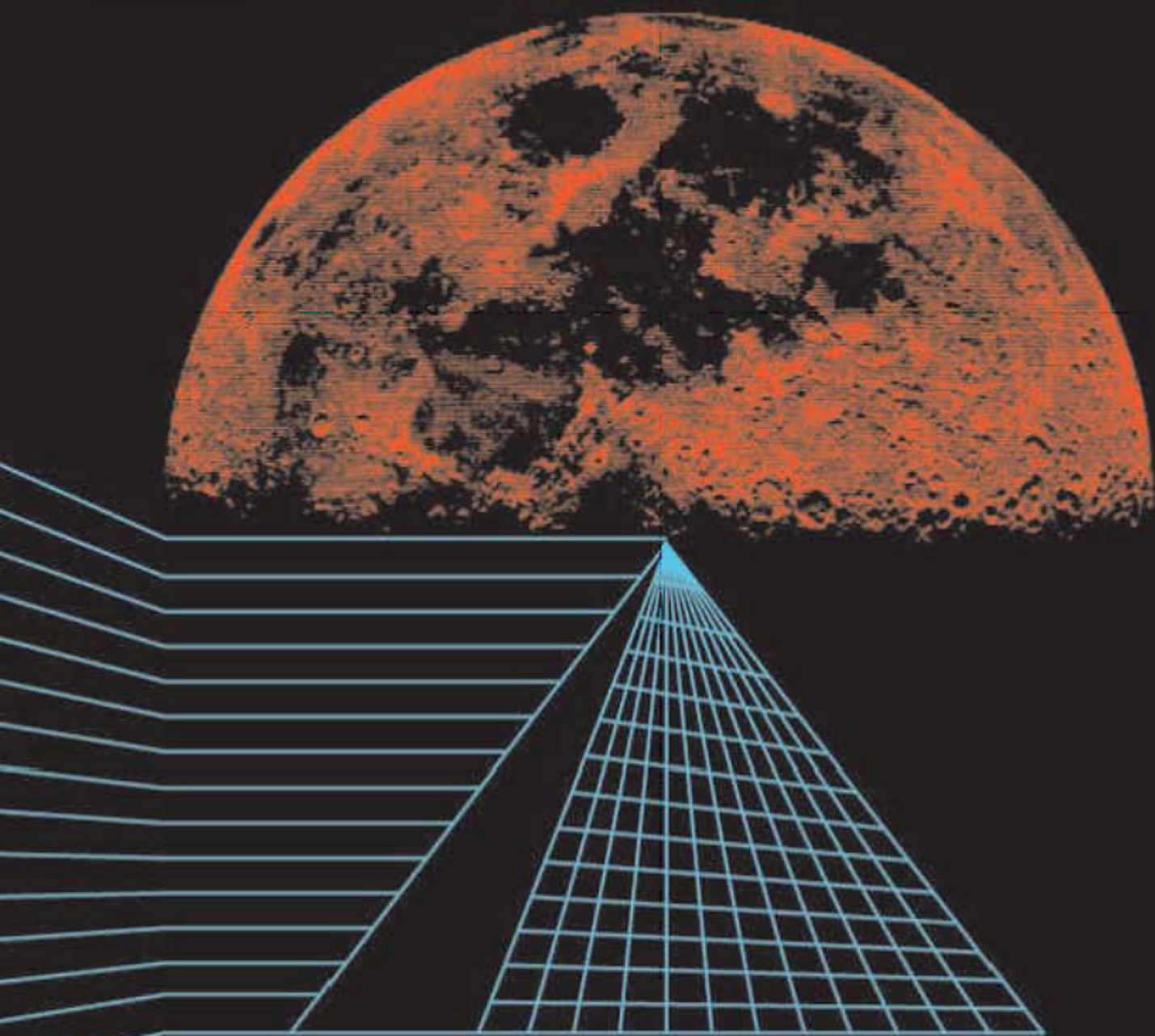


ENCYCLOPEDIA OF
**OCCULTISM &
PARAPSYCHOLOGY** FIFTH
EDITION

VOLUME 1:

A-L



Edited by J. Gordon Melton

ENCYCLOPEDIA OF
OCCULTISM &
PARAPSYCHOLOGY

ENCYCLOPEDIA OF
OCCULTISM &
PARAPSYCHOLOGY

A Compendium of Information on the Occult Sciences,
Magic, Demonology, Superstitions, Spiritism, Mysticism,
Metaphysics, Psychological Science, and Parapsychology,
with Biographical and Bibliographical
Notes and Comprehensive Indexes

FIFTH EDITION

In Two Volumes

VOLUME ONE
A-L

Edited by J. Gordon Melton



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Introduction

This fifth edition of the *Encyclopedia of Occultism & Parapsychology* (EOP) continues the tradition established by its predecessors in providing the most comprehensive coverage of the fields of occultism and parapsychology. The first edition, published in 1978, brought together the texts of two of the standard reference works in the field, Lewis Spence's *Encyclopedia of Occultism* (1920) and Nandor Fodor's *Encyclopedia of Psychic Science* (1934). Later, editor Leslie Shepard took on the task of updating their observations and supplementing the volume with new entries.

The production of this massively ambitious work was sparked by a heightened interest in psychic phenomena, the occult, witchcraft, and related topics in the 1970s. This interest, which led directly to the New Age movement of the 1980s, provided a continued wealth of material for parapsychologists to examine. It also led to a reaction by a group of debunkers to form the Committee for the Scientific Investigation of the Claims of the Paranormal. This group believed that they were spokesmen for the scientific establishment.

Defining the Terms

The term “occult” remains suspect in many circles. The word derives from Latin and simply means “to shut off from view or exposure.” However, it eventually came to refer to realities specifically hidden from common sight; the occult realm is invisible to the physical eye but can be seen by an inner “spiritual” vision and/or grasped by psychic intuition. The occult is the opposite of “apocalypse,” which means “to uncover.” The last book of the Christian Bible is alternatively called *The Apocalypse* or *The Revelation*. To many religious people, the term occult denotes that which is opposite of what God has revealed; hence, the realm of Satan and his legions of demons. Some substance for this observation has been provided by religious leaders who combine an exploration of the occult with open opposition to the more traditional religions and religious institutions.

As used in *EOP*, however, occultism stands for (1) the broad area of human experience (now called extrasensory perception, or ESP) that goes beyond the five senses; (2) the philosophical conclusions drawn from consideration of such experiences; and (3) the social structures created by people who have had extrasensory experiences, who attempt to produce and cultivate them, and who believe in their vital significance for human life. Therefore, occultism (or its currently preferred term “paranormal”) entails a wide spectrum of experiences—from clairvoyance and telepathy to visions and dreams, from ghost sightings to the pronouncements of mediums and channelers. The paranormal encompasses the phenomenon known as psychokinesis (commonly referred to as “mind over matter”)—whether in the dramatic form of levitation or teleportation, or in the more commonly experienced phenomenon of spiritual healing. It also covers experiences related to death, such as out-of-body travel and deathbed visions.

The occult also includes a host of techniques and practices originally designed and created to contact the extrasensory realm. Most frequently associated with the term occult are the techniques of magic and divination (including astrology, the tarot, and palmistry). In addition, various forms of meditation, yoga, and psychic development should be included, as well as some practices more commonly associated with religion, such as speaking in tongues, prayer, and mysticism.

By extension, the occult or paranormal can also legitimately incorporate a legion of mysterious phenomena not obviously extrasensory in nature: anomalous natural occurrences not easily understood or explained by contemporary science. Such phenomena as the Loch Ness monster, unidentified flying objects (UFOs), and Bigfoot, may eventually be attributed to the realm of ordinary sense perception, but their very elusiveness has led them to be associated with the occult.

The Evolution of Occultism

The present-day view of the occult is highly influenced by the history of the paranormal in the West during the nineteenth and twentieth centuries. Through the seventeenth century, most people believed in the active operation of occult (then termed “supernatural”) entities and forces. This belief brought comfort to some; but, for others, it became a source of fear, leading to suffering, and even death, for many. It allowed some people to rule by their reported ability to manipulate supernatural powers, and made it possible for the Inquisition to persecute thousands as witches and Satanists. It also enabled unscrupulous religious leaders to deceive people with sham relics and miracles.

By the sixteenth and seventeenth centuries, however, there began a serious critique of the more questionable supernatural phenomena, beginning with relics and extending to the actions of the witchfinders. As Protestantism secularized (denied sacred value to) the world, and the acceptance of scientific observation and organization of natural phenomena spread, a general spirit of skepticism was created. In the eighteenth century, this skeptical spirit created the first significant movement to challenge the role of the supernatural in human society—Deism.

Deism affirmed the existence of God the Creator, but suggested that God had merely established a system of natural law, leaving the world to govern itself by that law. By implication, God was divorced from the world, and supernatural events did not occur; rather the “supernatural” was merely the misobserved “natural.” Furthermore, neither angels nor spirits communicated with humans; and, in turn, prayer did not reach God. Religious spokespersons responded, of course, and popularized a new definition of “miracle”—the breaking by God of his own natural laws to intervene in the lives of his creatures.

Deist thought was largely confined to a small number of intellectual circles, among them some very powerful and influential people, including most of the founding fathers of the United States—Benjamin Franklin, Thomas Jefferson, and George Washington. In the nineteenth century, the skeptical view of the supernatural became the cornerstone of the Freethought movement. This minority movement impacted every level of intellectual and theological thinking at that time. Theologians regularly began their courses with “proofs” of the existence of God; preachers debated village atheists; evangelists strengthened their efforts to reach the godless masses.

In the midst of the debate between traditional religionists and Freethinkers, a few people (known as Spiritualists) proposed a different viewpoint in which the distinction between this life and the life beyond became a somewhat artificial intellectual construct; everything was part of one larger natural world. To demonstrate and prove scientifically the existence of this larger universe, Spiritualists turned to mediums—people with special access to those realms once called the supernatural. Entering a trance-like state, these mediums would bring forth messages containing information that seemingly could not have been acquired by normal means. The mediums’ manifestations of a wide variety of extraordinary phenomena seemingly pointed to the existence of unusual forces operating in the physical world, forces unknown or undocumented by the emerging scientific community at the time.

Almost concurrently with the emergence and spread of Spiritualism, a few intellectuals, having close ties to traditional religion, yet imbued with the new scientific methodology, concluded that scientific observation could be used to investigate reports of “supernatural” phenomena, especially reports of ghosts and hauntings. This sparked the formation in 1862 of the Ghost Club in England. During the next two decades, the growth of Spiritualism provided a fertile field for investigation, and in 1882 a new generation of investigators founded the Society for Psychical Research in London to study actual phenomena occurring during Spiritualist seances as well as other incidents of “psychic” phenomena.

The period from 1882 to the beginning of World War II could be described as a stormy marriage between Spiritualism and psychical research by some, while others might call it a scandalous, illegitimate affair. Spiritualism, and the movements it spawned, most notably Theosophy, uncovered the phenomena, which psychical researchers observed, analyzed, and reported on. With an increasingly sophisticated eye, psychical researchers researched, catalogued, experimented with, and debated the existence of psychical phenomena. These researchers understood that psychic events, if verified, had far-reaching implications for the understanding of the world and how it operated.

Over the years psychical researchers amassed a mountain of data and reached a number of conclusions, both positive and negative. On one hand, researchers positively documented a host of basic psychic occurrences (telepathy, clairvoyance and precognition) and compiled a body of evidence that seemed to support human-spirit contact. At the same time, especially through research on physical mediumship, investigators repeatedly discovered that situations involving visible phenomena (materializations, apports, movement of objects) were often fraudulent. The high incidence of deceit and trickery, even by mediums previously investigated and pronounced genuine, created a major dilemma. It challenged the credibility of Spiritualism and, while not suggesting that every medium or member was a fraud, insinuated that the movement protected con artists and defended their work, even in the face of unquestioned evidence of guilt. It also implied that psychical researchers who produced any positive evidence were either naive, sloppy methodologically, or conspirators with the mediums.

Both Spence's *Encyclopedia of Occultism* and Fodor's *Encyclopedia of Psychic Science* were published during a time when the interest in physical phenomena was peaking. Spence wrote from a Spiritualist perspective, and was very hopeful that scientists would find the means of proving the validity of physical phenomena. He fully accepted the existence of materializations, teleportations, and apports. Fodor's work, written just a decade and a half later, acknowledged the element of fraud in Spiritualism, while at the same time, retained the prominent psychical researcher's confidence in the larger body of data gathered by his colleagues.

Since Fodor and Spence

Even as Fodor was writing, however, a revolution was starting within the ranks of psychical research. J. B. Rhine, a young biologist, suggested an entirely new direction for research. Psychical research, Rhine noted, had relied mainly upon the studied observation of phenomena in the field, and operated by eliminating possible mundane explanations for what was occurring. Investigators visited ghostly haunts, sites of poltergeist occurrences, and Spiritualist seances and then developed detailed reports of what they had seen and heard. After a half-century, this approach eventually eliminated a good deal of fraudulent phenomena. However, psychical researchers had been unsuccessful in convincing their scholarly colleagues not only of the truth of their findings but of the validity of their efforts. Even though psychical research had attracted some of the most eminent scientists of the era to its ranks, it remained "on-the-fringe." To Rhine, the only way to validate future findings was to bring research into the laboratory. Only such experimental data would then be convincing to the modern, scientifically trained mind.

Superseding the older psychical research approach, Rhine's new methods and early experimental successes provided inspiration for the study of parapsychology. It also furnished a means to build a positive expanding foundation for the field; while, at the same time, it distanced itself from the Spiritualist community and the overwhelming evidence of its widespread fraud. Parapsychology called for a reorganization of research around the primary commitment of building a firm body of experimental data on basic psychic experiences. A few psychical researchers continued the more intriguing work of investigating evidence of survival of bodily death, and for at least a generation, parapsychologists and traditional psychical researchers engaged in intramural warfare. A sort of reconciliation occurred only after parapsychology had proven itself, and psychical research's strong identification with the Spiritualist community had diminished.

Today, laboratory research dominates the scientific study of the paranormal. Psychics, mediums, and channels are still investigated; but they are now invited into the laboratory for

close observation—a dramatic change from the days when Spence and Fodor were writing about the paranormal.

During the several generations since Spence and Fodor, the place of both Spiritualism and Theosophy in the larger psychical community has also radically changed. Both groups had wholeheartedly accepted the nineteenth-century scientific perspective as their starting point. In the meantime, science has moved on—quantum mechanics superseded Newton physics, and depth psychology, sociology, and cybernetics emerged on the scene—but the two groups failed to change with it. Consequently, Spiritualism and Theosophy have been pushed aside by a host of competing groups who can work more freely in the post-Newtonian environment. In addition, largely as a result of the New Age movement of the 1980s, metaphysical and occult religions enjoy an acceptability in the West not seen since the scientific revolution. This acceptability is evident in the amount of favorable press given to psychic and occult phenomena.

The New Age and Beyond

The hidden underlying reality described as the invisible spiritual structure of the universe is known as esotericism. This structure is enlivened by the cosmic energy or power that energizes the world at a more abstract level than the various forms of energy defined in classical physics. The esotericist characterizes the reality beyond that depicted by physicists in their observations of the world; these descriptions are termed “meta-physics.” Esotericism, in contrast to Bible-based religions and philosophies, is considered a “third force” in Western thought.

The esotericists’ approach to life is generated from human experience, in which, people spontaneously encounter psychic and mystic moments, seek magical means of forecasting the future, and act upon intuitive insights that seem to defy rational thought. Beginning with the rise of Christianity in the West, esoteric traditions were routinely persecuted, with many of its representative communities destroyed and their members imprisoned and/or killed. Their ways were viewed as being evil and outside the conventions of society. In the last two centuries, society has continued to perpetuate an intolerance toward those drawn to an esoteric perspective.

After its suppression, Esotericism made a strong comeback, and steadily grew in size and prestige during the last centuries of the second millennium C.E. In the post-Protestant era, Rosicrucianism was the first important international esoteric movement. It was followed by Speculative Freemasonry in the eighteenth century and Theosophy in the nineteenth. Out of Freemasonry came a tradition of initiatory magic represented in the neo-Templar orders of continental Europe, as well as a rebirth of ritual/ceremonial magic in the English-speaking world.

Western Esotericism’s shared belief that magic was real, has led Roman Catholicism to oppose this movement, defining it as evil and using such labels as sorcery, witchcraft, and black magic. However, beginning with Protestantism (in its Reformed Presbyterian version) and the secular Enlightenment of the eighteenth century, the situation changed. Protestants and modern secularists opposed Esotericism because it perpetuated an archaic, superstitious, unreal world. Secularists also accused esotericists of perpetuating a prescientific worldview.

Under the combined forces of Protestantism and the Enlightenment, Esotericism almost disappeared during the eighteenth century, though it still retained a vital presence in many urban areas. During its comeback, Esotericism utilized insights and methodologies derived from new, emerging sciences. Two formally trained scientists, Franz Anton Mesmer and Emanuel Swedenborg, are recognized as the fathers of modern Esotericism. They opened a dialogue with the contemporary scientific community—a feat that distinguishes modern Esotericism from its prescientific ancestors.

As the modern world developed, the esoteric tradition spread throughout all of the world’s cultures. A major dialogue began with Eastern traditions in the 1960s as the West welcomed large numbers of immigrants from Japan, Korea, China, and Southeast Asia into its communities. At the same time, African religions, many having found a home in the Caribbean, were also integrating themselves into Western life. All of these religions will be scrutinized and carefully observed in the coming decades by the more traditional Western religious communities.

The Current Need for a New Edition of *EOP*

In the more than half a century since Spence and Fodor published their volumes, not only has the occult/metaphysical/psychic world changed—a change clearly symbolized by the New Age movement—but the general opinion surrounding Spiritualism, Theosophy, and psychic phenomena has been radically altered by the science of parapsychology. The acceptance of the Parapsychological Association into the American Academy for the Advancement of Science indicated a new tolerance for (if not agreement with) psychical research by the scientific community, as parapsychologists have become methodologically more conservative and less accepting of much of the data from earlier decades.

During the 1970s there was an “occult explosion” in the media, while the 1980s saw the emergence of the New Age movement. Looking back from a vantage point in the new millennium, it can now be seen, that there has been a growing curiosity in psychical phenomena and metaphysical thought. Beginning in the late 1960s, this attraction steadily rose over the next three decades. Fads can certainly be identified—from exorcism to channeling, from crystals to angels—but what remains constant is that the entire field has become established in mainstream society in a way that no one but a psychic could have predicted in the 1950s.

The changing appraisal of occultism and the new directions the field has taken necessitates a thorough re-editing and updating of the *Encyclopedia of Occultism & Parapsychology*. In particular, entries that came directly from Spence and Fodor definitely needed revision in light of current research and opinion. However, care has been taken to retain the historic context in these entries. Editing has also removed much archaic language. Spence, in particular, writing from a British perspective, had numerous off-the-cuff references to events and people, now known only to a few dedicated students of the history of psychical research. As much as possible, additional material has been added to the text to identify such passing references to these now obscure people and events.

In addition, a list of sources for further reading has been added to the majority of entries. Special care was also taken to include recent publications, as well as to list complete citations of those books mentioned in passing in the body of an entry, especially those sources that have been quoted in the text. Some of the items cited are still quite rare, but others having been reprinted in recent decades by University, Causeway, and Arno Presses, are now more generally available.

Finally, more than 450 new entries, mostly events and personalities, have been added. The editor has also attempted to update every organization, publication, and society listed. Entries cover new occult groups and movements, highlight recent work in parapsychology, and continue to reference events not only in England and North America, but across continental Europe and around the world. Where source material has been missing in past editions, the latest sources have been added to assist the reader in locating more information on certain topics.

It is important to note that a conscious effort has been made to continue the policy so carefully established by Les Shepard in providing reliable and authoritative information, and to treat both the occult and parapsychology in a manner that avoids sensationalism, name-calling, and unnecessary labeling. In that process, it is an unfortunate task to have to cite a number of cases of fraudulent activity; but in each case, the evidence for such references has also been included.

Format of Entries

The entries in this edition are organized in a letter-by-letter sort. For biographical entries, birth and death dates are given where known. Many of the people covered in this volume were unfortunately not subject to the standard data-gathering sources of their time. Individuals often came out of obscurity, briefly participated in a controversial event(s), and then retreated back into obscurity; therefore, such basic information is often elusive. Every effort has been made to locate that basic data, and numerous new references have been added and others corrected in this edition. Where dates are highly debatable, the abbreviation “ca.” followed by a century or year indicates the period during which the person flourished. A question mark in lieu of a death date indicates that the individual was born before 1900 and a death date is

not known. When Internet research has been used, the source has been cited. Most importantly, the editor has attempted to track down the home pages of all of the living people and contemporary movements included in this edition. Unfortunately, Internet addresses become obsolete at a rapid rate; so the user may find listed Internet addresses to be non-operative. In such cases, using a search engine to locate person or topic in question may lead to newer Internet postings.

Cross-references are indicated by bold type within the text or by “See” and “See also” references following an entry.

Indexes

This edition of EOP contains two new features, which now replace the former Topical Index. First, the Internet Resources section gives websites, broken down into subject groups, for organizations, societies, print products, and personalities. The second addition is the General Bibliography, which collects academic resources into one alphabetic listing. The standard General Index provides readers with access to significant people, movements, cultures, and phenomena within the world of occultism and parapsychology in one alphabetical arrangement.

Acknowledgments

I want thank those who have assisted me in the work of this edition. My colleagues Jerome Clark, Marcello Truzzi, Chas Clifton, Tim Ryan, and Macha NightMare have revised entries that are especially relevant to their areas of research and expertise. I also wish to acknowledge Marco Frenschkowski who surveyed the fourth edition and made numerous helpful suggestions for its improvement. Jolen Marya Gedridge, with whom I have now worked on numerous projects with the Gale Group, has been my capable and knowledgeable in-house editor. She not only led the updating of many of the older entries and has kept me on track in meeting my work milestones. I am most grateful for her contribution on both fronts. Finally, with this edition especially, I have called upon numerous people—far too many to name—for bits of specialized information, for all that contributed data, I thank you.

User Comments Are Welcome

Users who can offer any additional information, corrections, or suggestions for new entries in future editions are encouraged to contact the editor. Please address Dr. Melton either c/o Gale Group, 27500 Drake Rd., Farmington Hills, MI 48331-3535, or at his office:

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A

A.:A.:

A secret society founded by **Aleister Crowley** (1875–1947) comprised of three orders: the Silver Star, the Rosy Cross, and the Golden Dawn. This society is also described as the **Great White Brotherhood**, although that is a term more properly applied by Theosophists. The initials A.:A.: indicate Argentum Astrum, and the triangle of dots signify a secret society connected with ancient mysteries.

During his period in the Hermetic Order of the **Golden Dawn** (GD), Crowley believed that he had reached the exalted stage of the Silver Star and was thus a Secret Chief of the Golden Dawn. After 1906 Crowley launched his own order of the Silver Star, or A.:A.:, using rituals and teachings taken from the Golden Dawn.

In March 1909 he began publishing the magazine the **Equinox**, as the official organ of the A.:A.:, including rituals of the Outer Order of the Society in the second number. This alarmed members of the Golden Dawn, who wished their rituals to remain secret, and **S. L. MacGregor Mathers**, one of the Golden Dawn chiefs, took legal action to restrain Crowley from continuing to publish the rituals. Although a temporary injunction was granted, Mathers did not have funds to contest an appeal setting this aside, and Crowley continued to publish his own version of GD secret rituals.

In addition to the publicity from this legal action, Crowley also gained additional notice through public performance of “the Rites of Eleusis” at Caxton Hall, University of London, in 1910. This ceremony comprised seven invocations of the gods, with dancing by Crowley’s disciple **Victor Neuburg**, violin playing by Leila Waddel (named by Crowley as his “Scarlet Woman”), and recital of Crowley’s poems. The performances were impressive, if bewildering to ordinary members of the public, who were charged a fee of five guineas a head. Not surprisingly, in the prudish atmosphere of the time, there were sharp criticisms of such a daring presentation.

A hostile review of the Rites appeared in the journal the *Looking Glass*, mocking the lyrics as “gibberish.” In a further issue, the *Looking Glass* published sensational allegations about Crowley and his associates **Allan Bennett** and George Cecil Jones. In response, Jones sued the journal in 1911, and Crowley obtained considerable publicity through the court hearing. Although Crowley must have reveled in such public attention, he lost several friends through it, in particular his disciple **J. F. C. Fuller**, who had written the eulogy of Crowley titled *The Star in the West* (1907).

Meanwhile, Crowley had joined another secret order, the **Ordo Templi Orientis** (OTO), which strongly emphasized the power of sex magic. After Crowley departed to the United States toward the end of 1914, the A.:A.: ceased working as a group in London.

Sources:

King, Francis. *Ritual Magic in England: 1887 to the Present Day*. London: Neville Spearman, 1970.

Suster, Gerald. *The Legacy of the Beast*. York Beach, Maine: Samuel Weiser, 1989.

Symonds, John. *The Great Beast: The Life and Magick of Aleister Crowley*. London: Macdonald, 1971. Rev. ed. London: Mayflower, 1973.

———. *The King of the Shadow Realm*. London: Duckworth, 1989.

Aaron’s Rod

A magic wand deriving from the biblical narrative of the rods of Moses and Aaron that were used in the miracles of dividing the waters of the Red Sea and in causing water to gush from a rock in the desert. When Aaron cast his rod before pharaoh and his magicians (Exodus 7), the rod transformed into a serpent, hence the occult use of Aaron’s Rod with a motif of a serpent. An old Jewish legend states that Aaron’s rod was created on the sixth day of Creation and was retained by Adam after leaving the Garden of Eden, subsequently passing into the hands of a succession of patriarchs. An apocryphal Christian legend states that the rod was cut from the Tree of Knowledge, eventually came into the possession of Judas, and was the beam of the cross on which Christ was crucified.

The hazel wand used by water diviners in **dowsing** echoes the water finding by Aaron’s rod in the desert. Some form of wand has always been a symbol of authority. The wand also survives as the magical staff of modern conjuring magicians.

AASC Newsletter See Anthropology of Consciousness

Ab

Semitic magical month. Crossing a river on the twentieth of that month was supposed to bring sickness. Ancient texts state that if a man should eat the flesh of swine on the thirtieth day of Ab, he will be plagued with boils.

Ab is also an ancient Egyptian term for the heart. Since the heart was the seat of the conscience, its preservation was a crucial part of the mummification process.

Abaddon

“The Destroyer,” from a Hebrew word meaning “destruction.” Chief of the demons of the seventh hierarchy. Abaddon is the name given by St. John in the Apocalypse to the king of the grasshoppers. He is sometimes regarded as the destroying angel or prince of the underworld, also synonymous with Apollyon (Rev. 9:11). (See also **Black Magic**)

Sources:

Barrett, Francis. *The Magus*. London, 1801. Reprint, New Hyde Park, N.Y.: University Books, 1967.

Abadie, Jeannette See **Jeannette D'Abadie****Abaris**

A Scythian high priest of Apollo and a renowned magician. He chanted the praises of Apollo, his master, so flatteringly that the god gave him a golden arrow on which he could ride through the air like a bird. Therefore, the Greeks called him the Aerobate. Pythagoras, his pupil, stole this arrow from him and thus accomplished many wonderful feats. Abaris foretold the future, pacified storms, banished disease, and lived without eating or drinking. With the bones of Pelops, he made a statue of Minerva, which he sold to the Trojans as a talisman descended from heaven. This was the famous Palladium, which protected and rendered impregnable the town wherein it was lodged.

Abayakoon, Cyrus D. F. (1912– ?)

Astrologer born in Ceylon (now Sri Lanka). He was educated by Buddhist priests who instructed him in the traditional science of astrology. He also became highly skilled in **palmistry** and the curing of disease through Mantra **yoga** (science of sound vibration through sacred utterance). He made a number of accurate predictions of important world events, including the assassination of Gandhi, the fall of Khrushchev, the assassination of Kennedy, and the Watergate scandal.

Sources:

Abayakoon, Cyrus D. F. *Astro-Palmistry: Signs and Seals of the Hand*. New York: ASI, 1975.

———. *Rahu Pimma [and] Yama Kalaya*. Delhi, India, ca. 1957.

Abbott, David P(helps) (1863–1934)

Amateur magician and investigator of Spiritualist mediums. He was born in Falls City, Nebraska, September 22, 1863. His early education consisted of three months a year in a country schoolhouse on Nebraska prairies, and a final nine months in Falls City High School. In later life Abbott followed the trade of a money lender but took a great interest in science and philosophy. He also became an amateur magician, inventing and performing many startling feats of magic. He lived for some years in Omaha, Nebraska.

Abbott published numerous essays and several books on psychical subjects. His book *Behind the Scenes with the Mediums* exposed many techniques of fake mediumship, including **slate writing** and billet tests (see **pellet reading**). In spite of his skepticism regarding the claims of mediumship, however, Abbott did not rule out the possibility of genuine phenomena. In a thoughtful contribution to the second volume of *The Dream Problem* by Ram Narayana (Delhi, 1922), he stated: "I mention these things to show that telepathy is far from established as a fact, yet I must say that I believe it to be possible under certain conditions, but positively it can not be commanded at will in the slightest degree." He then related personal and family experiences of veridical dreaming.

Sources:

Abbott, David P. *Behind the Scenes with the Mediums*. Chicago: Open Court Publishing, 1912.

———. *The History of a Strange Case*. Chicago: Open Court Publishing, 1908.

———. *Spirit Portrait Mystery . . . Its Final Solution*. Chicago: Open Court Publishing, 1913.

Abdelazys

An Arabian astrologer of the tenth century generally known in Europe by his Latin name, Alchabitius. His treatise on **astrol-**

ogy was highly acclaimed and was translated into Latin and printed in 1473. Other editions have since appeared, the best being that of Venice (1503) entitled *Alchabitius cum commento*, translated by John of Seville.

Abduction, UFO

During the 1980s, ufologists began to give a significant amount of their time to consideration of accounts of individuals who claimed to have not just seen various forms of spacecraft, but to have been forcefully taken aboard them and forced to undergo various kinds of medical-like procedures, the most typical being different types of body probes. The UFO community had to deal with accounts of people having direct contact with entities in control of spacecraft. These were most often stories of friendly contact with extraterrestrials who brought a message of warning about the current trend of society which should be countered by a new awareness of the Earth's role in the larger world of spiritual realities. The people claiming these kinds of relationships with extraterrestrials were labeled **contactees** and largely dismissed by ufologists.

The first reports that fit what was to become the general pattern of abduction stories came in the 1960s. In 1961, a New Hampshire housewife, Betty Hill, reported a UFO sighting to NICAP (the National Investigations Committee on Aerial Phenomena). During the course of the follow-up interviews by NICAP investigators, unclear parts of the account came to the fore. Among these were a missing two hours. The sighting had taken place while Betty and her husband were returning home. They arrived two hours later than they should have. Eventually the couple went into psychotherapy and under hypnosis described their meeting with a group of beings described as approximately five feet tall, with a large hairless head, greyish skin, large slanted eyes, a slit mouth, diminutive nose and ears, and long fingers. They were taken aboard a spacecraft and examined. A needle was stuck into Betty's stomach. Before they left, they were told to forget the experience, and as the spaceship left the ground, their recollection of what had just occurred faded.

The Hill's story would possibly have been lost amid the vast files of UFO reports if writer John Fuller had not discovered the Hills and authored a book detailing the story that had been revealed in the string of hypnotic sessions. Fuller's 1966 book, *Interrupted Journey*, along with the condensed version of the story published by *Look* magazine, placed abductions on the UFO community's agenda. Admittedly, other accounts of forced contact with extraterrestrials had been reported to various UFO organizations. One, the story of a young Brazilian man, Antonio Villas Boas, who claimed to have been abducted in 1957, was published in 1965 in *Flying Saucer Review*, the respected British UFO periodical. It was given a thorough review following the publication of the Hill case. Taken aboard the saucer, he allegedly had a blood sample taken and was forced to have intercourse with a human-like woman, after which samples of his sperm were retrieved and saved.

Though two thoroughly documented cases were now on record, additional accounts were slow in coming. It was not until the 1970s that a series of cases attracted renewed attention to the abduction phenomena. In 1973, two shipyard workers, Charles Hickson and Calvin Parker, were abducted as they were fishing in Pasacagoula, Mississippi. Several others also occurred that year. Then in 1975 six men in Arizona reported that a coworker had disappeared as he approached a hovering UFO. Travis Walton reappeared five days later and began to recount his story of a forced encounter with the being aboard the craft. Again that year, other less notable abduction cases were reported, but equally important, a made-for-TV movie about the Hill case ran on NBC on October 20. An increasing number of cases were reported annually through the end of the decade.

As the abduction reports often included an element of memory loss, the encounters themselves were frequently years if not decades prior to any investigator hearing of the abduction incidents. Typical was the Betty Andreasson case. Though her reported abduction occurred in 1967, the investigation by Raymond Fowler did not begin until 1976 and his book recounting the story did not appear until 1979. However, his *The Andreasson Affair* (1979) and *The Tujunga Canyon Contacts* (1980) by Ann Druffel and D. Scott Rogo prepared the UFO community for a fresh consideration of the abduction stories during the next decade.

Abduction stories would take center stage in the 1980s. Leading the demand that ufologists pay attention to the abduction cases was Budd Hopkins, a relative newcomer to the field, whose 1981 book, *Missing Time*, recounted a number of abduction cases he had uncovered. He also noted the similarities in the cases: the gray humanoids who conducted the abductions, the physical examination that included the taking of blood or skin samples and attention to the reproductive organs. Hopkins' work called attention to the fact that there were a large number of cases with a number of similarities that could be quantified. Growing interest in the work reached a new high in 1987 when popular horror fiction writer Whitley Streiber issued a book, *Communion*, in which he told the story of his own abduction. The book became a best-seller and brought attention to the UFO community that it had not enjoyed since the days of the **Condon Report** (1969). That same year, in a catalog of cases issued by the Fund for UFO Research, folklorist Thomas E. Bullard reported the existence of more than 300 cases. As a result of the attention given to abductions in 1987, the number of reports would rise considerably.

These hundreds of cases, which have arisen from people independently of others or awareness of abduction stories in general, while varying immensely in details, tell a very similar story. The abductee's life is interrupted by strange beings and their will to resist is impaired. They are taken aboard a spaceship, sometimes levitation being an instrumental part, and are subjected to an invasive physical examination. Generally, the victim is forced to forget the incident and only years later, prompted by troubling emotions possibly manifest in nightmares, the victim engages in psychotherapy or hypnosis, during which the memory of the abduction emerges.

The element of memory loss coupled with the intrusive invasion of the body during the examination has given rise to comparisons of the abduction stories with a very similar story of Satanic ritual abuse in which under psychotherapy and/or hypnosis, stories emerge of people having been forced to participate in a Satanic ritual where they were raped. Subsequently they forgot the incident(s). Together, the abduction and the Satanism tales have created a new designation of the forgotten memory syndrome.

As basic research on abductions occurred, investigators sharply divided over their interpretation. Many ufologists, such as historian David Jacobs, followed Hopkins in arguing for the basic truth of the cases and saw the cases as the best evidence of an extraterrestrial presence on Earth. More extreme elements wove increasingly paranoid tales of government conspiracies and compacts with hostile aliens. However, most abductees have only sought to discover what had happened to them, and have been happy to learn that others have had a similar experience. Over time, they have sought for some larger meaning in this incident. Most investigations have concluded that there is no psychopathology in the abductee's life and that he/she has no reason to tell such a negative story.

Criticism of the literal acceptance of the story as indicative of extraterrestrial contacts begins with the large number of reported contacts. Given the present state of interstellar travel, there is more than a little doubt that the number of spaceships could or would come to earth to account for all of the contacts. The many examinations, focused on reproductive organs, also raise questions of the purpose of the body probing. What is to

be gained? Also, the stories, while supported by their consistency, are quite free of independent supporting evidence. In many cases, related to accounts of incidents far in the past, evidence may have been lost. But over all, there has been little collaboration. Some hoped for supporting evidence in items implanted in the bodies of contactees, but such foreign items discovered in abductees' bodies have proved to be purely mundane in nature. The lack of supporting evidence for the tales again emphasized the similarity of abduction and Satanic abuse stories.

Others, both supportive and critical of the abductees, have adopted alternate interpretations. Some UFO debunkers, led by tradition critic Philip Klass, have dismissed the abduction stories as either hoaxes or fantasies. Some psychologists have supported a purely psychological interpretation. The most appealing explanation, in that it also accounts for the very similar Satanic abuse stories, grows out of the definition of the forgotten memory syndrome. This theory suggests that the abductee has experienced a real trauma, usually sexual abuse during his/her childhood, but during attempts to recover the memory, a story is constructed that both confirms the trauma but also disguises it either in a Satanic cult or spaceship.

During the 1990s, an additional significant factor was added to the abduction stories—they began to merge with the contactee stories. Whitley Streiber called attention to this aspect of abduction stories in the sequel to *Communion*, *Transformation: The Breakthrough* (1988). In the latter volume, Streiber told of a series of contacts with the "Visitors" that began in childhood and his growing belief that their intrusion into human life was essentially benevolent. He was eventually joined in this appraisal by **Leo J. Sprinkle**, who had been conducting annual gatherings for contactees each summer at the University of Wyoming. As abductees joined the gatherings, over time, he discovered the boundaries between their stories blurring. In like measure, psychiatrist John Mack also found the stories of the abductees whom he counseled also yielded to explanation when set in a larger context of personal transformation and changes in consciousness. They came to feel that the experience was best seen as a harsh but necessary lesson leading to change and spiritual growth. Both Streiber and Mack found a large audience in the New Age community.

One cannot speak of a consensus in the consideration of abductions, though through the 1990s, ufologists lost some of their focus upon the accounts, possibly due to the lack of new information. Research appeared to have reached somewhat of a dead end. Like other areas of UFO research, they have not led to hard physical evidence of extraterrestrials—a spaceship, alien materials, or an alien.

Sources:

Bullard, Thomas E. "Abduction Phenomenon." In Jerome Clark, ed. *UFO Encyclopedia*. Detroit: Apogee Books, 1999.

Druffel, Ann, and D. Scott Rogo. *The Tujunga Canyon Contacts*. Englewood Cliffs, N.J.: Prentice-Hall, 1980.

Fowler, Raymond. *The Andreasson Affair*. Englewood Cliffs, N.J.: Prentice-Hall, 1979.

Hopkins, Budd. *Missing Time: A Documented Study of UFO Abductions*. New York: Richard Marek Publishers, 1981.

Jacobs, David J. *The Terror That Comes in the Night: An Experience-Centered Study of Supernatural Assault Traditions*. Philadelphia: University of Pennsylvania Press, 1982.

Klass, Philip J. *UFO Abductions: A Dangerous Game*. Buffalo, N.Y.: Prometheus Books, 1988.

Mack, John E. *Abduction: Human Encounters with Aliens*. New York: Charles Scribner's Sons, 1994.

Pritchard, Andrea, et al., eds. *Alien Discussions: Proceedings of the Abduction Study Conference*. Cambridge, Mass.: North Cambridge Press, 1994.

Streiber, Whitley. *Communion: A True Story*. New York: Beach Tree/William Morrow, 1987.

———. *Transformation: The Breakthrough*. New York: William Morrow and Co., 1988.

Aben-Ragel

An Arabian astrologer born at Cordova at the beginning of the fifth century. His book of horoscopes was translated into Latin and published at Venice in 1485, under the title *De Judiciis seu fatis stellarum*. Aben-Ragel's predictions were known for their remarkable accuracy.

Abigor

According to **Johan Weyer**, Abigor is the Grand Duke of Hades. He is shown in the form of a handsome knight bearing a lance, standard, or scepter. He is a demon of the superior order and responds readily to questions concerning war. He can foretell the future and instructs leaders on how to make themselves respected by their soldiers. Sixty infernal regions are under his command.

Sources:

Weyer, Johannes. *Witches, Devils, and Doctors in the Renaissance: Johann Weyer, De Praestigiiis*. Edited by George Mora. Binghamton, N.Y.: Medieval and Renaissance Texts and Studies, 1991.

Abou-Ryhan

An Arabian astrologer whose real name was Mohammed-ben-Ahmed; he is credited with introducing judicial **astrology**. Many stories told of him in the East show that he possessed an extraordinary power to read the future.

Abracadabra

A magical word said to be formed from the letters of the **abraxas**, written thus:

A
AB
ABR
ABRA
ABRAC
ABRACA
ABRACAD
ABRACADA
ABRACADAB
ABRACADABR
ABRACADABRA

or the reverse way. The pronunciation of this word, according to Julius Africanus, was equally efficacious either way. According to Serenus Sammonicus, it was used as a spell to cure asthma. *Abracalan*, or *aracalan*, another form of the word, is said to have been regarded as the name of a god in Syria and as a magical symbol by the Jews. It seems doubtful whether the *abracadabra*, or its synonyms, was really the name of a deity.

Sources:

Lévi, Éliphas. *Transcendental Magic*. London: Rider, 1896. Reprint, New York: Samuel Weiser, 1970.

Abraham the Jew (ca. 1362–ca. 1460)

Little biographical information exists concerning this German Jew, who was an alchemist, magician, and philosopher, ca. 1400. What is known is mostly derived from a manuscript in the Archives of the Bibliothèque de l'Arsenal, Paris, an institution rich in occult documents. Written entirely in French, the manuscript purports to be translated from the Hebrew, and the handwriting style indicates that the scribe lived at the beginning of the eighteenth century or possibly somewhat earlier. A distinct illiteracy characterizes the French script, with the punctuation being either inaccurate or conspicuously absent.

Abraham was probably a native of Mayence, and appears to have been born in 1362. His father, Simon, was something of a seer and magician, and the boy took up his occult studies initially under parental guidance, then later under another teacher, Moses, whom Abraham describes as "indeed a good man, but entirely ignorant of The True Mystery, and of The Veritable Magic."

Abraham thereafter decided to continue his education by traveling. With his friend Samuel, a Bohemian by birth, he wandered through **Austria** and Hungary into **Greece**, and next into Constantinople (now Istanbul), where he remained two years. Abraham then traveled to Arabia, in those days a renowned center of mystic learning, and afterward to Palestine and Egypt.

In **Egypt** he became acquainted with Abra-Melin, a famous Egyptian philosopher, who entrusted certain documents to him and confided to him a number of invaluable secrets. Abraham then left Egypt for Europe, where he settled eventually at Würzburg in **Germany**, became deeply involved in research on **alchemy**. He married a woman who appears to have been his cousin, and had three daughters and two sons, the elder named Joseph and the younger, Lamech.

He instructed both sons in occult affairs, while on each of his three daughters, he settled a dowry of 100,000 golden florins. This considerable sum, together with other vast wealth, Abraham claimed to have earned by traveling as an alchemist. He was well known and was summoned to perform acts of **magic** before many rich and influential people, notably Emperor Sigismund of Germany, the bishop of Würzburg, King Henry VI of England, the duke of Bavaria, and Pope John XXII. No details exist about the rest of Abraham's career, and the date of his death is uncertain, but it is commonly supposed to have occurred about 1460.

The previously mentioned manuscript which yielded this biographical information is entitled *The Book of the Sacred Magic of Abra-Melin, as delivered by Abraham the Jew unto his son Lamech*. This title is rather misleading and not strictly accurate, for Abra-Melin had absolutely no hand in the opening part of the work, which consists of an account of Abraham's own youth and early travels in search of wisdom, along with advice to the young man aspiring to become skilled in occult arts. The second part, on the other hand, is either based on the documents that Abra-Melin handed to Abraham or on the confidences the Egyptian sage disclosed to Abraham. This part of the manuscript deals with the first principles of magic in general, and includes such chapters as "How Many, and what are the Classes of Veritable Magic?" "What we Ought to Take into Consideration before the Undertaking of the Operation," "Concerning the Convocation of the Spirits," and "In what Manner we ought to Carry out the Operations."

The third and last part of the document is mostly derived straight from Abra-Melin, and the author, ignoring theoretical matter as far as possible, gives information about the actual practice of magic. In the first place he tells how "To procure divers Visions," "How one may retain the Familiar Spirits, bound or free, in whatsoever form," and how "To excite Tempests." In other chapters he discusses raising the dead, transforming oneself into "divers shapes and forms," flying in the air, demolishing buildings, discovering thefts, and walking underwater. The author writes about the thaumaturgic healing of leprosy, dropsy, paralysis, and various common ailments such as fever and seasickness. He also offers advice on "How to be beloved by a Woman" and how to command the favor of popes, emperors, and other influential people. He addresses the question of summoning visions in "How to cause Armed Men to Appear," and he tells how to evoke "Comedies, Operas, and all kinds of Music and Dances." Many of these feats are achieved by employing Kabbalistic squares of letters. The manuscript details many different signs of this sort.

Abraham's personality and temperament as revealed in this work indicate a man heaping scorn on most other magicians

and speaking with great derision of nearly all mystical writings other than his own and those of his hero, Abra-Melin. Abraham fiercely criticizes all those who recant the religion in which they were raised and contends that no one guilty of this will ever attain skill in magic. Nevertheless, throughout the manuscripts, Abraham manifests little selfishness and seems to have worked toward success in his craft with a view to using it for the benefit of mankind in general. His writings also reflect a firm belief in a higher self existing in every man, and a keen desire to develop it. (See also **Nicholas Flamel**)

Sources:

The Book of the Sacred Magic of Abra-Melin the Sage. Translated by S. L. MacGregor-Mathers. Chicago: De Laurence, 1932. Reprint, New York: Causeway Books, 1974.

Abrams, Albert (1863–1924)

A San Francisco physician who devised a system of diagnosis and healing variously termed **radionics**, electronic medicine, or **electronics**. Abrams, who had a distinguished medical background, graduated in medicine at Heidelberg University, Germany, and was professor of pathology at Cooper Medical College, San Francisco, California. Working on cancer patients, he believed that he had discovered that diseased tissue radiated an abnormal wave. His work further led to his invention of the **oscilloclast**, an electrical instrument for generating oscillations involving changes of skin potential, based on an electronic theory of disease. Developments of Abrams's apparatus have since come to be known as **black boxes**. In 1922, just two years before his death, the British Royal Society of Medicine issued a negative report on Abrams, and his work almost died out. It was picked up by **Ruth Drown** during the 1930s. His work was carried on by the American Association for Medico-Physical Research.

Sources:

Abrams, Albert. *New Concepts in Diagnosis and Treatment*. San Francisco, Calif.: Physico-Clinical, 1922.

Barr, James. *Abrams' Methods of Diagnosis and Treatment*. London, 1925.

Scott, G. Laughton. "The Abrams Treatment" in *Practice: An Investigation*. London: Bless, 1925.

Stanway, Andrew. *Alternative Medicine*. New York: Penguin, 1982.

Abrams, Stephen Irwin (1938–)

Psychologist who studied extrasensory stimulation of conditioned reflexes in hypnotized subjects. He was born July 15, 1938, in Chicago, Illinois, and studied at the University of Chicago and Oxford University, England. Abrams has served as visiting research fellow at the Parapsychology Laboratory, Duke University, Durham, North Carolina; president of the Parapsychology Laboratory of the University of Chicago (1957–60); and charter associate of the Parapsychological Association. His paper "Extrasensory Behavior" was presented at the Seventh Annual Congress of the Parapsychological Association at Oxford in 1964.

Abraxas (or Abrasax)

The **Basilidian** sect of Gnostics of the second century claimed Abraxas as their supreme god and said that Jesus Christ was only a phantom sent to Earth by him. They believed that his name contained great mysteries, as it was composed of the seven Greek letters which form the number 365, the number of days in a year. Abraxas, they thought, had under his command 365 gods, to whom they attributed 365 virtues, one for each day. The older mythologists consider Abraxas an

Egyptian god, and demonologists describe him as a demon with the head of a king and with serpents forming his feet. Ancient **amulets** depict Abraxas with a whip in his hand, and his name inspired the mystic word **abracadabra**.

Sources:

Drury, Nevill, and Stephen Skinner. *The Search for Abraxas*. London: Spearman, 1972.

Abred

The innermost of three concentric circles representing the totality of being in the cosmology of the **Celts**. Abred represents the stage of struggle and evolution against Cythrawl, the power of evil. (See also **Barddas**)

Absent Healing

Healing at a distance from the subject, sometimes through the subject providing some associational link such as a written request for healing, or in reverse form, by the healer sending a piece of material to be placed on the subject's body where the healing is required, or simply by prayers for the subject's recovery on the part of the healer or a band of healing associates. Many people today, Christian, metaphysical, or modern Spiritualist, hold sessions at which they pray for the recovery of petitioners who write them for help. (See also **Healing by Faith; Psychic Healing**)

Absolute (Theosophy)

Theosophists profess to know nothing further about the Absolute, the **Logos**, the Word of God, than that it exists. The universes with their solar systems are the lowest manifestations of this Being, which humans are capable of perceiving. Human beings themselves are an emanation from the Absolute, with which they will be ultimately reunited.

Abteilung für Psychologie und Grenzgebiete der Psychologie des Psychologischen Instituts der Universität Freiburg I. Br.

Parapsychology laboratory at the University of Freiburg in Germany under the direction of Johannes Mischo. The laboratory has a library and an experimental program and works in close cooperation with the **Institut für Grenzgebiete der Psychologie und Psychohygiene** (Institute for Border Areas of Psychology and Mental Hygiene). Address: Belfortstr. 16, D-79085, Freiburg I. Br., Germany.

Abu Yazid al-Bestami (ca. 801–874)

Noted Islamic mystic who founded the ecstatic school of **Sufism**. Born in Bestam in northeastern Persia, he became known as al-Bestami. His claim that the mystic quest could result in complete absorption and identification with divinity is thought to have been an influence of Hindu **Vedanta**. In this respect, his heterodoxy was blasphemous to orthodox Islam.

Beginning with the Sufi concept of approaching divinity as the lover approaches the beloved, al-Bestami claimed that this love was in itself an obstacle. He renounced conventional worship in the mosque, pilgrimage to Mecca, and even the mystical practices of asceticism and meditation. Various miracles were ascribed to al-Bestami.

Sources:

Attar, Farid al-Din. *Muslim Saints and Mystics*. Translated by A. J. Arberry. Chicago: University of Chicago Press, 1966.

Zaehner, R. C. *Hindu and Muslim Mysticism*. London: Athlone Press, 1960.

Abyssum

An herb used in the ceremony of exorcising a haunted house. Abyssum is consecrated by the sign of the cross and hung up at the four corners of the house.

Academia De Estudo Psicicos “Cesare Lombroso”

Cesare Lombroso Academy for Psychical Research, founded in Sao Paulo by José de Freitas Tinoco in September 1919. The academy investigated the mediumship of **Carlos Mirabelli**. In 392 sittings, Mirabelli produced what were considered to be remarkable results as he demonstrated a wide variety of materializations, levitation, psychokinesis, and automatic writing. The academy proclaimed Mirabelli the greatest of all mental and physical mediums, but its 1926 report was called into question by **Theodore Besterman**, who studied Mirabelli for the **American Society for Psychical Research** in 1934. The academy continued to exist into the 1930s.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Academy of Parapsychology and Medicine

An important but short-lived organization founded in California in 1970 with the basic belief that spirit and matter are a unity. The academy held that the true nature of healing must be sought in that unity and the interrelationship of body, mind, and spirit in health and disease. Treatment of disease should be directed at the whole person, and any lasting healing of the physical body should synthesize mental, emotional, and spiritual aspects. This belief restates traditional Hindu **yoga** teachings in a Western context.

The academy served its membership by offering symposia, workshops, and publications (including *APM Report*, published quarterly for members). Investigating paranormal and unorthodox healing, the academy presented its research findings to both professional medical and lay communities. It sponsored seven major symposia between 1971 and 1974, primarily in the San Francisco and Los Angeles areas, as well as Chicago, New York, and Philadelphia. Other activities included one-day seminars on **acupuncture** and **biofeedback** and nine two-day acupuncture workshops. In June 1974 the academy presented a symposium on nontraditional approaches to treatment of the developmentally disabled, sponsored jointly with the Division of Retardation of the state of Florida's Department of Health and Rehabilitative Services. The academy laid the groundwork for the formation of the American Holistic Medical Association in 1978. (See also **Healing Center for the Whole Person**)

Sources:

The Dimensions of Healing: A Symposium. Los Altos, Calif.: Academy of Parapsychology and Medicine, 1972.

The Varieties of the Healing Experience. Los Altos, Calif.: Academy of Parapsychology and Medicine, 1971.

Academy of Religion and Psychical Research

Organization founded in 1972 from a proposal developed in 1971 by **J. Gordon Melton**, its first secretary, to operate in those areas where parapsychology and religion intersect. It has served as an academic affiliate of **Spiritual Frontiers Fellowship** (SFF). The academy encourages dialogue, idea exchange, and cooperation between clergy, academics in philosophy and

religion, and the researchers and scientists in **parapsychology** and related fields. It conducts educational programs for scholars, Spiritual Frontiers Fellowship members, and the general public and works closely with related organizations. The academy organized several large conferences soon after its founding beginning with one at Garrett Theological Seminary in 1972, but its activity slowed in the mid-1970s when SFF went through a period of organizational disruption.

Reorganized by the end of the 1970s, the academy now conducts an annual conference, usually in conjunction with the annual meeting of SFF, and occasional seminars. It sponsors an annual competition for the Robert H. Ashby Memorial Award for the best paper on an announced subject. It publishes the *Journal of Religion and Psychical Research* quarterly and *Proceedings* (issued from time to time). The academy may be reached at P.O. Box 614, Bloomfield, Connecticut 06002-0614. Website: <http://www.lightlink.com/arpr/>.

Sources:

The Academy of Religion and Psychical Research. <http://www.lightlink.com/arpr/>. March 8, 2000.

Achad, Frater (1886–1950)

The magical name assumed by **Charles Stansfeld Jones** (1886–1950), a British occultist and author who lived in Canada and founded the **Fellowship of Ma-Ion**. He was a follower of magician **Aleister Crowley** who designated him his *magical child*.

Jones is to be distinguished from theosophical writer George Graham Price who channeled two popular texts, *Melchizedek Truth Principles* (1963) and *Ancient Mystical White Brotherhood* (1971), both published under the pseudonym Frater Achad. Little is known of Price's life apart from his channeling the two books.

Sources:

Achad, Frater [Charles Stansfeld Jones]. *The Anatomy of the Body of God*. New York: Samuel Weiser, 1969.

Achad, Frater [George Graham Price]. *Ancient Mystical White Brotherhood*. Lakemont, Ga.: CSA Press, 1971.

———. *Melchizedek Truth Principles*. Phoenix, Ariz.: Lockhart Research Foundation, 1963.

Acheropite

Term used to describe a supernaturally produced portrait on cloth. Another term, used for a cloth that bears the miraculous portrait of Jesus, is **veronica**, based on an apocryphal legend of a woman who wiped the face of Jesus during the procession to the Cross. The controversial **Turin Shroud** is one of the more interesting examples of such a cloth.

Achmet See Ahmad ibn Sirin

Aconcio, Jacques See Jacobus Acontius

Acontius, Jacobus (ca. 1500–ca. 1566)

Also known as Jacques Aconcio. Theologian, philosopher, and engineer. Born in Trent, Tyrol, he became curate of that diocese, then became a Calvinist in 1557. Acontius came to England about two years later, where he dedicated his major work, *Stratagemata Satanae* (The Stratagems of Satan), to Queen Elizabeth. The book attributes all doctrines other than the Apostles' Creed to Satan as stratagems to tempt mankind from truth. However, the book was also a strong plea for religious toleration. An English translation was first published in 1648 under the title *Satan's Stratagems; or, The Devil's Cabinet-Council Discovered*.

Active-Agent Telepathy

Term used by parapsychologists for situations in which the agent in telepathic experiments seems to be an active factor in causing mental or behavioral effects in the percipient, or subject, rather than being simply a passive participant whose mental states are recognized by the percipient.

Acupressure

A form of body work which, as the name implies, is based in **acupuncture**. Acupuncturists apply pressure to the designated points on the body with the hand rather than using needles. A popular practice in Japan, it was severely restricted by laws against massage in the nineteenth century. That law was repealed in 1955. As acupressure revived, it found a receptive audience in the West. Acupressure is similar to but distinct from other body techniques like do-in and **shiatsu**. For further information, contact the Acupressure Institute, 1533 Shattuck Ave., Berkeley, CA 94709.

In the 1970s, Michael Reed Gach developed a variation on acupressure that he termed acu-yoga. It combines acupressure with hatha yoga. Individuals are taught to apply pressure on the points while assuming various yoga positions.

Sources:

Cerney, J. V. *Acupressure: Acupuncture without Needles*. West Nyack, N.Y.: Parker Publishing, 1974.

Chan, Pedro. *Finger Acupressure*. New York: Ballantine Books, 1975.

Gach, Michael Reed. *Acu-yoga: Self Help Techniques*. Tokyo: Japan Publications, 1981.

Acupressure News

Quarterly magazine concerned with information on **acupressure**. Includes articles and news items relating to activities, techniques, and attitudes of the medical profession. Address: 2309 Main St., Santa Monica, CA 90405.

Acupressure Workshop

A former organization that arranged classes in **acupressure**, **shiatsu**, **t'ai chi ch'an**, and **yoga** from elementary to advanced study. They were first located in West Los Angeles and then in Santa Monica.

Acupuncture

An ancient Chinese medical system over five thousand years old, recently revived in China and demonstrated to Western doctors. It is based on the belief that subtle energy flows in the body related to the cosmic principles of **Yin and Yang**. Yin relates to shadow, moon, passivity, softness, femininity; Yang denotes sunlight, activity, masculinity, hardness. The balance of these energies in the human body affects health and disease. Acupuncture therapy alters these energy flows by inserting needles at key points for varying periods of time. Anesthesia for surgical operations can also be effected by acupuncture. Both ancient Chinese and Hindu medical systems are related to a philosophical or mystical view of the universe, and the concept of Yin and Yang and subtle energy flows has much in common with the **kundalini** energy of the Hindu **yoga** system. In **hatha yoga**, the system of **asanas**, or physical positions, affect the vital energies in the body through muscular tension and relaxation. Comparison may also be made with the theories of **Wilhelm Reich** and his concept of **orgone** energy.

Special developments of acupuncture include **shiatsu** and **acupressure**, a form of acupuncture without needles, and acupuncture charts locating ear and hand points. Dr. Lester Sacks,

a Los Angeles doctor, introduced a system of ear acupuncture in which a special "gun" fires a surgical staple into the ear near a particular acupuncture point, to help patients who want to lose weight or stop smoking, drinking, or taking drugs. Whenever the patient feels his craving coming on, he wiggles the staple, and the craving apparently subsides.

A simple device for self-treatment of acupuncture points on the back is the "MA-roller," a specially shaped wooden rod, on which the patient lies. It is marketed by Great Earth Therapeutics, Forest Row, Sussex, England.

Acupuncture came into the West in 1928 when Soulie de Morant, the French consul in China, returned home with the texts he had translated into French and persuaded several doctors to examine the practice. Interest grew steadily throughout Europe and America after World War II. The Acupuncture International Association was founded in 1949 by a group of non-conventional physicians in the United States. J. R. Worsley established the Chinese College of Acupuncture in England in 1960. However, the major opening for acupuncture in the West came in the early 1970s, when the United States reestablished friendly relations with the People's Republic of China. In 1973 the National Institute of Health sponsored an Acupuncture Research Conference, a signal of official approval for the testing of acupuncture's claims. Over the next few years a host of acupuncture texts appeared, acupuncture associations formed, and journals initiated.

The literature of acupuncture is extensive, and there are now several journals devoted to the subject, including *Acupuncture News*, *American Journal of Acupuncture*, and *Journal of the Acupuncture Association of Great Britain*. The American Association of Acupuncture and Oriental Medicine may be contacted at 1424 16th St. NW, Washington, DC 20036. There is also an International Veterinary Acupuncture Society at 2140 Conestoga Rd., Chester Springs, PA 19425.

Sources:

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Acuto-manzia

Unusual form of **divination** by pins practiced by Italian psychic Maria Rosa Donati-Evstigneeff. Ten straight pins and three bent pins are used. They are shaken in cupped hands, then dropped onto a surface dusted with powder. This system would seem to involve some psychic faculty, and is related to such forms of divination as **geomancy** and **tea leaves**.

Adalbert (ca. 740 C.E.)

A French pseudo-mystic of the eighth century. He boasted that an angel brought him relics of extraordinary sanctity from all parts of the earth and he claimed to be able to foretell the

future, and to read thoughts. "I know what you have done," he would say; "there is no need for confession. Go in peace, your sins are forgiven." Adalbert's so-called "miracles" gained him great popularity, and he gave away many cuttings of his nails and locks of his hair as powerful amulets. He is even said to have set up an altar in his own name.

The small amount of biographical information that exists tells of miraculous powers bestowed by an angel at his birth. Adalbert was accused of showing to his disciples a letter that he declared was brought to him from Jesus Christ and delivered by St. Michael. Adalbert was also accused of composing a mystical prayer invoking uncanonical **angels** believed to be demons.

In 744 C.E. a Church synod denounced him. A year later, after appealing to Pope Zacharius, Adalbert was deprived of priestly office. Later he was condemned to perpetual imprisonment in the monastery of Fulda.

Adam, Book of the Penitence of

A manuscript in the Library of the Arsenal at Paris that deals with kabalistic tradition. It recounts how the first two sons of Adam, Cain and Abel, respectively typifying brute force and intelligence, slew each other, and that Adam's inheritance passed to his third son, Seth. Seth was permitted to advance as far as the gate of the Earthly Paradise without being threatened by the guardian angel with his flaming sword, which is to say that he was an initiate of occult science.

He beheld the Tree of Life and the Tree of Knowledge, which had become grafted upon each other so that they formed one tree. Some commentators believe this to symbolize the harmony of science and religion in the **Kabala**. The guardian angel presented Seth with three seeds from this tree and directed him to place them within the mouth of his father, Adam, when he died. From this planting arose the burning bush, out of which God communicated to Moses his holy name, and from a part of which Moses made his magic wand. This was placed in the Ark of the Covenant and was planted by King David on Mount Zion, where it grew into a triple tree and was later cut down by Solomon to form the pillars Jachin and Boaz, which were placed at the entrance to the Temple.

A third portion was inserted in the threshold of the great gate and acted as a talisman, permitting no unclean thing to enter the sanctuary. However, certain wicked priests removed it, weighted it with stones, and cast it into the Temple reservoir, where it was guarded by an angel, who kept it from the sight of men. During the time of Christ the reservoir was drained and the beam of wood discovered and thrown across the brook Kedron, over which the Savior passed after he was apprehended in the Garden of Olives. It was taken by his executioners and made into the cross.

This legend is markedly similar to those from which the conception of the Holy Grail arose. Man is restored by the wood through the instrumentality of which Adam, the first man, fell. The idea that the Cross was a cutting of the Tree of Knowledge was widespread in the Middle Ages and may be found in the twelfth century *Quete del St. Graal*, ascribed to Walter Map but probably only adapted by him. All the traditions of the Kabala are embodied in the allegory contained in the *Book of the Penitence of Adam*, which supplements and throws considerable light on the entire kabalistic literature.

Adam, L'Abbé

About the time that the **Templars** were being driven from **France**, the Devil was said to have appeared under various guises to the Abbé Adam, who was journeying with one of the servants from his convent to another part of his abbacy of the Vaux de Cernay. The evil spirit first opposed the progress of the Abbé taking the form of a tree white with frost, which rushed toward him with inconceivable swiftness. The Abbé's

horse trembled with fear, as did the servant, but the Abbé himself made the sign of the Cross, and the tree disappeared.

The Abbé concluded that he had seen the Devil and called upon the Virgin to protect him. Nevertheless, the fiend shortly reappeared in the shape of a furious black knight. "Begone," said the Abbé. "Why do you attack me far from my brothers?" The Devil once more left him, but returned in the shape of a tall man with a long, thin neck. To get rid of him, Adam struck him a blow with his fist. The evil spirit shrank and took the stature and countenance of a little cloaked monk, with a glittering weapon under his garb. His little eyes could be seen darting and glancing under his cowl. He tried hard to strike the Abbé with the sword he held, but Adam repulsed the strokes with the sign of the Cross.

The demon became in turn a pig and a long-eared ass. The Abbé, impatient to be on his way, made a circle on the ground with a cross in the center. The fiend was then obliged to withdraw a little distance. He changed his long ears into horns, which did not hinder the Abbé from boldly addressing him. Offended by his plain-speaking, the Devil changed himself into a barrel and rolled into an adjoining field. In a short time he returned in the form of a cart wheel, and, without giving the brother time to put himself on the defensive, rolled heavily over his body, without, however, doing him any injury. After that he left him to pursue his journey in peace. This story is related in *Regne de Philippe le Bel* by Robert Gaguin and in *Histoire de la Magie en France* by Jules Garinet (1818).

Adamantius (ca. fourth century C.E.)

A Jewish doctor, who became a Catholic at Constantinople in the time of Constantine, to whom he dedicated his two volumes on *Physiognomy; or, The Art of Judging People by Their Faces*. This work, full of contradictions and fantasies, was printed in the *Scriptores Physiognomoniae veteres* of Johann G. F. Franz at Attembourg in 1780.

Adam Kadmon

A Tree of Life in the **Kabala** in the form of an idealized spiritual being.

Sources:

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Adams, Evangeline Smith (Mrs. George E. Jordon, Jr.) (1859–1933)

Noted American astrologer. Born February 8, 1859, in Jersey City, New Jersey; daughter of George and Harriette E. (Smith) Adams (of the Adams family of New England); and a descendant of John Quincy Adams, sixth president of the United States. She was educated in Andover, Massachusetts, and Chicago, Illinois, and from childhood she was strongly impressed by the religious and academic atmosphere of Andover, which was then the center of various theological institutions. While still young, Adams had her horoscope read by Dr. J. Herbert Smith, then professor of Materia Medica at Boston University and became profoundly interested in **astrology**. Smith's reading of Adams's horoscope and his personal observation of her character convinced him that she was an ideal personality to help elevate astrology to the dignity of an accepted science. He taught her all he knew, and she supplemented this knowledge by studying Hindu **Vedanta** under **Swami Vivekananda**, pioneer of Hindu philosophy in the United States. After years of study, Adams started practice as a professional astrological consultant in New York.

She became nationally known when she read a chart for the owner of New York's Windsor Hotel on Fifth Avenue predict-

ing a serious disaster that would take place almost immediately. The hotel owner was unaware of any impending problems and took no action, but the next day his hotel was destroyed by fire. The resulting media publicity brought Evangeline Adams immediate fame nationwide. In 1914 she was prosecuted for “fortune-telling” but contested the case in court. She demonstrated her methods of work and made an accurate prediction concerning the judge’s son. Judge John H. Freschi acquitted her, stating: “The defendant has raised astrology to the dignity of an exact science.”

Adams published various books and pamphlets on astrology, and many famous individuals (including J. Pierpont Morgan, Mary Pickford, singer Enrico Caruso, and King Edward VII of Britain) visited her headquarters at Carnegie Hall. From 1930 onward she broadcast three times weekly, and received thousands of letters requesting astrological readings. As early as 1931, she predicted that the United States would be at war in 1942. In 1932 she was booked for a 21-night lecture tour but canceled it after predicting her own death, which duly occurred. She is generally recognized as the leading astrologer of her time who laid the groundwork for professional astrology in the United States. She died in New York November 10, 1933.

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Adams, John Quincy, III (1938–)

Parapsychologist who experimented with school children and teachers to test clairvoyance and extrasensory effects. He was born March 7, 1938, in Dallas, Texas, and studied at Oberlin College, Ohio (B.A., 1960).

Adamski, George (1891–1965)

First of the 1950s flying saucer **contactees** who claimed direct contact with beings who had traveled to Earth in spacecrafts from planets in outer space. Adamski was born in **Poland** on April 17, 1891. He was two years old when his family emigrated to Dunkirk, New York. In 1913 Adamski served with the 13th Cavalry on the Mexican border, received an honorable discharge from the army in 1919, then settled in Laguna Beach, California. He studied occult metaphysics and in 1936 founded the Royal Order of Tibet, through which he offered a course in self-mastery. Although he had no scientific training, he was often referred to as “Professor” by his Royal Order of Tibet mystical philosophy students. In 1940 he moved to the Valley Center with his followers, where they established a farming project. Four years later he moved to the southern slope of Mount Palomar in Southern California. He had no formal connection with the observatory there and worked as a handyman at a hamburger stand.

Soon after the modern flying saucer era began, Adamski emerged in 1947 as a popular lecturer. He claimed to have sighted a UFO in 1946 and in 1949 wrote a novel, *Pioneers in Space*, to promote discussion of the subject by the general public. He also began to show pictures of what he claimed were saucers he had seen near his home near Mount Palomar.

Adamski also coauthored, with **Desmond Leslie**, *Flying Saucers Have Landed* (1953), the book that launched the contactee phenomenon. Adamski claimed that he had been contacted by the Venusian occupant of a flying saucer that landed in the California desert November 20, 1952. Subsequently Adamski claimed to have had contact with spacemen from Mars and Sat-

urn and to have traveled 50,000 miles into space in their craft. After Adamski’s revelations, the convention of spaceman contacts, messages from outer space, and warnings about the welfare of the cosmos became firmly established. Adamski expanded upon his revelations in two subsequent volumes: *Inside the Space Ships* (1955) and *Flying Saucers Farewell* (1961).

By the late 1950s Adamski was an international celebrity who lectured to large audiences in North America and Europe. He also had his critics. In 1957 editor James Mosley devoted an issue of *Saucer News* to an exposé of Adamski. In 1963 Adamski’s close associate C. A. Honey denounced him after discovering that Adamski had rewritten the original messages from the saucer beings in the Royal Order of Tibet materials. As his following had grown, Adamski had formed his followers into study groups and offered lessons in *cosmic philosophy*. In spite of the critics and defections, he retained a large following at the time of his death on April 23, 1965, from a heart attack, in Washington, D.C. His close associates founded the UFO Education Center in Valley Center, California, and the George Adamski Foundation, in Vista, California, to carry on his legacy.

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Zinsstag & Timothy Good. *George Adamski: The Untold Story*. Beckenham, U.K.: Ceit Publications, 1983.

Adare, Lord (1841–1926)

Author of a remarkable work, *Experiences in Spiritualism with D. D. Home*, printed privately in 1869 at the request of his father, Earl of Dunraven. To make this book accessible to a large public and in memory of his father to whose title he succeeded, the author agreed in 1924 to a second edition by the **Society for Psychical Research**, omitting the attestation of some of the prominent witnesses of the phenomena. The probable reason for the privacy of the first publication was that the Earl of Dunraven, being a Roman Catholic, wished to avoid the censure of the Church.

The friendship of Lord Adare and **Daniel Douglas Home** dated from 1867. It began at Malvern in Dr. Gully’s hydropathic establishment, where Home was a guest and Lord Adare a patient. For the next two years he spent a great deal of time in Home’s company. His friendship for Home (as stated in his preface to the 1924 publication) never diminished or changed thereafter.

The phenomena recorded in the book are of a wide range and embrace almost every spiritualistic manifestation. Only the absence of **apport** phenomena and the penetration of matter through solid matter is conspicuous. Its possibility was stoutly denied by Home. The records fail to meet scientific requirements in many ways. The control was left to the senses, no instruments were introduced, and many points in the narrative were left incomplete.

No attempt was made to appraise the sittings in scientific categories. “Miracle worship” might best describe the attitude of Lord Adare and of his fellow-sitters. On the other hand, while deficient in some ways, these records demonstrate the conscientiousness of those who observed Home. Each wrote letters addressed to the Earl of Dunraven shortly after the sésances. Lord Adare, for almost two years, lived most of the time

with Home, which bolstered his belief that Home was not perpetrating a large scale deception. The preface states: "We have not, on a single occasion, during the whole series of seances, seen any indication of contrivance on the part of the medium for producing or facilitating the manifestations which have taken place."

Adcock, C(yril) J(ohn) (1904– ?)

Parapsychologist and university lecturer on psychology. Born in England, Adcock studied at the University of Auckland and the University of London (B.A., M.A., Ph.D.). He lectured at Victoria University, Wellington, New Zealand, and is a member of the Parapsychological Association and American Psychology Association. His work in parapsychology included group testing of ESP and tests of statistical significance of ESP experiments.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

ADC Project

Established by Judy and Bill Guggenheim to accumulate firsthand accounts of people who have felt the direct presence of or have actually seen deceased loved ones. They have collected more than two thousand such accounts of "after death contact" (ADC) in their study and welcome any further accounts. Telephone interviews are conducted at the expense of the ADC Project, PO Box 536365, Orlando, Florida 32853.

Addanc of the Lake

A monster that figures in the **Mabinogion** legend of Peredur. Peredur obtains a magic stone that renders him invisible, and he thus succeeds in slaying this monster, which had daily killed the inhabitants of the palace of the King of Tortures.

Addey, John (1920–1982)

Theosophist and astrologer, born at Barnsley, Yorkshire, England, on June 15, 1920. Addey earned his master's degree from Saint John's College, Cambridge. He became interested in **astrology** while at Cambridge, and after World War II he joined the Theosophical Society's Astrological Lodge, which brought him into a long-term relationship with **C. E. O. Carter**. In 1948 Carter established the Faculty of Astrological Studies to train astrologers, and Addey became one of its first students, obtaining his diploma in 1951.

Within a few years, however, he found himself doubtful of his art and its scientific underpinnings. He turned to scientific research, his most important focus centering on longevity and people suffering from polio. His observations led him to the development of a "wave" theory of astrology. He subsequently moved to integrate completed and ongoing statistical studies of astrological effects and the insights of Hindu astrology into what he termed *harmonics*, a system of astrology that emphasizes the integral divisions of the horoscope chart. He saw in harmonics a method of bringing a united theoretical base to the many different systems of astrology that were emerging in the postwar world.

In 1958 Addey led in the founding of the Astrological Association, a professional association of astrologers primarily in Great Britain. His underlying agenda was the development of harmonic theory, which he presented in a series of booklets in the 1970s.

Harmonics was initially received with some enthusiasm by Addey's astrological colleagues; however, as astrologers worked with Addey's thought, they found it was too abstract and offered

little insight to assist in the essential task of interpreting an astrological chart. As such, Addey's theoretical work was soon forgotten, though his empirical studies remain a major building block of contemporary astrology's attempt to provide astrology with an acceptable scientific base.

In 1970 Addey founded the Urania Trust, which had the exceedingly ambitious goal of reintegrating astrology into astronomy, an objective on which almost no progress has been made. Addey also served a term as editor of the *Astrological Journal*.

Addey died in 1982.

Sources:

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———. *Selected Writings*. Tempe, Ariz.: American Federation of Astrologers, 1976.

Lewis, James L. *The Astrology Encyclopedia*. Detroit: Gale Research, 1994.

Additor

A **ouija** board modified by the addition of a little round hollow box with a pointer protruding from it. The hollow box is a miniature cabinet that is believed to accumulate psychic force as it moves under the fingers over a polished board printed with the alphabet.

The term **autoscope** has been given to such devices as the ouija board, **planchette**, and additor, that are believed to facilitate the production of messages from an unknown intelligent source, at times the subconscious mind, at other times from discarnate spirits of the dead. (See also **Automatic Writing**)

Adelphi Organization

The Adelphi Organization dates to 1976 when Richard Kieninger, the founder of the **Stelle Group**, left Stelle, Illinois, and founded a second group near Dallas, Texas. Kieninger's autobiographical volume *The Ultimate Frontier* had provided the main teaching at Stelle, but he was asked to leave the community after his sexual liaisons with several of the married women were discovered. The new organization was modeled on Stelle and had the same goal, which Kieninger had been given by his teacher, of building a new nation that would survive the disasters at the end of the twentieth century.

After Kieninger left Stelle, a significant power struggle developed. His former wife, the president of the corporation, and the entire board of trustees resigned and left the community. Those remaining reestablished relations with Kieninger. Stelle and Adelphi reunited, the headquarters moved to Texas, and Kieninger was named chairman of the board. However, in 1986, Kieninger was again forced out and founded a short-lived group, the Builders of the Nation of God. A short time later Kieninger was accepted back at Adelphi and at that point Adelphi and Stelle went their separate ways.

Adelphi continues with its program of building a city on an island in the Pacific Ocean. The Adelphi Organization publishes a newsletter, *Adelphi Quarterly*, and can be reached at PO Box 2423, Quinlan, TX 75474. Website: <http://www.adelphi.com/>.

Sources:

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Kossy, Donna. *Kooks: A Guide to the Outer Limits of Human Belief*. Portland, Ore.: Feral House, 1994.

Kueshiana, Eklal [Richard Kieninger]. *The Ultimate Frontier*. Chicago: Stelle Group, 1963.

Adelung, Johann Christoph (1732–1806)

German philologist and grammarian. Adelung published a work on the occult entitled *Histoire des folies humaines, ou Biographie des plus celebres necromanciens, alchimistes, devins, etc.* (Leipzig, 1785–89). He died at Dresden.

Adepts

According to the **Theosophical Society** and some occultists, adepts are individuals who, after stern self-denial and consistent self-development, have prepared themselves to assist in influencing the advancement of the world. The means by which this is attained are said to be long and arduous, but in the end the successful adept fulfills the purpose for which he was created and transcends other human beings.

The activities of adepts are multifarious, being concerned with the direction and guidance of the activities of other human beings. Theosophists claim that their knowledge, like their powers, far exceeds that of other mortals; they can control forces both in the spiritual and the physical realm and are said to be able to prolong their lives for centuries.

Adepts are also known as the **Great White Brotherhood**, **rishis**, **rahats**, or **mahatmas**. Ordinary people who earnestly desire to work for the betterment of the world may become “chelas,” or apprentices to adepts, in which case the latter are known as **masters**, but the apprentice must first have practiced self-denial and self-development in order to become sufficiently worthy. The master imparts teaching and wisdom otherwise unattainable (and thus resembles the **guru** in the Hindu tradition) and helps the apprentice by communion and inspiration. **Helena Petrovna Blavatsky** alleged that she was the apprentice of such masters and claimed that they dwelled in the Tibetan Mountains. The term adept was also employed by medieval magicians and alchemists to denote a master of their sciences.

Adhab-Algal

The Islamic purgatory, where the wicked are tormented by the dark angels Munkir and Nekir.

Adjuration

A formula of **exorcism** by which an evil spirit is commanded, in the name of God, to do or say what the exorcist requires of him.

Adler, Margot (1946–)

Margot Adler, author and Wiccan priestess, is the granddaughter of renowned psychotherapist Alfred Adler. She was raised in a nonreligious setting and attended the University of California at Berkeley (B.S., 1968) during its era of political radicalism. Following her graduation she began a career in broadcast journalism at radio station WBAI-FM. In 1978 she accepted her latest position, with National Public Radio.

Living in New York in the early 1970s, she encountered **witchcraft** through a study group founded by the New York Coven of Welsh Traditional Witches. In 1973 she became associated with Gardnerian witchcraft. In 1976 she became the priestess of Iargalon, a Gardnerian coven. During her years as an active priestess, she researched and wrote *Drawing Down the Moon*, a sympathetic history and survey of the modern Wiccan and pagan community. Over the years since, the book, now in its second edition, has introduced many people to witchcraft.

Since 1982 Adler has practiced as a solitary, but remains one of the most visible leaders of the pagan community in North America. In 1988 her handfasting to John Gliedman was the first pagan marriage covered in the *New York Times* society pages.

Sources:

Adler, Margot. *Drawing Down the Moon*. New York: Viking Press, 1979. Rev. ed. Boston: Beacon Press, 1986.

———. *Heretic's Heart: A Journey Through Spirit and Revolution*. Boston: Beacon Press, 1997.

Adonai

A Hebrew word signifying “the Lord” and used by Jews when speaking or writing of “YHWH,” or Yahweh, the ineffable name of **God**. The Jews entertained the deepest awe for this incommunicable and mysterious name, and this feeling led them to avoid pronouncing it and to substitute the word Adonai for “Jehovah” in their sacred text. The ancients attributed great power to names; to know and pronounce someone's name was to have power over them. Obviously one could not, like the Pagans, suggest that mere creatures had power over God.

This custom in Jewish prayers still prevails, especially among Hasidic Jews, who follow the **Kabala** and believe that the Holy Name of God, associated with miraculous powers, should not be profaned. Yahweh is their invisible protector and king, and no image of him is made. He is worshiped according to his commandments, with an observance of the ritual instituted through Moses. The term “YHWH” means the revealed Absolute Deity, the Manifest, Only, Personal, Holy Creator and Redeemer.

Adoptive Masonry

Masonic societies that adopted women as members. Early in the eighteenth century such societies were established in France, and they spread speedily to other countries. One of the first to “adopt” women was the Mopses. The Felicities existed in 1742. The Fendeurs, or Woodcutters, were instituted in 1763 by Bauchaine, Master of a Parisian lodge. It was modeled on the Carbonari, and its popularity led to the establishment of other lodges, notably the Fidelity and the Hatchet.

In 1774 the Grand Orient Lodge of France established a system of three degrees called the Rite of Adoption and elected the duchess of Bourbon as Grand Mistress of France.

The rite has been generally adopted into **Freemasonry**, and various degrees were added from time to time to the number of about twelve in all. Latin and Greek mysteries were added to the rite by the Ladies' Hospitallers of Mount Tabor. The greatest ladies in France joined the French lodges of adoption.

The Rite of Mizraim created lodges for both sexes in 1819, 1821, 1838, and 1853, and the Rite of Memphis in 1839. America founded the Rite of the Eastern Star in five points. In these systems, admission was generally confined to the female relations of Masons. The Order of the Eastern Star and that of Adoptive Masonry were attempted in Scotland but without success.

Adramelech

According to **Johan Weyer**, Adramelech is Chancellor of the infernal regions, Keeper of the Wardrobe of the Demon King, and President of the High Council of the Devils. He was worshiped at Sepharvaim, an Assyrian town, where children were burned on his altar. Rabbis of the period said that he showed himself in the form of a mule or sometimes of a peacock.

Sources:

Weyer, Johannes. *Witches, Devils, and Doctors in the Renaissance: Johann Weyer, De Praestigiis*. Edited by George Mora. Binghamton, N.Y.: Medieval and Renaissance Texts and Studies, 1991.

Advanced Spiritual Church Healing Center

Center founded by British-born psychic **Douglas Johnson**. Holds public meetings and is concerned with psychic and spiritual development. Last known address: 10945 Camarillo St., North Hollywood, CA 91602.

“AE”

Pen name of **George W. Russell** (1867–1935), Irish poet, painter, mystic, and journalist.

Aerial Phenomena Research Organization (APRO)

Founded in January 1952 in Sturgeon Bay, Wisconsin, “to conduct investigations and research into the phenomenon of unidentified flying objects (UFOs) and to find a scientifically acceptable solution to this phenomenon.” Led by Jim Lorenzen and his wife, Coral Lorenzen, who authored several popular UFO books, APRO emerged as one of the most outstanding UFO investigation organizations. Through the 1950s the Lorenzens and APRO moved successively to Los Angeles (1954), Alamogordo, New Mexico (1954), and Tucson, Arizona (1960). Beginning as an association of flying saucer clubs that collected accounts of UFOs and commented upon them in the *APRO Bulletin*, APRO grew into a substantial research organization. It was distinguished from the **National Investigations Committee on Aerial Phenomena (NICAP)**, the other main UFO research organization of the 1950s, by its coolness to the idea of a government cover-up of UFO data and its interest in sightings of humanoid-like creatures associated with the UFOs.

APRO membership peaked in 1967 with 1,500 members. Then in 1969 it suffered two disasters. First, the University of Colorado report of its study of UFOs, popularly known as the **Condon Report**, struck ufology (the study of UFOs) a significant blow with the conclusion that nothing was likely to be achieved by further study. As a result, the Air Force dropped its semipublic data collection effort, Project Blue Book. Then APRO suffered a major schism when Walt Andrus, who led a regional office in Illinois, broke away and founded the Midwest UFO Network (now the **Mutual UFO Network**). Membership began a decline from which APRO never recovered. Jim Lorenzen died in 1986, and Coral followed two years later. The board voted to disband the organization shortly thereafter.

Sources:

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Lorenzen, Coral, and Jim Lorenzen. *Abducted! Confrontations with Beings from Outer Space*. New York: Berkley, 1977.

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Aerial Phenomenon Clipping and Information Center

A former subscription information service that operated during the 1980s, providing a monthly sampling of reports of unidentified flying objects and related phenomena such as monster or occult occurrences. The reports were compiled from the various wire services and reproduced from original news sources.

Aeromancy

The art of foretelling future events by the observation of atmospheric phenomena, as, for example, when the death of a great man is presaged by the appearance of a comet. Francois de la Tour Blanche stated that aeromancy is the art of **fortune-telling** by means of specters that are made to appear in the air, or the representation by the aid of demons, of future events, which are projected on the clouds as a film is projected onto a screen. “As for thunder and lightning,” he adds, “these are concerned with auguries, and the aspect of the sky and of the planets belonging to the science of astrology.”

Sources:

Waite, Arthur Edward. *The Occult Sciences*. 1891. Reprint, Seacaus, N.J.: University Books, 1974.

The Aetherius Society

Founded by **Sir George King** (1919–1997), a British occultist and flying saucer **contactee** from the West country, whose mother had formerly run a healing sanctuary. He was in his apartment one morning in March 1954 when a voice informed him: “Prepare yourself. You are to become the voice of Interplanetary Parliament.” It was King’s habit to meditate daily, and while so engaged several days later, he was visited by an Indian yoga master who informed him of his mission: the Cosmic Intelligences had selected him as their “primary terrestrial channel.” King began to communicate with an entity named Aetherius, a Venusian who was one of the Cosmic Masters of the Interplanetary Parliament located on Saturn. (Jesus Christ is also considered a Parliamentary Master.) Until his death in 1997, Dr. King was in regular contact with these masters.

Eventually King went public when he permitted the Master Aetherius to speak through him at a **channeling** held at Caxton Hall in London. He began the magazine *Aetherius Speaks to Earth* (now *Cosmic Voice*) and in 1956 founded the Aetherius Society. By this time the issue of UFOs had become a matter of public concern, and UFO contactees like King were offering an answer. Before the decade was out, King had attracted a following in the United States, and an American headquarters was established in Los Angeles.

King developed a picture of the cosmos as ruled by an extraterrestrial hierarchy similar to the theosophical spiritual hierarchy. The hierarchy sent spiritual energy to the planet, which could be used to fight the forces of evil, especially those coming from evil extraterrestrials. Spaceships position themselves above the earth at special times of the year, considered the best moments for transmitting the energies from outer space. King authored a series of books spelling out the theology and practices of what emerged as a new occult religion.

King claimed that he received a mystical consecration on July 23, 1958, from the Master Jesus for his mission; the Lord Buddha added his consecration on December 5, 1978. The society continues and has headquarters in both London and California, where it owns a complex of buildings. It may be contacted at 757 Fulham Road, London, SW6 5UU, England and 6202 Afton Place, Los Angeles, CA 90028. Website: <http://www.aetherius.org/>.

Sources:

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The Story of Aetherius Society. Hollywood, Calif.: Aetherius Society, n.d.

Aetherius Speaks to Earth See Cosmic Voice**Aetities (or Aquilaeus)**

A precious stone of magical properties, composed of iron oxide with a little silex and alumina, and said to be found in the stomach or neck of the eagle. It is supposed to heal falling sickness and prevent untimely birth. It was worn bound on the arm to prevent abortion and on the thigh to aid parturition.

AFAN See Association for Astrological Networking**Affectability**

A term coined by parapsychologist **Charles Stuart** implying susceptibility to feedback in a situation where the subject in an ESP test is told the score on the previous run and asked to estimate the score on the next run. In this context, “affectable” subjects were those who consistently gave estimates that reflected their score on the immediately previous run; “unaffected subjects” were not so influenced. Stuart also used the term “affectable” for subjects who were markedly extreme in expressing likes or dislikes to various possible interests, while “unaffected” subjects were relatively indifferent to many of these interests. By measurement on a Stuart Interest Inventory, Stuart claimed that unaffected subjects appeared to score higher than affectable on ESP perception. However, the term “affectability” can be applied generally to the degree of suggestibility of a subject.

Sources:

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———. “An Interest Inventory Relation to ESP Scores.” *Journal of Parapsychology* vol. 10 (1946).

Affiliated New Thought Network

The Affiliated New Thought Network is a cooperative fellowship of independent **New Thought** centers, many with a previous association with Religious Science and the teachings of Ernest Holmes, that originated in the mid-1990s in California. New Thought is that spiritual metaphysical perspective that originated in the late nineteenth century as a religious expression of the Emersonian tradition. Many of its early proponents had been members of the **Church of Christ, Scientist**. It has been characterized as a very loosely organized movement in contrast to the tight organization of Christian Science. Ernest Holmes was the last student of **Emma Curtis Hopkins**, generally regarded as the founder of New Thought. Prominent in the formation of the network was Harry Morgan Moses of the New Thought Center of San Diego. The network’s goal is the promotion of New Thought as a practical philosophy and instructing people on its day-to-day application. It is the members’ belief that New Thought can foster global transformation and healing.

Associated with the network as its educational arm is Emerson Institute, located in Oakhurst, California. The institute provides a full curriculum of classes that includes not only an emphasis on the metaphysical teachings of the first generation of New Thought from Emma Curtis Hopkins to Ernest Holmes, but also the insights from a spectrum of contemporary teachers such as **Deepak Chopra** and Wayne Dyer.

Since its founding, the network has grown from five affiliated centers, all in California, in 1997 to more than 40, scattered across the United States and Canada, in 2000. The network may be contacted c/o Dr. Harry Morgan Moses at the New Thought Center, 8798 Complex Dr., San Diego, CA 92123. Its webpage can be found at <http://www.newthought.org/>.

Sources:

Affiliated New Thought Network. <http://www.newthought.org/>. May 16, 2000.

Emerson Institute. <http://emersoninstitute.edu/>. May 16, 2000.

AFRICA

(Note: The north of Africa, including the Sahara and the Sudan, has been Islamic territory for many centuries. For a discussion of Islamic magic and alchemy, see the entry **Arabs**. Instances of Arabic sorcery are also discussed in the **Semites** entry.)

Beliefs and practices thought of as occult in Western society were integral to the traditional tribal religions in the southern two-thirds of Africa, especially those concerning sympathetic **magic**, the cult of the dead, and **witchcraft**. During the history of this region, the basically pantheistic and polytheistic religions have also been cross-fertilized with Islamic and Christian teachings, creating new beliefs and modifying old ones. Today a large but undetermined number of Africans follow traditional beliefs involving deities, ghosts, and spirits as well as an array of special powers in nature presided over by the supreme entity adopted from Christianity and Islam. The latter, somewhat remote from everyday problems, is believed to largely operate on humans through the many other deities.

Southern Africa

Among the Zulu and other Bantu tribes of equatorial and southern Africa, witchcraft or malevolent **sorcery** was traditionally practiced—in secret, for the results of detection were terrible. Tribes instituted a caste of witchfinders assigned the task of tracking down witches.

The nineteenth-century writer Lady Mary Anne Barker observed,

“It is not difficult to understand, bearing in mind the superstition and cruelty which existed in remote parts of England not so very long ago; how powerful such women become among a savage people, or how tempting an opportunity they could furnish of getting rid of an enemy. Of course they are exceptional individuals; more observant, more shrewd, and more dauntless than the average fat, hard-working Kaffir women, besides possessing the contradictory mixture of great physical powers and strong hysterical tendencies. They work themselves up to a pitch of frenzy, and get to believe as firmly in their own supernatural discernment as any individual among the trembling circle of Zulus to whom a touch from the whisk they carry is a sentence of instant death.”

The Zulu witchfinders were attended by a circle of girls and women who, like a Greek chorus, clapped their hands and repeated a low chant, the measure and rhythm of which changed at times with a stomp and a swing of the arm. Ceremonial dress was also an important part of the witch doctor’s role, for such things appealed directly to the imagination of the crowd and prepared onlookers to be readily swayed by the necromancer’s devices. One of the witchfinders, Nozinyanga, was especially

impressive. Her fierce face, spotted with gouts of red paint on cheek and brow, was partly overshadowed by a helmetlike plume of the tall feathers of the sakabula bird. In her right hand she carried a light sheaf of *assegais* (spears), and on her left arm was slung a small and pretty shield of dappled oxhide. Her petticoat, made of a couple of large handkerchiefs, was worn kiltwise. From neck to waist she was covered with bead-necklaces, goat's-hair fringes, and the scarlet tassels. Her chest rose and fell beneath the baldric of leopard skin, fastened across with huge brazen knobs, while down her back hung a beautifully dried and flattened skin of an enormous boa constrictor.

When the community had resolved that a certain misfortune was caused by witches, the next step was to find and punish them. For this purpose the king summoned a great meeting, his subjects sitting on the ground in a ring or circle for four or five days. The witchfinders took their places in the center, and as they gradually worked themselves up to an ecstatic state, resembling possession, they lightly switched with their quagga-tail one of the trembling spectators, who was immediately dragged away and butchered, along with all of his or her relatives and livestock. Sometimes a whole kraal was exterminated in this way, so reminiscent of European witch-hunts.

Barker also described a sorceress named Nozilwane, whose wistful glance, she noticed, had in it something uncanny and uncomfortable. She was dressed beautifully in lynx skins folded over and over from waist to knee, the upper part of her body covered by strings of wild beasts' teeth and fangs, beads, skeins of gaily colored yarn, strips of snakeskin, and fringes of Angora goat fleece. Lynx tails hung like lappets on each side of her face, which was overshadowed and almost hidden by a profusion of sakabula feathers. "This bird," Barker commented, "has a very beautiful plumage, and is sufficiently rare for the natives to attach a peculiar value and charm to the tail-feathers; they are like those of a young cock, curved and slender, and of a dark chestnut color, with a white eye at the extreme tip of each feather." Among all this thick, floating plumage were interspersed small bladders and skewers or pins wrought out of tusks. Like the other witchfinders, she wore her hair highly greased and twisted up with twine until it ceased to have the appearance of hair and hung around the face like a thick fringe, dyed deep red.

Bent double and with a catlike gait, Nozilwane came forward. Every movement of her undulating body kept time to the beat of the girls' hands and their low crooning chant. Soon she pretended to find the thing she sought, and with a series of wild pirouettes leaped into the air, shaking her spears and brandishing her shield like a bacchante. Nowamso, another of the party, was determined that her companion should not get all the applause, and she too, with a yell and a leap, sprang into the dance to the sound of louder grunts and harder handclaps. Nowamso was anxious to display her back, where a magnificent snakeskin, studded in a regular pattern with brass-headed nails, floated like a stream. She was attired also in a splendid kilt of leopard skins, decorated with red rosettes, and her dress was considered more careful and artistic than any of the others'. Nozilwane, however, had youth and stamina on her side. The others, although they all joined in and hunted out an imaginary enemy, and in turn exulted over his discovery, soon became breathless and spent and were glad when their attendants led them away to be anointed and to drink water.

Central Africa

The magical beliefs of central and eastern Africa were for the most part connected with beliefs and practices concerning the dead and the honoring of images. When the **ghost** of a dead person was weary of staying in the bush, many believed that the spirit would come for one of the people over whom they exerted the most influence. The spirit would say to that person, "I am tired of dwelling in the bush, please to build for me in the town a little house as close as possible to your own."

The spirit would also instruct him to dance and sing, and accordingly he would assemble the women at night to join in dance and song.

Then, the next day, the people would go to the grave of the *obambo*, or ghost, and make a crude image, after which a bamboobier, on which a body is conveyed to the grave, and some of the dust of the ground were carried into a little hut erected near the house of the visited, and a white cloth was draped over the door. A curious element of the ritual, which seems to show that these people had a legend something like the old Greek myth of Charon and the river Styx, was a song chanted during the ceremony with the following line: "You are well dressed, but you have no canoe to carry you across to the other side."

Possession

In most preindustrial cultures, epileptic diseases were assumed to be the result of demoniac possession. In much of Africa the sufferer was supposed to be possessed by Mbwiri, and the person was relieved only by the intervention of the medicine man (priest) or a spirit or deity. In the middle of the street a hut was built for the sufferer, and there he resided, along with the priest and his disciples, until cured, or maddened. Townspeople held a continuous revel, including what seemed like unending dances to the sound of flute and drum, for ten days to two weeks, engaging in much eating and drinking all at the expense of the patient's relatives.

The patient at some point danced, usually feigning madness, until the epileptic attack came on accompanied by a frenzied stare, convulsed limbs, the gnashing of teeth. The man's actions at this point were not ascribed to himself, but to the demon that had control of him. When a cure, real or pretended, had been effected the patient built a little house for the spirit image, avoided certain kinds of food, and performed certain duties. Sometimes the process terminated in the patient's insanity; some were known to run away to the bush, hide from all human beings, and live on the roots and berries of the forest.

One European writer observed of the tribal medicine man, "[They] are priest doctors, like those of the ancient Germans. They have a profound knowledge of herbs, and also of human nature, for they always monopolise the real power in the state. But it is very doubtful whether they possess any secrets save that of extracting virtue and poison from plants. During the first trip which I made into the bush I sent for one of these doctors. At that time I was staying among the Shekani, who are celebrated for their fetish [image]. He came attended by half-a-dozen disciples. He was a tall man dressed in white, with a girdle of leopard's skin, from which hung an iron bell, of the same shape as our sheep bells. He had two chalk marks over his eyes. I took some of my own hair, frizzled it with a burning glass, and gave it to him. He popped it with alacrity into his little grass bag; for white man's hair is fetish of the first order. Then I poured out some raspberry vinegar into a glass, drank a little of it first, country fashion, and offered it to him, telling him that it was blood from the brains of great doctors. Upon this he received it with great reverence, and dipping his fingers into it as if it was snap-dragon, sprinkled with it his forehead, both feet between the two first toes, and the ground behind his back. He then handed his glass to a disciple, who emptied it, and smacked his lips afterwards in a very secular manner. I then desired to see a little of his fetish. He drew on the ground with red chalk some hieroglyphics, among which I distinguished the circle, the cross, and the crescent. He said that if I would give him a fine 'dush,' he would tell me about it. But as he would not take anything in reason, and as I knew that he would tell me nothing of very great importance in public, negotiations were suspended."

The claims of the priest to possess supernatural powers were seldom questioned. He was not only a doctor and a priest who intervened with the spirits and deities—two capacities in which his influence was necessarily very powerful—he was also a witchfinder, and this office invested him with a truly formidable

authority. When a man of worth died, his death was invariably ascribed to witchcraft, and the aid of the priest was invoked to discover the witch.

When a man was sick a long time, his neighbors called Ngembi, and if she could not make him well, they called the priest. He came at night, in a white dress, with cock's feathers on his head, carrying a bell and a little glass. He called two or three of the victim's relatives together. He did not speak, but always looked in his glass. Then he told them that the sickness was not of Mbwiri, nor of a ghost, nor of God, but that it came from a witch. They would say to him, "What shall we do?" He would then go out and say, "I have told you. I have no more to say." They then gave him a dollar's worth of cloth, and every night they gathered together in the street and cried, "I know that man who bewitched my brother. It is good for you to make him well." Then the witch made him well.

If the man did not recover they called the bush doctor from the Shekani country. At night he went into the street; all the people flocked about him. With a tiger skin in his hand, he walked to and fro, until, singing all the while, he laid the tiger skin at the feet of the witch. At the conclusion of his song the people seized the witch and put him or her in chains, saying, "If you don't restore our brother to health, we will kill you."

Western Occultism in Africa

Today more than 100 million Africans follow a form of Islamic faith, and an almost equal number some form of Christianity. In addition to Roman Catholic and Protestant faiths, there are many variant forms of Christianity, and many Christian groups have become independent of the older missionary churches and reorganized as indigenous religious bodies. The religious picture has been confused in recent years as a result of the unrest attending the throwing off of colonial regimes and the establishment of autonomous governments. Another important factor in the changes surfacing on the entire continent, in addition to political reform and upheaval, has been the education of many young Africans at American and European universities. As they travel back to Africa with western ideas and the seeds for a new way of economic survival, the scene is likely to change on all fronts—even regarding their own ancient superstitions and folk legends.

In the midst of these changes, Western occult, metaphysical, and mystical literature has circulated through the continent since the 1920s, especially in South Africa, the central African states, and such West African nations as Ghana and Nigeria. Since World War II there has been a noticeable popular response to such ideas. As early as 1925 the **Rosicrucians** were present in West Africa, and **New Thought** was introduced into Africa in the 1930s when several American teachers toured the country and assisted in the formation of the School of Practical Christianity in 1937 (now known as the School of Truth). Today a broad range of such groups as the Church of Religious Science, the Unity School of Christianity, Swedenborgians, and the **Church Universal and Triumphant** are in existence. In the last two decades, guru-oriented groups such as **ECKANKAR**, **Subud**, and the Grail Movement, and some of the new Japanese religions have appeared. Numerous gurus, including **Maharishi Mehesh Yogi**, **Satya Sai Baba**, and **Guru Maharaj Ji** have a following. The **New Age** movement has been particularly strong in South Africa, mostly among the white population, and has provoked the appearance of a reactionary anti-New Age effort.

Most interesting has been the emergence of new indigenous African metaphysical movements. Typical of these are the Spiritual Fellowship and the Esom Fraternity Company, both operating in Nigeria. The latter, for example, has established a training school specializing in the healing arts and sciences and what is called a "cosmic hospital." The Spiritual Fellowship grew out of the literary efforts of A. Peter Akpan, who has developed an eclectic program of spiritual development aimed at attaining the higher levels of consciousness. Yogi Kane is a

Hindu teacher operating in the Senegal, where he teaches what he terms "Egyptian" **yoga**. East and West come together in these new movements in a mutual affirmation of **astrology**, **divination**, spiritual healing, and an esoteric approach to life. These indigenous have also become an avenue for the advancement of women who often must assume a secondary role in traditional African religions as well as in Christianity and Islam.

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African Architects, Order of

Eighteenth-century Masonic order founded in Prussia in 1767 by Brother Von Kopper and C. F. Koffen, under the auspices of Frederick II. The order was concerned largely with historical research into **freemasonry**, Christianity, **alchemy**, and chivalry and attracted many distinguished European literary figures of the period. A vast building was erected as Grand Chapter, containing an extensive library, museum of natural history, and a chemical laboratory. The Architects published many works of freemasonry and awarded an annual gold medal to the author of the best historical memoir on the subject. Branches of the order were established at Worms, Cologne, and Paris, and it was said to be affiliated with the Society of Alethophilas, or Lovers of Truth, after which it named one of its grades.

There were two temples, comprising the following degrees: (1) Apprentice of Egyptian Secrets, (2) Initiate into Egyptian Secrets, (3) Cosmopolitan, (4) Christian Philosopher, and (5) Alethophilos. Higher Grades: (1) Esquire, (2) Soldier, and (3) Knight, thus supplying Egyptian, Christian, and Templar mysteries to the initiate. In 1806 a pamphlet was published at Berlin entitled *A Discovery Concerning the System of the Order of African Architects*.

AFS See American Folklore Society

Ag

A red flower used by some Hindus to propitiate the deity Saneer (the planet Saturn). It is made into a wreath with jassoon, also a red-colored flower, which is hung round the neck of the god, who is of a congenial nature. This ceremony is performed at night.

Agaberte

Daughter of a certain giant called Vagnoste dwelling in Scandinavia. She was a powerful enchantress and was rarely seen in her true shape. Sometimes she would take the form of an old woman, wrinkled and bent, and hardly able to move about. At one time she would appear weak and ill, and at another tall and strong, so that her head seemed to touch the clouds.

She effected these transformations without the smallest effort or trouble. People believed her capable of overthrowing the mountains, tearing up the trees, drying up the rivers with the greatest of ease. They held that nothing less than a legion of demons must be at her command in order for her to accomplish her magic feats. She seems to be like the Scottish Cailleach Bheur, a nature hag.

Agapis

According to ancient tradition, this was a yellow stone said to promote love or charity; it also cured stings and venomous bites when dipped in water and rubbed over the wound.

Agares

According to **Johan Weyer**, Agares is Grand Duke of the eastern region of Hades. He is shown in the form of a benevolent lord mounted on a crocodile and carrying a hawk on his fist. The army he protects in battle is indeed fortunate, for he disperses their enemies and puts new courage into the hearts of the cowards who fly before superior numbers. He distributes place and power, titles and prelacies, teaches all languages, and has other equally remarkable powers. Thirty-one legions are under his command.

Sources:

Weyer, Johannes. *Witches, Devils, and Doctors in the Renaissance: Johann Weyer, De Praestigiiis*. Edited by George Mora. Binghamton, N.Y.: Medieval and Renaissance Texts and Studies, 1991.

Agasha Temple of Wisdom, Inc.

The Agasha Temple of Wisdom is a Spiritualist church that, during its first generation, was built around the mediumship of Rev. Richard Zenor (1911–1978), a channel for the master teacher Agasha. The temple was founded in 1943 and attained some degree of fame after reporter James Crenshaw wrote sympathetically about it in his book *Telephone Between Two Worlds*. Toward the end of Zenor's life, an attempt was made to compile the more important discourses of Agasha in several volumes edited by William Eisen. Two years after Zenor's death, Rev. Geary Salvat, also a channel, was chosen to succeed him. Salvat channels the master teacher Ayuibbi Tobabu.

Both Agasha and Ayuibbi Tobabu have articulated what they consider a universal philosophy based on the acceptance of individual responsibility and a spiritual democracy within the larger context of universal laws. Basic laws include the Golden Rule (Do unto others as you would have them do unto you) and the law of compensation (For every action there is an equal and opposite reaction). The temple is headquartered at 7525 Fallbrook Ave., West Hills, CA 91307. It has several centers in the United States and one in Japan.

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Eisen, William, ed. *The Agashan Discourse*. Marina del Rey, Calif.: DeVorss, 1978.

Zenor, Richard. *Maggie Answers You*. San Diego: Philip J. Hastings, 1965.

Agate (or Achates)

According to ancient tradition, this precious stone protected against the biting of scorpions or serpents, soothed the mind,

drove away contagion, and put a stop to thunder and lightning. It was also said to dispose the wearer to solitude, promote eloquence, and secure the favor of princes. It gave victory over enemies to those who wore it.

Agathion

A **familiar** spirit that was said to appear only at midday. It took the shape of a man or a beast, or even enclosed itself in a talisman, bottle, or magic ring.

Agathodaemon

Benevolent deity in Greek mythology, the “good spirit” of vineyards and cornfields. According to Aristophanes, Agathodaemon was honored by drinking a cup of wine at the end of a meal. He was represented pictorially in the form of a serpent or sometimes as a young man holding a horn of plenty, a bowl, and ears of corn. Winged serpents were also venerated by the ancient Egyptians, Chinese, and other peoples. (See also **Dragon**)

Agent

Term in parapsychology to denote the individual who attempts to communicate information to a percipient, or subject, of **extrasensory** perception.

The Age of Progress

American Spiritualist weekly edited by Stephen Albro, who witnessed and reported on the early demonstrations of the **Davenport Brothers** in the 1850s.

Agharta (or Agharti)

In his book *Agharta* (1951), **Robert Ernst Dickhoff** claimed that Martians colonized Earth 80,000 years ago and built an elaborate system of underground tunnels, starting in Antarctica, with exits in Tibet, Brazil, the United States, and elsewhere. A secret underground port for **UFOs** called Rainbow City was supposed to be still in operation.

This colorful story appears to be related to the Tibetan legend of the subterranean kingdom of Agharti, presided over by “the King of the World.” Millions of people are said to live in these underground realms in cities without crime and using a highly developed science. The King of the World understands the people on Earth and influences them secretly. He is to appear before the people of Earth in a final cosmic struggle of good against evil. This legend was recounted in the book *Beasts, Men, and Gods* by Ferdinand Ossendowski. Ossendowski (1876–1945) was a Polish writer who traveled extensively through Central Asia in the 1920s. (See also **Shaver Mystery; Subterranean Cities**)

Sources:

Dickhoff, Robert Ernest. *Agharta*. Mokolunne Hill, Calif.: Health Research, 1964.

Ossendowski, Ferdinand. *Beasts, Men, and Gods*. New York: E. P. Dutton, 1922.

Agla

A word from the **Kabala** formerly used by rabbis for **exorcisms** of the evil spirit. It is made up of the initial letters of the Hebrew words, *Athah gabor leolam, Adonai*, meaning, “Thou art powerful and eternal, Lord.” Among superstitious Christians it was also a favorite weapon with which to combat the evil one, as late as the sixteenth century. It is found in many books on magic, notably in the *Enchiridion* ascribed to Pope Leo III.

Aglaophotis

A kind of herb said to grow in the deserts of Arabia and much used by sorcerers for the evocation of demons. Other plants were then employed to retain the evil spirits as long as the sorcerer required them.

Agondonter (Newsletter)

Quarterly publication concerned with the twentieth-century channeled gospel **Urantia**, published by the First Urantia Society of Los Angeles. Last known address: PO Box 563, Los Angeles, CA 90053.

Agpaoa, Tony (1939–1982)

A Filipino Spiritualist healer, born in 1939, who claimed to perform surgery with his bare hands without anesthetic. To perform psychic surgery Agpaoa passed his hand across the area to be operated, and an incision appeared. He operated either with his fingers or a pair of scissors, and the wound appeared to suture instantaneously without scarring.

As with similar **psychic surgery** in Brazil, such operations were highly controversial. Early reports, were most positive, but later studies have condemned Agapaoa and his colleagues as clever conjurers. For example, in his book *Flim-Flam!* **James Randi** pointed out that when Agpaoa needed to have his own appendix removed, he had the operation at a San Francisco hospital, although there were scores of other psychic surgeons in the Philippines. In fact, Agpaoa was treated in a hospital for a stroke that he died from in 1982. (See also **José Arigó**)

Sources:

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Sherman, Harold. *Wonder Healers of the Philippines*. Los Angeles: DeVorss, 1967.

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Agricola

Name adopted by mineralogist **Georg Bauer** (1490–1555), who had also searched for the **elixir of life** and the secret of the **Philosophers' Stone**.

Agrippa von Nettesheim, Henry Cornelius (1486–1535)

German soldier and physician, and an adept in **alchemy**, **astrology**, and **magic**. He was born at Cologne September 14, 1486, and educated at the University of Cologne. While still a youth he served under Maximilian I of Germany. In 1509 he lectured at the University of Dole, but a charge of heresy brought against him by a monk named Catilinet compelled him to leave Dole, and he resumed his former occupation of soldier. In the following year he was sent on a diplomatic mission to England, and on his return followed Maximilian to Italy, where he passed seven years, serving various noble patrons.

Thereafter he practiced medicine at Geneva, and was appointed physician to Louise of Savoy, mother of Francis I; but, on being given some task which he found irksome, he left the service of his patroness and denounced her bitterly. He then accepted a post offered him by Margaret, duchess of Savoy, regent of the Netherlands. On her death in 1530, he traveled to

France, where he was arrested for some slighting mention of the Queen-Mother, Louise of Savoy. He was soon released, however, and died at Grenoble in 1535.

Agrippa was a man of great talent and varied attainments. He was acquainted with eight languages and was evidently a talented physician, soldier, and theologian with many noble patrons. Yet, notwithstanding these advantages, he never seemed free from misfortune; persecution and financial difficulties dogged him and in Brussels he suffered imprisonment for debt. He frequently made enemies, and the persecution of the monks with whom he often came into conflict was bitter and increasing.

His principal works were a defense of magic, entitled *De occulta philosophia*, which was not published until 1531, though written some twenty years earlier; and a satirical attack on the scientific pretensions of his day, *De incertitudine et Vanitate Scientiarum et Artium atque Excellentia Verbi Dei Declamatio*, also published at Antwerp in 1531. His other works included a treatise *De Nobilitate et Praecellentia Feminu Sexus*, dedicated to Margaret of Burgundy out of gratitude for her patronage.

His interest in alchemy and magic dated from an early period of his life and gave rise to many tales of his occult powers. It was said that he was always accompanied by a **familiar** in the shape of a large black dog. There is a tradition that on his death he renounced his magical works and addressed his familiar thus: "Begone, wretched animal, the entire cause of my destruction!" The animal fled from the room and plunged into the Saone, where it perished. It was said that at the inns where he stayed, Agrippa paid his bills with money that appeared genuine enough at the time, but which afterward turned to worthless horn or shell, like the fairy money which turned to earth after sunset. He was also said to have summoned the spirit of Cicero (died 43 B.C.E.) to pronounce his oration for Roscius, in the presence of John George, elector of Saxony, the earl of Surrey, Erasmus, and other eminent people. Cicero duly appeared, delivered his famous oration, and left his audience deeply moved. Agrippa was supposed to have a magic glass in which it was possible to see objects distant in time or place.

One other story concerning the magician is worthy of record. About to leave home for a short time, he entrusted his wife with the key of his museum, warning her to permit no one to enter. But a curious boarder in their house begged for the key, till at length the harassed hostess gave it to him. The first thing that caught the student's attention was a book of spells, which he began to read. A knock sounded on the door. The student took no notice, but went on reading, and the knock was repeated. A moment later a demon entered, demanding to know why he had been summoned. The student was too terrified to make reply, and the angry demon seized him by the throat and strangled him. At the same moment Agrippa entered, having returned unexpectedly from his journey. Fearing that he would be charged with the murder of the youth, he persuaded the demon to restore him to life for a little while and walk him up and down the market place. The demon consented; people saw the student apparently alive and in good health, and when the demon allowed the semblance of life to leave the body, they thought the young man had died a natural death. However, an examination clearly showed that he had been strangled. The true state of affairs leaked out, and Agrippa was forced to flee for his life.

These fabrications of the popular imagination were probably encouraged rather than suppressed by Agrippa, who loved to surround his comparatively harmless pursuits of alchemy and astrology with an air of mystery calculated to inspire awe and terror in the minds of the ignorant. It is known that he had correspondents in all parts of the world, and that from their letters he gleaned the knowledge which he was popularly believed to obtain from his familiars.

Sources:

Agrippa, Henry. *Three Books of Occult Philosophy*. London: Chthonois Books, n.d.

Agrippa von Nettesheim, H. C. *Philosophy of Natural Magic*. New Hyde Park, N.Y.: University Books, 1974.

———. *Three Books of Occult Philosophy or Magic*. New York: Samuel Weiser, 1971.

Federmann, Reinhard. *The Royal Art of Alchemy*. New York: Chilton Book, 1969.

Ahazu-Demon

(The Seizer). Little is known of this ancient Semitic demon unless it is the same *ahazie* told of in medical texts, where a man can be stricken by a disease bearing this name.

Ahmad ibn Sirin (ca. ninth century C.E.)

(Also known as Achmet). Arabian seer who wrote a book on dream interpretation, now known only in the Greek and Latin translations, which was published in Paris in 1603 titled *Oneirocritica*.

Aho, Wayne Sulo (1916–)

Wayne Aho, one of the 1950s flying saucer **contactees**, was the founder of a small **New Age** religion, the Cathedral of the Stars. Born on August 24, 1916 in Woodland, Washington, he dated the beginning of his religious career to a childhood experience. When he was only 12 he had heard a voice telling him that he would be able to do something great for humanity in his later life. He joined the Army as a young man and eventually rose to the rank of major during World War II (1939–45).

Several additional experiences similar to the one he had had in childhood occurred in the years after the war. Among the more vivid was a vision of a crack in the Earth as a result of an impending atomic war. Then in 1957, while attending the Giant Rock Interplanetary Spacecraft Convention, then the largest annual gathering of flying saucer buffs, he claimed he was lured away, and at a distance of some two miles from the convention site, a saucer landed. Once on the ground, the saucer, an object of another dimension, vanished, but Aho received telepathic messages presenting him with a mission in life. That evening he had an intense visionary experience that he described as a cosmic initiation. He founded Washington Saucer Intelligence and began to tell anyone who would listen of his knowledge of the flying saucer inhabitants. Numerous articles of his lectures appeared in newspapers and UFO periodicals.

In 1958 Aho became associated with Otis T. Carr, a man involved in selling shares in a free energy company. Aho believed that Carr could create a saucer that could fly to the moon, and joined him on the lecture circuit. The association proved disastrous when Carr was indicted and convicted of fraud. Charges were dropped against Aho when it was determined that he had also been hoaxed in by Carr. In 1961 Aho was committed to a mental hospital, an event he later attributed to Communist agents opposed to his flying saucer message.

After his brief hospitalization, Aho returned to the state of Washington and established the New Age Foundation, the precursor to the Cathedral of the Stars that opened in 1975. He published an account of his contacts with the space beings and remained the leader of his small group through subsequent years. By the 1980s he had faded into obscurity.

Sources:

Aho, Wayne S. *Mojave Desert Experience*. Eatonville, Wash.: The New Age Foundation, 1972.

Sachs, Margaret. *The UFO Encyclopedia*. New York: G. P. Putnam's Sons, 1980.

Ahrimanes

The name given to the chief of the **Cacodaemons**, or fallen angels, by the ancient Persians and Chaldeans. These Cacodaemons were believed to have been expelled from Heaven for their sins; they endeavored to settle down in various parts of the Earth, but were always rejected, and out of revenge they found their pleasure in injuring the inhabitants. Xenocritus thought that penance and self-mortification, though not agreeable to the gods, pacified the malice of the Cacodaemons. Ahrimanes and his followers finally took up their abode in all the space between the Earth and the fixed stars, and there established their domain, which is called Ahrimanabad. As Ahrimanes was the spirit of evil, his counterpart in Persian dualism was Ormuzd, the creative and benevolent being.

AIC See American Institutes for Research**Ailuromancy**

Divination through superstitions concerning cats. For example, a black cat crossing your path is a bad omen in the United States and Germany, although usually regarded as lucky in Britain. Owning a black cat is also believed to be lucky. A cat washing its face or ears, or climbing up furniture, is said to indicate rain; if the cat washes its face in the parlor, it may indicate visitors. It is a widespread belief that killing or mistreating a cat will bring ill fortune. This may arise from ancient religious beliefs concerning the cat as a sacred animal.

Ainsarii

An Ishmaelite sect of the **Assassins**, who continued to exist after the stronghold of that society was destroyed. They held secret meetings for receptions and possessed signs, words, and a catechism. The Ainsarii are discussed in *The Asian Mystery Illustrated in the Ansaireeh or Nusairis of Syria* by Samuel Lyde, 1860.

Airaudi, Oberto (1950–)

Oberto Airaudi, the founder of **Damanhur**, an Italian esoteric community, was born in 1950 in Balangero, north of Turin, Italy. As a youth he became involved in the metaphysical community in Turin and found himself drawn to psychic healers, especially some that practiced what was termed pranotherapy, a form of healing that used **prana**, considered by Hindus the life force, to heal. He became a pranotherapist in the early 1970s and soon established offices in several towns in northern Italy. He also began to operate as a Spiritualist medium and eventually wrote a book on the subject. By 1974 he had attained a following that joined him in the formation of two organizations, the Horus Centre and an associated School of Pranotherapy.

Airaudi advocated the ideals of the communal life and in 1975 land was rented in the Valchiusella Valley north of Turin as a possible site for the community. The following year some two dozen people moved to what was called Damanhur, the name of an ancient Egyptian city. The land was eventually purchased and Damanhur was officially organized in 1979. Airaudi led in the writing of a constitution, first promulgated in 1981, that described the community as a separate state or nation. Members began to think of themselves as citizens of Damanhur and even issued their own money. As the community grew, and married couples with children moved in, a school system was established. Airaudi's attempts to structure a separate community brought initial tension with the local authorities, but these were slowly worked out.

Airaudi has watched the group grow steadily. By 1985 there were some 200 citizens resident at Damanhur. According to the constitution, a community could not exceed 220 members, so

the original community was reorganized into several communities which were linked in a federation. The federation grew to approximately 400 citizens by the mid-1990s. To provide an economic base, a variety of small industries have been organized and their products sold to the outside world.

Airaudi has served as the guide of the community and has written a number of books that embody his vision of the world which has grown from Gnostic Theosophical roots. He also led in the creation of the new science of Selfica, the technology of accumulating and utilizing subtle energies, such as prana.

In 1992, it was revealed that soon after acquiring the land for Damanhur, Airaudi had begun directing the building of a large underground temple complex that the residents carved out of the hard mountain rock. Not only were large rooms carved inside the mountain, but each was beautifully decorated in a manner following themes that embodied the group's beliefs. The existence of the temple work had remained a secret in spite of visits by numerous outsiders and the defection of members who were aware of what was occurring. In the wake of the revelation concerning the temple, Airaudi was threatened with his violation of a variety of zoning, building, and tax laws, but as in the past, he was able to work through the issues with the authorities.

As the twentieth century comes to an end, Airaudi continues to lead the community, which has entered a new period of prosperity. Work on the already impressive temple continues. Airaudi has noted that the work is far from complete. The temple construction has been developed in such a way as to embody what has been learned from the selfic science, and structure that concentrate subtle energies may be found throughout the complex.

Sources:

Airaudi, Oberto. *Tales from Damanhur*. Translated by Esperide and Ileana Troni. Canavese, Italy: Damanhur Editrice, 1997.

Intrivigne, Massimo. "Damanhur: A Magical Community in Italy." *Communal Studies* 16 (1996) 71–84.

Merrifield, Jeff. *Damanhur: The Real Dream*. London: Thorsons, 1998.

Akasha (or Soniferous Ether)

One of the five elementary principles of nature according to Hindu mysticism. Akasha is the first of these principles, and out of it the others are created. These subtle principles, or *tattvas*, are related to the five senses of human beings and to basic elements of matter: earth (*prithivi*), water (*apas*), fire (*tejas*), and air (*vayu*). The all-pervading *akasha* is responsible for vibrations of light and sound.

Sources:

Prasad, Rama. *The Science of Breath and the Philosophy of the Tattvas*, Translated from the Sanskrit, with Introductory and Explanatory Essays on Nature's Finer Forces. London: Theosophical Publishing Society, 1897.

Akashic Records

A theosophical term denoting a kind of central filing system of all events, thoughts, and actions impressed upon an astral plane, which may be consulted in certain conditions of consciousness. Events are believed to make an impression upon the **akasha**, or subtle ether, which may be reanimated by mystics as if they are switching on a celestial television set.

The idea of akashic records was central to the work of seer **Edgar Cayce**. When Cayce went into trance, it was believed that he accessed the records, sometimes referred to as God's Book of Remembrance. The akashic records store the individual's thoughts and information on activities that may be read by certain gifted seers.

Sources:

Neimark, Anne E. *With This Gift: The Story of Edgar Cayce*. New York: William Morrow, 1978.

Puryear, Herbert B. *The Edgar Cayce Primer*. New York: Bantam Books, 1982.

Akathaso

Evil spirits that inhabit trees.

Akhnim

A town of Middle Thebais, which at one time possessed the reputation of being the habitation of the greatest magicians. The French traveler Paul Lucas (1664–1737), in his *Second Voyage*, speaks of the wonderful serpent of Akhnim, which was worshiped by the Muslims as an angel, and which the Christians believed to be the demon **Asmodeus**.

Akiba ben Joseph (ca. 50–135 C.E.)

A Jewish rabbi of the first century, who began as a simple shepherd, then became a learned scholar, spurred by the hope of winning the hand of a young lady he greatly admired. According to Jewish legend, he was taught by the **elemental** spirits, was a wonder worker, and at his peak had as many as 24,000 disciples. He was reputed to be the author of a famous work entitled *Yetzirah* (On the Creation), which is by some ascribed to Abraham, or to Adam. An early Hebrew edition of the *Sepher Yetzirah* was printed at Lemberg in 1680: a Latin version was printed in Paris in 1552.

Rabbi Akiba was a great teacher who developed a rabbinical school at Jaffu, and his Mishnah became the foundation of the religious code. He was involved in the revolt of Bar-Cochba against Hadrian in 132 C.E. and suffered martyrdom by being flayed alive.

Akita

In 1969, Akita, Japan, was the site of one of the more prominent modern series of **apparitions of the Virgin Mary**. While praying, Sister Agnes Sasagawa, a young postulate of the Order of the Handmaids of the Eucharist, a Roman Catholic order community, received a locution, a clairaudient message, concerning how she should pray. She ascribed this voice to an angel. The content of the prayer, she later discovered, was the same as that given to the three children who had seen the Virgin Mary at **Fatima**. Sister Mary was deaf.

Four years later she received another locution, which happened to coincide with the development of the **stigmata**, a mysterious cross-shaped wound on her hand that refused to stop bleeding. The inner voice directed her to the chapel, where she saw the Virgin for the first time. She also heard a series of accompanying messages from the Virgin calling for prayer and sacrifice. The words seemed to come from a wooden statue of the Virgin located in the chapel. She would see the Virgin two more times. The last of the three messages complained of problems of discord and compromise within the church reaching to the highest levels.

These apparitions would probably have gone unnoticed had it not been for the accompanying phenomena. During the period when the apparitions were being received, the statue oozed a reddish substance from its right hand. Analyzed, it proved to be type AB blood. Then the statue was noticed to perspire. Again the substance was analyzed and proved to be similar to human sweat. Then, several years later, the statue in the chapel began to emit tears from the eyes. All of the sisters saw the tears as did visitors to the convent. At one point, a Japanese film crew from the local television station filmed the phenomena. They also took samples of the tear drops, which upon analysis proved

to be the same as human tears. Over the next six years the statue was recorded to weep more than a hundred times.

In 1981, the first miracle was recorded: a woman experienced a healing of what had been diagnosed as terminal brain cancer. Later, Sister Agnes was cured of her deafness.

The local diocese conducted an investigation, and in 1984 the bishop of Niigata announced a favorable conclusion and authorized the veneration of Our Lady of Akita. The messages are in accord with church doctrine and appear to be of mysterious or supernatural origin. This verdict was confirmed by the Vatican in 1984.

The events at Akita challenge the more common explanations of skeptics concerning **weeping statues** as the substance coming from the eyes was not water (as would have been the case if it was due to mere condensation). In like measure, explanations generally attributed to **bleeding statues** do not appear applicable.

Sources:

Catholic Apparitions of Jesus and Mary. <http://www.frontier.net/Apparitions/akita.num>. April 5, 2000.

Aksakof, Alexander N. (1832–1903)

Imperial councillor to the czar and the pioneer of **Spiritualism** in **Russia**, as well as a **Swedenborg** enthusiast. He was born in Repiofka, Russia, in 1832 and educated for civil duty at the Royal Lyceum, St. Petersburg. He was introduced to modern Spiritualism by **Andrew Jackson Davis's** *Nature's Divine Revelations* in 1855.

In order to form a correct judgment of both physiological and psychological phenomena, he studied medicine at the University of Moscow for two years. He translated Emanuel Swedenborg's *Heaven and Hell*, Count Szapary's *Magnetic Healing*, and the principal works of **Robert Hare**, **William Crookes**, **J. W. Edmonds**, **Robert Dale Owen** and the Report of the **Dialectical Society**. Because works on Spiritualism in Russian were suppressed by the censor but German publications were tolerated, his literary activity of necessity centered in Germany.

He founded the *Psychische Studien* which, under the new title *Zeitschrift für Parapsychologie*, was instrumental in provoking the first strictly scientific Russian investigation of Spiritualism.

Daniel D. Home, who visited Russia for the first time in 1861, became connected through marriage with Aksakof's family. In 1871 Aksakof introduced Home to Professor Boutlerof and to other professors of the University of St. Petersburg. However, the body of savants was left unconvinced of the reality of his phenomena.

In 1874 the French medium Camille Brédif paid a visit. Professor Wagner attended a seance and was deeply impressed. His article in the *Revue de l'Europe* aroused such a storm that the university felt impelled to delegate an investigating committee and asked Aksakof to make the necessary arrangements for them. Aksakof went to England in 1875 and engaged a nonprofessional medium, using the name of Mrs. Clayer (to whom he was introduced by Crookes) for presentation to the committee. The lady, who is mentioned in Crookes's *Researches*, produced strong physical phenomena in good light. The committee, however, refused to be impressed and Professor Mendelejeff, its principal member, declared in his report *Materials by Which to Judge Spiritualism* that the medium had an instrument under her skirt and produced table movements and raps by this agency. To this report Aksakof published a caustic reply under the title *A Monument of Scientific Prejudice*.

In 1876 his request for permission to publish in St. Petersburg a monthly *Review of Mediumship* was refused. In 1881 he founded the publication *Rebus*, which was largely subsidized by Aksakof after funds dwindled. It popularized the teachings of Spiritualism.

Aksakof experimented with **Henry Slade** and **Charles Williams** when they visited St. Petersburg, and he made arrange-

ments for Kate Fox-Jencken when the czar desired to consult her for the safe conduct of the coronation ceremonies. **William Eglinton**, **Elizabeth d'Esperance**, and **Eusapia Palladino** were the next mediums who engaged his attention. His wife was herself mediumistic and helped him in his work. In a *Case of Partial Dematerialisation* (1896), he recorded testimonies of an astounding occurrence with d'Esperance.

His most important book, *Animismus und Spiritismus* (1890), was published in answer to Dr. Edward von Hartmann's *Spiritualism*. **F. W. H. Myers** reviewed it in *Proceedings* of the Society for Psychical Research, where he stated: "I may say at once that on the data as assumed I think that Mr. Aksakof has the better of his opponent." In the book Aksakof says that for the comprehension of mediumistic phenomena we have three hypotheses: 1. Personism (or change of personality) may stand for those unconscious psychical phenomena that are produced within the limits of the medium's own body, those intra-mediumistic phenomena whose distinguishing characteristic is the assumption of a personality changing to that of the medium. 2. Under the name animism we include unconscious psychical phenomena that show themselves outside the limits of the medium's body. Extra-mediumistic operation of objects without contact and finally materialisation. We have here the highest manifestation of the psychic duplication; the elements of personality overstep the limits of the body up to the point of complete externalisation and objectification. 3. Under the name spiritism we include phenomena resembling both personalisation and animism but which we much ascribe to some extra-mediumistic and extra-terrene cause. They differ from the phenomena of personalisation and animism in their intellectual content which affords evidence of an independent personality.

Spiritualism and Science (*Der Spiritualismus und die Wissenschaft*) [1872] was another of Aksakof's important works. His literary output was considerable, and during his lifetime he translated or wrote over 30 books relating to Spiritualism and psychic research. In 1874, he started a German monthly journal *Psychische Studien* (Psychic Studies). One of his last translations was Colonel De Rochas's *Exteriorisation of Motricity*. Under dreadful physical handicaps Aksakof kept on working to the last. His right hand became useless, his eye almost sightless. He died January 17, 1903, after an attack of influenza. Aksakof bequeathed a large sum of money to the British **Society for Psychical Research**. His own work as an experimenter and psychical researcher was well ahead of its time and not properly recognized.

Sources:

Aksakof, A. N. *Animismus und Spiritismus*. Leipzig: Oswald Mutze, 1980.

Britten, Emma Hardinge. *Nineteenth-Century Miracles*. New York: W. Britten, 1884.

Doyle, Arthur Conan. *The History of Spiritualism*. New York: Charles H. Doran, 1926. Reprint, New York: Arno Press, 1979. Society for Psychical Research. *Proceedings* Vol. 6: 665.

AL

According to **Éliphas Lévi**, this forms part of the inscription on a **pentacle** that was a frontispiece to the published **Grimoire** of Honorius, an antipope of the thirteenth century. The letters, used to designate a name of God, were reversed on the pentacle, said to be part of a ritual for the evocation of evil spirits.

"AL" was also a word of considerable importance to magician **Aleister Crowley**. It was the name given to the revelation he received in 1904 that became the basis of his new system of thelemic magic, usually called *The Book of the Law* or *Liber AL*. Crowley placed great store in numerology. In his system, AL equated to 31, the number which he felt held the key to unlocking the meaning of *Liber AL*.

Sources:

Crowley, Aleister. *The Law Is for All*. Edited by Israel Regardie. St. Paul, Minn.: Llewellyn Publications, 1975.

Lévi, Éliphas. *The History of Magic*. 1913. Reprint, New York: Samuel Weiser, 1969.

Alain of Lille (ca. 1128–1203)

Also known as Alanus de Insulensis, *Doctor Universalis* (because of his universal knowledge), theologian and poet, presumed author of a treatise on alchemy entitled *Dicta de Lapide Philosophico*, published at Leyden in 1600. Alain de Lille entered the Cistercian order at Clairvaux, taught in Paris, and became bishop of Auxerre. His writings were praised for their clarity of style. However, there is some doubt as to whether he was really the author of the *Dicta*, since it appears to have been written first in German. The work bears the ascription “Alanus Insulensis,” but this may have been due to a contemporary practice of ascribing anonymous works to some illustrious individual who had died and was therefore unable to deny authorship. It has been suggested that the real author was Albertus Craznius, ca. 1430.

Alamut

A mountain in Persia, which became the stronghold of the sect of **Assassins** during the eleventh century C.E.

Sources:

Daraul, Akron. *A History of Secret Societies*. New York: Citadel Press, 1962.

Alary, François

A visionary who had printed at Rouen in 1701, *Prophétie . . . sur la naissance miraculeuse de Louis le Grand . . .* (The Prophecy of Count Bombaste, [Chevalier de la Rose-Croix], nephew of **Paracelsus**), published in 1609 on the birth of Louis the Great.

Alastor

A cruel demon, who, according to **Johan Weyer**, filled the post of chief executioner to the monarch of Hades. The conception of him somewhat resembles that of Nemesis. Zoroaster is said to have called him “The Executioner.” Others identify him with the destroying angel. Evil genies were formerly called *alastors*. Plutarch says that Cicero, who bore a grudge against Augustus, conceived the plan of committing suicide on the emperor’s hearth, and thus becoming his “alastor.”

Sources:

Weyer, Johannes. *Witches, Devils, and Doctors in the Renaissance: Johann Weyer, De Praestigiis*. Edited by George Mora. Binghamton, N.Y.: Medieval and Renaissance Texts and Studies, 1991.

Albertus Magnus (Albert of Cologne) (ca. 1206–1280)

Scholar, philosopher, and scientist traditionally believed to have been an alchemist. No fewer than 21 folio volumes are attributed to him, though it is highly improbable that all of them are really his. In several cases the ascription rests on slender evidence, but those that are incontestably written by him are numerous enough to label him a prolific writer. Tradition holds that he was the inventor of the pistol and the cannon, though the truth of this claim cannot be proven. This does indicate, however, that his scientific skill was recognized by a few of the men of his own time.

Born in Swabia, Germany, he entered the Dominican order in 1223, taught in Paris and Cologne, and became the teacher of Thomas Aquinas. The term *Magnus*, which is usually applied to him, is not the result of his reputation but is the Latin equivalent of his family name, de Groot. As with many other men destined to become famous, he was distinctly stupid as a boy, but from the outset he showed a predilection for religion. One night the Blessed Virgin appeared to him, which caused his intellect to metamorphose, acquiring extraordinary vitality. Albertus therefore decided that he must show his gratitude to the Madonna by entering the priesthood, and eventually he won eminence in the clerical profession. In 1260 he became bishop of Ratisbon. His books include *Summa de Creaturis* and *Summa Theologiae*.

Albertus was repeatedly charged by some of his contemporaries with holding communications with the devil and practicing the craft of magic. He was said to have invited some friends to his house at Cologne, among them William, count of Holland, and when the guests arrived they were amazed to find that, although the season was midwinter and the ground was covered with snow, they were expected to have a meal outside in the garden. Their host urged them to be seated, assuring them that all would be well. Though doubtful, they took their places, and had only begun to eat and drink when their annoyance vanished, for the snow around them melted away and the sun shone brightly.

The alchemist Michael Maier (author of *Museum Chemicum*), declared that Albertus had succeeded in evolving the **philosophers’ stone** and passed it to his pupil Thomas Aquinas, who subsequently destroyed it, believing it to be diabolical. The alleged discoverer himself says nothing on this subject, but, in his *De Rebus Metallicis et Mineralibus*, he tells how he had personally tested some gold that had been manufactured by an alchemist, and it resisted many searching fusions. Whether this story is true or not, Albertus was certainly an able scientist, and it is clear that his learning ultimately gained wide recognition, for a collected edition of his vast writings was issued at Leyden as late as 1653.

Albertus died in 1280, was beatified in 1622, and canonized by Pius XI in 1932. There is no firm evidence that Albertus was author of the ever popular occult work ascribed to him under the title *Albertus Magnus . . . Egyptian Secrets; or, White and Black Art for Man and Beast*.

Sources:

Albertus Magnus. *The Book of Secrets of Albertus Magnus: Also, A Book of the Marvels of the World*. Edited by M. R. Best and F. H. Brightman. Oxford: Clarendon Press, 1973.

Federmann, Reinhard. *The Royal Art of Alchemy*. New York: Chilton, 1969.

Kovech, F. J., and R. W. Shahan, eds. *Albert the Great: Commemorative Essays*. Norman Okla.: University of Oklahoma Press, 1980.

Sighart, J. *Albert the Great*. London: Washbourne, 1876.

Albigenses

A sect that originated in the south of France in the twelfth century. They were named for one of their territorial centers, that of Albi, and were a branch of the **Cathari** heresy. It is probable that the heresy came originally from Eastern Europe, since they were often designated “Bulgarians” and undoubtedly kept up relations with such sects as the Bogomils and the Paulicians. It is difficult to form any exact idea about their doctrines, as Albigensian texts are rare and contain little concerning their ethics, but we know that they were strongly opposed to the Roman Catholic Church and protested the corruption of its clergy.

Their opponents claimed that they admitted two fundamental principles, good and bad, saying that God had produced Lucifer from himself; that Lucifer was indeed the son of God who revolted against him; that he had carried with him a rebel-

rious party of angels who were driven from Heaven along with him; that Lucifer in his exile created this world with its inhabitants, where he reigned, and where all was evil. It is alleged that the Albigenses further believed that, for the reestablishment of order, God produced a second son, Jesus Christ. Furthermore the Catholic writers on the Albigenses charged them with believing that the souls of men were demons lodged in mortal bodies in punishment of their crimes.

Following the murder of the legate of Pope Innocent III, who was sent to root out the heresy, a crusade was brought against them, resulting in wholesale massacres. The Inquisition was also set upon them, and they were driven to hide in the forests and among the mountains, where, like the Covenanters of Scotland, they met secretly. The Inquisition so terrorized the district in which they lived that the very name of Albigenses was practically blotted out, and by the year 1330, the records of the Holy Office show no further writs issued against the heretics.

It seems possible that such heresies as the Albigenses and the Cathari, with their belief in Lucifer as lord of the world, may have sometimes merged with the pagan folklore that went to form the **witchcraft** heresy, which was also ruthlessly persecuted by the Inquisition. (See also **Gnostics; Arthur Guirdham**)

Sources:

Holmes, E. G. A. *Albigensian or Catharist Heresy*. London: William & Norgate, 1925.

Lea, Henry C. *A History of the Inquisition of the Middle Ages*. 3 vols. London: Sampson Low, 1888.

Warner, H. J. *The Albigensian Heresy*. 2 vols. London: SPCK, 1922–28.

Albigerius (ca. 400 C.E.)

A Carthaginian soothsayer mentioned by St. Augustine. He would fall into strange ecstasies in which his soul, separated from his body, would travel abroad and find out what was taking place in distant places. He could read people's thoughts and discover anything he wished to learn. These wonders were ascribed to the agency of the Devil. St. Augustine also speaks of a time when the possessed man was ill of a fever. Though not in a trance, he saw the priest who was coming to visit him while he was yet six leagues away, and Albigerius told the company assembled around him the exact moment when the priest would arrive.

Albumazar (or Abu-Maaschar) (805–885 C.E.)

Arabian astrologer of the ninth century. Born in Balkh, he lived in Baghdad and was known principally for his astrological treatise entitled *Thousands of Years*, in which he declares that the world could only have been created when the seven planets were in conjunction in the first degree of Aries, and that the end of the world will take place when these seven planets (the number has now risen to twelve) will be together in the last degree of Pisces. His treatises include *De Magnis Conjunctionibus* (Augsburg, 1489), *Introductorium in Astronomiam* (Venice, 1506), and *Flores Astrologici* (Augsburg, 1488). He died at Wasid, Central Asia.

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Alchemy

The art and science by which the chemical philosophers of medieval times attempted to transmute the baser metals into gold and silver. Alchemy is also the name of the Gnostic philosophy that undergirded the alchemical activity, a practical phi-

losophy of spiritual purification. There is considerable disagreement as to which, the scientific or the philosophical, is the dominant aspect and the manner in which the two were integrated (which to some extent varied tremendously from alchemist to alchemist).

There is also considerable divergence of opinion as to the etymology of the word. One highly possible origin is the Arabic *al* (the) and *kimya* (chemistry), which in turn derived from late Greek *chemeia* (chemistry), from *chumeia* (a mingling), or *cheein* (to pour out or mix). The Aryan root is *ghu*, (to pour), whence comes the modern word *gush*. E. A. Wallis Budge, in his *Egyptian Magic*, however, states that it is possible that alchemy may be derived from the Egyptian word *khemeia*, "the preparation of the black ore," or "powder," which was regarded as the active principle in the transmutation of metals. To this name the Arabs affixed the article *al*, resulting in *al-khemeia*, or alchemy.

History of Alchemy

From an early period the Egyptians possessed the reputation of being skillful workers in metals, and, according to Greek writers, they were conversant with their transmutation, employing quicksilver in the process of separating gold and silver from the native matrix. The resulting oxide was supposed to possess marvelous powers, and it was thought that there resided within it the individualities of the various metals—that in it their various substances were incorporated. This black powder was mystically identified with the underworld god Osiris, and consequently was credited with magical properties. Thus there grew up in Egypt the belief that magical powers existed in fluxes and alloys. It is probable such a belief existed throughout Europe in connection with the bronze-working castes of its several races. (See **Shelta Thari**)

It was probably in the Byzantium of the fourth century, however, that alchemical science received embryonic form. There is little doubt that Egyptian tradition, filtering through Alexandrian Hellenic sources, was the foundation upon which the infant science was built, and this is borne out by the circumstance that the art was attributed to **Hermes Trismegistus** and supposed to be contained in its entirety in his works.

The **Arabs**, after their conquest of Egypt in the seventh century, carried on the researches of the Alexandrian school, and through their instrumentality the art was carried to Morocco and in the eighth century to Spain, where it flourished. During the next few centuries Spain served as the repository of alchemical science, and the colleges at Seville, Cordova, and Granada were the centers from which this science radiated throughout Europe. The first practical alchemist was probably the Arabian **Geber**, who flourished in the early to mid-eighth century C.E. His *Summa Perfectionis* implies that alchemical science had already matured in his day, and that he drew his inspiration from a still older unbroken line of **adepts**. He was followed by **Avicenna**, **Meisner**, and **Rhasis**; in France by **Alain of Lisle**, **Arnaldus de Villanova**, and **Jean de Meung** the troubadour; in England by **Roger Bacon**; and in Spain by **Raymond Lully**.

Later, in French alchemy, the most illustrious names are those of **Nicolas Flamel** (fourteenth century), and **Bernard Trévisan** (fifteenth century), after which the center of interest changes in the sixteenth century to Germany and in some measure to England, in which countries **Paracelsus**, **Heinrich Khunrath**, **Michael Maier**, **Jakob Boehme**, **Jean Van Helmont**, the Brabanter, **George Ripley**, **Thomas Norton**, **Thomas Dalton**, **Jean Martin Charnock**, and **Robert Fludd** kept the alchemical flame burning brightly. In Britain, the great scientist Sir Isaac Newton conducted alchemical research.

It is surprising how little alteration is found throughout the period between the seventh and the seventeenth centuries, the heyday of alchemy, in the theory and practice of the art. The same sentiments and processes put forth by the earliest alchemical authorities are also found expressed by the later experts, and a unanimity regarding the basic canons of the art is expressed by the hermetic students of all periods, thus suggesting

the dominance of the philosophical teachings over any “scientific” applications. With the introduction of chemistry as a practical art, alchemical science fell into disuse, already having suffered from the number of charlatans practicing it. Here and there, however, a solitary student of the art lingered, and the subject has to some extent been revived during modern times.

The Theory and Philosophy of Alchemy

The grand objects of the alchemical art were (1) the discovery of a process by which the baser metals might be transmuted into gold and silver; (2) the discovery of an elixir by which life might be prolonged indefinitely; and there is sometimes added (3) the manufacture of an artificial process of human life (see **Homunculus**). Religiously, the transmutation of metals can be thought of as a symbol of the transmutation of the self to a higher consciousness and the discovery of the elixir as an affirmation of eternal life.

The transmutation of metals was to be accomplished by a powder, stone, or elixir often called the **philosophers’ stone**, the application of which would effect the transmutation of the baser metals into gold or silver, depending on the length of time of its application. Basing their conclusions on the examination of natural processes and metaphysical speculation concerning the secrets of nature, the alchemists arrived at the axiom that nature was divided into four principal regions: the dry, the moist, the warm, the cold, from which all that exists must be derived. Nature was also divisible into the male and the female. She is the divine breath, the central fire, invisible yet ever active, and is typified by sulphur, which is the mercury of the sages, which slowly fructifies under the genial warmth of nature.

Thus, the alchemist had to be ingenuous, of a truthful disposition, and gifted with patience and prudence, following nature in every alchemical performance. He recalled that like attracts like, and had to know how to obtain the “seed” of metals, which was produced by the four elements through the will of the Supreme Being and the Imagination of Nature. We are told that the original matter of metals was double in its essence, being a dry heat combined with a warm moisture, and that air is water coagulated by fire, capable of producing a universal dissolvent. These terms the neophyte must be cautious of interpreting in their literal sense, for it is likely that alchemists, other than the several frauds, were speaking about the metaphysics of inner spirituality. Great confusion exists in alchemical nomenclature, and the gibberish employed by the scores of charlatans who in later times pretended to a knowledge of alchemical matters did not tend to make things any more clear.

The neophyte alchemist also had to acquire a thorough knowledge of the manner in which metals “grow” in the bowels of the earth. They were said to be engendered by sulphur, which is male, and mercury, which is female, and the crux of alchemy was to obtain their “seed”—a process the alchemical philosophers did not describe with any degree of clarity. The physical theory of transmutation is based on the composite character of metals, and on the presumed existence of a substance which, applied to matter, exalts and perfects it. This substance, **Eugenius Philalethes** and others called “The Light.” The elements of all metals were said to be similar, differing only in purity and proportion. The entire trend of the metallic kingdom was toward the natural manufacture of gold, and the production of the baser metals was only accidental as the result of an unfavorable environment. The philosophers’ stone was the combination of the male and female “seeds” that form gold. The composition of these was so veiled by symbolism as to make their precise identification impossible.

Occult scholar **Arthur Edward Waite**, summarized the alchemical process once the secret of the stone was unveiled:

“Given the matter of the stone and also the necessary vessel, the processes which must be then undertaken to accomplish the *magnum opus* are described with moderate perspicuity. There is the calcination or purgation of the stone, in which

kind is worked with kind for the space of a philosophical year. There is dissolution which prepares the way for congelation, and which is performed during the black state of the mysterious matter. It is accomplished by water which does not wet the hand. There is the separation of the subtle and the gross, which is to be performed by means of heat. In the conjunction which follows, the elements are duly and scrupulously combined. Putrefaction afterwards takes place, ‘Without which pole no seed may multiply.’

“Then, in the subsequent congelation the white colour appears, which is one of the signs of success. It becomes more pronounced in cibation. In sublimation the body is spiritualised, the spirit made corporeal, and again a more glittering whiteness is apparent. Fermentation afterwards fixes together the alchemical earth and water, and causes the mystic medicine to flow like wax. The matter is then augmented with the alchemical spirit of life, and the exaltation of the philosophic earth is accomplished by the natural rectification of its elements. When these processes have been successfully completed, the mystic stone will have passed through three chief stages characterised by different colours, black, white, and red, after which it is capable of infinite multication, and when projected on mercury, it will absolutely transmute it, the resulting gold bearing every test. The base metals made use of must be purified to insure the success of the operation. The process for the manufacture of silver is essentially similar, but the resources of the matter are not carried to so high a degree.

“According to the *Commentary on the Ancient War of the Knights* the transmutations performed by the perfect stone are so absolute that no trace remains of the original metal. It cannot, however, destroy gold, nor exalt it into a more perfect metallic substance; it, therefore, transmutes it into a medicine a thousand times superior to any virtues which can be extracted from it in its vulgar state. This medicine becomes a most potent agent in the exaltation of base metals.”

Other modern authorities have denied that the transmutation of metals was the grand object of alchemy, and from reasons highlighted earlier, among others, inferred from the alchemical writings that the object of the art was the spiritual regeneration of mankind. **Mary Ann Atwood**, author of *A Suggestive Inquiry into the Hermetic Mystery*, and Civil War General Ethan Allen Hitchcock, author of *Remarks upon Alchemy and the Alchemists*, were perhaps the chief protagonists of the belief that, by spiritual processes akin to those of the chemical processes of alchemy, the soul of man may be purified and exalted. Both somewhat overstated their case in their assertion that the alchemical writers did not claim that the transmutation of base metal into gold was their grand object. While the spiritual quest may have been dominant, none of the passages that Atwood and Hitchcock quote was inconsistent with the physical aspect of alchemy. Eugenius Philalethes, for example, in his work *The Marrow of Alchemy*, argues forcefully that the real quest is for gold. It is constantly impressed upon the reader, however, in the perusal of esteemed alchemical works, that only those who are instructed by God can achieve the grand secret. Others, again, state that while a novice might possibly stumble upon it, unless guided by an adept the beginner has small chance of achieving the grand arcanum.

The transcendental view of alchemy, however, rapidly gained ground through the nineteenth century. Among its exponents was A. E. Waite, who argued, “The gold of the philosopher is not a metal, on the other hand, man is a being who possesses within himself the seeds of a perfection which he has never realized, and that he therefore corresponds to those metals which the Hermetic theory supposes to be capable of development. It has been constantly advanced that the conversion of lead into gold was only the assumed object of alchemy, and that it was in reality in search of a process for developing the latent possibilities in the subject man.”

At the same time, it must be admitted that the cryptic character of alchemical language was probably occasioned by a fear

on the part of the alchemical mystic that he might lay himself open through his magical opinions to the rigors of the law.

Meanwhile, several records of alleged transmutations of base metals into gold have survived. These were reportedly achieved by Nicholas Flamel, Van Helmont, Martini, Richthausen, and Sethon. In nearly every case the transmuting element was said to be a mysterious powder or the “philosophers’ stone.”

Modern Alchemy

A correspondent writing to the British newspaper *Liverpool Post* in its Saturday, November 28, 1907, edition gave an interesting description of a veritable Egyptian alchemist whom he had encountered in Cairo not long before:

“I was not slow in seizing an opportunity of making the acquaintance of the real alchemist living in Cairo, which the winds of chance had blown in my direction. He received me in his private house in the native quarter, and I was delighted to observe that the appearance of the man was in every way in keeping with my notions of what an alchemist should be. Clad in the flowing robes of a graduate of Al Azhar, his long grey beard giving him a truly venerable aspect, the sage by the eager, far-away expression of his eyes, betrayed the mind of the dreamer, of the man lost to the meaner comforts of the world in his devotion to the secret mysteries of the universe. After the customary salaams, the learned man informed me that he was seeking three things—the philosophers’ stone, at whose touch all metal should become gold—the elixir of life, and the universal solvent which would dissolve all substances as water dissolves sugar; the last, he assured me, he had indeed discovered a short time since. I was well aware of the reluctance of the medieval alchemists to divulge their secrets, believing as they did that the possession of them by the vulgar would bring about ruin of states and the fall of divinely constituted princes; and I feared that the reluctance of the modern alchemist to divulge any secrets to a stranger and a foreigner would be no less. However, I drew from my pocket Sir William Crookes’s spintroscope—a small box containing a particle of radium highly magnified—and showed it to the sheikh. When he applied it to his eye and beheld the wonderful phenomenon of this dark speck flashing out its fiery needles on all sides, he was lost in wonder, and when I assured him that it would retain this property for a thousand years, he hailed me as a fellow-worker, and as one who had indeed penetrated into the secrets of the world. His reticence disappeared at once, and he began to tell me the aims and methods of alchemical research, which were indeed the same as those of the ancient alchemists of yore. His universal solvent he would not show me, but assured me of its efficacy. I asked him in what he kept it if it dissolved all things. He replied ‘In wax,’ this being the one exception. I suspected that he had found some hydrofluoric acid, which dissolves glass, and so has to be kept in wax bottles, but said nothing to dispel his illusion.

“The next day I was granted the unusual privilege of inspecting the sheikh’s laboratory, and duly presented myself at the appointed time. My highest expectations were fulfilled; everything was exactly what an alchemist’s laboratory should be. Yes, there was the sage, surrounded by his retorts, alembics, crucibles, furnace, and bellows, and, best of all, supported by familiars of gnome-like appearance, squatting on the ground, one blowing the fire (a task to be performed daily for six hours continuously), one pounding substances in a mortar, and another seemingly engaged in doing odd jobs. Involuntarily my eyes sought the **pentacle** inscribed with the mystic word ‘**Abra-cadabra**,’ but here I was disappointed, for the black arts had no place in this laboratory. One of the familiars had been on a voyage of discovery to London, where he bought a few alchemical materials; another had explored Spain and Morocco, without finding any alchemists, and the third had indeed found alchemists in Algeria, though they had steadily guarded their secrets. After satisfying my curiosity in a general way, I asked the

sage to explain the principles of his researches and to tell me on what his theories were based. I was delighted to find that his ideas were precisely those of the medieval alchemists namely, that all metals are debased forms of the original gold, which is the only pure, non-composite metal; all nature strives to return to its original purity, and all metals would return to gold if they could; nature is simple and not complex, and works upon one principle, namely, that of sexual reproduction. It was not easy, as will readily be believed, to follow the mystical explanations of the sheikh. Air was referred to by him as the ‘vulture,’ fire as the ‘scorpion,’ water as the ‘serpent,’ and earth as ‘calacant’; and only after considerable cross-questioning and confusion of mind was I able to disentangle his arguments. Finding his notions so entirely medieval, I was anxious to discover whether he was familiar with the phlogistic theory of the seventeenth century. The alchemists of old had noticed that the earthy matter which remains when a metal is calcined is heavier than the metal itself, and they explained this by the hypothesis, that the metal contained a spirit known as ‘phlogiston,’ which becomes visible when it escapes from the metal or combustible substance in the form of flame; thus the presence of the phlogiston lightened the body just as gas does, and on its being expelled, the body gained weight. I accordingly asked the chemist whether he had found that iron gains weight when it rusts, an experiment he had ample means of making. But no, he had not yet reached the seventeenth century; he had not observed the fact, but was none the less ready with his answer; the rust of iron was an impurity proceeding from within, and which did not affect the weight of the body in that way. He declared that a few days would bring the realisation of his hopes, and that he would shortly send me a sample of the philosophers’ stone and of the divine elixir; but although his promise was made some weeks since, I have not yet seen the fateful discoveries.”

That alchemy has continued to be studied in relatively modern times there can be no doubt. **Louis Figuier** in his *L’Alchimie et les Alchimistes* (1854), dealing with the subject of modern alchemy, as expressed by the initiates of the first half of the nineteenth century, states that many French alchemists of his time regarded the discoveries of modern science as merely so many evidences of the truth of the doctrines they embraced. Throughout Europe, he said, the positive alchemical doctrine had many adherents at the end of the eighteenth century and the beginning of the nineteenth.

Reportedly, a “vast association of alchemists” called the **Hermetic Society**, founded in Westphalia in 1790, continued to flourish in the year 1819. In 1837 an alchemist of Thuringia presented to the Société Industrielle of Weimar a tincture he averred would effect metallic transmutation. About the same time several French journals announced a public course of lectures on hermetic philosophy by a professor of the University of Munich.

Figuier further stated that many Hanoverian and Bavarian families pursued in common the search for the grand arcanum. Paris, however, was regarded as the alchemical Mecca. There lived many theoretical alchemists and “empirical adepts.” The first pursued the arcanum through the medium of books; the others engaged in practical efforts to effect transmutation.

During the 1840s Figuier frequented the laboratory of a certain Monsieur L., which was the rendezvous of the alchemists of Paris. When Monsieur L’s pupils left the laboratory for the day the modern adepts dropped in one by one, and Figuier relates how deeply impressed he was by the appearance and costumes of these strange men. In the daytime he frequently encountered them in the public libraries, buried in the study of gigantic folios, and in the evening they might be seen pacing the solitary bridges with eyes fixed in vague contemplation upon the first pale stars of night. A long cloak usually covered their meager limbs, and their untrimmed beards and matted locks lent them a wild appearance. They walked with a solemn and measured gait, and used the figures of speech employed

by the medieval illuminés. Their expression was generally a mixture of the most ardent hope and a fixed despair.

Among the adepts who sought the laboratory of Monsieur L., Figuier noticed especially a young man in whose habits and language he could see nothing in common with those of his strange companions. He confounded the wisdom of the alchemical adept with the tenets of the modern scientist in the most singular fashion, and meeting him one day at the gate of the observatory, M. Figuier renewed the subject of their last discussion, deploring that “a man of his gifts could pursue the semblance of a chimera.” Without replying, the young adept led him into the observatory garden and proceeded to reveal to him the mysteries of modern alchemical science.

The young man recognized a limit to the research of the modern alchemists. Gold, he said, according to the ancient authors, has three distinct properties: (1) resolving the baser metals into itself, and interchanging and metamorphosing all metals into one another; (2) curing afflictions and the prolongation of life; and (3) serving as a *spiritus mundi* to bring mankind into rapport with the supermundane spheres. Modern alchemists, he continued, rejected the greater part of these ideas, especially those connected with spiritual contact. The object of modern alchemy might be reduced to the search for a substance having power to transform and transmute all other substances one into another—in short, to discover that medium known to the alchemists of old as the philosophers’ stone and now lost to us. In the four principal substances of oxygen, hydrogen, carbon, and azote, we have the *tetractus* of Pythagoras and the *tetragram* of the Chaldeans and Egyptians. All the sixty elements are referable to these original four. The ancient alchemical theory claimed that all the metals are the same in their composition, that all are formed from sulphur and mercury, and that the difference between them is according to the proportion of these substances in their composition. Further, all the products of minerals present in their composition complete identity with those substances most opposed to them. For example, fulminating acid contains precisely the same quantity of carbon, oxygen, and azote as cyanic acid, and “cyanhydric” acid does not differ from formate ammoniac. This new property of matter is known as “isomerism.” Figuier’s friend then proceeded to quote in support of his thesis the operations and experiments of M. Dumas, a celebrated French savant, as well as those of William Prout and other English chemists of standing.

Passing on to consider the possibility of isomerism in elementary as well as in compound substances, he pointed out to Figuier that if the theory of isomerism can apply to such bodies, the transmutation of metals ceases to be a wild, unpractical dream and becomes a scientific possibility, the transformation being brought about by a molecular rearrangement. Isomerism can be established in the case of compound substances by chemical analysis, showing the identity of their constituent parts. In the case of metals it can be proved by the comparison of the properties of isomeric bodies with the properties of metals, in order to discover whether they have any common characteristics.

M. Dumas, speaking before the British Association, had shown that when three simple bodies displayed great analogies in their properties, such as chlorine, bromide, and iodine, barium, strontium, and calcium, the chemical equivalent of the intermediate body is represented by the arithmetical mean between the equivalents of the other two. Such a statement well showed the isomerism of elementary substances and proved that metals, however dissimilar in outward appearance, were composed of the same matter differently arranged and proportioned. This theory successfully demolished the difficulties in the way of transmutation.

If transmutation is thus theoretically possible, it only remains to show by practical experiment that it is strictly in accordance with chemical laws, and by no means inclines to the supernatural.

At this juncture, the young alchemist proceeded to liken the action of the philosophers’ stone on metals to that of a ferment on organic matter. When metals are melted and brought to red heat, a molecular change may be produced analogous to fermentation. Just as sugar, under the influence of a ferment, may be changed into lactic acid without altering its constituents, so metals can alter their character under the influence of the philosophers’ stone. The explanation of the latter case is no more difficult than that of the former. The ferment does not take any part in the chemical changes it brings about, and no satisfactory explanation of its effects can be found either in the laws of affinity or in the forces of electricity, light, or heat. As with the ferment, the required quantity of the philosophers’ stone is infinitesimal.

The alchemist then averred that medicine, philosophy, every modern science was at one time a source of such errors and extravagances as are associated with medieval alchemy, but they are not therefore neglected and despised. Why, then, should we be blind to the scientific nature of transmutation? One of the foundations of alchemical theories was that minerals grow and develop in the earth, like organic things. It was always the aim of nature to produce gold, the most precious metal, but when circumstances were not favorable the baser metals resulted. The desire of the old alchemists was to surprise nature’s secrets, and thus attain the ability to do in a short period what nature takes years to accomplish. Nevertheless, the medieval alchemists appreciated the value of time in their experiments as modern alchemists never do.

Figuier’s friend urged him not to condemn these exponents of the hermetic philosophy for their metaphysical tendencies, for, he said, there are facts in our sciences that can only be explained in that light. If, for instance, copper is placed in air or water, there will be no result, but if a touch of some acid is added, it will oxidize. The explanation is that “the acid provokes oxidation of the metal, because it has an affinity for the oxide which tends to form”—a material fact almost metaphysical in its production, and only explicable thereby.

Alchemy in the Twentieth Century

Since the nineteenth-century speculations of Figuier, the modern view of alchemy has primarily regarded it as a mystical approach to chemistry. With the development of subatomic physics and nuclear fission, the transmutation of elements became a reality, culminating in the atomic bomb and atomic power stations, but the vast apparatus and energy needed to transmute elements has increased skepticism that the old alchemists ever succeeded in their dreams.

The alchemical work gave way to ceremonial magic, which today carries most of what is left of the alchemical hermetic tradition. However, there have been a few contemporary figures who followed the alchemical metaphor. Among these was Frater Albertus, who emerged in the 1970s as head of the Paracelsus Research Society in Salt Lake City, Utah. He wrote a number of books about his work, however these only hinted at any alchemical success.

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Alchindus (or Alkindi) (ca. ninth century C.E.)

Arabian doctor and philosopher of the ninth century regarded by some authorities as a magician but by others as merely a superstitious writer. He used charmed words and combinations of figures in order to cure his patients. De-

monologists maintained that the devil was responsible for his power, and based their statements on the fact that he had written a work entitled *The Theory of the Magic Arts*. He was probably, however, nothing more formidable than a natural philosopher at a time when all matters of science and philosophy were held in suspicion. Some of his theories were of a magical nature, as when he attempted to explain the phenomena of dreams by saying that they were the work of the **elementals**, who acted their strange fantasies before the mind of the sleeper as actors play in a theater. But on the whole there is little to connect him with the practice of **magic**.

Aldinach

An Egyptian demon, who, according to demonologists, presides over tempests, earthquakes, rainstorms, and hailstorms and sinks ships. When he appears in visible form, he takes the shape of a woman.

Alectorius (or Alectoria)

This stone is about the size of a bean, clear as crystal, sometimes with veins the color of flesh. It is said to be taken from the cock's stomach. According to ancient belief, it renders its owner courageous and invincible, brings him wealth, assuages thirst, and makes the husband love his wife, or, as another author has it, "makes the woman agreeable to her husband." Its most wonderful property is that it helps to regain a lost kingdom and acquire a foreign one.

Alectromancy (or Alectryomancy)

An ancient method of **divination** with a cock. In practicing it, a circle must be made and divided equally into as many parts as there are letters in the alphabet. Then a wheat-corn must be placed on every letter, beginning with A, during which the depositor must repeat a certain verse. This must be done when the sun or moon is in Aries or Leo. A young cock, all white, should then be taken, his claws cut off and the cock forced to swallow them together with a little scroll of parchment made of lambskin upon which has been written certain words. Then the diviner holding the cock should repeat a form of incantation. Next, on placing the cock within the circle, he must repeat two verses of the Psalms, which are exactly in the middle of the 72 verses cited in the entry on **onimancy**.

With the cock inside the circle, it must be observed from which letters he pecks the grains, and upon these letters new grains must be placed. The letters, when written down and put together will reveal the name of the person concerning whom inquiry has been made.

According to legend the magician Iamblicus used this art to discover the person who should succeed Valens Caesar in the empire, but the bird picking up four of the grains, those which lay on the letters "T h e o," left it uncertain whether Theodosius, Theodotus, Theodorus, or Theodectes, was the person designated. Valens, however, learning what had been done, put to death several individuals whose names unhappily began with those letters, and the magician, to avoid the effects of his resentment, took a draught of poison.

A kind of Alectromancy was also sometimes practiced upon the crowing of the cock, and the periods at which it was heard. Ammianus Marcellinus (fourth century C.E.) describes the ritual that accompanied this act rather differently. The sorcerers commenced by placing a basin made of different metals on the ground and drawing around it at equal distances the letters of the alphabet. Then whoever possessed the deepest occult knowledge, advanced, enveloped in a long veil, holding in his hand branches of vervain, and emitting dreadful cries, accompanied by hideous convulsions. He would stop before the magic basin, and become rigid and motionless. He struck on a letter

several times with the branch in his hand, and then upon another, until he had selected sufficient letters to form a heroic verse, which was then given out to the assembly.

The details of an operation in Alelectromancy are described in the fourth song of the *Caquet Bonbec*, of Jonquieres, a poet of the fourteenth century.

Sources:

Waite, A. E.. *The Occult Sciences*. 1891. Reprint, Secaucus, N.J.: University Books, 1974.

Aleuromancy

An ancient kind of **divination** practiced with flour. Sentences were written on slips of paper, each of which was rolled up in a little ball of flour. These were thoroughly mixed up nine times and divided among the curious who were waiting to learn their fate. Apollo, who was supposed to preside over this form of divination, was surnamed Aleuromantis. The custom lingered in remote districts as late as the nineteenth century.

Sources:

Waite, A. E. *The Occult Sciences*. 1891. Reprint, Secaucus, N.J.: University Books, 1974.

Alexander ab Alexandro (Alexandro Alessandri) (ca. 1461–1523)

A Neapolitan lawyer, who published a dissertation on the marvelous entitled *De Rebus Admirabilibus*, in which he recounts miracles that happened in **Italy**, dreams that were verified, and the circumstances connected with many apparitions and phantoms, which he claims to have witnessed. He followed this dissertation with his celebrated work *Genialium Dierum*, which contains many fantastic accounts.

For instance, one evening he set out to join a party of several friends at a house in Rome said to have been haunted for a long time by specters and demons. In the middle of the night, when all of them were assembled in one room, a frightening specter appeared who called to them in a loud voice and threw about the ornaments in the room. One of the friends approached the specter bearing a light, whereupon it disappeared. Several times afterward the same apparition reentered through the door. Alexander found that the demon had slid underneath the couch he was lying on, and on rising from it, he saw a black arm appear on a table in front of him. By this time several of the company had retired, and the lights were out, but torches were brought in answer to their cries of alarm when the specter opened the door, slid past the advancing domestics, and disappeared.

Alexander of Tralles (ca. sixth century B.C.E.)

A physician born at Tralles in Asia Minor, with a leaning toward medico-magical practice. He prescribed for his patients amulets and charmed words, as, for instance, when he stated in his *Practice of Medicine* that the figure of Hercules strangling the Nemean lion, graven on a stone and set in a ring, was an excellent cure for colic. He also claimed that charms and phylacteries were efficacious remedies for gout and fevers.

Alexander the Paphlagonian (ca. second century C.E.)

The oracle of Abonotica, an obscure Paphlagonian town, who for nearly twenty years held absolute supremacy in the empirical art. Born about the end of the second century, a native of Abonotica, he possessed little in the way of worldly wealth. His sole capital consisted in his good looks, fine presence, ex-

quisite voice, and certain talent for fraud, which he was soon to profit from in an extraordinary manner. His idea was to institute a new oracle, and he chose Chalcedon as a suitable place to begin operations. Finding no great encouragement there, he spread a rumor to the effect that Apollo and his son Aesculapius intended shortly to take up residence at Abonotica. The rumor at length reached the ears of his fellow townsmen, who promptly set to work making a temple for the gods. The way was thus prepared for Alexander, who proceeded to Abonotica, diligently advertising his skill as a prophet, so that on his arrival people from many neighboring towns consulted him, and his fame soon spread as far as Rome. We are told that the Emperor Aurelius himself conferred with Alexander before undertaking an important military enterprise.

Lucian gives a possible explanation of the Paphlagonian prophet's remarkable popularity. Alexander, he says, came in the course of his early travels to Pella in Macedon, where he found a unique breed of serpents, large, beautiful, and so tame and harmless that they were allowed by the inhabitants to enter their houses and play with children. A plan took shape in his brain that would help him attain the fame he craved. Selecting the largest and finest specimen of the Macedonian snakes that he could find, he carried it secretly to his destination. The temple that the credulous natives of Abonotica had raised to Apollo was surrounded by a moat, and Alexander, ever ready to seize an opportunity wherever it presented itself, emptied a goose egg of its contents, placed within the shell a newly hatched serpent, and sunk it in the moat. He then informed the people that Apollo had arrived. Making for the moat with all speed, followed by a curious multitude, he scooped up the egg, and in full view of the people, broke the shell and exposed to their admiring eyes a little, wriggling serpent. When a few days had elapsed, he judged the time ripe for a second demonstration. Gathering together a huge crowd from every part of Paphlagonia, he emerged from the temple with the large Macedonian snake coiled about his neck. The head of the serpent was concealed under the prophet's arm, and an artificial head, somewhat resembling that of a human being, allowed to protrude. The assembly was astonished to find that the tiny serpent of a few days ago had already attained such remarkable proportions and possessed the face of a human being, and they appeared to have little doubt that it was indeed Apollo come to Abonotica.

By means of ingenious mechanical contrivances, the serpent was apparently made to reply to questions put to it. In other cases sealed rolls containing the questions were handed to the oracle and returned with the seals intact and an appropriate answer written inside.

His audacity and ready invention enabled Alexander to impose at will upon the credulous people of his time, and these, combined with a strong and attractive personality, won and preserved for him his remarkable popularity, as they have done for other "prophets" before and since.

Alfarabi (ca. 870–950 C.E.)

An adept of remarkable gifts with an extensive knowledge of all the sciences. Born at Othrar (then called Faral) in Asia Minor, he was named Abou-Nasr-Mohammed-Ibn-Tarkaw, but he was better known as Farabi, or *Alfarabi*, from the town of his birth. Though he was of Turkish extraction, he desired to perfect himself in Arabic, so he went to Baghdad and studied the Greek philosophers under Abou Bachar Maltey. He next stayed for a time in Hanan, where he learned logic from a Christian physician. Having far surpassed his fellow scholars, he left Hanan and drifted at last to Egypt. During his wanderings he came in contact with the learned philosophers of his time, and he wrote books on philosophy, mathematics, astronomy, and other sciences, acquiring proficiency in 70 languages. His treatise on music, proving the connection of sound with at-

ospheric vibrations and mocking the Pythagorean theory of the music of the spheres, attained some celebrity.

He gained the goodwill and patronage of the sultan of Syria in a somewhat curious fashion. While passing through Syria he visited the court of the sultan, who was at that moment discussing abstruse scientific points with doctors and astrologers. Alfarabi entered in his stained and dusty traveling attire (he had been on a pilgrimage to Mecca), and when the sultan bade him be seated, he, either unaware of or indifferent to the etiquette of court life, sat down boldly on a corner of the royal sofa. The monarch, unused to such informality, spoke in a little-known tongue to a courtier, and asked him to remove the presumptuous philosopher. The latter, however, astonished him by replying in the same language: "Sire, he who acts hastily, in haste repents."

The sultan, interested in his unconventional guest, questioned him and learned of the accomplishments of Alfarabi. The sages who were present were also astounded at his wide learning. When the prince eventually called for some music, Alfarabi accompanied the musicians on a lute with such marvelous skill and grace that the entire company was charmed.

The sultan wished to keep such a valuable philosopher at his court, and some say that Alfarabi accepted his patronage and died peacefully in Syria. Others maintain that he informed the sultan that he would never rest till he had discovered the secret of the **Philosophers' Stone**, which he believed himself on the verge of finding. They say that he set out but was attacked and killed by robbers in the woods of Syria.

Alford, Alan F. (1961–)

Alan Alford, an independent researcher on ancient mysteries, was born and raised in England. He attended the University of Birmingham, where he earned a degree in commerce (1982) and later completed his MBA at Coventry University (1993). Though trained as an accountant, his major interest has been the alternate view of ancient history first proposed by **Erich von Däniken** and then as developed by **Zecharia Sitchin**. He focused his own research, which he traces to the mid-1970s when he initially visited Egypt, on the "gods" mentioned so prominently in ancient mythological writings. Both von Däniken and Sitchin had identified these gods as extraterrestrials.

Alford published the fruits of his initial research in 1996, when he self-published his first book, *Gods of the New Millennium*, that generally supported Sitchin's hypothesis that Earth had been visited in the past by a race of people from a planet (called Nibiru or Marduk) in this solar system as yet undetected by astronomers. These extraterrestrials, the Anunnaki, came to Earth some 445,000 years ago. They enslaved humans, whom they put to work mining gold. They then became the source of human civilization. The year after *Gods of the New Millennium* appeared, Hodder and Stoughton republished it and gave Alford a three-book contract to write sequels, which they hoped would tap the same support given to Sitchin.

Alford shifted his attention from ancient Sumer and the Holyland, upon which Sitchin had concentrated, to Egypt, hoping to find further evidence of the Anunnaki. However, he concluded that the Egyptian myths did not support Sitchin's thesis; rather, they suggested what he came to call the exploded planet hypothesis. The gods were not extraterrestrial beings, they were meteors that rained down as meteorites. The Egyptian deities were the personifications of celestial powers, such as Ra, the Sun god. The ancient mythological references to the gods descending referred to the coming of fragments of the exploded planet. He also concluded that the Sumerian myths also referred to the exploded planet. This exploded planet hypothesis became the subject of Alford's second book, *The Phoenix Solution* (1998).

The Phoenix Solution alienated Alford from Sitchin's readers, though he has insisted that he did not depart from his commitment to the idea of the ancient intervention of extraterrestrials

in human affairs, only that the gods mentioned in the ancient mythological literature of the Middle East do not provide the support that Sitchin proposed. That alienation was deepened in his third book, *When the Gods Came Down* (2000), which concentrated upon the Sumerian texts and further expounded upon the exploded-planet theory. Sitchin asked Alford not to criticize him directly, and Alford has followed that request, though the implicit destructive critique of Sitchin's ideas are not lost on anyone who reads Alford's books.

Alford has an extensive Internet site at <http://www.eridu.co.uk/ericu>.

Sources:

Alford, Alan F. *Gods of the New Millennium*. 1996. Reprint, London: Hodder and Stoughton, 1997.

———. *The Phoenix Solution*. London: Hodder and Stoughton, 1998.

———. *When the Gods Came Down*. London: Hodder and Stoughton, 2000.

Alfridarya

A belief resembling **astrology**, which claims that all the planets in turn influence the life of man, each one governing a certain number of years.

Alis de Tésieux (ca. sixteenth century C.E.)

Spirit of a Spanish nun, as recorded in a book published in Paris in 1528: *La merveilleuse histoire de l'esprit qui, depuis naguère, s'est apparu au monastère des religieuses de Saint Pierre de Lyon, laquelle est pleine de grande admiration, comme on pourra voir par la lecture de ce présent livre, par Adrien de Montalembert, aumonier du roi François Ier*. This work dealt with the appearance in the monastery of the spirit of Alis de Tésieux, a nun who had lived there before the reformation of the monastery in 1513. It seems Alis led a rather worldly life, following pleasure and enjoyment in a manner unbecoming to a nun, finally stealing the ornaments from the altar and selling them. She left the monastery and for a time continued her disgraceful career outside, but before she died she repented of her sins and, through the intercession of the Virgin, received pardon. However, she was refused Christian burial and was interred without the usual prayers and funeral rites.

A number of years later, when the monastery was occupied by other nuns, one of their number, a girl of about eighteen years, was aroused from her sleep by the apparition of Sister Alis. For some time afterward the spirit haunted her wherever she went, continually rapping on the ground near where she stood and even communicating with the other nuns. The spirit who entered the monastery seemed good and devout, but the good sisters, well versed in the wiles of the devil, had their doubts. The bishop of Lyons and the narrator, Adrien de Montalembert, were called in to deal with the evil spirit.

After many prayers and formalities, the spirit of Alis was found to be an innocent one, attended by a guardian angel. She answered a number of questions regarding her present state and her desire for Christian burial, and confirmed the doctrines of the Catholic Church, notably that of purgatory. The remains of Sister Alis were conveyed to consecrated ground, and prayers made for the release of her soul from purgatory, but she continued to follow the young nun for a time, teaching her, on her last visit, five secret prayers composed by St. John the Evangelist.

The Alister Hardy Research Centre See Religious Experience Research Centre

Allat (or Ellat)

Goddess of the ancient Arabs of pre-Islamic times, associated with the god Dhu-shara, known as Allah (supreme god), worshiped in the form of a rectangular stone, reminiscent of the later Kaaba of Mecca. Allat is mentioned in the Koran as a pagan goddess. She is said to have been joint ruler with Allah and judge of the afterlife.

Allegro, John (Marco) (1923–1988)

British scholar who assisted in the deciphering of the Dead Sea Scrolls, and created a sensation with his book *The Sacred Mushroom and the Cross* (1970), which suggested that the New Testament was written in a secret code for the use of a sect built around the hallucinatory properties of a sacred **mushroom** drug. According to Allegro, Jesus never existed and the crucifixion story was a myth, symbolic of the ecstasy of a drug cult.

In support of this extraordinary theory, Allegro strained philology, comparative linguistics, and semantics in a manner that recalled the eccentricities of John Belledon Ker in the nineteenth century, who wrote several volumes to “prove” that all British proverbs and nursery rhymes were assonantal equivalents of High Dutch invectives against the Roman Catholic Church.

Sources:

Allegro, John. *The Sacred Mushroom and the Cross*. Garden City, N.Y.: Doubleday, 1970.

Allen, James (1864–1912)

British writer of self-improvement books that present a very individual blend of **mysticism** and **New Thought**. Like his contemporary Ralph Waldo Trine in America, Allen helped popularize New Thought in Great Britain with his numerous popular inspirational books. According to his wife, Allen “wrote when he had a message, and it became a message only when he had lived it in his own life and knew that it was good.”

Born in Leicester, England, on November 28, 1864, he suffered much ill-health as a child. His father died when he was 14, and he had to earn his living and help support his mother. He worked hard at various jobs and studied poetry, drama, philosophy, and religion in his spare time. At the age of 24, he experienced what he described as “the Cosmic Vision” after reading Sir Edwin Arnold’s *Light of Asia* (1879), a famous poem based on the teaching of Buddha. This transient illumination returned in a more permanent form ten years later and led to the writing of his first book, *From Poverty to Power* (1901), which went into seven editions. After the success of this book, Allen found it possible to live by his writings. With his wife, Lily, he moved to Ilfracombe, Devon.

Allen was not ambitious, avoided publicity, and lived simply on a modest income from his writings. He derived inspiration for his books from solitary meditation. He published 19 books and edited two journals: *The Epoch* and *The Light of Reason*. Some of his books were quite short in length but influential in their succinct inspiration. His best-known work, *As a Man Thinketh*, went into six editions and influenced many thousands of readers. It remains a classic of its kind and has been frequently reprinted. Allen died January 24, 1912.

Sources:

Allen, James. *As a Man Thinketh*. 1890. Reprint, Philadelphia: David O. McKay, n.d.

———. *By-Ways of Blessedness*. Libertyville, Ill.: Sheldon University Press, 1909.

———. *From Poverty to Power*. New York: R. F. Fenno, 1907.

———. *The Life Triumphant*. Libertyville, Ill.: Sheldon University Press, 1908.

“Alleyn, John”

Pseudonym of Captain **John Allen Bartlett** (1861–1933), retired British marine officer, who was the psychic medium of part of the **Glastonbury Scripts** in the experiments of **Frederick Bligh Bond** (1864–1945), detailed in Bond’s book *Gate of Remembrance* (1918).

All Hallow's Eve

One of the ancient four great Fire festivals in Britain, supposed to have taken place on November 1, when all fires, save those of the Druids, were extinguished, from whose altars the holy fire had to be purchased by the householders for a certain price. The festival is still known in Ireland as Samhein, or La Samon, i.e., the Feast of the Sun, while in Scotland, it has been given the name of Hallowe'en.

All Hallow's Eve, as observed in the Church of Rome, corresponds with the Feralia of the ancient Romans, when they sacrificed in honor of the dead, offered up prayers for them, and made oblations to them. In ancient times, this festival was celebrated on February 21, but the Roman church transferred it to November 1. It was originally designed to give rest and peace to the souls of the departed.

In some parts of Scotland, it is still customary for young people to kindle a fire, called a “Hallowe'en bleeze,” on the tops of hills. It was customary to surround these bonfires with a circular trench symbolic of the sun.

In Perthshire, the Hallowe'en bleeze is made in the following fashion. Heath, broom, and dressings of flax are tied upon a pole. The torch is lit; a youth takes it and carries it upon his shoulders. When the torch is burned out, a second is tied to the pole and kindled. Several of these blazing torches are often carried through the villages at the same time.

Hallowe'en is believed by the superstitious to be a night on which the invisible world has peculiar power. Further, it is thought that there is no such night in all the year for obtaining insight into the future. His Satanic Majesty is supposed to have great latitude allowed him on this anniversary, in common with witches, who are believed to fly on broomsticks. Others less aerially disposed ride over by-road and heath, seated on the back of cats that have been transformed into coal-black steeds for the journey. The green-robed fairies are also said to hold special festive meetings at their favorite haunts.

There are many folk customs relating to this eve of mystic ceremonies:

The youths, who engage in the ceremony of Pulling the Green Kail, go hand-in-hand, with closed eyes, into a bachelor's or spinster's garden, and pull up the first “kail stalks” that come in their way. Should the stalks prove to be straight in stem, and with a good supply of earth at their roots, the future husbands (or wives) will be young, good looking, and rich in proportion. If the stalks are stunted, crooked, and have little or no earth at their roots, the future spouses will be found lacking in good looks and fortune. The stem's taste (sweet or sour) indicates the temper of the future partner. The stalks are afterward placed above the doors of the respective houses, and the Christian names of those persons who first pass underneath will correspond with those of the future husbands or wives.

Eating the Apple at the Glass: Provide yourself with an apple, and, as the clock strikes twelve, go alone into a room where there is a looking glass. Cut the apple into small pieces, throw one piece over your left shoulder, and advancing to the mirror without looking back, eat the remainder, combing your hair carefully all the time before the glass. It is said that the face of the person you are to marry will be seen peeping over your left shoulder. This Hallowe'en game is supposed to be a relic of that form of divination with mirrors that popes condemned as sorcery.

The Burning Nuts: Take two nuts and place them in the fire, giving one of them your own name; the other that of the object

of your affections. Should they burn quietly away, side by side, then the issue of your love affair will be prosperous; but if one starts away from the other, the result will be unfavorable.

Sowing Hemp Seed: Steal forth alone toward midnight and sow a handful of hemp seed, repeating the following rhyme:

“Hemp seed, I sow thee, hemp seed, I sow thee;

And he that is my true love, come behind and harrow me.”
Then look over your left shoulder and you will see the person.

Winnowing Corn: This ceremony must also be performed alone. Go to a barn and open both doors, taking them off the hinges if possible. Then take the instrument used in winnowing corn, and go through the motions of letting it down against the wind. Repeat the operation three times, and the figure of your future partner will appear passing in at one door and out at the other. Should those engaging in this ceremony be fated to die young, it is believed that a coffin, followed by mourners, will enter and pursue the too adventurous youth around the barn.

Eating the Bean Stack: Go three times round a bean stack with outstretched arms, as if measuring it, and the third time you will clasp in your arms the shade of your future partner.

Eating the Herring: Just before retiring to rest, eat a raw or roasted salt herring, and in your dreams your future husband (or wife) will come and offer you a drink of water to quench your thirst.

Dipping the Shirt Sleeve: Go alone, or in company with others, to a stream where “three lairds’ lands meet,” and dip in the left sleeve of a shirt; after this is done not one word must be spoken, otherwise the spell is broken. Then put your sleeve to dry before your bedroom fire. Go to bed, but be careful to remain awake, and you will see the form of your future helpmate enter and turn the sleeve in order that the other side may get dried.

The Three Plates: Place three plates in a row on a table. In one of these put clean water, in another dirty water, and leave the third empty. Blindfold the person wishing to try his or her fortune, and lead him or her up to the table, left hand forward. Should it come in contact with the clean water, then the future spouse will be young, handsome, and a bachelor or maid. The dirty water signifies a widower or a widow, and the empty dish, no spouses. This ceremony is repeated three times, and the plates must be differently arranged after each attempt.

Throwing the Clue: Go alone at night to the nearest lime-kiln and throw in a ball of blue yarn, winding it off on to a fresh ball. As you come near the end, someone will grasp hold of the thread lying in the kiln. You then ask, “Who holds?” and the name of your future partner will be uttered from beneath.

In modern Britain, Halloween customs have merged with the bonfire ceremonies of Guy Fawkes day, on November 5th, when effigies of the conspirator who tried to blow up the Houses of Parliament are burnt all over the country and fireworks set off.

In the United States, Halloween has become one of the most celebrated holidays of the year. It combines a harvest festival with the ancient associations of Halloween with demons and the souls of the dead. Today almost totally secularized, it has become a society-wide costume party. The practice of “Trick or Treat” has lost all conscious associations with the older practice, when fruit or candies were gained from neighbors, a relic of the custom of food offerings for the dead.

Modern Wiccans and Neo-Pagans have revived the eve of November 1 as the pagan New Year, which they term Samhein (pronounced “Sav-en”). It is the beginning of winter, and during the evening hours, the spirits of the departed seek the warmth of the Samhein fire. The day is a time of communing with the dead, but also a time of feasting and drinking in defiance of the approaching days of increasing darkness and cold.

Sources:

Farrar, Janet, and Stewart Farrar. *Eight Sabbats for Witches*. London: Robert Hale, 1981.

Halloween and Other Festivals of Death and Life. Knoxville: University of Tennessee Press, 1994.

Alli Allahis

A continuation of the old sect of the **Magi**, priests of ancient Persia.

Alliance of Solitary Practitioners

During the 1990s, especially in the wake of several books calling attention to the situation within the larger Pagan community, various people began to address the problem of the solitary practitioner. The contemporary **Wicca**/Pagan community had developed around small groups generally called covens or groves. Most practitioners have been members of such groups, for many years the only place where knowledge of the religion was available. However, with the publication of numerous books on Pagan practice beginning in the 1970s, the solitary practitioner who was self-initiated and practiced alone began to emerge and the number steadily and rapidly grew through the rest of the twentieth century. Such solitary practitioners generally made themselves known by their attendance at the large Pagan gatherings.

Initial attempts to provide networking for solitary Pagans began in the early 1990s, but the spread of the Internet has provided a means for solitary Pagans to relate to the larger Pagan world that both protects their anonymity while providing a source for information and contact. The Alliance of Solitary Practitioners (ASP) was formed in January of 1998 to provide such a means of networking and communication. It was founded by Reverend Graywolfe and LVG. Graywolfe was attracted to Paganism through the writings of Amber K and **Scott Cunningham** and with a fellow Pagan formed a coven called the Sacred Grove. He eventually left the Sacred Grove and founded the Circle of the Sacred Garden. LVG began with the **ouija board** and **tarot** cards that led to widespread reading on **Witchcraft**. She eventually joined the Circle of the Sacred Garden.

Though operating in a coven, Graywolfe remembered his days as a solitary and wanted to do something for other solitary practitioners and LVG possessed the technical knowledge to make ASP possible. Its web site, located at <http://www.witchcraft.net/ASP/>, provides both information and a means for solitaires to communicate with each other. Solitaires may also become formal members of ASP. By the end of the 1990s, ASP reported more than 1,300 members in more than 40 countries. While agreeing on a few basics concerning Paganism, solitary practitioners manifest the widest possible variation in belief and practice.

Sources:

Alliance of Solitary Practitioners. <http://www.witchcraft.net/ASP/>. February 15, 2000.

Allingham, Cedric

Elusive author of the book *Flying Saucers from Mars* (1954), published a year after the remarkable claims of **George Adamski** in his influential book, written with **Desmond Leslie**, *Flying Saucers Have Landed* (1953).

Cedric Allingham’s book claimed that while the author was on a caravan holiday near Lossiemouth, Scotland, in February 1954, he saw a flying saucer and met its Martian pilot. The book included a soft focus photograph of a back view of the alien moving away. Coming so soon after Adamski’s book, both books initiated scores of similar “contactee” claims. While flying saucer fans welcomed Allingham’s book, skeptics denounced it as a hoax.

The case against the genuineness of the book was strengthened by the fact that attempts to contact the author by other in-

investigators proved fruitless. At the time the book was published in October 1954, Allingham was said to be touring the United States planning to meet Adamski. His publisher then claimed that Allingham was suffering from tuberculosis in a Swiss sanitarium. A few months later, Allingham was said to have died.

Apart from Allingham's publishers, the only other named human contactee was said to have been a fisherman named James Duncan, however Duncan proved just as elusive as Allingham. In 1969 Robert Chapman, a perceptive critic, claimed in his own book *Unidentified Flying Objects* that Allingham never existed and that the story was "probably the biggest UFO leg-pull ever perpetrated in Britain." Chapman discovered that Allingham was supposed to have lectured to a flying saucer group in Kent, England, and a photograph purporting to be of Allingham standing by "his 10-inch reflecting telescope" appeared as frontispiece to *Flying Saucers from Mars*.

The hoax was finally resolved in 1986 by journalists Christopher Allan and Stuart Campbell in an article in the journal *Magonia*. Allan and Campbell claimed that Allingham's book was a hoax perpetrated by a British astronomer Patrick Moore, who presents the popular television series "The Sky at Night." Moore had claimed to know Allingham and to have met him at a lecture on UFOs given at a club in Tunbridge Wells, Kent. Allan and Campbell conducted a careful comparison between the Allingham book and the writings of Moore. They found significant similarities of words, phrases, and references, but also some puzzling differences. They concluded that more than one individual was involved in the writing of the book.

Although the publishers refused to disclose the identity or whereabouts of "Allingham," they agreed to forward a letter from Allan and Campbell, asking for details of identity. The letter was returned with the remark on the envelope "not known here for at least twelve years." However, the envelope itself identified the name and address to which the letter had been sent! Allan and Campbell were thus able to contact the individual, Peter Davies, who had been living only nine miles from the home of Patrick Moore in East Grinstead, Sussex. When contacted at a later address, Davies admitted that he had been involved with the book *Flying Saucers from Mars*, that it was written by someone else whom he would not name, but that his task had been to revise the book to conceal the style, and that the frontispiece photograph of "Allingham" was actually of himself in disguise. He also admitted that he had given the lecture to the flying saucer group in Kent, in company with a knowledgeable "assistant" (i.e., Moore) whom he would not name. It also transpired that Davies was an old friend of Patrick Moore.

Allan and Campbell compared the photograph of "Allingham" standing by the side of the 10-inch reflecting telescope with a photograph of the 1½-inch reflector telescope belonging to Patrick Moore, taken in his garden in East Grinstead, Sussex. The telescope and the background of trees, shrub, and a garden seat matched.

The question of Allingham's identity was finally resolved; however, Moore never acknowledged his role in the hoax. Immediately after the 1986 article exposing his initiation of the affair, he tried to refute the idea and threatened to sue any who perpetuated it. He soon lapsed into silence and ufologists discovered that his authorship of the Allingham book was somewhat of an open secret among British scientists. Moore in fact had a long history of poking fun at contactee claims and had written many letters to *Cosmic Voice*, the periodical of the Aetherius Society, which included mention of scientists with names such as L. Puller or Dr. Huizenass.

Sources:

Allan, Christopher, and Stuart Campbell. "Flying Saucer from Moore's?" *Magonia* vol. 23 (July 1986): 15–18.

Allingham, Cedric [Patrick Moore]. *Flying Saucer from Mars*. London: Frederick Muller, 1954.

Chapman, Robert. *Unidentified Flying Objects*. London: Arthur Barker, 1969.

Allison, Dorothy (1925–1999)

Dorothy Allison, a psychic most known for assisting police departments in the solving of criminal cases, was born in Jersey City, New Jersey, where she grew up in a Roman Catholic family. Her mother was a seer and Dorothy had visions as a child, though her first meaningful psychic experience did not occur until she was 14. She saw that her father, in spite of his seeming good health, would die in two weeks. He subsequently came down with pneumonia and passed away as she had envisioned it.

Allison lived quietly through the mid-twentieth century. She married and had three children, two sons and a daughter, and settled in Nutley, New Jersey. She sporadically had precognitive visions dealing with family and friends that led to her career as a professional psychic. She jumped out of obscurity in 1968 after approaching the local police concerning a missing child. Though the child's body was eventually found by accident, the facts of the case as they eventually came out fit her vision in many respects, including the boy having his shoes on the wrong feet.

Allison became involved in a number of homicide and missing persons cases that the police were having trouble solving. Among her many police supporters was Robert DeLitta, chief of police in Nutley. One of the high profile cases she dealt with was the Patty Hearst case. She predicted that Hearst would become involved in a bank robbery and eventually join forces with her kidnapers. She also gave information in the "Son of Sam" serial killer case. Among the accurate data was her description of **David Berkowitz**, the man eventually arrested, and the fact that a parking ticket would be a key item leading to his downfall.

As she became well known, Allison came under scrutiny by skeptics who questioned both the value that she (and other psychics) had in solving cases, and the accuracy of the information shared with police. Critics complained that after cases were solved, a few accurate predictions would be highlighted while a mass of inaccuracies would be suppressed and forgotten. Regardless of such criticisms, Allison continued to be called upon by police right to the end of her life. The last case in which she offered information was the murder of Jon Benet Ramsey, a child killed in her home in Boulder, Colorado, in 1996.

Allison died on December 1, 1999, in Nutley, New Jersey.

Sources:

Allison, Dorothy, and Jacobson Scott. *Dorothy Allison: A Psychic Story*. N.p., n.d.

McGraw, Seamus. "Noted Psychic Dorothy Allison of Nutley, 74." *Bergen (NJ) Record* (December 3, 1999).

Truzzi, Marchello. *The Blue Sense: Psychic Detectives and Crime*. New York: The Mysterious Press, 1991.

Allison, Lydia W(interhalter) (1880–1959)

Founding member of the **Boston Society for Psychic Research** in 1925, trustee of the **American Society for Psychical Research** (ASPR) (1941–59), chairman of committee on publication (1943–59), and a member of the **Society for Psychical Research**, London, and the International Committee for the Study of Parapsychological Methods.

Allison was born September 14, 1880, in Milwaukee, Wisconsin. She married Edward Wood Allison in 1905. Dealing with his death led her to psychic research in 1920. During the early 1920s she visited the famous medium **Mrs. Osborne Leonard**. Her report on these sittings established her place in the history of psychic research. In 1925, a controversy within the ASPR over the organization's vehement defense of the me-

dium **Mina S. Crandon** (“Margery”) led to a schism. Allison, along with Episcopal minister and researcher **Elwood Worcester**, established the Boston Society for Psychic Research. Allison was in charge of the new society’s publications. She also assisted in the negotiations that led to the eventual healing of the schism in 1941. She worked with the ASPR’s publications committee for the rest of her life.

While her sittings with Leonard are most remembered, along the way Allison also sat with **Minne M. Soule**, and investigated the mediumship of “Margery,” **Rudi Schneider**, and **Eileen J. Garrett**. In 1953 she attended the First International Conference of Parapsychological Studies in Utrecht, Holland.

Her careful objective investigations elicited the following tribute from parapsychologist **Gardner Murphy**: “Her combination of unfailing enthusiasm for the highest quality research and solid skepticism regarding unsound methods made her a precious collaborator.”

Sources:

Allison, Lydia W. “The American Society for Psychical Research: a Brief History.” *SPR Proceedings* vol. 52, no. 1 (1958).

———. *Leonard and Soule Experiments in Psychical Research*. Boston, 1929.

———. “Proxy Sittings with Mrs. Leonard.” *SPR Proceedings* vol. 42 (1934).

———. “Telepathy or Association.” *SPR Proceedings* vol. 35 (1941).

“Obituary and Tributes to Mrs. E. W. Allison.” *Journal of the ASPR* vol. 53 (1959): 81.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Almanach du Diable

A French almanac containing predictions for the years 1737 and 1738 and purported to be published from hell. The book, which was a satire against the Jansenists, was suppressed on account of some over-bold predictions and became very rare. The authorship was ascribed to Quesnel, an ironmonger at Dijon. The Jansenists replied with a pamphlet directed against the Jesuits, which was also suppressed. Entitled *Almanac de Dieu* and dedicated to M. Carré de Montgeron, it was published in 1738 and claimed satirically to be printed in heaven.

Almoganenses

The name given to certain Spanish people who, by the flight and song of **birds**, meetings with wild animals, and various other means, foretold coming events. According to the fifteenth-century humanist Laurentius Valla, “They carefully preserve among themselves books which treat of this science, where they find rules of all sorts of prognostications and predictions. The soothsayers are divided into two classes, one, the masters or principals, the other the disciples and aspirants.”

Another kind of knowledge is also attributed to them, that of being able to indicate the way taken by horses and other beasts of burden which are lost, and the road followed by one or more persons. They can specify the kind and shape of the ground, whether the earth is hard or soft, covered with sand or grass, whether it is a broad road, paved or sanded, or narrow, twisting paths, and tell also how many passengers are on the road. They can follow the track of anyone and cause thieves to be apprehended. Those writers who mention the Almoganenses, however, do not specify either the period when they flourished or the country or province they occupied, but it seems possible from their name and other considerations that they were Moorish. (See also **Ornithomancy**)

Almusseri

A nineteenth-century secret society resembling African associations, with secret rites akin to those of the Cabiric and Orphic Mysteries. Their reception took place once a year in a wood, where the candidate pretended to die. The initiates surrounded the neophyte and chanted funeral songs. He was then brought to the temple erected for the purpose and anointed with palm oil. After 40 days of probation, he was said to have obtained a new soul, was greeted with hymns of joy, and conducted home.

Alocer

According to **Johan Weyer**, Alocer is a powerful demon, Grand Duke of Hades. He appears in the shape of a knight mounted on an enormous horse. His face has leonine characteristics; he has a ruddy complexion and burning eyes, and speaks with much gravity. He is said to give family happiness to those whom he takes under his protection and to teach astronomy and liberal arts. Thirty-six legions are controlled by him.

Sources:

Weyer, Johannes. *Witches, Devils, and Doctors in the Renaissance: Johann Weyer, De Praestigis*. Edited by George Mora. Binghamton, N.Y.: Medieval and Renaissance Texts and Studies, 1991.

Alomancy

Divination by means of salt, of which process little is known. From this ancient practice comes the saying that misfortune is about to fall on the household when the salt cellar is overturned.

Alopecy

A species of charm by the aid of which one can bewitch an enemy whom one wishes to harm.

Alper, Frank (1930–)

Frank Alper, Spiritualist channel and founder of the Arizona Metaphysical Society, was born on January 22, 1930, in Brooklyn, New York. Alper moved to Phoenix in 1970. He founded the society three years later, and in 1979 he aligned the society with the Church of Tzaddi, a Spiritualist denomination headquartered in Boulder, Colorado.

Alper first emerged as a channel in 1975 and has subsequently channeled many volumes of material from “Moses” and “the Christos.” However, he is most known for the three volumes he channeled and published in 1982 as *Exploring Atlantis*. According to Alper, one of the masters who periodically spoke through him requested that he channel several sessions on **Atlantis**. The several entities channeled during these sessions claimed to have lived there. According to Alper’s volumes, the Atlanteans were extraterrestrials. When their planet became uninhabitable, they used their advanced technology to come to Earth. They settled in Atlantis, but their island kingdom was destroyed by a natural catastrophe following the tilting of the Earth’s axis.

While *Exploring Atlantis* provided some interesting development of thought about the ancient continent, the volumes especially developed a new occult perspective on **crystals**. Alper described Atlantis as a crystal-oriented culture that relied on a power system based on natural symmetrical—flawless—crystals said to concentrate massive amounts of energy. While these crystals could absorb and store electrical energy to be used at a later date, they were most useful in storing universal energy

to be used for healing. Crystals of different shapes and colors have different healing uses. During the 1980s crystal power became the subject of numerous books and the starting point of a debate on the power-storing capacity of crystals. Through the early 1990s, the emphasis within the **New Age** community on crystals has considerably waned in the face of a strong critique of Alper's theories.

Sources:

Alper, Frank. *Exploring Atlantis*. 3 vols. Farmington, N.Y.: Coleman Publishing, 1982.

Webster, Sam. "Dr. Frank Alper: Interview with a Metaphysician." *Whole Life Monthly* (March 1987): 20–22.

Alpert, Richard (1931–)

With Dr. **Timothy Leary**, Alpert became a controversial figure in the psychedelic revolution of the 1960s. Born April 6, 1931, in Boston, he received his Ph.D. in psychology at Stanford University in 1957, then taught at Stanford, University of California at Berkeley, and Harvard University. Leary and Alpert were both dismissed from Harvard for their experiments with psilocybin. They subsequently obtained financing to conduct experiments and to publicize the use of such **drugs** as **LSD** (lysergic acid diethylamide) in producing altered states of consciousness, thus launching the psychedelic revolution.

In propagating the belief that mystical experience could be obtained from a drug, Leary and Alpert were expanding upon suggestions made earlier in **Aldous Huxley's** book *The Doors of Perception* (1954), which cited the sacramental use of peyote by certain North American Indians. However, the motivations and cultural values of those closely knit groups were left behind in what became a popular movement. The psychedelic revolution contributed to the popularization of mystical experiences in an otherwise materialistic society but at the same time led many into meaningless despair and helped legitimize the widespread use of addictive narcotics drugs, now widely recognized as a major social problem.

In 1967, in a state of spiritual despair, Alpert went to India in search of meaning through mysticism. He studied for a few months under **Neem Karoli Baba** in the Himalayas, then returned to the United States as "Baba Ram Dass," or "God's servant." Having abandoned psychedelic drugs, he emerged as a disciple of Hindu spirituality and commenced a career of lecturing and writing. In 1969 Ram Dass gave a course on **raja yoga (meditation)** at **Esalen Institute**, near San Francisco, California, launching his new role as a transpersonal psychologist speaking on spiritual issues. His first book as Baba Ram Dass, *Be Here Now*, made him a popular figure in what was to become the **New Age movement**. He followed it with a series of books, including *Seed* (1972), *The Only Dance There Is* (1974), and *Grist for the Mill* (1977).

Ram Dass has lectured widely on his present spiritual position and on personality problems of Western life. Royalties from his book *The Only Dance There Is* supported the *Journal of Transpersonal Psychology*, and his activities are conducted under the auspices of the Hanuman Foundation, which distributes his books and lecture tapes. The foundation may be reached at PO Box 478, Sante Fe, NM 87504. On land near Taos, New Mexico, Baba Ram Dass built the **Neem Karoli Baba Hanuman Temple** in memory of his guru.

In 1997 Ram Das had a stroke which left him largely incapacitated but in the past three years he has been improving greatly through rehabilitation. He has returned to a limited number of talks and public appearances.

Sources:

Ram Dass, Baba [Richard Alpert]. *Be Here Now*. Christobal, N.Mex.: Lama Foundation, 1972.

———. *Grist for the Mill*. Santa Cruz, Calif.: Unity Press, 1977.

———. *Journey to Awakening*. New York: Bantam Books, 1976.

———. *The Only Dance There Is*. New York: Aronson, 1976.

Alphabiotics

Alphabiotics is a new **holistic** health treatment established in 1971 by Dr. Virgil Chrane, Jr., and grew out of his years of concern with the overarching negative role that stress was playing in the life of contemporary humanity. Chrane came to feel that most adults, due to many years of incorrect responses to stressful situations, were now "brainlocked" in an unbalanced stress state. He assumed that coming out of this state can enhance all of one's life, and proposed Alphabiotics is the answer to the problem. He offered Alphabiotics as an alternative to other therapies that were more symptom oriented, rather than dealing with the root cause of the problem.

The solution to the stress problem Chrane found in **New Age** metaphysics. The lack of balance leads to a diminution of the Life Energy (also called **prana** or **qi** in other systems of thought). The practice of Alphabiotics allows the free flow of Life Energy. Such energy appears to have an intelligence of its own and quickly flows to those places in the body where it is most needed. The technique of Alphabiotics has the appearance of great simplicity, the patient lying on their back on a table while the practitioner gently manipulates their neck area. The entire treatment takes less than 30 seconds.

While appearing simple, the process requires training to properly perform, and Chrane (and his son Michael Chrane) train practitioners through the International Alphabiotics Association. The association may be reached at HCR 83, Box 18-A, Menard, Texas 76859. It has an Internet site at <http://www.alphabiotics.com/>. Practitioners can now be found across North America, and in **Australia**, the United Kingdom, and countries of continental Europe.

Sources:

Alphabiotics. <http://www.alphabiotics.com/>. June 12, 2000.

Alpha Magazine

British journal devoted to parapsychology, earth mysteries, and ancient arts (astrology, dowsing, numerology, psychic healing, and divination). Edited by David Harvey and Roy Steman, *Alpha* was published by Pendulum Publishing. Last known address: 20 Regent St., Fleet, Hampshire GU13 9NR, England.

The first issue was dated March–April 1979, but in issue No. 9 (October 1980), the editors stated that the journal was expected to cease publication through lack of financial support. The nine issues maintained a high standard of presentation, including valuable contributions by authoritative writers.

Alpha Wave

A brain wave with a frequency of between 14 and 50 cycles per second, related to relaxation and dream states. Through **biofeedback** machines, subjects can learn to produce alpha waves and induce altered states of consciousness. During the 1970s, many thought alpha waves to be especially associated with **ESP** and worked on producing them as a means of assisting people with psychic development. Today, that enthusiasm has waned.

Sources:

Lawrence, Jodi. *Alpha Brain Waves*. New York: Avon, 1972.

Stern, Jess. *The Power of Alpha Thinking: Miracle of the Mind*. New York: William Morrow, 1976.

Tart, Charles T. *States of Consciousness*. New York: E. P. Dutton, 1975.

Alphitomancy

An ancient method of **divination** used to prove the guilt or innocence of a suspected person with a loaf of barley. When many persons were accused of a crime and it was desired to find the true culprit, a loaf of barley was made and a portion given to each of the suspects. The innocent people suffered no ill-effects, but criminals were said to betray themselves by an attack of indigestion. This practice gave rise to the oath: "If I am deceiving you, may this piece of bread choke me." By means of this method, a lover might know if his mistress were faithful to him, or a wife, her husband.

The procedure was as follows: A quantity of pure barley flour was kneaded with milk and a little salt, without any leaven. It was then rolled up in a greased paper, and cooked among the cinders. It was afterward taken out and rubbed with verbena leaves and given to the person suspected of deceit, who, if the suspicion was justified, would be unable to digest it.

In ancient times, there was said to be a sacred wood at Lavinium, near Rome, where Alphitomancy was practiced in order to test the purity of women. The priests kept a serpent or a dragon in a cavern in the wood. On certain days of the year the young women were sent there, blindfolded, and carrying a cake made of barley flour and honey. Those who were innocent had their cakes eaten by the serpent, while the cakes of the others were refused.

Sources:

Waite, Arthur Edward. *The Occult Sciences*. 1891. Reprint, Seacucus, N.J.: University Books, 1974.

Alpiel

An angel or demon who, according to the Talmud, presides over fruit trees.

Alraun

Images shaped from the roots of mandrake (see **Mandrageras**) or from ash or briony. The term was popular in Germany, where it was also used to indicate a witch or a magician. An alraun had to be treated with great care because of its magical properties. It was wrapped or dressed in a white robe with a golden girdle, bathed every Friday, and kept in a box, otherwise it was believed to shriek for attention. Alrauns were used in magic rituals and were also believed to bring good luck. But possession of them carried the risk of witchcraft prosecution, and in 1630 three women were executed in Hamburg on this charge.

The alraun was difficult to get rid of because there was a superstition that it could only be sold at a higher price than bought, and there are legends that owners who tried to throw an alraun away found it returned to their room.

According to German folklore, an alraun assisted easy childbirth, and water in which it had been infused prevented swellings in animals. Because of the large demand for alrauns, they were often carved from the roots of briony when genuine mandrakes were difficult to find. They were exported from Germany to various countries and sold in England during the reign of Henry VIII.

Sources:

Thompson, C. J. S. *The Mystic Mandrake*. London: Rider, 1934.

Alrunes

Female demons or sorceresses, the mothers of the Huns in ancient Germany. They took all sorts of shapes, but without changing their sex. The name was also given by Germans to lit-

tle statues of old sorceresses, about a foot high. To these they attributed great virtues, honoring them as fetishes; clothing them richly, housing them comfortably, and serving them with food and drink at every meal. They believed that if these little images were neglected, they would bring misfortunes upon the household.

Alruy (or Alroy), David (ca. 1147– ?)

A Jewish false Messiah, born in Kurdistan ca. 1147. Alruy boasted that he was a descendant of King David. Educated in Baghdad, he received instruction in the magic arts and came to be more proficient than his masters. His false miracles gained so much popularity for him that many Jews believed him to be the Messiah who was to restore their nation to Jerusalem.

According to legends, the king of Persia imprisoned him, but no bolts and bars could hold so formidable a magician. He escaped from his prison and appeared before the eyes of the astonished king, though the courtiers saw nothing. In vain the king called angrily for someone to arrest the imposter. While they groped in search of him, Alruy slipped from the palace with the king in pursuit and all the courtiers running after him. They reached the sea shore, and Alruy turned and showed himself to all the people. Spreading a scarf on the surface of the water, he walked over it lightly, before the boats which were to pursue him were ready. This tale confirmed his reputation as the greatest magician within the memory of man.

It is said that a Turkish prince, a subject of the Persian king, bribed the father-in-law of the sorcerer to kill him, and one night, when Alruy was sleeping peacefully in his bed, a dagger thrust put an end to his existence.

Alruy was the subject of a novel by the politician-author Benjamin Disraeli (1804–1881): *Alroy: A Romance* (1846).

Alternate Perceptions

Alternate Perceptions, formerly *UFO Perceptions*, was founded in 1986 by White Buffalo-Eagle Wing, Inc., as a UFO periodical serving the Mid-South region of the United States. In the late 1990s it broadened its area of concern and has emerged as a newsstand magazine covering UFOs, paranormal events, and their links to the Native American community. This latter aspect gives the magazine its uniqueness.

White Buffalo-Eagle Wing, Inc., published the books of *Alternate Perceptions'* associate editor, Dr. Greg L. Little, that have argued for a connection between such paranormal occurrences as the near-death experience, UFO abductions, and ghostly apparitions on the one hand, and Native American spiritualism and ancient rituals on the other. Underlying all is a spectral reality. Ancient Native Americans located specific places to hold their rituals that had electromagnetic anomalies. Rituals performed at such sacred sites caused a spectrum of mental and visual manifestations. Such electromagnetic anomalies hold the answer to recent phenomena experienced in the general population.

While the unique perspective guides the magazine's editorial policy, each issue includes a wide selection of articles written by a variety of authors not connected with the editorial staff. Articles touch on UFOs, Native American archeology, holistic health, and human potentials. There are also a set of columns covering recent news of UFOs and paranormal experiences and a book review section. Significant space is given to letters-to-the-editor. There is a minimum of advertising. *Alternate Perceptions* appears quarterly from its publishing offices at P.O. Box 830, Memphis, TN 38485. White Buffalo-Eagle Wing, Inc., has an Internet presence at <http://www.eaglewingbooks.com>. White Eagle Books also publishes a line of psychological counseling texts.

Sources:

Alternate Perceptions. Memphis, Tenn., n.d.

Little, Greg L. *Grand Illusions: The Spectral Reality Underlying Sexual UFO Abductions, Crashed Saucers, Afterlife Experiences, Sacred Ancient Sites, and Other Enigmas*. Memphis, Tenn.: White Eagle Books, 1984.

———. *People of the Web: What Indian Mounds, Ancient Rituals and Stone Circles Tell Us About Modern UFO Abductions, Apparitions, and the Near—Death Experience*. Memphis, Tenn.: White Eagle Books, 1990.

Alternative Medicine Exhibition

Sponsored in Britain July 1985 by the journal *Here's Health* and organized by Swan House Special Events, with exhibitors and workshops in a wide range of subjects, including **acupressure** and **acupuncture**, Alexander Technique, **Aromatherapy**, **Bach Flower Remedies**, **biofeedback**, herbalism, homeopathy, **hypnotism**, iridology, **Kirlian** photography, osteopathy, and reflexology. During the year there was significant interest in alternative medicine, with the formation of the Council for Complementary and Alternative Medicine and the Confederation of Healing Organizations. The British Medical Association, with interests vested in orthodox medical practice, undertook a major investigation into alternative medicine, and a pilot project was also undertaken to provide alternative healing on the National Health Service. For information on the exhibition, contact: Swan House Special Events, Thames Meadow, Walton Bridge, Shepperton, Middlesex TW17 8LT, England.

Althotas (ca. eighteenth century C.E.)

The presumed “master” and companion of **Cagliostro**. Considerable doubt has been expressed regarding his existence. The French writer Louis Figuier, author of *L'alchimie et les alchimistes* (Paris, 1854), stated that Althotas was no imaginary character, that the Roman Inquisition collected many proofs of his existence, but none regarding his origin or end. “But,” stated Figuier, “he was a magician and doctor as well, possessed divinatory abilities of a high order, was in possession of several Arabic manuscripts, and had great skill in chemistry.”

The French writer on occultism **Éliphas Lévi** stated that the name Althotas is composed of the word “thot” with the syllables “al” and “as,” which if read cabalistically are *sala*, meaning messenger or envoy; the name as a whole therefore signifies “Thot, the Messenger of the Egyptians.”

Althotas has also been identified with Kolmer, the instructor of Adam Weishaupt (a German leader of the **Illuminati**) in **magic**, and at other times with the Comte de **Saint Germain**. The accounts concerning him are certainly conflicting, for whereas Cagliostro stated at his trial in Paris that Althotas had been his lifelong preceptor, another account says that he met him first on the quay at Messina.

Alu-Demon

Ancient Babylonian demon, said to owe his parentage to a human being; he hides himself in caverns and corners and slinks through the streets at night. He also lies in wait for the unwary, and at night enters bed-chambers and terrorizes people, threatening to pounce on them if they shut their eyes.

Amadeus

A visionary who experienced an apocalypse and revelations, in one of which he learned the two psalms composed by Adam, one a mark of joy at the creation of Eve, and the other the dialogue he held with her after they had sinned. Both psalms are

printed in the *Codex Pseudepigraphus Veteris Testamenti* of Johann Albert Fabricius, published at Hamburg, 1713–33.

Amadou, Robert (1924–)

French writer and editor in the field of parapsychology. Born February 16, 1924, at Bois-Colombes (Seine), he studied at Sorbonne, University of Paris, where he earned his licencié des lettres and diplôme d'études supérieures de philosophie. From 1952 to 1955 he edited *Revue métapsychique*, and from 1955 to 1959 *La Tour Saint-Jacques*. He was a charter member of the Parapsychological Association and attended the First International Conference of Parapsychological Studies, Utrecht, 1953, the Conference on Philosophy and Parapsychology, Saint Paul de Vence, France, 1954, and the International Symposium on Psychology and Parapsychology, Asnières-sur-Oise, France, 1956. He edited *La Science et le paranormal* (proceedings of the first three International Symposia of Parapsychological Studies), 1955.

Amadou was both ordained as a priest and consecrated as a bishop in the Église Gnostique Universelle, an independent French gnostic church, in 1944; he took the name Tau Jacques. In 1988 he was elevated as archbishop and assumed the additional role of archbishop of Europe for the Philippine Independent Catholic Church. He contributed numerous articles on parapsychology to various parapsychological journals and several books, including *La Parapsychologie: Essai historique et critique* (1954), *Les Grands Médiums* (1957), and *La Télépathie* (1958).

Sources:

Amadou, Robert. *Les Grands Médiums*. Paris: Editions Denoel, 1957.

———. *La Parapsychologie: Essai historique et critique*. Paris: Editions Denoel, 1954.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Amaimon (or **Amaymon**)

One of the four spirits who preside over the four parts of the universe. *Amaimon* is the governor of the eastern part, according to the **grimoire**, or magic manual, of the *Lemegeton of Solomon*, also known as the *Lesser Key* or *Little Key*.

Sources:

The Lesser Key of Solomon. Chicago: De Laurence, Scott, 1916.

Amalgamated Flying Saucer Clubs of America

Founded in 1959 by Gabriel Green (b. 1924), Amalgamated Flying Saucer Clubs of America (AFSCA) grew out of the Los Angeles Interplanetary Study Groups, which Green had started in 1956. That same year Green also began issuing a magazine, *Thy Kingdom Come*. A photographer, Green became interested in **flying saucers** after his own sighting of a **UFO**. He also claimed to have made telepathic contact with the Space Masters and the **Great White Brotherhood**.

Green intended the AFSCA to create public acceptance of flying saucers, and to further his aims he planned petitions to Congress and held national conventions. At its peak in the early 1960s the AFSCA had 5,000 members in 24 countries. In 1959 *Thy Kingdom Come* was renamed *World Report* (1959–61), then *UFO International* (1962–65). A second periodical, *Flying Saucers International*, began in 1962 and continued until 1969. Green assumed that the flying saucers were manned by friendly extraterrestrials and had a plan for imparting their advanced knowledge to the people of the Earth in order to resolve present world problems. AFSCA was quite active through the 1960s,

but after 1969 became a paper organization and for all practical purposes ceased to exist.

Sources:

Biographical Sketch of Gabriel Green. Northridge, Calif.: Amalgamated Flying Saucer Clubs of America, 1974.

Clark, Jerome. *The Emergence of a Phenomenon: UFOs from the Beginning through 1959; The UFO Encyclopedia*. Vol. 2. Detroit: Omnigraphics, 1992.

Green, Gabriel, and Warren Smith. *Let's Face the Facts about Flying Saucers*. New York: Popular Library, 1967.

Amandinus

A variously colored stone, said to enable the wearer of it to solve any question concerning dreams or enigmas.

Amaranth

A flower that is one of the symbols of immortality. It has been said by occult magicians that a crown made with this flower has supernatural properties and will bring fame and favor to those who wear it. It was also regarded in ancient times as a symbol of immortality and was used to decorate images of gods and tombs. In ancient Greece, the flower was sacred to the goddess Artemis of Ephesus, and the name "amaranth" derives from Amarynthos, a hunter of Artemis and king of Euboea.

There are many species of Amaranth, some with poetic folk names such as "prince's feather" and "love-lies-bleeding."

"The Amazing Randi"

Stage name of professional conjuring magician **James Randi** (or Randall Zwing), who is the self-appointed arch-enemy of psychics and the paranormal.

Amduscias

Grand Duke of Hades. According to **Johan Weyer**, Amduscias has the form of a unicorn, but when evoked, appears in human shape. He gives concerts, at the command of men, where one hears the sound of all kinds of musical instruments but can see nothing. It is said that the trees themselves bend to his voice. He commands 29 legions.

Sources:

Weyer, Johannes. *Witches, Devils, and Doctors in the Renaissance: Johann Weyer, De Praestigiis*. Edited by George Mora. Binghamton, N.Y.: Medieval and Renaissance Texts and Studies, 1991.

AMERICA, UNITED STATES OF

This entry treats Native American and European American contributions to parapsychology and the occult. See also related items on Mexico, Central America, and South America. For the history of Spiritualism in America, see the entry on Spiritualism, where a summary of the subject will be found.

Native Americans

Among the various native races of the American continent, the supernatural has flourished as universally as in other parts of the world. The oldest writers (of European and Christian background) on Native Americans agreed that they practiced **sorcery** and the magic arts, and were quick to attribute their prowess to Satan. For example, the Rev. Peter Jones, writing as late as the first decade of the nineteenth century, stated: "I have sometimes been inclined to think that if witchcraft still exists in the world, it is to be found among the aborigines of America."

The early French settlers called the Nipissing *Jongleurs* because of the surprising expertness in magic of their medicine men. Some writers observed the use of hypnotic suggestion among the Menominee and Lakota (Sioux) about the middle of the last century, and it is generally admitted that this art, which is known to Americanists as *orenda*, was familiar among most Indian tribes, as James Mooney noted in his *Ghost Dance Religion* (1896). D. G. Brinton, alluding to Indian medicine men and their connection with the occult arts, observed:

"They were also adept in tricks of sleight of hand, and had no mean acquaintance with what is called natural magic. They would allow themselves to be tied hand and foot with knots innumerable, and at a sign would shake them loose as so many wisps of straw; they would spit fire and swallow hot coals, pick glowing stones from the flames, walk with naked feet over live ashes, and plunge their arms to the shoulder in kettles of boiling water with apparent impunity.

"Nor was this all. With a skill not inferior to that of the jugglers of India, they could plunge knives into vital parts, vomit blood, or kill one another out and out to all appearances, and yet in a few minutes be as well as ever; they could set fire to articles of clothing and even houses, and by a touch of their magic restore them instantly as perfect as before. Says Father Bautista: 'They can make a stick look like a serpent, a mat like a centipede, and a piece of stone like a scorpion.' If it were not within our power to see most of these miracles performed any night in our great cities by a well-dressed professional, we should at once deny their possibility. As it is they astonish us but little.

"One of the most peculiar and characteristic exhibitions of their power, was to summon a spirit to answer inquiries concerning the future and the absent. A great similarity marked this proceeding in all northern tribes, from the Eskimos to the Mexicans. A circular or conical lodge of stout poles, four or eight in number, planted firmly in the ground was covered with skins or mats, a small aperture only being left for the seer to enter. Once in, he carefully closed the hole and commenced his incantations. Soon the lodge trembles, the strong poles shake and bend as with the united strength of a dozen men, and strange, unearthly sounds, now far aloft in the air, now deep in the ground, anon approaching near and nearer, reach the ears of the spectators.

"At length the priest announces that the spirit is present, and is prepared to answer questions. An indispensable preliminary to any inquiry is to insert a handful of tobacco, or a string of beads, or some such douceur under the skins, ostensibly for the behalf of the celestial visitor, who would seem not to be above earthly wants and vanities. The replies received, though occasionally singularly clear and correct, are usually of that profoundly ambiguous purport which leaves the anxious inquirer little wiser than he was before.

"For all this, ventriloquism, trickery, and shrewd knavery are sufficient explanations. Nor does it materially interfere with this view, that converted Indians, on whose veracity we can implicitly rely, have repeatedly averred that in performing this rite they themselves did not move the medicine lodge; for nothing is easier than in the state of nervous excitement they were then in to be self-deceived, as the now familiar phenomenon of table-turning illustrates.

"But there is something more than these vulgar arts now and then to be perceived. There are statements supported by unquestionable testimony, which ought not to be passed over in silence, and yet I cannot but approach them with hesitation. They are so revolting to the laws of exact science, so alien, I had almost said, to the experience of our lives. Yet is this true, or are such experiences only ignored and put aside without serious consideration? Are there not in the history of each of us passages which strike our retrospective thought with awe, almost with terror? Are there not in nearly every community individuals who possess a mysterious power, concerning whose origin, mode of action, and limits, we and they are like, in the dark?"

“I refer to such organic forces as are popularly summed up under the words clairvoyance, mesmerism, rhabdomyancy, animal magnetism, physical spiritualism. Civilized thousands stake their faith and hope here and hereafter, on the truth of these manifestations; rational medicine recognizes their existence, and while she attributes them to morbid and exceptional influences, confesses her want of more exact knowledge, and refrains from barren theorizing. Let us follow her example, and hold it enough to show that such powers, whatever they are, were known to the native priesthood as well as the modern spiritualists and the miracle mongers of the Middle Ages.

“Their highest development is what our ancestors called ‘second sight.’ That under certain conditions knowledge can pass from one mind to another otherwise than through the ordinary channels of the senses, is shown by the examples of persons *en rapport*. The limit to this we do not know, but it is not unlikely that clairvoyance or second sight is based upon it.”

In his autobiography, the celebrated Sac chief, Black Hawk, related that his great grandfather “was inspired by a belief that at the end of four years he should see a white man, who would be to him a father.” Under the direction of this vision he travelled eastward to a certain spot, and there, as he was forewarned, met a Frenchman, through whom the nation was brought into alliance with France.

An anecdote related by Captain Jonathan Carver, an English trader, in his little book of travels, describes his travels among the Killistenoos. In 1767 they were in great straits for food, and depending upon the arrival of the traders to rescue them from starvation. They persuaded the chief priest to consult the divinities as to when the relief would arrive. After the usual preliminaries, their magnate announced that the next day, precisely when the sun reached the zenith, a canoe would arrive with further tidings. At the appointed hour, the whole village, together with the incredulous Englishman, was on the beach, and sure enough, at the minute specified, a canoe swung round a distant point of land and brought the expected news.

More spectacular is an account by Col. John Mason Brown published in the *Atlantic Monthly* (July 1866). Some years earlier as the head of a party of voyagers, he set forth in search of a band of Indians somewhere on the vast plains along the tributaries of the Copper-mine and Mackenzie rivers. Danger, disappointment, and the fatigues of the road induced one after another to turn back, until of the original ten only three remained. They were also on the point of giving up the apparently hopeless quest when they were met by some warriors of the very band they were seeking. The leader of these warriors had been sent out by one of their medicine men to find three whites whose horses, arms, attire, and personal appearance he minutely described, which description was repeated to Col. Brown by the warriors before they saw his two companions. Afterward, when the priest, a frank and simple-minded man, was asked to explain this extraordinary occurrence, he could offer no other explanation than that “he saw them coming, and heard them talk on their journey.” Many additional tales such as these were recorded by later travelers.

Those nervous conditions associated with the name of **Franz A. Mesmer** were also nothing new to the Native American magical practitioners. Rubbing and stroking the sick, and the laying on of hands, were very common parts of their clinical procedures, and at the initiations to their societies they were frequently exhibited. Observers have related that among the Nez Percés of Oregon, the novice was put to sleep by songs, incantations, and “certain passes of the hand,” and that with the Dakotas he would be struck lightly on the breast at a preconcerted moment, and instantly “would drop prostrate on his face, his muscles rigid and quivering in every fibre.”

White observers also saw magicians working magical tricks, a fact that supported the general distrust of Indians pervading the white culture. In *Bulletin 30* of the Bureau of American Ethnology, Washington Mathews stated:

“Sleight-of-hand was not only much employed in the treatment of disease, but was used on many other occasions. A very common trick among Indian charlatans was to pretend to suck foreign bodies, such as stones, out of the persons of their patients. Records of this are found among many tribes, from the lowest in culture to the highest, even among the Aztecs. Of course, such trickery was not without some therapeutic efficacy, for, like many other proceedings of the shamans, it was designed to cure disease by influence on the imagination. A Hidatsa, residing in Dakota, in 1865, was known by the name of Cherry-in-the-mouth, because he had a trick of producing from his mouth, at any season, what seemed to be fresh wild cherries. He had found some way of preserving cherries, perhaps in whiskey, and it was easy for him to hide them in his mouth before intending to play the trick; but many of the Indians considered it wonderful magic.

“The most astonishing tricks of the Indians were displayed in their fire ceremonies and in handling hot substances, accounts of which performances pertain to various tribes. It is said that Chippewa sorcerers could handle with impunity red-hot stones and burning brands, and could bathe the hands in boiling water or syrup; such magicians were called ‘fire-dealers’ and ‘fire-handlers.’ There are authentic accounts from various parts of the world of fire-dancers and fire-walks among barbarous races, and extraordinary fire acts are performed also among widely separated Indian tribes. Among the Arikara of what is now North Dakota, in the autumn of 1865, when a large fire in the center of the medicine lodge had died down until it became a bed of glowing embers, and the light in the lodge was dim, the performers ran with apparently bare feet among the hot coals and threw these around in the lodge with their bare hands, causing the spectators to flee. Among the Navaho, performers, naked except for breechcloth and moccasins, and having their bodies daubed with a white infusorial clay, run at high speed around a fire, holding in their hands great faggots of flaming cedar bark, which they apply to the bare backs of those in front of them and to their own persons. Their wild race around the fire is continued until the faggots are nearly all consumed, but they are never injured by the flame. This immunity may be accounted for by supposing that the cedar bark does not make a very hot fire, and that the clay coating protects the body. Menominee shamans are said to handle fire, as also are the female sorcerers of Honduras.

“Indians know well how to handle venomous serpents with impunity. If they can not avoid being bitten, as they usually can, they seem to be able to avert the fatal consequences of the bite. The wonderful acts performed in the Snake Dance of the Hopi have often been described.

“A trick of Navaho dancers, in the ceremony of the mountain chant, is to pretend to thrust an arrow far down the throat. In this feat an arrow with a telescopic shaft is used; the point is held between the teeth; the hollow part of the handle, covered with plumes, is forced down toward the lips, and thus the arrow appears to be swallowed. There is an account of an arrow of similar construction used early in the eighteenth century by Indians of Canada, who pretended a man was wounded by it and healed instantly. The Navaho also pretend to swallow sticks, which their neighbors of the pueblo of Zuñi actually do in sacred rites, occasionally rupturing the oesophagus in the ordeal of forcing a stick into the stomach. Special societies which practice magic, having for their chief object rainmaking and the cure of disease, exist among the southwestern tribes. Swallowing sticks, arrows, etc., eating and walking on fire, and trampling on cactus, are performed by members of the same fraternity.

“Magicians are usually men; but among the aborigines of the Mosquito Coast in Central America, they are often women who are called *sukias*, and are said to exercise great power. According to Hewitt, Iroquois women are reported traditionally to have been magicians.

“A trick of the juggler among many tribes of the North was to cause himself to be bound hand and foot and then, without visible assistance or effort on his part to release himself from the bonds. Civilized conjurers who perform a similar trick are hidden in a cabinet, and claim supernatural aid; but some Indian jugglers performed this feat under observation. It was common for Indian magicians to pretend they could bring rain, but the trick consisted simply of keeping up ceremonies until rain fell, the last ceremony being the one credited with success. Catlin describes this among the Mandan, in 1832, and the practice is still common among the Pueblo tribes of the arid region. The rain-maker was a special functionary among the Menominee.

“To cause a large plant to grow to maturity in a few moments and out of season is another Indian trick. The Navaho plant the root stalk of a yucca in the ground in the middle of the winter, and apparently cause it to grow, blossom, and bear fruit in a few moments. This is done by the use of artificial flowers and fruit carried under the blankets of the performers; the dimness of the firelight and the motion of the surrounding dancers hide from the spectators the operations of the shaman when he exchanges one artificial object for another. In this way the Hopi grow beans, and the Zuni corn, the latter using a large cooking pot to cover the growing plant.”

European Settlers

The occult history of the European races that occupy the territories now known as the United States of America begins with their initial settlement of North America. The early English, German, and Dutch settlers brought with them an active belief in magic, **witchcraft**, and **sorcery** (malevolent magic). Settlers were aware of a range of magical practices such as image magic, and had a particular fear of curses aimed at them. Should such curses come to pass they would often attribute it to the sorcery of the person pronouncing the course. As early as 1638 in Massachusetts, Jane Hawkins was indicted for practicing witchcraft, though no record of a trial survived. Less than a decade later, however, Alice Young was tried and executed in Connecticut. Hers was the first of a steady stream of trials and a number of executions prior to the famous outbreak at Salem.

The numerous accusations of witchcraft prepared the way for the events at Salem Village (now Danvers), Massachusetts, as did the writings of two leading ministers, Increase Mather (1639–1723) and his son, Cotton Mather (1662–1728). As president of Harvard Increase Mather collected numerous accounts of what today would be called psychic occurrences as evidence of supernatural actions operating in the life of people and published these in *An Essay for the Recording of Illustrious Providences*. Cotton, a brilliant child who entered Harvard at the age of twelve, was only 25 years old when he was placed in charge of North Church, Boston, the largest congregation in the colony. During the early years of his pastorate, he followed his father's interests and collected accounts of some unusual negative experiences of his parishioners which he viewed as the actions of supernatural forces among the people. He argued for the reality of witchcraft, both because the Bible declared it a reality and because he saw instances of it in the deranged behavior of Boston citizens. His conclusions were published in a widely read book published in 1689, *Memorable Provinces Relating to Witchcraft and Possessions*.

The strong belief in the power and presence of negative magic in Salem Village, supported by the writings of the Mathers, emerged in the context of a deep community division between the wealthier landowners and the poorer elements in the village as well as the threat of a war with the natives. For a generation Salem Village had been afflicted by economic tensions and the entire colony faced the threat of open hostilities breaking out as colonists continually expanded into Indian lands.

It began in the depths of winter when the daughters of parish minister the Rev. Samuel Parris began to play games of fortunetelling using the white of an egg as a crystal ball. Panic en-

sued when one of the girls saw a coffin in the egg. The fearfulness soon found expression in unexplained fits, which disrupted the household and on occasion the church services. A physician suggested witchcraft and while that suggestion was under consideration, a young woman in the village suggested to Tituba and John Indian, a Caribbean Indian couple (not African as is often alleged) who were slaves in the Parris household that they prepare a witch cake (rye meal mixed with the urine of the afflicted girls) to determine if in fact witchcraft was at work. When this plan came to light Tituba and two other women were arrested.

Unfortunately, the girls' fits did not end. They began to name residents of the village who were subsequently arrested. Through the spring months the jails were filled with the accused who could not be tried as the colony was in the midst of a crisis—their charter had expired and had not been renewed. A court was finally and hastily established in June 1692 and the trials began. The first woman tried, Briget Bishop, was sentenced to death. There was little evidence to support the cases against the accused beyond the claims of the girls that spectres of the accused afflicted them and caused their fits. During the trials, when the accused appeared, they would often react as if their mere presence caused them harm. And, as the trials and executions continued and the number of accused grew, the situation in Salem became a matter of colony-wide concern.

Cotton Mather played an active role in the trials. He believed the Devil was at work in Salem, and authored the response of the Boston ministers on the necessity of the trials. However, he warned against a too ready acceptance of spectral evidence. Additionally, he spoke on the occasion of the hanging of former parish minister George Burroughs. When Burroughs flawlessly spoke the Lord's Prayer, which supposedly a witch could not do, Mather rose to quiet the crowd and allowed the execution to continue. However, it was Mather who personally called upon Governor Phelps, who had spent much of the summer away from Boston fighting the Indians, to stop the trials which had reached such large proportions.

In the end, the court sentenced 31 (including 25 women) to death. Nineteen who pleaded not guilty were hanged. One Giles Cory refused to plead, thus making use of a legal provision that would prevent his property from being confiscated. One escaped jail and left the colony; two died in jail, and two who were pregnant survived and were freed. Five joined the 55 people who confessed and were later freed.

Reaction to the trials was widespread. Among the most vehement detractors was Thomas Brattle, an educated citizen of Boston, who attacked the proceedings and termed the whole affair utter nonsense. Mather published a reply, defending the court and the idea of witchcraft, *The Wonders of the Invisible World* (1693), but the tide of public opinion was slowly turning against the complex of ideas underlying the trials. Mather continued the debate in his later writings, but his reputation was severely damaged by Robert Calef's attack in *More Wonders of the Invisible World* (1700). Eventually, on January 15, 1697, the jurors who had brought in the guilty verdicts joined in a day of fasting and repentance for the injustices of the trials. In 1702, Samuel Sewell, the judge who presided, publicly confessed his guilt and asked pardon for his role in the proceedings.

Calef's view of Mather and the trial was largely adopted by later generations who came to deny the reality of witchcraft. His reputation was only resurrected when a vigorous reappraisal of witchcraft in seventeenth-century New England occurred by such scholars as Chadwick Hansen, Paul Boyer, Stephen Nissenbaum, and John Putnam Demos.

The whole magical supernatural world present during the Salem trials is also evident in the consideration of **alchemy**. For example, while condemning witchcraft, Cotton Mather praised John Winthrop, Jr., and his son Wait Still Winthrop (1642–1717), both prominent citizens and both also alchemists. While governor of Connecticut, the elder Winthrop conducted alchemical experiments in the governor's mansion. He built

one of the largest alchemical libraries in America and on occasion hosted visiting alchemists from Europe. Both the Winthrop joined the debates then going on in medical circles over the introduction of nonorganic substances, i.e., chemical preparations, for the treatment of illnesses.

The Occult in the Nineteenth Century

Post-Revolutionary America is extremely rich in occult history as evidenced in the writings of Spiritualist, magical, and metaphysical teachers such as **Thomas Lake Harris**, **Andrew Jackson Davis**, **William Q. Judge**, **Mary Baker Eddy**, and the people who followed them into Spiritualism, Theosophy, and Christian Science. Hundreds of occult and metaphysical movements have either originated in, or found a home in the United States from the nineteenth century onward.

The **Church of Jesus Christ of Latter-day Saints** (the Mormons) had undoubtedly a semi-occult origin. Its founder, Joseph Smith, Jr. claimed to discover tablets of gold upon which was engraved the new revelation, the *Book of Mormon*, which he translated by a process similar to modern **channeling**. Smith also tied the church loosely to **Freemasonry**.

Theosophy became firmly rooted in America through the efforts of William Q. Judge, and his successor **Katherine B. Tingley**, the founder of the theosophical colony at Point Loma, California. In recent years, however, the American society formerly led by Judge declined and most theosophists now adhere to the **Theosophical Society** headquartered in Adyar, India.

Modern American Occultism and Parapsychology

Throughout the twentieth century, old and new religious movements have appeared, and a few have flourished. Ceremonial magic and Neo-pagan Witchcraft have been imported from England and both have enjoyed their greatest success in the United States. One noteworthy aspect of the American scene has been the association of revivalist evangelism with paranormal **healing**, an association begun in the holiness movement but finding its greatest expression in **Pentecostalism**.

Interestingly enough, Spiritualism (which had grown from the Hydesville rappings association with the **Fox Sisters** in the nineteenth century) took a firmer hold in Great Britain, Europe, and Brazil, than in America. While Spiritualism swept across America, claimed many cultural leaders, and developed into a large organizational structure, it remained a relatively minuscule movement in the midst of a large population. It did become, as in Europe, the subject of a much public scrutiny, but declined in the wake of the discovery of widespread fraud. However, the **National Spiritualist Association of Churches**, founded in 1893, still has more than a hundred affiliated congregations.

The emergence of Spiritualism eventually led in 1885 to the formation of the **American Society for Psychical Research** as a branch of the London-based **Society for Psychical Research**. It investigated the mediumship and the phenomena associated with that movement over the next several generations and included in its leadership a number of outstanding scientists including **William James**, **Walter Franklin Prince**, **James H. Hyslop** and **Hereward Carrington**. In 1930, American biologist/psychologist **J. B. Rhine** gave a new direction to the whole of psychical research as director of the Parapsychology Laboratory at Duke University, North Carolina. Whereas psychical research was largely concerned with the phenomena associated with Spiritualist mediums, Rhine and his associates moved research from the séance-room into the laboratory and, under systematic control conditions, began testing the unknown or "extra-sensory" faculties (**ESP** for short) of ordinary individuals.

The new term, **parapsychology**, with its experimental methodology has now largely superseded the earlier approach of psychical research. Organizations also founded in the United States to pursue parapsychological research include the

Psychical Research Foundation and the **Parapsychology Foundation** in New York, linked with the work and paranormal talents of **Eileen Garrett**. Rhine also led in the foundation of the **Parapsychological Foundation**, now the international professional association of parapsychologists.

At a popular level, belief in **divination**, especially **astrology**, has experienced a steady increase throughout the twentieth century, and is now widespread. More than 20 percent of the population express some acceptance of belief in astrology.

A major occult explosion took place in the 1960s, marked by an increased interest in psychic and occult phenomenon. This phenomenon merged into the New Age movement of the 1970s and 1980s, and earned a new respectability for those involved in the psychic movement, despite the concurrent interest in the more sinister aspects of occultism symbolized by the new Satanism.

The 1960s revival built upon earlier, if less intense, waves of interest, most notably those occurring during the 1920s and 30s. These earlier activities were of specialized coterie interest in line with the more structured society of the period, constituting a kind of occult underground of the kind described in books like *Witchcraft: Its Power in the World Today* by **William Seabrook** (1940). The witch craze of the colonial period had long ago died out, although magical practices and beliefs could be found throughout the country's rural areas and in the poorer sections of the urban centers. The last of the witchcraft trials was held in the early eighteenth century, when there were a few cases in Virginia. The twentieth-century revival of witchcraft and Satanism owed more to the freedom of the cities and the new climate of religious and cultural pluralism of the post-World War II era, undoubtedly strengthened by the widespread use of psychedelic drugs.

One of the most widespread popular preoccupations has been the phenomena of flying saucers or unidentified flying objects (**UFOs**), mysterious aerial objects of a disk-like shape. Such sightings had been reported for many centuries, but during the emerging space age of the 1950s, the idea that these UFOs might be spacecraft from other planets captured the popular imagination. In addition, many individuals (who in earlier generations would have become Spiritualist mediums) claimed to have met the occupants of these spacecrafts, taken trips in their crafts, and/or received psychic communications from **space intelligences**. With many thousands of claimed sightings, UFO groups sprang up all over the United States and interest spread to other countries of the world. At its lowest level, the flying saucer phenomenon has become something of a new mythology, comparable with other modern preoccupations such as **near-death experiences**. At a more responsible level, there remains a residuum of inexplicable phenomena that deserves closer investigation.

The emergence of a post-Enlightenment occult belief has been opposed at every level by leaders in the scientific community. The ongoing controversy has most recently led to the formation of the **Committee for the Scientific Investigation of Claims of the Paranormal**, which is devoted to debunking occult and related claims and publishes a journal, *Skeptical Inquirer*.

The United States remains home to a vital popular interest in matters psychical and occult. *Fate*, the oldest of the occult-related periodicals, is but one of hundreds. The occult forms the basis for numerous books, movies, and television shows, and provides the substance for hundreds of religious groups and spiritual organizations, all of which provide the Committee for the Scientific Investigation of the Claims of the Paranormal with an endless agenda.

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American Academy of Astrologians

An early attempt to bring together the more intellectually and research-oriented astrologers for regular sessions at which

serious scientific and philosophical discussions would be held. It was fashioned after some of the early eighteenth-century academies in Europe. The prime mover in the academy's formation was **John Hazelrigg**, a New York astrologer, who with three colleagues called the first meeting, held in New York in 1916. It was limited to 30 members. The membership was self-perpetuating and elected new members to replace any who died or withdrew. Members had to be citizens of the United States. Although most of the members came from the New York City metropolitan area, some came from around the country, such as Inez Perry (Los Angeles), **Llewellyn George** (Los Angeles), and J. U. Giesy (Salt Lake City).

The academy flourished through the 1920s. Hazelrigg, one of the more capable scholars to take up consideration of **astrology**, was inclined toward the occult and for several years issued a yearbook that included some of the more esoteric papers presented by the academy's members.

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American Association—Electronic Voice Phenomena

The American Association—Electronic Voice Phenomena was founded in 1972 by Sarah Estep to collect objective evidence of **survival** after death. It describes itself as "a metaphysical organization interested in spiritual evolution." Research is primarily centered around what are called **Raudive voices**, voices that seem to appear spontaneously on recording tapes and purport to be the communications of the dead. Such voices, first noticed in the late 1960s, became a well-known phenomenon following the 1971 English publication of Latvian psychologist **Konstantin Raudive's** book, *Breakthrough*, in which he claimed hundreds of such contacts with the deceased. The association formed in direct response to the popularity of Raudive's findings. The group enjoyed great popularity in the 1980s and by the end of the decade had approximately 200 members. The association supports conferences and publishes a quarterly newsletter. It may be contacted at 816 Midship Ct., Annapolis, MD 21401.

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American Association of Meta-Science

Organization founded in 1977 to study, explore, and observe paranormal phenomena, including **UFOs**, to develop and use instruments to detect and stimulate "subtle, unseen energies," and assisted members and others in developing psychic and spiritual abilities. It aimed to provide a channel for bringing paranormal discoveries into everyday life. It published the quarterly journal *Specula*. Last known address: PO Box 1182, Huntsville, AL 35807.

American Astrological Society

Among the earliest attempts to form a national association of astrologers and astrological organizations, the American Astrological Society was founded on September 22, 1915, with the goal of championing the cause of **astrology** among the public in North America. It had a five-member board. For many years

Gustave W. Ekstrom of Minneapolis, Minnesota, was its corresponding secretary. Members came from across the United States and Canada. The society survived into the 1950s.

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Hartman, William C. *Who's Who in Occultism, New Thought, Psychism, and Spiritualism*. Jamaica, N.Y.: Occult Press, 1927.

American Astrology (Magazine)

Founded in 1923 by Paul G. Clancy, this monthly magazine for general readers is the longest-running astrological periodical in the United States. Each issue includes articles, reflections on world news events, day-by-day guides for signs, and horoscopes of public figures. Address: Starlog Group Inc., 475 Park Ave., New York, NY 10016.

American Dowser (Magazine)

Quarterly publication for members of the **American Society of Dowsers**, a long-established organization concerned with water witching, discovery of lost articles or persons, and related parapsychological phenomena. Address: The American Society of Dowsers, Danville, VT 05828.

American Federation of Astrologers

Founded in 1938 as a federation of local associations and individuals in 20 countries interested in the advancement of astrology through research and education. The association conducts examinations of individuals interested in **astrology**, maintains a specialized library, publishes educational and research texts as well as the monthly *AFA Bulletin*, and sponsors an annual convention. They have a web site at <http://www.astrologers.com>. Address: P.O. Box 22040, Tempe, AZ 85283.

American Folklore Society (AFS)

Long-established American society, founded in 1888, concerned with the scholarly study, collection, and publication of folklore throughout the world. It works to establish public policy to honor diverse cultures and their traditions. The society holds an annual convention and publishes the quarterly *Journal of American Folklore* and other studies as well as the *American Folklore Newsletter* (six issues per year). Address: 4350 N. Fairfax Dr., Ste. 640, Arlington, VA 22203. Website: <http://afsnet.org/>.

Sources:

About the American Folklore Society. <http://www.afsnet.org/>. March 8, 2000.

American Healers Association

Founded April 1977 in association with the **Psychical Research Foundation**. The association attempted to upgrade the status of healers, educate the public in availability of unconventional healers, provide training courses in healing, investigate and certify reliable healers, and protect legitimate healers from the risk of legal harassment. Last known address: 2015 Erwin Rd., Durham, NC.

American Institute for Scientific Research

The American Institute for Scientific Research was established in 1904 by **James Hervey Hyslop** (1854–1920), a former professor of logic and ethics at Columbia University. Hyslop was drawn into **psychical research** in the 1880s and within a short time was stripped of his skepticism and came to believe

that such research was actually probing the afterlife. Shortly after the turn of the century, his health failed and Hyslop was forced to resign his university appointment. He then turned his attention to psychical research full time and founded the institute as an instrument to raise money for psychical research. He established two branches, one that focused on abnormal psychology and one that centered on psychical research. He received the immediate support of such scientists as psychologist **William James** and physiologist **Charles Richet**.

In 1905, the president of the **American Society for Psychical Research** (ASPR), Richard Hodgson, died, as did his society shortly thereafter. Previously the ASPR had existed as a branch of the **British Society for Psychical Research**, but in 1906 the ASPR was reborn through the psychical research branch of the American Institute for Scientific Research. Afterward Hyslop discontinued the institute and it survived as a new, independent ASPR. For the rest of his life Hyslop headed the new organization, through which he was able to pursue his primary interest in mediumship and its possible use for contacting the dead.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Hyslop, James H. *Contact with the Other World*. New York: Century, 1919.

———. *Life after Death: Problems of the Future Life and its Nature*. New York: E. P. Dutton, 1918.

American Institutes for Research (AIC)

American Institutes for Research (AIC) is an independent not-for-profit corporation founded in 1946 by John C. Flanagan that conducts research in the behavioral and social science. Over the years it has become a large operation with several offices on both coasts. Though not known for any participation in **psychical research** or **parapsychology**, in 1995 AIC was plunged into the middle of a major controversy when it was asked to assemble a panel for a review of Project STAR GATE, the program of government-sponsored research on **parapsychology**.

AIC invited Ray Hyman, a respected psychologist from the University of Oregon with a long history of statements critical of parapsychological research, and Jessica Utts, a statistician from the University of California-Davis, who had written favorably on psychic phenomena. In addition, Dr. Lincoln Moses an Emeritus Professor at Stanford University, AIC president David A. Goslin, and two senior scientists from AIC participated in the review. The panel were given a variety of research data on remote viewing, the major technique utilized and investigated by Project STAR GATE. Utts prepared a report suggesting that a statistically significant demonstration of a psychic effect was revealed in the study. Hyman critiqued that reports suggesting that the positive results had not been shown to be from the operation of psychic phenomena. They then looked at the gathering of intelligence data through remote viewing that was seen as quite different than the laboratory experiments. The panel concluded that the use of remote viewing in intelligence gathering had, at best, limited applications. These ambiguous results were considered negative enough that Operation STAR GATE was closed and much of the material accumulated made public.

The AIC report was criticized by Edwin May, a physicist who have overseen much of the actual research, who complained that the best material had been withheld from the panel.

Sources:

Operation Star Gate. <http://www.parascope.com/articles/starGateDocs.htm>. April 19, 2000.

American Meditation Institute for Yoga Science and Philosophy

The American Meditation Institute was established in the mid-1990s by Leonard and Jenness Cortez Perlmutter, both students of the late Swami Rama (1925–1996), founder of the **Himalayan International Institute of Yoga Science and Philosophy**, known for his demonstration of extraordinary skills while being tested by Western scientists. The Perlmutter's began their study of **yoga** and **meditation** in 1975. Leonard Perlmutter is a graduate of American University and George Washington University School of Law. Following completion of his schooling, from 1971–1975 he published and edited the *Washington Park Spirit*, a newspaper in Albany, New York. In 1976 he became the president of Classic Gallery. Jenness Cortez Perlmutter is a landscape artist who studied at the Herron School of Art and the Art Students League.

The American Meditation Institute offers a broad range of courses in meditation and yoga and has a correspondence course in meditation. Groups of the Perlmutter's students gather in various locations around the Northeast and Midwest. The material they learned as students of Swami Rama forms the backbone of the institute's teachings, though material from other Eastern teachers, especially Eknath Easwaran (d. 1999) of the Blue Mountain Center for Meditation, has been integrated into the curriculum. Cordial relationships have also been established with the Kripalu Yoga Center in Albany.

The American Meditation Institute for Yoga Science and Philosophy is located at 60 Garner Rd., P.O. Box 430, Averill Park, NY 12018. It has an Internet site at <http://www.americanmeditation.org/>. It publishes a newsletter, *Transformation*.

Sources:

American Meditation Institute. <http://www.americanmeditation.org/>. April 23, 2000.
Transformation. Averille, N.Y., n.d.

American Museum of Magic

Established in 1978 by Robert Lund, a collector of books, movies, recordings, posters, and apparatus associated with conjuring **magic** and magicians. The collection includes some of the apparatus of the great magician **Harry Houdini**. The museum also issues a periodic newsletter. Address: 107 E. Michigan Ave., Marshall, MI 49068.

American National Institute for Psychical Research

Publishers of **VISIONS**, monthly magazine of psychic phenomena and related subjects. Last known address: 30423 Canwood St., No. 125, Agoura Hills, CA 91301.

American Parapsychological Research Foundation

Organization founded in 1971 to encourage interest in the expanding field of parapsychology, to promote an interchange of knowledge between the public and those in the field, to bridge the gap between academic parapsychology and the experimental ESP participation among laymen, and to stimulate interest in scientific research and encourage public involvement in future research. The foundation offered a complete course in parapsychology, including basic theories, principles, and histories of phenomena involving telepathy, clairvoyance, hypnosis, and sensory awareness, and psychometry, psychokinesis, and the human aura. It maintained a consultation and advisory service and awards a certificate after completion of the

prescribed course of study in the advancement of psychic research and human understanding. Last known address: PO Box 5395, 15446 Sherman Way, Sherman Oaks, CA 91413.

American Psychical Institute and Laboratory

A short-lived parapsychology facility organized in New York in 1920 by **Hereward Carrington** for specialized research. It existed for two years. In 1933 it was reorganized and incorporated at 20 W. 58th St., New York. Carrington became its director, and his wife, Marie Sweet Carrington, became secretary. A long list of scientific men of international repute made up the advisory council. The institute published *Bulletins*.

American Psychical Society

Founded in Boston in 1882. It issued seven quarterly journals, then ceased after two years of existence.

American Society for Psychical Research (ASPR)

Founded in 1885 in Boston, Massachusetts, on the initiative of Prof. **W. F. Barrett**. Its initial officers included president Prof. Simon Newcomb; secretary N. D. C. Hodges; and, four vice-presidents, Profs. Stanley Hall, George S. Fullerton, Edward C. Pickering, and Dr. Charles S. Minot. Those involved in the controversial field found it difficult to maintain support, even with renowned advocates such as Harvard Psychologist and Professor of Philosophy, **William James**, a member of the illustrious Boston family that included his brother, novelist **Henry James**. In 1889, for financial considerations, then-president S. P. Langley affiliated the ASPR to the English **Society for Psychical Research**. The research work of the American Society for Psychical Research was conducted by Dr. **Richard Hodgson** from 1887 until his death in 1905. The society, never strong, was dissolved the following year. It continued as a branch of **James Hervey Hyslop's American Institute for Scientific Research**, and was the only active part of Hyslop's institute to develop a program.

When Hyslop died in 1920, the ASPR regained its independent status. Dr. **Walter Franklin Prince** became the society's director of research and editor of its publications. He carried on a variety of investigations prior to his observations of **Mina S. Crandon**, better known as "Margery." The ASPR board was strongly behind Margery; but Prince believed her to be a **fraud**. When **J. Malcolm Bird**, former assistant editor of the *Scientific American* and author of several items favorable to Margery, was appointed co-research officer with Prince in 1925, Prince was infuriated. He resigned along with other disaffected members, including **Gardner Murphy**, **William McDougall**, **Elwood Worcester**, and **Lydia Allison**. Together this group founded the rival **Boston Society for Psychic Research**.

Bird served as research officer for the ASPR, but suddenly resigned from his position in 1930. Later it came to light that he had second thoughts on Margery. Bird had submitted a confidential report to the board suggesting that Margery had approached him to become a confidant in producing some phenomena for magician **Harry Houdini**. Subsequently, Bird disappeared along with his last manuscript on Margery. He was succeeded by **B. K. Thorogood** (1930–39).

Following the merger of the Boston SPR back into the ASPR in 1941, George Hyslop, the son of J. H. Hyslop, became president. Since 1925 he had been a lone voice decrying the slippage of research standards. Hyslop demanded the full exposure of Margery's fraudulent activity. He reestablished the standards demanded during his father's years of leadership. He was succeeded by Gardner Murphy, who served as president of

the ASPR for 20 years. Murphy, a distinguished psychologist, was a dominating figure, who brought new prestige to the organization and recruited talented researchers to carry out its program. During this period, laboratory parapsychology as developed by **J. B. Rhine** at Duke University emerged as the cutting edge of psychic investigations. The **Parapsychology Association** was established (1957) as the major professional association for scholars engaged in psychic research.

By the end of the twentieth century the ASPR remained one of the most stable organizations in American psychic research and the organizational home of many leading people in the field, including **Gertrude Schmeidler**, **Rhea White**, and **Karlis Osis**. Publication of the society's *Journal* and *Proceedings* commenced in 1907 and have remained in publication without interruption.

The nonprofit society located in New York City exists "to advance the understanding of phenomena alleged to be paranormal: telepathy, clairvoyance, precognition, psychokinesis, and related occurrences that are not at present thought to be explicable in terms of physical, psychological and biological theories." In the years following World War II, the society's concern stayed focused on the need to integrate subjects such as paranormal phenomena with a wide range of behavioral and physical sciences. This has demanded major revisions of theoretical constructs. In addition to laboratories and offices, the ASPR is home to a unique library and archives. The resources include over 10,000 volumes, over 300 periodicals, and publications in over 14 languages. Rare books, case reports, letters and manuscripts, with some material dating back to the 18th century enhances the collection.

The ASPR has an active research department and houses a large library for the members use. Membership includes the *ASPR Newsletter* and *The Journal of the American Society for Psychical Research*, which are issued quarterly; information services and access to the research library and archives. In addition, the society provides special events including lectures, symposia and meetings held at the headquarters around the country. There are no special requirements for membership. The society welcomes members of the general public, as well as professionals, active researchers, and students. Membership does not imply acceptance of any particular phenomena. Address: 5 W. 73rd St., New York, New York 10023. Website: <http://www.aspr.com/>.

Sources:

American Society for Psychical Research, Inc. <http://www.aspr.com/>. April 11, 2000.

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Moore, R. Laurence. *In Search of White Crows*. New York: Oxford University Press, 1977.

Rogo, D. Scott. *Parapsychology: A Century of Inquiry*. New York: Dell, 1975.

American Society of Dowsters

A nonprofit corporation founded in Vermont in 1961 to disseminate knowledge of **dowsing** (water witching, discovery of lost articles or persons, and related parapsychological phenomena), development of its skills, and recognition for its achievements. The society issues the quarterly journal the *American Dowser*. Christopher Bird, a trustee of the society, has written a comprehensive survey of the practice. Address: American Society of Dowsters, Danville, VT 05828. Website: <http://dowsters.new-hampshire.net/>.

Sources:

Bird, Christopher. *The Divining Hand*. New York: E. P. Dutton, 1979.

Stark, Erwin E. *A History of Dowsing and Energy Relationships*. North Hollywood, Calif.: BAC, 1978.

Wyman, Walker D. *Witching for Water, Oil, Pipes, and Precious Minerals*. River Falls: University of Wisconsin Press, 1977.

American Vinland Association

The American Vinland Association (AVA), founded in the 1980s, is a fellowship of Pagan folk following the traditions of Northern and Central Europe. It is based upon the ancient Paganism, popularly termed Norse, that was practiced from Iceland across Scandinavia to Poland, Russia, and Siberia. Practitioners are united in following the same deities, the old gods of the Aesir and Vanir (the **Asatru**), but have a wide range of beliefs and practices and use some very different terminology.

The AVA promotes the reestablishment of the old religions of Northern and Central Pagan Europe. It has a broad and inclusive approach that welcomes people who claim to follow Asatru, Vanatru, Finnish, Swedish, Polish, and indigenous Siberian traditions, among others that could be in Northern and Central Europe. The AVA has no official Holy Book, "accepted" sacred catechism, or infallible authority. It does adhere to the noble virtues and strive for the sixfold goal of Right, Wisdom, Might, Harvest, Frith (Peace), and Love.

The association is headed by a board of directors, the Jafnar. It functions as a licensing board for priests, priestesses, and elders. The current Jafnar consists of Andy Biggers (Canada), Gamlinginn (New Mexico), Prudence Priest (California), and Dan Proulx (Canada). Regional coordinators have been appointed for Massachusetts, Wisconsin, Oregon, and New Mexico. International headquarters is at 537 Jones, San Francisco, CA 94102. At the end of the century, the AVA had some 100 members in the United States and 20 members in Canada. The AVA Internet site is at <http://www.freyasfolk.org/>.

American Yoga Association

Originally founded in 1971 as the Light of Yoga Society by Alice Christensen, a disciple of Swami Rama of Haridwar, India (1900–1972) (not to be confused with Swami Rama of the **Himalayan International Institute of Yoga Science and Philosophy**). Swami Rama left his home in the 1920s to practice **yoga** and wander through the Himalayas. After three decades as a recluse, he settled in Haridwar as a yoga teacher.

Alice Christensen's yoga practice began with a vision of bright light that she experienced in 1953. She subsequently corresponded for many years with Swami **Sivananda** (1887–1963), founder of the **Divine Life Society** in Rishikesh, India. The year after Swami Sivananda's death, she met her own guru, Swami Rama, and spent a year in India studying with him. After he appointed her his representative in the West, Christensen returned to the U.S. in 1965 to lecture and teach yoga and to gather a group of students.

The Light of Yoga Society transmitted the teachings of Swami Rama, who simplified the complex wisdom of the **Vedanta** and developed it as a practical tool for Western practitioners. The society's program started with **hatha yoga** asanas and **meditation**, both to be practiced daily. Other practices recommended were vegetarianism, the restrained use of sex, the practice of *ahimsa* (nonviolence), and the avoidance of alcohol, tobacco, and drugs. During the life of Swami Rama, he guided eleven centers in India, Australia, and the U.S.

In 1982 the society was renamed the American Yoga Association, and has since functioned out of two centers, one in Cleveland Heights, Ohio, and another in Sarasota, Florida. the association produces instructional books, videos as well as meditation tapes. One of their most unique program is "Easy Does It Yoga" for seniors and those with physical challenges. The program is known for helping the elderly and handicapped regain independence through strengthening their bo-

dies. Address P.O. Box 19986, Sarasota, FL 34276. Website: <http://www.americanyogaassociation.org/>.

Sources:

American Yoga Association. <http://www.americanyogaassociation.org/>. April 19, 2000.

Christensen, Alice, and David Rankin. *The Light of Yoga Society Beginner's Manual*. Cleveland Heights, Ohio: Om Ram Production, 1972. Revised edition as: *The American Yoga Association Beginner's Manual*. New York: Simon & Schuster, 1987.

American Zen College

A Zen center derived from the eclectic Chogye Buddhist sect of Korea and the activities of Zen Master Gosung Shin. Shin had been abbot of several large temples in southeastern Korea when he was invited to continue the work begun by Bishop Seo Kyung-Bo, who had previously established the World Zen Center at Spruce Run Mountain, Virginia.

Shin first came to the U.S. in 1970 as a student at Harvard University. In 1971 he moved to Philadelphia and taught religion at Lehigh University. He was offered space for a Zen center at Easton, Pennsylvania, and founded the Hui-Neng Zen Temple. After several years the Temple outgrew its space, and Shin moved to Woodhull, New York, where he established the Kwan Yin Zen Center.

Continued growth led to the closing of the Woodhull center and the creation of two new centers: the Zen Center of Washington (1977), which primarily serves Koreans living in the Washington, D.C. area, and the Seneca Lake Zen Center (1978) at 16815 Germantown Rd., Route 18, Germantown, Maryland 20767. The name "American Zen College" was adopted as an inclusive designation in the early 1980s. The college publishes the journal *Buddha World*.

Sources:

Shin, Gosung. *Zen Teachings of Emptiness*. Washington, D.C.: American Zen College Press, 1982.

Amethyst

Gemstone believed to have occult properties, described by sixteenth-century writer Camillus Leonardus as "reckoned among the purple and transparent stones, mixed with a violet colour, emitting rosy sparkles." The Indian variety is the most precious. When made into drinking cups or bound on the navel, it was claimed to prevent drunkenness. It was also believed to sharpen the wit, turn away evil thoughts, and give a knowledge of the future in dreams. Drunk in a potion, it was thought to expel poison and render the barren fruitful. In ancient times it was frequently engraved with the head of Bacchus and was a favorite with Roman women.

Amiante

A species of fireproof stone, which **Pliny** and the ancient demonologists recommended as excellent against the charms of magic.

The Amityville Horror

A well-publicized case of a modern haunting that turned out to be an elaborate hoax. On November 13, 1974, a large colonial house at 112 Ocean Ave., Amityville, Long Island, New York, was the scene of a mass murder. Twenty-four-year old Ronald DeFeo shot his parents, two brothers, and two sisters with a high-powered rifle. At his trial, DeFeo claimed that he had been obsessed by voices who told him to kill, and his attorney entered a plea of insanity. The plea was not accepted, and DeFeo was sentenced to six consecutive life terms.

In view of this horrific tragedy, the spacious Dutch colonial house was offered for sale at a relatively low price, and was purchased by George Lee Lutz of Long Island. He and his wife, Kathleen, and three children moved into their new home on December 18, 1975. They stayed in the house, which had been named "High Hopes" by a previous owner, only 28 days, then fled in terror, claiming they had been plagued by spirits. The hauntings reported were many and varied. Kathy Lutz was levitated one night and her face transformed into the appearance of an aged hag. One of the children talked to the spirit form of an enormous pig named Jodie. There were plagues of flies in the dead of winter, unearthly loud voices, music and footsteps, unpleasant smells, and a green slime that oozed through ceiling, walls, and keyholes. A Catholic priest who attempted to bless the house was commanded by a mysterious voice shouting "Get out!" After the Lutzes left the house, various mediums held seances but became ill afterward.

Mrs. Lutz's story to the press was analyzed on a truth-detecting Psychological Stress Evaluator of a type used in legal proceedings as court evidence. The investigator claimed that the results indicated Mrs. Lutz was telling the truth or what she believed to be the truth. The story of the Amityville hauntings was the subject of a telecast on Channel 5 *Ten O'Clock News* on February 5, 1976, with reporter Steve Bauman. The story was also told at length by author Jay Anson in his book *The Amityville Horror: A True Story* (1977). Anson's book became a best-seller, with paperback editions in the U.S. and Britain, and was turned into a highly successful movie with six sequels.

It now appears that the Lutzes abandoned the house, not because of any hauntings, but because they realized that they had gotten in over their heads financially. They abandoned their furniture when they left because it was so worn it was not worth moving. The idea of the haunting seems to have come from DeFeo's attorney's attempt to have DeFeo's conviction overturned. When insanity proved unacceptable, he tried to blame the murders on the voices.

When Anson began his book on the story, he was not allowed into the house and he never interviewed the Lutzes. He had only several tapes they had made from which to work. He seems to have borrowed heavily from his own screenplay of *The Exorcist* to fill in the gaps and make an entertaining story. Many of the strange events mentioned in the book simply never occurred: there was no levitation, no marching band, no door torn off its hinges, no tracks in the snow (as it had not snowed during the Lutzes' time in the house), no pig's face, etc. In the court hearing in September 1979 on the DeFeo case, the Lutzes admitted under oath that almost everything in the book was fiction. Because of the powerful impact of the movies, few are aware of the fictional nature of the story, which was presented to the public as fact.

The Amityville house was subsequently occupied by new owners, who stated that there were no unusual phenomena whatsoever except extensive harassment from tourists. They sued the Lutzes, the publisher Prentice-Hall, and Jay Anson for \$1.1 million damages. (See also **Poltergeist**)

Sources:

Anson, Jay. *The Amityville Horror: A True Story*. Englewood Cliffs, N.J.: Prentice Hall, 1977.

Morris, Robert L. "The Amityville Horror." *The Skeptical Inquirer* Vol. 2, no. 2 (Spring/Summer 1978): 95-102.

Stein, Gordon. *Encyclopedia of Hoaxes*. Detroit: Gale Research, 1993.

Amniomancy

Divination by means of the **caul**, or membrane that sometimes envelopes the head of a child at birth. From an inspection of this caul, wise women predicted the sort of future the baby would have. If it were red, happy days were in store for the child, or if lead-colored, he would have misfortunes.

Sources:

Waite, Arthur Edward. *The Occult Sciences*. 1891. Reprint, Seaucus, N.J.: University Books, 1974.

Amon

According to an ancient **grimoire**, Amon is the great and powerful marquis of the infernal empire. He is represented as a wolf with a serpent's tail, vomiting flame. When he appears in human form, his head resembles that of a large owl with canine teeth. He is the strongest of the princes of the demons, knows the past and the future, and can reconcile friends who have quarreled. He commands 40 legions.

Amorah Quan Yin (1950–)

Amorah Quan Yin is the spiritual name of a contemporary channel of entities from the **Pleiades**, who currently resides in **Mt. Shasta**, California. Amorah Quan Yin was born on November 30, 1950, in rural Kentucky. From her childhood she reported clairvoyant psychic experiences and healings, but these were abandoned during her school years. They only manifested again after her 16th birthday. In 1977, she was diagnosed with an incurable illness and given two years to live. In response, she began a regimen of **vegetarianism** and **meditation**, and quit smoking.

Her health gradually improved and she experienced a spiritual awakening that included her adopting a New Age perspective. In 1979, she underwent some past-life therapy. In her first session she experienced herself sitting on a mountain listening to Jesus teach. As she watched, several spaceships flew above him. She experienced a direct contact with Jesus through her third eye and was flooded with light. When she came out of the session, she saw the aura of the regressionist and her own reflected in a mirror. She later came to understand the vision and the empowerment she felt in the light of extraterrestrials. She believed her healing had been overseen by the Pleiadians and the spaceships she saw from Sirius.

She began to teach classes and workshops and became a full-time teacher in 1985. She also began to make jewelry and sell gemstones, workshops on **crystals** having become a part of her curriculum. In 1988 she moved her work to Mt. Shasta. At Mt. Shasta, she developed her awareness of the Pleiadians and Sirians, and began **channeling** from the former. In 1993 she changed her name to Amorah Quan Yin. Her channeling has resulted in several books that have added to the growing literature credited to beings from the Pleiades, but she has also emerged as one of the new generation of post-New Age channelers who are in contact with a wide range of both **ascended masters** and extraterrestrials.

In her channeled material, Amorah Quan Yin offers an alternative view of the origin of the human race detailed to her from the Pleiadian Emissaries of Light. Humans have an origin in the deeps of space, and Earth inhabitants have a history that includes the former cultures of Venus, Mars, and Maldek (the destruction of which created the present asteroid belt). The purpose of the Pleiadian manifestation at present is the release of the patterns of restriction that are carryovers from these earlier connections. They hope to bring about the Second Coming of Christ en masse, a time when many earthlings become actualized Christed (blessed or anointed) beings. One instrument for that is the Pleiadian Lightwork described at great length in Amorah Quan Yin's *The Pleiadian Workbook*. The Lightwork opens up the body's Ka channels, invisible channels of light energy similar to the meridians described in Chinese medicine.

Sources:

Amorah Quan Yin. *Pleiadian Perspectives on the Human Evolution*. Santa Fe, N. Mex.: Bear & Co., 1996.

———. *The Pleiadian Workbook: Awakening Your Divine Ka*. Santa Fe, N. Mex.: Bear & Co., 1996.

AMORC See Ancient and Mystical Order of the Rosae Crucis**Amoymon**

According to an ancient **grimoire**, Amoymon is one of the four kings of Hades, of which the eastern part falls to his share. He may be invoked in the morning from nine o'clock till midday and in the evening from three o'clock till six. He has been identified with **Amaimon** (or **Amaymon**). **Asmodeus** is his lieutenant and first prince of his dominions.

Amphiaraus

A famous soothsayer of classical mythology, son of Oicles and Hypermnestra. He hid himself so that he might not have to go to the war of Thebes, because he had foreseen that he should die there. This indeed happened, but he came to life again. A temple was raised to him in Attica, near a sacred fountain by which he had left Hades. He healed the sick by showing them in a dream the remedies they must use. He also founded many oracles. After they sacrificed, those who consulted the oracle slept under a sheep skin and dreamed a dream, which usually found plenty of interpreters after the event. Amphiaraus was an adept in the art of explaining **dreams**. Some prophecies in verse, which are no longer extant, were attributed to him.

Amulets

The charm, amulet, or mascot, derives from **fetishism**, the belief of people that a small object or fetish could contain a spirit. Amulets are said to be of two classes: those which are worn as (1) fetishes, i.e., the dwelling place of spiritual entities who are active on behalf of the wearer; or (2) mascots to ward off bad luck or such influences as the **evil eye**. The amulet, a protective device, is thus distinguished from a **talisman**, a magical charm used to accomplish some end.

There is little doubt that charms were worn by prehistoric peoples, because objects similar in appearance and general description to amulets have been discovered in neolithic tombs. The ancient Egyptians possessed a bewildering variety of amulets, worn by both the living and the dead. Indeed, among the latter, every part of the body had an amulet sacred to itself. These were, as a rule, evolved from various organs of the gods; for example, the eye of Isis, the backbone of Osiris, and so forth. Among savage and semicivilized peoples, the amulet usually took the form of necklaces, bracelets, or anklets, and where belief in **witchcraft** and the evil eye was strong, the faith in these and in charms was always most intense.

Stones, teeth, claws, shells, coral, and symbolic emblems were favored amulets. These items were seen to carry specific characteristics of the animal from which they were taken or to correspond to reality specific to the culture. For example, the desert goat is a sure-footed animal; accordingly, certain Malay tribes carried its tongue as a powerful amulet against falling. Beads resembling teeth were often hung around the necks of Kaffir children in Africa to assist them in teething, and the incisor teeth of the beaver were frequently placed around the necks of Native American girls to promote industriousness.

Certain plants and minerals were believed to indicate by their external character the diseases for which nature intended them as remedies. Thus the euphrasia, or eyebright, was supposed to be good for the eyes because it contains a black pupil-like spot, while the blood-stone was employed for stopping the flow of blood from a wound.

When prehistoric implements, such as arrowheads, were found, they were thought by the peasants of the locality to be of great virtue as amulets. Some light is cast on this custom by the fact that stone arrowheads were in use among medieval

British witches. But in most countries they were thought to descend from the sky and were therefore kept to preserve people and cattle from lightning.

Certain roots, which have the shape of snakes, were kept by Malays to protect them against snakebite. This correspondence of root to animal likeness is known as the doctrine of signatures.

The Celts used many kinds of amulets, such as the symbolic wheel of the sun god found frequently in France and Great Britain, pebbles, amulets of the teeth of the wild boar, and pieces of amber. The well-known serpent's egg of the Druids was also probably an amulet of the priests. Indian amulets are numerous, and in Buddhist countries their use was universal, especially where that religion had degenerated. In northern Buddhist countries, it was common to wear an amulet around the neck. These generally represented the leaf of the sacred fig tree and were made in the form of a box that contained a scrap of sacred writing, prayer, or a little picture. Women of position in Tibet wore a chatelaine containing a charm or charms, and the universal amulet of the Tibetan Buddhist priests is the thunderbolt, supposed to have fallen direct from Indra's heaven. This is usually imitated in bronze or other metal and is used for exorcising evil spirits.

Many Muslims wear amulets, and it is said that the prophet Mohammed believed in the evil eye. The Koran is sometimes carried as an amulet, or extracts from it are copied out for that purpose. *Suras* 113 and 114 are directed against **witchcraft**. Other powerful charms for amulets include the names and attributes of gods, the names of the *suras* in the Koran, names of prophets, planets, **angels**, and **magic** squares.

Amulets were also widespread among Jewish people, particularly from the seventeenth to the nineteenth centuries. The phylacteries still worn in certain rituals are believed to be a protection against evil. One, derived from the legend of **Lilith**, bearing the name of three angels, is given to babies to protect them from her. In Jewish folklore, names of God, biblical verses and names of angels were regarded to be powerful amulets. Such amulets have been copied by non-Jewish occultists and used in ritual magic.

With the magical revival of the nineteenth century and the belief in occult powers being directed to various goals by magical practitioners, amulets once again came into widespread use. They were a necessary side effect of the development of talismanic magic, an important part of magical practice featured in the writings of **Francis Barrett** and **Eliphas Lévi**. Today, magicians and Wiccans learn the preparation of amulets as part of their basic magical training.

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Lippman, Deborah, and Paul Colin. *How to Make Amulets, Charms, and Talismans*. New York: M. Evans, 1974.

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Amy

According to an ancient **grimoire**, Amy is Grand President of Hades and one of the princes of the infernal monarchy. He appears there enveloped with flame, but on Earth, he is in human form. He teaches the secrets of astrology and liberal arts. He reveals to those who possess his favor the hiding place of treasures guarded by demons. Thirty-six of the infernal legions are under his command. The fallen angels acknowledge his orders, and he hopes that, at the end of 200,000 years, he shall return to heaven to occupy the seventh throne.

Anachitis

A stone used in divination to call up spirits from water; another stone, called synochitis, obliged them to remain while they were interrogated.

Anahata Nada (Magazine)

Monthly magazine presenting the teachings, essays, and poems of Hindu spiritual leader **Sri Chinmoy**. Address: Sri Chinmoy Centers, PO Box 32433, Jamaica, NY 11431.

Anamelech

An obscure demon, the bearer of ill news. In ancient times he was worshiped at Sepharvaün, a town of the Assyrians. He always revealed himself in the figure of a quail. His name, it is said, signified a "good king," and some authorities declare that this demon was the Moon, as Andramelech is the Sun.

Anancithidus

The sixteenth-century physician Camillus Leonardus described this as "a necromantic stone, whose virtue is to call up evil spirits and ghosts."

Ananda Ashram

Founded to promote the teachings of Dr. Rammurti S. Mishra, the ashram presented **yoga** in a modern context. Mishra was born in India in a Brahmin family and studied traditional yoga teachings along with his professional vocation as endocrinologist, neurosurgeon, and psychiatrist, practicing in India, Canada, and the United States. He is the author of *Fundamentals of Yoga*, a reliable guide to hatha yoga and yoga philosophy, first published in 1959, which has gone through a number of editions. He has also published *The Textbook of Yoga Psychology: A New Translation and Interpretation of Patanjali's Yoga Sutras for Meaningful Application in All Modern Psychologic Disciplines*. Mishra traveled widely, teaching a synthesis of traditional hatha, karma, and raja yoga in terms acceptable to modern sciences. Ananda Ashram is a branch of ICSA (Inter Cosmic Spiritual Association), with branches in various countries. The ashram may be contacted at RD 3, Box 141, Monroe, New York 10950.

Sources:

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Ananda Church of Self-Realization

An international group formed by J. Donald Walters (also known as Swami Kriyananda). The church has its base at the Ananda World Brotherhood Village (formerly known as the Ananda Cooperative Village). Ananda is based upon the teachings of **Paramahansa Yogananda**, with whom Walters studied. After Yogananda's death in 1952, Walters served as a minister in the **Self-Realization Fellowship** (SRF), the organization Yogananda had founded, and eventually became SRF's vice president. He left SRF in 1962 and in 1968 founded Ananda Village in the Sierra Mountains in response to Yogananda's admi-

tion to “Cover the earth with world-brotherhood colonies, demonstrating that simplicity of living plus high thinking lead to the greatest happiness.”

Kriyananda emerged as a talented leader of a successful cooperative colony, the author of numerous books, musician and composer, and **yoga** teacher. He followed the system of kriya yoga taught by Yogananda, the exact content of which is taught only to initiated disciples.

Four branch communities are located along the West Coast of the United States with an additional community in Italy. Approximately 50 centers and meditation groups exist worldwide. Some 250 people live at the Ananda World Brotherhood Village, and Ananda Church, which was established in 1990, numbers about 3,000 members. Kriyananda has ordained over one hundred ministers. *Clarity Newsletter* and *Crystal Clarity Publishers* serve the movement. Ananda may be contacted as 14618 Tyler Foote Blvd., Nevada City, California 95959. Website: <http://www.ananda.org>.

Sources:

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Walter, J. Donald [Kriyananda]. *Cities of Light*. Nevada City, Calif.: Crystal Clarity Publishers, 1987.

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Ananda Cooperative Village See Ananda Church of God-Realization

Ananda Marga Yoga Society

Controversial Hindu religious group with branches in many Western countries. It was founded in January 1955 in Railway Quarters No. 339, Jamalpur, **India**, by **Probhat Ranjam Sarkar** (b. 1921), a former railway accounts clerk and journalist known by his religious name, Shrii Shrii Anandamurti. Above and beyond his yoga teachings, Sarkar also taught a political philosophy known as “Prout” (progressive utilization theory), claiming that capitalism makes men slaves and communism makes them beasts; Prout offered a middle way of socialist autocracy. The meditation and yoga materials are generally released under Sarkar’s religious name, and his political writings under his birth name, Phabhat Rainjan Sarkar. The two movements are officially independent of each other, though informally they are closely associated.

Initiates to Ananda Marga are instructed in the “path of bliss” by a teacher (guru). Included in the instructions are the traditional yogic disciplines of yama and niyama, the do’s and don’ts of yoga. The disciple is admonished to abstain from violence, falsehood, theft, incontinence, and acquisitiveness, and to follow a path of purity, contentment, austerities, study, and dedicated activity. They are told to meditate twice daily and work toward bringing all to the path of perfection. Social service is also emphasized.

Both Ananda Marga and the Proutist party developed through the 1960s. In 1967 and 1969 the Proutists ran candidates for office in India. Then in 1971 Sarkar was accused by a former follower of conspiracy to murder, and he was arrested and left in jail awaiting trial. In the meantime, Prime Minister Indira Gandhi proclaimed a national emergency in 1975 and banned Ananda Marga. Members of the organization were involved in several violent incidents, some growing out of their public protests of their leader’s imprisonment without a trial. Brought to trial under the emergency, he was not allowed to bring any witnesses in his behalf and was convicted. In 1978 he

was retried and found not guilty, and there was general agreement that Sarkar was the victim of political persecution. Since that time the movement has spread worldwide, and the era of social conflict seems to have ended.

Ananda Marga was brought to the United States in September 1969 by Acharya Vimalananda. By 1973 there were more than one hundred centers, three thousand members, and a monthly periodical, *Sadvipra*. Ananda Marga was established in Great Britain under the leadership of an American disciple known as Acharya Bharadwaja. Branches teach meditation and yoga allied with a program of popular social activities such as food cooperatives, prison work, disaster relief, and projects with migrant farm workers. The address of the main headquarters is at Eastern Metropolitan By-Pass, V.I.P. Nagar, Tiljala, Calcutta 700039, India. The U.S. headquarters are found at 97-38 42nd Ave., 1-F, Corona, New York 11368. There are also British centers at 14 Hendrick Ave., London SW12 and 8 Ullet Rd., Liverpool 8.

Sources:

Anandamurti, Shrii Shrii. *The Great Universe: Discourses on Society*. Los Altos, Calif.: Ananda Marga Publishers, 1971.

Sarkar, P. R. *Ideas and Ideology*. Calcutta: Acarya Pranavananda Avadhuta, 1978.

The Spiritual Philosophy of Shrii Shrii Anandamurti. Denver: Ananda Marga Publications, 1981.

Anandamayi Ma, Sri (1896–1982)

Prominent Indian mystic, revered as a living saint and noted for her spiritual insight and perceptive instructions to devotees. She was born Nirmala Bhattachari on April 30, 1896, of devout Brahmin parents, in Kheora, a small village in the Comilla district of Bangladesh. The name “Nirmala” means “Pure.” She began primary school at the age of five and showed unusual facility in learning. However, she preferred devotional songs to books and would often lose consciousness during the singing of hymns or the chanting of names of Hindu deities. At the age of 12, she was married to Ramani Mohan Chakravarty, but her trances continued, and her husband eventually concluded that she was to be his guru rather than a traditional wife. She renamed him “Bholanath,” and thereafter their relationship was of guru and disciple rather than wife and husband.

At the age of 18, Nirmala went to the village of Bajitpur in East Bengal. During some five years there she spontaneously assumed yogic postures and recited mantras. For a year and a half she remained silent, then continued the period of silence for another year and a half on returning to her husband’s home in 1923. Bholanath had her examined by various holy men and exorcists, but all believed her condition to be a spiritual one.

At the age of 27, Nirmala manifested a profound knowledge of spiritual teachings, although she had no formal training in scriptures, and she was able to fluently discuss spiritual matters with learned professors. One of her followers named Hara Kumar started calling her “Ma” (Mother) and revered her as a saint. In 1924, Jyotish Chandra Roy, a distinguished officer of the Bengal government, renounced his worldly life to become her disciple and attendant. She named him “Bhaji,” and he gave her the name of “Anandamayi” (spiritual bliss).

In 1932, Ma Anandamayi, Bholanath (now known as “Pitaji,” or Father), and Bhaji went to Dehra Dun in the Himalayan foothills and established an ashram there. Subsequently a second ashram (later to become the headquarters) was established at Varanasi (Benares). In time, a number of other ashrams were established throughout India, some with hospitals, high schools, orphanages, and charitable dispensaries. As her fame spread, Anandamayi Ma acquired devotees from Britain, Germany, France, and the U.S.

She never left India and visited her various ashrams without any special schedule, as the spirit moved her. She had remarkable presence, and many testified to her spiritual influence on

them. She answered questions succinctly, with great spiritual insight. Her disciples in the United States were organized into the Matri Satsang.

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Lipski, Alexander. *Life and Teachings of Sri Anandamayi Ma*. Delhi, India: Motilal Banaridass, 1977.

Ananda Metteya

Religious name assumed by occultist **Allan Bennett** (1872–1947) after becoming a Buddhist monk.

Anandamurti, Shri

Religious name assumed by **Probhat Ranjan Sarkar** (b. 1921), founder of the controversial international socio-spiritual sect **Ananda Marga**.

Ananda World Brotherhood See Ananda Church of God-Realization

Ananisapta

A kabalistic word made up from the initial letters of the prayer *Antidotum Nazarenū Auferat Necene Intoxicacionis; Sanctificet Alimenta, Poculaque Trinitas Alma*. When written on virgin parchment, it is said to be a powerful **talisman** to protect against disease. (See also **Kabala**)

Anarazel

According to ancient superstition, Anarazel is one of the demons charged with the guardianship of subterranean treasures, which he carries about from one place to another to hide them from men. It is he who, with his companions Gaziel and Fécor, shakes the foundations of houses, raises the tempests, rings the bells at midnight, causes specters to appear, and inspires a thousand terrors.

Anathema

The name was given by the ancients to certain classes of votive offerings, to the nets that the fisherman laid on the altar of the sea nymphs, to the mirror that Laïs consecrated to Venus, and to offerings of vessels, garments, instruments, and various other articles.

The word was also applied to the victim devoted to the infernal gods, and it is in this sense that is found among Jews and Christians, referring either to the curse or its object. The man who is anathematized is denied communication with the faithful, and he is delivered to the demon if he dies without absolution. Through the centuries the church often lavished anathemas upon those considered heretics and enemies, though many such as St. John Chrysostom taught that while it was well to anathematize false doctrine, people who have strayed should be pardoned and prayed for. The use of anathemas has largely dropped out of contemporary Christianity.

Magicians and sorcerers once employed a sort of anathema to discover thieves and witches. Some limpid water was brought, and in it were boiled as many pebbles as there were persons suspected. The pebbles were then buried under the doorstep over which the thief or the sorcerer was to pass, and a plate of tin was attached to it, on which was written the words

“Christ is conqueror; Christ is king; Christ is master.” Every pebble must bear the name of one of the suspected persons. The stones are removed at sunrise, and the one representing the guilty person is hot and glowing. The seven penitential psalms must then be recited, with the Litanies of the Saints, and the prayers of **exorcism** pronounced against the thief or the sorcerer. His name must be written in a circular figure, and a triangular brass nail driven in above it with a hammer, the handle of which is of cypress wood, while the exorcist declares, “Thou are just, Lord, and just are Thy judgments.” At this, the thief would betray himself by a loud cry.

If the anathema has been pronounced by a sorcerer, and one wishes merely to escape the effects of it and cause it to return to him who has cast it, one must take, on Saturday, before sunrise, the branch of a one-year-old hazel tree and recite the following prayer: “I cut thee, branch of this year, in the name of him whom I wish to wound as I wound thee.” The branch is then laid on the table and other prayers said, ending with “Holy Trinity, punish him who has done this evil, and take him from among us by Thy great justice, that the sorcerer or sorceress may be anathema, and we safe.” Harrison Ainsworth’s famous novel, *The Lancashire Witches*, deals with the subject and the Pendleton locality in England.

Ancient and Mystical Order of Seekers

The Ancient and Mystical Order of Seekers was founded in the 1950s by Clifford Bias (d. 1986), the founder of the **Universal Spiritualist Association**, as a society for the clergy and the more serious lay students in the association. The order explores the esoteric arts and sciences, those areas generally part of the work of occult orders and magical groups. Bias produced a series of manuals, *The A.M.O.S. Path of Light*, for the order’s members. The order may be contacted c/o Universal Institute for Holistic Studies, 4905 W. University Ave., Muncie, Indiana 47304-3460.

Sources:

[Bias, Clifford]. *The A.M.O.S. Path of Light*. 19 vols. Muncie, Ind.: Ancient and Mystical Order of Seekers, n.d.

Ancient and Mystical Order of the Rosae Crucis (AMORC)

The largest of the several **Rosicrucian** organizations operating in North America and Europe, the Ancient and Mystical Order of the Rosae Crucis (AMORC) was founded in 1915 in New York City by **H. Spencer Lewis** (1883–1939). Lewis dates efforts to found the order to 1909 when he met with French Rosicrucians at Toulouse for his original initiation. Upon his return to America, he began holding meetings. AMORC headquarters moved to Florida and then in the early 1920s to San Jose, California, where it is now located. Here Lewis and the order, which were becoming well known due to a publicity campaign, were sued by the Rosicrucian Fraternity under the leadership of **R. Swinburne Clymer**. The courts, as an outcome of the case, acknowledged the AMORC as the legitimate Rosicrucian Order and since then the phrase has been trademarked by the group.

The AMORC teaches that God created the universe according to a set of immutable laws. Human beings succeed in this life through attaining mastership, the ability to bring into material expression the things which one mentally images. The techniques taught to students are presented through a correspondence course, leading to mastery. As each level is successfully completed, the student is admitted to a higher degree and given a more advanced set of lessons. Members may, but are by no means required to, attend local gatherings of students variously designated as lodges, chapters, or pronaoui, depending upon their strength.

The AMORC sees itself as the continuation of the ancient mystery schools of the Middle East, once headed by Solomon and Amenhotep. According to its own history, the group works in 180-year cycles in which public activity is followed by a period of secrecy and silence. Thus is explained the broken history of the order. A new public cycle began in 1909. Among the famous people claimed as Rosicrucians are Isaac Newton, Rene Descartes, Benjamin Franklin, and **Francis Bacon**.

H. Spencer Lewis was succeeded by his son, **Ralph M. Lewis** (1904–1987), who headed the order for almost half a century. He was followed by Gary L. Stewart, which proved to be a disastrous choice, as it was discovered that Stewart was quietly moving the order's money into a bank account in the tiny kingdom of Andorra. He was removed from office, and Christian Bernard was selected as the new Grand Imperator.

The AMORC has attained a relatively high profile due to its continuing mass publicity campaign, making it a large international organization with members in 85 countries around the world. In 1990 there were over 250,000 members, 163 chartered groups in the United States, and 44 in Canada. Its Egyptian Museum and headquarters complex located in San Jose are popular tourist attractions. The order publishes two magazines, *Rosicrucian Digest* and *Rosicrucian Forum*, the latter for members only. Website: <http://www.amorc.org/>.

Sources:

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Lewis, Ralph M. *Yesterday Has Much to Tell*. San Jose, Calif.: Supreme Grand Lodge of the AMORC, 1973.

"Special Ralph M. Lewis Memorial Issue." *Rosicrucian Digest* (1987).

Ancient Astronauts (Magazine)

Short-lived bimonthly magazine concerned with the ancient astronaut hypothesis, the possibility that Earth was visited in prehistoric times by extraterrestrial beings, and that advanced civilizations existed on Earth prior to recorded history. The magazine also covered other unexplained events and Fortean phenomena. It was published by Countrywide Publications in New York.

Ancient Astronaut Society

Founded in 1973 to bring together individuals who desired to determine whether Earth was visited in prehistoric times by extraterrestrial beings and whether advanced civilizations existed on Earth prior to recorded history. Its founder was Gene M. Phillips, who headed the organization until the group became defunct. The society was established largely out of the popular response to the writings of **Erich von Däniken** who, in his 1969 book, *Chariots of the Gods?*, developed ideas first expressed in the 1950s by writers such as **George Hunt Williamson**, M. K. Jessup, and **Desmond Leslie**. Unlike the earlier texts, however, von Däniken's book became an international best-seller.

The society was inaugurated with a conference in Chicago and held annual conferences and conducted expeditions to locations around the world, from Yugoslavia to Brazil, where members could see firsthand the sites discussed in the ancient astronaut literature. The ancient astronaut hypothesis was found unconvincing by ufologists, and was quickly segregated from **UFO** studies.

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Story, Ronald. *The Space Gods Revealed: A Close Look at the Theories of Erich Von Däniken*. New York: Harper & Row, 1976.

Von Däniken, Erich. *Chariots of the Gods?* New York: G. P. Putnam's Sons, 1969.

———. *In Search of Ancient Gods: My Pictorial Evidence for the Impossible*. London: Souvenir, 1974.

Ancient Mysteries

Secret rituals of pagan religions, known only to select initiates who had qualified for higher spiritual development. Such **mysteries** were kept apart from popular worship, and initiates had to take a binding oath of secrecy, so that even today our knowledge of the mysteries is partly conjectural. Typical mystery cults were those of Eleusis in Greece from about 1500 B.C.E., in turn deriving from the mystery religions of ancient Egypt and the mysteries of Mithras, a Persian deity. Traces of Mithraism existed in Britain. Many secret societies in modern times have claimed that their rituals are a descent of an ancient tradition.

Sources:

Ulansey, David. *The Origins of the Mithraic Mysteries: Cosmology and Salvation in the Ancient World*. New York: Oxford University Press, 1989.

Ancitif

A little-known demon, who, during the **possession** of the nuns of **Louviers** in 1643, was said to have occupied the body of Sister Barbara of St. Michael.

Anderson, Margaret (1920–1986)

Parapsychologist fellow and professor of education at the University of Pittsburgh. She became interested in parapsychology in the 1950s when she began working with **Rhea White** on testing ESP in children. They predicted that good relations between teachers and pupils would produce ESP, and bad relations would inhibit it, then conducted tests of clairvoyance and precognition to test their theory.

Anderson moved on and began to create situations that would yield ESP results. Her work led to a series of important papers, and in 1961 she was joint winner (with **R. A. McConnell**) of the McDougall Award for the article "Fantasy Testing for ESP in a Fourth and Fifth Grade Class." She was treasurer of the **Parapsychological Association** in 1961, president in 1962. That year she received her Ph.D. in education and began a career teaching at the University of Pittsburgh. She gradually withdrew from parapsychological circles. She retired from the university in 1985 and died the following year of lung cancer.

Sources:

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Anderson, Margaret L., and R. A. McConnell. "Fantasy Testing for ESP in a Fourth and Fifth Grade Class." *Journal of Psychology* Vol. 52 (1961): 491.

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Anderson, Rodger I(van) (1943–)

Writer on parapsychology, with special interest in survival, history of **Spiritualism** and psychic research, and so-called "spirit teachings." He was born in 1943 in Springville, Utah,

and educated at the University of Utah (B.S., English, 1971; M.S., philosophy, 1974). Anderson grew up with a strong belief in the occult and the supernatural and was drawn to writings in parapsychology. He became involved in psychic research because of the uncritical acceptance of psychic events he found in many writers. His own interests have centered in the history of Spiritualism, possibilities of demonstrating survival of death, and experimental research. He has authored a number of articles, including philosophical and theological reflections on parapsychological studies, and co-authored two books with **Rhea A. White**: *On Being Psychic: A Reading Guide* (2nd ed., 1989) and *Psychic Experiences: A Bibliography* (1990). In 1983 he won the Robert H. Ashby Memorial Award offered annually by the Academy of Religion and Psychological Research.

Sources:

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- Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Andrae, Johann Valentin (1586–1654)

Johann Valentin Andrae, the German Lutheran pastor who developed the legend of the **Rosicrucian** occult orders, came from a line of ministers that included a grandfather who had been among Martin Luther's original supporters. Andrae was born August 7, 1586, in Herrenburg, Württemberg. He attended Tübingen University, and after graduation he became chaplain at Stüttgart. In 1607, due to ill health, he returned to Tübingen, where he was introduced to mysticism as a member of the informal circle around Christoph Besold, a local devotee of the occult, especially the **Kabala**, the Jewish mystical system. During his last days in Tübingen he finished and anonymously published the *Fama Fraternitatis*, the first of his Rosicrucian publications. The following year he published the *Confessio*, soon to be followed by the *Chemical Marriage*. By this time he had moved to Vaihingen as the church's deacon.

Andrae's three volumes announced the existence of a secret fraternity founded by Christian Rosenkreutz, a high occult initiate. The order had supposedly been founded a century earlier and was only now being made public. The documents further invited inquiries from interested readers but failed to give an address or location for the fraternity. Over the next decades, many would look in vain for the group. In 1619 Andrae published a short work, *The Tower of Babel*, in which he confessed his authorship and told his readers that the Rosicrucian order did not exist. He apparently derived the basic symbolism of the order from Martin Luther's coat of arms, which had a rose and a cross on it. However, by this time the original writings had spread far and wide, and many did not believe Andrae's confession.

Andrae essentially left his Rosicrucian ideas behind and moved to Stüttgart as court prelate to the king of Württemberg. He wrote prolifically (over a hundred books) and became a leader of the Fruit-Bringing Society, one of several German revivalist movements of the seventeenth century. He ended his career at Babenhausen, Bavaria, where he moved in 1650 to become the local abbot. He died on January 27, 1654, at Stüttgart.

Andrae's writings have become the source of intense controversy in the centuries since his death. Some came to believe that

he wrote about the society as a hoax, while others just as firmly believed that he was exposing a real organization. Frustrated at their inability to locate the fraternity, people responded to various occultists who came forward as representatives of the Rosicrucians, a practice which has continued into the twentieth century. Rosicrucian orders have been founded in every century, and beginning with the founding of the Rosicrucian Fraternity in the mid-nineteenth century, no fewer than ten currently existing Rosicrucian groups have been founded. In 1968 an English edition of the Rosicrucian works of Andrae, edited by Paul M. Allen, made them generally available to the public again.

Sources:

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- Waite, A. E. *The Brotherhood of the Rosy Cross*. London: Rider, 1924.
- Yates, Frances A. *The Rosicrucian Enlightenment*. London: Routledge & Kegan Paul, 1972.

Andreasson, Betty

Betty Andreasson, who in 1967 claimed she experienced an encounter with UFO beings, became the subject of one of the first controversies over the claimed contact with extraterrestrials that engaged the whole community of UFO researchers. In 1979, Raymond Fowler wrote the first of four books discussing what became known as the "Andreasson Affair."

Andreasson's story began on the evening of January 25, 1967, in South Ashburnham, Massachusetts. The lights went out in her home, and her seven children and her parents, who were visiting, gathered in the kitchen. Her father looked out the back window, attracted by a pink light that was shining, and he saw several little creatures which he thought of as Halloween-like entities. He made a passing note of them, but did not do anything. The next morning, all appeared to be back to normal, except Andreasson had a strange feeling that something out of the ordinary had happened. Over the next few weeks she had flashbacks of humanoid creatures and an otherworldly environment, but it was not until 1977 when she underwent some hypnosis sessions that the entire story surfaced. It appears that soon after her father saw the creatures, all of the family was placed in a state of paralysis and several small gray beings entered the house and addressed her telepathically. They took her aboard their spaceship, an action requiring Andreasson to pass through the closed door of her house and to float toward the disc-shaped craft.

On board the ship she was run through a series of tests that included probes of her body with a needle and the removal of a small object from her head by a needle inserted into her nostril. She next had a visionary experience of traveling into another world where she met a being whom she, a Christian, saw as God. The voice told her that she was a chosen one. The events aboard the ship closed with a final lecture by an entity earlier identified as Quazgaa, who told her that she would forget what had occurred for a while, but that he and his companions loved humanity and had come to help. Humans needed to study nature to rid themselves of their self-destructive tendencies. They left her with a book, which she examined several days later, but again only remembered in 1977.

Her complex story mixed elements of what came to be known as UFO **abduction** accounts with **contactee** themes of a religious-like mission. While UFO investigators would study abductions intensely through the 1980s, they avoided contactee accounts (previously denounced as hoaxes or products of delusion) until a number of the abductee stories began to add contactee-like content. As her full story unraveled, Andreasson told of a series of encounters with the saucer entities that went back

to her childhood. Following her marriage in 1978 to Bob Luca, she settled in Connecticut, where her home became the scene of a variety of psychic and unusual occurrences. Luca himself would undergo hypnosis to tell of a similar set of encounters to those already described by his new bride. New experiences continued into the 1990s.

The Andreasson Affair was integrated into the whole study of abductions during the 1980s, a study that continues. Though a number of leading UFO researchers have gone on record as believing the abduction stories, their work has yet to produce consensus or what many would see as hard evidence. Final evaluation of the Andreasson encounters awaits a final resolution of the issue of abductions. Skeptics have offered variant explanations from lying (the least credible hypothesis) to subconscious fantasy. Andreasson has continued to integrate her experiences, which she sees as evidence of the government of God over the world, into her Christian beliefs.

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Andrews, Lynn W.

New Age teacher and author Lynn W. Andrews suddenly emerged in 1981 with the publication of her first book, *Medicine Woman*, which told the story of her transformation from Beverly Hills socialite and Native American art collector into a New Age shaman. The process centered upon her search for a particular marriage basket. During the search she encountered two Cree Indian medicine women, Agnes Whistling Elk and Ruby Plenty Chiefs, had a variety of encounters with several spirit guides, and experienced a number of vivid dreams, all of which led to her initiation into the Sisterhood of the Shields. She described the sisterhood as an international secret society that seeks to share the ancient traditions of Native American women across national and ethnic boundaries. Andrews was admitted as the first white member, a step toward opening the sisterhood to women of all races.

American Indian scholars have criticized Andrews for presenting a somewhat fictional picture of whatever encounters with Native Americans she had and of not clearly distinguishing between elements of her teachings that came from traditional Native American sources and those that came from contemporary metaphysical writings and her own creative endeavors. Nevertheless, her writings struck a responsive chord among many women in the New Age, and her original book was followed by *Flight of the Seventh Moon*, which expanded her account of work with the Sisterhood of the Shields, and more than a dozen others. She also became a popular speaker and seminar leader. She now presents herself as the spokesperson of sisterhood and her workshops offer instructions and initiation in its shamanistic teachings and experiences.

A prominent element in Andrews' system is the medicine wheel, a model for organizing the spiritual life first introduced to the non-Indian and new Age community by **Sun Bear**, an Ojibwa Indian who became a popular teacher in New Age circles prior to his death in 1992. As presented by Sun Bear, and by Andrews who studied with him, the medicine wheel bears some resemblance to traditional Western **astrology** teachings. Andrews also studied the writings of Hyemeyohsts Storm, who emphasized another prominent teaching in Andrews' books, the acquisition of a personal spirit helper.

In the 1980s, Andrews began to meet with a group of her readers in an annual four-day retreat that provided a more intensive environment for study and spiritual work than possible in occasional workshops. Building upon that retreat, in 1994, Andrews founded the **Lynn Andrews Center for Sacred Arts and Training** that provides a two- and a four-year curriculum for those interested in a more structured program in shamanism. Her website can be found at <http://www.lynnandrews.com>.

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Andrews, Mary (ca. 1871)

One of the earliest mediums for **materialization**. She was a plain, uneducated woman of Moravia, near Auburn, New York. Her seances were held in the house of a farmer named Keeler. In the dark seances, questions were answered by spirit lights, the piano was sounded, water was sprinkled into the faces of the sitters, they were touched by phantom hands, and spirit voices were heard. In the light seances, the second part of the exhibition, the medium sat in a cabinet, and busts, arms, and hands materialized, the lips of phantom faces were seen in motion, and, despite the dim light, many departed relatives were recognized.

T. R. Hazard, Epes Sargent, and Eugene Crowell provided accounts of Andrews's sittings, while John W. Truesdell offered a very critical appraisal of her seances.

Sources:

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Androdamas

According to ancient belief, the androdamas is a stone resembling the diamond, said to be found in the sands of the Red Sea, in squares or dies. Its name denotes the virtue belonging to it, namely, to restrain anger, mitigate lunacy, and lessen the gravity of the body.

Android

A man made by other means than the natural mode of reproduction. The automaton attributed to **Albertus Magnus**, which St. Thomas destroyed with his stick because its answers to his questions puzzled him, was such an android. Some have attempted to humanize a root called the mandrake, which bears a fantastic resemblance to a human being. In modern times, androids or robots have become commonplace in science fiction stories and films. (See also **Mandragoras**)

Angel of North America

The Angel of North America is a spiritual entity who speaks through Virginia housewife Patricia Ann Meyer. Meyer, born in Virginia in the 1960s, was raised a devout Roman Catholic. She married during her college years and the first of her two children was born in 1985. In 1986 she received her Ph.D. from the College of William and Mary and settled in the Tidewater area of Virginia. Three years later she took a job in Richmond, Virginia.

In 1991, Meyer's husband, Jerry, began to hear voices. He did not let anyone know what was happening for two years. Only after he read **James Redfield's** book, **The Celestial Prophecy**, which discussed the phenomenon of increased communications from the spirit world, did he relax his fears and seriously listen. Subsequently he told his wife the story that three **angels** had come to him as messengers of God. They said that the world's wickedness was leading to a punishment through which God would cleanse the wickedness from the Earth (through a series of natural disasters). He was a chosen survivor who would assist other survivors to recover what was left after the punishment. The angels spoke for some four months.

After Jerry shared the message he had received with his wife, she asked to be part of what could be done to possibly prevent the disasters. Soon afterwards, a single angel called the Teacher, or the Angel of North America, began to speak to her, and she recorded the messages on her computer. During the next two years, the angel told Meyer that society no longer accepted the existence of evil and had allowed it to become part of its life. However, God would not send the punishment without also offering an opportunity for people to exercise their free will and to choose what is good. The angel came to give the warning. Meyer related the Angel of North America coming to her with the 1990s emphasis on angel contact, but her angel denied such an interpretation. Rather, her angel pointed to the necessity of prayer and adherence to the Ten Commandments as the means of saving ourselves. The angel spoke against what was defined as the liberal spirit of the age that lost a sense of moral right and wrong in the attempt to allow all to act and think as they will.

The initial selection of messages from the Angel of North America was published in 1996, and Meyer invited assistance in spreading the words of the angel. The message is for the 20-year period (1995–2015). If people continue to ignore the evil and refuse to change their ways, the punishment (such as occurred in Egypt when Moses warned the Pharaoh) will come. The Meyers continue to circulate the angel's message, though to date a second volume of messages has not been released.

Sources:

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Angels

The word "angel" ("angelos" in Greek, "malak" in Hebrew) means a person sent or a messenger. It is a name not of nature but of office, and is applied also to humans in the world who are ambassadors or representatives. In another sense, the word denotes a spiritual being employed in occasional offices; and lastly, men in office as priests or bishops. The "angel of the congregation" among the Jews was the chief of the synagogue. This later usage is also found in Revelation 1 and 2, where the "angel of the church" is regularly addressed. Today, the term is now limited to its principal meaning, and pertains only to the inhabitants of heaven.

Biblical Angels

Mark, the apostle of the Gentiles, speaks of the angels as "ministering spirits, sent forth to minister for them who shall

be heirs of salvation," in strict keeping with the import of the term itself. In Mark 1:2, it is applied to John the Baptist: "Behold I send my messenger (i.e., angel) before my face," and the word is the same ("malak") in the corresponding prophecy of Malachi. In Hebrews 12: 22, 24, we read: "Ye have come to an innumerable company of angels, to the spirits of the just," and this idea of their great number is sustained by the words of the Lord, where, for example, he declares that "twelve legions" of them were ready upon his demand. In the Revelation of St. John, a vast idea of their overwhelming number is indicated. Their song of praise is described as "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings."

The angels form the armies of heaven, and military terms are commonly quoted. It is mentioned in the Bible that the angel host or army will fight God's cosmic battle. For example, an angel destroyed Sennacherib's army encamped around Jerusalem. They appeared to the shepherds to announce the birth of Jesus, and Jesus will lead the armies of God in the final conflict at the end of time (Revelation 19:14). The idea of angelic armies would come to the forefront during World War I in the myth of the **Angels of Mons**.

As to the nature of angels, it is essentially the same as that of humans, for not only are understanding and will attributed to them, but they have been mistaken for humans when they appear, and seem capable of disobedience (Hebrews 2:7, 16). The latter possibility is exhibited in its greatest extent by Jude, who speaks of the "angels which kept not their first estate, but left their own habitation," and upon this passage would later lay the foundation of the differences and definitions concerning angels and demons. The former term limited its meaning only to the obedient ministers of the will of the Almighty, and the influence of evil angels is concentrated only on the devil or Satan. These ideas were common to the whole Eastern world, and were probably derived by the Jewish people from the Assyrians. The Pharisees charged Jesus with casting out devils "by Beelzebub the prince of the devils." The idea that evil spirits acted in multitudes under one person appears in Mark 5:9, where, when he is asked his name, the evil spirit answers: "My name is 'Legion' for we are many."

In the Bible two orders are mentioned in scripture, "angels" and "archangels;" but the latter only occurs twice, namely, in Jude, where Michael is called "an archangel," and in I Thessalonians 4:16, where it is written: "the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

Gabriel and Michael are the only angels mentioned by name. The archangel Michael appeared to Daniel and will lead his angelic army against the people of God (Revelation 12:7). The mention of Michael by name occurs five times in scripture, and always in the character of a chief militant. In Daniel, he is the champion of the Jewish church against Persia; in the Revelation, he overcame the dragon; and in Jude he is mentioned in a personal conflict with the devil about the body of Moses. He is called by Gabriel, "Michael, your prince," meaning the prince of the Jewish church. Gabriel first appeared as an angel to give Daniel an interpretation of a dream (Daniel 8:16–27) but earned his lasting fame as the one to announce both the birth of John the Baptist to Zachariah and the coming birth of Jesus to the Virgin Mary (Luke 1:11–38).

Developing Notions about Angels

In the intertestamental period (the centuries just prior to the Christian era) as the Jewish notion of angelic orders developed, Michael and Gabriel were named as two of the seven archangels. The alleged prophecy of Enoch states, "Michael, one of the holy angels who, presiding over human virtue, commands the nations." The same volume notes that Raphael, "presides over the spirits of men." And other angels who will become integral to Western angelic and magical lore appear: Uriel, who

reigns “over clamor and terror”; and Gabriel, who reigns “over Paradise, and over the cherubims.”

As the Roman Catholic mass evolved, Michael, now a saint, was invoked as a “most glorious and warlike prince,” “the receiver of souls,” and “the vanquisher of evil spirits.” His symbol is a banner hanging on a cross; he is armed and represents victory, with a dart in one hand and a cross on his forehead. It may be noted that God himself is called the angel of the Covenant, because he embodied in his own person the whole power and representation of the angelic kingdom, as the messenger, not of separate and temporary commands, but of the whole word in its fullness.

Dionysius, or St. Denis, the supposed Areopagite (sixth century C.E.), describes three hierarchies of angels in nine choirs: Seraphim, Cherubim, Thrones, Dominions, Principalities, Powers, Virtues, Angels, and Archangels. These were created by assembling various biblical passages (such as Exodus 25:18–20; Isaiah 6:2–3; Ephesians 3:10) and the book of Enoch. Vartan (or Vertabied), the thirteenth-century Armenian poet and historian, described them under the same terms, but expressly stated: “these orders differ from one another in situation and degree of glory, just as there are different ranks among men, though they are all of one nature.”

This description, and all others resembling it (the twelve heavenly worlds of Plato, and the heaven of the Chinese, for example), can be understood as landmarks serving to denote the heights human intelligence has reached at various times in the attempt to represent the eternal and infinite in precise terms. Seventeenth-century mystic **Jakob Boehme** recognized the “whole deep between the stars,” as the heaven of one of the three hierarchies, and placed the other two above it; “in the midst of all which,” he says, “is the Son of God; no part of either is farther or nearer to him, yet are the three kingdoms circular about him.” The visions of **Emanuel Swedenborg** date a century later, and describe his intimacy with the angelic world. The angels described to him in great detail a level of spiritual existence qualitatively different from the visible world of sensation.

Angelic Realms in Jewish Thought

Jewish teachers have developed an elaborate doctrine of a heavenly hierarchy. Some, such as Bechai and Joshua, teach that “every day ministering angels are created out of the river Dinor, or fiery stream, and they sing an anthem and cease to exist; as it is written, they are new every morning.” This idea appears to be a misunderstanding of biblical intent—to be “renewed” or “created” in the scriptural sense is to be regenerated. Thus, to be renewed every morning is to be kept in a regenerate state; the fiery stream is the baptism by fire or divine love.

In later doctrine, the angelic hierarchies were understood in correspondence to the ten divine names. Both Christian and astrological elements eventually could be discerned in the presentation that reached its height in the teachings of the **Kabala**.

The following represents the angelic hierarchies answering to the ten divine names:

1. Jehovah, attributed to God the Father, being the pure and simple essence of the divinity, flowing through *Hajoth Hakados* to the angel Metratton and to the ministering spirit, *Reschith Hajalalim*, who guides the *primum mobile*, and bestows the gift of being on all. These names are to be understood as pure essences, or as spheres of angels and blessed spirits, by whose agency the divine providence extends.

2. Jah, attributed to the person of the Messiah or Logos, whose power and influence descends through the angel Masleh into the sphere of the Zodiac. This is the spirit or word that actuated the chaos and ultimately produced the four elements and all creatures, by the agency of a spirit named Raziël, who was the ruler of Adam.

3. Ehjeh, attributed to the Holy Spirit, whose divine light is received by the angel Sabbathi, and communicated from him through the sphere of Saturn. It denotes the beginning of the supernatural generation, and hence of all living souls.

The ancient Jews considered the three superior names to be those above, to be attributed to the divine essence as personal or proper names, while the seven noted below denote the measures (*middoth*) or attributes that are visible in the works of God. But modern Jews, in opposition to the tripersonalists, consider the whole as attributes. The higher three denote the heavens, and the succeeding ones the seven planets or worlds, to each of which a presiding angel is assigned.

4. El, strength, power, and light, through which flows grace, goodness, mercy, piety, and munificence to the angel Zadkiel, and passing through the sphere of Jupiter, fashions the images of all bodies, bestowing clemency, benevolence and justice on all.

5. Elohi, the upholder of the sword and left hand of God. Its influence penetrates the angel Geburah (or Gamaliel) and descends through the sphere of Mars. It imparts fortitude in times of war and affliction.

6. Tsebaoth, the title of God as Lord of hosts. The angel is Raphael, through whom its mighty power passes into the sphere of the sun, giving motion, heat, and brightness to it.

7. Elion, the title of God as the highest. The angel is Michael. The sphere to which he imparts its influence is Mercury, giving benignity, motion, and intelligence, with elegance and consonance of speech.

8. Adonai, master or lord, governing the angel Haniel, and the sphere of Venus.

9. Shaddai. The virtue of this name is conveyed by Cherubim to the angel Gabriel and influences the sphere of the moon. It causes increase and decrease, and rules the jinn and protecting spirits.

10. Elohim, the source of knowledge, understanding, and wisdom, received by the angel Jesodoth, and imparted to the sphere of the Earth.

The division of angels into nine orders or three hierarchies, as derived from Dionysius Areopagus, was made in the Middle Ages, which gave the prevalent division much of its symbolism. With it was held the doctrine of their separate creation; the tradition of the rebellious hierarchy, headed by **Lucifer**, was rendered familiar to society by the epic poetry of John Milton. The medieval development of angelology was passed on to occultists and a description of the angelic orders became integral to **magic** and in the practices of magical rituals.

Angels and Giants

Another leading belief, not so much interwoven with the popular theology, was that of angels' intercourse with women, producing the race of giants. The idea derived from Genesis 4:2, in the adoption of which the Christian fathers followed the opinion of ancient Jewish interpreters, Philo-Judaeus, and Josephus. A particular account of the circumstances is given in the book of Enoch, which makes the angels—Uriel, Gabriel, and Michael—the chief instruments in the subjugation of the adulterers and their formidable offspring. The classic writers have perpetuated similar beliefs of the “hero” race, all of them born either from the love of the gods for women, or of the preference shown for a goddess by some mortal man.

The Persian, Jewish, and Muslim accounts of angels all evince a common origin, and they alike admit a difference of sex. In the latter, the name of Azazil is given to the hierarchy nearest the throne of God, to which the Mohammedan Satan (Eblis or Haris) is supposed to have belonged; also Azrael, the angel of death, and Asrafil (probably the same as Israfil), the angel of the resurrection. The examiners, Moukir and Nakir, are subordinate angels who are armed with whips of iron and fire, and interrogate recently deceased souls as to their lives.

The parallel belief in the Talmud is an account of seven angels who beset the paths of death. The Koran also assigns two angels to every man—one to record his good and the other his evil actions. They are so merciful that if an evil action has been done, it is not recorded until the man has slept, and if at that time he repents, they place on the record that God has par-

doned him. The Siamese, besides holding the difference of sex, imagine angels have offspring; but their beliefs concerning the government of the world and the guardianship of the human race are similar to those of other nations.

The Christian fathers, for the most part, believed angels possessed bodies of heavenly substance (Tertullian calls it “angelified flesh”), and, if not, they could assume a corporeal presence at their pleasure. In fact, all the actions recorded of angels in Scripture imply human bodies and attributes.

Some Theosophists regard angels as related to fairy life, part of the “Devic” kingdom (from the Sanskrit term “**deva**,” or “divine being”). Reports of encounters with visitors from **fly-ing saucers** often suggest a secular form of angel life.

Contemporary Interest in Angels

The existence of angels, especially guardian angels, has been a common theme of popular Western lore. It has been the subject of numerous Christian texts and been championed in metaphysical lore by the likes of Flower A. Newhouse, founder of Christward Ministry in Escondido, California. In the late 1980s a significant revival of interest in angels occurred and a number of new books and reprints of old books began to appear. While many of these repeated traditional themes, the majority flowed out of the **New Age** movement and concerned present contact and **channeling** of messages from angelic beings—a source more acceptable and familiar to many with a Christian background than communication with spirits of the deceased.

One interesting variation on the current interest in angels are the writings of artist Leilah Wendell, who has written a series of books concerning her communications with Azrael, the angel of death, and who created a popular museum built around artistic representations of death in New Orleans.

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Angelseaxisce Ealdriht

Angelseaxisce Ealdriht is one of several Norse Pagan groups to emerge as Paganism has become established anew among people of Northern European descent residing in North America. Members venerate the deities that were popular in pre-Christian Scandinavia and Germany, referred to collectively as the Aesir and Vanir. They include Woden (or Odin), Ing Frea (Freyr), Tiw (Tyr), Frige (Frigg), and Thunor (Thor). Members value beliefs (or thoth) that build loyalty to the deities, one’s ancestors, and fellow Heathen. The swearing of holy oaths and the making of sacred vows are key activities seen as building thoth. Members of Angelseaxisce Ealdriht also see themselves as very modern Pagans. They esteem the past and the values extolled in ancient Pagan society, and they seek to reestablish those values in a modern context.

The basic building block of the Ealdriht is the maethel, a relatively small grouping of Pagans who live in close proximity to

one another and who can gather regularly for services and fellowship. Each member of the Ealdriht is a member of only one maethel. Those individuals who live geographically distant from other members are assigned to a maethel until enough members are found who allow a functional maethel to be organized. When a person joins the Ealdriht, a maethel accepts him/her and assumes the responsibility for teaching the Heathen ways. Members with a special interest, be it constructing weapons, learning magic, or creating wine, may join with like-minded individuals in a guild. Guilds provide a place for advancement in the organization as they offer opportunities for the demonstration of knowledge and skills, or for service to the Ealdriht.

Leadership of the Ealdriht is vested in the Witangemot, a council composed of the leader of all the maethels and officers elected by the body of members. Members are currently drawn from across North America, and a headquarters has been established in Missouri. More detailed information may be found at the group’s website, <http://www.geocities.com/Athens/Delphi/6909/>, or from its headquarters at 202 E. Mulbury, Huntsville, MO 65259.

Sources:

Angelseaxisce Ealdriht. <http://www.geocities.com/Athens/Delphi/6909/>. November 1, 1999.

Angel’s Hair

A fine, filmy substance observed falling from the sky, sometimes extensively. It has been explained as cobwebs from airborne spiders, but the strands of angel’s hair may vary in length from a few inches to over a hundred feet, and often dissolve in contact with the ground. Possibly the earliest account of angel hair occurred in 1741 when it was reported that “flakes or rags about one inch broad and five or six inches long” fell on the towns of Bradly, Selborne, and Alresford in England. In 1881 *Scientific American* carried an account of huge falling spider webs (one as large as 60 feet, over Lake Michigan). Other falls have been reported over the years, and accounts were collected by **Charles Fort**, famous for his assemblage of accounts of anomalous natural events.

In the 1950s angel hair became associated with **UFOs**. A famous case occurred in France in 1952 during which a local high school principal reported seeing a cylindrical-shaped UFO and a circular one. The flying objects left a film behind them, which floated to the earth and fell to the ground covering trees, telephone wires, and roofs of houses. When the material was picked up and rolled into a ball, it turned gelatinous and vanished. Occasional additional accounts have appeared in the literature over the years, though angel hair is by no means a common element of UFO reports. Analysis of angel hair has proved elusive as the material seems to dissolve very quickly. (See also **Devil’s Jelly; Falls**)

Sources:

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Angels of Mons

A story by British author Arthur Machen, first published in the London *Evening News* for September 14, 1915, on the apparition of phantom English bowmen from the field of Agincourt during the terrible retreat from Mons in World War I. The story quoted the testimony of an officer as follows:

“On the night of the 27th I was riding along the column with two other officers. . . . As we rode along I became conscious of the fact that in the fields on both sides of the road along which

we were marching I could see a very large body of horsemen. . . . The other two officers had stopped talking. At last one of them asked me if I saw anything in the fields. I told them what I had seen. The third officer confessed that he, too, had been watching these horsemen for the past twenty minutes. So convinced were we that they were really cavalry, that at the next halt one of the officers took a party of men out to reconnoitre and found no one there. The night then grew darker and we saw no more.”

Confirmations poured in. Similar visions of phantom armies were related from different battle fronts. Books were written on the occurrence. Harold Begbie, in *On the Side of the Angels* (1915), quoted testimonies of soldiers. A dying prisoner spoke of the reluctance of the Germans to attack the English lines “because of the thousands of troops behind us.” Machen continued to reiterate that the story was complete fiction. A claim in 1930 added another feature to the story. Friedrich Herzenwirth, a director of the German espionage system, published his memoirs in February 1930 and declared that the Angels of Mons were motion pictures, projected by German flyers on the clouds to make the English troops believe that even God was on the German side. No firm evidence has been produced to support this explanation.

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Angel Therapy

Angel Therapy is a form of psychological counseling that integrates traditional counseling techniques with a belief in the reality of **angels** and the ability of patients to become aware of them. Angel therapy was developed by Doreen Virtue. Through the 1980s and early 1990s, Virtue had led a rather normal life as a psychologist. She had received her masters and doctorate in counseling psychology and subsequently headed various counseling programs, was an administrator at Woodside Women's Hospital in the San Francisco Bay Area and founded WomanKind Psychiatric Hospital at Cumberland Hall Hospital in Nashville, Tennessee.

While to all outward appearances she was a mainstream psychologist, she had also had ongoing experiences as a clairvoyant. During her childhood she has seen and conversed with invisible friends. Teased for her clairvoyant experiences, she denied them as an adult, although they periodically resurfaced. During counseling sessions, for example, she occasionally received information that allowed her to assist her patient. Everything changed in 1995, however, when the angelic voices warned her that her car would soon be stolen. She did not heed the voices, and before the day was out found herself in the midst of an attempted car jacking. With two men attempting to take her car, she finally listened to the voice that told her to scream. She did and the two men were scared off by a person attracted to the situation by her scream.

As a result of this experience, she began to listen to the voices, which she saw as coming from angelic sources, and began to reevaluate her life. Her natural psychic abilities returned and Angel Therapy resulted from her conscious mixing of her psychological training with her psychic abilities. She also left her position at the hospital and went into private practice. As Angel Therapy matured, she began to lecture, write books, and give workshops. She made a number of natural media interviews and was especially popular on daytime television shows oriented toward women.

In the five years following her life-changing experience, she authored a number of books including *Angel Therapy: Healing Messages for Every Area of Your Life* (1997); *Divine Guidance: How to Have a Dialogue with God and Your Guardian Angeles* (1998);

Chakra Clearing (1998); and *Healing with the Angels: How the Angels can Assist You with Every Area of Your Life* (1999). She has also released a 44-card Angel Oracle Deck (1999) and a variety of cassette tapes.

Virtue's workshops and appearances are handled through Wing and a Prayer Productions, which may be contacted through her expansive Internet site at <http://www.angeltherapy.com/>. Virtue is also a vegetarian and animal rights activist, and recommends products that were produced without causing any pain or death to animal life.

Sources:

Virtue, Doreen. *Angel Therapy: Healing Messages for Every Area of Your Life*. Carlsbad, Calif.: Hay House, 1997.

———. *Chakra Clearing*. Carlsbad, Calif.: Hay House, 1998.

———. *Divine Guidance: How to Have a Dialogue with God and Your Guardian Angeles*. Los Angeles: Audio Renaissance, 1998.

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Angelucci, Orfeo (1912–1993)

Orfeo Angelucci, one of the original group of men who claimed to have made contact with the extraterrestrial entities who came to earth following World War II (1939–45) and the explosion of atomic weapons, was born and raised in New Jersey. However, he was working in an aircraft plant in Oakland, California, when he initially made contact.

According to his story, on May 24, 1952, he was driving home from work when he saw a saucer, sensing a force a few minutes before seeing the large red ovoid object. As he approached it, two small green objects came from it. A voice spoke some word assuring him of their benign intent, reminded him of his first having seen a saucer some six years previously, and told him that they had been watching him through the years. They also materialized a cup full of a liquid that Angelucci drank. This mystical-like experience ended with a message of the extraterrestrial's love of humanity and Angelucci's primacy as the first human they had contacted.

Two months later a second contact occurred, and this time Angelucci actually entered the saucer, which he described as appearing like a large soap bubble. The interior was iridescent and he felt as if he were in a dream state. His visit ended in another mystical-like experience during which a blinding light projected him beyond time and space and his life became crystal clear. He came to understand the mystery of life and found himself lost in a timeless sea of bliss.

On August 3, Angelucci had a third encounter, a face-to-face meeting with some of the space people during which he was told of an impending war that would be followed by a New Age of brotherhood. Later that month he would tell his story at the flying saucer convention held in Los Angeles, California, but the mystical states and additional messages would continue. They became the subject of his 1955 book, *The Secret of the Saucers*.

Though, like all of the **contactees**, he was dismissed by the larger community of saucer buffs who were searching for a more nuts-and-bolts explanation of the flying saucers (soon to be dubbed unidentified flying objects), Angelucci became a celebrity among those people who responded to the accounts put forth by the contactees. They had no problem with reports of direct extraterrestrial encounters integrated with paranormal and mystical elements, and stories such as Angelucci's became the foundation of a set of new flying saucer religions.

After a decade on the lecture circuit, Angelucci faded into obscurity. His death on July 24, 1993, was briefly noted in the UFO community.

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Flammonde, Paris. *The Age of Flying Saucers: Notes on a Projected History of Unidentified Flying Objects*. New York: Hawthorn Books, 1971.

“Orfeo ‘Orville’ Angeleucci. Obituary.” *Trenton Times* (August 4, 1993).

Anger, Kenneth (1930–)

Avant-garde filmmaker and writer with a special interest in the occult. Born February 3, 1930, in Santa Monica, California, he was educated at Beverly Hills High School and also attended a school for expressive dancing. At the age of four he played the part of the changeling prince in Max Reinhardt’s “A Midsummer Night’s Dream” for Warner Brothers. It was the beginning of Anger’s fascination with filmmaking.

He grew up in Hollywood and collected a great deal of film memorabilia along with stories and gossip of the film industry, which formed the basis of his book *Hollywood Babylone*, first published in Paris, 1959, and reissued as *Hollywood Babylon* in 1965 and revised in 1975.

On graduation from high school, Anger’s grandmother, who had happy memories of Paris, sponsored Anger’s visit to Paris, where he met Jean Cocteau. Cocteau was impressed by Anger’s first film, “Fireworks,” and introduced Anger to writer Anaïs Nin.

In 1955 Anger paid a visit to Cefalù, Sicily, and rediscovered the Abbey of Thelema, the occult community established by **Aleister Crowley** in 1920. Anger uncovered a variety of magical paintings, many with sexual themes, on the abbey walls and doors, hidden by whitewash 37 years earlier by order of the Italian police. Dr. Alfred C. Kinsey, compiler of the famous report *Sexual Behavior in the Human Male* (1948), visited Cefalù, where Anger showed him the unique murals. The story of Anger’s discovery was featured in a two-part article in the journal *Picture Post* (November 26–December 3, 1955), illustrated with striking photographs by Fosco Maraini.

Anger did a number of films, among which are those with occult themes, stemming from Anger’s fascination with the writings and philosophy of Aleister Crowley. Notable among these are “Thelema Abbey” (1955); “Lord Shiva’s Dream” (1954), released as “Inauguration of the Pleasure Dome” (1958); “Scorpio Rising” (1963); “Invocation of My Demon Brother” (1969); and “Lucifer Rising” (1970–80). Anaïs Nin played the part of the goddess Astarte in “Inauguration of the Pleasure Dome,” concerned with Crowley-esque rituals. Margorie Cameron, a member of the Ordo Templi Orientis, who was famous for her participation in some magical child rituals with Jack Parsons, also appeared in the movie. Rock singer Mick Jagger provided a soundtrack on Moog synthesizer for “Invocation of My Demon Brother,” in which **Anton LaVey** played the part of Satan and hippie musician Bobby Beausoleil played Lucifer. Beausoleil also provided music (performed by the Freedom Orchestra of Tracy Prison) for “Lucifer Rising.” Beausoleil, a member of **Charles Manson’s** Family, had by that time been convicted for the 1969 murder of Gary Hinman.

During the preoccupation with occultism of the 1960s, Anger attended some of the Magic Circle discussion group meetings organized by colorful Satanist Anton LaVey in San Francisco. However, Anger has remained something of a loner, following his own individual avant-garde film themes of motor-cycle gang mystique, sadomasochistic homosexual encounter, and Crowley’s thelemic magick.

Sources:

Robertson, Sandy. *The Aleister Crowley Scrapbook*. York Beach, Maine: Samuel Weiser, 1988.

Anglieri

A Sicilian writer of the seventeenth century, who is known by a work of which he published only two volumes (after promising twenty-four) entitled *Magic Light; or, The Origin, Order, and Government of All Things Celestial, Terrestrial, and Infernal, etc.* The antiquary Antonino Mongitore (1663–1743) mentioned it in his *Sicilian Library*.

Angoff, Allan (1910–1998)

Editor and librarian in the field of parapsychology. Angoff was the editor of *Tomorrow* for the Parapsychology Foundation and a frequent contributor to the *Journal of Parapsychology*. He was a major advocate of establishing a central parapsychological library.

Born July 30, 1910, in Boston, Massachusetts, he studied at both Boston University and Columbia University. He was a journalist and book critic for *Boston Evening Transcript* (1934–39) and assistant editor of *North American Review* (1940–42). Following the bombing of Pearl Harbor, he joined the U.S. Army and served as a staff sergeant (1942–45). After the war he became an associate editor at Creative Age Press (1945–46). He joined the staff of *Tomorrow* magazine as managing editor in 1946. After five years with the **Parapsychology Foundation**, he moved on successively to be editor-in-chief of Emerson Books, New York (1951–52); editor-in-chief, New York University Press (1953–57); chairman of Evaluation Committee, Adult School of Montcalm, N.J. (1958–59); readers’ adviser at Montclair Public Library (1957–60); and since 1960 assistant director of Fair Lawn (N.J.) Public Library. He also served as book review editor of *Tomorrow* (1958–62) and as administrative secretary of the Parapsychology Foundation, New York.

Sources:

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———. *Parapsychology Today: A Geographic View*. New York: Parapsychology Foundation, 1971.

Angoff, Allan, and Diana Barth, eds. *Parapsychology and Anthropology*. New York: Parapsychology Foundation, 1973.

Angoff, Allan, and Betty Shapin, eds. *Proceedings of an International Conference: A Century of Psychical Research*. New York: Parapsychology Foundation, 1971.

Angstadt, L(aura) Jean (1931–)

Parapsychologist who has conducted experiments on teachers and pupils in ESP. She was born April 10, 1931, in Carlisle, Pennsylvania, and studied at Pennsylvania State University (B.S., 1953) and St. John’s University, Jamaica, New York (M.S., education, 1961). Angstadt, for a time, was a teacher, then became a guidance counselor to Westbury High School on Long Island, in 1960.

Sources:

Angstadt, L. Jean, and Rhea White. “Student Performance in Two Classroom GESP Experiment with Two Students—Agents Acting Simultaneously.” *Journal of the ASPR* 57 (1963): 32.

Angurvadel

The sword, possessing magical properties, which was inherited by Frithjof, the hero of a thirteenth-century Icelandic saga. It had a golden hilt and shone like the Northern Lights. In times of peace, certain characters on its blade were dull and pale, but during a battle they became red.

Animal Magnetism

Alternative term for **mesmerism**. It appears to have been first used by Michel A. Thouret in his *Recherches et doutes sur le magnétisme animal* (1784) with the intention of disassociating the phenomena from the name of its popularizer **Franz Anton Mesmer** (1733–1815). Thouret reviewed similar phenomena throughout the ages, and the name “animal magnetism” was intended to disassociate it from ferro-magnetism, indicating that the mesmeric or magnetic fluid was associated with unusual phenomena in living organisms.

Animal magnetism became a preferred term for experimenters and writers like **J. P. F. Deleuze** (1753–1835), and William Gregory (1803–1858), translator of **Baron von Reichenbach's** works on the “**od,**” or “**odic force**” (associated with animal magnetism). Animal magnetism embraced such paranormal phenomena as **clairvoyance**, **transposition of the senses**, and sympathy (rapport between operator and subject). A number of reputable scientists took a serious interest in animal magnetism and conducted numerous experiments, and for many years during the nineteenth century the subject formed a bridge between mesmerism, **Spiritualism**, and **hypnotism**. From time to time various alternative terms were proposed, largely in order to give the subject some scientific dignity. These included “**psycodunamy**” (Theodore Leger), “**electro-psychology**,” and “**electro-biology**.” Animal magnetism was eventually supplanted by hypnotism, which discarded many of the claimed paranormal aspects of the subject.

Sources:

Binet, Alfred, and Charles Fere. *Animal Magnetism*. London, 1887.

Deleuze, J. P. F. *Practical Instruction in Animal Magnetism*. Providence, RI: B. Cranston, 1837. Reprint, New York: Samuel R. Wells, 1879.

DuPoteat, Jules. *Magnetism and Magic*. New York: F. Stokes, n.d.

Gregory, William. *Animal Magnetism or Mesmerism and Its Phenomena*. London, 1909.

Townshend, Chauncy Hare. *Facts in Mesmerism, with Reasons for a Dispassionate Inquiry into It*. London, 1844.

Animals

Animals are believed to exhibit psychic faculties similar to human beings. In her account of a case of haunting in *Proceedings of the Society for Psychical Research*, Vol. 8, R. C. Morton mentions two dogs who saw a ghost. The medium **Mrs. J. H. Conant** believed that her pet dog and cat saw the spirits she described clairvoyantly. The dog barked and snarled; the cat arched its back, spat, and ran to hide. **Sir William Barrett** recorded the case of the Montgomery sisters who saw a ghost floating across the road; their horse stopped and shook with fright. The watchdog of the Rev. Samuel Wesley crouched in terror during the poltergeist manifestations at Epworth Vicarage (see **Epworth Phenomena**). In a poltergeist case on the Baltic Island of Oesel in 1844 a number of horses were frightened by thunderous noises coming from a nearby underground vault. The case is described in **Robert Dale Owen's** *Footfalls on the Boundary of Another World* (1860).

Ernesto Bozzano collected many cases (published in the *Annals of Psychic Science* in 1905 and in *Animaux et manifestations métaphysiques* in 1926) in which animals as agents induce telepathic hallucinations; in which they act as percipients simultaneously with, or previously to, human beings; in which they see human or animal phantoms, collectively with human beings in which phantom animals are seen in haunted spots or periodically appear as a premonition of death. Out of a total of 69 cases, in 13 the animals were subject to supernormal psychic perceptions in precedence to humans, and in 12 they perceived things that the persons present were unable to see. In more

than one-third of the cases, therefore, the animals' perception had precedence to humans. Bozzano pointed out that animals, “besides sharing with man the intermittent exercise of faculties of supernormal psychic perception, show themselves furthermore normally endowed with special psychic faculties unknown to men, such as the so-called instincts of direction and of migration, and the faculty of precognition regarding unforeseen atmospheric disturbances, or the imminence of earthquakes, or volcanic eruptions. Although man is destitute of such superior faculties of instinct, nevertheless these same faculties exist in the unexplored recesses of his subconsciousness.” (See also **Earthquake Prediction**)

In the case of avalanches, the presentiments, especially attributed to horses, are still more mysterious. The deathhowl of dogs in anticipation of the death of their master or a member of the household is a well documented phenomenon. Gustave Geley recorded a personal experience of this in *From the Unconscious to the Conscious* (1920).

Supernormal perception may also work in a lower scale of life. Sir William Barrett suggested that the color changes of insect life to suit the environment might be due to causes of stigmata, i.e., suggestion unconsciously derived from the environment.

That there may be latent high faculties in animals which vie with the powers of genius was demonstrated by the famous case of the **Elberfeld Horses**, although many scientists have been skeptical of the evidence. An Italian horse, Tripoli, showed similar talent after a course in mathematics. The dog Rolf, of Mannheim, learned to calculate by attending the lessons given to a child. (See *Proceedings of the ASPR*, Vol. 13 [1919]). Rolf sired Lola who attained considerable fame as narrated in Henry Kindermann's *Lola; or, The Thought and Speech of Animals* (1922). She could calculate, tell the time, and phonetically spell out answers to questions. When she was asked what was the name of the Mannheim dog, she replied “mein fadr” (Mein Vater) i.e., “my father.” All present had expected her to answer “Rolf.”

Carita Borderieux's *Les Nouveaux Animaux Pensants* (Paris, 1927) tells the story of Zou, the author's calculating dog. In *Proceedings of the ASPR* Vol. 38, **Theodore Besterman** described his personal encounter with Borderieux's dog and claims to have discovered that the dog interpreted unconscious movements of Borderieux's hand. Unconscious movements were also put forward to explain the phenomena of the Elberfeld Horses, but they often gave correct answers to mathematical problems when the answer was not known by the questioner.

Unconscious signals or secret code falls far short as a theory of explanation in the case of Black Bear, the Briarcliff pony, who not only solved mathematical problems and spelled answers by selecting letters from a rack, but, according to narratives in the journal *Psychic Research* (April 1931), exhibited clairvoyant or telepathic powers by correctly describing playing cards which were turned face down. Black Bear either answered correctly or refused to venture an answer at all. He was never at fault and solved his problems with a supreme indifference. Mrs. Fletcher, one of his visitors, whose birthday was to occur shortly—a fact which could not normally have been known to either Black Bear or Mr. Barrett (his trainer)—asked these questions: “Black Bear,—there is an anniversary coming soon. Can you tell me what it is?” The pony spelled out “Birthday.” Mrs. Fletcher then said “That is right, now, can you tell me when it will be?” and Black Bear replied “Friday.” “What date will it be?” was the next question, and Black Bear at once spelled out “August 3rd.”

Regarding the survival of animals, no definite proof is available. **Materialization** seances in which animals are seen do not offer evidence in themselves of survival. It is the continuation of personality and memory of which proof is demanded. Obviously, the barking of dogs is not sufficiently expressive for the purpose. After-death communications, however, do assert that animals also survive. Nevertheless, as an interesting specula-

tion, the **direct voice** communication given to **H. Dennis Bradley** should be registered. According to Bradley, animals such as tigers and snakes, etc., go to an animal kingdom, there to be redrawn upon for physical life on Earth. Animals, such as dogs and cats, that are capable of love and loyalty live with the spirits in their plane. Said **Andrew Lang**, "Knowing cases in which phantasms of dogs have been seen and heard collectively by several persons simultaneously, I tend to agree with the tribes of North-West Central Queensland that dogs, like men, have *khoi*—have spirits."

In various countries of the world, the special sensory abilities of animals have been used in war and defense situations. Robert Lubow, professor of psychology at Tel Aviv University, Israel, revealed various extraordinary developments in the use of animals in his book *The War Animals* (1977). The Russians trained porpoises and dolphins to recognize different kinds of metal plates in warships in order to lay mines beside enemy ships, rather like the story in the film *Day of the Dolphin*. In Hong Kong, police tested the use of rats to sniff out heroin. In Britain, the Royal Air Force devised a system of coating aircraft flight detectors ("black boxes") with a special substance odorless to human beings but detectable by trained dogs, who can locate the recorders after a crash. During the Vietnam war, Prof. Lubow successfully trained nearly one hundred dogs to find mines and booby-traps. Insects were used at military establishments to detect the presence of intruders. Pigeons were trained for aerial reconnaissance to identify man-made objects from natural features of the landscape; a radio direction finder would be triggered by the pigeon's landing, transmitting the information to a remote patrol. In Israel, dogs have been used successfully to detect letter-bombs in the mail. The scent of the explosive is apparently perceptible to a dog even in a sack of 600 letters. (See also **Anpsi**)

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- Lubow, Robert. *The War Animals*. Garden City, N.Y.: Doubleday, 1977.
- Maeterlinck, Maurice. *The Unknown Guest*. New Hyde Park, N.Y.: University Books, 1975.
- Schul, Bill. *The Psychic Power of Animals*. Greenwich, Conn.: Fawcett, 1977.
- Selous, Edmund. *Thought-Transference (or What?) in Birds*. London: Constable & Co. Ltd., 1931.

Anima Mundi

The soul of the world, a pure ethereal spirit that some ancient philosophers said was diffused throughout all nature. Plato is considered to be the originator of this idea, but it is of more ancient origin and prevailed in the systems of certain eastern philosophers. The Stoics believed it to be the only vital force in the universe. Similar concepts have been held by hermetic philosophers like **Paracelsus** and have been incorporated in the philosophy of more modern philosophers like Friedrich Schelling (1775–1854).

Animism

An obsolete term used by anthropologists and scholars of comparative religions to designate a doctrine of spiritual being, or the concept that a great part, if not the whole, of inanimate nature, as well as of animate beings, is endowed with reason and volition similar to that of man. The idea, originally proposed by E. B. Taylor in his influential text, *Primitive Cultures*, was soon accepted by his colleagues and remained popular into the mid-nineteenth century.

Sources:

- Durkheim, Emile. *The Elementary Forms of the Religious Life*. New York: Collier, 1961.

Ankh

The Egyptian symbol of life, perhaps the life which remains after death. It takes the form of a cross with a loop instead of an upper vertical arm. It is conjectured that it symbolizes the union of the male and female principles, the origins of life, and that like the American cross, it typifies the four winds, the rain-bringers and fertilizers. It is usually carried in the right hand by Egyptian divinities. This symbol of a cross with a handle is also known as *crux ansata*.

Annales des Sciences Psychiques

Monthly magazine founded in 1891 by **Charles Richet** and Dr. X. Dariex, and edited from 1905 by **Count Cesar Baudi De Vesme**, having absorbed his *Revue des etudes psychique*. It ran until 1919, when it was replaced by the *Revue metapsychique*, the official organ of the **Institut Mètapsychique International**. An English edition under the title *Annals of Psychic Science* was published between 1905 and 1910 and was edited by Laura L. Finch.

Annali dello Spiritismo (Annals of Spiritualism)

The first representative spiritualist journal in **Italy**. It was started in Turin in 1863 by Signor Niceforo Filalete (pseudonym of Prof. Vincenzo Scarpa) and ran until 1898.

Anneberg (or Aunabergius)

A demon of the mines, in German folklore. On one occasion he killed with his breath 12 miners who were working in a silver mine. He was sometimes represented as a large goat, sometimes as a horse, with an immense neck and frightful eyes.

Annius de Viterbo (1432–1502)

Preaching friar born at Viterbo who published a collection of manuscripts known as *The Antiquities of Annius*, full of fables and absurdities, and falsely attributed to Berosus, Fabius Victor, Cato, Manettio, and others. He was also responsible for the treatise *The Empire of the Turks* and the book *Future Triumphs of the Christians over the Turks and the Saracens*. These two works are explanations of the Apocalypse. The author claimed that Mahomet was the **antichrist**, and that the end of the world would take place when the Christians overcome the Jews and the Muslims.

Annwyn (or Annwfn)

The Celtic other-world. According to ancient belief, it might be located either on or under the earth or the sea, or might be a group of islands or a revolving castle surrounded by sea, and

was variously known as “Land Over Sea,” “Land Under Wave,” or *Caer Sidi* (revolving castle). It was said to be a land of strange beauty and delight, with a magic caldron having miraculous powers. It is described in such works as the *Book of Taliesin* and the *Mabinogion*. (See also **Hell**)

Sources:

The Mabinogion. London: J. M. Dent, 1949.

Anomalous Cognition Section, University of Amsterdam

The Anomalous Cognition Section of the faculty of Psychology at the University of Amsterdam is a research structure that emerged in the 1990s primarily as a tool to help sharpen the students' facility with methodology and empirical research. The research in **parapsychology** was initiated by Dick J. Bierman, a member of both the faculty at Amsterdam and at the University of Utrecht, which has a formal program in parapsychology. Traditionally, as part of their graduate training, students in psychology at Amsterdam had to set up and run a research project. In the 1980s, two students, one in 1982 and one in 1986, carried through on a project involving the Gansfeld random generator, the object being the determination of possible anomalous cognition. Anomalous cognition is another name used by some parapsychologists for what is commonly termed **telepathy**, **clairvoyance**, and **precognition**.

Some members of the faculty were hostile to such research until the publication of a paper on Gansfeld-related research by D. J. Bem and Charles Horroton in 1994 and the subsequent appearance of Bem on a video hook-up before the faculty. A significant shift of opinion among the faculty led to a variety of students choosing to do their project in anomalous cognition or the related field of anomalous perturbation, also known as **psychokinesis**.

The project has also generated an Internet-based periodical, the electronic *Journal for Anomalous Phenomena*, designed to give both scientists and the general public access to information about empirical, field, and theoretical research in parapsychology. The peer-reviewed journal gives students a place to initially publish their research, but has also become an experiment in publishing the often very technical data produced in empirical research for what potentially is a lay audience.

Access to the project and the journal is best acquired through the psychology department's Internet site at <http://www.psy.uva.nl/pn/res/ANOMALOUSCOGNITION/anamol.shtml>.

Sources:

Anomalous Cognition Section, University of Amsterdam. <http://www.psy.uva.nl/pn/res/ANOMALOUSCOGNITION/anamol.shtml>. February 15, 2000.

Anomalous Thoughts (Newsletter)

Newsletter concerned with unusual and anomalous data. Last known address: Box 94, Beaumont, TX 77704.

Anomaly

Journal of unusual events of a Fortean kind, such as UFOs, sea monsters, mysterious disappearances, and strange coincidences. Founded in 1969 by researcher **John A. Keel**. Last known address: PO Box 351, Murray Hill Station, New York, NY 10016.

Anomaly Research Bulletin

Bimonthly publication with reports on UFOs, mysterious animals and other Fortean phenomena. Last known address: 7098 Edinburgh, Lambertville, MI 48144.

Anonymous Adept

Alchemist alluded to in the two-volume work entitled *Mundus subterraneus* (Amsterdam, 1665), published by the learned German Jesuit of the seventeenth century with Athanasius Kircher (1602–1680).

This alchemist long endeavored to discover the **philosophers' stone** and met with no success. One day he encountered a venerable individual who said to him: “I see by these glasses and this furnace that you are engaged in search after something very great in chemistry, but, believe me, you will never attain your object by working as you are doing.” These words led the alchemist to suspect that his visitor was learned in **alchemy**, so he begged him to display his knowledge. The unknown took a quill and wrote down a formula for making a transmutatory powder, including specific directions for using it.

“Let us proceed together,” said the great unknown, and in a little while a fragment of gold was made; however, the wise teacher disappeared immediately afterward. The alchemist now believed himself on the verge of a dazzling fortune, and he immediately tried to manufacture nuggets, but his solo attempts proved futile.

Enraged, he went to the inn where the unknown teacher was staying, but the teacher was gone.

“We see by this true history,” remarked Athanasius, “how the devil seeks to deceive men who are led by a lust of riches.” He related further that, as a result of this incident, the alchemist destroyed his scientific equipment and renounced alchemy forever.

Anpiel

In ancient Hebrew mysticism, Anpiel is one of the **angels** charged by rabbis with the government of birds, for every known species was put under the protection of one or more angels.

Anpsi

Psi faculty in **animals**. The term “Psi-trailing” is used to indicate a form of Anpsi in which a pet may trace its owner in a distant location it has not previously visited. (See also **Earthquake Prediction**; **Elberfeld Horses**)

Sources:

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Kindermann, Henny. *Lola; or, The Thought and Speech of Animals*. New York: E. P. Dutton, 1923.

Maeterlinck, Maurice. *The Unknown Guest*. New Hyde Park, N.Y.: University Books, 1975.

Schul, Bill. *The Psychic Power of Animals*. Greenwich, Conn.: Fawcett, 1977.

Selous, Edmund. *Thought-Transference (or What?) in Birds*. London: Constable & Co. Ltd., 1931.

Anselm de Parma (d. 1440)

An astrologer born in Parma, where he died in 1440. He wrote *Astrological Institutions*, a work that has never been printed. **Johan Weyer** and some other demonologists classed Anselm with sorcerers, because certain charlatans, who healed sores by means of mysterious words, had taken the name of “Anselmites.” It has been noted by Naudé, however, that, in

fact, sorcerers claimed to have received their gift of healing not from Anselm of Parma, but from St. Anselm of Canterbury.

Sources:

Weyer, Johannes. *Witches, Devils, and Doctors in the Renaissance: Johann Weyer, De Praestigis*. Edited by George Mora. Binghamton, N.Y.: Medieval and Renaissance Texts and Studies, 1991.

Ansuperomin

A sorcerer of the time of St. Jean de Lus, who, according to information supplied by Pierre Delamere, a councillor of Henry IV, was seen several times at the “sabbath” mounted on a demon in the shape of a goat and playing on the flute for the witches’ dance.

Answerer (or Fragarach)

A magical sword belonging to the Irish Sea-God Lir. It was brought from the Celtic otherworld by Lugh, the Irish Sun-God, and was believed that it could pierce any armor.

Anthony, St.

A great demon of enormous stature is said to have approached Anthony one day to offer his services. In response, the saint looked at him sideways and spat in his face. The demon vanished without a word and did not dare to appear on Earth for a long time afterward. In response to this encounter St. Anthony once said: “I fear the demon no more than I fear a fly, and with the sign of the cross I can at once put him to flight.”

St. Athanasius, who wrote the biography *St. Anthony*, mingled his hero’s adventures with the devil and certain other incidents that contrast strangely. Some philosophers, astonished at the great wisdom of Anthony, asked him in what book he had discovered his doctrine. The saint pointed with one hand to the Earth, and the other to the sky. “There are my books,” said he, “I have no others. If men will design to study as I do the marvels of creation, they will find wisdom enough there. Their spirit will soon soar from the creation to the Creator.”

Anthropological Research Foundation

The Anthropological Research Foundation was a short-lived channeling group that formed in the early 1970s during the period of discord within **Cosmic Awareness Communications** following the death of William Ralph Inge, the primary channel for the group. The group was organized in San Diego, California, by Jack T. Fletcher and Pat Fletcher and built around the work of a new channel, trance medium Danton Spivey. Spivey claimed to be the continuing voice of “Conscious Awareness,” the universal mystical entity who had spoken through Inge.

The organization took its name from its goal of discovering a new culture characterized by wholeness and overcoming the forces that divided humans from each other. They felt that the resources for such wholeness could be found in the ancient cultures of **Atlantis** and **Lemuria**.

The organization announced its existence with a magazine, *Aware*, but it soon faded from the scene and disbanded.

Anthropology of Consciousness

Quarterly publication (formerly the *AASC Newsletter*) of the **Society for the Anthropology of Consciousness** (formerly the Association for the Anthropological Study of Consciousness), covering such topics as multiple personality, shamanism, “past-

life regression,” psi-related processes, altered states of consciousness, healing, and symbolism of mythology. Address: 4350 N. Fairfax Dr., Ste. 640, Arlington, VA 22203.

Anthropomancy

Ancient practice of **divination** by the entrails of men or women. Herodotus said that Menelaus, detained in Egypt by poor winds, sacrificed two children of the country to discover his destiny by means of anthropomancy. Heliogabalus practiced this means of divination. It is said that in his magical operations, Julian the Apostate caused a large number of children to be killed so that he might consult their entrails. During his last expedition at Carra, in Mesopotamia, he shut himself in the Temple of the Moon. After completing his anthropomancy, he sealed the doors and posted a guard, whose duty it was to see that they were not opened until his return. However, he was killed in battle with the Persians, and those who entered the Temple of Carra, in the reign of Julian’s successor, found there a woman hanging by her hair, with her liver torn out. The infamous **Gilles De Laval** may also have practiced this dreadful type of divination.

Sources:

Waite, Arthur Edward. *The Occult Sciences*. 1891. Reprint, Seacaus, N.J.: University Books, 1974.

Anthroposophia Pacifica (Newsletter)

Bimonthly publication concerned with the teachings of **Rudolf Steiner** (1861–1925), including news of Anthroposophical branches. Address: 5906 Pacific Coast Highway No. 12, Redondo Beach, CA 90277.

Anthroposophic Press

Publishers and suppliers of books on the work of **Rudolf Steiner** and anthroposophy, Waldorf education, occult cosmology, self-development, and alternative therapies. The Press also issues a comprehensive mail-order catalog. Address: 3390 Rte. 9, Hudson, NY 12534. Website: <http://www.anthropress.org>.

Anthroposophical Society

Organization founded in 1924 by **Rudolf Steiner** (1861–1925) to teach an occult philosophy relating man to his natural environment, with special emphasis on the significance of color and rhythm. The name, which derives from the book *Anthroposophia Theomagica* by seventeenth-century mystic **Thomas Vaughan**, implies wisdom relating to man. Anthroposophy covers a wide range of enlightened activity—education, music, painting, eurythmy, biodynamic farming, medicine, and architecture.

The society provides a foundation for over 10,000 anthroposophical institutions worldwide. Drawing largely upon the work and lectures of the late Rudolf Steiner, the society has established a high standard of enlightened community activity and culture. The **Anthroposophical Press** issues titles by Steiner and other writers in the English language. The society has an international headquarters building named the Goetheanum (acknowledging Steiner’s debt to the writings of Goethe) at Postfach 134, CH-4143, Dornach/Switzerland. Website: <http://www.goetheanum.ch/english.htm>.

Sources:

Anthroposophical Society. <http://www.goetheanum.ch/english.htm>. March 8, 2000.

Davey, John, ed. *Work Arising from the Life of Rudolf Steiner*. London: R. Steiner Press, 1975.

Steiner, Rudolf. *Knowledge of the Higher Worlds: How Is It Achieved?* 1923. Rev. ed., London: R. Steiner Press, 1969.

———. *The Story of My Life*. London: Anthroposophical Publishing, 1928; New York: Anthroposophic Press, 1928.

Anthroposophical Society in America

Organization devoted to the teachings of theosophist and occult mystic **Rudolf Steiner** (1861–1925) whose system of **Anthroposophy** is concerned with “wisdom relating to man.” Steiner developed his system of thought to speak directly to issues of education, art, dance and body movement, natural foods, and the religious life. The society promotes Steiner’s thinking through a number of local and a variety of specialized organizations such as the School of Eurythmy and the Waldorf Institute (260 Hungry Hollow Rd., Spring Valley, New York 10977), the Bio-Dynamic Association (PO Box 550, Kimberton, Pennsylvania 19442), the Rudolf Steiner Research Foundation (Presidio Bldg. 1002B, PO Box 29915, San Francisco, California 94129-0915), and Weleda USA (175 N. Rte. 9W, PO Box 769, Congers, New York 10920).

Headquarters of the society are at 1923 Geddes Ave., Ann Arbor, Michigan 48104-1797. It publishes the quarterly *Journal of Anthroposophy*. The numerous books by Steiner are published by the **Anthroposophical Press** (#3390 Rte. 9, Hudson, New York 12534). Website: <http://www.anthroposophy.org>.

Sources:

Directory of Activities and Services. New York: Rudolf Steiner Information Center, n.d.

Richards, M. C. *Toward Wholeness: Rudolf Steiner Education in America*. Middletown, Conn.: Wesleyan University Press, 1980.

Anthroposophical Society in Great Britain

Organization devoted to the teachings of occult mystic **Rudolf Steiner** (1861–1925) whose system of **Anthroposophy** is concerned with a “wisdom relating to man.” The London headquarters presents study groups, classes in artistic activities (painting, speech, drama), and performances of eurythmy. The Anthroposophical Society’s publications include a newsletter for members, a quarterly journal, *New View*, and a catalog of works by Steiner and other writers. Steiner’s work ranges across many fields, including education, art therapy, special care and training of children with mental retardation, and agricultural techniques. Address: 35 Park Rd., London NW1 6XT, England. Branches of the Anthroposophical Society and special schools are located in different areas in Britain.

Antichrist

According to early and medieval Christian belief, Antichrist is the universal enemy of human beings who in the latter days will scourge the world for its wickedness. He is only mentioned as a character in the Bible in two brief passages occurring in the First and Second Epistles of John (1 John 2:18, 22, and 4:3; and 2 John 7). However, the “man of Lawlessness” (2 Thessalonians 2:3–12) and the “beast” (Revelation 13) are also commonly thought to represent the Antichrist.

Abbot Bergier described the Antichrist as a tyrant, impious and excessively cruel, the arch enemy of Christ, and the last ruler of the Earth. The persecutions he will inflict on the elect will be the last and most severe ordeal that they will have to endure.

The Antichrist will pose as the Messiah and will perform things wonderful enough to mislead the elect themselves. The thunder will obey him, according to St. John, and Leloyer asserts that the demons below watch over hidden treasures with which he will be able to tempt many. Because of the miracles that he will perform, Boguet calls him the “Ape of God,” and it is through this scourge that God will proclaim the final judgment.

Antichrist will have a great number of forerunners and will appear just before the end of the world. St. Jerome claimed that he will be a man fathered by a demon; others said that he will be a demon in the flesh. But, following the thinking of Saints Ireneus, Ambrose, Augustine and almost all of the church fathers, Antichrist will be a man similar to and conceived in the same way as all others, differing from them only in a malice and an impiety more worthy of a demon than of a man. More recently, however, Cardinal Bellarmine asserted that Antichrist will be the son of a demon **incubus** and a sorceress.

He will be a Jew of the tribe of Dan, according to Malvenda, who supported his view with the words the dying Jacob spoke to his sons, “Dan shall be a serpent by the way—an adder in the path”: by those of Jeremiah, “The armies of Dan will devour the earth”; and by the seventh chapter of the Apocalypse, where St. John has omitted the tribe of Dan in his enumeration of the other tribes.

Elijah and Enoch will return to convert the Jews and will die by order of Antichrist. Then Christ will descend from the heavens, kill Antichrist with the two-edged sword, which will issue from his mouth, and reign on the earth for a thousand years.

It is claimed by some that the reign of Antichrist will last fifty years; but the opinion of the majority is that his reign will last three and a half years, after which the angels will sound the trumpets of the day of judgment, and Christ will come and judge the world. Boguet declared that the watchword of Antichrist will be “I abjure baptism.” Many commentators foresaw the return of Elijah in these words of Malachi “I will send Elijah, the prophet, before the coming of the great and dreadful day of the Lord.” But it is not certain that Malachi referred to this ancient prophet, since Christ applied this prediction to John the Baptist when he said, “Elias is come already, and they knew him not”; and when the angel foretold to Zacharias the birth of his son, he said to him: “And he shall go forth before the Lord in the spirit and power of Elias.”

The word “Antichrist” probably refers to the persecutors of the church. Through the centuries, different groups of Christians declared that one or more of their contemporaries was the Antichrist. For example, sixteenth-century Protestants called the pope Antichrist. Even Napoleon was called Antichrist.

The third treatise in the *History véritable et mémorable des trois possédées de Flandre* (1613) by Father Sebastien Michaelis, a Dominican friar, described Antichrist:

“Conceived through the medium of a devil, he will be as malicious as a madman, with such wickedness as was never seen on earth. An inhuman martyr rather than a human one, he will treat Christians as souls are treated in hell. He will have a multitude of synagogue names, and he will be able to fly when he wishes. Beelzebub will be his father, Lucifer his grandfather.”

According to Michaelis, exorcised demons revealed that Antichrist was alive in 1613 but had not yet attained his growth. “He was baptized on the Sabbath of the sorcerers, before his mother, a Jewess, called La Belle-Fleur. He was three years old in 1613.” **Louis Gaufridi** is said to have baptized him, in a field near Paris. An exorcised sorceress claimed to have held the little Antichrist on her knees. She said that his bearing was proud and that even then he spoke many languages. But he had talons in the place of feet. His father is shown in the figure of a bird, with four feet, a tail, a bull’s head much flattened, horns, and black shaggy hair. He will mark his own with a seal representing this in miniature. Michaelis added that things execrable will be around him. He will destroy Rome and the Pope with the help of the Jews. He will resuscitate the dead, and, at the age of 30 will reign with Lucifer, the seven-headed dragon. After a reign of three years, Christ will slay him.

Many such details might be quoted of Antichrist, whose coming has long been threatened but not yet realized (see **End of the World**). A volume by Rusan published many years ago at Lyons, *Les Précurseurs de l’Antechrist*, stated that the reign of Antichrist, if it has not begun, is drawing near; that the philosophers, encyclopedists, and revolutionaries of the eighteenth

century were only demons incarnated to precede and prepare the way for Antichrist. During World War I, there were people who were convinced that Antichrist was none other than the ex-kaiser of Germany.

Another way to recognize Antichrist is by the title “Beast 666,” because Revelation describes the beast as a “false prophet.” The title “Beast 666” was applied to modern occultist **Aleister Crowley** (1875–1947) by his mother, and he accepted it as a symbol of his break with the severe fundamentalism of his Plymouth Brethren father.

Sources:

Crowley, Aleister. *The Confessions of Aleister Crowley*. Edited by John Symonds and Kenneth Grant. New York: Hill & Wang, 1969.

Kirban, Salem. *666*. Huntingdon Valley, Penn.: Salem Kirban, 1970.

McBirnie, William S. *Anti-Christ*. Dallas: International Prison Ministry, 1978.

Antipathy

Early astrologers claimed that the dislike one feels for another person or thing is caused by the stars. Thus, two persons born under the same aspect will be mutually attracted and will love without knowing why. Others born under opposite conjunctions will feel an unreasoning hate for each other.

But what is the explanation for the antipathy people sometimes have for the commonest things? Lamothe-Levayer could not bear to hear the sound of any musical instrument. Caesar could not hear the crowing of a cock without shuddering; Lord Bacon fell into despondency during the eclipse of the moon; Marie de Medicis could not bear to look on a rose, even in a painting, although she loved all other flowers. Cardinal Henry of Cardonne had the same antipathy toward the odor of roses; Marshal d’Albret became ill at dinner when a young wild boar or a suckling pig was served; Henry III of France could not remain in the same room with a cat; Marshal de Schomberg had the same weakness; Ladislas, king of Poland, was much disturbed at the sight of apples; Scaliger trembled at the sight of cress; Erasmus could not taste fish without having the fever; Tycho-Brahe felt his knees give way when he met a hare or a fox; the duke of Epéron fainted at the sight of a leveret; Cardan could not stomach eggs; Ariosto, baths; the son of Croesus, bread; Caesar of Lescalle, the sound of the vielle or violin.

The causes of these antipathies might be found in childhood impressions. A lady who was very fond of pictures and engravings fainted when she found them in a book. She explained her terror thus: When she was a child her father had one day seen her turning over the leaves of the books in his library, in search of pictures. He had roughly taken the book from her hand, telling her in terrible tones that there were devils in these books who would strangle her if she dared touch them. Such threats may have lingering effects that cannot be overcome.

Karl von Reichenbach (1788–1869) investigated human antipathies and their opposite, sympathies, as they relate to colors, metals, magnetic poles, right and left hand polarities, and heat and cold. He distinguished specific antipathies and sympathies that were characteristic of sensitives (mediumistic individuals) and related his findings to **animal magnetism** and **mesmerism**.

Antiphates

A shining black stone, used as an **amulet** in defending oneself against witchcraft.

Antracites (or Antrachas or Anthrax)

A stone, sparkling like fire and girdled with a white vein, supposed by **Albertus Magnus** to be the carbuncle. It was said

to cure “imposthumes” (purulent swellings). If smeared with oil it loses its color but sparkles the more for being dipped in water.

Aonbarr

A horse belonging to Manaanan, son of the Irish Sea-God Lir. It was believed to possess magical gifts and could gallop on land or sea.

Apantomancy

Divination by means of any objects that happen to present themselves. To this class belong omens drawn from chance meetings with a hare or an eagle.

Apepi, Book of Overthrowing of

An Egyptian work that forms a considerable portion of the funerary papyrus of Nesi-Amsu. It deals with the diurnal combat between Ra the Sun-God and Apepi the great serpent and personification of spiritual evil. Several chapters (notably 31, 33, and 35–39) are obviously borrowed from the **Book of the Dead**, or Papyrus of Ani. Its 15 chapters contain a great deal of repetition and details concerning various methods for the destruction of Apepi, including many magical directions.

It stipulates that the name of Apepi must be written in green on a papyrus and then burnt. Wax figures of his attendant fiends were to be made, mutilated, and burnt, in the hope that, through the agency of sympathetic magic, their prototypes might be injured or destroyed.

Another portion of the work details the creative process and describes how men and women were formed from the tears of the god Khepera. This portion is known as *The Book of Knowing the Evolutions of Ra*. The work is evidently very ancient, as is shown by the circumstance that many variant readings occur, and only one copy is known. The funeral papyrus in which it is contained was discovered at Thebes in 1860, purchased by the archaeologist A. H. Rhind, and sold to the trustees of the British Museum by David Bremner. The linen on which it is written is of very fine texture, measures 19 feet by 9 inches, and has been translated by Wallis Budge in *Archaeologia* (Vol. 52, Part 2).

Apollonius of Tyana

A Neo-Pythagorean philosopher of Greece who had a great reputation for magical powers. *The Life of Apollonius of Tyana*, written by Philostratus at the urging of Julia, mother of the Emperor Severus, is the only extant source of information concerning the sage, although other biographies, now lost, are known to have existed.

Born at Tyana in Asia Minor, Apollonius was contemporary with Christ. He was educated at Tarsus and at the Temple of Aesculapius in Aegae. At the temple he became an adherent of the sect of Pythagoras, to whose strict discipline he submitted himself throughout his life. In his desire for knowledge he traveled widely in eastern countries, and is said to have performed miracles wherever he went. At Ephesus, for instance, he warned the people of the approach of a terrible plague, but they paid no attention to him until the pestilence was actually in their midst; then they recalled the warning and summoned the potent magician who had uttered it. Apollonius identified a poor, maimed beggar as the cause of the plague and an enemy of the gods, and he advised them to stone the unfortunate wretch to death. The citizens were at first reluctant to comply with the cruel injunction, but something in the expression of the beggar confirmed the prophet’s accusation, and the wretch was soon covered with a mound of stones. When the stones were removed, the man had disappeared. In his place was a huge black

dog, the cause of the plague that had come upon the Ephesians.

In Rome Apollonius raised from death or apparent death (his biographer does not seem to know which) a young lady of a consular family who had been betrothed and was mourned by the entire city. Yet another story relates how Apollonius saved a friend of his, Menippus of Corinth, from marrying a **vampire**. The youth neglected all the earlier warnings of his counselor, and the preparations for the wedding proceeded. Just as the ceremony was about to begin, Apollonius appeared and caused the wedding feast, the guests, and all the evidences of wealth—which were but illusion—to vanish; then he wrung from the bride the confession that she was a vampire. Many other similar tales are told of the philosopher's clairvoyant and magical powers.

His death is wrapped in mystery, although he is said to have lived to be nearly one hundred years of age. His disciples were quick to say that he had not died at all, but had been caught up to heaven. When he had vanished from the Earth, the inhabitants of his native Tyana built a temple in his honor, and statues were raised to him in various other temples.

The account given by Philostratus was compiled from the memoirs of "Damis the Assyrian," a disciple of Apollonius, but Damis may be a literary fiction. The work seems largely a romance; fictitious stories are often introduced, and the whole account is mystical and symbolical. Nevertheless, it is possible to glimpse the real character of Apollonius beyond the literary artifices of the writer. The purpose of the philosopher of Tyana seems to have been to infuse into paganism practical morality combined with a transcendental doctrine. He himself practiced a very severe asceticism and supplemented his own knowledge by revelations from the gods. Because of his claim to divine enlightenment, some would have refused him a place among the philosophers, but Philostratus holds that this in no way detracts from his philosophic reputation. He points out that Pythagoras, Plato, and Democritus used to visit eastern sages, and they were not charged with dabbling in **magic**. Divine revelations had been given to earlier philosophers; why not also to the Philosopher of Tyana? It may be that Apollonius borrowed considerably from Oriental sources and that his doctrines were more Brahminical than magical.

Sources:

Eells, Charles P. *Life and Times of Apollonius of Tyana, Rendered into English from the Greek of Philostratus the Elder*. Stanford, Calif.: Stanford University Press, 1923.

Mead, G. R. S. *Apollonius of Tyana: The Philosopher-Reformer of the First Century A.D.* 1901. Reprint, New Hyde Park, N.Y.: University Books, 1966.

Philostratus. *The Life of Apollonius of Tyana*. Translated by F. C. Conybeare. London: Macmillan, 1912.

Apollyon

The destroying angel or prince of the underworld (Rev. 9:11), synonymous with **Abaddon**.

Sources:

Barrett, Francis. *The Magus*. 1801. Reprint, New Hyde Park, N.Y.: University Books, 1967.

Apostolic Circle

A sectarian group of early American Spiritualists that claimed to be in communication (through the mediumship of **Mrs. Benedict** of Auburn) with the apostles and prophets of the Bible. The sect also believed in a second advent. James L. Scott, a Seventh Day Baptist minister of Brooklyn, joined the group in 1849. He delivered trance utterances in the name of St. John and edited, jointly with the **Rev. Thomas Lake Harris**, a peri-

odical of the Apostolic Movement: *Disclosures from the Interior and Superior Care for Mortals*.

Not long after, the partnership was dissolved, and in October 1851 the remaining members of the group settled at **Mountain Cove**, Fayette County, Virginia. Scott declared himself medium absolute. Owing to strife and dissension, the settlement was given up in February 1852. Scott went to New York, and as Thomas Lake Harris succeeded in arousing the interest of several wealthy men for the movements, the surrendered property was repurchased. A new era began in which Scott and Harris, the first the mouthpiece of St. John, the second of St. Paul, acted as "the chosen mediums" through which "the Lord would communicate to man on earth."

Their house was called "the House of God," and Mountain Cove was "the Gate of Heaven." They proclaimed themselves to be the two witnesses named in Rev. 10 and claimed to possess the powers spoken of. In one of his prayers Harris said, "Oh Lord, thou knowest we do not wish to destroy man with fire from our mouths!" However, the two "perfect" prophets could not smother the growing discord against their autocratic rule, and soon the whole community dispersed.

Sources:

Cuthbert, Arthur. *The Life Worldwork of Thomas Lake Harris, Written from Direct Personal Knowledge*. Glasgow, Scotland, 1909.

Schneider, Herbert W., and George Lawton. *A Prophet and a Pilgrim*. New York: Columbia University Press, 1942.

Apparitions

An apparition, from Latin *apparere* (to appear), is in its literal sense merely an appearance—a sense perception of any kind, but as used in **psychical research** and **parapsychology** the word denotes an abnormal or paranormal appearance or perception, which cannot be explained by any mundane objective cause. Taken in this sense the word covers all visionary appearances, **hallucinations**, **clairvoyance**, and similar unusual perceptions. "Apparition" and "ghost" are frequently used as synonymous terms, though the former is, of course, of much wider significance. A **ghost** is a visual apparition of a deceased human being—the term implies that the ghost is the spirit of the person it represents. Apparitions of **animals** and even inanimate objects are also occasionally reported. All apparitions do not take the form of visual images; auditory and tactile false perceptions, although less common, are not unknown. For example, there is record of a house that was "haunted" with the perpetual odor of violets.

Evolution of the Belief in Apparitions

The belief that identifies an apparition with the spirit of the creature it represents—a worldwide belief widely affirmed in all cultures throughout history—has been traced to the ancient doctrine generally called **animism**, which endowed everything in nature, from human beings to the smallest insect, from the heavenly bodies to an insignificant plant or stone, with a separable soul. It is not difficult to understand how the conception of souls may have arisen. Nineteenth-century anthropologist James Frazer, in his classic work, the *Golden Bough*, states,

"As the savage commonly explains the processes of inanimate nature by supposing that they are produced by living beings working in or behind the phenomena, so he explains the phenomena of life itself. If an animal lives and moves, it can only be, he thinks, because there is a little animal inside which moves it. If a man lives and moves, it can only be because he has a little man or animal inside, who moves him. The animal inside the animal, the man inside the man, is the soul. And as the activity of an animal or man is explained by the presence of the soul, so the repose of sleep or death is explained by its absence; sleep or trance being the temporary, death being the permanent absence of the soul."

Sometimes the human soul was represented as a bird—an eagle, a dove, a raven—or as an animal of some sort, just as the soul of a river might be in the form of a horse or a serpent, or the soul of a tree in human shape; but among most peoples the belief was that the soul was an exact reproduction of the body resembling it in every feature, even to details of dress.

When a person saw another in a dream, it was thought either that the soul of the dreamer had visited the person dreamed of, or that the soul of the latter had visited the dreamer. By an easy process of reasoning, this theory was extended to include dreams of animals and inanimate things, which also were endowed with souls.

Telepathy and clairvoyance have been described as appearing in pre-industrial indigenous cultures and have a powerful effect in the development of a belief in apparitions. It is believed that the apparition of a deceased person suggested to some the continuance of the soul's existence beyond the grave; the apparition of a sick person, or one in some other grave crisis could also be regarded as the soul, which at such times was absent from the body.

There is a widely diffused opinion that ghosts are of a filmy, unsubstantial nature, a belief also present in the earliest speculations concerning apparitions. At a very early period (as, for example, in the early chapters of the biblical book of Genesis) we find "spirit" and "breath" identified with each other—an identification continued in the Latin *spiritus* and the Greek *pneuma*, as well as appearing in other languages. It is possible that the breath, which in some climates readily condenses in cold air to a white mist, might be regarded as the stuff that ghosts are made of.

The "misty" nature of the ghost may also have resulted from an early speculation that the shadow is related to soul. Thus "animistic" ideas of the soul offer an explanation of apparitions. Ancient religion also had a belief in a host of spirits that had never taken bodies—true supernatural beings, as distinct from souls, i.e., gods, elementary spirits, and those "evil" spirits to which were attributed disease, disaster, possession, and bewitchment. The ancient deities may have evolved into the **fairies**, elves, brownies, bogies, and goblins of popular folklore, of which many apparitions are recorded.

Primitive Concepts of Apparitions

It is only within the last few generations that scientific investigation of apparitions has begun, growing out of the new post-Enlightenment scientific mythologies, and resulting from the new level of skepticism towards paranormal occurrences that developed in the nineteenth century. There was an almost universal belief in ghosts, a belief which European explorers found among the peoples they encountered as they set out on their empire-building expansions.

One of the most noteworthy features of ghosts in indigenous cultures was the fear and antagonism with which many regarded them. The spirits of the deceased were frequently thought to be unfriendly towards the living, desirous of drawing their souls into the spirit-world. Sometimes, as with the Australian Aborigines, they were represented as malignant demons. Naturally, everything possible was done to keep such ghosts at a distance from the habitations of the living.

Barriers to ghosts were constructed of thorn bushes planted around the beds of surviving relatives. Persons returning from a funeral might pass through a cleft tree, or other narrow aperture, to free themselves from the ghost of the person they just buried. The same reason has been given for the practice, common among Hottentots, Hindus, Native Americans, and many other peoples, of carrying the dead out through a hole in the wall and closing the aperture immediately afterward. The custom of closing the eyes of the dead may have arisen from the fear that the ghost would find its way back again.

To the contrary, the Mayas of the Yucatan (Mexico), used to draw a line with chalk from the tomb to the hearth, so that the soul might return if it desired to do so.

Among many peoples, the names of the departed (in some mysterious manner bound up with the soul, if not identified with it) are not mentioned by the survivors, and any among them possessing the same name change it for another.

Apparitions appeared in many shapes; it might take a human form, or the form of a beast, bird, or fish. Animal ghosts were common among Native Americans in both North and South America. Certain African tribes believed that the souls of evil-doers became jackals (a scavenger animal) on the death of the body. The Tapuya Indians of Brazil thought the souls of the good entered into birds, and this belief was of rather wide diffusion.

When the apparition was in human shape it was generally an exact counterpart of the person it represented, and, like the apparitions reported in more recent times, its dress was that worn by the deceased in its lifetime. It was generally accepted in indigenous cultures that the spirits of the departed mingled with the living, coming and going with no particular object in view or, on occasion, with the special purpose of visiting the scene of his earthly life. It may be that the spirit was demanding its body be buried with the proper ceremonial rites, if this had not been done, for a spirit cannot have any rest until the burial rite has been duly performed.

In China, the most common ghost was that of a person who had been murdered, and sought revenge on his murderer. In Australia, the spirit of one who had been murdered, or had died a violent death, was also considered likely to walk abroad. In many lands, the souls of women who died in childbirth were supposed to become spirits of a particularly malignant type that dwelled in trees and tormented passers-by. The Eastern Europeans believed the neglect of proper burial procedures led the deceased to continued existence as a **vampire**.

Such attention to burial procedures had several very practical benefits. The family in charge of the burial of a deceased relative was provided the opportunity of completing any emotional business they had with the deceased—a process today generally termed grief work. Burial rites of today are designed for the living, not the deceased, and provide a means of affirming life in the community in the face of death.

In many cultures, it is thought that ghosts haunt certain localities. The favorite spot seems to be the burial place, of which there is an almost universal superstitious dread (an emotional reaction to the implied threat of death). However, the Indians of Guyana (South America) believed that every place where anyone had died was haunted. Among the Kaffirs and the Maoris of New Zealand, a hut where a death has occurred was taboo, and was often burned or deserted. Sometimes, even a whole village would be abandoned on account of a death.

In most ancient accounts of apparitions, as well as those from more recent indigenous peoples, ghosts seldom manifest articulate human speech. They chirp like crickets, for instance, among the Algonquin Indians, and their "voices" are only intelligible to the trained ear of the shaman. The ghosts of the Zulus and New Zealander Maoris speak to the magicians in thin, whistling tones. This idea of the semiarticulate nature of ghosts is not confined to anthropological treatises; in his play *Julius Caesar*, William Shakespeare spoke of "the sheeted dead," who, "did squeak and gibber in the streets of Rome," and the "gibbering" ghost appeared in other connections.

Naturally an articulate apparition would be doubly convincing, since it appealed to two separate senses. Nineteenth-century anthropologist E. B. Tylor argued, "Men who perceive evidently that souls do talk when they present themselves in dream or vision, naturally take for granted at once the objective reality of the ghostly voice, and of the ghostly form from which it proceeds." Spirits that are generally invisible may appear only to selected persons and under certain circumstances. In the Antilles, it was believed that one person traveling alone could see a ghost that would be invisible to a number of people. The various religious functionaries—shamans, medicine men, and magicians—were often able to perceive apparitions that

none but they could see. The induction of hallucinations by means of various techniques—fasts, rigid asceticism, solitude, the use of narcotics and intoxicants, dancing, and the performance of elaborate ceremonial rites—was known all over the world. These rituals are still performed today.

Ancient and Modern Ideas Concerning Apparitions

The belief in apparitions was very common in the ancient Middle East. The early Hebrews attributed them to angels, demons, and the souls of the dead, as is shown in the numerous Scriptural instances of apparitions. Dreams (see, for example Genesis 41) were regarded as apparitions if the predictions made in them were fulfilled, or if the dream-figure revealed anything unknown to the dreamer which afterwards proved to be true. That the Hebrews believed in the possibility of the souls of the dead returning is evident from the tale of the witch of Endor (I Samuel 28). In this connection, French biblical scholar **Augustin Calmet** wrote in his classic study, *Dissertations upon the Apparitions of Angels, Demons & Ghosts* (1759), “Whether Samuel was raised up or not, whether his soul, or only a shadow, or even nothing at all appeared to the woman, it is still certain that Saul and his attendants, with the generality of the Hebrews, believed the thing to be possible.” Similar beliefs were held by other Mediterranean nations. Among the Greeks and Romans of the classic period apparitions of gods and men seem to have been fairly common. As Calmet further noted,

“The ancient Greeks, who had derived their religion and theology from the Egyptians and Eastern nations, and the Latins, who had borrowed theirs from the Greeks, were all firmly persuaded that the souls of the dead appeared sometimes to the living—that they could be called up by necromancers, that they answered questions, and gave notice of future events; that Apollo gave oracles, and that the priestess, filled with his spirit, and transported with a holy enthusiasm, uttered infallible predictions of things to come. Homer, the most ancient of all the Greek writers, and their greatest divine, relates several apparitions, not only of gods, but of dead men and heroes. In the *Odyssey*, he introduces Ulysses consulting Teresias, who, having prepared a pit full of blood, in order to call up the Manes, Ulysses draws his sword to hinder them from drinking the blood for which they were very thirsty, till they had answered the questions proposed to them. It was also a prevailing opinion that the souls of men enjoyed no repose, but wandered about near their carcasses as long as they continued unburied. Even after they were buried, it was a custom to offer them something to eat, especially honey, upon the supposition that after having left their graves, they came to feed upon what was brought them. They believed also, that the demons were fond of the smoke of sacrifices, of music, of the blood of victims, and the commerce of women; and that they were confined for a determinate time to certain houses or other places, which they haunted, and in which they appeared.

“They held that souls, when separated from their gross and terrestrial bodies, still retained a finer and more subtle body, of the same form with that which they had quitted; that these bodies were luminous like the stars; and they retained an inclination for the things which they had loved in their life time, and frequently appeared about their graves. When the soul of Patroclus appeared to Achilles, it had his voice, his shape, his eyes, and his dress, but not the same tangible body.”

Calmet added of the early Christian church fathers,

“We find that Origen, Tertullian, and St. Irenaus, were clearly of this opinion. Origen, in his second book against Celsus, relates and subscribes to the opinion of Plato, who says, that the shadows and images of the dead, which are seen near sepulchres, are nothing but the soul disengaged from its gross body, but not yet entirely freed from matter; that these souls become in time luminous, transparent, and subtle, or rather are carried in luminous and transparent bodies, as in a vehicle, in which they appeal to the living. . . . Tertullian, in his book concerning the soul, asserts that it is corporeal, and of a certain

figure, and appeals to the experience of those who have seen apparitions of departed souls, and to whom they have appeared as corporeal and tangible, though of an aerial colour and consistence. He defines the soul to be a breath from God, immortal, corporeal, and of a certain figure.”

It is interesting to note that some of these widely read classic accounts of specters became the model of the melodramatic conceptions of more modern times. The younger Pliny tells of haunted houses whose main features correspond with those of later hauntings—houses haunted by dismal, chained specters, and the ghosts of murdered men who could not rest till their mortal remains had been properly buried.

In the early centuries of Christendom there was no diminution in the number of apparitions witnessed. Visions of saints were frequently seen; their appearances were stimulated by the fasts, rigid austerities, and severe penances practiced by Christian ascetics and penitents. The saints regularly saw visions, and were attended by guardian angels, as well as being harassed by the unwelcome attention of demons, or of their master, the devil.

These beliefs continued into the Middle Ages, when, without decreasing in vigor, they began to assume a more romantic aspect. The witch and **werewolf** superstitions led to many tales of animal apparitions. The **poltergeist** flourished in a congenial atmosphere. Vampires were familiar in Slavonic and African lands, and analogous beings such as the **incubus** and **sucubus** were widespread throughout Northern and Western Europe.

In the northern countries, familiar spirits or goblins, similar to the Roman *lares*, or the wicked and mischievous *lemures*, haunted the domestic hearth, and bestowed well-meant, but not always desirable, attentions on the families to which they attached themselves. These beings were accountable for a vast number of apparitions, but the spirits of the dead also walked abroad. Generally they wished to unburden their minds of some weighty secret that hindered them from resting in their graves. The criminal came to confess his guilt, the miser to reveal the spot where he had hidden his gold. The cowed monk walked the dim aisles of a monastery, or haunted the passages of some Rhenish castle until the prayers of the devout won release for his tortured soul.

Tales of apparitions began to emerge in this period. For example, a maiden in white might flit through the corridor of an old mansion, moaning and wringing her hands, enacting in pantomime some long-forgotten tragedy. At the crossroads lingered the ghost of the poor suicide, uncertain which way to take. The old belief in the dread potency of the unburied dead continued to exercise sway. Another story, of German origin, tells of the Bleeding Nun. Many and ghastly had been her crimes during her lifetime, until finally she was murdered by one of her paramours, and her body was left unburied. The castle where she was slain became the scene of her nocturnal wanderings. One traditional story tells of a young woman who wished to elope with her lover and decided to disguise herself as this ghostly specter in order to facilitate their escape. But the unfortunate lover eloped with the veritable Bleeding Nun herself, mistaking her for his mistress!

This, and other traditional tales of apparitions—the Wild Huntsman, the Phantom Coach, and the **Flying Dutchman**, to mention a few of the more widespread and famous—either originated in this period or acquired in it a wildly romantic character which lent itself to treatment by ballad writers. It is in ballad form that many of these stories survived.

Such tales of the apparitions gave way in the eighteenth century to a skepticism among the more educated elements of Western society about the objective nature of apparitions—a skepticism that was destined two centuries later to assume almost universal proportions. Hallucinations, although not yet very well understood, began to be referred to as the “power of imagination.” Many apparitions were also attributed to illusion. The belief in apparitions was sustained and given new

strength by the clairvoyant powers demonstrated by magnetized subjects and somnambules. **Emanuel Swedenborg**, who had many disciples, did much to encourage the idea that apparitions were both objective and supernatural. To explain the fact that only the seer saw these beings and heard their voices, he argued,

“The speech of an angel or of a spirit with man is heard as sonorously as the speech of one man with another: yet it is not heard by others who stand near, but by the man himself alone. The reason is, the speech of an angel or of a spirit flows in first into the man’s thought, and by an internal way into the organ of hearing, and thus actuates it from within, whereas the speech of man flows first into the air, and by an external way into the organ of hearing which it actuates from without. Hence, it is evident, that the speech of an angel and of a spirit with man is heard in man, and, since it equally affects the organ of hearing, that it is equally sonorous.”

Ancient and modern ideas on apparitions differed very little in essential particulars, though they were colored by the culture in which they were reported and the time to which they belong. In times past they were thin, gibbering shadows; now they tend to be solid, full-bodied creatures, hardly to be distinguished from real flesh and blood, or again they are rich in romantic accessories; but the laws governing their appearance are the same, and the beliefs concerning them are not greatly different, in whatever culture or time period they may be found.

The belief in apparitions is as old as humanity, but modern culture tends to reduce the phantoms to human shapes. Rare indeed, though not unknown, are accounts like that Plutarch told of Brutus,

“A little before he left Asia he was sitting alone in his tent, by a dim light, and at a late hour. The whole army lay in sleep and silence, while the general, wrapped in meditation, thought he perceived something enter his tent; turning towards the door he saw a horrible and monstrous specter standing silently by his side. ‘What art thou,’ said he boldly. ‘Art thou God or man, and what is thy business with me?’ The specter answered, ‘I am thy evil genius, Brutus! Thou wilt see me at Philippi.’ To which he calmly replied, ‘I’ll meet thee there.’ When the apparition was gone he called his servants, who told him they had neither heard any voice, nor seen any vision.”

Types of Apparitions

Psychical research divided apparitions broadly into two classes—induced and spontaneous. To the former class belong hypnotic and post-hypnotic hallucinations and visions induced by the use of narcotics and intoxicants, fasts, ascetic practices, incense, narcotic salves, and various forms of **hypnotism**. The hallucinatory appearances seen in the mediumistic or somnambulist trance are allied to those of hypnotism, but usually arise spontaneously, and are often associated with clairvoyance.

Crystallomancy or **crystal gazing** is a form of apparition that is believed to be frequently clairvoyant, and in this case the theory of telepathy is especially applicable. Crystal visions fall under the heading of induced apparitions, since gazing in a crystal globe induces in some persons an altered or slight dissociation of consciousness, without which hallucination is impossible.

Another form of clairvoyance is **second sight**, a faculty commonly reported among the Scottish Highlanders. Persons gifted with second sight often see symbolical apparitions; for instance, the vision of a funeral or a coffin when a death is about to occur in the community. Symbolical appearances are indeed a feature of clairvoyance and visions generally. Clairvoyance includes retrocognition and **premonition**—visions of the past and the future respectively—as well as apparitions of contemporary events happening at a distance. Clairvoyant powers are often attributed to the dying. Dreams are, strictly speaking, apparitions, but in ordinary usage the term is applied only to coincidental or genuine dreams, or to those “visions of the night,” which are of peculiar vividness.

These subjective apparitions lead quite naturally to a consideration of the question of ghosts. The belief in ghosts has come to us, as has been indicated, from the remotest antiquity, and innumerable theories have been formulated to account for it, from older conceptions of the apparition as an actual soul to modern theories of which the chief are telepathy and spirit materialization. Apparitions of the living also offer a wide field for research, perhaps the most favored hypothesis being that of telepathic hallucination.

Another type of apparition is the **wraith** or **double**, of which the Irish **fetch** is a variant. The wraith is an exact facsimile of a living person, who may himself see it; Goethe, Shelley, and other famous men are said to have seen their own wraiths. The fetch makes its appearance shortly before the death of the person it represents, either to himself or his friends, or both. Another Irish spirit which foretells death is the **banshee**, a being which, according to legend, attaches itself to certain ancient families, and is regularly seen or heard before the death of one of its members.

To the same class of spirits belong the omens of death, in the form of certain animals or birds, which follow some families. The poltergeist, whose playful manifestations must certainly be included among apparitions is suggested as another classification of these as visual, auditory, and tactile, since poltergeist hauntings—or indeed hauntings of any kind—are not confined to apparitions touching any one sense.

Apparitions of the Virgin Mary

One characteristic type of apparition is the appearance of the Virgin Mary, who is usually seen by young girls in Catholic countries. Such appearances involve messages for mankind as a whole, usually admonitions against sin and exhortations to repentance. The apparitions are not sought by the children and youths concerned, and often the messages are well beyond their intellectual capacity. The visions occur in an ecstatic state.

Typical of such apparitions were those at **Lourdes**, in southern France, **Fatima** in Portugal, and **Garabandal** in Spain. Such apparitions have reinforced the faith of thousands of Catholics, though many have pointed out that similar visitations have been recorded widely within non-Catholic Christianity and among most or all of the world’s religions and peoples. It is natural that sincere devotees envision a divine figure in the form familiar through the iconography of their own religion. The nineteenth-century Hindu mystic **Sri Ramakrishna** frequently had ecstatic visions of the goddess Kali.

While the unreligious might dismiss such visions as religious hysteria, contemporary psychology has rescued them from the realms of the abnormal and mapped their ecstatic nature along with other transpersonal psychological states, and religious scholars have noted the predominantly meaningful messages they deliver. One might also group such visitations with phenomena like the appearance of fairies, who are said to have a changeable aspect, taking on a form to suit the convention of the percipient. Additionally, in the twentieth century, there have been frequent reports by UFO **contactees** of “shining visitors from outer space” arriving in flying saucers.

Universality of Belief in Apparitions

It is clear that the belief in apparitions, and the varied forms under which this belief exhibits itself in various times and countries, is universal. Both ancient and modern peoples believe in hauntings and the basic principles of the phenomena—the existence of a spiritual world capable of manifesting itself in the sphere of matter, and the survival of the human soul after the dissolution of the body—are the same.

While the beliefs in ancient and medieval times may arouse interest and curiosity for their own sakes, psychical researchers have valued them chiefly as throwing light on modern occurrences and beliefs. The belief in apparitions, for example, has been a root principle of **Spiritualism** and is characteristic of religions that postulate the existence of a human soul. Many indi-

viduals who are not Spiritualists in the accepted sense have had experiences that render belief in apparitions inevitable.

Some Typical Examples of Apparitions

The true nature of apparitions is not really known. As Andrew Lang stated: "Only one thing is certain about apparitions, namely this, that they do appear. They really are perceived." How are they seen? When Lord Adare submitted this question to the **control** of the famous medium **D. D. Home**, he received the following answer:

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

The perception is not restricted to the small hours of the night or to times of seclusion. It may occur publicly and at the most unexpected moments, a fact demonstrated by a ghost in evening dress seen one morning in a London street in 1878. As the *Daily Telegraph* reported: "A woman fled in affright, the figure had a most cadaverous look, but the next person the apparition encountered recognized it as that of a friend, a foreigner." Later, this next person, Dr. Armand Leslie, learned the his close friend was found dead in evening clothes in a foreign city at the time his phantasm was seen; but such occurrences are very rare. In the majority of cases there is some mediumistic intervention or some sufficiently potent driving motive to achieve the manifestation to nonsensitive people provided they happen to be in a receptive state.

An instance of the first is Cromwell Varley's oft-quoted testimony before the **London Dialectical Society** in 1869:

"In the Winter of 1864-5 I was busy with the Atlantic cable. I left a gentleman at Birmingham to test the iron wire. He had seen something of Spiritualism but he did not believe in it. He had a brother whom I had never seen in life. One night in my room there were a great number of loud raps. When at length I sat up in bed I saw a man in the air—a spirit—in military dress. I could see the pattern of the paper on the wall through him. Mrs. Varley did not see it. She was in a peculiar state and became entranced. The spirit spoke to me through her. He told me his name and said that he had seen his brother in Birmingham but that what he had to communicate was not understood. He asked me to write a message to his brother, which I did, and received an answer from Birmingham 'Yes, I know my brother has seen you, for he came to me and was able to make known as much.' The spirit informed me that when at school in France he was stabbed. This fact was only known to his eldest surviving brother and his mother. When I narrated this to the survivor he turned very pale and confirmed it."

Why Do They Appear?

Apparitions often occur because they possess an urgent message of extreme danger, worry, illness, or death on the part of the agent. But it is also often a warning of impending danger of death of someone closely connected to the percipient. The mode of delivery in the first group may disclose a confused, perturbed mentality. A phantom form may rush into a room and alarm individuals by its sudden appearance or by its noises. The purpose, nevertheless, is mostly clear and the apparition may come back more than once as if to make sure that the information of the fact of decease was duly understood. Sometimes more is conveyed, especially in cases of accidental or violent death. Successive pictures may arise as if in a vision of the state of the body or of subsequent steps taken in regard to it.

The announcement of death may be quite explicit, as in the case described in the *Proceedings Society for Psychical Research* (vol. 10, pp. 380-82),

"On June 5th, 1887, a Sunday evening, between eleven and twelve at night, being awake, my name was called three times. I answered twice, thinking it was my uncle, 'Come in, Uncle

George, I am awake,' but the third time I recognized the voice as that of my mother, who had been dead sixteen years. I said 'Mamma!' She then came round a screen near my bedside with two children in her arms, and placed them in my arms and put the bedclothes over them, and said 'Lucy, promise me to take care of them, for their mother is just dead.' I said 'Yes, Mamma.' She repeated: 'Promise me to take care of them.' I replied 'Yes, I promise you,' and I added: 'Oh, Mamma, stay and speak to me. I am so wretched.' She replied: 'Not yet, my child.' Then she seemed to go round the screen again, and I remained, feeling the children to be still in my arms, and fell asleep. When I awoke, there was nothing. Tuesday morning, June 7th, I received the news of my sister-in-law's death. She had given birth to a child three weeks before which I did not know till after her death."

In a similar case a mother brought the news of the death of her grandson by drowning, the drowned man also appearing to the percipient. In an instance quoted by **Camille Flammarion** in *The Unknown* (1900), the percipient, whose brother was killed in the attack at Sedan, awoke suddenly during the night and saw,

"... opposite to the window and beside my bed my brother on his knees surrounded by a sort of luminous mist. I tried to speak to him but I could not. I jumped out of bed. I looked out of the window and I saw there was no moonlight. The night was dark and it was raining heavily, great drops pattering on the window panes. My poor Oliver was still there. Then I drew near. I walked right through the apparition. I reached my chamber door, and as I turned the knob to open I looked back once more. The apparition slowly turned its head towards me, and gave me another look full of anguish and love. Then for the first time I observed a wound on his right temple, and from it trickled a little stream of blood. The face was pale as wax, but it was transparent."

A letter later received proved that the dead man had a wound corresponding to that shown by the apparition.

The warning of death is sometimes veiled, an account of which is well illustrated by the instance recorded by the **American Society for Psychical Research** of a salesman, who, in a distant city, had suddenly seen the phantasmal appearance of his sister, full of life and natural, with a bright red scratch on the right side of her face. Perturbed by the vision he immediately broke his journey. At home his mother nearly fainted when he mentioned the scar. She had accidentally scratched her daughter's face after her death and carefully obliterated all its traces with powder. A few weeks later the mother died; but for the vision her son would not have seen her in life again. It is known that Josephine appeared to Napoleon at St. Helena and warned him of his approaching death.

The message left by an apparition is usually brief, as if the power to convey it is limited. The apparition seems to be drawn to the spot by the personality of the percipient. The place may have been totally unknown to him in life. The pictorial and often symbolic nature of the communication has been suggestive of the more subjective explanations of apparitions. In a curious group of cases images are seen instead of the lifelike figure. **Anna Blackwell** testified to such an experience before the London Dialectical Committee in 1870. The face of a beloved relative, like a life-size daguerreotype, appeared on a window pane of the house opposite to her window. It faded away several times, and appeared again. There seemed to be upon the pane a sort of dark iridescence out of which the face evolved, each appearance lasting about eight seconds, and each being darker and fainter than the preceding one. She also quoted the case of a Mrs. M. G. who saw in the tortoiseshell handle of a new parasol the face of Charles Dickens soon after his death. The face was small but with every feature perfectly distinct; and as she gazed upon it in utter amazement, the eyes moved and the mouth smiled.

Such images usually appear on polished surfaces. They may be seen by several people and then disappear after a while. In

volume 2 of *Phantasms of the Living* there is a record of an apparition of this kind, of one Capt. Towns, witnessed by eight people. His face was seen on the polished surface of a wardrobe six weeks after his death.

The explorer Ernest Shackleton's experience, recorded in his book *South* (1919), borders on abnormal perception,

"I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterwards Worsley said to me: 'Boss, I had a curious feeling on the march that there was another person with us.'"

Crean confessed to the same idea. Being interviewed by the *Daily Telegraph* (February 1, 1922) on this point, he said: "None of us cares to speak about that. There are some things which can never be spoken of. Almost to hint about them comes perilously near sacrilege. This experience was eminently one of those things."

Apparitions may be accompanied by bright light. A case in the *Proceedings of the American Society for Psychical Research* (vol. 1, p. 405) suggests the objectivity of the occurrence. A physician and his wife, sleeping in separate but adjoining rooms, were awakened by a bright light. The physician saw a figure, and his wife got up and went into her husband's room to see what the light was. By that time the figure had disappeared.

In the Rev. **Charles Tweedale's** house the disappearance of a phantom on November 14, 1908, was accompanied by a big flash of light and a cloud of smoke that filled the kitchen and the passage. The smoke had no ordinary smell. On another occasion the figure touched and spoke to his wife, then dissolved into a pillar of black vapor.

There are some cases in which the apparition is behind the percipient, yet clearly seen. Again, the phantom may appear quite solid, yet objects may be seen beyond it. Occasionally, it is a reflection only. As reported in *Phantasms of the Living* (vol. 2, p. 35), a Mrs. Searle fainted. Her husband saw her head and face white and bloodless about the same time in a mirror upon a window opposite him.

Meeting Cases

Apparitions seen at deathbeds are in a class of their own. In these so-called "meeting cases," a type of **near-death experience**, it appears as if deceased friends and relatives hasten to the borderland to extend a welcome to the dying.

In *Peak in Darien* (1882), Frances Power Cobbe writes, "The dying person is lying quietly, when suddenly, in the very act of expiring, he looks up—sometimes starts up in bed—and gazes on what appears to be vacancy, with an expression of astonishment, sometimes developing instantly into joy, and sometimes cut short in the first emotion of solemn wonder and awe. If the dying man were to see some utterly unexpected but instantly recognized vision, causing him great surprise, or rapturous joy, his face could not better reveal the fact. The very instant this phenomenon occurs, death is actually taking place, and the eyes glaze even while they gaze at the unknown sight."

In many cases on record such paranormal perception and death are not simultaneous. "Among all the facts adduced to prove survival these seem to me to be the most disquieting," wrote **Charles Richet**, a psychical researcher who wished to explain all the Spiritistic occurrences by his theory of **cryptesthesia**. Hallucination is effectively barred out by those cases in which others in the room also perceive the phantom forms, but there is sufficient evidence for a genuine phenomenon if the person was not known to be dead to the dying at the moment of perception, or if independent evidence comes forth to prove that the perception was veridical. A striking illustration of the latter instance is the case of Elisa Mannors whose near relatives and friends, concerned in the communications received through Leonora Piper, were known to Richard Hodgson. His account, published in the *Proceedings of the Society for Psychical Research* (vol. 13, p. 378), states:

"The notice of his [F., an uncle of Elisa Mannors] death was in a Boston morning paper, and I happened to see it on my way to the sitting. The first writing of the sitting came from Madame Elisa, without my expecting it. She wrote clearly and strongly, explaining that F. was there with her, but unable to speak directly, that she wished to give me an account of how she had helped F. to reach her. She said that she had been present at his deathbed, and had spoken to him, and she repeated what she had said, an unusual form of expression, and indicated that he had heard and recognized her. This was confirmed in detail in the only way possible at the time, by a very intimate friend of Mme. Elisa and myself, and also of the nearest surviving relative of F. I showed my friend the account of the sitting, and to this friend, a day or two later, the relative, who was present at the deathbed, stated spontaneously that F. when dying said that he saw Madame Elisa who was speaking to him, and he repeated what she was saying. The expression so repeated, which the relative quoted to my friend, was that which I had received from Madame Elisa through Mrs. Piper's trance when the death-bed incident was, of course, entirely unknown to me."

As **Ernesto Bozzano** pointed out, a curious feature of these visions is that the dying only claim to see deceased persons, whereas, if his thoughts alone would be concerned in it, he might be expected to see living persons as frequently as deceased ones. Again, even people who have been skeptical of **survival** all their lives sometimes have given evidence of such visions. The effect on those who witness such rending of the veil is very dramatic. A Dr. Wilson of New York who was present at the death of the well-known American tenor, James Moore, wrote:

"Then something which I shall never forget to my dying day happened, something which is utterly indescribable. While he appeared perfectly rational and as sane as any man I have ever seen, the only way that I can express it is that he was transported into another world, and although I cannot satisfactorily explain the matter to myself, I am fully convinced that he had entered the Golden City—for he said in a stronger voice than he had used since I had attended him: 'There is Mother. Why Mother, have you come here to see me? No, no, I'm coming to see you. Just wait, Mother, I am almost over. I can jump it. Wait, Mother.' On his face there was a look of inexpressible happiness, and the way in which he said the words impressed me as I have never been before, and I am as firmly convinced that he saw and talked with his mother as I am that I am sitting here."

In his *Psychic Facts and Theories* (1893), **Minot J. Savage** quoted the following instance in which the death in question was not known to the dying,

"In a neighbouring city were two little girls, Jennie and Edith, one about eight years of age, and the other but a little older. They were schoolmates and intimate friends. In June, 1889, both were taken ill with diphtheria. At noon on Wednesday Jennie died. Then the parents of Edith, and her physician as well, took particular pains to keep from her the fact that her little playmate was gone. They feared the effect of the knowledge on her own condition. To prove that they succeeded and that she did not know, it may be mentioned that on Saturday, June 8th, at noon, just before she became unconscious of all that was passing about her, she selected two of her photographs to be sent to Jennie, and also told her attendants to bid her goodbye. She died at half-past six o'clock on the evening of Saturday, June 8th. She had roused and bidden her friends goodbye, and was talking of dying and seemed to have no fear. She appeared to see one and another of the friends she knew were dead. So far it was like the common cases. But now suddenly, and with every appearance of surprise, she turned to her father and exclaimed: 'Why, papa, I am going to take Jennie with me!' Then she added 'Why, papa, why, papa, you did not tell me that Jennie was here.' And immediately she reached out her arms as if in welcome, and said: 'Oh, Jennie, I am so glad you are here. . . .'"

Stainton Moses was quoted by Richet as the source of the following case: Miss H., the daughter of an English clergyman, was tending a dying child. His little brother, aged three to four years, was in a little bed in the same room. As the former was dying, the child woke up, and pointing to the ceiling with every expression of joy, said: "Mother, look at the beautiful ladies round my brother. How lovely they are, they want to take him." The elder child died at that moment.

There is a group of cases in which only some sort of a presence is felt or a cloud of depression experienced, which becomes instantly relieved when the actual news of death arrives. Phenomena of sound are often recorded in place of a visual apparition. Sometimes they attempt to prove identity, imitating the professional work of the departed. They differ from poltergeist phenomena, as the latter do not coincide with death.

If no definite message is conveyed, the apparition may be explained by a spirit's continued interest in earthly occupations. Spiritualists often suggest that some spirits of the deceased apparently cannot adjust immediately to their new surroundings, and they may be seen for a while in favorite haunts or at their usual work, being somehow enabled, when recently freed from the body, to enjoy a fuller perception of earthly scenes than it is afterward possible to retain.

Knowledge and memory are the two main characteristics of after-death apparitions. Local apparitions that are not attached to persons seem to degenerate into mere spectral automations, as witnessed in haunted houses. Somewhat similar, yet belonging to a different class, is illustrated by a case of apparitions *en masse* originally reported by **Eleanor Sidgwick** in the *Proceedings*, of the Society for Psychical Research (vol. 3, p. 76),

"Two ladies, Mrs. F. and her sister, saw in the street during a thick fog numerous human forms passing by. Some were tall persons who seemed to enter the body of one of the two sisters. The servant who was with the two ladies cried out in terror. In this crowd of phantoms there were men, women and dogs. The women wore high bonnets and large shawls of old fashion. Their faces were livid and cadaverous. The whole phantasmal troop accompanied Mrs. F. and her sister about three hundred yards. Sometimes they seemed to be lit up by a kind of yellow light. When Mrs. F., her sister and the servant reached their home, only one single individual of the crowd, taller than the others and hideous in appearance, remained. He then disappeared also."

Prolonged apparitions are very rare, and possibly serve some deeper purpose, as in the case of a sailor who saw his father beside him on the bridge of his ship during a storm for two hours. The message of the apparition is, as a rule, simple and appears to be chosen intelligently in the form that may best suit the percipient's power of understanding. An apparition with empty eye sockets perceived by a sailor's wife, the sound of a terrific storm, or the image of a coffin conveys the intended message nearly as efficiently as the spoken words. The percipient appears to be curiously receptive in such moments and seldom exhibits astonishment at the most unlikely things.

Death-compacts offer another field of study. There are cases on record when the apparition concerned was perceived not after death but before, at the moment of a dangerous accident. In *Phantasms of the Living* there are 12 such cases recorded; the apparitions having appeared within 12 hours of the death. In three cases the agent was still alive. It appears as if such a compact would act effectively both on the subconscious before death and on the spirit after death. How long the efforts as a result of such a compact may continue we cannot tell. It is usually fulfilled shortly after death, but in some cases after years. The living party to the compact may not be sufficiently sensitive to be successfully impressed and others may see a phantom of the departed much sooner than the party in question.

The Genesis of Apparitions

If one accepts a paranormal explanation of apparitions, the primary question then becomes, "Are apparitions objective,

produced in space, or are they subjectively seen as the result of a telepathic impact from the agent?" The answer is a qualified one—the subjective nature of the apparition being often unquestionable. The medium **Hélène Smith** wrote to **Theodore Flournoy** in 1926 of an Italian spiritualist from whom she received a letter. She decided to ask him for details of his life. Suddenly, she heard a knock at the door, three sharp and distinct raps. The door opened and she saw a man, holding in each hand a small wickerwork basket, containing grain of different kinds. He made a sign, inviting her attention to the baskets. Two minutes afterwards he disappeared. The door was found shut. After sending off the intended letter, a photograph came, bearing the exact reproduction of the man seen, with the information that the writer was a dealer in corn still living in Genoa.

The objectivity of any apparition might best be decided by the means of the camera. Circumstances, however, are very seldom such that would make possible the acquisition of such evidence. There is, however, a well-authenticated case, furnished by Church of England minister Charles L. Tweedale, the vicar at Weston. He photographed in the breakfast room of the vicarage an old man who was clairvoyantly seen by his wife **Violet Tweedale**. (The photographs obtained by spirit photographers belong to quite a different class, as there is no perceptible apparition during the process.)

Nevertheless, the photograph of the Combermere ghost demands consideration. Lacy C. had rented Combermere Abbey, in Cheshire, Lord Combermere's country house, for the summer. The library in the house was a fine panelled room and the new tenant was anxious to secure a photograph of it. She placed her half-plate camera on its stand in a favorable position—fronting the unoccupied carved oak arm chair on which Lord Combermere always used to sit. On developing the plate by herself, she was amazed to find the figure of a legless old man seated in the carved oak arm chair. The curious coincidence that Lord Combermere was buried a few miles from his country house at the very time the photograph was taken led to the surmise that the ghostly figure resembled the late nobleman. Opinions of the family differed, but on the whole it was considered to be like him, especially in the peculiar attitude that was habitual to him when seated in his chair.

Sir William Barrett, who investigated the case and reported on it in the *Journal* of the Society for Psychical Research (December 1895), was not satisfied. Working on the theory that a manservant may have come in and seated himself in the chair, he took a test photograph and got a picture that was almost a duplicate of the Combermere photograph. With this the matter seemed ended, but, as he told in his book *On the Threshold of the Unseen* (1918), some time later he received a letter from Lord Combermere's daughter-in-law in which she said:

"The face was always too indistinct to be quite convincing to me, though some of his children had no doubt at all of the identity. I may add, none of the menservants in the house in the least resembled the figure and were all young men; whilst the outside men were all attending the funeral, which was taking place at the church four miles off, at the very time the photograph was being done."

This testimony induced Barrett to change his opinion.

The famous British conjurer **J. N. Maskelyne** in his account of his own experience of drowning (reported in *Phantasms of Living*) spoke about whether an objective apparition is simply an effigy or the actual presence of the person whom it represents. He stated:

"One thing, however, did appear to my mental vision as plainly as though it were actually before my eyes. That was the form of my mother, engaged upon her household duties. Upon returning home, I was utterly astonished to find that she had been as conscious of my danger as I had been, and at the moment when I was so near death."

It seems that when his past life flashed by in the moment of drowning the last thoughts of Maskelyne dwelt on his mother

with the effect that he found his mental self gazing at her. Many other apparitions may be simply thought forms, reflections of intense mental anguish experienced in some time past in certain places which are now called haunted or, as **F. W. H. Myers** suggested, they may be visible dreams of the dead.

Edmund Gurney, writing in 1888, believed that there were three conditions that might establish a presumption that an apparition or other immediate manifestation of a dead person is something more than a subjective hallucination. Either (1) more persons than one might be independently affected by the phenomenon; or (2) the phantasm might convey information, afterwards discovered to be true, of something the percipient had never known; or (3) the appearance might be that of a person the percipient himself had never seen, and of whose aspect he was ignorant, and yet his description of it might be sufficiently definite for identification. Gurney also noted that the high number of phantasmal appearances shortly after death is also suggestive, as the calculation of probabilities for telepathic impressions from the living would not result in such a disproportionate number.

Telepathic explanations of apparitions present many difficulties. One has to suppose that a dying man can visualize himself and his condition sufficiently clearly to project a telepathic image as distinctly as perceived. In experimental thought transference it is always the idea on which the agent concentrates that is perceived by the percipients. On the other hand, in some experiments the agent always concentrates on the person to whom he wishes to appear and not on himself. But again in such cases the agent often sees the percipient and brings back an account that can be verified. Such experiences suggest the real presence of the agent and argue against the sufficiency of the telepathic impact theory.

Apparently, this telepathic impulse is first registered on the unconscious part of the mind. If so, the impression may be latent for a time. Strong preoccupation of the conscious mind with the business of life may prevent its emergence. This would explain why the vision of an apparition does not always coincide in time with the actual happening. In *Phantasms of the Living*, such deferred telepathic perceptions are accepted, if they occur within a period of 12 hours. On the other hand, the theory does not bar out the other, that there is an actual presence that does not always find the mind of the percipient sufficiently receptive to take cognition. Reciprocal perceptions are also on record. The telepathic theory has to be twisted and modified to cover the wide range of supernormal perceptions. In case of accidental death, the apparition is sometimes seen at the moment of death, sometimes after it.

Does the mind transform the picture of deadly danger into a picture of death? If this were true, it would suggest that we might come across many cases in which the vision of death was premature as the accident did not prove fatal. We do not see such cases. On the other hand, in cases of suicides the apparition is often found to precede the actual commission of the act. It would seem very credible that brooding over the fatal act and its possible effect on close relations produces a telepathic image.

By all means, the telepathic theory would account for the clothes apparently worn by the ghosts and would eliminate suggestions, like those of d'Assier, of the ghosts of garments. But it meets with difficulties in cases when animals are stricken with terror and register alarm before the man suspects anything unusual.

The greatest stumbling block in the way of the telepathic theory, as an all-inclusive explanation, is presented by those cases in which the apparition is collectively perceived. Gurney attempted to explain these cases by a telepathic transmission that takes place from the percipient's mind to the mind of his neighbors. This theory proved inadequate. There is nothing to prove its possibilities. The hallucinations of the insane or the visions seen in delirium tremens are never communicated to those around them. Why should such a communication take

place in cases of apparitions, coinciding with the death of someone distant? What happens when the percipient appears to have traveled to a distant scene and he is actually perceived there?

As early as 1885 Myers began to feel the insufficiency of the telepathic theory. Gurney himself, by the time he died, was convinced of the genuine character of many an apparition. The trance phenomena of medium **Leonora Piper** led Myers to the belief that the evidence for communications from the departed is quite as strong as for telepathic communication between the living. Still there remained a large number of phantasmal manifestations that even communication from the departed could not explain. So Myers proposed a theory of psychical invasion—the creation of a “Phantasmogenetic centre” in the percipient's surroundings by some dissociated elements of the agent's personality, which in some way are potent enough to affect and modify space. He considered it a subliminal operation, resembling the continuous dream life which he supposed to run concurrently with the waking life, not necessarily a profound incident but rather a special idiosyncrasy on the part of the agent that tends to make his phantasm easily visible.

From the Greek he coined the word “psychorrhagy” which means “to let the soul break loose.” He believed he had discovered a new physiological fact, the psychorrhagic diathesis, essentially a psychical manifestation by some people born with an ability to produce phantasmogenetic effect either on the mind of another person or on a portion of space, in which case several persons may simultaneously discern the phantasm.

This theory enjoyed great support in the early years of psychical research. It was a half-way house between telepathic and Spiritualist explanations of apparitions. The supposition of the double easily explains many an apparition of the living: the “arrival cases” where a man's attention is fixed on his return home, the cases in which there is a strong link of emotion between agent and percipient and the phantom is collectively or repeatedly seen. But there are cases of phantasmal apparitions in which the theory of the double offers no satisfactory explanation. Such was case of Canon Bourne, reported in the *Journal of the Society for Psychical Research* (vol. 6, p. 129), as recounted by Lois Bourne,

“On February 5th, 1887, my father, sister, and I went out hunting. About the middle of the day my sister and I decided to return home with the coachman, while my father went on. Somebody came and spoke to us, and delayed us for a few moments. As we were turning to go home, we distinctly saw my father, waving his hat to us and signing us to follow him. He was on the side of a small hill, and there was a dip between him and us. My sister, the coachman and myself all recognized my father, and also the horse. The horse looked so dirty and shaken that the coachman remarked he thought there had been a nasty accident. As my father waved his hat I clearly saw the Lincoln and Bennett mark inside, though from the distance we were apart it ought to have been utterly impossible for me to have seen it. At the time I mentioned seeing the mark in the hat, though the strangeness of seeing it did not strike me till afterwards.

Fearing an accident, we hurried down the hill. From the nature of the ground we had to lose sight of my father, but it took us very few seconds to reach the place where we had seen him. When we got there, there was no sign of him anywhere, nor could we see anyone in sight at all. We rode about for some time looking for him, but could not see or hear anything of him. We all reached home within a quarter of an hour of each other. My father then told us he had never been in the field, nor near the field, in which we thought we saw him, the whole of that day. He had never waved to us, and had met with no accident. My father was riding the only white horse that was out that day.”

Myers believes that Canon Bourne was subliminally dreaming of himself as having had a fall, and as beckoning to his daughters, an incoherent dream but of quite ordinary type. Being born with the psychorrhagic diathesis, a certain psychical

element so far detached itself from his organism as to affect a certain portion of space near the daughters of whom he was thinking, to effect it not materially nor even optically, but yet in such a manner that to a certain kind of immaterial and non-optical sensitivity a phantasm of himself and his horse became discernible.

Myers suggested that hauntings by departed spirits may be similarly explained and that the modification of space into a phantasmogenic center applies to a phantasmal voice as well.

If this alteration of space is more than a theory it may theoretically happen, so Myers thought, that a bystander may discern the alteration more clearly than the person for whose benefit it was made or that the bystander alone may perceive it. Such seems to be the case of Frances Reddell quoted in *Phantasms of the Living*,

“Helen Alexander (maid to Lady Waldegrave) was lying here very ill with typhoid fever, and was attended by me. I was standing at the table by her bedside, pouring out her medicine, at about 4 o’clock in the morning of the 4th October, 1880. I heard the call bell ring (this had been heard twice before during the night in that same week) and was attracted by the door of the room opening, and by seeing a person entering the room whom I instantly felt to be the mother of the sick woman. She had a brass candlestick in her hand, a red shawl over her shoulder, and a flannel petticoat on which had a hole in the front. I looked at her as much as to say ‘I am glad you have come’ but the woman looked at me sternly, as much as to say ‘Why wasn’t I sent for before?’ I gave the medicine to Helen Alexander and then turned round to speak to the vision, but no one was there. She had gone. She was a short, dark person, and very stout. At about 6 o’clock that morning Helen Alexander died. Two days after her parents and a sister came to Antony, and arrived between 1 and 2 o’clock in the morning; I and another maid let them in, and it gave me a great turn when I saw the living likeness of the vision I had seen two nights before. I told the sister about the vision, and she said that the description of the dress exactly answered to her mother’s, and that they had brass candlesticks at home exactly like the one described. There was not the slightest resemblance between the mother and daughter.”

The account was corroborated. Myers believes the vision was meant for the daughter by the mother who, in her anxiety, paid her a psychical visit and affected part of the space with an image corresponding to the conception of her own aspect latent in her mind. A bystander, a susceptible person, happened to see the image while the girl for whom it was meant died without leaving a sign of having perceived it.

A still more curious but, according to Myers, similarly explainable case is the sailor’s (*Phantasms of the Living* (vol. 2, p. 144) who, watching by a dying comrade, saw figures around his hammock, apparently representing the dying man’s family, in mourning clothes. The family was alarmed by noises, which they took as indication of danger to the dying. According to Myers the wife paid a psychical visit to her husband. The mourning clothes and the figures of the children were symbolical expressions of her thought that her children would be orphans.

Would the alteration of space theory account for changes in physical objects? While Myers is silent on this point, Andrew Lang considers it crucial. For if an apparition can thump, open a door, or pull a curtain, it must be a ghost—real, objective entity, filling space. *Per contra*, “no ghost who does not do this has any strict legal claim to be regarded as other than a telepathic hallucination at best.” The statement is rather severe in view of his quotation from Edward Binn’s *Anatomy of Sleep* (1842) of the case of the gentlemen who, in a dream, pushed so strongly against a door in a distant house that they could hardly hold it against him.

Apparitions may be produced experimentally by the projection of the double or powerful suggestion. The first attempts in the latter class are recorded from Germany in H. M. Wesermann’s *Der Magnetismus und die allgemeine Weltsprache* (1822).

On four occasions he succeeded in inducing four separate acquaintances to dream on matters suggested by himself. On the fifth occasion he produced a collective apparition. The subject and a friend who happened to be in his company saw, in the waking state, the apparition of a woman in accordance with the operator’s suggestion.

Theories Concerning Apparitions

Various complex and contradictory theories have already been cited in relation to specific cases of apparitions. From the late-nineteenth century on, apparitions have usually been ascribed to hallucination. Even those who advanced a Spiritualistic view of apparitions frequently inclined to this view, for it was argued that the discarnate intelligence might, by psychical energy alone, produce in the brain of a living person a definite hallucination, corresponding perhaps to the agent’s appearance in life. Hallucinations might be either coincidental or noncoincidental. The former, also known as telepathic hallucinations, were those which coincided with a death, or with some other crisis in the life of the person represented by the hallucination.

The nineteenth-century psychical researcher **Frank Podmore** insisted that apparitions resulted from a telepathic impression conveyed from the mind of one living person to that of another, an impression which might be doubly intense in time of stress or exalted emotion, or at the moment of dissolution. Apparitions of the dead could be accounted for by a theory of latent impressions, conveyed to the mind of the percipient during the agent’s lifetime, but remaining dormant until some particular train of thought aroused them to activity. This view still finds some support at the present day.

Hallucinations, whether coincidental or otherwise, may and do present themselves to persons who are perfectly sane and normal, but they are also reported by people who are suffering mental disorders, under hypnosis, or in a state of hysteria. Hallucinations are also symptomatic of certain pathological conditions of brain, nerves, and sense-organs. As mentioned earlier, Myers was of the opinion that an apparition represented an actual “psychic invasion,” that it was a projection of some of the agent’s psychic force. Such a doctrine was, as Myers himself admitted, a reverse animism.

Another theory of apparitions, particularly applicable to haunted houses, was related to **psychometry**. **Sir Oliver Lodge**, in his *Man and the Universe* (1908) wrote:

“Occasionally a person appears able to respond to stimuli embedded, as it were among psycho-physical surroundings in a manner at present ill understood and almost incredible:—as if strong emotions could be unconsciously recorded in matter, so that the deposit shall thereafter affect a sufficiently sensitive organism, and cause similar emotions to reproduce themselves in its subconsciousness, in a manner analogous to the customary conscious interpretation of photographic or phonographic records, and indeed of pictures or music and artistic embodiment generally.”

Take, for example, a haunted house, where one room is the scene of a ghostly representation of some long past tragedy. On a psychometric hypothesis the original tragedy has been literally photographed on its material surroundings, even on the “ether” itself, by reason of the intensity of emotion felt by those who enacted it; and thenceforth in certain persons an hallucinatory effect is experienced corresponding to such impression. It is this theory that accounts for the feeling one has on entering certain rooms, that there is an alien presence therein, though it be invisible and inaudible to mortal sense.

The idea of connecting psychometry with apparitions might seem of considerable interest because of its wide possibilities, but in the end it belongs to the realm of romance rather than science; it is hardly to be considered as a serious theory. Not only is it unsupported by convincing evidence, but it again attempts to explain one unknown by another.

Spiritualistic theories of apparitions also vary, though they agree in referring such appearances to discarnate intelligences, generally to the spirits of the dead. The opinion of some Spiritualist authorities is that the surviving spirit is produced in the mind of the percipient by purely psychic means—an hallucination representing the agent's former bodily appearance.

Others believe that the discarnate spirit can materialize by taking ethereal particles from the external world, and building up a temporary physical organism through which it can communicate with the living. Still others believe that the materialized spirit borrows such temporary physical organism from the medium, and experiments were made which suggested that the medium lost weight during the **materialization**. [The various speculations based on apparitions observed at materialization seances has had to be discharged as the widespread involvement of materialization mediums in fraudulently produced phenomena became widely accepted.]

The ancient belief that the soul itself can become visible is not generally accepted, since it is thought that pure spirit cannot be perceptible to the physical senses. But a compromise has been made in the idea of a "psychic body," midway between soul and body, which theosophists and some spiritualists theorize clothes the soul at the dissolution of the physical body. The psychic body is said to be composed of very fine and subtle material particles, perceptible as a rule, only to the eye of the clairvoyant. It is this astral body, and not the soul, that is seen as an apparition.

Experimental evidence for these and various alternative theories has proven far from conclusive. Since its formation in 1882, the **Society for Psychical Research** and its sister organizations, have collected numerous instances of coincidental hallucinations, many of which were recorded in the monumental work *Phantasms of the Living* (1886) by Edmund Gurney, F. W. H. Myers, and Frank Podmore, from which various cases were cited above. Some 5,705 individuals, chosen at random, had been canvassed for phantasmal visions occurring within the previous 12 years. It concluded: "Between death and apparitions a connection exists not due to chance alone. This we hold a proved fact."

As the scientific world did not consider the evidence of 702 accepted cases sufficient for such a momentous conclusion, an international statistical inquiry named the **Census of Hallucinations** was decided upon in 1889. A sum of 32,000 answers were received, 17,000 in English. The report, published in 1894, fills almost the whole of volume 10 of *Proceedings* of the Society for Psychical Research. Chance coincidence was more powerfully ruled out than before, and the previous conclusion was confirmed. The inquiry of the American Society for Psychical Research and the census of Camille Flammarion in 1899 gave further confirmation.

With the emergence of parapsychology, which has now largely superseded psychical research, and the work of **J. B. Rhine** and associates in ESP (**extrasensory perception**) from 1935 on, experimental researches into paranormal phenomena have placed greater emphasis on telepathy and clairvoyance, and moved away from the study of survival phenomena including apparitions.

Surveys of apparitional or hallucinatory experiences have been carried out in recent decades by parapsychologists, but it is difficult to establish objective criteria for personal anecdotes, and the suspicion must remain that many stories of apparitions may have been consciously or unconsciously invented or embroidered by the percipients. Statistical evaluation of such censuses may establish general patterns of claimed phenomena, but the real meaning of any apparitional experience is primarily for the individual concerned, and even if the individual cannot offer objective evidence of such experience, the subjective aspect can be of great personal importance.

Although spontaneous phenomena like hauntings are not readily amenable to scientific validation, modern parapsychologists have shown some ingenuity in new approaches to

such phenomena as apparitions. Besides collecting eyewitness accounts, several researchers have also made a systematic psychological investigation of locations at which apparitions occurred. In one experiment by Michaelen Maher and **Gertrude Schmeidler**, different psychics have been taken to the location by an individual without knowledge of the claimed phenomena and therefore unable to color any impressions received. The accounts of the different psychics were collated and a total picture of the claimed haunting built up.

Theoretical models for apparitional experience remain somewhat speculative since early investigators like Frank Podmore claimed that apparitions resulted from a telepathic impression conveyed from the mind of one living person to that of another. More recently, British psychical researcher **G. N. M. Tyrrell**, in his monumental survey of *Apparitions*, suggested that the sensory apparatus (like the optic nerve) of the percipient is telepathically affected by other minds. However, from the variety of evidence and discussion, as well as the wide range of types of apparitions, it seems reasonable to believe that we are not dealing with a single phenomenon, and it would be unrealistic to claim one universal explanation that covers the diverse facts and claims.

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Apparitions of the Virgin Mary

Within the larger consideration of apparition, a special place has been given to apparitions of one figure, the Virgin Mary, believed to be the mother of Jesus whom Christians worship as the Christ. Apparitions of the Virgin play an important role in doctrinal development and devotional life of the Roman Catholic Church, the largest religious organization in the world, and to a lesser extent are also acknowledged in the Eastern Orthodox and Coptic Churches. The apparitions of Mary are also important in terms of the diligent effort made by Roman Catholic authorities to investigate incidents that are brought to their attention, often by the attraction of large crowds to them, and the amount of energy spent on attempting to verify them. Some of the apparitions stand as among the most well-documented cases in the parapsychological realm.

In the modern cases of apparitions, especially where initial approval is given for church members to focus devotion around a particular apparition, the investigation may continue for many years, to the very death bed of people claiming to have had such apparitions to record their final words. Investigation is also made of associated "supernatural" phenomena such as the healings at **Lourdes**, France. While many in the highest levels of the Roman Catholic Church are eager to report on its claimed miraculous life, they are just as eager not to be trapped into offering their support to incidents that might better be ex-

plained by hoaxing, pathology, or other more mundane explanations.

In the Roman Church, apparitions are not part of what the church considers the deposit of faith and hence, no one is compelled to believe in them or to follow the devotions they suggest. However, the church does view them as helpful in encouraging devotion in general and confirming faith. The church grants permission for the veneration of Mary in a certain way and/or in a certain place. That permission may be relatively weak, as a letter from a bishop in whose diocese the apparition has occurred, or strong, as when the pope visited **Fatima** on the 50th anniversary of the apparition.

Many of the apparitions during the first centuries of Christianity were seen as purely personal revelations, but helped bolster the church's consideration of Mary and inclusion of her as an item on its theological agenda. However, over the centuries, several apparitions introduced a variety of new devotional practices into the church. The rosary, for example, first became popular when the Dominicans, following an apparition of Mary to their founder St. Dominic, began to spread its use in the twelfth century. Attention to Mary reached a high in the Middle Ages, but came under heavy attack from Protestant leaders in the sixteenth century (many considered it idolatry) and from the eighteenth-century Enlightenment that saw most supernaturalism as mere superstition.

From the eighteenth century one can see documented an attempt to revive interest in Marian devotion with the call for a definition of the Immaculate Conception (the belief that the Virgin Mary was born free of original sin) as official dogma (teachings). It also saw the publication of several massive works on Mariology, especially the eminently successful *Glories of Mary* (1876) by Alphonsus Liguori, which became one of the most highly circulated books on Mary in modern times.

Through the nineteenth and twentieth centuries, the role of Mary in theology and her place in the devotional life of the church has increased significantly. In 1854, Pope Leo IX issued the bull defining the doctrine of the Immaculate Conception. Over the next century, there were to be numerous papal encyclicals on Mary that would culminate in 1950 with Pope Pius XII's definition of the Assumption of Mary (that at the end of her life she was taken body and soul into heaven) as dogma. Integral to this expansion of theological and devotional interest in Mary are a set of apparitions that began in 1820. In the last generation literally hundreds of apparitions of Mary have been documented, but of these less than 20 have received the approbation of the church and become part of its ongoing devotional life.

Mary in the Nineteenth Century

A new era in Marian apparitions began in 1820 in Paris, France, with a young visionary, Catherine Labouré. A peasant girl with visionary tendencies, Catherine entered the convent of the Daughters of Charity of St. Vincent de Paul in April of 1820. Soon after settling in, she began to experience visions. Then, on the evening of July 18th, at around 11:30 P.M., she was awakened by a child who told her to go to the chapel. There she saw the Virgin. That evening she received only some personal instructions. But in November she had a vision of the Virgin surrounded by an oval frame and was told to have a medal struck in the likeness of what she saw. This medallion, known as the Miraculous Medal, first appeared two years later but the wearing of it has now become a popular form of devotion worldwide.

Fourteen years later, in southern France, on the side of a mountain called **La Salette**, Mary appeared to two children, Maximim Gigaud (age 11) and Melanie Matthieu (age 15). The pair were tending some cattle when they saw Her. She relayed to them a message of warning concerning the neglect of attendance at Mass and the use of Christ's name in a profane manner. The continued impiety was destined to lead to crop failures and then famine, which in fact plagued the region for the

next decade. Mary appeared next to a spring that had dried up. Several days later, when the villagers finally heard about the claimed apparition, they went out to the site and found that the spring was once again flowing.

Possibly the most famous of the modern apparitions occurred to young Bernadette Souberous, also in France, this time at the village of Lourdes not far from the Spanish border. Bernadette was the subject of a series of apparitions beginning February 11, 1858, just four years after the definition of the dogma of the Immaculate Conception. She had been sent out to gather firewood when she wandered close to a grotto of Massabielle. There she saw the Lady whom she originally described as something in the shape of a girl. During the ninth apparition on February 25, she was told to drink and wash with water from a spot that Mary pointed out to her. People dug around the spot that soon turned into a heretofore unknown spring. She would see the Virgin several times more in March and April. When asked her name, the Lady finally answered, "I am the Immaculate Conception."

The Virgin told Bernadette that she wanted a chapel built at the grotto. After a few ups and downs, the report of the bishop affirming a belief that the Virgin had appeared at Lourdes was issued in 1862. The place would become known for its healings and in 1884 a medical bureau was established to keep records of the miraculous cures. Bernadette was canonized in 1933.

A fourth officially approved apparition also occurred in France at Pontmain. It was during the closing days of the Franco-Prussian War in 1871 that Eugené and Joseph Barbadette (twelve and ten years old respectively) saw the Virgin. Their father, standing close by, saw nothing. As others gathered, the adults saw nothing, but two additional children, both female, immediately saw the apparition. The apparition closed with what resembled a set of tableaux-like scenes of Mary in the same position as depicted on the Miraculous Medal, and then a red cross appeared and a white cross. As the priest who had arrived led the group in their evening prayers, the vision faded.

Twentieth Century Apparitions

The four French apparitions set the stage for what possibly were the most spectacular of the modern apparitions whose fame closely rivals that of Lourdes. The apparitions at Fatima, in central Portugal, began on May 13, 1917, and continued monthly into October. Here Mary offered the three children to whom she appeared a vision of hell as the consequences of impiety and unbelief, and called for reparations and prayers for the conversion of Russia. What set the apparitions apart, however, was the fulfilled promise of a miracle to complete the apparitions on October 13. Tens of thousands of people gathered at the site of the apparitions though the day was rainy. As the children were conversing with the Lady, whom none of others could see, Lucy, one of the children, suddenly cried out, "Look at the sun!" The clouds parted, and a bright silver disk appeared and began to rotate. It plunged downward toward the crowd and its heat dried out clothes soaked in the earlier rain. A mysterious white substance fell from the sky and after about 30 minutes of the "sun" dancing in the sky, the phenomenon ended. Not only did everyone see, including some prominent Freethinkers who had come to ridicule the children, but people from as far away as 30 miles witnessed it.

Besides the aerial phenomenon of the last day, Mary had also presented the children with a secret message, as had occurred at La Salette. While two parts of the secrets of Fatima would be revealed, the third part has remained unknown to the public at large, even though the initial indication was that it would be made public in 1960. It is known that the popes since John XXIII have read the secret message and there has been intense speculation as to the content of the secret among the millions who have adopted the devotion to the Immaculate Heart of Mary that was called for in 1917.

Since Fatima, two approved apparitions occurred at **Beauraing** (1932) and **Banneux** (1933), Belgium. Also, back in 1879, in the midst of the potato famine, there had been a reported apparition at Knock, Ireland. Though investigated immediately afterward and in 1936, approval from the church has been slow in coming. While pilgrimages to Knock were not forbidden, the succession of local bishops refused to rule on the matter of the apparition's credibility. Beginning in 1954, popes have honored the devotion of the people and recognized Knock as a major center of Marian devotion. Finally in 1979, on the hundredth anniversary of the apparition, Pope John Paul II himself visited Knock.

And not to be forgotten in the midst of the growth of Marian devotion in Europe, is the fifteenth-century apparition of Mary in Guadalupe, Mexico. This apparition centered upon an amazing image of the Virgin left behind on the cape of Juan Diego, the young man who saw the Virgin. The image became the focus of veneration of the Virgin throughout Latin America, and has during the last half of the twentieth century been integrated into the Marian devotion that swept through Europe and North America.

Other Apparitions

The number of apparitions of the Virgin have grown throughout the twentieth century. Most have had only local effect. Although a few have been the subject of books, the great majority have gone unreported except to the most dedicated of gatherers of Marian data. A few, however, became the objects of mass gatherings and pilgrimages that forced local bishops to act. In 1954, for example, Mary Ann van Hoof began to claim visions of the Virgin at a spot near **Necedah**, Wisconsin. She also began to circulate lengthy messages dictated from Mary, not unlike messages received through what is known as channeling. Through the late 1950s large crowds gathered at the site and a shrine was created. For a number of years the leaders of the shrine negotiated with the bishop of LaCrosse to approve the apparitions, but following several unfavorable rulings, he gave a final statement discounting the apparitions and calling Roman Catholics to abandon support of the shrine. The core of shrine supporters, however, reorganized and have continued as an independent group. A similar course has been followed by those around Mary Ann Lueken, who has claimed continuous visits by the Virgin in **Bayside**, Long Island, New York.

In Europe, the most prominent of the questionable apparitions began in the 1960s in Garabandal, Spain, in which solar phenomena not unlike that in Fatima was reported. However, the apparitions could not pass the scrutiny of church investigators and have now been abandoned. The more important apparitions began in 1981 at Medjugorje, then in Herzegovina. Since the first day, they have continued daily for almost 20 years and even at the height of fighting in the 1990s from the breakup of the country, pilgrims continued to flock to the area. The apparitions have been the source of a barrage of books supportive of the young people who have been the subject of Mary's attention. However, they have also acquired some strong critics within the church, both scholars and members of the hierarchy, who have condemned the phenomena. No definitive ruling has yet occurred.

In the midst of the ongoing debates concerning some of the recent apparitions, the most spectacular of Mary's appearances occurred in Cairo, Egypt, where not only thousands saw her, but pictures were taken. Investigations have been filed to offer reasonable alternative mundane explanations. However, Mary appeared on the roof of a Coptic (not a Roman Catholic) cathedral. While Roman Catholic scholars have investigated and written about the sightings, the fact that Mary chose to appear in a Muslim country in a non-Roman Catholic setting has kept this apparition from being integrated into the body of material considered relevant by Western Mariologists.

The Meaning of the Apparitions

For conservative Roman Catholics, the apparitions are a major building block of faith in God's activity in the world. They, in effect, prove the existence of the supernatural and allow participation in it while living in an otherwise secular world. Many liberal Roman Catholics see in the apparitions a form of devotion that is quite foreign to the secularized outlook they have adopted. Critics approach the apparitions in much the same way as other psychic phenomena, as a threat to the worldview that they have adopted that has no space for such occurrences. The most vehement of critics, over the last 200 years, have seen the apparitions as supportive of a return to pre-scientific superstition. Also critical are conservative Evangelical Christians who view Roman Catholicism as a distorted form of Christianity, and attack the apparitions as a counterfeit supernaturalism. In the middle are people who believe that such phenomena occur, but do not tie the phenomena to Roman Catholic theology.

In fact, the Marian apparitions do supply a vast amount of data for contemporary parapsychology, and the ongoing apparitions provide an interesting set of data for those concerned about the phenomenon of channeling. The material channeled by van Hoof, Lueken, and their peers is structurally like that from New Age channelers, but its content could not be more different.

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Applewhite, Jr., Marshall Herff (1931–1997)

In March 1997, Marshall Applewhite gained some degree of infamy when 39 members of the small communal group he led committed suicide together. The group, known by various names including Human Individual Metamorphosis and **Heaven's Gate**, had first emerged in the 1970s when he and the group's cofounder, **Bonnie Lu Truesdale Nettles**, traveled throughout the United States recruiting people to join them on a flying saucer.

Applewhite was born on March 17, 1932, in Spur, Texas, and grew up the son of a Presbyterian minister. After finishing college he entered the Union Theological Seminary of Virginia to study for the Presbyterian ministry, but did not finish his degree. His talent appeared to be music and he obtained a position as the music director of a church in North Carolina. He served in the Army for two years (1954–56) and after holding several different jobs landed a position as head of the music department at the University of St. Thomas in Houston, Texas. He taught there through the 1960s, but lost his position in 1971.

Soon after his departure from St. Thomas, Applewhite met Nettles, a nurse who was knowledgeable of occult matters, especially **astrology** and **channeling**. As their relationship grew, they became convinced that they were the "Two Witnesses" spoken of in the Bible (Rev. 11:1–14). Shortly thereafter they began to tour the country searching for some people who would join them in a movement to transcend their earthly containers (bodies) and ascend to a higher level of existence. Several hundred people responded. During this period Applewhite and Nettles referred to themselves as Bo and Peep.

The group that gathered around the pair fully expected to be taken off the Earth in a flying saucer shortly after they joined

the group. When that did not occur, Applewhite, Nettles, and their followers settled first in Denver and then in Fort Worth, Texas, where they lived quietly for the next two decades. Nettles died in 1985, and Applewhite emerged as the leader of the group. He had previously taught that death would cut people off from moving to the higher level and only the living would be taken aboard the saucer. However, he suggested that Bonnie was in fact the one referred to in the Bible as the Father who had gone on before the rest to prepare a place for them.

About this same time, Applewhite underwent surgery to have his sexual organs removed and suggested that the men in the group follow his example. Several did, though **castration** is not routine surgery, they found it difficult to locate a doctor who would agree to do it. Over the following decade Applewhite kept the group focused upon the approaching Endtime and the need to renounce all earthly attachments.

During the early 1990s, Applewhite came back into the public eye as he led new efforts to recruit members to the dwindling group in what he saw as a final push. These efforts included some programs on public access television and the production and distribution of several video tapes and a book. In the mid-1990s he began to inject the idea that the movement to the higher level might include what was generally thought of as suicide. A short time later he led the group to California, where a large house was rented in an exclusive section of Ranch Santa Fe, a suburb of San Diego. They were there in early 1997 when Applewhite heard of the newly discovered Hale Bopp Comet and of rumors that a spaceship was following it on its approach to Earth. Believing this to be the sign they were waiting for, he prepared the group for their leaving the planet. Finally, as the comet came closest to Earth in March 1997, over a several-day period (March 23–25), Applewhite and the remaining group members committed suicide using vodka and phenobarbital. Because the bodies were not discovered for several days, the exact time of death remains unknown. In the wake of the deaths, Applewhite has joined the list of religious leaders known for the destructive twist they gave to their original vision and the multiple deaths that resulted.

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Applied Psi

Applied Psi, a term coined in the early 1980s by parapsychologist Jeff Mishlove, refers to the technological aspect of psychic phenomena as opposed to the purely scientific study of it. Assuming that psychic phenomena (**telepathy**, **clairvoyance**, **psychometry**, etc.) exists, one should be able not only to describe it and predict its behavior, but to learn to control it to some extent and use it in practical situations. The idea was announced in a new periodical, *Applied Psi*, the first issue of which appeared in 1982. Mishlove called for parapsychology to refocus its attention, then almost exclusively oriented (in the face of skeptical critics) to the accumulation of proof that psychic phenomena existed, to study ways to develop psi application to business and daily life. Shortly thereafter, **E. Douglas Dean** issued a book-length study of his observations of business executives who used their psychic talents in making crucial (and successful) business decisions. If psi could be made operative, one could imagine application in almost every field of endeavor.

Applied psi was an integral part of pre-scientific cultures. Practitioners, who went under a variety of names from witch to shaman, were called upon to predict the future, control the weather, heal the sick, and locate lost objects. While attempts

at such uses of psi are still common in Spiritualist and New Age circles, their general application in society has been replaced by more successful scientific methods. Unbeknownst to most people at the time, during the Cold War the United States government had, as had the Soviet government earlier, initiated experiments in the use of remote viewing. Other experiments were carried out in a more or less controlled manner on the use of precognition to make money gambling or in the stock market. While the government experiments yielded some impressive results, ultimately, they were not reliable enough to use for spy operations. In like measure, the gambling and stock market results, which included some impressive successes, such as the ability to predict rising stocks demonstrated by psychic **Bevy Jaegers**, eventually leveled out.

Possibly the most extensive possibility of the observation of psychic powers in a practical situation came in the field of crime detection. Through the 1980s and 1990s, a number of police departments have either invited or allowed the participation of a psychic in the attempt to gather clues in an otherwise dead-end case. The widely publicized work of Dutch clairvoyant **Gerard Croiset** had placed this option before police departments around the world. While a few departments, in the wake of some apparent successes, such as the efforts of psychic Dorothy Allison, continue to use psychics, the practice remains controversial. Psychics are also employed by lawyers for use in the selection of jurists in important court cases.

Thus, while the major observation of Dean—that successful executives often demonstrate an intuition that appears to be psychic rather than simply good judgment—may stand, the application of psi to practical situations have yet to yield the results hoped for by the exponents of applied psi in the early 1980s.

Applied psi has also been called **psionics**, but has to be distinguished from the use of that term in **radionics** as initiated by John W. Campbell.

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Apports

The name given to various objects, such as flowers, jewelry, and even live animals, reportedly materialized in the presence of a medium. During the first hundred years of **Spiritualism**, the production of apports was one of the most prominent and effective features of Spiritualistic seances. Sometimes apports flew through the air and struck the faces of sitters; sometimes they appeared on the table, or in the laps of those present. A favorite form was the scattering of perfume on the company. In the last half century, however, as standards for observing seances improved, and the number of fake mediums exposed increased, the appearances of apports steadily decreased and today can only be found in the small circles of fake mediums that still exist on the fringes of the Spiritualist community.

Systematic experiments conducted in a purely scientific spirit exposed **fraud** in numerous instances where ordinary precautions would not have sufficed for its detection. Frequently it was found that the medium had skillfully concealed the apports in the room or about his or her person. Spiritualists have often argued that even though apports were often produced by obviously unscrupulous means, it does not follow that all **materializations** were performed with fraudulent intent. There are cases where, so far as can be judged, the character of the medium was beyond reproach, as in the case of **Hélène Smith**. The

idea has been advanced that any preparations made beforehand, such as the secreting of flowers, must result from a process of activity of the subliminal consciousness. Spiritualists generally believe that apports are actually conveyed to the séance by spirits, or that they are drawn there by magnetic power. Branches of trees, armfuls of fruit and flowers, money, jewels, and live lobsters are among the more extraordinary apports.

Today, however, it is difficult to find anyone making a serious case for the existence of genuine apports. After a century and a half of observation, there is no single case of apports to which one can point as even a highly probable incident of the materialization of an object as a result of a medium's activity.

Were apports genuine, they would constitute one of the most baffling phenomena of Spiritualism. The objects produced in seances differed in size, were both inanimate and living, and appeared none the worse for their strange journey. The phenomenon was first observed by Dr. **G. P. Billot**. In *Recherches psychologique ou correspondance sur le magnetisme vital entre un Solitaire et M. Deleuze* (Paris, 1839) he describes a session on March 5, 1819, with three somnambules and a blind woman. He writes: "Towards the middle of the séance, one of the seeresses exclaimed: 'There is the Dove, it is white as snow, it is flying about the room with something in its beak, it is a piece of paper. Let us pray.' A few moments later she added: 'See, it has let the paper drop at the feet of Madame J.'" Billot saw a paper packet at the spot indicated. He found in it three small pieces of bone glued onto small strips of paper, with the words: "St. Maxime, St. Sabine and Many Martyrs" written beneath the fragments.

With the same blind woman on October 27, 1820, he witnessed flower apports. **J. P. F. Deleuze**, to whom Billot communicated his experience in 1830, answered that he had just received a visit from a distinguished physician who had had similar experiences. His somnambule, however, never professed to have interviews with spirits. Deleuze suggested that the power of **animal magnetism** might better explain the phenomena than the intervention of spirits.

In the history of the curious occurrences in the household of Dr. Larkin of Wrentham, Massachusetts, around his servant girl, Mary Jane, about 1844, it is recorded:

"On one occasion, the whole family being assembled round the couch of the magnetized sleeper and every door being shut, a heavy flat-iron, last seen in the kitchen—quite a distance away—was suddenly placed in their midst, and, at the request of Mrs. Larkin, as suddenly disappeared, and was next found in the kitchen, every door of communication having remained closed."

The apport of a white dove into "The Olive Branch of Peace" circle of Boston was attested, in the early years of American Spiritualism, in an account published in the *New Era* by 11 respectable citizens of Boston. The room was hermetically sealed for 24 hours prior to the promised presentation. In quoting this and similar accounts in her *Modern American Spiritualism* (1870), **Emma Hardinge Britten** remarks on the singular docility of apported birds and says: "Numerous other instances can be cited in which spirits have manifested their power of influencing birds with a degree of readiness and intelligence as unaccountable as it is interesting."

Theories of Explanation

Ever since Britten's report of Larkin's experience, the dove has remained a favorite apport object of the invisible operators. The average apport manifestation, however, is less impressive, though, from the viewpoint of experimental research, the appearance of the smallest object in a closed space to which there is no normal access is of immense import. Unfortunately, observations under strict test conditions are all but nonexistent, and psychical research has classified the phenomenon as among the least attested. Besides the lack of observable data, the chief reason is that the phenomenon itself is exceptional and is considered so contrary to scientific observation to date

that even those few great minds who admitted the phenomena of materialization as genuine shied away from apports. It also has to be admitted that the production of tame doves (and other items) from thin air is a common trick of the stage magician.

There are two theories that attempted to bring the phenomena of apports within understanding, on the assumption that genuine cases did occur. One is the fourth dimension, and the other, generally favored by Spiritualists, the disintegration and reintegration of the apported objects. The former was first advocated by German psychical researcher **Johann Zöllner** to explain the phenomenon of interpenetration of matter, which he claimed to observe with **Henry Slade**. It was accepted by **Cesare Lombroso** and **Camille Flammarion** and later endorsed by **W. Whateley Carington** in Britain and **Malcolm Bird** in the United States.

Zöllner's theory implies that there is a higher form of space of which we are not normally cognizant. The objects to be apported are lifted into this dimension, brought to the desired spot and then precipitated into our three-dimensional space, much as we can lift out something which is enclosed in a circle and place it outside. For two-dimensional beings, who experience only length and breadth, and live in a plane, this act of ours would constitute an apport phenomenon.

The other theory has been put forward in *séance* room communications. According to it, the spirits, by an act of willpower, disintegrate the matter to be transported into its molecular elements without altering its form. In this state the object may pass through the interstices of intervening matter and become reintegrated by a second act of willpower. **René Sudre** believes the medium's mind works upon a molecular scale, so that it can dematerialize and rematerialize objects at ordinary temperatures.

This theory essentially means there is another aggregation of matter. It is proposed that beyond the solid, liquid, and gaseous state is a fourth, fluidic state in which matter becomes invisible and impalpable and possesses, conjointly with an expansion of volume, great molecular malleability. From various observations one would have to suppose the state is one of inertia and that it requires strong thermo-dynamic efforts on the part of the operators to effect the return to the former solid state.

If the disintegration theory is correct, in consonance with the law of the transmutation of energy, a thermic reaction should be expected. Spiritualists have suggested that just such a reaction exists. Stone and metallic apports, especially bigger objects, are often burning or scorching hot on arrival. This sudden increase of heat was noticed by Zöllner in the claimed passage of matter through matter. Other objects were nevertheless found cold. In answer the invisible operators replies that they sometimes prefer to disintegrate a portion of the wood of the door or part of the ceiling to facilitate the entrance of the object in its original state. One would have had to suppose that this is the procedure employed when living things are brought in.

Some spirit operators make no claim for the unobstructed passage of matter through matter. They say a crack in the wall or roof is required for a dematerialized object to pass through to the place where a *séance* was being held. **Julien Ochorowicz** received this explanation from **Stanislawa Tomczyk**. It is very significant that the apport of a key was described by her as something long and whitish. It did not become a key with its peculiar color and shape until it dropped. She also stated in trance that metals became hot because of the friction of the particles in contracting. Paper, leather, and wood are not sensibly heated because they are not so hard and dense. In darkness an apport can be accomplished without dematerialization if the passage is free. In this case the spirit hand holding it would have to be solidified. In light the object had to be dematerialized.

There is one instance on record which suggests the disintegration and reintegration theory. To quote **Ernesto Bozzano** in *Luce e Ombra* (August–October, 1927):

“In March, 1904, in a sitting in the house of Cavaliere Peretti, in which the medium was an intimate friend of ours, gifted with remarkable physical mediumship, and with whom apports could be obtained at command, I begged the communicating spirit to bring me a small block of pyrites which was lying on my writing table about two kilometres (over a mile) away. The spirit replied (by the mouth of the entranced medium) that the power was almost exhausted, but that all the same he would make the attempt. Soon after the medium sustained the usual spasmodic twitchings which signified the arrival of an apport, but without hearing the fall of any object on the table, or on the floor. We asked for an explanation from the spirit-operator, who informed us that although he had managed to disintegrate a portion of the object desired, and had brought it into the room, there was not enough power for him to be able to reintegrate it. He added ‘Light the light.’ We did so, and found, to our great surprise, that the table, the clothes, and hair of the sitters, as well as the furniture and carpet of the room, were covered by the thinnest layer of brilliant impalpable pyrites. When I returned home after the sitting I found the little block of pyrites lying on my writing table from which a large fragment, about one third of the whole piece, was missing, this having been scooped out of the block.”

Again, as an instance speaking for the fourth dimensional explanation, it is mentioned by Malcolm Bird that “Walter,” the control of Margery (**Mina Crandon**), cracked a joke at his expense during the Boston investigation on behalf of the *Scientific American* and promised to get a mate for “Birdie.” On November 26, 1923, a live carrier pigeon, showing no resemblance to the pigeons found freely about Boston, appeared in the closed dining room of the house. “Walter,” when previously asked where he would deposit the living apport, answered, “I can't say, I have to take a run and leap, and I can't tell where I shall land.”

Apports in the Course of Arrival

One might expect that sometimes the circumstances of the arrival of the apport would be noticed. This has indeed happened. A pair of modest earrings, a present from the spirit guide to the **Marquise Carlo Centurione Scotto**, was seen to arrive in the Millesimo seances as described: “We all saw the trumpet (having a phosphorescent band) rise towards the ceiling and turn upside down so as to place the large end uppermost, then we heard something fall heavily into the trumpet, as though the object had dropped from the ceiling.”

The arrival of a jar of ointment in full visibility is recorded in **Rev. Charles L. Tweedale's** *Man's Survival After Death* (1909). He writes:

“Sunday, 13th November, 1910. Mother had sustained a cut on the head, and she, my wife, and I were all in the dining room at 9:20 P.M. We were all close together, mother seated in a chair, self and wife standing. No one else was in the room. My wife was in the act of parting mother's hair with her fingers to examine the cut and I was looking on. At that instant I happened to raise my eyes and I saw something issue from a point close to the ceiling in the corner of the room over the window, and distant from my wife (who had her back to it) three and a quarter yards, and four and a quarter yards from myself, facing it. It shot across the room close to the ceiling and struck the wall over the piano, upon which it then fell, making the strings vibrate, and so on to the floor on which it rolled. I ran and picked it up, and found, to my astonishment, that it was a jar of ointment which mother used specially for cuts and bruises, and which she kept locked up in her wardrobe. The intention was evident, the ointment was for the wound. I saw it come apparently through the wall, near the ceiling, and this with no one within three and a quarter yards of the place. The room is over nine feet high and was brilliantly lighted by a 100 candle-power lamp, and the door and window were shut, the latter fastened, and incapable of being opened from the outside.”

Tweedale recorded several other similar observations.

“We were talking about the mysterious disappearance of the keys. Suddenly I saw something bright coming swiftly through the air from the direction of the corner opposite the door and high up towards the ceiling, and so from that part of the room where there is neither door, nor window, nor any opening in the wall. The bright thing rushed through the air and struck my wife on the coil of hair at the back of her head. It came with such a force that it bounced from her head to a distance of nearly three and a half yards from where she stood. My wife uttered a loud cry of alarm, due to the shock and surprise, but owing to the thick mass of hair intervening, she was not hurt in the least. I instantly ran and picked the object up, when, to our amazement, we found it was the bunch of keys missed from my mother’s pocket since noon, and of which we had been talking when they were thus projected into the room.

“On another occasion (17th January 1911) a shower of articles came apparently through the ceiling and fell upon the tea-table, in the presence of six witnesses, and in good light. On 11th November 1913, a stick three feet ten inches long came slowly through the solid plaster ceiling in the presence of my daughter Marjorie and the servant in full lamplight, and fell on the table, leaving no trace of its passage; and again, on 29th January 1911, a solid article came apparently through the ceiling in our bedroom, in presence of myself and wife, in broad daylight and slowly descended on to the pillow. All these objects proved to be objective and real when we came to pick them up.”

Writing of an earlier occurrence, Tweedale noted,

“At 2 p.m. the door once more opened, and from the top of the door there shot a long stream of white cloudy stuff. This was projected towards mother, who was lying in bed, the distance from the door to her pillow being four and a quarter yards. This extraordinary phenomenon looked like a tube of cloudy material and floated in the air. As it drew near to mother’s pillow it slowed down, and when close to her she shrank away from it. At this moment something dropped from the end of the tube, which was close to her, on to the pillow and the tube of cloudy material then floated back to the top of the door and vanished. Thinking that the article which had dropped from it was a ball of wool, mother picked it up, and found to her amazement that it was an egg. She instantly sprang to the door, but found no one upstairs.”

Henry Sausse in his book *Des Preuves? En Voila* observed many instances of his medium forming her hand into a cup, in trance and in full light, in the cavity of which a small cloud was seen to form, transforming itself instantly into a small spray of roses, with flowers, buds and leaves complete.

The gradual progress of an apported object was recorded by **Stainton Moses** in his account of August 28, 1872.

“In the dining room there was a little bell. We heard it commence to ring, and could trace it by its sound as it approached the door which separated us from it. What was our astonishment when we found that, in spite of the closed door, the sound drew nearer to us. It was evidently within the room in which we sat, for the bell was carried round the room, ringing loudly the whole time. After completing the circuit of the room, it was brought down, passed under the table, coming up close to my elbow. It was finally placed upon the table.”

One must suppose that in this case a hole must have been made through the door to open a free passage to the bell. Naturally, the disintegration could not have occurred in a manner similar to atomic disintegration; otherwise we would have to ask as did **W. W. Smith** a whole series of questions: what becomes of the enormous quantity of energy that must be liberated; how is it prevented from being dissipated; and how is it collected again and recondensed into matter. Spiritualists suggested one way out, to suppose that in some mysterious manner the liberated energy was stored in a reservoir, so to speak, which is not situated in ordinary space at all. Such a conclusion leads back to Zöllner’s fourth dimensional theory.

Mediums offered no other explanation of apports, but did complain of the difficulties they had to overcome. “I wanted to bring you a photograph in its frame with the glass but I cannot manage it. I will bring it to you without the glass,” opined “**Cristo d’Angelo**” in the séance of July 8, 1928, at Millesimo. On another occasion a large ivy plant, about one meter fifty centimeters in height, was apported in three parts. First came the earth, then the plant with clods sticking to it, and finally the pot. The operators seemingly could not have managed the three things at once. That preparation in advance is often necessary seems to be suggested by similar experiences in **Elizabeth d’Esperance’s** mediumship.

The Wonders of Flower, Fruit and Living Apports

The flower apports of “Yolande,” d’Esperance’s control, were generally very impressive. On her instructions white sand and plenty of water were always held in readiness in the cabinet. On August 4, 1880, in the presence of William Oxley of Manchester, she directed a Mr. Reimers to pour sand into a water carafe, which he did until it was about half full. Then he was instructed to pour in water. “Yolande” took it, placed it on the floor, covering it lightly with the drapery she took from her shoulders. The circle was directed to sing. While singing they observed the drapery to be rising from the rim of the carafe. “Yolande” several times came out of the cabinet to examine the thing growing under the drapery. Finally she raised the drapery altogether and disclosed a perfect plant, its roots firmly grown and packed in the sand. She presented it to Oxley. Through raps, instructions were given not to discuss the matter but sing something and be quiet. They obeyed. More raps came and told them to examine the plant again. To their great surprise they observed a large circular head of bloom, forming a flower fully five inches in diameter, that had opened while the plant stood on the floor at Oxley’s feet. The plant was 22 inches in height, with a thick woody stem that filled the neck of the water carafe. It had 29 leaves, each smooth and glossy. It was impossible to remove the plant from the water bottle, the neck being too small to allow the roots to pass; indeed the comparatively slender stem entirely filled the orifice. The plant was a native of India, an “*Ixora Crocata*.” It had some years of growth. “We could see where other leaves had grown and fallen off, and wound-marks which seemed to have healed and grown over long ago. But there was every evidence to show that the plant had grown in the sand in the bottle as the roots were naturally wound around the inner surface of the glass, all the fibres perfect and unbroken as though they had germinated on the spot and had apparently never been disturbed.” The plant was photographed. It lived for three months under the care of Mr. Oxley’s gardener and then shrivelled up.

It was a favorite feat of “Yolande” to put a glass of water into the hand of one of her particular friends and tell him to watch it. She would then hold her slender tapered fingers over the glass and while her eyes were closely scrutinizing the water within it a flower would form itself upon it and fill the glass.

Patterns of ferns were often handed to her. She always matched them with others to please the sitters. Roses were frequently produced in the water pitcher she carried on her shoulder. If a special color was required it was obtained. D’Esperance once asked for a black rose. “Yolande” dipped her fingers into the pitcher and instantly brought out a dark object, dripping with moisture. It was a rose of distinctly blue-black color the like of which neither d’Esperance nor any of those assembled had seen.

On June 28, 1890, an overpowering scent was followed by the appearance in a water carafe, which was previously prepared with sand and water, of a golden lily, a foot and a half taller than d’Esperance. From root to point it measured seven feet. It bore eleven large blossoms, and the flowers were perfect, five fully blown. After it was photographed by one Professor Boutleroff, “Yolande” tried to take it back. Her efforts of dematerialization were unsuccessful. “Yolande” was in despair

as—according to a message from “Walter,” another control—she had gotten the plant on condition of returning it. “Walter” gave instructions to keep the plant in darkness until she could come again and take it. On July 5 the plant vanished as mysteriously as it came. At 9:23 P.M. it stood in the midst of the company, and at 9:30 P.M. it was gone. Not a vestige remained except the photographs and a couple of flowers, which had fallen off. The scent seemed for a moment to fill the room almost overpoweringly, and then it was gone.

Addressing inquiries to “Walter” at the time of the lily’s appearance, the sitters were told that the plant was in the room before the sitters came in and “was ready for being put together” at least an hour before they saw it. **Alexander N. Aksakof** also witnessed this apport. On the night of its disappearance a piece of grey cloth was found on its stem. The stem passed through a hole in the center of the cloth. The cloth could not be removed. When, however, “Yolande” instructed Aksakof to remove it, it came off, without a rent, and still showing the round hole through which the stem had passed. She said that she got the piece of cloth from the same country as the flower. On examination the piece of cloth was found to be a scrap of mummy cloth, still aromatic with the perfumes used for embalming. It contained 2,584 meshes to the square inch.

It speaks for the previous preparation of apports that the British medium **Kathleen Barkel** saw in the room of the **British College of Psychic Science** in which **Heinrich Melzer** was to hold an apport séance in 1926, the shadow of a bunch of violets near the electric light bulb. At the séance that evening a quantity of violets did, indeed, appear. However, as Melzer was once detected in fraud, a more practiced explanation would be that the flowers had indeed been prepared and hidden near the light bulb, throwing a shadow.

Another early medium, famous for her flower and fruit apports, was **Agnes Guppy-Volckman**. In her seances the operators honored the requests of the sitters. **Alfred Russel Wallace** wrote that a friend of his asked for a sunflower, and one six feet high fell upon the table, having a large mass of earth around its roots. **Georgina Houghton** testified before the committee of the **London Dialectical Society** in 1869 of a sitting with Guppy-Volckman with 18 ladies and a gentleman present. Everybody could wish for a fruit. The list of the various things brought was a banana, two oranges, a bunch of white grapes, a bunch of black grapes, a cluster of filberts, three walnuts, about a dozen damsons, a slice of candied pineapple, three figs, two apples, an onion, a peach, some almonds, four very large grapes, three dates, a potato, two large pears, a pomegranate, two crystallized greengages, a pile of dried currants, a lemon, and a large bunch of raisins. They were brought in the order they had been wished for.

Signor G. Damiani made the curious observation of Guppy-Volckman’s apports before the Dialectical Committee that the ends of the stems of the flowers presented a blackened and burnt appearance. When the reason was asked, the invisible intelligences answered that electricity was the potent “nipper” employed.

In her séance before the Florence Spiritual Society, “a sudden noise was heard as if the chandelier had fallen down; a light was struck, and a thick block of ice, of about a square foot in size, was found upon the table.” Henry Wadsworth Longfellow had a sitting with her at Naples. He held both her hands, and while he did so several orange boughs were brought. Longfellow considered this manifestation to be one of the most conclusive he had ever witnessed.

Houghton, in her *Evenings at Home in Spiritual Séance* (1881), described a farewell séance held by Samuel Guppy and his mediumistic wife before their departure from England.

“By and by Mrs. Guppy exclaimed that there were creeping creatures about, and begged to be allowed to light the candle. Upon her request being granted there was a quantity of butterflies travelling about among us and the flowers, some of which

were caught and put away in a box; altogether we reckoned that there were about forty of them.”

Guppy-Volckman also obtained apports in a lighted room. A tray was placed on her knee, it being touched by the sitter’s knee. A large shawl pinned to their necks covered the tray. The objects were then deposited on the tray. It is open to speculation whether the darkness under the tray was necessary for the rematerialization of the object or whether it only served the purpose of excluding the human gaze. Apports were peculiar in this respect. They did not appear before the eye but waited until attention was for a moment diverted, additional reason to suppose their production the result of trickery.

This curious fact was often noticed in the seances of **Charles Bailey**, the well-known Australian apport medium. From a description in *Light* (November 26, 1910), it was noted that “the apports included an Indian blanket containing a human scalp and tomahawk, a block of lead said to be found in Roman strata at Rome and bearing the name of Augustus, a quantity of gravel alleged to have come from Central America and quite unlike anything seen in Australia, two perfect clay tablets covered with cuneiform inscriptions and several thousands of years old, said to have been brought direct from the mounds at Babylon, and finally, a bird’s nest containing several eggs and the mother bird undoubtedly alive.” He was famous for living apports, jungle sparrows, crabs, turtles. Once an 18-inch-long shark, at another time a 30-inch snake appeared mysteriously in the séance room. The apport of jungle sparrows passed the test of a committee of investigation in Milan. Six years later, however, Bailey got into trouble in Grenoble. The investigators claimed that he smuggled in the birds in his intestinal opening, and they found a local dealer who identified Bailey as the man to whom he sold them. Discredit was also attached to his archaeological objects when the British Museum found the clay tablets were fake.

Where do apports come from? If one eliminated any consideration of fraud, it would be a difficult question. Flowers were sometimes traced to nearby gardens. During his visit to the British College of Psychic Science in 1926, Heinrich Melzer suddenly fell into a semitrance condition out of doors and in his hands appeared sprays of flowers similar to those in a coster’s barrow on the other side of the street. Once in a séance with **Mary Baker Thayer**, **Henry Steel Olcott** received, on a mental request, the leaf of a rare plant which he marked in a garden. The question of source is pertinent as in some cases the apport of precious stones was also recorded. Semiprecious stones of little value often appeared in Bailey’s seances. The bringing of pearls as apports is recorded in Georgina Houghton’s book. They came in veritable showers in the seances of Stainton Moses. They may not have had any value, but that must have been different with his ruby, sapphire, and emerald apports. Small as they were, great commercial value must have been attached to them. Once he woke up from his sleep and saw a luminous hand near the ceiling, under it a little ball of fire as big as a pea. As he looked, the fingers were unclasped, the hand opened and the little ball of fire fell on his beard. It was a small opalescent stone about the size of a large pea, called sapphirium. Two similar stones were later delivered during a séance, the arrival being preceded by a fit of violent convulsion.

Apports, if real, would therefore raise a moral question. Who do they belong to? On being asked an opinion of fruit and flower apports, “John Watts,” **Mrs. Thomas Everitt**’s control, said in a séance on February 28, 1868, recorded in Catherine Berry’s *Experiences in Spiritualism* (1876), “I do not approve of bringing them, for they are generally stolen.”

In discussing apports, Spiritualists surmised that space appears to be uniformly accessible to the spirit operators. Dr. L. Th. Chazarain, in his pamphlet *Scientific Proofs of the Survival of the Soul* told the story of the placing of two chaplets in the coffin of a child, in the presence of a medium very easily hypnotizable, and of their being returned two days after the burial. He made special marks on the chaplets, did not lose sight of them until the coffin was screwed down, and followed it to the church

and to the cemetery. Two days later the mother of the child and Mme. D. suddenly saw something white detach itself from the ceiling and descend slowly, to the ground, in a spiral course. They immediately picked up the little white mass. It was the first chaplet, surrounded with a little wadding which smelled of the corpse, and still having the metallic button (the secret mark) attached. The child's body had been wrapped in wadding. Two days later the second chaplet was returned in the same manner.

Distance, however, appears to be of some consequence. The precipitation of the object was often heralded by a spasmodic seizure of the medium. Sometimes she cried out in agony. Fabian Rossi, in a séance on May 20, 1929, in Genoa, Italy, in which two small stones were apported, complained of great pains after she regained consciousness and said that she had been crushed between two enormous stones. At the time of this statement she did not know the nature of the apported objects. In the case of **Maria Silbert**, a light effect, similar to lightning, accompanied the delivery of the object. The bigger it was the greater the nervous tension. The medium always appeared to suffer more keenly if a greater distance was involved. The objects usually fell with a heavy thud. Breakage, it was noted, seldom occurred.

An alarm clock that was seen to fall at least 16 feet down the well of the stairs on to the flagstones in the hall of Tweedale's house was found to be undamaged and still going. The precipitation is usually effected from the direction of the ceiling. Catherine Berry writes in her *Experiences in Spiritualism*: "I saw coming from the ceiling, at the extreme end of the room, the branch of a tree about three feet in length. At the end was a large branch of white blossoms. I should perhaps say it appeared, in descending, like a flash of lightning."

Objects of unusual dimension and variety were apported at the Millesimo Castle seances with Marquise Centurione Scotto and Fabian Rossi. They were too large to hide about anybody's person, a halberd over six feet long, a plant in its pot over four feet high, large pistols, and swords and dolls of great size. The room was nearly bare of furniture and examined at the beginning of every sitting by Ernesto Bozzano. The story of one of these apport cases is notable. "Cristo d'Angelo," the control, told La Marquise Luisa that a very near relative of hers was destined to die. On her entreaty to tell who it was, "Cristo d'Angelo" replied, "I will bring you his portrait." Soon after the framed photograph of the doomed relative fell at La Marquise Luisa's feet. The last news of the relative had been excellent. Two days later he relapsed, and afterward died as predicted.

It was also observed in the Millesimo seances that the objects that were apported from a neighboring room had sometimes vanished days earlier (suggesting that they had been stolen at an opportune moment). Often they were returned to the room from which they were taken. This return, at least in one case, was only partially successful. A squire appeared and executed a "dance of the lance" in the July 8, 1928, séance in total darkness. Two mailed fists squeezed the hands of some of the sitters. The lance, at the end of the séance, was found in the room, but the mittens of mail were discovered in a distant room beneath the suit of mail, from the sleeves of which they were detached. The detachment of the mittens suggests that the rest of the armor was not apported.

One experiment is on record to test the theory that heavy apports brought about no variation in the weight of the medium. It was done in W. H. Terry's house in Melbourne in 1876 with **Mrs. Paton**, a medium who specialized in apporting her personal property. Sometimes it was a cup of tea she had forgotten to drink before leaving home, once a burning hot flat iron, at another time a glass of wine and a plate of eggs. Her phenomena were mostly recorded between 1872 and 1878.

There could hardly be anything to surpass in wonder the accounts of the apports said to be experienced by General "Lorri-son" (Major-General A. W. Drayson) at Portsmouth. The medium was a Mrs. Maggs, the wife of a local editor and a writer

herself. In a strictly private circle, apports arrived by the thousand. The household was supplied with eggs straight from Brooklyn from a spirit circle and return gifts were sent through similar means to countries as distant as Spain, Australia, India, and China. It is claimed that once a letter was apported, was read, a corner torn off for identification and then reapported. Ten days later it arrived, addressed to General Drayson. The torn-off piece fitted in and the contents were identical.

In experiments with **Lajos Pap** at the Budapest Metapsychical Museum, Chengery Pap often obtained living insects, frogs, and butterflies. Often they were completely dazed and motionless on arrival but recovered completely after a few minutes. Apports have also frequently been noticed in **poltergeist** cases. In stone throwing the stones may arrive apparently through the window without breaking the glass. In the case reported in the *Journal of the Society for Psychical Research* (vol. 12), stones seemed to pass through the roof of a Mr. Grottendieck's hut in the jungle of Sumatra without making a hole. They were so hot that Grottendieck at first believed them to be meteorites.

Apport Mediums Observed

That the actions of apport mediums require careful attention before the séance is well illustrated. Such was the case of a patient of **Pierre Janet**, a 26-year-old woman called Meb, who had visions of Saint Philomena and claimed to receive apports from her. Philomena was later removed from the Roman Catholic Church's list of saints as a nonexistent person. The apports were pebbles, feathers, flowers, and small pieces of cheap jewelry found lying about on the stairs or in other unlikely spots, or discovered in the patient's bedroom in the morning. On one occasion she found several small objects arranged in the shape of a cross, another time a pair of wings was stretched out on the eiderdown quilt. On one occasion feathers floated down from the ceiling upon the family assembled at their evening meal. In hypnotic sleep, the patient confessed the apports were arranged by herself in a state of somnambulism, that she put a stool on the table, mounted it and fastened small feathers with paste to the ceiling so that the heat of the lamp might bring them fluttering down. In her waking state she had no knowledge of these manipulations. It should be added that Meb was a hysteric.

A number of psychic researchers came to believe in apports. A comprehensive monograph on apports was published by Ernesto Bozzano in *Luce e Ombra* (1930), and subsequently in book form. It deals specifically with apports requested by experimenters, which reduces the possibility of a secret introduction. Of **Eusapia Palladino's** apports, **Enrico Morselli** said, "This phenomenon was repeated two or three times during our sittings, but I frankly confess I was not convinced by it, which does not imply that under better observation it might not also be real in the case of Paladino, as it seems to have been through the agency of other mediums."

Striking experiments were carried out at the British College of Psychic Science in 1929 with **Thomas Lynn**. He was searched, stripped, and put in a bag. Many small objects, a cheap pearl necklace, a small reel of cotton, a button, a shell and a screw nail were apported and photographed at the moment of their arrival. During the sitting the medium lost 10–12 ounces in weight. The objects appeared to grow out of the body of the medium. The same phenomenon was reported upon by Karl Blacker, of Riga University, with the Medium B. X. (*Zeitschrift für Parapsychologie*, June 1933).

One of the more renowned twentieth-century psychics who produced apports was **Roberto Campagni** in Italy. The Genoese physicist Alfredo Ferraro stated that he had seen 30 apports materialized by Campagni and had established beyond doubt that no trickery was involved. An interesting aspect is that the apports were often preceded by a blue light emanating from the medium's hands.

In spite of these passing recommendations, by the mid-twentieth century, it became obvious that apports were the

product of mediumistic fraud, and consideration of them dropped completely from the literature of psychical research and slowly moved to the edge of Spiritualist claims.

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APRO See Aerial Phenomena Research Organization

APRO Bulletin

Publication of the **Aerial Phenomena Research Organization**, a long-established body sponsoring conferences on UFOs. The *Bulletin* began a decline in the 1970s due to loss of support by APRO and was discontinued in the 1980s.

Aquarian Age

An age of universal brotherhood and enlightenment that many believe humanity is presently entering. It is often identified with the **New Age**. While astrologers have used it as a technical term for many years, it was popularized by the Broadway musical *Hair* with the song "This Is the Dawning of the Age of Aquarius." Astrologers believe that the Earth enters a new zodiacal age every 2,160 years, a figure calculated by the changing position of the Sun at the spring equinox each year. Among astrologers and occultists, there is no consensus on the date for the beginning of the Age of Aquarius. According to some calculations, the Aquarian Age began as early as the seventeenth century, while others place it as late as the twenty-first century.

The Aquarian Conspiracy

Title of a 1980 book by **Marilyn Ferguson**. The title became a catchword to describe a new consciousness revolution involving a leaderless network of many enlightened individuals to bring about radical change in modern culture, based on a greatly enlarged concept of human potential. The book is subtitled *Personal and Social Transformation in the 1980s*, and in her introduction, Ferguson explains her reasons for the choice of the term "conspiracy," which she uses in a positive sense.

In 1975 she founded a twice-monthly newsletter, *Brain/Mind Bulletin*, concerned with research and theory in the fields of learning, health, psychiatry, psychology, states of consciousness, meditation, and related subjects. The newsletter became a focus for other individuals exploring the same territories of experience, and Ferguson began to travel the U.S. to meet with individuals, attend conferences, and deliver lectures. She became aware of a transformative movement involving social change stemming from the personal transformation of individuals in all walks of society, which she discussed in *Brain/Mind Bulletin* (January 1976) (now known as *New Sense*) in her editorial, "The Movement that Has No Name." Ferguson claimed that the conspiracy had infected "medicine, education, social science, hard science, even government with its implications. It is characterized by fluid organizations reluctant to create hierarchical structures, averse to dogma. It operates on the principle that change can only be facilitated, not decreed. It is short

on manifestos. It seems to speak to something very old. And perhaps, by integrating magic and science, art and technology, it will succeed where all the king's horses and all the king's men failed."

When writing her book about this new movement, Ferguson felt that the subtle links and mutual recognition among enlightened individuals implied something of an undeclared collusion. She was initially reluctant to use the term "conspiracy" because of its negative connotations until she saw a book of spiritual exercises in which Greek novelist Nikos Kazantzakis said that he wished to signal his comrades "like conspirators" that they might unite for the sake of the earth. The next day she read a report in the *Los Angeles Times* about a speech by Pierre Trudeau, in which he quoted a passage from French Jesuit priest Pierre Teilhard de Chardin urging a "conspiracy of love." As Ferguson points out, the literal meaning of the word "conspiracy" is "to breathe together." Even before her book was published, the use of this term produced friendly correspondence from individuals who signed themselves "co-conspirators."

In the **Aquarian Age** ferment of the 1960s, there was a widespread emphasis on the more sensational aspects of the occult, but as this has subsided, there are signs of a more integrated and mature approach to personal transformation, loosely based on enhanced consciousness on the one hand and holistic approaches to physical health on the other. The term Aquarian Conspiracy has been widely quoted to characterize this widespread transformation.

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Aquarian Educational Group

The Aquarian Educational Group is a small group built around the teaching activity of the Rev. Torkom Saraydarian (1917–1997). Saraydarian was born in Asia Minor of Armenian heritage. He had a diverse religious upbringing and began to search for spiritual wisdom as a youth in the Christian and Islamic mystical groups available in his homeland. He was also an accomplished musician. After moving to the United States and gaining some proficiency in English, in the 1960s he began teaching informally in his home in Van Nuys, California, but soon shifted to Agoura, California, where group meetings were held until the early 1990s when the move was made to Sedona, Arizona. In 1987, Gita Saraydarian, Torkom's daughter, founded T.S.G. Publishing to keep her father's many writings (including some 170 books) in print.

Saraydarian attempted to create and teach a synthesis of the major teachings found in all true religions, the ancient wisdom, and found particular assistance in that endeavor in the theological writings of **Helena Petrovna Blavatsky**, **Alice A. Bailey**, and **Helena Roerich**. His pronouncement of the ancient wisdom was summarized in a series of statements that affirmed the existence of One Almighty Power that is the cause of all that is manifest. In each human being, indeed in every living form, there is a spark of the Divine. Each person has the potential to unfold and radiate Beauty, Goodness, Truth, and Joy. Each person also has the responsibility to live a life of honesty, nobility, simplicity, justice, and generosity.

The group is headed by a nine-person board of trustees. Saraydarian was president of the board during his life and has been succeeded by his daughter, who is also the principal teacher at the Torkom Saraydarian Center for Esoteric Learning in Arizona. The keynote of her teaching is that while we have a tremendous capacity for greatness, humans tend to chain themselves to a lesser mediocre life characterized by frozen ethnic, national, social, family, and personal mind sets.

The group's publishing affiliate has a website at <http://www.tsg-publishing.com>. It may be contacted at P.O. Box 7068, Cave Creek, AZ 85327.

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Aquarian Foundation

The Aquarian Foundation was a Spiritualist church built around the mediumship of its founder Rev. Keith Milton Rhinehart. It was founded in 1955 and existed for several decades as a single congregation in Seattle. Rhinehart articulated an eclectic occult perspective that combined elements of **Theosophy** and Eastern religion with more traditional **Spiritualism**. Rhinehart also claimed contact with the ascended masters identified with the **Theosophical Society**. Through the 1960s Rhinehart gained some fame as a "materialization" **medium**. In the 1970s his ideas began to spread across the United States and into Canada. Rhinehart claimed to possess the stigmata, the extraordinary appearance of the wounds of Christ, which appeared on his body and were seen by many.

The work of the Aquarian Foundation centered upon contact with the ascended masters, who constituted the Great Brotherhood of Cosmic Light (termed by some the **Great White Brotherhood**), the spiritual hierarchy that mediates divine energies to humanity. Many of the sessions during which Rhinehart channeled messages from the masters have been recorded, transcribed, printed, and were distributed to the foundations's various centers.

The brotherhood affirmed a belief in **karma** and **reincarnation**, the evolution of the soul, the law of cause and effect, and the eventual attainment of personal mastery. Among those contacted by Rhinehart were **Saint Germain**, **Master Morya**, Sanat Kumara, and **Djwal Khul** (all prominent figures in Theosophy and the **I Am Movement**). Also included among the masters were the Angel Moroni (the angel who gave the Book of Mormon to Joseph Smith Jr.), Mahatma Ghandi, and flying saucer entities Clarion and Ashtar. The foundation's last known address was 315 15th Ave. E., Seattle, WA 98112.

Sources:

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Aquarian Tabernacle Church

Founded in 1979, the Aquarian Tabernacle originated as a small group of Pagans in greater Seattle, Washington. It was incorporated four years later and has since grown into an international body with affiliated groups across the United States and in Canada and Australia. Founder Pete Pathfinder and his wife Wende (nee Graebex) serve as the archpriest and archpriestess for the church. The Aquarian Tabernacle Church teaches what can be thought of as a consensus modern Pagan perspective. Deity is viewed as both transcendent and immanent and is most likely to manifest as female and male, and in a multiplicity of forms (i.e., the goddesses and gods). Members share a deep love of nature, believe that life should be joyous, pleasurable, and loving, and refrain from harming others. The Pagan path is seen as leading to growth, evolution, and balance.

The church maintains a retreat house in the Cascade mountains and a nearby Moonstone Circle constructed by menhirs where some of the annual major festivals (**sabbats**) are held for

those members who reside in the Northwest. Like most Pagans, the church follows a cycle of worship including eight major gatherings evenly spaced through the year and anchored in the solstices and equinoxes, and lesser biweekly gatherings (called **esbats**) at the new and full moon.

The church has been in the forefront of claiming a place for contemporary Paganism in the larger religious community. The church joined the Interfaith Council of Washington State, and Pathfinder served two terms as its president. Pathfinder also serves as a member of the Religious Advisory Commission of the Department of Corrections in Washington. The church gained some unwanted national attention in the 1990s when one of its congregations in Melbourne, Florida, became the target of some city residents angered by the idea of having a functioning Witchcraft group in their midst.

The church has also been in the forefront of calls for more educated Pagan priesthood and to that end has founded the Patricia Holmes Woolston Theological Seminary, a small school that operates out of the church's headquarters in Index, Washington. The church's periodical *Panegyria* includes both articles on Paganism and news of the church. Information may also be found at the church's website, <http://www.aquatabch.org/>, or that of one of its prominent congregations, <http://www.ironoak.org/>. The church may be contacted at P.O. Box 409, Index, WA 98256.

Sources:

Aquarian Tabernacle Church. <http://www.aquatabch.org/>. November 1, 1999.

Iron Oak Congregation. <http://www.ironoak.org/>. November 1, 1999.

Aquarius Rising (Magazine)

Quarterly publication of the Astrology Center of the Northwest. Last known address: 522 Northeast 165th St., Seattle, WA 98155.

Aquino, Michael A. (1946–)

Michael A. Aquino, U.S. Army officer and founder of the **Temple of Set**, is a graduate of the University of California, Santa Barbara (B.A., 1968; Ph.D., 1980). In 1968 he joined the army as a specialist in psychological warfare. The next year he joined the **Church of Satan**. His career in the church was put on hold while he served a tour of duty in Vietnam, but shortly after his return to the United States in 1971, he was ordained as a Satanic priest and organized a group (termed a grotto) that met at his home.

Aquino rose to a position of prominence in the Church of Satan, but became dissatisfied with the leadership of church founder **Anton LaVey**. He opposed LaVey's arbitrary leadership and atheistic approach to religion. LaVey actually denied the existence of Satan. In 1972 Aquino resigned and was joined in his revolt by Lilith Sinclair, another prominent leader on the East Coast. In 1975 he sought a new mandate to operate by invoking the devil. Satan responded by appearing as Set, the ancient Egyptian deity, and gave Aquino a document, *The Book of Coming Forth by Night*. He authorized Aquino to found the Temple of Set to supersede the Church of Satan. Aquino created a new religious society built around the worship of Set, of whom Satan is one derivation.

During the 1980s Aquino gained some degree of fame when the media became aware that an army officer led a Satanic group. The temple became the subject of criticism, and Aquino was charged with fabricated tales of Satanic child abuse. Aquino, an officer who has an exemplary record, was investigated and found innocent of any wrongdoing. The molestations he was accused of perpetrating were traced to a fellow officer. Meanwhile, he continues his professional career and his leadership in the temple.

Sources:

Aquino, Michael A. *The Church of Satan*. N.p.: The Author, 1989.

Lyons, Arthur. *Satan Wants You*. New York: Mysterious Press, 1988.

Arabs

The heyday of occultism, especially **astrology** and **alchemy**, occurred among the Arab race at the time when the Moors established their empire in the Spanish peninsula. In the eighth century an Arabian mystic revived the dreams and speculations of the alchemists and discovered some important secrets. **Geber**, who flourished about 720–750, is reputed to have written upwards of five hundred works on the **Philosophers' Stone** and the **elixir of life**. His researches in these occult subjects proved fruitless, but though the secrets of immortal life and boundless wealth eluded him, he discovered silver nitrate, corrosive sublimate, red oxide of mercury, and nitric acid, for he was a brilliant chemist.

His tenets included a belief that a preparation of gold would heal all diseases in animals and plants, as well as in human beings; that the metals were affected with maladies, except the pure, supreme, and precious gold; and that the Philosophers' Stone had often been discovered, but its fortunate discoverers would not reveal the secret to blind, incredulous, and unworthy man.

Geber's *Summa Perfectionis*, a manual for the alchemical student, has been frequently translated. One English version, of which there is a copy in the library of the British Museum, London, was published by an English enthusiast, Richard Russell, at "the Star, in New Market, in Wapping, near the Dock," in 1686. Geber's true name was Abou Moussah Djafar, to which was added Al Sofi, or "The Wise," and he was a native of Houran in Mesopotamia. He was followed by **Avicenna**, **Averroes**, and others equally gifted and fortunate.

According to Geber and his successors, the metals were not only compound creatures, but they were also all composed of the same two substances. By the nineteenth century, European chemists like William Prout and Humphry Davy were propounding similar ideas. "The improvements," stated Davy, "taking place in the methods of examining bodies, are constantly changing the opinions of chemists with respect to their nature, and there is no reason to suppose that any real indestructible principle has yet been discovered. Matter may ultimately be found to be the same in essence, differing only in the arrangement of its particles; or two or three simple substances may produce all the varieties of compound bodies." The ancient ideas, of Demetrius the Greek physicist and of Geber the Arabian polypharmist are still hovering about the horizon of chemistry. In the twentieth century, successful nuclear fission has validated the transmutation of metals.

The Arabians also taught that the metals are composed of mercury and sulphur in different proportions. They toiled away at making many medicines out of the various mixtures and reactions from the few available chemicals. They believed in transmutation, but they did not strive to effect it. It belonged to their creed rather than to their practice. They were hard-working scientific artisans with their pestles and mortars, their crucibles and furnaces, their alembics and aludels, their vessels for infusion, for decoration, for cohobation, sublimation, fixation, lixiviation, filtration, and coagulation. They believed in transmutation, in the first matter, and in the correspondence of the metals with the planets, to say nothing of potable gold. It is not known where the ancient Arabians derived the sublimer articles of their scientific faith. Perhaps they were the conjectures of their ancestors according to the faith. Perhaps they had them from the Fatimites of Northern Africa, among whose local predecessors it has been seen that it is just possible the doctrine of the four elements and their mutual convertibility may have arisen. Perhaps they drew them from Greece, modi-

fying and adapting them to their own specific forms of matter, mercury, sulphur, and arsenic.

Arabian Astrology

Astrology was also employed by the oracles of Spain. Al-Battani was celebrated for his astronomical science, as were many others; and in geometry, arithmetic, algebraical calculations, and the theory of music, the list of Asiatic and Spanish practitioners is long, but only known by their lives and principal writings. The works of Ptolemy also exercised the ingenuity of the Arabians. But judicial astrology, or the art of foretelling future events from the position and influences of the stars, was a favorite pursuit; and many of their philosophers dedicated all their labors to this futile but lucrative inquiry. They often spoke highly of the iatro-mathematical discipline, which could control the disorders to which man was subject and regulate the events of life.

The tenets of Islam, which inculcate an unreserved submission to the overruling destinies of heaven, are evidently adverse to the lessons of astrology; but this by no means hindered the practitioners of old Spain and Arabia from attaining a high standard of perfection in the art, which they perhaps first learned from the peoples of Chaldea, the past masters of the ancient world in astronomical science, in **divination**, and the secrets of prophecy. But in Arab Spain, where the tenets of Islam were perhaps more lightly esteemed than in their original home, **magic** unquestionably reached a higher if not more thoughtful standard.

From the Greeks, still in search of science, the Arabs turned their attention to the books of the sages who are esteemed the primitive instructors of mankind, among whom Hermes was deemed the first. They mention the works written by him, or rather by them, as they suppose, like other authors, that there were three of the name. To one the imposing appellation of "Trismegistus" has been given, and the Arabians, presumably from some ancient records, minutely described his character and person. Illustrating their astrological discipline, they also published some writings ascribed to the Persian Zoroaster.

Sources:

Hutin, Serge. *A History of Alchemy*. New York: Walker, 1963. Reprint, New York: Tower Books, n.d.

Jabir ibn Hayyan. *The Works of Geber*. London: Printed for William Cooper, 1686.

Muhammad ibn Umail al-Tamini. *Three Arabic Treatises on Alchemy*. Calcutta: Asiatic Society of Bengal, 1933.

Aradia

The book *Aradia: Gospel of the Witches* by **Charles G. Leland** (1899 and often reprinted) presented traditional witchcraft teachings from **Italy**, which Leland claimed he obtained from a Florentine fortune-teller and hereditary witch in the late nineteenth century. This book is clearly one of the inspirations of the modern witchcraft revival launched by **Gerald B. Gardner**, and it has furnished some materials for the contemporary witches' **Book of Shadows**, the ritual book used by modern witch covens.

Sources:

Leland, Charles Godfrey. *Aradia: Gospel of the Witches*. 1899. Reprint, New York: Hero Press, 1971.

Arael

One of the spirits that the ancient rabbis of the Talmud made princes and governors over the people of the birds.

Arariel

According to the ancient rabbis of the Talmud, Arariel is an angel who takes charge of the waters of the Earth. Fishermen invoked him so that they might catch large fish.

Ararita

According to occultist **Éliphas Lévi**, Ararita is “the *verbum inenarrabile* of the sages of the Alexandrian School,” which “Hebrew Kabalists wrote *Javeh* and interpreted by the sound *Ararita*, thus expressing the triplicity of the secondary kabalistic principle, the dualism of the means and the equal unity of the first and final principle, as well as the alliance between the triad and the triad and the tetrad in a word composed of four letters, which form seven by means of a triple and double repetition.” (See also **Kabala**)

Sources:

Lévi, Éliphas. *Transcendental Magic*. London: Rider, 1896. Reprint, New York: Samuel Weiser, 1972.

Arbatel

A magical ritual published at Basle in 1575. The text is in Latin and appears to have been influenced by **Paracelsus**. It is of Christian, not Jewish, origin, and although the authorship is unknown, it is probably the work of an Italian. Only one of its nine volumes still exists: dealing with the institutions of **magic**, the work is entitled *Isagoge*, which means “essential or necessary instruction.”

The book introduces the ritual of the Olympic spirits who dwell in the air and among the stars and who govern the world. There are, we are told, 196 Olympic provinces in the universe: thus Aratron has 49; Bethor, 42; Phaleg 35; Och, 28; Hagith, 21; Ophiel, 14; and Phul, 7. Each of the Olympic spirits rules alternately for 490 years. They have natural sway over certain departments of the material world, but outside these departments they perform the same operations magically.

Thus Och, the ruler of solar affairs, presides over the preparation of gold naturally in the soil. At the same time, he presides magically over the preparation of that metal by means of **alchemy**. The *Arbatel* states that the sources of occult wisdom are to be found in God, spiritual essences, and corporeal creatures, as well as in nature, but also in the apostate spirits and in the ministers of punishment in Hell and the elementary spirits. The secrets of all magic reside in these, but magicians are born, not made, although they are assisted by contemplation and the love of God.

It is sufficient to describe the powers and offices of one of these spirits. Aratron governs those things that are ascribed astrologically to Saturn. He can convert any living thing into stone, can change coals into treasure, gives familiar spirits to men, and teaches alchemy, magic, medicine, and the secret of invisibility and long life. He should be invoked on a Saturday in the first hour of the day. The *Arbatel* was said to be one of the best authorities on spiritual essences and their powers and degrees.

ARC See Astrological Registration and Communication

Arcana Magazine

A quarterly journal devoted to cosmology, eschatology, hermetic science and the occult. Current address not obtained for this edition.

Arcana Workshops

The Arcana Workshops, one of the full moon meditation groups operating in Southern California, grew out of the program of the **Arcane School** and the teachings of **Alice Bailey**, to which it has added insights from the theosophical Agni Yoga Society. The group promotes full moon meditation as a time for transmitting the spiritual energies of the masters to the world. The group also works to unite the efforts of occult groups in Southern California to celebrate the three spring festivals (Easter, Wesak, and Goodwill) originally suggested by Bailey. Arcana Workshops literature refers to them as the festivals of Aries, Taurus, and Gemini.

The Arcana Workshops also offers correspondence courses, publishes a number of pamphlets, and sends out regular mailings to those on their mailing list. The non-profit organization may be contacted at Box 506, Manhattan Beach, California 90267-0506. Website: <http://www.meditationtraining.org/>.

Sources:

Arcana Workshops. <http://www.meditationtraining.org/>. March 8, 2000.

The Full Moon Story. Beverly Hills, Calif.: Arcana Workshops, 1974.

The Full Moon Workers. Beverly Hills, Calif.: Arcana Workshops, n.d.

What Is Arcana? Beverly Hills, Calif.: Arcana Workshops, n.d.

Arcane

That which is hidden or secret; usually refers to rites associated with the mystery religions or secret societies. (See also **Arcanum**, **Great**)

Sources:

Yarker, John. *The Arcane Schools*. Belfast, 1909.

Arcane School

The Arcane School, an occult organization founded by Theosophist **Alice A. Bailey** and her husband, Foster Bailey, was designed to bring in the **New Age** by the **Great White Brotherhood**, the spiritual hierarchy of masters who are believed to guide human destiny. As a young woman, Bailey affiliated with the **Theosophical Society**, moved into the Krotona community in Hollywood, California, and became editor of *The Messenger*, the society's journal. She also began to channel material from Djwhal Khul, one of the masters of the theosophical spiritual hierarchy, generally called “**The Tibetan**.” Her channeling activity proved unacceptable to the society, and in 1920 she and her husband departed.

They moved to New York where Alice completed the channeling of two books and wrote one herself. They formed the Lucis Trust as a publishing concern and began a magazine, the *Beacon*. The Arcane School was founded in 1923 as an organization for students who responded to the books. Over the next years Bailey dictated a series of books that laid out a program for bringing in the New Age.

Among the several programs nurtured by the school was the New Group of World Servers, founded in 1932. The group sought to unite people of goodwill as harbingers of a coming civilization. Five years later the school launched the Triangles program to bring together groups of three people to work together in spiritual service. The primary task of a triangle is to channel spiritual energy from the hierarchy to the world. To assist the triangles, she released what is possibly her most famous piece of writing, a prayer called “The Great Invocation.”

Bailey also began to announce the coming of the New Age and the accompanying appearance of the Christ. This coming

of the New Age Savior was also encouraged by the repeating of “The Great Invocation.”

Bailey taught that certain moments of the year are especially fruitful times for spiritual work because an abundance of spiritual energy is available. Such a time is the monthly period of the full moon, when members of the school gather on the evening of the full moon to meditate and transmit energy. On three full moon dates the great festivals Easter, Wesak, and Goodwill take place. The festival of Easter does not follow either of the Christian calendars, but is celebrated on the full moon in April as the time of the most active forces for the restoration of the Christ. In May, Wesak is the time when the Buddha’s forces are available. In June, at the full moon, the forces of reconstruction are active.

Foster succeeded his wife as head of the school following her death in 1949. Their daughter Mary Bailey succeeded to the leadership after Foster’s death in 1977. The school publishes several periodicals, including the *Beacon* and the *World Goodwill Newsletter*. International headquarters are located close to the United Nations building at 113 University Pl., 11th Fl., Box 722, Cooper Sta., New York, New York 10276. There are also European offices in London and Geneva. Several groups such as the **Arcana Workshops**, Meditation Groups, Inc., and the School for Esoteric Studies carry on programs similar to the Arcane School, though they are organizationally separate from it.

Sources:

Bailey, Alice A. *The Unfinished Autobiography*. New York: Lucis Publishing Co., 1951.

Sinclair, John R. *The Alice Bailey Inheritance*. Wellingsborough, England: Turnstone Press, 1984.

Arcanum, Great

The great secret that was supposed to lie behind all alchemical and magical striving, “God and Nature, alike,” wrote **Éliphas Lévi**, “have closed the Sanctuary of Transcendent Science. . . so that the revelation of the great magical secret is happily impossible.” Elsewhere he states that it makes the magician “master of gold and light.”

Sources:

Lévi, Éliphas. *Transcendental Magic*. London: Rider, 1896. Reprint, New York: Samuel Weiser, 1972.

Archaeus Project

A private foundation first formed to study techniques for detection and measurement of bioenergetic fields—electric, magnetic, and physical—and their application to diagnosis and treatment of disease. The project once issued the bimonthly newsletter **Artifex** and the scholarly journal *Archaeus*, which dealt with parapsychological topics and anomalous phenomena. It is now the aim of the project to create health-care programs in affiliation with other organizations in Northwest Hawaii while maintaining their prior goals. The project publishes the journal, *Healing Island*. Address: PO Box 7079, Kamuela, HI 96743-7079. Website: <http://www.fivemtn.org/fivemtn/archaeus/>.

Sources:

Five Mountain Medical Community. <http://fivemtn.org/fivemtn/archaeus/>. March 8, 2000.

Archivo di Documentazione Storica Della Ricerca Psicica

The Archivo di Documentazione Storica Della Ricerca Psicica (the Archives of Historical Documents on Psychical Research) was founded in 1985 in Bologna, Italy, by Gastone de

Boni and Ernesto Bozzano. The library and archive of books and materials on **parapsychology**, **psychical research**, and related topics was the largest such collection in Italy. The archives also published *Luce e Ombra*. Last known address: Via Orfeo 15, 40124 Bologna, Italy.

Ardat-Lile

Ancient Semitic female spirit or demon who wed human beings and worked great harm in the dwellings of men.

ARE See Association for Research and Enlightenment

ARE Journal

Bimonthly publication founded in 1966 by the **Association for Research and Enlightenment** and concerned with the life and work of **Edgar Cayce** (1877–1945). Articles covered the wide range of subjects mentioned in Cayce’s writings. It was superseded in 1984 by *Venture Inward*.

ARGENTINA

Although little has been published abroad on the history of **Spiritualism** and psychical research in Argentina, there has been considerable activity from the late nineteenth century onward. In the early period, Argentine Spiritualism was strongly influenced by the **Spiritism** of French Spiritualist **Allan Kardec**. The journal *Constancia: Revista semanal, Ilustrada de Espiritismo, Psicología, y Sociología* was founded as early as 1877. Other publications during the 1930s included *La Nota Espiritista* and *Revue Annales*. One early organization Spiritualistic Association Lumen aimed to take the study of Spiritualism in the direction of humanistic science rather than religion.

With the growth of interest in experimental psychology stimulated by such pioneers as Dr. Horacio Rinoldi, scientific techniques were applied to the study of the paranormal. The first Institute of Psychology was created in the University of Buenos Aires in November 1931 to investigate general psychology, psychological pathology, psychometry, and psychotechniques. Dr. Enrique Mochet, who headed the institute, observed activities of various clairvoyants and mediums and included a course on paranormal psychology. Other scientists at the institute included Dr. Fernando Gorriti, Prof. Dr. Gonzalez Bosch, and Prof. José Fernández.

In 1933 Fernández founded the ATMAN Spiritualist Circle and also attended meetings of the Psyke Circle, known for their séances with clairvoyants and mediums. Their successes or failures were assessed statistically, and in 1941 Fernández published the results in the pamphlet *Clairvoyance and Probability*. Although these and other investigations were without rigorous control techniques, they played an important part in the development of parapsychological method in Argentina.

During the wartime period in the early 1940s, parapsychological researches were temporarily suspended, but in 1946 Dr. **Orlando Canavesio** founded the Argentine Medical Association for Parapsychology and launched its journal *Revista Médica de Metapsíquica*. At that time the Argentine government, which considered Spiritualism a “social evil” and attempted to control it sponsored the Institute of Applied Psychopathology. Spiritualists responded by turning increasingly to the research of parapsychologists to validate and support their work. The organization was the first known anywhere to encourage doctors to investigate **ESP**. Despite the fact that the agency was established by the government for the purpose of determining whether spiritualism was dangerous to the health of Argentinians, Canavesio’s work proceeded to be recognized throughout the world. In 1953 Canavesio was invited to speak at the In-

ternational Conference on Parapsychological Studies at the University of Utrecht, in the Netherlands, and brought renown to the work being done in Argentina, and the first of the Hispanic countries to be so recognized. He died in 1957.

In 1949 the Argentine Association of Parapsychology brought together scientists and active Spiritualists. The research of Dr. **J. B. Rhine** in the U.S. had become well known to Argentine parapsychologists, and it became possible to develop statistical methods of psi evaluation.

Through the early 1950s Benjamin Odell, Julio C. Di Liscia, and **J. Ricardo Musso** created the Association of Friends of Parapsychology and its official organ, the *Revista Argentina de Parapsicología* in 1955. Musso became president of the Instituto Argentino de Parapsicología in Buenos Aires, which publishes the quarterly journal *Cuadernos de Parapsicología*. The serious study of parapsychology seemed well established.

By 1970 there were over 130 organizations devoted to the study of the paranormal in Argentina and many publications. Then, suddenly, all of the parapsychology courses at both the Roman Catholic and state universities were canceled, except for the one at the Universidad del Salvador. One explanation for this could be the military dictatorship that governed the country from 1976 until 1983, and the events during the previous years that lead up to them. The era was most famous for the unexplained disappearance of reportedly thousands of citizens, particularly those known as *los Desaparecidos*, of Spanish origin and settled in the country from **Italy, France, Germany**, the United States and **Spain**. Academic freedom in universities became severely restricted as well. Because the Roman Catholic Church had been known to sympathize with anti-military forces their university was scrutinized closely. Besides the restriction of academic freedom, the investigations appropriate to parapsychology were under suspicion, in addition to being a government threat. Even after democracy was restored in Argentina, the military leaders thought responsible for these disappearances were never put on trial or officially questioned. While work has continued through two remaining research centers, a return to the previous level of activity has been slow to evolve.

As of early 2000, the two research centers that do remain, are both in Buenos Aires. Enrique Novillo Paulí teaches parapsychology at the Universidad del Salvador, and the Instituto Argentino de Parapsicología continues to issue *Cuadernos de Parapsicología*. Address: Calle Ramon Lista 868, 1706, P. F., Sarmiento-Haedo, Buenos Aires, Argentina. The country's major parapsychological publication is, *Cuadernos de Parapsicología*, (*Instituto de Parapsicología*).

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

"Los Desaparecidos." [http://About.com/cultures/Spanish Culture](http://About.com/cultures/SpanishCulture). June 16, 2000.

Musso, J. Ricardo. "Parapsychology in Argentina." *Parapsychology Today: A Geographic View*. Edited by Allan Angoff and Betty Shapin. New York: Parapsychology Foundation, 1973.

Argentum, Potabile

A remedy prescribed by ancient alchemists such as **Paracelsus** and composed of sulphur, spirits of wine, and other ingredients. These practitioners gave the remedy for all types of ailments. Called a sovereign remedy, the name implies "silver," meaning that the preparation reflects the powers of the Moon (associated with silver), just as the Sun implies gold.

Arica

A psychophysical system developed by Oscar Ichazo and named after the town in Chile where Ichazo first trained mem-

bers. The system includes meditation and exercises connected with vibrations, sounds, and movements to produce a state of enhanced consciousness called "Permanent 24." Arica is a body-mind system adapted from a variety of Eastern and Western mystical teachings of a **Gurdjieff** type. Teaching centers have been established in a number of American cities, with headquarters at the Arica Institute, 150 Fifth Ave., New York, NY 10011.

Sources:

Ichazo, Oscar. *The Human Process for Enlightenment and Freedom*. New York: Arica Institute, 1976.

Interviews with Oscar Ichazo. New York: Arica Institute Press, 1982.

Ariel

One of the two spirits supposed to have attended the seventeenth-century English writer on witchcraft, **John Beaumont**.

ARIES See Association pour la Recherche et l'Information sur l'Esotericisme

Arignote

An early ghost story told by the ancient Greek writer Lucian (second century C.E.). The story relates that at Corinth, in the Cranaüs quarter, there was a certain house that no one would inhabit, because it was haunted by a specter. A man named Arignote, well versed in the lore of Egyptian magical books, shut himself in the house to pass the night and began to read peacefully in the court. Soon the specter made its appearance, and in order to frighten Arignote, it first took the form of a dog, then that of a bull, and finally that of a lion. But Arignote was not at all disturbed. He admonished the specter by a magic spell that he found in his books, and he commanded it to go to a corner of the court, where it disappeared. On the following day the spot to which the specter had retreated was dug up, and a skeleton was found. When it was properly buried, the ghost was not seen again. This anecdote is an adaptation of the adventure of Athenodorus, which Lucian had read in Pliny.

Arigó, José (1918–1971)

Pseudonym of José Pedro de Freitas, a Brazilian psychic healer who performed surgical operations without proper instruments or anesthetics. Arigó, who claimed to be directed by the spirit of "Dr. Adolpho Fritz," performed complex operations at top speed with an unsterilized pocket knife. In 1957 he was sentenced to imprisonment for illegally practicing medicine but was pardoned by the president of Brazil. He was again sentenced in 1964, with an additional charge of practicing "witchcraft" (presumably to account for his uncanny successes), but the case was reviewed the following year and Arigó was released before serving his complete sentence. He was killed in a road accident six years later. (See also **Psychic Surgery**)

Sources:

Fuller, John R. *Arigó: Surgeon of the Rusty Knife*. New York: Thomas Y. Crowell, 1974.

Playfair, Guy Lyon. *The Flying Crow*. London: Souvenir Press, 1975. Reprinted as *The Unknown Power*. New York: Pocket Books, 1976.

Valentine, Tom. *Psychic Surgery*. Chicago: Henry Regnery, 1973.

Arioch

Demon of vengeance, according to some demonologists. Arioch differs from **Alastor** and occupies himself only with ven-

geance in particular cases where he is employed for that purpose.

Ariolists

Ancient diviners whose special occupation was called *ariolatio* because they accomplished their **divination** by means of altars. They consulted demons on their altars, stated Dandis; they observed whether the altar trembled or performed any marvel and predicted what the Devil inspired them with. François de la Tour Blanche maintained that these people ought to have been put to death as idolators. He based his opinion on Deuteronomy 18 and Revelation 21, which assert that idolators and liars shall be cast into the lake of fire and sulphur, which will be their second death. (See also **Divination**)

Aristaeus (ca. sixth century B.C.E.)

A charlatan who lived in the time of Croesus (sixth century B.C.E.). He claimed that his soul could leave his body whenever he wished and then return to it. Some maintain that it escaped in the sight of his wife and children in the figure of a stag. **Johan Weyer** stated that it took the shape of a crow.

According to Herodotus, in his fourth book, Aristaeus fell dead upon entering a fuller's shop, and the fuller ran to break the news to his parents. When they came to bury him, no corpse could be found. The whole town was astonished. Then some men returning from a voyage assured them that they had met Aristaeus on the way to Crotona and that he appeared to be a species of **vampire**. Herodotus added that Aristaeus reappeared at the end of seven years, composed a poem, and died again.

Leloyer, who regarded Aristaeus as a sorcerer or ecstatic, quoted a certain Apollonius, who said that at the same hour as the vampire disappeared for the second time, he was transported to Sicily, where he became a school master.

Aristaeus is again heard of 340 years later in the town of Metapontus, where he caused certain monuments to be raised that were to be seen in the time of Herodotus. So many wonderful happenings inspired the Sicilians with awe, that they raised a temple to him and worshipped him as a demigod.

Sources:

Herodotus. *The Histories of Herodotus of Halicarnassus*. London: Oxford University Press, 1962.

Weyer, Johannes. *Witches, Devils, and Doctors in the Renaissance: Johann Weyer, De Praestigiis*. Edited by George Mora. Binghamton, N.Y.: Medieval and Renaissance Texts and Studies, 1991.

Arithmancy

Divination by means of numbers (sometimes wrongly called *Arithmomancy*). The ancient Greeks examined the number and value of the letters in the names of two combatants and predicted that he whose name contained the most letters, or letters of the greatest value, would be the victor. Using this science, diviners foretold that Hector would be overcome by Achilles. The Chaldeans, who also practiced it, divided their alphabet into three parts, each composed of seven letters, which they attributed to the seven planets, in order to make predictions from them. The Platonists and the Pythagoreans were also strongly addicted to this method of divination, which is similar to certain aspects of the Jewish **Kabala**.

Sources:

Waite, Arthur Edward. *The Occult Sciences*. 1891. Reprint, Secaucus, N.J.: University Books, 1974.

Armida

The episode of *Armida* in *Jerusalem Delivered* by Torquato Tasso (1554–1595), is founded on a popular tradition related by **Pierre De Lancre**. This skillful enchantress was the daughter of Arbilan, king of Damascus. She was brought up by an uncle, a great magician, who taught his niece to become a powerful sorceress. Nature had so well endowed her that she far surpassed the most beautiful women of the East. Her uncle sent her as a worthy foe against the powerful Christian army that Pope Urban XI had collected under the leadership of Godfrey de Bouillon. And there, De Lancre says, she so charmed the principal leaders of the crusaders with her beautiful eyes that she almost ruined the hopes of the Christians. She kept the valiant knight Renaud for a long time in an enchanted castle, and it was with great difficulty that he was disenchanted.

Sources:

Tasso, Torquato. *Jerusalem Delivered*. Rutherford, N.J.: Fairleigh Dickinson University Press, 1970.

Armomancy

A method of **divination** effected by the inspection of the shoulders. The ancients judged by this means whether a victim was suitable for sacrifice to the gods.

Arnaldus de Villanova (ca. 1235–1311)

Famous early alchemist who was also an astrologer, diplomat, and social reformer. He was regarded as a great authority on **alchemy** and is cited in many histories of the subject. Born in a Catalan family near Valencia, he was educated by Dominicans and studied medicine at Naples. His medical skill brought him a great reputation, and he treated kings, popes, and other famous people, which gave him reason to travel widely in Spain, France, Italy, and North Africa. He studied languages and was fluent in Arabic, Greek, and Latin. He became a favorite physician of James II, king of Aragon, and in 1285 he attended King Peter III of Aragon and was rewarded with the professorial chair of the University of Montpellier and a castle in Tarragona. However, his frank criticisms of the clergy of his time made many enemies in the church, and in 1299, during a diplomatic mission to Paris on behalf of James II of Aragon, he was arrested by order of the Holy Office and charged with heresy in his book on the Antichrist. After strong protests on his behalf to the King of France and Pope Boniface VIII, he was released in 1301.

He wrote many books on medicine and alchemy, although some works ascribed to him are probably wrongly attributed. During a visit to Naples, he met the famous alchemist **Ramon Lully**. In addition to his writings on alchemy, Arnaldus conducted some practical experiments. He died on a voyage from Sicily to Avignon, where he had been summoned to attend Pope Clement V, who was ill. Arnaldus was buried in Genoa.

His major work on alchemy, *The Treasure of Treasures, Rosary of the Philosophers*, was published in Italian and Latin. There is a lengthy account on Arnaldus in *Histoire littéraire de la France* by J. B. Hauréau, 1881.

Sources:

Waite, Arthur Edward. *Alchemists through the Ages*. Blauvelt, N.Y.: Rudolf Steiner Publications, 1970.

Arnoux, François (ca. 1622)

Canon of Riez, France, who published a popular work on wonders of the other world (*Merveilles de l'autre monde*) in 1622 at Rouen. It was written in a bizarre style and was calculated to disturb feeble imaginations with its tales of visions and apparitions.

Arnuphis (ca. 174 C.E.)

An Egyptian general credited with magical powers. He is said to have saved the army of Marcus Aurelius from defeat by the Quadi (a German tribe) when entangled in a pass which had been closed by the enemy. According to the writer Dio Cassius, the troops of Aurelius were dying of thirst when Arnuphis caused a miraculous storm that confounded the enemy and allowed the Romans to quench their thirst and win the battle. Their triumph was known as "The Miracle of the Thundering Legion," although Christians ascribed the victory to their own prayers rather than to the aid of Mercury and other gods invoked by Arnuphis.

Aromatherapy

Term used for treatment of illness and maintenance of general physical health using essential oils distilled from plants. Virtually unknown to the modern world twenty years ago, aromatherapy is now considered the fastest growing natural healing art in the United States.

Aromatherapy treatments were known in ancient **Egypt**, **Greece**, Rome, and other civilizations, while early Arabian physicians developed the distillation of aromatic oils through experiments in **alchemy**. The term aromatherapy derives from the writings of the French chemist Rene-Maurice Gattefosse, whose book *Aromatherapie* was published in 1928. However, the modern popularity of aromatherapy is generally traced to Marguerite Maury and Jean Valnet. Maury, after developing a new technique for the extraction and use of oils, published her findings in 1962, for which she earned the Prix international d'esthetique et cosmetologie. Jean Valnet also contributed to the field of aromatherapy by publishing the widely read book *The Practice of Aromatherapy* in 1964. Both of their works were picked up by the **New Age** movement in the 1980s and have become an integral part of the **holistic** health movement.

Essential oils are highly condensed vegetal extracts containing hormones, vitamins, antibodies, and antiseptics. They are considered the most concentrated form of herbal energy, widely used in pharmacy, cosmetology, and perfumery. Various experiments and studies have shown essential oils to be effective therapeutic agents, particularly in cases of disease associated with bacterial, viral, and fungal infection. Essential oils also support and strengthen the human immune system.

Contemporary aromatherapy can be loosely grouped into four main categories: esoteric aromatherapy, fragrance aromatherapy (or aromachology), massage or English aromatherapy, and medical aromatherapy. Esoteric aromatherapy is concerned with the energetic effects of essential oils on the subtle bodies. Aromachology studies the psychological effects of fragrances.

English and medical aromatherapy both address the effects of essential oils on the physical body. They insist upon the use of essential oils from single, identifiable plant sources. Essential oils are used both as natural tonics and as therapeutic agents. Medical aromatherapists use essential oils internally as well as by inhalation and by topical application. Aromatherapists trained in the English method dilute essential oils in other oils for massage, and diffuse the oils for inhalation. By way of diffusing, the healing is achieved through the olfactory senses, which lead from the nose to the limbic system, the most primitive area of the brain. Thus, the essential oils are said to affect the body in a primal and often subconscious manner.

The philosophy behind aromatherapy is connected to the Gaia Hypothesis, which conceptualizes the earth as a living organism, seeing plants and animals together as inextricable parts of that organism. In *Aromatherapy Workbook*, Lavabre writes, "Essential oils are the 'quintessences' of the alchemists. In this sense, they condense the spiritual and vital forces of the plants in material form. Therefore, they act on the biological level to strengthen the natural defenses of the body, and are

the media of a direct human-plant communication on the energetic and spiritual plane." Aromatherapy postulates subtle energies of aromatic plants related to life force, which can be correlated with ancient Chinese concepts of **Yin and Yang**.

A basic tenet of aromatherapy is to match a specific remedy with a particular malady, designed for a unique body chemistry. As such, aromatherapy can employ a wide variety of plant oils to treat similar conditions. Examples of aromatherapy remedies for common conditions include:

Colds—7ml Rosemarin officinalis verbanion, 3ml Eucalyptus globulus, 0.25ml mentha pepierita, for inhalation through a diffuser

Headache—Two drops lavender, rubbed on temples or back of neck

Muscle Strain—Massage oil created with five drops eucalyptus, five drops peppermint, five drops ginger, diluted in one tablespoon vegetable oil

Stress Reduction Soak—two drops lavender lavera, two drops glang glang, in one tablespoon epon salt, place in warm tub.

(See also **Perfumes**)

Sources:

Aromatic Thymes. <http://www.aromaticthymes.com/>. April 17, 2000.

Lavabre, Marcel. *Aromatherapy Workbook*. Rochester, Vt.: Healing Arts Press, 1990.

National Association for Holistic Aromatherapy. <http://www.naha.org/about.html>. April 17, 2000.

Schnaubelt, Kurt Ph.D. *Advanced Aromatherapy: The Science of Essential Oil Therapy*. Rochester, Vt.: Healing Arts Press, 1998.

———. *Aromatherapy Course*, Cited Pierre Frandomine and Daniel Penoel, formula for colds. San Rafael, Calif., 1985.

Severns, Dorothy & Thorpe, Penni, *Letter from Into the Scented Garden Aromatics* San Mateo, Calif., 2000.

Stead, Christiane. *The Power of Holistic Aromatherapy*. Poole, England: Javalin Books, 1986.

The Burton Goldberg Group. *Alternative Medicine: A Definitive Guide*. Tiburon, Calif.: Future Medicine Publishing, Inc., 1997.

Thompson, C. J. S. *The Mystery and Lure of Perfume*. London, 1927.

Tisserand, Robert. *Aromatherapy*. 1977. Reprint, London: Mayflower, 1979.

Worwood, Valerie Ann. *The Complete Book of Essential Oils and Aromatherapy*. San Rafael, Calif.: New World Library, 1991.

Arphaxat

A Persian sorcerer who was killed by a thunderbolt (according to Abdias of Babylon) as St. Simon and St. Jude were martyred. In the account of the possession of the **nuns of Loudun**, there is also a demon known as Arphaxat, who took possession of the body of Louise de Pinterville.

Arriola, Pepito (1896–1954)

A Spanish musical prodigy who, in 1900, at the age of three years and three months, was introduced by **Charles Richet** to the International Psychical Congress. Arriola had only begun playing the piano a year earlier. With his tiny hands, which appeared to grow while he played, he somehow managed to sound full octaves.

He also composed military and funeral marches, waltzes, minuets, and habaneras and played some 20 difficult pieces from memory. At the time, there was no suggestion of a Spiritualist explanation for this phenomena, but 11 years later the boy exhibited the gift of **automatic writing**. (See also **Rosemary Brown; Music (Paranormal); Jesse Shepard**)

Arroyo, Stephen (1946–)

Stephen Arroyo is an outstanding contemporary astrologer and leader in the move to integrate it with modern psychology. He was born on October 6, 1946, in Kansas City, Missouri. His father, Joseph Arroyo, was a successful businessman and founder of Karr Products, Inc., in Chicago. Arroyo began his college career at Drake University in Des Moines, Iowa, but received his B.A. at the University of California at Davis in 1968. He received a master's degree in psychology at California State University in Sacramento in 1972 and was licensed as a marriage, family, and child counselor in the state of California. He married in 1971.

As a young man, Arroyo had become interested in **astrology** and while still in college began to study it seriously. He was able to make contact with Dane Rudhyar during the period he was developing transpersonal astrology, and he both studied and carried on an extensive correspondence with Rudhyar. He also studied with other astrological notables such as Isabel Hickey. In 1970 he opened a counseling practice in which he used both his astrological and psychological training. In addition, Arroyo became a frequent contributor to astrological publications. His writings led to his first book, *Astrology, Psychology, and the Four Elements*, in 1975. He has subsequently written a half-dozen additional books, most widely used as textbooks. His *Chart Interpretation Handbook* has proved a popular beginning text as it attempts a more sophisticated approach to interpretation centered on an understanding of the overall relationship of the various elements of the horoscope.

Arroyo has emerged in the 1990s as one of the most internationally honored astrologers. His work has been recognized by the British Astrological Association, the Fraternity of Canadian Astrologers, and the United Astrology Conference.

Sources:

Arroyo, Stephen. *Astrology, Karma, and Transformation*. Reno, Nev.: CRCS, 1978.

———. *Astrology, Psychology, and the Four Elements*. Reno, Nev.: CRCS, 1975.

———. *The Practice and Profession of Astrology*. Sebastopol, Calif.: CRCS, 1985.

———. *Practicing the Cosmic Science: Key Insights in Modern Astrology*. Sebastopol, Calif.: CRCS, 1999.

———. *Relationships and Life Cycles*. Sebastopol, Calif.: CRCS, 1980.

———. *Stephen Arroyo's Chart Interpretation Handbook*. Sebastopol, Calif.: CRCS, 1989.

Ars Notoria

Title of a work of magical invocations and prayers attributed to Solomon and therefore related to the celebrated *Key of Solomon the King*, one of the most famous **grimoires**, or book of **ceremonial magic**. *Ars Notoria* is known in the English translation of Robert Turner (Sloane Manuscript 3648, British Library, London), published by him in 1657.

Artemisian Order

The Artemisian Order is a feminist Neo-Pagan group founded in the 1990s by Oriethyia, a feminist poet. It is a clan of sisterhood and society of women who protect one another while serving nature. Formally identified with Dianic **Wicca** (centered upon the Roman goddess Diana), Oriethyia found herself drawn more to the Greek equivalent, Artemis, and decided to start a new Wiccan group with Artemis at the center. Like all feminist Wicca, Artemisian faith affirms the female image of deity, which stands in sharp contrast to the primarily male image with which Oriethyia had been raised. Unlike most Wiccan traditions, she saw no need to balance male-female energies by naming a male consort God to stand with the God-

dess. She believes that the balancing of energies derives from the assertion of the feminine within a masculine-dominated culture.

Artemisians also identify with the ancient Amazons, the legendary fighters whom even the bravest of male warriors feared and respected. They describe themselves as proud and capable women worshipping the goddess Artemis. They submit to no man in the recognition that women have been subjected to patriarchal cultures that persecuted and killed women for their beliefs. They have threatened to hunt down and kill any man discovered spying upon their activities (though there is no hint that such has ever occurred). Only a few men are associated with the group. They are known as the Gargareans and Philos of the Artemisians. The former are the male companions of the Artemisians who assist the female Artemisians with their duties to nature and to other females. The Philos are the trusted friends of the order.

The modern Artemisian Order consists of the sisterhood, plus the Philos and Gargareans. The sisterhood administers the order on a day-to-day basis. The female members may hold position as either Sophias, who lead with their wisdom; High Priestesses, who keep the rituals; Amazons, who defend the way of life; or Maidens, who assist with their strength of mind and spirit. The Gargareans and Philos assist the sisterhood by protecting their sacred ways. Only females may become initiates. Males may become part of the order, but only as Gargareans and Philos.

The Artemisian Order may be contacted through Oriethyia at P.O. Box 7184, Capitol Station, Albany, NY 12224. Website: <http://www.artemisian.org/sanct.html>.

Sources:

Hopman, Ellen Evert, and Lawrence Bond. *People of the Earth: The New Pagans Speak Out*. Rochester, Vt.: Destiny Books, 1996.

Artephius (d. ca. 1119)

A well-known exponent of Hermetic philosophy who died in the twelfth century, and is said to have lived more than one thousand years by means of alchemical secrets. François Pic mentions the opinion of certain savants who affirmed that Artephius was identical with **Apollonius of Tyana**, who was born in the first century under that name and who died in the twelfth century under that of Artephius.

Many extravagant and curious works are attributed to Artephius: *De Vita Propaganda* (The Art of Prolonging Life), which he claims, in the preface, to have written at the age of 1,025 years; *The Key to Supreme Wisdom*; and a work on the character of the planets, on the significance of the songs of birds, on things past and future, and on the **philosophers' stone**. Jerome Cardan spoke of these books and believed that they were composed by some practical joker who wished to play on the credulity of the partisans of alchemy.

Some scholars have identified Artephius with the Arabic poet and alchemist Al Toghrai, who died ca. 1119.

Sources:

Patai, Raphael. *The Jewish Alchemists*. Princeton, N.J.: Princeton University Press, 1994.

Arthur, Gavin (1901–1972)

Gavin Arthur, an astrologer and occultist, was born Chester Alan Arthur III, the grandson and namesake of the 21st President of the United States. He grew up in wealth, but did not pursue a career in the professions, choosing instead to join the Merchant Marines. He later panned for gold and sold newspapers. In the 1930s he traveled widely and came to know many of the counterculture elite of his day. Among his acquaintances were pioneer sexologists Havelock Ellis and Alfred Kinsey.

In the 1950s he settled in San Francisco and devoted his time to **astrology**. He began to move in the alternative spirituality and sexuality community that first became known for its identification with beat Zen, and he became well-known as an astrological counselor. He began to develop a perspective on astrology that, contrary to the mainstream of astrological writing, took account of homosexual and bisexual gender preferences. His ruminations culminated in 1966 with his major writing, *The Circle of Sex*, for which **Alan Watts** wrote an introduction.

Arthur moved beyond traditional observations on sexual roles (that continue to dominate astrology books) that treat issues of sexual attraction and compatibility to argue that each person possesses a distinct combination of Yin and Yang. We attract and repel others as they tend to balance our own combination of male/female attributes. He then placed this understanding that allowed for women with much Yang and men with much Yin, into a complex system of correspondences that involve the astrological signs, the planets, and houses of the horoscope.

Drawing on his reading of gay writers, Arthur concluded that sexuality needs to be separated from the single need to procreate. Heterosexuals need to be free of the constraints of marriage, for only then will the transgendered, homosexuals, and bisexuals be liberated.

Sources:

Arthur, Gavin. *The Circle of Sex*. Hyde Park, N.Y.: University Books, 1966.

———. "Document Received from the Hands of Gavin Arthur and Its Authenticity Vouched for by Allen Ginsberg, San Francisco 1967. [previously unpublished]." *Gay Sunshine: A Journal of Gay Liberation* 35 (winter 1978). 29.

Arthur, King

Legendary king of England, son of Uther Pendragon and Igraine. It seems likely that Arthur was a sixth-century leader whose life and deeds became interwoven with romance mythology. The character of King Arthur is strongly identified with occult legends. Not only do we find his court a veritable center of happenings more or less supernatural, but his mysterious origin and the subsequent events of his career contain matter of considerable interest from an occult standpoint.

He is connected with one of the greatest magical names of early times—**Merlin** the Enchanter. It is possible that Merlin was originally a British deity who in later times degenerated from his high position in the popular imagination. There are many accounts concerning him, one of which states that he was the direct offspring of Satan himself, but that a zealous priest succeeded in baptizing him before his infernal parent could carry him off.

From Merlin, Arthur received much good advice, both magical and rational. Merlin was present when the king was gifted with his magic sword, Excalibur, which endowed him with practical invulnerability, and all through his career Merlin was deep in the king's counsels. Merlin's tragic imprisonment by the Lady Viviana, who shut him up eternally in a rock through the agency of one of his own spells, removed him from his sphere of activity at the Arthurian Court, and from that time the shadows were seen to gather swiftly around Arthur's head.

Innumerable are the tales concerning the knights of his court who met with magical adventures, and as the stories grew older in the popular mind, additions to these naturally became the rule. Of note is the offshoot of the Arthurian epic, known as the Holy **Grail**, in which the knights who go in quest of it encounter every description of sorcery for the purpose of retarding their progress.

Arthur's end is as strange as his origin, for he is wafted away by fairy hands, or at least by invisible agency, to the Isle of Avil-

lion, which probably is the same place as the Celtic otherworld across the ocean.

As a legend and a tradition, that of Arthur is undoubtedly the most powerful and persistent in the British imagination. It has employed the pens and enhanced the dreams of many of the giants of English literature from the time of Geoffrey of Monmouth to the present day. Some claim Arthur was buried at Glastonbury, and tourists who visit are shown a tomb site and may purchase the replica of a cross with an inscription concerning Arthur.

Sources:

De Troyes, Chrétien. *Arthurian Romances (Erec and Enide; Cligés; Yvain; Lancelot)*. London, 1914.

Lacy, Norris J., ed. *The Arthurian Encyclopedia*. New York: Garland Publishing, 1986.

Reiss, Edmund, Louise Horner Reiss, and Beverly Taylor. *Arthurian Legend and Literature: An Annotated Bibliography*. New York: Garland Publishing, 1984.

Waite, Arthur Edward. *The Holy Grail: The Galahad Quest in the Arthurian Literature*. 1933. Reprint, New York: University Books, 1961.

White, Terence H. *The Once and Future King*. London: Collins, 1958.

Wilhelm, James J., and Laila Zamuelis Gross, eds. *The Romance of Arthur*. New York: Garland Publishing, 1984.

Arthur Findlay College

A residential center in Essex, England, administered by the **Spiritualists' National Union**, where students may attend courses on Spiritualist philosophy, practice, healing, and related subjects. These courses are wide ranging, including acupuncture, radionics, meditation, relaxation, color therapy, and Taoism as well as subjects directly related to **Spiritualism**, such as the practice of mediumship. The college is situated on 15 acres of land in pleasant surroundings and includes the **Britten Memorial Museum**, devoted to exhibits concerned with the history of Spiritualism and psychic phenomena.

The college is named for pioneer Spiritualist **J. Arthur Findlay** (1883–1964), the author of a number of well-known Spiritualist works. Address: Stansted Hall, Stansted, Mountfichet, Essex CM24 8UD, England.

Artifex (Newsletter)

A former bimonthly newsletter of the **Archaeus Project** concerned with bioenergetic fields and anomalous phenomena. Address: PO Box 7079, Kamuela, HI 96743-7079.

Arundale, George Sydney (1878–1945)

Prominent member of the **Theosophical Society**. Born in Surrey, England, December 1, 1878, he was educated in Italy and Germany before entering St. John's College, Cambridge University, England, from which he graduated M.A., LL.B., D.Lit. He joined the Theosophical Society in 1895 and went to India at the invitation of **Annie Besant**. Arundale served as principal of the Central Hindu College, Benares (1905), examiner to the University of Allahabad and to the government of United Provinces, India, principal of National University of Madras (1917), and minister of education to the government of the Maharaja Holkar (1923). He was also regency bishop of the **Liberal Catholic Church** in India, deputy chief scout of the Indian Boy Scout Association, and provincial commissioner of the Hindustan Scout Association in Madras Presidency.

In 1917 he was interned with Annie Besant, then president of the Theosophical Society, for principles expressed in membership of the All India Home Rule League. In 1920 he married Rukmini Devi, an Indian girl from a Brahmin family, who

was a leading exponent of Hindu classical dancing. She helped to restore respect for Indian dancing as an expression of deep spiritual awareness. Arundale lectured extensively in India, Europe, and Australia and was at one time general secretary of the Theosophical Society in England, Australia, and India. In 1934 he succeeded Besant as president of the Theosophical Society. He also wrote a number of works on Theosophy and edited *The Theosophist*, *The Theosophical Worker*, and *Conscience* (Madras). His book *Kundalini: An Occult Experience* (1938) has special importance as an early personal description of the arousal of **kundalini** in the body. He died at Adyar, India, August 12, 1945.

Sources:

Arundale, George S. *Fragment of Autobiography*. Adyar, India: Kalaksetra, 1940.

———. *Kundalini: An Occult Experience*. Adyar, India: Theosophical Publishing House, 1938.

———. *Lotus Fire*. Adyar, India: Theosophical Publishing House, 1939.

———. *Thoughts on "At the Feet of the Master."* Adyar, India: Theosophical Publishing House, 1919.

———. *You*. Madras, India: Theosophical Publishing House, 1938. Reprint, Wheaton, Ill.: Theosophical Publishing House, 1973.

Asal

Known as the King of the Golden Pillars in Irish Celtic mythology. He was the owner of seven swine, which might be killed and eaten every night, yet were found alive every morning.

Asana, Jehangir Jamasji (1890–1954)

Biologist and parapsychologist, a professor of biology at Gujarat College in India, and a correspondent with **J. B. Rhine** and other parapsychologists on the subject of ESP. Born July 21, 1890, at Broach, Bombay State, he was educated at Bombay University (B.A., M.A.) and Cambridge University, England (M.A.). He died December 16, 1954, at Poona, India.

Asanas

The physical positions, or postures, of **hatha yoga**. Many of these are named after living creatures, e.g., cow, peacock, locust, cobra, lion. Early yoga treatises state that there are 8.4 million asanas, of which 84 are the best and 32 the most useful for the health of mankind. Hatha yoga should properly be combined with spiritual development.

Sources:

Hittleman, Richard L. *Richard Hittleman's Yoga for Total Fitness*. New York: Bantam Books, 1983.

Kuvalayananda, Swami. *Popular Yoga Asanas*. Rutland, Vt.: Charles E. Tuttle, 1971.

Asatru

The term Asatru (literally, being true to the Æsir or Germanic deities) is the most used term for the modern reconstructed forms of the magical polytheistic religions of the German and Scandinavian people that have appeared in Europe and North America since the 1960s. In North America, the first such group, and for many years the most prominent, was the Asatru Free Assembly. The assembly was founded in 1972 as the Viking Brotherhood by **Stephen A. McNallen**. Shortly after founding the new organization to give public expression to the belief that McNallen had slowly appropriated, he went into the army. The brotherhood became largely moribund, though he continued to publish the quarterly periodical, *The Runestone*.

Returning to civilian life in 1976, McNallen worked on refining the idea of the brotherhood and soon changed its name to Asatru Free Assembly. The assembly rejected collective ideologies (especially fascism) and emphasized individualism, courage, integrity, and independence. A wide variety of belief and practice was allowed within the general framework of acknowledgment of the deities. The Asatru people also saw themselves as over against the Odinists, who emphasize a single deity rather than the whole of the deities. Celebrations were held to recognize the deities, such as Yule (December 22) and the summer **solstice**. Other holidays included March 28, Ragnar's Day, when the assembly remembered the sacking of Paris in 845 by the Viking Ragnar Lobrok. Local groups called Skeppslags, or ship's crews, consisted of 3 to 15 members. Also, interest groups were formed as guilds to develop skills in activities from sewing to brewing.

The assembly reached a crisis in 1987, when McNallen felt unable to continue as the primary leader and disbanded the organization. In the meantime, a number of mostly small local Norse groups had arisen, some falling victim to racial ideologies that alienated them from the larger body of Neo-Pagans. Among his last productions was the publication of a book of Norse rituals. The fall of the Asatru Free Assembly also left a vacuum just as Norse Paganism appeared to be in a growth phase. Former members began to form new associations such as the **Asatru Alliance** and the **Ring of Thoth**. In 1992 McNallen returned to active leadership as an Asatru, founding the **Asatru Folk Assembly** and reissuing *The Runestone*.

Sources:

Hundingbani, Heigi. *The Religion of Odin-A Handbook*. Red Wing, Minn.: Viking House, 1978.

McNallen, Stephen A. *Rituals of Asatru*. Breckenridge, Tex.: Asatru Free Assembly, 1985.

Asatru Alliance

The Asatru Alliance is one of several groups operating in North America that continues the revival of **Asatru** (literally "faithfulness" to the Germanic deities) faith begun by the **Asatru Free Assembly** in the early 1970s. The assembly disbanded in 1987 and the alliance is one of several organizations that emerged to fill the vacuum. It follows the basic teachings established by the assembly, a reconstruction of the magical polytheistic religion of the ancient Northern European peoples. There is also a liberal spirit that allows for the many variations that were evident across the Northern lands. The alliance exists as a free association of kindreds, the name given to local Asatru groups. As a continental organization, the alliance promotes the faith by sponsoring regional and national meetings and publishing materials. The alliance is headed by the Allthing, its representative legislative body to which all the kindred send a delegate. The Thing was the legislative and executive assembly of free men in Germanic antiquity and the Allthing was the successor to the Thing in the free state of Iceland.

After the Asatru Free Assembly dissolved, seven surviving kindreds worked together to continue the religion of Asatru in Vinland (the name given to North America by the Vikings). In the late summer of 1987 they drafted a set of bylaws and then invited every known Asatruar in the country to an Allthing to approve them. This first modern Allthing was held in the summer of 1988. The bylaws were adopted, a council appointed, and the tradition of annual gatherings of the kindred established.

The Asatru Alliance may be contacted at P. O. Box 961, Payton, AZ 85547. Its extensive website can be found at <http://eagle.webpipe.net/>. It publishes a periodical, *Vor Tru*.

Asatru Folk Assembly

The Asatru Folk Assembly was founded in California in 1994 by **Stephen A. McNallen**, the pioneer American advocate of the magical polytheistic Norse Neo-Paganism that became an international religious community in North America and Europe in the last quarter of the twentieth century. McNallen founded the original North American group of the **Asatru** (literally, loyalty to the Germanic deities), the Viking Brotherhood, while a college student in Texas in 1971. (Unknown to him at the time, other groups were being created simultaneously elsewhere: a periodical, **The Odinist**, was first published in Canada; the Committee for the Restoration of the Odinic Rite was organized in England; and the Asatru movement emerged in Iceland.) That organization became the Asatru Free Assembly (AFA) later in the decade. In 1980 the AFA held the first annual Allthing (national gathering). McNallen also assembled a calendar for seasonal observances, wrote a three-volume book of rituals, and produced a series of booklets and tapes. However, in 1987 McNallen, feeling burned out with his leadership of the assembly, disbanded it and allowed it to continue through several other organizations, primarily the Asatru Alliance.

After serving several years as a junior high school teacher, McNallen decided to return to active leadership in the faith community he had largely founded. In 1992 he restarted *The Runestone*, the old assembly's periodical. Then in 1994, he created the Asatru Folk Assembly, modeled on the previous assembly. The new assembly continues the beliefs and practices appropriate to the acknowledgment of the ancient Norse deities. New local kindred groups have been organized and the annual gatherings revived. As with the former AFA, several guilds (special interest groups) have emerged, and *Wolf Age*, a periodical for the Warrior Guild, appeared. The new AFA has even gone to court to protect the remains of an ancient man, believed to be caucasoid, discovered in America.

As of the end of the 1990s, the revived assembly is still very much a small emerging organization. It may be contacted at P.O. Box 445, Nevada City, CA 95959. Website: <http://www.runestone.org/>.

Sources:

McNallen, Stephen A. *Rituals of Asatru*. 3 vols. Breckenridge, Tex.: Asatru Free Assembly, 1985.

———. *What Is the Norse Religion?* Turlock, Calif.: The Author, n.d.

Asbestos

Asbestos is so called from being inextinguishable even by showers and storms, if once set on fire. The name derives from an ancient Greek term for a fabulous stone. Pagan peoples made use of it for lights in their temples. Plutarch records that the Vestal Virgins used perpetual lamp wicks, while Pausanias mentions a lamp with a wick that was not consumed, being made from a mineral fiber from Cyprus. Asbestos is of woolly texture and is sometimes called the Salamander's Feather. Leonardus stated: "Its fire is nourished by an inseparable unctuous humid flowing from its substance; therefore, being once kindled, it preserves a constant light without feeding it with any moisture."

ASC See Austin Seth Center

Ascended Masters

Ascended Masters are enlightened beings whom many in the esoteric field believe have evolved beyond the need to reincarnate on earth and now act from a higher plane of existence to assist humans in their movement toward enlightenment and

guide the race in its destined evolution. The concept of ascended masters was popularly introduced by Madame **Helena Petrovna Blavatsky**, cofounder of the **Theosophical Society**, and described in some detail in her most important book, *The Secret Doctrine*. Blavatsky taught that both individuals and the human race were engaged in an upward evolutionary process. At the same time, she pictured a hierarchy of Masters headed by a being known as the Solar Logos. Those masters at the lowest level of the hierarchy regularly interacted with humanity. The Masters El Morya and Koot Hoomi have had a special role in the formation and guidance of the society. One of the early members of the society, A. P. Sinnett, also received regular communications from the masters that became the basis of two important theosophical texts, *Esoteric Buddhism* and the *Mahatma Letters to A. P. Sinnett*.

Together, the masters constituted the **Great White Brotherhood**. A number of the spiritual leaders from past history were pictured as members of the hierarchy. For example, the person known as Jesus, revered as the fountainhead of Christianity, is believed to hold the office of Maitreya in the hierarchy. The work of the masters was championed by Blavatsky's successor **Annie Besant** and her colleague **Charles W. Leadbeater**, whose works further elaborated upon the nature and work of the masters.

Blavatsky also introduced the idea of **ascension** as a goal for humans, a concept made central of "I AM" Religious Activity, an organization founded by **Guy W. Ballard**, who further developed theosophical concepts. Ballard taught that it was possible through following the disciplines of the movement, including vegetarianism, to so purify the self that the individual need not die but could ascend to the next level of conscious existence. Ballard's own untimely death necessitated some revision of that ideal, and the natural process of death was integrated into the understanding of the process of ascension. Ballard is now believed to have assumed a position as an ascended master, as has **Mark Prophet**, the founder of the Summit Light-house (now the **Church Universal and Triumphant**), a group similar to the "I AM."

Ballard regularly and publicly served as a messenger for a variety of Ascended Masters, especially **Comte de St. Germain**. At the same time, **Alice A. Bailey** claimed contact with a Master she generally called "The Tibetan," named Djwhal Khul. Both became models for a variety of people through the last half of the twentieth century who have claimed contact with and who have channeled messages from the masters. By the 1970s, over one hundred groups with roots in the Theosophical Society that either acknowledged the messages from the masters received by Blavatsky and/or were receiving new messages regularly from the masters were functioning in the English-speaking world. One group of channelers, beginning with **George King**, founder of the **Aetherius Society**, have claimed contact with extraterrestrial entities, who nevertheless have the same names as the members of the spiritual hierarchy originally described by Blavatsky. Flying saucer contactees, such as **Dorothy Martin** of the **Association of Sananda and Sanat Kumara**, described them as members of an outer space hierarchy.

During the 1970s, the practice of channeling messages from the Masters spread to a much larger audience as a result of the New Age Movement, a revitalization movement that spread through the Western theosophical groups and adopted channeling as one of its key activities. While New Age channelers received material from a variety of sources, many claimed to be in touch with the same ascended masters as Blavatsky, Bailey, and Ballard. Most notable among these is **Benjamin Crème**, who claimed not only to receive messages from the Master Maitreya, but that this particular entity had returned to human society and was walking among us. The emphasis upon ascended masters accompanied an emphasis upon individual **ascension** as the goal of the spiritual life. Ascension had been placed upon the agenda of the metaphysical community by Guy Ballard and the "I AM" Movement, but had not become a signifi-

cant teaching until the New Age Movement began to wane in the 1990s.

The ascended masters have been likened to angelic beings in Christian folklore. Given the impersonal and transcendently remote deity of Western esoteric worldviews, the masters serve as a source of revelation and authority. They are seen as authoritative teachers of spiritual wisdom. They are highly revered for the knowledge they present, though as a rule they do not receive worship, a practice that does not have a prominent place in most esoteric groups. The masters have also been compared to the bodhisattvas of Mahayana Buddhist thought. They are compassionate beings dedicated to humanity and its uplift. Contemporary writers on ascended masters have nominated many of the spiritual exemplars of all religious traditions as having become ascended masters while also greatly expanding the number of ascended masters believed to be currently interacting with humanity.

Sources:

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Ascent

Journal of spiritual development published by **Yasodhara Ashram**, founded in Canada by **Swami Sivananda Radha**, a disciple of the late Swami Sivananda Saraswati of Rishikesh, Himalayas, India. Address: Yasodhara Ashram, Box 9, Kootenay Bay, BC, Canada V0B 1X0.

Asclepius (or Aesculapius)

In Greek mythology, the son of Apollo and Coronis who was instructed in the arts of healing by the centaur Chiron. Asclepius married Epione, who begat Hygeia (health). So successful was Asclepius in the art of healing that Zeus was fearful that he would make mankind immortal, so he killed him with a thunderbolt. Apollo retaliated by attacking the Cyclopes who had forged the thunderbolt, and Zeus was eventually prevailed upon to admit Asclepius to the ranks of the gods.

The worship of Asclepius centered in Epidaurus, and the cock was offered to him in sacrifice. The serpent and the dog were sacred to him, and his symbol of the serpent coiled about a staff still remains as the sign of medical practice. Asclepius is also featured in the Hermetic literature connected with **Hermes Trismegistus** (“Thrice-greatest Hermes”).

Sources:

Edelstein, Emma Jeanette Levy. *Asclepius: a Collection and Interpretation of the Testimonies*. New York: Arno Press, 1975.

Ashcroft-Nowicki, Delores (1929–)

Delores Ashcroft-Nowicki, the head of the **Servants of the Light**, a contemporary school of ritual magic, is a sensitive psychic who came from a family of psychics. As a youth, she studied at the Royal Academy of Dramatic Art and later at Trinity College, the course of her education being interrupted by an early brief marriage. She later studied fencing, through which she met her second husband, whom she married in 1957. Around 1963, the pair came into contact with the **Fraternity of the Inner Light**, the magical organization founded by **Dion Fortune**. They took the study course and were formally initiated in 1967. They also came to know **William E. Butler** and **Gareth Knight**, both former members of the fraternity, and took the course of magic the pair developed, then known as the Helios Course. Taking the course led to their break with the fraternity. They continued to work with Butler, founder of the Servants of the Light, and Ashcroft-Nowicki soon established direct contact with the same inner plane adept that had guided Butler.

Ashcroft-Nowicki decided to dedicate her life in service to the inner plane adept with whom she had come into contact. She began to work full-time for the Servants of the Light School of the Occult Science and shortly before his death in 1978, Butler named her his successor as the school’s new director of studies. Her husband was named the school’s guardian.

As the head of the school, she began to travel and speak at various conferences and seminars, and to expand the school internationally. She authored a number of books through the 1980s including *First Steps in Ritual* (1982), *The Shining Paths* (1983), and *Highways of the Mind* (1987). She has continued her productivity through the 1990s with such works as *The Tree of Ecstasy* (1991), *Daughters of Eve* (1930), and *The Initiates Book of Pathworkings* (1999).

Sources:

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Servants of the Light. <http://www.servantsofthelight.org/>. May 16, 2000.

Ashkir-Jobson Trianion

A guild of psychical researchers formed during the 1930s in Britain to develop apparatus to facilitate communication with spirits of the dead. The name derived from the individuals concerned: George Jobson (an engineer who first introduced the telephone into Britain), A. J. Ashdown, and B. K. Kirkby, and was associated with the mediumship of Mrs. I. E. Singleton (who became warden of the Ashkir-Jobson Trianion Guild).

Jobson, Kirkby, and Ashdown were preoccupied with the question of proving survival after death, and they formed a pact that whoever passed away would attempt to communicate with his comrades through an agreed signal—the initials “B. K. K.” In 1930, within three months of the passing of Jobson, the signal was received through a medium not formerly known to the three, and thereafter instructions were communicated for the construction of instruments to facilitate spirit communication. The Ashkir-Jobson Trianion was formed as a nonprofit guild to produce apparatus, which included the **Reflectograph** and **Communiograph**. Another instrument, named the Ashkir-Jobson Vibrator, was designated to produce a continuous musical tone to create a harmonious influence at séances. The vibrator was operated by clockwork, which activated an “A” tuning fork, sending out sonorous but subdued sound vibrations, sustained for up to three hours.

The Ashtabula Poltergeist

The supposed cause of the extraordinary **poltergeist** disturbances that took place about mid-nineteenth century in the presence of a woman of Ashtabula County, Ohio. First of all, she became a medium on the death of her husband and produced spirit-rappings and other manifestations. Then for a time she studied anatomy in Marlborough, and afterward returned to her home in Austinburg, where an alarming outbreak of weird manifestations occurred. Stair-rops moved after her when she went to her room, light articles flew about the house, and uncanny sounds were heard. At Marlborough, when she resumed her anatomical studies, the disturbances increased in violence, and she and her roommate had a ghastly vision of a corpse they had been dissecting that day. The skeptical Dr. Richmond maintained that these phenomena were the result of “magneto-odylic” emanations from the medium.

Sources:

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Ashtar

Ashtar was one of the original extraterrestrial entities who appeared among the flying saucer **contactees** of the 1950s. In his booklet, *I Rode a Flying Saucer!*, **George Van Tassell** (1910–1978) claimed that he had begun to receive messages from alien beings from a planet named Shanchea. These channeled messages were directed toward the people of Earth, warning that humanity’s warlike ways, in the development of super atomic weapons, threatened the peace not just of Earth, but of the solar system and beyond. Van Tassel began receiving these messages in January of 1952, but it was not until July that an entity named Portla sent the following message: “Approaching your solar system is a ventla [flying saucer] with our chief aboard, commandant of the station Schare in charge of four sectors.” The commandant soon introduced himself to Van Tassell as “Ashtar, commandant quadra sector, patrol station Schare, all projections, all waves.” Ashtar’s subsequent messages would expand upon the anti-atomic weapon theme developed by his extraterrestrial colleagues.

Of all the entities with whom Van Tassel claimed contact, for reasons not altogether clear, Ashtar turned out to be the one to whom people responded and within a few months messages from Ashtar began to be received and spread by other channels. The term “channel,” a reference to the new phenomenon of television, began to be used among contactees for one who was receiving messages telepathically from outer space beings. It replaced the Spiritualist term “medium,” one who received messages from the deceased.

As the scientific effort to study UFOs emerged and ufology separated itself from what was seen as the lunatic fringe of flying saucer believers, the contactees assumed a role analogous to religious prophets and the extraterrestrial entities who spoke through them emphasized a message that continued the teachings previously advocated by Spiritualists and Theosophists. Ashtar assumed a status similar to such previous spiritual entities as White Eagle and El Morya.

After Van Tassell passed from the scene, in the 1980s a new contactee, **Thelma B. Turrell**, better known by her public name Tuella, emerged as Ashtar’s primary spokesperson. In 1985, she collected many of Ashtar’s messages in a book called simply *Ashtar: A Tribute*, and through the 1980s a number of other people around the world continued to receive messages by and about him, including no less a personage than New Age channel **Ruth Montgomery**. Ashtar came to be seen as the Supreme Director in charge of the spiritual program for the Earth, and those he led as the **Ashtar Command**. He was in charge of the 20 million space brothers (and sisters) who were

lowering their own vibratory rate so to be enabled to work with earthlings and prepare them for their future evolution.

Messages from the Ashtar Command flourished as the **New Age** Movement peaked and continued through the 1990s. By the end of the decade, however, so many varied descriptions of Ashtar existed that it became impossible to depict his likeness, and so many contradictory bits of information about him had been written, that it has been difficult to write his biography. Some channels picked up on the positive **millennialism** of the New Age; others joined in the dark apocalypticism warning of imminent catastrophic events that have repeatedly appeared on the fringes of Western society through the nineteenth and twentieth centuries. Ashtar’s spokespersons resonated with the public anxiety over the hydrogen bomb, but as the threat of nuclear holocaust faded from the public consciousness, a notable shift to more traditional warnings of natural disasters, such as pole shifts, occurred. Ashtar literature continues to circulate in New Age circles and has found its place on the Internet.

Sources:

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———. *Project World Evacuation: By the Ashtar Command*. Salt Lake City, UT: Guardian Action Publications, 1982.

Van Tassell, George. *I Rode a Flying Saucer! The Mystery of the Flying Saucers Revealed*. Los Angeles: New Age Publishing, 1952.

Ash Tree

There are many old superstitions of the wonderful influence of the ash tree. The old Christmas log was of ash wood, and its use was helpful to the future prosperity of the family. Venomous animals, it was said, would not take shelter under its branches. A carriage with its axles made of ash wood was believed to go faster than a carriage with its axles made of any other wood, and tools with handles made of this wood were supposed to enable a man to do more work than he could do with tools whose handles were not of ash. Hence the reason that ash wood is generally used for tool handles. It was upon ash branches that witches were enabled to ride through the air, and those who ate the red buds of the tree on St. John’s Eve were rendered invulnerable to witches’ influence.

In speaking of the ash, reference was often to the mountain ash or rowan tree.

Sources:

Porteous, Alexander. *Forest Folklore, Mythology, and Romance*. London: George Allen & Unwin, 1928.

Asiah

According to the **Kabala**, Asiah is the first of the three classes or natural ranks around the spirits of men, who must advance from the lower to the higher.

Asipu

Priests of ancient Mesopotamia. (See also **Semites**)

Asmodeus

Ancient Persian demon of lust and rage who also appeared in ancient Jewish folklore, where he was believed to cause strife between husband and wife. He is mentioned in the book of Tobit ca. 250 B.C.E., where he attempts to cause trouble between

Tobias and his wife, Sarah. Jewish legends claim that Asmodeus was the result of a union between the woman Naamah and a fallen angel. Asmodeus was often represented in magical texts as having three heads—a man, a bull, and a ram, riding a dragon, and carrying a spear. Directions for evoking this demon are contained in the well-known magical textbook *The Magus; or, Celestial Intelligencer* by Francis Barrett (1801).

Sources:

Barrett, Francis. *The Magus*. London, 1801. Reprint, New Hyde Park, N.Y.: University Books, 1967.

Aspidomancy

A little-known form of **divination** practiced in the Indies. According to the seventeenth-century writer Pierre de Lancre, the diviner traces a circle, takes up his position seated on a buckler (shield), and mutters certain conjurations. He becomes entranced and falls into an ecstasy, from which he emerges to answer his client's queries with revelations from the devil.

Asports

The reverse of **apport** phenomena—the disappearance of objects from the séance room through the barriers of intervening matter and their appearance at another spot. It is seldom attempted as an independent demonstration and may more often form part of an **apport materialization**, as in the Millesimo séances with the **Marquis Centurione Scotto** and Mme. Fabian Rossi.

In a sitting on July 8, 1928, the members of the circle were tapped by a little parchment drum and Rossi and Mme. la Marquise Luisa felt their hands squeezed by two iron mittens. At the conclusion of the sittings, these objects were no longer in the room. The drum was found in the large salon where it previously stood, while the mittens were discovered at the foot of the suit of armor from which they had previously been detached.

Sources:

Hack, Gwendolyn K. *Modern Psychic Mysteries: Millesimo Castle, Italy*. London, 1929.

ASPR See American Society for Psychological Research

ASPR Newsletter

The news bulletin of the **American Society for Psychological Research**, which began publication in 1968. It features information on activities of the society and features nontechnical rewrites of articles from the society's *Journal*. The society is at 5 W. 73rd St. New York, NY 10023. The newsletter is also available online at <http://www.aspr.com/>.

Ass

Many superstitions concern this familiar **animal**. The Egyptians traced his image on the cakes they offered to Typhon, god of evil. The Romans regarded the meeting of an ass as an evil omen, but the animal was honored in Arabia and Judea, and it was in Arabia that the ass of Silenus spoke to his master. Other talking asses were Balaam's ass (Numbers 22), which Mahomet placed in his paradise with Alborack; the ass of Aasis, Queen of Sheba; and the ass on which Jesus Christ rode into Jerusalem.

Some people have found something sacred and mysterious in the innocent beast, and a species of divination employed the head of an ass. At one time a special festival was held for the ass, during which he was led into the church while mass was

sung. This reverence in which he was held by Christians was doubtless due to the black cross which he wore on his back, and which, it is said, was given him after the ass of Bethphage carried Christ into Jerusalem. But Pliny, who carefully gathered all that related to the animal, made no mention concerning the color of its coat. It seems likely, therefore, that the ass of today is as he always was.

It was not only the devout who respected the ass, for the wise **Agrippa** offered him an apology in his book, *On the Vanity of the Sciences* (1530). Among the Indians of Madras, the people of the Cavaravadonques, one of the principal castes, claimed to be descended from an ass. These Indians treated the ass as a brother, took his part, and prosecuted those who overburdened or ill-treated him in any way. In rainy weather they would often give him shelter when they denied it to his driver.

One old fable shows the ass in an unfavorable light. Jupiter had just taken possession of Olympus. On his coming, men asked of him an eternal springtime, which he accordingly granted, charging the ass of Silenus to bear the precious treasure to earth. The ass became thirsty and approached a fountain guarded by a snake, who refused to let the ass drink unless he parted with the treasure. The stupid animal thereupon bartered the gift of heaven for a skin of water, and since that time snakes, when they grow old, can change their skin and become young again, for they have the gift of perpetual springtime.

Another fable endows the creature with greater intelligence. In a village a few miles from Cairo, there lived a mountebank who possessed a highly trained ass, so clever that the country people took it to be a demon in disguise. One day the mountebank mentioned in the ass's hearing that the sultan wished to construct a beautiful building and planned to employ all the asses in Cairo to carry the lime, mortar, and stones. The ass immediately lay down and pretended to be dead, and his master begged for money to buy another. When he had collected some, he returned to his old ass. "He is not dead," he said; "he only pretended to die because he knew I had not the wherewithal to buy him food." Still the ass refused to rise, and the mountebank addressed the company, telling them that the sultan had sent out the criers commanding the people to assemble the next day outside Cairo to see the most wonderful sights in the world. He further desired that the most gracious ladies and the most beautiful girls should be mounted on asses. The ass raised himself and pricked up his ears. "The governor of my quarter," added the mountebank, "has begged me to lend my ass for his wife, who is old and toothless, and very ugly." The ass began to limp as though he were old and lame. "Ah, you like beautiful ladies?" said his master. The animal bowed his head. "Oh, well," said the man, "there are many present; show me the most beautiful." The ass obeyed with judgment and discretion.

These marvelous asses, said the demonologists, were, if not demons, at least men metamorphosed, like Apuleius, who was transformed into an ass. Vincent de Beauvais speaks of two women who kept a little inn near Rome and who sold their guests at the market after having changed them into pigs, fowls, or sheep. One of them, he adds, changed a certain comedian into an ass, and as he retained his talents under his new skin, she led him to the fairs on the outskirts of the city, gaining much money thereby. A neighbor bought this wise ass at a good price, and in handing it over the sorcerers felt obliged to warn the purchaser not to let the ass enter water. Its new master attended to the warning for some time, but one day the poor ass managed to get free and jumped into a lake, where it regained its natural shape, to the great surprise of its driver. The matter was brought to the ears of the pope, who had the two witches punished, while the comedian returned to of his profession.

Many stories are told of the ass that carried Jesus Christ into Jerusalem, which is said to have died at Verona, where its remains are still honored. They say the ass is a privileged animal that God formed at the end of the sixth day. Abraham employed it to carry the wood for the sacrifice of Isaac; it also car-

ried the wife and son of Moses in the desert. The rabbis maintained that Balaam's ass was carefully nourished and hidden in a secret place until the coming of the Jewish Messiah.

Assagioli, Roberto (1888–1974)

Psychiatrist, psychotherapist, and parapsychologist. He was born February 27, 1888, in Venice, Italy, and educated at University of Florence (M.D.). As a young psychiatrist he became disenchanted with first Freudian and then Jungian psychoanalysis. Thus he turned his attention to the development of a new psychology he termed psychosynthesis. Psychosynthesis assumes that in addition to the conscious self, or "I", every person also has a pathway to a "Higher Self," which is a reflection of the divine. The purpose of each human life is to participate as fully as possible in self-evolution along that pathway. The system was left open so that both individuals and any psychologists could participate in developing psychosynthesis and incorporate the various occult tools of transformation.

Assagioli founded the Institute of Psychosynthesis in 1926. He met **Alice Bailey** during the early 1930s, and they became friends; their organizations have retained a working association. Psychosynthesis was suppressed during World War II, and Assagioli was arrested. He spent his prison days exploring meditation and altered states of consciousness. After the war he revived his work and promoted the founding of institutes in the United States, Greece, and England.

In 1958 Assagioli became chair of the Psychosynthesis Research Foundation at Greenville, Delaware, and editor of *Psiche-Rivista di Studi Psicologici*. During his mature years, he authored a set of books which became the major statements of psychosynthesis. He died in Capaiona, Italy, on August 23, 1974.

Sources:

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———. *Parapsychological Faculties and Psychological Disturbances*. London: Medical Society for Study of Radiesthesia, 1958.

———. *Psychosynthesis: A Manual of Principles and Techniques*. Rev. ed. New York: Viking/Penguin, 1971.

Assailly, Alain Jean Joseph (1909– ?)

French physician and neuro-endocrinologist who studied psychophysiology of mediumship and hauntings and published articles on these subjects. Born October 17, 1909, at Pontchâteau (Loire-Inférieure), France, he became consulting psychiatrist to Bichat Hospital and was awarded the Croix de Guerre in World War II. He contributed the chapter "Modern Man Faced with the Problem of the Supernatural" to the book *Medicine and the Supernatural* (1957).

ASSAP See Association for the Scientific Study of Anomalous Phenomena

ASSAP News

Newsletter of the **Association for the Scientific Study of Anomalous Phenomena**. It provided news of individuals and groups concerned with a wide range of anomalous phenomena and was also associated with the ASSAP's quarterly journal *Common Ground* until it ceased publication in 1984. Last known address: Caroline Wise, 56 Telemann Sq., Kidbrook, London SE3, England.

Assassins

The contemporary term "assassin," referring to someone murdering a political or religious leader, derives from the use of the term to describe a mystical Islamic sect that arose in the twelfth century following the destruction of the Fatimid dynasty in Egypt. Following the emergence of Islam, it had split into factions due to differences over the leadership of the community. One group saw the leadership passing to the descendants of Muhammad. Today these Muslims are known as Shi'ites and constitute about 20 percent of Islam. They are concentrated in Iran and Iraq, but there are large Shia minorities in Afghanistan and Pakistan.

For several centuries after Muhammad's death, the Shia community was headed by an Imam. The 12th such leader, Muhammad ibn al-'Askari, took office in 873 C.E., after his father died. He was only four years of age. Within days he disappeared, never to be seen again. As he had no brothers, the lineage ceased to exist. The Shia community was in crisis. Refusing to believe that they had been left leaderless, the community came to believe that the 12th Imam was still alive and that at some point in the future would reappear as the chosen one mentioned in the *Quran*, as the Madhi. Because of their belief in the 12th, Shia Muslims are often referred to as Twelvers. In the meantime, leadership passed to a council of leaders, the Ayatollahs.

In the century before the crisis of the 12th Imam, Isma'il, the eldest son of the sixth Imam, died before his father. While most Shias supported the younger son as the new Imam, a minority refused to recognize him and declared the lineage extinct with the passing of Isma'il in 762. They became known as Ismailis, or Seveners, as Isma'il would have been the seventh Imam.

The Ismailis developed an esoteric doctrine built around the number seven. Allah (God), for example, was seen as the seventh dimension who held the other six in balance. The world would last for seven millennia. More importantly, they took one of Isma'il's descendants as their new Imam, suggesting that a new line of seven Imams was beginning. Their belief was finally put together in a book, *Rasa'il ikhwan al-safa* (Epistles of the Brethren of Purity). As a minority, in order to survive, the Ismailis created a secret underground culture, and would pose as Christians and Jews in some countries. The Imam remained in seclusion. Only in the tenth century were they able to rise up and establish a homeland in Egypt. Their rulers were known as the Fatimids, after Fatima the daughter of Muhammad. The Fatimids, who turned Cairo into a major city and created their famous university, ruled until 1173, when they were driven out by Sunni Muslims (the majority party in the world of Islam).

In the wake of the fall of the Fatimid dynasty, two parties arose, each attempting to regain the throne. The first supported the Fatimid prince, al-Tayyib. The other supported al-Tayyib's brother Nizir. Unable to regain the throne, the Niziriyah moved their headquarters to Syria and resumed the underground existence that had been standard in the Ismaili community prior to the dynasty in Egypt. In expectation of the imminent arrival of the Madhi, they also introduced the doctrine of repudiation of the law which the Madhi would restore. The effect of this doctrine was to introduce alcohol, and more significantly, hashish use into the community. The word "assassin" means, literally, hashish user.

The Niziriyah again moved their headquarters, to the Alamut Valley in northern Persia, and here built a mountain fortress. The men who resided in the fortress smoked hashish and learned the fine art of killing. They were masters of the sword and proficient with poisons. They became the terror of Muslim lands for the next two centuries. Alamut was designed as an earthly representation of Paradise and those sent out on killing missions were assured that if they died during their mission they would go straight to the heavenly Paradise. Alamut was fi-

nally captured in 1256, but assassin fortresses in Syria survived until the sixteenth century. The assassins gradually dropped their distinctive ways, including murder and hashish, reconciled with the other Ismaili factions, and continue to the present under their present Imam, still a descendent of Nizir, the Aga Khan.

Sources:

What Is Islam?: A Comprehensive Introduction. London: Virgin, 1998.

Association for Astrological Networking (AFAN)

AFAN was founded in Chicago in 1983 by members of the **American Federation of Astrology** who were dissatisfied with some of its more conservative policies. The new organization took an aggressive stance toward changing public opinion about **astrology**, seeking to reverse negative rulings concerning astrological practice in the courts and to promote networking among different astrological organizations.

AFAN began by creating an open, democratic organization. In 1984 it moved to Europe and became a catalyst for networking among European astrological organizations. At the 1987 World Astrological Congress in Zurich, delegates created the Astrological Registration and Communication. In 1986 AFAN joined with the **Institute for the Study of American Religion (ISAR)** and the **National Council for Geocosmic Research** in sponsoring the first United Astrology Congress (UAC), which has met at regular intervals since.

On the legal front, AFAN prepared a legal information kit for astrologers, began write-in campaigns to overturn anti-astrology ordinances in various cities, worked to defeat an anti-astrology statute in Los Angeles County, and backed a case in the California courts guaranteeing astrologers their rights in the state. The long-term strategy is to have the federal courts recognize the legitimacy of astrology.

A media-watch program was instituted to respond to negative coverage of astrology in the United States and Canada. Incorrect statements are refuted and a positive image is projected.

As of the mid-1990s, AFAN established an international network of astrologers on every continent. It publishes a newsletter, operates a speakers bureau, and manages an education scholarship fund. AFAN's council includes a number of nationally and internationally known astrologers. Address: 8306 Wilshire Blvd., Ste. 537, Beverly Hills, CA 90211. Website: <http://www.afan.org/>.

Association for Holotropic Breathwork International

The Association for Holotropic Breathwork International is a nonprofit organization that has emerged in the wake of the successful spread of the Holotropic Breathwork technique developed in the 1970s by **Stanislav Grof** and his wife, Christina Grof. Holotropic Breathwork uses a form of accelerated breathing to create an altered state of consciousness in the practitioner. Many people find it a useful tool of self-exploration and some have experienced a range of therapeutic benefits. Following its development and initial testing at the **Esalen Institute**, where the Grofs resided for 14 years beginning in 1973, the Grofs regularly offered breathwork workshops and then began to train and certify people to teach. By 1997 more than 300,000 individuals were believed to have taken the basic workshop.

The association does not itself offer the basic workshop or the teacher training (both of which are obtained through Grof Transpersonal Training). It is designed to promote the understanding of Holotropic Breathwork and educate the general public concerning its benefits, as well as to provide fellowship

for the users of the technique and serve as a professional association for the teachers. Membership is open to the general public, but the association has a special membership category for certified teachers, who must go through a two-year training program prior to receiving authorization to teach.

The association publishes a periodical, *The Inner Door*. It may be contacted at Box 7169, Santa Cruz, CA 95061-7169, and supports an extensive Internet site at <http://www.breathwork.com/>. Included in the Internet site are Web pages of certified teachers.

Sources:

Association for Holotropic Breathwork International. <http://www.breathwork.com/>. May 22, 2000.

Association for Research and Enlightenment (ARE)

An organization founded by the late **Edgar Cayce** (1877–1945) in 1931. Cayce, one of the outstanding psychics of the twentieth century, gave readings almost daily during his mature years on subjects ranging from diagnosis of illness to **astrology**, reflections on future earth changes, and the nature of the afterlife. Known as “the sleeping prophet,” he gave many thousands of readings to clients who consulted him. He spoke in a rapidly induced trance condition resembling normal sleep, and his statements were taken down by a stenographer.

Cayce moved to Virginia Beach in the 1920s. With the backing of Morton Blumenthal, a wealthy businessman, Cayce hoped to develop a hospital and university. The former opened in 1928 and the latter in 1930, but both failed along with Blumenthal's business enterprises in 1931. With the readings as the basic means of support, Cayce and his close associates founded two organizations: the Association for Research and Enlightenment, (ARE), a public fellowship of Cayce's clients and followers; and the Edgar Cayce Foundation, a private corporation to hold the Cayce papers (especially the transcripts of the readings) and the property.

After Cayce's death in 1945, his son **Hugh Lynn Cayce** became head of the ARE. Personnel began the process of sorting, indexing, and studying the approximately 14,000 transcripts of the Cayce readings. Hugh Lynn began an aggressive program of building the association, but not until the late 1960s, when Jess Stern's biography of Cayce, *The Sleeping Prophet* (1967), became a best-seller, did the ARE begin to grow appreciably. In the wake of *The Sleeping Prophet's* success, Hugh Lynn contracted with Paperback Library to do a series of books based on the readings. These became highly successful and made the ARE one of the largest and most stable associations in the psychic community.

The ARE sponsors lectures, symposia, psychic research, prayer and meditation workshops, a summer camp, and Search for God study groups. It maintains a therapy department and a 60,000-volume library on metaphysics, psychic phenomena, and related subjects. The Edgar Cayce Foundation has custody of the readings and conducts a continuous program of indexing, extracting, microfilming, and otherwise organizing the material in the data files, which are open to the public in print form and on CD-ROM disc. The ARE has sponsored a host of books and booklets on the Cayce materials, some published by the foundation and some by commercial publishers. Several periodicals are produced, including *Venture Inward*, *The New Millennium*, and *Chrysalis Rising*, a quarterly newsletter for its Search For God group members.

The association, which seeks to give physical, mental, and spiritual help through investigation of the Cayce readings, runs a Health Services Department offering massages, steams, etc., closely tied to its Cayce/Reilly School of Massotherapy and a Health Research and Rejuvenation Center, involved in applying the health readings and information to many different dis-

ease conditions. The association also maintains an affiliation with Atlantic University, which offers a master's degree program in Transpersonal Studies.

Currently headed by Edgar Cayce's grandson, **Charles Thomas Cayce**, the ARE may be contacted at 215 67th St., Virginia Beach, Virginia 23451-2061. Website: <http://www.are-cayce.com>.

Sources:

Bolton, Brett, ed. *Edgar Cayce Speaks*. New York: Avon, 1969.
Bro, Harmon Hartzell. *A Seer Out of Season: The Life of Edgar Cayce*. New York: New American Library, 1989.

Cayce, Hugh Lynn, ed. *The Edgar Cayce Reader*. 2 vols. New York: Paperback Library, 1969.

Puryear, Herbert B. *The Edgar Cayce Primer*. New York: Bantam Books, 1982.

Smith, Robert A. *Hugh Lynn Cayce: About My Father's Business*. Norfolk, Va.: Donning, 1988.

Association for the Alignment of Past Life Experience

The Association for the Alignment of Past Life Experience grew out of the work of Morris Netherton, a pioneer practitioner of past life therapy. He began his career as a psychological counselor with the Los Angeles County Probation Department for 14 years before moving into private practice. Here he was able to work with the idea of **reincarnation** and previous embodied lives as a tool in psychotherapy. In 1978 he wrote the original book on regression therapy, *Past Life Therapy*, that included accounts of people who had been regressed to birth and/or to a previous existence as part of their healing treatment. Continued work with regression therapy led him to develop what is now known as the Netherton Method of past life therapy. Netherton's second book on the therapeutic techniques, *Past Life Discovery & Integration: A Teaching Manual*, appeared in 1996.

The association was founded to teach and practice the Netherton Method. It is the assumption of the Netherton Method that one's current life can be enriched by knowledge of one's past life experiences. Netherton does not use any formal hypnotic induction, but relies upon the existence of hypnotic states that remain in the patient from prior traumatic experiences and are still unresolved in the present. While it is Netherton's opinion that a belief in reincarnation is not necessary to successfully use his method, it is also his opinion that those undergoing therapy should integrate personal religious beliefs with the techniques and procedures. Such integration allows the process to be experienced fully by all aspects of the self. For some people, the experiences of past life therapy may lead to a radical change in spiritual perspectives.

The association offers classes leading to certification as a past life therapist in the Netherton Method. It includes an introductory weekend, a set of classes, and supervised clinical sessions. Any professional who completes the training may be certified. The association may be contacted through its Internet site at <http://www.aaple.com/>.

Sources:

Association for the Alignment of Past Life Experience. <http://www.aaple.com/>. May 20, 2000.

Netherton, Morris. *Past Life Discovery & Integration: A Teaching Manual*. Privately printed, 1996.

———. *Past Life Therapy*. New York: William Morrow, 1986.

Association for the Anthropological Study of Consciousness See Society for the Anthropology of Consciousness

Association for the Development of Human Potential

Founded in 1970 with the purpose of promoting scientific investigations into the interrelationship of the physical, mental, emotional, and spiritual aspects of the human being. This research consisted of inquiry into those methods of study, practice, and discipline that may be used to broaden and deepen consciousness. The association conducted formal educational programs to disseminate research results, and it published books and audiovisual educational materials. It was affiliated with the **Yasodhara Ashram Society**. Last known address: Box 60, Porthill, ID 83853.

Association for the Scientific Study of Anomalous Phenomena (ASSAP)

British organization founded June 10, 1981, to obtain, store, process, and disseminate information concerning areas of human experience and observed phenomena for which no generally acceptable explanation is as yet forthcoming; to encourage and aid investigation and research into these phenomena by investigative groups; and to provide a multidisciplinary forum for the exchange of views and information concerning these phenomena. "Anomaly" is defined as "irregularity, deviation from the common or natural order, exception condition or circumstance," and anomalous phenomena cover a wide field of the paranormal as well as Fortean phenomena, including altered states of consciousness, **apparitions**, **electronic voice phenomenon**, **extrasensory perception**, **falls**, **firewalking**, **healing**, **hypnosis**, **levitation**, ley lines, metal bending, out-of-the-body experiences, poltergeists, telepathy, UFOs, etc.

ASSAP, an integrating body with no corporate views, discouraged dogmatism while it adopted a scientific approach at all times. It did not wish to replace existing organizations in the field but rather support and encourage them. It published *ASSAP Newsletter*. Its quarterly journal, *Common Ground*, ceased publication in 1984. Last known address: 30 South Row, London SE3 0RY, England.

Association for the Understanding of Man (AUM)

A nonprofit corporation founded in 1971 in Austin, Texas, as a vehicle for the psychic activity of Ray Stanford. Stanford is a trance medium who channels messages from the "Source," believed to be his superconsciousness. Besides its more religious activities, the association carried on a research program in several areas. Project Starlight concerned itself with UFOs; through it the short-lived *Journal of Instrumented UFO Research* was issued. A research division concerned with parapsychology was headed by Ray Stanford's brother, **Rex G. Stanford**. AUM was disbanded in the early 1980s.

Association for Transpersonal Psychology

Organization concerned with the study of transpersonal psychology, defined as "those experiences which seem to be more than just of the self, those perceptions of life and the universe which are basic to sentient beings, those feelings, which express a profound commonality with all that is, and those thoughts and ideas which transcend ego considerations." The association publishes a quarterly *Newsletter*, giving news of the association's activities and bibliographies of the subject as well as a semi-annual journal, *The Journal of Transpersonal Psychology*. Address: PO Box 3049, Stanford, CA 94309. Website: <http://www.atpweb.org/>.

Association Internationale de Recherche Psychotronique (International Association for Psychotronic Research)

Founded in 1973 to study **psychotronics**, the relationship of man to the universe, interaction with other physical bodies and matter, and fields of energy, known or unknown. The association publishes biennial multilingual *Proceedings*. Address: V Chaloupkach 59, Hloubetin, CS-194 01 Prague 9, Czech Republic.

Association of Progressive Spiritualists of Great Britain

The first organization representing **Spiritualism** in England, formed in 1865. The first convention was held in Darlington, with the objects of “social communion, interchange of sentiment or opinion to record and catalogue our united experience, and the progress which Spiritualism is making in and around us; to devise means for propagating and diffusing among our fellow men and women the principles and soul saving truths of this Divine philosophy by distribution of the best tracts and books.” The third convention in London in 1867 attracted representatives from America, France, and Germany. The association declined after 1868, possibly because it was based on individual membership rather than a firm foundation of local groups, and is no longer in existence.

Association of Sananda and Sanat Kumara

The Association of Sananda and Sanat Kumara was founded in 1965 by Sister Thedra (the religious name of Dorothy Martin), a New Age channel. However, the association was rooted in more than a decade of prior **channeling** activity. In the 1950s Martin had been the leader of an early UFO contactee group that became the subject of a famous sociological study, *When Prophecy Fails* (1956). She was identified as Mrs. Keech in the study.

In *When Prophecy Fails*, the group was described as breaking up, but Martin went on to a lengthy career as a channel and leader within the **contactee** community. In 1954, after the disruption of the group in Illinois, she moved to Peru. She later explained that she had been healed by Sananda (Jesus) and instructed to go to South America. Much of that time was spent at the Brotherhood of the Seven Rays, the community established by fellow contactee George Hunt Williamson. These years were a time of intense growth, and before returning to the United States she began to send out transcripts of the messages she was receiving from the masters.

In 1961 Sister Thedra returned to the United States and settled in Arizona. She established the Association of Sananda and Sanat Kumara in 1965 and a short time later relocated to Mount Shasta, California. In 1988 she and the group returned to Sedona, Arizona. The association existed as a far-flung network of people who received the teachings of those who spoke through Sister Thedra. The advanced beings she channeled were seen as both spiritually advanced and coming from outer space.

Martin has since died and no new channel has arisen to take her place. The association may be reached at 2675 W. Highway 89-A, #454, Sedona, AZ 86336, where the newsletter, *Call to Arms* may be obtained.

Sources:

Festinger, Leon, Henry W. Riecken, and Stanley Schachter. *When Prophecy Fails*. New York: Harper & Row, 1956.

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Thedra. *Excerpts of Prophecies from Other Planets Concerning Our Earth*. Mt. Shasta, Calif.: Association of Sananda and Sanat Kumara, [1956].

———. *Mine Intercome Messages from the Realms of Light*. Sedona, Ariz.: Association of Sananda and Sanat Kumara, [1990].

Association pour la Recherche et l'Information sur l'Esotericisme (ARIES)

The Association pour la Recherche et l'Information sur l'Esotericisme (ARIES) is both an international scholarly association and periodical focused upon defining and researching the Western esoteric tradition, especially as it has manifested since the Renaissance. The leading personality in the emergence and development of ARIES has been Antoine Faivre. Through the 1990s, Faivre, a senior professor of the religious studies faculty at the University of Paris (the Sorbonne) has been holding the only academic chair devoted primarily to the study of esotericism in the world, the chair in the “history of Western Esoteric and Mystical Currents in Modern and Contemporary Europe.” Through the 1980s and 1990s, Faivre wrote and edited a series of books that have explored the intellectual currents and tradition formed by the esoteric thinkers from the sixteenth century to the present. These books have attempted to distinguish the various currents of esoteric thought and to define criteria for approaching and studying the form of thought proper to these currents. ARIES was founded in 1985 with Faivre, R. E. Deghaye, and Pierre Deghaye serving as its three co-directors.

ARIES, the professional association, sponsors symposia and colloquies irregularly. *ARIES*, the journal, is issued biannually. Each issue includes several articles on modern Western esotericism by scholars from around the world. It is explicitly multilingual, contributions being accepted in German, French, or English. A significant portion of each issue is devoted to book reviews and surveys of periodicals concerned with various issues (**theosophy**, **alchemy**, hermeticism, **Rosicrucianism**, Christian kabbalah, etc.).

Study of the esoteric tradition as an important subdiscipline in religious studies was given a significant boost at the end of the 1990s when the University of Amsterdam established a new chair in the History of Hermetic Philosophy and Related Currents as part of its Department of Theology/Religious Studies. That chair is now held by Wouter J. Hanegraaff. Beginning in 2000, E. J. Brill of Leiden, The Netherlands, assumed responsibility for publishing *ARIES*. These two events have led to the development of a second center of primary activity for ARIES. Hanegraaff now serves with Antoine Faivre and Roland Edighoffer as an editor of the journal.

The association ARIES may be contacted at 8 Chemin Scribe, 92190 Meudon, France. The journal ARIES may be contacted at 76, rue Quincampoix, 75003 Paris (for issues 1–22, 1985–99, and the Proceedings), and at E. J. Brill, P.O. Box 9000, 2300 PA Leiden, The Netherlands (for current subscriptions).

Sources:

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Faivre, Antoine. *Access to Western Esotericism*. Albany: State University Press of New York, 1994.

———. *Theosophy, Imagination, Tradition: Studies in Western Esotericism*. Albany: State University Press of New York, 2000.

Faivre, Antoine, and Jacob Needleman, eds. *Modern Esoteric Spirituality*. New York: Crossroad, 1992.

Hanegraaff, Wouter J. *New Age Religion and Western Culture: Esotericism in the Mirror of Secular Thought*. Leiden: E. J. Brill, 1996.

Associazione Italiana Scientifica de Metapsichica

The Associazione Italiana Scientifica di Metaphichica (the Italian Scientific Association of Metaphysics) was established in Milan in 1946 to disseminate information on **parapsychology**, **psychical research**, and related topics to Italian parapsychological groups and the general public and secondarily to support new research on paranormal phenomena by individuals. It publishes a journal, **Metapsichica**, considered by many as Italy's finest psychical research periodical. The association may be contacted at Via S. Vittore 1920123, Milano, Italy.

Astara

Astara is a hermetic occult fraternity founded in 1951 by Robert and Earlyne Chaney, both former Spiritualists. As a young medium, Robert Chaney had been active in the Spiritualist community in the Midwest in the 1930s and 1940s and was one of the founders of the Spiritualist Episcopal Church in 1941. He became somewhat alienated from Spiritualism after reading theosophical and hermetic literature and accepting some ideas, such as reincarnation, he discovered there. Reincarnation was still a very controversial idea in Spiritualism at the time. Meanwhile, Earlyne Chaney, who had been a clairvoyant since childhood, had held conversations with a spirit being who called himself Kut-Hu-Mi. She later discovered this being described in theosophical literature. Kut-Hu-Mi told Chaney that she had been selected for a special task—teaching the ancient wisdom to the people of the New Age. The Chaney's resigned from their church in Eaton Rapids, Michigan, moved to Los Angeles, and founded Astara.

Astara's teachings are an eclectic body. They draw on Christianity, Spiritualism, **Theosophy**, **yoga**, and especially on the ancient Egyptian teachings of **Hermes Trismegistus**, who is believed to have organized the original mystery school from which all others ultimately derive. The Chaney's also have made themselves open to new insights from the world's religions and philosophies.

From Hermes, Astara teaches that God is the only uncreated reality and that he has emanated his seven attributes and all that exists. Hermes taught the seven laws beginning with the magical law of correspondence (“As above, so below”). The law concisely states that any part of the world reflects the structure of the whole. Other laws deal with basic observations concerning motion, polarity, cycles, cause and effect, gender, and mind. The acceptance of these laws leads to a number of spiritual practices. Central to Astara is Lama Yoga, a method of mind expansion originally taught to Earlyne Chaney by the masters. The law of vibration has led to the practice of reciting “Om,” the Sanskrit word believed to encompass the creative energy of the universe. Along with other yogic and meditative techniques, Astara recommends a natural food diet that leans toward vegetarianism.

Astara is headquartered in a complex in Upland, California, where members congregate and regular Sunday services and a cycle of conferences and retreats are held throughout the year. Most members relate to Astara through a set of correspondence lessons, the *Book of Life*. The *Book of Life* lessons function as a guru to the student and replace any need for a personal teacher. Apart from the lessons, both Chaney's have written a number of books and shorter works. In 1988 there were approximately 18,000 students. Astara may be contacted at 800 W. Arrow Hwy., Box 5003, Upland, California 91785.

Sources:

Chaney, Earlyne. *Beyond Tomorrow*. Upland, Calif.: Astara, 1985.

———. *Remembering*. Los Angeles: Astara's Library of Mystical Classics, 1974.

Chaney, Earlyne, and William L. Messick. *Kundalini and the Third Eye*. Upland, Calif.: Astara's Library of Mystical Classics, 1980.

Chaney, Robert. *The Inner Way*. Los Angeles: De Vorss, 1962.

———. *Mysticism: The Journey Within*. Upland, Calif.: Astara's Library of Mystical Classics, 1979.

Astolpho

A hero of Italian romance, the son of Otho, king of England. He is the subject of Aristo's *Orlando Furioso*. Astolpho was transformed into a myrtle by Alcina, a sorceress, but later regained his human form through Melissa. He took part in many adventures and cured Orlando of his madness. Astolpho is the allegorical representation of a true man lost through sensuality.

Astragalomancy

A system of **divination** involving casting small bones (each associated with particular interpretations), rather in the manner of throwing dice. Later developments in fact utilized dice in place of bones, the numbers being associated with letters, to form words which had a bearing on the questions put by the diviner. An associated preliminary ritual was sometimes used, involving writing a question on paper and passing it through the smoke of burning juniper wood.

Astral Body

An exact replica of the physical body but composed of finer matter. The term is chiefly employed in **Theosophy**, and those numerous occult systems derived from it, to denote the link between the nervous system and the cosmic reservoir of energy. The astral body corresponds to the **double of out-of-the-body** experiences reported in psychic research. The term *double*, however, is less comprehensive and refers only to the living; *astral body* refers specifically to the bodily counterpart of the dead. The **etheric double** or body, in Theosophy, is distinct from the astral, but in Spiritualistic literature they are often interchanged. These concepts derive from traditional Hindu mysticism, though there are also Western precursors.

The astral body is the instrument of passions, emotions, and desires, and, since it interpenetrates and extends beyond the physical body, it is the medium through which these are conveyed to the latter. When it separates from the denser body—during sleep, or by the influence of drugs, or as the result of accidents—it takes with it the capacity for feeling, and only with its return can pain or any other such phenomena be felt. During these periods of separation, the astral body is an exact replica of the physical, and as it is extremely sensitive to thought, the apparitions of dead and dying resemble even to the smallest details the physical bodies which they have lately left.

The **Astral World** is said to be attainable to clairvoyants, and many claim that the appropriate body is therefore visible to them. In accordance with theosophical teaching, thought is not the abstraction it is commonly considered to be, but is built up of definite forms, the shape of which depends on the quality of the thought. It also causes definite vibrations, which are seen as colors. Hence, clairvoyants may tell the state of a man's development from the appearance of his astral body.

For example, some suggest that a nebulous appearance indicates imperfect development, while an ovoid appearance betokens a more perfect development. As the colors are indicative of the kind of thought, the variety of these in the astral body indicates the possessor's character. Inferior thoughts produce loud colors, so that rage, for instance, will be recognized by the red appearance of the astral body. Higher thoughts will be recognizable by the presence of delicate colors; religious thought, for instance, will cause a blue color.

This teaching holds true for the bodies higher than the astral, but the coloration of the astral body is much more familiar to those dwellers in the physical world who can see into the astral plane. Less familiar are the coloration and feelings of the higher bodies, for humans are relatively unacquainted with them.

There is a definite theory underlying the emotional and other functions of the astral body. The astral body is not composed of matter alive with an intelligent life, but it nevertheless possesses a kind of life sufficient to convey an understanding of its own existence and wants. The stage of evolution of this astral life is that of descent, the turning point not having yet been reached. He who possesses the physical body has, on the other hand, commenced to ascend, and there is, therefore, a continual opposition of forces between him and his astral body. Hence, the astral body accentuates in him such grosser, retrograde thoughts as he may nourish, since the direction of these thoughts coincides with its own direction. If, however, he resists the opposition of his astral body, the craving of the latter gradually becomes weaker and weaker, till at last it disappears altogether. The constitution of the astral body is thereby altered, for gross thoughts demand for their medium gross astral matter, while pure thoughts demand fine astral matter. During physical life the various kinds of matter in the astral body are intermingled, but at physical death the elementary life in the matter of the astral body seeks instinctively after self-preservation, and it therefore causes the matter to rearrange itself in a series of seven concentric sheaths, the densest being outside and the finest inside.

Physical vision depends on the eyes, but astral vision depends on the various kinds of astral matter capable of receiving different undulations. To be aware of fine matter, fine matter in the astral body is necessary, and so with the other kinds. Hence, when the rearrangement takes place, vision only of the grossest kinds of matter is possible, since only that kind is represented in the thick outer sheath of the astral body. Under these circumstances, the new inhabitant of the astral sphere sees only the worst of it, and also only the worst of his fellow inhabitants, even though they are not in so low a state as himself.

This state is not eternal, and in accordance with the evolutionary process, according to Theosophists, the gross sheath of astral matter wears slowly away, and the individual remains clothed with the six less gross sheaths. These also, with the passage of time, wear away, being resolved into their compound elements, and at last when the final disintegration of the least gross sheath of all takes place, the individual leaves the Astral World and passes into the Mental. However, this rearrangement of the astral body is not inevitable, and those who have learned and know are able at physical death to prevent it. In such cases the change appears a very small one, and the so-called dead continue to live their lives and do their work much as they did in the physical body. (See also **Avichi**)

Sources:

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Powell, Arthur E. *The Astral Body and Other Astral Phenomena*. London: Theosophical Publishing House, 1927.

Astral Projection

Popular term for the ability to travel outside the physical body during sleep or trance, also known as etheric projection or **out-of-the-body** traveling. Astral projection involves the movement of the consciousness, often pictured as an **astral body** or **double**, some distance away from the physical body. There are numerous reports of this ability in popular psychic literature as well as that of psychic research. For example, the British scientist Dr. **Robert Crookall** collected hundreds of cases from individuals in all walks of life.

Sources:

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Rogo, D. Scott. *Leaving the Body*. Englewood Cliffs, N.J.: Prentice-Hall, 1983.

Steiger, Brad. *Astral Projection*. Rockport, Mass.: Para Research, 1982.

Astral World

According to theosophical teaching, the Astral World is the first sphere after bodily death. It is said to be material of a refined texture. There are many speculations concerning this world of existence. **Theosophy** claims definite knowledge of its conditions and its inhabitants and the numerous teachers influenced by Theosophy offer variations on the basic theme. Many descriptive accounts are to be found in spiritualistic after-death communications. All this, however, is inaccessible to experimental research.

In Theosophy, the Kama World is the second lowest of seven worlds, the world of emotions, desires, and passions. Into it man passes at physical death, and there he functions for periods that vary with the state of his development, the primitive savage spending a relatively short time in the Astral World, the civilized man spending relatively longer. The appropriate body is the **astral body**, which although composed of matter as is the physical body, is nevertheless of a texture vastly finer than the latter. Although it is in its aspect of the after-death abode that the Astral World is of most importance and most interest, it may be said that even during physical life, some clairvoyants and even ordinary people are said to be aware of it. This happens during sleep, or by reason of the action of anesthetics or drugs, or accidents; and the interpenetrating astral body then leaves its denser physical counterpart, taking with it the sense of pleasure and pain, and lives for a short time in its own world. Here again the state of the primitive differs from that of his more advanced fellows. The less advanced body does not travel far from his immediate surroundings, while the more mature one may perform useful, helpful work for the benefit of humanity. Furthermore, note that disembodied people are not the only inhabitants of the Astral World, for very many of its inhabitants are said to be of an altogether nonhuman nature—lower orders of the *devas*, or **angels**; and nature-spirits, or **elementals**, both good and bad, such as **fairies**, which are just beyond the powers of human vision; as well as demons, present to alcoholics in delirium tremens. Following physical death, the Astral World is said to contain both heaven and hell as these are popularly conceived.

The Astral World is comprised of seven divisions which correspond to the seven divisions of matter: the solid, liquid, gaseous, etheric, super-etheric, subatomic, and atomic. These divisions are believed to play a most important part in the immediate destiny of humans: If through ignorance, one has permitted the rearrangement of the matter of the astral body into sheaths, one is cognizant only of part of one's surroundings at a time, and it is not till after experience, much of which may be extremely painful, that one is able to enjoy the bliss that the higher divisions of the Astral World contain.

The lowest of these divisions, the seventh, is the environment of gross and unrestrained passions. Since it and most of the matter in the inhabitants' astral bodies is of the same type, it constitutes a veritable hell and is the only hell which exists. This is **Avichi**, the place of desires that cannot be satisfied because of the absence of the physical body, which was the means of their satisfaction. The tortures of these desires are the analog of the torments of hell-fire in the older Christian orthodoxy.

Unlike that orthodoxy, however, Theosophy teaches that the state of torment is not eternal but passes away in time, when the desires—through long gnawing without fulfillment—have at last died. Avichi is more correctly regarded as a purgatorial state.

The ordinary individual, however, does not experience this seventh division of the Astral World, but according to character finds itself in one or other of the three next higher divisions. The sixth division is very little different from physical existence, and the new inhabitant continues in the old surroundings among old friends, who, of course, are unaware of the astral presence. Indeed, the newly disembodied soul often does not realize that it is dead, so far as the physical world is concerned.

The fifth and fourth divisions are in most respects quite similar to this, but their inhabitants become less and less immersed in the activities and interests that previously engrossed them, and each sheath of their astral bodies decays in turn, as did the gross outer sheath of the sensualist's body.

The three higher divisions are still more removed from the ordinary material world, and their inhabitants enjoy a state of bliss of which we can have no conception: worries and cares of earth are altogether absent, the insistence of lower desires has worn out in the lower divisions, and it is now possible to live continually in an environment of the loftiest thoughts and aspirations.

The third division is said to correspond to the **Summerland of Spiritualism**, where the inhabitants live in a world of their own creation—the creation of their thoughts. Its cities and all their contents, scenery of life, are all formed by the influence of thought.

The second division is what is properly looked upon as Heaven, and the inhabitants of different races, creeds, and beliefs all find it each according to individual belief. Hence, instead of it being the place taught of by any particular religion, it is the region where every religion finds its own ideal. Christians, Muslims, Hindus, and so on, find it to be just as they conceived it would be. Here, and in the first and highest division, the inhabitants pursue noble aims freed from whatever selfishness was mingled with these aims on earth. The literary man, without thoughts of fame; the artist, the scholar, the preacher, all working without incentive of personal interest, and when their work is pursued long enough, and they are fitted for the change, they leave the Astral World and enter one vastly higher—the Mental.

However, the rearrangement of the matter of the astral body at physical death is said to be the result of ignorance, and those who are sufficiently instructed do not permit this rearrangement to take. They are not, therefore, confined to any one division and do not have to progress from division to division, but they are able to move through any part of the Astral World, laboring always in their various lines of action to assist the great evolutionary scheme. Many such theosophical teachings derive from traditional Hindu mysticism.

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Astro Communications Services

Astro Communications Services, the original company that attempted to computerize **astrology**, was founded as Astro

Computing Services in 1973 in White Plains, New York, by **Neil Franklin Michelsen**, a systems engineer with IBM. He began work on astrology in 1971 with a computer in his home and inputted the data for the planetary positions for each day of the year through the twentieth century and then for the daily changes in the **astrological houses**. The primary tool that an astrologer needs for the construction of a horoscope are the ephemeris (which shows the position of the planets day-by-day) and the table of houses (which shows how the astrological houses are divided on the chart). In 1976, Michelsen published the first editions of an American ephemeris and a table of houses. That same year he also left his position at IBM to nurture his new company full time.

Michelsen moved to San Diego in 1979 and three years later reorganized the company as a California corporation, Astro Communications Services, and created its publishing arm, ACS Publications. The company grew off of the continually expanding editions of his reference books, which came to include ephemerides covering a variety of astrological needs, including midpoints and Haley's Comet. He also produced a separate ephemeris for those astrologers who work from a heliocentric (sun-centered) astrological system.

Following Michelson's death in 1990, Maria Kaye Simms, his widow, assumed control of the company. She led the growing enterprise, which now sells a range of astrological accessories, until 1998 when ACS was sold to Great Wisdom Publishing. At that time Simms was succeeded by David Reecher as CEO. Simms remains on the ACS board.

Astro Communications Services is headquartered at 5521 Ruffin Rd., San Diego, CA 92123. It maintains an expansive Internet site at <http://www.astrocom.com/>.

Sources:

Astro Communications Services. <http://www.astrocom.com/>. May 23, 2000.

Astroflash

An IBM computer for use in **astrology**, first set up in Paris in the Pan-Am Building in the Champs Elysées. It was programmed by French astrologer Andre Barbault and was said to cover nearly two billion possible planetary interpretations. Astroflash II, a similar computer, was temporarily installed at Grand Central Station, New York, in June 1969 and offered a 14-page horoscope in two minutes for \$5.

Astrologers' Guild of America, Inc.

Organization founded in 1927 for students and other persons interested in **astrology**. The guild sought to promote astrological research and study and to protect the interests of qualified astrologers. It held lectures and publishes a quarterly journal, *Astrological Review*. The guild was affiliated with the Congress of Astrological Organizations. Last known address: Morningstar, Long Pond, PA 18334.

Astrologica (Journal)

South American Spanish-language periodical concerned with the serious study of **astrology**. Last known address: Centro Astrologica de Buenos Aires, Avenida Auintana 142, Buenos Aires, Argentina.

Astrological Association

British professional organization for astrologers. The Astrological Association grew out of the desire of **John Addey** to end the chaos he found in astrological thought and practice in the 1950s. He believed he had found a unifying force in his discovery of harmonic patterns in his astrological research. The orga-

nization was founded in 1958, and among those who gave it blessings was **C. E. O. Carter**, the most prominent British astrologer at the time.

Addey found little enthusiasm for his harmonic theories, yet the other goals of the association have proved sufficient to maintain it as a vital organization. Addey served as president for more than a decade (1951–63) and Charles Harvey presided over the association until his death in February 2000. The association puts out two journals, *Journal*, published six times a year and *Correlation*, an academic journal published twice annually. Address: Unit 168, Lee Valley Technopark, Tottenham Hale, London N17 9LN, England. Website: <http://www.astrologer.com/aanet/welco.html>.

Astrological Houses

Besides the 12 **astrological signs** and the **astrological planets**, the birth chart or horoscope also notes the existence of 12 astrological houses. The 12 houses are determined by drawing certain great circles through the intersection of the horizon and meridian, apportioning the whole globe or sphere into 12 equal parts. In practice, these lines are projected by a very simple method onto a plane. The space in the center of the figure thus delineated may be supposed to represent the situation of the earth.

Each of the 12 divisions or houses rules certain events, in the following order, reckoned from the east:

1. The basic self/physical body
2. Income and possessions
3. Relatives, communication, and short-distance travel
4. Property (house and land), the mother
5. Children, creations, self-expression
6. Health, work, pets
7. Marriage and partnerships
8. Sex, death, inheritance
9. Higher education, in-laws, religion, and long-distance travel
10. Career and public image
11. Friends, ideals, group associations
12. Unconscious mind, institutions, how we limit ourselves

These categories are designed to comprehend all that can possibly befall any individual, and the prognostication is drawn from the configuration of the planets in one or more of these "houses."

First House. The first house, the house of life, includes all that affects one's basic self. The sign ascending will considerably modify the character of the native, so forming an astrological judgment will require combining the indications of the ascending sign and the planet. In what are called horary questions, this house relates to all questions of life, health, and appearance, such as stature, complexion, shape, accidents, and sickness. It shows the events that will occur during journeys and ventures with respect to the life and health of those engaged in them. Regarding questions of a political nature, the first house signifies the people in general, and being of the same nature as Aries, all that is said of that sign may be transferred to this house.

Second House. The second house, which is of the same nature as the sign Taurus, is the house of income and possessions. It signifies advancement in the world with respect to the wealth of the querent. Jupiter, Venus, Mercury, and the Sun in this house indicate good fortune. Saturn, Mars, the Moon, and Uranus are generally unfortunate, though much depends on other factors in the chart. In horary questions the second house signifies the money of the querent or the pecuniary success of any expedition of undertaking. It concerns loans, lawsuits, and everything by which riches may be gained or lost. In political questions it signifies the treasury, public loans, taxes, and subsidies as well as the "death" of national enemies.

Third House. The third house is the house of kindred, particularly of the immediate family in which one was raised. In this

house Saturn signifies coldness and distrust; Mars, sudden and hasty quarrels, all unaccountable estrangements; Jupiter, steady relationships; Venus, great love between brothers and sisters and good fortune by their means; the Sun, warm attachments. In horary questions the third house signifies the health, fortune, and happiness of the querent's parents, the querent's own patrimony and inheritance, and the ultimate consequences of any undertaking the person may be engaged in. In political questions it denotes the landed interests of a nation; the ancient and chartered rights of all classes, handed down to them from their ancestors; and all public advocates and defenders of those interests and rights.

Fourth House. The fourth house, which is associated with the sign Cancer, is that of the home and relates to one's domicile and other real estate one might own. The fourth house also signifies one's subconscious habit patterns and the nurturing parent (usually the mother). Difficult planets placed in the fourth house show problems with the home or with the nurturing parent. A native whose natal sun is in the fourth house tends to be a home body and likes to spend most of his or her time at home. In a horary chart, the fourth house indicates real estate and the home. In a political chart, the fourth house signifies public lands.

Fifth House. The fifth house, which partakes of the same character as Leo, is the house of children. In birth charts, therefore, it denotes the children of the native, their success, and also the parent's success by means of the children. It also has some reference to women. The health and welfare of children, whether present or absent, are determinable by the planets in this house. It also denotes all questions relative to amusement, on account of the fondness of youth for such pursuits. In political questions the fifth house signifies the rising generation, theaters, exhibitions, public festivals, and national amusements; increase in the population; and music and musical taste, sculpture, painting, and the advancement of the fine arts in general.

Sixth House. The sixth house is that of health, but it also denotes work, particularly service work, pets, and servants. It is usually considered a difficult house because only a few of the planetary configurations that can take place in it are fortunate. It is of the nature of Virgo. When the ruler of the ascendant (rising sign) is placed in the sixth house it denotes a low station in life and, depending on other aspects of the horoscope, may indicate that the native will not rise above menial employment. In horary astrology the sixth house points out servants and cattle, dependents, and small shopkeepers; uncles and aunts on the father's side; and tenants, stewards, shepherds, and farmers. In queries of a political nature, however, this house indicates the underservants of the government; the common seamen in the navy; private soldiers in the army; and the general health of the nation, chiefly regarding contagious and epidemic disorders.

Seventh House. The seventh house, which is of the same nature as Libra, is the house of marriage. Saturn here denotes unhappiness from constitutional causes; Mars, from difference of temper; Uranus, as usual, from some strange and unaccountable dislike. The other planets are mostly causers of good, except for the Moon, which may indicate fluctuating relationships. In horary questions the seventh house denotes love, speculations in business, partners in trade, and litigation. In queries of a political nature it signifies war and the consequences of a treaty; the victorious nation, army, or navy; and outlaws and fugitives, along with the places to which they have retreated.

Eighth House. The eighth house is the house of death. It is of the nature of Scorpio. Saturn in this house may indicate a slow death through a lingering disease, and Uranus a sudden, unexpected death. Jupiter and Venus point out a late and quiet departure. In horary questions it denotes wills, legacies, and all property transferred upon the death of others, as well as one's attitude toward sex. It also denotes the portion or dowry of

women, as well as seconds in duels. In political questions the eighth house has a very different significance, namely, the privy council of a king or queen, their friends, and secrets of state. Here again, however, it also relates to death, denoting the rate of mortality among the people.

Ninth House. The ninth house is that of religion, science, and learning. It is related to Sagittarius. Jupiter is the most fortunate planet in it, and if Jupiter is joined by Mercury then the native is promised a character at once learned, estimable, and truly religious. The Sun and Venus are likewise good signs here, but the Moon denotes a changeable mind and frequent alterations in religious principles. Mars portends indifference or even active hostility to religion. In horary questions the ninth house is appropriated to the church and the clergy and all ecclesiastical matters, dissent, heresy, schism, dreams, and visions. It also denotes voyages and travels to distant lands. In questions of a political nature it represents the religion of the nation as well as all the higher and more solemn courts of law.

Tenth House. The tenth house is considered one of the most important. It is the house of honor, rank, and dignity and is of the nature of Capricorn. In this house the planets are more powerful than in any other, save the first. They point out the employment, success, preferment, and authority of the native. Saturn is here a difficult planet that makes the native's climb to success a long and arduous one. The Moon here shows unusual sensitivity to one's public image, and Uranus shows sudden changes in one's career. Jupiter and the Sun signify advancement by the favor of distinguished men, and Venus by that of distinguished women. In horary questions the tenth house signifies the mother of the querist. In political questions it denotes the sovereign. This is a house in which Mars is not unfortunate if well placed, in which case it denotes warlike achievements and consequent honors.

Eleventh House. The eleventh house is the house of friends and has the nature of Aquarius. In addition to friends it denotes well-wishers, favorites, and flatterers. The Sun is the best planet in this house, and Mars is the worst. In horary questions it signifies the same things as in a birth chart and also denotes the expectations and wishes of the querist. The eleventh house is said to be much influenced by the sign that is in it and to denote legacies if the sign is one of the earth triplicity (Taurus, Virgo, Capricorn) and honor with princes if it is one of the five triplicity (Aries, Leo, Sagittarius). In political questions the eleventh house signifies the allies of the public, the general council of the nation, and newly acquired rights.

The last house, which partakes of the character of Pisces, is the house of the unconscious. It denotes sorrow, anxiety, and all kinds of suffering. Yet here difficult planets are weaker, according to some writers, and good planets stronger than in certain other houses. Very few configurations in the twelfth house are esteemed good for the native, but even unfortunate effects are greatly modified by the planetary influences. In horary questions this house signifies imprisonment, treason, sedition, assassination, and suicide. In political questions it points out deceitful treaties, unsuccessful negotiations, treachery in the offices of state, captivity to princes, and general ill fortune. This house also denotes the criminal code, punishment of culprits, dungeons, and circumstances connected with prison discipline. Venus is the best planet in this house, and Saturn is the worst.

There are numerous astrological house systems, each of which divides up the sky in a slightly different way. All of the commonly used house systems agree that the first house—seventh house axis should be drawn from the eastern horizon to the western horizon. All but one system—the equal house system—use the degree of the zodiac closest to the zenith as the place to begin the tenth house, with the point 180 degrees away (the nadir) designated as the cusp of the fourth house. Hence with the exception of the equal house system, the differences between the most commonly used systems—Placidian, Koch, Campanus—are relatively minor.

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Rudhyar, Dane. *The Astrological Houses: The Spectrum of Individual Experience*. Garden City, N.Y.: Doubleday, 1972.

Astrological Journal

Quarterly publication of the **Astrological Association** of Britain. The journal is published at "Oakfield," Goose Rye Rd., Worplesdon, Surrey, England.

Astrological Lodge of London

The Astrological Lodge of London was established in 1915 as the Astrological Lodge of the Theosophical Society by **Alan Leo** (pen name of William Frederick Allen). Leo had been both an enthusiastic Theosophist and professional astrologer for many years. The lodge continued the thrust of two earlier organizations, the **Astrological Society** (founded in 1895) and the **Society for Astrological Research** (founded in 1903), in both of which Leo had taken a leadership role. Unfortunately, he died in 1917 and the lodge languished for several years. It was revived in the 1920s by **C. E. O. Carter**, who remained its president until 1952. He turned it into the most influential astrological organization in Great Britain. In 1948 Carter led in the founding of the **Faculty of Astrological Studies**, a school sponsored by the lodge. Lodge Address: 50 Gloucester Pl., London W1H 4EA, England.

Sources:

Naylor, P. I. H. *Astrology: A Fascinating History*. North Hollywood, Calif.: Wilshire Book Co., 1970.

Astrological Magazine

An English-language magazine published monthly in India since 1895. It includes articles on Indian astrological theory and practice. Address: "Sri Rajeswari", 28, Nehru Circle, Nagappa St., Seshadripuram, Bangalore 560 020, India. Website: <http://personal.vsnl.com/astromag/>.

Astrological Planets

Traditional **astrology** traced the movement of the planets, the seven wandering celestial bodies, through the heavens and pictured them abstractly in the **horoscope** chart. In the horoscope the planets traversed both **astrological signs** and **astrological houses**, divisions created as a map of meanings in the heavens. Astrologers saw in them the major variables in the astrological chart. The seven traditional planets were the Sun, the Moon, Mercury, Venus, Mars, Jupiter, and Saturn. As other planets were discovered (Uranus, Neptune, and Pluto), they were added to considerations of the horoscope.

Modern astrologers are, of course, fully aware that the Sun and Moon are not planets, but they generally keep the traditional terminology. The Sun is the most important planet in the chart. Individuals are primarily designated by the sign in which the Sun is located in their birth chart. The Moon is second only to the Sun in importance. Whereas the Sun represents the active individual, the Moon, whose light is reflective, designates the more receptive and passive qualities of the person.

Some contemporary astrologers also give consideration to asteroids, particularly to the largest (Ceres, Pallas, Juno, and Vesta, which can be found in the asteroid belt, between the or-

bits of Mars and Jupiter), as well as to Chiron, a large comet orbiting between Saturn and Uranus.

The practice of astrology is based on the premise that the planets can be related to significant personality traits and correlated with major events on Earth. The traits most often associated with specific planets, beginning with the outermost planet in the solar system, are as follows:

Pluto. The slow-moving outermost planet represents a powerful transforming energy whose effect is relative to its position in the chart. Pluto's qualities are power, elimination, latency, eruption, annihilation, renewal, and regeneration. It is seen as related to subtle underground forces that lie dormant for a time and then suddenly burst forth. The discovery of Pluto came at the same time as the rise of Nazism, the discussions on splitting the atom, and the rise of mass media. Pluto's power is the power of the atom, the power of the masses, and the power of the unconscious.

Neptune. Neptune has come to be associated with those forces that tend to do away with such artificial barriers as time, space, ego, and national borders. It might be seen as the higher, more spiritual, form of Venus. Its qualities include universality, idealism, compassion, spirituality, formlessness, elusiveness, secrecy, mystery, fantasy, and delusion. All states of consciousness that destroy the limitations of normal waking consciousness indicate Neptune's influence.

Uranus. Uranus is by nature extremely cold, dry, and melancholy. Natives with a strong Uranian influence are of small stature, dark or pale complexion, rather light hair, highly nervous temperament, and sedate aspect but have some striking physical feature, light gray eyes, and a delicate constitution. If the planet is well dignified (i.e., there is a high degree of harmony between the planet and the sign it is in), the native is a searcher of science, particularly chemistry, and remarkably attached to the wonderful. The person possesses an extraordinary magnanimity and loftiness of mind, with an uncontrollable and intense desire for pursuits and discoveries of an uncommon nature. If the planet is ill dignified, the native is weak, sickly, and destined to have a short life; is treacherous, given to gross impotence, unfortunate in undertakings, capricious in tastes, and eccentric in his conduct. The effects of Uranus are of a totally unexpected, strange, and unaccountable character. The planet rules over places dedicated to unlawful arts and laboratories. Uranus governs Lapland, Finland, and the Poles.

Saturn. Saturn is by nature cold and dry, a melancholy, earthy, masculine, solitary, and diurnal planet. When Saturn rules the ascendant (rising sign), the native is of average stature and dark or pale complexion, has small black eyes, broad shoulders, and black hair, and is ill shaped about the lower extremities. When Saturn is well dignified, the native is grave and wise, studious and severe, of an active and penetrating mind, reserved and patient, constant in attachment but implacable in resentment, upright and inflexible. If the planet is ill dignified, then the native will be sluggish, covetous, and distrustful; stubborn, malicious, and malcontented.

Jupiter. Jupiter is a diurnal, masculine planet, temperately hot and moist, airy, and sanguine, the lord of the air triplicity. If the planet is well dignified, the native will be of erect carriage and tall stature with a handsome ruddy complexion, high forehead, soft, thick brown hair, handsome shape, and commanding aspect; his voice will be strong, clear, and manly, and his speech grave and sober. If the planet is ill dignified, the native will still be a good-looking person, although of smaller stature and less noble aspect. In the former case, the understanding and character will be of the highest possible description; in the latter case, although the native will be careless and improvident, immoral and irreligious, he or she will never entirely lose the good opinion of friends.

Mars. Mars is a masculine, nocturnal, hot, dry planet, of the fire triplicity. It is the author of strife, and the principle of assertiveness. The native is short but strong, having large bones; ruddy complexion; red or sandy hair and eyebrows; quick,

sharp eyes; round, bold face; and fearless aspect. If Mars is well dignified, the native will be courageous and invincible, unsusceptible to fear, careless of death, resolute, and unsubmissive. If the planet is ill dignified, the native will be a trumpeter of his own fame, dishonest, fond of quarrels, and prone to fights. The gallows is said to most often terminate the lives of those born in low circumstances under the influence of Mars. Mars signifies soldiers, surgeons, barbers, and butchers.

Sun. The Sun is a masculine, hot, dry planet with usually favorable influences. The native is very much like one born under Jupiter, but with lighter hair, redder complexion, fatter body, and larger eyes. When the Sun is well dignified, the native is affable, courteous, splendid and sumptuous, proud, liberal, humane, and ambitious. When it is ill dignified, the native is arrogant, mean, loquacious, and sycophantic, resembling the native under Jupiter when ill dignified, but even worse. The Sun indicates that which is most seasonable; professions (kings, lords and all dignified persons, braziers, goldsmiths, and persons employed in mints), and places (kings' courts, palaces, theaters, halls, and places of state).

Moon. The Moon is feminine, nocturnal, cold, moist, and phlegmatic. Its influence in itself is neither fortunate nor unfortunate. The Moon is benevolent or otherwise according to how the other planets conflict or are in harmony with it, and in all circumstances it becomes more powerful than any of them. The native is short and stout with fair, pale complexion, round face, gray eyes, short arms, and thick hands and feet; is very hairy but with light hair; and is phlegmatic. If the Moon is affected by the Sun at the time of birth, the native will have a blemish on or near the eye. When the Moon is well dignified, the native is of soft, engaging manners, imaginative, and a lover of the arts but is also wandering, careless, timorous, and unstable; loves peace; and is averse to activity. When it is ill dignified, the native is of an ill shape, indolent, worthless, and disorderly.

Venus. Venus is a feminine planet, temperately cold and moist, the author of mirth and sport. The native is handsome and well formed but not tall, with a clear complexion, bright hazel or black eyes, dark brown or chestnut hair that is thick, soft, and shiny; a soft and sweet voice; and a very prepossessing aspect. If Venus is well dignified, the native is cheerful, friendly, musical, fond of elegant accomplishments, and prone to love but frequently jealous. If it is ill dignified, the native is less handsome in person and in mind, given to every licentiousness and to dishonesty.

Mercury. Mercury is masculine, melancholy, cold, and dry. The native is tall, straight, and thin, with a narrow face and high forehead, long straight nose, black or gray eyes, thin lips and chin, scanty beard, and brown hair; the arms, hands, and fingers are long and slender. If Mercury is in the east at the time of birth, the native is likely to be of a stronger constitution and have sandy hair; if in the west, the native is prone to be sallow, lank, slender, and of a dry habit. When mercury is well dignified, the native has an acute and penetrating mind, a powerful imagination, and a retentive memory; is eloquent; is fond of learning; and is successful in scientific investigation. If engaged in mercantile pursuits, the native is enterprising and skillful. If Mercury is ill dignified, the native is a mean, unprincipled character, a pretender to knowledge, a boastful impostor, and a malicious slanderer.

Asteroids represent highly specific principles and influences, in contrast to the planets, which are associated with a broad range of attributes, personality traits, and principles. The "big four" asteroids are Ceres, Juno, Vesta, and Pallas. Ceres represents the attribute of nurturance, either where and how one is nurtured, or where and how one nurtures others. Juno represents the principle of marriage and indicates traits of one's marriage partner, as well as features of one's marriage(s). Vesta represents the principle of dedicated work. Pallas represents the principle of creative wisdom. Chiron, a large comet in orbit between Saturn and Uranus, has a wide variety

of associations but seems to have a particular link with healing and counseling.

Aspects and Relationships

As can be seen from the foregoing descriptions, each planet has picked up a host of associations through the centuries. Each one has also been assigned “rulership” of different astrological signs with which it has a particular affinity. The rulerships are as follows:

Mars and Aries; Venus and Taurus; Mercury and Gemini; Moon and Cancer; Sun and Leo; Mercury and Virgo; Pluto and Scorpio; Jupiter and Sagittarius; Saturn and Capricorn;

Uranus and Aquarius; Neptune and Pisces.

Planets “project” certain qualities as they assume geometric relationships to other planets in the birth chart. The major geometric *aspects* of the planets are thus distinguished:

Conjunction. When two planets are in the same degree and minute of a sign, which may be of good or unfortunate import, depending on the nature of the planets and whether their relationship is harmonious or conflicting.

Sextile. When two planets are 60 degrees distant from each other; it is called the aspect of imperfect love or friendship and is generally a favorable omen.

Square. When two planets are 90 degrees distant from each other, making the aspect inharmonious and inclining to conflict and difficulty.

Trine. When the distance is 120 degrees, promising harmonious cooperation and the best blending of energies.

Opposition. When two planets are 180 degrees apart, or exactly opposite each other, which is considered an aspect of tension, implying conflict and difficulties.

Aspects need not be exact, but can be within three to eight degrees of the foregoing geometric relationships, depending on the particular aspect and the planets involved. The closer an aspect is to being exact, the stronger it is.

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McEvers, Joan. *Planets: The Astrological Tools*. St. Paul, Minn.: Llewellyn Publications, 1989.

Mayo, Jeff. *The Planets and Human Behavior*. 1972. Reprint, Reno, Nev.: CRCS Publications, 1985.

Astrological Registration and Communication (ARC)

A networking organization for astrologers and astrological organizations worldwide. ARC was created in 1987 by delegates attending the World Astrological Congress meeting in Zurich. ARC is an international computer network with primary stations on every continent. Twenty-one countries were represented at its initiation, and its support has grown steadily year by year. ARC is strongly backed by the **Association for Astrological Networking**, based in North America. World Headquarters: 2920 E. Monte Vista, Tucson, AZ 85716.

Astrological Signs

Astrologers divide the heavens into 12 segments tracing the apparent movement of the Sun around the Earth. The measuring of the signs begins with the point where the Sun’s apparent path crosses the celestial equator, designated 0° Aries. The 12 signs were named after the stellar constellations that appear in the different segments. The signs are classified according to *quality* and *element*. The three qualities are cardinal (outgoing), fixed (stable), and mutable (variable). The four traditional elements are fire, earth, air, and water, which stand for activity,

matter, mind, and feeling, respectively. The three qualities and four elements offer twelve possible combinations, one for each sign. The signs may also be seen as positive or “masculine” (active), in the case of the fire and air signs; or negative or “feminine” (reactive), in the case of the earth and water signs. The signs are also divided into “northern” and “commanding” (the first six), and “southern” and “obeying” (last six).

There are four triplicities among the signs: the earth triplicity, including Taurus, Virgo, and Capricorn; the air triplicity, which includes Gemini, Libra, and Aquarius; the fire triplicity, encompassing Aries, Leo, and Sagittarius; and the water triplicity, containing Cancer, Scorpio, and Pisces. The signs are further divided into diurnal and nocturnal, the diurnal signs being all masculine and the nocturnal feminine. Signs named after quadrupeds are, of course, quadrupedal; those named after human states of endeavor (e.g., water bearer, archer) are called humane. A person born under a fiery, masculine, diurnal sign is hot in temper and bold in character. If it is a quadrupedal sign, the native is somewhat like the animal after which the sign is called. Thus in Taurus, the native is bold and furious; in Leo, fierce and aggressive. Cancer, Scorpio and Pisces are called fruitful or prolific; and Gemini, Leo, and Virgo, barren. Sagittarius, because usually represented as a centaur, is said to produce humane character if located in the first 15 degrees (first half) of the sign, but a savage, brutal, and intractable disposition if found in the last 15 degrees.

Astrologers designate the 12 signs as follows:

Aries, the first sign of the zodiac, is a cardinal fire sign. It is a positive, masculine sign, ruled by the planet Mars. Its symbol is the ram, and its glyph (symbol) is said to represent a ram’s horns. It takes its name from the Greek god of war. Aries is associated with the head, and people with an Aries sun sign (the Sun is in the sign Aries in their natal chart) are prone to headaches and injuries to the head and face. The association of the head with Aries is the source of the expression “head-strong,” which characterizes people with a strong Aries nature. Aries is dry, vernal and equinoctial (it begins on the vernal equinox), diurnal, movable, commanding, eastern, choleric, and aggressive. The native, that is, the person born under its influence, is tall of stature, of a strong but spare make, long face and neck, thick shoulders, piercing eyes, sandy or red hair, and brown complexion. The native’s disposition is warm, hasty, and passionate. The aspects of the planets however, may materially alter these traits. (*Aspects* are the angular relationships between various points in a horoscope; in a natal chart the planets represent the various facets of one’s psyche, and aspects between them indicate how these facets conflict or work together.) This sign rules the head and face. As the first sign, the key phrase for Aries is “I am,” representing the birth of awareness.

Taurus, the second sign of the zodiac, is a fixed earth sign. It is a negative, feminine sign, ruled by the planet Venus. Its symbol is the bull, and its glyph is said to represent a bull’s head and horns. It takes its name from the Greek word for “bull.” A sign known for its stubbornness, it is the source of our expressions “bullheaded” and “stubborn as a bull.” Taurus is associated with the throat and neck. People with a Taurus sun sign, although they often have beautiful voices, are also prone to sore throats, thyroid irregularities, and other neck problems. Taurus is cold and dry, melancholy, nocturnal, and southern. When influential in a nativity, it usually produces a person with a broad forehead, thick lips, dark curling hair, and melancholy, slow to anger, but when once enraged, violent, furious, and difficult to appease. Places ruled by Taurus are stables, cowhouses, cellars and low rooms, and all places used for or by cattle. The key phrase for Taurus is “I have.”

Gemini, the third sign of the zodiac, is a mutable air sign. It is a positive, masculine sign, ruled by the planet Mercury. Its symbol is the twins, and its glyph is said to represent a set of twins. It takes its name from the Latin word for “twins.” Gemini is associated with the shoulders, arms, hands, and lungs. The native is tall and straight with long arms and well-formed hands

and feet, rather dark complexion, brown hair, and hazel eyes. The native is strong and active in person, sound and acute in judgment, lively, playful, and generally skillful in business. Places ruled by Gemini are hilly and high grounds, the tops of houses, wainscoted rooms, halls and theaters, barns, storehouses, and stairs. The key phrase for Gemini is "I think."

Cancer, the fourth sign of the zodiac, is a cardinal water sign. It is a negative, feminine sign, ruled by the Moon. Its symbol is the crab, and its glyph is said to represent the two claws of a crab. It takes its name from the Latin word for "crab." A moody sign, it is the source of the expression "crabby." Cancer is associated with the breasts and the stomach. It is a cold, moist, nocturnal, and exceedingly fruitful sign, more so than any other. The native is fair and pale, short and small, with the upper part of the body larger in proportion to the lower, a round face, light hair, and blue or gray eyes. The native is phlegmatic and heavy in disposition; weak in constitution, and of a small voice. Places associated with Cancer are the sea and all rivers, swamps, ponds, lakes, wells, ditches, and watery places. The key phrase for Cancer is "I feel."

Leo, the fifth sign of the zodiac, is a fixed fire sign. It is a positive, masculine sign, ruled by the Sun. Its symbol is the lion, and its glyph is said to be a modified version of the initial letter of its Greek name. It takes its name from the Latin word for "lion." Leo is associated with the back and, especially, the heart. The association of Leo with the heart is the astrological basis for the common expression "lion hearted." Leo is hot, dry, commanding, and very barren. When this sign ascends in a nativity, the individual has a tall and powerful frame and is well shaped, with an austere countenance, light, yellowish hair, large piercing eyes, commanding aspect, and ruddy complexion. The character is fierce and aggressive, yet open, generous, and courteous. This sign is more modified by planetary influences than any other. Leo governs woods, forests, deserts and hunting grounds, and fireplaces and furnaces. The key phrase for Leo is "I will."

Virgo, the sixth sign of the zodiac, is a mutable earth sign. It is a negative, feminine sign, ruled by the planet Mercury. Its symbol is a young woman, and its glyph is said to represent a serpent. Virgo takes its name from the Latin word for "virgin." Virgo is associated with the nervous system and, especially, with the bowels. Virgo is cold, dry, barren, and melancholy. The native is handsome and well shaped, slender, of average stature, with a clear, ruddy or brown complexion, dark hair and eyes, a rather round face, and a voice sweet and clear but not strong. The character is amiable and benevolent, witty and studious, but not persevering; and if not opposed by planetary aspects, apt to oratory. Virgo is associated with cornfields and granaries, studies and libraries. The key phrase for Virgo is "I analyze."

Libra, the seventh sign of the zodiac, is a cardinal air sign. It is a positive, masculine sign, ruled by the planet Venus. Its symbol is the scales, which its glyph is said to represent. It takes its name from the Latin word for "pound weight," or "scales." Libra is associated with the lower back, buttocks, and kidneys. Libra is sanguine, hot, moist, and diurnal. The native is tall and well made, very handsome, of a fine, ruddy complexion in youth, which changes to a deep red with advancing years. The native has long, flaxen hair, gray eyes, a courteous disposition, and a just and upright character. The places Libra rules are mountains, sawpits, and newly felled woods. The key phrase for Libra is "I balance."

Scorpio, the eighth sign of the zodiac, is a fixed water sign. It is a negative, feminine sign, ruled by the planet Pluto (in traditional astrology it was ruled by Mars). Its symbology is complex, being the only sign with three symbols—the scorpion, the snake, and the eagle. Its glyph is said to represent a serpent. It takes its name from the Latin word for "scorpion." Scorpio is associated with the sexual organs and the kidneys. Scorpio is a cold, nocturnal sign. The native has a strong, robust, corpulent body, is of average stature, and has a broad visage, dark but not clear complexion, dark gray or light brown eyes, black

or very dark brown hair, short, thick legs, and a thick neck. Scorpio governs swampy grounds and stagnant waters, orchards and ruinous houses, especially near water. The key phrase for Scorpio is "I desire."

Sagittarius, the ninth sign of the zodiac, is a mutable fire sign. It is a positive, masculine sign, ruled by the planet Jupiter. Its symbol is the centaur (sometimes, alternately, the archer) and its glyph is an arrow, which refers to the arrow in the bow that the centaur is holding. It takes its name from the Latin word *sagitta*, "arrow." Sagittarius is associated with the hips, the thighs, and the liver. Sagittarius is hot, dry, and diurnal. The native is well formed and of slightly above-average stature, with fine chestnut hair, but inclined to baldness, a visage somewhat long but ruddy and handsome. The body is strong, stout, and hardy. The native is inclined to horsemanship and field sports, careless of danger, generous and intrepid, but hasty and careless. Sagittarius rules the hips and is the cause of gout, rheumatism, and disorders that affect the muscles. Accidents and disorders occasioned by intemperance come under the government of this sign. Sagittarius is associated with stables and parks. The key phrase for Sagittarius is "I see."

Capricorn, the tenth sign of the zodiac, is a cardinal earth sign. It is a negative, feminine sign, ruled by the planet Saturn. Its symbol is a goat with a fishtail, and its glyph is said to reflect this symbol. It takes its name from the Latin *capricornus*, "goat horn." Capricorn is associated with the bones and, especially, with the knees. It is a cold, dry, nocturnal, domestic sign. The native usually is tall, of slender stature and long, thin countenance, with a small beard, dark hair and eyes, long neck, and narrow chest and chin. The native is cheerful and collected, talented and upright. Ruling the knees and hips, Capricorn governs all diseases that afflict them, and also melancholy diseases such as hypochondriasis and hysteria. The places over which it has power are workshops and fallow grounds. The key phrase for Capricorn is "I use."

Aquarius, the eleventh sign of the zodiac, is a fixed air sign. It is a positive, masculine sign, ruled by the planet Uranus (before the outer planets were discovered, it was said to be ruled by Saturn). Its symbol is the water bearer, and its glyph is a pair of wavy lines representing water. Aquarius is associated with the shins, ankles, and the circulatory system. Aquarius is a hot, moist, rational, sanguine sign. The native is a well-made and robust person, of above-average stature, long face, but with a pleasing and delicate countenance, clear, bright complexion, and flaxen hair. The native is fair, open, and honest. Aquarius rules the legs and ankles and causes all diseases that affect them: lameness, swelling, cramping, and gout. It governs mines and quarries, flying machines, roofs of houses, wells, and conduits. The key phrase for Aquarius is "I know."

Pisces, the twelfth sign of the zodiac, is a mutable water sign. It is a negative, feminine sign, ruled by the planet Neptune (in traditional astrology it was ruled by Jupiter). Its symbol is two fish moving in opposite directions, tied together by a rope. Its glyph is said to be a stylized representation of this symbol. It takes its name from the plural of the Latin word for "fish." Pisces is associated with the feet. It is a cold, moist, nocturnal, and extremely fruitful sign, second only to Cancer. The native is short and ill shaped, fleshy, if not corpulent, with thick, round shoulders, light hair and eyes, pale complexion, and a large head and face. The native has a weak and vacillating disposition and is well-meaning but devoid of energy. Pisces rules the feet and causes lameness and every kind of disorder occasioned by watery humors. Pisces governs the same places as Cancer, except for the sea and rivers. The key phrase for Pisces is "I believe."

Interpreting a horoscope begins largely with the astrological signs. A person is usually initially designated by the sign within which the sun was located at the time of his or her birth. The influence of the signs however, is lessened or enhanced by the aspects of the planets within them and by the astrological houses, so these factors also have to be considered in interpreting

the horoscope. (See also **Astrological Houses**; **Astrological Planets**)

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Astrological Society

An early astrological organization that grew out of the magazine *Modern Astrology*, published in the late nineteenth century in London. The society was organized in 1895 by **Walter Gorn Old**. **Alan Leo**, a fellow Theosophist, became the first president. The society lasted for approximately eight years but ran into criticism because it was almost exclusively confined to London. In 1903 it was disbanded and the new **Society for Astrological Research**, with a wider national focus, was organized in its stead.

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Astrology

The art of divining the fate or future of persons from the juxtaposition of the Sun, Moon, and planets. *Judicial astrology* foretells the destinies of individuals and nations, while *Natural astrology* predicts changes of weather and the influence of the stars upon natural things.

The characters used in astrology to denote the 12 signs represent natural objects, but they have also a hieroglyphic or esoteric meaning that has been lost. The figure of Aries represents the head and horns of a ram; that of Taurus, the head and horns of a bull; that of Leo, the head and mane of a lion; that of Gemini, two persons standing together; and so on. The physical or astronomical reasons for the adoption of these figures is explained by the Abbé Pluche in his *Histoire du Ciel* (1739–41), and Charles F. Dupuis, in his *Abrégé de l'Origine de tous les Cultes* (1798), endeavors to establish the principles of an astro-mythology by tracing the progress of the moon through the 12 signs in a series of adventures he compares with the wanderings of Isis.

Nativities

Traditionally, the cases for which astrological predictions have chiefly been sought were nativities, that is, in ascertaining the fate and fortunes of individuals from the positions of the stars at the time of birth, and in questions called *horary*, which comprehend almost every matter that might be the subject of astrological inquiry. Sickness, the success of business undertakings, the outcome of lawsuits, and so on are all objects of horary questions.

A person is said to be born under that planet that ruled the hour of his birth. Thus two hours every day are under the control of Saturn; the first hour after sunrise on Saturday is one of them. Therefore, a person born on Saturday in the first hour after sunrise has Saturn for the lord of his or her ascendant; those born in the next hour, Jupiter; and so on in order. Venus rules the first hour on Friday, Mercury on Wednesday, Jupiter

on Thursday, the Sun and Moon on Sunday and Monday, and Mars on Tuesday.

In drawing a nativity or natal chart (horoscope) a figure is divided into 12 portions representing the **astrological houses**. The 12 houses are similar to the 12 **astrological signs**, and the planets, being always in the zodiac, will therefore all fall within these 12 divisions or houses. The line that separates any house from the preceding is called the cusp of the house. The first house is called the ascendant, or the east angle; the fourth, the *imum coeli*, or the north angle; the seventh, the west angle; and the tenth, the *medium coeli*, or the south angle. After this figure is drawn, tables and directions are given for placing the signs, and because one house corresponds to a particular sign, the rest can also be determined. When the signs and planets are all placed in the houses, the astrologer can augur, from their relative position, what influence they will have on the life and fortunes of the native.

History of Astrology in the West

The precise origin of astrology is lost to history, but its practice appears to have developed independently in both China and Mesopotamia, and was quite known early in India. One of the most remarkable astrological treatises of all history is the fabulous **Bhṛigu-Samhita** of ancient India, said to contain formulas for ascertaining the names of all individuals, past, present, and future, and their destinies. Unlike popular Western astrology, the key to a *Bhṛigu* consultation is not the birth sign and conjunction of planets, but the moment of consultation of the oracle.

Marco Polo found astrology well established in China, although Chinese astrology developed apart from Western history and only recently has been imported into the West. Western astrology seems to have originated in Mesopotamia, and all of the cultures of ancient Iraq and Iran contributed to its creation. Among the earliest records of astrology are the cuneiform tablets from the library of King Ashurbanipal of Assyria (669–626 B.C.E.). Astrologers were making periodic reports to Ashurbanipal on such matters as the possibility of war and the probable size of the harvest. Astrology had been present in the region for at least a millennium but was given a distinctive boost by the Chaldeans who took over the Tigris and Euphrates valleys in 606 B.C.E. The Chaldeans mapped the sky, improved the methods for recording the passing of time, successfully predicted eclipses, and accurately determined the length of the solar year (within 26 minutes).

Thus astrology was well developed in Chaldea when (in the second millennium B.C.E.) the biblical Abraham migrated from Ur of the Chaldees (Gen. 11:31) to Palestine. The conflict between the emerging religions of the Israelites and Babylonian astrology can be seen in Isa. 47:13 and repeatedly in the book of Daniel (e.g. 2:27, 4:7). A primitive astrology had developed among the Greeks, but during the conquests of Alexander in the West beginning in 334 B.C.E. Chaldean astrology flowed into the Mediterranean basin. Alexander's conquests also introduced astrology into India, although the Indians took the Chaldean notions and developed them in a unique direction.

In Egyptian tradition the invention of astrology is attributed to Thoth (called **Hermes Trismegistus** by the Greek), the god of wisdom, learning, and literature. He is the Mercury of the Romans, the eloquent deliverer of the messages of the gods.

In imperial Rome astrology was held in great repute, especially under the reign of Tiberius (14–37 C.E.). Augustus (27 B.C.E.–14 C.E.) had discouraged the practice of astrology by banishing its practitioners from Rome, but his successors recalled them; and although occasional edicts in subsequent reigns restrained and even punished all who divined by the stars, the practices of the astrologers were secretly encouraged and their predictions extensively believed. Domitian (51–96 C.E.), in spite of his hostility toward them, was in fear of their pronouncements. They prophesied the year, the hour, and the manner of his death, and agreed with his father in foretelling that he

should perish not by poison, but by the dagger. The early Christians gave some sanction to astrology in the Gospel of Matthew, which opens with the visit of the three magi (Persian astrologers) who, having seen the star in the east, have come to worship Christ.

After the age of the Antonines and the work of the third-century C.E. Roman scholar Censorinus, we hear little of astrology for some generations. In the eighth century the Venerable Bede and his distinguished scholar, Alcuin, are said to have pursued this mystic study. Immediately following, the Arabians revived and encouraged it. Under the patronage of Alhaimon, in the year 827, the *Megale Syntaxis* of Ptolemy was translated, under the title *Almagest*, by al-Hazen Ben Yuseph. Albumasar added to this work, and the astral science continued to receive new force from the labors of Alfraganus, Ebennozophim, Alfaragius, and Geber.

The conquest of Spain by the Moors carried this knowledge, with all their other treasures of learning, into Spain, and before their cruel expulsion it was naturalized among the Christian savants. Among these Alonzo (or Alfonso) of Castile has immortalized himself by his scientific research, and the Jewish and Christian doctors who arranged the tables named for him were convened from all the accessible parts of civilized Europe. Five years were employed in their discussion, and it has been said that the enormous sum of 400,000 ducats was disbursed in the towers of the Alcazar of Galiana in the adjustment and correction of Ptolemy's calculations. Nor was it only the physical motions of the stars that occupied this grave assembly. The two Kabbalistic volumes, yet existing in cipher, in the royal library of the kings of Spain, and which tradition assigns to Alonzo himself, indicate a more visionary study. In spite of the denunciations against this orthodoxy, which were thundered in his ears on the authority of Tertullian, Basil, and Bonaventure, the fearless monarch gave his sanction to such masters as practiced the art of divination by the stars, and in one part of his code enrolled astrology among the seven liberal sciences.

In Germany many eminent men pursued astrology. A long catalog could be made of those who have considered other sciences with reference to astrology and written on them as such. Faust has, of course, the credit of being an astrologer as well as a wizard, and we find that singular but splendid genius, **Cornelius Agrippa** writing with as much zeal against astrology as on behalf of other occult sciences.

Of the early developments in astrology in England little is known. Bede and Alcuin have been mentioned. Roger Bacon included it among his broad studies. But it is the period of the Stuarts that can be considered the acme of astrology in England. Then **William Lilly** employed the doctrine of the **magical circle**, engaged in the evocation of spirits from the **Ars Notoria** and used the form of prayer prescribed therein to the angel Salmonoeus, and entertained among his familiar acquaintance the guardian spirits of England, Salmael and Malchidael. His ill success with the divining rod induced him to surrender the pursuit of **rhabdomancy**.

The successor of Lilly was Henry Coley, a tailor, who had been his amanuensis and was almost as successful in prophecy as his master.

While astrology flourished in England it was in high repute with its kindred pursuits of **magic**, **necromancy**, and **alchemy** at the court of France. Catherine de Medicis herself was an adept in the art. At the Revolution, which commenced a new era in France, astrology declined.

Modern Astrology

Astrology has now permeated every activity of modern life, from daily household activities to politics and stock market speculation. Leading names that have emerged in the astrology revival include **Luke D. Broughton**, **Evangeline Adams**, **Manly Palmer Hall**, **Elbert Benjamine Heindel**, and **Llewellyn George**. More recently, figures have included **Sydney Omarr**, **Jeane Dixon**, "**Zolar**" (Bruce King), "**Ophiel**," and

Sybil Leek. Also still popular in its various editions is the mass circulation almanac of "**Old Moore**," which first appeared nearly three centuries ago.

The psychologist **C. G. Jung** related astrology to "synchronicity," an acausal connecting principle in nature (as distinct from normal cause and effect), and believed that horoscopes offered useful psychological information on patients. Astrology was widely used during World War II as a psychological weapon by both Germans and British.

The most noticeable aspect of the occult revival of modern times has been the widespread popularity of astrology, particularly among young people. It is estimated that there are more than ten thousand professional astrologers in the United States, with a clientele of more than twenty million people. Most American newspapers run an astrology column. Even the respected *Washington Post* includes a horoscope column.

In 1988 the revelations of former White House Chief of Staff Donald T. Regan (in his book *For the Record*) caused widespread media comment with the claim that Nancy Reagan consulted astrologers on questions relating to presidential schedules of her husband, Ronald Reagan. Joan Quigley was cited as her astrological consultant. Caroline Casey, daughter of a former congressman, was also revealed as a leading astrologer to politicians, high-ranking officials, and Georgetown socialites.

None of this would be surprising to Indian and other Asian celebrities, since the astrologer is still an indispensable figure in Asian society, consulted on marriage dates and partnerships, business enterprises, and affairs of state. But the extent of American involvement with astrology surprised and infuriated many commentators, who condemned "occult superstitions." In May 1988, testifying before the Senate Banking Committee, Donald Regan was asked whether he had ever heard of American stockholders using astrology for guidance. He replied, "Recently a study was made of Wall Street people and stockholders—and 48 percent admitted that they used astrology of one sort or another in the stock market."

One astrologer responded, "What's new? Queen Elizabeth I set her coronation date by her guy, John Dee, and consulted him every day. Kings have always used us—and popes! Some of those guys were do-it-yourselfers, like Fixtus IV and Julius II. Others just kept their astrologers in the closet, like Nancy did."

There has been little new to add to popular belief in astrology in the present revival except its linking with modern technology in the use of an IBM computer for rapid calculation of horoscopes. For some time the giant **Astroflash** computer was a familiar sight to commuters at the Lexington Avenue entrance to Grand Central Station, New York.

In spite of its pseudoscientific basis, deriving from outmoded theories of the planetary system, astrology can point to documented successes, particularly by astrologers who combine their calculations with an intuitive faculty of interpretation. There is also scientific evidence for the influence of lunar and solar rhythms on human activity.

One interesting development in modern astrology has been the research of the French statistician **Michel Gauquelin** and his wife **Francoise Gauquelin**, beginning in 1950. They claimed to find a significant correlation between the position of planets at birth and the chosen professions of a large sample of people from all walks of life. The research of the Gauquelins, whose collaboration lasted until 1980, is so significant that it is the most frequently cited research validating astrology.

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Astrology: A Comprehensive Bibliography

A somewhat dated but comprehensive publication issued by **Yes Bookshop** that lists nearly a thousand books on all aspects of **astrology** as practiced in the mid-1970s. It contains sections on cosmobiology, sidereal astrology, Uranian astrology, calendars, ephemerides, and so on. Yes Bookshop is located at 1035 31st St. NW, Washington, D.C. 20007.

Astrology Guide

Popular bimonthly magazine that included horoscopes of notable personalities, a daily guide for astrological signs, and planetary predictions. Last known address: Sterling's Magazines, 355 Lexington Ave., New York, NY 10017.

Astrology Now

Former bimonthly magazine for serious study of **astrology** published in the 1970s and 1980s by Llewellyn Publications in St. Paul, Minnesota.

Astrology Quarterly

Journal of the **Astrological Lodge of London**. It is published from the lodge's headquarters at 50 Gloucester Pl., London W1H 4EA, England. Back issues are available online at <http://www.spica.com.au/astro-quart.htm>.

Astromancy

Astromancy, fortune telling by the reading of the astrological chart, has constituted the major use of **astrology** in centuries past. It assumes a deterministic worldview in which the stars indicate patterns into which individuals are locked and events are destined to occur. Criticism of astrology has largely been directed at astromancy, with religious scholars attacking the deterministic worldview and scientists attacking the accuracy of astrological predictions.

Contemporary astrology, especially that based in psychology and growing out of the work of **Dane Rudhyar**, has rejected astromancy as a perspective beyond the ability of astrology.

Modern astrologers believe that the horoscope shows planetary influences operating upon a person but the individual remains free to respond to those influences in a variety of ways. In like manner, some astrologers claim that they can predict heightened pressures operating on society but not specific events. Thus astrology can be of practical assistance in a counseling situation and usefully applied to understanding the stock market, but it cannot predict upcoming events in a person's life or relationships or the movement of specific stocks. Most contemporary textbooks carry at least a passing reference to astromancy, and rejection of it, as part of their introduction to the topic.

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Astronomical Communications

From time to time, Spiritualist mediums have delivered messages relating to astronomy. In discussing the question whether such communications have led science forward a single step, **Camille Flammarion** returned a negative answer. His conclusion was based on his own automatic scripts which were signed by Galileo and contained nothing new and on the analysis of the writings of Major General A. W. Drayson (1827–1901), professor of military surveying, reconnaissance, and practical astronomy at the Royal Military Academy in Woolwich. Under the title *The Solution of Scientific Problems by Spirits*, Drayson published an article in the journal *Light* (1884) in which he asserted that the spirit of an astronomer, communicating through a medium at his house in 1858, had made known the true orbital movement of the satellites of Uranus.

This planet was discovered by William Herschel in 1781. He observed that its satellites, contrary to all the other satellites of the solar system, traversed their orbits from east to west. The spirit communication said on this point: "The satellites of Uranus do not move in their orbits from East to West: they circle about their planet from West to East, in the same way that the moon moves round the earth. The error comes from the fact that the South Pole of Uranus was turned towards the Earth at the moment of the discovery of this planet."

Flammarion pointed out in *Mysterious Psychic Forces* (1907) that the reasoning of the spirit is false. There is abundant evidence that it was really the North Pole which was at that moment turned toward the Sun and the Earth. Regarding another claim of Drayson that a medium in 1859 disclosed the facts about the two satellites of Mars 18 years before their discovery, Flammarion stated that the claim must remain doubtful as it was not published at the time. Furthermore, after Kepler pointed out the probability of their existence, this subject was discussed several times, notably by Dean Swift and Voltaire. Of Drayson's book *Thirty Thousand Years of the Earth's Past History, Read by Aid of the Discovery of the Second Rotation of the Earth*, which seeks to explain the glacial periods and variations of climate, Flammarion says that it is full of scientific errors unparadonable in a man versed in astronomical studies.

No mention is made by Flammarion of the book *Nature's Divine Revelations* by **Andrew Jackson Davis** which, written in March 1846, speaks of nine planets. Seven planets were known at the time. The existence of an eighth was calculated by Leverrier but was not discovered until September 1846. The statement of the Poughkeepsie seer that its density is four-fifths of water agreed with later findings. The ninth planet, Pluto, was not discovered until 1930. On the other hand, Andrew Jackson Davis only spoke of four planetoids, Ceres, Pallas, Juno, and Vesta, whereas they are now numbered in hundreds.

A further indication that psychic experiences may lead to an advance in science is furnished by the dream of Rev. **Charles Tweedale** of Weston, England, of a comet in the East discoverable before sunrise. He went into the laboratory and found the comet, which was invisible to the naked eye. Shortly afterward he learned that he was preceded in the discovery by Barnard and Hartwig.

Of all the astronomers who devoted time and talent to psychic research, Flammarion's name stands foremost. His interest from 1861 onward was continuous until the time of his death. Many important books testify to his keen judgment and to the importance he attributed to this branch of science.

Another famous astronomer whose name is often mentioned in Spiritualist books was Schiaparelli, director of the Milan observatory, who participated at a number of séances with **Eusapia Palladino** in 1892 at Milan. In a letter to Camille Flammarion he stated:

"If it had been possible entirely to exclude all suspicions of deceit one would have had to recognize in these facts the beginning of a new science pregnant with consequences of the highest importance. I cannot say that I am convinced of the reality of the things which are comprised under the ill-chosen name of Spiritualism. But neither do I believe in our right to deny everything; for in order to have a good basis for denial, it is not sufficient to suspect fraud, it is necessary to prove it. These experiments, which I have found very unsatisfactory, other experimenters of great confidence and of established reputation have been able to make in more favourable circumstances. I have not enough presumption to oppose a dogmatic and unwarranted denial to proofs in which scientists of great critical ability, such as **William Crookes**, **Alfred Russel Wallace**, **Charles Richet**, and **Oliver Lodge**, have found a solid basis of fact and one worthy of their examination, to such an extent that they have given it years of study."

Schiaparelli discontinued his investigations because, as he said, "Having passed all my life in the study of nature, which is always sincere in its manifestations and logical in its processes, it is repugnant to me to turn my thoughts to the investigation of a class of truths which it seems as if a malevolent and disloyal power was hiding from us with an obstinacy the motive of which we cannot comprehend."

Flammarion believed the cautious reserves of Schiaparelli were exaggerated. He declared, after reading the records of the Milan sittings, "If fraud has sometimes crept in, still what has been accurately observed remains safe and sound and is an acquisition to science."

A fellow astronomer of Schiaparelli, Prof. Francesco Porro, who attended the same sittings and later a number of others, came to the following conclusion:

"The phenomena are real. They cannot be explained either by fraud or hallucination. From the idea of the unconscious muscular action of the spectators (put forth half a century ago by Faraday) to the projection of protoplasmic activity or to the temporary emanation from the body of the medium imagined by Lodge; from the psychiatric doctrine of Lombroso to the psycho-physiology of Ochorowitz; from the externalisation admitted by Rochas to the eso-psychism of Morselli; from the automatism of Pierre Janet to the duplication of personality of Alfred Binet—there was a perfect flood of explanation, having for their end the elimination of an exterior personality. It is not possible, and never will be, to have a scientific proof of the identity of beings who manifest themselves. It will always be possible to imagine an unknown mechanism by the aid of which elemental substance and power may be drawn from the medium and the sitters and combined in such a way as to produce the indicated effects. It will always be found possible to find in the special aptitudes of the medium, in the thought of the sitters, and even in their attitude of expectant attention, the cause of the human origin of the phenomena. Still I should be inclined to admit it (the spirit hypothesis), if I did not see the possibility that these phenomena might form part of a scheme of

things still more vast. In fact, nothing hinders us from believing in the existence of forms of life wholly different from those we know, and of which the life of human beings before birth and after death forms only a special case, just as the organic life of man is a special case of animal life in general."

Other astronomers of renown whose names have gone down in the annals of psychic research are Arago, **Marc Thury**, **Johann Zöllner**, and Sir William Huggins. Arago made interesting experiments in 1846 with **Angelique Cottin**, "the electric girl"; Thury came to positive conclusions in his investigation of table-turning phenomena and admitted that there may exist in this world other wills than those of man and the animals, wills capable of acting on matter; Zöllner's experiments with Slade are still widely quoted in books on the subject. Crookes was assisted for some time, in his memorable experiments with **D. D. Home**, by Sir William Huggins, ex-president of the Royal Society, well known for his researches in physics and astronomy. (See also **Planetary Travels**)

Astrotalk (Newsletter)

An online publication for users of astrological software; features new programs, developments, technologies, compatible hardware, and related news. Address: Matrix Software, 407 N. State St., Big Rapids, MI 49307. Website: <http://www.astrologysoftware.com/>.

Astrotherapy

Astrotherapy, also called clinical astrology, is a practice which integrates **astrology** and clinical psychotherapy. While astrology is still not an accepted practice within mainline psychological disciplines, it has found a place within psychotherapy and is currently utilized in this field which itself is radically divided into different camps based upon variant and even contradictory approaches to the human psyche. Thus defined, astrotherapy "includes any form of treatment utilizing astrological precepts to treat emotional and behavioral problems, remove or modify existing symptoms, and promote positive personality growth and fulfillment." Attempts have been made to integrate astrology with various schools of psychotherapy.

Psychotherapist **Carl Jung's** (1875–1961) stated appreciation of astrology provided contemporary astrology with an additional set of credentials and his theory of synchronicity assisted astrologers in their movement beyond the deterministic worldviews that had dominated astrological practice in centuries past. Jung stated that he had found that astrology illuminated aspects of his clients' personality that he had otherwise been unable to understand. He saw the astrological signs and the planets as symbols of the powers operating in the unconscious aspect of the personality, and was often amazed at the manner in which a person's horoscope coincided with observed psychological events and manifest character traits. Horoscopes demonstrate synchronicity, which he defined as "The simultaneous occurrence of a certain psychic state with one or more external events which appear as meaningful parallels to the momentary subjective state."

Dane Rudhyar began integrating Jungian psychology into astrological practice in the mid-1930s and his 1936 volume, *The Astrology of Personality*, is now seen as a watershed in the post-scientific astrological revival. Rudhyar understood the human personality as a dynamic entity that held a variety of opposing forces in more-or-less equilibrium. The human psyche was developing toward wholeness (understood in Jungian terms as individuation) and self-realization. The horoscope pictures these opposing forces and their distribution and relative strength in the individual.

Rudhyar was a voice crying in the wilderness until the 1960s and the emergence of **humanistic astrology**. Previously, psychotherapy had almost totally concentrated on individual pa-

thology, but humanistic psychology focused upon creating and improving the basically healthy personality. It also provided a model for understanding the purposeful activity of human beings as they operated within a meaningful world. Again, Rudhyar was the first to see the potential of humanistic psychology for understanding the truth of astrology and for freeing astrology finally from its deterministic past. He initiated the humanistic astrology movement and in 1969 founded the International Committee for Humanistic Astrology. He found an immediate response from a new generation of astrologers including **Stephen Arroyo**, **Zipporah Dobbins**, **Liz Greene**, and **Robert Hand**. Their combined efforts would remake astrology in the 1970s.

Through the 1980s, astrology was recognized as one of the tools for transformation that facilitated individual transformation and movement into a New Age consciousness. Astrotherapy was integrated into the movement as if they had been made for each other. At the same time, practitioners dealt with the problems inherent in the introduction of such a questionable tool as a horoscope into the therapeutic environment and answered the most frequent challenges to their practice posed by colleagues. Rudhyar, always on the cutting edge of the movement, began to call for an integration of the findings of transpersonal psychology and its exploration of transcendent states of consciousness.

A variety of professional structures were created to assist contact in the small but growing number of astrotherapists, including the Rudhyar Institute for Transpersonal Activity. In the United Kingdom, the **Centre for Psychological Astrology**, founded in 1982 as the Centre for Transpersonal Astrology by Liz Greene and Howard Sasportas, emerged as an organization offering classes both for individuals who wish to gain personal insights and for colleagues seeking professional training. The centre also publishes **Apollon**, the **Journal of Psychological Practice**. Just as psychotherapy is a dynamic field, astrotherapy continues to grow and change as it integrates fresh psychological insights into astrological practice.

Sources:

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Hand, Robert S. *Essays in Astrology*. Rockport, Mass.: ParaResearch, 1982.

Perry, Glenn. "Astrotherapy." In James R. Lewis. *The Encyclopedia of Astrology*. Detroit: Gale Research, 1994.

Rudhyar, Dane. *Astrological Study of Psychological Complexes and Emotional Problems*. 2nd ed. Wassenaar, the Netherlands: Servire, 1969.

———. *The Astrology of Personality: A Re-formulation of Astrological Concepts and Ideals, in Terms of Contemporary Psychology and Philosophy*. New York: Lucis Publishing, 1936.

———. *Beyond Individualism: The Psychology of Transformation*. Wheaton, Ill.: Theosophical Publishing House, 1979.

———. *From Humanistic to Transpersonal Astrology*. Lakemont, Ga.: CSA Press, 1972.

As You Like It Library

An organization that maintained a free lending library of books on psychic subjects. Last known address: 915 E. Pine St., Rm. 401, Seattle, WA 98122.

Athame

The athame, a knife, is one of the primary tools employed by modern Wiccans (or Witches) in their rituals. It has a black

handle and double-edged blade. The blade is never used for cutting and no attempt is made to keep it sharp, though often great care is taken to make it artistic. The athame is normally used to cast the circle at the beginning of rituals, thus establishing the magical space within which rituals are performed. It is also used for summoning and banishing the spirit entities who are called to be present as guardians of the ceremony. At the climax of the ritual at which wine is shared, the athame is often plunged into the chalice of wine (symbolic of the sex act).

Although occasional pieces of art show figures identified as Pagans or Witches holding a knife, knives were conspicuous by their absence in European Witchcraft texts. They appear to be one of the several elements introduced by **Gerald B. Gardner** (1884–1964), who was largely responsible for creating modern Neo-Pagan **Witchcraft**. Gardner had spent most of his life as a British civil servant in Asia. While in Malaysia, he became familiar with the local ritual weapon known as the kris. This wavy dagger was a well-known object, but almost nothing had been written about its use and significance. He learned of the kris majapahit, the magical instrument that was reputed to work wonders. It was believed to be possessed of a hantu, a spirit. Owning such a weapon was said to bring good fortune, providing protection for those fortunate enough to have one. Gardner's work on the kris is still the standard reference source.

By the time Gardner returned to England in the 1930s, he had hopes of creating a new magical religion built around the worship of a female deity. He drew from a multitude of sources, but added the ritual knife from his knowledge of the kris. The athame is one of the most distinctive contributions of Gardner to modern magical practice.

Sources:

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Athanor

According to Philostratus in his *Life of Apollonius*, Athanor is an occult hill surrounded by mist except on the southern side, which is clear. It has a well, which is four paces in breadth, from which an azure vapor ascends, which is drawn up by the warm sun. The bottom of the well is covered with red arsenic. Near it is a basin filled with fire from which rises a livid flame, odorless and smokeless, and never higher or lower than the edge of the basin. Also there are two black stone reservoirs, in one of which the wind is kept, and in the other the rain. In extreme drought the rain cistern is opened and clouds escape, which water the whole country.

This description should be interpreted as alchemical symbolism, since the Athanor was also the furnace supplying heat for the alchemical process. The term Athanor is also employed to denote moral and philosophical **alchemy**.

Atkinson, William Walker (1862–1932)

Lawyer William Walker Atkinson was an important early exponent of **New Thought** metaphysics and the **occult**, and, under the name of Swami Ramacharaka, he was a pioneer advocate of Hinduism and **yoga**. Atkinson was born December 5, 1862, in Baltimore, Maryland, and began his legal career after he was admitted to the Pennsylvania bar in 1894. His promising future, however, began to dissolve as he found himself unable to cope with the pressures of the job. Doctors were unable to heal him, but in his search for health, he discovered the mind cure movement and was soon healed.

He moved to Chicago around the turn of the century and there continued his law practice but developed a second career as a metaphysical teacher and writer. His first pamphlet, "The

Secret of the I AM,” was freely distributed for many years. In 1900 he became the editor of *Suggestion*, a New Thought periodical, and about the same time met publisher and entrepreneur Sydney Flowers. Flowers had created the Psychic Research Company and the New Thought Publishing Company. In 1901 Atkinson became editor of Flowers’s monthly *New Thought* magazine. He founded a Psychic Club and the Atkinson School of Mental Science, both of which he headquartered in the same building as Flowers’s organizations.

The period of association with Flowers proved fruitful for both men. Through Flowers, Atkinson met publisher Elizabeth Towne, for whom he did a large percentage of his writing over the next decades. The first of his more than 50 books, *Thought-Force: In Business and Everyday Life*, appeared in 1900. It was followed by such prominent New Thought titles as *The Law of New Thought* (1902), *The Inner Consciousness* (1908), *How to Know Human Nature: Its Inner States and Outer Forms* (1913), and *The New Thought: Its History and Principles, or the Message of New Thought* (1915).

Soon after moving to Chicago, Atkinson became deeply involved in Hinduism and saw in yogic philosophy a parallel to his New Thought teachings. In 1903, under the pseudonym Swami Ramacharaka, Atkinson issued his first Hindu text, *Fourteen Lessons in Yoga Philosophy and Oriental Occultism*. It was followed by the *Advanced Course in Yogi Philosophy* (1904), *Hindu Yogi Science of Breath* (1904), *Hatha Yoga* (1905), *Reincarnation and the Law of Karma* (1908), and eight more. As popular as the New Thought books were, those books Atkinson wrote as Swami Ramacharaka have proved more enduring. They have remained in print to the present and have become important texts introducing Westerners to Hindu thought and practice.

Atkinson remained active as a writer and editor into the 1920s. He wrote regularly for *The Nautilus*, Elizabeth Towne’s monthly, and issued one set of books he cowrote with Edward E. Beals in the early 1920s. In his later years he retired to California; he died in Los Angeles on November 22, 1932.

Sources:

Atkinson, William Walker. *The Law of New Thought: A Study of Fundamental Principles and Their Application*. Chicago: Psychic Research, 1902.

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Swami Ramacharaka [William Walker Atkinson]. *Fourteen Lessons in Yogi Philosophy and Oriental Occultism*. Chicago: Yogi Publication Society, 1903.

———. *Reincarnation and the Law of Karma*. Yogi Publication Society, 1908.

Atlanta Astrologer

Monthly newsletter of the Metropolitan Atlanta Astrological Society; includes news of local membership, psi phenomena, and book reviews. Address: PO Box 12075, Atlanta, GA 30305.

The Atlanteans See Friends of Runnings Park

Atlantis

A mythical island continent said to have existed in the Atlantic Ocean in ancient times. The earliest mention of Atlantis is found in Plato’s two dialogues *Timaieus* and *Critias*, from which it emerged as a topic of fascination and speculation over the centuries. It entered occult perspectives through the writings of **Helena Petrovna Blavatsky**, cofounder of the Theosophical

Society, in the nineteenth century and has been a topic of popular speculation in the twentieth century. For many, Atlantis has replaced the biblical Garden of Eden as a mythical original home for the human race.

For Plato, Atlantis was a useful myth for conveying several lessons he wanted to make about government and the nature of city-states. In the twentieth century it has been integrated into a myth about overreliance on technology as opposed to personal spiritual and psychic awareness. Plato described Atlantis as a large land located beyond the Straits of Gibraltar. It was a powerful land able to conquer much of the Mediterranean basin, but at the height of its power it was destroyed by geologic forces. Plato supposedly learned of Atlantis as a result of the Athenian lawgiver Solon, who had brought the story to Greece from Egypt several centuries earlier.

Over time the Atlantis myth grew in proportion, so that by the Middle Ages, Atlantis had been transformed into a massive mid-Atlantic continent. Eventually it became one of the destinations visited by explorers in the European fantastic voyage literature, the most prominent being Captain Nemo in Jules Verne’s *Twenty Thousand Leagues Under the Sea* (1870).

Interest in Atlantis was revived in 1882 with the publication of Ignatius Donnelly’s *Atlantis, the Antediluvian World*. He argued that Atlantis was the lost origin point of humanity, the place where the race moved out of barbarism to a civilized state. For Donnelly, Atlantis explained many of the prominent similarities between the culture of Egypt and that of Latin America. He believed that the worldwide myth of the flood was really the account of Atlantis’s demise.

Blavatsky adopted Donnelly’s ideas and integrated Atlantis into the theosophical story of the evolution of the human race. She hypothesized the evolution of humanity through a series of “root races.” **Lemuria**, the Pacific equivalent of Atlantis, was the home of the third root race; Atlantis, of the fourth root race. Earth is currently populated by the fifth root race. Blavatsky’s ideas were expanded by such Theosophists as **Charles W. Leadbeater**, W. Scott Elliott, and **Rudolf Steiner**.

In the 1920s the subject of Atlantis was taken up by Scottish journalist and anthropologist **Lewis Spence**, who eventually wrote four books on the subject, beginning with *The Problem of Atlantis* (1924). He passed along speculations to psychic **Edgar Cayce** (1877–1945), who frequently spoke of Atlantis, primarily as he described the past lives of his clients. Many were seen as people who had escaped to such places as Egypt or Peru following the destruction of the continent.

Cayce pictured Atlantis as a land of high technological achievement, even by twentieth-century standards. Atlanteans understood universal forces and had learned to fly, had central heating, sonar, and television. Central to Atlantean technologies was a firestone, a large crystal that collected energy from the stars and then gave off energy to power the technology of the land. The misuse of the crystal’s power led to the destruction of Atlantis.

The **Association for Research and Enlightenment**, an organization formed to promote and perpetuate Cayce’s work, gathered his comments about Atlantis and published them in two books, *Atlantis: Fact or Fiction* (1962) and *Edgar Cayce on Atlantis* (1968), which called attention to a Cayce prediction that a remnant of Atlantis would emerge at the end of the 1960s near the island of Bimini. No such emergence occurred, but a number of Cayce’s believers travel to the area in search of underground remnants of the continent.

Amid the numerous speculations about the location of the lost continent, one seems to have emerged as the most likely. In 1969 Greek archaeologist Angelo Galanopoulos released data he had collected on the island of Thera. Galanopoulos had discovered an ancient Minoan city, buried in layers of volcanic ash. It was the center of a once-powerful city-state that was wiped out suddenly by the volcano. With the exception of its location in the Mediterranean rather than outside the Straits of

Gibraltar, it fits most precisely the several descriptions of Atlantis reported by Plato.

From Cayce the idea of Atlantis was picked up in the New Age movement. In 1982, Frank Alper, a channel from Arizona, issued an important channeled work, *Exploring Atlantis*, in which he picked up the account in Cayce's writings about the crystal on Atlantis. The three-volume work, which purports a crystal-based culture on the lost continent, became the basis of the faddish use of crystals by New Agers in the 1980s. In particular, Alper describes in some detail the techniques of **crystal healing**.

Sources:

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Spence, Lewis. *Atlantis in America*. London: E. Benn, 1925.

———. *The Problem of Atlantis*. London: Rider, 1924.

Steiner, Rudolf. *Cosmic Memory: Prehistory of Earth and Man*. West Nyack, N.Y.: Paperback Library, 1968.

Atlantis (Magazine)

Monthly publication of the Ancient Mediterranean Research Society; contained articles, book reviews, and news of the society's activities. Last known address: 1047 Gayley Ave., Ste. 201, Los Angeles, CA 90024.

Atlantis Book Shop

One of the two most famous British bookshops specializing in occult literature (the other is **Watkins Book Shop**). It was started 30 years ago by **Michael Houghton**, poet, writer, publisher, student of the occult, and a friend of **Aleister Crowley**. Houghton wrote under the pen name Michael Juste.

For many years the bookshop was a meeting place for occultists, long before the present occult revival. After the death of Houghton, the shop was taken over by the Collins family, who had hoped to change the character of the stock by specializing in books on science and microscopy, but the association with occultism was too strong to be broken and they were obliged to continue as an occult bookshop. It was run by Geraldine Collins and specialized in witchcraft, mythology, vampires, Atlantis, occultism, and magic rituals. Collins closed the shop in 1989, pending sale as a going concern.

The bookshop opened again in November 1989. This resulted in a larger and more varied stock of new and second-hand books on the paranormal, spiritualism, occult studies, and New Age topics. Address: Atlantis Bookshop, 49A Museum St., Bloomsbury, London, WC1A 1LY England.

Atlantis Rising

Atlantis Rising is a newsstand magazine that focuses upon alternative scientific perspectives, especially anomalistic events, ancient mysteries, and those scientific findings that appear to contradict current scientific consensus. The issues the magazine highlights are those that would, if accepted into contemporary science, most likely force scientists to alter their views

of the world. Among the issues frequently touched upon are **Atlantis**, catastrophism, cold fusion and free energy, **time travel**, **ancient astronauts**, the unexpected wisdom of ancient peoples, **parapsychology**, and **UFOs**.

Founded in 1994 as an oversized quarterly, *Atlantis Rising* has given support to writers such as Graham Hancock and Zecharia Sitchin who have championed an alternative view of history. Hancock emerged in the 1990s as the major voice challenging the common view of historians that Western civilization emerged approximately 5,000 years ago. Rather, Hancock argues, civilization is much older and the ancients possessed a dramatically higher level of technology than we have supposed. Sitchin, whose initial book, *The 12th Planet*, appeared just as the ancient astronaut hypothesis appeared to have run its course in the 1980s, has subsequently published a series of popular books arguing for extraterrestrial intervention in the human past. While finding a popular audience, as a whole the views championed by Hancock and Sitchin failed to find any support from mainstream academics.

Each issue of *Atlantis Rising* carries a set of feature articles on alternative science and reproduces news reports that tend to confirm views of the world outside of the current scientific consensus. Each issue also carries an extensive catalog of books and audio visuals that support the magazine's general editorial position. With issue 22 in 1999, the magazine dropped its oversized format in favor of a more conventional one in order to overcome objections of distributors who refused to handle odd-sized publications. Its publication headquarters may be contacted at P.O. Box 441, Livingston, MT 59047. Its webpage is at <http://www.atlantisrising.com/>.

Sources:

Atlantis Rising. <http://www.atlantisrising.com/>. February 28, 2000.

Atmadhyana

In the raja **yoga** philosophy of Sankaracharya, Atmadhyana is the fourteenth of the stages necessary to acquire the knowledge of the unity of the soul with Brahman. It is characterized as the condition of highest joy arising from the belief of the identification of the self (**Atman**) with Brahman.

Sources:

Mishra, Shri Ramamurti. *Self Analysis and Self Knowledge*. Lakemont, Ga.: CSA Press, 1977.

Atman

Usually translated "Soul" but better rendered "Self." In the Hindu religion, Atman means the union of the collective human soul with God (Brahma), eventually merged in the absolute totality of Brahman. It is believed that the soul is neither body nor mind, nor even thought, but that these are merely conditions by which the soul is clouded so that it loses its sense of oneness with God. In the Upanishads it is said, "The Self, smaller than small, greater than great, is hidden in the heart of the creature" and "In the beginning there was Self."

Sources:

Davis, Roy Eugene. *The Path of Soul Liberation*. Lakemont, Ga.: CSA Press, 1975.

Mishra, Shri Ramamurti. *Self Analysis and Self Knowledge*. Lakemont, Ga.: CSA Press, 1977.

Prabhavananda, Swami, with Frederick Manchester. *The Spiritual Heritage of India*. Garden City, N.Y.: Doubleday, 1963.

Atmaniketan Ashram

Founded to propagate the teachings of the Hindu sage **Sri Aurobindo** (1872–1950) as presented by one of his disciples,

Sadhu Loncontirth. Atmaniketan maintained a residence center for individuals who desired to dedicate their lives to Aurobindo teachings and arranged classes and seminars for visitors with special emphasis on spiritual expression through painting, music, and dance. The ashram had a research library of Sri Aurobindo's writings and other Hindu spiritual works, and it issued a book catalog. The last known address of the international headquarters is at Merschstrasse 49, D-4715 Ascheberg 2, Germany.

Atreya, Bhikhan Lal (1897–1967)

Professor of philosophy at Banaras Hindu University, India. Dr. Atreya made a special study of the Yogavasishta, an important Hindu mystical scripture, and wrote several books about it. He also wrote on parapsychology in the *Journal of the Banaras Hindu University*. He took special interest in **poltergeist** phenomena and **reincarnation** and assisted the researches of Prof. **Ian Stevenson** into certain cases suggestive of reincarnation.

Attunement

Attunement is a spiritual healing technique developed in the early 1930s by Lloyd Meeker (d. 1954). It appears that in the 1920s he had come across some forms of magnetic healing which launched his own speculations concerning the nature of spiritual healing. He began working as a healer in 1929. Then in 1932 he had a profound spiritual experience during which he became aware of his higher self. He returned to this experience with the higher self repeatedly and soon felt that he had merged with it. He also adopted a new name, Uranda, under which he began to teach. He founded the Third Sacred School that was later incorporated as the **Emissaries of Divine Light**.

In the 1940s, Meeker met George Shears, a chiropractor who had developed a no-fee chiropractic practice based upon the donations of patients. He shared his ideas with his colleagues and many accepted his approach. He also began to include a form of spiritual healing in what became known as the God-Patient Chiropractor (or G.P.C.) system. Through the 1940s, Meeker used a mixed healing system that included both the laying on of hands with the idea of the radiation of healing power from the hands to specific parts of the body. Then, in 1949, a chiropractor who had worked with Meeker had an unusual experience. He was preparing to do an adjustment, but before he made it, the problem corrected itself. He intuited that the change had been made by spirit. This observation led to the separation of this specific form of healing, now taking the name Attunement, from Meeker's larger theological preachments.

The chiropractor, Albert Ackerly, eventually dropped his chiropractic practice and devoted himself full time to the development of Attunement. The practice is focused on the radiation of energy to the body, based upon the understanding that the endocrine glands are the principal portals through which spirit can enter the body. The endocrine glands are closely related to the traditional **chakras**. Following Ackerly's discovery, other chiropractors joined him in becoming full time Attunement healers.

In 1950, Meeker first addressed a group of G.P.C. chiropractors and soon afterward a convention of chiropractors was held at Sunrise Ranch, the headquarters of the Emissaries movement in Colorado. In 1952, a set of Emissary programs was regularly offered to chiropractic professionals through what was then known as the G.P.C. Servers Training School. The practice of Attunement was spread through the school.

In 1996, a number of Attunement practitioners gathered at Sunrise Ranch to found the Attunement Guild as a professional association to promote the practice. They use the Server's Code introduced by Meeker in 1953. There are currently several

hundred Attunement practitioners found across North America, and in **Israel**, **New Zealand**, the Netherlands, and **South Africa**.

The Attunement Guild may be reached at the headquarters of the Emissaries at 5569 N. Country Rd. 29, Loveland, CO 80537. It has a website at <http://www.attunement.org/>.

Sources:

Jorgensen, Chris. *Attunement, Love Made Visible*. Kansas City, Mo.: The Author, 1996.

Layne, Laurence. *Attunement: The Sacred Landscape*. St Augustine, Fla.: The Florida School of Attunement and Natural Healing, 1998.

Atwater, Phyllis M. H. (1937–)

Phyllis M. H. Atwater, a researcher on the **near-death experience**, was born on September 19, 1937, in Twin Falls, Idaho. After high school she went to work as a secretary. In 1956 she married John Bernard Huffman, with whom she had three children. During her adult years she became interested in the occult and in 1966 she became a professional numerologist. Four years later she founded Inner Forum, Inc., in Boise, through which she offered her services as a counselor. She soon added **astrology** and **hypnotism** to her skills.

In 1976 she went through a divorce. The following year her health failed and she died on three occasions, each time undergoing a near-death experience and returning to life. After she recovered she began to seek out others who had had similar experiences to understand what she had gone through. She also wrote a book about her experiences, *I Died Three Times in 1977*. In 1980 she married Tony Young Atwater.

In the early 1980s, she began to systematically interview people who had had near-death experiences, which became the basis of a series of articles and then a book, *Coming Back to Life: The After Effects of the Near-Death Experience* (1988). Her interviews turned into a new career—exploring, understanding, and writing about the near-death experience. Her efforts resulted in a series of near-death books, *Beyond the Light: What Isn't Being Said about the Near-Death Experience* (1994), *Future Memory* (1996), and the *Complete Idiot's Guide to the Near-Death Experience* (2000). Her own experience guided her research and offered unique avenues of exploration. She also developed an interest in children who had had near-death experiences about which she wrote in *Children of the New Millennium* (1999). Atwater is an officer of the **International Association for Near-Death Studies**, and helped establish its NDE Research Fund.

Along the way she also wrote *The Magical Language of Runes* (1990) and *Goddess Runes* (1996). Besides offering lectures and workshops on the near-death experience, she still gives astrological, numerological, and runes readings. She has a large Internet site through which she can be contacted at <http://www.cinemind.com/atwater/>.

Sources:

Atwater, P. M. H. *Beyond the Light: What Isn't Being Said about the Near-Death Experience*. New York: Birch Lane Press, 1994.

———. *Children of the New Millennium*. New York: Three Rivers Press, 1999.

———. *Coming Back to Life: The After Effects of the Near-Death Experience*. New York: Dodd, Mead & Co., 1988.

———. *Complete Idiot's Guide to the Near-Death Experience*. New York: Macmillan Co., 2000

———. *Future Memory*. New York: Birch Lane Press, 1996.

———. *The Magical Language of Runes*. Santa Fe, N.Mex.: Bear & Co., 1990.

Atwood, Mary Ann (1817–1910)

Author of a remarkable book, *A Suggestive Enquiry into the Hermetic Mystery*, first published in 1850 under her maiden

name, M. A. South, putting forward an early statement of the theory that the true goal of **alchemy** was spiritual perfection. Atwood subsequently regretted publication, fearing that she had revealed matters that should remain secret, and she therefore bought up as many copies of the book as possible and destroyed them. However, after her death, a new edition was brought out in 1918, from one of the few surviving copies. The new edition included Atwood memorabilia and an introduction by Walter Leslie Wilmshurst.

Sources:

Atwood, Mary Ann. *A Suggestive Enquiry into the Hermetic Mystery*. 1850. Reprint, New York: Arno Press, 1976.

Atziluth

One of the three worlds of the **Kabala**; the supreme circle; the perfect revelation. According to **Éliphas Lévi**, it is represented in the biblical book of Revelation by the head of the mighty angel with the face of a sun.

Aubert, George (ca. 1920)

Nonprofessional French musical medium who claimed to play the piano under the control of classical composers. His performance was investigated in 1906 by the Institut Général Psychologique in Paris. Various tests were devised to eliminate conscious operation. They asked him to play a Mozart Sonata blindfolded and started two gramophones at the same time, leading the tubes of them into his ears. He did it to perfection. In another experiment Aubert continued playing while he read slowly and attentively a philosophical work that was put before him. The names of the spirit musicians were given as Beethoven, Berlioz, Mendelssohn, Mozart, Chopin, Schumann, Liszt, Wagner, and others. Aubert never studied harmony, technique, or improvisation. However, his improvisations were never reproduced and, all except the records taken at the Institut Général Psychologique, are lost. The story of Aubert's mediumship is told by himself in *La Médiurnité Spirite* (Paris, 1920). Similar musical mediumship has been demonstrated by **Rosemary Brown** and **Jesse F. G. Shepard**.

Aubourg, Michel (1921–)

A professor of anthropology and government official in Haiti. Aubourg was born April 1, 1921, at Les Cayes, Haiti, and studied at the University of Haiti (Bachelier ès lettres, diplôme de la Faculté d'Ethnologie) and at Northwestern University, Evanston, Illinois. He authored several books on Haitian folklore and articles on **divination** in **voudou**.

Sources:

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———. *Le Mouvement folklorique en Haiti*. Port-au-Prince, Haiti: Imprimerie de l'Etat, 1952.

Aubrey, John (1626–1697)

John Aubrey, an antiquarian whose work stands as the fountain of the modern revival of **Druidism**, was born into a well-to-do family in Easton Pierse, Wiltshire, England, on March 12, 1626. He entered Trinity College Oxford in 1642 but his stay was cut short the following year due to an outbreak of smallpox and the beginning of the civil war that would eventually lead to the execution of the king. Through the rest of the decade he studied the megaliths of the country, particularly **Stonehenge**, studied law, and worked for his father. His father died in 1652 and he inherited his father's estates. However, several lawsuits and an extravagant lifestyle reduced him to poverty over the next decade.

During this time Aubrey continued his antiquarian studies and in 1671 received a commission from the government to make surveys of antiquarian sites. While collecting a mass of data, he published none of it, though he shared some of it with a colleague, Anthony A. Wood, for a volume on the antiquities of Oxford. The only book he published, *Miscellanies*, was a collection of ghost stories and other accounts of the supernatural. At one point during the reign of Charles II (1660–85), he composed an unpublished manuscript on the Wiltshire stone monuments in which he presented his major thesis that they were a product of the Druids. At the time, the common wisdom was that they were of Roman origin, and Aubrey was the first to realize that they were far older. He expanded upon his beliefs in an unpublished manuscript, *Monumenta Britannica*.

Aubrey gained a certain fame in later life. He was a guest of many of the intellectual elite and at one point was visited by **John Toland**, later to be elected the first chief of a revived Druid Order. Aubrey died in Oxford in 1697.

While Aubrey published little during his life, his manuscripts were saved and in 1719, his text *Perambulation of Surrey* became the basis of *Rawlinson's Natural History and Antiquities of Surrey*. A number of his works, including extracts from *Monumenta Britannica*, were issued in the nineteenth century.

Within the modern Druid movement, many believe that Aubrey was more than a gentleman scholar. They have concluded that he was a Druid himself, that he participated in a Druid grove that met at Mount Haemus, and that he passed along some authority to John Toland. There is no hard evidence to support such belief.

Sources:

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August Order of Light

An Oriental order introduced into England in 1882 by Maurice Vidal Portman. Its object was the development of practical occultism, and it continued at Bradford, Yorkshire, as "The Oriental Order of Light." It had a ritual of three degrees, Novice, Aspirans, Viator. It adopted kabalistic forms and was governed by a Grand Master of the Sacred Crown, or *Kether*, of the **Kabala**.

August Spirits, Shelf of the

In **Japan**, it used to be customary for every house to have a room set apart, called the spirit chamber, in which there was a shelf or shrine with tablets bearing the names of the deceased members of the family, with the sole addition of the word *Mitama* (spirit). This is a species of ancestor worship and is known as "home" worship.

AUM (or OM)

A sacred sound in Hinduism, composed of three syllables—A-U-M—merging into each other. The sound is used to preface and end the reading of sacred scriptures and prayers and is used in most **mantras**. AUM is also the subject of intricate mystical symbolism as a subject for meditation and is said to contain the origin of the alphabet and all sounds. In this respect it parallels the Shemhamforasch of Jewish mysticism and the creation of the universe. The Hindu scripture Mandukya Upanishad is devoted entirely to an exposition of the mysticism of AUM.

Sources:

Prabhavananda, Swami, with Frederick Manchester. *The Spiritual Heritage of India*. Garden City, N.Y.: Doubleday, 1963.

Wood, Thomas E. *The Mandukya Upanishad and the Agama Shastra: An Investigation into the Meaning of the Vedanta*. Honolulu: University of Hawaii Press, 1990.

AUM See Association for the Understanding of Man

AUM Magazine See Anahata Nada

Aura

An emanation said to surround human beings, chiefly encircling the head and supposed to proceed from the nervous system. It is described as a cloud of light suffused with various colors. This is seen clairvoyantly, being imperceptible to the physical sight.

Some authorities trace the existence of the aura in such biblical instances as the bright light shining about Moses, which the children of Israel were unable to look upon when he descended from the mountain bearing the stone tablets engraved with the Ten Commandments (Exod. 34:29–30); in the exceedingly brilliant light that shone about St. Paul's vision at the time of his conversion (Acts 9:3); and in the transfiguration of Jesus Christ, when his raiment shone so brightly that no one on Earth could match it (Matt. 17:1–2). Many of the medieval saints were said to be surrounded with a cloud of light.

It is told that when St. John of the Cross knelt at the altar in prayer, a certain brightness darted from his face. St. Philip Neri was constantly seen enveloped in light, and St. Charles Borromeo was similarly illuminated. This is said to be due to the fact that when a person is engaged in lofty thought and spiritual aspiration, the auric colors become more luminous and translucent and therefore more easily discernible.

In Christian art, around the heads of saints and the sacred characters is portrayed the halo, or nimbus, which is supposed to represent the aura. Medieval saints and mystics distinguished four different types of aura; the Nimbus, the Halo, the Aureola, and the Glory. The first two stream from the head, the aureola from the whole body, the glory is a combination of the two. Theosophists speak of five divisions: the health aura, the vital aura, the karmic aura, the aura of character, and the aura of spiritual nature. Clairvoyants often claim the ability to see the human aura. From its colors they draw inferences as to the emotional state of character. Brilliant red means anger and force; dirty red, passion and sensuality; brown, avarice; rose, affection; yellow, intellectual activity; purple, spirituality; blue, religious devotion; green, deceit and jealousy; a deeper shade of green, sympathy. Polish psychic **Stephan Ossowiecki** occasionally saw a kind of dark aura that always meant the approach of unexpected death. It is also thought that the colors of the body and clothing in medieval paintings and stained glass are intended to represent the auric colors of the person portrayed.

The crowns and distinctive headdresses worn by the kings and priests of antiquity are said to be symbolic of the aura. In many of the sacred books of the East, representations of the great teachers and holy men are given with the light extending around the whole body. Instances of this may be found in the temple caves of India and Ceylon, in the Japanese Buddhist books, also in Egypt, Greece, Mexico, and Peru.

In occult literature the tradition of the aura is an old one. **Paracelsus** mentioned it in the sixteenth century in the following terms: "The vital force is not enclosed in man, but radiates round him like a luminous sphere, and it may be made to act at a distance. In these semi-natural rays the imagination of man may produce healthy or morbid effects. It may poison the essence of life and cause diseases, or it may purify it after it has been made impure, and restore the health."

Paracelsus said further that "Our thoughts are simply magnetic emanations, which, in escaping from our brains, pene-

trate into kindred heads and carry thither, with a reflection of our life, the mirage of our secrets."

A theosophical description is as follows:

"The aura is a highly complicated and entangled manifestation, consisting of many influences operating within the same area. Some of the elements composing the aura are projected from the body, others from the astral principles, and others again from the more spiritual principles connected with the "Higher Self," or permanent Ego; and the various auras are not lying one around the other, but are all blended together and occupy the same place. Guided by occult training the clairvoyant faculty may make a complete analysis of the various elements in the aura and can estimate the delicate tints of which it is composed—though all blended together—as if each were seen separately."

Classified more exactly, the divisions of the aura are stated to be (1) the health aura (2) the vital aura, (3) the karmic aura, that of the animal soul in man (4) the aura of character, and (5) the aura of the spiritual nature.

The health aura "is almost colorless, but becomes perceptible by reason of possessing a curious system of radial striation, that is to say, it is composed of an enormous number of straight lines, radiating evenly in all directions from the body." The second, or vital aura, is said to be to a certain extent under the control of the will, when it circulates within the "linga charira" or astral body, of a "delicate rosy tint, which it loses, becoming bluish as it radiates outward." The third aura is "the field of manifestation, or the mirror in which every feeling, every desire is reflected." Of this aura the colors constantly change, as seen by the clairvoyant vision. "An outburst of anger will charge the whole aura with deep red flashes on a dark ground, while sudden terror will, in a moment, change everything to a ghastly grey." The fourth aura is that of the permanent character, and is said to contain the record of the past earth life of the personality. The fifth aura is not often seen even by clairvoyants, but it is described by those who have seen it, only in the cases where the spiritual nature is the most powerful factor, as "outshining all the rest of the auras with startling brilliancy." The auric colors, it is declared, cannot be adequately described in terms of the ordinary colors discernible to the physical vision, being very much brighter and of more varied hues and shades. The symbolic meaning of these is roughly of the following order: rose, pure affection; brilliant red, anger and force; dirty red, passion and sensuality; yellow of the purest lemon color, the highest type of intellectual activity; orange, intellect used for selfish ends as well as pride and ambition; brown, avarice. Green is a color of varied significance; its root meaning is the placing of one's self in the position of another. In its lower aspects it represents deceit and jealousy; higher up in the emotional gamut, it signifies adaptability, and at its very highest, when it takes on the color of foliage, it represents sympathy, the very essence of thinking for other people. In some shades, green stands for the lower intellectual and critical faculties, merging into yellow. Blue indicates religious feeling and devotion, its various shades being said to correspond to different degrees of devotion, rising from fetishism to the loftiest religious idealism. Purple represents psychic faculty, spirituality, regality, spiritual power arising from knowledge, and occult preeminence.

Apart from occult beliefs in the aura, there is also some scientific basis. The most important experimental investigations into the subject were conducted by Dr. **Walter J. Kilner** (1847–1920) of St. Thomas Hospital in London. In the first edition of his book, *The Human Atmosphere* (1911), he describes a dicyanin screen that rendered the aura visible to normal sight. The screen was a solution of coal-tar dye between two hermetically sealed pieces of glass. Looking through it in daylight and then turning the eye to view a naked man in dim light before a dark background, three distinct radiations, all lying in the ultraviolet end of the spectrum, became visible.

The first, dark and colorless, surrounded the body to the depth of a quarter to half an inch. Kilner called this the etheric double. The second, the inner aura, extended three inches beyond. The third, the outer aura, was about a foot in depth.

Kilner tried various experiments. He found that the depth of the aura is influenced by a magnet and that it is sensitive to electric currents, completely vanishing under a negative charge from a Wimshurst machine, then increasing to an additional 50 percent after the charge dissipates. It is also affected by the vapors of various chemicals and loses brilliance in hypnosis. Illness affects both its size and color. Impairment of the mental powers causes a diminution in size and distinctness. Nervous diseases result in highly observable changes.

From all this Kilner concluded that the higher brain centers are intimately concerned in the output of auric force. This suggested an identity with the "nerve-aura" of Dr. **Joseph Rhodes Buchanan**, the first explorer of the mysteries of **psychometry**, which was postulated as early as 1852, and with the "nerve atmosphere" of Dr. Benjamin Richardson.

As death approaches, the aura gradually shrinks. No trace of it is discovered around the corpse. Kilner also claimed the discovery that the aura may be affected by an effort of will, that it may be projected to a longer distance from the body, and change its colors. He said that the auras of different people may show attraction; they may blend and become more intense. From the influence of the state of health on the aura, Kilner drew medical conclusions. Dr. Johnson of Brooklyn followed in his footsteps and based his medical diagnoses on the change in the auric color.

Important as the researches of Kilner were, he was not the first in the field. Baron **Karl von Reichenbach** asserted at an early age that the aura can be plainly seen issuing from the fingertips. Dr. **Hereward Carrington** cited a forgotten book, *Ten Years with Spiritual Mediums* published by Francis Gerry Fairfield in 1874 in America, in which the author anticipated Kilner's conclusions. Claiming that all organic structures have a special form of nerve aura, Fairfield "constantly observed that epileptics, pending the incubation of the fit, appear to be enveloped in a sensitive and highly excited nerve-atmosphere, which . . . heralds the attack; or . . . eventuates in clairvoyance and trance. Though subsensible, observation and experiment seem alike to indicate that the nerve-aura is material—an imponderable nervous ether, possibly related to the odyle. It is thus at once a force and a medium, susceptible of control by the will of the operator, and capable of sensory impression: an atmosphere to take shape of his command, and to dissolve the moment volition ceases, or, when the habit of the medium's will has become fixed in that direction, to come and pass in visible apparitions, without conscious objective impulse on his part."

As the excerpt shows, Fairfield attempted to explain in terms of "nerve-aura" the supernormal manifestations of mediums. To be all-inclusive, he endowed it with a self-directive and self-directing power.

This is essentially the same hypothesis at which **Enrico MorSELLI**, **Theodore Flournoy**, **Gustav Geley**, and Carrington later arrived, relative to the exteriorization of nervous energy in the case of **Eusapia Palladino**. Dr. **Paul Joire**'s experiments in the exteriorization of sensibility also lend support to the theory of the aura, and medical observations occasionally bear it out too.

In the *Annales des sciences psychiques* (July 1905), Dr. Charles Féré of the Asylum Bicêtre quoted two cases of his own experience in which he had seen neuropathic halos. The first was the case of a 28-year-old woman of a neuroarthritic family, subject to various hysterical symptoms:

"It was during an unusually painful attack, accompanied by a sensation of frontal bruising, and by cold in the cyanotic extremities, that I was struck, towards four o'clock in the afternoon (23 February 1883) by the sight of a light possessing a radius of about 20 cm., which encircled her head; the light, which was of an orange colour, diminished in intensity near the periphery. The same phenomenon was manifested around her

hands. The skin, which was usually white and matt, had an orange tint of a deeper shade than the halos. The colouring of the skin had preceded, by a few seconds, the lights surrounding the head and hands which had appeared about two hours before my observation. The colouring of the skin and the lights ceased about two hours later at the moment of the habitual vomiting."

The second case was similar to the first, except that, save monthly headaches, nothing indicated nervous trouble.

Dr. O'Donnell of the Chicago Mercy Hospital controlled and confirmed Dr. Kilner's experiments; they were, according to a note by psychic researcher **Harry Price** in *Psychic Research* (June 1930), also revived by Dr. Drysdale Anderson in West Africa. He detected a distinct band "like a wreath of tobacco smoke." This smoky aura appeared to "envelope the body and stream out of the tips of the fingers like white elastic bands."

Modern scientific interest in the aura was stimulated briefly in 1970 by the development of **Kirlian photography**, which many believed made the aura visible. Kirlian photography involved taking a picture of an object placed directly onto an unexposed photonegative by sending an electric current across the film. The object would appear with a discharge of energy coming from it. The corona discharge shown surrounding objects seemed to fluctuate in interesting ways. However, when carefully controlled experiments were done, carefully regulating the pressure between the film and the object photographed, the interesting effects disappeared.

Sources:

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Cayce, Edgar. *Auras*. Virginia Beach, Va.: ARE Press, 1970.

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Kilner, Walter J. *The Human Aura*. 1911. Reprint, New Hyde Park, N.Y.: University Books, 1965.

Krippner, Stanley, and Daniel Rubin. *The Kirlian Aura: Photographing the Galaxies of Life*. Garden City, N.Y.: Anchor Books, 1974.

Ouseley, S. G. J. *The Science of the Auras*. London: L. N. Fowler, 1970.

Roberts, Ursula. *The Mystery of the Human Aura*. London: Spiritualist Association of Great Britain, 1972.

Aurobindo, Sri (1872–1950)

Famous Hindu mystic, philosopher, and poet. Sri Aurobindo Ghosh ("Sri" is an honorific pronounced "Shree") was born Arvinda Ackroyd Ghose in Calcutta, India, on August 15, 1872, and educated in Britain, where he spent nearly 15 years. He studied in London and Cambridge, where he mastered Greek and Latin literature as well as the French, German, and Italian languages. He returned to India and worked as a teacher in Baroda, becoming a scholar in Sanskrit and other Indian languages.

After the partition of Bengal, Aurobindo became a leader of a newly formed National party with the goal of home rule. When violence broke out in Bengal, he was arrested for sedition but was acquitted. He was again arrested and acquitted, but a third prosecution commenced while he was detained in prison. During his imprisonment he underwent profound spiritual experiences, which turned him from politics to mysticism. He developed his own system of synthesized **yoga**, which he called "integral yoga." He retired from public life in 1910 and established an ashram at Pondicherry, where he lived until his death in 1950.

After his death the ashram continued under the guidance of Mira Richards (1878–1973), the wife of a French diplomat who had met Aurobindo in 1914 and embraced his philosophy.

Richards became known as “the Mother.” The Mother conceived of the idea of Auroville as an ideal international urban center.

Aurobindo taught that the material world should be transformed by making one’s own life divine, and claimed that he had realized the “Overmind” in 1926 and was thus able to bring divine consciousness to the task of human evolution. He had retired into seclusion and from that time forward had spoken to his disciples only through the Mother. During his lifetime he wrote 30 volumes relating to the theme of *The Life Divine*, including a 23,000 line poem, *Savitri* dealing with the struggle to unite divine consciousness with historical processes.

With the approval of Indian Prime Minister Indira Gandhi, the ashram at Pondicherry inaugurated many “Sri Aurobindo Action” centers throughout India, and Aurobindo centers were also established in most major European cities and throughout the U.S. For information on Sri Aurobindo publications and organizations, contact the Sri Aurobindo Association at PO Box 163237, Sacramento, CA 95816. They also have a website: <http://www.collaboration.org/>.

Sources:

Aurobindo, Sri. *Sri Aurobindo Centenary Library*. 50 vols. Pondicherry, India: Sri Aurobindo Library Press, 1970–72.

Donnelly, Morwinna. *Founding the Life Divine*. Lower Lake, Calif.: Dawn Horse Press, 1976.

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Sri Aurobindo Association. <http://www.collaboration.org/>. April 25, 2000.

Auroville

An international township project for a religious city in India within five miles of the Bay of Bengal, with a planned population of 50,000. The project was originally the idea of Mira Richards (1878–1973), the leading disciple of **Sri Aurobindo** (1872–1950), known as the Mother, who developed the concept in the 1950s as an extension of Aurobindo’s idea. Auroville would be a place where people of good will of all nationalities could live freely as citizens of the world and obey only the truth. The plan was developed over a number of years and was finally inaugurated in 1968, when a group gathered on land adjacent to the Aurobindo Ashram north of Pondicherry, India, to lay the foundation stone. India has recognized Auroville as an international city state.

The plan of the city approximates a giant spiral galaxy. In the center is a giant sphere, the Matrimandir, a giant symbol of the community’s aspiration for the divine. Spiraling out from the center are four zones, one each for residences, work, education, and culture and social relations.

Some 500 people, mostly from India, the United States, France, Great Britain, and Holland, settled on the land and began the process of reclaiming the inhospitable site for human habitation. Today, the Auroville community numbers nearly 1,500 from some 30 countries. Since Richards’ death in 1973, Auroville has experienced its fair share of setbacks and the project is still a work in progress. Auroville may be contacted in care of Auroville Outreach, Bharat Nivas, Auroville 605101, India. Website: <http://www.auroville.org>.

Sources:

Auroville. Pondicherry, India: Sri Auroville Society, n.d.

Glenn, Jerome Clayton. *Linking the Future: Findhorn, Auroville, Arcosanti*. Cambridge, Mass.: Center on Technology and Society, 1979.

Aurum Solis (Order of the Sacred Word)

Magical society founded in 1897 by occultists Charles Kon-gold and George Stanton. The society is an initiatory order of the Ogdoatic tradition of the Western Mysteries. This tradition fused pre-Christian mystery teachings of the Eastern Mediterranean with the mystic teachings of the Oriental monasteries of Sinai, Carmel, and St. Sabas. Aurum Solis has had a special interest in alchemical, Gnostic, medieval, and Celtic traditions within a basic framework of kabalistic philosophy, affirmed through special rituals relating to spiritual consciousness.

After World War I, the society’s membership became influenced by newer occult trends from such other organizations as the Hermetic Order of the **Golden Dawn**, but authentic kabalistic traditions were strengthened by the work of Rabbi Morris Greenburg, a noted Talmudic scholar. World War II largely suspended the society activities until 1949.

Some years later conflicting trends arose, largely around the issue of magical rituals designed to enhance consciousness and the actual use of occult powers. A schism occurred in 1957, and one group broke away to form the Hermetic Order of the Sacred Word (OSW). The main body of the Aurum Solis reaffirmed the original intent of its rituals so that “the rites and the philosophy of the Order should reflect the joy and freedom of the Spirit which has been so much a part of true Magick in all ages; and that, as in the early days of the Order, the essential standard of judgment on any practice should not simply be that of philosophic and technical correctness, but that of effectiveness.”

The breakaway group, the Order of the Sacred Word, emphasized the significance of a mystical word in **Kabala**. For some years this group was enriched by the personality of their warden, Ernest Page, a noted graphologist and astrologer. Page was a kindly and well-loved figure in the bohemian culture of London’s Soho, and he spent much time and energy attempting to reconcile the OSW and the Aurum Solis. Although he did not live to see this come about, the desired reunion did occur in 1971.

The Aurum Solis is currently flourishing as a private magical group. Its philosophy has been described in detail by Melita Denning and Osborne Phillips (the pen names of Vivian Barcynski and Leonard R. Barcynski) in their five-volume work, *The Magical Philosophy* (1974–81). Denning and Phillips are Adept Minores of the Aurum Solis. In 1987 Carl Weschcke became the Grand Master of the order.

Sources:

Denning, Melita, and Osborne Phillips. *The Magical Philosophy*. 5 vols. St. Paul, Minn.: Llewellyn Publications, 1974–81.

———. *The Magick of Sex*. St. Paul, Minn.: Llewellyn Publications, 1982.

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Ausar Auset Society

The Ausar Auset Society, a Rosicrucian body especially oriented to meet the needs of African Americans, was founded in the mid-1970s by R. A. Straughn, formerly the head of the Rosicrucian Anthropological League in New York City. Straughn, under his adopted name Ra Un Nefer Amen, has written a number of occult texts on Hermetic and Eastern religions. He has also developed a unique **tarot**

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The program of the society is directed to people of African origin, and its literature regularly integrates more familiar occult themes with material specific to African Americans, emphasizing lessons in African American history and the accomplishments of Africans. Centered in the large African community in the greater New York City area, the society also regularly holds classes in African American communities along the East Coast from Virginia to Connecticut. The society may be contacted at Box 281, Bronx, New York 10462. It publishes a magazine, *Metu Neter*.

Sources:

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Austatikco-Pauligaur

A class of Persian evil spirits. Eight in number, they keep the eight sides of the world. Their names are as follows: (1) Indiren, the king of these genii; (2) Augne-Baugaven, the god of fire; (3) Eemen, king of death and hell; (4) Nerudee, earth in the figure of a giant; (5) Vaivoo, god of the air and winds; (6) Varoonon, god of clouds and rain; (7) Gooberen, god of riches; and (8) Essaunien or Shivven.

Austin Seth Center (ASC)

Organization concerned with the “Seth” communications channeled through **Jane Roberts** (1929–1984). It was established in 1979 by Maude Cardwell, Ph.D., to spread the ideas of the Seth Material. In September 1984, the organization became a tax-exempt, nonprofit educational corporation, with the stated purpose “to teach a philosophy that empowers people to change their personal reality with love, fun, and awareness.”

The ASC published a quarterly magazine *Reality Change* “for people who want to change their lives”; holds an annual Seth World Conference each June and an annual Intensive Seminar in the Seth Material each winter; and in general networks individuals and groups throughout the world who study the Seth Material. Address: PO Box 7786, Austin, TX 78713-7786.

Australasian Society for Psychological Research

The Australasian Society for Psychological Research, and the related UFO organization, UFORUM, are the major organizations tracking parapsychological and ufological data in Western Australia. They trace their beginning to the interest aroused at the end of the 1970s at Murdoch University in psychological research by a Professor Frodsham. His talks and media appearances attracted a group that in 1980 formed the West Australia Society for Psychological Research (WASPR). Over the next years some of the initial optimism and interest waned. Then around 1983, the group split. Those more interested in Spiritualism formed another group, the Psychic Development Association. The WASPR evolved into the Australian Society for Psychological Research (ASPR).

The ASPR continued through the 1980s. Then, in 1987, following the publication of **Whitley Strieber's** book, *Communion*, they decided that they also had an interest in ufology, especially the **abduction** phenomenon. They formed a subgroup called UFORUM which has subsequently integrated itself into the international UFO network.

The ASPR, now the Australasian Society for Psychological Research, is headquartered at P.O. Box 626, Applecross 6153,

West Australia. Its *Journal of Alternative Realities* covers the broad interests from UFOs to parapsychology to fortaean phenomena. It has a web presence at <http://www.ozemail.com.au/~amilani/ufo.html>. Through the interest of several members, including vice president Michael Jordan, the ASPR has developed special ties to the Centro Italiano di Parapsychologia, a group promoting the channeling of Corrado Piancastelli.

Sources:

Australasian Society for Psychological Research. <http://www.ozemail.com.au/~amilani/ufo.html>. March 4, 2000.

AUSTRALIA

Aboriginal Magic

From birth to death, the Australian aborigine, like most members of tribal societies, was surrounded by magical influences. The origins of all life were considered to emerge from the **Dream Time**, or the sacred time. This time could be reached while in the altered state of dreaming, and native rituals brought together the normal world with the “Dreaming.” Death was believed to be a return to this sacred time.

In many tribes the power to perform **magic**, sympathetic or otherwise, was possessed by only a few people. Among the central tribes it was practiced by both men and women—more often, by the former, who conserved the knowledge of certain forms of their own. There was also among them a distinct class of medicine men, whose duty it was to discover whose magic had caused the death of anyone. Among the central tribes, unlike many others, magic was not made a means of profit or emolument. Women were often sternly forbidden to go near the places where the men performed their magical ceremonies. To frighten them away from such spots, the men invented an instrument called a “bull-roarer”—a thin slip of wood swung at the end of a string that makes a screaming, whistling noise, which was believed to be the voice of the Great Spirit. Aborigines also preserved long oval pieces of wood, which they call *churingas*. Since the spirits of their ancestors were thought to reside within, these were kept concealed in the most secret manner.

Sympathetic magic is integral to aboriginal practice. Certain ceremonies are employed to control nature to ensure a plentiful supply of food and water, or to injure an enemy. One of the commonest forms is the use of the pointed stick or bone, which is used in one form or another by all Australian tribes. The former is a small piece of wood, varying in length from three to eighteen inches, resembling a skewer, and tapering to a point. At the handle end it is topped with a knob of resin, to which is attached a strand of human hair. Magical songs are sung over it, to endow it with occult potency. The man who wishes to use it goes into the bush alone, or with a friend, where he will be free from observation, and planting the stick in the ground, mutters over it what he desires to happen to his enemy. It is then left in the ground for a few days. The evil magic is supposed to proceed from the stick to the man, who often succumbs, unless a medicine man chances to discover the implement.

The Australian aborigine has a special dread of magic connected with places at a distance, and any magical apparatus purchased or obtained from faraway tribes is supposed to possess potency of a much greater kind than if it had been made among themselves. Thus certain little stones traded by Northern tribes are supposed to contain a very powerful form of evil magic called *mauia*. These are wrapped up in many folds of bark and string. According to their traditions this type of magic was first introduced by a “batman,” who dropped it to Earth, where it made a great explosion at a certain spot where it can still be procured. Sticks procured from a distance, with which the natives chastise their wives, are sufficient by their very sight to make the women obey their husbands.

Much mystery surrounds what are known as “debil-debil” shoes, which consist of a pad of emu feathers, rounded at both ends, in order that no one should be able to trace in which direction the wearer is journeying. These are supposed to be worn by a being called *kurdaitcha*, to whom deaths are attributed. The Australian aborigine believes that death is due to evil magic. A man may become a *kurdaitcha* by submitting to a certain ceremony, in which the little toe of his foot is dislocated. Dressed up and painted grotesquely, he sets out accompanied by a medicine man and wearing the *kurdaitcha* shoes when he desires to slay an enemy. When he spears him, the medicine man closes up the wound, and the victim returns to consciousness oblivious to the fact that he is full of evil magic. When he later sickens and dies, it is known that he has been attacked by a *kurdaitcha*. Many long and elaborate ceremonies are connected with the *churinga*.

In 1988 the bicentenary celebrations in Australia placed primary emphasis on the achievements of the colonists, against a background of protest from displaced aborigines. Traditional aborigine beliefs and life-styles have suffered severe disruption. Displaced from their own lands, their world of supernatural beliefs shattered by the materialism of white society, many aborigines have succumbed to the alcohol introduced by the settlers, or to suicide. Others endure a miserable poverty-stricken existence, stranded between two contradictory cultures. A few successfully adapted aborigine artists have been acclaimed for their expressive and visionary paintings and poetry.

Spiritualism in Australia

Spiritualism became a public issue in Victoria, Australia in the 1860s when a gentleman, writing under the pen name of “Schamlyn,” entered into a heated controversy with the editor of the *Collingwood Advertiser* in defense of Spiritualism. Another influential supporter of the spiritual cause was a gentleman connected with the editorial department of the *Melbourne Argus*, one of the leading journals of Victoria. This was an organ well calculated to exert a powerful sway over the minds of its readers.

As the tides of public opinion moved on, doctors, lawyers, merchants, and men of eminence joined the ranks. Tidings of phenomena of the most astounding character poured in from distant towns and districts. Members of the press shared the general enthusiasm. Some would not, and others could not, avow their convictions. Yet their private prepossessions induced them to open their columns for debate and correspondence on the subject.

Adding to the stimulus imparted, many of the leading colonial journals indulged in tirades of abuse and misrepresentation, only serving to increase the influence, and not diminishing its force. At length the clergy manifested their interest by furious abuse. Denunciation provoked retort; discussion compelled investigation. In Sydney, many converts of rank and influence suddenly appeared. The Hon. John Bowie Wilson, land minister and a champion of temperance, converted to Spiritualism, and his public defense of the cause led many to begin their own investigation. Among many who affiliated with the cause in Sydney were several members of the New South Wales Parliament and Cabinet, the attorney general, and several judges. Possibly most influential of all was William Terry, the editor of the Melbourne *Harbinger of Light*. As American Spiritualist writer Hudson Tuttle notes:

“About 1869 the necessity for a Spiritualistic journal was impressed deeply on the mind of Mr. Terry. He could not cast it off, but pondered over the enterprise. At this time, an exceedingly sensitive patient described a spirit holding a scroll on which was written ‘Harbinger of Light’ and the motto, ‘Dawn approaches, error is passing away; men arising shall hail the day.’ This influenced him, and in August 1870, he set to work to prepare the first number, which appeared on the 1st of September of that year.

“There was no organization in Australian Spiritualism, and Mr. Terry saw the advantage and necessity of associative movement. He consulted a few friends, and in November 1870, he organized the first Victorian Association of Spiritualists. A hall was rented, and Sunday services, consisting of essays and reading by members, enlivened by appropriate hymns, were held. In October 1872, impressed with the desirability of forming a Lyceum, he called together a few willing workers, and held the first session on October 20th, 1872. It is, and has been from the first in a flourishing condition, numbering 150 members, with a very handsome and complete outfit, and excellent library. He has remained an officer ever since, and conducted four sessions. He assisted in the establishment of the Spiritualist and Free-thought Association, which succeeded the original one, and was its first president. He has lectured occasionally to appreciative audiences, and his lectures have been widely circulated. His mediumship, which gave such fair promise, both in regard to writing and speaking, became controlled, especially for the relief of the sick. Without the assistance of advertising he had acquired a fine practice. With this he combines a trade in Reform and Spiritualistic publications, as extensive as the colony, and the publication of the *Harbinger of Light*, a Spiritual journal that is an honor to the cause, and well sustains the grand philosophy of immortality. No man is doing more for the cause, or has done more efficient work.”

A short but interesting summary of the rise and progress of Spiritualism in Australia is given in the *American Banner of Light* in 1880, in which Terry’s pioneering efforts were lauded.

“*The Harbinger of Light*, published at Melbourne, Australia, furnishes a review of the origin of its publication and the work it has accomplished during the ten years just closed. At its advent in 1870, considerable interest had been awakened in the subject of Spiritualism, by the lectures of Mr. Naylor, in Melbourne, and Mr. Leech, at Castlemaine. The leaders of the church became disturbed, and seeing their gods in danger, sought to stay the progress of what would eventually lessen their influence and possibly their income. But Mr. Naylor spoke and wrote with more vigor; the addresses of Mr. Leech were published from week to week in pamphlet form, and widely distributed. At the same time, Mr. Charles Bright, who had published letters on Spiritualism in the *Argus*, over an assumed name, openly identified himself with the movement, and spoke publicly on the subject. Shortly after, 11 persons met and formed an association, which soon increased to 80 members. A hymn book was compiled, and Sunday services began. As elsewhere, the press ridiculed and the pulpit denounced Spiritualism as a delusion. A number of articles in the *Argus* brought some of the facts prominently before the public, and the growing interest was advanced by a public discussion between Messrs. Tyerman and Blair. In 1872, a Sunday school, on harmonial principles, was established, Mr. W. H. Terry, the proprietor of the *Harbinger*, being its first conductor. Almost simultaneously with this was the visit of Dr. J. M. Peebles, whose public lectures and work in the Lyceum served to consolidate the movement. A controversy in the *Age*, between Rev. Mr. Potter, Mr. Tyerman and Mr. Terry, brought the facts and teachings of Spiritualism into further notice.

“Soon came Dr. Peebles, Thomas Walker, Mrs. Britten and others, who widened the influence of the spiritualistic philosophy, and aided the *Harbinger* in its efforts to establish Spiritualism on a broad rational basis. Mr. W. H. Terry is deserving of all praise for his unselfish and faithful exertions in carrying the *Harbinger* through the years of as hard labor as ever befell any similar enterprise, and we bespeak for him, in his continued efforts to make known the evidences of a future existence, and the illuminating truths of Spiritualism, the hearty co-operation and sympathy of all friends of the cause.”

Writing to the *Banner of Light* on the subject of Anglican clergyman J. Tyerman’s accession to the Spiritualist ranks, an American correspondent stated,

“The Rev. J. Tyerman, of the Church of England, resident in one of the country districts, boldly declared his full reception of Spiritualism as a great fact, and his change of religious faith consequent upon the teachings of spirits. Of course, he was welcomed with open arms by the whole body of Spiritualists in Melbourne, the only city where there was any considerable number enrolled in one association. He soon became the principal lecturer, though not the only one employed by the association, and well has he wielded the sword of the new faith. He is decidedly of the pioneer stamp, a skillful debater, a fluent speaker, ready at any moment to engage with any one, either by word of mouth or as a writer. So widely, indeed, did he make his influence felt, and so individual was it, that a new society grew up around him, called the Free-Thought and Spiritualist Propaganda Society, which remained in existence till Mr. Tyerman removed to Sydney, when it coalesced with the older association, under the combined name of Melbourne Spiritualist and Free-Thought Association.”

Another valuable convert to the cause of Spiritualism, at a time when it most needed good service, was Florence Williams, the daughter of the celebrated English novelist G. P. R. James. She officiated for many years at the first Spiritualist meetings convened for Sabbath Day exercises and was an eloquent lecturer.

The visits of several zealous propagandists have been alluded to in previous quotations. Among the first to break ground as a public exponent of Spiritualism was the Rev. **James Martin Peebles**, formerly a minister of Battle Creek, Michigan. Peebles was well known in the United States as a capable writer and lecturer. He visited Australia on two occasions several years apart and in his account, which appeared in the *Banner of Light* some five years after his first visit, he described the changed spirit that marked both the progress of the movement and the alteration in the tone of public opinion.

“Relative to Spiritualism and its divine principles, public sentiment has changed rapidly, and for the better, during the past five years. Upon my late public appearance in Melbourne, the Hon. John McIlwraith, ex-mayor of the city, and commissioner of our Centennial Exhibition, took the chair, introducing me to the audience. On my previous visit some of the Spiritualists seemed a little timid. They preferred being called investigators, remaining a good distance from the front. Then my travelling companion, Dr. Dunn was misrepresented, and meanly vilified in the city journals; while I was hissed in the market, caricatured in *Punch*, burlesqued in a theatre, and published in the daily press as an ‘ignorant Yankee,’ an ‘American trickster,’ a ‘long-haired apostate,’ and ‘a most unblushing blasphemer.’ But how changed! Recently the secular press treated me fairly. Even the usually abusive *Telegraph* published Mr. Stevenson’s article assuring the Rev. Mr. Green that I was willing to meet him at once in a public discussion. The *Melbourne Argus*, one of the best daily papers in the world, the *Australasian*, the *Herald*, and the *Age*, all dealt honorably by me, reporting my lectures, if briefly, with admirable impartiality. The press is a reflector; and those audiences of 2,000 and 2,500 in the great Opera House on each Sunday for several successive months, were not without a most striking moral significance. It seemed to be the general opinion that Spiritualism had never before occupied so prominent yet so favorable a position in the eyes of the public. . . .”

Peebles initially introduced Thomas Walker, a young Englishman, to Australia. Alleging himself to be a “trance speaker” under the control of certain spirits, whom he named, Walker lectured in Sydney, Melbourne, and other places. In March 1878 Walker participated in a debate with a Rev. M. Green, a minister of the Churches of Christ, an American free-church denomination that perpetuated that peculiarly nineteenth-century form of public religious discourse. Green had acquired some reputation in Australia both as a preacher and as one bitterly opposed to Spiritualism, which he constantly ridiculed. The debate, held in the Temperance Hall, Melbourne, attract-

ed large audiences, and was extended for several nights beyond the period originally agreed upon.

Spiritualism was also promoted by the visits of **Emma Hardinge Britten** and medium **Henry Slade**. The *Melbourne Age* of August 20th, 1878, recorded their activities:

“Spiritualism is just now very much to the front in Melbourne. The lectures of Emma Hardinge Britten, delivered to crowded audiences at the Opera House every Sunday evening, have naturally attracted a sort of wondering curiosity to the subject, and the interest has probably been intensified by the strenuous efforts that are being made in some of the orthodox pulpits to prove that the whole thing is an emanation from the devil. The announcement that the famous Dr. Slade had arrived to strengthen the ranks of the Spiritualists, has therefore been made at a very critical juncture, and I should not be surprised to find that the consequence will be to infuse a galvanic activity into the forces on both sides. Though I do not profess to be a Spiritualist, I own to having been infected with the fashionable itch for witnessing ‘physical manifestations,’ as they are called, and accordingly I have attended several circles with more or less gratification. But Slade is not an ordinary medium even among professionals. The literature of the Spiritualists is full of his extraordinary achievements, attested to all appearance by credible witnesses, who have not been ashamed to append their names to their statements. . . I see that on one occasion, writing in six different languages was obtained on a single slate, and one day, accompanied by two learned professors, Slade had a sitting with the Grand Duke Constantine, who obtained writing on a new slate held by himself alone. From St. Petersburg, Slade went to Berlin, where he is said to have obtained some marvelous manifestations in the house of Professor **Johann Zöllner**, and where he was visited by the court conjurer to the Emperor, Samuel Bellachini. . . My object in visiting Slade can be understood when I was introduced to him with my friend, whom I shall call Omega, and who was bent on the same errand. Slade and Mr. Terry constituted the circle of four who sat around the table in the center of the room almost as immediately as we entered it. There was nothing in the room to attract attention. No signs of confederacy, human or mechanical. The hour was eleven in the morning. The window was unshuttered, and the sun was shining brightly. The table at which we sat was a new one, made especially by Wallach Brothers, of Elizabeth Street, of polished cedar, having four slight legs, one flap, and no ledges of any kind underneath. As soon as we examined it Slade took his seat on one side, facing the window, and the rest of us occupied the other three seats. He was particularly anxious that we should see he had nothing about him. It has been said that he wrote on the slate by means of a crumb of pencil stuck in his finger-nails, but his nails were cut to the quick, while his legs and feet were ostentatiously placed away from the table in a side position, exposed to view the whole time. He first produced a slate of the ordinary school size, with a wet sponge, which I used to it. A chip of pencil about the size of a grain of wheat was placed upon it on the table; we joined hands, and immediately taps were heard about the table, and in answer to a question—‘Will you write?’—from Slade, three raps were given, and he forthwith took up the slate with the pencil lying on it, and held half of it under the table by his finger and thumb, which clasped the corner of the half that was outside the table, and was therefore easily seen by all present. His left hand remained near the center of the table, resting on those of the two sitters on either side of him. Several convulsive jerks of his arm were now given, then a pause, and immediately the sound of writing was audible to every one, a scratching sound interrupted by the tap of the pencil, which indicated, as we afterwards found, that the t’s were being crossed and the i’s dotted. The slate was then exposed, and the words written were in answer to the question which had been put by Omega as to whether he had psychic power or not. I pass over the conversation that ensued on the subject, and go on to the next phenomenon. To satisfy myself that the ‘trick’ was not done by means

of sympathetic writing on the slate, I had ten minutes previously purchased a slate from a shop in Bourke Street, containing three leaves, and shutting up book fashion. This I produced, and Slade readily repeated his performance with it. It was necessary to break the pencil down to a mere crumb, in order to insert it between the leaves of the slate. This done, the phenomenon at once recurred with this rather perplexing difference, that the slate, instead of being put half under the table, forced itself by a series of jerks on to my neck, and reposed quietly under my ear, in the eyes of everyone present. The scratching then commenced; I heard the t's crossed and the i's dotted by the moving pencil, and at the usual signal I opened the slate, and found an intelligible reply to the question put. . . The next manifestation was the levitation of one of the sitters in his chair about a clear foot from the ground, and the levitation of the table about two feet. I ought to have mentioned that during the whole of the *séance* there was a good deal of by-play going on. Everyone felt the touch of hands more or less, and the sitters' chairs were twice wrenched from under them, or nearly so, but the psychic could not possibly have done it."

Britten includes her own reflections in her *Nineteenth Century Miracles* (1883):

"As personal details are more graphic than the cold narrations of passing events, we deem it expedient in this place to give our readers an inside view of Spiritualism in Australia, by republishing one of the many articles sent by the author to the American Spiritual journals during her sojourn in the colonies. The following excerpt was written as the result of personal experience, and at a time when Spiritualism, in the usual inflated style of journalistic literature was 'in the zenith of its triumphs.' It is addressed to the Editor of the *Banner of Light*, and reads as follows:

"Spiritualism in these colonies finds little or no public representation outside of Melbourne or Sydney, nevertheless warm friends of the cause are scattered all over the land, and endeavors are being made to enlarge the numerous circles into public meetings, and the fugitive efforts of whole-hearted individuals into associations as powerful as that which exists in Melbourne. At present, the attempt to effect missionary work in any portions of Australia outside Sydney or Melbourne, becomes too great a burden to the luckless individual, who has not only to do the work, but to bear the entire cost of the undertaking, as I have had to do in my visits to various towns in Victoria. Expenses which are cheerfully divided amongst the many in the United States, become all too heavy for endurance when shouldered upon the isolated workers; hence the paucity of public representation, and the impossibility of those who visit the colonies, as I have done, effecting any important pioneer work beyond the two great centers I have named. Mr. Walker at Sydney, and I at Melbourne, have been favored with the largest gatherings ever assembled at colonial Sunday meetings.

"Having, by desire of my spirit guides, exchanged rostrums, he filling my place at Melbourne, and I his at Sydney, we find simultaneously at the same time, and on the same Sundays, the lessees of the two theaters we occupied raising their rent upon us one hundred and fifty per cent. The freethinkers and Spiritualists had occupied the theatre in Sydney four years at the rate of four pounds per Sunday. For my benefit the landlord raised the rent to ten pounds, whilst the same wonderful spirit of accordance caused the Melbourne manager to increase upon Mr. Walker from eight pounds to a demand of twenty. With our heavy expenses and small admission fees this was tantamount to driving us out altogether. Both of us have succeeded after much difficulty, and fighting Christian warriors with the Christian arms of subtlety and vigilance, in securing other places to lecture in; and despite the fact that the press insult us, the pulpit curse us, and Christians generally devote us to as complete a prophecy of what they would wish us to enjoy everlastingly as their piety can devise, we are each attracting our thousands every Sunday night, and making such unmistakable marks on public opinion as will not easily be effaced again. . .

"Dr. Slade's advent in Melbourne since last September has been productive of an immense amount of good. How far his labors here will prove remunerative I am not prepared to say. Frankly speaking, I do not advise Spirit Mediums or speakers to visit these colonies on financial advancement intent. There is an abundant crop of Medium power existing, interest enough in the cause, and many of the kindest hearts and clearest brains in the world to be found here; but the lack of organization, to which I have before alluded, and the imperative necessity for the workers who come here to make their labors remunerative, paralyses all attempts at advancement, except in the sensation line. Still I feel confident that with united action throughout the scattered force of Spiritualistic thought in these colonies, Spiritualism might and would supersede every other phase of religious thought in an incredibly short space of time. I must not omit to mention that the friends in every place I have visited have been more than kind, hospitable and appreciative. The public have defied both press and pulpit in their untainted support of my lectures. The press have been equally servile, and the Christian world equally stirred, and equally active in desperate attempts to crush out the obvious proofs of immortality Spiritualism brings.

"In Melbourne, I had to fight my way to comply with an invitation to lecture for the benefit of the City Hospital. I fought and conquered; and the hospital committee revenged itself for a crowded attendance at the Town Hall by taking my money without the grace of thanks, either in public or private, and the simply formal acknowledgement of my services by an official receipt. In Sydney, where I now am, I was equally privileged in lecturing for the benefit of the Temperance Alliance, and equally honored, after an enthusiastic and successful meeting, by the daily press of the city in their utter silence concerning such an important meeting, and their careful record of all sorts of such trash as they disgrace their columns with. So mote it be. The wheel will turn some day!"

During the years 1881 and 1882 the Australians were favored with visits from three more well-known American Spiritualists. The first of these was **William Denton**, an able and eloquent lecturer on geology, who usually combined his scientific addresses with one or more lectures on Spiritualism. The community also welcomed Ada Foye, a test-writing, **rapping**, and seeing medium, and Mrs. E. L. Watson, a trance-speaker.

All was not an upward path. At about this same time the government, through its chief secretary, promulgated an interdict against the proprietor of the Melbourne Opera House, forbidding him to allow Spiritualists to take money at the door for admission to their services, and in effect, forbidding them to hold services there at all. Walker, Peebles, and Britten had occupied the Opera House for months together, and admission fees had been charged regularly at each of their Sunday services, without let or hindrance. As reported in the *Harbinger of Light* of March 1882, Spiritualists organized to fight the new policy.

In the 1870s, **Richard Hodgson**, an Australian by birth, became involved in the study of paranormal phenomena as an undergraduate at the University of Cambridge, England. In 1884 the **Society for Psychical Research** sent him to **India** to investigate **Helena Petrovna Blavatsky** and the Theosophical movement. He determined she was a fraud, and had no place in the realm of parapsychology. He and the **SPR** were both criticized by Theosophists and others—a criticism that followed the society into the end of the 1900s. He died suddenly in 1905 before the Theosophists made their way to his native country.

By the 1910s and 1920s, the **Theosophists**, worked their way into Australia. **Charles Leadbeater** took hold of the group in Australia along with James Wedgwood, both of whom espoused doctrine that was not in concert with Blavatsky's original direction. Growing dissatisfaction with Leadbeater's leadership along with **Annie Besant**, especially when Leadbeater was continually under investigation of immorality by Australian police, helped dissipate that part of the Spiritualist movement.

Psychical Research

Psychical research in Australia can be traced to 1864 when it briefly arose in response to the mediumship of William Archer, a table tilter. It soon died out when it was discovered that Archer was not producing any paranormal phenomena. During Slade's 1878 visit to Sydney, E. Cyril Haviland, latter the author of two pamphlets and other writings on Spiritualism, was initially convinced of the truth of Spiritualism. Haviland, Harold Stephen, and several other gentlemen of literary repute in Sydney combined to form a Psychological Society, the members of which included some leading citizens of the city. However, the society was shortlived. Through the early 1900s, there were sporadic informal attempts to conduct some psychical research, but no sustained interest was generated.

A Society for Psychic Research was organized at Melbourne University in 1948 but soon disbanded. Psychical research was thus still in its infancy in the 1950s when a few courses in parapsychology began to be offered in Australian universities. The first degree in parapsychology was issued in 1960 from the University of Tasmania. Slowly through the 1980s, with the leadership of the likes of Ronald K. H. Rose, **Raynor Johnson**, **Michael John Scriven**, **H. H. J. Keil**, and Michael A. Thalbourne, a psychical research community had arisen, in spite of an hostile academic environment.

Currently there is an Australian Institute of Psychic Research (P. O. Box 445, Lane Cove, NSW 2066) and an Australian Society for Psychical Research, headquartered at Murdoch University in Western Australia. The institute publishes a bulletin, and the society issues a newsletter called *Psi*. Ghost hunting societies also have emerged in Australia at the end of the twentieth century. One of the more well-known groups is the Brisbane Ghost Hunters, based in the Queensland capital.

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Australian Satanic Council

The Australian Satanic Council emerged in the 1990s as a research and educational organization to help change the public image of **Satanism** and remove the ridicule and misunderstanding with which Satanists have had to endure. As such, the council is not itself a new Satanist church or religious group; rather, it is a haven for all Satanists and Satanic groups and an organ for promoting Satanism in general. Membership in the council does not preclude membership in any other Satanic group.

The council is headed by a small group of council members who set policy and generally guide its work, much of which consists of upkeep of the council's webpage. Others affiliated with the council are designated associate members. There are no fees required for becoming an associate member. Associate members support the council but do not have a vote on policy issues. The council's primary policy is a disavowal of all illegal activities, especially the use of drugs or violence.

The council does not favor a particular Satanic theology, especially on the matter of whether Satan is a symbol or a deity. It does not recognize ecclesiastical titles (reverend, bishop, etc.), as they tend to perpetuate the Christianity from which they were derived. It recognizes only the accomplishments of individuals. The council maintains a reference library of Satanic materials, which it makes available on its website, and assumes a role in reviewing Satanic websites and Satanic organizations with an Internet presence, though it does not make a final decision on the worth of different organizations.

The Australian Satanic Council exists primarily in cyberspace and may be contacted through its webpage at <http://www.satanic.org.au/>.

Sources:

The Australian Satanic Council. <http://www.satanic.org.au/>. May 14, 2000.

Australian Society for Psychical Research

The Australian Society for Psychical Research was founded in 1979 by Dr. J. Frodsham, a professor at the School of Communication at Murdoch University, Murdoch, Western Australia. It has functioned as an organization disseminating information on **psychical research**, **parapsychology**, and related issues in Western Australia. To that end it sponsors seminars and lectures and publishes a newsletter, *The Journal of Alternate Realities*. It may be contacted through its current president, Dr. J. Fordsham at PO Box 626, Applecross, Western Australia 6153.

Australian UFO Bulletin

Quarterly publication of Victorian UFO Research Society, Box 1043, Moorabbin, Victoria, 3189 Australia.

AUSTRIA

(For ancient magic among the Teutonic people of Austria, see the entry on the **Teutons**; see also **Hungary**).

Mesmerism

As **Spiritualism** spread across Europe in the 1860s and 1870s, it also spread into Austria. The movement was first promulgated by Constantine Delby of Vienna, an adherent of the French **Spiritism** of **Allan Kardec**. Delby founded a Spiritualist society and started a journal. Despite his efforts, the society found little support and was kept alive primarily by Delby's enthusiasm. Spiritualism never obtained much foothold in Vienna. A number of Austrians, particularly the world-famous mediums and brothers, **Willi and Rudi Schneider** (from Braunau) began their work in Austria, but received most of their fame outside the country. In fact, experts in Great Britain where much of the investigation into Rudi's abilities were conducted have offered the opinion that had he been allowed to remain in the comfortable world of his native country, his gift might have developed better. Still, he was never caught in any sort of fraud, as was often the case during the seances he conducted.

Two other famous Austrians involved in the world of the paranormal and parapsychology worth mentioning were **Erik Jan Hanussen**, and **Hans Holzer**. Hanussen was known as the "Prophet of the Third Reich," who had written a book on stage

telepathy, based on his experience in performance since the age of 12. He had successfully defended himself against fraudulent clairvoyance in court by demonstrating his long-practiced techniques well-enough to have the charges dismissed. He reportedly believed in Hitler and his plan to lead Germany so strongly, that while some reports indicate he might have been Jewish, Hanussen donated money to Nazi officials in order to get to meet him. That meeting occurred in 1931 and Hanussen spoke to the leader on the occult. By 1933 as a favorite of the Third Reich, he opened his "Palace of the Occult" and presented his vision of the burning of a large public building—only the day before the Reichstag (the seat of the German government) was burned. The day after that, Hitler declared himself dictator. That was in February. One month later, he fell into disfavor and was arrested. On April 7, he was found dead. How much he truly influenced Hitler, another famous Austrian, in his belief in the occult cannot be confirmed.

Holzer who was born in 1920, and a naturalized American, became famous in the 1960s for his work as a "ghost-hunter," appearing on television talk shows and serving as a favorite of celebrities. While he continued to pursue his work, his investigations were considered unreliable, in great part due to his faulty historical data.

It was quite otherwise in Budapest (and at this time Hungary was then part of the larger Austrian Empire). Here a considerable amount of interest was awakened, and many persons of note began to take part in the circles that were being formed there. Among these persons were Anton Prohasker and Dr. Adolf Grunhut. At length a society was formed, and Baron Edmund Vay was elected president. A Mr. Lishner, of Budapest, built a séance room, which the society rented. At that time there were some 110 members, all professing Christians. Vay served as the honorary president, and Grunhut as the active president. The principles of the society, indeed the basis of it, were taken from the *Geist Kraft Stoff* of **Baroness Adelma Vay** and the works of Kardec. It never encouraged paid mediumship. All the officers were voluntary and honorary. It had no physical **medium**, but good trance, writing, and seeing mediums.

Psychical Research

Though Austria has not been a center of parapsychology, there is an Austrian Society for Psychic Research (c/o Prof. Dr. H. Hofman, c/o Technische Hochschule, Gusshausstr. 25, Vienna). Possibly the best known figure in Austrian parapsychology is Andreas Resch, who edited *Imago Mundi* (former publication of the International Society for Catholic Parapsychologists). Resch has conducted courses in parapsychology at Lateran University in Rome. Resch now edits *Grenzgebiete der Wissenschaft* as the organ of the Institut für Grenzgebiete der Wissenschaft und von Imago Mundi (Resch Verlag, Maximilianstr. 8. Postfach 8 A-6020 Innsbruck).

There is also an International School for Psycho-Physical Training (Bartlemae 17, 9110 Poertschach/ Woerthersee, Kärnten, Austria) and the Arbeitsgemeinschaft für Parapsychologie (Himmelspfortgasse 9/Tür 11, A-1010 Vienna) headed by Gustav Pscholka. Franz Seidl, an electronics engineer from Vienna, has experimented with paranormal taped voices (now generally known as **electronic voice phenomenon**).

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Astromancy

A form of **divination** through aerial phenomena, such as thunder and lightning, and a branch of **aeromancy**. Astro-mancy is concerned with the observance and interpretation of winds, and the significance being attached to their direction and intensity. (See also **Chaomancy**)

Autography

A term sometimes used to denote the Spiritualist phenomenon of **direct writing**.

Automatic Drawing and Painting

The phenomenon of artistic expression without control of the conscious self belongs to the same category as **automatic writing**, but neither necessarily involves the other.

Mrs. William Wilkinson, the wife of one of the pioneer English Spiritualists, could draw, paint, and play music automatically, but she could not produce automatic writing. Her husband developed both gifts. An interpretation of the flowers of joy, love, humility, faith, and the architectural designs emanating from under his wife's hand was forthcoming in his automatic scripts. After many weeks of vain trial, the power of automatic drawing burst forth on William Wilkinson in the following way:

"After waiting less than five minutes it [the pencil] began to move, at first slowly, but presently with increased speed, till in less than a quarter-of-an-hour it moved with such velocity as I had never seen in a hand and arm before, or since. It literally ran away in spiral forms; and I can compare it to nothing else than the fly-wheel of an engine when it was run away. This lasted until a gentleman present touched my arm, when suddenly it fell like an infant's as it goes to sleep, and the pencil dropped out of my hand. I had, however, acquired the power. The consequences of the violent motion of the muscles of the arm were so apparent that I could not for several days lift it without pain."

In most cases visions are being presented to the automatist, and the idea to sketch then comes to him naturally. Georgiana Houghton in *Evenings at Home in Spiritual Séance* (1881) wrote of a Mrs. Puget who saw upon a blank paper "a lovely little face, just like a photograph, which gradually disappeared; then another became visible on another part of the sheet, and they arrested her attention so much that she thought she would like to catch the fleeting image, which she did with a piece of burnt cork, thinking that a piece of pencil would be too trying for her sight." **William Blake** sketched his spiritual visitants as if they were posing. He drew them with the utmost alacrity and composure, looking up from time to time as though he had a real sitter before him. If the vision disappeared, he stopped working until it returned. He wrote: "I am really intoxicated with vision every time I hold a pencil or pen in my hand."

Hélène Smith painted in trance a series of tableaux on biblical subjects in colors. Her fingers moved incoherently over the canvas, executing different details in different parts which later merged into a harmonious whole. She was very slow. The execution of a big picture took more than a year. The vision always returned.

Elizabeth d'Esperance saw a luminous cloud concentrate itself in the darkest corner of the room, become substantial, and form itself into the figure of a child. Nobody else saw the figure, but she could sketch it in the dark, being unconscious of the extraordinary circumstances that she could see the paper and pencil perfectly well. Spirit sketching became a regular phase of her mediumship for a considerable time, but the power waned; the luminosity of the apparitions decreased as soon as she began to study sketching and became more self-conscious of her work.

Dr. **John Ballou Newbrough**, the automatist of *Oahspe*, could paint with both hands at once in total darkness. **Susan**

nah Harris, being blindfolded on a platform, executed in two hours an oil painting upside-down.

There are various degrees of such automatic activity from inspiration to obsession. The fantastic designs of **Victorien Sardou**—scenes on the Planet Jupiter, the House of Mozart, the House of Zoroaster—were inspired, as he felt it, by Bernard Palissy. In the celebrated Thompson-Gifford case, the impulse amounted to obsession (see **possession and obsession**).

Heinrich Nusslein, a German automatist of the 1920s, developed his powers of painting under the effect of the suggestion of a friend. In approximately two years he painted 2,000 pictures; small pictures took three or four minutes and the largest works took no more than 30 or 40 minutes. Many of them were painted from visions and in complete darkness. Nusslein made portraits of distant sitters by psychometric rapport or by concentrating on a name. His paintings have considerable artistic merit. Augustine Lesage, the French miner painter, produced his first work in 1918 at the age of 35 after attending some séances. In 10 years he produced 57 canvases, the conceptions of which are harmonious and suggest an innate genius for color. He always began at the top of the canvas and worked his way down. Lesage, who believed himself to be the reincarnation of an old Egyptian painter, experienced an inner promptings before he began to paint. In 1926 the Society of French Artists exhibited some of his works.

Marjan Gruzewski, the Polish painting medium, experienced a preponderant subconscious life from early childhood. At school his hand would write something other than what had been dictated; if he tried to write what he was told to do, the pen dropped out of his hand. When he first came into contact with **Spiritualism**, he was discovered to be a medium for telekinesis, ectoplasmic phenomena, and trance mediumship in general. His gifts of automatic painting were discovered at the age of 18 or 19 after the end of the war. In a state of trance and in full daylight, he could produce pictorial representations of anything suggested—scenes from the spirit world, historical events, striking portraits of dead people whom he did not know in life—the compositions were often interwoven with grinning demons and weird faces. In Paris at the Institut Métapsychique, he drew designs and painted portraits in complete darkness, although these were inferior to those produced in light. The quality improved with red light, even if it never reached the table where he was working. Gruzewski also painted portraits under psychometric influence. Before his automatic activity developed, he knew nothing of designing or painting.

Since talented painters, like Ferdinand Desmoulin and Hugo d'Alesi, produced automatic pictures, subconscious activity might well explain the case. But that the explanation is not always satisfactory is well shown by the case of Marguerite Burnat-Provins, a very able author and painter. At the outbreak of World War I, when the church bells tolled out the mobilization order, she was seized by a great emotion, and sudden voices impelled her to write. Later the voice was accompanied by a vision, which she drew with lightninglike quickness. The visions, which represented symbolical character pictures, were sometimes felt subjectively but were often seen objectively in natural colors in space. They developed on some occasions from a cloud-like formation and assumed a great variety of shapes and contents. Over 1,000 pictures were produced by summer 1930, when Dr. **Eugèn Osty** published the result of his study in the *Revue Métapsychique* Burnat-Provins felt anguished if she tried to resist the temptation to draw the visions as soon as they presented themselves, and an exhaustion followed or sometimes preceded the phenomenon. The works produced during these episodes differ entirely in style and character from the painter's ordinary work; most of them resemble caricatures, which she attributed to an extraneous influence.

John Bartlett produced automatic sketches of **Glastonbury Abbey**, bringing out archaeologically verified details with an amazing precision. Bartlett would begin at the left-hand top corner and work downward.

The tremendous speed with which the automatic execution takes place is one of the most puzzling features of this psychic activity. The Seeress of Prevorst (**Frederica Hauffe**) drew complicated geometrical designs. "She threw off the whole drawing," wrote Dr. **Justinus Kerner**, "in an incredibly short time, and employed, in marking the more than a hundred points into which this circle was divided, no compasses or instruments whatever. She made the whole with her hand alone, and failed not in single point. She seemed to work as a spider works its geometric diagrams, without a visible instrument. I recommended her to use a pair of compasses to strike the circles; she tried, and made immediate blunders." **William Howitt**, who had the gift of automatic drawing for five years, wrote on this point: "Having myself, who never received a single lesson in drawing, and never could draw in a normal condition, had a great number of circles struck through my hand under spirit influence, and these filled up with tracing of ever-new invention, without a thought of my own, I at once recognized the truth of Kerner's statement."

F. W. H. Myers observed that independent drawings often exhibit a fusion of arabesque with ideography; that is to say, they partly resemble the forms of ornamentation into which the artistic hand strays when, as it were, dreaming on the paper without definite plan; and partly they afford a parallel to the early attempts at symbolic self-expression of primitives who have not yet learned an alphabet. Like primitive writing, they pass by insensible transitions from direct pictorial symbolism to an abbreviated ideography, mingled in its turn with writing of a fantastic or of an ordinary kind. He often showed to experts strange hieroglyphics obtained automatically, but he found that at the best they appeared to resemble scrawls seen on Chinese plates.

The watercolor pictures of **Catherine Berry**, exhibited in Brighton, England, in 1874, disclosed the vagaries of mind to which Myers alludes. Catherine Berry acknowledged, "By any ordinary observer they would be pronounced as chaotic, but a more minute survey of them reveals a wonderful design in construction and purpose whatever it may be." She was told by her guide that they were illustrative of the origin of species. **Baroness Guldenstubbé** attributed them to the inspiration of a planetary spirit.

Mental patients often exhibit an impulse to decorative and symbolical drawings. Some of their products, like those of Vaslav Nijinsky, are of decided art merit. As a rule, however the automatist is of sound mind. Learning and erudition have nothing to do with the gift. Fabre, a French blacksmith, produced an almost faultless copy of Raphael's *Bataille de Constantin*, the original of which is now in the Vatican. The symbolical ideas often disclosed a high moral purpose: "Never has anything proceeded from these drawings," wrote William Wilkinson in *Spirit Drawings: A Personal Narrative* (1858), "nor from their descriptions, but what has been to us an incentive to a better and holier life." The phenomenon is even recorded in the Bible:

"Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about it, of the treasuries of the house of God, and of the treasuries of the dedicated things. . . . All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern" (Chron. 28).

Modern psychic artists include the Brazilian Luiz Gasparetto. Painting in the early 1900s at lightning speed and in semi-darkness, the entranced artist produced more than 6,000 paintings, some of them in the unmistakable style of such dead masters as Picasso, Renoir, Toulouse-Lautrec, Gauguin, Modigliani, Van Gogh, Rembrandt, Tissot, Manet, Monet, and Matisse.

Among British psychic artists, radical magician **Austin O. Spare** (1888–1956) portrayed fantastic and demonic spirit forms. In 1927 he exhibited a collection of his “psychic drawings and others of magical and occult manifestations” at St. George’s Gallery, London. He also published several books of his powerful drawings.

Another British psychic artist, Coral Polge, sketched people who had passed away and wanted to communicate with members of her audience. At such public demonstrations, Polge often worked in a unique partnership with such clairvoyants as **Doris Collins**, who passed on messages while Polge sketched the communicator.

Some of the most remarkable examples of psychic art have come from the contemporary British medium **Matthew Manning**, who has produced automatic drawings in the style of many great artists.

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Automatic Speaking

The phenomenon of excitation of the vocal chords without the volition of the conscious self. Today this phenomenon is called **channeling**. Speech bursts forth impulsively, whether the **medium** is in trance or a more normal waking state. In the latter case, and in partial trance, the medium may understand the contents of the communication even if it comes in a language unknown to him or her. But the retention of consciousness during automatic speaking is exceptional.

The mediums **Horace Leaf** and Florence Morse were conscious during automatic speech, and this consciousness was also observed by **Eugèn Osty** with Mme. Fraya and M. de Fleurière. The curious case **William James** records in the *Proceedings of the Society for Psychical Research* (vol. 12, pp. 277–98), of the experiences of Mr. “Le Baron” (pseudonym) in 1894 in an American Spiritualist camp meeting, is especially instructive on this score. “Le Baron,” who was a journalist, at one of these meetings “felt his head drawn back until he was forced flat on the ground.” Then “the force produced a motor disturbance of my head and jaws. My mouth made automatic movements, till in a few seconds I was distinctly conscious of another’s voice—unearthly, awful, loud, weird—bursting through the woodland from my own lips, with the despairing words ‘Oh, my people.’ Mutterings of semi-purposive prophecy followed.”

James also spoke, as a curious thing, of the generic similarity of trance utterances in different individuals.

“It seems exactly if one author composed more than half of the trance messages, no matter by whom they are uttered. Whether all subconscious selves are peculiarly susceptible to a certain stratum of the Zeitgeist, and get their inspirations from it, I know not.”

Spiritualists, of course, reject James’s observation and cite as evidence some of the more notable trance utterances and inspirational oratory, such as *The Principles of Nature, Her Divine Revelation’s and a Voice to Mankind*, originally dictated by **Andrew Jackson Davis** in trance in 1845 and 1846. **Thomas Lake Harris** produced two long poems in a similar manner: *Epic of the Starry Heavens* (1854), a poem containing nearly four thousand lines, and *A Lyric of the Morning Land* (1856), another impressive poetic composition of over five thousand words. Both were dictated in a remarkably short time. **David Duguid’s** curious historic romance *Hafed, Prince of Persia* (1876), and its sequel

Hermes, A Disciple of Jesus (1887), were also taken down from trance dictations.

Interesting Cases of Automatic Speaking

The revelations of **Catherine Emmerich**, the seeress of Westphalia, were taken down and published by Clement Brentano in a work of several volumes. The seeress, who lived at the beginning of the nineteenth century, told the story of the life of Jesus day by day as if she had been an eyewitness of it all. Her account deviated from Roman Catholic teachings at several points, and Roman Catholic apologist **Herbert Thurston** attacked her work by noting the numerous discrepancies in her visions. He put together a formal critical examination and compared her visions with those of other more “orthodox” ecstasies.

Telka, “**Patience Worth**”’s poem of sixty to seventy thousand words in an Anglo-Saxon language, was dictated through **Pearl Curran** as rapidly as it could be written down by a secretary, and the medium was so independent of that which came through her that she was free to smoke a cigarette, to interrupt herself by taking part in the conversation of those present, or go into the next room to answer the telephone. The whole poem, a masterpiece, took a total of 35 hours.

Medium Florence Morse was not only conscious of her inspirational delivery but one of her controls, who had a fund of dry humor, frequently kept her amused by his remarks on some feature of the proceedings, especially when it was a case of answering questions.

Trance singing is a kindred manifestation to automatic speaking. **Jesse Shepard** was the most notable example. In the case of Mrs. A. M. Gage, a New York soprano singer who lost her voice through an attack of hemorrhage of the lungs, it was accompanied by a complete alteration of personality.

One of the most remarkable examples of trance utterance was that of the British medium **Mrs. Louis A. Meurig Morris**, who delivered impressive sermons under the control of the spirit “Power.” During these addresses, the medium’s soprano voice changed to a ringing masculine baritone and all her mannerisms became masculine.

Psychologists who do not accept the claim of spirit utterance through a medium classify the phenomenon as the creation of a secondary personality, and there are many interesting cases on record of individuals who manifested several quite markedly different personalities. Also related to automatic speaking is the phenomenon of **glossolalia** or “speaking in tongues,” as well as **xenoglossis**, the speaking of a language without having studied it.

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Automatic Writing

Scripts produced without the control of the conscious self. It is the most common form of mediumship, the source of innumerable cases of self-delusion, and at the same time the source of some of the most interesting and intriguing cases of mediumship. Between these two extremes many problems of a complex nature present themselves to **psychical research**. Spiritualists consider automatic writing to be performed “under control”—that is, under the controlling agency of the spirits of the dead—and are therefore not judged to be truly “automatic.” Most researchers, however, have ascribed such performances to the subconscious activity of the agent.

Both automatic writing and **automatic speaking** necessarily imply some alternation of the consciousness from the common waking state in the subject, though such alternation need not be pronounced, but may vary from a light state such as common in day-dreaming to a full **trance**. When the phenomena are

produced during a state of trance or somnambulism the agent may be entirely unconscious of his or her actions. On the other hand, the automatic writing may be executed while the agent is in a condition varying little from waking and he or she may be quite capable of observing the writing process in a critical spirit.

Between these states of consciousness and complete unconsciousness there are many intermediate stages. The **personality**, as displayed in the writings or utterances, may gain only a partial ascendancy over the primary personality, as may happen in dreams or in the hypnotic trance. As a rule automatic speech and writings display nothing more than a revivifying of faded mental imagery, thoughts and conjectures and impressions that never came to light in the upper consciousness. But at times there appears an extraordinary exaltation of memory, or even of the intellectual facilities.

Cases are on record where lost articles have been recovered by means of automatic writing. Foreign languages that have been forgotten, or with which the subject has small acquaintance, are spoken or written fluently. **Hélène Smith**, the subject of **Theodore Flournoy**, even went so far as to invent a new language, purporting to be that of the Martians, but in reality showing a marked resemblance to French—the mother tongue of the **medium**.

Automatic writing and speaking have been produced in considerable quantities, mainly in connection with Spiritualistic circles, though it existed long before the advent of **Spiritualism** in the speaking in tongues of the early ecstasies. Though the matter and style may on occasion transcend the capabilities of the agent in a normal state, the great body of automatic productions show no erudition or literary excellence beyond the scope of the natural resources of the automatist. The style is generally involved, obscure, inflated, yet possessing a superficial smoothness and a suggestion of flowing periods and musical cadences. The ideas are often shallow and incoherent, and all but lost in a multitude of words.

Among Spiritualists, the best known of automatic writings have been the *Spirit Teachings* (1883) of **Stainton Moses**, and the works of **Andrew Jackson Davis**, which dominated the movement in the nineteenth century. Possibly more important have been the trance utterances of **Leonora Piper**, these last convincing many of the reality of **telepathy**. Much poetry has been produced automatically, notably by the nineteenth century medium **Thomas Lake Harris**. Among famous individuals known to have produced automatic scripts are Goethe, Victor Hugo, and **Victorien Sardou**, among other eminent men of letters.

How is the power of automatic writing acquired? In describing his first experience at a séance of **Frank Herne** and **Charles Williams** in 1872, Stainton Moses wrote in *Spirit Identity* (1879):

“My right arm was seized about the middle of the forearm, and dashed violently up and down with a noise resembling that of a number of paviers at work. It was the most tremendous exhibition of ‘unconscious muscular action’ I ever saw. In vain I tried to stop it. I distinctly felt the grasps, soft and firm, round my arm, and though perfectly possessed of senses and volition, I was powerless to interfere, although my hand was disabled for some days by the bruising it then got. The object we soon found was to get up the force.”

The first experience of **William Howitt** is similarly described by his daughter Anna Mary Watts in *Pioneers of The Spiritual Reformation* (1883):

“My father had not sat many minutes passive, holding a pencil in his hand upon a sheet of paper, ere something resembling an electric shock ran through his arm and hand; whereupon the pencil began to move in circles. The influence becoming stronger and even stronger, moved not alone the hand, but the whole arm in a rotatory motion, until the arm was at length raised, and rapidly—as if it had been the spoke of a wheel propelled by machinery—whirled irresistibly in a wide sweep, and with great speed, for some ten minutes through the air. The ef-

fect of this rapid rotation was felt by him in the muscles of the arm for some time afterwards. Then the arm being again at rest the pencil, in the passive fingers, began gently, but clearly and decidedly, to move.”

Elizabeth d’Esperance wrote: “I first noticed a tingling, pricking, aching sensation in my arm, as one feels as one strikes one’s elbow; then a numb swollen sort of feeling which extended to my finger tips. My hand became quite cold and without sensation, so that I could pinch or nip the flesh without feeling any pain.” The insensibility to pain was noticed by **William James**, and psychologist Alfred Binet verified this partial anaesthesia by mechanical means.

In Piper’s case the automatic writing began with spasmodic violence, with sweeping the writing materials off the table. She wrote in trance. This returns us to consideration of the phenomenon that automatic writing may be produced either in the waking state or in trance. There are many degrees of the two states and blending is frequent, the important point apparently being to bar the interference of the writer’s conscious mind.

In conscious writing it is the writer who moves the pencil; in automatic writing it is the pencil that moves the writer. In the waking state, of course, the writer is fully conscious of the strange thing going on but must remain passive. He or she may watch the flow of sentences, but if the writer is too interested or anxious, the writing becomes disconnected, words are left out, or the meaning becomes unintelligible. It is best for the writer to be occupied with something else, like Moses, who kept on writing consciously with his right hand while his left was in control of his “communicators.” All this, however, varies considerably with different mediums. Nearly every automatic writer has conditions of his own. Accordingly, the script, which at first is hardly more than erratic markings on the paper, discloses many curious features. The medium may have an impression of the sense of the communication or may not. The text may be couched in tongues unknown, and the character of the writing may be his own or a strange one. It may be so minute that a strong magnifying glass will be necessary for reading it; it may be mirror writing, if the power is applied from underneath the hand; it may come upside down if the horizontal direction is changed to face a particular sitter; the words may be written in a reverse order, as “latipsoh” for “hospital”; and it may be executed at tremendous speed. The automatic communications alleged to originate from Philip the Evangelist, Cleophas, and **Frederic William Henry Myers**, obtained by **Geraldine Dorothy Cummins**, were sometimes delivered at the extraordinary speed of two thousand words per hour.

Automatic Writing from Living Communicators

A question of paramount importance, especially for Spiritualists, has been the source of the automatic communications. Could they originate from an extraneous mind? This need not necessarily be discarnate. There are cases on record that suggest the contents of the script may emanate from the mind of a *living* individual. **William T. Stead**, who developed the power of automatic writing, often received such curious messages from many of his friends for a period of 15 years. He said that, as a rule, these messages were astonishingly correct and the fact of such communication with the living was as well established for him as the existence of wireless telegraphy. He made it a subject of experimental investigation and found that sometimes the messages so transmitted even came against the direct intention of the agent. He called the phenomenon “automatic telepathy” and asserted that he knew at least ten other automatic writers who received similar messages.

Felicia R. Scatcherd was apparently one of them. She is quoted in **James Coates**’s book *Has W. T. Stead Returned?* (1913) as follows:

“Then came a new phase; I was the recipient of messages from the living—mostly strangers engaged in public affairs, and was startled into a perception of the scientific value of these phenomena. When at a dinner in Paris I met a famous scientist

who, in his after-dinner remarks, expressed the identical sentiments I had received as coming from him, many months earlier, in a language with which I was then ill-acquainted. There was no mistake about it. Knowing I should meet him, I had my written record with me, taken down in shorthand and copied in longhand as soon as possible, as was my invariable practice. I disliked receiving information in this way, but could not help it. If I refused these confidences, nothing else came. However, I became more reconciled to it when I found I could often be of service, in one instance preventing suicide, in others forestalling various casualties."

To Stead's direct question: "How is it that a person will tell me things with my hand that he would never tell me with his tongue?" his dead friend Julia replied through automatic writing that the real self will never communicate any intelligence whatever except what it wishes to communicate, but the real self is very different from the physical self, it sits behind the physical senses and the mind, using either as it pleases. "I find," said Stead in a lecture before the **London Spiritualist Alliance** in 1913, "that there are some who will communicate with extraordinary accuracy, so much so that out of a hundred statements there would not be more than one which would be erroneous. I find some who, though they will sign their names correctly, apparently in their own character, make statements that are entirely false." To his question "if the real self does not communicate any intelligence except at its volition, how is it that I can get an answer from my friend without his knowing anything about it?" Julia returned the answer that "the real self does not always take the trouble when he has communicated a thing by the mind through the hand to inform the physical brain that he has done so." In one case the message Stead received from a living friend referred to a calamity that happened three days later.

Stead's theory of automatic telepathy appears to have been borne out in experiments with the planchette, as recorded in *Proceedings of the Society for Psychical Research* (vol. 2, p. 235). A long series of communications between Rev. P. H. Newnham, Vicar of Maker, Devonport, and his wife, indicate that Mrs. Newnham's hand wrote replies to questions of her husband's that she neither heard nor saw.

An even more remarkable illustration is to be found in **Fredrick Bligh Bond's** experiences with S., a woman who figures in the history of the **Glastonbury scripts**. As Bond wrote in *Psychic Research*, April 1929:

"I noticed a very curious thing. The communications which she sent me began more and more to follow the line of my current archaeological enquiry. And after we had met once in the summer of that year, this tendency became increasingly obvious. There was some sort of mental *rapproch* of attunement apparently present, and this I attributed to the dominance in both our minds of a very specialized line of interest. On one or two occasions in 1922 this correspondence became more pronounced and the communications took the form of answers to questions which were in my mind, though not consciously formulated. . . . Finally a very strange thing happened. I had a letter from S. in which she sent me a writing she had received automatically in the form of a letter addressed to her by myself and signed with my name, although not in my handwriting. . . . I was and am totally unconscious of having mentally addressed it."

Nevertheless, such communications from the living are comparatively very rare. There is no doubt that, whether the contents disclose a rambling mind or powers of lucid reason, most of the automatic scripts represent a subconscious uprush. Therefore, in judging such scripts the standard of evidence should be very strict. So much more so as automatic writing is known to have been produced by post-hypnotic suggestion.

Automatic Writing Through Hypnotic Suggestion

Edmund Gurney was the first to conduct such experiments. When in trance, his subject was given the suggestion to write "It

has begun snowing again" after regaining consciousness. When awakened, the subject wrote with a **planchette**, while his waking self was entirely unaware of what he was doing, "It has begun snowing." Similar experiments were initiated independently by **Pierre Janet** in France.

The primary personality will repudiate the authorship of such scripts and it will also say that they cannot emanate from it because there are things in the automatic writings it never knew. Another curious feature of these experimental scripts is that manufactured personalities, dwelling in separate streams of consciousness according to the depth of hypnotism, will sometimes obstinately cling to their fictitious names and refuse to admit that they are only portions of the automatist himself. In incidents of multiple personality the case is still stronger.

The unexpectedness of an automatically received message is yet no proof for its extraneous origin. As Myers suggested, two separate strata of intelligences may be concerned. Besides, automatic writing is often obtained by the collaboration of two people who touch the planchette simultaneously or one touches the wrist of the other during the process of writing. The source of the messages in such cases may be found in a combined fountain of subconsciousness.

The Identity of Communicators

Eugene Rochas recorded a case where the communicator of the automatic script was found to be a fictional being, a character from a novel. Extreme Spiritualists would attribute such messages to lying spirits, the occultist to thoughtforms, endowed with temporary intelligence. It is very likely, however, that nothing more than a dream of the subconscious had been witnessed in the case. Speculative possibilities are well illustrated by the mediumship of Héléne Smith. If the claim of **reincarnation** and exceptional remembrance of a preincarnate state were to be admitted, both the information contained in the script and the question of the communicators as preincarnate personalities would have to be considered in this light.

The difference in the character of the automatic writing alone does not prove the presence of an outside entity. **Charles Richet** proved in experiments, considered classics, that the new personality he created by hypnotic suggestion completely transformed the handwriting of two hypnotized subjects.

The reproduction of the handwriting of the deceased is a much stronger but, in itself, not yet decisive point. Strict evidentiality requires that this resemblance should not be loosely asserted and that the medium should not have seen the writing of the alleged communicator, as hypnotic experiments reveal uncanny powers of perception and retention on the part of the subconscious mind. In the Blanche Abercromby case of Stainton Moses's mediumship, **F. W. H. Myers** found every requirement satisfactory as both the woman's son and a handwriting expert found the spirit writing identical to that by the woman when living.

The analysis is not an easy task as sometimes the handwriting shows the characteristics of two controls and yet the essential characteristics of the medium may also be discernible.

Even simultaneously obtained messages are not safe from the suspicion that they arise from telepathy. Stead's communicator, "Julia," often wrote through Stead and his secretary, Edith K. Harper, at the same time, but not until the idea was further developed to **cross correspondence**: only by obtaining broken off sentences in each script so that they should complete each other, could these scripts be considered exempt from the influence of living minds.

Psychometry may offer an indirect presumption. If the script emanates from an extraneous intelligence, its psychometric reading should result in the presentation of a character different from the medium's. There is no way of telling, however, to what extent the medium's influence may blend with the script and garble psychometric impressions.

The difficulties, therefore, are very great if we set out to prove that a certain message comes from a discarnate mind. It

should not only be clear that the contents of the message were unknown to the medium, but also that they were unascertainable by normal means. And as we do not know the powers of the subconscious to acquire information, those instances in which the information may have been acquired from books should only be provisionally accepted.

Stainton Moses' control "Rector" could read books and proved it in many tests. If a discarnate mind can do so, there is no *à priori* possibility that an *incarnate* mind, freed in trance, may not achieve the same thing.

Another series of difficulties will be encountered if we consider the influence of telepathy. A rigorous inquiry should be held into how far the message could have been influenced by the knowledge contained in a living mind. If every exaggerated scruple is to be satisfied we will have to narrow down considerably the circle of conclusive messages. The revelation of the contents of posthumous sealed letters, of the whereabouts of intentionally hidden objects, or the sudden announcement of death unknown to the sitters may offer a *prima facie* case that the communications come from a discarnate mind.

A good case of the latter kind was quoted by **Alexander N. Aksakof**. A man named Duvanel died by his own hand on January 15, 1887, in a Swiss village where he lived alone. Five hours after his death an automatic message, announcing the decease, was written at Wilna by a Miss Stramm, whom Duvanel wished to marry, but who could have received no news of his tragic end.

Nevertheless the enumeration of the many difficulties in the way of convincing evidence does not mean that the message in question is worthless if it could have been known to the medium. Every case has to be examined as a whole. Sometimes the display of extraordinary erudition or educational training revealed by the scripts is sufficient alone to establish a claim of paranormal origin. The banality of a message is usually taken as a proof of subconscious origin. This attitude is not justified by any means. If you begin to knock on a wall behind which, unseen to you, people are passing, there is no telling who will stop and answer. It may be a fool, a knave, or a man of intelligence and sympathy, bent on helping and teaching. The recipient of the message may have confidence in the good faith of the communicator, but no assurance of good faith alone justifies an unqualified belief in the intrinsic worth of the messages coming through. Good faith and ignorance, and good faith and presumption often go together in this world. There is no reason to rule out their partnership in the beyond.

The question assumes a different aspect after long association between the automatic writer and the communicator. The latter may succeed in convincing the writer of his sincerity, erudition, and high moral purpose. He has his own means of identification. From the sensation produced in the hand the automatist recognizes the presence of the well-known control of the appearance of an intruder.

Occasionally the writing is attributed to preposterous sources. Victor Hugo received automatic messages from the "Shadow of the Tomb" and the "Ass of Balaam." And Jules Bois quoted questions in *Le Mirage Moderne* to which the "Lion of Androcles" gave the answers.

The communicator often avails himself or herself of the services of an amanuensis who appears to have more skill in performing the psychic feat of communication. In the séances of Stainton Moses, "Rector" acted as amanuensis for "Imperator" and many others, producing a large part of the automatic script.

In Leonora Piper's case, the communicators were often unconscious whether their messages were delivered by the spoken word or in automatic writing. The scripts of this famous medium are in a class by themselves. While she was writing, her voice was being used by another communicator. To quote from Dr. **Richard Hodgson's** report:

"The sense of hearing for the 'hand'-consciousness appears to be in the hand, and the sitter must talk to the hand to be un-

derstood. The thoughts that pass through the consciousness controlling the hand tend to be written, and one of the difficulties apparently is to prevent the writing out of thoughts which are not intended for the sitter. Other 'indirect communicators' frequently purport to be present and the 'consciousness of the hand' listens to them with the hand as though they were close by, as it listens to the sitters, presenting the palm of the hand, held in slightly different positions for the purpose by different 'direct communicators' so as to bring usually the region of the junction between the little finger and the palm toward the mouth of the sitter."

In the old days writing was usually mirror writing, which sometimes was obtained in an unusual manner, i.e., Piper wrote a name on paper held to her forehead so that the pencil was turned towards her face.

With the advent of the "Imperator" group of Stainton Moses, "Rector" took over the role of the scribe for all communicators and mirror writing only cropped up occasionally. Sometimes the letters were spelled in an inverted order. The writing appeared to be less of a strain than speaking and these séances lasted for two hours or more.

An extremely interesting intellectual aspect of automatic writing is given from the other side in Geraldine Cummins' *The Road to Immortality* (1932). The spirit of F. W. H. Myers, on the second occasion on which he purported to write through Cummins, wrote:

"The inner mind, is very difficult to deal with from this side. We impress it with our message. We never impress the brain of the medium directly. That is out of the question. But the inner mind receives our message and sends it on to the brain. The brain is a mere mechanism. The inner mind is like soft wax, it receives our thoughts, their whole content, but it must produce the words that clothe it. That is what makes cross-correspondence so very difficult. We may succeed in sending the thought through, but the actual words depend largely on the inner mind's content, on what words will frame the thought. If I am to send half a sentence through one medium and half through another I can only send the same thought with the suggestion that a part of it will come through one medium and a part through another."

The explanation may have been very true in the case of Cummins, yet it need not have general application. She was conscious of the use of her brain by someone else. In the introduction to *The Road to Immortality*, "Myers" observed:

"Soon I am in a condition of half-sleep, a kind of dream-state that yet, in its peculiar way, has more illumination than one's waking state. I have at times distinctly the sensation of a dreamer who has no conscious creative control over the ideas that are being formulated in words. I am a mere listener, and through my stillness and passivity I lend my aid to the stranger who is speaking. It is hard to put such a psychological condition into words. I have the consciousness that my brain is being used by a stranger all the time. It is just as if an endless telegram is being tapped out on it."

Like any other mediumistic faculty, automatic writing may appear at a very early age. Mr. Wason, a well-known Spiritualist from Liverpool, saw the six-month old son of Kate Fox-Jencken, write: "I love this little child. God bless him. Advise his father to go back to London on Monday by all means—Susan." Susan was the name of Mr. Wason's wife. Myers and Hodgson saw a girl of four write the words, "Your Aunt Emma." Celina, a child of three and a half, wrote in the presence of Drs. Dussart and Broquet: "I am glad to manifest through a charming little medium of three and a half who promises well. Promise me not to neglect her."

Glimpses into Automatic Literature

The claims of discarnate authorship present a delicate problem. **Angelo Brofferio** knew a writing medium "to whom Boccaccio, Bruno and Galileo dictated replies that for the elevation of thought were assuredly more worthy of the greatness of that

trio than on the level of the medium: I could cite competent testimony to the fact." According to **Cesare Lombroso**, "Dante, or one who stood for him, dictated to Scaramuzza three Cantos in *terza rima*. I read only a few strophes of this but so far as I could judge they were very beautiful."

Many famous writers wrote in a semitrance, having but an imperfect recollection of the work afterwards. Harriet Beecher Stowe, the author of *Uncle Tom's Cabin*, claimed that she did not write it: it was given to her; "it passed before her." In like measure William Blake stated that his poem *Jerusalem* was dictated to him. "The grandest poem that this world contains; I may praise it, since I dare not pretend to be other than the Secretary; the authors are in eternity." Again: "I have written this poem from immediate dictation, twelve or sometimes twenty or thirty lines at a time without premeditation and even against my will."

Parts of the Jewish Bible (the Christian Old Testament) were received through automatic writing, for example 2 Chronicles 21:12 says, "And there came a writing to him from Elijah the prophet saying . . ." In 1833, the book of the German Augustinian nun **Catherine Emmerich**, *The Lowly Life and Bitter Passion of Our Lord Jesus Christ and His Blessed Mother*, was accepted by Catholics as divinely inspired. The remarkable contents of the book came to her in visions and were noted and edited by the poet Clement Brentano.

In America one of the earliest automatically written books was Rev. C. Hammond's *The Pilgrimage of Thomas Payne and Others to the Seventh Circle* (New York, 1852). The book contained 250 octavo pages. It was begun at the end of December 1851 and completed February 1 of the next year. The following year Judge **John W. Edmonds**'s and George T. Dexter's *Spiritualism* was published, which also contains many spirit messages. The same year saw the appearance of John Murray Spear's *Messages from the Spirit Life*, which was followed in 1857 by a large connected work, the *Educator*. A year later, Charles Linton, a book-keeper of limited education, produced a remarkable book of 100,000 words: *The Healing of the Nation*, which was printed with Wisconsin governor **Nathaniel P. Tallmadge**'s preface. In the following year *Twelve Messages from John Quincey Adams through Joseph D. Stiles* was published.

But all these books pale into insignificance before **Hudson Tuttle**'s *Arcana of Nature* (1862), a volume of broad sweep and scope comparable to the trance writings of Andrew Jackson Davis.

Two late nineteenth-century cases of automatic writing still deserve attention. First, when Victorian novelist **Charles Dickens** died in 1870, he left a novel *The Mystery of Edwin Drood* unfinished. T. P. James, an American mechanic of very slight education, completed it automatically. According to many critics the script is characteristic of Dickens in style and is worthy of his talent. Secondly, a few years later **John Ballou Newbrough** received through the process of automatic typewriting the New Age Bible, *Oahspe* (1882). This volume remains in print, the scripture of several small but persistent religious groups. Less than two decades later, **Aleister Crowley** received a much shorter work through automatic writing, *The Book of the Law*, which has become the scripture for thelemic magicians. In the next decade, James Edward Padgett would begin receiving the writings, four volumes in all, which became the scriptures for the Foundation Church of the Divine Truth.

In France, in the early days of French **Spiritism**, Hermance Dufeaux, a girl of 14, produced two surprising books: a *Life of Jeanne d'Arc*, claimed to be dictated by the maid, and *Confessions of Louis XI*. **Allan Kardec** vouched for the honesty of the girl. On the other hand, the *Divine Revelations of Geneva* in 1854, obtained by a little group of ministers and professors by means of the table-tipping "from Christ and his angels," is, according to Flournoy, insipid and foolish enough to give one nausea.

In England, J. Garth Wilkinson published in 1857 an octavo volume of impressionist poetry. The first continued a series of automatically received messages deserving serious attention

that were produced by William Stainton Moses between 1870 and 1880. His scripts contained many evidential messages, but their main purpose was the delivery of religious teaching.

The *Scripts of Cleophas, Paul in Athens*, and *The Chronicle of Ephesus*, produced by Cummins under the alleged influence of Philip the Evangelist, and Cleophas, bear signs of close acquaintanceship with the **Apostolic Circle**, an early American Spiritualist group which claimed close contact with Jesus' apostles and other New Testament characters. **Sir Oliver Lodge** claims to have received independent evidence concerning the inspiration of *The Road to Immortality*, Cummins's fourth book, with communications said to be from the spirit of F. W. H. Myers.

The quantity of automatically written books is such that it is difficult to mention more than a few. W. T. Stead's *After Death: Letters From Julia* (1914), was widely read by Spiritualists as was Hester Travers Smith's *Psychic Messages from Oscar Wilde* (1924). *The Glastonbury Scripts* by F. Bligh Bond have an importance of their own because of their role in actually guiding the excavation of the medieval site. Other notable volumes from the early twentieth century would include Elsa Barker's *Letters from a Living Dead Man*, *War Letters from a Living Dead Man*, and *Last Letters from a Living Dead Man* (the probable communicator being David P. Hutch, a magistrate of Los Angeles), the remarkable books of "**Patience Worth**" produced through **Pearl Curran** of St. Louis, *The Seven Purposes*, by Margaret Cameron (New York, 1918), which unlies the Betty Book literature of Betty and **Stewart Edward White**, the anonymous *Private Dowding* (1917) (by New Age movement precursor W. Tudor Pole), and the curious and interesting automatic scripts of Juliette Hervey of France, which **Eugèn Osty** studied.

Automatic writing has continued as a phenomenon through the twentieth century, though only rarely have it attained any notice, most scripts being privately printed and circulated. Many of the UFO **contactee** writings were so produced. With the emergence of **channeling** and audio recording equipment, automatic speaking (channeling) has become a far more popular endeavor. Among the few products of automatic writing that have attained some notice would be the several writings of New Age author **Ruth Montgomery**, which she received while sitting at her typewriter, such as *Here and Hereafter* (1968), *A World Beyond* (1971), and *Companions Along the Way* (1974).

Sources:

Mühl, Anita M. *Automatic Writing: An Approach to the Unconscious*. New York: Helix Press, 1963.

Thurston, Herbert. *Surprising Mystics*. London: Burns & Oates, 1955.

Automatism

A term indicating organic functions, or inhibitions, not controlled by the conscious self. The word "automatism" is actually a misnomer, as the acts, or inhibitions, are only automatic from the viewpoint of personal consciousness and they may offer the characteristic features of voluntary acts on the part of another consciousness.

F. W. H. Myers divided the phenomena of automatism into two principal classes: motor-automatism (the movement of the limbs, head, or tongue by an inner motor impulse beyond the conscious will) and sensory automatism (externalization of perceptions in inner vision and audition). The first he called "active," the second "passive" automatism, stressing, however, that the impulse from which it originates may be much the same in that one case as in the other. This place of origin is either the subconscious self or a discarnate intelligence. Myers suggested that the excitation of the motor or sensory centers may take place either through the subconscious (subliminal) mind, or the communicating intelligence may find some direct way, for which he proposed the name "telergic."

The phenomena of automatism are often accompanied by organic disturbances, or changes in vasomotor, circulatory, and respiratory systems. The sensory impressions are sometimes accompanied by a feeling of malaise, which is noticeable even in such simple cases as **telepathy**. In the phenomena of dowsing, the disturbance is much keener.

Incapacity for action is an almost rudimentary type of motor-automatism. It may result from a simple subconscious perception or it may be induced by an outside agency to save the subject from grave peril, e.g., from entering a house that is about to collapse or boarding a train that will be derailed. An instructive instance is quoted by **Theodore Flournoy** from his experiments with **Hélène Smith**:

“One day Miss Smith, when desiring to lift down a large and heavy object which lay on a high shelf, was prevented from doing so because her raised arm remained for some seconds as though petrified in the air and incapable of movement. She took this as a warning and gave up the attempt. At a subsequent séance, “Leopold” stated that it was he who thus fixed Helen’s arm to prevent her from grasping this object which was much too heavy for her and would have caused her some accident.”

This record of spirit cure was published in *Proceedings of the Society for Psychical Research* (Vol. 3: 182–87):

“On August 17, 1891, the patient felt for the first time a unique sensation, accompanied by formication and sense of weight in the lower limbs, especially in the feet. This sensation gradually spread over the rest of the body, and when it reached the arms, the hands and forearms began to rotate. These phenomena recurred after dinner every evening, as soon as the patient was quiet in her armchair. . . . The patient placed her two hands on a table. The feeling of “magnetisation” then began in the feet, which began to rotate and the upper parts of the body gradually shared in the same movement. At a certain point, the hands automatically detached themselves from the table by small, gradual shocks, and at the same time the arms assumed a tetanic rigidity somewhat resembling catalepsy.

“One day Mme. X. felt herself lifted from her armchair and compelled to stand upright. Her feet and her whole body then executed a systematic calisthenic exercise, in which all the movements were regulated and made rhythmic with finished art. . . . Mme. X. had never had the smallest notion of chamber gymnastics. . . . These movements would have been very painful and fatiguing had she attempted them of her own will. Yet at the end of each performance she was neither fatigued nor out of breath. . . . Mme. X. is accustomed to arrange her own hair. One morning she said laughingly: ‘I wish that a Court hairdresser would do my hair for me: my arms are tired.’ At once she felt her hands acting automatically, and with no fatigue for her arms, which seemed to be held up; and the result was a complicated coiffure, which in no way resembled her usual simple mode of arrangement. The oddest of all these automatic phenomena consisted in extremely graceful gestures which Mme. X. was caused to execute with her arms, gestures as though of evocation or adoration of some imaginary divinity, or gestures of benediction. . . . The few persons who witnessed this spectacle are agreed that it was worthy of the powers of the greatest actress. Of such a gift Mme. X. has nothing.”

Dr. F. L. H. Willis claimed that he performed a difficult and delicate surgical operation in trance while controlled by “Dr. Mason.” At that time Willis had not even started to study medicine.

Myers classified the motor messages in the order of their increasing specialization:

1. Massive motor impulses. Case of the bricklayer (*Phantasms of the Living* Vol. 377), who had a sudden impulse to run home and arrived just in time to save the life of his little boy, who had set himself on fire. Case of Mr. Garrison, who left a religious service in the evening and walked 18 miles under a strong impulse to see his mother, then found her dead (*Journal of the Society for Psychical Research* Vol. 3: 125). Included under this heading the phenomenon of ambulatory automatism: moving

about in a secondary state, as a result of an irresistible impulse, and forgetting all about it on return to normal consciousness. It is noticeable in subjects affected with nervous diseases. The mysterious **transportation** of the Italian Pansini children was attributed by some Italian scientists to this cause.

2. Simple subliminal motor impulses that give rise to table tilting and similar phenomena. Georgina Houghton wrote in *Evenings at Home in Spiritual Séance* (1881) that on one occasion, being anxious to find her way to a house which she had not visited for several years, she entrusted herself to spirit guides and arrived safely.

3. Musical execution, subliminally initiated. **Jesse Shepard**, the famous musical medium, **George Aubert**, and many child prodigies furnish cases of absorbing interest. The heading should be widened to include cases of contagious dancing witnessed in religious revivals, or cases like that of Lina, studied by Col. **Eugene Auguste-A. D. Rochas**, and Madeleine, studied by Emile Magnin, both girls exhibiting remarkable histrionic and dancing talent in trance.

4. **Automatic drawing** and painting.

5. **Automatic writing**.

6. Automatic speech.

7. Telekinetic movements.

J. Maxwell suggested in his *Metapsychical Phenomena* (1905) the following classification:

1. Simple muscular automatism: typology, alphabetic systems.

2. Graphic muscular automatism: automatic writing, drawing, and painting.

3. Phonetic automatism: trance speaking.

4. Mixed automatism: incarnations.

Sensory automatism embraces the phenomena of **clairvoyance**, **clairaudience**, and **crystal gazing**. Therefore, according to Myers’s scheme, the bulk of the phenomena of psychical research would range under the heading: automatism.

Autoscope

Term used by **Sir William Barrett** in his work *On the Threshold of the Unseen* (1917) to denote any mechanical means whereby communication from the unknown may reach us. The unknown may be an extraneous mind, living or dead, or the subconscious. The **planchette**, the **ouija board**, and the **divining rod** are typical autoscopes.

Sources:

Barrett, William. *On the Threshold of the Unseen*. New York: E. P. Dutton, 1917.

Autoscopy

A term dating from the Mesmeric age and denoting the power of somnambules to see their own organs and give a description of their state. The word was coined by neurologist Charles Féré. He applied it to the vision his patients saw of their **double** in a morbid state. This is external autoscopy, as contrasted by **Baron du Potet** to internal autoscopy: self-diagnosis in a trance. Dr. Sollier wrote a monograph, *Les Phénomènes d'autoscopie* (Paris, 1903), on the subject.

Autosuggestion

System of healing developed by **Emile Coué** (1857–1926), in which some of the remarkable effects of **hypnotism** can be achieved through conscious suggestion employed by the subject. Coué’s methods have since become the basis for many popular systems of healing, self-improvement, and mysticism and an integral part of **New Thought** metaphysics.

Avalon (or Avillion)

The enchanted island of Arthurian legend. This terrestrial paradise was known in Welsh mythology as Ynys Avallach (Isle of Apples) or possibly related to the Celtic king of the dead named Avalloc or Afallach. In Geoffrey of Manmouth's twelfth-century chronicle of **King Arthur**, *Historia Regum Britanniae*, it was noted that Arthur's sword was forged in Avalon, and he was returned to Avalon after his last battle so his wounds could heal.

In 1191 the monks at **Glastonbury** announced that it was identical to Avalon and that they had discovered Arthur's burial site. As evidence they produced a cross bearing Arthur's name and the place's name, *Avalonia*, which had been found alongside an exhumed body. Today, replicas of the cross are sold at Glastonbury Abbey.

Sources:

Lacy, Norris J. *The Arthurian Encyclopedia*. New York: Garland Publishing, 1986.

Avalon, Arthur

Pseudonym of Sir John George Woodroffe (1865–1936), a prominent British administrator in India. He was educated at Oxford University and the Inner Temple, London, where he qualified as a barrister. He was advocate, Calcutta High Court, 1890; fellow and Tagore Law Professor, University of Calcutta; standing counsel to the Government of India, 1902–03; Puisne Judge of the High Court of Calcutta, 1904–22; and officiating chief justice of Bengal, November 1915. Upon returning to England, he was reader in Indian Law at Oxford University, 1923–30.

He published scholarly translations of rare Hindu esoteric religious scriptures and became a leading authority on Hindu tantra and yoga.

Sources:

Avalon, Arthur. *The Garland of Letters: Varnamala; Studies in the Mantra-Shastra*. Madras, India: Ganesh, 1922.

———. *The Serpent Power*. Madras, India: Ganesh, 1924.

———. *Shakti and Shakta*. 3d ed. Madras, India: Ganesh, 1929.

Avatar

A term used in Hindu religion to indicate the incarnation of a deity. *Avatara* is a Sanskrit word meaning “descent,” and the Hindu gods take on animal or human form in different ages for the welfare of the world. In Hindu mythology, the god Brahma (originally known as the creator Prajapati) became successively incarnated as a boar, a tortoise, and a fish, to assist the development of the world in prehistory.

Certain Hindu scriptures ascribe these incarnations to the god Vishnu (the preserver), but since the manifestation of divine power takes many different forms in Hindu mythology, the distinction is academic. Various scriptures ascribe to Vishnu ten major incarnations: (1) *Matsya* (the fish), associated with legends of a great deluge in which Manu, progenitor of the human race, was saved from destruction; (2) *Kurma* (the tortoise), whose back supported great mountains while the gods and demons churned the ocean to retrieve divine objects and entities lost in the deluge; (3) *Vahura* (the boar), who raised up the earth from the seas; (4) *Nara-sinha* (the man-lion), who delivered the world from the tyranny of a demon; (5) *Vamana* (the dwarf), who recovered areas of the universe from demons; (6) *Parasu-rama* (Rama with the axe), who delivered Brahmins from dominion by the warrior caste during the second age of the world; (7) *Rama*, hero of the religious epic *Ramayana*, who opposed the demon Ravana; (8) *Krishna* popular incarnation chronicled in the religious epic *Mahabharata* (especially in the

Bhagavad-Gita section) and *Srimad Bhagavatam*; (9) *Buddha*, the great religious teacher; and (10) *Kalki*, an incarnation yet to come, who is prophesied to appear on a white horse with a sword blazing like a comet, to destroy the wicked, stabilize creation and restore purity to the world.

In other religious works, as many as 22 incarnations are listed, including various great saints and sages. According to Hindu belief, a perfected human soul has no further karma (action and reaction) and is absorbed into divinity at death, but may elect to be incarnated for the good of the world. The deity Shri Krishna, in the *Bhagavad-Gita* (4:7–8) specifically promises: “Arjuna, whenever there is decline of *dharma* (righteous duty), and unrighteousness is dominant, then I am reborn. For the protection of the virtuous, the destruction of evil-doers, and to reestablish righteousness, I am reborn from age to age.” Belief in repeated divine reincarnations of the deities for the good of the world, as distinct from one unique Messianic event, is one of the major theological differences between Hinduism and Western religions such as Judaism and Christianity.

Avebury

Avebury is possibly the most spectacular of the ancient megalithic monuments in the British Isles, far surpassing in size the more well-known **Stonehenge**. Like Stonehenge, it is located in Wiltshire. Enough of the monument has survived that a picture of what it looked like when it was completed can be reconstructed.

The large ritual area is surrounded by a circular earth embankment some 1200 feet in diameter. Immediately inside of the embankment is a ditch, and on the inner edge of the ditch there once stood a circle of some 100 stones; a number of which once formed the western half of the circle remain in place. Inside the large circle were two inner circles, both of approximately 340 feet in diameter. In the center of the circle to the north is a cove, but its purpose is unknown. There was a single stone, surrounded by a rectangle of smaller stones, in the center of the southern circle. All of the stones appeared unfinished and were gathered from the surrounding countryside. Similar stones lie scattered on the landscape of the region to this day.

Avebury has been inhabited since late Neolithic times. Then, around 2600 B.C.E., the southernmost inner circle was erected, and it appears to have been used for a variety of ritual purposes. The northernmost inner circle was erected soon afterwards. It was quite different in that it had a double ring of stones. It has been suggested that it was possibly used for funeral rites. Next, a ditch was dug around the entire site and the earth taken from the excavation was used to form the rampart-like outer circle. A double line of stones, generally called West Kennet Avenue, led from Avebury to the south toward an associated monument about a mile away. There were at one time as many as 200 hundred stones along the avenue, but less than 20 remain today. Avebury probably was completed around 2000 B.C.E. and utilized for more than a millennium.

As the megaliths in Britain have been studied, Avebury has been placed in the larger context of sites scattered across the land. It has been studied in light of the alignments its stones might offer to various prominent planetary bodies. Alexander Thom, who pioneered such study, did very accurate measures of the remaining stones, and has suggested they demonstrate a quite sophisticated knowledge of the Moon's movements. Others have noted that so many stones are missing that determining alignments is quite difficult if not impossible. The circles were probably places in which a large number of the people in the surrounding countryside gathered, but their essential functions remain a matter of widespread speculation.

Sources:

Brown, Peter Lancaster. *Megaliths and Masterminds*. New York: Charles Scribner's Sons, 1979.

Burl, Aubrey. *Rings of Stone*. New Haven, Conn.: Ticknor & Fields, 1980.

———. *The Stone Circles of the British Isles*. New Haven, Conn.: Yale University Press, 1976.

Thom, Alexander. *Megalithic Sites in Britain*. Oxford: Oxford University Press, 1967.

Avenar

A fifteenth-century astrologer who promised the Jews, on the testimony of the planets, that their Messiah should arrive without fail in 1444, or at the latest, in 1464. He gave, for his guarantors, Saturn, Jupiter, “the crab, and the fish.” The Jews were said to have kept their windows open to receive the messenger of God who did not arrive.

Averroes (1126–1198)

Name generally used for Abul-Walid Mohammed ibn-Ahmad ibn-Mohammed ibn-Rushd, one of the greatest Arabian philosophers, and a commentator on the works of Aristotle. He was born at Cordova and studied theology, mathematics, medicine, jurisprudence, and philosophy. He traveled widely and died in Morocco.

His writings greatly influenced Christian theologians, especially **Thomas Aquinas**, who obtained copies of his writings as a result of the Crusades. Averroes followed the concept of God as the source of emanation of intelligence and suggested that religious and philosophical truth may be in contradiction.

Avicenna (980–1037)

Named Aben Sina by Hebrew writers, but properly Ebor Sina, or—to give his names in full—Al-Sheikh Al-Rayis Abu Ali Al-Hossein ben Abdallah ben Sina. He was born at Kharmatain, near Bokhara, in the year of the Hegira 370, or 980 C.E., and was educated at Bokhara. He displayed such extraordinary precocity that when he had reached his tenth year, he had completely mastered the Quran and acquired a knowledge of algebra, Muslim theology, and the His ab ul-Hind, or the arithmetic of the Hindus. Under Abdallah Al-Natheli he studied logic, Euclid, and the *Almagest*, and then, as a diversion, devoted himself to the study of medicine.

He was only 21 when he composed his *Kitab al-Majmu* or, *The Book of the Sum Total*, whose mysteries he afterward attempted to clarify in a 20-volume commentary.

Avicenna's reputation for wisdom and erudition was so great that on the death of his father he was promoted by Sultan Magdal Douleth to the high office of grand vizier, which he held with advantage to the state until a political revolution accomplished the downfall of the Samanide dynasty. He then abandoned Bokhara and wandered from place to place, increasing his store of knowledge but yielding himself to a life of sensuality.

About 1012 he retired to Jurjān, where he began his great work on medicine, which is still considered one of the earliest systems of that art with any pretensions to philosophical completeness. It is arranged with singular clearness and presents a very admirable résumé of the doctrines of the ancient Greek physicians. Avicenna subsequently lived at Rai, Karzwin, and Ispahan, where he became physician to the Persian sovereign. He is said to have been dismissed from this post on account of his debauched living. He then retired to Hamadan, where, worn out with years of sensual indulgence, he died, at the age of 58.

Avicenna wrote nearly 100 works on philosophy, mathematics, and medicine and at least seven treatises on the **philosophers' stone of alchemy**. His *Book of the Canon of Medicine* acquired European celebrity and has been translated into Latin several times.

Avichi

A theosophical concept of **hell**, deriving from the Sanskrit word for “isolation.” Although it is a place of torment, it differs in great degree from the dominant conception of hell. Its torments are the torments of fleshly cravings, which for want of a physical body cannot be satisfied. People remain after death exactly the same entity as before, and, if in life an individual has been obsessed with strong desires or passions, such obsession still continues, though in the astral plane the satisfaction of these desires or passions is impossible. These torments are of infinite scope, whether it be the confirmed sensualist who suffers them, or more ordinary people who, without being bound to the things of the flesh, have nevertheless allowed the affairs of the world to loom too largely in their lives and are now doomed to regret the small attention they have given to higher matters.

Avichi is a place of regrets for things done and things undone. Its torments are not, however, eternal, and with the passing of time—of which there is no measure in the astral plane—they are gradually discontinued at the cost of terrible suffering.

Avidya

A Hindu religious term also used in **Theosophy** to denote the ignorance of mind which causes those commencing the spiritual pathway to expend vain effort and pursue vain courses. It is the antithesis of *Vidya*, or true knowledge.

The Awakener (Magazine)

One of several independent journals presenting the teachings of famous mystic **Meher Baba** (1894–1969), regarded by disciples as an **avatar** or descent of divine power. Address: 938 18th St., Hermosa Beach, CA 90254.

Awareness

Awareness is a holistic health and New Age networking periodical based in Orange County, California. It primarily serves the greater Los Angeles area, but includes a special section devoted to the San Diego area. Based primarily around health concerns, it has adopted the format pioneered by *Common Ground*, the original New Age networking magazine based in San Francisco.

Awareness, subtitled “A Guide to Healthy Living for the New Millennium,” unites an interest in preventive medicine, proper diets, alternative healing methods, and natural remedies. Each issue carries a set of short articles and columns that explore the use of foods and herbs to build and keep a healthy body, various energy-based healing techniques such as **qigong** and acupuncture, and different forms of New Age counseling. While clearly emphasizing holistic health concerns, the articles also reach out to cover paranormal experiences and New Age spirituality.

Awareness, distributed free throughout Southern California, is built around its advertisements. Each issue carries a “Resource Directory” of different groups and health and counseling practitioners, supplemented by numerous display ads. While each issue carries several lengthy feature articles, most articles are slightly veiled advertisements, detailing current services and events, and drawing upon publicity material from the sponsoring group. There is also a column reviewing recently published books, CDs, and videos, the content also largely drawn from publicity material and each item including information for ordering the item.

Awareness appears bimonthly. It is published at 7441 Garden Grove Blvd., Ste. C, Garden Grove, CA 92841. Website: <http://www.awarenessmag.com/>.

Sources:

Awareness. Garden Grove, Calif., n.d.

Awareness. <http://www.awarenessmag.com/>. March 23, 2000.

Awyntys off Arthure at the Tern Wathelyn

An Arthurian poem of the fourteenth or fifteenth century, believed to be of Scottish origin. Among other adventures, the poem relates one which **King Arthur** and his queen, Guinevere, experienced while accompanied by their favorite knight Sir Gawane (or Gawain), hunting in the wilds of Cumberland. Overtaken by darkness which separated them from the rest of the party, the ghost of the queen's mother appeared to them. The apparition told of the torments to which it was being subjected and entreated that prayers be offered up for its release. This the queen and Sir Gawane promised, and on their return to Carlisle millions of masses were ordered to be sung on its behalf.

Sources:

Gates, Robert J. *The Awyntys off Arthure at the Terne Wathelyne: A Critical Edition*. Philadelphia: University of Pennsylvania Press, 1969.

Hanna, Ralph. *The Awyntys off Arthure: An Edition Based on Bodleian Library MS. Douce 324*. Manchester, U.K.: Manchester University Press, 1974.

Lacy, Norris J. *The Arthurian Encyclopedia*. New York: Garland Publishing, 1986.

Laing, David. *Select Remains of the Ancient Popular Poetry of Scotland*. Edinburgh: Balfour & Clarke, 1822.

Small, John. *Select Remains of the Ancient Popular and Romance Poetry of Scotland*. London: W. Blackwood & Sons, 1885.

Axinomancy

Divination by means of a hatchet or a woodcutter's axe. Diviners predicted the ruin of Jerusalem with axinomancy (Psalm 74). Francois de la Tour-Blanche, who remarked upon this, does not tell us how the diviners made use of the hatchet, but it may have been related to one of the two methods employed in ancient times and lately practiced in certain northern countries.

The first is as follows: To find a treasure, find a round agate, heat the head of the axe until red hot in the fire, and place it so that its edge stands perpendicularly in the air. Place the agate on the edge. If it remains there, there is no treasure; if it falls, it will roll quickly away. It must, however, be replaced three times, and if it rolls three times toward the same place, there the treasure will be found. If it rolls a different way each time, one must seek about for the treasure.

The second method of divination by the axe is for the purpose of detecting robbers. The hatchet is cast on the ground, head downward, with the handle rising perpendicularly in the air. Those present must dance around it in a ring until the handle of the axe totters and it falls to the ground. The end of the handle indicates the direction in which the thieves must be sought. It is said by some that if this divination is to succeed, the head of the axe must be stuck in a round pot.

Ayahuasca

Ayahuasca, the hallucinogenic drug favored by many traditional peoples of South America, has in the twentieth century become the center of a major new religious movement in **Brazil** and began to spread among neo-shamanistic groups in North America and Europe in the 1990s. Ayahuasca (or vine of the dead) is also known as *yage* (Colombia) and *caapi* (Brazil). It is prepared from the vine *Banisteriopsis Caapi* by boiling vine segments with various other plants. The resulting drink contains several hallucinogenics including harmine and/or N,N-dimethyltryptamine.

Archeological evidence, including mythology and pre-Columbian rock drawings, strongly suggest that ayahuasca has been used for centuries. It first became known in the outside world through the account published in 1858 by Manuel Vil-lavicencio, who described his own experiences from its use. The notes of Richard Spruce, a British explorer who traveled in the upper reaches of the Amazon in the 1850s, were published in 1908 and subsequent accounts appeared through the twentieth century. These were buried in professional journals until the 1960s when ayahuasca was rediscovered in the context of the wave of interest in LSD and other hallucinogenics throughout the West. In 1968, Michael Harner wrote a pioneering paper, "The Sound of Rushing Water," describing his experience after taking the drug in 1961 while doing field work in Ecuador. A variety of people during the hippie era sampled ayahuasca but it never gained the popularity of LSD, peyote, or other more easily obtained **psychedelic drugs**.

Among the indigenous peoples of South America, ayahuasca is a healing substance. It is gathered, prepared, and used with proper ceremony and reverence. In the Upper Amazon, *Banisteriopsis Caapi* is mixed with another plant, *Psychotria viridis*, and boiled for a full day and then stored until needed for a ceremony. It is believed that in using the drug, the individual is connected to the force that interconnects all things.

At the beginning of the twentieth century, Raimundo Irineu Serra had an **apparition of the Virgin Mary** as Our Lady of Conceição. During the vision, she began to teach him new doctrine. He was under the influence of ayahuasca at the time. From this experience he began to construct what became a new religion, **Santo Daime**, the Religion of the Rainforest. That religion grew slowly, but in the decades since World War II (1939–45) has spread across Brazil and in recent decades has spread to North America and Europe as Brazilian members have migrated. The appearance of ayahuasca as a sacramental substance by an ethnic religious community has presented legal problems. At the beginning of 2000, members were arrested in Spain, and the movement has begun an effort to have the drug legalized in the United States and several countries of western Europe.

As of the beginning of 2000, the legal situation of ayahuasca consumption is ambiguous. In the United States, for example, the plants from which ayahuasca is made are not illegal; however, some of the substances they contain are. Ayahuasca is not listed as a controlled substance, but N,N-dimethyltryptamine is a controlled substance and illegal. European drug control agencies have demonstrated much more interest in controlling the spread of ayahuasca than has the America Drug Enforcement Agency.

Sources:

Ayahuasca Home Page. <http://www.ayahuasca.com/>. June 12, 2000.

Luna, Eduardo. *Ayahuasca Visions*. North Atlantic Books, 1999.

———, and Steven F. White, eds. *Ayahuasca Reader: Encounters with the Amazon's Sacred Vine*. Synergistic Press, 2000.

Ayperor (or Ipès)

A count of the infernal empire.

Ayton, W(illiam) A(lexander) (1816–1909)

Modern alchemist and member of the famous Hermetic Order of the **Golden Dawn** occult society. He was born April 28, 1816, in London, England, and was educated at Charterhouse School (then in London) and Trinity Hall, Cambridge (matriculating 1837; Latin Prize Essay, 1838–39; B.A., 1841). He was ordained as a deacon in the Church of England in 1841 and became a clergyman two years later. After serving in vari-

ous country parishes, he was appointed vicar of Chacombe, Northamptonshire, in 1873.

Ayton was a Freemason and Theosophist as well as a member of the **Societas Rosicruciana in Anglia** before becoming one of the early members of the Golden Dawn in July 1888 at the age of 72, together with his wife. He took the magical motto *Virtute Orta Occident Rarius* (Those that rise by virtue rarely fall), his wife, Anne, took *Soror Quam Potero Adjutabo* (I will help as much as I can).

Ayton was a good Latin scholar, a firm believer in the **Mahatmas of Helena Petrovna Blavatsky**, as well as gnomes and **elementals**. With his wife, he had been a secret practitioner of **alchemy** for many years and claimed to have rediscovered the **elixir of life**. The poet **W. B. Yeats**, also a Golden Dawn member, described Ayton as “the most panic-stricken person” he had known. Presumably as an elderly clergyman, pursuing secret researches in occultism and alchemy, Ayton was fearful of being discovered by his Church superiors. He also had obsessive fears about being under threat of occult attack from Jesuits, whom he designated the “Black Brethren.” Yeats apparently regarded Ayton with friendly but amused skepticism. In his book *The Trembling of the Veil* (1922), Yeats wrote:

“This old man took me aside that he might say—‘I hope you never invoke spirits—that is a very dangerous thing to do. I am told that even the planetary spirits turn upon us in the end.’ I said, ‘Have you ever seen an apparition?’ ‘O, yes, once,’ he said. ‘I have my alchemical laboratory in a cellar under my house where the Bishop cannot see it. One day I was walking up and down there when I heard another footstep walking up and down beside me. I turned and saw a (1707) from Latin into English. He also transcribed a number of alchemi girl I had been in love with when I was a young man, but she died long ago. She wanted me to kiss her. O no, I would not do that.’ ‘Why not?’ I said. ‘O she might have got power over me.’ ‘Has your alchemical research had any success?’ I said. ‘Yes, I once made the elixir of life. A French alchemist said it had the right smell and the right colour’ (the alchemist may have been **Éliphas Lévi**) ‘but the first effect of the elixir is that your nails fall out and your hair falls off. I was afraid that I might have made a mistake and that nothing else might happen, so I put it away on a shelf. I meant to drink it when I was an old man, but when I got it down the other day it had all dried up.’”

Between 1886 and 1905 Ayton conducted an extensive correspondence with fellow Golden Dawn member **F. L. Gardner**. These letters, which contain valuable sidelights on occultism and Golden Dawn personalities, were published by Ellic Howe as *The Alchemist of the Golden Dawn: The Letters of the Revd W. A. Ayton to F. L. Gardner and Others, 1886–1905*.

In 1890 Ayton officiated at the marriage of Moina Bergson to **S. L. MacGregor Mathers**, both of whom played a key part in the history of the Golden Dawn. When **A. E. Waite** reorganized the GD in 1903, Ayton was a senior adept of the Second Order and was coopted as a co-chief. In 1908 Ayton translated

Dr. Thomas Smith’s *Life of John Dee* (1707) from Latin into English. He also transcribed a number of alchemical texts and Golden Dawn papers.

In his later years, Ayton retired to East Grinstead, Sussex, on a small pension, then to Saffron Walden, Hertfordshire, where he died January 1, 1909, at the age of 92.

Sources:

Howe, Ellic, ed. *The Alchemist of the Golden Dawn: The Letters of the Revd W. A. Ayton to F. L. Gardner and Others, 1886–1905*. Wellingborough, U.K.: Aquarian Press, 1985.

Azrael

One of the **angels** who revolted against God. The ancient rabbis stated that he is chained on sharp stones in an obscure part of the desert, awaiting the last judgment.

Azazel

A demon of the second order, guardian of the goat. At the feast of expiation, which the ancient Jews celebrated on the tenth day of the seventh month, two goats were led to the high priest, who drew lots for them, the one for the Lord, the other for Azazel. The one on which the lot of the Lord fell was sacrificed, and his blood served for expiation. The high priest then put his two hands on the head of the other, confessed his sins and those of the people, charged the animal with them, and allowed him to be led into the desert and set free. And the people, having left the care of their iniquities to the goat of Azazel—also known as the scapegoat—return home with clean consciences.

According to Milton, Azazel is the principal standard bearer of the infernal armies. It was also the name of the demon used by Mark the heretic for his magic spells.

Azer

An angel of the elemental fire. According to some accounts, Azer is also the name of the father of Zoroaster, legendary author of the *Zend-Avesta*, the sacred work of the ancient Persians.

Azoth (or Azoch)

Name given by ancient alchemists to Mercury, also known as Astral Quintessence, Flying Salve, Animated Spirit, Ethelia, and Auraric. The term also implied the essential element of the transmutation process.

Sources:

Waite, A. E. *Azoth; or, The Star in the East*. London, 1893. Reprint, New Hyde Park, N.Y.: University Books, 1973.

B

Ba

The Egyptian conception of the soul, which, in the form of a man-headed bird, left the body after death and winged its flight to the gods. It returned at intervals to the mummy for the purpose of comforting it and reassuring it concerning immortality. Sometimes carved on the lid of mummy cases, it might be depicted grasping the **ankh** and the **nif**; occasionally it was represented as flying down the tomb shaft to the deceased or perched on the breast of the mummy. In the *Book of the Dead*, a chapter promises abundance of food to the ba.

The ba, or soul, should not be confused with the **ka**, the human **double**. In **Egypt** the human had both. After death, the ba left the body. The ka remained in the tomb and ventured forth in the likeness of the deceased to haunt family and friends.

Sources:

The Book of the Dead. Translated by E. A. Wallis Budge. New Hyde Park, N.Y.: University Books, 1960.

Baalberith

According to **Johan Weyer**, Baalberith is a demon of the second order, master of the Infernal Alliance. He was said to be secretary and keeper of the archives of hell.

Sources:

Weyer, Johannes. *Witches, Devils, and Doctors in the Renaissance: Johann Weyer, De Praestigiiis*. Edited by George Mora. Binghamton, N.Y.: Medieval and Renaissance Texts and Studies, 1991.

Baal Shem Tov (1698–1760)

Founder of the Jewish mystical movement called Hasidism that swept through Europe during the eighteenth and nineteenth centuries. Born as Israel, son of Eliezer, he became known as the Baal Shem Tov, “Master of the Good Name,” or the Besht. Many legends circulated around the zaddikim, or holy leaders, of Hasidism, who were credited with miracles and spiritual insight. Hasidism had, and continues to have, a notable impact on Jewish life.

Sources:

Buber, Martin. *The Legend of the Baal-Shem*. New York: Schocken Books, 1955.

———. *Tales of the Hasidim: The Early Masters*. New York: Schocken Books, 1947.

Hilsenrad, Zalman Aryeh, comp. *The Baal Shem Tov: His Birth and Early Manhood*. Brooklyn, N.Y.: Kehot Publication Society, 1967.

Kaplan, Aryeh. *Chassidic Masters: History, Biography, and Thought*. New York: Maznaim Publishing, 1984.

Baalzephon

Captain of the guard and sentinels of hell (according to **Johan Weyer**).

Sources:

Weyer, Johannes. *Witches, Devils, and Doctors in the Renaissance: Johann Weyer, De Praestigiiis*. Edited by George Mora. Binghamton, N.Y.: Medieval and Renaissance Texts and Studies, 1991.

Baaras

A marvelous plant known to the **Arabs** as the “Golden Plant,” which is supposed to grow on Mount Libanus, underneath the road that leads to Damascus. It is said to flower in the month of May, after the melting of the snow. At night it can be seen by torchlight, but through the day it is invisible. It was believed to be of great assistance to alchemists in the transmutation of metals. It is alluded to by the historian Josephus (Lib. 8, Chap. 25.)

Bab

Name given to Mirza Ali Muhammad (1819–1850), who led the movement that was the direct precursor of the **Baha’i Faith**. Baha’u’llah (1817–1892), the founder of the Baha’i Faith, was a member of the babi religion, which was in turn heavily influenced by the traditions of Shia Islam, the form of Islam dominant in Iran (formerly Persia). The Bab, meaning the “Gate” (of revelation), was martyred for his faith.

Sources:

Balyuzi, H. M. *The Bab: The Herald of the Day of Days*. Oxford: G. Ronald, 1973.

Selections from the Writings of the Bab. Comp. Habib Taherzadeh. Haifa, Israel: Bahai World Center, 1976.

Babau

A species of ogre with which the nurses in the central parts of France used to frighten their charges. He was supposed to devour naughty children in salad. The ending “au” suggests a Celtic origin, as for example, “Y Mamau” is Welsh for “fairies.”

Babiagora

Certain lakes of a gloomy nature between Hungary and Poland that have figured in various stories of witchcraft. Pools such as these were often used for purposes of **divination**, as by gazing down into clear water the mind is disposed to contemplation, often of a melancholy character. This form of divination is termed **hydromancy** and is similar to **crystal gazing**.

BABYLONIA

Ancient Religion and Magic

Magic was integral to the religion of ancient Babylonia. All the deities (the most prominent ones being Ea, Anu, and Enlil, the elder Bel) retained, even in the last centuries of Babylonian development, traces of their early demonic character. Ea, Anu, and Enlil formed a triad at the dawn of history and appear to have developed from an animistic group of world spirits. Although Ea became specialized as a god of the deep, Anu as a god of the sky, and Enlil as an earth god, each also had titles that emphasized that they had attributes overlapping those of the others. Thus Ea was Enki, earth lord, and as Aa was a lunar deity; he also had solar attributes. In the legend of Etana and the Eagle, his heaven is stated to be in the sky. Anu and Enlil as deities of thunder, rain, and fertility are closely linked to Ea, as Dagan, of the flooding and fertilizing Euphrates.

Each of these deities was accompanied by demonic groups. The spirits of disease were the "beloved sons of Bel"; the fates were the seven daughters of Anu; the seven storm demons, including the dragon and serpent, were of Ea's brood. The following description of Ea's older monstrous form occurs in one of the magical incantations translated by R. C. Thompson:

The head is the head of a serpent,
From his nostrils mucus trickles,
The mouth is beslavered with water;
The ears are those of a basilisk,
His horns are twisted into three curls,
He wears a veil in his head-band,
The body is a sun-fish full of stars,
The base of his feet are claws,
The sole of his foot has no heel;
His name is Sassu-wunnu,
A sea monster, a form of Ea.

Ea was "the great magician of the gods;" his sway over the forces of nature was secured by the performance of magical rites, and his services were obtained by humankind, who performed requisite ceremonies and repeated appropriate spells. Although he might be worshipped and propitiated in his temple at Eridu, he could also be conjured in reed huts. The latter indeed appear to have been the oldest holy places. In the Deluge myth, he makes a revelation in a dream to his human favorite, Pirnapishtim, the Babylonian Noah, of the approaching disaster planned by the gods, by addressing the reed hut in which he slept: "O, reed hut, hear; O, wall, understand." The sleeper received the divine message from the reeds. The reeds were to the Babylonians what rowan branches were to northern Europeans—they protected them against demons. Thus, for example, the dead were buried wrapped in reed mats.

The priesthood included two classes of magicians: the "Ashipu," who were exorcists, and the "Mashmashu," the purifiers. The Ashipu priests played a prominent part in ceremonies, which had for their object the magical control of nature; in times of storm, disaster, and eclipse they were especially active. They also took the part of "witch doctors." Victims of disease were supposed to be possessed of devouring demons. In Thompson's translation:

Loudly roaring above, gibbering below,
They are the bitter venom of the gods . . .
Knowing no care, they grind the land like corn;
Knowing no mercy, they rage against mankind,
They spill their blood like rain,
Devouring their flesh and sucking their veins.

The Ashipu priests bore the responsibility to drive out the demon. Before doing so, the demon had to be identified. Once the priest did so, he had to bring it under his influence. He accomplished this by reciting its history and detailing its characteristics. The secret of the magician's power was his knowledge.

To cure a toothache, for instance, he had to know the "Legend of the Worm." The worm was **vampire**-like and absorbed the blood of victims, but specialized in gums.

The legend relates that the worm came into existence as follows: Anu created the heavens, the heavens created the earth, the earth created the rivers, and the rivers created the canals, then the canals created marshes, and the marshes created the worm. In due time the worm appeared before Shamash, the sun god, and Ea, god of the deep, weeping and hungry. "What will you give me to eat and drink?" it cried. The gods promised that it would get dried bones and scented wood. The worm realized that this was the food of death, and answered: "What are dry bones to me? Set me upon the gums that I may drink the blood of the teeth and take away the strength of the gums." When the worm heard this legend repeated, it came under the magician's power and was dismissed to the marshes, while Ea was invoked to smite it. Different demons were exorcised by different processes. A fever patient might receive the following treatment:

Sprinkle this man with water,
Bring unto him a censer and a torch,
That the plague demon which resteth in the body of the man,
Like water may trickle away.

Demons might also be attacked by a form of image magic. The magician began by fashioning a figure of dough, wax, clay, or pitch. This figure might be placed on a fire, mutilated, or placed in running water to be washed away. As the figure suffered, so did the demon it represented, by the magic of the word of Ea.

In treating the sick, the magician might release a raven at the bedside of the sick person so that it would conjure the demon of fever to take flight likewise. Sacrifices could also be offered, as substitutes for patients, to provide food for the spirit of the disease. A young goat was slain and the priest repeated:

The kid is the substitute for mankind;
He hath given the kid for his life,
He hath given the head of the kid for the head of the man.
A pig might be offered:
Give the pig in his stead
And give the flesh of it for his flesh,
The blood of it for his blood.

The cures were numerous and varied. After the patient recovered, the mashmashu priests purified the house. The ceremony entailed the sprinkling of sacred water, the burning of incense, and the repetition of magical charms. People protected their homes against attack by placing certain plants over the doorways and windows. The halter of a donkey, or ass, was apparently used, in the same manner that horseshoes have been used in Europe to repel witches and evil spirits.

The purification ceremonies suggest the existence of **taboo**. For a period, the sick were "unclean" and had to be isolated. The recently recovered could make their way to the temple. A House of Light was attached, where fire ceremonies were performed, along with a House of Washing, where patients bathed in sacred water. The priest would anoint the individual with oil to complete the release from uncleanness. Certain foods were also taboo at certain seasons. It was unlawful for a man to eat pork on the thirtieth of Ab (July–August), the twenty-seventh of Tisri, and other dates. Fish, ox flesh, and bread were similarly forbidden on specific dates.

A person's luck depended greatly on the observance of these rules. Still, even if all the ceremonies were observed, one might still meet with ill fortune on unlucky days. On the festival day of Marduk (Merodach) a man must not change his clothes, nor put on white garments, nor offer up sacrifices. Certain disaster would overcome a king if he drove out in a chariot, or a physician if he laid hands on the sick, or a priest who sat in judgment, for example. On lucky days good fortune was the heri-

tage of everyone. Good fortune meant good health in many cases, sometimes assured by worshiping the dreaded spirit of disease called Ura.

A legend related that this demon once made up his mind to destroy all humankind. His counsellor, Ishun, however, prevailed upon him to change his mind, and he said, "Whoever will laud my name I will bless with plenty. No one will oppose the person who proclaims the glory of my valor. The worshiper who chants the hymn of praise to me will not be afflicted by disease, and he will find favor in the eyes of the King and his nobles."

Ghosts

Among the spirits who were the enemies of humans the ghosts of the dead were most dangerous, especially the ghosts of those who had not been properly buried. These homeless spirits—the grave was the home of the dead—wandered the streets searching for food and drink, or haunting houses. They often injured humans seriously.

The ghosts had a scary appearance. When they appeared before children, they frightened them to death. They delayed travelers and mocked those who were in sorrow. The screech-owl was a mother who had died giving birth, and wailed her grief nightly in solitary places. Occasionally she appeared in some terrible form and killed travellers.

Adam's first wife **Lilith** was a demon who had once been beautiful and was in the habit of deceiving lovers, working evil on them. A hag, Labartu, haunted mountains and marshes and children had to be charmed against her attacks. She also had a human history.

Another belief prevalent in Babylonia was that the spirits of the dead could be conjured from their graves to make revelations. In the Gilgamesh epic, the hero visits the tomb of his old friend and fellow warrior Ea-Bani. The ghost rises like a "weird gust" of wind and answers the various questions with great sadness. Babylonian vision of the future life was colored by profound gloom and pessimism. It was even the fate of the ghosts of the most fortunate and ceremonially buried dead to live in darkness, amid dust. The ghost of Ea-Bani said to Gilgamesh: "Were I to inform thee the law of the underworld which I have experienced, Thou wouldst sit down and shed tears all day long." Gilgamesh lamented: "The sorrow of the underworld hath taken hold upon thee."

Priests who performed magical ceremonies had to be clothed in magical garments. They received inspiration from their clothing; the gods derived power from the skins of animals in a similar way, with which they were associated from the earliest time. Thus Ea was clad in the skin of the fish—probably the fish totem of the Ea tribe.

The dead were not admitted to the heavens of the gods. When a favored human being, like Utnapishtim, the Babylonian Noah, joined the company of the gods, he was assigned an island paradise where Gilgamesh visited him. He lived there with his wife. Gilgamesh was not permitted to land, and conversed with his immortal ancestor while sitting in his boat. The deities secured immortality by eating the "food of life" and drinking the "water of life."

Astrology

The ancient Babylonians were credited with some of the first correct astronomical observations. They were also pioneers of **astrology**, which they attributed to the god Marduk or Bel, said to have created the sun, moon, stars, and five planets. They knew that the length of the solar year was approximately 365.4 days and had divided the period of 24 hours into 12 beru (double hours) in accordance with the divisions of the equator, each of which was divided into 60 minutes, and each minute into 60 seconds. Such data were recorded on clay tablets in the library of the Babylonian king Assurbanipal, around 668 B.C.E. Babylonian astrologers attributed human characteristics to plane-

tary influences at birth, and laid the foundation for modern astrologers.

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Bach, Edward (1886–1936)

British physician who developed an unconventional system of healing. Bach (his name is pronounced "batch") was a graduate of University College Hospital (M.B., B.S., M.R.C.S.). He left his flourishing Harley Street practice in favor of homeopathy, seeking a more natural system of healing than allopathic medicine. He was appointed bacteriologist and pathologist to the London Homeopathic Hospital, but in due course developed his own simple system of healing based on his psychic insight. He concluded that healing should be as simple and natural as the development of plants, which were nourished and given healing properties by earth, air, water, and sun.

Bach believed that he could sense the individual healing properties of flowers by placing his hands over the petals. His remedies were prepared by floating summer flowers in a bowl of clear stream water exposed to sunlight for three hours.

He developed 38 remedies, one for each of the negative states of mind suffered by human beings, which he classified under seven group headings: fear, uncertainty, insufficient interest in present circumstances, loneliness, oversensitivity to influences and ideas, despondency or despair, and overcare for the welfare of others. The Bach remedies can be prescribed for plants, animals, and other living creatures as well as human beings.

In the last years of his life, Bach abandoned his successful medical practice and lived in a cottage on the borders of Buckinghamshire, where he developed and prepared his healing system.

The Bach Centre now carries on the doctors's work at Mount Vernon, Sotwell, Wallingford, Berkshire. Some of Bach's ideas now have greater relevance through modern interest in the interaction between **plants** and human beings. During the last years of his life, he published several short books detailing his research. These and other publications dealing with Bach's works are kept in print by the Bach Centre. In the United States, there is an Edward Bach Healing Society, 644 Merrick Rd., Lynbrook, NY 11563.

As many have observed, the Bach system is a gentle method of healing, and many physicians have reported favorably on it. Much of the efficacy of the Bach remedies seemed to depend upon the fact that they were never mass produced but rather prepared individually with care and love for human beings, a fact that suggests that their value may have rested largely on a placebo effect.

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Bach, Richard (1936–)

Writer on aviation who became famous with his book *Jonathan Livingston Seagull* (Macmillan, 1970; Avon, 1973), written as a result of psychic experience over a period of several years. He was a U.S. Air Force pilot from 1956 to 1959 and a technical writer for Douglas Aircraft and associate editor of *Flying* magazine from 1961 to 1964. Bach was also a director of the Antique Airplane Association and editor of its magazine *Antiquer*, and did some airplane barnstorming in the Midwest. His early books include *Stranger to the Ground* (1963), *Biplane* (1966), and *Nothing by Chance: A Gypsy Pilot's Adventures in Modern America* (1969).

In 1959, while living at Belmont Shore, California, Bach was walking by the waterfront when he heard a disembodied voice say "Jonathan Livingston Seagull." This was followed by a kind of daydream of a seagull flying alone at sunrise, and a realization of its significance. Bach felt impelled to write this down, using a green ballpoint pen and some old scratch paper (the only writing materials handy), and completed the first part of the story of Jonathan Livingston Seagull up to the point of Jonathan's expulsion from the flock. Not until eight years later in Iowa, 1,500 miles away, did the next section of the book come to Bach in a dream. He immediately typed it out and sent it to a magazine, but it was instantly rejected. Next he sent it to *Private Pilot*, which published it reluctantly at below regular rate, but the reader response was so great that the publisher demanded more seagull stories. Bach sat down at his typewriter and, with virtually no rewriting, knocked out the second and third parts of the J. L. Seagull saga, duly published as magazine stories.

The stories were published in book form through the judgment of Eleanor Friede, then an editor at Macmillan (now president of Eleanor Friede Books), who had an intuition about the book. Within two years the book sold over one million copies, was on best-seller lists for nearly a year, became a Book of the Month Club choice, was condensed by *Reader's Digest* books, and was translated into a dozen languages. It was banned only by the People's Republic of China for no very clear reason, but as composers Beethoven and Mozart also shared this prohibition at that time, Bach thought J. L. Seagull was in very good company.

The widespread success of *Jonathan Livingston Seagull* lies in its simple but inspiring allegory, with spiritual and psychic overtones. It embodies Bach's own philosophy, "Find what it is you want in the world to do, and then do it." Bach does not ascribe his inspired story to any psychic entity, in spite of the strange way it was manifested, but believes that part of his personality on an unconscious level was communicating with his everyday self. However, he has also had several psychic experiences, including **out-of-the-body** travel and healing.

His later books include *A Gift of Wings* (1974); *Illusions: The Adventures of a Reluctant Messiah* (1977); *There's No Such Place as Far Away* (1979); *One* (1988); *Running From Safety: An Adventure of the Spirit* (1995); and *Out of My Mind: The Discovery of Saunderson-Vixen* (1999).

Sources:

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Bach Centre

British center for the preparation and dispensation of the remedies developed by Dr. **Edward Bach** (1886–1936). These were prepared from summer flowers floated on a bowl of clear stream water exposed to sunlight for three hours. Bach developed 38 remedies, one for each of the negative states of mind suffered by human beings, classified under seven group headings: fear, uncertainty, insufficient interest in present circumstances, loneliness, oversensitivity to influences and ideas, despondency or despair, and overcare for the welfare of others.

Bach, who had psychic faculties, believed that his special preparations transferred a subtle force from the flowers to the water. The sunlight released vital astral forces in the flowers, which had a positive effect on human astral forces. Bach spent his last years at a cottage on the borders of Buckinghamshire, England, which has now become the center for his remedies. Address: Bach Centre, Mount Vernon, Bakers Lane, Sotwell, Oxon, OX10 0PZ, England. Books and information relating to the flower remedies of the late Edward Bach are available at this address. The society also issues a newsletter three times a year and has an official home page: <http://www.bachcentre.com/>.

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Bachelor

One of the names given to Satan when he appeared in the guise of a great he-goat for the purpose of sexual intercourse with the witches.

Bacis See Bakis

Backster, Cleve (b. 1924)

Former interrogator for the CIA who became one of America's leading polygraph (lie detector) specialists. He became director of the Keeler Polygraph Institute in Chicago and later founded the Cleve Backster School of Lie Detection in Manhattan, New York. During the late 1960s, he became famous for his experiments in plant ESP, using polygraph techniques. His experiments tend to support the idea that plants are sensitive to human thoughts. Some of his experiments were sponsored by the Parapsychology Foundation and involved tests to see if plants reacted to the destruction of live cells.

Backster believed **plants** that had become attuned to a particular human being appeared to maintain that link wherever the person went and whatever he did. Backster concluded: "There exists an as yet undefined primary perception in plant life, that animal life termination can serve as a remotely located stimulus to demonstrate this perception capability, and that this perception facility in plants can be shown to function independently of human involvement." Procedures and results were reported in the *International Journal of Parapsychology* in 1968.

The Backster Research Foundation was founded to sponsor Backster's research in plant sensitivity. It was funded by a \$10,000 grant from the Mary Reynolds Babcock Foundation of

Winston-Salem, North Carolina. William M. Bondurant of the Babcock Foundation stated that Backster's work "indicates there may be a primary form of instantaneous communication among all living things that transcends the physical laws we know now—and that seems to warrant looking into."

While some of Backster's conclusions may seem fantastic, the sensitivity of plant life to environments is indisputable. What is unknown is how much of this sensitivity is related to any paranormal interchange. Much pioneer work in this field was investigated with delicate apparatus by the late **Sir Jagadis Chunder Bose**, an Indian scientist in Calcutta. The careful scientific experiments of Bose were reported in a series of papers and books, notably *Response in the Living and the Non-Living* (1902) and *Plant Autographs and Their Revelations* (1927). Drawing upon the experiments of Bose, later researchers investigated the reactions of plants when stimulated by music and dancing. The work of Cleve Backster, Bose, and others revived the whole question of plant sensitivity. While many were impressed with Backster's data, others were skeptical and suggested alternative explanations for his results while others questioned the methodology.

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Back to Godhead (Magazine)

Monthly publication of the **International Society for Krishna Consciousness**. Address: BTG Service Center, PO Box 255, Sandy Ridge, NC 27046. The magazine is also available on the internet at <http://www.krsna.com/>.

Backward Masking

A technique claimed to be used in some **rock music** (especially heavy metal) in order to convey secret, destructive messages. Some conservative Evangelical Christians have claimed that various words and sentences in rock music songs indicate Satanic messages when played backwards. Reversed rituals are a traditional aspect of black magic spells.

The belief in backward masking rests largely on an understanding of subliminal perception, the ability of the brain to take in and store information quite apart from any conscious realization that the information is being received. While a certain amount of subliminal learning seems possible, the idea of backward masking carries the idea to an extreme by suggesting that the brain can receive a coded message and unscramble it. While many Evangelicals believe that Satanism is a real force among contemporary youth, only a few have paid attention to the highly dubious claims concerning backward masking.

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Bacon, Francis (1561–1626)

Francis Bacon, generally considered the father of modern science, is also revered by modern astrologers and occultists for his incorporation of magic and the astrological arts into his worldview. Bacon was born on January 22, 1561, in London,

England. He was but 12 years old when he entered Trinity College, Cambridge, and three years later moved on to Gray's Inn to pursue legal studies. He was admitted to the bar in 1582. Two years previously he had been elected to Parliament. His political maneuverings would ultimately lead to his downfall. He steadily advanced in office until he offended Queen Elizabeth in 1593. He subsequently made some unfortunate political alliances but recovered during the reign of James I. He was knighted and became successively attorney general (1613), Lord Keeper (1617), and Viscount St. Albans (1621). Then at the height of his power, he was charged with taking bribes, stripped of his offices, and cast into the Tower of London.

Bacon is best remembered not for his political career, nor even the many essays he wrote on political life, but for the two works produced near the end of his life, *Maga Instauratio* and *Novum Organum*, both of which were published in 1620. In the former, he laid out a plan for the reorganization of human knowledge based on science. In the latter he produced a new natural history and laid out a program for studying nature through the empirical method. He complained that science was not moving forward because it was based in false theories derived from Aristotle and Plato rather than the observation of nature and a process of induction reasoning developed out of such observation. He thus criticized alchemy, for example, and suggested that its few successes derived from mere change occurrences.

Bacon tried to rehabilitate himself during the last few years of his life, but he died on April 9, 1626, without the full pardon he sought from the king. In the twentieth century, **Rosicrucians** have invoked Bacon's name in their attempt to trace a lineage of thinkers back to ancient Egypt, but there is no evidence of his association with Rosicrucianism, which had just appeared in Germany toward the end of Bacon's life. On the other hand, some modern astrologers have claimed Bacon in their drive to recast their art in a post-scientific format based upon empirical observation.

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Bacon, Roger (ca. 1220–1292)

Versatile British scientist and philosopher around whom accumulated many legends of occult powers. He was born near Ilchester in Somerset, England. He entered the Order of St. Francis and studied mathematics and medicine in Oxford and Paris. Returning to England, he devoted his attention to philosophy and also wrote Latin, Greek, and Hebrew grammars.

Bacon was a pioneer of astronomy and, being acquainted with the properties of lenses, may have foreshadowed the telescope. In the mechanical sciences, Bacon envisioned boats propelled without oars, cars that move without horses, and even machines that fly in the air. In the field of pure chemistry, Bacon's name is associated with the making of gunpowder, for even if the discovery cannot be wholly attributed to him, at least his experiments with niter paved its way.

His study of **alchemy** naturally led him to a belief in the **philosophers' stone**, by which gold might be purified to a degree impossible by any other means, and also to a belief in the elixir of life, which, along similar principles of purification, might fortify the human body against death. Thus man could become practically immortal, and by knowledge of the appropriate herbs or by acquaintance with planetary influences, he could experience the same consummation.

Ahead of his time, Bacon was looked on with considerable suspicion, which eventually led to persecution. The brethren of his order practically cast him out, and he was compelled to re-

tire to Paris and to submit to a régime of repression. A prolific author, he was forbidden to write, and it was not till 1266 that Guy de Foulques, the papal legate in England—later Pope Clement IV—heard of Bacon's fame and invited him to break his enforced silence. Bacon hailed the opportunity and in spite of hardship and poverty, he finished his *Opus Majus*, *Opus Minus*, and *Opus Tertium*.

Clement seemed to approve of these works, because Bacon was allowed to return to Oxford, where he continued his scientific studies and the composition of scientific works. He attempted a compendium of philosophy which still exists in part, but its subject matter displeased the ruling powers, and Bacon's misfortunes began afresh. His books were burned, and again he was thrown into prison. He remained there for 14 years, during which time he probably continued to write. About 1292 he was given his liberty, however he is believed to have died shortly thereafter.

Of Bacon's works, which were numerous, many still remain in manuscript and about a dozen have been printed at various times. Many are obscure treatises on alchemy, but the works he wrote by invitation of Clement are the most important. The *Opus Majus* is divided into six parts treating of the causes of error, the relation between philosophy and theology, the utility of grammar, mathematical perspective, and experimental science. The *Opus Minus*, of which only part has been preserved, was intended to be a summary of the former work. The *Opus Tertium*, though written after the other two, actually serves as an introduction to them and is in part supplementary to them. These works, large though they be, were intended to be fore-runners of an even greater work to examine the principles of all the sciences; however, this latter endeavor was probably little more than begun.

Although much of Bacon's work and many of his beliefs reflect the outlook of his period, in his devotion to the experimental sciences he stood far above his peers. This has led to an accretion of legendary material around Bacon's name, by virtue of which he has been regarded as a great magician. In the sixteenth century, when the study of magic was pursued with increased zeal, Friar Bacon became the subject of a popular book, entitled *The History of Friar Bacon*, and the subject of an often-performed play by Robert Greene, one of the dramatists of the age. The greater part of his history of Friar Bacon is evidently the invention of the writer, who lived in the time of Queen Elizabeth. He adapted some of the older traditions and fleshed out the narrative with fables taken from books of the time, including stories about two other legendary occult conjurers, Friars Bungay and Vandermast. The recital is further enlivened with the pranks of Bacon's servant, Miles.

Sources:

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Bacoti

A common name for the augurs and sorcerers of Tonkin in Indochina. They were often consulted by the friends of deceased persons for the purpose of holding communication with the dead.

Bacstrom, Sigismund (ca. 1750–1805)

Physician who was also an alchemist and a **Rosicrucian**. Believed to be of Scandinavian origin, he spent some time as a ship's surgeon. While visiting the island of Mauritius, he met the mysterious occultist and alchemist Comte Louis de Chazel, who initiated him into a *Societas Rosae Crucis*. De Chazel owned an extensive library of occult and mystical works and a well-equipped laboratory for astronomical observations and alchemical experiments. He informed Bacstrom that he had succeeded in making the **philosophers' stone** and demonstrated the transmutation of quicksilver into gold. Subsequently Bacstrom lived in London and had discussions with other individuals interested in hermetic subjects. He translated a number of treatises on **alchemy** from German, French, and Latin into English, adding his own commentaries. His manuscript *Essay on Alchemy* was published in a limited edition under the title *Bacstrom's Alchemical Anthology*, edited by J. W. Hamilton-Jones (1960).

Bad

A jinni (or genie) of Persia (modern-day Iran), supposed to have command over the winds and tempests. He presided over the twenty-second day of the month.

Badger

To bury the foot of a badger underneath one's sleeping place is believed by **Voudou** worshippers and some **Gypsies** to excite or awaken love.

Bael

A demon cited in the **Grand Grimoire**; head of the infernal powers. It is with him that **Johan Weyer** commenced his inventory of the famous *Pseudonomarchia Daemonum*. He alluded to Bael as the first monarch of hell and said that his estates are situated on the eastern regions thereof. He had three heads, that of a crab, a cat, and a man. Sixty-six legions obey him.

Sources:

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Baggally, William Wortley (d. 1928)

Former member of the Council of the British **Society for Psychical Research**. He cooperated with **Hereward Carrington** and Everard Feilding on investigation of the phenomena of the famous medium **Eusapio Palladino** in Naples during 1908.

Baggally joined the Society for Psychical Research in 1896 because he was interested in establishing experimental proof of survival after death, and he was not satisfied with the standard of evidence among most Spiritualists. His knowledge and proficiency in conjuring magic made him a shrewd and intelligent investigator of psychic phenomena. He experimented with many well-known mediums, including **William Eglinton**, **Cecil Husk**, Mrs. Corner, **Mary Showers**, **Etta Wriedt**, and the stage performers **Julius and Mrs. Zancig**. Baggally died March 14, 1928.

Sources:

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Berger, Arthur S., and Joyce Berger. *Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Bagnall, (Reginald) Oscar (Gartside) (b. 1893)

British pioneer of **aura** research. Born March 28, 1893, in Berkshire, England, he was educated at Malvern and Magdalene College, Cambridge, where he read natural sciences (biology, chemistry, and physics) and took his degree in science. After the outbreak of World War I, he left Magdalene to take a commission but was released from active service due to an injury. He returned to Magdalene for advanced studies, working as a schoolmaster and coaching young students for medical examinations.

While a professional biologist, he researched color, as a result of which he became interested in the phenomenon of human radiations. He experimented with dye screens in relation to the mechanics of human vision and in particular the effects of dicyanin, which had been studied by pioneer **Walter J. Kilner**, author of the book *The Human Atmosphere; or, The Aura Made Visible by the Aid of Chemical Screens* (1911).

Bagnall's own valuable book, *The Origin and Properties of the Human Aura* (1937), is also a major study of the subject and validates many of Kilner's findings. Both Kilner and Bagnall brought the phenomena, formerly limited to study by psychics and occultists, onto firmer scientific ground. Since then, modern interest in aura research has been stimulated by the discovery of the **Kirlian aura**.

Sources:

Bagnall, Oscar. *The Origin and Properties of the Human Aura*. 1937. Rev. ed. New Hyde Park, N.Y.: University Books, 1970.

Bagoë

A pythoness (priestess of **Delphi** in ancient Greece) who is believed to have been the Erithryean sibyl. She is said to have been the first woman to have practiced the diviner's art. She practiced in Tuscany and judged all events by the sound of thunder. Some identify Bagoë with **Bigois**, another Tuscan sorcerer.

Bagommedes

A knight mentioned by the poet Gautier in the *Conte du Graal* (a medieval version of the Holy **Grail** legend). It is said that he was fastened to a tree by Kay and left hanging head downward until released by Perceval. On Bagommedes' return to the court, he challenged Kay but was prevented by **King Arthur** from slaying him.

The Baha'i Faith

A world religious body dating from mid-nineteenth century Persia (now Iran). Founded out of Shia Islam, which dominates the religious life of Iran, the Baha'i Faith projected a broad view of the oneness of mankind and coming unity of different religions.

Members of the Baha'i Faith generally look upon three major figures as founding influences on the new religion. Mirza Ali Muhammad (1819–1850), known as the *Bab*, or "Gate," of revelation, founded a movement in Persia in the 1840s based upon the belief that the promised madhi, the successor of Muhammad, was at hand. Most followers believed the Bab to be the madhi. However, he was martyred in 1850.

Two years later, an attempt on the life of the Shah of Persia by a follower of the Bab released further persecutions. Mirza Husayn Ali (1817–1892) was among those imprisoned. During

his four months of confinement he came to believe that he was the Holy One predicted by the Bab, though he confided that insight to only a few. He, his family, and many of the Bab's followers were exiled—first to Baghdad, then Adrianople, Constantinople, and eventually in a prison at Acre (now Israel). In 1863, after being moved from Baghdad, he declared his new revelation, and from that time forward people began to recognize him as Bah'u'llah, the Glory of God. Baha'u'llah spent the rest of his life under house arrest in Acre, where he composed the majority of his writings, now considered as scripture by the movement.

Baha'u'llah's son, Abbas Effendi (1844–1921), known as Abdu'l-Baha (or Servant of Baha), is considered the exemplar of the faith. Like his father he was confined at Acre until 1908, when he was released following the Revolution of the Young Turks. He was then able to oversee the worldwide spread of the Baha'i Faith. He was in turn succeeded by his grandson, Shoghi Effendi (1897–1957), considered the guardian of the faith. The writings of the Bab, Baha'u'llah, and Abdu'l-Baha are considered scripture by followers of the faith, and those of Shoghi Effendi as infallible commentary.

The teachings of the Faith are universalist, based on the claim that divine revelation is continuous and that the Baha'i Faith is the culmination of the world's major religions. The Baha'i Faith proclaims the unity of God and His Prophets, upholds the principle of an unfettered search after truth, condemns all forms of superstition and prejudice, and teaches that the fundamental purpose of religion is to promote concord and harmony. Religion must go hand-in-hand with science, as it constitutes the sole and ultimate basis of a peaceful, ordered, and progressive society. Baha'i followers believe in the principle of equal opportunity, rights, and privileges for both sexes; compulsory education; and the abolishment of extremes of poverty and wealth. Work performed in the spirit of service is considered of equal rank to worship. The Faith has become part of the international peace movement and in that regard recommends the adoption of an auxiliary international language, and the formation of the necessary agencies for establishing and safeguarding a permanent and universal peace.

The Baha'i Faith has its international headquarters in Haifa, Israel, and membership now extends to 300 countries and territories, where centers have been established. They remain a minority in contemporary Iran and were among the losers in the revolution that resulted in the departure of the shah in 1979. Many Baha'is were persecuted and executed under the conservative rule of Ayatollah Khomeini. In the United States, the Baha'i National Center is located in Wilmette, Illinois; readings are given from the sacred scriptures in a large and beautiful House of Worship, and the facilities are available for individual worship and meditation. The quarterly journal *World Order* is published by the National Spiritual Assembly of the Baha'is of the U.S. national center at 536 Sheridan Rd., Wilmette, Illinois 60091. In Britain, the National Spiritual Assembly of the Baha'is of the U.K. is at 27 Rutland Gate, London S.W.7, England.

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Bahaman

A jinni (or genie) who, according to Persian tradition, appeared anger; governed oxen, sheep, and all animals of a peaceful disposition.

Bahir

("Brightness"). A mystical Hebrew treatise of the twelfth or thirteenth century, the work of a French rabbi named Isaac ben Abraham of Posquières, commonly called "Isaac the Blind." (See **Kabala**)

Baia

Baia, a town in ancient Italy northwest of Naples, was the site of a famous oracle of the dead, accounts of which appear in Virgil's *Aeneid* and in the writings of Strabo (63 B.C.E.–24 C.E.). It was located close to another oracle famous for its prophecies located at **Cuma**. Virgil (70–19 B.C.E.) resided close by and noted that Aeneas had once visited the site where he contacted the spirit or shade of his father.

The oracle site was an elaborate underground structure carved out of the ground rock. The inquirer would pay heavily for the privilege of seeking contact with someone who had died, and would become involved in a complex process. The ordeal would begin with a three-day waiting period in a room decorated with various images of the afterlife. The person would then be led before an altar where a ewe would be sacrificed and its entrails used for divination (a practice termed **extispicy**), the purpose being the discernment of whether the continuance of the process would bring success. Once success appeared assured, the inquirer would be led deeper into the underground complex that was made to recreate the Underworld as understood in Greek/Roman mythology.

The next stage of inquiry would begin with a bath, a time of meditation, and a second bath. Dressed in a white tunic, he/she would then be led into a recreation of the Underworld, beginning with a descent by ladder into a round chamber and then into the long descending passageway to the heart of the temple structure. The inquirer would eventually arrive at an underground body of water (the River Styx), and be rowed across by someone representing the ferryman Charon. On the other side was Cerberus, the three-headed Hound of Hell. The passageway then took the inquirer to the Inner Sanctuary where a branch of mistletoe was offered to Persephone, the goddess married to the God of the Underworld. Once inside the inner sanctum, contact with the dead would be made, though the exact process is not known. The inquirer would then be led back to the surface.

During the reign of Augustus in the first century B.C.E., the Roman admiral Marcus Agrippa, for reasons not altogether clear, destroyed the oracle. He cut the sacred grove of trees that surrounded the entrance to the oracle and blocked the tunnels and entrances in a successful attempt to prevent any future activity at the underground site. Lost to memory, it was rediscovered in the twentieth century by two amateur archeologists, Robert F. Paget and Keith W. Jones.

There has been some conjecture that various accounts of the visit to the underworld described in ancient literature, such as Ulysses' visit recounted in Homer's *Odyssey*, may be accounts of visits to Baia. If that were the case, Baia would be the actual source of the description of the Underworld in the ancient literature rather than a recreation of the Underworld drawn from popular belief.

Sources:

Paget, Robert F. *In the Footsteps of Orpheus: The Discovery of the Ancient Greek Underworld*. London: Robert Hale, 1967.

Temple, Robert K. G. *Conversations with Eternity: Ancient Man's Attempt to Know the Future*. London: Rider, 1984.

Virgil. *Virgil: The Pastoral Poems*. Translated by E. V. Rieu. Harmondsworth, UK: Penguin, 1967.

Baian (or Baianus)

Son of Simeon, king of the Bulgarians of 970 C.E., and a mighty magician, who was said to transform himself into a wolf whenever he desired. He could also adopt other shapes and render himself invisible. A primary example of what is termed a **werewolf**, he is alluded to by Jean de Nynauld in his book *De la lycanthropie* (Paris, 1615).

Bailey, Alice A(nne) (LaTrobe-Bateman) (1880–1949)

A noted Theosophist who later founded her own **Arcane School** of esoteric teaching. Bailey was born June 16, 1880, in Manchester, England. An unhappy childhood led her to attempt suicide; however, at the age of 15, a mysterious stranger wearing a turban walked into her room, sat beside her, and stated that she should prepare herself for an important mission. For many years she believed her visitor was Jesus Christ, but later she saw a picture on the wall at the **Theosophical Society**, which she knew to be the stranger. It was **Koot Hoomi**, one of the mysterious **mahatmas** claimed to have inspired and communicated with **Helena Petrovna Blavatsky**.

Bailey was raised in the Church of England, and after attending finishing school in London, she worked for the Young Women's Christian Association. She spent some time in India with the YWCA and at a soldier's home there she met Walter Evans. They married in 1907 and moved to Cincinnati, Ohio, where Walter studied for the Episcopal priesthood at Lane Theological Seminary. After graduation, they moved to California, but the marriage was an unhappy one; eventually they divorced. Like **Annie Besant**, who also had an unhappy marriage with an Anglican clergyman, the emotional ordeal of marital breakdown culminated in an interest in Theosophy.

In the case of Alice Bailey, she was introduced to Theosophy by friends in Pacific Grove, California. She was attracted by the Theosophical concepts of a spiritual hierarchy, karma, and **reincarnation**. She joined the society and moved to the headquarters at Krotona in 1917, where she edited the society's periodical, the *Messenger*, and became friendly with Foster Bailey, national secretary of the society.

In November 1919 while walking in the hills, Bailey was contacted by another spiritual master, Djual Khul, who came to be known as "The Tibetan." He requested her to be his amanuensis for a series of books, to be dictated telepathically. The first book, titled *Initiation, Human and Solar* commenced in 1920, and over the next 30 years some 18 other books were produced. She married Foster Bailey in 1920.

The production of the "Tibetan" books and the charge by Alice Bailey that the society was dominated by the Esoteric Section led to disagreements, and both Bailey and her husband left the society. They founded the Lucis Trust to publish the books and the magazine *Beacon*. In 1923 they founded the Arcane School to disseminate spiritual teachings. The school became an international organization, branching into special groups. The New Group of World Servers was dedicated to uniting people of goodwill in the goal of creating a new world civilization. *Triangles* evolved as a spiritual service through groups of three individuals uniting with others.

The books of the Tibetan promoted the ideal of a forthcoming world religion uniting East and West, and the Arcane School developed special prayers and meditations, such as the "Full Moon Meditation" and the "Great Invocation," toward this goal. Another theme arising from the Tibetan writings was the reappearance of the Christ. After the death of Alice Bailey in 1949, the Arcane School split into several groups. Foster Bailey headed the Arcane School and the Lucis Trust until his death in 1977. The work is currently headed by the Baileys' daughter, Mary Bailey.

Sources:

Bailey, Alice A. *The Unfinished Autobiography of Alice A. Bailey*. New York: Lucis Publishing, 1951.

———. *Works*. New York: Lucis Publishing, New York, various dates.

Sinclair, John R. *The Alice Bailey Inheritance*. Wellingborough, England: Turnstone Press, 1984.

Thirty Years' Work. New York: Lucis Publishing, n.d.

Bailey, Charles (1870–1947)

Famous **apport** medium of Melbourne, **Australia**, discussed for years both in Australia and in Europe. Though repeatedly caught in fraud, he was able to continue work with a small group of believers until shortly before his death. Bailey was a bootmaker by trade when he began his mediumship in 1889. For many years he was the private medium of Thomas Welton Stanford, a Melbourne millionaire, who made a collection of Bailey's apports, the first museum of its kind. It is preserved at Stanford University, Palo Alto, California, to which he gave an endowment of \$50,000 for psychical research in 1911.

Public attention for Bailey's phenomena was aroused in 1902 by accounts published in the *Harbinger of Light*. In 1904 the records of a long series of experiments appeared in *Rigid Tests of the Occult* by Dr. C. W. McCarthy, one of the leading medical men of Sydney. The conditions of these experiments were severe. The medium was searched, stripped, sometimes dressed in a new suit, tied up in a sealed sack, with openings for the hands to hold the apported object; on special occasions the sitters were also searched and the medium was enclosed in a cage with close mosquito netting. The doors were locked or sealed, no furniture was kept in the room except chairs and a table, the fireplace was blocked, and the only second floor window was papered.

Immediately after Bailey went into trance, the controls took charge of the phenomena. The chief **control** was a "Dr. Whitcombe," sometime physician in Melbourne. Another, "Dr. Robinson," claimed to have been professor of Syro-Chaldaic literature in New York. The apport of old coins and Babylonian clay tablets with cuneiform inscriptions were apparently due to him. A third control was a Hindu named "Abdul." It was he who actually brought the apports. A few minutes were sufficient, and when light was produced, the medium was found to hold a live bird and a nest in each hand. Many of these birds were kept for days in cages. Sometimes they disappeared as mysteriously as they came, and sometimes they died in captivity.

Once a live, shovel-nosed shark, 18 inches long, was brought in. A crab, with dripping seaweed, was similarly apported. Another time a long snake was found coiling around the medium's neck. On being covered with a cloth it disappeared in full light. Undercover apports sometimes appeared in good visibility, or were seen to drop from a height away from the medium. In McCarthy's cap, after being covered by a handkerchief, a turtle was discovered. Another time he found a jewel in his hand under a palm leaf.

The clay tablets and the Egyptian and Indian coins that Bailey apported in abundance were submitted by McCarthy to the Department of Egyptian and Assyrian Antiquities of the British Museum. The tablets were pronounced imitations and the coins genuine but of no rarity or value.

Sir Arthur Conan Doyle related his personal experiences with Bailey in the *History of Spiritualism* (1926), adding that on further inquiry it was found that these forgeries were made by certain Jews in a suburb of Baghdad. He voiced the opinion that a forgery, steeped in recent human magnetism, may be more capable of being handled by the invisible operators than the originals, which have to be searched for in mounds. Bailey produced at least 100 such tablets and told Doyle that they were passed as genuine by the British Museum.

At the sitting in question, besides an Assyrian tablet, Bailey apported a jungle sparrow's nest with an egg in it. The nest was two inches high and showed no sign of any flattening, which ought to have been the case had it been concealed on the medium's person.

On **Marco Falcomer's** intervention, the Milan Society for Psychical Studies made arrangements with Bailey for a European visit. From February to April 1904, 17 sittings were held in Milan. Bailey was put in a sleeved-sack of thin black satin. The sack was fastened at the neck and wrist with tapes. The tapes were tied and the knots were sealed. His coat and boots were taken off, and the investigators felt over his body, especially in hollow parts where objects could be hidden. Bailey, however, refused to allow himself to be entirely undressed, saying he was afraid of catching cold.

The apports consisted mostly of small articles: two or three live birds; a fish with an acrid, penetrating, saline odor; and a Babylonian tablet enveloped in a hard coating of sand. Some of the birds, nests, and eggs disappeared before the end of the séance. In the dark Bailey demonstrated the rapid growth of a seed in a flower pot and the presence of phosphorescent lights and luminous shapes. The committee's desire to have a specially designated object transported from one room to another was not realized.

The report, signed by Mr. Baccigaluppi, A. Brioschi, Dr. Clericetti, O. Cipriana, Dr. F. Ferrari, A. Marzorati, Odorico, Redealli, and Dr. E. Griffini, stated:

"The Committee . . . whilst it deploras (a) the medium's strange obstinacy in refusing to consent to allow himself to be thoroughly undressed; (b) having been obliged to submit to conditions of total darkness at the critical moment of the apport; (c) having been unable, because of the short time accorded the research and in consequence of the very nature even of the phenomena, to apply any method which might enable the Committee to state, precisely and scientifically, the process and origin of the phenomena in question, is on the other hand obliged to state (i) that during the course of seventeen seances, notwithstanding the search of the medium's person by different individuals and by various methods, nothing has ever been found which might justify the hypothesis of fraud; that even admitting that for some of the phenomena an approximate explanation might be found, as far as others are concerned—e.g., the apport of living birds, the instantaneous disappearance of a small bird, etc.—it does not seem possible to formulate a likely explanation; (ii) that, moreover, the hypothesis of suggestion becomes inadmissible if we take into consideration the number of experimenters, who were constantly being changed and who were differently seated each time, as well as the material traces which were left of the phenomena. Given this, the Committee, whilst making reserves on the archaeological value of certain apports, believes it is able, in principle, to come to a conclusion in favor of the objectivity of the facts, and calls the attention of science to these phenomena which find no sufficient explanation in recognised laws."

From Milan Bailey went on to Rome. After giving two seances to Lady Butt he returned to Australia. Because the Milan findings were criticized in many quarters, plans were set afoot to induce Bailey to make a second European visit. It took some years until the plan materialized.

On the invitation of Col. **Eugene A. D. Rochas** and W. Reichel, Bailey came to Grenoble, where disaster overtook him. In a séance held on February 20, 1910, two small live birds were produced. A local dealer recognized in Bailey the man who bought three similar birds from him two days previously. The investigators claimed that he concealed the birds in his intestinal opening as Bailey did not allow them to make examination there. Matters were made worse by the statement of the Hindu control that the birds came directly from India.

In 1911, under the auspices of Mrs. Foster-Turner, Bailey came to London. In a test séance on July 6 before a committee selected by Dr. Abraham Wallace in which the **Society for Psy-**

chical Research was represented by two well-known members, Bailey was undressed, examined, and shut into a cage. Several controls came, a Hindu took possession, but when addressed in Hindustani by a professor of Oriental languages, he immediately subsided into broken English. Later a bird nest appeared in the medium's hand. The control, however, tore it asunder. Two small eggs were also produced but they were broken by the control when passing them to a member of the committee. After the séance, the committee desired to examine the medium's boots more thoroughly, but he left the house, and as a result an unfavorable verdict was returned. On July 28, at another test sitting, during a period of complete darkness, two small birds appeared between the mosquito netting that enveloped the medium and the cabinet. However, toward the end of the sitting the medium toppled over, and in falling he tore the network, so the verdict was again "not proven" (*Light* September 1911; *Journal of the Society for Psychical Research* Vols. 12 & 15).

Back in Sydney there was another exposure scandal on March 5, 1914. One of the sitters made a grab at a materialized form and caught hold of the drapery. It was wrenched from his hand, and the medium, sick and dazed, was carried to Dr. MacCarthy for medical aid. In the same year Bailey sat for six weeks in Rothesay, Scotland, for a circle selected by **James Coates**. Coates reported in *Light* (August 1, 1914) that Bailey was not only a genuine but a unique medium. They obtained apports: ruby sand and an Indian sparrow's nest containing two eggs. The eggs were in Coates's possession for two weeks, and after being blown, the contents were found fresh. Bailey was also induced to try a trumpet. "The personal indication of the voices was most convincing." Impressions of hands and feet were also obtained on plasticine.

In *Psychic Research* (June 1931), **Harry Price** published extracts from a letter written to him by H. L. Williams, a retired magistrate from the Punjab. According to this, Bailey was still active and produced such objects as "a Saracen helmet of scale armour, each scale (3,000 of them) a silver coin with inscription; 30 to 40 Chinese carved figures in ivory of exquisite workmanship and draped in silk arranged to represent a royal court, a complete mandarin's robe which a friend of Williams saw fall from the ceiling, live birds . . . Babylonian cuneiform tablets . . . punic tablets, faience figures from Egypt, cut and polished stone and coins, coins in gold, silver, and copper with inscriptions in Sanskrit, Persian, and Arabic; plaster casts of hands and feet of adults and children obtained from materialisations, etc. Williams says that half the homes of Sydney are stocked with these apports." Bailey held daily seances and charged a small fee only. It could not possibly cover the cost of fraudulently producing such a wide variety of apports.

Bailey's phenomena confounded many psychic researchers in his own day. Given the more skeptical perspective produced by continuous observation of physical mediums, of which only a few remain, and the revelations of mediums like M. Lamar Keene, it is difficult to see in Bailey anything other than a clever stage magician and in the favorable reports of some observers as the observations of those less competent in detecting fraud. The simple fact remains that no one has been able to produce apports under anything resembling controlled conditions, and their existence is highly doubtful.

However, it seems that Bailey continued to give seances in the late 1930s. According to *Two Worlds* (July 9, 1937), the author and playwright **H. Dennis Bradley** communicated in a circle in Manly, Australia, March 25, 1937, at which Charles Bailey was the medium, and a "fraud-proof" instrument, the "Shastaphone," was used.

Sources:

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Keene, M. Lamar. *The Psychic Mafia*. New York: St. Martin's Press, 1976.

McCarthy, C. W. *Rigid Tests of the Occult*. Melbourne, Australia: Stephens, 1904.

"Mediumship of Mr. C. Bailey." *Journal of the Society for Psychical Research* 12 (1905): 77, 109.

Bailey, E. H. (1876–1959)

E. H. Bailey was a pioneer British astrologer first attracted to the practice after reading one of the popular astrological almanacs published by Zadkiel (pseudonym of **Richard James Morrison**). He was born on November 29, 1876, and as a young man went to work with **Alan Leo**, who had opened the Astrology Publishing Company, the first successful modern business enterprise built around **astrology**. In 1904, Bailey started his own magazine, *Destiny*, but it was short-lived. He later became the editor of the *British Journal of Astrology*.

As his appreciation of astrology matured, Bailey became interested in the problem of what astrologers call the prenatal epoch, i.e., determining the time of an individual's conception. There were methods, some quite ancient, for determining the date of conception from the date of birth, and from those dates making an estimate of the time of birth if otherwise unknown. The time of birth is a necessary bit of information in constructing anything but the most superficial of birth charts and offering a detailed astrological reading.

Bailey collected a significant amount of data from public records and worked with several friendly obstetricians over a period of years to produce his most famous book, *The Prenatal Epoch*, in 1916. Astrologers paid attention to the topic during the era between the two World Wars, but during the postwar era have turned to other methods for rectifying charts in those minimal number of cases where birth records are nonexistent. Bailey was named a fellow of the **Astrological Society of America**. He died on June 4, 1959.

Sources:

Bailey, E. H. *The Prenatal Epoch*. N.p.: The Author, 1916.

Holden, James H., and Robert A. Hughes. *Astrological Pioneers of America*. Tempe, Ariz.: American Federation of Astrologers, 1988.

Baker, Douglas M. (1922–)

Poet, scientist, and author of popular books on esoteric and occult subjects. He studied medicine and qualified at Sheffield University, England. Preferring to work in complete freedom, he never registered, despite being fully qualified as a medical practitioner. He prefers to use natural energies and remedies without recourse to drugs.

He is concerned with more than 50 different groups in the United States and Britain and has lectured widely on such subjects as reincarnation, life after death, astral projection, the third eye, powers latent in man, esoteric astrology, etc. He is chancellor and director of studies at Claregate College, England, teaching the subjects on which he lectures.

Bakis (or Bacis)

Derived from a Greek term for "speaker," used as a general term for prophets and oracles in ancient Greece from the eighth to sixth century B.C.E. There were three well-known oracles bearing that name who are mentioned by Suidas, the first a Boeotian, the second an Arcadian, and the third an Athenian. The most famous one was from Boeotia and was supposed to have been inspired by the nymphs of the Corycian caves. His

oracular verses were said to have been impressively fulfilled. He is cited by Herodotus and Pausanias.

Balan

According to **Johan Weyer**, a great and terrible demon monarch among the infernal powers. He has three heads, those of a bull, a man, and a ram. Joined to these by the tail is a serpent, the eyes of which burn with fire. Balan rides an enormous bear. He commands 40 of the infernal legions and rules over finesse, ruses, and middle courses.

Sources:

Weyer, Johannes. *Witches, Devils and Doctors in the Renaissance: Johann Weyer, De Praestigis*. Edited by George Mora. Binghamton, N.Y.: Medieval & Renaissance Texts & Studies, 1991.

Baladius

A precious stone with occult virtues. According to Camillus Leonardus (sixteenth century), it is “of a purple or rosy color, and by some is called the placidus or pleasant. Some think it is the carbuncle diminished in its color and virtue; just as the virtue of the female differs from that of the male. It is often found that the external part of one and the same stone appears a baladius, and the internal a carbuncle, from whence comes the saying that the baladius is the carbuncle’s house. The virtue of the baladius is to overcome and repress vain thoughts and luxury; to reconcile quarrels among friends; and it befriends the human body with a good habit of health. Being bruised and drunk with water, it relieves infirmities in the eyes, and gives help in disorders of the liver; and what is still more surprising, if you touch the four corners of a house, garden or vineyard, with the baladius, it will preserve them from lightning, tempest, and worms.”

Balcoin, Marie

A sorceress of the Basque-speaking Pays de Labourd who attended an infernal sabbat in the reign of Henry IV of France. The indictment against her alleged that she had eaten the ear of a little child at the sabbatic meeting. For her numerous sorceries she was condemned to be burned.

Balfour, Arthur James (1st Earl of Balfour) (1848–1930)

British prime minister, classical scholar, and one of the most brilliant and eminent students of psychical research. In 1882, through his sister, the wife of **Henry Sidgwick** (first president of the **Society for Psychical Research**), he became interested in psychic phenomena and the question of **survival**. In 1893 he became president of the Society for Psychical Research, serving his term between two periods as vice-president, from 1882 to 1892 and from 1895 to 1930. (His brother, the Rt. Hon. **Gerald W. Balfour**, another keen student of psychical research, was president of the Society for Psychical Research from 1906 to 1907.)

Born July 25, 1848, at Whittinghame, East Lothian, Scotland, Balfour was educated at Eton and Trinity College, Cambridge University (M.A.). He was awarded honorary degrees in law and philosophy by British, American, and Polish universities. From 1874 to 1885, he was a member of the British Parliament, and after holding various official posts, he became prime minister (1902–05), first lord of the admiralty (1915–16), and foreign secretary (1916–19).

In the field of psychical research, he held many sittings with Mrs. Willett (**W. M. S. Coombe-Tennant**). He died March 19,

1930, in Surrey, England. It is reported that as he lay dying, he remarked, “I am longing to get to the other side to see what it’s like.”

Sources:

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———. *The Foundations of Belief*. 8th ed. London: Longmans, Green, 1906.

———. *Science, Religions, and Reality*. London: Sheldon Press, 1925.

———. *Theism and Humanism*. London: Hodder & Stoughton, 1915.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Prince, Walter Franklin. *Noted Witnesses for Psychical Research*. Boston: Boston Society for Psychical Research, 1928. Reprint, New Hyde Park, N.Y.: University Books, 1963.

Balfour, Gerald William (2nd Earl of Balfour) (1853–1945)

Brother of Arthur J. Balfour, first earl of Balfour. He was a statesman, classical scholar, and student of psychical research. He joined the **Society for Psychical Research** soon after its formation and served as president from 1906 to 1907.

Born April 9, 1853, at Whittinghame, Scotland, Balfour was educated at Eton and Trinity College, Cambridge University (M.A.). In 1887 he married Lady Betty, daughter of the first earl of Lytton. He was elected member of Parliament for Central Leeds from 1885 to 1906 and held various government posts; he was also private secretary to his brother.

Like his brother, he was very active in psychical research and also took an important part in organizing and studying the group of **automatic writings** concerned with “**cross-correspondence**” evidence. He published a number of valuable papers in the *Proceedings* of the Society for Psychical Research, including “The Earl of Dionysius,” a study of a cross-correspondence case presenting evidence for **survival**. He died January 14, 1945, at Whittinghame.

Sources:

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———. “A Study of the Psychological Aspects of Mrs. Willett’s Mediumship.” *Proceedings* of the Society for Psychical Research 43, no. 140 (1935).

Ballard, Edna Ann Wheeler (1886–1971)

Leader of the **I AM Movement** and cofounder of the Saint Germain Foundation. Ballard was born on June 25, 1886, in Burlington, Iowa. She studied harp, and by 1912 she had become a concert harpist, on one occasion playing for the duke of Wales. She married Guy W. Ballard in 1916; they had one son, Donald, born in 1918.

During the 1920s she shared an interest with her husband in the occult and worked for a time in the *Philosopher’s Nook*, a Chicago occult bookstore, and edited the *American Occultists*.

In 1930 Guy Ballard was at Mt. Shasta, California, where he had an encounter with a mysterious being, described as an “ascended master” named Saint Germain. He wrote about his experiences and sent letters to Edna Ballard in Chicago describing them.

After his return to Chicago in 1931 she joined with him in founding the Saint Germain Foundation and the Saint Ger-

main Press, the two main organizational expressions of the I AM Religious Activity, and assumed the role beside him as an “accredited messenger of the ascended masters.” Through most of the 1930s she took a secondary role in the organization. Guy Ballard allowed Saint Germain and other masters to speak through him almost daily.

Guy Ballard died in 1939, and Edna and her son, Donald, took control of the movement, but neither operated as a messenger. Shortly after taking control, she, Donald, and a number of the national staff were charged with mail fraud. Acting on accusations of several former adherents, the government contended that the leaders were defrauding people by selling them a religion they knew to be false.

Edna Ballard was convicted, had the ruling overturned, and was then convicted a second time. In 1944 the Supreme Court ruled in one of its most famous decisions (*United States v. Ballard*) that people cannot be made to prove their religious beliefs in a court of law. It took several subsequent court actions over the next decade to completely undo the damage that had been inflicted upon the movement by the original conviction.

During the 1950s, Edna Ballard began to function as a messenger. For the rest of her life she periodically brought new messages from the masters (more than two thousand of whom were recorded). She had a radio show for a while during the 1960s.

After Ballard’s death on February 10, 1971, in Chicago, leadership of the Saint Germain Foundation and the Saint Germain Press passed to the board of directors and to several “appointed messengers” who had served as teachers within the movement (though never as direct instruments of the masters, as had the Ballards).

Sources:

Braden, Charles S. *These Also Believe*. New York: Macmillan, 1949.

Ballard, Guy Warren (1878–1939)

Cofounder with his wife **Edna W. Ballard** of the **I AM** Religious Activity and the Saint Germain Foundation. He was born in Newton, Kansas, on July 28, 1878, attended business college, and held several mining jobs prior to his marriage in 1916. He settled in Chicago, but his work carried him across the United States. In 1930 he found himself in northern California, near the small community of Mt. Shasta. While walking on the side of a volcanic mountain, he met, according to his later published account, Ascended Master Saint Germain.

Saint Germain identified himself as a member of the **Great White Brotherhood**, the group of evolved adepts believed to guide the destiny of humankind. He was looking for an appropriate person to whom he could give the message that would usher in a new age on earth. Ballard, his wife, and their son Donald were appointed Messengers of the Masters. The Masters began to speak to and through (in a process very similar to what is today termed channeling) Ballard. The story of his initial encounters and early messages, which provided the basic I AM teachings, were later presented as the first six volumes of I AM books. The first volume, *Unveiled Mysteries*, issued under the pen name Godfre Ray King, appeared in 1934.

Ballard informed his wife of what had happened to him in a set of letters from Mt. Shasta, and upon his return to Chicago, they founded the Saint Germain Foundation and Saint Germain Press. The teachings centered upon the announcement of the existence of and the evocation of the I AM Presence, the spirit of God in each individual. A series of mantric-like prayers called decrees were advocated as the means of such evocation.

The I AM movement was one of the most successful, flamboyant, and controversial of the late 1930s. At its height, however, Ballard unexpectedly died on December 29, 1939. His death created an immediate problem as some expectation had spread through the movement that he would not die but physi-

cally ascend. Several years after his death his wife and son and many of the leaders of the movement were the subject of a landmark judicial process initiated by several ex-members who questioned the sincerity of the movement. The process resulted in a 1944 Supreme Court ruling which suggested that it was not legitimate for government to place a religion, no matter how nonconventional, on trial.

Sources:

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Ballinspittle (Moving Statue)

Ballinspittle is a village in county Cork, Ireland, and the site of a reported paranormal **moving statue** of the Virgin Mary. In the same year, 1985, many statues of the Virgin Mary throughout Ireland were reported to be moving. The first reports began in Asdee, county Kerry, on February 14, when several children claimed to have seen a statue of the Madonna and Child at the parish church of St. Mary open its eyes and move its hands. Other people confirmed that they had seen movements.

In July two teenage girls reported seeing movement in a statue of the Virgin Mary at Ballinspittle, in a grotto some 20 feet up the side of a hill. This was a Marian year shrine, and the statue was illuminated by a halo of 11 electric lights.

Within days of the first reports, thousands of pilgrims visited Ballinspittle every night, some traveling hundreds of miles. At regular intervals prayers were spoken on a public address system and the people joined in. Each night many people claimed that they saw the statue move in some way. The most commonly reported movements included changes of countenance, superimposition of other sacred faces, opening and closing of eyes, movements of the hands, and rocking to and fro.

Ballinspittle and its moving statue rapidly became a media event, reported and discussed in newspapers and on radio and television. Among the many thousands of visitors to the shrine were journalists, camera operators, priests, nuns, doctors, lawyers, engineers, housewives, and ordinary people from all walks of life. Surprisingly, even hardened skeptics reported seeing movement. On one occasion a gang of Hell’s Angels motorcyclists stood quietly at the shrine, and although they did not believe that the statue moved, they blessed themselves before putting back their crash helmets and driving off.

Naturally enough the church hierarchy became somewhat concerned. While appreciating the devout atmosphere created by many pilgrims at an open-air shrine, ecclesiastics believed that regular church attendance would be a more practical demonstration of faith. The bishop of Killala stated, “We don’t mind people gathering together to pray, but we want them to go into the church to do it.” Moreover many people visited the shrine out of mere curiosity or even skepticism; others criticized what they regarded as mass hysteria. Bishop Michael Murphy of Cork warned that “common sense would demand that we approach the claims made concerning the grotto in Ballinspittle with prudence and caution,” but he also relished the fact that “crowds are gathering there in a great spirit of prayer.”

Nobody denied that the statue itself was a purely material construction. It was a standard five-foot eight-inch Lourdes model cast in concrete. The statue maker, Maurice O’Donnell, recalled, “Her hands are reinforced with wire, and I remember the day she left the works for Ballinspittle. I was making so many at that time there was no time to dry them out before painting, so lots of statues in the shrines around the country are still unpainted. But that was in the Marian Year, 1954. The bot-

tom has dropped out of the statues market since the Vatican Council.”

But in 1985, these statues were reported to be moving in shrines all over the country. Not everyone took the moving statues seriously. With characteristic irreverent wit, Irish comedian Brendan Grace recorded a humorous song titled “Is That You Moving?” A new play was written by Brigid McLoughlin titled “Moving Statues.” McLoughlin stated that the play “sends up the rituals and double-standards of Catholicism in Ireland.”

Although many people claimed that the statue actually moved physically, it seems clear that the majority of reported movements were imaginary. Some may have been related to what psychologists call “eidetic imagery,” in which prolonged staring may combine with imaginary mental imagery to produce an illusion. A team of psychologists from Cork University College established that the phenomena did not register on film or motion sensors. Other observers talked of optical illusions, autosuggestion, or mass hallucination. But to many people, the question of physical or visionary movement seemed irrelevant in the highly spiritually charged atmosphere of the grotto. For them, the real movement was one of the soul. On July 31, a 37-year-old Cork housewife named Frances O’Riordan, who had been completely deaf since age 20, claimed that she had her hearing restored during a visit to the Ballinspittle grotto.

With the sudden influx of thousands of visitors and journalists, telephone kiosks were installed at the grotto, as were two concrete toilets. Special bus services were organized, but there was no commercial exploitation of the grotto. The crowds continued to throng at the shrine for over three months, until on Halloween, October 31, there was a sudden and brutal affront to the respect and devotion of the pilgrims.

Three men drove up in a car. Two of them strode swiftly to the shrine, jumped over the fence, and hacked away at the statue with an axe and a hammer, completely destroying the face and severely damaging the hands. The third man calmly took photographs. The spectators were too stunned and horrified to intervene. Someone said, “You must be from Satan to do such a thing!” The men laughed and said, “Well, you’re worse to be adoring false gods.” They then drove off in their car. Local people linked the attack to a religious sect that had scattered leaflets at the grotto, stating that people should adore the head of Christ in their local churches. Three men were later arrested and charged with malicious damage to the statue. Meanwhile prayers were said at the grotto, and people claimed to have seen the defaced statue continue to move.

The grotto committee arranged for the statue to be repaired, and since its reinstatement at the grotto, pilgrims have still assembled there.

Meanwhile the three men who had been arrested after the Ballinspittle incident were identified as Robert Draper, Roy Murphy, and Anthony Fowler, members of the Faith Center Movement, a Pentecostal Christian church of American evangelist Dr. Gene Scott of Los Angeles, California. The three men were tried at Portlaoise Circuit Court on Tuesday, March 4, 1986, before a Judge O’Higgins and charged with “causing malicious damage in a place of divine worship.” The judge stated that he had to be “particularly zealous in guarding the rights of the three defendants” and dismissed the case on the grounds that the Ballinspittle grotto is not, in fact, a place of divine worship. To the defendants, of course, it was a place of sinful **idolatry**.

Robert Draper, who wielded the axe and hammer at Ballinspittle, emerged from the courtroom triumphantly proclaiming that he was going to demolish other images in wayside shrines. He is since reported to have smashed two more statues, one in Ballyfermot and another in Clondalkin. He appeared with his fellow iconoclasts on the popular “Late Late Show,” hosted by Gay Byrne on RTE Television on March 7. Draper arrogantly cited the fourth and fifth commandments of the Old Testament and Exod. 23:24 as giving him divine sanction to

smash all religious statues in Ireland, regardless of the rights and views of other people.

As reporter Eoghan Corry stated in an article in the *Sunday Press* (March 9, 1986), “there isn’t a safe statue in the country.”

Meanwhile from Los Angeles evangelist Scott indignantly disassociated himself from the activities of the Irish statue smashers and described the Robert Draper group as “the most ridiculous association I have ever heard in a lifetime of confronting ridiculous things.” In a press statement he specifically said, “I abhor violence in any form. I am in the process of preserving and restoring a 23 million dollar religious shrine in Los Angeles at the present. I am also president of Sunset Mausoleum in Berkeley, California, which has a 16-foot statue of Christ commanding the cathedral chapel, which was made of the marble from the same quarry from which Michelangelo made Moses. I abhor the thought of anyone anywhere in this world defacing any religious object and totally disassociate myself from anyone who claims to perpetrate such activity in my name.”

For a fascinating account of the Ballinspittle story and the other moving statues of Ireland, see the book *Seeing is Believing* (1985).

Sources:

Toibin, Colm, ed. *Seeing is Believing*. Ireland: Pilgrim Press, 1985.

Ball-of-Light International Data Exchange (BOLIDE)

A now-defunct project that shared and disseminated information relating to balls of light, with a wide scope of inquiry including ball-lightning, marsh lights, will o’ the wisp, and séance room phenomena. The project coordinator was **Hilary Evans**, a British authority on such subjects as **apparitions**, visions, **UFOs**, and alien visitors. BOLIDE circulated data supplied by contributors—articles found in scholarly journals, press clippings, private research reports from groups or individuals, or personal speculations and hypothesis. Such data was sent to subscribers who paid only the cost of copying and mailing. BOLIDE may still be contacted c/o Hilary Evans, 59 Tranquil Vale, London SE3 OBU, England.

Ballou, Adin (Augustus) (1803–1890)

A Universalist minister, born in Cumberland, Rhode Island, April 23, 1803. In 1842 he formed the **Hopedale Community**. He was one of those whose doctrines prepared the way for Spiritualism in the United States; after the movement had been inaugurated, he became one of its most enthusiastic protagonists. He published a magazine, *The Independent Messenger* (1831–39), and wrote a number of books. Ballou died at Milford, Massachusetts, August 5, 1890.

Sources:

Ballou, Adin. *Autobiography of Adin Ballou, 1803–1890*. Lowell, Mass.: Vox Populi Press, 1896. Reprint, Philadelphia: Porcupine Press, 1975.

———. *Practical Christian Socialism*. New York: Fowler and Wells, 1854. Reprint, New York: AMS Press, 1974.

———. *Primitive Christianity and its Corruptions*. 3 vols. 1870–1900.

Balor

In old Irish mythology, the mighty king of the Formorians, usually called “Balor of the Evil Eye.” It was believed that he was able to destroy by means of an angry glance. When his eyelid became heavy with years, it is said that he had it raised by means of ropes and pulleys so that he might continue to make

use of his magic gift. He was eventually killed by his grandson, Lugh, the sun god and son of his daughter **Birog**, who crept near him one day when his eyelid had drooped momentarily and slew him with a great stone, sinking it through his eye and brain.

Baltazo

One of the demons supposed to have possessed a young woman of Laon, France, in the year 1566. He went to dine with her husband under the pretext of freeing her from demonic possession, which he did not accomplish. It was observed that at supper he did not drink, which reinforced the belief that demons are averse to water.

Baltus, Jean François (1667–1743)

A learned Jesuit who affirmed that the oracles of the ancients were the work of demons and that they were reduced to silence during the mission of Christ upon the earth. He propounded this view in his reply to Le Bovier de Fontonelle's *L'Histoire des Oracles* under the title *Réponse à L'Historic des Oracles de Mr. de Fontonelle* (1707), translated into English as *An Answer to Mr. de Fontonelle's History of Oracles* (1709).

Bander, Peter (1930–)

British psychologist, lecturer in religious and moral education, director in the publishing house Colin Smythe, Ltd., of Gerrards Cross, Britain, and writer on psychic topics. Bander introduced the English-speaking world to the experiments of Dr. Konstantin Raudive, a Latvian psychologist who pioneered a particular kind of electronic communication with the dead, discovered by **Friedrich Jürgenson** in 1959.

This communication involved paranormal voice recordings obtained on a tape recorder enhanced by a simple diode circuit. Bander translated Raudive's book *Breakthrough* in 1971, after which he appeared on 27 television and radio programs in connection with what came to be called **Raudive voices**, now more popularly known as "electronic voice phenomenon." Besides a number of books not dealing with parapsychology, Bander wrote *The Prophecies of Malachy & Columbkille* (1969), *Eternal Youth & Music* (1970), *Voices from the Tapes* (1973), and *Open to Suggestion* (1974).

Sources:

Bander, Peter. *Voices from the Tapes: Recordings from the Other World*. New York: Drake Publishers, 1973.

Raudive, Konstantin. *Breakthrough*. New York: Taplinger, 1971.

Bangs Sisters, Lizzie and May (early 1900s)

Chicago mediums who specialized in **direct writing** and **direct drawing and painting**. In sealed envelopes that were brought by the sitters and enclosed between two slates, messages in ink were produced in bright daylight. The sitter placed the envelopes between a pair of slates and held them under his or her hand while the medium sat on the opposite side of the table. After waiting from a few minutes to an hour, **raps** signaled that the message was ready.

On behalf of Dr. **I. K. Funk**, who investigated the mediums several times himself and had a high opinion of their powers, **Hereward Carrington** went to Chicago in 1909 and, as narrated in the *Annals of Psychic Science* (July–September 1910), found **fraud**. He addressed a letter in a sealed envelope to "Dearest mother, Jane Thompson" (who never existed) and received a reply addressed to "Dearly loved son Harold," signed by his "devoted mother, Jane Thompson." Admiral W. Osborne Moore, who had many sittings with the Bangs sisters in 1909 and later in 1911, defended the sisters.

In the course of the controversy that ensued Carrington told in a letter to *Light* (May 13, 1911) that **David P. Abbott** had succeeded in duplicating the Bangs sisters' phenomena exactly by trickery. Moore replied that he made a number of tests, that he read carefully an exposé by a Dr. Krebs, that he knew the method employed by Abbott and that it surpassed in skill almost every conjuring trick he had witnessed but that the conditions were as different from those at the séances of the Bangs sisters as a locomotive is different from a teapot. In fact, it was the conjuring performance that finally convinced him that the Bangs sisters must be genuine, he said.

In telling the story of his investigations in *Glimpses of the Next State* (1911) Moore narrates how he took his own slates and ink-pot to the sitting. On the advice of **Sir William Crookes** he added lithium citrate to the ink. He obtained a message of eight pages, signed by his spirit guide, "Iola." By later spectrum analysis the presence of lithium was in fact discovered in the ink. This proved to his satisfaction that in some mysterious way his own ink was instrumental in preparing the message in the sealed envelope between his own slates.

Furthermore, he laid his visiting card on top of the slates and tore off one corner for identification. He also wrote a postscript to his questions on a separate piece of paper and placed it alongside the visiting card. The former found its way into the envelope, while the card, in accordance with a message on the outside of the envelope, was discovered in another room in Moore's hat.

The "direct spirit portraits" that the Bangs sisters produced as early as 1894 in color, before the sitters' eyes, and in daylight was an even more mysterious phenomenon. At first a locked box or curtained-off space was used and several sittings were required. Later they were openly precipitated, as if by an air-brush, as quickly as within eight minutes. The arrangement was as follows:

Two identical, paper-mounted canvases in wooden frames were held up, face to face, against the window, the lower edges resting on a table and the sides gripped by each medium with one hand. A short curtain was hung on either side and an opaque blind was drawn over the canvases. With the light streaming from behind, the canvases were translucent.

After a quarter of an hour, the outlines of shadows began to appear and disappear as if the invisible artist were making a preliminary sketch, then the picture began to grow at a feverish rate. When the frames were separated the portrait was found on the paper surface of the canvas next to the sitter. Although the paint was greasy and stuck to the finger on being touched, it left no stain on the paper surface of the other canvas, which closely covered it. The sitters were requested to bring a photograph of their departed friends, but they were not asked to produce it. The portraits were not copies of the concealed photographs, but the facial resemblance was apparently an imitation. Reportedly the tone often grew richer and deeper afterward.

Moore noticed in his experiments that details were added if he did not look, and when once he mentally desired that a gold locket should be enlarged and decorated with a monogram, the thing was done as requested. He often brought his own frames, sealed the window, searched the premises, and closely watched every movement in the room, yet the picture was obtained as before.

The Bangs sisters also produced these phenomena in public halls before great audiences. **Apports** of flowers were a frequent occurrence; objects disappeared incomprehensibly; and chemical effects, like ink changing into dirty water, were witnessed.

An early slate-writing séance with Lizzie Bangs is described by A. B. Richmond in *What I Saw at Cassadaga Lake* (1888):

"Soon I heard a faint noise between the slates. It did not sound like writing, but more like the crawling of an insect imprisoned between them, in a few moments there came three distinct raps. I opened the slates and found two messages written in the Morse alphabet, one of them signed by the one to

whom the interrogatory was directed, and who could not in this life read or write telegraphy, the other by a prominent jurist who died a number of years ago.”

After a trial of many days Richmond obtained three communications between two screwed-together slates. One was signed by Henry Seybert, and the handwriting was the same as that he had obtained a year before in a séance with **Pierre Keeler**.

The most spectacular direct-writing demonstration by Lizzie Bangs was the direct operation of a typewriter. As described by Quaestor Vitae in *Light* (January 25, 1896), the machine kept on working when held up in the air by four of the men present. The hand alleged to have done the work also materialized.

In his investigation of the sisters' phenomena, Hereward Carrington refers to an exposé regarding the letter writing inside a sealed envelope (*Journal of the Society for Psychical Research*, vol. 10). The writer claims to have seen the tricks by means of a small hand mirror that he held beneath the table. He found that, under cover of the writing pad placed against the edges of the slate resting on the table, May Bangs, one of the sisters, wedged open the slate by means of a small rubber wedge; the letter, when abstracted, was dropped on to a sort of “gridiron” arrangement that lay on the carpet. It was promptly drawn backward under a slit in the door into the next room, where Lizzie Bangs, the other sister, steamed the envelope. In the meantime the ink in the cup had time to evaporate so that it appeared to have been used.

A number of testimonies vouching for the Bangs sisters are printed in **James Coates's** *Photographing the Invisible*. But there is no doubt that some of the charges of fraud brought against them in their early career were well borne out. In 1880 and in 1891 they were seized as masquerading materialized spirits under very damaging circumstances, and in 1890 a Colonel Bundy charged them in the *Religio-Philosophical Journal* with fraud in slate writing. Dr. **Richard Hodgson** made a thorough investigation of the respective documents. His findings were against the mediums (*Light*, 1899).

A collection of portraits produced by the Bangs sisters has been preserved in the gallery at the Spiritualist Camp at Chesfield, Indiana.

Sources:

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Moore, W. Osborne. *Glimpses of the Next State (The Education of an Agnostic)*. London: Watts, 1911.

Banner of Light (Periodical)

Spiritualist weekly, “an exponent of the spiritual philosophy of the twentieth century,” founded in 1857 and published in Boston and New York. It ceased publication after 1910.

Banneux

Banneux is a town in the French-speaking section of Belgium that in 1935 became the site of a set of **apparitions of the Virgin Mary**. These apparitions are often tied to those that occurred at the end of 1934 at **Beauraing**, another Belgian community not far away. It appears that the claims of five children to be seeing the Virgin at Beauraing was the occasion for the Banneux apparition.

The apparitions occurred to Mariette Beco, the eleven-year-old daughter of a non-practicing Catholic family. The first appearance occurred on January 15, 1935, less than two weeks after the last sighting at Beauraing. Mariette was looking at the window when she saw a woman walking in the garden. She rec-

ognized her as the Virgin Mary, but Mariette's mother, who could not see the figure, would not let her daughter out of the house. Without mentioning why, on January 18, Mariette went into the garden and began praying before the figure, who was enveloped in light. Her father came out but could see nothing. Then, with a friend who was still a practicing Catholic, he followed his daughter to a nearby stream where the Virgin told her that She was setting the stream aside for Her use. In a later conversation with the local priest, she described the Virgin as being dressed in white with a blue girdle around her waist. Her left foot was bare and rested on a golden rose. She had a rosary in her hand.

At the third apparition the following night, the Virgin described herself as the “Virgin of the Poor.” Again she beckoned for Mariette to follow her to the stream and reiterated its new use and that she wanted a small chapel built. The stream would be for the sick of all nations. The five subsequent apparitions, the last of which occurred on March 2, repeated her message. One of these apparitions was on February 11, the 75th anniversary of the first apparition at **Lourdes**.

The apparitions at Banneux occurred just as controversy over Beauraing was growing and the country experienced a number of questionable claims of apparitions related to the earlier Beauraing sightings. However, the bishop finally appointed an investigating committee. By that time the stream had become a place of pilgrimage, especially by the sick and crippled. Among the early healing was that of Spanish anarchist Benito Pelegri Garcia, whose arm had been rendered useless due to a boiler explosion.

In 1942, during the Nazi occupation, the church finished its study and issued a word of acceptance of the apparition. The chapel requested by the Virgin had already been built and in 1984 a basilica was started. While hundreds of apparitions of the Virgin have been reported since, this is the last of the twentieth-century apparitions that has passed the tests put to it by the Catholic Church's authorities.

Sources:

Connor, Edward. *Recent Apparitions of Our Lady*. Fresno, Calif.: Academy Library Guild, n.d.

Delaney, John J., ed. *A Woman Clothed with the Sun: Eight Great Appearances of Our Lady in Modern Times*. Garden City, N.Y.: Hanover House, 1960.

Banshee

An Irish supernatural being of the wraith type. The name derives from the Gaelic *bean si* and implies “female fairy.” She is usually the possession of a specific family, to a member or members of which she appears before the death of one of them.

T. F. Thistleton Dyer, writing on the banshee in his book *The Ghost World* (1898), states:

“Unlike, also, many of the legendary beliefs of this kind, the popular accounts illustrative of it are related on the evidence of all sections of the community, many an enlightened and well-informed advocate being enthusiastic in his vindication of its reality. It would seem, however, that no family which is not of an ancient and noble stock is honored with this visit of the Banshee and hence its nonappearance has been regarded as an indication of disqualification in this respect on the part of the person about to die. ‘If I am rightly informed,’ writes Sir Walter Scott, ‘the distinction of a Banshee is only allowed to families of the pure Milesian stock, and is never ascribed to any descendant of the proudest Norman or the boldest Saxon who followed the banner of Strongbow, much less to adventurers of later dates who have obtained settlements in the Green Isle.’ Thus, an amusing story is contained in an Irish elegy to the effect that on the death of one of the Knights of Kerry, when the Banshee was heard to lament his decease at Dingle—a seaport town, the property of those knights—all the merchants of this place were thrown into a state of alarm lest the mournful and

ominous wailing should be a forewarning of the death of one of them, but, as the poet humorously points out, there was no necessity for them to be anxious on this point. Although, through misfortune, a family may be brought down from high estate to the rank of peasant tenants, the Banshee never leaves nor forgets it till the last member has been gathered to his fathers in the churchyard. The MacCarthys, O'Flahertys, Magraths, O'Rileys, O'Sullivans, O'Reardons, have their Banshees, though many representatives of these names are in abject poverty.

"The Banshee," says D. R. McAnally [in his book *Irish Wonders* (1888)], 'is really a disembodied soul, that of one who in life was strongly attached to the family, or who had good reason to hate all its members. Thus, in different instances, the Banshee's song may be inspired by different motives. When the Banshee loves those she calls, the song is a low, soft chant giving notice, indeed, of the close proximity of the angel of death, but with a tenderness of tone that reassures the one destined to die and comforts the survivors; rather a welcome than a warning, and having in its tones a thrill of exultation, as though the messenger spirit were bringing glad tidings to him summoned to join the waiting throng of his ancest[o]rs.' To a doomed member of the family of the O'Reardons the Banshee generally appears in the form of a beautiful woman, 'and sings a song so sweetly solemn as to reconcile him to his approaching fate.' But if, during his lifetime, the Banshee was an enemy of the family, the cry is the scream of a fiend, howling with demoniac delight over the coming death agony of another of his foes.

"Hence, in Ireland, the hateful 'Banshee' is a source of dread to many a family against which she has an enmity. 'It appears,' adds McAnally, 'that a noble family, whose name is still familiar in Mayo, is attended by a Banshee of this description—the spirit of a young girl deceived, and afterwards murdered by a former head of the family. With her dying breath she cursed her murderer, and promised she would attend him and his forever. After many years the chieftain reformed his ways, and his youthful crime was almost forgotten even by himself, when one night, as he and his family were seated by the fire, the most terrible shrieks were suddenly heard outside the castle walls. All ran out, but saw nothing. During the night the screams continued as though the castle were besieged by demons, and the unhappy man recognised in the cry of the Banshee the voice of the young girl he had murdered. The next night he was assassinated by one of his followers, when again the wild unearthly screams were heard exulting over his fate. Since that night "hateful Banshee" has, it is said, never failed to notify the family, with shrill cries of revengeful gladness, when the time of one of their number has arrived.'

"Among some of the recorded instances of the Banshee's appearance may be mentioned one related by Miss Lefrau, the niece of [Richard] Sheridan, in the memoirs of her grandmother, Mrs. Frances Sheridan. From this account we gather that Miss Elizabeth Sheridan was a firm believer in the Banshee, and firmly maintained that the one attached to the Sheridan family was distinctly heard lamenting beneath the windows of the family residence before the news arrived from France of Mrs. Frances Sheridan's death at Blois. She added that a niece of Miss Sheridan made her very angry by observing that as Mrs. Frances Sheridan was by birth a Chamberlaine, a family of English extraction, she had no right to the guardianship of an Irish fairy, and that therefore the Banshee must have made a mistake. Then there is the well-known case related by Lady Fanshawe who tells us how, when on a visit in Ireland, she was awakened at midnight by a loud scream outside her window. On looking out she saw a young and rather handsome woman, with dishevelled hair, who vanished before her eyes with another shriek. On communicating the circumstance in the morning, her host replied, 'A near relation of mine died last night in the castle, and before such an event happens, the female spectre whom you have seen is always visible.'

"This weird apparition is generally supposed to assume the form of a woman, sometimes young, but more often old. She is usually attired in a loose white drapery, and her long ragged locks hang over her thin shoulders. As night time approaches she occasionally becomes visible, and pours forth her mournful wail—a sound said to resemble the melancholy moaning of the wind. . . . Oftentimes she is not seen but only heard, yet she is supposed to be always clearly discernible to the person upon whom she specially waits. Respecting the history of the Banshee, popular tradition in many instances accounts for its presence as the spirit of some mortal woman whose destinies have become linked by some accident with those of the family she follows. It is related how the Banshee of the family of the O'Briens of Thomond was originally a woman who had been seduced by one of the chiefs of that race—an act of indiscretion which ultimately brought about her death."

The banshee is not confined to Ireland, since she is also the subject of folktales in the highlands of Scotland, where she is known as *bean-nighe*, or "little-washer-by-the-ford." She is said to be seen by the side of a river, washing the blood from the clothes of those who will die. (See also **Fairies**)

Sources:

- Lysaght, Patricia. *The Banshee*. Dublin, 1986.
 McAnally, D. R. *Irish Wonders*. 1888. Reprint, Detroit: Grand River Books, 1971.
 O'Donnell, Elliot. *The Banshee*. London, 1919.
 Yeats, W. B. *Fairy and Folk Tales of the Irish Peasantry*. London: Walter Scott, [1888].

Banyacya, Thomas (1909–1999)

Thomas Banyacya, an elder of the Hopi Nation, was selected as one of four spokespersons of his people in 1948 to deliver an urgent prophetic message to all people. He was born on June 2, 1909, in Moencopi, a Hopi town in Arizona. He attended school under the name Thomas Jenkins, an Anglo name demanded of students at the time by the Bureau of Indian Affairs. He later adopted the name Thomas Banyacya, a combination of the name he had been called as a youth and his birth name. In 1930 he entered Bacone College in Oklahoma, an institution set up for Native Americans. The college did not include studies of Native American culture, and Banyacya and a fellow student set up a medicine lodge for the use of the other students. He dropped his early plans to become a Christian minister and returned to his home as a school teacher.

Banyacya emerged out of obscurity among his people in 1941 when he refused to register for the draft. He served seven years in prison. It was soon after his release from prison that the Hopi leadership selected him as one of their four representatives who were sent out with the Nation's message of peace. This message was one selected from a host of Hopi prophecies and warned that ecological disaster was imminent. If humanity continues to destroy nature, nature will rise up and destroy humankind. The message was integral to the Hopi vision of their role as the people of balance, who are acting on behalf of all humankind.

Banyacya's first actions had some immediacy to them. In 1952 he organized a caravan to travel among the Native American people, encouraging the revival of interest in culture and ways. The next year he set up a meeting with President Eisenhower to gain conscientious objector status for the Hopi males. He also traveled to the UN building in New York to present the Hopi message. Soon afterwards he produced a passport as a citizen of the Hopi Nation and began to travel the world using it. During his many years of travel, he went across central Europe to Moscow and on another occasion to Japan. Most of his years were spent in the western United States.

Of the four messengers, Banyacya lived the longest. He passed away on February 6, 1999, in Hopi land.

Sources:

Fitten, Ronald K. "Messenger Preaches Hopi Love of Earth." *Seattle Times* (February 21, 1994).

Thomas Banyacya. <http://www.alphacdc.com/banyacya/bio.html>. May 20, 2000.

Banyen Books & Sound

Banyen Books & Sound is the largest New Age metaphysical bookstore in Western Canada and the center of the metaphysical and alternative spirituality community in the Vancouver area. It was founded as Banyen Books in 1970 by Kolin Lymworth, who as a young man in 1969 had visited and been inspired by Shambhala Books, still a mainstay of the spiritual community in Berkeley, California. He had also visited India and read the landmark book *Be Here Now* (1971) written by Ram Dass (Richard Alpert), one of the foundational volumes of what would become known as the New Age Movement. The name of the store came from the banyan tree under which the Hindu deity Krishna is said to have spoken the Bhagavad Gita, and from the Banyan Ashram that had been established by Gary Snyder and Nanao Sakaki as an eco-spiritual community in Japan. Lymworth chose the alternate spelling of "banyen" after taking the advice of a numerologist friend.

As the New Age Movement emerged in the 1970s, Lymworth became aligned with its vision for the need for a transformation of the people and societies of Earth. The original bookstore was enlarged in 1987 with an audio wing, Banyen Sound, that specializes in audio cassettes and CDs of meditative, healing, and transformative music and nonmusic tapes of lectures and books on New Age subjects. As the twenty-first century begins it has been transformed. It had emerged in the 1990s as a full-service store carrying a broad range of books and audio visuals that encourage the values of "non-violence, truthfulness, love for all, meditation and spiritual awakening, earthcare and earth wisdom, and healing, holistic and visionary perspectives in arts, sciences, humanities, literature, medicine, philosophy, ecology, and dishwashing." Its stock includes books ranging from the most popular to the scholarly on the broad range of issues, topics, and perspectives alive in the post-New Age world. It also carries a number of related items used by people on their quest for psychic development or spiritual enlightenment, including meditation cushions, musical instruments, altar items (such as incense and candles), stationary, games, card sets, and medicine objects.

In the mid-1990s the Banyen also began publishing the semiannual *Branches of Light*. It appears each spring and autumn and is built around reviews of selected books and CDs featured in the store along with interviews of featured authors and artists and listings of upcoming events sponsored by the store. As the store has grown and expanded, it has developed an associated program of concerts, lectures, and workshops. Most recently it has developed an extensive Internet site at <http://www.banyen.com/>.

Banyen Books & Sound is located at 2671 W. Broadway, Vancouver, BC Canada V6K 2G2.

Sources:

Banyen Books & Sound. <http://www.banyen.com/>. February 28, 2000.

Branches of Light. Vancouver, British Columbia, n.d.

Bapak

An Indonesian name for "father," given affectionately to patrons, gurus, and charismatic leaders, especially to **Muhammad Subuh**, founder of the **Subud** movement, a modern mystical school combining Sufi insights with elements of the thought of **George I. Gurdjieff** and **P. D. Ouspensky**.

Baphomet

The goat idol of the **Templars** and the deity of the sorcerers' **Sabbat**. Some authorities hold that the Baphomet was a monstrous head, others that it was a demon in the form of a goat. One account of a veritable Baphometic idol describes it thus:

"A pantheistic and magical figure of the Absolute. The torch placed between the two horns, represents the equilibrating intelligence of the triad. The goat's head, which is synthetic, and unites some characteristics of the dog, bull, and ass, represents the exclusive responsibility of matter and the expiation of bodily sins in the body. The hands are human, to exhibit the sanctity of labor; they make the sign of esotericism above and below, to impress mystery on initiates, and they point at two lunar crescents, the upper being white and the lower black, to explain the correspondences of good and evil, mercy and justice. The lower part of the body is veiled, portraying the mysteries of universal generation, which is expressed solely by the symbol of the caduceus. The belly of the goat is scaled, and should be colored green, the semicircle above should be blue; the plumage, reaching to the breast, should be of various hues. The goat has female breasts, and thus its only characteristics are those of maternity and toil, otherwise the signs of redemption. On its forehead, between the horns and beneath the torch, is the sign of the microcosm, or the pentagram with one beam in the ascendant, symbol of human intelligence, which, placed thus below the torch, makes the flame of the latter an image of divine revelation. This Pantheos should be seated on a cube, and its footstool should be a single ball, or a ball and a triangular stool."

In *Narratives of Sorcery and Magic* (1851), Thomas Wright states:

"Another charge in the accusation of the Templars seems to have been to a great degree proved by the depositions of witnesses[:] the idol or head which they are said to have worshipped, but the real character or meaning of which we are totally unable to explain. Many Templars confessed to having seen this idol, but as they described it differently, we must suppose that it was not in all cases represented under the same form. Some said it was a frightful head, with long beard and sparkling eyes; others said it was a man's skull; some described it as having three faces; some said it was of wood, and others of metal; one witness described it as a painting (*tabula picta*) representing the image of a man (*imago hominis*) and said that when it was shown to him, he was ordered to 'adore Christ, his creator.' According to some it was a gilt figure, either of wood or metal; while others described it as painted black and white. According to another deposition, the idol had four feet, two before and two behind; the one belonging to the order at Paris, was said to be a silver head, with two faces and a beard. The novices of the order were told always to regard this idol as their saviour. Deodatus Jaffet, a knight from the south of France, who had been received at Pedenat, deposed that the person who in his case performed the ceremonies of reception, showed him a head or idol, which appeared to have three faces, and said, 'You must adore this as your saviour, and the saviour of the order of the Temple' and that he was made to worship the idol, saying, 'Blessed be he who shall save my soul.' Cettus Ragonis, a knight received at Rome in a chamber of the palace of the Lateran, gave a somewhat similar account. Many other witnesses spoke of having seen these heads, which, however, were, perhaps, not shown to everybody, for the greatest number of those who spoke on this subject, said that they had heard speak of the head, but that they had never seen it themselves; and many of them declared their disbelief in its existence. A friar minor deposed in England that an English Templar had assured him that in that country the order had four principal idols, one at London, in the Sacristy of the Temple, another at Bristelham, a third at Brueria (Bruern in Lincolnshire), and a fourth beyond the Humber."

Some occultists have suggested that the Baphomet of the Templars was really the god of the witches deriving from the

nature god Pan. During the nineteenth century, the Austrian Orientalist Baron Joseph von Hammer-Pürgstall discovered an inscription on a coffer in Burgundy that he claimed showed that the name Baphomet derived from two Greek words meaning "Baptism of Metis [Wisdom]"; the inscription exalted Metis or Baphomet as the true divinity.

When Karl Kellner and other early twentieth century German occultists founded the secret order **OTO** (Ordo Templi Orientis, or Order of Templars in the East), they adopted an emblem of Baphomet taken from Richard Payne Knight's *A Discourse on the Worship of Priapus* as the seal of the order's grand master. At a later date, when British occultist **Aleister Crowley** became head of the British section, he took the name Baphomet as his motto. He had previously wrestled with the numerological significance of the name.

Sources:

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Lévi, Éliphas. *Transcendental Magic*. London: Rider, 1896. Reprint, New York: Samuel Weiser, 1972.

Partner, Peter. *The Murdered Magicians: The Templars and their Myth*. Oxford: Oxford University Press, 1981. Reprint, N.p.: Crucible, 1987.

Wright, Thomas. *Narratives of Sorcery and Magic*. London: R. Bentley, 1851. Reprint, Detroit: Grand River Books, 1971.

Baptism of the Devil

It was said that at the witches' **Sabbat** children and toads were baptized with certain horrible rites. This was called "the baptism of the devil."

Baptism of the Line

A curious rite performed on persons crossing the equator for the first time. The sailors dressed themselves in quaint costumes. The "father of the line" arrived in a cask, accompanied by a courier, a devil, a hairdresser, and a miller. The unfortunate passenger had his hair curled, was liberally sprinkled with flour, and then had water showered upon him, if he was not dunked. The origin of this custom is not known, nor is it quite clear what part the devil played in it. The custom is reminiscent of the traditional initiatory rites of apprentices in trade guilds such as printing, and it may also be a precursor of **initiations** in college fraternities.

Baquet

A large circular tub that figured prominently in the magnetic treatment that Charles d'Eslon, a friend and follower of **Franz A. Mesmer's**, prescribed for his patients. The marquis of Puységur tells us in his book *Du Magnétisme Animal* (1807) that some bottles, arranged in a particular manner, were placed in the *baquet* and partly covered with water. The tub was fitted with a lid having several holes through which passed iron rods connecting the patients, who sat around the contrivance. The operator was armed with a shorter iron rod. While the patients waited for a response to the treatment, someone played a pianoforte, a device frequently used at Spiritualist séances. Reactions included violent convulsions, cries, laughter, and vomiting. This state, called the *crisis*, was supposed to hasten the healing process.

A commission appointed in 1784 by the French government to report on **mesmerism** suggested that such practices were exceedingly dangerous and in no way proved the existence of an alleged magnetic fluid.

Sources:

Darnton, Robert. *Mesmerism and the End of the Enlightenment in France*. Cambridge, Mass.: Harvard University Press, 1968.

Harte, Richard. *Hypnotism and the Doctors. I. Mesmer/De Puységur*. London: L. N. Fowler, 1902.

Baraduc, Hyppolite (1850–1902)

Noted nineteenth-century French psychical researcher who made interesting experiments in "thought photography" and in 1895 addressed a communication on the subject to the French Academy of Medicine. By photographic means he also claimed to have proved that something misty and vaporuous leaves the human body at the moment of death. His contribution to the study of vital emanation is significant. He constructed an instrument, called Baraduc's **biometer**, that indicated the action of a nervous force and unknown vibrations outside the human body. His experiments are described in his books *The Human Soul* (1913), *Iconographie de la Force Vitale Cosmique Od* (1896), *Méthode de Radiographie Humaine* (1897), *Note Sommaire sur la Décondensation Cérébrale* (1901), *Photographie des Etats Hypervibratoires de la Vitalité Humaine* (1897), *Les Vibrations de la Vitalité Humaine* (1904), and *La Force Vitale, Notre Corps Vital, Fulidique, une Formule Barometrique* (1905). (See also **Sthenometer**)

Sources:

Baraduc, Hyppolite. *The Human Soul*. Paris, 1913.

———. *Les Vibrations de la Vitalité Humaine*. Paris, 1904.

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Barbanell, Maurice (1902–1981)

Veteran British lecturer, journalist, and author in the field of **Spiritualism**. He served as editor of the **Psychic News** and **The Two Worlds** for over three decades. Many in North America first heard of him through his book *This is Spiritualism* (1959), a survey of the phenomena and personalities associated with Spiritualism. Barbanell was noted for his vigorous journalism in support of Spiritualism, and he frequently lectured across both Europe and North America. Born in London, May 3, 1902, he was the son of a barber who also practiced dentistry. Young Barbanell's first job involved sweeping up hair and acting as lather boy.

As a young man Barbanell was an atheist like his father. He became unpaid secretary of a social and literary club in London's East End. One evening, there was a talk by a young man on the subject of Spiritualism. Although antagonistic to the subject, Barbanell said that this was a subject on which only those with personal experience could venture any worthwhile opinions. When challenged as to whether he was prepared to back this position by undertaking a six-month period of personal investigation of Spiritualism, he said yes. He joined a home circle with the medium Mrs. Blaustein, who was controlled by various entities who spoke through her while she was in a state of trance.

Barbanell was not very impressed by this phenomenon and at one sitting he "fell asleep." When he awoke he learned to his surprise that he had been in a mediumistic trance himself and that an Indian spirit guide had spoken through him.

Barbanell subsequently formed his own home circle at which the Indian guide, "Silver Birch," gave regular teachings through Barbanell's mediumship. Later, the famous journalist and Spiritualist **Hannen Swaffer** became a member of this home circle and an enthusiastic proponent of the teachings of "Silver Birch."

In 1932 Barbanell married Sylvia Abrahams, who had attended the home circle sittings with Mrs. Blaustein. The news-

paper *Psychic News* was also founded in 1932, as a result of a message from “Red Cloud,” the spirit guide of the medium **Estelle Roberts**. Barbanell edited the newspaper for 14 years, resigning in 1946 when unable to agree with **J. Arthur Findlay** on terms for purchase of *Psychic News*. However, 16 years later, in June 1962, Barbanell was able to resume editorship of the newspaper, which by then was in some difficulty. His tireless and enthusiastic work restored the position of *Psychic News* as the preeminent British Spiritualist publication.

Meanwhile, Barbanell’s own role in the “Silver Birch” messages continued to be anonymous. Hannen Swaffer thought the teachings should reach a larger audience, but Barbanell believed that he would be open to criticism if he publicized his own mediumship in *Psychic News*. Eventually it was agreed that the “Silver Birch” teachings should be published, provided that Barbanell’s identity continued to be withheld. However, these communications attracted so much attention that after some time Barbanell was obliged to make it known that he was the medium.

During his active life as editor, lecturer, and author in the cause of Spiritualism, Barbanell was a friend of every major British medium. Less than a week after his death at age 79, on July 17, 1981, spirit messages from him were claimed through the mediumship of Gordon Higginson, a close friend.

In addition to Barbanell’s vast output for his two periodicals, he wrote books on psychical research and Spiritualism.

Sources:

Barbanell, Maurice. *Across the Gulf*. N.p., 1940.

———. *Where There is a Will*. N.p., 1962.

Barbanell, Sylvia, ed. *Silver Birch Speak*. . . . London: Psychic Book Club, 1949.

McCulloch, Joseph. *The Trumpet Shall Sound*. London, M. Joseph, Ltd., 1944.

Naylor, William, ed. *Silver Birch Anthology*. London: Psychic Book Club, 1955.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

The Wisdom of Silver Birch. London: Psychic Book Club, 1944.

The Barbanell Report

In the 1970s, Paul Beard and **Maurice Barbanell** (1902–1981) made a pact agreeing that the one who died first would attempt to communicate with the other concerning what he had found in his new existence. Barbanell was the long-term editor of the **Psychic News** and **Other Worlds**, two of British Spiritualism’s leading periodicals. He was also a medium famous for his contact with “Silver Birch,” an American Indian, from whom he channeled messages. Paul Beard was for many years the president of the **College of Psychic Studies**, a major Spiritualist center in London. While the two were acquaintances, they were not friends, and at times publicly disagreed on various matters.

Barbanell passed away in 1981. Though several mediums claimed to have received messages from him, early in 1982 Beard began a series of sittings with Marie Cherrie, a medium at the college who had never met Barbanell. During these sittings, which continued for four years, Beard came to believe that he was communicating with Barbanell, and several years after the last session, the complete records were transcribed and published.

While two famous British mediums, **Estelle Roberts** and **Ena Twigg**, made brief appearances in the sessions, as a whole the conversations adhered to the previously agreed-upon topic. The expectations were that Barbanell, having been a medium, would make an easy transition to spirit existence and that he would be welcomed by Silver Birch. Neither proved the case. The spirit Barbanell professed some confusion distinguishing reality and illusion in his new existence and was still not fully

accommodated to his new environment at the end of four years. Also, while he finally encountered Silver Birch, it was only after several years had passed. The indication was that with Barbanell’s death their previous relationship ended, and though he was close, he did not make contact.

Barbanell did not try to bring through specifically evidential material. Given the nature of the material, it would leave room for doubt even from those who knew him. Beard believed that the process of communication was limited and incomplete and that unexpected content of the communications would make an important contribution to the continuing development of the Spiritualists’ view of the next life.

Sources:

The Barbanell Report. Communicated Through Marie Cherrie. Edited by Paul Beard. Tasurgh, Norwich, UK: Pilgrim Books, 1989.

Barbara Brennan School of Healing

The Barbara Brennan School of Healing was founded in 1982 by Barbara Brennan, a former associate of trance channel **Eva Pierrakos** (1915–1979) and her husband, psychiatrist **John C. Pierrakos** (1921–). Eva Pierrakos had founded a system for self-transformation called the Pathwork. Her husband, who had begun his long career working with **Wilhelm Reich**, had been one of the founders of bioenergetics, a system of bodywork, and later founded the Institute of Core Energetics. During the 1970s, Brennan worked with the couple and became an accomplished practitioner of both the Pathwork and core energetics. She developed her own private healing practice and then began to teach others.

Brennan had begun her adult life as a physicist. She earned a master’s degree in atmospheric physics and worked for a time at the Goddard Space Flight Center near Washington, D.C. She became a leader in the Pathwork and one of the first graduates of the Institute of Core Energetics. Through the 1980s she developed her own synthesis of spiritual healing which was embodied in her 1989 volume, *Hands of Light*, New Age best-selling title. It was followed by two additional books, *Light Emerging: The Journey of Personal Healing* (1993) and more recently, *Seeds of the Spirit* (1999), poetry channeled from Heyoan, Brennan’s spiritual guide.

The school is designed to train professional healers. The curriculum is built around four areas: healing science, awakening (self-exploration and awareness), creativity, and professionalism. Students not only learn a broad perspective on healing, drawing deeply from the Pierrakoses’ work, but are introduced to a broad range of psychic practices from **meditation** to **channeling**. In the 1999–2000 school year, the school introduced a graduate program open to the previous graduates of the school. It teaches the most advanced concepts and techniques developed by Brennan and involves the students in a program of research. It is designed to enhance the student’s status as a professional.

The Barbara Brennan School of Healing is headquartered at P.O. Box 2005, East Hampton, NY 11937-0903. It has an Internet page at <http://www.barbarabrennan.com/>.

Sources:

Barbara Brennan School of Healing. <http://www.barbarabrennan.com/>. June 10, 2000.

Brennan, Barbara. *Hands of Light: A Guide to Healing through the Human Energy Field*. 1989. Reprint. New York: Bantam Doubleday, 1993.

———. *Light Emerging: The Journey of Personal Healing*. New York: Bantam Doubleday, 1993.

Barbault, André (1921–)

Contemporary French astrologer, born at Champignelled/Yonne, France, on October 1, 1921. Barbault began his study of astrology in the mid-1930s and a short time later discovered **Sigmund Freud**. He saw Freudian psychology as an excellent tool for assisting in astrological interpretation. Barbault emerged from the disruptions of World War II as a professional astrologer and a charter member of the Centre International d'Astrologie, founded in 1946. He was vice president of the center for 14 years, during which time he published his first books, *De la Psychanalyses de l'Astrologie* (1961) and *Traité pratique d'Astrologie* (1961), an exposition of his Freudian theories and a basic astrological textbook.

In 1967 Barbault attained a level of international fame by opening Ordinastral-Astroflash, a computerized astrology service capable of turning out hundreds of charts daily for Parisians. It was the first such service in the world and in spite of the criticisms of more traditional colleagues quickly spread internationally. Countering critics of the popularizing effects of the computer, Barbault also founded *l'Astrologie*, an academic journal of astrological studies.

Barbault's psychological approach to astrology has come to characterize French astrology. However, he has spent much of his mature years in the equally fascinating realm of mundane astrology, attempting to correlate astrological facts with historical events. His first such study was published in 1967 as *Les Astres et l'histoire*. This led to a system of predicting political events from astrological studies. Barbault has written more than thirty books, but they have yet to be translated into English.

Sources:

Barbault, André. *Les Astres et l'histoire*. Paris, J. J. Pauvert, 1967.

———. *De la Psychanalyses de l'Astrologie*. Paris: Editions du Seuil, 1961.

———. *Traité pratique d'Astrologie*. Paris, 1961.

Brau, Jean-Louis, Helen Weaver, and Allan Edmands, eds. *Larousse Encyclopedia of Astrology*. New York: New American Library, 1982.

Bardon, Franz (1909–1958)

Franz Bardon was one of the most important figures in the occult revival of the twentieth century and the author of three influential books: *Initiation into Hermetics*, *The Practice of Magical Evocation*, and *The Key to the True Qabalah*. He was, however, a reclusive individual and much of his life remains obscure. He was born and grew up in Czechoslovakia, the eldest of 13 children. His father, Viktor Bardon, was a mystic. As a youth, Franz sought some illumination and finally felt an advanced soul entering his body and providing him with his first initiatory experiences.

In the 1920s and 1930s he worked as a stage magician under the name Frabato. He also became an accomplished practitioner of real magic. It has been alleged that Bardon was a member of the Fraternity of Saturn in Germany prior to its being disbanded by the Nazis in the mid-1930s. However, no proof of that association has been produced. In 1941 he was arrested by the Nazis and after refusing to assist Hitler magically, was imprisoned in a concentration camp and tortured. He escaped his execution when the Allies bombed the camp where he was confined. He escaped and spent the rest of World War II (1939–45) in hiding. He returned to his hometown after the war, continuing his occult work and writing the books for which he became well known. While studying, he made his living as a healer using alchemical preparations. Bardon was arrested in 1958 by the Czech government for publishing occult materials, and died in prison on July 10, 1958.

During the 1950s, Bardon set about the task of writing his three books as serious texts from the aspiring magician who did

not have a teacher or working group. He wrote in Czech and his finished manuscripts were translated into German and published. English translations became available at the beginning of the 1970s. His work shows a broad familiarity with the magical writings of **Francis Barrett**, **Éliphas Lévi**, **Alexandria David-Neel**, and even **Aleister Crowley**. However, he synthesized the tradition and focused on his own work and the magical activity that he verified in his own experience.

Like Lévi, he saw the universe undergirded with cosmic power, but divided those powers into magnetic (a cool negative force) and electrical, (a warm positive force). The magician learns how to control and manipulate these forces. The magician is composed of the four traditional elements (earth, air, fire, and water) understood psychologically, and the accomplished magician must be a balanced person with a developed psyche in which each element, such as intuition or passion, is present but not so dominating as to push the other elements aside.

In his first book, *Initiation into Hermetics*, Bardon leads the student through a basic course in magical training. The second volume, *The Practice of Magical Evocation*, treats all the magical instruments from the wand to the magical mirror, and explains in detail the process of contacting various kinds of spirit entities. The final volume is a more detailed treatment of the Qabalah (or **kabbalah**).

Bardon was assisted by his long-time student Dieter Rüggeburg, who published both the German and English editions of his several books and continued to keep them in print. In the 1990s, a Franz Bardon Foundation was established and for several years issued a newsletter, but appears to have disappeared as the decade came to a close. Students of the Bardon literature have developed a web presence, possibly the most important site being <http://www.franzbardon.com/>.

Sources:

Bardon, Franz. *Initiation into Hermetics*. Wupperthal, Germany: Dieter Rüggeburg, 1970.

———. *The Key to the True Qabalah*. Wupperthal, Germany: Dieter Rüggeburg, 1971.

———. *The Practice of Magical Evocation*. Wupperthal, Germany: Dieter Rüggeburg, 1970.

Scott, Tim. "Who Was Franz Bardon?" *New Moon Rising* (Beltane 1999): 66–72.

Barguest (or Barghest)

A goblin or phantom of mischievous character traditionally reported in the north of England and also in Wales. The meaning of the term is disputed, some believing it to be "town ghost" (*burhghost*), others suggesting it derives from the German *berggeist* ("mountain demon"). The goblin often appears in the form of a monstrous dog with huge teeth and claws. Another tradition suggests that the phantom is named from his habit of sitting on bars or gates. A writer in the mid-nineteenth-century *Encyclopaedia Metropolitana* relates a story of a woman he knew who had been brought up in the country. As a child, she had been passing through the fields one morning and saw someone sitting on a stile; as she drew near, however, the figure vanished.

Barkel, Kathleen (ca. 1930)

British trance medium, controlled by "White Hawk," who claimed to be a chief of the Sioux who had lived 800 years earlier. Barkel had psychic gifts as a child, and her mediumship began to develop in 1922. For years she did excellent work at the **British College of Psychic Science**, giving psychic healing sessions in conjunction with her husband and offering voice séances with her daughter. Sitters often received **apports** in the form of beautifully cut stones. "White Hawk" would place Bar-

kel's hand over that of the sitter and the stone would appear to grow in between them.

Sources:

Bradley, H. Dennis. . . . *And After*. London, 1931.

Barker, Elsa (ca. 1869–1954)

American novelist and poet, born in Leicester, Vermont. She allegedly produced through **automatic writing** the scripts for *Letters from a Living Dead Man* (1914), *War Letters from the Living Dead Man* (1915), and *Last Letters from a Living Dead Man* (1919). These remarkable communications attracted much attention in England, where they were first published. At the time the scripts were produced, Elsa Barker was new to automatic writing, and was also unaware that the communicator (subsequently identified as David P. Hatch, a Los Angeles lawyer), who signed the communications “X,” had passed away. These letters record the impressions of an intelligent traveler in a strange country, his mistakes, prejudices, ideals, and new insights.

Elsa Barker's other publications include *The Son of Mary Bethel* (1909), *The Frozen Grail & Other Poems* (1910), *Stories from the New Testament for Children* (1911), *The Body of Love* (1912), *Fielding Sargent* (1922), *The Cobra Candlestick* (1928), *The C.I.D. of Dexter Drake* (1929), and *The Redman Cave Murder* (1930).

Barker died August 31, 1954.

Sources:

Barker, Elsa. *War Letters from the Living Dead Man*. London: W. Rider & Son, 1915.

Barker, Gray (1925–1984)

Writer on UFOs who launched the story of **Albert K. Bender** and the **men in black**, who are supposed to have silenced Bender's revelations about **flying saucers**. Barker's book *They Knew Too Much About Flying Saucers* (1956) started other similar conspiracy accusations against mysterious officials or unidentified aliens. A number of **UFO** researchers have since reported sinister telephone warnings, slow knockings at the door, confiscation of documents, and other harassment.

Born May 2, 1925, in Riffle, West Virginia, Barker studied at Glenville State College (B.A., 1947). He was a public school teacher (1948–49), then a sales agent and theater owner. In 1952 he became interested in flying saucers and began writing for *Space Review*, the magazine of Bender's International Flying Saucer Bureau. In the fall of 1953 Bender closed the bureau and Barker began his own magazine, *The Saucerian*, later called *The Saucerian Bulletin* (1953–62). Barker then became obsessed with Bender's claim of having been threatened by three mysterious men in black and eventually wrote his first book about the Bender case, *They Knew Too Much About Flying Saucers* (1956). He also founded Saucerian Press (later the New Age Press), which published its first title, *From Outer Space to You*, by **contactee** Howard Menger in 1959.

Barker emerged in the 1960s as a collector of tales that floated through the flying saucer community, especially stories dealing with claims of actual contact with outer space beings and accounts exhibiting a paranoid element. Barker wrote and edited several books, including the *Bender Mystery Confirmed* (1962), *Gray Barker's Book of Saucers* (1965), *Gray Barker's Book of Adamski* (1967), *The Silver Bridge* (1970), and *Gray Barker at Giant Rock* (1974). Among his last publications were two bibliographical books, his own *A UFO Guide to "Fate" Magazine* (1981) and Bruce Walton's *A Guide to the Inner Earth* (1983). In the 1970s Barker began to issue an irregular publication, *Gray Barker's Newsletter*. He was president of the Saucers and Unexplained Celestial Events Research Society (SAUCERS) and a member of the National UFO Congress, the National Audio-

Visual Association, and the Mountaineer Educational Media Association. He died December 6, 1984.

Sources:

Barker, Gray. *The Silver Bridge*. Clarksburg, W. Va.: Saucerian Books, 1970.

———. *They Knew Too Much About Flying Saucers*. New York: University Books, 1956.

Clark, Jerome. *The Emergence of a Phenomenon: UFOs from the Beginning through 1959*. Vol. 2, *The UFO Encyclopedia*. Detroit: Omnigraphics, 1992.

Bar-Lgura

Ancient Semitic demon said to sit on the roofs of houses and leap on the inhabitants. People so afflicted were called *d'baregara*.

Barlow, Fred (d. 1964)

Fred Barlow, photography expert for the **Society for Psychical Research**, became interested in the claims various people made of having taken photographs of spirit entities. He entered his study hopeful that photography might provide evidence of **survival** after death and for a while he emerged as a staunch defender of **spirit photography**. However, by mid-century, especially after his investigations of the work of spirit photographers George Moss and **William Hope**, he reversed his opinion. This change resulted from his own inability to produce any spirit photographs under test conditions (where the possibility of **fraud** was ruled out) and the discovery that every spirit photograph could consistently be traced to some existing photograph of which it was an exact copy. While he never discounted the possibility of genuine spirit photographs, his testimonies became an important force in killing the phenomenon.

Barlow died in 1964, and **Eric J. Dingwall** inherited his collection of photographs. Dingwall deposited them at the British Museum.

Sources:

Barlow, Fred. "Report on an Investigation into Spirit-Photography." *Proceedings of the Society for Psychical Research* 41.

Dingwall, E. J. "The Need for Responsibility in Psychology." In *A Skeptic's Handbook of Parapsychology*. Edited by Paul Kurtz. N.p., 1985.

Barnaud, Nicholas (sixteenth century)

A sixteenth-century physician who claimed to have discovered the **philosophers' stone**. He published many short treatises on the subject of **alchemy**, which are contained in the third volume of the *Theatrum Chemicum* of Zetzner, published at Strasbourg in 1659.

Barnum Effect

The Barnum Effect is the name given a psychological process which some psychologists feel explains why people except what they term "pseudoscientific" explanations of events. The process is also called subjective validation effect or the personal validation effect. In the 1940s, one of the more famous demonstrations of the Barnum Effect was made by psychologist B. R. Forer. He gave his class a sophisticated personality but instead of calculating the results he developed a statement from an astrological sun-sign column of a local newspaper. In their confidential psychological report, each student received the following evaluation:

"You have a need for other people to like and admire you, and yet you tend to be critical of yourself. While you have some

personality weaknesses you are generally able to compensate for them. You have considerable unused capacity that you have not turned to your advantage. Disciplined and self-controlled on the outside, you tend to be worrisome and insecure on the inside. At times you have serious doubts as to whether you have made the right decision or done the right thing. You prefer a certain amount of change and variety and become dissatisfied when hemmed in by restrictions and limitations. You also pride yourself as an independent thinker; and do not accept others' statements without satisfactory proof. But you have found it unwise to be too frank in revealing yourself to others. At times you are extroverted, affable, and sociable, while at other times you are introverted, wary, and reserved. Some of your aspirations tend to be rather unrealistic."

He then asked each student to evaluate their assessment on a scale of one to five (with one being bad and five being excellent. He found that the students accepted their evaluation, the class average being 4.2. Forer assumed human gullibility as the explanation of the student's acceptance of the reading. He argued that a variation of what he demonstrated in his class accounted for the public's acceptance of psychic readers and counselors. His colleagues have argued that his explanation was limited. Other reasons, ranging from human vanity to an attempt to make sense of a very chaotic world, were additional factors.

Forer's test has been repeated numerous times with amazing similar reports on the results. It has not been applied to more general audiences. It is a simple and fairly easy test to administer and calculate results. Other psychologists have offered profiles of more elaborate tests that would the several hypotheses that have arisen for Forer's original test. These generally require a great deal of additional effort by those running the tests and no one has as yet followed up on the suggestions.

In like measure, no longitudinal studies have been done on subjects taking the test to determine what if anything they might do with the test if the nature of the experiment were kept from them. Does it in fact simulate what it purports to do, the mechanism by which a person might visit and accept the words of a fortune teller? Given the rules governing experiments on human subjects, such tests are not likely to be done by Western psychologists in the foreseeable future.

Sources:

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Dickson, D.H., and I.W. Kelly. "The 'Barnum Effect' in Personality Assessment: A Review of the Literature." *Psychological Reports* 57 (1985): 367-382.

Forer, B.R. "The Fallacy of Personal Validation: A Classroom Demonstration of Gullibility." *Journal of Abnormal Psychology* 44 (1949): 118-121.

Barqu

According to legend, the demon that holds the secret of the **philosophers' stone**.

Barrett, Francis (fl. nineteenth century)

British magician Francis Barrett, the author of *The Magus; or Celestial Intelligencer* (1801), stands at the fountainhead of the modern practice of ceremonial magic. Little is known of the early life of Barrett, who is pictured as a young man in the portrait included in his book. However, in a footnote in *The Magus*, he offered himself as a magical teacher and invited readers to contact him if they wished to become his student (limited to 12). He was at the time living in Marlebourne. Students would be initiated into the occult arts and the practice of magic and be taught the philosophy, rites, and mysteries of the ancients.

Barrett seems to have acquired his knowledge from the library of **Ebenezer Sibley** (1751–1799), the author a decade earlier of a four-volume work surveying occultism. His library was sold through two London dealers and included English editions of the works of **Henry Cornelis Agrippa von Nettesheim**, **Peter of Albano**, **Jean Baptiste von Helmont**, and Giambattista Porta. These were the major items used in the preparation of *The Magus*; very little new material was contributed by Barrett himself. The major new material was a set of portraits of various demonic personalities, possibly seen by Barrett while **scrying**. At a time at which occult material was relatively scarce, Barrett's book offered readers a comprehensive introductory survey of magic and the occult arts as then known. It included sections on **astrology**, **arithmetic**, **Kabbalistic magic**, and the technique for **scrying**.

Barrett claimed to be a Rosicrucian. Since no Rosicrucian organization existed in England at the time, it is possible that he received initiation from Sigismund Bacstrom, a teacher of **alchemy** also residing in Marlebourne who had received a Rosicrucian initiation in Mauritius in 1794.

Little is known of Barrett's subsequent career. *The Magus* did not go through subsequent editions (though it has been reprinted in recent years). Only one of Barrett's students rose out of obscurity, John Parkins of Grantham in Lincolnshire. In 1802, Barrett prepared an essay on the invocation of spirits for Parkins, the manuscript of which has survived. Parkins later became a teacher in his own right.

Sources:

Barrett, Francis. *The Magus; or Celestial Intelligencer*. London, 1801. Reprint, New Hyde Park, N.Y.: University Books, 1967.

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Barrett, Sir William Fletcher (1844–1925)

One of the distinguished early psychical researchers, a principal founder in 1882 of the **Society for Psychical Research** in England. Born February 10, 1844, in Jamaica, West Indies, Barrett was educated at Old Trafford Grammar School, Manchester, England. He became a science master, physics lecturer, and, from 1873 to 1910, professor of physics at the Royal College of Science, Dublin, Ireland. In 1916 he married Florence Willey. He was a fellow of the Royal Society, the Philosophical Society, and the Royal Society of Literature and a member of the Institute of Electrical Engineers and the Royal Irish Academy. He was a highly respected scientist, responsible for important developments in the fields of metal alloys and vision.

Studies in **mesmerism** aroused Barrett's curiosity for the physical phenomena of **Spiritualism**. He began his first investigations in 1874. Two years later he submitted a paper, "Some Phenomena Associated with Abnormal Conditions of Mind," to the British Association for the Advancement of Science. The Biological Committee refused it, and the Anthropological subsection only accepted it on the casting vote of the chairman, Dr. **Alfred Russel Wallace**. The paper contained an exposition of the professor's experiments in **telepathy**, the existence of which he considered proved, holding that this method of communication is probably explainable by some form of nervous induction.

Barrett was inclined to attribute the more marvelous physical phenomena of Spiritualism (**levitation**, the **fire ordeal**) to **hallucination**. He declared that he himself had heard psychic raps in broad daylight, out-of-doors under conditions that made trickery impossible.

In January 1882 Barrett called a conference in the offices of the **British National Association of Spiritualists**. At this conference the Society for Psychical Research was born. During a visit to the United States in 1885 he gave the impetus to the foundation of the **American Society for Psychical Research**.

His theory of hallucination as the cause of the greater part of physical phenomena was soon abandoned. He found mediums among personal friends who were above suspicion, and he could carry out experiments in daylight.

Every branch of psychical research claimed his attention, but his most important studies were on the **divining rod**. He collaborated with **Theodore Besterman** on a brilliant and comprehensive study of the subject. He did one of the earliest studies of **near-death experiences** and explored the philosophical implications of psychic matters. In his paper "Some Reminiscences of Fifty Years of Psychical Research" (1924), he concludes that there is convincing evidence for (1) the existence of a spiritual world, (2) for **survival** after death, and (3) for occasional communications from those who have died.

Barrett was convinced of the possibility of life of some kind in the "luminiferous ether." "It is in harmony with all we know," he writes in *On the Threshold of the Unseen*, "to entertain a belief in an unseen world, in which myriads of living creatures exist, some with faculties like our own, and others with faculties beneath or transcending our own; and it is possible that the evolutionary development of such a world has run on parallel lines to our own. The rivalry of life, the existence of instinct, intellect, conscience, will, right and wrong are as probable there as here, and, in course of time, consciousness of our human existence may have come to our unseen neighbours, and some means of mental, or even material communications with us may have been found."

Although Barrett is remembered for his work in psychical research, he also did outstanding work as a physicist and in 1899 was elected a fellow of the Royal Society. He died May 26, 1925, in London.

Sources:

Barrett, Sir William F. *Death-Bed Visions*. London: Methuen, 1926. Reprint, Wellingborough, England: Aquarian Press, 1986.

———. *The Divining Rod*. New Hyde Park, N.Y.: University Books, 1968.

———. *On the Threshold of a New World of Thought: An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death*. New York: E. P. Dutton, 1918.

———. *On the Threshold of the Unseen*. 1917. Reprint, New York: E. P. Dutton, 1918.

———. *Psychical Research*. New York: H. Holt, [1911].

———. "Some Reminiscences of Fifty Years of Psychical Research," *Proceedings of the Society for Psychical Research* 34 (1924).

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

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"Bartholomew"

"Bartholomew," the entity channeled through Mary-Margaret Moore, has emerged through the several books of his teachings as one of the more popular entities in the **New Age** world. Described as an "energy vortex" or alternatively as "the higher and wiser level of energy," "Bartholomew" made his initial appearance in the mid-1970s. Moore was visiting with her friends John and Louise Aiken. John Aiken hypnotized Moore in an attempt to relieve her back pains, and "Bartholomew" began to speak.

Hesitantly Moore accepted "Bartholomew's" presence and allowed him to speak through her, but she also initially tested him. Noting the possibility that she was simply involved in a massive self-delusion, she monitored the information from "Bartholomew" and gauged it according to its helpful effects. Her acceptance of "Bartholomew" was also helped by consulting the **I Ching**, a Chinese divination method that involves the

throwing of sticks that can create one of 64 hexagram patterns. She got the fiftieth, which refers to the "hollow" ruler who is receptive to the wisdom of a sage; and the first, which refers to the creative power of the Deity. She decided that she was the ruler and "Bartholomew" the sage and thus that the channeling was a valid experience.

Equally important, she observed that she and others who began to act out of Bartholomew's wisdom were benefiting from it. For herself, Moore discovered a balance between the use of her rational thinking abilities when appropriate and her intuitive self at other suitable moments. The channeling activity itself seemed to bring a sense of peace, gratitude, and love.

The first volume of selected materials from the channeling sessions with "Bartholomew" was published in 1984 as *I Come as a Brother: A Remembrance of Illusions*. As many people became aware of "Bartholomew," Moore attained some celebrity status within the New Age community. Moore soon produced a second volume, *From the Heart of a Gentle Brother* (1987). "Bartholomew" argues for the importance of relating to a higher reality. He calls upon people to turn within and discover the place of knowingness inside the self, assures people that they are not alone in the universe and that they need to open themselves to the energies that permeate it, allowing those energies to transform the self. Self-love and self-acceptance are additional important components of the transforming personality.

"Bartholomew" also emphasizes a life of harmlessness. The shift of people and of society as a whole to a higher level of consciousness is dependent upon the acceptance of a life of harmlessness and a move away from thoughts, words, and actions that lead to harm of others.

Sources:

Moore, Mary-Margaret. *From the Heart of a Gentle Brother*. Taos, N. Mex.: High Mesa Press, 1987.

———. *I Come as a Brother: A Remembrance of Illusions*. Taos, N. Mex.: High Mesa Publishing, 1984.

Bartlett, John Allen (1861–1933)

Retired English marine officer and songwriter who was the psychic medium of part of the **Glastonbury Scripts**, in which indications were given regarding the site and characteristics of the long-lost Edgar and Loretto Chapels of the Abbey at Glastonbury. Bartlett was a friend of **Frederick Bligh Bond's**, with whom the experiments were conducted and who excavated the abbey site. In his book *The Gate of Remembrance* (1918), Bond, using the pseudonym "John Alleyne" for his friend Bartlett, describes these experiments and their outcome.

Bond believed that the scripts and also the automatic sketches made by Bartlett gave archaeologically correct information, confirmed by the later excavations. Critics of Bond's book believed that such claims were not justified.

Sources:

Bond, Frederick Bligh. *The Gate of Remembrance*. Oxford: Blackwell, 1918.

Baru

Caste of priests in ancient Mesopotamia. (See **Semites**)

Bashir, Mir (1907–)

Kashmiri palmist noted for his serious study of the subject. During his research on **palmistry** he collaborated with physicians and criminologists, maintaining a library of over fifty thousand handprints. Mir Bashir moved to England in 1948. He wrote *How to Read Hands* (1955).

Basil (Astrologer)

A Florentine astrologer of the fifteenth century.

Basil (Herb)

Aromatic herb of the mint family (genus *Ocimum*) with a pungent clovelike flavor, much used in soups and other recipes. Many traditions and superstitions are connected with basil.

There are two suggested derivations of its popular name. It was once thought to be an antidote for the poison of the fabulous **basilisk** or cockatrice. Another tradition cites an early Greek name, *basilikon*, implying that the herb was used in a royal ceremony.

Some traditions believed it sacred, others that it was dedicated to the Devil. Greeks believed it was an emblem of hatred, Italians that it was appropriate to lovers. In both Greece and Rome there were ancient rituals involving cursing when the herb was planted, which were believed to assist growth. In Moldavia it was a folk superstition that a sprig of basil flowers handed by a girl to a wayward lover would ensure the boy's fidelity and love.

Basil is much prized in India, where it is known as *tulsi* (or *tulasi*) and regarded as sacred to the god Vishnu and the goddess Lakshmi. It is grown in pots near Hindu homes and temples. It is used in cooking and is also believed to help secure children.

Basilidians

A Gnostic sect founded by Basilides of Alexandria, who claimed to have received his esoteric doctrines from Glaucias, a disciple of the apostle Peter. Basilides recognized one supreme being named **Abraxas**. The sect posited three grades of existence—material, intellectual, and spiritual—and possessed two allegorical statues, male and female. The doctrine had many points of resemblance to that of the **Ophites** and the Jewish **Kabala**.

Sources:

Legge, Francis. *Forerunners and Rivals of Christianity from 333 B.C. to 330 A.D.* 2 vols. 1915. Reprint, New Hyde Park, N.Y.: University Books, 1964.

Basilisk (or Cockatrice)

A fabulous reptilian monster of ancient and medieval legend believed to be generated from a cock's egg hatched by a serpent or a toad in a dunghill. Accounts of this monster vary, but it was generally said to have either the face of a **cock** or a distorted human face, with the wings and feet of a fowl and the tail of a serpent. It was represented this way in heraldry.

It was reputed to be a deadly creature with a destructive power similar to that of the fabulous Gorgons of Greek legend. A human being could survive its deadly glare only by viewing it in a mirror; however, if anyone saw the basilisk before it saw that person, the creature would die. It was even believed to kill itself if it saw its own image in a mirror. Even its breath was poisonous to plants and animals, as well as to humans, and was believed to have the power to split rocks. It is possible that this fearsome creature really evolved from exaggerated travelers' tales of the horned adder or the hooded cobra, confused with such awesome reptiles as the Gila monster.

Basilisk has also been applied to a group of iguanalike lizards (*Basiliscus*), found on the banks of rivers and streams in Central America and Mexico.

Sources:

Borges, Jorge Luis, with Margarita Guerrero. *The Book of Imaginary Beings*. Translated by Norman Thomas de Giovanni. New York: E. P. Dutton, 1970.

Bassantin (or Bassantoun), James (ca. 1504–1568)

Scottish astrologer and mathematician, the son of the laird of Bassandean in the Merse, Berwickshire, Scotland, born in the reign of James IV. After studying mathematics at the University of Glasgow, he traveled for further studies on the Continent. He subsequently went to Paris, where for some years he taught mathematics at the university. He returned to Scotland in 1562.

There was a prevailing belief in judicial **astrology** at that time, particularly in France. On his way home through England, according to Sir James Melville's memoirs, Bassantin met with Sir Robert Melville (brother of Sir James), who was at that time engaged on the part of the unfortunate Mary, Queen of Scots in endeavoring to effect a meeting between her and Elizabeth. Bassantin predicted that all his efforts would be in vain, which proved to be true.

Bassantin was a zealous Protestant. His principal work is a treatise on astronomy, written in French and translated into Latin by John Tornaesius, which was published at Geneva in 1599. He wrote four other treatises on mathematics and horoscopes, but they do not appear to have been published.

Bastian, Harry (nineteenth century)

Nineteenth-century American **materialization** medium whose exposure in Vienna on February 11, 1884, led Archduke John to publish a pamphlet under the title *A Glimpse into Spiritualism*.

Bastian traveled to Vienna at **Baron Hellenbach's** request expressly for the purpose of sitting for Archduke John and Crown Prince Rudolph. According to the baron, Bastian's powers had waned in 1882 and he had retired from giving séances. Nevertheless, he felt sufficiently confident of himself to honor the baron's request.

In the first séance nothing particular occurred. In the second, a bell that was pushed out of the circle by one of the sitters with his foot flew back ringing within the circle on request. Before the séance, a naval officer had bound Bastian to his chair. A few minutes later he was free, but his hands were tied in such a manner that the cords had to be cut.

At the third séance, after the company retired to an adjacent lighted apartment, phantoms appeared. When the fifth spirit walked in, the door between the dark room and the figure was, by a cord arrangement, suddenly shut by Archduke John. The "spirit" was caught and found to be Bastian without his shoes. The spirit costume, however, disappeared, and no trace of it was found either on Bastian's person or in the **cabinet**. Hellenbach, responding to the archduke's accusation of **fraud** in his *The Logic of Facts*, asserts, "There can scarcely be any doubt that Bastian would have been acquitted through a closer acquaintance with these phenomena."

However, this was not the first occasion on which Bastian was accused of fraud. In August 1874, during a séance with Bastian, a lady caught the medium's hand where a spirit hand should have been (see report in *Medium*, August 14, 1874). At another séance in Arnheim, an electric lamp was suddenly introduced, providing a moment's glimpse of Bastian holding a guitar in his hand over the heads of the sitters (*Medium*, January 15, 1875). On this occasion, the editor of the *Medium* and some other sitters insisted that this could have been a spirit hand in the act of dematerializing and sinking back into the medium's body.

Bat

There is an Oriental belief that the bat is specially adapted to occult uses. In the Tyrol, there is a folklore belief that the man who wears the left eye of a bat may become invisible, and

in Hesse, he who wears the heart of a bat tied to his arm with red thread will always be lucky at cards.

“Bataille, Dr.”

The alleged author of *Le Diable au XIX. Siècle*, published in Paris in 1892, a book that created a sensation with its revelations of the secret rites and orgies of many diabolic societies. The author claimed personal experience with **devil worship**. This exciting and colorful work of some 800,000 words attracted enormous attention and its stories of worldwide diabolic conspiracies associated with **Freemasonry** were widely discussed. It was first thought to be the work of Dr. Charles Hacks, who contributed a preface entitled “Revelations of an Occultist.” Hacks was a real, although shadowy, figure. The book was later revealed to be the work of journalist and editor **Gabriel Jogand-Pagés**, also known as “Leo Taxil,” who confessed to fabricating the book as an anti-Freemasonry, anticlerical hoax. (See also **Diana Vaughan**)

Sources:

Bataille, Dr. [Gabriel Jogand-Pagés]. *Le Diable au XIX. Siècle*. Paris, 1892.

Batchelder, Kenneth J. (1921–1988)

British psychical researcher who specialized in the study of **psychokinesis**, or PK (the ability to move objects by means of mental concentration). He made a great contribution to identifying the conditions under which such phenomena are most likely to occur.

Before his detailed investigations, he had been a principal clinical psychologist for a group of hospitals in Devon, United Kingdom. At a social occasion in 1964, after a guest had told ghost stories, Batchelder suggested the group “[have] a go at table-tipping just for fun.” Although there were no perceptible unusual phenomena, a sitting at a later date was marked by a loud noise. During a subsequent séance in darkness, the table rose from the floor, apparently of its own volition. Batchelder was sufficiently intrigued to continue experimental sittings in an attempt to explain the phenomenon. In 1976 he took early retirement and spent more time in the systematic study of what has become known as “macro-PK.” He was assisted by fellow researcher Coin Brooked-Smith and other friends. He published some valuable papers on the subject, supported by the papers of Coin Brooked-Smith.

Batchelder was fully aware of the difference between unconscious muscular activity and paranormal movement of a table, and of the part played by belief and a nonskeptical state of mind in facilitating the production of genuine phenomena. He stated:

“There’s something about table-tipping that enables a group of ordinary people to succeed in generating PK without even trying, provided they are reasonably open-minded. It is this—in most cases the table will start to move due to unconscious muscular activity. This can give an amazing illusion that the table is moving of its own accord as if animated by some mysterious force. You get the impression you are already succeeding in generating paranormal movements. This has precisely the same impact on you as real success would have—it sweeps your doubts aside and produces total faith.”

Such faith, he believed, was an essential factor in producing general PK effects. Other researchers have from time to time also discovered that rigid objectivity and skepticism are barriers to producing PK phenomena. The problems of possible **fraud** and repeatability under controlled conditions remain difficult for researchers.

According to Batchelder, in a letter to Guy Lyon Playfair in 1966, “It is as if the universe allows **psi** to occur, now and then, quite easily and quickly provided the circumstances are such

that it is accidental and not under conscious control. Perhaps if things were otherwise, reality would be too unstable.” Playfair took part in a number of Batchelder’s investigations, and in an obituary for his friend (*Journal of the Society for Psychical Research*, vol. 55, July 1988) states, “It could even be argued that PK takes place only under conditions that make its verification impossible. . . . However, some of Ken’s evidence is very compelling, especially the videotaped episodes in which the table can be seen moving in ways that do not appear normal. . . .”

Batchelder died March 6, 1988. His paper “Notes on the Elusiveness Problem in Relation to a Radical View of Paranormality” (compiled, edited, and with a preface by Patrick V. Giesler) was published posthumously in the *Journal of the American Society for Psychical Research*. Batchelder did much to encourage the production and investigation of PK phenomena among various groups and identified the conditions under which such phenomena could more readily occur.

Sources:

Batchelder, Kenneth. “Contributions to the Theory of PK Induction from Sitter-Group Work.” *Journal of the American Society for Psychical Research* 78 (1984).

———. “Notes on the Elusiveness Problem in Relation to a Radical View of Paranormality.” *Journal of the American Society for Psychical Research* 88 (April 1994).

———. “Report on a Case of Table-Levitation and Associated Phenomena.” *Journal of the Society for Psychical Research* 43 (1966).

Batchelder, Kenneth, and D. W. Hunt. “Some Experiments in Psychokinesis.” *Journal of the Society for Psychical Research* 43 (1966).

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Brooked-Smith, Coin. “Data-tape Recorded Experimental PK Phenomena.” *Journal of the Society for Psychical Research* 47 (1973).

Bathym

According to **Johan Weyer**, Bathym is a duke of the infernal regions, also known as Marthin. He has the appearance of a robust man, but his body ends in a serpent’s tail. He rides a steed of livid color and is able to transport men from one place to another with wondrous speed. He is well versed in the virtues of herbs and precious stones. Thirty legions obey his behests.

Sources:

Weyer, Johannes. *Witches, Devils and Doctors in the Renaissance: Johann Weyer, De Praestigis*. Edited by George Mora. Binghamton, N.Y.: Medieval & Renaissance Texts & Studies, 1991.

Baton, The Devil’s

There is preserved in the Market of the Arcane, Tolentino, Mexico, a baton that it is said the Devil used.

Bauer, Eberhard (1944–)

Eberhard Bauer, leading German parapsychologist, is a professor of psychology at the University of Freiburg, Germany. Bauer emerged in the period of recovery of German psychical research after World War II and became the leading German historian of parapsychology. In 1981 he led in the founding of the Wissenschaftliche Gesellschaft zur Förderung der Parapsychologie, the first successful academic parapsychology organization in the post-Nazi era. He also became the managing editor of *Zeitschrift für Parapsychologie und Grenzgebiete der Parapsychologie*, the leading parapsychological journal pub-

lished in Germany. For Bauer's accomplishments as a historian and as a researcher in psychokinesis (PK), the **Society for Psychological Research** in England has made him a corresponding member.

Sources:

Bauer, Eberhard. "Criticism and Controversies in Parapsychology." *European Journal of Parapsychology* 5 (1984): 141.

Bauer, Georg (1490–1555)

German scholar and "father of mineralogy." He Latinized his surname (which means "boor" or "husbandman") to "Agricola" ("farmer"). Bauer was born March 24, 1490, at Glauchau, Saxony. An able and industrious man, he acquired considerable knowledge of the principles of medicine, which led him, as it led many of his contemporaries, to search for the **elixir of life** and the **philosophers' stone**. A treatise on these interesting subjects, which he published at Cologne in 1531, secured him the favor of Duke Maurice of Saxony, who appointed him superintendent of his silver mines at Chemnitz. In this post he obtained a practical acquaintance with the properties of metals, which dissipated his wild notions of their possible transmutation into gold; but if he abandoned one superstition he adopted another, and from the legends of the miners he imbibed a belief in the existence of good and evil spirits in the bowels of the earth, and in the creation of explosive gases and firedamp by the malicious agency of the latter.

Bauer's major work, *De Re Metallica*, completed in 1550 and published in 1556, has an illustration showing dowsers at work searching for minerals with a **divining rod**.

He died in Chemnitz on November 21, 1555.

Bave

Daughter of the wizard Calatin in ancient Irish mythology. She figures in the famous Irish legend *The Cattle Raid of Queelgny*. By taking the form of one of Niam's handmaids, she succeeded in enticing Niam away from **Cuchulain** and led her forth to wander in the woods.

The Bawa Muhaiyaddeen Fellowship

Founded by Guru Bawa, a Sufi teacher from Sri Lanka (Ceylon), is said to be over a hundred years old. Around 1940 he established an ashram on a farm in Sri Lanka, teaching a traditional Sufi doctrine. He traveled to the United States about 1971 to help found a Serendib Sufi study circle in Philadelphia. Other small fellowship groups sprang up around his teachings. He spoke Tamil and seems to have spent some time in South India. A Singalese doctor translated his Tamil discourses into English. His followers established the Guru Bawa Muhaiyaddeen Fellowship, now headquartered at 5820 Overbrook Ave., Philadelphia, PA 19131-1212. Website: <http://www.bmf.org/>.

Sources:

Bawa Muhaiyaddeen Fellowship. <http://www.bmf.org/>. March 27, 2000.

Muhaiyadden, Guru Bawa, Shaikh. *God, His Prophets, and His Children*. Philadelphia: Fellowship Press, 1978.

———. *Guidebook*. 2 vols. Philadelphia: Fellowship Press, 1976.

———. *Mata Veeram, or the Forces of Illusion*. York Beach, Maine: Samuel Weiser, 1982.

———. *Truth and Light*. Philadelphia: Guru Bawa Fellowship of Philadelphia, 1974.

Bayemon

Named in the **grimoire** of Honorius as a powerful demon and monarch of the western parts of the infernal regions. To him the following invocation is addressed:

"O King *Bayemon*, most mighty, who reigneth towards the western parts, I call upon thee and invoke thy name in the name of the Divinity. I command thee in the name of the Most High to present thyself before this circle, thee and the other spirits who are thy subjects, in the name of Passiel and Rosus, for the purpose of replying to all that which I demand of thee. If thou dost not come I will torment thee with a sword of heavenly fire. I will augment thy pains and burn thee. Obey, O King *Bayemon*."

Although ascribed to Pope Honorius III and supported by what is claimed as a papal bull authorizing ordained priests to invoke spirits and control demons, this grimoire is denounced by Roman Catholic writers as a forgery. The grimoire became popular among seventeenth-century **occult** magicians.

Bayside

Bayside, a section of the borough of Queens, New York, had been the scene of **apparitions of the Virgin Mary** to Veronica Lueken (1923–1995), a housewife, from 1970 until her death. Over the years she received numerous messages from the Virgin through a process now generally termed **channeling**.

Lueken's experience with the Virgin began in June of 1968, on the day that presidential candidate Robert F. Kennedy was assassinated. Watching television in her home, she responded to the call for prayers that had gone out and then smelled the scent of roses. Soon afterwards, St. Theresa (the French saint generally called the Little Flower) appeared. Her 10-year-old son also reported seeing the saint. No words were exchanged. Over the next two years she had a series of random visions; then in 1970, the Virgin appeared for the first time. Mary asked that on the eves of the great feast days of the Roman Catholic Church, vigil services for the recitation of the rosary be held outside of the St. Robert Bellermine Catholic Church in Bayside Hills, Queens. She would appear to Lueken at each of these vigils, the first of which was held on June 18, 1970. At these times, the Virgin spoke through Lueken and delivered numerous messages. She was invoked under the name Our Lady of the Roses, Mary Help of Mothers.

Large crowds began to gather for the vigils. The messages took an increasingly negative tone focusing upon the evil of the world and within the church, and warning of widespread chastisements. Included was a prophecy that a comet would strike the earth and that World War III was imminent. Relations with the church deteriorated after an investigation by the office of the Archbishop of Brooklyn concluded that there were not any miraculous or sacred qualities to the apparitions. Additionally, the neighbors complained about the noise and congestion caused by the gatherings. Forced from the church property, in 1975 Lueken and the group that had gathered around her moved to the Vatican Pavilion at Flushing Park that had been erected for the 1965 World's Fair. Lueken predicted that they would be allowed to return to the church, but that never occurred.

Shortly after the move, Lueken endorsed the idea that an imposter had been substituted for the real Pope Paul VI. She also supported the circulation of a number of unusual photographs said to be miraculous photographs. One such picture taken in 1971 of a statue of Mary turned out, when developed, to have the words "Jacinta 1972" written across it. Jacinta was one of the three children who saw the Virgin at **Fatima**, Portugal, in 1917. As she lay dying just a short time after the apparitions, she is noted to have told the nun caring for her that her order should prepare for 1972.

Lueken died in 1995. The messages channeled by her supported a conservative Roman Catholicism, prophesied many

disasters, and decried the moral degeneration of modern life. Since her death the vigils have been carried on by the group that gathered around her and believed in her visions and the revelation spoken by the Virgin Mary through her. The continued vigils are carried on by Our Lady of the Roses Shrine, Box 52, Bayside, NY 11361. An Internet presence can be found at <http://www.roses.org/>. Believers in the apparitions in Massachusetts organized These Last Days Ministries (P.O. Box 40, Lowell, MA 49331-0240) and launched a weekly radio show, "These Last Days," to promote the messages from Bayside. Other groups in the conservative wing of the Roman Catholic Church have offered their support to the shrine.

Sources:

Grant, Robert. "War of the Roses." *Rolling Stone* 113 (February 21, 1980): 42-46.

Our Lady of the Roses, Mary Help of Mothers. Lowell, Mass.: These Last Days, n.d. [1987].

Beacon

Journal presenting the teachings of **Alice A. Bailey** (1880-1949), former Theosophist who founded her own **Arctane School**. Address: Lucis Publishing Co., 113 University Pl., 11th Fl., Box 722, Cooper Sta., New York, NY 10017.

Beads of Truth (Magazine) See Prosperity Paths (Newsletter)

"Beale, Dr."

The spirit doctor of Hulham House, near Exmouth, England, working through the medium Miss Rose. "Dr. Beale" is credited with the **healing** of many hopeless cases, as narrated in *One Thing I Know* (1919), *Dr. Beale* (1921), and *The House of Wonder* (1928), by E. M. S. (E. M. Storr), a lady patient, whom he cured.

According to his own claims, "Dr. Beale" had been a physician on Earth. He performed no operations, and his treatment mostly consisted of diet, bath, and massages. Hulham House was acquired in 1921 and was run on humanitarian principles. Patients who were unable to come to the home were often treated at a distance if they sent some articles of apparel to establish the link.

Miss Rose, as a rule, went into trance when "Dr. Beale" possessed her body and made the diagnosis. This was often preceded by another possession when "Madeleine," a spirit nurse, came through and prepared everything for the doctor as Miss Rose herself did not understand nursing. Another worker in "Dr. Beale's" band was "Dr. Nova," who worked through Sister Mercia, a fully trained nurse in a small town in Devon. Miss Rose often visited patients, and this way the healing was superintended by "Dr. Beale."

Bealings Bells

Title of a book by Major Edward Moore, F.R.S., that was published in 1841 on the mysterious bell ringing in his house at Great Bealings, Suffolk, England, which began February 2, 1834, and lasted for 53 days. Every attempt to discover the cause of the mysterious ringing was fruitless, and by no effort could the same clamorous, rapid ringing be normally produced. After three days of the strange experience, Major Moore concluded, "I am thoroughly convinced that the ringing is by no human agency." The psychic researcher **Frank Podmore**, in *Modern Spiritualism* (1902), believed the conviction too hastily formed and pointed out that the Major, the sole witness, did not describe a single occasion on which every member of the household was accounted for when the bell ringing oc-

curred. However, no comment was passed by him on the sequel to Major Moore's story as told in the *Ipswich Journal*. Readers of the paper sent 14 communications of similar happenings in different parts of England, some of them recurring and having an ancestry of 100 years.

In *My Life* (1901), Dr. **Alfred Russel Wallace** quoted the testimony of Professor Anstead: "A neighbour and friend of mine at Great Bealings has had the most wonderful things happen in his house, which no one has ever been able to find a cause for. He has often told me about the bells ringing when no one was in the house. He was a very clever man, and I am sure what he says is true, and many people in the neighbourhood were witnesses of it."

Sources:

Podmore, Frank. *Modern Spiritualism*. London: Methuen, 1902. Reprinted as *Mediums of the Nineteenth Century*. New Hyde Park, N.Y.: University Books, 1963.

Beans

The consumption of beans was prohibited by Pythagoras and Plato to those who desired veracious dreams, as they tended to inflate; and for the purpose of truthful dreaming, the animal nature must be made to lie quiet. Cicero, however, laughed at this prohibition, asking if it is the stomach and not the mind with which one dreams.

Sources:

Cunningham, Scott. *Cunningham's Encyclopedia of Magical Herbs*. St. Paul, Minn.: Llewellyn Publications, 1985.

Bearded Demon

The demon who teaches the secret of the **philosophers' stone**. He is not well known. The *démon barbu* is not to be confused with Barbatos, a great and powerful demon said to be a duke in Hades, although not a philosopher; nor with Barbas, who is interested in mechanics. It is said that the bearded demon is so called on account of his remarkable beard.

Beare, Charles Albert (ca. 1931)

Famous British fake medium, who demonstrated claimed clairvoyance and trumpet and psychometry phenomena. In 1920 he joined the Spiritualist organization the Temple of Light and promoted himself as a medium. His "phenomena" were tested by the Temple of Light, which presented Beare with a diploma certifying his mediumistic "gifts" and accrediting him as an authorized medium. Beare claimed to have a spirit guide named "Shauna," supposed to be a Greek who had lived 130 years earlier.

In 1931, however, Beare published a confession in the newspaper *Daily Express* (September 18). He stated: "I have deceived hundreds of people. . . . I have been guilty of **fraud** and deception in spiritualistic practices by pretending that I was controlled by a spirit guide. . . . I am frankly and wholeheartedly sorry that I have allowed myself to deceive people."

On November 4, 1931, Beare gave a talk to members of the **National Laboratory of Psychical Research**, founded by psychical researcher **Harry Price**. Beare demonstrated his mediumistic frauds and stated that he was now absolutely disgusted with himself.

Beattie, John (ca. 1873)

A retired British photographer of Clifton, Bristol, England, with 20 years' experience, who decided to test the claims of **Frederick A. Hudson** in regard to **spirit photography**. In the early stage of the experiments, in which he was assisted by Dr.

G. S. Thompson, he registered failure after failure. Sometimes 20 plates were exposed without result, but in 1873 he obtained important results. The medium, a tradesman, described minutely and correctly in advance the appearances that were to be impressed on the plates. He claimed to see them clairvoyantly. The developed pictures tallied with his descriptions. The experiments were reported by Rev. **Stainton Moses** and others in *Human Nature* (vol. 8, 1874).

Beaumont, John (d. 1731)

British geologist, surgeon, and author of *An Historical Physiological and Theological Treatise of Spirits, Apparitions, Witchcrafts, and Other Magical Practises* published in 1705. He is described as “a man of hypochondriacal disposition, with a considerable degree of reading, but with a strong bias to credulity.” Laboring under this affliction, he saw hundreds of imaginary men and women about him, though, as he added, he never saw anything in the night, unless by fire or candlelight, or in the moonshine. He said:

“I had two spirits, who constantly attended me, night and day, for above three months together, who called each other by their names; and several spirits would call at my chamber door, and ask whether such spirits lived there, and they would answer they did. As for the other spirits that attended me, I heard none of their names mentioned only I asked one spirit, which came for some nights together, and rung a little bell in my ear, what his name was, who answered *Ariel*. The two spirits that constantly attended myself appeared both in women’s habit, they being of brown complexion, about three feet in stature; they had both black loose net-work gowns, tied with a black sash about the middle, and within the net-work appeared a gown of a golden colour, with somewhat of a light striking through it. Their heads were not dressed in top-knots, but they had white linen caps on, with lace on them about three fingers’ breadth, and over it they had a black loose net-work hood.”

He added: “I would not, for the whole world, undergo what I have undergone, upon spirits coming twice to me; their first coming was most dreadful to me, the thing being then altogether new, and consequently most surprising, though at the first coming they did not appear to me but only called to me at my chamber-windows, rung bells, sung to me, and played on music, etc.; but the last coming also carried terror enough; for when they came, being only five in number, the two women before mentioned, and three men (though afterwards there came hundreds), they told me they would kill me if I told any person in the house of their being there, which put me in some consternation; and I made a servant sit up with me four nights in my chamber, before a fire, it being in the Christmas holidays, telling no person of their being there. One of these spirits, in women’s dress, lay down upon the bed by me every night; and told me, if I slept, the spirits would kill me, which kept me waking for three nights. In the meantime, a near relation of mine went (though unknown to me) to a physician of my acquaintance, desiring him to prescribe me somewhat for sleeping, which he did, and a sleeping potion was brought me; but I set it by, being very desirous and inclined to sleep without it. The fourth night I could hardly forbear sleeping; but the spirit, lying on the bed by me, told me again, I should be killed if I slept; whereupon I rose and sat by the fireside, and in a while returned to my bed; and so I did a third time, but was still threatened as before; whereupon I grew impatient, and asked the spirits what they would have? Told them I had done the part of a Christian, in humbling myself to God and feared them not; and rose from my bed, took a cane, and knocked at the ceiling of my chamber, a near relation of mine then lying over me, who presently rose and came down to me about two o’clock in the morning, to whom I said, ‘You have seen me disturbed these four days past, and that I have not slept: the occasion of it was, that five spirits, which are not in the room with me, have threatened to kill me if I told any person of their being here,

or if I slept; but I am not able to forbear sleeping longer, and acquaint you with it, and now stand in defiance of them’; and thus I exerted myself about them and notwithstanding their continued threats I slept very well the next night, and continued to do so, though they continued with me above three months, day and night.”

Beauraing

Beauraing is a small town in the French-speaking part of Belgium that in 1932 became the site of one of the important modern **apparitions of the Virgin Mary**. The sighting of the Virgin was made by five children, all students in a Catholic parochial school. On November 29, 1932, at the end of the school day, the children—Fernande (age 15), Gilberte (13), and Albert Voisin (11), and Andrée (14), and Gilberte (11) Degeimbre—gathered in front of the convent where the girls attended classes and prepared to walk home. Albert was the first to see someone on the railway bridge across from the convent. He called the attention of the others to the figure in white. Initially frightened, they hurried home. Their parents dismissed the story.

The next day at the same time, they again saw the figure. On the third night, it was in the convent garden near a statue of Mary as she had appeared at **Lourdes**. They saw that the figure was a young beautiful Lady dressed entirely in white with a nimbus of golden rays. She stood on a cloud that obscured her feet. Gilberte Degeimbre was overcome with emotion and the children took her home. Three of the children immediately returned to the garden. The Lady had changed locations, to the lower branch of a hawthorn tree. This would be the site of all of the future apparitions.

The apparitions continued daily through December, the five children gathering at the spot before the hawthorn tree in a **trance-like** state generally referred to as ecstasy. Others began to observe the children as they watched the Virgin, but as is common in such events, only the children actually saw her. As word spread through the community as to what was occurring, several physicians appeared among the observers, and in the course of the apparition tested the children. They stuck them with pins, placed a flame under their hands, directed a bright light into their eyes. The children reacted to none of these occurrences, and no sign of the testing appeared on their body after the apparition was finished.

The messages at Beauraing were brief, and in fact in more than 30 appearances the Virgin spoke only a couple of times. She did request that a chapel be built, and on one of her last appearances she exposed her Immaculate Heart (devotion to it being a major element in the apparitions at **Fatima**, Portugal). The last appearance occurred on January 3, 1933, in part noteworthy by the failure of one of the children to see her. The Virgin spoke an individual message to each of the four children and also gave them a secret. Secret messages had first become a part of the Virgin’s apparitions at **La Salette** in France, but the **secrets of Fatima** had become an item for widespread speculation. After the apparition was seemingly over, the Lady appeared separately to the fifth child.

The apparitions caused a wide debate within Catholic circles in Belgium, and many denounced the children as hoaxers. Their plight was not helped by the appearance of several people claiming to have seen the Virgin also at the same spot but embellishing their story with obviously fanciful material. However, the children stuck to their story and returned each evening to the spot of the apparitions to pray. In 1935 the local bishop finally convened a committee to investigate the apparitions. They worked for nine years, but in the end concluded favorably and the church approved the apparitions. The approval came in the midst of World War II (1939–45) and the Nazi occupation of the country. After the war, a chapel was erected and pilgrimages commenced.

The children went on to lead rather ordinary lives. The four girls married and Albert served in World War II and afterwards moved to the Congo as a teacher. Today hundreds of thousands travel to Beauraing to visit the spot in the convent garden where the children saw the Virgin Mary. The apparitions at Beauraing are frequently tied to those at **Banneux**, Belgium, a nearby town that experienced a set of apparitions just a few weeks after those at Beauraing stopped.

Sources:

Amatora, Sister Mary. *The Queen's Heart of God: The Complete Story of Our Lady of Beauraing*. New York: Pageant Press, 1957.

Beevers, John. *The Golden Heart: The Story of Beauraing*, Chicago: Henry Regnery, 1956.

Connor, Edward. *Recent Apparitions of Our Lady*. Fresno, Calif.: Academy Library Guild, n.d.

Sharkey, Don, and Joseph Debergh. *Our Lady of Beauraing*. Garden City, N.Y.: Hanover House, 1958.

Beausoleil, Jean du Chatelot, Baron de (ca. 1576–1643)

German mineralogist and alchemist who lived during the first half of the seventeenth century. He traveled over most European countries looking for metals with the aid of a divining ring. In 1626 his instruments were seized under the pretext that they were bewitched, and he was imprisoned in the Bastille, where he died in 1643. In 1617 he published a work entitled *Diorisimus, id est definitis verae philosophice de materia prima lapidis philosophalis*. Beausoleil was the greatest of French metallurgists of his time. (See also **Radiesthesia**)

Bechard

A demon alluded to in the ancient **grimoire**, **The Key of Solomon**, as having power over the winds and the tempests. He makes hail, thunder, and rain.

Sources:

Mathers, S. L. MacGregor. *The Greater Key of Solomon*. Chicago: de Laurence, 1914.

Becker, Robert O(tto) (1923–)

Orthopedic surgeon and authority on the biological effects of electromagnetism, with special interest in the relationship between bioelectromagnetics and **parapsychology**. He was formerly chief of orthopedic surgery at the Veterans Administration Hospital, Syracuse, New York, and later clinical professor of orthopedic surgery at the State University of New York Upstate Medical Center and the Louisiana Medical Center in Shreveport.

Becker has published over 150 scientific papers relating to growth and healing electrical control mechanisms, and the effects of applied electrical currents and/or magnetic fields on living organisms.

His pioneering research in biological electricity and regeneration contributed to the emerging field of energy medicine, which explores alternative medical treatments such as **acupuncture**, electrotherapy, visualization, and **hypnosis**, all of which appear to use an invisible common source—the body's innate electrical systems. Becker initiated the first official hearings on power transmission line safety (1973–80, New York State Public Service Commission). He also served as an expert witness in congressional hearings before the House Subcommittee on Water and Power Resources.

His publications include *Cross Currents* (1990) and *The Body Electric* (1985). He has contributed chapters to numerous medical and scientific books and is associate editor for vols. 1–3 of *Advances in Parapsychology* (1977, 1978, 1982). Becker delivered

the 1990 Gardner Murphy Memorial Lecture for the **American Society for Psychical Research**, titled “The Relationship between Bioelectromagnetics and Psychic Phenomena.”

Sources:

Becker, Robert O. *The Body Electric*. Los Angeles: J. P. Tar-cher, 1990. Distributed by St. Martin's Press.

———. *Cross Currents*. New York: Quill, 1985.

Bed (Graham's Magnetic)

A magnetic contrivance, similar to the **baquet**, made use of by James Graham, eighteenth-century physician and magnetist of Edinburgh, Scotland. His entire house, which he dubbed the Temple of Hygeia and opened in 1779, was of great magnificence, especially the room with the magnetic bed. The bed itself rested on six transparent pillars; the mattresses were soaked with oriental perfumes; the bedclothes were of satin in tints of purple and sky blue. A healing stream of magnetism, as well as fragrant and strengthening medicines, were introduced into the sleeping apartment through glass tubes and cylinders. To these attractions were added the soft strains of hidden flutes, harmonicons, and a large organ. Use of this celestial couch was said to sooth shattered nerves and was allowed only to those who sent a written application to its owner and enclosed £50 sterling.

Bees

It was maintained by certain demonologists that if a sorceress ate a queen bee before being captured, she would be able to sustain her trial and tortures without making a confession. In some parts of Brittany it was claimed that these insects were very sensitive to the fortunes and misfortunes of their master, and would not thrive unless he was careful to tie a piece of black cloth to the hive when a death occurred in the family, and a piece of red cloth when there was any occasion of rejoicing.

The Latin grammarian Gaius Julius Solinus (third century C.E.) wrote that there are no bees in Ireland, and even if a little Irish earth be taken to another country and spread about the hives, the bees would abandon the place, so fatal to them is the earth of Ireland. The same story is found in the *Origines* of Isodore. “Must we seek,” says Pierre Lebrun, author of *Critical History of Superstitious Practices* (1702), “the source of this calumny of Irish earth? No; for it is sufficient to say that it is a fable, and that many bees are to be found in Ireland.”

There are many ancient superstitions about bees. In biblical times they were thought to originate in the bodies of dead cattle, hence the riddle by Samson in Judges 14:8, “Out of the eater came forth meat, and out of the strong came forth sweetness.” In fact, the skeletonized rib cage skeleton of dead cattle provided a natural beehive. In Egyptian mythology, bees arose from the tears of the sun god Ra, while a Breton superstition said they came from the tears of Christ on the cross. In Hindu mythology, bees formed the bowstring of Kama, the Indian Cupid.

Popular folklore claimed that bee stings aided arthritis and rheumatism sufferers and recently bee venom has been revived as a possible treatment for multiple sclerosis.

In rural districts all over the world, the old custom of “telling the bees” persisted when there was a death in the family or someone left home. In Ireland, the bees also told secrets or advised on new projects. In ancient European folklore, bees were regarded as messengers to the gods, and the custom of “telling the bees” might have been a remnant of the idea of keeping the gods advised of human affairs.

Believe It

Former publication (newsletter) of the now-defunct Maryland Center for Investigation of Unconventional Phenomena,

concerned with UFOs, Bigfoot, monsters, and related phenomena.

Belin, Dom Jean Albert (1610–1677)

A Benedictine born at Besancon, France, in 1610. His principal works, a treaty on talismans and a dissertation upon astral figures, were published at Paris in 1671 and again in 1709. He also published several texts on **alchemy**, *Sympathetic Powder Justified* in 1671 and *Les aventures du Philosophe inconnu, en la recherche et en l'invention de la Pierre philosophale* (Adventures of an unknown philosopher in the search for and the manufacture of the Philosophers' Stone) (Paris, 1664, 1674). This latter work is divided into four books and speaks very clearly of the manner in which the **philosophers' stone** is made. However, Belin ascribed the authorship to another hand, and some of the adventures appear symbolical rather than factual.

Belk Psychic Research Foundation

Now-defunct organization founded by **Henry Belk**, the eldest son of William Henry Belk Sr. of North Carolina (of department store fame), to investigate genuine ESP research. He had the early encouragement of Norman Vincent Peale and Dr. Charles Francis Potter. In cooperation with **Harold Sherman**, Belk was an early investigator of the phenomenon of **psychic surgery** as performed by **Tony Agpaoa** and other Philippine healers. The foundation was headquartered in New York City.

Sources:

Sherman, Harold. *"Wonder" Healers of the Philippines*. London: Psychic Press, 1967.

Bell, Fred (1940–)

Fred Bell, a flying saucer **contactee**, was born in Ann Arbor, Michigan. After high school he joined the Air Force. He was trained to work on radar and was stationed at a facility where numerous UFO contacts were tracked. Following his time in the Air Force, he worked with Rockwell International and then as a consultant to various companies in the aerospace industry. It was during this time that he became interested in Eastern spirituality and studied with several spiritual masters. He also obtained a degree in alternative medicine and became a lecturer on behalf of the National Health Federation (an organization advocating freedom of medical choice for the public).

In the 1970s Bell became well known as a contactee, claiming contact with Semjase, the extraterrestrial from the **Pleiades** first introduced to the public through the writings of **William "Billy" Meier**, the Swiss contactee. Popular UFO author Brad Steiger wrote about Bell in his 1988 book *The Fellowship*, and then collaborated with Bell in the production of a fictionalized autobiography, *The Promise* (1991). The latter book suggested that the Pleiadians had come to the Earth in ancient times, during the Atlantis era. At one point, an evil cabal arose and stole the advanced teachings of the Pleiadians in order to gain dominion over the Earth. They took their struggle to Egypt but were blunted by their inability to gain a Pleiadian artifact, a small jeweled medallion which gave anyone who wore it access to advanced scientific information and also transferred power to the brain.

According to Bell's story, his father discovered the medallion while in Egypt in the 1930s. However, he was killed in the effort to keep it from the Nazis, the modern representatives of the evil Atlanteans. The medallion eventually came into Bell's possession. He then went to Egypt, where he met Semjase and found a book containing information on Pleiadian science and technology. Semjase communicated to him that she had a mission of sharing the technology from the Pleiades with the Earth. The transfer of that technology has been authorized by

the intergalactic Andromedan Council. The Pleiadians were also attempting to activate human wisdom.

Through the 1990s, Bell has been a popular lecturer at UFO and New Age gatherings. More recently, he authored a second book, *Rays of Truth-Crystals of Light* (1998), introducing some of the Pleiadian technology, much of which makes contact with the older teachings of the Western Esoteric tradition.

Sources:

Bell, Fred. *Rays of Truth-Crystals of Light: Information and Guidance for the Golden Age*. Blue Hill, Maine: Medicine Bear Publishing, 1998.

———, as told to Brad Steiger. *The Promise*. New Brunswick, N.J.: Inner Light Publications, 1991.

Steiger, Brad. *The Fellowship*. Garden City, N.Y.: Doubleday & Co, 1988.

Belli Paaro

A former secret society of Liberia, Africa, the cult of which consisted in a description of brotherhood with departed spirits. The seventeenth-century author Olfert Dapper, writing of this society, stated: "They have also another custom which they call *Belli Paaro* of which they say it is a death, a new birth and an incorporation in the community of spirits or soul with whom the common folk associate in the bush, and help to eat the offerings prepared for the spirits." This description is far from clear, but apparently those who joined the society wished to be regarded as spiritualized, or as having died and having been brought to life again; and that their society was a confraternity of all those who had passed through this training in common.

Belloc, Jeanne (ca. 1609)

An alleged witch of the Labourd district in the Basque region of France, who in the reign of Henry IV was indicted for sorcery at the age of 84 years. In answer to Pierre De Lancre who interrogated her, she stated that she first attended the sabbatic meetings of Satan in winter 1609, where she was presented to the Devil, who kissed her—a mark of approbation that he bestowed upon the greatest sorcerers only. She described the Sabbath as a masked ball to which some came in their ordinary forms, while others joined the dance in the guise of dogs, cats, donkeys, pigs, and other animals.

However, no reliance can be placed on the confessions of any victims of De Lancre, as he used torture and believed that most of the 30,000 inhabitants of Labourd, including the priests, were infected with **witchcraft**.

Bélmez Faces

Strange pictures that appeared on the stone hearth in the kitchen of Juan Pereira Sanchez in the village of Bélmez de la Moraleda, Spain, during 1971. The Sanchez family was puzzled and frightened when the first face gradually manifested on the hearth, and eventually the son of the family hacked out the face with a pickaxe and filled in the hole with cement and sand. Soon afterward, however, a second face appeared near the site of the first one.

As the news spread, neighbors and later sightseers visited to see this phenomenon. The second face was hacked out and placed on a kitchen wall under glass. On the advice of the village mayor, the hearth was excavated and a shaft over six feet dug out. Bones were discovered, and it was later learned that the house was built on the site of an old cemetery. The second face had an agonized expression and resembled a Byzantine sketch. Other faces continued to appear.

The case was investigated in 1972 by German de Argumosa, who reported on some 18 "Bélmez faces" that had "grown" beyond the cemented hearth on the tiled kitchen floor. Even

when the professor covered and sealed the floor with plastic, new faces appeared under the plastic, although the seals were not tampered with. Tape recordings were also made of voices associated with the face phenomena.

Belocolus

A fabulous white stone with a black pupil, said to render its bearer invisible in a field of battle.

Beloff, John (1920–)

Psychologist and parapsychologist; served as president of the **Parapsychological Association** in 1972 and again in 1982; president of the **Society for Psychical Research**, 1974–76; and editor of the society's *Journal*.

He studied philosophy and psychology at the University of London, England; became research assistant at the University of Illinois (1952); lecturer in psychology at Queen's University, Belfast, Ireland (1953); then was appointed senior lecturer in psychology at the University of Edinburgh, Scotland, in 1956. He has had a long career of research and writing in parapsychology. Among his numerous books, *Psychological Sciences* (1974) and *New Directions in Parapsychology* (1975) have been translated into several foreign languages. His later books include *The Importance of Psychical Research* (1988); *The Relentless Question: Reflections on the Paranormal* (1990) and *Parapsychology: A Concise History* (1993). He was also program committee chair for the joint Society for Psychical Research/Parapsychology Association Centenary Conference at Cambridge, England, in 1982.

Sources:

- Beloff, John. *Existence of Mind*. New York: Citadel, 1964.
 ———. *The Importance of Psychical Research*. London: Society for Psychical Research, 1988.
 ———. *New Direction in Parapsychology*. Metuchen, N.J.: Scarecrow Press, 1975.
 ———. *Parapsychology: The Way Ahead*. Turnbridge Wells, U.K.: Institute for Cultural Research, 1974.
 ———. *Psychological Sciences: A Review of Modern Psychology*. New York: Barnes & Noble, 1974.

Belomancy

A method of **divination** by arrows that dates as far back as ancient Chaldea. It existed among the Greeks, and still later among the Arabians, although its use was forbidden by the Quran. One popular method was to throw a certain number of arrows into the air, and the direction in which the arrow inclined as it fell pointed out the course to be taken by the enquirer. Divination by arrows is related to **rhabdomancy**.

Sources:

- Waite, Arthur Edward. *The Occult Sciences*. 1891. Reprint, Scarcus, N.J.: University Books, 1974.

Belphegor

The demon of discoveries and ingenious inventions. He was said to appear in the shape of a young woman. The ancient Moabites, who called him Baalphégor, adored him on Mount Phegor. He was believed to bestow riches.

Bender, Albert K.

Organizer of an American **flying saucer** bureau who claimed to have discovered important data on the origin of **UFOs** but is supposed to have been silenced in September 1953

by the visit of three mysterious men dressed in black. Three years later this story was released by publisher/writer Gray Barker in *They Knew Too Much about Flying Saucers*. The book firmly established the MIB (Men in Black) in UFO mythology. In 1962 Bender published his own book, *Flying Saucers and the Three Men*, notwithstanding the alleged sinister silencers, in which the somewhat anticlimactic secret was supposed to be an **Agharta**-type underground UFO base in Antarctica, discovered during an astral projection. Barker, always aware of the public appetite for paranoia, used the Bender story as the basis for writing two further books, *Bender Mystery Confirmed* (1962) and *MIB: The Secret Terror among Us* (1983).

Sources:

- Barker, Gray, ed. *Bender Mystery Confirmed*. Clarksburg, W.V.: Saucerian Books, 1962.
 ———. *MIB: The Secret Terror Among Us*. Jane Lew, W.V.: New Age Press, 1983.
 ———. *They Knew Too Much about Flying Saucers*. Clarksburg, W.V.: Saucerian Press, 1962. Reprint, New York: Tower, 1967.
 Clark, Jerome. *The Emergence of a Phenomenon: UFOs from the Beginning through 1959; The UFO Encyclopedia*. Vol. 2. Detroit: Omnigraphics, 1992.

Bender, Hans (1907–1991)

Professor of psychology, author, noted parapsychologist. He was born February 5, 1907, at Freiburg im Breisgau, Germany. He studied with Pierre Janet in Paris during the 1930s and received his Ph.D. from the Psychological Institute at Bonn University in 1936. He was the only parapsychologist to avoid the general suppression of psychical research during the Nazi era. In 1954 he obtained the Chair for Psychology and Border Areas of Psychology at the University of Freiburg, which became the center from which parapsychology was slowly revived after World War II. He retired from the university in 1975; then he directed the independent institute known as the **Institute Für Grenzgebiete der Psychologie und Psychohygiene** (Institute for Border Areas of Psychology and Mental Hygiene). From 1957 to the time of his death in 1991, Bender acted as editor of the *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie* (Journal of Parapsychology and Border Areas of Psychology). He was a member of the Deutsche Gesellschaft für Psychologie and the Parapsychological Association, an honorary member of Società Italiana di Parapsicologia, and a corresponding member of the Society for Psychical Research, London.

A distinguished parapsychologist who wrote a number of books and articles on a wide range of subjects including ESP, psychokinesis, mediumship, spontaneous phenomena, and spiritual healing, Bender was best known in the English-speaking world for his work on **poltergeists**, about which he has authored a number of papers. The Institute für Grenzgebiete der Psychologie und Psychohygiene houses a large library relating to border areas of psychology. The library is administered by the University Library of Freiburg, and the address of the Institute is: Eichhalde 12, D-7800 Freiburg im Breisgau, Germany.

Sources:

- Bender, Hans. "New Developments in Poltergeist Research." *Proceedings of the Parapsychological Association* 6 (1969): 81.
 ———. *Unser sechster Sinn*. Stuttgart: Wilhelm Goldman Verlag, 1982.

Bendit, L(aurence) J(ohn) (1898–1974)

Psychiatrist, author, parapsychologist. Born in France May 14, 1898, he was educated at Cambridge University, England,

and in 1923 established his psychiatric practice in London. In 1939 he married Phoebe Daphne Payne, with whom he would later write several books. He became interested in psychical research during his college years and joined the Society for Psychical Research, London, in 1937. His doctorate in medicine was the first to be granted for work in **parapsychology** by a British university. His thesis, *Paranormal Cognition*, was published in 1944, followed by *Living Together Again* (1946) and *This World and That* (1948).

Bendit was also a devoted member of the **Theosophical Society** and served as the general secretary of the society in London for three years (1958–61). When his term in office ended, the American section invited him to take up residence at the headquarters in Wheaton, Illinois. In 1962 Bendit headed the research department and produced the small volume, *Key Words in the Wisdom Tradition*. Later that year, he and his wife moved to Ojai, California, and led in the revival of the Krotona Institute of Theosophy's educational program.

Bendit was a prolific author, and he and his wife collaborated on a number of important texts. He specialized in the question of psychic ability in relation to psychological problems.

Sources:

Bendit, Laurence J. *The Mirror of Life and Death*. Adyar, Madras, India: Theosophical Publishing House, 1965.

———. *The Mysteries Today, and Other Essays*. Adyar, Madras, India: Theosophical Publishing House, 1973.

———. *Self Knowledge: A Yoga for the West*. Wheaton, Ill.: Theosophical Publishing House, 1967.

Bendit, Laurence J., and Phoebe D. Bendit. *Man Incarnate*. 1957. Reprinted as *The Etheric Body of Man*. Wheaton, Ill.: Theosophical Publishing House, 1977.

———. *This Transforming Mind*. Wheaton, Ill.: Theosophical Publishing House, 1970.

Mills, Joy. *One Hundred Years of Theosophy: A History of the Theosophical Society in America*. Wheaton, Ill.: Theosophical Publishing House, 1987.

Bendit, Phoebe Daphne (Payne)

(1891– ?)

Psychotherapist, author, and collaborator with her husband, Dr. **L. J. Bendit**, in parapsychological studies. Phoebe Bendit was also clairvoyant and associated with the **British College of Psychic Science** in London. She was sole author of several books and co-author of other books with her husband. In 1961 she moved with her husband to Wheaton, Illinois, and the following year to Ojai, California, where they revived the work of the Krotona Institute of Theosophy.

Sources:

Bendit, L. J., and Phoebe Bendit. *Living Together Again*. London, Gramol Publications, 1946.

———. *Man Incarnate*. N.p., 1957. Reprinted as *The Etheric Body of Man*. Wheaton, Ill.: Theosophical Publishing House, 1977.

———. *This Transforming Mind*. Wheaton, Ill.: Theosophical Publishing House, 1970.

Bendit, Phoebe. *Man's Latent Powers*. London, Faber and Faber, 1938.

———. *The Psychic Child or Over-sensitive Child*. N.p., 1955.

Bendit, Phoebe, and Laurence J. Bendit. *The Psychic Sense*. London: Faber and Faber, 1943.

———. *This World and That*. London: Faber and Faber, 1950.

Benedict, Mrs. (ca. 1850)

Of Auburn, New York, official medium of the **Apostolic Circle**, the first American psychic after the **Fox sisters**. Her psy-

chic faculties were developed in Katie Fox's circle in Auburn. Her channeling from the biblical apostles and prophets was edited and published by **Thomas Lake Harris**.

Benedict XIV, Pope (1675–1758)

Pope Benedict XIV, born Prospero Lambertini of a noble Italian family, is credited with making the first modern objective "scientific" studies of the paranormal in Italy. Lambertini became one of the best educated people of his day, attaining doctorates in both law and theology. Ordained to the priesthood, he became bishop, cardinal (1728), then archbishop of Bologna (1731). From 1702 to 1722 he served as the "devil's advocate" in a series of cases of people proposed for canonization by the Roman Catholic Church. Among the issues the Church investigated in that process were alleged miraculous occurrences credited to the candidate proposed for sainthood.

Lambertini quickly gained a reputation as one who admitted the possibility of miracles but took a very skeptical view of reports of paranormal phenomena. He refused to regard as a "miracle" any event that could result from natural phenomena. He made independent studies of luminous phenomena, non-conventional healings, and **extrasensory perception (ESP)**. He came to see ESP as a natural phenomenon neither spiritually nor diabolically based. He capped his career with the publication of a four-volume work, *De Canonization Santorum* (1734–38), which had a marked effect upon the thinking of the Church on miracles in a still very superstitious age.

Lambertini was elected to the papal chair in 1740. He gained a reputation as an educated and witty leader and earned the approbation of Voltaire, who dedicated one of his plays to him.

Sources:

Haynes, R. *Philosopher King: The Humanist Pope Benedict XIV*. London: Weidenfeld & Nicolson, 1970.

Benedict IX (ca. 1021–ca. 1054)

During the tenth and eleventh centuries, when the papacy was much abused, the papal crown was more than once offered for sale. Thus the office fell into the hands of a high and ambitious family who held it for a boy of 12—Benedict IX—who became pope from 1033 to 1048. As he grew older the boy lost no opportunity to disgrace his position by his depraved mode of life.

But, according to legends, he excelled in sorcery and various forms of **magic**. One story tells how he made the Roman matrons follow him over hill and dale, through forests and across rivers, by the charm of his magic, as though he were a sort of Pied Piper.

Benedict was finally driven from Rome by the Marquis of Tuscany in July 1048. He died a few years later.

Benevolent Spiritual Center Uniao do Vegetel

The Benevolent Spiritual Center Uniao do Vegetel is one of several religious groups that have arisen in the twentieth century in Brazil whose practice is built around the consumption of **ayahuasca**. Ayahuasca is an hallucinogenic substance created from the vine known as Banisteriopsis Caapi, which is boiled in water along with various other plants that also contain psychedelic properties. It was founded by José Gabriel da Costa, known by his followers as Maestre Gabriel.

Maestre Gabriel was born on February 10, 1922, in Coracao de Maria, a small town in the Brazilian state of Bahia. In 1942 he became part of a government program to accelerate the production of rubber for the war effort and while working in the area near the Brazilian/Bolivian border encountered

ayahuasca (or hoasca). The formation of the Unioa is dated from that experience though the reconstruction of the religion would take the next 20 years. Maestre Gabriel died on September 24, 1971.

According to the Unioa de Vegetel, its religion dates to the time of King Solomon in Israel. Over the years it has disappeared on several occasions, but as God sees fit, spiritual personages are called forth to reestablish it. In the past, such an effort was reinitiated by the Incas. Maestre Gabriel traced his own introduction to the substance to a people who continued its use from Incan times though the Incan ritual and doctrine had been lost.

Rituals of the Unioa de Vegetel have some resemblance to the **Santo Daime**, the older ayahuasca group in Brazil. It includes the consumption of the drug and the singing of the songs that were received by Maestre Gabriel. The group has more than 75 centers in Brazil, and may be contacted through its webpage at <http://www.udv.org.br/udvpag01-ing.htm>.

In 1991 and 1995, the Unioa organized international conferences to promote the study of ayahuasca and assist in the process of its legalization and legitimization internationally.

Sources:

Beneficent Spiritual Center Unioa do Vegetel. <http://www.udv.org.br/udvpag01-ing.htm>. June 12, 2000.

Benemmerinen

According to ancient Hebrew belief, Benemmerinen are witches who haunt women in childbirth for the purpose of stealing newborn infants.

Benjamin, Elbert (1882–1951)

Elbert Benjamin, one of America's leading astrologers in the early twentieth century and the founder of the **Church of Light**, was born December 12, 1882, in Iowa. He began to study the occult as a teenager and in 1900 made contact with the Hermetic Brotherhood of Luxor, a small occult order headquartered in Denver, Colorado. The Hermetic Brotherhood was the outward expression of the Brotherhood of Light, a mystical order of enlightened beings believed by occultists to guide the destiny of humankind. The Brotherhood of Light was believed to have been founded in ancient Egypt and to have continued to the present under the leadership of a group of teachers not presently incarnated on the physical plane. The group is popularly known by many as the **Great White Brotherhood**. The Hermetic Brotherhood of Luxor circulated a series of lessons written by the Hermetic Brotherhood's founder, **Thomas H. Burgoyne**.

In 1907 Benjamin directly contacted what he believed to be the Brotherhood of Light in response to his prayer for direction in his life. The members of the brotherhood assured him that he had an important task ahead of him. Two years later he was called to Denver to become the Hermetic Brotherhood's astrologer, taking over the position formerly held by Minnie Higgins, who had recently died. He declined, but the next year he accepted an assignment to prepare a series of lessons on the 21 branches of occult science. After five years of intense study, he felt ready to write. His work would take some 20 years to complete.

Meanwhile, the Hermetic Brotherhood of Luxor was closed and Benjamin was left as an independent representative of the Brotherhood of Light. In 1915 he moved to Los Angeles and began holding classes. Only a small group gathered during the war years, but in 1918 he opened the brotherhood to the public and began his first public class on Armistice Day. As the lessons were completed, they were mimeographed and used as class texts. Eventually Benjamin would publish them under the pseudonym C. C. Zain, the name he used for all official brotherhood writings.

In the 1920s Benjamin also emerged as a specialist in **astrology**, the area of occult science he enjoyed the most, and he became an important force in rebuilding astrology in the modern world. In the 1940s, having completed his writing task for the brotherhood, he issued a number of important astrological texts, including *How to Use the Modern Ephemerides* (1940), *Stellar Dietetics* (1942), *The Beginner's Horoscope Maker* (1940), and *Astrological Lore of All Ages* (1945).

In 1932 Benjamin incorporated with Church of Light as a new esoteric expression of the Brotherhood of Light. He led the church until his death on November 18, 1951, by which time membership had spread across the United States and into Canada, England, Mexico, Nigeria, and Liberia.

Sources:

Benjamin, Elbert. *Astrological Lore of All Ages*. Chicago: Aries Press, 1945.

———. *Beginner's Horoscope Maker*. Chicago: Aries Press, 1940.

———. *Stellar Dietetics*. Chicago: Aries Press, 1942.

"The Founders of the Church of Light." *Church of Light Quarterly* 45, no. 1 (February 1970): 1–2.

Zain, C. C. [Elbert Benjamin]. *Brotherhood of Light Lessons*. 22 vols. Los Angeles: Church of Light, 1922–32.

The Benjees

Said to be a former Indian cult that engaged in **devil worship**. It seems likely that this belief was based on a misunderstanding of the symbolism of images of Indian temples.

Bennett, (Charles Henry) Allan (1872–1923)

British occultist, at one time the teacher of **Aleister Crowley**, whom he met when they were both members of the Hermetic Order of the **Golden Dawn**. However, Bennett's inclination was primarily toward **mysticism** rather than the occult. He lived in London in great poverty, racked by illness, but made a profound impression on a small circle of perceptive friends for his dedication to Buddhist principles and ideals. Aleister Crowley claimed that he had once witnessed Bennett levitate while in a state of meditation.

Bennett was born in London on December 8, 1872. Orphaned at an early age, he was adopted by **S. L. M. Mathers**, one of the founders of the Golden Dawn. Bennett was educated at Hollesley College and at Bath, England, and took a special interest in scientific research. As a young man he earned a living in a chemical laboratory. Although originally brought up by his mother as a Roman Catholic, he was introduced to occultism through his foster father, who eventually initiated him into the Golden Dawn, in which he was known as Frater Iehi Aour ("Let there be light"). He displayed a great talent for occultism and also conducted a number of dangerous experiments upon himself with poisonous drugs, investigating the borderline between subconscious and supernatural aspects of the mind. Most of the time he lived simply in a small London apartment, where he first studied Sir Edwin Arnold's *The Light of Asia*, one of the first translations of a Buddhist text readily available to the public. He became increasingly fascinated by Buddhism, and at the age of 28 decided to travel abroad to study Buddhism and to seek relief for his asthma.

He traveled to Ceylon in 1898 and studied Pali at Kamburugamuwa. In Colombo he became a pupil of the yogi Shri Parananda, who taught him Hatha Yoga asanas and pranayama as well as meditation techniques. Bennett went on to Burma, where he became a Buddhist monk in the monastery of Akyab, taking the name Bhikku Ananda Metteya ("bliss of loving kindness"). The name was appropriate since he was a particularly compassionate individual. He founded the Buddhasana Samagama, or International Buddhist Society, in 1903. He initially served as its secretary general.

He still suffered considerably with poor health and his doctors recommended he travel to California where the air might be better for his lungs. He came back to England on the first stage of his journey, but the intervention of World War I prevented further financial assistance from the East, and he was obliged to stay in London. Here he was befriended by the playwright Clifford Bax and published the *Buddhist Review*, propagating the cause of Buddhism in England. He never got to California, spent his time in London in great poverty and ill health, and died March 9, 1923.

Sources:

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Crowley, Aleister. *The Confessions of Aleister Crowley*. Edited by John Symonds and Kenneth Grant. New York: Hill and Wang, 1969.
Oliver, Ian P. *Buddhism in Britain*. London: Rider, 1979.

Bennett, Ernest (Nathaniel) (1868–1947)

British politician and writer on psychic phenomena. Born December 8, 1868, at Rede, Suffolk, England, he was educated at Durham School and Hertford College, Oxford, and in 1915 he married Marguerite Kleinwort. Elected to Parliament in 1906, he later served as the parliamentary private secretary (1909) and assistant postmaster-general (1932–35). He was knighted in 1930.

As a member of the **Society for Psychical Research**, London, Bennett was particularly interested in investigating **haunted houses**, about which he wrote one book. He died February 2, 1947.

Sources:

- Bennett, Ernest. *Apollonius; or, The Future of Psychical Research*. N.p., 1927.
———. *Apparitions and Haunted Houses*. London: Faber and Faber, 1939.
———. *Christianity and Paganism in the Fourth and Fifth Centuries*. London: Rivingtons, 1900.
———. *The Downfall of the Dervishes*. New York: Negro University Press, 1969.

Bennett, J(ohn) G(odolphin) (1897–1974)

Mathematician, industrial research director, and author of books on **parapsychology** and the paranormal. He was born in London, England, on June 8, 1887, and was educated at Kings College School, London; the Royal Military Academy at Woolwich; the School of Military Engineering at Chatham; and the School of Oriental Studies, London. He had an outstanding career as a scientist, and in his mature years served as chair and director of the Institute for the Comparative Study of History, Philosophy, and the Sciences, (1946–59).

Bennett took a special interest in the work and teachings of **George I. Gurdjieff** and after Gurdjieff's death he helped launch the British section of the **Subud** movement at the headquarters at Coombe Springs, Kingston-on-Thames, England. He wrote a number of books including an autobiography, *Witness* (1962). Although Bennett's major interest was in the philosophy and techniques of Gurdjieff, he also drew upon other techniques of human transformation and self-awareness, the **Shivapuri Baba** (a Nepalese saint), dervish dancing, and Sufism. Bennett was particularly concerned with group dynamics in the fields of communication and education.

In 1962–63, Bennett visited Shivapuri Baba (then 136 years old) in the Himalayas, a trip described in his 1965 book, *Long Pilgrimage*. Both Bennett and his wife, Elisabeth, then entered the Catholic faith (see Bennett's *Spiritual Psychology* [1964]), following contact with the author **Sayed Idries Shah**, to whose movement the institute donated its estate at Coombe Springs.

This was subsequently sold. In 1971 another estate was acquired in Sherborne, Gloucestershire, and the **International Academy for Continuous Education** was set up "to achieve, in a short space of time, the effective transmission of a whole corpus of practical techniques for self-development and self-liberation, so that people could learn effectively to direct their own inner work and to adapt to the rapid changes in the inner and outer life of man." This program included a synthesis of such disciplines as **mantra** yoga, Gurdjieff movements, Sufi teachings, prayers, and dervish dances. Eventually the Sufi community **Beshara** took over the academy.

Foreseeing chaos, Bennett advocated the establishment of self-sufficient communities of people initiated in the technique of creative transformation whereby the individual transcends almost totally the preoccupation with self to avoid complete elimination. The first such community was established at Claymont, West Virginia, near Washington, D.C.

Bennett died on December 13, 1974. His work is carried on in the United States by the **Claymont Society for Continuous Education**, Box 122, Charlestown, WV 25414. In Great Britain his disciples may be contacted at Daglingworth Manor, Daglingworth, Gloucester GL7 7AH, England.

Sources:

- Bennett, John. *Creative Thinking*. Sherbourne, U.K.: Coombe Springs Press, 1964.
———. *John G. Bennett's Talks on Beezlebub's Tales*. Compiled by A. G. E. Blake. York Beach, Maine: S. Weiser, 1988.
———. *Enneagram Studies*. York Beach, Maine: Samuel Weiser, 1983.
———. *Gurdjieff: Making a New World*. New York: Harper & Row, 1973.
———. *Is There "Life" on Earth?* Santa Fe, N. Mex.: Bennett Books, 1989.
———. *Long Pilgrimage: Shivapuri Baba*. Clearlake, Calif.: Dawn Horse Press, 1983.
———. *Spiritual Psychology*. Lakemont, Ga.: CSA Press, 1974.
———. *Witness*. New York: Dharma Book Co., 1962.

Bennett, Sidney Kimball (1892–1958?)

Prominent figure in twentieth-century astrology. Bennett was born in Chicago on February 10, 1892. Although biographical facts are scarce, he seems to have started his study of **astrology** around 1915 and to have become a professional in the early 1920s. His first book, *Your Birthday and the Year Ahead*, appeared in 1928.

During the late 1920s, a series of events came to radically alter his view of astrology. He had received complaints from clients that his predictions for them had not worked as expected. He turned away the criticisms as the result of faulty birth data, which led to mistakes in the placement of planets in the horoscope chart. However, privately he had noted that the failed predictions had derived from his use of what astrologers termed *progressions*, an old tool for manipulating the chart. (Progressions are based on the notion that there is a relationship between the first day of a person's life and the first year of that person's life. In like measure there is a relationship between the second day and the second year. Thus by examining on the chart the same number of days after the person's birth as the person's age in years, the astrologer supposedly can make some judgments about the present and the immediate future.)

Then two events, one the death of a client in an accident and the other a failed business trip for which Bennett had had high hopes, led to his discarding progressions altogether. He moved on to develop a system based on the solar return (the sun's return to its position in a birth chart, which occurs every seven years), which he called the "Key Cycle."

Bennett functioned publicly under the pen name Wynn. He began *Wynn's Astrology Magazine* in 1931, and for the next two decades it was one of the most influential in the emerging field. He also contributed a column to the *New York Daily News* and wrote a number of popular books. He retired in the 1950s, and his last days are undocumented. Dal Lee, in *Dictionary of Astrology*, reports a rumor that Bennett ended his own life in Australia in 1958, but that event is unverified.

Sources:

Holden, James H., and Robert A. Hughes. *Astrological Pioneers of America*. Tempe, Ariz.: American Federation of Astrologers, 1988.

Lee, Dal. *Dictionary of Astrology*. New York: Coronet Communications, 1968.

Wynn [Sidney K. Bennett]. *Astrology, Science of Prediction*. Los Angeles: Wynn Publishing, 1945.

———. *Astrology, Your Path to Success*. Philadelphia: David McKay, 1938.

———. *The Key Cycle*. 1931. Reprint, Tempe, Ariz.: American Federation of Astrologers, 1970.

Benson, E(dward) F(rederic) (1867–1940)

British novelist, essayist, and biographer, who published 80 works, including some of the most eerie and horrific short stories on occult themes ever written. “The Room in the Tower” and “Mrs. Amworth” have become classic **vampire** stories.

Born July 24, 1867, at Wellington College (where his father E. W. Benson was headmaster, before becoming archbishop of Canterbury), he was educated at Marlborough, and at King's College, Cambridge University. He worked at Athens for the British Archaeological School, 1892–95, and in Egypt for the Hellenic Society, 1896; he also traveled in Algiers, Egypt, Greece, and Italy. He was elected mayor of Rye, Sussex, 1934–37, living at the famous Lamb House that had been the residence of American novelist Henry James for 18 years. He was an honorary fellow of Magdalene College, Cambridge, and was also made a member of the Order of the British Empire for his services to literature.

His best-known fiction works were the series about social climber “Lucia Pillson,” later dramatized on British radio and television. His short stories on horror and fantasy themes showed him to be a master of the macabre. He died February 29, 1940.

An E. F. Benson Society has been organized in Britain, arranging social and literary events relating to Benson and his writings, and publishing the journal *Dodo* (named for one of his early novels) for members. Address: Allan Downend, 88 Tollington Park, London N.4., England.

Sources:

Benson, E. F. *The Collected Ghost Stories of E. F. Benson*. Edited by Richard Dalby. New York: Carroll & Graf, 1996.

———. *The Horror Horn, and Other Stories*. Edited by Alexis Lykiard. London: Panther, 1974.

———. *More Spook Stories*. London: Hutchinson, 1934.

———. *The Room in the Tower, and Other Stories*. London: Mills & Boon, 1912.

———. *Spook Stories*. London: Hutchinson, 1928.

———. *Visible and Invisible*. London: Hutchinson, 1923.

Masters, Brian. *The Life of E. F. Benson*. London, Pimlico, 1991.

Bensozia

According to Dom Jacques Martin (1684–1751) in his *Religion de Gaulois* (1727), Bensozia was “chief deviless” of a certain **witchcraft** Sabbat held in France in the twelfth and thirteenth centuries. She was, he says, the Diana of the Ancient Gauls and

was also called Noctacula, Herodias, and “The Moon.” One finds in the fourteenth-century manuscripts of the church at Couserans that women were said to go on horseback to the nocturnal revelries of Bensozia. All of them were forced to inscribe their names in a sabbatic catalog along with those of the sorcerers proper, and after this ceremony they believed themselves to be fairies. In eighteenth-century Montmorillon in Poitou, in a portion of an ancient temple was discovered a bas-relief with the figure of a naked woman carved upon it, and it is not unlikely, according to J. Collin de Plancy (author of *Dictionnaire Infernal*, 6th ed., 1803), that this figure was the original deity of the Bensozia cult.

Bentley, W(illiam) Perry (1880– ?)

Engineer and parapsychologist born February 22, 1880, at Westerly, Rhode Island. He was educated at Trinity College, Hartford, Connecticut, and Massachusetts Institute of Technology, and became chairman of Uvalde Construction, Dallas, Texas. Bentley was a member of the American Association for Advancement of Science, the **American Society for Psychical Research**, and the **Society for Psychical Research**, London, England. He contributed to a fund for a fellowship in **parapsychology** at Duke University, Durham, North Carolina.

Beowulf

An Anglo-Saxon poem of mythological wonders. The folk tales on which the poem is based may date from the fifth century. The epic itself was composed ca. 700 C.E. Beowulf was most likely regarded as one of the Sons of Light or Men of the Sun whose business it was to fight the powers of darkness until they themselves fell.

The legend recounts the tale of Beowulf fighting the monster Grendel; after losing the fight, the giant escapes only by leaving his arm in Beowulf's grip. But Grendel's mother, a merwoman (see **mermaids**), revenges him and slays many people. When Beowulf hears of this, he takes up the quarrel. Diving to the bottom of the sea, where her palace lay, he kills her after a fierce fight.

Later on Beowulf is made regent and then king of Gothland, where he reigns about 40 years. He is eventually poisoned by the fangs of a dragon during a mighty struggle and dies from the effects. He is buried on a hill named Hronesnas and is deeply mourned by his people.

There are numerous translations of *Beowulf* (see C. B. Tinker, *The Translations of Beowulf*, 1903), as well as many critical works and study guides. A manuscript *Beowulf* (Cotton Vitellius A. xv) ca. 1000 C.E. is preserved in the British Museum Library in London.

Sources:

Beowulf. Edited by F. Klaeber. Boston, 1950.

Beowulf. Translated by John R. Clarke. Rev. ed. New York: C. L. Wrenn, 1954.

Berande

An alleged sorceress burnt at Maubec, in France, in 1577, at the height of the **witchcraft** hysteria. She was confronted and accused of sorcery, and when she denied it, her accuser exclaimed, “Dost thou not remember how at the last dance at the Croix du Paté, thou didst carry a pot of poison?” Then Berande confessed and was burnt along with her accuser.

Beraud, Marthe

Also known as **Eva C.** She was the medium of **Charles Richet's** experiments in **materialization** phenomena at the Villa Carmen in Algiers, 1905.

Berendt, H(einz) C(haim) (1911–)

Parapsychologist born in Berlin, Germany, who moved to Jerusalem in the 1930s. A dentist, he practiced as a dental surgeon from 1937 on and became an instructor in radiodontics at Hebrew University in Jerusalem from 1957 to 1960. He published several papers on developmental disturbances and orthodontics.

Berendt became interested in **parapsychology** and, beginning in 1959, was an acting committee member of the Parapsychological Study Group of Israel. He later served as president of the Israel Parapsychology Society in Jerusalem. He conducted research on paranormal **metal bending** and eventually came to believe that it is possible.

Sources:

Berendt, Heinz C. "A New Israeli Metal-Bender (with Film)." In *Research in Parapsychology, 1982*. Edited by William Roll, John Beloff, and Rhea W. White. Metuchen, N.J.: Scarecrow Press, 1983.

———. *Parapsychology: The World beyond Our Five Senses*. N.p., 1966.

Bereschit

Universal Genesis, one of the two parts into which the **Kabala** was divided by the rabbis; also the name of the first book of the Hebrew Bible, meaning "in the beginning."

Berger, Arthur Seymour (1920–)

American attorney who in 1970 became active in the field of **death** education and the investigation and teaching of psychic phenomena. In 1978 he taught courses in death and dying and **parapsychology** for the **Psychical Research Foundation**, and a sponsored program of Duke University at Durham, North Carolina. In 1979 he became coordinator of education and a research associate for the Psychical Research Foundation, then taught parapsychology at the Institute for Retired Professionals at Nova University in Fort Lauderdale, Florida, in 1981. He established a PRF Research Center in Florida and became president of **Survival Research Foundation**, a scientific and educational center investigating the question of survival after death, serving as associate editor of the journal *Theta*.

Berger published many papers and research briefs dealing with the survival question, one of which earned him the Robert H. Ashby Award from the **Academy for Religion and Psychical Research** in 1985. Besides his work on survival, he has written several historical and encyclopedic works on parapsychology.

Sources:

Berger, Arthur S. *Aristocracy of the Dead*. Jefferson, N.C.: McFarland, 1987.

———. *Dying and Death in Law and Medicine*. New York: Praeger, 1993.

———. *Evidence of Life after Death: A Casebook for the Tough-Minded*. Springfield, Ill.: Charles C. Thomas, 1988.

———. *Lives and Letters in American Parapsychology: A Biographical History, 1850–1987*. Jefferson, NC: McFarland, 1988.

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Bergier, Jacques (1912–1978)

Co-author with Louis Pauwels of the sensational best-selling work *Le Matin des magiciens* (France, 1960), translated as *The Dawn of Magic* (London, 1963) and *The Morning of the Magicians* (1971). This book significantly influenced the magical revival

in Europe with its observations about the part that black magic played in the career of Hitler and the establishment of Nazi philosophy.

Bergier, born in 1912 in Doessa in a Jewish family, emigrated to France in 1920. In 1931, he and fellow student Alfred Eskenazi established a laboratory in Paris to study chemical and nuclear reactions, propagating the release of nuclear energy from lighter elements. Bergier was arrested and tortured by the Gestapo in 1943. After the war, Bergier founded and edited the magazine *Planeté*, which appeared in various foreign editions as *Planeta* (Spain), *Pianeta* (Italy), *Planeta* (Brazil), and *Planet* (Germany). He also wrote a number of additional books on occult and ancient astronaut themes. Originally published in French, they had a wide appeal in their English editions, with their constant themes of paranoia, conspiracy, and alternative history.

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Bergman, Samuel Hugo (1883–1975)

Born December 25, 1883, at Prague, Czechoslovakia, he received his Ph.D. from German University, Prague, 1905. He was librarian of the Jewish National and University Library, Jerusalem, 1920–35, and professor of philosophy, rector, and dean of the humanities faculty at Hebrew University, Israel, beginning 1935. Bergman has written on philosophical subjects, with a special interest in parapsychology in relation to philosophy. He served on the committee of the Parapsychological Study Group, Israel. His writings include *Experimente über Telepathie* (Experiments in Telepathy) (1911). Hebrew University bestowed an honorary Ph.D. on Bergman in 1959.

Bergson, Henri (1859–1941)

Famous French philosopher whose concepts of free will, intuition, and mental life have relevance to psychic research and are frequently cited in that context. Born October 18, 1859, in Paris of Anglo-Jewish parents, he became a naturalized French citizen and studied at the École Normale Supérieure. He taught philosophy at academies in Angers, Clermont, and Paris, then succeeded Émile Ollivier at the Academie Française in 1918 but soon abandoned teaching for international affairs. Heading a mission to the United States after World War I, he served as president of the Committee of Intellectual Cooperation.

His books, which brought him the Nobel Prize in literature in 1928, included *Matière et mémoire* (1896), *L'évolution créatrice* (1907), *Durée et simultanéité* (1922), *L'énergie spirituelle* (1919), *Les Deux Sources de la morale et de la religion* (1932), and *La Pensée et le mouvant* (1935).

His main concept was of an eternal flux in which everything is moving, changing, and becoming, including all matter in the cosmos. Conscious life itself is not a succession of states but an

unceasing becoming. Bergson believed that intuition could apprehend reality independently of the limitations of intellect, and he distinguished between the soul and mental life, the soul being independent of, although influenced by, mental life. He claimed that free will is the very nature of our lives and the expression of individuality, although much of our life is largely automatic, deriving from habits and conventions. Bergson's ideas were quite compatible with occult philosophies; his sister, Mina Bergson, married ritual magician **MacGregor Mathers**, who had moved to Paris in 1891. Bergson died January 4, 1941, in Paris.

Sources:

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Bérigard of Pisa (1578?–1664)

French alchemist born Claude Guillermet de Bérigard (surname is sometimes spelled Beauregard). He was popularly known as Bérigard of Pisa because of his residence in Pisa, Italy. The date of his birth is uncertain—some authorities claim it to be 1578; others believe it is considerably later—but all agree on Moulins being his native town, and that, while a young man, he evinced a keen love for science in its various branches and began to dabble in **alchemy**.

He appears to have studied for a while at the Sorbonne, University of Paris, then was appointed professor of natural philosophy at the University of Pisa until 1640. He held an analogous position at Padua, where he died in 1664. His most important contribution to scientific literature is *Dubitaciones in Dialogum Ealilaei pro Terrae immobilitate*, a quarto published at Florence in 1632, but he was also author of *Circulus Pisanus*, issued at Udine in 1643, in which he comments on Aristotle's ideas on physics. Bérigard's writings are now virtually forgotten, but they are valuable as documents illustrating the state of scientific knowledge in the seventeenth century.

Berkowitz, David (1953–)

David Berkowitz, a serial killer known as the Son of Sam, complained that his killing activity was forced upon him by demon voices in his head. Berkowitz was born out of wedlock on June 1, 1953, to Betty Falco and her boyfriend Joseph Kleinman, but was adopted by Nat and Pearl Berkowitz soon after his birth. They gave him a somewhat normal upbringing in the Bronx, New York. It was noted that he was a loner and had a tendency to bully his peers. He became even more introverted after Pearl Berkowitz's death in 1967. Four years later his father remarried and moved to Florida. Berkowitz remained in New York, but within a few months joined the Army. He served for three years.

During the 1970s, it would later be discovered that Berkowitz had become an arsonist. He kept a record of more than 1,400 fires he had started. In 1975 he also began to hear voices. He believed them to be coming from demons, and he identified several of his neighbors and their German shepherd dogs as the locus of the demons. He first gave into the demonic voices on Christmas Day 1975. He claimed to have stabbed two women, though the police were later able to verify only one of the incidents. His victim, Michelle Forman, survived in spite of multiple stab wounds.

On January 29, 1976, he shot Donna Lauria, who was parked in a car with her boyfriend. The shooting of victims sitting in parked cars with his .44 pistol would become his trademark. Sometimes the boyfriend escaped with a bullet wound;

sometimes he was killed. However, it was obvious Berkowitz was primarily targeting women. On several occasions he attacked women on the street. On April 17, 1977, he killed Valentina Suriani and Alexander Esau, and left a letter in their car signed Son of Sam. In the letter, he described his father Sam as a bloodthirsty blood drinker. He also said of himself, "I am the 'Monster'—'Beelzebub'—the chubby behemoth." When the letter was released to the press several weeks later, the Son of Sam became an instant celebrity.

Meanwhile Berkowitz started a correspondence with the people he thought of as demons. He complained to Jack Carr, a former neighbor, that his dog, a black Labrador, was barking too much. On April 19, 1977, he sent a second letter. On April 29 he shot the dog. In June he sent a letter to Jack Cassara but signed it with the names of Jack Carr and his wife. Carr and Cassara soon had a meeting, shared stories, and first tied the letters to David Berkowitz, who had lived in the Cassara house. They shared their speculations with the police, who initially ignored them; they were already overloaded on leads.

Berkowitz would strike twice more before police put the murdered women together with the attack on Carr's dog. Shortly thereafter, however, they arrested Berkowitz, who freely admitted his identity as the Son of Sam. Berkowitz was tried and sentenced to 365 years in prison.

There are three theories as to Berkowitz's motivation in the murders. One accepts his basic story of demon possession. One, put forth by writer Maury Terry, has built a picture of Berkowitz operating within the context of a Satanic group that had members in New York and at several locations across the country. Many of the police came to believe that he was a typical serial killer who had set up the demon **possession** idea as a defense should he ever be caught. This latter hypothesis now dominates serious thinking about Berkowitz.

In 1987, Berkowitz converted to Christianity. From his prison cell, he now has a webpage, <http://www.inetworld.net/hutrcc/davidb.htm>, hosted by a Christian church in San Jose, California. In his testimony published on that site, he mentioned that before he began his killing spree he had read **The Satanic Bible** written by **Anton LaVey**, the founder of the **Church of Satan**. As a result, he began to dabble in the occult and do Satanic rituals. He does not mention demon voices.

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Berlitz, Charles (1914–)

Popular writer on the Bermuda Triangle and similar mysteries. Born November 23, 1914, in New York City, Berlitz is the grandson of the founder of the famous Berlitz language schools and is familiar with some 30 languages. He studied at Yale University (B.A. magna cum laude, 1936) and during World War II served in the army, becoming a captain in counterintelligence in Europe and Latin America.

He has written or edited dozens of textbooks, language dictionaries, and tourist phrase books in his capacity as vice-president of the Berlitz Schools of Language. His leisure time allowed him to pursue interests in such areas as the **Bermuda triangle**, **Atlantis**, **UFOs**, and **ancient astronauts**, which stemmed from his prior interest in archaeology and scuba diving. His first book in this vein, *The Mystery of Atlantis* (1969), reached a popular audience and was followed by a host of others, including *Mysteries from Forgotten Worlds* (1972), *The Bermu-*

da Triangle (1974), *Doomsday 1999 A.D.* (1981), and *The Dragon's Triangle* (1989).

In 1979 Berlitz and UFO researcher William L. Moore became unwitting accomplices in spreading the hoax usually referred to as the **Philadelphia Experiment**. The story recounts a reported incident in which the U.S. Navy developed a device that transported a destroyer from Philadelphia to Norfolk, Virginia. In the early 1960s Carlos Alende (real name Carl Allen) claimed to have witnessed the experiment and states that the navy classified it and denied that it ever happened.

Sources:

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 Moore, William L., and Charles Berlitz. *The Philadelphia Experiment*. New York: Grosset & Dunlap, 1979.

“Bermechobus”

The supposed writings of St. Methodius of Olympus (martyred 311 C.E.); or the saint of the same name who was patriarch of Constantinople and who died in 846. The real name of the work is *Bea-Methodius*, a contraction for *Beatus Methodivo*, which was misprinted “Bermechobus.” The work is of the nature of a prophetic Apocalypse and tells the history and destiny of the world. It was handed down by the Gnostics and printed in the *Mirabilis Liber*. There are no grounds, however, to suppose that the writings were the work of either of the saints mentioned.

The book recounts how Seth sought a new country in the east and came to the country of the initiates, and how the children of Cain instituted a system of **black magic** in India. The author identifies the Ishmaelites with those tribes who overthrew the Roman power and tells of a powerful northern people whose reign will be overturned by the **Antichrist**. A universal kingdom will thereafter be founded, governed by a prince of French blood, after which a prolonged period of justice will supervene.

Bermuda Triangle

An area of the Western Atlantic between Bermuda and Florida where ships and planes are said to have vanished without a trace. During the late 1960s, inspired largely by the volume by Vincent Gaddis, *Invisible Horizons: True Mysteries of the Sea* (1965), a popular controversy erupted around claims that since 1945 over 100 ships and planes and more than 1,000 people have disappeared in the Bermuda triangle. The area was also termed “the Hoodoo Sea,” “the Devil’s Triangle,” “Limbo of the Lost,” “the Twilight Zone,” and “Port of Missing Ships.” **Charles Berlitz**, who wrote several books on the triangle, speculated on the possibility of time warps, electromagnetic impulses from vanished civilizations, and extraterrestrial activities in **UFOs**.

The controversy was largely put to rest by **Lawrence David Kusche** in his book *The Bermuda Triangle Mystery—Solved*. Kusche destroyed the mystery in a case-by-case discussion of the alleged disappearances. Many had been solved, but popular writers were unaware of the relevant literature. Others happened

outside of the triangle. Many had perfectly normal explanations. Since Kusche’s book appeared, discussion of the Bermuda triangle has been confined to the fringe, though a few writers like Berlitz have tried to perpetuate interest.

Among the more interesting theories put forward to solve the alleged mystery was proposed by Russian oceanographer Vladimir Azhazha. In articles published in reputable scientific journals in the U.S.S.R. and the United States, Azhazha suggested that storms in the triangle area generate “infrasound”—low-frequency waves that are inaudible to human beings but that can be magnified by special conditions to become a force powerful enough to destroy ships and planes. Infrasound is a frequency lower than 16 cycles per second. In an interview in Moscow published in the *National Enquirer* (November 15, 1977), Azhazha stated that he believed infrasonic waves in the Devil’s Triangle are amplified by such factors as changes in water temperature and a powerful undersea river running in an opposite direction to ocean currents.

Scientists at the Wave Propagation Laboratory of the U.S. National Oceanic and Atmospheric Administration (NOAA) confirm that the power of infrasonic vibrations does increase in a storm and that sound can be carried thousands of miles. A NOAA research oceanographer stated that there are very sharp changes in the temperature of the water in the Devil’s Triangle because of the Gulf Stream, and that different temperatures in water could cause differences in the intensity of infrasound, either increasing it or decreasing it.

In the *National Enquirer*, Azhazha stated: “An infrasonic sound wave can travel thousands of miles to find its victim in a calm sea. If the wave is gigantic enough, a crew can perish almost instantly. Death will come from stopping of the heart or destruction of the cardiovascular system.” In the resulting panic, a ship’s crew might even abandon ship. Azhazha claimed that the hull and masts of the ship would begin to vibrate in tune with the infrasound, cracking the ship and breaking it up.

Azhazha’s theory was published in the Soviet magazine *Science and Life*, and a similar theory was also put forward by Soviet science writer I. Boyetin. Tests conducted in France have supported the theory that infrasound can damage ships, and Dr. Freeman Hall, chief of the atmospheric acoustic program at NOAA Wave Propagation Laboratory, Boulder, Colorado, confirmed that severe storms can generate such a phenomenon, and that it can also be dangerous to human beings. The theory has not been tested, however, because the mystery was largely accounted for by other means. (See also **Devil’s Jaw**, another area of claimed mysterious disappearances.)

Sources:

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Bernard, Pierre (Arnold) (1875–1955)

A pioneer teacher of hatha and tantric **yoga** in the United States. He was born in Leon, Iowa, in 1875 as Peter Coons. As a young man, he moved to California and worked at various seasonal jobs like fruit picking and salmon packing. In 1905 he teamed up with Mortimer K. Hargis to found the Bacchante Academy to teach **hypnotism** and “soul charming” (concerned

with sex mysteries), but the organization disappeared a year later in the wake of the San Francisco earthquake.

Coons changed his name to Pierre Arnold Bernard after founding his Sanskrit College in New York in 1909. The venture was not altogether successful, and Bernard moved to New Jersey where he married a Miss de Vries, a professional dancer. Together they launched a highly successful “health system of Tantrism,” embodying **hatha yoga**, dancing, and psychophysical education.

In 1919 Bernard’s organization, the Brae Burn Club, was situated in a mansion and estate at Nyack on the Hudson river. The club was well conducted and supported by wealthy followers and socialites, although the practice of hatha yoga was sufficiently novel at that date to attract criticism and scandal-mongering from outside. However, it was Bernard’s policy never to give interviews or contradict false stories. He was something of a showman as well as an occultist, and he delighted in staging bizarre publicity stunts, such as his own specialty dance with a baby elephant.

The tantric side of his activities seemed confined to a sensible scheme of sex education allied with psychophysical health, and he said he wanted “to teach men and women to love, and make women feel like queens.” His enlightened work in body-building and character-training attracted the interest of Dr. Charles Francis Potter, a liberal New York City minister and one of the founders of Humanism. Potter said that Bernard had “all the ear-marks of genius” and “combined knowledge of age-old Indian methods of curing disease of mind and body with the best of Western methods, plus a refreshing amount of common sense.” By all reports, the club members, mostly professional and business men and women from New York, were healthy and happy.

There was an inner circle of the club called “The Secret Order of Tantriks,” to which a number of wealthy people belonged. Bernard was their guru, known as “Oom the Omnipotent,” and his initiates would chant their version of the Tibetan prayer-wheel mantra—“Oom ma na padma oom.” Bernard had a special talent for explaining abstruse Hindu **Vedanta** and yoga teachings in crisp, simple language. Affectionately known as “P.A.” to club members, he was no ascetic and was known to enjoy a cigar or a game of billiards.

Many well-known and talented people visited the club or became members, including **Francis Yeats-Brown** and **Sir Paul Dukes**, both pioneer writers on yoga; composer Cyril Scott; and conductor Leopold Stokowski. There were some later criticisms that Bernard was influenced unfavorably by his own material and business success, but in general he seems to have been a pioneer of hatha yoga and sane occultism in the United States.

During his period at Nyack, Bernard became director and later treasurer of the local chamber of commerce. He owned controlling stock in the bank at Pearl River, served as its president in 1931, and owned \$12 million worth of property in Rockland County. He closed his yoga center during World War II and turned over his estate to the Wertheim family, who used it to house refugees from Nazi Germany.

Bernard died in Nyack on September 28, 1955, in his eightieth year. His nephew **Theos Bernard**, who had been a member of the Nyack Community, wrote an authoritative thesis on hatha yoga while at Columbia University. It was first published in 1944 under the title *Hatha Yoga: The Report of a Personal Experience* and has been frequently reprinted.

Sources:

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Boswell, Charles. “The Great Fume and Fuss over the Omnipotent Oom.” *True* (January 1965): 31–33, 86–91.

Bernard, Theos (1908–1947)

Early writer and teacher on **hatha yoga**, who drew from his own experience in undertaking a traditional training course. Little has been recorded about the life of Theos Bernard, a nephew of **Pierre Bernard**, one of the pioneer yoga teachers in the United States, who undoubtedly introduced him to the subject.

Bernard was born in Tombstone, Arizona. As a child he had hoped to become an athlete, but he suffered from ill health for many years. While at university, he read books on yoga, and one day was visited by a **guru** from India (possibly **Shri Yogendra**) who taught Bernard a graduated system of hatha yoga **asanas** and hygiene practices, combined with traditional yoga philosophy of duty and self-purification. Bernard was already practicing yoga while still at law school and arranged to travel to India to perfect his studies. In India Bernard undertook traditional training under a guru, after first traveling throughout India to familiarize himself with the people and beliefs of the country. He spent several months visiting colleges, libraries, museums, temples, shrines, and ashrams from Calcutta to Bombay, from Kashmir to Ceylon. In Bombay he met Dr. Kovoor T. Behanan, author of the important study *Yoga: A Scientific Evaluation* (1937), and he visited **Swami Kuvलयananda**, a noted yoga teacher, at his ashram in Lonavala. Bernard studied hatha yoga under various teachers, especially in Bombay, which had become the center from which hatha yoga had been revived in India in the late 1800s.

After he obtained his degree in law (M.A., LL.B.), he studied at Columbia University and earned a doctorate in philosophy. His treatise on hatha yoga was first published in 1944 by Columbia University Press and has since been frequently reprinted. *Hatha yoga* covers all the traditional aspects of hatha yoga and correlates his personal training with the major Indian texts: the *Hatha Yoga Pradipika*, the *Gheranda Samhita*, and the *Yoga Sutras of Patanjali*. Bernard achieved the classic requirement of being able to maintain steadiness in performance of the main asanas for a period of three hours each. He went on to practice the traditional forms of mental concentration and meditation.

In order to further his studies, Bernard traveled through Tibet, and at the holy city of Lhasa he was accepted as an incarnation of the Tibetan saint Padma Sambhava. This enabled him to take part in many special religious ceremonies and to discuss Tibetan teachings with some of the leading lamas at famous Tibetan monasteries. He described his experiences in his book *Land of a Thousand Buddhas* (1939).

Bernard died in 1947 while on a mission to a monastery in western Tibet in search of special manuscripts. While en route in a remote area, rioting broke out among Hindus and Moslems, and after the dissident Hindus killed Moslem men, women, and children, they pursued the Moslems who accompanied Bernard as guides and muleteers. These Moslems fled, leaving Bernard and a Tibetan boy alone on the trail. It is believed that both were shot and their bodies thrown into the river.

Sources:

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Bernstein, Morey (1919–1999)

Businessman and hypnotist from Pueblo, Colorado, who wrote the best-seller *The Search for Bridey Murphy*, published in 1956. His book opened public discussion of **reincarnation** and uncovered a large popular interest and belief in it that had been growing in the West through the twentieth century. The book claimed that under hypnosis by the author, Colorado housewife “Ruth Simmons” (pseudonym of Virginia Tighe) recalled memories of a previous existence in nineteenth-century Belfast, Ireland.

In a series of hypnotic sessions, Bernstein probed Tighe’s early memories back to childhood, then as it seemed, to an earlier life as Bridey Murphy, an Irish girl, for which Tighe was able to provide many details. Bernstein instituted a search in Ireland to validate these details. The *Denver Post* sent a reporter to Ireland, and although the findings were somewhat ambiguous, they were added as a supplement to the paperback edition of Bernstein’s book.

The tremendous success of Bernstein’s book revived interest in **hypnotism** and stimulated pop songs on the theme of reincarnation. An album of some of Tighe’s trance sessions was even released. In the wake of the attention given the book, the *Chicago American* published a series of articles questioning whether Tighe was really Bridey Murphy in a former existence. An astute reporter investigated Tighe’s early childhood in Chicago and identified names and places that had been woven into an unconscious fantasy of previous life. Across the street from Tighe’s girlhood home lived an Irish family with a Mrs. Corke, whose maiden name had been Bridie Murphy. The *Chicago American* articles went into syndication by the Hearst press, and they ran in the New York *Journal American* (June 10–18, 1956) and in *Time* (June 18, 1956) and *Life* (June 25, 1956). An amusing and witty exposé of the Bridey Murphy story appeared in *Fads and Fallacies in the Name of Science* by Martin Gardner.

The Bridey Murphy case highlights the remarkable ability of the subconscious mind to create fantasies of other lives and personalities that can be elicited under hypnosis. The same faculty is present in the creative imagination of novelists, although consciously controlled. Since the Bridey Murphy case was published, there have been numerous cases of claimed memories of former existence under hypnosis, but few have found them evidential, given the inherent problem of hypnotists guiding the sessions and making leading suggestions to the subject.

Hypnotism continues to be used in counseling situations, and reports of past life recall have gained a large audience among people who have already accepted reincarnation as a fact.

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Berosus (fl. 290 B.C.E.)

Berosus is the Babylonian priest most responsible for spreading Chaldean astrological ideas to **Greece**. Berosus was born and raised in Babylon (present-day Iraq). He was a contemporary of Alexander the Great, who died at Babylon when Berosus was still a child. As an adult he traveled to Greece and settled on the Island of Cos, where he founded a school of **astrology**. Around 280 B.C.E. he wrote a history of his homeland; only fragments of this document remain. His greater influence came from the number of students he trained who went on to

teach astrology throughout Greece. The Babylonian astrologers were the first to carefully map the night sky and to calculate the length of the solar years (to within 26 minutes). They greatly improved methods of forecasting eclipses and recording time.

Sources:

Brau, Jean-Louis, Helen Weaver, and Allan Edmands. *Larousse Encyclopedia of Astrology*. New York: New American Library, 1977.

Burstein, Stanley Mayer. *The Babyloniaca of Berosus*. Malibu, Calif.: Undena Publications, 1978.

Berridge, Edward (ca. 1843–1923)

British homeopathic physician who played an important role in the Isis-Urania Temple of the occult society known as the Hermetic Order of the **Golden Dawn**. Berridge is believed to have qualified as a medical doctor in London and as a homeopathist in the United States. He was influenced by the writings of **Thomas Lake Harris** and **Andrew Jackson Davis**, whom he probably encountered during a period in the United States. He returned to England in the 1850s and founded an Adventist organization called the **Brotherhood of the New Life**, devoted to the “reorganization of the industrial world.” He was also interested in psychosexual theories and practices in relation to the occult.

Berridge joined the Golden Dawn in May 1889, taking the magical name “Respiro” and the motto “Resurgam” (I shall rise again). He associated with the London members who supported **MacGregor Mathers**, including **Aleister Crowley**, who later ridiculed Berridge with typical malice in his *Confessions* and under the name “Dr. Balloch” in the novel *Moonchild*.

Sources:

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Berry, Catherine (1813–1891)

Nineteenth-century English medium active in the 1870s. She discovered her gift in 1864 after a sitting with **Mary Marshall**. It was alleged that she could throw sitters to the ground by a wave of her hand. Many well-known mediums of the period came to sit with her to be charged with more power. The early issues of the *Medium* contain many accounts of her seances. In her sole presence, however, psychical phenomena were very few. At the **Spiritual Institution** in London in 1870, she sat publicly with the medium **Frank Herne**. Her book, *Experiences in Spiritualism* (London, 1876), records frequent sittings with **Charles Williams**, Frank Herne, **Agnes Guppy**, and **Mrs. Everitt**.

She developed **automatic drawing, painting**, and healing power. In 1874 she exhibited 500 curious watercolors at Brighton. In 1870 she published some prophecies regarding the Franco-Prussian war by pointing out Bible texts illustrative of passing events.

Sources:

Berry, Catherine. *Experiences in Spiritualism*. London, 1876.

Berry, George (d. 1947)

First president of the British-based organization **International Spiritualists’ Federation** (ISF). He was a member of the **Spiritualist’s National Union** prior to World War I. In 1916 he joined the council on which he served for many years. He became vice-president in 1919 and afterward served as president

(1920–22) and general secretary (1922–32). He also edited the publication *National Spiritualist Monthly* from July 1924 to December 1932.

Berry participated in the inaugural meeting of the International Spiritualists' Federation in 1922 in London and the next year traveled to Liège, Belgium, when a constitution was drawn up. Berry was elected first president and served a six-year term. He was succeeded by **Ernest W. Oaten**, whom he had previously followed in the presidency of the Spiritualist's National Union. In 1936 Berry suffered a stroke, which obliged him to relinquish his ISF duties. He died July 13, 1947.

Beryl

Group of precious stones that includes emerald and aquamarine. Colorless beryl is known as goshenite; rose beryl is called verobyrite ormorganite; golden beryl is called heliodor; and there are also pale blue stones (aquamarine) and blue-green stones. Beryl was traditionally recommended for curing throat or liver disorders. It was also said to preserve wedded love and to be a good medium for magical vision. (See also **Crystal Gazing**)

Besant, Annie (1847–1933)

Prominent Theosophist and successor to **Helena Petrovna Blavatsky** as the international leader of the Theosophical movement. Besant was born Annie Wood in London, England, October 1, 1847. She was raised by a widowed mother in a very religious environment and in 1867 married Frank Besant, a Church of England minister. However, when she became increasingly skeptical of Christian teachings and refused to silence her doubts, the marriage ended in separation (1873) and divorce (1878). In 1874 she met atheist and freethinker **Charles Bradlaugh**, leader of the National Secular Society, became friends with him, joined the society, began to write for the *National Reformer*, and was elected vice-president of the society in 1875. Her first public lecture concerned the political rights of women. In 1876 she and Bradlaugh formed a partnership, the Freethought Publishing Company, and Besant became co-editor of the *National Reformer*.

Pursuing her feminist agenda, Besant led in the publication of Charles Knowlton's *The Fruits of Philosophy*, an early text advocating birth control. In 1877 she and Bradlaugh were arrested on charges of publishing obscene literature, and in a sensational trial, which became a forum for both to present their opinions to the public, they were convicted of intending to corrupt morals (the conviction was later overturned on a technicality). The trial established Besant's reputation as one of England's finest orators, an atheist, and advocate for women's rights.

In the 1880s she was drawn into the circle of George Bernard Shaw's associates. Besant became a socialist, which led to her break with Bradlaugh, and in 1887 she resigned as co-editor of the *National Reformer*. She joined Shaw's Fabian Society. Meanwhile, she championed the strike of the underpaid matchgirls in 1888 and became the first woman to be accepted at the University of London.

In 1888 she was given a copy of *The Secret Doctrine* for review. The event proved life-changing. She found the answers that had eluded her in Christianity and in freethought. She soon became a close associate of Blavatsky, joined the editorial staff of the Theosophical Society's magazine, *Lucifer*, and turned her oratorical skills to defend her new mentor and promote Theosophy. In 1890 she made her first trip to the United States to revive the society badly shaken by the scandal that followed when **Richard Hodgson** of the **American Society for Psychical Research** accused Blavatsky of fraud.

After Blavatsky's death in 1891, Besant headed the Esoteric Section, the group of Blavatsky's personal occult students. In

1892 Besant published her first theosophical books, *Karma* and *The Seven Principles of Man*. In 1893 she visited India for the first time and made a triumphal American tour climaxing with an appearance at the World's Parliament of Religions. She settled in India at the society's headquarters at Adyar, Madras, where she resided for the rest of her life. She had to head off the challenge to her power from **William Q. Judge**, the third co-founder of the society, who remained in America when Blavatsky and Henry S. Olcott moved to India. Besant kept him marginalized internationally, but her efforts cost the society most of its American members. Succeeding to the presidency of the society following Olcott's death in 1907, she had to devote considerable energies to rebuilding the American work.

In 1908 she became sponsor (with **C. W. Leadbeater**) of **Jiddu Krishnamurti** as the vehicle of the world savior, and to that end in 1909 organized the **Order of the Star of the East**. The order flourished for 20 years, but was dissolved when Krishnamurti abandoned it in 1929.

Besant became deeply involved in Indian life. In 1917 she was elected to the Indian Nationalist Congress, one of the organizations promoting Indian home rule. She also led in the founding of many schools, including some of the first for Indian women.

Besant, who came to the society because of her acceptance of its ideas and worldview, did not manifest or claim any outstanding occult abilities. After Blavatsky's death, Besant had no close associates until she met Leadbeater, who claimed to possess clairvoyant vision capable of seeing the occult worlds, and they developed a close friendship and professional working relationship. She co-authored several books based on his occult experiences and generally promoted him in the society. Besant paid dearly for this friendship, as Leadbeater was homosexual and his attraction to young boys became a second major scandal for the society.

Besant led the society until her death on September 21, 1933. She wrote several hundred books (many are transcripts of her lectures) that cover the scope of theosophical philosophy. She also explored Hinduism and gave the society its current focus on Hindu thought, as opposed to the Buddhism that had attracted many of the first generation leaders.

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Beshara (Community)

A Sufi organization devoted to the study of the writings of Muhyiddin Ibn'Arabi, a twelfth-century mystic born in Andalusia, Spain. The community was founded in 1971 at Swyre Farm, Gloucestershire, England, and has since moved to the center that once housed **John G. Bennett's International Academy for Continuous Education** at Sherborne, also in Gloucestershire. United around the basic questions of identity and purpose in life and accepting the absolute unity of existence, Beshara offers courses on the fundamental principles necessary to complete self-knowledge and awareness of reality. The center at Sherborne also holds an Open Day, as well as a regular

“Zikr,” or meeting, devoted to discovering divine purpose in life.

Affiliated groups emerged throughout the United Kingdom and were opened in Canada, the Netherlands, and Australia. Beshara came to the United States in 1976 when a center was opened in Berkeley, California. The group’s strength remains in the San Francisco Bay Area. The center publishes a *Beshara News Bulletin* and may be contacted at Chisholme House, Robertson, Nr Hawick, Roxburghshire, Scotland TD9 7PH. Web-site: <http://www.beshara.org/>.

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Besinnet, Ada M. (d. 1936)

American physical medium who produced psychic lights, direct voices known for singing and whistling, and **materializations**. She was married to William Wallace Roche and lived for many years in Toledo, Ohio.

After a formal investigation during 1909–10 in 70 test sittings, **James H. Hyslop** wrote in *Proceedings* of the American Society for Psychical Research (vol. 5, 1911) that the medium produced phenomena herself, but while in a hysterical state of secondary personality and without the slightest degree of moral responsibility in her own person for the **fraud**. After six months of study, the **British College for Psychic Science** in London reached the opposite conclusion in 1921. According to **J. Hewat McKenzie**’s report in *Psychic Science* (April 1922), those actions of the medium which Hyslop attributed to hysteria could be fully accounted for as due to the action of controlling spirits.

Dr. **Hereward Carrington** concluded in *The Story of Psychic Science* (1930), “My own sittings with this medium left me entirely unconvinced of their genuineness.” Nevertheless, he admitted that he observed very curious lights at a séance in 1922. On request, the lights hovered for a few moments over exposed photographic plates, and the plates, when developed, showed unusual markings that he failed to obtain by artificial means.

Besinnet had two principal controls, both Indians: “Pansy,” a little girl, and “Black Cloud.” As a rule Besinnet sat in the dark, unbound; then during the séance, as a feat of her stock performance, her hands and feet were often tied to her chair by invisible hands. The sitters usually did not join hands, but placed them on the table. Her materializations were incomplete. The faces seen had a corpse-like appearance and often resembled her own face. It is said that she disappeared several times from the séance room altogether and was found transported in a deep coma in another room. In *Glimpses of the Next State* (1911), Osborne Moore described several séances with the medium. He found the phenomena supernormal and entirely convincing. Besinnet died in 1936.

Bessemans, Joseph François Antoine Albert (1888– ?)

Belgian physician and public official who became active in many branches of parapsychology beginning in 1913. Bessemans held many academic appointments during his distinguished career. He investigated such phenomena as clairvoyance, psychometry, and ESP, although his conclusions were skeptical.

Besterman, Theodore (Deodatus Nathaniel) (1904–1976)

Librarian, world authority on bibliography, psychical researcher, and member of the **Theosophical Society**. He was born September 18, 1904, in Geneva, Switzerland, and was educated at Lycée de Londres and Oxford University. In addition to his activities in the field of psychic research, he also established a worldwide reputation as a bibliographer. He was a special lecturer at the London School of Librarianship (1931–38), then worked for the Association of Special Libraries and the Department for the Exchange of Information for UNESCO. He devoted two decades of his life to work on Voltaire and was editor of the *Studies on Voltaire and the Eighteenth Century* and the *Complete Works of Voltaire*.

Besterman, who became a Theosophist as a young man, soon combined his interests and professional credentials in such texts as *Bibliography of Annie Besant* (1924), *A Dictionary of Theosophy* (1927), *The Mind of Annie Besant* (1928), and a 1930 plea for a better relationship between the **Society for Psychical Research** (SPR) and the Theosophical Society. Theosophy led Besterman to psychic research. He became librarian of the SPR in 1927 and editor of the society’s *Proceedings* and *Journal* in 1929; he also served as investigation officer. Demanding high standards, he was critical of any sloppy work in the field. He openly denounced Albert von Schrenck-Notzing and **Charles Richet**, questioned the legitimacy of **Mina Crandon** (“Margery”), and regularly called attention to the problems inherent in human observation. His criticisms of Italian researcher **Ernesto Bozzano** caused **Sir Arthur Conan Doyle** to resign from the SPR.

His publications in the field of psychic research include *Crystral Gazing* (1924), *In the Way of Heaven* (1926), *Library Catalogue of the Society for Psychical Research* (1927), and *Some Modern Mediums* (1930). With **Sir William Barrett**, he produced *The Divining Rod: An Experimental and Psychological Investigation* (1926). Besterman severed his relationship with the society and with psychic research in 1935 and enjoyed a distinguished career as a bibliographer and editor. A final work of earlier writings was published in 1968 as *Collected Papers on the Paranormal*. He died November 11, 1976.

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Bethurum, Truman (1898–1969)

Truman Bethurum, one of the original flying saucer **contactees** of the 1950s, jumped into the spotlight with his 1954 book, *Aboard a Flying Saucer*. He claimed contact with inhabitants of the otherwise unknown planet **Clarion**. Clarion was a planet in our solar system, he explained, but had remained undiscovered because it was always hidden from Earth by the Moon.

Bethurum was born on August 21, 1898, in Gavalin, California. He had only a minimum of formal education and was a

blue-collar laborer through most of his life. He was operating heavy equipment in the Nevada desert in 1952 when first contacted by extraterrestrials, he claimed. As he was dozing between shifts, several small creatures awakened him and escorted him to a flying saucer. Aura Rhanes, the captain of the spaceship, turned out to be a beautiful female of olive complexion and jet black hair. Bethurum, then in his 50s, estimated her to be in her 40s. This meeting was the first of many. Aura Rhanes came as a representative of those inhabited worlds that had already obtained interplanetary flight. They were concerned about Earth's nuclear capabilities and its potential for destroying the planet.

Bethurum initially told his story at the flying saucer convention at Giant Rock in 1952. An abbreviated account then appeared in the fanzine *Saucers*, the following year. In the wake of his 1954 book, Bethurum developed a significant following within the contactee world, and in 1955 Aura Rhanes advised him to begin soliciting contributions from the public to establish what was called the Sanctuary of Thought. It was opened several years later near Prescott, Arizona, and Bethurum would remain an active lecturer and exponent of the contactee perspective for the rest of his life. He passed away on May 21, 1969, in Landers, California. The sanctuary did not survive his death.

Bethurum's crude account of Clarion and its inhabitants generated a spectrum of responses, from the dismissals of most ufologists to the active support of fellow contactee **George Adamski**. Much of the critique originated from the scientific analysis of the impossibility of the existence of a planet such as Clarion that remained hidden from Earth due to its following an orbit similar to but beyond the Moon.

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“The Betty Book”

A classical channeled text published in 1937 by **Stewart Edward White** from the statements made by his wife, **Elizabeth “Betty” White**, while in trance. Betty channeled for more than 20 years and White believed these channeled communications embodied valuable philosophical and religious messages for daily life. *The Betty Book* was but the first of a series of books developed from Betty's sittings. The third volume, *Across the Unknown*, (1939) rivals *The Betty Book* in popularity.

Sources:

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Beyond (Magazine)

Former British Spiritualistic monthly edited by trance medium **W. H. Evans** and published in London into the early years of the twentieth century.

Beyond Reality (Magazine)

American newsstand magazine published six times per year during the 1970s and 1980s. It carried articles covering the range of psychic and occult topics as well as such diverse subjects as Atlantis, time travel, and UFOs.

Bezoar

A red precious stone that was supposed to possess magical properties and was found in the bodies of certain animals. At one time these stones fetched ten times their weight in gold as a remedy against poison and contagion; and for this purpose they were taken both internally and worn round the neck. There were said to be nine varieties of bezoar that differed greatly in composition but were generally divided into those composed mainly from minerals and those composed of organic matter.

A strange origin was assigned to this stone by some of the early naturalists. It is said that aging Oriental stags fed upon serpents, which renewed their youth. In order to counteract the poison which was absorbed into their system they plunged into a running stream, keeping their heads only above water. This caused a viscous fluid to be distilled from their eyes, which was indurated by the heat of the sun and formed the bezoar.

Bezucha, Vlastimil (1928–)

Czechoslovakian chemist and member of the Czechoslovak Parapsychology Study Group, headed by Dr. **Milan Ryzl**. Bezucha was born January 10, 1928, at Nemyslovce and studied at High Chemical School, College of Chemical Technology, Prague. In 1955 he married Eva Ficková.

Bhagavad Gita

Of the large number of holy books revered within Hindu culture, the *Bhagavad Gita*, a short work originally written in Sanskrit, is by far the most popular. An epic poem, it lays out a path of mystical devotion to Krishna, one of the primary deities in the Hindu pantheon, and describes the Hindu perspective on such essential teachings as reincarnation and karma. It was one of the first books translated by Western scholars as they began to study Eastern teachings in the eighteenth century, and it was widely circulated among dissident religious groups such as the Transcendentalists of New England.

The *Gita* was written over a period of years between the fifth and second centuries B.C.E. At a later date, it was inserted into the larger *Mahabharata*, the great epic volume of Indian history and lore. The *Mahabharata* tells the story of the development of ancient India and the activities of the descendants of Bharata, the mythical character from whom India (or Bharat) takes its name. The story of the *Gita* is set as a war has broken out between two groups of Bharata's descendents, the Pandavas and the Kauravas, and concerns the problem that Arjuna, the leader of the Pandava army, has in participating in that war. He turns the problem he has been contemplating over to Krishna. Is it worth ruling a kingdom, to kill so many kinsmen?

Krishna responds by calling Arjuna to attend to his role in life as a member of the warrior caste, and not turn his back on his social duty (dharma). Duty should be followed without regard of results. More importantly, however, he offers an understanding of the human being. The human is not a body, but the eternal Atman (analogous to the soul in Western thought), and the Atman is indestructible. The Atman cannot die and it is reborn in this life a number of times. Just as humans change clothes, so the Atman changes bodies. Krishna goes on to outline the process of yoga and meditation through which a person can come to know the real amid the illusionary world of human life. His teaching culminates in a mystical moment in which Arjuna sees the vast universe lodged as a body within the God of gods.

In the relationship of Arjuna and Krishna, the *Gita* offers a model of the relationship between *chela* (pupil) and *guru* (teacher), so essential to Eastern culture, a structure that has been brought to the West in great force, and now without controversy, during the twentieth century. That structure has fo-

cused the question of the necessity of a guru in training a seeker in appropriating mystical states of consciousness.

Numerous translations of the *Gita* exist in English (and other Western languages), the different translations reflecting the variant understandings of the deity as personal or impersonal in Hindu thought. In the Western work, the Vedanta Societies offer an impersonalist interpretation of the deity while the International Society of Krishna Consciousness is a major exponent of the personalist approach.

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Oragan, Troy Wilson. *Hinduism: Its Historical Development*. Woodbury, Conn.: Barons' Educational Series, 1974.

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Bhagavan Sri Ramana Maharshi Center

American center devoted to the teachings of **Sri Ramana Maharshi** (1879–1950), a highly esteemed Hindu mystic. The center focuses on his method of self-realization and surrender to the Supreme Self through self-enquiry, expressed in the simple formula “Who Am I?” This is not merely a mental enquiry but is an attempt to locate the essential subtle self that is independent of ego and individuality and exists in all stages of consciousness—waking life, dreaming, and deep sleep.

The center maintains an urban ashram, Arunachala Ashram, named after the sacred hill at Tiruvannamalai, South India, where the Sri Ramana Ashram was first established during the sage's lifetime. In addition to the urban ashram, there is also an ashram farm in Nova Scotia for devotees who wish to follow an intensive spiritual schedule. Address: 342 East 6th St., New York, NY 10003.

Bhaktivedanta, Swami Prabhupada (1896–1977)

The religious name of Abhay Charan De, leader of the successful Hare Krishna movement that emerged in North America and Europe in the 1970s and is organizationally embodied in the **International Society for Krishna Consciousness** (ISKCON). Born in Calcutta, India, September 1, 1896, he studied philosophy, economics, and English at the University of Calcutta. As a young man he was a follower of Gandhi and advocated independence for India, and he refused to accept his degree in order to show solidarity with Gandhi. Intensely religious even as a child, he nevertheless followed his father's wishes by marrying and going into business. He was initiated into the Goudiya Vaishnava Society by Vaishnava holy man Shi Srimad Bhaktisiddhanta Saraswati Goswami, and followed the Bhaki (“devotional”) worship of Vishnu's incarnation as Krishna, which had been initiated by Chaitanya, a Bengali saint of the sixteenth century. Krishna's life is described in the Hindu scriptural texts *Bhagavad-Gita* and the *Srimad-Bhagavatam*.

Prabhupada managed a pharmaceutical business in order to support his family, but his guru, who died in 1936, ordered his disciples to preach the Chaitanya message in the West. The honorific name “Bhaktivedanta” was bestowed upon Prabhupada by the Gaudiya Vishnava Society. During this period he authored his first books, an *Introduction to the Geetopanishad* and the *Bajgavad-Gita as It Is*, a translation and commentary on the *Gita* from the Chaitanya perspective. In 1956, when his family duties were accomplished, Prabhupada renounced his secular life, including his family, to devote his whole life to religious teaching. His actions followed the ancient Hindu tradition of renunciation of everyday householder life when one's responsibilities were fully discharged.

At the age of 58 Prabhupada became a swami, and in 1965, shortly before the change in American immigration laws relative to India, he immigrated to America. He preached the worship of Krishna in New York and soon attracted students and dropouts, offering his brand of Vaishnava Hinduism in place of radicalism or drug counterculture. Large contributions were made to ISKCON funds by ex-Beatle George Harrison and B. M. Birla, a wealthy Indian textile magnate.

Swami Bhaktivedanta spent much of his time distributing his translation of the *Bhagavad-Gita* and completing his translation and commentary on *Srimad-Bhagavatam* and a variety of other writings. He kept up a voluminous correspondence and taught his devotees the basics of Krishna devotion. Like his devotees, he spent much time chanting the Hare Krishna mantra, and his devotees reported that he sometimes exhibited such emotional transports as weeping and dancing. They regarded him as a transcendental being and gave him the title H.D.G.—His Divine Grace.

Prabhupada saw his movement spread internationally, and he experienced the harsh criticism of the new anticult movement. Swami Bhaktivedanta died of heart failure on November 14, 1977, at the age of 81, at Vrindavana, India, the district in Mathura where Sri Krishna spent his childhood. By the late 1970s ISKCON had some 5,000 American disciples and had gained the support of many Indian Americans, who found it like the worship they had left behind when migrating. The movement was left in the control of initiating gurus and a governing board. It experienced intense attacks by anticult groups and suffered some tumultuous internal conflicts, but ISKCON has emerged in the 1990s as a stable Hindu body that has begun to integrate a second generation in its adult membership.

ISKCON has temples across North America, in most countries of Europe, and in numerous locations around the world. For information, contact the ISKCON International Ministry of Public Affairs, 1030 Grand Ave., San Diego, CA 92109.

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Bhaktivedanta Institute of Religion and Culture

An informal and independent association of members of the **International Society for Krishna Consciousness** (ISKCON). Founded in the 1970s by Subananda das (Steven Gelberg), the Bhaktivedanta Institute concerned itself with intellectual and academic pursuits—particularly in the humanities and social sciences. Members of the institute were concerned with the scholarly study of ISKCON (the “Hare Krishna movement”) as well as the application of Vaisnava thought to modern academic disciplines. During its brief existence, the institute issued sev-

eral issues of the *ISKCON Review*, a biannual interdisciplinary publication intended to stimulate and communicate research and reflection on all aspects of the Hare Krishna movement.

Although sponsored by the ISKCON movement, the institute and its *Review* were independent and autonomous, thus providing a meeting place between ISKCON and informed scholars of religious history, theologians, sociologists, and others.

Bharati, Agehananda (1923–1991)

Scholar of Eastern religion and mysticism who was ordained as Acharya in Dashanami Mahavidyalaya, Benares, India, in 1951. Scholars in the West considered him an important interpreter of Hindu tradition, especially **tantra**. He became a professor and chair of the department of anthropology at Syracuse University, New York. He traveled throughout Thailand and Japan as a visiting professor and is the author of a number of scholarly but somewhat skeptical writings about Eastern **mysticism**. In 1974 he contributed an important paper on “Separate Realities: Sense and (Mostly) Nonsense in Parapsychology” to the Rhine-Swanton Interdisciplinary Symposium on Parapsychology and Anthropology. Bharati died in 1991.

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Bhṛigu-Samhita

An ancient Hindu astrological treatise, said to contain details of millions of lives, with horoscopes drawn for the time of consultation. The original Bhṛigu was a Vedic sage and is mentioned in the Mahabharata. As the Bhṛigus were a sacred race, it is difficult to identify the compiler of the Bhṛigu-Samhita, but according to legend he lived 10,000 years ago and had a divine vision of everyone who was to be born in every country of the world. He compiled this information in his great treatise on **astrology**, originally written on palm leaves.

No complete manuscript is known, but large sections are rumored to exist somewhere in India. A printed version is said to comprise some 200 volumes, but most Indian astrologers who use the system work with loose manuscript pages. These are supposed to give the name of the client compiled from Sanskrit syllables approximating names in any language, with details of past, present, and future life, as well as previous incarnations.

In addition to his fee, the astrologer usually proposes the sponsorship of a special religious rite to propitiate the gods for past sins. Indian astrologers reported using the Bhṛigu-Samhita include Pandit Devakinandan Shastri of Swarsati Phatak, in the old city of Benares; and Pandit Biswanath Banerjee of Sadananda Road (near the Ujjala movie house) in Calcutta.

In *Fate* magazine (June 1982), **David Christopher Lane**, a noted scholar of spiritual movements and cults, described a personal consultation with Hindu astrologers in Hoshiarpur, Punjab, India, who were custodians of a set of Bhṛigu-Samhita leaves. At the time Lane was researching the Radhasoami movement in India, on which he has become a world-famous authority. On July 22, 1978, Lane was taken by his friend Swami Yogeshwar Ananda Saraswati to a house in a back street of Hoshiarpur, where two astrologers had charge of a large set of Bhṛigu-Samhita leaves tied in bundles.

The astrologers first compiled a graph, rather like a Western horoscope, but featuring the date of Lane’s arrival at the house. According to Hindu tradition, all consultations with the Bhṛigu-Samhita are preordained, and the moment of arrival is the key to discovery of the correct leaf, which indicates not only the life pattern and destiny of the inquirer, but also his name in a Sanskrit equivalent of the language of the inquirer.

Lane stated that after inspection of various bundles of leaves, taken down from the shelf and examined, the correct leaf was found in about 15 or 20 minutes. Lane was shown the leaf, and the Sanskrit inscriptions were translated: “A young man has come from a far-off land across the sea. His name is David Lane and he has come with a pandit [scholar] and a swami.” Lane questioned how his name could be known, and the swami showed him the Sanskrit equivalent of the Bhṛigu leaf. The reading continued: “The young man is here to study dharma [religious duty] and meet with holy men and saints.” Other personal details were also given, including a sketch of Lane’s past and present lives.

He expected to be able to make a copy of the leaf with its reading, but to his surprise he was told that he could keep the original leaf. The astrologer explained: “The *Bhṛigu-Samhita* replenishes itself, sometimes with very old leaves and with some less aged. We do nothing; there is no need to. The astral records manifest physically at the appropriate time and place.”

It was something of an anticlimax when the last lines of the horoscope stated that in order to expiate a sin in a previous life, Lane was advised to pay 150 rupees (approximately \$20). But no pressure whatever was put on Lane to pay this modest sum, and the attitude of the astrologers and Swami Yogeshwar that there had been a divine revelation convinced Lane that this was no vulgar fraud. For such a small sum, the preparation of a fake Bhṛigu leaf, and the willingness to allow Lane to take it away with him (and thus verify its antiquity) would have been out of all proportion to the work involved. Moreover, the specific details of the horoscope could not have been known in advance of Lane’s visit.

Lane’s experience was not unique, since a Canadian named H. G. McKenzie recorded that he used the Bhṛigu-Samhita in the early 1970s and also verified its accuracy. He wrote: “I consulted *Bhṛigu-Samhita* and found my name mentioned there, besides so many other things about my life that shows that one has no free will. . . . The *Bhṛigu-Samhita* states about me that I, Mr. McKenzie from Canada, am here with such and such people. It states some events of my past life and also predicts the future course of my life.”

In 1980 Lane met and talked with Anders Johanssen, a professional astrologer from Sweden who was then visiting Los Angeles. Johanssen stated that he had used the Bhṛigu-Samhita at least seven times and was convinced that it was an authentic work and the most accurate treatise he had encountered. He believed that the copy in Hoshiarpur was the most complete, although other versions were known in Delhi, Meerut, and Benares.

However, it was not clear what the nature of a Bhṛigu consultation was on subsequent visits. If the leaf from the first consultation was freely offered (as in the case of David Lane), were other leaves available for each of the later visits? In Lane’s case, his Bhṛigu horoscope contained the prediction: “This young man will come again several times.” On the first visit, Lane accepted the offered leaf, but left it with Swami Yogeshwar to make an exact English translation, planning to collect the original leaf and translation a few weeks later. However, Lane curtailed his trip due to illness and was later unable to contact the swami. Lane made a second visit to Bhṛigu-Samhita at Hoshiarpur three years later, in 1981, in company with Prof. Bhagat Ram Kamal. He gave two days’ notice of the intended visit, but no leaf for the visit could be discovered, arguing for the genuineness of the astrologers, since no fee was requested. (See also **Astrology**)

Sources:

Kriyananda, Swami. *The Book of Bhrigu*. San Francisco: Hansa Publications, 1967.

Lane, David Christopher. *Fate* (June 1982).

Pagal Baba. *Temple of the Phallic King: The Mind of India; Yogis, Swamis, Sufis, and Avatars*. New York: Simon & Schuster, 1973.

Bianchi, P. Benigno (ca. 1890)

Professor of psychiatry at Naples, director of the Salerne Insane Asylum, and later minister of education, who investigated the phenomena of medium **Eusapia Palladino**. He was present at the sitting in March 1891 that was also attended by **Cesare Lombroso**.

On Marco Falcomer's invitation, Bianchi attended a séance with Nilda Bonardi and, in a spirit of skepticism, asked if the intelligent force directing the movement of the table could indicate the names of two of his uncles, deceased, and also reveal a family secret. The table immediately gave the name of both and proceeded to disclose the secret with so much exactitude that Bianchi hastily cried "Stop!" Subsequently he wrote in a letter to Falcomer: "The entirety of the facts observed and noted by me in the course of various sittings have profoundly shaken my scepticism; and now I can no longer give myself out to be a sceptic, as, for the time being, numerous facts incline me to believe in **spiritualism**."

Bible, Occultism in the

The Bible, the holy book revered by Jews and with the addition of the New Testament, by Christians worldwide, has been interpreted in the modern world, generally, as hostile to the occult. This has especially been the case in the wake of the late medieval trials in which **witchcraft** was reinterpreted as the work of Satan. In the post-Enlightenment world, in which many occult practices have disappeared, readers of the Bible may miss the occult element in the text, as for example the casting of lots, a popular divinatory practice, to choose the successor of the Apostle Judas in the first chapter of the Book of the Act of the Apostles.

The Bible versus Popular Occultism

Among the major themes of the history of Israel was its struggle to institute the exclusive worship of Yahweh, the god of Abraham. This effort involved them in separating Jewish life from that of their Pagan neighbors, especially those who practiced human sacrifice, keeping to a minimum the influences of the steady stream of merchants who traveled through their land, and surviving during the Babylonian Captivity. As a result, the biblical text is replete with admonitions to abstain from following the religious/occult practices of Israel's neighbors. The most cited cases having to do with occultism concern King Saul's interaction with the woman of Endor and the encounter of Daniel with the Babylonian sorcerers and astrologers.

To understand the role of the occult in the biblical literature, however, it is necessary to recall that the Bible was written in pre-scientific times in which all people operated as if what came to be known as the supernatural or the psychic was a fact of life. Visions and dreams were a common means of receiving direction in one's life, and dream interpretation was a most valued skill, among the more famous incidents being those of Joseph interpreting the dreams of Pharaoh and of Daniel in Babylon (Gen. 41; Dan. 2). For many years Israel was ruled by psychic seers or judges, who regularly received extrasensory information, a word from the Eternal, and to whom the people could turn for guidance. Decisions were commonly made by the casting of lots. The role of judge was vividly illustrated in the incident in which the future king David met Israel's most renowned seer/judge Samuel and asked him to help find a herd

of lost donkeys. (1 Sam. 9) It would be Samuel's duty to oversee the transition of Israel from the rule of the judges to that of a king and to choose the first king, Saul.

As the Jewish priesthood developed, a method of divining God's will for the nation revolved around the use of some stones known as the Urim and Thummin. These stones, worn as a breastplate by the high priest, have been lost to history, and there is much speculation as to their exact nature. However, it is agreed that they functioned as oracle stones and were used to answer questions (Deut. 33:8).

In possibly the single most famous account with occult implications in the Bible (1 Sam. 28), Saul had lost favor with God for his disobedience and had been cut off from the common means of divination used by the Jews—the Urim and Thummin and dreams. Samuel, from whom Saul had always sought advice, was dead. In desperation, Saul turned to an "ob," translated "witch" in many Bibles, but more properly translated "medium" or "oracle." The use of obs had been forbidden in the law (Deut. 18:10–12; Lev. 20:27). Saul had banished the obs from the land, but one resided near Endor where he was encamped. He asked her to call forth the spirit of Samuel. Instead of getting the advice he sought, Saul found that Samuel merely emphasized his abandonment by God. Saul lost the battle to the Philistines the next day. He and his sons were killed and as a result David emerged as the new undisputed king and God's favorite.

The most intense confrontation between the Israelites and their forms of divination and the magical practices of their neighbors occurred in the Babylonian court where Daniel had found some favor. He stood out as he followed the strict dietary regulations of Jewish law. When the king's advisors were unable to interpret King Nebuchadnezzar's dream, Daniel succeeded. He later had a number of dreams and visions which were recounted in the book that bears his name, including some of his most famous apocalyptic visions of the endtime. At one point in his confrontations with the Babylonian psychic advisors, their plotting against him led to his being cast in the famous den of lions. It appears that the Babylonian kings employed a wide variety of advisors, including astrologers, and the harshest words concerning astrology in the Bible come from this period (Dan. 2:27; 5:7–11).

Christianity

The New Testament opens with a more positive view of astrology, as three Magi (Zoroastrian astrologers) have discerned the new star in the heavens as a sign of Christ's birth and travel to Palestine to offer their worship and acknowledgement. Jesus, as an adult, emerges as a worker of signs and wonders who is able to heal, tell people things of which he had no normal knowledge, render accurate prophecies, and do amazing things such as walk on water. In the theology of the church, especially as the distinction between the natural and supernatural world is delineated, Jesus was seen as a worker of miracles, as someone possessed of supernatural power by which he was able to do things not normally possible in the natural order of things.

Saints were also seen to possess such powers but to a lesser extent. The Book of the Acts of the Apostles recounted numerous miraculous experiences of the Apostles and other church members, none more extensively than Paul, whose Christian life begins with a visionary encounter with the risen Christ. He later speaks of being caught up into the Third Heaven. The Bible closes with the visionary experiences of the Apostle John, the Revelation.

Paul spelled out the church's early understanding of its encounter with what today would be considered the psychic world (1 Cor. 12). Psychic gifts were seen as "gifts of the Holy Spirit" and included the words of wisdom and knowledge (clairvoyance and telepathy), prophecy, working miracles (**psychokinesis**), discerning spirits, and speaking in tongues (**xenoglossia**). The operation of the gifts was placed under the prime directive

of love (I Cor. 13). However, these gifts operated in the early church and especially gifted people traveled among the congregations exercising their gifts. False prophets became a problem and by the second century had to be strictly dealt with. Later generations, especially after the church became a mass movement, had to contend with the demise of the gifts as commonplace phenomena. Thus did the church come to see the gifts as necessary to the establishment of the church, but as confined to the saints and occasional miracles in the present.

In the Middle Ages, as the world was viewed as divided into natural and supernatural realms, the church assumed a position as the focus of the miraculous realm on Earth. The supernatural was integral to the Roman Catholic Church's worldview (as was also true of the Eastern Orthodox Churches). That worldview was challenged by Protestantism, which called into question a variety of the more outrageous elements in the Roman Church's understanding of sainthood and the use of relics it encouraged.

The challenge of Protestantism was reinforced by the Enlightenment and the rise of science, and by the eighteenth century, voices arose decrying the whole division of the world into natural and supernatural. They looked for a claiming of the heretofore supernatural by the understanding of science. Many saw no need for either God or the miraculous.

The Modern World

In the wake of the early successes of science and its application to technological advances throughout the nineteenth century, new movements that were built around what had earlier been seen as miraculous experiences were launched by people such as **Emanuel Swedenborg** and **Franz Anton Mesmer**. They led to the most successful of these movements, **Spiritualism**, which emerged in the 1840s around the primary experience of mediums communicating with the spirits of the deceased. By the 1860s Spiritualism had spread across Europe and became a significant cultural force through the last quarter of the nineteenth century. Spiritualism claimed to reproduce the "miracles" of the Bible in a demonstrable manner. In England, in response to its appearance, a new science, **psychical research**, emerged and a new language developed to understand the phenomena.

Spiritualism presented a broad challenge to the church. Present within the movement were all of the biblical "gifts of the Spirit" but in a non-church setting. Church leaders responded that Spiritualism merely reproduced the Pagan phenomena forbidden in the Jewish Old Testament and cited the story of the woman of Endor as a clear prohibition of spirit contact. This interpretation still dominates the more conservative segments of Christianity. Spiritualists countered with a biblical exposition centered upon the New Testament, the encounter of the Apostles with the long-dead Moses and Elijah at the Mount of Transfiguration (Matt. 17), and the appearances of the resurrected Jesus.

In the twentieth century, Spiritualism as a movement withered as many mediums became involved in efforts to fake extraordinary events in spirit contact, **materialization**, and psychokinesis. The continued exposures to which it was subjected pushed it to the fringe, led to the replacement of psychical research by **parapsychology**, and gave credence to the skeptical movement that disparaged the existence of all psychic phenomena.

In the last half of the twentieth century, while the mainstream of biblical interpretation has moved in other directions, a number of biblical interpreters have emerged who understand the Bible stories of miraculous events in the light of the more limited findings of parapsychology. Several church-based movements such as **Spiritual Frontiers Fellowship** and the **Churches Fellowship for Spiritual and Psychological Studies** (in the United Kingdom) have emerged to embody such perspective. However, they remain a minority voice within Christendom, and have themselves had to compete with a reborn Gnos-

ticism as represented in the **New Age** Movement that has developed quite apart from traditional Christianity.

Sources:

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Sutphin, John E., Jr. *The Bible and Spirit Communication*. Starkville, Miss.: Metamental Missions, 1971.

Thurston, Herbert. *The Church and Spiritualism*. Milwaukee: Bruce Publishing, 1933.

Wallis, E. W., and M. H. Wallis. *Spiritualism and the Bible*. London: The Authors, n.d.

Bible of the Devil

Believed to be a **grimoire** or similar work. **Pierre De Lancre** stated that the Devil informed sorcerers that he possessed a bible consisting of sacred books, having a theology of its own, which was dilated upon by various professors. De Lancre claimed the one great magician, who was brought before the Parliament of Paris, avowed that there dwelt at Toledo 63 masters in the faculty of **magic** who took for their textbook the Devil's Bible.

Bibliomancy

A method of discovering whether or not a person was innocent of sorcery, by weighing him against the great Bible in the church. If the person weighed less than the Bible, he was innocent of practicing **witchcraft**. A more popular system of bibliomancy was to open a Bible at random after asking a question. The passage on which one's finger rested was supposed to have special applicability to the question posed. Other books consulted in this way included Greek epics, classical poetry, or the works of Shakespeare, and the term **rhapsodomancy** also has been used for this practice. Another term for bibliomancy is stichomancy.

Sources:

Waite, Arthur Edward. *The Occult Sciences*. 1891. Reprint, Seacaus, N.J.: University Books, 1974.

Biffant

A little-known demon, chief of a legion who was said to have entered the body of Denise de la Caille and who was obliged to sign with his claws the *proces verbal* of exorcisms.

Bifrons

A demon of monstrous guise who, according to **Johan Weyer**, often took the form of a man well versed in astrology and planetary influences. He excels in geometry, is acquainted with the virtues of herbs, precious stones, and plants, and, it is said, he is able to transport corpses from one place to another. He also lights the strange corpse lights above the tombs of the dead. Twenty-six of the infernal regions obey his commands.

Sources:

Weyer, Johannes. *Witches, Devils, and Doctors in the Renaissance: Johann Weyer, De Praestigis*. Edited by George Mora. Binghamton, N.Y.: Medieval and Renaissance Texts and Studies, 1991.

Bigfoot Research Project

Organization concerned with information and reported sightings of the mysterious humanoid creature variously known

as Bigfoot, Sasquatch, Omah, Yowie, Yeti, and the Abominable Snowman. The project was established by Peter Byrne in the 1960s as a central clearing house of information on Bigfoot. The organization issues a monthly *Bigfoot News*. Address: P.O. Box 126, Mount Hood, OR 97041. (See also **Monsters**)

Sources:

Byrne, Peter. *The Search for Big Foot: Monster, Myth, or Man?* New York: Pocket Books, 1976.

Bigois (or Bigotis)

A sorcerer in ancient Tuscany who is said to have composed a learned work on the nature of prognostications, especially those connected with thunder and lightning. The book is thought to be irretrievably lost. Some believed Bigois to be the same as **Bagoë**, a sibyl of Erithryea, but this is merely surmise.

BILK Newsletter

Publication concerned primarily with water monsters (such as the **Loch Ness** monster), but also dealing with other aspects of **cryptozoology**, such as **mermaids** and cephalopods. The title is an acronym formed from Behemoth (fresh-water monster), Isis (mermaids), Leviathan (sea serpents), and Kraken (giant cephalopods). Address: Ulrich Magin, Augustastrasse 85, 76437 Rastatt, Germany.

Billot, G. P. (ca. 1840)

French physician who practiced during the age of **animal magnetism** and was acquainted with most of the phenomena of **Spiritualism**. His *Recherches psychologiques sur la cause des phénomènes extraordinaires observés chez les modernes voyans, improprement dits somnambules magnétiques, ou correspondance sur le Magnétisme vital, entre un solitaire et M. Deleuze* (2 vols.) was published in Paris in 1839. It contains an interesting exchange of letters and discussions on the subject of **mesmerism** with **J. P. F. Deleuze**. Whereas Deleuze admitted many supernormal phenomena but remained very cautious as to their public avowal, Billot openly affirmed his belief in the existence of spirits and in communication with the departed.

Bilocation

Simultaneous presence in two different places. The term is often used in histories of saints, but there are also many secular examples. (See **double**)

Binah

In the supreme triangle of the **Kabala**, the three sides are reason, which is named *Kether*; necessity, *Chochmah*; and liberty, *Binah*.

Binski, Sigurd R(ober) (1921–)

German government official and parapsychologist who experimented with **psychokinesis** and with psi capacities in **hypnosis**. Born February 18, 1921, in Berlin, he studied at the University of Bonn (B.A., Ph.D.) and afterward served in the German army, 1939–65. After deportation, he suffered forced labor in the Soviet Union. Binski, a government official in Germany since 1957, has written articles for various journals, including the *Journal of Parapsychology*, and was a charter member of the **Parapsychological Association**.

Bio-ching

Bio-ching, a therapy technique that combines the insights of **biorhythms** with the wisdom of the **I Ching**, was developed by two eclectic therapists, Roderic and Amy Max Sorrell. Roderic Sorrell grew up in London. His mother was a devotee of **Subud** and he developed an early interest in occult and Eastern religions. He also studied with a group utilizing the teachings of **George I. Gurdjieff**. As an adult he became a therapist and began to integrate the various alternative spiritual teachings into his work. He found a compatible partner in Amy Max and through the 1980s and 1990s, they have traveled widely to sample a spectrum of alternative spiritualities. They studied martial arts, beginning with aikido, and were led to **Tai Chi**. They spent time in Hawaii studying **Zen** and many years in the San Francisco Bay Area studying **Taoism**. In the mid 1990s, they both took the **Reiki** training and emerged as Reiki masters.

Most recently they have moved to Truth or Consequences, New Mexico, and developed a retreat center which has become the major point of dissemination for their own synthesis called bio-ching. The I Ching is an ancient form of **divination** that derives information from the reading of one of 64 different hexagrams. Each hexagram is composed of six lines, each line being either broken or solid. Biorhythms are the three biological cycles as defined by William Fliess and Alfred Teltscher early in the twentieth century and popularized by George S. Thommen. The state of these cycles, each of a different length, can be calculated for each individual. Bio-ching relates each of the 512 possible combinations of the biorhythm chart on any given day with a particular hexagram reading. This is done by assigning two lines in each hexagram to one of the biorhythm cycles.

The Sorrells have established a retreat center in New Mexico for those who wish to participate in their therapy. Those who attend the ongoing events receive a personal bio-ching reading and are taught the art of journal-keeping so they can record their progress. Each day begins with Tai Chi and **meditation**, and each person receives some personal psychotherapy. Attendees are also introduced to Reiki healing, though the program is developed to individual needs and desires.

The Sorrells may be reached at 512 Marr, Truth or Consequences, NM 87901. They have a bio-ching Internet site at <http://www.teleport.com/~bioching/>.

Sources:

Bio-ching. <http://www.teleport.com/~bioching/>. June 11, 2000.

Biocommunication

Preferred term for **telepathy** by Russian parapsychologists.

Biofeedback

A term covering a range of EEG (electroencephalographic) feedback instruments and techniques, as well as apparatus giving information on other biological functions. Biofeedback instruments can convey to the subject the characteristics of his own brainwaves, skin resistance, or heartbeats so that he can learn to modify these functions consciously. In this way, the subject can enhance his capacity for relaxation or reproduce some of the psycho-physiological control shown by yogis and Zen masters.

Modification of brainwaves by biofeedback machines was first introduced in the United States by Joe Kamiya in the late 1960s; Elmer Green of the Menninger Clinic promoted the practice through the 1970s. It appeared that biofeedback could become a major technique within transpersonal psychology, and that subjects could be trained to control or to generate brain wave activity at will, thus achieving altered states of consciousness leading to the production of various psychic, spiritual, and mystical experiences.

The chief brain waves identified within biofeedback studies are: alpha (related to relaxation and dream states), frequency 8 to 13 cycles per second (cps); beta (mental and visual activity), 14 to 50 cps; theta (dream and sleep states), 4 to 7 cps; and delta (deep sleep states), 0.5 to 3.5 cps.

The simple relationship first thought to exist between brain waves and psychic and spiritual development proved to be much more complicated and ambiguous than originally believed. At present biofeedback has been used mainly in teaching people to alter various body functions to improve their health; it has been particularly effective in cases of migraine headaches.

Sources:

Green, Elmer. "Biofeedback for Mind-Body Self-Regulation: Healing and Creativity." In *The Varieties of Healing Experience: Exploring Psychic Phenomena and Healing*. Los Altos, Calif.: Academy of Parapsychology and Medicine, 1971.

Kamiya, Joe. "Conscious Control of Brain Waves." *Psychology Today* 1, no. 11 (April 1968).

Stearn, Jess. *The Power of Alpha-Thinking: Miracle of the Mind*. New York: William Morrow, 1976. Reprint, New York: New American Library, 1977.

Timmons, Beverly, and Joe Kamiya. "The Psychology and Physiology of Meditation and Related Phenomena." *Journal of Transpersonal Psychology* 1 (1970).

Bioinformation

Preferred term for extrasensory perception by Russian parapsychologists.

Bio-introscopy

Term for eyeless sight or "skin vision" used by parapsychologists in **Russia**. Among the more famous individuals demonstrating this faculty were **Rosa Kuleshova** (1955–78) and Tania Bykovskaia. Kuleshova was only five years old when the first newspaper coverage of her abilities appeared. She was later tested by the Nizhne-Tagil Pedagogical Institute, which found her abilities unusual but not paranormal. Bykovskaia was tested by a commission from Kuban Medical Institute in Krasnodar, which reported on her ability to distinguish the colors of two balls hidden from sight.

In 1965 at the Scientific Conference of the Ural Division of the Society of Psychologists in Perm, Dr. S. N. Dobronravov of Sverdlovsk stated that some 72 percent of children had skin sight potential, especially between the ages of seven and twelve years. Dr. Abram Novomeisky of the psychology laboratory at the Nizhne-Tagil Institute experimented with Vasily B., a metallurgist who had been totally blind for seven years, and found that Vasily could distinguish colors by touch and at a distance. As with other subjects, the ability diminished in the diminution or absence of light. Experiments suggested that bright electric light enhanced the faculty of eyeless sight. Another frequently reported observation was that different colors had specific sensations that aided identification. For example, red seemed to burn, orange to warm, yellow less so, green was neutral, light blue cooling, navy blue freezing. Other subjects reported that red had a sticky sensation and blue felt smooth. (See also **Derma-Optical Perception; Eyeless Sight; Jules Romains; Seeing with the Stomach; Transposition of the Senses**)

Sources:

Ostrander, Sheila, and Lynn Schroeder. *Psychic Discoveries behind the Iron Curtain*. 1970. Reprint, New York: Bantam Books, 1971.

Biolater

A small electronic calculator for charting **biorhythm** cycles to predict high, low, and danger points of one's personal biochemistry. It looks very much like a normal pocket-size battery-operated calculator with mathematical functions.

Biological Phenomena

Term used by parapsychologists for psychokinetic influences on living systems, such as accelerating or retarding growth of seeds, plants, or bacteria or apparently revivifying anesthetized mice. **J. B. Rhine** used the term "psychokinesis on living targets," (expressed in the acronym "PK-LT.")

Stimulating the growth of plants is a phenomenon occasionally met with in spiritualist literature. It was claimed that marked mango seeds were made to sprout by **Charles Bailey**, the Australian **apport** medium. An Indian myrtle developed from seed to a height of 16 inches in 20 minutes. A loquat seed similarly grew with accelerated speed. His investigators at Milan, Italy, in 1904 could not detect **fraud** in the performance. However, Bailey was once detected in fraud, which has thrown doubt upon his other phenomena. Moreover, the sudden growth of mango plants is a well-known conjuring trick performed by Hindu jugglers.

In *Angelic Revelations* published anonymously in 1875, William Oxley wrote of a séance with **Elizabeth d'Esperance**: "Yolande brought me a rose with a short stem not more than an inch long which I put into my bosom. Feeling something was transpiring, I drew it out and found there were two roses. I then replaced them and withdrawing them at the conclusion of the meeting, to my astonishment the stem had elongated to seven inches with three full blown roses and a bud upon it with several thorns."

In certain individuals, some vital force seems to destroy bacteria, prevent decomposition, and add vigor to dying flowers. (See also **emanations**)

Biological Review

A short-lived British Spiritualistic monthly that ran for a brief period in winter 1858–59 and was published by **Kenneth R. H. Mackenzie**. The chief contributor was Jacob Dixon.

Biomate

A manual computer used for charting **biorhythm** cycles to predict high, low, and danger points in an individual's biochemistry. (See also **biolater**)

Biometer of Baraduc

An instrument to register vibrations and nervous force of human bodies. It consists of a needle suspended by a fine thread under a glass shade. If the hand is brought near the shade, the needle is deflected. The angle of deflection, according to the inventor, **Hyppolite Baraduc**, depended on various mental, physical, and moral conditions of the experimenter. He believed that the biometer indicated aspects of such conditions.

Similar instruments intended to indicate nervous or psychic force include the **sthenometer** developed by **Paul Joire** and the **De Tromelin cylinder**. These are lightly suspended or balanced indicators that have been tested extensively to preclude the possibility of movement caused by air currents or heat from the hand of the operator. Such movement is believed to be connected with the **dowsing** faculty or with **psychokinesis**.

Bioplasma

A term used by Russian parapsychologists to indicate a theoretical energy field counterpart of the human body, involved in extrasensory perception and psychokinetic phenomena. Such a concept has some affinity with the **astral body** spoken of by Theosophists.

Sources:

Ostrander, Sheila, and Lynn Schroeder. *Psychic Discoveries behind the Iron Curtain*. 1970. Reprint, New York: Bantam Books, 1971.

Biorhythm

Theory of biochemical phasing, which claims that human beings experience three major biological cycles: (1) a 23-day cycle of physical strength, energy, and endurance, (2) a 28-day cycle of emotional sensibility, intuition, and creative ability; and (3) a 33-day cycle of mental activity, reasoning, and ambition. Charts of these cycles indicate periods of maximum or minimum potential in any of the three cycles, as well as critical dates of stress when two or three of the cycles intersect. By studying such advantageous or disadvantageous points of the cycles, it is claimed that an individual can be aware of the best and worst dates to maximize effort for success and confidence and avoid over-stress at dates of minimal confidence and energy. The theory has some attraction as it relates to other natural cycles such as the ebb and flow of the tides and the menstrual cycle in women.

Since body cycles relate to birth dates, the system of biorhythms is analogous with medical **astrology**. During the 1970s the system became a popular fad. Some physicians attempted to use biorhythm diagnostically, and some used biorhythms to predict football games. Billie Jean King is said to have won her famous match against Bobby Riggs when at a "high" in two of her cycles. Practitioners claimed that Judy Garland and Marilyn Monroe committed suicide on their critical days. The Omi Railway in Japan credited biorhythms with their accident-free record of safety. Other Japanese firms and several European airlines tested the use of biorhythms.

The concept of biorhythms was first proposed by William Fliess, a German friend of Sigmund Freud. Fliess proposed two basic cycles, and Austrian engineer Alfred Teltscher added the idea of a third cycle. Herman Swoboda tied the cycles to the birth date. Other writers also explored the idea through the twentieth century, but in the early 1960s the writings of George S. Thommen succeeded in popularizing the idea. Thommen found a leading supporter in Bernard Gittelson. Apparatus designed to simplify charting of biorhythm cycles have been developed and include the **biomate** (a manual computer), and the **biolater** (a small electronic calculator with mathematical functions).

During the 1970s various trials attempted to verify the claims about biorhythm. The most notable were in the field of sports where, it was predicted, outstanding performances would tend to appear on days of biorhythmic highs. In fact, no such patterns emerged. No empirical data exists to support the biorhythm theory.

Sources:

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Thommen, George. *Is This Your Day?* New York: Award, 1964.

Wernli, Hans J. *Biorhythm: A Scientific Exploration into the Life Cycles of the Individual*. New York: Crown, 1961.

Biosophia

Biosophia is one of two newsstand magazines serving the esoteric and psychic community of Portugal. It emerged in 1999 as a new periodical offering a new comprehensive view of life, the universe, and humanity. *Biosophia* is written in Portuguese and appears three times annually.

Each issue of *Biosophia* carries several feature articles relevant to its overall interests, which include such topics as **theosophy**, alternative science, **astrology**, **holistic** health, vegetarianism, and world peace. It also includes reviews of books and CDs. *Biosophia* is sponsored by the Centro Lusitano de Unificacao (Portuguese Center for a Unified Culture) headquartered in Lisbon. The Centro Lusitano is dedicated to solving those problems which it sees as most afflicting humanity and in that regard sponsors a variety of activities aimed at promoting the positive evolution of the species. It is assisted by GRACL, the Grupo de Amigos de Centro Lusitano (the Association of Friends of the Portuguese Center), and associated with the Curso de Naturologia, a naturopathic healing center in Lisbon that offers a range of naturopathic treatments including homeopathy and acupuncture.

The Centro Lusitano has placed peace as a keystone of its agenda, and each issue of *Biosophia* includes a supplementary insert concerning its proposals for a program of education and reconciliation in the cause of world peace. This topic has been focused on for the Portuguese in Portugal's former colonial possessions in the East Indies, especially what is now East Timor. The proposal calls for a comprehensive educational effort including a journal, communication through the Internet, and a school.

Biosophia is published three times annually from R. Pascoal de Melo, 4-1, 1170-294 Lisbon, Portugal.

Sources:

Biosophia. Lisbon, Portugal, n.d.

Biosophysical Institute

Founded in the 1940s by Dr. **Frederick Kettner** to promote his system of **biosophy**. He defined biosophy (from the words *bios*, meaning life, and *sophia*, meaning intelligence) as "the science and art of intelligent living based on the awareness and practice of spiritual values, ethical-social principles and character qualities essential to individual freedom and social harmony." In his booklet, *The Need for a Thousand Year Plan* (1948), Kettner acknowledged the part played by the human mind in creating civilization but stated, "Humanity's next problem is to realize the creativity of the heart of man." Through biosophy he hoped to create a world-fellowship of peace-loving men and women who have overcome religious, national, racial, and social prejudices and who would work creatively for the growth of democracy and world peace.

Biosophy groups were founded in various U.S. cities and in South and Central America, Europe, Australia, and India. Kettner counted Albert Einstein, Pierre leComte du Nouy, Havlock Ellis, and Lal Sharma among his supporters. No sign of institute activity has been observed in recent years.

Bird, J(ames) Malcolm (1886–1964)

Author and research officer of the **American Society for Psychical Research** (ASPR) from 1925 to 1931. His first con-

tact with psychic research occurred in 1922. He was then secretary of a committee investigating physical phenomena of **Spiritualism**, which was sponsored by the *Scientific American* on which Bird was an associate editor. The committee administered the \$2,000 reward offered by the magazine to anyone who could produce satisfactory paranormal physical phenomena. On **Sir Arthur Conan Doyle's** recommendation, Bird was sent to Europe to collect observations for a supplement to the report. He sat with **John C. Sloan, Gladys Osborne Leonard, William Hope, Ada Emma Deane, Evan Powell, and Maria Vollhardt.** In *My Psychic Adventures* (1924), he concluded that the phenomena were truly objective, that is, they were neither due to hallucination nor collective hypnosis, and that a good degree of probability existed for the genuineness of some of the psychic phenomena he witnessed. In "Margery," *The Medium* (1925) Bird traced the development of **Mina Crandon's** powers from the incipient stage and gave an account of the investigation of her mediumship to the *Scientific American*.

Though Bird was convinced that Margery's work was genuine, the committee could not reach a verdict. When his articles in the *Scientific American* created undue anticipation for a verdict in Margery's favor, he resigned his position on the committee and soon after severed his connections with the magazine. The American Society for Psychical Research appointed Bird as research officer alongside **Walter F. Prince**, which brought to a head the disagreement within the leadership of the ASPR over Margery. Prince, who believed her a **fraud**, resigned from the ASPR and with others founded the **Boston Society for Psychical Research.**

Bird's continuing fascination with the Margery phenomena, and his public endorsement of it as genuine, led to accusations of investigative incompetence and even to confederacy in fraud. At the time Bird strenuously denied the accusations, but many years later, a confidential report that Bird made to the ASPR trustees came to light. In it Bird claimed that he strongly doubted the paranormal character of much of the phenomena and on one occasion proposed that Margery engaged in fraud, this being the time when **Harry Houdini** was to investigate her mediumship. Apparently Bird's doubts on the phenomena caused consternation in the ASPR, which had been placed in the position of competent investigation and support for the phenomena. Publication of Bird's doubts and criticisms would have had an unfavorable influence on the credibility of the society, particularly in light of the scandal surrounding Bird himself.

In December 1930 Bird resigned from the society, after which a lengthy issue of the ASPR *Proceedings* that Bird had compiled was never published and apparently vanished from the archives. Bird himself disappeared from the scene of psychic research and there appeared to be no record of his subsequent career.

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Bird, J. Malcolm. "Margery," *The Medium.* Boston: Small, Maynard, 1925.

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Tiertze, Thomas R. *Margery.* New York: Harper & Row, 1973.

Birds

It was a common belief amongst primitive tribes that the souls of the dead were conveyed to the land of the hereafter by birds. Some West African peoples would bind a bird to the body of the deceased and then sacrifice it to carry the man's soul to the afterworld. The Bagos also offered up a bird on the corpse of a deceased person for the same reason. The South Sea Is-

landers used to bury their dead in coffins shaped like the bird that was to bear away the spirits, while the natives of Borneo represented Tempon Telon's **Ship of the Dead** as having the form of a bird. The Native American tribes of the Northwest had rattles shaped like ravens with a large face painted on the breast. The probable significance is that the raven was to carry the disembodied soul to the region of the sun.

The flight of birds was also studied as part of the methods of **divination** in **ornithomancy.**

Bird Voices

Paranormal messages supposedly conveyed through the medium of the twittering of budgerigars, as distinct from mere imitation of human voices. (See also **electronic voice phenomenon; Friedrich Jürgenson; Raudive voices**)

Birge, Raymond T(hayer) (1887– ?)

A professor of physics at the University of California, Berkeley, who made a special study of **magic** and superstition. He was born March 13, 1887, in Brooklyn, New York, and studied at the University of Wisconsin and University of California. His retiring vice-presidential address to the American Association for the Advancement of Science in 1958 was "*Science, Pseudo-Science, and Parapsychology.*"

Birog

A Druidess in ancient Irish legend. The Fomorian king **Balor** had a beautiful daughter named Ethlinn whom he kept imprisoned because of a Druidic prophecy that he would be slain by his grandson. Balor had stolen a magical cow from three brothers, Kian, Sawan, and Goban.

Through the magical spells of Birog, Kian, disguised as a woman, was able to enter the tower where Ethlinn was imprisoned. He then slept with Ethlinn, who in due course delivered three sons at one birth. Balor commanded them to be drowned, but one of them, named Hugh, survived, and in the course of time fulfilled the Druidic prophecy and slew Balor.

Birraark

Practitioners of **necromancy** in **Australia.**

Al-Biruni (973–1048)

Al-Biruni, born Abu'l-Rayhan Muhammad ibn Ahmad Al-Biruni, an outstanding eleventh-century astrologer whose writings compiled the astrological teachings of several cultures. Al-Biruni was born in Uzbek, a country until recently a part of the former Soviet Union, located just north of Iran and Afghanistan. He grew up under the multicultural influences of Persia, India, and the Greek empire of Alexander. Here Zoroastrian and Manichean teaching mingled with Hinduism and emerging Islam. In the areas of astronomy, mathematics, and **astrology**, this area of the world, making the transition to Islam, was far ahead of Europe, then only beginning to recover its classical tradition.

As a young man, Al-Biruni began to travel through Persia, Afghanistan, and India and to gather the material for one of his important books, *Chronologies of Ancient Nations*, detailing the histories of the peoples of the area. It was completed near the end of the century. Around 1010 he settled in his native land for a decade until the ruler (who was also his patron) was overthrown and the nobility was exiled. Al-Biruni then lived in India for an extended time and wrote a volume on the people of the Indus Valley as well as his most remembered text, *The Book of Instruction in the Elements of the Art of Astrology*, generally called the *Tafhim*.

The *Tafhim*, designed as an introductory textbook for the young astrologer, addresses all of the subjects an astrologer would be expected to have mastered, including mathematics, geography, history, and astronomy, all of which are treated before any consideration of astrology. Al-Biruni picked up this learning from the foundational Tetrabiblos of Ptolemy, upon which astrology is built, and he compared Persian astrology with its Hindu counterpart.

The *Tafhim* was reproduced and widely circulated in Southern Asia and found its way to Europe, where it was read three centuries later by **Guido Bonati** and influenced his important *Liber Astronomie*. It was translated into English in 1934 by R. Ramsey Wright.

Sources:

Al-Biruni. *The Book of Instruction in the Elements of the Art of Astrology*. Trans. R. Ramsey Wright. London: Luzac, 1934.

———. *The Chronologies of Ancient Nations*. Translated by Edward Sachau. London: W. H. Allen, 1879.

Biscar, Jeanette

An alleged sorceress of the Basque district of Labourd in France, who was said to have been transported to the witches' Sabbath by the Devil in the form of a goat. As punishment she was suspended in midair head downward. She was one of thousands of supposed witches persecuted through the efforts of witch-hunter **Pierre de Lancre** in the early seventeenth century.

Bisclaveret

The name of the **werewolf** in Brittany. It was believed to be a human being transformed by magic into a fearsome man-devouring beast that roamed about the woods, seeking people to kill.

Bisson, Juliette (Madame Alexandre Bisson)

Sculptress and wife of French playwright Alexandre Bisson. The Bissons conducted a series of séances between 1909 and 1913 with the celebrated materialization medium Marthe Beraud (known as **Eva C.**) In May 1909 **Baron von Schrenck-Notzing** joined the circle and began his detailed scientific observations.

Sources:

Schrenck-Notzing, Albert von. *Materialisationspaenomene*. Munich: Ernst Reinhart, 1914. Translated as *Phenomena of Materialisation: A Contribution to the Investigation of Mediumistic Teleplasties*. London, 1923.

Bitru

According to the demonologist **Johan Weyer**, Bitru is a great Prince of Hell, also known as Sytry. He appeared in the form of a leopard with the wings of a **griffin**. But whenever he adopted a human appearance, it was invariably one of great beauty. It is he who awakes lust in the human heart. Seventy legions obey his commands.

Sources:

Weyer, Johannes. *Witches, Devils, and Doctors in the Renaissance: Johann Weyer, De Praestigiis*. Edited by George Mora. Binghamton, N.Y.: Medieval and Renaissance Texts and Studies, 1991.

Bitumen

Bitumen was greatly used in magical practices. Images for the purpose of sympathetic magic were often made of this sub-

stance, and it was also used in ceremonies for the cleansing of houses in which any uncleanness had appeared—being spread on the floor like clay.

Bjelfvenstam, Nils Erik (1896– ?)

Swedish educator. He was born January 14, 1896, at Köping, Sweden, and educated at the University of Uppsala. He served as president of the Parapsychology Society, Stockholm, beginning in 1948, and of the Institute of Psychological Research, Uppsala, beginning in 1955. He contributed a section to the book *Abnormal Hypnotic Phenomena: A Survey of Nineteenth-Century Cases* in 1967.

Björkhem, John (1910–1963)

Swedish physician in psychiatry and neurology and a parapsychologist. He was born July 20, 1910, at Blekinge, Sweden, and educated at the University of Uppsala. He tested some 400 subjects for psychometric faculty and wrote and lectured on parapsychology in relation to hypnosis. His book *Det Ockulta Problemet* (1939) was translated into Finnish, Norwegian, Danish, and German. His other books dealing with parapsychology include *Nerustralningens Problem* (The Problem of Nerve Irradiation, 1940); *De Hypnotiska Hallucinationerna* (Hypnotic Hallucination, 1942); *Hypnos och Personlighetsförvandling* (Hypnosis and Personality Change, 1959) and *Livet och Manniskan* (Life and Man, 1959).

Black Box

A general term for **radionics** devices used to diagnose disease. These devices supposedly tap the unknown forces involved in **radiesthesia** and **dowsing**, where instruments such as water-witching rods or small pendulums test for sensitivity to water, metals, or health conditions. The original "Black Box" was devised by Dr. **Albert Abrams**, an unconventional San Francisco physician in the early twentieth century. It consisted of a box, variously called the ERA or the Oscilloclast, with several variable rheostats and a thin sheet of rubber mounted over a metal plate. A blood sample from the patient would be put into the machine, which was connected with a metal plate placed on the forehead of a healthy person. By tapping on the abdomen of this person, the doctor determined the disease of the patient according to the "areas of dullness" identified by dial readings on the apparatus. This strange procedure brought together various techniques: Auscultation is part of normal medical practice, but the suggestion of a psychic relationship between a patient and his blood sample, plus the indications obtained from stroking the rubber sheet with the fingers, involved the paranormal sensitivities used in water witching with rod or pendulum.

Long after the death of Abrams in 1924, his theories and techniques were developed by Dr. **Ruth Drown** in the United States and **George De la Warr** in Britain. De la Warr devised a black box that produced photographs relating to the individual whose sample was placed in the machine. These photographs were more like thought processes than normal images. De la Warr claimed that they registered a radiation pattern related to the shape and chemical structure of the radiating body, and, given a suitable sample, the camera plate would register not only regional tissue but its pathology.

However, the black box did not operate uniformly, and thus it appears that the individual operators were greatly affecting the results. The inability to standardize results would deny its operation any scientific standing. One woman sued the De la Warr laboratories because she was unable to obtain satisfactory results. The case was dismissed on the grounds that there had been no intent to defraud, although the judge severely criticized the apparatus as bogus. Use of the black box is against the

law in the United States. However, in a more sympathetic investigation of the apparatus, Lucian Landau suggested that success depended upon the special sensitivity of the operator. In this respect, the apparatus would be related to the phenomenon of thought photography as attempted by **Ted Serios**. For a negative view of Abrams, see the volume by Gardner.

Sources:

Abrams, Albert. *New Concepts in Diagnosis and Treatment*. Physico-Clinical, 1924.

Barr, Sir James. *Abrams' Methods of Diagnosis and Treatment*. London, 1925.

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Firebrace, R. C., and Lucian Landau. "The Delawarr Camera." *Light: A Journal of Psychic Science* 77, no. 3430 (March 1937).

Gardner, Martin. *Fads and Fallacies in the Name of Science*. New York: Dover Publications, 1957.

Radionic Therapy (leaflet). Oxford, England: Delawarr Laboratories, 1953.

Black Hen, Fast of the

In Hungary and adjacent countries it was believed that if a person who had been robbed wished to discover the thief, then the victim must take a black hen and fast strictly for nine Fridays. The thief would then either return the plunder or die. This is called "taking up a black fast" against someone. A great deal of lore concerning black hens may be found in the works of Angelo de Gubernatis.

Black Magic

Black magic as practiced in medieval times may be defined as the use of the supernatural knowledge of magic for evil purposes; the invocation of diabolic and infernal powers to blind them as slaves and emissaries to man's will; in short, a perversion of legitimate mystical science. While black magicians certainly existed, there is every reason to believe that the majority of the reports of the spread of black magic were simply polemics against ideological and personal enemies. Thus, members of the Hermetic Order of the **Golden Dawn** accused **Aleister Crowley** of practicing black magic while Crowley complained that black magicians had perverted his system.

The existence of the black art and its attendant practices can be traced from the time of the ancient Egyptians and Persians, from the Greeks and Hebrews, to the period when reports of black magic were most numerous, during the Middle Ages, thus forming an unbroken chain. In medieval magic may be found a degraded form of popular pagan rites—the ancient gods had become devils, their mysteries orgies, their worship sorcery.

Some historians have tried to trace the areas in Europe most affected by these devilish practices. Spain is said to have excelled all in infamy, to have plumbed the depths of the abyss. The south of France next became a hotbed of sorcery, branching northward to Paris and the countries and islands beyond, southward to Italy, finally extending into the Tyrol and Germany.

Many diseases, including catalepsy, somnambulism, hysteria, and insanity, were attributed to black magic. It followed that curative medicine was also a branch of magic, not a rational science, the suggested cures being such fantastic treatments as incantations and exorcisms, amulets and talismans of precious stones, medicines rendered powerful by spells and philters and enchanted drinks. The use of herbs and chemicals, which later became the foundation of modern curative science, then had more enchanted and symbolic significance when they were first prescribed by magicians.

Folk history surely exaggerated its intimations that the followers of the black art swarmed everywhere. The fraternity had grades from the pretenders, charlatans, and diviners of the common people to the various secret societies and orders of initiates, among whom were kings, queens, popes, and dignitaries of church and state. In these advanced levels, knowledge and ritual were carefully cherished and preserved in manuscripts, some of which still exist. These ancient **grimoires**, variously termed the Black, the Red, the Great Grimoire, are full of weird rites, formulas, conjurations, and evocations of evil malice and lust in the names of barbaric deities; charms and bewitchments clothed in incomprehensible jargon; and ceremonial processes for the fulfillment of imprecations of misfortune, calamity, sin, and death.

The deity who was worshiped and whose powers were invoked in the practice of black magic had many names: the Source and Creator of Evil, Satan, Belial, the evil, a debased descendent of the Egyptian Set, the Persian Ahriman, the Python of the Greeks, the Jewish Serpent, **Baphomet** of the Templars, the Goat-deity of the Witches' Sabbat. He was said to have the head and legs of a goat and the breasts of a woman.

His followers called him by the names of forgotten deities as well as the Black One, the Black He-goat, the Black Raven, the Dog, the Wolf and Snake, the Dragon, the Hell-hound, Hell-hand, and Hell-bolt. His transformations were unlimited, as is indicated by many of his names; other favorite and familiar forms were a cat, a mouse, a toad, or worm, or again, the human form, especially a young and handsome man as he would appear on his amorous adventures. The signs by which he might be identified, though not invariably, were the cloven hoof, the goat's beard, cock's feathers, or the ox's tail.

In the Devil are embedded ancient mysteries and their symbols, the detritus of dead faiths and faded civilizations. The Greek Pan with the goat limbs masquerades as the Devil, also the goat as emblematic of fire and symbol of generation, and perhaps traces of the Jewish tradition where two goats were taken, one pure, the other impure, the first offered as sacrifice in expiation of sin, the other, the impure burdened with sins by imprecation and driven into the wilderness, in short, the scapegoat. In the Hebrew **Kabala**, Satan's name is Jehovah reversed. He is not a devil, but the negation of deity.

Beneath the Devil's sway were innumerable hordes and legions of demons and spirits, ready and able to procure and work any and every evil or disaster the mind of man might conceive and desire. In one grimoire, as presented in Francis Barrett's *The Magus*, it tells of nine orders of evil spirits, these being False Gods, Lying Spirits, Vessels of Iniquity, Revenge led by Asmodeus, Deluders by the Serpent, Turbulents by Merigum, Furies by Apollyon, Calumniators by Astaroth, and Tempters by Mammon. These demons again are named separately, the meaning of each name indicating the possessor's capacity, such as destroyer, devastator, tumult, ravage, and so forth.

Each earthly vice and calamity was personified by a demon—Moloch, who devours infants; Nisroch, god of hatred, despair, fatality; Astarte, Lilith, and Astaroth, deities of debauchery and abortion; Adramelek, of murder, and Belial, of red anarchy.

According to the grimoires, the rites and rules are multifarious, each demon demanding special invocation and procedure. The ends that might be obtained by performing the rites are indicated in such chapter headings as these: "to take possession of all kinds of treasure," "to live in opulence," "to ruin possessions," "to demolish buildings and strongholds," "to cause armed men to appear," "to excite every description of hatred, discord, failure, and vengeance," "to excite tempest," "to excite love in a virgin, or in a married person," "to procure adulteries," "to cause enchanted music and lascivious dances to appear," "to learn all secrets from those of Venus to Mars," "to render oneself invisible," "to fly in the air and travel," "to operate underwater for twenty-four hours," "to open every kind of lock without a key, without noise, and thus gain entrance to

prison, larder, or charnel-house,” “to inoculate the walls of houses with plague and diseases,” “to bind **familiar** spirits,” “to cause a dead body to revive,” “to transform one’s self,” “to transform men into animals or animals into men.”

These rites were classified as **divination**, bewitchments, and **necromancy**. Divination was carried out by magical readings of fire, smoke, water, or blood; by letters of names, numbers, symbols, or arrangements of dots; by lines of hand or fingernails; by birds and their flight or their entrails; by dice, cards, rings, or mirrors. Bewitchments were carried out by means of nails, animals, toads, or waxen figures and mostly to bring about suffering or death. Necromancy was the raising of the dead by evocations and sacrilegious rites, for the customary purposes of evil. These rites might take place around pits filled with blood, in a darkened and suffocating room, in a churchyard, or beneath swinging gibbets, and the number of ghosts so summoned and galvanized into life might be one of legion.

Regardless of desired outcome the procedure usually included profanation of Christian ritual, such as diabolical masses and administration of polluted sacraments to animals and reptiles; bloody sacrifices of animals, often of children; of orgiastic dances, generally of circular formation, such as that of the Witches’ Sabbat.

For paraphernalia and accessories the sorcerers scoured the world and the imagination and mind of man and bent all things, beautiful or horrible, to their service. Because different planets were believed to rule over certain objects and states and invocations, such would be of great potency if delivered under the planets’ auspices. Mars favored wars and strife, Venus love, Jupiter ambition and intrigue, Saturn malediction and death.

Vestments and symbols proper to the occasion were donned. The furs of the panther, lynx, and cat added their quota of influence to the ceremonies. Colors were also observed and suitable ornaments. For operations of vengeance, the robe had to be the hue of leaping flame, or rust and blood, with belt and bracelets of steel, and crown of rue and wormwood. Blue, green, and rose were the colors for amorous incantations; black for encompassing death, with belt of lead and wreath of cypress, amid loathsome incense of sulphur and assafoetida.

Precious stones and metals also influenced spells. Geometrical figures, stars, pentagrams, columns, and triangles were used; also herbs, such as belladonna and assafoetida; flowers, honeysuckle, being the witches’ ladder, the arum, deadly nightshade, and black poppies; distillations and philters composed of the virus of loathsome diseases, venom of reptiles, secretions of animals, and poisonous sap, fungi, and fruits, such as the fatal manchineel, pulverized flint, impure ashes, and human blood. **Amulets** and **talismans** were made of the skins of criminals wrought from the skulls of hanged men, ornaments rifled from corpses and thus of special virtue, or the pared nails of an executed thief.

To make themselves invisible, it is said that sorcerers used an unguent compounded from the incinerated bodies of newborn infants mixed with the blood of nightbirds. For personal preparation, the sorcerer fasted for 15 days, then got drunk every five days, after sundown, on wine in which poppies and hemp had been steeped.

For the actual rites the light came from candles made from the fat of corpses and fashioned in the form of a cross; the bowls were made from skulls, those of parricides being of greatest virtue; the fires were fed with cypress branches, with the wood of desecrated crucifixes and bloodstained gibbets; the magic fork was fashioned of hazel or almond, severed at one blow; the ceremonial cloth, was to be woven by a prostitute, and around the mystic circle were the embers of a polluted cross. Another potent instrument of magic was the **mandragora**, unearthed from beneath gallows where corpses were suspended, tied to a dog. The dog was then killed by a mortal blow, after which its soul was to pass into the fantastic root, attracting also that of the hanged man.

Widespread belief in black magic pervaded the Middle Ages. Machinations and counter-machinations engaged church and state, rich and poor, learned and ignorant. In persecutions and prosecutions, the persecutor and judge often met the same fate they dealt to the victim and condemned. In this dreadful phantasmagoria and procession can be found the haughty **Templars**, the blood-stained **Gilles de Laval**, the original of Bluebeard, **Catherine de Medici** the Marshals of France, as well as popes, princes, and priests. Literature divulges traces of black magic in weird legends and monstrous tales, in stories of spells and enchantments. The tale of Dr. Faustus recounts his pact with the Devil, his pleasures and their penalty when he must forfeit his soul to Hell. Traces exist in lewd verses and songs. Infernal influence is seen in pictures, sculptures, and carvings decorating palaces and cathedrals; the Devil’s likeness peeps out from carven screen and stall, and his demons appear in gargoyles grinning and leering from niche and corner and clustering beneath the eaves.

The atmosphere of superstition and fevered imagination co-existed with religious dogma and repression. The great **witchcraft** manias flourished from the Middle Ages onward. The thousands of innocent men, women, and children who were brutally tortured and executed have left a deep stain on the church. (See also **Black Mass**; **Evocation**)

Sources:

Cavendish, Richard. *The Black Arts*. New York: G. P. Putnam’s Sons, 1967.

Black Mass

According to the inquisitors, the Black Mass epitomized the worship of Satan and perverted the most holy mystery of Christian worship—the Christian mass. Evidence of such occurrences was confirmed in the confessions forced from accused witches and sorcerers, who claimed that the devil had mass said at his Sabbat. Pierre Aupetit, an apostate priest of the village of Fossas, France, was burned for celebrating the mysteries of the Devil’s mass. Instead of speaking the holy words of consecration, the frequenters of the Sabbat were alleged to have said: “Beelzebub, Beelzebub, Beelzebub.” The devil in the shape of a butterfly flew around those who were celebrating the mass, who then ate a black host, which they were obliged to chew before swallowing.

It is possible that the concept of the Black Mass derived from underground traditions of **Cathar** heretics, who were put down by orthodox Christianity during the fourteenth century. The Cathars believed in two gods, the God of light and the Prince of darkness, the maker of all material things. However, the idea of a Black Mass only became operative in the fifteenth century when the Roman Catholic Church turned on the “witches” as followers of Satan, whom because they believed in the magic of the Christian mass, hence could conceive a vulgar misuse of its powers. Several printed accounts which may have fueled the concept document strange occurrences, including the 1335 story of a shepherd found nude performing a parody of the mass and the 1458 story of a priest who mixed semen with the holy oil used for anointing people.

However, Satanism, as defined by the Church at the end of the fifteenth century, existed solely in the imagination of the inquisitors. Its ideas and practices were carried from generation to generation by the writings of Christians involved in the pursuit of witches and the stamping out of its practice. No evidence of anyone actually holding a Black Mass appears until the seventeenth century in France, when police arrested a fortune-teller named Catherine Deshayes, known as “La Voisin.” Allegedly committing poisonings and sacrilege, La Voisin was a well-known abortionist, and was suspected of providing infants for ritual sacrifice in a Black Mass conducted by a libertine priest, Abbé Guibourg.

These masses were purportedly celebrated on the body of a naked woman. It was claimed that at the moment of consecration of the host, an infant's throat was cut, the blood was poured into the chalice, and prayers were offered to the demons Asmodeus and Ashtaroth. Other obscene rites were associated with the host.

At the trial of La Voisin, evidence was given that some Black Masses had been held at the request of the royal mistress the Marquise de Montespan, in order to retain the favor of Louis XIV. Other masses were associated with murder and poison plots, and many famous names were involved. Over 300 individuals were arrested, although fewer than half were tried; de Montespan was spared. La Voisin was subjected to brutal torture for three days, but she would not confess to poisoning, and on February 22, 1680, she was burned alive.

The modern Black Mass seems to have appeared as part of the magical revival in late nineteenth-century France. J. K. Huysmans is generally credited with reintroducing Satanism and the Black Mass in his book *La-Bas* (Down There), which includes a detailed description of a Satanic service. More recently the **Church of Satan** in San Francisco has based its much publicized diabolism upon a rejection of the Christian ethics of self-denial and humility. Its founder, **Anton La Vey**, published his own version of a Black Mass. (See also **Black Magic**)

Sources:

Cavendish, Richard. *The Black Arts*. New York: G. P. Putnam's Sons, 1967.

Huysmans, J. K. *Down There (La-Bas): A Study in Satanism*. Translated by Keene Willis. New Hyde Park, N.Y.: University Books, 1958.

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———. *The Satanic Witch*. Los Angeles, CA: Feral House, 1989.

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Blackmore, Susan J. (1951–)

British parapsychologist, best known for her study of **out-of-the-body** experiences (OBEs). She completed a Ph.D. course in **parapsychology** in 1980 at the University of Surrey, England, then worked in the Parapsychological Laboratory at the University of Utrecht, in the Netherlands.

She held the Perrott-Warrick Studentship for four years, researching out-of-the-body and **near-death experiences** at the Brain and Perception Laboratory of Bristol University, England. She proposed a theory of OBEs as a psychological process involving memory and imagination, an altered state of consciousness like dream or drug states, and investigated relationships between OBEs, mental imagery, and other cognitive skills. Blackmore developed her theories in a series of research papers and the book *Beyond the Body: An Investigation of Out-of-the-Body Experiences* (1981).

Her special interest in the OBE phenomenon arises from the fact that she had an OBE years earlier. Lasting about three hours, it appeared to be a classic **astral projection** case, complete with the often-reported "silver cord" linking the astral and physical bodies. At the time, Blackmore was reading physiology and psychology at Oxford University, England. She became convinced that in spite of the vivid feeling of reality that accompanies the experience, there should be an acceptable explanation within terms of normal physiology and psychology, and that such an explanation might also explain other claimed paranormal phenomena such as **ESP**, **psychokinesis**, **ghosts**, **poltergeists**, and near-death experiences. Blackmore conducted many experiments to test a general theory of **psi**, which pro-

posed that psi and memory are aspects of the same process. In the case of OBEs, she suggested that when an individual's cognitive system is disturbed and loses input control, its normal reality construct is replaced with one drawing upon memory. This might explain the intense sensation of reality during an OBE, as well as in vivid dreams.

However, her experimental efforts to replicate or validate psi phenomena were largely negative, and after some ten years of careful research, she became increasingly skeptical about the validity of parapsychology itself. Of course, other researchers have also grappled with the age-old problem of the inability to replicate spontaneous phenomena under scientific conditions, and it may be that the whole question of evidence, particularly in the case of OBEs, lies in qualities of consciousness rather than objective demonstration or repeatable material measurement.

Blackmore has raised important questions for parapsychology, and as a conscientious and thoroughly honest investigator, she has not hesitated to discuss such matters quite openly. Her somewhat rueful article, "The Elusive Open Mind: Ten Years of Negative Research in Parapsychology," was first presented at the 1986 CSICOP (Committee for the Scientific Investigation of Claims of the Paranormal) Conference at the University of Colorado in Boulder, and details basic problems of parapsychology in a frank and stimulating way. She expanded upon the paper in a book, *Adventures of a Parapsychologist* (1986).

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"The Black Pullet"

A French **grimoire** of **black magic** supposedly first printed in 1740, but probably much later. *La Poule Noire* actually bears the imprint of Egypt, "740," and the year 740, but this is manifestly false. It has been reprinted in Paris from time to time in editions for collectors, but without any indication of its true origin. The full title translates as *The Black Pullet; or, the Hen with the Golden Eggs, comprising the Science of Magical Talismans and Rings, the Art of Necromancy and of the Kabalah, for the Conjunction of Aerial and Infernal Spirits, of Sylphs, Undines, and Gnomes, serviceable for the acquisition of the Secret Sciences, for the Discovery of Treasures, for obtaining power to command all beings, and to unmask all Sciences and Bewitchments. The whole following the Doctrines of Socrates, Pythagoras, Zoroaster, Son of the Grand Aromasis, and other philosophers whose works in MS. escaped the conflagration of the Library of Ptolemy. Translated from the Language of the Magi and that of the Hieroglyphs by the Doctors Mizzaboula-Jabamia, Danhuzerus, Nehmahmah, Judahim, and Eliaeb. Rendered into French by A.J.S.D.R.L.G.F.* It purports to be a narrative of an officer who

was employed in Egypt. While in Egypt the narrator fell in with an occult magician to whom he rendered considerable service, and who at his death left him the secret of manufacturing a black pullet that would be skillful in finding gold.

Probably a nineteenth-century concoction, the story seems to be based on the the seventeenth-century volume **Comte de Gabalis** (see **Elementary Spirits**). The whole work, if interesting, is distinctly derivative. It contains many illustrations of **talismans** and magical rings. The procedure for bringing the black pullet into existence describes that a black hen should be set to hatch one of its own eggs, and that during the process a hood should be drawn over its eyes so that it cannot see. It is also to be placed in a box lined with black material. The chick thus hatched will have a particular instinct for detecting the places where gold is hidden.

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Blackwell, Anna (ca. 1870)

British author and publicist for **Spiritualism** and **Spiritism**, which is the name generally given to the form of Spiritualism developed in France by **Allan Kardec**. Spiritism differed from Spiritualism by its incorporation of **reincarnation** into its belief system. Blackwell became a follower of Spiritism in the 1860s, a belief conformed by her own experiences. In 1869 she gave evidence to the Committee of the **London Dialectical Society** and contributed a paper dated July 1870 and published in their *Report on Spiritualism* (London, 1871). She had had some psychic experiences herself, having seen visions and had spirit forms appear on photographs that she had taken. During the 1870s she encountered Kardec's writings and began the process of translating them into English. She emerged as a prominent exponent of his teachings. Her mature thought was presented in her last book, co-authored with G. F. Green, *The Probable Effect of Spiritualism upon the Social, Moral, and Religious Condition of Society* (1876).

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Blackwood, Algernon (Henry) (1869–1951)

British author famous for his brilliant stories on occult themes. He was born March 14, 1869, in Kent, England. At the age of 17 his interest in the mystical and occult was first aroused after reading a translation of the *Yoga Sūtras* of Patanjali. In 1890 he immigrated to Canada at the age of 20 and had a varied career in Canada and the United States. He worked as a journalist, a dairy farmer, a hotel proprietor, and an actor among other occupations, suffering intense poverty until for a time he became secretary to James Speyer, a millionaire banker.

He returned to Britain in 1899, where he wrote most of his well-known occult stories. "The Willows" (1907) is considered by many as the finest supernatural tale in English. In 1900 he became a member of the famous occult society, the Hermetic Order of the **Golden Dawn**. Blackwood was something of a mystic, particularly responsive to wild natural scenery, and believed that humans possessed latent occult faculties. He died in December 1951 at the age of 82.

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Blake, Elizabeth (d. 1920)

Unusually powerful direct voice medium of Bradrick, Ohio. The voices were regularly heard in broad daylight. **James H. Hyslop** published a favorable report on her mediumship in the *Proceedings of the American Society for Psychical Research* (vol. 7: 570–788).

Two expert conjurers, **David P. Abbott** of the ASPR and E. A. Parsons, investigated Blake in 1906 and became convinced of the identity of the spirit communicators. Blake used a 2-foot long double trumpet; putting the small end to her ear and the larger one at that of the sitter, it appeared as if the voices came from her ear. If she covered the small end with her palm, the result was the same. The voices grew from whispers to such loudness that occasionally they were heard at a distance of 100 feet.

The endorsement by David P. Abbott is of particular importance, since he created a wonderful trick in which voices appeared to come from a teapot when the spout was held to an ear; the teapot also answered questions. With his expert experience of such illusions, Abbott would have been expected to discover any similar tricks by Spiritualist mediums.

Blake, William (1757–1827)

Poet, mystic, painter, and engraver, Blake is one of the most enigmatic yet most significant figures in the history of English literature, and a man who has likewise exerted strong influence on the graphic arts. He was born in London, England, November 28, 1757. Little is known definitely about his family's ancestry, but it seems probable that his parents and other relatives were humble folk.

William Blake manifested his artistic predilections at a very early age, and his father and mother did not discourage him. They offered to place him in the studio of a painter. The young man refused, however, pointing out that the apprenticeship was a costly one and saying that his numerous brothers and sisters should be considered; he held that it was not fair to impoverish his family on his behalf. Then engraving was suggested to him as a profession, because it required less expensive training than painting and was likely to yield a speedier financial return. Accepting this offer, Blake went at the age of 14 to study under James Basire, an engraver not very well known today, but who then enjoyed considerable reputation and was employed officially by the Society of Antiquaries.

Blake worked under Basire for seven years and was engaged mainly in making drawings of Westminster Abbey to illustrate a huge book then in progress, the *Sepulchral Monuments of Richard Gough*. It is said that Blake was chosen by his master to do these drawings not so much because he showed particular aptitude for drafting, but because he was eternally quarreling with his fellow apprentices; the young artist apparently believed he was superior to his *confrères* and made enemies by failing to conceal his belief. While at the Westminster Abbey, Blake asserted that he saw many visions.

In 1778 he entered the then recently founded Royal Academy School, where he studied under George Moser, a chaser and enameller who engraved the first great seal of George III. Yet it was not to Moser that the budding visionary looked for instruction; he was far more occupied with studying prints of the old masters, especially Michelangelo and Raphael. A short time later Blake left the Royal Academy and began to work on his own.

He had to work hard, however, for meanwhile his affections had been engaged by a young woman, Catherine Boucher, and he needed funds for the pair to marry. Blake engraved illustrations for magazines and the like, and his marriage was solemnized in 1782. His wife's name indicates that she was of French origin, but it is not known if she was related to François Boucher or to the fine engraver of the French Empire, Boucher-Desnoyers. The marriage proved a singularly happy one.

Regarding Catherine's appearance there still exists a small pencil-drawing by Blake, commonly supposed to be a portrait of his wife. It shows a slim, graceful woman, just the type of woman predominating in Blake's other pictures, so it may be presumed that she frequently acted as his model.

After his marriage Blake took lodgings on Green Street in Leicester Fields, and he opened a print shop on Broad Street. He made many friends at this period; the most favored among them was Flaxman, the sculptor. Flaxman introduced him to Mr. Matthew, a clergyman of artistic tastes who manifested keen interest in the few poems Blake had already written and generously offered to defray the cost of printing them. The writer accepted the offer and brought out a tiny volume, *Poetical Sketches*.

Thus encouraged, Blake gave up his print-selling business, moved to Poland Street, and soon after published his *Songs of Innocence*, the letterpress enriched by his own designs. In addition, the whole volume was printed by the author himself by a new method of his own invention.

Blake lived on Poland Street for five years, during which time he achieved and issued *The Book of Thel*, *The Marriage of Heaven and Hell*, and the first book of *The French Revolution*. In 1792 he moved to the Hercules Buildings in Lambeth, where dire poverty forced him to do much of his commercial work, notably a series of illustrations to Young's *Night Thoughts*, yet he also found time for original drawing and writing, including the *Gates of Paradise* and *Songs of Experience*.

Eventually he tired of London, however, and moved to Felpham, near Bognor in Sussex, taking a cottage close to where Aubrey Beardsley would live at a later date. Here Blake composed *Milton*, *Jerusalem*, and a large part of the *Prophetic Books*, and made a new friend, William Hayley, who repeatedly aided him monetarily. The Sussex scenery—afterward to inspire Whistler and Conder—appeared keenly to Blake, and in one of his lyrics he exclaimed, "Away to sweet Felpham, for Heaven is there," while to Flaxman he wrote: "Felpham is a sweet place for study, because it is more spiritual than London. Heaven opens here on all sides her golden gates; her windows are not obstructed by vapours, voices of celestial inhabitants are more distinctly heard, and their forms more distinctly seen and my cottage is also a shadow of their houses."

Eventually Blake returned to London, taking a house in South Molton Street in 1803. Here again he endured much poverty and was forced into doing illustrations for Virgil and also a series of designs for Blair's *Grave*; but later his financial horizon was brightened by help from John Linnell, the landscape painter. Shortly afterward Blake did some of his finest work, including his *Spiritual Portraits* and his drawings for *The Book of Job*, after which he began illustrating the *Divine Comedy* of Dante.

In 1821 he again changed his home to Fountain Court in Strand and continued to work at the Dante drawings, but only seven of them were ever published, for Blake's health was beginning to fail, his energies were waning, and he died August 12, 1827.

Sixteen years before his death, Blake held a public exhibition of his drawings, engravings, illustrations, and the like, and only one paper saw fit to print a criticism of it—*The Examiner*, edited by Leigh Hunt. It is customary for Blake's idolators today to scorn those who then disdained his work, but Blake's work emerged as somewhat of a novelty, especially the mysticism permeating his pictures, which had virtually no parallel in English painting prior to his advent. Also, Blake was still maturing as a technician and still had many grave limitations which are quite evident when placed beside that of his contemporaries.

If Blake the draftsman and illustrator was a fierce iconoclast who turned his back resolutely on the styles current in his time, most assuredly Blake the poet was sublimely contemptuous of the conventions of Augustanism, and thus he prepared the way for Burns, Wordsworth, and Shelley.

Had Blake written only his *Poetical Sketches*, his *Songs of Innocence* and the subsequent *Songs of Experience*, his contemporaries could never have leveled the charge of madness against him. It was his later writings like *The Book of Thel* and the *Prophetic Books* that branded him, for in these later poems the writer threw simplicity to the winds. Giving literary form to visions, Blake is so purely spiritual and ethereal, so far beyond the realm of normal human speech, that mysticism frequently devolves into crypticism. His rhythm, too, is often so subtle that it hardly seems rhythm at all.

Yet even in his weirdest flights Blake is still the master. And if, as already observed, the coloring in many of his watercolor drawings is thin, the very reverse is true of the poems written toward the close of his life. Their glowing and gorgeous tones have the barbaric pomp of Gautier's finest prose and the glitter and opulence of Berlioz's or Wagner's orchestration.

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Blanchfleur

Granddaughter of the Duke of Ferrara and heroine of the old romance *Florence and Blanchefleur*, which was popular throughout Europe during the sixteenth century, and is probably of Spanish origin. Blanchfleur and Florence (son of the King of Murcia) loved each other from infancy, and she gave him a magical ring. He was banished for his love, and Blanchfleur was eventually shipped to Alexandria to be sold as a slave. Florence, however, found her there, partly by aid of the mystic ring, and they were happily united. Versions of the Florence or Florio romance seem to have existed in the thirteenth century.

Blatchford, Robert (Peel Glanville) (1851–1943)

Rationalist author, journalist, and socialist who was converted to the cause of **Spiritualism** in later life. Born March 17, 1851, in Maidstone, Kent, England, he was the son of two touring actors and grew up in a working-class background. He was apprenticed to a brushmaker at the age of 14, but six years later ran away, tramped from armouth to London, starved for some weeks, then enlisted in the army, becoming a sergeant.

After leaving the army in 1878, he worked for six years as a clerk and then turned to journalism. From 1885 to 1891 he wrote for the *Sunday Chronicle*. He contributed soldier stories and wrote on the land war in Ireland and the slums of Manchester. His experiences turned him to Socialism, and in 1891 he lost his job over it. With friends he started the *Clarion* as a socialist newspaper. His series of articles, *Merrie England*, was reissued in book form in 1893 and had a tremendous popular sale in a penny edition. The articles lifted the *Clarion* circulation to 60,000 and the book became famous as the first really popular work on socialism, selling over two million copies. It was followed by *Britain for the British* (1902), and *God and my Neighbor* (1903), a criticism of Christianity expressing his agnostic or atheistic convictions. He believed that the quality of individual life was positively determined by environment and training. In 1909 he warned Britain of Germany's determination to provoke war, but this lost him many readers. His book *The Sorcery Shop* (1907) expressed utopian views and has been compared to *New from Nowhere* by William Morris.

In 1920 Blatchford began to consider the claims of Spiritualism. He read widely on the subject, and after the death of his wife in 1921, he had sittings with **Gladys Osborne Leonard** and other mediums, through which he obtained definite and convincing evidence of the continued existence and affection of his wife. After several years of careful research, he published *More Things in Heaven and Earth* (1925), in which he argued that the evidence for Spiritualism was incontrovertible and that he was assured of his wife's continued presence and interest.

Because of the enormous popularity of his Socialist and agnostic writings, Blatchford is often quoted as a freethinker without reference to his later views. In 1931 he published his autobiography, *My Eighty Years*. He died at Norsham, Sussex, December 17, 1943.

Blätter Aus Prevorst (Periodical)

"Leaves from Prevorst," a psychic periodical founded by Dr. **Justinus Kerner** in 1831. After publication of 12 volumes, it was superseded in 1839 by *Magikon: Archire für Beobachtungen aus dem Gebiete der Geisterkunde und des magnetischen und magischen Lebens (Magikon; or, Archives for Observations Concerning the Realms of the Spirit World of Magnetic Life)*. This publication continued until 1853.

Blavatsky, Helena Petrovna (1831–1891)

One of the most influential occult thinkers of the nineteenth century, Blavatsky left behind conflicting images of adventurer, author, mystic, guru, occultist, and charlatan. Born at Ekaterinoslav, Russia, July 31, 1831, she was the daughter of Col. Peter Hahn, a member of a Mecklenburg family settled in Russia. With the aid of Col. **Henry Steel Olcott** and **William Q. Judge**, she founded the **Theosophical Society** in New York in 1875. In order to gain converts to Theosophy, she felt obliged to appear to perform miracles. This she did with a large measure of success, but her "methods" were on several occasions detected as fraudulent. Nevertheless, her commanding personality secured for her a large following.

An enigmatic personality, she was brought up in an atmosphere saturated with superstition and fantasy. She loved to

surround herself with mystery as a child and claimed to her playmates that in the subterranean corridors of their old house at Saratow, where she used to wander about, she was never alone, but had companions and playmates whom she called her "hunchbacks."

She was often discovered in a dark tower underneath the roof, where she put pigeons into a mesmeric sleep by stroking them. She was unruly, and as she grew older she often shocked her relatives by her masculine behavior. Once, riding astride a Cossack horse, she fell from the saddle and her foot became entangled in the stirrup. She claimed that she ought to have been killed outright were it not "for the strange sustaining power she distinctly felt around her, which seemed to hold her up in defiance of gravitation."

According to the records of her sister, Blavatsky showed frequent evidence of **somnambulism** as a child, speaking aloud and often walking in her sleep. She saw eyes glaring at her from inanimate objects or from phantasmal forms, from which she would run away screaming and frighten the entire household. In later years she claimed to have seen a phantom protector whose imposing appearance had dominated her imagination.

Her powers of make-believe were remarkable. She possessed great natural musical talents, had a fearful temper, a passionate curiosity for the unknown and weird, and an intense craving for independence and action.

At the age of 17, she was married to General Blavatsky, an old man from whom she escaped three months later. She then fled abroad and led a wild, wandering life for ten years all over the world, in search of mysteries. When she returned to Russia she possessed well-developed mediumistic gifts. Raps, whisperings, and other mysterious sounds were heard all over the house, objects moved about in obedience to her will, their weight decreased and increased as she wished, and winds swept through the apartment, extinguishing lamps and candles. She gave exhibitions of clairvoyance, discovered a murderer for the police, and narrowly escaped being charged as an accomplice.

In 1860 she became severely ill. A wound below the heart, which she received from a sword cut in magical practice in the East, opened again, causing her intense agony, convulsions, and trance. After Blavatsky recovered, her spontaneous physical phenomena disappeared, and she claimed that they only occurred after that time in obedience to her will.

She again went abroad, and, disguised as a man, she fought under Garibaldi and was left for dead in the battle of Mentana. She fought back to life, had a miraculous escape at sea on a Greek vessel that was blown up, and, in 1871 in Cairo, she founded the *Société Spirite*. It was a dubious venture that soon expired amid cries of **fraud** and embezzlement, reflecting considerably on the reputation of the founder.

Her closer ties with **Spiritualism** dated from her arrival in New York in July 1873. Blavatsky first worked as a dressmaker to obtain a living and, after her acquaintance with Col. Henry Steel Olcott at Chittenden, Vermont, in the house of the **Eddy Brothers**, she took up journalism, writing mostly on Spiritualism for magazines and translating Olcott's articles into Russian. "For over 15 years have I fought my battle for the blessed truth," she wrote in *The Spiritual Scientist*, published in Boston (December 3, 1874); "For the sake of Spiritualism I have left my house; an easy life amongst a civilized society, and have become a wanderer upon the face of this earth."

Her second marital venture, which occurred during this period, ended in failure and escape. The starting point of her real career was the foundation of the Theosophical Society in 1875. It professed to expound the esoteric tradition of Buddhism and aimed at forming a universal brotherhood of man; studying and making known the ancient religions, philosophies, and sciences; investigating the laws of nature; and developing the divine powers latent in man. It was claimed to be directed by secret Mahatmas, or Masters of Wisdom.

Olcott, who was elected president, was a tireless organizer and propagandist. His relationship to Blavatsky was that of

pupil to teacher. He did the practical work, and Blavatsky the literary work. Their joint efforts soon put the society on a prosperous footing, and at the end of 1878 a little party of four left, under their leadership, for Bombay. Soon after the theosophical movement gained added impetus from the publicity launched by **A. P. Sinnett**, editor of the *Pioneer*, who had embraced Buddhism in Ceylon.

The publicity had its disadvantages as well. The attention of the **Society for Psychical Research** (SPR) was aroused at reports of the theosophic marvels, and **Richard Hodgson** was sent to Adyar, India, where the central headquarters of the theosophical movement was established, to investigate. The investigation had a disastrous effect for Blavatsky and dealt a nearly fatal blow to Theosophy. Hodgson reported that he found nothing but palpable fraud and extreme credulity on the part of the believers. The Coulombs, a couple who had joined Blavatsky in Bombay in 1880 and were her acquaintances from the time of the Cairo adventure, confessed to having manufactured, in conspiracy with Blavatsky, a large number of the theosophical miracles: they revealed the secret of the sliding panels of the shrine in the Occult Room through which, from Blavatsky's bedroom, the "astral" Mahatma letters were deposited; disclosed impersonation of the Mahatmas by a dummy head and shoulders; declared that the Mahatma letters were written by Blavatsky in a disguised hand and that they were projected through cracks in the ceiling by means of spring contrivances; and they produced the correspondence between them and Blavatsky in proof of their self-confessed complicity. Hodgson's investigations, which lasted for three months, entirely demolished the first private and confidential report of the SPR issued in December 1884, which was theoretically favorable to Blavatsky's claims. Hodgson's conclusions were published in the *Proceedings* of the SPR:

"In the first place a large number of letters produced by M. and Mme. Coulomb, formerly Librarian and Assistant Corresponding Secretary, respectively, of the Theosophical Society were, in the opinion of the best experts in handwriting, written by Madame Blavatsky. These letters, which extended over the years of 1880–1883, inclusive, and some of which were published in the Madras Christian College magazine for September, 1884, prove that Mme. Blavatsky has been engaged in the production of a varied and long-continued series of fraudulent phenomena, in which she has been assisted by the Coulombs. The circumstantial evidence which I was able to obtain concerning the incidents referred to in these letters, corroborates the judgment of the experts in handwriting.

"In the second place, apart altogether from either these letters or the statements of the Coulombs, who themselves allege that they were confederates of Mme. Blavatsky, it appears from my own inquiries concerning the existence and the powers of the supposed Adepts or Mahatmas, and the marvellous phenomena alleged to have occurred in connection with the Theosophical Society,

1. That the primary witnesses to the existence of a Brotherhood with occult powers—viz., Madame Blavatsky, Mr. Damodar K. Mavalankar, Mr. Bhavani Shankar and Mr. Babajee D. Nath—have in other matters deliberately made statements which they must have known to be false, and that, therefore, their assertions cannot establish the existence of the Brotherhood in question.

2. That the comparison of handwriting further tends to show that Koot Hoomi Lal Sing and Mahatma Morya are fictitious personages, and that most of the documents purporting to have emanated from these "personages" and especially from "K.H." (Koot Hoomi Lal Sing) are in the disguised handwriting of Madame Blavatsky herself, who originated the style of the K.H. handwriting; and that some of the K.H. writing is the handiwork of Mr. Damodar in imitation of the writing developed by Madame Blavatsky.

3. That in no single phenomenon which came within the scope of my investigation in India, was the evidence such as

would entitle it to be regarded as genuine, the witnesses for the most part being extraordinarily inaccurate in observation or memory, and having neglected to exercise due care for the exclusion of fraud; while in the case of some of the witnesses there has been much conscious exaggeration and culpable misstatement.

4. That not only was the evidence insufficient to establish the genuineness of the alleged marvels, but that evidence furnished partly by my own inspection, and partly by a large number of witnesses, most of them Theosophists, concerning the structure, position and environment of the Shrine, concerning "Mahatma" communications received independently of the Shrine, and concerning various other incidents, including many of the phenomena mentioned in the Occult World, besides the numerous additional suspicious circumstances which I have noted in the course of dealing in detail with the cases considered, renders the conclusion unavoidable that the phenomena in question were actually due to fraudulent arrangement."

On the basis of Hodgson's findings, the committee of the SPR declared: "For our own part we regard her neither as the mouthpiece of hidden seers nor as a mere vulgar adventuress; we think that she has achieved a title to permanent remembrance as one of the most accomplished and interesting impostors in history."

The publication of the report, which followed the printing of the Coulomb letters in the *Madras Christian Magazine*, created an immense sensation. In response, Olcott, whose honesty was not impugned by the report, banished Blavatsky from Adyar. The proofs of her guilt were overwhelming, for the defense was built up with great difficulties. With the Theosophical Society thus discredited, recovery looked hopeless.

Nevertheless, **Annie Besant**, who would become Blavatsky's successor, and Sinnett valiantly took on the task. Hodgson answered and insisted on his conclusions. In the literature that subsequently grew up on the subject, V. S. Solovyoff claimed in *A Modern Priestess of Isis* (1895) that Blavatsky acknowledged her fraudulent practices to the author. *Blavatsky's Posthumous Memoirs* (1896) was a most curious artifact of the time that was said to have been dictated by Blavatsky's spirit. The text (which furnished strong, internal proofs of its apocryphal character) was obtained in independent typewriting on a Yost machine under the supervision of the spirit of its inventor, Mr. G. W. N. Yost.

Blavatsky nevertheless succeeded in living down every attack during her lifetime, continued her work, gained many new adherents to Theosophy, and published a work, *The Secret Doctrine*, which was claimed to have been written in a supernatural condition. Whatever conclusions are reached about her complex character, it must be admitted that she was an extraordinarily gifted individual and it does seem probable that she indeed possessed psychic powers which, however, fell far short of the miraculous feats she constantly aimed at. Even Solovyoff admits some remarkable experiences, and though he furnished natural explanations for many of them, the assumption that withstands challenge is that she had, as plainly pointed out by Olcott himself, unusual hypnotic powers.

Her famous feats of duplicating letters and other small objects are plainly ascribable to this source when common fraud does not cover the ground. She never troubled about test conditions. Most of her phenomena were produced under circumstances wide open to suspicion and strongly savoring of a conjuring performance; like the finding of an extra cup and saucer at a picnic at Simla in 1880 in the Sinnett garden under the ground at a designated spot; the clairvoyant discovery of the lost brooch of Mrs. Hume in a flower bed; the astral dispatch of marked cigarettes to places she indicated; and the Mahatma scripts imposed over the text of private letters which the post had just delivered.

There is no end of these and similar miracles, and the testimony of the truth is sometimes so surprising that one can conclude that imposture occasionally blended with genuine psy-

chic performance. The general character of Blavatsky's phenomena is of a different order from those of the Spiritualist medium. Her early physical phenomena subsided at a later age, although the power to cause raps remained, and once, in New York, Olcott claimed that he witnessed the materialization of a Mahatma from a mist rising from her shoulders. As a rule the Mahatmas were not supposed to depend upon Blavatsky's organism for appearance, and controlled her body but seldom. *Isis Unveiled* and the *Secret Doctrine* were claimed to have been produced under such control.

Whereas there is a limit to the phenomena of every Spiritualistic medium, Blavatsky apparently knew none. From the materialization of grapes for the thirsty Col. Olcott in New York to the duplication of precious stones in India, or the creation of toys for children out of nothingness, she undertook almost any magical task and successfully performed it, to everyone's amazement.

Sinnett must have genuinely suffered in his admission: "That she sometimes employed the Coulombs, husband and wife, as confederates in trickery is the painful though hardly intelligible state of the facts. Even with me she has done this. For example on my return to India, after having published the *Occult World*—after she knew that I was rooted in a personal conviction not only that she possessed magic powers, but that I was in touch with the Masters and devoted to the theosophical cause, she employed M. Coulomb to drop a letter from the Master intended for me through a crack in the rafters above, trying to make me believe that it had been dropped by the Master himself—materialised then and there after transmission by occult means from Tibet. M. Coulomb told Hodgson that he had been so employed on this occasion, and his statement fits in with the minor circumstances of the incident."

The Hodgson Report left a deep shadow over Blavatsky's final years. Besant's conversion to Theosophy resulted after she had been requested by W. T. Stead to review *The Secret Doctrine* in 1889. Blavatsky suggested that she read the Hodgson Report before forming any firm conclusions, but Besant was not adversely affected and requested to be Blavatsky's pupil. Thereafter Besant provided a secure refuge for the aging Theosophist at her own home in London. In her last years here, Blavatsky became the center of a memorable group of talented individuals. She died peacefully May 5, 1891.

Blavatsky's character was too complex for instant judgments. She manifested elements of philosophical mastery and undoubtedly perpetuated numerous psychic frauds. The Hodgson Report, which cast such a shadow over Blavatsky's later years, is not itself beyond reproach. Hodgson was criticized for jumping to conclusions on inadequate evidence and for unsatisfactory examination of the handwriting evidence (though the main body of the report stands as written). The April 1986 edition of the *Journal* of the Society for Psychical Research published a persuasive contribution by Vernon Harrison, "J'accuse: An Examination of the Hodgson Report of 1885," a paper later reissued in booklet form by the Theosophical History Centre in London.

It is somewhat easier to assess Blavatsky's long-term effect on Western culture. She exercised an enormous influence over some of the most talented individuals of her time, and they passed along her ideas to a wider culture. Through the Theosophical Society, she stimulated translation of important Hindu scriptures and philosophical works. She encouraged national pride in Indian culture, literature, religion, and aspirations for home rule, and she founded an important archive of Sanskrit manuscripts at Adyar, Madras.

The Theosophical Society she co-founded was a forerunner of the famous secret society the Hermetic Order of the **Golden Dawn** and numerous other occult groups. The Irish literary renaissance owes much to the Hindu mysticism of **William Butler Yeats** and **George W. Russell**, who were both influenced by the teachings of the Theosophical Society.

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Bleeding Statues

Since World War II (1939–1945), a relatively new phenomenon has begun to manifest in Roman Catholic and Eastern Orthodox churches. Statues and pictures of Jesus Christ, the Virgin Mary, and the saints have appeared to bleed, and they bleed in significant ways, from the hands or the brow, places where Christ was wounded during His last days on Earth, or from the eyes, as if weeping. While such phenomena had been reported since antiquity, in the twentieth century such reports have taken on added significance in light of the attack on supernatural occurrences in the contemporary secular world. The number of such incidents has increased decade by decade during the last half of the century. Many traditional religionists

view such miraculous occurrences as the bleeding statues and pictures in much the same way as Spiritualists view mediumistic phenomena, as a demonstration of a supernatural world.

Typical of such reports is the small statue of the Virgin Mary belonging to Olga Rodriguez, a woman in Santiago, Chile, that on November 14, 1992, began to bleed from its eyes. The people who began to stop by the Rodriguez home alerted police to the phenomenon, and the local Criminal Investigation Department took samples of the liquid for analysis. It turned out to be type-O blood. That same year similar reports came from Lake Ridge, Virginia, where a priest, Fr. James Bruse of St. Elizabeth Ann Seton Church, reported cold weather caused statues of the Virgin Mary to weep tears of blood. Not only had many parishioners seen the primary statue at St. Elizabeth Ann Seton Church weep blood, but various other statues that Bruse had been standing near. A third incident occurred in San Tomas, Mexico. It was first seen by a young girl praying before the statue for the healing of her mother. Returning home, she found her mother up and fixing supper, the first time she had been out of bed in three months.

In 1994, stories came from **Ireland, Australia,** and Puerto Rico. In 1996 reports came from Trinidad and Kansas, and in 1997, from Benin (Africa). Through the decade more than a dozen cases appeared in **Italy** alone. Blood from a statue of the Virgin in Las Vegas that began bleeding in 1998 has been caught on pieces of cotton and given away to the faithful. It has been tied to a number of healings.

As with the case in Chile, many of these cases have been investigated at least minimally, and the substance oozing from the pictures or statues is indeed blood, though the type of blood varies from incident to incident. Many have been seen by large groups and have occurred in such a way that the more obvious means of faking the phenomena have been ruled out. Nevertheless, few of the cases have been given what might be thought of as a thorough investigation.

Possibly the most spectacular modern case of a bleeding statue occurred in **Akita,** Japan, where a statue of the Virgin Mary wept, perspired, and bled from the right hand in what appeared to be a cross-shaped wound. This case passed a rigorous investigation by local scientists, the local diocesan authorities, and the Vatican. The phenomena were associated with the **stigmata** and three **apparitions of the Virgin Mary** received by a deaf Japanese Roman Catholic nun, Sister Agnes Sasagawa.

Skeptics such as Joe Nickell have suggested that many of the bleeding statues and pictures are due to conscious hoaxing and point to two prominent early cases as evidence. In the 1850s a picture of Jesus that bled belonged to Rose Tamisier, a French woman known in her village for her **miracles,** apparitions of the Virgin Mary, and stigmata. On November 10, 1850, she reportedly caused a picture of Christ to emit blood. Investigators examined the picture and initially pronounced the phenomenon genuine. However, this incident lost much of its impact when the following year Tamisier was charged with imposture and in a formal trial found guilty.

In 1914, psychical researcher **Everard Fielding** (1867–1936) investigated a more impressive case, a set of incidents that had begun some three years previously around **Abbé Vachere** in the town of Mirebeau-en-Poitou, France. Abbé Vachere claimed that a picture he owned bled, a statue at a nearby grotto sweated blood, and Eucharistic wafers he had consecrated (believed by Catholics to be the very body of Christ) dripped blood. In 1914, church authorities asked that the picture be turned over to them. After complying with their request, Abbé Vachere revealed a second picture like the first that also began to bleed. Fielding had samples of the substance analyzed in England. It proved to be blood.

Fielding returned to follow up his earlier investigation. However, this time he discovered that the church had reason to doubt the veracity of the priest and had excommunicated him. Fielding took added precautions and discovered the for-

mer Abbé in a hoax, though he had trouble accepting the facts, given the kindly demeanor of the elderly priest.

While skeptics have attempted a full reduction of the incidents of bleeding statues and pictures to the mundane, either deliberate hoaxing, an unusual natural phenomenon, or **hallucination,** parapsychologists have attempted to take the bleeding objects out of the supernatural realm and explain them psychically. In a large percentage of cases where an adequate investigation has been made, hoaxing has been detected. There are so many ways in which even amateurs have produced a seemingly spectacular flow of blood, that bleeding statues appear to hold within conservative Roman Catholic circles much the same position that **materialization** phenomena hold within **Spiritualism.** Apart from obvious hoaxing, the most common explanations relate them to **poltergeists** and/or psychokinetic occurrences.

The marked increase of phenomena such as the apparitions of the Virgin Mary and the bleeding and weeping statues and icons, the reports of which have primarily circulated in Roman Catholic circles, have been discussed in New Age circles as a further sign of the coming changes in human consciousness that many expect. **Benjamin Creme,** the head of Share International, has held up the phenomena as a further herald of the coming of Maitreya, and attributes them to the combined and coordinated efforts of the **ascended masters.**

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Bleksley, Arthur Edward Herbert (1908–1984)

South African professor of applied mathematics and lecturer on science and parapsychology. Born April 27, 1908, in East Griqualand, South **Africa,** he had a distinguished academic career, becoming professor of applied mathematics at Zeiss Planetary, Witwatersrand University, and president of South African Association for the Advancement of Sciences. He also became director of the South African Institute for Parapsychological Research, Johannesburg.

He conducted investigations into ESP, telepathy in the classroom situation, and random-number tables. He published various articles on parapsychology, especially on extrasensory perception during sleep. He has been credited with raising the status of parapsychology in South Africa, and toward the end of his life he was given the William McDougall Award for Distinguished Work in Parapsychology. In addition to various textbooks, he published *The Secret of the Atom Bomb* (1945) and *Travellers through Space* (1962).

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Blewett, Duncan Bassett (1920–)

Canadian psychologist who has studied telepathy in relation to drug-induced psychedelic experiences. He was born October 28, 1920, in Edmonton, Alberta, Canada, and studied at the University of British Columbia (B.A., 1947; M.A., 1950) and the University of London (Ph.D., 1953). Beginning in 1961, he was an associate professor of psychology at the Regina campus of the University of Saskatchewan. At the beginning of interest in psychedelic drugs in the mid-1950s, he conducted research on their power to affect telepathic abilities. He presented the results at the 1958 Conference on Parapsychology and Psychedelics in New York. He also contributed papers to the *Journal of Mental Science.*

Blind

Term used by parapsychologists in experiments where the evaluator of targets and responses to them is without knowledge of information that would reveal the **target**. (See also **Double Blind**)

Blindfolding a Corpse

The Afritans of the Shari River in Central America used to blindfold a corpse before burying it to prevent it from returning to haunt the survivors.

Blind-Matching

A term used by parapsychologists in relation to tests for **clairvoyance** with **ESP** cards. The subject holds the pack of **Zener cards** face downward and sorts them into five piles, which are later compared to key cards already hidden in envelopes.

Blockula

Believed to be the assembly place for the witches Sabbath at Mora, Sweden, during the great **witchcraft** hysteria of 1669–70. It was said to be a large meadow with a house where there was a long table set with “broth with colworts and bacon in it, oatmeal, bread spread with butter, milk and cheese.” This fairyland repast sometimes “tasted very well, and sometimes very ill.”

Blofeld, John (Eaton Calthorpe) (1913–1987)

Author and translator of books on Eastern religion and **mysticism**. Blofeld was born April 2, 1913, in London, England. During World War II he served as a captain with the British War Office (1940–42), and then as a cultural attache at the British Embassy, Chungking, **China** (1942–46), but returned to England after the war to complete his college work at Downing College, Cambridge (M.A., 1947) and the School of Oriental Studies, London. In 1947 he married Meifang Chang, a teacher. After completing his studies, he moved to Thailand where he would live for the rest of his life. In 1951 he became a lecturer in English literature at Chulalongkorn University, Bangkok, Thailand, a post he held for a decade. During the 1960s he was the chief of editorial services at the U.N. Economic Commission for Asia and the Far East (UNECAFE), Bangkok, and in 1974 he became a lecturer in English at Kasetsart University, Bangkok.

Blofeld became a Buddhist in the 1930s and joined the Buddhist Society in London. His work in China and Thailand allowed him a great deal of freedom to wander around the Orient staying in Buddhist and Taoist communities. His visits provided him with material for his books and numerous articles (some written under the pseudonym Chu Ch’an). His popular books contributed to the spread of Eastern religion in the West through the 1970s and 1980s.

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Bloxham, Arnall (ca. 1881– ?)

British hypnotherapist who spent over 20 years tape-recording hypnotic sessions with subjects whose memories apparently regressed to former incarnations. Bloxham followed up on his tapes and attempted to uncover corroborating evidence relative to his subject’s claims of former earth lives, unlike **Morey Bernstein**, who did little research on the claims of his hypnotized subject Virginia Tighe, whose reveries of a former life as “Bridey Murphy” were the subject of a best-selling book. Bloxham assembled data on some 400 cases of claimed **reincarnation**.

He grew up in Pershore, a small village in Worcestershire, England, and was educated at Worcester Grammar School. During childhood, he had vivid dreams of people and events that suggested past lives, and some of the details of these dreams were later verified in adult life. His interest in **hypnotism** dated from his schooldays, when he discovered his ability for **mesmerism**, as it was then called, and used it to cure a friend’s headache. He planned to become a doctor and thought that mesmerism might be a useful asset. However at the age of 18, Bloxham joined the Royal Navy on the outbreak of World War I. After being taken ill with typhoid fever, he was told that he could never work in a hospital, so he became a hypnotherapist and practiced for more than 40 years.

During World War II he again served in the navy, this time as a naval lieutenant, and afterward he settled in Cardiff, South Wales. Here his reputation as a hypnotist gained him a thriving practice. He gave public lectures, appeared on television shows, and cooperated with a dentist to prove that teeth could be extracted under hypnosis instead of anesthetic. Hypnotherapy became increasingly recognized by the British medical profession. In 1972 Bloxham served as president of the British Society of Hypnotherapists.

The activity for which he is best known took place with the assistance of his wife, Dulcie, hypnotizing subjects, regressing their memories to “former existences,” and making tape recordings of the sessions. Some of these tapes were played at informal meetings with individuals interested in reincarnation or the law of **karma** (the Eastern philosophy of action and reaction extended over several lives). In 1958 Dulcie published a book titled *Who Was Ann Ockenden?* about one of her husband’s subjects, a schoolteacher whose memories under hypnosis regressed to seven different “lives.” The regular meetings came to an end soon after the death of Dulcie Bloxham.

The 400 cases that make up the Bloxham Tapes are of ordinary people who lived humdrum lives and whose memories of previous “lives” are equally ordinary, although studded with circumstantial information that seemed as if it could be corroborated. For example, the tapes detailed the account of a Welsh housewife who described the massacre of Jews in twelfth-century York, a press photographer who claimed to have seen the execution of Charles I in Whitehall, London, in 1649, a Welshman who told of life aboard a frigate as a press-ganged seaman in Nelson’s Navy. Some of the subjects, like the Welsh housewife, recalled six or seven previous lives.

During the 1970s the vast collection of tape-recorded material was painstakingly investigated by BBC radio and television producer Jeffrey Iverson. With the cooperation of famous television presenter Magnus Magnusson, they presented a television program titled *The Bloxham Tapes*, featuring actual hypnotic sessions with some of Bloxham’s subjects and detailing how the evidence of the claimed memories of former lives was corroborated. Iverson’s book *More Lives than One?* (1976) presents the results of his research on the Bloxham Tapes.

A more skeptical view of the Bloxham claims was presented by Ian Wilson in his 1982 text *Reincarnation?* Wilson suggests that some of the claimed former lives of Bloxham subjects were due to **cryptomnesia**, the recasting of subconscious memories from secondary sources into apparently real past life experiences. In the case of "Jane Evans," one of Bloxham's cases, Wilson claims that the source of her apparent recall of a past life in the twelfth century could have been an unconscious reworking of a historical novel since traced by an investigator.

Whether hypnotism can be relied on to create significant proof of reincarnation is itself a controversial contention. Researchers have continually shown problems generated by the hypnotist leading the person in the creation of a fantasy. Individuals in a hypnotized state also show an extraordinary ability to create very convincing stories out of a storehouse of memories in the manner that some artists claim they produced their results and some authors their fictions. Although many authors consciously research and develop plot, characters, and backgrounds, others, such as **Joan Grant**, for example, have found that their stories are "dictated" fluently from the subconscious, as if they were dreams or real memories.

Sources:

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Blue Star Gazette

Monthly publication of the Palo Alto Society branch of **ECKANKAR**, "the ancient science of soul travel." Last known address: 880 Emerson St., Palo Alto, CA 94301.

Bo and Peep See Applewhite, Jr., Marshall Herff; Nettles, Bonnie Lu Truesdale; and Human Individual Metamorphosis

Bodhisattva

A Buddhist term for one who exists in enlightenment of truth and compassion guided by love and wisdom. In Mahayana Buddhism, the bodhisattva is the ideal of progress; in Theravada Buddhism, the bodhisattva is an aspirant for Buddhahood. In Theosophy the bodhisattva is the director of the spiritual development of each root-race and founder of religions, which he propagates through his messengers.

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Bodhi Tree Book Review

The *Bodhi Tree Book Review* is a publication of the Bodhi Tree, possibly the most well-known bookstore in the United States specializing in New Age and alternative spirituality literature. The Bodhi Tree, named for the tree under which the Buddha found enlightenment, opened in 1970 in Los Angeles, California. Through the 1980s it became known for its extensive inventory as the place to locate obscure publications, especially those from small publishing houses and the many spiritual and New Age organizations.

At the beginning of the 1990s, the store launched its book review magazine as a service to its patrons to assist them in lo-

cating new books that were being published in their area of interest. At the same time it has served as a marketing tool through which publishers can reach a large and highly selected audience of book readers.

The *Bodhi Tree Book Review* is issued biannually in an oversized format. It includes several feature articles and/or interviews with prominent authors. The bulk of each 50-page issue, however, has numerous brief notices of new books, the notices being largely descriptive rather than critical material, much of the content being largely drawn from dust jackets and publicity material produced by the publishers. Each issue also carries a list of the best-selling books and the best-selling CDs from the month prior to the appearance of the new issue. The materials are divided under more than 40 headings reflective of the variety of topics and the diverse spiritual perspectives represented in the bookstore. Books by some of the more prominent authors of multiple titles are grouped in their own section.

The *Bodhi Tree Book Review* is published by the Bodhi Tree at 8585 Melrose Ave., Los Angeles, CA 90069-5199. The store has a large website that includes its complete inventory online at <http://www.bodhitree.com/>.

Sources:

- Bodhi Tree Book Review*. Los Angeles, n.d.
Bodhi Tree. <http://www.bodhitree.com/>. February 28, 2000.

Bodin, Jean (1529–1596)

A jurist and student of demonology who died of the plague in 1596. An Angevin by birth, he studied law, classics, philosophy, and economics in his youth and became professor of Roman law at the University of Toulouse. In 1561 he went to Paris, where he served the king, but lost royal favor on publication of his book *Republique*, which contained concepts of monarchy that were ahead of his time. His most famous work was *De la demonomanie des sorciers* (*Demonomania of witches*), which played a large part in the growth of **witchcraft** persecutions, because it defined witchcraft and laid down methods of interrogation, torture, and execution.

His *Colloquium heptapleron de abditis rerum sublimium varcanus*, aroused very unfavorable opinions regarding his religious views. In it Bodin discussed the theological opinions of Jews, Moslems, and deists to the disadvantage of the Christian faith, and although he died a Catholic, he professed in his time the tenets of Protestantism, Judaism, sorcery, atheism, and deism.

The *Demonomanie* was published in Paris in 1580 and again under the title *Fléau des demons et des sorciers* at Wiort in 1616. In its first and second books Bodin demonstrated that spirits have communication with mankind, and he traced the various characteristics and forms that distinguish good spirits from evil. His topics include the methods of diabolic prophecy and communication; evocation of evil existences; of pacts with the devil; of journeys through the air to the sorcerers' Sabbath; of infernal ecstasies; of spells by which one may change himself into a **werewolf**, and of carnal communion with an **incubus** or **succubus**. The third book explains how to prevent the work of sorcerers and obviate their charms and enchantments, and the fourth divulges the manner in which sorcerers may be known. He concluded his study by refuting the work of **Johan Weyer**, or Wierus, who, he asserted, was in error in believing that sorcerers were fools and people of unsound mind. Bodin recommended that Weyer's books should be burned "for the honour of God."

Bodin participated in many witchcraft trials as judge and was responsible for the torture of many suspected witches, including children and invalids. He advised using hot irons to cauterize the flesh so that putrefaction could be cut out. One of his precepts was that presumption and conjecture of witchcraft ranked as proof.

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Body, Mind & Spirit Magazine

New title for former *Psychic Guide Magazine*, adopted with the November/December 1987 issue. The title reflected the broad identification of editor Paul Zuromski with the New Age movement. Address: Box 701, Providence, RI 02901.

Boehme, Jakob (1575–1624)

Famous German mystic. His name is sometimes spelled Beem, Behm, Behmon, or Behmont, but the most common form is Boehme, although it is probable that the family name was really Böhme, and Boehme most closely matches the German version.

Born in 1575 at Altsteidenberg in Upper Lusatia, Boehme came from peasant stock, and accordingly his education consisted of brief study at the nearby village school in Seidenberg, and for the greater part of his childhood he tended his father's flocks on Mount Landskrone. Not strong enough physically to make a good shepherd, Boehme left home at the age of 13 to seek his fortune at Görlitz, the nearest town of any size.

To this day, Görlitz is famous for its shoemakers, and it was to a cobbler that the boy went first in search of employment. By 1599 he became a master shoemaker, and soon afterward married Katharina, daughter of Hans Kantzschmann, a butcher. The young couple took a house near the bridge in Neiss Vostadt—their dwelling is still pointed out to tourists—and some years later Boehme improved his business by adding gloves to his stock in trade, a departure which sent him periodically to Prague to acquire consignments.

It is likely that Boehme began to write soon after becoming a master cobbler. About the year 1612 he composed a philosophical treatise, *Aurora, oder die morgenröte in Aufgang*. Though not printed until much later, the manuscript was copied and passed from hand to hand. The writer soon found himself the center of a local circle of thinkers and scholars, many of them people far above him in the social scale. As a result, a charge of heresy was brought against him by the Lutheran church; he was loudly denounced from the pulpit by Gregorius Richter, pastor primarius of Görlitz, and then the town council, fearing to contend with the ecclesiastical authorities, took possession of the original manuscript of Boehme's work and prohibited him from writing.

It seems that he obeyed instructions for a little while, but by 1618 he was busy again, compiling polemical and expository treatises, and in 1622 he wrote short pieces on repentance, resignation, and the like. These last were the only writings published in book form during his lifetime with his consent, but in any event they were not likely to excite clerical hostility. However, Boehme later circulated a less cautious theological work, *Der Weg zu Christa*, which brought a fresh outburst of hatred on the part of the Church. Boehme left town for a period and met with some of his admirers in Dresden. However, while there he was struck down by fever. He was carried with great difficulty to his home at Görlitz, where he died in 1624.

Boehme's literary output falls into three distinct sections. At first he was concerned simply with the study of the deity, and to this period belongs his *Aurora*. Second, he grew interested in the manifestation of the divine in the structure of the world and of man, a predilection which resulted in four great works: *Die Drei Principien Göttlichens Wes Wescus, Vom Dreifachen Leben der Menschen, Von der Menschwerdung Christi, and Von der Geburt*

und Bezlichung Aller Wescu. Finally, he devoted himself to advanced theological speculations and researches, the main outcome being his *Von Christi Testamenten* and his *Von der Chadenwahl: Mysterium Magnum*. Other substantive works include his seven *Quellgeister* and his study of the three first properties of eternal nature.

Although not an alchemist himself, Boehme's writings demonstrate that he studied **Paracelsus** closely, and they also reflect the influence of Valentine Weigel and the earliest Protestant mystic, Kaspar Schwenhfeld. Boehme never claims to have conversed with spirits, angels, or saints nor of miracles worked on his behalf, the one exception being a passage where he tells how, when a shepherd boy on the Landskrone, he saw an apparition of a pail of gold. At the same time, he seems to have felt a curious and constant intimacy with the invisible world and he appears to have had a strangely perspicacious vision of the *Urgrund*, or primitive cause.

His wide influence over people inclined to mysticism has been attributed to the clarity with which he sets down his ideas and convictions. Throughout the latter half of the seventeenth century, his works were translated into a number of different languages. They proved an inspiration to William Law, the author of *Christian Perfection* and *A Serious Call to a Devout Life*. Since then various religious bodies that regard Boehme as their high priest have been founded in Great Britain and in Holland, while in America, the sect known as the Philadelphians owe their dominant tenets to him.

Sources:

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———. *Six Theosophic Points*. Lansing: University of Michigan Press, 1970.

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———. *The Way to Christ*. New York: Paulist Press, 1978.

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Martensen, H. L. *Jacob Boehme*. Rockliff, 1949.

Stoudt, J. J. *Sunrise to Eternity*. Philadelphia: University of Pennsylvania, 1957.

Bogey

An evil spirit. The term may derive from the Slavonic *bog* (god). Other forms of the name of this ancient sprite, specter, or goblin are bug-a-boo, boo (Yorkshire), boggart, bogle (Scotland), boggle, bo-guest, bar-guest, boll, bo-man, and bock. Bulbeggan is probably a form of bu and bogey allied to boll (Northern England), an apparition. (See also **Boh**)

Sources:

Briggs, Katherine. *An Encyclopedia of Fairies: Hobgoblins, Brownies, Bogies, and Other Supernatural Creatures*. New York: Pantheon Books, 1976.

Boggle-Threshold

Term coined by parapsychologist **Renée Haynes** to indicate the level at which the mind "boggles" or is thwarted by the degree of improbability of a phenomenon. It is similar to other measures of the strangeness level of a phenomenon expressed by others.

Boguet, Henri (ca. 1550–1619)

Grand Justice of the district of Saint Claude in Burgundy, France, during the seventeenth-century European **witchcraft** mania. He was the author of a work full of ferocious zeal against sorcerers.

This book, entitled *Discours des sorciers*, was published at the beginning of the seventeenth century and was later burned because of the inhumanities crowding its pages, but it went into 12 editions in two decades. The book is a compilation of procedures for judging sorcerers and their alleged acts, most of which the author himself presided over. They exhibit the most incredible absurdities and criminal credulity.

Its pages contain the proceedings against little Louise Mailat, who at the age of eight was said to be possessed of eight demons; Françoise Secretain, a sorceress who had meetings with said demons and who had the Devil for her lover; and the sorcerers Gros-Jacques and Willirmoz. Claude Gailiard and Roland Duvernois and many others figured in the author's dread judgments.

Boguet detailed the horrible doings of the witches' Sabbat, how the sorcerers caused hail to fall, of which they made a powder to be used as poison, how they used an unguent to carry them to Sabbat, how a sorcerer was able to slay anyone by means of a mere breath, and, when arraigned before a judge, they could not shed tears. He described Devil's mark found on their skins, of how all sorcerers and magicians possess the power to change their forms into those of wolves, and how for these offences they were burned at the stake without sacrament, so that they were destroyed body and soul.

The work ended with instructions to the judges of cases of sorcery, which is often known as the *Code des sorciers*.

Sources:

Boguet, Henri. *Discours des sorciers*. Translated as *Examen of Witches*. New York: Barnes & Noble, 1971.

Boh (or Boo)

A magical word often used to frighten children. *Boe* is a Greek word synonymous with the Latin *Clamor*, signifying the English word "cry," and it is possible that the cry of the ox—"boo"—may have suggested this exclamation, since this sound would quite naturally be very terrifying to a young child. There may be some connection between this monosyllable and the "Bogle-boe" or "bwgwy" of Welsh people. According to one writer, it was the name of a fierce Gothic general whose name like those of other great conquerors was remembered as a word of terror. (See also **Bogey**)

Bohmus, Jean

Author of a work entitled *Psychologie*, a treatise on spirits, published at Amsterdam in 1632. Nothing is known of the author.

Boirac, Emile (1851–1917)

Rector of the Dijon Academy and noted French psychical researcher. In the course of his study of human **emanations**, he revived **Franz A. Mesmer's** theories concerning **animal magnetism**, which he saw as the cause of psychokinesis and other physical phenomena of Spiritualism. His observations on the obscure phenomena of **exteriorization of sensitivity** carried the researches of **Paul Joire** and **Albert de Rochas** a step farther. His major book, *La Psychologie inconnue* (1908), was awarded the Emden Prize by the French Academy of Sciences.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Boirac, Emile. *L'Avenir des sciences psychiques*. Paris, 1917. Translated as *The Psychology of the Future*. London, 1918.

———. *La Psychologie inconnue*. Paris, 1908. Translated as *Psychic Science*. London, 1918. Translated as *Our Hidden Forces*. New York, 1917.

BOLIDE See **Ball-of-Light International Data Exchange**

Bolton, Gambier (d. 1929)

British author and lecturer on natural history who also investigated various aspects of psychical phenomena. He was educated at Corpus Christi College, Cambridge. He published a large series of animal photographs that he took while traveling in Europe, America, Canada, the Hawaiian Islands, Japan, China, Java, the Malay Peninsula, Burma, India, and South Africa. He accompanied the duke of Newcastle on his world tour 1893–94. Bolton died July 29, 1929.

Sources:

Bolton, Gambier *A Book of Beasts and Birds*. London: G. Newnes, Ltd., 1903.

———. *Ghosts in Solid Form*. London: W. Rider and Son, Ltd., 1919.

Bon, Henri (1885– ?)

French physician and parapsychologist. Born August 1, 1885, at Dijon, France, he studied at the University of Lyons Medical School (M.D., 1912). In 1919 he was founder of the Clinique Médicale of Arguel (Doubs) and served as its director for more than 30 years (1919–52). He is best known outside his native land for his several books, which include *La Mort et ses problèmes* (Death and Its Problems, 1941), *Les Guérisons miraculeuses modernes* (1952; trans. *Modern Miraculous Cures* [1957]) and *Le Miracle devant la science* (Miracle and Science, 1957).

Bonati (or Bonatus), Guido (d. 1300)

Florentine astrologer who flourished in the thirteenth century. He lived in a most original manner and perfected the art of prediction. When the army of Martin IV besieged Forli, a town of the Romagna that was defended by the count of Montferrat, Bonati announced to the count that he would repulse the enemy but would be wounded in the fray. The event transpired as Bonati had predicted, and the count, who had taken with him the necessary materials to staunch his wound in case the prophecy came true, became a devout adherent of **astrology**.

Bonati became a Franciscan toward the close of his life and died in 1300. His works were published by Jacobus Cauterus under the title *Liber Astronomicus* at Augsburg, 1491. Another Florentine astrologer of the same name died 1596.

Bond, Frederick Bligh (1864–1945)

Ecclesiastical architect, archaeologist, and excavator of the lost chapels of **Glastonbury Abbey**. Born June 30, 1864, at Marlborough, Wiltshire, England, he was editor of *Psychic Science* from its inception until 1926, editor of the *Journal* of the **Society for Psychical Research** in 1930, and author of a number of books based on **automatic writing**. Received mostly in

conjunction with “John Alleyne” (**John A. Bartlett**) and **Hester Dowden**, involved a form of dual mediumship in which Bond provided the special mental contact.

His vocation and his studies of ancient abbeys apparently predisposed him to receive a range of psychic communications. *The Gospel of Philip the Deacon* was entirely different from the communications habitual in Dowden’s mediumship. It is an open question whether *The Scripts of Cleophas*, the first two sections of which came under precisely similar conditions, would have been received by **Geraldine Cummins** without Bond’s initial mental impetus. The inspiring influences spoke of themselves as “The Company of Avalon,” “The Company of the Watchers,” etc. The bulk of the philosophical writings which they inspired was published under the title *The Wisdom of the Watchers* (New York, 1933).

Besides these and his own inspirational writings, Bond conducted experiments in **psychic photography** with **Ada E. Deane** (see **Thoughtforms**) and pursued various other lines of research. He considered the survival of mind, memory, and personality as proved facts. In *The Gate of Remembrance* he proposed that the recall of the olden-time memories were due to a cosmic reservoir of human memory and experience in which the element of personality is preserved and welded into a collective association extending through all times. This, he claimed, would not only perpetuate individual character but actually emphasize the force and clarity of its expression by enriching it with added elements of a sympathetic nature.

Thus individual personality is, in Bond’s view, progressively developed and perfected through the multiplying of its sympathetic contacts. He outlined this conception of immortality in a series of articles in 1929 in the *Journal* of the **American Society for Psychological Research**. He pictured the subliminal consciousness as a magnet that is constantly attracting other elements of personality sympathetically linked with the physical being of their host.

Hence we are all alike, sharers in the great life of the subliminal world, and are an integral part of it, the only barriers being our own intellectual and emotional limitations. The communications are based upon sympathetic spiritual association. Where this exists there will always be the probability of a recall of the veridical memories of old and of their right translation into language. But where no such spiritual link is present, there is only the reflection of the personal subconscious mind of the medium, and there will be no sure indication of the entry of a really independent personality. This theory brings the extreme psychological and Spiritualistic views into a well thought-out harmony. Although it has been widely accepted that Bond’s claim that psychically acquired information successfully guided the discovery of the lost chapels at Glastonbury, some critics do not accept the case as proved, maintaining that the **Glastonbury Scripts** disclosed nothing that might not have been deduced from existing historical records, as well as containing incorrect statements. This does not necessarily impugn the honesty of Bond.

In November 1927 Bond moved to the United States, where he became educational director of the American Society for Psychological Research at the time of the controversy over the mediumship of “Margery” (**Mina Crandon**). Although at first Bond endorsed her mediumship as genuine, he subsequently expressed grave doubts; in the May 1935 *Proceedings* of the ASPR, he defended the research officer E. E. Dudley, who had been accused of tampering with the famous “Walter” wax thumbprints. In effect, this clearly supported the claim that the prints were fraudulent, and as a result Bond was dismissed. Soon afterward he returned to England, where he retired to North Wales.

Bond is sometimes referred to as “The Rev.” This stems from the fact that while in America he was ordained as a priest (1932) and consecrated as a bishop (1933) of the Old Catholic Church in America by Archbishop William Henry Francis Brothers.

Bond died March 8, 1945, in Wales. He left behind an unpublished manuscript comprising claimed communications from Captain Bligh of the H.M.S. *Bounty*, received through an American psychic. Bligh was Bond’s great-uncle.

Sources:

Bond, Frederick Bligh. “Athanasia.” *Journal of the American Society for Psychological Research* (January–May 1929).

———. *The Company of Avalon*. Oxford: B. H. Blackwell, 1924.

———. *The Gate of Remembrance*. Oxford: B. H. Blackwell, 1918.

Bond, Frederick Bligh, and Thomas Simcox Lea. *Gematria: A Preliminary Investigation of the Cabala*. Wellingborough, England: Thorsons, 1977.

Goodman, Jeffrey. *Psychic Archeology: Time Machine to the Past*. New York: Berkley Publishing, 1977.

Kenawell, William W. *The Quest at Glastonbury*. New York: Helix Press, 1965.

Lambert, G. W. “The Quest at Glastonbury.” *Journal of the Society for Psychological Research* 43, no. 748 (June 1966).

Ward, Gary L. *Independent Bishops: An International Directory*. Detroit: Apogee Books, 1990.

Bonewits, P(hilip) E(mmons) I(saac) (1949–)

A Pagan priest who has attained some measure of fame as America’s first “academically accredited” practitioner of magic. He holds the first (and only) Bachelor of Arts degree with a major in **magic** from the University of California, Berkeley. Bonewits (pronounced *Bon-a-wits*) was born October 1, 1949, in Michigan, and came to Berkeley from Laguna Beach in 1967. He originally studied psychology, but found this limiting, and succeeded in finding a professor who agreed to sponsor a major in occult science. This degree was granted June 16, 1970, after which Bonewits published a very successful book about his academic sojourn under the title *Real Magic* (1971).

While at Berkeley, Bonewits roomed with Robert Larson, who had previously attended Carleton College. In the 1960s Carleton was the site for the formation of the Reformed Druids of North America. The idea of Druidism appealed to Bonewits, and he and Larson formed a Druid grove in Berkeley. Bonewits was ordained as a Druid priest in 1969.

In 1974 he moved to Minneapolis to become editor of the occult journal *Gnostica* (1974–75). He also established a Druid group in Minneapolis and founded the Aquarian Anti-Defamation League, a short-lived Pagan defense organization. In 1976 Bonewits returned to Berkeley. He finished the compilation of the Druid holy writings, which he published as the *Druid Chronicles (Evolved)*, and in 1978 he established the periodical *Druid Chronicles* (later *Pentalpha Journal*).

In the early 1980s Bonewits separated from the Druids and was initiated as a priest in a Gardnerian Pagan group, the New Reformed Orthodox Order of the Golden Dawn (no relation to the Hermetic Order of the Golden Dawn). In 1983 he moved to New York, where he and Shenain Bell founded Ar nDraiocht Fein (Gaelic for “Our Own Druid Faith”). Bonewits was named Archdruid. In 1988 he married Deborah Lipp, a Gardnerian priestess. Together they run a Pagan Way group, and Bonewits remains as head of Ar nDraiocht Fein. A national leader in the Pagan/Wicca community, Bonewits is a major advocate of formal theological training for Pagan leaders.

Sources:

Bonewits, P. E. I. *Authentic Thaumaturgy*. Albany, Calif.: The CHAOSium, 1978.

———. *Druid Chronicles (Evolved)*. Berkeley, Calif.: Berkeley Drunemetron Press, 1976.

———. *Real Magic*. Coward, McCann & Geoghegan, 1971. Rev. ed. Berkeley, Calif.: Creative Arts Book Co., 1979.

Boniface VIII (Benedetto Gaetano) (ca. 1228–1303)

Pope who gained an unenviable notoriety in Dante's *Inferno* as "Prince of the new Pharisees" and was regarded by many people as an exponent of **black magic**. A noted jurist, Boniface was born at Anagni in a noble family and was elected pope in 1294. In 1296 he quarreled seriously with Phillippe le Bel, king of France, who wanted to tax the church, and prepared to excommunicate the king. The quarrel arose when Boniface was determined to extend the rule of the papacy throughout the kingdoms of the world and to build up great estates for his family.

In 1303, Phillippe's ministers and agents boldly accused Boniface of heresy and sorcery, and the king called a council at Paris to hear witnesses and pronounce judgment. The pope resisted and refused to acknowledge a council not called by himself. Then the king planned to abduct Boniface and bring him to France. The French attacked the pope in his residence, but could not carry off their escape, and the mistreatment to which Boniface was exposed proved too much for him. He died the same year, in the midst of these vindictive proceedings. His enemies spread abroad a report that in his last moments he had confessed his league with the demon, and that his death was attended with "so much thunder and tempest, with dragons flying in the air and vomiting flames, and such lightning and other prodigies, that the people of Rome believed that the whole city was going to be swallowed up in the abyss."

His successor, Benedict XI, undertook to defend his predecessor's memory, but he died in 1304, the first year of his pontificate (some said he was poisoned), and the holy see remained vacant for 11 months. In mid-June 1305 the archbishop of Bordeaux was elected to the papal chair under the title Clement V. This election was ascribed to the influence of the king, who was said to have stipulated as one condition that Clement should support proceedings against Boniface that would make his memory infamous. However, the prosecution was dropped, and in 1312 Boniface was declared innocent of all offenses with which he had been charged. These had included wild accusations of infidelity, skepticism, and communication with demons. One witness deposed that he had a demon enclosed in a ring which he wore on his finger; one friar (Brother Bernard de Sorano) deposed that when Boniface was a cardinal, he was seen to enter a garden adjacent to the palace of Nicholas III and perform a magical ceremony with a sacrificed cock and a book of spells, conjuring up demons. Such statements must be judged in the light of the king's opposition to Boniface and the superstitions of the time.

Bonnevault, Pierre (ca. seventeenth century)

A self-confessed sorcerer of Poitou in the seventeenth century, the son of **Maturin De Bonnevault**. Bonnevault engaged in **devil worship** and was arrested on his way to the Devil's Sabbat. He stated that the first time he had attended an unholy meeting he had been taken there by his parents and dedicated to the Devil, to whom he had promised to leave his bones after death, but that he had not bargained to leave his immortal soul to his infernal majesty.

Bonnevault admitted that he called Satan "Master," that the Devil had assisted him in various magical acts, and that he had slain various persons through Satanic agency. In the end he was condemned to death. His brother Jean, accused of sorcery at the same time, prayed to the Devil for assistance, and was raised some four or five feet from the ground and dashed back thereon, his skin turning at the same time to a blue-black hue. He confessed that he had met at the Sabbat a young man through whom he had promised one of his fingers to Satan after his death. He also told how he had been transported through the air to the Sabbat, how he had received powders to

slay certain people whom he named, and for these crimes he received the punishment of death.

Book of Celestial Chivalry

A work of Spanish origin that appeared in the middle of the sixteenth century. It documents supposed knightly adventures in a semi-romantic, semi-mystical vein.

Book of Shadows

The "bible" of the modern witch coven. It contains basic beliefs, rituals, charms, spells, and incantations. There is no authentic definitive edition, since the form and scope of the book differs from coven to coven. Normal procedure is for a witch to copy the work in her own handwriting and destroy the original, but in many covens, copies are made without destroying the original. However, no copy is intended to be kept by a witch who leaves the coven, and this rule is enforced by various threats and curses.

Although the act of copying the book in manuscript suggests a centuries-old secret tradition, there is little doubt that the material contained in most modern versions of the Book of Shadows derives from sources such as *Aradia; or The Gospel of the Witches* (1899) by **Charles Godfrey Leland**, a compilation of **witchcraft** folklore reportedly collected by Leland from a Florentine fortune-teller and hereditary. It was the first English-language publication of its kind. The average modern Book of Shadows derives from the one constructed in stages by **Gerald B. Gardner** for use in his revived Witchcraft group in Great Britain during the 1940s and 1950s. He borrowed heavily from the writings of **Aleister Crowley**, especially for the third degree. During the 1960s and 1970s various Witches mixed the Gardnerian Book of Shadows with material from modern occult and folklore texts.

The Gardnerian Book of Shadows was actually released in 1964 by a hostile ex-member, and over the years additional variations on the text have been published, as have new Books of Shadows inspired by it. Wide circulation was given to Lady Sheba's *Book of Shadows*, released in 1973.

Sources:

The Book of Shadows and Substance. Owllexandrian Multimedia/Hermetic Educational Institute, n.d.

Budapest, Zsuzsanna Emese. *The Feminist Book of Lights and Shadows*. Venice, Calif.: Luna Publications, 1976.

Rex Nemorensis [Charles Cardell]. *Witch*. London: Privately published, 1964.

Sheba, Lady. *The Book of Shadows*. St. Paul, Minn.: Llewellyn Publications, 1973.

Tarostar. *A Book of Shadows*. New Brunswick, N.J.: Inner Light Publications, 1987.

Book of Spirits (or The Spirits' Book)

The English translation of *Le Livre des esprits*, a famous book on Spiritualism by **Allan Kardec** (pseudonym of H. L. D. Rivail, 1804–1869). The original French work was published in 1856. It was translated into English in 1975 by **Anna Blackwell** and frequently reprinted, especially in Brazil, where Kardec has a large following.

Sources:

Kardec, Allan. *The Spirits' Book*. Translated by Anna Blackwell. 1875. Reprint, Sao Paulo, Brazil: Lake-Livraria Allan Kardec Editora, 1972.

Book of the Damned

First of the famous four "Books" of **Charles Fort** (1874–1932) that challenged conventional divisions of thought

and science by collating and interpreting phenomena that were usually denied, explained away, or ignored. The “damned” described by Fort as the data that science has excluded, referred to a wide variety of scientific anomalies. *The Book of the Damned* was first published in 1919. It was followed by *New Lands*, 1923; *Lo!* 1931; and *Wild Talents*, 1932. A complete collected edition, *The Books of Charles Fort*, was published in 1941.

Sources:

Fort, Charles. *The Books of Charles Fort*. New York: Henry Holt, 1941.

Book of the Dead

An arbitrary title given to a funerary work from ancient Egypt called *pert em hrw*, the translation of which is “coming forth by day,” or “manifested in the light.” Several versions or recensions of this work are known, namely those of Heliopolis, Thebes, and Sais, differing only inasmuch as they were edited by the colleges of priests founded at these centers. Many papyri of the work have been discovered, and passages from it have been inscribed upon the walls of tombs and pyramids and on sarcophagi and mummy-wrappings. One very complete copy is on display at the Egyptian Museum in Turin, Italy.

It is undoubtedly of extremely early date; exactly how early it would be difficult to say, but in the course of centuries it was greatly added to and modified. It contains about 200 chapters, but no complete papyrus has been found. The chapters are quite independent of one another, and were probably all composed at different times. The main subject is the beatification of the dead, who were supposed to recite the chapters in order that they might gain power and enjoy the privileges of the new life.

The work abounds in magical references. The whole trend of the Book of the Dead is thaumaturgic, as its purpose is to guard the dead against the dangers they have to face in reaching the other world. As in most mythologies, the dead Egyptian had to encounter malignant spirits and was threatened by many dangers before reaching his haven of rest.

He also had to undergo judgment by Osiris, and to justify himself before being permitted to enter the realms of bliss. This he imagined he could in great part accomplish by the recitation of various magical formula and spells, which would ward off the evil influences opposed to him. To this end every important Egyptian of means had buried with him a papyrus of the Book of the Dead, containing at least all the chapters necessary for encountering the formidable adversaries at the gates of Amenti, the Egyptian Hades. These chapters would assist him in making replies during his ceremony of justification. First among these spells were the “words of power.” The Egyptians believed that to discover the “secret” name of a god was to gain complete ascendancy over him.

Sympathetic magic was in vogue in Egyptian burial practice, which explains the presence, in tombs of people of means, of paintings of tables laden with food and drink, with inscriptions attached conveying the idea of boundless liberality. Inscriptions like the following are extremely common—“To the *ka* [essential double or soul] of so-and-so, 5,000 loaves of bread, 500 geese, and 5,000 jugs of beer.” Those dedications cost the generous donors little, as they merely had the objects named painted upon the wall of the tomb, imagining that their *ka* or astral counterpart would be eatable and drinkable by the deceased. This of course is merely an extension of the Neolithic conception that articles buried with a man had their astral counterparts and would be of use to him in another world.

Pictorial representation played a considerable part in the magical ritual of the Book of the Dead. One of the pleasures of the dead was to sail over Heaven in the boat of Ra, and to secure this for the deceased one must paint certain pictures and mutter over them words of power. Regarding this belief, E. A. Wallis Budge states in his book *Egyptian Magic* (1889):

“On a piece of clean papyrus a boat is to be drawn with ink made of green *abwt* mixed with *anti* water, and in it are to be figures of Isis, Thoth, Shu, and Khepera, and the deceased; when this had been done the papyrus must be fastened to the breast of the deceased, care being taken that it does not actually touch his body. Then shall his spirit enter into the boat of Ra each day, and the god Thoth shall take heed to him, and he shall sail about with him into any place that he wisheth. Elsewhere it is ordered that the boat of Ra be painted ‘in a pure place,’ and in the bows is to be painted a figure of the deceased; but Ra was supposed to travel in one boat (called Atet) until noon, and another (called Sektet) until sunset, and provision had to be made for the deceased in both boats. How was this to be done? On one side of the picture of the boat a figure of the morning boat of Ra was to be drawn, and on the other a figure of the afternoon boat; thus the one picture was capable of becoming two boats. And, provided the proper offerings were made for the deceased on the birthday of Osiris, his soul would live for ever, and he would not die a second time. According to the rubric to the chapter in which these directions are given, the text of it is as old, at least, as the time of Hesept, the fifth king of the 1st. dynasty, who reigned about 4350 B.C., and the custom of painting the boat upon papyrus is probably contemporaneous.”

The words of power were not to be spoken until after death. They were “a great mystery,” but “the eye of no man whatsoever must see it, for it is a thing of abomination for every man to know it. Hide it, therefore, the Book of the Lady of the Hidden Temple is its name.” This would seem to refer to some spell uttered by Isis-Hathor that delivered the god Ra or Horus from trouble, or was of benefit to him, thus was concluded to be equally efficacious in the case of the deceased.

Many spells were included in the Book of the Dead for the purpose of preserving the mummy against molding and for assisting the owner of the papyrus to become as a god and to be able to transform himself into any shape he desired. Painted offerings were also provided so the deceased would be able to give gifts to the gods. It is apparent that the Book of the Dead was undoubtedly magical in character, consisting as it did of a series of spells or words of power, which enabled the speaker to have perfect control over all the powers of Amenti.

The only moment in which the dead man is not master of his fate is when his heart is weighed by Thoth before Osiris. If it does not conform to the standard required for justification, he is cast out; except for this, an absolute knowledge of the Book of the Dead safeguarded the deceased in every way from the danger of damnation. A number of the chapters consist of prayers and hymns to the gods, but the directions as to the magical uses of the book are equally numerous; the concept of supplication is mingled with the idea of circumvention by sorcery in the most extraordinary manner.

Book of the Sacred Magic of Abra-Melin

A magic manual by “Abraham the Jew,” a magician of the Middle Ages, translated and edited by **S. L. MacGregor Mathers** from a rare manuscript dated 1478 at the Bibliotheque de l’Arsenal, Paris. This translation was first published 1898 and has been frequently reprinted. (See also **Abraham the Jew**)

Sources:

The Book of the Sacred Magic of Abra-Melin the Mage. Translated by S. L. MacGregor-Mathers. 1898. Reprint, Chicago: de Laurence, 1932. Reprint, New York: Causeway Books, 1974.

Book of Thoth

An interpretation of the symbolism of the **tarot** cards written by **Aleister Crowley** toward the end of his life (1875–1974). In 1912 Crowley published “A Description of the Cards of the

Tarot" in his biannual journal, *Equinox* (vol. 1, nos. 7–8), about the tarot cards of the Hermetic Order of the **Golden Dawn**. Each member had to make a copy from the original deck, but it was not until **Israel Regardie** published a set of the Golden Dawn tarot cards in the 1980s that the pictures that Crowley was describing became available to the public.

In the 1940s Crowley wrote a commentary on the tarot, which carried the Egyptian symbolism that had come to dominate the thelemic magic system he had developed. He teamed with artist Frieda Harris to create a new deck of tarot cards. The commentary, *The Book of Thoth*, was published in 1944. *The Book of Thoth* was released as Vol. 3, no. 5, of the *Equinox*. It is part of the standard curriculum for members of the **OTO**.

Sources:

Crowley, Aleister. *The Book of Thoth*. New York: Samuel Weiser, 1974.

Book Tests

Experiments in psychic research to exclude the working of **telepathy** in mediumistic communications. In answer to questions or for reasons of personal relevance, the communicator indicates a certain book upon a certain shelf in the home of the sitter and gives the text on a certain page.

In such experiments far more successes were registered than chance would justify. The books selected are usually those of which the communicator was fond in his lifetime, thus offering another suggestion of personal identity. Many excellent cases of book tests are recorded in Lady Glenconner's *The Earthen Vessel* (1921) and in *Some New Evidence for Human Survival* (1922), by the Rev. **Drayton Thomas**. In the preface he wrote to Thomas's book, **Sir William Barrett** reported to have received this communication from the deceased psychical researcher **F. W. H. Myers**:

"There were some books on the right-hand side of a room upstairs in your house in Devonshire Place. On the second shelf, four feet from the ground, in the fourth book counting from the left, at the top of page 78, are some words which you should take as direct answer from him (Myers) to so much of the work you have been doing since he passed over. Asked if the name of the book could be given, the reply was 'No,' but that whilst feeling on the cover of the book he got a sense of 'progression.' Two or three books from this test book are one or two books on matters in which Sir William used to be very interested, but not of late years. It is connected with studies of his youth."

Barrett pointed out that **Gladys Leonard**, the medium who brought in this communication from Myers, never visited his house. He had no idea what books were referred to, but on returning home found that in the exact position indicated, the test book was George Eliot's *Middlemarch*. On the first line at the top of page 78 were the words: "Ay, ay. I remember—you'll see I've remembered 'em all." The quotation was singularly appropriate, because much of Barrett's work since Myers passed over had been concerned with the question of survival after death and whether the memories of friends on earth continued with the discarnate.

But the most remarkable part of the test was yet to be discovered. Unknown to Barrett, the maid, when in dusting the bookshelves, replaced two of Eliot's novels by two volumes of Dr. Tyndall's books, namely, his *Heat and Sound*, which were found exactly in the position indicated. In his youth Barrett was for some years Tyndall's assistant, and these books were written during that time.

By what process does the discarnate intelligence find a relevant passage in closed books? One of the preliminary statements that Thomas received from his father was that he "sensed the appropriate spirit of the passage rather than the letters composing it." After 18 months he appeared to acquire a power of occasionally seeing the words by some sort of clair-

voyance. Giving the page number is one of the greatest difficulties. The impression left on Thomas's mind was that when a page had been fixed upon as containing a thought suitable for the test, the operator counted the pages between that and the beginning. He usually started where the flow of thought began and when it ceased and recommenced higher up he concluded that he passed from the bottom of one page to the top of another. This was how they computed the number of pages between the beginning and the passage fixed upon for the test. When verifying, one usually counted from the beginning of the printed matter, disregarding fly-leaves and the printer's numbering.

The experiments were just as successful when a sealed book was used, which was deposited by a friend in Thomas's house; with an unseen bookshelf; with a parcel in which an antiquarian at random packed in some books and which was unopened; and with books placed in the dark in an iron deed-box.

If these results are to be explained by the medium's supernormal powers, she has to be endowed, as Thomas points out, with such a degree of **clairvoyance** as would permit the making of minute observations in distant places and retaining a memory of things seen there; with ability to extract the general meaning from printed pages in distant houses, despite the fact that the books concerned are not open at the time; with ability to obtain knowledge of happenings in the sitter's home and private life relating both to the present and to the distant past; and with an intelligence which knows how to select from among our host of memories the suitable items for association with the book of passage, or conversely, of finding a suitable passage for the particular memory fished from the depths of our mind. Thomas's own conclusion was that the book tests were obtained by a spirit who gleaned impressions psychometrically and obtained an exact glimpse now and again by clairvoyance.

The underlying idea of book tests goes back to the experiments of **Sir William Crookes**. A lady was writing automatically with the **planchette** and he tried to devise a means for the exclusion of "unconscious cerebration." He asked the invisible intelligence if it could see the contents of the room, and on receiving an affirmative answer, Crookes randomly placed his finger on a copy of the *Times* (of London), which was on a table behind him, without looking at it, and asked the communicator to write down the word covered by his finger. The planchette wrote the word "However." He turned around and saw that this was the word covered by the tip of his finger. This experiment was first published in January 1874 in the *Quarterly Journal of Science*.

The first plain book tests were recorded by **Stainton Moses**. He wrote automatically, under the dictation of "Rector": "Go to the book case and take the last book but one on the second shelf, look at the last paragraph on page 94, and you will find this sentence. . . ." The sentence was found as indicated. The experiment was repeated a number of times.

Of other mediums, **William Eglinton** was particularly successful in direct-writing book tests. Many cases are described in John S. Farmer's *Twixt Two Worlds* (1886). The page and line were selected by tossing coins and reading the last numbers of the dates. In some cases they were still further complicated by prescribing the use of colored chalk in a set order of the words. Book tests combined with incidents of **xenoglossia** are described in Judge Ludwig Dahl's *We Are Here*, published in 1931. The Norwegian judge wrote of the mediumship of his daughter, Ingeborg, and described how her two (deceased) brothers "were represented as going into another room and reading aloud passages from a book still on the shelves, the number of which was selected by one of the sitters—the medium successfully repeating or transmitting what they read in a foreign language and far beyond her comprehension."

Mrs. Henry Sidgwick, in her study of the problem of books tests in *Proceedings of the Society for Psychical Research* (April 1921), arrived at the conclusion, "On the whole, I think, the evidence before us does constitute a reasonable *prima facie* case

for belief in the perception of external things not known to any one present, but known to someone somewhere.”

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Smith, Susy. *The Mediumship of Mrs. Leonard*. New Hyde Park, N.Y.: University Books, 1964.

Thomas, C. Drayton. *Some New Evidence for Human Survival*. London: Collins, 1922.

Booth, Gotthard (1899– ?)

Born May 26, 1899, in Nuremberg, Germany, Booth became a psychiatrist and moved to New York in 1935 to assume duties as a consultant at the General Theological Seminary, New York, and adviser to the Program in Psychiatry and Religion at Union Theological Seminary, New York. In the field of parapsychology he took a special interest in spontaneous psi phenomena occurring in psychotherapy, spiritual healing, and psi phenomena in climbing plants, on which he published numerous articles.

Borak (or Al Borak)

The animal brought by the angel Gabriel to convey the prophet Mahammad to the seventh heaven. The name means “the lightning” and Al Borak had the face of a man but the cheeks of a horse; its eyes were like jacinths, but as bright as stars; it had eagle’s wings that glistened with radiant light; and it spoke with a human voice. It traveled at each step as far as the keenest sight could see, and it was one of the only ten animals (not of the race of men) received into paradise.

Borderieux, Carita (Mrs. Pierre Borderieux) (1874–1953)

Secretary to **Gabriel Delanne**, editor of *La Revue scientifique et morale spiritisme* and founder and editor of the review *Psychica* from 1921 until it ceased in 1940. She organized regular weekly meetings in Paris with speakers on **Spiritualism** and **parapsychology**. Such famous individuals as **Camille Flammarion**, **Gabriel Delanne**, **Juliette Bisson**, **Rene Warcollier**, **Leon Chevreuil**, **Robert Tocquet**, and **Maurice Maeterlinck** spoke at these meetings. Borderieux had a special interest in clairvoyance and so-called “thinking **animals**.” She published a book on the subject, *Les Nouveaux Animaux pensants* (The New Thinking Animals), and also trained the dog “Zou,” which was alleged to answer questions put to it telepathically. Borderieux died February 20, 1953.

Borderland (Magazine)

Quarterly magazine dealing with psychical research and Spiritualism founded by **William T. Stead** and published in Britain from July 1893 until October 1897. Stead was assisted editorially by **Ada Goodrich-Freer**. The title was suggested by the famous Spiritualist **J. J. Morse**, and the magazine’s stated aim was “seeking the scientific verification of the life and immortality which were brought to light nineteen hundred years ago.”

Borderland Library, The W. T. Stead

Founded by Estelle W. Stead in 1914, for the purpose of continuing the work of **Julia’s Bureau**, organized to facilitate psychic communication with the afterlife. The president was Mrs. Bayley Worthington. The Stead Bureau closed in 1936.

Borderland Sciences Research Foundation

Organization founded in 1945 by Meade Layne as Borderland Sciences Research Associates, concerned with the “borderland” region between fantasy and reality, fields of parapsychology, the occult, psychic research, hypnosis, dowsing, radiesthesia, radionics, telepathy, and other phenomena. Layne showed a special concern with **flying saucers**. BSRA published many mimeographed bulletins, including *Flying Roll* and *Meade Lane’s Round Robin*, now known as the *Journal of Borderland Research*.

Around 1960, the organization evolved into Borderland Sciences Research Foundation, Inc. It explores phenomena that orthodox science cannot or will not investigate, and it offers recognition, understanding, and encouragement to individuals who are having unusual experiences of the borderland type or are conducting research in the occult. The foundation maintains a library on occult science and related fields and publishes the many flying saucer contactee writings of Riley Hansard Crabb. The address of the foundation is: P.O. Box 6250, Eureka, CA 95502. Website: <http://www.borderlands.com/>.

Sources:

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Layne, Meade. *The Coming of the Guardians*. 5th ed. Vista, Calif.: Borderland Sciences Research Foundation, 1964.

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Borderline Magazine

Popular American occult magazine published from 1965 to 1966, edited by Shelly Lowenkopf and astrologer **Sydney Omarr**. Publication ceased after vol. 2, no. 2 (February 1966).

Borderline Science Investigation Group

A now-defunct organization formed to investigate folklore, **UFOs**, ghosts, and fairy incidents in the Suffolk area of Britain.

Borri, Josephe-François (1627–1695)

An alchemical imposter of the seventeenth century who was born at Milan in 1627. In youth his conduct was so wayward that at last he was compelled to seek refuge in a church to escape the vengeance of those he had wronged. There he hid his delinquencies under the cloak of imposture and hypocrisy, and he pretended that God had chosen him to reform mankind and to reestablish God’s reign below. He also claimed to be the champion of the papal power against all heretics and Protestants, and he wore a wondrous sword that he alleged had been given to him by Saint Michael.

Borri said that he had seen in heaven a luminous palm branch that was reserved for him. He uttered a number of heretical views, including that the Virgin was divine in nature, that she had conceived through inspiration, and that she was equal to her Son, with whom she was present in the Eucharist, that the Holy Spirit was incarnate in her, and that the second and third Persons of the Trinity were inferior to the Father. All of these views are rejected by the Roman Catholic Church.

According to some writers, Borri later proclaimed himself to be the Holy Spirit incarnate. In any case, he was arrested after the death of Innocent X by order of the Inquisition, and on January 3, 1661, he was condemned to be burned as a heretic. He succeeded in escaping to Germany, where he received money from Queen Christina, to whom he asserted his mastery of **alchemy** and his ability to manufacture the **Philosophers’ stone**. He afterward fled to Copenhagen and hoped to sail to Turkey, but he was tracked to a small village nearby and arrested, along with a conspirator.

Borri was sent back to Rome, where he died in prison August 10, 1695. It is claimed that he was the author of *The Key of the Cabinet of the Chevalier Borri*, which bore the imprint of Geneva in 1681, a volume chiefly concerned with elementary spirits. In the nineteenth century, **Abbé de Villars** seems to have drawn upon this book for his work *Le Comte de Gabalis*. However, some commentators suggested that the Borri book is merely a faulty translation and expansion of de Villars's volume, complete with a false publication date to support its claim to priority.

Bors (or Bohors or Boort)

One of **King Arthur's** knights. He was associated with Sir Galahad and Lancelot in their search for the Holy **Grail**. He is the hero of many magical adventures such as the following. During the quest for the Holy Grail, a damsel offers him her love, which he refuses; then she, with 12 other damsels, threatens to throw herself from a tower. Bors, though of a kindly disposition, thinks they had better lose their souls than his. They fall from the tower, Bors crosses himself, and the whole vanishes, being a deceit of the devil. After the quest is ended, Bors comes to Camelot, where he relates his adventures, which, it is said, were written down and kept in the Abbey of Salisbury.

Bose, Sir Jagadis Chunder (1858–1937)

An Indian scientist who pioneered research into plant physiology. He was born November 30, 1858, in the village of Rarikal in Vikrampur, East Bengal, India, and educated at Calcutta and in England at Cambridge University. His accomplishments were recognized in his election as president of the Indian Science Congress in 1927 and his being named a member of the International Committee on Intellectual Cooperation of the League of Nations. He also received many honors from scientific communities in Europe.

Bose attempted to demonstrate that the gap between living and nonliving matter was less distinct than normally supposed, and he claimed that even stones had some rate of life related to that of living organisms. In 1901 he demonstrated to the Royal Society in Britain that the responses of metals to poison and other stimuli resembled muscular response in living organisms.

In his delicate experiments with plant physiology, Bose anticipated the work of contemporary experimenters like **Cleve Backster**. As early as 1903 the Royal Society, London, published in their *Philosophical Transactions* Bose's reports of experiments with plants from which he concluded that "all the characteristics of the responses exhibited by the animal tissues, were also found in those of the plant." Bose devised sensitive apparatus to demonstrate plant reactions, many of which resembled nervous responses in animal or human life, and he even measured the electrical forces released in the death-spasms of vegetables. In 1917 Bose was knighted for his many valuable services to science. He died November 23, 1937.

From 1950 on, some of his experiments with plant sensitivity were extended by Dr. T. C. N. Singh of the Department of Botany, Annamalai University, India, who claimed that plants responded measurably to music and to prayer.

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Geddes, Patrick. *The Life and Work of Sir Jagadis C. Bose*. London/New York: Longmans, Green and Co., 1920.

Boston Society For Psychic Research

Founded in May 1925 by **Elwood Worcester**, **William McDougall**, **Lydia W. Allison**, and **Walter Franklin Prince**. Worcester, a distinguished Episcopal minister and founder of the healing movement in that church, served as the first president. Prince, having resigned as research officer of the **American Society for Psychical Research**, became the new society's research officer. Allison oversaw the publications program. The occasion for the break was the ASPR's strong advocacy of the mediumship of **Mina S. Crandon** ("Margery"). Under Prince's direction, the Boston Society carried on an active research program, the results of which were published in a set of books and a series of bulletins.

After the death of Walter Franklin Prince in 1934, the Boston SPR began to flounder, and because the issue that brought it into existence had faded in importance, it was formally reunited with the ASPR in 1941.

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Thomas, John F. *Beyond Normal Cognition*. Boston: Boston Society for Psychical Research, 1937.

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Botanomancy

A method of **divination** by means of burning the branches of vervein and brier, upon which were carved the questions of the practitioner. Variant methods involved indications from scattering the leaves of vervein or heather in a high wind. (See also **halomancy**)

Bottazzi, Filippo (1867–1941)

Professor of physiology and director of the Physiological Institute at the University of Naples where his work in physiology was distinguished by its close relationship to biological and physical chemistry. Bottazzi was born in Apulia, Italy, on December 23, 1867. He received his higher education in Rome, becoming an M.D. in 1893. He began his distinguished career as an assistant in physiology at the Institute of Higher, Practical, and Postgraduate studies of Florence (now the University of Florence).

Bottazzi became a member of the pioneer Italian psychic research organization, Societa di Studi Psicici, founded in 1901. Bottazzi held sittings with the famous medium **Eusapia Palladino** in 1907. The manifestations, witnessed in the presence

of professors De Amicis, Scarpa, and Pansini, were controlled by instruments. Bottazzi became convinced of the reality of the physical phenomena and declared, "The certitude we have acquired is of the same order as that which we attain from the study of chemical, physical or physiological facts." Two years later, he published his findings in *Fenomeni Medianici*.

In Bottazzi's later years he taught the history of science at Cambridge University and went on to do numerous studies on Leonardo da Vinci until his death on December 19, 1941 in Diso, Italy.

Sources:

Gillispie, Charles Goulston, ed. *Dictionary of Scientific Biography*. 16 vols. New York: Scribner, 1970–80.

Bottle Imps

A class of German spirits similar in many ways to **familiars**. The following is a paraphrase of the prescription in an old manuscript in the Bodleian Library, Oxford, England (MS. Ashmole 1406), for the purpose of securing one of these fairies:

"First, take a broad square crystal or Venetian glass, about three inches in breadth and length. Lay it in the blood of a white hen on three Wednesdays or three Fridays. Then take it and wash it with holy water and fumigate it. Then take three hazel sticks a year old; take the bark off them; make them long enough to write on them the name of the fairy or spirit whom you may desire three times on each stick, which must be flat on one side. Bury them under some hill haunted by fairies on the Wednesday before you call her; and on the Friday following dig them out, and call her at eight, or three, or ten o'clock, which are good times for this purpose. In order to do so successfully one must be pure, and face toward the East. When you get her, tie her to the glass."

Bourru

French monkish apparition spoken of in many tales as that of an imaginary phantom which appears to the Parisians, walking the streets in the darkest hours of the night, and glancing in at the windows of the timid folk—passing and repassing a number of times. Nurses used to frighten small children with the *Monk Bourru*. The origin of the specter is unknown.

Bournsell, Richard (1832–1909)

British spirit photographer who is supposed to have obtained psychic markings on his plates as early as 1851, but when accused by his partner of spoiling the plates, he stopped taking photographs himself until 40 years later. A repetition of the same annoyance then occurred. **W. T. Stead**, a journalist interested in psychic subjects, claimed that the markings were psychic and prevailed upon Bournsell to sit for spirit photographs. He was strikingly successful, and in 1903 the Spiritualists of London presented him with a signed testimonial and a purse of gold as a mark of their high esteem. A **spirit photography** exhibition of 100 chosen photographs was displayed in the rooms of the Psychological Society at Portman Square. Eighty-nine negatives taken by Bournsell in conjunction with S. W. Woolley between 1897–1907 were preserved at the **British College of Psychic Science**.

Like almost every person engaged in a form of **psychic photography**, Bournsell was accused of **fraud**. William Osborne Moore wrote in *Glimpses of the Next State* (1911) that he provided complete proof of a fraudulent production to the **London Spiritualist Alliance**. Duplicates, triplicates, and quadruplicates of Bournsell's spirit pictures were numerous. A tracing could be made from one form in one photograph to the form in another, and not the slightest difference in detail could be discovered. Nevertheless, Admiral Moore believed that Bournsell had

genuine powers and was an excellent clairvoyant, for Bournsell repeatedly described the spirit forms before he made an exposure, and the extra on the plate completely corresponded with his description. However, this is hardly satisfactory as proof, since Bournsell could have been describing extra spirit forms already prepared.

Bowditch, H(enry) P(ickering) (1840–1911)

Physiologist who studied in Europe under Claude Bernard and **Jean Charcot**. He had an outstanding career as a professor of physiology at Harvard University Medical School and served from 1883 to 1893 as the school's dean. He also became a founding member of the **Society for Psychical Research**, London, and a friend of **William James** and **Richard Hodgson**.

Bowditch was born April 9, 1840, in Boston, Massachusetts, and studied at Harvard University (B.A., 1861; M.A., 1866; M.D., 1868). His education was interrupted by the Civil War, during which he rose to the rank of major with the Massachusetts Volunteer Cavalry (1861–65). He contributed many papers to medical and scholarly journals and published *Hints for Teachers of Physiology* (1899; 1904). He died on March 13, 1911.

Sources:

Gillispie, Charles Goulston, ed. *Dictionary of Scientific Biography*. 16 vols. New York: Scribner, 1970–80.

Boxhorn, Mark Zuerius (1612–1653)

A celebrated Dutch historian and philologist born at Bergen-op-Zoom. His *Oratio de Somniis* (Treatise on Dreams) (Leyden, 1639) is of great rarity.

Bozzano, Ernesto (1862–1943)

The dean of Italian psychic researchers and Spiritualists during the formative years of psychic research. His attention was first directed to psychic phenomena in 1891 by Prof. Theodore Ribot, who forwarded to him the first number of the *Annales des Sciences Psychique*. He accompanied Profs. **Enrico Morcelli** and Porro at many sittings with **Eusapia Palladino** and ended by accepting the spiritualistic hypothesis and by becoming a most prolific writer on psychic subjects. He wrote over two dozen books and contributed, for a period of 30 years, hundreds of articles to the *Luce e Ombra* and the *Revue spirite*. His psychic library at Savona was believed to be unique.

He summarized his belief:

"Whoever, instead of losing himself in idle discussions, undertakes systematic and deep researches in metaphysical phenomena, and who perseveres in them for long years, accumulating immense material in happenings and applying to these the methods of scientific inquiry, must, without fail, end by convincing himself that metaphysical phenomena constitute an admirable assemblage of proofs, all converging as to a centre toward the rigorously scientific demonstration of the existence and of the survival of the Spirit. This is my firm conviction, and I do not doubt that time will show that I am right."

Having accepted the Spiritualist explanation of mediumship, Bozzano was looked upon by his English contemporaries as much too uncritical. In 1930 **Theodore Besterman** wrote a scathing criticism of Bozzano's reports of sittings in his home. (Besterman's article led Spiritualist **Sir Arthur Conan Doyle** to resign from the **Society for Psychical Research**.) In retrospect, however, his methodology of gathering numerous reports of sittings and subjecting them to comparative analysis has been more fully understood and appreciated.

Bozzano's pioneer researches have not been fully recognized outside Europe, because most of his many books have not been translated into English. Among the few available to English-speaking readers are *Animism and Spiritism* (1932), *Polyglot*

Mediumship (1932), and *Discarnate Influence in Human Life* (1938). Bozzano also contributed a preface and articles to *Modern Psychic Mysteries* by Gwendolyn K. Hack (1929).

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Bracceso, Giovanni (ca. 1550)

A physician, prior, and alchemist of Brescia, Italy, who flourished in the sixteenth century. He gave much study to the Hermetic philosophy, and commented upon the work of the Arab alchemist **Geber**. His publications include *The Tree of Life*, a dissertation upon the uses of the **Philosophers' stone** in medicine, published in Rome in 1542.

Bradlaugh, Charles (1833–1891)

Bradlaugh was an English Spiritualist, freethinker, and political agitator. Bradlaugh was born to a poor clerk in London on September 26, 1833. From 1850 to 1853 he served as an army private in Ireland. At the same time he taught himself languages and law. Becoming a prominent member of the Committee of the **London Dialectical Society**, he was appointed in 1869 to investigate the alleged phenomena of **Spiritualism**. He served on subcommittee No. 5, which held séances with the celebrated medium **Daniel D. Home** at which the phenomena were not all satisfactory. Bradlaugh therefore signed a minority report, containing a careful and critical treatment of the evidence. The *Report on Spiritualism of the Committee of the London Dialectical Society*, first published in London in 1871 and reissued in 1873, is something of a landmark in the development of enlightened interest in Spiritualism and psychical phenomena, and in standards of evidence.

Bradlaugh's association with the investigation of Spiritualist phenomena is noteworthy because of his reputation as a free-thinker and atheist. His atheism and his political convictions were based on eighteenth century individualism. His associate in the cause of **Freethought** and birth control was **Annie Besant**, who later became the president of the **Theosophical Society**.

Born September 26, 1833, Bradlaugh early on became a disciple of Richard Carlile. By 1853 Bradlaugh was a lawyer's clerk and began to lecture and write in the cause of freethought under the name "Iconoclast." From 1860 onward he published the *National Reformer*, which the government prosecuted for alleged sedition and blasphemy. In 1874 Besant became co-editor of the paper. The Bristol publisher of Bradlaugh's *Fruits of Philosophy* (concerned with birth control) was prosecuted in 1876 for indecency, and the pamphlet was suppressed. However, Bradlaugh and Besant boldly republished it in the cause of liberty of thought and were both convicted and sentenced, although the indictment was ultimately quashed on a technicality.

From 1885 onward Besant moved away from Bradlaugh and his ideas into socialism and labor agitation and, as a pupil of **Helena Petrovna Blavatsky**, into Theosophy.

Bradlaugh was elected to Parliament as an advanced radical in 1880 but was unseated after refusing to take the Parliamentary oath, because it invoked God. He was successively unseated and reelected, until he eventually took his seat in 1886 because of the passage of Bradlaugh's Affirmation Bill of 1888. Arro-

gant, dogmatic, but courageous in the cause of freedom of thought and speech, he was a great natural leader in the radical causes of his time. He died January 30, 1891.

Sources:

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Manvell, Roger. *The Trial of Annie Besant and Charles Bradlaugh*. London: Elek/Pemberton, 1976.

Bradley, Donald A. (1925–1974)

Early scientific researcher in **astrology**. Bradley was born in Nebraska on May 16, 1925. He emerged as a professional astrologer in the years immediately after World War II. He is most noted as an advocate of the fixed, or sidereal, zodiac, which had been championed by Irish astrologer **Cyril Fagan** in a 1950 book, *Zodiacs Old and New*. The argument over the sidereal zodiac was basically about the adjustment of the horoscope chart to reflect the "procession of the equinoxes." The tropical, or moving, zodiac begins each year at the point where the sun is located at the spring equinox. However, that position changes slightly each year. Thus the divisions of the zodiac no longer reflect the actual position of the constellations in the heavens. The sidereal zodiac retains the actual position of the 12 signs.

Had Bradley merely been a champion of Fagan's unfashionable ideas, he would not be remembered today. However, he became the director of the Llewellyn Foundation for Astrological Research and in the later 1940s conducted statistical studies that anticipated the work of Françoise and **Michel Gauquelin**. Most notable was the astrological analysis of 2,492 clergymen. His research was published in a series of publications beginning in 1950.

In his later years Bradley wrote several books under the name Garth Allen. He eventually became the editor of *American Astrology*, a position he held at the time of his death from cancer in Tucson, Arizona, on April 25, 1974.

Sources:

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———. *Profession and Birthdate*. Los Angeles: Llewellyn Publications, 1950.

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Holden, James H., and Robert A. Hughes. *Astrological Pioneers of America*. Tempe, Ariz.: American Federation of Astrologers, 1988.

Bradley, H(erbert) Dennis (1878–1934)

British author who wrote in support of **Spiritualism** and psychic phenomena. He was also a **direct voice** medium, an ability he claimed he developed after his experiences with the medium **George Valiantine** in America.

The story of his first sittings and Valiantine's first visit to England is told in Bradley's book, *Towards the Stars* (1924). His second volume, *The Wisdom of the Gods* (1925), narrates Valiantine's second visit and gives an account of the author's own séances, at which many prominent people attended. He was approached by the **Society for Psychical Research** (SPR; Lon-

don) for test sittings, but, on the advice of his controls, he refused. Later Bradley declared open enmity to the SPR, resigned his membership, and in March 1931 issued a pamphlet of indictment.

Bradley was the greatest propagandist and champion of Valiantine's mediumship. He cleared the medium of three exposure charges, only to launch the most serious accusation himself in *And After*, published in October 1931. As a result, R. Sproull took action for libel against the author, obtained a judgment with £500 damages, and the book was withdrawn after July 1932. By now, Bradley's own enthusiasm had considerably abated. In an interview to the London *Daily Express* on October 8, 1931, he declared that the general tendency of Spiritualism in its present public form was toward evil, that as a religion it was a farce, and that, nevertheless, "genuine phenomena do occur and genuine communication with spirit entities is, in certain cases, possible and practicable." Bradley died November 20, 1934.

Bradley, Marion Zimmer (1930–1999)

Marion Zimmer Bradley, popular writer of fantasy fiction with occult themes, was born on June 3, 1930, in Albany, New York. Her literary skills manifested in her childhood, and at the age of 11 she founded an alternative school newspaper. The choice of themes in her works was heavily influenced by her early interests in **magic**, mythology, and Arthurian legends. She attended the New York State Teachers College for three years, during which time she married Robert A. Bradley (1949). The Bradleys moved to Texas, where he worked on the railroad and she bore their first child. She also joined the AMORC **Rosicrucians**, from whom she received her initial occult training.

Bradley began her serious writing during the early 1950s. She published a few pieces of short fiction and finally in 1955, her first novel, *Seven from the Stars*, appeared. In 1959 she separated from her husband and moved to Abilene, Texas, where she finished college at Hardin Simmons University. By the time she graduated, her novels were selling so well that she was able to become a full-time author. In 1963 she moved to Berkeley, California. The following year she divorced her husband and married Walter Breen. In 1963, Breen had been consecrated as a bishop in the Evangelical Catholic Communion, an independent liturgical church, in which he was named Bishop of Berkeley. Bradley and Breen joined in the formation of a new occult group, the Aquarian Order of the Restoration, dedicated to restoring worship to the Goddess. The group, which at its height had less than 20 members, continued until 1982.

In the late 1970s Bradley joined with a number of other women in the Bay Area to form what became known as The Dark Circle. Though primarily a women's group and not a **witchcraft** coven, it did include Wiccans among its members. Bradley withdrew after several years, but her participation fueled speculation that she was a Wiccan, a fact that she vehemently denied. Speculation peaked following the publication of her most successful book, *The Mists of Avalon* (1983), a retelling of the King Arthur legend from a feminist perspective. It has appeared on many Pagan reading lists and reviewers suggested that much of it must have come by way of *channeling*. In response, Bradley asserted her Christian beliefs (though of a somewhat feminist and unorthodox variety), and the lack of any channeled material in her work. She also believed that a return to an agricultural religion in an age of high technology did not make sense.

Bradley emerged at the top of her profession in the 1990s. In 1988 she launched a periodical, *Marion Zimmer Bradley's Fantasy Magazine*. She continued to write bestselling novels known for featuring strong women characters; edited an annual anthology, *Sword and Sorceress*; and left several unfinished manuscripts in the works at the time of her death in Berkeley on September 25, 1999.

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Bragadini, Mark Antony (d. 1595)

A sixteenth-century alchemist of Venice, who was beheaded in 1595 because he boasted he had made gold from a recipe that he had received from a demon. He was tried at Munich, by order of Duke William II. Two black dogs that accompanied him were also arrested, charged with being **familiars**, and duly tried. They were shot with an arquebuse (portable "hook-gun") in the public square.

The Brahan Seer

Sixteenth- or seventeenth-century Scottish seer named Coinneach Odhar (Kenneth Mackenzie). Although Coinneach Odhar is still spoken of and believed in as a seer throughout the Highlands of Scotland, and especially in the county of Ross and Cromarty, his reputation is of comparatively recent growth.

The first literary reference to him was made by Hugh Miller in his *Scenes and Legends of the North of Scotland* (1834). About half a century later, a collection of the seer's predictions was published by Alexander Mackenzie of Inverness, the author of several clan histories. Many of these alleged foretellings are of a trivial character. The most important prophecies attributed to Coinneach (Kenneth) are those that refer to the house of Seaforth Mackenzies.

One, which dates to the middle of the seventeenth century, foretold that the last of the Seaforths would be deaf. It was uttered at Brahan Castle, the chief seat of the Seaforths, near Dingwall, after the seer had been condemned to death by Lady Seaforth for some offensive remark. He declared to her ladyship that he would go to heaven, but she would never reach it. As a sign of this he declared that when he was burned, a raven and a dove would hasten toward his ashes. If the dove was the first to arrive it would be proved his hope was well founded.

Notably, the same legend is attached to the memory of **Michael Scott**. According to tradition, Kenneth was burned on Chanonry Point, near Fortrose, although no record survives of this event.

The first authentic evidence regarding the alleged seer was unearthed by William M. Mackenzie, editor of *Barbour's Bruce*, who found among the Scottish parliamentary records of the sixteenth century an order, which was sent to the Ross-shire authorities, to prosecute several wizards, including Coinneach Odhar. This was many years before there was a Seaforth.

It is quite probable that Kenneth was burned, but the legendary cause of the tale must have been a "filling in" of late tradition. Kenneth's memory apparently had attached to it many floating prophecies and sayings, including those attributed to Thomas and Michael Scott. The sayings of "True Thomas" were hawked through the Highlands in Gaelic chapbooks, and so strongly did the bard appeal to the imaginations of the eighteenth-century folk of Inverness, that they associate him with the Fairies and Fingalians (Fians) of the local fairy mound, Tom-na-hurich.

A Gaelic saying runs, "When the horn is blown, True Thomas will come forth." Thomas took the place of Fingal (Finn or Fionn) as chief of the "Seven Sleepers" in Tom-na-hurich, Inverness. At Cromarty, which was once destroyed by the sea, Thomas is alleged to have foretold that it would be thrice destroyed.

Of course, the Rhymer was never in Cromarty and probably knew nothing about it. As he supplanted Fingal and Inverness,

so at Cromarty he appears to have supplanted some other legendary individual. The only authentic historical fact that remains is that Coinneach Odhar was a notorious wizard of mature years in the middle of the sixteenth century. Wizards were not necessarily seers. It is significant that no reference is made to Kenneth in the letters received by Pepys from Lord Reay regarding **second sight** in the seventeenth century, or in the account of Dr. Johnson's Highland tour, although the learned doctor investigated the problem sympathetically.

There is little support for the "Brahan Seer" legends, especially when it is found that Kenneth died before the Seaforth branch of the Mackenzies came into existence. Whoever foretold the fall of that house, it was certainly not the "notorious wizard" of the Scottish parliamentary records.

No doubt Kenneth made himself notorious by tyrannizing over a superstitious people in the sixteenth century and was remembered on that account. During his lifetime he must have been credited with many happenings supposed to have been caused by his spells. After his death his reputation for prophecy and piety snowballed through folklore, a not unfamiliar happening in the history of the Scottish Highlands, where Sir William Wallace, St. Patrick, St. Bean, and others were reputed to have been giants who flung glaciated boulders from hilltop to hilltop across wide glens and lochs.

One interesting aspect of the claimed visionary powers of the Brahan Seer is that he was said to use a white or blue stone in which he saw distant or future events, as in **crystal gazing**.

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Brahe, Tycho (1546–1601)

Tycho Brahe, sixteenth-century Danish astronomer and astrologer, was born on December 14, 1546, in the town of Skane, Denmark (now Sweden) into a noble family. He received a fine education at the Universities of Copenhagen and Leipzig, and because of his status in life was able to further his studies at other schools in Germany and Switzerland. By the time of his return to Denmark in 1570 he had begun studies in astronomy and **alchemy**. Astronomy was still in a rather primitive state, and Brahe saw the need of improving the standards of accurate observation. The king of Denmark funded a new observatory, named Uraniborg, on the island of Hven.

Brahe made notable advances during his two decades at Hven. He published several books (some published on his own printing press), designed new instruments for measuring the movement of the various heavenly bodies, and trained a new generation of astronomers. He instituted the regular continuous observation of the planets, making note of a number of anomalies in their orbits. Then in 1597, he had a falling-out with the king and he packed up his possessions and left the country. While disrupting his life, it was a fortuitous move and he eventually settled in Prague, where he would live the rest of his life. There he hired a young assistant named **Johannes Kepler** who would take the calculations Brahe had made and determined that the planetary orbits were elliptical, not circular. Taken together, the work of Brahe and Kepler did much to destroy the older earth-centered view of the solar system and facilitate the transition to the heliocentric (sun-centered) view.

What is often forgotten, or simply ignored by historians of science, was that Brahe was also a mundane astrologer. Mundane **astrology** studies the charts of nations that are read much as are charts of individuals. Among the events of most interest

to mundane astrologers are **comets**, and Brahe is remembered for his very accurate observations of the comet of 1577, an enigma of some importance in understanding the fate of Denmark, but which also contributed to the destruction of the Aristotelian idea of heavenly spheres. Brahe also did work on the relationship of natural disasters and planetary conjunctions (when two planets come very close to each other in the heavens). This work led to his preliminary understanding of aspects, key angular relations (0, 60, 90, 120, and 180 degrees) between planets as observed from the Earth, at the time still an important part of astronomy. Astronomers tended to focus their observations of planets to evenings when they reached an important aspect. Kepler would take Brahes' observations and develop the comprehensive theory of aspects that is now commonly used in astrological chart interpretation.

Brahe died on October 21, 1601, in Prague.

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Braid, James (1795?–1860)

Scottish surgeon who originated the word "hypnosis" following his investigations into the phenomena of **mesmerism**. He was born at Rylaw House, in Fifeshire, Scotland, about 1795. He was educated at the University of Edinburgh, apprenticed to a doctor in Leith, then became member of the Royal College of Surgeons, Edinburgh (M.R.C.S.E.). He became surgeon to coal miners in Lanarkshire, then practiced with a doctor in Dumfries. Here Braid assisted a man injured in a stage-coach accident who persuaded him to move to Manchester, where Braid distinguished himself for his medical skill.

In 1841 he attended a lecture on **animal magnetism** given by Charles Lafontaine. Braid began his own experiments because he suspected that the subject was illusory or a matter of collusion between operator and subject. He soon believed in the reality of the mesmeric state but concluded that it did not arise from any "magnetic influence" passing from operator to subject. Braid found that an abnormal condition of sleep or suggestibility could be induced by the subject concentrating the gaze on an inanimate object. He designated this condition "neuro-hypnotism," a term later shortened to **hypnotism**. He delivered his paper, "A Practical Essay on the Curative Agency of Neuro-hypnotism," to the British Association at Manchester on July 29, 1842. He used hypnotism to produce anesthesia in some of his surgical patients.

Braid's findings and his writings were translated into French and German. Braid died March 25, 1860, in Manchester.

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Brain/Mind Bulletin See New Sense

Bram Stoker Club

In 1986 the **Bram Stoker Society** in Dublin, Ireland, reorganized as a club affiliated with the Philosophical Society of Trinity College, Dublin. Since **Bram Stoker**, the author of the novel *Dracula*, was at one time president of the Philosophical Society, the affiliation of the two societies seemed a natural fit.

The inauguration of the club occasioned the opening of the Bram Stoker Archives, which included the Leslie Shepard collection of Bram Stoker first editions, autographed material, related literature, and other memorabilia. Housed in the Graduates Memorial Building at Trinity College, the archives were open to the general public. With the Philosophical Society unable to maintain proper security of the Leslie Shepard collection, the exhibit suffered some disorganization, so Shepard withdrew his materials in 1988, pending availability of a safer permanent venue.

Membership of the Bram Stoker Club, which is open to the general public, involved associate membership of the Philosophical Society. Members receive the club's newsletters and may participate in club activities, including lectures on themes related to Bram Stoker and Irish supernatural literature, the showing of rare Gothic films, and the promoting of public recognition of Bram Stoker and his work.

After the disruption concerning the archives, the Bram Stoker Society reemerged as the parent body of the Bram Stoker Club. The club may be contacted c/o David Lass, Hon. Secretary, Regent House, Trinity College, Dublin 2, Ireland.

The Bram Stoker Society

An organization to encourage the study, appreciation, and presentation of the work of **Bram Stoker** in his own country, to maintain friendly relations with the **Dracula Society** and similar organizations on matters of common interest, to facilitate research into the Irish associations of the Stoker family, to advise or promote tourist visits to locales associated with Bram Stoker and other Gothic novelists, to campaign for plaques to be placed on Irish sites associated with the Stoker family, to plan social events (such as lectures, film shows, and discussions) connected with Bram Stoker and related Irish authors, and to press for the establishment of a permanent Bram Stoker Museum in Dublin. The society was founded in 1980 by Leslie Shepard, the current chairman.

In 1983, through the efforts of the society, the Dublin Tourist Board erected a plaque at No. 30 Kildare St., Dublin, which was Bram Stoker's first independent address in 1871 after the birthplace at Fairview, Dublin, was sold. The unveiling was performed by Ann Stoker, granddaughter of the novelist; Ivan Stoker-Dixon, Stoker's grandnephew, also attended. In honor of the occasion, the National Library, Kildare Street, Dublin, opened an exhibition of Bram Stoker books and other materials.

The society suspended its independent status in 1986 and reorganized as the **Bram Stoker Club** of the Philosophical Society, Trinity College, Dublin, Ireland. Since Bram Stoker himself had served as president of the Philosophical Society at Trinity College, the affiliation seemed appropriate and was marked by the inauguration of the Bram Stoker Archives at Trinity College. This exhibition in the Graduates Memorial Building displayed the Leslie Shepard collection of Bram Stoker first editions, autographed material, related literature, and other memorabilia and was open to the general public.

It was intended to be a permanent exhibition, but the Philosophical Society was unable to provide proper security, and after the collection suffered some disorganization, it was withdrawn by Leslie Shepard, pending the availability of a safer permanent venue.

Certain items from Leslie Shepard's collection were subsequently donated to the Dublin Writers Museum on a long-term loan basis, where they may be viewed by the public. The Bram

Stoker Society then reemerged as the international body to which the Bram Stoker Club in Trinity College is affiliated. Since 1991 the society has cosponsored the Bram Stoker International Summer School for a weekend each June. The school is held at Clontarf, Dublin, near Stoker's birthplace. The society may be contacted c/o David Lass, Hon. Secretary, Regent House, Trinity College, Dublin 2, Ireland. It publishes a monthly newsletter and annual journal.

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Bray, Charles (1811–1884)

British philosopher and author born in Coventry, England, on January 31, 1811. His father was a ribbon manufacturer and he too learned the trade, taking over the business in 1835. As a young man he became interested in many social issues and established an infants' school in one of Coventry's poorest neighborhoods. At that time he also began writing.

Bray wrote *The Philosophy of Necessity* (1841) and several volumes touching on Spiritualist/occult themes. In *On Force, its Mental and Moral Correlates; and on that which is Supposed to Underlie All Phenomena; with Speculations on Spiritualism, and other Abnormal Conditions of Mind* (1866), Bray postulated that the force which produced the phenomena of Spiritualism is "an emanation from all brains, the medium increasing its density so as to allow others present to come into communion with it; and the intelligence new to every one present is that of some brain in the distance acting through this source upon the mind of the medium, or others of the circle." He also spoke of "a mental or thought atmosphere the result of cerebration, but devoid of consciousness till it becomes reflected in our own organisations." In *The Science of Man* (1868), he dealt with the occult powers of man.

A few weeks before his death on October 5, 1884, he wrote as part of a postscript to *Phases of Opinion and Experience*, "For fifty years and more I have been an unbiassed and an unprejudiced seeker after truth, and the opinions I have come to however different from those usually held, I am not now, at the last hour, disposed to change. They have done to live by, they will do to die by."

BRAZIL

Brazil has always been a vast melting-pot of various Spiritist and psychic traditions, from the shamanistic magic of the original Tupi Indians, to the mixture of the beliefs of many different African tribes brought to Brazil as slaves by Portuguese settlers, to the French **Spiritism** that developed from circulation of the works of **Allan Kardec** in the nineteenth century.

Through the twentieth century, there have been two main strands of occult religion in Brazil: the magical Afro-Brazilian groups, **Umbanda** and **Macumba**, both analogous to Haitian **voodoo**, and Kardec-style Spiritism. Both have possession by spirits as central to their practice. Brazil is officially a Roman Catholic country. Still it is estimated that there are nearly four million people following these various alternative religions, many continuing to regard themselves as nominal Catholics. The complex interchange of religious and cultural traditions over the centuries makes precise distinctions difficult, since many nominally non-Christian blacks incorporate the figure of Jesus into tribal magic, while many Christians have fused tribal magic with Catholicism.

One of the most striking developments of the last few decades has been the emergence of a form of **psychic surgery** in which it is claimed that psychic healers without medical training perform surgical operations, sometimes with their bare hands, or with such primitive instruments as old penknives.

The wounds, it is claimed, are paranormally closed and healed. Two of the most famous Brazilian psychic surgeons are **Edivaldo Oliveira Silva** and **Jose Arigó**, who performed thousands of operations. Although psychic surgery remains a controversial subject and there have been accusations of **fraud**, there is also strong evidence of genuine operations, endorsed by competent American and European investigators.

Psychic healing has flourished in Brazil, in spite of the fact that both the Roman Catholic Church and the medical society have brought lawsuits for **witchcraft** or for illegal practice of medicine. Many high officials believe in the efficacy of such healing, a fact illustrated by former Brazilian president Juscelino Kubitschek's bringing his daughter to Arigó for psychic healing. Arigó has also successfully treated statesmen, lawyers, scientists, and doctors from many countries.

A Brazilian of Italian parentage, **Carlos Mirabelli**, emerged in the 1920s and 1930s as the most remarkable physical medium in the world. Due to the Roman Catholic state, Mirabelli was brought to court 15 times to answer charges that were raised against him. Because of his extroverted behavior and ways that were considered wildly Bohemian, even Brazilian Spiritists often avoided him. Yet documentation of his remarkable gifts and the phenomena that surrounded him—he was reported to be able to literally light up a room as he glowed in the darkness of a seance—was respected by researchers and investigators worldwide.

In 1939, the São Paulo State Spiritist Federation was founded to provide information and assistance to those in need. It has 200 unpaid volunteers and deals with some 1000 individuals daily. In 1963, Hernani Guimarães Andrade, a São Paulo engineer and civil servant, founded the Brazilian Institute for Psycho-Biophysical Research. Since then, the institute has collected many case histories, conducted research, and published theoretical papers. Unfortunately most of Andrade's writings have yet to be translated into English. Andrade has been joined by Waldo Vieira, who concentrated his study on **out-of-the-body travel**. Today, the Instituto de Pesquisas, Interdisciplinares das Areas, Fronteiras ca Psicologia (Rua Vicente Jose de Almeida 226, Jardim Cupece-Sao Paulo/SP, CEP: 04652-140) is an active if not overwhelming presence in Brazil. The population at large remains hesitant to engage in practices so long associated with the superstitions of the uneducated, and the unorthodox practices of the Spiritists.

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Breathing

Traditional **yoga** practice is associated with mystical and psychic powers developed through special breathing techniques known as *pranayama*. According to Hindu teaching, there is a subtle vitality known as *prana* in the air that we breathe, and management of prana has a special effect on the human organism in energizing the *chakras*, or subtle centers in the body associated with spiritual development and psychic side effects. Pranayama involves special techniques of breathing alternately with right and left nostrils, with a special period of retention. Other exercises involve rapid breathing.

In some instances, **levitation** is said to be achieved by breathing exercises. **Baron Schrenck-Notzing** recorded the case of a young man who thus levitated his own body 27 times. In his book *Mysterious Psychic Forces* (1907), **Camille Flammarion** stated: "The breathing seems to have a very great influence. In the way things take place it seems as if the sitters released by breathing an amount of motor energy comparable to that which they release when rapidly moving their limbs. There is something in this [that is] very curious and difficult to explain."

Hereward Carrington and other psychic researchers have often drawn attention to the so-called "lifting game," in which four persons lift a fifth by their fingertips, each of the four rapidly inhaling and exhaling in unison, then lifting the subject by a fingertip under each arm and leg. Sometimes the subject is seated on a chair to facilitate the positioning of fingertips.

Carrington tried the experiment on the platform of a large self-registering scale, and in *The Story of Psychic Science* (1930) commented:

"On the first lift the recorder stated that the needle on the dial had fallen to 660 lbs. (the combined weight was found previously to be 712 lbs.), a loss of 52 lbs. On the second lift there was an apparent loss of 52 lbs.; on the third lift of 60 lbs.; on the fourth lift of 60 lbs.; and on the fifth lift of 60 lbs. No gain of weight was at any time recorded (owing to the muscular exertion), invariably a loss, which, however, slowly returned to normal as the subject was held for some considerable time in the air. I have no theory to offer as to these observations, which I cannot fully explain."

However, modern commentators suggest that the apparent ease with which the subject is lifted by fingertips is related to the distribution of weight on several points, rather like the principle involved when a fakir lies on a bed of sharp nails without injuring himself. Carrington's method of measuring weight loss was too simple a procedure, ignoring such factors as sudden thrust exerted by the lifters.

The association of pranayama with levitation has been revived more recently by the special "siddhi" program of Maharishi Mahesh Yogi, whose system derives from such standard Hindu texts as the Yoga-Sutras of Patanjali. Bhagwan Shree Rajneesh, another modern Indian religious leader, also prescribed special breathing techniques for his followers, although these did not appear to have similar spectacular psychic results. They were more reminiscent of the techniques of the Western mystic Gurdjieff, whose followers often demonstrated remarkable physical control through special breathing.

Breathing techniques have effects on the human organism and contribute to some yogic feats, and also by the related systems of Japanese **martial arts**, especially kung-fu, where it is claimed that a subtle energy named **ch'i** (analogous to the Hindu prana) is accumulated, amplified, and directed by will-power to specific parts of the body, developing astonishing strength and resilience. This process is normally preceded by a sudden exhalation of breath, sometimes accompanied by a shout or yell. The intake of breath that follows appears to result in hyperventilation of the system, generating vitality that can be directed to hands, feet, or other parts of the body. Practitioners demonstrate the ability to break bricks, tiles, or heavy planks of wood with a bare hand.

It is interesting to note that special techniques of breathing associated with mystical and psychic development are common to many Asian countries, from India, to Tibet, China, and Japan. These all postulate that a subtle principle exists in the air, and a system of management of that principle occurs in the subtle centers of the body. Of course, traditional Indian yoga teachings present psychic feats as merely side effects of spiritual development, to be discarded for the higher goals of **mysticism**, and that advanced pranayama techniques, as well as the special physical positions of **hatha yoga**, should be preceded by strict preliminary practices of *yama* and *niyama* (moral observances and ethical restraints). Pranayama is said to begin spontaneously with the perfection of hatha yoga positions, and proper breathing facilitates the advanced techniques. Also with the development of pranayama, a mystical force known as **kundalini** is aroused and led from the lowest chakras to the highest, culminating in a mystical center in the head, conferring higher consciousness.

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Brédif, C. (ca. nineteenth century)

Nineteenth-century French medium who was investigated by the famous astronomer **Camille Flammarion**, who reported that Brédif produced strange apparitions.

Brewster, Sir David (1781–1868)

Famous nineteenth-century scientist whose brief investigation of **Spiritualism** in 1855 led to bitter public acrimony. Brewster was born on December 11, 1781, in Jedburgh, Scotland. His formal education was as a divinity student at the University of Edinburgh, but while there, he maintained an interest in physical science which he had become interested in as a child. The controversy was sparked when Brewster attended a séance with a Lord Brougham in Cox's Hotel in Jermyn Street in London's West End. The medium was **D. D. Home**, to whom Brewster was introduced by Lord Brougham. Reportedly both

were deeply impressed. Home subsequently wrote to a friend in America, describing the visit and stating that they were unable to account for the phenomena by natural means. The letter, published and commented upon in America, found its way into the London press. Sir David Brewster who, in the meantime, had had another séance at Ealing in the house of Mr. Rymer, a London solicitor, promptly wrote to the *Morning Advertiser*, forcefully disclaiming all belief in Spiritualism and ascribing all the phenomena to imposture. His letter ended: "I saw enough to satisfy myself that they could all be produced by human hands and feet."

A heated newspaper controversy arose. **Edward W. Cox**, sergeant-at-law, who was present at the séance, wrote to the *Morning Advertiser*, to contradict Brewster, and citing Brewster's expression of astonishment: "This upsets the philosophy of fifty years." When Brewster replied that he had not been allowed to look under the table, both Cox and the well-known author T. A. Trollope (brother of novelist Anthony Trollope) also present at the Ealing séance, contradicted him. Yet another statement, one by Benjamin Coleman, quoting Sir David Brewster's admission of the reality of the phenomena in private conversation, was published.

Brewster replied in an angry tone, gave a description of the sitting, and declared: "Rather than believe that spirits made the noise, I will conjecture that the raps were produced by Mr. Home's toes, and rather than believe that spirits raised the table, I will conjecture that it was done by the agency of Mr. Home's feet, which were always below it." He further said that the spirits were powerless above the table but were very active beneath a large round table with copious drapery, beneath which nobody was allowed to look. After describing how a handbell from the neighborhood of Mr. Home's feet came across and placed itself into his and afterward into Lord Brougham's hands, he concluded: "How these things were produced neither Lord Brougham nor I could say, but I conjecture that they may be produced by machinery attached to the lower extremities of Mr. Home."

Throughout this passionate controversy Lord Brougham preserved an inflexible silence. Brewster never appealed to him. D. D. Home, on the other hand, challenged Lord Brougham's testimony. This was half promised but not given. However, a conversation is recorded by Cox in his book *The Mechanism of Man* (1876), in which he claimed that Lord Brougham stated to him: "We were both perfectly satisfied at the time that it was no trick, and that some unknown power was in action." I said "Well, Brewster, what do you think of it?" and he said only "There are more things in heaven and earth, Horatio, than are dreamt of in our philosophy." "Lord Brougham also declared that Brewster never told him that he had changed his opinion. The only reason why he himself did not pursue the investigation was that he was then deeply immersed in experiments in optical science and did not have the necessary leisure.

The late earl of Dunraven, in his preface to the original private edition of Lord Adare's records on his experiences with D. D. Home, expressed the belief that Brewster acted out of fear of ridicule. He wrote: "He was present at two séances of Mr. Home's where he stated as is affirmed on the written testimony of persons present, his impression that the phenomena were most striking and startling, and he does not appear then to have expressed any doubt of their genuineness, but he afterwards did so in an offensive manner. I mention this circumstance because I was so struck with what Sir David Brewster—with whom I was well acquainted—had himself told me, that it materially influenced me in determining to examine thoroughly into the reality of the phenomena."

In Home's *Incidents in My Life* (1863), Home wrote that Brewster treated certain of his scientific contemporaries even worse than he treated Home, claiming the credit for other people's inventions. Brewster threatened a libel action but despite Home enlarging the evidence in the second edition of his book, Brewster never carried out his threat.

The final word in this public debate was uttered in 1869 when *The Home Life of Sir David Brewster* was published, after his death in February 1868, by his daughter, Mrs. Gordon. A note is printed from the private diary of the scientist, which narrated the phenomena he witnessed in company with Lord Brougham:

“Last of all I went with Lord Brougham to a séance of the new spirit-rapper, Mr. Home, a lad of twenty, the son of a brother of the late Earl Home. He lives in Cox’s Hotel, Jermyn Street; and Mr. Cox, who knows Lord Brougham, wished him to have a séance and his Lordship invited me to accompany him in order to assist in finding out the trick. We four sat down at a moderately-sized table, the structure of which we were invited to examine. In a short time the table shuddered, and a tremulous motion ran up all our arms; at our bidding these motions ceased and returned. The most unaccountable rappings were produced in various parts of the table; and the table actually rose from the ground when no hand was upon it. A larger table was produced and exhibited similar movements. A small hand-bell was then laid down with its mouth on the carpet: and, after lying for some time, it actually rang when nothing could have touched it. The bell was then placed on the other side, still upon the carpet, and it came over to me and placed itself in my hand. It did the same to Lord Brougham. These were the principal experiments. We could give no explanation of them and could not conjecture how they could be produced by any kind of mechanism.”

The version from Brewster’s posthumous book conflicts with his letter to the *Morning Advertiser*, in which Sir David expressly stated that the bell did not ring and that the table “appeared” to rise. A detailed comparison of the two statements reveals many other discrepancies. The *Spectator* stated in its review of Home’s book, “The hero of science does not acquit himself as we could wish or expect.”

There is no doubt that Brewster came out of the affair badly. He was guilty of misrepresentation when he refused to stand by his original puzzlement at the séance, and thereby was criticized for later contradicting himself. What he actually exclaimed at the time was typical of the last ditch materialist unable to believe his own senses: “Spirit is the last thing I will give in to!”

Briah

In the **Kabala**, Briah is the third of the three stages of spirit progress, the three original ranks or classes. Men are called upon to proceed from the lower to the higher. In the Apocalypse Briah is represented as the feet of “the mighty angel with the face of the sun.”

Bricriu

An Ulster chieftain surnamed “of the Poisoned Tongue,” mentioned in the myth of Cuchulain, a medieval Irish romance. It is said that on one occasion he asked certain warriors to a feast and raised the question which of them was the greatest. Conall, Laery, and Cuchulain were selected, and a demon called “The Terrible” was requested to decide the point. He suggested that whoever could cut off his (The Terrible’s) head today, and allow his own head to be cut off on the following day would be the most courageous, and therefore must deserve the title of champion. Cuchulain succeeded in beheading the devil, who immediately picked up his head and vanished. The next day he reappeared in his usual form in order to cut off Cuchulain’s head. On his placing his head on the block, the demon told him to rise, and acknowledged that he was champion of Ireland.

Bridge of Souls

The superstition that the souls of the dead crossed to the other world by means of a bridge is widely disseminated. Rev. S. Baring-Gould stated in *A Book of Folklore* (1913):

“As peoples became more civilised and thought more deeply of the mystery of death, they conceived of a place where the souls lived on, and being puzzled to account for the rainbow, came to the conclusion that it was a bridge by means of which spirits mounted to their abode above the clouds. The Milky Way was called variously the Road of the Gods or the Road of Souls. Among the Norsemen, after Odin had constructed his heavenly palace, aided by the dwarfs, he reared the bridge Bifrost, which men call the rainbow, by which it could be reached. It is of three colours; that in the middle is red, and is of fire, to consume any unworthy souls that would venture up the bridge. In connection with this idea of a bridge uniting heaven and earth, up which souls ascended, arose the custom of persons constructing bridges for the good souls of their kinsfolk. On runic grave-stones in Denmark and Sweden we find such inscriptions as these: ‘Nageilfr had this bridge built for Anund, his good son.’ ‘The mother built the bridge for her only son.’ ‘Holdfast had the bridge constructed for Hame, his father, who lived in Viby.’ ‘Holdfast had the road made for Igul and for Ura, his dear wife.’ At Sundbystein, in the Uplands, is an inscription showing that three brothers and sisters erected a bridge over a ford for their father.

“The bridge as a means of passage for the soul from this earth to eternity must have been known also to the Ancients for in the cult of Demeter, the goddess of Death, at Eleusis, where her mysteries were gone through, in order to pass at once after death into Elysium, there was an order of Bridge priestesses; and the goddess bore the name of the Lady of the Bridge. In Rome also the priest was a bridge-builder pontifex, as he undertook the charge of souls. In Austria and parts of Germany it is still supposed that children’s souls are led up the rainbow to heaven. Both in England and among the Chinese it is regarded as a sin to point with the finger at the bow. With us no trace of the idea that it is a *Bridge of Souls* remains. Probably this was thought to be a heathen belief and was accordingly forbidden, for children in the North of England to this day when a rainbow appears, make a cross on the ground with a couple of twigs or straws, ‘to cross out the bow.’ The West Riding recipe for driving away a rainbow is: ‘Make a cross of two sticks and lay four pebbles on it, one at each end.’” (See also **Brig of Dread**)

Bridge to Spiritual Freedom

The Bridge to Spiritual Freedom is the first of a number of groups to emerge from the “**I AM**” **Religious Activity** that had been founded in the 1930s by **Guy W. Ballard** and his wife, **Edna W. Ballard**. Guy Ballard claimed to be in contact with a number of evolved beings he described as **ascended masters**, and he as their messenger regularly brought forth communications from them. However, Ballard died in 1939, only a few years after initiating the “I AM” Activity. In the several decades following his death, Edna Ballard did not function as a messenger, even though she had been designated as a messenger of the Masters, and some members of the organizations yearned for immediate fresh contact from the Ascended beings.

As early as 1944, Geraldine Innocente, a member of the “I AM” in New York, claimed that she had been contacted by the Ascended Master El Morya (the same master with whom **Helena Petrovna Blavatsky** had had special communication with in the 1880s). She prepared herself over the next seven years and formally began to operate as a messenger in 1951. She began to reproduce and circulate copies of these messages and found some initial response from those associated with the “I AM” sanctuaries in New York and Pennsylvania. She also sent copies of the messages to Edna Ballard at the “I AM” headquarters.

Ballard demanded that Innocente cease the circulation of unauthorized messages. When she refused, the break occurred and in the mid-1950s the Bridge to Freedom was created.

Innocente was from the Caribbean and among the issues in the break with the "I AM" was its refusal to allow the translation of the messages from the masters into other languages, Spanish in particular. Innocente had translated and circulated the messages from El Morya in Cuba and Puerto Rico.

In the Bridge to Freedom messages, El Morya operated under a pseudonym, Thomas Printz, and appears as such on Bridge literature to this day. Innocente died in 1961 and the role of messenger for El Morya and the masters was assumed by Lucy W. Littlejohn. She served in that capacity until 1989. Since that time the name of the current messenger has not been published. The beliefs and practices (including the use of the affirmative prayers called decrees) are similar to those found in the "I AM." The primary difference between the Bridge activity and the "I AM" is the presence of a messenger in immediate contact with the masters.

Among the early associates of Innocente was Florence K. Ekey, who headed an independent "I AM" center in Philadelphia that she called the Lighthouse to Freedom. Ekey would later become the sponsor of a young man whom she believed to be a genuine messenger of the masters named Mark Prophet. In 1959, Ekey was one of several people who resigned from the Bridge to Freedom and joined in the inauguration of the Summit Lighthouse, known today as the Church Universal and Triumphant.

The Bridge to Freedom became the New Age Church of the Christ in the 1980s but has most recently been named the Bridge to Spiritual Freedom (and not to be confused with the Bridge to Freedom, the program of advancement within the **Church of Scientology**). The messages received by the Bridge to Freedom have been compiled into books at various times (and still circulate among independent "I AM" groups), but are primarily released to the public through its periodicals, *The Bridge to Spiritual Freedom Journal* and the *Shamballa Letter*. The Bridge may be contacted at Box 333, Kings Park, NY 11754.

Sources:

Printz, Thomas [Ascended Master El Morya through Geraldine Innocente]. *Memoirs of Beloved Mary, Mother of Jesus*. Philadelphia: Bridge to Freedom, 1955.

———. *The Seven Beloved Archangels Speak*. Mt. Shasta, Calif.: Ascended Master Teaching Foundation, 1986.

Bridging Heaven and Earth

Bridging Heaven and Earth is national **New Age** television talk show that originates from the community access television station in Santa Barbara, California. Beginning as a local broadcast, it drew attention for the quality of its production and its ability to attract numerous national New Age leaders and personalities.

Bridging Heaven and Earth began in 1995 following a conversation in which Allen Silberhartz (1947–), his girlfriend Wistancia, and others who identified with New Age spirituality decided to create a television show that would offer an alternative to the common format being adopted by most national talk shows. It was felt that these shows tended to focus upon negative realities and the lowest side of human nature. They decided to create a show that would emphasize the potentials within humanity and express the sense of Oneness with which Silberhartz had lived since a profound mystical experience he had in the 1970s.

When the show went on the air in the fall of 1995, Silberhartz and Wistancia shared hosting duties. The show consisted of music, frequently folk music representing different ethnic communities, and interviews with one or more guests. Among the more prominent guests have been the **Dalai Lama**, **Kevin Ryerson**, **Marianne Williamson**, Buddhist actor Richard Gere,

and Barbara Marx Hubbard. Silberhartz has hosted the show alone since 1997. When not hosting the show, Silberhartz is an investment counselor and an independent **meditation** and spiritual development teacher in Santa Barbara.

Bridging Heaven and Earth airs on Friday evenings at its home station, and tapes are distributed for airing at stations across the United States. Each show is an hour in length. The show has an Internet presence at <http://www.heavenonearth.com/>.

Sources:

Bridging Heaven and Earth. <http://www.heavenonearth.com/>. March 23, 2000.

Manville, Rhonda Parks. "Local Metaphysical Talk Show Resonates With Viewers." *Santa Barbara News Press* (March 7, 1999).

The Brig of Dread

There is an old belief, alluded to by Sir Walter Scott, that the soul, on leaving the body, has to pass over the *brig of dread*, a bridge as narrow as a thread, crossing a great gulf. If the soul succeeds in passing it he enters heaven; if he falls off, he is lost. (See also **Bridge of Souls**)

Briggs, K(atharine) M(ary) (1898–1980)

British folklorist, critic, novelist, former president of the Folklore Society, London, and expert on folk tales and fairy lore. She is best remembered for her many books on the folklore of the British Isles. Born November 8, 1898, in Hampstead, London, she studied at Lansdowne House, Lady Margaret Hall, Oxford University (M.A., Ph.D.). For fifteen years, she headed an amateur touring company, produced plays in the air force, and wrote and produced plays locally in Perthshire and Oxfordshire. During World War I, she served in the Women's Auxiliary Air Force, then became a free-lance writer. She was a member of the Bibliographical Society, the Historical Association, the American Folklore Society, and the English Folkdance and Song Society. In 1969, she was awarded a D.Litt. by Oxford University.

Her *Dictionary of British Folktales in the English Language* is widely regarded as a monumental scholarly achievement; her various works on fairy lore also established her as a preeminent scholar in this field. However, in spite of her encyclopedic knowledge of fairy lore and her enthusiasm for the subject, she did not believe in the reality of fairy life, stating specifically: "This is not an attempt to prove that fairies are real. . . . I am agnostic on the subject."

Briggs died October 15, 1980, in Kent, England.

Sources:

Briggs, Katherine. *The Anatomy of Puck: An Examination of Fairy Beliefs among Shakespeare's Contemporaries and Successors*. London: Routledge & Paul, 1959.

———. *A Dictionary of British Folktales in the English Language*. 4 vols. Bloomington: Indiana University Press, 1970–71.

———. *An Encyclopedia of Fairies: Hobgoblins, Brownies, Bogies, and Other Supernatural Creatures*. New York: Pantheon Books, 1976.

———. *The Fairies in English Tradition and Literature*. 1967. Reprinted as *The Fairies in Tradition and Literature*. London: Routledge and Kegan Paul, 1967.

———. *Folktales of England*. Chicago: University of Chicago Press, 1965.

———. *The Personnel of Fairyland: A Short Account of the Fairy People of Great Britain for Those Who Tell Stories to Children*. 1953. Reprint, Detroit: Singing Tree Press, 1971.

Brimstone

Pliny (ca. 23–79 C.E.) stated that houses were formerly hallowed against evil spirits by the use of brimstone.

Brinkley, Danion (1950–)

Danion Brinkley, a contemporary personality in the post-**New Age** community, has attained a level of fame as the result of his best-selling autobiography centered upon his **near-death experiences**, a dramatic narrative that rivals the account of psychiatrist **George Richey** in its impact. Brinkley grew up in the 1950s in South Carolina. He emerged in school as somewhat of a bully who was proud of his ability as a fighter. After high school he joined the Marines and was assigned to an intelligence unit in Cambodia and Laos. For a time he worked as an assassin. After his tour of duty, he returned to Aiken, South Carolina, where he entered into several business ventures.

Brinkley's life changed on September 17, 1975, when a bolt of lightning struck the telephone line as he was engaged in a conversation. He was electrocuted. His wife, Sandy, called an emergency unit, but on the way to the hospital, he was pronounced dead. He revived some 28 minutes later in the morgue. As he later recounts the story, he was initially thrown out of his body by the electrical jolt and saw the arrival of the CPR unit and their attempts to revive him in what was a classic **out-of-the-body travel** experience. However, as he was pronounced dead, he began a more spectacular adventure.

According to Brinkley's later account, he was whisked through a dark tunnel to an encounter with a spirit being and was taken into a crystal light city. He also was engaged in a review of his life and met with 13 angelic beings who told him of events that were to occur over the next quarter of a century. Included were the nuclear accident at Chernobyl, the Gulf War, and the economic crisis during the Bush administration. The lengthy recovery from the effects of the lightning wiped him out financially even as the near-death event profoundly affected his spiritual life.

A short time after returning home, he learned of the work of **Raymond Moody** on near-death experiences and made an effort to meet him on the occasion of Moody's delivering a lecture at the University of South Carolina. His meeting with Moody helped him deal with the trauma of his death and gain some perspective on his life. He also learned that many others had had similar experiences. Following the publication of *Life after Life*, the book that turned Moody into a celebrity figure, Brinkley went to work assisting him. During this time he discovered that he was also experiencing a psychic awakening.

In 1989 Brinkley had a second near-death experience when his heart gave out while he was sick with pneumonia. He again visited the crystal city. He was given a vision of a new direction in his life that resulted in his going to work in a hospice caring for and helping dying people. He published the story of his life in 1994 and has subsequently become a popular guest on radio and television talk shows, including multiple appearances on the popular late-night show hosted by Art Bell. He now lectures widely on the near-death experience, works with various forms of alternative medicine, and heads Compassion in Action, an organization to train volunteers to assist the dying founded in 1997.

Sources:

Brinkley, Danion. *At Peace in the Light*. New York: Harper, 1996.

———, with Paul Perry. *Saved by the Light*. New York: Villard Books, 1994.

Brisin

An enchantress who figures in the Arthurian romance *Morte d'Arthur*. She played an important part in the annunciation of

Galahad and the allurement of Lancelot. (See also **King Arthur**)

British College of Psychic Science

An institution founded in April 1920 in London by **Mr. and Mrs. Hewat McKenzie** to work on lines similar to the **Institut Métapsychique** in Paris. They spared neither time nor expense in their effort to collect evidence for genuine phenomena and to spread the knowledge by means of the college. After Mr. McKenzie's death in 1929, Mrs. McKenzie took charge, but in 1930 she relinquished her post, and **Mrs. Champion de Crespigny** was elected honorary principal.

From 1922 to 1939 the college published *Quarterly Transactions*, subsequently titled *Psychic Science* until 1945, after which it appeared briefly as *Experimental Metaphysics*. In December 1938 the college amalgamated with the **International Institute for Psychic Research**, becoming the Institute for Experimental Metaphysics. During World War II, the society languished and eventually closed in 1947, and its excellent library and records were dispersed or destroyed.

When McKenzie founded the college, the **London Spiritualist Alliance** was already in existence but McKenzie's college had broader aims in providing a center for information, advice, and guidance, where psychic mediums of good reputation could be consulted, and where scientific research into psychic phenomena could take place. After World War II the London Spiritualist Alliance broadened its own aims on similar lines to the college, and in 1955 reorganized under the new name of **College of Psychic Studies**.

The British & Irish Skeptic (Newsletter) See The Skeptic

British Journal of Psychological Research

Established in 1926 as the official organ of the **National Laboratory of Psychological Research** in London, England, the journal appeared every two months, replaced in the following year by *Proceedings* and later by *Bulletins*. No longer active.

British National Association of Spiritualists

A society formed in 1873 mainly through the instrumentality of Dawson Rogers to promote the interests of Spiritualism in Great Britain. The British National Association of Spiritualists (BNAS) numbered among its original vice-presidents and members of council the most prominent Spiritualists of the day—Benjamin Coleman, Mrs. Macdougall Gregory, Sir Charles Isham, Mr. Jacken, Dawson Rogers, Morell Theobald, Dr. Wyld, Dr. Stanhope Speer, and many others. Many eminent people of other countries joined the association as corresponding members.

In 1882 BNAS changed its name to the Central Association of Spiritualists. Among its committees was one for systematic research into the phenomena of Spiritualism, in which connection some interesting scientific experiments were made in 1878.

Early in 1882, conferences, which were held at the association's rooms and were presided over by **William Barrett**, resulted in the formation of the **Society for Psychological Research (SPR)**. Many members of the SPR were recruited from the council of the BNAS, such as the Rev. **Stainton Moses**, Dr. George Wyld, Dawson Rogers, and Morell Theobald. The BNAS was at first associated with the *Spiritualist*, edited by W. H. Harrison, but in 1879 the reports of its proceedings were transferred to *Spiritual Notes*, a paper which, founded in the previous year, came to an end in 1881, as did the *Spiritualist*. In the latter year Dawson Rogers founded *Light*, with which the society was henceforth associated.

From the beginning, the BNAS held itself apart from religious and philosophical dogmatism and included among its members Spiritualists of all sects and opinions.

In 1884 the association reorganized as the **London Spiritualist Alliance**. The journal *Light* is now published by the **College of Psychic Studies**, London, which developed on similar lines to the former **British College of Psychic Science**.

Sources:

Doyle, Arthur Conan. *The History of Spiritualism*. New York: Charles H. Doran, 1926. Reprint, New York: Arno Press, 1975.

British Society of Dowsters

A long-established society of water-diviners (water-witchers) and people interested in **dowsing** and related skills. The society was formed to encourage the study of all matters connected with the perception of radiation by the human organism with or without an instrument (**divining-rod**, pendulum, etc.), and has issued its *Journal* since 1933, published quarterly from the society's present address: Sycamore Barn, Hastingleigh, Ashford, Kent TN25 5HW, England. Website: <http://www.dowsters.demon.co.uk>.

British Spiritualists' Lyceum Union

Founded in Manchester in 1889, bearing the same relation to Spiritualist churches as the Sunday School Unions to the churches of other religious communities. It aimed at the intellectual, moral, and spiritual development of children along the lines of **Andrew Jackson Davis's** vision of children in the Summerland. The BSLU encountered financial difficulties in 1940, and it eventually merged with the **Spiritualists' National Union** in 1948.

British Spiritual Telegraph

An early Spiritualist newspaper, which was founded as the *Yorkshire Spiritual Telegraph* in April 1855 in Keighley and was renamed the *British Spiritual Telegraph* in 1857. It was first issued weekly, then monthly by W. Horsell until December 1859, when it was superseded by the *Spiritual Magazine*, published in London from 1860 to 1874.

British UFO Research Association (BUFORA)

Originally founded in 1959 as the London UFO Research Organization, which issued a monthly mimeographed magazine *LUFORO Bulletin*. In 1962 LUFORO merged with seven other British UFO groups and incorporated as the British UFO Association, consolidated as BUFORA in 1964. It became legally constituted in 1975 as a nonprofit company, limited by guarantee, with the aims of in-depth research and investigation of UFO phenomena. BUFORA's membership was concentrated in London and the southeast of England, and in the mid-1970s one of the BUFORA investigators in northern England, Jenny Randles, created the Northern UFO Network.

BUFORA issues the *BUFORA Bulletin* published eight times a year for members, promotes regular lectures, sponsors conferences, and operates the *UFOfall* hotline. It may be contacted at BM BUFORA, London WC1N 3XX, England. Website: <http://www.bufora.org.uk/>.

British UFO Society

Group in Warminster, England, concerned with UFO-related events in the Warminster district of England. The society published the monthly **Warminster UFO News**. Last

known address: Preston House, Warminster, Wiltshire, England.

British Vampire Society

A **vampire** interest organization; issued a newsletter. Last known address: Allen Gittens, 38 Westcroft, Chippenham, Wiltshire, SN14 0LY, England.

Brittain, Annie (ca. 1930)

British trance medium well known during the 1920s. **Sir Arthur Conan Doyle** sent many people to her anonymously and kept records of the reports, which showed a very high average of success. Her psychic gifts were noticed in early childhood, when she is said to have played with spirit children and occasionally fallen into trance.

Sources:

Doyle, Arthur Conan. *The History of Spiritualism*. New York: Charles H. Doran, 1926. Reprint, New York: Arno Press, 1975.

Britten, Emma Hardinge (1823–1899)

Inspirational speaker, medium, and early propagandist for **Spiritualism**. Born in the East End of London, Britten was the daughter of Capt. Floyd, a seafaring man. She demonstrated gifts as musician, singer, and elocutionist at an early age. At the age of 11 she was earning her living as a musical teacher. Under contract to a theatrical company in 1856, she went to America where she performed on Broadway and elsewhere in New York City. Through the mediumship of Ada Hoyt (Mrs. Coan), she converted to Spiritualism, developed her own psychic powers, and sat publicly for the **Society for the Diffusion of Spiritual Knowledge** in New York. Her mediumistic gifts included automatic writing, psychometry, occasional healing, prophecy, and inspirational speaking, which disclosed great erudition. As was common at the time, she spoke extempore on a subject generally chosen by a committee from the audience.

In the early history of spirit return, Britten furnished one of the better attested cases. After the mail steamer *Pacific* sank in the high seas, a member of the crew possessed her body in trance and disclosed the facts of the tragedy. Britten was threatened with prosecution by the owners of the steamer when the story was made public, but it was found to be true.

In 1865 she went back to England, but returned to New York in 1869 to meet with publishers about a book she was writing. In the voyage from England, she met her future husband, William Britten, with whom she began an occult magazine, *The Western Star*. A fire ended that effort.

Britten is best remembered today, not as a medium but as a spokesperson and advocate of Spiritualism, for which she traveled widely across North America and the British Empire. In Manchester, England, she founded and for five years edited *Two Worlds*, long a prominent Spiritualist magazine. Her two chronicles of emergent Spiritualism, *Modern American Spiritualism* (1870) and *Nineteenth-Century Miracles* (1884) became important sources for understanding the origin and spread of the movement worldwide. Among her other writings, *Ghost Land; or, Researches into the Mysteries of Occultism* (1876) and her translation and editing of the anonymous *Art Magic* (1875) were most important. She also for a time edited the American periodical *Western Star* (1872) and the British publication *Unseen Universe* (1892–93). Her early musical talent reemerged in a number of musical compositions and songs written under the name Ernest Reinhold.

Britten was also among the founders of the **Theosophical Society** in New York in 1875, but soon severed her connection with **Helena Petrovna Blavatsky**. Britten's life is told in a biography edited by her sister, Margaret Wilkinson.

She died in England October 2, 1899. The **Britten Memorial Institute and Library** and the **Britten Memorial Museum** were named in her honor.

Sources:

[Britten, Emma Hardinge.] *Art Magic*. Boston, 1875. Reprint, Chicago: Progressive Thinker Publishing House, 1898.
 ———. *Ghost Land; or, Researches into the Mysteries of Occultism*. Chicago: Progressive Thinker Publishing House, 1897.
 ———. *Modern American Spiritualism*. New York, 1870. Reprint, New Hyde Park, N.Y.: University Books, 1970.
 ———. *Nineteenth-Century Miracles*. New York: William Britten, 1884.

Britten Memorial Institute and Library

Originally founded in 1900 at 64A Bridge St., Manchester, England, as “a school of prophets” for the training of mediums, an idea proposed by nineteenth-century Spiritualist writer **Emma Hardinge Britten**. A trust fund was raised by Mr. A. W. Orr with trustees **E. W. Oaten**, W. A. Herring, and E. A. Keeling. Its library had over 3,000 volumes, many from a collection donated by **Sir Arthur Conan Doyle**. The institute and library are no longer in operation.

Britten Memorial Museum

British museum devoted to exhibits relating to Spiritualism and psychic phenomena. Situated in the grounds of the **Arthur Findlay College**, it is administered by the **Spiritualists' National Union**. The name of the museum derives from the work of pioneer Spiritualist **Emma Hardinge Britten**, who was instrumental in the founding of the Spiritualists' National Federation of Great Britain (later the Spiritualists' National Union).

The museum contains over 1,000 exhibits, including diaries, posters, paintings, books, clothing, regalia, photographs, examples of automatic writing and slate writing, wax hands (formed in **materialization** séances), **apports**, paranormal paintings, and personal effect of famous Spiritualists. The address is Britten Memorial Museum, Britten House, Stansted Hall, Stansted, Mountfitchet, Essex, England.

Bro, Harmon Hartzell (1919–1997)

Professor of philosophy and religion and specialist in parapsychological aspects of religious life, including **meditation**, faith-healing, mystical experience, and conversion. He was born December 14, 1919, in Nanking, China to missionary parents. He studied at Williams College and the University of Chicago (B.A.); he pursued graduate education at St. Olaf College, Harvard Divinity School, and the University of Chicago Divinity School (Ph.D.). He was ordained a minister in the Christian Church (Disciples of Christ) in 1943.

Bro served as associate professor of religion and psychology, George Williams College, Chicago, Illinois (1949–55), and held various academic positions and developed experimental programs. He was W. Earl Ledden Associate Professor of Religion and director of Institute for Religious Education at Syracuse University, New York (1956–59) and director of the Institute for Research in Psychology and Religion (1960–65). He has written widely on psychological and pastoral counseling issues. With his wife, Reverend June Avis (Larson), Bro directed the Pilgrim Institute for the study of contemporary spirituality.

Bro's friendship with **Edgar Cayce** led to his long relationship with the **Association for Research and Enlightenment** (ARE). His doctoral thesis, *The Charisma of the Seer*, examined the life and work of Cayce. Bro has been a frequent speaker at the ARE and has written a number of books on the Cayce material, including *Edgar Cayce on Dreams* (1968), *Dreams in a Life of Prayer: The Approach of Edgar Cayce* (1970), *Edgar Cayce on Reli-*

gion and Psychic Experience (1970), and *A Seer Out of Season: The Life of Edgar Cayce* (1989).

Bro died on September 13, 1997, in Hyannis, Massachusetts.

Sources:

Bro, Harmon Hartzell. *Begin a New Life: The Approach of Edgar Cayce*. New York: Harper & Row, 1971.
 ———. *Dreams in a Life of Prayer: The Approach of Edgar Cayce*. New York: Paperback Library, 1970.
 ———. *Edgar Cayce on Dreams*. New York: Castle Books, 1968.
 ———. *Edgar Cayce on Religion and Psychic Experience*. New York: Paperback Library, 1970.
 ———. *High Play: Turning on without Drugs*. New York: Coward-McCann, 1970.
 ———. *A Seer Out of Season: The Life of Edgar Cayce*. New York: New American Library, 1989.

Broad, C(harlie) D(unbar) (1887–1971)

Professor of philosophy and president of the **Society for Psychical Research**, London, 1935–36 and 1958–60. Dr. Broad had a distinguished academic career and was a prominent researcher and theorist in the field of parapsychology, although known chiefly for his work in epistemology and the philosophy of science.

Born December 30, 1887, in Harlesden, Middlesex, England, he was educated at Trinity College, Cambridge University, as a scholar in natural science. His dissertation became the basis of his book *Perception, Physics, and Reality* (1914). He was assistant professor of logic at St. Andrews University, Scotland (1912–20), lecturer at University College, Dundee, Scotland (1914–20), professor of philosophy at Bristol University (1920–23), then began his long tenure at Trinity College, Cambridge (1933–53), where he was eventually named Knightbridge Professor of Moral Philosophy. He wrote numerous books in the philosophy of science and ethics and was noted for his clarity of thought on the many abstruse aspects of philosophy.

Even as a young man Broad was interested in psychic research. He joined the Society for Psychical Research, London, in 1920, where he served as president twice, and trained his analytical mind on this field. His early book, *Mind and Its Place in Nature* (1923) caused a stir in philosophical circles because it included evidence of psychic phenomena that suggested the possibility of human life after death. However, as with his other writings, skeptics of psychic phenomena praised the clarity and accuracy of his reasoning. His more mature *Religion, Philosophy, and Psychical Research: Selected Essays* (1953) set forth the idea of “basic limiting principles” which Broad believed formed the framework of modern technological society. Accordingly, any event outside that framework can fittingly be labeled “paranormal.”

Broad lived in Cambridge after his retirement and died there on March 11, 1971.

Sources:

Broad, C. D. *Lectures on Psychical Research, Incorporating the Perrott Lectures Given in Cambridge University in 1939 and 1960*. New York: Humanities Press, 1962.
 ———. *The Mind and Its Place in Nature*. London: Routledge and Kegan Paul, 1925.
 ———. *Perception, Physics, and Reality: An Inquiry into the Information that Physical Science Can Supply about the Real*. 1914.
 ———. *Personal Identity and Survival*. London: Society for Psychical Research, 1958.
 ———. *Religion, Philosophy, and Psychical Research*. London: Routledge and Kegan Paul, 1953.
 “In Memoriam: Professor C. D. Broad, 1887–1971.” *Journal of the SPR* 46 (1971): 107.

Broceliande

A magic forest in ancient Brittany, identified with the forest of Piampont in modern-day Brittany, which figured in Arthurian legend. It was in this place that Merlin was enchanted by Nimue or Viviana, Lady of the Lake, and imprisoned beneath a huge stone. The name Broceliande is often employed as symbolic of the dim unreality of legendary scenery.

Sources:

Lacy, Norris J. *The Arthurian Encyclopedia*. New York: Garland Publishing, 1986.

Brocken Tryst

A celebrated experiment in magical transformation performed by psychical researcher **Harry Price** in June 1932 in the Hartz Mountains, Germany, during the Goethe centenary. The Brocken is the highest peak of the Hartz range.

Price claimed that a fifteenth-century manuscript of a **magic** ritual for changing a goat into a beautiful youth was delivered mysteriously in his National Laboratory of Psychic Research, London, and he decided to test whether the magic worked. This "Blocksberg Manuscript" detailed a ritual from the High German *Black Book*, a classic manual of **black magic**, and required a magic circle drawn on top of the Brocken on a night of full moon, a fire of pinewood, a goat with a silver cord, and a maiden pure in heart. Price undertook this ritual before scores of pressmen, photographers, and a film cameraman. In fact, the goat was not metamorphosed after all, but Price achieved his objective of securing publicity for paranormal investigation, and magic and psychic phenomena became a talking point in the stifled atmosphere of the 1930s.

Sources:

Price, Harry. *Confessions of a Ghost Hunter*. New York: G. P. Putnam's Sons, 1936. Reprint, New York: Causeway Books, 1974.

Brodie-Innes, J(ohn) W(illiam) (1848–1923)

An Edinburgh lawyer, born in Morayshire, Scotland, who became one of the leading members of the Hermetic Order of the **Golden Dawn's** Amen-Ra Temple in Scotland. Brodie-Innes was also a member of a bibliophile society, the Sette of Odde Volumes, London, and was its president in 1911. He wrote several novels on witchcraft and magic and is said to have taught **Dion Fortune** (Violet Mary Firth) the secret of developing and directing occult force. He was the model for the "soul-doctor" in Fortune's book *The Secrets of Dr. Tavenor* (1926).

Throughout the dissensions of the Golden Dawn, Brodie-Innes remained loyal to **MacGregor Mathers**, and on the death of his chief in 1918, published an affectionate obituary in the *Occult Review* (vol. 29, no. 5 [May 1919]).

Sources:

Brodie-Innes, J.W. *Scottish Witchcraft Trials*. London: Chiswick Press, 1891.

Fortune, Dion. *The Secrets of Dr. Tavenor*. London: Noel Douglas, 1926.

Gilbert, R. A., ed. *The Sorcerer and His Apprentice: Unknown Hermetic Writings of S. L. MacGregor Mathers and J. W. Brodie-Innes*. Wellingborough, England: Aquarian Press, 1983.

Richardson, Alan. *Priestess: The Life and Magic of Dion Fortune*. Wellingborough, England: Aquarian Press, 1987.

Brofferio, Angelo (1802–1866)

Italian scientist who was converted to **Spiritualism** by **Eusapia Palladino's** mediumship. His first book, *Per lo Spiritismo* (Milan, 1892), endorsed the spirit hypothesis.

Brohou, Jean (ca. seventeenth century)

A physician of Coutarces, France, in the seventeenth century. He was the author of an *Almanack* or *Journal of Astrology*, which contained prognostications for the year 1572 (Rouen, 1571), and a *Description d'une Merveilleuse et Prodigieuse Comète*, treatise on comets and the events they prognosticate (Paris, 1568).

Brooks, Nona Lovell (1861–1945)

Nona Lovell Brooks, a founder of the Divine Science Church, was born March 22, 1861, in Louisville, Kentucky, and grew up in Charleston, West Virginia, where her family moved to escape the Civil War. She was raised as a Presbyterian in a strongly religious home, and as a child had an intense experience of being engulfed by a supernatural light.

During her teen years, the family moved to Pueblo, Colorado, where Brooks came face to face with **New Thought** metaphysics. She had developed a sore throat that would not clear up. Her sister Althea suggested that she attend some classes being offered by Kate Bingham, an independent teacher of Christian Science. Bingham had gone to Chicago to seek help for an illness and had been cured by Mabel MacCoy, a student of **Emma Curtis Hopkins**. Hopkins's independent brand of Christian Science formed the basis of New Thought.

While sitting in Bingham's class, Brooks was particularly affected by Bingham's discussion of the omnipresence of God. As she came to this fresh understanding of God, she was healed, and that evening, for the first time in many months, she ate a normal meal without pain. The sisters shared the story with their minister, who invited them to speak, but the church elders stepped in. They prevented the talk and fired Brooks from her church school teaching job. She in turn quit the church.

After finishing her schooling in Pueblo, Brooks went east for a year where she attended Wellesley College. After she returned home, she taught school for two years before moving to Denver, where her other sister, Fanny, lived. Fanny was also influenced by Hopkins and Bingham and had been holding metaphysical classes. She also began corresponding with Melinda Cramer, who developed her own variation of Christian Science called Divine Science, and Fanny began to use that name for her work. The two sisters opened the Divine Science College in 1898. Responding to a call from the students that they hold Sunday services, Nona Brooks went to San Francisco to be ordained by Cramer. They held their first service in Denver on January 1, 1899.

Cramer died from injuries received in the April 1906 earthquake in San Francisco. The center of the Divine Science movement shifted to Denver, and Brooks became its key leader for the next four decades. By this time she had started the monthly magazine *Fulfillment*. During the years of World War I, when many metaphysical leaders came together to found the International New Thought Alliance, Brooks helped organize the opposition, primarily among leaders in the western states. However, by 1922 she had worked out her differences with the organization and led the ministers and members of the Divine Science movement into it. She became a prominent leader and popular speaker for the alliance.

The last decades of Brooks's life were ones of triumph. Divine Science grew speedily into an international association of metaphysical churches, and Brooks became a well-recognized religious leader in Denver, overcoming opposition both to her gender and her minority beliefs. In 1926 she was invited to join the local ministerial alliance. She served on a variety of civic boards and agencies, including the Colorado State Prison Board. She tried to retire and for a period in the early 1930s settled in Australia, where she opened several churches, but upon her return to Colorado in 1938 she was immediately asked to resume leadership of the movement. She retired a sec-

ond time in 1943, two years before her death on March 14, 1945.

Sources:

- Braden, Charles. *Spirits in Rebellion*. Dallas, 1963.
 Brooks, Louise McNamara. *Early History of Divine Science*. Denver: First Divine Science Church, 1963.
 Brooks, Nona L. *Mysteries*. Denver: The Author, 1924.
 ———. *The Prayer that Never Fails*. Denver: The Author, 1935.
 ———. *Short Lessons in Divine Science*. Denver: The Author, 1928.
 Neale, Hazel. *Powerful Is the Light*. Denver: Divine Science College, 1945.

Broom

In Romania and Tuscany it was a folk belief that a broom laid beneath the pillow would keep witches and evil spirits away. Others suggested that witches and evil spirits could be kept at bay by two crossed brooms in front of a house door or cattle-shed. The British believed that if a girl should stride over a broom handle, she would be a mother before she was a wife. Other superstitions claimed that buying a broom in the month of May would sweep your friends away, hence it was unlucky to make brooms during May. Another popular belief was that a new broom should sweep something into the house before it swept dust out of the house.

Broomstick

Witches were said to ride through the air on switches or broomsticks on their nocturnal journey to the Sabbat. Various other mounts were supposed to be used by witches, including a cleft stick, a staff, a distaff, or even a shovel. These objects were smeared with a special **witchcraft** ointment before the flight. Other witches were believed to make their aerial journeys on such animals as a wolf or a goat. These flights were named **transvection** by demonologists.

Sources:

- Robbins, Rossell Hope. *The Encyclopedia of Witchcraft and Demonology*. New York: Crown Publishers, 1959.

Brotherhood of the Ram

The Brotherhood of the Ram was a short-lived Satanic group that operated out of an occult bookstore in the Los Angeles area during the 1960s and 1970s. Members reportedly made a pact with Satan renouncing all other devotions, especially any Christian elements in their past. The pact was then signed in blood. (See **Satanism**)

Brotherhood of the Trowel

A whimsical Masonic society founded in Florence, Italy, in 1512, composed of eminent architects, sculptors, and painters. Its emblems were the trowel, the gavel, and the square, and its patron was St. Andrew. The society may have been an offshoot of an older fraternity of Traveling Masons.

The rites are believed to have been a travesty of genuine Masonry, culminating in a banquet. The society existed until 1737.

Brotherhood of the White Temple

The Brotherhood of the White Temple is a theosophical occult organization founded in 1903 in Denver, Colorado, by **Maurice Doreal** (d. 1963), the religious name of Claude Doggins. A lifelong student of the occult, Doreal claimed to have

spent eight years in Tibet during the 1920s. He also claimed to have made contact with the Great White Lodge, the advanced beings who completed their work on earth and who now, as masters, guide the destiny of humankind. Doreal was seen as the agent for the coming Golden Age. Associated with the brotherhood is the **White Temple Church**.

The brotherhood was headquartered in Denver for many years, but immediately after World War II, in the atmosphere of anxiety over a possible atomic war, the brotherhood built a new headquarters complex in Sedalia, Colorado, in a valley surrounded by high mountains. The headquarters were formally moved in 1951. Two years later Doreal predicted the coming biblical Battle of Armageddon for later in the year. It did not occur, but members continued to stockpile food and other resources they might need should war break out.

The brotherhood teaches a system of **Gnosticism** that draws heavily on theosophical and kabalistic writings. The human soul is pictured as a spark of the divine that has devolved into matter. This experience has overwhelmed the soul, which has lost the harmony it had after being created. Teachings emphasize methods of reestablishing harmony and, with the aid of the masters, returning to the divine realms.

New members complete a series of lessons and progress through neophyte and temple grades, which can take four to five years, after which members are invited into the real inner work of the group. Some of the older members reside at the center in Colorado, but the great majority live around the country and stay in contact through correspondence. The organization publishes a periodical, *Light on the Path*, and a set of booklets written by Doreal called the Little Temple Library. The more than one hundred titles in the library cover a broad range of **occult** topics.

Sources:

- Doreal, Maurice. *Maitreya: Lord of the World*. Sedalia, Colo.: Brotherhood of the White Temple, n.d.
 ———. *Man and the Mystic Universe*. Denver: Brotherhood of the White Temple, n.d.
 ———. *Personal Experiences among the Masters and Great Adepts in Tibet*. Sedalia, Colo.: Brotherhood of the White Temple, n.d.
 ———. *Secret Teachings of the Himalayan Gurus*. Denver: Brotherhood of the White Temple, n.d.

Brothers of Purity

An association of Arab philosophers founded at Basra in the tenth century. They had forms of initiation, and they wrote many works that were afterward much studied by the Jews of Spain.

Broughton, Luke Dennis (1828–1898)

Luke Dennis Broughton, the leading astrologer in the United States during the last decades of the nineteenth century, was born April 20, 1828, in Leeds, England, and grew up in an astrologically-oriented family. His grandfather had become a devotee of the stars after reading the *Complete Herbal*, a medical **astrology** text by **Nicolas Culpepper** and one of the few astrological texts to have survived the combined attack of Protestantism and the Enlightenment in the seventeenth and eighteenth centuries. The elder Broughton inspired interest in astrology in his physician son and through him to Luke Broughton and his brothers. Luke Broughton's older brother Mark became the leader of an astrological society in England and then moved to the United States to begin *Broughton's Monthly Horoscope* in 1849.

Luke Broughton began studying astrology during his teen years, and he moved to the United States in the early 1840s to study natural medicine at the Eclectic Medical College in Phila-

delphia. He began a public career in 1860 when he revived his brother's periodical as *Broughton's Monthly Planet Reader and Astrological Journal* (1860–69). After anti-astrology laws were passed in Philadelphia, he moved his medical office to New York City in 1863, his home for the rest of his life. He emphasized astrological medicine and in 1866 began to teach astrology. His initial teaching efforts became the foundation upon which the nation's major astrological center would be built. He developed a distributorship of astrological literature, the great majority of which came from England.

As astrology grew and became the center of renewed controversy, Broughton assumed the dual role of astrology's defender from its enemies and protector from incompetent astrologers. He wrote and at times appeared as a witness in court on astrology's behalf. He also attacked people such as Hiram Butler, Eleanor Kirk, and C. W. Roback, astrologers who, he felt, had insufficient training for their work. At the time of his death in 1898, he left his practice to his daughter, who carried on his work and saw to the publication of his most substantive book, *The Elements of Astrology* (1898).

Sources:

Broughton, Luke D. *The Elements of Astrology*. New York: The Author, 1898.

———. *Planetary Influence*. New York: The Author, 1893.

Brown, Courtney

Courtney Brown, a professor of political science who has become known for his interest in UFOs and **remote viewing**, was born in the mid-1950s. He attended Rutgers University, where he majored in English. Following graduation in 1974, he earned his graduate degrees in political science from San Francisco State University (M.A., 1979) and Washington University in St. Louis, Missouri (Ph.D., 1982). He taught at the University of California at Los Angeles for two years (1984–86) before joining the faculty at Emory University in 1986. Along the way he had taken the basic course in **transcendental meditation**, a practice he continues to the present.

Quite apart from his expertise in political science, Brown developed an interest in what he terms “nonlinear interdependencies in human affairs,” and in 1995 completed a book, *Serpents in the Sand: Essays in the Nonlinear Nature of Politics and Human Destiny*. He also developed an interest in remote viewing, a form of clairvoyance. In 1995 he also founded the Farsight Institute, which happened to coincide with the revelations of Project STAR GATE, the government-sponsored research on parapsychology that centered on remote viewing. It was the claim of the researchers that they had discovered a new perspective on psychic perception that could be taught to anyone and that offered more accurate results.

Brown was trained as a remote viewer by Edward Dames (who worked with the remote viewers at Project STAR GATE) of **PSI-TECH**, and also took courses at the **Monroe Institute of Applied Sciences**. Having mastered remote viewing, in March of 1996 Brown began to teach it at the institute. The current program offering is in Scientific Remote Viewing, which he describes as a trainable procedure that allows the person to extract data for distant locations and across time. The shifting of awareness occurs while in the waking state and does not involve trance.

Brown himself has produced two books from his experiences in remote viewing, *Cosmic Voyage: A Scientific Discovery of Extraterrestrials Visiting Earth* (1996) and its sequel, *Cosmic Explorers: Scientific Remote Viewing, Extraterrestrials, and a Message for Mankind* (1999). In these books he asserts that Martians now live among us and seek out help, and that the television series *Star Trek* was inspired by aliens as a means to prepare humanity for contact with extraterrestrials. In material that resembles **channeling**, he also claims contact with Jesus, Buddha, and

Guru Dev (the Guru of Maharishi Mehesh Yogi, who brought transcendental meditation to the West).

Brown's opinions inadvertently led to his involvement in an unfortunate affair in 1997. In November of 1996, he was a guest on the *Art Bell Show*, a late-night radio show that features interviews with people who espouse a variety of psychic experiences. That evening the question arose of a photograph of the recently discovered Hale-Bopp comet. The photo seemed to show a white circular object following the comet. Brown stated emphatically that the object was a spacecraft. As it turned out, Brown's statement found its way to a small group of believers in San Diego, California, who were looking for a spaceship to arrive and carry them away from Earth. Their belief in his statement became one factor leading to the mass suicide of the **Heaven's Gate** group at the spring equinox. Brown was, of course, in no way responsible for the suicide; his statement just happened to fit into their worldview.

Sources:

Brown, Courtney. *Cosmic Explorers: Scientific Remote Viewing, Extraterrestrials, and a Message for Mankind*. New York: Dutton, 1999.

———. *Cosmic Voyage: A Scientific Discovery of Extraterrestrials Visiting Earth*. New York: Dutton, 1996. Reprint, New York: Onyx Books, 1997.

Perkins, Rodney, and Forrest Jackson. *Cosmic Suicide: The Tragedy and Transcendence of Heaven's Gate*. Dallas: Penteradial Press, 1997.

Brown, John (1826–1883)

The personal servant of **Queen Victoria**, (1819–1901) from December 1865 until his death. A rough-mannered Highland gillie (attendant on a Scottish chieftain), he became fascinated with the queen of England during her visits to Balmoral Castle, Scotland, and later at Osborne House, Isle of Wight. Their unusually close association gave rise to many rumors and spiteful gossip.

Brown was born at Crathie, near Balmoral, Aberdeenshire, Scotland, December 8, 1826. He first came to the notice of Queen Victoria during her visits to the Scottish Highlands, when Brown served as her outdoor personal attendant. After the death of her beloved Prince Albert, the widowed queen came to rely heavily on the companionship of Brown, after he had been summoned by her to Osborne House in 1864. He had brought the queen's favorite Highland pony “Lochnagar,” and soon afterward, the kilted, red-whiskered Highlander became a privileged associate of the queen, and enjoyed powerful influence. Rumor had it that he was even her secret lover or that he took part in Spiritualist séances with her.

It was an open secret that the queen had a special interest in Spiritualism, particularly after the death of Prince Albert. She certainly held a number of séances and is said to have used the services of medium **Robert James Lees**.

Brown died March 27, 1883, at Windsor Castle and was buried at Crathie cemetery. He was praised by the queen in the Court Circular as her “best and truest friend,” and she had a statue erected to him at Balmoral.

Sources:

Underwood, Peter. *Queen Victoria's Other World*. London: Harrap, 1868.

Victoria, Queen. *Leaves from the Journal of Our Life in the Highlands*. Smith, Elder, 1868.

Williams, Henry L. *Life of John Brown. . . for 30 Years Personal Attendant of . . . The Queen*. London: E. Smith, 1883.

Brown, John Mason (1837–1890)

American lawyer who lived among Indian tribes and studied their beliefs and customs. In 1866 he reported on the gift of prophecy by a medicine man.

Brown, Rosemary (1917–)

A modern British medium who performs musical compositions on the piano which she claims originate from dead composers. Born in London on July 27, 1917, Brown grew up to become a housewife. She had no musical training, nevertheless, she came to perform in the manner of Beethoven, Mozart, Liszt, and other well-known composers. Her psychic performances, which recall those of **Jesse Shepard**, another famous musical medium who died in 1927, have been endorsed by famous concert pianist John Lill, winner of the International Tchaikovsky Competition in Moscow in 1970.

Brown has also drawn watercolors and charcoals and painted oils, which she claims are the original work of dead artists; she has written poems from dead poets, equations purportedly from Einstein, philosophical statements from Bertrand Russell, and psychological observations from C. G. Jung.

In 1973 she started to write a play, *Caesar's Revenge*, which she claimed was dictated to her by the playwright George Bernard Shaw, who died 23 years earlier. Brown stated that she had not previously read any play by Shaw and had only seen a television production of *Pygmalion*. *Caesar's Revenge* was staged at the Edinburgh Festival in Scotland on Tuesday, August 22, 1978. Patrick Roberts, an English lecturer at University of London and an expert on Shaw commented: "The idea of the play is reminiscent of the hell scene in Shaw's *Man and Superman*, where characters can indulge their fantasies without being interrupted. There is the same light-hearted debate that Shaw enjoyed so much. But the style isn't Shaw's at all. . . . this is colloquial, more in keeping with a play of today." Christopher Gilmore, director of the Mountview Theatre, Hornsey, North London, who staged the two-act play at the Edinburgh Festival, stated: "I'm positive it's Shaw. It rings of him with its length of scenes and satiric remarks couched in sweet language." (See also **Pepito Arriola**)

Sources:

- Brown, Rosemary. *Immortals at My Elbow*. London, 1974. Reprinted as *Immortals by My Side*. Chicago: Henry Regnery, 1975.
- . *Unfinished Symphonies: Voices from the Beyond*. London, 1971. Reprint, New York: William Morrow, 1971.
- May, Antoinette. *Haunted Ladies*. San Francisco: Chronicle Books, 1975.

Brown, William (1881–1952)

British psychologist, psychiatrist, and psychic researcher. Brown was born December 5, 1881, at Morpeth, England. He studied at Collyer's School in Horsham and at King's College Hospital, London (D.Sc., M.R.C.P., F.R.C.B.). He was consulting psychologist and a reader in psychology at the University of London as well as King's College Hospital. He gave the Terry lectures at Yale University in 1928; in 1936 he became director of the Institute of Experimental Psychology at Oxford University, where he remained until his retirement in 1945. In 1951–52 he was president of the British Psychological Society.

Brown's interest in psychic research began early. He joined the **Society for Psychical Research** and served on its board for 17 years (1923–40). While on the board, he wrote two letters to the *Times* (London) (May 7 & 14, 1932) in which he spoke appreciatively if guardedly of medium **Rudi Schneider's** powers and declared that they were worthy of the closest scientific investigation. In a lecture delivered during the jubilee celebrations of the Society of Psychical Research, London, he reviewed the evidence collected and examined by the society and de-

clared that it was "sufficient to make survival scientifically extremely probable."

He died in Oxford, England, on May 17, 1952.

Sources:

- Brown, William. *Mind and Personality*. College Park, Md.: McGrath, 1927.
- . *Mind, Medicine, and Metaphysics; The Philosophy of a Physician*. London: Oxford University Press, 1936.
- . *Psychological Methods of Healing; An Introduction to Psychotherapy*. London: University of London Press, Ltd., 1938.
- . *Suggestion and Mental Analysis*. New York: Doran, 1922.

Browne, Sylvia (1936–)

Sylvia Browne, contemporary psychic and channel, was born Sylvia Shoemaker on October 19, 1936, in Kansas City, Missouri. She was one of those occasional children born with a caul (a thin membrane) over her face, an event which has differing significance in different cultures. In this case, her grandmother was a psychic, and Sylvia's caul was interpreted as her continuing in her grandmother's footsteps. Her future abilities began to manifest in childhood. When Sylvia was but three, she predicted the birth of her sister several years before her conception. She began to meet people whose faces would appear to melt. She soon learned that this phenomenon was a sign of their imminent death. She also saw the spirits of the deceased.

She attended a Roman Catholic college in Kansas City, after which she began teaching in a parochial school. In 1959 she married and had two children, but ultimately the marriage proved unhappy and in 1971 she and her husband parted. By that time they had moved to California. The next year she married Dal Browne, who shared her interest in things psychic. In 1974 they decided to open the Nirvana Foundation, a structure that would allow her to use her abilities as a professional psychic. It was originally located in their home but soon moved to an office front in Campbell, California. Browne was an immediate success and was soon engaged in a variety of psychic consultations, from investigations of haunted houses to investigations of crimes. She has authored several books and is a popular guest on television talk shows.

Through the years Browne had become comfortable with her psychic talents that frequently manifested as knowledge of the future, information about the present, or spirit contact. Since she was eight, she had had awareness of a presence whom she variously thought of as a psychic guide or guardian angel. It was the spirit of the sixteenth-century Aztec Indian woman named Iena, whom she came to call Francine. Over the years she had had conversations with Francine, but at the foundation she occasionally operated as a trance medium and allowed Francine to speak through her. In the late 1980s, she and her second husband parted company and the Nirvana Foundation was declared bankrupt. Following the divorce, Browne reorganized her business as the Sylvia Browne Corporation. In 1994 she married Larry Beck.

Meanwhile, in 1986 Browne took an additional step and founded a new religion that she called **Norvus Spiritus**, building upon her belief in God as a divine reality within each person. Also central to her belief was reincarnation, a belief which she professes was part of Christianity "Prior to its drastic restructuring under Pope Constantine at the Council of Nicea in the third century." [There is no evidence of a belief in **reincarnation** in the pre-Nicean church. There was never a pope named Constantine; he was emperor of Rome in the fourth century. The Council of Nicea took place in the fourth century and did not deal with the subject of reincarnation.] Novus Spiritus also affirms the feminine aspect of the Deity as a co-equal part of God along with the male. She envisioned the new religion as a focus of love and joy that would dissipate fear.

Sources:

Browne, Sylvia. *The Other Side and Back*. New York: E. P. Dutton, 1999.

———, and Antoinette May. *Adventures of a Psychic*. Carlsbad, Calif.: Hay House, 1998.

Browne, Sir Thomas (1605–1682)

An English physician whose evidence in a **witchcraft** trial in 1664 is said to have assisted the conviction of two women. The accused were Amy Duny and Rose Cullender, arraigned before Sir Matthew Hale at Bury St. Edmunds. Asked by Hale for his opinion, Browne commented, “That the fits were natural, but heightened by the devils co-operating with the malice of the witches, at whose instance he did the villainies,” citing similar cases in Denmark.

Browne was born on October 19, 1605, in London, England. After receiving degrees in medicine from the University of Leyden and Oxford, he practiced medicine in Norwich, England until his death on October 19, 1682. Besides his famous *Religio Medici* (1642) and *Urn Burial* (1658), Browne was chiefly celebrated by the manner in which he combated fallacies in a work entitled *Pseudoxia Epidemica* (1658), an essay on popular errors in which he examined beliefs accepted in his time as veritable facts, then proved them to be false or doubtful. Although the author frequently replaced one error by another, on the whole his book is accurate, especially considering the date of its composition. The work is divided into seven books, each of which deals with a particular set of errors: those springing from man’s love of the marvelous; those arising from popular beliefs concerning plants and metals; absurd beliefs connected with animals; errors relative to man; errors recorded by pictures and cosmographical and historical errors and certain commonly accepted absurdities concerning the wonders of the world. The charges of atheism against him, which arose with the publication of this work, stimulated him to publish his famous *Religio Medici*.

His strangest literary conceit was *The Garden of Cyrus* (1658), an exhaustive survey of the **quincunx** (a special arrangement of five objects).

Browning, Robert (1812–1889)

Famous English poet, born on May 7, 1812 in London, England and died on December 12, 1889 in Venice, Italy. He sat at a séance with the medium **Daniel D. Home**, after which Browning published his satirical poem “Mr. Sludge, the Medium,” which was generally thought to refer to Home. It contains these lines:

Now don’t, sir! Don’t expose me! Just this once!
This was the first and only time, I’ll swear.
Look at me—see, I kneel—the only time,
I swear I ever cheated . . .
“Well, Sir, since you press—
(How do you tease the whole thing out of me!)
Now for it, then! . . .
I cheated when I could.
Rapped with my toe-joints, set sham hands at work,
Wrote down names weak in sympathetic ink,
Rubbed odic lights with ends of phosphor-match,
And all the rest—”

It was generally supposed that the poet detected in Home a fraud, but others suggested that Browning was motivated by spiteful jealousy on account of his wife’s (Elizabeth Barrett) interest in **Spiritualism**. Evidence in the book *Elizabeth Barrett Browning: Letters to Her Sister* (London, 1929) suggests that Browning’s husband strongly resented her attitude and that Spiritualism was tabooed in their house. Home himself discussed the incident in his book *Incidents in My Life* (1874) and preferred a psychological explanation for the poet’s verse.

A wreath of clematis, which the children had gathered in the garden, moved from the table and started to glide toward Elizabeth Browning. Robert Browning, seated at the opposite side, came and stood behind his wife. Then the wreath rose and came to rest on Elizabeth’s head. Some of the sitters thought Robert was annoyed at not getting the crown himself, but he voluntarily stated that imposture was out of question. Later he evolved a theory of artificial hands affixed to Home’s chair.

In his biography of Browning, G. K. Chesterton ridicules the story and says that Browning “did not dislike Spiritualism but Spiritualists.” At any rate, the poem harmed Home’s reputation substantially. It was widely quoted in the press, even in America, where Sarah Helen Whitman, the poet to whom some of the finest gems of Edgar Allan Poe’s poetry were written, felt prompted to write to a paper and brand it as a “blot on Browning’s ‘scutcheon.’”

In spite of Browning’s hostility toward Home, tradition has it that Robert Browning was well versed in the Hermetic tradition of occult knowledge and used Hermetic imagery in some of his poems. In *My Browning Family Album* (1979), Vivienne Browning, president of the Browning Society, revealed that her father, Vyvyan Deacon, was a practicing medium and lecturer on the occult and Theosophy and told her that he was carrying on the tradition of his grandfather Reuben Browning, the poet’s uncle, who was a Rosicrucian who shared his secret knowledge and training with his nephew Robert.

Sources:

Browning, Robert. *Dramatis Personae*. London: Chapman and Hall, 1864.

Browning, Vivienne. *My Browning Family Album*. London: Springwood Books, 1979.

Porter, Katherine H. *Through a Glass Darkly: Spiritualism in the Browning Circle*. Lawrence, Kans.: University of Kansas Press, 1958.

Bruce, H(enry) Addington (Bayley) (1874–1959)

Canadian author, newspaperman, and lecturer on psychology, education, and sociology. Bruce was born June 27, 1874, in Toronto, Ontario, Canada. He studied at the University of Toronto (B.A., 1899; M.S., 1896) and Harvard University. In 1897 he married Lauretta Augusta Bowers (died 1941). In the early 1920s, Bruce was a trustee of the **American Society for Psychical Research** (ASPR), but he broke with the ASPR in 1925 and became director of research for the **Boston Society for Psychical Research**. He authored a number of books on psychic subjects and contributed a number of articles to *Tomorrow* magazine. He died February 23, 1959, in Hartford, Connecticut.

Sources:

Bruce, Henry Addington Bayley. *Historic Ghosts and Ghost Hunters*. New York: Moffat, Yard, 1908.

———. *Riddle of Personality*. New York: Moffat, Yard, 1915.

———. *Scientific Mental Healing*. Boston, Little, Brown, 1911.

Bruening, J(oseph) H(erbert) (1929–)

Sociologist at University of Mississippi beginning in 1962 who investigated mediumship and survival. He was born February 10, 1929, in Pittsburgh, Pennsylvania, and studied at the University of Florida (B.S., 1954; M.S., 1956). He joined the Florida Society for Psychical Research, the **Parapsychological Association**, and the **Society for Psychical Research**, London.

Bruers, Antonio (ca. 1880–1954)

Italian author, editor, and parapsychologist. Bruers was actively interested in psychical research and parapsychology for many years and was president of the Societa Italiana di Metapsichica. He published books on psychic research and bibliography and was associated with the Istituto di Studi Psichici and edited their publication *Luce e Ombra*. He died November 30, 1954, in Rome, Italy. (See also **Italy**).

Brugmans, Henri J. F. W. (1885–1961)

Professor of psychology at University of Gronigen in the Netherlands and pioneer in performing laboratory experiments on psychic phenomena in his home country. He conducted experiments in telepathy after World War I. In one of his experiments he recorded physiological changes during psi testing. His work laid a foundation for the discipline of parapsychology as developed by **J. B. Rhine**. He attended the First International Congress on Psychical Research in Copenhagen in 1922. He died March 1, 1961.

Sources:

Brugmans, H. J. F. W., G. Heymans, and A. Weinberg. "Some Experiments in Telepathy Performed in the Psychological Institute of the University of Groningen." *Compte-Rendu du Premier Congrès International de Recherches Psychiques*. 1921.

"On the Experiments of Brugmans, Heymans, and Weinberg." *European Journal of Parapsychology* 2 (1978): 247.

Bruillant

One of the characters in the thirteenth-century romance *Grand Saint Graal*. Bruillant discovered the Grail Sword in Solomon's ship, and with it slew Lambor, father of the Fisher-King. For this use of the holy sword, however, the whole of Britain suffered, for no wheat grew, the fruit trees bore no fruit, and there were no fish in the sea. Bruillant himself was punished with death for using the sword.

Bruno, Jean (1909–)

Librarian at the Bibliothèque Nationale in Paris beginning in 1936 who published a number of articles dealing with parapsychology, yoga, and mystical experience. Born July 9, 1909, at La Rochelle, France, he studied at University of Poitiers (Licencié ès lettres, 1933).

Brunton, Paul (1898–1981)

British-born journalist who wrote important books on philosophy and comparative religion. He was educated at Central Foundation School, London, and McKinley-Roosevelt College, Chicago, Illinois. Early in life he became interested in **Spiritualism**. He developed mediumistic powers himself, notably **clairvoyance** and **clairaudience**, and thus verified the existence of psychic faculties from first-hand personal experience. Later he joined the **Theosophical Society**, but left after two years. He contacted various occult groups, comparing their teachings, and became a close friend of Ananda Metteya (**Allan Bennett**), who initiated Brunton into Buddhist meditation.

Brunton assisted Bennett to publish his journal the *Buddhist Review*. According to Brunton, Bennett developed a breath control that enabled him at times to alter the specific gravity of his body, so that while sitting in a yoga posture he could rise a foot or two into the air, and then float gently down to the floor again a short distance from the spot where he first sat. Brunton also stated that around the time of Bennett's death, Bennett had "sacrificed his body in an effort to extricate me from a dangerous position."

Brunton traveled in India and Egypt, and attracted tremendous interest with his famous book, *A Search in Secret India* (1934). This was followed by *A Search in Secret Egypt*, (1935), *A Hermit in the Himalayas* (1937), and *The Quest of the Overself* (1937). Although Brunton was at first concerned primarily with miracle-working holy men, he soon became attracted to the deepest metaphysical aspects of yoga and mysticism and was one of the first Europeans to draw attention to **Sri Ramana Maharshi** of Tiruvannamalai, South India, one of the greatest modern Hindu mystics.

Brunton's books greatly influenced the occult revival and growth of Eastern religion from the 1930s onward, stimulating popular interest in **yoga**, **meditation**, and the teachings of gurus. In 1956 he retired to Switzerland and devoted himself to meditation. During these years he wrote *The Inner Reality* (1959), *The Hidden Teaching beyond Yoga* (1959), and *The Secret Path* (1959). His thoughts and insights on the spiritual life, which he recorded in a series of notebooks numbering some 7,000 pages, were an exposition of the synthesis of Eastern mysticism and Western rational thought. They were published posthumously as *The Notebooks of Paul Brunton: Perspectives* (1984). Brunton died July 27, 1981, in Vevey, Switzerland.

Buchanan, Joseph Rhodes (1814–1899)

American professor of psychology and medical science born in Frankfort, Kentucky, on December 11, 1814. He became dean of the faculty and professor in the Eclectic Medical Institute (which practiced natural medicine) in Covington, Kentucky, and a pioneer researcher in the field of **psychometry**.

The discoverer of "phrenomesmerism," Buchanan published in 1843 a neurological map, a new distribution of the phrenological organs. He anticipated Prof. Ferrier's "center of feeling" by localizing as early as 1838 the "region of sensibility" in which, in a state of high development, he found traces of an unknown psychic faculty for which in 1842 he coined the word "psychometry," the measuring of the soul.

Episcopal Bishop Leonidas Polk (General Polk during the Civil War) told him of his curious sensitivity to atmospheric, electric, and other physical conditions. If he touched brass in the dark, he immediately knew it by its influence and the offensive metallic taste in his mouth. Buchanan began to experiment and soon found out that these sensations were not restricted to the sense of taste alone. Students of a Cincinnati medical school registered distinct impressions from medicines held in their hands. To eliminate thought transference, the substances were wrapped up in paper parcels and mixed.

Slowly the conviction forced itself on Buchanan that **emanations** might be thrown off by all substances, even by the human body, which certain sensitives might feel and interpret in their normal state. He was staggered by the implication of such a possibility and asserted:

"The past is entombed in the present, the world is its own enduring monument; and that which is true of its physical is likewise true of its mental career. The discoveries of Psychometry will enable us to explore the history of man, as those of geology enable us to explore the history of the earth. There are mental fossils for psychologists as well as mineral fossils for the geologists; and I believe that hereafter the psychologist and the geologist will go hand in hand, the one portraying the earth, its animals and its vegetation, while the other portrays the human beings who have roamed over its surface in the shadows, and the darkness of primeval barbarism. Aye, the mental telescope is now discovered which may pierce the depths of the past and bring us in full view of the grand and tragic passages of ancient history."

To the subtle emanation given off by the human body he gave the name "nerve aura." In the *Journal of Man*, which succeeded S. B. Brittan's *Shekimah*, one of the first Spiritualist monthlies, he published a complete exposition of his system of neurology, or anthropology. The paper was mainly devoted to

his psychometric experiments, in the course of which he came to believe that an actual clue, something belonging to the person of whom reading is given, is not always necessary and that an index, which leads the mind of the psychometer to the subject, may suffice. He observed:

“Acting upon this view I wrote the name of a friend and placed it in the hands of a good psychometer, who had no difficulty, notwithstanding her doubts of so novel a proceeding, in giving as good a description of the character of Dr. N. as if she had made the description from an autograph. After that experiment I was accustomed to extend my inquiries to ancient and modern historical characters, public men and any person in whose character I was interested, as well as localities I wished to have described.”

Buchanan regarded psychometry as a human faculty that did not involve the intervention of spirits. L. A. Coffin, however, in her preface to Buchanan's *Manual of Psychometry* (Boston, 1889) admitted that she was often impressed by spirits. This was not incongruous, as Buchanan himself was an avowed Spiritualist. He published an astounding narrative of his own experiences in the *Light of Truth*, Columbus, Ohio, in 1899.

He stated that from 1849 to 1855 he was the only medical scientist to defend the **Fox Sisters** and repel their assailants. He told his friends that he was “as well acquainted with the spirit world as they were with Europe.” This knowledge was derived from instructions given by direct voices through Mrs. Hollis-Billing (**Mary J. Hollis**) and from direct scripts. He was further helped by psychometric explorations that he began in 1879–80 through Cornelia H. Buchanan. “The past was to her as open a book as the present, and during the years in which she portrayed historic characters of whom I knew nothing, I never found her deviating from the truth as far as I could discover.”

In the course of these investigations, Buchanan received a direct penciled message signed by “St. John.” This was followed by startling communications which, after having been held in reserve for 17 years, were published in 1897 under the title *Primitive Christianity: Containing the Lost Lives of Jesus Christ and the Apostles and the Authentic Gospel of St. John*. Buchanan stated that he tested the St. John script, properly concealed, through three psychometrists: Cornelia H. Buchanan, **Mrs. W. R. Hayden**, and Dr. **James M. Peebles**, and that all three agreed as to its source, giving similar descriptions of a great spirit devoted personally to Jesus Christ. The book was also adorned by an engraving of the spirit form of St. John, which Buchanan received between his own pair of slates held in his hand.

On other occasions but in a similar manner, he claimed to obtain between his slates a portrait of Moses and the Tables of Law, pictures of Aaron, Helen of Troy, and John the Baptist, and communications from Confucius. He asserted that subsequent psychometric reading bore out, in each instance, the genuineness of the manifestation. Buchanan died December 26, 1899, in San Jose, California.

Bucke, R(ichard) M(aurice) (1837–1902)

British-born writer who grew up in Canada and practiced as a psychiatrist. He was born March 18, 1837, in Methwold, Norfolk, England. When only a year old, his father took him to Canada, where he was educated at London Grammar School and studied medicine at McGill University, graduating in 1862. He pursued additional studies in England and France, then he returned to Canada in 1864 to take up medical practice. In 1876 he became medical superintendent of the insane asylum in Hamilton, Ontario, and in 1878 was medical superintendent of the insane asylum in London, Ontario.

He became a great friend of poet Walt Whitman (1819–1892) and was fascinated by the recurring themes of spiritualism, human experience, and individual development in Whitman's writings. Around 1872 Bucke had what became for him a life-changing mystical experience which he called an

“intellectual illumination.” He spent the next thirty years seeking out other people who had a similar experience and reflecting upon the significance of such altering of consciousness. The literary result of his study, the book *Cosmic Consciousness* (1901), became a classic work on the subject. He theorized that a higher consciousness was a natural faculty in man at a certain state of development.

He became Whitman's literary executor and helped edit Whitman's complete writings in 1902, then wrote the first major biography of the poet. Bucke died February 19, 1902, in London, Ontario. His *Cosmic Consciousness* gave mystical experience a place in the secular world and provided psychiatry with a means of viewing religious experience in other than pathological terms.

Borrowing from Whitman's poem “Song of Myself,” he wrote, “I saw and knew that the Cosmos is not dead matter but a living Presence that the soul of man is immortal, that the universe is so built and ordered that without any peradventure all things work together for the good of each and all, that the foundation principle of the world is what we call love and that the happiness of every one is in the long run absolutely certain.”

Buckland, Raymond (Brian) (1934–)

Author and Wiccan high priest who, with his wife, Rosemary Buckland, introduced Gardnerian Witchcraft into the United States. Buckland was born August 31, 1934, in London, England, where he attended high school. He served in the Royal Air Force, 1957–59, and earned a Ph.D. in anthropology at King's College, Cambridge.

When he was 12 years old, Buckland's uncle loaned him a book on Spiritualism. A vivacious reader, in the 1950s he became familiar with the books of **Margaret Murray** and **Gerald Gardner** on Witchcraft. Buckland contacted Gardner and established a relationship with him and his priestess Monique Wilson (Lady Olwen). Shortly before Gardner's death in 1964, Buckland and his wife became Gardner's first American initiates, and they assumed the religious names Robat and Lady Rowan. After they moved to the United States in 1962, they began the first Gardnerian coven (an assembly or band of usually 13 witches. Whenever Americans contacted Gardner and his followers in England, they were referred to the Bucklands, thus establishing the Gardnerian movement in the United States. They also opened a Witchcraft Museum on Long Island modeled on the museum Gardner had established on the Isle of Man. Buckland also authored a set of books on Wicca, including *Ancient and Modern Witchcraft* (1970) and *Witchcraft from the Inside* (1975).

In the early 1970s Buckland divorced and began to disagree with some of the elements of the Gardnerian tradition. In 1973 he turned the leadership of the Gardnerian movement over to another couple, Lady Theos and Phoenix, and created a new non-secret form of Witchcraft that he called Seax (or Saxon) Wicca. He presented this new Witchcraft in a 1974 book, *The Tree: The Complete Book of Saxon Witchcraft*. That same year he also married Joan Helen Taylor, who became his new high priest.

Buckland then developed a correspondence course in Seax Wicca, which he offered through the 1970s. He also moved to Southern California where his approach to the craft evolved. He continued to write on a wide variety of magical and Witchcraft themes and his latest books include *Practical Color Magick* (1983), *Complete Book of Witchcraft* (1986), and the *Secrets of Gypsy Fortunetelling* (1988), which is of a series of books on gypsy occult practices. As of the mid-1990s, Buckland has written more than 20 books. One, a spoof on the books of **James Churchward**, was called *Mu Revealed* and appeared under the pseudonym Tony Earll (an anagram for “not really”). Buckland also wrote novels under the pseudonym Jessica Wells.

Sources:

Adler, Margot. *Drawing Down the Moon*. New York: Viking Press, 1979. Rev. ed. Boston: Beacon Press, 1986.

———. *Buckland's Complete Book of Witchcraft*. St. Paul, Minn.: Llewellyn Publications, 1986.

———. *Doors to Other Worlds*. St. Paul, Minn.: Llewellyn Books, 1993.

Guiley, Rosemary E. *Encyclopedia of Witchcraft and Witches*. New York: Facts on File, 1989.

Buckley, James Lord (ca. 1867–1947)

Pioneer British spiritualist and medium. He attracted large audiences in Yorkshire by his remarkable gift of **clairaudience**. He died January 14, 1947.

Budapest, Zsuzsanna E. (1940–)

Founder of the main branch of Dianic (feminist) Wicca and author of a number of books. Budapest was born Zsuzsanna Mokcsay in Budapest, Hungary, on January 30, 1940, but left in the wake Hungarian revolt of 1956. She moved to Austria and then to the United States, where she studied at the University of Chicago. She married and had two children, but the marriage ended in the late-1960s. In 1970 Budapest moved to California and became involved in the women's movement and in Witchcraft. She opened a feminist bookstore and began to develop a form of Wicca that would meld Gardnerian Witchcraft (based on the teachings of **John Gardiner**) and her growing feminist ideals. In 1976 she published *The Feminist Book of Lights and Shadows*, the basic text of what is known as Dianic Wicca.

Budapest was by this time the priestess of a feminist coven, the Susan B. Anthony Coven, in Venice, California. The coven began a newsletter, *Themis* (now *Thesmophoria*), and in 1979 she and the coven relocated in the San Francisco Bay Area. Budapest opened the Women's Spirituality Forum, which gave Dianic Wicca a public outreach. Among her many books are *The Holy Book of Women's Mysteries* (1979) and *The Grandmother of Time* (1989).

Sources:

Budapest, Zsuzsanna E. *The Feminist Book of Lights and Shadows*. Venice, Calif.: Luna Publications, 1976.

———. *The Grandmother of Time*. San Francisco: Harper & Row, 1989.

———. *The Holy Book of Women's Mysteries*. Los Angeles: Susan B. Anthony Coven Number One, 1979.

Guiley, Rosemary E. *Encyclopedia of Witchcraft and Witches*. New York: Facts on File, 1989.

Buer

According to **Johan Weyer**, Buer is a demon of the second class who has the form of a star and is gifted with a knowledge of philosophy and of the virtues of medicinal herbs. He gives domestic felicity and health to the sick. He has charge over 15 legions.

Sources:

Weyer, Johannes. *Witches, Devils, and Doctors in the Renaissance: Johann Weyer, De Praestigiis*. Edited by George Mora. Binghamton, N.Y.: Medieval and Renaissance Texts and Studies, 1991.

BUFORA See British UFO Research Association**Buguet, Édouard (fl. 1875)**

French spirit photographer who, in an alleged partial trance, produced remarkable likenesses of high artistic quality of deceased relatives of his sitters. Most of these spirit photographs represented well-known people, but comparatively obscure people also reported obtaining surprising evidence of spirit presence. Buguet's reputation rose, and he was acclaimed for the feat of photographing the double of the Rev. **Stainton Moses** in Paris while the medium was sitting in trance in London.

However, his successes in London in 1874 were negated by the huge scandal over **spirit photography** that broke out in Paris in April 1875. Buguet was arrested for **fraud**. After he confessed, he was sentenced to one year of imprisonment and a fine of 500 francs. In his confession he admitted that his spirit photographs were produced by double exposure. First he dressed up his assistant to play the part of the ghost; later he constructed a doll to replace the human assistant for the body of the ghost. The doll and a large stock of heads were seized by the police at Buguet's studio.

A verbatim account of the trial was published in Leymaire's book *Procès des spirites* (Paris, 1875). Leymaire's husband, who was editor of the *Revue Spirite*, admitted having suggested to Buguet to follow in the footsteps of **W. H. Mumler**, and he was also sentenced to one year's imprisonment and a fine of 500 francs. Many witnesses were confronted during the trial with Buguet. Even when Buguet repeated his confession, many protested and refused to doubt the evidence of their senses.

Stainton Moses believed that at least some of Buguet's spirit photographs were genuine and said that the persecution bore traces of clerical origin, that the judge was biased, and that Buguet must have been bribed or terrorized to confess and to manufacture a box full of trick apparatus. In an article in *Human Nature* in May 1875, Moses stated that out of 120 photographs produced by Buguet, evidence of recognition or of the operation being produced under test conditions was available in 40 cases.

William Howitt also spoke of an organized conspiracy of the Jesuits against **Spiritualism**. Lady Caithness was quoted by **Epes Sargent** as declaring that out of 13 spirit photographs obtained by Buguet, "we distinctly recognized the spirit forms of five dear ones whom we had never hoped to see again on earth. We were perfect strangers to the medium, who had never heard of us before. That there may be no doubt about the identity of my late husband, he brings in his hand the family crest and emblem." After his liberation, Buguet himself agreed, retracted his confession, declared that he was tricked into it, and stated that a promise had been held out that in case of confession he would be acquitted.

However, **Camille Flammarion** was convinced that Buguet cheated. In *Mysterious Psychic Forces* (1907), he stated that Buguet, "having allowed me to experiment with him, let me conduct my researches for five weeks before I detected his fraudulent methods and mechanism. While I was pushing my investigation a little farther I saw with my own eyes Buguet's prepared negatives." Buguet was but one prominent example of fraudulent **psychic photography**.

Builders of the Adytum

The Builders of the Adytum (BOTA) is a Western magical group in the tradition of the Hermetic Order of the Golden Dawn. It was founded by **Paul Foster Case**, an authority on **Tarot** and the **Qabalah**, who had been among the small group of American members of the Golden Dawn. Basic to the BOTA is the Qabalah, which is viewed as the ancient mystical wisdom of the Hebrews that has been adapted to modern life. Case believed that the ancient Hebrew prophets and even Jesus were versed in the Qabalistic wisdom.

The Qabalah (also spelled Kabala or Kabbalah) describes the emanation of the cosmos from the transcendent God. The resultant structure is pictured in a diagram called the Tree of Life. The Tree of Life is a picture of both the objective world and the landscape of the human psyche. The major realms of the cosmos are described in ten realms called sephirot. The sephirot are connected by a system of paths, 22 in number. The different parts of the cosmos reflect the pattern of the whole and the whole of existence is tied together in a complex system of correspondences between the macrocosm and microcosm. The modern Tarot has been reworked so as to correlate with qabalistic symbology.

BOTA is organized as an ancient mystery school. As they grow spiritually members attempt to live out the truth of the Oneness of God, the brotherhood of man, and the kinship of all life. Their social outlook is stated in seven values: 1. Universal Peace; 2. Universal Political Freedom; 3. Universal Religious Freedom; 4. Universal Education; 5. Universal Health; 6. Universal Prosperity; and 7. Universal Spiritual Unfoldment. Members engage in a program of high magic aimed at the transmutation of personality using the Qabalah and Tarot. Once transformed, individuals are able to alter their environment as they desire.

BOTA is headquartered in Los Angeles, California. It is headed by a board of stewards. There is both an outer school and an inner school for the more serious students. A procurator general coordinates the activities of the two schools. There are a number of groups called pronaos located across the United States and in various countries of the world where members may gather for study and group work.

Both Case and his successor Ann Davies have written books covering the basics of BOTA teachings, especially the work with the Tarot.

Sources:

Case, Paul Foster. *The Book of Tokens*. Los Angeles: B.O.T.A., 1947.

———. *The Tarot*. Richmond, Va.: Macoy Publishing, 1947.

———. *The True and Invisible Rosicrucian Order*. The Author, 1928.

Davies, Ann. *Thoughts on the Tarot*. Burbank, Calif.: Candlelight Press, 1983.

Frazer, Felix J. *Parallel Paths to the Unseen Worlds*. Los Angeles: Builders of the Adytum, 1967.

Bull, Titus (1871–1946)

New York physician. He was a member of the American Association for the Advancement of Science and the director of the James H. Hyslop Foundation for the treatment of cases of **obsession** by psychic methods.

Bull was a close friend of the distinguished psychic researcher **James H. Hyslop** (1854–1920). Hyslop had already concluded that some individuals believed to be insane might be victims of spirit obsession. When Hyslop was dying, he requested Bull to carry on investigating this hypothesis. As a responsible physician, Bull first sought conventional explanations and treatment of mental breakdowns, but in certain instances where normal diagnosis and treatment seemed ineffective, he looked for a psychic cause. His procedure in such cases was to bring the patient into contact with a medium who had no prior knowledge of the patient to elicit forgotten memories and sometimes describe obsessing entities.

Helen C. Lambert, secretary to Bull, wrote in *Psychic Science* (July 1927):

“Of patients whom I have seen cured by Dr. Bull’s method, three had been in State institutions for the insane, and one of these had to be restrained in a straight jacket. This last is a young girl who is now trying to obtain a position that will enable her to leave the difficult home environment which had much to do with her breakdown. Another is a woman who had

been in five different institutions, twice in the Boris Sidis Sanatorium, and was considered incurable when she came to Dr. Bull. Some of the patients are persons who had not reached the point of being put under restraint, and whose condition was only incipient. Certain nervous cases have been persons who were not actually obsessed, but rather overshadowed by entities who pressed too close to them, casting on the patients a reflection of their bodily memories and ills, and causing dissociation.”

Mrs. Duke, Dr. Bull’s medium through whom he pleaded with the obsessing entities, was a woman of education. At first she was completely conscious of the messages that were given through her, but later speech control developed and proceedings became easier and more efficient. Under the title *Analysis of Unusual Experiences in Healing Relative to Diseased Minds and Results of Materialism Foreshadowed* (1932), Bull published his conclusions after 20 years of research. He ascribed the possibility of obsession to some accidental alteration in the nervous system and fully endorsed the Spiritualistic methods of cure. Somewhat similar work to that of Bull was carried out by Dr. **Carl A. Wickland** in Los Angeles, California.

Sources:

Bull, Titus. “Mental Obsession and the Latent Faculty.” *Journal of the American Society for Psychical Research* 32 (1938): 260.

———. “Resistance to Metaphysical Science.” *Journal of the American Society for Psychical Research* 17 (1927): 645.

Bune

According to **Johan Weyer**, Bune is a most powerful demon, one of the Grand Dukes of the Infernal Regions. His form is that of a man. He does not speak save by signs only. He removes corpses, haunts cemeteries, and marshals the demons around tombs and the places of the dead. He enriches and renders eloquent those who serve him. Thirty legions of the infernal army obey his call. The demons under his authority are called Bunis and are regarded by the Tartars as exceedingly evil. Their power is great and their number immense. But their sorcerers are ever in communication with these demons by means of whom they carry on their dark practices.

Sources:

Weyer, Johannes. *Witches, Devils, and Doctors in the Renaissance: Johann Weyer, De Praestigiis*. Edited by George Mora. Binghamton, N.Y.: Medieval and Renaissance Texts and Studies, 1991.

Bunyip

Legendary roaring monster of aboriginal peoples of **Australia**. The bunyip is said to live at the bottom of lakes and water holes, into which it drags its victims. The name implies “devil,” although bunyips have been given other local names, such as “yaa-loo” and “wowie-wowie.”

Some claim that the creature really exists. In 1939, to verify its existence, Gilbert Whitely of the Australian Museum collected reports of a number of sightings. Throughout the nineteenth century, explorers reported seeing and sometimes hearing bunyips, which appeared to be furry, with a dog-like head, long neck, and fins. Whitely concluded, “The bunyip has been thought to have been an extinct marsupial otter-like animal, rumors of whose existence have been handed down in aboriginal legends, the latter corrupted and confused with crocodiles in the north of Australia and seals in the south.”

Sources:

Costello, Peter. *In Search of Lake Monsters*. New York: Coward, McCann & Geohegan, 1974. Reprint, London: Panther, 1975.

Bureau for the Investigation of Paranormal Photographs

Organization concerned with research on **psychic photography**. It continued the work first launched by the **Society for the Study of Supernormal Pictures**, which was dissolved in 1923. Its archives contained a wide range of examples, ranging from Mumler's **spirit photography** of the 1860s to photographs of paranormal or psychic phenomena. Current address unknown.

Burgot, Pierre (d. 1521)

A **werewolf** burned at Besançon, France, in 1521 together with **Michel Verdun**. In his confession, Burgot stated that 19 years earlier he had been collecting his flock of sheep during a great thunderstorm, when he was accosted by three demon horsemen, clad in black. One of these demons asked what troubled him, to which Burgot replied that he was afraid that his sheep might be attacked by wild beasts. The demon told him that if he would serve him as master and renounce God, Our Lady, the company of Heaven, and his baptism, all his sheep would be safe. He would also have money.

Burgot acknowledged the demon. Later, in company with Michel Verdun, he attended a Sabbat of warlocks, where he stripped naked and was anointed with an unguent, after which his limbs became hairy and his feet like those of a beast. Verdun also changed his form, and they both ran like the wind. In the shape of wolves they pursued and attacked children and committed other hideous crimes.

Sources:

Summers, Montague. *The Werewolf*. London, Kegan Paul, Trench, Trübner, 1933. Reprint, New Hyde Park, N.Y.: University Books, 1966.

Burgoyne, Thomas H. (1855–1894)

Thomas H. Burgoyne, an astrologer and founder of the Hermetic Brotherhood of Luxor, was born April 14, 1855, and grew up in his native Scotland. Spontaneously psychic, he claimed that as a child he came into contact with the Brotherhood of Light, a group of discarnate, advanced beings who attempt to guide the destiny of humankind. Today that group continues as the Church of Light. At a later date he met a M. Theon, purported to be an earthly representative of the brotherhood who taught Burgoyne about the Brotherhood.

Burgoyne moved to the United States around 1880 and soon afterward his writings began to appear in various periodicals. He was brought into contact with Norman Astley of Carmel, California, who also claimed to be in contact with the Brotherhood of Light. Astley suggested that Burgoyne write a set of lessons to introduce the brotherhood's teachings to the public, and Burgoyne accepted Astley's hospitality at Carmel while he worked on the lessons. They were published in 1889 as *The Light of Egypt*. The writing of the lessons occasioned the establishment of the Hermetic Brotherhood of Luxor as an esoteric occult order and outer expression of the Brotherhood of Light. The Hermetic Brotherhood was structured with three leaders, a seer, a scribe/secretary, and an astrologer. Burgoyne became the scribe.

As Burgoyne understood it, the Brotherhood of Light was an occult order formed to oppose the dominant religious powers of the day in ancient Egypt. As the members died, they continued the brotherhood from their new plane of being.

Burgoyne wrote several more books, including *The Language of the Stars* (1892), *Celestial Dynamics* (1896), and a second volume of *The Light of Egypt* (1900). He died in March 1894, in Humboldt County, California, still a relatively young man, before the last two were published. Henry and Belle Wagner con-

tinued his work. Henry Wagner owned the Astro-Philosophical Publishing House in Denver, Colorado, which published Burgoyne's books. Belle M. Wagner succeeded Burgoyne as scribe of the Hermetic Brotherhood.

Occult historian **Arthur Edward Waite** claimed that Burgoyne was, in fact, a name assumed by Thomas Henry Dalton, who had been imprisoned in Leeds, England, in 1883, on charges of fraud. Waite asserts that it was only after his release that he met a Peter Davidson (also known as M. Theon and Norman Astley), the real founder of the Hermetic Brotherhood of Luxor. Waite asserts that Dalton fled to the United States to escape the scandal of his arrest and continued the work of the order in California.

Sources:

Burgoyne, Thomas H. *Celestial Dynamics*. Denver: Astro-Philosophical Publishing, 1896.

———. *The Language of the Stars*. Denver: Astro-Philosophical Publishing, 1892.

———. *The Light of Egypt*. 2 vols. Denver: Astro-Philosophical Publishing, 1889, 1900.

Burial with Feet to the East

It was an early custom for Christians to bury their dead with the feet toward the east and the head toward the west. Various reasons were given for this practice, some authorities stating that the corpse was placed thus in preparation for the resurrection, when the dead would rise with their faces toward the east. Others think this mode of burial was practiced in imitation of the posture of prayer.

A possibly related custom is the belief that a body must be carried into a churchyard or cemetery "with the sun," that is, in the direction of sunset, from east to west.

Burland, C(ottie) A(rthur) (1905–1983)

Ethnographer, author, and authority on mythology in relation to the occult. He was born September 17, 1905, in Kensington, London, and studied at Regent Street Polytechnic. Except for his time of service in the Royal Air Force during World War II, he served for 40 years as a civil servant in the Department of Ethnography, British Museum, London (1925–65). He was a fellow of the Royal Anthropological Institute and a member of the Société de Americanistes de Paris, the British Society of Aesthetics, and the Folk-Lore Society (London). In 1965 he received the Imago Mundi Award.

Burland authored numerous books about ancient civilizations and primitive people, notably on the peoples of the ancient Americas—the Mayans, Incas, and Aztecs. His studies in these areas were of special importance, since the Incas had no written language, while the Mayan language was virtually obliterated by the destruction of Aztec manuscripts by early Spanish missionaries.

His studies led him into the study of magical practice among pre-industrial peoples, his 1953 *Magic Books from Mexico* being a first product of this interest. He later produced a series of books on magic in general including *The Magical Arts: A Short History* (1966), *The Arts of the Alchemists* (1967; 1968), *Beyond Science: A Journey into the Supernatural* (1972), *Echoes of Magic: A Study of Seasonal Festivals Through the Ages* (1972), and *Secrets of the Occult* (1972). He was a member of the editorial board of the comprehensive encyclopedia *Man, Myth, and Magic* (1970).

BURMA See MYANMAR

Burns, James (d. 1894)

Pioneer British Spiritualist and publisher, who founded the influential weekly newspaper the *Medium* in 1869, later ab-

sorbed with the *Daybreak*. Burns also established the **Progressive Library and Spiritual Institution** in Holborn, London, 1863. With their annual subscription, members were entitled to borrow from the thousands of Spiritualist publications available. The institute was also a center and meeting place for Spiritualists in London and organized programs of séances, developing circles and concerts. Burns was criticized because he opposed such other organizations as the **National Association of Spiritualists**. However, he established a great reputation as a courageous and tireless worker in the cause of **Spiritualism**. He died December 30, 1894.

Burt, Sir Cyril (Lodowic) (1883–1971)

Professor of psychology and psychic researcher. He was born March 3, 1883, in London and studied at Oxford University (M.A., D.Sc.). In 1932 he married Joyce Muriel Wood. Burt was psychologist for the London County Council (1913–32) and professor of education at the University of London (1924–31) prior to assuming his post as professor of psychology at University College, London (1931–50). During his career as a psychologist, he concentrated on the role of heredity in the development of intelligence and the application of psychology to education. He was the author of a number of books, edited the *British Journal of Statistical Psychology*, was president of the Psychological Section of the British Association in 1923, and was president of the British Psychological Society in 1942. He was knighted in 1946.

Burt had a special interest in parapsychology. He assisted the young student Samuel G. Soal, who began his career in parapsychology in Burt's laboratory. Burt carried on studies with mediums and did theoretical work on the nature of survival. He also promoted the need to understand perception in light of our knowledge of parapsychology. Besides a number of papers in parapsychological journals, he authored *Psychology and Psychical Research* (1968).

Burt died October 10, 1971. Since then it has been discovered that he doctored data to support his work on heredity and intelligence and appropriated other people's work as his own. The revelation of fraud and plagiarism has led to much of his early work being set aside.

Sources:

Burt, Cyril. *Psychology and Psychical Research*. London: Society for Psychical Research, 1968.

Hearnshaw, L. S. *Cyril Burt, Psychologist*. London: Hodder and Stoughton, 1979.

Busardier (ca. seventeenth century)

A practitioner of **alchemy** of whom few particulars are recorded. He is said to have lived at Prague with a noble courtier. Falling sick and feeling the approach of death, he sent a letter to his friend Richtausen at Vienna, asking him to come and stay with him during his last moments. Richtausen set out at once but on arriving at Prague found that Busardier was dead.

On inquiring if the **adept** had left anything behind him, the steward of the nobleman with whom he had lived stated that only some powder had been left which the nobleman desired to preserve. Richtausen by some means got possession of the powder and took his departure. On discovering this, the nobleman threatened to hang his steward if he did not recover the powder. The steward, surmising that no one but Richtausen could have taken the powder, armed himself and set out in pursuit.

Overtaking him on the road, he drew a pistol on Richtausen and made him hand over the powder. Richtausen, however, contrived to keep a considerable quantity. Knowing the value of the powder, Richtausen presented himself to Emperor Ferdinand, himself an alchemist, and gave him a quantity of the

powder. The emperor, assisted by his mine master Count Russe, succeeded in converting three pounds of mercury into gold by means of one grain of the powder. The emperor is said to have commemorated the event by having a medal struck bearing the effigy of Apollo with the caduceus of Mercury and an appropriate motto.

Richtausen was ennobled under the title of "Baron Chaos." A. E. Waite, in his *Lives of Alchemical Philosophers* (1888), stated:

"Among many transformations performed by the same powder was one by the Elector of Mayence, in 1651. He made projections with all the precautions possible to a learned and skilful philosopher. The powder enclosed in gum tragacanth to retain it effectually, was put into the wax of a taper, which was lighted, the wax being then placed at the bottom of a cruet. These preparations were undertaken by the Elector himself. He poured four ounces of quicksilver on the wax, and put the whole into a fire covered with charcoal above, below and around. Then they began blowing to the utmost, and in about half an hour on removing the coals, they saw that the melted gold was over red, the proper colour being green. The baron said the matter was yet too high and it was necessary to put some silver into it. The Elector took some coins out of his pocket, put them into the melting pot, combined the liquefied silver with the matter in the cruet, and having poured out the whole when in perfect fusion into a lingot, he found after cooling, that it was very fine gold, but rather hard, which was attributed to the lingot. On again melting, it became exceedingly soft and the Master of the Mint declared to His Highness that it was more than twenty-four carats and that he had never seen so fine a quality of the precious metal."

Sources:

Waite, A. E. *Lives of the Alchemical Philosophers*. London: George Redway, 1888. Reprinted as *Alchemists through the Ages*. Blauvelt, N.Y.: Rudolf Steiner Publications, 1970.

Butcher, Samuel Henry (1850–1910)

Distinguished classical scholar and professor of Greek at University of Edinburgh (1882–1903). He was born April 16, 1850, in Dublin, Ireland, and studied at Marlborough College, and Trinity College, Cambridge (senior classic and chancellors medalist, 1873; M.A. 1876). He was a member of parliament for Cambridge University (1906) and an honorary fellow of University College, Oxford, and Trinity College, Cambridge.

Butcher was not himself involved in psychic research but was a close friend of some of the founders of the **Society for Psychical Research**, London. After his death he was claimed to be a leading "communicator" in a famous **cross correspondence** experiment. He died December 29, 1910.

Butler, Walter (Ernest) (1898–1978)

Author of books on **magic** and other occult subjects. He was born August 23, 1898, in England. In 1924 he married Gladys Irene Newell. After serving in the British Army (1917–29), he worked for many years as an engineer (1929–56). From 1956 to 1963 he was a member of the technical staff in charge of physical chemistry, department workshop, at University of Southampton, England.

He began experimenting with magical studies as a child and studied **yoga** while stationed in India with the British Army. In England, he became associated for a time with occultist **Dion Fortune** and her **Fraternity of the Inner Light**. In 1954 Butler was active in the Southampton Group of the **Churches' Fellowship for Psychical and Spiritual Studies**. His teachings and many books formed the substance of the magical Servants of the Light Association. His *The Magician: His Training and Work* (1959) is a classic text for basic magical training.

Sources:

Butler, Walter E. *Apprenticed to Magic*. 1962. Reprint, Wellingborough, England: Aquarian Press, 1990.

———. *How to Read the Aura, Practice Psychometry, Telepathy, and Clairvoyance*. New York: Warner Destiny Books, 1978.

———. *An Introduction to Telepathy*. 1975.

———. *Magic: Its Ritual, Power, and Purpose*. London: Aquarian Press, 1952.

———. *The Magician: His Training and Work*. London: The Aquarian Press, 1959. Reprint, North Hollywood, Calif.: Wilshire Book, 1959.

Butter, Witches'

According to old superstition, the devil gave the witches of Sweden cats, which were called carriers, because they were sent by their mistresses to steal in the neighborhood. On such occasions, the greedy animals could not resist satisfying their own appetites. Sometimes they ate to repletion and were obliged to disgorge their stolen meal. Their vomit, found in kitchen gardens, was a yellow color, and it was called witches' butter.

C

C.O.G.

Initials for Children of God, a charismatic Christianity group founded in the late 1960s and now known as **The Family**.

Caacrinolaas

According to **Johan Weyer**, Caacrinolaas is the Grand President of Hell. He is also known as Caasimolar and Glasya and is represented in the shape of a god with the wings of a griffin. He is supposed to inspire knowledge of the liberal arts and to incite homicides. It is also believed that this fiend is able to render people invisible. He commands 36 legions of devils.

Sources:

Weyer, Johannes. *Witches, Devils and Doctors in the Renaissance: Johann Weyer, De Praestigiis*. Edited by George Mora. Binghamton, N.Y.: Medieval & Renaissance Texts & Studies, 1991.

Cabinet

The curtain-enclosed space in which mediums claim to condense the psychic energy necessary for séance-room manifestations. **Hereward Carrington** suggested an electrical analogy: less expenditure of energy is required to charge a small electric conductor to a given voltage than a large one, so it may be with the cabinet, "which acts as a sort of storage battery, retaining the energy and liberating it in bundles of quanta during the séance."

Nineteenth-century biblical scholar Allen Putnam saw the ark of the covenant as an interesting model by which to understand the Spiritualist cabinet:

"The ark of the covenant was constructed expressly for use as a spirit battery, or an instrument through which to give forth the commands of the Lord. The special care taken to have the ark and all its appurtenances charged with the auras or magnetisms of a selected class of workmen, becomes very interesting in these days when much wonder is expressed at the customary stickling of spirits and mediums for right conditions. Biblical history furnishes precedent for great particularity, when constructing a cabinet for manifestations."

The cabinet is usually of very simple construction. It need not be more than a curtain thrown across a corner of the room. The **Davenport brothers** employed a special one. It had three doors; the middle door had a curtained opening on the top. Through this opening, phantom hands were immediately thrust out after the doors were shut on the mediums tied within to their seats. However, such an elaborate arrangement suggests a conjuror's apparatus, and the phenomenon of the Davenport is considered by many people to have been a stage illusion. It is described in some detail by Houdini in *A Magician among the Spirits*.

By the beginning of the twentieth century, many of the famous mediums, such as **D. D. Home** and **Stanton Moses**, had

never used the cabinet. Through the course of the twentieth century it has gone almost entirely out of use; the majority of contemporary psychics and channels have never used the cabinet.

Sources:

Houdini, Harry. *A Magician among the Spirits*. New York: Harper & Brothers, 1924. Reprinted as *Houdini: A Magician among the Spirits*. New York: Arno Press, 1972.

Putnam, Allen. *Bible Marvel Workers*. Boston, 1876.

Cabiri (or Cabeiri)

A group of minor deities of Greek origin. The name appears to be of Semitic origin, signifying the "great gods," and the Cabiri seem to have been connected in some manner with the sea, protecting sailors and vessels. The chief seats of their worship were Lemnos, Samothrace, Thessalia, and Boeotia. They were originally only two in number, the elder identified with Dionysus, and the younger with Hermes, who was also known as Cadmilus.

Their worship was later amalgamated with that of Demeter and Ceres, with the result that two sets of Cabiri came into being—Dionysus and Demeter, and Cadmilus and Ceres. A Greek writer of the second century B.C.E. states that they were four in number—Axisros, Axiokersa, Axiokersos, and Casmilus, corresponding, he states, to Demeter, Persephone, Hades, and Hermes.

The Romans identified the Cabiri with the Penates, the Roman gods of the household. A festival of these deities was held annually in Lemnos and lasted nine days, during which all domestic and other fires were extinguished and sacred fire was brought from Delos. From this fact it has been judged that the Cabiri may have been volcanic demons, although this view has largely been abandoned.

It was in Samothrace that the cult of the Cabiri attained its widest significance, and in that island as early as the fifth century B.C.E., their mysteries, or religious rites, were held with great enthusiasm and attracted almost universal attention. Initiation into this cult was regarded as a safeguard against misfortune of all kinds, and persons of distinction exerted all their influence to become initiates. Interesting details as to the bacchanal cult of the Cabiri were obtained in 1888 by the excavation of their temple near Thebes. Statues of a deity called Cabeiros were found, attended by a boy cupbearer. His attributes appear to be bacchic.

The Cabiri were often mentioned as powerful magicians, and Herodotus and other writers speak of the Cabiri as sons of Vulcan. Cicero, however, regarded them as the children of Proserpine, and Jupiter was often named as their father. Strabo, on the other hand, regarded them as the ministers of Hecate, and Bochart recognized in them the three principal infernal deities, Pluto, Proserpine, and Mercury. Although it is assumed that they were originally of Semitic origin, a temple of Memphis was found consecrated to them in Egypt. It is not unlikely, as Herodotus supposed, that the cult was Pelasgian in

origin, as it is known that the Pelasgians occupied the island of Samothrace and established there certain mysteries, which they afterward carried to Athens. There are also traditions that the worship of the Cabiri originally came from the Troad (territory surrounding the ancient city of Troy), a Semitic center. In his book *The Egypt of Herodotus* (1841), John Kenrick brings forward the following conclusions concerning the Cabiri:

"1. The existence of the worship of the Cabiri at Memphis under a pygmy form, and its connection with the worship of Vulcan. The coins of Thessalonica also establish this connection; those which bear the legend 'Kabeiros' having a figure with a hammer in his hand, the pileus and apron of Vulcan, and sometimes an anvil near the feet.

"2. The Cabiri belonged also to the Phoenician theology. The proofs are drawn from the statements of Herodotus. Also the coins of Cossyra, a Phoenician settlement, exhibit a dwarfish figure with the hammer and short apron, and sometimes a radiated head, apparently allusive to the element of fire, like the star of the Dioscuri.

"3. The isle of Lemnos was another remarkable seat of the worship of the Cabiri and of Vulcan, as representing the element of fire. Mystic rites were celebrated here over which they presided, and the coins of the island exhibit the head of Vulcan, or a Cabirus, with the pileus, hammer, and forceps. It was this connection with fire, metallurgy, and the most remarkable product of the act, weapons of war, which caused the Cabiri to be identified with the Cureks of Etolia, the Idaei Dactyli of Crete, the Corybantes of Phrygia, and the Telchines of Rhodes. They were the same probably in Phoenician origin, the same in mystical and orgiastic rites, but different in number, genealogy, and local circumstances, and by the mixture of other mythical traditions, according to the various countries in which their worship prevailed. The fable that one Cabirus had been killed by his brother or brothers was probably a moral mythus representing the result of the invention of armor and analogous to the story of the mutual destruction of the men in brazen armor, who sprang from the dragon's teeth sown by Cadmus and Jason. It is remarkable that the name of the first fratricide signifies a 'lance,' and in Arabic a 'smith.'

"4. The worship of the Cabiri prevailed also in Imbros, near the entrance of the Hellespont, which makes it probable that the great gods in the neighboring island of Samothrace were of the same origin. The Cabiri, Curetes, and Corybantes appear to have represented air as well as fire. This island was inhabited by Pelasgi, who may have derived from the neighboring country of Thrace and Phrygia, and with the old Pelasgic mysteries of Ceres. Hence the various explanations given of the Samothracian deities, and the number of them so differently stated, some making them two, some four, some eight, the latter agreeing with the number of early Egyptian gods mentioned by Herodotus. It is still probable that their original number was two, from their identification with the Dioscuri and Tyndaridae, and from the number of the Pataeci on Phoenician vessels. The addition of Vulcan as their father or brother made them three, and a fourth may have been their mother Cabira.

"5. The Samothracian divinities continued to be held in high veneration in late times, but are commonly spoken of in connection with navigation, as the twin Dioscuri or Tyndaridae; on the other hand the Dioscuri are spoken of as the Curetes or Corybantes. The coins of Tripolis exhibit the spears and star of the Dioscuri, with the legend 'Cabiri.'

"6. The Roman Penates have been identified with the Dioscuri, and Dionysius states that he had seen two figures of ancient workmanship, representing youths armed with spears, which, from an antique inscription on them, he knew to be meant for Penates. So, the 'Lares' of Etruria and Rome.

"7. The worship of the Cabiri furnishes the key to the wanderings of Aeneas, the foundation of Rome, and the War of Troy itself, as well as the Argonautic expedition. Samothrace and the Troad were so closely connected in this worship, that it is difficult to judge in which of the two it originated, and the

gods of Lavinium, the supposed colony from Troy, were Samothracian. Also the Palladium, a pygmy image, was connected at once with Aeneas and the Troad, with Rome, Vesta, and the Penates, and the religious belief and traditions of several towns in the south of Italy."

Kenrick also recognizes a mythical personage in Aeneas, whose attributes were derived from those of the Cabiri, and continues with some interesting observations on the Homeric fables. He concludes that the essential part of the War of Troy originated in the desire to connect together and explain the traces of an ancient religion. He also notes one other remarkable circumstance, that the countries in which the Samothracian and Cabiriac worship prevailed were peopled either by the Pelasgi or by the Aeolians, who of all the tribes comprehended under the general name Hellenes, approach the most nearly in antiquity and language to the Pelasgi.

"We seem warranted, then," Kenrick observes, "in two conclusions; first that the Pelasgian tribes in Italy, Greece and Asia were united in times reaching high above the commencement of history, by community of religious ideas and rites, as well as letters, arts, and language. Secondly, large portions of what is called the heroic history of Greece, are nothing else than fictions devised to account for the traces of this affinity, when time and the ascendancy of other nations had destroyed the primitive connection, and rendered the cause of the similarity obscure. The original derivation of the Cabiriac system from Phoenicia and Egypt is a less certain, though still highly probable conclusion."

Kenrick also concluded that "the name Cabiri has been very generally deduced from the Phoenician 'mighty' and this etymology is in accordance with the fact that the gods of Samothrace were called 'Divi potes.'"

Kenrick believed, however, that the Phoenicians used some other name, which the Greeks translated "Kabeiros," and that it denoted the two elements of fire and wind.

In his book *India in Greece* (1856), Edward Pococke claims the Cabiri were the "Khyberi," or people of the "Khyber," or a Buddhist tribe—a totally unlikely origin for them. In the *Generations of Sanchoniathon*, the Cabiri are claimed as Phoenicians, although in a mystical sense. According to the myth, the Wind and the Night gave birth to two moral men, Aeon and Protoponus. The immediate descendants of these two were "Genus" and "Genea," a man and woman. To Genus were born three mortal children, Phôs, Pur, and Phlox, who discovered fire, and these again fathered sons of vast bulk and height, whose names were given to the mountains in which they dwelt, Cassiul, Libanus, Antilibanus, and Brathu. The issue of these giant men by their own mothers were Meinrumus, Hypsuranius, and Usous. Hypsuranius inhabited Tyre; Usous becoming a huntsman, consecrated two pillars to fire and the wind with the blood of the wild beasts that he captured.

Much later, from the race of Hypsuranius issued Agreus and Halieus, inventors, it is said, of the arts of hunting and fishing. From these descended two brothers, one of whom was Chrysor (or Hephaestus), skilled in words, charms, and divinations; he also invented boats and was the first to sail. His brother first built walls with bricks, and their descendants in the second generation seem to have completed the invention of houses by the addition of courts, porticos, and crypts. They are called Aletae and Titans, and in their time began animal husbandry and hunting with dogs. From the Titans descended Aminus, a builder, and Magus, who taught men to construct villages and tend flocks, and of these two were begotten Misor (perhaps Mizraim), whose name signifies Well-freed, and Sydic, whose name denotes the Just; these discovered the use of salt.

From Misor descended Taautus (Thoth, Athothis, or Hermes Trismegistus), who invented letters; and from Sydic descended the Dioscuri, or Cabiri, or Corybantes, or Samothracians. According to Sanchoniathon, first built a complete ship and others descended from them who discovered medicine and charms. All this dates prior to Babylon and the gods

of paganism, the elder of whom are next introduced in the *Generations*.

Finally, Sanchoniathon settles Poseidon (Neptune) and the Cabiri at Berytus, but not till circumcision, the sacrifice of human beings, and the portrayal of the gods had been introduced. He describes the Cabiri as husbandmen and fishermen, which leads to the presumption that the people who worshiped those ancient gods were at length called by their name. The method of initiation unto the cult was as follows:

“The candidate for initiation was crowned with a garland of olive, and wore a purple band round his loins. Thus attired, and prepared by secret ceremonies (probably mesmeric), he was seated on a throne brilliantly lighted, and the other initiates then danced round him in hieroglyphic measures. It may be imagined that solemnities of this nature would easily degenerate into orgies of the most immoral tendency, as the ancient faith and reverence for sacred things perished, and such was really the case. Still, the primitive institution was pure in form and beautiful in its mystic signification, which passed from one ritual to another, till its last glimmer expired in the freemasonry of a very recent period. The general idea represented was the passage through death to a higher life, and while the outward senses were held in the thrall of magnetism, it is probable that revelations, good or evil, were made to the high priests of these ceremonies.”

It is extremely difficult to arrive at any conclusion regarding the origin of the Cabiri, but they were probably of Semitic origin, arriving in Greece through Phoenician influence, and that they approximated in character the gods with whom the Greeks identified them is extremely likely.

Sources:

Bryant, Jacob. *A New System; or an Analysis of Ancient Mythology*. 3 vols. 1776. Reprint, New York: Garland, 1979.

Varro, Marcus Terrentius. *De Lingua Latina*. Translated as *On the Latin Language*. Cambridge, Mass.: Harvard University Press, 1958.

Cacodaemons

Ancient deities of inferior rank—one of whom it was believed was attached to each mortal from his birth as a constant companion—capable of giving impulses and acting as a sort of messenger between the gods and men. The cacodaemons were of a hostile nature, as opposed to the **agathodaemons**, who were friendly. It is said that one of the cacodaemons who appeared to Cassius was a man of huge stature and of a black hue. Early astrologers named the twelfth house of the sun Cacodaemon, as its influence was regarded as evil.

It is said that the cacodaemons were the rebellious angels who were expelled from heaven for their crimes. They tried in vain to obtain settlement in various parts of the universe, with their final abode believed to be all the space between Earth and the stars. There they abide, hated by all the elements and finding their pleasure in revenge and injury. Their king was called Hades by the Greeks, Typhon by the Egyptians, and Ahrimanes by the Persians and Chaldeans.

Sources:

Kendrick, Tertius T. C. *The Kako-daemon or The Cavern of Anti-Paros*. London, 1825.

Cactomite

A marvelous stone believed by ancient peoples to possess occult properties. Anyone wearing it was supposed to be assured of victory in battle.

Caddy, Eileen (1917–) and Peter Caddy (1917–1994)

Peter and Eileen Caddy, cofounders of the **Findhorn Community** in Scotland, one of the major disseminating points of the **New Age** Movement of the 1970s and 1980s, were both born and raised in England. As a young man, Peter was apprenticed to learn the hotel and catering business. When World War II (1939–45) began, he joined the Royal Air Force. His real spiritual quest began in India where he met a holy man, Ram Sareek Singh. Eileen, in the meantime, had married a RAF officer and met Peter in Iraq, where both he and her husband had been stationed. They became friends and upon their return to England began an affair. When the affair became known, it led to her divorce. As the divorce process was going forth, Eileen traveled to **Glastonbury**, where she had a mystical experience in which a voice spoke to her. The voice, which she believed to be that of God, told her that she and Peter had been brought together to do a specific work.

In 1956, Peter and Eileen moved to Scotland and began to live together in a common-law relationship. Peter worked as a hotel manager and Eileen emerged as a channel and daily supplied guidance. All was well until 1963 when Peter was fired. They found themselves broke and they moved into a small trailer home in a caravan park on Findhorn Bay. They were joined by Dorothy McLean, a former employee who shared their spiritual life.

Several years after settling at Findhorn, some of the texts of Eileen's guidance were gathered into a pamphlet entitled “God Spoke to Me” and sent out to various groups who shared their basic view of the cosmos. These groups were generally called “Light” groups in that they believed in a mission of channeling spiritual light to the world. That mission had been derived from the teaching of theosophist **Alice A. Bailey**. The pamphlet added the Caddys to the network of Light groups and also led people to Findhorn, where a community began to grow.

In their early years at Findhorn, the Caddys had grown their own food and in the process learned to communicate with what they believed were nature spirits. This relationship led to some spectacular agricultural success in the poor soil and limited growing season of northern Scotland. The abundance of the Findhorn garden became part of the legend of Findhorn.

Among the people who joined the community in the early 1970s was **David Spangler**. He would be among the first people to lead the Light groups to a vision of the New Age, the idea that not only was it the task of the groups to channel spiritual light to the world, but that the end of the twentieth century was a particularly good time to engage in such activity. Spangler came to believe that a new level of spiritual energy was becoming available, and if enough humans cooperated with it, a planetary transformation to a new age of peace and light would emerge. As this teaching was accepted by the other Light groups, what became known as the New Age Movement was born.

Findhorn prospered as the New Age Movement became an international phenomenon. The Caddys traveled the world to teach and lecture. Eileen's channeled material became the source of several books, beginning with an expanded edition of *God Spoke to Me*. As she had predicted, in 1975, Peter purchased the Cluny Hill Hotel, which he had previously managed, to provide space for an expanded program and housing for the growing number of visitors.

Unfortunately, by the end of the 1970s, Eileen and Peter had drifted apart and in 1982, they were divorced. Eileen remained at Findhorn as part of the expanded leadership and authored several books, including her autobiography, *Flight to Freedom*. Peter moved to the United States and became the leader of a new center, The Gathering of the Ways. He remarried and continued to travel and teach until his death on February 18, 1994.

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Cadoret, Remi Jere (1928–)

Assistant professor, Department of Physiology, University of Manitoba Medical College, Winnipeg, Canada, and member of the **Parapsychological Association** and Canadian Physiological Society. He was born March 28, 1928, in Scranton, Pennsylvania, and educated at Harvard University (B.A., 1949), Yale University (M.D., 1953).

Cadoret conducted tests in ESP, reported in the *Journal of Parapsychology*. In 1977 he was treasurer of the *Parapsychological Association*, Durham, North Carolina.

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Caduceus

The caduceus, an esoteric symbol picturing two serpents coiled around a rod, is one of the most ancient symbols in the Middle East. Serpents always carried very opposite connotations. They were beautifully decorated creatures who symbolized wisdom. In many cases they also carried a deadly venom and their bite killed. The ancient Hebrews saw the serpent in the Garden of Eden as the instrument of humanity's fall from innocence. While in the wilderness, many were bitten by serpents and, according to the story, Moses lifted up a brass image of a serpent coiled around a rod (Num. 21:8–9). Those who looked upon the serpent were healed. Throughout Mesopotamia, the serpent was associated with healing deities. Thus did it find its most common use as the symbol of physicians. While probably originating in Mesopotamia, the caduceus found its way eastward to India and westward into the Mediterranean. It is associated with the use of paired serpents in general such as those on the Egyptian Pharaoh's headpiece or the serpents coiled around the body of Mithras. In Greek lore, Hermes (the Roman Mercury) came upon two serpents fighting. He thrust his rod between them. They coiled around the rod and remained attached to it. Thus, the caduceus emerged as the symbol of messenger of the God. In Greek thought, the caduceus acquired wings. In India, the caduceus became associated with the kundalini or serpent power, the latent power believed to lie as a coiled serpent at the base of the spine. As spiritual consciousness awakens, the energy travels up the spine to the top of the head. In Roman thought, the caduceus was a symbol of moral equilibrium and good conduct.

Over the centuries, the caduceus was brought into the esoteric Gnostic tradition and reappears as symbolic of power and the balance between positive and negative or darkness and light. It has a special place in the rich iconography of speculative **Freemasonry**. As Eastern and Western symbology has mixed and merged in the twentieth century, the ancient caduceus has emerged as a symbol of enlightenment and acquisition of the ancient wisdom.

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Caer

The daughter of Ethal Anubal, prince of the **Danaans** of Connaught, mentioned in ancient Irish myths. It was said that she lived alternate years in the form of a maiden and a swan. She was loved by Angus Og, who also found himself transformed into a swan. All who heard the rapturous song of the swan lovers were plunged into a deep sleep, lasting for three days and nights.

Cagliostro (1743–1795)

Considered by some to be one of the greatest occult figures of all time. It was the fashion during the latter half of the nineteenth century to regard Cagliostro as a charlatan and **fraud**. This viewpoint was greatly aided by the savage attack perpetrated on his memory by Thomas Carlyle, who alluded to him as "the Prince of Quacks." Others, such as W. R. H. Trowbridge (1918), have argued that if Cagliostro was not a man of unimpeachable honor, he was by no means the quack and scoundrel so many have made him out to be.

Following is an outline of Cagliostro's life as known before Trowbridge's examination, after which the details of his career are explored in view of what may be termed as Trowbridge's "discoveries."

Cagliostro's Mysterious Life

The problem of assembling a biographical sketch of Cagliostro is difficult due to the significant amount of legendary material that surrounds him. It is therefore necessary to apply a critical eye when dealing with the myriad contradictions.

Cagliostro's father, whose name is alleged to have been Peter Balsamo, died young. From infancy, young Joseph Balsamo showed an unconventional individualism, and when placed in a religious seminary at Palermo he more than once ran away from it; usually found in undesirable company. He was sent next to a Benedictine convent, where he was under the care of a father superior. The father superior quickly discovered his natural aptitude, and Balsamo became the assistant of an apothecary attached to the convent, from whom he learned the principles of chemistry and medicine. Even then his desire was more to discover surprising and astonishing chemical combinations than to gain more useful knowledge. Tiring of the life at last, he succeeded in escaping from the convent, and went to Palermo.

In Palermo resided a goldsmith named Marano, a superstitious man who believed devoutly in the efficacy of magic. He became attracted to young Balsamo, who at the age of seventeen posed as being deeply versed in occultism and had been seen evoking spirits. Marano made his acquaintance and confided to him that he had spent a great deal of money upon quack alchemists, but he was convinced that by meeting him he had at last chanced upon a real master of magic. Balsamo willingly ministered to the man's superstitions, and told him as a profound secret that in a nearby field was a buried treasure,

which he could locate by the aid of magic ceremonies. But the operation necessitated some expensive preliminaries—at least 60 ounces of gold would be required. To this very considerable sum Marano demurred, and Balsamo coolly asserted that he would enjoy the vast treasure alone. But the credulity of Marano was too strong for his better sense, and at length he agreed to furnish the necessary funds.

At midnight they sought the field where it the supposed treasure was hidden. Balsamo proceeded with his incantations, and Marano, terrified at their dreadful nature, fell to the ground in submission. He was then unmercifully attacked by a number of scoundrels whom Balsamo had collected for that purpose. Palermo rang with the affair, but Balsamo managed to escape to Messina, where he adopted the title “Count Cagliostro.”

It was in this town where he first met with the mysterious **Althotas**. He was walking one day in the vicinity of the harbor when he encountered a person of singular dress and countenance. Attracted by his appearance, Cagliostro saluted him, and after some conversation the stranger offered to tell the pseudo count the story of his past and to reveal what was actually passing in his mind at that moment. Cagliostro was interested and made arrangements to visit the stranger.

Cagliostro duly appeared and was led along a narrow passage lit by a single lamp in a niche of the wall. At the end was a spacious apartment illuminated by wax candles and furnished with everything necessary for the practice of alchemy. Althotas expressed himself as a believer in the mutability of physical law (rather than magic), which he regarded as a science having fixed laws discoverable and reducible to reason. He proposed to depart for Egypt and to take Cagliostro with him—a proposal that the latter joyfully accepted. Althotas informed Cagliostro that he possessed no funds but told him that it was an easy matter for him to make sufficient gold to pay the expenses of their voyage.

Accompanied by Cagliostro, Althotas penetrated into Africa and the heart of Egypt, visiting the pyramids, making the acquaintance of the priests of different temples, and receiving from them much knowledge. Following their Egyptian tour, they visited the principal kingdoms of Africa and Asia, and were subsequently located at Rhodes pursuing alchemical operations. At Malta they assisted the grandmaster Pinto, who was infatuated with alchemical experiments, and from that moment Althotas completely disappeared, the memoir of Cagliostro stating that during their residence at Malta he passed away.

On the death of his comrade, Cagliostro traveled to Naples. There he met with a Sicilian prince who conceived a strong predilection for his society and invited him to his castle near Palermo. He had not been long in Palermo when one day he traveled to Messina, where he encountered by chance one of his confederates in the affair of Marano the goldsmith. This man warned him not to enter the town of Palermo, and finally persuaded him to return to Naples to open a gambling house for the fleecing of wealthy foreigners. This scheme the pair carried out, but the Neapolitan authorities regarded them with such grave suspicion that they prudently removed themselves to the papal states. There they parted company, and regarding this time the alleged memoir of Cagliostro is not very clear. Later, in Rome, he established a fraudulent medical practice where he retailed concoctions for all the diseases that humans can acquire; a setup that provided considerable wealth and luxury.

It was at this time that he met the young and beautiful Lorenza Feliciani, to whom he proposed marriage; her father, dazzled by Cagliostro's apparent wealth and importance, consented, and the marriage took place with some ceremony. All biographers of Cagliostro agree in stating that Lorenza was a thoroughly good woman, honest, devoted, and modest. The most dreadful accusations have been made concerning the manner in which Cagliostro treated his wife, and it has been alleged that he thoroughly ruined her character and corrupted her mind.

At last Cagliostro and Lorenza arrived in Spain by way of Barcelona, where they stayed for six months, proceeding afterward to Madrid and Lisbon. From Lisbon they sailed to England, where Cagliostro lived by duping unwitting foreigners. An English “life of Cagliostro” tells of his adventures in London, how he was robbed of a large sum in plate, jewels, and money, and how he hired apartments in Whitcomb Street, where he spent most of his time in studying chemistry and physics, and giving away money.

In 1772 he returned to France with Lorenza and a certain Duplaisir. At this time it is said that Duplaisir eloped with Lorenza, and when Cagliostro obtained an order for her arrest, she was imprisoned in a penitentiary, where she was detained for several months. At this time Cagliostro had attracted attention in Paris with his alchemical successes. It was the period of mystic enthusiasm in Europe, when princes, bishops, and the nobility generally were keen to probe the secrets of nature, and alchemy.

Cagliostro went too far and eventually his benefactors began to seriously doubt his honesty. He was forced to flee to Brussels, where he made his way to his native town of Palermo. He was immediately arrested by the goldsmith Marano. A certain nobleman, however, interested himself on his behalf, procured his release, and Cagliostro embarked with Lorenza for Malta. From that island they soon retired to Naples, and from there to Marseilles and Barcelona. Their progress was marked by considerable state, and having cheated an alchemist of 100,000 crowns under the pretence of achieving some alchemical secret, they fled to England.

During his second visit to London Cagliostro was initiated into **Freemasonry** and conceived his great idea of employing that system for his own gain. He incessantly visited the various London lodges and ingratiated himself with their principals and officials. At this time he supposedly picked up a manuscript at an obscure London bookstall that is said to have belonged to a certain George Gaston. This document dealt with the mysteries of Egyptian Masonry and abounded in magical and mystical references. It was from this, that Cagliostro allegedly gathered his occult inspirations.

After another tour through Holland, Italy, and Germany, he paid a visit to the **Count de St. Germain**. In his usual eccentric manner, St. Germain arranged their meeting for the hour of two o'clock in the morning, at which time Cagliostro and Lorenza presented themselves before the count's temple of mystery.

The Count de St. Germain sat upon the altar, and at his feet two acolytes swung golden censers. In the book *Lives of the Alchemical Philosophers*, published anonymously in 1815, this interview is thus detailed:

“The divinity bore upon his breast a diamond pentagram of almost intolerable radiance. A majestic statue, white and diaphanous, upheld on the steps of the altar a vase inscribed, ‘Elixir of Immortality,’ while a vast mirror was on the wall, and before it a living being, majestic as the statue, walked to and fro. Above the mirror were these singular words—‘Store House of Wandering Souls.’ The most solemn silence prevailed in this sacred retreat, but at length a voice, which seemed hardly a voice, pronounced these words—‘Who are you? Whence come you? What would you?’ Then the Count and Countess Cagliostro prostrated themselves, and the former answered after a long pause, ‘I come to invoke the God of the faithful, the Son of Nature, the Sire of Truth. I come to demand of him one of the fourteen thousand seven hundred secrets which are treasured in his breast, I come to proclaim myself his slave, his apostle, his martyr.’

“The divinity did not respond, but after a long silence, the same voice asked:—‘What does the partner of thy long wanderings intend?’

“‘To obey and to serve,’ Lorenza answered.

“Simultaneously with her words, profound darkness succeeded the glare of light, uproar followed on tranquillity, terror

on trust, and a sharp and menacing voice cried loudly:—'Woe to those who cannot stand the tests.'

"Husband and wife were immediately separated to undergo their respective trials, which they endured with exemplary fortitude and which are detailed in the text of their memoirs. When the romantic mummery was over, the two postulants were led back into the temple with the promise of admission to the divine mysteries. There a man mysteriously draped in a long mantle cried out to them: 'Know ye that the arcanum of our great art is the government of mankind, and that the one means to rule them is never to tell them the truth. Do not foolishly regulate your actions according to the rules of common sense; rather outrage reason and courageously maintain every unbelievable absurdity. Remember that reproduction is the palmary active power in nature, politics and society alike; that it is a mania with mortals to be immortal, to know the future without understanding the present, and to be spiritual while all that surrounds them is material.'

"After this harangue the orator genuflected devoutly before the divinity of the temple and retired. At the same moment a man of gigantic stature led the countess to the feet of the immortal Count de St. Germain who thus spoke:

" 'Elected from my tenderest youth to the things of greatness, I employed myself in ascertaining the nature of veritable glory. Politics appeared to me nothing but the science of deception, tactics the art of assassination, philosophy the ambitious imbecility of complete irrationality; physics fine fancies about Nature and the continual mistakes of persons suddenly transplanted, into a country which is utterly unknown to them; theology the science of the misery which results from human pride; history the melancholy spectacle of perpetual perfidy and blundering. Thence I concluded that the statesman was a skillful liar, the hero an illustrious idiot, the philosopher an eccentric creature, the physician a pitiable and blind man, the theologian a fanatical pedagogue, and the historian a word-monger. Then did I hear of the divinity of this temple. I cast my cares upon him, with my incertitudes and aspirations. When he took possession of my soul he caused me to perceive all objects in a new light; I began to read futurity. This universe so limited, so narrow, so desert, was now enlarged. I abode not only with those who are, but with those who were. He united me to the loveliest women of antiquity. I found it eminently delectable to know all without studying anything, to dispose of the treasures of the earth without the solicitations of monarchs, to rule the elements rather than men. Heaven made me liberal; I have sufficient to satisfy my taste; all that surrounds me is rich, loving, predestinated.'

"When the service was finished the costume of ordinary life was resumed. A superb repast terminated the ceremony. During the course of the banquet the two guests were informed that the Elixir of Immortality was merely Tokay coloured green or red according to the necessities of the case. Several essential precepts were enjoined upon them, among others that they must detest, avoid, and calumniate men of understanding, but flatter, foster, and blind fools, that they must spread abroad with much mystery the intelligence that the Court de St. Germain was five hundred years old, and that they must make gold, but dupes before all."

Traveling into Courland (western Latvia), Cagliostro and his wife succeeded in establishing several Masonic lodges according to the rite of what he called Egyptian Freemasonry. Persons of high rank flocked around the couple, and it is even said that he plotted for the sovereignty of the grand duchy. It is also alleged that he collected a very large treasure of presents and money and set out for St. Petersburg, where he established himself as a physician.

A large number of medical cures have been credited to Cagliostro throughout his career, and his methods have been the subject of considerable controversy. But there is little doubt that the basis of them was a species of mesmeric influence. It has been said that he trusted simply to the laying on of hands,

that he charged nothing for his services, and that most of his time was occupied in treating the poor.

Returning to Germany, he was received in most of the towns through which he passed as a benefactor of the human race. Some regarded his cures as miracles, others as sorceries, while he himself asserted they were effected by celestial aid.

For three years Cagliostro remained at Strasbourg, honored and praised by all. He formed a strong friendship with the cardinal-archbishop, the Prince de Rohan, who was fired by the idea of achieving alchemical successes. Cagliostro accomplished supposed transmutations under his eyes, and the prince, delighted with the seeming successes, lavished immense sums upon him. He even believed that the elixir of life was known to Cagliostro and built a small house in which he was to undergo a physical regeneration.

When he depleted the prince's finances, Cagliostro went to Lyons, where he occupied himself with the foundation of headquarters for his Egyptian Masonic rite. He then proceeded to Paris, where he assumed the role of master of practical magic and evoked phantoms that he caused to appear at the wish of the inquirer in a vase of clear water or in a mirror. Occult authority **Arthur E. Waite** suggested that in this connection fraud was an impossibility and appears to lean toward the theory that the visions evoked by Cagliostro were such as occur in **crystal gazing** and believed no one was more astonished than the Count himself at the results he obtained. Paris rang with his name and he received the appellation "the Divine Cagliostro."

Introduced to the court of Louis XVI, Cagliostro succeeded in evoking apparitions in mirrors before many spectators—these apparitions included many deceased persons especially selected by those present. His residence was isolated and surrounded by gardens, and there he established a laboratory. His wife affected great privacy and only appeared, in a costume, at certain hours and before a very select company. This heightened the mystery surrounding them, and the elite of Parisian society vied with one another to be present at their magic suppers, at which the evocation of the illustrious dead was the principal amusement. It is even stated that deceased statesmen, authors, and nobles took their seats at Cagliostro's supper table.

Cagliostro's grand objective, however, appeared to have been the spread of his Egyptian Masonic rite. The lodges he founded were androgynal—they admitted both men and women. The ladies were instructed by the master's wife, who figured as the grand mistress of the order, her husband adopting the title of Grand Copt.

There is little doubt that a good deal of money was subscribed by the neophytes of the various lodges. Each woman who joined sacrificed on the altar of mysticism no less than 100 louis, and Cagliostro's immense wealth was established from the numerous gifts that were showered upon him by the powerful and wealthy for the purpose of furthering his Masonic schemes. Although he lived in considerable magnificence, Cagliostro by no means led a life of abandoned luxury, for there is evidence that he gave away vast sums to the poor and needy, attended the sick, and played the part of healer and reformer.

A great deal of mystery surrounded the doings of the Egyptian Masonry in its headquarters in the Faubourg Saint Honoré, and the séances for initiation took place at midnight. The writer Louis Figuier and the Marquis de Luchet gave striking accounts of what occurred during the female initiations. Figuier observed:

"On entering the first apartment the ladies were obliged to disrobe and assume a white garment, with a girdle of various colors. They were divided into six groups, distinguished by the tint of their cinctures. A large veil was also provided, and they were caused to enter a temple lighted from the roof, and furnished with thirty-six arm-chairs covered with black satin. Lorenza clothed in white, was seated on a species of throne, supported by two tall figures, so habited that their sex could not be determined. The light was lowered by degrees till surrounding objects could scarcely be distinguished, when the Grand

Mistress commanded the ladies to uncover their left legs as far as the thigh, and raising the right arm to rest it on a neighboring pillar. Two young women then entered sword in hand, and with silk ropes bound all the ladies together by the arms and legs."

"After a period of silence, Lorenza pronounced an oration which preached emancipation of womankind from the bonds imposed on them by the lords of creation.

"These bonds were symbolized by the silken ropes from which the fair initiates were released at the end of the harangue, when they were conducted into separate apartments, each opening onto the garden. There some were pursued by men who persecuted them with solicitations; others encountered admirers who sighed in languishing postures at their feet. More than one discovered the counterpart of her own love, but the oath they had all taken necessitated the most inexorable inhumanity, and all faithfully fulfilled what was required of them. The new spirit infused into the regenerated women triumphed along the whole line of the thirty-six initiates, who with intact and immaculate symbols reentered the temple to receive the congratulations of the sovereign priestess.

"When they had breathed a little after their trials, the vaulted roof opened suddenly, and, on a vast sphere of gold, there descended a man, naked as the unfallen Adam, holding a serpent in his hand, and having a burning star upon his head.

"The Grand Mistress announced that this was the genius of Truth, the immortal, the divine Cagliostro, issued without procreation from the bosom of our father Abraham, and the depository of all that hath been, is, or shall be known on the universal earth. He was there to initiate them into the secrets of which they had been fraudulently deprived. The Grand Copt thereupon commanded them to dispense with the profanity of clothing, for if they would receive truth they must be as naked as itself. The sovereign priestess setting the example unbound her girdle and permitted her drapery to fall to the ground, and the fair initiates following her example exposed themselves in all the nudity of their charms to the magnetic glances of the celestial genius, who then commenced his revelations.

"He informed his daughters that the much abused magical art was the secret of doing good to humanity. It was the initiation into the mysteries of Nature, and the power to make use of her occult forces. The visions which they had beheld in the Garden where so many had seen and recognised those who were dearest to their hearts, proved the reality of hermetic operations. They had shewn themselves worthy to know the truth; he undertook to instruct them by gradations therein. It was enough at the outset to inform them that the sublime end of that Egyptian Freemasonry which he had brought from the very heart of the Orient was the happiness of mankind. This happiness was illimitable in its nature, including material enjoyments as much as spiritual peace, and the pleasures of the understanding."

At the end of this harangue the Grand Copt once more seated himself upon the sphere of gold and was borne away through the roof.

The Affair of the Diamond Necklace

It was during this period that Cagliostro became implicated in the extraordinary affair of a diamond necklace. He had been on terms of great intimacy with the Cardinal de Rohan. Countess de Lamotte had petitioned that prince for a pension on account of long aristocratic descent. De Rohan greatly desired to become first minister of the throne, but Marie Antoinette, the queen, disliked him and stood in the way of this an honor.

Lamotte soon discovered this and, for purposes of her own, told the cardinal that the queen favored his ambitions. She then either forged, or procured someone else to forge, letters to the cardinal claiming to come from the queen, some of which begged for money for a poor family in which her majesty was interested. Rohan was anxious to please the queen but was already heavily in debt and had also misappropriated the funds

of various institutions; he was thus driven into the hands of moneylenders.

The wretched Countess de Lamotte met by chance a poor woman whose resemblance to the queen was exceedingly marked. This person she trained to represent Marie Antoinette, and arranged nightly meetings between her and Rohan, in which the disguised woman made all sorts of promises to the cardinal. Between them the adventuresses mulcted the unfortunate prelate of immense sums of money.

Meanwhile, a certain Böhmer, a jeweler, was very desirous of selling a wonderful diamond necklace in which, for over ten years, he had locked up his whole fortune. Hearing that Mme. de Lamotte had great influence with the queen, he approached her for the purpose of getting her to induce Marie Antoinette to purchase it. She at once corresponded on the matter with de Rohan, who proceeded posthaste to Paris, to be told by Mme. de Lamotte that the queen wished him to be security for the purchase of the necklace, for which she had agreed to pay 1,600,000 livres in four half-yearly installments.

The cardinal was naturally overwhelmed at the suggestion but signed the agreement, and Mme. de Lamotte became the possessor of the necklace. She speedily broke it up, picking the jewels from their setting with an ordinary penknife.

Matters went smoothly enough until the date when the first installment of 400,000 livres became due. De Rohan, never dreaming that the queen would not meet it, could not lay his hands on such a sum; and Böhmer, noting his anxiety, mentioned the matter to one of the queen's ladies-in-waiting, who retorted that he must be mad, as the queen had never purchased the necklace at all. Böhmer went at once to Mme. de Lamotte, who laughed at him, said he was being fooled, insisted it had nothing to do with her, and told him to go to the cardinal. The terrified jeweler did not take her advice, however, but went instead to the king.

The amazed Louis XVI listened to the story quietly enough, then turned to the queen who was present. Marie Antoinette at once broke forth in a tempest of indignation. As a matter of fact, Böhmer had for years pestered her to buy the necklace; but the crowning indignity was that de Rohan, whom she cordially detested, should have been made the medium for such a scandalous disgrace in connection with her name. She at once decreed that the cardinal should be arrested. The king acquiesced in this, and shortly afterward the Countess de Lamotte, Cagliostro and his wife (who were implicated by the countess), and others followed the cardinal to the Bastille.

The trial that followed was one of the most sensational and stirring in the annals of French history. The king was blamed for allowing the affair to become public at all, and there the evidence of such conduct as displayed by aristocrats inflamed public opinion and may have hastened the French Revolution.

Mme. de Lamotte not only charged Cagliostro with the robbery of the necklace, but also invented for him a terrible past, designating him an empiric, alchemist, false prophet, and Jew. This is not the place to deal with the trial at length, but suffice it to say that Cagliostro easily proved his complete innocence. The Parisian public looked to Cagliostro to supply the comedy in this great drama, and assuredly they were not disappointed, for he provided them with what must be described as one of the most romantic, fanciful, and absurd life stories in the history of autobiography.

His Last Years

Although proved innocent, he had offended so many people in high places that he was banished, amid shouts of laughter from everyone in the court. Even the judges were convulsed, but on his return from the courthouse the mob cheered him heartily.

If he had accomplished nothing else, he had at least won the hearts of the populace by his kindness and the many acts of faithful service he had lavished upon them; and it was partly

owing to this popularity, and partly to the violent hatred of the court, that he owed the reception accorded him.

He was reunited with his wife and shortly afterward took his departure for London, where he was received with considerable éclat. There he addressed a letter to the people of France, which obtained wide circulation and predicted the French Revolution, the demolition of the Bastille, and the downfall of the monarchy. Following this, the *Courier de l'Europe*, a French paper published in London, printed a so-called exposure of the real life of Cagliostro from beginning to end. From that moment, his descent was headlong. His reputation had preceded him in Switzerland and Austria, and he could find no rest there.

At last he and Lorenza journeyed to Rome. In the beginning he was well received and was even entertained by several cardinals. He privately studied medicine and lived quietly, but he made the great mistake of attempting to further his Masonic ideas within the bounds of the papal states. Masonry was of course anathema to the Roman church; and upon attempting to found a lodge in the Eternal City itself, he was arrested on September 27, 1789, by order of the Holy Inquisition and imprisoned in the castle of Saint Angelo.

His examination occupied his inquisitors for no less than eighteen months, and he was sentenced to death on April 7, 1791. He was recommended to mercy, however, and the pope commuted his sentence to perpetual imprisonment in the castle of Saint Angelo. On one occasion he made a desperate attempt to escape. Requesting the services of a confessor, he attempted to strangle the brother sent to him, but the burly priest, in whose habit he had intended to disguise himself, proved too strong and quickly overpowered him.

Afterward he was imprisoned in the solitary castle of San Leo near Montefeltro, where he died and was interred in 1795. The manner of his death is unknown.

The Countess Cagliostro's wife was also sentenced by the Inquisition to imprisonment for life. She was confined in the Convent of St. Apollonia, a penitentiary for women in Rome, where it is rumored that she died in 1794.

Cagliostro's manuscript volume entitled "Egyptian Freemasonry" fell with his other papers into the hands of the Inquisition and was solemnly condemned by it as subversive to the interests of Christianity. It was publicly burned; but oddly enough the Inquisition set apart one of its brethren to concoct some kind of life of Cagliostro, which did include particulars concerning his Masonic methods.

Cagliostro as Occult Hero

W. R. H. Trowbridge, one of Cagliostro's biographers, made a convincing case that Cagliostro was not the same as Joseph Balsamo, with whom his detractors have identified him. Balsamo was a Sicilian vagabond adventurer, and the statement that he and Cagliostro were one and the same person originally rests on the word of the editor of the *Courier de l'Europe*, and upon an anonymous letter from Palermo to the chief of the Paris police.

According to Trowbridge, the fact that the names of Cagliostro's wife and the wife of Balsamo were identical amounted to little more than coincidence, as the name Lorenza Feliciani was a very common one in Italy. He also claimed in his biography that the testimony of the handwriting experts as to the remarkable similarity between the writing of Balsamo and Cagliostro was worthless and stated that nobody who had known Balsamo ever saw Cagliostro. He also pointed out that Balsamo, who had been in England in 1771, was "wanted" by the London police. How was it then that six years afterward they did not recognize him in Count Cagliostro, who spent four months in a debtors' prison there, for no fault of his own?

The whole evidence against Cagliostro's character rested with the editor of the *Courier de l'Europe* and his Inquisition biographer, neither of whom could be credited for various reasons. For instance, it must be recollected that the narrative of the Inquisition biographer was supposed to be based upon the

confessions of Cagliostro under torture in the castle of Saint Angelo. Neither was the damaging disclosure of the editor of the *Courier de l'Europe* at all topical, as he raked up matter which was at least fourteen years old, and of which he had no personal knowledge.

Trowbridge also claimed that the dossier discovered in the French archives in 1783, which was supposed to embody Madame Cagliostro's confessions when she was imprisoned regarding the career of her husband, was a forgery. He further disposes of the statements that Cagliostro lived on the immoral earnings of his wife.

A born adventurer, Cagliostro was by no means a rogue, as revealed by his beneficence. It is unlikely that the various Masonic lodges that he founded and that were patronized by persons of ample means provided him extensive funds, and it is a known fact that he was subsidized by several extremely wealthy men, who, themselves dissatisfied with the state of affairs in Europe, did not hesitate to place their riches at his disposal for the purpose of undermining the tyrannical powers that then wielded sway.

There is reason to believe that he had at some period of his life acquired a certain working knowledge of practical occultism and that he possessed certain elementary psychic powers of hypnotism and telepathy.

But on the whole, Cagliostro remains a mystery, and in all likelihood the clouds that surround his origin and early years will never be dispersed. Although Cagliostro was by no means an exalted character, he was one of the most picturesque figures in the later history of Europe, and assuredly the aura of mystery that surrounds his origin does not in the least detract from his appeal.

Sources:

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Gervaso, Roberto. *Cagliostro: A Biography*. London, 1974.

Trowbridge, W. R. H. *Cagliostro: The Splendour and Misery of a Master of Magic*. London, 1910. Reprinted as *Cagliostro: Savant or Scoundrel?* New York: Gordon Press, 1975. Reprinted as *Cagliostro: Maligned Freemason and Rosicrucian*. Kila, Mont.: Kesiger Publishing, 1992.

Cahagnet, Louis-Alphonse (1805–1885)

A journeyman cabinetmaker who, attracted to the study of somnambulism in 1845, published three years later *Magnétisme: Arcanes de la vie future dévoilé* (English translation: *The Celestial Telegraph*, 1848), the first volume of a remarkable book containing a summary of his experiments with eight somnambulists and spirit communications from 36 entities that claimed to have died over a period dating back two hundred years. The communications give a detailed description of spirit spheres and afterlife.

In January 1849, a second volume of the same book was published. It included the testimonies of the sitters, many of whom were very skeptical and on their guard against deception. In 1860 a third volume appeared.

Adèle Maginot was the medium for these sittings. She furnished striking proof of the personal identity of the communicators. In his book, *Modern Spiritualism* (1902), spiritualist historian Frank Podmore observes, "In the whole literature of Spiritualism I know of no records of the kind which reach a higher evidential standard, nor any in which the writer's good faith and intelligence are alike so conspicuous."

Sources:

Cahagnet, Louis-Alphonse. *Magnétisme arcanes de la vie future dévoile*. Paris, 1848. Translated as *The Celestial Telegraph*. 2 vols. New York, 1851.

———. *Magnétisme: Encyclopédie magnétique spiritualiste*. N.p., 1861.

———. *Sanctuaire au Spiritualisme*. Paris, 1850. Translated as *The Sanctuary of Spiritualism: A Study of the Human Soul and of Its Relation with the Universe through Somnambulism and Ecstasy*. N.p., 1851.

———. *Thérapeutique du magnétisme et du Somnambulisme appropriée aux maladies les plus communes*. N.p., 1883.

Darnton, Robert. *Mesmerism and the End of the Enlightenment in France*. Cambridge, Mass.: Harvard University Press, 1968.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Podmore, Frank. *Modern Spiritualism*. 2 vols. London, 1902. Reprinted as *Mediums of the Nineteenth Century*. New Hyde Park, N.Y.: University Books, 1963.

Cahiers Astrologiques

French-language bimonthly publication on history of astrology and approaches to different systems. Last known address: 27 Boulevard de Cressole, 06 Nice, France.

Cahn, Harold A(rchambo) (1922–)

A professor of biology who developed an interest in psychological research. Born July 1, 1922, in Minneapolis, Minnesota, he studied at the University of Minnesota (B.A., zoology, psychology), the University of Wyoming (M.A., zoology, biochemistry), and the University of Iowa (Ph.D., physiology). In 1962 he began teaching at Utica College of Syracuse University. He moved on to Northern Arizona University in 1971.

Cahn gave special attention to parapsychology in relation to problems of psychophysiology. He collaborated in experiments with Dr. **Joseph Rush** on subjects under mescaline narcosis and in experiments investigating sensory deprivation in relation to mental imagery. He reported on preliminary investigations of the Boulder (Colorado) Psychical Research Group at the first conference of the **Parapsychological Association** in 1958 and presented a paper entitled "Image Subception as a Method of Eliciting Psi" at the fifth conference of the Parapsychological Association in 1962.

In later years, Cahn concerned himself with research in such areas as biosystem characteristics, the abstract structure of biological organization, circadian rhythms, and physiological correlates of claimed paranormal phenomena. Cahn has been a member of the American Association for the Advancement of Science, the **Society for Psychological Research** (London), the Parapsychological Association, and the Society for Psychophysiological Research.

Sources:

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Cailleach (or Harvest Old Wife)

In the Highlands of **Scotland**, there was a superstition that whoever was last with his harvesting would be saddled with the Harvest Old Wife to keep until the next year. The first farmer to be finished made a doll of some blades of corn, which was called "the old wife," and sent it to his nearest neighbor. He, in turn, when finished, sent it on to another, and so on until the person last finished had the old wife to keep. Needless to say this fear acted as a spur to the superstitious Highlanders.

Sources:

Thompson, Francis. *The Supernatural Highland*. London: Robert Hale, 1976.

Cain, John (1931–1985)

A British spiritual healer. Born on April 21, 1931 in Eastham, Wirral, England, he manifested healing ability at the

age of six, when he used to stroke his mother's forehead to relieve her attacks of migraine. After his twenty-first birthday, he joined the Royal Ordnance Corp of the British army as a physical training instructor; he also acquired a reputation for his skill in massage and manipulation. He left the army in 1952, worked in the shipyard at Birkenhead, then worked at window cleaning, logging, and site demolition.

In 1956 he started his own business as a blacksmith and became financially successful, employing 30 people and driving a Rolls Royce. In the same year, he married. Haunted by the thought that he was born to heal, he lost interest in the business. One morning, his anxieties were dispelled by an ecstatic mood of peace, and he heard the voice of his dead father saying, "Do not worry; born to heal, Dad." In 1972 Cain became a full-time spiritual healer, treating a wide variety of disabilities. These included arthritis, diabetes, paralysis, hardening of the arteries, cervical spondylitis, and malignant growths.

Cain was an unconventional healer. He appeared to put people into an altered state of consciousness during which there seemed to be spontaneous improvement. Sometimes sufferers from muscular problems got up and danced; others performed what appeared to be yoga exercises. Cain believed spirit guides controlled his healing, and these were identified independently by other psychic mediums. Although Cain sometimes physically touched people, a great many of his cures were effected without any direct contact. He occasionally practiced absent healing.

Cain was investigated by parapsychologists and performed healing under laboratory conditions. He was tested by Japanese researchers in Tokyo in 1976, and also by Prof. **John Taylor** in London. In spite of Taylor's skepticism about paranormal phenomena, his findings on Cain's healing powers were positive. Cain also demonstrated successful healing sessions in Canada at Vancouver and Winnipeg.

Cain died in September 28, 1985, only a few days after publisher Peter Bander had approached him to discuss a second edition of the book *Heal, My Son!* He was one of the most celebrated British healers, whose talents were widely endorsed.

Sources:

Green, Peter. *Heal, My Son! The Amazing Story of John Cain*. London: Van Duren, 1977.

Sykes, Pat. *You Don't Know John Cain?* London: Van Duren, 1980.

Caiumarath (or Kaid-mords)

According to Persian legend, the first man. He lived 1,000 years and reigned 560. He produced a tree from the fruits of which came the human race. The devil seduced and corrupted the first couple, who after their fall dressed themselves in black garments and sadly awaited the resurrection, for they had introduced sin into the world.

Cala, Carlo (ca. seventeenth century)

A Calabrian nobleman (Duke di Diano and Marquis di Ramonte) who wrote on the occult in the seventeenth century. He published *Memorie storiche dell'apparizione delle cruce prodigiose da Carlo Cala* at Naples in 1661.

Calatin Clan

A poisonous multiform monster of Irish legend. The creature was composed of a father and his 27 sons, any one of whose weapons could, by the merest touch, kill a man within nine days. This monstrosity was sent against **Cuchulain**, who succeeded in catching its 28 spears on his shield. The clan, however, managed to throw him down and grind his face in the gravel. Cuchulain was assisted by the son of an Ulster exile, who cut off the creature's heads while Cuchulain hacked it to pieces.

Calen

Chilean sorcerers. (See also **South America**)

California Directory of Psi Services

Former annual directory of organizations, individuals, shops, and services in the fields of parapsychology, occultism, astrology, witchcraft, psychic science, and New Age spiritual studies. The earliest known edition appeared in 1974 as the *Directory of Psychic Sciences Periodicals*. The later editions had annotated listings of groups and individuals with addresses and telephone numbers to facilitate contact. It was edited by Elizabeth M. Werner, later a member of the editorial board of the comprehensive **Whole Again Resource Guide**.

California Institute of Transpersonal Psychology Newsletter

Quarterly newsletter listing Ph.D. programs, with articles on transpersonal psychology and expanded awareness. Includes news of workshops, conferences, and reviews. Address: P.O. Box 2364, Stanford, CA 94305.

California Parapsychology Foundation

Incorporated in 1957 as an educational and research organization. The foundation maintained a reference and lending library for associates and publishes a newsletter. Last known address: 3580 Adams Blvd., San Diego, CA 92116.

California Society for Psychical Studies

Meets monthly for lectures on various aspects of psychical studies; issues a newsletter *Iridis*. Address: P.O. Box 844, Berkeley, CA 94704.

California Sun

California Sun, subtitled *The Journal for Optimum Health*, has served the metaphysical and holistic health community of the West Coast of the United States through the 1990s. Its editor, Nicole Shoong, has seen it as providing truth and empowering information for those on a journey to **enlightenment**. Such information allows them to move out of a state of ignorance and thus take responsibility for their choices and actions. Each issue covers a wide variety of subjects concerning not only metaphysical and psychic matters, but areas of cutting edge science. Subjects of special interest are the environment, the freedom of holistic healers to practice their skills, and government actions that threaten public health.

California Sun struggled in the late 1990s. While many issues are sold through subscription, others are distributed freely in various metaphysical bookstores and holistic health centers in California. By 1998, both subscriptions and advertising had fallen below the level necessary to sustain production. At the same time Shoong expanded her work on radio and developed a weekly show with Spiritualist healer James Chappel, "The California Sun News Hour," a radio talk show that originates in Santa Barbara, California. Like the periodical, the show took a somewhat conspiratorial view toward what Shoong considers the mind-manipulating activities of the government and large corporations, especially those aimed at suppressing or denigrating alternative science. The Food and Drug Administration has been a special target of Shoong's wrath. After a year-and-a-half hiatus, *California Sun* reappeared as a tabloid at the beginning of 2000.

California Sun may be ordered at P.O. Box 1028, Summerland, CA 93067.

Sources:

California Sun. Summerland, California, n.d.

Callaway, Hugh G. (1885–1949)

Pioneer British experimenter in the field of **astral projection** or **out-of-the-body traveling**, about which he wrote under the pseudonym Oliver Fox. Born in Southampton, England, November 30, 1885, Callaway studied at the Harley Institute (later renamed Southampton University College), taking a three-year course in science and electrical engineering. In the summer of 1902 he experienced his first astral projection.

Callaway joined a theatrical touring company, but his career as an actor was brief. Afterward he invested in two business ventures, which were both unsuccessful. From 1908 to 1910 the Callaways lived in poverty, but in 1910 Hugh inherited a small legacy. He started writing short stories and poems, with which he had some success. Some had mystical themes based on his own astral experiences.

During the early part of World War I, he worked as a clerk, studying occultism in his spare time. In March 1917 he served in an army labor corps in Germany. After leaving the service in October 1919, he moved to London and continued to publish short stories, many of which have powerful occult themes.

Callaway also contributed articles on his out-of-the-body experiences to the *Occult Review*, edited by the Honorable **Ralph Shirley**, and in 1938 his pioneer work *Astral Projection* was published (under the pseudonym Oliver Fox). He compiled an equally remarkable work in association with "Paul Black" (G. Murray Nash), with whom he established occult rapport in recording *The Golden Book of Azelda*. Only fragments of this large work of automatic writing have so far been published, in pamphlet form. These extracts have a Gnostic character and are said to employ a code of celestial symbolism. Hugh Callaway died April 28, 1949.

Sources:

Fox, Oliver [Hugh Callaway]. *Astral Projection*. London: Rider, 1938. Reprint, New Hyde Park, N.Y.: University Books, 1962.

Muldoon, Sylvan, and Hereward Carrington. *The Projection of the Astral Body*. London: Rider, 1929. Rev. ed. 1958.

Rogo, D. Scott. *Leaving the Body: A Complete Guide to Astral Projection*. Englewood Cliffs, N.J.: Prentice-Hall, 1983.

Calmeccas

Training college of Aztec priests. (See also **Mexico** and **Central America**)

Calmet, Dom Antoine Augustin (1672–1757)

A Benedictine of the congregation of Saint-Vannes and one of the most renowned Bible scholars of his day. Calmet was born February 16, 1672, at Minil-la-Horgne, Lorraine, France. He studied at the Benedictine monastery at Breuil and entered the order in 1688. He was ordained to the priesthood in 1696.

Calmet taught philosophy and theology at the abbey at Moyon-Moutier and during the early years of his career worked on a massive 23-volume commentary of the Bible, which appeared between 1707 and 1716. His biblical writings established him as a leading scholar, and he spent many years trying to popularize the work of biblical exegesis in the church.

Calmet is most remembered today for his single work, *Dissertations sur les apparitions, des anges, des démons et des esprits, et sur les revenants et vampires de Hongrie, de Bohême, de Moravie et de Silésie* (Paris, 1746 and 1951, the latter being the better edition), a broad survey of supernatural/occult events across Europe. The first volume of this work dealt with spirits and apparitions, but it was the second volume, on revenants and vampires, that stirred up controversy.

Like the work of his Italian colleague Archbishop Giuseppe Davanzati, Calmet's study of vampirism was set off by waves of **vampire** reports from Germany and eastern Europe. Vampirism, for all practical purposes, did not exist in France and was largely unknown to the scholarly community there until the early eighteenth century. Calmet was impressed with the detail and corroborative testimonies of incidents of vampirism coming out of eastern Europe and believed that it was unreasonable to simply dismiss them. As a theologian, he recognized that the existence and actions of such beings could have an important bearing on various theological conclusions concerning the nature of the afterlife. Calmet thought it necessary to establish the veracity of such reports and to understand the phenomena in light of the church's world view. Calmet finished his work a short time after the Sorbonne roundly condemned the reports and, especially, the desecration of the bodies of people believed to be vampires.

Calmet defined a vampire as a person who had been dead and buried and then returned from the grave to disturb the living by sucking their blood and even causing death. The only remedy for vampirism was to dig up the body of the vampire and either sever its head and drive a stake through the chest or burn the body. Using that definition, Calmet collected as many accounts of vampirism as possible from official reports, newspapers, eyewitness reports, travelogues, and critical pieces from his learned colleagues. The majority of space in his published volume was taken up with the anthology of all his collected data.

Calmet then offered his reflections upon the reports. He condemned the hysteria that followed several of the reported incidents of vampirism and seconded the Sorbonne's condemnation of the mutilation of exhumed bodies. He considered all of the explanations that had been offered to explain the phenomena, from the effects of regional folklore, to normal but little-known body changes after death, to premature burial. He focused a critical eye upon the reports and pointed out problems and internal inconsistencies.

In the end, however, Calmet was unable to reach a conclusion beyond the various natural explanations that had been offered. He left the whole matter open, but seemed to favor the existence of vampires, noting that "... it seems impossible not to subscribe to the belief which prevails in these countries that these apparitions do actually come forth from the graves and that they are able to produce the terrible effects which are so widely and so positively attributed to them." He thus set up conditions for the heated debate that was to ensue during the 1850s. Calmet's book became a best-seller. It went through three French printings, in 1746, 1747, and 1748. It appeared in a German edition in 1752 and in an English edition in 1759 (reprinted in 1850 as *The Phantom World*). Calmet was immediately attacked by colleagues for taking the vampire stories seriously. Although he tried to apply such critical methods as he had available to him, he never really questioned the legitimacy of the reports of vampiric manifestations.

As the controversy swelled following publication of his book, coupled by a new outbreak of vampirism reported in Silésia, a skeptical Empress Maria Theresa stepped in. She dispatched her personal physician to investigate. He wrote a report denouncing the incident as supernatural quackery and condemned the mutilation of the bodies. In response, in 1755 and 1756 Maria Theresa issued laws to stop the spread of vampire hysteria, including removing the matter of dealing with such reports from the hands of the clergy and placing it, instead, under civil authority. Maria Theresa's edicts came just before Calmet's death on October 25, 1757.

In the generation after his death, Calmet was treated harshly by French intellectuals, both inside and outside the church. Later in the century, Diderot condemned him. Possibly the final word on Calmet came from Voltaire, who sarcastically ridiculed him in his *Philosophical Dictionary*. Although Calmet was favorably cited by **Montague Summers**, who used him as a

major source for his study of vampires, his importance lay in his reprinting and preserving some of the now obscure texts of the vampire wave of eighteenth-century Europe.

Sources:

Calmet, Dom Augustine. *Dissertations sur les apparitions, des anges, des démons et des esprits, et sur les revenants et vampires de Hongrie, de Bohême, de Moravie et de Silésie*. Rev. ed. Paris, 1751. Reprinted as *The Phantom World*. 2 vols. London: Richard Bentley, 1850.

———. *Treatise on Vampires & Revenants: The Phantom World*. Brighton, Sussex, England: Desert Island Books, 1995.

Digot, A. *Notice biographique et littéraire sur Dom Augustin Calmet*. Nancy, France, 1860.

Frayling, Christopher. *Vampyres: From Lord Byron to Count Dracula*. London: Faber and Faber, 1991.

Summers, Montague. *The Vampire: His Kith and Kin*. London: Routledge, Kegan Paul, Trench, Trubner, 1928. Reprint, New York: University Books, 1960.

Calundronius

A legendary magic stone without form or color said to have the virtues of resisting malign spirits, destroying enchantments, giving an advantage over enemies to the owner, and dissipating despair.

Cambions

According to **Jean Bodin** and **Pierre De Lancre**, the offspring of **incubi** and **succubi**. Some of these demons are said to be more kindly disposed to the human race than others. Luther says in his *Colloquies* that they show no sign of life before seven years of age. He further states that he saw one that cried when he touched it.

In his *Discours des Sorciers* (1608), Henri Boguet quotes a story that a Galician mendicant was in the habit of exciting public pity by carrying about a Cambion. One day a horseman, observing him to be much hampered by the seeming infant in crossing a river, took the "child" before him on his horse. But the "child" was so heavy that the animal sank under the weight. The mendicant later admitted that the child he habitually carried was a little demon he had trained so carefully that no one refused him alms when he carried it.

CAMBODIA

Known briefly from 1970–1975 as the Kymer Republic and Kampuchea, Cambodia is a Southeast Asian country that has been particularly and negatively affected by the rush to modernize and secularize since World War II. It is a land rich in **occult** history and lore, a heritage at essential conflict with the recent course of political history. In the tremendous upheavals following the Vietnamese war, many customs, traditions, and beliefs have been disrupted. Although the 1976 constitution of Cambodia granted freedom of worship to a people traditionally following the Theravada Buddhist faith, refugees report that religious practices are not permitted in the general political change to Marxist-Leninist ideology. The famous monument, Angkor, the capital of the ancient Khmer Republic, is now representative of the Buddhist religion. This temple, which exists second to the Pyramids in occult importance, was dedicated to the Hindu god, Vishnu, and is now considered, since 1992, a World Heritage site. The horrific excesses of the Khmer Rouge under the Pol Pot regime graphically dramatized in the film *The Killing Fields* (1984), represent one of the more horrific chapters in all of human history. In 1998 Cambodia's borders became open to international travel.

In the past, **magic** was mixed up to a surprising degree with the daily life of the people. They consulted sorcerers on the

most trivial matters and were constantly at great pains to discover whether any small venture was likely to prove lucky or unlucky. There were two kinds of magical practitioners, the *à thmop*, or soothsayers, and the *kru* or medicine-sorcerers. Of these, the latter enjoyed the highest reputation as healers and exorcists, while the former were less respected, dealing in charms and philters for the sake of gain, or in evil incantations and spells.

The outcast *kru*, however, could be ministers of destruction as well as of healing. One of the means used to take the life of an enemy was the old device favored by sorcerers. They would make a wax figure of the victim, prick it at the spot where they wished to harm him or her, and thus bring disease and **death** upon the individual. Another plan was to take two skulls from which the tops had been removed, place them against each other, and secretly place them under the bed of a healthy man, where they were believed to have very evil results. Sometimes by means of spells the *kru* would transform wood shavings or grains of rice into a large beetle or worms, which were said to enter the body of the victim and cause illness, or even death. If the person thus attacked happened to possess the friendship of a more powerful sorcerer, however, a stronger magic could be obtained, and the original sorcery blocked. The more harmless occupations of the wizards consisted in making philters and **amulets** to insure the admiration of women, the favor of the king, and success at play.

The evil spirits, to whom were ascribed the most malicious intent, were called *pray*, the most fearsome variety being the *khmoc pray*, or wicked dead, which included the spirits of women who died in childbirth. From their hiding places in the trees these spirits were said to torment inoffensive passers-by with their hideous laughter, and shower stones down upon them. These practices were, of course, calculated either to kill or to drive the unfortunate recipients of their attentions insane. Among the trees there were also supposed to be concealed mischievous demons who inflicted terrible and incurable diseases upon mankind.

Those who suffered a violent death were also greatly to be feared. From the nethermost regions they would return, pale and terrible, to demand food from human beings, who dared not deny it to them. Their name, *beisac*, signifies "**goblin**," and they were believed to have the power to inflict all manner of evil on those who refused their request. So the average Cambodian, to avert such happenings, used to put his offering of rice or other food in the brushwood to appease the goblins. The pray generally required to have their offerings laid on the winnowing fan that enters so largely into Cambodian superstition.

The **werewolf**, both male and female, struck terror into the hearts of the people. By the use of certain magical rites and formulae, people could be endowed with supernatural powers, such as the ability to swallow dishes, and thereupon change into werewolves. Women who had been rubbed with oil a wizard had consecrated were said to lose their reason and to flee away to the woods. They retained their human shape for seven days. If during that time a man underwent the same process of being rubbed with consecrated oil, followed the woman to the woods, and struck her on the head with a heavy bar, then the Cambodians claimed she would recover her reason and return home. If, on the other hand, no such drastic remedy was to be found, at the end of seven days the woman would turn into a tigress. In order to cure a man of being a werewolf, one should strike him on the shoulder with a hook.

The Cambodians believed that **ghosts** issued from dead bodies during the process of decomposition. When this ceased the ghosts were no longer seen, and the remains changed into owls and other nocturnal birds.

Most hideous of all the evil spirits were the *srei ap*, or ghouls, who, represented only by head and alimentary canal, prowled nightly in search of gruesome orgies. They were known by their terrible and bloodshot eyes, and much feared, since even their wish to harm could inflict injury. When anyone was denounced

as a **ghoul** she was treated with great severity, either by the authorities, who may have sentenced her to banishment or death, or by the villagers, who sometimes took the law into their own hands and punished the supposed offender.

Astrology was also widely practiced in Cambodia. Astrologers, or, as they were called, *horas*, were attached to the court, and their direct employment by the king gave them some standing in the country. At the beginning of each year they made a calendar, which contained, besides the usual astronomical information, weather and other predictions. They were consulted by the people on all sorts of subjects, and were believed to be able to avert the calamities they predicted. In modern Cambodia, the *Songkran*, or astrology festival, is still celebrated.

It is not surprising that in such a country, where good and evil powers were ascribed so lavishly, much attention should be paid to omens, and much time spent in rites to avert misfortune. The wind, the fog, and the trees were objects of fear and awe, to be approached with circumspection lest they send disease and misfortune, or withhold some good. For instance, trees whose roots grow under a house bring bad luck to it. Bamboo and cotton plants were also dangerous when planted near a house, for should they grow higher than the house, they would wish, out of a perverted sense of gratitude, to provide a funeral cushion and matting for the occupants.

Animals received their share of superstitious veneration. Tigers were regarded as malevolent creatures whose whiskers were very poisonous. Elephants were seen as sacred, and particularly so white elephants. Monkeys they would on no account destroy. Should a butterfly enter the house, it was considered extremely unlucky, while a grasshopper, on the contrary, indicated coming good fortune.

Sources:

Angkor Wat. <http://ce.eng.usf.edu/pharos/wonders/Forgotten/angkor.html>. June 16, 2000.

Cambridge Buddhist Association

Founded to provide instruction in Buddhist meditation in the United States and to make available study materials. The association is nonsectarian and meetings are conducted by priests of different Buddhist sects, in accordance with the wishes of the founder, Shinichi Hisamatsu.

The association has been served by a series of outstanding Buddhist teachers. The first president was Shunryu Suzuki (also of the San Francisco Zen Center). He was succeeded by Rev. Chimyo Horioka of the Shingon sect of Buddhism, who graduated from Koyasan University, Japan, then studied philosophy at the University of Berlin, and science and the history of religion at Hamburg University, becoming instructor of Oriental studies. He immigrated to the United States in 1953 and in 1956 was appointed assistant to the curator of the Asiatic department at the Museum of Fine Arts, Boston.

Horioka was succeeded by Maurine Stuart, a student of the late Soen Naakgawa. Stuart, also a musician, teaches Buddhism at the Philips Exeter Academy in New Hampshire as well. The association provides facilities for **Zen** meditation but is also open to a variety of Buddhist perspectives, and members are active in area interfaith activities. The association is housed in a residential neighborhood at 75 Sparks St., Cambridge, MA 02138.

Sources:

Cambridge Buddhist Association. Cambridge, Mass.: Cambridge Buddhist Association, 1960.

Fujimoto, Rindo. *The Way of Zazen*. Cambridge, Mass.: Cambridge Buddhist Association, 1969.

Renfrew, Sita Paullickpulle. *A Buddhist Guide for Laymen*. Cambridge, Mass.: Cambridge Buddhist Association, 1963.

The Cambridge Company

Lecture bureau specializing in representation of famous psychics and spiritual teachers for lectures and demonstrations. The company represented such well-known personalities as **Jeanne Dixon**, **Doris Collins**, **Leslie Flint**, and **Harold Sherman**. Last known address: 9000 Sunset Blvd., Ste. 319, Beverly Hills, CA 90069.

Campagni, Roberto

Contemporary Italian psychic who reportedly demonstrated abilities of **materialization** and **levitation**. A surveyor by trade, Campagni discovered his psychic gifts at the age of sixteen after the death of his brother Ruggero. An aunt persuaded the family to hold séances, at which Campagni found himself the medium. Campagni continued to sit regularly with a séance group known as Circle 77 in Florence, at which, it has been claimed, **apports** materialized. Psychic researcher Gemma Lasta described how Campagni's hands lit up "like a neon sign" with a glow around his fingers. The medium then passed her what she described as a "cloud of light," a weightless glowing mass from which tiny flames leapt with a slight buzzing noise, after which she found a five-pointed star in embossed silver in her hand. Other witnesses have described a blue light around Campagni's hands when apports are materialized.

Father Eugenio Feriaroti, head of a Roman Catholic order in Genoa, attended one séance, at which he stated that the medium "put a luminous ball of light into my hands." The ball of light then materialized into a small silver angel. Psychic researcher Dr. Luigi Lapi of Florence claims at one séance he saw the medium levitate to the ceiling. Genoanese physicist Alfredo Ferraro states he has seen 30 materialized apports and believes trickery is not involved. Parapsychologist Ugo Dettore, who has also studied Campagni's phenomena, suggests that the blue light from the medium's hands is a form of psychic energy working outside the body.

Campagni himself is a shy individual who refuses to be photographed and has never accepted money for his demonstrations during more than 30 years of part-time psychic activity.

Campbell, Joseph (1904–1987)

A prominent American authority on mythology and leading exponent of the idea of "myth" as an inherent characteristic of humanity. Campbell was born March 26, 1904, in New York City. He studied at Dartmouth College, (1921–22) and Columbia University (A.B., 1925; M.A., 1927). He did additional graduate study at the University of Paris and the University of Munich. He taught for a year at Canterbury School, New Milford, Connecticut, before joining the faculty in the literature department at Sarah Lawrence College, Bronxville, New York (1934–72), where he taught until his retirement.

Campbell began his literary work as editor of the writings of his friend Heinrich Zimmer. His first independent work, *The Hero with a Thousand Faces* (1949), examines a number of "hero" tales from around the world in which Campbell discerns the same basic outline. In the book he offers a thesis that myths provide instruction on how we should live, and says that the common themes of mythology throughout the world show these ideas are inherent in human biology. He also launches his search for what he terms the "monomyth," the single underlying story all the myths tell.

He followed *The Hero with a Thousand Faces* with a four-volume work, *The Masks of God* (1959–68), which traces the development of ancient mythology and argues for the need of a new worldwide mythology adaptable to the emerging worldwide culture.

Campbell's last years were spent writing the proposed six-volume *Historical Atlas of World Mythology*, of which only two volumes were completed. He did complete a series of interviews

with Bill Moyers that were broadcast posthumously over the Public Broadcasting Service as "The Power of Myth." The television series brought Campbell's works a measure of acclaim the man himself never enjoyed in life.

Campbell died on October 31, 1987. His library and papers have been deposited at the Pacifica Institute in Santa Barbara, California.

Sources:

Campbell, Joseph. *The Hero With a Thousand Faces*. New York: Pantheon, 1949.

———. *Historical Atlas of World Mythologies*. 2 vols. New York: Harper, 1983–88.

———. *The Masks of God*. 6 vols. New York: Viking, 1959–68.

———. *Myths to Live By*. New York: Viking, 1972.

Campion, Nicolas (1953–)

Nicolas Campion, an astrologer known for his scholarly accomplishments, was born on March 4, 1953, in England. He traces his interest in **astrology** to his childhood, and was only 12 years old when his horoscope was cast. He began the study of astrology as a teenager. While pursuing that study, he also attended Queen's College, Cambridge, the School of African and Oriental Studies (B.A. History, 1974) and the London School of Economics (M.A., 1976). He taught school while establishing himself as an astrologer and in 1984 became a full-time professional. He was named to the managing committee of the Astrological Lodge of London. He served as president of the lodge on two occasions (1985–88 and 1992–present).

Above and beyond his work with individual clients, Campion has devoted himself to the study of astrological history and especially to the relationship between politics and astrology. Campion is himself very active in environment politics. His work led to his most important book to date, *The Book of World Horoscopes*. He has also written important essays on the history of astrology, the best known being his debunking of the idea of an "Age of Aquarius." While his conclusions about the non-existence of an Age of Aquarius were widely accepted, his work was weakened by his assumption that ancient astrologers were unaware of the progression of the equinoxes.

His work has been widely acknowledged by his contemporaries, and in 1992 he received the Marc Edmund Jones Award for his contributions to astrological studies by the **National Astrological Society** of the United States. He has lectured widely to astrological organizations across Europe and North America.

Sources:

Campion, Nicolas. "The Age of Aquarius: A Modern Myth." In Joan McEvers, ed. *The Astrology of the Macrocosm*. St. Paul, Minn.: Llewellyn Publications, 1990.

———. *The Book of World Horoscopes*. Wellingborough, UK: Aquarian Press, 1988.

Camp Meetings

Camp meetings (also known as "assemblies") have occupied an important place in the advancement of **Spiritualism** since 1873, when the first camp meeting was initiated at Lake Pleasant, Massachusetts. These camp meetings were very like the revivalistic camp meetings of the early twentieth century and the successful summer chautauquas at Chautauqua Lake, New York. The meetings lasted throughout the summer season and many of the mediums took up residence on the grounds. Lily Dale in New York and Onset and Lake Pleasant in Massachusetts were the leading camps. Today, a small number of camps, such as Cassadaga (Florida), Chesterfield (Indiana), Silver Belle (Pennsylvania), and Lily Dale, still exist.

Sources:

Karcher, Janet. *The Way to Cassadaga: A Look at Spiritualism, Its Roots, and Beliefs, and Cassadaga, Florida*. Daltona, Fla.: J. Hutchinson Productions, 1980.

Camus, Philippe (or Felipe) (ca. fifteenth century)

A Spanish writer of romances who lived in the fifteenth century. To him is attributed a life of **Robert the Devil**, *La Vida de Roberto el Diablo*, later published at Seville in 1629. The legend itself probably dates from the thirteenth century.

Canadian Institute of Psychosynthesis, Inc.
See **Psychosynthesis Institute****Canadian Society of Questers**

The Canadian Society of Questers is an organization dedicated to the study of what is popularly called **dowsing**, the natural abilities some have demonstrated to locate water, mineral deposits, and other items. The society was founded in 1979 in Vancouver, and most of its members hail from western Canada. The society seeks to correlate the philosophical and metaphysical deductions concerning their art (and related fields such as **radiesthesia**) with modern scientific findings. It also seeks to discover the means of developing the human sensing capabilities (both mental and physical) that allow dowsing to occur and to disseminate that knowledge. To carry out its goals, the society facilitates instructions of individuals and the public on matters related to **parapsychology** and the paranormal element in life.

The programs of the society have dealt with a wide range of topics. Questing is the name given to the key task of seeking for things lost—stolen goods, missing persons, misplaced objects, etc. Divining concerns the search for water and minerals, searching for **ley lines**, and locating ancient ruins. Radiesthesia uses some of the same abilities in healing endeavors.

Formed at about the same time as the Society of Questers was the Canadian Society of Dowzers. It is based in Ontario from where it draws most of its members. It has similar aims and programs as the Society of Questers and as the new millennium began, the two groups were engaged in discussions looking for a merger. The Ontario group has chapters in Hamilton, Ottawa, and Kingston.

The Canadian Society of Questers can be contacted at P. O. Box 4873, Vancouver, BC, Canada V6B 4A6. It publishes a quarterly journal, *The Quester*.

The Canadian Society of Dowzers may be contacted in c/o Klaus Stalschuss, 173 Plymouth Rd., Kitchner, ON, Canada N2G 3G7. It has an Internet page at <http://www.angelfire.com/on/dowzers/>.

Sources:

Canadian Society of Dowzers. <http://www.angelfire.com/on/dowzers/>. May 20, 2000.

Canadian Society of Questers. <http://mypage.uniserve.ca/~questers/>. May 20, 2000.

Canadian UFO Report

Former Canadian quarterly publication concerned with UFO activities and related mysteries, published by John Magor of British Columbia. It was incorporated in **Journal UFO**, published by UP Investigations Research Inc. Last known address: P.O. Box 455, Streetsville, Mississauga, ON, Canada L5M 2B9.

Canavesio, Orlando (1915–1957)

Surgeon and neurologist, born in Buenos Aires, Argentina. In 1946 Canavesio founded the Argentine Medical Association for Parapsychology, the first organization to encourage physicians to explore parapsychology, and commenced publication of the journal *Revista Medica de Metapsiquica*. He utilized the electroencephalograph (EEG) to research the relationship between ESP and brain physiology. In 1948 he was appointed head of the Institute of Applied Psychopathology, which the Argentine government had established to determine whether the Spiritualist movement was injurious to the public welfare. As the leading voice of parapsychology in the country, he was invited to speak at the International Conference on Parapsychology held at Utrecht, the Netherlands, in 1953. He was killed in an automobile accident in 1957.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Candles Burning Blue

There is a superstition that candles and other lights burn blue when spirits are present, because of the sulphurous atmosphere thought to accompany the specters. Some individuals claim to see apparitions and state that there is a change in the temperature and other properties of the ambient air when ghosts appear.

Candomblé Nagó

An Afro-Brazilian religion, one of several derived from the traditional religions of West Africa. *Nagó* refers to the West African Yoruban people, many of whom were taken to Brazil as slaves. Yoruban religion survives primarily among the African people of Brazil.

Candomblé is headed by priests and priestesses who are specialists in contacting the *orixás*, the ancestor spirits of the Yoruban people. The *orixás* are usually identified with natural forces such as thunder, water, and the sea, but are also identified with Roman Catholic saints. One of the leading *orixás* is Oxalá, who is often identified with Jesus. Worship, which includes spirit possession, drumming, singing, and dancing, occurs in temples called *terreiros*.

Candomblé is strongest in Bahia, the northeast area of Brazil. In recent decades it has been closely associated with other spirit **possession** groups such as **Umbanda** and **Spiritism**.

Sources:

Bastide, Roger. *The African Religions of Brazil*. Baltimore, Md.: Johns Hopkins Press, 1978.

Hess, David J. *Samba in the Night: Spiritism in Brazil*. New York: Columbia University Press, 1994.

Cannon, Alexander (1896–1963)

British psychiatrist, hypnotist, and author of books on occultism. He was born in Leeds, England, and educated at Leeds, London, Vienna, Hong Kong, and several other universities (eventually receiving both an M.D. and Ph.D.). Later he reinforced his medical qualifications with titles reflecting his training in various Eastern spiritual disciplines, such as “Kushog Yogi of Northern Thibet” and “Master-The-Fifth of the Great White Lodge of the Himalayas.” He spent a number of years in Hong Kong, where he was vice president of Hong Kong Medical Society (1929 and 1934), medical officer in charge of prisons, head of the Department of Morbid Anatomy at the University of Hong Kong, and psychiatrist and medical

jurist to the High Court of Justice. He also served as His Britannic Majesty's Consul and Port Medical Officer in Canton. He later returned to England, serving as psychiatrist and research scientist at Colney Hatch Mental Hospital. In 1939 he established the Isle of Man Clinic for Nervous Diseases.

During his years in the Orient, Cannon studied occultism and yoga and traveled in India and Tibet. His book *The Invisible Influence* (1933) created something of a sensation with its claim that during his travels he was levitated over a chasm in Tibet, together with his porters and luggage. Because of this claim, the London County Council dismissed him from his position as psychiatrist on the grounds that he was unfit to practice in charge of a mental hospital. However, Cannon was reinstated after bringing action for wrongful dismissal. He subsequently set up private practice in London, as a Harley Street consultant, and he used the services of psychic mediums in diagnosis.

Cannon was regarded as an eccentric in prewar Britain, when occultism was considered highly suspect, and the somewhat wild statements in Cannon's books did not help his reputation. In his book *Sleeping Through Space* (1938) he gives directions for bringing the dead back to life: "[administer] a severe kick with the knee between the shoulder blades" at the same time shouting in [the] left ear "Oye," "Oye," "Oye." He adds: "It is rarely necessary to repeat the operation before life is again resumed, but this can be repeated up to seven times in long-standing cases." Again, in an article, "Some Hypnotic Secrets," published in *The British Journal of Medical Hypnotism* (1949), he states, "If the patient wakes up at all before I have got my hypnotic sleep suggestions home to him, I place both of my thumbs on his carotid arteries vagus nerves and carotid body firmly . . . until he is 'off' again. . . ." It would seem that the unfortunate patient stood a fair chance of being strangled, but doubtless he could be resuscitated by the redoubtable doctor's "Oye, Oye, Oye" technique.

Cannon wrote a number of books on both psychiatry and the occult. He was also an early experimenter in suggestion therapy by means of gramophone recordings. In later life he retired to the Isle of Man, where he died circa 1963.

Sources:

- Cannon, Alexander. *Hypnotism, Suggestion & Faith-Healing*. 1932.
- . *The Invisible Influence*. New York: E. P. Dutton, 1934.
- . *The Power of Karma*. N.p., 1936.
- . *Powers That Be*. New York: E. P. Dutton, 1935.
- . *The Science of Hypnotism*. N.p., 1936.
- . *Sleeping Through Space*. N.p., 1938.
- . "Some Hypnotic Secrets." *The British Journal of Medical Hypnotism* 1, 1 (1949).

Cannon, Delores (1931–)

Delores Cannon, hypnotist and past-life therapist, was born in 1931 in St. Louis, Missouri. She grew up there and in 1951 married a career navy man. She spent the next 20 years as a navy wife and the mother of four children. In 1968 her husband, who was an amateur hypnotist, stumbled across the phenomenon of past lives during a session with a woman who had a weight problem. Her husband retired in 1970 and they moved to the Ozark Mountain area of Arkansas. As her children reached adulthood, she used her new free time to study hypnosis and the idea of reincarnation. She developed her own techniques that seemed to be effective in releasing information in those who allowed her to hypnotize them.

At one point during the 1980s, an entity began to speak through one of her subjects who claimed to be **Nostradamus**, the fifteenth-century author of a number of prophetic poems. When the woman came out of her hypnotic state she was reluctant to continue but agreed to one additional session. Nostradamus indicated that he would be able to speak through different people hypnotized by Cannon and gave her a method to

establish contact and to assure her that it was indeed he who was communicating. Over the next years he communicated through no less than a dozen people and discussed the meanings of his prophecies. These communications became the basis of a three-volume series, *Conversations with Nostradamus*, the first volume of which appeared in 1979.

Cannon has also used hypnosis to explore past history, and has concluded that much of what is taught as history in the schools is incorrect or distorted. It is also boring and dry. On the other hand, history as treated in novels and movies is so romanticized as to bear little resemblance to what actually occurred. She has offered as an alternative the rich record of experiences that have come through some of her subjects who have recounted their existence in previous incarnations. Separate books have, for example, treated life in the time of Jesus and his association with the **Essenes** and the experience of Hiroshima as World War II closed. The 1994 volume *Legends of the Starcrash* recounts the life of an ancient tribe of Native Americans who had a legend of their progenitors coming to Earth on a spaceship from another galaxy.

During her 20 years of work, Cannon has also explored the UFO **abduction** phenomenon and has cooperated with the **Mutual UFO Network**.

Sources:

- Cannon, Delores. *Conversations with Nostradamus*. 3 vols. Huntsville, Ark.: Ozark Mountain Publishers, 1989–1992.
- . *The Custodians: Beyond Abduction*. Huntsville, Ark.: Ozark Mountain Publishers, 1998.
- . *Jesus and the Essenes*. Huntsville, Ark.: Ozark Mountain Publishers, 1999.
- . *The Legend of Starcrash*. Huntsville, Ark.: Ozark Mountain Publishers, 1994.
- . *They Walked with Jesus: Past Life Experiences*. Huntsville, Ark.: Ozark Mountain Publishers, 1999.

Canon Episcopi (or Capitulum Episcopi)

An early religious document of unknown origin, erroneously attributed to the Council of Ancyra, which met in 314 C.E. It was first quoted by Regino of Prüm, Abbot of Treves, in 906 C.E. In the twelfth century it was incorporated in the *Corpus Juris Canonici* by Gratian of Bologna and became part of canon law. The importance of this document is that it is an early ecclesiastical statement describing **witchcraft** as the practice of pagan religion and ascribing the acts of witches to dreams and fantasies. The document became important in the rise of the Inquisition, which was limited in its scope to heretics (those Christians who held nonorthodox doctrines) and apostates (those Christians who had rejected the faith). Since witchcraft was related to the practice of another religion, rather than being within the purview of either heretics or apostates, the Inquisition could not touch them.

The Canon Episcopi was overturned by a papal encyclical issued by Pope Innocent VIII in 1484. *Summis desiderantes affectibus* redefined witchcraft as **devil worship**, hence abandoning one's religious fault. The encyclical had the effect of unleashing the Inquisition on people accused of practicing witchcraft.

Sources:

- Russell, Jeffrey Burton. *Witchcraft in the Middle Ages*. Ithaca, N.Y.: Cornell University Press, 1972.

Cantilever

A theory of the physical action of **ectoplasm** during the phenomenon of **telekinesis**, or the movement of objects without contact or other physical means. The theory was developed by the psychical investigator Dr. **W. J. Crawford**, who attempted to measure the movement of ectoplasm during his investiga-

tions of the **Goligher Circle** in Belfast, Ireland, between 1917 and 1920.

Cao Dai

Cao Dai is a Vietnamese religion that began in 1925 with a vision of the Supreme Being given to Ngo Van Chieu. In the vision he was asked to spread the message of the unity of religion. God, as the source of all, began different religions at different times for different people. In the light of modern transportation and communication, however, it is time for all religions to unite around their common Source. Ngo was assured that other messages would be received from spiritual beings in God's service. Out of the original revelation, a new religion and hierarchy (somewhat modeled on Roman Catholicism) emerged. Integral to the structure has been a groups of mediums (some of whom practiced **automatic writing**) who have continued communications with various spiritual beings. Some of the revelations were received by a practice similar to the **planchette**. Mediums would turn a basket upside down and insert a pencil through it in such a way that the moving basket left a written message behind. All officers in the church are approved by such a spiritualist message. Their presence is a primary sign of the influence of **theosophy** and French **Spiritualism** on the movement from its beginning.

Cao Dai developed as a synthesis of religions, trying to take universal truths and insights common to Christianity, Buddhism, **Taoism**, Confucianism, and Genism (all present in Vietnam), as well as Theosophy and Spiritualism. It later included Islam, Zoroastrianism and Hinduism in its research. Among the common beliefs that the Cao Dai have asserted is the belief in the One God, the ongoing connection of each religion to its source, and the principles of love and justice. It is the assertion of Cai Dao, that any believer following the esoteric practice of their present religion will lead them to the same ultimate goal.

The Cao Dai also teach a set of esoteric practices that attempt to transform matter into vital energy and then into spiritual energy. A basic meditation exercise utilizes the subtle body anatomy derived from Tantra, including activation of the energy centers known as chakras and the raising of **kundalini** energy.

The Cao Dai grew across Vietnam, but was profoundly affected by the Vietnamese War and the suppression of religion under the post-war government. During this time it spread quietly within the Vietnamese expatriate communities around the world. In the 1990s it has suddenly emerged into public notice as it has attempted to break out of its ethnic enclaves into the larger European and North American religious and spiritual community. The international center of Cao Dai remains in Vietnam, at the Tay Ninh Cao Dai cathedral located about 60 miles from Ho Chi Minh City. The government has considered the spiritualist practices of the group but superstition and banned their continuance. Cao Dai spiritists have had to operate in secret. The most recent government regulations allow it to operate, but under such a system many believe is designed to eradicate the religion in Vietnam in a generation.

International headquarters are in Vietnam, but overseas headquarters have been established at 1608 Smiley Heights Dr., Redlands, CA 92373. There are a number of Internet pages devoted to Cao Dai, including one supported by the Sydney Centre for Studies in Caodaiism, <http://pandora.nla.gov.au/nla/pandora/caodaiism.html>. The primary Internet site for the movement can be found at <http://www.caodai.org/>.

Sources:

Sydney Centre for Studies in Caodaiism. <http://pandora.nla.gov.au/nla/pandora/caodaiism.html>. April 20, 2000.

Cao Dai. <http://www.caodai.org/>. April 20, 2000.

Capnomancy

A form of **divination** in ancient times involving the observation of smoke and consisting of two principal methods. The more important was the smoke of sacrifices, which augured well if it rose lightly from the altar and ascended straight to the clouds, but the contrary if it hung about. Another method was to throw a few jasmine or poppy seeds upon burning coals. There was also a third method involving breathing the smoke of the sacrificial fire.

Sources:

Waite, Arthur Edward. *The Occult Sciences*. 1891. Reprint, Seacaus, N.J.: University Books, 1974.

“Caquet Bombec”

A fourteenth-century song by the poet Jonquieres. It details an operation in **alectromancy**, a form of **divination** using a cock.

Caqueux (or Cacoux)

A former caste of rope makers dwelling in Brittany who in some of the cantons of that country were treated as pariahs, perhaps because the ropes they manufactured were considered the symbols of slavery and death by hanging. They were forbidden to enter the churches and were regarded as sorcerers. They did not hesitate to profit by this evil reputation and dealt in **talismans**, which were supposed to render their wearers invulnerable. They also acted as diviners. They were further credited with the ability to raise and sell winds and tempests like the sorcerers of Finland.

It was believed that the Caqueux were originally of Jewish origin, and they were separated like lepers from other folks. Francois II, duke of Brittany, enacted that they should wear a mark composed of red cloth on a part of their dress where it could be readily seen. (They are mentioned in Jaques de Cambray's 1799 book *Voyage dans le Finistère*.)

Carancini, Francesco (ca. 1863–1940)

Italian physical medium. He was widely tested by Baron L. von Erhardt and the Society for Psychical Research of Rome, further studied at Paris by **Cesar Baudi De Vesme**, Lemerle, and M. Mangin, and also investigated at Geneva by Professors Clarapède, **Theodore Flournoy**, and Batelli. He sat in darkness, tightly bound, and produced strong telekinetic phenomena, such as making objects float and levitation, and occasional **materializations**, of which flashlight photographs were taken.

Several times he was accused of cheating, but Baron von Erhardt remarked that the hypothesis of fraud in this case implied that the experimenters were absolute imbeciles. Nevertheless, such charges were made by **W. W. Baggally** (1910) and by others (see *Annales des Sciences Psychiques*, 1913, pp. 243–47).

Sources:

Baggally, W. W. “Some Sittings with Carancini.” *Journal of the Society for Psychical Research* 14 (June 1910). Reprinted in Everard Feilding, *Sittings with Eusapio Palladino and Other Studies*. New Hyde Park, N.Y.: University Books, 1963.

Berger, Arthur S., and Joyce Berger. *Encyclopedia of Parapsychology and Physical Research*. New York: Paragon House, 1991.

Carbuncle

In ancient belief this stone was supposed to give out a natural light without reflection; it was ranked fifth in value after diamonds, emeralds, opals, and pearls. It is among the gems ruled by the sun and is both male and female—the former distin-

guished by the brightness that appears to burn within it, and the latter by the light it throws off. It takes no color from any other gem applied to it, but imparts its own. The virtue of the carbuncle was said to be its power to drive away poisonous air, repress luxury, and preserve the health of the body. It was also supposed to reconcile differences among friends.

Cardan, Jerome (1501–1576)

Italian mathematician, physician, and astrologer, reputed to be a magician. He was a contemporary of Faustus and **Paracelsus**. He left in his *Memoirs* a frank and detailed analysis of a curiously complicated and abnormal intellect, sensitive, intense, and not altogether free from the taint of insanity. He declared himself subject to strange fits of abstraction and exaltation, the intensity of which became at length so intolerable that he inflicted on himself severe bodily pain as a means of banishing them.

Cardan described three personal peculiarities to which he was prone. The first was the faculty of projecting his spirit outside his body, to the accompaniment of strange physical sensations. The second was the ability to perceive through his senses anything he desired to perceive; as a child, he explains, he saw these images involuntarily and without the power of selection, but when he reached manhood he could control them to suit his choice. The third peculiarity was that before every important event in his life he had a dream that warned him about it. Indeed, he had written a commentary of considerable length on Synesius's treatise on dreams, in which he advanced the theory that any virtuous person can acquire the faculty of interpreting dreams. In fact, he believed anyone can draw up for himself a code of dream interpretations by merely studying carefully his own dreams.

In one instance, at least, Cardan's prediction was not entirely successful. He foretold the date of his own death, and, at age 75, was obliged to abstain from food in order to die at the time he had predicted.

He published books on mathematics, astronomy, astrology, rhetoric, and medicine, including *Ars Magna* (1545), *De Subtilitate Rerum* (1551), and *De Rerum Varietate* (1557).

Sources:

- Morley, H. *Jerome Cardan*. London, 1854.
Waters, W. G. *Jerome Cardan*. London, 1898.

Carey, Ken

Ken Carey, a contemporary **New Age** medium and channel, was a postal worker as a young man. Frustrated, he and his family moved to a farm where they lived without most modern conveniences such as electricity, plumbing, radio, television, newspapers, and magazines. Carey apprenticed himself to an Amish farmer. At one point in the later 1970s, lying in bed with a severe cold, he felt a presence and heard a low humming he described as an energy field. Then a voice spoke to him.

During the winter of 1978–79 he channeled for 11 days. The entities that spoke through him sometimes appeared as angels (including the angel **Raphael**) or extraterrestrials. However, during the later sessions, an entity declared, "I am Christ. I am coming this day through the atmosphere of your consciousness. . . . I am the bridegroom, spoken of old. I came to you first through the man named Jesus." The transcripts of these sessions were published as *The Starseed Transmissions* in 1982 and became an early channeled New Age classic. The popular response led to the publication of further volumes based on the channelings.

The entities who spoke through Carey emphasized the central New Age message. They had emerged in order to assist human evolution. It was time to lift the spell of matter and to bring forth a new planetary being. Humankind, Carey argued,

is poised on the brink of a momentous transformation: The earth is ripe for harvest. Two resources are available to assist humans in the transformative period: the advanced intelligences, such as those channeling through Carey; and the creative power of thought. As with other New Age channelings, Carey's emphasizes the problems of overreliance on rational thought in problem solving and living with guilt imposed in younger years.

Sources:

- Carey, Ken. *Flat Rock Journal: A Day in the Ozark Mountains*. Thorndike, Maine: G. K. Hall, 1994.
———. *Notes to My Children: A Simplified Metaphysics*. Kansas City, Mo.: Uni-Sun, 1984.
———. *Return of the Bird Tribes*. Kansas City, Mo.: Uni-Sun, 1988.
——— [Raphael]. *The Starseed Transmissions: An Extraterrestrial Report*. Kansas City, Mo.: Uni-Sun, 1982.
———. *Return of the Bird Tribes*. San Francisco: HarperSan Francisco, 1991.
———. *Terra Christa: The Global Spiritual Awakening*. Kansas City, Mo.: Uni-Sun, 1985.
———. *The Third Millennium: Living in the Posthistoric World*. San Francisco: Harper San Francisco, 1995.
———. *Vision: A Personal Call to Create a New World*. Kansas City, Mo.: Uni-Sun, 1985.

Cargo Cults

Various forms of modern mythologies among the native peoples of Melanesia, arising from folk recollections of the riches brought by white traders, missionaries, or other colonizers. The earliest form of cargo cults appears to have developed in Fiji in the late nineteenth century when prophets would announce the imminent return of ancestors or white men on ships laden with luxuries.

During World War II, another form of cargo cult developed around the Red Cross planes transporting medical supplies to the Pacific Islands; modern leaders erected red crosses in the hope of bringing back supplies. In New Hebrides, there was a group that believed a white man would arrive in a red airplane laden with good things, and sticks were used to mark out a magic airstrip. In the New Hebridean island of Tanna, a strong movement emerged around the mythical messianic figure "John Frum." He appears to favor particular individuals and makes legendary trips to America to visit the president. His "Second Coming" will be manifest to the whole island, and he will bring the good things of the world so long denied to the Tannese.

Cargo cults represent a tragic combination of exploitation by explorers and traders and the culture shock of Christian missionaries displacing native religion.

Sources:

- Burrige, Kennelm. *Mambu*. New York: Harper Torchbook, 1978.
Lawrence, Peter. *Road Belong Cargo*. Melbourne, Australia: Melbourne University Press, 1964.
Rice, Edward. *John Frum He Come*. Garden City, N.Y.: Doubleday, 1974.
Worsley, Peter. *The Trumpet Shall Sound*. New York: Schocken Books, 1962.

Carington, W(alter) Whately (1884–1947)

British psychic researcher who investigated **Mrs. Osborne Leonard** and the Irish medium Kathleen Goligher of the **Goligher Circle**. He was born Walter Whately Smith in London. He studied science at Cambridge University, but had to postpone completion of his degree until after his service in the

British army during World War I. In 1933 he adopted his older family name from Brittany, modifying the spelling from Carentan to Carington.

In 1920 he became a member of the council of the **Society for Psychical Research**, London, and worked with **E. J. Dingwall** and others investigating the French medium **Marthe Beraud** (see also **Eva C.**). By the early 1930s he had come to believe that further study of spontaneous cases was a dead end and began to advocate quantitative research. His first important paper was presented in several parts (1934–1937) as “The Quantitative Study of Trance Personalities” and was a watershed paper in **parapsychology**.

As with most parapsychologists, Carington turned his attention to the survival hypothesis. His initial quantitative studies in the 1930s had led him to believe that the mediums’ controls were not separate entities but secondary personalities of the medium. He eventually came to postulate the “psychon hypothesis” of survival. He believed the mind is a cluster of sense-data and images that together constitute a single system, a system which may survive bodily death and even continue to evolve.

Carington founded and edited the journal *Psychic Research Quarterly* and wrote several books. He turned down an academic post and lived most of his life in poverty in order to devote his time to psychic research. In 1940 he was awarded a Perrott Studentship in Psychical Research and a short time later a Leverhulme Research Grant. He died March 2, 1947, at Senen, Cornwall, England.

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———. *Telepathy: An Outline of its Fact, Theory and Implications*. London: Methuen, 1945. Reprint, New York: Gordon Press, 1972.

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Carleson, Rolf Alfred Douglas (1910–)

Accountant and Spiritualist leader in Sweden. He was born January 29, 1910, in Montreal, Canada, but moved to Sweden during his adult life. He held posts as general secretary of the International Spiritualist Federation, editor of *Spiritualisten* (a Swedish psychic magazine), and general manager of Excelsior, a Swedish publishing house specializing in psychic literature.

Carleson was a founder of the Stockholm Spiritualist Society and served as its secretary for twenty years (1937–57). He then became general secretary of the Swedish Spiritualists Union in 1958–59. During this time he was a member of a Swedish psychic circle experimenting with **materialization** and **direct voice** phenomena.

Carleson was also a member of the Society for Parapsychological Research in Stockholm.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Carpocratians

A sect of **Gnostics** founded by Carpocrates of Alexandria. The sect claimed Christ derived the mysteries of his religion from the Temple of Isis in Egypt, where he was said to have studied for six years, and that he taught them to his apostles, who transmitted them to Carpocrates. Members used theurgic incantations and had their own peculiar greetings, signs and words, and symbols and degrees of rank. The Carpocratians believed in metempsychosis and the preexistence of the soul, but rejected the resurrection of the body. They had some beliefs in common with the **Basilideans**. The sect endured until the sixth century.

Sources:

Legge, Francis. *Forerunners and Rivals of Christianity from 330 B.C. to 330 A.D.* 2 vols. 1915. Reprint, New Hyde Park, N.Y.: University Books, 1964.

Carrahdis

A class of aborigine priests in New South Wales, Australia.

Carrel, Alexis (1873–1944)

French surgeon and biologist with a philosophical interest in the unknown possibilities of mankind. Born at Sainte-Foy-les Lyons, France, June 28, 1873, Carrel studied at the Universities of Dijon and Lyons, obtaining his M.D. in 1900. In 1904 he went to Canada, hoping to raise cattle, but ended up instead pursuing his surgical skills at the Hull Physiological Laboratory, Chicago. In 1906 he became a staff member of the Rockefeller Institute for Medical Research, and in 1912 received a Nobel Prize in physiology and medicine for his work on vascular surgery and transplantation of organs. He joined the French army in World War I and with Henry Drysdale Dakin developed the Carrel-Dakin solution for sterilizing infected wounds. His philosophical interests came to the forefront in his first book, *Man the Unknown* (1935), which became a best-seller.

During World War II Carrel lived in France and held an appointment as director of the Foundation for the Study of Human Relations under the Vichy government. After the war he was dismissed as a collaborator, although it is probable that he was more interested in human biology and physiology than politics. He died in Paris, November 5, 1944. Two of his books, *The Prayer* (1948) and *Voyage to Lourdes* (1949), were published posthumously.

Sources:

Carrel, Alexis. *Man the Unknown*. New York: Harper & Brothers, 1935.

———. *Reflections on Life*. New York: Hawthorn, 1953.

———. *Voyage to Lourdes*. New York: Harper & Brothers, 1950.

Carrington, Hereward (Hubert Lavington) (1880–1958)

Psychical investigator and author of many popular books on psychic subjects. Carrington was born October 17, 1880, in St. Heliers, Jersey, Channel Islands, Britain. He was educated in London and Cranbrook, and immigrated to the United States in 1899. His Ph.D. was obtained later at William Penn College, in Iowa. His interest was in psychical research and he followed an anti-Spiritualist line until the book *Essays in Psychical Research* by “Miss X” (Ada Goodrich Freer) shook his skepticism. In 1900, at age 19, he joined the American branch of the **Society for Psychical Research** and devoted the rest of his life to such studies. He became known for his intellect and knowledge and was a delegate to the First International Psychical Congress

in Copenhagen in 1921 and to subsequent congresses in Warsaw (1923), Paris (1927), Athens (1930), and Oslo (1935).

After **Richard Hodgson** (1855–1905) died and the American branch of the Society for Psychical Research was reestablished as the **American Society for Psychical Research** under **James H. Hyslop's** leadership, Carrington became Hyslop's assistant and worked in that capacity until July 1908. Then, on behalf of the English Society for Psychical Research, and in company with **Everard Feilding** and **W. W. Baggally**, he went to Naples to investigate the phenomena of the medium **Eusapia Palladino**. His experiences, as described in *Eusapia Palladino and Her Phenomena*, moved him even further into the camp of believers. Summarizing his new stance, he stated,

“My own sittings convinced me finally and conclusively that genuine phenomena do occur, and, that being the case, the question of their interpretation naturally looms before me. I think that not only is the Spiritualistic hypothesis justified as a working theory, but it is, in fact, the only one capable of rationally explaining the facts.”

This view was shaken after Palladino, on his invitation, visited America in 1909 and was exposed as a **fraud** on two occasions. Carrington stuck by his earlier opinions and did not publish the record of the sittings, which remained in his possession until 1954. In his *Personal Experiences in Spiritualism* (1918), he speculated that the phenomena were specifically of biological origin.

In 1921, with an interested group behind him, Carrington founded the **American Psychical Institute** and Laboratory, which was in active operation for about two years.

In 1924 he sat on a committee of the *Scientific American* investigating the phenomena of **Spiritualism**. He attended many sittings with **Mina Crandon** (“Margery”) in Boston and initially considered her mediumship genuine. Then in 1932, following some revelations of probable fraud, his faith was again shaken. He wrote in the *Bulletin* of the **Boston Society for Psychic Research**, “Certainly this throws a cloud over the whole Margery case.” Carrington also found fraud in his investigation of **William Cartheuser**.

Carrington believed in the strong pull of the positive evidence for human survival, yet as he grew older, he became far less committed to it. Summarizing his own researches in *The Story of Psychic Science* (1930), he states:

“I may say that I have never, in all that time, witnessed any phenomena which have appeared to me undoubtedly spiritistic in character—though I have, of course, seen many unquestionably supernormal phenomena. At the same time, I realize very fully that other very competent investigators have seen and reported manifestations far more striking than any it has been my good fortune to witness: and these findings have duly impressed me. I, therefore, maintain a perfectly open mind upon this question, while continuing my investigations and shall probably continue in this state of mental equilibrium until some striking and convincing phenomena turn the scales in one direction or in the other.”

Those striking and convincing phenomena came Carrington's way with the visit of **Eileen Garrett** at the American Psychical Institute three years later. Having subjected her to psychoanalytic “association tests,” combined with an electrical recording apparatus to decide whether the “communicators” were personalities distinct from the medium, he concluded, “I can now say that our experiments seem to have shown the existence of mental entities independent of the control of the medium, and separate and apart from the conscious or subconscious mind of the medium.”

Throughout his active life Carrington wrote numerous books, some notable for their sharp perceptions and insightful observations, and others filled with incredible and unfounded opinions. In his later years he moved on to investigate astral projection and wrote a series of classic books with **Sylvan J. Muldoon**. He died December 26, 1958, in Los Angeles.

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Carrithers, Walter Adley, Jr. (1924–)

Writer and commercial artist, member of the **American Society for Psychical Research**, **Society for Psychical Research**, London, and the **American Federation of Astrologers**. He investigated the question of alleged **fraud** with a view to improving reporting methods. He wrote articles for *Fate* magazine and various theosophical and astrological journals. His essay “Re-Appraising Astrological Concepts, Old and New” won first prize in an international essay contest held by the **American Federation of Astrologers** and was published in its *Bulletin* of March-April 1959.

Over the years Carrithers devoted a significant amount of time to investigating and defending **Helena Petrovna Blavatsky** against the charges of fraud that plagued her during the last years of her life and have haunted the **Theosophical Society** ever since. These efforts led to literary works, the first appearing in response to Gertrude Williams's *Priestess of the Occult*, which had appeared in 1946. In the early 1960s Carrithers focused his attention on the Hodgson Report of 1885, the key document that compiled the greatest amount of evidence against Blavatsky. He wrote a series of articles for the *American Theosophist* in 1961 that were later gathered in booklet form and published by the Theosophical Society. In 1962 he also wrote another article that countered the Hodgson Report, which appeared in the *Journal* of the American Society for Psychical Research. Although he raised a few valid points, on the whole his attempt to refute Hodgson failed to convince many outside the theosophical movement.

Sources:

Carrithers, Walter A., Jr. “Madam Blavatsky: One of the World's Great Jokers.” *Journal* of the American Society for Psychical Research 56 (July 1962).

———. *The Truth about Madame Blavatsky: An Open Letter to the Author of the Priestess of the Occult*. Covina, Calif.: Theosophical University Press, 1947.

Waterman, Adlai E. [Walter A. Carrithers, Jr.]. *Obituary: The “Hodgson Report” on Madame Blavatsky*. Adyar, Madras, India: Theosophical Publishing House, 1963.

Carter, Charles Ernest Owen (1887–1968)

Theosophist and astrologer, born in Poole, Dorset, England, in 1887. Carter attended the University of London, be-

came a lawyer (1913), and served in the British army during World War I. As a young man he saw an ad for horoscopes by **Alan Leo** and at age 23 began his study of the subject. In 1917 Leo died, and the **Theosophical Society's** fledgling Astrological Lodge, of which Leo was the driving force, dwindled. In 1920 Carter picked up Leo's work and turned it once again into a vital force. He was elected president of the lodge and served in that post until his retirement in 1952.

Carter's influence came primarily through his writing. He launched *Uranus*, a periodical of the Astrological Lodge, in 1923, and the quarterly journal *Astrology* in 1926. He edited the magazine *Astrology* for 33 years. His breadth of knowledge of the field was demonstrated in his first book, *The Encyclopedia of Astrology* (1924), and in his textbook, *The Principles of Astrology* (1925), the basic introduction used by a generation of astrologers. It was followed by a host of additional books, including his most popular title, *Astrological Aspects* (1930), which went into ten editions during Carter's lifetime. His last and possibly most original book, *An Introduction to Political Astrology* (1951), stemmed from reflection on events surrounding World War II. His texts were well received on both sides of the Atlantic.

In his mature years Carter led in the founding of the Faculty of Astrological Studies, a facility to train the next generation of astrologers. Among his well-known students was **John Addey**, one of the first to receive the school's diploma in 1951. Carter joined with Addey in forming the Astrological Association, a professional organization for British astrologers.

Carter died in London on October 4, 1968.

Sources:

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Cartheuser, William (ca. 1930)

American **direct voice** medium. His father was a photo engraver who had lived near Vienna, and his mother was of Hungarian origin. Cartheuser was taken to Europe as a child and lived in Besztercze, Transylvania, until age 16, when the family returned to the United States. During the 1930s, Cartheuser resided at the famous **Lily Dale** Spiritualist Center in New York State.

Malcolm Bird reported in *Psychic Research* (1927, p. 166) on two series of séances that Cartheuser gave in October 1926 to the **American Society for Psychical Research**. He found that one of the voice communicators was actually a living person. Cartheuser's voice mediumship was also investigated by noted researcher Dr. **Nandor Fodor** in 1927 at the house of medium **Arthur Ford** in New York. Fodor noted that although Cartheuser had a harelip, there was no impediment in the voices manifesting during a trumpet séance. Finally, Cartheuser was investigated by **Hereward Carrington**, who concluded that "a high percentage of **fraud** enters into the production of Cartheuser's physical phenomena."

In 1933 nine gramophone recordings of Cartheuser's mediumship were made at the studios of the World Broadcasting Company in New York. The "spirit voices" were so loud that engineers had to ask for them to be lowered. Some voices were recorded by a microphone at ceiling level.

Sources:

Carrington, Hereward. *The Invisible World*. New York: The Beechhurst Press; B. Ackerman Inc., 1946.

Pincock, Mrs. J. O'Hara. *The Traits of Truth*. N.p., 1930.

Cartopedy

Modern term for the ancient Persian science of **divination** through the study of feet, similar to the study of hands in **palmistry**. An official cartopedist was employed by the rulers of ancient Persia and India, to be consulted on such important matters as the choice of a bride. Measurements and footprints were studied intensively, sometimes over a period of weeks, before interpretations were made. The size of the foot, the shape of the heel and toes, and the degree of arch were all considered, as well as the lines or markings on the foot itself. Together they were believed to indicate character, ability, and destiny. Cartopedy was also widely used in ancient Arabia.

Cartopedy is still practiced in India and Pakistan in conjunction with palmistry. Cartopedists are consulted by parents to assess the characteristics of potential brides or husbands for their children, and some employers engage them in hiring staff. In crime detection the police use the services of *payyindas*, or foot trackers, who can assess the characteristics of a wanted man from his footprints.

Sources:

Fahl, Toufic. *La divination arabe*. Paris: Sinbad, 1987.

Cashen's Gap

An isolated place on the Isle of Man, United Kingdom, known in the Manx dialect as Doarlish Cashen, that was the scene of a celebrated haunting by a talking mongoose named Gef. According to the Irving family, who lived at Cashen's Gap, this creature ate rabbits, spoke in various languages, learned nursery rhymes, and imitated other animals and birds.

The case was investigated personally by **Harry Price** in company with **R. S. Lambert** (then editor of the radio magazine *The Listener*), but the animal refused to manifest until after they had left. The case may have been related to **poltergeist** phenomena, since Voirrey Irving, the 13-year-old daughter in the family, was closely associated with the manifestations of the talking mongoose. Price failed to detect any evidence of **fraud**.

The case was also investigated by Dr. **Nandor Fodor**, then chief research officer of the **International Institute for Psychical Research**. He interviewed several witnesses, some hostile to the phenomenon, but the evidence to support it proved strong. Fodor did not accept a poltergeist explanation and suggested half seriously that Gef may have been a mongoose that had learned to talk.

Many years later, after the whole affair had died down, a strange unidentified animal was killed in the district. Some suggested that it might have been Gef.

Sources:

Price, Harry H., and R. S. Lambert. *The Haunting of Cashen's Gap*. London, 1936.

Cassadaga

Cassadaga, a Spiritualist camp in central Florida near DeLand, was founded in 1895, but grew out of a message given from the spirit world to a young Minnesota medium, **George Colby** (1848–1833), in 1868. He was told that he would be the instrument for the founding of a large Spiritualist camp in the southern United States. In 1875, directed by his spirit guide Seneca, Colby traveled to Wisconsin where he met T. D. Giddings. The two then traveled to Florida and found the land to which Seneca had directed him. In 1880 he filed a homestead

claim for the land and in 1884, it was awarded to him. In 1893, the Spiritualist movement in the United States united to form the National Spiritualist Association (now the **National Spiritualist Association of Churches**). The following year, in cooperation with people from Camp Lily Dale in New York, who understood the task of managing a camp, Colby formed the Southern Cassadaga Spiritualist Camp Meeting Association. Colby granted the new association 35 acres (of the 145 he had been awarded in his homestead grant). The association's first meeting was held in Colby's home.

The new camp was named for Cassadaga, New York, a town near Lily Dale. It was designed as a winter haven for Spiritualists from the north, especially New England. Many built cottages that they inhabited when they came South for the season. The association also erected a hotel, a large auditorium, and various additional buildings. A small town of several hundred residents soon emerged. Some 300 permanent residents now live at Cassadaga, of which approximately 100 live on the camp grounds proper.

A fire ravaged the camp in 1926 and while the major structures were rebuilt, they were not paid for before the Depression hit. Several buildings, including the hotel, fell into private hands.

For many years, the programming was focused in several seasons when special classes and programs were concentrated. Today, the seasonal emphases have largely disappeared and classes are held year-round. The camp is the largest Spiritualist facility in the world.

Sources:

Henderson, Janie. *The Story of Cassadaga*. Cassadaga, Fla.: Pisces Publishing, 1996.

Karcher, Janet, and John Hutchinson. *This Way to Cassadaga*, Deltona, Fla.: John Hutchinson Productions, 1980.

Cassoli, Piero (1918–)

Physician and psychologist actively concerned with parapsychology. Cassoli was born July 25, 1918, in Bologna, Italy, and educated at the University of Bologna (M.D., 1943). In 1947 he became the secretary of a group of researchers investigating parapsychology. He was one of the founders (1954) and then president (1957–59) of the **Centro Studi Parapsicologia**. He also served as director of the center for many years.

A member of the Italian Society for Parapsychology, Cassoli's interests in parapsychology have been quite varied. He was among the first to promote experimental methods of psychical research in Italy and conducted experiments on **precognition**. He also investigated mediums, uncovering numerous tricks they were creating. As a physician, he also experimented in the use of **hypnosis** for anesthesia as an alternative to drugs.

Cassoli contributed articles on parapsychological subjects to *Minerva Medica* and *Luce e Ombra*. In 1971 he participated in the International Conference on Parapsychology held at St. Paul de Vence, France.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Cassoli, Piero. "Parapsychology in Italy Today." In *Parapsychology Today: A Geographical View*. Edited by Allan Angoff and Betty Shapin. New York: Parapsychology Foundation, 1971.

Castaneda, Carlos (1925–1998)

An anthropologist and occultist who created a sensation with his best-selling book *The Teachings of Don Juan: A Yaqui Way of Knowledge*, first published in 1968. The volume described his experiences with the mysterious Juan Matus, a Yaqui Indian

from Sonora. Don Juan was represented as a sorcerer and metaphysical master of the Mexican border who taught a higher reality involving the visionary potentialities of drugs like mescaline. The books caught the imagination of a generation of spiritual seekers who were using various mind-altering drugs and the attention of social scientists who were opting for new theories about the subjective nature of reality.

Castaneda's background is somewhat obscure. His official biographies say that he was born in Sao Paulo, Brazil, in 1931. However, it is now known that he was born in Cajamarca, Peru, on December 25, 1925. He moved to Lima as a young man and studied at the Colegio Nacional de Nuestra Senora de Guadalupe and the National Fine Arts School of Peru. He moved to San Francisco in 1951 and later attended Los Angeles City College (1955–59). He became an American citizen in 1959 and that same year enrolled in UCLA. He received his B.A. in anthropology in 1962. He pursued his graduate studies sporadically through the next decade, and he finally completed his Ph.D. in 1973.

In the meantime he published his first three books detailing the material he had learned from Don Juan. His third book, *Journey to Ixtlan*, had been presented as his doctoral dissertation. Anthropologists praised Castaneda, and Don Juan became a cult figure, although this elusive sorcerer seems to have manifested only to Castaneda and remained a mystery man.

There is, of course, no proof of the existence of Don Juan outside Castaneda's accounts, and his teachings are often recounted in language that sounds nearer to that of a popular thriller than that of a Yaqui Indian. Typically unconvincing phrases from *Tales of Power* (1975) are: "You're goofing," "You indulge like a son of a bitch," and "You nearly lost your marbles." Alan Brian, a British critic, pointed out in a London *Sunday Times* review (May 11, 1975) that Don Juan appears to be bursting with laughter every few pages.

In the absence of any convincing validation of the actual existence of Don Juan, many readers will prefer to regard him as a product of Castaneda's fertile imagination, a mystification of a similar kind to the **Lopsang Rampa** hoax. For a thoughtful and scholarly analysis of the Castaneda phenomenon, see *Castaneda's Journey: The Power and the Allegory* (1976) by Richard DeMille. DeMille discovered sources, published earlier, for the Don Juan material and views the books as fiction. DeMille's work created a storm within the scholarly community and led to a general discrediting of Castaneda. However, the large public tuned to his psychedelic spiritual vision seemed hardly concerned with the controversy. The reclusive Castaneda continued to publish new books in the Don Juan series through the 1980s.

Castaneda died April 27, 1998.

Sources:

Benitez, Fernando. *In the Magic Land of Peyote*. Austin: University of Texas Press, 1975. Reprint, New York: Warner Books, 1975.

Castaneda, Carlos. *The Eagle's Gift*. New York: Simon & Schuster, 1981.

———. *Journey to Ixtlan: The Lessons of Don Juan*. New York: Simon & Schuster, 1972.

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DeMille, Richard. *Castaneda's Journey: The Power and the Allegory*. Santa Barbara, Calif.: Capra Press, 1976.

———, ed. *Don Juan Papers: Further Castaneda Controversies*. Santa Barbara, CA: Ross-Erickson, 1980. Reprint, Belmont, Calif.: Wadsworth, 1990.

Seeing *Castaneda: Reaction to the "Don Juan" Writings of Carlos Castaneda*. New York: G. P. Putnam & Sons, 1976.

Silverman, David. *Reading Castaneda: A Prologue to the Social Sciences*. London: Routledge & Kegan Paul, 1975.

Castel-A-Mare

Castel-A-Mare, scene of a spectacular **haunting** in the early twentieth century, was a three-story residence located in rural Devon, near Torkay, England. Suspecting a haunting situation, in 1917 the owner cooperated with a group of Spiritualists in an investigation of the house. A female medium was engaged and **Violet Tweedale** (1862–1936), a Spiritualist writer, included in the investigation party. The account left by Tweedale provides the primary surviving record of the haunting.

The investigation occurred during two sessions with the medium who entered a trance state and was seemingly possessed by the entities who were haunting the building. In the first session, a violent male entity seemed to be the person manifesting through the medium. He delivered a series of expletives and attacked one of the party, drawing blood. However, little information was received. At the second sitting, a female entity appeared, and from her a story emerged a multiple murder. It appeared that a male house guest, a doctor, went berserk and killed the master of the house and strangled his maid. During the second session, when the murderer initially manifested himself, he was driven away with an exorcism. Then the maid appeared and reenacted a drama as if having just found her dead master and then being killed herself.

Following the session, Tweedale checked the name of the master with local records but found no record of any murders. It was speculated that possibly the doctor murderer had written the death certificate and had listed the death as natural. He could have said that the maid had merely moved on. If such is the case, however, it does not explain the continued haunting by the murderer's spirit.

In 1920, Castel-A-Mare was dismantled and the land turned into a garden.

Sources:

Chard, Judy. *Devon Mysteries*. Bodmin: Bossiney Books, 1979.

Tweedale, Violet. *Ghosts I Have Seen*. London: Herbert Jenkins, n.d.

Castelvitch, Countess (ca. 1920)

Early twentieth-century private medium of Lisbon, Portugal, whose powers of physical phenomena were carefully observed by Dr. d'Oliveira Feijao, professor of surgery in the Lisbon University and Mme. Madeleine Frondoni-Lacombe. According to Feijao's description:

"Blows were struck, the loudest being on the glass of the bookcase. Articles of furniture sometimes moved. Heavy chairs moved about the room; efforts were made on the locked doors of the bookcase, which were opened; large and heavy books were flung on the floor (our hands being linked all the time); an office bell and a handbell, the half open piano and a guitar in its case all sounded loudly. The table rose as much as 24 inches."

Once a heavy table weighing 160 pounds was raised on two legs when it was barely touched and a smaller table was torn into 200 pieces. Objects were brought into the séance room and out through closed doors and excellent materializations were witnessed, among which there was a unique phantom with a death's-head. This phantom and other claimed materializations were photographed.

The mediumship of the countess was discovered in January 1913. Like **Katie King**, in the celebrated case of **Florence Cook**, her control, who manifested for years, departed after a dramatic farewell on July 14, 1920. The history of the mediumship is well told in Frondoni-Lacombe's *Merveilleux Phénomènes de l'au delà* (Lisbon, 1920).

Sources:

Richet, Charles. *Thirty Years of Psychological Research*. London, 1923.

The Castle of the Interior Man

The mystical name given to the seven stages of the soul's ascent toward divinity, according to such Christian mystics as St. Teresa of Avila (1515–1582). These seven processes of psychic evolution are as follows: (1) the state of prayer in which one concentrates on God; (2) the state of mental prayer, in which one seeks to discover the mystic significance of all things; (3) the obscure night, believed to be the most difficult, in which self must be utterly renounced; (4) the prayer of quietism, complete surrender to the will of God; (5) the state of union, in which the will of man and the will of God become identified; (6) the state of ecstatic prayer, in which the soul is transported with joy, and love enters into it; (7) the state of rapture, which is the mystic marriage, the perfect union, and the entrance of God and heaven into the interior man.

Sources:

Ramge, Sebastian. *An Introduction to the Writings of St. Teresa*. Chicago: Henry Regnery, 1963.

Teresa of Avila, St. *The Interior Castle*. Translated by Kieran Kavanaugh and Otilio Rodriguez. New York: Paulist Press, 1979.

Castruccio, Peter Adelbert (1925–)

Engineer, space technologist, and former director of Westinghouse's Astronautics Institute in Baltimore, Maryland. He was born January 11, 1925, in New York and studied at the University of Genoa, Italy, and Johns Hopkins University, Baltimore. He had a distinguished career in such fields as space communications, space navigation, electrical rocketry, and space technology. Castruccio investigated telepathy and clairvoyance and the possible use of **ESP** in relation to astronautics.

Catabolignes

Demons who bore men away, killed them, and had the power to break and crush them. The sixteenth-century theologian L. Campester described how these demons treated their agents, the magicians and sorcerers.

Catalepsy

A condition involving the sudden suspension of sensation and volition and the partial suspension of vital functions. The body assumes a rigid appearance, sometimes mistaken for death, and the victim remains unconscious throughout the attack. On occasion, the cataleptic state may be marked by symptoms of intense mental excitement and by apparently volitional speech and action. Sometimes the symptoms are hardly distinguishable from those of hysteria.

The period covered by the attack may vary from a few minutes to several days, although the latter occurs only in exceptional cases. An attack may recur, however, on only trifling provocation in the absence of strong resistance by the victim.

Catalepsy is said to be caused by a pathological condition of the nervous system, generally produced by severe or prolonged mental emotion, and should not be confused with hypnotic

trance. The belief that the condition may occur in a perfectly healthy person is probably fallacious. There is speculation that catalepsy, like ecstasy and mediumistic faculties, may at times prove contagious.

Catalepsy is associated with schizophrenia and hysteria, and there is reason to believe that it can be self-induced in certain cases. Eastern *fakirs* have been known to cast themselves into a cataleptic sleep lasting for months, and cases have even been reported where they permitted themselves to be buried, being exhumed when the grass had grown over their graves.

Some forms of trance induced by **hypnotism** appear similar to the cataleptic state.

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Cathari

A medieval Christian gnostic heretical sect that flourished in southern France, especially in the Provençal region. One branch of the sect, originating in the region of Albi, gave rise to the name of followers as **Albigenses**.

As early as the 1100s, a form of dualism that held that Satan was, though a creature of God, an immensely powerful being, appeared in southern France and in the Rhine Valley. Its immediate source may have been beliefs brought back from the Holy Land by crusaders. Within a decade, a more extreme dualism that argued for the existence of Satan prior to the creation of the universe appeared. The dualists in France made common cause with the Bogomil dualists of the southern Balkans and by 1180 had become a significant force in southeastern France and northern Italy. Cathar belief was also strong in Lombardy and the Rhineland. The Roman Catholic Church started a crusade against the Cathars of southern France, centered upon the town of Languedoc. By 1230 the Albigensians were eradicated.

What little we know concerning the Cathar belief and practice derives largely from a Cathar ritual from Provence, recorded in a thirteenth-century manuscript, and from the proceedings of the Roman Catholic inquisitors who ruthlessly persecuted the sect. The group has roots that go back to Manicheism and origins in the theological problem of the place of good and evil in Christian doctrine. The Cathars believed a dualist concept of two gods or principles. The evil god Satan or Lucifer ruled the material world, which was a purgatorial condition for angels or divine souls imprisoned in flesh after the primal war in heaven. Humans could only recover the divine kingdom through a spiritual rebirth, becoming a vehicle for the Holy Ghost, otherwise death would not bring release. A man who died without such a spiritual rebirth would face **reincarnation** again and again, in human or animal form.

An interesting modern echo of the Cathari and its doctrine of imprisonment in the flesh through various incarnations is found in the strange claim of a modern British physician **Arthur Guirdham** that he has verified information that he and a group of other individuals were reincarnations of Cathars who were brutally persecuted in Languedoc, France, during the twelfth century.

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Catopromancy (or Enoptromancy)

A type of **divination** using a mirror, described thus by the second-century Greek traveler Pausanias:

“Before the Temple of Ceres at Patras, there was a fountain, separated from the temple by a wall, and there was an oracle, very truthful, not for all events, but for the sick only. The sick person let down a mirror, suspended by a thread, till its base touched the surface of the water, having first prayed to the goddess and offered incense. Then looking in the mirror, he saw the presage of death or recovery, according as the face appeared fresh and healthy, or of a ghastly aspect.”

Another catoptric method was to place the mirror at the back of the head of a boy or girl whose eyes were bandaged. In Thessaly, the response reportedly appeared in characters of blood on the face of the moon, probably represented in the mirror. The Thessalian sorceresses derived their art from the Persians, who always endeavored to plant their religion and mystic rites in the countries they invaded. (See also **crystal gazing**)

Cats, Elfin

These cats were said to be found in the Scottish Highlands and to be of a wild breed as large as dogs, black in color, and with a white spot on the breast. They had arched backs and erect bristles. According to superstition, elfin cats were witches in disguise.

Cattle Mutilations

Since 1973 there have been waves of reports of mysterious attacks on cattle in the midwestern United States. The first of these occurred in Minnesota and Kansas. Some features of these attacks seemed inconsistent with normal explanations of attacks by predatory animals. In many instances the dead cattle appeared to have been mutilated by precise surgery in which certain parts of the body (usually eyes, ears, mouth, rectum, or sex organs) had been removed and the carcass drained of blood. No footprints indicating mutilation by humans were found around the bodies. Authorities in Kansas suggested that “cultists” were probably the perpetrators. Several carcasses were brought in for autopsies, which showed the animals died of blackleg, a cattle disease. By this time, however, the early reports and allegations had circulated around the country.

In 1974 there were reports of cattle mutilations in northeastern Nebraska and eastern South Dakota. Some reports coincided with sightings of UFOs. Along with the absence of footprints or other tracks in the area, there were rumors of large helicopters being used for cattle rustling. Although modern rustlers often use mechanization, it is unlikely that they would leave carcasses behind, and they would have no rationale for mutilating individual cattle.

Some explanations were ingenious but not wholly convincing. The director of men’s admissions at the South Dakota State Mental Hospital suggested that the mutilations were the work of a psychotic individual, perhaps a youth from a farm background with hostility toward authority figures. A persuasive suggestion was that the mutilations were the work of Satanist groups, and a few scattered cases of animals who had been drugged were found. However, the cattle mutilations covered a large area and continued undetected for three months, and the possibility of Satanist groups operating from helicopters over such a large area seems unlikely.

The suggestion that the mutilations might have been the work of entities from UFOs is offered by Linda Moulton Howe in her 1980 movie, *Strange Harvest*, and reinforced by additional accounts in her book published in 1989.

More definitive work was begun in 1979 by Kenneth Rommel, who received a grant from the Federal Law Enforcement Assistance Administration to investigate mutilation reports in

New Mexico. In 1980, after an extensive investigation of the New Mexico carcasses, and with agreement from sheriffs and pathologists in other states, Rommel announced that he had found no evidence of cattle mutilation apart from normal predator damage. The pattern of disturbance of the carcass was consistent with that of small animals attacking the softest part of the cow, which was largely protected by the extremely strong hide. In 1984 further extensive study of the reports around the nation was made by Daniel Kagan and Ian Summers. Their book, *Mute Evidence* (1984), remains the definitive account of the phenomenon. They examined the origin of cattle mutilation reports and found them based on inept observation and unfounded rumor. Where autopsy reports of "mutilated" cattle were acquired from competent pathologists, they indicated damage by small animals.

In spite of lack of evidence, reports of cattle mutilations and unfounded charges that aliens are attacking hundreds of thousands of the defenseless cows continue to circulate within some of the ufological networks, though most ufologists have dismissed the stories.

The modern-day reports of animal mutilations are not unprecedented. Other stories of attacks on cattle were compiled by the indefatigable chronicler of the bizarre, **Charles Fort**, in his book *Lo!* (1931). Fort recalls that in the winter of 1904–05, during an outbreak of religious revivalism in Wales, there were stories of strange lights in the air and mysterious air vessels, followed by reports of widespread attacks on sheep. In 1910 sheep were killed on a large scale by something that attacked half a dozen each night; rabbits were killed by having their backs broken. Since Fort there have been many similar reports of animal mutilations from various countries. Not all such attacks are mysterious. In October 1980, following reports of a sheep predator active for four years, a Scottish farmer baited a cage and caught a puma. Similarly persistent stalking and killing of sheep by wild dogs is well known to farmers in many countries.

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Cauda Pavonis (Newsletter)

Newsletter of the Hermetic Text Society, published twice a year. It includes scholarly material on all aspects of **alchemy** and hermeticism and their influence on literature, philosophy, art, religion, and the history of science and medicine. The approach is interdisciplinary and is not limited to any particular historical period, national emphasis, or methodology. Address: *Cauda Pavonis*, Department of English, Washington State University, Pullman, WA 99164-5020. Website: <http://www.wsu.edu:8080/~english/CaudaPavonis.html>

Sources:

Cauda Pavonis: Studies in Hermeticism. <http://www.wsu.edu:8080/~english/CaudaPavonis.html>. March 22, 2000.

Caul

A membrane that sometimes covers the head of a child at birth. It was regarded as a preservative against drowning at sea and was consequently much sought after by seamen. Superstitions concerning the caul are of some antiquity. In ancient Rome, Aelius Lampridius wrote about the life of Antonine Diadumeninus, stating that he was so called from having been

brought into the world with a band of membrane round his forehead like a diadem, and that he enjoyed a perpetual state of felicity from this circumstance. Roman midwives offered cauls for sale in the Forum.

Even as late as the 1870s, British newspapers often carried advertisements from would-be purchasers of a caul, offering large sums of money. The caul was also used in a form of divination called **amniomancy**.

In the cultures of northern and eastern Europe, the caul, which marked babies as different, was associated with vampirism. A child born with a caul was thought to become a vampire after death. To prevent such a fate, the caul was removed, dried, ground into fine particles, and fed to the child on its seventh birthday.

CAUS See Citizens Against UFO Secrecy

Causimomancy

Divination by fire. It was supposed to be a good omen when combustible objects cast into the fire did not burn.

Cavanna, Roberto (1927–)

Biochemist, Istituto Superiore di Sanità, Rome, Italy. He was born November 3, 1927, in Rome, and educated at the University of Rome (Ph.D., chemistry, 1949). Cavanna investigated connections between states of consciousness affected by psychopharmacological and psi phenomena and edited several books on consciousness studies.

Sources:

Cavanna, Roberto, ed. *Psi Favorable States of Consciousness*. New York: Parapsychology Foundation, 1970.

Cavanna, Roberto, and Emilio Servadio. *ESP Experiments with LSD 25 and Psilocybin*. New York: Parapsychology Foundation, 1964.

Cavanna, Roberto, and Montague Ullman, eds. *Psi and Altered States of Consciousness*. New York: Parapsychology Foundation, 1968.

Cayce, Charles Thomas Taylor (1942–)

Charles Thomas Taylor Cayce, the president of the **Association for Research and Enlightenment**, (ARE) also president of the **Edgar Cayce Foundation**, (ECF) and the grandson of seer **Edgar Cayce**, was born in Virginia Beach, Virginia, on October 7, 1942, the son of **Hugh Lynn Cayce**. The Cayce family had lived at Virginia Beach since 1925. Charles Thomas grew up there and worked in his father's office. He attended Hampden-Sydney College and later did graduate work at the University of California at Berkeley and the University of Maryland, from which he received his Ph.D. in child psychology in 1968. He taught college for several years and worked for the U.S. State Department before returning to Virginia Beach in 1972 and joining the ARE staff as the youth director. As a teenager, Cayce had become alienated from the ARE and had decided to pursue a career elsewhere. However, after delving into his grandfather's work, he found ideas and concepts personally helpful to him. His continued study of the readings made him both open and then supportive of the work.

Four years after Cayce began work at ARE, his father had a heart attack. In the wake of Hugh Lynn's illness, immediate plans for succession were made. With the approval of the board, Charles Thomas was named president of the corporation. In that position, Charles Thomas initially emerged as an administrator, rather than a writer or speaker like his father.

Throughout the 1990s and at the beginning of the 21st century Cayce evolved into one of the key writers, lecturers, and

key spokesperson for the ARE and the ECF. He traveled across the United States, and internationally spoke on behalf of his grandfather's work, as well as his own work with children and youth. Both he and his wife, Leslie Cayce, devoted their time and talents to furthering the ARE's work with younger people. He has developed a research program testing gifted youth and studying the role of meditation and **dreams** in furthering psychic development. Cayce served on the Board of Advisors for the National Association for Transpersonal Psychology, with other notable psychologists, including Dr. Bernie Siegal.

In an interview with Daniel Redwood in 1995, Cayce talked about his grandfather, the ARE, and the programs and schools that have emerged from it. Much of his excitement was focused on the possibilities of the Internet as he gradually worked to make his grandfather's readings available online. Cayce noted that Edgar Cayce's readings were not meant to encourage a person to make a decision based solely on a reading. Rather, "The readings suggested that our purpose on the earth is to learn to make our will one with God's will. This is a simple little phrase, but very complex when we try to apply it. I think if we forego the opportunity to make decisions, and try to get psychics to do that for us, then we are foregoing opportunities to grow spiritually on the earth, forgoing our major purpose for being on the earth."

At the beginning of the 21st century, Cayce continues to participate in workshops and seminars at the Virginia Beach headquarters, offering such topics as, *Your Soul's Purpose in the New Millennium*, and *Potential of the Human Mind and Finding Your Mission in Life*. ARE Headquarters at Sea, offers cruises with Cayce and his colleagues for the Edgar Cayce Cruise of Enlightenment, on a regularly scheduled basis.

In the Redwood interview, Cayce emerged the idealist along with his role as the benevolent administrator when he stated that: ". . . my fondest dream for the A.R.E. . . would be for the A.R.E. to go out of business. . . the role of the A.R.E., through my grandfather's readings, is to help people awaken to their spiritual nature, to help people see ways to manifest that spiritual nature in this physical world. . . It would just be wonderful if that were to happen more and more, to the point where those structures weren't necessary, including the A.R.E."

Sources:

"Association for Research and Enlightenment." <http://www.are-cayce.com/>. April 11, 2000.

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Smith, A. Robert. *Hugh Lynn Cayce: About My Father's Business*. Norfolk, Va.: The Donning Co., 1988.

Zuromski, Paul. "A Conversation with Charles Thomas Cayce." *Psychic Guide* (September–November 1984): 14–19.

Cayce, Edgar (1877–1945)

Outstanding American psychic and founder of the **Association for Research and Enlightenment** (ARE). Cayce was born on March 18, 1877, in Hopkinsville, Kentucky, the son of businessman. He grew up in rural Kentucky and received only a limited formal education. He was a member of the Christian Church (Disciples of Christ). As an adult he began a career as a photographer.

Cayce's life took a radically different direction in 1898, after he developed a case of laryngitis. He was hypnotized by a friend and while in the trance state prescribed a cure that worked. Neighbors heard of the event and asked Cayce to do similar "readings" for them. In 1909 he did a reading in which he diagnosed and cured a homeopathic physician, Dr. Wesley Ketchum. Ketchum arranged for periodic sittings in which Cayce, who had learned by this time to go into trance without the assistance of a hypnotist, offered his medical advice for the

ill. During the next years Cayce gave occasional sittings, but primarily worked in photography.

Then in 1923 Theosophist Arthur Lammers invited Cayce to Dayton, Ohio, to do a set of private readings. These readings were noteworthy because they involved Cayce's initial exploration of individual past lives and because of the imposition upon his readings of Lammers's theosophical opinions, especially concerning reincarnation. These readings encouraged Cayce to become a professional. He soon closed his photography shop and moved to Dayton, and then in 1925 to Virginia Beach, Virginia. Among his early supporters was businessman Morton Blumenthal, who gave financial backing for Cayce Hospital (1928) and a school, Atlantic University (1930). Unfortunately, Blumenthal was financially destroyed by the Great Depression and both enterprises failed.

In 1932 Cayce organized his following as the Association for Research and Enlightenment. With the resources generated by the association, complete records of all the readings for the next 12 years were made. These formed a huge body of material for future consideration, and more than any other characteristic make Cayce's career stand out above that of his contemporaries. Cayce's readings were later indexed, cross-referenced, and used as the basis of numerous books.

Cayce died in 1945, and his son Hugh Lynn Cayce continued the work of the association and promoted the abilities of his father, though he did not claim to possess any special psychic abilities himself. Cayce's work became known by a large audience outside the psychic community in 1967 through a biographical book by Jess Stern, *Edgar Cayce, The Sleeping Prophet*.

Cayce continues to fascinate a generation after his passing, and a steady stream of material created from his readings come from the Association for Research and Enlightenment. David Bell, whose doctoral dissertation was on Cayce, has launched an Internet journal of Cayce studies at <http://www.clu.edu/cayce>, and several new studies of his life and work were published in the 1990s.

Sources:

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Cayce, Hugh Lynn. *Venture Inward*. New York: Paperback Library, 1966.

Johnson, K. Paul. *Edgar Cayce in Context. The Readings: Truth and Fiction*. Albany: State University of New York Press, 1998.

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Neimark, Anne E. *With This Gift*. New York: William Morrow, 1978.

Puryear, Herbert. *The Edgar Cayce Primer*. New York: Bantam Books, 1982.

———. *A Prophet in His Own Country*. New York: William Morrow, 1974.

Cayce, Hugh Lynn (1907–1982)

Son of psychic **Edgar Cayce** (1877–1945) and president for many years of the **Association for Research and Enlightenment** (ARE). He was born on March 16, 1907, at Bowling Green, Kentucky. He grew up in Kentucky and Alabama, where his father worked as a photographer. His childhood was marked by one event that particularly influenced his life: He burned his eyes severely, and his father went against medical advice and would not allow the doctors to remove one of the eyes. The eye was saved and Hugh Lynn recovered completely.

He moved with his family to Virginia Beach in 1925. After graduating from high school, he entered Norfolk Business College and in 1926 began four years at Washington and Lee University. While there he met Thomas Segrue. Through Segrue, who was enthusiastic about his father's work, Hugh Lynn gained a new appreciation for what had become commonplace

in his family. In 1929 the two began a periodical, *The New Tomorrow*, which centered upon Cayce's psychic readings. Later, Segree would write one of the early biographies of Edgar Cayce, *There is a River* (1942).

After graduating from college, Cayce went to work for the ARE. He helped build the organization through the 1930s, but then went into the army during World War II. Both his parents died while he was in Europe, and when he returned the ARE was failing as a business. He soon set about reviving it and developing a program to replace the readings that were no longer available. His major resource was the library of transcripts of readings that Edgar Cayce gave during the last two decades of his life. Research on these readings began with indexing and cross-referencing them, followed by publication of excerpts from the readings on various topics.

Growth of the ARE was slow until 1966–67 when Cayce and Jess Stern published biographical studies of his father. These books became unexpected successes and led to a series of books on Cayce's teachings that appeared over the next decade, including *The Edgar Cayce Reader* (1969), a two-volume collection of excerpts from his readings compiled by Hugh Lynn. The association experienced rapid growth during that period.

Cayce led the foundation until 1976, when he was forced into semiretirement by a heart attack. His son **Charles Thomas Cayce** succeeded him as president of the ARE, and Hugh Lynn became chairman of the board. During his semiretirement Cayce was able to write several more books. He died July 4, 1982.

Sources:

Cayce, Hugh Lynn. *Earth Changes Update*. Virginia Beach, Va.: ARE Press, 1980.

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———. *The Jesus I Knew*. Virginia Beach, Va.: ARE Press, 1984.

———. *Venture Inward*. New York: Paperback Library, 1966.

Smith, A. Robert. *Hugh Lynn Cayce: About My Father's Business*. Norfolk, Va.: Donning, 1988.

Cazotte, Jacques (1719–1792)

French romance writer and the reputed author of the famous *Prophétie de Cazotte*, concerning the French Revolution. As his sympathies were not with the revolutionary party, his letters were seized, and he and his daughter Elizabeth were thrown into prison. He was later beheaded. He was also the author of the celebrated occult romance *Le Diable Amoureux* (1787).

Sources:

Cazotte, Jacques. *Le Diable*. Paris: B. Grasset, 1921. Translated as *The Devil in Love*. London: Consortium, 1993.

CCCS See Centre for Crop Circle Studies

Celestial Light

According to mystical belief, the sacred light of all the ages, which is "as the lightning which shineth from the west to the east." It is the halo that surrounds certain visions of a mystical nature. The celestial light can only be seen by those who have lived ascetically, when respiration is feeble, and life has almost left the body.

The Celestine Prophecy

The Celestine Prophecy by **James Redfield**, the best-selling metaphysical book of the 1990s, became the premiere statement of the post-**New Age** spirituality. Redfield, a former psychological counselor, had quit his job to search for a new world-

view that would unite all the material he had been absorbing from his reading in New Age and human potentials books. The original text was self-published in 1992 and sold several hundred thousand copies before it was picked up by Warner Books, who published a hardback edition in 1994. It soon became the number-one best-selling nonfiction book in America. It remained on the *New York Times* best-seller list for three years.

The Celestine Prophecy is a novel (Redfield calls it a parable) in which the narrator travels to Peru in search of a manuscript containing nine insights. The fictional setting becomes a simple tool for presenting these nine insights and discussing them. The insights begin with an awareness of a spiritual awakening that is occurring. It appears that a critical mass of people are coming to understand their life as a spiritual journey. The journey is marked by the recognition of the mysterious coincidence happening in our lives. The insights lead to an experiencing of the universal energy that is available to humans and which may be accessed through an inner connection.

Following the insights leads to the merging of one's individual journey into a common vision of where humankind is going in the twenty-first century. Eventually, whole groups of individuals will evolve into higher vibratory states and begin to experience what the post-New Agers call ascension. The concentration on this conscious evolution has been made possible by the technological advances that allow us to drop our almost total focus on mere material survival.

In a sequel to *The Celestine Prophecy*, Redfield explored *The Tenth Insight*, which set the current spiritual awakening into a larger historical context. Some humans through history have sought to implement the spiritual pathway outlined in the nine insights. As individuals today remember their own past and recover their understanding of a personal destiny, a further insight of a common world vision emerges and presents the option of working together with others of like mind to implement a new spiritual culture.

The response to *The Celestine Prophecy* and its sequels has led to the formation of numerous study groups, and an international association of people working to implement the tenth insight, the **New Civilization Network**. Redfield, in collaboration with Carol Adrienne, has produced study guides for the more serious students of the books. Redfield's books have been joined by a number of books, many of them the result of **channeling**, that propose very similar themes of individual and social evolution around the idea of ascension.

Sources:

Redfield, James. *The Celestine Prophecy*. New York: Warner Books, 1994.

———. *The Celestine Vision: Living the New Spiritual Awareness*. New York: Warner Books, 1997.

———. *The Secret of Shambhala: Search for the Eleventh Insight*. New York: Warner Books, 1999.

———. *The Tenth Insight*. New York: Warner Books, 1996.

Cellini, Benvenuto (1500–1571)

This celebrated Italian artist and craftsman was born in November, 1500, in Florence, Italy. Cellini lived a colorful life and his account of the working life of a sixteenth century artist in his *Autobiography* recounting relations with his family, friends, enemies, and patrons was celebrated in countless translations by Johann Wolfgang von Goethe and served as the basis for an opera by Hector Berlioz, *Benvenuto Cellini* 1837. In his book he claimed to have had interesting adventures with demons and practitioners of black magic. The following excerpt from his *Autobiography* gives a vivid account of one such experience:

"It happened, through a variety of odd accidents, that I made acquaintance with a Sicilian priest, who was a man of genius, and well versed in the Latin and Greek authors. Happening one day to have some conversation with him, when the subject turned on the subject of necromancy, I, who had a great

desire to know something of the matter, told him, that I had all my life felt a curiosity to be acquainted with the mysteries of this art. The priest made answer, 'That the man must be of a resolute and steady temper who enters upon that study.' I replied, 'That I had fortitude and resolution enough, if I could but find an opportunity.' The priest subjoined, 'If you think you have the heart to venture, I will give you all the satisfaction you can desire.' Thus we agreed to enter upon a plan of necromancy. The priest one evening prepared to satisfy me, and desired me to look out for a companion or two. I invited one Vincenzo Romoli, who was my intimate acquaintance: he brought with him a native of Pistoia, who cultivated the black art himself. We repaired to the Colloseo, and the priest, according to the custom of necromancers, began to draw circles upon the ground with the most impressive ceremonies imaginable: he likewise brought hither assafoetida, several precious perfumes and fire, with some compositions also which diffused noisome odors. As soon as he was in readiness, he made an opening to the circle, and having taken us by the hand, ordered the other necromancer, his partner, to throw the perfumes into the fire at the proper time, intrusting the care of the fire and the perfumes to the rest; and then he began his incantations. This ceremony lasted above an hour and a half, when there appeared several legions of devils insomuch that the amphitheatre was quite filled with them. I was busy about the perfumes, when the priest, perceiving there was a considerable number of infernal spirits, turned to me and said, 'Benvenuto, ask them something.' I answered, 'Let them bring me into the company of my Sicilian mistress, Angelica.' That night we obtained no answer of any sort; but I had received great satisfaction in having my curiosity so far indulged. The necromancer told me, it was requisite we should go a second time, assuring me, that I should be satisfied in whatever I asked; but that I must bring with me a pure immaculate boy.

"I took with me a youth who was in my service, of about twelve years of age, together with the same Vincenzo Romoli, who had been my companion the first time and one Agnolino Gaddi, an intimate acquaintance, whom I likewise prevailed on to assist at the ceremony. When we came to the place appointed, the priest having made his preparations as before, with the same and even more striking ceremonies, placed us within the circle, which he had likewise drawn with a more wonderful art, and in a more solemn manner, than at our former meeting. Thus having committed the care of the perfume and the fire to my friend Vincenzo, who was assisted by Agnolino Gaddi, he put into my hand a pintacula or magical chart, and bid me turn it towards the places that he should direct me; and under the pintacula I held the boy. The necromancer having begun to make his tremendous invocations, called by their names a multitude of demons, who were the leaders of the several legions, and questioned them by the power of the eternal uncreated God, who lives for ever, in the Hebrew language, as likewise in Latin and Greek; insomuch that the amphitheatre was almost in an instant filled with demons more numerous than at the former conjuration. Vincenzo Romoli was busied in making a fire, with the assistance of Agnolino, and burning a great quantity of precious perfumes. I, by the direction of the necromancer, again desired to be in the company of my Angelica. The former thereupon turning to me, said, 'Know, they have declared, that in the space of a month you shall be in her company.'

"He then requested me to stand resolutely by him, because the legions were now above a thousand more in number than he had designed; and, besides these were the most dangerous; so that, after they had answered my question, it behoved him to be civil to them, and dismiss them quietly. At the same time the boy under the pintacula was in a terrible fright, saying, that there were in that place a million of fierce men, who threatened to destroy us; and that, moreover, four armed giants of an enormous stature were endeavoring to break into our circle. During this time, whilst the necromancer, trembling with fear,

endeavored by mild and gentle methods to dismiss them in the best way he could, Vincenzo Romoli, who quivered like an aspen leaf, took care of the perfumes. Though I was as much terrified as any of them, I did my utmost to conceal the terror I felt; so that I greatly contributed to inspire the rest with resolution; but the truth is, I gave myself over for a dead man, seeing the horrid fright the necromancer was in. The boy placed his head between his knees, and said, 'In this posture I will die; for we shall all surely perish.' I told him that all these demons were under us, and what he saw was smoke and shadow; so I bid him hold up his head and take courage. No sooner did he look up, but he cried out, 'The whole amphitheatre is burning, and the fire is just falling upon us;' so covering his eyes with his hands, he again exclaimed that destruction was inevitable, and he desired to see no more. The necromancer entreated me to have a good heart, and take care to burn the proper perfumes; upon which I turned to Romoli, and bid him burn all the most precious perfumes he had. At the same time I cast my eye upon Agnolino Gaddi, who was terrified to such a degree that he could scarce distinguish objects, and seemed to be half-dead. Seeing him in this condition, I said, 'Agnolino, upon these occasions a man should not yield to fear, but should stir about and give his assistance; so come directly and put on some more of these perfumes.' Poor Agnolino, upon attempting to move, was so violently terrified that the effects of his fear overpowered all the perfumes we were burning. The boy, hearing a crepitation, ventured once more to raise his head, when, seeing me laugh, he began to take courage, and said, 'That the devils were flying away with a vengeance.'

"In this condition we stayed till the bell rang for morning prayer. The boy again told us, that there remained but few devils, and these were at a great distance. When the magician had performed the rest of his ceremonies, he stripped off his gown and took up a wallet full of books which he had brought with him. We all went out of the circle together, keeping as close to each other as we possibly could, especially the boy, who had placed himself in the middle, holding the necromancer by the coat, and me by the cloak. As we were going to our houses in the quarter of Banchi, the boy told us that two of the demons whom we had seen at the amphitheatre, went on before us leaping and skipping, sometimes running upon the roofs of the houses, and sometimes upon the ground. The priest declared, that though he had often entered magic circles, nothing so extraordinary had ever happened to him. As we went along, he would fain persuade me to assist with him at consecrating a book, from which, he said, we should derive immense riches: we should then ask the demons to discover to us the various treasures with which the earth abounds, which would raise us to opulence and power; but that those love-affairs were mere follies, from whence no good could be expected. I answered, 'That I would readily have accepted his proposal if I understood Latin': he redoubled his persuasions, assuring me, that the knowledge of the Latin language was by no means material. He added, that he could have Latin scholars enough, if he had thought it worth while to look out for them; but that he could never have met with a partner of resolution and intrepidity equal to mine, and that I should by all means follow his advice. Whilst we were engaged in this conversation, we arrived at our respective homes, and all that night dreamt of nothing but devils."

Cellini died in February, 1571, in Florence.

Sources:

Cellini, Benvenuto. *Autobiography*. New York: Dodd, Mead, 1961.

Pope-Hennessy, John Wyndham. *Cellini*. New York: Abbeville Press, 1985.

Symonds, J. A. *The Life of Benvenuto Cellini*. 2 vols. London, 1888.

Celonitis (or Celontes)

This fabulous stone was said to be found in the tortoise. It was believed to resist fire and to have healing virtues. In addition, when carried under the tongue on the day of the new moon and for the fifteen days following, during the lunar ascension, it inspired its fortunate possessor to foretell future events every day from sunrise to six o'clock.

Celts

The ethnic origins of the Celts are somewhat complex, and often obscured by Celtic-influenced languages. Ancient writers referred to the Celts as tall, fair-haired people with blue or grey eyes, but they are more often considered to be the shorter, dark-complexioned Celtic-speaking peoples of France, Great Britain, and Ireland. In general, the Celts are believed to be a warrior race of the early Iron Age, originating north of the Alps, and spreading through central Europe during the La Tène period (500 B.C.E.–1 C.E.).

The Celts who settled in the British Isles comprised two strains—the Brythons and the Goidels. The former became established in England and Wales, but the Goidels migrated from France to Ireland about the fourth century B.C.E. At a later date Goidel contingents from Ireland formed settlements in England, Wales, and Scotland, eventually merging with the Brythons. The Gaelic-speaking Celts dominated in Ireland, Scotland, and the Isle of Man, whereas the Brythonic speakers were more common in Wales.

According to **Lewis Spence**, magic among the Celtic peoples in ancient times was closely identified with Druidism. Celtic origin and its relation to Druidism, however, is a question upon which much discussion has been lavished. Some authorities, including Sir John Rhys, believe it to have been of non-Celtic and even non-Aryan origin; that is, the earliest non-Aryan or so-called Iberian or Megalithic people of Britain introduced the immigrant Celts to the Druidic religion.

The Druids were magi as well as hierophants, in the same sense that the American Indian medicine man was both magus and priest. That is, they were medicine men on a higher scale, possessing a larger share of transcendental knowledge than the shamans of more barbarous races. They may be linked to the shaman and the magus of medieval times. Many of their practices were purely shamanistic, while others were more closely connected with medieval magical rites. The magic of Druidism had many points of comparison with other magic systems and seems to have approximated more closely to the type of black magic that desires power for the sake of power alone rather than any of the more transcendental type. It included the power to render oneself invisible, to change the bodily shape, to produce an enchanted sleep, to induce lunacy, and to cast spells and charms that caused death. Power over the elements was also claimed, as in the case of Broichan, a Caledonian Druid who opposed Saint Columba, as related in *St. Adamnan's Life of St. Columba*:

“Broichan, speaking one day to the holy man, says: ‘Tell me, Columba, at what time dost thou propose to sail forth?’ ‘On the third day,’ says the Saint, ‘God willing and life remaining, we propose to begin our voyage.’ ‘Thou wilt not be able to do so,’ says Broichan in reply, ‘for I can make the wind contrary for thee, and bring dark clouds upon thee.’ The Saint says: ‘The omnipotence of God rules over all things, in Whose Name all our movements, He Himself governing them, are directed.’ What more need be said? On the same day as he had purposed in his heart the Saint came to the long lake of the river Ness, a great crowd following. But the Druids then began to rejoice when they saw a great darkness coming over, and a contrary wind with a tempest. Nor should it be wondered at that these things can be done by the art of demons, God permitting it, so that even winds and waters are roused to fury.

“For it was thus that legions of devils once met the holy Bishop Germanus in mid-ocean, what time he was sailing from the Gallican Gulf (the British Channel) to Britain in the cause of man's salvation, and stirred up dangerous storms and spread darkness over the sky and obscured daylight. All which storms, however, were stilled at the prayer of St. Germanus, and, quicker than said, ceased, and the darkness was swept away.

“Our Columba, therefore, seeing the furious elements stirred up against him, calls upon Christ the Lord, and entering the boat while the sailors are hesitating, he with all the more confidence, orders the sail to be rigged against the wind. Which being done, the whole crowd looking on meanwhile, the boat is borne along against the contrary winds with amazing velocity. And after no great interval, the adverse winds veer round to the advantage of the voyage amid the astonishment of all. And thus, throughout that whole day, the blessed man's boat was driven along by gentle favouring breezes, and reached the desired haven. Let the reader, therefore, consider how great and saintly was that vulnerable man through whom Almighty God manifested His glorious Name by such miraculous powers as have just been described in the presence of a heathen people.”

The art of rainmaking, bringing down fire from the sky, and causing mists, snowstorms, and floods was also claimed by the Druids. Many of the spells probably in use among the Druids survived until a comparatively late period—the names of saints being substituted for those of Celtic deities. In pronouncing incantations, the usual method employed was to stand upon one leg and point with the forefinger to the person or object on which the spell was to be laid, at the same time closing an eye, as if to concentrate the force of the entire personality upon that which was to be placed under the spell.

A manuscript preserved in the Monastery of St. Gall, dating from the eighth or ninth century, contains magic formulas for preserving butter and healing certain diseases in the name of the Irish god Diancecht. These bear a close resemblance to Babylonian and Etruscan spells, and this goes to strengthen the hypothesis often put forward that Druidism had an eastern origin. All magic rites were accompanied by spells. Druids often accompanied an army to assist by their magic in confounding the enemy.

The concept of a Druidic priesthood descended down to the beginning of the twentieth century in a more or less debased condition in British Celtic areas; thus the existence of guardians and keepers of wells, said to possess magic properties, and the fact that certain familiar magic spells and formulas are handed down from one generation to another are proof of the survival of Druidic tradition. Females are generally the conservators of these mysteries, and that there were Druid priestesses is fairly certain.

There are also indications that to some extent **witchcraft** in **Scotland** was a survival of Celtic religiomagical practice. **Amulets** were worn extensively by the Celts, the principal forms in use being phallic (to fend against the **evil eye**), coral, the serpent's “egg.” The person who passed a number of serpents together forming such an “egg” from their collected spume had to catch it in his cloak before it fell to earth and then flee to avoid the reptiles' vengeance. Totemic amulets were also common.

Sources:

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Gomme, G. L. *Ethnology in Folklore*. New York: D. Appleton, 1892.

Green, Miranda J. *Dictionary of Celtic Myth and Legend*. London: Thames and Hudson, 1992.

Laing, Lloyd Robert. *Celtic Britain and Ireland, A.D. 200–800: The Myth of the Dark Ages*. Dublin, Ireland: Irish Academic Press, 1990.

Powell, T. G. E. *The Celts*. New York: F. A. Praeger, 1958.

Rhys, John. *Celtic Britain*. London, 1882.

Ross, Anne. *Pagan Celtic Britain*. London: Routledge and Kegan Paul, 1967.

Spence, Lewis. *Magical Arts in Celtic Britain*. London: Rider, n.d.

Squire, Charles. *Mythology of the Ancient Britons*. London, 1905.

Census of Hallucinations

An early survey of public encounters with paranormal **apparitions**, occasioned by the publication of *Phantasms of the Living*, by **Edmund Gurney**, **F. W. H. Myers**, and **Frank Podmore** (1886), expanded on in 1889 by a committee of the **Society for Psychical Research**, London. Under **Henry Sidgwick's** chairmanship the committee consisted of Mrs. Henry Sidgwick, Myers, Podmore, and Alice Johnson. The report of the committee, drawn up by Mrs. Sidgwick, was published in 1894. Seventeen thousand people were canvassed, of which 1,684 answered claiming to have seen apparitions.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Gurney, Edmund, F. W. H. Myers, and Frank Podmore. *Phantasms of the Living*. 2 vols. London: Society for Psychical Research, Trubner & Co., 1886.

"Report of the Census of Hallucinations." *Proceedings of the Society for Psychical Research* 10 (1894): 25.

Center for Archaeoastronomy

Founded in 1978 to investigate mysteries of ancient sites such as **Stonehenge** and the **Nazca** lines in Peru. It is a non-profit organization concerned primarily with the science, astronomy, and archaeology of ancient peoples. It grew out of the work of people such as R. J. C. Atkinson, Alexander Thom, Gerald S. Hawkins, and Aubrey Burl on Stonehenge and other megalithic sites in Great Britain. The center publishes a quarterly newsletter, *Archaeoastronomy & Ethnoastronomy News*. In 1997, the Center joined the International Society for Archaeoastronomy and also publishes their newsletter. The Center's former journal, *Archaeoastronomy* was taken over by the University of Texas press and continues to be published under the name, *Archaeoastronomy: The Journal of Astronomy in Culture*. Address: Center for Archaeoastronomy, PO Box "X", College Park, MD 20741-3022. Website: <http://www.wam.umd.edu/~tlaloc/archastro/index.html>.

Sources:

Atkinson, R. C. J. *Stonehenge*. London: Pelican Books, 1960.

Burl, Aubrey. *Prehistoric Astronomy and Ritual*. Aylesbury, Bucks, England: Shire Publications, 1983.

Center for Archaeoastronomy. <http://www.wam.umd.edu/~tlaloc/archastro/index.html>. March 8, 2000.

Hawkins, Gerald S. *Stonehenge Decoded*. Garden City, N.Y.: Doubleday, 1965.

Thom, Alexander. *Megalithic Lunar Observatories*. Oxford: Oxford University Press, 1971.

Center for Borderline History

Founded in 1984 by individuals interested in borderline history (defined by the center as "the study of occult forces upon the evolution of the world"). It examines the influences of **occult** forces in past as well as contemporary history, identifies these forces, and defines their objectives. The center disseminates findings in various publications. Address: 2336 Bloor W., Box 84662, Toronto, ON, M6S 1T0 Canada.

Center for Frontier Sciences at Temple University

A center, founded in 1987, designed to encourage greater openness toward novel approaches in science, medicine, and technology. The center is dedicated to the open and unbiased examination of any theories, hypotheses, or model that challenge prevailing scientific views using sound scientific methods and reasoning. It does not promote or endorse particular positions, but encourages critical review and healthy skepticism. On its advisory and editorial boards are distinguished researchers, scientists, physicians, theoreticians, and engineers from throughout the world. It publishes a semi-annual journal, *Frontier Perspectives*. Address: Temple University, Ritter Hall 003-00, Room 478, Philadelphia, PA 19122. Website: <http://www.temple.edu/cfs>.

Center for Parapsychological Research

The research division of the former **Association for the Understanding of Man**, which conducted experimental studies of empirical, methodological, and theoretical problems in **parapsychology**. Its research was aimed at providing a scientific understanding of **ESP** and **psychokinesis**, with special attention to the logical linkage between the hypothesis being tested and the methods used to test them. The center was also active in parapsychological education through sponsorship of lectures, workshops, individual counseling, and dissemination of literature and reading lists concerned with the scientific study of psi events. The director of the center was **Rex G. Stanford**, a parapsychologist and brother of the center's founder, Ray Stanford.

Center for Scientific Anomalies Research (CSAR)

Founded by sociologist Dr. **Marcello Truzzi** in 1981 to bring together scholars and researchers concerned with the responsible, skeptical, and scientific inquiry into claims concerning anomalies—including **UFOs**, **cryptozoology**, and other similar phenomena originally cataloged by **Charles Fort**. Truzzi had earlier broken with the **Committee for the Scientific Investigation of Claims of the Paranormal** because he had come to reject its hardline debunking stance as opposed to the scientific inquiry he proposed. For a decade he edited the **Zetetic Scholar** (1978–87); CSAR grew out of the response to the journal. CSAR promotes an open and fair-minded inquiry that is also constructively skeptical, although with the discontinuance of the *Zetetic Scholar* its activity level has been greatly reduced. Much emphasis in the 1990s has been focused on the **Institute for Anomalistic Criminology**, one division of CSAR. Address: Center for Scientific Anomalies Research, P.O. Box 105, Ann Arbor, MI 48103.

Sources:

Clark, Jerome. *Encyclopedia of Strange and Unexplained Phenomena*. Detroit: Gale Research, 1993.

"CSAR: Statement of Goals." *Zetetic Scholar* 12/13 (1987): 205–06.

Center for Spiritual Awareness

Organization devoted to the concept that religion is a personal relationship between the individual soul and God, with the goal of becoming dissolved in the mystery of divine essence. The center was incorporated in 1964 by H. Edwin O'Neal. Later in the decade, Roy Eugene Davis, a disciple of **Paramahansa Yogananda**, associated with the center and merged his organization, New Life Worldwide, with it. Davis succeeded O'Neal as head of CSA in 1977.

Under Davis's leadership, the Center for Spiritual Awareness expanded to become the Church of the Christian Spiritual Alliance (which in spite of its name teaches kriya yoga and Hinduism as originally expounded by Swami Yogananda and the Self-Realization Fellowship). The center is now the teaching department of the Church of the Christian Spiritual Alliance. Meditation retreats and seminars are offered at the headquarters as well as in several North American cities. It publishes the **Truth Journal**. Address: PO Box 7, Lakemont, GA 30552-0001. Website: <http://www.csa-davis.org/>.

Sources:

Center for Spiritual Awareness. <http://www.csa-davis.org/>. March 8, 2000.

Davis, Eugene Roy. *An Easy Guide to Meditation*. Lakemont, Ga.: CSA Press, 1978.

———. *God Has Given Us Every Good Thing*. Lakemont, Ga.: CSA Press, 1986.

———. *The Path of Soul Liberation*. Lakemont, Ga.: CSA Press, 1975.

———. *The Teachings of the Masters of Perfection*. Lakemont, Ga.: CSA Press, 1979.

Center for Spiritual Development

The Center for Spiritual Development in San Diego, California, is the home base for the activities of Druidess and metaphysical counselor Katherine Torres. Torres is a member of the **Order of Bards, Ovates and Druids**, the oldest of the Druid organizations, and has operated as a **New Age** minister for several decades. She completed her Ph.D. in metaphysical science and transpersonal psychology at Westbrock University. Torres writes widely for New Age periodicals but is best known for her work on several divinatory tools, *The Sacred Path Wheel* and *Faces of Womanspirit*.

The Sacred Path Wheel was developed from Torres' years of experience at reading **tarot** cards assisted by her **channeling** activity. The wheel is a circular chart divided into twelve segments. Each segment represents one of the elements of power that are believed to be with each individual as they align with the soul. When the elements are in balance, the individual becomes aware of his/her inner power and can walk in love and strength. The information included in *The Sacred Path Wheel* was given to Torres from her angelic guardians. Its primary use is for discovering one's life lesson. It is Torres' belief that each individual incarnates for a new life in embodiment to learn a particular lesson. It is believed that one will incarnate into a situation that would tend to force a confrontation with that lesson. Ultimately, the goal is to learn the lesson and move toward balance.

The Sacred Path Wheel also reveals the soul's connection to the basic elements of the universe (earth, air, fire, and water) and their manifestation in the guardians, animals, plants, and minerals. The elements provide the energy to pursue one's life journey.

Torres has also developed a new tarot-like deck of divination cards, the *Faces of Womanspirit*, designed to assist females to connect with their femininity and the Goddess. It is used as a New Age tool, assisted by the book guide that accompanies the deck, to facilitate one's particular move into the realm of light. In developing the *Faces of Womanspirit*, Torres drew especially on her Druid background.

Sources:

Torres, Katherine. *Faces of Womanspirit*. La Mesa, Calif.: Transpersonal Development, 1999.

———. *The Sacred Path Wheel*. Carlsbad, Calif.: Two Feathers Soaring Lightly, 1991.

———. *Soul Magic: Understanding Your Journey*. Tempe, Ariz.: New Falcon Publications, 1985.

Center for Studies on New Religions (CESNUR)

The Center for Studies on New Religions (il Centro Studi sulle Nuove Religioni), generally known by the acronym for its name in Italian, CESNUR, is the primary organization in continental Europe focusing on the study of occult and New Age religion. CESNUR was created in the mid-1980s by Italian lawyer/scholar Massimo Introvigne as an independent international educational association of scholars interested in new and alternative religions, occult and **New Age** religious and spiritual groups being prominent among them. The association held its first annual international conference in 1988, the most recent being in Philadelphia, Pennsylvania (1999) and Riga, Latvia (2000). While the CESNUR program covers the whole field of new and alternative religious activity, its work fills an important vacuum as the only international group expressing concern about the Western esoteric tradition by promoting information gathering and scholarly research on occult and New Age groups.

An important aspect of the CESNUR program has been the creation of a large research library now located at CESNUR's headquarters at Via Juvarra 20, 10122 Torino, Italy (to be moved in the course of 2001 to Via Confienza 19, 10121 Torino, Italy). It is the largest publicly accessible such library in Europe and includes thousands of volumes treating **ceremonial magic**, **Wicca**, **Theosophy**, Spiritualism, parapsychology, and related topics. Introvigne has also created an expansive Internet site at <http://www.cesnur.org> that includes selected research papers from the CESNUR conferences, opinion papers on various controversies, and special pages carrying ongoing updates concerning such groups as the **Church of Scientology** and **AUM Shinrikyo/Aleph**. The catalog of the CESNUR library is fully accessible through the Internet site. Among the site's unique features is a Popular Culture page whose largest segment covers news and issues related to vampires and vampirism.

CESNUR is headed by an international board of scholars. It maintains a cordial relationship with the Institute for the Study of American Religion in Santa Barbara, California, with which it shares common research and educational goals. Introvigne is the author of more than 25 books, primarily in Italian, including *Il Cappello del Mago* (1990); *Il ritorno dello gnosticismo* (1993); *La sfida magica* (1995); *Il satanismo* (1997); and *New Age & Next Age* (2000). He is also the general editor of a series of booklets on New Religious Movements that is currently appearing in Italian, Spanish, and English, and has written numerous articles for publication in English-language books and scholarly journals.

Sources:

CESNUR. <http://www.cesnur.org/>. June 11, 2000.

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———. *La sfida magica*. Milano: Editrice Ancora, 1995.

Center for UFO Studies See J. Allen Hynek Center for UFO Studies

Center of Universal Truth

The Center of Universal Truth is an organization for the dissemination of the teachings of a spiritual teacher known only as Jeremiah. He had been an engineer until resigning in 1965. He subsequently was ordained as a minister and earned a doctor of divinity degree. However, after functioning as a

minister, he claimed God told him to drop all of the trappings of institutionalized religion, including his ministerial titles. He subsequently spent three years on a South Pacific Island, during which time he received a revelation he believed to be directly from the Creator. The revelation consisted of some 70 discourses from the Creator and an additional revelation from the Master Jesus. After his return to the United States, he was told to found the center to assist as many humans as possible into the coming **New Age**.

It is the teaching of the center that in the beginning the Creator expressed himself and brought forth some mighty Spirits. These Spirits in turn created the solar systems, galaxies, and universes that compose the Creator Omniverse. The Creator then expressed himself again and brought forth other spirits to inhabit the universe previously created. These spirits include those who now exist as Earth's human race. Unfortunately, over the millennia, we have forgotten our origin as Spirit Light beings. Contributing to that forgetfulness are the structures of institutional religion.

The destiny of humans is spiritual enlightenment (God-consciousness) and **ascension**. Those who ascend join the legion of souls who work to assist humans in their attaining their enlightenment. They are popularly known as the **Great White Brotherhood**.

The center teaches that God is pure spiritual light. As with normal light, spiritual light can manifest as a spectrum of seven colors, each color a representation of an attribute of God. God's light permeates the universe and each thing in it. When men and women have the light of God within, it is possible for them to come to a realization of God and gain the spiritual consciousness required for ascension. This move is necessary due to the changes soon to manifest on Earth as the old is dissolved and replaced by a new fourth dimension reality.

The Center of Universal Truth is headquartered at P.O. Box 1274, Joshua Tree, CA 92252.

Sources:

Jeremiah. *The Spiritual Hierarchy and the Great White Brotherhood*. Joshua Tree, Calif.: Center of Universal Truth, 1992.

Central Association of Spiritualists See British National Association of Spiritualists

Central Premonitions Registry

Founded by Robert and Nancy Nelson in New York, the Central Premonitions Registry registers and checks **predictions** from any part of the country. The registry invites anyone with claims to **premonition** to send them full details for the special filing system, so that their predictions may be verified. Premonitions are date-stamped and filed under such categories as natural disasters, wars and international relations, aircraft and ship disasters, and prominent personalities—injury or death. All these predictions are monitored and checked. The registry has already verified many remarkably accurate predictions, mostly from ordinary individuals, rather than professional psychics. Robert Nelson first became interested in the paranormal through the telekinetic ability of his identical twin brother, William, to move small objects by mental concentration.

The Central Premonitions Registry is the first private agency in the United States dedicated to the scientific evaluation of precognitive perceptions and their use as an early warning system for assassinations, plane crashes, floods, fires, and other catastrophes. Psychically gifted individuals are encouraged to participate in **dream** and **telepathy** studies at local dream laboratories. The registry also provides lectures to civic groups, schools, and colleges on precognition and related faculties. Address: P.O. Box 482, Times Square Sta., New York, NY 10036.

Central Psi Research Institute

Founded in 1977 with a membership of statisticians, psychologists, physicists, and others interested in paranormal phenomena. The institute was dedicated to furthering the development of **parapsychology** and working to integrate parapsychology into the established academic and scientific arena. Activities included research projects, a midwestern premonitions registry, spontaneous case study files, and a comprehensive education file on parapsychology teachers and courses. The institute offered support services for persons who experience paranormal phenomena daily, conducted in-service educational programs, and arranged classes for educational groups locally. The emphasis was on skepticism and empiricism. The institute published a bimonthly newsletter and a journal, **Insights**. Last known address: 4800 N. Milwaukee Ave., Ste. 210, Chicago, IL 60630.

Centre de Cryptozoologie

Founded by zoologist Bernard Heuvelmans for the study of animals whose existence is conjectural (i.e., on a borderline between fact and myth). Heuvelmans has coined the term **cryptozoology** to characterize the study of such creatures as sea monsters, dragons, hairy dwarfs, and yetis or abominable snowmen.

Heuvelmans was born in Le Havre, France, in 1916, and earned his doctoral degree in zoological sciences at Brussels. His books include *On the Track of Unknown Animals* (1955) and *In the Wake of the Sea-Serpents* (1968), both translated from the French. Several of his later books have not been translated. In 1982 he became one of the founders of the *International Society of Cryptozoology*.

The center has a library of some two thousand volumes and a large collection of magazine articles and illustrations, fully indexed by a card catalog. Address: Verliac, St. Chamassy, 24260 Le Bugue, France.

Sources:

Clark, Jerome. *Encyclopedia of Strange and Unexplained Physical Phenomena*. Detroit: Gale Research, 1993.

Heuvelmans, Bernard. "The Birth and Early History of Cryptozoology." *Cryptozoology* 3 (1984): 1–30.

———. *In the Wake of the Sea-Serpents*. New York: Hill and Wang, 1968.

———. *On the Track of Unknown Animals*. New York: Hill and Wang, 1958.

Centre for Crop Circles Studies (CCCS)

British organization concerned with the phenomenon of **crop circles**. CCCS publishes *The Circular*. Address: 12 Tintagel Close, Exeter, EX4 9EH, United Kingdom. Website: <http://www.cropcircleconnector.com/anasazi/cccs97.html>.

Centre House

A British fellowship founded in 1966 by **New Age** teacher **Christopher Hills** to provide training in **yoga**, **meditation**, awareness, and sensitivity development. The center consisted of a resident community that organizes special courses, lectures, and seminars. One activity was the Inward Bound course, which combined yoga and meditation with mountaineering and was designed to "discover and experience in depth the harmony between individuals and cosmos by development of the relationship between mind, body and Nature."

Hills left the community in the 1970s and went on to found the University of the Trees in Boulder Creek, California. Last known address: 10a, Airlie Gardens, London, W8 7AL, England.

Sources:

Hills, Christopher. *Nuclear Evolution (a Guide to Cosmic Enlightenment)*. London: Centre Community Publications, 1968.

Centro di Ricerca Psichica del Convivio

The Centro di Ricerca Psichica del Convivio (Psychical Research Center of the Convivium) was founded in Rome, Italy. It was one of several such centers that emerged in Italy in the decades after World War II. The center focused its research on problems of the **survival** of death and conducted public education programs on the subject. Last known address: c/o Via del Serpenti 100/00184 Rome, Italy.

Centro Italiano de Parapsicologia

The Centro Italiano di Parapsicologia (Italian Center for Parapsychology) was founded in 1960 in Naples, Italy, by Giorgio Di Simone, a French professor who teaches at the University of Naples. The center was opened to investigate life after death, especially through an examination of mediumship. Di Simone has monitored a number of mediumistic sessions at which a series of communications were received from what was termed "Dimension X."

The center held monthly meetings for those interested in **parapsychology**. Its several research projects surveyed people's opinions and experiences on psychic phenomenon. It published a journal, *Informazioni Parapsicologia*. Last known address: Via Belvedere, 87/80127, Naples, Italy.

Centro Studi Parapsicologici

Italian organization founded in 1954 in Bologna for the study of parapsychological phenomena. Its founders broke their relationship with the Centro Emiliano de Metapsychica (psychical research organization), because they believed it was too dominated by Spiritualists. The leaders, including its director Dr. Piero Cassoli, also wished to emphasize laboratory experiments. It published a journal, *Quaderni di Parapsicologia: Giornata Parapsicologica Bolognese*. Last known address: Via Valeriani, 39, 40134 Bologna, Italy.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Centurione Scotto, Marquis Carlo (ca. 1928)

A famous medium who was a member of the Italian nobility. His family was one of the oldest in Italy, one of the titles of the marquis being Principe del Sacro Romano Impero. He was a member of Parliament for eleven years and undertook research work in the hope of communicating with his deceased son, the Marquis Vittorio dei Principi Centurione, captain of the Aerial Army, who, while flying over Lake Varese in testing a new machine for the Schneider Cup Race in America was killed on September 21, 1926.

The grief-stricken father was advised to seek comfort in reading **H. Dennis Bradley's** *Towards the Stars* (1924), which had been translated into Italian. He found hope, and with letters of introduction from **Ernesto Bozzano**, he went to London and participated in séances with the medium **George Valiantine** in Bradley's home. During one séance, he believed that his son spoke to him in a voice that he recognized and gave other evidential information. A trumpet also produced the particular noise of an airplane engine and then the sound of the plane falling. The performance was an imitation of the airplane of Vittorio Centurione, of whose tragic death neither Valiantine nor Bradley knew.

In séances held in New York a similarly noisy manifestation, apparently for identification, was noted in the spring of 1928. After the London séances, Valiantine had presented the marquis with an aluminum trumpet and begged him to sit for **direct voice** mediumship in his own house. Whether this acted as a suggestion to awaken latent faculties or not, the marquis obtained much success from subsequent séances.

However, it was not his dead son who communicated but one named Cristo d'Angelo, who said he had been a Sicilian shepherd. This spirit **control** took charge of the manifestations from the other side. Direct voice was the main feature, but many other supernormal manifestations were also witnessed—**direct writing**, unusual **apports** (for the production of which the presence of another medium, Fabienne Rossi, was involved), a wide range of lesser physical phenomena, **materialization**, and once his own **teleportation** from the locked séance room.

The direct voice usually issued from a corner of the ceiling, but sometimes it came from inside one of the trumpets standing upright. The voices spoke Latin, Spanish, and German, as well five dialects unknown to the medium: Piedmontese, Romagnolo, Neapolitan, Venetian, and Sicilian.

The scientific side of the experiments or the question of propaganda did not interest Centurione Scotto at all. To suggest test conditions was an extremely delicate matter for his chief investigator, Ernesto Bozzano. In the absence of these, strong criticisms of the phenomena were brought forward in **Germany** by **Baron Albert von Schrenck-Notzing** and Rudolf Lambert. In England, for similar reasons, the phenomena were questioned by **Theodore Besterman** of the **Society for Psychical Research** in a manner that the noted champion of **Spiritualism** **Sir Arthur Conan Doyle** found derogatory to Bozzano's reputation as a competent psychical investigator. As a result Conan Doyle resigned his membership from the society.

Sources:

Huck, Gwendolyn K. *Modern Psychic Mysteries: Millesimo Caselle, Italy*. London, 1929.

Cephalomancy

Ancient form of **divination** using the head of a goat or a donkey.

Cepionidus

A stone of many colors, said to reflect the likeness of the beholder.

Ceraunius (or Cerraclus)

A magical stone said to fall from the clouds. It is described as a pyramidal stone and is supposed to preserve from drowning, from injury by lightning, and to give pleasant dreams.

Ceraunoscopy

Ancient system of **divination** practiced by examining the phenomena of the air.

Cercle International de Recherches Culturelles et Spirituelles

Cercle International de Recherches Culturelles et Spirituelles (International Circle for Cultural and Spiritual Research) is a French initiatic association founded early in the twentieth century, one of a number of magical esoteric orders inspired by the Templar tradition. In the years following the French Revolution of 1789, several groups arose claiming a lineage

from a secret surviving Templar order. Over the succeeding decades the number of such groups claiming Templar roots has multiplied.

Cercle International is grounded in the idea that each era (defined by astrological ages) is unique in the way that the cosmos impact human consciousness. The previous Piscean era was keynoted by Jesus and his admonition to love one another. The keynote for the present era, the Aquarian, is the search for personal integration, in a manner previously modeled by mystics and sages. In this era, mysticism will become common.

In attempting to assist people in finding personal integration, Cercle International emphasizes that each individual must find his/her own path (rather than following a predetermined course) and that the discovery and following of the path can be enhanced by the insights of modern psychology. Thus, rather than presenting a single course for its members to follow, Cercle International offers a variety of techniques among which a member can pick and choose. The following of the spiritual path is placed within the overall acceptance of several ideals: chivalry, world peace, and the reduction of human suffering. Each member is encouraged to find the best way to bind these values into reality in his/her daily life.

The organization has several levels at which members may become involved. At the innermost level are several colleges, structures to focus research on the arcane sciences, the mundane sciences, and the creative sciences. There is also an inner Order of Sovereign Templar Initiates that focuses upon what are understood to be the traditional teachings of the Templars.

Cercle International is headed by the Grand Master, currently Fr. Raymond Bernard. There are national organizations in various countries and an English-speaking division, CIRCLES International, headquartered in Plainfield, Indiana.

Sources:

Bernard, Raymond. *The Secret Houses of the Rose-Croix*. London: Francis Bacon Lodge, 1981.

Ceremancy

Alternative term for **ceroscopy**, or **divination** through the shapes of molten wax dripped into water. (See also **molybdomancy**)

Ceremonial Magic

Ceremonial magic, also known as ritual magic, is a highly disciplined form of magic in which ceremony and ritual become the central tools used in the magical operation. As described in the older **grimoires**, the books that detail magical operations, ceremonial magic centers upon the art of the invocation (or evocation), and control of spirits. In its more contemporary versions, ceremonial magic concerns the discipline of the self and the art of controlling and directing personal and cosmic power, which may or may not be personified as a demonic or deific form.

In its pre-twentieth-century form, ceremonial magic's rites were religious actions, and the ritual format partook largely of the nature of religious observances. It was not, as generally supposed, a reversed Christianity or Judaism, though it departed radically from orthodox Christianity; nor did it partake of the profanation of religious ritual. It was in effect an attempt to derive power from God for the successful control of evil spirits. Even in the grimoires and keys of **black magic**, the operator was constantly reminded that he or she must meditate continually on the undertaking at hand and center every hope in the infinite goodness of the Great Adonai. The god invoked in black magic was not Satan but the Jehovah of the Jews and the Trinity of the Christians.

The foundation of practical magic was the belief in the power of divine words to compel the obedience of all spirits to

those who could pronounce them. Such words and names were supposed to invoke or dismiss the denizens of the spirit world, and they, with suitable prayers, were used in all magical ceremonies. Again it was thought that it was easier to control evil spirits than to enlist the sympathies of angels.

He who would gain such power over demons was exhorted in the magical texts to observe continence and abstinence, to disrobe as seldom and sleep as little as possible during the period of preparation, to meditate continually on the magical work, and center all hopes on God. The fast should be most austere, and human society must be avoided as much as possible. The concluding days of the fast should be additionally strict—sustenance being reduced to bread (then a substantive food) and water. Daily ablutions in water, which had been previously exorcised according to the ritual, were necessary; these cleansings needed to be observed immediately before the ceremony.

Certain periods of the day and night, as found, for instance, in the book known as the **Key of Solomon the King**, were ruled by certain planets. The grimoires agreed that the hours of Saturn, Mars, and Venus were good for communion with spirits—the hour of Saturn for invoking souls in Hell, and the hour of Mars for invoking those who have been slain in battle. In fact these hours and seasons were ruled by the laws of **astrology**. In the preparation of the instruments employed, the ceremonies of purifying and consecrating were carefully observed. A brush, an aspergillum, was used to sprinkle a mixture of mint, marjoram, and rosemary. For fumigation, a chafing dish would be filled with freshly kindled coal and perfumed with aloe-wood or mace, benzoin, or storax. The experiment of holding converse with spirits, i.e., **necromancy**, was often made in the day and hour of Mercury, that is the first or eighth, or the fifteenth or twenty-second.

The *Grand Grimoire* notes that when the night of action has arrived, the operator shall take a rod, a goatskin, a blood-stone, two crowns of vervain, and two candlesticks with candles; also a new steel and two new flints, enough wood to make a fire, half a bottle of brandy, incense and camphor, and four nails from the coffin of a dead child. Either one or three persons must take part in the ceremony—one of whom only must address the spirit.

The Kabalistic circle is formed with strips of kid's skin fastened to the ground by the four nails. With the blood-stone a triangle is traced within the circle, beginning at the eastern point. The letters *a e a j* must be drawn in like manner, as also the name of the Savior between two crosses. The candles and vervain crowns are then set in the left and right sides of the triangle within the circle, and they with the brazier are set alight—the fire being fed with brandy and camphor. A prayer is then repeated. The operator must be careful to have no alloyed metal about him except a gold or silver coin wrapped in paper, which must be cast to the spirit when he appears outside the circle. The spirit is then conjured three times. Should the spirit fail to appear, the two ends of the magic rod must be plunged into the flames of the brazier. This ritual is known as the Rite of Lucifuge and is believed to invoke the demon Lucifuge Rofocale.

Modern Revival

Ceremonial magic declined in the eighteenth century and most of the ritual books became buried in libraries. The surviving knowledge was collected into a single volume by Francis Barrett in *The Magus* (1801). However, in the mid-nineteenth century, a revival of ceremonial magic began with the career and writings of **Éliphas Lévi**. Lévi not only made a new collection of magical knowledge, but, by drawing upon **mesmerism**, reworked it into a system more compatible with the scientific spirit of the age. He integrated divinatory work with the tarot into the new system, thus suppling enough information that readers who chose could begin to practice ceremonial magic once again.

Toward the end of the century, organizations based upon the practice of ceremonial magic began to appear, the most important being the Hermetic Order of the **Golden Dawn** in England. Cofounder **S. L. Mathers** rediscovered many of the older grimoires, which he mined for material to include in the Golden Dawn teachings, and published several of them. His effort was followed by that of **Aleister Crowley**, who developed a more psychologically oriented magical system based upon the exercise of the will (thelema).

Through the twentieth century, ceremonial magic has spread through the West, though it has never been the most popular of activities due to its stringent requirements. Several groups, such as the **Ordo Templi Orientis**, have become international organizations.

Sources:

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The Cereologist

British publication concerned with the phenomenon of **crop circles**. Address: Clements Farm, Wheatley, Bordon, Hants., GU35 9PA, England. Website: <http://www.abel.net.uk/~sayer>.

CERES See Circles Effect Research Unit, The

Cergy-Pontoise Hoax

The events that constitute what is now termed the Cergy-Pontoise Hoax began as report of a UFO **abduction** and climaxed with one of the spectators at the abduction **channeling** messages from the extraterrestrials whom he claimed were involved in the taking of his friend. On the morning of November 26, 1979, Jean-Pierre Prevost of the Paris suburb of Pontoise called the police to report that his friend Franck Fontaine had been abducted by aliens. According to the story, the pair, along with two other men, were preparing to drive to a nearby town to sell clothes at an open-air market. Fontaine, their driver, sat inside the car while the others went to gather their stock. A UFO appeared and Fontaine was taken from the car. As the men watched, it sped away in the sky. Fontaine reappeared a week later. He claimed to remember little of what had happened. He fell asleep at the wheel of the car and woke up in a cabbage field, unaware that a week had passed.

After Fontaine reappeared, the police investigation of the incident intensified and Groupe d'Études des Phénomènes Aérospatiaux Non Identifiés (GEPAN), France's main UFO investigation organization, joined the search for the truth. After interviewing the principals several times and looking for any collaborating evidence, GEPAN concluded that the incident was without any value in furthering knowledge of UFOs, a kind way of saying that they had concluded that it was a hoax.

As the story continued to unfold, flying saucer enthusiast Jimmy Guieu published a book-length account of the story entitled (in French) *Contacts OVNI Cergy-Pontoise*. Guieu, convinced of the truth of the story, contended that the target of the UFOs was not Fontaine, but Prevost, who had begun to channel messages from the abductor whom he referred to as intelligences from the beyond. Shortly thereafter Prevost published a book, *The Great Contact*, that centered upon the messages he had received, primarily from one Haurrio, about the deteriorating state of Earth life. He went on to found a publishing house and gather a following of people attracted to the message from outer space. This endeavor proved singularly unsuccessful. No group emerged and the publishing venture closed, leaving him with a heavy debt.

In 1983, Prevost finally confessed to the hoax. He confided to a French reporter that he had organized the event and hid Fontaine in a friend's apartment for the week of the supposed abduction. His motivation was the attempt to attract attention to his channeled messages and to assist in building a modern religion based on extraterrestrials.

Interestingly enough, Guieu refused to accept Prevost's story. He had come to know others who received messages from Haurrio. Possibly the most bizarre reaction to the confession came from ufologist Jacques Vallee who concluded, quite apart from any evidence suggestive of his belief, that the whole incident had been an operation by the intelligence community in an attempt to create a sect upon which various social science experiments could be conducted.

Sources:

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Guieu, Jimmy, Frank Fontaine, Jean-Pierre Prevost, and Salomon N'Diaye. *Contacts OVNI Cergy-Pontoise*. Monaco: Editions du Rocher, 1980.

Vallee, Jacques. *Messengers of Deception: UFO Contacts and Cults*. Berkeley, Calif.: And/Or Press, 1979.

———. *Revelations: Alien Contact and Human Deception*. New York: Ballantine Books, 1991.

Ceroscopy

System of **divination** by wax. Fine wax was melted in a brass vessel until it became a liquid of uniform consistency. It was then poured slowly into another vessel filled with cold water in such a way that the wax congealed in tiny disks upon the surface of the water. The magician then interpreted the wax figures.

Sources:

Waite, Arthur Edward. *The Occult Sciences*. N.p., 1891. Reprint, Secaucus, N.J.: University Books, 1974.

CESNUR See Center for Studies on New Religions

Chagrín (or Cagrino)

An evil spirit believed in by European Gypsies. It was said to have the form of a hedgehog, to be yellow in color, and to be about a foot and a half in length. Heinrich von Wlislocki stated: "I am certain, that this creature is none other than the equally demoniac being called Harginn, still believed in by the inhabitants of Northwestern India. Horses were the special prey of the Chagrín, who rode them into a state of exhaustion, like the **Guecubu** of Chile."

When horses appeared to be sick and weary, with tangled manes and bathed in sweat, they were believed to have been attacked by chagrín during the night. When this was observed, they were tethered to a stake that had been rubbed with garlic

juice, then a red thread was laid on the ground in the form of a cross, or else some of the hair of the animal was mixed with salt, meal, and the blood of a bat and cooked to bread, with which the hoof of the horse was smeared. The empty vessel containing the mixture was put in the trunk of a high tree while these words were uttered:

Tarry, pipkin, in this tree,
Till such time as full ye be.

Chain, Forming a

In **Spiritualism**, a popular practice entails the joining of hands of sitters around a table, whereby it is believed that a “magnetic” current is established and reinforced. **Baron de Guldenstube** gave the following directions for forming a chain: “In order to form a chain, the twelve persons each place their right hand on the table, and their left hand on that of their neighbor, thus making a circle round the table. Observe that the medium or mediums if there be more than one, are entirely isolated from those who form the chain.”

Dr. Lapponi, in his *Hypnotism and Spiritism* (1906), gave an alternative account of the proper procedure for the forming a chain.

He [the **medium**] makes those present choose a table, which they may examine as much as they like, and may place in whatever part of the room they choose. He then invites some of the assistants to place their hands on the table in the following manner: The two thumbs of each person are to be touching each other, and each little finger is to be in communication with the little finger of the persons on either side. He himself completes the chain with his two hands.

The concept of forming a continuous circuit for the transmission of psychic force is also related to the procedures of **mesmerism**, in which the hands of all the sitter rest together on the edge of the table. (See also **planetary chains**; **séance**)

Chair Test

A parapsychology test in which a chair number is chosen randomly from a seating plan for a future meeting at which seats are not reserved or allocated to specific individuals. The person who is being tested attempts to describe the appearance, characteristics, or other details of the individual who will later attend the meeting and occupy the chair. The Dutch sensitive **Gerard Croiset** appears to have had remarkable success with this type of clairvoyant precognition, which also had been earlier demonstrated by the French psychic **Pascal Fortunny**.

Sources:

Pollack, Jack Harrison. *Croiset the Clairvoyant*. Garden City, N.Y.: Doubleday, 1964. Reprint, New York: Bantam Books, 1965.

Chakras

According to Theosophists, the sense organs of the **etheric double** that receive their name from their appearance, which resembles vortices. Altogether there are ten chakras (visible only to clairvoyants) but of these it is advisable to use only seven. They are situated not on the denser physical body, but opposite certain parts of it as follows: (1) the top of the head, (2) between the eyebrows, (3) the throat, (4) the heart, (5) the spleen (where vitality is drawn from the sun), (6) the solar plexus, and (7) the base of the spine. The remaining three chakras are situated in the lower part of the pelvis and normally are not used, but are brought into play only in **black magic**. It is by means of the chakras that the trained occultist can become acquainted with the astral world.

The Theosophical concept of chakras was adapted from the ancient Hindu understanding of **kundalini**, a cosmic energy

believed to be latent in the human organism responsible for sexual activity and also conditions of higher consciousness. The Hindu mystics pictured kundalini as a coiled serpent situated at the base of the spine in the subtle body. When aroused by spiritual disciplines, which included breath control and **meditation**, the energy darted up the spine in any of three subtle channels, illuminating the seven major centers or chakras in the body. These centers have been tentatively identified with the major nervous plexi. The seventh chakra, known as the *sahasrara* or “Thousand Petalled Lotus,” is located in the area of the crown of the head. Many Indian yogis have described blissful conditions of mystical consciousness resulting from the arousal of kundalini and its successful culmination in the *sahasrara*. This supreme experience is compared with the sexual embrace of the god Siva and his consort.

Today, the idea of chakras is somewhat universal in occult and **New Age** circles. There is some difference of opinion as to the actual nature of the chakras and the experiences associated with them but some uniformity as to their location. An early identification with the nervous plexi of the body was made by V. G. Rele in his book *The Mysterious Kundalini: The Physical Basis of the “Kundali-Hatha-Yoga” According to our Present Knowledge of Western Anatomy and Physiology* (1939).

For comparative Chinese mysticism and meditation techniques in relation to chakras, see the books of “Charles Luk” (pseudonym of K’uan yü Lu), notably *The Secrets of Chinese Meditation* (London, 1964).

Sources:

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Leadbeater, C. W. *The Chakras*. Wheaton, Ill.: Theosophical Publishing House, 1972.

Rele, V. G. *The Mysterious Kundalini: The Physical Basis of the “Kundali-Hatha-Yoga” According to our Present Knowledge of Western Anatomy and Physiology*. Bombay: Taraporevala, 1939.

Chalcedony

A silica mineral related to quartz. Superstition credits chalcedony with magical and medicinal properties. It is a good specific against fantasy and illusions of evil spirits. It supposedly quickens the power of the body and renders its possessor fortunate in law. To achieve the latter effect, it is to be perforated and suspended by hairs from a donkey. The black variety is believed to prevent hoarseness and clear the voice.

Chamberlain, Houston Stewart (1855–1927)

British-born publicist for neopagan religion in Germany and precursor of Nazi racial theorists. Chamberlain was born at Sothsea, England, on September 9, 1855, the son of an admiral in the British navy. His mother died while he was still an infant, and he was raised by his grandmother and an aunt who lived in Versailles, France. In 1867 he returned to England to attend boarding school. He grew to adulthood with no true sense of his English identity, and in 1870 came under the influence of a German tutor who gave him both a love of Germany and an interest in botany. His father died in 1878, and with the financial independence it gave him he soon married a German woman and settled in Geneva to pursue studies at the university. He quickly finished his basic degree but took many years (because of recurring ill health) to finish his doctorate. During these years he also became an enthusiastic fan of the music of Richard Wagner.

In the 1890s Chamberlain combined his scientific background, which included a critique of Darwinian approaches to

evolution, and his increasing mastery of Wagner's ideas into a comprehensive vision: he conceived the idea of producing an epic history of humanity. The result was his most famous and important book, *Foundations of the 19th Century* (1899). Lacking training in history, Chamberlain used artistic license to tell the story of human history in such a way as to substantiate two basic ideas: he argues that humanity is divided into various distinct races, each of which has its own physical structure and mental and moral capacity, and that history is best understood as the struggle between these different races.

Historical epochs were marked by the coming to the fore of a dominant racial type, according to Chamberlain, and modern European civilization was built on the Germanic or Teutonic race. As to the components of modern (i.e., nineteenth century) culture, he hypothesizes six major influences: Hellenic art and philosophy; Roman law and organization; the revelation of Christ; racial chaos in the wake of the fall of the Roman Empire; the negative and destructive influence of the Jews; and the creative and regenerative mission of the Teutonic (or Aryan) race. Chamberlain's anti-Semitism led him to reject the idea of the Jewish-born Messiah of Christianity and to propose an essentially Germanic religion deriving from the symbols of the Aryan race.

The mystical/occult underpinnings of Chamberlain's beliefs had a great influence on Hitler's Nazi faith. He wrote a number of other books, but none were as influential as *Foundations of the 19th Century*. He died at Beyreuth, Germany, on January 9, 1927.

Sources:

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Chambers, Robert (1802–1871)

British writer and publisher who played no public part in **Spiritualism** but whose conversion and anonymous activity, especially his writing, were known to his contemporaries. For example, according to **William Howitt**, he contributed the description of a haunted house at Cheshunt in Mrs. Crowe's *Night-Side of Nature* (2 vols., 1848). It was this house that novelist **Charles Dickens** wanted to investigate. It was partly pulled down and altered at the time; he could not find it. Also, an article in *Chambers' Journal*, May 21, 1853, on the mediumship of **Maria B. Hayden** was understood to have been written by Robert Chambers.

Chambers gave an account of the séances of another American visitor, a Mrs. Roberts, concluding that it was difficult to formulate an opinion but that it seemed to him the phenomena appeared to be natural and the medium the victim of self-deception. A few weeks later, however, his opinion underwent a decided change. He obtained movements of the table and answers by it in his own family circle on matters known only to himself. He wrote: "I am satisfied, as before, that the phenomena are natural, but to take them in I think we shall have to widen somewhat our ideas as to the extent and character of what is natural." His 1859 pamphlet *Testimony: Its Posture in the Scientific World* examines the scientific idea of evidence with special relation to psychical phenomena. Chambers had many experiences with the famous medium **D. D. Home**, and he wrote both the anonymous preface to Home's *Incidents in My Life* and the appendix, "Connection of Mr. Home's Experiences with those of Former Times."

In 1860, in company with **Robert Dale Owen**, he sat with the **Fox sisters** in America. They suspended a dining table from a powerful steelyard balance. Under bright gas light and perfect control the table was made heavier and lighter on request, showing variation of weight between 60 and 164 pounds. He had puzzling experiences with **Charles Foster**, who produced inscriptions on his skin. Chambers sat with Judge Edmond's daughter, Laura.

In February 1867 he wrote to Dr. **Alfred Russel Wallace**, "I have for many years, known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted revolutionise the whole frame of human opinion on many important matters."

Chambers retained his interest in psychic phenomena until his death in 1871. A record of a séance written by him was published by **Violet Tweedale**, his granddaughter, in *Mellow Sheaves*. Extracts from further records as preserved by another granddaughter, Mrs. Edward Fitzgerald, were published by A. W. Trethewey in *Light*, January 6, 1933.

Chambers is best remembered today for his many books (on nonoccult themes), especially the many reference books he wrote, and his collections of Scottish poetry.

Sources:

Chambers, Robert. *Testimony: Its Posture in the Scientific World*. N.p., 1959.

Home, D. D. *Incidents in My Life*. First series. London: Green Longman, Roberts & Green, 1863. Second series. London: Whittingham & Wilkins, 1872.

Chams

A race of Indo-Chinese origin, numbering about 130,000, that settled in Annam, Siam; Cochin, China; and **Cambodia**. They had some reputation among the surrounding population as sorcerers, probably arising from the mythic influence of a conquered race. Their magicians claimed to be able to slay at a distance and to bring ruin and disease by the aid of magic formulas. Among the Cambodian Chams, sorcerers were detested by the common people, as they were believed to be the source of all the evil that befell them; the majority of them usually ended their days by secret assassinations.

Sorcerers were nearly always women. They entered the sisterhood by means of a secret initiation held in the forest at midnight. The woman who desired to become a sorceress sacrificed a **cock** on a nest of termites. The initiate cut the cock in two from the head to the tail and danced in front of it in the nude until, by force of her incantations, the two halves of the bird approached each other and became once more alive and started crowing again.

Sorceresses were said to be known by the tendency of their complexion to alter its hue and by their swollen and bloodshot eyes. They possessed numerous rites for gaining the favor of evil spirits, in which they implicitly believed. In building a house numerous propitiatory rites had to be observed, accompanied by invocation of the protecting deities. The Chams believed in lucky and unlucky days and were careful not to undertake anything of importance unless favored by benevolent omens.

The Chams also possessed many peculiar superstitions. They would not disturb grain that had been stored during the daytime, as they said it was then asleep; they waited until nightfall before gathering it. They also had many magic agricultural formulas, to ensure that harvests were worthy to be stored. The Brahmanic Chams believed that the souls of good men passed to the sun, those of women to the moon, and those of the coolie class into clouds, but these were only places of temporary stay until such time as all finally come to reside within the center of the earth. The belief in **reincarnation** was also highly popular.

Sources:

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Chaney, William Henry (1821–1903)

Pioneer nineteenth-century American astrologer W. H. Chaney was born on January 13, 1821, in Chesterville, Maine. He was but nine when his father died and he left Maine when he was 16. He began a life of wandering that first led him to the sea. Nine months in the Navy drained him of visions of being a modern-day pirate, and he deserted and settled in Wheeling, West Virginia, where he studied law and eventually, in 1847, opened a legal practice. Little is known of his activity during the Civil War (1861–65), but in 1866 he was living in New York City and while there met **Luke Broughton**, the man largely responsible for the building of the astrological community in the United States.

Broughton introduced Chaney to **astrology** and led him in an intense study of the stars. Unfortunately, his new career ran into an immediate obstacle when in 1867 Chaney became a victim of an antiastrology crusade led by the *New York Herald*. He spent six months in jail and after his release, in 1869, he moved to the West Coast, where he resided for the next 17 years. After his move to California, his wife, who had remained in the East, obtained a divorce. In 1874 he married for what would be the fourth time, to Flora Wellman. As had his previous attempts at married life, this one would prove short-lived, but would have notable consequences. On January 12, 1876, his son Jack was born. After Chaney and Flora divorced, and Flora remarried, Jack would take the name of his stepfather and eventually grow up to write novels as Jack London.

Chaney continued to move about from town to town teaching astrology. By the end of the 1880s he had moved to St. Louis, Missouri, where he wrote and published a set of astrological texts including his most well-known, *Chaney's Primer of Astrology and American Urania*, published in 1890. He finally settled in Chicago, Illinois, and in 1897 married for the sixth and last time. He began a magazine which he named *The Daisy Chain*, after his new bride.

Though he fell out with Broughton in his mature years, Chaney was his most famous and productive student and is remembered for helping create the profession of astrology on the West Coast and in the Midwest. He died in Chicago on January 6, 1903.

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Chang, Garma Chen-Chi (1920–)

An authority on Buddhist philosophy, born in China and educated at Kong-ka Monastery, eastern Tibet. Chang came to the United States after World War II and was a research fellow at the Bollingen Foundation in New York from 1955 onward.

He wrote a number of books, including *The Practice of Zen* (1959), *The Hundred Thousand Songs of Milarepa* (1962), and *The Essential Teachings of the Tibetan Mysticism* (1963). He also wrote an important review of the book *The Third Eye* (1958), by **Lopsang Rampa**, published in *Tomorrow* magazine as part of an ex-

posé of the author. Chang showed that Rampa's knowledge of Buddhism and Tibetan occultism was "inaccurate and superficial" and characterized the book as "interesting and highly imaginative fiction." This review appeared alongside a second article, which noted that "Lopsang Rampa" had been born Cyril Henry Hoskins, son of a British plumber.

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Changelings

A manikin, or elf, secretly substituted for a young child. There are many tales of such occurrences in **Scotland**. The changeling grows up peevish and misshapen, always crying, and gives many proofs of its origin to those versed in such matters. There were many ways of getting rid of him, such as sticking a knife into him, making him sit on a gridiron with a fire below, dropping him into a river, and so on. The changeling sometimes gave himself away by reference to his age. (See also **fairies**)

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Channeling

A contemporary term for the earlier Spiritualist idea of **mediumship**, spirit entities conveying philosophical or spiritual advice or healing through mediums. Mediumship is generally thought of as the special activity of a few people who operate primarily to put people in contact with their dead friends and relatives. Channelers operate primarily to bring philosophical and theological teachings from a disembodied entity. Since the development of modern **Spiritualism**, mediums have also operated as channels and many channels also operate as mediums.

The channeling of philosophical teachings, especially on the nature of continued existence in the afterlife, began with **Andrew Jackson Davis**, who published a number of volumes of channeled material. Numerous platform mediums became known for their spirit discourses, which they would offer in place of lectures or Sunday sermons. Compiled into books, channeled material would often become the basis of new religious groups, one notable example being *Oahspe: The New Age Bible* (1881), channeled by **John Ballou Newbrough** and around which he organized the Faithist religion.

Through the twentieth century, other important channeled works such as Levi Dowling's *The Aquarian Gospel of Jesus the Christ* (1907) and James Edward Padgett's *True Gospel Revealed Anew by Jesus* have appeared in profusion. The channeled material of **Grace Cooke** became the basis of the **White Eagle Lodge** in Great Britain and those of Osker Ernest Bernhardt the basis of the Grail Movement in **Austria**.

A great deal of channeled material originates from ultraconservative Catholic sources as revelations from the Mother Mary. This phenomenon is known as **apparitions of the Virgin Mary**.

The term "channeling" as presently used seems to have arisen within the **UFO** contactee community, which found its focus around individuals who claimed to regularly channel material telepathically from the space brothers. In the 1950s Charles

Boyd Gentzel and Pauline Sharpe began their channeling activity, which still exists as Mark-Age, Inc. Violet Gilbert of the Cosmic Star Temple began her public work in 1960. Even earlier, flying saucer channel **Dorothy Martin**, better known by her spiritual name, Sister Thedra, became the subject of a classic sociological study, *When Prophecy Fails*.

The present popularity of channeling stems mainly from the activities of **Jane Roberts** (1929–1984), the channel for the entity “**Seth**” beginning in 1963. Roberts’s first books, *The Seth Material* (1970) and *Seth Speaks* (1972), became best sellers, led to some 20 additional volumes, and gave channeling a popularity it had never previously experienced.

The Seth books expounded a coherent philosophy dealing comprehensively with alterations of consciousness, grades of reality, reincarnation, psychology, and a spiritual universe. Roberts also channeled communications claimed to be from psychologist **William James** and psychotherapist **Carl G. Jung**. Her first communications were by Ouija board, many were transcribed by her husband as she spoke them in trance, while others were recorded by **automatic writing**.

After the death of Jane Roberts in 1984, her husband Robert Butts edited new Seth manuscripts, which were published by Tam Mossman in his journal *Metapsychology; The Journal of Discarnate Intelligence*. Mossman himself also channels an entity named “James.”

Other channelers appeared by the end of the decade, the most prominent through the 1980s being **JZ Knight**, who channels “**Ramtha**,” and Jach Pursel, who channels “**Lazaris**.” Channeling became an integral part of the **New Age** movement and numerous New Age channels arose. Included in their number are **Ken Carey**, Virginia Essene, **Ruth Montgomery**, and Penny Torres. Their number has continued to grow.

Also at the end of the eighties Janet McClure began to channel both spiritual and extraterrestrial information from her guides. Her Tibetan Foundation trained many others and a trend became established which continues to this day. With her boldness came a divergence from the traditional message of ageless spiritual wisdom. McClure’s contactee messages center on our place in the universe, our origin as a planet whose life was seeded by other civilizations and our need to honor the Earth.

Actress **Shirley MacLaine**’s several New Age books, especially *Out on a Limb* (1983), which was televised as a five-hour prime-time ABC mini-series in 1987, and *Dancing in the Light* (1985), further popularized the concept of spirit guides and underlined her spiritual odyssey and New Age beliefs. She also made special mention of **JZ Knight**. Knight began to channel “**Ramtha**” in the late 1980s. She now heads a school for the more serious students of “**Ramtha**’s” gnostic teachings.

Alan Vaughan, who first became known as a writer on psychic topics, emerged as a channel in 1987. In a useful survey of the phenomenon in *New Realities*, he disclosed that he had commenced channeling in 1983. He had been teaching at a psychic seminar in Sedona, Arizona, and was asked by a couple if he could tell them something about their past lives. Although at the time he was editing *Reincarnation Report*, he was somewhat skeptical about past-life readings. He describes the incident:

“Suddenly a tremendous energy flooded over the top of my head. It was like watching a dream, as the Chinese entity Li Sung began to speak through me. He gave them [the couple] some detailed information about past lives and how they fit into their present life paths. The couple verified many specific details. For me, it was the beginning of an enlargement of consciousness.”

Sixteen years earlier, Vaughan had been told by three British mediums that he would begin “channeling” the Chinese guide one day, but he was skeptical about the prospect of being invaded by some Chinese spirit. After the first channeling of “**Li Sung**,” the Chinese guide continued to manifest and has offered treatment at healing sessions. Vaughan has now chan-

neled “**Li Sung**” to thousands of people, including radio and television audiences.

Another well-known channeler is former insurance executive Jach Pursel. One day, while relaxing after a busy executive program, he went into the trance state in which he was first contacted by the entity “**Lazaris**.” With the encouragement of his wife Penny, “**Lazaris**” began to manifest regularly to friends and small groups and gave both personal advice and philosophical teaching. Eventually Pursel gave up his business career and devoted himself full time to channeling “**Lazaris**.”

Popular in the nineties are prolific channels named Neale Donald Walsch and Lee Carroll [Kryon] both of whom have a strong web presence. As the century drew to a close many channeled works made prophetic references to earth changes and ascension scenarios.

It has to be admitted that the names of spirit guides are often unconvincing and seem like parodies. In the heyday of nineteenth-century Spiritualism, Native American guides were more frequent, and even today such claimed personalities still appear to manifest, usually speaking in broken English but unable to communicate in Indian dialects. Other guides have represented themselves as famous characters in history, such as Socrates, Confucius, **Abraham Lincoln**, Shakespeare, St. John the Baptist, and even Jesus Christ or God. The communications channeled from such exalted guides were not always of the high intellectual or philosophical level that might be expected, and in many cases consisted merely of banal platitudes.

Many claimed entities of channeling may be regarded as fictional creations. The measure of their importance, at least to those who look to channeled entities as authorities, is whether they give information, insights, or philosophical teachings that are beyond the normal capacity of the channeler. For example, one of the spirit guides of the celebrated medium **Eileen J. Garrett** (1893–1970) was named “**Uvani**,” a name that does not seem to belong to any known Oriental tradition of nomenclature, but the communications received through “**Uvani**” were of a highly evidential nature.

It may well be that in many cases a claimed spirit guide is merely a personification of an individual’s unconscious or “higher self.” In other cases, communications may emanate from an impersonal source of intelligence that establishes a channel by assuming a conventional personality.

Throughout history, popular religions have found it difficult to establish contact with a more austere impersonal deity, such as the concept of Brahman, the Infinite, in esoteric Hinduism, and have found it convenient to postulate a host of anthropomorphic gods and goddesses, which become a familiar focus for worshipers in societies based on interpersonal relationships. Religion requires the spiritualization of emotions, and it is difficult to attach emotions of love or veneration to an impersonal absolute. In Christianity, the concepts of God the Father and God the Son have provided a familiar and helpful focus for worshipers, while older religions have favored the concept of a Mother Goddess. Throughout India, millions of worshipers have found the gods and goddesses of their sect or tradition a personification of divinity.

Parapsychologists have found that the personalities of communicators channeling through mediums may be manufactured consciously, and that such fictional entities can produce paranormal phenomena, as in the famous case of “**Philip**.” Such experiments have validated the concept that spirit guides may often (but not invariably) be an artificial creation of subconscious mentation by the psychic or the sitters. Sometimes spirit communications are a strange mixture of genuine and false information, perhaps influenced by the conscious memory of the channeler.

The reemergence of the concept of spirit guides in North America comes at a time when popular interest in traditional Spiritualism seems less widespread than in Britain. It may be that the new name “channeling” and its disassociation from the

fraud associated with Spiritualism, provides an attractive image for a new generation of spiritual seekers.

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Chaomancy

A branch of **aeromancy** (**divination** through aerial phenomena such as thunder and lightning) concerned with divination

from apparitions or visions in the air. For instance, the shapes of clouds and the occurrence of rare aerial phenomena such as comets were interpreted in chaomancy. (See also **austromancy**; **meteormancy**)

Chaos Magick

Chaos Magick developed in England in the 1960s as a new form of magical practice that at the time was dominated by the thelemic system as articulated by **Aleister Crowley** (1875–1947). Chaos magicians look to **Austin Osman Spare** (1886–1956) and his critique of traditional ritual magic as the forerunner of chaos magick and to Ray Shermin as the actual originator of chaos magical theory. Spare, an associate of Crowley, broke with the **Order Templi Orientis** that Crowley headed and developed a simple form of magical practice that, in his understanding, jettisoned much of the superfluous activity of **ceremonial magic** that prevented the practitioner from discovering his/her own power. Spare developed a very simple form of magic based upon the use of sigils.

Chaos magick is based on the understanding that order is a concept imposed upon the universe. Systems of order, be they religion or science, are attempts to control and subdue, and must find ways to dismiss what is not controllable or understood. Chaos magicians, drawing upon Eastern philosophical notions, posit the idea that the universe is one vast ever-changing whole transcending all categories and concepts. It can be intuited but not defined. Chaos is seen, not as the disorder that is opposed to order, but as the Order beyond understanding. As such, chaos is identical with the Hindu Brahman and the Taoist Way. Chaos theory also agrees with the belief articulated in the **Upanishads** that Atman, the inner essence of the individual, is identical with Brahman, and that enlightenment derives from the direct experience/knowledge of the truth of that identification.

Chaos magicians do not believe in gods or demons who have objective existence and consider the source of magical power to be found within the subconscious of the practitioner. Thus, basic exercises for the chaos magician attempt to place the magician in touch with his/her inner self rather than any outside power or entity. Ritual is used, but is considered drama that arouses the subconscious to a fever pitch prior to the discharge of the power. Ritual should be designed by the magician using images that are most provocative. Such images are rarely found in traditional mythology; rather they are more likely to come from popular culture.

Chaos magicians began to associate informally in the 1960s in what was described as the "Circle of Chaos." A more formal organization, the **Initiates of Thanateros (IOT)**, was created in 1977. Early experiments in rituals were produced by Ray Sherwin, and published as the *Book of Results* and the *Theatre of Magick*. These were followed in the later 1980s by the more popular work of Peter J. Carroll whose *Liber Null* contains the rituals of the IOT. Carroll also put together a training manual covering the theory and practice of chaos magick, *Psychonaut*. The IOT may be contacted at BM Sorcery, London WC1N 3XX, United Kingdom. Its webpage is at <http://www.chaosmagick.org>.

Sources:

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Chaos: The Review of the Damned

A publication devoted to detailed references connected with Fortean, the unexplained anomalous natural phenomena studied by **Charles Fort**, author of *The Book of the Damned* (1919). The "damned" were the data rejected or explained

away by orthodox science, including strange **falls** from the sky, mysterious appearances and disappearances, unusual synchronicities, enigmatic artifacts, and astronomical ambiguities. *Chaos* explored the background detail of Fort's references and supplements them by additional in-depth material. Last known address: **Res Bureaux**, Box 1598, Kingston, Ontario K7L 5C8, Canada.

Charcot, Jean Martin (1825–1893)

French physician who studied **hypnotism** in relation to hysteria. Born November 29, 1825, in Paris, Charcot became a doctor of medicine and was later appointed physician at the Central Hospital Bureau, Paris. In 1860 he became a professor of pathological anatomy in the medical faculty, and two years later he became closely associated with the development of the Salpêtrière, the great neurological clinic of Paris.

Charcot was responsible for notable researches in the fields of muscular disease and mental disturbance. His work, together with that of his student **Pierre Janet**, the director of the psychological laboratory of the Salpêtrière from 1889 to 1898, marked the beginning of serious medical and scientific study of the phenomena of hypnotism (in contrast to the earlier studies of **mesmerism**, which had occult connotations). Their research forced the French Academy of Sciences to accept hypnosis as a new therapeutic instrument.

Among Charcot's most famous students was **Sigmund Freud**. Charcot died August 16, 1893.

Sources:

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Chari, C(adambur) T(iruvenkatachari) K(rishnama) (1909–)

Professor and chairman of the Department of Philosophy and Psychology at Madras Christian College in India. Chari was born June 5, 1909, in Trivellore, India, and received both his M.A. (1932) and Ph.D. (1953) degrees from Madras University. He served as lecturer in philosophy at American College, Madurai (1933–40), and as assistant professor (1940–56) and associate professor (1956–58) at Madras Christian College before becoming chairman of the Department of Philosophy and Psychology in 1958. He was also a consulting editor of the *Indian Journal of Psychology*.

Chari became interested in psychical research as a teenager when he read the works of **Stainton Moses**. A Christian, he was also somewhat critical of yoga and the belief in reincarnation and emerged as a critic of the research of **Ian Stevenson**. Over the years he published numerous articles on the wide range of subjects covered by parapsychology from a philosophical perspective. In 1958 he became a corresponding member of the **Society for Psychical Research**, London. He also edited the volume *Essays in Philosophy Presented to Dr. T. M. P. Mahadevan* in 1963.

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Charing Cross Spirit Circle

The first Spiritualist organization in London, established in January 1857. It was later superseded by the London Spiritualist Union, but difficulties arose centering on the activities of a medium named Jones, whose followers broke away to form a new group, the Circle of Spherical Harmony.

Chariots of the Gods

English title of a book by **Erich von Däniken**, published in 1968, that first posed the question, Was God an astronaut? and suggested that religions originated from race memories and legends of astronauts visiting the earth 40,000 years ago. Von Däniken had been given the idea of ancient astronauts from his reading of **Jacque Bergier's** and **Louis Pauwel's** *The Morning of the Magicians* (1960) and Robert Charroux's *One Hundred Thousand Years of Man's Unknown History* (1963) and had subsequently traveled to North Africa and the Americas to explore some of the archaeological sites. *Chariots of the Gods?* became a best-seller and popularized ancient astronaut ideas that had been surfacing in UFO literature for some fifteen years. Von Däniken and other writers produced a host of books on the theme over the next decade. In response, numerous books critical of these theories were published complaining of such a naive approach to both theology and archaeology. That criticism eventually led to the decline of a popular audience for ancient astronaut ideas, but not before an Ancient Astronaut Society had been formed and a cadre of followers organized. The writings of Ronald Story and Clifford Wilson make a case against von Däniken's theories.

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Charismatic Movement

An interdenominational Christian renewal movement that began in the 1960s and has developed an international following, especially among members of the Roman Catholic church. It takes its name from the Greek word *charisma*, meaning "gifts," and emphasizes manifestations of the gifts of the Holy Spirit as described in First Corinthians, chapter 12, as a sign of the presence of the Holy Spirit. The movement began among members of the Full Gospel Businessman's Fellowship, an independent Pentecostal brotherhood, but quickly spread to Roman Catholic and mainline Protestant churches throughout the United States. There was controversy over whether its elements were based on genuine expressions of worship or impassioned outbursts of emotion. For a time, charismatic preachers were labeled as charlatans, and worshippers displaying charismatic expressions were ridiculed and dismissed as ignorant or unbalanced. By the early 1970s it had spread to Europe and gained important support from Belgian Cardinal Suenans.

The movement has been characterized by its acceptance of the importance of speaking in tongues (also known as **glossos-**

lalia), divine healing and prophecies as part of the grace of the power of the Holy Spirit; most meetings are for prayer and spirited singing and shouting; anointing the sick with oil is also often part of worship service. It has become a meeting ground between followers of the older **Pentecostalism** and people who manifest the gifts but are members of older denominations. As the movement matured through the 1980s, a number of new denominations evolved from it.

In time most evangelicals came to accept the charismatic movement and many of its practices. It is no longer unusual to see charismatics of many faiths—Baptists, Catholics, Episcopalians, Lutherans—as well as non-denominationalists, raising their hands and arms in prayer, and singing, dancing, and shouting in the Spirit.

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Charlemagne (or Charles the Great) (742–814)

The greatest of the Frankish kings. Charlemagne was the elder son of Pepin the Short and succeeded his father in 768–814 C.E. He was Emperor of the West, 800–814 C.E. He had a close connection with the supernatural according to legend. Very often in the pages of French romance, the emperor was visited by **angels** who were considered to be the direct messengers of the heavenly power.

These visitations, of course, were meant to symbolize his position as the head of Christendom in the world. He was its upholder, with the Moors on his southern borders and the pagans (Prussians and Saxons) to the north and west. Charles was regarded by the Christians of Europe as the direct representative of heaven, whose mission it was to Christianize Europe and to defend its true faith in every way. Charlemagne and his court were also connected with the realm of **fairies**. Encounters with the fairy folk by his paladins were not so numerous in the original French romances that deal with his court, but in the hands of Boiardo, Ariosto, and Pulci, the paladins dwelled in an enchanted region where at any moment they might have met with all kinds of supernatural beings.

Both in the early and late romances the powers of **magic** and enchantment are ever present, chiefly instanced in magical weapons such as the Sword Durandal of Roland, which cannot be shivered; the magic ointments of giants like Ferragus, which when applied provide invulnerability; and armor that exercises a similar guardianship on the body of its possessor. Heroes like Ogier the Dane penetrated into fairyland itself and wedded its

queens. This union with fairyland was the fate of a great many medieval heroes. The analogous cases of Tom-a-Lincolne, Tannhäuser, and **Thomas the Rhymer** are also relevant. The magic and the marvels are everywhere in use in the romances that deal with Charlemagne.

He died on January 28, 814 C.E. and was buried in Aachen.

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Charm (Carmen)

A magical formula, sung or recited to bring about a supposedly beneficial result as part of a **spell**, or to confer magical efficacy on an **amulet**. In popular usage the same word is employed to designate the incantation and the object that is charmed.

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Charnock, Thomas (1526–1581)

English alchemist born in the Isle of Thanet, Kent. As a young man Charnock traveled all over England in search of alchemistic knowledge, but eventually he fixed his residence at Oxford, and there he made the acquaintance of a noted scientist. The scientist was impressed with the youth's cleverness and appointed him his confidant and assistant. After working in this capacity for a number of years, Charnock found himself the sole legatee of his patron's paraphernalia and likewise of the various secrets written in his notebooks.

Armed with this knowledge, he proceeded to devote himself more eagerly than ever to the quest of gold production, but in 1555, just as he imagined himself on the verge of triumph, there was a sudden explosion in his laboratory.

In 1557, when he again thought that success was imminent, the press-gang arrived at his house to recruit him by force into the English army to fight the French. The alchemist was bitterly chagrined on being kidnaped in this way; he set about to destroy all his equipments so no one would lay claim to his secrets.

He subsequently proceeded to France as a soldier and took part in the disastrous campaign that culminated in the English being defeated at Calais by the Duc de Guise.

How Charnock fared during the expedition is not known, but he returned to England safely, and in 1562 he married Agnes Norton. Thereafter, he settled at Stockland, in the county of Somerset, and continued to pursue scientific researches. Neither the military nor the church disturbed his pursuits from that point forward.

The antiquarian and historian Anthony Wood, in his *Athen Oxoniensis*, credited Charnock with a considerable amount of writing, and it is possible that several items enumerated are in reality from some other pen than the alchemist's. However, there are certain books he undoubtedly wrote, notably *Aenigma ad Alchimiam* (1572) and *Breviary of Natural Philosophy* (1557). *Breviary* was subsequently reprinted in the *Theatrum Chemicum* of Elias Ashmole.

Chartres Cathedral

A superb example of twelfth- to thirteenth-century Gothic architecture, believed by some occultists to enshrine ancient mysteries of religious inspiration. For example, in his book *The Mysteries of Chartres Cathedral* (1972), Louis Charpentier claims that the cathedral is built on the site of powerful and ancient earth currents. He examines the mystery of the amazing architecture of the cathedral, its historic connection with the Knights Templar, and its symbolic and esoteric meanings.

Sources:

Charpentier, Louis. *The Mysteries of Chartres Cathedral*. London: Research into Lost Knowledge Organization, 1972. Reprint, New York: Avon, 1972.

Chase, Warren (1813–1891)

One of the first apostles of **Spiritualism** in America. Born in Pittsfield, New Hampshire, Chase began to study **mesmerism** in Southport, Wisconsin, by 1843. He was street commissioner and road master at the time, and discussed both this subject and Charles Fourier's scheme of socialism in the local lyceum through that winter. The result was a socialist settlement in May 1844 in Fond-du-Lac County. The Wisconsin Phalanx, as the community was known, lasted for six years. It was the only one of the experiments that yielded, at the time of dissolution, substantial profit to its members. After the dissolution Chase began to take a more active part in politics, became a senator in Wisconsin in 1848, and was nominated for governor the following year.

The philosophy of **Andrew Jackson Davis** made a deep impression on him, and when the Spiritualist movement was born, he became its untiring apostle for over thirty years. His Spiritualist experiences are embodied in his *Forty Years on the Spiritual Rostrum* (1888) and his socialist activities in *The Life Line of the Lone One, an Autobiography of the World's Child* (1857).

Sources:

Chase, Warren. *Forty Years on the Spiritual Rostrum*. Boston, 1888.

———. *The Life Line of the Lone One, an Autobiography of the World's Child*. Boston: B. Marsh, 1857.

Noyes, John Humphrey. *Strange Cults & Utopias of 19th Century America*. 1870. Reprinted as *History of American Socialisms*. New York: Dover Publications, 1966.

Chauvin, Rémy (1913–)

Director of the Experimental Ethology Laboratory at Bures sur Yvette, France, and noted behaviorist and entomologist. Chauvin was born October 10, 1913, in Toulon, France, and earned a doctorate in 1941 from the Sorbonne. He became the research director of the French Agronomical Research Institute in 1946; two years later he was appointed director of the Experimental Ethology Laboratory. In 1954 he assumed duties as coeditor of the *Journal of Insect Physiology*. He was named a laureate of the French Academy of Science.

Chauvin wrote on a wide variety of parapsychological subjects but was especially interested in **ESP** in relation to animals. He wrote many articles that were published under a pseudonym.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Duvall, Pierre [Rémy Chauvin], and E. Montredon [Jean Mayer]. "A PK Experiment with Mice." *Journal of Parapsychology* 32 (1968): 153.

———. "Further Psi Experiments with Mice." *Journal of Parapsychology* 32 (1968): 260.

Cheiro (Count Louis Hamon) (1866–1936)

Palmist and astrologer, Cheiro was born Louis Hamon on November 1, 1866, in Dublin, Ireland, the son of Count William de Hamon, whose title he eventually inherited. He was educated privately and from his mother inherited an interest in the **occult**, especially **palmistry**, **astrology**, and **numerology**. At the early age of 11, much to his father's consternation, he wrote an essay on palmistry. He studied for the ministry but did not complete his academic work because of his father's bankruptcy.

As a young man he travel to India. He met a group of occultists and stayed with them for several years, during which time he did his own research on palmistry. He later moved to Egypt before he settled in England and opened an office as a palmist. To avoid any problems with his family, he worked under his pseudonym.

By the 1890s Cheiro had gained an international reputation, his own background granting him entrance into the world of royalty, many of whom were interested in the occult. In 1893 he traveled to the United States for the first of a number of visits. The following year he wrote the first of his many books, *Cheiro's Language of the Hand*. This book, and its equally popular sequel, *Cheiro's Guide to the Hand* (1900), were primary elements in the reestablishment of palmistry as a popular form of fortune-telling in the modern world. Celebrities of all kinds were his clients.

In the late 1920s, Cheiro wrote several books on astrological predictions of world events. However, he spent the last part of his life poverty-stricken in Hollywood, California, where he died on October 8, 1936.

Sources:

Cheiro [Count Louis Hamon]. *Cheiro's Guide to the Hand*. London: Nichols & Co., 1900.

———. *Cheiro's Language of the Hand*. London, 1894.

———. *Cheiro's Year Book*. Rev. ed., London: London Publishing, 1930.

———. *Mysteries and Romances of the World's Greatest Occultists*. London: Herbert Jenkins, 1935.

———. *You and Your Hand*. Garden City, N.Y.: Doubleday, Doran, 1931.

———. *You and Your Star*. Los Angeles: London Publishing; London: Herbert Jenkins, 1926.

Holden, James H., and Robert A. Hughes. *Astrological Pioneers of America*. Tempe, Ariz.: American Federation of Astrologers, 1988.

Cheirological Society of Great Britain (Dukes)

The original **Cheirological Society of Great Britain**, the most prominent British organization promoting the art of **palmistry**, was founded in 1889 by Katherine St. Hill and continued to be active through the early decades of the twentieth century. The society began to lose strength during the 1930s and appears to have dissolved by the end of the decade. In the decades after World War II (1939–45), its place was taken by the Society for the Study of Physiological Patterns. In the 1970s, a new Cheirological Society of Great Britain emerged around the person of Terence Dukes. Dukes is the author of *Chinese Hand Analysis* (1987), a popular textbook on palmistry.

The society has prepared a course of study for palmists and offers classes to students who reside in the London area. The introductory class lasts for six to ten weeks. Nonresident students may work with a personal tutor via correspondence. Those who complete the several phases of the course of study

may be awarded a Foundation, Intermediate, or Advanced diploma as appropriate.

According to Dukes, during the St. Hill era—although she and the other leaders of the society concentrated on Western palmistry techniques—they also initiated the study of Eastern techniques, beginning with their meeting and conversations with two Chinese diplomats, Li Wen Tien and Li Tsu Cheng, who were working out of the Chinese embassy in London. Additional Chinese teachings were introduced through the Theosophical Society and by students who had resided in China while working in the tea business. These Chinese teachings have been restated by Dukes in *Chinese Hand Analysis*, which is now the fundamental text of the society.

The position assumed by Dukes concerning the history of the society and of its appropriation of Chinese hand reading techniques have been challenged by Andrew Fitzherbert, the noted historian of palmistry. He suggests that Dukes has been unable to establish any organizational continuity between the society he heads and the St. Hill organization. He has also charged that Dukes has deliberately falsified much of the account of his own appropriation of the Chinese hand reading tradition, including his use of a photo of an unidentified Chinese individual found in a collection of photos at the Smithsonian Institute as the Master Ching Kang Szu, the head of the Wu Hsing (Five Elements) method of hand reading which Dukes advocates. Fitzherbert also notes that Dukes' teachings are unlike those found in other books of Chinese palmistry; rather they appear to draw heavily from the ideas of several Western texts, especially Fred Gettings' 1965 publication *The Book of the Hand*.

The Cheirological Society may be contacted through its library at 29 London Rd., East Dereham, Norfolk, NR19 1AS, United Kingdom. It has a website at <http://x-stream.fortunecity.com/melrose/102/>. It is affiliated with a set of related structures, including the General Council and Register of Cheirology (which regulates awards and licenses in cheirology), the Society of Hand Analysts, the British College of Cheirology, and the Faculty of Cheirological Practitioners.

Sources:

Campbell, Edward D. *The Encyclopedia of Palmistry*. New York: Perigee, 1996.

Dukers, Terence. *Chinese Hand Analysis*. York Beach, Maine: Samuel Weiser, 1987.

Fitzherbert, Andrew. "Terry Dukes and the Cheirological Society." <http://www.angelfire.com/mt/terrydupes/cha.htm>. May 26, 2000.

Chelidonium

A stone taken out of a swallow, said to be good against melancholy and periodical disorder. It was placed in a yellow linen cloth and tied about the neck to cure fever. Stones are sometimes found in birds and other mammals, especially in ducts and hollow organs; they are usually pathological concretions known as *calculi*.

Chemical Phenomena (in Séances)

Psychic phenomena of a chemical nature have often been reported to occur in **séance** rooms. Psychic light is one of the strangest chemical manifestations as it is cold, and its production defies human ingenuity.

Some alleged examples of chemical phenomena include: instances where blood was drawn without a break in the skin; during **materialization**, ozone and phosphorus were often smelled and fully materialized phantoms exhaled carbon dioxide; a lead whistle often melted during sittings with **Frau Silbert**; phantoms dissolved into a cloud of smoke or black vapor in the house of **Charles L. Tweedale**; Admiral Moore's ink in his bot-

tle was changed to dirty water in a **séance** with the **Bangs sisters**; and in a sitting with **David Duguid** the color of a glass of water changed to the hue of wine and tasted as bitter as gall.

The book *Supramundane Facts in The Life of The Rev. J. Babcock Ferguson* (1865), edited by T. Nichols, states that the little daughter of J. B. Ferguson, under a strange spell, ordered a clean tea cup and a silver spoon. She commenced stirring the spoon in the empty cup and subjected it, after a time, to the observation of each person present. Then, returning to the center of the room in about five minutes, she presented the cup with over a teaspoonful of dark and odorous ointment with which she anointed the face of a gentleman of the house. He was suffering from neuralgia and professed to have received immediate relief.

Tosie Osanami, a Japanese medium who died in 1907, was famous for similar medical miracles. According to a statement by Wasaburo Asano, a Japanese researcher, quoted by **Harry Price** in *Psychic Research* (a journal of the American Society for Psychical Research) in 1928, she produced liquid medicine within empty glass bottles:

"Her patients would come and ask for medicine and present their own bottles. These bottles she would place in front of her family shrine. She would then kneel down before it and offer up prayers according to the Shinto rites for about ten minutes. When the prayers were ended the patients would see the bottles spontaneously fill with liquids of different colors according to the nature of the malady. Red, blue and orange were the most usual colors of these medicinal **apports**. . . . Accused of being a swindler, she was tried in the District Court of Kobe. In court, however, before the judge and jury she succeeded in producing a brown liquid in an empty bottle that had been sealed previously by the court. Speechless with astonishment, the court acquitted her."

In the case of **Mary Jobson**, water sprang up unaccountably through the floor and was sprinkled in the room. Previously a voice was heard calling upon the angels to perform the demonstration.

Such water sprinkling is frequently observed in poltergeist cases. Thomas P. Barkas published an account of interesting observations in the British newspaper *Newcastle Chronicle* in 1874. He witnessed water production in a private **séance** circle in both the dark and the daylight. During the **séance** a planchette and the surface of the table were covered, in less than a minute, by water drops. He placed his hat, crown downward near the center of the table and placed a sheet of clean paper in the hat. In three minutes it was found covered with water-drops. Another time, he and his fellow experimenters tried the height at which the water fell by holding a large piece of paper at an elevation. Drops fell under the paper only until it was lowered eighteen inches. At that height they formed on the sheet. The experiment took place in broad daylight.

Seven sitters of Mme. L. Ignath fervently prayed, on the **control's** instruction, before a picture of the Madonna of Sixtin, after which tears appeared in the eyes of the portrait and ran down the painted cheeks (*Zeitschrift für Parapsychologie*, June 1932).

Reports of chemical phenomena in **séance** rooms must be treated with caution. A smell like phosphorus may indeed indicate the presence of that chemical, but it may have been introduced by a fake medium. The true facts of some of the remarkable phenomena claimed in cases from past history may never be found, and skepticism should be used in measuring past claims in light of modern experiment and investigation.

Cherniack, Louis (1908–)

Physician, Department of Internal Medicine, Winnipeg Clinic, Canada, beginning in 1947. He was born November 23, 1908, and studied at the University of Manitoba (M.D., 1932; B.Sc., 1934). He was a member of the Royal College of Physicians, London (1936); a fellow of the Royal College of Physi-

cians, Canada (1947); and a fellow of the American College of Chest Physicians (1952). He served with the rank of lieutenant colonel in the Royal Army Medical Corps from 1940 until 1947.

Cherniack took a parapsychological interest in the phenomena of mediumship.

Cherubim

An order of **angels**, often represented as figures wholly or partly human and with wings proceeding from the shoulders. The first mention of these beings was in connection with the expulsion of Adam and Eve from the Garden of Eden, and they are frequently spoken of in later biblical history. Sometimes the cherubim have two or more faces, and sometimes are of composite animal form.

Chesed

The Jewish Kabbalist name for mercy. (See also **Kabala**)

Chesme

A cat-shaped well (or fountain) spirit or nymph of the Turks. She was said to lure youths to death much in the same manner as the Germanic **Lorelei**.

Chevalier, Marie George (1889– ?)

A retired engineer and director of experiments for the Association Française d'Etudes Métapsychiques. Chevalier was born September 30, 1889, in Bar-le-Duc (Meuse), France, and studied at Dijon Academy, receiving bachelor's degree in science (1908) and arts (1909). He also graduated in 1914 from the Ecole Centrale des Arts et Manufactures. Chevalier served as lieutenant in the French army in World War I, and as captain in World War II. He was awarded the Cross of the Legion of Honor.

Reports of his investigations in psychokinesis and telepathy of sensation appeared in *Sciences Métapsychiques* and *Cahiers Métapsychiques*. He was author of *La Morte, cette illusion* (1953), and co-author with Bertrand de Cressac *Bachelorie of La Métapsychique—problème crucial* (1960).

Chevaliers de l'Enfer

According to French demonologists, these are demons more powerful than those of no rank, but less powerful than titled demons—counts, marquises, and dukes. They may be evoked from dawn to sunrise and from sunset to dark. (See also **counts of hell**)

Chevreuil, Leon Marie Martial (1852–1939)

French painter, author, and Spiritualist, born March 27, 1852. Chevreuil studied at the University of Poitiers and the Ecole des Beaux-Arts, Paris. His book *On ne meurt pas* (1916) was awarded a prize by the Académie des Sciences, Paris. He also wrote *Le Spiritisme dans l'Eglise* (1923) and contributed articles to *Revue Spirite* and *Psychica*. Two of his paintings deal with Spiritualist themes. He died in December 1939.

Chevreul, Michel Eugene (1786–1889)

French chemist, expert on color theories, researcher on animal fats (culminating in discovery of margarine), Michel Eugene Chevreul was born on August 31, 1786 in Angers, France. Chevreul conducted experiments on behalf of the French Academy of Science on divining by means of a **pendulum**. In his book *De la baguette divinatoire* (1854) he concluded that the

movements of a pendulum in response to questions are the result of involuntary muscular movements in the hand induced by mental processes.

“Chevreul's pendulum” is often cited to disprove the reality of the information obtained by such devices as pendulums or divining rods, much as **Michael Faraday's** similar explanations for table-turning in Spiritualist séances. Although it seems likely that Chevreul was correct in his investigation of some of the mechanisms of pendulum divining, and also in his assumption that mental processes may affect the pendulum movement, there is equal evidence of paranormal information obtained by the pendulum or **divining rod** when suggestive factors are not operating.

Chevreul's scientific discoveries made him an international treasure, which was made evident on his 100th birthday celebration given by France and England and his funeral held at Notre Dame Cathedral. He died on April 9, 1889 at the age of 102.

Sources:

Bird, Christopher. *The Diving Hand*. New York: E. P. Dutton, 1979.

Ch'i

A Chinese term for life energy or spirit (Japanese *ki*), comparable with the Hindu **yoga** term *prana*. Although deriving from the breath, ch'i, like prana, is transformed by the metabolism into subtle vitality that follows certain channels in the body, and it is related to the state of health of an individual. In the recently revived ancient Chinese systems of **acupuncture** and **acupressure**, these subtle energy flows are modified by inserting needles or by specific pressures at certain body points, resulting in improved health or the alleviation of physical disorders.

In the Asian system of **martial arts**, ch'i is directed by willpower to specific points of the body, resulting in apparently paranormal feats of strength and control. (See also **breathing**)

Sources:

Palos, Stephan. *The Chinese Art of Healing*. New York: Herder and Herder, 1971.

Tohei, Koichi. *The Book of Ki: Coordinating Mind and Body in Daily Life*. San Francisco: Japan Publications, 1978.

Chiaia, Ercole (d. 1905)

Distinguished Italian psychical researcher to whom **Cesare Lombroso**, **P. B. Bianchi**, astronomer G. V. Schiaparelli, **Theodor Flournoy**, Prof. Porro, and **Col. Rochas** owed their introduction to the phenomena of Spiritualism. It was Chiaia who first introduced the phenomena of the famous medium **Eusapio Palladino** to the European scientific world in 1888 when he invited Lombroso to conduct investigations.

Chibbett, Harold (1900–1978)

Founder of The Probe, a pioneer British group of investigators of psychic and occult phenomena. Chibbett was born February 19, 1900, in England. He was a member of the first London science-fiction club and a friend of **Eric Frank Russell**, whom he met in 1942 and with whom he shared an interest in Fortean phenomena.

Chibbett spent some fifty years meeting occultists and collecting data on unusual phenomena. At his own expense he maintained a postal chain letter to spread information on Fortean, and during his investigations he met such famous individuals as occultist **Aleister Crowley**, psychical investigator **Harry Price**, and Kuda Bux, a fire walker. His correspondents included scientists and occultists.

Chibett suffered from ill health for some years and died February 23, 1978, after a heart attack.

Chicago and Midwest Psychic Guide

Annual Who's Who of individuals and organizations in Chicago and the Midwest. Last known address: 2517 W. 71st St., Chicago, IL 60629.

Chidananda, Swami (1916–)

Prominent Hindu mystic, leading disciple of the late **Swami Sivananda**, (1887–1963) and Sivananda's successor as head of the **Divine Life Society** of Rishikesh, India. Born Sridhar Rao on June 24, 1916, Chidananda was the son of Srinivasa Rao, a prosperous landowner in southern India. From an early age, Sridhar's life was influenced by Anantayya, a friend of his grandfather's, who told him inspiring stories from the Hindu religious epics Ramayana and Mahabharata and implanted the ideal of spiritual realization. He attended an elementary school at Mangalore, and in 1932 went on to the Muthiah Chetty High School at Madras, where he became a distinguished scholar. In 1936 he entered Loyola College (B.A., 1938), where he became familiar with and sympathetic to Christianity.

Rao's family had a strong tradition of charity and service to the sick and needy, and Sridhar gave special attention to the lepers in his district. He built huts for them on the vast lawns of his home and attended personally to their needs. He became engrossed by the teachings of **Sri Ramakrishna** and **Swami Vivekananda**, visiting their monastery at Madras and taking part in services. In his own neighborhood he organized spiritual instruction for young people.

In 1936 a strong desire for spiritual development led him to leave home and study in the ashram of a sage near the sacred mountain shrine of Tirupathi. His parents persuaded him to return home, but he had already set himself the goal of renunciation. In 1943 he obtained permission from Swami Sivananda to join his ashram at Rishikesh in the foothills of the Himalayas. In 1947 he founded a yoga museum at the ashram, presenting the philosophy of Vedanta and yoga development in simple pictorial form. He was put in charge of the charitable dispensary and also delivered lectures at the Yoga Vedanta Forest Academy that was established in 1948; at that time he was appointed general secretary of the Divine Life Society. He became vice-chancellor and professor of rajah-yoga instruction.

During the following year, he was initiated into the order of *sannyasa* as a renunciate by Swami Sivananda on July 10. He organized branches of the society in different parts of India and in November 1959 traveled to the United States to propagate the teachings of Yoga Vedanta. He also lectured in South American countries and made a brief tour in Europe, returning to Rishikesh in March 1962. In April 1962 he made a pilgrimage to southern India, visiting holy places and delivering spiritual lectures. Ten days after his return, in July 1963, Swami Sivananda died. In August 1963 Swami Chidananda was elected his successor as president of the Divine Life Society and chancellor of the Yoga Vedanta Forest Academy.

Swami Chidananda has made a deep impression upon thousands of devotees by his ascetic and saintly life. His wide background knowledge of Christian religious teachings has intensified his ecumenical outlook. In addition to his many official tasks at the Rishikesh ashram, he has served the lepers of the district and was elected by the government authorities to the Leper Welfare Association. In recent years he has made occasional tours in the United States and Europe, but spends most of his time in Rishikesh.

Sources:

Divine Life Society. *An Apostle of India's Spiritual Culture: Souvenir Released on the Auspices of the Sixtieth Birthday Anniversary of*

H.H. Sri Swami Chidaananda. Shivanandanagar, India: Divine Life Society, 1976.

Chidananda, Swami. *Destiny of Man*. Shivanandanagar, India: Divine Life Society, 1989.

———. *Path to Blessedness*. Shivanandanagar, India: Divine Life Society, 1975.

———. *The Philosophy, Psychology, and Practice of Yoga*. Shivanandanagar, India: Divine Life Society, 1984.

———. *Truth that Liberates*. Shivanandanagar, India: Divine Life Society, 1993.

Children of God See The Family

Children of Light

The Children of Light is a post-**New Age** organization founded in the early 1990s by Ron Baker and Robert Baker. Ron Baker grew up in North Carolina and by the time he entered college he was conflicted by two career choices that led him to choose a double major, pre-med and the performing arts. The latter won out in the short run, and following his graduation from Baylor University he pursued his master's and doctorate at Cincinnati College-Conservatory of Music. Through the 1980s he traveled and sang in opera and stage musicals. He also took the opportunities provided by his travels to study with a variety of alternative healers, from shamans to **Reiki** masters. He also developed some psychic awareness, including the ability to feel the symptoms from which others suffered. In 1990 his to career brought him New York where he met Robert Baker.

Canadian Robert Baker grew up in a Christian Science home, his grandmother being a practitioner. As a young man he moved to New York City to pursue a career as an actor. He eventually became the make-up artist for the New York City Opera. In 1987 he joined the opera company in a tour of Asia. While in Bali in December he had a **near-death experience**. As many had before him, during the experience, he traveled to the light and was told that he needed to learn how to love. The experience began a period of intense spiritual searching and development. Then in 1990, while meditating, he fell into a **trance**. Upon awakening, Baker was told by those with him that he had been **channeling** an entity named Gabriel. Shortly thereafter, he met Ron Baker.

Working together, the two combined their interests and skills to produce a process of **ascension**, a process of individual awakening and healing described as transcending the limitations of the ego and opening to Soul Consciousness. The process begins with a review of one's life and the breaking of negative mental and emotional conditionings that hold one in the past. Each person is then initiated into the various levels of Reiki healing, which becomes the basis of the personal development classes that include an introduction to prosperity consciousness and **kundalini**. The ultimate goal is seen as the opening to new levels of cosmic energy and the development of what is termed Soul Consciousness.

The process of individual development occurs within what is seen as a planetary movement toward ascension that began with the Harmonic Convergence of 1987. This process will culminate with a radical shift of consciousness affecting all of humanity around 2012. The transition period will be broken into segments of time for awakening (1992–98), purification (1999–2001), and integration (2002–12). The Bakers also lead tours to sacred sites around the world and organize worldwide meditations as part of the ongoing efforts contributing to the transition of consciousness among humans.

The Children of Light may be contacted through its Internet site at <http://www.childrenoflight.com/>. It offers a number of cassette tapes containing the channeled messages of Gabriel and the organization's own teachings and instructional material.

Sources:

Children of Light. <http://www.childrenoflight.com/>. June 10, 2000.

Children of the Night

Organization for “mature and discriminating aficionados of the **vampire** genre in art, cinema, literature, and mythology.” Membership included nine issues of the “coven” journal of stories, poems, artwork, and film and book reviews and a pen pal network. Last known address: c/o Thomas J. Strauch, 9200 S. Avers Ave., Evergreen Park, IL 60602.

Childs, Edward (ca. 1869)

Early English private medium, introduced to Spiritualism by **Mrs. Thomas Everitt**. Childs reportedly demonstrated **direct voice** and **direct writing** phenomena and played musical instruments without contact.

Chimayo

Chimayo, a small town in rural New Mexico, is the site of a world-famous healing shrine now located within the Roman Catholic Church called El Santuario de Chimayo. In a small room adjacent to the main altar is a small hole containing mud that is believed by the many who come to the room to possess healing powers. The many crutches and braces that have been left at the church by those who have reported a healing attest to the mud’s power. It appears that the mud is a remnant of the active volcanic past of the area. The oldest Native American legends remember the region as a land of hot springs and geysers. At one time there was a healing hot spring at Chimayo that had dried and left only the mud behind. The site has been inhabited for at least 900 years and the Tawa people used the mud as a healing remedy over the centuries.

The Catholic Church moved into New Mexico with the Spanish colonists. In 1818 a proposal to build a church at Chimayo was accepted and construction began. Interestingly enough, it was modeled on a similar church in Guatemala where an older shrine built around healing mud had previously been erected. The Guatemala healing shrine is associated with a wooden crucifix. The church in Chimayo has a carved crucifix that reproduces the one in Guatemala.

Little research has been done on the mud to see if it possesses any unique properties that promote healing, though the majority of healings that have been reported are not of the kind that appear to respond to a medicine. Thus, healings have been attributed to the spiritual environment of the church or to what doctors term the placebo effect. The idea of using mud placed on the body for healing has biblical roots; Jesus was noted to have cured a blind man by placing dirt moistened with spittle on his eyes (John 9:6).

Sources:

Borhegyi, Stephen. “The Miraculous Shrines of Our Lord of Esquipas in Guatemala and Chimayo, New Mexico.” *Il Palacio* 63, no.3 (March 1953).

Kay, Elizabeth. *Chimayo Valley Traditions*. Santa Fe, N. Mex.: Ancient City Press, 1987.

Trento, Salvatore M. *Field Guide to Mysterious Places of the West*. Boulder, Colo.: Pruett Publishing, 1994.

Chimes

Long-established Spiritualist journal that merged into the *Psychic Observer* in the 1970s. For a period it was published as the *Psychic Observer and Chimes* and served as the periodical for the **National Spiritual Science Center**. It was edited by Henry Nagorka and published by the church’s ESPress imprint in

Washington, D.C. The magazine ceased publication in the mid-1980s.

CHINA**Magic & Superstition**

Although systems of magical practice were uncommon in ancient China, there have been many instances of the employment of magical means and the belief in a supernatural world peopled by gods, demons, and other beings. One writer comments:

“Although the Chinese mind possessed under such a constitution but few elements in which magic could strike root and throw out its ramifications and influence, yet we find many traces giving evidence of the instinctive movement of the mind, as well as of magical influence; though certainly not in the manner or abundance that we meet with it in India. The great variety of these appearances is, however, striking, as in no other country are they so seldom met with. . . .

“It is easy to understand from these circumstances wherefore we find so few of these phenomena of magic and the visionary and ecstatic state, in other parts of the East so frequent, and therefore they are scattered and uncertain. Accounts are, however, not wanting to show that the phenomena as well as theories of prophecy were known in more remote times. Under the Emperor Hwei Ti, about 304 A.D., a mystical sect arose in China calling themselves ‘the teachers of the emptiness and nothingness of all things.’ They also exhibited the art of binding the power of the senses, and producing a condition which they believed perfection.”

Demonism and Obsession

The Chinese of former times were implicit believers in demons whom they imagined surrounded them on every hand. One writer states, “English officials, American missionaries, mandarins and many of the Chinese literati (Confucians, Taoists and Buddhist believers alike) declare that **spiritism** in some form, and under some name, is the almost universal belief of China. It is generally denominated ‘ancestral worship.’” “There is no driving out of these Chinese,” stated the missionary Father Gonzalo, “the cursed belief that the spirits of their ancestors are ever about them, availing themselves of every opportunity to give advice and counsel.” And Justus Doolittle notes,

“The medium consulted takes in the hand a stick of lighted incense to dispel all defiling influences, then prayers of some kind are repeated, the body becomes spasmodic, the medium’s eyes are shut, and the form sways about, assuming the walk and peculiar attitude of the spirit when in the body. Then the communication from the divinity begins, which may be of a fault-finding or a flattering character. . . . Sometimes these Chinese mediums profess to be possessed by some specified historical god of great healing power, and in this condition they prescribe for the sick. It is believed that the ghoul or spirit invoked actually casts himself into the medium, and dictates the medicine.”

And in his work *China and The Chinese* (1869), John L. Nevins observes,

“Volumes might be written upon the gods, genii and familiar spirits supposed to be continually in communication with this people. The Chinese have a large number of books upon this subject, among the most noted of which is the ‘Liau-chai-chai,’ a large work of sixteen volumes. . . . Tu Sein signifies a spirit in the body, and there are a class of familiar spirits supposed to dwell in the bodies of certain Chinese who became the mediums of communication with the unseen world. Individuals said to be possessed by these spirits are visited by multitudes, particularly those who have lost recently relatives by death, and wish to converse with them. . . . Remarkable disclosures and revelations are believed to be made by the involuntary move-

ments of a bamboo pencil, and through a similar method some claim to see in the dark. Persons considering themselves endowed with superior intelligence are firm believers in those and other modes of consulting spirits.”

W. J. Plumb, a public teacher in Chen Sin Ling, states: “In the district of Tu-ching, obsessions by evil spirits or demons are very common.” He further writes that “there are very many cases also in Chang-lo.” Again he comments:

“When a man is thus afflicted, the spirit (*Kwei*) takes possession of his body without regard to his being strong or weak in health. It is not easy to resist the demon’s power. Though without bodily ailments, possessed persons appear as if ill. When under the entrancing spell of the demon, they seem different from their ordinary selves.

“In most cases the spirit takes possession of a man’s body contrary to his will, and he is helpless in the matter. The *kwei* has the power of driving out the man’s spirit, as in sleep or dreams. When the subject awakes to consciousness, he has not the slightest knowledge of what has transpired.

“The actions of possessed persons vary exceedingly. They leap about and toss their arms, and then the demon tells them what particular spirit he is, often taking a false name, or deceitfully calling himself a god, or one of the *genii* come down to the abodes of mortals. Or, perhaps, it professes to be the spirit of a deceased husband or wife. There are also *kwei* of the quiet sort, who talk and laugh like other people, only that the voice is changed. Some have a voice like a bird. Some speak Mandarin—the language of Northern China—and some the local dialect; but though the speech proceeds from the mouth of the man, what is said does not appear to come from him. The outward appearance and manner is also changed.

“In Fu-show there is a class of persons who collect in large numbers and make use of incense, pictures, candles, and lamps to establish what are called ‘incense tables.’ Taoist priests are engaged to attend the ceremonies, and they also make use of ‘mediums.’ The Taoist writes a hand, stands like a graven image, thus signifying his willingness to have the demon come and take possession of him. Afterward, the charm is burned and the demon spirit is worshipped and invoked, the priest, in the meanwhile going on with his chanting. After a while the medium spirit has descended, and asks what is wanted of him. Then, whoever has requests to make, takes incense sticks, makes prostrations, and asks a response respecting some disease, or for protection from some calamity. In winter the same performances are carried on to a great extent by gambling companies. If some of the responses hit the mark, a large number of people are attracted. They establish a shrine and offer sacrifices, and appoint days, calling upon people from every quarter to come and consult the spirit respecting diseases. . . .

“There is also a class of men who establish what they call a ‘Hall of Revelations.’ At the present time there are many engaged in this practice. They are, for the most part, literary men of great ability. The people in large numbers apply to them for responses. The mediums spoken of above are also numerous. All of the above practices are not spirits seeking to possess men; but rather men seeking spirits to possess them, and allowing themselves to be voluntarily used as their instruments.

“As to the outward appearance of persons when possessed, of course, they are the same persons as to outward form as at ordinary times; but the colour of the countenance may change. The demon may cause the subject to assume a threatening air, and a fierce, violent manner. The muscles often stand out on the face, the eyes are closed, or they protrude with a frightful stare. These demons sometimes prophesy.

“The words spoken certainly proceed from the mouths of the persons possessed; but what is said does not appear to come from their minds or wills, but rather from some other personality, often accompanied by a change of voice. Of this there can be no doubt. When the subject returns to consciousness, he invariably declares himself ignorant of what he has said.

“The Chinese make use of various methods to cast out demons. They are so troubled and vexed by inflictions affecting bodily health, or it may be throwing stones, moving furniture, or the moving about and destruction of family utensils, that they are driven to call in the service of some respected scholar or Taoist priest, to offer sacrifices, or chant sacred books, and pray for protection and exemption from suffering. Some make use of sacrifices and offerings of paper clothes and money in order to induce the demon to go back to the gloomy region of Yanchow . . . As to whether these methods have any effect, I do not know. As a rule, when demons are not very troublesome, the families afflicted by them generally think it best to hide their affliction, or to keep those wicked spirits quiet by sacrifices, and burning incense to them.”

An article in the London *Daily News* gave lengthy extracts from an address upon the Chinese by Mrs. Montague Beaucham, who had spent many years in China in educational work. Speaking of their spiritism, she said, “The latest London craze in using the **planchette** has been one of the recognized means in China of conversing with evil spirits from time immemorial.” She had lived in one of the particular provinces known as demon land, where the natives are bound up in the belief and worship of spirits. “There is a real power,” she added, “in this necromancy. They do healings and tell fortunes.” She personally knew of one instance that the spirits through the **planchette** had foretold a great flood. The Boxer uprising was prophesied by the **planchette**. These spirits disturbed family relations, caused fits of frothing at the mouth, and made some of their victims insane. In closing she declared that “Chinese spiritism was from hell,” the obsession baffling the power of both Christian missionaries and native priests.

Nevius sent out a circular communication for the purpose of discovering the actual beliefs of the Chinese regarding demonism through which he obtained much valuable information. Wang Wu-Fang, an educated Chinese, writes:

“Cases of demon possession abound among all classes. They are found among persons of robust health, as well as those who are weak and sickly. In many unquestionable cases of obsession, the unwilling subjects have resisted, but have been obliged to submit themselves to the control of the demon. . . .

“In the majority of cases of possession, the beginning of the malady is a fit of grief, anger, or mourning. These conditions seem to open the door to the demons. The outward manifestations are apt to be fierce and violent. It may be that the subject alternately talks and laughs; he walks awhile and then sits, or he rolls on the ground, or leaps about; or exhibits contortions of the body and twistings of the neck. . . . It was common among them to send for exorcists, who made use of written charms, or chanted verses, or punctured the body with needles. These are among the Chinese methods of cure.

“Demons are different kinds. There are those which clearly declare themselves; and then those who work in secret. There are those which are cast out with difficulty, and others with ease.

“In cases of possession by familiar demons, what is said by the subject certainly does not proceed from his own will. When the demon has gone out and the subject recovers consciousness, he has no recollection whatever of what he has said or done. This is true almost invariably.

“The methods by which the Chinese cast out demons are enticing them to leave by burning charms and paper money, or by begging and exhorting them, or by frightening them with magic spells and incantations, or driving them away by pricking with needles, or pinching with the fingers, in which case they cry out and promise to go.

“I was formerly accustomed to drive out demons by means of needles. At that time cases of possession by evil spirits were very common in our villages, and my services were in very frequent demand. . . .”

The missionary Rev. Timothy Richard writes in response to Nevius’s circular:

“The Chinese orthodox definition of spirit is, ‘the soul of the departed’; some of the best of whom are raised to the rank of gods. . . . There is no disease to which the Chinese are ordinarily subject that may not be caused by demons. In this case the mind is untouched. It is only the body that suffers; and the Chinese endeavour to get rid of the demon by vows and offerings to the gods. The subject in this case is an involuntary one. . . .

“Persons possessed range between 15 and 50 years of age, quite irrespective of sex. This infliction comes on very suddenly, sometimes in the day, and sometimes in the night. The demoniac talks madly, smashes everything near him, acquires unusual strength, tears his clothes into rags, and rushes into the street, or to the mountains or kills himself unless prevented. After this violent possession, the demoniac calms down and submits to his fate, but under the most heart-rending protests. These mad spells which are experienced on the demon’s entrance return at intervals, and increase in frequency, and generally also in intensity, so that death at last ensues from their violence.

“Now we proceed to those, who involuntarily possessed, yield to and worship the demon. The demon says he will cease tormenting the demoniac if he will worship him, and he will reward him by increasing his riches. But if not, he will punish his victim, make heavier his torments and rob him of his property. People find that their food is cursed. They cannot prepare any, but filth and dirt comes down from the air to render it uneatable. Their wells are likewise cursed; their wardrobes are set on fire, and their money very mysteriously disappears. Hence arose the custom of cutting off the head of a string of cash that it might not run away. . . . When all efforts to rid themselves of the demon fail, they yield to it, and say ‘Hold! Cease thy tormenting and we will worship thee!’ A picture is pasted upon the wall, sometimes of a woman, and sometimes of a man, and incense is burned, and prostrations are made to it twice a month. Being thus revered, money now comes in mysteriously, instead of going out. Even mill-stones are made to move at the demon’s orders, and the family becomes rich at once. But it is said that no luck attends such families, and they will eventually be reduced to poverty. Officials believe these things. Palaces are known to have been built by them for these demons, who, however, are obliged to be satisfied with humbler shrines from the poor. . . .

“Somewhat similar to the above class is another small one which has power to enter the lower regions. These are the opposite of necromancers, for instead of calling up the dead and learning of them about the future destiny of the individual in whose behalf they are engaged, they lie in a trance for two days, when their spirits are said to have gone to the Prince of Darkness, to inquire how long the sick person shall be left among the living. . . .

“Let us now note the different methods adopted to cast out the evil spirits from the demoniacs. Doctors are called to do it. They use needles to puncture the tips of the fingers, the nose, the neck. They also use a certain pill, and apply it in the following manner: the thumbs of the two hands are tied tightly together, and the two big toes are tied together in the same manner. Then one pill is put on the two big toes at the root of the nail, and the other at the root of the thumb nails. At the same instant the two pills are set on fire, and they are kept until the flesh is burned. In the application of the pills, or in the piercing of the needle, the invariable cry is; ‘I am going; I am going immediately. I will never dare to come back again. Oh, have mercy on me this once. I’ll never return!’

“When the doctors fail, they call on people who practice spiritism. They themselves cannot drive the demon away, but they call another demon to do it. Both the Confucianists and Taoists practice this method. . . . Sometimes the spirits are very ungovernable. Tables are turned, chairs are rattled, and a general noise of smashing is heard, until the very mediums themselves tremble with fear. If the demon is of this dreadful charac-

ter, they quickly write another charm with the name of the particular spirit whose quiet disposition is known to them. Lutsu is a favourite one of this kind. After the burning of the charm and incense, and when prostrations are made, a little frame is procured, to which a Chinese pencil is attached. Two men on each side hold it on a table spread with sand or millet. Sometimes a prescription is written, the pencil moving of its own accord. They buy the medicine prescribed and give it to the possessed. . . . Should they find that burning incense and offering sacrifices fails to liberate the poor victim, they may call in conjurers, such as the Taoists, who sit on mats and are carried by invisible power from place to place. The ascend to a height of twenty or fifty feet, and are carried to a distance of four or five *li* (about a half mile). Of this class are those who, in Manchuria call down fire from the sky in those funerals where the corpse is burned. . . .

“These exorcists may belong to any of the three religions in China. The dragon procession, on the fifteenth of the first month, is said by some to commemorate a Buddhist priest’s victory over evil spirits. . . . They paste up charms on windows and doors, and on the body of the demoniac, and conjure the demon never to return. The evil spirit answers: ‘I’ll never return. You need not take the trouble of pasting all these charms upon the doors and windows.’

“Exorcists are specially hated by the evil spirits. Sometimes they feel themselves beaten fearfully; but no hand is seen. Bricks and stones may fall on them from the sky or housetops. On the road they may without warning be plastered over from head to foot with mud or filth; or may be seized when approaching a river, and held under the water and drowned.”

In his *Social Life among the Chinese* (2 vols., 1866), Doolittle states,

“They have invented several ways by which they find out the pleasure of gods and spirits. One of the most common of their utensils is the *Ka-pue*, a piece of bamboo root, bean-shaped, and divided in the centre, to indicate the positive and the negative. The incense lighted, the *Ka-pue* properly manipulated before the symbol god, the pieces are tossed from the medium’s hand, indicating the will of the spirit by the way they fall.”

The following manifestation is mental rather than physical:

“The professional takes in the hand a stick of lighted incense to expel all defiling influences; prayers of some sort are repeated, the fingers interlaced, and the medium’s eyes are shut, giving unmistakable evidence of being possessed by some supernatural or spiritual power. The body sways back and forward; the incense falls, and the person begins to step about, assuming the walk and peculiar attitude of the spirit. This is considered as infallible proof that the divinity has entered the body of the medium. Sometimes the god, using the mouth of the medium, gives the supplicant a sound scolding for invoking his aid to obtain unlawful or unworthy ends.”

And Sir John Burrows writes, “Divination with many strange methods of summoning the dead to instruct the living and reveal the future, is of very ancient origin, as is proved by Chinese manuscripts antedating the revelations of the Jewish Scriptures.”

An ancient book called *Poh-shi-ching-tsung*, consisting of six volumes on the source of true divination, contains the following preface:

“The secret of augury consists in the study of the mysteries and in communications with gods and demons. The interpretations of the transformations are deep and mysterious. The theory of the science is most intricate, the practice of it most important. The sacred classic says: ‘That which is true gives indications of the future.’ To know the condition of the dead, and hold with them intelligent intercourse, as did the ancients, produces a most salutary influence upon the parties. . . . But when from intoxication or feasting, or licentious pleasures, they proceed to invoke the gods, what infatuation to suppose that their prayers will move them. Often when no response is given, or the interpretation is not verified, they lay the blame

at the door of the augur, forgetting that their failure is due to their want of sincerity. . . . It is the great fault of augurs, too, that, from a desire of gain, they use the art of divination as a trap to ensnare the people.”

Peebles adds:

“Naturally undemonstrative and secretive, the higher classes of Chinese seek to conceal their full knowledge of spirit intercourse from foreigners, and from the inferior castes of their own countrymen, thinking them not sufficiently intelligent to rightly use it. The lower orders, superstitious and money-grasping, often prostitute their magic gifts to gain and fortune-telling. Their clairvoyant fortune-tellers, surpassing wandering gypsies in ‘hitting’ the past, infest the temples, streets and roadsides, promising to find lost property, discover precious metals and reveal the hidden future.”

Ghosts

The Chinese were strong in the belief that they were surrounded by the spirits of the dead. Indeed ancestor-worship constituted a powerful feature in the national faith, involving the likelihood and desirability of communion with the dead. Upon the death of a person they used to make a hole in the roof to permit the soul to effect its escape from the house. When a child was at the point of death, its mother would go into the garden and call its name, hoping thereby to bring back its wandering spirit.

“With the Chinese the souls of suicides are specially obnoxious, and they consider that the very worst penalty that can befall a soul is the sight of its former surroundings. Thus, it is supposed that, in the case of the wicked man, ‘they only see their homes as if they were near them; they see their last wishes disregarded, everything upside down, their substance squandered, strangers possess the old estate; in their misery the dead man’s family curse him, his children become corrupt, land is gone, the wife sees her husband tortured, the husband sees his wife stricken down with mortal disease; even friends forget, but some, perhaps, for the sake of bygone times, may stroke the coffin and let fall a tear, departing with a cold smile.’

“In China, the ghosts which are animated by a sense of duty are frequently seen: at one time they seek to serve virtue in distress, and at another they aim to restore wrongfully held treasure. Indeed, as it has been observed, ‘one of the most powerful as well as the most widely diffused of the people’s ghost stories is that which treats of the persecuted child whose mother comes out of the grave to succour him.’

“The Chinese have a dread of the wandering spirits of persons who have come to an unfortunate end. At Canton, 1817, the wife of an officer of government had occasioned the death of two female domestic slaves, from some jealous suspicion it was supposed of her husband’s conduct towards the girls; and, in order to screen herself from the consequences, she suspended the bodies by the neck, with a view to its being construed into an act of suicide. But the conscience of the woman tormented her to such a degree that she became insane, and at times personated the spirits of the murdered girls possessed her, and utilised her mouth to declare her own guilt. In her ravings she tore her clothes and beat her own person with all the fury of madness; after which she would recover her senses for a time, when it was supposed the demons quitted her, but only to return with greater frenzy, which took place a short time previous to her death. According to Mr. Dennys, the most common form of Chinese ghost story is that wherein the ghost seeks to bring to justice the murderer who shuffled off its mortal coil.”

Poltergeists were not uncommon in China, and several cases of their occurrence were recorded by the Jesuit missionaries of the eighteenth century in Cochin China.

Symbolism

There are numerous mysteries of meaning in the strange symbols, characters, personages, birds, and beasts that adorn all species of Chinese art objects. For example, a rectangular

Chinese vase is feminine, representing the creative or ultimate principle. A group of seemingly miscellaneous art objects, depicted perhaps upon a brush tray, are probably the *po-ku*, or “hundred antiques” emblematic of culture and implying a delicate compliment to the recipient of the tray. Birds and animals occur with frequency on Chinese porcelains, and, if one observes closely, it is a somewhat select menagerie, in which certain types are emphasized by repetition. For instance, the dragon is so familiar as to be no longer remarked, and yet his significance is perhaps not fully understood by all. There are, in fact, three kinds of dragons, the *lung* of the sky, the *li* of the sea, and the *kiau* of the marshes. The *lung* is the favorite kind, however, and may be known when met by his having “the head of a camel, the horns of a deer, the eyes of a rabbit, ears of a cow, neck of a snake, belly of a frog, scales of a carp, claws of a hawk, and palm of a tiger.” His special office is to guard and support the mansions of the gods, and he is naturally the peculiar symbol of the emperor.

A less familiar beast is the *chi-lin*, which resembles in part a rhinoceros, but has a head, feet, and legs like a deer, and a tufted tail. In spite of his unprepossessing appearance, he is of a benevolent disposition, and his image on a vase or other ornament is an emblem of good government and length of days. A strange bird, having the head of a pheasant, a long flexible neck, and a plumed tail, may often be seen flying in the midst of scroll-like clouds, or walking in a grove of treepeonies. This is the *fengbuang*, the Chinese phoenix, emblem of immortality and appearing to mortals only as a presage of the auspicious reign of a virtuous emperor. The tortoise (*kuei*), which bears upon its back the seagirt abode of the Eight Immortals, is a third supernatural creature associated with strength, longevity, and (because of the markings on its back) the mystic plan of numerals that is a key to the philosophy of the unseen.

Colors have their significance, blue being the color of the heavens, yellow of the earth and the emperor, red of the sun, and white of Jupiter or the Year Star. Each dynasty had its own particular hue, that of the Chou dynasty being described as “blue of the sky after rain where it appears between the clouds.”

The apparently haphazard conjunction of objects in the decorative schemes of Chinese art is far from being a matter of chance, but adds to its decorative properties the intellectual charm of symbolic significance.

China in the Modern World

In the great political and economic upheavals of modern times, culminating in the establishment of the People’s Republic of China October 1, 1949, many old beliefs, superstitions, and practices have been swept away, but in the emergence of China as a modern nation many skills from the past have also been revived and developed. The references to “pricking with needles” quoted earlier can now be seen as an imperfectly understood observation of the practice of **acupuncture**, an interesting blend of mystical concepts of anatomy and medical healing. Acupuncture and its associated skills of moxibustion and **acupressure** are now gaining ground in Western countries.

Also familiar in the West is the group of Asian **martial arts**, combining mental, physical, and spiritual resources for self-defense in weaponless fighting, or the achievement of apparently paranormal feats of strength and control. These involve the concept of *ch’i* (or *ki*), a subtle vital energy that can be controlled by willpower. Also taught in Western countries is the Chinese system of physical exercises known as **t’ai chi chuan**, originally a self-defense system.

Another element of Chinese tradition to attract popular interest is the **I Ching**, a book embodying a system of philosophy and **divination**, now widely consulted in various translations in Western countries.

With the opening up of communications and cultural relations with the West, many ancient Chinese mystical teachings and practices are now becoming more widely known. Chinese

astrology is over a thousand years old but has not been familiar in the West nearly as long. Like the Western zodiac, it comprises twelve signs. But it operates on a completely different system; it is based on a 12-year rather than 12-month cycle, and each year is symbolized by the sign of an animal—rat, bull, tiger, cat, dragon, snake, horse, goat, monkey, rooster, dog, and pig. The attributes of these animals differ radically from the pejorative associations of the West (for example, rats are intellectual, affable, generous, and fun-loving) and can be found in Chinese astrological manuals.

Buddhism was known in China from the beginning of the Christian era, and the Ch'an or **Zen** school was established in the sixth century with the arrival of the patriarch Bodhidharma. China developed its own individual forms of **yoga**, often merging with **Taoism**. Taoist yoga developed from the Hindu concepts of **kundalini** and brought together special practices of physical development, diet, and meditation. These were often characterized by the term "K'ai Men," meaning "open door," expressing the idea of Taoist yoga as the doorway to the channels of mind, spirit, and body, and reflecting the harmony and balance of the principles of yin and yang in the universe. These teachings and practices, long a secret tradition, have now gained some attention in the Western countries through such authorities as Lu K'uan Yü (Charles Luk), Mantak Chia, and Maneewan Chia. On a more popular level, the simpler mind-body exercises of t'ai chi chuan, an offshoot of the Taoist tradition, have now been revived widely in China and the rest of the world.

In the pragmatic liberalism of present-day China, religions are now widely tolerated, and in 1968, the Liaoning People's Publishing House released a series of books titled *Man and Culture*, which included the standard guide to psychical research by Ivor Grattan-Guinness, *Psychical Research, A Guide to Its History, Principles, and Practices*. This work was issued in celebration of a hundred years of the **Society for Psychical Research**, London, and its release in China signifies an interest in reputable academic study of parapsychology.

The current Chinese approach to research in claimed paranormal phenomena is in terms of materialistic philosophy, and in place of Western terms like "extrasensory perception," Chinese researchers speak of "EHF" (exceptional human function). A number of Chinese children have claimed to demonstrate such EHF faculties as identifying hidden targets of Chinese written characters, under test conditions (like Western parapsychology tests for ESP with Zener cards or other targets), psychokinesis, and teleportation. A team of five members from the **Committee for the Scientific Investigation of Claims of the Paranormal**, the skeptical debunking organization, visited China during March and April of 1988 and while there tested a number of EHF subjects and investigated claims at the Institute of Scientific and Technical Information of China, Beijing. CSICOP findings were, as expected, largely negative. For an account of the visit, see *The Skeptical Inquirer* (12, no. 4, summer 1988).

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Chinese Astrology

As the ancient Chinese observed the heavens, they mapped it with a completely different grid than that imposed by their contemporaries in the Mediterranean Basin and created a very different **astrology**. Most Westerners have encountered this very different astrology in the designation of each year with the name of an animal, a frequently used motif in Chinese pop art.

Chinese astrology gives primary consideration to the movement of the moon through its 28-day orbit around the Earth. Each day is considered a different mansion, and the 28 mansions are grouped into four sets corresponding to the four phases of the moon. Detailed charts provide the data on which mansion the moon is in on any given day. Particular meanings are assigned to each of the 28 mansions that are grouped thusly:

The Green Dragon of Spring

1. The Horn
2. The Neck
3. The Base
4. The Room
5. The Heart
6. The Tail
7. The Basket

The Black Tortoise of Winter (new moon)

8. The Ladle
9. The Ox-Boy
10. The Maiden
11. The Void
12. The Rooftop
13. The House
14. The Wall

The White Tiger of Autumn

15. Astride
16. The Mound
17. The Stomach
18. The Pleiades
19. The Net
20. The Beak
21. Orion

The Red Bird of Summer (full moon)

22. The Well
23. Ghosts
24. The Willow
25. The Bird
26. The Bow
27. The Wings
28. The Carriage.

Chinese astrology in general has two goals: the prediction of the future, and the determination of auspicious days upon which to initiate a particular enterprise (especially to marry or to begin a new business endeavor). For example, the Pleiades is an unfortunate day to marry or initiate any family activity, while the next day is a good day. The Mound is a good day for initiating construction projects such as building a new house.

The visible planets (Mercury, Venus, Mars, Jupiter, and Saturn) are associated with the five basic elements as discerned by ancient Chinese thought (water, metal, fire, wood, and earth). They are analogous to the four elements of ancient Greek thought (earth, air, fire, and water). Characteristics assigned to the various planets have some likenesses to Western astrology, but important differences as well. For example, Venus, the feminine planet in the West, is a very masculine planet in China.

The 12 signs that lend their names to each year in the Chinese calendar appear to be an addition to Chinese astrology, possibly from lands to the West. They derive from the observation of the 12-year period that it requires for the planet Jupiter to complete its orbit. Each year is associated with an animal (rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, cock, dog, and pig). In Chinese thought, animals such as the rat, snake, and pig do not have the negative association that dominates in the West.

As with all things Chinese, Chinese astrology received the attention of Westerners beginning with President Nixon's opening of a new positive phase of United States-Chinese relations in the 1970s. Among the first attempts to create an interest in Chinese astrology was made by psychic **Daniel Logan** in a 1972 book. In the intervening years a selection of books delineating the Chinese system has appeared. However, Chinese astrology has not become established in the West in the manner of other Chinese practices such as **acupuncture**, **tai chi**, or macrobiotics. It is primarily practiced in Chinese ethnic communities. Unlike **Vedic astrology**, the Chinese system is too different for the dominant astrology of the West that has been in a significant growth phase.

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Chinmoy, Sri (1931–)

Sri Kumar Ghose Chinmoy is a modern Hindu mystic. He was born August 27, 1931, in Chittagong, East Bengal. He is said to have had profound mystical experiences during childhood, achieving the enlightened condition of *nirvikalpa samadhi* (superconsciousness beyond subject and object) at the age of twelve. Soon afterward, he entered the Sri Aurobindo Ashram at Pondicherry, where he remained for 20 years, developing and perfecting his realization through prayer and meditation.

Sri Chinmoy immigrated to the United States in 1964 and founded a center in New York. Soon his teachings spread to Puerto Rico, then to other parts of North America, Europe, and the Far East. After establishing his mission in America, he conducted regular weekly meditations for delegates and staff at the

United Nations Church Center (dedicated to creating world peace through spiritual development) in New York; later he became the first director of the U.N. Meditation Group. Sri Chinmoy has also lectured at more than 150 universities throughout the world, including Oxford and Cambridge. He had a private audience at the Vatican with Pope Paul, who presented him with a medallion.

Sri Chinmoy's basic teaching is the pathway of love, devotion, and surrender to God. He also emphasizes the value of sports, particularly running, and is himself a dedicated runner. The Sri Chinmoy Center in New York sponsors over 100 public races each year, including marathons and ultramarathons, which are an example of what Chinmoy refers to as the meditation of action. The center also runs the Annam Brahma Restaurant in Jamaica, New York.

Sri Chinmoy has written over 300 books of spiritual aphorisms, lectures, poems, and questions and answers and has composed over 2,000 songs and musical works. He has given concerts at music centers in the United States and Europe. He has also expressed the experience of meditation in color and form in thousands of mystical paintings. There are now Sri Chinmoy centers throughout the world. U.S. address: PO Box 32433, Jamaica, NY 11432.

Sources:

Chinmoy, Sri. *Arise! Awake! Thoughts of a Yogi*. New York: F. Fell, 1972.

———. *Astrology: The Supernatural and the Beyond*. Hollis, N.Y.: Vishma Press, 1973.

———. *Death and Reincarnation: Eternity's Voyage*. Jamaica, N.Y.: Agni Press, 1974.

———. *Mother India's Light-house*. San Francisco: Shi Chinmoy Center, n.d.

———. *The Seeker's Mind*. Jamaica, N.Y.: Agni Press, 1978.

Chintamani

A mythical wish-fulfilling stone described in ancient Hindu scriptures, clearly related to later legends of the **philosophers' stone**.

Chips of Gallows

Chips from gallows and places of execution were said to make effective **amulets** against aqae.

Chiromnomy

The art of estimating character by inspecting the hand. Other impressive synonyms for **palmistry** included chirolgy and chiromancy. The Greek word *cheir* (hand) was used by the noted palmist Count Louis Hamon (1836–1936) in his pseudonym, **Cheiro**.

Chirolgy

Another name for **chiromnomy** or **palmistry**.

Chiron

A comet discovered in 1977 whose existence has been integrated into contemporary **astrology**. Chiron, as originally observed by astronomer Charles Kowal, is an estimated 150 miles in diameter, by far the largest comet-like body in the solar system. It was thought to be a planetoid traveling in its orbit between Saturn and Uranus and only in 1990 discovered to be a comet.

Believed to be a new planet, astrologers moved quickly to integrate it into traditional astrology. A volume detailing its

movement through the astrological signs was quickly compiled and made available at the 1978 meeting of the **Astrologers' Guild of America**. Zane B. Stein founded the Association for Studying Chiron and published initial speculations in the association's periodical, *The Key*. He also authored the first book on the planet, *Interpreting Chiron*, in 1983. It was immediately followed by several others in the attempt to offer psychological insights into the new factor in the horoscope. The story of the ancient Greek mythological character for whom the planet was named was detailed by Dale O'Brien, who saw him as the first astrologer, trained by Artemis and Apollo.

By the time that Chiron was discovered to be a comet, an estimated 20 percent of practicing astrologers were regularly adding it to their clients' charts (astrologers being quite conservative in making any major alteration to the preparation of charts). The discovery that Chiron was a comet did not lead to any demise in its popularity, though it may slow any further acceptance by the next generation and inclusion in twenty-first century astrological textbooks. In the 1990s, *The Key* was superseded by *Chironicles: A Newsletter Dedicated to the Myth and Astrology of Chiron*, and *the Practice of Astrology from a Chironic Perspective* (available from P.O. Box 41127, Sacramento, CA 95841).

Sources:

Clow, Barabra Hand. *Chiron: Rainbow Bridge Between the Inner and Outer Planets*. St. Paul, Minn.: Llewellyn Publications, 1989.

O'Brien, Dale. *The Myth of Chiron*. Temple Hills, Md.: The Author, 1991. Audiotape.

Reinhart, Melanie. *Chiron and the Healing Journey: An Astrological and Psychological Perspective*. London: Arcana, 1989.

Stein, Zane B. *Interpreting Chiron*. New York: The Author, 1983.

CHITON See MYANMAR

Chochurah

The Kabbalist name for wisdom. (See also **Kabala**)

Choisnard, Paul (1867–1930)

Paul Choisnard, a pioneer of the modern astrological revival in France, was born February 13, 1867, at Tours. Following his graduation from L'École Polytechnique in Paris, he joined the army and rose to the rank of major in the artillery. While pursuing his military career, he also became interested in **astrology** and launched statistical research as a means of establishing the reality of planetary influence upon human affairs. In order to have his controversial sideline separate from his career, he wrote and published under the pseudonym Paul Flambert and only after his retirement went public with his astrological identity.

Choisnard's books were never translated and had little influence in the English-speaking astrological community. However, they were read by German astrologer **Karl Ernst Krafft** and underlie his research, which in turn led to the contemporary well-known work of **Michel Gauquelin** and Françoise Gauquelin. Choisnard died February 9, 1930.

Sources:

Flambert, Paul [Paul Choisnard]. *Etude nouvelle sur l'hérédité*. Paris, 1903.

———. *Influence astrale*. Paris, 1901.

———. *Langage astral*. Paris, 1903.

Holden, James H., and Robert A. Hughes. *Astrological Pioneers of America*. Tempe, Ariz.: American Federation of Astrologers, 1988.

Chov-hani

The Gypsy name for a witch. (See also **Gypsies**)

Choynowski, Mieczyslaw (1909–)

Director of the Psychometrical Laboratory, Polish Academy of Sciences. Choynowski was born November 1, 1909, in Poland and studied at Warsaw University (M.A., 1937) and Jagellonian University (Ph.D., 1946). After graduation he became the editor of the Polish journal *Life of Science* and from 1951 to 1960 was director of the Psychological Laboratory, State Hospital for Mental Illness, Krakow-Kobierzyn.

Choynowski was a visiting Ford Foundation fellow to the United States in 1957–58. He has been a member of the Polish Psychological Association, the Association Internationale de Psychologie Appliquée, the American Statistical Association, and the Association Internationale de Cybernétique; a foreign affiliate of the American Psychological Association; and a graduate member of the British Psychological Society. His acceptance of **parapsychology** is marked with skepticism, especially regarding experimental studies of **telepathy** and **clairvoyance**.

Christian, Paul (1811–1877)

Pseudonym of Jean Baptiste Pitois, who wrote *The History and Practice of Magic*, first published in France in 1870. He was born May 15, 1811, at Remiremont, France. His family wanted him to become a priest and allowed him to be raised in a monastic community. However, he eventually decided against the priesthood, and as a young man moved to Paris, where he became the associate of Charles Nodier, one of the leading literary lights of the romantic movement, which was then emerging on the Continent. Nodier's interest in the **occult** transferred to Pitois.

Pitois became a journalist and wrote largely under the pen name Paul Christian. He cowrote *Historic Paris: Walks in the Streets of Paris* (1837–1840), which was his first book, with Nodier. It was followed by his *Studies of the Paris Revolution* (1839). That same year he was appointed librarian of the Ministry of Public Education. Working with Nodier through the mass of uncatalogued material opened up a new level of interest in the occult, although it was not manifested for years. Meanwhile, he took his turn in the French army (Algiers, 1843–44) and wrote several historical texts. His most important were the *History of the Terrors* (1853) and the multivolume *Heroes of Christianity* (1853–57). A hint of what was to come appeared in 1844 with his *Stories of the Marvelous from All Times and Lands*.

Pitois had read about occultism and developed a strong anticlerical stance. During his life, many Eastern texts had been translated into French, as had the works of **Emanuel Swedenborg**. In 1859 Pitois turned his attention to writing *Historie de la Magie, du monde Surnaturel et de la fatalité a travers les Temps et les Peuples* (1870). Carefully written so as not to offend his largely Catholic audience, it immediately became popular public reading. It surveyed the whole of the occult, explaining each element, and provided a history of occult practice in the West from ancient times.

Pitois wrote one additional book, *The History of the War with Prussia and of the Two Sieges of Paris, 1870–71* (1872–73). His health declined through the 1870s, and he died at Lyons on July 12, 1877. He left behind a still-unpublished work on **astrology** that reportedly contains numerous allusions to contemporary events as proof of the value of the horoscope.

Sources:

Christian, Paul [Jean Baptiste Pitois]. *Historie de la Magie, du monde Surnaturel et de la fatalité a travers les Temps et les Peuples*. 1870. Translated by Ross Nichols as *The History and Practice of Magic*. New York: Citadel Press, 1969.

Christian Fellowship Organization

Edward Lewis Hodges, a physician in San Diego, California, claimed to be the earthy representative of the Secret Order of the Christian Brotherhood and School of Christian Initiation. Similar to what has been elsewhere termed the **Great White Brotherhood**, the Secret Order of the Christian Brotherhood was seen as consisting of those evolved beings who in ages past had so spiritualized their bodies and perfected their understanding that they had been given the keys to the Kingdom Universal. Their present task is to guide the Earth. As an initiate, Hodges was given the order's teachings and told to propagate them. He founded the Christian Fellowship Organization as an instrument for the order and in 1938 published their teachings in a book, *The Teachings of the Secret Order of the Christian Brotherhood*.

The order taught a means of achieving liberation through the restoration and spiritualization of the body. Jesus headed the order during his earthly ministry and taught the means of spiritualization. The great secret of life was God, expressed through Jesus, the mortal man. We must look beyond Jesus to the Christ within. Christ within the human form is the saving potential. The first step on the path of initiation is realizing oneness with the Christ within.

The organization taught a process of liberation from death through spiritualization of the body. Students were asked to place themselves under the "cultural condition of the Christian brotherhood," by invoking its presence. They were also given a set of affirmations (positive prayers) to bring about conditions of health, prosperity, and spiritualization. Eventually, the individual should be able to take his or her body to heavenly worlds and return as he or she sees fit.

The organization functioned into the 1950s, but appears to have become defunct.

Sources:

Hodges, Edward Lewi. *Be Healed. . . A Remedy That Never Fails*. San Diego: Christian Fellowship Organization, 1949.

———. *Teachings of the Secret Order of the Christian Brotherhood*. Santa Barbara: J. F. Rowney Press, 1938.

———. *Wealth and Riches by Divine Right*. San Diego: Christian Fellowship Organization, 1945.

The Christian Parapsychologist

British journal concerned with religious aspects of **parapsychology**. Published quarterly by the **Churches' Fellowship for Physical and Spiritual Studies**, it includes book reviews. Address: General Secretary, CFPSS, The Rural Workshop, South Road, North Somercotes, Nr Louth, Lincolnshire LN11 7PT. Website: <http://www.cfps.freeserve.co.uk/>.

Christian Science See Church of Christ, Scientist

Christian Spirit Center

The Christian Spirit Center was an American branch of the Brazilian Spiritualist movement and existed primarily to translate the messages of Brazilian mediums (spoken in Portuguese) into English. Brazilian Spiritualism is derived from the French **spiritism** of **Allan Kardec** and gives central importance to **reincarnation**.

The center affirmed the continuity of life after death (proved by Christ in his resurrection), the law of cause and effect, reincarnation, and the freedom and moral responsibility of people. Last known address: P.O. Box 114, Elon College, NC 27244.

Christian Spiritual Alliance, Church of the (CSA)

In spite of its name, the Church of the Christian Spiritual Alliance (CSA) was a Hindu organization with teachings derived from Swami Paramahansa Yogananda. However, the organization was originally founded in 1962 by H. Edwin O'Neal, formerly a Baptist; his wife, Lois O'Neal, a Religious Scientist; and William Arnold Lynn, all of whom embraced a form of metaphysical Christianity. O'Neal took over *Orion*, an older metaphysical publication founded by Ural Murphy, and made it a CSA periodical.

In the late 1960s O'Neal was joined by Roy Eugene Davis, a former minister with the Self-Realization Fellowship in Phoenix, Arizona, who left that group to found the independent New Life World-Wide. Davis contributed his periodical, **Truth Journal**, and his national speaking tours brought many new members to CSA. In 1977 O'Neal resigned as chairman of the board and president of the CSA Press and turned the organization over to Davis. Soon after, all hint of metaphysical Christianity was dropped in favor of the kriya **yoga** teachings advocated by Davis.

By the early 1990s the church had centers across the United States and Canada and had expanded to Germany, Ghana, and South Africa. The headquarters complex in Lakemont, Georgia, included facilities of the CSA Press, the Center for Spiritual Awareness, an educational arm, and the Shrine of All Faiths and Sacred Initiation Temple. Last known address: P.O. Box 7, Lakemont, GA 30552-0001.

Sources:

Davis, Roy Eugene. *An Easy Guide to Meditation*. Lakemont, Ga.: CSA Press, 1978.

———. *God Has Given Us Every Good Thing*. Lakemont, Ga.: CSA Press, 1986.

———. *The Teachings of the Masters of Perfection*. Lakemont, Ga.: CSA Press, 1979.

———. *The Way of the Initiate*. St. Petersburg, Fla.: New Life World-Wide, 1968.

The Christian Spiritualist

The name of several now-defunct Spiritualist periodicals. The first was published in New York from 1854 to 1857 by the Society for the Diffusion of Spiritual Knowledge; a second was a British Spiritualist monthly, founded in 1871 by Rev. F. R. Young, that appeared for several years. The last was also a British Spiritualist journal, established in 1926 and published weekly by the Society of Communion, London; it was edited by Rev. J. W. Potter, in Wiltshire.

Christian Spiritualists

Spiritualists of the mid-nineteenth century who saw in the Bible a depiction of Spiritualist truth. They believed Jesus to be a great **medium**. In contrast, most Spiritualists were not Christians, believing that Spiritualist contact with the dead stood in contradiction to Christian doctrines of the resurrection. In the United States, Moses Hull was the first major champion of the Christian Spiritualist perspective.

Sources:

Hull, Daniel. *Moses Hull*. Wellesley, MA: Maugus Printing, 1907.

Christopher, Milbourne (1914–1984)

One of America's leading **conjuring** magicians and chairman of the Occult Investigation Committee of the Society of American Magicians. Christopher entered the public eye in the

mid-1970s when he challenged the feats of **Uri Geller** and other psychics in his book *Mediums, Mystics and the Occult* (1975). Based upon his observations, Christopher asserted that Geller was a clever conjurer and suggested various techniques by which his apparently paranormal feats were accomplished.

Born in Baltimore, Maryland in 1914, Christopher practiced conjuring from early childhood. During the Depression years, he performed for the Roosevelts at the White House. He performed in more than 60 countries and amassed one of the world's largest private collections of magic memorabilia, including prints, paintings, letters, scrapbooks, playbills, drawings, and photographs relating to the great magicians of history. He wrote several books on the history of magic and his personal hero, **Harry Houdini**.

Although Christopher was a skeptic as far as **occult** and psychic phenomena were concerned, his writings on the subject had a precision and scholarly cast. He avoided making broad accusations against individuals; those searching for truth in paranormal research have found Christopher's skeptical writings valuable for their careful research and thoughtful presentation. Additional books on the paranormal by Christopher include *ESP, Seers & Psychics* (1970) and *Search for the Soul* (1979), a report on the continuing quest by psychics and scientists for evidence of life after death.

Christopher did much to popularize magic shows on television during the 1950s and demonstrated some amazing acts, including making an elephant vanish and catching a bullet fired from a rifle in his mouth. He also served as president of the American Society of Magicians. He died in New York, June 17, 1984, after complications following surgery.

Sources:

Christopher, Milbourne. *ESP, Seers & Psychics*. New York: Thomas Y. Crowell, 1970.

———. *Houdini: The Untold Story*. New York: Thomas Y. Crowell, 1969. Reprint, New York: Pocket Books, 1970.

———. *The Illustrated History of Magic*. New York: Thomas Y. Crowell, 1973.

———. *Mediums, Mystics and the Occult*. New York: Thomas Y. Crowell, 1975.

———. *Panorama of Magic*. New York: Dover Publications, 1962.

Christos Experience

A technique for inducing altered states of consciousness, as first described in the book *Windows of the Mind* (1974) by Australian novelist **G. M. Glaskin**. The Greek word *Christos* (anointed one) was thought by Glaskin to mean "inner self." The technique involves massaging the subject's feet and forehead before a series of visualization exercises, culminating in the experience of traveling by mind (imagination) to other places, identities, and time periods. When successful the technique produces a vivid and stimulating experience that often includes reexperiencing events believed to have happened in former lives.

The Christos experiments originated with a group in isolated Western Australia who published a magazine titled *Open Mind*. Glaskin first described the experiments in his books *Windows of the Mind; Discovering Your Past and Future Lives Through Massage and Mental Exercise* (1974) and *The Christos Experiment* (1974). He subsequently published two additional books on the subject: *Worlds Within: Probing the Christos Experience* (1976) and *A Door to Eternity; Proving the Christos Experience* (1979). (See also **Arnall Bloxham; double; dreaming true; out-of-the-body travel**)

Sources:

Glaskin, G. M. *A Door to Eternity: Proving the Christos Experience*. London: Wildwood House, 1979.

———. *Windows of the Mind; Discovering Your Past and Future Lives Through Massage and Mental Exercise*. New York: Delacorte

Press, New York, 1974. Reprinted as *Windows of the Mind: The Christos Experiment*. London: Wildwood House, 1974.

———. *Worlds Within: Probing The Christos Experience*. London: Wildwood House, 1976. Reprint, London: Arrow, 1978.

Chromotherapy

Chromotherapy, the practice of healing with color, emerged in the nineteenth century as the object of scientific speculation and research, out of which various practitioners created new forms of alternative healing. Modern color healing combined occult thought about color with scientific investigations of the physical properties of light and behavioral psychologists' studies of human reactions to various colors.

Early Beginnings

Augustus James Pleasanton is usually credited with beginning the contemporary enthusiasm for color healing by initiating what became known as the "blue glass craze." Pleasanton claimed that in experiments on grape vines in his laboratory, he had been able to increase the production of grapes by alternating clear sunlight with blue-filtered light. News of his findings led many to purchase blue panes of glass under which they took sunbaths, seemingly oblivious to the denunciations of many of Pleasanton's scientific colleagues. Pleasanton's work led to the first formal studies of chromotherapy in the 1870s, which led to the publication of *Blue and Red Light; or, Light and Its Rays as Medicine* (1877) by Dr. S. Pancoast.

By far the most important of the early chromotherapists, however, was Edwin Dwight Babbitt. As early as 1876 he had announced his explorations of the means of atoms interacting with "etheric" forces to produce the effects of heat, light, and electricity. He further claimed in his 1878 book, *The Principles of Light and Color*, that color directly affected humans. He suggested a method by which people could make practical use of his claims—water should be charged by putting it in a colored bottle and then placing the bottle in strong sunlight. Babbitt produced no hard data to back up his claims, and they were soon forgotten by most. Among the few who took them seriously was a young Indian scientist-inventor, Dinshah Pestanji Ghadiali (1873–1966).

Twentieth-Century Chromotherapy

As a young physician in India, Ghadiali tested the chromotherapy ideas on patients with seemingly great success. Shortly before World War I he migrated to the United States and became a citizen. He aligned himself with the emerging community of naturopathic physicians and worked on developing chromotherapy into a usable form of alternative therapy. In 1920 he announced his perfection of "Spectro-Chrome therapy," which he envisioned as an attuned color wave healing science. Meanwhile he worked on a degree in naturopathy and in 1924 he purchased land in Malaga, New Jersey, to open his institute.

Ghadiali worked quietly in Malaga through the 1920s, but in 1931, the government, which had been developing ways to combat what it considered medical quacks, moved against Ghadiali for fraud and tried to have his citizenship revoked (a real possibility under recently passed anti-Asian immigration laws). Ghadiali was at the time completing his magus opus, the three-volume *Spectro-Chrome Metry Encyclopedia*, which appeared in 1933. After almost a decade in resolving his legal problems, some of which swirled around attempts to market a color healing device, Ghadiali settled into a private practice, which he continued until his death in 1966. His son has continued his work at Malaga, but has emphasized vegetarianism rather than color therapy. Ghadiali's color healing was picked up by fellow Indian-American N. S. Hanoka of Miami, Florida.

While Ghadiali was trying to perfect a scientific perspective on color healing, Theosophist Ivah Bergh Whitten picked up

on the occult speculations on color of **Annie Besant** and **Charles W. Leadbeater**. Whitten experienced a personal crisis following the death of her husband in 1907. While recovering from a nervous breakdown she was contacted by someone she later spoke of as an Elder Brother, a member of the **Great White Brotherhood**. He offered her a choice, death or a life as a lightbearer to the world. She chose the latter, soon recovered from her illness, and became an active and avid Theosophist. Eventually she became a lecturer for the **Theosophical Society** on her chosen topic, the occult meaning of color. As a result of her travels, study groups formed to examine her ideas. In the late 1920s these groups organized AMICA (the Amica Master Institute of Color Awareness).

Whitten began to publish her findings in the 1930s, beginning with a booklet, *What Color Means to You* (1932), soon followed by *The Initial Course in Colour Awareness*. She developed the theosophical perspective on color by which the highest white light is broken into the seven colors (rays) of the light spectrum. Each ray symbolizes a set of human characteristics over which a particular ascended master presides. The seven colors also correspond to various other universal structures, such as the seven subtle spiritual centers of the body, the chakras. Ultimately, this set of correspondences became the basis of an occult color healing system. Whitten was quite aware of Ghadiali, and she praised his healing devices. She also developed a form of healing meditation during which a person imagines breathing in a specific color.

During the 1930s, British Theosophist Roland T. Hunt emerged as Whitten's leading student. While he studied Whitten's writings, he was also becoming aware of the new psychological findings about the effects of color on human behavior. These were combined in his 1940 text, *The Seven Keys to Colour Healing*. Hunt moved to California following World War II and became the head of AMICA. He wrote a number of books before passing the work to Paola Hugh and the Fleur de Lys Foundation in Tacoma, Washington.

Concurrent with but independent of Hunt was the activity of Rosicrucian Corine Heline, the founder of the **New Age Bible and Philosophy Center** in Santa Monica, California. In 1943 she wrote *Healing and Regeneration through Color*. Heline, in the astrological tradition of her teacher **Max Heindel** of the **Rosicrucian Fellowship**, saw colors related to astrological signs. She also believed that illnesses affecting specific parts of the body had correspondences to astrological signs. Traditionally, for example, diseases of the head were related to Aries. Color treatment should be given in conjunction with astrological analysis. Light, she suggested, also stimulated glands. Glands serve as connecting points between the physical body and the invisible mental and causal bodies (which many occultists believe each individual possesses). Stimulating the glands with light (either visible or imagined) can lead to the glands secreting healing substances.

During the 1970s, color therapy entered the **New Age** and holistic health movements through the work of health journalist Linda Clark. Her 1975 *The Ancient Art of Color Therapy* became the first of a series of books to reintroduce the topic to a more mainstream audience after it had been pushed to the edge of the occult community in the 1960s.

Evaluating Color Therapy

Contemporary color therapy is grounded in scientific research on light and psychological findings on the beneficial effects of color. Such research has, for example, been widely utilized in the design of public institutions, possibly the most famous instance being the banishing of black boards in schools in favor of green boards. It is also widely known that sunlight, in moderate doses, stimulates the production of vitamin D by the body, that colored rooms can assist the healing of some psychological disorders, and the right colors in offices can stimulate employees.

Physicists have explained light as part of a spectrum of electromagnetic energy. Each part of the spectrum manifests as radiation that vibrates at a specific rate. Visible light appears somewhere toward the center of the spectrum. On one side of the spectrum are cosmic rays, gamma rays, x-rays, and ultraviolet, and on the other side are infrared, electricity, radio, and television. Light is thus a form of radiant energy, and human beings can be seen as living systems that absorb and radiate energy. Many psychics and occultists claim that the body radiates energy just outside of the visible light spectrum, which surrounds the body as an aura. Some people claim the ability to see this radiation, or aura, and interpret its meaning.

While many advocate the beneficial effects of sunbaths, chromotherapists go far beyond to a sophisticated analysis of the application and use of very specific colors on specific parts of the body. Such color may be received by sitting in a spotlight shining a colored beam on the body. Alternatively, through meditation, a particular color can be imagined either to shine upon the body or be taken into the body through breaths. Color therapy has also been associated with **crystals**, which also come in a variety of colors, and some have hypothesized that crystals of varying colors radiate different healing energies. The most common explanation of the healing power of color relates to stimulating the glandular system in some way.

It should be noted that a variety of attempts to verify the healing effects of color as hypothesized by color therapists has proved unsuccessful. Thus, the sale of machines that can radiate specific beams of color for healing purposes is against the law and can lead to an arrest for fraud. To date, most of the effects with color healing can be attributed to other causes.

Sources:

- Amber, Reuben. *Color Therapy*. New York: ASI Publishers, 1980.
- Clark, Linda. *The Ancient Art of Color Therapy*. Old Greenwich, Conn.: Devin-Adair, 1975.
- Ghadiali, Dinshah P. *Spectro-Chrome Metry Encyclopedia*. 3 vols. Malaga, N.J.: Spectro-Chrome Institute, 1933.
- Heline, Corine. *Healing and Regeneration through Color*. Santa Barbara, Calif.: J. F. Rowney Press, 1943.
- Hunt, Roland. *The Seven Keys to Colour Healing*. Ashington, England: C. W. Daniel, 1954.
- Whitten, Ivah Bergh. *What Color Means to You*. Ashington, England: C. W. Daniel, 1932.

Chrysolite (or Chrysoletus)

A yellow-green gemstone used as an **amulet** by ancient Romans to protect the wearer from melancholy and enchantment. It was set in gold to dispel nightmares. Its virtue was also said to be enhanced if a hole was made in it and the hairs of a donkey passed through.

Chrysoptase

A semiprecious stone used in **amulets**. Its color is green and gold and it was traditionally used to combat weakness of sight and to render its possessor joyful and liberal.

Chupacabras

Chupacabras are vampire-like creatures that during the 1990s were widely reported to attack domestic animals across Latin America and the Spanish-speaking communities in the United States. The name "chupacabra" literally translates as "goat sucker," a reference to its seeming love of goats and its habit of sucking the blood from its victims. It also refers to a family of nocturnal Puerto Rican birds that steal milk from goats. The chupacabras are quite contemporary creatures, the stories originating suddenly in the mid-1990s in Mexico and

Puerto Rico, flowing to adjacent lands through 1995, and peaking in 1996 and 1997 (the centennial of the appearance of **Dracula**.) As described by those who claimed to have seen it, the creature combines elements of the **vampire** with that of Big Foot or the Yeti. It has glowing red eyes, fangs, and long hairy arms. From the head to the bottom of the back, it has brightly-colored phosphorescent spine-like appendages. Many reported bat-like wings, and suggested that it might be a cross between a kangaroo and a bat. It left two deep puncture wounds on its victims and a sulfur-like stench. The remnants of the chupacabras attacks were very real and included most frequently goats and smaller animals that one might find on a farm—dogs, cats, chickens, ducks. But the creature has also been known to attack larger animals such as cows and horses. As a whole it did not attack humans. Most frequently reported were the penetrating wounds, as if a set of fangs had gone searching for an artery. Similar to tales of cattle mutilations in the United States, theories about the nature of chupacabras have been as widespread as the reports of their attacks. They have ranged from vampires to aliens, and some have seen the creatures as the result of a failed scientific experiment. Like the cattle mutilations, those animals reportedly attacked and then examined by veterinarians showed no unusual characteristics. They appeared to have died of common predator attacks. Their major veins and artery were not targeted and they were not sucked dry. The chupacabras were quickly dismissed as a modern legend and by 1997 the reports were being treated as humorous anecdotes. By the end of the decade, the wave of interest had died out. While reports continue to emerge, interest has faded. However, at its peak in 1996, even English-speaking newspapers were carrying the reports of the more spectacular attacks.

Sources:

Dresser, Norine. "Chupacabras: A Contemporary Vampire Invasion." Unpublished paper in the American Religions Collection at Davidson Library, University of California—Santa Barbara, 1997.

The Churches' Fellowship of Psychological and Spiritual Studies

Founded in 1953 in Britain by Lt. Col. R. M. Lester and a group of clergy and laypersons interested in psychological research and its relevance to Christianity and **mysticism**. The fellowship organized lectures, conferences, study groups, and retreats dealing with paranormal **healing**, psychic phenomena, and mysticism and also issued a quarterly journal, *Christian Parapsychologist*. Full membership in the fellowship was limited to members of churches that belong to either the World Council of Churches or the British Council of Churches or that adhere to the orthodox theological tradition and held Jesus Christ as Lord and Savior. Last known address: St. Mary Abchurch, Abchurch Ln., London, EC4N 7BA, England.

Sources:

Pearce-Higgins, John D. *Life, Death and Psychological Research: Studies on Behalf of the Churches' Fellowship for Psychological and Spiritual Studies*. London: Rider, 1973.

Church of Christ, Scientist

Organization founded in 1879 by **Mary Morse (Baker) Eddy** (1821–1910) as the embodiment of the healing movement popularly known as Christian Science. As a young woman Eddy suffered from chronic health problems. Through the 1850s and 1860s she sought out various remedies and eventually found her way to **Phineas Parkhurst Quimby**, a mental healer in Maine. She experienced great relief for a time and was grateful for Quimby's efforts. It was not until 1866, however, that she found a new spiritual insight while recovering from an

injury received in a fall. She experienced a complete recovery of health, discovering that God is all and that illness and death are unreal. She also came to believe that in the acceptance of the complete reality of God health appears.

Eddy's recovery was followed by a period of further Bible study, working with others in light of her new vision and reexamining Quimby's teachings. The result of this study was a primal booklet, *The Science of Man* (1870), and then a textbook, *Science and Health* (1875). She organized the Christian Science Association in 1876 as an organization for her students. Over the next years the healing movement grew and expanded. Several new editions of the textbook were published as *Science and Health with Key to the Scriptures*. In 1892 the movement went through a complete reorganization and the mother church structure, through which the church is currently organized, was established. The church bylaws were published in 1895 as the *Church Manual*. Leadership of the church was placed in the hands of the mother church (the First Church of Christ, Scientist), located in Boston, Massachusetts, and its pastor, Mary Baker Eddy, who had been ordained in 1881.

Included in both the textbook and the *Church Manual* are the tenets of the church. They affirm the Bible as the inspired guide to life; one God; God's Son; the Holy Ghost; and man as a being in God's image. Forgiveness of sin results from new spiritual understanding that casts out evil as having no God-ordained reality. The atonement of Jesus, "the wayshower," is evidence of God's love. Salvation comes through the truth, life, and love, as he demonstrated. Healing, following the principles laid down by Eddy in *Science and Health*, remains the most significant aspect of the doctrine of the Church of Christ, Scientist. Such healing is distinct from both psychic healing and magnetism (or **mesmerism**), both of which were condemned by Eddy.

Since Eddy's death, leadership of the church has been in the hands of a five-member board of directors that administers the affairs of the church according to the rules laid down in the *Church Manual*. Each church is autonomous but its leaders must be members in good standing with the mother church. Church headquarters are at the Christian Science Center, Boston. The Christian Science Publishing Society issues a number of books and periodicals, most notably the *Christian Science Journal* and a daily newspaper, *The Christian Science Monitor*. *The Herald of Christian Science* appears in a dozen languages.

The Christian Science movement has not only built a large organization but has also inspired a variety of religious healing movements in other groups. Throughout the early years of the movement a number of students withdrew from association with Eddy and the church. Some continued as independent Christian Science practitioners, and others gathered around **Emma Curtis Hopkins** and developed what would come to be known as the New Thought movement. Boston Episcopal minister **Elwood Worcester** founded the Emmanuel Movement, the organization that introduced spiritual healing into the Episcopal Church and continues today as the Order of St. Luke the Physician.

The Church of Christ, Scientist was born in controversy and has continued as a controversial organization. Members are known for their refusal to seek the services of physicians, preferring their own Christian Science practitioners. Throughout the twentieth century, church leaders have labored long and somewhat successfully to gain a legal status for their church and to have their practitioners recognized by government authorities and even insurance companies. Their success has been challenged periodically when a person who might have been helped by modern medical techniques or medicine dies. In the 1980s a score of court cases were heard, with very mixed results, concerning Christian Science parents whose children died without receiving any medical treatment.

The Church of Christ, Scientist can be contacted at its headquarters: 175 Huntington Ave., Boston, MA 02115-3187. Website: <http://www.tfccs.com/>.

Sources:

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Swihart, Altman K. *Since Mrs. Eddy*. New York: Henry Holt, 1931.

Church of Cosmic Science

The Church of Cosmic Science was a fellowship of Spiritualist congregations founded in 1959 at Rialto, California, by Rev. William Dickens, Reginald Lawrence, and Josephine Dickens. Though small (only seven congregations in the 1970s), the church made an impact among West Coast Spiritualists through its monthly publication, *Cosmic Light*, which circulated widely among independent Spiritualist congregations. The church's Cosmic Light Press also published *Awareness for Cosmic Truth*, a set of lessons in psychic development. The former headquarters in Jamul, California, have been closed, and the present status of the group, if it still exists, is unknown.

Church of Divine Man

The Church of Divine Man grew out of the work of Lewis Bostwick (1918–1995), a psychic and teacher in the San Francisco Bay area who in 1973 founded two organizations, the Berkeley Psychic Institute, a teaching center, and the Church of Divine Man, a spiritual community embodying the beliefs that Bostwick, who served as the church's archbishop during his last years, had come to hold. Bostwick saw the development of psychic abilities and the emergence of a mystic consciousness as primary over any doctrinal statements and had argued for what he termed "psychic freedom." He had little use for ideological or philosophical perspectives that tended to divide people. He stressed the abilities each person had for manifesting psychic talents and noted Jesus' words, "What I can do, you can do and greater than these shall you do."

The Berkeley Psychic Institute offers a wide range of courses in psychic development and awareness for the general public along with serving as the seminary for the training of ministers for the Church of the Divine Man. Ministers become accomplished teachers and practitioners of **meditation**, psychic healing, and **clairvoyance**. Ministers take an intensive course in clairvoyance. They also learn to do past-life readings, and reincarnation is generally accepted by those associated with the church.

The church grew through the mid-1970s and in 1976 a branch in Seattle, Washington, opened under the leadership of Bishops Menuard Slusher and Mary Ellen Flora. Additional churches have been founded throughout California. In Anaheim, the Church of the Rose, an affiliated congregation, operates the Southern California Psychic Institute. More recently, the Seattle branch has become independent of the Berkeley branch but continues to operate under the same name with branches in Washington and Oregon. It operates the Washington Psychic Institute.

The Church of Divine Man is headquartered at 2018 Allison Way, Berkeley, CA 94704. It publishes a tabloid newspaper, *The Psychic Reader*, which in 1986 had superseded its earlier period-

ical, *This Is Your Psychic Life*. Deja Vu Publishing is an independent associated publishing concern.

Sources:

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Church of Illumination

Closely associated with the **Fraternitas Rosae Crucis**, which is a very elite and exclusive fraternity, the Church of Illumination operates as an outer court that interacts with the general public. The church's program centers upon the establishment of the Manistic Age, during which the equality of male and female will be fully recognized. During this age a new world teacher will arise who will teach the five fundamentals: As ye sow so shall ye reap; talents as gifts and responsibilities; the golden rule; honesty; and the new birth as the awakening of the Christos, or divine spark, within. The church's headquarters are located at Beverly Hall, PO Box 220, Quakertown, PA 18951.

Sources:

The Christic Teachings. Quakertown, Pa.: Church of Illumination, 1955.

Clymer, R. Swinburne. *Christisis*. Quakertown, Pa.: Philosophical Publishing, 1945.

———. *The Interpretation of St. John*. Quakertown, Pa.: Philosophical Publishing, 1953.

Manisis: The Interpretation of the Divine Law for the Manistic Dispensation. Quakertown, Pa.: Beverly Hall, 1955.

Church of Light

The Church of Light was one of the most important occult organizations in the United States in the mid-twentieth century. It had a special role in the modern revival of **astrology**. The church was incorporated in 1932, but it is part of the history of the Brotherhood of Light, which emerged in the nineteenth century. The Brotherhood of Light is a group of exalted beings who guide humankind (known elsewhere as the **Great White Brotherhood**). The believers in the Brotherhood of Light had representatives in Great Britain in the mid-nineteenth century. One of these, **Thomas H. Burgoyne** (1855–94), a Scotsman, came to the United States in the 1880s. He resided for a period with a Captain Norman Astley and his wife, Genevieve Stebbins, in Carmel, California. He also met Henry Wagner and his wife, Belle Wagner, who owned the Astro-Philosophical Publishing Company in San Francisco. Through the Wagners, Burgoyne published the first volume of a book he was writing on astrology and occultism, *Light of Egypt*. Burgoyne and the Wagners also agreed to found an organization, The Hermetic Brotherhood of Luxor, to give expression to the Brotherhood of Light on the visible material plane. The Hermetic Brotherhood was headed by a scribe, a seer, and an astrologer. Burgoyne was the original scribe and Minnie Higgins the original astrologer.

For a generation the organization pioneered occult and astrological thought in the United States. Then in 1909 Higgins died. A young student of the brotherhood, **Elbert Benjamin**, was called as the new astrologer. Benjamin was assigned the additional task of preparing a complete set of lessons covering the whole of occultism. These would become the textbooks of the brotherhood and introduce people to the emerging Aquarian Age. Benjamin set about the task, which would keep him busy until 1934. In the meantime, in 1913, the Hermetic Brotherhood of Luxor was formally disbanded. As the surviving leader, Benjamin inherited its mission and responsibilities, and in 1915 he began to hold informal classes, which were opened to the general public after World War I.

As Benjamin neared the completion of his lessons, he founded the Church of Light as the successor of the Hermetic

Brotherhood and the visible expression of the Brotherhood of Light. The church teaches that there are two orders of truth—science and religion. Between these two there can be no true antagonism. Nature's laws provide the substance of true religions. Astrology is an especially useful tool for interpreting nature, though all occult arts contribute. The church now offers 21 courses in occult knowledge based upon the lessons prepared by Benjamine and published as a series of books by the church.

Following Benjamine's death in 1951, Edward Doane was named as president. Members are scattered across the North America and relate to the church via correspondence. The church may be contacted at 2341 Coral St., Los Angeles, CA 90031. It publishes *The Church of Light Quarterly*.

Sources:

Astrological Research & Reference Encyclopedia. 2 vols. Los Angeles: Church of Light, 1972.

Burgoyne, Thomas H. *Light of Egypt*. 2 vols. Albuquerque, N. Mex.: Sun Publishing, 1980.

Wagner, Henry O., comp. *A Treasure Chest of Wisdom*. Denver: H. O. Wagner, 1967.

Church of Metaphysical Christianity

The Church of Metaphysical Christianity is a small Florida-based Spiritualist church founded in 1958 by Rev. Dorothy Graff Flexer and Russell J. Flexer, who were earlier associated with the Spiritualist Episcopal Church. In 1958, amid charges of fake mediumship at Camp Chesterfield, Indiana, the Flexers were among those who led the Spiritualist Episcopal Church to break with the camp. However, in that same year the Flexers also left the Spiritualist Episcopal Church to establish their independent work in Florida.

The Flexers teach what is termed Metaphysical Christianity. Metaphysical Christianity attempts to combine religion, science, and philosophy, and members live out of the spiritual truths revealed in the life and teachings of Jesus. It studies to discern the laws of nature and tries to conform to them. Obedience to natural laws constitutes the highest form of worship. Among the laws that have been discovered are the laws of life, love (the creative force of life), truth (right thinking), compensation, freedom, abundance, and perfection.

As with other Spiritualist churches, the Church of Metaphysical Christianity attempts to demonstrate the continuity of life through mediumship and encourages members to develop their own gifts of the spirit so that such communication becomes a natural part of human life. The church affirms that after death, the human spirit continues and remains conscious and can thus communicate with the visible earth plane. Also from spirit comes the power to heal. The church publishes a monthly magazine, *The Metaphysical Messenger*, and is headquartered at 2717 Browning St., Sarasota, FL 33577. Issues of *Metaphysical Messenger* are available from the church's website at <http://home1.gte.net/cmcpres/>.

Sources:

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Davis, Charles [Dorothy Flexer]. *A New Way of Life*. Sarasota, Fla.: Church of Metaphysical Christianity, 1989.

———. *Spirit Speaks*. Sarasota, Fla.: Church of Metaphysical Christianity, 1988.

Wade, Alsa Madison. *At the Shrine of the Master*. Philadelphia, Pa.: Dorrance, 1953.

Church of Revelation

The Church of Revelation is a New Age Spiritualist church founded in 1976 by Rev. Harrison Ray Hasketh of Honolulu,

Hawaii, and Rev. Linda L. Harrison of Seattle, Washington. Hasketh, a popular spiritual/psychic counselor known as Tat, had previously taught at the Mystic Island Center operated by medium Patricia Diegel in Honolulu. In 1975 he opened his own Astral Physics School and was ordained in the Life Science Church, a church that ordained independent ministers by mail. He also began two call-in radio shows.

Tat was born in 1936 in Pennsylvania and raised in a Christian church. He was baptized in the Evangelical United Brethren Church (now a part of the United Methodist Church) in 1946, but the heritage of his mother and grandmother as seers and healers asserted itself during his youth. He was the first male in the family to manifest such gifts. Thus during his teen years he began a spiritual quest that led him to study the world's religious and spiritual traditions beginning with the various Christian denominations and followed by the Eastern religions and esoteric movements. When he was 33, he became a disciple of Swami Muktananda, a teacher of **kundalini yoga**. His broad studies led to an awakening experience in 1974, which he describes in terms of his self-realization of his I Am Presence. The Master of the **Great White Brotherhood** gave him a new name, Tattenaiananda, one who bestows the gifts of God and liberated bliss.

In the Astral Physics School, Tat demonstrated and taught various psychic abilities from **clairvoyance** to seeing **auras**. The work led naturally to the opening of the church early the next year. The church is an eclectic Spiritualist church centered upon belief in the one God, whom Tat refers to as transcendental consciousness. Basic to the practice of church members is the Rainbow Bridge Meditation, a special **meditation** technique designed to bridge the gap between the conscious self and the White Light of God.

The church is headed by a board of directors and Tat as church president. Its international headquarters is at HCR 1 Box 57009, Keaau, HI 96749-9407. Its Internet site is at <http://www.astralphysicschool.com/>. Affiliated churches are found in the mainland United States, Canada, and Bermuda. In 1985, Tat accepted consecration as a bishop from Archbishop Joseph Vredenburg of the Federation of St. Thomas Churches, a Gnostic Christian church headquartered in Palo Alto, California.

Sources:

Church of Revelation. <http://www.astralphysicschool.com/>. February 15, 2000.

Church of Satan

In the late 1960s many were dismayed to learn that one **Anton LaVey** (1930–1997) of San Francisco, California, had founded a church dedicated to the worship of the **devil**. The media had a field day with the various events following the founding of the church on April 30, 1966, from LaVey's holding a funeral for a young sailor who died at the Treasure Island Navy Base to his use of a nude woman as an altar for a "worship" service at his home in San Francisco. The house, which served as headquarters of the church, was painted totally black. Following actress Jayne Mansfield's tragic death in a car accident, it was revealed that she had been associated with the church, and LaVey reaped the full benefit from his brief appearance as the devil in the movie version of *Rosemary's Baby*.

In 1969 LaVey issued the first of three books, *The Satanic Bible*, which presented the basic beliefs and practices of the church. It was followed by *The Compleat Witch* (1971) and *The Satanic Rituals* (1972). LaVey played on the image of a traditional Satanist and did little to counter the speculations of an exploitative press that rarely got beyond the sheer offense of the church's name or took time to look into the church's teachings or practices. Few understood the appeal of such a church in a secularized society.

Unlike traditional Satanism, which operates in a supernatural world of angels and demons, God and Satan, LaVey's assertion of Satanism was initially a statement of disbelief in supernaturalism altogether. Satan was seen not as the evil opposite of God, but as a Promethean figure who represented modern secular man at his best, living in the present with little regard for the future. Satanic principle asserted that humans were simply animals who lived a time on earth and should enjoy that life. They should value indulgence, vital existence, undefiled wisdom, kindness to the deserving, vengeance, responsibility to the responsible, and the practice of those "sins" that lead to mental and physical gratification.

The church's rituals are designed to lead to members' acceptance of a perspective centered on antiestablishmentarianism, self-assertion, and gratification. The church opposes the breaking of any laws made for the common good and opposes the use of drugs, which it sees as perpetuating an escapist view of reality.

The church celebrates several main holidays. Foremost, in keeping with the self-assertive perspective, is one's own birthday. Next Walpurgisnacht and Halloween, traditional magical dates on the agricultural calendar, are also celebrated. A form of baptism includes a ceremony of glorification of the one baptized. The church uses a form of the **Black Mass**, traditionally a reversal of the Roman Catholic Mass.

The church has a policy of enrolling new members with a lifetime membership; however, active membership is renewed annually and has never been more than a few thousand. There are concentrations of members in **England, Holland,** and Denmark, and *The Satanic Bible* has been translated into Danish, Swedish, and Spanish.

The Church of Satan and its literature has given rise to a variety of Satanic groups that follow its beliefs and practices but are administratively separate. The most important group with roots in the Church of Satan is the **Temple of Set**, headed by Michael A. Aquino, which has developed a new theology based on the identification of the Christian Satan with the ancient Egyptian god Set.

On the day of Anton LaVey's death, October 29, 1997, the church was placed under the control of high priestess, Blanche Barton. The Church of Satan's mailing address is PO Box 210666, San Francisco, CA 94121. The church's official homepage is <http://www.churchofsatan.com/>.

Sources:

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———. *The Secret Life of a Satanist: The Authorized Biography of Anton LaVey*. New York: Hell's Kitchen Productions, 1990.

Church of Satan. <http://www.churchofsatan.com/>. March 9, 2000.

Harrington, Walt. "The Devil in Anton LaVey." *The Washington Post Magazine*, February 23, 1986, 6–17.

Church of Satanic Brotherhood

The Church of Satanic Brotherhood grew out of the period of turmoil experienced by the **Church of Satan** in the early 1970s, during which time the majority of the church's local centers (termed grottos) revolted against the leadership of church founder **Anton LaVey**. In the Midwest, prominent grottos were functioning under the leadership of Wayne West in Detroit and John DeHaven in Dayton, Ohio. LaVey moved against the rebellious members in February 1973 by dissolving the Dayton grotto. The following month DeHaven led in the founding of the Church of Satanic Brotherhood.

The new church operated with a collective leadership of bishops. A periodical, the *True Grimoire*, was launched, and grottos soon appeared in Dayton, Indianapolis, Louisville, New York City, and St. Petersburg. The church lasted only a short

time. In 1974 John DeHaven announced his conversion to Christianity and publicly renounced **Satanism**.

Church of the Eternal Source

While the primary thrust of the modern Neo-Pagan Movement has been the recovery of European traditions, some attempts have been made to recover the **magic** and spiritual life of ancient Egypt. Standing at the fountainhead is **Aleister Crowley** (1875–1947), whose use of Egyptian themes date to the first decade of the twentieth century. When in Cairo, he found several magical items of special interest, including the Stele of Revealing. He received a revelation contained in the small booklet *The Book of the Law*, the reception of which initiated a new era of Horus (an Egyptian deity), the Crowned and Conquering Child. He then later integrated Egyptian themes into all his magical work. A typical magical ritual with an Egyptian theme was published by David Conway in his book, *Magic: An Occult Primer* (1972).

Although Crowley utilized Egyptian themes extensively, he never attempted to build a modern Egyptian religion. That task was initiated by the Church of the Eternal Source, founded by Donald D. Harrison and Harold Moss. Both Moss and Harrison were pioneers of modern Paganism. Harrison had first been attracted to Greek and Roman religion, and in 1967 founded the *Julian Review*. The *Review* served as the periodical for the Delphic Fellowship, an early Pagan group functioning primarily within the California gay community. Meanwhile, Moss organized a proto-Egyptian religious group after being inspired by the movie "The Egyptian." They held their first Egyptian party as early as 1963. In 1970, Moss and Harrison combined their efforts in the Church of the Eternal Source built upon two emphases, authentic Egyptianism and a belief in the plurality of the gods.

Authentic Egyptianism derives from attention to the earlier layers of the Egyptian religion before its corruption by the entrance of many non-Egyptian ideas. Henri Franfurt's book, *Ancient Egyptian Religion*, is cited as a source for gaining an overview of the church's perspective, and mastery of ancient Egyptian history is an important task for individual church members. In the church's understanding, the gods create reality. In their diversity and their transactions, divine vectors are established. The human task is to achieve balance by relating to the divine vectors.

Worship is both communal and personal. Communal gatherings are held on the full moon in July (at the birthday of the gods) and at the solstices and equinoxes. At the festivals, the myth of a particular deity may be reenacted. Various magical rituals are also used, though no particular rituals have been prescribed. Most worship centers upon personal shrines which members erect in their own dwellings. Members also practice forms of divination.

The Church of the Eternal Source inspired a number of other experiments in Egyptian Paganism through the last generation, most short-lived. It has continued as a small group of fewer than 100 people, most residing on the American West Coast. Their periodical, *Kephera*, has also had a sporadic life. The church may be contacted at P.O. Box 44146, Tucson, AZ 85733. The church's website may be found at <http://members.aol.com/amanitae/ces>.

Sources:

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Church of the Final Judgment See Process Church of the Final Judgment and Foundation Faith of God

Church of the Lukumi Babalu Aye

The Church of the Lukumi Babalu Aye is a public center in the greater Miami, Florida, metropolitan area of what is generally a secretive religious community, **Santeria**. In the years since the Cuban Revolution (1959), a large expatriate community has emerged in southern Florida among whom Santeria is a significant religion. Santeria is often associated with **voodoo** and other African-based religions that were brought with the slaves in the nineteenth century. It is based on the worship of the deities called orishas. It is a magical religion in which the practice of spells for healing, love, and improvement of life are common. Worship is centered upon the acknowledgment of the presence of the deities who are often seen to possess the priest or priestess or members of the group. Santeria took on much of its secretive quality under the pressure of a dominant Christian culture that attempted to suppress it.

In the relatively free atmosphere of Miami, Ernesto Pichardo, his brother Fernando Pichardo, and Paul Rodriguez (now deceased) founded the church at the beginning of the 1970s. Leading the church was Iyolusha Carmen Plá Oni Yemay, who had been ordained to the priesthood in 1970 by Apetebi Orunmla Ramona Ojeda. The church was incorporated in 1974. It operated quietly, though Ernesto Pichardo taught a class on the religion at the Miami-Dade Community College. However, in the mid-1980s, the group decided to purchase a building in suburban Hialeah and begin holding public services. The action focused some attention on the church and on a particular aspect of Santeria that brought the most offense to the larger community, the practice of animal sacrifice.

A short time after the opening of the church, the city of Hialeah passed a series of ordinances that attempted to outlaw animal sacrifice. The city defended its actions on the grounds that it wanted to prevent animal cruelty, the spread of disease, and the traumatization of children (though none of these had been a problem reported within the Santeria community). The church decided to fight the case, which landed on the docket of the Supreme Court in 1993. The Hialeah ordinances were struck down.

The church is located at 3720 SW 108th St., Hialeah, FL 33165. Website: <http://home.earthlink.net/~clba/>.

Sources:

Resnick, Rosalind. "To One City, It's Cruelty. To Cultists, It's Religion." *National Law Journal* (September 11, 1989).

Church of the New Jerusalem

The religious organization devoted to the teachings of Swedish mystic **Emanuel Swedenborg** (1688–1772). Shortly after Swedenborg's death, Thomas Cookworthy, Rev. John Cowles, and Rev. Thomas Hartley began to translate Swedenborg's writings—all originally written and published in Latin—into English. Then in 1783 Robert Hindmarsh called together people interested in Swedenborg's ideas, and weekly meetings began. Originally called the **Theosophical Society**, the group was reconstituted as the New Jerusalem Church in 1787. Five years later the church was introduced into the United States.

Followers of Swedenborg believe that the Second Coming of Christ took place in 1757 in the form of the revelation of Swedenborg's esoteric interpretation of the Scriptures. They interpret the revelation as a fulfillment of St. John's vision of the New Jerusalem coming down out of heaven from God, with the declaration, "Behold, I make all things new." Salvation is regarded as deliverance from sin itself, and hell is considered a

free choice on the part of those who prefer an evil life. Jesus is worshiped directly as Creator, Redeemer, the Word, and the Revelation.

The beliefs and practices for the New Jerusalem are put forth in the voluminous religious writings of Swedenborg and are summarized in the introductory chapters of *The True Christian Religion* (1950) and *The New Jerusalem and Its Heavenly Doctrine* (1938). A manuscript originally written in 1769 covering much of the same material as the first three chapters of *The True Christian Religion* was finally published in 1914 as *The Canons of the New Church*.

In England, the church has taken the name, the New Church. It has more than forty houses of worship administered by a general conference. (Address: New Church Enquiry Centre, 20 Bloomsbury Way, London, WC1A 2TH.)

During its first quarter-century in the United States the New Jerusalem founded some 17 societies. These groups met in 1817 and founded the General Convention of the New Jerusalem. A split occurred in 1840 that led to the formation of the General Church of the New Jerusalem. This later body is now the largest of the several American churches (with more than 3,000 members). It has built a large headquarters and cathedral in the small community of Bryn Athyn, Pennsylvania. The General Convention with over 2,000 members is headquartered at 48 Sargent St., Newton, MA 02158.

In the late 1930s a movement began among members of the New Church in the Netherlands maintaining that, like the Bible, the writings of Swedenborg had an internal spiritual meaning. The immediate implication of the notion was twofold. First, not only is the Bible from the Lord, but the doctrine of the New Church is also. Second, the discovery of the internal meaning in Swedenborg's voluminous writings allows for continuous growth and change in understanding his revelation. Out of this movement emerged the Lord's New Church Which Is Nova Hierosolyma. It is the smallest of the Swedenborgian churches with three North American congregations. (Address: 1725 Huntingdon Rd., Box 7, Bryn Athyn, PA 19009.)

Swedenborg's teachings had strong influence on the development of the nineteenth-century Spiritualist and occult movements in both Europe and the United States. In America the church found a significant advocate in Jonathan Chapman, popularly known as "Johnny Appleseed," a Swedenborgian who wandered through nineteenth-century settlements planting apple trees and leaving Swedenborgian literature at log cabins.

Through Spiritualist medium **Andrew Jackson Davis** (1826–1910), who claimed that Swedenborg was one of three spirits who revealed the secrets of the universe to him in 1844, Swedenborgian ideas flowed into **Spiritualism**. In fact, a number of Swedenborgian leaders went on to become leaders in Spiritualism, **Theosophy**, and **New Thought**. Swedenborg's ideas concerning correspondence between the spiritual and material worlds which led him to write a number of biblical commentaries, also inspired **Mary Baker Eddy's** *Key to the Scriptures*, which was appended to her primary Christian Science textbook, *Science and Health*.

Sources:

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General Church of the New Jerusalem. *The General Church of the New Jerusalem: A Handbook of General Information*. Bryn Athyn, Pa.: General Church Publication Committee, 1965.

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Silver, Ednah C. *Sketches of the New Church in America*. Boston: Massachusetts New Church Union, 1920.

Woofenden, William Ross. *Swedenborg Researcher's Manual*. Bryn Athyn, Pa.: Swedenborg Scientific Association, 1988.

Church Universal and Triumphant

A church of the "I AM" tradition, which has emphasized its Christian Gnostic lineage. The church began in 1958 in Washington, D.C., as the Summit Lighthouse under the leadership of Mark L. Prophet. For several years Prophet had been a messenger of the Ascended Masters of the **Great White Brotherhood** and had associated with the Lighthouse of Freedom, another I AM organization. He began *Pearls of Wisdom*, a weekly periodical, as a means of disseminating the messages of the masters to the public. In 1961 Prophet was joined by Elizabeth Clare Wulf, whom he eventually married and who, after a period of training, was also named a messenger of the brotherhood.

The church developed through several stages, beginning in 1962 with the establishment of the Keepers of the Flame Fraternity at the suggestion of ascended master Saint Germain. The fraternity was created from among those who received the "pearls of wisdom," who especially dedicated themselves to the freedom and enlightenment of humanity. In 1966 the headquarters of the church was moved to Colorado Springs, Colorado. In 1971 Summit University was founded to provide more intensive and systematic training in the teachings of the masters for those associated with the Summit Lighthouse.

Mark Prophet died in 1973 and Elizabeth Clare Prophet assumed full control of the movement. She aggressively pursued the growth and development of the movement and in 1974 incorporated the Church Universal and Triumphant. Headquarters of the church were moved to California in 1976 and a decade later to Montana, on land north of and adjacent to Yellowstone National Park.

The church developed in the midst of the older I AM Religious Activity and freely admits its debt to **Guy W. Ballard**, but in its emphasis upon its Christian nature it has developed a number of differences from the I AM. It teaches that the human soul is the living potential of God. Souls are conceived in the mind of God as an initial realization of God's unity. They are then born as separate entities, a realization of the duality of God, a being of both spirit and matter. The individual is thus seen as having two parts—a higher, unchanging self and a lower, changing self. The God-identity of each individual, the I AM Presence, is extended into matter, time, and space, the church teaches.

It is the goal of each individual to evolve through many incarnations to become one with Christ—the higher self—in physical embodiment. The masters have taught a variety of disciplines that use prayers, mantras, and decrees to help purify the soul. These are used in conjunction with the violet flame of transmutation, the sacred spiritual fire of the Holy Spirit, which allows a balancing of errors of the soul in this and previous incarnations. After the process of purification is completed, the soul ascends to the Divine Source, from which it originated.

Through the 1980s the church was the subject of considerable controversy, especially from the anticult movement and from some neighbors in Montana who opposed its moving into the sparsely populated community. Also, the church has a survivalist perspective, and members built and stocked a number of underground facilities should disaster ever strike the country. It was widely (and mistakenly) reported that at one point Prophet had predicted a major disaster and ordered the membership to prepare to go underground. Slowly, as the accusations against the church proved groundless, the tension between the church and its neighbors in Montana decreased.

Currently, the church is an international organization with approximately 240 centers in 35 countries. Address: c/o The

Summit Lighthouse. Dept. 793, Box 5000, Corwin Springs, MT 59030-5000. Website: <http://www.tsl.org/>.

Sources:

Ascended Master Network. <http://www.tsl.org/>. March 8, 2000.

Lewis, James R., and J. Gordon Melton, eds. *Church Universal and Triumphant in Scholarly Perspective*. Stanford, Calif.: Center for Academic Publications, 1994.

Prophet, Elizabeth Clare. *The Great White Brotherhood in the History, Culture, and Religion of America*. Los Angeles: Summit University Press, 1976.

Prophet, Mark L., and Elizabeth Clare Prophet. *Climb the Highest Mountain*. Colorado Springs, Colo.: Summit Lighthouse, 1972.

———. *The Lost Teachings of Jesus*. 2 vols. Livingston, Mont.: Summit University Press, 1986.

Churchward, James (1852–1936)

Author of several books about the lost continent of Mu or **Lemuria**, the Pacific Ocean equivalent of **Atlantis**, born in England in 1852. He stated that he became friendly with a Hindu priest during a famine in India in the nineteenth century, and the priest led him to a collection of ancient clay tablets hidden in a cave and taught him a language called Naacal, by which the tablets could be deciphered. According to Churchward, these tablets told the story of the lost continent of Mu, a primitive Garden of Eden destroyed by volcanic action.

No one ever saw the Naacal tablets, and it is likely that they never existed. More important in building Churchward's vision of Mu were the writings of Augustus Le Plongeon, an archaeologist who had spent the last decades of the nineteenth century studying the Mayan remnants in the Yucatán. He believed that he had deciphered the hieroglyphics that told the story of an ancient land, Mu. He published his results in a book *Queen Moo and the Egyptian Sphinx* (1896). Churchward inherited Le Plongeon's papers.

Churchward took Le Plongeon's speculations into the realm of pure fantasy. He picked up on the theosophical myth of Lemuria, which he identified with Le Plongeon's Mu. His first book on the subject, *The Lost Continent of Mu, the Motherland of Man*, appeared in 1926. It was followed by three additional volumes expanding upon the theme. Churchward's Mu was located in the South Pacific. It extended 500 by 300 miles in area from present-day Hawaii to Fiji and from Easter Island to the Mariana Islands. It was believed to be inhabited by a white race that worshiped the sun, believed in immortality, and built cities. The continent was home to 64 million people when it was destroyed 10,000 years ago; only a few survived. Churchward died in Los Angeles, California on January 4, 1936.

Raymond Buckland, under the pseudonym Tony Earll, wrote a spoof on Churchward's books, *Mu Revealed* (1969).

Sources:

Churchward, James. *Children of Mu*. New York: Ives Washburn, 1931.

———. *Cosmic Forces of Mu*. New York: Ives Washburn, 1935.

———. *The Lost Continent of Mu: The Motherland of Man*. New York: Ives Washburn, 1926.

———. *The Sacred Symbols of Mu*. New York: Ives Washburn, 1933.

Earll, Tony [Raymond Buckland]. *Mu Revealed*. New York: Paperback Library, 1970.

Le Plongeon, Augustus. *Queen Moo and the Egyptian Sphinx*. New York, 1896.

Churchyard

It is not difficult to understand why the churchyard has come to be regarded as the special haunt of ghosts. The popu-

lar imagination may well be excused for supposing that the spirits of the dead continue to hover over the spot where their bodies are laid.

The ancient Greeks thought the souls of the dead were especially powerful near their graves or sepulchres, because of some natural tie binding body and soul, even after death. The more earthly a soul was, the less willing it was to leave the vicinity of its body, and in consequence, specters encountered in a churchyard were more to be feared than those met with elsewhere. The **apparitions** witnessed at the tombs of saints, however, were to be regarded as good angels rather than as the souls of the saints themselves.

CIEEPP See Comité Illusionniste D'Expertise et D'Experimentation des Phenomenes Paranormaux

Circle Network News

Circle Network News, founded in the early 1980s as a newsletter serving the then relatively small Neo-Pagan community, has grown into one of the most stable and largest circulating periodicals devoted to the concerns of contemporary Wiccans and Pagans. Now a substantial 32-page tabloid, *Circle Network News* originates from Circle Sanctuary, a **Wicca** center in rural Wisconsin, and home to Circle, one of the older Wiccan fellowships. Circle was founded in the 1970s by **Selena Fox**, the driving force behind the founding of Circle Sanctuary as a nature sanctuary retreat and conference center for the use of Pagan worshippers of every tradition.

Each issue of *Circle Network News* is built around a single theme for which articles, comments, and letters are solicited from the readers. The accumulated articles, which may take up as much as half the content of the issue, cover all aspects of the topic from a global perspective and include reflections on mythology from far corners of the Earth, new rituals that integrate the theme, and speculations on how the theme related to Goddess worship.

Each issue also features a set of columns of interest. The "Lady Liberty League Report," for example, carries news of religious freedom issues that affect Pagans. The Lady Liberty League arose in the 1980s in response to continuing problems faced by Pagans, especially the loss of jobs following their boss's discovery of their religion, and courts' refusal to give Pagan parents custody of their children following a divorce. The "Pagan World News" column keeps readers aware of notable happenings within the community, especially actions manifesting the culture's acceptance of Wiccan practice. The "Pagan Academic Corner" carries news of a growing community of Pagans who have acquired advanced degrees in religious studies, sociology of religion, and related fields, and are focusing their research on topics of primary interest to Pagans. (The Pagan community has been unique among new religious communities that have arisen in the West since World War II for its nurture of an academically trained intelligencia.)

Networking has been a major objective of the periodical. Different columns carry notices of Pagan groups around the country, other Pagan periodicals, and notices of isolated Pagans seeking pen pals. The second largest segment of each issue, the "Magical Market Place," consists of ads of products and services primarily produced by Pagans for Pagans.

Circle Network News is directed totally to the Pagan community and makes no attempt to build a more general reading audience, hence it provides one of the better manifestations of the world of contemporary Wicca and Paganism. Not a newsstand periodical, though distributed through some Pagan-oriented stores, it is available by subscription from Circle Sanctuary, P.O. Box 219, Mt. Horeb, WI 53572. Information about *Circle Network News* is also available from the Circle Sanctuary's website, <http://www.circlesanctuary.org/>.

Sources:

Circle Network News. Mt. Horeb, Wis., n.d.

Circle Sanctuary. <http://www.circlesanctuary.org/>. April 25, 2000.

Circle of Atonement

The Circle of Atonement is one of several groups to emerge from the larger community of students of **A Course in Miracles** (ACIM). The Circle was founded in 1993 in response to the teaching activity of Robert Perry. Perry had begun teaching at the Miracle Distribution Center in Fullerton, California, a primary structure for communication between the many diverse ACIM study groups around the country. He authored several widely distributed books, *An Introduction to A Course in Miracles*, *The Elder Brother: Jesus in A Course in Miracles* (1990), and *A Course Glossary* (1995). Joining Perry in the formation of the circle was Allen Watson. He and Perry have coauthored several texts, and Watson went on to write a number of volumes, all published by the circle.

The circle was designed around three programmatic thrusts. The Teaching Wing facilitates the study of the *Course's* idea; the Transformation Wing encourages the practice of the *Course's* teachings and their application in daily life; and the Healing Wing attempts to extend the healing and forgiveness so central to the *Course's* approach beyond the members of the circle to the larger community. Only the Teaching Wing was in operation as the new century began.

The Circle of Atonement became the focus of attention above the many other ACIM groups at the end of the 1990s when a lawsuit developed between the circle and the several entities who had an interest in the copyrights of *A Course in Miracles*, including the **Foundation for Inner Peace**, the **Foundation for A Course in Miracles**, and Penguin Books. When *A Course in Miracles* was first published, the Foundation for Inner Peace held the copyright, but in recent years assigned that copyright to the Foundation for *A Course in Miracles* headed by Kenneth Wapnick. In the meantime, the publishing rights were sold to Penguin Books, who has brought out a commercial edition of ACIM. In the wake of its agreement with Penguin, the Foundation for *A Course in Miracles* has moved against several groups that have in the past published portions of ACIM either as separate booklets or as part of a larger work commenting upon ACIM. The foundation specifically denied the use of ACIM material in an as yet unpublished item by Perry and asked that several of the Circle of Atonement's publications be withdrawn from publication.

Unable to resolve this matter, the circle has filed a lawsuit against the two foundations and Penguin, claiming that it is the circle's belief that ACIM is a divine revelation ultimately authored by Jesus and as such it cannot be copyrighted. The lawsuit has also been extended to include additional works, also the product of **Helen Schucman's channeling**, ascribed to Jesus. This lawsuit, one of several contemporary suits over channeled material, remains in adjudication and attempts to revisit the issue of the status of materials ascribed to divine authorship and channeled material in American law.

The Circle of Atonement is headquartered at P.O. Box 4238, West **Sedona**, AZ 86340. It publishes a correspondence course and a newsletter, *A Better Way*. It has a website at <http://nen.sedona.net/circleofa/ciofaoffr.html>.

Sources:

Circle of Atonement. <http://nen.sedona.net/circleofa/ciofaoffr.html>. April 24, 2000.

Perry, Robert. *A Course Glossary*. West Sedona, Ariz.: Circle of Atonement, 1995.

———. *The Elder Brother: Jesus in A Course in Miracles*. West Sedona, Ariz.: Circle of Atonement, 1990.

Perry, Robert, and Allen Watson. *The Answer Is a Miracle*. West Sedona, Ariz.: Circle of Atonement, 1998.

———. *Bringing the Course to Life: How to Unlock the Meaning of the Course in Miracles for Yourself*. West Sedona, Ariz.: Circle of Atonement, 1999.

Circle of Inner Truth

The Circle of Inner Truth was a short-lived **channeling** group built around the work of trance medium Marshall Lever. Lever, a young Presbyterian seminarian, discovered his mediumistic abilities and made contact with a spirit named Chung Fu, who described himself as a student of the ancient Chinese philosopher Lao Tzu. In 1970 Lever and his wife, Quinta Lever, began the Circle of Truth as an instrument of Chung Fu's work. They gave up any home life and spent all of their time traveling and allowing Chung Fu to lecture and counsel people. In trance, Lever began to give health readings similar to those once offered by **Edgar Cayce**.

Chung Fu taught that humans have immortal spirits that live through many incarnations. The incarnating process continues until the individual identifies with a God-self during a life on Earth. Such an awareness is developed through the practices of affirmative meditation. Chung Fu also advised a regimen of nutrition and healthy practices.

The circle continued into the 1980s. The Levers issued a magazine, *Our News and Views*, from San Francisco. However, more recently, the Levers have moved on to other activities.

Sources:

Fu, Chung. *Evolution of Man*. San Francisco: Circle of Inner Truth, 1973.

Circle of Power Spiritual Foundation

The Circle of Power Spiritual Foundation was established in the mid 1980s by Ray Fletcher, a psychic channel, and his wife Candy. Through the mid-1960s, she had become interested in psychic matters, and had read what she could find on paranormal phenomena. In July 1968 Candy had talked Ray into trying the **ouija board** with her. A spirit entity named Tawa came through and identified himself as their son's spiritual teacher. He and Mikol had been together on earth in a previous incarnation as Native Americas some 400 years ago. In September, though the ouija board, Tawa asked about using Ray's vocal cords to speak. Permission was granted, and Ray began **channeling** material from Tawa. The communications from Tawa continued for two years. They were recorded and later transcribed. The last session was on December 29, 1970.

The Fletchers did little with the material through the 1970s. Then in 1979, Ray had a massive heart attack. He also had an accompanying out-of-body experience during which he spoke to Tawa. His heart troubles continued even though he had a bypass operation in 1981. Meanwhile in 1979 he had also begun work on a book that summarized Tawa's teachings. The massive volume, *Spirit In His Mind*, was nearing completion in 1984 when the Fletchers decided to move to Montana. Before moving they incorporated the Circle of Power Spiritual Foundation to publish the book. Two months after relocating in Montana, Ray went into the hospital for an angiogram. However, the evening before the proceeding, as a result of prayer, he was healed of his heart problems. The angiogram could find none of the artery blockages previously reported.

Tawa's coming was to inaugurate the Second Coming of Christ whom he said was then living in the Middle East. The person did not yet know he was the Christ and the Christ essence had yet to enter him. He would soon awaken to his mission and identify himself and would be much revered. However, before that happened, the Antichrist, living in England, would identify himself, and exercise power for one year. The Fletchers were told that they were part of a chosen circle of followers who are messengers of the Second Coming.

Spirit in His Mind and several other lesser volumes published soon afterward were the means of announcing the Second Coming. However, by the end of the 1990s, the Circle had disappeared and nothing was heard of the Fletchers, Tawa, or the coming messiah through the 1990s. It is assumed that the predictions of his arrival proved incorrect and the Circle has disbanded.

Sources:

Fletcher, C. R. *Spirit in His Mind*. Bigfork, Mont.: Circle of Power Spiritual Foundation, 1985.

Graham, Richard. *The Love Connection*. Bigfork, Mont.: Circle of Power Spiritual Foundation, n.d.

Circles

The circle is the most common space created for the working of magic and **witchcraft**. It stands in sharp contrast to the rectangular space that the average Christian church defines. The circle is easily drawn on the ground and just as easily erased. The circle has been a popular form for worship since ancient times as demonstrated by numerous stone monuments found around the world.

In modern magical and Wiccan practice, the circle is seen as both a protective barrier and a container of energy. It is the visible manifestation of a sphere that completely surrounds the worker of magic. Where the invisible sphere intersects the ground or floor, a circle is defined. While occasionally a more permanent circle is drawn and remains for regular workings, the circle is usually created only at the beginning of a magical ritual and dissolved at its close.

Modern magical rituals begin with the imaginal setting of a sphere of energy around the individual or group performing the ritual. Commonly, there are specific words that are spoken to create the sphere or circle. Most Wiccans believe in the existence of an array of spirit beings, from deities to elemental spirits. Most rituals are designed to invoke one or more of these deities and the intrusion of unwanted entities would disturb the focus of the ritual. In such settings, the circle is seen as a barrier that protects the ritual and keeps entities attracted by the power raised by the ritual from disturbing its fruitful conclusion. The ritual is closed with a banishing act dispersing any attending entities.

Modern rituals are also seen as acts that raise, focus, and direct energy to a specific purpose such as the healing of someone or the gaining of some particular favor. In such thinking, the sphere or circle is seen as a container that holds the energy so raised until the ritual's climax, when it is sent forth to do its work.

In modern Neo-Paganism, where worship predominates over magic, the idea of creating the circles as the creation of sacred space, apart from the mundane world, predominates. Sacred space is, or becomes, space in which the veil dividing the common everyday world from the realm of spirits is thin and communication is possible. While some sacred space is defined by the environment, a particularly beautiful or striking spot, it can be created anywhere. In the pantheistic Pagan world, all space is ultimately seen as sacred. Sacred space is often entered only after participants have cleansed themselves and donned special dress, commonly a ritual robe, or as in the case of some Wiccan groups, in the nude.

Sources:

Adler, Margot. *Drawing Down the Moon*. Boston: Beacon Press, 1979.

Crowley, Vivianne. *Principles of Paganism*. London: Thorsons, 1996.

Circles, Spiritualist

A group of persons who meet at intervals to hold **séances** for spirit communication. It is essential that at least one among them be a **medium**, and there may be several mediums in one circle. However, all the members of a circle must be chosen with care if the séances are to induce phenomena. The **Baron von Guldenstubbé**, in his book *Practical Experimental Pneumatology, or the Reality of Spirits and the Marvellous Phenomenon of their Direct Writing*, originally published early in the history of **Spiritualism** in French in 1857, gave directions for forming a circle after the American fashion.

“Setting aside the moral conditions, which are equally requisite, it is known that American Circles are based on the distinction of positive and electric or negative magnetic currents.

“The circles consist of twelve persons, representing in equal proportions the positive and negative or sensitive elements. This distinction does not follow the sex of the members, though generally women are negative and sensitive, while men are positive and magnetic. The mental and physical constitution of each individual must be studied before forming the circles, for some delicate women have masculine qualities, while some strong men are, morally speaking, women. A table is placed in a clear and ventilated spot; the medium is seated at one end and entirely isolated; by his calm and contemplative quietude he serves as a conductor for the electricity and it may be noted that a good somnambulist is usually an excellent medium. The six electrical or negative dispositions, which are generally recognized by their emotional qualities and their sensibility, are placed at the right of the medium, the most sensitive of all being next to him. The same rule is followed with the positive personalities, who are at the left of the medium, with the most positive among them next to him. In order to form a chain, the twelve persons each place their right hand on the table, and their left hand on that of the neighbour, thus making a circle round the table. Observe that the medium or mediums, if there be more than one, are entirely isolated from those who form the chain.

Camille Flammarion stated that the sexes are alternated to “reinforce the fluids.” It has also been asserted that the séance may be as productive when the circle is composed of only a few investigators, following no rules but their own.

Although the presence of a medium is traditionally regarded as indispensable, a group of experimenters composed of members of the Toronto Society for Psychical Research in Canada obtained interesting phenomena by concentrating on “**Philip**,” an artificial personality deliberately created by the group. (See also **psychic force**)

Sources:

Post, Eric. *Communication with the Beyond: A Practical Handbook of Spiritualism*. New York: Atlantic Publishing, 1946.

Circle Sanctuary

Circle Sanctuary, one of the largest contemporary Wiccan/**neo-pagan** fellowships, began in 1974 as an informal gathering of people interested in magic and **mysticism**. During meditation, founder **Selena Fox** received the name, concept, and logo of Circle, and, with her partner Jim Alan, called the first group of people together at their home in Madison, Wisconsin. In the summer of 1975 they established Circle Farm on land near Sun Prairie, Wisconsin. There the first Circle Coven was formed, and other related groups emerged.

Fox and Alan quickly became well known in the growing neo-pagan community for their ecumenical spirit, vibrant music, and extensive networking activity. In 1977 they published their first tape of Wiccan music and an accompanying songbook and organized the Circle Network, an international fellowship of Wiccans. The expanding organization was incorporated as the Church of Circle Wicca in 1978; the following

year it issued the first edition of the *Circle Resource Guide* (which now exists in several volumes). Circle became the largest active fellowship of neo-pagans in North America.

In 1979 Circle moved to a farm near Middleton, Wisconsin, and in 1983 a farm was purchased near Barneveld, Wisconsin. There the Circle Sanctuary was created as an all-weather nature preserve, ritual site, and gathering place for Wiccans and neo-pagans. Circle Sanctuary has the support of neo-pagans far beyond the membership of Circle. Meetings are held at the sanctuary year round. After a lengthy court battle, Circle Sanctuary won zoning status as a church.

Fox has led in the development of an ecumenical and eclectic paganism that draws on elements of indigenous land-based religions, especially the traditions and practices of Native Americans. The ever-evolving system is termed “Wiccan Shamanism” or “Nature Spirituality,” a blend of Wiccan spirituality, nature mysticism, shamanistic practices from around the world, ecofeminism, and the insights of modern psychology, especially its humanistic and transpersonal branches. Fox emphasizes the divinity inherent in nature and acknowledgement of the Goddess and Mother Earth.

Through the 1980s, Circle became one of the more visible Wiccan groups, and in 1980 it launched its publishing concern with **Circle Network News**, one of the more substantive of Wiccan periodicals. That same year the Pagan Spirit Alliance, a neo-pagan fellowship and friendship network, was organized and in 1981 the Circle Sanctuary hosted the first annual International Pagan Spirit Gathering. In the late 1980s, Circle also emerged as a champion of religious freedom and in 1991 established a more permanent organization, the Lady Liberty League, to focus on this continuing concern.

Currently, Circle is headed by Fox and her husband, Dr. Dennis Carpenter, both professionally trained psychotherapists. Fox heads Circle’s school for priestesses, its school for women in Goddess-oriented spirituality, and its school for ministers, which trains pagan and Wiccan leadership. Fox was appointed to the Assembly of Religious and Spiritual Leaders in 1999.

Circle publishes several periodicals, including the *Sanctuary Circles Newsletter*, the *Circle Guide to Pagan Groups*, and *CIRCLE Magazine*. It may be contacted at P.O. Box 219, Mt. Horeb, WI 53572. Website: <http://www.circlesanctuary.org/>. (See also **Wicca**)

Sources:

Circle Sanctuary. <http://www.circlesanctuary.org/>. March 8, 2000.

Fox, Selena. *Circle Guide to Pagan Groups*. Mt. Horeb, WI: Circle, n.d.

The Circles Effect Research Unit (CERES)

Now-defunct British organization, headed by George Terence Meaden, concerned with the phenomenon of **crop circles**. *The Journal of Meteorology* used to be published by the group but has since ceased publication.

Circle 77

A **séance** group in Florence, Italy, at which psychic **Roberto Campagni** has manifest physical phenomena of **materialization** of small **apports**.

The Circular

Quarterly periodical concerned with the phenomenon of **crop circles**, published in Great Britain by the **Centre for Crop Circles Studies** 12 Tintagel Close, Exeter EX4 9EH, United Kingdom. A North American edition is also available from CCCS: Shepard Hill Farm, Newton, CT 06470.

Citizens Against UFO Secrecy (CAUS)

An activist organization founded in 1977 to make public government data on **UFOs**. It has made numerous Freedom of Information requests, filed suits, and investigated UFO reports and published its findings. The organization was originally established by W. Tod Zechel, Brad Sparks, and Peter Gerstein, but since 1998 is headed by Gerstein. Currently the organization is responsible for an online daily e-mail newsletter, *Caus & Effect*. Address: 8624 E. San Bruno, Scottsdale, AZ 85258. Website: <http://caus.org/>.

Sources:

Clark, Jerome. *The UFO Encyclopedia. I, UFOs in the 1980s*. Detroit: Apogee Books, 1990.

Fawcett, Lawrence, and Barry J. Greenwood. *Clear Intent: The Government Coverup of the UFO Experience*. Englewood Cliffs, N.J.: Prentice-Hall, 1984.

Claffin Sisters, Victoria (1838–1927) and Tennessee Celeste (1846–1923)

Early American feminists who gave Spiritualist **séances** during childhood. (See **Victoria Claffin Woodhull**)

Clairaudience

The faculty of “clear hearing,” the ability to hear sounds inaudible to the normal ear, such as “spirit” voices; a faculty analogous to **clairvoyance**, but considerably less frequently met with.

One such incident occurred to the apostle Paul on the road to Damascus. He saw a light and heard a voice. As he later told of the events, “They that were with me saw the light and were afraid; but they heard not the voice of him who spoke to me” (Acts 23:9). Perhaps the best-known case is that of Joan of Arc (see **Jeanne D’Arc**). She was not the only martyr who heard the voices of saints and angels urging them to perform some special task.

In Spiritualist circles the faculty is claimed by **mediums**, but distinction must be made between the “inner voice,” through which mediums are supposed to receive communications from the denizens of “the otherworld,” and an externalized voice comparable to an actual physical sound. Frequently some such physical sounds form the basis of an auditory **hallucination**, just as the points of light in a crystal are said to form *points de repère* around which the hallucination of the visualizer may shape itself.

Clairaudience is considered a rare mediumistic gift, but the phenomenon has been known from ancient times: “The prophet that is in Israel telleth the king of Israel the words the king of Syria speaks in his bedchamber” (2 Kings 6). The experience of hearing inner voices was described in the age of **animal magnetism** by one of Dr. G. Billot’s somnambulists:

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

“A biographer of the poet William Cowper wrote that the most important events of Cowper’s later years were audibly announced to him before they occurred.”

The difficulty in where to draw the line between subjective and objective experience is illustrated by the following narrative of **Vincent Turvey** in *The Beginnings of Seership* (1911):

“One afternoon a few weeks ago I went to sleep on the sofa; after a time, probably about forty minutes, I became aware that there was an indistinct conversation going on somewhere near me. Knowing that all my people were out and that my house stands detached in its own grounds, I wondered what it meant.

Then I realized that I was asleep and was ‘hearing’ clairaudiently, and that those who were conversing were not ‘spirits,’ but someone inside me and someone outside me, and yet part of me, because both voices were ‘Turvey’ in language, etc. I caught no sentence, save here and there a word or two such as ‘understand—no condition—not yet,’ etc., then I heard the sentence: ‘But you had better wake it up now, as there is a man coming to the house in a minute.’ I woke and had just enough time to throw off my rug and smooth my hair with my hand, when the front door bell rang.”

Clairaudience is either spontaneous or experimentally induced. Seashells are used for the latter purpose; most people can hear what sounds like the murmur of the sea in a shell. But the clairaudient medium soon distinguishes other voices, may hear distant friends speaking, may hear part of a conversation he or she has already heard or will soon hear, and may interpret the communications as messages from the dead or from the living. The medium **Arthur Ford** was well known as a successful platform clairaudient in the United States, whereas **Estelle Roberts** had a similar reputation in England. **Marjorie Livingston** published several books on esoteric matters that she clairaudiently received.

Clairaudience fades imperceptively into the inspiration experienced by many artists. Many poets and novelists have also claimed that they “received” their material rather than consciously constructed it. In like measure, musicians often report initially hearing in their head a new composition, which they then reproduce for their audiences.

Sources:

Hollen, Henry. *Clairaudient Transmission*. Hollywood, Calif.: Keats Publications, 1931.

Roberts, Estelle. *Forty Years a Medium*. London: Herbert Jenkins, 1959. Revised as *Fifty Years a Medium*. London: Corgi Books, 1969.

Sharp, Arthur. F. *The Spirit Saith*. London: H. H. Greaves, n.d.

Clairvoyance

The faculty of clear-sightedness, the supposed paranormal ability to see persons and events that are distant in time or place. Clairvoyance may be roughly divided into three classes—**retroognition** and **premonition**; perceiving past and future events; and perception of contemporary events happening at a distance, or outside the range of normal vision. Clairvoyance may include **psychometry**, **second sight**, and **crystal gazing**.

Prophecy is a form of clairvoyance extending back into antiquity, and second sight is also an ancient form. It is notable that **Spiritualism** in Great Britain was directly heralded, about the third decade of the nineteenth century, by an outbreak of clairvoyance. Among clairvoyants of that period was **Alexis Didier**, whose phenomena suggested that **telepathy** at least entered into his feats, which included reading letters enclosed in sealed packets, playing *écarté* with bandaged eyes, and others of a like nature. Clairvoyance remains a prominent feature of the Spiritualistic **séance**.

Although there exists a quantity of evidence, collected by members of the **Society for Psychical Research** and other scientific investigators, that would seem to support the theory of supernormal vision, it must be acknowledged that many cases of clairvoyance lend themselves to a more mundane explanation. For instance, it has been shown that it is almost impossible to bandage the eyes of a medium so that the person cannot make some use of his or her normal vision. The possibility of hyperesthesia during **trance** should also be taken into account, as should telepathy, which may conceivably play a part in clairvoyant performances.

A private detective agency could also be a possible source of some of the knowledge displayed by the professional clairvoyant. The **crystal** is, as has been indicated, a favorite mode of

exercising the clairvoyant faculty, presumably because the hypnotic state is favorable to development of supernormal vision; however, it could also be that the condition thus induced favors the rising into the upper consciousness of knowledge previously stored in the subconscious.

The term *clairvoyance* is also used to describe the power to see discarnate **spirits**, and is applied to mediumship generally.

For a discussion of the early history of clairvoyance, see **divination**.

Types of Clairvoyance

Charles Richet used the term *cryptesthesia* in a wide sense to cover a whole range of such related phenomena as clairvoyance, premonitions, monitions, psychometry, **dowsing**, and telepathy. **F. W. H. Myers** used the term “telesthesia” in a narrower context. As substitutes for “clairvoyance” **Henry Holt** suggested the word “telopsis” and Dr. Heysinger the word “telecognosis” but these terms would not include deathbed visions and other apparitions.

The clairvoyant experience may be spontaneous or induced by suggestion (as in hypnotism) or autosuggestion (as in crystal gazing and other methods of divination). There are four important subdivisions: X-ray clairvoyance, medical clairvoyance, traveling clairvoyance, and platform clairvoyance. The first is the faculty to see into closed space, such as boxes, envelopes, rooms, and books; the second is the ability to see the inner mechanism of the human body and diagnose disease; the third involves a change of the center of perception—a mental journey to a distant scene and giving a description thereof; and the fourth is seeing spirits.

The so-called X-ray clairvoyance is a frequently observed manifestation of the power. There are many cases on record in which sealed letters were read when the contents were totally unknown to the experimenter or were couched in a language of which the seer was ignorant. The clairvoyant often has to handle the envelope but not necessarily. In **pellet reading** the pellets may or may not be touched at all; they may even be burnt and the contents revealed thereafter. Conscious effort and anxiety at demonstration, however, have most often resulted mostly results in failure. Moreover, pellet reading has been notorious as a fraudulent phenomenon.

Examples of Clairvoyance

The following statement appeared in the *Report of the Experiments on Animal Magnetism*, made by the Committee of the Medical Section of the French Royal Academy of Sciences, 1831:

“We have seen two somnambulists who distinguished, with their eyes closed, the objects which were placed before them; they mentioned the color and the value of cards, without touching them; they read words traced with the hand, as also some lines of books opened at random. This phenomenon took place even when the eyelids were kept exactly closed with the fingers.

In 1837 the French Academy offered a prize of 3,000 francs for a demonstration of true clairvoyance. One of the claimants of the prize was the 12-year-old daughter of one Dr. Pigaire, a physician, whose clairvoyant faculty was admitted by the scientist Arago. At the decisive séance the jury rescued itself from the awarding the prize by stating that, according to the doctors, normal vision could not be excluded even if the girl’s eyes were plastered up and covered with cotton wool and a silk mask.

In a remarkable case of clairvoyance, Thomas A. Edison, experimenting with the clairvoyant **Bert Reese**, wrote in a distant room on a piece of paper, “Is there anything better than hydroxide of nickel for an alkaline electric battery?” When he rejoined Reese, the latter at once said, “No, there is nothing better than hydroxide of nickel for an alkaline battery.” In another case involving Reese, **Baron Schrenck-Notzing** wrote on five pieces of paper the questions, What is my mother’s name? When will you go to Germany? Will my book be a success? What is the name of my eldest son? and an intimate question. He mixed the papers and presented them without knowing which

contained which question. Reese, barely touching them, answered all the questions.

Experimenting with **Stephan Ossowiecki** in Warsaw, Charles Richet wrote this phrase: “The sea never appears so great as when it is calm. Its fury lessens it.” He folded the paper and put it in an envelope. Ossowiecki kneaded it feverishly and said after 10 minutes, “I see much water, much water. You want to attach some idea to the sea. The sea is so great that beside its motion. . . . I can see no more.” **Gustav Geley** wrote on a visiting card, under the table, “Nothing is more moving than the call to prayer by the muezzins.” Ossowiecki, feeling the envelope, said, “There is a feeling of prayer, a call, from men who are being killed or wounded. . . . No, it is not that. . . . Nothing gives rise to more emotion than the call to prayer, it is like a call to prayer, to whom? A certain caste of men, Mazzi, madz. . . . A card. I can see no more.”

Sleepwalkers furnish evidence of a clairvoyant faculty of vision. The existence of such a faculty may explain strange experiences in **dreams**, such as the oft-quoted story of Rev. Henry Bushnell (*Sunday at Home*, vol. 1875) about Capt. Youatt, a wealthy man who in a dream saw a company of emigrants perishing in the mountain snow. He distinguished the faces of the sufferers and gave special attention to the scenery; a perpendicular white rock cliff struck him particularly. He fell asleep again and the dream was repeated. He described the scenery to a comrade, who recognized its features as belonging to the Carson Valley Pass, 150 miles away. A company was collected with blankets, provisions, and mules. On arriving they found the company exactly as portrayed in the dream.

That clairvoyant vision may be independent of normal eyesight and exercised by the mind without the assistance of the senses is shown by a note by **Stainton Moses**, dated March 1, 1874:

“In the midst of the séance, when perfectly clear of influence, I saw Theophilus and the Prophet. They were as clear and palpable to the eye as human beings would be in a strong light. Placing my hand over my eyes made no difference, but turning away I could see them no longer. This experiment I repeated several times.”

Darkness presents no obstruction. **Elizabeth d’Esperance** could sketch in the dark, the paper before her appearing just as well illuminated as the spirit face that she sketched.

The nature of clairvoyant perception is difficult to define. It is not seeing, it is being truly impressed. “In the clairvoyant state,” wrote Alfred Vout Peters (*Light*, October 11, 1913), “all bodily sensations seem to be merged into one big sense, so that one is able to see, hear, taste, smell, and above all, know. Yet the images stand out clear and strong.” In Horace Leaf’s experience sometimes the images are considerably smaller than life-size, in some cases a few inches in height, although normally proportioned. He occasionally saw abnormally large forms, sometimes the face alone covering the entire field of vision. A clairvoyant may give a perfect character delineation of a man seen for the first time in his life. **Heinrich Zschokke** possessed this gift:

“It has happened to me sometimes on my first meeting with strangers, as I listened silently to their discourse, that their former life with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and as it were dream-like, yet perfectly distinct, before me.”

Medical Clairvoyance

An early allusion to medical clairvoyance, the ability to see inside the body and diagnose disease, is found in Hippocrates: “The affections suffered by the body the soul sees with shut eyes.” In the age of **animal magnetism**, medical clairvoyance was widely demonstrated. The investigation committee of the French Academy of Medicine admitted the phenomena of medical clairvoyance in 1831.

With the coming of Spiritualism the magnetizer disappeared and both medical and ordinary clairvoyance found an outlet in spontaneous trance, or was exercised in the waking state. In the astounding psychic development of **Andrew Jackson Davis**, medical clairvoyance represented the initial stage.

Both in the United States and in England, the first well-attested records of medical clairvoyance involve servant girls. Mary Jane, the servant of Dr. Larkin, of Wrentham, Massachusetts, diagnosed her own state and the diseases of the doctor's patients with remarkable precision in 1844 in a trance. Emma, the maid of Dr. Joseph Haddock showed similar powers. She distinguished between arterial and venous blood in the heart, calling one the "light side" and the other the "dark side." Dr. Haddock's experiences were corroborated by Dr. William Gregory in *Letters on Animal Magnetism* (1851), in the accounts of Sir Walter Trevelyan and Dr. Elliotson, and in Dr. Herbert Mayo's *Letters on the Truths contained in Popular Superstitions* (1849, 1851).

With the unfolding of Spiritualism, it was thought less and less preposterous to employ mediums professionally for medical purposes. **Bessie Williams** was a doctor's assistant for some years, and psychic diagnosis was further developed by **Walter Kilners**'s discovery of the human **aura** and its color changes according to the state of health. The psychic healer **Edgar Cayce** diagnosed thousands of cases and is credited with many cures.

Traveling Clairvoyance

There is abundant evidence of traveling clairvoyance, the ability to mentally journey to a distant scene and observe events, in old and present-day records. Such ability was freely exercised by the **shamans** and medicine men of primitive peoples. **Sir William Barrett**'s conclusion in *Psychical Research* (1911) that the reputed evidence on behalf of traveling clairvoyance is more widespread and ancient than that for telepathy may be justified.

A well-authenticated and frequently quoted instance of traveling clairvoyance is **Emanuel Swedenborg**'s vision in 1756 at Gothenburg of a devastating fire in Stockholm. Kant wrote it down in 1758, having obtained the details from the witnesses themselves. This is a case of spontaneous traveling clairvoyance, not purposive, representing rather a psychic invasion by the medium. It resembles the experience of **Apollonius of Tyana**, who, during a lecture at Ephesus, suddenly broke off, saying that the tyrant Domitian had been killed at Rome.

The first known instance of something resembling real traveling in magnetic sleep was recorded in a letter written from Nantes to the Marquis de Puysegur in March 1785. A young girl followed the movements of her magnetizer when he went into town and described everything that was taking place around him.

In Germany some early records are to be found in Dr. Van Ghert's *Archiv für den tierischen Magnetismus*. The first carefully investigated traveling clairvoyants were the French Alexis and **Adolph Didier** and Adèle Maginot. President Segquier, without giving his name, called upon Alexis Didier for a sitting. Didier made an imaginary journey to Segquier's room and saw a tiny bell on a table. Segquier denied this. On returning home, Segquier found that in his absence a bell had been placed on the table.

The Didier brothers were widely experimented with in England. An account of 14 sésances held at Brighton with Alexis Didier is to be found in Dr. Edwin Lee's *Animal Magnetism* (1866). Adolphe Didier was investigated mainly by H. G. Atkinson. Adèle Maginot's striking adventures in traveling clairvoyance were recorded by **Louis-Alphonse Cahagnet**. She not only found for his sitters distant relatives who had vanished years ago, but also claimed to have actually conversed with them.

In one instance, Maginot, "traveling" by clairvoyance to a tropical country, asked to be awakened because she was afraid of wild beasts. It is within the bounds of possibility that an en-

counter with a wild beast on the scene would severely affect a clairvoyant's nervous system.

In another instance, actual harm was suffered by the medium. A M. Lucas de Rembouillet was very anxious about the fate of his brother-in-law. With the mother of the vanished man he visited Adèle Maginot.

"That which astonished this good woman, not a little, as well as Mr. Lucas, and the other persons present at the sésance, was to see Adèle putting her hands before the left side of her face to shelter her from the burning rays of sunshine of that climate, seeming at the same time to be overcome with heat; but what was more marvelous still was the fact that she had a violent sunstroke, which made all the side of her face, from her brow to her shoulder, a bluish red, whilst the other side remained white. This deep color only began to disappear twenty-four hours later. The heat was so violent at this time that you could not keep your hand on her.

Five thousand miles from Melbourne at sea **William Howitt** had a vision in which he clearly saw his brother's house, premises, and the landscape around. When he landed, he was so sure of his bearings that he went cross-country. All was as the vision portrayed.

Another case from an early record has some curious features. Dr. F. magnetized Jane and warned **William Eglinton** that he would send Jane to see what he was doing between eight and ten that evening. Jane said, "I see a very fat man with a wooden leg, he has no brain. He is called Eglinton. He is sitting before a table where there is brandy, but he is not drinking." The fact was Eglinton had made a fat dummy and dressed it in his own clothes.

In *Thirty Years of Psychic Research* (1923), Charles Richet describes a dramatic instance of traveling clairvoyance concerning himself. **Pierre Janet** sent Leonie B., in trance, after Richet, who had left for Paris. The clairvoyant suddenly declared that Richet's laboratory was burning. It was later determined that the laboratory was indeed burning at the time of the vision.

To exercise the faculty of traveling clairvoyance, sometimes an object belonging to a distant friend or locality is necessary, but often an index, say, the name of a friend or a place, is sufficient. The process of locating the desired person or object escapes explanation. As F. W. H. Myers writes in *Human Personality and Its Survival of Bodily Death*, 1903:

"The clairvoyant will frequently miss her way, and describe houses and scenes adjacent to those desired. Then if she almost literally gets on the scent—if she finds some place which the man whom she is sent to seek has some time traversed—she follows up his track with greater ease, apparently recognizing past events in his life as well as present circumstances. The process often reminds one of the dog who, if let loose far from home will find his way homewards vaguely at first, and using we do not quite know what instinct; then if he once gets on the scent will hold it easily across much of confusion and obstacle."

E. W. Cox in *What Am I?* (1874) observes,

"The description is rarely or never that which should be given of an object then clearly present to the sight. It is more or less wanting in definite outline, like objects seen in a fog, suggesting that the perspective faculty, whatever it may be, is exercised through more or less obstacle. The objects do not preserve their relative proportion of size or colour in the impression they make upon the mind of the patient. Whatever the perspective faculty may be it is certainly not so powerful, nor so clear as the sense of sight. Small and unimportant things are often perceived when more prominent objects are unnoticed. Moreover, the faculty seems to be subject to continuous variation during the few minutes of its exercise, as if interrupted frequently by passing clouds."

Cox also asks whether traveling clairvoyance might not be a survival of the mysterious power of orientation so well developed in animals but nearly extinguished in men.

Vincent Turvey writes in *The Beginnings of Seership?*,

“In the mental body-travelling the ‘I’ (the spirit) appears to leave the ‘me’ (the body) and to fly through space at a velocity that renders the view of the country passed over very indistinct and blurred. The ‘I’ appears to be about two miles above the earth, and can only barely distinguish water from land, or forest from city; and only then, if the tracts perceived be fairly large in area. Small rivers or villages would not be distinguishable.”

Traveling clairvoyance may take the seer into the future. Robert James Lees’ claimed visions of the crimes that Jack the Ripper was going to commit the following day, with an exact description of the locality.

Perhaps traveling clairvoyance could also be exploited for historical research in guiding the medium into the past. Many sensitives claim to be able to go back into past ages in trance, some as far back as the mythical **Atlantis** or the still older **Le-muria**. Accomplishments of this sort, however, are more psychometric than clairvoyant and defy verification.

Many trance communications are classed under traveling clairvoyance if the control is considered the subconscious self of the medium. A strange mixture of traveling clairvoyance, **clairaudience** or control by the subconscious of the living is described in the following letter from **Rosina Thompson to J. G. Piddington** of the **Society for Psychical Research**, May 24, 1900:

“On Monday, March 7, 1900, about 7:30 in the evening, I happened to be sitting quite alone in the dining-room and thinking of the possibility of my subliminal communicating with that of another person—no one in particular. I was not for one moment unconscious. All at once I felt someone was standing near and quietly opened my eyes, and was very surprised to see—clairvoyantly, of course—Mr. J. G. Piddington. I was very keen to try the experiment, so at once spoke to him aloud. He looked so material and lifelike I did not feel in the least alarmed. I commenced: ‘Please tell me of something I may afterwards verify to prove that I am really speaking to you.’”

J. G. P. replied, “I have had a beastly row with [name withheld].”

Then Thompson asked, “What about?” but there was no answer.

J. G. P. answered, “He says he did not intend to annoy me, but I said he had been very successful in doing so whether he intended or not.” And after these words he disappeared.

According to Piddington, all the details were correct. The quarrel was in correspondence. The final remark was addressed to Mrs. Piddington at breakfast. It is not possible that Thompson heard of the remark.

A curious form of clairvoyance is what Turvey (*The Beginnings of Seership*) describes as **phone-voyance**, a sort of psychic television in which the telephone wire apparently plays some part but which is nevertheless replete with elements of mystery not encountered in psychic television.

Psychical research has offered no convincing explanation for the phenomena of clairvoyance. In *Letters on the Truths contained in Popular Superstitions*, published in 1849, Herbert Mayo, professor of physiology in King’s College and the Royal College of Surgeons, London, suggested an exo-neural action of the mind:

“I hold that the mind of a living person in its most normal state is always, to a certain extent, acting exo-neurally or beyond the limits of the bodily person, and in the lucid state this exo-neural apprehension seems to extend to every object and person around.” This hypothesis differs only in degree from another, much bolder speculation put forward by which Sir William Barrett: “It may be that the intelligence operating at a séance is a thought-projection of ourselves—that each one of us has his simulacrum in the unseen. That with the growth of our life and character here, a ghostly image of ourselves is growing up in the invisible world; nor is this inconceivable.”

There are opinions in essential agreement with part of the spiritist view, according to which the sense organs of the etheric

body come into play or the information is impressed on the seer’s mind by the spirits. It is also suggested that in traveling clairvoyance the **double** travels to the scene. The objection to this suggestion is that the double is temporarily separated the body is usually left behind unconscious and the memory of the journey is seldom brought back, whereas in traveling clairvoyance the subject describes with living voice what transpires at a distant place. The Theosophists have speculated on an “astral tube” that the clairvoyants construct for themselves from astral matter to see through.

Vincent Turvey appeared to see through some such agency. He writes:

“In plain, long distance clairvoyance, I appear to see through a tunnel which is cut through all intervening physical objects, such as towns, forests and mountains. This tunnel seems to terminate just inside Mr. Brown’s study, for instance, but I can only see what is actually there, and am not able to walk about the house, nor to use any other faculty but that of sight. In fact, it is almost like extended physical sight on a flat earth void of obstacles. (This tunnel also applies to time as well as to space.) In mental body-travelling the ‘I’ (the spirit) is actually on the spot and sees and hears and smells and uses all the sense of the ‘me’ (the body) which remains at home; although, if physical force be needed this is as a rule borrowed from a third party.”

Theosophists have also suggested that the clairvoyant may see thought-pictures. Mediums themselves are at variance as to how they do it. **Bessie Williams** (Mrs. Russel-Davies) claimed that clairvoyance is vision by one’s spirit. W. H. Bach, in *Mediumship and its Development*, contends that both clairvoyance and clairaudience are impressional. The gift is often noticed in children, and it may disappear later. D’Esperance, when a child, continually saw “shadow people” in the house where she lived; Bessie Williams played with spirit children in the garden; and most other gifted mediums had similar experiences. **Alfred Vout Peters** experienced a feeling of irritability or excitement before becoming clairvoyant.

Sir Arthur Conan Doyle suggested that the special atmosphere of clairvoyants might be the result of **ectoplasm** emanating from the sensitive’s body and enabling the spirit to impress it. The cold chill and subsequent fainting in seeing ghosts may be due not only to terror but also to the drain on the body. In *The Coming of the Fairies* (1922) Doyle proposed a vibrational theory:

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

Dr. Daniel Frost Comstock, who was a professor at the Massachusetts Technical Institute, claimed to have known a clairvoyant woman with whom he made the discovery that her range of vision extended far past the point in the violet end of the spectrum where most of us cease to get any further retina stimuli. She therefore had an actual ultraviolet vision to a degree greatly beyond anything Comstock had ever heard of.

In the experiments of Dutch researchers **G. Heymans**, **Henry Brugmans**, and Weinberg with the clairvoyant D. Vandam, it was found that when certain substances, including alcohol and bromide, were ingested, clairvoyance became more in-

tense. The reason, according to Brugmans, was that alcohol lessened the power of inhibition, of reasoning, and of attention, thereby increasing the power of the subconscious.

Charles W. Donville-Fife describes in his book *Among Wild Tribes of the Amazons* (1924) how clairvoyance could be induced by a drug named yage or peyotl (peyote). He was convinced by actual experiments of the strange workings of the drug. Since then, Louis Levin's *Phantastica* (1931) and **Aldous Huxley's** *The Doors of Perception* (1954) have familiarized a whole generation with psychedelic **drugs**.

Dr. Norman Jeans, in experiments with himself under various anesthetics, found that under the influence of laughing gas (nitrous oxide) he became clairvoyant and was able to see events happening at various distant places.

A more complicated form of clairvoyance is shown in the case of the medium Knudsen, who, blindfolded, steered a steam launch around the harbor of Copenhagen. For him to do it, however, somebody in the boat had to place his hand on his head. A similar feat was demonstrated by Gaston Overien in August 1928. With his face and eyes completely covered by a thick mask, he rode twice round the dirt track at White City, London, on a motorcycle and avoided numerous obstacles that had been placed in the way after he had been blindfolded.

Many clairvoyants (e.g., **Gerard Croiset**) have been consulted by the police of several countries to help trace criminals. Although startling claims of success have been made, there is some ambiguity in many instances.

Because much claimed clairvoyant faculty is of a spontaneous nature, it presents difficulties for parapsychological experimentation and testing. The personal associations and emotional stimuli of mediumship are difficult to embody in the atmosphere of laboratory testing. However, a more rigorous approach to spontaneous phenomena, involving fuller documentation (e.g., prompt recording, independent firsthand corroboration, background information on medium and sitter), can assist in tentative evaluation. Laboratory experiments have involved card guessing, target guessing, and **Ganzfeld setting**, but decades of experimentation have not yet established any consistent rationale for clairvoyant faculty, although there is some presumptive evidence for its occurrence under control conditions. Further experimentation with talented subjects is needed to determine the relationship between clairvoyance and other forms of ESP, such as telepathy and psychometry. (See also **Eyeless sight**)

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Clancarty, Earl of (1911–)

A writer on **UFO** and ancient astronaut themes better known under his given name (**William**) **Brinsley Le Poer Trench**, under which he wrote.

Clan Morna

In Irish romance one of the divisions of the Fianna, whose treasure bag containing magic weapons and precious jewels of the Danaan age was kept by Fia of that clan. (See also **Danaans**)

Claregate College

British organization offering courses and workshops on esoteric and occult subjects, directed by Dr. **Douglas M. Baker**. Subjects covered include esoteric healing, **astrology**, **psychology**, and **meditation**. For students unable to attend in person, Claregate offers correspondence courses with cassette tapes, textbooks, and other materials. Address: Claregate College, Little Elephant, High Road, Essendon, Hertfordshire AL9 6HR, England.

Clarie, Thomas Cashin (1943–)

Author of valuable bibliographical works on the **occult** and paranormal. Clarie was born December 21, 1943, in Providence, Rhode Island. He was educated at the College of the Holy Cross (B.S., 1965), Southern Connecticut State College (M.S.L.S., 1972), and the University of Connecticut (M.A., 1973). He has produced several publications, but is best known for his bibliographical book on occultism, which strives to preserve knowledge on the subject.

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Clark, Walter Houston (1902–1994)

Professor of psychology of religion, who took a special interest in parapsychology, psychedelic **drugs**, and religious experience. He was born July 15, 1902, in Westfield, New Jersey, and was educated at Williams College (A.B., 1925) and Harvard University (A.M., 1926; Ed.M., 1935; Ph.D., 1944). While pursuing his graduate work, he joined the staff of Lenox School in Massachusetts as an instructor in English and the Bible. He stayed at Lenox for 19 years, eventually becoming the senior master and acting headmaster. In 1945 he joined the faculty at Bowdoin College and successively taught at Middlebury College, Middlebury, Vermont (1947–51); Hartford Seminary Foundation, School of Religious Education, Hartford, Connecticut (1951–62); and Andover Newton Theological School, from 1962 until his retirement in 1967.

As a psychologist with a religious background, and the author of a standard textbook on the psychology of religion, Clark became interested in religious experience. He was among the first intellectuals affected by the psychedelic revolution and came to feel that properly administered mind-altering drugs were an instant source of intense religious experiences. His own analysis was published in 1969 as *Chemical Ecstasy; Psychedelic Drugs and Religion* and informed his later book, *Religious Experience; Its Nature and Functioning in the Human Psyche* (1973). His interest in parapsychology was manifest in his accepting the presidency of the **Academy of Religion and Psychological Research** at its founding in 1973. Clark died in December 1994 at Cape Elizabeth, Maine.

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Clarke, Arthur C. (1917–)

Famous British science fiction author and technologist credited with originating the concept of communication satellites. Clarke has also presented two television series on paranormal phenomena. He was born December 16, 1917, in Minehead, Somersetshire, England, and was educated at King's College, University of London (B.Sc., 1948). He had previously been an auditor in the British Civil Service (1936–44) and a radar instructor in the Royal Air Force (1941–46), retiring as a flight lieutenant. After graduation he served as an assistant editor of *Science Abstracts* (1949–50). He began freelance writing in 1951 and has since turned out numerous nonfiction and science fiction books such as, *Childhood's End*, and *Rendezvous with Rama*. He was selected to chair the Second International Astronautics Congress in London, 1951.

Clarke has received many important awards for his science fiction writing and his scientific contributions, including the Stuart Ballantine Gold Medal from the Franklin Institute in 1963 for his concept of communications satellites, the Robert Ball Award from the Aviation-Space Writers Association in 1965 for best aerospace reporting of the year, and the Westinghouse Science Writing Award from the American Association for the Advancement of Science in 1969.

Clarke became internationally famous for his screenplay (with Stanley Kubrick) for the film *2001: A Space Odyssey*, which received the Second International Film Festival special award in 1969 and an Academy Award nomination from the Academy of Motion Picture Arts and Sciences (1969).

With such a background of scientific fact and fiction, Clarke's investigation of claimed paranormal phenomena was of special interest. He was coauthor with Simon Welfare and John Fairley of two important television series: *Arthur C. Clarke's Mysterious World* (1980) and *Arthur C. Clarke's World of Strange Powers* (1984), both presented on British television and later aired on programs in the United States and other countries. The series was supported by books containing additional material not in the television programs. In both books and television programs, Clarke and his collaborators express a considerable skepticism, although granting a limited probability to certain claimed paranormal phenomena such as **apparitions**, **maledictions**, **poltergeists**, **telepathy**, **stigmata**, and fire walking. However, the great value of books and programs lay in the scrutiny of recent phenomena instead of simply a rehash of old material, and in the television programs rare early movie records of phenomena were shown together with recently filmed

events. Both books and television programs therefore constitute a useful record of research, and even their skepticism is a healthy corrective to overcredulous writing and filming on the paranormal.

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———. *Profiles of the Future: An Inquiry Into the Limits of the Possible*. New York: Holt Rinehart, and Winston, 1984.

———. *Rama Revealed*. London, Gollancz and New York: Bantam, 1993.

———. *Rendezvous with Rama*. London, Gollancz and New York: Harcourt Brace, 1973.

Fairley, John. *Arthur Clarke's World of Strange Powers*. New York: G. P. Putnam's Sons, 1984.

Clavel, F. T. B. (ca. 1845)

Author of a frequently quoted history of *Freemasonry: Histoire pittoresque de la Franc-Maçonnerie et des sociétés anciennes et modernes* (1843). He hinted in it that when **Freemasonry** in Austria was suppressed by Charles VI, the Order of Mopses was established in its place. (See also **Collegia artificum**)

Claymont Society for Continuous Education

American organization stemming from the **International Academy for Continuous Education** founded by British mathematician-philosopher **John G. Bennett** propagating the **Fourth Way** methods of **G. I. Gurdjieff**. The society, founded in 1974, may be contacted at Rte. 1, Box 266P, Charles Town, West Virginia 25414-9734. Website: <http://www.claymont.org/>.

Sources:

Claymont Society for Continuous Education. <http://www.claymont.org/>. March 8, 2000.

Clear Light (Magazine)

Quarterly publication of the **Pansophic Institute** concerned with Tibetan Buddhist teachings and ideals of enlightenment and world brotherhood. Last known address: P.O. Box 42324, Portland, OR 97242.

Cledonism (or Cledonismantia)

Ancient system of **divination** based on the good or evil presage of certain words uttered without premeditation when persons come together in any way. The system also regulated the words to be used on particular occasions. Cicero stated that the Pythagoreans were very attentive to these presages, and according to Pausanias, it was a favorite method of divination at Smyrna, where the oracles of Apollo were thus interpreted.

Cleidomancy

System of **divination** using a suspended door key. It was to be performed when the sun or moon was in Virgo. The name of the individual being investigated was written upon a key tied to a Bible, and both were hung upon the nail of the ring finger of a virgin, who softly repeated certain words three times.

Depending on whether the key and Bible turned or were stationary, the person in question was considered to be innocent or guilty. Some ancient diviners added the seven psalms with litanies and sacred prayers, and then more fearful effects were

produced upon the guilty, for not only were the key and the Bible supposed to turn, but the impression of the key was to be made the person or he lost an eye.

Another method was to place the key on the Fiftieth Psalm, close the Bible, and fasten it tightly with a woman's garter. It was then suspended to a nail that was said to turn when the name of a suspected thief was mentioned. In a third method, two persons suspended the Bible between them, holding the ring of the key by their two forefingers. (See also **bibliomancy**)

Sources:

Waite, Arthur Edward. *The Occult Sciences*. 1891. Reprint, Secaucus, N.J.: University Books, 1974.

Clemens, Samuel Langhorne ("Mark Twain") (1835–1910)

Samuel Clemens (b. November 30, 1835) was better known as Mark Twain and by his classic fictions such as, *The Adventures of Tom Sawyer*, and *The Adventures of Huckleberry Finn*, rather than his work as a reporter-writer. In this capacity, Mark Twain manifested a great interest in a wide variety of contemporary events and movements. Reference to paranormal events and metaphysical movements are scattered throughout his writings. He is well known for his book on *Christian Science* (1970), upon which he poured out his scorn. He also had a great interest in **thought-transference**, or "mental telegraphy" as he called it, and wrote an essay on the subject originally intended as a chapter in *A Tramp Abroad* but later published separately in 1882. This was followed by another essay, "Mental Telegraphy Again," in 1889, in which he related personal experiences in **telepathy** and seeing an **apparition**. These essays were included in *Literary Essays* in the author's edition of *The Writings of Mark Twain*.

The famous author died on April 21, 1910 in Redding, Connecticut.

Sources:

Clemens, Samuel Langhorne. *The Writings of Mark Twain*. New York: Harpers, 1907.

Cleromancy

System of **divination** practiced by throwing black and white beans, little bones or dice, or stones—anything, in short, suitable for lots. A method of practicing cleromancy in the streets of Egypt is cited in the entry on **sortilege**, and similar divination was common in ancient Rome.

The Thriaean lots meant much the same thing as cleromancy, being little more than the tossing of dice in which the objects used bore particular marks or characters and were consecrated to Mercury, who was regarded as the patron of this method of divination. For this reason an olive leaf, called "the lot of Mercury," was generally put in the urn in order to gain his favor.

Clive-Ross, Francis Fabian (1921–)

Active figure in British **occult** publishing. A justice of the peace, Clive-Ross was for many years proprietor of the Aquarian Book Service, established at Pates Manor, an ancient house in Middlesex. He relinquished his interest in Aquarian Press around 1966.

Soon after the **London Spiritualist Alliance** was reorganized as the College of Psychic Science in 1955, Clive-Ross became editor of the long-established Spiritualist journal *Light*. Under his editorship, the journal expanded its scope to include articles on **occultism**, comparative religion, and **parapsychology**, some of them highly critical and skeptical. Readers demanded that the journal revert to its former role as a Spiritual-

ist publication. Clive-Ross pointed out that he had accepted editorship on the condition that *Light* be an independent journal. Subsequently, he resigned and Dr. V. F. Underwood took over as editor in a voluntary capacity, the journal resuming its stance of propagating the case for **Spiritualism** and **psychical research**.

Clive-Ross formed Perennial Books to specialize in **metaphysics**, philosophy, and religion. He has retained a critical faculty in dealing with occult subjects, believing that there is a good deal of **fraud** or self-deception in Spiritualism and psychical research.

Closed Deck

Term used by parapsychologists in card-guessing tests, where each symbol in the deck occurs a set number of times, as in a normal pack of playing cards. The deck is randomized for each run in the test. This is in distinction to an open deck.

Close Encounters of the Third Kind

Title of a 1977 movie about **UFOs** or flying saucers, produced by Columbia Pictures and directed by Steven Spielberg. The film—a story about a group of people mysteriously drawn to a site in the Western United States where government personnel hoped to communicate with an extraterrestrial craft expected to land—was fiction but drew heavily upon UFO research and theory. Astronomer and ufologist **J. Allen Hynek** served as technical consultant on the film and made a brief cameo appearance. Several of the movie's subplots were based on firsthand accounts of claimed sightings of UFOs.

The title derives from a grading of types of UFO sighting reports developed by Hynek; the first kind denotes sightings without contact, the second kind involves UFO reports that include some accompanying physical evidence, and the third kind designates claimed contacts with extraterrestrial entities.

Close Encounters of the Third Kind is particularly notable for its special effects, the creation of Douglas Trumbull, who also created the noteworthy special effects in Stanley Kubrick's film *2001: A Space Odyssey*.

Sources:

Clark, Jerome. *UFOs in the 1980s: The UFO Encyclopedia*. Vol. 1. Detroit: Apogee Books, 1990.

Cloud Busting

Popular term for controlling weather by dissipating of clouds through mental concentration or other telekinetic means. In his article "People and Weather," Les Shepard made an early comparative discussion of weather changers and techniques while reviewing the claims of **Wilhelm Reich**; Oscar Drummond of Reading, England; Judith L. Gee of London; and Dr. Rolf Alexander, author of the book *The Power of the Mind: The System of Creative Realism* (1955). Alexander, a New Zealander by birth, gave demonstrations of his claimed ability to dissipate clouds on a British television program in 1956. Alexander would stare at a chosen target of cumulus cloud and mentally concentrate on its dissipation.

Oscar Drummond was reported in the *Reading Standard* of October 1, 1948, as "attacking" the sky and stopping rain through mental action. He was quoted as saying, "Einstein's ideas of time, space, and relativity coincide somewhat with my own facts; that man is sealed down in a domeshaped sky, and he, being 90 percent water, is one with the wet sky, physically. . . . If such were not the case, I could not destroy the clouds metaphysically."

Judith L. Gee wrote, "My method is simplicity itself. It is the non-acceptance of clouds and rain. . . . So when I want sunshine, I just see the sun shining . . . the clouds parting and dispersing and blue skies triumphant."

Wilhelm Reich, an early pupil of Freud's famous for the concept of **orgone** energy, invented what he called a "cloud-buster"—an apparatus composed of hollow tubes connected with running water and pointed at the sky by the operator in a certain manner.

A more skeptical view of cloud busting was made by Denys Parsons in a 1956 article in the *Journal of the Society for Psychological Research*, London. He suggested that fair weather cumulus clouds normally dissipate within about fifteen minutes and account for the apparent effectiveness of paranormal cloud-busting activity.

Sources:

Alexander, Rolf. *The Power of the Mind: The System of Creative Realism*. London, 1955.

Parsons, Denys. "Cloud Busting: A Claim Investigated." *Journal of the Society for Psychological Research*, 38, 690 (December 1956).

Shepard, Les. "People and Weather." *Orgonomic Functionalism* 2, no. 4 (July 1955).

Cloven Foot

There is an old belief, buttressed by countless tales of apparitions, that the devil always appears with a cloven foot as a sort of distinguishing mark. It has been suggested that the Evil One, having fallen lower than any man, is not permitted to take the perfect human form but must have some sort of deformity (i.e., the cloven foot). It is also hypothesized that medieval Christian imagery of the Devil merged with that of the pagan goat-footed god Pan. The goat, of course, has a variety of **occult** associations, including its inclusion in **astrology** in the sign of Capricorn and the manifestation of incubi and succubi in the form of a **goat**.

Sources:

Cavendish, Richard. *The Black Arts*. New York: G. P. Putnam's Sons, 1967.

Russell, Jeffrey Burton. *Witchcraft in the Middle Ages*. Ithaca, N.Y.: Cornell University Press, 1972.

Cloverleaf Connections

Cloverleaf Connections is a Canadian-based **channeling** organization claiming to be in contact with a host of spiritual entities, especially those extraterrestrial beings who constitute the intergalactic association commonly known as the **Ashtar Command**. Cloverleaf Connections traces its history to the **Harmonic Convergence** event of 1987 during which a young woman, Ariana Sheran, learned to channel and began to receive messages, especially from Ashtar. Over a period of time, Sheran received numerous messages and reproduced them for general circulation. Cloverleaf Connections emerged as a point of dissemination for these messages.

Throughout the 1990s to the present, Cloverleaf Connections has generally seen itself within the emerging ascension movement and Sheran has been comfortable with channeling material from both members of the theosophical spiritual hierarchy (Sananda, Kuthumi, St. Germain) and the Galactic Federation, as well as various angelic beings such as Lord Michael. The primary messages, however, are from Ashtar.

Ashtar is thought of as an etheric being who has passed through many incarnations. Through these various lives he has concentrated upon seeding planets. He reportedly brought life to Earth, including what became human life. He has had a special concern for human beings. In the present, he believes that Earth has become unbalanced, just as it is about to enter the fifth dimension (ascension). He works under Sananda (known to most people as Jesus). This present generation is a time of cleansing (the same times discussed in the biblical Book of Revelation).

Cloverleaf Connections is headquartered at 118 Fisher Crescent, Saskatoon, SK Canada S7L 5C4. It has published a number of the channeled materials received through Sheran in both booklets and cassette tapes. It may be contacted through its website at <http://www.webster.sk.ca/cloverleaf/>.

Sources:

Cloverleaf Connections. <http://www.webster.sk.ca/cloverleaf/>. February 28, 2000.

Clow, Barbara Hand (1943–)

Barbara Hand Clow, astrologer, channeler, and New Age entrepreneur, was born in Saginaw, Michigan, on February 14, 1943, the daughter of Eugene A. and Catherine Wallace Hand. She attended the University of Michigan and received her M.A. from the Institute for Culture and Creation in Chicago. In 1974 she married publisher Gerald Cudahy Clow. She also studied astrology and became aligned with the New Age Movement. Her interest excelled in the 1980s when she became the executive vice president of Bear & Company, a prominent New Age publishing house, and began to write out of her own perspectives on various occult topics. Her first astrology book, *Eye of the Centaur*, appeared in 1986.

During the 1980s, the field of **astrology** expanded greatly, among the most popular subjects being the study of asteroids and comets. Initial attention to the comet **Chiron** emerged in the 1970s, and Clow first rose out of obscurity with her study of the comet, published in 1987 as *Chiron: Rainbow Between the Inner and Outer Planets*. Her volume called attention to the Chiron orbit between the planets known in the ancient world (inner) and those only discovered in the modern age (outer). She followed this effort with her study of astrology and sexuality, *Liquid Light of Sex: Mid-Life Crisis and the Planets* (1991).

While becoming known as an astrologer, Clow also emerged as a channel, and in 1989 she issued one of the first books containing channeled material reputedly from inhabitants from the **Pleiades** star cluster, *Heart of the Christos: Starseeding from the Pleiades*. This volume, along with **Barbara Marciniak's** *Bringers of the Dawn* (1992), would create the emphasis on Pleiadian wisdom that became so prominent in the post-New Age ascension movement of the 1990s. She followed it with *The Pleiadian Agenda: A New Cosmology for the Age of Light* (1995). She has come to think of herself as a Pleiadian Emissary of Light who is assisting Earth with its transcendence of the dominant restrictive patterns that limit human creativity and awareness. As vice president of Bear & Company, she has been in charge of publishing many of the Pleiadian texts.

Sources:

Clow, Barbara Hand. *Chiron: Rainbow Between the Inner and Outer Planets*. St. Paul, Minn.: Llewellyn Publications, 1987.

———. *Heart of the Christos: Starseeding from the Pleiades*. Santa Fe, N. Mex.: Bear & Co., 1989.

———. *The Pleiadian Agenda: A New Cosmology for the Age of Light*. Santa Fe, N. Mex.: Bear & Co., 1995.

Clymer, R(euben) Swinburne (1878–1966)

For many years head of the *Rosicrucian Fellowship* (Fraternitas Rosae Crucis), the oldest of the contemporary Rosicrucian organizations, founded in the nineteenth century by **Pascal Beverley Randolph**. Clymer was born November 25, 1878, in Quakertown, Pennsylvania. He was educated at the College of Medicine and Surgery, Chicago, Illinois (M.D., 1902). Clymer made a special study of osteopathy and naturopathy, and in 1910 he was registered as an osteopath in New York. He soon emerged as an early champion of natural forms of medical treatment, writing several books on the subject.

Clymer had become associated with the Rosicrucian Fellowship as a young man. He enrolled as a neophyte in 1897. In

1905 he became grand master of the Rosicrucian Fellowship and later succeeded James R. Phelps as exalted grand master and Edward Brown as supreme grand master, a position he held until his death in 1966. In his work for the fellowship he created a number of associated organizations, including the Philosophical Publishing Company (1900), Royal Fraternal Association (1909), Beverly Hall Corporation (1921), Confederation of Initiates (1929), and the Beverly Hall Foundation (1941). Clymer was also a prolific author and wrote many of the books still circulated by the fellowship.

After Clymer's death in June 1966 his son Emerson M. Clymer succeeded him as head of the fellowship.

Sources:

Clymer, R. Swinburne. *The Book of Rosicrucie*. 3 Vol. Quakertown, Pa.: Philosophical Publishing, 1946–49.

———. *A Compendium of Occult Law*. Quakertown, Pa.: Philosophical Publishing, 1938.

———. *Diet: A Key to Health*. Quakertown, Pa.: Humanitarian Society, 1930.

———. *The Fraternitas Rosae Crucis*. Quakertown, Pa.: Philosophical Publishing, 1929.

———. *The Rosicrucian Fraternity in America*. 2 vols. Quakertown, Pa.: Rosicrucian Foundation, 1935.

———. *The Way to Happiness*. Quakertown, Pa.: Humanitarian Society, 1920.

Coates, James (ca. 1927)

British writer on **Spiritualism** and **spirit photography**. He contributed articles to *Light* and *Two Worlds* and was the author of several books and pamphlets, including *The Practical Hypnotist* (1905), *Seeing the Invisible* (1906), and *Photographing the Invisible* (1911).

Cochrane, David (1949–)

David Cochrane, a leader in the development of computerized astrological programs, was born on May 1, 1949, in East Meadow, New York. He received a B.A. degree in psychology in 1972, and was offered a scholarship to continue his graduate studies in the field. However, he chose to become a professional astrologer and for the next decade devoted his time to a private practice. He also did some speculation over harmonics (the research initiated by **John Addey**) and midpoints (integral to **Uranian astrology**), the subject of several articles.

In the early 1980s he turned his attention to the computer and the new astrological computer programs that were emerging as tools for the professional astrologer. He developed the Kepler program that made its initial appearance in 1986. Over the next 15 years he developed Kepler into a comprehensive astrological tool that works for all astrologers, from the beginner who wishes to learn astrology, to the professional who needs assistance in constructing charts, to the advanced researcher who needs to make a variety of calculations beyond the average horoscope. The ephemeris contains the positions of the planets from 1000 B.C.E. to 2300 C.E. and for the asteroids from 1000 C.E. to 2300 C.E. It has a world atlas for locating birthplaces and complete information on daylight savings time and its variations since instituted.

Recently, Cochrane has created Avalon College, a nonresidential course of study attached to Kepler that offers complete beginning and intermediate training in **astrology** in 27 lessons. The step-by-step program is designed so that upon completion one will have a thorough grasp of astrological principles and be prepared to pass the tests that are offered as a requirement for certification by various astrological associations.

Cochrane heads Cosmic Patterns, the company that produces and distributes Kepler. It may be reached through its website at <http://www.patterns.com/>.

Sources:

Cosmic Patterns. <http://www.patterns.com/>. May 20, 2000.

Cock

The cock has been connected with **magic** practice in various parts of the world throughout the ages. It is the herald of the dawn, and examples abound of assemblies of demons and sorcerers where its shrill cry, announcing daybreak, has put the infernal **Sabbat** to rout. It is said that to avert such a contingency, sorcerers used to smear the head and breast of the cock with olive oil or place around his neck a collar of vine-branches.

In many cases the future was divined through this bird. It was also believed that in its stomach was found a stone, called *lappilus alectorius*, from the Greek name of the bird, that gave strength and courage and is said to have inspired the gigantic might of Milo of Crotona in the sixth century B.C.E.

Originally a native of India, the cock arrived in Europe in early times via Persia, where it is alluded to in the Zoroastrian books as the *beadle* (messenger) of the sun and terror of demons. Among the Arabs, it was said that it crowed when it became aware of the presence of **jinn**s. The Jews received their concept of the cock as a scarer of evil spirits from the Persians, as did the Armenians, who said that it greets the guardian angels with its clarion call, who descend to earth with the day, and that it gives the keynote to the angelic choirs of heaven to commence their daily round of song.

In **India**, too, and among the pagan **Slavs**, it was supposed to scare away demons from dwelling places and was the first living creature introduced into a newly built house. The Jews, however, believed that it was possible for the cock to become the victim of demons and that it should be killed if it upsets a dish.

The cock was used directly in magic practice. In Scotland, it was buried under the patient's bed in cases of epilepsy. The Germans believed that if a sorcerer threw a black cock into the air, thunder and lightning would follow, and among the **Chams** of Cambodia, a woman who wished to become a sorceress sacrificed a live cock on a termite's nest, cutting the bird in two from the head to the tail and placing it on an altar, in front of which she danced and sang in the nude until the two halves of the bird came together again and it came to life and crowed. The name of the cock was pronounced by the ancient Greeks as a cure for the diseases of animals, and it was said by the Romans that locked doors could be opened with its tail feathers. The bird was pictured on **amulets** in early times and also figured as the symbol of **Abraxas**, the principal deity of a Gnostic sect.

The cock was regarded as the guide of souls to the underworld, and in this respect was associated by the Greeks with Persephone and Hermes. The Slavs of pagan times sacrificed cocks to the dead and to the household serpents, in which they believed their ancestors to be reincarnated. Conversely, the cock was pictured as having an infernal connection, especially if its color was black. Indeed, it was employed in **black magic**, perhaps the earliest instance of this being in the Atharva Veda, an ancient Hindu scripture. A black cock was offered up to propitiate the Devil in Hungary, and a black hen was used for the same purpose in Germany. The Greek sirens, the Shedim of the Talmud, and the Izpuzteque, whom the dead Aztec encounters on the road to Mictlán, the Place of the Dead, all have cock's feet. Cocks are also sacrificed in the **Voudou** and Santeria ceremonies of the West Indian islands.

There is a widespread folk belief that once in seven years the cock lays a little egg. In Germany it is necessary to throw this over the roof, or tempests will wreck the homestead; but should the egg be hatched, it will produce a **cockatrice** or **basilisk**. In Lithuania the cock's egg should be put in a pot and placed in the oven. From this egg is hatched a *kauks*, a bird with a tail like that of a golden pheasant, which, if properly tended, will bring its owner great good luck. A chronicle of Basel in Switzerland mentions that in the month of August 1474 a cock in that town

was accused and convicted of laying an egg and was condemned to death. He was publicly burned along with his egg, at a place called Kablenberg, in sight of a great multitude of people.

In Oldenburg, Germany, a black cock was used to divine witches. The heart, lungs, and liver were pierced with needles and placed in a sealed vessel over a fire, while everyone present kept strict silence. When the heart boiled or became ashes, the witch would be evident, since she would feel a burning pain in her body and beg to be released.

The cock was also regarded as having a connection with light and with the sun, probably because of the redness of his comb and the fiery sheen of his plumage, or perhaps because he heralds the day. It is the cock who daily wakens the heroes in the Scandinavian Asgard. (See **electromancy**)

Cockatrice

Another name for the fabulous and deadly reptilian monster known as the **basilisk**.

Cock Lane Ghost

Widely discussed disturbances of a **poltergeist** in 1762 at a house on Cock Lane, Smithfield, in London, England. They were attributed to the restless spirit of a Mrs. Kent, a former resident of the house, and **communications** were received through **raps** that she was murdered by her husband. The accused party retorted that an attempt was being made to black-mail him.

Dr. Samuel Johnson, assisted by the Reverend Douglas, later bishop of Salisbury, investigated the case. It was discovered that the phenomena of raps and furniture movements centered around 12-year-old Elizabeth Parsons, the daughter of the occupant of the house, and that the noises followed her wherever she went. But nothing occurred in the presence of the committee. By threats the child was frightened into trickery. She did it with so little art that she was immediately exposed. The story is recorded in *The Mystery Revealed* (1762), a pamphlet said to have been written by Oliver Goldsmith, and in Andrew Lang's *Cock Lane and Common Sense* (1894). Johnson's account was first published in *The Gentleman's Magazine* for 1763.

Sources:

Grant, Douglas. *The Cock Lane Ghost*. New York: Macmillan; St. Martin's Press, 1965.

Mackay, Charles. *Memoirs of Extraordinary Popular Delusions*. London: Richard Bentley, 1841. Reprinted as *Extraordinary Popular Delusions and the Madness of Crowds*. Wells, Vt.: Fraser Publishing, 1963.

Wilson, Colin. *Poltergeist: A Study in Destructive Haunting*. New York: Putnam, 1981.

Coffin Nails

In Devonshire, England, superstition had it that a ring made from three nails or screws that have been used to fasten a coffin that was dug up in a churchyard would act as a charm against convulsions and fits of every kind.

CoG See Covenant of the Goddess

Cogni, Giulio (1908–)

Author, poet, and teacher of aesthetics and the psychology of music. Cogni was born January 10, 1908, in Siena, Italy. As a member of the Italian Society for Parapsychology, he contributed articles to *Tomorrow* magazine, as well as published papers in the proceedings of the congresses and the annals of the Ital-

ian Society for Parapsychology on such topics as telepathy, clairvoyance, mediumship, and theories of survival after death. (See also **Italy**)

Coincidence

Simultaneous occurrences that connect together in a meaningful way. Such events may be the result the same prior cause or the result of sheer chance. Meaningfulness, a somewhat subjective notion, may vary from person to person. One person may see coinciding events as highly significant and another view the same events as merely of mild academic interest. Some unique coincidence may become highly important, even life-changing events, for the person who perceives them.

Unusual coincidences may be determined and assessed by calculating probabilities. When calculation shows that coincidences at a level higher than chance are occurring, and there is apparently no normal agency (error, **fraud**) to which the occurrence could be attributed, **occult** explanations (**magic**, **spirit intervention**, **clairvoyance**, **telepathy**) are given, and **psychical research** may shed light on the problem.

How complex calculating probabilities may be is well illustrated by a curious experience of **Sir Arthur Conan Doyle** told in his book *Through the Magic Door* (1907). He was staying in Switzerland and had visited the Gemmi Pass, where a high cliff separates a French from a German canton. On the summit of the cliff was a small inn that was isolated in winter for three months as it became inaccessible during heavy snowfalls. His imagination was stirred and he began to build up a short story of strong antagonistic characters being penned up in the inn, loathing each other, yet utterly unable to get away from each other's society, each day bringing them nearer to a tragedy. As he was returning home through France a volume of Guy Maupassant's *Tales* came into his hands. The first story he looked at was called "L'Auberge." The scene was laid in the very inn he had visited and the plot was the same as he had imagined, except that Maupassant brought in a savage hound.

Doyle experienced a most unusual coincidence. Maupassant visited the inn and wrote his story. Doyle visited the same place and evolved the same train of thought. He planned a story, then bought a book in France and saved himself from an eventual accusation of plagiarism. Was this also coincidence? He believed it to be more, an intervention by spiritual powers. But there are other explanations. For example, some might suggest that Maupassant's intense feeling about the inn may have lingered in the psychic atmosphere and led Doyle "magnetically" to the book.

The calculation of probabilities offers little assistance in individual cases. For example, the London newspapers reported on April 1, 1930, that during the evening of the previous day two men, both named Butler, both butchers, were found shot (one in Nottinghamshire, one near London) by their cars. One was named Frederick Henry Butler, and the other David Henry Butler. They were entire strangers, unrelated, and both shot themselves with pistols by the side of their cars. In a case like this there is no chance expectation on which a calculation could be based. The probability is infinitesimal. Even if one in a billion suicides were by two strangers of the same occupation, of the same name, and under the same circumstances, there is still nothing to tell the date at which the occurrence is likely to take place. It may as well happen today as a thousand years hence. The improbability of the coincidence is therefore no barrier against its turning up in one single case.

Many similar cases of bizarre coincidences were collected by **Charles Fort** and his latter-day disciples. **Carl G. Jung** discussed the idea of personally significant coincidences under the term **synchronicity**.

Parapsychology has attempted to study repeatable coincidences and to measure their probability. A similar effort has been attempted in astrological studies. The truth of various astrological statements (e.g., people born under a prominent

Mars tend to be warriors) have been tested by checking the occurrence of various planets in the birth charts of a large number of prominent people.

Sources:

Franz, Marie-Louise von. *On Divination and Synchronicity: The Psychology of Meaningful Chance*. Toronto: Inner City Books, 1980.

Jung, Carl G. *Synchronicity: An Acausal Connecting Principle*. London: Ark Paperbacks, 1985.

Koestler, Arthur. *The Roots of Coincidence*. London: Hutchinson, 1972.

Colby, George P. (1848–1933)

George P. Colby, the founder of the Spiritualist camp at **Cassadaga**, Florida, was born to Baptist parents in Pike, New York, on January 6, 1848. Eight years later, the family moved to Minnesota. At the age of 12, young George was baptized, an event that became life changing, but in a most unexpected manner. It seemed to catalyze his psychic abilities. One of the first events was his reception of a message that he would one day found a Spiritualist camp in the southern United States. In the meantime, he became known locally for his healing and clairvoyant abilities. In 1867 he formally left the church and became an itinerant medium visiting various Spiritualist centers. He made his living through the public demonstration of his mediumistic skills. Like many mediums, he had acquired a set of spirit guides; among them was a Native American who called himself Seneca.

In 1875 Seneca directed Colby to go to Wisconsin where he would meet T. D. Giddings, another medium. Together they would travel by rail to Jacksonville, Florida, then the end of the railroad line, and search out a location that Seneca had described. Traveling inland, they finally found the spot, notable for its seven small hills. Colby settled in the area, but continued to travel the country as a medium. Finally, in 1880 he filed for a homestead grant and in 1884 was awarded 145 acres. However, the fulfillment of the original message would wait until after the formation of the National Spiritualist Association (now the **National Spiritualist Association of Churches**) in 1893. Colby attended the initial meeting and the following year, assisted by people from Lily Dale, the Spiritualist camp in New York, organized the Southern Cassadaga Spiritualist Camp Meeting Association. Colby donated 35 of his acres (later adding 20), and the initial meeting of the association was held in his home.

Colby subsequently became one of the resident mediums and lecturers, but still continued to travel during the off-season. He also enjoyed some prosperous years, and having never married, he adopted several orphan boys and saw to their education. However, in his later years, as his health failed, he lost all of the little he had accumulated and at the time of his death, July 27, 1933, he was bankrupt. He had no family, and the association had to give money to see to his remains.

Sources:

Henderson, Janie. *The Story of Cassadaga*. Cassadaga, Fla.: Pisces Publishing, 1996.

Karcher, Janet, and John Hutchinson. *This Way to Cassadaga*, Deltona, Fla.: John Hutchinson Productions, 1980.

Colby, Luther (1814–1894)

American Spiritualist, originally a materialist, who founded and edited the journal *Banner of Light* in Boston beginning in 1857. Colby was born in Amesbury, Massachusetts, on October 12, 1814. He began his journalistic career at the *Boston Daily Post* where he met William Berry, whom he attended séances with. Over the course of their friendship, Colby developed a strong interest and belief in Spiritualism, and the two men

founded *Banner of Light*. It became the longest running publication of its kind in the nineteenth century. Colby remained its editor until his death on October 7, 1894.

Sources:

Garraty, John A., and Mark C. Carnes, ed. *American National Biography*. 24 vols. New York: Oxford University Press, 1999.

Coleman, Loren (1947–)

Loren Coleman, a cryptozoologist and investigator of the unexplained, was born on July 12, 1947, in Norfolk, Virginia, and when three months old moved with his family to Decatur, Illinois, where he grew up. His interest in mysterious creatures originated in his youth and as a teenager he began to correspond with Ivan T. Sanderson and Bernard Heuvelmans, pioneer investigators of Bigfoot, the Yeti, and the **Loch Ness Monster**. He had his first hands-on experience in 1962, when he found a set of ape-like footprints in south-central Illinois. He attended Southern Illinois University (1965–1969), but dropped out following his marriage. Over the next years he worked at various jobs (including two years of alternative service as a conscientious objector), attended classes at several schools, and eventually completed his degree in 1976. He moved on to complete a master's in social work at Simmons College, and during the next decade was employed in social work and social service administration. In 1989 he became an adjunct associate professor in social work at the University of Southern Maine (where he continues to teach) while also teaching at several other nearby colleges. His continuing interest in unknown animals led to an acquaintance with Jerome Clark, and together they authored two books, *The Unidentified* (1975) and *Creatures of the Outer Edge* (1978). He went on to write several books during the 1980s, among the more notable being *Tom Slick and the Search for the Yeti* (1989), a chronicle of the eccentric Texas oil millionaire's quest to obtain undeniable evidence for the existence of the abominable snowman. Slick died in a 1962 plane crash and much of his research had been lost. Through the 1990s, Coleman wrote numerous articles on **cryptozoology**, appeared on many radio and television shows, and consulted on a variety of projects connected with the search for hidden animals. **Strange Magazine** carried his column, "The Cryptozoo News," and he currently authors the "Mysterious World" column for **Fate** and "On the Trail" column for **Fortean Times**. His research over the years has culminated in two books at the end of the decade, *The Field Guide to Bigfoot, Yeti and Other Mystery Primates Worldwide*, with Patrick Hughe (1999), and *Cryptozoology A to Z: The Encyclopedia of Loch Monsters, Sasquatch, Chupacabras, and Other Authentic Mysteries of Nature* (1999). In the latter volume he returned to his fruitful collaboration with Jerome Clark. As the new century begins, Coleman continues active research on unknown animals across North America. He has built a large library on cryptozoology as well as a large collection of artifacts. In 1997 he was inducted into the Roger Patterson Memorial Hall of Fame (Patterson being known for his film of Bigfoot) housed at the Bigfoot Museum in Portland, Oregon.

Sources:

Coleman, Loren. *Tom Slick and the Search for the Yeti*. London: Faber and Faber, 1989.

———, and Jerome Clark. *Creatures of the Outer Edge*. New York: Warner Books, 1978.

———. *Cryptozoology A to Z: The Encyclopedia of Loch Monsters, Sasquatch, Chupacabras, and Other Authentic Mysteries of Nature*. New York: Fireside, 1999.

———. *The Unidentified*. New York: Warner Books, 1975.

———, and Patrick Hughe. *The Field Guide to Bigfoot, Yeti and Other Mystery Primates Worldwide*. New York: Avon, 1999.

Coleridge, Samuel Taylor (1772–1834)

English author and mystic. Coleridge was born October 21, 1772, in Ottery St. Mary, Devonshire. He was the son of John Coleridge, a clergyman and schoolmaster who enjoyed considerable reputation as a theological scholar and was author of a Latin grammar. Samuel's childhood was spent mostly at the native village. During his youth he showed a marked aversion to games and even avoided the company of other children instead giving his time chiefly to varied reading.

"At six years of age," he writes in one of his letters to his friend, Thomas Poole, "I remember to have read *Belisarius*, *Robinson Crusoe*, and *Philip Quarll*, and then I found the *Arabian Nights Entertainments*." In this same letter he told how the boys around him despised him for his eccentricity, the result being that he soon became a confirmed dreamer, finding in his mind a haven of refuge from the scorn leveled at him.

By the time he was nine years old, Coleridge showed a predilection for **mysticism**. Consequently, his father decided to make him a clergyman, and in 1782 the boy left home to go to Christ's Hospital, London. There he found among his fellow pupils at least one who shared his literary tastes—Charles Lamb—and a warm friendship quickly sprang up between the two, while a little later Coleridge developed affection for a young girl called Mary Evans. The progress of the love affair was soon arrested, the poet leaving London in 1790 to go to Cambridge.

Beginning his university career as a *sizar* (undergraduate receiving an allowance from the college) at Jesus College, he soon became known as a brilliant conversationalist. He made enemies by his extreme views on politics and religion, however, and in 1793, finding himself in various difficulties, he went back to London where he enlisted in the fifteenth Dragoons. Bought out soon afterward by his relations, he returned to Cambridge, and in 1794 he published his drama *The Fall of Robespierre*. At Cambridge he met his lifelong friend Robert Southey, through whom he became acquainted with Sara Fricker, his future wife. Through her he made the necessary contacts to issue *Poems* (1796).

He began to preach occasionally in Unitarian chapels, and in 1797 he met William Wordsworth, with whom he speedily became a close friend. He joined Wordsworth in publishing *Lyrical Ballads*, which contains some of Coleridge's finest poems, notably "The Ryme of the Ancient Mariner." Scarcely before it was finished, he composed two other poems of comparable worth, "Christabel" and "Kubla Khan."

In 1798 he was appointed Unitarian minister at Shrewsbury; after holding this post for a little while, he went to travel in Germany, the requisite funds having been given him by Josiah and Thomas Wedgwood, both keen admirers of Coleridge's philosophical powers. They believed that study on the Continent would be of material service to him.

Among Coleridge's first acts on returning from Germany was to publish his translation of Schiller's "Wallenstein." At the same time he used a cottage at Keswick, intending to live there quietly for many years. But peace and quiet are benefits usually sought in vain by poets, and Coleridge was no exception. Early in life he had begun to take occasional doses of laudanum (opium), and now this practice developed into a habit that ruled his whole life.

In 1804, he sought relief by going to Malta, and afterward he visited Rome. On returning to England, he was happy to find that a small annuity had been left him by the Wedgwoods. He was quite incapable of shaking off the deadly drug habit, though it had not yet begun to weaken his gifts. After staying for awhile with Wordsworth at Grasmere, he delivered a series of lectures on poetry at Bristol and in London. His genius was quickly recognized in London, and he was made a pensioner of the Society of Literature, enabling him to take a small house at Highgate, where he spent most of his declining years. His re-

mains were interred in Highgate Cemetery after his death in 1834.

Coleridge is representative of the romantic movement of the early nineteenth century, whose literary exponents wished to penetrate the mysteries of the inner self, and in pursuit of their goal often became mystics. That search was many times aided by the use of mind-altering drugs such as the laudanum to which Coleridge became addicted. Everything written by Coleridge is permeated with the romantic flavor. Apart from his metaphysical works, of which the most notable are *Aids to Reflection* and *Confessions of an Enquiring Spirit*, his *Biographia Literaria* and other fine contributions to critical literature are all of a mystical temper. Coleridge (more, perhaps, than any other critic, not even excepting Goethe and Walter Pater) was never content with handling the surface of things, but always reflected a striving to understand the mysterious point where artistic creation begins. For him, literature was a form of life—one of the most mysterious forms of life—and while he is supremely quick at noticing purely aesthetic merit and equally quick at marking defect, it is really the philosophical element in his criticism that gives it its transcendent value and interest.

Coleridge's metaphysical tendencies are equally marked in both his prose and his verse. In a singularly beautiful poem, "To the Evening Star," he tells that he gazes thereon, "Till I, myself, all spirit seem to grow." And in most of his poems, indeed, he is "all spirit," while often he spellbounds the reader into feeling something of his own spirituality. Waiving Coleridge's metaphysical poems altogether, it might be justly said that he introduced the **occult** into verse with a mastery rarely equaled in English literature.

The romantic had its dark side as well. Not only was the spiritual world explained, but often, in opening the unconscious, the world of nightmare and evil was also opened to the poets and novelists. Coleridge was no exception. Along with his mystical bent, Coleridge wrote the first **vampire** poem in the English language. "Christabel" tells the story of the invasion of a castle by the vampire figure Geraldine, who not only attacks the title character, but as the unfinished poem ends, has attached herself to her father.

Coleridge died on July 25, 1834 in Highgate, England.

Sources:

Coleridge, Samuel Taylor. *Selected Poems*. London: Oxford University Press, 1965.

Doughty, Oswald. *Perturbed Spirit: The Life and Personality of Samuel Taylor Coleridge*. Rutherford, N.J.: Fairleigh Dickinson University Press, 1981.

Nethercot, Arthur H. *The Road to Trye: A Study of the History, Background, and Purposes of Coleridge's "Christabel"*. Chicago: University of Chicago Press, 1939. Reprint, New York: Russell & Russell, 1962.

Colinon, Maurice (1922–)

Author, journalist, and lecturer in **France** who studied various aspects of **occultism** and **parapsychology**. Colinon was born February 16, 1922, at Chateau-Thierry (Aisne). He studied at the University of Paris, and his qualifications included licencié en lettres (1943), diplôme d'études supérieures (lettres, 1943), and licencié en droit (1945). He subsequently became a journalist, lecturer, and broadcaster on French radio and television.

Colinon worked as a clairvoyant and healer. He took part in a parapsychological study group on unorthodox healing in 1954 at St. Paul de Vence. He also studied the new religious movements that were arising as a result of the occult revival of the nineteenth century and the changes wrought by the twentieth century.

Sources:

- Colinon, Maurice. *Faux prophètes et sectes d'aujourd'hui*. N.p., 1953.
- . *Les Guérisseurs*. N.p., 1957.
- . *Guide de la France religieuse et mystique*. Paris: Tchou, 1969.
- . *Le Phénomène des sectes au 20ème siècle*. N.p., 1959.

Collaboration (Magazine)

Quarterly journal concerned with the teachings of **Sri Aurobindo** and his successor, The Mother (Mira Richard, 1878–1973). It carries news of **Auroville**, the **New Age** city near Pondicherry, and the various Aurobindo centers in the United States. It may be contacted through the Sri Aurobindo Association, Box 163237, Sacramento, CA 95816-9237.

College of Buddhist Studies

An educational facility associated with the International Buddhist Meditation Center in Los Angeles. It was founded as the College of Oriental Studies by the Venerable Thien-An (1926–1980) and offers a curriculum in advanced Buddhist studies leading to ordination to the Buddhist priesthood. It is currently headed by Thien-An's successor, the Venerable Karuna Dharma. Also associated with the center is the Thien-An Institute of Buddhist Studies. Address: 933 S. New Hampshire Ave., Los Angeles, CA 90006.

College of Psychic Studies

A British organization continuing the work of the **London Spiritualist Alliance**, originally established in 1884. The organization was renamed the College of Psychic Science in 1955 and assumed its present name in 1970. It should not be confused with the **British College of Psychic Science**, which flourished from 1920 to 1947.

The College of Psychic Studies, an educational charity situated in London, offers facilities to both experienced investigators and the general public for research and intelligent discussion in the field of psychical phenomena, with particular emphasis on the evidence for **survival** after death and for **communication** from the dead. The college is also concerned with the relationship of psychic studies to philosophical and scientific opinion.

The college maintains a library of some 6,000 volumes on all aspects of psychical science, **Spiritualism**, and related topics and organizes lectures and psychological counseling. The college currently publishes a triannual magazine, *LIGHT*, which was founded in 1881. Address: 16 Queensberry Pl., South Kensington, London, SW7 2EB England. Website: <http://www.psychic-studies.org.uk/>.

Sources:

College of Psychic Studies. <http://www.psychic-studies.org.uk/>. March 8, 2000.

College of Thelema/Temple of Thelema

The College and Temple of Thelema are two intimately intertwined organizations that have grown out of the teachings of magician **Aleister Crowley** (1875–1947) dating to the 1970s. The Ordo Templi Orientis (OTO), the major organization headed by Crowley, fell on hard times following his death. His successor as Outer Head of the Order, **Karl Johannes Germer** (1885–1962), did little to build the work, and by the 1960s it had become largely moribund, especially in the United States. Several attempts to revive the work were launched in the years following Germer's death.

Phyllis Seckler (Soror Meral) had been an early member of the OTO in America. In 1973 she opened the College of Thelema as a education program in Western esotericism, with a special emphasis upon the system of thelemic magic as developed by Crowley. As it developed, the college's program included four consecutive courses in psychology, the philosophy of thelema, qabalah, **astrology**, and magic. The entire course takes approximately two years to complete. In 1976, Seckler also began issuing *In The Continuum*, one of the more substantive thelemic journals. It continued for 20 years, its last issue coming out in 1996.

The Temple of Thelema, an initiatory magical order, was established upon the teaching delivered through the college. The temple offers a more systematic course of training for students who wish to begin the practice of magic and learn the disciplines and mystical realities that are integral to thelemic magic. Seckler adapted to the older grading system of the **Hermetic Order of the Golden Dawn** to conform to thelemic principles. Also, contemporary findings from psychology, especially **transpersonal psychology**, has been integrated into the curriculum, and an attempt to remove the sexist bias, a basic assumption of most Western magical teachings, has been made. The student follows a program of intellectual accomplishment, meditation, and magical ritual. Students are also involved in the healing work of the temple and participate in various initiation ceremonies as they progress.

The exact content of the program of the college and temple are held confidential for participants only, though it is in line with the teachings of Crowley that are available in his many writings. Crowley claimed that in 1904 he received, through a process similar to what is now called channeling, *The Book of the Law*, from a praeternatural intelligence named Aiwass. The book announced a new era for humankind, the Aeon of Horus, the Crowned and Conquering Child (of Isis and Osiris). The revelation called upon people to follow their True Will (Thelema), and to allow their passions to be conformed to their Will. Magic is the instrument for finding one's true Will and the magical life; living in conformation to that True Will (destiny) follows.

The temple and college may be contacted at P.O. Box 415, Oroville, CA 95965. In 1998 there were seven centers in the United States and one in Vancouver, British Columbia. In 1997, a periodical, the *Black Pearl*, has succeeded *In the Continuum*. It has a website at <http://www.thelema.org/>.

Sources:

Crowley, Aleister. *Magick: Book Four, Parts I–IV*. York Beach, Maine: Samuel Weiser, 1994. [Includes *The Book of the Law*, a brief text that has been reprinted numerous times.]

———. *Magick in Theory and Practice*. New York: Dover Publications, 1976.

In the Continuum (bi-annual) (1976–1996).

College of Universal Wisdom

An educational facility sponsored by the ministry of Universal Wisdom, a flying saucer organization founded by **George W. Van Tassell** (1910–1978), a contactee and author of a number of books, beginning with *I Rode in a Flying Saucer* (1952). Through the school, Van Tassell published a journal, the *Proceedings of the College of Universal Wisdom*. The school was closed soon after Van Tassell's death.

Collegia artificum

Ancient Roman craftsmen's society. According to **F. T. B. Clavel**, historian of **Freemasonry**, the college of architects was from Attica, and its members established the mysteries of Bacchus at Rome.

Colley, Thomas (d. 1912)

The archdeacon of Natal and rector of Stockton, a Church of England parish, and an ardent English psychical investigator. For a period of 40 years preceding his death in 1912, Colley had many extraordinary psychical experiences. Although he participated in the exposure of the fraudulent medium **William Eglinton** in 1876, he was the firmest believer in the similar phenomena of **F. W. Monck**. He issued a challenge to the stage magician J. Maskelyne to produce phenomena like Monck's. When the magician claimed to have won and sued for the amount of their wager, Archdeacon Colley was awarded £75 and costs in the verdict. He lectured on Monck's **materializations** before the church congress at Weymouth in October 1903 and gave memorable defenses of physical phenomena in the annals of **Spiritualism**.

Archdeacon Colley first brought the mediumship of **William Hope**, the spirit photographer, to public attention, and later founded the famous **Crewe Circle**.

Collins, Doris (ca. 1918–)

Medium and **psychic** noted for her reported powers of **clairvoyance**, **prediction**, and psychic **healing**. She was born February 10, 1918 and grew up in Essex, England, the youngest of a family of nine children. Like many psychics, she said her first psychic experiences occurred during childhood. Her psychic talent seemed to have emerged at the age of five or six, when she stayed for a time with an aunt in Manor Park, East London. Collins played in the garden with a pretty little girl named Connie, but was later told by her aunt that Connie (her daughter) had been dead for several years. Collins had also seen her own dead sister, Emmie.

At age 12, when her parents were out for the evening, Collins was in bed when she heard a voice warning her to get her sister Lily out of the downstairs room, where she was playing the piano. Collins called out to Lily, and as Lily left the room, part of the ceiling collapsed and a large slab landed on the piano stool.

Collins was reassured about the experiences by a medium who was the mother of one of her girlfriends at school. The medium explained to Collins that she had a psychic gift, and this was also confirmed when Collins attended a service at the local Spiritualist church. There a medium gave her a message for her father from Emmie. The message so impressed Collins's parents that they visited the Spiritualist church themselves. In later visits to the church, Collins went into trance.

After her first marriage and the birth of a son, she developed a talent for spiritual healing and also for clairvoyance. In 1958 she became president of Woodford National Spiritualist Church, Essex; she later became vice-president of the Union of Spiritual Mediums (now renamed the Institute of Spiritualist Mediums). Among her visitors was a government official from Trinidad and Tobago, where her fame had already spread. Collins's healing talents resulted in several visits to the West Indies to heal prominent politicians. Eventually, she became a resident psychic at the **Spiritualist Association of Great Britain**, headquarters of British Spiritualism.

As her psychic abilities became well known, she was invited to travel and made trips to the United States, the Philippines, Australia, New Zealand, Switzerland, and Finland. In London she demonstrated her psychic gifts at the prestigious Royal Albert Hall. She made many friends among stars of the entertainment world, including Peter Sellers and Michael Bentine. Together with the equally famous **Doris Stokes**, she was regarded as one of England's leading psychics through the 1980s.

Sources:

Collins, Doris. *A Woman of Spirit*. London: Panther Books, 1983.

Collins, Mabel (Mrs. Keningale Cook) (1851–ca. 1922)

An important but shadowy figure in the **Theosophical Society** during the latter part of the nineteenth century. Although her influential book *Light on the Path* (first published anonymously in 1885) is a classic work in the theosophical movement, Collins has received only scant biographical notice.

A daughter of Mortimer Collins, she became a prolific author of novels and other works, including: *Princess Clarice: A Story of 1871* (2 vols., 1872), *Blacksmith and Scholar* (3 vols., 1875), *An Innocent Sinner* (3 vols., 1877), *In the World* (2 vols., 1878), *Our Bohemia* (3 vols., 1879), *Too Red a Dawn* (3 vols., 1881), *Cobwebs* (3 vols., 1882), *The Story of Helen Modjeska* (1883), *In the Flower of Her Youth* (3 vols., 1883), *Violet Fanshawe* (2 vols., 1884), *The Prettiest Woman in Warsaw* (3 vols., 1885), and *Lord Vanecourt's Daughter* (3 vols., 1885).

Her later books, *The Idyll of the White Lotus* (1885), *Through the Gates of Gold* (1887), and *The Blossom and the Fruit: The True Story of a Black Magician* (1888), strongly manifested her growing interest in **metaphysics** and the **occult**. *The Blossom and the Fruit* was included by occultist **Aleister Crowley** as recommended reading for neophytes in working with **magic**, and it seems possible that the author had some inside knowledge of secret occult organizations.

Collins's husband, Dr. Keningale Cook, was also a writer, author of *The Fathers of Jesus: A Study of the Lineage of the Christian Doctrine and Traditions* (2 vols., 1886).

Collins became an active worker in the movement for women's suffrage in Britain and collaborated with suffragette Charlotte Despard on a novel, *Outlawed* (1908) dealing with the subject of women's rights.

She was an early member of the London Lodge of the Theosophical Society, which she joined in 1884. In the same year, she wrote *The Idyll of the White Lotus*, followed by *Light on the Path*, subtitled "A Treatise written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence. Written down by M.C., Fellow of The Theosophical Society." In 1887, after publication of *Through the Gates of Gold*, Collins became coeditor with **Helena Petrovna Blavatsky** of the society's journal *Lucifer*, but ceased editing it two years later as a result of a controversy in the movement connected with the authorship of her books. The ambiguous ascription on the title page of *Light on the Path* suggested to some that the work was inspired by an **adept**, and for some time it was implied that the source was Mahatma **Koot Hoomi**, one of Madame Blavatsky's mysterious "Masters." After fierce controversy over the source of the book's inspiration, Collins was expelled from the society. Later she was permitted to rejoin. Whatever the true source of the book, it seems that Collins sustained a claim to have traveled on the astral plane and encountered inspired teachers.

Another strange episode in her life revolves around allegations that in 1888 she was closely associated with the notorious murderer **Jack the Ripper**. According to Aleister Crowley in his *Confessions*, Collins had a lover who was a doctor and later evidence strongly suggested he was the infamous Ripper.

Sources:

Collins, Mabel. *The Awakening*. London: Theosophical Publishing Society, 1906.

———. *The Blossom and the Fruit: The True Story of a Black Magician*. New York: Theosophical Publishing Society, 1888.

———. *A Cry from Afar*. London: Theosophical Publishing Society, 1905.

———. *The Idyll of the White Lotus*. Adyar, Madras, India: Theosophical Publishing House, 1885.

———. *Light on the Path*. Boston: Occult Publishing, 1884.

———. *Through the Gates of Gold*. London: J. M. Watkins, 1887.

Crowley, Aleister. *The Confessions of Aleister Crowley*. Edited by John Symmonds and Kenneth Grant. New York: Hill and Wang, 1969.

Fuller, Jean Overton. *The Magical Dilemma of Victor Neuburg*. London: W. H. Allen, 1965.

Colloquy of the Ancients

A collection of Ossianic legends of ancient Ireland made into one work about the thirteenth or fourteenth century. It relates how the Fian heroes Keelta and Oisín, each with eight warriors, meet to talk over the glorious past for the last time. Then Oisín returns to the Fairy Mound of his mother, and Keelta meets with St. Patrick and his monks at Drumdreg. Keelta tells the saint many tales, interspersed with lyrics, with which he is delighted. The saint eventually baptizes Keelta and his warriors and grants them absolution.

Cölman, Arthur (ca. 1880)

Described by **Florence Marryat** as “the most wonderful **materialization medium** I ever met in England.” As many as five fully materialized spirits were seen by Marryat at the same time in a **séance**. The **control** of the medium was a female spirit, “Aimee.”

Cölman, a well-known figure in British **Spiritualism** in the 1880s, did not long remain before the public. Because of the drain on his strength and the adverse effect on his health, he gave up public sittings and retired. “Aimee” appears to have been inherited by the medium **F. G. F. Craddock**, who was exposed in fraudulent materialization phenomena in 1879.

Sources:

Marryat, Florence. *There Is No Death*. New York: John W. Lovell, 1891. Reprint, New York: Causeway Books, 1973.

Colombo, John Robert (1936–)

Canadian author, anthologist, editor, journalist, and consultant who has written extensively on paranormal topics, especially as they relate to Canada. Colombo was born March 24, 1936, in Kitchener, Ontario. He has edited more than 120 books for various Canadian publishing houses since 1960, and is especially known for his anthologies of poetry. He has hosted several programs on CBC-TV and had his own columns in the *Toronto Star* and *Toronto's Midtown Voice*. He has received numerous awards, including Ontario Library Association's Certificate of Merit; the Periodical Distributors of Canada's Best Paperback of the Year (1976); the Centennial Medal, Esteemed Knight of Mark Twain; and the 1985 Philips Information Systems Literary Prize. He also served as an adviser to the Canada Council and the Ontario Arts Council.

Sources:

Colombo, John Robert. *Abracadabra*. Toronto: McClelland and Stewart, 1967.

———. *Colombo's Book of Marvels*. N.p., 1979.

———. *Extraordinary Experiences: Personal Accounts of the Paranormal in Canada*. Willowdale, Ontario, Canada: Hounslow Press, 1989.

———. *Mostly Monsters*. Toronto: Hounslow Press, 1977.

———. *Mysterious Canada*. N.p., 1988.

Colombo, John Robert, ed. *Windigo: An Anthology*. N.p., 1982.

Colton, Ann Ree (1898–1984)

Ann Ree Colton, spiritual teacher and founder of the Ann Ree Colton Foundation of Nisience, was born in Atlanta, Georgia, on August 17, 1898. She had extraordinary psychic

experiences during her childhood and in her 20s established contact with a set of supernormal entities she termed the masters or great immortals, similar to the masters contacted by **Helen Petrovna Blavatsky** of the **Theosophical Society**. She began her public ministry in 1932 and four years later opened a church in Florida. The church continued through World War II (1939–45), and following its closing in 1945 she entered a period of transition.

In 1952 she met Jonathan Murro (1927–91), who she eventually married. Together, the following year they founded the Foundation of Nisience in Glendale, California, and Colton began the mature era of her ministry. Colton projected the picture of the spiritual hierarchy, at the highest level of which were the archetypes of God—the blueprints of creation, and the highest beings—Jesus, his disciples, and the archangels. At a slightly lower level were the masters who worked on Earth through a set of cosmos disciples and telepathic disciples who resided in earthly bodies. Colton taught that individuals can become open to the highest levels of the universe and believed that she had been united with the Nisience archetype. She was told that the “hum” of the archetype would bring a spiritual renewal uniting people with the Jesus ethic.

Colton expanded on her teachings in more than 20 books written in the 1960s and 1970s. She taught at the center in Glendale, and her students founded groups across the United States and in several foreign countries. She initiated the Nisience Guild through which students may become ministers. Murro assisted her and dedicated himself to preserving and distributing her writings. Following her death on June 28, 1984, he succeeded her as head of the foundation.

Sources:

Colton, Ann Ree. *Men in White Apparel*. Glendale, Calif.: ARC Publishing, 1961.

———. *The Soul and the Ethic*. Glendale, Calif.: ARC Publishing, 1963.

———. *Vision for the Future*. Glendale, Calif.: ARC Publishing, 1960.

———, and Jonathan Murro. *Prophet for the Archangels*. Glendale, Calif.: ARC Publishing, 1964.

Colville, Wilbur Juvenal (ca. 1859–1917)

British inspirational speaker and author of little education but considerable natural abilities. Little is known of Colville's early life. He is thought to be born on September 5, 1859. His mother died when he was an infant and his father when he was eight. He was then raised by a guardian. As a child he saw **spirit** beings, including a beautiful lady who claimed to be his mother. The beginnings of his own mediumship date from May 24, 1874, when as a 14-year-old youth he attended an inspirational address of **Cora L. V. Richmond** at Brighton. He became conscious of spirit presence, and at home he passed into **trance** and delivered his first poetic improvisation. He described his sensations afterward:

“I suddenly felt myself lifted in the air. I seemed to have an enormous head and a very small body. My lips seemed to be moving mechanically under the pressure of some influence over which I could not exert, and could not will to exert, no power whatever. I heard someone commenting upon a poem, then I sat down and finished my supper and wondered if I had not been to sleep. That was my first experience as a medium for speaking, though from my earliest childhood I had had spiritual experiences and constantly felt, saw and heard beings around me, who were not in material form.”

Colville took regular engagements from 1877. While delivering his addresses, which showed remarkable knowledge, and while answering questions on a variety of subjects, he was often unconscious. At other times he heard everything he said as if it proceeded from strange lips. He was only 18 when he traveled to the United States, and he spent most of the 1880s mov-

ing between the United States and England. Some of his more important books appeared at the end of the decade, *Inspirational Discourses* (1886), *The Spiritual Health and Healing* (1887), and *Studies in Theosophy* (1889). In the early 1890s, he went to Australia for two years and then settled permanently in the United States, where he developed his early interest in alternative medicine (including chromotherapy) and mastered a broad range of subjects in the **occult** field. He continued to lecture and conduct trance sessions while writing numerous books, including *Spiritual Therapeutics; or, Divine Science* (1894), *Our Place in the Universal Zodiac* (1895), and *Light and Color* (1914).

Sources:

Coville, W. J. *Light and Color*. New York: McCoy Publishing and Masonic Supplies, 1914.

———. *Spiritual Science of Health and Healing*. Chicago: Garden City Publishing, 1888.

———. *Spiritual Therapeutics; or, Divine Science*. Chicago: Educator Publishing, 1914.

———. *Studies in Theosophy*. Boston: Colby & Rich, 1890.

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Comets

Throughout human history comets have been regarded as auguries of disasters such as famine, plague, or war. The most recent outbreak of widespread concern that a comet might portend disaster occurred in 1973 when the comet Kohoutek was announced. For the first time in more than a generation, there arose the possibility that a bright comet, plainly visible with the naked eye, would be seen by the majority of people. A variety of speculations on the spiritual and prophetic implications of the comet were made, but the comet did not prove to be as spectacular as hoped, and none of the predicted changes signaled by its appearance occurred. No such speculation seems to have occurred at the time of the return of Halley's Comet in 1986.

In the past century comets have also figured in speculations about the history of the earth. In *Ragnarok: the Age of Fire and Gravel* (1883), **Ignatius Donnelly** assembled legends and religious beliefs tending to show that the earth was affected by a collision with a comet that created the Pleistocene Ice Age. In the 1950s, **Immanuel Velikovsky** connected the theme of a comet disaster with biblical prophecy in his book *Worlds in Collision*.

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Comité Illusionniste D'Expertise et D'Experimentation des Phenomenes Paranormaux (CIEEPP)

CIEEPP, founded in 1976, organized conferences and demonstrations featuring experts in the field of paranormal phenomena. Publications were issued in various languages, including English. Last known address: 29 rue P.V. Couturier, F-94380 Bonneuil-sur-Marne, France.

Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP)

Founded April 30, 1976, at an annual meeting of the American Humanist Association devoted to "The New Irrationalism:

Antiscience and Pseudoscience" and sponsored by some twenty-five scientists, authors, philosophers, and scholars. The moving spirit in this organization was Paul Kurtz, professor of philosophy at the State University of New York at Buffalo, and the formation of CSICOP was an outgrowth of a 1975 manifesto, signed by 186 prominent scientists, denouncing astrology. The following objectives were stated by the committee:

"To establish a network of people interested in examining claims of the paranormal; to prepare bibliographies of published materials that carefully examine such claims; to encourage and commission research by objective and impartial inquirers in areas where it is needed; to convene conferences and meetings; to publish articles, monographs, and books that examine claims of the paranormal; to not reject on *a priori* grounds, antecedent to inquiry, any or all such claims, but rather to examine them openly, completely, objectively, and carefully."

An initial step toward implementing these aims was the sponsorship of a journal, the *Zetetic*, originally founded by **Marcello Truzzi**, a sociologist at Eastern Michigan University, Ypsilanti. The name of the journal derived from an ancient Greek school of skeptical inquiry, although, interestingly enough, in nineteenth-century England it became synonymous with belief in a flat earth, and it is still used in that connection by the **Flat Earth Research Society International**.

Formation of CSICOP was an outcome of genuine concern of some intellectuals and scientists, most with a prior commitment to humanistic and rationalistic worldviews, about what they viewed as the uncritical public acceptance of so-called paranormal phenomena, often without any valid evidence for their genuineness. In the wake of the publicity and seeming sanctioning of paranormal phenomena by parapsychologists and other scientists, as well as the intellectual pluralism in the post-World War II West, they viewed with alarm widespread belief in highly speculative pseudoscience. They saw this belief reflected in best-selling books, television and radio programs, and even university courses that elevated such controversial subjects as ancient astronauts, **astrology**, UFOs, and so on to the status of factual science. Seeing interest in the paranormal as a reaction against science and reason, some members of the committee viewed such beliefs as threatening to civilization.

CSICOP initially included a number of outstanding individuals, such as George Abell (professor of astronomy, University of California at Los Angeles), Isaac Asimov (chemist, author of science-fiction stories), Richard Berendzen (dean, College of Arts Sciences at American University), Brand Blandshard (professor of philosophy, Yale University), Bart Bok (emeritus professor of astronomy, University of Arizona), Daniel Cohen (author, former editor of *Science Digest*), L. Sprague de Camp (engineer, author of science-fiction stories), **Eric J. Dingwall** (anthropologist, parapsychologist), Charles Fair (author), **Anthony Flew** (professor of philosophy, Reading University, England), **Martin Gardner** (author, member of editorial staff of *Scientific American*), Sidney Hook (professor of philosophy, State University of New York at Buffalo), Lawrence Jerome (science writer), Philip J. Klass (engineer, science writer), Marvin Kohl (professor of philosophy, State University College at Fredonia, New York), Ernest Nagel (professor emeritus of philosophy, Columbia University), Lee Nisbet (special projects editor of *The Humanist*), James Prescott (neuro psychologist), W. V. Quine (professor of philosophy, Harvard University), **James Randi** (magician, escapologist, author), B. F. Skinner (professor of psychology, Harvard University), Martin Zelen (professor of statistical science, State University of New York at Buffalo), and Martin Zimmerman (philosopher, State University of New York at Buffalo).

The inclusion of such well-known opponents of claims for psychic phenomena as Martin Gardner and James Randi—as well as of humanists who actively discouraged belief in religion as unscientific—led to accusations that CSICOP was strongly slanted to debunking the paranormal rather than impartial in-

vestigation. Critics charged that chairman Kurtz was “exploiting the prestige lent by the names of the scientists who joined the Committee to further the aims of his American Humanist Society—which, ironically, is registered as a religion (‘Atheist’) for tax purposes.”

However, Kurtz insisted that CSICOP was not a “witch hunt” nor “biased or locked in by established scientific views,” and claimed that it was “willing to consider and investigate areas however strange or anomalous they seem to the existing state of knowledge.” He also stressed the social consequences of increasing acceptance of reports of paranormal phenomena, which might contain “inherent dangers” to society. “There is always the danger that once irrationality grows, it will spill over into other areas of society,” Kurtz said.

The initial attack on astrology had garnered much news attention (and inadvertently brought a significant amount of free publicity and new business to astrologers). CSICOP proceeded to create issues that would keep its concern before the media. For example, during November 1977 the committee filed a formal complaint with the Federal Communications Commission (FCC) charging NBC Television with knowingly presenting questionable material that could result in physical harm to the public in a 50-minute program titled “Exploring the Unknown,” featuring psychic surgery, communication with the dead, and other claimed paranormal events. CSICOP’s complaint alleged that the favorable presentation of such topics as psychic surgery and psychic healing could lead viewers to seek such methods of treatment to the exclusion of needed medical care. The FCC ruled that the complaint was unfounded.

Although it was true that individual members of the committee were receptive to scientific investigation of claims of the paranormal, the stance of Kurtz and others in control was amply demonstrated by their first attempt at new research. Soon after the formation of the committee, they began a project to check the claims of French researchers **Michel and Françoise Gauquelin**. The Gauquelins said they had found significant correlation between the position of planets at the time of birth of a number of individuals who had been outstanding examples of success in their profession. Several members of the committee studied a sample of American athletes to see if, as the Gauquelin’s had found with their sample, the planet Mars had a similarly prominent position when they were born. Kurtz’s group declared that their research disproved the Gauquelins’ claims, and they published their report in the committee’s journal, now renamed *The Skeptical Inquirer*.

However, trouble was brewing within CSICOP. In 1979 Dennis Rawlins was excluded from the group’s council, upon which he had served. Two years later, in a lengthy article published in *Fate* magazine (October 1981), Rawlins revealed that the research had in fact substantiated the Gauquelins’ research, but that findings had been altered so that negative results could be reported. Rawlins accused the committee of willingness to cover up evidence of any reality of the paranormal in an effort to totally destroy public belief in it. Rawlins’s revelations about the activity of some of the committee’s leading members put a mark on the committee that has hampered its efforts ever since.

The “Starbaby incident,” as the astrology scandal was termed, however, merely highlighted issues that had divided members of CSICOP from the beginning. Marcello Truzzi, original founder of the journal *The Zetetic* (formerly titled *Explorations*), had already resigned from the committee in 1978, relinquishing editorship of the journal, which thereafter changed its name to *The Skeptical Inquirer*. His letter of resignation told of differences between his original goals and those of the committee and the American Humanist Association, leaving him no alternative but to resign. For many years thereafter Truzzi edited the *Zetetic Scholar*, an independent scientific review of claims of anomalies and the paranormal.

Truzzi’s resignation underlined a basic contradiction in the purpose of CSICOP: How could it combine an attitude of im-

partial inquiry with a stance of scientific authority when there was an initial assumption that *all* claims of the paranormal were erroneous or fraudulent? One searches the pages of *The Skeptical Inquirer* in vain for an instance of any paranormal phenomenon or parapsychological finding being validated or even tentatively accepted, and opposing voices or protests are quoted only in order to be relentlessly discredited without extended discussion. The tone of many articles is sarcastic and hostile, rather than impartial, and the frequent appeals to “scientific evidence” as a remedy for “false beliefs and delusions” often sound authoritarian.

Because of the skepticism of its members, however, CSICOP has made many contributions, especially through its journal. Its scope of inquiry has been a wide one. Drawing on resources far beyond the committee’s membership, CSICOP has effectively refuted many dubious or fraudulent claims. Foremost among these contributions was the uncovering of several fake faith healers who were using classic Spiritualist tricks to impress their audiences.

Address: Box 703, Buffalo, NY 14226-0703.

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Common Ground

Quarterly journal of the **Association for the Scientific Study of Anomalous Phenomena**, published during the early 1980s and concerned with a wide range of paranormal and **Fortean phenomena**. At the end of 1984, following issue number 10, *Common Ground*’s editor Kevin McClure joined the editorial panel of the quarterly journal *Magonia*, and *Common Ground* merged with it.

Common Ground (San Francisco)

Common Ground (San Francisco) is the original **New Age** networking magazine founded in 1976 to provide contact between the groups and leaders in the then-emerging New Age community and the growing community of people who identified with the New Age vision of transformation of self and society. *Common Ground* pioneered a format that was soon adapted by many other New Age periodicals.

Each issue of *Common Ground* is dominated by numerous display advertisements that have been grouped into more than a dozen categories. Each ad follows a similar outline, with the name of the group or individual, a logo or picture, a description of services, and contact information. The common outline allows for alphabetizing and the creation of what amounts to a yellow pages of services available in the community. The reader can easily locate spiritual groups, psychological therapists, vegetarian cafes, yoga and exercise classes, or psychic development workshops. As a further aid in locating a particular group or practitioner, an alphabetical index of all the advertisers is also included.

While the greatest amount of space is given to the resource directory, each issue of *Common Ground* also includes several

feature articles, generally grouped around a common theme. There are also regular columns including book reviews, music reviews, and letters to the editor. A column called "On the Path" features biographical sketches of various group leaders and practitioners.

From its modest beginning, *Common Ground* had grown into a 144-page large-format quarterly. Over the years periodicals serving other urban areas in North America adopted not only *Common Ground's* format but even its name. It is distributed free throughout the San Francisco Bay area from headquarters at 305 San Anselmo Ave., Ste. 313, San Anselmo, CA 94960. It has an Internet site at <http://www.commongroundmag.com/>.

Sources:

Common Ground. San Anselmo, Calif. n.d.

Common Ground. <http://www.commongroundmag.com/>. March 15, 2000

Common Ground (Vancouver)

Common Ground (Vancouver) is one of several **New Age** networking magazines inspired by, taking the name of, and following the general format of *Common Ground* (San Francisco), the original such magazine. *Common Ground* (Vancouver) initially appeared in the early 1990s with a self-conscious Canadian focus. Like its model, it is an oversized periodical, approximately 30 pages per issue, largely supported by its many advertisers in the local New Age community.

Common Ground is built around its "Resource Directory," a listing of organizations and events updated monthly. Directory listings are presented categorically under such headings as books and music; spiritual practices; health, healing and body work; time-out, travel, and recreation; and intuitive arts. Shorter notices of events are included in the monthly "Datebook." These listings, all paid advertisements, are supplemented by a number of display ads that collectively highlight the events, publications, and programs of the broad spectrum of the esoteric and holistic healing community in Western Canada. These notices of the activities and resources available to readers provide the main appeal of *Common Ground*, which appears monthly and is distributed free thorough the metaphysical bookstores and health food stores in British Columbia. Each issue of *Common Ground* also includes one or two feature articles, shorter articles on news of interest, brief book reviews, and several columns. The content of the articles and columns has shown a particular interest in holistic healing and the natural environment.

Common Ground (Vancouver) is published at 201-3091 W. Broadway, Vancouver, BC V6K 2G9, Canada, just down the street from the **Banyen Tree**, Western Canada's largest New Age bookstore.

Sources:

Common Ground (Vancouver). Vancouver, Canada, n.d.

Commonwealth of Independent States See RUSSIA

Communication (Between Living and Dead)

The possibility of communication between the living and the world of the dead (spirits and nonhuman intelligences) was the dominant issue raised by **Spiritualism** in the mid-nineteenth century, and the verification of Spiritualist claims dominated psychical research through the first half of the twentieth century. Spiritualist claims that certain individuals could regularly demonstrate communication with the dead and psychical research's quest for scientific proof of this alleged phenomenon emerged in response to the Enlightenment's critique of super-

naturalism and demands for scientific verification of any such assertions.

Claims of communication with the dead have been an integral part of human experience since the beginning of history. Accounts of spontaneous contact date to ancient times, as do reports of specialists who claimed an extraordinary ability at regular contact with the dead. Such specialists were known by a variety of names, but in Spiritualism they have been referred to as **mediums**. Most Spiritualists have been satisfied that the human organism of a talented medium is the best mechanism for communication with spirits. The clarity and reliability of communication are usually considered dependent upon whether unseen operators can make use of the medium's sensitivity when his or her will and consciousness are passive. This function has been termed *sensory automatism* by psychical researchers.

Sometimes communication is assisted by a mechanical indicator such as a **planchette** or **Ouija board**. Throughout the twentieth century mechanical devices to effect communication without using the human organism, such as the **Ashkir-Jobson Trianon**, have been invented. Such devices, of course, involve the presence of human observers, who, it might be supposed, could exert a mediumistic element, if only subconsciously. It was long hoped that a suitable instrument could be invented that would elevate communication with the dead to the domain of pure physics, but, with some notable exceptions, few scientists have been willing to risk ridicule by devoting their energies to such a project. One exception was inventor **Thomas A. Edison**, who hoped to construct an instrument for communicating with departed spirits. A review of mechanical devices used in spirit communication follows.

Mechanical Communication

In his book *Startling Facts in Modern Spiritualism* (1874), N. B. Wolfe records a spirit prediction that a "thought indicator" instrument for spirit communication would be invented about 60 years later. In fact, during the 1930s a group of British psychical researchers formed the **Ashkir-Jobson Trianon** and devised several apparatuses, among them the **communigraph** and the **reflectograph**, to facilitate spirit communication by mechanical means.

From time to time other experimenters have also attempted to develop mechanical methods of spirit communication. In 1948 N. Zwaan, a Dutch delegate to the International Spiritualist Federation Congress in London, demonstrated an electrical device he claimed produced a field of energy capable of stimulating the psychic senses into activity. In 1949 Mark Dyne called a meeting of Spiritualists in Manchester, England, where Dennis Russell demonstrated a Zwaan ray apparatus, and the Spirit Electronic Communication Society was founded. In 1952 the Teledyne Research Unit was formed with Don Emerson as medium, and with spirit guidance the Teledyne instrument was constructed employing Zwaan ray principles.

Other devices included the **dynamistograph** and the **Vandermeulen spirit indicator**.

In the 1970s there was widespread interest expressed in the **electronic voice phenomenon** or **Raudive voices**, developed by **Friedrich Jürgenson** in Sweden and **Konstantin Raudive** in Germany. Jürgenson and Raudive claimed that voices of dead people could be recorded on a tape recorder, that these voices could answer questions and/or offer verifiable evidence of **survival**. The simplest technique involved merely making a recording in a quiet room with an open microphone, with a preliminary announcement, then to playing the tape back at maximum volume. A second method involved connecting the tape recorder to a simple diode circuit. A third method consisted of coupling an ordinary broadcast receiver to the tape recorder, which was tuned to a frequency that appeared devoid of normal signals.

Paranormal voices distinct from either radio signals, extraneous sounds, or the "white noise" backgrounds were said to

have been recorded. In some cases the voices occurred at a different speed from the recording. They were sometimes noted to have broken through or interrupted radio sounds.

Because of the ambiguity of so many of the claimed paranormal voices and the susceptibility of a listener to hallucinate sounds from faint signals, there was initially a good deal of skepticism about the electronic voice phenomenon, but there was also much responsible scientific support. Interest in the phenomenon declined since it failed to produce results over a period of time.

Motor Automatism

Motor automatism refers to the action of the body, independently of the conscious will, in the production of extraordinary phenomena. Such motor automatism is seen in the movement, under the hand, of the séance table, Ouija board, planchette, coin, tumbler, or **pendulum** inside an alphabetical circle; in the striking of the pendulum against a glass; in **raps** when a nervous explosion appears to explain the phenomenon; in **automatic writing**, and in **trance** speaking. A stranger manifestation of motor automatism has been reported in some rare cases of **stigmata**, in which messages appear in raised letters on the surface of the medium's skin.

On occasion, the motor effects of the **divining rod** employed as a means of communication. According to Professor E. Garnett of the Transvaal University College is quoted in Stanley de Brath's book *The Physical Phenomena of Spiritualism* (1947), "During the past few months my son has discovered that in reply to definite question, the rod [divining rod] behaves as planchette. The method he adopts is as follows: The rod is held at forehead level, almost vertical. Questions are asked in usual tone and pitch of voice. For 'Yes' the rod moves forward and downward. For 'No' the rod moves backward and downward."

The tilting of the table in **table turning** séances or the gentle tapping by a table leg indicating a letter of the alphabet was a crude and laborious, but popular form of communication during the nineteenth century. The Ouija board and other alphabetical arrangements represent a simplification of the process. Raps are more effective, and they eliminate the medium's subconscious to a greater degree, but they are rarer. The planchette approaches automatic writing, and trance speaking is motor automatism at its most effective.

Sensory Automatism

Sensory automatism may involve some degree of mediumistic consciousness and is witnessed in the delivery of messages by **clairvoyance**, **clairaudience**, and **telepathy**, or in the perception of symbolic visions. The clairvoyant messages may be presented pictorially to the medium's mind, externalized in a crystal ball or other shining surface, or heard in seashells or by inner audition.

Many instances of message-bearing symbolic visions are recorded by **Ernest Bozzano** in the *Annals of Psychological Science* (volume 6, 1907). In one instance, a mother saw a little bird flying in a deserted plain a little bird whose wings suddenly fell off. Soon after the vision her son died.

Independent Physical Signals

In a third and further-developed stage of communication, Spiritualists have claimed that both motor and sensory automatism are dispensed with and messages occur in apparent independence through the operation of a mysterious psychic force. Observers have seen tables move without being touched and heard percussive sounds that could not be traced to the medium's organism.

Sir William Crookes recorded the following observations with the famous medium **D. D. Home**: "One of the most amazing things I have seen was the levitation of a glass water-bottle and tumbler. The two objects remained suspended above the table, and by tapping against each other answered 'yes' to ques-

tions. They remained suspended about six to eight inches above the table for about five minutes, moving in front of each person and answering questions."

At another time Crookes observed: "During a séance with Mr. Home a small lath moved across the table to me in the light and delivered a message to me by tapping my hand; I repeating the alphabet and the lath tapping me at the right letters. The other end of the lath was resting on the table, some distance from Mr. Home's hands.

"The taps were so sharp and clear and the lath was evidently so well under control of the invisible power which was governing its movements, that I said 'Can the intelligence governing the motion of this lath change the character of the movements, and give me a telegraphic message through the Morse alphabet by taps on my hand.' Immediately I said this the character of the taps changed and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than catch a word here and there and consequently I lost the message; but I heard sufficient to convince me that there was a good Morse operator at the other end of the line, wherever it might be."

Deceiving Spirits and the Play of the Subconscious

To anyone seriously pursuing the possibility of spirit communication, the questions that present themselves are numerous. Are the communications to be accepted at their face value as emanating from spirits? Can they be explained by the subconscious powers of the medium, of the sitters, or of others?

As early as 1853 G. H. Lewes observed (and exploited for purposes of derision) that suggestion may play an important part in the shaping of the contents of mediumistic verbiage. He described a sitting for raps with **Maria B. Hayden** when, by carefully emphasized hesitation at the appropriate letters he had a conversation with one of the Eumenides. At the same sitting he induced the table to confess, in reply to his mental question, that Hayden was an impostor and that the ghost of Hamlet's father had 17 noses!

In *The Book of Mediums*, French medium **Allan Kardec** writes of an instance in which the medium evoked Tartuffe, who he showed himself in all his classical peculiarities. When the medium asked, "How is it that you are here, seeing that you never had any real existence?" Tartuffe answered "I am the spirit of an actor who used to play the part of Tartuffe."

But no such fencing was possible in the following case, also recorded by Kardec: "A gentleman had in his garden a nest of little birds. This nest having disappeared one day, he became uneasy as to the fate of his little pets. As he was a medium he went into his library and invoked the mother of the birds to get some news of them. 'Be quite easy,' she replied to him, 'my young ones are safe and sound. The house-cat knocked down the nest in jumping upon the garden wall; you will find them in the grass at the foot of the wall.' The gentleman hurried to the garden and found the little nestlings, full of life, at the spot indicated."

Highly improbable communications came sometimes even through mediums of established reputation. In a sitting with **Lenora Piper** in 1899, the biblical Moses reportedly communicated prophecies as well as a variety of meaningless utterances.

There have been numerous communications attributed to "deceiving" spirits. **Theodor Flournoy**, in his 1911 classic text *Spiritism and Psychology*, records instances in which mediumistic conversations were carried on for days with the spirits of friends who announced their sudden death. It was found afterward that they were in flourishing health and had no idea of the distress they had caused.

It was known from early times that communications allegedly coming from the spirits cannot always be trusted. **Emanuel Swedenborg** wrote in his spiritual diary: "When spirits begin to speak with man he must beware lest he believe them in any thing; for they say almost anything. Things are fabricated by

them and they lie. If man then listens and believes, they press on and deceive and seduce in divers ways.”

To some extent the character of an established **control** may be responsible for untrustworthy communications. **Hester Dowden** observed that the controls seem to have a private circle of acquaintances to draw from. These acquaintances always choose to come through the same control and are generally as trustworthy as the keeper of the unseen barrier. When the control was seeking a communicator Dowden often noticed that quite foolish and irrelevant little messages were spelled out as if spirits of the **poltergeist** type had been playing with the Ouija board.

Communications that seem to originate in an extraneous mind are sometimes followed by others in which the subconscious element is overwhelming. Dowden cited a case in which description of a haunted castle was given. She wanted to stop the communication as one of no interest when her guest interrupted and said that he was very much interested, since the story that came through was the plot of his new play.

Generally the communications are earnest and their tone is moral and religious. In discussing the various angles presented by the contents of mediumistic communications, **F. W. H. Myers** concluded:

“The high moral quality of these automatic communications is a phenomenon worth consideration. I must indeed confess myself unable to explain why it is that beneath frequent incoherence, frequent commonplaces, frequent compositeness of these messages, there should always be a substratum of better sense, of truer Catholicity than is usually to be heard, except from the leading minds of the generation. The almost universally high tone of genuinely automatic utterances—whether claimed as spirit communications or proceeding obviously from the automatist himself—has not, I think, been sufficiently noticed or adequately explained.”

The Personal Character—Difficulties and Complications of Communications

The great question in all communications that originates in the subconscious is why they should take on the form of personal character. **William James** offered an explanation, that “all consciousness tends to personal form.” He believed that genuine communications are extremely rare and that the information occasionally imparted by supernormal means is immediately seized upon by the subconscious mind and presented in a dramatized and elaborated form. His supposition is borne out by the observations of **Frederik van Eeden** with the medium **Rosina Thompson**. The sum total of his findings was that after the genuine information has ceased, the role of any spirit is easily and imperceptibly taken up by the medium.

What is the mechanism of communication? In the trance mediumship of Leonora Piper the controls took pains to give an explanation, later summarized by **Richard Hodgson**:

“We all have bodies composed of luminiferous ether enclosed in our flesh and blood bodies. The relation of Mrs. Piper’s ethereal body to the ethereal world, in which communicators claim to dwell is such that a special store of energy is accumulated in connection with her organism, and this appears to them as ‘light.’ Mrs. Piper’s ethereal body is removed by them and her ordinary body appears as a shell filled with this ‘light.’ Several communicators may be in contact with this light at the same time. There are two chief masses of it in her case, one connected with the head, the other in connection with the right arm and hand. Latterly, that in connection with the hand has been brighter than that in connection with the head. If the communicator gets into contact with the light and thinks his thoughts, they tend to be reproduced by movements in Mrs. Piper’s organism. Very few can produce vocal effects, even when in contact with the light of the head, but practically all can produce writing movements when in contact with the light of the hand. Upon the amount and brightness of this light, *caeteris paribus*, the communications depend. When Mrs. Piper is in ill

health the light is feebler and the communications tend to be less coherent. It also gets used up during a sitting and when it gets dim there is a tendency to incoherence even in otherwise clear communicators. In all cases coming into contact with this light tends to produce bewilderment, and if the contact is continued too long or the light becomes very dim the consciousness of the communicator tends to lapse completely.”

Multiple Communications

To obtain communications from two different intelligences at the same time, one writing and the other speaking, was nothing unusual in Piper’s mediumship. Attempts were even made at gaining the use of the left hand by a third intelligence for simultaneous communication. Hodgson reported that at a sitting where a lady was engaged in a profoundly personal conversation with Piper’s control “**Phinuit**” concerning her relations, “the hand was seized very quietly and, as it were, surreptitiously, and wrote a very personal communication to myself purporting to come from a deceased friend of mine and having no relation whatsoever to the sitter; precisely as if a caller should enter a room where two strangers to him were conversing, but a friend of his is also present and whispers a special message into the ear of the friend without disturbing the conversation.”

The attempt to write with the left hand was successfully made on March 18, 1895, in a sitting with a Miss Edmunds. Her deceased sister wrote with one hand and “G. P.” with the other, while “Phinuit” was talking—all simultaneously on different subjects. Very little, however, was written with the left hand. The difficulty appeared to lie chiefly in the deficiencies of the left hand in writing.

Piper’s case was not unique. Dr. David Underhill (later the husband of **Leah Fox**), in his story of the mediumship of **Abby Warner** (related in E. Hardinge Britten’s *Modern American Spiritualism*), quotes affidavits and writes from his own experience that Warner often gave three separate communications at once—one with her right hand, another with her left, and a third through rapping.

Robert Dale Owen testified to the same versatility in **Kate Fox**. William Crookes confirmed Owen’s observations: “I have been with Miss Fox when she has been writing a message automatically to one person present, whilst a message to another person on another subject was being given alphabetically by means of raps and the whole time she was conversing freely with a third person on a subject totally different from either.”

Confusion and Incoherence

The incoherency of some of the messages received through mediums and the difficulties in communicating with the dead presented a very complex problem. Richard Hodgson, on the basis of his experiences with Piper, arrived at the following conclusions:

“If, indeed, each one of us is a spirit that survives the death of the fleshly organism, there are certain suppositions that I think we may not unreasonably make concerning the ability of the discarnate spirit to communicate with those yet incarnate. Even under the best conditions for communication which I am supposing for the nonce to be possible, it may well be that the aptitude for communicating clearly may be as rare as the gifts that make a great artist, or a great mathematician, or a great philosopher. Again, it may well be that, owing to the change connected with death itself, the spirit may at first be much confused, and such confusion may last for a long time; and even after the spirit has become accustomed to its new environment, it is not an unreasonable supposition that if it came into some such relation to another living human organism as it once maintained with its own former organism it would find itself confused by that relation. The state might be like that of awaking from a prolonged period of unconsciousness into strange surroundings. If my own ordinary body could be preserved in its present state, and I could absent myself from it for some days or months or years, and continue my existence under an-

other set of conditions altogether, and if I could then return to my own body, it might well be that I should be very confused and incoherent at first in my manifestation by means of a human body. I might be troubled with various forms of aphasia and agraphia, might be particularly liable to failures of inhibition, might find the conditions oppressive and exhausting, and my state of mind would probably be of an automatic and dream-like character. Now the communications through Mrs. Piper's trance exhibit precisely the kind of confusion and incoherence which it seems to me we have some reason *a priori* to expect if they are actually what they claim to be."

Myers pointed out the resemblance of such communications to the fugitive and unstable discourse between different strata of personality of which embodied minds offer an example. He suggested that multiple personality may occur in the disembodied as well.

The explanations of Piper's control "George Pelham" presented a Spiritualist explanation of the communication process:

"In trance the ethereal body of the psychic parts from the physical body just as it does in dreams and then we take possession of it for the purpose of communication. Your conversation reaches us as if by telephone from a distant station. Our forces fail us in the heavy atmosphere of the world, especially at the end of the séance. . . . If I often blunder it is because I am making use of an organism which does not fit me well. . . . When clear communications are wanted you must not stun them with questions. In order to reveal themselves to you the spirits put themselves in an environment that discommodes them a good deal. They are like persons who have received a blow on the head and are in a state of semi-delirium. They must be calmed, encouraged, assured that their idea will immediately be of great importance. To put ourselves into communication with you we must penetrate into your sphere and we sometimes become careless and forgetful as you are. That is the reason why we make mistakes and are incoherent. I am as intelligent as I ever was, but the difficulties of communicating with you are great. In order to speak with you it is necessary for me to re-enter the body and there dream. Hence you must pardon my errors and the lacunae in my speech and memory."

A message claimed to be from the deceased **W. T. Stead**, recorded in **Julia's Bureau** on June 2, 1912, is similar: "When I see now for myself the extraordinary difficulties in getting messages through from this side, I marvel not that we got so little in all our searchings when I was with you but that we got as much as we did. For it is you, your conditions which make the barrier."

Piper's controls could not hold on long in the body of the medium and often got confused through the eagerness of the interrogator. The spirit of Robert Hyslop said to his son, "You interrupt me, I ought to go now for my power is failing me and I don't know what I am doing." Another time he said "James, I am getting weaker, wait for me, I am coming back." This experience was common with all the communicators. Free, easy chatter, safe from concentration on tests is conducive to better communications. **James H. Hyslop**, in his sixteenth sitting with Piper, when he adopted the methods of the Spiritualists, obtained more identity proofs than in all the previous 15 sittings.

The first attempts in getting through are usually fraught with greater difficulties. By a curious process of inversion, the recently dead individual reproduces the symptoms of his last bodily illness in the body of the medium without conscious effort and causes her great discomfort. At the same time the communicator lapses into the mental state he was in as he was dying. Hyslop wrote on this point:

"The mental confusion relevant to the death of my father was apparent in his first attempt to communicate through Mrs. Piper, and when I recalled this period of his dying experience, this confusion was repeated in a remarkable manner, with several evidential features in the messages. Twice an uncle lost the sense of personal identity to communicate. His communications were in fact so confused that it was two years before he be-

came at all clear in his efforts. He had died as a result of a sudden accident. Once my father, after mentioning the illness of my living sister and her name, lost his personal identity long enough to confuse incidents relating to himself and his earthly life with those that applied to my sister and not to himself." Hyslop further observed:

"We may well suppose it possible that this coming back produces an effect similar to the amnesia which so often accompanies a shock or sudden interference with the normal stream of consciousness. The effect seems to be the same as that of certain kinds of dissociation which are now being studied by the student of abnormal psychology, and this is the disturbance of memory which makes it difficult or impossible to recall in one mental state the events which have been experienced in another."

The extent to which the medium is affected by the psychic state of the communicator at the moment of death is well illustrated by **Emma Hardinge Britten's** description of her famous prediction of the loss of the steamer *Pacific*:

"That evening, just as my mother and myself were about to retire for the night, a sudden and unusual chill crept over me, and an irresistible impression possessed my mind that a spirit had come into our presence. A sensation as if water was streaming over me accompanied the icy chilliness I experienced and a feeling of indescribable terror possessed my whole being. I begged my mother to light up every lamp we had at hand; then to open the door that the proximity of people in the house outside our room might aid to dissipate the horror that seemed to pervade the very air. At last, at my mother's suggestion, I consented to sit at the table, with the alphabet we had provided turned from me and towards her, so that she could follow the involuntary movements of my finger, which some power seemed to guide in pointing out the letters. In this way was rapidly spelt out: 'Philip Smith: Ship *Pacific*.' To my horror I distinctly felt an icy cold hand lay hold of my arm; then distinctly and visibly to my mother's eyes, something pulled my hair, which was hanging in long curls; all the while the coldness of the air increasing so painfully that the apartment seemed pervaded by Arctic breezes. After a while my own convulsed hand was moved tremblingly but very rapidly to spell out: 'My dear Emma, I have come to tell you I am dead. The ship *Pacific* is lost and all on board have perished; she and her crew will never be heard from any more.'"

Just as the medium may prove hypersensitive to the thoughts of the sitters when in trance, so it appears that thought impressions of the spirits congregating around the "light" may have a garbling influence on the message of the control. This possibility was strongly borne out by the attitude of Piper's control "**George Pelham**," who many times asked the waiting sitters to withdraw until he was through with his first messages. The assumption was that at the same time the spirits on the other side also left and saved him much confusion. Hyslop noted several instances in which the communication came through unintentionally.

The communication of names that have no special meaning is usually difficult for the controls when the messages are sent by telepathic or pictorial impressions. There is often confusion of the letters.

Hyslop also believed that the nature of the communicator's mind can present another difficulty in clear communication. If, for instance, the communicator was a good visualizer and the medium is a poor one, the pictorial messages impressed on the medium may come through imperfectly.

Hyslop made statistical calculations regarding the more important communications through Piper in 15 sittings. There were 205 in all; of these 152 were found to be true, 16 false, and 37 indecisive. In regard to 927 matters of detail alluded to in these communications, 717 were true, 43 false, and 167 undecided.

According to Hodgson, three kinds of confusion could be distinguished in the Piper communications: (1) confusion of

the spirit as to whether it was communicating or not, primarily because of mental or bodily conditions when living; (2) confusion in the spirit produced by the conditions into which it came when in the act of communicating; and (3) confusion about the result because of lack of complete control over the writing (or other) mechanism of the medium.

Hodgson found that the best communicators were recently deceased children and adults who had died in the prime of a healthy life, like George Pelham, who only complained that the dreams of the medium got in his way.

In his first report on Piper, **Sir Oliver Lodge** stated that when "Dr. Phinuit" vacated his place for another communicator the speeches were "more commonplace, and so to say 'cheaper' than what one would suppose likely from the person himself." Phinuit said that after "entering the medium" he only remembered the messages entrusted to him for a few minutes and then became confused. Apparently he was not able to depart at once and kept on repeating incoherent statements.

Considering that in messages from the living the agents do not appear to exercise control over the contents any more than thoughts in dreams are controlled, it is a legitimate supposition that, in some cases, the dead may not be more conscious of sending a message than the living. Again, the communicator may be perfectly conscious of the message, yet uncertain of its receipt. The deceased Myers, purporting to communicate to **Alice Kipling Fleming** (Mrs. Holland), said, "Does any of this reach you, reach anyone, or am I only wailing as the wind wails—wordless and unheeded?" (*Proceedings of the Society for Psychical Research*, vol. 21, p. 233).

Other Forms of Communication

Communication from the dead may come in dreams. One of the oldest instances is given by Cicero in *De Divinatione*: Two friends go to Megare, one lodges at an inn, the other at a private house. The latter, in his dream, hears his comrade call him for assistance against an assassin. He awakens, then sleeps again. The friend appears and tells him he has been killed and thrown into a wagon by the innkeeper and that manure had been thrown over his body. In the morning the friend finds the story true in every detail.

Communicating with the spirits through raps is commonly dated from the time of the so-called **Rochester rappings** at Hydesville, New York, in 1848. Four months after the Hydesville outbreak Isaac Post, a Quaker, revived David Fox's idea of asking the spirits to rap at the corresponding letter of the alphabet. The Hydesville discovery was not without precedent, however, as early as 858 C.E. it was described in a chronicle, *Rudolf of Fulda*. Also, before 1848 a spiritualistic interpretation was accepted by many for the phenomena of magnetic trance. The **Shakers** experienced a special influx of spirit manifestation between 1837 and 1844.

The Rochester rappings and the physical phenomena followed only appeared to confirm the existence of another world. At first it seemed to be inhabited by nonhuman spirits, angels, and other exalted beings. The manifestation of "**John King**" in the log house of **Jonathan Koons** marked a transition between nonhuman and human communicators. At first King said he was semidivine, one of "the most ancient angels," and claimed kingly attributes. Later he confessed to have been Morgan, the pirate king. From his early identity as the ruler of a primeval Adamic race, King evolved into a more humble entity who, in manifesting through mediums succeeding Jonathan Koons, laid no more claim to royalty.

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Communigraph

An instrument for mechanical **communication** with spirits of the dead. Known as the Ashkir-Jobson Communigraph, it consists of a small table with a free pendulum underneath. The pendulum may make contact with a number of small metal plates representing the alphabet. The contact closes a circuit and makes the corresponding letter appear illuminated upon the face of the table. According to the inventors' claim, no medium is necessary for the instrument to work. If a circle sits around the table, the pendulum will begin swinging by what seems to be its own volition. The communigraph was developed by the **Ashkir-Jobson Trianon**—A. J. Ashdown, B. K. Kirby, and George Jobson.

After the death of Sir Vincent Caillard (1856–1930), a prominent British diplomat, industrialist, and writer, his widow, Lady Zoe Caillard, transcribed a book on the communigraph said to be dictated by the spirit of her husband and entitled *A New Conception of Love* (1934). She had previously written a book of her own, *Sir Vincent Caillard Speaks from the Spirit World* (1932).

Sources:

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- . *Sir Vincent Caillard Speaks from the Spirit World*. London, 1932.

Communion

Title of a bestselling book by **Whitley Strieber**, author of such fantasy/horror stories as *The Wolfen* (1978) and *The Hunger* (1981). In *Communion* (1987) Strieber describes what are claimed to be his real personal experiences of abduction and painful examination by strange creatures. These experiences

date from age 12 when Strieber claims that one evening, near his backyard, he was attacked by a huge insect resembling a praying mantis, which hit his head with a silver nail.

Strieber also recalls being abducted momentarily from a train during a journey with his family from San Antonio to Wisconsin. Soon afterward, “visiting spacemen” gave him instructions for constructing an antigravity machine. When he connected it to the electrical supply there were showers of sparks and a pulsation of lights in the house. The machine exploded, burning out house lights, and the following night the roof of the house was destroyed by fire. Other nightmare experiences concerned giant insect figures and a headless figure touching him with a silver-tipped wand.

The substance of the book, however, concerns events in 1985 in an upstate New York cabin, where he claims that a number of creatures came and transported him to an alien spacecraft. There, he says, a needle was put into his brain and a triangular object inserted into his rectum. The triangular theme recurs in a later experience; while reading in bed, he had an unexplained time-lapse of four hours, and later discovered two triangles incised on his left forearm.

In 1986 Strieber met and compared notes with Budd Hopkins, who has specialized in the subject of claimed UFO abductions. Hopkins is the author of *Missing Time* (1981) and *Intruders: The Incredible Visitations at Copley Woods* (1987). These books discuss other claimed “missing time” abductions.

Following publication of his book, Strieber received more than 500 letters in six weeks, many of them claiming similar mysterious visitations or abductions. He followed the book with a sequel, *Transformation: The Breakthrough* (1988), and eventually *Communion* was made into a movie. In 1989 he created the Communion Foundation to focus further debate on his experiences and research on abduction claims. By this time Strieber had developed a more positive view of the abduction experience, a perspective that soon led to his break with the ufological community. The foundation lasted only a few years; it was discontinued as Strieber withdrew from intense debates on the abduction phenomenon.

Sources:

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Community of Sensation

A sharing of sensations between hypnotizer and subject was discovered by early experimenters in **mesmerism**. It meant that the subject became insensible in his or her own body but reacted to physical sensations experienced by the mesmerizer. Taste and smell were most commonly transferred in this way, but the transfer of sight and hearing was often reported.

Curious occurrences of the same phenomenon were claimed by Dr. **Paul Joire** in an account of his experiments in **exteriorization of sensitivity**. Community of sensation was established between a glass of water or a ball of putty, vaguely resembling human shape. If the putty was pricked, the subject experienced the pain in a corresponding part of his body. This experiment is similar to the **black magic** practice of making a small image of an enemy and pricking it with pins.

Still stranger cases have been cited involving **materialization** phenomena in séances. **Ectoplasm**, from which the materialized shapes are reported by formed, is claimed to be exuded by the medium, and the physical sensations of the phantom figures are thus keenly felt by the medium. Stories of the bad effects of “spirit grabbing” (attempts to touch the materialized figures) are often recounted and tell of serious in-

jury to the medium as a result. Vivid descriptions can be found in **Elizabeth d’Esperance’s** autobiography. Insistence by skeptics claimed that materializations were only the medium or an accomplice in disguise led to the necessity of such stories.

Apart from the materialization sessions, however, there are a number of accounts of a community of sensation. Possibly, the most gruesome instance was experienced in the course of a hypnotic experiment by the celebrated Belgian painter Antoine Wiertz (1806–1865) who wanted to know if thought persisted in the brain of a decapitated man. According to Larelig’s biography, Wiertz, with the aid of a prison doctor friend, hid himself under the guillotine during an execution and instructed his hypnotist, who was a party to the experiment, to command him to identify himself with the criminal. Reportedly, while the condemned man was led to the scaffold, Wiertz manifested extreme distress and begged to be released.

“It was too late, however—the knife fell.’ ‘What do you feel? What do you see?’ asked the doctor. Wiertz writhed convulsively and replied, ‘Lightning! A thunderbolt falls! It thinks! It sees!’ ‘Who thinks and sees?’ ‘The head. It suffers horribly. It thinks and feels but does not understand what has happened. It seeks its body and feels that the body must join it. It still waits for the supreme blow for death, but death does not come.’&43”

As Wiertz spoke, the witnesses saw the head, which had fallen into the basket and lay looking at them horribly, its arteries oozing blood. It was only after some moments of suffering that the guillotined head at last seemed aware that it was separated from its body. Wiertz became calm and seemed exhausted, while the doctor resumed his questions.

The painter answered:

“I fly through space like a top spinning through fire. But am I dead? Is all over? If only they would let me join my body again! Have pity, give it back to me and I can live again. I remember all. There are the judges in red robes. I hear the sentence. Oh! my wretched wife and children. I am abandoned. If only you would put my body to me, I should be with you once more. You refuse? All the same, I love you my poor babies. Miserable wretch that I am I have covered you with blood. When will this finish—or is not a murderer condemned to eternal punishment?”

As Wiertz spoke these words, the witnesses thought they saw the eyes of the decapitated head open wide with a look of unmistakable suffering and of beseeching.

The painter continued his lamentations: “No, such suffering cannot endure for ever; God is merciful. All that belongs to earth is fading away. I see in the distance a little light glittering like a diamond. I feel a calm stealing over me. What a good sleep I shall have. What joy!” These were the last words the painter spoke. He was still entranced but no longer replied to the questions asked by the doctor. They then approached the head and the doctor touched the forehead, the temples, and the teeth and found they were cold. The head was dead.

Wiertz painted three pictures of a guillotined head. According to an account of his gruesome experience in *Catalogue Raisonné du Musée Wiertz, précédé d’une biographie du peintre par le Dr. L. Watteau* (1865), Wiertz had been closely following a murder trial that ended in two men being sent to the scaffold. It is very likely that one of them was the subject of his experiment.

Community of sensation is witnessed when the medium through whom a recently freed spirit communicates takes on the conditions of his last illness and suffers his agonies. In experiments connected with **psychometry** this occurs frequently. It may also occur in **prevision**. British psychic **Vincent Turvey** said that when he foresaw a future event in which the subject suffered pain, he experienced the victim’s sensations at the moment of premission. (See also **Wirdig’s Magnetic Sympathy**)

Sources:

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Community of the Beloved Disciple

The Community of the Beloved Disciple is an initiatic mystery school founded by visionary musician James F. Twyman. As a young spiritual seeker in the early 1990s, Twyman had been associated with Endeavor Academy and the related **New Christian Church of Full Endeavor**, through which he was introduced to **A Course in Miracles**, a volume reportedly channeled from Jesus Christ through psychiatrist **Helen Schucman**. He later spent time with the Emissaries of Divine Light, an **New Age** community with numerous centers worldwide. By the mid-1990s he had developed a primary concern for world peace.

In the summer of 1995, as he was about to embark on a concert tour in Europe, Twyman was given a copy of a set of prayers for peace from 12 world religions. He subsequently wrote music to go with these prayers, which have become an important aspect of his performances. During his journey in Europe, he found his way to the war-torn countries of Bosnia and Croatia, and while there claimed to have met a group of 13 spiritual masters. They gave him a simple message that it was now possible for humanity to create a world based on the laws of love that will replace the present one built on fear. Since that time, carrying this message to the world has determined Twyman's career. He also subsequently developed a variety of psychic gifts.

Twyman wrote a book describing his meeting with the masters that was published in 1997. He also held concerts in Iraq, Northern **Ireland**, and at the United Nations in New York City, each aimed at helping the cause of world peace. He also organized what he called the Great Experiment, calling for people around the world to join in ten minutes of prayer for world peace on April 23, 1998. He tied the event to the visit to the United Nations of **Thomas Banyacya** and the Hopi elders several years previously with their message of peace. The Great Experiment II was held on April 23, 2000.

Out of his experience with the masters, whom he termed the Emissaries of Light, Twyman organized the Community of the Beloved Disciple, to initiate people into their teachings. People drawn to his community are considered those who have chosen to reincarnate at this time in order to become stewards of the new world ruled by love that is coming into existence. Those who affiliate with the community begin with two courses of study of four and six months respectively that prepare them for initiation. Further study leads to ordination as a minister in the community.

The Community of the Beloved Disciple may be contacted at P.O. Box 1054, Joshua Tree, CA 92252. It has an Internet page at <http://www.emissaryoflight.com/>.

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Comparative Psychophysiological Study of Living Adepts Project (COMPSLA)

COMPSLA was initiated in 1989 to provide comprehensive, comparative, systematic, and focused study of the psychophysiological abilities of adepts worldwide (including Hindu yogis, Moslem fakirs, Tibetan Buddhist lamas, Taoist and Zen masters, shamans, and others) by an interdisciplinary team of anthropologists, medical researchers, and religious studies specialists. Such claimed abilities included thrusting unsterilized knives and spears through the flesh without experiencing pain, bleeding, or infection; drinking or immersing parts of the body in boiling water without pain or tissue damage; drinking poison

or receiving bites from poisonous creatures such as snakes and scorpions without the expected morbid effects; chewing and swallowing glass without the expected pain and tissue damage; handling fire without being burned; radically modulating body or skin temperature; all methods of controlling pain, immune function, and metabolism; and unusual longevity.

The group undertook the first-ever study of Ethiopian Christian Orthodox ascetics, who possessed the last remaining substantial tradition of Christian hermetic asceticism. The tradition was retained by many Ethiopians living in mountain caves, deserts, and forests who practice rigorous seclusion, fasting, celibacy, vigils, mortification, continual prayer and meditation, and yogalike practices involving breath control. This tradition appeared to have changed very little since the movement of the desert Christian fathers from Egypt and Syria into Ethiopia in the third through the fifth centuries C.E.

The study concluded that many of the practices involve either sensory deprivation or sensory overload, attention to physical sensation, self-induced pain, and automotor manipulations such as closed eyes and eye-rolling. Appetitive drives were altered through fasting, dietary restrictions, sexual continence, and sleep deprivation. Researchers observed the ascetics using breath and posture control, dancing (similar to that of whirling dervishes), and other kinds of ritualized movements, as well as various vocalizations—chanting, singing, and reciting poetry or mantras. The ascetics also practiced visualization and various forms of meditation and prayer. Musical instruments and drugs were employed to bring about altered states of consciousness, influencing both mind and body.

COMPSLA's last known address was through the Department of Anthropology, Columbia University, New York, NY 10027.

Compass Brothers

Between the years 1400 and 1790, a guild of this name met twice a year at Lübeck. Their badge was a compass and sector suspended from a crowned letter "C," over which was a radiated triangular plate. In 1485 they adopted chains composed of these emblems united by eagles' tails. They appear to have been a magical or Kabalistic society.

COMPSLA See Comparative Psychophysiological Study of Living Adepts Project

Compton, Elizabeth J. (1829– ?)

A washerwoman of Havanah, New York, and mother of nine children who in 1875, at age 45, was discovered to be a powerful **medium**. **Henry S. Olcott**, one of the founders of the **Theosophical Society**, in his *People from the Other World* (1875) describes remarkable **séances** with Compton that produced surprising discoveries.

Olcott removed the medium's earrings, passed sewing thread through the perforation in her ears, and sealed the ends to the back of her chair. He impressed his private signet on the seals, fastened her chair to the floor with thread and wax, and left the cabinet, firmly convinced that the slightest movement of the medium would be sufficient to snap the threads.

A young girl who called herself "Katie Brink" soon stepped out of the cabinet. Her weight varied between 52 and 77 pounds (the medium weighed 121); she sat on Olcott's knee, caressed him, and gave him permission to go into the cabinet while she was outside. Her only condition was that he should not touch the chair in which the medium was sitting. Olcott went in, found the chair, but both the medium and the fastenings had disappeared.

After the appearance and departure of another phantom, an Indian warrior, Olcott went in again. He wrote in his book:

"I went inside with a lamp and found the medium just as I left her at the beginning of the séance, with every thread unbroken and every seal undisturbed. She sat there with her head leaning against the wall, her flesh as pale as marble, her eyeballs turned up beneath the lids, her forehead covered with a deathlike dampness, no breath coming from the lungs, and no pulse at her wrist. When every person had examined the threads and seals, I cut the flimsy bonds with a pair of scissors and, lifting the chair by its back and seat, carried the cataleptic woman out into the open air of the chamber. She lay thus inanimate for eighteen minutes, life gradually coming back to her body, until respiration and pulse and the temperature of her skin became normal."

Given the present perspective on such **materialization** occurrences and Olcott's own incompetence as an investigator, in spite of the presence of 11 other people at the séance, there was every reason to believe that he had simply been unable to detect the **fraud**. A skeptical view would be that Compton relied on confederates, both to impersonate spirit forms and to move her and the chair in and out of the cabinet without breaking the seals, using a duplicate empty chair to suggest that the medium had been transformed.

Observers were somewhat confounded by events during the séances. It seemed as impossible to duplicate what they saw in a mundane manner as it was for a spirit to accomplish the task. The body of the spirit seemed to be Compton's. However, a **transfiguration** involved complete change of stature and bulk. She was variously elongated, compressed, became thin and then corpulent, and her impersonation of the departed was so perfect that the presence of the spirit was accepted, especially since she had intimate knowledge of personal circumstances in every such case.

Now and again, in an attempt at exposure, she was seized. In such cases she seemed to resolve into her original form, and became Elizabeth Compton again in a second of time. Such seizures, however, were always followed by her collapse.

Later, Dr. **John Ballou Newbrough**, a Spiritualist medium himself, reported on a séance. He used shoemaker's wax-end in fastening Compton to the chair and nailed the ends to the wall and her dress to the floor. The medium, dress, and nails disappeared during the materialization of a phantom outside. When she was discovered in her chair again, careful measurements revealed that the nails were in new places, the knots had been changed or untied, and the had been seals removed and returned to their places.

Sources:

Olcott, Henry S. *People from the Other World*. Hartford, Conn.: American Publishing, 1875.

Computer UFO Newsletter

European publication that discusses computer application to **UFO** research and databases. At present the newsletter is published approximately six times per year. Address: CUFON, via Matteotti 85, 22072 Carimate (Como), Italy.

Le Comte de Gabalis

Title of a strange work published by the **Abbé de Montfaucon de Villars** (1635–1673). It reads like an **occult** novel, with mystical commentaries, and has been interpreted by some as a satire of the writings of La Calprenede (a popular French writer of the era), but with an added blend of history, philosophy, and **mysticism**.

The book became a major source of information for later discussion on **elementary spirits**. The author remarks of his principal character,

"Paracelsus says of the practice of Philosophy, 'this Art is taught by Gabalis (the spiritual perception of Man).' These

words inspired the title Comte de Gabalis which veils the identity of a great Teacher. . . . The Comte's true identity will be widely recognized."

The poet Alexander Pope, in his dedication to *The Rape of the Lock*, first drafted in 1711, states,

"The Rosicrucians are a people I must bring you acquainted with. The best account I know of them is in a French book call'd *Le Comte de Gabalis*, which both in its title and size is so like a Novel, that many of the Fair Sex have read it for one by mistake. According to these Gentlemen, the four Elements are inhabited by Spirits, which they call Sylphs, Gnomes, Nymphs, and Salamanders . . . they say, any mortals may enjoy the most intimate familiarities with these gentle Spirits, upon a condition very easy to all true Adepts, an inviolate preservation of Chastity."

The book is also cited by **Bulwer Lytton** (1803–1873) in his occult novel *Zanoni*.

Sources:

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Pope, Alexander. *The Rape of the Lock*. N.p., 1821. Reprint, London: Methuen, 1941.

Conan Mac Morna

A figure in the Ossianic cycle of Irish legend, described as scoffing and deriding all that was high and noble. One day while hunting, he and other Fians entered a magnificent palace that they found empty, and began to feast. It soon became apparent, however, that the palace was enchanted, and the walls shrank to the size of a fox's hole. Conan seemed to be unaware of the danger and continued to eat, but two of the Fians pulled him off his chair, to which some of his skin stuck. A black sheepskin was placed on his back to soothe the pain. The sheepskin adhered to his back and he wore it until he died.

Conant, Mrs. J. H. (1831–1875)

American medium who, through the generosity of **Luther Colby**, editor of *The Banner of Light*, gave, for the last 17 years of her life, free public séances in Boston. Her trance messages, characterized by the impersonation of the departed, were published weekly in the *Banner*.

Conant was known in Spiritualist circles as both an inspirational speaker and a platform healer. For her medical diagnosis the medium relied on the spirit of Dr. John Dix Fisher, an old Boston physician.

While in trance she believed herself to be outside her body and wandering about, and on occasion her **double** was believed to manifest through other mediums. She also wrote automatically in trance, and reportedly spoke in many languages unknown to her especially in various Indian dialects, an ability known as **xenoglossia**.

Sources:

Putnam, Allen, comp. *Flashes of Light from the Spirit-Land*. Boston: William White, 1872.

———. *Biography of Mrs. J. H. Conant*. Boston: W. White and Co., 1873.

Canary Mor

A legendary high king of Ireland. It is said that his great-grandfather destroyed the Fairy Mound of Bri-Leith, and thus brought ill fate upon Canary Mor. As a child, he left his three

foster brothers on the Plains of Liffey and followed a flock of beautiful birds down to the shore. The birds were transformed into armed men, who told him they belonged to his father and were his kin. His *geise* (**taboo**) was made known to him, and later he was proclaimed king of Erin.

His reign was prosperous, until the **Danaans** lured him to break his *geise*. It is told how Conary, dying of thirst after battle, sent his warrior Mac Cecht to bring him water. Mac Cecht had much difficulty in obtaining the water, and on his return, he found Conary had been beheaded. The water, however, was raised to the mouth of the bodiless head, which, it is said, thanked Mac Cecht for his deed.

Condon, Edward U(hler) (1902–1974)

Professor of physics at the University of Colorado, and director of the study on **UFOs** (unidentified flying objects) commissioned by the U.S. Air Force and conducted by the University of Colorado in the late 1960s. The **Condon Report**, officially titled the *Scientific Study of Unidentified Flying Objects*, was released by the U.S. government in 1969.

Edward Condon was born on March 2, 1902 in Almgordo, New Mexico. An outspoken and controversial figure, he spent two years doing research in Germany after obtaining a Ph.D. in physics from the University of California in 1926. He was assistant professor of physics at Princeton University (1928–29), professor of theoretical physics at the University of Minnesota, and associate professor at Princeton (1930–37). During World War II he was associate director of the Westinghouse Research Laboratories and participated in the development of radar and the atom bomb. After the war he became director of the National Bureau of Standards, U.S. Department of Consumers (1945–51), and subsequently headed the research and development division of Corning Glass Works (1951–54).

In the late 1940s Condon was attacked by the House Un-American Activities Committee for allegedly “consorting with communists.” At the time he was a special adviser to the Special Senate Committee on Atomic Energy of the Congress. Following the “witch-hunts” of the period, and after clashing with Richard Nixon, his security clearance was revoked in 1953 and 1954. He resigned from Corning Glass Works and returned to an academic career. From 1956 to 1963, he was Wayman Crow Professor of Physics at Washington University, and he joined the University of Colorado faculty in 1963 as a professor in the Department of Physics and Astrophysics and fellow in the Joint Institute for Laboratory Astrophysics.

Condon’s main conclusion was that further studies of UFO phenomena would not be of scientific benefit. He rejected the hypothesis of extraterrestrial origins of UFOs. Not surprisingly, he was condemned by many UFO enthusiasts as a debunker of the subject. He did not personally conduct field investigations while preparing this report. Condon retired after the report appeared and was named emeritus professor in 1970. He died on March 26, 1974 in Boulder, Colorado.

Sources:

Condon, Edward U. “UFOs I Have Loved and Lost.” *Bulletin of the Atomic Scientists* (December 1969).

Condon Report

Popular name for the *Scientific Study of Unidentified Flying Objects*, written by Edward U. Condon, edited by Daniel S. Gillmor, and released by the U.S. government in 1969. The project grew out of a critical review of Project Blue Book, the U.S. Air Force structure for reviewing **UFO** reports, by the Air Force’s Scientific Advisory Board in March 1966. The next month, a hearing on UFOs was conducted by the U.S. House of Representatives Armed Services Committee.

Subsequently commissioned by the U.S. Air Force, the Condon study occupied 15 months investigation of reports of un-

identified flying objects. The report was skeptical and ascribed most UFO sightings to weather balloons, stars, birds, insects, optical illusions, or atmospheric phenomena. The tone and conclusions of the report flatly repudiated earlier rumors that the U.S. government accepted the reality of flying saucers, stating, “Our general conclusion is that nothing has come from the study of UFOs in the past 21 years that has added to scientific knowledge.” As a result, the U.S. Air Force canceled Project Blue Book in December 1969, and, as a whole, ufology entered a period of decline.

During the writing of the report a controversy arose as charges were made that the study was a sham and that Condon had already reached his conclusions before the project began. Several UFO groups withdrew their support. Ufologists who read the report noted that many of the cases cited had no assigned explanation. Slowly a reaction built. In 1972 **J. Allen Hynek** wrote *The UFO Experience*, in which he critiques the report and charges the Air Force with incompetence in handling UFO reports. The following year he founded the Center for UFO Studies (now the **J. Allen Hynek Center for UFO Studies**).

Sources:

Condon, Edward U. *Scientific Study of Unidentified Flying Objects*. Springfield, VA: National Technical Information Service, 1968. Reprint, New York: E. P. Dutton, 1970.

Hynek, J. Allen. *The UFO Experience: A Scientific Enquiry*. Chicago: Henry Regnery, 1972.

Saunders, David R., and R. Roger Hawkins. *UFOs? Yes! Where the Condon Committee Went Wrong*. New York: World, 1968. Reprint, New York: New American Library, 1968.

Conger, Arthur Latham, Jr. (1872–1951)

Arthur L. Conger, Jr., the leader of the American branch of the **Theosophical Society** in the years immediately after World War II (1939–45), was born on January 30, 1872, in Akron, Ohio. His father was a Civil War veteran and prominent leader in the Republican Party. While at Harvard (1890–1894), Conger became attracted to Theosophy and joined the local lodge in 1892. He met his future wife, Margaret Loring Guild, at the lodge. Following his graduation, at his parents’ request, he left for England to study for the Episcopal priesthood, but while he did well at the seminary at Cambridge, he settled upon Theosophy as his belief. Before his second year was out, he left the seminary and moved to New York to work for the society, just as the controversy heated up between the national leader of the society and the international organization. That controversy would lead to the American society separating from the international movement. He met **Katherine Tingley**, and in 1896 when she became the new leader of the American branch, she asked Conger to become her secretary.

Conger worked at the headquarters (without pay) for the next two years, but his family cut him off financially and he had to seek paid employment. He joined the army and participated in the Spanish American War (1898), where he was awarded the Silver Star. Over the next years he rose in the ranks and during World War I (1914–18) was chosen to join the staff of General Pershing in France. He was awarded the Distinguished Service Medal and (from the French government) the Legion of Honor and the Croix de Guerre. He eventually rose to the rank of colonel and retired from the service in 1938.

In the years following the war, Conger again became active in the society, speaking occasionally at national gatherings. He served a brief term as the American section president (1932–33), and was reelected in 1939. Among the projects he fostered was a new digest-sized periodical, *Theosophical Nuggets*, a pocket-sized magazine that was published during the World War II years (1939–45).

Conger was president of the American section at the time the community at Point Loma was abandoned and the head-

quarters were moved to Covina, California (a Los Angeles suburb). **Gottfried de Purucker**, the head of the society, died in 1942. A collective leadership emerged for the rest of the war years, but in 1945 Conger was named the new leader of the society. By this time he was suffering from Parkinson's disease. The years of Conger's leadership showed two very different trends. First, he developed a forward-looking program to rebuild the society, which had suffered greatly from inattention during the war years. He also became the center of much controversy as a number of prominent older members did not accept his leadership and were asked to leave the headquarters staff. The splintering that occurred divided American Theosophists for a generation.

Among his last actions as head of the society was initiating the move of the headquarters to Pasadena, California, in 1950. Conger passed away in Pasadena on February 22, 1951. He did not write any books, but during his years as head of the society, he edited its journal, *The Theosophical Forum*.

Sources:

Donant, Alan E. "Colonel Arthur L. Conger." *Theosophical History* 7, no.1 (January 1998): 35–56.

Congregational Witchcraft Association (CWA)

The Congregational Witchcraft Association (CWA) is a fellowship of Wiccans that operates in Canada. It was chartered in 1992 as a Canadian nonprofit association, but had actually been founded four years previously as an association of autonomous self-governing Wiccan covens, the original members residing in Nova Scotia, Ontario, and British Columbia. Through the 1990s, additional covens (the small groups that form the basic organizational unit in Wicca) were added from other Canadian provinces.

Member groups of the association adhere to a common statement of Wiccan belief and ethical standards, but are in control locally of worship and coven administration. Besides providing a sense of belonging and identity, the association is designed to perform those functions that a single coven would have difficulty accomplishing alone. Most importantly, it represents the member covens to the government. It also, in a general fashion works to promote Wicca and to set up larger festivals and gatherings.

The association believes in a multifaceted immanent divine reality that manifests as the many gods and goddesses of traditional polytheism. The divine also manifests on various levels, and thus it is proper to speak of the greater or higher deities and the lesser deities, among whom would be guardian spirits. The immanent divine is also ever present and active in the world. Humans embody the divine, and every act of love or pleasure is an expression of the divine in human life. Association members also condone and celebrate all sexual expression that is noncoercive.

Association members practice **magic**. Through ritual and other magical acts, they believe that the world may be changed according to their will (destiny). Magic and ritual are not to include any animal sacrifice or physically coercive aspects. Covens and/or members of the priesthood are not allowed to charge fees for either the teaching of **witchcraft** or for initiation into the craft. Priests and priestesses are seen to operate as other religious pastoral leaders and are expected to keep the confidences of those whom they counsel.

The CWA is a democratic organization. Its national council is elected by vote of the member covens. It has a vision of creating a non-degree-granting college for the training of people for the Wiccan priesthood. In the mid-1990s, there were 12 covens in either full or associate membership. The association may be reached at P.O. Box 2205, Clearbrook, BC, Canada V2T 3X8. It publishes a periodical, *Duck Tales*, and several of

the covens also publish newsletters. Website: <http://www.cwa.ca/>.

Sources:

Congregational Witchcraft Association. <http://www.cwa.ca/>. February 28, 2000.

Congress of Astrological Organizations

Founded in 1973 to promote the general welfare and interest of members and to stimulate and increase their cooperation in all matters affecting their interest in astrology; to establish, improve, and promote standards in the field of astrology; to eliminate abuses of and unfair practices in the practice of astrology; to promote and cultivate a spirit of harmony among all astrologers; and to settle disputes arising among members.

The Congress of Astrological Organizations conducts research programs, provides technical assistance, maintains a collection of scientific research materials relating to astrology, and conducts a speakers bureau. It publishes the *CAO Times*. Current membership of some 50 organizations represents some 6,000 individuals. Address: P.O. Box 75, Old Chelsea Sta., New York, NY 10113.

Conjuretors

Magicians who claimed to have the power to evoke demons and tempests.

Conjuring

To conjure originally meant to call up spirits or practice magic arts, but in the course of time a secondary meaning of sleight of hand displaced the earlier meaning, and the term now indicates trickery or deception (usually for entertainment). In the United States, the term *magic* is usually used for conjuring, although this too originally had an occult meaning. The blurring of the occult and stage magic occurred in the late nineteenth century when so many mediums passed off stage illusions as genuine Spiritualist phenomena.

Sources:

Evans, Henry Ridgeley. *The Old and New Magic*. Chicago: Open Court Publishing, 1909.

Conklin, J. B. (ca. 1862)

Nineteenth-century American "test medium" who gave answers from departed relatives to mental questions of the sitters and also did **pellet reading**.

Conklin's chief claim to fame was the patronage of President **Abraham Lincoln**. After Lincoln's election, Conklin stated in *The Cleveland Plaindealer* that the President-elect was a Spiritualist. Lincoln did not deny the statement, and it is recorded that for four successive Sundays, prior to the issue of the antislavery proclamation, Conklin was a guest at the presidential mansion. The spirit messages delivered by Conklin were reported to have greatly strengthened the president's determination to make the historic step.

Sources:

Britten, Emma Hardinge. *Nineteenth Century Miracles*. New York: William Britten, 1884.

Cooper, Robert. *Spiritual Experiences*. London: Heywood & Co., 1867.

Shelton, Harriet M. *Abraham Lincoln Returns*. New York: Evans Publishing, 1957.

Connections (Journal)

Connections is one of a small number of newsstand magazines serving the Neo-Pagan community. Founded in 1993 as an expression of Paganism in the Denver, Colorado, area, by the end of the decade it had gained national circulation and at the beginning of the new millennium it was adopted as the organ of the **Covenant of Unitarian Universalist Pagans** (CUUPS). CUUPS traces its history to the emergence of Pagans within the very diverse interfaith fellowship of contemporary Unitarian Universalism (which also includes Buddhist, Humanist, and Christian contingents). A Pagan network was formed in 1986 and CUUPS formally accepted as an affiliate by the Unitarian Universalist Association. A quarterly newsletter was launched to keep CUUPS members informed. The legitimacy provided Pagans by its association with the Unitarian Universalists made CUUPS attractive to many, and it grew rapidly.

Robin Woodsong had an evangelical Christian background and in his late teens he attended a Bible college with the idea of becoming a pastor. However, he became disillusioned with Christianity and as a young adult turned to Paganism. Settling in Colorado, he became a leader in the relatively large Denver area community that through the 1980s supported a **Wicca**-Pagan-oriented bookstore. In 1989 he met his future wife, Summer, at a Pagan festival. Together they began *Connections* in 1993.

Connections is issued quarterly and each issue is built around a set of feature articles on topics of interest to Witches and Pagans. These range from interviews with leaders in the community to articles on **magick**, **Witchcraft**, Pagan ethics, and sexuality. There are few regular columns though space is given to an advice column and letters to the editors.

Connections was adopted by CUUPS at the end of the 1990s and the initial issue reflecting the new sponsorship of the magazine appeared in the spring of 2000. This change also occurred as CUUPS headquarters moved from Boston, Massachusetts, to Cincinnati, Ohio. *Connections* is now published at 8190A Beechmont Ave., Cincinnati, OH 45255-3154. It has an Internet site at <http://www.connectionsjournal.com/>.

Sources:

Connections. Cincinnati, Ohio, n.d.

Connections. <http://www.connectionsjournal.com/>. March 14, 2000.

Consciousness Research Laboratory (CRL)

The Consciousness Research Laboratory (CRL), a private research facility in Palo Alto, California, was originally founded at the University of Nevada-Las Vegas in 1993. It dropped its university affiliation in 1998 at which time it moved to its present location.

Heading CRL since its opening is Dean Radin. As a young man Radin was a musician who played both bluegrass and classical violin. He gave up his musical career to become a scientist, taking a degree in electrical engineering at the University of Massachusetts (magna cum laude), and an M.S. and Ph.D in psychology from the University of Illinois. Through the 1980s, Radin was a researcher in advanced telecommunications at the AT&T Bell Laboratories and GTE Laboratories.

In 1985 he became involved with the **Stanford Research Institute** and conducted parapsychological research as part of the program being sponsored by the U.S. government. Over the next 15 years he continued such research at Princeton University, Edinburgh University, and then in the early 1990s, the University of Nevada. He is the author of more than 150 papers and three books on **parapsychology**.

The particular emphasis of CRL, as its name implies, is the role of consciousness in the physical world, especially as it is expressed in psychic phenomena. Its research program is focused on controlled laboratory experiments, especially mind-matter

interactions (**psychokinesis**), distant healing, and **precognition**. It has conducted investigations of haunted sites and psi-related factors at the casinos. It does not offer a training program.

CRL is located in Palo Alto, California. It may be contacted through its web page at <http://www.psiresearch.org/>.

Sources:

Consciousness Research Laboratory. <http://www.psiresearch.org/>. April 19, 2000.

Conselheiro, Antonio (1835–1897)

Brazilian millennialist and religious leader who prophesied that the world would end in the year 1900. Born Antonio Vicente Medes Macial, son of poverty-stricken landowners in Ceará, Brazil, he left home to become a wandering preacher and acquired the name “Conselheiro” (the Counsellor) from the peasants, who respected his judgment.

His influence spread rapidly, and after the establishment of the Republic of Brazil in 1889, his preaching led to skirmishes with the authorities. After proclaiming the imminent end of the world, he formed a community of the faithful in the remote northern village of Canudos. Several military campaigns were undertaken by the government against his community, but the troops were repelled.

In 1897 Conselheiro became ill (possibly through dysentery) and died. Soon afterward his millennialists were defeated.

Sources:

Cunninghame, Graham R. B. *A Brazilian Mystic: Being the Life and Miracles of Antonio Conselheiro*. London: Heineman, 1920. Reprint, Freeport, N.Y.: Books for Libraries Press, 1971.

Levine, Robert M. *Vale of Tears: Revisiting the Canudos Massacre in Northeastern Brazil*. Berkeley, Calif.: University of California Press, 1992.

Macedo, Nertan. *Antonio Conselheiro*. N.p.: Graf Record, 1969.

Contactees

Contactee is the name that has been given to people, especially since the 1950s, who claim contact with extraterrestrials, beings from other planets. In the wake of the citing of flying saucers by pilot Kenneth Arnold in 1947, speculation was rampant that they were possibly spaceships from a distant planet. Beginning in 1952, with **George Adamski**, a number of people emerged who claimed that they had met and communicated with the humanoids who drove the flying saucers. Two years later, contactee **George van Tassel** began to host an annual convention of contactees and those who believed their message at a place called Giant Rock, in the desert of Southern California, near Lucerne Valley. A contactee movement was born that has persisted to the present.

While a number of contactees have claimed direct physical meetings with the space beings—most notably a few of the more famous of the 1950s contactees, with a few even trying to produce hard evidence of their contact—overwhelming, the contact was by way of **telepathy** (or in some cases by **out-of-body travel**). Contactees have received messages from the space beings much as mediums in earlier generations received messages from spirits of the dead or ascended masters. A new term, **channeling**, a metaphor referring to the then-new phenomenon of television, was coined to describe their reception of the extraterrestrial communications. When ufology almost disappeared after the very negative Condon report in 1969, channeling from extraterrestrials continued and found a new home as a major subtheme within the **New Age Movement**.

Pre-Adamski Contacts

Although a new era of extraterrestrial contact was launched by George Adamski, it was soon evident that he was by no means the first to claim contact, and that in fact claims of contacts had periodically appeared over the previous two centuries. In the middle of the eighteenth century, Swedish seer **Emanuel Swedenborg**, who had made a career of absorbing and publishing communications from angels, claimed to have taken an out-of-body trip through the solar system. He left a record of his discoveries in a small book, *Earths in the Solar System* (1758). As he moved from planet to planet, he discovered each to be inhabited by races not unlike humans and he described each in turn, usually in very positive terms. It is also the case that he limited his visits to the then-known planets. He did not discover the asteroids between Mars and Jupiter or note the existence of any planets beyond Saturn.

Occasional contacts would be reported over the next century, especially after the emergence of **Spiritualism**, but a clustering of such claims would appear toward the end of the nineteenth century after astronomer Percival Lowell reported to have seen canals on the surface of Mars. Such unnatural structures crisscrossing the face of a nearby planet offered hope (or provoked fears) that a nearby neighbor was inhabited with rational beings. One of the Martian contactees of the 1890s, Catherine Elise Muller, was studied in depth by Swiss psychologist **Theodore Flournoy** in a now-classic work of **parapsychology**, *From India to the Planet Mars*, originally released in 1899. Operating as a medium in Geneva, **Helène Smith** (as Muller was called by Flournoy in his book) allowed the psychologist to sit in and observe her as she took her followers on various flights of fantasy. She actually visited Mars in out-of-body-like experiences and described in some depth the Martian civilization, especially the fabled canals. In the end she even produced a Martian language, which, when analyzed, showed a remarkable dependency on French.

As with later contact claims, the material reported by both Swedenborg and Smith/Muller raise the central issue that must be faced in analyzing contactees. Contact is made by psychic means, it most often occurs in a religious/spiritual context, and the information derived from the contact is a mixture of reputed observation about the science and culture of the alien's planet with an emphasis on their philosophical/theological and moral/ethical teachings. The literature draws upon the current state of popular knowledge of science (with little understanding of or appreciation for the scientific endeavor). While appearing to report observations in a somewhat objective fashion, in the end, the conclusions drawn are metaphysical. When contactees initiated their activity outside of a religious setting, following any measurable response, they have tended to form a religious organization as a vehicle for communicating the message of the extraterrestrials. [Many contactees avoid any mention of religion, preferring to distinguish their work from traditional church organizations by using the alternate term "spiritual." However, the great majority of contactee organizations provide their adherents with all of the functions that churches and other religious groups commonly offer their members. These services would include fellowship with like-minded believers, wedding and funeral services, some contact with a transcendent realm, information on the nature of ultimate reality, a means of coming into contact with the transcendent, moral guidelines, and some advice for the adherent's personal life.]

Through the twentieth century, the number of claims of extraterrestrial contact increased and at times in the 1930s and 1940s blended imperceptibly into science fiction literature. Most contacts were made in the context of one of the metaphysical religions, either Spiritualism or **Theosophy**. **Helena Petrovna Blavatsky** (1831–1891), cofounder of the **Theosophical Society**, for example, proposed the existence of a group of evolved masters she termed the "Lords of the flame," who resided on Venus. Blavatsky, who had formerly operated as a Spiritualist medium, claimed to have regular contact with a

large group of evolved beings believed to guide the evolution of human life. Contact was normally through the materialization of messages reputedly from these ascended masters, though clairvoyant/telepathic contact also occurred. Blavatsky was plagued the last years of her life with significant charges of fraud, and during the twentieth century, those who established contact with the Masters did so as more traditional mediums/channels, though they tended to use self-descriptive terms that served to separate them from Spiritualist mediums. Most notable of the Theosophical channels were **Alice A. Bailey** and **Helena Roerich**. Both established with one of the masters originally named by Blavatsky as members of the spiritual hierarchy, the **Great White Brotherhood**, and later published a series of books containing the communications from that master.

In the 1930s, a new contact with the masters was made by **Guy W. Ballard**. Unlike Bailey and Roerich, who confined their contacts primarily to a single master, Ballard claimed to be in touch with the whole range of ascended masters, including a group of masters from Venus, though the majority of messages came from either the master saint Germain or the master Jesus. Ballard, who described himself as a messenger of the masters, also held public meetings during which he allowed one or more of the masters to speak through him. These sessions appeared much like the spirit discourses that had been delivered by Spiritualist mediums in previous decades. Although Ballard described himself, his wife Edna Ballard, and his son Donald as the only authorized messengers of the Masters, soon after the formation of the "**I AM**" **Religious Activity**, others came forward to claim contact with the same masters, to offer supplemental revelations and eventually to create competing organizations. Ballard and the "I AM" would become important to the contactee movement as it finally emerged in the 1950s because it offered an alternative model to Spiritualism in which individuals could structure their encounters with extraterrestrials. In fact, in the same way that theosophists spoke of the masters as being organized into a spiritual hierarchy, so contactees would speak of their contacts as being members of a space or interstellar hierarchy. That hierarchy would, strangely enough, often be inhabited by beings who had the same names as the ascended masters originally mentioned by Blavatsky or Ballard.

The New Era

A new era of contact with extraterrestrials began in 1952 with the announcement of **George Adamski** (1891–1965), an amateur astronomer from Southern California, who had established communication with the beings who inhabited the spaceships that were being popularly referred to as flying saucers. Actually, Adamski claimed to have first seen a space ship in 1946; in 1950 he had produced two pictures which he claimed to have taken of flying saucers. These were published in **Fate**, the original periodical featuring news of UFOs. However, on November 20, 1952, he and six companions drove to a location in the desert in southeastern California where Adamski, now separated from the others, claimed to have seen a saucer land. A handsome blond humanoid figure disembarked from the saucer. Through a mixture of telepathy, sign language, and gestures, the extraterrestrial communicated that he was from Venus and that he had come to Earth out of concern over the destructive potential of atomic weapons.

Adamski's contact story was published in a book, *Flying Saucers Have Landed* (which also included a text on historical UFOs by Desmond Leslie). He would go on to write two further accounts of his interaction with visitors from Mars and Saturn and his own travels in outer space, capped by a view of the thriving life on the backside of the moon. Adamski's success quickly called forth additional stories from **Truman Betherum**, **Orfeo Angelucci**, **Howard Menger**, and **Daniel Fry**, all of whom claimed to have also met benevolent humanoids from space. Their reports were met with enthusiastic acceptance from one

group while receiving across-the-board rejection from serious students attempting to understand the flying saucer phenomena. Ufologists had little sympathy for the religious feeling that the contactees aroused, and believing the stories detracted from their scientific endeavor, tended to dismiss contactees as frauds and kooks.

The contactees went about the business of organizing followers into proto-religious groupings. Thus, while leading critics and supporters of Adamski conducted a public debate on the truth of his contact claims and the accuracy of his information about the planets, Adamski quietly invited his supporters into study groups and gave them copies of lessons he had authored on such topics as cosmic philosophy and telepathy. Eventually people would become aware of Adamski's career prior to his becoming a contactee as an occult teacher and founder of the Royal Order of Tibet.

The great majority of the contactees organized spiritual/religious groups. Some, such as the New Age Foundation established by **Wayne Aho** or the Sanctuary of Thought launched by Truman Betherum, had little success and folded soon after the death of their leader. More successful were **Unarius**, founded by former Spiritualist mediums Ruth and Ernest Norman, the **Aetherius Society**, founded by British contactee **George King**, and the I AM Nation, founded by a group of contactees in Florida. Each of these organizations produced a large body of occult literature and have survived to the present under a second generation of leadership.

Among the most interesting of the contactee myths was that of **Ashtar**, the spaceship commander originally contacted and introduced to the world by **George Van Tassel** (1910–1970). Van Tassel enjoyed some success as the organizer of the annual convention of contactees, the Giant Rock Interplanetary Spacecraft Convention, but less success with his **College of Universal Wisdom** and his attempt to build the Integratron, a large building that would contain a rejuvenation machine. Today, the Integratron building stands unfinished at Giant Rock. However, as Van Tassel faded from the contactee scene, other contactees began to claim contact with Ashtar and in the 1980s, speaking through Tuella (public name of **Thelma B. Turrell**), the founder of **Guardian Action**, Ashtar would enjoy success never experienced even at the height of Van Tassel's career in the 1960s. Today, the **Ashtar Command** exists as a set of contactee groups, each continuing the themes initiated four decades previously.

The progress of the contactee community was not affected by the ups and downs of the **Condon Report** that almost destroyed ufology, and the contactee groups continued their spiritual relationship to the space brothers and could wait for the rest of the world to finally discover their truths. While the structures of the older contactees would persist through the remaining decades of the twentieth century, the contactee phenomena would experience a significant growth in the 1970s and 1980s from two unexpected sources.

Contactees and Abductees

As early as 1965, ufologists were entertained with accounts of people who claimed to have been abducted by the entities from extraterrestrial craft. The first of importance was the story of Brazilian Antonio Villas-Boas, who in 1958 claimed that he had been taken aboard a landed flying saucer, had blood drawn from him, and was forced to engage in sex with an alien female. The account of the case did not circulate until 1965, when John G. Fuller was researching the similar story of Barney and Betty Hill. His book, *The Interrupted Journey* (1966), told how the Hills, driving home through the mountains of New Hampshire, saw a UFO, made note of their sighting, but then arrived home two hours later than they should have. In the weeks following the sighting, their life filled with stress that finally led them to a psychiatrist. He hypnotized the pair, and they told the story of encountering a group of entities, with gray skin and large heads with large eyes, diminutive noses, and almost no ears.

They were taken into the saucer and underwent a medical examination (including the insertion of a needle in Betty's stomach). An abridgement of Fuller's book appeared in the October 1966 *Look Magazine*, but the relative dearth of other similar cases meant that the Hill case was placed on the shelf for a decade.

In the 1970s, a series of abduction stories began with the abduction of Charles Hickson and Calvin Parker in 1973 in Pascagoula, Mississippi. It was unusual in that it occurred during a wave of UFO sightings (commonly referred to as a flap). Other less publicized cases also occurred at the same time. A Utah woman, Betty Roach, would be the first of many who had no conscious memory of what had happened to her, but like the Hills would later recount the story of an abduction and medical examination under hypnosis. In 1975, six woodcutters saw a fellow worker, Travis Walton, taken aboard a UFO. Walton disappeared for five days and told a story later turned into a Hollywood movie.

During the late 1970s a number of cases of abduction were reported and a few, such as **Betty Andreasson's**, were taken seriously by ufological investigators. During the 1980s, the study of abductions emerged as the wave of the future in UFO studies, a discipline that survived only with the hope that it might lead to the discovery of an extraterrestrial causation behind the varied phenomena. Amateur researcher **Budd Hopkins** took center stage with the first published study of the abduction accounts, *Missing Time* (1981). The legitimacy of these stories was given a significant boost by the 1987 book *Communion* by horror fiction author **Whitley Strieber**, who told of his multiple abductions, medical examinations and memories recovered by hypnosis. His account hit the bestseller lists and brought the discussion of abductions into the popular culture. UFO debunker Philip Klass finally felt the abduction phenomenon deserving of a comprehensive refutation. He dismissed them as a combination of fantasy and hypnotic confabulation.

However, Klass wrote just as the abduction dam was about to break. Folklorist Thomas Bullard released his massive study of 300 abduction cases which established the overall patterns of the cases. Historian-turned-believer David Jacobs published the study of cases he had personally investigated in 1992, the same year a number of ufologists and others interested in abductions met in Cambridge, Massachusetts, called together by psychiatrist John E. Mack, an adjunct professor at Harvard University. For several years Mack had been counseling abductees and gave some credence to their stories. The conference proceedings were published along with a shorter journalistic summary of the papers and discussion, both leading to Mack's important 1994 book, *Abduction*, which joined Budd Hopkins' writings as the prime statements of the abduction case.

Abductions continue to be investigated by ufologists, though the enthusiasm for the accounts definitely peaked in the mid-1990s. Although abduction stories continue to provide a rich mine of material for social scientists, they have not produced the hoped-for breakthrough in unraveling the UFO mystery. The physical evidence—items recovered from the abductees—cited in the early 1990s failed to produce any meaningful data.

An additional important factor deflating interest in abductees among ufologists was the growing association of the abduction stories with contactee stories. In 1980, counseling psychologist and hypnotherapist **R. Leo Sprinkle** of the University of Wyoming began holding annual gatherings of contactees, those people who believed themselves in contact, telepathic and otherwise, with benevolent space beings. The gatherings were conducted in a positive, accepting environment. However, through the decade, as word of the gathering circulated, abductees began to make their way to the gathering and the boundaries between those who initially had positive contacts with extraterrestrials and those who had negative contacts began to fade. There was a marked tendency for abduction stories to transform into contactee accounts.

The popularity of Whitley Strieber's account of his abduction became a two edged sword for the UFO community. Strieber began to see his interaction with the space people in a more positive light, and in spite of the trauma he had initially experienced, he began to interpret his multiple contacts as part of an effort to educate humanity. By the end of the 1980s, he and the ufologists had parted company, and he established an organization, the **Communion Foundation**, to work toward a productive relationship with the alien visitors. Subsequent books, *Transformation* (1988) and *The Secret School: Preparation for Contact* (1996), document his own transformation into a contactee.

As the life histories of abductees became known, and the stories such as Strieber's of a lifetime of contact that began in childhood surfaced, investigators searched for larger meanings. Those with psychological training saw the transformative and initiatory nature of the experiences and the manner in which they forced people into a more cosmopolitan view of their place in the universe. By the time John Mack's long-awaited book appeared in 1994, it went on the shelves of the New Age bookstores next to the shelf of contactee books. Through the 1990s a variety of people began to look at the metaphysical and philosophical implications of the abduction phenomena and seriously began suggesting paranormal explanations for the phenomena surrounding the stories. Such approaches did away with extraterrestrials and had no need of physical space craft. They quickly returned to the warnings of the 1950s contactees about the apocalyptic conditions facing humanity, now rushing to destruction at breakneck speed. Alien contact was an urgent message for humankind to reverse its course.

The New Age Movement

At the same time that ufologists were discovering and reorienting their work around the abduction phenomenon, the New Age community emerged as the nurturing community for a new generation of channelers. New Age channelers brought forth a mountain of material, from a variety of transcendent entities from ascended masters to the spirits of the recently deceased, to vague entities masquerading as the channeler's own higher self. However, it became evident to those who began to survey the channeling literature that the largest recognizable block of channeled literature derived from entities who described themselves as extraterrestrials. Much of this literature continued contact with the space commanders who had made their original appearances in the 1950s, and the members of the redefined theosophical hierarchy now seen as administrators of an immense intergalactic government.

Within a few years after Ashtar and members of his command had been introduced to the world through George Van Tassel, he began to speak through other channelers. The messages received by Trevor James Constable and published in his 1958 volume *They Live in the Sky* were among the first. Through the 1970s a variety of channels from around the English-speaking world heard from Ashtar, and in the 1980s his most prominent voice, **Thelma B. Turrell**, had no problem assembling representative messages from him in her compilation, *Ashtar: A Tribute*. Turrell went on to head **Guardian Action**, the most prominent post in the **Ashtar Command**, though in the wake of Turrell's death, a number of competing outposts have arisen.

Forming a link between the ufological community and the New Age was Swiss contactee **Eduard Albert Meier**, a contactee whose career has paralleled that of George Adamski. In 1979, Meier's coffee-table book, *UFO. . . Contact from the Pleiades*, was released in an English-language edition. While ufologists were offended by what they quickly came to see as an elaborate hoax, a number of amateur UFO buffs were attracted to the evidence of the impressive pictures. Meier's basic claim was that on the afternoon of January 28, 1975, he had seen a flying saucer land. From it a beautiful woman named Semjase came forth and engaged him in conversation for an hour and a half. She

told him that she was from a people that had originated on a planet in the constellation Lyra, but that a war had driven her people to **Pleiades**. Along the way, the Pleiadians had discovered Earth and periodically visited it. In fact, some had settled here and intermarried with humans, then in a rather primitive state. In subsequent visits with Semjase, Meier would take many photographs and even rides in the space ships. Inventor/consultant Fred Bell would also claim meeting with Semjase from which he derived plans for the flying saucers and other bits of advanced technology.

From the very beginning, Semjase's message had distinct religious overtones. She denounced the established religions and called Meier's attention to the Laws of Creation, an interplanetary alternative to the Ten Commandments. Meier went about building a classic contactee spiritual community, the Freie Interessengemeinschaft für Grenz und geistes Wissenschaften and Ufologie Studien (Free Community of Interests in the Border and Spiritual Sciences and UFO Studies), the American branch of which was known more simply as the **Semjase Silver Star Center**. Amid the many books designed simply to present his claims for contact, a lesser-known set of books, designed primarily to circulate among his followers, outlined his moral/religious message. Basic to that message, known as the Ten Bids (analogous to the Ten Commandments) are the ten things Creation bids us to do.

The attacks upon Meier's credibility were somewhat lost amid the flood of material supportive of his claims, including more than a dozen books, most beautifully illustrated with photos. Meier also released several amateurish videos. Through the 1980s these materials circulated among UFO buffs, but found an even larger audience within the New Age community. They associated the Pleiades as the home for the visitors from outer space, and thus it is not surprising that by the end of the 1980s, a series of books otherwise unconnected to Meier and his supporters began to appear containing messages channeled from entities from the Pleiades. Among the first was from astrologer channel **Barbara Hand Clow**, *Heart of the Christos: Star-seeding from the Pleiades* (1989), though by far the most popular item was **Barbara Marciniack's** *Bringers of the Dawn: Teachings from the Pleiadians*, which appeared in 1992. Other channelers who claim to be in touch with the Pleiadians include Susan Drew, **Amorah Quan Yin**, Nina Jenice, and Australian channel Jani King.

Quite apart from channels united by their contact with the Pleiadians, a popular community of channelers has been brought together by **Sedona Magazine**, a channeling-oriented monthly with issues built around short excerpts, arranged by topic, from a host of channelers. Here messages from the space brothers mix harmoniously with messages from ascended masters and other entities who have taken the lead in the post-New Age era of spiritual emergence. Frequently, flying saucer entities will speak through the same channeler who at other times might channel **ascended masters** from the **Great White Brotherhood**. Prominent among the extraterrestrial entities in the current generation are Zoosh and Jopah (channeled by Robert Shapiro), and Zwoosh (Bob Fickles). Also, collective voices speak from groups such as the Assembly of Light, the Council of Twelve, and the Planetary Council. **Lyssa Royal**, who channels a variety of different entities, has emerged out of the group as possibly the most successful of the Sedona cadre.

As the **New Age** Movement faded in the early 1990s, a new wave of contactees have come to the fore amid a new generation of prophets offering guidance for the twenty-first century and claiming revelation from a range of paranormal sources. In spite of challenges to the entire channeling enterprise from the skeptical community, they are enjoying a popularity never dreamed of by the first wave of contactees. They have built a community of support upon the broadly held belief that extraterrestrial life exists somewhere and the still significant community of people who believe that UFOs may be extraterrestrial craft. Contactees channel beings who originate on planets far

beyond the reach of contemporary science and speak messages of religious and moral guidance. They have almost nothing to say about the science behind their extraterrestrial travel and even use a most nontechnical language when discussing the process of channeling itself. Like the words of the angels who visited past generations, the spiritual admonitions of the extraterrestrials must be accepted upon faith (there being no evidence to back up the claims of the channeled entities). Most importantly, their accounts of life on their home planet is not susceptible to possible falsification, a major flaw of the early contactees whose descriptions of Venus, Mars, and the Moon were disconfirmed even in their lifetime.

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Contact International

Former international UFO organization founded in Britain in 1967 by **Brinsley Le Poer Trench** (earl of Clancarty), the British peer who introduced the first debate on UFOs in the British House of Lords, the upper chamber of the British Parliament, on January 18, 1979. During the 1980s the organization had members in more than thirty countries. It published a quarterly journal, *Awareness*, containing UFO world reports and personal experiences, as well as a biannual *UFO Register*, which sought to present accurate information on UFO phenomena.

"Le Conte del Graal"

One of the "Quest" versions of the legend of the **Holy Grail** (Graal). It was the last of a series of works of medieval romance written by Chrétien de Troyes, a twelfth-century French writer. Chrétien favored the Arthurian legends and he wrote one volume on Lancelot and King Arthur's court that formed the background of several other books. *Le Conte del Graal* told how Perceval was reared to the life of a forester by his mother, but forsaking her became a member of the court of **King Arthur**. Perceval went forth as a knight-errant, and his numerous adventures are recited.

In the middle of the story, the adventures of Gauvain, another of the knights, are fully detailed. However, in the end Chrétien returns to Perceval, who ventures forth again and wanders about for five years in a godless state of mind. One Good Friday he meets with a band of pilgrims who remonstrate him for riding armed on a holy day, and he turns aside to confess to a hermit who turns out to be his uncle. From him he learns that only the sinless can find the Grail, and that he sinned in abandoning his mother and thus causing her death. He had also taken a lady, Balnchefflor, but he never returned to her from his wanderings.

Le Conte del Graal was not completed, but copies were circulated, read, and deeply influenced later writers of the Arthurian

tales, who developed the story of Perceval and filled in many details of the Graal legend. Chrétien never identifies the Graal, but its juxtaposition with Good Friday caused later authors to identify it with the cup of Christ's Last Supper.

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Control

A term designating the spirit entity that works with a **medium** from "the other side" and who takes charge of the **séance** proceedings while the medium is in a trance. This operator might also be called a **guide**. Generally, the term implies enduring attendance by a distinct and continuous personality who uses the entranced medium's body. Some controls, such as **Arthur Ford's** "Fletcher," became almost as famous as the medium. In some ways, the control resembles the regular entities that speak through channels and deliver a body of teachings. In fact, controls often deliver a brief message at the beginning of séances, but their primary function is to direct the orderly contact of various spirit entities with the people present. The apparent motive of controls is to do good, to be of service, and to work out their salvation.

Spiritualists, who view the medium as a bridge to a lively world of spirit entities, believe the control performs a variety of functions during the séance: delivering direct or relayed messages to sitters, keeping order among those who rushed to the "light" (emanating from the "other side"), keeping away undeveloped or evil spirits, and occasionally getting out of the way to allow the entity to communicate directly to others.

Spiritualists claim that the body of the medium is an instrument that requires considerable practice in efficient handling. The control is a communication expert that watches over the fluency of the proceedings and often steps in to explain or repeat unintelligible expressions. The conversational aspect of the séances is largely due to the control's presence.

The nature of the control entity and the manner in which the control functions remains unclear. There are, of course, a variety of opinions on exactly what a control is. Today, many non-Spiritualists, especially psychological scientists, consider the control a part of the medium's personality. Others—even more skeptical in light of the significant amount of fraud found among mediums in the early twentieth century—tend to write off controls as mundane creations of mediums. Spiritualists suggest that the controls' long-term attendance of mediums is considered on the other side as a kind of missionary work, or as an occasional opportunity for experimental research.

Some of the most critical pieces of evidence to be considered in assessing the nature of spirit controls suggest that some entities at séances may be artificial personalities created from the unconscious attitudes and thoughts of the sitters. In September 1972, a group of experimenters at the Toronto Society for Psychological Research in Canada created an artificial entity named "**Philip**" by meditating on his history, characteristics, and appearance as decided on by the group. After negative results for nearly a year, the group adopted the conventional Spiritualist séance method and soon received messages from Philip through table rapping. Some spirit guides and controls are obviously synthetic and illusory, as in the deliberate creation of Philip; however, it may be that the momentary acceptance of them as real personalities can favorably influence paranormal phenomena.

The Human Qualities of Controls

There is a human element in the process of establishing a control's presence. Among the spirit entities, there may be a

struggle for the post, and an established control may be replaced by another, as witnessed in the case of **Leonora Piper**. The struggle for control is often conveyed to the medium by broken communications and spasmodic movements of the hand or of the traveler on the **ouija board**.

The character and limitation of the controls also bear the human stamp. They may have a large experience in life in the beyond, yet, in answer to questions, they often confess ignorance and reply that they will inquire from another who knows. They tend to be patient, and during the days of physical phenomena were ready to produce such phenomena to the sitters' satisfaction. But they seem adverse to taking orders; they expect courteous treatment, appreciation for what they do, and have their own caprices. Often they bring a religious atmosphere but few of them seem of saintly disposition. "Walter," the control of **Mina Crandon** (Margery) cursed freely if something displeased him and sent cantankerous objectors to the devil. In his righteous indignation against **Houdini** he accused him of cheating, swore terribly, called down curses on his head, and used the most fearful language.

"Eyen," the Egyptian control of Mrs. Travers Smith (**Hester Dowden**), who claimed to have been a priest of Isis in the reign of Ramses II, also cursed and swore in verse against a member of the circle who drove him out by hypnotic suggestion given to the medium. "Peter," another control of Smith, was similar to "Walter," in that he attached himself to the circle to satisfy his own curiosity and conduct psychical experiments from the other side. He was excellent in devising tests, but otherwise his character left little to be desired.

The power of constant controls is usually greater than that of incidental communicators, and often appears to be specific. "I have only power for voices," said **Cristo d'Angelo**, when he was requested to be the control at the Rossi sittings. This is a curious parallel with similar limitations on the part of mediums and supports the theory that the control, in relation to other spirits, is just as psychic as the medium in relation to the sitters. For instance, in **Cristo d'Angelo's** case some spirits, if too weak to reach the sitter on their own voice vibrations, came through that of the control, which resulted in a blending of accent and occasional predominance of the timbre of the control.

During the period when mediums were under widespread scrutiny, the controls became central to physical effects (an understanding of which has to be integrated with the belief that the majority of the physical mediums were discovered in some form of fraud). Consequently, the controls often had helpers (some would term them "confederates"), other spirits who prepared difficult physical phenomena while a message was being delivered. These helpers sometimes assisted in the control as well, increasing the coherence of the messages.

Many instances of blunders by controls were recorded in the scripts of **Stainton Moses**. Once, heavy volumes of phosphoric smoke were produced, scaring the medium as he was enveloped in fire. It was explained afterward that an accident happened during the production of the psychic lights (see **luminous phenomena**). Another time, a perfume-producing experiment miscarried and the sitters were driven out of the room by an unbearable stench.

Sometimes harm reportedly occurred to the medium because of the control's negligence or careless overdraft of power. Occasionally controls failed in their capacity as doorkeepers and undesirable, malignant elements invaded the séance room. In such cases they immediately ordered the closing of the sitting. When the medium awakened from trance, the control disappeared. The control could not communicate anymore but might be watchful and desirous of sending a message. Mrs. Piper occasionally received such messages through her own entranced daughters.

The presence of the control was made known by various means. The voice in direct speaking, the character of the handwriting or the sensation experienced in **automatic writing**, the peculiar style of rapping or tilting of the table, or mannerisms

disclosed the control's identity. Physiological observations may have also furnished proof. **Sir Arthur Conan Doyle** found that the pulse of medium John Tichnor beat 100 when controlled by "Colonel Lee," 118 when under the control of "Black Hawk," and 82 when normal.

A curious case of two controls conversing audibly, each using his own medium, was witnessed in the **Mina Crandon** séances when another medium, Miss Scott, also fell into trance. The control, "Walter," who was in charge of the séance from the other side, instructed the spirit of Mrs. Scott, mother of the medium, how to proceed, when to start and when to stop talking.

The Picturesque Element

The claims by controls of prior existence in human embodiment present another problem in assessing them. Most controls have claimed a distant and inconspicuous life that defies any verification. The control of **D. D. Home** always spoke in plural and never gave his name. Stainton Moses was attended by an organized band of controls that included biblical characters, philosophers, sages, and historic personalities. The biblical characters called themselves "Imperator" (Malachias), "Preceptor" (Elijah), "The Prophet" (Haggai), "Vates" (Daniel), "Ezekiel," "Theophilus" (St. John the Baptist), "Theosophus" (St. John the Apostle), and "Theologus" (St. John the Divine).

The philosophers and sages included a prestigious selection of the famous and a few unknowns: Solon, Plato, Aristotle, Seneca, Athenodorus (Doctor), Hippolytus (Rector), Plotinus (Prudens), Alexander Achillini (Philosophus), Algazzali or Ghazali (Mentor), Kabbila, Chom, Said, Roophal, and Magus. Moses was torn by doubts for a long time as to their identity and finally concluded that, "judging as I should wish to be judged myself they were what they pretended to be."

Imperator was one of the most ancient spirit controls, but he was preceded by nearly a thousand years by "Lady Nona" (the guide of "Rosemary"), who claimed to have lived in Egypt in the time of the pharaohs. "Black Hawk," the control of **Evan Powell**, insisted that a book had been published about him in America. In 1932 the book was found; it was printed in 1834 in Boston.

There are several instances in which the same control has manifested through different mediums. They have particular favors for one medium at a time, however, and on that medium's death the loss of power is passed on to another. "**John King**," who also claimed to have been Sir Henry Owen Morgan, the buccaneer king, first appeared in the **Davenport** séances and manifested at séances of other mediums for a long time, while "**Katie King**," his daughter, appeared to have passed on to a higher sphere after her farewell from **Florence Cook**. Katie, however, made an unexpected return to the circle of Dr. **Glen Hamilton** in 1932. Roy Stemman reported that Katie King materialized in Rome in July 1974 with the medium Fulvio Rendhell.

Native American Controls

Native Americans attained a special status within Spiritualist circles, so frequently did they act as controls. Spiritualism, in fact, presents one of the earliest attempts to build a positive image of Native Americans among the European-American public. These controls bore romantic or plain Indian names; for instance, "North Star" (**Gladys Osborne Leonard**), "Red Cloud" (**Estelle Roberts**), "White Feather" (**John Sloan**), "Greyfeather" (**J. B. Johnson**), "Grey Wolf" (**Hazel Ridley**), "Bright Eyes" (**May Pepper**), "Red Crow" (**F. F. Craddock**), "Black Hawk" (**Evan Powell**), "Black Foot" (**John Myers**), "Red Jacket" (Dr. **C. T. Buffum**) and **Emily French**, "Old John" and "Big Bear" (Dr. Charles B. Kenney), "Hawk Chief" and "Kokum" (**George Valiantine**), "Moonstone" (**Alfred Vout Peters**), "Tecumseh" (**W. H. Powell**), and "Segaske" (**T. d'Aute Hopper**). Few Native American guides surpassed the fame of "White Eagle" and "Silver Birch," the controls of two

famous British mediums, **Grace Cooke** and **Maurice Barba-nell**, respectively.

Other nationalities, primarily those identified as cultures that taught the ancient wisdom, were also frequently encountered, such as “Tien-Sen-Tie” (the Chinese guide of **J. J. Morse**), “Eyen” (an Egyptian guide of Hester Dowden), and “Feda” (the Asian Indian guide of Gladys Leonard. In addition, Hooper was attended by a *fakir*, **Annie Brittain** by a Senegalese child, and **Eileen Garrett** by an Arab control. Nevertheless, Native American controls were in the majority.

In spirit photographs Native American controls followed popular images and appeared in scalp locks and tribal robes. Their chief organizer was said to have been John King, but before the appearance of the romantic buccaneer the first Indian controls manifested in the **Shaker** communities in America. They came collectively as a tribe. A knock was heard at the door and when the spirits were invited they possessed everyone. Indian shouts echoed in the house; the obsessed spoke Native languages among themselves and danced Native American dances.

The Native American spirits did not deliver any teaching. On the contrary, the Shakers came to the conclusion that they had to teach and convert the spirits. The Shakers’ work was the beginning of what later became known in Spiritualist groups as a **rescue circle**. The visits continued from 1837 to 1844. When the spirits left, they informed their teachers that they would return soon and invade the world, entering palaces and cottages. But generally the Native American controls restricted their activity to physical manifestations.

E. W. Wallis, coauthor with M. H. Wallis of *Guide to Mediumship*, writes:

“Many Indian spirits become true and faithful friends. They act as protectors—“doorkeepers” so to speak—to their mediums. They do the hard work of development in the circle and prevent the intrusion of undesirable spirits. Sometimes they are boisterous and exuberant in their operations and manifestations and while we do not share the prejudices which are expressed against them we think it is wise to exercise a restraining influence over their demonstrations. They generally possess strong healing power and frequently put their mediums through a course of calisthenic exercises—which, although beneficial to the health of the medium and, in the presence of a few friends, may pass without adverse comment, would probably cause criticism if performed in a public assembly.”

Apart from Native Americans, and in light of contemporary discussion of the child as an element in the individual’s subconscious self, children furnished the most interesting group of controls. The best known include “Feda” (Gladys Osborne Leonard), “Nelly” (**Rosina Thompson**), “Dewdrop” (**Bessie Williams**), “Sunshine” (**Anne Meurig Morris**), “Little Stasia” (**Stanislawa Tomczyk**), “Nina” and “Yolande” (**Elizabeth d’Esperance**), “Belle” (Annie Brittain), “Bell” (**Florence Perri-man**), “Harmony” (**Sussannah Harris**), “Snow Drop” (Maud Lord Drake), and “Pocka” **Miss C. E. Wood**).

Before **Emanuel Swedenborg**, the human element was largely lacking in spirit contact. **Paracelsus**, for example, communed with elemental creatures; the spirits seen in the “shew stone” of **John Dee** were not identified with men; and sleepwalkers believed themselves to be possessed by the devil or by the Lord. The first controls as guiding spirits appeared in the experiments of **G. P. Billot** in France about 1820. The spirits possessing his mediums claimed to be their guardian angels. Some controls claim to be pure spirits (never incarnated), such as “Little Stasia” of Stanislawa Tomczyk and “Nona” of **Lujza Linczagh Ignath**.

Control by the Living

In several recorded cases the messages delivered by the medium were proved to have emanated from *living* individuals. This introduces the important question of whether the living can act as controls. It was found that messages from the living

often came without their knowledge, in most cases when they were asleep. This would suggest that occasionally the spirit entity communicating might also be unconscious of doing so—it might be dreaming through the medium. The repeated statements of Mrs. Piper’s controls that they have to enter a dream state to communicate have a curious bearing on this idea.

The Frenchman **Allan Kardec** and American **John Edmonds** were the first to state that spirit communications may emanate from the living. In his *Spiritual Tracts* (October 24, 1857), Edmonds writes:

“One day while I was at West Roxbury there came to me through Laura [his daughter] as a medium, the spirit of one with whom I had once been well acquainted, but from whom I had been separated some fifteen years. His was a very peculiar character—one unlike that of any other man whom I ever knew, and so strongly marked that it was not easy to mistake his identity. I had not seen him for several years; he was not at all in my mind at the time, and he was unknown to the medium. Yet he identified himself unmistakably, not only by his peculiar characteristics, but by referring to matters known only to him and me. I took it for granted he was dead, and was surprised afterwards to learn that he was not. He is yet living. . . . I have known since then many similar manifestations so that I can no longer doubt the fact that at times our communications are from the spirits of the living as well as the dead.”

Other interesting cases may be found in E. K. Bates’s *Seen and Unseen* (1907), M. Monteith’s *The Fringe of Immortality* (1920), **A. N. Aksakov’s** *Animism and Spiritism* (1890), and **Florence Marryat’s** *There Is No Death* (1892).

In one instance the spirit of Florence Marryat was summoned while she was asleep. In the experience of the author, the spirits of the living invariably beg to be sent back or permitted to go, as if they were chained by the will of the medium. Among her own mediumistic gifts Marryat claimed the power to summon the spirits of the living.

Some early clairvoyants suggested that the only perceptible difference between the spirits of the living and those of the dead was that a delicate line of light appears to proceed from the latter, apparently uniting it with the distant physical body. Some modern clairvoyants claimed to have discovered another distinction. The spirit incarnate appears lifeless, dead, statue-like, whereas the discarnate one is intensely alive.

Catherine Berry writes in *Experiences in Spiritualism* (1876):

“The table presently began rolling in a most extraordinary manner, so that we could scarcely keep it down. We asked what was the matter and it spelled out ‘We have buoyed the cable and shall be home in three days.’ We did not know what this meant. Someone suggested that we should ask the name which it gave. A gentleman then present at once said ‘Are you Alfred?’ Answer: ‘Yes.’ ‘Then you are on board the Great Eastern?’ ‘Yes.’ ‘Then you are all safe?’ ‘Yes.’ At this time, I should say, the vessel had not been heard of for ten days or a fortnight; and exactly at the end of three days the vessel arrived. This spirit “Alfred” was in the flesh at the time and is now; and though he has been questioned he has no knowledge of the circumstance or of having desired to send us such a communication.”

The story of a communication by raps from a living man is told in the *Revue Spirite*, January 1911 by a Mrs. Bardelia. This medium reported the occurrence took place under the observation of Gustave Le Bon. It happened in 1908 in St. Petersburg. The manager of the hotel where the medium was staying asked for the favor of a séance. He was eager to get a message from his father, who had recently died. The manager was dissatisfied when, with the aid of the alphabet, the first raps spelled out a name quite different from the one he expected. The family name shortly followed, and he exclaimed, “Why, that is the name of my best friend; but he is certainly not dead, for I just lately heard from him from a hotel in Moscow, where he is employed.” Both the manager and the medium were surprised, and Bardelia sought further information. The spirit confided, “I am not dead, but in a state of coma; I shall die to-

night.” The manager asked, “Are you at your hotel?” “No, at the hospital,” was the reply. The raps ceased.

The manager, still skeptical, announced his intention of immediately telephoning to Moscow to verifying the message. About an hour later he returned, very pale and greatly excited. A hotel spokesman said that, delirious and dying, his friend had been moved to the hospital that morning and was not expected to live through the night.

Mrs. J. H. Conant, an American medium, could manifest through other mediums while her body was in trance and under spirit control.

Wsevolod Solowiof, a well-known Russian writer, and automatist who usually produced mirror scripts, on one occasion wrote the name “Vera.” On inquiry it was elicited that a relative of his was communicating. “Yes; I sleep, but I am here, and I have come to tell you that we shall meet tomorrow in the summer gardens.” This came to pass. Moreover, the young girl told her family that she dreamed of visiting her cousin and of having told him of their meeting.

Hereward Carrington, in his introduction to Sylvan J. Muldoon’s *The Projection of the Astral Body* (1929), narrates his personal attempt at projection—to appear to a certain young lady, an accomplished pianist, with a phenomenal musical memory:

“One day, I asked her if she had ever heard of an old song, ‘Sparrows Build,’ made famous years ago by Jenny Lind, and a favourite of my childhood days. She stated that she never had. I said that I would get and send her a copy ‘some time’ as I thought she would like it. That was all that was said about it at the time and no particular importance was attached to it. A couple of nights later I attempted to appear to her, and as usual awoke in the morning without knowing whether my experiment had ‘succeeded’ or not. A little later I received a telephone call and the young lady in question informed me that I had appeared to her the night before—rather more vividly than usual—and that she had thereupon been seized with the impulse to write automatically—the result being a verse of poetry. That afternoon I called, was told of the experience, was shown the poetry and confess that I received quite a momentary thrill. The poetry consisted of the opening lines of the song ‘When Sparrows Build,’ absolutely accurate with the exception of one word.”

The Gordon Davis case recorded by **S. G. Soal** in the *Proceedings* of the Society for Psychical Research (vol. 35) is one of the more famous cases in all of psychical research. In a series of sésances with **Blanche Cooper** in 1922, a voice came through which Soal recognized as that of Gordon Davis, an acquaintance who he believed had died in the war. Details about home and family were given in a very convincing manner. Three years later Soal met Davis, still quite alive. He knew nothing of the communications that were said to have come from him. Several similar cases are recorded by **W. Leslie Curnow** in a 1927 article in *Psychic Science*.

Shamar, the Hindu control of Hester Dowden, specialized in bringing communicators who were living. In one instance, the name of an intimate friend came through:

“He stated that he was not sound asleep and therefore the message would come in jerks, which it did. He said he was sitting before the fire in his drawing-room; no one else was in the room. I asked him to give my sister a message from me; he said, ‘Sorry, I can’t; I shall forget all this when I wake.’ He then said goodbye and that he could not speak any more as he was getting more wakeful.”

Sir Lawrence J. Jones, in his presidential address to the Society for Psychical Research in 1928, dwelt on the mediumship of **Kate Wingfield**, saying,

“On four different occasions my youngest girl, aged nine, purported to control during her sleep, speaking with great animation and very characteristically. In the first instance she was at Ripley, some fifteen miles from Wimbledon, where K. [Wingfield] was staying. Later at Valescure she was asleep either in the same house or in a neighbouring villa. On the first occasion

the child was asked, after some conversation, “What about the sailor frock?” The answer came: “We went to a shop. Mummie just said, ‘You get those things out. That is her tallness.’ And they got them; nothing else to be done, no altering—they just sent them home. That’s what I like.”

This was a correct version of what had happened that afternoon. The child had been taken by her mother to London but none of us had been at Wimbledon that day, so K. and the other members of the circle only knew that there was a plan to buy a sailor frock. Here is Herbert’s (the guide) comment,

“In many cases a spirit on our side is quite unable to tell if a person is dead, or unconscious, or merely sleeping, if the spirit is outside; for after death for some little time the cord hangs loosely before it is absorbed into the soulbody and often in sleep the slackness of the cord presents the same appearance.”

This instance may be compared with the “Beard” case in *Journal* of the Society for Psychical Research (vol. 23), where Mr. Beard was described as having quite recently passed over at a sitting held some eight hours before his actual decease.

Mercy Phillimore (in *Light*, May 9, 1931) told of her experience in 1917 in a sitting with Naomi Bacon when a man was described whom she recognized as a living friend:

“The moment my mind realized his presence a certain ease seemed to invade the sitting and he took direct control of the medium. The control lasted between five and ten minutes, but before it ended the communicator requested me never to refer to the experience to him in his normal state. The facts communicated were found to be correct. In another sitting a year later the living friend again purported to be present. His communications were evidential.”

In a direct voice sésance given by **William Cartheuser** for the **American Society for Psychical Research** on October 26, 1926, Mrs. X, a lady acquaintance of **Malcolm Bird** received what she considered communication from her former father-in-law. He said that he died of a lung condition and had tried hard to impress Mrs. X the night before. He gave a correct description of what she was doing at that particular time. After the sésance, Mrs. X found out that the communicator was alive and in great mental distress on the date of the sésance (*Psychic Research*, 1927).

Alfred Vout Peters, the well-known London clairvoyant, had several similar experiences. On four separate occasions, Laura Finch (“Phygia”) controlled Peters while she was in Paris in the body and he in London. She promised to do so if she could. “All who know her have been unanimous in declaring it was Phygia’s own self speaking; her mannerism was there; things were said of which only she had cognisance, and when tests were agreed upon beforehand in the shape of certain phrases to be uttered they were invariably used” (*Light* September 2, 1899). On another occasion it was found that a control who manifested through Peters was alive in Africa.

Admiral J. G. Armstrong related (*Light*, April 25, 1931) that on one occasion while he was in London, his mother, who lived in Devonshire, spoke to him through a medium. She was asleep at the time and had the impression, on waking, of having made a long journey. During a naval conference in London a naval officer whom he had known many years prior similarly came through and advised him to protest against the reduction of the navy. He gave facts about his recent service. On inquiry Armstrong found out that the man was alive and served in the East. Allowing for the difference in time, it was likely he was sleeping at the hour of the communication.

There are some cases on record in which a materialized apparition was discovered to be living. Alfred Vout Peters saw, in a sésance with **Cecil Husk**, the phantom of a friend who must have been at home asleep at the time. Others had similar experiences with the same medium. **Stanley de Brath** saw, on four occasions, the materialized face of a lady (then in India) of whom he had lost track. Afterward he received a letter from her. A Church of England clergyman saw the materialized face of his brother who was then living in South Africa (*Light*, 1903).

In the controversy that ensued, a correspondent wrote to *Light* of the materialization in the United States of General Sherman, who not only announced his identity, but also stated that he had just died. The general, however, who was at the time on his death bed, did not die until a day or two later.

Some mediums are claimed to have materialized animal phantoms. From a Spiritualist perspective, the question might arise, Is it not possible for animal spirits to control men in trance? The confession of Charles Albert Beare, a self-styled, bogus medium of Peckham, London (*Daily Express*, September 18, 1931), contains this curious passage:

“One night at Bermondsey . . . I saw a woman supposed to be controlled by an ape. She jumped on chairs, on the table and darted all over the room just like an ape—in fact, she had all the mannerism and characteristics of the ape. It was a horrifying performance, and when the woman came out of the control she had to be revived with water and by people beating her hands.”

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Convulsionaries of St. Médard

An extraordinary outbreak of convulsions and religious ecstasy occurred during the first half of the eighteenth century in the cemetery of St. Médard, Paris. It was initiated by the Jansenists, a religious group suffering much persecution at the hands of the government and the Church.

The outbreak began with a few isolated cases of miraculous healing. One was the case of a Mlle. Morsaron, a paralytic, who had for her confessor an enthusiastic Jansenist. He recommended that she seek the tomb of St. Francis de Paris in the cemetery of St. Médard. After she had gone there a few times, she recovered her health. The news spread abroad, and other cures followed.

Violent convulsions became a feature of the crisis that preceded these cures. At length, the healing of an unusually obstinate case at the tomb of St. Francis preceded by a crisis of more than ordinary severity, was the signal for a violent outburst of epidemic frenzy. People of both sexes and all ages began to visit.

People from the provinces helped to swell the ranks, until there was not a vacant foot of ground in the neighborhood of St. Médard. On January 27, 1732, the cemetery was closed by order of the king. On its closed gate a wit inscribed the lines.

De par le roi défense à Dieu
De faire miracle en ce lieu.

However, the king's ordinance did not put an end to the epidemic, which spread from Paris to many other towns. In 1741—ten years after its commencement—convulsionary healing seemed to have died away. In 1759, however, it reappeared in Paris with vigor. It disappeared once more the following year, although isolated examples persisted as late as 1787.

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Conyers, Georgia

Through the 1990s, the small community of Conyers, Georgia, has been the scene of continuing **apparitions of the Virgin Mary** to a housewife, Nancy Fowler. The story began in February of 1987 when Fowler, then living in Atlanta, claimed to have seen Jesus Christ for the first time. Over the following months she received **locutions**, interior words, that spoke to various issues. Then in October of that year, she made a trip to **Medjugorje**, the small community in Bosnia where apparitions had been occurring to a group of youths since the beginning of the decade. While there, she heard Jesus call her to be his prophet. On November 30, He appeared again, in the form of “Divine Mercy,” as He had appeared earlier in the century to **Maria Faustina Kowalska**, and engulfed in light. At this time she inquired, “What do You ask?” He answered, “To bear witness that I am the Living Son of God.”

From that day, Jesus began to appear daily to Fowler. Then in January of 1988, she had an experience of being carried away to heaven. This experience would be repeated on several occasions. A few weeks later she for the first time saw the Virgin Mary, who also began to communicate regularly with her. These messages came to include messages on the 13th of each month, in remembrance of events at **Fatima**, Portugal, in 1917, concerning the situation in America, and confidential messages similar to the **secrets of Fatima**.

Around 1990 Fowler, who had confided the account of her experiences to very few people, moved to rural Conyers into a house with a large backyard. Once relocated, she was able to let the world know what had occurred, and crowds of people began to seek her out. The apparitions of Mary on the 13th have become the main times when thousands arrive. Two volumes of the most important early messages that were received were published in 1991 and 1992.

In 1992, the archbishop of Atlanta issued a cautious statement concerning the apparitions. Without making any judgments, he did not support the unofficial nature of the events at Conyers, requesting that no priest publicly identify with or serve the Eucharist at the site, and that no official pilgrimages be organized. He saw no reason at the time to launch an official investigation. A year later, a scientific team led by Dr. Ricardo Castanon, a professor of neuropsychophysiology at the Catholic University of Bolivia, subjected Fowler to a series of tests not unlike tests given to other recent claimants of extraordinary contact with the Virgin Mary and quite similar to those given to **JZ Knight**, who for 20 years has been channeling **Ramtha**, believed to be an enlightened master teacher. These tests suggested that Fowler was in fact entering various altered states of consciousness and was not suffering from any form of psychopathology.

The apparitions continued through the 1990s into the new century, and crowds are especially welcomed on the 13th of each month. Over the years, Fowler also claims to have seen several of the saints, **Catherine Laborné** and Theresa of Lisieux, known to Roman Catholics as the Little Flower, as well as the famous stigmatist **Padre Pio**.

The Archdiocese of Atlanta has yet to pronounce an opinion on the apparitions.

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Cook, Florence Eliza (1856–1904)

The famous British **materialization** medium whom physicist and chemist **Sir William Crookes** investigated. The popular story of her mediumship opens in 1871. She claimed to have seen spirits and heard voices in her childhood, but this was attributed to vivid imagination. When she was fifteen years of age and at a tea party with friends, table-turning was proposed. She

at first refused to participate, but later, with her mother's permission, consented to the experiment. Extraordinary things were reported, including the table being unmanageable and Cook being levitated.

Next, while she and her mother sat at home, Florence's hand began to write, and a message came through in mirror (reversed) image. It said she should go to a certain bookseller and there inquire about the Dalston Association. A meeting would take place in a few days and there she would make the acquaintance of the editor of the newspaper *The Spiritualist*.

For some time afterward she gave séances for the Dalston Association. She attended a few materialization sittings of the mediums **Frank Herne** and **Charles Williams** and sat with Herne in her father's house. She soon gave up the Dalston séances because the manifestations became too strong and embarrassing for a public assembly. She was said to have been carried over the heads of the sitters, and invisible hands were said to have stripped her of her clothing. Mrs. Cook decided to allow her daughter to sit only at home.

Florence often became entranced and changed personalities, calling herself "**Katie King**," the daughter of **John King** (alias Henry Owen Morgan), the buccaneer. She promised to remain for three years and reveal many strange things. The promise was generously kept. The Hackney circle—composed of Florence, her parents, her two sisters who were also mediums, and Mary, the maid—soon became famous. The young and beautiful "Florrie" gave some private sittings to Charles Blackburn, a wealthy citizen of Manchester, and he guaranteed her an annual retaining fee so she should be free to give her services when required.

She was the first English medium who exhibited full materializations in good light. The first attempt by Katie King was made in April 1872. A face like a death mask was seen between the curtains of the **cabinet**. It is curious to note from Florence's letter to Mr. Harrison that Katie "told us that we must give her a bottle of phosphorescent oil because she could not get the phosphorus that was necessary from my body because my mediumship was not sufficiently developed." The bottle of oil was employed in the place of psychic light, and lit up Katie's face. At this stage of development the medium was still conscious. Later she passed into trance.

As time went on, increased facility and practice enabled Katie King to show herself more clearly. Her resemblance to the medium in the materialization attempts was soon noticed. To prove that she was distinct from Florence, Katie changed the color of her face to chocolate and then to jet black. Moreover, Katie King was different in stature, manner and personality. As further proof, the medium was tied by the sitters or sometimes by the spirits, in the cabinet.

Katie's Separate Existence

Sir William Crookes offered what was at the time considered decisive proof of Katie's separate existence. The report of his long series of experiments, conducted in the Cook home and in his own laboratory, was published in 1874. It aroused a storm of ridicule, sarcasm, and protests.

Prior to this, Crookes felt prompted to come before the public in defense of Florence Cook in a curious incident. On December 9, 1873, the earl and countess of Caithness and Count de Medina Pomar had been the guests of Mr. Cook. W. Volckman, one of the other guests present, became suspicious of Katie King during a séance, rushed forward, and seized her hand and then her waist. A struggle ensued in which two of the medium's friends went to Katie's aid. In the testimony of Henry Dumphy, a barrister, Katie appeared to lose her feet and legs and made a movement similar to that of a seal in water. She then glided out of Volckman's grip, leaving no trace of physical existence. According to Volckman, she was forcibly freed.

The incontestable fact, however, was that five minutes later when the excitement subsided and the cabinet was opened, Florence was found in black dress and boots with the tape tight-

ly around her waist as at the beginning of the séance, the knot still sealed with the signet ring of the earl of Caithness. She was searched, but no trace of white drapery was found.

As a result of the ordeal the medium became ill, and Crookes came forward in three letters in the *Spiritualist* press citing his own experiences with her. In his first letter he states that when Katie stood before him in the house of a Mr. Luxmoore, he distinctly heard from behind the curtain Florence Cook's sobbing and moaning from the pangs of trance. The second and third letters contained accounts of séances held in Crookes's own house and at Hackney.

Describing how Katie took his arm when walking, he also noted:

"... the temptation to repeat a recent celebrated experiment became almost irresistible. Feeling, however, that if I had not a spirit I had at all events a lady close to me, I asked her permission to clasp her in my arms so as to be able to verify the interesting observations which a bold experimentalist had recently somewhat verbosely recorded. Permission was graciously given and I accordingly did—well as any gentleman would do under the circumstances. Mr. Volckman will be pleased to know that I can corroborate his statement that the "ghost" (not "struggling" however) was as material as Miss Cook herself."

On March 12, 1874, Katie came to the opening of the curtain and summoned Crookes to the assistance of the medium. Katie was in white. Crookes went into the cabinet and found Cook, clad in her ordinary black velvet dress, lying across the sofa. Katie vanished.

Later, in May, Crookes actually saw the two forms together during the photographic experiments. To protect herself from the injuries of the flashlight, Cook, lying on the floor, muffled her face with a shawl. Crookes's account stated,

"I frequently drew the curtain on one side when Katie was standing near and it was a common thing for seven or eight of us in the laboratory to see Miss Cook and Katie at the same time under the full blaze of the electric light. We did not on these occasions actually see the face of the medium, because of the shawl, but we saw her hands and feet; we saw her move uneasily under the influence of the intense light and we heard her moan occasionally. I have one photograph of the two together, but Katie is seated in front of Miss Cook's head."

An account of a séance on March 29 furnishes further evidence for the simultaneous appearance of the two figures. Katie allowed Crookes to go into the cabinet. He described his experience:

"I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air enter the phosphorus lamp, and by its light I saw the young lady dressed in black velvet as she had been in the early part of the evening, and to all appearances perfectly senseless; she did not move when I took her hand and held the light quite close to her face, but continued quietly breathing. Raising the lamp I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her previously during the séance. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure, and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before and not at the phantasm of a disordered brain. She did not speak but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook, crouching before me to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny until I had no doubt whatever of her objective reality."

He also noticed that a blister on Cook's neck was not to be found on Katie's neck, and that Katie's ears were not pierced for earrings, whereas Cook's were.

Of the many precautionary measures taken by Crookes to prevent fraud, the electrical test devised by **Cromwell Varley**

was perhaps the most interesting. The medium was placed in an electric circuit connected with a resistance coil and a galvanometer. The movements of the galvanometer were shown in the outer room to the sitters on a large graduated scale. Had the medium removed the wires, the galvanometer would have shown violent fluctuations. Nothing suspicious occurred, yet Katie appeared, waved her arms, shook hands with her friends, and wrote in their presence.

As an additional test Crookes asked Katie to plunge her hands into a chemical solution. No deflection of the galvanometer was noticed. Had the wires been attached to Katie the solution would have modified the current.

On May 21, 1874, Crookes witnessed the farewell meeting between Cook and Katie behind the curtain. Katie woke Cook from her trance. The farewell was very moving. They were talking affectionately and the medium shed many tears. She never saw Katie again.

After Katie departed, another spirit form, "Marie," took her place. Marie, who danced and sang in a professional style, led to Cook's exposure. During a séance on January 9, 1880, Sir George Sitwell grabbed Marie, and she did not dissolve. She was found to be the medium, wearing only her underwear, corsets, and a flannel petticoat. The discarded pieces of garment were brought out of the cabinet by another sitter.

According to Marryat, following this exposure Cook declined to sit unless someone remained in the cabinet with her. On one occasion the duty fell to Marryat. She reported being tied to Cook with a stout rope and remaining thus fastened to her the whole evening. Marie appeared and sang and danced the same as before she was seized.

Because of the many trials she had to undergo, Cook, who from 1874 was known by her married name, Mrs. Elgie Corner, for some time gave up public mediumship. During 1899, on the invitation of the Sphinx Society, she sat under test conditions in Berlin.

Following Cook's death in 1904, her husband married her sister, **Kate Cook**, also a materialization medium.

Assessing Cook's Career: The Question of Fraud

The question of whether Florence Cook was a **fraud** has been hotly debated and is still a matter of some interest in parapsychological circles. The Sitwell exposure was the primary condemnatory evidence. However, much additional material for discussion has also been uncovered. For example, French researcher **Camille Flammarion** wrote in a satiric vein that the medium **D. D. Home** "gave it to me as his personal opinion that Miss Cook was only a skillful trickster and has shamefully deceived the eminent scientist, and as for mediums, why there was only one absolutely trustworthy and that was himself, Daniel Dunglas Home."

Crookes certainly never found the least sign of deception, and when he was notified of the death of Mrs. Corner, in a letter dated April 24, 1904, he expressed his deepest sympathy and declared again that the belief in an afterlife owed so much of its certainty to her mediumship.

Cook's phenomena, like those of Home (also investigated by Crookes), remain a baffling enigma. If one accepts Crookes's careful investigations at face value, the evidence that the materialization of Katie King was real seems conclusive: yet the possibility of a fully materialized phantom form with all the characteristics of a flesh-and-blood human being is difficult to accept, and suggests impersonation by one of Cook's sisters or another accomplice.

Over the years, increasing attention has been given to the hypothesis that Crookes was either highly incompetent or, more likely, infatuated with Florence Cook to a point that weakened his judgment or integrity. This position was supported by a new report published in 1964 by the **Society for Psychical Research** in London. In it is an account of a man who claimed to have known the medium, and said she admitted fraud to him. He further hinted that the medium had an affair

with Crookes. Trevor Hall, in his book *The Spiritualists* (1962), hypothesized that Florence Cook was Crookes's mistress and that the great scientist tried to cover up the affair. Cook's supporters responded that such an accusation was highly speculative, and lacked firm evidence.

Crookes made no secret of his wonder at the beauty of the phantom Katie King, which appeared to have all the attributes of a living being. He admitted having embraced the phantom to verify his perception of the spirit form as flesh and blood. Obviously, these were things it would have been prudent to conceal if there was really an illicit affair in progress. Some have suggested that a more plausible case could be made for claiming that Crookes at first believed in the reality of Katie King but later had doubts.

By then he was embroiled in an embarrassing situation from which he could only extricate himself by insisting that his experiments Katie King was a genuine materialized spirit form. After the final séance with Katie King on May 21, 1874, Crookes avoided further psychical experimentation. He became reticent about the famous materializations and devoted himself to physics, his research culminating in his development of the radiometer and the Crookes tube.

Hall's book also raises valid doubts as to the genuineness of the Cook phenomena, notably in her association with the medium **Mary Showers**, a possible accomplice in fraud. Showers also claimed to elicit materialization of spirit forms, in particular the phantom "Florence Maple," which appeared to have the same substantiality as Cook's Katie King. Showers and Cook gave a joint demonstration at the Crookes home in March 1874, when the spirit forms Florence Maple and Katie King walked around the room linked arm in arm, laughing and talking like real human beings. The possibility of two materialization mediums demonstrating the phenomenon jointly at the same séance severely strains credulity.

Also present at this remarkable séance was Sergeant E. W. Cox, who expressed his grave reservations in a letter to *The Spiritualist* (May 15, 1874):

"I have seen the forms of Katie [King] and Florence [Maple] together in the full light, coming out from the room in which Miss Cook and Miss Showers were placed, walking about, talking, playing girlish tricks, patting us and pushing us. They were solid flesh and blood and bone. They breathed, and perspired, and ate, and wore a white head-dress and a white robe from neck to foot, made of cotton and woven by a loom. Not merely did they resemble their respective mediums, they were facsimiles of them—alike in face, hair, complexion, teeth, eyes, hands, and movements of the body. Unless he had been otherwise so informed, no person would have doubted for a moment that the two girls who had been placed behind the curtain were now standing in *propria personâ* before the curtain playing very prettily the character of ghost.

". . . But I have one piece of evidence that goes far to throw a doubt over the whole. At a sitting with Miss Showers a few days ago, the curtain, behind which the form of Florence [Maple] was exhibiting her face, was opened by a spectator ignorant of the conditions, and a peep behind the scenes was afforded to those present. I am bound, in the interests of truth and science, to say that I, as well as all the others, beheld revealed to us, not a form in front and a lady in the chair, but the chair was empty, and the lady herself at the curtain wearing the ghost head-dress, and dressed in her own black gown! Nor was she lying on the floor as some have surmised. When the head was thrust out between the curtain the eyes were turned up with the fixed stare which has been observed in the supposed Florence [Maple], but the eyes rapidly assumed their natural position when the exposure was made, and the hands were forthwith actively employed in trying to close the curtain, and in the struggle with the inspecting lady the spirit head-dress fell off. I was witness to it all, and the extraordinary scene that followed—the voice crying out 'You have killed my medium!'—an alarm which, by the bye, was quite needless, for she was neither

killed or injured beyond the vexation of the discovery. She said in excuse that she was unconscious of what she had done, being [in] a state of trance.”

Another letter by Cox to **D. D. Home**, on March 8, 1876 (cited in the entry on Mary Showers), strongly suggests that both Cook and her friend Showers were frauds. The evidence suggests but does not prove conclusively that Crookes was an accomplice.

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Cook, Kate Selina (1859–1923)

One of the more famous British **materialization** mediums and sister of **Florence Cook**, Kate Cook was comparatively less known, as she sat more privately and did not undergo the same scrutiny as her sister.

Dr. **Alfred Russel Wallace** writes about a series of sittings he attended in *My Life* (1902):

“... They took place in the rooms of Signor Randi, a miniature painter, living in Montague Place, W., in a large reception room, across one corner of which a curtain was hung and a chair placed inside for the medium. There were generally six or seven persons present. Miss Cook and her mother came from North London. Miss Cook always dressed in black, with a lace collar, she wore laced boots and had earrings in her ears.

“In a few minutes after she had entered the cabinet the curtains would be drawn apart and a white-robed female figure would appear and sometimes come out and stand close in front of the curtain. One after another she would beckon to us to come up. We then talked together, the form in whispers; I could look closely into her face, examine the features and hair, touch her hands and might even touch and examine her ears closely, which were not pierced for earrings. The figure had bare feet, was somewhat taller than Miss Cook, and though there was a general resemblance, was quite distinct in features, figure and hair.

“After half an hour or more this figure would retire, close the curtains and sometimes within a few seconds would say ‘Come and look.’ We then opened the curtains, turned up the lamp, and Miss Cook was found in trance in the chair, her black dress, laced boots, etc., in the most perfect order as when she arrived, while the full-grown, white-robed figure had totally disappeared.”

Writing of a séance with Mrs. Ross in New York, Wallace adds:

“But what specially interested me was that two of the figures beckoned to me to come up to the cabinet. One was a beautiful-

ly-draped female figure, who took my hand, looked at me smilingly and on my appearing doubtful, said in a whisper that she had often met me at Miss Kate Cook's séances in London. She then let me feel her ears, as I had done before, to prove that she was not the medium. I then saw that she closely resembled the figure with whom I had often talked and joked at Signor Randi's, a fact known to no one in America.”

Stanton Moses sat with Kate in 1878, and **F. W. Myers** sat with her a number of times between 1878 and 1882. Both were impressed with her performance.

In 1907, three years after her sister Florence's death, Kate married her widower. In 1923 she inherited what was left of the fortune wealthy Manchester citizen Charles Blackburn originally put at Florence's and then at Kate's disposal.

Sources:

Marryat, Florence. *There Is No Death*. New York: John W. Lovell, 1891. Reprint, New York: Causeway Books, 1973.

Medhurst, R. G., and K. M. Goldney. “William Crookes and the Physical Phenomena of Mediumship.” *Proceedings of the Society for Psychical Research* 54 (1964): 25.

Wallace, Alfred Russel *My Life: A Record of Events and Opinions*. London: Chapman & Hall, 1902.

Cooke, Grace (d. 1979)

Modern British Spiritualist medium who founded the Church of the **White Eagle Lodge** in 1936 under the inspiration of her Indian spirit guide, White Eagle. Cooke, known to the members of the lodge as *minesta*, began her career as a Spiritualist medium in 1913 and became progressively convinced that the spiritual and philosophical aspects of Spiritualism were more important than mere evidence of survival.

She formed a small church in Middlesex, but later separated from its activities after church leaders became more interested in proofs of survival. During the 1930s, she leased Burstow Manor in Surrey and started a White Eagle Brotherhood, later moving to Pembroke Hall. Unfortunately, the headquarters was destroyed during bombing in World War II. In 1941 new premises were acquired in London and in Edinburgh, Scotland. In 1945 Mr. and Mrs. Cooke acquired the present premises at New Lands in Liss, Hampshire, administered by a trust since 1953.

Early in her career, Grace Cooke used her psychic gifts to offer evidence of survival, and Ramsay MacDonald, British prime minister, vouched for the accuracy of her spirit communications. But, in later years, her emphasis shifted to spiritual healing and to channeling teachings from White Eagle and a few other spirit entities, including that of **Sir Arthur Conan Doyle**. Mrs. Cooke died September 5, 1979, at age 87. A special service was held at the temple at Liss, Hampshire, headquarters of the White Eagle Lodge, which she founded.

Sources:

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———. *Sun-Men of the Americas*. Liss, Hampshire, England: White Eagle Publishing Trust, 1975.

Lind, Ingrid. *The White Eagle Inheritance*. Wellingborough, Northamptonshire, England: Turnstone Press, 1984.

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Coombe-Tennant, Winifred Margaret Serocold (“Mrs. Willett”) (1874–1956)

Winifred Coombe-Tennant was better known by the pseudonym “Mrs. Willett,” under which her scripts produced by au-

tomatic writing were published. She was born November 1, 1874, and married Charles Coombe-Tennant in 1895. In addition to her mediumship, she was chairman of the arts and crafts section of the National Eisteddfod (a Welsh cultural conference held annually), a justice of the peace, and a delegate to the Assembly of the League of Nations (1922). She was also an associate of the **Society for Psychical Research**, London.

After the death of her daughter in 1908, Coombe-Tennant corresponded with **Margaret Verrall**, also known for her automatic writing, and later produced scripts herself. She first went into trance in 1910.

She took part in a **cross-correspondence** communications study by the Society for Psychical Research in which a group of automatists (Verrall, **Helen Salter**, Mrs. Holland [**Alice Kipling Fleming**] and "Mrs. Willett") produced interlocking scripts that indicated the possibility of a disembodied intelligence.

Coombe-Tennant's mediumship is discussed in an article by G. W. Balfour in the *Proceedings* of the Society for Psychical Research. After her death in 1956 she supposedly communicated to **Geraldine Cummins** the scripts later published in the book *Swan on a Black Sea* (1965).

Sources:

Balfour, G. W. "A Study of the Psychological Aspects of Mrs. Willett's Mediumship." *Proceedings* of the Society for Psychical Research 43 (1935): 43.

Coons, Peter (1875–1955)

American pioneer of the study of **hatha yoga** under the name **Pierre Arnold Bernard**. His nephew **Theos Bernard** was responsible for an authoritative treatise on hatha yoga.

Cooper, Blanche (ca. 1927)

British **direct voice** medium at the center of the famous Gordon Davis case. In 1921–22, **S. G. Soal**, then a teacher at the University of London carried out a series of experiments and observations surrounding Cooper's mediumship. He was concerned with the remarkable communications he obtained from a deceased brother, from presumably fictitious entities, and from a friend, Gordon Davis. Davis was believed to have died in the war but was later discovered alive in 1925 and was ignorant of the communications that came through in his "voice." (See *Proceedings* of the Society for Psychical Research, vol. 35, 1926.)

In his report, Soal says Cooper:

"... does not go into trance and in the intervals when the voice is not speaking she is apparently normal and able to converse with the sitters and sometimes even able to repeat words which the voice has just said. There is, however, right through the sittings a certain degree of absentmindedness and the medium is sometimes slow to respond to questions addressed to her by the sitter. While the voice is not speaking she keeps up a continuous humming noise with her lips, and this humming noise ceases when the voice comes into play. Throughout the period of my own experiments the medium seemed unable to sustain the voice for more than a minute or two at a time and the information was given for the most part in rapid snatches punctuated by periods of silence lasting from a minute up to a quarter of an hour. Moreover, it appeared that the voice could only be produced while the musical box was playing, and only on one or two occasions were words spoken a second or two after the music had ceased. Objective lights were seen at every sitting but these appeared in the silent intervals and were never simultaneous with the voices. These lights varied in appearance from dim amorphous patches to bright bluish discs about the size of a half a crown."

Soal noticed the peculiar feature that "questions asked by the sitter are seldom answered immediately in the case when

the sitter is holding the correct answer in his conscious mind." In such cases it was usually found that the idea had to pass back into the unconscious mind of the sitter before it could emerge from the automatism of the medium. The communicator, when asked for an answer, would usually reply, "I cannot give it now, but will try to give it later." Then at a later period of the sitting, when the sitter had forgotten the question, the correct answer would be given. In cases when the correct answer was not known to the sitter, a direct question would often result in immediate success.

In the case of Gordon Davis, his voice, accent and manner of speech were reproduced fairly accurately. He described incidents of his boyhood known to Soal, and described his last meeting with Soal and the substance of their conversation. He expressed a desire to send messages of comfort to his wife and child, and though he did not give the circumstances of his death, spoke as if he were deceased. He gave an accurate description of the environment and interior arrangements of a house which he did not occupy until a year later.

In the debate over Soal's paper before the **Society for Psychical Research**, Dr. Wolley suggested that when the house was described in Davis's spirit voice (Soal) the sitter was unconsciously foreseeing an event in his own life, i.e., his visit to the house in April 1925.

This theory, however, would allow almost any piece of information given by a medium and afterward verified by the sitter to be considered the sitter's foreseeing the future and subconsciously passing it along to the medium.

Cooper, Irving Steiger (1882–1935)

Irving Steiger Cooper, the first regional bishop of the Liberal Catholic Church in the United States and a leading writer of Christian esoteric literature, was born March 16, 1882, in Santa Barbara, California. He grew up in the state and graduated from the University of California. As a young adult he was introduced to **Theosophy** and within a few years had become a popular lecturer for the **Theosophical Society**. In 1911 he traveled to India for the international meeting of the society and stayed there to become the secretary of **Charles W. Leadbeater**, an Anglican priest who had become a close associate of the society's president, **Annie Besant**.

Cooper was in India in 1915 when several priests who also were Theosophists were forced out of the Old Catholic Church in England and established the Liberal Catholic Church. The church elected James Ingall Wedgwood as their first presiding bishop. He was consecrated in February 1916. Wedgwood then went to Sydney, Australia, where Leadbeater had relocated, and consecrated him as a regional bishop for the church in Australia. While these events were taking place, Cooper remained in India, where he was writing his first books: *Methods of Psychic Development* (1912), *Theosophy Simplified* (1915), and *Reincarnation* (1917). In 1917 Cooper moved to Australia and through Leadbeater was quickly involved in the new church. He was ordained a priest in 1918. He assisted Wedgwood and Leadbeater in the preparation of *The Liturgy of the Mass* (1917), published as *The Liturgy of the Holy Eucharist* (1918).

Meanwhile, the Liberal Catholic Church had been established in the United States, and Wedgwood chose Cooper to lead it. Cooper was consecrated as regional bishop for the United States on July 13, 1919, at St. Alban's Liberal Catholic Church in Sydney by Wedgwood and Leadbeater, and he moved to the United States in 1920. Headquarters for the church were established in Hollywood in a cathedral built adjacent to the Theosophical Society's community called Krotona.

Cooper remained active in the Theosophical Society, which became the natural recruitment pool from which members of the church were initially found. He was a firm believer in the messianic role Besant assigned to the young **Jiddu Krishnamurti**, and in the late 1920s he traveled the United States with

Besant promoting Krishnamurti as the vehicle for the coming world savior.

Cooper led the Liberal Catholic Church until his death on January 17, 1935, though his activity was severely curtailed the last five years due to ill health. He worked for many years perfecting the liturgy and in 1934 saw it published as *Ceremonies of the Liberal Catholic Church*, his major literary production. It remains the standard liturgy of the church.

Sources:

Cooper, Irving Steiger. *Ceremonies of the Liberal Catholic Church*. Los Angeles: St. Alban Press, 1924.

———. *Methods of Psychic Development*. Adyar, Madras, India: Theosophical Publishing House, 1912.

———. *The Secret of Happiness*. Chicago: Theosophical Publishing House, 1925.

———. *Theosophy Simplified*. Wheaton, Ill.: Theosophical Publishing House, 1928.

Ward, Gary L. *Independent Bishops: An International Directory*. Detroit: Apogee Books, 1990.

Cooper, Margaretta S. (ca. 1850)

Early nineteenth century American medium and daughter of **La Roy Sunderland**. In July 1850 Sunderland, a former Methodist minister turned magnetist-lecturer, launched from Boston one of the first periodicals devoted to reports on Spiritualism, the *Spiritual Philosopher*. In the first issue he expressed some doubts about the validity of spiritual rappings, but a few weeks later his daughter Margaretta became a medium. In October 1850 Sunderland wrote:

“The manifestations of the spirit world have been continued in our own family in Charlestown, and our office in Boston, with increasing and wonderful interest. . . . The mysterious sounds have been made in nearly all the rooms in our house, and have been heard at different times by different people.”

Sources:

Cupron, E. W. *Modern Spiritualism: Its Facts and Fanaticisms*. Boston: B. Marsh; New York: Partridge and Brittan, 1855.

Cooperator, The (Magazine)

Former journal of the **International Cooperation Council**, a coordinating body composed of educational, scientific, cultural, and religious organizations that fostered the “emergence of a new universal person and a civilization based on unity in diversity among all peoples.” Many of these organizations are concerned with religion, mysticism, and occult teachings.

When the International Cooperation Council was reorganized as the Unity-and-Diversity Council, *The Cooperator* was superseded by *Spectrum*, which continued the work of linking metaphysical and **New Age** groups. Address: Unity-and-Diversity World Council, 5521 Grosvenor Blvd., Ste. 22, Los Angeles, CA 90066-6915.

Cooper-Oakley, Isabel (1854–1914)

Theosophical writer. She was born in Amritsas, Punjab, India, her father being an official in the colonial government. Her father, Henry Cooper, was a believer in female schooling, and young Isabel received a good education for the time. Due to an injury received in 1877, she did not walk for two years, causing her to intensify her studies. During this time she read *Isis Unveiled*, the first major writing of **Helena Petrovna Blavatsky**, cofounder of the **Theosophical Society**. Her study of psychic subjects ended, however, when she recovered. She turned to women’s issues and set as her goal attending Girton College, Cambridge.

While at Cambridge in 1882 she met her future husband, A. J. Oakley, and Archibald Knightley and his wife. Together they

developed a new interest in **Theosophy** and joined the Theosophical Society in the spring of 1884. In the fall they accompanied Blavatsky to India. Cooper-Oakley became a dedicated Theosophist and a close associate of Blavatsky’s. She remained loyal through the scandals arising from the charges of fraud by the **Society for Psychical Research**, and after Blavatsky’s death in 1891 she became an international lecturer for the society.

Cooper-Oakley’s first book, *Traces of a Hidden Tradition in Masonry and Medieval Mysticism* (1900), is an exploration of the Grail and Templar traditions from a theosophical perspective. In 1907 Blavatsky’s successor, Annie Besant, appointed Cooper-Oakley to the presidency of the International Committee for Research into Mystical Traditions. While serving in that capacity she published further research on themes developed earlier as *Mystical Traditions* (1909). The esoteric and mystical history of the West had captured her attention for many years, and in 1912 she gathered some of her early articles into a single volume, *The Compte St. Germain*, possibly her most-remembered book, in which she assembled all of the known material about one of the more colorful and intriguing occult characters of all time.

After a full life, Cooper-Oakley died March 3, 1914, at Budapest, Hungary.

Sources:

Cooper-Oakley, Isabel. *The Compte St. Germain*. Milan, Italy: Liberia Editrice del Dr. G. Sulli-Rao, 1912.

———. *Mystical Traditions*. Milan, Italy: Liberia Editrice del Dr. G. Sulli-Rao, 1909.

———. *Traces of a Hidden Tradition in Masonry and Medieval Mysticism*. London: Theosophical Publishing Society, 1900.

Coover, John Edgar (1872–1938)

Psychologist and director of the Psychical Research Laboratory at Stanford University whose brief flirtation with psychical research had a significant negative effect upon the whole field. Coover was born March 16, 1872, at Remington, Indiana, and was educated at Stanford University (A.B., A.M., Ph.D.).

Shortly after Harvard University received a large grant to carry out psychical research in 1912, Thomas W. Stanford gave a significant endowment for the same purpose to the university his brother had founded. Coover had just assumed a position at Stanford and was the first to receive funding from the grant, making him the first faculty member of a large American university to conduct parapsychological experiments.

He conducted a set of methodologically sound experiments in telepathy and clairvoyance with one person “sending” from a deck of playing cards to a second person in another room. Over a five-year period he carried out 10,000 trials and in 1917 presented an impressive 600 page report, *Experiments in Psychical Research at Stanford University*. The detailed report, filled with an impressive set of statistics, claimed the attention of American scientists. Its skeptical conclusions resulted in negative reactions to further efforts to develop university-based psychical studies.

After these experiments, Coover had little to do with parapsychology. He wrote an occasional article for the periodicals of the Society for Psychical Research and the American Society for Psychical Research and contributed a chapter in a book edited by Carl A. Murchison, *The Case for and Against Psychical Belief* (1927). Coover reached a somewhat agnostic position on the question, an attitude not conducive to pursuing research in a highly controversial field. He died February 19, 1938, at Palo Alto, California.

Toward the end of Coover’s life a mild controversy emerged concerning his 1917 report. In 1935 **Robert Thouless** carried out a new examination of Coover’s data and suggested that it contained statistically significant results. J. B. Rhine later suggested that because of the stress Thouless felt from his col-

leagues, he refused to report his favorable evidence. This conclusion is bolstered by a letter Thouless wrote to the president of the university, saying his research was “offensive in the nostrils of” his fellow psychologists.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Coover, J. E. *Experiments in Psychical Research at Stanford University*. Palo Alto, CA: Stanford University Press, 1917.

Rhine, J. B. “History of Experimental Studies.” In *Handbook of Parapsychology*, edited by B. Wolman. New York: Van Nostrand Reinhold, 1977.

Thouless, Robert H. “Dr. Rhine’s Recent Experiments in Telepathy and Clairvoyance and a Reconsideration of J. E. Coover’s Conclusions on Telepathy.” *Proceedings of the Society for Psychical Research* 43 (1935): 24.

Copernicus, Nicolaus (1473–1543)

Nicolaus Copernicus, whose astrological calculations are generally credited with breaking the hold of the geocentric perspective of the universe on Western thought, was born on February 19, 1473, in Torun (or Thorn), Poland. His father, a wealthy merchant, provided Nicolaus an education at the University of Krakow, where he received a broad education in the sciences, and the University of Bologna, where he studied for five years (1496–1501), in the liberal arts. It was still an era in which one could largely master the whole body of scientific knowledge.

Copernicus’ father also arranged for his son’s appointment as a church canon, and upon his return from Italy, he settled in at the Cathedral at Frombork (Frauenberg), where he lived quietly for the rest of his life. Though attending to a wide range of duties, and despite having no telescope (as yet to be invented), over a period of years Copernicus observed the heavens and kept careful records of his observations. He gave thought to a problem that had long haunted astronomy. As the planets moved across the heavens, at times they appeared to move backward (or retrograde). This backward motion was a major offense to any understanding of the divine perfection of the heavens. To solve this problem, Copernicus proposed the idea that the Sun was the center of the solar system, and the Earth, like the other planets, circled it. While not a totally new idea, he backed his idea with his data. His idea had appeal in that it preserved, for the time being, the movement of the heavenly bodies in their perfection. It met opposition in its moving the Earth from the center of creation.

Although Copernicus published his theories as early as 1514, in a manuscript privately circulated to a few friends, his final work, *De revolutionibus orbium coelestium* (On the Revolution of the Heavenly Spheres), was not released until the end of his life (he did not live to see published copies). He had turned the manuscript of his book over to his astrologer friend, Joachim Rheticus, to publish. The real impact of Copernicus’ work would come decades later as **Johann Kepler**, Galileo, and Isaac Newton built on it and made plain some of the implications of humanity’s not living at the center of the universe.

As Copernicus’ heliocentric view became widely known, it became a major challenge to **astrology**, an art based on Ptolemy’s geocentric views. Attempts to create a heliocentric astrology emerged as Europe gave up an Earth-centered view of the world over the next two centuries, but most astrologers remained hostile to such a change. They argued that since astrology concerned the life of earthlings, the relation of the heavenly bodies to Earth remained the key item in their art. After all, even Copernicus did not give up astrology and like most people with some astronomical expertise, cast horoscopes. The move to a heliocentric astronomy did not require a change to a heliocentric astrology. Some new heliocentric astrologies

have been proposed in the last generation, partly as an anticipation of future human life on other planets, but they have yet to be seriously considered by most astrologers.

Sources:

Khun, Thomas S. *The Copernican Revolution: Planetary Astrology in the Development of Western Thought*. Cambridge, Mass.: Harvard University Press, 1957.

Kitson, Annabella, ed. *History and Astrology: Clio and Urania Confer*. London: Mandala, 1989.

Rosen, Edward. *Copernicus and His Successors*. Hambleton Press, 1995.

Copyright (of Psychic Scripts)

Under the decision of Mr. Justice Eve (London, July 1926, *Bligh Bond v. Miss Cummins*), a medium who is the amanuensis for the transmission or production of any written communication made in the presence of a sitter or sitters was adjudged to be the sole author of the script produced, and therefore the sole owner of all copyright values inherent in it (subject to the absence of any special agreement to the contrary), whether the script was addressed to a sitter as recipient or otherwise, or whether it contained matter personal to the sitter.

As a result of the above ruling, in Britain the element of telepathic transmission from sitter to medium resulting in the production of writing, or of any associative influence of a like nature involving any other person, living or dead, is excluded from the purview of the law.

Coral

An organic substance formed from the hard skeletons of marine organisms, consisting mainly of calcium carbonate and magnesium carbonate. In addition to its value as a source of lime, coral has been used for jewelry and personal ornamentation, but from ancient times it has also been used in medicine and magic.

It was believed to stop bleeding, preserve houses from thunder, and protect children from goblins, evil spirits, and sorcery. It was supposed to strengthen digestion and, if taken in powder form, to protect young children from epilepsy. Coral was worn by children from Roman times.

It has also been used for rosaries as well as for bead necklaces and bracelets.

Corbenic

A magic castle in the legends of **King Arthur**, in which it is said the **Holy Grail** was kept. It was guarded by two lions. Lancelot tried to enter it by his own strength, but instead of leaning on **God** for guidance, he was struck dumb by a fiery wind. In this state he remained for fourteen days without food or drink.

Cordonnier, Gerard Anatole F. (1907–)

An engineer with the French Naval Construction Service who had an interest in parapsychology. He was born April 19, 1907, at Bailleul (Nord), France, and studied at the Ecole Polytechnique, Paris, the University of Lyons, and the Ecole Nationale Supérieure du Génie Maritime. Honors for his work began in 1931 when he won the Arts, Sciences and Letters Silver Medal. He was presented the Chevalier, Légion d’Honneur at the end of World War I (1945). His distinguished scientific career included assignment to the National Center for Scientific Research in 1952. He began his service in the Documentation Center of the center in 1958. He has written on **clairvoyance** and mathematics, and on levitation in relation to gravity. His parapsychological interests included telepathy, clairvoyance, levitation, and psychokinesis.

Cordovero, Moses

A famous Kabbalist of the sixteenth century who was influential in the Safed school of mystical interpretations of the Torah. His writings include *Shi'ur Lomah* and *Padres Rimmonim*.

Cornell, A(nthony) D(onald) (1923–)

British business technical representative with a long-standing interest in parapsychology. Cornell was educated at Cambridge University, where he studied economics. He was active in the Cambridge University Society for Research in Parapsychology, and became successively its research officer (1956–58), senior research officer (1958–60), and president. In 1962 he became a member of the council of the **Society for Psychical Research**, London. He conducted an early study measuring public sightings of apparitions and studied hauntings, apparitions, and poltergeists, the primary literary result being the book *Poltergeists* (1979), which he cowrote with Alan Gauld.

Sources:

Cornell, A. D. "An Experiment in Apparitional Observation and Findings." *Journal of the Society for Psychical Research* 40 (1959): 120.

Gauld, Alan, and A. D. Cornell. *Poltergeists*. London: Routledge and Kegan Paul, 1979.

Corpse Candles

Mysterious phosphorescent lights often seen over marshes or in churchyards. They are also known as "fetchlights," "jack o'lanterns" and "dead men's candles," and are termed *ignis fatuus*. They are believed by some to presage death. The size is said to indicate the age of the victim, a small light representing an infant death, especially if it is a pale blue color.

These lights are erratic, sometimes disappearing and reappearing. They may be seen on or near the earth, in the air, or over lakes, or on the sea. They may be red, white, or blue and are thought to be caused by unusual atmospheric conditions, gaseous emanations, or by luminous insects.

Corralès, Ophelia

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Corralès, Ophelia (ca. 1908)

Materialization medium of San José, Costa Rica, of whose powers the most astounding claims were made in three publications: the *Annals of Psychic Science* (1910); *El Siglo Espirita*, (March 28, 1908), the organ of the Mexican Spiritist Federation; and *La Voz de la Verdad* of Barcelona.

The séances were presided over by Dr. Alberto Brenes, professor at the law academy and a skeptic. Roberto Brenes Mesên, under secretary to the minister of public instruction, and Ramiro Aguilar, principal of the high school of San José, were attending.

Corralès was 18 years old at the time when she retained complete consciousness while an entity, giving the name "Mi-

guel Ruiz," materialized. He could be touched, his heart could be tested, he could become tall or reduce his size, and if a match was struck, he immediately vanished. He became the guide of the séances and often came in the company of other phantoms, among whom "Mary Brown" was the most remarkable.

It was claimed that as many as five phantoms were sometimes witnessed at the same time, each talking in its mother tongue. The medium could project her **double** into the séance room while she remained outside. The double wore a different costume but exactly reproduced the voice and appearance of Corralès. When the medium, who was heard talking outside simultaneously with the double, was asked to transmit to the double a comb that was in her hair and a handkerchief, the two articles came immediately through the wall. On request, the medium herself was similarly transported.

While the medium was possessed by a spirit, her double could be seen in the room, and on command, spoke in her voice. Once, when the medium was not possessed, the double was heard accompanying Mary in song. The voice emanated far from where the body was placed by Mary.

Many other marvels, unparalleled in Spiritualist records, were said to have been performed by these spirit visitors. Mary Brown began to write, then she placed her hand on the shoulder of a sitter, who continued the writing in the same character. Similarly, if she or Miguel touched a sitter, the sitter could speak in a language of which he or she was ignorant.

In the light of a small lamp Mary often rose and floated in the air. She could also multiply herself into four personalities or psychic forms, three of which took one of the bystanders by the arms and talked about different things at the same time, acting as though they were independent of one another, while the fourth, some distance away, sang.

Mary explained the feat as a division of the **astral body**, the parts of which could materialize separately and consciously. Several flashlight photographs were taken; Mary is remarkably lifelike in some.

However, according to a letter from the medium's father to **W. T. Stead**, published by the *Voz de la Verdad*, "the photographs taken of Mary have not all the interest which at first attached to them. It is proved that she introduced a young unknown girl into the room, and she appears on the plate (phenomenon of transport and possession)."

Mary gave this explanation: "I sought amongst living persons for one who could faithfully reproduce the expression of my countenance: I found her and brought her here. My intention was a healthy one, and I am ready to repeat the phenomenon in order that you could submit it to a more severe control."

Upon visiting San José, Prof. Willy Reichel found attempts at **fraud** during the materialization séances, yet he affirmed that Corralès was a medium for independent voices and **automatic writing**.

Corralès discontinued her séances in 1914. In the absence of any reliable evidence for her phenomena, and the questionable records of other people who have attempted similar feats, the claims made for Corralès remain doubtful. (See also **Teleportation**)

Correspondences, Doctrine of

Central idea in the work of Swedish seer **Emanuel Swedenborg** (1688–1772). Swedenborg, in contrast to the new opinion of his intellectual colleagues that reality was basically found in the visible material world, argued that everything visible is but the shadow of a corresponding spiritual reality. Ultimately, he believed the nature of the connection with the spiritual world is most easily realized through a knowledge of the correspondences found in the Bible. Swedenborg devoted a considerable part of his life to writing a 12-volume commentary on the books of Genesis and Exodus (*Arcana Coelestia*) (1905–10) and several volumes on the Book of Revelation (*Apocalypse Revealed*) (1970).

In his last book, *The True Christian Religion*, originally published in 1770–71, he detailed his method of interpreting the Bible spiritually. While on cursory examination it appears similar to allegory, it differs considerably. Swedenborg said he learned from the angels that Scripture had a literal meaning and that one could not derive the higher spiritual meaning from it by allegory. He claims that the angels told him the true meaning of the Bible.

Robert A. Vaughan, author of *Hours with the Mystics* (1905), notes in regard to Swedenborg:

“According to Swedenborg, all the mythology and the symbolisms of ancient times were so many refracted or fragmentary correspondences—relics of that better day when every outward object suggested to man’s mind its appropriate divine truth. Such desultory and uncertain links between the seen and the unseen are so many imperfect attempts toward that harmony of the two worlds which he believed himself commissioned to reveal. The happy thoughts of the artist, the imaginative analogies of the poet, are exchanged with Swedenborg for an elaborate system. All the terms and objects in the natural and spiritual worlds are catalogued in pairs.”

For those who do not accept Swedenborg’s system, his continued attempt to draw out the correspondences make the reading of his commentaries quite difficult. However, his intense affirmation of a spiritual world drew a welcome response from those satisfied with neither traditional Christianity nor the new, truncated scientific worldview.

Sources:

Woofenden, William Ross. *Swedenborg Researcher’s Manual*. Bryn Athyn, Pa.: Swedenborg Scientific Association, 1988.

Worcester, William L. *Lessons in Correspondence*. 1892. Reprinted as *The Language of Parable: A Key to the Bible*. New York: Swedenborg Foundation, 1984.

Coscinomancy

A form of **divination** practiced with a sieve and a pair of tongs or shears, which are supported on the thumbnails (or the nails of the middle fingers) of two persons facing each other.

In his book *Archaeologia Graeca; or the Antiquities of Greece* (1697–99), Bishop John Potter writes:

“It was generally used to discover thieves, or others suspected of any crime, in this manner: they tied a thread to the sieve by which it was upheld, or else placed a pair of shears, which they held up by two fingers, then prayed to the gods to direct and assist them; after that they repeated the names of the persons under suspicion, and he, at whose name the sieve whirled round or moved, was thought guilty.”

In the *Athenian Oracle* it is called “the trick of the sieve and scissors, the coscinomancy of the ancients, as old as Theocritus,” the writer having mentioned in his third idyll a woman who was very skillful in it. Richard Saunders, in his *Physiognomie and Chiromancy* (1653), and **Agrippa** gives certain mystic words to be pronounced before the sieve will turn.

Coscinomancy was also used to discover love secrets as well as to identify unknown persons.

Cosmerism

Cosmerism was the name of a short-lived **channeling** group that originated in September 1972 when a couple (given the names Luke and Mark) channeled the messages of a group of seven **angels**. These messages were later published as the *Book of Cosmer*. Following instructions from the angels, Luke and Mark gathered a group of 13, each of whom was given a Cosmerite name: Matthias, Matthew, Judas Secarius, Josephus, Ananda, Peter, James the Elder, Thomas, Paul, Thaddeus, and John the Beloved. Luke and Mark completed the circle. In the summer of 1974 this circle went public with the first study of the *Book of Cosmer* and *The Moon Monk*, a periodical.

Cosmerism advocated the Way of Cosmer, which begins with a realization of the creative force innate in all things as the source of creation. Humanity is on a course toward a oneness of people and angels within the larger unity of the creative force.

The Cosmerites were headquartered in Winter Park, Florida. They proposed the building of Ichikama, a wilderness ashram, but it was never constructed, and the group seems to have disbanded within a few years of its formation.

Cosmic Awareness Communications

Cosmic Awareness Communications is a **channeling** group that originated in 1962 when a voice describing itself as “From Cosmic Awareness” began to speak through William Ralph DUBY. DUBY, a former Army officer, had emerged as a medium and a small group had gathered around him. When the group asked who or what “Cosmic Awareness” was, it replied that it was “total mind that is not any one mind, but is from the Universal Mind that does not represent any unity other than that of universality.” The group collected the words spoken by “Cosmic Awareness.” In 1963 the voice gave instructions for the formation of an **Organization of Awareness**. The heart of the organization was seen as the 144 entities on the inner plane known as Essence, while the outer structure facilitated the dissemination of the words of “Cosmic Awareness” to the public.

The teachings of “Cosmic Awareness” were summarized in a set of laws and precepts. The universal law is the awareness that each living thing has the power to gather all things necessary for its life. The law of love places the welfare of others above one’s own. It refuses to recognize the existence of evil. The law of mercy allows one to forgive all errors. The law of gratitude recognizes the sense of satisfaction from receiving a reward for energy expended.

Following DUBY’s death in 1967 there was a period of turmoil, and the organization splintered. Of the resulting groups, the largest and most stable is Cosmic Awareness Communications. It recognized a new channel, Paul Shockley, through whom “Cosmic Awareness” continues to speak. Through Shockley, “Cosmic Awareness” suggested that the Organization of Awareness had already accomplished a vast shift of consciousness, a return to the Godhead, which had been willed thousands of years previously by Essence. The return to the Godhead is equated with the return of **Lucifer**, the fallen angel of light.

Cosmic Awareness Communications may be contacted at Box 115, Olympia, WA 98707. It issues a periodical, *Revelation of Awareness*, and has a number of transcripts of channeling sessions available.

Sources:

Cosmic Awareness Speaks. Vol. 1. Olympia, Wash.: Servants of Awareness, n.d. Vols. 2–3. Olympia, Wash.: Cosmic Awareness Communications, 1977, 1983.

Cosmic Consciousness

A form of mystical experience characterized by consciousness of the whole cosmos, of the life and order of the universe. It was originally defined by Dr. **Richard M. Bucke** (1837–1902) in his book of the same name. Bucke considered cosmic consciousness a higher peak in human evolution that the race will universally attain in the distant future.

According to Bucke, it seemed to appear primarily in men between the ages of thirty and forty, who were highly developed, of good intellect, high moral quality, superior physique, and earnest religious belief. He considered the 13 greatest cases to be Gautama Buddha, Jesus Christ, the apostle Paul, Plotinus, Mohammed, Dante, Las Casas, John Ypes, Francis Bacon, Jacob Behmen, William Blake, Balzac, and Bucke’s friend Walt Whitman.

As described by Bucke the experience comes suddenly, with a sensation of being immersed in a flame or rose-colored cloud. It is accompanied by a feeling of ecstasy and moral and intellectual illumination in which the mind has a clear concept of the meaning of the universe.

The man or woman who goes through the experience sees and knows that the cosmos is a living presence, that life is eternal, the soul of man immortal, the founding principle of the world is love, and the happiness of every individual in the long run is absolutely certain. All fear of death, all sense of sin is lost, and the personality gains added charm and becomes transformed. In a few moments of the experience the individual will learn more than in months or years of study, and will learn much that no study can teach.

Whitman spoke of cosmic consciousness as “ineffable light, light rare, untellable, lighting the very light beyond all signs, descriptions, languages.” His insights correlated with the insights of a large body of mystical and religious literature, and had additional appeal because of his scientific credentials and his mystical approach to God, a perspective somewhat compatible with Eastern thought.

As described by Bucke, cosmic consciousness is equated with the early steps of **mysticism**.

Sources:

Bucke, Richard Maurice. *Cosmic Consciousness: A Study of the Evolution of the Human Mind*. 1910. Reprint, New Hyde Park, N.Y.: University Books, 1961. Reprint, New York: Citadel Press, 1970.

———. *Richard Maurice Bucke, Medical Mystic: Letters of Dr. Bucke to Walt Whitman and His Friends*. Detroit: Wayne State University Press, 1977.

Nomad, Ali. *Cosmic Consciousness*. Chicago, 1913.

Row, M. C. Nanjunda Row. *Cosmic Consciousness, or the Vedantic Idea of Realization or Mukti in the Light of Modern Psychology*. Madras, India, 1910.

Cosmic Picture Gallery

Also known as the **akashic records**—the scenic representation of every thought, feeling, and action since the beginning of the world. Light travels at the rate of 186,000 miles a second, yet the astronomic distances are so vast that it takes hundreds of thousands of years for light to reach Earth from distant stars. Suppose a person could see, through such enormity of space, what was happening on Earth. At present they could witness only the primeval past. From a great distance the creation of the whole world could be seen as a present reality. Swami Panchadasi, an early twentieth-century writer on **astral projection**, suggested:

“By travelling to a point in time, on the fourth dimension, you may begin at that point and see a moving picture of history of any part of the earth from that time to the present, or you may reverse the sequence by travelling backwards. You may also travel in the astral, in ordinary space dimensions, and thus see what happened simultaneously all over the earth at any special time, if you wish. As a matter of strict truth, however, I must inform you that the real records of the past exist on a much higher plane than the astral, and that which you have witnessed is but a reflection (practically perfect, however) of the original records. It requires a high degree of occult development in order to perceive even this reflection in the astral light. An ordinary clairvoyant, however, is often able to catch occasional glimpses of these astral pictures, and may thus describe fairly well happenings of the past.”

The concept of akashic records derives from Hinduism as transmitted through the **Theosophical Society** and the teachings of Madame **Helena Petrovna Blavatsky**, who claimed that such records were accessible to a gifted percipient.

Sources:

Panchadasi, Swami. *The Astral World: Its Scenes, Dwellers, and Phenomena*. Chicago: Advanced Thought Publishing, 1915.

Cosmic Voice (Newsletter)

Monthly newsletter of the **Aetherius Society**, promulgating the teachings of psychic **George King**, and providing up-to-date information on the society’s activities. The newsletter was formerly named *Aetherius Speaks to Earth* and then the *Aetherius Society Newsletter*. Address: 6202 Afton Pl., Hollywood, CA 90028. Website: <http://www.aetherius.org/>.

Cosmobiology

Cosmobiology is the name given to an innovative astrological system developed by German astrologer Reinhold Ebertin (1901–1988) in the 1920s. Ebertin had been a student of **Alfred Witte**, but rejected elements of his teacher’s **Uranian Astrology** system, and he established himself independently. Suppressed by the Nazis, he began to operate again after World War II (1939–1945), at which time he adopted the name cosmobiology (a term previously used by other astrologers) to describe his system. It found a popular response across Europe and spread to the English-speaking world in the 1970s following the translation of Ebertin’s several books.

Uranian Astrology was distinguished by its addition of a set of hypothetical planets (planets believed to exist but as yet unverified by standard scientific observation). Witte alleged the existence of no less than eight such planets. Witte also proposed the existence of midpoints, points halfway between the position of any two planets in the individual’s horoscope. These midpoints were seen as the point at which their combined energies manifests. Ebertin came to reject the idea of hypothetical planets and also the idea of house as used in traditional **astrology**. In place of the houses, he emphasized the role of planetary influences. He eventually created a whole new set of terms for use by cosmobiologists.

Cosmobiology begins with the construction of a traditional horoscope with the placement of the Sun, Moon, and planets in each of the traditional positions regarding the sign. Two important points in the traditional horoscope, the ascendant (or horizon) and midheaven (the point directly above at the moment of birth) are treated as additional planets. These planet alignments then undergo a second level of mathematical manipulation to create the cosmogram, cosmobiology’s horoscope. In place of the houses, the series of midpoints are also marked, allowing another level of analysis of the planets’ influences.

Cosmobiology is also one of the astrological systems that emphasizes the effect of transits, the present location of planets relative to their placement in the birth chart. When a planet today is in the same location relative to itself or another planet in the birth chart, it is said to be transiting it.

The creation of the finished cosmogram is more complicated and requires additional mathematical skill above that needed for the traditional horoscope. However, the production of the cosmogram can now be left to computer programs, allowing the individual astrologer to concentrate on the interpretative aspect of his/her work.

Sources:

Ebertin, Reinhold. *Applied Cosmobiology*. Tempe, Ariz.: American Federation of Astrologers, 1972.

Rauchhaus, Irmgard. “Cosmobiology.” In James R. Lewis, ed. *The Astrology Encyclopedia*. Detroit: Gale Research, 1994.

Savalan, Karen Ober. *Midpoint Interpretation Simplified*. Tempe, Ariz.: American Federation of Astrologers, 1983.

Cosmology Newslink

Quarterly British publication concerned with claimed extra-terrestrial contacts and **UFO** sightings. Address: 37 The Close Dunmow, Essex CM6 IEW, England.

Cosmos (Newspaper)

Australian monthly periodical concerned with **New Age** topics, ranging from occultism and higher consciousness to dietary theories. Last known address: P.O. Box 322, Lane Cove, New South Wales 2066, Australia.

Cotlar, Mischa (1913–)

Mathematician and physicist with a special interest in parapsychology. Cotlar was born August 1, 1913, in Kiev, Ukraine. He moved to Argentina and became a research professor in the Department of Mathematics at La Plata University (1946–47) and then became a research professor in mathematics at the University of Buenos Aires (1948–50). He moved to the United States in 1951 as a Guggenheim fellow and completed his Ph.D. in mathematics at the University of Chicago in 1953. He returned to Argentina as chairman of the Institute of Mathematics at the University of Cuyo, Mendoza, Argentina (1953–56). In 1957 he became a professor of mathematics at the University of Buenos Aires.

Cotlar was a founding member of the Institute of Parapsychology created in 1972. His research is in the fields of psychokinesis, telepathy and mediumship, **yoga**, and Hindu philosophy.

Cottin, Angelique (ca. 1846)

A French peasant girl from a small village near Montagne, in Normandy, who as a teen exhibited remarkable phenomena of an apparently electric nature for a period of about ten weeks. Her first manifestation took place on the evening of January 15, 1846, while she was engaged in weaving gloves with three other girls. The frame at which they were working began to jump about. The parish priest was the first to investigate, since **witchcraft** was suspected. Realizing the money-making possibilities in such a mysterious power, Angelique's parents soon took her to Paris.

A Dr. Tanchou accidentally heard of her curious phenomena, investigated, and found them to be of an electrical nature. Balls of pith or feathers hung on a silken thread were alternately attracted or repelled by a force emanating from her body. She could distinguish between the poles of a magnet by touch. A compass was violently agitated in her presence. Chairs and tables leapt away from her touch in bright daylight and against strong counterpressure. A bed rocked and shook beneath her.

Tanchou sometimes noticed a cold wind during the phenomena. He reported to the scientist François Arago, who tested the girl in his laboratory. Their report revealed sudden and violent movements of the chair on which the girl was sitting. They were not satisfied, however, that these movements were not due to muscular force. But Tanchou and many others remained convinced that the phenomena was proof of the existence of a new force. According to Lafontaine, "When she brought her left wrist near a lighted candle the flame bent over horizontally, as if continually blown upon." The power was especially strong in the evening, from seven to nine o'clock. It radiated only from the front part of Cottin's body, especially at her wrist and elbow, but only on the left side. Her left arm was of higher temperature than the other. If she was seated on a chair without her feet touching the floor, made to sit down on her hands, or stood on a wax floor, a piece of oiled silk, or a plate of glass, no phenomena took place.

At every manifestation of the mysterious force Cottin was seized with terror and sought refuge in flight. During the phe-

nomena she was extremely hyperesthetic; her muscles convulsed and her heartrate increased to 120 beats a minute. The force was so excessive that a 60-pound table would rise into the air if her apron merely touched it.

The telekinetic phenomena of **Eusapia Palladino** seem to have been similarly produced. **Frank Podmore** in his examination of the facts found this a suspicious circumstance. He also observed that when chairs were thrown about there was a double movement on the part of the girl, first in the direction of the object thrown and then away from it, the first movement being so rapid that it generally escaped attention.

Sources:

Rochas, Eugene A. A. *L'Exteriorisation de la Motricité*. 1896. Reprint, N.p., 1899.

Cottingley Fairies

In 1917 Annie Griffiths and her daughter Frances moved from South Africa to the small village of Cottingley, a suburb of Bradford in Yorkshire, England. They would live with Annie's sister, Polly Wright; her brother-in-law, Arthur; and her niece, Elsie, while her husband was in France fighting in the war. At the time Frances was nine and Elsie was 17. Despite their age difference, Elsie and Frances soon became best friends and played together in the stream at the bottom of the garden behind the Wright home. On one occasion, Frances's mother became irritated when the girls returned with wet shoes and socks. Frances responded to her mother's scolding by telling her they had gone to the stream to see fairies. To prove that they had actually seen fairies, Elsie borrowed her father's Midg camera and in July 1917 took a picture of Frances with the fairies. When they returned from the stream, Elsie's father developed the photograph they had taken, which showed Frances sitting by the stream surrounded by four dancing fairies. In September of the same year Frances took a photograph of Elsie with a gnome kneeling near her lap.

Despite the remarkable nature of these photographs, the family chose not to publicize them immediately; instead they remained silent until 1919 when Elsie's mother attended a meeting of the Theosophical Society in Bradford. Held at a time when interest in psychic phenomena was greatly increased, in the aftermath of World War I, the meeting was attended by several hundred persons. During the meeting the lecturer, a Mrs. Powell, apparently mentioned the existence of fairies, which prompted Polly to ask if it was possible that the fairy photographs taken by her daughter and niece could be valid representations of fairy life. Eventually the two photographs taken by Frances and Elsie were given to Mrs. Powell, who forwarded them to Edward J. Gardner. Gardner discussed them with **Sir Arthur Conan Doyle** who not only believed in the existence of fairies but was also coincidentally collecting material on fairies for an article he had promised to write for the *Strand*.

Doyle obtained prints of the photographs in June 1920, while he was making preparations for a trip to Australia with his family to preach the cause of **Spiritualism**. Because of the importance of the subject matter, Doyle made arrangements to meet Gardner at the Grosvenor Hotel in London to discuss the photographs. During those discussions, Doyle asked Gardner to travel to Yorkshire to meet with the family and to investigate the photographs. After completing his investigation, Gardner was convinced that the girls' story was true and that the photographs were valid representations of fairies. Before leaving for Australia, Doyle spoke with Gardner and submitted an article to the *Strand*; it appeared in December 1920. In the article Doyle used pseudonyms for Elsie (who became Iris) and Frances (who became Alice) and discussed the background of the two photographs and Gardner's visit with the family. Doyle left for Australia before the article was published, but he admitted in the published account of that trip that he took with him "the

famous fairy photos—which will appear in England in the Christmas number of the *Strand*. I feel as if it were a delay-act of mine which I had left behind me. I can imagine the cry of “Fake!” which will arise. But they will stand investigation. It has, of course, nothing to do with Spiritualism proper, but everything which can shake the mind out of narrow material grooves and make it realize that endless worlds surround us, separated only by difference of vibration, must work in the general direction of truth.”

When Doyle returned from Australia in the spring of 1921, he submitted another article to the *Strand*, which appeared in the March 1921 issue. Although two additional photographs were reproduced for the first time in this article—photographs that Elsie and Frances had been urged to take by Gardner in August 1920—the article itself had been written by Doyle before he knew anything about any of the Cottingley fairy photographs. A preface to the article states: “This article was written by Sir A. Conan Doyle before actual photographs of fairies were known to exist. His departure for Australia prevented him from revising the article in the new light which has so strikingly strengthened his case. We are glad to be able to sit before our readers two new fairy photographs, taken by the same girls, but of more recent date than those which created so much discussion when they were published in our Christmas number, and of even greater interest and importance.”

Following the publication of Doyle’s articles, he wrote several letters to the British press to explain his belief in the fairy photographs. On June 18, 1921, he wrote to *Light*, a spiritualist magazine, and defended the photographs against charges that they were “clumsy fakes” by assuring its readers that “the photos have been enlarged and also examined in the negatives by some of the most competent professional photographers in England, who could find no flaw.”

In October of the same year he wrote to the *Yorkshire Weekly Post* and repeated that the fairy photographs had been “inspected by several of the first authorities in England, who have found no flaw in them,” but also added: “When one considers that these are the first photographs which these children ever took in their lives it is impossible to conceive that they are capable of technical manipulation which would deceive experts.”

Despite these explanations, others advanced more skeptical theories. On December 20, 1921, an article appeared in the British newspaper *Star*, in which a representative of Price and Sons, who were candlemakers, suggested that the Cottingley fairies were almost identical to drawings the company had used to advertise their nightlights.

Despite these criticisms, Doyle utilized both *Strand* articles as chapters in the first edition of *The Coming of the Fairies* (1922), which consisted of 1,000 copies published on September 1, 1922. A second impression was made on November 23, 1922, in which an additional 500 copies were published. The first American edition of *The Coming of the Fairies*, which consisted of 1,500 copies, was published later that same year. These publications included the four previously published fairy photographs and a fifth photograph, which was also taken in 1920. Following the publication of the first edition of *The Coming of the Fairies*, the South African newspaper *Cape Argus* published an article that disclosed that Elsie Wright wrote a letter concerning her fairy photographs before making them public. Believing that this disclosure was significant, Doyle submitted a third article to the *Strand*, for their February 1923 issue, in which he writes that there is new evidence that vindicates Elsie and Frances: “There are a good many apologies due to the children for criticism which could only mean that they were dishonest little wretches. That line of comment must now be definitely abandoned by every fair-minded critic, but what other one is open?”

Following the publication of this article, Doyle relied on others to argue the case. Geoffrey Hodson, a medium who visited Elsie and Frances in Cottingley in August 1921 and whose account was included in Doyle’s book, published his own book on

the subject. In *Fairies at Work and Play* (1925) Hodson cites the Cottingley fairy photos as evidence that fairies exist. His book also describes other sightings of brownies, elves, gnomes, manikins, undins, sea spirits, sylphs, devas, and nature spirits. That same year Doyle wrote a letter to *The Northern Whig and Belfast Post* in which he blasted an “allusion to the ‘Fairy Photographs’ as if they had been in some way explained or discredited.” He declared “This is not so,” and reviewed the evidence that supported their veracity, including the letter that appeared in the *Cape Argus*, and the unquestioned honesty of the girls.

Although Doyle considered writing a fourth article for the *Strand* after the discovery of additional fairy photographs from other sources, he decided, instead, to publish a second edition of *The Coming of the Fairies* in 1928. This second edition, published by Doyle’s own Psychic Press, added material that was not in the first edition, including a new preface in which he recommends Hodson’s book, and an article by Florizel von Reuter which discusses photographs of nature sprites.

Following the publication of the second edition of *The Coming of the Fairies*, Doyle wrote nothing further on the subject until 1929. In *Our African Winter*—the account of his missionary adventures in Africa—he recognizes that:

“. . . there are thousands of people who still believe the wild assertion made years ago that the fairy photographs were taken from a well-known advertisement. I took the line in my lecture that I was prepared to consider any explanation of these results, save only one which attacked the character of the children. I am sure that when I had explained the facts there were few in the Hall who were not prepared to accept the photographs. . . . There have been many objections made to the Cottingley photographs, most of them palpably absurd. The one which merits most attention is that they are cleverly cut-out figures which have been held up by invisible threads. Such an explanation is conceivable, but the balance of probability seems to me to be greatly against it.”

In the same book Doyle also explains why he continued to reject the skeptical explanations advanced concerning the Cottingley fairy photographs:

“1. Frances, the younger girl, wrote at the time (1917) that Cottingley was a nice place on account of the butterflies and fairies. This card was sent to her friend in South Africa (who came from South Africa) and was unearthed in 1923, or thereabouts, and published in the *Cape Argus*. For what possible reason would she, a child of ten, write thus, if she knew it was a deception?”

“2. If the figures were cut out, then similar figures must be in existence in other copies of the book or paper. These have not been found.

“3. There is a great difference in solidity between the 1920 figures and those of 1917, which could be accounted for by waning mediumship, but which is inconsistent with faking.

“4. Experts have reported signs of movement in the figures.

“5. Mr. Gardner formed a high opinion of the character of both of the children and of their father. The latter would certainly have known if there were deception.”

Until his death in 1930, Doyle continued to believe that the photos were genuine and that Elsie and Frances were telling the truth. Edward J. Gardner, who first interviewed the girls, also wrote a book on the subject in 1945, in which he includes all five fairy photographs and describes the events that led to their publication.

Although Doyle, Gardner, and Hodson all died believing that the photographs were genuine, the controversy survived them, and more than 60 years after the initial photographs were taken, Frances and Elsie finally admitted that “for the most part, the Cottingley fairy episode was a fraud.”

Following Gardner’s death in 1970, at age 100, the British press revived the Cottingley fairy story. Beginning in 1971, television programs were produced in which Elsie appeared and described her first conversations with the fairies. Of course, most of these programs were tongue in cheek attempts by the

British press to report the historical facts of the episode while, at the same time, leaving no doubt that it was all in good fun. In 1973 the president of the Folklore Society in Yorkshire delivered his annual address, in which he assured his audience that he did not believe the photographs actually depicted real fairies. He concluded this after watching Elsie's 1971 interview.

In 1976, another interview with both Frances and Elsie was televised in Yorkshire. During this program both women confirmed the events recorded by Doyle, Hodson, and Gardner.

Shortly thereafter, Fred Gettings discovered a picture in a book entitled *Princess Mary's Gift Book* (London: Hodder & Stoughton, 1914), which, unlike the Price & Sons advertisement, depicted dancing fairies very similar to those in the first of the photographs. Ironically, *Princess Mary's Gift Book* also contained an article by Doyle. In 1982 James Randi, the famous magician, published blowups of the photographs to demonstrate that the fairy figurines in the Cottingley photos were cutouts and that the last photograph was a double exposure.

The same year Randi's book appeared, a series of articles by Geoffrey Crawley, entitled "The Astonishing Affair of the Cottingley Fairies," began running as a series in *The British Journal of Photography*. These articles examine the history of the episode, give an analysis of each of the photographs, and detailed discussions of the Midg camera used by Frances and Elsie and of the source material the girls could have used in constructing the photographs. It also describes Elsie's artistic abilities. The articles become truly "astonishing" in Part 9, which contains a letter from Elsie in which she admits, apparently for the first time, that the fairy photograph episode was a "practical joke that fell flat on its face." She also writes that:

"My dad said really you must tell right now how you got these photos, so I took Frances aside for a serious talk, as the joke had been my own invention. But she begged me not to tell as the *Strand Magazine* had brought her so much teasing at school, and I was also feeling sad for Conan Doyle, we had read in the newspapers of his getting some jarring comments, first about his interest in Spiritualism and now laughter about his belief in our fairies, there was also a critical cartoon of him in a newspaper chained to a chair with his head in a cloud and Sherlock Holmes stood beside him, he had recently lost his son in the war and the poor man was probably trying to comfort himself with unworldly things."

In the same issue, Frances also admits that the first four photographs were staged but, unlike Elsie, she maintains that the pictures were taken "to help establish that fairies did exist" and that as a child "she did indeed see real fairies very close." In addition, she says she believed that the final photograph was "a genuine one of real fairies."

Apparently, Frances had made a similar confession to Joe Cooper, who published an article on the subject in the British magazine *The Unexplained*—before its appearance in *The British Journal of Photography*. Geoffrey Crawley later admitted that he was aware of the confession when he wrote his articles but that he believed that the subsequent confessions made by Frances and Elsie, published in *The British Journal of Photography*, established for the first time in written form, the reason for the charade. Crawley also sets forth in the articles the first detailed analysis of each of the five photographs and concludes that only one of the photographs, the first one, contained material similar to the illustration found in *Princess Mary's Gift Book*. The fairy figurines in the next three photographs were drawings made by Elsie from other sources, he says. The first four photographs were taken while the fairy figurines were planted in the earth with hat pins. Crawley, unlike James Randi, offers no solution for the last photograph.

Ironically, Geoffrey Hodson died in January 1983, at age 97 shortly after the beginning of *The British Journal of Photography's* investigation.

The final chapter in the Cottingley fairy episode was written by Joe Cooper in 1990 when he published his recollections of Frances's first confession. According to Cooper, Frances first

confessed in September 1981 during a discussion with him in Canterbury. During this conversation she claimed that the final photo was of real fairies. She also admitted, however, that she brought a copy of *Princess Mary's Gift Book* with her from South Africa in 1917, and that Elsie in fact copied the figures for the first photograph from that book. Apparently, the first confession made by Elsie was her letter to *The British Journal of Photography*, which appeared in the April 1, 1983, issue.

Although Frances and Elsie steadfastly maintained that the photographs were valid for most of their lives, they both eventually admitted they were faked. However, Frances only admitted that four of the five were fake. She maintained that the last photograph, which she took, was not faked and, to her dying day, believed in the existence of fairies. Elsie, on the other hand, stated in her last interview that she did not believe in fairies.

In Doyle's December 1920 *Strand* article he alludes to his Sherlock Holmes character when he writes, "I will now make a few comments upon the two pictures which I have studied long and earnestly with a high powered lens." Cooper, in his 1990 book, also mentions Holmes in his discussion of the fairy photos in a four-page pastiche in which Holmes solves the Cottingley fairy mystery. One telling incident occurs after Holmes solves the mystery and Doyle recalls that he wrote an article in *Princess Mary's Gift Book*. In hindsight, he laments that he should have realized that the figures in that book could have been copied by the girls for their fairy pictures.

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Gardner, Edward L. *Fairies: The Cottingley Photographs and Their Sequel*. London: The Theosophical Publishing House, 1945.

Hodson, Geoffrey. *Fairies at Work and Play*. London: Theosophical Publishing House, 1925.

Coué, Emile (1857–1926)

Founder of a popular system of autosuggestion that reportedly had great success in healing many illnesses and diseases. The essence of autosuggestion was that Coué himself was not a healer, but taught techniques by which his patients could heal themselves. His system is quite similar to **New Thought** and directly influenced modern ideas about the power of the mind.

Coué was born February 26, 1857, in Troyes, in the Aube district of France. He attended the town school until age 15 before studying in the high school, where he showed great aptitude for science. At the age of 19, he was apprenticed in a drugstore in Troyes, later studying chemistry at the *École de Pharmacie* in Paris. In 1882 he returned to Troyes and became proprietor of a drugstore. He married in 1884.

Soon afterward he was persuaded to listen to a lecture by a Dr. Liebault at the Nancy School of Hypnotism. Coué developed a great interest in hypnotism, but he thought Liebault's procedures lacked systematic method. He took an American correspondence course in hypnotism and practiced on patients who came to his drugstore. He observed that many subjects were not completely hypnotized although they were beneficially affected by simple drugs in a degree far beyond the actual medical potency of the drugs. From observation of his patients, Coué developed a theory of suggestion. He abandoned tradi-

tional hypnosis, requiring his patients to make their own suggestion for healing.

In 1910 he retired from business and moved to Nancy, where he concentrated on his practice of autosuggestion, sometimes treating as many as 15,000 people a year. He became well known after the celebrated psychologist Charles Baudoin described his methods in the book *Suggestion and Autosuggestion* (1920), which he dedicated to Coué. In 1921 the British physician Dr. Monier-Williams traveled to Nancy and studied Coué's methods. Upon returning to London, he opened a clinic for the practice of conscious autosuggestion, The Coué Institute for the Practice of Conscious Autosuggestion, in London treated thousands of patients annually. In 1923 a similar institute was established in Paris.

Coué toured America, where he popularized the phrase "Every day in every way, I get better and better" as part of his therapeutic method. This was a conscious suggestion that the subject was required to repeat in early morning and before going to sleep at night. Coué died at Nancy July 2, 1926. Conscious suggestion has since become an integral element in many popular systems of healing and self-improvement.

Sources:

Brooks, C. Harry. *The Practice of Autosuggestion by the Method of Emile Coué*. New York: Dodd, Mead, 1922.

Coué, Emile. *My Method, Including American Impressions*. Garden City, N.Y.: Doubleday, Page, 1923.

———. *Self Mastery through Conscious Autosuggestion*. New York: American Library Service, 1922.

Kirk, Ella Boyce. *My Pilgrimage to Coué*. New York: American Library Service, 1922.

MacNaghten, Hugh. *Emile Coué: the Man and his Work*. New York: Dodd, Mead, 1922.

Council on Spiritual Practices

The Council on Spiritual Practices (CSP) is an organization bringing together religious scholars, scientists, and spiritual guides who share a mutual interest in the importance of the direct experience of the sacred dimension (for which each religion has its own descriptive terminology). It is their belief that such experiences, which are facilitated by various spiritual practices and the entering of different altered states of consciousness, have salutary effects upon the individual experiencing them and secondarily upon their acquaintances and the world. To that end, CSP has developed two programmatic thrusts. First, it attempts to discover approaches to primary religious experiences that are safe and effective. Second, it assists both individuals and spiritual communities by introducing them to spiritual experiences.

It is CSP's assumption that direct religious experience is not confined to any one religious community but occurs in all of them. Thus, it works in a multireligious context.

The council emerged in the 1990s in the wake of a series of court cases that supported the laws prohibiting the use of consciousness altering **drugs** even in a religious context. A significant aspect of CSP's program and *raison d'être* is its Entheogen Project. Entheogens are substances taken to facilitate spiritual or mystical experiences, the most well-known examples being LSD and peyote. The project, building upon a generation of research, attempts further research on the use of entheogens and explores creative ways that public policy might be altered to accommodate their use. Safety remains an issue in the use of entheogens and many advocate that newcomers make use of an experienced guide. CSP advocates a code of ethics for such guides, who should be properly motivated, competent, and tolerant of a wide variety of religious beliefs.

The council may be contacted at Box 460820, San Francisco, CA 94146-0820 or through its Internet site at <http://www.csp.org/>.

Sources:

Council on Spiritual Practices. <http://www.csp.org/>. May 16, 2000.

Count Dracula Fan Club

Founded in 1965 by Jeanne K. Youngson, with a membership of individuals interested in the literary and historical aspects of **Bram Stoker's** book *Dracula*, and related topics of **vampire** and horror lore. Youngson became interested in the historical Dracula in college and, while touring Romania, she made the decision to start the club. The club disseminates information, issues newsletters and books to members, and sponsors movie showings, trips, and meetings. It maintains a large research library, opened in 1970, which includes books on vampires and of the horror genre.

The club provides a wide range of services for its members including assistance in locating hard-to-find books and helping authors working on books about Count Dracula or vampirism. The club also sells vampire memorabilia and artifacts.

The club is organized into a number of divisions, including the Research Referral Centre, Dracula Press, Vampire Bookshop, Booksearch, the Moldavian Marketplace, Dracula World Enterprises, the Vampire Institute, Vampire Pen Friends Network, and the Bram Stoker Memorial Association. Young members (age 16 and under) are enrolled in Vampires Are Us, the junior division. There are also Werewolf in Fact, Fiction, and Fantasy and International Frankenstein Society divisions.

The 5,000-member club publishes four newsletters: *The Dracula News-Journal*, *Bites & Pieces*, *Leterzine*, and *Undead Undulations*. Address: 29 Washington Square W., Penthouse N., New York, NY 10011.

Sources:

Polidori, John, et al. *The Count Dracula Fan Club Book of Vampire Stories*. Chicago: Adams Press, 1980.

Youngson, Jeanne, ed. *A Child's Garden of Vampires*. Chicago: Adams Press, 1980.

———. *The Count Dracula Book of Classic Vampire Tales*. Chicago: Adams Press, 1981.

Youngson, Jeanne, and Shelley Leigh Hunt, ed. *Do Vampires Exist? A Special Report from Dracula World Enterprises*. New York: Dracula World Enterprises, 1993.

Count Dracula Society

Founded in 1962 by Dr. Donald A. Reed for the serious study of horror films and gothic literature. It is closely associated with the Academy of Science Fiction, Fantasy and Horror Films, dedicated to honoring films and filmmakers in the several genres. The society hosts regular screenings of **vampire** and horror films and also sponsors an annual gathering at which the Ann Radcliffe Award is given.

The Count Dracula Quarterly (also known at various times as *The Castle Dracula Quarterly* and *The Gothick Gateway*,) has been discontinued. Address: 334 W. 54th St. Los Angeles, CA 90037.

Sources:

Reed, Donald. *The Vampire on the Screen*. Inglewood, Calif.: Wagon & Star Publishers, 1965.

Counter Charms

Charms employed to counteract the effect of other charms. When magicians wished to disenchant animals, they sprinkled salt in a porringer (a small basin) with some blood from one of the bewitched creatures and repeated certain formulas for nine days.

The Count Ken Fan Club

Founded in 1984 by Ken Gilbert as a **vampire** interest organization. Last known address: 18 Palmer St., Salem, MA 01970.

Counts of Hell

Demons of superior order in the infernal hierarchy, who are said to command numerous legions. They may be evoked at all hours of the day, provided the evocation takes place in a wild, unfrequented spot. (See also **Chevaliers de l'Enfer**)

Courmes, Dominique Albert (1843–1914)

French naval officer and pioneer French Theosophist. Courmes was born on August 4, 1843, at Rouen. He joined the navy when he was 17 years old and after an outstanding career became its commandant. He was awarded the Legion of Honor at the time of his retirement in 1896.

In his middle years, Courmes studied **Spiritualism**, **Spiritism**, and **Theosophy** successively. He is credited with saving the records of Spiritist leader **Allan Kardec** when they were threatened during the days of the Paris Commune (1871). He also wrote the first article on Theosophy published in France, in 1877–78 in the *Revue Spirite*. In 1880 he joined the **Theosophical Society** and that same year translated the *Buddhist Catechism*, prepared by theosophical president **Henry Steel Olcott**, into French. He finally met **Helena Petrovna Blavatsky**, cofounder of the society, in 1884 and promised to translate her key work, *The Secret Doctrine*, into French. Sections of the translation began to appear serially in a French theosophical magazine in 1889 and were finally issued in a six-volume edition (1899–1910).

Courmes's retirement from the navy was prompted by the Theosophists' need of an editor for *Le Lotus Bleu*, their French-language journal. He made a number of notable contributions, including further translations of Blavatsky's writings and original essays of his own. He also translated the Hindu classic the *Bhagavad Gita* (1910). Courmes was the titular head of the theosophical movement in Paris until the organization of the French section of the Theosophical Society in 1900, when he proposed a colleague as the first general secretary.

Sources:

Courmes, D. A. *A Theosophical Question Book*. Translated from the French by Elin Salzer and Harry Banbery. Adyar, Madras, India: Theosophist Office, 1898.

A Course in Miracles

A Course in Miracles (ACIM), published in 1975, emerged as the most successful channeled work to be produced in the English-speaking world in the last half of the twentieth century. By the end of the twentieth century, more than a million copies had been published. The material in ACIM was received quietly over eight years (1965–1973) by Dr. **Helen Schucman** (1910–1981), the assistant to the head of the Department of Psychology at Presbyterian Hospital in New York City, and an associate professor of psychology at Columbia University's College of Physicians and Surgeons.

In spite of having adopted a secular atheist perspective earlier in her life, Schucman began to have visionary experiences and to hear an inner voice. Then one day, the voice said, "This is a course in miracles. Please take notes." She confided this experience with a colleague, **William N. Tetterford**, and he encouraged her to follow her inner instructions. She began to take notes in shorthand. That very evening she began receiving what was to become a 622-page textbook, the heart of the *Course*. Over the next seven years she also received the material for a 478-page *Workbook* and 88-page teacher's *Manual*.

The atheist Schucman continued to have intellectual problems with her **channeling** activity, problems complicated by the apparent source of the material she was receiving—the biblical Jesus Christ. The *Course* was published without her name, and her identity was kept confidential by the small inner circle of people who initially read the manuscript and assisted in the publication. Prominent among these was Judith Skutch. Once published in 1975, however, it quickly found an audience, especially in New Thought churches with whose perspective the ACIM largely agreed. The **Foundation for Inner Peace** was created to hold the copyrights of ACIM and to keep it in publication. However, the foundation made no attempt to control the efforts of people to form groups to study and disseminate the teachings. Numerous study groups were founded across North America and increasingly through the 1980s around the world. A new generation of teachers, including **Marianne Williamson**, Tara Singh, Dr. Gerald Jampolsky, and most prominently, Kenneth and Gloria Wapnick, emerged as leaders in the loosely organized movement.

In the vacuum left by the Foundation for Inner Peace, different organizations emerged to perform various functions. Saul Steinberg, owner of Coleman Graphics, which originally published *A Course in Miracles*, founded Miracle Life, Inc. (now Miracle Experiences, Inc.), to publish *Course*-related materials and promote conferences and workshops. Miracle Distribution Center has become the nexus of an international network of study groups. A center in San Francisco became the first group to evolve into a church and offer ministerial training and ordinations. Jampolsky's Center for Attitudinal Healing was the first organization to promote the use of the *Course* in the healing of psychological problems.

The thrust of the teachings received by Schucman concerned miracles as shifts in perception that move the individual from perceptions based on guilt to perceptions based on love, from perceptions based on ego to those based on God. The commonly held illusions lead to the disastrous belief that humanity is separated from God and deserving of punishment. The illusion of separation has itself created a separation that needs to be healed. However, we tend to deny the problem and suppress feelings of guilt, shame, and self-hate as well as the accompanying irrational projection of such feelings on others, both individuals and groups.

The *Course* teaches that humans have the ability to choose not to live with guilt, but must learn to see the real world and get themselves free of the harmful illusions. Forgiveness is the key to breaking the cycle of self-hate. Through forgiving others, people come to see hostile behavior patterns as a product of self-condemnation. Ultimately, salvation is a relational reality, and is found in a forgiving community. Such relationships make visible the tendency to project.

The *Course* also emphasizes that people generally need help from outside themselves to gain the new perspective they need. It teaches that humans have forgotten their divine nature and need to be awakened by God to the nature of the hell they have created for themselves. Sin, toward God, is an illusion. Thus individuals need to be awakened to their nature as God's children and from that point, learn to forgive.

The Foundation for Inner Peace is currently located at P. O. Box 798, Mill Valley, CA 94942-0598. It has a webpage at <http://www.acim.org/>. The foundation is leading the effort to translate ACIM, and German, French, and Spanish editions have already been published. The Miracle Distribution Center is located at 1141 East Ash Ave., Fullerton, CA 92831. Its Internet site is at <http://www.miraclecenter.org/>. The center publishes a list of ACIM study centers around the world.

Sources:

A Course in Miracles. 3 vols. New York: Foundation for Inner Peace, 1975.

Koggend, John. "The Gospel According to Helen." *Psychology Today* 14 (September 1980): 74–78.

Miller, D. Patrick. *The Complete Story of the Course: The History, the People and the Controversies Behind A Course in Miracles*. Berkeley, Calif.: Fearless Books, 1997.

Singh, Tara. *How to Learn from A Course in Miracles*. Los Angeles: Life Action Press, 1988.

Wapnick, Kenneth. *Absence of Felicity: The Story of Helen Schucman and Her Scribing of A Course in Miracles*. Roscoe, N.Y.: Foundation for "A Course in Miracles," 1991.

Covenant of the Goddess (CoG)

The Covenant of the Goddess (CoG) is the oldest and largest non-denominational organization of Witches in North America. Ten otherwise autonomous covens and several solitary practitioners in California founded CoG. They wanted to foster cooperation among Witches of various traditions and to ensure that practitioners of **witchcraft** are afforded the same rights and protections as clergy of other faith traditions.

Membership is open to covens and individual Witches. In addition to Wiccans, the Covenant's membership includes Dianic (goddess only) Witches, Stregheria (Italian Witches), family traditions, and diverse other eclectic Witches. CoG views the autonomy, secrecy, and diversity of covens and individuals as one of its strengths.

Prospective members must meet the following criteria:

1. Generally focus its liturgy, theology, and practices around the worship of the Goddess or the Goddess and the Old Gods;
2. agree to abide by a code of ethics compatible with that of the Covenant; have been meeting monthly or oftener for at least six months;
3. have three or more adult members, at least one of whom is an initiate;
4. and be a cohesive, self perpetuating group.

Applicants must be sponsored by at least two witches "known to CoG," meaning that they need not necessarily be members, and must agree to a set of guidelines on finances. The national membership reviews each applicant's statement of practice and letters of recommendation that are published in *The CoG Newsletter* before full membership is granted.

CoG has also established an associates program for covens, individuals, or campus groups that do not meet the criteria for full membership in CoG, but still wish to participate in the CoG community.

CoG is organized through 14 Local Councils nationwide as of 2000. In addition to Local Councils, there are covens at large, solitaires at large, and a few international members (currently only in Canada, although there have been members from the UK and **Australia**). Prospective members must join through their Local Council. If prospective members live in an area where there is no Local Council, they may join at the national level. When three or more covens of at least two different traditions (denominations) within a reasonable traveling distance of one another are granted membership, they are encouraged to form a Local Council in their area. Sometimes a Local Council grows large, and often "hives off," or divides into two or more Local Councils.

In late August or early September, business of the Covenant is conducted at an annual meeting called Grand Council. This convocation rotates around the country, being hosted by a different Local Council each year. Decisions are made through consensus process, with occasional exceptions.

The Covenant is empowered to issue clergy credentials to qualified members. CoG clergy marry and bury people and perform other duties traditionally done by clergy of other faith traditions. Some members volunteer within the prison system when the request is made by inmates and prison authorities. Others work in hospitals, hospices, schools, colleges, and in other venues when solicited.

Over the years CoG has sought to educate the media and law enforcement about witchcraft. CoG provides speakers to schools, colleges, interfaith groups, conservation groups, and the funeral industry, and CoG members serve as consultants to film and television producers. The U.S. Department of Defense consulted with CoG members in the publication of its 1988 directive entitled "Accommodation of Religious Practices Within the U.S. Military" (*U.S. Military Chaplains' Manual*). In addition, representatives of the Covenant have cosigned with other Pagans on statements of common concern, such as the July 4, 1999 Pagan Educational Network press release about First Amendment freedoms issued in the wake of Georgia's Republican Congressman Bob Barr's challenge to Wiccans serving in the military.

In 1993 CoG participated in the second-ever Parliament of World Religions (PWR) in Chicago. An important document, originally drafted by Swiss Roman Catholic theologian Hans Kung and modified by delegates to the Parliament, entitled "Toward a Recognition of a Global Ethic," was signed on behalf of CoG, Circle Sanctuary, and the EarthSpirit Community by CoG member Deborah Ann Light.

CoG continues to work in the areas of international interfaith with its active participation in the creation, formulation, and ongoing work of the Parliament of World Religions. The Parliament reconvened in Capetown, South Africa in 1999, and in the United Religions Initiative. In addition, CoG members in different localities participate in regional interfaith groups.

CoG has established a religion badge called the Hart and Crescent Award. This may be earned by young persons age 11 or older who is a member of any Nature-oriented religion (Witchcraft, Druid, **Asatru**, Native American, etc.). Members of the Boy Scouts, Girl Scouts, and other youth organizations can also earn the award. An adult version, the Distinguished Youth Service Award, is for any adult who volunteers excellent service to youth. The award has been accepted by the Girls Scouts of America, but so far rejected by the Boy Scouts of America. The Hart and Crescent award have been granted to them nonetheless.

The group maintains a website at <http://www.cog.org/>. Among other things, this site contains a bibliography of children's books suitable for Witch children, a memorial page, and teen page. CoG may be contacted at P.O. Box 1226, Berkeley, CA 94701. In 2000, CoG had 139 member covens and 92 individual members.

Sources:

Starhawk. *The Spiral Dance*. San Francisco: Harper & Row, 1979, 1989, 1999.

Covenant of Unitarian Universalist Pagans

The Unitarian Universalist Association began in the activity of various Christian ministers who rejected some of the doctrines that in the nineteenth century were considered essential to orthodox Christian faith. John Murray led a group who believed in universal salvation and rejected the idea of a judgmental God and a hell of eternal torment. William Ellery Channing led a group who rejected the idea of the Trinity and the associated idea of the divinity of Jesus. They believed in the unity of God and that Jesus was God's son. Unitarian and Universalists emerged as the most liberal wing of Protestant Christianity. Their commonalities led to their merging in 1961. By the time of the merger, both groups had become quite diverse and the drift from their Christian origin more pronounced. Within the organization were ministers and members who drew their inspiration from a variety of spiritual streams from Buddhism to Humanism, and groups were formed within the association to give voice to the different spiritual paths that were being followed.

By the mid-1980s, some Unitarians had come into contact with the emerging Wicca/Pagan community and the Goddess

worship and feminism so central to it. At the 1985 meeting of the association, these pro-Pagans held a summer solstice ritual and discussed the possibility of establishing an ongoing organization. An interim steering committee began to function, a newsletter was begun, and **Margo Adler**, author of *Drawing Down the Moon*, a survey of modern Paganism, was invited to speak at the 1987 meeting. During that meeting the Covenant of Unitarian Universalist Pagans (CUUPs) was formally organized.

CUUPs quickly emerged as one of the strongest subgroups within the association. Many Unitarians, already committed to feminist values, were attracted to Goddess worship. Many Pagans, unhappy with their life disconnected from the established religious community, saw CUUPs as a means to remain Pagan but gain some legitimacy in the culture. CUUPs also became a means for Pagans to gain a seminary education at the Unitarian Universalist seminaries. Chapters emerged across the United States and by the end of the 1990s there were more than 80.

CUUPs is headed by a board of directors. It holds an annual gathering that has become one of the best attended sessions at the annual international summer meeting of the Unitarian Universalist Association. The CUUPs newsletter, *Pagan NUUS*, is published at the headquarters, which may be contacted at Box 640, Cambridge, MA 02140.

Sources:

Adler, Margot. *Drawing Down the Moon*. Rev. ed. Boston: Beacon Press, 1997.

Cox, Edward William (1809–1879)

Lawyer and well-known British psychical investigator in the days preceding the foundation of the **Society for Psychical Research**. Cox was born in 1809 in Taunton, England, and educated there. Cox's career in psychical research was concentrated during the last decade of his life. He was a member of the investigating committee of the **London Dialectical Society**, which published its famous *Report on Spiritualism* in 1871. He did not accept the "spirit" hypothesis and in its stead argued for the existence of a psychic force that would explain many forms of psychic phenomena. His idea was explained in a booklet, *Spiritualism Scientifically Examined with Proofs of the Existence of a Psychic Force* (1872), and in a larger work, *The Mechanism of Man: An Answer to the Question "What Am I?"* (1876). For systematic research into the mystery of psychic phenomena, he founded, in 1875, the **Psychological Society for Great Britain**.

Cox is most remembered for his work with **William Crookes** in his first experiments with **D. D. Home**. He was a shrewd and most capable investigator and well aware of most of the tricks used by fraudulent mediums in the production of fake **materialization** phenomena. Cox was supportive of Home's mediumship and shared his opinions in a letter to Crookes:

"In the investigations in which you so kindly assisted me there was nothing of this precaution and mystery. You sat with me anywhere, at any time, in my garden, and in my house; by day and by night; but always, with one memorable exception, in full light. You objected to no tests; on the contrary you invited them. I was permitted the full use of all my senses. The experiments were made in every form ingenuity could devise, and you were as desirous to learn the truth and the meaning of it as I was. You sat alone with me, and things were done which, if four confederates had been present, their united efforts could not have accomplished. Sometimes there were phenomena, sometimes there were none. When they occurred they were often such as no human hand could have produced without the machinery of the Egyptian Hall [the scene of conjuring magician J. N. Maskelyne's shows]. But these were in my own drawing-room, and library, and gardens, where no mechanism was possible. In this manner it was that I arrived at the conviction—opposed to all my prejudices and preconceptions—that there are forces about us of some kind, having both power and intelli-

gence, but imperceptible to our senses, except under some imperfectly known conditions. . . ."

However, he was highly critical of **Florence Cook** and **Mary Showers**. Cox's letter to the medium D. D. Home, published in Home's *Lights and Shadows of Spiritualism* (1877), is thought to refer to these two mediums. He was present on the occasion in which Cook and Showers appeared in what was supposed to be a joint materialization. He noted that both materialized forms were solid flesh and breathed and perspired.

Cox died at his home in Middlesex, England, on November 24, 1879.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Cox, Edward W. *The Mechanism of Man: An Answer to the Question "What Am I?"* London: Longman, 1876.

———. *What Am I?: A Popular Introduction to Mental Philosophy and Psychology*. London: Longman, 1974.

Dingwall, E. J. *The Critic's Dilemma: Further Comments on Some Nineteenth Century Investigations*. Dewsbury, England: The Author, 1966.

Hall, Trevor H. *Florence Cook & William Crookes: A Footnote to an Enquiry*. London: Tomorrow Publications Ltd., 1963.

———. *The Spiritualists: The Story of Florence Cook and William Crookes*. New York: Helix Press, 1962.

Cox, William Edward (1915–1994)

Mechanical engineer and psychical researcher and lecturer. He was born September 12, 1915, at Wilmington, North Carolina, and was educated at Louisburg College, Antioch College, and the University of the South. As a young man he became interested in stage magic, which led him into the study of psychic phenomena and parapsychology. His primary research was devoted to **psychokinesis**, in which he developed some innovative experiments. In 1951 he introduced the PK-Placement method, a technique by which objects are released mechanically over an equally divided surface. The subject attempts to make the object fall to one side of the division. Cox also adapted **ESP** techniques for use in psychokinesis experiments. He was credited with keeping psychokinesis research alive during a period when it had largely been abandoned by parapsychology. In 1957 he won a prize presented by the **Society for Psychical Research** for the most original essay in parapsychology. Cox also became a research associate at the **Parapsychology Laboratory** at Duke University and from that time on devoted the majority of his time to parapsychology. He later worked at the **Institute for Parapsychology**.

Cox wrote more than 50 articles on parapsychology. He was a charter member of the Parapsychological Association, a board member of the **Foundation for Research on the Nature of Man**, a member of various psychical research organizations, and an associate member of the Society of American Magicians. Cox died on June 12, 1994.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Cox, William E. "The Effects of PK on the Placement of Falling Objects." *Journal of Parapsychology* 15 (1951): 40–48.

———. *Mentalis and Magicians: Some Conclusive Arguments about a Modern Problem*. Singapore: Stamford College Press, 1972.

———. "Precognition and Intervention." *Journal of the American Society for Psychical Research* 50 (1956): 47–58.

Cox, William Sebron (1939–)

American parapsychologist on the research staff of the Parapsychology Laboratory at Duke University, 1958–59. He was born January 11, 1939, at Laredo, Texas, and was educated at St. Mary's University, San Antonio, Texas (B.A., 1956). He is a member of the American Association for Advancement of Science, the **Parapsychological Association**, and the Speleological Society. He founded and was the first president of the Austin (Texas) Parapsychology Society. In collaboration with **Christianne Vasse**, he developed a new test for **psychokinesis** using colored cubes.

Sources:

Cox, William S. "An Experiment in Extra-Sensory Perception." *Journal of Experimental Psychology* 19 (1936): 429–37.

Craddock, Frederick G. Foster (ca. 1920)

British **materialization medium** with a colorful career, several times exposed in imposture. As early as 1879, in Manchester, the materialized spirit "Rosetta" was grabbed and the light revealed the medium in his shirt and one stocking. Craddock recovered from this incident and went on to practice his mediumship for many years. In 1904 he came back into the public limelight when Henry Llewellyn and Gambier Bolton related their experiences in Bolton's book *Psychic Force* (1904).

In 1906 Craddock was dragged into court by the *Daily Express* newspaper for obtaining money under false pretenses. Lt. Col. Mark Mayhew, writing in *Light*, March 24, 1906, described how the spirit "Abdullah" was seized and found to be the medium. Those present at the session also saw Craddock remove a false moustache and put it in his pocket.

Admiral Osborne Moore, also present at the sitting, then had the doors locked, took the key, and commanded a search. Craddock placed himself in a fighting position and his wife attacked the admiral with a fire shovel. The search was conducted anyway. In a drawer a small electric torch was found, the instrument of spirit lights. Craddock would not allow the search of his person. For this reason Moore, in *Glimpses of the Next State* (1911), could not excuse him.

Moore concluded, however, that Craddock was apparently in **trance** at the moment he was seized for when he scrambled up into his chair he chattered in the voice of "Graem," his principal **control**. Moore believed that Graem was an undesirable **spirit**. Admiral Moore concluded that Craddock was a sensitive who had prostituted his gift. Even if the voices of Graem and "Red Crow," a Native American control, could be assumed, he argued that it would be impossible to reproduce constantly and faithfully the voices and special modes of speech of "Adler," "Sister Aimee," "Joey Grimaldi" and the French girl "Cerise."

Moore's opinion now seems somewhat naive, considering the varied performances of stage ventriloquists who can reproduce a number of different voices at high speed. As for the impersonated spirit Abdullah, Moore recorded that he saw him twice in Toledo, through the mediumship of **Mr. and Mrs. J. B. Jonson**.

As a consequence of the exposure by Mayhew, Craddock was fined in the Edgware Police Court 10 pounds or one month's imprisonment. A week after Mayhew's article, William McDougall, of Oxford, told the story in *Light*, March 31, 1906, of a similar experience with Craddock six years before. Abdullah, the spirit, was found to be identical to Craddock. The story was originally related in the spiritualist magazine, *The Two Worlds*, but the editor withheld the name of the medium.

As a result of the scandal surrounding his 1906 exposures, Craddock withdrew from the limelight, but he did not give up professional mediumship. H. Dennis Bradley in *The Wisdom of the Gods* (1925) describes a **direct voice** sitting with him on December 5, 1924. Seemingly oblivious to the mechanisms of ma-

terialization and unaware of his former exposure, Bradley asserts,

"Throughout I could not help feeling a suggestion of super-normal impersonation. On the whole I am inclined to think that Craddock has considerable powers but I should imagine that these powers vary. His guides appeared to me to be very evasive in their replies to questions verging on any evidential point. I am inclined to think his mediumship is more upon the physical than the mental plane."

A few years later, in his *The Tragedy of the Heavens* (1930), Walter Gibbons described Craddock as one of the greatest **direct voice** mediums, as:

"The possessor of a power that is unique in strength and quality, and should he choose to utilize his exceptional gifts for gain, he could, by reason of so doing, be an exceedingly wealthy man. However, this could never be, so he lives the life of a recluse in a small country cottage in very humble circumstances, mainly supported by one or two friends."

Reading all the evidence, however, one would have to be excessively charitable to believe that Craddock was other than a persistent fraud.

Sources:

Bradley, H. Dennis. *The Wisdom of the Gods*. London: T. Werner Lavrie Ltd., 1925.

"Exposures of Mr. Craddock." *Journal of the Society for Psychical Research* 12.

Gibbons, Walter. *The Tragedy of the Heavens*. N.p., 1930.

Cramp-Rings, Hallowing

A ceremony that took place in **England** on Good Friday. It consisted of the repetition of certain psalms and prayers, during which the king rubbed the rings between his hands. It was said that rings consecrated on Good Friday by the kings of England had the power of curing cramp. The rings, which were given away, were much in request even by foreign ambassadors. (See also **king's evil**)

Crandon, Mina Stinson ("Margery") (1889–1941)

Famous American medium of Boston, whose phenomena became the focus of a major controversy over **fraud** and physical mediumship. Mina Stinson was born July 29, 1889 on a farm in Princeton, Ontario. She moved to Boston in 1904 and worked as a secretary to the Union Congregational Church. In 1910 she married Earl P. Rand, a local grocer, and bore him a son. They were divorced in 1918, and soon afterward Mina married Dr. L. R. G. Crandon, professor of surgery at Harvard Medical School and author of a textbook on post surgical treatment. "Margery" had met Crandon when he performed surgery on her in 1917.

Crandon was a materialist, but one day he read **W. J. Crawford's** book on the **Goligher Circle**, and partly as a joke, partly out of curiosity, he began to experiment in his home. His wife, in a chance visit to a clairvoyant, received a communication from the alleged spirit of her older brother Walter Stinson, who was killed in a railroad accident years before. The first sitting in the Crandon house was held during May 1923. Out of six sitters Margery alone was found to have the power of animating the table. Answers were "tilted out" and gradually she developed as a medium.

Raps came as the second stage and **trance** as the third. Joining hands replaced table contact and Margery withdrew into a **cabinet**. But the trance was only intermittent. She remained alert for the better part of the sitting and only went into a trance when "Walter," the spirit, had a lot to say. He was in full charge of the proceedings; messages of lesser spirits had to be relayed through him.

Automatic writing, **psychic music**, and finally **direct voice** completed the development of Margery's mediumship. With the advent of the latter the trance phase was abandoned. Power ran high and the cabinet, as a demonstration, was wrecked by invisible hands. Clocks were stopped at announced times and Walter's activity was noticed all over the house.

At this stage, a Harvard group conducted the first of many trying scientific investigations into Margery's mediumship. Anxiously trying to find a normal explanation for the puzzling phenomena, the group accused Margery of using a carpet thread to make a piano stool appear to move by itself.

The charge was soon withdrawn, but though Walter agreed to restrict the phenomena to a single room for the purposes of better control, no progress was made. At the end of 1923 Margery and Dr. Crandon visited Europe. In Paris Margery sat for **Gustav Geley**, **Charles Richet**, and others. With the strictest control, excellent phenomena were produced.

Still more successful was a **séance** before the **Society for Psychical Research** in London. **Harry Price's** famous fraud-proof table was, in white light, twice levitated to a height of six inches. Other sittings at the **British College of Psychic Science** and **psychic photography** obtained with **William Hope** and **Ada Emma Deane** established Margery's reputation as a powerful medium.

It appeared that while in Europe, Margery learned some of the tricks of fraudulent mediumship and upon her return to America, she resolved to develop **materialization**. Psychic lights signalled the first phase; ghostly fingers lit up the darkness and produced contacts; curious forms, which Walter called his psychic pet animals, were observed; and independent writing developed on a phosphorescent background. Materialized hands performed pickpocketing stunts and—as a further evolution in vocal phenomena—tunes were produced by whistling and raps.

On April 12, 1924, the widely discussed investigation of the *Scientific American* committee began. Scientific instruments were introduced and recorded brand new phenomena.

Despite many striking demonstrations, however, the committee came to a deadlock and the only thing approaching a verdict was a series of individual statements published in the November 1924 issue of the magazine. **Hereward Carrington** pronounced the mediumship genuine; **Harry Houdini** fraudulent; **Walter Franklin Prince**, **William McDougall**, and another fraudulent member were noncommittal.

J. Malcolm Bird, the secretary of the committee, was satisfied after 10–12 sittings that the phenomena were genuine. McDougall and Prince, however, even after further sittings, were unwilling to make a public commitment, though Prince had become convinced privately that Margery was a fraud, an opinion he would soon publish.

Another Harvard Committee also refused a final decision, and precise conclusions were absent from the report of **E. J. Dingwall** published in the *Proceedings* of the Society Psychical Research. From his sittings in January and February 1925, in Boston, Dingwall observed that "phenomena occurred hitherto unrecorded in mediumistic history . . . the mediumship remains one of the most remarkable in the history of psychical research," but troubled by the possibility of undetected hoaxing, he concluded that the mediumship "may be classed with those of Home, Moses and Palladino as showing the extreme difficulty of reaching finality in conclusions, notwithstanding the time and attention directed to the investigation of them."

Finally, **J. B. Rhine**, Prince, and others published an attack on Margery's mediumship. Dr. Crandon defended his wife in a pamphlet *Margery, Harvard, Veritas* published in 1925. The controversy over Margery had become so intense within the **American Society for Psychical Research** that the society was split. Those who had become her detractors, including Murphy and Prince, withdrew and founded the **Boston Society for Psychic Research**.

Sittings and experiments continued through the late 1920s, however, and two important experimental apparatus were introduced. One, a voice-cut-out machine offered evidence that Walter's voice was independent of the medium and sitters. The second, a glass cabinet, resembled a telephone booth and had small holes on the sides for the hands, which, together with Margery's ankles and neck, were wired to screw eyes.

Much excitement was produced in these sittings by a series of thumbprints obtained in wax that experts pronounced to be fraud-proof. They were partially identified with remains found on a razor of the thumbprints of Margery's dead brother Walter.

It was partly by such fingerprints that **R. J. Tillyard**, the famous Australian entomologist, became convinced—in a sitting alone with Margery on July 13, 1928. These experiments were repeated. On March 11, 1931, William H. Button, president of the American Society for Psychical Research, obtained a thumbprint he described as one of the best Walter prints yet obtained.

Later developments, however, considerably destroyed this part of Walter's achievements. Bulletin 18 (*Fingerprint Demonstrations*) of the Boston Society for Psychical Research, which contained a foreword by Prince and three articles by E. E. Dudley, Hereward Carrington, and Arthur Goadby, disclosed that the Walter fingerprints corresponded exactly with those of a Mr. Kerwin, an early sitter of the Margery circle. As the chances of the fingerprints of two persons being identical are said to be nil, Dudley inferred that Kerwin was "Walter." As the promised investigation by the American Society for Psychical Research continued without a definite conclusion, Prince, in Bulletin 19 (January 1933), alleged fraud, asserting, "For six years Walter has been claiming that the scores of issuing thumbprints, with a few exceptions, were his own, explaining the processes employed. In the light of the proved facts that claim is fraudulent."

The **cross-correspondence**, devised by Walter and reported by Dr. Mark Wyman Richardson in *Psychic Research* (May–September 1928) provided more evidence for evaluation, as they seemed to be methodologically sound and provided a fraud-proof technique to bar any eventual allegation of a collusion between experimenters and automatist.

The cross-correspondences occurred in March, 1928; several Chinese scripts came through. R. F. Johnson, of the Society for Psychical Research, attacked them and concluded that:

"whoever the communicator on this occasion may have been, he was certainly not the great Chinese sage (Confucius) whose name he adopted. It is also too obvious to need emphasis that the style of the writing is not ancient, that the whole contents of the script consist of ordinary modern Chinese written by a very poor scribe; that both pages of the script contain not a single word or line (barring a trifling exception) that is not a quotation."

Johnson's critique was answered by Malcolm Bird, who was research officer of the American Society for Psychical Research (ASPR). In an article in *Psychic Research* (August 1929), he pointed to important, unconsidered facts. First, he noted that the scripts did not identify their author as Confucius. Walter never made such a claim. He declared that Chinese spirits, the disciples of Confucius, helped him to get the test through. The important point, he said, was that the scripts were supernormally produced.

Margery delivered the first Chinese script on March 17, 1928, in red light, with closed eyes. She did not know Chinese, nor did the sitters. The very reason of the test was to demonstrate that minds other than the medium and sitters were at work. At the next **séance**, on March 22, two columns of Chinese were written in total darkness, on specially marked paper. Walter announced that he would try a Chinese-English cross-correspondence with Henry Hardwicke, of Niagara Falls, a distance of 450 miles from Boston. He asked Bird to pick out a sentence, which should be given through Hardwicke in Chi-

nese. Bird chose “A rolling stone gathers no moss.” The sitting was hardly over when a telegram arrived from Niagara Falls. A few days later it was followed by the original witnessed copy of Hardwicke’s script. It showed a Maltese cross within the circle, a rectangle enclosing the name Kung-fu-tze, the symbols for Bird and Hill, and the Chinese sentence, the general meaning of which was, “A travelling agitator gathers no gold.” Johnson’s analysis revealed further important element. In the left hand column are found the words, “I am not dead, Confucius.” The duplicate of this is in the right hand column of the Margery script of March 17.

In addition to that of Hardwicke, cross-correspondences were effected in Chinese through Sarah Litzelmann, who knew no Chinese either and lived in Ogunquit, Maine, a distance of 80 miles from Boston. Never before had she been in a trance.

In *The Story of Psychic Science* (1930), Hereward Carrington thus summarized his own conclusions about Margery:

“It certainly is one of the most baffling and extraordinary cases in history—and this is true, no matter how we choose to regard it. For my own part I occupy the same position as I did when rendering my formal Report in the *Scientific American*, which is that, despite the difficulties involved in arriving at any just estimate of this case, and despite the uncertainty of many of the phenomena and the complicated social, ethical, personal, physical and psychological factors involved, a number of seemingly genuine, supernormal manifestations yet remain, which are of the profoundest interest to psychical, as well as to ethico-sociological science.”

As **parapsychology** has moved forward in its appraisal of Margery and other materialization mediums, however, Carrington’s hesitancy appears to be a mixture of credulity and a will to believe.

Few today would attempt a defense of Margery. Possibly the final blow to her reputation came when it was revealed that in 1930 J. Malcolm Bird had submitted a report to the American Society for Psychical Research indicating that he was not only convinced that a measurable portion of the phenomena were fraudulently produced, but that he had been asked to participate in creating it. Shortly after producing that report, Bird resigned and disappeared. The American Society for Psychical Research, which had become committed to Margery, suppressed the report and published another in its place.

Mina Crandon died on November 1, 1941.

Sources:

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Crawford, William Jackson (1881–1920)

Engineering professor at Queens University, Belfast, Ireland, and researcher in psychic phenomena. Crawford was born in New Zealand. He received his doctorate from the University of Glasgow. He resided in Belfast when around 1914 he began to investigate the physical phenomena of Kathleen Goligher and the group around her, known as the **Goligher Circle**. His investigation continued until his death in 1920.

From his research, he developed a set of speculations on the scientific laws behind the phenomenon of **telekinesis** (now

known as **psychokinesis** or “PK”), which he presented in his books, *The Reality of Psychic Phenomena* (1916), *Experiment in Psychic Science* (1919), and *The Psychic Structures in the Goligher Circle* (1921). During his research, he converted to **Spiritualism**, though his theories played down the role of spirits in favor of a psychic force.

Crawford first tackled the problem of the alteration of weight as objects were lifted and displaced. He found that the weight of the levitated table was beared by the **medium**. Her increase in weight was usually well within five percent of that of the table. The difference was beared by the sitters. Similarly, if the table was glued down to the floor by the psychic force, the medium’s weight decreased in proportion to the pressure borne by the floor. The **levitation** itself was effected, he reasoned, by an invisible substance that streamed out of the medium’s body and became more or less solidified into what he called “psychic rods.” These rods, which consisted of **ectoplasm**, found leverage in the medium’s body and acted as cantilevers. If the weight to be lifted was too big, an elbow formation, transferring the pressure to the floor, was used. These psychic rods evolved with great rapidity and they could assume any shape and size. They were invisible but the ends were dense enough to be felt. This psychic substance according to Crawford, could rap, grip an object by suction, and perform delicate mechanical effects. If Crawford passed his hand in front of the medium’s ankle, he could intercept the psychic rod and stop the **raps**. In so doing, he said, he felt something cold and clammy.

Putting the medium on a weighing machine he measured the amount of substance withdrawn for raps of varying loudness. The raps reacted on the medium’s body, apparently in the region of the chest, but she was unconscious of the effect. He found that the withdrawal of ectoplasm was but a temporary loss. The medium, at the end of the séance, lost less in weight and was less exhausted than the sitters.

Crawford concluded from this that the psychic force that vitalizes the ectoplasm is drawn mostly from the sitters and used up. The sitters lost between five and ten ounces of weight. The maximum loss of weight, when ectoplasm was experimentally withdrawn in fluxes from the medium, was 54 pounds, nearly half of her normal weight. At the same time, the medium perceptibly shrank, her pulse gradually rose, and her muscles convulsed.

The flow of ectoplasm could carry particles of paint. By a colored track Crawford traced the flow from the ankles up to the hip and to the base of the spine. Powdered carmine was used for this purpose. When it was placed on the knickers, the track extended to the shoes and upward to the lower part of the trunk. This showed that the flow started from her trunk, passed down her feet, and returned. The fabric of her knickers and stockings was abraded in places. Crawford inferred that some frictional resistance was encountered. He also found that it was not the ectoplasm, but the medium which suffered from sudden exposures to light. By shielding her with black cloth he obtained many good flashlight photographs.

Crawford’s conclusions were challenged by E. E. Fournier d’Albe in his book *The Goligher Circle* (1922). In 20 sittings with the same medium he obtained almost no results. He expressed the belief that the levitations recorded by Crawford were accomplished by the medium’s legs.

Crawford committed suicide on July 30, 1920. Four days before his death he wrote, “I have been struck down mentally. I was perfectly all right up to a few weeks ago. It is not the psychic work. I enjoyed it too well. I am thankful to say that the work will stand. It is too thoroughly done for any material loopholes to be left.”

In this belief Crawford relied in part upon the opinion of colleagues such as **Sir William Barrett**, who wrote on March 24, 1917, “I can testify to the genuineness and amazing character of these physical manifestations and also to the patient care

and skill which have characterized Crawford's long and laborious investigations."

Sources:

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Crawford, E. F. *Experiment in Psychic Science*. N.p., 1919.

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———. *The Reality of Psychic Phenomena*. London: J. M. Watkins, 1919.

Crehore, John Davenport (1891–1989)

Publisher, writer, and organic farmer with a background in languages and general science who took a special interest in parapsychology. He was born May 14, 1891, in Pottstown, Pennsylvania. Crehore wrote several items on the subject of **telepathy**, especially as it related to his interest in **healing** and organic foods. He died in February 1989.

Sources:

Crehore, John D. *Mental Telepathy: Radiesthesia or Radesia, Our Sixth Sense*. Cleveland, Ohio: J. E. Johnson, 1956.

Creme, Benjamin (1922–)

Scottish-born professional artist who paints images of an inner reality perceived through meditation and claims to be a herald of "the reappearance of the Christ" at the end of the twentieth century. Born in Glasgow in 1922, early in his life Creme became attracted to theosophical literature, especially the writings of **Alice A. Bailey**. In the 1950s he also joined the **Aetherius Society**, an occult-oriented flying saucer contact group founded by **George King**, in which he learned a form of meditation called "transmission" meditation.

Throughout the 1950s Creme was in direct contact with the **Great White Brotherhood**, the assembly of beings believed by Theosophists to guide the destiny of humankind. Creme claimed that in 1959 he received a telepathic communication from his own master, a member of the divine hierarchy, who told him that he would have a part to play in the return of Maitreya, the Christ. (In Theosophy, the person who walked the earth as Jesus, and is called the Christ by Christians, is identified as Maitreya, the bodhisattva whom many Buddhists expect to appear in the near future.) A constant and conscious telepathic link was established with this master, by which Creme received precise and up-to-date information about the reappearance of the Christ, which Bailey had predicted to occur toward the end of the twentieth century.

In 1974 Creme began to lecture extensively on the subject throughout Europe and North America. Also in 1974 Creme formed Share International Foundation, a group to prepare for the coming of the Christ, and according to Creme, messages and contacts with the Christ took place soon afterward. In an information sheet, "The Reappearance of the Christ and the Masters of Wisdom," Creme noted:

"There now lives among us a man who embodies in Himself the hope and aspiration of the religious groups as well as the practical aspirations of the political and economic thinkers for a better life for all.

"Awaited also by Buddhists as the Lord Maitreya, by Moslems as the Imam Mahdi, as the Bodhisattva by Hindus and as the Messiah by the Jews, the World Teacher made known in June 1945 . . . His intention to return to the world at the earliest possible moment. In Palestine, 2000 years ago, He manifested

through His Disciple Jesus (Who is now the Master Jesus) by a process of overshadowing. This time he comes Himself, as World Teacher for the Aquarian Age.

"On July 19, 1977, Maitreya, the Christ, entered the modern world. Since then, He has been living as a member of the Asian Community of East London: an ordinary man, not known as the Christ, and not using His name Maitreya. . . .

"A number of TV and radio programs in which the Christ has taken part have already been broadcast. The Plan was that through media coverage of His public meetings He would gradually become well-known, first nationally and then internationally. However, due to the lack of response on the part of the media, this has not taken place.

"As part of a contingency plan, therefore, Benjamin Creme was allowed to disclose the Christ's location. At a press conference in Los Angeles on May 14, Benjamin Creme announced that the Christ had been living in London since 1977. . . ."

Creme predicted the appearance of the Christ in 1982 and offered many hints to the press as to where he could be found. Some journalists searched the Indian community in London for him, but the person did not appear. Benjamin Creme subsequently claimed that "materialistic forces, seen and unseen, planetary and cosmic" had opposed the appearance, and a decision was made to postpone the actual appearance. Afterward, Creme was dismissed by many people and through the remainder of the 1980s he redirected the program of the Share International Foundation and made few public appearances. In the 1990s he again made announcements of the presence of Maitreya and has even published photographs of his appearances to different groups around the world.

Creme has published a number of books about the reappearance of the Christ. However, the identity of the Christ has yet to be revealed, and there is still some doubt about the ultimate direction that Creme and the group will take.

Sources:

Creme, Benjamin. *Maitreya's Mission*. Amsterdam, The Netherlands: Share International, 1986.

———. *Messages from Maitreya the Christ*. 2 Vols. London: Tara Press, 1980.

———. *The Reappearance of the Christ and the Masters of Wisdom*. London: Tara Press, 1980.

———. *Transmission: A Meditation for the New Age*. North Hollywood, Calif.: Tara Center, 1983.

Melton, J. Gordon, Jerome Clark, and Aidan Kelly. *New Age Encyclopedia*. Detroit: Gale Research, 1990.

Crewe Circle (ca. 1906)

The friends of medium **William Hope**, whose psychic abilities were discovered in 1906. Two years later, Archdeacon **Thomas Colley** called together a group of people to sit for **spirit photography**. This group, which gathered in Crewe, England, became known as the Crewe Circle.

Sources:

Tweeddale, Charles L. *Man's Survival after Death*. London: Psychic Book Club, n.d.

"Cristo d'Angelo"

Famous spirit **control**, first manifested in a **direct voice séance** of the medium **George Valiantine** in 1922 in the United States. Five years later, on March 25, 1927, the voice of "Cristo d'Angelo" was recorded on gramophone in Lord Charles Hope's apartment in London. It was heard a month later by the Italian **Marquis Carlo Centurione Scotti** in the apartment of **H. Dennis Bradley** at a Valiantine séance.

On request of the Marquis, "Cristo d'Angelo" established himself as his control from May 12, 1927, the day of the first

Millesimo séance onward but also manifested several times at the “**Margery**” séances in Boston when Valiantine was present. The spirit control figured in some interesting **cross-correspondences** between Millesimo Castle and Boston records.

Cristo d'Angelo claimed he was a Sicilian shepherd on earth, a native of Sant Anselmo al Monte in the neighborhood of Palermo, and was with Garibaldi at Calatifiimi. He died at age 76 of acute pneumonia. Dr. Carlo Marchese, a physician of Catania, attempted to trace his life. He found a village of the name in the province of Palermo, but obtained no further proof of the real existence of Cristo d'Angelo.

Sources:

Hack, Gwendolyn Kelley. *Modern Psychic Mysteries; Millesimo Castle, Italy*. London, 1929.

———. *Venetian Voices*. London, 1937.

Critomancy

Ancient method of **divination** by means of observing meats and cakes. The paste of cakes that were offered in sacrifice was closely examined, and from the flour spread upon them, omens were drawn, after being strewn upon sacrificial victims.

CRL See Consciousness Research Laboratory

Croiset, Gerard (1909–1980)

A Dutch sensitive and healer who lived at Enschede, Netherlands. He was extensively tested by Professor **W. H. C. Tenhaeff**, director of the Parapsychology Institute of the University of Utrecht, and by **Hans Bender** of the University of Freiburg in Germany. Croiset worked unobtrusively with the chief justice of Leeuwarden and with the chief of police at Harlem in tracing criminals or missing persons. He was not a professional psychic.

Croiset was born on March 10, 1909, in the town of Laren, North Holland. He manifested clairvoyant faculty as a child, but it was not until the mid-1930s that he began to use his psychic talents. He became associated with a Spiritualist group in Enschede, where he had settled as a young man. He gradually became known as a psychic and healer and was able to make his living in that manner through World War II. At the time he was discovered by parapsychologist Tenhaeff in 1945, Croiset was running a small healing clinic. After a series of tests over several months in Utrecht, Tenhaeff concluded that Croiset was one of the most remarkable subjects he had encountered, and he devoted much time and energy to developing and testing Croiset's unusual abilities. As these abilities matured, Tenhaeff concluded that they might be applied to solving social problems, and accordingly contacted Dutch police officials, who were sufficiently broadminded to cooperate. Eventually Croiset was consulted regularly to assist in locating missing children or solving crimes, and his successes became widely known.

Tenhaeff's career rose along with that of Croiset. He quickly moved from his unsalaried position to instructor (1951) and full professor (1953) at the Utrecht State University and then to director of the university's new Parapsychology Institute. In 1956 Croiset moved from Enschede, near the German border of the Netherlands, to Utrecht, where he was more conveniently situated close to Tenhaeff and the institute. To maintain himself and his family Croiset reestablished his spiritual healing clinic, but did not charge for his parapsychological work, and even when consulted by police he paid his own traveling expenses. He did, however, sometimes charge individuals for private consultations.

One of Croiset's most remarkable achievements in the field of parapsychological testing was the famous “chair test,” which involved random selection of a chair number from a seating plan for a future meeting at which seats were not reserved or allocated to specific individuals. At a period of anywhere from one hour to 26 days before the meeting, Croiset would describe the individual who would sit in that chair at the meeting. These predictions were sealed and then opened at the meeting and checked detail by detail against the characteristics of the individual actually occupying the seat. Croiset's first chair test was in Amsterdam in October 1947 before the **Studievereniging voor Psychical Research** (Dutch Society for Psychical Research). Croiset seems to have had remarkable successes in this unusual type of clairvoyance.

In cases where Croiset himself was allowed to choose a chair number, his descriptions sometimes included information on the individual's past and future. Subsequent chair tests were set up in Austria, Italy, and Switzerland, as well as Holland. Some of these tests are described in detail in Tenhaeff's 1961 book *De Voorschouw* (Precognition). Other cases have been reported in the Dutch *Tijdschrift voor Parapsychologie*.

Croiset's international reputation was spread by the publication of Jack Pollack's *Croiset the Clairvoyant* (1964) which was translated into German and French editions. The book discusses some seventy cases of various types, all verified by Tenhaeff. In the meantime, other Dutch parapsychologists were questioning Croiset's abilities. Dutch researcher Piet Hein Hoebens emerged as Croiset's and Tenhaeff's major critic. He claimed that in many of the cases, such as those reported by Pollack, Tenhaeff had misrepresented or even fabricated the facts. He also uncovered a number of cases on which Croiset had worked that had turned out to have been complete failures.

Hoebens also criticized the chair tests, noting their subjectivity (Croiset's descriptions of people were vague and could apply to a wide variety of individuals), and again alleged falsification of data by Tenhaeff. The discrediting of Tenhaeff, not only in relation to Croiset but in other work as well, has done much to tarnish the reputation of Croiset and cast doubt on the early evaluations of his abilities.

A biography of Croiset (in Dutch) titled *Croiset Paragnost* appeared in 1978. Croiset died July 20, 1980. His son has continued the work of the healing clinic.

Sources:

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Crollius, Oswaldus (1580–1609)

A disciple of the school of **Paracelsus** and author of *Basilica Chymica* (1612), the third part of which is the *Book of Signatures*. The preface contains a sketch of hermetic philosophy. The writer sought to demonstrate that God and Nature have “signed” all their works, that every product of a given natural force is as the sum of that force printed in indelible characters, so that he who is initiated in the **occult** writings can read as in an open book the sympathies and antipathies of things, the properties of substances, and all other secrets of creation. In his

The History of Magic (1860), occultist **Éliphas Lévi**, summarizes the doctrine of signatures:

“The characters of different writings were borrowed primitively from these natural signatures existing in stars and flowers, in mountains and the smallest pebble. . . . King Solomon alone is credited with having accomplished the dual labor; but the books of Solomon are lost. The enterprise of Crollius was not a reconstitution of these, but an attempt to discover the fundamental principles obtaining in the universal language of the creative world.

“It was recognized in these principles that the original hieroglyphics, based on the prime elements of geometry, corresponded to the constitutive and essential laws of forms, determined by alternating or combined movements, which, in their turn, were determined by equilibrating attractions. Simple forms were distinguished from composites by their external figures; and by the correspondence between figures and numbers it became possible to make a mathematical classification of all substances revealed by the lines of their surfaces. At the root of these endeavors, which are reminiscences of Alchymic science, there is a whole world of discoveries awaiting the sciences. Paracelsus had defined them, Crollius indicates them, another who shall follow will realize and provide the demonstration concerning them. What seemed the folly of yesterday will be the genius of tomorrow, and progress will hail the sublime seekers who first looked into his lost and recovered world, this Atlantis of human knowledge.”

The doctrine of signatures has been a persistent one in folk medicine, where the shapes of plants have been considered symbolic of their medicinal virtues.

Sources:

Lévi, Éliphas. *The History of Magic*. 1860. Reprint, New York: Samuel Weiser, 1969.

Pettigrew, T. J. *Superstitions Connected with Medicine or Surgery*. N.p., 1844.

Cromlech Temple

A British **occult** society contemporary with the Hermetic Order of the **Golden Dawn**, with rituals and initiations based on a mixture of **Kabala** and Christian **mysticism**.

Sources:

Howe, Ellic. *The Magicians of the Golden Dawn*. London: Routledge & Kegan Paul, 1972.

King, Francis. *Ritual Magic in England, 1887 to the Present Day*. London: Neville Spearman, 1970.

Cromniomancy

Form of **divination** by means of **onions**. It was usually practiced on Christmas Eve to obtain information about absent persons. One method was to inscribe the names of absent friends on individual onions and leave them undisturbed on a table until they began to sprout. The onion that sprouted most rapidly indicated that the person whose name had been inscribed on it was enjoying vigorous health.

Another method was to obtain an answer to a question by inscribing alternative answers on individual onions; the correct answer was said to be that on the onion which sprouted first. Some also believed that wishes would come true if they burned onion skins on a fire.

Crookall, Robert (1890–1981)

Geologist with the National Coal Board in London, England, who was an early British authority on **astral projection** or **out-of-the-body travel**. Crookall was born July 31, 1890, in Lancaster, England, and was educated at both Westminster

College and Bristol University. He examined the evidence that people can leave their physical bodies and reenter them after traveling unseen in subtle bodies. In his many books he collated hundreds of cases from various individuals and established the characteristic features and implications of this strange phenomenon.

Crookall concluded that the accumulated evidence for out-of-the-body travel validated religious concepts of the soul and an afterlife. He promoted his views in a number of books through the 1960s and 1970s. The mass of data he collected is impressive, but his objectivity has been questioned and he tended not to consider alternative explanations of the astral travel experience. Crookall died in January 1981.

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Crookes, Sir William (1832–1919)

One of the greatest physicists of the last century and an early exponent of scientific investigation of psychic phenomena. William Crookes was born June 17, 1832, in London, England, and educated at Chippenhurst Grammar School and the Royal College of Chemistry, London. Even without a graduate education, he became one of the most decorated scientists of his era.

In 1855 he became superintendent of the Meteorological Department, Radcliffe Observatory, Oxford. In 1861 he made his first great discovery, the element thallium. Two years later, he became an Elected Fellow of the Royal Society.

Crookes seems to have been led into research on **Spiritualism** because of the untimely death of his brother Philip in 1867. He first came into contact with psychic phenomena in July 1869 in a sitting with **Mary Marshall**. He was further intrigued by **trance** speaker **J. J. Morse** in December, and in July 1870, after the arrival of **Henry Slade** in London, he announced his intention to investigate the phenomena of Spiritualism. In an early article (1870), he declares:

“Views or opinions I cannot be said to possess on a subject I do not pretend to understand. . . . I prefer to enter upon the inquiry with no preconceived notions whatever as to what can or cannot be, but with all my senses alert and ready to convey information to the brain; believing, as I do, that we have by no means exhausted all human knowledge or fathomed the depths of all the physical forces.”

The investigation had been suggested to him “by eminent men exercising great influence on the thought of the country.” Another sentence of the article throws light on his expectations:

“The increased employment of scientific methods promote exact observation and greater love of truth among inquirers, and will produce a race of observers who will drive the worthless residuum of spiritualism hence into the unknown limbo of magic and necromancy.”

Newspaper reporters received the announcement with jubilation. It was taken for granted that Spiritualism would be shown as clear and simple humbug. They were disappointed. The investigation began in May 1871, after the return of **D. D.**

Home from Russia. It was witnessed by Crookes's chemical assistant, Williams; his brother Walter; Sir William Huggins, the eminent physicist and astronomer, and ex-president of the Royal Society; and Sergeant **E. W. Cox**, a prominent lawyer.

The secretaries of the Royal Society refused Crookes's invitation to participate. His report was submitted to the Royal Society on June 15, 1871, but his communications were refused because they did not demonstrate the fallacy of the alleged marvels of Spiritualism. Even the inscription of the title of the paper in the society's publications was denied.

It was only from the July 1871 issue of the *Quarterly Journal of Science* that the public became acquainted with the first account of Crookes's observations. This account contained the description of a **séance** held at Crookes's house in a well lit room, in which the alteration of the weight of bodies and the playing of an accordion without hands was attested by specially designed apparatus. Said Crookes, "Of all the persons endowed with a powerful development of this Psychic Force . . . Mr. Daniel Dunglas Home is the most remarkable, and it is mainly owing to the many opportunities I have had of carrying on my investigation in his presence that I am enabled to affirm so conclusively the existence of this force."

In a subsequent article, "Notes of an Enquiry into the Phenomena Called Spiritual, during the years 1870-73," (*Quarterly Journal of Science*, January 1874), Crookes observes,

"The phenomena I am prepared to attest are so extraordinary, and so directly oppose the most firmly rooted articles of scientific belief—amongst others, the ubiquity and invariable action of the force of gravitation—that, even now, on recalling the details of what I witnessed, there is an antagonism in my mind between *reason*, which pronounces it to be scientifically impossible, and the consciousness that my senses, both of touch and sight—and these corroborated, as they were, by the senses of all who were present—are not lying witnesses when they testify against my preconceptions."

The description of these experiments and the summary produced a furious anonymous attack, now known to have emanated from Dr. W. B. Carpenter, in the October 1871 issue of the *Quarterly Review*. The article described Crookes as a "specialist of the specialists," an investigator whose ability was "purely technical," and added, "We speak advisedly when we say that the Fellowship of the Royal Society was conferred on him with considerable hesitation." (In a special resolution the council of the Royal Society expressed its regret over this statement.)

Many other scientists questioned the experiments on every conceivable ground. **Balfour Stewart** in *Nature* (July 3, 1871) referred to the illusions produced by mesmerists and conjectured that the observers had been fooled. E. B. Tyler quoted **Alfred Russel Wallace**, who suggested, for a different purpose, that the **werewolf** superstition might have been due to mesmeric influence. Extending the suggestion to Spiritualistic marvels, he conjectured that Home and **Agnes Guppy** might have been werewolves, capable of influencing sensitive spectators.

But nothing could shake Crookes' belief in the accuracy of his scientific observations. He continued his experiments, and in an article in the January 1874 issue of the *Quarterly Journal of Science*, he gave a detailed account of all the phenomena he had tested.

While Crookes's report of 1874, based chiefly on experiments with D. D. Home and **Kate Fox**, was met with skepticism, accounts of his next adventure, attempting to establish the separate existence of the medium (**Florence Cook**, 1856-1904) and the materialized **spirit** ("**Katie King**"), would stretch their credulity to the breaking point.

Crookes held a series of sittings with the young and beautiful "Florrie" between December 1873 and May 21, 1874. As part of his observations of Cook and King, he measured the difference in height, noted the absence of a blister on Katie's neck, the absence of perforation in Katie's ears, and the difference in complexion, bodily proportion, manner, and expression. He

had himself photographed with Katie King and Florence Cook in the same position and while his picture was the same in the two photographs, the discrepancy between the girls' photos was obvious. Later Crookes reported that he had been allowed to enter the study with Katie and saw, by the light of a phosphorus lamp, the medium in trance, while Katie was standing by her side. Another time, in the full blaze of the electric light, Katie and Cook were seen together by Crookes and eight other people.

Forty-four photographs showed differences between the medium and the apparition. In a letter published in *The Spiritualist* (June 5, 1874), Crookes describes the photographing of Katie King:

"But photography is as inadequate to depict the perfect beauty of Katie's face, as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance, but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them by recounting anecdotes of her adventures in India?"

Round her she made an atmosphere of life;
the very air seemed lighter from her eyes,
They were so soft and beautiful, and rife
With all we can imagine of the skies;
Her overpowering presence makes you feel
It would not be idolatory to kneel."

In the same letter, Crookes deals with accusations of fraud on the part of Cook:

"Every test that I have proposed she has at once agreed to submit to with the utmost willingness; she is open and straightforward in speech, and I have never seen anything approaching the slightest symptom of a wish to deceive. Indeed, I do not believe she could carry on a deception if she were to try, and if she did she would certainly be found out very quickly, for such a line of action is altogether foreign to her nature."

After the Cook experiments, Crookes conducted another set of experiments in his home with the American medium **Annie Eva Fay**. She produced a variety of psychokinetic effects and Crookes wrote a favorable report on her which was published in the March 12, 1875, issue of *The Medium*. In 1876 Fay faced the first of a series of exposures and ultimately finished her career as a stage magician.

After the Fay examination, Crookes abandoned the attempt to validate psychic phenomena by scientific method and concentrated on his more conventional scientific research, although from time to time affirming that he would not retract his earlier endorsement of psychic phenomena. He served as president of the **Society for Psychical Research** (SPR) for the years 1896-99. It was not generally known, however, that from time to time he attended sésances, and at one of these, around 1916, the spirit of his late wife apparently manifested.

Crookes went on to become one of England's most celebrated and decorated scientists. He was awarded the Royal Gold Medal (1875), the Davy Medal (1888), and the Sir Joseph Copley Medal (1904). He was knighted in 1897 (while president of the SPR) and received the Order of Merit in 1910. At different times he served as president of the Royal Society, the Chemical Society, the Institution of Electrical Engineers, and the British Association. The honors were acknowledgment of his numerous scientific accomplishments, including invention of the radiometer, the spinthariscopes, and the Crookes tube, the precursor to modern television. He was the founder of the *Chemical News*, and editor of *Quarterly Journal of Science*.

In the mid-1870s, Crookes abandoned his attempt to convince his scientific peers of the truth of his observations, but he never withdrew or modified his opinions. He responded to the fury of the controversy and became cautious. For example, he

never allowed the circulation of a photograph in which he stood arm-in-arm with Katie King. In a letter to **Angelo Brofferio** in 1894 he said, "All that I am concerned in is that invisible and intelligent beings exist who say that they are the spirits of dead persons. But proof that they really are the individuals they assume to be I have never received" (*Für den Spiritismus*, Leipzig, 1894).

Before the British Association at Bristol in his presidential address in 1898, Crookes declared:

"Upon one other interest I have not yet touched—to me the weightiest and farthest-reaching of all. No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto."

As late as 1917, in an interview published in *The International Psychic Gazette*, he reiterated: "I have never had any occasion to change my mind on the subject. I am perfectly satisfied with what I have said in earlier days. It is quite true that a connection has been set up between this world and the next."

The Continuing Controversy

While much of the controversy surrounding Crookes died as he withdrew from further **psychical research**, it never entirely disappeared. On occasion throughout his later life Crookes was questioned about his opinions on psychic phenomena.

No matter what extensive precautions Crookes employed, his results, in the eyes of the skeptics, were always uneventual. Charles Richet in his *Thirty Years of Psychical Research* (1923), published several years after Crookes's death, defended his colleague: "Until I had seen [**Eusapia Palladino**] at Milan I was absolutely sure that Crookes must have fallen into some terrible error. And so was [**Julien**] **Ochorowicz**; but he repented, and said, as I do, smiting my breast "*Pater, peccavi*."

The accusations against Crookes were fed by the fact that **Mary Showers**—who occasionally had performed joint séances (including one for Crookes, with Cook)—was later caught in a fraudulent **materialization** attempt and that Cook herself was caught cheating on two occasions in 1880 and 1889.

Cook continued to operate as a medium through the rest of the century and her sister **Katie Cook** succeeded her.

The most damaging allegations were made in June 1922, long after the death of Florence Cook. Francis G. H. Anderson, called at the offices of the **Society for Psychical Research** (SPR), London, and made a statement to **E. J. Dingwall**, then the research officer of the society, that he had had an affair with Cook many years ago, and that one night she told him that her mediumship was fraudulent. Further more, he testified that she had confided in him that she had had an affair with William Crookes, and the famous séances were staged as a cover. In 1949 Anderson repeated and expanded his story to Mrs. K. M. Goldney of the Society for Psychical Research.

Assuming his recollection of what Florence Cook said was reasonably accurate, the claim that the mediumship was fraudulent carried more weight than charges that William Crookes had been an accomplice in order to carry on a love affair. Crookes's defenders argued that, if the materialization of Katie King was fraudulent, it is more likely that Crookes was deceived. He became convinced of the reality of the phenomena of Home. Also, some of the Cook séances were conducted at Crookes' own home, near his wife and children. Crookes wrote enthusiastic letters to the press about the séances, openly admitting that he embraced the phantom Katie King, which appeared as flesh and blood. He took photographs of himself and the phantom. None of these actions seem consistent with organizing the séances as a cover for a love affair.

The view that Crookes was simply duped by (rather than an accomplice with) the mediums he tested was given weight by Houdini, who in his book claimed that Fay described to him the way she had gotten around all of Crookes's gadgets and tricked him.

The controversy was continued in 1962 when Trevor H. Hall, in his book *The Spiritualists*, presented persuasive evidence that Cook was fraudulent, and also repeated Anderson's claims that Crookes connived at **fraud** to hide a love affair with her.

Crookes did not hide his attraction to Cook's beauty. Hall built his case more upon Cook's association with Showers, who, he suggests, was possibly an accomplice in fraud. Showers also claimed to materialize spirit forms, in particular the phantom "Florence Maple," which reportedly had the same substantiality as Florence Cook's "Katie King."

Showers and Cook gave a joint demonstration at the house of William Crookes in March 1874, when the spirit forms Florence Maple and Katie King walked around the room outside the cabinet, linked arm in arm, laughing and talking like real human beings. E. W. Cox, who was present at this astonishing séance, expressed his extreme skepticism in a letter published in *The Spiritualist* (May 15, 1874). In a letter to Home in November 1875, Crookes stated Showers had confessed to Fay that she was a fraud, and he had later obtained a written confession from Showers. Fraud on the part of Showers provided valid doubts on the genuineness of the phenomena of Cook. Whether Crookes can be regarded as an accomplice in such fraud in order to carry on an illicit love affair with Cook is a separate issue.

Many find it is hard to believe that Crookes, with his reputation as a scientist at stake, would make such imprudent statements as he made if he was indeed an accomplice in fraud for the sake of sexual favors. Others find it just as hard to believe that Crookes was deceived by the "innocent schoolgirl," who would have to have been a remarkable actress, capable of outwitting Crookes's tests and sustaining a phantom role with a variety of anecdotes of a past life in foreign countries.

Crookes was certainly fascinated by Katie King and/or Florence Cook. It may be that his fascination overrode his scientific and personal judgment. Cook may have mesmerized him much as Madame Blavatsky dazzled **Henry Steel Olcott** with her apparently miraculous powers. If Anderson's recollection is correct, Cook's claim of an illicit love affair may have been no more than a boastful recollection of the glamour cast over Crookes by Katie King, especially Crookes's public embracing of the phantom.

It is likely that Crookes's career in psychical research and his relation to Cook will remain a topic of discussion in parapsychological circles. In the last generation the discussion has shifted as the defenders of physical phenomena, especially materialization, have retreated from the scene.

Crookes died on April 4, 1919, in London.

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Crop Circles

Mysterious phenomena reported from Great Britain beginning in 1980. Large, wide circles, sometimes more than 100 feet in diameter, have appeared overnight in fields of grain. The grain in the circle is not dead, but the plant stems are flattened and sometimes darker in color than the surrounding grain. The first report of the circles appeared in the *Wiltshire Times* on August 15, 1980. It told of several circles that had appeared in the oat fields of John Scull farm near the town of Bratton. A year later a set of circles was discovered in Hampshire, near Cheesefoot Head. Unlike the earlier set, which had been randomly placed, this second set of three circles was in a straight line.

Most of the circles have been reported from the southern counties of Hampshire and Wiltshire, the same area already noted for its monolithic structures such as Stonehenge and Avebury. There are some occasional reports of similar phenomena in France, Canada, Australia, and the U.S. Between 1980 and 1987 approximately 120 circles appeared in the original area west of London. Then a dramatic increase occurred in 1988 with 112 reported. Over 300 were reported in 1989 and in 1990 over 1,000.

Over the years, the original circles gave way to ever more complex patterns, called "pictograms," which included circles arranged in geometric patterns, rectangles, crescents, and dumbbell shapes. In the case of concentric rings, the grain is sometimes flattened uniformly, at other times in contrary directions.

Typically, a new circle appears completely formed over one evening. The area forming the pattern is flattened, while the surrounding grain shows no sign of disturbance. The flattened grain shows no sign of damage other than being bent.

Explanations of the phenomenon include giant hailstones, crazed hedgehogs, too much or too little fertilization, and UFOs. There was even a suggestion that the circles may have been formed by helicopters flying upside down, but the absence of widespread helicopter wrecks disproved any dangerous practice of this kind. It is well known that small rings in grass meadows and lawns are known to be caused by mushrooms, but there is no evidence that the giant crop circles result from any known fungi. One theory that is distinct from speculations of paranormal effects is that of physicist George T. Meaden. He proposes a theory of atmospheric vortices that are electrically charged.

In 1991 Doug Bower and David Chorley claimed to have personally produced more than 250 of the circles. With the assistance of the British tabloid *Today*, they created a circle and invited Pat Delgado, the author of a popular text on the phenomenon, to inspect it. Once he pronounced the new circle genuine, the hoax was revealed. Other hoaxers had also produced circles that were judged genuine. However, those who believe in the mystery of the circles have suggested that hoaxing would only account for a few of the more than 2,000 circles. No one has been caught making a crop circle and none appear to have been left half finished. Additionally, it seems difficult

to create some of the more complex pictograms in the dark. To date, monitoring of the area has failed to catch the formation of a circle on film or instrumentation.

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The Crop Watcher

One of several British periodicals concerned with the phenomenon of **crop circles**. Last known address: 3 Selbourne Ct., Tavistock Close, Romsey, Hampshire, SO51 7TY, UK.

Crosbie, Robert (1849–1919)

Robert Crosbie, founder of the **United Lodge of Theosophists**, was born on January 10, 1849, in Montreal, Canada. He was raised a Presbyterian by his Scottish immigrant parents, but declined to join the church as a teenager as its thought did not satisfactorily answer his questions about life. He and an older partner started a shoe manufacturing business in 1869 and eventually he married his partner's daughter. The death of his partner's wife occasioned an interest in **Spiritualism** and led further to his investigation of various psychic and occult phenomena. Then around 1886 Crosbie and his partner sold their business and moved to Boston, Massachusetts, where they started an even more successful business of the same kind. Here he attended the very first gathering of the new Theosophical Society and joined. When the national leader, **William Quan Judge** (1851–1896), came to Boston to speak, they met and became friends. Crosbie also began a correspondence with Madame **Helena Petrovna Blavatsky** (1831–1891), the main teacher in the society who at the time resided in England. He became president of the Boston Theosophical Society in 1892.

In the 1890s, when the American society under Judge became independent of the international Theosophical Society, Crosbie remained loyal to Judge and continued to work with his successor **Katherine Tingley**. He was one of the signatories on the new organization that Tingley created, the Universal Theosophical Brotherhood, designed to offer a practical demonstration of the theosophical principle of brotherhood. In 1900, soon after the founding of the theosophical community at Point Loma (San Diego), Crosbie relocated there to assist Tingley in her utopian experiment. However, over the next few years he came to feel the experiment valueless and the teachings espoused by Tingley an unacceptable departure from Theosophy as he understood it. In 1904 he left Point Loma and moved to South Pasadena, California, where he organized a study group that was chartered by the branch of the Theosophical Society still aligned with the international movement. However, in 1907 it became fully independent. In 1909, that group became the new independent society that he called the United Lodge of Theosophists. He sought to present Theosophy as he understood it to have been presented in the early years of the movement.

Crosbie was opposed to the creation of a strong central organization or to the emphasis upon charismatic personalities.

The various lodges that came to be associated with the United Lodge are autonomous centers for the dissemination of theosophical teachings. In the periodical he began in 1912, *Theosophy*, the articles were unsigned (unless copied from the writings of the theosophical founders). He also initiated an education program for the children of his members (called associates). Only in the years after his death on June 25, 1919, were his writings collected and published under his name in two books.

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Crosland, Camilla (1812–1895)

Well-known author who, under her maiden name, Camilla Toulmin, became one of the early champions of **Spiritualism** in England. She was born in London on June 9, 1812, the daughter of a solicitor. Her father died when she was eight, leaving the family impoverished. Camilla's education was mostly the result of private study. During the 1850s a constant guest of her house, a young lady, was discovered as the possessor of remarkable mediumistic powers. Three years of investigation brought conviction of **survival** to both Camilla and her husband. In 1856 Newton Crosland published a small book entitled *Apparitions*. This was followed in 1857 by the more important work of Camilla's, *Light in the Valley: My Experiences in Spiritualism*. Because of strong public prejudice against the new Spiritualist ideas filtering into the country at the time, the Croslands suffered both financially and socially for publishing their opinions. As a result, however, several people, including **Robert Chambers**, Mr. and Mrs. S. C. Hall, and Mary and **William Howitt**, came to investigate. They all became convinced of the genuineness of the manifestations. **Michael Faraday** was invited to test his unconscious muscular action theory regarding table movement, but he sent John Tyndall instead. In *Fragments of Science for Unscientific People* (1871) Tyndall published a derisive account of the sitting.

Crosland went on to write a number of books. In her last work, *Landmarks of a Literary Life* (1893), she devoted a chapter to the bold defense and elucidation of Spiritualism. She died in East Dulwich, England, on February 16, 1895.

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Cross-Correspondence

Concordant automatism, a scheme allegedly originated by the spirit of **F. W. H. Myers** to eliminate the hypothesis of **telepathy** from psychic communications.

Alice Johnson, research officer of the **Society for Psychical Research** (SPR), London, first discovered that such an idea was in operation when messages were received through various mediums at about the same times in places as far apart as India, New York, and London. In the scripts of **Rosina Thompson**, Mrs. Forbes, **Margaret Verrall**, **Winifred Willett** (pseudonym

of Winifred Coombe-Tennant), **Leonora Piper**, and others, she found fragmentary utterances that had no point or meaning but supplemented one and other when put together, forming coherent ideas.

Reflecting on her find, she noted:

"Thus, in one case, Mrs. Forbes' script, purporting to come from her son, Talbot, stated that he must now leave her, since he was looking for a sensitive who wrote automatically, in order that he might obtain corroboration of her own writing. Mrs. Verrall, on the same day, wrote of a fir-tree planted in a garden, and the script was signed with a sword and a suspended bugle. The latter was part of the badge of the regiment to which Talbot Forbes had belonged, and Mrs. Forbes had in her garden some fir-trees, grown from seed sent to her by her son. These facts were unknown to Mrs. Verrall."

She concluded:

"We have reason to believe that the idea of making a statement in one script complementary of a statement in another had not occurred to Mr. Myers in his lifetime—for there is no reference to it in any of his written utterances on the subject that I have been able to discover. Neither did those who have been investigating automatic script since his death invent this plan, if plan it be. It was not the automatists themselves that detected it, but a student of their scripts; it has every appearance of being an element imported from outside; it suggests an independent invention, an active intelligence constantly at work in the present, not a mere echo or remnant of individualities of the past."

After the death of A. W. Verrall, the eminent Greek scholar and psychical researcher, an intricate Greek mosaic and literary puzzle called the "Ear of Dionysius" was transmitted as cross-correspondence. In the opinion of **Gerald Balfour**, and other competent judges, this was one of the most striking evidences of **survival** yet obtained. In the *Proceedings* of the Society of Psychical Research, hundreds of pages are devoted to cross-correspondences. They are so ingenious and subtle that their disentanglement requires considerable literary skill.

The subject was thoroughly studied by the Verrall family, "**Mrs. Holland**" (pseudonym of Alice Fleming), **J. G. Piddington**, and **Eleanor Sidgwick**. **Frederik Van Eeden** obtained cross-correspondences between his own dreams and the **trance** utterances of "Nelly," Rosina Thompson's control. **James H. Hyslop** used it for research in cases of **obsession**.

Many experiments were made to establish cross-correspondence in **thought-transference**—to find out another's thoughts over distance.

Among the more baffling cases of cross-correspondences came from the mediumship of Margery (i.e., **Mina Crandon**). They were instigated by her control "Walter," and given simultaneously through Margery in Boston, **George Valiantine** in New York, Henry Hardwicke at Niagara Falls, and Sarah Litzelmann in Maine. Drawings, geometrical figures, and sentences were given in part through each medium, in some cases in Chinese characters. Their reception was immediately verified by telephone or telegraph and the message deciphered by joining the pieces into a whole.

The ingenuity of these cross-correspondences was illustrated by a single instance: A cardboard box was brought into the séance room. It contained slips of paper with certain symbols, and a calendar, the sheets of which could be torn off a sheet at a time, which show a desired number. Walter declared that he had torn off a sheet and added: "Margery will make up a problem and Valiantine and Hardwicke will each make half the answer." He then closed the box.

The sitter placed in charge of the box after the séance did not open it. Margery and the company moved into the library. There Margery passed into a light trance and wrote automatically: "11 x 2—to kick a dead." The box was now opened; they found in it at the left the calendar, the top sheet of which showed the date of the 11th, and next to it an X from the enclosed symbols and last the torn-off sheet which bore the num-

ber 2. The internal arrangements of the box, therefore, completely agreed with the part of the cross-correspondence Margery wrote.

In New York, Judge Cannon, who was in charge of the Valantine circle, reported by telephone that they received from Walter the following message: “2—no one stops.” The next morning a telegram from Hardwicke from Niagara Falls announced this fragment: “2 horse.” The fragments put together show that the problem Walter worked out was this: “ $11 \times 2 = 22$. No one stops to kick a dead horse.”

While many psychical researchers have been impressed by the cross-correspondence evidence, Eric J. Dingwall, for one, scoffed at the evidence presented since researchers not connected with the project were not allowed to examine the original documents.

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Crosse, Andrew (1784–1855)

British amateur scientist and early experimenter with electricity, who may have been the model for Mary Shelley's creation of the main character in her novel, *Frankenstein*. In addition to his remarkable experiments in collecting atmospheric electricity in his laboratory, Crosse aroused fierce controversy through reports that he had spontaneously generated insect life through electrochemical experiments.

Crosse was born on June 17, 1784, at Fyne Court, Broomfield, Somersetshire, England. Fyne Court was the ancestral home of his family, whose forbears were granted a coat of arms in the seventeenth century. In 1793 he attended Dr. Seyer's School, Bristol, where he took a great interest in natural science and the developing study of electricity. His father was a friend of both **Benjamin Franklin** (1706–1790) and the scientist Joseph Priestley (1733–1804). In 1802 Crosse continued his education at Brasenose College, Oxford, as a gentleman commoner. He was not happy there, finding many of the students foolish and intemperate and the tutors unsatisfactory.

In 1805 the death of his mother left him an orphan; he had already lost his father, sister, uncle, and two of his best friends. He retired to a solitary life at Fyne Court, where he continued to study electricity, chemistry, and mineralogy. He became friendly with George Singer, who was then compiling his book *Elements of Electricity and Electro-Chemistry*, published in 1814. Starting in 1807, Crosse experimented in the formation of crystals through the action of electrical currents. The stimulus for this research was study of the formation of stalactites and stalagmites in Holywell Cavern at Broomfield. Crosse took some water from the cavern and connected it to the poles of a voltaic battery. After ten days, he observed the formation of crystals. This was the forerunner of a development 30 years later when he claimed to have observed the formation of insect life through electrocrystallization.

Crosse married Mary Anne Hamilton in 1809, and over the next ten years they had seven children, three of whom died in childbirth. In 1817 Crosse's friend Singer also died, three years

after publication of his book on electricity. Crosse became increasingly reclusive and devoted himself to his scientific research. He erected a mile and a quarter of copper wires on poles at Fyne Court, connected to his “electrical room,” where he experimented on the amount and nature of electricity in the atmosphere. He was regarded with awe by the local residents, who named him “the thunder and lightning man” and “the Wizard of the Quantocks” (the nearby Quantock Hills).

Crosse was linked with the poet Percy Bysshe Shelley and his young mistress Mary Wollstonecraft Godwin (later author of the novel *Frankenstein*) after they attended a lecture by Crosse in December 1814 in London, in which he explained his experiments with atmospheric electricity.

An account of a visit to Fyne Court by **Edward W. Cox** published in the *Taunton Courier* in Autumn 1836 reads like a description of a Hollywood film set for a Frankenstein film:

“But to proceed now into the penetralia of the mansion, the philosophical room, which is about sixty feet in length and upwards of twenty in height, with an arched roof—it was built originally as a music hall—and what wonderful things you will see . . . a great many rows of gallipots and jars, with some bits of metal, and wires passing from them into saucers containing some dirty-looking crystals. . . . It was the invention of a battery by which the stream of the electric fluid could be maintained without flagging, not for hours only, but for days, weeks, years, that was the foundation of some of Mr. Crosse's most remarkable discoveries. . . . Crystals of all kinds, many of them never made before by human skill, are in progress. . . . But you are startled in the midst of your observations, by the smart crackling sound that attends the passage of the electrical spark; you hear also the rumbling of distant thunder. The rain is already splashing in great drops against the glass, and the sound of the passing sparks continues to startle your ear. Your host is in high glee, for a battery of electricity is about to come within his reach a thousandfold more powerful than all those in the room strung together. You follow his hasty steps to the organ gallery, and curiously approach the spot whence the noise proceeds that has attracted your notice. You see at the window a huge brass conductor, with a discharging rod near it passing into the floor, and from the one knob to the other, sparks are leaping with increasing rapidity and noise, rap, rap, rap—bang, bang, bang; you are afraid to approach near this terrible engine, and well you may; for every spark that passes would kill twenty men at one blow, if they were linked together hand in hand, and the spark sent through the circle. Almost trembling, you note that from this conductor wires pass off without the window, and the electric fluid is conducted harmlessly away. On the instrument itself is inscribed in large letters the warning words,

“Noli me tangere.” (Do not touch me)

“Nevertheless, your host does not fear. He approaches as boldly as if the flowing stream of fire were a harmless spark. Armed with his insulated rod, he plays with the mighty power; he directs it where he will; he sends it into his batteries: having charged them thus, he shows you how wire is melted, dissipated in a moment, by its passage; how metals—silver, gold and tin—are inflamed, and burn like paper, only with most brilliant hues. He shows you a mimic aurora, and a falling star, and so proves to you the cause of those beautiful phenomena; and then he tells you, that the wires you had noticed, as passing from tree to tree round the grounds, were connected with the conductor before you; that they collected the electricity of the atmosphere as it floated by, and brought it into the room in the shape of the sparks that you had witnessed with such awe.”

Crosse's work on electrocrystallization appears to have anticipated that of A. C. Becquerel (1788–1878). Although Crosse did not disclose his discoveries to the British Association until 1836, he had been working on the subject before 1820. His fascination with the power of electricity and magnetism dated from early life, and as early as 1816, at a party of local residents, had exclaimed, “I prophesy that, by means of the electric agen-

cy, we shall be enabled to communicate our thoughts *instantaneously* with the uttermost ends of the earth.”

In 1837 Crosse was working on electrocrystallization experiments when he observed tiny insects in metallic solutions believed to be fatal to life. Crosse made no formal report at the time, but confided his observations to an acquaintance, who spread the news—later featured in an unauthorized newspaper report, that Crosse had claimed to create life. Crosse was reviled all over England and Europe as a blasphemer for daring to usurp divine creative powers.

The appearance of the insects of the genus *acarus* (mites), under conditions which seemed to preclude contamination of the solutions, has remained one of the anomalies of science, and was a forerunner of the spontaneous generation controversies of Béchamp and Pasteur. At the height of the Crosse uproar, Faraday stated that he had noted similar appearances, although he was reluctant to ascribe them to production or revivification. An amateur experimenter named W. H. Weeks, of Sandwich, Kent, also repeated Crosse’s experiments under stringent conditions and reported that the insects appeared.

Crosse reported his findings in the *Transactions* of the London Electrical Society (1838) and in the *Annals of Electricity* (October 1836–October 1837). Years later, in a letter to the writer Harriet Martineau dated August 12, 1849, he summarized these findings as follows:

“In a great number of my experiments, made by passing a long current of electricity through various fluids (and some of them were considered to be destructive to animal life), acari have made their appearance; but never excepting on an electrified surface kept constantly moistened, or beneath the surface of an electrified fluid. In some instances these little animals have been produced two inches below the surface of a poisonous liquid. . . . Their first appearance consists in a very minute whitish hemisphere, formed upon the surface of the electrified body, sometimes at the positive end, and sometimes at the negative, and occasionally between the two, or in the middle of the electrified current; and sometimes upon all. . . . Then commences the first filaments, they immediately shrink up and collapse like zoophytes upon moss, but expand again some time after the removal of the point. Some days afterwards these filaments become legs and bristles, and a perfect acarus is the result, which finally detaches itself from its birth-place, and if under a fluid, climbs up the electrical wire, and escapes from the vessel, and afterwards feeds either on the moisture or the outside of the vessel, or on paper or card, or other substance in its vicinity.”

Crosse was also aware of the possibility that apparent insect formations might have been mineral crystallizations that have a strong resemblance to animal form. Such “osmotic growths” were investigated by Dr. Stéphane Leduc of Nantes, in the twentieth century. Leduc demonstrated that “artificial” structures formed in crystalloid solutions imitate the appearance and some of the properties of organic life. Leduc’s experiments revived the concept of spontaneous generation in an evolutionary theory of life.

Andrew Crosse was hurt by the hostility that his experiments aroused, since he had never sought publicity or made any claims beyond the facts as he observed them. As he explained in his letter to Martineau:

“As to the appearance of the acari under long-continued electrical action, I have never in thought, word, or deed, given any one a right to suppose that I considered them as a creation, or even as a formation, from inorganic matter. To create is to form a something out of a nothing. To annihilate, is to reduce that something to a nothing. Both of these, of course, can only be the attributes of the Almighty. In fact, I can assure you most sacredly that I have never dreamed of any theory sufficient to account for their appearance. I confess that I was not a little surprised, and am so still, and quite as much as I was when the acari made their appearance. Again, I have never claimed any merit as attached to these experiments. It was a matter of

chance. I was looking for silicious formations, and animal matter appeared instead. . . .”

In addition to the unwelcome notoriety caused by this controversy, Crosse’s wife and brother died in January 1846. He continued his experiments at Fyne Court, although he lived more like a recluse than ever.

However, on July 22, 1850, he married for the second time. His new wife was Cornelia Burns, who took a great interest in his experiments and assisted him with great competence. Crosse also researched a mode of extracting metals from their ores and methods of purification of sea water and other fluids by electricity. He contributed a paper, “On the Perforation of Non-conducting Substances by the Mechanical Action of the Electric Fluid,” and also investigated the connection between the growth of vegetation and electric influence. In 1854 he gave a paper to the British Association meeting at Liverpool, “On the Apparent Mechanical Action accompanying Electric Transfer.”

He died at Fyne Court on July 6, 1855. In her *Memorials . . . of Andrew Crosse, the Electrician* (1857), his widow published details of the life and work of Crosse and included a selection of poems written by him.

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Haining, Peter. *The Man Who Was Frankenstein*. London: Frederick Muller, 1979.

Leduc, Dr. Stéphane. *Théorie Physicochimique de la Vie et Générations Spontanées*. Translated as *The Mechanism of Life*. London: William Heinemann, 1911.

Cross-Reference

Simultaneous delivery of **spirit** messages through different **mediums** with a request to forward them to the right person. The idea, originated by the communicators themselves, was to disprove the suggestion that messages were merely the working of the medium’s subconscious mind.

The earliest instance of cross-reference is registered in E. W. Capron’s *Modern Spiritualism* (1885) from February 12, 1850. The medium was a Mrs. Draper. A large company was divided into two groups and sent to different rooms. The spirit of **Benjamin Franklin** purported to be present and spelled out a message telling the company not to move. The same message was then spelled out in the other room with instructions to go and compare. This method of communication was called “spiritual telegraphy” and was soon practiced between New York and Philadelphia or Washington, D.C., and between Baltimore and Pittsburgh.

A deceased sister announced herself to **Robert Hare** at Cape May, nearly a hundred miles from Philadelphia. Hare asked the spirit to go to Philadelphia and ask Mrs. B. Gourlay, a medium, to get her husband to go to a certain bank and inquire about a certain bill. On his return Hare found out that Dr. Gourlay had received the message and the bank testified that he came to inquire about the the bill.

Sources:

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Crow

The cawing of a crow is said to be an omen of evil. Another superstition claims that if a crow croaks an odd number of

times, the weather will be bad; if even, the weather will be fine. In general, the crow has been considered a messenger of death since ancient times.

Crowley, Aleister (1875–1947)

The most renowned magic practitioner and theoretician of the twentieth century. He was born Edward Alexander Crowley on October 12, 1875, in Leamington, Warwickshire, England, the son of Exclusive Plymouth Brethren parents. As he grew up, Crowley found himself unsympathetic with the faith of his father—an elder in the fundamentalist group—and mother. For his refusal to fall into line both in belief and practice, his mother called him “the Beast 666” (the Antichrist, from Revelation 13:18), a title he eventually accepted with some pride. Following his father’s death in 1887, Crowley was sent to public school.

In 1894 he entered King’s College and went on to Trinity College, Cambridge, the next year. During his college years he emerged as a poet of some merit. He also spent his leisure time exploring the joys of sexuality, a theme that strongly influenced his poetry and led to some trouble with college authorities. He also discovered and made his first ventures into magic and the occult. He left college before completing his degree.

In 1898 he was initiated into the Hermetic Order of the **Golden Dawn**, the pioneering ceremonial magic group, into which he was introduced by George Cecil Jones. He was an avid pupil and quickly progressed until he became involved in the split that had developed between the bulk of the members, who resided in England, and the head of the order, **S. L. MacGregor Mathers**, who lived in Paris. He sided with Mathers, which cut him off from fellow believers in London.

In 1903 Crowley married Rose Kelly, and in 1904 they traveled to Egypt. There, at his wife’s insistence, he sat for a period on each of three days (April 9–11) and received (channeled) material from a spirit entity, Aiwass. The finished product, *The Book of the Law*, would provide the philosophical distinctives for what would become Crowley’s own system of magic. The keynote of the new system would be *thelema* or will, and its basic admonition, “Do what thou wilt shall be the whole of the Law.” This ambiguous phrase was often misunderstood by other magicians and by critics alike as promoting an amoral libertinism, but that was not Crowley’s teaching or meaning. Rather, he taught that it was the magician’s duty to discover his or her destiny (or true will), and, having discovered it, he or she had no choice but to align actions with the accomplishment of that true will.

Having left the Golden Dawn, in 1907 Crowley founded the Argentum Astrum (AA; Silver Star). On its behalf he began issuing a periodical, the *Equinox*, a semiannual journal in which he began to publish the teachings of the AA. The journal attracted attention, however, because Crowley also began to publish the secrets of the Golden Dawn, which he denounced as a juvenile organization.

Crowley was diverted from developing the AA in 1912, following an encounter with **Theodore Reuss**, the outer head of the **Ordo Templi Orientis** (OTO), a German **sex magic** group. Crowley had independently discovered sex magic and made his first experiments in it several years earlier. In *The Book of Lies* he had published a brief section that indicated to Reuss that he knew about the sex magic teaching of the OTO, and Reuss invited Crowley into its membership. He was immediately accepted into the highest levels of the OTO and appointed head of its British branch, which he organized under the name *Mysteria Mystica Maxima*. Crowley also rewrote the OTO rituals, adding an eleventh degree reflective of his own homosexuality.

In 1914 Crowley moved to America, where he waited for World War I to end. During his stay he conducted extensive sex magic experiments, established an OTO lodge in Vancouver, British Columbia, and initiated **Charles Stanfeld Jones** (later

known publicly as “**Frater Achad**”) into the order. Because of his own accomplishments and the unexpected coordination of Frater Achad’s magic work, Crowley declared Achad his “magical child” and assumed the title of magus, the second-highest grade.

In 1919 Crowley moved to Sicily and established a small magic colony at Cefalu. He remained there for four years, during which time he proclaimed himself an *ipsissimis*. Banished by Mussolini in 1923, he resided for a while in Tunisia and France before settling down in England, where he spent the last 15 years of his life.

All through his life Crowley continued his experimentation with magic, which soon led him into the use of consciousness-expanding drugs. Along the way he became a heroin addict, a condition he fought but was never able to overcome.

During his mature years he expended much energy in building the OTO and in getting his writings published though in both endeavors he was only partially successful. Not until the 1970s—about thirty years after his death—was the order successfully organized and lodges established across Europe and North America. Simultaneously, most of his writings, including his magic diaries, were published, and they have remained in print.

Following Crowley’s death on December 1, 1947, in Hastings, England, Karl Germer became the new outer head of the order of the OTO but did little to assist its growth. Germer died in the 1960s, and in the 1970s Grady McMurtry, having learned of Germer’s death, assumed leadership and built the order into a substantial international body.

Crowley’s influence can be seen throughout popular culture through such rock bands as Led Zepplin and Ozzie Osborne, who claim to be Crowley fans and reflect his ideas in their music. In 1993 an album of his teachings was released and sold over 8,000 copies, exhibiting a constant interest in Aleister Crowley.

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Crucifixion, Gnostic Conception of

Gnosticism was a pre-Christian religious movement that competed with Christianity for a number of centuries, beginning in the first century C.E. Gnosticism developed its own form of Christian theology, an alternative to that presented in the writings later assembled as the New Testament.

A basic tenet of Gnosticism is that the created, material world is evil. It was not created by the true God but by a lesser being. Only by escape from the material into the spiritual world can there be salvation. The Gnostics believed that this ex-

plained the presence of evil in the world, because the true God could not have created anything less than perfect.

Because the material body is inferior and evil, the spirit of an individual is dwelling in an alien environment. This belief led the Gnostics to view Jesus as a human who received his Christ component during his lifetime, probably at the moment of his baptism in the river Jordan. From that time forth, being supernaturally gifted, Jesus began to work miracles. Before that, he had been completely ignorant of his mission.

At the Crucifixion, therefore, Christ ascended to God, from whom he had come, for he did not (and could not) physically suffer on the cross and die; rather, Simon of Cyrene, who bore his cross, suffered in his place: "And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross" (Mark 15:21). The Gnostics contended that a portion of the real history of the Crucifixion was never written.

At the Resurrection, the gnostics believed, the man Jesus was given another body, made up of ether, which was why the disciples did not recognize him after the Resurrection. During his sojourn on earth after he had risen, he received from God the perfect knowledge of spiritual truth, or gnosis, which he communicated to the small number of the apostles who were capable of receiving it.

Sources:

Lacarrière, Jacques. *The Gnostics*. London, 1977.

Mead, G. R. S. *Pistis Sophia: A Gnostic Miscellany*. London, 1921. Reprint, New Hyde Park, N.Y.: University Books, 1974.

Crumbaugh, James C(harles) (1912–)

American psychologist and parapsychologist. He was born December 11, 1912, in Terrell, Texas, and educated at Baylor University (B.A., 1935), Southern Methodist University (M.A., 1938), and the University of Texas (Ph.D., 1953). Crumbaugh's education was interrupted by World War II, when he served as an assistant psychologist in the U.S. Army Air Force Aviation Cadet Classification Program (1941–45). After the war he became an instructor in psychology at Memphis State University, a post he held while finishing his doctorate (1947–56). He served in the Veterans Administration Post-Doctoral Training Program in Clinical Psychology (1956–57); as chairman of the Department of Psychology, MacMurray College, Jacksonville, Illinois (1957–59), and as research director of the Bradley Center, Columbus, Georgia (1959–64). In 1964 he became a staff psychologist at the VA Hospital at Gulfport, Mississippi.

During the 1960s Crumbaugh received two grants from the **Parapsychology Foundation** for work on the repeatability of experiments in **ESP**. In spite of many years of experimentation, Crumbaugh did not discover significant psi effects, but stressed the importance of the experimenter and repeatability in **parapsychology**. His research resulted in articles contributed to various psychological and parapsychological journals.

Sources:

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Cryptesthesia

A term coined by **Charles Richet** meaning a hidden sensibility, a perception of things by a mechanism unknown to us of which we are cognizant only of its effects. It indicated an all-inclusive psychic sense which comes into action by some mysterious external vibrations which Richet termed the "vibrations of reality," the so-called **sixth sense**. It includes **clairvoyance**, **premonition**, **monition**, **psychometry**, **dowsing**, and **telepathy**, for Richet believed that among the unknown vibrations that bring cryptesthesia into action, human thought is one that can most easily be transmitted.

He argued that telepathy as a hypothesis comes before cryptesthesia, since the reception of thought vibrations implies a new faculty. Psychometry and dowsing disclose knowledge of facts, so Richet classified them as pragmatic cryptesthesia.

The theory of cryptesthesia as a human faculty aimed at barring the spirit hypothesis. It did so at the price of investing the living with flashes of omniscience.

With the establishment of parapsychology as the dominant school within psychical research, the term **psi** has largely superseded *cryptesthesia* as an overall term for the psychic faculty.

Cryptomnesia

A term coined by **Theodore Flournoy** and used in psychical research to denote unconscious memory. It may be accessible in **trance** and explain much unusual information, or knowledge recalled under special circumstances.

Italian researcher **Cesare Lombroso** says in his book *After Death—What?* (1909):

"Under certain circumstances, i.e. when I am at great altitude, say six or seven thousand feet, I remember Italian, Latin and even Greek verses which had been forgotten for years. But I know very well that I read them in early youth. Similarly, during certain dreams in nights when I am afflicted with conditions showing intestinal poisonings disagreeable memories of years previous . . . are reproduced with precision, and with particulars so minute and exact that I could not possibly recall them when awake. Yet I observed that they are always fragmentary and incomplete recollections and depend more on the conditions of the sentiments than on the intelligence."

Cryptomnesia has been encountered in instances of plagiarism in which authors use material from other writers, without any conscious memory that they have acquired such material from their prior reading, rather than from their own creativity. Through the twentieth century, cryptomnesia has been increasingly used to explain some extraordinary information given by entranced persons.

It played an important role in explaining the case of Bridey Murphy. In a hypnotic state, Ruth Simmons (pseudonym of Virginia Tighe) described in some detail a former life as a person who lived in Ireland in the early nineteenth century. M. V. Kline was one of several psychologists who suggested that Simmons had compiled a number of forgotten memories to create the character of Bridey. It was also discovered that as a girl, Simmons had lived across the street from an Irish family which included a woman whose maiden name was Bridie Murphy. The critique of the Bridey Murphy case suggested cryptomnesia as an explanation of many past-life and similar memories produced by people under hypnosis. It has also been invoked to explain some instances of **xenoglossis**, in which people speak a language they have never learned.

Sources:

Reed, Graham. *The Psychology of Anomalous Experience*. Boston: Houghton Mifflin, 1974.

Cryptozoology

Term coined by zoologist Bernard Heuvelmans to characterize the study of "hidden animals." It includes the study of the existence of known animals in places where they were not expected to occur as well as the persistence of animals presumed to be extinct. The key trait of animals considered the object of cryptozoology is their *unexpected* nature. The idea of cryptozoology was suggested by the discovery of exotic animals through the nineteenth and early twentieth centuries. They include the gorilla, the giant squid, and the coelacanth (a fish thought to be extinct for many millenia).

The primary interest of present-day cryptozoologists are such animals as the **Loch Ness Monster** and other lake mon-

sters, Bigfoot and other living hominoids, and the possibility of various dinosaur survivals.

Heuvelmans established a **Centre de Cryptozoologie** in France.

Sources:

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Mackal, Roy P. *Searching for Hidden Animals*. Garden City, N.Y.: Doubleday, 1980.

Michell, John, and Robert J. M. Rickard. *Living Wonders: Mysteries and Curiosities of the Animal World*. New York: Thames and Hudson, 1982.

Cryptozoology (Journal)

Official journal of the **International Society of Cryptozoology**, concerned with the study and discussion of anomalous animal phenomena (i.e., animals at present unknown to science, but occasionally reported to exist, and that could be legitimate new species). The journal includes expedition and field reports, scholarly theorizing, and in-depth studies relating to **cryptozoology**. The journal is issued by the International Society of Cryptozoology. Address: Box 43070, Tucson, AZ 85733. Website: <http://www.izoo.org/isc>.

Crystal Gazing (or Crystallomancy)

A mode of **divination** practiced from very early times with the aid of a crystal globe, a pool of water, a mirror, or indeed any transparent object. Divinations by means of water, ink, and such substances are also known by the name of **hydromancy**. The crystal gazer is often known as a "scryer" and the operation of gazing known as "scrying." Crystal gazing may be a very simple or a very elaborate performance, but in every case the object is to induce in the clairvoyant a form of hypnosis, so that he may see **visions** in the **crystal**.

The "crystal" most in favor among crystal gazers is a spherical or oval globe, about four inches in diameter, and preferably a genuine rock crystal. The crystal may be white, blue, violet, yellow, green, opalescent, or transparent. Blue or amethyst colored crystals are less tiring to the eyes. As a genuine rock crystal of this size and shape is necessarily expensive, a sphere of glass is frequently substituted, with very good results. It must, however, be a perfect sphere or oval, free from speck or flaw, highly polished, and traditionally based in a stand of polished ebony, ivory, or boxwood. Precious stones were also used by crystallomancers of the past, the favorite stone being beryl in pale sea green or reddish tints. Among the Hindus, a cup of treacle or a pool of ink was made to serve the same purpose.

Crystallomancy was practiced by the ancients to invoke spirits, and elaborate preparations and ceremonials were considered necessary. A practitioner had to first be a man of pure life and religious disposition. During the days immediately preceding inspection of the crystal, he made frequent ablutions and subjected himself to strict religious discipline, with prayer and fasting.

The crystal and its stand were inscribed with sacred characters, as was the floor of the room in which the invocation was to take place. A quiet spot where the gazer was free from all disturbances was suggested. The gazer's mental attitude was no less important than the material preparations. Perfect faith was an essential condition of success. If the magician wished to be accompanied by one or two of his friends, they had to conform to the same rules and be guided by the same principles.

The time of the invocation was chosen according to the position in the heavens of the various planets, all preparations having been made during the waxing of the moon. All instruments and accessories to be used in the performance—the sword, rod and compasses, the fire and the perfume to be burned thereon,

as well as the crystal itself—were consecrated or "charged" prior to the actual ceremony.

During the process of invocation, the magician faced the east and summoned from the crystal the spirit he desired. Magic circles were inscribed on the floor, and the crystallomancer remained within these for some time after the spirit had been dismissed. It was essential that no part of the ceremonial be omitted; otherwise, the invocation would be a failure.

If the person on whose behalf the divination was to be performed was not clairvoyant, he or she sought a suitable **medium**, the best being a young boy or girl, born in wedlock, and perfectly pure and innocent. Prayers and magic words were said prior to the ceremony, and incense and perfumes were burned. Sometimes the child's forehead was anointed, and he himself provided garments suitable to the impressive nature of the ceremony.

Some early writers mention a formula of prayers, known as the "Call," that preceded the inspection of the crystal. After the crystal was "charged," it was handed over to the medium. The first indication of clairvoyant vision was the appearance of a mist or cloud in the crystal. This gradually cleared away, and the vision appeared.

Paracelsus and others declared that such elaborate ceremonies prior to crystal gazing were unnecessary, and that the *magnes microcosmi* (the magnetic principle in man) was sufficient to achieve the desired objective.

Modern crystal gazing is carried on in much the same manner as in ancient times, although the preparations are simpler. The crystal is spherical and of the size of an orange. When in use it may be held between the agent's finger and thumb, or, if the end is slightly flattened, placed on a table; alternatively, it may be held in the palm of the hand against a background of black cloth.

The operation is more readily carried out in a subdued light. A medium or clairvoyant acts as the seer and if the divination is made for anyone else it is advisable that he or she be allowed to hold the crystal in his or her hand for a few minutes before it is passed into the hands of the clairvoyant.

The object of crystal gazing is the induction of a kind of self-hypnotic state giving rise to visionary hallucinations, the reflection of light in the crystal forming *points de repère* for such hallucinations. The value of elaborate ceremonials and impressive rituals thus lies in their potency to affect the mind and imagination of the seer.

It has been widely reported that the appearance of a crystal vision is heralded by a milky clouding of the ball. This clouding is a kind of picture in itself. It depends on no optical conditions and is not the result of a strain on the eye; it persists and will be visible even after the scryer turns his head away. After the first pictures it acts as a kind of drop scene. It has been compared to the cloud in **materialization** séances; phantasmal figures reportedly emerge.

The pictures to which the cloud gives way may be small or may fill the sphere. The visions are often symbolic, and the pictures are either vague images or they have a clear sense. Life-like visions are comparatively rare. In the majority of cases, crystal gazing is only an amusing psychical entertainment provided by the subconscious self.

According to **Charles Richet**, about one person in 20 may succeed in the experiment but perhaps one among 20 successful experimenters will receive genuine impressions that could not have been obtained by normal means. **F. W. H. Myers** considered crystal gazing a form of automatism by which the subconscious self may send messages to the conscious self. Misplaced objects may be found through the use of the crystal ball; forgotten dreams may be revived, and a systematic exploration of the subconscious mind may take place.

Margaret Verrall, a lecturer at Newnham College, England, concluded from personal experiences that the picture is created from the bright points of light reflected in the crystal. Once formed, she said, the picture has a reality and spontaneity quite

unlike an imaginary scene called up voluntarily with closed eyes. The pictures are mostly colored but occasionally resemble black and white sketches. She was successful in tracing most of her visions to recent memories.

“**Miss X**” (Ada Goodrich-Freer), author of *Essays in Psychical Research* (1899) and an experienced crystal gazer, said the best way to begin scrying was to look about the room and observe some brightly colored object, close the eyes, and try to transfer the picture to the ball. If this is successful, the next stage should be an attempt to recall a vivid memory picture and to transfer it into the ball in the same way. After this it is very likely that spontaneous images will also appear. Miss X often traced her visions to forgotten memories, which she used the crystal to recall. Occasionally, she could see in the ball the characters of a work of fiction she was writing. If she did not know how to proceed with the plot she looked into the crystal and watched the figures enact the next steps of the story.

She also related a curious instance showing how unconscious observation may become externalized in the crystal:

“I saw, as if in a cutting from *The Times*, the announcement of the death of a lady, intimate with near friends of my own, and which I should certainly have regarded as an event of interest and consequence under whatever circumstances communicated. The announcement gave me every detail of place, name and date, with the additional statement that it was after a period of prolonged suffering. I had heard nothing of the lady—resident in America—for some months, and was quite willing to suppose the communication prophetic or clairvoyant. Of this flattering notion I was soon disabused. An examination of the paper of the day before soon showed that the advertisement was there, just as I had seen it in the crystal, and though at first I was inclined to protest that ‘I had never looked at yesterday’s paper’ I presently remembered that I had, in fact, handled it, using it as a screen to shade my face from the fire, while talking with a friend in the afternoon. I may add the fact that we have since discovered that the lady in question is alive and well, and that the announcement related to someone else of the same name, by no means a common one.”

The range of such unconscious observation may be very wide. “I have,” stated Goodrich-Freer, “for example, occasionally been able to reproduce in the crystal the titles of books in a bookcase or of engravings on a wall, which after-experiment has shown to be beyond my range of vision.” She also noted the play of possible thought transference in the origin of crystal images:

“We were talking of a house she had never seen, and I was describing the entrance hall. Presently she said: ‘Wait, I see it; let me go on. Is there a curtained archway opposite the front door? And is there a gong in a recess by the stairs?’ This was perfectly correct, and knowing my friend to have psychic faculty, I wondered how far this might be clairvoyance. On the other hand, so keen is my own power of visualizing, that I had all the time a vivid picture of the scene in my own mind. I looked into the crystal and planned my little test. ‘Go into the dining room’ I said. A correct description followed. ‘The table is laid for lunch,’ she proceeded, ‘but why have they lighted the candles in broad daylight?’ The fact was that, as soon as I saw that her attention was fixed on the table, I lighted the candles in my crystal picture. Hers followed suit, proving some, at least, of her impressions telepathic.”

The most arresting question, of course, is whether the pictures are ever objective. There have been a very few instances in which the pictures have been reported to be reflected in a mirror, seen by several persons, and even photographed. There are, however, no verified cases of these reports.

A series of experiments and observations on the physiological changes in the eye that accompany crystal vision were recorded by **Hereward Carrington** in his book *Modern Psychical Phenomena* (1919). He found, for example, that the seer sometimes looks at a point in space nearer or further off than the

crystal, and if the scene is distant the focus of the eye adjusts itself to the apparent perspective.

One of the most famous gazing crystals was that of the Elizabethan magician **John Dee** (1527–1608), kept for many years in the British Museum, London, but recently transferred to the Museum of Mankind in London. This “shew-stone” appears to be of polished coal. It was only one of several crystals possessed by Dee, one of which he claimed was brought to him by angels.

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Crystal Healing

In recent years there was a surge of popular interest in the use of crystals for healing purposes, harking back to ancient times when priests and shamans of many cultures used crystals for healing, as well as for summoning the dead and scrying (i.e., **crystal gazing**) to obtain knowledge of distant events or to foretell the future.

Quartz crystals are a natural product formed by movements in the earth’s crust. Silica in a molten state is moved toward the earth’s surface. When it rises and cools, it changes structure, forming crystals on surrounding granite or sandstone cavities. The molecular structure of quartz crystal involves a perfect alignment and symmetry and imports unusual physical properties. Crystals can receive, amplify, convert, and focus energy, or store an electrical charge. If an electric current is passed through crystal it vibrates. If rubbed, a crystal generates an electrical current. Such properties have made crystals essential components of many modern devices, such as phonograph needles, watches, and microcomputers. Lasers use quartz crystal to convert electrical current into light and focus it as a beam of great intensity. These many interesting scientific properties and technological uses underlie much of the recent metaphysical attention to crystals.

Much of the modern interest in crystals in the **New Age** movement is rooted in the psychic readings of **Edgar Cayce**. In his readings mentioning **Atlantis**, Cayce described a large crystalline structure that supplied the power to run the Atlantean culture. He also spoke of the use of various crystals for individual personal needs. The references to crystals were later compiled in a booklet, *Gems and Stones: Based on the Edgar Cayce Readings* (1960).

In 1976 psychic channel Frank Alper began to convey a series of readings said to be from spirit entities. These readings were later published in a three-volume set and described the power system of Atlantis and the use of crystals in great healing temples. Alper claimed that crystals can actually absorb and store energy, which can later be discharged as a healing power.

According to Alper, crystals come in different shapes and sizes. Those with many facets are best for storing energy. Some crystals in the form of inverted pyramids were supposedly used for surgery on Atlantis. Flat, rectangular-shaped (emerald cut) crystals were used to filter light that rejuvenated the body. Alper also described the way in which a set of small crystals can be placed on or around the body of someone who desires to use the crystals' energy to either restore the body or elevate the consciousness.

Alper provided a comprehensive text on crystals. Through the 1980s his work was the basis of numerous texts on crystal power and elaborate speculations on the properties of crystal-line structures. In his wake a considerable body of theory and practice has grown up around the use of crystals for healing purposes.

Marcel Vogel, a former research scientist at IBM, established a Psychic Research Institute in San Jose, California, to study, among other subjects, the claimed healing effects of crystals. He developed special techniques for "balancing and harmonizing" the body's energy field by means of crystals and claimed that many physicians and other healers were using such techniques. He videotaped his own experiments with hundreds of individuals and alleged improvements in relieving a variety of diseases, including Parkinson's disease, bursitis, arthritis, chronic back pain, and even blindness.

In spite of the efforts of people such as Vogel, however, acceptable evidence for the use of crystals as powerful storage batteries was not forthcoming, and only claims of its spiritual and metaphysical properties survived. Supporters still claim for example, that a crystal placed in a room will bring harmony and peace to the environment, in drinking water will improve the flavor, and set in a refrigerator will help keep food pure. Crystals are also believed to relieve mental and emotional tension if held in the hand and to bring about harmony and clarity if worn during meditation.

For such applications, the crystal must first be "cleared," that is, subjected to a process to neutralize existing vibrations and energies, usually by placing the crystal in a clear running stream, soaking it in salt water, or "charging" it with one's own breath. A new word, *crystaphile*, has been coined to indicate lovers of crystals who believe that they may have occult applications.

Without scientific backing for crystals' physical properties, however, interest in them largely died out by the beginning of the 1980s. As William Jarvis of the National Council Against Health Fraud in Loma Linda, California, has noted,

"As far as I know, there is no convincing published data to indicate that crystals have any efficacy in healing. The effects that are claimed are more in the realm of the metaphysical than the physical. They cannot really be measured, and can be readily understood as placebo effects. Until there is scientific documentation, these treatments should be presented only as medical experiments, not as valid medical therapy." Meanwhile, the Chiropractic Board of Examiners in Massachusetts has banned the use of crystals in chiropractic work in the state.

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Crystallization of the God Flame (Magazine)

Former monthly publication presenting the teachings of Elizabeth Clare Prophet, the leader of the **Church Universal and Triumphant**.

Crystals

Solid mineral objects having naturally formed plane faces. Their orderly external appearance derives from the regularity of their internal structure.

According to folk belief, crystals prevailed against unpleasant dreams, dissolved enchantments, and served as a medium for magical visions. Crystals bruised with honey were believed to fill the breasts with milk. Before the manufacture of glass, rock crystal was widely used for bowls, figurines, and drinking vessels. Magicians in Australia and elsewhere used rock crystal in rainmaking ceremonies. Rock crystal shaped into polished balls was also the favorite material for **crystal gazing**. (See also **Crystal Skull**.)

From ancient times crystal objects have been used as amulets and talismans. In ancient Israel, 12 stones (one for each of the 12 tribes) were placed on the breastplate of the high priest (see Exodus 39). Later, 12 gemstones were identified with the 12 signs of the zodiac. These survive today as birthstones.

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Crystal Skull

Ancient Mayan skull shaped from rock crystal, discovered at Lubaantun, British Honduras, in 1927 by explorer F. A. Mitchell-Hedges. The skull may be anywhere from 3,600 to 12,000 years old, and is believed to have been laboriously shaped by a succession of Mayan priests from a large block of pure rock-crystal by rubbing with sand. Such a method might have taken many years to complete.

Like the so-called curse of the Pharaohs, the skull is supposed to bring doom upon those who mock it. Reliable observers have reported extraordinary light effects, sounds and odors, suggesting **occult** properties. Extensive laboratory tests by the Hewlett-Packard Company, Santa Clara, California, revealed that the skull had remarkable optical properties that it would be virtually impossible to duplicate with modern equipment.

The only counterpart to this strange artifact is a rock crystal skull in the British Museum discovered in Mexico in 1889. It is much cruder in execution than the Mitchell-Hedges skull, and may have been a rough model for it. After the death of Mitchell-Hedges in 1959, the skull became the property of his adopted daughter Anna Le Guillon Mitchell-Hedges.

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Crystal Well

Former neopagan journal published by the Labrys Foundation that sought to restore interest in "the ancient religion" of

magic and mystery. It was published in the 1970s from Seal Beach, California.

Crystal Well: A Journal of the Old Religion

Neopagan periodical originally titled *Waxing Moon*. It was published through the 1970s from Philadelphia, Pennsylvania.

Crystaphile

Term used to indicate a lover of crystal who believes that it may have **occult** applications. (See also **crystal healing**)

CSA See Christian Spiritual Alliance, Church of the

CSAR See Center for Scientific Anomalies Research

CSICOP See Committee for the Scientific Investigation of Claims of the Paranormal

Cthulhu Mythos

Term coined by August Derleth, biographer and editor of **H. P. Lovecraft**, writer of supernatural fiction. The term denotes the mythology invented by Lovecraft for a group of horror stories. According to Derleth, Lovecraft once told him, "All my stories, unconnected as they may be, are based on the fundamental lore or legend that this world was inhabited at one time by another race who, in practicing black magic, lost their foothold and were expelled, yet live on the outside, ever ready to take possession of this earth again."

Sources:

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Schweitzer, Darrell. *The Dream Quest of H. P. Lovecraft*. San Bernardino, Calif.: Borgo Press, 1978.

Cuadernos de Parapsicologia Journal

Quarterly journal of parapsychology published in Argentina. Address: Zabala 1930, 1712 Castelar, Prov. Buenos Aires, Argentina.

Cuchulain

Legendary hero warrior of Irish romance, son of the solar god Lugh and Dectera. His name means "Hound of Cullan," and his mighty deeds dominate Ulster lore. In order to marry Emer, daughter of Forgall, he was obliged to pass through the ordeals of the Land of Shadow and the warrior goddess Skatha, cross the Bridge of Leaps, learn the arts of war, and slay 100 men. Cuchulain also featured in the great Cattle Raid of Quelgny, described in the *Book of Leinster* of Finn MacGorman, bishop of Kildare, recorded in 1150.

In the twelfth century *Book of the Dun Cow*, Cuchulain is summoned from hell by St. Patrick to describe the terrors of hell to the pagan king of Ireland Laery MacNeill. As a result, the King was converted to Christianity and Cuchulain allowed to enter heaven. The deeds of Cuchulain as related in the *Ulster Cycle of the Knights of the Red Branch* are thought to have influenced the development of traditions of **King Arthur** in Wales and England.

Cuddon, Eric (1905–)

British barrister, hypnotist, and writer who engaged in parapsychological investigations. He was born January 18, 1905, in London, educated at Oxford University (B.A., 1927; B.C.L., 1928; M.A., 1931), and became a barrister in 1928. During World War II he was a squadron leader in the Royal Air Force Volunteer Reserve (General Service and Defense medals). He practiced hypnotherapy and was particularly interested in **telepathy** and mediumship. He was a member of the council of the **International Institute for Psychological Research**, London, and took part in investigations of **poltergeist** phenomena with **Nandor Fodor**.

Sources:

Cuddon, Eric. *Hypnosis: its Meaning and Practice*. N.p., 1938.

CUFOS

Acronym for **J. Allan Hynek Center for UFO Studies**, founded by astrophysicist **J. Allen Hynek** (1910–1986) to study **UFO** data.

Cuisinier, Jeanne A(dele) L(ucie) (1890– ?)

French anthropologist and research worker at the French National Center for Scientific Research, who also wrote on parapsychological subjects. She was born October 30, 1890, in Neuilly-sur-Seine, and studied at the Ecole des Langues Orientales Vivantes, Paris, the Institut de Phonétique Malais, and the Sorbonne, where she received her doctorate in 1944. Cuisinier studied magic beliefs and rituals among Asian peoples and published books on social geography and sociology, sacred dance in Indochina and Indonesia, and the shadow play in Kelantan. She also reviewed books for the *International Journal of Parapsychology*.

Culpepper, Nicolas (1616–1654)

Nicolas Culpepper, one of the most influential astrologers of all time, was born in Ockley, Surrey, England, on October 18, 1616. His father died shortly before he was born and he was raised by his mother and her father, a Church of England minister who taught him Greek and Latin. His good elementary education allowed him to attend Cambridge, where a life-changing tragedy afflicted him. Engaged to a young woman, he planned to run away with her and be married. However, on the way to their rendezvous point, she was killed in a freak accident. Culpepper suffered a nervous breakdown and refused to return to school. When he was disowned by his mother's family and left financially destitute, he apprenticed himself to an apothecary.

While becoming an accomplished apothecary, Culpepper also mastered **astrology**, and he began to link the two. His prosperity ensured by his 1640 marriage to a wealthy woman, he settled in London as herbalist. In 1649 Culpepper took the step that would earn him both his long-standing fame and the hostility of his colleagues. He published an English translation of the *Pharmacopea*, the book of healing remedies, a closely guarded secret of doctors and pharmacologists. He added to the volume his own astrological reflections, and his enemies used it as a means to ridicule him.

Culpepper developed tuberculosis probably in 1642 when he participated in the Battle of Edgehill with forces opposed to King Charles I. He was only 38 when on January 10, 1654, his illness caught up with him. His single book lived on as a standard medical reference book for several centuries and is still used today by people who prefer natural forms of healing. During the darkest days of astrology, in the late eighteenth and

early nineteenth centuries, it remained in print and was a major source for people who began the astrological revival in the nineteenth century. It remains in print to the present.

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Inglis, Brian, and Ruth West. *The Alternative Health Guide*. New York: Alfred A. Knopf, 1983.

Cults

A term used for many years in social science to refer to religious groups whose basic religious beliefs and practices differ markedly from those dominant in the particular culture in which they are found. The term *cult* has, however, since the 1970s become a pejorative term used to describe unpopular religious groups. Many groups labeled as "cults" are Spiritualist, occult, and metaphysical groups. The **Theosophical Society**, the **Spiritualist** movement, **Christian Science**, and occult groups such as the **Rosicrucians** were among the first groups so negatively labeled. In social science, the term has been replaced by the less prejudicial terms "new religion," **new religious movement**, or "alternative religion."

Contemporary use of *cult* was nurtured for many decades by Evangelical Christian organizations, some organized as late as the 1930s, to oppose groups that deviated from Christian orthodoxy. In the mid-1970s, a more secular anticult movement developed in the United States to oppose several new religions that focused their attention on young adult recruits. The major organization of the contemporary anticult movement is the **Cult Awareness Network**, which grew out of the older Citizens Freedom Foundation. It has nurtured a number of similar organizations in Europe and South America.

The anticult movement has encouraged the publication of a vast literature denouncing "cults." This literature is characterized by adoption of the "brainwashing" hypothesis to explain the destructive nature of the groups under attack. Such groups are said to have an unusual power to control the minds of their members to the extent that they lose the ability to think straight and evaluate their experience. According to the literature, members have been "programmed" and act like robots following every command of their leaders; they cannot choose to leave the harmful situation in which they have been trapped. This analysis justifies an intrusion into their lives by anticult forces. In extreme cases, such intrusions take the form of "deprogramming," a forceful removal of the person from the group and the application of social and psychological pressure to convince the person to break his or her relationship with the group.

In 1987–88, the American Psychological Association examined the issue of brainwashing or mind control in relation to new religions and other groups, such as psychological training groups, that had been accused of using techniques of "coercive persuasion" against their adherents. The association concluded that such theories were based on insufficient scientific data and that the work done was severely flawed methodologically. This opinion was confirmed by the American Sociological Association and the Society for the Scientific Study of Religion. Most scholars on new religions had rejected the brainwashing hypothesis shortly after its proposal in the early 1980s, and those opinions by the several scholarly bodies have been decisive in moving discussion of the so-called cults to other issues.

The anticult movement has joined the ranks of various opposition groups (anti-Catholic, anti-Mormon, anti-Semitic) that have dotted the religious landscape in recent centuries. In the meantime, scholars have noted a radical jump in religious pluralism in Western society.

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Cuma

Cuma, the first Greek city established in Italy, is located northwest of Naples. In ancient times, it was the site of a famous prophesying sibyl. Virgil (70–19 B.C.E.), the poet most known for the *Aeneid*, resided in the area and left an account of one prophecy that became well known, especially as Christian leaders interpreted it as a foretelling of the appearance of Christ. The prophecy, recorded in the Fourth Eclogue, included in its text,

The First-born of the New Age is already on his way
from high heaven down to Earth. With him, the Iron race
shall end and Golden Man inherit all the world. Smile on
the baby's birth. . . this glorious Age will dawn. . . the ox
will not be frightened of the lion.

Justin Martyr, the first of the post-Apostolic church fathers, had high praise for the sibyl at Cuma. He described her as teaching the people after ascending to a high place and that she had left behind a prophet of the Christ child. No less a personage than the Roman Emperor Constantine (the first to convert to Christianity), speaking before the First Council of Nicaea in the fourth century, cited this prophecy as referring to Jesus, as did leading theologians such as St. Augustine.

Many references to the Cuma sibyl appear in ancient Greek and Roman literature. Over the centuries, the pronouncements of the successive sibyls were gathered and saved at Rome. Cicero, who held office of Augur of Rome, had access to the archive of prophecies, which were written in blank verse. He noted that the verses were frequently encoded so that the whole of the paragraph on each subject is continued in the initial letters of every verse of that paragraph. The encoding implied that the content of the oracles was carefully thought out.

The sibyl of Cuma was closely related to the oracle at Baia located only a few miles away. It was the Cuma sibyl who referred Aeneas to the oracle (as recounted in Virgil's *Aeneid*) and accompanied him on his journey to the Underworld to make contact with his deceased father.

In more modern times, the sibyl ceased to function and the cave out of which she operated was abandoned. The cave was rediscovered and excavated in 1932 by Professor Amedeo Maiuri.

Sources:

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Virgil. *The Pastoral Poems*. Translated by E. V. Rieu. Harmondsworth, UK: Penguin, 1967.

Cummins, Geraldine Dorothy (1890–1969)

Medium, channel, and Spiritualist author. Cummins was born January 24, 1890 in Cork, Ireland, the daughter of Prof. Ashley Cummins. She had a modest education yet was well traveled. The development of her mediumship began in December 1923 in sittings with Miss E. B. Gibbes. Ordinarily her work of

composition was very slow, but her **automatic writing** speed was remarkable. On March 16, 1926, for example, she channeled 1,750 words in one hour and five minutes.

Her first books, beginning with *The Spirits of Cleophas* (1928), claimed to supplement the biblical books of the *Acts of the Apostles* and the epistles of St. Paul. It was a historic narrative of the early church and the work of the apostles from immediately after the death of Jesus to St. Paul's departure from Berea for Athens.

In the production of the first two sections of the book, Cummins was associated with *F. Bligh Bond*, but she received the scripts independently afterward. In her second volume, *Paul in Athens* (1930), the narrative is taken up and continued. The third, *The Great Days of Ephesus* (1933), followed the same line of thought.

The production of these automatic scripts was witnessed by several theologians, and the scholars who edited her books endorsed their intrinsic merit. They offered new interpretations of several obscure passages in the Acts of the Apostles, apparently showing close acquaintance with the early church and that age. For example, it was claimed that only a profound student could have given the head of the Jewish community in Antioch the title "Archon," because the usual title was "ethnarch" not long before the time referred to in the chronicle of Cleophas. Cleophas was not the immediate agent in the production of the scripts. They came through "the messenger." A total of seven scribes were said to be guided by Cleophas. The chronicle stated that it had been used in the early church but the existing few copies had perished. A more skeptical approach was adopted by **Rodger I. Anderson**, who examined Cummins's work in an article for *Theta* in 1983.

Cummins's fourth book, *The Road to Immortality* (1932), a series of communications purportedly from **F. W. H. Myers**, gives a stupendous vision of the progression of the human spirit through eternity. **Sir Oliver Lodge** offered his observations of Cummins's genuineness in the book's preface: "I believe this to be a genuine attempt to convey approximately true ideas, through an amanuensis of reasonable education, characterized by ready willingness for devoted service, and of transparent honesty."

Cummins wrote a detailed study of her automatic scripts received from the deceased "Mrs. Willett" (pseudonym of **Winfred Coombe-Tennant**) in the *Swan on a Black Sea; a Study in Automatic Writing; the Cummins-Willett Scripts* (1970). This highly regarded work contains a foreword by parapsychologist Professor **C. D. Broad**. Cummins also wrote *The Fate of Colonel Fawcett* (1955), dealing with psychically acquired information about the fate of the famous missing explorer, and worked with doctors on a project to heal neurotic patients through extrasensory exploration of the subconscious mind. Her book *Unseen Adventures* (1951) contains autobiographical material. Cummins died on August 24, 1969.

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Heywood, Rosalind. "Notes on the Mediumship of Geraldine Cummins." *Journal of the Society for Psychical Research* 45, 746 (December 1970).

Cunning

In addition to normal usage implying "crafty," *cunning* has an ancient meaning of "skillful" or "wise," especially when applied to occult or magic knowledge. The Anglo-Saxon term *wortcunning* means a knowledge of the medical and occult properties of plants (*wort*) and was applied to herbalists. In the course of time, the term *cunning-man* or *cunning-woman* was applied to so-called white witches, who practiced simple spells and claimed to discover those putting "the evil eye" on cattle, and who also cured ailments by herbs and magic practices.

Sources:

Cockayne, T. O., ed. *Leechdoms, Wortcunning, & Starcraft*. 2 vols. London: Longman, Green, 1864–66. Reprint, N.p., 1968.

Cunningham, Donna

Donna Cunningham, a contemporary psychologist and astrologer, grew up in Iowa and attended Grennell College, from which she earned a psychology degree in 1964. She went on to study at Columbia University, where she was awarded her master's in social work. Following graduation she began her counseling career and soon brought her astrological knowledge into her practice. Over the next two decades she became a leader in integrating astrological and psychological insights.

Cunningham began to make her impact nationally with her early text, *An Astrological Guide to Self-Awareness*, which appeared in 1979. She has subsequently authored ten additional books. These reflect not only her astrological interest but her belief in additional healing tools such as psychic healing and the use of flower essences (healing remedies first extracted from wild flowers by British physician **Edward Bach** in the 1930s). She edited *Shooting Star*, a flower essences journal, for several years (1989–91), and her book on flower essences appeared in 1992. She advises her colleagues to employ a broad range of techniques in their work and to adapt them for different astrological types.

Cunningham has been widely acknowledged by her colleagues for her work as an astrological counselor and has written a guidebook to assist new counselors in developing their practice. In 1986 she received the annual award from Professional Astrologers Incorporated for her contributions to the field. Cunningham resides in Port Townsend, Washington, and has become one of the more prolific American writers on astrology. She has written numerous articles for astrological periodicals such as *The Mountain Astrologer* authors and monthly column for *Horoscope* magazine.

Sources:

Cunningham, Donna. *An Astrological Guide to Self-Awareness*. Sebastopol, Calif.: CRSC Publications, 1979.

———. *The Consulting Astrologer's Guidebook*. York Beach, Maine: Samuel Weiser, 1994.

———. *Flower Remedies Handbook*. New York: Sterling Publishing, 1992.

———. *The Moon in Your Life: Being a Lunar Type in a Solar World*. York Beach, Maine: Samuel Weiser, 1996.

Fairfield, Gail, and Donna Cunningham. *Choice-Centered Astrology: The Basics*. York Beach, Maine: Samuel Weiser, 1998.

Cunningham, Scott (1956–1993)

Scott Cunningham, author of a number of book on contemporary **Witchcraft**, was born in Royal Oak, Michigan, on June 27, 1956, but moved with his family to San Diego, California, in 1961. His father, Chet Cunningham, was a writer and the author of more than 100 books. In 1971 Scott read a book his mother had acquired, *The Supernatural* by Douglas Hill and Pat Williams, which introduced him to the world of **magic**. He be-

came fascinated with magic and witchcraft, and a short time later met a classmate who had begun practicing **Wicca**, the contemporary Neo-Pagan Witchcraft. Following graduation he attended San Diego State University to study creative writing. He left after two years, having already launched his writing career.

Cunningham jumped from short fiction and magazine articles to books in 1980 with the publication of his first novel, *The Cliffside Horrors*. Over the next two years he wrote more than a dozen novels in various genres from adventure to horror. He published one gothic romance novel under the pseudonym Cathy Cunningham and a series of Westerns as Dirk Fletcher. In the mid-1980s he authored two scripts for the popular television program "Knot's Landing."

Through the 1970s, Cunningham continued his study of magic. He made contact with several covens and studied in several different traditions, though ultimately he withdrew from coven participation and decided to practice as a solitary. He also developed his interest in nature and became knowledgeable in herbalism and the various substances used by magicians in their practice. Along with his novels he began writing textbooks and reference books for Wiccans. These began appearing at a time when the variety of books available to those interested in Wicca was still relatively limited.

His first Wiccan book, *Magical Herbalism* (1982), met with a popular response and he began to write regularly for Llewellyn Publications, the primary publisher of Wiccan materials in the United States. His research culminated in *Cunningham's Encyclopedia of Magical Herbs* (1985), *Cunningham's Encyclopedia of Crystal, Gem and Metal Magic* (1987), and *The Complete Book of Incense, Oils, and Brews* (1989).

Cunningham's most important and successful book was *Wicca: A Guide for the Solitary Practitioner* (1988). Wicca grew up as a coven-centered practice, but through the 1980s there had been increasing awareness of the presence and legitimacy of solitaires, witches who followed Neo-Pagan belief but practiced alone. However, little material had been produced for solitaires. The response to Cunningham's book made Wiccan leaders aware that the solitaires formed a much larger segment of the community than many suspected.

That same year Cunningham also finished *The Truth about Witchcraft Today*, a full-length version of a booklet published the previous year. This introductory text proved equally popular as his work for solitaires, and many Wiccans credit it with making them initially aware of the existence of the Craft. Cunningham became a popular speaker at Wiccan events and appeared to be on his way to long-term leadership in the Wiccan community, but had already manifested the illness that would lead to his untimely death on March 23, 1993. He continued to write until his passing, and several of his manuscripts were published posthumously.

Sources:

Cunningham, Scott. *Cunningham's Encyclopedia of Magical Herbs*. St. Paul, Minn.: Llewellyn Publications, 1985.

———. *Hawaiian Religion and Magic*. St. Paul, Minn.: Llewellyn Publications, 1994.

———. *The Magic of Incense, Oils, and Brews*. St. Paul, Minn.: Llewellyn Publications, 1989.

———. *Magical Herbalism*. St. Paul, Minn.: Llewellyn Publications, 1982.

———. *The Truth about Witchcraft Today*. St. Paul, Minn.: Llewellyn Publications, 1988.

———. *Wicca: A Guide for the Solitary Practitioner*. St. Paul, Minn.: Llewellyn Publications, 1988.

Curnow, W. Leslie (d. 1926)

Australian-born journalist who became prominent as a Spiritualist in Britain. He was born in New South Wales and studied at Sydney University (B.A.). He was a journalist on the staff of

the *Sydney Morning Herald* and then moved to London in 1913 to write for the *Times*.

Curnow became a member of the Society for Psychical Research and was assistant editor of the Spiritualist journal *Light*. He contributed articles to a variety of psychic periodicals and was responsible for several books, including *The W. T. Stead Borderland Library Catalogue* (1923) and *The Physical Phenomena of Spiritualism: A Historical Survey* (1925).

He is chiefly remembered for his involvement with **Sir Arthur Conan Doyle's** famous two-volume work *The History of Spiritualism*, first published at the author's own expense in 1924 and reprinted in 1975. In this work Doyle gratefully acknowledges his indebtedness to Curnow, pointing out that such a history needed more research than his own busy life permitted. Doyle also states in his preface, "I cannot admit too fully the loyal assistance which he (Curnow) has given me, and if I have not conjoined his name with my own upon the title-page it is for reasons which he understands and in which he acquiesces." Curnow died February 11, 1926.

Sources:

Doyle, Arthur Conan. *The History of Spiritualism*. 2 vols. London: The Author, 1924. Reprint, New York: Arno Press, 1975.

Curran, Pearl Lenore (Pollard) (1883–1937)

A housewife in St. Louis, Missouri, through whom the **Patience Worth** books were produced. On July 8, 1913, Curran and a friend Emily Grant Hutchings were playing with the **Ouija board** when it moved under her hands at a rapid rate. A message was spelled out that read, "Many moons ago I lived. Again I come—Patience Worth my name." Patience Worth, whoever or whatever she was, continued to communicate through Curran for the next quarter-century, at first through the Ouija board and then directly. She produced poems, prayers, and several full-length novels. Of the novels, *The Sorry Tale*, set in the time of Jesus, elicited the most response, including praise from a reviewer in the *New York Times*. During the early years, Worth communicated in an archaic English that, although it proved to be a language never spoken, nevertheless consisted almost entirely of Anglo-Saxon root words and no modernisms.

Some psychical researchers found much to praise in Curran's work. They noted that she had received material from sources far beyond her knowledge while in a waking state. Walter Franklin Prince believed that if the Spiritualist hypothesis that Patience Worth was a disembodied spirit communicating through Curran was not accepted, then a reappraisal of our understanding of the subconscious must be revised. Of course, over the last few decades that is exactly what has happened, and Curran's production, while notable, has been duplicated and does not seem as extraordinary.

Sources:

Hickman, Irene. *I Knew Patience Worth*. Sacramento, Calif.: The Author, 1971.

Litvag, Irving. *Singer in the Shadows: the Strange Story of Patience Worth*. New York: Macmillan, 1972.

Prince, Walter F. *The Case of Patience Worth*. Boston: Boston Society for Psychical Research, 1927.

Worth, Patience. *Hope Trueblood*. New York: Henry Holt, 1918.

———. *Light from Beyond: Poems of Patience Worth*. Compiled by Herman Behr. New York: Patience Worth Publishing, 1923.

———. *The Pot Upon the Wheel*. St. Louis, Mo.: Dorset Press, 1921.

———. *The Sorry Tale*. New York: Henry Holt, 1917.

Cursed Bread

Used in ancient times for **divination** or “ordeal by flour or bread.” A piece of bread, about an ounce in weight, over which a spell had been cast, was administered to the suspected person. If it caused sickness or choking, the person was said to be guilty; if not, he or she was regarded as innocent. Barley bread was often used for this form of divination, since it was more likely to cause choking. This method of trial was practiced among the Anglo-Saxons.

Curtiss, Harriette Augusta (1856–1932)

Harriette Augusta Curtiss was the author of a number of influential occult books and the cofounder, with her husband, F. Homer Curtiss, of the Order of Christian Mystics. Born in 1856 in Philadelphia, she was given a good education and was headed for a career on the stage when her mother asked her not to pursue such a course. She eventually became a clairvoyant. She was 51 years old when she married F. Homer Curtiss and they began a very successful collaboration as occult leaders and teachers. The year of their marriage they founded the Order of the 15, whose task was the correlation of theosophical and orthodox Christian teachings. Through it she issued monthly lessons for students.

The Order of the 15 evolved into the Order of Christian Mystics. Curtiss assumed the role of teacher for the order and operated under the religious name Rahmea. Meanwhile, Homer Curtiss served as the order's secretary. Harriette Curtiss's first book was assembled from correspondence to students and published as *Letters from the Teacher*. The monthly lessons were later gathered into the order's basic text, *The Voice of Isis*, and the more advanced text, *The Message of Aquaria*.

During World War I the Curtisses formed the Church of the Wisdom Religion, a more esoteric group, to work alongside the Order of Christian Mystics. The church was later incorporated as the Universal Religious Foundation. Through the fruitful years of leading these two organizations, Curtiss wrote more than 20 books and booklets covering a variety of occult topics. She died September 22, 1932, in Washington, D.C.

Sources:

Curtiss, Harriette Augusta, and Homer Curtiss. *The Key of Destiny*. New York: E. P. Dutton, 1991.

———. *Letters from the Teacher*. 2 vols. Hollywood, Calif.: Curtiss Philosophic, 1918.

———. *The Message of Aquaria*. San Francisco: Curtiss Philosophic, 1921.

———. *The Voice of Isis*. Washington, D.C.: Curtiss Philosophic, 1935.

Cutten, John H(ector)

British author of textbooks on radar and psychical researcher. Cutten served for a number of years as secretary of the **Society for Psychical Research**, London, and had a special interest in **telepathy**, **clairvoyance**, and the evidence for existence of the human **aura**.

Cutten invented what he called the “Ghost Detector,” a complex apparatus consisting of a main control box containing the electronics, a camera loaded with infrared film, a wind vane and vibrator, an ordinary flash unit, a flash unit with an infrared filter, a tape recorder, a photoelectric cell, a microphone, a pilot light, and a thermostatic control.

It is often claimed that ghostly visitations are accompanied by drafts of air, vibrations, changes in the illumination of the room, noises, changes in temperature, or physical disturbances. If any such changes took place in a haunted room, the ghost detector operated automatically. The first camera took a photograph with infrared film. Simultaneously, a buzzer was automatically switched on. The investigator could then press the remote control bulb to take an ordinary photograph with the standard film unit. The arrangement also included a thin wire trained around the room that triggered the equipment if touched.

Sources:

Haynes, Renée. *The Society for Psychical Research, 1882–1982: A History*. London: Macdonald, 1982.

CWA See Congregational Witchcraft Association

Cyamba

The chief of the **Egbo Society**, a secret council of tribes in Calabar, near the Niger delta, in earlier times. The Egbo practiced a form of sorcery and magic called **Obeah**.

Cycles (Journal)

Journal of the Foundation for the Study of Cycles, published in nine issues per year, which discusses recurring patterns that occur in the physical world. Issues include the economy, the arts and natural and social sciences. Address: 214 Carnegie Center, Ste. 204, Princeton, NJ 08540. The foundation has a website at <http://www.cycles.org/>.

Sources:

Foundation for the Study of Cycles. <http://www.cycles.org/>. March 8, 2000.

D

D.O.M.E., the Inner Guide Meditation Center

D.O.M.E., the Inner Guide Meditation Center, was founded in Santa Fe, New Mexico, in 1975 around the teachings of Ed Steinbrecher who had brought together a group with a diverse interest in occult matters including **astrology**, **I Ching**, the **tarot**, Jungian psychology, and **meditation**. It moved to its present location in Los Angeles, California, in 1984. D.O.M.E. stands for a Latin phrase, "Dei Omnes Munda Edunt," translated as, "All the Gods/Goddesses bring forth/eat the worlds." The Inner Guide is described as an individual's lost teacher who stands ready to lead the seeker along the inward spiritual path toward the union with the higher self and to the mystic experience of oneness. The Inner Guide teaches practical ways to create harmony and balance by cooperating with the Universal Archetypes (familiar from Jungian thought), considered the principles of spirit and nature.

The actual practice of the Inner Guide Meditation Center is found in Steinbrecher's book, *The Inner Guide Meditation: A Spiritual Technology for the 21st Century*, originally published in 1975. The book introduces the Inner Guide Meditation and prepares the individual for initiation into the experience in which he/she is assisted to make contact with a guide and with some of the universal archetypes.

The center in Los Angeles offers a wide range of services designed to assist individuals in exploring their inner self. Those trained in Inner Guide techniques may assist people going through various distressful life situations such as divorce or lawsuits, but place an emphasis on helping people develop better relationships and find success in their business or professional life. More metaphysical sessions are provided for exploration of past lives. Inner Guide practitioners also offer a full range of astrological and tarot counseling, including a special service for discovering the best dates for important actions (wedding, signing a contract, beginning a new project, etc.).

The Inner Guide Meditation Center may be contacted at P.O. Box 46146, Los Angeles, CA 90046-0146. It holds its meetings at the D.O.M.E. Meeting House (1526 N. Fairfax Ave.) in Los Angeles. It supports a webpage at <http://www.dome-igm.com/>.

Sources:

D.O.M.E. <http://www.dome-igm.com/>. May 17, 2000.
Steinbrecher, Ed. *The Inner Guide Meditation: A Spiritual Technology for the 21st Century*. 1975. 6th ed. York Beach, Maine: Samuel Weiser, 1988.

D'Abadie, Jeannette (ca. 1609)

Self-confessed 16-year-old witch from the village of Sibourre, in Gascony, France. According to **Pierre De Lancre**, she once claimed to have been transported to sea by a demon, where she saw other sorcerers raising storms to sink ships.

One day as she was sleeping a demon carried her off to the devil's sabbath, where she awoke to find herself in the midst of

a large company. She saw that the principal demon had two faces, like the Roman god Janus. She did not participate in the revelry, and was transported home. On the threshold she found her **amulet**, which the demon had removed from her bosom before taking her away. She confessed all that had happened, renounced her practice of **witchcraft**, and saved herself from the common fate of witches and sorcerers of her day.

Dactylomancy

A term covering various forms of **divination** practiced with the aid of rings. One method resembles the **table-tipping** or **raps** of **Spiritualism**. A round table is inscribed with the letters of the alphabet, and a ring suspended above it. The ring, it is said, will indicate certain letters, which make up the message required. According to the historian Ammianus Marcellinus (320–390 C.E.), this method was used to find the successor to Flavius Valens (d. 378 C.E.); the name Theodosius was correctly indicated. Solemn religious services accompanied this mode of divination.

Another form of dactylomancy, of which there is no detailed account, was practiced with rings of gold, silver, copper, iron, or lead, placed on the fingernails in certain conjunctions of the planets.

Today a wedding ring is most popular for this purpose. Another way to divine an answer is to suspend the ring near a glass tumbler so that it touches the glass when swung. A code may then be arranged, the ring striking the glass once for an affirmative, twice for a negative answer, and so on. (See also **pendulums**)

Sources:

Waite, Arthur Edward. *The Occult Sciences*. 1891. Reprint, Secaucus, NJ: University Books, 1974.

Dactyls

A class of sorcerers and scientific physicians originating in ancient Phrygia around the fifth century B.C.E. The number of members was given differently by different sources. Some said it equaled the number of fingers on the hands—five male and five female. Pausanias said five, Perycydes 52 (20 right and 32 left), while Orpheus the Argonaut mentioned a larger number.

The dactyls were magicians, exorcists, conjurers, and soothsayers. Plutarch said they made their appearance in Italy as sorcerers. Their mysterious practices threw the people of Samothrace into consternation. They were credited with the first use of minerals and with developing the notes of the musical scale, as well as with the discovery and use of the Ephesian mines.

They supposedly introduced fire into Crete and musical instruments into Greece. They were good runners and dancers and were skilled in science and learning. They were said by some to have been the magnetic powers and spirits, whose head was Hercules.

Sources:

Eliade, Mircea. *Forgerons et Alchimistes*. Flammarion, 1965. Translated as *The Forge and the Crucible*. New York: Harper & Brothers, 1962.

“Daemonologie”

A book by James VI, king of Scotland (later James I of England). The king’s books were greatly admired in his day, winning the praise of Bacon, Izaak Walton, and numerous equally eminent men of letters. Published in 1597, *Daemonologie* is written in “[the] forme of ane dialogue,” the speakers being Philomathes a skeptic of magic, and Epistemon, who enlightens Philomathes on the subject. Epistemon names many famous acts of **witchcraft** for the sake of analysis, but when Philomathes asks why the black art is considered wicked Epistemon fails to give a satisfactory answer. He merely rails against the practice, making trite statements. Epistemon is converted to the other speaker’s point of view, declaring loudly that all sorcerers and the like “ought to be put to death according to the law of God, the civill and imperiall Law, and municipall Law of all Christian Nations.”

The book was indicative of James’s credulity toward witchcraft. He attended some witchcraft trials in Scotland and was impressed with the evidence presented. Later, Puritan Bible translators seeking James I’s approval of their work translated the Hebrew word *ob* as “witch” to gain his favor. That translation in the King James Version of the Bible provided the English-speaking world with phrases such as “Thou shalt not suffer a witch (*ob*) to live” and the “witch (*ob*) of Endow.”

Sources:

James I. *Daemonologie*. 1597. New York: De Capo Press, 1969.

Macdougall, Norman. *James IV*. Edinburgh: John Donald Publishers, 1989.

Dahl, Ingeborg (Mrs. Koeber)

Daughter of Judge Ludwig Dahl of Fredrikstad, Norway, whose **trance** mediumship provided many in the 1930s with what they considered impressive evidence for spirit return.

Thorstein Wereide, a professor at the University of Oslo, describes his experiences in an article in *Psychic Science* (April 1931). In 1925 Wereide and his wife moved into an apartment in an old wooden house in Oslo. On February 23, 1926, in the middle of the night, Mrs. Wereide was awakened by three loud knocks on the front door. Thinking that guests of the family below had mistaken the apartment, she ignored the knocks, but soon afterward was startled by the same knocking at the door of her sitting room. She entered the room and saw no one, but when she went into the entrance hall she saw a tall man in evening dress with a sad expression. He asked her to help him, and specifically to remember a date. “It was the 23rd of February yesterday,” he said, then suddenly vanished. The electric light was on and the doors were closed. The man was seen again on three occasions, and he always disappeared near a small room in the corner of the apartment.

The following year, on the same day, Wereide awoke to hear his wife holding a loud conversation with an invisible person while she was sitting up in bed. She was in a state of trance, which lasted half an hour. Wereide wrote down her side of the conversation, from which it emerged that the ghost claimed to be a man who had lived in the house. He said he was not really dead, and told Mrs. Wereide, “I cannot get into contact with other people who are dead.”

The Wereides then decided to experiment with Ingeborg Dahl, a medium they knew. Without mentioning their experience, they invited her to spend an evening with them during the autumn of 1928. Dahl went into a waking trance and her

control “Ludvig” immediately contacted the ghost. The control requested that on a certain day Dahl sit down in her home with paper and pencil. When she did this, a name was written on the paper.

On May 29, 1929, the Wereides again invited Dahl to their home. She went into a waking trance; the ghost said there was something in the house that must be destroyed and that he needed her help. She took the hand of the ghost and went to the small room where he always disappeared. At her suggestion, the door to another room was closed, so that light entered only from the street through a window. The medium then asked, “Was it here?” A slight tap was heard and in a moment there appeared in her hand two old letters, tied together with red ribbon. The medium went back into the bedroom and stood in front of a stove, insisting that the letters be burned. The Wereides hesitated, noting that the paper was yellow with age and the ink very pale, then reluctantly burned them.

Through the medium the ghost then said,

“Now I have reached what I tried to do all this time. I understand very well that you were eager to have the letters, but then all my work would have been done in vain. The letters concerned a lady who has lived in the house, and her honor was threatened as long as the letters were there. It was my fault.”

Afterward there were no further ghostly phenomena, and Wereide, who had formerly accepted the possibility of all psychic phenomena except **apports**, now accepted apport phenomena.

Dahl (by that time known under her married name, Ingeborg Koeber) was also the subject of a strange trial at the Oslo Criminal Court in 1935. On August 8, 1934, her father, Judge Ludwig Dahl, the mayor of Bergen, drowned while swimming in the sea. She reportedly heard him call for help and swam out to rescue him. She brought him safely to shore, but he died in her arms. At the inquest, the mayor’s deputy, Christian Apenes, told the coroner that on December 4, 1933, he attended a Spiritualist séance with Judge Dahl. The medium was Koeber, and in a trance she communicated a message allegedly from her dead brother, Regnar Dahl. The message was that their father would die within a year, but that Apenes must not tell anyone this, including Koeber, who would not remember the message when she came out of the trance. The spirit also stated that the same message would be communicated to another medium, a Mrs. Stolt-Nielsen, who was to make a note of it and place it in a sealed envelope.

After Judge Dahl’s death, Apenes asked Stolt-Nielsen if she had received the message, and she produced a sealed envelope. Opened in the presence of witnesses, it contained the message, “In August 1934 Mayor Ludwig Dahl shall lose his life in an accident.” When these prophecies were revealed by the press, there was considerable scandal and controversy. Some people thought the mayor might have committed suicide under subconscious suggestion, others that his daughter had drowned him before bringing him back to shore. It was even suggested that Apenes had hypnotized her and suggested that she murder her father.

Koeber took the matter to court to clear her name of such rumors. The investigation lasted three years, during which it was revealed that her father’s life insurance policy had expired on the day of his death. The court then found that Judge Dahl’s death accidental, but the judge’s wife, who had suffered great strain, committed suicide before her daughter’s name was cleared.

The case was discussed in a book by Cornelius Tabori, as well as by Harry Price, who had attended a séance with the Dahl family in 1927. Price had been so impressed by the Dahls’ sincerity that he helped Judge Dahl find a London publisher for his book *We Are Here* (1931), to which **Sir Oliver Lodge** contributed a foreword.

Sources:

Price, Harry. *Fifty Years of Psychological Research*. N.p., 1939.

Tabori, Cornelius. *My Occult Diary*. London, 1951.

Dahne, Micki

A modern sensitive whose predictions about famous people were covered by the *National Enquirer* in the mid-1970s and who has since hosted her own radio shows. A bright, cheerful blonde, she interpreted **ESP** as “extra-sensitive perception” and has stated that she dislikes psychic connotations. She believes this sensitivity to be present in many individuals, and has encouraged her own children to develop it.

After coverage by the tabloid press began, she delivered alleged communications from such deceased celebrities as Mary Jo Kopechne (of the Kennedy-Chappaquiddick tragedy) and Marilyn Monroe.

Daim, Wilfried (1923–)

Austrian psychologist and psychotherapist who investigated areas of **parapsychology**. He was born July 21, 1923, in Vienna, and received his Ph.D. at the University of Vienna in 1948. He began the practice of psychotherapy and in 1958 was named head of the Institute for Political Psychology, Vienna. Apart from several books on psychology, Daim has written on experimental dream telepathy and various related topics and published a book describing his interest in the psychic realm, *Experimente mit der Seele* (1949).

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Dalai Lama, The Fourteenth (1935–)

The Dalai Lama is the traditional head of the Tibetan people and the spiritual leader of the Gelugpa sect of Tibetan Buddhism. The Office of the Dalai Lama was instituted by Tsongkhapa (1357–1419), the reformist leader who had established the Gelugpa tradition and went to Lhasa to confront the traditional Nyingpa leadership. Tsongkhapa’s goal was to tighten monastic discipline, reduce the emphasis on magic, and enforce rules on celibacy. He established a monastery at Panchen, and he led in the founding of several other monastic centers at key locations. Gedun Drub (1391–1474), the first Dalai Lama, was a disciple of Tsongkhapa. He established Tshilhunpo monastery, the Gelugpa center in Tsang province. The Gelugpa reforms gradually gained the upper hand, and the Great Fifth Dalai Lama seized temporal power in Tibet and moved to Lhasa, where he turned the Potala, an old meditation pavilion, into a large palace.

The person of the Dalai Lama is as an emanation of Chenresi, the Buddha of Compassion, and it is believed that incarnations of the original Dalai Lama have continued to hold the office through the centuries. Traditionally, following the death of the Dalai Lama, leaders of the Gelugpa sect search among the children of the land for his **reincarnation**. Candidates will be tested with a set of objects, some of which were owned by the late Dalai Lama. The child recognized as the returned Dalai Lama will choose the object owned by the former Dalai Lama and has been known spontaneously to recite Buddhist scriptures he had not been taught or to recognize associates of the former Dalai Lama. The new Dalai Lama is then taken to a monastery to be raised.

The present Dalai Lama, Jampel Ngawang Lobsang Yeshe Tenzin Gyatso, was born on July 6, 1935, in Taktser, Amdo, Tibet, into a peasant family. His father was a farmer. He was brought to Lhasa in 1939 and enthroned the following year. Throughout World War II (1939–45), he was educated by some of the eminent scholars of the land, and as a youth also had what became his famous encounters with Austrian war refugee

Heinrich Herrar, recounted in the book and movie, *Seven Years in Tibet*. Due to the postwar pressures created by an expansive communist China, he assumed formal powers at the age of 16. At the age of 24 he finished his education with the degree of Lharampa Geshe.

The Dalai Lama had little time to enjoy his position. Unable to hold the Chinese back, on March 17, 1959, he was forced to flee Tibet and to establish his government in exile in Dharmasala, India. More than 100,000 Tibetans fled at the same time. A mirror of the traditional Tibetan community, complete with monasteries and headquarters of all of the Tibetan Buddhist sects, have been created in India and Nepal. He set about the task of regaining independence for Tibet, which has been incorporated into China. As Tibetan Buddhism spread from India into the world, especially the West, he opened offices of the Tibetan government-in-exile in many countries sympathetic to his cause. In 1989 he was awarded the Nobel Peace Prize, though his efforts to liberate Tibet show no signs of bearing fruit.

Through the 1990s, the maturing Dalai Lama, who travels widely, has also arisen as a world spiritual leader. He studied with teachers in all of the major schools of Tibetan lineages whose leaders recognize his accomplished scholarship. He has lectured widely both as the Gelugpa spiritual leader and Tibet’s titular leader. He has also authored two autobiographies and a number of books expounding **meditation** and Tibetan Buddhist teachings.

Sources:

Coleman, Graham, ed. *A Handbook of Tibetan Culture*. Boston: Shambhala, 1993.

H. H. Dalai Lama. *The Dalai Lama at Harvard: Lectures on the Buddhist Path to Peace*. Ithaca, N.Y.: Snow Lion Publications, 1988.

———. *The Meaning of Life from a Buddhist Perspective*. Translated by Jeffrey Hopkins. Boston: Wisdom Publications, 1992.

———. *My Land and My People: Memoirs of the Dalai Lama of Tibet*. 1962. Reprint, New York: Potala Corp., 1983.

———. *Transcendent Wisdom*. Translated by B. Alan Wallace. Ithaca, N.Y.: Snow Lion Publications, 1988.

Dalan

A druid who figures in the medieval Irish legend of **Conary Mor**, high king of Ireland.

Dale, Laura A(bbott) (1919–1983)

Prominent member of the **American Society for Psychological Research** (ASPR) who for 25 years edited the society’s *Journal*. Dale was born August 22, 1919, in Cornwall, New York, and attended private schools in New York City before studying at the Sorbonne in Paris. Her research included experiments in dream telepathy and proxy sittings with medium **Eileen Garrett**. She was also closely concerned with the medical section of the society beginning in 1948.

Dale was author or coauthor of a score of papers in the *Journal* of the ASPR and collaborated with Gardner Murphy on his book *Challenge of Psychological Research: A Primer of Parapsychology* (1966). She became editor of the society’s *Journal* in 1941 and was later appointed research associate and publications editor for the ASPR. She resigned as editor of the *Journal* in 1947 to devote time to her research projects and work as a clinical assistant at the Department of Psychiatry, Maimonides Hospital, Brooklyn, New York. She continued to be actively involved in production of the *Journal* and the *Proceedings*.

In 1960, Dale left the ASPR staff for three years when she moved from New York to a house on Long Island. She became an editorial associate at **University Books** in New York, concerned with its publication program devoted to psychical re-

search. In 1963 she returned to the ASPR as editor of the *Journal and Proceedings*. She was a charter member of the **Parapsychological Association**. She died February 2, 1983, on Long Island, New York. (For a bibliography of her publications, compiled by Rhea A. White, see the *Journal* of the ASPR October 1983.)

Sources:

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Dallas, Helen Alexandria (1856–1944)

An early British investigator of psychical research and author of several books on the subject. Dallas was born July 12, 1856, in India, and was educated privately. Deeply religious, she was preoccupied with the question of evidence for **survival** and its connection with religion. Her interests led her to translate **Gabriel Delanne's** *L'Ame est immortelle* into English, as *Evidence for a Future Life* (1904). She also sat with such famous mediums as **Florence Cook** and wrote many articles published in British periodicals such as *Light* and *Psychic Science*. She died May 10, 1944, in London.

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Dalton, Joseph Grinnell (1828–1898)

Boston astronomer and astrologer who became an important figure in the development of astrology by developing and publishing an accurate ephemeris and table of houses, the two basic tabulations needed by astrologers to prepare a horoscope chart. The ephemeris charts the position of the sun, moon, and planets for each day of the year. The table of houses shows the astrologer how to rotate the chart to accurately reflect the exact minute of the client's birth, thus representing the heavens on the client's birthday. Dalton's table of houses, originally published as *The Spherical Basis of Astrology* (1893), has continued to be reprinted and used throughout the twentieth century under the title *Dalton's Table of Houses*. Dalton also published the first ephemeris of the newly discovered planets Neptune and Uranus.

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Dalton, Thomas (ca. 1450)

The history of this alchemist is veiled in obscurity, but he appears to have lived about the middle of the fifteenth century. Since he is mentioned in the *Ordinall of Alchimy* by **Thomas Norton**, who died in 1477, it is likely that he studied **alchemy** with, or at least was friends with, Norton.

Dalton was a churchman, resident at an abbey in Gloucester, and it is believed that he was once brought before King Edward IV, and charged with the secret practice of **magic**, in those days a capital crime. His accuser was one Debois, to whom Dalton had at one time been chaplain; Debois affirmed on oath that he had seen the alchemist create a thousand pounds of pure gold in a day. Dalton reminded his accuser that he had sworn never to reveal this or any such facts. Debois acknowledged his breach of trust, but added that he was acting for the good of the commonwealth.

The alchemist then addressed the king, telling him that he had been given the power of projection by a certain canon of Litchfield, and that since then he had been in such a constant state of trepidation that he had ultimately destroyed the precious gift. Edward granted him his freedom, and gave him money for his journey home.

On his way there he was seized by Thomas Herbert, who had heard of the accusation brought against the churchman and was naturally inquisitive. Herbert carried his victim to the castle of Gloucester, and, incarcerating him there, tried every means to make him disclose the secret. His efforts were in vain, however, and Dalton was condemned to death by his persecutor.

When he was brought out to be beheaded in the courtyard of the castle, he placed his head on the block and cried to God to receive his soul. He asked the executioner to strike speedily, but the axe was barely raised when Herbert sprang forward to avert it, declaring that he dared not shed innocent blood. The projected execution was no more than a plot conceived by Herbert to make the alchemist confess all when his life was at stake. Since the plan failed, Dalton was allowed to go free. He returned to his abbey in Gloucestershire and lived quietly for the rest of his days.

Damanhur

Damanhur is a large esoteric community founded in 1979 in the Valchiusella valley north of Turin, Italy. The community grew out of the work of **Oberto Airaudi** (b. 1950), a precocious young man who involved himself in the lively metaphysical community of Turin in the early 1970s. He became a psychic healer and a Spiritualist medium. By 1974 he had established a following which he brought together in the Horus Center. Airaudi began to advocate the ideal of communal living and in 1976 a settlement was established on the present site of the community, which was officially constituted in 1979.

In 1981 the community promulgated a constitution that emphasized the notion that Damanhur was a separate state. A government was organized and a currency issued. The idea of operating as a separate state created tension with the local authorities. That tension was increased when community members founded successively their own day school, elementary school, and high school. Local authorities finally relented on the school issue and soon discovered from standardized tests that students were scoring above the national average.

Damanhur operates out of a modified Gnostic/theosophical myth. God is unknowable and approached only through a number of intermediate deities. The universe is also populated

with a number of lesser entities, including angels, nature spirits, and demons. In the prehistoric past human beings fell into matter, and one of the objects of spiritual esoteric work is the return to the primeval state. Aside from the more common arts of alchemy and magic, the community also promotes Selfica, the science of the accumulation and use of subtle energies. The ancient arts related to Selfica have been enhanced in the modern context through the use of various contemporary technologies. The citizens of Damanhur also have developed a special relationship to the animal world, and each person takes a second name as an animal.

Damanhur jumped into the news in 1992 when it was discovered that for some years the community had been involved in the creation of a vast underground temple complex. A member of the leadership revealed the existence of the complex when no amicable parting settlement could be reached. The beautiful temple was carved out of solid rock and includes many rooms of paintings, frescos, stained glass, and mosaic art. The temple has been designed for the various magical and ritual purposes of the larger community, and is ultimately tied to the occult, and unrevealed goals of the group.

Damanhur has developed a number of businesses that support the community. Though nuclear families dominate, marriages are for a specific length of time, after which they are renewed or terminated. As the 1990s drew to a close there were approximately 400 resident members and an additional 300 associate members who lived in the vicinity. Damanhur may be visited on the Internet at <http://www.damanhur.org/>.

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Damaran-Nata (or Dumbarim Nardir)

One of the classes of attendants or companions of the Hindu **devas**, whose special duty was to play upon a kind of drum. (See also **Deva-Loka**)

Damcar

According to **Rosicrucian** legend, Damcar was a mystical city of secret Arabia, inhabited by a group of **adepts**.

Damian, John ("Master John") (ca. 1500)

Alchemist who first appeared at the court of James IV, king of **Scotland**, as a surgeon around 1500. He was originally from Lombardy and practiced surgery in France. He was also employed by James in the practice of **alchemy** and was later appointed abbot of Tunland in Galloway, Scotland.

The Danaans

The people of the goddess Dana, often mentioned in Irish medieval romance. They were one of the three Nemedian families who survived the Fomorian victory and returned to Ireland at a later period. Some said they came "out of heaven," and others that they sprang from four cities, where they learned science and craftsmanship. They were said to have brought a treasure from each city: from Falias the **Lia Fail** (Stone of Destiny), from Gorias an invincible sword, from Finias a magical spear, and from Murias the cauldron of the Dagda. They were believed to have been wafted to Ireland on an enchanted cloud, carrying their treasures with them. After a victorious battle they

took possession of the whole of Ireland, except Connacht, which was given to the vanquished.

The Danaans represented power, beauty, science, and poetry to the writer of the myth; to the common people they were gods of earth. In their battles they were subject to death, but they conquered their mortal foes with special powers.

D'Anania (or D'Agnany, Giovanni Lorenzo) (d. 1458)

A lawyer of the fifteenth century who wrote a four-volume work entitled *De Natura Daemonum* and a treatise on magic and witchcraft, neither of which is well known. He died in Italy in 1458.

The Dance of the Deer Foundation

The Dance of the Deer Foundation, Center for Shamanic Studies, was founded in 1979 to preserve the shamanic practices and traditions of the Huichol culture of central Mexico. The Huichol people are a small ethnic group of some 15,000 individuals residing near Ixtlan in the Sierra Madre Mountains noteworthy for the preservation of their pre-Columbian traditions. Integral to Huichol culture is the work of its shamans and healers, who appear to practice today in the same manner as their ancient forefathers. Huichol shamanism honors creation, especially the spirit of nature, and involves healing and empowerment through personal transformation as well as the healing of the larger social context. Each individual is pictured as a miniature model of the whole universe, within whom possesses the wisdom of the whole. Shamanism teaches its practitioners to apprehend that arrangement and to understand and to live in harmony with the natural and spiritual worlds.

The foundation was established by Brant Secunda, who had been inspired by his grandfather and teacher, Don José Mats-
wa (1880–1990), the renowned Huichol **shaman**. Don José believed that the Huichol traditions were available for everyone with an open heart and hoped that those people who learned of the Huichol way would want to support the survival of his people. He commissioned his grandson to continue his work. For his part, Secunda completed 12 years of apprenticeship with his grandfather prior to assuming his role as director of the foundation. He has as a major goal the integration of shamanism into the world of modern medicine.

The foundation sponsors a range of workshops, pilgrimages, vision quests, and holistic medical conferences at many locations around the world. It also works to build an economic base for the Huichol people so they can continue their primarily corn-oriented agricultural existence. The foundation is headquartered at P.O. Box 699, Soquel, CA 95073. Its webpage may be found at <http://www.shamanism.com/>.

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Dance of the Deer Foundation. <http://www.shamanism.com/>. February 25, 2000.

Daphnomancy

Ancient method of **divination** by means of the laurel. A branch was thrown into the fire, if it crackled in burning, it was a happy sign, but if it burned without crackling, the prognostication was false.

D'Aquin, Mordecai (d. 1650)

A learned rabbi of Carpentras who died in 1650. He became a Christian and changed his name from Mordecai to Philippe. He was the author of an *Interpretation of the Tree of the Hebrew Kabala*.

The Dark

A druid of Irish medieval legend who turned Saba into a fawn because she did not return his love. When the fawn was protected by the hero **Finn Mac Cummal**, she changed back to a beautiful woman and became Mac Cummal's wife.

Dark They Were And Golden Eyed

Well-known British bookshop formerly in St. Anne's Court, London, specializing in science fiction, **occultism**, **Atlantis**, **UFOs**, and **yoga**. It was started by "Bram" Stokes and Diane Lister in 1969. The name was taken from the title of a science-fiction story by Ray Bradbury. The bookshop closed in 1981.

D'Ars, Curé (1786–1859)

Jean Marie Baptiste Vianney, a French minister of deep religious beliefs and fervent faith whose life was replete with extraordinary psychic manifestations. Vianney was born May 8, 1786, in Dardilly, a village near Lyons, France. Although a poor student, who found it difficult to learn Latin and theology, he was ordained a priest. He built chapels, homes for destitute children and friendless women, and provided for the poor. He did not have a penny in the world, yet he regularly maintained more than 100 poor women and children, for help always seemed to come in answer to his prayer.

Persons afflicted with disease soon began to experience sudden cures while praying before the altar or making confessions to the *curé*, or parish priest. According to the biographer Abbé Monnin, upward of 20,000 persons came annually from Germany, Italy, Belgium, all parts of France, and even from England to be cured by him. His church was open day and night, and immense crowds waited for hours and days. Omnibuses were established to convey patients from Lyons to d'Ars, and the Saone was covered with boats full of anxious pilgrims.

His powers of **clairvoyance** developed to such a degree it was reported that by walking in the crowd he could tell the names, connections, and circumstances of the patients as soon as he cast his eye upon them.

For 35 years he was persecuted by violent **poltergeist** disturbances. Loud knocks resounded at the gate, a storm of blows descended upon the furniture, and sometimes there were sounds as if a wild horse were rearing in the hall below his room, striking the ceiling with its hoofs and stamping with all four feet on the tiled floor. At other times a great flock of sheep appeared to be passing above his head, or a gendarme seemed to be ascending the stairs in heavy boots. He always expected these disturbances when someone was on his way to seek consolation from him and attributed it to the envy of the demons for the good he was going to do. He said that once the devil amused himself by pushing him about his chamber all night on a bed on castors. The next day when he entered his confessional he felt himself lifted up and tossed about as though he had been in a boat on a rough sea.

According to **William Howitt**,

"The truth probably is that M. Vianney had so reduced his body by fasting, penance and enormous exertion, that he had opened himself to all kinds of spiritual impressions, to which the devil was sure to have his share. But most likely many of these ghostly visitors were merely spirits of a low order who like to amuse themselves, as they found the *curé* accessible to them. Many, no doubt, like those who visited the Seeress of Prevorst, would have been glad of his prayers, had he not been so completely shut up on that head, by his catholic demonophobia."

Vianney died on August 4, 1859 in Ars, France. He was the subject of a papal process beginning in 1862, as a result of which he was declared venerable in 1872, blessed in 1905, canonized in 1925, and declared heavenly patron for all parish priests in 1929.

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Trouncer, Margaret. *Miser of Souls*. London: Hutchinson, 1959.

Das Gupta, Narendra Kumar (1910–)

University lecturer in India, at Visva-Bharati University, Santiniketan, West Bengal, beginning in 1954, with a special interest in **parapsychology**. He was born January 1, 1910, in Barisal, Bengal, and was educated at the University of Calcutta. In 1937 he married Gouri Sen Gupta. His research in parapsychology centered on **telepathy**, **psychokinesis**, and parapsychology in relation to **yoga** and religion, about which he published a number of papers.

He served as the secretary of the Parapsychology Club, Santiniketan, and was a member of the editorial board of the *Indian Journal of Parapsychology*. He was a life member of the Indian Psychological Association and contributed a number of articles to its *Journal*. He also published a book on problems of tribal education among the Santals. Das Gupta was a member of the Indian Science Congress and the academic council of Visva-Bharati University.

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D'Aspilette, Marie (ca. sixteenth century)

Witch of Andaye, in the Labourd area of the Basque country, who lived during the reign of Henry IV. She was arrested at age 19 and confessed that she had been led to the **sabbat** and made to perform various **witchcraft** rites.

Davenport Brothers, Ira Erastus (1839–1911) and William Henry (1841–1877)

Famous American demonstrators of claimed spirit mediumship who performed before large audiences on the theatrical stage. Their father was a police official in Buffalo, New York, where Ira was born on September 17, 1839, and William on February 1, 1841.

In 1846—two years before an outbreak of paramormal activity at **Hydesville**, New York—"raps, thumps, loud noises, snaps, crackling noises" were reportedly heard at the Davenport home during the night. In 1850, in the wake of the widely reported events in Hydesville, the Davenport boys and their younger sister Elisabeth tried **table-turning**. According to their father, the table soon moved, raps were heard, messages were spelled out, and Ira's hand began to write automatically. A little later a simultaneous **levitation** of the three children was witnessed by all present. On the fifth night of the experiments, to comply with rapping directions, Ira fired a pistol into a vacant corner of the room. At the instant of firing the pistol was taken from his hand and in the flash a human figure was seen holding it and smiling at the company. The apparition was the first appearance of "**John King**," their self-appointed **control**. It lasted for an instant only, and with the extinction of the flash the figure vanished, the pistol falling to the floor.

A short time later a public rope-tying performance, for which the brothers became famous, was instituted on direction from the spirits. The brothers released themselves from the most complicated knots remarkably quickly. In due course both **direct-writing** and **direct voice** phenomena developed, and the brothers took to the road as performers, holding public séances amid challenging circumstances. Public committees were set up to examine the Davenports' phenomena, and their rope tying developed into an art of torture.

In 1857 the *Boston Courier* offered a reward of \$500 for the production of genuine physical phenomena. Dr. H. F. Gardner of Boston accepted the challenge and arranged, before a committee of Harvard professors (consisting of Benjamin Pierce, Louis Agassiz, B. A. Gould, and E. N. Horsford), a series of séances with the sisters **Kate Fox** and **Leah Fish**, J. W. Mansfield, Dr. G. A. Redman, and the Davenport brothers. The Davenports were tied in the most brutal manner, the ropes drawn through holes bored in the **cabinet** and firmly knotted outside to make a network; the knots were tied with linen. Pierce sat in the cabinet between the mediums. As soon as he entered, an invisible hand shot the bolt, and the din of musical instruments began. A phantom hand was thrust through a small, curtained opening near the top of the middle door of the wardrobe-like cabinet, and the professor felt it touch his head and face.

At the end of the séance, the mediums were found released, and (according to T. L. Nichols's biography) the ropes were found twisted around Pierce's neck. (The latter statement, however, was pronounced "shamelessly false" by the *Boston Courier*.) The committee issued only a brief negative report; a complete report was never published. It was countered by the report of Dr. Loomis, a professor of chemistry and toxicology at Georgetown Medical College, who also investigated the brothers. He concluded that the manifestations were produced through some new unknown force.

A Professor Mapes also had interesting experiences with the Davenports in Buffalo. He conversed with "John King" in direct voice for half an hour. His hand was seized in a powerful grasp, and when it was taken a second time, the phantom hand increased in size and was covered with hair. A large table on the elevated platform where the mediums were sitting was carried in an instant over the heads of the sitters and deposited in the most distant part of the room.

While some found the phenomena inexplicable, charges and evidence of **fraud** soon emerged. For example, a letter from Dr. John F. Gray, a well-known New York Spiritualist, to **Epes Sargent** (June 7, 1864) states: "I have not seen the Davenports this time here; but I entertain no doubt of the genuineness of the manifestations made in their presence. When they were here some years ago they were detected in making spurious manifestations when the genuine failed."

As a means of control, investigators often filled the hands of the mediums with flour or placed pennies on their shoes after carefully drawing the outline of the shoes on a piece of paper beneath them. When the door of the cabinet was opened, the flour was found in the brothers' hands as before, no white spots were on their clothes, and the pennies were in place.

The performance while sitting in the cabinet was called the light séance. There was a second part, the dark séance, in which the lights in the room were extinguished and the mediums sat tightly bound to their chairs between the other sitters. Tying and releasing occurred as in the cabinet. The swishing of rope was heard. The knots presented no obstacle. Sometimes every intermediate knot was left undone, with the seal at the end, yet the mediums were found free. As an additional amusement the rope was often coiled around the neck of some sitter. Then through the ropes, in some mysterious way, the coats of the mediums, or their waistcoats underneath, were whisked off and on again.

Those who entered the cabinet to sit with the brothers in the light séance were usually victims of strange pranks. Their handkerchiefs were taken, their breast pins removed and stuck into

their coats, and their spectacles transferred to the face of one of the mediums.

"I have, at different times," wrote Robert Cooper, who spent seven months with the Davenport brothers in England and on the Continent, "seen at least three hundred persons enter the cabinet, all of whom certified that there was no movement on the part of the Brothers."

The Davenport brothers arrived in England in 1864. They were accompanied by the Rev. J. B. Ferguson, a former pastor from Nashville, Tennessee, who was famous throughout the South; D. Palmer, their operatic manager, who acted as secretary; and **William M. Fay**, another physical medium. Their stay in England was strenuous. Public opposition was violent, but interest in their feats was tremendous, and the Spiritualists reaped rewards of favorable press.

Their first séance in London was held privately at the residence of Dion Boucicault, the famous actor and author, in the presence of scientists and members of the press. In a report on the séance, after describing the babel generated by the musical instruments playing in the light and dark séances, a correspondent for *The Times* continues:

"A new experiment was now made. Darkness having regained its supremacy, one of the brothers expressed a desire to be relieved of his coat. Returning light showed him in his shirt-sleeves, though his hands were still firmly bound behind the chair. It was now stated that he was prepared to put on the coat of any one of the company willing to 'loan' that article of attire, and an assenting gentleman having been found, the coat, after a short interval of darkness, was worn in proper fashion by a person for whom it had not been designed by the tailor. Finally, the brothers desired a release, and one of the company, certainly not an accomplice, requested that the rope might fall into his lap. During the interval of darkness a rushing sound as of swiftly-drawn cords was audible, and the ropes reached the required knees, after striking the face of the person in the next chair."

The Times correspondent said he was not sure that he had witnessed simple conjuring. An account in *The Standard* says the knots were tied by a sailor who was "profound" at knot tying, and the reporter of the *Daily Telegraph* was not certain whether the feats were "the annihilation of what are called material laws" or a display of some extraordinary physical dexterity. He was unsure whether to regard the believers in Spiritualism as "the embodiment of a mutual and colossal self-deceit, or the silent heralds of a social revolution which must shake the world."

The Davenport public séances began in October 1864 at the Queen's Court Concert Rooms, Hanover Square, London. They continued almost nightly until the end of the year. No committee could pinpoint the brothers' fraud, though a group of stage magicians attempted to prove that the performance was fraudulent.

It is probable that a sailor could tie a magician so that he could not free himself. "But no person," declares T. L. Nichols in *Supramundane Facts in the Life of the Rev. J. B. Ferguson* (1865), "of all the hundreds who have tried, has ever tied the Davenports or Mr. Fay so that they were not freed in a few minutes, nor so that the manifestations, which must have been made either by them or by an intelligent, invisible force attending them, did not occur in two seconds."

Although their stay in London was somewhat successful, the Davenports and Fay met with open hostility in the countryside. In Liverpool, for example, two members selected from the audience tied the mediums with a peculiarly intricate knot. The mediums protested that it was unfairly tight and injured their circulation. A doctor from the audience made an examination and pronounced against them. The Davenports refused to sit and asked Ferguson to cut the knot. The next night a riot broke out and the party left town. At Hull, Huddersfield, and Leeds they found a hostile public, inclined to lynch them. Since they did not find the police protection sufficient, they broke off their

engagements. In a letter to Ferguson, the Davenports later wrote:

“Were we mere jugglers we should meet with no violence, or we should find protection. Could we declare that these things done in our presence were deception of the senses, we should, no doubt, reap a plentiful harvest of money and applause. As tricks they would transcend, according to the testimony of experienced observers, any ever exhibited in Occident or Orient. The wonders of the cabinet, or still more, of the dark séance, surpass all pretensions of conjurers. We should safely defy the world to equal them, and be honoured for our dexterity. But we are not jugglers, and truthfully declare that we are not, and we are mobbed from town to town, our property destroyed and our lives imperilled.”

The truth of these wonders was solemnly promulgated by Ferguson:

“I have in their presence had articulate and audible conversation with a voice which was not theirs, nor that of any living person. With this I have conversed as a man talks with his friend, while the power or being from which the voice proceeded made its presence and reality known to me by other physical manifestations. In railway carriages, when in company with the Brothers Davenport and Mr. Fay, in passing through dark tunnels, I have been manipulated all over my body by hands seemingly human, sometimes unexpectedly, others at my request, when no one present could have touched me without my knowledge.”

Robert Cooper’s *Spiritual Experiences* (1867) thus sums up seven months’ of close observation:

“I can truly say that during the whole time I was with them, extending over a period of seven months, I never saw aught to indicate that they were anything but passive instruments, the manifestations being produced by a power outside themselves. Indeed, I feel quite sure they could not accomplish these things by natural means without being detected every week of their lives; and I give it as my deliberate conviction after all the opportunities I have had of forming an opinion, that their manifestations are a reality; if they are not, then all creation is a myth and our senses nothing worth.”

In France, where the Davenports traveled after their misadventures in England, they could not get the necessary permit to exhibit in public for some time, since the authorities feared similar disturbances. When the time finally arrived for their first performance, an emissary of a conjurer named Robin stepped onto the platform. Under pretense of examining the cabinet, he tore off the rail that supported one of the seats and, holding it up before the excited crowd, asserted that he had discovered a secret spring. Because of the confusion that arose, the police cleared the room. A few days later the séances continued, but by order of the prefect attendance was restricted to 60 persons.

Some magicians were more friendly, however. The famous conjurer Hamilton, and one Rhys, a manufacturer of conjuring implements, state in letters to the Davenports published in the *Gazette des Etrangers* (September 27, 1865) that the phenomena were inexplicable and could not be attributed to fraud. In later years a Professor Jacobs similarly testified that the phenomena seen in Paris “were absolutely true and belonged to the spiritual order of things in every respect.” Before they left Paris, the Davenports were summoned to appear before the Emperor and the Empress Napoleon at the palace of St. Cloud. A party of 40 witnessed their demonstration with astonishment. They were well received in Belgium and appeared in St. Petersburg before the czar in the Winter Palace. Their first public séance in St. Petersburg was attended by a thousand people.

In 1868 they returned to England. At Cooper’s initiative the Anthropological Society appointed a committee to investigate their phenomena. A trial séance was held, which the committee considered a failure. The conditions they proposed were found unacceptable by the mediums, and the investigation was broken off.

In 1876 the Davenports visited Australia. The following year William Davenport died in Sydney on July 1, 1877. His brother had the cabinet, ropes, and so forth engraved on William’s tombstone. Ira returned to Mayville, New York, and continued to give stage demonstrations with another partner in Boston, Washington, and Pennsylvania. In 1906 he toured Jamaica and Cuba. His last performance was on November 19, 1906, for an American regiment near Santiago de Cuba. He died on his farm in Mayville, July 8, 1911.

The general conclusion regarding the Davenport brothers’ phenomena is that their performance was simple stage conjuring. Trick cabinets and rope tying were standard items of stage magic at the time, and **Harry Houdini** and his students demonstrated feats equal to and surpassing those of the Davenports. The brothers’ refusal to continue with a performance in England when their wrists were tied too tightly argues against spirit agency, since this should have operated even in such unfavorable circumstances considering other marvels that were demonstrated. They escaped any exposure of trickery though, in spite of observation by alert and intelligent investigators (which other mediums also accomplished only to be caught later), and their release from binding with strong ropes was phenomenally rapid—often taking only two or three minutes.

Furthermore, during their long and checkered career the Davenports never claimed to know how their phenomena occurred. In a letter he wrote to Houdini, Ira Davenport declares,

“We never in public affirmed our belief in spiritualism. That we regarded as no business of the public, nor did we offer our entertainment as the result of sleight-of-hand or, on the other hand, as spiritualism. We let our friends and foes settle that as best they could between themselves but, unfortunately, we were often the victims of their disagreement.”

In *A Magician Among the Spirits* (1924) Houdini claims that Ira Davenport admitted that he was a fraud and described how the rope trick was performed. There is no independent confirmation of this admission, however, and Houdini privately voiced different opinions to **Sir Arthur Conan Doyle**. In *The Edge of the Unknown* (1930), Doyle asserts, “I was an intimate friend of Ira Erastus Davenport. I can make the positive assertion that the Davenport Brothers never were exposed. . . . I know more about the Davenports than anyone living.”

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Davey, S. T. (1864–1891)

A member of the **Society for Psychical Research**, London, who in 1886 gave imitations of the **slate-writing** performances of mediums **William Eglinton** and **Henry Slade**, with a view to exposing what he believed to be their **fraud**. Such fraud was a major problem in evaluating **Spiritualism**. By simple conjuring he succeeded in emulating all their feats, his successes becoming the subject of a series of important articles. Davey’s future as a valuable force in psychical research ended abruptly when he died of typhoid fever at age 27.

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David-Neel, Alexandra (1868–1969)

French traveler, author, and Tibetan scholar. Born in the Paris suburb of Saint-Mandé on October 24, 1868, Alexandra David-Neel had a lonely childhood and spent much of her time reading about Eastern religions and philosophy. David-Neel was a practicing Buddhist and the first European woman to enter the forbidden city of Lhasa in Tibet. She spent 14 years in Tibet, living simply and studying Tibetan religion and occultism. Her two major books, translated into English as *Magic and Mystery in Tibet* and *Initiations and Initiates in Tibet*, are accounts of her first-hand observation of Tibetan occult and religious feats and have been frequently reprinted.

David-Neel received many honors for her books, including the gold medal of the Geographical Society of Paris, the French Legion of Honor, the Insigne of the Chinese Order of the Brilliant Star, and the silver medal of the Royal Belgian Geographical Society. She has also been the subject of several biographies since her death on September 8, 1969, in Pigne, France.

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Davidson, Peter (1842–1929)

Peter Davidson, cofounder of the **Hermetic Brotherhood of Light** (HBL), a nineteenth-century British occult order, was born and raised in Forres, Scotland. In 1866 he married Christina Ross. He became a violin maker and in 1871 published a book, *The Violin*, that surveyed the historical and technical aspects of the instrument. At the same time, he was a student of the occult and corresponded with various occult notables throughout Britain, including Hargrave Jennings. He may have become an initiate of **Pascal Beverly Randolph** (1825–1875), whose teachings he would later integrate into those of the brotherhood. Much of this occult interest seems to have been stimulated by occasional visions of angelic beings. He may also have been contacted by an Oriental adept, similar to one of the mahatmas with whom **Helena Petrovna Blavatsky** of the **Theosophical Society** (TS) had claimed contact. He would later suggest that the HBL and the TS had been founded by the same order of beings. In 1878, he published *The Philosophy of Man*, which manifested his interest in both the occult and alternative medicine, and invited contact by readers who shared his ideas.

At some point in the early 1880s, Davidson became acquainted with **Thomas Burgoyne**, an occult student who had learned to contact clairvoyantly the beings who made up an inner order of adepts whom he would begin to refer to as the Interior Circle. He had learned this ability from one **Max Theon**, a Polish occult teacher living in London. In 1884, Davidson, Burgoyne, and Theon founded the Hermetic Brotherhood of Light and in February 1885 began issuing *The Occult Magazine* as a periodical through which the public could learn of its existence.

By this time, Davidson began to harbor a dream of creating a utopian colony in the United States and began to speak of it in *The Occult Magazine*. His plans to move to America were accelerated in the spring of 1886 when Theosophists discovered that Burgoyne was in fact a man named Thomas Dalton who had been convicted of mail fraud in Leeds in 1883. Davidson and Burgoyne left for America as the scandal grew. Davidson and his family settled on a farm near Loudsville, Georgia. Although the brotherhood was largely destroyed in England, it had a growing membership in France and the United States. Burgoyne soon moved to the West Coast, where he established what was in effect a separate HBL that would eventually give birth to the presently existing **Church of Light**.

In Georgia, Davidson established himself as a herbalist and practitioner of alternative medicine. He authored several books, including *Masonic Mysteries Unveiled* and *The Book of Light and Life*. From 1892 to 1910 he edited *The Morning Star*, a periodical similar to *The Occult Magazine* he had published in the 1880s. He also came into contact with the Martinists, who had emerged in France under the leadership of Papus (**Gérald Encausse**). The Martinists had become the dominant occult group in France and had attracted the interest of Albert Farcheux (also known as F.Ch. Barlet), the HBL leader in Paris.

Through the 1890s, Davidson contended with several problems. He was arrested for practicing medicine without a license, though he was acquitted. He had problems with Edouard Blitz, the Martinist leader in America who attempted to destroy Davidson's relationship with Papus. At the beginning of the new century, he reestablished contact with Max Theon, then living in Algiers, and offered the pages of *The Morning Star* as an outlet in English for his Cosmic Philosophy, a doctrine he had developed from the channeled teaching coming through his wife.

Davidson died in 1929. His family had become established in White County and his son was the editor of the newspaper in Cleveland, Georgia. His descendants can still be found in the county.

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Davies, Lady Eleanor (1603–1652)

Eleanor Touchet, daughter of George, Lord Audley, and wife of Sir John Davies, an eminent lawyer in the time of James I and author of a poem of considerable merit, "Immortality of the Soul." Sir John Davies seems to have highly valued Eleanor's gift of prophecy, which led to her publishing a book, *Strange and Wonderful Prophecies* (1649). She claimed to receive her prophecies from a spirit that communicated to her audibly (i.e., by **clairaudience**), although the voice could be heard by no other person. Amid her numerous other writings are *Amend; Amend; Gods Kingdome is at Hand; Amen, Amen* (1643) and *Before the Lord's Second Coming: Of the Last Days to be Visited* (1650).

Sir John Davies was nominated lord chief justice of the king's bench in 1626. Before he was inducted into office, Lady Eleanor, sitting with him at dinner, suddenly burst into tears. Sir John asked her what made her weep, and she replied, "These are your funeral tears." Sir John dismissed the prediction. Within a few days he suffered a stroke and died.

Lady Eleanor also predicted the death of the duke of Buckingham the same year. For the assumption of the gift of prophecy, she was cited before the high commission court in 1633 and was imprisoned briefly and fined.

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Davis, Andrew Jackson (1826–1910)

Medium, channel, and one of the founders of modern **Spiritualism**. He was born August 11, 1826, at Blooming Grove, Orange County, New York. Young Davis had gifts of **clairvoyance** and heard voices at an early age. On advice so obtained he persuaded his father in 1838 to move to Poughkeepsie, New York (Andrew would later be known as "the Poughkeepsie Seer"). Up to age 16 he received no formal education. Apprenticed to a shoemaker named Armstrong, he worked at the trade for two years.

In 1843 Dr. J. S. Grimes, professor of jurisprudence in the Castleton Medical College, visited the city and delivered a series of lectures on **mesmerism**. Davis attended and was tried as a subject with no result. Later, a local tailor, William Livingston, made fresh attempts; he threw Davis into "magnetic sleep" and discovered that in this state the human body became transparent to Davis's eyes, enabling him to give accurate diagnosis of disease.

In 1844 Davis had a strange experience that was to have an enduring effect on his life. In a state of semitrance he wandered away from home and awoke the next morning 40 miles away in the mountains. There he claimed to have met two venerable men—whom he later identified as the ancient physician Galen and the Swedish seer **Emanuel Swedenborg**—and experienced a state of mental illumination.

He began teaching and published a small pamphlet, *Lectures on Clairmativeness*, about the mysteries of human magnetism and electricity. He did not include this pamphlet among his later works but explained in his *Autobiography* that the title was meant to be *Clairlativeness*.

During a professional tour he met a Dr. Lyon, a Bridgeport musician, and the Reverend William Fishbough. Lyon was appointed his magnetizer (i.e., mesmerist) and Fishbough his scribe. With their assistance, in November 1845 Davis began to dictate his great work, *The Principles of Nature, Her Divine Revelations, and a Voice to Mankind*. The dictation lasted for 15 months. Lyon repeated each trance utterance, and Fishbough transcribed them. They both insisted that except for grammatical corrections they performed no editing. During the dictation, the sole means of livelihood for the trio was the seer's earning power in giving medical diagnoses. When this proved insufficient the lady whom Davis later married came to their assistance.

There were many enthusiastic witnesses to the delivery of the dictation. Dr. George Bush, professor of Hebrew at the University of New York, declared that he heard Davis correctly quote Hebrew. The seer's good faith was also established by his answers to impromptu questions put to him as tests while he was in the clairvoyant state. Bush said, "Taken as a whole the work is a profound and elaborate discussion of the philosophy of the universe, and for grandeur of conception, soundness of principle, clearness of illustration, order of arrangement and

encyclopaedic range of subjects, I know no work of any single mind that will bear away from it the palm."

It was partly due to Bush's enthusiasm that the book, published in 1847, was received with such interest. Within a few weeks of its appearance, however, Bush published a pamphlet, *Davis' Revelations Revealed*, warning the public against being misled by the numerous errors, absurdities, and falsities contained in Davis's work. It was clear to him, he said, that Davis, although apparently an honest and singlehearted young man, had been made the mouthpiece of uninformative and deceiving spirits. This rapid change of opinion was later explained by **Frank Podmore** in his book *Modern Spiritualism* (1902) as stemming from the seer's attitude toward Christianity in the section of the book on divine revelations, which Bush probably did not read in advance and which contradicted Davis's views as expressed in his *Lectures on Clairmativeness*.

The book soon went through many editions, which testified to the appeal of the style and the remarkable qualities of this extraordinary work. This opening passage about the Creation is an example:

"In the beginning the Univercoelum was one boundless, undefinable, and unimaginable ocean of Liquid Fire. The most vigorous and ambitious imagination is not capable of forming an adequate conception of the height and depth and length and breadth thereof. There was one vast expanse of liquid substance. It was without bounds—inconceivable—and with qualities and essences incomprehensible. This was the original condition of Matter. It was without forms, for it was but one Form. It had not motions, but it was an eternity of Motion. It was without parts, for it was a Whole. Particles did not exist, but the Whole was as one Particle. There were not suns, but it was one Eternal Sun. It had no beginning and it was without end. It had not circles, for it was one Infinite Circle. It had not disconnected power, but it was the very essence of all Power. Its inconceivable magnitude and constitution were such as not to develop forces, but Omnipotent Power.

"Matter and Power were existing as a Whole, inseparable. The Matter contained the substance to produce all suns, all worlds, and systems of worlds, throughout the immensity of Space. It contained the qualities to produce all things that are existing upon each of those worlds. The Power contained Wisdom and Goodness, Justice, Mercy and Truth. It contained the original and essential Principle that is displayed throughout immensity of Space, controlling worlds and systems of worlds, and producing Motion, Life, Sensation and Intelligence, to be impartially disseminated upon their surfaces as Ultimates."

The first part of the book is the exposition of a mystical philosophy, the second reviews the books of the Old Testament, contests their infallibility, and describes Christ as a great moral reformer but not divine. The third advances a system of socialism.

The originality of the book as a whole was never contested. Bush, however, pointed out a strange coincidence. The revelations, for the most part, express views similar to Emanuel Swedenborg's; the language is in several cases "all but absolutely verbal [verbatim]," and there is a striking similarity to Swedenborg's book *The Economy of the Animal Kingdom*, a few English copies of which had just reached the United States.

Bush used this as an argument for Davis's supernatural powers, because it was doubtful the book could have reached him. In fact, Davis believed he was controlled by Swedenborg while he produced the book. In his publication *Mesmer and Swedenborg* (1847) Bush printed a letter from Davis accompanying a paper written in a cave near Poughkeepsie, on June 15, 1846. The paper accurately quoted long passages from Swedenborg's *Earths in the Universe*. Bush was satisfied that Davis had never heard of the book, but it is difficult to believe that Davis had not read it.

An apparently more serious charge could have been leveled against Davis's *The Great Harmonia* (1852). There are long passages in the book that correspond with the text of Sunderland's

Pathetism (1847). But even Frank Podmore, a noted skeptic, believed that Davis could not have copied these passages and that the explanation lay in an extraordinary memory.

The statements concerning astronomy in the divine revelations section of *The Principles of Nature* are revealing. In March 1846, when the existence of an eighth planet was yet an astronomical supposition (the discovery of Neptune, verifying Leverrier's calculations, did not take place until September 1846), the book spoke of nine planets. The density of the eighth planet as given by Davis agreed with later findings. (The ninth planet, Pluto, was discovered in 1933.) On the other hand, Davis spoke of four planetoids—Ceres, Pallas, Juno, and Vesta—whereas there are now believed to be hundreds. He also said that the solar system revolves around a great center together with all the other stars. Davis further believed Saturn to be inhabited by a more advanced humanity than ours, Jupiter and Mars were also inhabited, and on Venus and Mercury the development of humanity was less advanced than on Earth. The three outer planets he declared lifeless.

His prediction of the coming of Spiritualism was often quoted:

“It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration. And the world will hail with delight the ushering-in that era when the interiors of men will be opened, and the spiritual communion will be established such as is now being enjoyed by the inhabitants of Mars, Jupiter, and Saturn.”

In his notes dated March 31, 1848, the following statement occurs: “About daylight this morning a warm breathing passed over my face and I heard a voice, tender and strong, saying: ‘Brother, the good work has begun—behold, a living demonstration is born.’ I was left wondering what could be meant by such a message.”

The publication of *The Principals of Nature* made Davis famous and he was soon surrounded by a band of enthusiasts. As their mouthpiece, on December 4, 1847, the first issue of the *Univercoelum* (apparently coined from Swedenborg's “univer-sum coelum”) appeared. Universalist minister S. B. Brittan became editor in chief. Assisting were a number of outstanding contemporaries, including Fishbough, **Thomas Lake Harris**, W. M. Fernald, J. K. Ingalls, Dr. Chivers, and Frances Green. The object of the publication was “the establishment of a universal system of truth, the reform and the reorganization of society.” Davis contributed many articles that were later incorporated into *The Great Harmonia*.

After 12 months in existence, the *Univercoelum* absorbed the *Christian Rationalist*, a similar organ, however, its publication came to an end in July 1849. It was succeeded by W. M. Channing's *The Present Age*, a largely socialist organ to which Davis and his friends no longer contributed. They accepted as their new mouthpiece *The Spirit Messenger* of Springfield, Massachusetts, which was jointly edited by Rev. R. P. Ambler and Apollon Munn. As Davis's friends were scattered, other periodicals were founded and his “harmonial philosophy” was independently carried on.

About the time the *Univercoelum* was founded, Davis disposed of the services of his mesmerizer. By an effort of will he could by that time throw himself into what he called “the superior condition.” He also remembered his experiences while in trance and wrote his subsequent books in his own hand. He disclaimed dictation by the spirits and said that he could write them by a process of inner perception. Except for seeing **apparitions**, he was unacquainted with abnormal physical phenomena until 1850, when he paid a visit to Dr. **Eliakim Phelps's** house in Stratford, Connecticut, which was the scene of violent **poltergeist** disturbances. In the same year he published a pamphlet on his observations, entitled *The Philosophy of Spiritual Intercourse*.

Davis's teachings left a deep impression on his age. *The Great Harmonia* passed through 40 editions. His autobiography *The Magic Staff* extended only to the year 1857, but was later supplemented with a sequel, *Beyond the Valley* (1885). In 1860 he started the *Herald of Progress*, a weekly that absorbed the *Spiritual Telegraph*. In the late years of his life he had a small bookshop in Boston. There he sold books and, having earned a degree in natural medicine, prescribed herbal remedies for his patients.

Davis died January 13, 1910. He was an important influence in the early development of Spiritualism, particularly in his association of mediumistic revelations with religious principles. His concepts of after-death spheres for departed spirits, which he named “Summerland,” are still part of the beliefs of many modern Spiritualists. He influenced most subsequent Spiritualist movements, including those of Thomas Lake Harris. It even seems possible that Edgar Allan Poe's “Eureka” owes its inception to Davis's *Principles of Nature*.

In his practice of diagnosing and treating illness in a trance condition, Davis also anticipated the rationale of the modern seer **Edgar Cayce**.

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Davis, Courtney (1946–)

Artist Courtney Davis, a major voice in the contemporary revival of Celtic Paganism, was born on October 31, 1946, in Blackwood, South Wales. He grew up in London where he attended Bransbury School for Boys. Much of the normal activity pursued by males was denied to him due to chronic back problems, and as a young man in the late 1960s he had to have major surgery on his back. During the period of recovery he had the first of a series of mystical experiences. He felt that his departed grandmother was massaging his body bringing healing powers to bear. He then had a vision of the wall of a hospital ward opening to a brilliant light and otherworldly beings. A group of monks surrounded him and appeared to carry out an operation on his back. In the midst of their work, they lifted him above his physical body as they probed his internal past.

Since that operation, though he was not completely healed, he was able to develop his artistry and continue his career to the present. During this time he has saturated himself in Celtic lore and beginning in 1984, with his self-published volume, *Merlin the Immortal*, has written and/or illustrated a number of books. Several of his books are entirely devoted to Celtic art and design. Others, such as *The Celtic Tarot* (1990) and *Pathway through the Labyrinth* (1988), focus more directly on esoteric themes. He has also illustrated several volumes of Celtic Pagan lore.

Davis' art was widely displayed in Europe in the early 1990s and he held his first American exhibit in 1995. He was the guest of honor for the 1998 Celtic Festival in Tokyo. Most recently,

his art has been transferred to stained glass by American artist Mark Duro. Davis has a webpage exhibiting his art at <http://www.celtic-art.com/>.

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Dawn (Magazine) See **Yoga International**

Dawn Horse Communion See **Free Daist Communion**

Dawson-Scott, Catharine Amy (1865–1934)

Author of more than 20 novels and founder of several Spiritualist organizations, including the P.E.N. Club, the Tomorrow Club, and the **Survival League**. Born in 1865 in Dulwich, England, she believed in **survival** and communication with the departed and wrote two psychic books: *From Four Who Are Dead and Is This Wilson?* She also edited three small volumes of *The Guide to Psychic Knowledge*, containing questions and answers on the problems of afterlife obtained through mediums. She died November 4, 1934.

Day of the Dead

The Day of the Dead (Día de los Muertos) is a popular holiday celebrated throughout Latin American countries. In Mexico it has become a major annual event anticipated several weeks before the actual celebration, with massive altars covered with offerings to deceased loved ones. Though now tied to the Roman Catholic feast days of All Hallows' Eve, All Saints' Day and All Souls' Day (October 31–November 2), the Day of the Dead is rooted in the observances followed by Native Americans for centuries prior to the Spanish conquests. As with the Neo-Pagan celebration of Halloween, the Day of the Dead is seen as a time in which the spirits of the departed are seen as especially close and communication is possible. It is a time of remembrance, and the sorrow of the departure of loved ones is caught up in a celebration of the continuance of life.

In the belief system underlying the celebration, there are three possible resting places for the departed, one less desirable place called *Mictlan* and two more desirable. The final resting place is determined by the quality and number of acts committed in this life that were pleasing to the gods. At the time of death, the deceased is given a send-off that will assist in negotiating the passages to his/her final resting place. On the Day of the Dead, the home and/or graveyard is lit with candles, strong incense is burned, and loud music is played as part of the observance to assist the souls in finding their way back from their resting place to join in the celebration.

As Halloween has become one of the most observed holidays in North America (second only to Christmas in the number of homes decorated), so the Day of the Dead is widely observed from Ecuador to Mexico and southern California. Typical decorations include food offerings and *cempazuchil* flower arrangements consisting of marigolds and candles. Food substances typically include chocolate, fruits, *tamales*, *taquila*, and *mascal*. Included in the decoration may be a set of marzipan skulls (bread shaped like a skull) surrounding the picture of a loved one especially remembered, or the *pan de muerto*, loaves of bread sometimes in the shape of the human body, topped with a crossed bone design. The decorations set the stage for a massive party in which music is played, food eaten, and drinks designed appropriately to alter one's consciousness consumed.

Evidence of a celebratory period of acknowledgment of the deceased at the end of the harvest season has been found by archaeologists in many pre-Columbian sites, especially in Mexico and Central America. Following the Spanish conquest and the establishment of Catholicism as the state religion, this period of acknowledgement was incorporated into All Saints' day and All Souls' Day, which conveniently coincided with the period, and emerged as the Day of the Dead. In Mexican culture it includes a belief in the unity of death and life.

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Harrington, Kent. *Día de los Muertos/Day of the Dead*. Tucson, Ariz.: Dennis McMillan Publications, 1997.

Dean, Eric Douglas (1916–)

British physical chemist and parapsychologist. He was born June 21, 1916, at Rock Ferry, Cheshire, England. He was educated at Liverpool University (B.S., 1937; B.S., 1938; M.S., 1939) and did graduate work at Cambridge University. He moved to the United States in 1951 as a fellow of the American Electrochemical Society at Princeton University.

Dean conducted research at the Educational Testing Service in Princeton, New Jersey (1954–59), and then became the assistant director of research for the **Parapsychology Foundation** (1959–62). In 1962 he became a research associate at Newark College of Engineering in Newark, New Jersey. There he and his associate John Mihalasky initiated the PSI Communications Project, out of which a number of papers were generated concerned with different ways that psychic communications can be monitored and measured. The major product of the research, however, was a volume describing how psychic activity supports successful businesspeople. *Executive ESP* appeared in 1974. While at Newark College, Dean also served a term as president of its Parapsychological Association (1967–69) and oversaw the affiliation with the American Association for the Advancement of Science.

He left Newark in 1976 and held several positions in industry. He served as head of the Parapsychology/Paraphysics department of the International College in Montreal, Canada. Dean also served as president of the **International Kirlian Research Association**, which focused on **kirlian aura** photography (a line of research that has proved a dead end). His interest in kirlian effects was part of a larger interest in psychic healing that led him to assume the presidency of the **American Healers Association** in 1976. In 1977 he was elected vice president of the World Federation of Healing. *The Mystery of Healing*, which Dean authored, was published in 1993. He was also a board member and also active in the **Academy of Religion and Psychic Research**. Dean strives to make **reiki**-type healing more accepted and used in U.S. hospitals.

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Deane, Ada Emma (ca. 1930)

Well-known British exponent of **spirit photography**. In June 1920 an extra face was discovered on a photograph taken by her. Her subsequent psychic career was the subject of much criticism and suspicion because of her strange habit of keeping the plates for “magnetising.” This objection lessened as the years passed, and after November 1924 Deane—in her sittings at the **W. T. Stead Borderland Library**—never had the plates in her possession or handled them in any way before the sitting. It was, however, discovered even before that if the plates were exchanged without her knowledge the supernormal effects still appeared.

The *Journal* of the American Society for Psychical Research (ASPR) reported in 1921 a remarkable sitting that Dr. Allerton Cushman, director of the National Laboratories of Washington, had with Deane. He obtained on his own plate a striking portrait of his daughter, who had died the previous year.

In the following year the Occult Committee of the **Magic Circle** published a report in which they claimed to have caught Deane in **fraud**. Wide publicity was given in the *Daily Press* to Deane’s experiment in taking a photograph on November 11, 1922, during the two-minute Armistice silence at the Cenotaph in Whitehall, London. She was assisted by Estelle Stead. Many spirit faces appeared on the plate. The experiment was repeated during three successive years. In several cases people claimed to recognize the faces.

A remarkable communication was received by **H. Dennis Bradley**, apparently from the spirit of his brother-in-law, W. A., regarding the Armistice photograph taken in 1923. As told in Bradley’s book *Towards the Stars* (1924), the communicator said in the **direct voice** that he was in the right-hand side of the photograph, near the top. On the following day Bradley obtained a copy of the photograph. To his astonishment, among the 50 spirit heads visible in the picture, he found one in the position described, which, under a magnifying glass, looked surprisingly like W. A.

The 1924 picture drew extraordinary revelations. The Topical Press Agency declared that “the spirit extras” were reproductions of the agency’s well-known photographs of living sportsmen. The alleged exposure was published in the newspaper *Daily Sketch*, but the story was never fully told. In *Proceedings* of the SPR (vol. 41, 1933), Fred Barlow, in a report on **psychic photography**, also charged Deane with **fraud**.

Stead, in her booklet *Faces of the Living Dead*, printed some unpublished documents, among them **Sir Arthur Conan Doyle**’s letter to the editor of the *Daily Sketch*. In it he states that he submitted the two sets of faces published in the *Daily Sketch* to Sir Arthur Keith, the greatest authority on anthropometric matters. Keith replied, “Not one of the photographs reproduced by the *Daily Sketch* is identical with any of the representations or photos reproduced in the spirit photographs.” Stead give the following testimony in her booklet:

“I have known Mrs. Deane and worked with her for the last four years and have the highest regard for her honesty and integrity of purpose. I know her cameras well, both inside and out, having examined them so often—also the dark slides used for these sittings. Both cameras and slides are continually left in my studio for days together, and I and others have plenty of opportunities to examine them at our leisure. The plates are always developed in my darkroom, and I can assure those doughty champions who explain so glibly how these are ‘faked’ that there are no developing dishes with transparent xylonite bases let into the dark room table, nor any concealed electric lights in my dark room. We use porcelain dishes, which are washed out after every sitting.”

Hereward Carrington writes in the *Journal* of the ASPR (May 1925) of his experiences with Deane on September 5, 1921:

“Upon six of my plates curious marks appeared. On two plates these marks are mere smudges, which are not evidential,

though I think curious. On the next plate, however, the result is quite striking. I had silently willed that a shaft of white light should emerge from my right shoulder, and appear on the plate. Sure enough, upon development, a column of white light, surmounted by a sort of psychic cabbage, was distinctly visible. It will be remembered that this was upon my own plate, placed in the camera, and afterwards removed and developed by myself. The odd thing to my mind is why I should have willed so curious a thing: what prompted me to wish for it? Was it a pure thought photograph? Or did some external intelligence first of all impress upon my mind this idea, and afterwards produce the image upon the plate? A very similar result was obtained by a friend of mine, Miss M., the following year at a sitting with Mrs. Deane. She was looking intently at her own hand and thinking about it, during the exposure of the plate (thinking of her new ring, as a matter of fact, which had just been given to her) and when the plate was developed, a hand appeared on the sitter’s head, surrounded by an ectoplasmic cloud. The resemblance to her own hand is quite striking, and it is certainly a feminine hand.”

The following year Carrington obtained further curious results, peculiar cometlike lights and a woman’s face on his own plates. They were secretly marked by X-rays, but since Deane had kept them for some time, he did not accept the pictures as evidential. However, he notes:

“Nevertheless, I am inclined to regard these results with considerable interest for two reasons. In the first place, if these plates had been ‘doctored’ by Mrs. Deane in her own home, before the sitting, she would almost certainly have imprinted faces upon the plates instead of these bizarre lights, it seems to me. Further, knowing that Cushman was to have a sitting, and knowing of her own brilliant success in producing, at a previous séance, under excellent conditions, a psychic extra recognised by Cushman and members of his family as his daughter Agnes (the case is a celebrated one) she would, I submit, have seen to it that Agnes appeared. Again, these lights are intrinsically striking, interesting, when studied closely.”

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Death

Accounts of the moments before and after death abound with reports of paranormal phenomena, including **apparitions** of the dying in distant places and phantom forms seen by the dying and occasionally by others. Such near-death apparitions remain a topic of intense debate in both psychological and parapsychological circles. Those who accept a psychic explanation of near-death experiences assert that the individual’s spirit, when near to being freed from its connection to the body, is immersed in two planes of existence and acts in both the material and spiritual worlds. Many reports also exist in which persons who were dead returned to life and remembered their experience of death. They verify an often-told story that in the last moments of earthly existence a panorama of the person’s life flashes by.

Near-Death Experiences

A Professor Heiron of Zurich slipped in the Alps on a snow covered crag, slid head first about a mile, and then shot 60 feet through the air, landing on his head and shoulders. He was not killed. Returning to consciousness, he not only testified to hav-

ing seen a panoramic view of his life but also said he had heard the most delightful music. He interviewed many people who had a similar experiences; the great rapidity of mental action and the absence of terror and pain was narrated by all of them.

Prof. A. Pastore of the Royal Lyceum at Genoa relates his experience in the *Annals of Psychic Science* of February 1906:

"I have been through a very severe illness. At the crisis, when I had entirely lost consciousness of physical pain, the power of my imagination was increased by an extraordinary degree, and I saw clearly in a most distinct confusion (two words which do not accord, but which, in this case, are the only ones which will express the idea). I saw myself as a little boy, a youth, a man, at various periods of my life; a dream, but a most powerful, intense living dream. In that immense, blue, luminous space my mother met me—my mother who had died four years previously. It was an indescribable sensation. Rereading the *Phaedo* of Plato after that experience, I was better able to understand what Socrates meant."

Still more is told by Leslie Grant Scott in *Psychic Research* (March 1931):

"Dying is really not such a terrifying experience. I speak as one who has died and come back, and who found Death one of the easiest things in life—but not the returning. That was difficult and full of fear. The will to live had left me and so I died. I had been ill for some time but not seriously so. I was in a run-down condition, aggravated by the tropical climate in which I was then living. I was in bed, a large old fashioned bed, in which I seemed lost. I lay there quietly thinking and feeling more at peace than I had felt for some time. Suddenly my whole life began to unroll before me and I saw the purpose of it. All bitterness was wiped out for I knew the meaning of every event and I saw its place in the pattern. I seemed to view it all impersonally, but yet with intense interest and, although much that was crystal clear to me then has again become somewhat veiled in shadow, I have never forgotten or lost the sense of essential justice and rightness of things."

After telling of the doctor's visit and his attempts at reviving him, Scott continues:

"My consciousness was growing more and more acute. It seemed to have expanded beyond the limits of my physical brain. I was aware of things I had never contacted. My vision was also extended so that I could see what was going on behind my back, in the next room, even in distant places. I wondered if I should close my eyes or leave them open. I thought that it would be less gruesome for those around me if they were closed, and so I tried to shut them—but found that I could not. I no longer had any control over my body. I was dead. Yet I could think, hear and see more widely than ever before. From the next room came great engulfing waves of emotion, the sadness of a childhood companion. My increased sensitiveness made me feel and understand these things with an intensity hitherto unknown to me. The effort to return to my body was accompanied by an almost unimaginable sensation of horror and terror. I had left without the slightest struggle. I returned by an almost superhuman effort of will."

Sometimes, it appears, the return is automatic and against the will of the dying. In the *Proceedings of the Society for Psychical Research (SPR)* (vol. 8, 1892), F. W. H. Myers published the narrative of a Dr. Wiltse (first printed in the *St. Louis Medical and Surgical Journal*, November 1889), who, in a state of apparent death, lost all power of thought or knowledge of existence. Half an hour later, his narrative continues,

"I came again into a state of conscious existence and discovered that I was still in the body and I had no longer any interests in common. I looked with astonishment and joy for the first time upon myself—the me, the real Ego, while the not me closed upon all sides like a sepulchre of clay. With all the interest of a physician I beheld the wonders of my bodily anatomy, intimately interwoven with which even tissue for tissue, was I, the living soul of that dead body. . . . I realised my condition and calmly reasoned thus, I have died, as man terms death, and

yet I am as much a man as ever. I am about to get out of the body. I watched the interesting process of the separation of soul and body. By some power, apparently not my own, the Ego was rocked to and fro, laterally as the cradle is rocked, by which process its connection with the tissues of the body was broken up. After a little while the lateral motion ceased, and along the soles of the feet, beginning at the toes, passing rapidly to the heels, I felt and heard, as it seemed, the snapping of innumerable small cords. When this was accomplished I began slowly to retreat from the feet, towards the head, as a rubber cord shortens. I remember reaching the hips and saying to myself: 'Now there is no life below the hips.' I can recall no memory of passing through the abdomen and chest, but recollect distinctly when my whole self was collected in the head, when I reflected thus: 'I am all the head now, and I shall soon be free.' I passed around the brain as if I were hollow, compressing it and its membranes slightly on all sides towards the centre and peeped out between the sutures of the skull, emerging like the flattened edges of a bag of membranes. I recollect distinctly how I appeared to myself something like a jelly-fish as regards colour and form. As I emerged, I saw two ladies sitting at my head. I measured the distance between the head of my cot and the knees of the lady opposite the head and concluded there was room for me to stand, but felt considerable embarrassment as I reflected that I was about to emerge naked before her, but comforted myself with the thought that in all probability she could not see me with her bodily eyes, as I was a spirit. As I emerged from the head I floated up and down and laterally like a soap bubble attached to the bowl of a pipe, until I at last broke loose from the body and fell lightly to the floor, where I slowly rose and expanded to the full stature of a man. I seemed to be translucent, of a bluish cast and perfectly naked. With a painful sense of embarrassment, I fled towards the partially open door to escape the eyes of the two ladies whom I was facing, as well as others whom I knew were about me, but upon reaching the door I found myself clothed, and satisfied upon that point, I turned and faced the company. As I turned, my left elbow came in contact with the arm of one of two gentlemen who were standing in the door. To my surprise, his arm passed through mine without apparent resistance, the severed parts closing again without pain, as air reunites. I looked quickly up at his face to see if he had noticed the contact but he gave me no sign—only stood and gazed toward the couch I had just left. I directed my gaze in the direction of his, and saw my own dead body. . . .

"Suddenly I discovered that I was looking at the straight seam down the back of my coat. How is this, I thought, how do I see my back? and I looked again, to reassure myself, down the back of the coat or down the back of my legs to the very heels. I put my hand to my face and felt for my eyes. They are where they should be, I thought. Am I like an owl that I can turn my head half way round? I tried the experiment and failed.

"No! Then it must be that having been out of the body but a few moments I have yet the power to use the eyes of the body, and I turned about and looked back in at the open door where I could see the head of my body in a line with me. I discovered then a small cord, like a spider's web, running from my shoulders back to my body and attaching to it at the base of the neck, in front.

"I was satisfied with the conclusion that by means of that cord, I was using the eyes of my body and turning, walked down the street. . . . a small, densely black cloud appeared in front of me and advanced toward my face. I knew that I was to be stopped. I felt the power to move or to think leaving me. My hands fell powerless at my side, my shoulders and my head dropped forward and I knew no more.

"Without previous thought and without great effort on my part, my eyes opened. I looked at my hands and then at the little white cot upon which I was lying and, realising that I was in the body, in astonishment and disappointment I exclaimed: 'What in the world has happened to me? Must I die again?'"

The clairvoyant description by Spiritualist medium **Andrew Jackson Davis** of the process of dying in *Death and the After Life* (1865) is often quoted. He writes:

“Suppose the person is now dying. It is to be a rapid death. The feet first grow cold. The clairvoyant sees right over the head what may be called a magnetic halo, an ethereal emanation, in appearance golden, and throbbing as though conscious. The body is now cold up to the knees and elbows, and the emanation has ascended higher in the air. The legs are cold to the hips and the arms to the shoulders; and the emanation, though it has not risen higher in the room, is more expanded. The death-coldness steals over the breast and around on either side, and the emanation has attained a higher position near the ceiling. The person has ceased to breathe, the pulse is still, and the emanation is elongated and fashioned in the outline of the human form. Beneath it is connected with the brain. The head of the person is internally throbbing—a slow, deep throb—not painful, like the beat of the sea. Hence, the thinking faculties are rational, while nearly every part of the person is dead. Owing to the brain’s momentum, I have seen a dying person, even at the last feeble pulsebeat, rouse impulsively and rise up in bed to converse with a friend; but the next instant he was gone—his brain being the last to yield up the life principle. The golden emanation, which extends up midway to the ceiling, is connected with the brain by a very fine life-thread. Now the body of the emanation ascends. Then appears something white and shining, like a human head; next, in a very few moments, a faint outline of the face divine; then the fair neck and beautiful shoulders; then, in rapid succession, come all parts of the new body down to the feet—a bright shining image, a little smaller than its physical body, but a perfect prototype, or reproduction in all except its disfigurements. The fine life-thread continues attached to the old brain. The next thing is the withdrawal of the electric principle. When this thread “snaps” the spiritual body is free and prepared to accompany its guardians to the Summer Land. Yes, there is a spiritual body; it is sown in dishonor and raised in brightness.”

The description is paralleled by the curious case sent by a Dr. Burgers to **Richard Hodgson** in 1902 and published in the *Journal of the SPR* (vol. 13, 1908). In it a Mr. G. gives this account of the death of his wife:

“At half-past six I urged our friends, the physician and nurses to take dinner. . . . All but two left the room in obedience to my request.

“Fifteen minutes later . . . I happened to look towards the door, when I saw floating through the doorway three separate and distinct clouds in strata. Each cloud appeared to be about four feet in length, from six to eight inches in width, the lower one about two feet from the ground, the others at intervals of about six inches.

“My first thought was that some of our friends . . . were standing outside the bedroom smoking, and that the smoke from their cigars was being wafted into the room. With this idea I started up to rebuke them, when lo! I discovered there was no one standing by the door, no one in the hall-way, no one in the adjoining rooms. Overcome with astonishment I watched the clouds; and slowly, but surely these clouds approached the bed until they completely enveloped it. Then, gazing through the mist, I beheld standing at the head of my dying wife a woman’s figure about three feet in height, transparent, yet like a sheen of brightest gold; a figure so glorious in its appearance that no words can be used fitly to describe it. She was dressed in the Grecian costume, with long loose and flowing sleeves—upon her head a brilliant crown. In all its splendour and beauty the figure remained motionless with hands uplifted over my wife, seeming to express a welcome with a quiet glad countenance, with a dignity of calmness and peace. Two figures in white knelt by my wife’s bedside, apparently leaning towards her; other figures hovered above the bed, more or less distinct.

“Above my wife, and connected with a cord proceeding from her forehead, over the left eye, there floated in a horizontal po-

sition a nude, white figure, apparently her astral body. At times the suspended figure would lie perfectly quiet, at other times it would shrink in size until it was no longer than perhaps eighteen inches, but always was the figure perfect and distinct; a perfect head, a perfect body, perfect arms and perfect legs. When the astral body diminished in size it struggled violently, threw out its arms and legs in an apparent effort to escape. It would struggle until it seemed to exhaust itself, then become calm, increase in size, only to repeat the same performance again and again.

“This vision, or whatever it may be called, I saw continuously during the five hours preceding the death of my wife. Interruptions, as speaking to my friends, closing my eyes, turning away my head, failed to destroy the illusion, for whenever I looked towards that deathbed the spiritual vision was there. All through these five hours I felt a strange feeling of oppression and weight upon my head and limbs; my eyes were heavy as if with sleep, and during this period the sensations were so peculiar and the visions so continuous and vivid that I believed I was insane, and from time to time would say to the physician in charge: ‘Doctor, I am going insane.’

“At last the fatal moment arrived; with a gasp, the astral figure struggling, my wife ceased to breathe, she apparently was dead: however, a few seconds later she breathed again, twice, and then all was still. With her last breath and last gasp, as the soul left the body, the cord was severed suddenly and the astral figure vanished. The clouds and the spirit forms disappeared instantly, and, strange to say, all the oppression that weighed upon me was gone; I was myself, cool, calm and deliberate, able to direct, from the moment of death, the disposition of the body, its preparation for a final resting place.”

Mr. G. was known to be hostile to **Spiritualism**, and the physician in attendance appended a statement to the effect that he had known him long enough to affirm that he had no tendency to any form of mental delusion.

Phenomena at Death

Watchers by the deathbed have often claimed to hear rushing sounds and see some kind of curious luminosity. **Hyppolite Baraduc** attempted to secure a photographic record when his son and wife died. He found that in each case a luminous, cloud-like mass apparently hovered over the bodies and appeared on the photographic plate.

Telekinetic phenomena (see **movement**) have been known to occur before death. A Mme. Martillet and a Mme. Claudet, who nursed Alfred de Musset in his last illness, said that as he lay in his armchair they saw by the light of the lamp that he was looking at the bell near the mantelpiece. But he was so feeble that he could not rise. “At the moment,” says Martillet, “we were surprised and frightened; the bell-pull that the sick man had not reached, moved, as if by an invisible hand, and my sister and I took each other’s hands, saying: ‘Did you hear? Did you see? He did not leave his chair.’ The servant came, having heard the bell” (*Annales des Sciences Psychiques* [1899]).

Charles Richet, in a report on the case, inquires,

“Should the singular phenomena mentioned in all ages as accompanying a death or serious event be considered as akin to hauntings? There are legends of clocks stopping, pictures falling, some object noisily breaking, etc., but it is difficult to determine the part played by chance coincidence.”

George Micklebury reported in the *Daily Graphic* (October 4, 1905) a startling instance of clairaudient premonition of impending death that occurred as he was listening to the High Mass in London. He suddenly heard his daughter’s distressful voice: “Pray for me, father, I am drowning.” Two friends, between whom he was kneeling, heard nothing, but asked him whether he was ill, because he looked so startled. After the mass he took a train to the farm where his daughter was working and found her in bed, alarmed, but safe. She had fallen into the river from a capsized boat and become entangled in weeds. She had lost consciousness before she was rescued. During the mo-

ments of unconsciousness, she said, she saw her father at High Mass between two friends, whom she named, and also saw Father Pycke, the celebrant. Then she saw no more.

The vision of traditional family apparitions, **death-coaches**, **banshees**, and phantasmal animals often proves to be a true premonition of death. In the *Proceedings* of the Society for Psychical Research (vol. 10, 1894), Mrs. E. L. Kearney narrates:

“My step-grandfather was lying ill in my father’s house. I was coming downstairs when I saw a strange cat coming towards me along the hall. When it saw me it ran behind a green baize door which separated one part of the hall from the other. This door was fastened open, and I went forward quickly to hunt the strange cat (as I thought) away, but to my utter astonishment there was no cat there, or anywhere else in the hall. I at once told my mother (and she told me the other day that she remembers the occurrence). My grandfather died the next day. Taken in connection with the above the following is interesting. My mother told me that the day before he died she saw a cat walk round her father’s bed: she also went to hunt it out, but it was not there.”

After Death

The question, what happens immediately after death? is more difficult to answer since it is beyond observation and researchers must rely on accounts of after-death communications. They do not even know for certain whether the apparitions of the dead are the result of a voluntary effort or a simple repercussion of strong thought and emotions on the material plane.

Death-compact cases and purposive apparitions, conveying in some form a definite message, suggest conscious action of which the living remain ignorant. Such cases imply that the thoughts and emotional reactions of the dead may greatly depend on the circumstances of their dying. For example, a Private Dowding, who died by shell explosion, said through a medium.

“Something struck, hard, hard, hard against my neck. Shall I ever lose the memory of that hardness? It is the only unpleasant incident that I can remember. I fell, and as I did so, without passing through any apparent interval of unconsciousness, I found myself outside myself. You see, I am telling my story simply; you will find it easier to understand. You will know what a small incident dying is.”

“Pelham” (the control of **Leonora Piper**), who claimed to have died in a horse-riding accident, described his death as follows: “All was dark to me. Then consciousness returned but in a dim, twilight way as when one awakens before dawn. When I comprehended that I was not dead at all I was very glad.” Significance should be attached to the phrase “When I comprehended.”

According to numerous communications, many of those who died did not realize that they were dead at all, and finding themselves fully conscious and in a body which, to their perception, was just as material as the earthly one, refused to believe they were in the Beyond. It is still said that these “ghosts” keep performing their former actions in an aimless, automatic way—the physician continues to visit his patients, the minister continues preaching. It is usually not until they meet the spirit of someone who died before them that they realize what has happened and begin to learn the conditions of their new existence.

Of the nature of this life, in spite of scores of descriptive accounts, man has only vague notions. **William T. Stead**, in a message quoted by Estelle Stead in a magazine article “My Father,” is reported to have said, “When I think of the ideas that I had of the life I am now living, when I was in the world in which you are, I marvel at the hopeless inadequacy of my dreams. The reality is so much, so very much greater than ever I imagined. It is a new life, the nature of which you cannot understand.”

A deceased friend of Richard Hodgson’s gave an incoherent communication through Leonora Piper’s husband. The control

Pelham insisted that they should not go on because the spirit would be confused for some time, having suffered from headaches and neurasthenia while on Earth. Sometimes even the clearest minds give the impression of mental debility if they communicate too soon after death. Pelham said on this, “The words of the wisest persons who have left the material world but a short time ago are incoherent and inexact owing to the severe shock of being disincarnated and their arrival in a new environment where everything is unintelligible.”

Public interest in death and claimed after-death communications is regularly stimulated by the loss of so many by unnatural causes during and immediately after wars. The intense interest in communicating with loved ones who have died frequently overrides a more rational approach to death. Many of the learned through the early twentieth century saw the secular approach as leading to an abandonment of belief in the afterlife by the public. However, numerous contemporary studies, such as those of **Robert Crookall**, who collected and collated hundreds of accounts of **out-of-the-body travel** experiences, have given a sense of scientific support to belief in **survival** of death and have contributed some knowledge of after-death consciousness. Whereas **astral projection** or out-of-body travel can be regarded as a temporary release from the physical body, death is the final release. Through the 1960s Crookall drew attention to many accounts from individuals who nearly died, or who were briefly dead but revived. Their accounts of another sphere of existence may have been colored by their religious background or expectations, but still demand careful consideration. In particular Crookall drew attention to reports of paradise and hell-like conditions in the accounts.

Since World War II a number of specialists in studies of death and dying (**thanatology**) have arisen. While most of these studies have been rather mundane, the work of pioneering thanatologist **Elisabeth Kübler-Ross** has caught the popular imagination. Kübler-Ross is a psychiatrist who has spent many years dealing with dying patients and studying related states of consciousness. Her work since the early 1970s has added a spiritual dimension to the purely physical and medical aspects of death in dealing with terminally ill patients.

Experiences of the clinically dead have been widely reported by Raymond A. Moody, Jr., in his books *Life After Life* (1975) and *Reflections on Life After Life* (1977). A similarly conducted study by Kenneth Ring in 1978–79 confirmed many of Moody’s observations (see *Theta*, vol. 7, no. 2, 1979).

A more specialized area of research into death has been the study of claims of **reincarnation** by psychiatrist **Ian Stevenson** and several associates at the University of Virginia. In the face of a growing belief in reincarnation by Westerners, a wide variety of attempts to demonstrate its reality have been made including those of hypnotists, such as **Arnall Bloxham**, who have obtained accounts from hypnotized subjects claiming to remember former earthly lives.

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Death Coach

There is a widespread superstitious belief that Death goes around in a coach picking up souls. The form of the belief varies, of course, with the locality. In some parts of England and Wales, for example, the death coach passes silently at midnight, without sound of hoof or wheels. Both coach and horse are black, and a black hound runs in front. In some localities the horses and coachman are headless, which doubtless adds to the effectiveness of the apparition. In Ireland, when the coach with headless driver stops at the door of a house, this means someone in the house will die the following day. The Breton peasant hears the approach at midnight of a cart with a creaking axle. It is the *Ankou* (Death), and when the cart stops before a dwelling someone within must die.

Deathwatch Beetle

The ticking or tapping sound of the deathwatch beetle, a small insect found in decaying wood, is thought by the superstitious to presage death. In reality the sound is believed to be a call from one beetle to another, made by beating its head against the wood.

De Biragues, Flaminio (ca. 1580)

Author of a work entitled *l'Enfer de la mere Cardine* (Paris, 1585), which treats the dreadful battle in hell on the occasion of the marriage of Cerberus and Cardine. It is a satire on the demonography of the times. Didot reprinted the work in 1793. The author was a nephew of a chancellor of France, Rene de Biragues, and also published a volume of his own poems.

De Boni, Gastone (1908–1986)

Italian physician, author, and editor. He was born January 22, 1908, in Padua, Italy, and was educated at the University of Padua (M.D. 1932). He inherited the substantial library of psychical researcher **Ernesto Bozzano** (1862–1943), to which he added some six thousand volumes. After World War II he opened the library, which contains both his and Bozzano's correspondence and papers, for public research.

De Boni's own literary contribution to Italian **parapsychology** included editing translations of 40 volumes by psychical researchers and parapsychologists. In 1941 he published the first book on psychical research in Italy. He also edited *Luce e Ombra*, an Italian journal of parapsychology, from 1947 until his death 30 years later. His own books include *Metapsychics: Science of the Soul* (1947) and *Man and the Conquest of the Soul* (1960).

De Boni favored **Spiritualism** and imposed such a perspective on *Luce e Ombra*. In spite of criticism from other parapsychologists, he was able to remain a vital part of the parapsychological community. He became president of Società Italiana di Parapsicologia in 1955 and was an honorary associate of the **Society for Psychical Research**, London. He died September 23, 1986, at Verona, Italy.

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De Bonnevault, Maturin

Father of **Pierre Bonnevault**. De Bonnevault was accused of sorcery when he was visited by experts who found on his right shoulder a mark resembling a small rose, into which a long pin was thrust. He displayed such signs of distress that the experts judged that he must be a sorcerer. He confessed his betrothal to Berthomé de la Bedouche, who with her father and mother practiced sorcery, and related how he sought serpents and toads for their sorceries.

De Bonnevault testified that the witch **sabbat** was held four times yearly, at the feasts of Saint John the Baptist, Christmas, Mardi Gras, and Pâques. He confessed to having slain seven persons by sorcery and avowed that he had been a sorcerer since he was seven years of age. Like his son Pierre, he was put to death.

De Boville (or Bovillus or Bovelles), Charles (ca. 1470–ca. 1553)

A French mathematician and philologist who also wrote on **occult** philosophy. He was born in Saucourt, Picardy, France, around 1470, the son of an aristocrat. He was educated in Paris, traveled across Europe, and became a priest. De Boville promulgated in his work *De sensu* the opinion held in ancient times that the world is alive, an idea also imagined by Felix Nogaret. (Twentieth-century books on this theme include *The Living Universe*, by **Sir Francis Younghusband** (1933), and *The Earth is Alive*, by François Derrey (1968).) Other works by De Boville

include his *Lettres*, the *Life of Raymond Lully*, *Traite des douze nombres*, and *Trois Dialogues sur l'Immortalité de l'Âme, le Rêssurrection, et la Fin du Monde*. He died in Noyon, France, about 1553.

De Brath, Stanley (1854–1937)

British psychical researcher, author, and translator. De Brath was born in October 1854. He was trained as a civil engineer and spent 20 years in government service in India before becoming headmaster of a preparatory school in England. In 1890 he attended a séance by **Cecil Husk** (later exposed as a **fraud**) and thereafter became intensely interested in psychical research and **Spiritualism**. His own contributions centered upon his writing, editing, and translating work. His early books include *Psychic Philosophy* (under the pseudonym “C. Desertis”) (1909), *The Mysteries of Life* (1915), and *The Science of Peace* (1916).

In 1918 he began spending time in Paris, collaborating with the French researcher **Gustave Geley** at the **Institut Métapsychique International**. During this period he was responsible for the English translation of Geley’s *From the Unconscious to the Conscious* (1920), as well as *Supernormal Faculties in Man* (1923), by **Eugèn Osty**, and *Thirty Years of Psychical Research* (1923) by **Charles Richet**.

In 1924 he assumed editorship of the journal *Psychic Science*, published by the **British College of Psychic Science**, London. De Brath’s books include *Psychical Research, Science and Religion* (1925), *Religion of the Spirit* (1927), and *The Drama of Europe* (1930). He died December 20, 1937, at Kew, London.

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Decline Effect

Term used by parapsychologists to indicate a falling off in frequency of high scores when a test of **psi** is repeated. It is also called the “decline curve,” referring to the appearance when the data is put into graphical form.

De Crespigny, Rose Champion (1860–1935)

Daughter of the Right Honorable Sir Astley Cooper-Key (First Sea Lord of the Admiralty) and author of more than 20 novels. After the death of her husband, Philip de Crespigny, she consulted a medium, **Etta Wriedt**, through whom she believed to have obtained evidence of **survival**. As a result she became a Spiritualist, the honorary principal of the **British College of Psychic Science**, and a national lecturer on psychic subjects.

Her experiences became the substance of many of her novels. For example, *The Dark Sea* (1927) deals with **direct voice** experiences and *The Mark* with **reincarnation**. She also wrote several pamphlets on Spiritualist themes. She died February 10, 1935.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

De Cressac Bachelerie, Bertrand (1899– ?)

French engineer and author who lectured extensively on **parapsychology** in France, Belgium, Morocco, Algeria, and Italy. De Cressac Bachelerie was born January 2, 1899, at Limoges (Haute-Vienne). He received his B.S. degree in 1916 and an engineering degree in 1922 from l’Ecole Centrale des

Arts et Manufactures, Paris. He wrote a number of books and many articles on parapsychology for French, Italian, and Belgian journals.

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Dectera

A figure of Irish medieval romance. She was the daughter of Cathbad the Druid and mother of **Cuchulain**. Dectera and 50 other maidens disappeared from the court of Conor mac Nessa. Three years later, while pursuing a flock of birds that were spoiling the crops, the king and courtiers came upon a magnificent palace inhabited by a youth of noble mien, a beautiful woman, and 50 maidens. These were recognized as Dectera and her companions, and the youth as Lugh, the sun god. Conor summoned Dectera to him, but she sent him instead her newborn son, Cuchulain.

Dee, John (1527–1608)

Renowned sixteenth-century mathematician and astrologer most remembered for his numerous experiments with **crystal gazing**. He was also a scholar, a fellow of Trinity College, Cambridge, England, and the author of 49 books on scientific subjects. His delving into the occult made him a person of strange reputation and career.

Born in London July 13, 1527, Dee is said to have descended from a noble Welsh family, the Dees of Nant y Groes in Radnorshire. He claimed that one of his direct ancestors was Roderick the Great, Prince of Wales. Dee’s father appears to have been a gentleman server at the court of Henry VIII and therefore affluent and able to give his son a good education. So at age 15, John Dee went to Cambridge University and after two years there took his bachelor of arts. Soon afterward he became intensely interested in **astronomy** and decided to leave England to study abroad. In 1547 he went to the Low Countries (modern Belgium, Luxembourg, and the Netherlands), where he consorted with numerous scholars. He returned to England with the first astronomer’s staff of brass and also with two globes constructed by geographer Gerard Mercator (famed for his cartographic projection).

In 1548 he traveled to France, living for some time at Louvain. In 1550 he spent several months in Paris, lecturing on the principles of geometry. He was offered a permanent post at the Sorbonne, but declined, returning in 1551 to England, where on the recommendation of Edward VI he was granted the rectory of Upton-upon-Severn, Worcestershire.

Dee was now in a delightful and enviable position, having a comfortable home and assured income, he was able to devote himself exclusively to the studies he loved. But he had hardly begun to enjoy these benefits when, on the accession of Queen Mary in 1553, he was accused of trying to take the new sovereign’s life by means of magic and was imprisoned at Hampton Court.

He gained his liberty soon afterward, but he felt that many people looked on him with distrust because of his scientific predilections. In a preface he wrote for an English translation of Euclid, he complains bitterly of being regarded as “a companion of the hellhounds, a caller and a conjuror of wicked and damned spirits.”

During the reign of Queen Elizabeth I his fortune began to improve again, and after making another long tour abroad (going on as far as St. Helena), he returned and took a house at Mortlake on the Thames.

While staying there he rapidly became famous for his intimate knowledge of astronomy. In 1572—on the advent of a new star—people flocked to hear Dee speak on the subject; when a mysterious comet appeared five years later, the scholar was again granted ample opportunity to display his learning. Queen Elizabeth herself was among those who came to ask him what this addition to the stellar bodies might portend.

First Crystal Visions

The most interesting circumstances in Dee's life are those dealing with his experiments in crystallo-mancy. Living in comparative solitude, practicing astrology for bread, but studying **alchemy** for pleasure, brooding over Talmudic mysteries and **Rosicrucian** theories, immersed in constant contemplation of wonders he longed to penetrate, and dazzled by visions of the **elixir of life** and the **philosophers' stone**, Dee soon reached such a condition of mystic exaltation that his visions seemed real, and he persuaded himself that he was the favored of the invisible world. In his *Diary* he recorded that he first saw spirits in his crystal globe on May 25, 1581.

One day in November 1582, while on his knees and fervently praying, Dee became aware of a sudden glory that filled the west window of his laboratory and in the midst of which shone the bright angel Uriel. It was impossible for Dee to speak. Uriel smiled benignly upon him, gave him a convex piece of crystal, and told him that when he wished to communicate with the beings of another world he had but to examine it intently, and they would immediately appear and reveal the mysteries of the future. Then the angel vanished.

Dee used the crystal but discovered that it was necessary to concentrate all his faculties upon it before the spirits would obey him. Also, he could never remember what the spirits said in their frequent conversations with him. He resolved to find a fellow worker, or a neophyte, who would converse with the spirits while he recorded the interesting dialogue. He found the assistant he sought in Edward Kelley, who unfortunately possessed the boldness and cunning for making a dupe of the amiable and credulous enthusiast.

Kelley was a native of Lancashire, born, according to Dee, in 1555. Nothing is known of his early years, but after having been convicted at Lancaster of coining, he was punished by having his ears cropped. He concealed the loss of his ears by a black skullcap. He later moved to Worcester and established himself as a druggist. Carnal, ambitious, and self-indulgent, he longed for wealth; and despairing of getting it through honest work, he began to seek the philosophers' stone and to employ what secrets he picked up in taking advantage of the ignorant and extravagant.

Before his acquaintance with Dee, he obtained some repute as a necromancer and alchemist who could make the dead utter the secrets of the future. One night he took a wealthy man and some of his servants into the park of Walton le Dale, near Preston in Lancashire, and alarmed him with the most frightening incantations. He then exhumed a recently interred corpse from the neighboring churchyard and pretended to make it utter wisdom.

Dee is believed to have employed a scrier, or seer, named Barnabas Saul before he met Kelley. He recorded in his *Diary* on October 9, 1581, that Saul was strangely troubled by a “spiritual creature” about midnight. On December 2 he willed his scrier to look into the “great crystalline globe” for the apparition

of the holy angel Anael. Saul looked and apparently saw, but when he confessed the following March that he neither saw nor heard spiritual creatures any longer, Dee dismissed him. Then came Kelley (who was also called Talbot), and the conferences with the spirits rapidly increased in importance as well as curiosity.

The Visions of Edward Kelley

In his work with Kelley, Dee saw nothing. The visions seemed to exist solely in Kelley's fertile imagination. The entities who reportedly communicated through Kelley bore names such as Madini, Gabriel, Uriel, Nalvage, Il, Morvorgran, and Jubanladace. Some of them were said to be **angels**.

A record of the séances held in 1582–87 was published in Meric Casaubon's *A True and Faithful Relation of What Passed between Dr. Dee and Some Spirits; Tending, Had it Succeeded, to a General Alteration of Most States and Kingdoms in the World* (1659). The spirits offered occult instructions—how to make the elixir of life, how to search for the philosophers' stone, how to involve the spirits. They also gave information on the hierarchy of spiritual beings and disclosed the secrets of the primeval tongue that the angels and Adam spoke, which was corrupted into Hebrew after the Fall. This original speech bore an organic relation to the outer world. Each name expressed the properties of the thing spoken of, and the utterance of that name had a compelling power over that creature. Dee was supposed to write a book in this tongue under spirit influence. He was later relieved of the task, however. The prophecies that were given through the crystal mostly failed. The physical phenomena were few—occasional movements of objects, **direct writing**, and **direct voice**.

In light of Kelley's low moral character the séance records must be considered dubious documents, but the extraordinary detail and scope of these claimed visions (including the complex angelic language) seems to go beyond mere fraudulent invention. Kelley's later activities, however, were undoubtedly suspect.

Dee and Kelley acquired a considerable reputation for the occult, which spread from Mortlake to continental Europe. Dee declared that he possessed the elixir of life, which he claimed to have found among the ruins of **Glastonbury Abbey**, so the curious were drawn to his house by a double attraction. Gold flowed into his coffers, but his experiments in the transmutation of metals absorbed a great portion of his money.

At that time the court of England was visited by a Polish nobleman named Albert Laski, Count Palatine of Siradz, who wanted to see the famous “Gloriana.” Queen Elizabeth received him with the flattering welcome she always accorded to distinguished strangers and placed him in the charge of the earl of Leicester. Laski visited all the England of the sixteenth century worth showing, especially its two universities, but was disappointed at not finding the famous Dr. Dee at Oxford. “I would not have come hither,” he said to the earl, “had I wot that Dee was not here.” Leicester promised to introduce him to the learned philosopher on their return to London, and so soothed his discontent.

A few days afterward Laski and the earl of Leicester were waiting in the antechamber at Whitehall for an audience with the queen when Dee arrived. Leicester embraced the opportunity and introduced him to Laski. The interview between two genial spirits was interesting and led to frequent visits from Laski to Dee's house at Mortlake. Kelley consulted the “great crystalline globe” and began to reveal hints and predictions that excited Laski's fancy. He claimed to see in the globe magnificent projects for the reconstruction of Europe, to be accomplished with Laski's help. According to Kelley's spirit revelations, Laski was descended from the Anglo-Norman family of the Lacies and was destined to effect the regeneration of the world. After that disclosure the two men could talk about nothing but hazy politics.

A careful perusal of Dee's *Diary* suggests that he was duped by Kelley and that he accepted all his revelations as the actual utterances of the spirits. It seems that Kelley not only knew something of the optical delusions then practiced by pretended necromancers, but also may have possessed considerable ventriloquial powers, which assisted him in deceptions.

It did not serve Kelley's purposes to bring matters too suddenly to an end, and hoping to show the value of his services, he renewed his complaints about the wickedness of dealing with spirit and his fear of the perilous enterprises they might enjoy. He threatened to abandon his task, which greatly disturbed Dee. Where indeed could he hope to meet with another scryer of such infinite ability?

Once when Kelley expressed his desire to ride from Mortlake to Islington on some business, the doctor grew afraid that it was only an excuse to cover his escape. Following is Dee's only account of the events:

"Whereupon, I asked him why he so hasted to ride thither, and I said if it were to ride to Mr. Harry Lee I would go thither, and to be acquainted with him, seeing now I had so good leisure, being eased of the book writing. Then he said that one told him the other day that the duke (Laski) did but flatter him, and told him other things both against the duke and me. I answered for the duke and myself, and also said that if the forty pounds annuity which Mr. Lee did offer him was the chief cause of his mind setting that way (contrary to many of his former promises to me), that then I would assure him of fifty pounds yearly, and would do my best, by following of my suit, to bring it to pass as soon as I possibly could; and thereupon did make him promise upon the Bible.

"Then Edward Kelley again upon the same Bible did swear unto me constant friendship, and never to forsake me; and moreover said that unless this had so fallen about he would have gone beyond the seas, taking ship at Newcastle within eight days next.

"And so we plight our faith each to the other, taking each other by the hand, upon these points of brotherly and friendly fidelity during life, which covenant I beseech God to turn to his honour, glory, and service, and the comfort of our brethren (his children) here on earth."

Kelley then returned to Dee's crystal and his visions and soon persuaded Laski that he was destined by the spirits to achieve great victories over the Saracens and win enduring glory. To do so he needed to return to Poland.

Adventures in Europe

Laski returned to Poland, taking with him Dee and Kelley and their wives and families. The spirits continued to respond to their inquiries even while at sea. They landed at the Brill on July 30, 1583, and traversed Holland and Friesland to the wealthy town of Lubeck. There they lived sumptuously for a few weeks, and with new strength set out for Poland. On Christmas Day they arrived at Stettin, where they stayed until the middle of January 1584. They reached Lasco, Laski's estate, early in February.

Immediately work began for the transmutation of iron into gold, since boundless wealth was obviously needed for so grand an enterprise as the regeneration of Europe. Laski liberally supplied them with means, but the alchemists always failed on the very threshold of success.

It became apparent to the swindlers that Laski's fortune was nearly exhausted. At the same time, ironically, the angels Madini, Uriel, and their comrades in the crystal began to doubt whether Laski was, after all, the great regenerator intended to revolutionize Europe.

The whole party lived at Cracow from March 1584 until the end of July and made daily appeals to the spirits in reference to the Polish prince. They grew more and more discouraging in their replies, and Laski began to suspect that he had been duped. He proposed to furnish the alchemists with sufficient funds for a journey to Prague and letters of introduction to Em-

peror Rudolph. At that very moment the spirits revealed that Dee should bear a divine message to the emperor, and so Laski's proposal was gladly accepted.

At Prague the two alchemists were well received by the emperor. They found him willing to believe in the existence of the famous philosophers' stone. He was courteous to Dee, a man of European celebrity, but was very suspicious of Kelley. They stayed several months at Prague, living on the funds Laski had supplied and hoping to be drafted into the imperial service.

At last the papal nuncio complained about the tolerance afforded to heretical magicians, and the emperor was obliged to order them to leave within 24 hours. They complied, and so escaped prison or the stake, to which the nuncio had received orders from Rome to consign them in May 1586.

They traveled to the German town of Erfurt, and from there to Cassel. Meeting with a cold reception, however, they made their way once more to Cracow. There they earned a scanty living by telling fortunes and casting nativities.

After a while, they found a new patron in Stephen, king of Poland, to whom Kelley's spirits predicted that Emperor Rudolph would soon be assassinated and that the Germans would elect him to the imperial throne. But Stephen, like Laski, grew weary of the ceaseless demands for pecuniary support. Then came a new disciple, Count Rosenberg, a wealthy nobleman of Trebona, in Bohemia. At his castle they remained for nearly two years, eagerly pursuing their alchemical studies but never coming any closer to the desired result.

Dee's enthusiasm and credulity had made him utterly dependent on Kelley, but the trickster was nevertheless jealous of the superior respect that Dee enjoyed as a man of remarkable scholarship and considerable ability. Frequent quarrels broke out between them, aggravated by the passion Kelley had developed for the doctor's young and beautiful wife—which he was determined to gratify. He concocted an artful plan to get what he wanted.

Knowing Dee's dependence upon him as a scryer, he suddenly announced his intention of resigning, and only consented to remain when the doctor begged him. That day, April 18, 1587, they consulted the spirits. Kelley pretended to be shocked at the revelation they made and refused to repeat it. Dee's curiosity was aroused, and he insisted on hearing it, but was extremely upset when Kelley said that the spirits had commanded the two philosophers to have their wives in common.

Dee rebuked the spirit Madini for such an improper proposal, but eventually reluctantly consented to the arrangement. Accordingly Dee, Kelley, and their wives signed an agreement on May 3, 1587, pledging obedience to the angelic demand.

Soon afterward, Dee requested permission from Queen Elizabeth to return to England and left the castle of Trebona after finally separating from Kelley. The latter, who had been knighted at Prague, proceeded to the Bohemian capital, taking with him the elixir found at Glastonbury Abbey. He was immediately arrested by order of the emperor and imprisoned.

Kelley was later released and wandered throughout Germany, telling fortunes and propagating the cause of **magic**. He was again arrested as a heretic and sorcerer. In a desperate attempt to avoid imprisonment he tried to escape, but fell from the dungeon wall and broke two ribs and both his legs. He died of his injuries in February 1593.

Dee's Final Years

Dee set out from Trebona with a splendid train, the expenses of his journey defrayed by the generous Bohemian noble Count Rosenberg. In England he was well received by the queen and settled again at Mortlake, resuming his chemical studies and his pursuit of the philosophers' stone.

But nothing went well with the unfortunate enthusiast. He employed two scryers—a rogue named Bartholomew and a charlatan named Heckman—but neither could discover anything satisfactory in the "great crystalline globe." He grew poorer and poorer; he sank into indigence and wearied the

queen with his importunity. At length he obtained a small appointment as chancellor of St. Paul's Cathedral, which in 1595 he exchanged for the wardenship of Manchester College. He served in this position until age and failing intellect compelled him to resign it about 1602 or 1603.

He then retired to his old house at Mortlake, where he practiced as a fortune-teller, gaining little in return but an unenviable reputation as a wizard, "a conjuror, a caller, or invocator of devils." On June 5, 1604, he petitioned James I for protection against such calumnies, declaring that none of the "very strange and frivolous fables or histories reported and told of him (as to have been of his doing) were true."

Dee was an exceptionally interesting figure, and he must have been a man of rare intellectual activity. His calculations facilitated the adoption of the Gregorian calendar in England, and he foresaw the formation of the Historical Manuscripts Commission, addressing to the Crown a petition on the desirability of preserving the old, unpublished records of England's past, many of which were kept in the archives of monasteries. He was a voluminous writer on science, his works including *Monas Hieroglyphica* (1564), *De Trigono* (1565), *Testamentum Johannis Dee Philosophi Summi ad Johannem Guryun Transmissum* (1568) and *An Account of the Manner in which a Certain Copper-smith in the Land of Moores, and a Certain Moore Transmuted Copper to Gold* (1576).

It is usual to dismiss Kelley as a rogue and Dee as his dupe, but if the angelic visions were purely for money, they both could have done better for themselves. Dee seemed to be an honest man of unusual talents, devoting his life to science and the pursuit of mystical knowledge. The angelic language called Enochian, which Dee and Kelley used when invoking spirits in the crystal, is a construction of great intricacy, far beyond the capacity or the requirements of simple **fraud**. It combines magic, mathematics, astrology, and cryptography. An intriguing suggestion is that the angelic conversations were a system of codes to convey secrets, and that Dee and Kelley's visits in Europe were for purposes of espionage. In later times, Enochian rituals were revived by the magical Hermetic Order of the **Golden Dawn** and became a common element in **ceremonial magic**. Some Enochian rituals were adapted by **Anton LaVey** and the **Church of Satan**, which he founded.

Dee's reputation suffered much from the scorn of Meric Casaubon, who published some of the angelic conversations and represented them as delusive. The scholar **Theodore Besterman**, however, in his book *Crystal-Gazing* (1929), adopted Dee as a pioneer Spiritualist, and contemporary magicians have seen him as one of their ancestors.

Dee was miserably poor in his last years and was even obliged to sell his precious books in order to sustain himself. He was planning a journey to Germany when he died in December 1608; he was buried in the chancel of Mortlake Church. The seventeenth-century antiquary John Aubrey assembled an interesting character description of Dee:

"He had a very fair, clear, sanguine complexion, a long beard as white as milke. A very handsome man. . . . He was a great peacemaker; if any of the neighbours fell out, he would never lett them alone till he had made them friends. He was tall and slender. He wore a gowne like an artist's gowne, with hanging sleeves, and a slitt. A might good man he was."

One of his crystals used for scrying was supposed to have been given to Dee by an angel. It is on display in the British Museum, London, which also houses some of the mystical cakes of wax consecrated by Dee for his ceremonies and some of his manuscripts in the Cottonian collection.

Several centuries after his death, on April 18, 1873, Dee supposedly communicated via **automatic writing** through the mediumship of **Stanton Moses**. The communications gave some evidential details of his life that were verified by research at the British Museum Library, but his signature was found to be dissimilar to the one preserved there.

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De Fontenay, Guillaume (1861–1914)

Prominent French psychical investigator, especially known for his researches into **psychic photography**. In important works such as *Action des encres sur la plaque photographique*, *La Chimicographie et la Prétendue Photographie du Rayonnement vital*, and *Note relative aux prétendues radiations organiques du commandant Dorget*, he offers an explanation for **emanation** photographs of the human body. He also wrote excellent books on the mediumship of **Eusapia Palladino** and **Linda Gazzera**. He died in 1914 in France.

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Deganawidah

Deganawidah, the prophet whose vision of peace led to the establishment of the Iroquois Confederacy and the ending of centuries of strife between the Mohawk, Onondaga, Seneca, Oneida, and Cayuga Nations, was born at an unknown date, most likely between 1400 and 1600 C.E., among the Huron people. According to the oral tradition from which knowledge of him derives, his mother became pregnant though still a virgin. His grandmother had a vision that he would grow up and live among foreigners and raise a great tree of Peace. He would also indirectly be the cause of the demise of the Huron people. To prevent the latter from happening, the two women tried to kill him, but he would not die.

At about the age of 18, Deganawidah left home and made the first convert to the vision of peace that he claimed he had been sent by the Master of Life to deliver. The convert was a young Mohawk named Hiawatha, an eloquent speaker who would become the public voice of his teacher. Under Deganawidah's counsel, Hiawatha changed from a man filled with hate (due to the massacre of his family) to a man of peace. The message called people to three principles: health of body and mind, righteous in conduct and equality and justice among people, and the maintenance of authority. He also wrote a song of peace that he and Hiawatha taught to the people among whom they moved.

When they approached the Mohawks, Deganawidah proposed a test of his message. He climbed to the top of a tall tree that hung over the Mohawk River. He then had the Mohawks

cut the tree out from under him. He plunged into the swift river. All thought him dead. However, they found him the next morning cooking breakfast. He explained that the Master of Life had given him power over his own death.

It took him five years to bring the Mohawks, Oneida, Seneca, and Cayuga into the original confederacy based on the three principles. He and Hiawatha then moved to Onondaga land, the land ruled by the man who had killed Hiawatha's wife. Here he performed a miracle of healing on the chief, who was mentally ill. Deganawidah is said to have combed the snakes (evil and insane thoughts) from his head. The chief became an immediate convert. At the ceremony creating the League of Five Nations, he led in the planting of a Tree of Peace, and uprooting another tree, the peoples' weapons were symbolically tossed into the hole. The league was a representative democracy well known to Benjamin Franklin and has been seen as one of the models upon which the United States government was finally created.

Deganawidah was only about 23 years old when he completed the task of uniting the people. According to the tradition, he then got in a canoe and left. Where he went and what eventually happened to him is unknown. The last **prophecy** of his grandmother came true in 1649 when the league attacked the Hurons and forced the survivors to assimilate into the confederacy.

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De Gasparin, Count Agenor (1810–1871)

French politician, minister plenipotentiary, and one of the first investigators of **table-turning** and **telekinesis**. His book *Des Tables Tournantes, du Surnaturel engénéral, et des Esprits* (1854) describes his experiments at Velleyres, Switzerland, which were constructed under stringent test conditions.

The results of his research were quite positive and seemed to support a Spiritualist explanation (i.e., he demonstrated to his own satisfaction the intelligence manifesting behind the phenomena). Because of his own orthodox Christian commitments, however, he could not accept the spirit hypothesis. Instead he settled for a more mundane conclusion suggestive of what later would be termed *telekinesis*. He suggested that the will—in a certain condition of the human organism—can act, from a distance, upon inert bodies, and by an agency different from that of the muscular. He also believed that, under the same conditions, thought can be communicated directly, though unconsciously, from one individual to another.

In a preface to an 1888 edition of his book he states that the problem had not been resolved in the 30 years that had elapsed but that "some day an edifice would be erected on the same stone which was laid in 1854."

De Gerson, Jean Charlier (1363–1429)

French theologian and chancellor of the University of Paris. De Gerson was the author of many works, including the *Examination of Spirits*, which contains rules for distinguishing true relations from false, and the popular *Astrology Reformed*.

De Gert, Berthomine (ca. 1608)

A sorceress of the town of Préchac in Gascony who confessed about the year 1608 that when a sorceress returning from the

sabbat is killed, the devil takes her shape and makes her reappear and die in her own dwelling so as to preserve her good reputation. But if the murderer has a wax candle and with it makes the sign of the cross on the witch's body, the devil cannot with all his strength remove her and is forced to leave her there.

Deitton

An astrological book of Indian origin in use in Myanmar, similar to the *Dittharana*. (See also **astrology**)

Déjà Vu

A French term used by psychical researchers to characterize the feeling people sometimes have that some scene or experience in the present also occurred in the past. *Déjà vu* (already seen) is often coupled with *déjà entendu* (already heard). Through the years, many have related the feelings of *déjà vu* to the phenomenon of **astral projection** or **out-of-the-body travel**, when individuals apparently visit a distant place in an astral or etheric body during sleep. *Déjà vu* is also associated with fulfillment of a prior **premonition** of a forthcoming event.

More recently, *déjà vu* has been connected to experiences of **reincarnation**, when a feeling of prior knowledge is so strong that people feel sure it must have come from a former incarnation. In a celebrated case in India, a little girl named Shanti Devi, born in Delhi in 1926, claimed that she had lived elsewhere in a former birth, and even named the city. When taken there, she correctly identified the house, family, and other circumstantial details.

Feelings of *déjà vu* are rarely evidential or even reliable. Scenes in the present may only appear familiar because they contain some element connected with a past experience and reactivate the sensation of familiarity. Psychologists have characterized the phenomenon of false remembering as "postidentifying paramnesia."

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

De Lancre, Pierre (1553–1631)

French judge at witchcraft trials who claimed to have discovered that virtually the entire population (30,000) of a Basque area, including priests, was affected by **witchcraft**. Born in Bordeaux, De Lancre studied law at Turin and Bohemia and became a lawyer at the Parlement of Bordeaux in 1588. In 1608 he was commissioned by Henry IV to investigate witchcraft in the Basque territories. He actually boasted that as a trial judge he had sentenced 600 to be burned.

His writings include *Tableau de l'inconstance des mauvaisanges* (1612), *L'incredulité et mescréance dusortilé* (1622), and *Du Sortilege* (1627). He died at Loubeur-sur-Garonne in 1631.

Sources:

Robbins, Rossell Hope. *The Encyclopedia of Witchcraft and Demonology*. New York: Crown Publishers, 1959.

Delanne, Gabriel (1857–1926)

A leading French Spiritualist and psychical researcher. He was born March 23, 1857, in Paris. He became an engineer, and his experience assisted him in becoming what **Theodore Flournoy** called "the most scientific of French spiritists."

Delanne pioneered the use of paraffin casts to obtain evidence of **materialization**. He also collected evidence of **reincarnation**. For many years he edited the *Revue Scientifique et*

Moderne de Spiritisme. He wrote several books based on his investigations that marshal a case for life after death. Though he gradually went blind, he continued to participate in psychical research until shortly before his death on February 15, 1926.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Delanne, Gabriel. *L'Âme est Immortelle*. N.p., 1904.

———. *Les Apparitions Materialisées des Vivants et des Morts*. N.p., 1909.

———. *L'Évolution Animique*. N.p., 1897.

———. *Le Phénomène Agénétique Spirite*. N.p., 1894.

———. *Récherches sur la Médiummité*. N.p., 1896.

———. *Le Spiritisme devant la Science*. N.p., 1895.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

De Launoy, Jean (1603–1678)

A celebrated doctor of the Sorbonne, canonist, and historian, De Launoy was born in Valdesie, Normandy, France. He studied at the University of Paris and after being ordained as a priest was admitted as a doctor of divinity at Navarre. He resisted the claims of the court of Rome and specialized in exposing legendary religious fables and demolishing dubious claims for saints. He thinned the ranks of sainthood by his keen scrutiny. One commentator remarked, “He suspected the whole martyrology, and examined all the saints as they do the nobility of France.” In spite of his severe judgments, he was known as a kindhearted and benevolent man. He wrote several books based upon his work.

De La Warr, George (1905–1969)

British expert in **radionics**, a subject related to **radiesthesia** and **dowsing**, and which uses an apparatus to identify claimed subtle radiation in humans and objects. The primary use of the tool was to diagnose illnesses. Born on August 19, 1904, in Southwick, Sussex, England, and educated at Brighton Technical College, De La Warr served as a captain with the British army in the Royal Engineers. De La Warr was best known for his device that was developed from the **black box** of **Albert Abrams** but used the method of stroking a rubber pad with the fingers instead of tapping the abdomen of a patient. The rubber detector pad was set in a frame with a wire circuit connection to a box containing various knobs and dials. A blood sample from the patient was placed in this circuit, and the rubber pad was stroked by the operator's finger until it indicated a “sticking” sensation at various dial readings. It was claimed that the dial markings denoted various pathological conditions of the patient whose blood sample was being tested.

In addition to diagnosis of disease, the apparatus was used for absent treatment of the patient by “correcting wave forms,” sometimes in conjunction with exposure of a photographic plate inserted in the box, resulting in a kind of “psychic photograph.” There was no conventional electric or magnetic circuit in black boxes, so their inventors (including De La Warr) were often charged with **fraud**.

De La Warr founded a research laboratory at Oxford, England, Delaware Laboratories, and developed various black boxes for medical purposes, including the thought energy detector, an art appreciation apparatus, the Psychoplot, and the vibrograph, which detects molecular changes. He also experimented with photographs related to radiation from blood samples. His theories about subtle radiation are presented in detail in the book *New Worlds Beyond the Atom* (1956).

He received considerable support from a variety of eminent individuals, including Air Marshal Sir Victor Goddard, Meth-

odist minister **Leslie Weatherhead**, and **Kenneth Walker** (a student of **George I. Gurdjieff**). None had medical credentials nor could their enthusiasm stop the medical community from condemning De La Warr's work (as it had earlier denounced Abrams's).

Deleuze, Jean Philippe François (1753–1835)

French naturalist and adept in **animal magnetism** or **mesmerism**. He was born at Sisteron, Lower Alps, in March 1753. He became an early advocate of magnetism, which he believed to be a function of the **rapport** between patient and magnetizer. He also came to believe in the ability of clairvoyants to diagnose disease.

Sources:

Deleuze, Jean P. F. *Défense du Magnétisme*. N.p., 1819.

———. *Histoire Critique du Magnétisme*. N.p., 1813–19.

———. *Instruction Pratique sur le Magnétisme Animale*. 1819.

Translated as *Practical Instruction in Animal Magnetism*. New York: Samuel R. Wells, 1879.

———. *Mémoire sur la Faculté de Prevision*. N.p., 1836.

De Lisle (ca. 1710)

De Lisle was a French alchemist. Both Lenglet du Fresnoy, in his *Histoire de la Philosophie Hérmétique* (ca. 1742), and nineteenth-century alchemist G. Louis Figuier wrote about De Lisle; neither supplied his first name or his date and place of birth. Some believe he was a Provençal.

De Lisle was known to have been active during the first decade of the eighteenth century, so it may be assumed that he was born toward the close of the previous century. He seems at an early age to have entered the service of a scientist who apparently was a pupil of the alchemist **Lascaris**. This unnamed scientist got into trouble of some sort, probably because of his predilection for the **occult**. He left Provence and set out for Switzerland, taking with him his young pupil, De Lisle. On the way the youth murdered his patron and employer and took all his alchemistic property, notably some precious transmuting powder. Then, about the year 1708, he returned to his native France, where he soon attracted attention by supposedly changing masses of lead and iron into silver and gold.

Noble and influential people now began to seek his company and his scientific services, and he soon found himself safely and comfortably housed in the castle of La Palud. There he received many visitors and demonstrated his skill before them.

He eventually grew weary of this and began an affair with a Madame Alnys, a married woman. He traveled with her from place to place, and a son was eventually born to the pair. Madame Alnys's husband was still alive, but that did not prevent De Lisle from continuing to elicit patronage and favor from the rich and famous.

For example, in 1710, at the Château de St. Auban, he performed a curious experiment in the presence of a Monsieur St. Maurice, then president of the royal mint. Going into the grounds of the château one evening, De Lisle showed St. Maurice a basket sunk in the ground and had him bring it into the dining hall, where it was opened, revealing some earth of a blackish color. After distilling a yellow liquid from the earth, De Lisle projected this on hot quicksilver and quickly produced three ounces of gold, later also succeeding in concocting a quantity of silver. Some of the gold was sent to Paris to be refined. Three medals were struck from it; one, bearing the inscription *Aurum Arte Factum*, was placed in the cabinet of the king.

As a result of the incident at St. Auban, De Lisle was invited to visit the court in Paris, but he declined, saying the southern climate in which he lived was necessary to the success of his ex-

periments, since the preparations he worked with were purely vegetable. It is probable that, having been successful in impressing his clientèle so far, he felt it wise to refrain from further endeavors that might prove futile and destroy his reputation.

Nothing is written of De Lisle later than 1760, so presumably he died about that time. His son by Madame Alnys, however, seems to have inherited some of his father's predilections and a fair amount of his skill. Wandering for many years through Italy and Germany, Alnys was reported to have affected transmutations successfully before various petty nobles. In Vienna he attracted the attention of the Duc de Richelieu, then acting as French ambassador to the Viennese court. Richelieu afterward assured the Abbé Lenglet that he not only saw the operation of gold making performed, but did it himself by carrying out instructions given him by the alchemist.

Alnys latter gradually acquired great wealth, but, falling under suspicion, he was imprisoned for a time at Marseilles. He ultimately escaped to Brussels. There he continued, not altogether unsuccessfully, to engage in **alchemy**.

It was in Brussels that he became acquainted with Percell, the brother of Lenglet du Fresnoy, to whom he is said to have confided some valuable scientific secrets. Eventually the mysterious death of one Grefier, known to have been working in Alnys's laboratory, made the Brussels authorities suspicious about Alnys's character, so he left the town stealthily, never to be heard from again.

Sources:

Waite, Arthur Edward. *The Secret Tradition in Alchemy*. London, 1926.

DeLouise, Joseph (1927–)

Successful Chicago psychic famous for his predictions of future events. DeLouise was born in Gibellina, Sicily, on November 10, 1927. Both his father and grandfather were healers, and his grandfather introduced him to meditation and psychic experiences. At age five, DeLouise had his initial psychic "feeling," which led to the family's securing enough money to move to the United States.

DeLouise grew up in Chicago. He dropped out of school after finishing the elementary grades and on his seventeenth birthday joined the navy. His career was marked by service in the Pacific. In an incident shortly before his discharge in 1946, he had a "feeling" of a major disaster in an ammo depository on Guam where he was working. Refusing to return to work saved his life when the place exploded.

After the war, he married, attended beauty school, and settled down to a normal life. He was divorced in 1950, which led to his separation from the Roman Catholic Church. He began to receive psychic impressions from the women whose hair he styled, and he practiced giving brief readings to them, gaining a reputation as a psychic. He also attended séances and eventually became a Spiritualist minister. He learned to work with a crystal ball to increase his concentration.

In November 1967, during an interview on a Chicago radio show, DeLouise predicted a major bridge collapse before the year was out. Twenty-one days later, the Silver Bridge across the Ohio River at Point Pleasant, West Virginia, collapsed. It matched in every detail the collapse described by DeLouise on the air. Then in 1969 he predicted a major train crash, the drowning of Mary Jo Kopechne (while a passenger in a car being driven by Sen. Edward Kennedy), and an airplane disaster in Manianapolis and gave his insights into the connection of the Manson Family to the murder of actress Sharon Tate. Whereas the 1967 prediction had made him famous in Chicago, the 1969 predictions established his reputation across America.

DeLousie has since operated as a professional psychic with offices in Chicago. He sees individual clients and also works with groups.

Sources:

Delfano, M. M. *The Living Prophets*. New York: Dell, 1972.
DeLouise, Joseph, and Tom Valentine. *Psychic Mission*. Chicago: Henry Regnery, 1971.

Delphi

The famous **oracle** of ancient **Greece**, where the priestess Pythia was consulted concerning the future and gave her answers in a state of **trance**, induced by intoxicating fumes. According to Justinian, "In a dark and narrow recess of a cliff at Delphi there was a little open glade and in this a hole, or cleft in the earth, out of which blew a strong draft or air straight up and as if impelled by a wind, which filled the minds of poets with madness." Lake Avernus, Heraclea, and Phigaleia were qualified for the evocation of the dead by similar intoxicating fumes.

According to Plutarch, the Delphian oracle had not been convicted of falsehood in a single instance. On the contrary, the verification of the oracles has filled the temple with gifts from all parts of Greece and foreign countries. In discussing the question "Why the Prophetess Pythia giveth no Answers now from the Oracle in Verse," Plutarch explained that the replies were always couched in enigmatical language when kings and states consulted the oracle on weighty matters that might have done harm if made public, but that private persons always received direct answers in the plainest terms.

Herodotus told of a successful test of the oracles by Croesus, King of Lydia. He dispatched envoys to the best six oracles: Delphi, Dodona, Branchidae, Zeus Ammon, Trophonius, and Amphiaraus. The envoys were instructed to ask on the hundredth day of their departure what Croesus was doing at home in Sardis at a particular moment. Four oracles entirely failed. Delphi was perfectly right. Herodotus quoted the reply:

*I can count the sands, and I can measure the Ocean;
I have ears for the silent, and know what the dumb man meaneth;
Lo! on my sense there striketh the smell of shell-covered tortoise,
Boiling now on fire, with the flesh of a lamb, in a cauldron,
Brass in the vessel below, and brass to cover above it.*

Croesus wished to think out an action that could not be guessed at. He took a tortoise and a lamb, cut them to pieces, and boiled them in a covered brazen cauldron.

The decline of the oracles began two or three centuries before Christ. That of Delphi was closed in the fourth century by a decree of Theodosius. After a long period of disuse, attempts were made to revive the oracle at the opening of the second century C.E. under Plutarch's priesthood. During the period of Christianity under Constantine the oracle became finally silent.

Delphic Circle

A regular gathering of mediums at Hertford Lodge, Battersea, England, organized by Frederick Thurstan to promote collective mediumistic development. Mrs. Thompson, **Alfred Vout Peters**, and Laura I. Finch (**Charles Richet's** subject) were developed at these reunions. The group flourished about 1930 and no longer exists.

Del Rio, Martin Antoine (1551–1608)

Famous Jesuit scholar regarded as an authority on **witchcraft** during the great persecutions of the sixteenth century. Del Rio was born in 1551 at Antwerp, Belgium, of a distinguished Spanish family. He studied classical literature and works in Hebrew, Chaldean, and other languages. At age 19, he published an edition of Seneca, and was only 24 when he be-

came vice-chancellor and attorney general for the Belgian province of Brabant.

In 1580 he entered the Jesuit order, teaching at various Jesuit centers and gathering material for his major work on witchcraft and **demonology**, *Disquisitionum Magicarum Libri Sex*, published in 1599. This encyclopedic work discusses **magic**, **alchemy**, witchcraft, **prophecy**, and **apparitions**, and gives instructions to judges at witchcraft trials, reviving the intolerance caused a century earlier by the sinister *Malleus Maleficarum* (1486) of Jakob Sprenger and Heinrich Kramer.

Del Rio died in 1608.

Sources:

Del Rio, Martin Antoine. *Disquisitionum Magicarum Libri Sex*. Moguntiae: Typis Joannis Albini, 1600.

De Marigny, Enguerrand (d. 1315)

A minister of Louis X, king of France. De Marigny entered the stream of occult history after having been arrested and imprisoned. Soon after his arrest his wife and her sister were accused of using various enchantments to harm the king, his brother Charles, and other barons. Their ultimate intention was to free de Marigny. The ladies were arrested and along with them Jacques Dulot, a magician, who was believed to have helped in these sorceries. Dulot committed suicide in prison, after his wife was burned.

Dulot's death convinced many that de Marigny was guilty, and the ex-minister was tried and condemned. On April 30, 1315, he was hanged on a gibbet that he had erected during his term of office. The tide of popular opinion turned at the sight of his misfortune, however, and the judges refused to condemn his wife and sister-in-law. The king himself repented of having abandoned de Marigny to his enemies and in his will left a sum of money to his family.

De Martino, Ernesto (1908–1965)

Italian professor of the history of religions, considered to be one of the most significant and influential figures in modern Italian folk studies and anthropology. De Martino was born December 1, 1908, in Naples, Italy, and studied at the University of Naples. He developed an active interest in **parapsychology** as related to ethnology and anthropology, about which he wrote several books.

Sources:

De Martino, Ernesto. *Morte e Pianto rituale nel Mondo antico* (Death and ritual dirge in the ancient world). N.p., 1958.

———. *Sud e Magia* (South Italy and magic). 2nd ed. Milan: Feltrinelli, 1971.

———. *La Terra del Rimorso* (The land of remorse). N.p., 1961. Winters, Christopher, ed. *International Dictionary of Anthropologists*. New York: Garland, 1991.

Dematerialization

The phenomenon of disappearance of phantom forms, human beings, or objects after being manifested or materialized. The terms **apports** and **asports** refer to the **materialization** and dematerialization of objects, involving their disappearance at one place and reappearance at another place some distance away. No satisfactory scientific theory for reported materialization or dematerialization has yet been offered, and little evidence has been produced to suggest that such phenomena in fact occur.

There are, of course, numerous anecdotal tales of materialization and dematerialization. Cases have been reported of disappearance and reappearance of persons, sometimes over hundreds of miles, often referred to as **teleportation** and **transfiguration**.

In the case of phantoms or spirits of the dead, the materialization is said to be formed from **ectoplasm**, a mysterious psychic substance exuded by a medium. Ectoplasm was often faked by mediums through the use of phosphor-covered cheesecloth and similar artifacts. Cases have also been reported of partial materialization and dematerialization by mediums such as **Elizabeth d'Esperance**.

Dement, William Charles (1928–)

Psychiatrist and researcher into phenomena relating to **dreams**. He was born in Wenatchee, Washington, July 29, 1928, and received his education at the University of Washington (B.S., 1951) and the University of Chicago (M.D., 1955). He joined the faculty of the Stanford University Medical School in 1963 as director of the Sleep Laboratory.

Dement and his colleagues found that sleep was essential for physical and psychological health and that deprivation tended to make individuals irritable or subject to memory loss. With his colleagues he investigated the phenomenon of the connection between a sleeper's rapid eye movements and the imagery of dreams. Although external sensory stimuli could influence dream imagery, Dement concluded that the themes of dreams arose primarily from the sleeper's mental or emotional processes.

Sources:

Dement, William C. and Christopher Vaughan. *The Promise of Sleep*. New York: Dell Books, 2000.

Dement, William C. *Some Must Watch While Some Must Sleep*. Stanford, Calif.: Stanford Alumni Association, 1972.

Demonius

A stone so called from the supposed demoniacal rainbow said to appear in it.

Demonocracy

The government of demons, the immediate influence of evil spirits, or the religion of certain peoples of the Americas, Africa, and Asia who claim to worship devils.

Demonography

The history and description of demons and all that concerns them. Authors who write about this subject—such as **Johan Weyer**, **Pierre De Lancre**, and **Pierre Le Loyer**—are sometimes called demonographers.

Demonology

The study of demons or evil spirits; also a branch of magic that deals with such beings. In religious science it has come to indicate knowledge regarding supernatural beings that are not deities. The Greek term *daimon* originally indicated "genius" or "spirit," and Socrates claimed to have had intercourse with his *daimon*. However, with the advent of Christianity it came to mean a malevolent spirit entity. Demonology was especially developed during the Middle Ages.

Ancient demonology is discussed in the entries **Egypt**, **Semites**, **Genius**, and **Devil Worship**, and the demonology in pre-industrial societies is examined in the entries on the various countries and peoples of its origin.

According to Michael Psellus (1018–ca. 1079), author of *De Operatione Daemonum Dialogus*, demons are divided into six main bodies: the demons of fire; of the air; of the earth; those of the waters and rivers, who cause tempests and floods; the subterranean who prepare earthquakes and excite volcanic

eruptions, and the shadowy ones who are somewhat like ghosts. (St. Augustine (354–430 C.E.) considered all demons under the last category.) Psellus's classification is not unlike the system of the Middle Ages, which divided all spirits into those belonging to the four elements: fire, air, earth, and water (salamanders, sylphs, gnomes, and undines, respectively).

Early Concepts of Demonology

The medieval idea of demons, of course, evolved from ancient Christian and Gnostic belief, especially from the accounts of demons in the Bible. Among the Jews, the gods of the surrounding nations were called demons, and those nations were condemned for making sacrifices to demons instead of to the one God, Yahweh (Deut. 32:17; Ps. 106:37). The Christian New Testament speaks of demons as inferior spirits who operate as subjects of the devil. Such demons can take possession of a human being causing various illnesses and physical ailments. Demons were named as causative factors in disease in a prescientific age.

Demons have an expansive role in the biblical record. They can affect the behavior of swine (Matt. 8:30–32) and speak with a knowledge beyond that of an ordinary person (Mark 1:23–24). Biblical authors did understand demons as objectively present in the world and pictured the apostles as trying to drive them away. Considering demons as having an objective existence placed many questions about the nature of their origin, existence, operation, and habitation on the theological agenda. By the third century, the angel Lucifer, who fell from heaven (Isa. 14:12), was identified with Satan, and the fallen angels with demons.

The Gnostics (who competed for members with the early Christians), imitating Plato's classification of the orders of spirits, attempted a similar arrangement with respect to a hierarchy of **angels**. The first and highest order was named seraphim; the second, cherubim; the third was the order of thrones; the fourth, dominions; the fifth, virtues; the sixth, powers; the seventh, principalities; the eighth, archangels; and the ninth, and lowest, angels.

This classification was censured by the Christian church, yet almost outlived the pneumatologists of the Middle Ages. These scholars—studying the account in which the angel Lucifer rebelled against heaven (Isa. 14:12), and that in which Michael, the archangel, warred against him (Rev. 12:7)—long asked the momentous question, “What orders of angels fell on this occasion?”

At length it became the prevailing opinion that Lucifer was of the order of seraphim. It was also asserted, after laborious research, that Agares, Belial, and Barbatos, each of whom deposed angels of great rank, had been of the order of virtues; that Bileth, Focalor, and Phoenix had been of the order of thrones; that Goap had been of the order of powers; that Purson had been of both the order of virtues and the order of thrones; and that Murmur had belonged to both the order of thrones and the order of angels. The pedigree of many other noble devils was likewise determined.

As the centuries progressed, theologians began to inquire, “How many fallen angels were engaged in the contest?” This was a question of vital importance, and it gave rise to the most strenuous research and to a variety of discordant opinions.

Others asked, “Where was the battle fought—in the inferior heaven, in the highest region of the air, in the firmament, or in Paradise?” and “How long did it last?” These were difficult questions, but the notion that ultimately prevailed was that the engagement was concluded in exactly three seconds, and that while Lucifer, with a number of his followers, fell into hell, the rest were left in the air to tempt man.

A newer question rose out of these investigations: whether a greater number of angels fell with Lucifer or remained in heaven with Michael. Noted scribes were inclined to think that the rebel chief had been beaten by a superior force, and that

consequently devils of darkness were fewer in number than angels of light.

These discussions, which for centuries interested the whole of Christendom, exercised the talents of some of the most erudite persons in Europe. The last objective of demonologists was to assess Lucifer's routed forces and reorganize them into a decided form of subordination or government. Hence, extensive districts were given to certain chiefs who fought under the general Lucifer.

There was Zimimar, “the lordly monarch of the north,” as Shakespeare calls him, who had his distinct province of devils; Gorson, the king of the South; Amaymon, the king of the East; and Goap, the prince of the West. These sovereigns had many noble spirits subordinate to them whose various ranks were settled with all the preciseness of heraldic distinction. There were devil dukes, devil marquises, devil counts, devil earls, devil knights, devil presidents, and devil prelates.

As a picture of the infernal kingdom was constructed, it was determined that the armed host under Lucifer had been composed of nearly twenty-four hundred legions, of which each demon of rank commanded a certain number. Beleth for instance, who has been described as “a great king and terrible, riding on a pale horse, before whom go trumpets and all melodious music,” commanded 85 legions; Agares, the first duke under the power of the East, commanded 31 legions; Leraie, a great marquis, 30 legions; Morax, a great earl and a president, 36 legions; Furcas, a knight, 20 legions. The forces of the other devil chieftains were enumerated after the same manner.

The Appearance of Demons

The strange and hideous forms connected with the popular image of demons were derived from the descriptive writings of the early demonologists, who maintained that demons possessed a decidedly corporeal form and were mortal, or that, like Milton's spirits, they could assume any sex and take any shape they chose. In the Middle Ages, when conjuration was regularly practiced in Europe, devils of rank were supposed to appear under characteristic forms by which they were as well recognized as the head of any ancient family would be by his crest and armorial bearings.

Along with their names and characters were registered the shapes they were said to adopt. A devil would appear like an angel seated in a fiery chariot or riding on an infernal dragon and carrying a viper in his right hand; or he would assume a lion's head, a goose's feet, and a hare's tail; or put on a raven's head and come mounted on a strong wolf.

Among other forms taken by demons were those of a fierce warrior, or of an old man with a hawk in his hand riding upon a crocodile. A human figure would arise having the wings of a griffin or sporting three heads, two of them like those of a toad and one like a cat's; or displaying huge teeth and horns and armed with a sword; or exhibiting a dog's teeth and a large raven's head; or mounted upon a pale horse and exhibiting a serpent's tail; or gloriously crowned and riding upon a dromedary; or presenting the face of a lion; or bestriding a bear while grasping a viper.

Other forms were those of a goodly knight, or of one who bore lance, ensigns, and even a scepter, or of a soldier, either riding on a black horse and surrounded by a flame of fire, or wearing a duke's crown and mounted on a crocodile.

Hundreds of such varied shapes were assumed by devils of rank. In his *Sketches of the Philosophy of Apparitions* (1824), Dr. S. Hibbert comments:

“It would therefore betray too much of the aristocratical spirit to omit noticing the forms which the lower orders of such beings displayed. In an ancient Latin poem, describing the lamentable vision of a devoted hermit, and supposed to have been written by St. Bernard in the year 1238, those spirits, who had no more important business upon earth than to carry away condemned souls, were described as blacker than pitch; as having teeth like lions, nails on their fingers like those of a wild-

boar, on their fore-head horns, through the extremities of which poison was emitted, having wide ears flowing with corruption, and discharging serpents from their nostrils. The devout writer of these verses has even accompanied them from drawings, in which the addition of the cloven feet is not omitted. But this appendage, as Sir Thomas Brown has proved, is a mistake, which has arisen from the devil frequently appearing to the Jews in the shape of a rough and hairy goat, this animal being the emblem of sin-offering."

The form of the demons described by St. Bernard (1090–1153) differs little from that which was no less carefully portrayed by English writer Reginald Scot 450 years later, and, perhaps, by the demonologists of modern times. "In our childhood," says Scot, "our mother's maids have so terrified us with an ouglie divell having horns on his head, fier in his mouth, and a tail on his breech, eies like a bason, fangs like a dog, claws like a beare, . . . and a voice like a roaring lion."

The Powers of Demons

Although the leading tenets of the occult science of demonology may be traced to the Jews and early Christians, they matured through communication with the Moors of Spain, who were the chief philosophers of the early Middle Ages. There was much intercultural exchange between the moors and the natives of France and Italy. Toledo, Seville, and Salamanca became the great schools of **magic**. At Salamanca discourses on the black art were, in keeping with the solemnity of the subject, delivered within the walls of a vast and gloomy cavern.

The instructors taught that all knowledge and power might be obtained from the fallen angels. They were skilled in the abstract sciences, in the knowledge of precious stones, in **alchemy**, in the various languages of mankind and of the lower animals, in *belles lettres*, in moral philosophy, pneumatology, divinity, magic, history, and prophecy, it was told. The demons could control the winds, the waters, and the influence of the stars; they could raise earthquakes; induce diseases or cure them; accomplish vast mechanical tasks; and release souls from purgatory. It was said that they could influence the passions of the mind, procure the reconciliation of friends or foes, engender mutual discord, induce mania and melancholy, or direct the force and objects of sexual affection.

Hierarchy of Demons

According to **Johan Weyer**, the prominent sixteenth-century Protestant demonologist, demons were divided into a great many classes, into regular kingdoms and principalities, and into mobility and commoners. According to Weyer, Satan was by no means the great sovereign of this monarchy; this honor was held by Beelzebub. Satan was alluded to by Weyer as a dethroned monarch and chief of the opposition; Moloch was called chief of the army; Pluto, prince of fire; and Leonard, grand master of the sphere. The masters of these infernal courts were Adramelech, grand chancellor; Astaroth, grand treasurer; Nergal, chief of the secret police; Baal, chief of the satanic army.

Weyer maintained that each state in Europe also had its infernal ambassadors. Belphegor is assigned to France, Mammon to England, Belial to Turkey, Rimmon to Russia, Thamuz to Spain, Hutjin to Italy, and Martinet to Switzerland.

According to Weyer's calculations the infernal regions contained an army of 7,405,926 devils and demons, organized into 1,111 divisions of 6,666 each.

One of the strangest authorities on demonology was surely Alexis Vincent Charles Berbiguier, known as "the Scourge of the Demons," author of the three-volume encyclopedic work *Les Farfadets, ou tous les démons ne sont pas de l'autre monde* (1821). In this great study, he describes the infernal court: "This court has representatives on earth. These mandatories are innumerable. I give nomenclature and degree of power of each: Moreau, magician and sorcerer of Paris, represents Beelzebub; Pinel, a doctor of Saltpétrière, represents Satan; Bouge, repre-

sents Pluto; Nicholas, a doctor of Avigum, represents Moloch." But Berbiguier was not just a theorist, since he claimed to have caught thousands of demons, impaling them on pins like a butterfly hunter and sealing them in bottles.

Modern Demonology

Belief in demons possibly reached its lowest ebb in the nineteenth century, though occultists such as William Barrett proposed their own demonic hierarchies. By the beginning of the twentieth century, demonology was unfashionable, even in occult circles, but during the occult boom of the 1960s and 1970s, the theme of demonic possession was revived in conservative Christian circles and given widespread coverage in books and movies like *The Exorcist*, by William P. Blatty. The idea of demons became a divisive force in the church, with some churchmen reviving rituals of exorcism and others remaining adamant in their unwillingness to endorse ancient concepts of demonology. At any rate, the sensationalist aspect of possession by demons is in keeping with the apocalyptic character of modern life, and demons have once again become part of theological discourse.

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Demonology and Witchcraft (by Sir Walter Scott)

This work, first published in 1830 under the full title *Letters on Demonology and Witchcraft*, occupies a curious place in Sir Walter Scott's vast literary output. Four years after his financial collapse in 1826, the author sustained a mild stroke; shortly after, John Murray, who was then issuing a series known as The Family Library, asked Scott to contribute a volume on demonology. He readily consented, but—as an entry in Scott's journal makes clear—he did not greatly care for the work and really engaged in it to help pay off his debts.

The book attempts to develop broad theories on such subjects as the prevalence of belief in **witchcraft** in the Middle Ages. Scott was far more accomplished in dealing with particular instances of occult history—such as his account of demonology in France and in Sweden and his assessment of Joan of Arc. Moreover, his intimate knowledge of early Scottish literature gives a singular importance to chapters concerned with his native land, and it is interesting to find that here and there he of-

fers something of a sidelight on his own novels (e.g., when he discusses the specters he dealt with in *Woodstock*).

Demonology and Witchcraft is written in the form of a series of letters to the author's son-in-law. Scott died two years after publication in 1832. The book has been reprinted frequently.

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Demonomancy

Divination by means of demons. Such divination takes place by the oracles they make or by the answers they give to those who evoke them.

Demonomania

The mania of those who believe all that was told concerning demons and sorcerers, such as **Jean Bodin**, **Pierre De Lancre**, **Pierre Le Loyer**, and others. Bodin's 1580 book *Demonomania of the Sorcerers*, on devility, is a vivid account of demonomania.

De Morgan, Augustus (1806–1871)

A famous English mathematician, de Morgan was one of the first English scientists who investigated the phenomena of **Spiritualism** and became convinced of its paranormal nature. He was born in 1806 in Madura, Madras, India. At the age of seven months, his family moved to England. At an early age he lost the use of one eye. He attended several schools, eventually entering Trinity College, Cambridge University, in 1823. It was there that he displayed his mathematical ability. After earning his M.A., he began a career in law, but soon abandoned that and was elected as the first professor of mathematics at the University of London (later known as University College, London).

De Morgan was a brilliant mathematician and was responsible for the complete geometrical interpretation of the square root of minus one. He had a great love of algebra, puzzles, puns, and paradoxes. Beyond his long career at the university, he was secretary to the Royal Astronomical Society for 18 years, an influential member of the Society for the Diffusion of Useful Knowledge, and the author of such standard works as *Formal Logic*, *The Differential Calculus* (1847) and the *An Essay on Probabilities* (1838).

His first paranormal experience occurred in 1849. Ellen Dawson, a clairvoyant patient of a London surgeon named Hands, was sent, in a state of trance, on a clairvoyant journey after de Morgan. The sitting took place in the house of Mrs. de Morgan. The clairvoyant gave a description of de Morgan's acts and surroundings in a house where he was a guest. The description corresponded with the facts to the minutest details.

The first continuing series of investigations in which de Morgan participated took place with the well-known American medium **Maria B. Hayden** in de Morgan's own house. In 1854 Mrs. de Morgan discovered that her young servant Jane was a medium. She produced **raps** and **movement** of the table and saw visions. Her phenomena lasted for two years.

A report of this and the previous investigation with Hayden was published anonymously in 1863 under the title *From Matter to Spirit, the Result of Ten Years' Experience in Spirit Manifestations*, by C. D. (i.e., Mrs. de Morgan), with a preface by A. B. (i.e., de Morgan). In his preface, de Morgan writes:

"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me. But when it comes to what is the cause of these phenomena, I find I cannot adopt any explanation which has yet been suggested."

Writing anonymously, he shows some concern for the opinions of his colleagues: "My state of mind, which refers the whole either to some unseen intelligence, or something which man has never had any conception of, proves me to be out of the pale of the Royal Society." He was more definite and outspoken in his work *Mind*, published later the same year. He declared that he had come to believe that the only satisfactory hypothesis to explain the facts was that they occurred through some superhuman intelligence.

He finally gave up his anonymity by allowing the second edition of *From Matter to Spirit* to be advertised under his true name. At the Lyon-Home trial in 1868 (see **D. D. Home**) extracts from his preface were read in the court. He died March 18, 1871.

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Prince, Walter F. *Noted Witnesses for Psychic Occurrences*. Boston: Boston Society for Psychical Research, 1928. Reprint, New Hyde Park, N.Y.: University Books, 1963.

Denis, Leon (1846–1927)

The apostle of French **Spiritism** (the name by which **Spiritualism** is generally termed in France, distinguished by its acceptance of the ideas surrounding **reincarnation**) on whom the mantle of **Allan Kardec** fell. He claimed to have been directly inspired by the spirit of Kardec in his activity as a tireless propagandist, teacher, and author of important and popular books. Another influence was a spirit, "Jerome of Prague," that communicated through **typtology** beginning in 1892 and addressed Denis as "my son."

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Denis, Lorimer (1904–1957)

Ethnologist, born in Haiti October 24, 1904, who wrote several books and various articles on Haitian history, folklore, and ethnology. He was also concerned with the subject of **parapsychology**, on which he wrote two books: *Baptême de feu dans le vodou (Baptism of Fire in Voodoo)* and *La religion populaire: Evolution stadiale du vodou (The Popular Religion: The Evolution in Stages of Voodoo)*.

Dentistry, Psychic

A special area of psychic healing involving paranormal dental filling or even tooth renewal, associated with spiritual faith and the power of prayer. This extraordinary form of healing was first practiced in the United States by a traveling evangelist,

A. C. McCabe, who would conduct a service and then announce to his audience, "If you have cavities in your teeth, . . . if you have gum disorders, whatever it is, you come and I'll pray for you and God will meet your dental needs." McCabe then laid hands on each person in turn and prayed. He offered a mirror and flashlight so that individuals could see dental healing taking place.

One of these healing services, at Shreveport, Louisiana, was attended by **Willard Fuller**, another evangelist who practiced spiritual healing. Fuller witnessed more than two hours of dental healing and saw one woman receive a silver filling in a tooth cavity through paranormal means. McCabe told Fuller that he could also perform such healing, but it was several weeks before Fuller found the courage to invite members of his own congregations to come forward for dental treatment. After curing a man of a stomach ulcer, the same man came back to his services and asked him to pray for the healing of a tooth cavity. Fuller laid hands on the man's head and prayed, "In the name of Jesus, be thou everywhere whole," and the man confirmed that his tooth cavity was healed.

Fuller reportedly began demonstrating significant numbers of dental healings in 1960. They involved instantaneous filling of cavities with gold, silver, or porcelain, straightening of crooked teeth, and healing of decayed teeth or gums. Eyewitnesses described the paranormal filling as beginning with a small bright spot that rapidly enlarged until it filled the whole cavity. Journalist Bryce Bond (associate editor of the *Psychic Observer* magazine) testified to witnessing such dental healing and even experienced healing in his own gums. Fuller simply touched the subject on both cheeks at the same time, saying, "In the name of Jesus, be thou whole." Not all the healing was instantaneous, however. Fuller stated that in some cases healing took several days or weeks.

Analysis of some of the gold of these paranormal fillings shows it to be purer than that normally used for dental work. Some subjects even claim that earlier silver fillings turned to gold.

During a demonstration at the **Spiritual Frontiers Fellowship** summer conference at Wagner College, Staten Island, New York, in 1979, Dr. Audrey Kargere of Stockholm, Sweden, claimed that she received several paranormal gold dental fillings, as well as healing of one leg that had become swollen after a fall.

British psychic **Matthew Manning** attended one of Fuller's demonstrations in New York with great skepticism, but afterward testified that he witnessed a paranormal filling. He said that one woman had "a very decayed tooth which was black" and he "saw it fill with something white which appeared to be a kind of ceramic substance. When finished, she had a new white tooth." (Bond has stated that several dentists and scientists have witnessed such healing but would not allow their names to be used for testimonies.)

This type of healing is bound to attract skepticism from individuals who have had no firsthand experience of the healing sessions. Such healing goes beyond that claimed by other spiritual healers and is not subject to explanations such as spontaneous remission because the alleged paranormal production of porcelain and rare metals in dental cavities would have to be either fraudulent or real, with little room for other nonparanormal explanations. There is little written from a scientific perspective. Fuller appeared to be a sincere individual with a simple lifestyle and did not charge a fee for his healing work. His ministry was maintained only by voluntary contributions. Bond claimed that about 25,000 people in the United States experienced Fuller's allegedly miraculous dental healing.

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Denton, William (1823–1883)

William Denton was born in Darlington, England in January of 1823. A professor of geology in Boston who became famous for his research in **psychometry**, begun for the purpose of controlling **Joseph Rhodes Buchanan's** experiments. His sister, Anna Denton Cridge, developed the gift of giving descriptions of character, surroundings, and personal appearance—of the color of the hair and eyes—of the writers of letters she held in her hand.

Denton applied this mysterious ability to geology and found that the history of geological specimens passed before the gaze of the seer like a grand panoramic view. Cridge's vision was sometimes rapid, like lightning; sometimes it could be easily followed. All sources of error apparently were carefully excluded. From thousands of experiments conducted from 1853 until his death in 1883, Denton concluded that the existence of psychometric ability is unquestionable.

From a fragment of lava from Kilauea, Hawaii (the sensitive had no idea of the origin and nature), the following picture was sensed:

"I see the ocean and ships are sailing on it. This must be an island, for water is all around. Now I am turned from where I saw the vessels, and am looking at something most terrific. It seems as if an ocean of fire were pouring over a precipice, and boiling as it pours. The sight permeates my whole being, and inspires me with terror. I see it flow into the ocean and the water boils intensely."

A pebble of a limestone, with glacial scratches on its surface, was given to Cridge. She said:

"I feel as if I were below an immense body of water—so deep that I cannot see down through it, and yet it seems that I could see upward through it for miles. Now I am going, going, and there is something above and around me. It must be ice; I am frozen in it. The motion of the mass I am in is not uniform; it pitches forward then halts and pitches again, then goes grinding, pressing and rushing along—a mountain mass.

Fossils and minerals also brought forth lengthy descriptions. In *Nature's Secrets* (1863), Denton states, "From the first dawn of light upon this infant globe, when round its cradle the stormy curtains hung, Nature has been photographing every moment. What a picture gallery is hers!" A further exposition of his psychometric studies is given in *The Soul of Things* (1863) and in *Our Planet, Its Past and Future* (1869).

Denton was also concerned with psychical research, and in 1875 in Boston, working with the medium **Mary M. Hardy**, he produced what was said to be the impression of a spirit face in paraffin wax. This experiment anticipated the later researches of **Gustav Geley** and **Charles Richet** with the medium **Franek Kluski**.

Denton died in New Guinea on a speaking tour in 1883.

Sources:

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Deoca (or The Woman of the South)

A princess of Munster, mentioned in Irish medieval legend. It is said that she was betrothed to Lairgnen and asked of him as a marriage gift the children of Lir, who had been magically changed by their stepmother into four wonderful singing swans. The hermit who looked after them refused to give them to Lairgnen, who then seized them. When brought into the presence of Deoca they were transformed into their human form—withered, white-haired, miserable beings. The hermit baptized them before they died, and sorrowed for them so much that he himself was laid in their grave.

Department of Personality Studies, University of Virginia

Formerly known as “Division of Parapsychology, University of Virginia,” the Department of Personality Studies was established in 1968 to develop a broad program of investigations into various aspects of **parapsychology**. The founding director was **Ian Stevenson**, noted for his scientific search for evidence of **reincarnation**. Address: Division of Personality Studies, Department of Behavioral Medicine & Psychiatry, Box 152, Medical Center, University of Virginia, Charlottesville, VA 22908. (See also **Division of Personality Studies, University of Virginia**)

Department of Psychology and Parapsychology, Andhra University, India

Established in 1967 by the University Grants Commission of Andhra University, and at the time the only university-level department of **parapsychology** in the world. Students are admitted for graduate study and a Ph.D. in parapsychology is awarded. Noted parapsychologist **K. Ramakrishna Rao** headed the department at the time of its founding until he moved to the United States as a staff member of the **Institute for Parapsychology** in Durham, North Carolina. In 1984 he returned to India for five years and resumed leadership of the department. The department publishes the *Psi Newsletter* for private circulation. Address: Andhra University, Visakhapatam 530003, Andhra Pradesh, India.

Depossession

Depossession, a term used in **past-life therapy**, emerged when therapists encountered phenomena not accounted for by reference to past incarnation of their subjects. Depossession is similar to **exorcism**, but differs in that no reference is implied to demonic spirits. In her research, psychologist **Edith Fiore**, the person most responsible for developing past-life therapy as a specialization within psychology, discovered that what appeared to be attached spirits were interfering with the exploration of past lives of patients. These spirits are thought to be deceased human beings who have remained in the Earth plane rather than moving on with their life experience. Such deceased spirits commonly attach themselves to a family member, but may also choose a person weakened by alcoholism or drug abuse or a severe illness, or a person with a significant hostility component in his/her personality.

The idea of treating patients with possessing entities echoes the work of rescue circles in Spiritualism. Such work was pioneered by Dr. **Charles Wickland** and his wife in the early twentieth century and subsequently became a popular practice in the Spiritualist community. Spiritualists moved beyond the idea of demon possession, but placed their work in the context of attempting spirit contact and the continued upward evolution of spirit entities. Wickland was also working at a time when psychological sciences were still in their infancy. In their rescue work, Wickland's wife Anna would operate as a medium and invite the possessing entity to speak through her. Thus, conversation with the entity would not occur through the patient as in the case in past-life therapy.

Like Wickland, Fiore hypothesizes that most possessing entities are deceased humans. Depossession is accomplished by confronting the possessing entity and persuading it to leave. Such entities are seen as attached to the spirit/soul of the patient and may have been attached for many years, the original attachment having occurred during a past incarnation. Fiore's colleagues have noted that some past-life reports that they obtained from patients were in fact the past lives of the possessing entity. On occasion nonhuman entities, described as **elementals** or evil-natured entities, have been encountered.

Possessing entities account for a range of symptoms from mood swings, chronic pains and illness, or suicidal urges. They frequently are associated with the use of alcohol and mood-altering drugs. Patients are rarely aware of the attached entity, but once “releasement” has occurred, they report positive changes.

Ongoing research based upon the idea of deposesession is reported periodically in *The Journal of Regression Therapy*, a scholarly journal that grew out of therapy based on the idea of treating psychological problems as the product of past lives. Critics have suggested that the past lives that Fiore and her colleagues have elicited from patients, however useful in treatment, do not offer evidence of reincarnation, the fact of the patient's prior existence in another life, or of the existence of possessing entities. The phenomena reported by past-life therapists, similar to **forgotten memory syndrome**, can as easily be seen as stories that have a certain psychological truth for the patient without providing any objective report on what had actually occurred.

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Fiore, Edith. *The Unquiet Dead: A Psychologist Treats Spirit Possession*. Garden City, N.Y.: Dolphin/Doubleday, 1987.

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de Rais, Gilles (1404–1440)

Gilles de Rais, a fifteenth-century French military hero, serial killer, and occultist, was born at the chateau de Campocé, the family estate near Nantes, France. He was the son of Guy XI de Montmorency-Laval, the Baron de Rais, and Marie de Craon. They both died in 1415 when Gilles was 11 years old, and Gilles and his younger brother were placed in the care of their grandfather, Jean de Craon. In 1417 he was betrothed to a rich heiress, Jeanne Peynel, then four years old. However, the arrangement was put aside and in 1419, Gilles was married to Catherine de Thouars, another wealthy heiress. Unfortunately, Catherine was a cousin, and only after a papal dispensation were they remarried in 1422 with the blessing of the church.

During the later 1420s, de Rais began to make a name for himself in the French wars with England, who held Normandy and had advanced south and east. He was among the leaders in the king's army in 1429 when the visionary **Jeanne d'Arc** appeared and convinced the king that she had a role to play in the wars. She led the French army in the recapture of Orleans and de Rais was at her side when she was wounded. He followed her to Reims and at the subsequent coronation of Charles VII, was an honor guard. At the age of 25, he was named a marshal. The war with England, after initial success, climaxed with the betrayal of the youthful commander and her execution by the British in 1431. During that time, de Rais' streak of cruelty manifested when he ordered the wholesale slaughter of prisoners of war. That same year, his grandfather died and he became master of the family estates.

Now one of the wealthiest men in Europe, following his victory at Lagny he retired to his estate, where he lived an ostentatious life and began to practice **alchemy** and **magic**, in part to replenish the money he was spending to support his lavish lifestyle. He also entered into the ranks of world-class villains by his habit of kidnapping and torturing male children. His hero status, wealth, and aristocratic rank kept him protected from any repercussions of his crimes. However, his arrogance and grandiosity caught up with him.

In 1440 he insulted Geoffroi de Ferron, the powerful treasurer of the neighboring province of Brittany by having his brother beaten and imprisoned. As a result of the complaint, de Rais was summoned to an inquiry by the Bishop of Nantes and the Inquisitor General. The man who had been beaten, a priest, charged him with heresy. The charges were later extended to include his practice of black magic and his rape and

killing of the children. Those in charge of the prosecution had powerful friends and would be able to confiscate some of de Rais' estate if he were convicted. To increase the body of evidence, both de Rais and his servants were tortured. While much of the evidence would be unacceptable in a modern court, enough was available to convict de Rais of infanticide and murder. The exact number of children he killed will never be known, but several hundred were well documented. Additional hundreds less so. He was executed on October 23, 1440. He would later be called Bluebeard, seemingly because of his black beard that contrasted sharply with his blond hair.

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Derenberger, Woodrow

Woodrow Derenberger, flying saucer **contactee** and subject of the book *Visitors from Lanulos*, claimed to have had a series of strange adventures that began on November 2, 1966. When driving home from Parkersville to his suburban home in Mineralwells, West Virginia, he suddenly found the highway blocked by a large gray object. Someone emerged from the object and walked to the passenger side window of his car. At the same time, the object moved upward some 50 feet. The man introduced himself as a searcher, and brought words of happiness. After noting that he would come again, he stepped back into the object and it rose out of sight. Derenberger went home and told his story to his wife. He then called the police and the press.

Two days later while driving in his car, he began to receive a telepathic communication from the man he had seen earlier. He described himself as from the "galaxy of Ganymede." He also supplied some information about his life, including the observation that people on his planet lived from 125 to 175 Earth years. Over the next weeks, other stories would accumulate that substantiated at least parts of Derenberger's story, including independent UFO sightings on November 4. An initial investigation concluded that Derenberger was not a fraud or hoaxer, but hallucinations could not be ruled out.

Throughout this period Derenberger's direct contacts with the man from Ganymede, whose name was Indrid Cold, continued. He learned much about Cold's people and their desire for friendly contact. He clarified his home as the planet Lanulos from the Ganymede star cluster. In 1967 Cold took Derenberger for a ride in his spaceship. They visited Cold's home planet. On a second visit he walked around the planet and discovered that they wore no clothes.

Derenberger told his story frequently over the next few years and in 1971, with the assistance of Harold W. Hubbard, he authored a book-length account of his adventures, *Visitors from Lanulos*. His story was also given extended treatment by writer **John A. Keel** in several books. Through the 1980s he assumed a low profile, though he continued to correspond with a small group of people who believed his accounts. To several of these he sent letters purportedly from Cold and his associates. By this time, ufologists had dismissed his unsubstantiated stories of extraterrestrial contact.

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———. *Strange Creatures from Time and Space*. Greenwich, Conn.: Fawcett Gold Medal, 1970.
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Dermatoglyphics

Dermatoglyphics, a subdiscipline of **palmistry** that attempts to discern personality from the study of the epidermal ridges (especially the fingerprints) of the hand, grew out of the study of the papillary ridges on the hands and feet in the 1820s by Johannes Evangelista Purkinje, a Czech physiologist. He developed a nine-pattern classification system of fingerprints, which would be picked up late in the century and applied to the popular use of fingerprints as a means of individual identification by law enforcement.

In 1926, Harold Cummins, a professor of anatomy at Tulane University, coined the term dermatoglyphics, which he first used in a paper in the *American Journal of Physical Anthropology*. The initial paper grew into a book, *Finger Prints, Palms and Soles: An Introduction to Dermatoglyphics* (1943). Cummins' work would have been less interesting had he not developed an interest in the psychology revealed in the patterns in the hand and become aware of dactylomancy, the practice of predicting the human condition and even the future by interpreting the loops and whorls of the fingerprints.

Only later did Western scientists become aware that there was a long history in the East of dermatoglyphics and that Western palmists had become interested earlier in the twentieth century. It was mentioned by William Benham in his famous 1900 book, *The Laws of Scientific Hand Reading*, and became a matter of intensive research by Benham's student, Noel Jaquin, in the 1930s. As early as 1933, he speculated that the whorl pattern that he had found present in an unusually high number of criminals indicated a moral defect in the individual. He eventually developed more neutral psychological associations for each major pattern type. Through the 1950s and 1960s, Jaquin and his associate Beryl Hutchinson at the **Society for the Study of Physiological Patterns** created a large database of fingerprints to pursue this study. Hutchinson's book, *Your Life in Your Hands* (1967), was followed in the 1970s by two books by American psychic **Beverly Jaegers**.

During the last quarter of the twentieth century, numerous works on dermatoglyphics were published and the field became an established part of palmistry. In the more recent works, dermatoglyphics has been integrated into the more popular study of the lines and mounds of the palm rather than used as a separate mean of personality interpretation.

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Dermography

The psychic phenomenon of skin writing, related to **stigmata** but with one essential difference—stigmatic writings last for months, years, or throughout a lifetime, whereas skin writing disappears in a few minutes or in a few hours at the most. For that very reason the possibilities of **fraud** in skin writing are high. Given the sensitive skin of neuropsychopaths, writing may appear in a few minutes after the letters are directly traced by any blunt instrument or the fingernails.

As a preliminary to a skin writing demonstration, or **pellet reading**, some mediums burn up the pellet on which a name or question is written and rub their arm or forehead with the ashes. The rubbing process may give a good opportunity for covertly tracing the intended message.

However, in at least one case on record this tracing was reportedly done via **telekinesis**. In 1869 Manuel Eyre testified

before a committee of the **London Dialectical Society** on his experience with a Mrs. Seymour at Waukegan, near Chicago, as follows:

"In trance she would hold out one arm, and with the forefinger of the other hand make a rapid motion as if writing, the movement of the finger being in the air about a foot from the arm; a few minutes after she stripped off her sleeve, and there on her arm, so distinctly written that it could be read across the room, was the peculiar signature of the spirit giving the communication."

According to the American Spiritualist newspaper *Spiritual Telegraph*, the writing on Seymour's arm appeared in raised letters and could both be seen and felt distinctly for 15 or 20 minutes. Gradually it faded away, leaving the skin natural, smooth and uncolored. Seymour appeared several times before an investigating committee in Milwaukee, but the committee could find no explanation.

In the case of a Miss Coggswell of Vermont, the writing appeared on her arms and forehead in answer to mental questions. Skin markings have also been produced by suggestion in experiments with **hypnotism**. The part that **suggestion** may play in such demonstrations was shown in 1933 at the **Institute Métapsychique International** of Paris, where Olga Kahl produced on her skin a mentally communicated word or image.

Psychologist Richard von Kraft-Ebing recorded that the writing traced on the anesthetic right side of d'Ilma S. appeared reversed on the left side.

Thomas Killigrew testified to the appearance of the names of St. Joseph and the Virgin upon the hands of the prioress of the Ursuline nuns at **Loudun** in France about the year 1635. He said, "I saw her hand, white as my hand, in an instant change color all along the vein and become red and all of a sudden a word distinctly appeared, and the word was Joseph."

During a period of religious revival in Northern Ireland, writing on the skin was a common occurrence.

In the case of mediums, the demonstration of skin writing, while interesting, is of little value for contemporary parapsychology because of the variety of mundane ways in which it can be produced. It was reported occasionally in the nineteenth-century Spiritualist press, however. British medium **Stainton Moses** reported October 12, 1873, that the following names appeared on his arm: "Imperator," "Mentor," "Solon" and "Plato." Solon's name was impressed with a capital Sigma. The names were those of Moses' spirit controls. **Charles H. Foster**, "the Salem Seer," gave abundant demonstrations of the phenomenon. Before the London Dialectical Society, Edward Laman Blanchard told the story of how the name of his father appeared in red letters on the arm of the medium and immediately afterward, in answer to a question, the number 24 appeared on the palm of his hand, indicating the number of years since his father's death. The phenomenon was very rapid, the letters and numbers disappearing in the sight of those present without the arm of the medium being withdrawn. A Dr. Ashburner examined Foster's skin letters under a magnifying glass. He observed clearly that they were in relief and that the coloring matter was under the skin. The color disappeared after two or three minutes.

Foster's biographer, George C. Bartlett, described an amusing incident. A certain Mr. Adams came to consult Foster. He saw the room was filled with spirits in Foster's presence. About two o'clock the next morning he woke up, complaining to Bartlett that he could not sleep because the room was still filled with spirits of the Adams family. They were writing their names all over the seer. To his astonishment Bartlett counted 11 distinct names, one written across Foster's forehead, others on his arms, and several on his back.

In 1926 psychical researcher **Harry Price** carried out a series of careful tests on the psychic **Eleonore Zügün** and obtained stigmatic marking phenomena under laboratory conditions.

On occasion, skin writing is pictographic. One such case was reported in the American *Spiritual Telegraph* regarding the appearance of a clearly defined human heart with a wound, as if made by a bullet, on the arm of one Coggswell in answer to the request by a sitter that his friend, who died when shot in the heart, should manifest.

A more graphic phenomenon was exhibited in New England by an African-American woman then working as a servant to Lewis Burtis. As narrated by **Emma Hardinge Britten** in *Modern American Spiritualism* (1870), red lines had formed "into a distinct and beautifully-represented picture of a kneeling man, with a woolly head and African cast of features, a chain round his waist terminating in two balls, which were ingeniously fitted into the veins at the end of the arm, whilst above the whole was written in fine character the words: 'A poor old slave.'&43" The woman servant was nearly illiterate. Messages frequently appeared on her arm while she was at her household work and would disappear after having been read by the Burtises.

Dermography differs from stigmata, where as, for example in the case of **Thérèse Neumann** and **Padre Pio**, actual bleeding appeared on their hands and feet, indicating identification with the suffering of Christ. Stigmata reproduces the wounds of Christ as reported in the Bible's New Testament.

Dermot of the Love-spot (Dermot O'Dyna)

A typical lover in Irish legend and the hero of the myth of Dermot and Grania. One night Dermot and three companions entered a hut for a night's shelter. In the hut lived an old man, a young girl (Youth), a wether (the World), and a cat (Death). During the night, the girl put the love-spot on Dermot's forehead, and thenceforth, it was said, no woman could see him without loving him. He came to be loved by Grania, the betrothed of **Finn Mac Cummal**, and she forced him to run away with her.

The couple was pursued all over Ireland, but after 16 years of outlawry, Dermot was allowed to return to his patrimony. He was killed by his stepbrother, who through an enchantment had taken the form of Bulben, the Boar of Ben. His body was borne away on a gilded bier by the people of Dana, and it was given a soul by Angus Og, the Irish god of love, so that he might return each day and talk with the god. Dermot may represent the sun in this legend, and the bearing away of his body may symbolize the sunset.

Dero

"Detrimental Robot"—a term coined by writer **Richard Shaver** to indicate malevolent dwarfs living in underground caverns. In his story "I Remember Lemuria," first published as a series in *Amazing Stories* beginning in March 1945 (and reprinted in *The Hidden World* in the 1960s), the deros used advanced machinery to harass human beings. This series of stories, which hypothesized a **hollow earth** and underground civilization, was presented as fact rather than fiction and stimulated paranoid fantasies on the part of many readers.

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De Rupecissa, Johannes (or Jean de Roquetaillade) (d. ca. 1362)

Alchemist and ancestor of Montfauçon, the distinguished archaeologist. His name suggests that he was a man of gentle

birth, while it is commonly supposed that he was a French monk of the order of St. Francis.

In 1357, presumably because of his alchemistic predilections, De Rupecissa was imprisoned by Pope Innocent VI. Much mystery surrounded his life and death. Some said he was released from prison in 1378 by Pope Urban VI, others that he died in prison. Another rumor was that he was burned at the stake in 1362.

De Rupecissa contributed four volumes to the literature of **alchemy** and hermetic philosophy: *Coelum Philosophorum* (1543), *De Quinta Essentia Rerum Omnium* (1561), *De Secretis Alchemiae* (1579), and *Livre de Lumière* (n.d.). These were admired by a number of the author's successors, but their value is literary rather than scientific.

Dervishes

A subgroup within **Sufism**, the mystical movement in Islam distinguished by a form of ecstatic whirling dance. When first observed by Westerners they were described as the "whirling dervishes." The word *dervish* indicates a poor man, religious mendicant, or ecstatic. The dervishes follow a semiesoteric doctrine. Their various "paths" or systems may date back as far as the ancient rites of Persia and Egypt.

The Bektash Sufis offer a representative example of the dervishes. In the fifteenth century Bektash of Bokhara received his mantle from Ahmed Yesevee, who claimed descent from the father-in-law of Mohammed. Bektash established a "path" to spiritual truth consisting nominally of seven degrees, only four of which, however, were essential. These aimed to establish an affinity between the aspirant and the sheik, the latter leading the aspirant, through the agency of the spirit of Bektash, and that of Mohammed, to Allah.

The initiation ceremony provided a severe test. The aspirant was tried for a year with false secrets. When his time of probation expired, a lamb was slain, from the carcass of which a cord was made for his neck and a girdle for his loins. Two armed attendants then led him into a square chamber, where he was presented to the sheik as "a slave who desires to know truth." He was then placed before a stone altar, on which were 12 scallops.

The sheik, attended by 11 others, gripped the hand of the aspirant in a particular way and administered the oath of the order, in which the neophyte promised to be poor, chaste, and obedient. The aspirant was then informed that the penalty for betraying the order was death. He then stated, "Mohammed is my guide, Ali [Mohammed's son-in-law] is my director," and was asked by the sheik, "Do you accept me as your guide?" The reply being made in the affirmative, the sheik added, "Then I accept you as my son."

Among the Bektosh sect's important symbols were the double triangles and two triangles joined at the apex. One of their maxims was, The man must die that the saint may be born. For a jewel they made use of a small marble cube with red spots, to typify the blood of the martyred Ali.

The dervish sects were held suspect by many orthodox Moslems, who said they devoted themselves entirely to the well-being of their order rather than to Islam as a whole.

The whirling dervishes originated in Konya, on the Anatolian plateau of Turkey. They were organized by Jalal al-din Rumi (born in Afghanistan in 1207), also known to his disciples as Mevlana (Our Master). Rumi was a theological scholar who came under the spiritual influence of the wandering dervish Shams Tabriz. Tabriz was murdered by disciples who were jealous of Rumi's devotion. After this, Rumi adopted the mourning costume of the period (tall felt hat, white skirt, and black cloak) and gyrated in his garden, repeating the name of God until he passed into an ecstatic trance.

Rumi's dance became the basis of the *sema*, a sacred ceremony of the dervishes that has survived into modern times. It commences with the sound of a reed flute, symbolizing a longing

for reunion. The costume worn is also regarded as symbolic of the tomb, the shroud, and the tombstone. The floor is said to indicate the Last Judgment. The whirling dance itself symbolizes the movement of the planets in relation to the sun (represented by the sheik, who supervises the dance).

The whirling dervishes are also known as Mevlevis, and their organization has recently spread to other parts of the world through a revival of interest in Sufi doctrines. Today there are British and American Sufis who have learned to practice the *sema*.

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Desertis, V. C.

Pseudonym of **Stanley De Brath** for his book *Psychic Philosophy* (1909).

Desmond, Gerald (d. 1583)

Sixteenth earl of Desmond, in Ireland, who was killed in 1583. He had some reputation as a magician and was known as "the Great Earl." Many curious stories have been told about him.

He lived in a castle on a small island in Lough Gur, and there he took his young bride, to whom he was so passionately attached that he could deny her nothing. Seeking him one day in the chamber where he worked his **magic** spells, she demanded to know the secret of the black cat. In vain he told her of the terrible things she must witness. She would not be dissuaded, so he warned her solemnly that if she uttered a word the castle would sink to the bottom of Lough Gur. Then he set to work with his magic spells.

Terrible indeed were the sights she beheld, but she stood firm and uttered neither word nor cry, until her husband lay down on the floor and stretched till he reached almost from end to end of the room. Then she uttered a wild shriek, and the castle sank instantly to the bottom of Lough Gur, where it still remains.

The legend says that once in every seven years Desmond, mounted on a white horse, rises from the water and rides around the Lough. His horse is shod with silver shoes, and when they wear out the spell will be broken. Desmond will return, and his vast estates will be restored to him.

Desmond, Shaw (1877–1960)

Irish novelist and dramatist, born on January 19, 1877, who studied psychic phenomena for 25 years. He was president of the **Survival League** and once said that he believed it impossible for anything to stop him from surviving. He was an eloquent propagandist of **Spiritualism** and lectured around the world. Three of his books, *Passion, Gods, and Echo*, have a psychic background, while *Tales of the Little Sisters of Saint Francis* is based on the author's experience with **fairies**. *Windjammer: The Book of the Horn* is an account of a 7,000-mile journey, undertaken partly to study **black magic**.

Desmond was born in county Waterford, Ireland, January 19, 1877, and was educated by Irish monks. At the age of 15 he left school to go into business in London, but returned to Ireland to farm. In 1909 he concentrated on literature and journalism. He founded the short-lived **International Institute for**

Psychical Research, and wrote more than 60 books, many of which have psychic themes. He died December 23, 1960.

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D'Espagnet, Jean (ca. 1640)

A Hermetic philosopher who left two treatises, *Enchiridion Physicae Restitutae* (1623) and *Arcanum Philosophiae Hermiticae* (ca. 1623), which were also said to be the works of one who called himself “the Chevalier Imperial.” *The Secret of Hermetic Philosophy* embraces the practical side of the magnum opus, and the *Enchiridion* explores the physical possibility of transmutation of metals. D'Espagnet also wrote the preface to the *Tableau de l'inconscience des démons* by **Pierre De Lancre**.

The *Arcanum* is better known as *The Canons of Espagnet* and has been called a treatise on mystical **alchemy**. The author states, however, that “the science of producing Nature's grand Secret is a perfect knowledge of nature universally and of Art, concerning the realm of Metals; the practice whereof is conversant in finding the principles of Metals by analysis.”

The authorities cited by D'Espagnet were those who, like **Bernard Trévisan**, are known to have devoted their lives to practical alchemy. While much of the treatise discusses physical objects, it may also be extended to the psychic side of the hermetic or alchemical art.

D'Esperance, Elizabeth (1855–1919)

Pseudonym of Elizabeth Hope Reed, a nonprofessional **medium**, the story of whose life and work was recounted by William Oxley in *Angelic Revelations* (1885) and by Reed in her autobiography *Shadow Land* (1897). The latter work is particularly important for the account of her own experiences. In his preface, Russian psychical researcher **Alexander Aksakof** describes the book as the frank but sorrowful story of the author's search for the truth at the mercy of unknown but potent powers.

Born Elizabeth Hope, her earliest recollections included seeing (in the ancient house where the family lived) “strangers” continually passing to and fro, some of whom nodded and smiled as she held up her doll for their inspection. These shadow people were her earliest friends. She did not associate them with ghosts, of which she was told frightful tales by the maid. For her there was nothing supernatural about them, although they shrank from her touch and she could not feel anything if her hand came into contact with them. They for months at a time vanished and on the whole they made her life miserable. Her mother discouraged her telling “stories” of unseen visitors, and the family doctor terrorized her by warning that those who see things that do not exist are usually mad and become dangerous.

A long cruise in 1867 on a boat that her father captained was the brightest recollection of her teens. The sleepwalking that had troubled her earlier was now cured and the shadow people stayed away, but the happiness that was hers for many weeks was finally marred by the terrifying vision of a shadow ship that passed right through their own.

Another unusual experience befell her later at the end of the school term. She had to write an essay on “nature.” She could not manage a single thought. The last night came and even

then she went to bed in despair, praying in tears and crying until she fell asleep, leaving sheets of paper and some pencils littered across her desk. In the morning she found the sheets covered with her own handwriting, containing an astonishing essay on the subject. The teacher was greatly surprised by the quality of the essay, and when she heard the story she spoke to the rector about it. On examination day, the rector himself read the essay and explained it as a direct answer to prayer.

At age 19, she married and settled at Newcastle-on-Tyne, England. After her marriage the shadow people came back into her life. By chance she heard of **Spiritualism** and table rapping, which she then considered tomfoolery. Challenged by a friend, she sat in a circle of six. The table soon began to vibrate, heave, and answer questions. It even disclosed the unknown whereabouts of her father, which was found afterward to be correct.

More extraordinary phenomena followed. A pair of studs disappeared from before their eyes and from information rapped out by the table they were found in the next room beneath the undisturbed, compacted soil in a flower pot. The wanderings of these studs amazed the circle. Once they were found in a locked Japanese box on a high shelf; another time they dropped from the ceiling into the cup of a guest at coffee time.

An experiment in **clairvoyance** was crowned with remarkable success. Reed's eyes were covered by a Mr. F. in the dark and she described an incident in his life that occurred 12 years earlier. She recognized him in the vision.

Her interest was now thoroughly aroused. She spoke of the shadow people to friends, and though the idea that she was a medium was at first repugnant to her, she agreed to play the part. It was suggested that she should attempt **automatic writing** to establish a more efficient means of communication. It soon came about with a tingling, pricking, and aching sensation in her arm, and thereafter the circle reported contact with spirit visitors: “Walter Tracey,” a bright, jovial American, “Humnur Stafford,” the self-constituted philosopher guide, and “Ninia,” a child of seven. The **control** of each could be distinguished by the sensation in Reed's arm and hand.

The next phase of her development came when she saw a luminous cloud concentrated in the darkness of the room slowly evolve into the form of a child. No one else could see the strange apparition that she sketched, but the new development was hailed with delight. People soon began to talk about it in Newcastle and overwhelmed d'Esperance (the name she began to use in her new public life) with requests for the portraits of their dead friends. To better her art she studied for a few months, but as her sketching improved her power of seeing the luminous figures diminished and violent headaches followed the attempts at drawing.

Then T. P. Barkas, an intellectual of Newcastle, joined the circle. One evening he introduced a series of popular lectures on science, illustrated with practical experiments which he intended to deliver. The medium's hand passed remarks through automatic writing that claimed the theories advocated by Barkas were wrong.

This was the beginning of a scientific period of mediumship that lasted for several months. Hammer Stafford described in detail an instrument that proved later to be the telephone, and another by which messages could be forwarded to great distances in the original handwriting. Barkas delivered his lectures and closed them with one titled “Recent Experiments in Psychology: Extraordinary Replies to Questions on Scientific Subjects by a Young Lady of Very Limited Education.”

After a year, the medium's failing health put an end to the scientific sésances. She went to the south of France to recuperate. On her recovery she became filled with the missionary spirit, but in trying to make converts for the new truth of Spiritualism that she had glimpsed, she discovered—to her dismay—that the psychic powers could not be consciously summoned. Her ability to write on scientific subjects appeared to fail, and

her clairvoyant faculty became feeble when conscious exhibition was needed.

Yet she achieved one result—the reconciliation between a Professor Friese of Bremen and **Johann Zöllner**. The alienation had taken place when Zöllner accepted Spiritualism. It was Zöllner who wrote to Friese about her. As a result she spent weeks in the professor's house. One day he publicly declared that he had become a Spiritualist, resigned his chair, and began to write books, later published under the titles *Jenseits des Grabens* and *Stimmen aus der Geister Reich*. A visit to Bremen by d'Esperance was followed by a long stay in Sweden. A new line of experiment was tried there. She read letters, written in various languages and enclosed in seven envelopes, the words of which she had to spell out letter by letter. This power also fluctuated, and determined efforts usually resulted in failure.

It was here that she first tried to sit for **materialization**. In the darkness of the **cabinet**, she reported, she soon became conscious of a curious disturbance; the air seemed to be agitated as though a bird were fluttering about and at the second attempt she felt as if fine threads were being drawn out of the pores of her skin.

A face was seen by the sitters outside the curtains, but she did not see it from within. So she stood up, feeling her knees strangely weak, put her head out, and above her head she recognized the merry, laughing eyes of "Walter." During a six-week trial Walter learned the art of full materialization.

During his visits she felt strangely listless. Thoughts and impressions swirled like lightning through her brain. She was conscious of the thoughts and feelings of everyone in the room. While d'Esperance was in this state any movement required a great effort, which invariably compelled the materialized forms to retire into the cabinet, as though deprived of power to stand or support themselves.

"Yolande," a young Arab girl of 15, soon made an appearance and remained a constant visitor. She was inquisitive and continually mystified her audience by making things in the room invisible and producing a variety of **apports** in the form of flowers and plants. It took her about ten to fifteen minutes to build up her body from a cloudy patch on the floor, while the process of melting away usually took place in two to five minutes, the drapery being the last to disappear, in one-half to two minutes.

Yolande's flower apports were very strange. She usually asked in advance for water, sand, and a water carafe. After the water and sand were mixed in the carafe she covered it with a part of her drapery. In a séance held on August 4, 1880, an exotic plant grew up in the carafe. It was an *Ixora crocata*, 22 inches high, with a thick woody stem that filled the neck of the bottle, the roots firmly planted inside the glass. The natural home of this plant is India. It was produced for William Oxley of Manchester, and it lived for three months in his gardener's care.

Sitters frequently brought fern leaves and asked Yolande to match them. She always complied. Roses were produced from nothing and freely given away. Yolande's last and greatest work was achieved on June 28, 1890, when she apported a seven-foot high golden lily with 11 blossoms. The feat was witnessed by Professors Boutlerof, Fiedler, Aksakof, and others. The power was not sufficient for its dematerialization (Yolande insisted that the plant was borrowed and she had to return it), and she instructed the sitters to keep it in darkness. The lily remained in the house for eight days and then vanished in an instant, filling the room with an overpowering perfume.

Materialization Fraud

Bitter experiences were also in store for d'Esperance. The first befell her in Newcastle in 1880. It came after observations that one of the materialized phantoms, "the French lady," bore a bewildering resemblance to the medium.

A suspicious sitter seized the form of Yolande while the medium was believed sitting inside the cabinet. D'Esperance describes her experience when this occurred:

"All I knew was a horrible excruciating sensation of being doubled up and squeezed together, as I can imagine a hollow gutta percha doll would feel, if it had sensation, when violently embraced by its baby owner. A sense of terror and agonizing pain came over me, as though I was losing hold of life and was falling into some fearful abyss, yet knowing nothing, hearing nothing, except the echo of a scream I heard as at a distance. I felt I was sinking down, I knew not where. I tried to save myself, to grasp at something, but missed it; and then came a blank from which I awakened with a shuddering horror and sense of being bruised to death."

The result of this experience was the outbreak of the earlier hemorrhage of her lungs and a prolonged illness. In Sweden, after her recovery, successful photographic experiments were conducted to obtain portraits of the materialized entities and spirit photographs without a formal séance. These experiments proved to be a drain on her nervous energy, so they were dropped after a while.

In the later materialization séances she invariably observed the rule of sitting before the cabinet and exhibiting herself and the phantom at the same time. Her unique description of double identity dates from these days and reads:

"Now comes another figure, shorter, slenderer, and with out-stretched arms. Somebody rises up at the far end of the circle and comes forward and the two are clasped in each other's arms. Then inarticulate cries of "Anna! Oh, Anna! My child! My loved one!

"Then somebody else gets up and puts her arms round the figure; then sobs, cries and blessings get mixed up. I feel my body swayed to and fro and all gets dark before my eyes. I feel somebody's arms round me although I sit on my chair alone. I feel somebody's heart beating against my breast. I feel that something is happening. No one is near me except the two children. No one is taking any notice of me. All eyes and thoughts seem concentrated on the white slender figure standing there with the arms of the two black-robed women around it.

"It must be my own heart I feel beating so distinctly. Yet those arms round me? Surely never did I feel a touch so plainly. I begin to wonder which is I. Am I the white figure or am I the one in the chair? Are they my hands round the old lady's neck, or are these mine that are lying on the knees of me, or on the knees of the figure if it be not I, on the chair?

"Certainly they are my lips that are being kissed. It is my face that is wet with the tears which these good women are shedding so plentifully. Yet how can it be? It is a horrible feeling, thus losing hold of one's identity. I long to put one of these hands that are lying so helplessly, and touch some one just to know if I am myself or only a dream—if Anna be I, and I am lost as it were, in her identity."

In 1893 at the house of a Professor E. of Christiana, an Egyptian beauty calling herself "Nepenthes," materialized in the midst of the circle and was seen at the same time with the medium. At the sitters' request she dipped her hand into a paraffin wax bucket and left behind a plaster mold of rare beauty, which the modeler said must have been produced by sorcery as it was obviously impossible to extricate the hand from the wax glove without ruining it.

Nepenthes vanished from their presence as she came. She lowered her head, on which a diadem shone, little by little became a luminous cloud, and gradually faded away. Before her disappearance she wrote a message in her own hand in ancient Greek in the pocketbook of one of the sitters. All present were ignorant of ancient Greek letters. The translation read: "I am Nepenthes thy friend; when thy soul is oppressed by too much pain, call on me, Nepenthes, and I will come at once to relieve thy trouble."

From time to time d'Esperance felt greatly troubled. The theories of subliminal consciousness and orthodox religious

objections that the phenomena had to do with the devil disturbed her to a growing extent. An **out-of-the-body travel** experience, however, enlightened her; she realized the great truth behind the phenomenal side of Spiritualism and, fortified in courage, continued her missionary work.

Three times her life was endangered because of injuries received by those who tried to catch her in **fraud**. The worst experience befell her in Helsingfors in 1893, when an attempt to violate Yolande caused nearly two years of indisposition, turning her hair white and grey.

The outrage followed the most enigmatic phenomenon of her mediumship: the partial dematerialization of her body from the waist down. Aksakof made an investigation and, with the testimonies of those present, published the full story in his book *A Case of Partial Dematerialization* (1898). This alleged phenomenon occurred on the evening of December 11, 1893, at the house of a Professor Seiling, with some 15 people present at the séance.

Fourteen years later, **Hereward Carrington** published a lengthy criticism of the case in the *Proceedings* of the American Society for Psychical Research (March 1907), which was answered by **James H. Hyslop**. Carrington discussed how the incident might have been achieved by trickery. If d'Esperance was using deception, she was never caught.

Materialization mediumship has largely disappeared under the impact of numerous revelations of fraud and the inability of mediums to produce such phenomena as described in relation to d'Esperance under controlled conditions with competent observers. At best, her case must remain open, though there is every reason to believe that she simply was never caught.

In addition to many articles she wrote for the Spiritualist press, d'Esperance wrote two books, *Shadow Land* (1897) and *Northern Lights* (1900), the latter a collection of psychic stories and experiences. At the outbreak of the World War I d'Esperance found herself virtually a prisoner in Germany, where she then resided. All her papers were seized, among them the manuscript of a second volume to *Shadow Land*. It was destroyed, probably along with a quantity of séance reports in shorthand.

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Dessoir, Max (1867–1947)

German psychologist who had a special interest in **parapsychology**—he coined the term during or before 1889. He also had both talent and interest in art and aesthetics. A precocious child, he was an accomplished musician who played the violin for the German emperor. His experiments in **muscle reading** and **thought-transference** were undertaken in 1885 at the age of 18 and reported in the *Proceedings of the Society for Psychical Research* (1885). Three years later he founded the Gesellschaft für Experimentale Psychologie (Society for Experimental Psychology), dedicated to the study of hypnosis and paranormal phenomena.

Dessoir collaborated with Albert Moll on experiments in hypnotic rapport. He originated a theory of "Doppel-Ich" or double ego, suggesting that human consciousness is not a unit merely to our own consciousness, but actually consists of at least two distinguishable personalities, each held together by its own

chain of memories. Because of this, an action that is quite intelligible can be performed unconsciously (i.e., without the agent noticing what he or she is doing, or even breaking off a conversation).

As he matured, Dessoir saw himself as an instrument for educating the German public on psychical research. He founded the periodical *Zeitschrift für kritischen Okkultismus* and wrote *Vom Jenseits der Seele* (1917). He also investigated several mediums including **Eusapia Palladino**.

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De Tonquedec, Joseph (1868–1962)

Jesuit priest and writer on **parapsychology**. De Tonquedec was born December 27, 1868, at Morlaix (Finistère), France. He received his doctorate in philosophy in 1899 and his doctorate in theology in 1905. He was the professor of philosophy at Collège St. Grégoire, Tours, from 1899 to 1901. He died November 21, 1962.

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De Tromelin Cylinder

A device for the detection of psychic forces was invented by the Count de Tromelin at the opening of the twentieth century. A paper cylinder with a crosspiece of straw revolves on a fine point when a human hand is in the vicinity or when the operator wills the device to move. It is also known as the **fluid motor**.

Many variant devices of this kind have been made to demonstrate the supposed action of psychic force or willpower on a lightly suspended object. One such indicator is a square of paper, folded across the diagonals so that it can revolve on a firmly fixed needle point.

One problem with all such devices is the lack of controls to exclude the possibility of the movement being caused by air currents or the heat of the operator's hand. The most impressive devices are those enclosed within a glass cover to exclude air movements (see **sthenometer**).

One very interesting instrument of this kind was developed by the British physician Charles Russ and was described by him in the July 3, 1931, issue of the respected British medical journal the *Lancet* as “An Instrument Which is Set in Motion by Vision.” (See also **biometer of Baraduc; magnetometer**)

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“Deuce Take You”

A saying of ancient origin. *Deuce* is practically synonymous with the devil, the word being derived from *Dusins*, the ancient name given by the Gauls to a sort of demon or devil.

Deunov, Peter Konstantinov (1864–1944)

Peter Konstantinov Deunov, Bulgarian esotericist and founder of the **White Brotherhood**, was born on July 11, 1864, in Hadurcha (now Nikolaevka), Bulgaria, the son of an Orthodox priest. He received his elementary education locally, but went to secondary school in Varna and the American School of Theology and Science in Svishtov, from which he graduated in 1886. He taught school for two years before leaving for the United States, where he studied theology at Drew Theological Seminary and Boston University (both Methodist schools). After completing his course in 1893, he took a year of medicine before returning to Bulgaria in 1895.

Deunov had already decided upon his life work as an independent spiritual teacher. He prepared himself with five years of seclusion in study and meditation. In the United States he had encountered the **Rosicrucians** and was also conscious of the Bogomil heritage in his own land. His first book, *Science and Education*, appeared in 1896. The following year he had a mystical initiation experience and assumed the spiritual name by which he would be commonly known, Beinsa Douno. With only two students, in 1900 he organized the White Brotherhood. He also began to prepare lesson material offering a broad introduction to occultism. This was bolstered by material he received through his own meditations, the first such sets being published as the *Seven Conversations with the Spirit of God* and *The Three Things*, both issued in 1900.

In 1914 he proclaimed the advent of the Age of Aquarius and increasingly shifted his teaching activity to Sofia, the capital. It being wartime, his activities came under official scrutiny, and signs of tension with authorities appeared. In August of 1915, the annual meeting was disrupted and Douno expelled from the town in which it was held. In 1917, the Holy Synod of the Bulgarian Orthodox Church pressured the authorities to have the brotherhood expelled from Sofia. Finally in 1922, in response to Douno's opening a School of the Great White Brotherhood in Sofia, the church excommunicated Douno and many of his followers.

Through the 1920s and 1930s, the brotherhood expanded and Douno continued to teach and write. Also, many of his lectures were taken down in shorthand and transcribed. He began a periodical, *Wheat Grain*, in 1924 and opened a center called The Sunrise, outside of Sofia in 1926. In 1934 he instituted a cycle of 28 exercises, body movements with accompanying music, which he called paneurhythmy.

In 1936 he was able to extend his work to the West, when a center opened in Paris. Douno continued to teach until his death in 1944. The emergence of a Marxist government would dampen the movement in the years after World War II (1939–45). The headquarters and printing press were taken over by the government for its own use. In 1957 all of Douno's books were confiscated. It was not until the 1970s that meetings began to be held again and the outward work of the order revived. Concurrently, Douno's teachings were revived in France

and the United States. However, in the meanwhile, one of his students, Omraam Michael Aivanhoh, who had been sent by Douno to France in 1937, organized a separate organization, now known as the Universal Great Brotherhood, to carry forward the teachings. Today, in the West, most people are aware of Douno through Aivanhoh's movement.

Douno's Bulgarian followers have translated a number of his works into English, the first of which appeared in the 1960s. Most recently, they developed an extensive Internet presence anchored by the official site at http://www.vega.bg/~beinsa_douno/.

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Deva-Loka (or Daiver-Logum)

The world of Hindu gods, especially Indra, also known as Swarga. Said to be situated between the sun and polar star, it is a region of splendor and magnificence, inhabited by many gods, nature spirits, and angels.

Devas (or Daivers)

Hindu gods, who inhabit their world of *Deva-Loka*. The term derives from the root *div* (to shine) and may be related to the Persian **divs**. Indra was foremost among the ancient Hindu gods and Deva-Loka was his heaven. In later mythology, Indra became inferior to Agni, Vayu, and Surya, but remained in power over other gods and spirits. The Deva-Loka of the gods included many nature spirits and angels.

According to theosophical teachings (which partially derive from Hinduism) devas constitute the ranks or orders of spirits who compose the hierarchy that rules the universe under the deity. Their numbers are vast and their functions are not all known to mankind, though generally these functions may be said to be connected with the evolution of systems and of life.

Of devas there are three kinds—bodiless devas, form devas, and passion devas. Bodiless devas belong to the higher mental world; their bodies are composed of mental elemental essence, and they belong to the first elemental kingdom. Form devas belong to the lower mental world; while their bodies are composed also of mental elemental essence, they belong to the second elemental kingdom. Passion devas belong to the astral world and their bodies are composed of astral elemental essence. Devas are superlatively great and glorious creatures; they have vast knowledge and power, are calm yet irresistible, and are in appearance altogether magnificent.

Devas at Findhorn

Devas came into Western thought in a powerful way at the **New Age** community of Findhorn. In 1963, while struggling to survive in the trailer camp that would later become the community site, Peter and Eileen Caddy and Dorothy MacLean were gardening. In her meditations that spring, MacLean's attention was called to the presence of the forces of nature. She was told to cooperate with nature by thinking about the higher nature spirits, the spirits of different forms from the clouds to the varieties of different plants.

Getting over some initial skepticism, she made contact and began to receive instructions from the devas that allowed them to produce a spectacular garden in the spartan conditions of northern Scotland. Over the next few years hundreds of messages were received and published from the devas which also began to articulate a philosophy of the wholeness of creation.

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Devereux, George (1908–1985)

Professor of research in ethnopsychiatry, author, and editor who engaged in parapsychological research. He was born September 13, 1908, in Lugos, Hungary. He studied at the School of Oriental Languages in Paris and the Institute of Ethnology, University of Paris (Ph.D., Anthropology, 1935), and later at the University of California and the Topeka Institute for Psychoanalysis, Topeka, Kansas. After World War II he accepted a position as the director of research and staff ethnologist at Winter Veterans Hospital. Subsequently he became a professor of research in ethnopsychiatry, at Temple University School of Medicine, Philadelphia.

In addition to his many publications in anthropology and psychology, Devereux made several contributions to parapsychology. He edited the important volume *Psychoanalysis and the Occult* (1953) and contributed a variety of articles on **levitation**, Haitian **voudou**, superstitions, and **dreams**—many of which grew out of his early anthropological fieldwork—to parapsychological journals.

Devereux died in May of 1985.

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De Vesme, Count Cesar Baudi (1862–1938)

A distinguished European author and psychical researcher, de Vesme was born November 12, 1862, in Turin, Italy. He was secretary general of the Société des Amis de l'Institut Métapsychique Internationale (Paris) from 1934 to 1938. He was drawn to the study of psychical phenomena upon reading the narrative of the following incident:

“One night in 1871 cries of despair were heard from M. de M.’s mother. She was found in a state of terror, declaring that she was carried by spirits to the foot of her bed. At seven o’clock the following morning Col. Daviso, a stranger [,] called. He was informed at a spiritistic séance that the spirits were about to play a trick upon a lady in the house of M. de M. He came to verify the information.”

In 1898, after the death of **Giovanni Ermacora**, the renowned psychical researcher **Cesare Lombroso** entrusted de Vesme with the editorship of the *Rivista di Studi Psicici*. He arranged for a simultaneous French edition under the title *Revue des Études Psychiques* which he also edited. In 1905 this journal was merged with the *Annales des Sciences Psychiques*, of which **Charles Richet** and Dr. X. Dariex were the directors, and de Vesme became its editor in chief. He made extensive studies with **Eusapia Palladino**, **Stanislawa Tomczyk**, **Eva C.**, and other famous mediums. He acknowledged mediumistic phenomena and sympathized with the Spiritualist hypothesis. He still had serious reservations, however.

In 1930 de Vesme published an excellent book on predictions in games of chance (*Le Merveilleux dans les jeux de hasard*) that is extensively quoted by Richet in *L’Avenir et la Premonition*.

His main work, however, was *A History of Experimental Spiritualism* (1931), a book lauded by the French Academy of Science. Versions appeared in English, Italian, and German. The first volume of this two-volume work, *Primitive Man*, discusses the nature and origin of religious beliefs. The second, *Peoples of Antiquity*, deals with the experimental elements in the spiritualistic doctrines of early civilizations.

De Vesme died July 18, 1938, in Paris.

Sources:

De Vesme, Cesar. *A History of Experimental Spiritualism*. 2 vols. London, 1931.

Devi, Indra (1899–)

Pioneer teacher, writer, and lecturer on **hatha yoga**. She was born on May 12, 1899, in Riga, Russia, as Eugenie Petersen of Russian and Swedish parentage. Petersen was educated in St. Petersburg. Her first marriage was to a diplomat, her second to Sigfrid Knauer, a medical doctor, on March 14, 1953. She was fascinated by Oriental philosophy and mysticism and lived in India for 12 years and in Shanghai, China, for seven years.

While in India Petersen actively supported the movement for Indian freedom and was friends with Mahatma Gandhi, Rabindranath Tagore, and Pandit Nehru. She suffered from a supposedly incurable heart disease for some years, but was cured miraculously by yogic healing. As a result she studied hatha yoga under **Swami Kuvalanayananda**, one of two yogis who helped revive hatha yoga as a new “scientific” health discipline. Petersen took the name Indra Devi. She started a school of yoga in Shanghai, which she maintained throughout the Japanese occupation and introduced to Australia.

After the war she returned to India, where she was the first Western woman to teach yoga. In 1947 she went to the United States, where she started the Indra Devi Yoga Foundation, a yoga school in Los Angeles. She also traveled widely, lecturing on yoga. During her lecture tours she visited the U.S.S.R. and lectured on yoga to a group that included members of the presidium. She also introduced yoga to the health spa created by Edmond Bordeaux Szekely in Tecate, Baja California, Mexico. In 1958 she became a consultant to the Instituto de Filosofia Yoga in Mexico. Along the way she met Sai Baba, the contemporary Indian teacher, and became one of his early advocates in America. She founded the Sai Yoga Academy in Baja, California, and Mexico. As of the year 2000, Indra Devi is still alive at the age of 100 and is working on a book about Sai Yoga.

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Devil

A name derived from the Greek *diabolos*, meaning “slanderer.” The name is used for the supreme spirit of evil, the enemy of God and man, also known as Satan (or “adversary”) in Mat. 4:8–11 and Rev. 12:9.

The idea of Satan was most fully developed in postapostolic Christianity, but as the personification of evil, Satan has many precursors and analogous representations in other religions. Possibly the clearest precursor was Set (or Seth), the antagonist of the Egyptian god of light, Horus. Set was the deity of the desert; Horus, of the life-giving Nile. Set’s color was red, and red-haired and ruddy-complected people were on occasion sacrificed because they were identified with him.

In early polygamous religious systems, the gods were pictured in quite human terms, possessing both admirable and detestable attributes at the same time. Very few of them were seen as evil like the devils in Christianity or Islam. In **Egypt** and **Babylon**, figures like Apepi and Tiawath, although clearly in the line of evolution toward a satanic personality, were by no means rulers of the infernal regions. Again, the **Hades** of the Greeks is merely a ruler of the ghosts of the dead, not an enemy of Olympus or of mankind.

It is strange that in Mexico, Mictlantecutli, lord of hell, is a much more directly satanic figure than any European or Asiatic ruler of the realms of the dead. But in some mythologies, there are frequent allusions to monsters that may quite easily have colored the modern concept of Satan. Such is the Hindu serpent Ahi, the Hebrew Leviathan, and the principle of Chaos. Teutonic mythology has the menacing Loki, originally a god of fire, but afterward the personification of evil.

The concept of Satan, too, appears to have some deeply rooted connection with ancient serpent worship, which seems to have penetrated most Oriental countries. Thus we find the Tempter in the Old Testament (Gen. 3) in the guise of a serpent. The serpent or dragon is generally regarded as the personification of night, who swallows the sun and envelops the world in darkness.

It is generally thought that the Hebrew concept of Satan really developed in the postexilic period, though Satan is a major character in the Book of Job, one of the earliest Hebrew writings, and exhibits traces of Babylonian or Assyrian influence. It is unlikely that before the captivity any specific doctrine respecting evil spirits was held by the Hebrews. Writing on this subject, F. T. Hall in his book *The Pedigree of the Devil* (1883) states:

“The term ‘Satan’ and ‘Satans’ which occur in the Old Testament, are certainly not applicable to the modern conception of Satan as a spirit of evil; although it is not difficult to detect in the Old Hebrew mind a fruitful soil, in which the idea, afterwards evolved, would readily take root. The original idea of a ‘Satan’ is that of an ‘adversary,’ or agent of ‘opposition.’ The angel which is said to have withstood Balaam is in the same breath spoken of as ‘The angel of the Lord,’ and a ‘Satan.’ When the Philistines under Achish their king were about to commence hostilities against the Israelites under Saul and David and his men were about to march with the Philistines; the latter objected, lest, in the day of battle, David should become a ‘Satan’ to them, by deserting to the enemy. When David, in later life, was returning to Jerusalem, after Absalom’s rebellion and death; and his lately disaffected subjects were, in turn, making their submission; amongst them came the truculent Shimei; Abishai, David’s nephew, one of the fierce sons of Zeruiah, advised that Shimei should be put to death: this grated upon David’s feelings, at a time when he was filled with exuberant joy at his own restoration; and he rebuked Abishai as a ‘Satan.’ Again Satan is said to have provoked David to number Israel, and at the same time, that ‘the Lord moved David to number Israel;’ a course strenuously opposed by Joab, another of the sons of Zeruiah. Solomon in his message to Hiram, king of Tyre, congratulated himself on having no ‘Satans’ and that this peaceful immunity from discord enabled him to build the Temple, which had been forbidden to his warlike father, David. This immunity was not, however, lasting; for Hadad, the Edomite, and Regon, of Zobah, became ‘Satans’ to Solomon, after his profuse luxury had opened the way for corruption and disaffection. In all these cases, the idea is simply identical with the plain meaning of the word: a Satan is an opponent, an adversary. In the elaborate curse embodied in the 109th Psalm, the writer speaks of his enemies as his ‘Satans’ and prays that the object of his anathema may have ‘Satan’ standing at his right hand. The Psalmist himself, in the sequel, fairly assumes the office of his enemy’s ‘Satan,’ by enumerating his crimes and failings, and exposing them in their worst light. In the 71st Psalm, enemies (v. 10) are identified with ‘Satans’ or adversaries (v. 13).

“The only other places in the Old Testament where the word occurs, are in the Book of Job, and the prophecy of Zechariah. In the Book of Job, Satan appears with a distinct personality, and is associated with the sons of God, and in attendance with them before the throne of Jehovah. He is the cynical critic of Job’s actions, and in that character he accuses him of insincerity and instability; and receives permission from Jehovah to test the justice of this accusation, by afflicting Job in everything he holds dear. We have here the spy, the informer, the public prosecutor, the executioner; all embodied in Satan, the adversary: these attributes are not amiable ones, but the writer does not suggest the absolute antagonism between Jehovah and Satan, which is a fundamental dogma of modern Christianity.”

In later Judaism the concept of Satan is strongly colored by Persian dualism, and it has been supposed that Asmodeus of the Book of Tobit is the same as Aeshara Daeva of the ancient Persians. Both “Satan” and “Satans” are mentioned in the *Book of Enoch*; in Ecclesiasticus, Satan is identified with the serpent of Genesis; and in the *Book of the Secrets of Enoch* his revolt against God and expulsion from heaven are described. In the Jewish Targim, Samael, highest of the angels, merges with Satan into a single personality.

Satan in the Christian New Testament clearly builds on these later Jewish forms. In Matthew he is alluded to as the “Prince of Demons,” and in Ephesians he is spoken of as ruling over a world of evil beings who dwell in the lower heavens. Thus he is prince of the powers of the air. In Revelation the war in heaven between God and Satan is described, and Satan’s imprisonment is foreshadowed after the overthrow of the Beast and the kings of the earth; he will be chained in the bottomless pit for 1,000 years (Rev. 20). After another period of freedom he will be cast into the lake of brimstone forever.

The orthodox doctrine of Satan developed over a number of centuries. Satan as an independent topic of theological inquiry was not prominent. Christ was seen as gaining the victory over Satan and his kingdom, and only in the early Middle Ages did theologians turn their attention to a consideration of Satan’s continuing influence in the world. Over the centuries a complete picture of Satan and his cohorts would grow, and with his emergence would come a new appreciation of the devil’s continued active opposition to the church.

A major step in the definition of Satan occurred in the late fifteenth century with the new definition of **witchcraft**—previously understood as a surviving remnant of paganism—as **Satanism**, (i.e., **devil worship**). During the three centuries of the great witch-hunts, the devil was assigned a new and significant role as the supernatural cause of evil in the mundane world. That belief was not disturbed by the Reformation of the sixteenth century, and the Protestants shared Roman Catholic ideas about the devil and his demonic assistants. These beliefs were assailed in seventeenth- and eighteenth-century critiques of the anti-witchcraft crusades and in the post-Enlightenment theologies of the nineteenth century. Supernatural explanations of evil gave way to more natural interpretations.

Modern Belief in Satan

Of course, belief in the existence and power of Satan never disappeared, and in the 1960s various forces converged to produce a revival of belief in the devil. In the 1960s conservative Protestantism, which had been pushed out of the power centers of the major denominations in the 1930s, experienced a resurgence. At the same time, Western culture was undergoing a quantum leap in religious pluralism. New religions appeared in significant numbers, among them a new nature-oriented religion that took the name witchcraft.

In 1966 **Anton LaVey** announced the formation of the **Church of Satan**. Though he preached a very sanitized and secularized form of Satanism, and he never had more than a few thousand followers, the very existence of public Satanists provided a prominent symbol used by conservative Christians to argue for the existence of supernatural evil.

The 1970s became a decade of popular attention to issues of supernatural evil and the work of the devil. Several movies, including *Rosemary's Baby* (1968), *The Exorcist* (1973), and *The Omen* (1976) helped define an era in which public discourse on Satan and Satanism reached a new peak, and numerous books on Satan, demonic possession, exorcism, and devil worship were published. The fashionable interest in Satan faded, only to breed a pop-culture interest in demonic creatures such as **vampires**, **werewolves**, witches, **poltergeists**, and gremlins. Interest in supernatural forces and beings lasted throughout the remainder of the twentieth century, but during the 1990s angels and positive light forces were vogue in western culture. The devil continues to hold the modern imagination, however, and belief in the existence of Satan continues in the general public. In reality, exorcism is still practiced in both conservative Roman Catholic circles and Pentecostal Protestant churches.

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De Villanova, Arnold (or Arnuldu) (d. ca. 1313)

Arnold de Villanova was a physician by profession and is reported to have been a theologian and a skilled alchemist. His place of birth has never been determined, but Catalonia

(Spain), Milan, and Montpellier (France) have been suggested; the approximate date was the middle of the thirteenth century.

De Villanova studied medicine for many years at the Sorbonne in Paris, which in medieval times was the principal European school training physicians. Thereafter he traveled extensively in Italy and Spain.

In Spain he heard that a friend was in the hands of the dreaded Inquisition, and, fearing that he might be arrested, de Villanova quickly returned to Italy. He lived in Naples for a long period, enjoying the friendly patronage of the Neapolitan sovereign and spending his time compiling various scientific treatises. Later he was appointed physician in ordinary to Pope Clement V, so presumably the rest of his life was spent in Rome, or possibly in Avignon.

His interest in **alchemy** became widely known. Many people declared that his skill was derived from communication with the devil, and the physician deserved nothing less than burning at the stake. He also attracted particular enmity from the clergy by sneering openly at the monastic regime and declaring boldly that works of charity are more acceptable to God than the repetition of *paternosters*.

Thanks to papal favor, de Villanova remained unscathed by his enemies. However, soon after his death, about the year 1313, the Inquisition decided that they had dealt too leniently with him and ordered certain of his writings burned publicly at Tarragona.

De Villanova was acquainted with the preparation of oil of turpentine and oil of rosemary, while the marcasite frequently mentioned by him is said to be identical to the element bismuth. His most important treatises are *Thesaurus Thesaurorum*, *Rosarium Philosophorum*, *Speculam Alchemiae* and *Perfectum Magisterium*, while two others of some importance are his *Testamentum* and *Scientia Scientiae*. A collected edition of his works was issued in 1520, and several of his writings are included in the *Bibliotheca Chemica Curiosa* of Mangetus, published in 1702.

De Villars, l'Abbe de Montfaucon (1635–1673)

This churchman, author, and mystic was a native of southern France. He was born in Alet, near Toulouse and the seaport town of Bordeaux. At an early age he took holy orders, and in 1667 left the south and moved to Paris, eager to win fame as a preacher. His eloquence in the pulpit won him numerous admirers, but he grew more interested in literature than in clerical affairs, and in 1670 he published his first and most important book, *Comte du Gabalis*.

Obviously a novel, this volume seems largely a veiled satire on the writings of La Calprenède, then very popular both in France and England. The satirical element in de Villars's work, however, is supplemented by a curious blend of history, philosophy, and **mysticism**. Since much of the mysticism was of a nature distinctly hostile to the dogmas of Rome, the author soon found himself out of favor with his brother clerics. Probably it was for this reason that he renounced the pulpit. De Villars's literary activities were not impaired by persecution; in 1671 he issued *De la Délicetesse*, a speculative treatise, couched in the form of dialogues, in which the author takes the part of a priest who has been writing in opposition to Port Royal (Jansenist) doctrines.

Like its predecessor this new book made a considerable stir, and de Villars began to write voluminously. At the same time he plunged deeply into the study of various kinds of mysticism, but his activities were terminated suddenly. In 1673 he was murdered on the public high road not far from Lyon, on his way from Paris.

Within the first decade succeeding his death three posthumous works appeared. *L'Amour sans Faiblesse*, *Anne de Bretagne et Ailmanzaris*, and *Critique de la Bérénice de Racine et de Corneille*, the latter winning the praise of Mme. de Sévigné, a shrewd judge.

As late as 1715 a further work by de Villars was issued, a sequel to the *Comte de Gabalis*, bearing the significant title *Nouveaux Entretien sur les Sciences secrètes*. This volume elicited wide interest among eighteenth-century thinkers and may be defined as a treatise opposing the philosophical theories of Descartes, or rather, opposing the popular misapprehension and abuse of those theories.

Sources:

De Villars, Abbe. *Comte de Gabalis*. London: Printed for B. M., Printer to the Cabalistical Society of the Sages, at the Sign of the Rosy-Crucian, 1680. Reprint, New York: Macoy Publishing & Masonic Supply, 1922.

Devils—Afraid of Bells

It was an old superstition that evil spirits were afraid of bells and fled from the sound of them. This seems to arise from the belief that hosts of devils lurked in the atmosphere waiting to seize souls or to create storms.

In *The Golden Legend* of Jacobus de Voragine, archbishop of Genoa (printed by Caxton about 1483), it states:

“. . . the evil spirits that be in the region of the air doubt much when they hear the bells ringing; thus the bells are rung when it thunders, or when great tempest and outrages of weather happen; to the end that the fiends and wicked spirits should be abashed and flee, and cease of the moving of tempests.”

The *Rationale Divinorum Officiorum* of Druandus (1459), a popular work dealing with the origin and meaning of ecclesiastical services, states that the church rings the bells on the approach of a storm, so that the devils, hearing the trumpets of the Eternal King, might flee in fear and cease from raising the storm.

Bells were baptized and blessed to consecrate them. In 1521 it was stated that “suffragans used to baptise bells under pretence of driving away devils and tempests.” Many old bells in Britain were inscribed with the sign of the cross and the statement, “By my lively voice I drive away all harm.”

As early as ancient Roman times, bronze bells were used to repel demons. The geographer Strabo (64 or 63 B.C.E.–23 C.E.) recorded that Roman herdsmen attached bells to the necks of their flocks to keep away evil spirits and wild beasts. The Roman poet Ovid (43 B.C.E.–17 C.E.) stated that people used to beat bronze vessels during an eclipse and at the death of a friend to scare away demons.

Devil's Bridge

A bridge across the Afon Mynach, near Aberystwyth, Wales. The story goes that an old woman who had lost her cow saw it on the opposite side of the chasm but did not know how to reach it. The Evil One appeared to her in the shape of a monk and promised to throw a bridge across if she would give him the first living thing that passed over it.

The old lady agreed. The bridge was completed and the crafty fiend begged her to try it but the old woman had observed his cloven hoof and his knee bent backward. She took a crust from her pocket and flung it across the ravine, bidding her little dog go fetch it. The devil was outwitted, as he generally is in such tales.

Devil's Cauldron

An abyss at the summit of the peak of Tenerife, Canary Islands. A stone cast into the gulf resounds as though a copper vessel were being struck by a huge hammer; thus the Spaniards gave it its name. The inhabitants of the island believed that the infernal regions were there, where the souls of the wicked dwell forever.

There is another Devil's Cauldron in Perthshire, Scotland, a waterfall on the River Lednock near Loch Earn.

Devil's Chain

There is a tradition in Switzerland that St. Bernard has the devil chained in some mountains in the neighborhood of the Abbey of Clairvaux. From this comes the farmers' custom of striking three blows with a hammer on an anvil every Monday morning before going to work. By this means the devil's chain is strengthened, so that he cannot escape.

Devil's Girdle

Witches in medieval times were often accused of wearing “the devil's girdle,” probably as a mark of allegiance to the Evil One. Magic girdles were commonly worn, and it has been suggested that the magnetic belts advertised in modern times had their origin in this practice.

Devil's Jaw

Name given to an area off the coast of California near Point Arguello, supposed to be the scene of numerous mysterious disappearances in the manner of the famous **Bermuda Triangle** or Devil's Sea. In 1923 seven U.S. Navy destroyers were lost there within little more than five minutes. The name “Devil's Jaw” is a translation of the Spanish *Mandibula del Diablo*, derived from the appearance of the jagged rocks north of the Santa Barbara Channel. Although many vessels have been wrecked off this treacherous coast over the years, there is no reliable evidence that these disasters were due to anything more mysterious than weather conditions, treacherous rocks, or human error. Writer Richard Winer claimed that many wrecks associated with the area took place on a Saturday.

Sources:

Winer, Richard. *From the Devil's Triangle to the Devil's Jaw*. New York: Bantam Books, 1977.

Devil's Jelly

A mysterious substance observed falling from the sky, accounts of which were assembled by researcher of anomalous phenomena **Charles Fort**. It usually appears to be a slime composed of numerous globules and dissolves upon contact with the ground, like the equally mysterious of **angel's hair**. Devil's jelly has also been associated with **UFO** phenomena.

Devil's Pillar

There are preserved at Prague three stones of a pillar that the devil is said to have brought from Rome to crush a priest with whom he had made a compact. The devil planned to kill him while he said mass, but, says the legend, St. Peter threw the devil and his pillar into the sea three times in succession, which gave the priest time for repentance. The devil was so chagrined that he broke the pillar and saved himself.

Devil's Triangle

One of several labels applied to an area of the western Atlantic between Bermuda and Florida where ships and planes are said to vanish without trace. It is more popularly known as the **Bermuda Triangle**.

Sources:

Winer, Richard. *The Devil's Triangle*. New York: Bantam Books, 1974.

———. *The Devil's Triangle 2*. New York: Bantam Books, 1975.

Devil Worship

Satanism, or devil worship, refers to two distinct phenomena: (1) the worship of Satan or Lucifer, the Christian antideity, and (2) the worship by non-Christian peoples of deities that to Christian observers have a devil-like character. The worship of Satan has never been a widespread activity, and most reports of Satanism seem to originate in the imagination of Christian believers.

The idea of devil worship emerged in the fifteenth century when for various reasons the powers of the Inquisition were turned upon "**witchcraft**." The task of the inquisitors was to ferret out heretics, Christians who held unorthodox opinions, and apostates, former Christians who had renounced the faith. Outside the mandate of the Inquisition were those believers in other religions who had never been Christians. Before the year 1484, witchcraft had been defined as paganism, the worship of the old pre-Christian deities. Pagans had never been Christians and were thus immune to the mandate of the Inquisition.

However, in 1484 Pope Innocent VIII issued an encyclical that redefined witchcraft as devil worship, hence apostasy. The encyclical was followed two years later by publication of the *Malleus Maleficarum* (The Witch's Hammer), a volume that defined devil worship as an elaborate parody of Christian worship. *Malleus Maleficarum* became the sourcebook for the massive action against people identified as witches/Satanists. Substance was added to the perspective by the numerous confessions extracted under duress from the accused. Although *Malleus Maleficarum* was published only a generation before the Reformation, Protestants accepted its perspective and were as active as Roman Catholics in the persecution of people believed to be worshiping the devil and practicing malevolent magic.

As devil worship came to be understood, it included gatherings of people, often in groups of 13 (a parody of Christ and the 12 apostles), and the performance of a "black mass" that might include the repetition of the Lord's Prayer backward, the profanation of a eucharistic host, the sacrifice of a baby, or sexual debauchery. While many were accused of participation in devil worship, the first solid evidence of the existence of a devil-worshipping group came in the court of French king Louis XIV (1638–1715). With the assistance of a defrocked priest, Catherine Deshayes, better known as "La Voisin," constructed black masses to help members of the court—including one of the King's mistresses—retain their positions in the royal society. La Voisin was also a purveyor of poisons and assisted women in aborting unwanted babies. The situation came to light at the end of the 1670s but created little impact because of the relatively quiet manner in which the investigation and judicial proceedings were carried out. A star chamber was established that considered evidence and issued verdicts in secret in order to keep the scandal from destroying the government.

In the years since the La Voisin affair, the worship of Satan or diabolism has emerged periodically, only to quickly pass from the scene. In the twentieth century, it became the subject of some successful novels, especially those of **Dennis Wheatley**, who wrote a series of stories based on the existence of a worldwide satanic conspiratorial organization. There is no evidence that such an organization exists (or ever existed) outside of Wheatley's imagination.

A new era for devil worship began in 1966 with the organization of the **Church of Satan**. The church redefined Satanism as the epitome of American values of individualism and promoted a philosophy built around hedonism, pragmatism, and ego development. The traditional **Black Mass** was celebrated, but it too had been transformed into a psychodrama aimed at teaching participants to release inhibitions that kept them from reaching personal fulfillment. **Anton LaVey**, the church's

founder, also operated openly and demanded that church members do nothing to violate the law.

The Church of Satan enjoyed a period of growth and publicity through the early 1970s, but soon fell victim to a series of schisms that cost it many members and led to its adopting a low profile. Among the several divisions, the most substantial and the only one to survive into the 1990s is the **Temple of Set**. Temple founder Michael Aquino rejected the neo-Satanism of LaVey and developed a more traditional approach built upon identifying the Christian Satan as the Egyptian deity Set (or Seth). Aquino has constructed the most sophisticated form of modern Satanism and has attracted to the temple a small but faithful following. Like the Church of Satan, the Temple of Set and Aquino (an officer in the U.S. Army) renounce all actions that break the law.

Public interest in the Church of Satan had largely died by the end of the 1970s, although a new wave of concern about Satanism emerged. Through the 1980s a number of individuals, primarily women, came forward with stories of, as children and teenagers, having participated in satanic rites at the insistence of their parents. The abuse they received had been forgotten, but several decades later was being remembered. At the same time, a number of accusations were made that various people with control over children—day care workers, divorced spouses, grandparents—were practicing satanic rituals on young children.

By the mid-1980s rumors and accusations of satanic ritual abuse emerged in every part of the United States and by the end of the decade had been transplanted to Europe. They led to several trials, the most important being the lengthy trial of the owners and workers of the McMartin Day School in Manhattan Beach, California. All defendants in the McMartin case were acquitted, and further research on the growing number of accusations found no basis for the widespread allegations of Satanism. The issue was seemingly laid to rest in 1994 when two researchers—Phillip Shaver, a psychologist at the University of California-Davis, and Pamela Freyd of the False Memory Syndrome Foundation—reported after their investigation of more than twelve thousand accusations that no evidence of any satanic cults had been uncovered.

Modern Satanism is largely the product of Christian theology, as Satan is primarily an inhabitant of the Christian religious worldview. For the most part, the documents on Satanism—descriptions of its reported beliefs and practices—were written by professing Christians who never met a Satanist or attended a satanic gathering. Their descriptions of Satanism were an admixture of material drawing from older Christian texts and their own imaginations.

A Satanic Hoax

Much of the literature of diabolism is written from the point of view of the Roman Catholic church, and in fact much satanic practice, especially the so-called Black Mass, parodies Catholic worship. Belief in the existence of Satanists and devil worship as a possibly powerful force opposing the church set the church up for an elaborate hoax in France at the end of the nineteenth century. Through the nineteenth century, the church had made an issue of its opposition to **Freemasonry**, a movement that had aligned itself against the monarchical governments of western Europe.

In the years before the hoax, the church had witnessed several Satanist-related scandals. In 1894, for example, 100 consecrated hosts (eucharistic bread) were stolen from Nôtre Dame by an old woman under circumstances that clearly proved that the vessels containing them were not the objects of the theft. An extraordinary number of such larcenies occurred in all parts of France around the end of the nineteenth century, with no less than 13 churches in the Diocese of Orleans being thus despoiled. In the Diocese of Lyons, measures were taken to transform the tabernacles into strongboxes, and in 11 of the dioceses similar acts were recorded. In Italy, Rome, Liguria, and

Solerus there were similar desecrations, and even on the island of Mauritius an outrage of peculiar atrocity occurred in 1895.

Meanwhile, it had been asserted by many writers, including Archbishop Meurin and “Dr. Bataille,” that Freemasonry was merely a mask for Satanism, that is, that an organization had developed of which the ordinary Mason was ignorant and that had diabolism as its special object. Members of this organization, it was asserted, were recruited from the higher branches of Masonry, although it also initiated women. Needless to say, the charge was indignantly denied by Masons.

“Bataille” and “Margiotta” claimed that the order of the Palladium, or Sovereign Council of Wisdom, had been constituted in France in 1737, and this, they inferred, was one and the same as the legendary Palladium of the **Templars**, better known by the name of **Baphomet**. In 1801 Isaac Long, a Jew, was said to have carried the “original image” of Baphomet to Charleston, South Carolina, in the United States, and it was alleged that the lodge he founded then became the chief in the Ancient and Accepted Scotch Rite. He was succeeded in due course by **Albert Pike**, who, it was alleged, extended the Scotch Rite and shared the anti-Catholic Masonic chieftainship with the Italian patriot Giuseppe Mazzini. This new directory was established, it was asserted, as the new Reformed Palladium Rite, or Reformed Palladium. Assisted by Gallatin Mackey and others, Pike built the new rite into an occult fraternity with worldwide powers and practiced the occult arts so well that the head lodge at Charleston was supposed to be in constant communication with Lucifer.

These revelations by “Dr. Bataille” in the wholly ludicrous work *Le Diable au XIX Siècle* (1896) included the claim that in March 1881 his hero, “Dr. Hacks,” in whom his own personality is but thinly disguised, visited Charleston, where he met Pike, Mackey, and other Satanists. Mackey was supposed to have shown him his *Arcula Mystica*, in appearance like a liqueur stand, but in reality a diabolical telephone, operated like the **Urim and Thummim**. These revelations were supported by “Miss **Diana Vaughan**,” once a Palladist, grand mistress of the temple and grand inspectress of the Palladium, who later converted to Roman Catholicism. In *Memoirs of an ex-Palladist* (1895) she gives a colorful and exhaustive account of her dealings with the “Satanists of Charleston.” She claimed to be descended from the alchemist **Thomas Vaughan**, and recounted her adventures with Lucifer.

It was later disclosed that all the revelations of “Dr. Bataille” were an elaborate invention of the French journalist **Gabriel Jogand-Pâges**. Jogand-Pâges also embroidered his inventions by writing under the pseudonym Léo Taxil and also wrote the detailed “confessions” of the fictional “Diana Vaughan.”

This elaborate and mischievous hoax both deceived the Roman Catholic church and embarrassed the Freemasons. It also confused the issue so far as nineteenth- and early-twentieth-century devil worship revivals were concerned. As with other hoaxes of a literary nature, this one came back to life as people in the late twentieth century rediscovered Jogand-Pâges’s books and, in their ignorance of the hoax, used them to weave new theories of contemporary diabolism.

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Devon, Witchcraft in

Belief in **witchcraft** persisted into relatively modern times in Devonshire, England, as shown in a curious case heard in Crediton County Court during the nineteenth century when a young woman alleged that she was given a potion in a grocer’s shop, and that as a result either of the draught or of the incantation delivered while she was in the shop, she was getting thinner every day.

Only those who have lived long in Devon can recall the widespread belief that still existed early in the twentieth century in remote corners of the county of the power of the **evil eye** and of the credence given to all kinds of weird superstitions. Witches were believed to be able to exercise a malign influence even after death unless they were buried with their toes pointing downward. Also in the twentieth century, a woman suspected of being a witch was buried in this way within 20 miles of Tiverton.

In no part of the country was witchcraft given more credence than in the Culm Valley. There was a local saying that there were enough witches in the valley to roll a hogshead of cider up Beacon Hill, at Culmstock, and old people living in the locality were not ashamed to say that they believed in witchcraft.

The witches were considered to be of two kinds—“black” and “white.” The former professed to have the power to condemn to all kinds of misfortunes those on whom they were asked to cast a spell; the latter claimed that they could remove evil spells and bring good fortune. Visits to witches tended to be kept confidential, but every now and again particulars leaked out.

For example, a late nineteenth century report from the Culmstock district concerns a young girl who went with her mother to a witch to get a spell cast over an errant admirer who was suspected of bestowing his affections on another young lady. The witch professed to be able to bring the young man back to his first love or to condemn him to all kinds of torture, but her price was prohibitive, so the young man was left to marry whom he would.

Farmers were the witches’ most reliable clients, and it is a noteworthy fact that they generally contrived to visit “the wise woman” when they were away from home, at market. Farmers used to go to Exeter from many miles around to consult a witch whenever they had misfortune, and it was commonly reported that they could get the same sort of advice in the city.

At many farmhouses, Bibles were kept in the dairies to prevent witches from retarding the butter-making operations. “I’m ‘witched’ ” or “I must have been ‘witched,’ ” were expressions often heard in Devon. Generally speaking, it was animals that were supposed to sustain the most harm from being “overlooked.” Cattle deaths were attributed to the power of evil spirits; and according to many superstitious people, witches had a peculiar power over pigs. A man who believed his pigs had been bewitched was told to take the heart of a pig, stick it full of pins and needles, and roast it over a fire. He did so, believing it would check the mortality among his swine.

For an account of late nineteenth and early twentieth century traditions of witchcraft in Devonshire, see the chapter “White Witches” in *Devonshire Characters and Strange Events*, by S. Baring-Gould (1908).

Sources:

- Baring-Gould, S. *Devonshire Characters and Strange Events*. Rev. ed., London: John Lane, 1926.

De Wohl, Louis (1903–1961)

German-born astrologer who escaped to Britain from the Nazis and played a prominent part in the British psychological warfare campaign. Born January 24, 1903, in Berlin, as Ludwig von Wohl, he was a novelist, journalist, and film scriptwriter shortly before Hitler came to power. He learned astrology from Baron Harald Keun von Hoogerwoerd and became a professional astrologer. In 1937, he wrote *I Follow My Stars*. In his book *The Stars of War and Peace* (1952), de Wohl states that in 1935 he was invited to advise members of the Nazi party on astrological matters. He escaped to Britain as a refugee in the same year, where he practiced as an astrologer and wrote books on the subject.

Because of his inside knowledge of the German astrological scene and Hitler's astrologer **Karl Ernest Krafft**, he was recruited by British intelligence and served with the rank of captain, taking part in psychological warfare projects that used astrology to further the Allied cause. One of the special projects on which de Wohl worked was a fake edition of the prophecies of **Nostradamus**, used to spread subversive rumors in Germany. He died in Lucerne, Switzerland, June 2, 1961.

Sources:

Howe, Ellic. *Astrology & Psychological Warfare during World War II*. Reprinted as *Urania's Children*. N.p., n.d.

Diadochus

According to Marbodaeus (1035–1123), this gem resembled the **beryl** in its properties and was most valuable in **divination**. It served for the invocation of spirits, and oracular responses could be discovered in it. **Albertus Magnus** called it "diacodos," and it is possibly to this stone that Braithwaite alludes in *English Gentleman*: "For as the precious stone Diacletes, though it have many rare and excellent sovereignties in it, yet loseth them all if put in a dead man's mouth."

Leonardus's remarks about the "Diacodas" or "Diacodus" are too curious to omit: "It disturbs devils beyond all other stones, for, if it be thrown in water, with the words of its charm sung, it shows various images of devils, and gives answer to those that question it. Being held in the mouth, a man may call any devil out of hell, and receive satisfaction to such questions as he may ask."

Diakka

A term used by **Andrew Jackson Davis** to signify wicked, ignorant, or undeveloped spirits. Davis believed that at death no sudden or violent change takes place in the character and disposition of an individual. Those who were mischievous, unprincipled, or lascivious during their lives remained so, for a time at least, after they died. The American Spiritualist **Hudson Tuttle** stated, "As the spirit enters the spirit world just as it leaves this, there must be an innumerable host of low, undeveloped, uneducated, or in other words, evil spirits." Davis believed there was a special sphere or plane for these *diakka* where they were put on probation. He said they were responsible for the **fraud** and trickery often witnessed at séances; they not only deceived the sitters, but the **medium** as well. Davis believed the way to avoid their influence is to live a pure, refined, and religious life, for these evil spirits are naturally attracted to those whose minds most resemble their own.

Sources:

Davis, Andrew Jackson. *The Diakka and Their Earthly Victims*. New York, 1873.

———. *The Harmonial Philosophy: A Compendium and Digest of the Works of Andrew Jackson Davis*. London: Rider, 1917.

Diamond

This gem was believed to possess the most marvelous virtues. It gave victory to whomever carried it on his left arm, whatever the number of his enemies. Panics, pestilences, enchantments were all said to fly before it; hence, it was good for sleepwalkers and for the insane. It deprived the lodestone of its virtue, and one variety, the Arabian diamond, was said to attract iron more powerfully than a magnet.

The diamond is the hardest substance known, a property referring to its resistance to being scratched, rather than its resistance to other forces, such as the strike of a hammer. Ancient peoples believed that neither fire nor blows would overcome its hardness, unless the diamond was macerated with fresh goat's blood. Cyprian, Austin, Isidore, and other church fathers, adopting this notion, used it to illustrate the method by which the blood of the Cross softens the heart of man.

If bound to a magnet, the diamond, according to the belief of the ancients, would deprive it of its magnetic property.

Diancecht

A **Danaan** magician of Irish medieval legend. He restored to Nuada of the Silver Hand his lost limb and thus his throne.

Dianetics

A system of mental health therapeutics devised in the 1940s by writer **L. Ron Hubbard**. Announced in 1950, for several years dianetics survived as an independent practice. However, it was soon taken up into the much broader program of the Church of **Scientology**, founded in 1954, which embodies the more comprehensive spiritual philosophy developed by Hubbard.

Diaphane

The kabalistic term for the imagination. (See also **Kabala**)

Dickens, Charles (1812–1870)

The great novelist Charles Dickens, born on February 7, 1812, had a keen interest in the supernatural, although he was skeptical of **Spiritualism**, and wrote several thrilling ghost stories, notably *To Be Taken with a Grain of Salt* and *The Signalman*.

His novel *The Mystery of Edwin Drood* was interrupted in its monthly publication by the death of Dickens on July 8, 1870. Shortly thereafter, T. P. James, an uneducated American mechanic of Brattleboro, Vermont, obtained messages in **automatic writing** that he claimed emanated from the author.

Between Christmas 1872 and July 1873, scripts came from under his hand that continued Dickens's unfinished novel. The posthumous section was longer than the first and presented a surprising continuity of the manner of thought, style, and peculiarities of Dickens's writing. The two sections were published together in 1874 as *The Mystery of Edwin Drood*, with Charles Dickens given as the author.

Spiritualists the world over hailed the book as a most convincing proof of spirit return. However, psychologist **Theodore Flournoy**, in *Spiritism and Psychology* (1911), undertook to demonstrate that Dickens himself had nothing to do with the affair and that everything was easily explained by processes of latent incubation and subconscious imagination within the medium himself. He quoted the conclusions of Mme. K. Fairbanks, a distinguished member of the Geneva University, who observed that "there are certainly very successful passages such as the scenes between the two women, Billickin and Twinkleton. But there are others which are just the contrary."

Furthermore, John Forster, author of *The Life of Charles Dickens* (1911), discovered among the papers of the deceased

author a whole scene in *Edwin Drood*, written in advance and destined to figure later in the novel. Flourney found it incredible that the “spirit” of the author, who remembered so clearly the part of the volume already published that no more than three new persons are introduced in any part of the second section, should have completely forgotten the chapter written and left in manuscript.

Forster averred that as a striking proof of identity Dickens would have made an allusion to it from the spirit world. In the book itself and in the cover blurb, T. P. James does not pretend that he has not read Dickens and his last novel. “Now it is evident,” stated Flourney, “that if he had not read Dickens he would most probably have boasted of his accomplishment, because that would have rendered his performance much more extraordinary. Let us not forget,” he finally remarked, “that the medium had two and a half years to imbibe the original work of the author, and in letting this ‘simmer’—without counting the six months afterwards employed in automatic writing—three years in all were completed. We must confess that this greatly reduces its marvelous character.”

Even **Sir Arthur Conan Doyle**, in his book *The Edge of the Unknown* (1930), concludes that “the actual inspiration of Dickens is far from being absolutely established. . . . It reads like Dickens gone flat.” In the same book he recorded some personally obtained automatic contributions to the solution of the mystery of Edwin Drood.

Dickens had a special interest in **mesmerism** or **animal magnetism**, through his friendship with **John Elliotson**. In 1838 Dickens witnessed a demonstration by Elliotson of the “mighty curative powers of animal magnetism.” During his tour in Italy in 1844, Dickens became acquainted with the family of Emile de la Rue, a Swiss banker residing in Genoa. Dickens actually practiced mesmerism on Madame de la Rue as a treatment for her neurasthenic disorders, even experimenting with treatment at a distance. On one such occasion, while he was concentrating on sending this force over a distance, his wife, Catherine, seated nearby, fell into a “mesmeric trance,” her senses numbed and her extremities cold. When Dickens awakened her, she said she had been “magnetized.”

Dickens’s interest of in such occult subjects was often masked by his popular writings in a jocular vein. In 1848 he practiced mesmerism on the artist John Leech, who had suffered from a severe fall. Afterward, Dickens wrote to John Forster with the jocular comment, “What do you think of my setting up in the magnetic line with a large brass plate? “Terms twenty-five guineas per nap.”

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The Dicker

A group adhering to the teachings of **G. I. Gurdjieff** and **P. D. Ouspensky**. Based in Britain, the organization was founded by Beryl Pogson, who had been pupil and secretary to the Jungian psychologist **Maurice Nicoll** (1884–1953), who was closely involved with Gurdjieff’s work and was responsible for the authoritative *Psychological Commentaries on the Teaching of G. I. Gurdjieff and P. D. Ouspensky* (5 vols., 1952–56).

The group formed a center in the village of Upper Dicker, Sussex, England, at a large house named “The Dicker,” with facilities for group activities and arts and crafts. The center is associated with other study groups elsewhere in Britain. Like all the Gurdjieff centers, it was intended only for those who take a serious interest in Gurdjieff’s work and are prepared to study

Nicoll’s *Psychological Commentaries*. Current address not obtained for this edition.

Dickhoff, Robert Ernest

Tibetan Buddhist and author of several books with Buddhist reflections on **UFOs** and the **hollow earth** theory. Dickhoff was an early champion of the idea that UFOs were hostile, a view that has gained ascendancy in UFO circles in the 1990s. He believed them to be winged *garudas*, a birdlike demon of Buddhist mythology. His book *Agharta* (1951) is a romance of subterranean races. Dickhoff founded the American Buddhist Society and fellowship in 1947 and headed the small organization for many years.

Sources:

Dickhoff, Robert Ernest. *Behold.. the Venus Garuda*. New York: The Author, 1968.

———. *The Eternal Fountain*. Boston: Bruce Humphries, 1947.

Dickinson, Edmund (1624–1707)

Physician to King Charles II, a seeker of the hermetic knowledge, and professed **Rosicrucian**, who published a text on **alchemy** entitled *Epistola ad T. Mundanum de Quintessentia Philosophorum*, which was printed at Oxford in 1686, and a second time in 1705. A third edition was printed in Germany in 1721. He was born on September 26, 1624. He studied medicine, obtaining a M.D. degree in 1656.

After becoming acquainted with Theodore Mundanus, a French **adept**, Dickinson turned his attention to chemistry. In correspondence with Mundanus, Dickinson explained that the Brothers of the Rosy Cross had access to the universal medicine, the **elixir of life**, but that by the time they discovered it, they had ceased to desire it and declined to avail themselves of the promise of life for centuries.

He added that the adepts were obliged to conceal themselves for the sake of safety, because if their gifts seemed more than human they would become abhorrent to the average man. Thus, there were excellent reasons for their conduct; they proceeded with caution instead of making a display of their powers. They lived simply as mere spectators in the world and desired to make no disciples, converts, or confidants. They submitted to the obligations of life and enjoyed the fellowship of none, admired none, followed none but themselves. They obeyed all codes, were excellent citizens, and only preserved silence in regard to their own private beliefs, Dickinson said, giving the world the benefit of their knowledge up to a certain point.

It is believed by some that after laboring many years Dickinson finally succeeded in alchemical transmutations and that the king had a private laboratory where he took pleasure in watching Dickinson at work.

In his later years, Dickinson became ill and retired. He spent the last nineteen years of his life studying and writing books. He died on April 3, 1707.

Didier Brothers, Alexis & Adolph (mid-nineteenth century)

The best-known clairvoyants of the age of **animal magnetism**. In hypnotic state they apparently could read closed books, recover lost objects, play billiards blindfolded or cards face downward, and achieved feats of traveling **clairvoyance**.

For Pierre Seguier, president of France, Alexis described his room and mentioned that there was a handbell on the table. The President found the description correct, but was unsure about the bell. On arriving home he found, to his surprise, that during his absence a handbell had been placed on his table.

In 1847, at the request of Marquise de Mirville, Robert Houdin, the famous conjurer, paid two visits to the Didier brothers. He drew a book from his pocket and asked Alexis to read a line eight pages back at a certain height which he marked by sticking in a pin. When Alexis did so correctly Houdin signed a declaration: "I affirm that the above facts are scrupulously accurate."

Lord Adare attended a sitting in the company of a Col. Llewellyn on July 2, 1844. According to his notes, Alexis took from the skeptical colonel a morocco case, placed it on his stomach and said, "The object is a hard substance, not white, enclosed in something more white than itself; it is a bone from a greater body; a human bone; yours. It has been separated and cut so as to leave a flat side." Alexis opened the case, took out a piece of bone wrapped in silver paper and said, "The ball struck here; it was an extraordinary ball in effect; you received three separate injuries at the same moment; the bone was broken in three pieces; you were wounded early in the day whilst engaged in charging the enemy." He also described the dress of the soldiers and was right in all respects.

Alexis Didier was always accompanied by his hypnotist Marillet. He never claimed assistance from spirits. His views are outlined in *Le Sommeil Magnétique expliqué par le somnambulisme Alexis en état de lucidité* (1856). His brother Adolph wrote *Animal Magnetism and Somnambulism* (1856); *Mesmerism and Its Healing Power* (1875), and *Clairvoyance* (1876).

A long series of experiments conducted by Dr. Edwin Lee in 1849 at Brighton and Hastings is recorded in Lee's *Animal Magnetism* (1866). H. G. Atkinson also subjected the Didier brothers' gift to careful scrutiny. E. W. Cox noted:

"A party of experts was planned to test M. Alexis. We prepared a packet containing a single word of twelve letters and enclosed it in six envelopes of thick brown paper, each of which we carefully sealed. Handing him this packet he placed it, not before his eyes which were bound with handkerchiefs and wool, but upon his forehead, and in three minutes and a half he wrote the contents correctly, imitating the very handwriting. The word was by arrangement placed in the first envelope by a friend in a distant town, who was not informed of the object and who did not inform us what the word was; and none of us knew until the envelopes were opened and the word found to be that which the Somnambule had written."

Frank Podmore reflects on Alexis's work in *The Newer Spiritualism* (1910): "Many of these feats are so precisely recorded and so well authenticated that it is difficult to doubt their genuineness. They stand on the same evidential level as many of the similar incidents recorded in the *Proceedings* of the S.P.R." He observed that Alexis was in an abnormal state of consciousness during his performances, a conclusion he reached from reference to the fact that as a rule, he did not speak the answers but preferred to write them. From this he concluded that Alexis was an **automatic writer** and that his feats of clairvoyance were genuine and that they involved no conscious deception on his part.

Sources:

Cox, E. W. *What Am I? A Popular Introduction to Mental Physiology and Psychology*. N.p., 1874.

Didot Perceval

So named because the only manuscript of this legend discovered belonged to A. F. Didot, the famous collector. This version of the legend of the **Holy Grail** greatly emphasizes the illness of the Fisher King. It tells how **King Arthur's** Round Table was constructed and relates the adventures of Sir Perceval, which are much the same as those told in the *Conte del Graal*. Included is the Good Friday incident in which Perceval and Brons are instructed in the mystical expressions that Christ was said to have whispered to Joseph of Arimathea on the cross.

Sources:

Lacy, Norris J., ed. *The Arthurian Encyclopedia*. New York: Garland Publishing, 1986.

Roach, William, ed. *The Didot Perceval*. Philadelphia: University of Pennsylvania Press, 1941.

Diepenbrock, Melchior von (1798–1854)

Author of two treatises on *chirothesy* or laying on of hands by the Roman Catholic popes. (See also **Healing by Touch**) He was born on January 6, 1798, in Bocholt, Westphalia. After serving as a militia officer in 1815 against France, Diepenbrock decided to study finance and theology and was ordained in 1823. He was ordained a cardinal in 1850. Many of his sermons and pastoral letters were published.

He died in Johannisberg, Upper Silesia, on January 20, 1854.

Di Liscia, Julio C(esar) (1912–)

Industrialist and parapsychologist. He was born January 10, 1912, at Santa Rosa, Argentina. He became a member of the Argentine Institute of Parapsychology (AIP) founded in 1952, but resigned from the Institute with other members who believed that it lacked scientific interest. He led in the formation of a new organization, the Association of Friends of Parapsychology, which initiated the journal *Revista Argentina de Parapsicología*. As a result, the AIP was reorganized and Di Liscia was appointed secretary. He frequently lectured on parapsychology at the institute and conducted research on precognition.

Di Mambro, Joseph (1924–1994)

Joseph Di Mambro, was cofounder of the **Solar Temple**, an occult order that jumped into the public spotlight after more than 50 members died in an act of mass suicide/murder in 1994. Di Mambro was born in rural southern France. He did not go to college, but learned clockmaking and the jewelry business by which he was employed as a young man. He also was attracted to occultism, and in January of 1956 joined the **Ancient and Mystical Order of the Rosae Crucis** (AMORC), the American Rosicrucian group which enjoyed great success in France in the decades following World War II (1939–45). In the late 1960s he became the head of the AMORC lodge in Nimes, France. He remained a Rosicrucian member until 1969.

In 1970, Di Mambro gave up his business career to become a full-time lecturer in what would become known as the **New Age Movement**. In 1973 he founded the Center for the Preparation of the New Age in Annemasse, France, and three years later established a communal group, La Pyramide, in Geneva, Switzerland. La Pyramide was superseded by the Golden Way Foundation two years later.

During his years in Geneva, Di Mambro developed as a teacher and began to present himself as a representative of the **Great White Brotherhood**, that group of evolved beings which many theosophists believe guide the evolution of the human race. He claimed to be an incarnation of several notable ancient figures (including Moses and the Egyptian Pharaoh Akhnaton).

In the early 1980s, Di Mambro invited Luc Jouret, a popular New Age and **holistic** health speaker, to lecture at the Golden Way. Jouret was a member of another occult group, the Renewed Order of the Temple, and the two discovered their mutual interests and beliefs. Together they founded the Solar Temple in which they married traditional initiatory occultism with a belief in the coming New Age. Di Mambro prepared the rituals used by the group while Jouret continued to travel widely, bringing people into a club he had formed, and from the club members selected people to be invited into the new order.

The members of the Golden Way provided the core from which the Solar Temple grew. In 1982, Di Mambro fathered a

child whom he named Emmanuelle. He saw her as a cosmic being who would lead in the coming New Age. As the order progressed, he chose mates for people, looking for them to have special children who would assist Emmanuelle in her New Age task. The rituals, drawn in part from the writings of **Alice A. Bailey**, called upon the Great White Brotherhood to release the energy through the world that would bring the awaited change.

All seemed to be well through the 1980s, but in the early 1990s, people began to challenge Di Mambro's authority. Trouble seemed to have started when one member who left in 1991 began to complain that the group was a cult and filed a lawsuit against it. Then in 1993, Luc Jouret was arrested when he attempted to purchase some illegal weapons. The resulting publicity not only destroyed his reputation, but called the group to the attention of the authorities. These problems might have been weathered, had not Di Mambro's health failed. Reportedly, he was having problems with his kidneys, had become incontinent, and had developed cancer. His cosmic child was also revolting against her treatment and had become unmanageable.

Di Mambro's problems set the context for the negative turn that developed in his thought by 1993. He felt that the public was not responding to the New Age and that it was best that he and those who were ready drop out and move on to a higher dimension. That occurred on October 3–5, 1994, when Di Mambro and some 50 members of the Solar Temple died in three separate acts in **Quebec** and **Switzerland**. At his direction, a couple who had had a child in opposition to his orders were murdered along with their son. The night before he committed suicide, Di Mambro and a small group of his closest confidants has a last feast together. It was determined that the majority who died were given tranquilizers and were subsequently shot. Their bodies were then arranged in a circular pattern.

Sources:

Introvigne, Massimo. "The Magic of Death: The Suicides of the Solar Temple." In Catherine Wessinger, ed. *Millennialism, Persecution, and Violence: Historical Cases*. Syracuse, N.Y.: Syracuse University Press, 2000.

Meyer, Jean François. "43'Our Terrestrial Journey is Coming to an End:" The Late Voyage of the Solar Temple." *Nova Religio* 2, 2 (April 1999): 172–96.

Palmer, Susan. "Purity and Danger in the Solar Temple." *Journal of Contemporary Religion* 11, 3 (October 1996): 303–18.

Wessinger, Catherine. *How the Millennium Comes Violently*. New York: Seven Bridges Press, 2000.

Dimensione Psi

Defunct quarterly journal of Associazione Italiana Studi del Paranormale. Included scientific papers on psi phenomena and psychical research. It was managed in Genova by Count Lellio Galateri de Genola.

Dingle, Edwin John (1881–1972)

Founder of the Institute of Mentalphysics. He was born April 6, 1881, in Cornwall, England. He became a journalist, and in 1900 he moved to Singapore to cover affairs in the Orient. There he met a teacher from whom he learned meditation and yoga. In 1910 Dingle went to Tibet, where he studied for nine months and reportedly learned *pranayama* (breathing control), the remembrance of past lives, and other advanced spiritual disciplines. He returned to England to write books on his experiences and published the important *Dingle's New Atlas and Commercial Gazetteer of China* (1914), which was a standard reference for many years.

In 1921 Dingle settled in Oakland, California. He began his career as a teacher after being asked to lead an informal class

on what he had learned from his teachers in Singapore and Tibet. He taught informally for more than a decade before incorporating the Institute of Mentalphysics in 1934. Dingle taught his students out of his belief that the Tibetans had preserved the ancient wisdom of the Aryans, the founders of the Indian, Mediterranean, and Anglo-Saxon cultures. He taught them the disciplines he had learned and advised a vegetarian diet.

Dingle developed a center in Los Angeles, the International Church of the Holy Trinity, where he not only taught classes but sent out a correspondence course to students across North America. He was generally known by his students as Ding Le Mei, his religious name. In 1941 he founded a retreat center in Yucca Valley, California, now the headquarters of the institute. Following his death on January 27, 1972, he was succeeded by Donald L. Waldrop.

Sources:

Dingle, Edwin John. *Borderlands of Eternity*. Los Angeles: Institute of Mentalphysics, 1939.

———. *Breathing Your Way to Youth*. Los Angeles: Institute of Mentalphysics, n.d.

———. *The Voice of the Logos*. Los Angeles: Econolith Press, 1951.

Dingwall, E(ric) J(ohn) (1890–1986)

Anthropologist, author, and one of the most experienced psychical investigators of modern times. Born in Ceylon (now Sri Lanka), he was educated at Pembroke College, Cambridge University, England (M.A., 1912), and the University of London (D.Sc., Ph.D.). He joined the staff of the Cambridge University Library. The son of a Scot living in Ceylon in 1890, he was reticent about his personal affairs, and did not publicize his exact birth date. He appears to have had some private wealth in his earlier years, since he was able to travel and follow his intellectual interests.

As a young man, Dingwall became interested in psychical phenomena and in 1921 was named the director of the department of Psychical Phenomena for the **American Society for Psychical Research**. The following year he became the research officer for the **Society for Psychical Research**, London, where he served for five years. While there he wrote his first books on psychical research, including (edited with Harry Price) *Revelations of a Spirit Medium* (1922) and *How to Go to a Medium* (1927).

Through the 1920s and 1930s Dingwall traveled widely through Europe and to the United States to investigate mediums, among whom were such famous ones as "Eva C.," **Rudi and Willi Schneider**, **Stephan Ossowiecki**, and "Margery" (**Mina Crandon**). He also researched social and religious conditions relating to abnormal mental phenomena in Spain in 1935, and in the West Indies in 1936. These provided additional material for his articles and one additional book, *Ghosts and Spirits in the Ancient World* (1930).

Besides his work as a psychical investigator, Dingwall continued his academic interest in anthropology, making himself knowledgeable on some of the more bizarre aspects of the human personality. His publications in these areas include *Studies in the Sexual Life of Ancient and Medieval Peoples* (1925), *The Girdle of Chastity* (1931), *Artificial Cranial Deformation* (1931), and, with H. H. Ploss and other colleagues, *Woman: An Historical, Gynecological and Anthropological Compendium* (1935).

During World War II he worked at the Ministry of Information and British Foreign Office (1941–45), and resumed his writing after the war. Dingwall's numerous titles include *Racial Pride and Prejudice* (1946); *Some Human Oddities* (1947); *Very Peculiar People* (1950); with K. M. Goldney and T. H. Hall, *The Haunting of Borley Rectory* (1956); with J. Langdon-Davies, *The Unknown: Is It Nearer?*; *The American Woman* (1956); and, with T. H. Hall, *Four Modern Ghosts* (1958).

During the 1960s Dingwall coedited the four-volume set *Abnormal Hypnotic Phenomena* (1967–68). He died at St. Leonards-on-Sea, East Sussex, England, on August 7, 1986. As one of Britain's oldest psychical researchers, he was widely respected for his careful reports and judgment in the field of the paranormal during some sixty years' investigation of some of the most famous and controversial mediums of the twentieth century. Although tending to skepticism, he did not hesitate to affirm the possibility of the genuineness of psychical phenomena and was scathing about the limitations of fellow researchers. As a body, he claimed, "they are hardly distinguished by the accuracy of their observations, the correctness of their records or the scrupulous care required in the conduct of their experiments."

He also cautioned against *prima facie* belief in **fraud**, even though claimed phenomena might seem suspect. In his article "The Hypothesis of Fraud," published in the *Proceedings* of the Society for Psychical Research (SPR), he comments on the controversial phenomena of the famous medium "Eva C." that "it may be thought that the case against the phenomena is so strong that the subject may be at once dismissed. Such a standpoint would in my opinion be entirely mistaken and would show clearly that its supporter had not the smallest appreciation of the difficulties. . . ." For example, he became such an expert on conjuring that he was qualified to be a member of **The Magic Circle**, of which he became vice-president and founded their committee for investigating the occult.

At other times, he testified to observing such controversial phenomena as the production of **ectoplasm** by mediums. However, according to **Sir Arthur Conan Doyle**, he was always reluctant to make public admission of the genuineness of phenomena that he had endorsed in private.

In a tribute by parapsychologist **Guy Lyon Playfair** (*Journal of the Society for Psychical Research*, vol. 54, no. 807), Dingwall is quoted as stating (in a letter to Playfair in 1976), "We know practically nothing about the 'real' nature of the material world in which we live. We knew less 500 years ago. 500 years hence we may know a little more, but the more we peer into our surroundings the most indefinite becomes the boundary. The investigation of the relationship between matter and what you call spirit is only just beginning. Hardly any progress at all has been made since Myers laid down the guide rules in 1903. Indeed, things seem to be more mysterious now than they were then. So I think that the best position is not to hurry. The scrap heap of science is high with discarded theories derived from insufficient experimentation."

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Dingwall, Eric J. *Ghosts and Spirits of the Ancient World*. London: Kegan, Paul, 1930.

Direct Drawing and Painting

A development of **automatic drawing and painting** in which the hand of the automatist is not made use of, and sometimes even drawing and painting materials are dispensed with, the sketch being precipitated in the darkness in a time that is usually too short for normal execution. It is a fairly well known mediumistic phenomenon but also one that is always open to suspicion of **fraud** as the transcendental pictures are often found to be feeble copies of existing works of art and since practitioners of direct drawing and painting have often been caught in deception.

Mary Marshall's direct pencil portrait of Goethe was a close copy of an engraving in *The Life of Goethe*; many illustrations of **David Duguid's** *Hafed* were identical with pictures in Cassell's *Family Bible*; and still-life paintings of **Mrs. E. J. French**, of New York, were similarly wanting in originality.

Taken to task, the **controls** of Duguid defended themselves by saying that they often took impressions from the medium's subconscious. His defense drew support from the hypothesis that the mind of the sitter may also contribute the subject. On occasion, for example, visitors to Duguid recognized, in the direct paintings, scenes they were acquainted with in America and Australia, which the medium could not have seen. An art dealer found a direct painting strangely familiar and later discovered its facsimile among some pictures he had bought. Frank Miller writes in the *Journal* of the American Society for Psychical Research of a well-known artist who could paint scenes he never saw but that *she* remembered having seen.

Duguid specialized in miniature paintings in oil. They were done under the alleged control of the spirits of Dutch painters Jakob Ruysdael and Jan Steen. The size of the pictures was sometimes as small as a sixpence and the execution, done in the dark, was always very fine. While the medium was tied to his chair, or held by the hands, the noise of the brushes was heard above the table and sometimes half a minute later the brushes or pencils and the picture fell down. Occasionally the drawings were obtained in a few seconds in sealed envelopes on folded sheets of paper.

Mrs. E. J. French excelled in still life paintings done under a small table that was surrounded by a shawl. For eight to fifteen minutes furious scraping and rubbing was heard, then a signal, then the brushes and pencils dropped out and, fresh with paint, a brightly colored picture was produced from under the table.

Samuel Guppy, in his anonymously published *Mary Jane, or Spiritualism Chemically Examined* (1863), describes drawings of varicolored flowers obtained, often without any drawing or painting material, in the presence of his first wife. Specially bought and marked paper was placed in a box that was itself carefully wrapped in paper and sealed to remove any chance of deception. Yet the picture appeared occasionally in as many as seven colors, covered with a varnish of unknown origin.

In one instance the effect appeared to have been produced at a distance. In a letter to the **London Dialectical Society**, Countess Panigai described a visit to **D. D. Home** during which she was promised a distinct sign from her deceased child the following day. The promise was well kept. At her home, which the medium never visited, she heard raps, apparently coming from a drawer where, unknown to all, the last pair of boots her child wore was hidden in a box. "Unlocking the drawer and the box, on the elastic of one boot was imprinted a perfect star, and in the centre of the star an eye," the countess recalled. The substance with which it is drawn is black. It has since faded slightly, but remains still thoroughly distinct. So mathematically perfect is the drawing that great skill and precision is necessary for an accurate copy to be taken." Letters at each point of the star formed the name of the child, "Stella."

The most unusual demonstrations in direct art were given by the **Bangs sisters** of Chicago. On paper-mounted canvases held against the light near the windows, they produced spirit portraits in plain sight of the sitter, who was usually advised to keep about his person a photograph of the departed friend whose spirit picture he desired to obtain. Admiral Osborne Moore often witnessed the phenomenon and describes it in *Glimpses of the Next State* (1911):

"We had to wait some time. After a few minutes the canvas assumed various hues, rosy, blue and brown; it would become dark and light independently of the sun being clouded or not.

"Dim outlines of faces occasionally appeared in different parts of the canvas. . . . We had been sitting forty minutes when the right and left edges of the canvas began to darken, and the face and bust suddenly appeared. It was finished in thirty-five minutes—i.e., one hour and fifteen minutes from the time we first sat down. On separating the two canvases it was found that the picture was on the further side of the one nearest to me, and the material was quite damp; the other canvas, which had

been pressing against it all the time, was unsoiled. The stuff comes off on the finger, a smutty, oily substance. . . .

“The actual picture therefore, took thirty-five minutes to precipitate. It is richer in tone now than it was when put on a sofa after the sitting, but in other respects just the same. The likeness to the *cartes-de-visiti* in my dollarpocke is not remarkable, but there are points about it which show that the invisible workers had access to these photographs.”

Reported pictorial appearances of the Virgin Mary in churches and other places of worship have caused some to hypothesize that the phenomena under this heading also occur in a spontaneous manner. It was reported in the *London Press* in the summer of 1923 that, on the plaster wall in Christchurch Cathedral, Oxford—under the Burne Jones window that Dean Liddell had caused to be placed there as a memorial of a dearly loved daughter and close to three tablets erected to the memory of the dean and his family—there had gradually emerged, over a period of two years, a remarkable likeness to the late dean, whose life and work were so closely associated with Christchurch.

Relating the Liddell portrait to the phenomenon of **psychic photography**, **Frederick Bligh Bond** argues in the October 1923 issue of *Psychic Science* that “. . . instead of a photographic plate and the chemical changes in salts of silver, there is in the smooth white plaster wall and the mineral salts contained in the plaster, a combination susceptible to slow chemical change; and instead of the presence of a physical medium required in psychic photography, there is the physical atmosphere of a building constantly dedicated to prayer and aspiration, full of spiritual and psychical emanations of countless worshippers tending to provide the conditions necessary for the accomplishment of a process in which the alchemy of thought may succeed in affecting the grosser particles of matter.”

This portrait of Dean Liddell remained unaffected by the passing of years. Barbara McKenzie, wife of **James Hewat McKenzie**, writes in *Psychic Science*, October 1931, that “the Dean’s face is beautifully clear and there certainly seems an emergence of other outlines close by which bear a resemblance to two human heads.” One of these was noticed to be forming in 1923; the other is more recent.

Similar appearances have been noticed in other parts of the building. Mrs. McKenzie was shown a gray marble pedestal base. About a foot from the floor a white patch appears on the marble, containing a very clear face of an elderly man with bushy hair and full whiskers and beard. An even clearer face was to be seen on a wall behind the organ and within twenty yards of the choir stall. It was popularly associated with a chorister who for many years sang in the cathedral.

The evidence for the genuineness of direct drawing and painting is far from satisfactory. Both Duguid and the Bangs sisters were exposed in mediumistic frauds, and the amateur conjurer **David P. Abbott** successfully duplicated the sisters’ direct painting phenomena by trickery.

Direct Voice

Theoretically, an isolated paranormal voice in space without visible source of agency. In classical Spiritualist séances, the voice issued primarily from a **trumpet** that sailed about the séance room in the dark and appeared to serve as a condenser. At other times mediums dispensed with the trumpet, and the voice could be heard from the center of the floor or from any part of the room.

H. Dennis Bradley records an experience in which the communicator began his sentence in the middle of the room; half-way up he dropped the trumpet while his voice traveled upward to the extreme right-hand corner of the ceiling and there ended on the pronouncement of the last syllable of his last word (*Towards the Stars*, 1924, p. 20).

Physically the phenomenon requires the supposition that some material more solid than air is withdrawn from the medi-

um’s or from the sitter’s body to produce the necessary vibrations in the surrounding atmosphere. Séance room communications speak of improvisation of a larynx—a strange notion, yet the improvisation of human limbs and entire bodies is even stranger.

The first vague description of a “voice box” is to be found in an **out-of-the-body** experience of **Stainton Moses**, who stated, “I did not observe how the sound was made, but I saw in a distant part of the room near the ceiling something like a box round which blue electric light played, and I associate the sound with that.”

The “voice box” of “Walter,” the **control** of Margery (i.e., **Mina Crandon**) has been photographed as a white mass on the medium’s shoulder, connected to her left ear and nostril with tubes of the mysterious substance **ectoplasm**. This psychic microphone seems to be very closely associated with the medium’s organism. “John Watt,” the control of **Mrs. Thomas Everitt**, claimed that he used the medium’s breath in speaking. If Everitt held her hand over her mouth the volume of the voice diminished, and it ceased entirely if Everitt placed her palm on her mouth. The spirit of **Cecil Husk** warned Dennis Bradley not to smoke excessively on the days he was sitting in séances, since smoking sometimes affected the vocal organs from which part of the ectoplasmic force was taken.

Thomas Colley described an instance in which **Frank W. Monck** was wakened from a trance to greet a materialized fellow student. He and the spirit had to speak in turn; there was an impasse if they tried to speak at once. **Harry Bastian**’s direct voice was heard when his mouth was full of water, but it immediately ceased if his nose was temporarily stopped. Everitt could never speak simultaneously with the spirits. Her lips and tongue moved but no sound was made. Other mediums felt no handicap.

Multiple Spirit Voices

Signor Damiani, in his testimony before the **London Dialectical Society** in 1870, spoke of a séance with **D. D. Home** in which two voices were heard besides that of the persistently speaking medium.

David Duguid often spoke simultaneously. **George Valiantine** and **Etta Wriedt** had no difficulty in joining with the spirit voices. According to **Noel Jaquin**, the problem consisted not so much in the use of the physical voice, but in the coordination of thought. He experienced an incoherence in thinking while the direct voice was heard and could only master through strong mental effort.

Independent conversation by two or three voices was occasionally carried on in the Wriedt séances. **J. A. Findlay** reported the same with the medium **John C. Sloan**. Admiral Osborne Moore was told that the spirits seemed to speak with his voice. During that time he often experienced a slight cough and irritation of the throat. Others observed that the sitters’ voices weakened after a prolonged direct voice conversation. An interesting experiment was tried with Wriedt. She was asked to sit with seven deaf mutes from Flint, Michigan. No one in the room could utter an articulate word except for herself. No voices were heard.

Eugene Crowell writes of séances with a Mrs. Andrews in *The Identity of Primitive Christianity and Modern Spiritualism* (1875–79): “One of the common forms of manifestations at Moravia is singing by spirits. This generally occurs when the persons assembled sing with animation, the spirits seizing the moment when they are ‘with one accord’ raising their voices, to join in the strain, and generally the spirit voice is heard clearly above all others.” He continued later: “When our spirit friends had conversed more freely than usual, the medium afterwards complained of much soreness and tenderness of the throat and lungs, evidently without any definite idea of its cause. It seemed to me that the spirits . . . were compelled to draw directly from the vocal and pulmonary organs of the medium those elements that are liberally supplied by public cir-

cles, and which are necessary for the production of spirit voices.”

Findlay's *On the Edge of the Etheric* (1931) states that the communicators often make use of a psychic tube from the mouth of the medium to the trumpet. This might explain why the independent voice resembled that of the medium and also why moisture was sometimes found within the trumpet it but is consistent with the medium's speaking directly into the trumpet. Findlay's spirit communicators also offered a description of how the artificial larynx is made. It read:

“From the medium and those present a chemist in the spirit world withdraws certain ingredients which for want of a better name is called ectoplasm. To this the chemist adds ingredients of his own making. When they are mixed together a substance is formed which enables the chemist to materialize his hands. He then, with his materialized hands, constructs a mask resembling the mouth and tongue. The spirit wishing to speak places his face into this mask and finds it clings to him, it gathers round his mouth, tongue and throat. At first, difficulty is experienced in moving this heavier material, but by practice this becomes easy. The etheric organs have once again become clothed in matter resembling physical matter, and by the passage of air through them your atmosphere can be vibrated and you hear his voice.”

Findlay's explanation received confirmation two years later at a séance recorded by the Rev. V. G. Duncan in his book *Proof: An Account of Spiritualistic Séances* (1933). The mediums in this instance were the Misses Moore. When asked how it was possible to speak to us on earth the communicator stated,

“I can only explain it like this. You know when you have been to the dentist for an extraction and been given an anaesthetic, he puts that queer mask over your face for you to breathe the gas into your lungs. I have to use a contrivance like that in order to speak to you. This contrivance is composed of etheric matter, partly provided by the mediums and sitters, and partly supplied from our side. It is a kind of transformer, and it has a double purpose. It helps to retard my vibrations and so allows me to make my voice audible to you and provides a temporary set of vocal organs.”

Findlay's views are further enlarged upon in his second book, *The Rock of Truth* (1933).

The Nature of Direct Voice

The process of direct voice speaking appears to be similar to ordinary speech. After a long sentence the controls would pause for breath, and the indrawing sound became distinctly audible. However, the phenomena differed from medium to medium, and the vocal effects varied from one to the other. The invisible communicator could laugh, whistle, or sing. “Walter,” the control of Mina Crandon (“Margery”), could give expression to all sorts of moods—surprise, contentment, joy, anger, and melancholy—by whistling. Once Margery and “Walter” reportedly laughed at the same instant. The two chuckles came from a common point in space and gave the impression of being tangled together, as though conceivably from a common physical organism.

The language spoken may be unknown both to the medium and to the sitters. Yet the nationality of the medium may have a curious influence. English, for instance, is easier spoken when the medium is English than of another tongue. As an explanation it has been suggested that the material to build up the artificial larynx may be drawn from the oral cavity and therefore may be less adaptable to unusual inflections. The experience of Abraham Wallace with the spirit entity “**John King**,” who unexpectedly spoke to him in broad Scotch, suggested to some a participation on the part of the sitter. When interrogated on the subject, King replied, “Why, I got it from you.”

The bewildering variety of strange languages spoken through some mediums remain mysteries, though secret knowledge by the medium or collusion with sitters has been hypothesized as a likely explanation. In the séances of **George**

Valiantine (repeatedly caught in fraud), Portuguese, Basque, Welsh, Japanese, Russian, Hindustani, and “ancient pure” Chinese was supposedly spoken. Neville Whyment, a famous orientalist, studied this linguistic phenomenon, and on March 25, 1927, it was recorded on a gramophone in Lord Charles Hope's apartment in London after a special telephone cable was laid to the Columbia Gramophone Company's recording house. A megaphone was connected to the recording machine and two assistants stationed outside the séance room gave the signals at various times. In the presence of Lord Hope and H. Dennis Bradley and his wife, three voices spoke in English, one in an Indian dialect, one in Hindustani, one in Italian, and two in Chinese. Whyment said the latter, which claimed to be the voice of Confucius, was apparently the same one he heard in New York.

Was Confucius actually present? When the question was asked in the Crandon circle in Boston, “**Walter**” explained the matter this way: “When K'ung-fu-T'zu manifests in our séance room he is not necessarily personally present. However, at the time of Whyment's interview with K'ung-fu-T'zu through Valiantine in trance, the Master was actually present in person.”

Further suggestions relating to the problem are found in Mrs. E. Duffey's book *Heaven Revised* (1889). In answer to her doubts as to the presence of illustrious spirits a vision was given to her, of which she writes: “I beheld, or seemed to behold—for it was not sight, it was a perception as strong as the sense of seeing—a succession of links extending from sphere to sphere and from spirit and spirit, until it had finally found utterance on earth.”

Colley heard direct voices in the darkness of the night when sleeping in the same room with Monck, while holding his hand over the mouth of his sleeping companion. During an operation on **Eileen Garrett** in 1931, while she was unconscious and gagged, the doctors in attendance heard voices in her proximity. One voice spoke in a tongue that none of the doctors understood. According to Reid Clanny's account of the strange case of **Mary Jobson**, individuals connected with the Jobsons were sometimes accosted in their own homes by a voice that spoke in the presence of the girl and they were told to go and see her.

In the first attempts at communication or when the spiritual power was insufficient, the direct voice was feeble or hoarse, writers said. With an increase of power or practice it became characteristic in tone and distinctive in enunciation. It had a conspicuous selective intelligence, tending to address itself to the right person in the right language.

As soon as the power began to ebb, the trumpet was used increasingly. This waning of power is curiously described in Mrs. G. K. Hack's notes of the July 8, 1928, séance in **Millesimo Castle**: “The power suddenly failed and consequently the pronunciation of the words he used became confused and the sounds almost inarticulate, until at last they became a sort of prolonged whistle which gradually extinguished itself and formed itself into a mournful sigh.”

The general strength of the voice varied individually. **Sir Arthur Conan Doyle** heard a voice in Chicago that he could only compare to the roar of a lion. Duguid's voices were usually husky. But on one occasion his speaking was so loud and harsh that the sitters became alarmed and asked the spirit to retire. Similarly, in Mrs. Robert Johnson's séances, remonstrations had to be made because of the volume of the voice.

In **Elizabeth Blake**'s case the voices were occasionally heard at a distance of one hundred feet. “Kokum” and “Hawk Chief” (Valiantine) had tremendous, resounding voices. H. Dennis Bradley recorded that their voices were heard by his wife in a bedroom on the upper floor thirty to forty yards away with all the doors closed. “Kokum's” voice carried to a distance of two hundred yards. Mediums such as Blake, Valiantine, Wriedt, Hazel Ridley, and Mrs. Murphy Lydy often produced the phenomenon in full light. The usual demonstration was to shut the light out of the trumpet with the palm of the medium and hold the small end to the sitter's ear. Mrs. Lydy gave several success-

ful platform demonstrations in this manner in May 1931, in London.

J. B. McIndoe of Glasgow constructed a telephonic apparatus for the hearing of the voice in daylight. A sensitive telephone transmitter was placed under a tightly buttoned, high, black oilskin coat, on the larynx of the medium Andrew McCreadie. The sitters were connected with a telephone receiver through which they could hear voices in daylight. The result was the same if a trumpet was placed with the small end under the oilskin coat on the medium's larynx. Through the large end, if one closely listened, voices came through.

Many and varied experiments were conducted to attempt to prove the reality of the phenomenon. Ventriloquism on the medium's part was the first natural explanation. This was, however, rejected by researchers **James H. Hyslop** and **Hereward Carrington** in their respective experiments and was also discounted by **J. Malcolm Bird** as part of his séances with "Margery."

According to Carrington, at a near range it is impossible for a ventriloquist to produce the illusion of distant sounds or voices; he must then depend upon near ventriloquism, and the nearer the listener's ear to the mouth of the performer the less perfect the illusion, until at quite close range the illusion vanishes altogether and the sounds are correctly located as issuing from the ventriloquist's mouth. There is no such thing as "throwing the voice" across the room, or to any distant location in space he said. The voice merely seems to issue from the spot because the performer distracts the attention of his audience to it. Deprived of light to aid the view, the illusion cannot be produced and the investigators who sit quite close to the medium can immediately locate the voice at its point of origin.

The medium was often asked to hold water in her mouth to see whether the voices were independent. With **Emily French**, of Buffalo, New York, the voices were tested by Hyslop, Dr. **Isaac Kauffmann Funk**, and others for a full week. Findlay recorded how often he had his ear at the mouth of the medium Sloan when one or more voices were speaking, yet no sound came from the mouth. In other experiments a special solution was used which, under the effect of the saliva, changed color in proportion to the time during which it was held in the mouth. If one of the sitters also took an amount into his mouth and ejected it at the same time as the medium, the color should be identical. It was by this test that Abraham Wallace claimed to have established the good faith of **Susannah Harris**.

The Voice Control Machine, designed by Mark Richardson, of Boston, for use in the "Margery" séances was a modern control apparatus. It consisted of a U-shaped tube in which small luminous floats were placed on the surface of the water. The medium blew into a flexible tube that had a specially constructed mouthpiece and caused, by the pressure of air, the second column of water to rise. This position was retained as long as the mouthpiece was tightly held by the medium's lips and tongue. The collapse of the column of water could be immediately detected in the dark by means of the luminous floats.

An even more satisfactory control was devised by psychical investigator **B. K. Thorogood**. This was a cubical box, made of layers of seven different materials, completely sound proof, closed and padlocked, containing a large, very sensitive microphone, connected by two wires emerging from the box to a distant loudspeaker. While sitters in the séance room heard nothing, the voice of "Walter" issued from the loudspeaker in the distant room, suggesting that the voice had its origin through the microphone in the box. Under such conditions the independence of the voices in the "Margery" séances seemed proved.

In direct voice communications there are two elements of the paranormal—the voice in space and the contents of the message. If it turns out that the trumpet was actually used by the medium in the dark the validity of the communication may yet be established by the other criterion. Hereward Carrington, whose book *The Physical Phenomena of Spiritualism* (1907) de-

scribed many possibilities of fraud, pointed out that many investigators attended trumpet séances quite convinced that the medium did the talking. They contended that the content of the messages was the important thing.

There are many reports of voices heard in daylight with no obvious human source. In *The Blue Room* (1927), Clive Chapman describes séances with the New Zealand medium **Pearl Judd**, when direct voices were heard in a well-lighted room. Contemporary researcher **D. Scott Rogo** also reports similar cases in his book *An Experience of Phantoms* (1974). Well-researched **poltergeist** cases occasionally include voices originating in space in daylight.

Direct voice whispers in semidarkness were heard at sittings with **Gladys Osborne Leonard**. Her control "Feda" claimed to hear communicators talking in front of the medium. She conveyed their messages, which were not heard by sitters. Later confirmation came when sitters also heard the entities talking in whispered words. Robert Blatchford was convinced that his wife is spirit spoke to him in her particular manner of speech. Medium **Leslie Flint** was tested by C. Drayton Thomas in 1948 and by Robert Chapman of the *Sunday Express* newspaper and members of the Society for Psychical Research in 1971 and 1972, when use was made of throat microphones and night-sight binoculars.

Historically, the **Davenport brothers** and **Jonathan Koons** of Ohio were the first mediums through whom direct voice phenomena were reported. It was "John King" who introduced it, and it was also this control who invented the use of the trumpet in séances.

Voice mediumship is one of the most dramatic forms of supernormal manifestations. In view of the ease with which it was acquired by H. Dennis Bradley, one may understand his enthusiastic forecast in *The Wisdom of the Gods* (1925): "Communication with the spirits in their actual voices may, within this century, become as simple as the telephone or wireless. In fact, it seems to me that it is a new and phenomenal form of wireless communication." In recent times, the **electronic voice phenomenon**, popularly known as **Raudive voices** seems to have partially realized this hoped-for development. It uses a simple diode circuit and records claimed paranormal voices on a tape recorder.

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Direct Writing

The claimed phenomenon in **Spiritualism** of spirit writing that is produced directly without visible physical contact with the medium and sometimes without writing material. It dispenses with mechanical contrivances such as the **planchette** and **Ouija board** and bypasses table tipping or **table turning**.

Eusapia Palladino is reported to have rubbed the end of her finger with blue chalk, asked **Charles Richet** to hold it, and, advancing to the table, drew two crosses over the tabletop in the air. The blue marks disappeared from her finger, and the crosses were found on the underside of the table. She also drew scrawls on Richet's jacket with the fingers of **F. W. H. Myers**, who was present. A blue mark was found on Richet's shirt front under the waistcoat. Then, holding Richet's clean finger as though it were a pencil, she drew a blue line on a piece of white paper in good light. A Professor Schiaparelli bought a block of new writing paper and asked Palladino to write her name. She grasped his finger and moved it over the paper as if it were a pen; the writing was found inside the block.

One of the most well known forms of direct writing was that made popular by the mediums **Henry Slade** and **William Eglinton**—**slate writing**. Slate writing was, of course, one of the easiest of phenomena to fake and Slade and Eglinton were caught in their attempts. In any case, the proximity of the medium to the writing on the slate would throw doubt on the reality of the spirit hypothesis. The most convincing direct writing was that which was not solely dependent upon prepared materials but was produced anywhere and under any circumstances.

Thus, during a **poltergeist** disturbance in Stratford, Connecticut, in 1850 and 1851, direct writing was found on turnips that sprang apparently from nowhere. An unfinished letter left for a few moments would be found completed in a different hand, although of course during the interval it could easily have been accessible to another human.

In 1856 experiments in direct writing were carried out by the noted Spiritualist **Baron L. von Guldenstube**. He locked paper and pencil in a small box and carried the key around with him. At the end of 13 days he found some writing on the paper; he repeated the experiment with similar success. Later he visited galleries, churches, and other public places, leaving writing materials on the pedestals of statues, on tombs, and so on.

In this way he claimed to obtain direct writing in English, French, German, Latin, Greek, and other languages, purporting to come from Plato, Cicero, St. Paul, Juvenal, Spencer, and Mary Stuart. The baron was accompanied on these expeditions by Comte d'Ourches and other friends, and on one occasion a medium was mentioned as being present. Of course, such communications are in no way evidence of spirit agency, since under such circumstances anybody could have written messages for the baron. However, another experiment on November 24, 1856, was at the baron's own apartment. He recorded that while waiting for two other witnesses to join a séance, the furniture began to creak. Then the medium seated herself at the piano, directing the group to place an untouched packet of paper in a particular spot. The medium played for 15 minutes, then stopped. The packet of paper was opened and communications from "Cicero," "Plato," and "Spencer" were revealed. The baron's book *La Réalité des Esprits et le phénomène merveilleux de leur Écriture directe* (1857) created a sensation.

The Rev. **Stanton Moses**, a medium with experience of **direct voice** phenomena, published the first study devoted entirely to direct writing, which he named "psychography." In his *Direct Spirit Writing* (1878), he discusses his own experiences and those of other individuals. It is an uncritical book, but of great interest for its discussion of the circumstances surrounding the phenomenon. Moses notes that in his own experience there were convulsive movements associated with the writing: "I was slightly convulsed, and my hands were moved under the table while the writing was going on beneath."

Moses' investigation of the direct writing of Slade is particularly valuable. Slade's hands were sometimes feverishly hot, and emitted during the writing (which was nearly always in his own hand), crackling and detonating sounds. These detonations occasionally amounted to veritable explosions and even pulverized the slate at times. The pulsations, throbs, and convulsive shudders of Slade's body were frequently communicated to those holding his hands. The claimed "exposure" of Slade by a Professor Lankester was partly based on the observation that the tendons of his wrist were in motion.

Charles E. Watkins of Cleveland, another slate-writing medium, always wrote as if in torture. He claimed he felt a sudden "drawing" from his body and was unable to articulate distinctly. As soon as the writing was finished, with a jerk he was himself again.

This invisible link between medium and direct writing may not be solely physical. Most of the direct scripts of **Mrs. Thomas Everitt** proved to be quotations from various, sometimes inaccessible books, bearing on the teachings of Swedish seer **Emanuel Swedenborg**. Because the medium belonged to the **Church of the New Jerusalem**, her subconscious mind may have had some part in the contents. There is much reason for this supposition—C. C. Massey's experience with Eglinton on April 23, 1884, suggests that even the sitter's subconscious mind may be tapped.

As quoted in John S. Farmer's *Twist Two Worlds* (1886), the contents of a very private letter that Massey had written alone in his own room and mailed himself a week before had been rifled, and, taken out of context, passages were woven into a censorious communication. "The postscript was of a peculiarly malicious character, referring to other confidential correspondence of mine of a very delicate and personal nature," Massey complains. "I must own that this particular shot took effect and caused me no small embarrassment and annoyance." Massey at once wrote to his friend in Paris and received the assurance that nobody other than himself saw, read, or heard of the letter.

In *Experiences in Spiritualism with D. D. Home* (1869), **Lord Adare's** father is quoted: "A sheet of paper was lying on the edge of the table next to the window, on which a pencil was placed. We presently saw the pencil moving about on the paper. Mr. Home saw the fingers holding it. Adare noticed it also more than once, but of undefined form."

Sir William Crookes recorded his first experience in direct writing with Kate Fox-Jencken: "A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness."

Robert Dale Owen saw, in a sitting with Slade on February 9, 1874, in sufficient gas light, a white, feminine, marblelike hand, detached and shaded off at the wrist, creep up his knees, write on the notepaper placed there on a slate, then slip back with the pencil under the table. Five minutes later the performance was repeated by a smaller hand that resembled the first.

Such experiences are reminiscent of that most dramatic account in the biblical book of Daniel (5:5): "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote."

There are many instances on record when apparently fully materialized phantoms have left written messages behind. The spirits of **George Spriggs** sat down to write letters, "**Katie King**" left behind farewell messages when she took her leave. "Friedrich," a materialized form different from the medium **S. F. Sambor** both in stature and gesture, wrote something on the inside of a watch belonging to "Mr. S." in Petersburg.

There is a case so unique that it can only be called an instance of direct automatic writing. "The Mahedi," a materialized phantom associated with the medium **Francis W. Monck**, wrote in Egyptian characters. The Mahedi was then controlled

by Monck's guide, "Samuel," who spoke through him and wrote with his hand in English characters that **Thomas Colley**, from comparison with pieces of direct writing, found to be in "Samuel's" hand. Colley observed that, while the writing was going on, the medium, standing some seventeen feet away, involuntarily or absentmindedly moved his hand and said afterward that he felt his hand wanting to write, yet he did not know what was being written.

During a séance with **D. D. Home**, Crookes desired to see the actual production of a written message. Crookes noted:

"Presently, the pencil rose up on its point, and after advancing by hesitating jerks to the paper, fell down. It then rose and again fell. A third time it tried but with no better results. After three unsuccessful attempts, a small wooden lath, which was lying near upon the table, slid towards the pencil and rose a few inches from the table; the pencil rose again, and propping itself against the lath, the two together made an effort to mark the paper. It fell, and then a joint effort was again made. After a third trial the lath gave it up and moved back to its place, the pencil lay as it fell across the paper, and an alphabetic message told us—'We have tried to do as you asked, but our power is exhausted.'"

Led by a similar desire, Moses made the following observations in an **out-of-the-body** experience from "the other side":

"It was not done, as I had imagined, by guiding my hand or by impressing my mind, but was by directing on to the pen a ray which looked like a blue light. The force so directed caused the pen to move in obedience to the will of the directing spirit. In order to show me that the hand was a mere instrument not essential to the experiment, the pen was removed from the hand, and kept in position by the ray of light which was directed upon it. To my great astonishment it moved over the paper and wrote as before. I cried out with astonishment and was warned to keep still lest I should break the conditions."

Horace Greeley quoted in *Putnam's Monthly Magazine* the experience of former Senator James F. Simmons of Rhode Island in obtaining direct writing by a pencil dropped through the ring of a pair of scissors. The pencil stood firmly poised and slowly and deliberately traced the words "James D. Simmons." The handwriting was a facsimile of his deceased son's signature. It was obtained in daylight.

In direct-writing séances with Everitt, Crookes noticed that no matter how thin the paper was, the pencil produced no indentation. Nevertheless, it was clear that the pencil had been used, since once, the words appeared double, because the lead had a double edge. Another supernatural phenomenon was the speed with which the scripts were delivered and the success in overcoming the handicaps that had been experimentally set up. The paper had often been placed in a closed book, in a locked box and slates; the sheets were marked and writing was demanded on a given page in a book or on folded sheets in a sealed envelope. In Everitt's case, the writing often covered one side of the marked sheet and when, after examination, the light was again extinguished, it was continued on the back side of the same paper. Everitt's husband, Thomas, declared during meeting of the Marylebone Association of Inquirers into Spiritualism that he had known as many as 936 words to be written in a second.

To test the powers of the medium Sambor, a cone of sheet iron was prepared under the direction of the head of the printing works at Petersburg. A piece of paper and a pencil were placed inside. The engineers had an iron lid fixed on with special rivets. The cone was then left for several days in a room that Sambor never entered. In a later séance Sambor declared that writing would be found in the cone. After much difficulty, the cone, which was found intact, was opened. The paper was inscribed with a few words.

The direct writing produced by **Lujza L. Ignath** in Oslo (September 30, 1931) on wax tablets in a closed box appeared, under microscopic enlargement, to have been "melted" into

the wax by fine rays, swinging together from the direction of the sitters.

The writing may be in the medium's hand or in strange characters. The language of the writing may also vary and the script may contain words or sentences desired by the company.

The Beginning of Direct Writing

The scene of the most ancient instance of direct writing was perhaps Mount Sinai, where Moses obtained the Ten Commandments. The first modern record of experiments is to be found in Baron von Guldenstubbé's book *La Réalité des Esprits*. The phenomenon was observed during the poltergeist disturbances in the house of a Rev. Phelps at Stratford in 1850. Direct scripts were delivered in the locked spirit room of the Koon log house in Vermont.

Mary Marshall, the first English professional medium, produced direct writing on sheets of glass that were smeared over with a composition of oil and whitening and kept under the table. This was the rudimentary beginning of **slate writing**, of which the first English account, with Marshall in 1861, was published by Thomas P. Barker.

The explanation often given as to why slate writing came into vogue is that it furnished a comparatively quick message from departed friends without an excessive drain on the medium, since the space between the slates served as a convenient dark chamber. However, the process was abandoned in the early twentieth century. **Laura Pruden**, of Cincinnati was one of the last mediums claiming to produce the phenomenon. **Hereward Carrington** perhaps explains its loss of popularity: "Now there are so many different ways by which such writing [slate writing] may be obtained by trickery that it is almost impossible to obtain conclusive evidence by this means. Personally, I have never seen a genuine example, in all the years during which I have been investigating this question." This statement also refers to his experiences with **Pierre Keeler**, with whom he had two sittings at **Lily Dale**, the Spiritualist camp, in 1907 (he came to the conclusion that **fraud** was practiced on both occasions) and the sitting with Laura Pruden, of Cincinnati. In the latter case, Carrington admitted that the evidence was not so conclusive; indeed, his detailed account fails to show anything but a strongly imaginative possibility of fraud.

Henry Slade, Monck, Eglinton, Watkins, and **W. H. Powell** were the best-known exponents of slate writing. The commotion caused by the Slade trial resulted in some interesting public testimonies. William Barrett, in a letter quoted in the book *Psychography* by Moses, declares that he noted the same suspicious circumstances to which Lankester alluded and also that Slade always sat with his back to the light and sideways, so that the front of his person was in comparative shade, though generally in full view. Barrett suspected fraud, but instead of forcibly interrupting Slade to discover whether the writing was already on the slate when it was not supposed to be, he took a clean slate, placed a crumb of a slate pencil below, held it firmly down with his elbow and only allowed the tips of Slade's fingers to touch the slates. He observes:

"While closely watching both of Slade's hands which did not move perceptibly, I was much astonished to hear scratching going on apparently on the under side of the table, and when the slate was lifted up I found the side facing the table covered with writing. A similar result was obtained on other days; further, an eminent scientific man obtained writing on a clean slate when it was held entirely in his own hand, both of Slade's being on the table."

In a letter to the *Spectator* of October 6, 1877, **Alfred Russel Wallace** describes a remarkable experiment. The sitting was held in a private house with the medium Monck. Two slates were examined, cleaned, and tied together by Wallace and placed on the table, never out of his sight. Monck asked Wallace to name a word he wished to be written on the slate inside. He named the word "God." Monck then asked how it should be written. He replied: "lengthways of the slate and with a Cap-

ital G.” In a very short time writing was heard on the slate. The medium’s hands were convulsively withdrawn, Wallace himself untied the cord, and on opening the slates found on the lower one the word written in the manner he asked.

The general procedure with Slade was to place the slates under the table against the slab or lay his hands over them on top of the table. The process of writing (a scratching sound) was not only heard, but the tremors could be felt if a hand was placed over the locked slate. The finishing of the message was usually indicated by raps. The crumb of slate pencil, worn away, was usually found at the end of the written line.

With other slate-writing mediums the conditions varied. In Mrs. Harman’s case, as reported by J. L. O’Sullivan (former American minister in Portugal), a steady stream of rapid little ticks was audible. In the case of Mrs. Francis, of San Francisco, the direct movement of the pencil on the slate was seen by Elliot Cowes and E. Coleman. Charles E. Watkins was offered \$50,000 by Hiram Sibley, of Rochester, for the secret of his slate-writing trick. He claimed he did not know it himself. E. Crowell asked how the writing was effected and received the following answer in a séance with Slade: “The smaller the pencil the more easily we can write, the larger the pencil the greater the difficulty. We move the point by our willpower entirely, and that enables us to write. Very few spirits can directly control the pencil. That is the reason why the medium’s wife comes so often to show other spirits how to do this.”

Precipitated Writing

Fred P. Evans, of San Francisco, obtained slate writing in colored chalk. The phenomenon was witnessed by Wallace in San Francisco in 1887. Two thick lines drawn across the slate with a slate pencil seemed to prove that the colored chalk, not provided by the medium, was precipitated after the slates had been locked. Examples of precipitated writing offer some of the more curious instances of psychic phenomena on record.

There is, for example, the case of Moses’ interaction with his several spirit **controls**. Moses wrote a note beneath the signature of “Imperator” under a communication received on March 3, 1876: “While I was writing the above automatically, the underwritten pencil letters grew under my hand. No pencil was near me. I watched them from time to time, merely covering the page so as to get darkness.” On his inquiry he was told by “Prudens” that it was not necessary for the communicators to have the materials for direct writing. As a demonstration, “Magus” wrote in blue when there was no blue pencil in the room and produced a red message in a closed book. When Moses asked for a message in multicolors, the names of various controls were signed in a closed book after a count of five in red, blue, and black pencils.

Henry Steel Olcott also obtained colored slate writing with the medium Cozine without the use of pencil or crayon “Papus” (pseudonym of **Gérard Encausse**) in a lecture before the Society d’Études Psychiques at Nancy in 1907, related:

“In 1889 a well-known magnetiser, named Robert, had succeeded in putting two subjects to sleep, a man and a girl, and he placed them in such a state of hypnosis that these subjects projected characters and lines of writing on blank sheets of paper, without using a pencil or pen. The characters appeared of themselves on the paper. Dr. Gibier and I went to study this phenomenon. During this séance we were able to obtain in full light on a sheet of paper, signed by twenty witnesses, the precipitation of a whole page of written verses signed ‘Corneille.’ I examined the substance which formed the writing under the microscope and I was led to the conclusion that it consisted of globules of human blood, some altered and as if calcined, others still quite distinct. ‘Papus’ believed that the blood of the medium and his nervous force exteriorized itself and reconstructed itself at a distance. The medium was preparing for the stage and had studied Corneille during the whole of the preceding day” (*Annales des Sciences Psychiques*, 1907).

Sometimes direct writing was witnessed in strange forms. *Blavatsky’s Posthumous Memoirs*, published by Joseph M. Wade (1896) in Boston, is claimed to have been produced by the direct spiritual operation of a typewriter. Direct typewriting was also claimed by the **Bangs sisters** of Chicago.

Sheets of unexposed bromide paper or photographic plates may also be impressed with direct scripts. These messages are called **psychographs**. They may appear to the medium’s eyes like luminous scrolls. The theory is that they are built on ectoplasmic patches. They have been found on the plates of spirit photographers.

In **poltergeist** cases the phenomenon has also occurred. In *The Great Amherst Mystery*, Dr. Carritte is standing by Esther Cox’s bedside when all present hear the sound of writing on the wall and looking round they see cut deeply into the plaster on the wall the terrible words: “Esther Cox, you are mine to kill.” The writing remained visible for years afterward.

Frau Gilbert’s control, “Dr. Franciscus Nell,” apparently produced direct writing by engraving his name on cigarette cases held under the table.

Writing in fire (i.e., by psychic lights) is another variety of direct writing. In a séance with **Ada Bessinet**, Admiral Osborne Moore saw names traced in the air in front of the sitter in letters of bright light. The effect was not permanent and the beginning of a letter disappeared before the end was completed. **James Hyslop** writes in *Contact with the Other Worlds* (1919) of his experiences with the medium Miss Burton: “The messages were written in letters of fire in the air in pitch darkness and gave cross-references with other psychics. They had to be read sometimes a letter at a time and repeated until I could be certain of them.”

Dermography, or skin writing, may also be considered a form of direct writing, related to some aspects of **stigmata**.

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Disappearances (Paranormal)

History has recorded many instances of mysterious disappearances, sometimes with equally mysterious reappearances. Such incidents are not, however, generally thought of as paranormal, since the evidence is usually anecdotal, reports uncorroborated, and incidents subject to more mundane explanations. In the case of well known or important individuals in the history of politics and religion, kidnapping, secret imprisonment, or assassination may have been responsible for many disappearances. In the case of ordinary folk, many young people throughout history have quarreled with their parents and left home, sometimes dying in foreign wars, or, more likely today, on the streets, victims of crime, prostitution, or drugs. Adults in one kind of difficulty or another have often had good reason for disappearing. There have also been many cases of genuine amnesia, or loss of memory, resulting in the victim’s traveling far from home and reappearing without any clear recollection of what happened.

Many such explanations are equally valid for the thousands of disappearances every year in many countries of the world in modern times. However, there are a number of cases that remain intriguing mysteries.

For example, in November 1809 Benjamin Bathurst, a member of the British diplomatic service, vanished while returning from a mission to the court of Emperor Francis at Vienna. Bathurst stopped for a meal at an inn in Perleberg, a small

German town, and in the evening checked the horses of his carriage. He was seen by witnesses to walk around to the far side of the horses and then disappear. He was never seen or heard of again, in spite of the most extensive investigations.

In the 1550s, in the French town of Artigues, Martin Guerre left his wife and young son one morning, walking in the direction of his father's farm. He disappeared without a trace. Eight years later, he returned and was welcomed by his wife, his four sisters, and his uncle Peter. His father had died. Martin resumed married life and fathered two more children. Three years later, another Martin Guerre turned up, a soldier with a wooden leg who had served in the Flanders war. The first Martin was arrested for impersonation, and even Uncle Peter changed his mind and said he was an impostor. At the trial, 150 witnesses were examined, and their evidence was conflicting. Martin's brothers took the side of the arrested man, who presented his case convincingly. Eventually Martin's wife changed her mind and said the man with the wooden leg was the real Martin. The other was imprisoned and executed.

In his books *Lo!* (1931) and *Wild Talents* (1932), **Charles Fort**, the chronicler of the anomalous and inexplicable, recorded a number of mysterious disappearances and reappearances, including other cases with a strange resemblance to the story of Martin Guerre. Fort cited the case of a New York woman around 1920 whose husband was in an insane asylum. The woman was visited by a man who greeted her fondly, claiming to be her husband. The woman accepted him and settled down with him. Some time later she learned that her husband was still in the asylum, and thereupon had the other man arrested. How could she have made a mistake in the first place? Fort noted another case where a man came to a woman whose husband was a sailor and claimed that he was the husband. "Go away!" said she, "you are darker than my husband." "Ah!" said he, "I have had yellow fever." So she accepted him, but later changed her mind and this case also ended in a police court.

Although a wife should surely know her own husband, even after a prolonged absence, it is reasonable to suppose that she might still be mistaken, or have preferred an impostor for reasons of her own. Some other cases of disappearance are apparently inexplicable, especially when various people have disappeared in exactly the same mysterious circumstances.

The Vanishing Children

One night in November 1878, at Quincy, Illinois, Charles Ashmore, age 16, was sent to fetch water from a well. When he did not return his father went to look for him with a lantern. The boy's footprints in the snow ended abruptly. A few days later, his mother heard his voice, as did other members of the family and neighbors, but the boy was never seen again.

On Christmas Eve 1889, 11-year-old Oliver Larch of South Bend, Indiana, also went to a well to fetch water. After a short while, his parents heard him crying out, "Help! Help! They've got me! Help!" The cries seemed to be coming from overhead. Oliver's father and others in the house went to look for the boy, carrying a lamp. Halfway to the well, about 75 feet from the house, the boy's footprints in the snow ended abruptly, and there were no other tracks. The boy had vanished forever.

By an astonishing coincidence, another 11-year-old named Oliver, son of a Mr. Thomas, a farmer at Rhayader in Wales, also vanished while going to fetch water from a well on Christmas Eve 20 years later, in 1909. The boy's footsteps also stopped in the snow, and he too was heard to cry out in terror before disappearing forever.

What happened to these children who vanished under such amazingly similar circumstances? They appeared to have been lifted up into the air. But explanations involving kidnapping balloonists or predatory eagles are too far-fetched to consider. An 11-year-old boy weighs some 75 pounds, far beyond the lifting capacity of an eagle. No balloonists were reported in the areas.

Mass Disappearances

It is not unusual for armies to be decimated in combat, particularly in view of the awesome destructive capabilities of modern armaments, but in most military campaigns there are reasonably satisfactory accounts of the fate of regiments, with a tally of corpses or survivors. However, there have been a few instances in both ancient and modern history where whole armies have disappeared without trace.

An early example dates from the Roman conquests of Britain. About the year 119 C.E., the Ninth Roman Legion, known as "Hispana," was sent to subdue one of several revolts in Brigantia, a confederacy of tribes in northern Britain. The Ninth Legion, Composed of some six thousand men, disappeared without a trace.

Some historians do not accept the evidence for this mass disappearance, but there are other cases in more recent history. During the Gallipoli campaign in World War I, the British First-Fifth Norfolk Regiment under Col. Sir Horace Beauchamp pursued the enemy through forest territory and disappeared without a trace. The regiment was composed of 250 soldiers and 16 officers. Their strange story was reported in an eyewitness account by Gen. Sir Ian Hamilton in a dispatch to Secretary-at-War Earl Kitchener. On the fiftieth anniversary of the Gallipoli landings, former sapper Frederick Reichardt (who had been in the New Zealand Engineers) signed a statement in which he recalled the appearance of a strange, huge cloud about 800 feet long and 220 feet high, into which the ill-fated regiment marched. When this cloud lifted soon afterward, the men had disappeared.

During the Spanish War of Succession (1701–14), an army of four thousand fully equipped troops was reported to have marched into the foothills of the Pyrenees Mountains and disappeared without a trace.

As recently as 1939 a Chinese army of nearly three thousand troops disappeared overnight. They were stationed 16 miles south of Nanking and had orders to fight to the finish. One hundred and thirteen men were detailed to guard a strategically important bridge over which the enemy could advance; the other troops, 2,988 men, dug in at their front line. Col. Li Fu Sien gave the troops their orders and returned to headquarters, a couple of miles behind the front line. In the morning he found no response from the army field telephones and went to investigate. The detachment guarding the bridge was in position and assured the colonel that no enemy forces had passed across the bridge, but the 2,988 men in the front line had all disappeared. If they had deserted en masse, it is strange that they were never heard of again.

Disappearance and Reappearance

There are many stories of mysterious disappearances with equally mysterious reappearances at a great distance, and some old and new examples are discussed elsewhere as incidents of **teleportation**.

In the case of Spiritualist mediums, the claimed phenomenon usually involves theories of dematerialization (rendering physical matter intangible) with rematerialization at a distance. In the case of inanimate objects or small living creatures (such as insects, birds, snakes), the appearance or disappearance over a distance is termed an **apport**. To date there is neither a satisfactory theory to account for paranormal transportation, nor any verified case illustrative of its occurrence. Reports of such cases must be considered highly questionable, especially in light of the numerous verified cases of fraudulently produced apports.

The books of **Charles Fort** meticulously list many accounts of objects or groups of objects that have appeared or disappeared suddenly, including insects, fish, blocks of ice, and unusual artifacts, some the subject of mysterious **falls** from the sky. Many of these have been explored as products of infrequent but natural phenomena.

Ancient accounts of teleportation of human beings are more impressive than modern ones, insofar as limited means of transport would preclude conventional rapid transit as an explanation. They are, of course, countered by the inability to verify what often comes across as a tall tale. According to Philostratus the Elder (ca. 170–245 C.E.), the great mystic **Apollo-nius of Tyana** vanished from a crowded courtroom in Rome and reappeared the same afternoon at Puteoli, 100 miles away. Similar stories are told in the Bible. In the Acts of the Apostles, the apostles were delivered from a prison, though the officers testified “the prison house we found shut in all safety, and the keepers standing before the doors; but, when we opened, we found no man within” (Acts 5:23). St. Philip, after baptizing the Ethiopian, was “caught away by the spirit” and “found at Azotus” (Acts 8:39).

In modern times, an astonishing story was reported of Armando Valdes, corporal in the Chilean army. On April 25, 1977, he was said to have disappeared in front of six of his men, reappearing minutes later. But the calendar on his watch was dated five days ahead and he had grown something like a five-day beard! He could remember nothing of what had happened. Had he been taken five days into the future before being returned? This telescoping of time recalls the folklore of supernatural time in the kingdom of **fairies** and the legend of Rip Van Winkle.

Another case of apparent time anomaly is the strange story of Rudolph Fentz. In the book *Vanishings* (1981), author Michael Harrison states that Fentz left his home in Florida in 1876 because his wife objected to his smoking in the house. Fentz went for a walk and was missing for 74 years. In June 1950 he appeared in Times Square, New York City, dressed in the formal wear of 1876—shepherd’s plaid trousers, button boots, Prince Albert coat, glossy “plug” hat. He stepped off the pavement and was knocked down by a taxi, dying instantly. His pockets contained \$70 in outdated bank notes and two gold certificates. His calling cards showed an address on Fifth Avenue. There was a bill from a livery stable in Lexington Avenue for “feeding and stabling one horse and washing one carriage, \$3,” but the stables had long ceased to exist and the premises were now occupied by a shop.

In his book *Lo!*, Fort records that in the town of Romford, Essex, in England, no less than six individuals were found wandering in the streets between 1920 and 1923. All of them “were unable to tell how they got there, or anything else about themselves.” Even stranger was the report of a man who was walking down Euston Road in west central London one day, but nine months later found himself working on a farm in Australia.

Many stories have been told of ships that vanish at sea, or even crews that disappear, as in the case of the famous “**Mary Celeste**.” Claims have been made that certain ocean areas, like the so-called **Bermuda Triangle**, have mysteriously snatched ships and aircraft, though most of these claims have now been laid to rest. One of the most time-honored legends of the sea is that of the **Flying Dutchman**, condemned to sail his ship from age to age until redeemed by the love of a pure maiden.

One of the strangest disappearances of modern history is surely that of the famous writer Ambrose Bierce (1842–1914?). He had written many strange stories himself, including three about mysterious disappearances. One of these was based on the real-life story of David Lang, a farmer in Gallatin, Tennessee, who was said to have vanished in full view of five other people while crossing a field. A year later, his two children were out walking and heard a man’s voice calling for help. They shouted “Father, are you there?” and Lang’s voice answered. The children fetched Lang’s wife and the calls for help persisted, but got fainter and eventually died out. Bierce visited the farm in Gallatin and based his story “The Difficulty of Crossing a Field” on the incident.

Bierce himself disappeared without a trace some time after 1913. One theory is that he died in Mexico during the civil war-

fare between Villa and Carranza, but no one really knows how, where, or when he died.

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Displacement

A term used in parapsychology for a form of **extrasensory perception (ESP)** in a test series, in which correct information about targets is displaced backward or forward from the actual target. If there is a consistent pattern of scoring one or two places from the target, this might have significance for ESP instead of just being a series of misses.

Dithorba

Brother of Red Hugh and Kimbay of Irish medieval legend. He was killed by his niece Macha, and his five sons were expelled from Ulster. They resolved to force the sovereignty of Ireland from Macha, but she discovered them in the forest, overpowered them by her magical influence, and carried them to her palace on her back. They are said to have built the famous Irish city of Emain Macha under her supervision.

Divination

The method of obtaining knowledge of the unknown or the future by means of omens. **Astrology** and the utterances of **oracles** are usually regarded as branches of divination. The derivation of the word supposes a direct message from the gods to the diviner. Divination was practiced in all grades of primitive communities and civilizations. The methods are many and various, and, strangely enough, in their variety are confined to no one portion of the world.

Crystal gazing and such allied methods as shell hearing may be classed as divination that arises from the personal consciousness of the diviner. Of the same class is divination by **dreams**, **automatic writing**, and so forth. What might be called divination by “luck” is represented by the use of cards, the casting of lots, the use of knuckle bones as in **Africa** and elsewhere, or coconuts as in **Polynesia**. **Haruspicy**, or the inspection of entrails, divination by footprints in ashes, by the flight of birds, or by meeting with ominous animals, represents still a third class of divination.

The art of divination is usually practiced among primitive races by the **shaman** caste; among more sophisticated peoples by the professional diviner—as in **Rome** and ancient **Mexico**—and even among modern civilized people by persons who claim the faculty of divination, such as the Spiritualist medium or the witch.

The art is undoubtedly of great antiquity. It was employed in ancient **Egypt** side by side with astrology, and divination by dreams was constantly resorted to, a class of priests being kept apart, whose office it was to interpret dreams and visions. Instances of dreams are recorded in the ancient Egyptian texts; for example those of Thothmes IV, king of Egypt in 1450 B.C.E., and Nut-Amen, king of the Eastern Soudan and Egypt about

670 B.C.E. The Egyptian magician usually set himself to procure dreams for his clients by such devices as the drawing of magic pictures and the reciting of magic words, and some of these are still extant. In Egypt, however, divination was usually effected by astrological methods.

In ancient **China** the principal method of divination was by means of the oracles, but such forms as the examination of the marks on the shell of a tortoise, are also found; they are similar to the examination of the back of a peccary by the **Maya** of Central America. Chinese monarchs consulted the fates in this manner in 1146 B.C.E. and found them unfavorable, but as in Egypt, most soothsaying was accomplished by means of astrology. Omens, however, were by no means ignored, and were given great prominence, as many tales in the ancient books testify.

In ancient Rome a distinct caste or college of priests called augurs was set apart to interpret the signs of approval or disapproval sent by the gods in reference to any coming event. This college probably consisted originally of but three members, of whom the king himself was one, and it was not until the time of Cæsar that the members were increased to 16. The college remained in existence as late as the fourth century, and its members held office for life.

A tenet of the Roman augurs was that for signs of the gods one must look toward the sky and glean knowledge of the intentions of the divine beings from such omens as the flash of lightning and the flight of birds.

On a windless night, the augur took up a position on a hill that afforded an extensive view. Marking out a space for himself, he pitched a tent, seated himself and covered his head, asked the gods for a sign, and waited for an answer. He faced southward, thus having the east (lucky) quarter on his left, and the west (unfavorable) portion of the sky on his right. He carefully observed every sign that came within the scope of his vision, such as lightning, the appearance of birds, and so forth. Birdsong was carefully listened to and divided into sounds of good or evil omen. The reading of omens was also effected by feeding the birds and observing the manner in which they ate. The course of animals and the sounds they made were also closely watched, and all unusual phenomena were regarded as omens or warnings. Sortilege, or the casting of lots, was often resorted to by the caste of augurs.

The election of magistrates was nearly always referred to the diviners, as was the dispatching of an army for war and the passing of laws.

In the East divination generally appears to have been effected by crystal gazing, dreams, and similar methods of self-hallucination or self-hypnotism. Divination flourished in Chaldea and Assyria among the Babylonians and Ethiopians, and appears to have been much the same as in Egypt. In the Jewish *Talmud* witches were said to divine by means of bread crumbs. Among the Arabs, the future was often foretold by means of the shapes seen in sand. The Burmese and Siamese pierced an egg at each end, and having blown the contents onto the ground, traced within them the outline of things to be. Divination by astrology too was common in oriental countries, as were the predictions of prophets.

It is remarkable that among the native races of America the arts of divination known to the peoples of the Old World were, and still are, used. These arts, as a rule, were the preserve of the medicine man and priestly class. In ancient Mexico there was a college of augurs like the auspices of ancient Rome; the members occupied themselves with observing the flight of birds and listening to their songs, from which they drew their conclusions. In Mexico, the *Calmeacac*, or college of priests, had a department where divination was taught in all its branches, but there were many *ex officio* prophets and augurs.

In Peru, still other classes of diviners predicted by means of the leaves of tobacco, or the grains or juice of coca, the shapes of grains of maize, taken at random, the forms assumed by the smoke rising from burning victims, the viscera of animals, the

course taken by **spiders**, and the direction in which fruits might fall. The professors of these methods were distinguished by different ranks and titles, and their training was long and arduous.

The American tribes as a whole were keen observers of bird life. Strangely enough the bird and serpent are combined in their symbolism and in the names of several of their principal deities. The bird appeared to the American primitive as a spirit, in all probability under the spell of some potent enchantment—a spell that might be broken only by some great sorcerer or medicine man.

As among the ancient Romans, the birds of America were divided into those of good and evil omen, and certain Brazilian tribes apparently thought the souls of dead Indians entered into the bodies of birds. The shamans of certain tribes of Paraguay acted as go-betweens for the members of their tribes and such birds as they imagined enshrined the souls of their departed relatives. This usage would appear to combine the acts of divination and **necromancy**.

The priesthood of Peru practiced oracular methods by “making idols speak,” and this they probably accomplished through ventriloquial arts. The *piagés* or priests of the Uapés of Brazil had a contrivance known to them as the *paxiuba*, which consisted of a tree trunk about the height of a man, on which the branches and leaves had been left. Holes were bored in the trunk beneath the foliage, and when the priests spoke through these the leaves trembled and the sound was interpreted as a message from Jurupari, one of their principal deities.

But all over the American continent, from the land of **Eskimos** to that of the Patagonians, the methods of oracular divination were practically identical. The shaman, or medicine man, raised a tent or hut that he entered, carefully closing the aperture after him. He then proceeded to make his incantations, and in a little while the entire lodge trembled and rocked; the poles bent to a breaking point, as if a dozen strong men were straining at them, and the most violent noise came from within, seeming first to emanate from the depths of the earth, next from the air above, and then from the vicinity of the hut itself.

The reason for this disturbance has never been properly explained, and medicine men who were converted to Christianity assured workers among the Native American tribes that they had not the least idea of what occurred during the time they occupied these enchanted lodges, for they were plunged into a deep sleep. After the supernatural sounds had to some extent faded away, the medicine man proceeded to question the spirit he had evoked. The answers were generally ambiguous, like those of the Pythonesses of ancient Greece.

Divination by hypnosis was well known in America. Jonathan Carver, who traveled among the Sioux about the latter part of the eighteenth century, mentioned it was used among them. The Ghost Dance religion of the Native Americans of Nevada had for one of its tenets the belief in hypnotic communion with the dead.

Divination by means of dreams and visions was extremely common in both subcontinents of the Western Hemisphere, as exemplified by the derivation of the word *priest* in the native languages. The Algonquians called them “dreamers of the gods;” the Maya, “listeners,” and so forth. The ability to see visions was usually quickened by the use of drugs or the swallowing or inhalation of cerebral intoxicants, such as tobacco, *maguëy*, coca, the snake plant, and others. Indeed many Native American tribes, such as the Creeks, possessed numerous plants that they cultivated for this purpose. A large number of instances are on record in which Native American medicine men were said to have divined the future in a most striking manner.

For example, in his autobiography, Black Hawk, a celebrated Sac chief, related that his grandfather had a strong belief that in four years’ time “he should see a white man, who would be to him as a father.” Supernaturally directed, he traveled eastward to a certain spot, and there, as he had been informed

in dreams, met with a Frenchman who concluded an alliance between France and the Sac nation. Coincidence is certainly possible in this case, but not in the circumstances of Jonathan Carver. While was dwelling with the Killistenoos they were threatened with a famine, and their very existence depended on the arrival of certain traders, who brought them food in exchange for skins and other goods. The diviners of the tribe were consequently consulted by the chief, and announced that the next day, at high noon exactly, a canoe would make its appearance with news of the anxiously awaited expedition. The entire population came down to the beach in order to witness its arrival, accompanied by the incredulous Carver, and, to his intense surprise, at the very moment forecast by the shamans a canoe rounded a distant headland, and, paddling speedily shorewards, the navigators brought the patient Killistenoos news of the expedition they expected.

John Mason Brown recorded an equally singular instance of the prophetic gift of an American medicine man (see *Atlantic Monthly*, July 1866). Difficulties experienced while searching for a band of Native Americans the Mackenzie and Coppermine rivers had forced the majority of Brown's band to return home, until out of ten men who originally set out only three remained. They had almost decided to abandon their search when they stumbled upon a party of braves of the tribe they sought. These men had been sent out by their medicine man to find three white men. The shaman had given them an exhaustive account of the men's horses, equipment, and general appearance before they set out, and this the warriors related to Brown before they saw his companions. Brown asked the medicine man how he had been able to foretell their coming. The shaman, who appeared to be "a frank and simple-minded man," could only explain that "he saw them coming, and heard them talk on their journey."

Crystal gazing was in common use among many Native American tribes. The Aztecs of Mexico used to gaze into small polished pieces of sandstone, and a case is on record in which a Cherokee Indian kept a divining crystal wrapped in buckskin in a cave, occasionally "feeding" it by rubbing over it the blood of a deer. At a village in Guatemala, the traveler John L. Stephens saw a remarkable stone that had been placed on the altar of a temple, but that had previously been used as a divining stone by the Indians of the village.

Divination by arrow was also common. According to Fuentes y Guzmán, the chronicler of Guatemala, the reigning king of Kiche, Kicah Tanub, when informed by the ambassador of Montezuma II that a race of irresistible white men had conquered Mexico and were proceeding to Guatemala, sent for four diviners, whom he commanded foretell the result of the invasion. Taking their bows they discharged some arrows against a rock. They returned to inform their master that, because no impression had been made upon the rock by the arrowheads, they foresaw the worst and predicted the ultimate triumph of the white man—an incident that shows that the class to which they belonged stood in no fear of royalty. Kicah Tanub, dissatisfied, sent for the "priests," obviously a different class of diviners, and requested their opinions. From the omen of an ancient stone (brought from afar by their forefathers) having been broken, they also foretold the fall of the Kiche empire.

Many objects such as small clay birds, boats, or boat-shaped vessels, have been discovered in sepulchral mounds in North America, and it is conjectured that these may have been used for purposes of divination.

Portents, too, were implicitly believed in by the American races. Nezahualpilli, king of Tezcuco, near Mexico, was accomplished in this type of divination. Montezuma consulted him concerning the terrible prodigies that startled his people before the advance of the Spaniards upon his kingdom, and that were supposed to predict the return of Quetzalcoatl, the legendary culture-hero of Anahuac, to his people. These included earthquakes, tempests, floods, and the appearance of comets and strange lights while mysterious voices were heard in the air.

Divination has persisted in modern civilizations. Perhaps one of the most remarkable diviners was **Nostradamus** (Michael de Nostradame, 1503–66) who published hundreds of prophecies in enigmatic verses. Many believe these prophecies refer to events that have occurred through the centuries and that some will be fulfilled in the near future. The seventeenth-century astrologer **William Lilly** predicted the Great Plague of London in 1665 and the Great Fire in the following year.

In addition to such gifted individuals who seemed to be able to discern future events through signs and visions, there are also popular techniques by which ordinary people believe they can gain knowledge of the hidden present or future. As well as the popular practice of astrology, there are many fortune-telling systems such as dream interpretation, **palmistry**, and the **tarot** cards. Many such systems were successfully revived in the occult boom of the 1960s. Perhaps one of the most interesting revivals was that of the ancient Chinese system of the **I Ching**, where divination of present and future events is associated with a deeper philosophy of the function of destiny in human affairs.

Psychical researchers have recorded many cases of spontaneous prevision of future events, although there is as yet no satisfactory explanation for such phenomena involving clairvoyance, telepathy, or dreams.

Dowsing, or water-witching, is another form of divination, although it relates mainly to the discovery of hidden water, metals, or other information. The use of a twig or rod by the operator is reminiscent of the magic wand or the tripod of occult magicians in the practice of **necromancy**. It also seems related to the rationale of **table turning**, **planchette** and **Ouija board** in **Spiritualism**. Divination proper, however, is a system of interpreting hidden knowledge rather than eliciting information through the intervention of spirits. One development of dowsing of special interest is the art of **radiesthesia**, where pendulums are used instead of a dowsing rod, for the purpose of eliciting a wider range of information, such as ascertaining states of health or disease, prescribing remedies, tracing missing persons, or even divining distant events.

Some of the seventy or so most well defined systems of divination such as **axinomancy**, **belomancy**, and **capnomancy** are the subject of separate entries in this encyclopedia, as are such specialized related studies as astrology, crystal gazing, and **palmistry**.

Popular interest in divination continues to flourish in modern times and even to increase with the uncertainties and anxieties of economic and political life. **Gypsies** are still reputed to have hereditary talents for fortune-telling.

National newspapers carry daily astrological indications, and the use of tarot cards is widespread, but the art of divination still seems to require some basic or developed talent that no mechanistic system can entirely dispense with. A pertinent statement is that of the psychical researcher Count Cesar de Vesme: "Any system . . . is good for the man gifted with super-normal powers, and any system is bad for the man not so gifted."

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Divine, Father Major Jealous (ca. 1889–1965)

The man known as Father Divine, the leader of a metaphysical communal group, the Peace Mission Movement, has an obscure origin. The most reliable of several stories that have circulated about his early life is that he was born George Baker in the 1880s on a rice plantation on Hutchinson Island in the Savannah River in Georgia, the son of sharecroppers. Around the turn of the century he appeared in Baltimore, Maryland, where he became the assistant to Samuel Morris, an itinerant preacher who called himself Father Jehovia.

He emerged on his own in 1914 in Brooklyn, New York, as the leader of a small group. Divine had absorbed teachings from Christian Science and **New Thought** and emphasized healing in his preaching. Around 1919 he moved to Sayville, New York, and in the early 1920s had fewer than 50 followers. However, by this time he had been accepted by his followers as God, a much easier affirmation from a New Thought perspective, which emphasized an impersonal imminent divine reality rather than the personal deity of traditional Christianity. Through the late 1920s and into the early 1930s, his following grew steadily, made up primarily of black people but with a measurable number of whites.

In 1931 an incident occurred that lifted him from obscurity. In response to complaints from Divine's neighbors, the police arrested him for disturbing the peace. He complained of racial discrimination, but was tried and convicted. Overriding the jury's request for leniency, the judge sentenced him to a year in jail. Two days later the judge died of a heart attack. When told of the judge's death, Divine was reported to have remarked, "I hated to do it!" The widely reported remark made him a nationally known figure, especially in the African American community. (To this day the Peace Mission publishes accounts of disasters suffered by people whose behavior does not

conform to the mission's teachings.) His conviction was reversed a few days later and Divine moved with his followers to Harlem. The country was then in the midst of the Great Depression, and the movement spread and prospered. He offered people very inexpensive food and shelter, opened an employment service, and most importantly, daily demonstrated God's abundance by throwing lavish banquets at which good food was served in generous portions. When people adhered to the movement, they were expected to conform their life to its economic teachings. They had to get a job, pay off their debts, and give their employer a good day's labor for their pay. They had to cancel all insurance, return any stolen money, and for the future pay their own way. They also moved into one of Divine's communal centers, called heavens, and live a celibate communal life. To further assist members, the group formed a variety of businesses in which many members were employed.

In 1946 Divine married Canadian Edna Rose Ritchings, now known as Mother Divine, and their wedding day remains an important holiday for the movement. Around this time he relocated his headquarters to Philadelphia, Pennsylvania, and in 1954 moved to Woodmont, an estate in suburban Philadelphia, which was named the Mount of the House of the Lord. Following his death on September 10, 1965, he was enshrined at the estate. Mother Divine succeeded him as head of the movement.

The Peace Mission Movement was one of the most controversial movements of the 1930s and became one of the first groups labeled as a "cult." Its metaphysical teachings were little understood by most observers, and white writers had little sympathy for Divine and his interracial ideals. Only in recent years has he been studied in the context of his metaphysical perspective, his role as an African American leader, and as a human rights activist. The Peace Mission Movement may be contacted c/o Palace Mission Inc., 1622 Spring Mill Rd., Gladwyne, PA 19035-1021. Members can be found in Canada, Germany, Switzerland, Australia, and Nigeria.

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Divine Life Society

Founded in March 1933 by the late **Swami Sivananda** in Rishikesh, India, as an ashram or spiritual retreat for the teaching of traditional Hindu **yoga** and **Vedanta**. Situated on the banks of the sacred river Ganges in the foothills of the Himalayas, the ashram is on the main pilgrim route to holy places high in the mountains. Originally, a small group of huts surrounded by jungle, the ashram rapidly grew into a self-contained community with temple, hospitals, pharmacy, printing press, and post office. A Yoga Vedanta Forest Academy was established in 1948, and instruction was also given in the study and practice of spiritual music.

Although not the first ashram of this kind (the settlement of **Sir Aurobindo** at Pondicherry dates from 1910), the society played a prominent part in reviving the Hindu tradition of forest academies in a modern context, long before the contemporary Western wave of interest in Eastern teachings and mass-media gurus.

In addition to resident monks, the ashram has continued to receive a stream of visitors from abroad as well as devotees from all over India. Some are members of the society, spending a short period of time in *sadhana*, or spiritual disciplines, others are pilgrims and casual visitors. As a highly concentrated microcosm, the ashram has provided intense spiritual experience for many individuals. Some of the resident swamis later estab-

lished ashrams in other parts of the world. One of the most famous of these swamis is **Vishnudevanda**, an exponent of hatha yoga, who established the **Sivananda Yoga Vedanta Centers** in communities across North America, with headquarters in Quebec.

Upon the death of Swami Sivananda on July 14, 1963, Swami **Chidananda** succeeded him; the secretarial work of the ashram continued in the hands of Swami Krishnananda, author of several books.

Little known outside India are two ashram music professors. **Swami Nadabrahmananda Saraswati**, who demonstrated extraordinary applications of **kundalini** energy to spiritual music, recorded a cassette, *Science of Thaan*, issued by Ashram Records (Box 9, Kootenay Bay, B.C., Canada VOB 1X0). Another important Hindu musician staying at the ashram seasonally is Swami Parvatikar, an exponent of **nada**, the yoga of music. He has made a number of recordings, and is included on the record album, *Religious Music of India*, recorded by Alain Danielou on Folkways Records.

There are also sound recordings of life at the Sivananda Ashram, including *The Sounds of Yoga-Vedanta: A Documentary of Life in an Indian Ashram* (Folkways Records) and *Sounds of Sivananda Ashram*, issued by Ashram Records, Canada.

There are now Divine Life Society branches or related organizations on every continent. The Sivananda Ashram may be reached c/o the Divine Life Society, P.O. Sivanandanagar, Dt. Tehri-Garhwal, U.P., Himalayas, India. Related organizations within the Sivananda heritage headquartered in North America include the **Yasodhara Ashram**, established by Swami Sivananda **Radha**; Integral Yoga International, headed by Swami Satchidananda; the Holy Shankaracharya Order, founded by Swami Lalshmy Devyashram; the IndoAmerican Yoga-Vedanta Society, headed by Swami Satchidananda Bua Ji; the prana Yoga Ashram, headed by Swami Sivalingam; the Raj-Yofa Math and retreat, headed by Fr. Satchakrananda Bodhisattvaguru; and the Yoga Research Foundation, headed by Swami Jyotirmayananda.

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The Divine Name

In Jewish mysticism great emphasis is placed upon the importance of the Divine Name. It is said to consist of 42 letters; not, as Moses Maimonides pointed out, comprised in one word, but in a phrase of several words that convey an exact notion of the essence of God. With the priestly decadence in the last days of the Temple, a name of 12 letters was substituted for the Divine Name, and as time went on even this secondary name was not divulged to every priest, only to a few. The longer name was sometimes said to contain 45 or 72 letters. The ten Sefiroth are also supposed, in a mystical sense, to be the names of the Deity (see **Kabala**). The Divine Name *Yahveh* is greater than "I am that I am," since the latter signifies God as he was before the creation, the Absolute, the Unknowable, the Hidden One, while but the former denotes the Supreme Manifestation, the immanence of God in the Cosmos.

In the course of time, the Divine Name was preserved as a tradition but only whispered aloud once a year by the high priest when he entered the Holy of Holies in the temple on the Day of Atonement. In general usage, the Name was indicated by secondary terms such as *Elohim* (the god), *Adonai* (the Lord),

or *Sabaoth* (Lord of Hosts) to avoid the true name's being profaned.

The **Shemhamforash** (Name That Rusheth Through the Universe) was the greatest of mysteries of kabalistic folklore, which contains many stories of its power, telling how correct utterance of this supreme sound could hasten the redemption of a sick and sinful world. The creative power of divine utterance is indicated in Genesis in the phrase "and God said," which precedes creation; this is repeated in the Christian fourth gospel: "In the beginning was the Word, and the Word was with God and the Word was God" (John 1:1).

The concept of the *Logos* as the Word of God, immanent and creative, derived from Philo Judaeus of Alexandria in the first half-century of the Christian era. Philo fused together traditional Jewish teachings from the *Talmud* and the Hellenistic philosophy of Greece (influenced by Hindu mysticism). The 72-syllable name became the Tetragrammaton of four-syllable form. A Christian Kabalist of the sixteenth century developed a Pentagrammaton said to increase the power of the Tetragrammaton by adding the letter *S* to express the name of Jesus.

According to Hindu mysticism, the universe was created through divine utterance, symbolized by a Trigrammaton of three letters: A-U-M. This sacred sound prefixes and concludes reading of Hindu scriptures, and a whole scripture (*Mandukya Upanishad*) is devoted to its symbolism. **AUM** is often rendered as OM, the middle syllable being implicit in correct pronunciation, and its repetition constitutes one of the more popular Indian **mantras**.

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Divine World

Formerly known as the *Adi Plane*—is in theosophic belief, the first or highest world, that first formed by the divine impulse in the creative process. It is unattainable by man in his present state according to Theosophy. (See also **Solar System**; **Theosophy**)

Divining Rod

A forked rod, or branch of tree, that in the hands of certain people is said to indicate, by means of spasmodic movements of varying intensity, the presence of water and minerals underground. Traditionally the rod is of hazel wood and V-shaped. The ends are held by the operator. Other materials such as right-angle wire rods are claimed to be equally effective. Diviners claim that under the effect of "rhabdic force," the rod twists or revolves when the operator passes over underground water or minerals. The term *rhabdic* derives from the Greek for rod.

Mention of the rod used for purposes of divination are to be found in the records of ancient Egypt. Cicero and Tacitus both wrote of the rod "virgula divina." This ancient divining rod was a form of **rhabdomancy** or divination by means of little pieces of stick.

In Germany it was known as the *wünschelrute* or "wishing-rod" and was used just as fortune-tellers use cards, coffee, or tea grounds today. Agricola's *De Re Metallica*, published at Basle at the beginning of the sixteenth century, makes reference to another rod, that he calls the "virgula furcata," the forked rod, to distinguish it from the "virgula divina." This rod, he says, was used by miners to discover mineral lodes.

Sixteenth-century Lutheran theologian Phillip Melancthon mentioned this use of the rod and ascribed the behavior of the "instrument" in the discovery of metallic ores to the law of sym-

pathy—the belief that metals, trees, and other natural objects had certain subtle relationships with each other. Believers in this theory pointed to the fact that trees that grew above mineral lodes drooped as though attracted downwards; the scientific explanation attributes this natural phenomenon to the poverty of the soil.

In Sebastian Münster's *Cosmography*, also written during the sixteenth century, may be found engravings of "mineral diviners" at work. The priests of that time persecuted them as demons in disguise; they were also included in the **witchcraft** persecutions, suffering tortures and being burned to death.

Among miners on the continent the use of the "virgula furcata" became universal, especially in the Harz Mountains and throughout Saxony. In Germany it was called the *Schlagruthe*, "striking-rod," because it appeared to strike when held over mineral ores.

Robert Boyle (1627–91), called the "father of chemistry," was one of the first to mention the divining rod in England, in an essay published in 1663. He writes:

"A forked hazel twig is held by its horns, one in each hand, the holder walking with it over places where mineral lodes may be suspected, and it is said that the fork by dipping down will discover the place where the ore is to be found. Many eminent authors, amongst others our distinguished countryman Gabriel Plat, ascribe much to this detecting wand, and others, far from credulous or ignorant, have as eye-witnesses spoken of its value. When visiting the lead-mines of Somersetshire I saw its use, and one gentleman who employed it declared that it moved without his will, and I saw it bend so strongly as to break in his hand. It will only succeed in some men's hands, and those who have seen it may much more readily believe than those who have not."

Some authorities on the subject state that it was first brought to England during the time of Queen Elizabeth. Commissioners were sent to Germany to study the best methods of mining and brought back with them German miners from the Harz Mountains; these foreigners probably introduced the divining rod into England. It was first used to find water in Southern France, but not until a century later was it used in England for that purpose.

It became the "dowsing rod" in England, and Somersetshire might be called the home of the "dowser." The philosopher John Locke, a Somersetshire native, referred in 1691 to the dowsing rod and De Quincey, also from Somersetshire, told of singular cases of "jousers" as he called them. Today this means of finding water is used by farmers and owners of large estates. Dowsers are not geologists who might have a scientific knowledge of the locality—they may be from all walks of life. Among amateur dowsers were Lord Farrer and **Andrew Lang**.

The rods are mostly cut from hazel, but all kinds of nut and fruit trees have been used; white and black thorn and privet are also favorites. Pieces of watch spring and copper wire are also used, and in some cases the forked rod is dispensed with, the peculiar sensation felt in the arms, hands, and body being enough to indicate the water.

Dowsers wander over the ground with the ends of the fork grasped in the palms of the hands and the rod downward, and when it moves—turning suddenly upward in the hand for water or downward for minerals—at that spot will be found the desired object.

Attempts were often made to investigate the phenomenon scientifically. The electrical or magnetic theory was exploded by Father Kircher in 1654, who balanced the rod on a frictionless support like a delicate pair of scales and found that in this position nothing would induce it to move over hidden water or metal—it must be held by a human being before the movements can occur. In 1854 the French savant Michel Chevreul proposed the theory of involuntary muscular action.

Toward a Theory of Dowsing

Since then there have been many contradictory theories about the agent behind water divining, and there is still no general consensus. Many dowsers claim that they respond to earth "rays" or magnetism. Some believe that a kind of clairvoyant faculty is involved. It is possible that various factors are involved, varying with the talent and skill of the diviner.

It is widely believed that some force acts on the muscles through the nervous system, and that it is stopped by certain materials, such as a silken or woolen glove, rubber shoes, or tight bandages on the arms or legs. The effect has some resemblance to the sensations experienced by sitters in Spiritualist séances.

The diviner is warned that the rod is about to move by a sensation of tingling in the arm and legs, muscular contractions, giddiness, or profuse perspiration. If a particular spot of ground is passed these phenomena immediately cease, leaving a feeling of exhaustion. During the nineteenth century, the Spiritualist investigator **Edward W. Cox** pointed to the curious analogy that trance subjects are sometimes very sensitive to the touch of steel; they drop it instantly and declare that it feels red hot. Copper affects them similarly, while silver feels cool and gold positively cold.

That some kind of psychic perception is primarily involved, with the movement of the rod only an indicator of that perception, is suggested by the fact that many dowsers do not need to use a rod but rely upon an analysis of their sensations. In her book *Essays in Psychical Research* (1899), **A. Goodrich-Freer** reports that the dowser Leicester Gataker relied solely on the sensations experienced in his arm: "His hands, hung down, extended a little outwards, and on observing closely, we could see, from time to time a vibration in the middle fingers which appeared to be drawn downwards, just as in the case of the apex of the twig. His movements throughout were brisk and energetic and his statements were equally definite and decided." Abbé Bouly stated in a lecture in 1928, "I no longer require a rod, I can see the stream with my eyes; I attune my mind; I am looking for lead, I fix my eyes; I feel a wavy sensation like hot air over a radiator; I see it."

There have also been dowsers who react to the presence of underground oil, sometimes reporting sensations of fainting, and their operations have not required the use of a rod.

In the case of John Timms, studied by Oxford scientists in 1924, the demonstration was further complicated by a foreknowledge of where the hidden streams would be found. The attraction of hidden metals on his rod varied in this order: nickel, gold, silver, copper, bronze. Researchers Henri Mager and Lemoine found, independently of each other, that to produce as much action on the divining rod as one gram of gold does, one had to bury 1.2 grams of silver, 6 grams of nickel, 15 of aluminum, 40 of zinc, 75 of lead, and 125 grams of copper.

Depending on what the dowser desires to find he may hold a bottle of water, a piece of metal, an empty tube (in searching for caverns), or a personal object (for a corpse in water) in his hand. Once a stream has been found it is possible, by varying the mineral substances or by holding tubes of bacterial cultures, to determine its alkaline content or infectious state. From the latter discovery the idea was developed in France (by Mlle. Chantereine, a follower of Mager) of using the divining rod for medical diagnosis. Promising results have been recorded in noting human reactions to disease germs, to remedies and foods, and also in noting the difference between radiation produced by a healthy organ as compared with that of an unsound one.

The following physiological explanation was advanced by Dudley Wright:

"All living beings have in their nervous systems cells with retractile branching processes which correspond to the movable condensers in wireless sets and, in addition, the cells of the body are capable of self-induction (on the same principle as wireless) through coiled structures in the nucleus. It is through

these that the bodies of men and animals are capable of tuning into the various wavelengths emitted by other people, by other living things, and even by water, minerals and oil. The muscles are supplied by two sets of nerves, viz., (1.) from the cerebro spinal system which controls the voluntary movement of the muscles; (2.) the sympathetic nervous system which controls tension of the muscles both voluntary and involuntary. The rod moves because a change in the tension of our muscles of the hand holding the rod is brought about reflexly through the nervous system by the radiations received."

Mager claimed to have demonstrated two currents traversing the rod, opposite in direction, repelling one another: a discharge current passing from the body of the dowser into the earth on one side, and a return current passing from the earth to the other side of the dowser's body, to his other arm and to the other branch of the rod. He formed the conclusion that the movements of the rod are governed by the laws of electro dynamics as formulated by Ampère in 1820.

Dowsing in France

There has been active interest in dowsing in France for several centuries. In 1635 the Baron and Baroness Beausoleil discovered 150 mineral veins in this manner. They may have been the first to apply the diving rod to finding water as Chevreur in *Les Baguettes Divinatoires* fixes 1630 as "the most remote date which may be cited for the application of the rod to the discovery of springs, at least in France." The Beausoleils published a book in 1640 (*La Restitution de Pluton*) and dedicated it to Richelieu. A few years later both the baron and his wife were put into prison on charges of **sorcery**.

One of the strangest stories of dowsing is that of the French diviner Jacques Aymar, who in 1692 apparently traced murderers through a divining rod and discovered other criminals in the same way.

On July 25, 1692 (the story goes), a wine seller and his wife were murdered. Aymar was asked to help with the investigation. His divining rod became violently agitated at the scene of the crime and led him, like the scent leads a hound, for several days on the track of the murderers. One of them was discovered in a prison and confessed; two others escaped from France.

The procurator general subjected Aymar to other severe tests. He secretly buried the blood-stained hedging bill with which the murder was committed, in different places in the garden. The divining rod indicated the place of burial every time. Despite these successes, Aymar's faculty was a complete failure when subjected to tests in Paris. However, even in modern times, psychic faculties have often failed in an atmosphere of skepticism or hostility.

In 1853 the French Academy of Sciences delegated a commission of inquiry into the divining rod. The immediate reason for the inquiry was D'Hyères Riondet's *Memoire sur la Baguette Divinatoire*. The report, prepared by Michel Chevreur and published in book form under the title *Les Baguettes Divinatoires* (1854), is a classical study. It attributes the movement of the rod to the muscular force of the dowser.

Dowsing Researched

Psychical researchers neglected dowsing for some time. **Sir William Barrett** was its first modern investigator. He experimented with a dowser who successfully found coins placed under inverted saucers on the table. He published two lengthy reports in the *Proceedings* of the Society for Psychical Research. Published posthumously was Barrett's book *The Divining Rod: An Experimental and Psychological Study* (1926). Written in cooperation with **Theodore Besterman**, it became a standard work on the subject. Like Chevreur, Barrett attributed the twisting of the rod to motor automatism and considered it a phenomenon allied to **automatic writing**. Since then considerable progress has been made in validating the phenomena of dowsing.

The Honorable M. E. G. Finch Hatton gives a remarkable account in the *Proceedings* of the Society for Psychical Research

(vols. 2, 13, 15) of his experiments with J. Mullins, in which his brother, the Hon. Harold Finch Hatton, participated:

"1. I took him on the grass in front of the house, across which the water-supply pipe passed. There was no indication of its presence on the surface, nor did I previously mention its existence to Mullins. On crossing it the twig moved in the manner described and he could trace the water to right and left by its means along the path actually taken by the pipe.

"2. On our way to the kitchen garden, Mullins discovered a spring on the open lawn, whose existence was unknown to me—it had been closed in so long—but was subsequently attested by an old laborer on the place who remembered it as a well, and had seen it bricked in many years before.

"3. On reaching the kitchen garden I knew that a lead pipe, leading water to a tap outside the wall, crossed the gravel path at a certain spot. On crossing it the twig made no sign. I was astonished at first, until I remembered what Mullins had said about stagnant water and that the tap was not running. I sent to have it turned on, re-conducted Mullins over the ground, when the twig immediately indicated the spot. When Mullins had passed on I carefully marked the exact spot indicated by the twig. When he had left the garden, I said: 'Now, Mullins, may we blindfold you and let you try?' He said 'Oh yes, if you don't lead me into a pond or anything of that sort.' We promised. I then reconducted him blindfolded to the marked spot by a different route, leaving the tap running, with the result that the stick indicated with mathematic exactness the same spot. At first he slightly overran it a foot or so and then felt round, as it were, and seemed to be led back to the exact centre of influence by the twig."

Radiesthesia

In 1913, before the International Congress of Experimental Psychology in Paris, Joseph Mathieu asked to be tested for a strange ability divining water from maps alone. The claim was proved later. E. M. Penrose, official water diviner to the government of British Columbia (*Occult Review*, March 1933), was also successful in duplicating the feat. Since then many modern dowsers use a pendulum instead of a rod, and their practice is named **radiesthesia**. French dowsers were pioneers in this field.

In Gallipoli, during World War I, the British Expeditionary Force was nearing exhaustion because of the intense heat and lack of water. Sapper S. Kelley, the former head of Kelley & Bassett, civil engineers from Melbourne, attempted to find water by a piece of bent copper band. Within 100 yards of the divisional headquarters he found a spring that gave 2,000 gallons of pure, cold water per hour. In a week he discovered 32 wells giving sufficient water to supply 100,000 men with a gallon of water daily.

The Abbé Bouly restored large areas of war-devastated land in France to cultivation by localizing buried shells. He was able to discriminate between German and Allied ammunition. Another man claimed success in determining the sex of eggs by the use of the divining rod. Maria Mattaloni, a 24-year-old Italian peasant girl, located many old Etruscan tombs at Capena, near Rome.

The Abbé Gabriel Lambert, the well-known French water diviner, was the subject of some interesting experiments in London. As narrated by **Harry Price** in *Psychic Research* (October 1930) the Abbot used a bobbin (like a fisherman's cork float, cone-shaped and painted in stripes of bright colors) suspended from a thread in his right hand. Over hidden springs in Hyde Park, the bobbin which Lambert was purposely swinging laterally "would make a spasmodic movement, change its course, and commence spinning furiously, describing a larger and larger circle the longer we stood over the source of activity. When we reached the bank of the subterranean river the bobbin would stop dead—just as if it had been hit by a stone. The cessation of the spinning was even more spectacular than the commencement. . . . When we came to a nappe (a pool of still

water) the bobbin would make quite a different movement. The Abbé could tell the depth of the hidden supplies, their approximate volume and directional characteristics. . . . The Abbé considers that his gift is partly physical and partly psychic. For instance, if he is looking for a nappe, he will pass over a dozen running springs without becoming aware of the fact. And the reverse is the case. He will be likewise unconscious of a flowing river (or water of any description) if he is looking for minerals of a metallic lode. . . . To provide the other 'pole' when using his bobbin, he carries in his free hand a small bottle of pure water (if looking for drinking water), a bottle of mineral water if seeking a chalybeate spring or a piece of ore similar to the metallic lode he is trying to find."

On March 22, 1931, a congress of water diviners was held in Verona by the National Society of Rhabdomancy of Italy. Nearly two hundred members assembled. It was stated by one of them that the king of Italy had water divining powers.

Since then associations of dowzers have been formed in many countries, using either name—"dowsing" or "radiesthesia." The French society L'Association des Amis de la Radiesthésie was founded in 1930, followed by the **British Society of Dowzers** in 1933. Similar associations have been founded in Germany, Italy and other European countries, and in the United States the **American Society of Dowzers** was formed in 1961. A number of journals have been published, including *Journal of the British Society of Dowzers*, *The American Dowzer*, *La Chronique des Souciers*, *Radiesthesie Magazine*, *Les Amis de la Radiesthesie*, *Zeitschrift für Radiästhesie*, and *Radiästhesie—Geopathie—Strahlenbiologie*.

A specialized branch of dowsing is **radionics**, in which an apparatus is used to detect or treat illnesses, involving theories of wavelengths and vibrations, and using coils, condensers, and other devices associated with electronics but without conventional electronic construction.

Although many earlier theories about "earth rays" have not been satisfactorily resolved from a scientific point of view, they persist in one form or another, and the divining faculty has been associated with the earth and stone energies claimed in the study of **leys**.

The subject is a vast one, and so far the only comprehensive survey of the scientific factors involved is the monumental study by Prof. S. W. Tromp entitled *Psychical Physics; A Scientific Analysis of Dowsing, Radiesthesia and Kindred Divining Phenomena* (1949). The book contains a bibliography of nearly fifteen hundred references. The Barrett and Besterman study, *The Divining Rod* (1926), remains a basic reference in the field of water divining itself, supplemented by Besterman's later book, *Water Divining: New Facts and Theories* (1938). A valuable work published by the U.S. Geological Survey, Department of the Interior, is *The Divining Rod: A History of Water Witching* (1917; 1938), which contains a chronological bibliography up to the year 1916. For an uncritical skeptical view of dowsing, see the chapter "Dowsing Rods and Doodlebugs" in *Fads and Fallacies in the Name of Science* (1957), by Martin Gardner. For a skeptical survey of dowsing see *Water Witching, U.S.A.* (1959), by Evon Z. Vogt and Ray Hyman.

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Division of Personality Studies, University of Virginia

In 1968 the Department of Psychiatry at the University of Virginia established a new Division of Parapsychology to develop a broad program of investigation into various aspects of the paranormal. It was given its initial impetus by the longstanding interest in **survival** of death, specifically in the form of reincarnation, by **Ian Stevenson**, a member of the faculty, who was placed in charge of the new structure. Stevenson, noted for his scientific approach to the evidence for **reincarnation**, had previously won recognition for his essay "The Evidence for Survival from Claimed Memories of Former Incarnations" (1961), and had previously pursued the research leading to his monumental book, *Twenty Cases Suggestive of Reincarnation* (1966). As head of the division he continued his investigations of reincarnation cases and also conducted studies in telepathy.

More recently, following Stevenson's retirement, the division has been absorbed into the Division of Personality Studies, and research on the paranormal deemphasized. Address: Division of Personality Studies, Department of Behavioral Medicine & Psychiatry, Box 152, Medical Center, University of Virginia, Charlottesville, VA 22908.

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Divs

The *div* of ancient Persia, pronounced “deo, deu,” or “dive,” is thought to be equivalent to the European devil of the Middle Ages. In the romances of Persia *divs* are represented as male and female, but the male *divs* are considered the more dangerous. It is from their character, personified in a supposed chief, that the devil is portrayed with his well-known attributes.

The male *divs*, according to the legends of Persia, were entrusted with the government of the world for 7,000 years anterior to the creation of Adam, and they were succeeded by the female *divs* or *peris*, who under their chief, Gian ben Gian, ruled another 2,000 years. The dominion of the *peris* was terminated by Eblis (the devil of the Koran) who had been created from the elements of fire, and whose abode was previously with the angels.

Eblis or “Haris,” as he was also called, became the leader of the rebellious angels when they were commanded to pay homage to the first created man. Joined by the whole race of *genii*, the male and female *divs*, that he had formerly subjugated, he was, like them, deprived of grace. Eblis and his immediate followers were condemned to suffer for a long period in the infernal regions, but the remainder were allowed to wander over the earth, a constant source of misery to themselves and to the human race.

Divs were supposed to assume various forms, especially that of the serpent, and in the drawings annexed to the Persian romances they are represented much as our own devils, ogres, and giants, in the tales of the Middle Ages. The writers of later times, both Arabian and Persian, localized the abode of these evil *genii* in the mountain Kaf. Their capital was Ahermanabad, the abode of Aherman their chief, who is identified with the Ahremanes of the Manicheans, that remarkable sect said to have borrowed their doctrines from Zoroaster.

The distinction of sex is a remarkable characteristic of the *divs*, and its evil results in a system of diabolic superstition may be read in the stories of the Ephialtae and Hyphialtae, or nightmare.

Possibly the same in origin as the Persian *divs*, are the **devas** or *daivres* of the Hindus, who are said to inhabit a world called, after them, **Deva-Loka**. There is a brief account of them in N. E. Kindersley's *Specimens of Hindoo Literature* (1794):

“The daivers perpetually recur in their romances, and other literary works, and are represented as possessing not only material bodies, but as being subject to human frailties. Those saints and heroes who may not as yet be considered worthy of the paradises of Shivven or of Veeshnoo, are represented as inhabiting the Daiver-Logum (or Sorgum). These daivers are in number no less than three hundred and thirty million. The principal are—I. ‘Daivuntren’ or ‘Indiren’ their king; to whom report is made of all that happens among them. His court of audience is so capacious as to contain not only the numerous daivers, but also the prophets, attendants, etc. They are represented in the mythological romances of the Hindoos, as having been engaged in bloody wars, and with various success against the giants (Assoores). The family of Daivuntren consists of his wife ‘Inderaunee,’ and his son ‘Seedera-budderan’ (born from a cow), who records the actions of men, by which they are finally to be judged. II. The attendants or companions of these daivers are—I. The ‘Kinnarer,’ who sing and play on musical instruments. 2. ‘Dumbarim Nardir,’ who also perform on a species of drum. 3. ‘Kimprusher,’ who wait on the daivers are represented with the wings and fair countenances of angels. 4. ‘Kunda-gaindoorer,’ similar winged beings who execute the mandates of Veeshnoo. 5. ‘Paunner,’ a species of jugglers, who amuse the daivers with snake dancing, etc. 6. ‘Viddiaser,’ their bards, who are acquainted with all arts and sciences, and entertain them with their histories and discourses. 7. ‘Tsettee,’ who attend them in their aerial journeys. 8. ‘Kanuanader,’ or ‘Dovdanks,’ messengers, who conduct the votaries of Veeshnoo and Shivven to their respective paradises, and the wicked to hell

(*Narekah*), of which ‘Eemen’ is sovereign. III. The third class of daivergoel, daivers, or *genii*, are the eight keepers of the eight sides of the world, literally signified by their general name of ‘Aushatikku-Pauligaur;’ they are—1. ‘Indiren,’ who is no other than Daivuntren, named above. 2. ‘Augne-Baugauven,’ the god of fire. 3. ‘Eemen,’ king of death and the infernal regions. 4. ‘Nerudee,’ the element of earth represented under the figure of a giant. 5. ‘Vaivoo,’ god of air and winds. 6. ‘Varoonen,’ god of clouds and rain. 7. ‘Gooberen,’ god of riches. 8. ‘Essaunien,’ or Shivven himself, in one of his 1,008 appearances on earth.”

To these principal daivers, Kindersley adds without sufficient reason the “Reeshees” of the Hindoos, and their tutelary god of virtue, “Derma-Daive.”

For the true oriental doctrine of these evil *genii* the *Zend-Avesta* may be consulted; it associates the idea of evil more especially with the *peris* or female *divs*, contrary to the later romances of the Arab world. This anomaly reappears in our own fairy tales, the same characters that at times are invested with the most malignant attributes, being often described as having sylphlike grace and beauty.

Dixon, Jeane (1918–1997)

American sensitive and prophetess. Dixon's rise to prominence began when she predicted the assassination of President John F. Kennedy in 1963. She also predicted the Communist takeover of China, the partition of India, the deaths of Carole Lombard, Dag Hammarskjöld, and Mahatma Gandhi, and the suicide of Marilyn Monroe.

Dixon was born January 5, 1918, to Frank and Emma Pickert in Medford, Wisconsin; she moved with her family to California at an early age. A gypsy told the eight-year-old Dixon that she had a sensitivity to events around her and presented her with a crystal ball, in which she saw visionary pictures. Dixon's family moved again and she attended high school in Los Angeles, later training to become a singer and actress. At age 21, she married James L. Dixon, who was then in partnership with the film producer Hal Roach in an automobile agency. During World War II, Dixon entertained servicemen with her predictions through the Home Hospitality Committee, which was organized by Washington socialites.

Being a devout Roman Catholic, Dixon believed that she had a God-given gift that must be used for the good of humankind. She was also the founder of the charity known as Children to Children Inc.

Her astrological forecasts were syndicated by the Chicago Tribune–New York News Syndicate, Inc. Her books include *Jeane Dixon, My Life and Prophecies: Her Own Story as Told to Rene Noorbergen* (1969), *Reincarnation and Prayers to Live By* (1970), *Jeane Dixon's Astrological Cookbook* (1976), *Horoscopes for Dogs* (1979), and *The Riddle of Powderworks Road* (1980). Newspaper reporter **Ruth Montgomery** published Dixon's biography, *A Gift of Prophecy*, in 1965. It sold nearly three million copies in hardback and became a number one best-seller in paperback.

Some critics belittled Dixon for her inaccuracy in predicting events. Most prophetesses, however, have a certain failure rate, often based on the faulty interpretation of symbols, visions, and psychic reactions; Dixon freely admitted to these errors. It is said that **extrasensory perception** is too unpredictable for prophecy to be an exact science.

Dixon died on January 26, 1997 in Washington D.C.

Djemscheed, The Cup of

A **divination** cup that has been the subject of many of the poems and myths of ancient Persia. It was believed to have been found while digging the foundations of Persepolis and was filled with the elixir of immortality. In this magical cup was mirrored the whole world, and everything, good and evil, was revealed therein. The Persians had great faith in these revela-

tions and attributed the prosperity of their empire to the possession of this famous cup.

Djual Khul, Master

One of the masters originally contacted by **Helena Petrovna Blavatsky**, cofounder of the **Theosophical Society**. According to theosophical teachings there exists a spiritual hierarchy composed of individuals who have finished their round of earthly reincarnations and have evolved to the spiritual planes, from which they guide the affairs of humanity. Those members of the hierarchy closest to humanity are the “lords of the seven rays” (of the light spectrum). Each ray represents a particular virtue, which the lord of that ray exemplifies.

Djual Khul, generally known simply by his initials, DK, is a master of the second ray along with the master **Koot Hoomi**, who, in the theosophical perspective, was DK’s direct teacher. Theosophists believe DK currently inhabits a Tibetan body and resides in Tibet near Koot Hoomi. In his previous incarnations he was Dharmajoyi, a follower of Gautama the Buddha; Kleinias, a follower of Pythagoras; and Aryasanga, a seventh-century Buddhist who founded a monastery in the Himalayas once visited by Blavatsky. Charles W. Leadbeater claims to have met him in Cairo when DK traveled there to meet with Blavatsky and also to have worked with DK at Adyar, India, at the international headquarters of the Theosophical Society. DK was one of the three main communicators (the others being the masters **Morya** and Koot Hoomi) of what were compiled as *The Mahatma Letters*, the ultimate source for many theosophical ideas.

DK, already one of the more important of the theosophical masters, was given new life early in the twentieth century when **Alice A. Bailey** claimed regular contact with him. Her channeled material eventually contributed to her separating from the Theosophical Society and founding the **Arcane School**. Through the 1920 and 1930s she channeled a number of books from DK, whom she generally called “The Tibetan.” Bailey’s books are used by a number of groups that have emerged since her death in 1949.

Among others who have claimed contact with Djual Khul is Hope Troxell, founder of the Church of Cosmic Origin and School of Thought; Muriel R. Tepper (also known as Muriel Isis), founder of the Lighted Way; Zelrun Karsleigh, founder of the Universarium Foundation; and Pauline Sharpe, the primary channel for Mark-Age, a flying saucer contactee group.

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Doane, Doris Chase (1913–)

Doris Chase Doane, one of America’s outstanding astrologers, was born April 4, 1913, at Mansfield, Massachusetts. After high school she left New England for California to attend the University of California, Los Angeles, from which she received

her B.S. in psychology in 1944. She had previously become interested in **astrology** and associated herself with **Elbert Benjamine** and the **Church of Light**. She taught astrology while going through the complete Church of Light curriculum, which she completed the same year as her work at UCLA.

She emerged as one of the organization’s leading figures. She began writing in astrology and the next year was ordained by the church and married to one of the church’s ministers, Edward Doane, who succeeded Benjamine as its head in 1951. Besides her works in astrology, at a time when the selection of even basic books was extremely limited, Doane gave a considerable amount of time to changing laws that prevented astrology from operating in some states and cites by equating astrology with fortunetelling. In that endeavor she became a strong advocate for training, professionalism, and certification of astrologers. In her mature years Chase has received many honors from astrological organizations. She was elected president of the American Federation of Astrologers in 1979.

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Dobyns, Zipporah (1921–)

Zipporah Dobyns, Religious Science minister and astrologer, was born Zipporah Pottenger in Chicago, Illinois, on August 26, 1921. Set on a rather mundane trajectory, she attended the University of Chicago and received her B.A. in anthropology in 1944. She pursued graduate work in her field at both the University of Chicago and the University of Arizona. However, rather than launching a career as an anthropologist, she married Henry F. Dobyns in 1948 and during the next eight years became the mother of four children. She and her husband separated in 1956, the same year she began the study of astrology with a teacher in the Church of Light using the material written by Elbert Benjamine (1882–1951).

A diligent student, she quickly mastered the material and established herself as a practicing astrologer. In 1960, the first time that professional exams were administered by the American Federation of Astrologers, she completed them successfully. She also changed her academic field and returned to the University of Arizona to complete both a master’s (1966) and doctoral degree (1969) in clinical psychology. Along the way she had joined the United Church of Religious Science and was ordained as a minister in the church in 1968. In 1969 she moved to California to join the staff of the Los Angeles Community Church of Religious Science.

Dobyns wrote her first astrology text, *Evolution through the Zodiac*, in 1964. However, it was in the 1970s that her work began to attract the attention of her colleagues. She became one of the principal voices urging the integration of astrology with psychology, a cause initially championed by Dane Rudhyar that began to bear fruit as psychologically trained astrologers such as Dobyns came on the scene. Dobyns’ first major text in this area, *Finding the Person in the Horoscope*, appeared in 1973.

Dobyns also was among the first astrologers to make use of the wealth of new information coming out of the astrological community concerning asteroids, the majority of which are smaller planetoid bodies that swing in an orbit between Mars

and Jupiter. Only discovered in the nineteenth century, the asteroid belt was not mentioned in traditional astrology, and only in the mid-twentieth century did astronomers begin to distinguish and name the large asteroids. In the early 1970s an initial ephemeris of the four major (and first discovered) asteroids (Ceres, Pallas, Juno, and Vesta) was published. Dobyns published a similar work in 1977. These books aroused interest in the four larger asteroids while raising the question of the significance of asteroids for the entire community. Dobyns attempted to answer the host of questions attendant upon the introduction of asteroids into the horoscope in her later book, *Expanding Astrology's Universe* (1983).

One of Dobyns' children, Martha Pottenger, continues Dobyns' work. Pottenger also obtained degrees in psychology and has authored a number of books built around a theme already present in her mother's writing, the use of astrology to map the psyche and thus illuminate the choices and options open to the client.

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“Doctor”

One of the spirit controls of the medium **Stainton Moses** (1839–1882). “Doctor” was said to have been the stoic philosopher Athenodorus, who instructed Emperor Tiberius in his youth. He was the supervisor of the philosophic teachings delivered through Moses and claimed to have invisibly attended him for 21 years. He was the alleged author of some of the *Spirit Teachings* published by Moses.

Dodds, Eric Robertson (1893–1979)

Professor of Greek who was closely associated with psychical research. He was born July 26, 1893, in Northern Ireland, studied at Belfast, and did postgraduate work at University College, Oxford. He began his teaching career in 1924 as a professor of Greek at the University of Birmingham. He then became a regius professor of Greek at Oxford University in 1936, a post he retained until his retirement in 1960. Dodds then served as president of the **Society for Psychical Research**, London, from 1961 to 1963.

In his presidential address in 1962, Dodds stated that his first introduction to psychical research was through the book *Human Personality & Its Survival of Bodily Death*, by **F. W. H. Myers**. Although impressed by the evidence in this work, he said he saw no prospect of making “even a modest livelihood by psychical research” and so became a professional Greek scholar “with psychical research as a spare time occupation.” He contributed a number of articles to the *Journal of the Society for Psychical Research* as well as to other publications. He discussed the problem of **psi** phenomena in his autobiography *Missing Persons* (1977).

Dodds is remembered as one of the more rigorous thinkers in psychical research. His most famous paper concerned **survival** and his disbelief in the acceptability of the reported evidence for it. He concluded that all of the paranormal data collected in the search for evidence of survival could be explained by super **extrasensory perception**.

He died April 8, 1979, in England.

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Dogen (1200–1253)

Dogen, the founder of the Soto branch of **Zen**, was born to an aristocratic family in medieval Japan. His father died when he was two and his mother, five years later. He grew up with a deep awareness of the ephemeral nature of life and the inevitability of death. He turned from the successful life that his birth granted him to study Buddhism at the Tendai temple on Mt. Hiei. Tendai belief centered upon the potential already possessed by each person for attaining universal enlightenment. To Dogen, that belief seemed to contradict the Buddha's admonitions to engage in lengthy meditative practice.

Unable to find anyone who could help him with his dilemma, he traveled to China where Zen Buddhism had risen to prominence. He was initially discouraged by the lack of intensity that seemed to characterize the Zen monks he first encountered, but finally located a teacher, Rujing, who advocated the ideal of sustained meditative practice. Sitting with him, Dogen had an initial awakening, termed “shinjin datsuraku,” or the casting off of body-mind, a liberation from intellectual and volitional attachments. Many doubts about the value of continuous practice were set aside. He returned to Japan and established what would be known as the Soto sect in Kyoto, but found that the other Zen practitioners and his former Tendai cohorts considered him a disruptive influence, and he withdrew to the mountainous area of what is now Fukui Province and founded the Eihei-ji temple, the center of Soto Zen to this day.

Dogen is generally associated with two major ideas. First, his experience of shinjin datsuraku gave him a new mystical understanding of the time/eternity dichotomy. He understood that enlightenment was not something to be sought in the future, a goal to be reached as a result of meditative practice. Rather, he came to understand the unity of practice and enlightenment in the moment.

Second, toward the end of his life, he devoted time to a discussion of ethics and an understanding of karma or consequences. Every action yields a consequence. Bad karma must be handled with repentance and the acknowledgment of guilt. This process of canceling bad karma is to be dealt with in the context of practice and the realizations that accompany it.

Dogen committed his ideas to writing primarily in *Shobogen-zo* (Treasury of the true Dharma-Eye), a classic of Zen literature, but there are also collections of his talks and sayings. A two-volume collection of his writings in English was published in 1971.

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Dogon People

The Dogon People reside in one of the more difficult-to-reach locations in the African nation of Mali in and around the Bandigara Cliff. They have resisted the efforts of both Christian and Muslim missionaries and continue to practice their magical traditional religions. The religion is built around a belief in the supreme creator Amma. Amma created the Sun and Moon and humankind. This creation is recalled in the layout of the villages in an oval shape representing the unity of male and female in Amma.

The Dogon are organized around four groupings, each thought to descend from one of the four original male ancestors. Each group or clan is headed by a priest and each of the four priests is assigned a distinct function. One serves as a contact with Amma, one is a prophet, one is the judge, and one is responsible for funerals. The dead are buried in the highest caves in the cliff. The caves are repositories of great magic and none are allowed to go there except when burying their loved ones. Reverence for the ancestors is a primary focus of Dogon culture and funerals are important events in communal life.

Divination is a common part of life. One method used is to place food on a patch of sand in the evenings and the next morning to read the marks left by the foxes (which are sacred to the Dogon).

The Dogon were just another obscure African group until 1972 when Robert K. G. Temple published a book that related one major practice, the dance ceremony known as the *sigi*. Operating among the Dogon is a mask society. After he is recognized as an adult, each male carves himself a mask that is worn during the funeral services, and for an elaborate dance, the *dama*, during which the men are on 12-foot stilts. The *sigi* happens only once every 60 years and marks the renewal of the generations. It also marks the rebirth of the white dwarf star near the star Sirius.

This dance goes back many centuries. However, Western astronomers had only discovered the star in 1928 and photographed it in 1970. The Dogon taught that the sacred star orbited Sirius every 60 years. The astronomers discovered that they were correct. The announcement of the Dogon belief by Temple in **The Sirius Mystery** had the initial effect of giving a small boost to the ancient astronaut theories of prehistoric visitation of Earth by visitors from space, specifically from Sirius. In the long run, however, the idea was taken up by the new generation of **contactees** who began channeling from entities believed to come from Sirius. In the post **New Age**, Sirius has joined the **Pleiades** as the primary source for channeled entities.

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Doinel, Jules-Benoit (1842–1894)

Jules-Benoit Doinel du Val-Michel, the patriarch of the Nouvelle Église Gnostique Universelle (New Universal Gnostic Church), was born in France on December 8, 1842. As a teenager he was confirmed in the Roman Catholic Church by the bishop of Moulins. He was 26 when he married Stephanie-Francoise le Clerc.

In 1867, the year before his marriage, he claimed that he had had an **apparition of the Virgin Mary** and that Jesus had appeared to him and consecrated him as a bishop. Through the next years, he read in metaphysical and theosophical literature and then around 1890, during a Spiritualist séance, he accepted a second consecration out of which he founded the Nou-

velle Église Gnostique Universelle. The new church had as its goal the reviving of the mystical doctrines attributed to the second-century theologian Origen, especially the preexistence of the soul and **metempsychosis** (reincarnation).

Doinel assumed the religious name of Tau Valentin II, and as a bishop with direct contact with Christ, initiated a new line of apostolic succession. He consecrated several bishops into his new Gnostic church, including **Gerard Encausse**, better known as Papius, and the man who eventually succeeded him as patriarch, Leonce Eugene Joseph Fabre Des Essarts. Doinel died in 1894.

The Nouvelle Église Gnostique Universelle has continued to the present, though it fractured over the twentieth century and now exists as a number of small Gnostic churches. Among its more important derivatives is the Gnostic Catholic Church associated with the **Ordo Templis Orientis** (OTO). Some claim that both **Theodor Reuss** and **Aleister Crowley** were consecrated by Papius, but the documentary evidence is lacking. **Herman Joseph Metzger** (1919–1990), who eventually became head of the largest German-speaking branch of the OTO, accepted consecration as a Gnostic bishop through a separate lineage from Doinel.

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Dommeyer, Frederick C(harles) (1909–1988)

Professor of philosophy and writer on parapsychology and philosophy. Dommeyer was born January 12, 1909, in Warrington, Florida. He studied at Union College, Schenectady, New York (B.A., 1932), and Brown University (M.A., 1935; Ph.D., 1937) and did postgraduate study at Oxford and Hamburg Universities. His professional career began as an instructor at Brown (1937–38) followed by 20 years at Syracuse University (1938–58), during which time he served as head of the philosophy department for 14 years (1944–58). He then moved to San Jose State College as head of the department of philosophy.

During his career, Dommeyer wrote several books and a number of articles for professional journals on philosophy. He also wrote articles on parapsychology, primarily for the *Journal of the American Society for Psychological Research*. He was a member of the board of review of *Psychic*, and the California Parapsychology Research Group.

Dommeyer died on July 24, 1988, in California.

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Don Juan

The mysterious, probably fictional Yaqui Indian sorcerer whose metaphysical doctrines were recorded by **Carlos Castaneda** in his best-selling book *The Teachings of Don Juan: A Yaqui Way of Knowledge* (1968) and in numerous subsequent writings. No evidence has been produced for the actual existence of Don Juan outside the pages of Castaneda's books.

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Donn

An Irish hero of medieval legend, son of Midir the Proud. *The Colloquy of the Ancients*, a thirteenth- to fourteenth-century collection of Ossianic stories, tells how Finn and Kelta and five other champions were out hunting one day and followed a beautiful fawn until it vanished under ground. Seeking shelter in a noble's mansion, they were entertained by *Donn mac Midir* and his brother, and their aid was requested against the rest of the **Danaans**.

Three times that year they had to fight their fairy foes, and all their followers were killed except the 28 warriors. The fawn they had followed had been an enchanted maiden sent to entice them. After a year of successful fighting, the Danaans were obliged to make peace.

Donnars, Jacques (1919–)

French physician who studied parapsychological phenomena. He was born September 8, 1919, in St. Mandé (Seine), France. In 1944 he married Geneviève Herdud. He was a member of the French Homeopathic Society, Acupuncture Society, and the French Society of Osteopathy. His book *Inhibition: Facteur de vie* deals with possible connections between **parapsychology** and inhibition processes.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Donnelly, Ignatius (1831–1901)

Popular writer of books offering an alternative view of human history. Donnelly was born in Philadelphia, November 3, 1831. A farmer-politician, he became lieutenant governor of Minnesota and then a state senator. At one point he was nominated for the vice president of the United States.

Donnelly wrote several novels but is best remembered for reviving interest in the lost continent of **Atlantis** in his book *Atlantis, the Antediluvian World* (1882). Using nineteenth-century ethnological and archeological data, Donnelly argued that the likenesses noted in the ancient cultures on either side of the Atlantic pointed to a common origin, a sunken continent whose survivors populated lands to the east and west.

In his next book, *Ragnarök: The Age of Fire and Gravel* (1883), he claimed that the Pleistocene Ice Age resulted from a collision between the earth and a comet. This was the first statement of a theme to be developed many decades later by **Immanuel Velikovsky**. Donnelly's two books have become classics of **occultism** and have been reprinted in modern times. Atlantis has been especially favored by followers of **Edgar Cayce**, who had much to say about Atlantis.

Continuing his foray into alternative histories, Donnelly also wrote *The Great Cryptogram* (1888) designed to show that the plays of Shakespeare were written by Bacon. Donnelly died January 2, 1901.

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DOP See Dermo-Optical Perception

Doreal, Maurice (d. 1963)

Maurice Doreal was the name adopted by Claude Doggins as head of the **Brotherhood of the White Temple**, an occult fraternity headquartered in Sedalia, Colorado. Doreal was born in Sulfur Springs, Oklahoma. As a youth he became interested in Tarzan, which quickly broadened into a general interest in fantasy and science fiction literature, and by 1950 his library included some 5,000 titles. His interests also expanded to the **occult**. He served in World War I, after which, he claimed, he spent eight years in Tibet. He also claimed to have visited the occult center in the middle of Mt. Shasta in northern California.

Doreal founded the Brotherhood of the White Temple in 1930, and spent much of his life writing the brotherhood lessons and a series of pamphlets, called the Little Temple Library, on a wide variety of occult-related topics from **Atlantis** to **UFOs**. He claimed to have gained his knowledge from his contact with the Great White Lodge of Masters, those who have passed beyond their earthly experience and now seek to guide humanity in its evolution.

Doreal began work on new headquarters for the brotherhood in Sedalia in 1946, during the height of anxieties over possible atomic war. The location, a valley enclosed by 1,500-foot mountain walls, was believed to be a protected site. Headquarters moved in 1951. Two years later Doreal predicted that the biblical Battle of Armageddon would begin very soon, and residents stored foods against the coming hard times.

Doreal died in 1963, and the brotherhood has continued to the present using his many writings as their authoritative literature.

Sources:

Kossy, Donna. *Kooks: A Guide to the Outer Limits of Human Belief*. Portland, Ore.: Feral House, 1994.

Doten, Elizabeth (1829–1913)

American inspirational speaker considered the greatest female improvisator of the nineteenth century. She was born in Plymouth, Massachusetts, April 1, 1829. For many years she spoke from the platform under what she claimed to be the influence of spirits. From the poems she recited on these occasions, two compilations were published: *Poems from the Inner Life* and *Poems of Progress* (1871). On one occasion she claimed to be under the direct influence of Edgar Allan Poe and rendered "Resurrexi," a poem noted for its resemblance to Poe's style and manifesting the same intensity of feeling. Some of her poems were also printed in the gift book *The Lily of the Valley for 1855* (Boston, 1855), which she edited.

During the last 28 years of her life Doten withdrew from the lecture field and mediumistic work because she had become unable to determine the point at which she ceased to act and the spirit influence began.

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Double

The etheric counterpart of the physical body which, when out of coincidence, may temporarily move about in space in comparative freedom and appear in various degrees of density

to others. The belief in the existence of the double, or **astral body**, is ancient, and its modern use as a “working hypothesis” solves many puzzling problems in psychical research.

The Roman Catholic Church gave tacit approval to such an idea in its consideration of the bilocation of several saints. St. Anthony of Padua, for example, preaching in the Church of St. Pierre du Queyroix at Limoges on Holy Thursday in 1226, suddenly remembered that he was due at that hour at a service in a monastery at the other end of the town. He drew his hood over his head and knelt down for some minutes while the congregation reverently waited. At that moment the saint was seen by the assembled monks across town to step forth from his stall in the monastery chapel, read the appointed passage in the office, and immediately disappear. Similar stories are recorded of St. Severus of Ravenna and St. Ambrose and St. Clement of Rome. The best-known case is dated September 17, 1774. Alphonse de Liguori, imprisoned at Arezzo, remained quiet in his cell and took no nourishment. Five days later he awoke in the morning and said that he had been at the deathbed of the pope.

Experimental Findings

Though testimonies of seeing doubles and of **out-of-the-body travel** experiences are numerous, rigid experimental proof is scarce. **Colonel Eugerne August-Albert D'Aiglun Rochas** was one of the first to attempt to furnish some. During his experiments in the **exteriorization of sensitivity** he noticed that in subjects in a state of deep hypnosis, the concentric strata around the body—which he induced by suggestion—condensed, right and left, into poles of sensitivity that finally united in a phantasmal enlargement of the body.

This phantom form, which could be lengthened under the order of the magnetizer and could pass through material objects, became the seat of sensation. It could be modeled like wax in the sculptor's hands and when Rochas suggested that a female subject give it her mother's form, the suggestion was successfully carried out. One of these experiments was made in Paris in the presence of **A. N. Aksakof** with **Elizabeth d'Esperance** as the seeing subject and a Ms. Lambert as the exteriorizing subject.

Henri Durville was the next experimenter. By means of passes he built up a double around his subjects Ninette and Martha and observed that the double was capable of motor effects at a distance of several rooms. Finally, from an effluvium from the forehead, the bregma, the throat, the epigastrium, and even the spleen, he saw a true phantom take shape at a distance of 20 to 24 inches from the medium. It had the appearance of the medium, became more or less luminous, and was united with the medium's body by a little cord at the navel, the bregma, or the epigastrium.

The phantom could see through opaque bodies in the distance and its objectivity was demonstrated by the increasing brilliance of a calcium sulphide screen when it was asked to approach it. The sensory organs of the medium were seated in the phantom. When approached it produced a sensation of cold, was humid to the touch, and made the fingers luminous in the dark.

The experiments of Dr. Duncan McDougall of Haverhill, Massachusetts, in weighing dying patients appeared to furnish some confirmation. He found that at the moment of death the beam of his scale would suddenly go up. Out of six cases the weight lost at death averaged between 2 and 2.5 ounces, but this might also be accounted for by changes in body fluids or evaporation.

On the basis of some experiments in regression of memory, Rochas believed that the double is only complete at seven years of age and that the astral shape enters the body a little while before birth and then only partially. Dr. **Joseph Maxwell** studied a very sensitive young woman who was entrusted with bringing up a child from birth. She saw at its side a luminous shadow with features larger and more formed than those of the child.

This shadow was further away from the child at its birth. It seemed to penetrate gradually into the body. At 14 months of age the penetration was about two-thirds complete.

Photographic evidence for the double was presented in the works of **Gabriel Delanne**, Rochas, Durville, Commandant Darget, and Aksakof. The first such pictures were obtained by **William H. Mumler**, the American practitioner of **spirit photography**. He was promptly accused of **fraud** because it was the photograph of someone dead that was expected to appear on his plate. The double of **Stainton Moses** was photographed in 1875 in Paris by another spirit photographer, **Edouard Buguet**, while the medium lay in trance in London. This picture, however, was discredited by subsequent disclosures about Buguet.

The experiments of **Julien Ochorowicz** on the radiography of the etheric body stand in a class of their own. On September 11, 1911, he obtained the photograph of a spirit hand on a sensitive film rolled up and enclosed in a bottle. The film, as it lay rolled in the bottle, measured about three-quarters of an inch in diameter. The bottle had an orifice of about two-thirds of an inch. It was closed with the palm of Ochorowicz's right hand. With his left he laid it on his knee and held it there firmly. The medium, **Stanislawa Tomczyk**, then placed her two hands on the bottle between his. She seemed excited and exclaimed that she wished that a small hand would appear. Then she said, “It is strange! The bottle seems to enlarge under my fingers; but perhaps this is an illusion. My hands swell, I cease to feel them.” An attack of cramping ensued. The medium screamed; a moment or two later Ochorowicz broke the bottle, developed the film, and found on it the imprint of a large hand with the thumb posed in line with the index finger, so that it had room to appear on the film, which was 13 cm wide. The hand looked like that of the medium.

In **automatic writing** the following explanation came through: “I crept in by a chink between your hand and the orifice of the bottle. Then I slipped my hand flat between the folds of the roll, and the light caused itself, I do not know how, I merely took care to make the film opaque.” This communication came from “Little Stasia,” Tomczyk's **control**, whom Ochorowicz suspected for a long time to be the medium's double.

Continuing his experiments, Ochorowicz tried to discover the thickness of the etheric hand. He found that, when materialized, the hand was less than a millimeter thick, and that it was at least very probable that it was flat, and could therefore find room in a space too narrow for a normal hand. The same experiments also assured him that the double could, by autosuggestion, diminish the size of its hand if it met with obstacles (see **thoughtforms**).

Projection of the Double

Supposed proof of the double is its experimental projection, often described as “astral” projection, but now classified as “out-of-the-body” travel. Reportedly the usual method of such experiments is to decide before going to sleep to visit someone during the night.

One case, reported in *Phantasms of the Living* by **Edmund Gurney**, **F. W. H. Myers**, and **Frank Podmore** (1886) is corroborated by the testimony of Stainton Moses, the “Z” of the account:

“One evening early last year, I resolved to try to appear to Z, at some miles distance. I did not inform him beforehand of the intended experiment; but retired to rest shortly before midnight with thoughts intently fixed on Z, with whose room and surroundings, however, I was quite unacquainted. I soon fell asleep, and awoke next morning unconscious of anything having taken place. On seeing Z a few days afterwards, I inquired: ‘Did anything happen at your rooms on Saturday night?’ ‘Yes,’ replied he, ‘a great deal happened. I had been sitting over the fire with M. smoking and chatting. About 12:30 he rose to leave, and I let him out myself. I returned to the fire

to finish my pipe, when I saw you sitting in the chair just vacated by him. I looked intently at you, and then took up a newspaper to assure myself that I was not dreaming, but on laying it down I saw you still there. While I gazed, without speaking, you faded away.’”

The Rev. P. H. Newnham, also quoted in *Phantasms of the Living*, had a singularly vivid dream. He saw the family of his fiancée, chatted with the father and mother in his dream, bade them goodnight, took a candle, and went off to bed. The he says:

“On arriving in the hall, I perceived that my fiancée had been detained downstairs, and was only then near the top of the staircase. I rushed upstairs, overtook her on the top step, and passed my two arms round her waist, under her arms, from behind. Although I was carrying my candle in my left hand, when I ran upstairs, this did not, in my dream, interfere with this gesture. On this I woke, and a clock in the house struck 10 almost immediately afterwards. So strong was the impression of the dream that I wrote a detailed account of it the next morning to my fiancée. *Crossing my letter*, not in answer to it, I received a letter from the lady in question: ‘Were you thinking about me, very specially, last night just about 10 o’clock? For, as I was going upstairs to bed, I distinctly heard your footsteps on the stairs, and felt you put your arms around my waist.’”

The methods of experimental projection are discussed in **Hector Durville’s** *Le Phantôme des vivants* (1909) and in Charles Lancelin’s *Méthode de dédoublement personnel* (1913). Another contribution to the subject is in *The Projection of the Astral Body*, (1929) by Sylvan J. Muldoon and **Hereward Carrington**. According to this book special exercises are necessary to retain consciousness during projection. Reportedly projection nearly always occurs in the dream state. Muldoon claims that “what is thought to be an ‘aura,’ resting above sleepers and seen by seers, is in reality the etheric body, out of coincidence a few inches. As a rule, in normal persons, consciousness is lost before this phenomenon begins.”

The astral and physical bodies are joined by a cord that may be the “silver cord” in Ecclesiastes (12:16). According to Muldoon and others who claim to have seen it, this cord or cable, which is similar to a newborn’s umbilical cord, is attached at various parts of the head or, according to some claims, at the solar plexus; it is a whitish gray color, elastic, and similar to a single strand of cobweb when extended.

Supposedly when slightly out of coincidence, the cord is the diameter of a silver dollar, yet the aura surrounding it gives the impression that it is about six inches thick. It is the conductor of cosmic energy into the physical body, for which the astral body acts as condenser. It delivers “the breath of life” while the finer body is projected.

The awakening of consciousness during any unconscious projection thrusts the astral body back into the physical. Adolphe d’Assier’s *Posthumous Humanity* (1887) contains material about repercussions in general and those claimed to have occurred in **witchcraft**.

Spontaneous Projection

Supposedly in the majority of cases, the projection of the double is involuntary and due to emotional stress. “Examples have come to my knowledge,” wrote Jung Stilling, at an early age, “in which sick persons, overcome with an unspeakable longing to see some absent friend, have fallen into a swoon and during that swoon have appeared to the distant object of their affection.”

Believers claim danger, anxiety, and mental agony are causes of projection. In *Phantasms of the Living* more than 40 cases of apparitions of the drowned or nearly drowned are cited. Sometimes they remembered seeing near relations who experienced a visual or auditive sensation or felt sudden fear coupled with the idea of their relative’s danger.

Mental preoccupation may also be sufficient to result in such an apparition. According to J. G. Swift M’Neill, M.P., the dou-

ble of T. P. O’Connor was seen in 1897 in the British House of Commons in his accustomed place, while he was on his way to Ireland to visit a dying parent. There are other cases recorded of members of Parliament being seen in the House of Commons when actually elsewhere.

The so-called **premonitions** of approach belong to this group. In a letter written from St. Petersburg in 1865 (published in Mrs. Home’s biography, p. 240) the famous medium **D. D. Home** told the story of how his own double was seen by Count Alexis Tolstoy at the railroad station three hours before his actual arrival. In the hotel he found a note waiting from Count Tolstoy expressing joy at his return, and he was mildly reproached by the countess, who also saw him, for not seeming to know her at the station.

The following experience of the poet Goethe is narrated in *Phantasms of the Living*:

“Wolfgang Goethe was walking one rainy summer evening with his friend K., returning from the Belvedere at Weimar. Suddenly the poet paused as if he saw someone and was about to speak to him. K. noticed nothing. Suddenly Goethe exclaimed: ‘My God! If I were not sure that my friend Frederick is at this next moment at Frankfort I should swear that it is he!’ The next moment he burst out laughing. ‘But it is he—my friend Frederick. You here at Weimar? But why are you dressed so—in your dressing gown, with your nightcap and my slippers here on the public road?’ K., as I have just said, saw absolutely nothing and was alarmed, thinking that the poet had lost his wits. But Goethe, thinking only of what he say, cried out again: ‘Frederick, what has become of you? My dear K., did you notice where that person went who came to meet us just now?’ K., stupefied, did not answer. Then the poet, looking all round, said in a dreamy tone: ‘Yes, I understand . . . it is a vision. What can it mean though? Has my friend suddenly died? Was it his spirit?’ Thereupon Goethe returned to the house and found Frederick there already. His hair stood on end. ‘Avaunt, you phantom!’ he exclaimed, pale as death. ‘But my friend,’ remonstrated Frederick, ‘is this the welcome that you give to your best friend?’ ‘Ah, this time,’ exclaimed the poet, with such emotion, ‘it is not the spirit, it is a being of flesh and blood.’ The friends embraced warmly. Frederick explained that he had arrived at Goethe’s lodging soaked by the rain, had dressed himself in the poet’s dry clothing and having fallen asleep in his chair, had dreamed that he had gone out to meet him and that Goethe had greeted him with the words: ‘You here! At Weimar? What! With your dressing gown, your nightcap and my slippers here on the public road?’ From this time the great poet believed in a future life.”

Supposedly sometimes the appearance serves a purpose. **James Coates** quoted a story from *T. P.’s Weekly*, for which the editor vouched, of a woman who was on her way to Cambridge to meet her fiancé. At every station where the train stopped she saw the apparition of her fiancé, beckoning her to get out. Finally she told her traveling companion, a gentleman, what she saw. He advised her to get out at the next station if she saw the apparition again. The woman saw the apparition again. She got out at once. So did the gentleman. Shortly afterward the train wrecked and the car in which they had been sitting was demolished. During the time her fiancé was sound asleep in the waiting room at Cambridge, and did not remember having dreamed anything unusual.

Sometimes it is a state of illness that facilitates projection. **Andrew Lang** saw his friend Q. opening his garden gate and coming up the path, which led toward the window where he was writing, but when he got up to let him in there was nobody there. The same day he learned that Q. was ill in bed at the time his double was seen.

There are instances that indicate that projection may be the result of an accident or a violent impact. **William Denton** quoted the statement of a man who fell from the scaffolding of a building: “As I struck the ground I suddenly bounded up, seeming to have a new body, and to be standing among the

spectators looking at my old one. I saw them trying to bring it to. I made several fruitless efforts to re-enter my body, and finally succeeded.”

Quite often there seems to be no known reason for the temporary separation. A. N. Aksakof told of the story of Emilie Sagée, a French schoolmistress in Livonia. For a period of 18 months her double was seen, sometimes at her side, making the same gestures, sometimes out in the garden while Sagée was in the room. The double did not always imitate her movements; sometimes it remained seated while she rose from her chair. As the double became clearer and more consistent, Sagée became more rigid and feeble. She was always unconscious of what happened.

Seeing One's Own Double

Dr. Paul Sollier in his *Les Phénomènes d'autoscope* (1903) gave a summary of the cases of “vision de soi” of Goethe, Alfred de Musset, Shelley, de Maupassant; of the experiences of Drs. Lassegue, Féré, Rouginovitch, and Lemaitre; and of 12 of his own cases.

Goethe's experience was described in *Aus meinem Leben, Dichtung und Wahrheit* (1811–22):

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

Comparing a large number of cases, Sollier found that the apparition had many degrees—from the simple impression of being in one's own presence to a vision as if seen in a mirror. Any disturbance would make it disappear. When the phantom had different attributes—was smaller in stature, wore different clothes—it might persist for hours in varying intensity. The apparition appeared usually during the evening hours, in states of deep meditation, self-concentration, or under anesthesia. The distance at which it was seen varied from a few yards to close proximity. Sometimes it walked before the subject and vanished all at once; sometimes it turned about or moved to the side and imitated his movements. In most cases it was silent. Occasionally there was a dialogue and difference of opinion between phantom and self.

Exchange of Consciousness

Sollier explained these experiences as hallucinations resulting from a loss of sensibility. In discussing the question in the *Revue métapsychique* (May–June 1930), Eugèn Osty states that in some cases there is an exchange of consciousness, the double becoming the thinking self.

Tradition says that a vision of self is a sign of approaching death. Queen Elizabeth I of England was said to have been warned of her death by the apparition of her own double. It has been suggested that such cases, by an invention of time, may be phantasmal appearances after death.

In a few instances on record, the double was apparently solid; it could hold a hymn book in the church and could speak. The double of **Ophelia Corralès** of San Jose, Costa Rica, was heard to sing while the girl was somewhere far away and had no knowledge of her appearance. However, this medium was accused of fraud.

Memories of out-of-the-body travel experiences were reported by many mediums. **Emanuel Swedenborg**, **Andrew Jackson Davis**, D. D. Home, Stainton Moses, Elizabeth d'Esperance, **Gladys Osborne Leonard**, and many others have published descriptions. **Cora L. Richmond** was said to have remained projected for many days. Supposedly she could per-

ceive and receive the answer to every question—even before its complete formation in thought.

Materialization and the Double

The phantom hands and limbs seen in séances are often believed to be the duplication of the medium. Paraffin molds matched a materialized leg of **William Eglinton** and impressions of a face and fingers in putty matched **Eusapia Palladino** (see **plastics**).

According to occult philosophy, the double is to be distinguished from the spirit or soul. The double is a vehicle of the spirit and, like the physical body, will later be cast off and deteriorate.

Do animals have doubles? Elliott O'Donnell in his *Animal Ghosts* (1913) asserts that they do. He states that some friends of his had a cat that was frequently seen in two places at the same time; further, he affirms that there are phantasms of both living and dead dogs in just the same proportion as there are phantasms of both living and dead human beings. He claims of a Virginia lady who had a horse that frequently appeared simultaneously in two places.

Since the mid-twentieth century, the subject of the human double and astral (or etheric) projection has been considered under the designation “out-of-body experience” (OBE). The British scientist **Robert Crookall** collated and classified hundreds of cases of OBEs and various parapsychologists have conducted experiments in the field, including **Charles T. Tart** and **Karlis Osis**. In 1956 **Hornell Hart** made a survey of reported apparitions of the dead, which he compared with apparitions of living persons when having OBEs.

In 1932 **Eileen J. Garrett**, who established the **Parapsychology Foundation** in New York, took part in a successful scientific experiment that involved projecting her double from New York to Iceland under test conditions. This case is described in Garrett's book *My Life as a Search for the Meaning of Mediumship* (1938).

In the 1970s psychic Ingo Swann worked with Karlis Osis at the **American Society for Psychical Research** on a series of experiments aimed at demonstrating the existence of the double. Swann, seated in a chair and attached by electrodes to a monitoring device, attempted to project his double to a hidden target. The vision of the double, as opposed to simple clairvoyance, was determined by the angle of vision at which the target objects were viewed. These tests proved most successful and provide some of the best data available on the existence of a human double. **Robert A. Monroe**, also known for his OBEs, has allowed himself to be tested on various occasions.

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Double Blind

Term used in **parapsychology** for a situation where all the participants in a test are unaware of any information or cues relating to the **target** of the test or **psi** responses to it.

Doubt (Magazine)

The journal of the **Fortean Society**, devoted to highlighting and discussing “Fortean data,”—strange and anomalous scientific phenomena collected by **Charles Fort**. It was first published as the *Fortean Society Journal* in September 1937. The name was changed to *Doubt* with the eleventh issue (Winter 1944–45). It ceased publication with issue no. 61 after the death of editor Tiffany Thayer. The Fortean community is now served by a number of succeeding publications, including the *Fortean Times*, **Chaos: The Review of the Damned**, and **INFO**.

Doupe, Joseph (1910–)

Pioneer researcher on psychic healing. Doupe was born March 10, 1910, in Winnipeg, Manitoba. He attended the University of Manitoba (M.D., 1934) and the Royal College of Physicians, London, (M.R.C.P., 1938). During World War II he served as a major in the R.A.M.C. (1940–46). Then in 1946 he became a professor of physiology with interests in **parapsychology** and head of the Department of Physiology at the University of Manitoba, Winnipeg, Canada. He is most remembered for his supervision in 1960 of experiments concerned with unorthodox methods of treating wound-healing in mice, which would later form a basis for similar experiments by **Bernard Grad**.

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D’Ourches, Comte (ca. 1856)

Nineteenth-century French occultist who experimented with **mesmerism** and **animal magnetism**. During the 1850s he and his friend the **Baron L. von Guldenstube** pioneered the formation of Spiritualist circles in France similar to those being formed in America. The baron describes such séances in his book *La Réalité des Esprits et le Phénomène merveilleux de leur écriture directe* (1857), stating that the Comte D’Ourches succeeded in making tables rise without contact, in addition to the phenomena of **table-turning**, **raps**, and vibration of piano chords. D’Ourches was also associated with the baron’s experiments in obtaining **direct writing**.

Dowden, Hester (Mrs. Travers-Smith) (1868–1949)

Professional medium whose psychic development was marked by the successive appearance of five spirit personalities: “Peter,” “Eyen,” “Astor,” “Shamar,” and “Johannes.” She

was later known for her experiments in **automatic writing**. She was the daughter of Prof. Edward Dowden. Her first circle was formed during the winter of 1914. At the second or third sitting an entity calling himself “Peter Rooney” made his appearance. He claimed to be an Irish American who had spent most of his life in jail. Rooney committed suicide by throwing himself under a tramcar in Boston.

Reportedly **Sir William Barrett** made inquiries and found inconsistencies in the tale. Rooney was questioned at a subsequent séance and admitted that he had lied because he had no desire to communicate his real name. He claimed to have been interested in psychical research during his life and wished to assist investigations now. He introduced many features to the séance, initiated blindfold sittings on the **Ouija board**, and tried experiments in **telepathy**.

Eyen claimed to have been an Egyptian priest in the temple of Isis in the reign of Rameses II. He was attracted to the medium by a piece of cerecloth in which his mummy was wrapped. Astor, the third control, professed to be the guide of **Geraldine Cummins**, with whom Dowden often sat. She was chiefly interested in the activities of Cummins and **clairvoyance** and prophecies.

Shamar, the fourth control was a Hindu. She claimed to be the medium’s spirit guide, Eyen being “the guide of her astral.” She sent communications from living persons who were asleep or drowsy.

Johannes was the latest development as a spirit **guide**. He claimed to have lived 200 years before Christ and studied in the Alexandrian Library. He gave philosophical teachings that were similar to the Neoplatonic philosophy of Plotinus (205–270 C.E.). **H. Dennis Bradley** became convinced of the reality of Johannes as an independent personality as a result of a **direct voice** sitting with the medium **George Valantine** in February 1924.

Reportedly Bradley had many sittings with Dowden and later developed automatic writing himself. He could not keep pace with the terrific speed of the communications from Johannes, although he wrote in shorthand. Leaving his hand limp, he discovered that he could write at an infinitely quicker pace and without exhaustion.

Of the existence of the first four controls, Barrett, in his introduction to Mrs. H. Travers-Smith’s book *Voices from the Void* (1919), states, “I am strongly disposed to consider many of them as distant psychic entities and not in all cases mere phases of the personality of the automatist.”

The author Lennox Robinson and Rev. Savell Hicks were sitting with Dowden when this message came through: “Pray for Hugh Lane.” Then, on being asked who was speaking: “I am Hugh Lane; all is dark” came through. Shortly after, it continued: “It is Sir Hugh Lane, drowned. Was on board the Lusitania.” At that moment boys were selling the evening newspapers in the street. Robinson ran out. When he came back he pointed to the name of Sir Hugh Lane in the story of the disaster, reported for the first time. The communications from Sir Hugh Lane described the scene on the Lusitania: “Panic. Boats lowered. Women went first. Lost in an overcrowded boat, fell over. Lost all memory until I saw a light at the sitting.”

The medium knew Sir Hugh Lane personally but had heard that he had gone to America before the sinking of the Lusitania. On her way home that day Dowden saw posters: “Lusitania reported sinking” but had no personal interest in the news as she knew no one on board. Lane continued to come through in séances afterward and wanted several of his wishes communicated to his executors.

In a similar instance, the following message was spelled out rapidly: “Ship sinking; all hands lost. William East overboard. Women and children weeping and wailing—sorrow, sorrow, sorrow.” The newspaper stop press was heard being called out in the street. The medium bought a paper. It contained the news that the Titanic had gone down. She believed that the name William East was incorrect and that it must have been

William Stead. Dowden later served as the amanuensis for *The Life Eternal*, supposedly written by Stead from the spirit world in 1933.

Reportedly Dowden channeled several romantic scripts: descriptions of King Arthur's Round Table and of the missionary journeys of St. Philip the Evangelist. When she sat with **Frederick Bligh Bond**, a group of **Glastonbury** monks came through and recited details of the burial of abbey relics in 1080. Cummins's writing mediumship developed in her sittings. The communications often referred to the future. Events in her life were sometimes foretold years ahead. Her first book, *Voices from the Void* (1919), contains an account of her own experiences. Her second volume, *Psychic Messages from Oscar Wilde* (1923), was featured in the *Daily News*, on July 27, 1923. The article claimed he gave criticisms of many writers. Of George Bernard Shaw, he writes:

"I had a kindly feeling for poor Shaw. He had such a keen desire to be original that it moved my pity. He was without any sense of beauty or even a sense of the dramatic side of life. And yet there was the passionate yearning to be a personage, to force his person on the world, to press in, in spite of the better taste of those who went before him. I have a very great respect for his work. After all, he is my fellow-countryman. We share the same misfortune in that matter. I think Shaw may be called the true type of pleb. He is so anxious to prove himself honest and outspoken that he utters a great deal more than he is able to think. He is ever ready to call upon his audience to admire his work, and his audience admires it from sheer sympathy with his delight."

The Oscar Wilde script was produced in cooperation with psychical researcher **S. G. Soal** (also an automatist), who held the pencil. He later wrote a critical reflection upon his experience.

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Dowling, Hugh Caswall Tremenheere (1882–1970)

First Baron Dowling, air chief marshal in charge of Fighter Command in Britain during World War II and author of several books on psychic phenomena and **survival** of death. Lord Dowling was born April 24, 1882. He was educated at Winchester and the Royal Military Academy, Woolwich, London, and joined the Royal Artillery in 1900. In 1914, as World War I began, he joined the Royal Flying Corp (after 1918 the Royal Air Force). He commanded Fighting Area, Air Defense of Great Britain (1923–30), during which time he also was director of training at the Air Ministry, London (1926–29). He subsequently served as the air member for research and development of Air Council (1930–36), air officer commander-in-chief of Fighter Command (1936–40), and principal A.D.C. to the king (1937–43). He retired in 1943.

Soon after his retirement, Dowling wrote a series of books on psychic phenomena, including *Many Mansions* (1943), *Lychgate: The Entrance to the Path* (1945), and *The Dark Star* (1951). He was also a member of the **Fairy Investigation Society**. He died February 15, 1970.

Many people believed that Dowling's major contribution to the defense of Britain in World War II was not sufficiently honored. A statue of him was eventually erected in 1988 at St. Clements Dane, the Royal Air Church in the Strand, west central London. It was unveiled by the Queen Mother on Sunday, October 30, 1988.

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Dowling, Lady Muriel (1908–1993)

Born in London on March 22, 1908, Muriel Albino became a Spiritualist at age 15. She had a psychic gift, and during her childhood in World War I she often saw a vision of "a tall soldier in khaki," whom she consulted about her problems and assumed she would one day meet and marry. In 1935 she married Max Whiting, who became a pilot during World War II and died when his plane was shot down.

Meanwhile Lord **Hugh C. T. Dowling**, who was convinced of the reality of human **survival** after death, received remarkable evidence of survival through the mediumship of **Estelle Roberts**. When Muriel Whiting became aware of Dowling's interest in **Spiritualism** she wrote to him, and as a result Dowling invited her to lunch. When they met she recognized him as the soldier of her childhood visions, and although he was 26 years older than she was, they were married in 1951.

Lady Dowling became a strong supporter of animal welfare and in 1959 launched a campaign called "Beauty Without Cruelty," dedicated to persuading women to renounce cosmetics produced from mistreated animals and to stop wearing animal furs. She published a magazine, *Compassion*, and opened a shop in Baywater, London, specializing in cosmetics obtained without mistreating animals. In 1964 she started an animal sanctuary at Nettlestead, Kent, and became president of the National Anti-Vivisection Society.

Lord Dowling died in 1970 at age 87. During her last two years, Lady Dowling resided at a nursing home in Hove, Sussex. She died in November 1993.

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Dowling, Levi H. (1844–1911)

Levi H. Dowling, the channel who received the classic Spiritualist text *The Aquarian Gospel of Jesus the Christ*, was the son of a minister in the Christian Church (Disciples of Christ), a conservative Christian church founded in the early nineteenth century on the American frontier. As a teenager, Dowling began preaching and at the age of 18 was pastoring a small congregation and serving as a chaplain for the Union Army during the Civil War (1861–65). After the war, he became involved in the publishing of Sunday school literature. He reportedly attended two colleges prior to switching professions from the ministry to medicine, but the nature of his education is unknown. He possibly attended one of the eclectic or homeopathic schools that thrived during the period but have since disappeared.

The next years of Dowling's life are largely undocumented. He only noted that he spent much time in **meditation**, attempting to make contact with the **akashic records**—according to Theosophy, the comprehensive records of all of human history that exist upon an etheric plain. The idea derives from the Hindu concept of **akasha**, the primal substance out of which the universe has been created. In theosophical thought, the akashic records can be accessed while in certain altered states of consciousness, especially by some psychics who have prepared

themselves. Dowling claimed to have spent four decades preparing himself.

Toward the end of his life, messages began to flow to Dowling. He rose early in the morning (between 2 and 6 A.M.) and wrote down the words as they were received. The result was the volume known as the *Aquarian Gospel*, published in 1911, the year of Dowling's death. It has been periodically republished over the years since and has circulated quite freely through theosophical and Spiritualist groups where many have accepted it as a truer record of Jesus' life, work, and teachings than that recorded in the Bible. Among a few small groups, it has attained the status of scripture. It was written in chapters and verses like the modern translations of the Bible (which was divided into chapters and verses only many centuries after the various books were written). The *Aquarian Gospel* covers the life of Christ and describes a number of incidents unknown in the older records, such as a trip to India. The overall purpose of the work, as the name implies, is to announce the coming of a new age, the **Aquarian Age**.

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Dowsing

The study and detection of human response to water, minerals, and other underground materials. Dowsing, or "water witching," is usually distinguished from the related subject of **radiesthesia** by its focus on nonliving materials such as water, metals, minerals, or buried objects. Both dowsing and radiesthesia operators employ a **divining-rod**, **pendulum**, or similar device as an indicator of unconscious human sensitivity to hidden materials. Radiesthesia extends such detection to medical diagnosis and treatment, discovery of missing persons, **telepathy**, **clairvoyance**, and related paranormal phenomena. In Europe (particularly in France), however, the two terms are used synonymously.

The traditional form of dowsing is with a Y-shaped hazel branch. The operator holds the two ends in his hands and walks over an area thought to contain underground water. When crossing water, the branch turns over, often with considerable force, and the dowser is able to map the course of the underground water.

For some years it was hypothesized that some underground emanation or occult force moved the branch, but modern researchers tend to favor the idea that the operator responds to the hidden water in such a way that his own nervous energy moves the branch. Some theorists have compared this effect with **table-turning** or the **raps** often reported within **Spiritualism**. This does not preclude the possibility that some electromagnetic impulse stimulates the dowser's muscles through the nervous system, although there is no evidence of such an impulse.

Modern dowsers have developed considerable sensitivity and skill and will venture to estimate both the depth and possible yield of underground water. In addition to branches, dowsers employ many other forms of indicators—rods made of whalebone or wire, twisted coathangers, rods with cavities for a "sample" of the material sought for, and especially small pendulums. Since international agreements now outlaw whale hunting, plastic indicators are being substituted for whalebone.

Some dowsers even search for hidden materials over a scale map of a district, using a small suspended pendulum instead of a rod, and "map dowsing" has become synonymous with telerradiesthesia; (i.e., the tracing of materials or persons using a

representation of an area instead of visiting the actual area). Some kind of psychic or other paranormal link is suggested between a district and its representation on a map.

Although dowsing and radiesthesia remain controversial, there seems to be considerable successes in water witching and the discovery of buried minerals. Water diviners have been widely employed by governments and businesses. One skilled dowser, Major C. A. Pogson, was official water diviner to the government of India between October 1925 and February 1930. During this period Pogson traveled thousands of miles locating sites for wells and bores and was a consultant on all matters relating to underground water.

The oldest organization in the field is the **British Society of Dowsers**, founded in the 1930s. There is also an American Society of Dowsers, which can be contacted at P.O. Box 24, Brained St., Danville, Vermont.

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Doyle, Arthur Conan (1859–1930)

Arthur Conan Doyle was born on May 22, 1859, in Edinburgh, Scotland, into a very strict Roman Catholic family. He was educated in Jesuit schools in the United Kingdom (Stoneyhurst) and in Austria (Stella Matutina) until he was 17. Although he was apparently attracted by the mystical, sacramental, and eucharistic aspects of Catholicism, he began to doubt his faith during his years at the Jesuit schools.

When Doyle entered the University of Edinburgh at age 17, he was, by his own account, a nonbeliever. "I found that the foundations not only of Roman Catholicism but of the whole Christian faith, as presented to me in nineteenth century theology, were so weak that my mind could not build upon them." These conditions had, according to Doyle, "driven me to agnosticism." It was during his university years that he came under the influence of materialists such as Joseph Bell, his self-proclaimed prototype for Sherlock Holmes, who taught his students the process of deductive reasoning through the observation of material phenomena.

As a result of this training, Doyle became convinced that every mystery of life could be solved through observation and deductive reasoning. Yet despite this training, his previous rejection of Catholicism, and his self-professed agnosticism, he continued to investigate religions, because without a religious foundation he felt a void in his life.

In 1881 Doyle received his medical degree and in 1882 set up a medical practice in Southsea (a suburb of Portsmouth), where he remained until 1890. Even while attending medical school, Doyle had actively investigated "new religions" in an effort to fill the void created when he left the Roman Catholic Church. He attended his first *séance* in 1880, and many of his short stories published in the 1880s reflect his interest in **Spiritualism** and his growing acceptance of it. Before the turn of the century Doyle had become interested in **Theosophy**, the **Rosicrucians**, the Hermetic Order of the **Golden Dawn**, and Mormonism.

In 1887 Doyle published *A Study in Scarlet*, which was the first of 60 Sherlock Holmes stories he eventually wrote. Holmes proved to be his most popular fictional character. That same year he wrote two letters to the weekly Spiritualist periodical *Light*, in which he recounted his conversion to Spiritualism. In these letters Doyle wrote that he became convinced that Spiritualism was true after reading books on the subject by **John W. Edmonds**, **Alfred Russel Wallace**, and Alfred Drayson.

To put their writings to a test, he formed a circle of six that met at a Southsea residence on nine or ten occasions. This group received messages through **table turning** and **automatic writing**, but the significance of these events was inconclusive until an experienced medium with "considerable mediumistic power" was invited to sit with the circle. This medium, writing under control, told Doyle not to read a book by Leigh Hunt that he found convincing because neither the medium nor any of his group knew he was debating whether he should read the book.

Because of this experience, Doyle became convinced that Spiritualism taught the truth:

"[T]he incident which, after many months of inquiry, showed me at last that it was absolutely certain that intelligence could exist apart from the body. . . . After weighing the evidence, I could no more doubt the existence of the phenomena

than I could doubt the existence of lions in Africa, though I have been to that continent and have never chanced to see one. . . . Let me conclude by exhorting any other searcher never to despair of receiving personal testimony but to persevere through any number of failures until at last conviction comes to him, as, it will."

Several weeks later he wrote another letter to *Light*, which he wrote "[a]s a Spiritualist" and in which he opined that "Spiritualism in the abstract has no 'weak points'" but admitted that "respectable Spiritualists persist in supporting and employing men who have been proved, as far as anything mundane is capable of proof, to be swindlers of the lowest order." Although he was ready to accept that "they have real but intermittent psychical powers," he was also convinced that such charlatans were "noxious parasites" who were the "greatest bane" of Spiritualism. Doyle had received his "definite demonstration," which he believed was necessary before he could embrace any new religion. Spiritualism provided the evidence that life continues after death and that a form of religion exists that is consistent with primitive Christianity and all its attendant miracles.

From 1887 to 1916 Doyle continued to participate in the Spiritualist movement. He wrote letters concerning religious issues, joined the **Society for Psychical Research**, and contributed thousands of pounds to the Spiritualist periodical *Light*. Although he did not proselytize the cause of Spiritualism, as he later would, Doyle did attend séances and studied psychic phenomena as part of his continuing search for truth. Many of his short stories published before 1916 also portray Spiritualist ideas and concepts in a favorable light.

Doyle also wrote three books during this period that his biographers have described as autobiographical: *Beyond the City* (1893), *The Stark Munro Letters* (1895), and *A Duet With an Occasional Chorus* (1899). In the most important of these works, *The Stark Munro Letters*, Doyle's hero, Stark Munro, reveals that he has only the "vague idea as to whence I have come from, whither I am going, or what I am here for. It is not for want of inquiry, or from indifference. I have mastered the principles of several religions. They have all shocked me by the violence which I should have to do to my reason to accept the dogmas of any one of them. . . . I see so clearly that faith is not a virtue, but a vice. It is a goat which has been headed with the sheep." And yet Doyle, through Munro, also admits that his loss of faith was traumatic: "When first I came out of the faith in which I had been reared, I certainly did feel for a time as if my life-belt had burst. I won't exaggerate and say that I was miserable and plunged in utter spiritual darkness." Munro also reflects Doyle's optimism for the future of religions: "The forms of religion will be abandoned, but the essence will be maintained; so that one universal creed will embrace the whole civilized earth. . . ."

Doyle's most productive period for writing fiction occurred after his conversion to Spiritualism. His best-known Sherlock Holmes stories were *The Sign of Four* (1890); *The Adventures of Sherlock Holmes* (1892); *The Memoirs of Sherlock Holmes* (1894); and *The Hound of the Baskervilles* (1902). Doyle also "killed off" Sherlock Holmes—to concentrate on more serious literary efforts and his studies of Spiritualism—by drowning him in Reichenbach Falls in Switzerland. Ironically, Holmes was resurrected, or at least "born again," from the waters of Reichenbach in 1905 in *The Return of Sherlock Holmes* to help supplement Doyle's income. Later books on Holmes—*The Valley of Fear* (1915), *His Last Bow* (1917), and *The Case-Book of Sherlock Holmes* (1927)—helped enable Doyle to actively pursue his missionary efforts on behalf of Spiritualism.

Even though Doyle was a believer in Spiritualism beginning in the late 1880s, in 1916 he wrote an article in *Light* in which he enthusiastically proclaimed a new dedication to it. Subsequently he began to actively proselytize for the Spiritualist cause. World War I had finally convinced him to more fully embrace the movement: "I might have drifted on for my whole life as a psychical Researcher . . . [b]ut the War came, and . . . it

brought earnestness into all our souls and made us look more closely at our own beliefs and reassess our values.”

As a result of this “earnestness,” he finally recognized that “this subject with which I had so long dallied was not merely a study of a force outside the rules of science, but that it was really something tremendous, a breaking down of the walls between two worlds, a direct undeniable message from beyond, a call of hope and of guidance to the human race at the time of its deepest affliction.” Doyle also realized, apparently for the first time, that “the physical phenomena . . . are really of no account, and that their real value consists in the fact that they . . . make religion a very real thing, no longer a matter of faith, but a matter of actual experience and fact.” As such, he turned with great zeal from the objective study of Spiritualism to proselytism.

Shortly after his second “conversion” he wrote two books, *The New Revelation* and *The Vital Message*, in which he proclaimed his personal belief in the movement. In addition, he wrote numerous letters to the press on the subject of Spiritualism in which he summarized the beliefs and practices of Spiritualists and claimed that he could not “recall any miracle in the New Testament which has not been claimed, upon good authority, as having occurred in the experience of spiritualists”; that Spiritualism is nothing more than what one would find “if he goes back nineteen hundred years and studies the Christianity of Christ”; that the date Spiritualism was organized in upstate New York in 1848 “is in truth the greatest date in human history since the great revelation of two thousand years ago;” and that no faith is necessary to realize that Spiritualism is true.

During the last decade of his life Doyle began spending great sums of money and traveled many thousands of miles to proselytize for the Spiritualist cause in Australia and New Zealand (1920–21), the United States and Canada (1922–23), France (1925), South Africa, Rhodesia, Uganda, Tanganyika and Kenya (1928–29), Scandinavia and Holland (1929), and, of course, England (1916–30). He also recorded a famous Movie-tone interview in 1927 that has never before been published in its entirety.

In 1924 Doyle also translated a book, *Jeanne D'Arc Medium* (Paris: Librairie des Sciences Psychiques, 1910), written by Leon Denis. Denis, like Doyle, was an adherent of Spiritualism. In his introduction to the translation Doyle extols Joan of Arc's virtues:

“[M]y personal conviction [is] that, next to the Christ, the highest spiritual being of whom we have an exact record upon the earth is the girl Joan. . . . Apart from the question of Christ's divinity, and comparing the two characters upon a purely human plane, there was much analogy between them. Each was sprung from the laboring class. Each proclaimed an inspired commission. Each was martyred while still young. Each was acclaimed by the common people and betrayed or disregarded by the great. Each excited the bitter hatred of the church of their time, the high priests of which in each case conspired for their death.”

But Doyle does not stop there. He notes that Denis was a student of psychic matters and that his work is valuable since it gives us “some intelligible reason for the obvious miracle that a girl of nineteen, who could neither read nor write, and knew nothing of military affairs, was able in a few months to turn the tide of a hundred years' war and to save France from becoming a vassal of England.”

In 1926, two years after publishing *Jeanne D'Arc*, Doyle published a two-volume work on the history of Spiritualism in which he attempted to present Spiritualism in a historical and topical perspective. Perhaps the most ironic development in Doyle's quest for a new religion occurred when he began to see himself increasingly as “a prophet of the future of the whole world. . . .” The DoYLES were now put in personal contact with the guide to this uncertain future, an Arabian spirit called Pheneas, who communicated through Jean Doyle's [Arthur's wife] automatic writing.

Doyle's belief in the hereafter became increasingly premised on very specific communications from Pheneas through his wife, Jean. Receiving such messages caused him to state his absolute belief in the hereafter: “I have not only received . . . prophecies [concerning the end of the world] in a very consistent and detailed form, but also so large a number of independent corroborations that it is difficult for me to doubt that there lies some solid truth at the back of these.”

Although Doyle remained committed to Spiritualism, he apparently became discouraged when the prophecies and revelations concerning the end of the world that had been communicated through Pheneas were not fulfilled, and he speculated that he and his wife may have become “victims of some extraordinary prank played upon the human race from the other side.”

Doyle was still a dedicated Spiritualist at the time of his death in 1930. Until his death Doyle remained convinced that life continued after death, because of ongoing communications from deceased family members who assured him that they lived in the spirit world. These communications remained the “definite demonstration” that he had sought since his days at the University of Edinburgh. He believed that these apparitions and other evidence of Spiritualism provided a factual basis from which he could deduce, in the same manner that Sherlock Holmes would have deduced, that life continues after death. Given his acceptance of these apparitions, it is hardly surprising that Doyle was also convinced that his acceptance of Spiritualism was completely consistent with the deductive reasoning of Sherlock Holmes and Holmes's observation that “there is nothing in which deduction is so necessary as in religion. . . . It can be built up as an exact science by the reasoner.”

Doyle died in 1930 in Crowborough, Sussex, England.

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Draconites

Stones also known as dentrites, draconius, or obsianus. According to **Albertus Magnus** a draconite is a shining black stone of pyramidal shape that is obtained from the head of a **dragon**, cut off while the animal is still panting. It subdues poison and endows its possessor with invincible courage. The kings of the East were said to have esteemed it a great treasure.

Dracula

Fictional vampire in a book of that name by Irish author **Bram Stoker** (1847–1912). The Count Dracula character has become an archetype for scores of books, films, and plays on the vampire theme since first appearing in Stoker's version of May 1897.

Stoker's character was supposedly based in part on the real-life Prince Dracula (Vlad V) in fifteenth-century Wallachia, but the historical original was reportedly a sadist rather than a vampire. According to legend, during his rule one of his punishments was to impale his victims on stakes and gloat over their sufferings. Stoker wedded the image of the literary vampire developed in the stories of John Polidori and Sheridan Le Fanu with information about the medieval Romanian ruler.

Stoker possibly became aware of the real Dracula through conversations with the Hungarian scholar **Arminius Vambéry** and supplemented his stories with research in Whitby, Yorkshire, and at the British Museum Library, London. There is thus considerable authenticity in much of the background detail of Stoker's book, including vampire folklore and actual locations in Transylvania (now Romania).

Dracula was first performed as a play on May 18, 1897, at the Lyceum Theatre, London (where Stoker was manager to the actor Henry Irving), but this first production was an adapted reading for copyright purposes, lasting four hours.

In 1923 permission for a dramatization of *Dracula* was given by Stoker's widow to Irish actor Hamilton Deane, and this version was first produced in June 1924 at the Grand Theatre, Derby, opening in London at the Little Theatre, John Street, Adelphi, February 14, 1924.

It is believed that the first screen versions were a Russian and then a Hungarian silent film, but copies of neither have survived. However, the 1922 German film, *Nosferatu, oder Eine Symphonie des Grauens* (a slightly disguised *Dracula* made by the famous silent film director F. W. Murnau), did survive in spite of Florence Stoker's attempt to squelch it. The role of the vampire was played by Max Schreck and the film achieved a doom-laden atmosphere, chiefly through the photography of cameraman Fritz Arno Wagner. After Florence Stoker's successful prosecution for infringement of copyright, the production company went into bankruptcy, but some prints survived and have been made available for public showings.

The Movies

The first official *Dracula* movie was made in Hollywood in 1930, directed by Tod Browning and starring Bela Lugosi in the title role. Lugosi became the most famous Dracula, appearing in many plays and films in this role. In 1972 a California court upheld the copyright of the heirs of Bela Lugosi in his own characterization of the part of Dracula. Over the years, the Dracula vampire theme has proliferated in movies all over the world, Christopher Lee and John Carradine playing the part most often. *Dracula*, the novel, has been brought to the screen more than a dozen times, and several hundred movies have featured the main character. In 1992, film director Francis Ford Coppola released his version of the classic entitled *Bram Stoker's Dracula*, with Gary Oldman in the title role supported by Anthony Hopkins and Winona Ryder. The film won Academy Awards for best costume design, makeup, sound effects, and editing.

In March 1968 the magazine *Fate* published an interview with Count Alexander Cepesi, who claimed to be a descendant of Vlad Dracula. Cepesi was a Romanian, living in Istanbul since 1947. He operated a blood bank and collected plasma for Turkish hospitals.

The traditional tomb of Dracula is in a monastery at Snagov, Romania. It was opened in 1931 but was found to contain only animal bones. A second grave in the same church contained a casket with a skeleton in a purple shroud embroidered with gold. However, the Weird Museum in Hollywood, California, exhibited what is claimed to be the authentic skeleton of Vlad Dracula, believed to have been removed from Bucharest.

In Britain, the **Dracula Society** exists to promote the study and appreciation of the work of Bram Stoker and Gothic themes in literature, theater, and film. In the Republic of Ireland, a **Bram Stoker Society** was formed with similar aims and fraternal association with the British Dracula Society. In the

United States both the **Count Dracula Fan Club** and the **Count Dracula Society** carry on the appreciation of Dracula and his vampire cousins. Most recently, the Transylvanian Society of Dracula, headquartered in Bucharest, has brought together a worldwide network of Dracula enthusiasts.

The modern revival of interest in the undead vampire of Bram Stoker's famous novel has continued to grow through the twentieth century but has increased since the 1972 publication of a biography of the real Dracula by historians Raymond T. McNally and Radu Florescu. In May 1977, during ceremonies held in Bucharest to celebrate the 100th anniversary of Romanian independence, President Nicolae Ceausescu solemnly honored fifteenth-century warrior-prince Vlad Dracula (prototype of Stoker's thriller) by inclusion in the nation's Hall of Fame. Prince Vlad is a tourist attraction in Romania for hundreds of foreign visitors who join the tours of sites related to both Prince Vlad and the novel's Transylvanian count. The real Dracula, Vlad Tepes or "Vlad the Impaler," killed his enemies by impaling them on sharply pointed wooden stakes. This is an inversion of the traditional method of setting a vampire to rest, as told in *Dracula*.

Vlad the Impaler was captured by Turks in 1476, and after decapitation his head was exhibited in Constantinople, on a stake. His status as a national hero stems from his opposition to the Turks and "love for the fatherland" as an authoritarian.

The centennial of the novel *Dracula* was celebrated in 1997 and Vlad Tepes is still a well-known historical figure to contemporary audiences, while the literary Dracula has become an immediately recognizable figure in popular culture. The image of Dracula regularly appears on products from greeting cards to mass media advertisements. Dracula books, comic books, movies, jewelry, dramas, candy, and toys appeal to an ever increasing audience.

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Summers, Montague. *The Vampire: His Kith and Kin*. Reprint, London: Routledge, Kegan Paul, Trench, Trubner, 1928. Reprint, New Hyde Park, N.Y.: University Books, 1960.

———. *The Vampire in Europe*. London: Routledge, Kegan Paul, Trench, Trubner, 1929. Reprint, New Hyde Park, N.Y.: University Books, 1966.

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The Dracula Society

Founded in Britain October 23, 1973, by Bernard Davies and Bruce Wightman to promote the study and appreciation of the life and works of **Bram Stoker**; **vampire**, **werewolf**, and **monster** themes in fiction; stage and movie adaptations of *Dracula*, *Frankenstein*, and their derivatives; the sources of Stoker and similar writers; and possible links between fictional and

historical persons and places concerned with Gothic literature. Honorary life members of the society include Christopher Lee and the late Vincent Price, famous for their roles in horror movies.

The society holds meetings, lectures, and film showings and has organized tours to Transylvania by arrangement with the Romanian Tourist Ministry. These tours have traced the route of Jonathan Harker in Stoker's novel *Dracula* and visited localities associated with the book. During the latter part of 1976, the society's newsletter, *Voices from the Vaults*, was amplified by publication of the magazine *The Dracula Journals* (now discontinued). Address: The Hon. Secretary, The Dracula Society, 36 Elliston House, 100 Wellington St., London, SE18 9QF, England.

Sources

Davies, Bernard. *Whitby Dracula Trail*. Scarborough, Yorkshire, UK: Department of Tourism and Amenities, Scarborough Borough Council, n.d.

Guiley, Rosemary. *Vampires Among Us*. New York, Pocket Books, 1991.

Dragon

A monster of enormous size, common to almost all countries. Descriptions of its appearance vary, but it is of reptilian nature, often red or green in color, sometimes with several heads that spew fire and vapors, and a large tail, not unlike some dinosaurs.

It is of enormous strength, but the ancients believed that it could be charmed by music, and the dragon that guarded the Golden Fleece of Greek legend was soothed by the voice of Medea. In India at the time of Alexander the Great, a dragon was worshiped as a god, while in **occult history** it is the manifestation of hell.

The dragon, however, is best known in legendary history as the monster whose duty it is to provide the hero with opportunities of valor. There is a legend of St. George and the Dragon and also the dragon that was slain by Sir Lancelot, one of the knights of **King Arthur's** Round Table.

In the Hebrew Bible (the Christian Old Testament) the word *tannin*, commonly rendered "dragon" in older English translations, generally refers to a variety of animals such as crocodiles, jackals, and serpents, but occasionally to the dragon (Ezek. 29:3; 32:3). In Chapter 12 of the biblical book of Revelation, the dragon, a representation of the Evil One, is overcome by the archangel Michael.

The dragon became a symbol of great strength in the European Middle Ages. In the fifteenth century, the emperor of the Holy Roman Empire founded the Order of the Dragon to unite Christian rulers against the incursions of the Turkish Muslims into the Balkans. Among those invested with the order was Prince Vlad of Wallachia (Romania). He assumed the name Vlad Dracul, *dracul* being the Romanian word for dragon. His son took the diminutive form of the name as Prince Vlad Dracula.

During the time of Henry VII (1457–1509), a coin was given to those who were cured of **possession** with one side featuring an angel standing with both feet on a dragon.

The idea of the dragon is perhaps evolved from the concept of the earth as a living being, a notion that gained currency from earthquakes and related phenomena.

"Draumkvaede"

The "Dream Song" of medieval Norway, which describes the mystical visions of Olav Asteson in the 13 holy nights from Christmas to Epiphany. In a trance, Asteson travels through earth, water, air, and fire; crosses the perilous Gjaller Bridge, guarded by a serpent, a hound, and a bull; and sees heaven and

hell and the judgment of souls. He returns to tell his visions to the congregation at church.

This folk ballad with pagan and Christian symbols was first known in the Telemark region about 1200 C.E. and remained in oral tradition until modern times. It has always been a source of inspiration in Norwegian poetry, painting, and music. Reportedly a traditional rendering of *Draumkvaede* has a mystical power in its tones and melody. In 1955 a limited edition recording of the singing of Gudrun Grave Norland was issued by the Norsk Folkemuseum. An English language version of *Draumkvaede* was made in 1961 by anthroposophist Eleanor C. Merry, with color illustrations from her own paintings.

Sources:

Barnes, Michael. *Draumkvaede*. Oslo, 1974.

Merry, Eleanor. *The Dream Song of Olaf Asteson*. England: New Knowledge Books, 1961.

Dream Body

A hypothetical duplicate of the physical body similar to the **double** or **astral body**. Reportedly the experience of the astral body is most commonly accessed during sleep and its reality often experienced as a dream.

Dr. F. van Eeden of Holland attempted to transfer his consciousness to his dream body so that he could remember everything that transpired during sleep and also attempted to control this body to manipulate physical objects. **Hereward Carrington** states in *Higher Psychical Development* (1920):

"He did not succeed in doing so, but came very near it—and succeeded to the extent that he induced a complete dual consciousness. He remembered clearly that he was asleep in bed, with his arms folded across his breast; and *at the same time* he remembered clearly that he was looking out of the window and saw a dog run up and look at him through the glass, and run away again—and details of that character. He then remembered gliding towards the couch on which his physical body was lying, lying down beside it—and a moment later woke up and was again, of course, in the physical body. But he had the extreme sense of duality of consciousness of the two bodies."

In the book *The Projection of the Astral Body* (1929) **Sylvan Muldoon** claims that he met with similar experiences and at first he, too, believed that his consciousness was in both bodies simultaneously. Further experiments, however, convinced him that a double functioning of vision through the cord connecting the astral body with the physical sufficiently explained the experience.

Muldoon claims that during a conscious projection, within cord activity range, the sense of sight can function in three ways: from the eyes of the phantom, from the spot occupied by the physical eyes, and from both simultaneously. As regards moving physical objects in dreams, Muldoon states: "I know it to be the truth, viz., one can move an object in his dream, but that the object does not move until about two seconds later in reality."

Supposedly Muldoon started a metronome in his dream. The metronome was in another room on the piano. After his return to consciousness a little time elapsed before the metronome began to tick. He points out the connection to the synchronization of movement, observed between the medium **Eusapia Palladino's** limbs and the objects moved as observed by **Sir Oliver Lodge**:

"When six or seven feet away the time interval (between the push and the movement of the object) was something like two seconds. When the accordion is being played, the fingers of the medium are moving in a thoroughly appropriate manner, and the process reminds one of the twitching of a dog's legs when he is supposed to be dreaming that he is chasing a hare. It is as if Eusapia were dreaming that she was fingering the instrument, and dreaming it so vividly that the instrument was actually played. It is as if a dog dreamt of the chase with such energy

that a distant hare was really captured and killed, as by a phantom dog; and, fanciful as for the moment it may seem, and valueless as I suppose such speculations are, I am, I confess, at present more than half disposed to look in some such direction for a clue to these effects. In an idealistic conception of nature it has by many philosophers been considered that thought is the reality, and that material substratum is but a consequence of thought. So in a minor degree it appears here; it is as if, let us say, the dream of the entranced person were vivid enough physically to effect surrounding objects and actually produce objective results; to cause not only real and permanent movements of ordinary objects, but also temporary fresh aggregations of material particles into extraordinary objects—these aggregations being objective enough to be felt, heard, seen and probably even photographed while they last.”

A number of experiments have been carried out by parapsychologists in modern times to attempt to establish whether there is a measurable objective reality to the “astral body,” but without decisive evidence. Various techniques have been used, including magnetometers, ultraviolet and infrared detectors, strain gauges, thermistors, and other electronic devices; animals have also been used as detectors.

Use of the terms *astral body*, *double*, *etheric body*, and *dream body* as more or less synonymous is somewhat confusing. For general purposes, the term *astral body* is more widespread, although astral projection is now being superseded by **out-of-the-body travel** because parapsychologists have begun taking increased interest in the phenomenon. (See also **lucid dreaming**.)

Sources:

Morris, R. L., S. B. Harry, J. Janis, J. Hartwell, and William G. Roll. “Studies of Communication during Out-of-body Experiences.” *Journal of the American Society for Psychical Research* 72 (1978).

Muldoon, Sylvan J., and Hereward Carrington. *The Projection of the Astral Body*. London: Rider, 1929.

Dreaming True

The ability to have control and consciousness in the dream state, also known as **lucid dreaming**. According to **Hereward Carrington** (in his book *Higher Psychological Development*, 1924) dreamers can keep conscious control up to the moment of falling asleep. He advises:

“When you have learned to do that, then construct before yourself, mentally, a definite scene, which you must hold firmly in mind. Then, as you are falling to sleep hold this scene before you, and at the very last moment, before you fall asleep, consciously transfer yourself into the scene—in other words, step into the picture; and if you have developed yourself to the requisite point, you will be enabled to carry over an unbroken consciousness into the dream state; and in this way you have a perfect continuity of thought; there is no break in the consciousness; you step into the dream picture and go on dreaming consciously. That is the process of dreaming true, and after this dream is fully enacted, then you should remember perfectly all that has transpired during the sleep period.”

In the book *The Projection of the Astral Body* by **Sylvan J. Muldoon** and Carrington (1929), Muldoon remarks that these instructions are in harmony with the method of dream control used to induce the astral body to move out into space. An article in the *Proceedings of the Society for Psychical Research* (vol. 26, July 1913) records van Eeden’s experiments in dreaming true. The British psychical researcher **J. Arthur Hill** vouches for the truthfulness of the experiences in *The Dreams of Orlow* (1916), by A. M. Irvine.

Sources:

Muldoon, Sylvan J., and Hereward Carrington. *The Projection of the Astral Body*. London: Rider, 1929.

Dream Laboratory

Established by **Montague Ullman** in 1962 “to explore the problem of telepathy and dreams by means of the newly discovered Rapid Eye Movement monitoring technique.” The laboratory’s principal function is research, but it also brings together scholars concerned with **parapsychology** and organizes lectures to outside groups. It has conducted a number of experiments on altered states of consciousness and **psi** faculty during sleep that have been reported in various professional journals. It was directed for ten years by **Stanley Krippner**. Address: Department of Psychiatry, Maimonides Medical Center, 4802 10th Ave., Brooklyn, NY 12219.

Sources:

Ullman, Montague. *Dream Telepathy*. Rev. ed. Jefferson, N.C.: McFarland, 1989.

———. *The Varieties of Dream Experience: Expanding Our Ways of Working with Dreams*. New York: Continuum, 1987.

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Dreams

The **occult** significance of dreams was a matter of speculation among the wise at an early period in the history of civilization. The entries on **Babylonia** and **Egypt** to some extent outline the methods by which the wise men of those countries divined the future from **visions** seen in sleep, and articles dealing with other countries include data relating to dreams and dreamlore. This entry addresses some of the more outstanding theories of antiquity regarding the nature and causes of dreams and the manner in which the ancient diviners generally interpreted them.

Historical Views of Dreaming

Dreams were regarded as of two kinds—false and true, in either case emanating from a supernatural intelligence, evil or good. Sleep was regarded as a second life by the ancients, a life in which the soul was freed from the body and was therefore much more active than during the waking state. The acts it observed and the scenes through which it passed were thought to have a bearing on the future life of the dreamer, but it is also believed that the dream life was regarded as supernatural and “inverted,” and that the events that the bodiless spirit beheld were the opposites of those that would later occur on the earthly plane. The idea thus originated that “dreams go by contraries,” as both popular belief and many treatises upon the subject of nightly visions assure us is the case.

A belief in the divinatory character of dreams arose, and their causes and nature occupied some of the greatest minds of antiquity. Aristotle, for example, believed them to arise solely from natural causes. Posidonius the Stoic was of the opinion that there were three kinds: the first was automatic and came from the clear sight of the soul, the second from spirits, and the third from God. Cratippus, Democritus, and Pythagoras held doctrines almost identical to this or differing only in detail.

Later, Macrobius divided dreams into five kinds: the dream, the vision, the ocular dream, the insomnia, and the phantasm. The first was a figurative and mysterious representation that required an interpretation; the second was an exact representation of a future event in sleep; the third was a dream representing some priest or divinity who declared to the sleeper things to come; the fourth was an ordinary dream not deserving of attention; and the fifth was a disturbing half-awake dream, a species of nightmare.

Other writers divided dreams into accidental dreams and those induced for the purposes of divination. Herodotus wrote that in the temple of Bel in Babylon, a priestess lay on a bed of ram skin ready to dream for divination. The ancient He-

brews obtained such dreams by sleeping among tombs. Dreams are believed to be as successful as hypnosis and other methods of reaching the supernatural world and hearing its pronouncements.

Sleep was, of course, often induced by **drugs**, whether the soma of the Hindus, the peyotl of the ancient Mexicans, the hashish of the Arabs, or the opium of the Malays or Chinese. These narcotics, which have the property of inducing speedy sleep and of heightening inward visions, were and are still prized by professional dreamers all over the world, especially as they render dreaming almost immediately possible.

Ancient Methods of Dream Interpretation

As stated, interpretation of dreams was generally undertaken by a special class of diviners, who in ancient Greece were known as *oneiokritikoi*, or “interpreters of dreams.” The first treatise on the subject was that of Artemidorus (ca. 100 C.E.). He differentiated between the dreams of kings and those of commoners, since he believed that the visions of royalty referred to the commonwealth and not to the individual. Dreams that represented something happening to the dreamer revealed a personal significance, whereas a dream relating to another concerned him alone. He detailed the numerous species of dreams throughout five books, giving numerous examples. The rules of Artemidorus are far from clear, and according to them, any dream might signify any event, and any interpretation might be considered justifiable.

The method of testing dreams according to Moses Amyraldus in his *Discours sur les songes divins* (1625) was to determine whether the instructions and advice they contained made for good or ill—a test impossible to apply until after the result is known. But Amyraldus addressed this difficulty by proposing to test dreams by the evidence of divine knowledge they showed—by asking whether the dream gave any evidence of things such as God alone could know.

It seems from an examination of dreams submitted to the ancient diviners that the exhibited symbolism could only be interpreted through divine aid, as in the cases of Moses and Daniel in the Bible. Many improbable interpretations were given to most epochal dreams of antiquity. There are some students of the occult who doubt the occult significance of dreams and do not classify dreams generally with **vision**, **second sight**, or **ecstasy**.

Dreams and Psychical Phenomena

Dreams of a supernormal character fall within the purview of psychical research. The dividing line between normal and supernormal dreams is not easy to draw. It is believed that subconscious elaboration often presents supernormal effects.

Reportedly Goethe solved scientific problems and composed poetry in his dreams. Jean de La Fontaine composed *The Fable of Pleasures* and **Samuel Taylor Coleridge** wrote “Kubla Khan” (1816) as a result of dreams. Bernhard Palissy made a piece on dream inspiration. Matthew Maury confessed, “I have had in dream ideas and inspiration that could never have entered my consciousness when awake.” Giuseppe Tartini heard his “Sonate del Diavolo” played by Beelzebub in a dream, Holden composed *La Phantasie* in his sleep; and Charles Nodier’s *Lydia* was similarly born. Robert Louis Stevenson’s most ingenious plots were evolved in the dream state. Reportedly Kruger, Corda, and Maignan solved mathematical problems in dreams and Condillac finished an interrupted lecture. For many of the Romantic writers, such as Coleridge and Nodier, these creative dreams were induced by the ingestion of opium.

A dream of Louis Agassiz is frequently quoted. He tried for two weeks to decipher the obscure impression of a fish fossil on the stone slab in which it was preserved. In a dream he saw the fish with all the missing features restored. The image escaped him on awakening. He went to the Jardin des Plantes in the hope that an association with the fossil would recapture it. It did not. The next night he again dreamed of the fish, but in

the morning the features of the fish were as elusive as ever. On the third night he placed paper and pencil near his bed. Toward morning the fish again appeared in a dream. Half dreaming, half awake, he traced the outlines in the darkness. On awakening he was surprised to see details in his nocturnal sketch that he thought impossible. He returned to the Jardin des Plantes and began to chisel on the surface of the stone using the sketch as a guide. Reportedly Agassiz found the hidden portions of the fish as indicated in the drawing.

The dream of a Professor Hilprecht, a Babylonian scholar who tried to decipher writing on two small pieces of agate, is more complicated and belongs to the clairvoyant order. As reported in the *Proceedings* of the Society for Psychical Research (August 1900), he went to sleep and dreamt of a tall, thin priest of the old pre-Christian Nippur who led him to the treasure chamber of the temple and went with him into a small, low-ceilinged room without windows in which there was a large wooden chest; scraps of agate and lapis lazuli lay scattered on the floor. Here the priest addressed Hilprecht as follows:

“The two fragments which you have published separately belong together, and their history is as follows: King Krugalzu [c. 1300 B.C.E.] once sent to the temple of Bel, among other articles of agate and lapis-lazuli, an inscribed votive cylinder of agate. Then we priests suddenly received the command to make for the statue of the god Nidib a pair of ear rings of agate. We were in great dismay, since there was no agate as raw material at hand. In order for us to execute the command there was nothing for us to do but cut the votive cylinder into three parts, thus making three rings, each of which contained a portion of the original inscription. The first two served as ear rings for the statue of the god; the two fragments which have given you so much trouble are portions of them. If you will put the two together you will have a confirmation of my words.” The continuation of the story is given by Mrs. Hilprecht, who testified to having seen her husband jump out of bed, rush into the study and cry out, “It is so, it is so.”

The scientist **Nikola Tesla** had waking visions in which a complex electrical engineering apparatus was perceived in total details of design and construction.

There are many cases of bits of information obtained in dreams. **William James** was impressed by the Enfield case, in which the discovery of the body of a drowned woman was effected through a dream of a Mrs. Titus of Lebanon, a stranger to the scene. **Charles Richet** recounts the following instance of dream cognition:

“I saw Stella on the 2nd of December during the day, and on leaving I said ‘I am going to give a lecture on snake poison.’ She at once replied: ‘I dreamt last night of snakes, or rather of eels.’ Then, without of course giving any reason, I asked her to tell me her dream, and her exact words were: ‘It was about eels more than snakes, two eels, for I could see their white shining bellies and their sticky skin; and I said to myself I do not like these creatures, but it pains me when they are hurt.’ This dream was strangely conformable to what I had done the day before, December 1. On that day I had, for the first time in twenty years, experimented with eels. Desiring to draw from them a little blood, I had put two eels on the table and their white, shining, iridescent, viscous bellies had particularly struck me.”

A case of dream **clairvoyance**, possibly under spirit influence, is that of a Miss Loganson, 19, of Chicago. She saw in a dream the murder of her brother, Oscar, who was a farmer of Marengo, about 50 miles northwest of Chicago. She accused a farmer neighbor named Bedford for days, but no one paid attention to her. At length she was permitted to send a telegram; the reply was, “Oscar has disappeared.” Starting for Oscar’s farm, accompanied by another brother and by the police, she went directly to Bedford’s house. Traces of blood were found in the kitchen. Proceeding to the hen house, the yard of which was paved, the girl said, “My brother is buried here.” Because of the girl’s insistence and her agitation, consent was given to

dig. Under the pavement they first found the brother's overcoat; five feet down they came upon the body. Bedford was arrested at Ellos, Nebraska, and hanged in due course. Miss Loganson, in explanation, said that the spirit of her brother haunted her for seven days in dreams.

Lost objects are frequently found in dreams. In most cases subconscious memory sufficiently explains the mystery. There are, however, more complicated cases. According to legend Hercules appeared in a dream to Sophocles and indicated where a golden crown would be found. Sophocles got the reward promised to the finder.

Supposedly the paranormal character of dreams is clearest in telepathic and prophetic dreams. They often produce an impression lasting for days. Sweating and trembling are occasionally experienced on waking from a dream of this character. The dreams tend to be repeated. One case of prophetic dreams announced the murder of a Chancellor Perceval. It is thus narrated by one Abercrombie: "Many years ago there was mentioned in several of the newspapers a dream which gave notice of the murder of Mr. Perceval. Through the kindness of an eminent medical friend in England I have received the authentic particulars of this remarkable case, from the gentleman to whom the dream occurred. He resides in Cornwall, and eight days before the murder was committed, dreamt that he was in the lobby of the House of Commons, and saw a small man enter, dressed in a blue coat and white waistcoat. Immediately after, he saw a man dressed in a brown coat with yellow basket metal buttons draw a pistol from under his coat, and discharge it at the former, who instantly fell; the blood issued from the wound a little below the left breast. He saw the murderer seized by some gentlemen who were present, and observed his countenance; and on asking who the gentleman was that had been shot, he was told that it was the Chancellor. He then awoke, and mentioned the dream to his wife, who made light of it; but in the course of the night the dream occurred three times without the least variation in any of the circumstances. He was now so much impressed by it, that he felt much inclined to give notice to Mr. Perceval, but was dissuaded by some friends whom he consulted, who assured him that he would only get himself treated as a fanatic. On the evening of the eighth day after, he received the account of the murder. Being in London a short time after, he found in the print-shops a representation of the scene, and recognised in it the countenance and dresses of the parties, the blood on Mr. Perceval's waistcoat, and the yellow basket buttons on Bellingham's coat, precisely as he had seen them in his dreams."

J. W. Dunne's *An Experiment with Time* (1927) is a study of how future events are foreshadowed in our dreams. By keeping a record of his dreams, putting them down immediately on awakening, he found that a considerable part of his dreams anticipated future experiences, and this was corroborated by fellow experimenters.

Many other dreams, difficult to classify, bear the stamp of paranormal. **Camille Flammarion** in his *Death and its Mystery* (1922–23) quoted the curious dream of a Mrs. Marechal, who between sleeping and waking, saw a specter taking her arm and saying, "Either your husband or your daughter must die. Choose!" After great mental sufferings she decided for her child. Five days later her husband, who was in good health, suddenly died.

The experience of **déjà vu** to which advocates of **reincarnation** often refer, may be explained by traveling clairvoyance in dreams. Another explanation, a theory of ancestral dreams, is offered in the *Bulletins et Mémoires de la Société d'Anthropologie de Paris* by Letourneau, as follows:

"Certain events, external or psychic, which have made a deep impression on a person, may be so deeply engraved upon his brain as to result in a molecular orientation, so lasting that it may be transmitted to some of his descendants in the same way as character, aptitudes, mental maladies, etc. It is then no longer a question of infantile reminiscences, but of ancestral

recollections, capable of being revived. From that will proceed not only the fortuitous recognition of places which a person has never seen, but, moreover a whole category of peculiar dreams, admirably co-ordinated, in which we witness as at a panorama, adventures which cannot be remembrances, because they have not the least connection with our individual life" (Paul Joire, *Psychical and Supernormal Phenomena*, 1936).

Hereward Carrington called attention in *The Story of Psychic Science* (1930) to the neglect shown for the dreams of mediums. It is believed that if the communicators are subconscious personalities, some connection may be established between them and the dreams of the medium. In the **Lenora Piper** trances the communicators themselves alleged that they were in a dreamlike state. In one instant a statement came through that was quite wrong, but upon investigation, it turned out to be a remark that the communicator made in the delirium of death.

Modern Views on Dreaming

Modern scientists have studied the relationship of eye movements to dreaming. Professors N. Kleitman and E. Aserinsky of the Department of Physiology, University of Chicago, monitored eye movements of sleepers using electroencephalographic records. They distinguished four types of brain wave and sleep periods, ranging from lightest sleep to deep coma. In stage 1 there were rapid eye movements; in stages 2, 3, and 4, eye movements were slow. They concluded that rapid eye movements (REMs) were related to dreaming, when the eyes move like a spectator watching a theater play or reading a book.

This relationship between eye movement and mental states makes interesting comparison with Eastern religious techniques of **meditation**. In both Indian and Chinese **yoga** meditation exercises, eye rolling and focusing is linked to techniques of concentration and visionary experience.

The dream state plays a prominent part in Hindu religious philosophy, which recognizes four states of consciousness—waking, dreaming, deep sleep, and a fourth condition of higher consciousness that embraces the first three. Hindu mystics have stressed that since the essential self (the unconditioned sense of "I") is constant in all states of consciousness, identification with the body, mind, emotions, memories, age, sex, and so on in waking life is illusory—a false ego—since such characteristics are transitory. The pure self is always present, and this essential "I-ness" is the same in all individuals. Awareness of this true self in the fourth condition of higher consciousness (*turiya*) is known as self-realization, in which there is unity with all creation. The significance of dreaming, deep sleep, and waking states is discussed in the Hindu scripture Mandukya Upanishad.

Many **out-of-the-body travel** experiences (**astral projection**) appear to be stimulated by vivid dreams, particularly when waking consciousness is aroused by some irregularity in the logic of a dream. For example, a dreamer recognizes the familiar environment of his own room, but notices that the wallpaper is the wrong design and color, and immediately thinks "This must be a dream!" This gaining of waking consciousness while still in a sleeping condition sometimes results in a subtle or **astral body** moving independently of the physical body. (See **dreaming true; lucid dreams**)

Some experimenters have claimed that release of the subtle body may be stimulated by deliberately induced images of release (e.g., taking off in an airplane, traveling upward in an elevator), just before passing into the sleep state. Such out-of-the-body experiences were also recognized in Hindu religious philosophy and are described in ancient scriptures. The subtle body was named the *sukshma sharira*.

Freudian and Jungian psychoanalysis have moved in a different direction in their interpretation of the significance of dreams. Certain elements in dreams are said to be wish fulfilling, or to contain clues to psychic problems of the individual. In Jungian analysis, dream symbols are also understood as uni-

versal archetypes of human experience. **Carl G. Jung** drew heavily upon Eastern religious philosophies in his exposition of the concept of a collective unconscious.

Scientific research indicates other fascinating areas of dreaming. In 1927 J. W. Dunne, a British airplane designer, published his remarkable book *An Experiment with Time*, in which he analyzes a dream experiment suggestive of the occurrence of future elements in dreams, side by side with images from past experience.

In 1970 the Soviet psychiatrist Dr. Vasily Kasatkin reported on a 28 year study of 8,000 dreams and concluded that dreams could warn of the onset of a serious illness several months in advance, through a special sensitivity of the brain to preliminary physical symptoms.

At the **Dream Laboratory**, founded at Maimonides Medical Center, New York, in 1962, volunteers submitted to controlled experiments in dreaming, studying the rapid eye movements noticeable in people as they dream. One of the most interesting projects was a statistical study with pairs of subjects, which tended to show that telepathic dreams could be produced experimentally.

It would seem that dreaming and the elements in dreams have many different aspects of a physiological and psychological nature, with certain paranormal characteristics. Many of these aspects differ widely in various individuals. There have been well-authenticated prophetic dreams, as well as fragmentary elements of future events of the kind described by J. W. Dunne. Many aspects of dream imagery appear to be a visual presentation of individual psychic problems. Increasing evidence from out-of-the-body travel experiences has convinced some researchers of the reality of astral travel and of its stimulus through dream images. It may well be, as noted in several religious traditions, that there are also meta-physical dimensions to dream experience.

More than a century has passed since Sigmund Freud's *The Interpretation of Dreams* (1899) was first published. Its main premise, holding with Freud's conception of the unconscious mind, was that dreams are the symbolic fulfillment of repressed childhood desires. Although the book's sales were abysmally slow for its first several years in print and, despite the holes in Freud's theory that are obvious today, *Interpretation of Dreams* has greatly influenced Western thought and culture and is now considered by some dream analysts to be the bible of dream studies. Bookstores have long carried dream dictionaries that offer interpretations of nearly any and every symbol or image seen in a dream. Modern dream studies have demonstrated, if anything, that the evaluation of dreams is far more complex than these popular dream interpretation manuals even begin to suggest. To address a more educated society, recent dream manuals offer more in-depth in their analysis of dream interpretation with many concentrating on awareness of hidden messages and awakening the unconscious mind.

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Dreams of Animals

It was believed by many people in ancient times that animals had dreams. According to **Pliny the Elder**:

"Evident it is, that horses, dogs, kine, oxen, sheepe and goats, doe dreame. Whereupon it is credibly also thought that all creatures that bring forth their young quicke and living, doe the same. As for those that lay egges, it is not so certian that they dreame; but resolved it is that they doe sleepe."

Beyond veterinary research, there has been little study of the actual dreams of animals. Researchers believe that domestic cats, for example, experience something resembling human dreaming, though they are likely dreaming of "cat" experiences such as attacking prey. Animals, however, do have symbolic meaning in the dreams of humans. For example, dreaming of an alligator may symbolically represent an enemy; dreaming of bees may symbolize that a person is hard-working; a donkey may symbolize that a person is carrying a heavy load, or is subconsciously recognizing his own stupidity; dinosaurs may represent the past or part of a personality that has

changed; and a wolf may symbolize fear in oneself. Symbolic meanings vary from source to source.

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Dress, Phantom

The question of the apparel worn by **apparitions** has often aroused considerable controversy. Psychological researcher **Frank Podmore** provides some reflections upon the issue:

“The apparition commonly consists simply of a figure, clothed as the percipient was accustomed to see the agent clothed; whereas to be true to life the phantasm would as a rule have to appear in bed. In cases where the vision gives no information as to the agent’s clothing and surroundings generally—and, as already said, such cases form the great majority of the well attested narratives—we may suppose that what is transmitted is not any part of the superficial content of the agent’s consciousness, but an impression from the underlying massive and permanent elements which represent his personal identity. The percipient’s imagination is clearly competent to clothe such an impression with appropriate imagery, must indeed so clothe it if it is to rise into consciousness at all. . . . The ghosts, it will have been observed, always appear clothed. Have clothes also ethereal counterparts? Such was and is the belief of many early races of mankind, who leave clothes, food, and weapons in the graves of the dead, or burn them on the funeral pile, that their friends may have all they require in the spirit world. But are we prepared to accept this view? And again, these ghosts commonly appear, not in the clothes which they were wearing at death—for most deaths take place in bed—but in some others, as will be seen from an examination of the stories already cited. Are we to suppose the ethereal body going to its wardrobe to clothe its nakedness withal? or that, as in the case of Ensign Cavalcante’s appearance to Frau Reiken, the ghost will actually take off the ethereal clothes it wore at death and replace them with others? It is scarcely necessary to pursue the subject. The difficulties and contradictions involved in adapting it to explain the clothes must prove fatal to the ghost theory.”

In *The Ghost World* (1893), Thistleton Dyer summarizes a large body of reported apparitions that mention the figures’ appearance:

“It is the familiar dress worn in lifetime that is, in most cases, one of the distinguishing features of the ghost, and when Sir George Villiers wanted to give a warning to his son, the Duke of Buckingham, his spirit appeared to one of the Duke’s servants ‘in the very clothes he used to wear.’ Mrs. Crowe, [in her *Night Side of Nature*,] some years ago, gave an account of an apparition which appeared at a house in Sarratt, Hertfordshire. It was that of a well-dressed gentleman, in a blue coat and bright gilt buttons, but without a head. It seems that this was reported to be the ghost of a poor man of that neighbourhood who had been murdered, and whose head had been cut off. He could, therefore, only be recognised by his ‘blue coat and bright gilt buttons.’ Indeed, many ghosts have been nicknamed from the kinds of dress in which they have been in the habit of appearing. Thus the ghost at Allanbank was known as ‘Pearlin Jean,’ from a species of lace made of thread which she wore; and the ‘White Lady’ at Ashley Hall—like other ghosts who have borne the same name—from the white drapery in which she presented herself. Some lady ghosts have been styled ‘Silky,’ from the rustling of their silken costume, in the wearing of which they have maintained the phantom grandeur of their earthly life. There was the ‘Silky’ at Black Heddon who used to

appear in silken attire, oftentimes ‘rattling in her silks;’ and the spirit of Denton Hall—also termed ‘Silky’—walks about in a white silk dress of antique fashion. This last ‘Silky’ was thought to be the ghost of a lady who was mistress to the profligate Duke of Argyll in the reign of William III, and died suddenly, not without suspicion of murder, at Chirton, near Shields—one of his residences. The ‘Banshee of Loch Nigdal,’ too, was arrayed in a silk dress, green in colour. These traditions date from a period when silk was not in common use, and therefore attracted notice in country places. Some years ago a ghost appeared at Hampton Court, habited in a black satin dress with white kid gloves. The White ‘Lady of Skipsea’ makes her midnight serenades clothed in long, white drapery. Lady Bothwell, who haunted the mansion of Woodhouselee, always appeared in white; and the apparition of the mansion of Houndwood, in Berwickshire—bearing the name of ‘Chappie’—is clad in silk attire.

“One of the ghosts seen at the celebrated Willington Mill was that of a female in greyish garments. Sometimes she was said to be wrapped in a mantle, with her head depressed and her hands crossed on her lap. Walton Abbey had its headless lady who used to haunt a certain wainscotted chamber, dressed in blood-stained garments, with her infant in her arms; and, in short, most of the ghosts that have tenanted our country houses have been noted for their distinctive dress.

“Daniel Defoe, in his *Essay on the History and Reality of Apparitions*, has given many minute details as to the dress of a ghost. He tells a laughable and highly amusing story of some robbers who broke into a mansion in the country, and, while ransacking one of the rooms, they saw, in a chair, ‘a grave, ancient man, with a long full-bottomed wig, and a rich, brocaded gown,’ etc. One of the robbers threatened to tear off his ‘rich brocaded gown,’ another hit at him with a firelock, and was alarmed at seeing it pass through the air; and then the old man ‘changed into the most horrible monster that ever was seen, with eyes like two fiery daggers red hot.’ The same apparition encountered them in different rooms, and at last the servants, who were at the top of the house, throwing some ‘hand grenades’ down the chimneys of these rooms, the thieves were dispersed. Without adding further stories of this kind, which may be taken for what they are worth, it is a generally received belief in ghost lore that spirits are accustomed to appear in the dresses which they wore in their lifetime—a notion credited from the days of Pliny the Younger to the present day.

“But the fact of ghosts appearing in earthly raiment has excited the ridicule of many philosophers, who, even admitting the possibility of a spiritual manifestation, deny that there can be the ghost of a suit of clothes. George Cruikshank, too, who was no believer in ghosts, sums up the matter thus: ‘As it is clearly impossible for spirits to wear dresses made of the materials of earth, we should like to know if there are spiritual outfitting shops for the clothing of ghosts who pay visits on earth.’

“Whatever the objections may be to the appearance of ghosts in human attire, they have not hitherto overthrown the belief in their being seen thus clothed, and Byron, describing the ‘Black Friar’ who haunted the cloisters and other parts of Newstead Abbey, tells us that he was always ‘arrayed in cowl, and beads, and dusky garb.’ Indeed, as Dr. Tylor remarks in [*Primitive Culture*] it is ‘an habitual feature of the ghost stories of the civilised, as of the savage world, that the ghost comes dressed, and even dressed in well-known clothing worn in life.’ And he adds that the doctrine of object-souls was held by the Algonquin tribes, the islanders of the Fijian group, and the Karens of Burmah—it being supposed that not only men and beasts have souls, but inorganic things. Thus Mariner, describing the Fijian belief, writes: ‘If a stone or any other substance is broken, immortality is equally its reward; nay, artificial bodies have equal good luck with men, and hogs, and yams. If an axe or a chisel is worn out or broken up, away flies its soul for the service of the gods. The Fijians can further show you a sort of natural well, or deep hole in the ground, at one of their is-

lands, across the bottom of which runs a stream of water, in which you may clearly see the souls of men and women, beasts and plants, stocks and stones, canoes and horses, and of all the broken utensils of this frail world, swimming, or rather tumbling along, one over the other, pell-mell, into the regions of immortality.' As it has been observed, animistic conceptions of this kind are no more irrational than the popular idea prevalent in civilized communities as to spirits appearing in all kinds of garments."

With the development of **spirit photography** around 1862 as a corroborative aspect of Spiritualist phenomena, the question of phantom apparel appeared finally to have some objective basis. However, later experiments in projecting mental pictures onto photographic materials suggested that mental impressions might still color representations of the clothing of phantoms. More important, spirit photography was so deeply involved in **fraud** that any data derived from it is at best suspect.

The question of ghost attire is a puzzling one, and it may be more useful to regard individual cases on their own merit. Above and beyond spirit photographs, there were many undoubted examples of deliberate fraud in the representation of spirit forms produced in **materialization** séances clothed in a drapery of **ectoplasm**, which turned out to be a person covered with cheesecloth. There were, of course, many examples in which scientific observers testified to seeing ectoplasm develop into spirit forms with vague clothing, and there are photographic records of such materializations in motion, showing progressive stages of formation and later dissolution. (See the discussions in *From the Unconscious to the Conscious* by **Gustave Geley**, 1920, and *Phenomena of Materialisation* by **Baron von Schrenck-Notzing**, 1923.) These have, however, been questioned in this century as more of the clever devices and techniques for producing materializations have been uncovered.

The experiments of talented exponents of **out-of-the-body travel (astral projection)** suggest that phantom clothing may be a mental creation or in some cases simply the human **aura**. The question is discussed by **Sylvan J. Muldoon** and Hereward Carrington in the book *The Projection of the Astral Body* (1929). According to Muldoon,

"I have noticed that, as a rule, if my physical body were clad in a certain garb, my astral counterpart would be clothed in an identical garb. I say *as a rule*. But again, there have been many exceptions to that rule—which demonstrates the eccentricities of the controlling intelligence! Sometimes the physical body will be clothed, and the astral body will be clothed in a different manner, e.g. a sort of flimsy gauzy white. This is not at all unusual, and is perhaps the reason why 'ghosts' have invariably become identified with white garments. Sometimes this astral garment is mistaken by observers for an 'aura,' and sometimes the aura is mistaken for the garment of white. There is a distinction. . . . One can be nude in the astral body and the aura would then act as clothing. In fact, it is my belief that the clothing is formed from the aura."

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Driesch, Hans (1867–1941)

Embryologist, professor of philosophy at the University of Leipzig, pioneer in many domains of science, and one of the most influential psychical investigators in Germany. Driesch was born in Bad Kreuznach, Germany, October 28, 1867, and had a distinguished academic and scientific career.

In his *Philosophie des Organischen* (1905) he expresses the opinion that behind psychic phenomena there may be a truth; and in his *Wirklichkeitslehre* (1917) he states, referring to the work of the **Society for Psychical Research**, that anyone who

declares these things impossible has given up the right to be listened to by serious people.

He mainly meant mental phenomena, but he included physical phenomena as well after his sittings with **Willi Schneider** in 1922. In his report he saw no reason to deny the objectivity and the genuineness of the phenomena and in a lecture before the London University in 1924 he declared that "the actuality of psychical phenomena is doubted today only by the incorrigible dogmatist."

In the second edition of his *Ordnungslehre* (1926) a special part is devoted to **parapsychology** and parapsychophysics. In *Grundprobleme der Psychologie*, published in the same year, the problems also receive elaborate discussion. In answer to a questionnaire sent out by Oreste Parfumi, published in *Luce e Ombra* (1926), he states: 1. The mediumistic phenomena are not effects of simple hallucination; 2. It appears to me that they depend exclusively upon the organism of the medium; 3. The spirit theory does not seem to me proven; but spiritism, were it proven, would be a scientific theory. In acknowledgment of Driesch's contribution to psychical research the Society for Psychical Research elected him to the presidential chair for 1926–27, the first German so honored.

Driesch lectured widely on philosophy at universities throughout the world and associated with such pioneers of psychical research as **Gustave Geley**, **Eugene Osty**, **Baron von Schrenck-Notzing**, **Sir Oliver Lodge**, and **Walter Franklin Prince**. He also sat with such famous mediums as **Willi and Rudi Schneider**, "Margery" (**Minna Crandon**), and **Gladys Osborne Leonard**.

Driesch retired from his position as lecturer at the University of Leipzig in 1933 under pressure from the Nazis following his support of Jewish scientists. Thereafter he devoted time to his writings, which include a translation into German of **J. B. Rhine's** book *New Frontiers of the Mind* (1938). He died April 16, 1941, at Leipzig.

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Drop-in Communicator

Term coined by parapsychologist **Ian Stevenson** to indicate an uninvited entity or communicator at a séance, usually unknown to medium or sitters.

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Drown, Ruth B. (1891–1965)

American chiropractor who developed the pioneer work of **Albert Abrams** (1863–1924) in **electronics** (later known as **ra-**

dionics), involving the correction of disease conditions by shortwave low-power electromagnetics and alternating magnetic currents. Dr. Drown was born in Greeley, Colorado, on October 21, 1891.

Drown called her treatment radio therapy and founded the Radio Therapy Institute as an outlet for her work. It involved placing a blood sample from a patient in a machine “tuned” to the patient and “broadcasting” healing radiations. This controversial system of treatment was developed further by **George De la Warr** in England. He describes her technique in several books, including *The Science & Philosophy of the Drown Radio Therapy* (1938) and *The Theory & Technique of the Drown Radio Therapy & Radio Vision Instruments* (1939).

Her apparatus was granted a British patent but declared “fraudulent” by the Food and Drug Administration in the 1940s. In 1950, at the request of several of Drown’s supporters, an investigation was conducted at the University of Chicago. With blind controls, she was unable to make accurate diagnoses, and the American Medical Association reported on the negative results. These texts made Drown and anyone using her techniques open to charges of medical malpractice, and she soon disappeared from the public eye and lived the rest of her life in relative obscurity.

Through most of her life, Drown was also a metaphysical teacher and she developed her own system, which is presented in her book *The Forty-Nine Degrees* (1957). The “Gnostic” system discusses the soul’s journey from heaven to earth and its eventual return, and the knowledge needed for that return.

Drown died in 1965 while awaiting trial for fraud.

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Drugs (Psychedelic)

The use of hallucinatory drugs to enhance or alter consciousness has been known for centuries. Cannabis or hemp plant was cited in Chinese literature about 2737 B.C.E. and was used in India before 800 B.C.E. Primitive peoples used hallucinogens sacramentally in religious ceremonies. Much of the Romantic literature of the nineteenth century was written from drug experiences. Drawing primarily upon laudanum, a form of opium, novelists and poets created not only fantasy works, but the classical horror literature as well.

The publication of an English translation of Louis Levin’s *Phantastica; Narcotic and Stimulating Drugs, Their Use and Abuse* (1931) drew the attention of physicians and other specialized readers to such vision-producing agents as peyote (from Mexican cactus) named *anhalonium Lewinii* because of Lewin’s pioneer scientific researches. However, it was not until Aldous Huxley’s *The Doors of Perception* (1954) and *Heaven and Hell* (1956) that the subject of the visionary powers of drugs like mescaline became more widely known in Britain and North America.

LSD (lysergic acid diethylamide), the active principle in peyote, had been discovered accidentally by the Swiss researcher Dr. Albert Hoffman in 1943. Huxley’s *The Doors of Perception* mentioned LSD in relation to the work of psychiatrists like Humphrey Osmond, who had experimented with the drug in order to elucidate problems of schizophrenia. Psychiatrists and doctors began to experiment cautiously and observed the strange changes of consciousness and vision experienced through taking LSD. Hoffman also synthesized psilocybin, the active principle in a Mexican mushroom used in religious ceremonies by certain tribes.

It was Huxley’s description of his own visionary experiences with mescaline and his sophisticated discussion of the possibilities of chemical ecstasy as a kind of religious experience that

stimulated American intellectuals to initiate experiments. The mass media society of the fifties and sixties, with its instant communication geared to a bandwagon of populist trends, helped to spread the concept of instant chemical mysticism, and the growing availability of drugs like LSD and marijuana rapidly created a mass counterculture.

At the spearhead of the psychedelic revolution were two Harvard psychologists, **Timothy Leary** and **Richard Alpert**, who had instituted experiments with psilocybin at the beginning of the 1960s. Their own use of the drug and their conclusion that it should be available broadly with control given over to the public eventually led to their dismissal from their research and teaching positions. Subsequently, believing that psychedelics opened individuals to an awareness of their own inner psychic structures, they eagerly took leadership roles in the emerging psychedelic subculture with a manifesto that ran:

“The game is about to be changed, ladies and gentlemen. Man is about to make use of that fabulous electrical network he carries around in his skull. Present social establishments had better be prepared for the change. Our favorite concepts are standing in the way of a floodtide, two billion years building up. The verbal dam is collapsing. Head for the hills, or prepare your intellectual craft to flow with the current. . . .”

Many individuals elected to flow with the current and began to press for legalization of certain drugs like marijuana. With the backing of millionaire investment banker William Hitchcock, Leary and Alpert campaigned vigorously for the new world of inner space revealed by LSD. Psychedelic religious groups sprang up combining insights from their drugs experiences, **yoga**, the *Tibetan Book of the Dead*, and other mystical literature.

At first the new democracy of psychedelic drug consumption was characterized by the presence of a creative artistic culture nurtured by the glamour of an awakening mystical experience. It soon provided the opening for an underworld of hard drug pushers to invade the psychedelic scene, with its associated crime and violence. Although many discriminating LSD and marijuana users claimed that their lives were changed by a single beatific drug experience that illuminated new dimensions of existence, their testimonies were countered by horror stories of the bad trips and anti-social behavior of LSD users.

Leary became a counterculture hero, evading police and imprisonment and preaching a gospel of “Tune in, turn on, drop out.” Alpert eventually went off drugs and made a trip to India, returning shortly as Baba Ram Dass, a Hindu guru with a message of conventional Hindu mysticism. He found a large following among what would soon be known as the **New Age** movement. While leaving drugs behind, he continued to believe, on the authority of his guru, that LSD had served a valuable function in introducing the spirituality to a society dominated by materialistic pursuits.

The psychedelic era came to an end. For many it had been a time of awakening that led them to a range of mature spiritual visions from orthodox Christianity to occultism and Eastern mysticism. The possibilities of the use of mind-altering drugs such as LSD were, however, distorted beyond recognition by the intrusion of legal structures that made continued controlled use and experimentation impossible, an underground culture which became solely dependent on the drugs as a source for spirituality rather than using them as a help in the spiritual quest, and the popular confusion of psychedelic drugs with hard drugs in both the psychedelic community and among the public at large.

In the aftermath of the psychedelic revolution it now seems clear that the primary benefit from the consumption of psychedelic substances came from garnering the wisdom of native cultures that to some extent limit and control their use and advise consumption only within a meaningful system of mystical development. There are significant qualitative differences between the bare chemical experiences of an ecstatic nature and the traditional mystical experience to which they were fre-

quently compared. Sudden changes of consciousness can be life-changing, but also addictive; one experience creates a demand for its repetition. However, when mysticism is sought for its own sake at any cost, particularly with chemical shortcuts, this perpetuates the self-serving egoism of the affluent society, in which one buys metaphysics with the same attitude with which one buys a new automobile.

Within the patient gradual character transformations that come with the mystical life (in all of the traditional world religions) a maturity of physical, mental, and emotional life is attained. It may be the case, as many native peoples suggest, that some drugs assist that process. However, a chemical experience that emphasizes spirituality-upon-demand quickly ceases to expand consciousness and merely reproduces the initial heightened feelings as the by-product of its intense sensory and emotional stimuli.

A remnant of the psychedelic culture remains in such groups as the Neo-American Church and the Peyote Church of God, and in the continued popularity of the writings of **Carlos Castaneda** (even though his original writings have been demonstrated to have been fraudulently produced.)

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Druidism

Druidism was the ancient magical religious faith found to be operating in Gaul and later England and Ireland as the Romans pushed northward that has been revived as a twentieth-century Neo-Pagan religion. The name derives from an old Welsh term for oak, implying that they are the people who know the wisdom of the trees. Julius Caesar encountered the Druids in Gaul in the first century B.C.E. where, among other duties, they oversaw the human sacrifices that were then part of the Celtic religion. From that time forward, a number of Romans chronicled their life, especially after the conquest of Britain in the next century. Gradually, Christianity was introduced into England and then in the fifth century into Ireland. Over the next few centuries, it replaced the Druid religion.

The ancient Druid tradition, largely passed through the oral tradition, was rendered into written form in the Middle Ages in two primary texts, the *Mabinogion* and the *Book of Taliesin*. Various elements of Druidism passed into folklore and survived in local customs and folk songs. Numerous archeological remains have been discovered and through the nineteenth and twentieth centuries, efforts to reconstruct the history and belief of the Druids have proceeded. It is now generally believed that the Druids were firmly in place by the sixth century B.C.E., and evidence has emerged that suggests that Druidism may be traced to the time of the monolithic culture that built **Stonehenge** and related structures across the British Isles. Druidism may have survived in remote corners of rural Britain, and some

have suggested that it could be found on the island of St. Kilda as late as the eighteenth century.

The fragments of literature on ancient Druidism leave considerable room for interpretation of Druid belief and practice (thus providing the base for the broad spectrum of belief and behavior among contemporary Druids). It is known that the community was organized around the three groups of functionaries. The bards were the keepers of the wisdom tradition. They memorized the key material of the tradition, much of which was put into poetic form and made it available to the people. The Ovates were the mediums/shamans of the community. Among their duties was the establishment of contact with ancestors in the spirit realm. They also engaged in divination of various kinds, including the reading of entrails, in attempts to predict the future. The Druid priests were the most powerful leaders in the community. They presided over worship and group ceremonies, and often served as advisors to the secular rulers.

The Druid religion was nature-based and its worship cycle was marked by the movements of the Sun and Moon. The year was marked by the changing positions of the rising sun, the **solstices** and **equinoxes**, and the four additional festivals halfway between these four that marked important points in the agricultural seasons. These were known by different names in different locations and at different times. Among the major contemporary British Druids, these are known as:

Samhuinn (October 31–November 2)

Winter Solstice (December 21 or 22)

Imbolc (February 1)

Spring Equinox (March 21)

Beltane (May 1)

Summer Solstice (June 21 or 22)

Lughnasadh (August 1)

Fall Equinox (September 22)

Today, the most notable date in the calendar is the summer solstice, when British Druids gather at Stonehenge for a sunrise service.

The Druids were especially associated with oaks and the mistletoe that grows as a parasite on it. According to Pliny, they gathered the mistletoe in a ritualized manner, used it in their rites, and drank its juice for its medicinal value.

Among the most controversial practices associated with Druids was human sacrifice. In their priestly service among the Celts in Gaul, it was noted by Julius Caesar and Strabo that they oversaw the sacrifice of humans. Caesar mentioned the immense images which they filled with living victims and burned to death, a practice that was vividly pictured in the 1975 movie *The Wicker Man*.

Modern Druidism

Modern interest in Druidism can be traced to an amateur antiquarian, **John Aubrey** (1676–1697), who delved into the classical Druid texts and suggested that the Druids had worshiped at the old stone monuments in Wiltshire. His work began the association of Druidism and Stonehenge. A modern Druidism emerged into public notice in the next century when, in 1717, Deist writer **John Toland** (1670–1722) was elected the chief of the first modern Druid order, An Tigh Geatha Gairdeachas. Reportedly Druids from previously existing groups from across England, Scotland, Ireland, Wales, and Brittany attended the inaugural meeting in London. Toland spent the last years of his life working on a history of the Druids, excerpts of which were posthumously published.

Building on Aubrey's work, the physician **William Stukeley** (1687–1765) did extensive observations in Wiltshire and brought the monumental structures to public attention. He published a book on **Stonehenge** in 1740 and on **Avebury** three years later. He described Druidism as the aboriginal patriarchal religion and reputedly succeeded Toland as the second chief of the modern Druid order. Stukeley was himself re-

putedly succeeded by the likes of poet **William Blake** and writer **Geoffrey Higgins**.

Interest in Druidism as the traditional pre-Christian religion of the British Isles led to the formation of several Druid organizations through the eighteenth century. The most important was the Ancient Order of Druids founded in London in 1781 by Henry Hurle. It is the largest Druid body in England with some 3000 members. Of interest, the order is primarily a male group, with women not permitted entrance to the majority of their lodges. There are some all-female lodges. Also founded at the end of the eighteenth century was a uniquely Welsh Druid tradition centered in the channeled material of Edward Williams, better known by his Druid name Iolo Morganwg. A controversial figure, Williams offered his channeled material as genuine remnants of ancient Druid wisdom, and they were so accepted by some who did not understand their origin. When their origin was discovered, many dismissed Morganwg as a fraud; however, his group, the Bardi/Druidic Eistedfodau, still exists.

In the nineteenth century, the Druid movement spread across Europe and through the British Empire, though the groups that formed remained small and ephemeral. It was only in the context of the emergence of a larger Neo-Pagan movement, spearheaded by the new **Witchcraft** created by the British witch Gerald B. Gardner, that Druidism has found a friendly environment in which to grow and proliferate. Among the important groups to emerge in England in the post-Gardnerian context are the **Order of Bards, Ovates and Druids** founded in 1864 by Ross Nichols and the Golden Section Order founded in 1975 by Colin Murray. Recently, a Council of British Druid Orders has emerged to provide fellowship among the many independent Druid groups.

In America, a new and separate Druid tradition was initiated in 1963 by students at Carlton College in Northfield, Minnesota, as part of a protest of compulsory chapel at the church-related school. In order to gain permission not to attend chapel, the students fashioned a separate religion based upon their reading of books on ancient religion. Once the rules on compulsory chapel were dropped, the Druids discovered that they liked what they had created. Thus was born the **Reformed Druids of North America** that spread through the Neo-Pagan subculture. In Berkeley, California, the movement found a new leader in the person of **Isaac Bonewits**, who emerged as the most visible spokesperson of Druidism in North America. In 1983 he left the loosely organized Reformed Druid coalition to found *Ar nDraiocht Fein*, currently the largest Druid group in North America. It has in turn given birth to additional groups such as the **Henge of Keltria**.

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Drummer of Tedworth

A **poltergeist** manifestation that disturbed Magistrate John Mompesson's household at Tedworth, Wiltshire, England, from 1661 to 1663. It was believed to be caused by a vagrant drummer who was aggrieved at his drum being confiscated.

The drummer was William Drury, a vagrant who "went up and down the country to show hocus-pocus [juggling], feats of activity, dancing through hoops and such like devices." In March 1661 Drury was accused of using counterfeit documents and taken before a justice of the peace. Drury was freed, but his drum was confiscated, and during Mompesson's temporary absence of the drum was taken to the magistrate's house. When Mompesson returned, he was told that night after night thumping and drumming noises were heard in the house. An

invisible drum beat the rhythms of "Roundsheads," "Cuckolds," and "Tat-too," and knocks were heard.

This was the beginning of a period of extraordinary phenomena, reminiscent of the claimed disturbances of the modern **Amityville Horror**. The drumming was heard inside and outside the house, children were lifted up in the air, a Bible was hidden in ashes, shoes flung at a man's head, and chamberpots emptied onto beds. Mysterious lights were seen, a servant was terrified by "a great body with two glaring eyes," and there were sulphurous smells and drops of blood. A horse was found with one of its rear legs forced into its mouth.

In 1663 Drury was arrested in Gloucester and charged with pig stealing. He was found guilty and sentenced to deportation instead of the customary penalty of hanging. For a time, the poltergeist phenomena ceased. However, Drury jumped overboard from the convict ship and escaped to Uffcot, a few miles from Tedworth. The poltergeist phenomena started again. Surprisingly enough, Drury also continued his earlier nuisance, acquiring a new drum and beating it recklessly. On the orders of Mompesson he was seized and jailed. This time Drury was accused of witchcraft, but was acquitted due to a lack of evidence. On the earlier charge of pig stealing he was found guilty and sentenced to deportation to Virginia. Once again, the phenomena ceased, this time for good.

The case was investigated by **Joseph Glanvill** and reported in his book *Saducismus Triumphatus* (1668). According to Glanvill:

"The noise of thumping and drumming was very frequent, usually five nights together, and then it would intermit three. It was on the outside of the house, which is most of it board. It constantly came as they were going to sleep, whether early or late. After a month's disturbance without, it came into the room where the drum lay, four or five nights in seven, within half an hour after they were in bed, continuing almost two. The sign of it, just before it came was . . . an hurling in the air above the house, and at its going off, the beating of a drum like that at the breaking up of a guard. . . .

"On the fifth of November, 1662, it kept a mighty noise, and a servant observing two boards in the children's room seeming to move, he bid it give him one of them. Upon which the board came (nothing moving it that he saw) within a yard of him. The man added, 'Nay, let me have it in my hand.' Upon which, it was shoved quite home to him. He thrust it back, and it was driven to him again, and so up and down, to and fro, at least twenty times together, till Mr. Mompesson forbade his servant such familiarities. This was in the daytime, and seen by a whole room full of people. . . .

"Mr. Mompesson perceiving that it so much persecuted the little children, he lodged them at a neighbor's house, taking his eldest daughter, who was about ten years of age, into his own chamber, where it had not been a month before. As soon as she was in bed, the disturbance began there again, continuing three weeks drumming, and making other noises, and it was observed that it would exactly answer in drumming anything that was beaten or called for. After this, the house where the children were lodged out, happening to be full of strangers, they were taken home, and no disturbance having been known in the parlor, they were lodged there, where also their persecutor found them, but then only plucked them by the hair and night clothes without any other disturbance. . . .

"After this, it was very troublesome to a servant of Mr. Mompesson's, who was a stout fellow and of sober conversation. This man lay within, during the greatest disturbance, and for several nights something would endeavor to pluck his clothes off the bed, so that he was fain to tug hard to keep them on, and sometimes they would be plucked from him by main force, and his shoes thrown at his head. And now and then he should find himself forcibly held, as it were bound hand and foot, but he found that whenever he could make use of his sword, and struck with it, the spirit quitted its hold. . . .

“The drummer was tried at the Assizes at Salisbury upon this occasion. He was committed first to Gloucester Jail for stealing, and a Wiltshire man coming to see him, he asked what news in Wiltshire. The visitant said he knew of none. ‘No,’ saith the drummer, ‘Do not you hear of the drumming at a gentleman’s house at Tedworth?’ ‘That I do enough,’ said the other. ‘I,’ quoth the drummer, ‘I have plagued him (or to that purpose) and he shall never be at quiet, till he hath made me satisfaction for taking away my drum.’”

Glanvill reports: “During the time of the knocking, when many were present, a gentleman of the company said, ‘Satan, if the drummer set thee to work, give three knocks and no more;’ which it did very distinctly, and stopped.”

Glanvill himself heard some of the unusual sounds, stating: “At this time it used to haunt the children, and that as soon as they were laid in bed. . . . I heard a strange scratching as I went up the stairs, and when we came into the room I perceived it was just behind the bolster of the children’s bed, and seemed to be against the ticking. It was as loud a scratching as one with long nails could make upon a bolster. There were two little modest girls in the bed, between seven and eight years old, as I guessed. I saw their hands out of the clothes, and they could not contribute to the noise that was behind their heads; they had been used to it, and had still somebody or other in the chamber with them, and therefore seemed not to be much affrighted. I, standing at the bed’s head, thrust my hand behind the bolster, directing it to the place whence the noise seemed to come, whereupon the noise ceased there, and was heard in another part of the bed; but when I had taken out my hand it returned, and was heard in the same place as before. I had been told it would imitate noises, and made trial by scratching several times upon the sheet, as five and seven and ten, which it followed, still stopping at my number.” Glanvill searched the room and was unable to find any evidence of trickery.

Mr. Mompesson suffered as word of these manifestations spread. Those who did not believe in spirits and witches declared him an impostor; other people considered the visitations to be the judgment of God upon him for some wickedness or impiety. As a result, he was continually exposed to censure and harassed by the curious people who gathered around the house.

The essayist Joseph Addison (1672–1719) wrote a comedy on the affair, “The Drummer, or the Haunted House,” first performed at Drury Lane Theater on April 14, 1713. (See also **Cock Lane Ghost**)

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Dual Personality

What is popularly termed dual, split, or multiple **personality** is one form of what psychologists call disassociation. Two or more mental process in the individual can be said to be disassociated if they either coexist or alternate without apparently influencing one another or becoming connected. In the nineteenth century, disassociation described a host of phenomena from dreams to neurotic symptoms. Neurosis was explained as a constitutional weakness in the person that prevented their integrating their personality. Thus daydreaming was condemned as a symptom of nonintegration. A more extreme example would be what had previously been called spirit **possession**.

When Freud proposed the existence of an underlying unconscious, the idea of an underlying constitutional weakness was abandoned in favor of a discussion of various mechanisms by which the ego, the central waking personality, suppressed or isolated unwanted elements and kept them out of the ongoing ego formation.

However, Freudian categories do not handle well the most extreme of disassociation phenomena characterized by the sub-

ject maintaining for an extended length of time some action not apparently initiated by the conscious self and the memory of which is not available to the conscious self. Such phenomena includes forms of amnesia, sleepwalking, and post-hypnotic suggestions. It would also include the **trance** phenomena of a Spiritualist medium or someone engaged in **channeling**, and the now well-known phenomena of multiple personality, in which the person appears to change from one person to another. This last phenomena challenges some basic assumptions about self identity, that each individual is just that, a single person with a single memory, a more or less unified being.

Sometimes, in trance state, there occurs a split so pronounced that the subject seems to have two or more distinct personalities. The secondary personality may differ from the primary in many ways, and possess entirely distinct intellectual and moral characteristics. The entranced subject may allude to his normal consciousness in the third person, may criticize its opinions and attitude, or even express direct antagonism towards it.

This secondary personality sometimes alternates with the primary in such a way as to suggest that two spirits are struggling to possess the same physical organization. (For an example, see **William Sharp**.) Another peculiarity of this state is that whereas the normal consciousness generally knows nothing of the others, the secondary personalities usually have full knowledge of each other and of the normal consciousness.

The more extreme disassociation is by no means confined to the trance state, but may arise spontaneously. Robert Louis Stevenson made effective use of the philosophical implications of dual personality in his science fiction horror story *The Strange Case of Dr. Jekyll and Mr. Hyde* (1886). In a less horrendous setting, it became familiar to many through the book and movie *The Three Faces of Eve*. Sometimes the appearance of a dual personality leads to other multiple personalities. In the famous case of Sally Beauchamp, investigated by **Morton Prince**, four well-defined personalities developed, as described in Prince’s book *Dissociation of a Personality* (1905).

In many cases the emergence of secondary personalities is due to a patient’s response to his or her counselor, an attempt to fulfill a real or imagined request.

While much work and discussion has been done on the dysfunctional multiple personality as a disassociation disorder, little effort has been put into understanding mediumship and **channeling** in the same way. Mediumship differs significantly from multiple personality both in the control of the medium over the appearance of the secondary personality and its non-pathological nature.

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Ducasse, C(urt) J(ohn) (1881–1969)

Philosopher and parapsychologist. Ducasse was born July 7, 1881, in Angoulême, France. He was educated in France and England, but migrated to the United States in 1900 and was naturalized in 1910. He began teaching at the University of Washington, Seattle, in 1912 and remained there until 1926 when he moved to Brown University, Providence, Rhode Island. He rose from associate professor to chairman of the Department of Philosophy (1930–1951). He was named professor emeritus at the time of his retirement in 1951.

Ducasse served as president of the Association for Symbolic Logic (1936–38), the American Philosophical Association (1939), the American Society for Aesthetics (1945–46), and the Philosophy of Science Association (1958–61).

As a scholar, Ducasse argued for the legitimacy of psychical research, stating that such research had established a body of facts with implications for philosophy. He read about psychic phenomena, conducted fieldwork with mediums, and regularly

attended parapsychological gatherings. He joined the board of the **American Society for Psychological Research** in 1951 and served a term as vice president beginning in 1966.

Ducasse was most concerned about **survival** of death. He argued that survival was not only philosophically possible but that the evidence of psychical research was impressive as proof of such survival. He also was impressed by the evidence for **reincarnation**.

Ducasse established his place in American philosophy quite apart from his concerns for psychical matters. He wrote a number of books over the years. Only during the 1950s did his concern with **parapsychology** become evident, in such books as *Nature, Mind and Death* (1951) and *A Philosophical Scrutiny of Religion* (1953). He is remembered for his text *A Critical Examination of the Belief in a Life After Death* (1961). Shortly before his death he wrote *Paranormal Phenomena, Science, and Life After Death* (1969). He died September 3, 1969.

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Duguid, David (1832–1907)

Scottish medium, chiefly famous for his automatic and direct drawings. Duguid was born in Glasgow and became a cabinetmaker by trade.

His two brothers, Robert, of Glasgow, and Alexander, of Kirkcaldy, also claimed psychic powers, but David eclipsed them both with phenomena comprising the whole scale of séance-room manifestations. Above and beyond the more common **raps**, he supposedly moved objects without contact; heavy music boxes sailed about in the room in the dark and invisible hands wound them up when they ran down. Sitters reported hearing **direct voices**, usually in husky whispers but sometimes in thunderous tones. Reportedly on one occasion, the medium was levitated, placed on the table in his chair, to which he was bound, and a coat was put on him without disturbing the knots. Often objects were brought out from closed rooms, psychic lights were seen, phantom hands touched the sitters, redolent perfumes were produced, and, according to the testimony of Thomas S. Garriock, as quoted in E. T. Bennett's *Direct Phenomena of Spiritualism* (1908), "On one occasion Mr. Duguid put his hand into the blazing stove, took out a large piece of coal and walked round the room with it for five minutes."

The beginnings of all these marvels dated from 1865, when, out of curiosity, he took part in table-sitting experiments at the house of H. Nisbet, a publisher of Glasgow. At one of these sittings he felt his arm shake and a cold current ran down his spine. When Nisbet's daughter, who was an automatic writer, placed her right hand on his left it at once began to move and drew rough sketches of vases and flowers, and then the section of an archway. Duguid began to sit in his home for **automatic painting**. The influence that manifested claimed to feel Duguid hampered by absolute lack of artistic education. On his suggestion Duguid took lessons at a government school of arts for four months.

Later the influence suggested that after his usual work on large pictures Duguid should draw or paint on little cards in the presence of onlookers. In eight to ten minutes he turned out complete pictures. Working in total darkness, sitters reported that the "spirits" would arrive in less than a minute and, inde-

pendently of the medium's hands, produce a new picture in as short a time as 35 seconds. They were tiny and sometimes so fine in execution that their merit was enhanced if viewed under a magnifying glass. Now and then, many of these little oil paintings were found on a single card. The noise of the brushes and paper, prepared in light, would be heard by those present as coming from well above the table. When the paintings were completed, everything was dropped. Invariably the paper would be found with painted side up, wet and sticky. As a rule these little paintings were then freely distributed among the sitters.

To ensure control, Duguid allowed himself to be held or tied. When the light was put on, the bindings were often found exchanged. If the medium was too tightly bound he was liberated in a few seconds in the darkness and the ligatures were quietly dropped into the lap of one of the sitters. On several occasions the little cards were found missing. As soon as the darkness was restored they were heard to drop onto the table from above.

To prevent substitution, the cards were usually signed at the back with the initials of the sitters. Later, a better method of identification was employed. A corner of the card was torn off and handed to a sitter before the painting began. For several years, Duguid took no fee for his séances.

In August 1878 **Frank Podmore** attended a sitting at which this method of control was already employed and discerned the method of its subversion. Describing how he placed the fragments of the cards securely in his pocket and how the medium was fastened with silk handkerchiefs, with adhesive paper on the ends, he writes in *Modern Spiritualism* (2 vols., 1902):

"After a quarter of an hour the lights were turned up and two small oil paintings, one circular, about the size of a penny, the other oval and slightly larger, were found on the two cards. The colours were still moist and the fragments in my pocket fitted the torn corners of the cards. The two pictures, which lie before me as I write, represent respectively a small upland stream dashing over rocks, and a mountain lake with its shores bathed in a sunset glow. The paintings, though obviously executed with some haste, were hardly such as one can imagine to have been done in such a short interval and in almost complete darkness. For many years I was quite at a loss to understand how the feat could have been accomplished by normal means. The explanation, which I have now no doubt to be correct, is an extremely simple one. Duguid, it has been seen, would not suffer profane hands to touch the cards; and, when he had torn off the corner of a card, he no doubt dropped into the sitter's hand not the piece torn from the blank card on the table, but a piece previously torn from a card on which a picture had already been painted."

Podmore's explanation also suggests other methods that could have been employed in the dark and often were employed by mediums such as Duguid.

The first extended publicity to David Duguid's mediumship was given by the *North British Daily Mail* in 1873 in a series of articles entitled *A Few Nights with the Glasgow Spiritualists*. It was later followed by the report of a subcommittee of the Psychological Society of Edinburgh. They claimed to witness 11 distinctly different forms of manifestation that they could not explain as normal. **Direct writing** that began to alternate with direct painting and drawing was among the phenomena observed. Hebrew, Greek, Latin, and German scripts were produced, sometimes on a folded sheet of paper enclosed in a sealed envelope.

(It was by this method that the frontispieces of three volumes of William Oxley's *Angelic Revelations* were allegedly illustrated.) Thomas Power was quoted by Bennett as saying:

"The plain paper was put into an envelope. The three gentlemen placed their fingers on the sealed envelope and turned off the gas. In three minutes the gas was turned on, the envelope cut open and the drawing was found in its complete state."

The **control** who worked through Duguid did not disclose his identity for a long time. He called himself "Marcus Baker." Eventually he promised a copy of one of his masterpieces. The medium worked for four days, four hours at a time, on a large painting. It was initialed "J.R.," and from Cassell's *Art Treasures Exhibition* it was recognized as "The Waterfall," by Jakob Ruysdael. The copy was not exact, however; some figures were omitted. The control, when questioned, said those figures were added later by Bergheim. When they consulted Ruysdael's biography this was found to be true.

The second of Duguid's painting controls also claimed a famous name, that of Jan van Steen. Apparently neither of them had taken the trouble to always produce original compositions. Great inconvenience arose from this for the medium after the arrival on the scene, in August 1869, of "Hafed," the third of Duguid's famous guides.

From the book that he dictated in 46 sittings between 1870 and 1871 it appears that Hafed lived nearly 2,000 years ago as a warrior-prince of Persia. At an early age he fought against an invading Arabian army, was later admitted to the order of the Magi, and was ultimately chosen arch magus. He described the creeds and social life of ancient Persia, Tyre, Greece, Egypt, Judea, Babylon, and many other long perished civilizations that he studied in travels.

The climax of his story was reached when he revealed that he conducted the expedition of the Three Wise Men to Judea to the cradle of Jesus. He was summoned by his guardian spirit to go on the journey with two brother magi and take rich gifts to the babe. He described the youthful years of Jesus that are not chronicled in the Gospels. According to his story, he traveled with Jesus in Persia, India, and many other countries and marveled at the miracles the young child performed. After the martyrdom of Jesus he became a Christian himself, met Paul in Athens, preached the gospel in Venice and Alexandria, and finally perished at age 100 in the arena at Rome.

The book, as taken down in notes by Hay Nisbet, was published in 1876 under the title *Hafed, Prince of Persia: His Experiences in Earth Life, being Spirit Communications Received Through Mr. David Duguid, the Glasgow Trance Speaking Medium, with an Appendix, containing Communications from the Spirit Artists Ruysdael and Steen, illustrated by Facsimiles of Forty-Five Drawings and Writings, the Direct Work of the Spirits*. Reportedly the book was produced in trance. Trouble arose, however, over the illustrations, and the first edition of the book had to be withdrawn as some of the sketches were discovered to be copies from Cassell's *Family Bible*. In the second edition, published in the same year, eight full-page plates had been withdrawn, although Cassell's protest only applied to three full-page and one half-page plates.

Suspicion of the rest of the expunged drawings appears to be justified. E. T. Bennett submitted an Arabic doorway inscription that supposedly came in direct writing but is also visible in an illustration in the *Family Bible* according to the expert examination of Stanley Lane-Pool. He found the text to read, "There is no conqueror but God," the characteristic motto of the Moorish kings of Granada, which occurs on all their coins and all over the Alhambra. "But the writer of the direct card," he says, "evidently had not the Alhambra nor the Syrian Gateway in his mind, but Cassell's *Family Bible*. The engraver of the cut in the Bible, which you sent me, made a muddle of the lower line of inscription under the lintel, not knowing Arabic, and the direct card exactly reproduces the engraver's blunders."

There was a sequel to *Hafed*, titled *Hermes, a Disciple of Jesus: His Life and Missionary Work; also the Evangelistic Travels of Anah and Zitha, two Persian Evangelists, sent out by Hafed; together with Incidents in the Life of Jesus given by a Disciple through Hafed* (1887). Thomas Garrioch, a member of Duguid's circle, acted as recorder. According to Hay Nisbet's preface, this book was only one-third finished by 1887. The remainder was composed of the life and missionary work of a Brahmin priest who was raised from the dead by Jesus, the autobiographies of an an-

cient Mexican priest and a red Indian chief, and various other spirit autobiographies, tales, addresses, and answers to questions.

Hermes—after the lesson learned from the publication of *Hafed*—was not illustrated. Supposedly, the misadventure of the *Hafed* illustrations was brought to the attention of the controls. They defended themselves by saying that the memory of these pictures was retained in Duguid's subconscious mind. If so, these impressions were apparently subject to elaboration in the reproduction as, for instance, a ruined church nave of the *Family Bible* appears in a restored condition in Duguid's book. A similar incident occurred in Duguid's demonstrations of **spirit photography**. His Cyprian priestess, a recurring spirit photograph, was found to be the exact copy of a German picture, *Night*.

Dukes, Sir Paul (1889–1967)

British author, secret agent, and pioneer of **yoga** in Western countries, Dukes was born in 1889. He was educated at Caterham School, England, and Petrograd Conservative, Russia. Dukes was always seeking and affirming a higher purpose in life than everyday existence. His first marriage, in 1922, was to Margaret Rutherford; his second, in 1959, to Diana Fitzgerald.

As a young man he took a position as a language teacher in Riga, Latvia. He later moved to St. Petersburg, where he was a secret agent in prerevolutionary Russia. In 1913 he spent a season in the Russian province of Tula, acting as a tutor, and briefly claimed an ability for psychic healing.

After World War I, in 1921 he became a special correspondent of *The Times* newspaper in Eastern Europe. Under the name "Paul Dukaine" he appeared on stage in a ballet act. Dukes also studied yoga, lectured, traveled widely, and wrote a number of books on a variety of topics. He was director of a company that manufactured components for the British Ministry of Aircraft Production. During his travels he met mystics and wonder workers, and also spent a night alone in the Great Pyramid of Gizeh in Egypt. He died on August 27, 1967 in Capetown, South Africa.

Sources:

- Dukes, Paul. *Come Hammer, Come Sickle*. N.p., 1947.
- . *Red Dusk and the Morrow*. N.p., 1922.
- . *The Unending Quest*. London, 1950.
- . *Yoga for the Western World*. N.p., 1953.
- . *The Yoga of Health, Youth and Joy*. N.p., 1960.

Dumas, Andre A(Ifred) (1908–)

French engineer and author of *La Science de l'âme* (1947) and many articles on parapsychological subjects. He was born November 1, 1908, in Levallois-Perret (Seine) and was educated at the Fine Arts School and the Professional and Technical School, Geneva.

Duncan, Helen Victoria (1898–1956)

Controversial British **materialization** medium exposed on several occasions as a fraud. Born in Perthshire, Scotland, she had a working-class background. She later married and became the mother of six children. Duncan became well known as a materialization medium, manifesting spirit forms.

Controversy ensued in the journal *Light* in 1931 following her sittings for the London Psychic Laboratory, the research department of the **London Spiritualist Alliance**. **Ectoplasm** (a psychic substance supposedly exuded from mediums) was reportedly seen in quantities, and specimens were obtained for analysis. In addition, figures of adults and children appeared under voluminous drapery, and movements of objects beyond

the reach of the medium were observed. As a means of control the medium was placed nude into a sleeved sack with stiff buckram fingerless gauntlets sewn to the sleeves of her suit. The sack was sewn together at the back and fastened with tape and cords to the chair. At the end of the sitting the medium was often found outside the bag, the seals, tape, and stitching remaining intact.

The first report of the London Psychic Laboratory was published in *Light*, May 16, 1931. It advanced no definite conclusion but disclosed a favorable impression. Meanwhile, Duncan also gave sittings at the **National Laboratory of Psychical Research**. In the July 14, 1931, *Morning Post*, a long article was published on her exposure there and psychical researcher **Harry Price** branded her in a statement "as one of the cleverest frauds in the history of Spiritualism."

A portion of her **teleplasm** (another term for ectoplasm) was found to be composed of woodpulp and egg white. Photographs taken during the séance disclosed rubber gloves and rough portraits wrapped in cheesecloth. An X-ray examination revealed that Duncan possessed a remarkable faculty of regurgitation and merely swallowed the necessary paraphernalia before the séance.

Two days after this article the second report of the London Psychic Laboratory appeared in *Light*. It also branded Duncan as a clear-cut fraud and quoted a statement by her husband that was interpreted as a confession. In subsequent issues of *Light* many Spiritualists supported the medium. Dr. Montague Rust, who was responsible for introducing Duncan to London, deplored the hasty conclusions and despite the adverse report maintained that Duncan was the most remarkable physical medium in Europe. Many other impressive testimonies were given on her behalf. Will Goldston, the famous magician, confessed to having witnessed astounding results that no system of trickery could achieve (*Psychic News*, May 28, 1932).

However, another exposure followed on January 5, 1932, in Edinburgh. "Peggy," the materialized child **control**, was seized and found to be identical to the medium. "I see no escape from the conclusion," writes J. B. Mc Indoe, president of the **Spiritualists' National Union**, in *Light*, "that Mrs. Duncan was detected in a crude and clumsy fraud—a pitiable travesty of the phenomena she has so frequently displayed. I have no doubt that the fraud was deliberate, conscious and premeditated."

Yet in the Edinburgh Sheriff Court, where the exposers carried the case, he said that he had considerably modified his view because of the evidence of the Crown witnesses. **Ernest W. Oaten** and Montague Rust were the chief witnesses for the defense, the latter describing amazing experiences of the partial dematerialization of Duncan's body. The court found Duncan guilty of fraud and sentenced her to a fine of 10 pounds or a month's imprisonment. After she was convicted for "obtaining money from a sitter by false pretences," her followers declared that she was wrongly condemned. On a later occasion she was tried under the old British legislation of Section 4 of the Witchcraft Act of 1735 (see **fortune-telling**). Between December 1943 and January 1944 she gave public séances in Portsmouth. At one of these sittings she was grabbed by a policeman acting in concert with an investigator who believed the proceedings fraudulent. As a result, Duncan was tried at the Central Criminal Court in London.

A detailed account of the proceedings was published in *The Trial of Mrs. Duncan*, edited by C. E. Bechhofer Roberts, (London, 1945). Duncan was sentenced to nine months imprisonment. After her release she resumed mediumistic activities, and in October 1956 was seized by police at a séance in Nottingham. She became ill and died five weeks later. It is possible that her death (from diabetes and heart failure) may have been accelerated by the shock of the police raid.

The records of the séances at the National Laboratory for Psychical Research, with impressions of the phenomena by several professors, were published by Harry Price in book form under the title *Regurgitation and the Duncan Mediumship* (1931).

Although Price concluded that her phenomena were fraudulent, Duncan continued to be endorsed by some Spiritualists, including **Maurice Barbanell**, editor of *Psychic News*.

At the time of her trials, there was considerable official opposition to **Spiritualism** in Britain, and the treatment of mediums accused of fraud verged on persecution. Convictions were often obtained by use of an outdated vagrancy act and the Witchcraft Act of 1735. Duncan's case became a focus for the Spiritualists' campaign for the abolition of prosecution of mediums under outdated and punitive legislation.

Sources:

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Crossley, Alan E. *The Story of Helen Duncan*. N.p., 1975.

Roberts, C. E. Bechhofer, ed. *The Trial of Mrs. Duncan*. London, 1945.

Dunne, J(ohn) W(illiam) (1875–1949)

Parapsychologist who studied the implications of **dreams for survival** of death. Dunne was born in Roscommon, Ireland, but lived and worked in Britain. He was a pioneer aeronautical engineer and in 1904 invented the stable, tailless airfoil, which was named after him. Between 1906 and 1907 he built and flew the first British military airplane.

In the field of parapsychology he achieved a lasting position through his theories on dreams. In his book *An Experiment with Time* (1927) he describes his own experiments with dreaming, from which he concluded that precognitive elements frequently occur in dreams. The book has been frequently reprinted.

Dunne developed a theory called "serialism," which postulates an infinite series of dimensions within time, giving any present moment extensions into the past and future. His later books developing this theory are *The Serial Universe* (1934), *The New Immortality* (1938), and *Nothing Dies* (1940). He died August 24, 1949, in Banbury, England.

Sources:

Dunne, J. W. *An Experiment with Time*. New York: Macmillan, 1927.

Prince, Walter Franklin. *Noted Witnesses for Psychic Occurrences*. Boston: Boston Society for Psychical Occurrences, 1928. Reprint, New Hyde Park, N.Y.: University Books, 1963.

Dunwich, Gerina (1959–)

Gerina Dunwich, a contemporary writer and Witch, was born in Illinois on December 27, 1959. As a young girl, she had vivid dreams of having been executed as a witch. She was introduced to both **Spiritualism** and **Witchcraft** in 1969 by a cousin, and found an immediate agreement with them. Shortly thereafter she read **Sybil Leek's** *Diary of a Witch* and **Raymond Buckland's** *Witchcraft from the Inside*, both of which became important guides directing her to Neo-Pagan **Wicca**.

In 1977 she moved to Los Angeles to pursue an entertainment career. She learned astrology and Tarot and began to work on a book, *The Lexicon of the Occult*. She eventually became a professional card reader and astrologer. In 1980 she began a literary journal, *Golden Isis*, that soon focused on Goddess-oriented poetry and Wicca. She found a mate in Al Jaeker, a musician, and in 1984 they moved to Massachusetts. She landed her first book contract for *Candlelight Spells*, published in 1988. Through this period she became ever more deeply involved in the occult and Wicca. She moved back to Los Angeles in 1990 and then to upstate New York, to a small town near the Canadian border, in 1994.

In New York Dunwich opened an occult shop, The Country Witch, that became a focus for local Pagans. Two years later she

founded Coven Mandragora, an eclectic Wiccan group; Wheel of Wisdom School, which offered correspondence courses; and North Country Wicca, a networking organization for Wiccans. In 1998 she accepted an ordination from the Universal Life Church. That same year, she disbanded Coven Mandragora and moved back to Los Angeles. There she created a new form of Wicca drawing heavily on Egyptian themes, which she called Bast-Wicca, named after the cat deity of ancient Egypt.

Through the 1990s, Dunwich wrote a series of books on the Craft, including several introductory texts, *The Wicca Spellbook* (1994), *Wicca Love Spells* (1996), and *The Wicca Source Book* (1996); and several reference books, the *Concise Lexicon of the Occult* (1990) and *Wicca A to Z* (1998). She has a webpage at <http://www.wicca.drak.net/dunwich/main.htm>.

Sources:

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———. *The Wicca Source Book*. New York: Citadel Press, 1996.

———. *The Wicca Spellbook*. New York: Citadel Press, 1994.

Du Potet de Sennevoy, Baron (Jules Denis) (1796–1881)

A leading exponent of **animal magnetism** in nineteenth-century France, familiar with the whole range of paranormal phenomena that later figured prominently in **Spiritualism**.

Du Potet began his experiments in 1821 and recorded his experiences in *Le Propagateur du Magnétisme animal*, a journal founded in 1827, and in the *Journal de Magnétisme*, which was founded in 1845 and continued until 1861 and was subsequently revived by **Hector Durville**.

He claimed to have discovered in animal magnetism “the magic of antiquity.” **Apports**, **fire** resistance, **levitation** of the human body, and **spirit** communications were frequently observed and studied by him. On a visit to England he introduced Dr. **John Elliotson**, the first exponent of animal magnetism in Great Britain, to the phenomena. Over the years he wrote a number of books that kept the issue of animal magnetism alive in France.

Sources:

Du Potet de Sennevoy, Baron. *Cours de magnétisme animal*. N.p., 1834. 1840.

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———. *Essai sur l'enseignement philosophique du magnétisme*. N.p., 1845.

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———. *Le magnétisme animal opposé à la médecine, mémoire pour servir à l'histoire du magnétisme en France et en Angleterre*. N.p., 1840.

———. *Manuel de l'étudiant magnétiseur ou nouvelle instruction pratique du magnétisme fondée sur 30 années d'observations*. N.p., 1846.

Du Prel, Baron Carl (1839–1899)

German philosopher, author of *Die Philosophie der Mystik* (1885), translated as *The Philosophy of Mysticism* (2 vols., 1889), dealing with latent human powers, the phenomena of **dreams**, **trance**, and hypnotic sleep. Du Prel conducted many experiments on the phenomena of **hypnotism** (then known as **animal magnetism**) before investigating the newer fields of **Spiritualism** and psychical research.

He investigated such famous mediums as John Eglinton and **Eusapia Palladino** and concluded that the phenomena of Spiritualism furnished empirical evidence of the existence of transcendental beings. He also accepted that belief in human **survival** was justified by his research.

However, he laid himself open to criticism by his argument that comparisons between mediums and conjurers were fallacious. His treatise *Ein Problem für Taschenspieler* emphasized that skilled conjurers had declared mediums they had investigated to be free from imposture. He neglected to note that conjurers had also exposed fake mediums. Du Prel's defense of psychography (**slate writing**) did not include the techniques used by fraudulent mediums. According to Du Prel:

“One thing is clear, that is, that Psychography must be ascribed to a transcendental origin. We shall find (1) that the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate, or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. If they are asked who they are, they answer that they are beings who have left this world. (10) Where these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (11) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”

Du Prel also claimed to know three private mediums “in whose presence direct writing not only takes place inside double slates, but is done in inaccessible places.”

We know that conjurers can fake spirit messages on slates under conditions that seem to preclude trickery, and the whole phenomenon of slate writing remains questionable. In spite of his credulity on the issue of slate writing, Du Prel declared his belief in the reality of Spiritualist phenomena. He was also ahead of his time in recommending psychical research by state-appointed and paid commissions.

Other publications by him include *Studien aus dem Gebiete der Geheimpwissenschaften* (2 vols., 1890, 1891) and *Die vorgeburtliche Erziehung als Mittel zur Menschenzüchtung* (1899). He contributed to such journals as *Die Übersinnliche Welt*.

Dupuis, Charles François (1742–1809)

French author and politician who studied ancient civilization and anthropology. He was born on October 26, 1742 at Trie le-Chateau and was tutored by his father until he was able to enter the College d'Harcourt. At age 24 he was made professor of rhetoric at Lisieux, but his inclination led him into the field of mathematics. Several of his anthropological writings had **occult** implications. In *Origine de tous les Cultus* (3 vols., 1795) he attempts to explain not only all the mysteries of antiquity, but also the origin of all religious beliefs. In his *Memoire explicatif du Zodiaque chronologique et mythologique* (1806) he maintains a common origin for the astronomical and religious opinions of the Greeks, Egyptians, Chinese, Persians, and Arabians.

Dupuis died on September 29, 1809.

Durandal

A magical sword belonging to Roland, hero of medieval legends relating to Charlemagne and the Twelve Peers of France.

Durville, Gaston

Son of **Hector Durville**, brother of **Henri Durville**, jointly involved in publications concerned with **animal magnetism** and nature therapy. His publications included *Les Succès de la Médecine psychique, Le Sommeil provoqué et les Causes qui le déterminent: Magnétisme, Hypnotisme, Suggestion, Etude étiologique de l'hypnose*. With Hector and Henri Durville, he founded the International Psychical Society and codirected the *Journal du Magnétisme* and the *Revue du Psychisme Expérimental*.

Durville, (Marie-François) Hector (1849–1923)

Author, healer, and experimenter in the field of **animal magnetism** and other occult subjects. Durville also investigated the phenomenon of **astral projection (out-of-the-body travel)**. He was born April 8, 1849, in Mousseau, France. With his sons Henri and Gaston, he played a significant part in popularizing occult studies in France. The publishing house of Hector & Henri Durville in Paris issued a wide range of books and journals dealing with animal magnetism, **occultism**, **spiritism**, divining, and nature therapies, a number of which he wrote. With his son Henri, he directed the Institut du Magnétisme et du Psychisme expérimental, founded in 1878. In 1887 he founded the Société Magnétique de France, and in 1893, the Ecole Pratique de Magnétisme et de Massage. With his sons Henri and Gaston he continued the *Journal du Magnétisme*, originally founded by **Baron du Potet**.

He also published the *Revue du Psychisme expérimental* and *Psychic Magazine*. He died September 1, 1923, in Montmorency, France.

Sources:

- Durville, (Marie-François) Hector. *Almanach spirite et magnétique illustre pour 1893*. N.p., 1893.
- . *Bibliographie du Magnétisme et des Sciences Occultes*. N.p., 1895.
- . *Le Fantôme des Vivants, Anatomie et physiologie de l'âme; Recherches expérimentales sur le dédoublement du corps de l'homme*. N.p., 1909.
- . *Le Magnétisme considéré comme agent lumineux*. N.p., 1896.
- . *Le magnétisme des animaux; Zoothérapie (Polarité des animaux morts et vivants; Zoothérapie, Biothérapie, etc.)*. N.p., 1896.
- . *Le Magnétisme humain considéré comme agent physique*. N.p., 1890.
- . *Le massage et le magnétisme menacés par les médecins; le proces Moureux à Angers; necessite d'un amendement a la loi du 30 Nov. 1892, sur l'exercice de la médecine*. N.p., 1897.
- . *Le Massage et le magnétisme sous l'empire de la loi du 30 Nov. 1892, sur l'exercice de la médecine; Règlement statutaire de l'Ecole pratique de Magnétisme et de Massage: statuts du syndicate des Masseurs et Magnétiseurs de Paris*. N.p., 1894.
- . *Lois physiques du magnétisme; Polarité humaine; Traité expérimental et thérapeutique de magnétisme*. N.p., 1886.
- . *Magnétisme personnel; Education de la Pensée—Développement de la Volonté—Pour être heureux, fort, bien portant et réussir en tout*. N.p., 1905.
- . *Pour combattre la surdité, les bourdonnements, l'otite, etc. . . . par le magnétisme*. N.p., 1906.
- . *Pour combattre les maladies par suggestion et auto-suggestion, se débarrasser de ses mauvaises habitudes, prendre de l'Energie et de la Confiance en soi, dominer les autres, et éviter leurs suggestions*. N.p., 1896.

———. *Pour combattre les maladies par l'application de l'aimant*. N.p., 1906.

———. *Traité expérimental de Magnétisme avec Portrait de l'auteur et Figures dans le texte; Cours professé a l'Ecole pratique de Magnétisme et de Massage*. 2 vols. N.p., 1895–1896.

———. *Traité Expérimental de Magnétisme . . . Cours professé a l'école Pratique de Magnetisme et de Massage par Hector Durville; Théories et Procédés*. 2 vols. N.p., 1898–1904.

Durville, Henri (1888– ?)

Writer, psychotherapist, and son of occult publisher **Hector Durville**. He was born November 30, 1888, in Paris. He founded the International Psychical Society and (with his father Hector and brother Gaston) edited the *Journal du Magnétisme*, originally founded by **Baron du Potet**. He wrote a number of books and organized international study conferences on **animal magnetism**.

Sources:

- Durville, Henri, ed. *1 er Congres international de Psychologie expérimentale*. N.p., 1910.
- . *2 e Congres international de Psychologie expérimentale, La Science secreta*. N.p., 1923.
- . *Cours de magnétisme personnel*. N.p., 1933.
- . *La Magie divine*. N.p., 1930.
- . *Mystères imitatiques*. N.p., 1929.
- Durville, Henri, and Andre Durville, eds. *Les Trucs de la Prestidigitation dévoilés*. A series of 17 titles reprinted from *Revue du Psychisme expérimental* and *Journal du Magnétisme* 1911–1914.

Du-Sith

The Black Elf, a little man believed to be of fairy origin who killed Sir Lachlan Mor M'Clean in 1598 at the battle of Trai-Gruinard in Islay, Scotland. According to legend this little man offered his services to Sir James Macdonald, the opponent of Sir Lachlan, and that the latter's death was caused by an arrow that struck him on the head, afterward found to be an elf bolt (see also **elf arrows**). In answer to a question of Macdonald's the little man said, "I am called *Du-sith*, and you were better to have me with you than against you."

Dwyer, Walter W(illiam) (1894– ?)

Leader during the 1950s of the **Spiritual Frontiers Fellowship**. He was born on August 11, 1894, in New York City, and educated at Columbia University (M.A., 1916). In 1918 he married Geraldine Grace McKeown. He was a charter member of Academy of Religion and Mental Health, New York, and a member of the Order of St. Luke the Physician and the Institute of Pastoral Care, Worcester, Massachusetts. He developed a particular interest in spiritual healing.

Sources:

- Dwyer, Walter W. *The Churches' Handbook for Spiritual Healing*. 9th ed. New York: Ascension Press, 1965.

Dykshoorn, Marinus Bernardus (1920–)

Dutch **psychic** whose passport uniquely bears the occupation entry "clairvoyant." According to **Paul Tabori**, in his book *Crime and the Occult* (1974), Dykshoorn has:

" . . . solved some extremely complex crimes, has located graves that have been "lost" since 1917, foretold a great many events that defied probability, and once tracked a thief in a distant country by telephone. His fame is solidly established in his native Holland and in a number of European countries. He has actually been licensed by the Dutch government authorities as a 'practitioner of the psychic arts.'"

He was born on July 10, 1920 in Gravenzande, near The Hague, and claimed to have had clairvoyant and precognitive gifts as a child. In 1938 a German scientist diagnosed his condition as being a result of **ESP**, and Dykshoorn decided to become a professional clairvoyant. At first he practiced in Holland, moving to Australia in 1960. His reception there was somewhat unsympathetic, and in 1970 he traveled to the United States, where he became widely known.

In his autobiography, Dykshoorn claimed extraordinary success in tracking criminals, finding buried treasure, and in other clairvoyant and precognitive feats. Some of these claims, however, depend upon Dykshoorn's own statements and have proved difficult to verify independently. For a skeptical view of Dykshoorn's claims, see Piet Hein Hoebens's 1982 article in the *Zetetic Scholar*.

Sources:

Dykshoorn, Marinus Bernardus, as told to Russell H. Felton. *My Passport Says Clairvoyant*. N.p., 1974.

Hoebens, Piet Hein. "The Mystery Men From Holland, III: The Man Whose Passport Says Clairvoyant." *Zetetic Scholar* 10 (December 1982).

Tabori, Paul. *Crime and the Occult*. N.p., 1974.

Dynamistograph

An instrument said to have been constructed under spirit guidance by the Dutch physicists Dr. J. L. W. P. Matla and Dr. G. J. Zaalberg Van Zelst of The Hague to obtain direct **communication** with the spirit world without using a medium. The device consisted of a cylinder into which the spirit influence was supposed to enter, a table isolated by a sheet of glass and charged with an electric current, a pair of scales, and a writing apparatus arranged on the Morse system. Enclosed in a room, the action of the instrument was observed through a small glass window. Long communications were allegedly spelled out by spiritual intelligences using a lettered dial at the top of the machine.

The result of these investigations was detailed by the inventors in their work *Het Geheim van den Dood* (5 vols., ca. 1911). A one-volume version was issued in French under the title *La Solution du Mystère de la Mort* (1930). A report of the Dutch Physical Society objected that no sufficient allowance was made for possible earth tremors and other normal causes. Nevertheless, such objections do not give satisfactory explanation for the curious communications received from the deceased father of Zaalberg Van Zelst.

For a discussion of the work and apparatus of Matla and Van Zelst, see **Hereward Carrington**, *Laboratory Investigations into Psychic Phenomena* (1939). (See also **Ashkir-Jobson Trianion**; **Communigraph**; **Reflectograph**)

E

The E. F. Benson Society

British society organized to arrange social and literary events relating to **E. F. Benson**, his writings, and the Benson family's. It publishes a journal for members, *The Dodo*, named after Benson's 1893 novel. Address: Allan Downend, The Old Coach House, 10 A High St., Rye, E. Sussex, TN31 7FJ England.

EA See BABYLONIA

Eaglesfield, Francis

Pseudonym of **Arthur Guirdham**, physician, novelist, and writer on **ESP** and **reincarnation**.

Eaks, Duane L. (1940–)

Duane L. Eaks, a contemporary Australian astrologer, was born in Montrose, Colorado, on March 6, 1940. He grew up in Colorado and attended Northern Colorado University, from which he earned a degree in chemistry in 1963. Following graduation he switched to psychology and attended San Diego State University. He earned his master's degree in guidance and counseling in 1967 and completed his education at the University of California at Berkeley with a doctorate in counseling psychology (1972). Soon afterwards he moved to Melbourne, **Australia**, as a lecturer and counseling psychologist at the Royal Melbourne Institute of Technology in Victoria.

Eaks began his study of astrology in 1977 at the Melbourne Academy of Cosmobiology, where he mastered the system of **uranian astrology** as developed by **Reinhold Ebertin**. Over several years he studied with some of the country's leading astrologers, including Pamela Rowe, Gillian Murray, and Doris Greaves. With his educational background, he quickly emerged as one of the most prominent voices in Australian astrology, and he lectured widely on the psychological aspects of astrology, drawing deeply from Jungian themes. He also pioneered exploration of the gay experience and astrology. Sex and love relationships have been a major theme in astrology, but have dealt almost exclusively with heterosexual relationships.

In 1982 Eaks was elected to the National Executive Committee of the Federation of Australian Astrologers (FAA) and named its executive secretary, a post he retained for the next six years. In 1985 he was made a professional member of the FAA and in 1988 named a fellow. Through the 1980s he also served as the treasurer of the Victoria branch of the FAA and as the newsletter editor of the Regulus Ebertin Study Group that began in 1981.

Sources:

Eaks, Duane L. *Student Project Guide on Astrology*. Heidelberg, Victoria, Australia: Federation of Australian Astrologers, 1991.
———. "Symbolic Analogies of the Elements." *Regulus-Ebertin Newsletter* 1, no.1 (September 1981): 6–7.

Ear Magazine

Journal concerned with music and related literature that has given special attention to the esoteric aspects of music and the use of sound for healing. It is published five times per year. Address: New Wilderness Foundation, 365 West End Ave., New York, NY 10024.

Earth Laid upon a Corpse

Old Scottish superstition described by eighteenth-century writer Thomas Pennant. It was the custom in the Highlands to lay on the breast of the deceased a wooden platter containing a little earth and a little salt—the former to symbolize the corruptibility of the body, the latter the incorruptibility of the soul.

Sources:

Pennant, Thomas. *A Tour in Scotland and Voyage to the Hebrides*, MDCCLXXII. 1774. Reprint, Chester, U.K.: J. Monk, 1969.

Earthquake Prediction

Human sensitivity to earth tremors over vast distances at the time of seismic disturbance, or hearing the ominous rumbling days before, is an unclassified psychic phenomenon. *Conversations with Goethe* (1838) by Johann P. Eckermann, relates one such account concerning Goethe: "During the night of February 5–6, 1783, my master rang for me. I went to his room and saw him dragging his bed from the end of the room to the window. Then he looked up at the sky and said, 'Listen, we are at a very serious hour, for earthquakes are happening at this very moment.'" The next day, at the court of Weimar, Goethe repeated to several persons what he had said in the night, but he was laughed at, and one lady cried, "Goethe is raving." However, two weeks later accounts of a terrible earthquake arrived. It had occurred in Calabria and Sicily at the very time Goethe called to his valet.

Lady Conan Doyle claimed possession of the same gift that Eckermann recorded of Goethe. As many as five days preceding she stated that she could hear the rumbling of the earth over thousands of miles, especially in the quiet of the night. It broke in on her usual activity at unexpected moments, stopped, then recommenced and often continued up to the hour of the earthquake. She could tell the comparative distance but not the geographical position. She felt normal during such episodes and considered her ability to be a kind of predictive **clairaudience**.

Since ancient times, it has been popularly believed that **animals** are able to sense the approach of earthquakes. One of the earliest writers to record this belief was **Pliny the Elder** (ca. 23–79 C.E.), and it has persisted even until today. It was reported that weeks before the great West Indian earthquake with the eruption of Mount Pelée in Martinique in 1902 cattle became so uneasy that they could hardly be managed, dogs were fearful and howled continually, snakes left the vicinity of the volcano, and even the birds ceased to sing and left the trees on the

mountainside. Such claims were often considered superstitious folklore, but are now taken seriously by scientists and parapsychologists, who refer to the phenomenon as *anpsi*, the psi faculty in animals.

There is ample evidence that animals do in fact behave in an unusual way prior to earthquakes, and Western scientists have taken great interest in the study of animal sensitivity in the People's Republic of China. In 1976 a group of ten United States' geologists and geophysicists visited China under the auspices of the National Academy of Sciences' Committee for Scholarly Communication with the People's Republic of China to investigate new techniques of predicting earthquakes. In addition to using electronic equipment to monitor earth sounds and the study of fluctuating water levels, the Chinese also study unusual animal behavior in an attempt to scientifically verify folk beliefs. Chinese farmers have believed for centuries that the onset of earthquakes is signaled by such unusual animal behavior as dogs howling, fish leaping, and snakes and rats emerging from hiding.

Similar observations have been reported from other countries. In Japan, fish have been reported to appear in large numbers in areas where they were normally scarce. Japanese householders in earthquake areas often keep goldfish in a bowl; if the fish swim about in a frantic manner, it is believed to signal an approaching earthquake. Rabbits and deer have been observed to run in terror from epicenter zones some hours before an earthquake. The Soviet publication *U.P.I. Report on Soviet Studies* (March 24, 1969) states that a Russian woman in Tashkent survived the earthquake of 1966 when her dog dragged her to safety minutes before her house was destroyed.

Various explanations have been advanced to account for the seeming ability of animals to predict earthquakes. Since animals are aware of super- and sub-sonic frequencies, it has been suggested that they hear the initial sound waves of an earthquake, which are inaudible to humans. Another suggestion is that animals perceive electromagnetic field variations. Another theory proposes that earthquakes produce an intensification of positive ions in the atmosphere, acting on the nervous system of creatures rather in the same way that some people claim to be able to perceive the onset of a storm. James B. Beal, in *Extrasensory Ecology*, discusses electrostatic and electromagnetic phenomena of this kind, including the "sky glow" that may precede an earthquake by several hours, and suggests that an earthquake causes a buildup in pressure in surrounding rocks.

Sources:

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Cornell, James C., Jr., and John Surowiecki. *The Pulse of the Planet: A State of the Earth Report from the Smithsonian Institution Center for Short-lived Phenomena*. Harmony Books, 1972.

Gribben, John R., and Stephen H. Plageman. *The Jupiter Effect*. New York: Vintage Books, 1975.

James, Paul. *California Superquake, 1975-77: Scientists, Cayce, Psychics Speak*. New York: Exposition Press, 1974.

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Earth Religion News

Short-lived magazine focused on **magic** and **witchcraft** published by Herman Slater (d. 1993), founder of the Magical Child, an occult bookstore in Brooklyn, New York. The store was later moved and is now located in Manhattan.

East West; The Journal of Natural Health & Living See Natural Health

Eber Donn

Chief of the Milesian invaders of ancient Ireland. According to mythology, many Milesian ships were lost in a storm that the **Danaans** raised by magic.

Ebertine, Reinhold (1901–1988)

German astrologer, born on February 16, 1901, in Görlitz, Saxony, Germany. Ebertine became interested in **astrology** during World War I and in the early 1920s became a professional astrologer. He became a student of Alfred Witte's (1878–1943) and cofounder of the Uranian (Hamburg) School of Astrology. Ebertine appreciated the scientific rigor of the Uranian system but came to reject various elements of it, especially the postulation of hypothetical planets that Witte and his colleague Friedrich Sirgrün had developed. In 1928 Ebertine began the periodical *Mensch in All*.

Through the 1930s Ebertine developed "cosmobiology," an approach to astrology based on, but distinct from, the Uranian system. Its distinguishing trait was its use of a simplified form of the midpoint combinations originally utilized by Witte (midpoint theories suggest that halfway between two planets a mutual influence converges that can then form a significant relationship with another planet in the horoscope chart).

Ebertine's work was suppressed by the Nazis, but he survived the war and began anew with a new periodical, *Cosmobiologie*. He died on March 14, 1988. Over the years he wrote more than sixty books, most of which have yet to be translated into English.

Sources:

Ebertine, Reinhold. *Applied Cosmobiology*. Aalen, Germany: Ebertin Verlag, 1972.

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Eblis (or Iblis)

The "Satan" of the Mohammedans. It was said that Eblis was an inmate of Azaze, the heaven nearest God, and when the **angels** were commanded to bow down to the first man, he was the chief of those who rebelled. They were cast out of Azaze, and Eblis and his followers were sentenced to suffer in hell for a long time. It was supposed that he was composed of the elements of fire and that he succeeded the peris (fairylike nature spirits) in the government of the world.

Ebon, Martin (1917–)

Author and editor of popular books on parapsychology and related subjects. Ebon was born May 27, 1917, in Hamburg, Germany. In 1938 he moved to the United States, where he served as a managing editor of the Foreign Language Division of the Overseas News Agency. During World War II, he was on the staff of the U.S. Office of War Information. He became an expert on the Soviet Union and wrote and lectured widely on it. However, his interest in the paranormal became the more dominant part of his life.

After the war he was associated with the **Parapsychology Foundation** and for 11 years (1954–65) served as its administrative secretary. He was managing editor of the foundation's periodical, *Tomorrow* (1953–62), and executive editor of the *International Journal of Parapsychology* (1959–65). For a brief period beginning in 1969, he also served as executive editor of the quarterly *Spiritual Frontiers*.

Throughout the sixties and seventies, he wrote and edited numerous books and articles on all fields of parapsychology,

the occult, and other anomalous phenomena, and he served as book review editor for several periodicals. Ebon first became known to many through his “true experiences” series of the late 1960s, which included *True Experiences in Prophecy* (1967), *True Experiences in Telepathy* (1967), *True Experiences with Ghosts* (1968), and *True Experiences in Exotic ESP* (1968).

Ebon’s major contributions to parapsychology include *Communicating with the Dead* (1968), *What’s New in ESP* (1976), *The Evidence for Life After Death* (1977), and *The Signet Handbook of Parapsychology* (1978). He also wrote two books that combined his knowledge of parapsychology and the Soviet Union: *Psychic Discoveries by the Russians* (1971) and *The Soviet Propaganda Machine* (1987). Ebon’s books have always been very timely, as he possessed an accurate sense of specific public interests in paranormal subjects.

Sources:

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Ecclesia Gnostica Alba

The Ecclesia Gnostica Alba (White Gnostic Church) had its beginning in the mid-1970s in Chicago, Illinois, where Michael Bertiaux claimed to have made contact with a number of higher spiritual intelligences, among them an entity named AIVAS (the same name of the entity contacted by **Aleister Crowley** when he channeled *The Book of the Law* early in the twentieth century). Bertiaux had become a thelemic magician and the leader of a collection of magical and Gnostic organizations, including a branch of the Ecclesia Gnostica Cattolicae. The **Gnostic Catholic Church** had its origins in the visionary experiences of **Jules-Benoit Doinel**, its first bishop, and one line of apostolic succession passed to Bertiaux through Haiti.

From AIVAS Bertiaux received knowledge of occult methods that were claimed to be the deepest Gnostic initiations and was told to prepare a set of adepts to spread the new Gnostic awareness. Among the people he began to train was Zivorad Mihajlovic-Slavinski, a Yugoslavian psychologist and writer on occult topics. Bertiaux invited Mihajlovic-Slavinski to Chicago and for a month in early 1978 Mihajlovic-Slavinski underwent the new training. He emerged ready to return to Yugoslavia as a prophet of Gnosticism. He was also consecrated as the patriarch of the new Ecclesia Gnostica Alba. Two years later, while in California, Mihajlovic-Slavinski experienced his own personal enlightenment.

Following his experience, Mihajlovic-Slavinski returned to Yugoslavia and began to teach a method of group enlightenment. He initiated a number of people, among whom were several masters designated to continue the dissemination of **Gnosticism** in Yugoslavia and **Italy**. As these people followed the

spiritual practices being taught to them, they experienced a new level of fellowship and moved to create a visible community. The White Gnostic Church came to exist beyond the person of its bishop.

The Ecclesia Gnostica Alba has members in contemporary Serbia, the other countries of the former Yugoslavia, Italy, and the United States. It may be contacted through its website at <http://www.newciv.org/ncn/ega.html>.

Sources:

- Ecclesia Gnostica Alba. <http://www.newciv.org/ncn/ega.html>. January 11, 2000.

Ech-uisque

A Gaelic word meaning “water horse.” The Ech-uisque was a goblin of Scottish Highland folklore, understood to be a favorite form assumed by the **kelpie** in order to lure souls to his master, the Devil. In the disguise of a fine steed, beautifully accoutered, the kelpie grazed innocently by the wayside. The weary traveler, passing by and believing this splendid animal to have strayed from his master, would be tempted to make use of him to help him on his way. The deceitful kelpie, remaining quiet as a lamb until the traveler was mounted, would then, with a fiendish yell of triumph, plunge headlong into an adjacent pool.

It was believed that the soul of the unfortunate man, who had no time to prepare for death, would thus be safely secured to the Evil One, while the kelpie received the body in payment for his trouble.

ECK

A term used by members of the religious organization **ECKANKAR**, founded by **Paul Twitchell** in October 1965. **ECK** (Hindi word for “one;” Sanskrit *eka*) is defined as “the totality of all awareness,” “the audible life stream,” “the living power that embraces the whole universes of God;” in brief, the essence of the Divine.

ECKANKAR

ECKANKAR, “the religion of light and sound of God,” is a variation of the Radha Soami Sant Mat (tradition of the masters), a major religious tradition in the Punjab area of northern India. It was founded in 1965 by Paul Twitchell, a former student of Sant Mat Master Kirpal Singh. In 1964 Twitchell moved to San Francisco, California, and began to teach what he considered an advanced form of *surat shabd yoga*, the Sant Mat system of spiritual disciplines, which allows the student to hear the divine sounds and see the divine light and prepares the student’s soul to travel on what are considered the inner planes of reality.

Twitchell claimed that he had come into contact with the Vairagi order of *mahabtas* (masters) and especially with their representatives Sudar Singh of India and ECK Master Rebazar Tarzs in the Himalayas. In 1965 Twitchell was named the 971st Living ECK Master, the lineage of the order dating back to pre-history. As the ECK master, he wrote a number of books and brought to publication two volumes of the *Shariyat-Ki-Sugmad*, the scripture of ECKANKAR. After his death in 1971 he was succeeded by Darwin Gross and then by the current ECK master, Harold Klemp.

ECKANKAR offers a picture of the inner worlds divided into an order of ascending levels through which the student may travel to the realm of God’s presence. The student, or *chela*, is aided in this process by the work of the ECK master, who is believed to be able to meet and assist the student as he or she traverses the planes, especially in the nighttime while sleeping. The many ECK exercises (more than a hundred dif-

ferent techniques are now taught to students at different levels) assist students in their awareness of the planes, and the literature explains what they will encounter at the different levels of the inner reality. To travel the planes it is necessary to be able to see and hear the “divine light and sound.”

Devotees of ECKANKAR consider it a living, growing religion headed by a master who continues to bring forth new teachings. Under Harold Klemp, the present ECK master, the organization moved into a new headquarters complex and temple in suburban Minneapolis, Minnesota. The religion is now international in scope, and in 1991 more than ten thousand attended an ECK seminar in Africa.

In the 1980s substantive charges were leveled that Twitchell had fabricated his spiritual career, had plagiarized some of his books from the writings of Julian Johnson, a prominent Sant Mat writer, and had attempted to cover up his early associations with Kirpal Singh and other spiritual teachers. Harold Klemp has largely acknowledged Twitchell's borrowing from Johnson and ECKANKAR's place in the Sant Mat tradition. Several ECKANKAR students have also left to found rival organizations, including Ancient Teachings of the Masters (Darwin Gross), The Divine Science of Light and Sound (Jerry Mulvin), and, most prominently, the Movement of Spiritual Inner Awareness (John-Roger Hinkins). ECKANKAR address: Box 27300, Minneapolis, MN 55427.

Sources:

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Eckartshausen, Karl von (1752–1803)

Author of *Der Wolke vor dem Heiligthume* (1802), a classic work of Roman Catholic mysticism, translated into English as *The Cloud Upon the Sanctuary*. Eckartshausen, by nature and education an intensely religious man, began his writing career with several small books of devotion that had great vogue in France and Germany. He later turned his attention to larger works of a more profound character.

According to Eckartshausen, the requisite faculty of true communion with the “interior church” is the inward conception of things spiritual; this sense makes possible the beginning of regeneration understood as the process of gradually eliminating Original Sin. His consideration of the interior church proceeds at two levels, beginning with an elucidation of his doctrine and moving to a series of assertions derived therefrom.

Isabelle de Steiger's translated *The Cloud Upon the Sanctuary*, which was first published in 1895 in *The Unknown World* was edited by **Arthur Edward Waite**. It was later issued in book form. The English version was soon adopted not only by spiritual seekers but also by many occultists. It had some influence on the development of the modern occult revival, finding some favor among the leadership of the Hermetic Order of the **Golden Dawn**. The book also impressed magician **Aleister Crowley**, who was attracted to its idea of the mystical interior church. Crowley was eventually consecrated into an independent Gnostic tradition, and he wrote a Gnostic mass for the church he founded as an auxiliary organization to the magical order he led.

Sources:

Eckartshausen, Karl von. *The Cloud upon the Sanctuary*. Translated by Isabel de Steiger. Introduction by Arthur E. Waite. London: Philip Wellby, 1903.

Eclectic Theosophist (Journal)

Former quarterly journal of the independent Point Loma Theosophical Institute, presenting theosophical teachings, news, and book reviews. Although no longer in publication, all issues of the Eclectic Theosophist are available in a bound, three-volume edition. Address: Point Loma Publications, P.O. Box 6507, San Diego, CA 92166.

Eclesia Católica Cristiana

The Eclesia Católica Cristiana is a Spanish-speaking Spiritualist church operating in the Bronx, New York. It was founded in 1956 as the Spiritualist Christian Church by Delfin Roman Cardona (b. 1918). The church was reorganized and renamed in 1969 to keep down any confusion between it and other Spiritualist centers. Cardona was born and raised in Puerto Rico. Raised a Roman Catholic, he was introduced to **Spiritualism** in his teens and gained some renown on the island because of his healing abilities. After moving to the United States, he founded the church to combine Roman Catholic and Spiritualist emphases. The Roman Catholic element is most evident in the development of a hierarchy that includes cardinals, bishops, and lay members.

Spiritualism in Puerto Rico derived from Brazil, which in turn derived its Spiritualist beliefs from the French **spiritism** of **Allan Kardec**, differentiated by its early acceptance of reincarnation. It has added elements of science (**parapsychology**) and **Theosophy** to create what it considers to be universal Christianity. The resulting synthesis of thought, termed the Delfinist Thought, places great emphasis on the virtues of love, comprehension, compassion, justice, humility, and faith.

Cardona has taught that women and men are equals in the spiritual as in the material world. Following the example of ancient Atlantis and the ancient Druids, the church ordains females and welcomes them into the bishopric. The first woman cardinal, Rev. Mother Olga Roman, was elevated in 1974.

Ecsomatic Experiences

One of many terms for **out-of-the-body travel**, also known as OOB, **astral projection**, or etheric projection. The term *ecsomatic* is used by parapsychologist **Celia E. Green**, director of the **Institute of Psychophysical Research**, Oxford, England, in conjunction with related technical terms, including *parasomatic* (in which the percipient appears to have another body as distinct from the normal physical body) and *asomatic* (in which the subject is unaware of having a body).

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Ecstasy

Described by parapsychologist **F. W. H. Myers** as “a change in the centre of perception from the material into the spiritual world,” ecstasy is a state of rapture in which insights and visions of the invisible world unfold. It is characterized by an exaltation of sensory faculties. It is common to all religions and is one of the most-attested psychic experiences in both civilized and primitive countries.

The **Waldenses**, Italian Protestants of the twelfth century, sustained persecution from Roman Catholic forces with the superhuman strength and energy that came to them in ecstatic states. They routed French and Savoyard troops that were fifty times more numerous. During the war in the Cevennes, three thousand religious enthusiasts stood their ground against sixty thousand men of the king commanded by the best generals of France. In like measure, the **Convulsionnaires of St. Médard** in

the eighteenth century endured frightful blows—which could have felled an ox—on their chests and stomachs while in the ecstatic state.

Ecstatic states were frequently reported of Christian saints and were integral to the experience of such mystics as St. Teresa of Avila. In evaluating claims of visions of the Virgin Mary, officials of the Roman Catholic Church ask, among other things, whether or not the person was in a state of ecstasy during the vision.

In Hindu mysticism, *ananda* is the name given to the blissful condition of higher consciousness, and gurus often adopt a name extolling the virtue of such activities as meditation in producing that state.

It is clear that there are degrees of ecstasy, ranging from euphoric to transcendental states. Hindu mystical teachings have charted the different stages of *samadhi*, mystical trance, with their qualitative degrees of ecstasy. *Samadhi* is the aim of traditional **yoga** systems, in which body, mind, and spirit are controlled and purified.

In some forms of **tantric yoga**, the vital energy known as **kundalini**, commonly the dynamic of sexual experience, is transformed into spiritual force as it follows its pathway through subtle channels along the spine and through the vital centers in the body (*chakras*) to the crown of the head, culminating in mystical experience accompanied by blissful sensations. However, this particular yoga is said to be more likely to result in sexual fixation and obsession.

Similar to tantric yoga is the **sex magic** of Western occultists developed in the late nineteenth century out of the alchemical tradition. **Aleister Crowley**, best known for his experimentation and development in this field, viewed sex as the primary tool available to the magician in raising magic energy.

In both the Eastern and Western mystical tradition, many have argued that celibacy is the more rewarding lifestyle for those on the mystical path. In such celibate systems, the mundane ecstatic pleasure of sex has supposedly been sublimated into spiritual force, and the ecstatic experience has been transcended in mystical union.

In the 1960s, as transpersonal psychology developed, consciousness studies became a primary area of research. Ecstasy was pigeonholed under such categories as the “highest state of consciousness” or “expanded state of consciousness.” Note was made of the many ways of inducing such states of their desirability. Attempts have also been made to correlate such states with various measurable body states, but progress has been difficult because most such states occur spontaneously and in the context of sacred activity.

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White, John, ed. *The Highest State of Consciousness*. Garden City, N.Y.: Doubleday Anchor, 1972.

Ecstasy Journal of Divine Experience

Ecstasy Journal of Divine Experience is a full-color newsstand magazine devoted to exploring altered states of consciousness and spiritual experiences from the standpoint of psychedelic mind-altering substances. The magazine's name derives from both the ecstatic experience produced from ingesting a wide variety of substances and the single substance called Ecstasy that became well known for its identification with rave parties. Featured in each issue of the magazine are a number of articles describing the origin, effects, and legal status of different substances. Other articles concentrate on the particular ecstatic state produced by various substances and relate them to traditional spiritual experiences. Many people have come to believe that psychedelic experiences are basic to religious experience and integral to the origin of ancient religious communities.

Like the manufacturers of the various paraphernalia used by individuals for the ingestion of different psychedelics, the publishers of *Ecstasy* operate on the edge of the laws concerning the use of mood altering substances, many of which are outlawed or strictly regulated by the United States government. *Ecstasy* is one of the few magazines to carry the names of its lawyers on the title page. *Ecstasy* carries ads for a wide spectrum of drug-related paraphernalia and different legal substances.

Ecstasy is published by the Center for Sacred Plant Research which may be contacted at P.O. Box 17191, Beverly Hills, CA 90209. Closely related is the Temple of Ecstasy, also headquartered in Beverly Hills, which sells books, paraphernalia, and legal substances, such as Ecstasy tobacco-free cigarettes, and preempts the majority of the magazine's advertising space. Neither *Ecstasy* nor the center have a webpage, but the Temple of Ecstasy may be contacted at <http://www.templeofecstasy.net/>, where a page offering subscriptions for the magazine can be found.

Sources:

Ecstasy. Beverly Hills, CA, n.d

Ectenic Force

A supposed physical force emanating from the person of the **medium** and directed by his or her will, by means of which objects may be moved without contact in apparent defiance of natural laws. The existence of such a **psychic force** was postulated by **Count Agenor de Gasparin** in the mid-nineteenth century to explain the phenomena of **table-turning** and **rapping**, and the term *ectenic force* was bestowed upon the supposed agency by de Gasparin's colleague **Marc Thury**.

The experiments of Thury and de Gasparin were widely cited as among the most convincing evidence that **Spiritualism** could produce, and influenced many eminent students of psychic research. If tables can be moved without contact, then such a theory is plausible, but the evidence for this type of phenomena is not abundant. During the latter twentieth century, the phenomenon postulated by Thury and de Gasparin has been placed under the broad label of **psychokinesis**.

Ectoplasm

A term coined by psychical researcher **Charles Richet** and widely used in **Spiritualism**, derived from the Greek *ektos* and *plasma* (meaning “exteriorized substance”). It denotes a mysterious vaporlike substance that, Spiritualists claimed, streamed out of the body of entranced mediums. The manipulation of ectoplasm, either by the subconscious self or by discarnate intelligences, resulted in the phenomena of a superphysical order (including partial and complete **materializations**.) *Psychoplasm* and *teleplasm* are terms similarly used to convey the same meaning, the latter denoting action at a distance from the medium's body, while ideoplasm progresses a step further and means the molding of the ectoplasm into the likeness of a self.

From the eighteenth century through the early twentieth century, numerous reports of an ectoplasmic substance were reported. **Emanuel Swedenborg**, for example, in his first vision spoke of “a kind of vapour steaming from the pores of my body.” It was a visible watery vapor and fell downward to the ground upon the carpet. **Eugene A. D. Rochas** compared the luminous vapor he saw arising from the breast of **Elizabeth d’Esperance** to the Milky Way. **Paul Lecour** likened the process to the condensation of a nebula. The same idea is suggested by Venzano’s description of a mass of swirling vapor at the side of **Eusapia Palladino**. In the case of **Franek Kluski** and that of **Eva C.**, the substance was observed as white luminous spots from the size of a pea to that of a crown piece on the medium’s clothes. In Kluski’s case they were much brighter than in Eva’s. **Gustav Geley** described a dimly phosphorescent column that formed beside him, out of which a luminous hand, perfectly formed and of natural size, appeared and patted him several times on the forearm in a friendly way. At the slight shock, a drop of luminous liquid fell on his sleeve and shone there for 15 to 20 minutes after the disappearance of the hand.

D’Esperance wrote of her experiences with ectoplasm:

“As soon as I have entered the mediumistic cabinet, my first impression is of being covered with spider webs. Then I feel that the air is filled with substance, and a kind of white and vaporous mass, quasi luminous, like the steam from a locomotive, is formed in front of the abdomen. After this mass has been tossed and agitated in every way for some minutes, sometimes even for half an hour, it suddenly stops, and then out of it is born a living being close to me.”

Another time she added, “It seemed that I could feel fine threads being drawn out of the pores of my skin.” This is significant in view of the cloudy, faintly luminous threads between the phantom and the medium that are sometimes observed in materialization séances. Such séances may help in understanding telekinetic phenomena.

The claimed discovery of ectoplasm is, of course, not recent. In the works of the alchemist Thomas Vaughan (1622–1666) is found a description under the term *first matter* or *mercury* of a substance, drawn from the body, that has some of the characteristics of ectoplasm. However, the first systematic study of ectoplasm was a joint effort by **Baron Albert von Schrenck-Notzing** and **Juliette Bisson**, who experimented with Eva C. Prior to this, **Gabriel Delanne**, **Enrico Morselli**, and **Charles Richet** published descriptions of the different evolutionary states of ectoplasm. Subsequently, important contributions to the discussion were made by Gustave Geley.

The questions that entertained psychical researchers, besides the basic one of establishing the very existence of ectoplasm, were its properties, the effect of its outflow upon the medium, and the means by which it could be manipulated. It was originally hypothesized that ectoplasm was a form of matter, invisible and intangible in its primary state but assuming vaporous, liquid, or solid condition in various stages of condensation. It was said to smell like ozone and to possess a number of extraordinary properties.

Experimental Findings and Inferences

A variety of photographs of what were supposed to be ectoplasm was put forward, some of which are rather repulsive. They show gelatinous, viscous material oozing from all the natural orifices of the medium’s body—from the mouth, ears, nose, eyes, and lower orifices, and also from the top of the head, from the breasts, and from the fingertips. Most often it comes from the mouth. The form of the substance varies, according to Geley, between threads, cords, rigid rays, membranes, and fabriclike or woven material with indefinite and irregular outlines. The most curious picture is that of a widely expanded membrane with fringes and rucks and resembling a net in appearance. This resemblance to such materials as cheesecloth often provoked allegations of **fraud**, and, in fact, many mediums were caught in attempts to simulate ectoplasm.

The amount of ectoplasm found in the experiments varied greatly. It seemed at times to be conditioned by psychological factors of will and emotion. It could completely envelop the medium as in a mantle. It had different colors—white, black, or grey. White was the most frequent, or perhaps the most easily observed. Sometimes the three colors appeared simultaneously. Visibility varied a great deal. The impression to the touch was sometimes moist and cold, sometimes viscous and sticky, more rarely dry and hard. The substance was mobile, slow, reptilelike, or at other times quick as lightning. It was sensitive to light. The production could affect the general temperature of the room, a change being particularly noticeable near the medium or any object touched by the exuding substance.

Schrenck-Notzing in his book *The Phenomena of Materialization* (1920) sums up hundreds of experiments conducted for a period of five years with Eva C.: “We have very often been able to establish that by an unknown process there comes from the body of the medium a material, at first semi-fluid, which possesses some of the properties of a living substance, notably that of the power of change, of movement and of the assumption of definite forms.”

In Munich, with the Polish medium **Stanislawa P.**, the baron succeeded in making a cinematographic record of ectoplasm as it flowed out of the medium’s mouth.

The similarity between these observations and those of a Mrs. Davidson at the haunted **Willington Mill** is of interest. She saw:

“. . . what she supposed was a white towel lying on the ground. She went to pick it up, but imagine her surprise when she found that it rose up and went behind the dressing table over the top, down on the floor across the room, disappeared under the door, and was heard to descend the stairs with a heavy step” (*Journal of the Society for Psychical Research*, vol. 5).

In séances in Boston with **Mina S. Crandon**, ectoplasm was photographed as it was being reabsorbed by the medium’s body through the openings of the mouth, nose, and ears. In several of these photographs the ectoplasm still had the form it had first assumed in the materialization, a form then reduced to a species of placenta attached to the medium by a cord similar to an umbilical cord.

Dr. F. Schwab, in his experiments with **Maria Vollhardt**, made a photographic record of telekinetic movements and found ectoplasm on them. The matter was usually streaming out of Vollhardt’s mouth. Her teethmarks were often found in it, suggesting it was a plastic substance.

The sensation of touch produced by ectoplasm also varied in the experiments. According to the invisible operators of the séance room, it could be made to have any desired “feel.” “Walter,” the control of Margery (Mina Crandon), put an ectoplasmic terminal in the hand of Dr. Crandon, telling him to feel and squeeze it gently. It was a more or less conical mass, half an inch wide at its tip, getting rapidly wider, up to about an inch and a quarter where it left Dr. Crandon’s hand. The mass was ice cold, somewhat rough on the surface, and yielded slightly as a rubber eraser might do. On repetition with another sitter, named Conant, he was required to scrape his hand carefully, and he stated that through this process he recovered and put down on the table at Walter’s command something that acted much like the finer inner membrane of an egg.

Sir Arthur Conan Doyle also spoke of an occasion with Eva C. when, in good light, he was allowed to squeeze a piece of ectoplasm between his fingers. It gave him the impression of a living substance, thrilling and shrinking under his touch.

When ectoplasm was suddenly exposed to light, mediums reported being thrown into agony. However, it was suggested by Dr. **W. J. Crawford** that it is not so much the ectoplasm as the medium that cannot bear the light. If the medium is shielded with black cloth, the pain is considerably reduced and flashlight photographs become easily procurable. Juliette Bisson confirmed these observations with Eva C. Sudden flashes of

light were avoided. Warnings were normally given before taking a picture, in the understanding that a sudden flash would drive the substance back into the medium's body with the force of a snapped elastic band.

Franek Kluski reportedly received an open wound from a violent retreat of ectoplasm. Doyle quoted the case of a medium who exhibited a bruise from the breast to the shoulder caused by the recoil of the ectoplasm. The medium **Evan Powell**, at the **British College of Psychic Science**, suffered a bad injury on the chest owing to an unintended violent movement of a sitter touched by an ectoplasmic arm. Hemorrhage was also reported as a result of sudden exposure to light. **H. Dennis Bradley** spoke of an instance in which the medium **George Valiantine** got a black bruise, measuring about two inches by three, on the stomach by the shock of returning ectoplasm when a powerful electric light was suddenly switched on in his garage, which faced one of the windows of the séance room. The substance was seen and described by the writer Caradoc Evans as a slimy, frothy bladder "into which you could dig a finger but through which you could not pierce."

Galey gives this report in *From the Unconscious to the Conscious* (1920):

"To its sensitiveness, the substance seems to add a kind of instinct not unlike that of the self-protection of the invertebrates; it would seem to have all the distrust of a defenseless creature, or one whose sole defence is to re-enter the parent organism. It shrinks from all contacts and is always ready to avoid them and to be reabsorbed."

Many observations led to the hypothesis that ectoplasm has an immediate and irresistible tendency toward organization and, as a natural sequel, tends to assume the shape of the medium's body. This hypothesis was supported by the frequently noted duplication of the medium's face in materialization séances as a preliminary to individualized forms and also the frequent identification of a phantom hand with that of the medium.

An alternative to this theory was that the **double** of the medium serves as a pattern on which the new creations are actually built up. The double, wholly or partially detached, might magnetically attract the ectoplasm; and one observer suggested that the initial stimulation of the medium's body before the double's detachment contributes to the ejection of the ectoplasm, but only when the double is fully withdrawn does it attract the ectoplasm and clothe itself with it.

In a series of interesting experiments in the **Goligher Circle**, W. J. Crawford traced the flow of ectoplasm by using powdered carmine. He found that the ectoplasmic stream carries coloring matter. Staining various parts of the medium's body, he discovered that in this particular case the flow started at the base of the spine and passed down to the feet. On returning, it encountered frictional resistance; the fabric of the medium's clothing was found abraded in places. After staining Miss Goligher's blouse with carmine and asking for a rap on the wall, Crawford found carmine spots at the location of the raps.

Materialized hands produced wonderful paraffin molds in séances with Franek Kluski. He was amply controlled, yet once he was found smeared with wax. On another occasion, particles of wax were found in out-of-the-way corners of the séance room and even in the adjoining room, indicating a long extension of psychic structures.

It was not only particles of paint but also particles of clothing material that were believed to have been carried along by the ectoplasmic flow. At least, this conclusion was suggested to Crawford when he found that the fabric of the medium's stockings was nearly always impressed in the soft clay when he asked for an impression to be produced by the psychic rods. Because these particles were not deposited, they apparently flowed back giving rise to the possibility that ectoplasm acts as a solvent on material particles through which it passes, reducing them to an unknown fluidic state.

Crawford also noticed that if he passed his hand between the medium's ankle and the levitated table, the table dropped to the floor. If his hand was gloved, the table dropped more slowly. If he passed a glass rod between the table and the medium, the levitation was unaffected. Similarly, he found that if the medium touched the levitated table, the psychic energy became short-circuited and the table dropped. The medium's touch with a gloved hand retarded the drop, whereas a touch with wood or paper had no appreciable effect.

Schrenck-Notzing was able to get a fragment of ectoplasm into a tube. The moment he tried to trap it, it vanished with lightning speed. Occasionally, however, with the medium's consent, specimens were amputated for chemical and microscopic analysis. Of the result Schrenck-Notzing wrote:

"Very probably the formation of the substance, which appears in the sittings as liquid material, and also as amorphous material, or filmy net-like and veil-like material in the form of shreds, wisps, threads, and cords, in large or small packets, is an organised tissue which easily decomposes—a sort of transitory matter which originates in the organism in a manner unknown to us, possesses unknown biological functions, and formative possibilities, and is evidently peculiarly dependent on the psychic influence of the medium. . . . As regards the structure of the teleplasm, we only know this: that within it, or about it, we find conglomerates of bodies resembling epithelium, real plate epithelium with nuclei, veil-like filmy structures, coherent lamellar bodies without structure, as well as flat globules and mucus. If we abstain from any detailed indications concerning the composition and function of teleplasm we may yet assert two definite facts:—(1) In teleplasm, or associated with it, we find substances of organic origin, various cell-forms, which leave behind cell detritus. (2) The mobile material observed, which seems to represent the fundamental substance of the phenomena, does not consist of india rubber or any other artificial product, by which its existence could be fraudulently represented. For substances of this kind can never decompose into cell detritus, or leave a residue of such."

Schrenck-Notzing also analyzed ectoplasm obtained from Stanislaw P. This analysis was made in February 1916. It was controlled by a Dr. Dombrowski, who obtained half of the ectoplasm in Warsaw, Poland. He found leucocytes and epithelial cells, but otherwise the analysis yielded no secret. The summary of a bacteriological report published by the Polish Society for Psychical Research concluded, "The substance to be analyzed is albuminoid matter accompanied by fatty matter and cells found in the human organism. Starch and sugar discoverable by Fehling's test are absent." **Camille Flammarion** described Eusapia Palladino's sensation during the withdrawal of ectoplasm:

"She suddenly experiences an ardent desire to produce the phenomena; then she has a feeling of numbness and the goose-flesh sensation in her fingers; these sensations keep increasing; at the same time she feels in the lower portion of the vertebral column the flowing of a current which rapidly extends into her arms as far as her elbow, where it is gently arrested. It is at this point that the phenomenon takes place."

As regards telekinetic effects produced by psychic rods, Conan Doyle suggested that the psychic rods may not be strong in themselves. They may be conveyors of strength, similar to a copper wire carrying electricity. According to all indications the ectoplasmic lines are conveyors of feeling and emotion, too, not only between the materialized figure and the medium, but between the medium and the sitters as well. **Elizabeth d'Esperance** writes in *Shadow Land* (1897) of the period when she was conscious during materialization: "I felt conscious of the thoughts, or rather the feelings, of everyone in the room, but had no inclination to as much as lift a finger to enable me to see anything." She also states that her brain apparently became:

". . . a sort of whispering gallery where the thoughts of other persons resolved themselves into an embodied form and re-

sounded as though actual substantial objects. Was anyone suffering, I felt the pain. Was anyone worried or depressed, I felt it instantly. Joy or sorrow made themselves in some way perceptible to me. I could not tell who among the friends assembled was suffering, only that the pain existed and was in some way reproduced in myself. If anyone left his or her seat, thus breaking the chain, this fact was communicated to me in a mysterious but unmistakable manner.”

In a lecture reported in *Light* (November 21, 1903), she added:

“I lost physical strength, but no particle of my individuality. On the contrary, the loss of physical power seemed but to intensify that of the senses. Distant sounds, beyond hearing at other times, became painfully audible; a movement of any of the sitters sent a vibration through every nerve; a sudden exclamation caused a sensation of terror; the very thoughts of the persons in the room made themselves felt as though they were material objects.”

The exteriorization of ectoplasm seemed to require a state of passivity on the part of the medium. D’Esperance had no strength to exert herself during the process of materialization; but if she made a great effort, this invariably compelled the materialized forms to retire to the **cabinet**, as though deprived of the power to stand or support themselves.

It also seemed that feelings of pain could be transferred from the medium to the materialized phantom. Once, d’Esperance scorched her arm prior to a séance and felt herself fainting, during the séance, from pain. Suddenly she felt a series of something like electric shocks and the pain left her; but the phantom “Yolande” carried her arm as though she were in pain, and when accidentally touched she flinched as though hurt. Another time, however, when a dislocated shoulder required d’Esperance to wear a surgical bandage for a few days, Yolande appeared with both arms uninjured. Nor did she exhibit any sign of weakness, for she lifted with ease a pitcher of water in her right hand, a feat that, under the circumstances, would have been quite impossible for the medium. D’Esperance conjectured that Yolande had sufficient material on that occasion from the persons in the circle, who numbered more than 20. On the occasion of the burnt arm fewer than 10 persons formed the circle.

The physiological effect of the sitters on the medium was again curiously demonstrated in a case with d’Esperance. After sittings for **spirit photography** in Sweden, she felt prostrate. The symptoms were those of nicotine poisoning. Through experiments it was discovered that none of the uncomfortable sensations were felt when the séances were conducted with non-smokers.

Partial Dematerialization

W. J. Crawford, in his study of the Goligher Circle, decided that the sitters also contributed to the ectoplasmic flow. He measured the variation in weight during the séance of both the medium and the sitters. Ordinarily the loss of the medium’s weight did not amount to more than 10–15 pounds. In one case, however, it amounted to 54 pounds, the normal weight of the medium being 128 pounds. At 30 pounds the stress on the medium appeared to be severe. The withdrawal of her bodily substance went on with difficulty, in fluxes, as if an elastic resistance had to be overcome. There was a distinct collapse in the hips of the girl; however, they filled back out when the ectoplasm was reabsorbed.

The medium **Charles Williams**, whose normal weight was 153 pounds, was weighed while the materialized spirit “Peter” left the cabinet. His weight shrank to 35 pounds and remained there for half an hour. **Annie Fairlamb Mellon** and Miss **C. E. Wood** were several times observed to have lost half of their weight during the apparition of phantoms. It was noticed with **George Spriggs**, in Melbourne, Australia, that when there were tall people in the circle the forms were taller than when the sitters were of lower stature.

The apparent contraction of the medium’s body was seen to reach further stages, even to the point of disintegration of the extremities and, in certain exceptional cases, the temporary disappearance of the entire body. On one occasion Eusapia Palladino was described by **Julien Ochorowicz** as “all shrunken together” during physical phenomena. Her hand seemed to be contracted. Arthur Levy, at a séance on November 16, 1898, similarly observed, “Her burning hands seemed to contract or shrivel. Eusapia seems shrunken together and is very much affected. . . . when the lamps are again lighted she is seen to be very much changed, her eyes dull, her face apparently diminished to half its usual size.” A Dr. Vezzano also once stated that he noticed the disappearance of the lower limbs of Eusapia. The **control “John King”** claimed to have dematerialized them to gain more power.

Of the medium **Charles Eldred**, before his exposure as a fraud, Charles Letort and Ellen S. Letort report as follows in *Light*:

“He had shrunk up like a mummy; his head seemed to have sunk in between his shoulders and his legs seemed to have become shorter. When he had sat down at the beginning of the sitting we had seen his feet reach out under the curtains; now they scarcely touched the floor. He seemed all shrivelled up, but on his cheeks there was a feverish red spot.”

Willie Reichel, in the journal *Psychische Studien* (1905), writes of one of **Charles Victor Miller’s** séances in San Francisco, “In the space of about three minutes the head of the medium became like that of a child, and after further shrinking disappeared altogether.”

Florence Marryat claimed that she was led by the materialized spirit “Florence” behind the curtains to see the medium **Mary Showers**. She observed:

“The first sight of her terrified me. She appeared to be shrunk to half her usual size and the dress hung loosely on her figure. Her arms had disappeared, but putting my hands up the dress sleeves I found them diminished to the size of those of a little child—the fingers reaching only to where the elbows had been. The same miracle had happened to her feet, which only occupied half her boots. She looked in fact like the mummy of a girl of four or six years old. The spirit told me to feel her face. The forehead was dry, rough and burning hot, but from the chin water was dropping freely on the bosom of her dress.”

The famous case of the partial dematerialization of d’Esperance’s body in Helsinki on December 11, 1895, is described in **Alexander Aksakof’s** book *A Case of Partial Dematerialization* (1898). He was not present himself, but he collected testimonies of 15 witnesses. As he reconstructed the case, the lower part of the medium’s body, from the waist downward, disappeared. Her skirt was lying flat on the chair for about 15 minutes, and her trunk was apparently suspended in the air above the seat. The light was sufficient to see by, and d’Esperance permitted five persons to verify the phenomenon by passing their hands below her trunk. This examination caused her great distress, and she was ill for three months after the occurrence.

D’Esperance’s account of her feelings is especially interesting. Aksakof quotes her as follows:

“I relaxed my muscles and let my hands fall upon my lap, and I then found out that, instead of resting against my knees, they rested against the chair in which I was sitting. This discovery disturbed me greatly, and I wondered if I was dreaming. I patted my skirt carefully, all over, trying to locate my limbs and the lower half of my body, but found that although the upper part of it—arms, shoulders, chest, etc.—as in its natural state, all the lower part had entirely disappeared. I put my hand where my knees should have been, but nothing whatever was there but my dress and skirts. Nevertheless, I felt just as usual—better than usual, in fact; so that if my attention had not been attracted by accident, I should probably have known nothing of the occurrence. Leaning forward to see if my feet were in

their proper place, I almost lost my balance. This frightened me very much, and I felt that it was absolutely necessary to assure myself whether I was dreaming, or the victim of an hallucination. To this end I reached over and took Prof. Seiling's hand, asking him to tell me if I was really seated in the chair. I awaited his answer in a perfect agony of suspense. I felt his hand, just as if it touched my knees; but he said: 'There is nothing there—nothing but your skirts.' This gave me a still greater fright. I pressed my free hand against my breast and felt my heart beating wildly."

Fifteen minutes later her skirts filled out and her lower limbs appeared in full view of the sitters.

Professor Haraldur Neilsson, of the University of Reykjavik, Iceland, states (*Light*, October 25, 1919) that he witnessed the entire disappearance of the left arm of **Indridi Indridason**. It occurred three times. The medium was examined in light and the absence of the arm in the sleeve was also plainly felt. It reappeared half an hour later. Other professors testified to the same phenomenon.

In the *Journal* of the American Society for Psychical Research (March 1925), there is an account by Miss Helen C. Lambert of a sitting in an experimental circle where the medium's forearm shrank in length and finally vanished. The hand appeared to grow out of the elbow. The return to normal was slow and the medium was badly scarred.

Ectoplasm in Scientific Perspective

The foregoing experimental findings appear as incredible to contemporary researchers as they were to the people who originally reported them. They attained some attention in psychical research circles because they often came from reputable observers, whose reports could not be simply dismissed as hallucination or fraud. It seemed reasonable to propose as a working hypothesis that something like the ectoplasmic process occurred during séances. The attempt to investigate that possibility was fraught with difficulties.

In the early investigations, psychical researchers speculated on the nature of such a mysterious and strange substance. French scientist Gustav Geley, for example, highlighted four striking analogies of the ectoplasmic process in the organic realm: the chrysalis, in which the body of the caterpillar is resolved into a creamy mass and reformed into the butterfly; the cold light of insects and microbes; the pseudopods of some protozoa; and certain similarities in the evolution of animal forms and dermoid cysts. In his last book, *Clairvoyance and Materialisation* (1927), he reaches the following conclusions:

"The primary condition of ectoplasmic phenomena is an anatomico-biologic decentralisation in the medium's body and an externalisation of the decentralised factors in an amorphous state, solid, liquid or vaporous. This decentralisation is accompanied by a considerable expenditure of vital energy. The vital energy thus released may take the form of mechanical energy, thus producing telekinesis or raps. It may be transformed into luminous energy, producing living lights in all respects similar to normal animal lights. Sometimes the luminous energy seems to be condensed in some organ either already materialised or in process of materialisation; sometimes it is connected with a phosphorescent secretion which can agglomerate and form actual living lamps; and sometimes it may manifest as discharges or flashes. The same vital energy which is manifested by telekinesis and bioluminescence may ultimate in the organisation of amorphous ectoplasm. It then creates objective but ephemeral beings or parts of beings. Complete materialisations are the final product of the ectoplasmic process."

On the question of whether "telekinetic" ectoplasm is a purely human contribution or if animals might also have a share in it, a séance with the medium "Margery" (Mina Crandon) shed some light. She took a cat with her into the cabinet. As told by **F. Bligh Bond** in *Psychic Research* (1929), "... presently we all observed a luminous appearance over the table, like a tall pale flame. This seemed to move slightly and vary in

height. Then came Walter's voice, 'Here, someone take this animal out; it's croaking.' The sitter on Margery's left bent over and took up the cat from her lap. It was quite comatose and stiffened. . . ." Walter then explained that he had borrowed the cat's ectoplasm and that was what we had seen as a flame on the table. However, the strong presumption of fraud at some of the Mina Crandon's séances makes it difficult to place any reliance on this single claim of animal ectoplasm.

The evidence for the reality and the nature of telekinetic ectoplasm rests largely on the claims of the generation of psychical researchers at the end of the nineteenth and beginning of the twentieth century who examined the several Spiritualist mediums who claimed to produce the different forms of physical phenomena. This era came to an end as one after another of those mediums were discovered to be engaged in fraudulent mediumship and as more sophisticated forms of detection were developed. For example, even though most physical mediums wanted to operate in the dark, infrared cameras can take pictures as if it were daylight. Even the most capable manipulations can be quickly revealed. **Harry Houdini** was one of those who wrote against mediums faking ectoplasm.

Although many have bemoaned the inability of mediums in more recent decades to reproduce the feats reported by mediums in the decades prior to World War II, it is evident that such manifestations were largely the product of stage magic rather than any paranormal ability. Such manifestations either disappeared under controlled conditions or were uncovered by competent observers. Parapsychologists abandoned the search for telekinetic ectoplasm and have largely abandoned any belief that it exists.

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Eddy, Mary Baker (1821–1910)

Founder of the **Church of Christ, Scientist**, the organizational center of the Christian Science movement. She was born on July 16, 1821, in Bow, New Hampshire. She grew up a member of the Congregational Church. She married George W. Glover in 1843, but he died suddenly the next year, though not before one child was born. In 1853 she married Daniel Patters. For a while the health problems that had plagued her off and on for many years receded, but they eventually returned. While her husband was away during the Civil War she visited a water

cure sanatorium. She then heard about mental healer **Phineas Parkhurst Quimby** and eventually went to visit him in Maine.

Learning and applying Quimby's ideas about the mind as the key to health, Eddy found some real relief from her health problems, but she also discovered that soon after leaving his presence her symptoms returned. Then in 1866 she slipped and fell on the ice and for three days was largely immobile. During this period she read the Bible, and the truth about healing, that "God is all," the only reality, came to her. As a result, she was healed immediately.

She spent a period developing her new insight and working with individuals. In 1870 she put her ideas in a booklet, *The Science of Man*, which she used while writing her textbook, *Science and Health*, which appeared in 1875. By 1876 she had trained enough students as practitioners to warrant organizing the Christian Science Association as a fellowship and professional organization. Three years later she founded the Church of Christ, Scientist, and in 1881 she organized the Massachusetts Metaphysical College in Boston. Her work blossomed, and *The Journal of Christian Science* was begun in 1883.

The 1880s were a time of expansion, but also of controversy. Eddy was especially upset with students who taught personal variations on her system or separated from her organization and continued to function as practitioners of either Christian Scientists or under other names. One of her most promising students, **Emma Curtis Hopkins**, left in 1884 and eventually became the founder of what has become known as New Thought. In 1889 Eddy dissolved most of the structures she had founded and in 1892 reorganized her followers under a new church structure headed by herself. The organization was anchored by the First Church of Christ Scientist, the mother church in Boston, of which Eddy was pastor. The mother church chartered local congregations whose leaders had to be members in good standing with the mother church.

In the 1890s a major controversy erupted involving a lawsuit charging that Eddy had simply plagiarized the work of Phineas Quimby. The suit was settled in her favor, but unfortunately Quimby's mostly unpublished papers were not available in court, and Annetta and Julius Dresser, both former Quimby students, and their son Horatio Dresser perpetuated the idea that Eddy would have lost had the material been available.

Eddy's church had spread to every section of United States and Canada by the time of her death on December 3, 1910. She left behind a church manual, published in 1908, to guide the administration of the organization, which is now headed by a self-perpetuating board of directors.

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Eddy Brothers, Horatio (1842–1922) and William (1832–1932)

American farmer mediums of Chittenden, a small hamlet near Rutland, Vermont. In 1874 the New York *Daily Graphic* assigned **Henry Olcott** to investigate the rumors of strange happenings in the house of the Eddy family. After ten weeks in the Vermont home, Olcott, who had no previous psychic experi-

ence, came away with a dislike of his gruff hosts and a remarkable story, which he told in 15 articles. These articles were later published in book form under the title *People from the Other World* (1875). This book and another, M. D. Shindler's *A Southerner Among the Spirits* (1877), are the primary sources for our knowledge of the Eddy brothers.

According to Olcott, the family tree showed psychic powers for generations back. In 1692, in Salem, their grandmother four times removed was sentenced to the pyre as a witch. In Horatio and William, the psychic "taint" made its appearance in infancy. A fanatical father tried to suppress it with the utmost cruelty. He employed means of torture to break their trances, poured boiling water over them, or placed red-hot coal on their heads. When the children grew older, their father realized the money-making possibilities in their strange gift and hired them out as mediums.

As eloquent evidence of the savage treatment the boys had received at the hands of ignorant investigators, Olcott saw grooves of ligatures, scars of hot sealing wax, and marks of handcuffs on their limbs. The boys exhibited every phenomenon of physical mediumship, from **raps** to **materialization**.

During ten weeks of investigation, Olcott claimed that he saw about 400 apparitions of all sizes, sexes, and races issue from their **cabinet**. The chief apparition was a giant Indian named "Santum" and an Indian woman by the name of "Honto." Olcott had every facility for investigation, measured the height and weight of the apparitions, roamed freely about, and became quite satisfied that the explanation of impersonation was insufficient. He found that the production of materialized forms was William Eddy's strong feature. Horatio Eddy usually sat before a cloth screen, not a cabinet, and, unlike his brother, was always in sight. Musical instruments were played behind the screen, and phantom hands showed themselves over the edge. If the same séance was held in darkness, the phenomena became very powerful. Vigorous Indian dances shook the floor, and the room resounded with yells and whoops. "As an exhibition of pure brute force," Olcott writes in one of the articles, "this Indian dance is probably unsurpassed in the annals of such manifestation."

Frank Podmore, in his book *Modern Spiritualism* (1902), characterizes Olcott's account as an imaginative history and quotes in confirmation C. C. Massey's account of a fortnight stay with the Eddy brothers, which thus describes the nightly apparition of a deceased relative of someone present:

"A dusky young man would look out and we had to say in turn, all round the circle 'Is it for me?' When the right person was reached three taps would be given and the fortunate possessor of the ghost would gaze doubtfully, upon which the ghost would look grieved, and that generally softened the heart of the observer, and brought about a recognition in the remark 'Lor, so you be.' And that sort of thing went on night after night at the Eddy's."

Because of Olcott's later adventures in **Theosophy**, some credence is lent to the charge that he was gullible.

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Eden, Jerome (1925–1989)

Writer on UFO phenomena who claims to have observed UFOs on several occasions and has interpreted them in light of the **orgone** energy theories of **Wilhelm Reich**. Eden was born August 23, 1925, in New York City. He studied at New

York University (B.A.) and Columbia University (M.A.). He served in World War II and the Korean War, later becoming managing editor of the *American Water Works Association Journal*, the city and military editor of the *Idaho Falls Post Register*, and the director of the Eastern Idaho Special Services Agency. He also edited and published the *Eden Bulletin*.

In 1971 he claimed he suffered severe conjunctivitis and high fever following observation of a beam of light from a UFO. His 25-year study of UFOs led him to believe that they are responsible for drought conditions on Earth. His conclusions are in line with those of the later work of Wilhelm Reich in the field of weather changing (**cloud busting**) and **flying saucers**. Eden himself was registered with Idaho's Department of Agriculture as a weather modification operator. He has experimented with a cloud-busting apparatus similar to one described by Wilhelm Reich.

He founded the PPCC (Planetary Professional Citizens Committee), which is concerned with the problem of UFOs in relation to the development of global deserts, and publishes the quarterly *PPCC Bulletin* (which superseded the *Eden Bulletin*).

Eden died on January 18, 1989.

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Edinburgh College of Parapsychology

Originally founded under the name Edinburgh Psychic College and Library by Ethel Miller in 1932 at 30 Heriot Row, Edinburgh, Scotland. The college was affiliated with the **British College of Psychic Science**, London, and organized along similar lines. It became the representative psychic organization in Scotland.

Following the death of her husband, Miller received evidence of **survival** through such well-known mediums as Annie Johnson, **Hester Dowden**, and **Estelle Roberts** and decided to make such psychic assistance and knowledge available to other seekers. She placed special importance on providing a good library for study and a quiet, sympathetic, and friendly atmosphere. She was especially solicitous of the welfare and procedures of mediums and insisted that they should not be overworked or be given the names of sitters or other information concerning them. The Edinburgh College outlived the British College of Psychic Science and became widely known as a leading center of psychical studies. Many well-known mediums, including **Geraldine Cummins**, Lilian Bailey, Helen Hughes, and **Helen Duncan**, visited the college.

In 1973 the Heriot Row address was sold, and the college moved to its present address under the new name Edinburgh College of Parapsychology. Its current aims are summarized as "the study of psychic or parapsychological phenomena and their implications, and the development of psychic or parapsychological powers in its members." Address: 2 Melville St., Edinburgh, EH3 7NS, Scotland.

Edinburgh Psychic College and Library See Edinburgh College of Parapsychology

Edmonds, John Worth (1799–1874)

One of the most influential early American Spiritualists. Edmonds was born March 13, 1799, at Hudson, New York, and educated at local public schools. In 1814 he entered Williams College, Williamstown, Massachusetts, moving a year later to Union College, Schenectady, New York, where he graduated in 1816. He went on to read law at Cooperstown, New York. After a great public career in the course of which he was a member of both branches of the state legislature of New York, president of the senate, and judge of the supreme court of New York, he resigned the latter position on account of the outcry raised against him because of his beliefs in **Spiritualism**.

His interest in the phenomena called the **Rochester rappings** was aroused in January 1851; the first account of his experiences was published on August 1, 1853, in the *New York Courier* in an article entitled "To the Public." To meet the continual attacks of the press against Spiritualism, he confessed his complete conversion to this belief and told the story of his investigation. This bold step produced a great sensation. His subsequent copious writings aroused a furious controversy.

In a letter published in the *New York Herald* on August 6, 1853, he writes:

"I went into the investigation originally thinking it a deception, and intending to make public my exposure of it. Having from my researches come to a different conclusion, I feel that the obligation to make known the result is just as strong. Therefore it is, mainly, that I give the result to the world. I say mainly because there is another consideration which influences me, and that is, the desire to extend to others a knowledge which I am conscious cannot but make them happier and better."

He witnessed both physical and mental phenomena, kept a careful record running to 1,600 pages, struggled against conviction, and resorted to every expedient he could devise to detect fraud and to guard against delusion. He told the story of his experiences and conversion again and again in his *Appeal to the Public* (published in answer to the abuse heaped upon him) and in his series of letters on Spiritualism, published in the *New York Tribune*.

Later his experiences became more direct. He himself developed the gift of mediumship. Between 1853 and 1854, in a small circle formed with a few chosen friends, he received many spirit communications. The chief communicators were alleged to be **Emanuel Swedenborg** and Francis Bacon. Their messages were published in the two-volume *Spiritualism* (1852–53), by Edmonds and George T. Dexter, which had an enormous sale.

Laura, the daughter of Edmonds, also became a medium. She developed great musical powers and the gift of tongues. Although she knew only English and a smattering of French, she spoke in nine or ten different languages in trance with the fluency of a native. Spanish, French, Greek, Italian, Portuguese, Latin, Hungarian, and Indian dialects were identified.

These phenomena and many others were carefully recorded by Edmonds. The account of his experiences with raps, as given in the *New York Tribune*, March 1859, is especially illustrative:

"And finally after weeks of such trials, as if to dispel all idea in my mind as to its being done by others, or by machinery, the rappings came to me alone, when I was in bed, when no mortal but myself was in the room. I first heard them on the floor, as I lay, reading. I said 'It's a mouse.' They instantly changed their location from one part of the room to another, with a rapidity that no mouse could equal. 'Still, it might be more than one mouse.' And then they came upon my person—distinct, clear, unequivocal. I explained it to myself by calling it a twitching of the nerves, which at times I had experienced, and so I tried to see if it was so. It was on my thigh that they came. I sat up in

bed, threw off all clothing from the limb, leaving it entirely bare. I held my lighted lamp in one hand near my leg and sat and looked at it. I tried various experiments. I laid my left hand flat on the spot—the raps would be then on my hand and cease on my leg. I laid my hand edgewise on the limb and the force, whatever it was, would pass across my hand and reach the leg, making itself as perceptible on each finger as on the leg. I held my hand two or three inches from my thigh and found that they instantly stopped and resumed their work as soon as I withdrew my hand. But, I said to myself, this is some local affection which the magnetism of my hand can reach. Immediately they ran riot all over my limbs, touching me with a distinctness and rapidity that was marvelous, running up and down both limbs from the thighs to the end of the toes.”

Edmonds never wavered in his belief in later years. His reputation and fearless championship of the cause for a period of more than two decades was an important factor in the growth and spread of American Spiritualism. In addition to his legal work, *Report of Select Law Cases* (1868), he also published *Letters and Tracts on Spiritualism* (1874). He died April 5, 1874, in New York City.

Edmunds, Simeon (1917–)

British hypnotist and writer on psychical research, born on April 13, 1917. Edmunds was research secretary of the **College of Psychic Science**, London, 1956–62, and contributed articles to *Light*, the journal of the **Society for Psychical Research**. He became associate editor of *Tomorrow* magazine in 1962. He also wrote several books.

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Edwards, Frank (Allyn) (1908–1967)

Journalist, broadcaster, and author who publicized anomalous mysteries, bizarre events, and **flying saucers (UFOs)**. Born August 4, 1908, in Mattoon, Illinois, Edwards became a golf professional and then a technical adviser in a shipyard before beginning a radio career with KDKA in Pittsburgh, Pennsylvania, in 1924. Starting in 1925 he worked for WHAS and WLAP in Louisville, Kentucky. He was a news analyst for the Mutual Broadcasting System from 1942 to 1952. Between 1949 and 1954 he was a White House correspondent. From 1955 to 1959 and from 1961 to 1962 he was a commentator for WTTV in Indianapolis; from 1964, for WXLW; and from 1965, for WLWI-TV. He subsequently lectured at Butler University on broadcast journalism.

In the *Radio Daily* poll of 1953, he was cited, along with Edward R. Murrow and Lowell Thomas, as one of the nation's top broadcasters. His “Strange to Relate” column was widely syndicated throughout the world, and he was a contributing editor to *Fate* magazine for a decade beginning in 1957. He was also a member of the Board of Governors of NICAP (**National Investigations Committee on Aerial Phenomena**) from 1957 until his death on June 23, 1967.

Edwards is most remembered for the many popular books in which he compiled brief accounts of extraordinary and paranormal events. Beginning with *Strange World* in 1954, he produced a series of popular books featuring short summaries of numerous anomalous occurrences, a format that served him well for the next decade. In the mid-1960s he wrote two popu-

lar books on flying saucers that rode the wave of public interest but were considered disasters by the UFO community for their numerous factual errors.

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Edwards, Harry (1893–1976)

British spiritual healer (born Henry James Edwards on May 29, 1893) who also did much to publicize the subject of spiritual healing. He treated patients directly at his Healing Sanctuary in Britain or on the platform at public meetings, and also by “absent healing” through correspondence.

Edwards was born on May 29, 1893, in Islington, London, and grew up in various sections of the metropolitan area. At the age of 14 he was apprenticed to a printer and his seven years of service were up just in time for him to join the army in 1914. He was sent to India the following year and for a time worked in a construction project in Persia (Iran). While there he had his first experiences as a healer, as he was the one in charge of handing all of the minor work-related injuries. However, even the few medicines he had available led to his gaining a local reputation as a healer of note.

He returned to England in 1921 and established himself as a printer and was actively involved in local politics. In 1936, in the wake of the untimely death of a nephew, he visited a Spiritualist meeting. Years ago he had on one occasion attended such a gathering, but it had made little impression. This time, however, he was intrigued and began to attend a development class from which he emerged as a **medium**.

He and his wife soon formed a home circle they called the Fellowship of Spiritual Service. Told by a medium that he was to become a healer, he followed instructions to concentrate upon the recovery of the next account of a sick person described to him. It happened to be of a person with tuberculosis who experienced a recovery after Edwards' intervention. Edwards was just becoming known as a healer when World War II began. He joined the Home Guard. His home was destroyed during the bombing of London, and Edwards relocated to Surrey, eventually giving up his printing business and purchasing a large house, Burrows Lea, which became the sight of his Spiritual Healing Sanctuary.

Edwards operated as a Spiritualist healer, and believed that the late Louis Pasteur and Lord Lister worked through him from the spirit world. He was in great demand for the rest of his life and frequently gave lectures and led healing services throughout Great Britain.

He received some two thousand letters daily, many from patients in distant countries. His records indicated close to a 80 percent recovery rate dealing with such diseases as cancer, tuberculosis, arthritis and epilepsy, although, only a minority of these cases were documented to the level required to verify the healing claimed.

Edwards worked closely with physicians. He believed that spiritual healing power passed through him with the assistance of discarnate spirit helpers, and also claimed to have traveled outside his body to visit distant patients. He authored a number of books and published a monthly magazine *The Spiritual Healer* from his home.

Edwards died December 7, 1976, but his healing work has been continued at his Burrows Lea sanctuary by Joan and Ray Branch, whom he designated as his successors. The Branches have stated that they feel Edwards is still with them in their work of healing. The journal *The Spiritual Healer* continues publication from the Healer Publishing Co., Ltd., Burrows Lea, Shere, Guildford, Surrey G5 9QG.

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Eel

The eel, popularly known for the electrical properties of some species, has been credited with many marvelous virtues. If left to die out of the water, its body steeped in strong vinegar and the blood of a vulture, and the whole placed under a dung-hill, the composition is said to be able to raise from the dead anything brought to it and give it life as before. It has also been said that anyone who eats the still-warm heart of an eel will be seized with the spirit of prophecy and will predict things to come.

Eels figure in the folklore of many countries. The Egyptians worshiped the eel, which their priests alone had the right to eat. In Polynesian, Melanesian, and Indonesian stories, men are sometimes transformed into eels. In the Philippines, eels were believed to be the souls of the dead. In New Zealand, an eel head was eaten to cure toothache. In other countries, eel skins were laid on wounds to heal them. In the United States, there was a folk tradition that eels eat human flesh, and some fishermen were reputed to have caught large quantities of eels with human bait.

In the eighteenth century, magic eels were made of flour and the juice of mutton. There is an anecdote told by William of Malmesbury about a dean of the church of Elgin, in the county of Moray in Scotland, who, having refused to cede his church to some pious monks, was changed, with all his canons, into eels, which the brother cook made into a stew.

Egg, Orphean

The cosmic doctrine of the legendary Greek hero Orpheus, who claimed that "God, the uncreated and incomprehensible Being, created all things; the ether proceeded from him; from this the unshapely chaos and the dark night arose, which at first covered all things. The unshapen mass was formed into the shape of an egg, from which all things have proceeded."

According to this belief, the whole universe has the form of an egg, and everything in it strives to attain the same form. The Orphean concept of a universal soul permeating all nature has something in common with the doctrines of **animal magnetism** and other pantheistic beliefs.

Eglamour of Artoys, Sir

An English magic legend of medieval French origin. The story tells of the winning of Christabell by Eglamour. Christa-

bell's father agrees to their union if Eglamour will fulfill three tasks. He must conquer the giant Sir Maroke, bring from a distant land the head of an enormous boar, and kill a powerful **dragon** that has been devastating the country around Rome. In these adventures he is successful, but is kept in Rome by illness. In the meantime, Christabell has given birth to a son and is banished by her angry father. Her son is stolen from her by a griffin and taken to Israel, where he is adopted by the king and named Degrabell.

Many years afterward, Eglamour and Degrabell meet in a tournament for the hand of Christabell. Eglamour is successful, and eventually their identities are revealed. Eglamour and Christabell are married and return to their native country with their son.

Versions of this legend survived in the English ballad of Sir Lionel (Child No. 18) and in modern times in the American ballad "Old Bangham." It has been suggested that the conquest of the giant boar has an ancient origin in the Hindu myth of Lord Vishnu in the form of the gigantic boar Vahara, who created the mighty Himalayan mountain range in his battle with a demon.

Eglinton, William (1858–1933)

Famous British medium who convinced statesman W. E. Gladstone of the reality of psychic phenomena. Eglinton was born in Islington, London, July 10, 1858, and showed no sign of psychic power in his boyhood. He first heard of **Spiritualism** in February 1874 at a debate in the Hall of Science, London, between a Dr. Sexton and a Mr. Foote.

Moved by curiosity, Eglinton's father formed a home circle. For seven or eight evenings there were no manifestations, and William expressed his feelings by placing upon the door of the séance room large cards with the sarcastic inscription, "There are lunatics confined here; they will be shortly let loose; highly dangerous!" His father was highly offended and told him to either join the circle or leave the house during the investigation. He elected to join the circle and sat down at the table "determined that if anything happened I would put a stop to it. Something did happen, but I was powerless to prevent it." The table became animated and answered questions intelligently.

The evening following the séance, William himself passed into trance for the first time, and in a few months' time very strong phenomena developed under the guidance of a spirit calling himself "Joey Sandy." Eighteen months later another guide, "Ernest," appeared, and very good materializations were obtained in moonlight.

The news of Eglinton's powers soon spread. He was besieged with so many requests for séances that he gave up his job in a printing firm and became a professional medium. The earliest record of his séances was published in *The Medium* for September 1875. At the end of the year, several séances were given to the Dalston Association of Spiritualists, which later elected him an honorary member.

Many eminent men of the day attended his later sittings at the Brixton Psychological Society and at the British National Association of Spiritualists at 38 Great Russell St., Bloomsbury, London. These were the so-called Blackburn séances, three series of 12 sittings each, Eglinton being one of the first mediums engaged. They were made possible by the generosity of Charles Blackburn of Manchester and represented the beginnings of organized psychical research.

The sittings were mostly held in light, which greatly impressed the early observers of his work. It was also noted that from the time he turned professional until 1883 he never gave a séance in his own rooms and complied with all conditions of control, his hands restricted by his sleeves being sewn to his knees or behind his back to his coat.

His first levitation is described by Archdeacon **Thomas Colley** in *The Spiritualist*, June 2, 1876:

“The medium was next entranced and carried by invisible power over the table several times, the heels of his boots being made to touch the head of our medical friend [Dr. Malcolm]. Then he was taken to the further end of the dining room, and finally, after being tilted about as a thing of no weight whatever, was deposited quietly in his chair.”

The general impression created by his power is conveyed in the *Western Morning News* of July 28, 1876: “If Mr. Eglinton is a conjurer he is undoubtedly one of the cleverest who ever lived. Maskelyne and Cook are not a patch upon Mr. Eglinton. The Egyptian Hall exposure of Spiritualism is mere child’s play compared with what we witnessed.” The *Daily Telegraph* reported on October 10, 1876, that the Scientific Research Committee of the **British National Association of Spiritualists** had obtained direct spirit writing under absolute test conditions through the membership of Eglinton.

Marvels of Materialization

Among the many remarkable séances for **materialization** he gave at this time, the most surprising results were obtained during his stay at Malvern as the guest of a Dr. and Mrs. Nichols. In a written account of the séances Nichols observes:

“All our séances are held under test conditions. They are held in a small upper room in my own house, with its one door locked, and its one window, thirty feet from the ground, fastened. The number of persons present never exceeds six, all of whom I know intimately. I know pretty accurately what can be done by sleight-of-hand, ventriloquism, palmistry or otherwise.”

He sums up his experiences thus:

“Four times I have seen a white-robed form standing by Willie Eglinton. I have seen “Joey” make yards of muslin. I have seen him standing beside his medium, and I have heard him speak in a brilliantly-lighted room, when Mr. Eglinton was with us and no more entranced than the rest of us. I have seen hands and arms and the face only, and I have seen full forms appear and disappear. I have seen a tall man appear and after many minutes with us, and in good light, I have seen him gradually sink down and become invisible, all but a few inches of form, and then that seemed to snap out. I have seen a full form dissolve and leave the drapery suspended as if held up by a hand; and I have seen the form shrink away to nothing visible and leave the garments lying about the floor. These not long after disappeared.”

Nichols’s descriptions of Eglinton’s open-air materializations in his garden, related in the appendix to **Epes Sargent’s** *The Scientific Basis of Spiritualism* (1881), are among the most extraordinary accounts in the history of Spiritualism. In one he relates that,

“Mr. Eglinton lay on a garden bench in plain sight. We saw the bodies of four visitors form themselves from a cloud of white vapour and then walk about, robed all in purest white, upon the lawn where no deception was possible. One of them walked quite around us, as we sat in our chairs on the grass, talking as familiarly as any friend . . . [and] took my hat from my head, put it on his own, and walked off with it where the medium was lying; then he came and put it on my head again; then walked across the lawn and up a gravel walk to the foot of the balcony and talked with Mrs. Nichols. After a brief conversation he returned to the medium and gradually faded from sight.”

According to this narrative, the medium was constantly in sight, no confederate could have come over the wall without being seen or heard, and the maximum distance of the materialized spirit from the medium was 66 feet in the direct line, whereas altogether about 400 feet were covered by the spirit from the time he first left the medium to his final return.

The accounts published in the Spiritualist periodicals of the time also describe Eglinton’s one-armed control “Abdullah” who on occasion was reported to have materialized. He was adorned with amazingly rich jewels, which he allowed to be ex-

amined. He was bedecked with precious stones, rings, crosses, and clusters of rubies that were worth a fortune. A description by John S. Farmer, Eglinton’s biographer, of a materialization séance so much agrees with observations of the flow of **ectoplasm** that it created a strong presumption for Eglinton’s genuine psychic powers in many researchers’ minds:

“All this time the breathing of the psychic had been increasingly laboured and deep, accompanied at times with groans. Now standing, in full view . . . I saw him, by a quick movement of the fingers, gently draw, apparently from under his morning-coat, the top button of which was fastened, a dingy, white-looking substance. . . . The movement of the fingers was such as to draw it at right angles from him, allowing it to fall and hand by its own weight down his left side. As it emerged from under his coat and fell, it gradually increased in volume until it reached the ground, covering Mr. Eglinton’s left leg from the knee downwards, the connecting link between this portion and his side being preserved the whole time. The mass of white material on the ground increased in breadth, and now commenced to pulsate and move up and down, also swaying from side to side, the motor power being underneath the mass of material, and concealed from sight by it. . . . The height increased to three feet, and shortly afterwards, the ‘form’ quickly and quietly grew to its full stature, carrying the above-mentioned dingy white material with it. . . .

“All this time the link (of the same white appearance as already described) was maintained between the growing ‘form’ and Mr. Eglinton, who had remained in sight of all of us during the whole operation. The connecting link was either now completely severed, or became so attenuated as to be invisible, and the ‘form’ [a bearded man of middle age] . . . advanced to Mr. Everitt, shook hands with him, and passed round the circle, treating nearly every one in the same manner . . . then re-approached Mr. Eglinton, who was now partially supported from falling by Mr. Rogers, and, taking the psychic firmly by the shoulders, dragged him into the cabinet.”

There is a strange contrast between the foregoing testimonies and Eglinton’s subsequent exposure by Archdeacon Thomas Colley. During a séance in Owen Harris’s house, Colley cut a piece of the robe and a piece of the beard of the materialized figure. The pieces fitted to perfection the muslin and beard that he found in the medium’s portmanteau. The story of this exposure was published in the *Journal of the Society for Psychical Research* (SPR). Eglinton was in South Africa when the revelation was made public and denied the charge on his return. The Council of the British National Association of Spiritualists ordered an investigation, which, at the end, dismissed the charge on the basis that no direct evidence could be obtained from the accusers. Colley’s exposure presaged events yet to come, but before Eglinton’s fraudulent ways were decisively known, he presented some dramatic performances.

The most extraordinary phenomenon Eglinton produced was his own **teleportation** on March 16, 1878, at Mrs. Makdougall Gregory’s house, through the ceiling into the room above, an account of which was published in *The Spiritualist* of March 22, 1878. He followed this with a year of travel. On July 5, 1878, on the invitation of a Dr. Hutchinson, Eglinton left for Cape Town, South Africa. He spent nine months with his host, giving many séances, of which copious notes were made. He studied dentistry in his leisure time and was enrolled in 1879 in England as a duly qualified practitioner.

After his return to England in May 1879, Eglinton produced some interesting results while the guest of Colonel and Mrs. Francis Lean (**Florence Marryat**) at Bruges, Belgium, in a haunted house, the ghost of which he finally laid to rest.

Shortly after this he received an invitation to visit Sweden. He gave 19 séances in Stockholm, which were attended by many scientific and literary men. Professors Tornebohm and Edland, both of them skeptical previously, published a favorable report on his mediumship in the *Aftonbladet* of October 30, 1879. He also gave sittings at Upsala University and then left for Den-

mark, Germany, and Bohemia. In Munich he was the guest of Gabriel Max, the eminent painter, and furnished the inspiration for his impressive painting *Geistesgrüss*.

After his return he gave striking séances at Cambridge University under the auspices of the Psychological Society, during which he was handcuffed to one person and held by another. It was in this month that **Florence Cook** was exposed by Sir George Sitwell and Carl von Buch. The atmosphere was decidedly hostile, and in March 1880 Eglinton again left for the Continent. He was engaged in Leipzig by Baron von Hoffman to give séances to **Johann C. F. Zöllner** and others connected with the University of Leipzig.

Zöllner was very satisfied with the result of his 25 sittings and intended to publish a book on his experiences, but death intervened. In Vienna Eglinton gave more than 30 séances to **Baron Hellenbach**.

After traveling again to Munich to carry out an engagement for 12 séances, the 11th of which was marred by some evidence of fraud, Eglinton returned to England. He gave no more professional séances that year, but the Spiritualist press was kept informed by Nichols of the many experiments in **direct writing** and drawing that were conducted in his house. In February 1881 Eglinton sailed for New York and remained in the United States until the middle of May.

Miracles in India—and a Disaster

In October 1881, following an invitation from J. G. Meugens, a wealthy Indian merchant, Eglinton left for Calcutta. He was apparently very successful in his Indian séances, some of which were held at the residence of the Maharajah Sir Jotendro Jhun Tagore and reported in the daily *Indian Mirror*, but it is noteworthy that with the increase in distance from London there was a proportionate increase in the marvels.

The spirit “postmastership” that Eglinton “established” between London and Calcutta was almost unprecedented in the annals of Spiritualism. According to the narrative of a Mr. Meugens, privately marked sheets of paper were whisked by the spirits to London and returned shortly after to Calcutta with the handwriting of a close friend describing how his room had been suddenly filled with light and how the spirit “Ernest” stood by and waited for the letter to carry it back. It was claimed that this happened on several occasions. Indeed, once Meugens asked that the ring of a Mrs. Fletcher, who was then in Tothill Fields Prison (in Meugens’s belief unjustly convicted), be brought to him. The spirits complied. The ring could not be identified, but a few days later the spirits brought a letter in Fletcher’s own handwriting telling Meugens that she had sent the ring.

Such accounts of Eglinton’s phenomena were so eagerly received that for the period of his stay in Calcutta a new fortnightly journal, similar to the *Light*, was started to meet the demand. The venture was said to have met with considerable success. Throughout Eglinton’s visit to Calcutta, Harry Kellar, the famous conjurer, was also there, giving stage exposures of fraudulent Spiritualism. He issued a challenge to Eglinton in the *Indian Daily News* for January 13, 1882, and promised an unbiased opinion as to the natural explanations of the phenomena.

An invitation was duly extended. Afterward Kellar publicly stated, “I went as a skeptic, but I must own that I came away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening.” He held the medium’s left hand and was half levitated with Eglinton. He had no doubt that this phenomenon was genuine and reiterated this conviction in print many years later. But he wavered on endorsing independent **slate writing**, of which he also obtained a convincing demonstration.

After Meugens left India, Eglinton went to Howran, across the Hooghly River from Calcutta, as the guest of a Colonel and Mrs. Gordon and remained with them for the rest of his stay.

He converted Lord William Beresford to Spiritualism and left for England in April 1882.

Eglinton sailed for England on the SS *Vega*. He claimed that during the voyage he was visited by **Koot Hoomi** (or Kut Humi). He described this meeting in a letter that was mysteriously transported from the open seas to Bombay and fell into the center of a room where **Helena Petrovna Blavatsky**, co-founder of the **Theosophical Society**, held company. The letter was addressed to Mrs. Gordon in Calcutta. Blavatsky wrote some notes on visiting cards and wrapped them up with the letter, which was then transported by the same mysterious agency to Calcutta and dropped from the ceiling in the company of Olcott and the Gordons. It was later claimed that the **Mahatma letters** were written by Blavatsky, and it appears likely that Eglinton was in concert with her and left a letter, identical to the one written on the ship, with her, and that she made careful arrangements for its mysterious appearance at the appropriate moment. There is indirect proof of this supposition in the fact that J. E. O’Conor, a Theosophist on board ship, unexpectedly asked Eglinton to enclose, as an additional test, a letter from himself to Blavatsky. Eglinton undertook the task. Blavatsky, however, at the time of the alleged delivery of Eglinton’s letter, made no communication of O’Conor’s note. In excuse she said that O’Conor’s letter was private and she did not know whether he wished it to be made public. In further explanation she added that for some unaccountable reason, O’Conor’s letter arrived an hour after the one from Eglinton was received.

Eglinton denied that he had met Blavatsky in India at all, but it appears to be a fact that he took many letters of introduction to her and to her colleague, **Henry S. Olcott**, then president of the society, and that he met Blavatsky in Calcutta. In light of this and considering that the evidence of the manufacture of the Koot Hoomi letters by Blavatsky appears to be strong, the grossness of the **fraud** seemed clear. He was also accused, in the *Proceedings* of the SPR (vol. 3, p. 254), of conspiring with Blavatsky.

This highly damaging incident was hardly touched upon in John Farmer’s biography. He contented himself “with putting on record the maturer conclusions of Mr. Eglinton with regard to the ‘appearance’ on board the *Vega*. He now believes the apparition to have been a spontaneous materialization, of a somewhat unusual order, of someone who called himself ‘Koot Hoomi.’”

After his return from India, Eglinton attempted to retire from professional mediumship by entering into partnership with a gentleman in a publishing firm, operating under the name Ross Publishing Company. In August 1883, however, he severed his connection and fell back again on mediumship as a means of living.

The Great Slate-Writing Problem

From 1884 on Eglinton concentrated on slate writing, which he suggested was simply a far easier means of bringing conviction than materializations (and also offered less chance of detection in fraudulent activity). According to biographer Farmer, he sat almost daily for this phenomenon for upward of three years before he obtained any results at all. His slate-writing séances were impressive, as he subjected himself to every test condition posed to him and, in contrast to **Henry Slade**, remained passive and quiet throughout the performance. As a result of some very successful sittings, W. P. Adshed of Belper, in northern England, offered a challenge of £500 to anyone who was not a medium and could produce the same results under the same conditions.

On October 29, 1884, British Prime Minister W. E. Gladstone had a séance with Eglinton. He obtained answers to his questions, which were privately written on the hostess’s own slates, both when the slates were held under the table and when they were laid upon the table in full view of all present, as well as when the slates were locked. Some of the questions were put in Spanish, French, and Greek and answered in the same lan-

guage. Gladstone was so impressed that soon after he joined the **Society for Psychical Research (SPR)**.

On two occasions in 1884 Eglinton gave public performances from the stage at a meeting of the **London Spiritualist Alliance** and at a lecture of his own in St. James's Hall, London. Both séances were eminently successful.

In 1885 Eglinton left again for the Continent. In Paris he made the acquaintance of **J. Tissot**, the celebrated French genre painter, and in a materialization séance on May 20 completely convinced him of spirit return. Tissot's mezzotint *Apparition Medianimique*, later hung at the offices of the London Spiritualist Alliance, was an idealized conception of his experience.

During Eglinton's stay in Paris, **Charles Richet** had some sittings with him. He obtained what was for him further verification of Eglinton's powers on a subsequent visit to London in company with a Dr. Myers, brother of **F. W. H. Myers**.

Richet nevertheless did not attribute much importance to his slate-writing experiences, as revealed in his book *Thirty Years of Psychical Research* (1923):

"I drew a design on the slate so that Eglinton could not see the drawing. The slate was reversed and a small piece of chalk placed on it. I took the slate in my hand and without letting it go, held it under the table, Eglinton holding the other end of the slate. After two or three minutes a curious facsimile of my sketch was reproduced, but I think that a skillful illusionist could have done as much."

Yet Richet admitted, in the same book, that "Eglinton was a very powerful medium, and though he has been suspected of fraud, he was able, finally, to prove that the allegations of his enemies were calumnies."

Alfred Russel Wallace was convinced of the genuineness of Eglinton's materializations. He had seen his phantom "Abdullah" in a private house while Eglinton was also visible, sitting in evening dress in an armchair. A careful search was made, but no paraphernalia were discovered.

From Paris Eglinton left for Vienna, where he met **Baron du Prel**, who published some of his experiences under the title *A Problem for Conjurers*, in which he concludes: "Through Eglinton I have received the proof that [Johann] Zöllner, who was the first in Germany to have courage to speak of these slate writings, discovered a grand truth and that all his opponents who have neither read nor seen anything in this domain are in the wrong."

In 1886 a bitter fight over slate writing was waged between the SPR and Spiritualists in general. **S. T. Davey**, an associate of the SPR and also an amateur conjurer, was most impressed by Eglinton's performances, but soon became suspicious. He studied the subject from the point of view of conjuring and, placing himself in the hands of the SPR, came out, with **Richard Hodgson** as manager, under an assumed name as a medium. Owing to the ensuing sensation caused by Davey's performances, **Eleanor Sidgwick**, writing in the *Journal* of the SPR, claimed "no hesitation in attributing the performances of Eglinton to clever conjuring."

In Davey's account of his actions, which was published in the SPR's *Proceedings*, he told the story of about 20 sittings in which he rivaled the feats of professional slate writers. He produced messages on the sitters' own slates and in screwed, sealed, and locked double slates; wrote them in colors; answered questions in various languages; performed successful reading tests; produced written numbers on mental request; made a tumbler walk across the table in strong gaslight; floated music boxes; and produced materialized figures in a séance room.

Davey's explanation of his slate-writing feats was that he either substituted prepared slates with a message already written or wrote the message himself noiselessly under the table by means of a fragment of pencil fixed in a thimble that he slipped on his finger. For many of his phenomena, however, he failed to furnish a satisfactory explanation. Spiritualists took this as a

confirmation of their belief that Davey himself was a renegade medium.

Alfred Russel Wallace, who responded to Davey in the 1891 issue of the *Journal* of the SPR, writes, "Unless all can be so explained, many of us will be confirmed in our belief that Mr. Davey was really a medium as well as a conjurer, and that in imputing all his performances to trick he was deceiving the society and the public."

In the same volume of the *Proceedings* in which the Davey report was published, Carvill Lewis reported that, by purposely turning his head away and pretending to divert his attention, he heard Eglinton write on a slate and occasionally saw the movements of the tendons of the wrist in the act of writing. The SPR also requested "Professor Hoffmann" (well-known conjurer Angelo J. Lewis) to report in his professional capacity on Eglinton's performances. He conducted 12 sittings and studied the reports furnished by others, concluding that, although many of the circumstances suggested occasional trickery,

"... on the other hand, I do not believe the cleverest conjurer could, under the same conditions, use trickery in the wholesale way necessary to produce all these phenomena without exposing himself to constant risk of detection. If conjuring were the only explanation of the slate-writing phenomena, I should certainly have expected that their secret would long since have become public property."

As a result of the bitter controversy that arose over the accusations of the SPR, many Spiritualists resigned their membership. Eglinton invited testimonies from his sitters. They came forth in abundance. Eglinton had given nearly 3,500 sittings up to this period, and only three claims of fraud were made against him. Then assistant secretary to the SPR, Edward T. Bennett, in his *Physical Phenomena of Spiritualism* (1906), states: "What I may call the Eglinton problem was, at least so it seems to me, left not only in an incomplete, but in an unsatisfactory state after the death of Mr. S. T. Davey."

In 1887 Eglinton visited **Russia** and gave a séance for Emperor Alexander III. Spiritualist leader **Alexander Aksakof** had opportunities for repeated experiments, and he also maintained that Eglinton possessed great and genuine psychic powers. After returning from Russia, Eglinton married and started a new career. He abandoned mediumship and Spiritualism for journalism. He became editor of well-known publications such as *The New Age* and *The Tatler*. In 1890 he traveled in South Africa and indulged a passion for game shooting, acquiring a large private collection of trophies. In 1895 he was vice-chairman of the Anglo-African Writers Club, and he was chairman in 1896. He founded the *British and South African Export Gazette*, which he also edited, and was proprietor of the *British Export Gazette*. As a notable journalist his former association with mediumship was never referred to, and he achieved the distinction of entry in the prestigious publication *Who's Who*, where his recreations were listed as shooting, yachting, golf, and croquet. He died March 10, 1933.

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Egregore

A folklore term denoting a collective ritual designed to accumulate group magical energy for successful hunting, rainmaking, or planting of crops. Occultists have used the term to denote an astral entity evoked by group energies.

EGYPT

To people throughout history, Egypt has seemed the very birthplace of **magic**. In Egypt the peoples of the ancient world

found a magical system more sophisticated than any other that was known. The emphasis on death and the care of the human corpse, central to Egyptian religion, seemed to other cultures to be suggestive of magic practice. As with all other systems, the Egyptians' magic consisted of two different kinds: that which was supposed to benefit either the living or the dead; and, that which has been known throughout the ages as **black magic** or **necromancy**.

The contents of the Westcar Papyrus show that as early as the fourth dynasty the working of magic was a recognized art in Egypt, while evidence suggests Egyptian magic practice began in neolithic times. Egyptians used magic for numerous purposes, including exorcizing storms and protecting themselves and their loved ones against wild beasts, poison, disease, wounds, and the ghosts of the dead. Throughout the centuries, the practice varied considerably even as the principal means of operation remained the same: **amulets**; **spells**; magic books, pictures, and formulas; magical names and ceremonies; and the general apparatus of the occult sciences. The use of amulets was one of the most potent methods of guarding against any misfortune.

Not all ornaments or objects discovered on the mummy related to magical potency. These were frequently the possession of the *ka* or **double**, necessary to its comfort in a future existence. The small crowns, scepters, and emblems of Osiris, usually done in glazed earthenware or pottery, were placed beside the dead person. This ensured that he could wear them when he became one with the god Osiris, and consequently a king. The scarab, made in the likeness of a scarabaeus beetle, symbolized resurrection. The *dad* symbolized the human skeleton, and, possibly, the dead and dismembered Osiris. This was thought to have an influence on the restoration of the deceased. The *uza*, or eye, signified the health necessary to the dead person's soul.

The so-called palettes, originally thought to be used for the mixing of paint, are now known to have been amulets inscribed with words of power and placed on the breasts of the dead in neolithic times. The *menat* was worn, or held, with the sistrum (a musical instrument) by gods, kings, and priests and was supposed to bring joy and health to the wearer. It represented the vigor of the two sexes.

The simplest type of magic spell used in Egypt was that in which the exorcist threatened the evil principle, or assured it that he could injure it. In general, the magician requested the assistance of the gods, or pretended that *he* was a god. Invocations, when written, were usually accompanied by a note to the effect that the formula had once been employed successfully by a god—perhaps by a deified priest.

An incomprehensible and mysterious jargon was employed that was supposed to conceal the name of a certain deity. This deity was thus compelled to do the will of the sorcerer. These gods were usually the gods of foreign nations. The invocations themselves appear to be attempts at various foreign idioms, likely employed because they sounded more mysterious than the native speech. Great stress was laid upon the proper pronunciation of these names. Mispronunciation was accountable for failure in all cases. The *Book of the Dead* contains many such "words of power." These were intended to assist the dead in their journey in the underworld of Amenti.

People believed that all supernatural beings, good and evil, possessed a hidden name. If a person knew the name he could compel that being to do his will. The name was as much a part of the man as his body or soul. The traveler through Amenti not only had to tell the divine gods their names. They also had to prove that he knew the names of a number of the supposedly inanimate objects in the dreary underworld.

Many books of magic in Egypt contained spells and other formulas for **exorcism** and necromantic practice. The priestly caste who compiled those necromantic works was known as Kerheb, or "scribes of the divine writings" Even the sons of pharaohs did not disdain to enter their ranks.

The Ritual of Egyptian Magic

The ritual of Egyptian magic possessed many strong similarities to the ceremonial practices of other systems and countries. Wax figures were used to represent the bodies of persons to be bewitched or harmed. Models of all kinds indicated the belief that the physical force directed against them might injure the person or animal they represented.

But the principal rite in which **ceremonial magic** was employed was the very elaborate one of mummification. As each bandage was laid in its exact position, certain words of power were uttered that were supposed to help preserve the part swathed. After evisceration, the priest uttered an invocation to the deceased and then took a vase of liquid containing ten perfumes. He smeared the perfumed liquid twice over the body, head to foot, taking special care to anoint the head thoroughly. The internal organs were then placed on the body, and the backbone immersed in holy oil, supposed to be an emanation from the gods Shu and Seb. Certain precious stones were then laid on the mummy, each of which with magical significance. Crystal, for instance, lightened his face; and cornelian strengthened his steps.

A priest who personified the jackal-headed god Anubis then advanced, performed certain symbolic ceremonies on the head of the mummy, and laid certain bandages upon it. After a further anointing with oil the deceased was declared to have "received his head." The mummy's left hand was filled with 36 substances used in embalming, symbolic of the 36 forms of the god Osiris. The body was then rubbed with holy oil, the toes wrapped in linen, and after an appropriate address the ceremony was completed.

Dreams

The art of procuring **dreams** and their interpretation was widely practiced in Egypt. The Egyptian magician procured dreams for his clients by drawing magic pictures and reciting magic words. The following formulas for producing a dream are taken from British Museum Papyrus, no. 122, lines 64ff and 359ff:

"To obtain a vision from the god Bes: Make a drawing of Bes, as shewn below, on your left hand, and envelope your hand in a strip of black cloth that has been consecrated to Isis and lie down to sleep without speaking a word, even in answer to a question. Wind the remainder of the cloth round your neck. The ink with which you write must be composed of the blood of a cow, the blood of a white dove, fresh frankincense, myrrh, black writing ink, cinnabar, mulberry juice, rain-water, and the juice of wormwood and vetch. With this write your petition before the setting sun, saying, 'Send the truthful seer out of the holy shrine, I beseech thee Lampsuer, Sumarta, Baribas, Dardalam, Iorlex: O Lord send the sacred deity Anuth, Anuth, Salbana, Chambré, Breith, now, now, quickly, quickly. Come in this very night.'

"To procure dreams: Take a clean linen bag and write upon it the names given below. Fold it up and make it into a lamp-wick, and set it alight, pouring pure oil over it. The word to be written is this: "Armiuth, Lailamchouch, Arsenophrephren, Phtha, Archentechtha." Then in the evening, when you are going to bed, which you must do without touching food (or, pure from all defilement), do thus: Approach the lamp and repeat seven times the formula given below: then extinguish it and lie down to sleep. The formula is this: "Sachmu. . . epaema Ligotereench: the Aeon, the Thunderer, Thou that hast swallowed the snake and dost exhaust the moon, and dost raise up the orb of the sun in his season, Chthetho is the name; I require, O lords of the gods, Seth, Chreps, give me the information that I desire."

Medical Magic

Magic played a big part in Egyptian medicine. On this point, A. Wiedemann stated:

“The Egyptians were not great physicians: their methods were purely empirical and their remedies of very doubtful value, but the riskiness of their practice arose chiefly from their utter inability to diagnose because of their ignorance of anatomy. That the popular respect for the human body was great we may gather from the fact that the Paraskhistai who opened the body for embalment were persecuted and stoned as having committed a sinful although necessary deed. The prescribed operations in preparing a body for embalment were never departed from, and taught but little anatomy, so that until Greek times the Egyptians had only the most imperfect and inaccurate ideas of the human organism. They understood nothing about most internal diseases, and especially nothing about diseases of the brain, never suspecting them to be the result of organic changes, but assuming them to be caused by demons who had entered into the sick. Under these circumstances medicines might be used to cause the disappearance of the symptoms, but the cure was the expulsion of the demon. Hence the Egyptian physician must also practise magic.

“According to late accounts, his functions were comparatively simple, for the human body had been divided into thirty-six parts, each presided over by a certain demon, and it sufficed to invoke the demon of the part affected in order to bring about its cure—a view of matters fundamentally Egyptian. In the *Book of the Dead* we find that different divinities were responsible for the well-being of the bodies of the blessed; thus Nu had charge of the hair, Râ of the face, Hathor of the eyes, Aput of the ears, Anubis of the lips, while Thoth was guardian of all parts of the body together. This doctrine was subsequently applied to the living body, with the difference that for the great gods named in the *Book of the Dead* there were substituted as gods of healing the presiding deities of the thirty-six decani, the thirty-six divisions of the Egyptian zodiac, as we learn from the names given to them by Celsus and preserved by Origen. In earlier times it was not so easy to be determined which god was to be invoked, for the selection depended not only on the part affected but also on the illness and symptoms and remedies to be used, etc.

“Several Egyptian medical papyri which have come down to us contain formulas to be spoken against the demons of disease as well as prescriptions for the remedies to be used in specified cases of illness. In papyri of older date these conjurations are comparatively rare, but the further the art of medicine advanced, or rather, receded, the more numerous they became.

“It was not always enough to speak the formulas once; even their repeated recitation might not be successful, and in that case recourse must be had to other expedients: secret passes were made, various rites were performed, the formulas were written upon papyrus, which the sick person had to swallow, etc. . . . But amulets were in general found to be most efficacious, and the personal intervention of a god called up, if necessary, by prayers or sorcery.”

Magic Figures

As already confirmed, the Egyptians believed that it was possible to transmit to the image of any person or animal the soul of the being that it represented. The Westcar Papyrus related how a soldier who had fallen in love with a governor's wife was swallowed by a crocodile when bathing, the saurian being a magical replica of a waxen one made by the lady's husband. In the official account of a conspiracy against Rameses III (1200 B.C.E.) the conspirators obtained access to a magical papyrus in the royal library and employed its instructions against the king with disastrous effects to themselves. Others made waxen figures of gods and of the king for the purpose of slaying the latter.

Astrology

The Egyptians were fatalists and believed that a man's destiny was decided before birth. The people therefore had re-

course to astrologers. The well-known Egyptologist Sir E. A. Wallis Budge stated:

“In magical papyri we are often told not to perform certain magical ceremonies on such and such days, the idea being that on these days hostile powers will make them to be powerless, and that gods mightier than those to which the petitioner would appeal will be in the ascendant. There have come down to us fortunately, papyri containing copies of the Egyptian calendar, in which each third of every day for three hundred and sixty days of the year is marked lucky or unlucky, and we know from other papyri *why* certain days were lucky or unlucky, and why others were only partly so.”

In the life of Alexander the Great by Pseudo-Callisthenes it is noted that the Egyptians were skilled in the art of casting horoscopes. Nectanebus had a tablet made of gold and silver and acacia wood, with three belts attached to it, just for that. Zeus was on the outer belt with the 36 *decani* surrounding him; representations of the 12 signs of the zodiac were on the second; and the third the sun and moon were on the third. He set the tablet on a tripod, and emptied out of a small box with models of the seven stars that were in the belts, and put eight precious stones into the middle belt. He arranged these in the places where he figured the depicted planets would be at the time of the birth of Olympias. He then told her fortune from them.

It should be noted that the use of the horoscope is much older than the time of Alexander the Great. A Greek horoscope in the British Museum is attached to “an introductory letter from some master of the art of **astrology** to his pupil, named Hermon, urging him to be very exact and careful in his application of the laws which the ancient Egyptians, with their laborious devotion to the art, had discovered and handed down to posterity.”

Ghosts

The notion that the *ka* or double of man wandered about after **death** added to the Egyptian belief in ghosts. E. A. Wallis Budge observed as follows:

“According to them a man consisted of a physical body, a shadow, a double, a soul, a heart, a spirit called the *khu*, a power, a name, and a spiritual body. When the body died the shadow departed from it, and could only be brought back to it by the performance of a mystical ceremony; the double lived in the tomb with the body, and was there visited by the soul whose habitation was in heaven. The soul was, from one aspect, a material thing, and like the *ka*, or double, was believed to partake of the funeral offerings which were brought to the tomb; one of the chief objects of sepulchral offerings of meat and drink was to keep the double in the tomb and to do away with the necessity of its wandering about outside the tomb in search of food. It is clear from many texts that, unless the double was supplied with sufficient food, it would wander from the tomb and eat any kind of offal and drink any kind of dirty water which it might find in its path. But besides the shadow, and the double, and the soul, the spirit of the deceased, which usually had its abode in heaven, was sometimes to be found in the tomb. There is, however, good reason for stating that the immortal part of man which lived in the tomb and had its special abode in the statue of the deceased was the ‘double.’ This is proved by the fact that a special part of the tomb was reserved for the *ka*, or double, which was called the ‘house of the *ka*,’ and that a priest, called the ‘priest of the *ka*,’ was specially appointed to minister the therein.”

Esoteric Knowledge of the Priesthood

The esoteric knowledge of the Egyptian priesthood is believed to have been similar to the one for which the Indian medicine man is credited, with the addition of a philosophy close to that of ancient India. W. H. Davenport Adams observed as follows:

“To impose upon the common people, the priesthood professed to lead lives of peculiar sanctity. They despised the outer senses, as sources of evil and temptation. They kept themselves apart from the *profanum vulgus*, and, says Iamblicus, ‘occupied themselves only with the knowledge of God, of themselves, and of wisdom; they desired no vain honours in their sacred practice, and never yielded to the influence of the imagination.’ Therefore they formed a world within a world, fenced round by a singular awe and wonder, apparently abstracted from the things of earth, and devoted to the constant contemplation of divine mysteries. They admitted few strangers into their order, and wrapt up their doctrines in a hieroglyphical language, which was only intelligible to the initiated. To these various precautions was added the solemnity of a terrible oath, whose breach was invariably punished with death.

“The Egyptian priests preserved the remaining relics of the former wisdom of nature. These were not imparted as the sciences are, in our age, but to all appearances they were neither learned nor taught; but as a reflection of the old revelations of nature, the perception must arise like an inspiration in the scholar’s mind. From this cause appear to have arisen those numerous preparations and purifications the severity of which deterred many from initiation into the Egyptian priesthood; in fact, not infrequently resulted in the scholar’s death. Long fasting, and the greatest abstinence, appear to have been particularly necessary: besides this, the body was rendered insensible through great exertions, and even through voluntary inflicted pain, and therefore open to the influence of the mind. The imagination was excited by representations of the mysteries; and the inner sense was more impressed by the whole than—as is the case with us—instructed by an explanation of simple facts. In this manner the dead body of science was not given over to the initiated, and left to chance whether it would become animated or not, but the living soul of wisdom was breathed into them.

“From this fact, that the contents of the mysteries were rather revealed than taught—were received more from inward inspiration and mental intoxication, than outwardly through endless teaching, it was necessary to conceal them from the mass of the people.”

Commenting on the same subject the egyptologist W. Schubart stated:

“The way to every innovation was closed, and outward knowledge and science could certainly not rise to a high degree of external perfection. . . They imparted their secret and divine sciences to no one who did not belong to their caste, and it was long impossible for foreigners to learn anything; it was only in later times that a few strangers were permitted to enter the initiation after many severe preparations and trials. Besides this, their functions were hereditary, and the son followed the footsteps of his father. . . for to the uninitiated the entrance was forbidden, and the initiated kept their vows.”

Modern Views of Egyptian Magic

Beginning in the nineteenth century, scholarship removed much of the mystery surrounding ancient Egyptian magic. It also made magic an object of increasing occult and magic exploration. Modern work on Egypt really began in 1822, after J. F. Champollion (1790–1832) successfully deciphered the hieroglyphics through his work on the Rosetta Stone, opening the way to understanding ancient Egyptian inscriptions on monuments and papyrus. Champollion’s basic work was supplemented by other philologists including, Richard Lepsius (1810–1884), Heinrich Brugsch (1827–1894), and Adolf Erman (1854–1916). Other renowned egyptologists included Sir Gaston Maspero (1846–1916), Sir E. A. Wallis Budge (1857–1934), J. H. Breasted (1865–1935), and Sir William Flinders Petrie (1853–1942). Popular interest in ancient Egypt rose with the discovery and excavation of the tomb of Tutankhamun (d. ca. 1352 B.C.E.) by Lord Carnarvon and Howard Carter. (See also **Tutankhamun Curse**)

Modern Egyptian magical practice was largely initiated by **Aleister Crowley** who in 1904 in Cairo received a supposedly channeled book, *The Book of the Law*. He later proclaimed its reception as the beginning of a new era, the Aeon of Horus, the Crowned and Conquering Child. Since that time, ritual **magicians** have been poring over the Western translations of Egyptian texts to ferret out their modern implications. The Church of Eternal Source, headquartered in Burbank, California, is one prominent revivalist Egyptian magic religion, founded in the 1960s. The Rosicrucian Society has constructed an elaborate museum, the Rosicrucian Egyptian Museum, in San Jose, California, also building on the ongoing fascination with the aura and magic of ancient Egypt. The elaborate museum and gardens also embodies sections that display ancient writing tablets from **Babylonia** and Assyria.

Much speculation has also revolved around the Great Pyramid of Giza (built in the reign of Cheops of the Fourth Dynasty). Ever since Col. Howard Vyse forced an entry into the pyramid and took measurements, an eccentric school of pyramidology focused upon speculation concerning pyramids in general, and Egyptian pyramids in particular has grown up. It drew the most interest in its association of various pyramid measurements with biblical prophecies (see **pyramids and pyramidology**). Other writers, most recently the devotees of the ancient astronauts hypothesis, have attempted to perpetuate the myth that the remarkable engineering achievements of pyramid building were the product of a long-lost occult secret (or ancient science) by which great blocks of stone could be levitated into position by the magical power of sound vibration. Such romantic speculations can be made only by ignoring archaeological and hieroglyphical evidence. The restoration work being completed on the Great Pyramids at the end of the 1990s continued to spark the interest of people all over the world. Tourism was hampered somewhat with threats of terrorism on foreign, particularly American, visitors.

Modern day Egypt continues to reveal an interest in the mystical. On April 2, 1968, two Moslem workers thought they saw a nun in white standing near the dome of St. Mary’s Church of Zeitoun, one of Cairo’s poorer districts. The church was a Coptic rite (a Middle Eastern rite of Roman Catholicism) testimony to the Christian converts in the midst of the Moslem country. The apparitions continued throughout April and May of that year, the brilliant figure radiating out of light over the dome of the church, as well as being visible in front of the church, walking on the roof and saluting the workers—often offering the sign of blessings on them. The apparitions declined to only a dozen in 1969, a few less in 1970, and disappearing altogether by 1971. These appearances were witnessed by thousands of people, both Christian and Moslem. The phenomenon was even photographed. According to Arthur and Joyce Berger in their 1991 *Encyclopedia of Parapsychology and Psychical Research*, “The spectacular event is of enormous interest to parapsychology as an evidential case. There is ample reason to think that the apparition was seen by people numbering in the hundreds of thousands. The impressive photographs taken of the figure suggest an authentic phenomenon.” The story of St. Mary’s Church indicated that was built in 1925 due to a dream in which Mary appeared and requested it. In another dream she reportedly had promised to return to the church. While Catholics believe it to be “simply” a miracle, some noted parapsychologists offered another explanation. They thought that perhaps the appearances were **thought-forms** physically objectified by crowds who knew her promise. That it happened, too, in light of Joseph and Mary fleeing with the infant Jesus away from the slaughter ordered by King Herod, right to the same place, adds further to the idea that the energy of the people actually created the phenomenon. The theory continues to be investigated.

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EHE See Exceptional Human Experience**Ehrenberg, Wolfgang (1909–)**

Chemist and lecturer on atomic physics with special interest in parapsychology. Ehrenberg was born January 8, 1909, in Munich, **Germany**. He attended the University of Munich and joined the teaching staff following his graduation in 1936. He became an industrial consultant and researcher in the fields of chemistry and physics and published many scientific papers on these subjects and on the psychophysics of color. From 1950 to 1953 he was a staff member of the thermonuclear pilot plant at the Argentine Atomic Energy Commission in Bariloche and also lectured on atomic physics in Argentina.

He was a founder of the Psychophysical Society and became its president in 1954. Ehrenberg's interest in parapsychology is reflected in his numerous articles on its relation to physics, many of which were published in *Psychophysikalische Zeitschrift*.

Ehrenwald, Jan (1900–1988)

Psychotherapist, psychiatrist, and author. Ehrenwald was born March 13, 1900, in Bratislava, Czechoslovakia, and studied at the University of Prague. He moved to England and practiced psychiatry in London. While there, an interest in parapsychology emerged and he joined the **Society for Psychical Research**. He was elected a fellow of the Royal Society of Medicine and became a member of the Royal Medico-Psychological Association. He later moved to the United States, where he became a fellow of the New York Academy of Medi-

cine, a member of the American Academy of Psychotherapists, a charter member of the **Parapsychological Association**, and a trustee of the research committee of the **American Society for Psychical Research**.

For 25 years he served as chief of the Psychiatric Outpatient Department of Roosevelt Hospital, New York City. After retirement in 1975, he lectured to audiences in Florida on the psychodynamics of creative individuals and in New York gave talks on professional methods and patient needs at Westchester Institute for Training in Psychoanalysis and Psychotherapy at Mount Kisco. Ehrenwald took a special interest in telepathy in relation to psychoanalysis. He contributed articles on parapsychology to various journals and wrote several books, including *Telepathy and Medical Psychology* (1948) and *The ESP Experience: A Psychiatric Validation* (1978). He died June 15, 1988.

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Eikerenkoetter II, Frederick I. (1935–)

Popularly known as "Rev. Ike," a metaphysical healing and prosperity consciousness teacher in the African American community. Rev. Ike was born June 1, 1935, in Ridgeland, South Carolina, and as a young man became a Baptist minister. After graduation from the American Bible College in Chicago in 1956 he served two years in the U.S. Army chaplain's corps. In 1958 he founded the United Church of Christ for All People but over the next few years came to the conclusion that the over-emphasis on other worldly rewards was wrong and began to search for a way to help parishioners, many of whom were quite poor, in the present world.

The answer to Eikerenkoetter's quest came from New Thought and especially from their understanding that healing and prosperity came from changing one's mental attitude. He moved to Boston in 1964 and opened a Miracle Temple. Without closing work in Boston, he moved to New York City in 1966, and in 1969 he purchased a headquarters for his church, the United Church and Science of Living Institute and its outreach structure, the United Christian Evangelistic Association.

He developed a radio ministry and during the 1970s was on more than 80 stations nationwide. Along with Johnnie Coleman of Chicago, he became the leading voice of New Thought within the African American community nationally and developed strong support outside of the community. He became a controversial figure for advocating that members of the Black community spend their tie in changing their consciousness rather than concentrating upon social reform. The preacher was often a popular target of the press for his presentation of metaphysical affirmations in highly quotable, phrases, which his audience could easily remember.

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Eisenbud, Jule (1908–1999)

Physician, psychiatrist, and parapsychologist. Eisenbud was born November 20, 1908, in New York, New York, and studied at Columbia College (B.A., 1929), Columbia College of Physicians and Surgeons (M.D., 1934), and Columbia University (D.Med.Sc., 1939). In 1950 he became a professor of psychiatry at the University of Colorado Medical School and an attending psychiatrist at the U.S. Veterans Administration Hospital in Denver.

Eisenbud was a charter member of the **Parapsychological Association** and wrote numerous articles on psychiatry and psychoanalysis based on his experiments on telepathy and the psi faculty. His first paper on a parapsychological subject led to a move (unsuccessful) to have him expelled from the New York Psychoanalytic Society. He attracted even more attention with his book *The World of Ted Serios: "Thoughtographic" Studies of an Extraordinary Mind* (1967), which deals with his investigation of **Ted Serios**, a former Chicago bellhop who claimed to imprint mental images on photographic film. His support of Serios provoked a controversy about his claimed abilities that in the end left a variety of unanswered questions amid charges of Serios's producing the effects by **fraud**.

Eisenbud died on March 10, 1999.

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Ekisha

Term for a Japanese street fortune-teller, usually employing a system of **astrology** and **palmistry**.

Ekpe or Egbo

An African secret society that originated in the eighteenth century in Calabar, a section of Nigeria around the Niger River delta. The name means "leopard" and referred to a mysterious forest being that could be seen only by the initiates. On those occasions when the "leopard" was brought to town for ceremonies, the people could not see the animal but could hear its tremendous roar. Whenever an Ekpe day was announced, slaves, women, and children would remove themselves from the area of the ceremony, as the messenger of Ekpe, armed with a heavy whip, went through the village and lashed everyone he encountered.

The society was divided into eleven grades, of which the first three were not open to slaves. Members, as a rule, bought themselves into the higher grades in their turn, and the money

thus obtained was shared among the Nyampa, who formed the inner circle. The king was president of the society under the title of Cyamba. Each grade had its special festival day, on which their *Idem* or spirit-master exercised complete control.

The *Idem* was usually a hermit who lived in the distant bush, and when he appeared it was in a fantastic guise of mats and branches that covered him from head to foot, and with a black mask on his face. The principals of the order were linked together by a garb of leaves so gathered up that they seemed to move in a connected mass. Ethnologist L. Froebenius observes:

"The Order of *Free Egbo*, is said to have originated at the fairs which were held at a great palm-oil market in the interior, midway between Calabar and the Kamerun. As the place became the scene of much disorder, while the European trade made it necessary for the maintenance of public credit that all engagements should be strictly carried out, this institution was formed as a sort of Hanseatic Union under the most influential traders, for the mutual safe-guarding of their interests. Later it acquired the political character of a *Vehmgericht* or secret tribunal, by bringing within its sphere of action the whole police of the Calabars and the Kamerun. The kings always sought to secure for themselves the Grand-mastership of the Order, since otherwise their authority would sink to a mere shadow. European skippers have frequently found it to their advantage to be enrolled in the lower grades, in order thereby the more easily to recover their debts. A member of the *Egbo* has the right to claim as his own property the slave of his debtor, wherever he may find him, merely by fastening a yellow strip to his dress or loincloth. Even in the interior of the continent the standing of an *Egbo* is still respected and feared, and affords one a certain immunity from molestation, such as is absolutely needed for the extensive commercial speculations in Africa.

"In the Kamerun, as a preliminary to their acceptance into the *Free Egbo*s, the young men are sent for a protracted period to the Mokokos, a bush tribe in the interior; with these they live naked in the fields, and only now and then dart out, clad in green leaves, to have a bath in the river. All women, and especially slaves, are prohibited, under heavy penalties, from approaching the forest where they reside. In the Kamerun, it is customary to pay particular honour to a visitor, above all if he be a European, by introducing the *Egbo* goat, which the people are otherwise seldom allowed to set eyes upon.

"Holman reports that the whole of the Old Calabar district is subject to the rule of the so-called *Egbo* laws. These are promulgated at a secret Council, the *Egbo* Assembly, which is held in the 'Palaver-house' erected for this special purpose. In virtue of his sovereign rights, the head-chief presides, under the title of *Cyamab*, over this assembly. Amongst the members of the *Egbo* there are different ranks, which must be acquired in their due order, one after the other. Holman quotes Englishmen who state that Europeans have bought themselves into the *Egbo*, and even into the Yampai, in order to be thus better able to get in their money. He gives the following as the names and prices of the different grades of *Egbo*:

- 1 Abungo 125 bars
- 2 Aboko 75 bars
- 3 Makairo 440 copper bars
- 4 Bakimboko 100 bars
- 5 Yampai 850 copper bars

"To these must be added rum, clothes, membo, etc. The Yampai is the only grade whose members are allowed to sit in Council. The sums paid for the various titles of the *Egbo* are distributed exclusively amongst the Yampai, who, however, are not limited to a single share, since every Yampai can multiply his title as often as he can purchase shares, and these give him a claim to the receipt of the corresponding quotas from the profits of the whole institution."

The society emerged as a powerful force in nineteenth-century Calabar society and is still quite strong, though it must now compete with Christianity and a host of new religions for

the hearts of the people. Much of the ceremony and belief of the society remains a secret kept from outsiders.

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Elbegast

A dwarf mentioned in the medieval semitransitional saga-cycle *Dietrich of Bern*. He was friendly toward Dietrich and helped him in his search for the giant Grim.

Elberfeld Horses

The mathematical wonders of the animal world in Elberfeld, Germany. The case was described by E. Clarapède, of Geneva University, as "the most sensational event that has happened in the psychological world."

The discovery of equine mathematical genius was made by William von Osten in 1891. The horse "Kluge Hans" (Clever Hans) was taught to count skittles (pins used in the bowling game of ninepins) by striking with his hoof as many times as there were skittles on the table. Von Osten first pronounced the numbers aloud and later wrote them on a blackboard. The results soon proved to be astonishing. The horse began to perform mathematical operations.

In 1904 von Osten invited cavalry officers to witness his experiments and exhibited the feats of Clever Hans without charge. As a result of the publicity that these performances attracted, scientists began to take an interest in the subject of animal intelligence. A scientific committee headed by C. Stumpf (director of the Institute of Psychology at Berlin University) investigated Clever Hans in 1904 and did not find trickery.

Their report was attacked by Albert Moll, a dogmatic specialist in hypnotism. Moll had visited Elberfeld and, as is often the case with unsympathetic or prejudiced observers, every experiment he made was a failure. He theorized that this proved that the animal could only perform the tasks by noting infinitesimal signs from the trainer or other persons present, and without any firm evidence Moll persuaded Stumpf to change his mind. A second committee reached a more positive conclusion concerning the horse's abilities. Thereafter, although Moll was not on either the first or second investigating committee, the myth of the "Clever Hans Error" of overlooking "unconscious signaling" passed into the psychology textbooks.

This view was reinforced by Stumpf's assistant Oskar Pfungst, who, with the permission of von Osten, conducted his own experiments with the horse. Pfungst virtually took over the horse's training, eliciting any response he desired by movements of his head, eyes, or hands. Eventually the horse paid little attention to its groom or even to its master. Pfungst's publication of his detailed experiments duly "proved" the unconscious signaling theory of Moll and gave scientific credence to the claim that animals cannot think. Even in modern times, Pfungst's work is cited as a model of reliable scientific investigation, although some years after publication of his work Pfungst himself was aware that it was not above criticism. In his book *Clever Hans* (1911) he writes:

"Someone could say that the horse had only been 'mechanized' and rendered useless for independent thinking by our experiments, and that previously the horse had been able to count, and simply became accustomed in my lessons to the bad habit of following my signals. But Herr von Osten never achieved results without error, as I did in my experiments."

The conclusion that, consciously or unconsciously, Pfungst retrained the horse to fit his own theories seems a likely one.

Von Osten became an irritable recluse, convinced that his lifework had been destroyed. In a newspaper article of August 1904 he states: "In spite of everything one can hardly see in

these experiments more than a kind of scholarly jest which has no special value for science or practical life." He died in 1909.

The horse Clever Hans passed to Karl Krall, a jeweler in Elberfeld, who decided to continue von Osten's work and disprove the unconscious signaling theory. In his stables near Wuppertal, Krall taught four more horses: "Muhamed," "Zarif," "Berto," and "Hänschen." The last horse was blind and clearly unable to perceive visual signals but learned to calculate as rapidly as the other horses. Krall also put blinders on the eyes of the others during lessons so that they could only see a blackboard and not their trainer. At times he gave lessons in complete darkness. Krall improved on von Osten's training by introducing a phonetic system for language communication.

The horses not only learned the fundamental mathematical operations of addition, subtraction, multiplication, and division, but after only four months' training they extracted square and cube roots. They answered questions by stamping with their hoofs. To give the number 34, for instance, they struck three times with the left and four times with the right hoof. Krall's book *Denkende Tiere* (1912) stirred the world of science. Commissions and investigators from all over the world journeyed to the stables. Many scientists persisted in stubborn negations; others went away in awe and wonder. One committee of 24 scientists could not tolerate the suggestion that horses could calculate like men, which would be "subversive of the evolutionary theory." They drew up a document of protest against the facts reported earlier by the investigator Clarapède, although in fact only two of the scientists on the committee had ever seen the horses.

The famous author **Maurice Maeterlinck** paid a visit. The horse Muhamed, after a formal introduction, phonetically spelled out his name with his hoofs and solved almost instantaneously problems to which even Maeterlinck did not know the answer, refused to give the square root of a chance number that was afterward found to have none, and even expressed thoughts and feelings by spelling. On one occasion Muhamed complained, "The groom struck Hänschen."

Unless one is prepared to discount the evidence of Maeterlinck and the many distinguished scientists who confirmed that the horses could correctly answer questions when the answer was not even known to the inquirer, the "unconscious signaling" theory of Pfungst must be considered unproved. His own detailed experiments with Clever Hans and other animals, however consistent in results, probably proved what he expected them to prove and so cannot be considered impartial or definitive.

There are some interesting aspects about Krall's horses. Sometimes they gave messages that they were tired and would not answer. Sometimes they could not answer quite simple questions, such as the number of individuals present. If uncertain, they made a timid blow with their hoofs, and generally their intelligence and behavior appeared to be on the level of a six- to eight-year-old child.

In the experiments, care was taken to exclude the possibility of mind reading. As a precaution to prevent "unconscious signals," the questions were sometimes asked by telephone, the receiver being hung on the ear of the horse; frequently the problem was written on the blackboard and the horse left alone to solve it. Sometimes the figures were traced with a finger on the back of the animal. It is a curious fact that after six months of schooling, the horses made no further progress. They could only do what they had been taught, and they appeared to do it without any conscious effort.

No satisfactory conclusion was ever reached, although in more recent times experiments have been conducted on communication between human beings and dogs, chimpanzees, gorillas, and dolphins. Where there is a strong and friendly relationship between teacher and animal, the results indicate animal intelligence, although not amenable to formal scientific validation. An interesting development is the attempt to bypass tapping and language codes by establishing direct communica-

tion with the animal's mind, as suggested in the work of Barbara Lysedeck in the United States.

The horses of von Osten and Krall were not the first to appear to demonstrate intelligent communication. As early as 1591, in Shropshire, England, a certain Master Banks exhibited a white horse named "Morocco" that communicated by tapping with his hoofs, apparently able to tell how much money was in a spectator's purse. Shakespeare referred to the animal in his play *Love's Labour's Lost* (act 1, scene 2). It is possible that this particular case was one of fake "mind reading" similar to modern mentalist stage shows, but according to dramatist Ben Jonson, Banks and his horse were later burned at the stake for witchcraft.

In the twentieth century the "mind-reading horse 'Lady Wonder'" was investigated by parapsychologist **J. B. Rhine** in the winter of 1927–28. The horse gave answers to questions by touching her nose to letter or number blocks and seemed to be most successful when her owner, Claudia Fonda, was near. Rhine concluded that Lady Wonder was responding telepathically. Professional magician **Milbourne Christopher** believed that the horse was receiving visual cues from Fonda.

At any rate the evidence for the genuineness of the Elberfeld horses is strong, even if opposed by various scientists like Pfungst. Many scientists testified to the reality of the phenomena. Other favorable testimony came from members of the International Society of Animal Psychology.

The psychological researcher **Count Cesar De Vesme** speculated that the Elberfeld horses may have solved their problems in a mediumistic way, since they often spelled in the reverse order, suggesting mirror-writing, which is a characteristic of automatic scripts. De Vesme did not mean to suggest the intervention of spirits, but something like a manifestation of an equine subliminal self by **motor automatism**, unhampered by the limitation of the animal brain. Curiously enough, the system of communicating by tapping of hoofs is strongly reminiscent of **table-turning** séances.

Krall also experimented with training a young elephant, but the animal refused to learn. Since then, attempts have been made to teach dogs to communicate in a manner similar to that of Krall's horses. Between 1974 and 1975 two dogs, "Elke" and "Belam," were given some 500 lessons by Dorothy Meyer in the Berchtesgaden region of Bavaria. The dogs were owned by Hilde Meilmaier, founder of a dog school. For an account of the impressive achievement of these dogs see Maurice Rowdon's 1978 book *The Talking Dogs*.

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Elder Tree

Many superstitions and legends are associated with the elder tree and shrub (genus *Sambucus*). In some cultures, it is identified with the tree on which Judas hanged himself as well as with the wood used for the Cross. In some parts of Scotland and Wales, it was believed that the dwarf elder grew only on ground that had been soaked in blood. Elder was not used for a child's cradle because it could cause the child to pine or be harried by **fairies**. In Germany it was considered unlucky to bring an elder branch into a house, because it might also bring ghosts, or, in England, the Devil himself.

However, elder was also believed to protect against evil, and it was thought that wherever it grew witches were powerless. In England gardens were sometimes protected by having elder trees planted at the entrance, or in hedges around the garden. In some parts of the United States, an elder stick was burned on the fire at Christmas Eve to reveal witches, sorcerers, and other evil wishers in the neighborhood. In the Tyrol, it was believed that an elder stick cut on St. John's Eve (June 23) would detect witchcraft.

Many old gardens in Britain retained into the twentieth century some of the protective elder trees. The folklorist James Napier recalled:

"In my boyhood, I remember that my brothers, sisters, and myself were warned against breaking a twig or branch from the elder hedge which surrounded my grandfather's garden. We were told at the time as a reason for this prohibition, that it was poisonous; but we discovered afterwards that there was another reason, viz., that it was unlucky to break off even a small twig from a bourtree bush [old name for elder]."

In some parts of Europe, this superstition was so strong that before pruning the elder, the gardener would say, "Elder, elder may I cut thy branches?" If no response was heard, it was considered that permission had been given, and then, after spitting three times, the pruner began his cutting. Another writer claimed that elderwood formed a portion of the fuel used in burning human bodies as protection against evil influences, and drivers of funeral hearses had their whip handles made of elder for a similar reason.

In some parts of Scotland, people would not put a piece of elderwood into the fire. Napier observed one instance where "pieces of this wood were lying around unused when the neighbourhood was in great straits for firewood; but none would use it, and when asked why? the answer was: 'We don't know, but folks say it is not lucky to burn the bourtree.'"

Elderberries gathered on St. John's Eve were believed to ward off witchcraft and to bestow magic powers. If the elder was planted in the form of a cross upon a new grave and it bloomed, this was a sure sign that the soul of the dead person was happy.

Various magic powers against illness were claimed for elder. In Massachusetts, elder pulp in a bag worn around the neck was thought to cure rheumatism. Elsewhere elder was also used as an amulet, small pieces being cut up and sewn into a knot and hung around the neck or sewn in a knot in a piece of a man's shirt. Elder was also believed to be of medicinal value for deafness, faintness, strangulation, sore throat, ravings, snake and dog bites, insomnia, melancholy, and hypochondria.

Eldred, Charles (ca. 1906)

Notorious false **materialization** medium of Nottingham, England, during the early years of the twentieth century. He came into public notice when the journal *Light* (September 2, 1905) published a description of one of his early séances. The following year Eldred was unmasked at a séance in London by Abraham Wallace. A cavity was found in the back part of the chair on which he was sitting and in it was discovered, after the séance, a collapsible dummy head of stockinette with a flesh-colored mask, six pieces of white Chinese silk measuring 13 yards in all, and other "properties" of fake mediumship. El-

dred had claimed that this chair was “highly magnetized,” enabling spirit entities to manifest readily.

According to a friend of Eldred’s, the unmasked medium asserted that the first phenomena of materialization that he produced were quite authentic but that afterward he could not satisfy the demands made upon him but by simulation. Even if this was true, the carefully premeditated **fraud** of Eldred’s “magnetized” traveling chair completely negated any claim to genuine mediumship on his part.

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Eleazar of Garniza

A Hebrew author who left many manuscripts, several of which have been printed. His books include *Treatise on the Soul* and *Kabalistic Commentary on the Pentateuch*.

Electric Girls

Girls in whose presence certain phenomena occurred, similar in nature to the time-honored phenomena of the **poltergeist**, but ascribed to the action of some physical force akin to electricity. The best known of these electric girls was perhaps **Angelique Cottin**, a Normandy peasant girl whose phenomena were first observed about 1846. She was later taken to Paris and placed under the observation of a Dr. Tanchon and others, who testified to the actuality of the phenomena. These included the movement of objects without contact, or at a mere touch from Cottin’s petticoats, the agitation in her presence of a magnetic needle, and the blowing of a cold wind. In addition, chairs and sofas held down by one or more men were violently moved away when Cottin sat on them. She was also able to distinguish between the poles of a magnet by touch.

A commission appointed by the Academy of Sciences to examine Cottin, however, could observe nothing but the violent movements of her chair, which were possibly caused by muscular force.

Other electric girls practiced about the same time; even after the beginning of the Spiritualist movement in the United States, they were occasionally heard of. They are worthy of note as a possible link between the poltergeist and the Spiritualist medium. They include the American stage performers Lulu Hurst and Angie Abbott, and also Mary Richardson. However, Lulu Hurst was clearly an illusionist rather than a medium.

For an account of Cottin’s remarkable phenomena, see the *Journal des Debats* (Paris, February 1846) and also the account by **George Vale Owen** in *The Two Worlds* (1891, p. 669).

Electric Phenomena

Phenomena with properties resembling electricity have sometimes been observed in **animal magnetism** and also in psychical mediumship.

Radioactivity was suggested when the medium **Eusapia Palladino** impressed with her fingers photographic plates wrapped in dark paper. The white fluctuating clouds or luminous vapors in the séance room were believed to be additional evidence of radioactivity, because it is a property of cathode rays to excite the formation of vapor or mist when they traverse a stratum saturated with humidity.

Enrico Imoda of Turin, **Italy**, wondered if the emanations of radium, of cathode rays in a Crookes tube, and of mediums were not fundamentally identical, in that the latter appear to render air a conductor of electricity. He discovered that Palladino had no influence over the electroscope in her normal

state. One evening, however, when she woke from a trance and held her hands above the electrodes in the air, she was able, after three or four minutes, to produce a lowering of the gold leaf.

In the experiments of **W. J. Crawford**, an electroscope was immediately discharged when it was touched by a psychic rod. The rods, however, could not conduct a low-tension electric current.

Fritz Grünewald, a Berlin engineer who designed precision instruments, disputed the conductivity of the psychic fluid as he obtained raps upon an electrometer needle carrying a charge of 500 volts without producing the slightest discharge. The objection would seem to be scientifically valid only if the raps were physically struck upon the needle.

Psychical researcher **Julien Ochorowicz** came to the conclusion that the “rigid rays” of medium **Stanislawa Tomczyk** did conduct electricity. He formed an open electrical circuit of two silver plates four millimeters apart, a voltaic pile, and a galvanometer. Tomczyk was able to close the circuit by holding her hands at either side of the silver electrodes at a distance of one or two centimeters. He also found that the medium could decrease the electrical resistance of her own body; his own resistance was two or three times as great as that of the medium. This confirmed the experiments of E. K. Müller of Zürich, which led to the discovery of the “anthropoflux” (see **emanations**). Ever since the psychogalvanic reflex was scientifically demonstrated by O. Verdguth in 1909, it had been well known that emotions produce changes in the electrical conductivity of the tissues of the hand.

W. J. Kilner, who attempted to experiment with the human **aura**, reported that it also was sensitive to electric currents; the aura completely vanished under a negative charge.

Many mediums reportedly had electrical sensations before their séances. Sensations similar to holding the poles of a strong electric battery started eight or nine hours before the sitting in the case of **Elizabeth d’Esperance**. The hair of **Florence Cook** emitted sparks before a sitting. **Mrs. J. H. Conant** observed an electrical fullness hours before a séance. One Professor Winther wrote of an electrically charged atmosphere in séances with **Anna Rasmussen**. Finally **Lord Adare** gives the following account in *Experiments with D. D. Home in Spiritualism* (1869): “My chair began to vibrate rapidly in the most violent way; it gave me a curious tingling sensation up my arm to the elbow and up my legs as though I was receiving an electric shock.” He also quotes the following communication from the control of **D. D. Home**: “Remember, Dan must not sit on a silk cushion while the hot weather lasts. To-night the atmosphere is so surcharged with electricity that it appears to us quite thick, like sand. We feel like men wading through a quicksand—slipping back as fast as we advance.”

Similar sensations to those recorded by Adare have been experienced by people engaged in **automatic writing** when the power bursts upon them. The emanoscope of E. K. Müller, which detected the susceptibility of persons to electricity, disclosed much more powerful reactions in the presence of the medium Oscar Schlag than Müller had previously observed.

Several **electric girls** were known in the history of **Spiritualism**. The name of **Angelique Cottin** is the most famous. An earlier instance was furnished by two electric girls of Smyrna who landed at Marseilles in November 1838. According to E. C. Rogers in his book *Philosophy of Mysterious Rappings* (1853), various men of science and professors visited the girls and ascertained the following phenomena:

“The girls stationed themselves, facing each other, at the ends of a large table, keeping at a distance from it of one or two feet, according to their electrical dispositions. When a few minutes had elapsed a crackling, like that of electric fluid, spreading over gilt paper, was heard, when the table received a strong shake, which always made it advance from the elder to the younger sister. A key, nails or any piece of iron, placed on the table instantaneously stopped the phenomena. When the iron

was adapted to the under part of the table it produced no effect upon the experiment. Save this singularity, the facts observed constantly followed the known laws of electricity, whether glass insulators were used or whether one of the girls wore silk garments. In the latter case the electric properties of both were neutralised. Such was the state of matters for some days after the arrival of the young Greeks, but the temperature having become cooler and the atmosphere having loaded itself with humidity, all perceptible electric virtues seemed to have deserted them.”

Catherine Berry, a developing medium of the 1870s, was said to be the possessor of similar powers. A footnote signed by “Editor, *Human Nature*,” in Berry’s *Experiences in Spiritualism* (1876), states: “Mrs. Berry has the power of causing persons with a mediumistic temperament to fall down, or reel about, by the simple motion of her hand. At times, in her hands, a stick becomes a ‘magic wand,’ causing objects to move in a surprising manner.”

Hector Durville, in his *Traité Experimental de Magnétisme* (2 vols., 1895–96) wrote of an infant, born at Saint Urbain in January 1869, who was always charged like a Leyden jar. No one could go near the baby without getting a shock, more or less violent, and luminous rays escaped now and then from the baby’s fingers. The infant died in its ninth month.

The stage performances of Annie Abbot, “The Little Georgia Magnet,” were unfavorably discussed by **Sir Oliver Lodge** in the *Journal of the Society for Psychical Research* (vol. 5). The demonstrations of Lulu Hurst (Mrs. Paul Atkinson) in New York in 1884 were of a similar nature. By a mere touch of her fingertips she repelled strong men and lifted Hardinge Britten with his chair a foot from the floor by touching the back side of the chair with one hand. Britten felt what was described as the strength of a condensed cyclone. No psychic powers were claimed by Lulu Hurst herself, however, in her *Autobiography* (1897), and more mundane explanations of her performances were proposed by Walter B. Gibson and J. N. Maskelyne.

Sources:

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Gibson, Walter B. *The Georgia Magnet*. St. Louis, 1922.

Hurst, Lulu. *Lulu Hurst Writes Her Autobiography*. Rome, Ga., 1897.

Maskelyne, J. N. *The Magnetic Lady; or, a Human Magnet Demagnetised*. Bristol, 1892.

Electrobiology

A mode of inducing **hypnotism** by having the subject look steadily at metallic disks. The process originated about the middle of the nineteenth century, and its fame was spread by numerous lecturers in England and the United States.

Electronics

A later development of the work of **Albert Abrams** (1863–1924) that employs therapeutic apparatus to produce shortwave low-power electromagnetic and alternating magnetic currents to correct disease conditions. Abrams believed that diseases produced peculiar radiations, and that these radiations in turn produce a reflex in living tissue that can be detected by apparatuses and normalized by the appropriate electromagnetic energy produced by other apparatuses.

In 1922 the College of Electronic Medicine was founded in San Francisco. It was superseded in 1947 by the Electronic Medical Foundation. The magazine *Physio-Clinical Medicine*, started in 1916, later became the *Electronic Medical Digest*, reviewing a wide range of developments relating to electromagnetic theories and research in cell radiation and disease therapies.

Sources:

Abrams, Albert. *Human Energy*. San Francisco: The Author, 1914.

Barr, James. *Abrams’ Methods of Diagnosis and Treatment*. London, 1925.

Electronic Video Phenomenon

Similar to the **electronic voice phenomenon**. Reports have been made of paranormal images appearing on television sets. There is no firm evidence for such claims, since faulty tuning, interference patterns, and other obvious technical reasons may explain unusual images on a television tube.

Electronic Voice Phenomenon (EVP)

Preferred term for the phenomenon discovered by **Friedrich Jürgenson** in 1959 and extensively developed by the experiments of **Konstantin Raudive** (1909–1974). The phenomenon is often referred to as **Raudive voices**. Raudive voices, apparently from dead individuals, are electronically impressed on tape recordings made on standard apparatus (sometimes enhanced by a simple diode circuit). The voices have also been discovered on the “white noise” of certain radio bands. This discovery, backed by thousands of experiments, has been seen as a way of obtaining communications from dead persons through electronic apparatus instead of Spiritualist mediums. However, some experimenters believe that the voice phenomenon is ambiguous or capable of mundane explanation, such as being the result of radio sources or even wishful thinking. George W. Meek developed an apparatus, the “spiricom,” for use in testing the possibilities of more unambiguous Raudive voice data.

Sources:

Bander, Peter. *Carry On Talking: How Dead are the Voices?* Colin Smythe, 1972. Reprinted as *Voices from the Tapes: Recordings from the Other World*. New York: Drake Publishers, 1973.

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Electrum

Amber is the subject of some curious legends under this name, but there is also a metallic electrum, sometimes called orbas by the French. Electrum is an alloy of gold and silver in the proportion of four parts gold to one of silver. The pale yellow color resembles amber.

According to Pliny, a cup of this metal has the property of discovering poison by exhibiting certain semicircles like rainbows in the liquor, which it also keeps sparkling and hissing as if on the fire. A black species of electrum or amber is the *gargates* spoken of by Pliny and the jet sometimes used in jewelry.

Elementals

A term usually used synonymously with **elementary spirits**, but sometimes given a special connotation by Spiritualists to indicate discarnate entities of a malicious nature. Theosophists use the word elemental to denote the “astral remains” or “shell” of one who has lived an evil life on Earth and who is loath to leave the scene of his pleasures. With some occultists, again, elemental really signifies a subhuman being, probably identical to an elementary spirit, but of a mental and moral status considerably lower than that of a human.

Sources:

Lévi, Éliphas. *Transcendental Magic*. London: Redway, 1896. Reprint, New York: Samuel Weiser, 1970.

Elementary Spirits

The unseen entities said to inhabit the four elements; they are composed of the finest essence of each element. The creatures of the air are called sylphs; of the earth, gnomes; of fire, salamanders; and of water, nymphs or undines. The **Abbé de Villars** (1635–ca. 1673) is often cited as an authority on the subject, since he published a treatise entitled *Comte de Gabalis* (1670), from which a good deal of what follows is drawn.

According to this work, before the Fall, the creatures of the elements were subject to Adam in all things. By means of certain performances this ancient communication may be restored, and man may once more have at his command the elementary spirits. The abbot gives a brief sketch of the nature of these spirits.

The air, he says, is filled with a great number of sylphs, beings of human form, somewhat fierce in appearance, but really of a docile nature. They are interested in the sciences and are subtle. They are officious toward the sages and hostile toward the foolish and the ignorant. Their wives and daughters are of a masculine type of beauty, such as that of the Amazons.

The seas and rivers are inhabited as well as the air, and the beings dwelling there are designated undines, or nymphs, by the sages. The female population much exceeds the male, the women being so exceedingly beautiful that among the daughters of men there is none to equal them.

The Earth is filled almost to the center with gnomes, beings of small stature that guard subterranean treasure, minerals, and precious stones. They are ingenious, friendly toward men, and easy to command. They provide the children of the sages with all the money they require, asking no other reward for their services than the glory of performing them. The gnomes, their wives, are small of stature but very good-looking, and they dress very curiously.

As for the salamanders, the inhabitants of the region of fire, they serve the philosophers, but are not overanxious for their company. Their daughters and wives are rarely seen. Their women are very beautiful, beyond all the other elementals, since they dwell in a purer element. Their habits, mode of life, manners, and laws are admirable, and their mental brilliance is even greater than their physical beauty. They know and religiously adore the Supreme Being, but have no hope of eternal enjoyment of him, since their souls are mortal. Being composed of the purest parts of the elements wherein they dwell, and having no contrary qualities, they can live for several centuries, yet they are much troubled because of their mortal nature.

It was revealed to the philosophers, however, that an elementary spirit could attain immortality by marrying a human being. The children born of such unions are more noble and heroic than the children of human men and women, and some of the greatest figures of antiquity—Zoroaster, Alexander, Hercules, and Merlin, to mention a few—are declared to have been the children of elementary spirits.

The salamanders, the *Comte de Gabalis* goes on to say, are composed of the most subtle particles of the sphere of fire, conglobated and organized by the action of the Universal Fire, so called because it is the principle of all the motions of nature. The sylphs are composed of the purest atoms of the air; the nymphs, of the most delicate particles of water; the gnomes, of the finest essence of earth. Adam was in complete accord with these creatures because, being composed of that which was purest in the four elements, he contained in himself the perfections of these four species and was their natural king. But since by reason of his sin he was cast into the excrements of the elements, there no longer existed the harmony between him, so impure and gross, and these fine and ethereal substances.

The abbot goes on to give instructions on how this state of things can be remedied and the ancient order restored. To attain this end mankind must purify and exalt the element of fire that is within all humans. All that is necessary is to concentrate

the fire of the world, by means of concave mirrors, in a globe of glass. There will then be formed within the globe a solar powder that, having purified itself from the mixture of other elements, will become in a very short time a sovereign means of exalting the fire within us and make us, so to speak, of an igneous nature. Thereafter, the creatures of the fire will become our inferiors, and, delighted at the restoration of mutual harmony between themselves and the human race, they will show toward man all the goodwill they have for their own kind.

Sylphs, gnomes, and nymphs are more familiar with humans than are the salamanders, on account of their shorter term of life, and it is therefore easier to get in touch with them. To restore its dominion over the sylphs, gnomes, or nymphs, the human race must close a glass full of air, earth, or water and expose it to the sun for a month, after which its various elements must be separated according to science. This process is easiest in the case of water and earth. “Thus,” states the *Comte*, “without characters, without ceremonies, without barbarous words, it is possible to rule absolutely over these peoples.”

Other authorities prescribe other means of obtaining dominion over the spirits of the elements. The occultist Éliphas Lévi, for instance, stated that anyone desiring to subjugate the elementals must first perform “the four trials of antique initiation,” but as the original trials are no longer known, similar ones must be substituted. Thus, he who would control the sylphs must walk fearlessly on the edge of a precipice; he who would win the service of the salamanders must take his stand in a burning building, and so on, the point of the ordeals being that the man should show himself unafraid of the elements whose inhabitants he desires to rule.

In medieval times the evocation and exorcism of elementary spirits was practiced extensively, the crystal being a favorite means of evoking them. The exorcism of earth was performed by means of breathing, sprinkling water, burning incense, and repeating a certain prayer to the gnomes. Air was exorcised by breathing toward the four cardinal points and by reciting prayers to the air spirits (sylphs). Casting salt, incense, sulphur, camphor, and white resin into a fire was considered efficacious in exorcising that element. In the case of water, breathing and laying on of hands, repeating formulas, mixing salt and ashes of incense, and other ceremonies were to be observed. In every instance, a special consecration of the four elements was a primary and essential part of the proceedings.

As stated, it was thought possible for a human being to confer immortality on an elementary spirit through marriage. This does not always occur, however. Sometimes the reverse is the case, and the elementals share their mortality with their human mate. In literature, at all events, countless stories relate how men have risked and lost their immortality by marrying a sylph or an undine. According to the *Comte de Gabalis*, however, it would seem to be a matter of choice whether a man confers his immortality on his ethereal partner or whether he partakes of her mortal nature, for it suggests that those who have not been predestined to eternal happiness would do well to marry an elemental and thus spare themselves an eternity of woe.

Not every authority has painted so attractive a picture of the creatures of the elements as has the Abbé de Villars. Some have contended that there are innumerable degrees among these beings, the highest resembling the lower **angels**, while the lowest may often be mistaken for demons, which they are not. Not only do multitudinous variations of form and disposition characterize the elementals of this planet, the other planets and the stars are also the abode of countless hosts of elementary spirits, differing from those of our world perhaps more than the latter differ from one another.

All the forms of beasts, insects, and reptiles, as well as strange combinations of the shapes of different animals, may be taken by the lower elementals of Earth. The inhabitants of each element have their peculiar virtues and vices that serve to distinguish them. The sylphs are capricious and inconstant, but agile and active; the undines, jealous and cold, but observant;

the salamanders, hot and hasty, but energetic and strong; and the gnomes, greedy of gold and treasures, but nevertheless hardworking, good-tempered, and patient. Anyone who would seek dominion over any of these must practice their virtues but carefully avoid their faults, thus conquering them, as it were, on their own ground.

Each species can dwell only in its own proper element. Thus a sylph may not invade the sphere of a salamander, or vice versa, while both would be decidedly out of their element in the regions of the nymphs or the gnomes. Four rulers have been set over the four species—Gob, ruler of the gnomes; Paralda, of the sylphs; Djin, of the salamanders; and Necksa, of the nymphs. The dwellers in each element are assigned a point of the compass, which is where their special kingdom lies. To the gnomes is given the north, to the salamanders, the south, to the sylphs, the east, and to the undines, the west. The gnomes influence those of a melancholic disposition, because they dwell in the gloom of subterranean caverns. The salamanders have an effect on those of sanguine temperament, because their home is in the fire. The undines influence the phlegmatic, and the sylphs those of a bilious temperament. Although the elementals are invisible to human eyes, they may on occasion become visible to those who invoke them, to the sages and philosophers, and even to the multitude.

It is said that in the reign of King Pépin, Zedekias, a ninth-century physician, suggested to the sylphs that they should appear to men, whereupon the air was seen to be full of them, sometimes ranged in battle, or in an aerial army. It was said by the people that they were sorcerers—an opinion to which Charlemagne and his son Louis the Débonnaire subscribed, the latter at least imposing heavy penalties on the supposed sorcerers. To witness the admirable institutions of the sylphs, certain men were raised up in the air, and while descending were seen by their fellowmen on Earth. The latter regarded them as stragglers of the aerial army of sorcerers and thought that they had come to poison the fruits and fountains. These unfortunate persons were thereupon put to death, along with many others suspected of ties to the sorcerers.

The nature of these spirits was collated in the *Comte de Gabalis* with the oracles of antiquity, and even with the classic pantheons of Greece and Rome. Pan, for example, was the first and oldest of the nymphs, and the news of his death, communicated by the people of the air to the inhabitants of the waters, was proclaimed by them in a voice that was heard sounding over all the rivers of Italy—"The great Pan is dead!"

The scholar of occultism and mysticism **A. E. Waite** considered the "angels" evoked in medieval magic, as well as the "devils" of the **witchcraft** sabbat, to be higher or lower elementals. Others see in the brownies and domestic spirits of folklore some resemblance to the subjugated elementary spirits. Even the familiar **poltergeist**, when not clearly identified as the spirit of a deceased person, may be regarded as an elemental. Spiritualists believe that elementals occasionally manifest as mischievous or evil spirits at séances.

Although the book *Comte de Gabalis* is probably an imaginative or allegorical work, it brings together preexisting legends of elementary spirits in an entertaining and philosophical format.

Sources:

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of Ceremonial Magic. New Hyde Park, N.Y.: University Books, 1961.

Elf Arrows (or Elf Bolts)

The superstitious name given to small triangular flints, known as Belemnites, found in many countries, but notably in **Scotland**. It was believed that these stones were arrows shot by the elves, which usually prove fatal to cattle—the cure being to touch the cow with the arrow with which it had been hit and give it water in which the arrow had been dipped to drink.

In his book *The Secret Commonwealth of Elves, Fauns, and Fairies* (1691), Robert Kirk describes the fairy arrow as being tipped with yellow flint and states that it inflicts a mortal wound without breaking the skin. He also says that he examined such wounds. It is even on record that an Irish bishop was thus shot at by an evil spirit, and it was said that the arrows were manufactured by the devil with the help of attendant imps who rough-hewed them while the archfiend finished the work.

Cases are on record of elf arrows allegedly made and used by the witches of Scotland within historic times. In 1662 Isobel Gowdie confessed that she had seen such elf arrows made. Similar superstitions regarding these remnants of the Stone Age prevail in **Italy, Africa**, and Turkey.

Sources:

Kirk, Robert. *The Secret Commonwealth of Elves, Fauns, and Fairies*. 1691. Reprint, London: D. Nutt, 1893.

Elf-Fire

The *ignis fatuus*, or "foolish fire," a name also given to fire obtained by rubbing two pieces of wood together, used in superstitious ways. The elf-fire proper is the phosphorescent light seen hovering over marshy ground. When approached, it appears to recede or vanish suddenly, reinforcing the superstition that it is a mischievous spirit. When seen in graveyards the *ignis fatuus* is known as a "corpse candle." Among the Russian peasantry it was believed that these wandering lights were the souls of stillborn children, who did not desire to lure people from the path but who got no rest until they found their bodies.

Eliade, Mircea (1907–1986)

Noted scholar on the history of religions and for many years a professor at the University of Chicago. Eliade was born March 9, 1907, in Bucharest, Romania, and was educated at the University of Bucharest (M.A., 1928; Ph.D., 1933) and the University of Calcutta. He was a cultural counselor for the Romanian Legation, Lisbon (1941–44) during World War II, and after hostilities ended he became a visiting professor at the Ecole des Hautes Etudes, the Sorbonne, Paris (1946–49), before moving to the University of Chicago, where he served first as the Haskell lecturer (1956) and later as a professor.

From his broad examination of the religious life of various peoples and his study of the nature of religious experience, Eliade wrote several important books dealing with topics related to parapsychology and the occult. He is most remembered for his studies of **alchemy** and shamanism and the monumental *Encyclopedia of Religion* (1987), which he edited during the last years of his life. He died April 22, 1986.

Sources:

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Eliezar (ca. 70–79 C.E.)

Legendary Jewish exorcist. According to the historian Josephus (ca. 37–ca. 100 C.E.), who claimed to have witnessed an exorcism in the presence of Emperor Vespasian, Eliezar applied to the possessed person a ring to which was attached a magical root prescribed by King Solomon. This drew out the devils, which Eliezar caused to pass into a basin of water, which was immediately poured away.

Elixir of Life

Medieval alchemists and mystics believed they were justified in their search for the mythical elixir of life, a universal medicine supposedly containing a recipe for the renewal of youth. The search for this elixir and a quest for gold became the grand goals of **alchemy**.

There was no standard method of manufacturing the elixir of life. In the **grimoire**, *Le Petit Albert*, for example, one is instructed to use eight pounds of sugar of mercury as the foundation of such a mixture. Fifteenth-century alchemist Bernard Trévisan said that dropping **philosophers' stone** into mercurial water would create the elixir. This process would, when "elaborated to the Red," transmute copper and other metals into pure gold, he stated; if "elaborated to the White" it would produce pure silver.

The possibility that the elixir could prolong life was undoubtedly the chief reason alchemists continued their search. The aged alchemist, weary with his quest for gold, craved the boon of youth and desired renewed health and strength to assist him in carrying out his great purpose. As an illustration of the alchemical concept of the elixir of life, the following extract from a work dealing with the secret of rejuvenescence (originally supposed to have been written by **Arnuldus de Villanova** and published by Longueville-Harcourt of Paris in 1716) is instructive:

"To renew youth is to enter once more into that felicitous season which imparts to the human frame the pleasures and strength of the morning. Here it is to no purpose that we should speak of that problem so much discussed by the Wise, whether the art can be carried to such a pitch of excellence that old age should itself be made young. We know that Paracelsus has vaunted the metamorphic resources of his Mercury of Life which not merely rejuvenates men but converts metals into gold; He who promised unto others the years of the sybils, or at least the 300 winters of Nestor, himself perished at the age of thirty-seven. Let us turn rather to Nature, so admirable in her achievements, and deem her not capable alone of destroying what she has produced at the moment she has begotten them. Is it possible that she will refuse unto man, for whom all was created, what she accords to the stags, the eagles, and the serpents, who do annually cast aside the mournful concomi-

tants of senility, and do assume the most brilliant, the most gracious amenities of the most joyous youth? Art, it is true, has not as yet arrived at the apex of perfection wherefrom it can renew our youth; but that which was unachieved in the past may be accomplished in the future, a prodigy which may be more confidently expected from the fact that in isolated cases it has actually already taken place, as the facts of history make evident. By observing and following the manner in which nature performs such wonders, we may assuredly hope to execute this desirable transformation, and the first condition is an amiable temperament, such as that which was possessed by Moses, of whom it is written that for one hundred and twenty years his sight never failed him."

Trithemius (1462–1516) on his deathbed dictated a recipe that which he said would preserve mind, health, and memory with perfect sight and hearing, for those who made use of it. It consisted of, among other things, calomel, gentian, cinnamon, aniseed, nard, coral, tartar, and mace. Five grams of it were to be taken morning and night in wine or brodiium during the first month; during the second month it was to be taken in the morning only; during the third month three times a week, and so on continuing throughout life. This was a more comprehensible recipe than that of **Eugenius Philalethes** (1622–1666), who stated:

"Ten parts of coelestiall slime; separate the male from the female, and each afterwards from its own earth, physically, mark you, and with no violence. Conjoin after separation in due, harmonic vital proportion; and straightway, the Soul descending from the pyroplastic sphere, shall restore, by a mirific embrace, its dead and deserted body. Proceed according to the Volcanico magica theory, till they are exalted into the Fifth Metaphysical Rota. This is that world-renowned medicine, whereof so many have scribbled, which, notwithstanding, so few have known."

In his *History of Magic* (1913) **Éliphas Lévi** describes **Cagliostro's** great secret of rejuvenescence in the following terms:

"Let us now turn to the secret of physical regeneration to attain which—according to the occult prescription of the Grand Copht—a retreat of forty days, after the manner of a jubilee, must be made one of every fifty years, beginning during the full moon of May in the company of one faithful person only. It must be also a fast of forty days, drinking May-dew—collected from sprouting corn with a cloth of pure white linen—and eating new and tender herbs. The repast should begin with a large glass of dew and end with a biscuit or crust of bread. There should be slight bleeding on the seventeenth day. Balm of Azoth should then be taken morning and evening, beginning with a dose of six drops and increasing by two drops daily till the end of the thirty-second day. At the dawn which follows thereafter renew the slight bleeding; then take to your bed and remain in it till the end of the fortieth day.

"On the first awakening after the bleeding, take the first grain of Universal Medicine. A swoon of three hours will be followed by convulsions, sweats and much purging, necessitating a change both of bed and linen. At this stage a broth of lean beef must be taken, seasoned with rice, sage, valerian, vervain and balm. On that day following take the second grain of Universal Medicine, which is Astral Mercury combined with Sulphur of Gold. On the next day have a warm bath. On the thirty-sixth day drink a glass of Egyptian wine, and on the thirty-seventh take the third and last grain of Universal Medicine. A profound sleep will follow, during which the hair, teeth, nails and skin will be renewed. The prescription for the thirty-eighth day is another warm bath, steeping aromatic herbs in the water, of the same kind as those specified for the broth. On the thirty-ninth day drink ten drops of Elixir of Acharat in two spoonful of red wine. The work will be finished on the fortieth day, and the aged man will be renewed in youth.

"By means of his jubiliary regimen, Cagliostro claimed to have lived for many centuries. It will be seen that it is a variation

of the famous Bath of Immortality in use among the Menandrian Gnostics.”

Aristaeus is said to have left to his disciples a secret rendering all metals diaphanous and man immortal. The process apparently consisted of a mystic treatment of the atmosphere, which was to be congealed and distilled until it developed a “divine sparkle” and then became liquefied. After the air was subjected to heat and underwent several other processes, the elixir supposedly emerged.

The great sixteenth-century physician **Paracelsus** was reputed to have discovered the elixir of life. In the *De Tintura Physicorum* (1570), ascribed to him, there is a description of a tincture that enabled individuals to live for centuries.

For an account of a modern claim to have made the elixir of life, see the entry on **Rev. W. A. Ayton**.

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Elkins, Donald T. (1930–1984)

Donald T. Elkins, engineer, pilot, and paranormal researcher, was born and raised in Louisville, Kentucky. He grew up in a family of Christian Scientists, though he departed from the faith as a young man. He served in the Korean War, after which he completed his education at the University of Louisville. He earned three degrees in engineering, completing his last degree in 1960. He took a job at the University of Alaska and created its mechanical engineering program during his year there. In 1961 he accepted a position at his alma mater and returned to Kentucky.

Elkins had become interested in the paranormal and in **fly-ing saucers** in the mid-1950s. In 1962 he called together a group to practice **meditation** and attempt contact with extraterrestrials, an idea he had gotten from a UFO **contactee** group in Detroit, Michigan. The experiment proved successful, and in 1963 he published an initial report, *Telepathy Data Collected by Extraterrestrial Communication*. In 1965 he left the university for a higher paying job as a pilot with a major airline based out of Atlanta, Georgia.

Among the original members of the group was Carla Rueckert. Following her divorce in 1968, they became close friends and he began to work with her as a channel, and she assisted him in his continuing research. Together in 1970 they founded **L/L Research** to provide structure for their ongoing work. Through the 1970s Elkins developed a new group of channels, the first result of his observations being a volume coauthored with Rueckert, *Secrets of the UFO*.

In 1980 Elkins invited a member of the meditation group, James McCarty, to work more closely with Rueckert and himself. As a result, Rueckert experienced an intensive period of **channeling** an extraterrestrial who called himself Ra. He claimed to have come to Earth many centuries ago, to have introduced monotheism into Egypt, and to have built the pyramids. He taught that the basic truth was that All are One. The material was gathered together and published over the next years as *The Law of One* (1981–83).

At the same time as the Ra material was being received, Elkins' work was requiring more time. In 1983 he and Rueckert moved to Atlanta to be closer to his working center. However, he soon developed a severe mental health problem. They moved back to Louisville, hoping that it would help. It did not, and in 1984, he committed suicide. Rueckert and McCarty have continued to operate L/L Research and periodically bring out new material, including a fifth volume of *The Law of One* in the tradition of Elkins' research.

Sources:

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Ellide

The dragon-shaped ship of Frithjof, the hero of the Icelandic legend the *Frithjof Saga*. It was said to be golden-headed, with open jaws, its under part scaled with blue and gold, its tail twisted and of silver, and its sails red-bordered and black. When its wings were outspread, it could skim the calmest seas. This ship was said to have been given to one of Frithjof's forefathers as a reward for kindness by Aegir, the sea god.

Elliotson, John (1791–1868)

President of the Royal Medical and Chirurgical Society of London and the first great exponent of **animal magnetism** in England. Elliotson was born October 29, 1791, in London. He later studied medicine at Edinburgh and Cambridge Universities, continuing after his M.D. degree with studies at Guy's Hospital, London. He became a professor of principles and practice of medicine at University College Hospital, which he helped to establish and where he lectured and served as a physician for a brief period (1834–38). In 1837 he became president of the Medico-Chirurgical Society, London, and was also a fellow of the Royal Society, Royal College of Physicians.

He was introduced to the subject of animal magnetism in 1837 by **Baron Du Potet**, whom he allowed to experiment at University College Hospital. His curiosity aroused, he himself began to study the phenomena and in 1838 found two wonderful somnambules in the **O'Key sisters**, Jane and Elizabeth. The success of his experiments created a stir. When he applied for a demonstration in one of the theaters of the college, he was refused permission, and he was finally requested to discontinue mesmeric practice in the hospital. Following this, in the autumn of 1838, he resigned his professorship and severed his connections with the hospital.

Elliotson's enthusiasm sustained the first serious blow when Thomas Wakeley, the editor of the medical journal *The Lancet*, invited the O'Key sisters to his own house and demonstrated that the violent convulsions into which the patients were sent were produced when, unknown to Elliotson and the patients, the mesmerized piece of money that was supposed to call forth the phenomena was resting in the waistcoat pocket of one of the company. He also proved that if the subjects were kept in ignorance, unmesmerized water could produce sleep, whereas mesmerized water had no effect.

After this the O'Keys were considered exposed and *The Lancet* closed its columns to mesmerism. Elliotson, nevertheless, was not discouraged. The year 1843 witnessed the birth of the journal *The Zoist*, which continued under the direction of Elliotson and one Englewood until 1856. It was a journal of **mesmerism** and **phrenology**, Elliotson being also an enthusiastic phrenologist. In 1824 he founded the Phrenological Society of London and was its president until 1843.

In mesmerism he saw a powerful means for phrenological research. Nevertheless, *The Zoist* was mainly concerned with the therapeutic aspects of mesmerism. With the advent of **Spiritualism**, it opened its columns to many critical articles on the phenomena. Elliotson himself attended a few sittings with **Maria Hayden** and described his experiences in an article, “The Departed Spirits.” He was somewhat skeptical and attributed everything to the agency of the medium. **Table-turning**, however, meant something different to him. It fitted into the magnetic effluence theory, and Elliotson, on the basis of obser-

vations of others alone, concluded that: “there probably is true movement of the table independent of muscular force.”

In 1863 he was introduced at Dieppe, France, to the famous medium **D. D. Home**, with the result that, according to the *Morning Post* of August 3, 1868 “. . . he expressed his conviction of the truth of the phenomena, and became a sincere Christian, whose handbook henceforth was the Bible. Some time after this he said he had been living all his life in darkness and had thought there was nothing in existence but the material.”

Elliotson’s first step after his conversion was to seek a reconciliation with John Ashburner, from whom he had become alienated by the latter’s advocacy of Spiritualism. In 1867 Ashburner had published *Notes and Studies on Animal Magnetism and Spiritualism*. Elliotson now advocated what he saw as the truth of Spiritualism with the same zeal that he had formerly opposed it. Both Elliotson and Ashburner are of importance as representing the transition from animal magnetism to Spiritualism by the British. Elliotson died the next year on July 29, 1868, in London.

Elliott, G(raeme) Maurice (1883–1959)

Clergyman in the Church of England who explored the relationship between Christianity and psychical research. Elliott was born October 1, 1883, in London, and studied at the University of London and Hackney College. He was ordained a deacon in 1915 and a priest in 1917. From 1915 until his retirement in 1952 he served as curate, vicar, or rector of various parishes.

Through his religious studies, Elliott became interested in the psychical as a tool for interpreting the Bible and understanding what is commonly understood to be the “supernatural” element in Christianity, about which he wrote several important books: *The Psychic Life of Jesus* (1938), *Spiritualism in the Old Testament* (1940), *In Search of Faith* (1948), and *The Bible as Psychic History* (1959). He participated in the founding of the **Churches’ Fellowship for Spiritual and Psychical Studies** and beginning in 1954 served as its secretary for many years. He was also a cofounder of the Confraternity, an association of laity and clergy concerned with **Spiritualism**, and a member of the directorate of the Order of the Preparation of Communion of Soul (a psychical research body). From 1954 to 1959 he served on the Commission on Divine Healing set up by the archbishop of Canterbury. He died June 8, 1959, in London.

Sources:

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Elm Tree

The elm tree (genus *Ulmus*) is prominent in Teutonic mythology, where it was said to have been given a soul by the god Odin, senses by Hoenir, and blood and warmth by Lodur, becoming Embla, the first woman. In Finno-Ugric mythology the elms were believed to be the mothers of the fire goddess Ut. In England the tree was associated with elves and sometimes known as “elven.” At Lichfield, England, choristers of the cathedral used to deck the cathedral, close, and houses with elm boughs on Ascension Day.

It was believed that the falling of the leaves of an elm tree out of season predicted a murrain (disease) among cattle. The elm was also used to cure cattle disease by means of the “need fire,” when two pieces of wood were rubbed together until they ignited and a bonfire was built, through the smoke of which the cattle were driven. The leaves were used medicinally as a poultice for swellings, and the inner bark of the tree was used for skin and venereal infections. The slippery elm (*U. fulva* or

rubra), mixed with milk, is still used by herbalists as a demulcent drink.

“Éloge de l’Enfer”

A critical, historical, and moral work, an edition of which was published in two volumes at the Hague in 1759. The title means “The Praise of Hell,” and an English translation was published in 1760, with authorship ascribed to “Bénard.” The book is satirical and somewhat lacking in wit.

Elohim Journal

Elohim Journal is a leading Australian magazine serving the post-**New Age** spirituality movement. It began in 1997 as the *Sedona Journal of Emergence Australia and New Zealand Edition*, and served as its name implied as a South Pacific edition of the popular American **channeling** magazine, *Sedona Journal of Emergence*. After nine issues, it adopted its present name. Its first issue under its new name appeared in January 1999. Coeditor Roger Miles traces his involvement with the magazine to 1994 when in Aspen, Colorado, on vacation, he met the owner of a bookstore who also happened to be a trance channeler. The entity speaking through the man identified Miles as a Starship Commander with the Galactic Federation who had come from the **Pleiades** to Earth to “help take people home.” He did not understand the weird encounter at the time, but strange coincidences began to occur. He soon had a feeling that he should leave his business and pay attention to his life’s work. In the United States in 1996, he met Robert Shapiro, the channel for an entity named Zoosh, and soon was led to an encounter with O’Ryin Swanson, the founder of the *Sedona Journal of Emergence*. Swanson was looking for a way to expand her publication to the South Pacific. Shortly thereafter Miles met his new mate and current coeditor of the *Journal*, Suzanne Stallard. Like its parent, *Elohim Journal* specializes in reprinting brief articles, often around a general theme, of material channeled by a variety of post-New Age channelers, many of whom reside and/or work in the Sedona, Arizona, area. However, at the same time, there are a number of similar channelers operating in **Australia** and **New Zealand** where the New Age Movement had spread through the 1980s. Thus, *Elohim Journal* has also integrated material from local channelers (some of whom, like Jani King, have an international following) into its various issues. The editors of *Elohim Journal*, Roger Miles and Suzanne Stallard, see the magazine as serving the larger spiritual emergence movement and seek to provide an overview of humanity’s journey into “Light and Love.” It includes in each issue notices of new books, especially new volumes of channeled material, that have become available in the South Pacific, and announcements of seminars, special events, and tours from North American and European speakers. *Elohim Journal* may be ordered from Awakening to the Truth, P.O. Box 722, Spring Hill, Brisbane, Queensland 4000 Australia. Its website is at <http://www.elohim.com/>.

Sources:

Elohim Journal. <http://www.elohim.com/>. February 28, 2000.

Elongation of the Human Body

A comparatively rare but by no means modern psychical phenomenon. The Neoplatonists observed it in certain obsessed men. The Neoplatonist Jamblichus (ca. 363 C.E.) in a work on divination writes: “The person of the subject has been known to dilate and tower to supernatural height.” J. J. von Görres, in *La Mystique Divine, Naturelle et Diabolique* (5 vols., Paris, 1854) states that one night while the blessed Ida of Louvain occupied a bed with a very devout nun, Ida assumed mon-

strous proportions until she was lying in all but a very narrow strip of the bed. So great was the strain that the skin of one of her legs burst and she had a scar there from then on. Suddenly, her body began to diminish until at last it was reduced to an extremely minute size. The phenomenon was repeated as she returned from church with her friend.

Among modern mediums it was the famous **D. D. Home** (1833–1886) who most often demonstrated it. The expansions and contractions of his body were witnessed by 50 people at the very least. He felt exceedingly sick after elongations. His maximum growth was found by the **Master of Lindsay** to be 11 inches. On being questioned by the members of the committee of the **London Dialectical Society**, he said:

“The top of the hip bone and the short ribs separate. In Home they are unusually close together. There was no separation of the vertebrae of the spine; nor were the elongations at all like those resulting from expanding the chest with air; the shoulders did not move. Home looked as if he was pulled up by the neck; the muscles seemed to be in a state of tension.”

Lord Adare saw a Mr. Jencken, a taller man, standing beside Home when the phenomenon took place. Home’s feet remained fairly level on the ground. His unbuttoned coat showed a space of about four inches between his waistcoat and the waistband of his trousers. Lord Adare estimated the entire growth to be six to eight inches. Home appeared to grow also in breadth and size all over. If an observer placed a hand flat upon Home’s waist, the observer felt the lower rib pass under his hand until it was some inches above it, the whole flesh and muscle apparently moving and stretching. On the contraction taking place, the lower rib came down until it pressed against the upper edge of the observer’s hand and moved into its proper position.

After two elongations—at another time—Home was shortened to less than his natural height. He could also elongate his arms. Lord Adare placed himself in front of Home when he stood against the wall and made a pencil mark at the tip of his extended arms. First his left, then his right arm was elongated. When the distance between the pencil marks was measured, it was ascertained that the total elongation amounted to nine and one half inches. During this elongation Home’s chest expanded greatly.

H. T. Humphreys, a journalist, published in 1868 the following account: “Mr. Home was seen by all of us to increase in height to the extent of some eight or ten inches, and then sink to some six or eight inches below his normal stature. Having returned to his usual height, he took Lord Adare and the Master of Lindsay and placing one beside each post of the folding doors lay down on the floor, touching the feet of one with his head and the feet of the other with his feet. He was then again elongated and pushed both Lord Adare and the Master of Lindsay backward along the floor with his head and feet as he was stretched out, his arms and hands remaining motionless by his side.” The distance, as measured by Mrs. S. C. Hall, was more than 7 feet.

H. D. Jencken in his account in *Human Nature* (1869) also describes the elongation of Home’s legs:

“The right leg of Mr. Home was then elongated about six inches, then shortened, the foot literally shrinking into the trousers. I carefully examined the leg from the ankle joint to the hip. The limb felt shrunk and withered and, gradually elongated, it felt as if it were being expanded by air being inflated. Whilst the leg was so shortened he walked about the room, proving that, though lessened in size, the function of the limb was unimpaired. The final and most satisfactory test, however, was the lengthening and shortening of the hand. I caused Mr. Home to place his hand firmly on a sheet of paper, and then carefully traced an outline of the hand, causing the pencil point to be firmly kept at the wrist. I am, I believe, rendering the first positive measurement of the extension and contraction of the human organism.”

Home could also impart the power of elongation to others. Miss Bertolacci, a medium herself, was once elongated together with him. The phenomenon was also witnessed in the mediumship of other individuals.

In an article in *Light* (May 10, 1902, p. 223), John E. Purdon writes that:

“On one occasion in my quarters at the Sandown Hospital, Isle of Wight, I held the feet of Miss Florence Cook firmly against the floor, and can certify that there was no lifting of the heels, either with or without her boots, and that there was such an elongation that my brother-in-law, the late assistant-surgeon, Mark A. Kilroy, whose hands were on her shoulders, cried out ‘She is dragging me up to the ceiling.’ As he was over five feet nine inches in height there could have been no posturing that would account for his experience. Further, I most distinctly remember Miss Cook coming back with a jerk to her normal stature. My wife, who was present and heard her brother make the above remark, fully endorses my statement.”

Florence Marryat described a séance with **Katie Cook** in which the medium’s arm, which she held, was elongated to such an extent that it reached the sitters on the other side of the table, where it would have been impossible for her own much longer arms to follow it. She believed that the limb must have been stretched to three times its natural length and in sight of everybody.

The mediums **Frank Herne**, **J. J. Morse**, **Eusapia Palladino**, and (in her early career) **Rosina Thompson** were also reported to have demonstrated the strange gift of elongation. In his book *Modern Spiritualism* (1902), **Frank Podmore** quotes Rev. C. J. M. Shaw for an account of the elongation in his house of a professional clairvoyant named Peters. The arm of the medium was said to have grown six inches.

Pepito Arriola, the Spanish infant musical prodigy, when three and a half years old, sounded full octaves on the piano. His hands did not stretch more than five notes. It seemed to the onlookers that his hand increased during the time he played.

In the case known as the Great Amherst Mystery (see **poltergeist**), Esther Cox’s body repeatedly puffed out to an abnormal size. She was screaming with pain, but the physicians could do nothing to relieve her agony. In a short time, however, the trouble always subsided.

In the case of Rosina Thompson, the elongation was said to be an attempt to quiet an “angry nerve,” as the medium complained of violent neuralgic pains. The attempt was successful and the medium, on coming to herself, found all her pain gone.

There are difficulties in assessing the validity of the phenomenon of elongation. It is well known that there are variations in height when the musculature of the vertebrae are relaxed or tensed. The seventeenth-century British posture master Joseph Clark could voluntarily dislocate the vertebrae of his back and other parts of his body, exhibiting apparent deformity or variation in appearance. Some acrobatic entertainers can appear to lengthen or shorten their limbs through skillful manipulation of their muscles and clothing. On the other hand, one is reluctant to impute such deceptions in the case of saints of whom the phenomenon was reported, though, of course, in all cases a question of what the reporters observed remains pertinent.

In the case of mediums, the evidence is variable. Mediums like Herne or Palladino have been accused of **fraud**. On the other hand, D. D. Home, in spite of his many unusual feats, escaped any detection in fraud, and the claims of elongation in his case rest upon various reputable witnesses.

Sources:

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Podmore, Frank. *Modern Spiritualism*. London: Methuen, 1902. Reprinted as *Mediums of the Nineteenth Century*. New Hyde Park, N.Y.: University Books, 1963.

Elvis

Following the death of Elvis Presley on August 16, 1977, numerous reports of contact with him began to surface. One set of these reports concluded that he was still alive and for whatever reason had made some random contact with different individuals. The exploration of that hypothesis even became the subject of a prime-time television special on United States television.

At the same time, a number of mediums and other people with some psychic abilities claimed to have contacted Elvis and to have received messages from him in the spirit world. (It is not unusual for mediums to claim contact with famous people who have recently died.) Among the first to claim contact was Milwaukee medium June Young, who claims to have begun receiving messages within days of Elvis's death. She published a magazine, *Elvis Still Lives*, which included texts of her ongoing contacts.

Journalist Hans Holzer received information on a variety of people with messages, but was most impressed with those received by Dorothy Sherry, who seems to have begun contact in January 1978. The account became the basic story of his recent book *Elvis Speaks from the Beyond and other Celebrity Ghost Stories* (1993).

Such stories have appeared regularly in the weekly tabloids, among the most recent being a 1995 account of a woman who claimed that she was cured by the ghost of Elvis.

Sources:

Holzer, Hans. *Elvis Speaks from the Beyond and other Celebrity Ghost Stories*. New York: Dorset Press, 1993.

"I Was Cured by Ghost of Elvis." *Sun* (January 24, 1995).

Elymas the Sorcerer (ca. 47 C.E.)

As reported in the Christian New Testament (Acts 13:7–12), a magician of Paphos, in Cyprus, who openly defied the Apostle Paul before the Roman governor. "Oh, full of all subtlety and mischief," said Paul in righteous anger, "child of the devil, enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And, now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season."

How Elymas exercised his talents is not related, nor are the characteristics of his sorceries, but we are told that the sentence of Paul immediately took effect, and "there fell on him a mist and a darkness; and he went about, seeking some to lead him by the hand."

"Elymus the Sorcerer Struck with Blindness" is the title of a famous cartoon by Raphael Sanzio (1483–1520), from which tapestries in the Vatican were executed.

Emanations

Supposedly perceived by psychics and identified by some parapsychologists, but largely unrecognized by mainstream science, emanations play a significant part in theories about psychic phenomena. Throughout history, subtle emanations have been postulated under a variety of names, such as the *prana* of ancient India, the *mana* of Polynesian primitives, the *telesma* of the Kabbalists, and the *spiritus* of Robert Fludd. Since the late eighteenth century and Franz Anton Mesmer's proposals concerning magnetic fluid, a variety of terms for emanations have been proposed, such as "odic force," "animal magnetism," "ether," "radiations," and "vibrations." At various times ema-

nations were said to proceed from and surround everything in nature. When living things were brought into contact through this medium the result was either interpenetration or repulsion.

Early Theories

Analogies with magnetism were inevitable because the properties of the magnet were known to ancient peoples, some authorities claiming that it was used in religious rites in Egypt, Greece, and Rome. They offered as evidence the iron rings and wings used in the Samothracian mysteries, the iron wings worn by priests of Jupiter to increase their magic power, and the various symbols ascribed to the paganistic gods.

It was said too that meteoric stones, because of a force they radiate, were used in religious rites, either as objects of worship or as tools for **divination** and soothsaying. Small stones were worn by the priests, and Pliny described the temple of Arsinoe as being vaulted with magnetic stone in order to receive a hovering statue of its patron. Cedrenus gave an account of an ancient image in the Serapium at Alexandria suspended by magnetic force.

The most ancient writing extant in which a theory of emanations may be found is ascribed to Timaeus of Locris (ca. 420–380 B.C.E.). He assigns the creation of the universe to divine emanations of God, an imparting of his being to unformed matter. By this union a world-soul was created that vitalized and regulated all things he said. Claudian, in his *Idyl of the Magnet*, uses the concept of emanations as a symbol of the informative spirit of things, the laws of nature, creative and existent.

The mysticism of the seventeenth and eighteenth centuries mainly depended on ideas of radiation emanating from all things, but especially from the stars, magnets, and human beings—of a force that would act on all things and was controlled by an indwelling spirit. The writings of **Paracelsus** abound with instances of the theory. He asserted that every substance in itself contained something of the nature of the lodestone, that an "astral light"—one of the finer media of nature, finer than the luminiferous ether—existed throughout planetary space and especially around the human brain and spinal cord. He wrote that humans are simply organized magnets, each with poles that attract and repel, that our thoughts are magnetic emanations projected from our minds.

According to Paracelsus, the universe emanated from a great First Being and there was a reciprocity in all things. In man too there existed an "astral quality" emanating from the stars, which, when compared with the physical body, might be considered a spirit. He wrote that this life stood in connection with the stars from which it sprang and drew to it their power like a magnet. Paracelsus called this sidereal life the *magnes microcosmi* and made use of it to explain the manifestations of nature—it glowed in the flower, glided in the stream, moved in the ocean, and shone in the sky.

The alchemist **Jean Baptiste Van Helmont** wrote of an ethereal spirit, pure and living, that pervades all things. Robert Fludd explained sympathy and antipathy by the action of the emanatory spheres surrounding man: in sympathy the emanations proceed from the center; in antipathy the opposite movement takes place. He maintained that these sensitive emanations could also be found among animals and plants, drawing an argument from the fact that if inert substances, such as the earth and magnet seem to be, have their emanations and their poles, living forms must also have them. William Maxwell, a seventeenth-century Scottish physician, wrote: "There is a linking together of spirits, an incessant outpouring of the rays of our body into another."

The philosopher Descartes asserted that all space is filled with a fluid matter that he held to be elementary, the foundation and fountain of all life, enclosing all globes and keeping them in motion. The idea of emanation and magnetism is also found in Newton's doctrine of attraction, which he called the

“Divine Sensorium.” As he suggests in his *Principles of Natural Philosophy*,

“Here the question is of a very subtle spirit which penetrates through all, even the hardest bodies and which is concealed in their substance. Through the strength and activity of this spirit, bodies attract each other and adhere together when brought into contact. Through it electrical bodies operate at the remotest distances as well as near at hand, attracting and repelling; through this spirit the light also flows and is refracted and reflected and warms bodies.”

Mesmer, in detailing his theoretical work for the committee of the French Academy of Science, broke down his ideas into a series of propositions. One was the following:

“Between the heavenly bodies, the earth and human beings, there exists a mutual or interchangeable influence. The medium of this influence is an universally distributed fluid which suffers no vacuum, is of a rarity with which nothing can compare and has the property of receiving and transmitting all impressions of movement. Animal bodies experience the mutual effect of this agent, because it penetrates the nerves and affects them directly. In the human body particularly are observed properties analogous to those of the magnet. It is shown by experiment that a matter flows out so fine that it penetrates all bodies without apparently losing any of its activity. This may be communicated to other bodies, animate or inanimate, such as mirrors; it is communicated, propagated, augmented by sound. Its virtues may be accumulated, concentrated and transported.”

These propositions were basic to Mesmer’s larger understanding of **animal magnetism** and its use in curing disease. Some experimenters in the field who followed Mesmer began to place increasing emphasis on the “mesmeric trance” and the phenomena associated with a mesmerized subject rather than the claimed physical properties of animal magnetism. In the trance condition, many sensitive individuals were said to exhibit clairvoyant and other paranormal faculties, as well as insensitivity to pain and susceptibility to suggestion. This direction of research culminated in two contradictory developments: a natural association between the psychic faculties of mesmerized subjects and the phenomena of **Spiritualism**; and the medical transition from mesmerism to **hypnotism**, in which psychic faculties were discredited and emphasis was given to abnormal physical phenomena.

Reichenbach Phenomena

During the nineteenth century, these different directions of research and theory coexisted and were often inextricably entangled. From 1840 on, German chemist **Baron Karl von Reichenbach** conducted experiments in electromagnetic phenomena in relation to a vital force which he called **od** or “odyle.” Reichenbach maintained that this force was perceptible to sensitives, or psychic individuals, who could identify the poles of magnets as well as lines of force from human, animal, mineral, and vegetable sources in a totally dark room. These emanations were perceived by the sensitives as differing in color, size, intensity, and temperature according to the nature of the object examined. The poles of a magnet emitted flames which were reddish-yellow from the south pole and bluish-green from the north; similar polarity was perceived in the luminous emanation from crystal. He said that human fingers also radiated patterns of light. His claims have a unique bearing on the phenomena of psychological research and parapsychology because they deal with the question of special sensitivity of certain individuals to subtle force.

Dowsing or water witching, with its associated fields of **radiomics** and **radiesthesia**, is specifically concerned with a claimed sensitivity to subjective and objective aspects of subtle force and polarity. The visual indications of subtle force allegedly perceived by Reichenbach’s sensitives also have relevance to **aura** research, where lines of force and colors are described by psychics as surrounding the human body. Theories of emanations

are also invoked for such phenomena as **psychometry**. **Sir Oliver Lodge**, lecturing before the Literary and Philosophical Society of Liverpool, speculated:

“Here is a room where a tragedy occurred, where the human spirit was strung to intense anguish. Is there any trace of that agony still present, and able to be appreciated by an attuned or receptive mind? I assert nothing, except that it is not inconceivable. If it happens, it may take many forms—that of vague disquiet perhaps, or even imaginary sounds or vague visions, or perhaps a dream or picture of the event as it occurred. Relics again. Is it credible that a relic, a lock of hair, an old garment retains any indication of the departed—retains any portion of his personality? Does an old letter? Does a painting?—an old master we call it. Aye, much of the personality of an old master may be thus preserved. Is not the emotion felt looking at it a kind of thought transference from the departed?”

Writing on the psychic gifts of the medium **Stephan Ossowiecki**, **Charles Richet** stated:

“There is something profoundly unknown in a line of our writing, other than the lines traced on the paper. This unknown something may be called an emanation. I have called it pragmatic emanation, which would act on our cryptesthesia and stimulate cognition. It resembles somewhat the emanation from subterranean water that provokes the movements of the dowsing rod.”

The simile is suggestive. Running water, metals, crystals, and magnets produce strange sensations in some sensitives. In hypnotic and in hysteric cases the sensitivity to metals is very pronounced. The magnetism of the earth is felt by some sleepers according to whether they lie in the north-south or in the east-west position. Reichenbach discussed all these phenomena.

His famous work *Researches on Magnetism, Electricity, Heat, Light, Crystallisation and Chemical Attraction in their Relations to the Vital Force* was published and translated in 1849 and 1850. However, his *Letters on Od and Magnetism* (1852) provides a less complex introduction.

In the 1880s the **Society for Psychical Research** (SPR) investigated and replicated Reichenbach’s claims. In trials with 45 subjects of both sexes, with ages ranging between 16 and 60, three professed to see something luminous. With one subject 14 consecutive successes were recorded. The SPR’s committee concluded:

“In view of these apparent confirmations of previous testimony, the committee is inclined to the opinion that, among other unknown phenomena associated with magnetism, there is a *prima facie* case for the existence, under conditions not yet determined, of a peculiar and unexplained luminosity resembling phosphorescence, in the region immediately around the magnetic poles, and visible only to certain individuals” (*Proceedings*, vol. 1, 1883: 230).

However, another, more exhaustive, investigation on behalf of the **American Society for Psychical Research** by Prof. Joseph Jastrow and Dr. George Nutthal was entirely negative.

Other Turn-of-the-Century Experimenters

During the decades before World War I, the first generation of psychical researchers devoted a significant amount of energy in attempts to verify the existence of various forms of emanations from the human body. Among the more famous of these efforts center upon the experiments on the human aura by the physician **Walter J. Kilner**.

An interesting analogy can be found in the experiments of Dr. **Joseph Maxwell** regarding a “digital effluvium,” the colored perception of which, according to his conclusions, indicated a highly psychical temperament. He advised that a dark object (e.g., an armchair covered with dark velvet) be placed between the light and the experimenter; the subject’s hands were joined at the fingertips, palm toward the chest, and then slowly withdrawn, with the fingers kept stretched out. Seven or eight out of ten subjects, if their heads were on a level with the

operator's head, perceived a sort of gray mist uniting the fingertips. Maxwell found that out of three hundred people of both sexes 240 to 250 perceived the effluvium; two or three out of a sample of one hundred saw it blue. Two saw it yellow and one saw it red. If the hands ceased to move, the effluvium disappeared. If the movements of withdrawal ceased when the fingertips were within 10 to 15 centimeters' proximity, the effluvium remained visible for a longer time.

Maxwell's experiments were conducted in daylight. One of his mediums saw the effluvium escape from the hands of the sitters and spread itself over the séance table. Putting out all light, Maxwell traced letters on the table with the tip of his finger. The medium was able to read five-lettered words thus traced.

This effluvium recalls the magnetic fluid of mesmerizers about which controversy ran high through much of the nineteenth century. Charles Richet believed that no satisfactory answer could be given to the question of whether the old method of mesmeric passes sets free some special human power that acts on other human beings. **Eugene A. D. Rochas**, **Hyppolite Baraduc**, and **Emile Boirac** claimed photographic evidence for its existence, though this evidence has proved inconclusive.

E. K. Müller, an engineer of Zürich and director of the Salus Institute for electromagnetic treatment of nervous disorders, also indicated the existence of an emanation from the human body that is capable of decreasing the resistance of an electric circuit. The experiments were further supported by the work of a Professor Farny of the Zürich Polytechnicum, who gave the name "anthropoflux" to the emanation. The maximum emission came from the inner surfaces of the fingers of the left hand. Its source appeared to be in the blood, but the breath was also charged with it. It penetrated a large number of substances, many of which gave off a secondary radiation and it could be stored in an inverted test tube in the same way as a gas.

Other mysterious emanations were claimed by Prosper Blondlot of the University of Nancy, France, in 1903. He asserted that the human brain and nerves give off rays that are capable of penetrating aluminum, black paper, and other opaque objects. He named them "N-rays" after the town of Nancy. The rays were believed to consist of at least four groups of ether vibrations. They were said to be of long wavelength and near electromagnetic waves in frequency. They could be obtained from various sources other than the Roentgen tube, and certain bodies seemed to have the property of retaining or storing the rays for a considerable amount of time. The human body was said to emit them continuously. Although nonluminous in themselves, the rays would increase the glow of any phosphorescent body they touched. A small spark or flame was similarly influenced. The existence of "N-rays" was supposedly demonstrated in photography; pictures taken without the rays were very faint, while those obtained while the "N-rays" were in action were much stronger.

Dr. Jules Regnault held it probable that the "N-rays" only constituted part of the radiation studied under the name "odic force." The reports of "N-rays" were followed by those of "N1-rays" and by the demonstration of Gustave LeBon that all bodies emit effluvia, which he called "dark light." In 1893 a Dr. Luys published a book on the direct visibility of cerebral effluvia.

Of the several attempts to substantiate the existence of human emanations, the "N-rays" were most singularly proven nonexistent. A few months after Blondlot had been honored by the French Academy of Science, he was visited by an American physicist, Robert W. Wood. Wood slyly removed a prism from Blondlot's apparatus while the latter was describing an "N-ray" spectrum. According to Wood, this had no effect on Blondlot's observations, which he concluded could only be imaginary. The ridicule that followed this "exposure" (see *Nature*, vol. 70, 1904, p. 530) culminated in Blondlot's madness and death.

In 1896 Commandant Darget of Tours, France, claimed to have proven the existence of vital emanations in plants by placing a freshly cut small fern on a photographic plate in a dark

room. After two days he obtained the exact portrait of the plant, effluvia thrown from each leaflet and zones of contracting during its loss of vitality. His experiments led him to propose that a photographic plate be placed on the head and heart of a man who was believed to be dead but might be in danger of being buried alive. Darget believed that traces of life would show themselves on the plate. But G. de Fontenay advised caution, saying there might be "perfidies of the sensitive plate" and the interchange of gaseous matter between living bodies and the atmosphere, the influence of secretions, or the action of radiant heat that might well be responsible for some of the phenomena.

Dr. Louis Favre, experimenting with Agnes Schloemer, claimed to have discovered powerful vital emanations of the human body. By the imposition of her hands, Schloemer could allegedly destroy such resistant bacteria as the *Bacillus subtilis* and the *bacillus anthracis*.

Dr. H. Durville published similar results with the typhoid bacillus in the *Bulletin General* of the Psychological Institute of Paris, but the most sensational experiments in this field were conducted by Drs. L. Clarac and B. Llaguet of Bordeaux with a Mme. X. The report of their seven-year investigations, published in 1912, appeared to prove the existence of a fluid emanation by certain individuals that prevented the decomposition of plants or animals and preserved them in a desiccated but much finer state than any mummification process could.

The experiments were conducted in the doctors' own laboratory; the various objects were provided by the physicians and placed immediately under lock and key. The treatment took place in light, under perfect control, each experiment taking about twenty minutes and consisting of placing the hands of Mme. X in contact with the object or sometimes only near it. Plants dried up with the preservation of perfect color; wine showed no signs of acid fermentation; in oysters the process of putrefaction was prevented, or stopped if the treatment began at a later stage; and fish and birds were preserved in their form, color, and brightness of the eyes. The blood of a rabbit (without being drained) was preserved in a liquefied state for 25 days and remained as a solid red mass afterward.

Similar phenomena were demonstrated by Joanny Gaillard, a shoe dealer of Lyons. He claimed that from his youth he had been able to heal burns and bruises of any sort by laying on his right hand. He observed that when he juggled with oranges they became hardened. He believed that a fluid that counteracted putrefaction and had germicidal qualities emanated from his hands. He made experiments beginning in January 1928, one being to mummify animal corpses and perishable commodities in general. He found that even fish, after treatment, were perfectly preserved. Oranges and lemons became as hard as wooden balls.

He made a little museum of such objects, which René Sudre in *Psychic Research* (March 1929) admits having seen. Lyons physicians tested Gaillard's "fluid" on seeds and microbes. It appeared that he had succeeded in arresting the germination of lentil seeds. When he tried his fluid on a bacterial culture, however, it seemed to be reflected in some curious fashion and he got the sensation of having burned his hands. A committee of physicians in Paris before whom Gaillard appeared came to the conclusion that the existence of his fluid had not been demonstrated.

A. Bue, in his *Le Magnétisme curatif* (1894), narrates interesting experiments in hastening the growth of plants by "magnetic passes." Bulbs of hyacinths were used. According to Bue, "By magnetizing every day, for about five or ten minutes, the water in the vases where the roots of these tubercles are immersed, one is able to give such vitality to the sap, that stem and flower will speedily assume extraordinary appearances."

Similar experiments were reported by Dr. Louis Favre at a meeting of the Psychological Institute at Paris in 1905. According to his findings, the human hand exercised an action over the germination and growth of plants, the right hand being the

most active. It strengthened feeble vitality and the influence of six minutes' action on the first day extended to the whole period of germination. The better the health of the plant, the stronger the action.

Heinrich Nusslein, the German automatic painting medium, claimed the power to prolong the life of fresh-cut flowers for several days by making passes over them.

Gambier Bolton, in his book *Psychic Force* (1906), recommends the flower-healing test to discover mediumistic powers. In this test a dying blossom is put into fresh water in a place where it is sheltered from the full rays of the sun. The experimenter rubs the palms of his hands together sharply for half a minute and then, standing in front of the flower, places the palms of both hands behind the flower and draws the hands in a semicircle toward his body. This action is repeated slowly and steadily, with concentration, from 12 to 20 times, remembering that it is not at all necessary to touch the flower. As a further test, another dying blossom might be placed in water three feet away from the first. When the 20 passes have been made over the first blossom, both should be placed out of reach, in a moderate temperature, and left there for 24 hours. If at the end of that period the one treated shows any signs of improvement, the experimenter has some powers; if both look better, he is likely to be a good medium.

Hyppolite Baraduc spent many years studying the emission of human "fluid" and photographed the emanations of human hands. He also invented a **biometer** to register vibrations emitted from the hands. In the hands of psychics he found luminosity radiating from the base of the palm. The subjects' mental state had great influence over the lines of light he obtained.

Mental distress was disclosed by confused lines. Baraduc also photographed his son and his wife, one four minutes after death and the other 24 hours after death. In each instance there was seen stretching from the lifeless body a great stream of force that extended to the ceiling of the room and then turned down again. The son's face allegedly could be recognized in the stream, seen close to the body, by anyone who had known him. A profile of his wife was also seen in the room.

Albert Nodon, president of the Bordeaux Astronomical Society, tested the radioactivity of living substances by a specially constructed electrometer. He found that the radioactivity of vegetable matter was of the same order as that of uranium. It was found to be greater in the reproductive organs than in other parts of the plants, and was greater in newly cut plants than in dried ones. Freshly dug earth had similar radioactivity. The insects showed three to five times greater radioactivity by unit of weight than uranium. Unfortunately Nodon's instrument, because of its construction, could not be applied to humans.

As reported in *The Lancet* in 1931, British physician Charles Russ constructed an instrument to demonstrate that an energy radiates from the human eye. He suspended in a jar a delicate solenoid of mica covered with strips of aluminium. Electrically charged metal plates were fixed to the outside of the glass vessel. When a person's gaze was focused intently on one end of the cylinder it moved away from the eye. When the gaze was fixed on the other end it moved toward the eye. When the gaze was directed at the center it remained stationary.

The destructive effect of the human gaze on séance room phenomena was claimed frequently. **D. D. Home**, before his levitations, usually asked the sitters not to look at him. The fire-resistance test was sometimes similarly handicapped by the spectators' earnest stares. Experiments suggest that when sitters blindfold their eyes, psychical phenomena gain in strength, and **direct voice** may be obtained in fair visibility. Unfortunately, preventing close observation in séances also facilitates the production of fraudulent phenomena.

Recent Experiments

In spite of years of research and thousands of experiments there has been no completely satisfying scientific demonstra-

tion of emanations of psychic force nor any definitive explanation. Most of the earlier experiments have not proved repeatable under strict control conditions.

The best of recent work on emanations began with the efforts of Bernard Grad, a gerontologist at McGill University in Montreal. In the 1960s he began work with Oscar Estabany, a Hungarian immigrant who claimed healing powers. Utilizing his large laboratory and trained staff, Grad was able to put Estabany through a series of tests involving the stimulation of plant growth and the healing rate of mice, all with positive results. His work was followed by that of biochemist M. Justa Smith, who also worked with Estabany. By using nonhuman targets in their work, they were able to isolate the healing "power" as the causative agent and eliminate human suggestibility. Their research has stood for several decades without refutation and has been supported by parapsychological research on psychokinesis.

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Emants, Marcellus (1848–1923)

Dutch author and poet who took a special interest in psychical phenomena. With the physiologist G. A. van Rijnberk, Emants took part in experiments with the famous medium **Eusapia Palladino** and became convinced of the genuineness of her phenomena. As a result, in 1903 Emants published an article in the Hague journal *Het Vaderland* proposing the foundation of a Dutch Society for Psychical Research. However, this did not take place at the time, and it was not until the efforts of **G. Heymans** of Groningen University that such a society was founded in 1920.

Emerald

One of the most highly esteemed precious stones, known to ancient Egyptians, Hindus, Greeks, and Romans. In India emeralds were used to adorn images in temples, and Moslems used emeralds as **amulets**, inscribed with verses from the Koran. Emeralds were believed to change color when surrounded by deception and treachery. They were also believed to be preservatives against decay, dysentery, and the bites of venomous creatures and to promote easy childbirth. In ancient Rome the emperor Nero was said to have had an unusually large emerald that he used for viewing gladiatorial contests. Presumably he was shortsighted and used it as a lens.

The Emerald Table (of Hermes)

A brief document believed to be the earliest statement of the principles of spiritual alchemy, ascribed to **Hermes Trismegistus**, after whom **alchemy** has been named “the hermetic art.”

Hermes Trismegistus is a shadowy figure, possibly mythical. The old alchemists believed him to have been an Egyptian living about the time of Moses; others have claimed him to have been a personification of Thoth, the Egyptian god of learning. There is a legend that the Emerald Table (also known as the Smaragdine Table) was discovered by Alexander the Great in the tomb of Hermes in a cave near Hebron.

The earliest printed version in Latin dates from an alchemical work of 1541, but a commentary on it was known three centuries earlier, and the table might well be ancient. The original was believed to have been inscribed on emerald (smaragdine) in Phoenician letters, later translated into Greek and Latin. It has been translated into English as follows:

“True, without error, certain and most true; that which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One Thing; and as all things were from one, by the mediation of one, so all things arose from this one by adaptation; the father of it is the Sun, the mother of it is the Moon; the wind carries it in its belly; the nurse thereof is the Earth. This is the father of all perfection, or consummation of the whole world. The power of it is integral, if it be turned into earth. Thou shalt separate the earth from the fire, the subtle from the gross, gently with much wisdom; it ascends from earth to heaven, and again descends to earth; and receives the strength of the superiors and of the inferiors—so thou hast the glory of the whole world; therefore let all obscurity flee before thee. This is the strong fortitude of all fortitudes, overcoming every subtle and penetrating every solid thing. So the world was created. Hence were all wonderful adaptations of which this is the manner. Therefore am I called ‘Thrice Great Hermes,’ having the Three Parts of the philosophy of the whole world. That which I have written is consummated concerning the operation of the Sun.”

This statement’s theme of “as above, so below” became a keystone of occult philosophy.

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E-Meter

Common term for a device known as an “electro-psycho-meter,” invented by Volney Mathison in the United States. It measures galvanic skin response through changes in the electrical conductivity of the skin when the subject is emotionally aroused. The subject holds a handle in each hand, and strongly emotive thoughts cause a meter needle to register a dramatic change from zero. In the 1950s, the E-meter became an established part of the procedures of **Dianetics** and **Scientology**.

Use of the E-meter by the members of the Church of Scientology is explained in a series of books written by church founder **L. Ron Hubbard**.

Sources:

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Emissaries of Divine Light

The Emissaries of Divine Light is an international spiritual community founded in 1932 by Lloyd Arthur Meeker, then a resident of Tennessee. He had for several years been giving focused consideration to the meaning of life which finally led him on an inner search and to a realization that he was responsible for the quality of his life experience. He came to the conclusion that humans were created to manifest the divine design. God is thus the focus of all beingness. Distortions in life appear when evil influences (fear, hate, anger, etc.) gain control of the mind. However, humans have the power to choose which influences they will allow to influence their mind.

Meeker began to write his conclusions under the pen name Uranda. He was soon joined by a young colleague, Lord Martin Cecil (d. 1988), who became head of the Emissaries following Meeker’s **death** in a plane crash in 1954. Meeker had established the main U.S. center of the movement, Sunrise Ranch, in 1945 in Loveland, Colorado. Cecil opened the primary Canadian center at 100 Mile House in British Columbia.

The Emissaries now exists through 12 communal centers scattered around the globe, and in more than one hundred teaching centers, each managed by a small group of people affiliated with the movement. They offer classes and workshops that assist people in remembering their own divine nature. One method for doing that is “The Opening,” a seminar/workshop experience that introduces individuals to their divine identity, the universal principles that govern life, and the nature of the invisible realm. Meeker also developed a unique healing process called **Attunement**, a non-touch healing technique that attempts to restore the spiritual element to the healing process. It begins in the harmonization of the healer, the patient, and the source of all being.

The Emissaries may be contacted through its American headquarters at 5569 N. Country Rd. 29, Loveland, CO 80537. It has an Internet site at <http://www.emissaries.org>.

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Emma

The servant girl of Joseph Haddock, a well-known English exponent of **animal magnetism** before the advent of **Spiritualism**. Emma was the first English somnambule or **trance** subject whose powers of **clairvoyance** and trance visions were carefully recorded. These were published in Haddock’s book *Somnolism*

and *Psychism* (1851) and in such journals of the time as *The Zoist* and the *Boston Chronicle*.

Haddock narrated that one day, trying to put a patient into magnetic (mesomeric) sleep, he thought of suspending a magnet from the ceiling and directing the patient to look steadfastly at it. Emma was in the kitchen under the room where he was practicing and knew nothing of his movements. In a few minutes Haddock smelled burning and called out to his daughter to look for the cause. She found Emma on fire. Haddock quickly ran down and found her mesmerized, on her knees before the kitchen fire, engaged in sweeping the hearth and with her apron burning from contact with a glowing coal. She was unconscious of the fire and her attention was wholly directed to a point in the kitchen ceiling. When asked what she was doing, she replied, "I want that magnet." When Haddock pretended not to understand, she replied, "that magnet hanging up there" and accurately described its position.

Subsequent experiments disclosed that Emma had remarkable powers both in medical and in traveling clairvoyance. Haddock freely employed her for making diagnoses. She could describe the diseased structures in the patient's body without medical terms. Looking at the heart she called the auricles the "ears" and the ventricles the "meaty part." She distinguished between arterial and venous blood in the heart by calling one the "light side" and the other the "dark side." She could see events at a distance and described the whereabouts of lost or stolen property.

One case attracted considerable attention at the time. A Mr. Arrowsmith of Bolton, England, was considerably worried over a sum of £650 that one Mr. Lomax the cashier remembered to have paid into the bank but which the bank denied receiving. Emma was consulted. On being given the envelope that had contained the money, she correctly described the contents and how they were handed in at the bank counter and finally described the missing banknotes and the bill of exchange in an envelope with other papers in an inner room of the bank. Arrowsmith went to the bank and demanded another search, and on the directions given by Emma, the money was found among some old circulars in the manager's private room.

Like her contemporary **Adèle Maginot**, Emma had visions of the future life and spiritual matters, which Haddock also recorded in his book.

Sources:

Haddock, Joseph. *Somnolism and Psychism*. 1851. Reprint, New York: Arno Press, 1975.

Emmanuel

Emmanuel, an entity who speaks through channel Pat Rodegast, emerged in the early 1980s as a being of golden light. Once he was comfortable with Emmanuel's presence, Rodegast worked with Emmanuel regularly, and some of the material from the channeling sessions were published in 1985 as *Emmanuel's Book: A Manual for Living Comfortably in the Cosmos*.

Emmanuel emphasizes a message of humans coming into a new relationship with God as co-creators. Separation from God had served a purpose and was now coming to an end. The clarity and simplicity with which Emmanuel spoke attracted popular **New Age** teacher Baba Ram Dass (**Richard Alpert**), who backed Rodegast in her channeling activity and wrote the introduction to *Emmanuel's Book*. He was convinced of Emmanuel's reality because of the perceived differences between Rodegast and her channeled entity.

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Emmerich, (Anne) Catherine (1774–1824)

German nun of the Augustine order who had ecstatic visions. Born September 8, 1774, at Flamske, Westphalia, Emmerich grew up in a peasant family. She became a servant in the household of an organist named Söntgen, and when his daughter Clara entered the convent of Agnetenberg at Dülmen, the sisters there were persuaded to take Catherine Emmerich as well. She was admitted as a postulant November 13, 1802, and professed a year later.

At the end of 1811, however, the government of Jerome Bonaparte, king of Westphalia, suppressed the convent. The church was closed and the community dispersed. Emmerich was destitute and ill, and for a few months stayed in the convent buildings, ministered to by Abbé Jean Martin Lambert (an elderly priest) and a servant girl. The three were later obliged to vacate the premises, and in 1812 the priest and Emmerich were lodged in the house of a widow.

Here she experienced frequent and prolonged ecstatic states. They were discovered accidentally by Clara Söntgen, who went to visit her and found her in **ecstasy** with **stigmata**, blood falling from her outstretched hands. Clara at first thought she had met with an accident, but when she mentioned it to Emmerich afterward, Emmerich begged her to keep it secret.

On December 31, 1813, Emmerich's confessor, Father Limberg, also saw the stigmata when giving her Holy Communion. He discussed it with Father Lambert, and the two priests agreed to keep the matter secret, as they were uncertain what should be done.

Meanwhile Clara reported the matter to her father, and soon everyone in Dülmen was talking about it. The local physician visited Emmerich, determined to end her "hysteria," but came away convinced of the genuineness of the phenomena. He made an official report, and soon the administrator of the diocese of Münster took up the matter. Priests and doctors examined the girl, and as the news spread far and wide, famous visitors also came to see her, including the poet Clemens Brentano.

During her ecstasies, Emmerich experienced and described detailed scenes of Jesus' passion and crucifixion, including the story of the woman Seraphia said to have wiped the face of Jesus with a cloth, which later bore a miraculous picture of Jesus formed from the blood and sweat. Such sacred images came to be called **veronicas** (from the Greek *icon*, "image," and the Latin *vera*, "true"), the most famous being the **Turin Shroud**. The visions were approved by a number of theologians and priests, and highly regarded by Pope Pius IX, who requested that an Italian translation of them appear with the German original.

Emmerich continued to experience ecstasies and stigmata with severe wounds. She died February 9, 1824, after much agony caused by a wound in her side. She died murmuring the name of Jesus. She was buried on February 13, and six weeks later was exhumed, after a rumor that the body had been stolen. It was found that there was no corruption. The grave was opened again 32 years later, on October 6, 1856, and the body was still intact.

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Encausse, Gérard (1865–1916)

Physician and occultist who wrote under the pseudonym "Papus." He was born July 13, 1865, at La Corogne, Spain, the son of a French chemist and Spanish woman. At the age of four, he went to France with his parents and was educated in Paris. As a young man he spent much time at the Bibliothèque Nationale, studying **magic** and **alchemy**. He became a physician and also joined the **Theosophical Society**, but resigned from it because of its emphasis on Eastern occult teachings.

In 1888 Papus published his *Traité élémentaire de science occulte*, the first of a number of books, and that same year founded the journal *L'Initiation* (1888–1914). He was an associate of such other well-known occultists as Joséphin Peladan, Stanislas de Guaita, and Oswald Wirth and founded the Independent Group for Esoteric Studies, which attracted a large number of students of the occult. He later directed the Martinist Order, based on the teaching of **Louis Claude de Saint-Martin** (1743–1803).

The many books by Papus cover the whole realm of occult thought, but his works on the **tarot** have remained by far his most popular. Three of his works were edited by his son Philippe Encausse.

Papus played a part in exposing the famous **Leo Taxil** hoax against **Freemasonry** and the Roman Catholic Church in France. Notwithstanding his occult activities, Encausse remained a popular and devoted physician. He served in the French army medical corps during World War I and died of a pulmonary infection October 25, 1916.

Sources:

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The Enchiridion of Pope Leo III

A collection of **charms**, cast in the form of prayers, that have nothing in common with those of the Roman Catholic Church. The *Enchiridion* is concerned chiefly with worldly, rather than spiritual, advantages. It is said to have been printed in Rome in 1523, and again in 1606. Its magical virtue rests on a supposed letter from Charlemagne to Pope Leo, in which the former states that since receiving the *Enchiridion* he has never ceased to be fortunate. However, no such letter appears to be in the Vatican library, where it was supposed to be lodged. The charms that the *Enchiridion* contains are supposed to be effectual against all the dangers to which human flesh is heir—poison, fire, wild beasts, and tempests.

When a copy of the book has been secured, it must be placed in a small bag of leather, carried on the person, and one page at least read daily. The reading must be done upon the knees with the face turned to the east, and works of piety must be performed in honor of the celestial spirits, whose influence it is desired to attract. The first chapter of the Gospel according to St. John is declared to be the most potent in the book. As for the symbols, they are mostly of Oriental origin.

The book also includes what are claimed as the mysterious prayers of Pope Leo III and certain conjurations of a semimagical character, including the seven mysterious orisons, which are merely clumsy imitations of the Roman ritual. From an extant edition of 1633, it seems unlikely that this book was the work

of Pope Leo III and is more likely a compilation by a maker of **grimoires** (textbooks of black magic).

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Endless Cord, Tying Knots in

Around 1877–78 **J. C. F. Zöllner** (1834–1882) of Leipzig, **Germany**, investigated the phenomena of the medium **Henry Slade**, looking particularly for anything that might prove a fourth dimension of space, a hypothesis in which Zöllner was greatly interested.

Tying in an endless cord such knots as could ordinarily only be made if the ends of the cord were free was to provide such a test. In December 1877 Zöllner visited Slade with two pieces of hempen cord, the free ends of each being sealed to a piece of cardboard. To ensure that the cord was always in sight, Zöllner hung it round his neck, and kept Slade's hands continually in view. Under these circumstances four knots were produced, apparently on the original sealed cord. This experiment was in no way conclusive in the light of Slade's later reputation as a **fraud** and in view of the startling tricks performed by stage magicians with cords and rings. Zöllner reported on his experiment in his book *Transcendental Physics* (1880), which became the object of much ridicule by his colleagues.

End of the World

One of the most common concepts in prophetic literature, especially in the apocalyptic literature of Judaism and Christianity. The term can denote either the end of the physical world (*cosmos*) or the end of the social order (*aeon*). The theological term *eschatology* refers to teachings about the "last things," (from the Greek *eschaton*). Eschatology includes a consideration not only of the destiny of the world but of the individual (death, judgment, heaven, hell).

The most dramatic form of eschatology is apocalypticism. The apocalyptic vision views the world as essentially on a downward path. It will soon reach such a negative state that divine powers will intervene and bring the present order to an end. Only the faithful will be saved from destruction. There are a number of biblical passages representative of the apocalyptic viewpoint. In the Hebrew Bible (the Christian Old Testament) passages in Isaiah, Jeremiah, Ezekiel, Joel, Zechariah, and especially Daniel speak in apocalyptic terminology. In the Christian New Testament, passages in Mark and Thessalonians have strong apocalyptic overtones, while the Apocalypse or book of Revelation is an entire apocalyptic tract, demonstrably the most influential apocalyptic text in Western culture. Apocalyptic reflections also dominate some of the apocryphal literature, books written by ancient Hebrews but not included in the Bible. Such writings embody inspirational visions of the coming or second advent of a messiah, the state of faith, and interpretations of the future.

The most well-known apocalyptic book is that "channeled" by St. John of Patmos, the book of Revelation, which describes in some detail a vision of the endtime. It circulated widely among Christians at a time when they were under severe persecution for their faith. Like many older apocalyptic works, it is written in highly metaphorical language and describes a climatic cosmic war between the forces of good and evil. The forces of good are represented by the church and God's angels and the forces of evil by the **Antichrist**, the beast whose name can be determined by **numerology**, "666," and their respective human supporters. The powerful images of this book constant-

ly reappear in Western prophetic and apocalyptic literature over the centuries. One persistent theme in apocalyptic literature, for example, is the figure of the Antichrist, the mighty ruler opposed to God, as cited in the Epistles of John. This image harks back to the historical figure of Antiochus IV, a persecutor of the Jews.

The apocalyptic concept of the end of the world and the Antichrist figure have analogies in pre-Christian religions, such as Iranian mythology of the final conflict between Ahura Mazda and Ahriman. However, it is within the Jewish and Christian traditions that apocalyptic enthusiasm has been most notable.

In the West, in almost every generation there have arisen groups with an apocalyptic worldview and an expectation that they are witnessing the last days of human history. Not infrequently, these groups go so far as to set a specific date on which the endtime events will be initiated. Basic to such groups have been a "historicist" reading of the apocalyptic passages of the Bible, in which the prophetic texts are seen as referring to contemporary events. The failure of the proposed events to occur on time always creates a crisis in apocalyptic groups. Only rarely do they admit any significant error. Rather, they suggest that the date was incorrect and propose a new date, or, more often, they spiritualize the prophecy and suggest that it really occurred, but in an invisible spiritual realm.

In recent centuries, a number of apocalyptic date-setting groups arose from the teachings of British visionaries **Joanna Southcott** and, more notably, William Miller. Miller led an Adventist movement in the United States in the 1830s, a forerunner of both the Jehovah's Witnesses and the Seventh-Day Adventists. Miller proclaimed the Day of Judgment as March 21, 1843, but the date passed without apocalypse, and a revised calculation by one of the Adventist leaders proposed a new date of October 22, 1844. Many Adventists made special preparations for the coming of Christ, and most gathered for all-night prayer meetings on the eve of the expected event, but did not, as was widely reported by their theological enemies, don ascension robes and gather on hilltops. All were disappointed. Many, including Miller, admitted their mistake. Some posed new dates, and out of their subsequent failures have come a host of small Adventist groups (including the Advent Christian Church and the Jehovah's Witnesses).

Others found a means of reinterpreting Miller's teachings in a spiritualizing direction. Among them, Ellen G. White suggested that the date did not refer to a terrestrial event, but to a cleansing of a heavenly sanctuary. That event, which began in 1844, presages the more visible return of Christ in the indefinite but imminent future. White's teachings became the interpretation accepted by the Seventh-day Adventist Church.

In Britain in 1881 there was a panic in country districts during which people left their houses and spent the night in prayer, convinced that the world was coming to its end. This was occasioned by a fake prophecy ascribed to the legendary prophetess **Mother Shipton**: "The world to an end shall come, in eighteen hundred and eighty one." In fact, these and similar lines were invented by an eccentric bookseller named Charles Hindley, who had published them for a prank. He had already confessed to the hoax years earlier, but by then the prophecies had passed into folklore, and ordinary country people did not have access to the learned journals in which the hoax was discussed.

The end of the world concept figures in Eastern religions such as Hinduism and Buddhism, but Eastern and Western eschatology differ radically in their concepts of time. In esoteric Hinduism, time is regarded as a limitation of human consciousness and as illusory as the material world itself, designated as *maya*. On a popular level, Hindu mythology proposes vast cycles of time (*yugas*) in the ages of the world, during which there are great periods of creation, righteousness, decline, and eventual dissolution, part of an infinite cycle of creation and destruction of the cosmos. In the period of decline, there is the

messianic concept of the rebirth of the divine Shree Krishna, who will redeem the world.

However, all these cycles are only a dreamlike moment of time in divine consciousness, of which the individual souls are myriad fragments; and in self-realization, or *moksha*, the individual consciousness goes beyond the duality of subject and object and is subsumed in a timeless and blissful divine consciousness, independent of time, space, and causality, which fall away as illusory.

It is of some interest that astrology has been the basis of apocalyptic speculations. For example, at the end of the seventeenth century, a group of German **Rosicrucians** settled in Pennsylvania and established an astrological observatory to search for the signs of Jesus' return. The group, known as the Woman in the Wilderness, died out, disappointed, in the early eighteenth century. More recently, with the alignment of most of the planets in the solar system in 1982, many astrologers predicted significant changes. Their predictions were bolstered by the predictions of two geophysicists, John R. Gribbin and Stephen H. Plageman, who termed their discovery of the effects of such events "the Jupiter effect," which became the title of a popular book they wrote. Gribbin and Plageman dealt honestly with the flaws in their predictions in a sequel, *The Jupiter Effect Reconsidered*. (See also **Malachy Prophecies**)

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Endor, Witch of

The Witch of Endor, one of the most important characters in Western occult history, was a figure who briefly appeared in the Jewish Bible (the Christian Old Testament) in 1 Samuel 28. She was what in Hebrew was called an "ob." According to the story, Saul was about to fight his climactic battle with his traditional enemies, the Philistines. It was common prior to battle for him, the first king of the Jewish tribes, to seek supernatural guidance. Previously, he had several sources available to him, the most important being the seer Samuel. He could also consult dreams, cast lots, or refer to the mysterious stones worn on the high priest's breastplate called the Urim and Thummin. However, Samuel was dead and Saul had been cut off from Yahweh, the Hebrew deity, because of his disobedience. In his desperation, Saul turned to the "ob," a practitioner of one of the neighboring religions who had occult powers. He asked the woman to bring up the spirit of Samuel, his deceased seer advisor, who appeared and affirmed what Saul already knew, that it was the end. The next day Saul lost the battle. His sons were killed and he committed suicide.

The modern question is, who or what was the "ob." The "ob" was what today would be described as a psychic or medium. More importantly, the "ob" was represented in the Pagan

religions of all the lands that surrounded Israel, and of the nations that had formerly imprisoned her (Exod. 7:11). Saul, in his early attempts to consolidate his own power as the king of a Jewish kingdom, had banished all of the obs from the land. This was in keeping with the laws that obs should not be allowed among the Jews (Lev. 20:27; Exod. 22:18). In the Middle Ages, the biblical ob was identified with the new idea of a witch and witches, formerly the practitioners of the European Pagan religions, who were redefined as Satanists—that is, as Christians who had turned their back on Jesus Christ and now worshiped the Christian anti-god, Satan. The myth of Satanism, most clearly stated in a book, *The Witches Hammer*, written by two Dominican priests, became an excuse for the church (through the Inquisition) and various governments to persecute a wide range of people who were accused of practicing what were termed the black arts. At the time of the Protestant Reformation the myth of Satanism passed into Protestantism and at times Protestant countries persecuted people as witches in a manner far more extreme than Roman Catholics.

The issue of the ob arose acutely at the beginning of the seventeenth century in England. Under Elizabeth's lengthy rule, Anglicanism had been established as the dominant religion. However, at the same time there were many Puritans, Protestants who wished to purify the church along what they saw to be more biblical standards, and one of their goals was to have a new translation of the Bible published in English. The problem in this endeavor was Elizabeth's successor, James I, a Roman Catholic. In order to assure themselves that James would approve the publication, they made a number of moves, the most important being the dedication of the new translation to the new king, and it has since been known as the King James Bible.

The Puritan leaders were also aware that King James believed in the existence of witches and greatly feared them. This appears to be the rationale for the translation of "ob" as "witch" in the King James Bible and for the description of her as a woman with a familiar spirit. In popular mythology, all witches had a demon spirit who lived with her, often in the form of a pet animal such as a black cat. James' approval of the Bible, and its subsequent rise to a position of dominance as the Bible translation of choice in the English-speaking world, identified the ancient ob as a Satanist witch in the eyes of many Christians for several centuries. This identification provided a theological foundation for the last round of witch hunts in England and the New England colonies and the popular image of witches in folklore.

The reappraisal of the "ob" became part of modern historical biblical criticism in the twentieth century, and as new translations appeared, the more descriptive term "medium" was used in place of "witch." This term has similar problems in that it tends to identify the ob with modern Spiritualist mediums who work at spirit contact put forth as a demonstration of an individual's conscious survival of death. As there was no belief in such survival in ancient Israel, obs would not have functioned as mediums. They were simply seers working out of a different religious/cultural context.

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Enfield Poltergeist

The **poltergeist** that for several years disturbed the home of a family in the Enfield section of London in the 1970s has become one of the best-documented incidents in modern **para-**

psychology. The story began in 1977 when Mrs. Harper and her three children moved into their new residence in Enfield. One August evening after putting the children to bed, Mrs. Harper was called to their room and witnessed a large chest of drawers move. She returned it to its place, and it moved again. Knocking was heard. She called the police, and they also heard the knocking coming from the walls and saw a chair move. The phenomena continued for the next week. A priest and a medium were called in. They could do nothing and the knocks and unusual movements of objects continued. Next they invited the news media. Their patient waiting was finally rewarded with a host of flying objects, including a pan that hit the photographer on the forehead.

At this point the **Society for Psychical Research** was called in. Thus, for the next 13 months, Michael Grosse and Guy Lyon Playfair made extensive observations and kept detailed records of the paranormal phenomena. They recorded over 2,000 unexplained events. They also tried means such as wiring down a bed to stop the phenomena. In the case of the bed, the wire was snapped and the bed moved regardless. They were continually frustrated in their attempts to photograph or make sound recordings of the phenomena.

A **medium**, Annie Shaw, was brought in to communicate with any possible spirit entity who might be in the house. She suggested that there were several entities feeding off an energy leakage in the aura of Mrs. Harper and one of the children, Janet, who had been especially associated with the unusual happenings. Shaw fixed the leakages and the phenomena were quelled for a short period, but when they reappeared a few weeks later, they reached a new level of violence. Over the next months Grosse and Playfair observed and recorded, and gradually focused upon Janet. In December of 1977, a voice began to speak through her. He claimed to be an old man whose family had once lived in the house. In succeeding weeks Janet levitated on several occasions, was bombarded with objects, and had a pillow stuffed in her mouth.

The number of incidents began to decline in the spring of 1978. By this time several additional psychics had been involved, including Dutch psychic Dono Gmelig-Meyling. He brought to light an outside factor, Grosse's involvement in the case was due to his grief reaction to the untimely death of his daughter two years previously. Grosse and Playfair went on to write a book, *This House Is Haunted* (1980). Two years later Janet was given a test at Birkbeck College, and to the surprise of all she was able to move the marker on a weighing machine by a kilogram.

Explanations of the Enfield poltergeist have divided those who accept a paranormal explanation between those who attribute it to a spirit entity and those who attribute it to telekinetic power emanating from one or more of the children, especially Janet. A more skeptical perspective was offered by Anita Gregory, who tried to explain the phenomena away as having been fraudulently produced by the children, though a number of the incidents do not seem to yield to such an analysis. The case remains one of the most spectacular in parapsychological records.

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Engelbrecht, Johann (1599–1642)

German religious visionary. Engelbrecht acquired his psychic gifts after an illness, when he announced that he would live forever. In an account of his visions he states:

"I heard for 41 nights the holy angels singing and playing on the heavenly music to my bodily ears. Those would be wise witlings who are unable to believe anything but what they hear

or grasp themselves. Our Lord has been beforehand with, for he opened the corporeal ears of the widow Shamann, who, sitting up with me one night and being in profound devotion, clapping her head to mine heard such a grand heavenly concert of music that she was not able to express it sufficiently. Any-one inquiring of her she will give the same account.”

The ecstatic visions of Engelbrecht were followed by physical and other psychic phenomena. Troopers fired at him and broke a lance to splinters on his head, but he walked off uninjured. In ecstatic condition he preached for weeks without food, weariness, or loss of strength. To prove that his abstinence from food was genuine, and that he was fed spiritually, he went voluntarily to prison, guarded for a week or so from all possibility of material sustenance, and came out as strong as when he entered.

He predicted and foresaw in a vision in 1625 the events that the French Revolution brought about. When the vision was explained to him, he writes that he heard a voice say,

“ ‘John, get up and write down what thou hast seen.’ But as I kept lying still in my bed I received a blow upon my face, and heard a voice say: ‘Thus shall it be with all who do the work of God negligently.’ Upon which I got up, lit a candle and wrote down the vision and exposition. Now when the day came and the pastor saw me, observing my eye to be black and blue, he asked me which way it became so. On explaining he was greatly surprised.”

Sources:

Engelbrecht, Johann. *The Divine Visions of Johann Engelbrecht*. 2 vols. Northampton, England, 1780.

ENGLAND

This entry covers Anglo-Saxon practices of magic and witchcraft through the Middle Ages in England. See also separate entries for **Scotland**, **Wales**, and the pre-Saxon inhabitants of England, the **Celts**. For the modern period, see separate entries on **magic** and **witchcraft**.

Early Magic and Witchcraft

The Anglo-Saxon system of magic was based on the Teutonic. Witchcraft practitioners were called *wicca* (or *wicce*, feminine), *scin-laeca*, *galdor-craeftig*, *wiglaer*, and *morthwyrtha*. A *wiglaer* (from *wig*, idol or temple, and *laer*, learning) was a wizard, and a *wicca* or *wicce* was a witch. *Scin-laeca* (a shining dead body) was a species of phantom or apparition; the term was also used to identify someone who had the power of producing such phantoms. *Galdor-craeftig* implies one skilled in incantations, and *morthwyrtha* is, literally, “a worshiper of the dead.” Another general appellation for such personages was *dry* (magician).

The laws prohibiting these practices carried severe penalties. The best account given of them is found in a passage written during the reign of Edward and Guthrun (tenth century):

“If any *wicca*, or *wiglaer*, or false swearer, or *morth-wyrtha*, or any foul, contaminated, manifest *horcwenan* [whose queen or strumpet], be any where in the land, man shall drive them out. We teach that every priest shall extinguish all heathendom, and forbid *wilweorthunga* [fountain-worship], and *licwigunga* [incantations of the dead], and *hwata* [omens], and *galdra* [magic], and man-worship, and the abominations that men exercise in various sorts of witchcraft, and in *frithspottum*, and with elms and other trees, and with stones, and with many phantoms.”

From subsequent regulations, it is clear that witchcraft and magic were used for violence, for penitentiary penalties were levied against anyone who injured or killed another by *wiccecraft* (witchcraft).

Witches apparently used philters (love potions), for it was also a crime to gain another’s love through enchanted food or drink. *Wicca* were also forbidden to *wiglian* (divine) by the moon. King Canute renewed the prohibitions. He declared it

illegal to worship the sun or the moon, fire or floods, wells or stones, or any sort of tree; to love *wiccecraft*, or to frame **death** spells, either by lot or by torch; or to effect anything by phantoms. The *Poenitentiale* of Theodore reveals that witches also claimed the power of letting loose tempests.

Another name for magic among the Anglo-Saxons was *unlybban wyrce* (destructive of life). Penitence was prescribed for a woman who killed a man by *unlybban*. In one account a woman who had resolved to kill her stepson, or at least to alienate him from his father’s affection, sought a witch who knew how to change minds by arts and enchantments. Offering the witch rewards, the stepmother inquired how the father’s mind might be turned from the child and fixed on her. The witch immediately made a magic medicament and it was mixed with the husband’s meat and drink. The episode ended with the murder of the child and the stepmother’s exposure.

The Anglo-Saxons used numerous charms. They trusted in their incantations to cure disease, for successful planting and harvest, for the discovery of lost property, and for the prevention of casualties. Specimens of their charms have been preserved. The Venerable Bede recorded that “many, in times of disease (neglecting the sacraments) went to the erring medicaments of idolatry, as if to restrain God’s chastisements by incantations, phylacteries, or any other secret of the demoniacal arts.”

Their prognostications—from the sun, from thunder, and from dreams—were so numerous that they perpetuated superstition. Every day of every month was cataloged as a propitious or unpropitious date for certain transactions. There were Anglo-Saxon treatises that contained rules for discovering the future and disposition of a child from the day of birth. One day was useful for all things; another, though good to tame animals, was poor for sowing seeds. One day was favorable to business, another to let blood; on others these things were forbidden.

On a particular day it was said that one must buy, on a second sell, on a third hunt, on a fourth do nothing. If a child was born on a certain day it would live; if on another, it would be sickly; if on still another, it would perish early. The future could be predicted by noticing on what day of the week or month it first thundered, or when the new moon appeared. Dreams likewise had regular interpretations and applications, and thus life, instead of being governed by counsels of wisdom, was directed by those solemn rules of superstition.

Beginnings of Witchcraft in England

Prior to the Reformation, little official notice was given to the practice of witchcraft, “the craft of the wise,” but authorities were always on the lookout for anyone believed to be practicing sorcery (i.e., malevolent magic). It was regarded as a political offense to employ sorcery against the ruling powers and it was punished severely, as is witnessed by the execution of the duchess of Gloucester in Henry VI’s reign and the duke of Buckingham in 1521. In Henry VI’s time Lord Hungerford was beheaded for consulting certain soothsayers concerning the duration of the king’s life.

Witchcraft was widespread and of early origin in England, but it seems those practicing it were not systematically punished until after the sixteenth-century Reformation period. Prosecution may have taken place against witches in Plantagenet and early Tudor times, but the popularity of **sorcery** was probably so widespread and the protection against it by the church was supposed to be so powerful that nothing like a crusade was directed against it.

At very early periods the church had fulminated against those who practiced witchcraft. In 696 C.E. a canon of council held at Berkhamstead condemned to corporal punishment those who made sacrifices to evil spirits.

According to James I. F. A. Inderwick, in *Side-Lights on the Stuarts* (1888),

“For centuries in this country strange as it may now appear, a denial of the existence of such demoniacal agency was

deemed equal to a confession of Atheism and to a disbelief in the Holy Scriptures themselves. But not only did Lord Chancellors, Lord Keepers, benches of Bishops and Parliament attest the truth and the existence of witchcraft, but Addison writing as late as 1711, in the pages of the *Spectator*, after describing himself as hardly pressed by the arguments on both sides of this question expresses his own belief that there is and has been, witchcraft in the land.”

It was in the twelfth century that pagan witchcraft practices were first associated with the **devil**. The tale of the old woman of Berkeley that Southey’s ballad familiarized was earlier related by William of Malmesbury (ca. 1125) on the authority of a professed eyewitness. When the devil informed the witch of the near expiry of her contract, she summoned the neighboring monks and her children, and, after confessing her criminal compact, displayed great anxiety lest Satan should take her body as well as her soul.

She asked that her body be sewn in a stag’s hide and placed in a stone coffin closed with lead and iron. The coffin was then to be loaded with heavy stones and the whole fastened down with three iron chains. In order to baffle the power of the demons, she further directed that 50 psalms be sung by night, and 50 masses be sung by day, and at the end of three nights, if her body was still secure it could be buried with safety.

All these precautions, however, proved of no avail. The monks bravely resisted the efforts of the fiends on the first and second nights, but on the third night in the middle of a terrific uproar an immense demon burst into the monastery and in a voice of thunder commanded the dead witch to rise. She replied that she was bound with chains, but the demon snapped them like thread. The coffin lid fell aside, and when the witch arose the demon bore her off on a huge black horse, galloping into the darkness while her shrieks resounded through the air.

The first trial for witchcraft in England is believed to have occurred during the tenth year of the reign of King John (Robin Hood’s opponent) when, according to the *Abbreuiato-Placitorum*, Agnes, the wife of Odo the merchant, accused one Gideon of the crime. He proved his innocence, however, by the ordeal of the red-hot iron.

A trial for sorcery was reported with more detail in the year 1324. Certain citizens of Coventry had suffered at the hands of the prior, whose extortions were approved of and supported by two of Edward II’s favorites. By way of revenge they plotted the death of the prior, the favorites, and the king.

To carry out their plot they consulted John of Nottingham, a famous magician of the time, and his servant Robert Marshall of Leicester. Marshall, however, betrayed the plot and stated that he and his master fashioned images of wax to represent the king, his two favorites, the prior, his caterer and steward, and one Richard de Lowe—the latter being brought in merely as an experimental figure to test the effect of the charm.

At an old ruined house near Coventry on the Friday following Holy Cross Day, John gave Marshall a sharp-pointed leaden branch and commanded him to plunge it into the forehead of the figure representing Richard de Lowe. This being done, John dispatched his servant to Lowe’s house to find out the result of the experiment. Lowe it seems had lost his senses and went about screaming “Harrow!” On the Sunday before Ascension, John withdrew the branch from the image’s forehead and thrust it into the heart, where it remained until the following Wednesday, when the unfortunate victim died. Such was Marshall’s testimony, but the judges gave it little credence, and after several adjournments the trial was abandoned.

The first enactment against witchcraft in England was by the Parliament of 1541 and was annulled six years later. In 1551 further enactments were leveled at it, but it was not until 1563 that Parliament defined witchcraft as a capital crime. The regular persecution of witches followed. Many burnings occurred during the last years of Elizabeth’s reign.

Early Witchcraft Trials

At the village of Warboys, in Huntingdon county, in 1589 lived two country gentlemen, Robert Throgmorton and Sir Samuel Cromwell. Throgmorton’s family consisted of his wife and five daughters, of whom the eldest, Joan, a girl of 15, was well versed in ghost and witch lore.

On one occasion Joan had to pass the cottage of a laboring family by the name of Samuel. This family consisted of a man, his wife, and their grown daughter. Mother Samuel was sitting at the door, where she was busily engaged in knitting. Joan accused her of being a witch, ran home, and fell into strange convulsive fits, swearing that Mother Samuel had bewitched her. In due course the other Throgmorton daughters were besieged by similar fits and placed the blame on Mother Samuel.

The parents began to suspect that their children were really bewitched and reported the matter to Lady Cromwell, who, as an intimate friend of the family, took up the matter. She and Sir Samuel ordered that the alleged witch be put to ordeal. Meanwhile the children let loose their imaginations and invented all sorts of weird and grotesque tales about the old woman.

Eventually Throgmorton had the poor old woman dragged to his grounds, where she was subjected to torture, pins being thrust into her body to see if blood could be drawn. Lady Cromwell tore out a handful of the woman’s hair, which she gave to Mrs. Throgmorton to burn as an antidote to witchcraft. Suffering under these injuries the old woman invoked a curse against her torturers that was afterward remembered, although she was allowed her liberty. She suffered much persecution thereafter at the hands of the two families; every misfortune occurring among their cattle and livestock was blamed on her.

Eventually Lady Cromwell was seized with an illness that caused her death, and Mother Samuel was blamed. Repeated efforts were made to persuade her to confess and amend what she had done. At last, tormented beyond endurance, she let herself be persuaded to pronounce an exorcism against the spirits and confessed that her husband and daughter were associates with her and had sold themselves to the devil. On the strength of this confession the whole family was imprisoned in the Huntingdon jail.

At the following court session the three Samuels were put on trial and indicted with various offenses, among them, “bewitching unto death” the Lady Cromwell. In the agony of torture the old woman confessed all that was required, but her husband and daughter strongly asserted their innocence. All were sentenced to be hanged and burned. The executions were carried out on April 3, 1593.

With the accession of James I, (the former James IV of Scotland) the Continental crusade against witchcraft that had begun in the late fifteenth century came to England. James, who believed deeply in the negative power of witches, became greatly concerned about the spread of witchcraft in his land. He studied the nature of witchcraft and wrote a significant polemic against the practice. His book *Daemonologie* (1547) gave great impetus to the persecution of witches in England. Some 50 witches were executed during his reign. (English Protestants, who needed the approval of James, a Roman Catholic, to get their new translation of the Bible published, not only dedicated it to him but improperly translated the Hebrew word *ob* as “witch” as an additional means of gaining his support.)

The famous case of the **Lancashire witches**, notable for its accounts of witch covens (as opposed to the actions of individual sorcerers) arose in 1612. Twenty-two years later, when a boy called Robinson claimed that he had witnessed a witches’ Sabbath at the Hoare Stones, some 17 women were brought to trial at Lancaster assizes.

Witchfinders

As a result of the severe legislation against witchcraft, there arose a class of self-appointed witchfinders who used their

power for personal advantage and caused the sacrifice of many innocent lives.

The most famous of these witchfinders was **Matthew Hopkins** of Manningtree, in Essex. He assumed the title “Witchfinder General,” and, with an assistant and a woman whose duty it was to examine female suspects for devil’s marks, he traveled about the counties of Essex, Sussex, Huntingdon, and Norfolk. In one year, from 1645 to 1646, Hopkins brought about the death of 60 people.

His general test was that of swimming. The hands and feet of the accused were tied together crosswise. She was wrapped in a sheet and thrown into a pond. If she sank—as frequently happened—she was deemed innocent, but at the cost of her life; if she floated she was pronounced guilty and immediately executed.

Another test was to repeat the Lord’s Prayer without a single falter, a thing said to be impossible for a witch. Sometimes the suspect was weighed against the Bible, obtaining her freedom if she outweighed it. There is an apocryphal legend that when Hopkins’s frauds were discovered an angry crowd subjected him to his own test by swimming. Hopkins retired to his home in Manningtree, Essex, in 1646, where he died about a year later.

In his book *Witch, Warlock, and Magician* (1889), W. H. D. Adams states:

“I think there can be little doubt that many evil-disposed persons availed themselves of the prevalent belief in witchcraft as a cover for their depredations on the property of their neighbours, diverting suspicion from themselves to the poor wretches, who through accidental circumstances had acquired notoriety as the devil’s accomplices. It would also seem probable that not a few of the reputed witches similarly turned to account their bad reputation.”

Decline of the Witchcraft Superstition

Toward the close of the seventeenth century, the tide began to turn and witchcraft convictions began to be discouraged by the courts. An old superstition dies hard, however, and in the early part of the eighteenth century, witchcraft was still considered credible, even among the educated classes of England. The last execution of witches in England took place at Northampton, where two were hung in 1705 and five others in 1712.

Francis Hutchison, commenting on this in his *Historical Essay Concerning Witchcraft* (1718), states, “This is the more shameful as I shall hereafter prove from the literature of that time, a disbelief in the existence of witches had become almost universal among educated men, though the old superstition was still defended in the Judgment Seat, and in the pulpit.”

According to John Wesley (1703–1791), who had considerable influence as a bishop,

“It is true likewise that the English in general, and, indeed, most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives’ fables. I am sorry for it. The giving up of witchcraft, is in effect giving up the Bible. But I cannot give up to all the Deists in Great Britain the existence of witchcraft, till I give up the credit of all history sacred and profane.”

Judge and legal authority Sir William Blackstone (1723–1780) claimed that “to deny the possibility, nay, the actual existence of witchcraft and sorcery is at once flatly to contradict the revealed Word of God in various passages of the Old and New Testaments, and the thing itself is a truth to which every nation in the world hath in its turn borne testimony.”

With every passing year, however, the old belief diminished, and in 1736, decades before Wesley stated his foregoing opinion, the laws against witchcraft were repealed. Yet the superstition was long-lived. In 1759 Susannah Hannaker of Wengrove was put to the ordeal of weighing, but she fortunately outweighed the Bible. Cases of ducking supposed witches occurred in 1760 at Leicester, in 1785 at Northampton, and in 1829 at Monmouth, while as late as 1863 a Frenchman died as the re-

sult of an illness caused by his having been ducked as a wizard. On September 17, 1875, an old woman named Ann Turner, a reputed witch, was killed at Long Compton in Warwickshire.

Magic

Magic in England in early times coexisted with witchcraft; only **Roger Bacon**, scientist-philosopher, displayed a separation between the two. Of course the occult traditions concerning Bacon are merely legendary, but they help to crystallize the popular idea of an English magician of medieval times. The Elizabethan *History of Friar Bacon* was probably the first to place these legends on record. It has no factual concern with the Bacon of science, for the Bacon of superstitious belief is a magician who cheated the devil, made a brazen head that spoke, and engaged in all manner of black magic.

In England the popular belief in magic was strengthened by the extraordinary effects of natural processes then known only to a small number of individuals who concealed their knowledge with the most profound secrecy. In England before the Reformation, the study of magic and **alchemy** were extremely common among the Roman clergy.

The rapid rise to power of statesmen like Cardinal Thomas Wolsey and Thomas Cromwell led people to think that they had gained their high positions through diabolical assistance. There were a great number of magicians during the reign of Henry VIII, as is witnessed by documents in the Public Record Office in London.

According to Thomas Wright in his *Narratives of Sorcery and Magic* (2 vols., 1851), at the height of Wolsey’s career a magician described as “one Wood, gent.” was dragged before the privy council, charged with some misdemeanor that was connected with the intrigues of the day. In a paper addressed to the lords of the council, Wood stated that William Neville had sent for him at his house at Oxford, it being the first communication he had ever had with him. After he had been at Weke a short time, Neville took him by the arm and led him privately into the garden. Wood said Neville then asked him to make a ring that would bring him favor with the king, but he declined and left.

Neville sent for him again and entered into further communication with him on the subject, telling him that he had another conjurer (occult magician) named Wade who could show him more than Wood could. Among other things, Neville said, the conjurer had shown him that “he should be a great lord.” This was an effective attempt to move Wood to jealousy, and Neville then prevailed upon him to make “moldes” (probably images) of a woman on whom he seemed to have set his love. Wood again refused, declaring that, although at the desire of “some of his friends,” he had “called to a stone for things stolen,” he had not undertaken to find or make treasures.

The search for treasure, which the conjurer Wood so earnestly disclaimed, was, however, one of the most usual occupations of **magicians** of this period. The frequent discoveries of Roman, Saxon, or medieval deposits in the course of accidental digging (then probably more common than today) was enough to whet the appetites of the needy or the miserly. The belief that the sepulchral barrow, or the long-deserted ruin, or even the wild and haunted glen concealed treasures of gold and silver was carried down in a variety of local legends. Hidden treasures were said to be under the charge of spirits who obeyed the magician’s call. These searches were not always successful, as is evident from the following narrative, abridged from the account of William Stapleton, the main character in the story.

In the reign of Henry VIII, a priest named William Stapleton was placed under arrest as a conjurer, having been involved in some court intrigues. At the request of Cardinal Thomas Wolsey he wrote an account of his adventures, which is preserved in the Roll’s House records (it is addressed to Wolsey, and not, as has been supposed, to Thomas Cromwell). Stapleton stated that he was a monk of the mitred abbey of St. Benet in the Holm, in Norfolk, where he lived in the nineteenth year

of Henry VIII's reign (i.e., in 1527 or 1528), at which time he borrowed from one Dennys of Hofton a book called *Thesaurus Spirituum*, and after that another, called *Secreta Secretorum*, a little ring, a plate, a circle, and also a sword for the art of digging, and spent six months in studying their use.

Stapleton disliked rising early, and after having been frequently punished for being absent from matins and negligent of his duty in church he obtained a leave of six months from the abbot to go into the world and try to raise money to buy a dispensation from an order that did not suit him.

The first person Stapleton consulted with was his friend Dennys, who recommended he try his skill in finding treasure. Dennys introduced Stapleton to two "knowing men" who had "placards" or licenses from the king to search for treasure troves, which were not infrequently bought from the crown at this period. These men lent him other books and instruments related to the "art of digging," and they went together to a place named Sidestrand in Norfolk to search and mark out the ground where they thought treasure should lie. It happened, however, that the lady Tyrry, to whom the estate belonged, learned of their trespassing, and after sending for them and subjecting them to a close examination, ordered them to leave her grounds.

After several more futile attempts at "conjuring" treasure at other towns, a disappointed and disgusted Stapleton gave up the pursuit. Back in Norfolk, however, he soon met with some of his old treasure-seeking acquaintances, who urged him to go to work again, which he refused to do unless he had better books. They told him of a man called Leech who had a book to which the parson of Lesingham had bound a spirit called "Andrea Malchus." Stapleton went to see the man.

Leech gave Stapleton all his instruments, and told him that the parson of Lesingham and Sir John of Leiston (another ecclesiastic) as well as others, had recently used the book to call up three spirits: Andrea Malchus, "Oberion," and "Inchubus."

After Stapleton acquired Leech's instruments he journeyed to Norwich, where he was soon found by a messenger from Lord Leonard Marquees, who lived at "Calkett Hall" and wanted a person expert in the art of digging. Stapleton met him at Walsingham; the lord promised him that if he would take pains in exercising the dig he would request a dispensation that would make Stapleton a secular priest and the lord's own chaplain.

Leonard proceeded rather shrewdly to test the searcher's talents: he directed one of his servants to hide a sum of money in the garden, and Stapleton dug for it, and one Jackson "screed" (invoked the treasure's "spirit" through a crystal), but they were unable to find the money. Undaunted, Stapleton went directly with two other priests, Sir John Shepe and Sir Robert Porter, to a place beside Creke Abbey, where treasure was supposed to be, and "Sir John Shepe called the spirit of the treasure, and I shewed to him, but all came to no purpose."

Stapleton went to hide his disappointment in London, where he remained some weeks, until Leonard, who had arranged the dispensation he promised, sent for him to pass the winter with him in Leicestershire. Toward spring Stapleton returned to Norfolk. There he was informed that there was "much money" hidden in the neighborhood of Calkett Hall, especially in the Bell Hill (probably an ancient grave). After some delay, he obtained his instruments and went to work with the parish priest of Gorleston but reported, "of truth we could bring nothing to effect." After this Stapleton returned to London, carrying his instruments with him; on his arrival he was thrown into prison at the suit of Leonard, who accused him of leaving his service without permission, and all his instruments were seized. He never recovered them, but he was soon released from prison and obtained temporary employment in the church. The number of such treasure hunters appears to have been far greater among Stapleton's contemporaries in almost all classes of society than one might believe.

A few years before these events, in the twelfth year of Henry VIII's reign (1521) the king granted to Robert, Lord Curzon, the monopoly of treasure seeking in the counties of Norfolk and Suffolk. Curzon immediately delegated to a man named William Smith of Clopton, and to a servant or retainer of his own named Amylyon, not only the right of search given to him but also the power to arrest and press charges against any other person they found seeking treasure within the two counties.

Smith and Amylyon apparently used this delegated authority for purposes of extortion, and in the summer of 1521 Smith was brought before the court of the city of Norwich, at the suit of William Goodred of Great Melton.

It appears that the treasure diggers, who had received their "placard" (license) from Curzon in March, went to Norwich about Easter and paid a visit to the schoolmaster George Dowsing, who, they had heard, was skilled in magical arts. They showed him their license for treasure seeking, which authorized them to press into their service any persons they might find who had skill in the science; so it appears that they were not capable of raising spirits themselves without the assistance of "scholars."

The schoolmaster entered willingly into their project, and they went, about two or three o'clock in the morning, with one or two other persons who were admitted into their confidence, and dug in the ground beside "Butter Hilles," within the walls of the city, but found nothing there. (These "hilles" were probably ancient games.) They next proceeded to a place called "Seynt William in the Wood by Norwich," where they excavated two nights but with no better success.

They then held a meeting at the house of one Saunders in the market of Norwich and called to their assistance two ecclesiastics, one named Sir William, the other Sir Robert Cromer, the former being a parish priest. At this meeting, Dowsing allegedly raised "a spirit or two" in a scrying glass, but Cromer "began and raised a spirit first." Spirit or no spirit, however, they seem to have had as little success as ever in discovering the treasure.

Unable after so many attempts to find the treasure themselves, they resolved to extort a general contribution from everybody who followed the same calling. They accused a person of the name of Wikman of "digging of hilles" and by threatening to take him before Curzon they obtained ten shillings from him.

With the era of **John Dee** and Edward Kelley (middle to late sixteenth century), a much more definite system of **magico-astrology** evolved on English soil. Although Kelley was a rogue, there is little doubt that Dee possessed psychic gifts of no mean character. His most celebrated followers were **William Lilly** and **Elias Ashmole**. Lilly gathered about him quite a band of magicians—**Ramsey**, **Scott**, **Hodges**, and others, as well as his "skryers" (crystal gazers) **Sarah Skelhorm** and **Ellen Evans**. These may be said to be the last of the practical magicians of England. Their methods were those of divination by **crystal gazing** and evocation of spirits, combined with practical **astrology**.

The mid-seventeenth century also produced such individuals as **Robert Fludd**, who wrote concerning the secrets of mysticism and magnetism. Fludd was a Paracelsian (after sixteenth-century Swiss alchemist **Paracelsus**) and regarded man as a microcosm of the universe. He was an ardent defender of the **Rosicrucians** and wrote two spirited works about them, as well as his great *Tractatus Apologeticus* and many other alchemical and philosophical treatises. The part of the *Tractatus* that deals with natural magic is one of the most definitive ever written on the subject.

Thomas Vaughan is likewise a figure of intense interest from this period. He was a supreme expert of spiritual alchemy, and his works written under the pseudonym "Eugenius Philalethes" show he possessed an exalted mind. It is through men of this type that a mystical or spiritual dimension was added to the earlier uncritical and superstitious belief in magic.

(For the development of **Spiritualism**, **psychical research**, and **parapsychology** in Britain, see entries under those headings.)

Modern-day England

The British occult witnessed a revival in the late nineteenth and twentieth centuries, resulting in keen interest in spiritualism, psychic readings, and the development of magical orders, including **Wicca**. The word Wicca refers to British Traditional Witchcraft, also called English Traditional Witchcraft, a specific magical Mystery tradition that evolved over centuries. The use of the Old English word Wicca distinguishes British Traditional Witchcraft from the many other forms of religious witchcraft that exist. While the Old English form was “wiccecraft,” the modern usage has become “Wicca Craft” or the Craft of the Wicca. The concepts of Wicca known today derive from ceremonial magic and **Freemasonry**. Wiccans are a proper subset of religious practitioner Witches and are very active today.

Claims of the paranormal remain popular in the British Isles, with many of the twentieth centuries’ most world-renown and controversial cases emerging from England. In 1998 The Committee for the Scientific Investigation of Claims of Paranormal compiled what they believe to be the top 10 enduring paranormal “hoaxes,” three of which are based in England. Number five on the list is the Cottingley Fairies, where in 1917 two English schoolgirls took photographs of winged fairies dancing in Cottingley Glen. Although photography experts attested the images were not double exposures nor had the negatives been altered, the scene itself was eventually determined to be faked, as the girls had merely posed with paper fairy cutouts. The photos deceived many for several years, however, including Sir **Arthur Conan Doyle**, the creator of Sherlock Holmes.

Crop circles were number six on the skeptic’s list. Elaborate patterns have been mysteriously appearing in southern English wheat fields since the late 1970s. Many offered mystical or extraterrestrial explanations for the bent stalks. In 1991, however, two men demonstrated how they had created the first crop circles, which others have repeatedly copied.

Number eight on the list was the Piltdown “Missing Link” case. The “missing link” between mankind and our prehistoric ancestors was reportedly uncovered near Piltdown Common in England by an amateur fossil collector in December 1912. The story was recognized across the world and the bones were exhibited in the British Museum. In 1953, however, the find was revealed to be a combination of ordinary human cranial pieces and the jawbone of an orangutan.

With the exception of the Piltdown Missing Link case, people worldwide continue to believe in claims of paranormal activity.

Despite skeptical rebuff to many paranormal and supernatural claims, psychical research is currently undergoing a boom in the United Kingdom, especially in the form of university-based research; in England alone this includes research projects at the University of Hertfordshire, the University of the West of England, University College Northampton, and Coventry University. Organizations dedicated to the subject include the **Society for Psychical Research**, based in London, and the Student Parapsychology Society, based in Cheltenham, Gloucester.

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English Qabala

The English Qabala is a system of correspondences used for making magical correlations that is used by some members of the thelemic magic community. Its origins can be traced to some numerological speculation on *The Book of the Law* (also known as *Liber AL*), the revelation channeled by magician **Aleister Crowley** in 1904. Within the book was a command, “Thou shalt obtain the order & value of the English Alphabet.” This was interpreted as a command to find a system of assigning a numerical value to each of the 26 letters of the English alphabet in such a way that it would lead to a meaningful manipulation of the text. The normal way to assign numerical values to the English alphabet is straight numerical order, so that A=1, B=2, C=3, and so forth. This system produced no meaningful results when applied to *The Book of the Law*.

While Crowley attempted to find such a system, he failed and had hoped that **Frater Achad (Charles Stanfeld Jones)**, his magical child, would succeed. While Achad made some useful suggestions at the time he was in conversation with Crowley in 1918, he, too, was unable to find the ultimate secret, and soon dropped the problem. Then in 1976, Jim Lees, a British thelemite, discovered what he believed to be the secret, which he shared with two colleagues—Jake Stratton-Kent and Carol Smith. They published Lees’ findings through Kaaba Publications.

Lees had started with Frater Achad’s suggestion of using the letters “A” and “L” as a starting point and noted that “L,” the second letter in the Hebrew alphabet, was the 12th letter of the English alphabet. (**Kabbalah** was of Hebrew origin; Qabala is

a favored spelling of the term in non-Jewish magical circles). In the end he developed a system of counting every 12th letter in the English alphabet and upon reaching the end of the alphabet, continuing on at the beginning again. In this manner they found a new ordering of the alphabet as: A L W H S D O Z K V G R C N Y J U F Q B M X I T E P

He assigned each letter a numerical value such that A=1, L=2, W=3, and so forth. Playing with the new letter/number equivalents, Lees and his associates discovered that all of a sudden, the text of *The Book of the Law* began to yield what thelemes would consider useful and meaningful results. Those who first worked with the numbering system found some immediate confirmation in the striking anomalies in *The Book of the Law*. One appeared in a page of the original manuscript of *Liber AL*, a copy of which is generally reproduced in printing of the typeset text. It contains a grid imposed on the text, and a line drawn diagonally across the text. Assuming the new ordering of the alphabet for the new Qabala, Lees and his associates found the new ordering appeared prominently in relation to the grid. Stratton-Kent applied the new system to verse II, 76 of *Liber AL*, which contains a seemingly random set of letters and numbers. He gave all of the letters numerical value, with a central "X" serving as a multiplication symbol. The end result was $17 \times 11 = 187$, the numerical value of the phrase "English alphabet."

At this point Frater Damon and Soror Ishtaria of the **Hermetic Alchemical Order of the QBLH** began to work with the basic information. Soror Ishtaria developed a computer program, "Lexicon," to manipulate the text more quickly, and began to generate new correspondences. Information on the English Qabala circulated through *The New Equinox: British Journal of Thelema*, which Lees and Carol Smith assumed editorship of for Ray Sherwin in 1980, and other publications. Over the years, the QBLH has continued to work with the English Qabala. It has subsequently been adopted for use by other thelemic groups and has been the catalyst for the formation of completely new groups, such as the **Gnostic Alchemical Church of Typhon-Christ**.

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Enlightenment

Enlightenment is a term used in **occultism**, **mysticism**, and Eastern religions to denote the awakening to and/or appropriation of the highest and most essential truths of the universe. Enlightenment usually includes an intellectual mastery of the teachings of a particular tradition, the personal mastery of various occult techniques (spiritual disciplines), the direct contact with and embodiment of the highest divine realities, and the social acknowledgment of the enlightened one's accomplishments by at least a small community of students or followers. Enlightened teachers may claim authority from their having studied personally with an enlightened master who transmitted his/her wisdom and acknowledged that transmission more or less publicly. Others may have engaged in a systematic study of a tradition that included both the study of texts and the practice of a guarded set of spiritual disciplines. Acknowledgment of enlightenment in such cases is due not so much to the status of one's teacher but to the passing of a set of standard initiations. In many Western initiatory systems, the highest grades of enlightenment are self-proclaimed and then verified by one's fruits. Of course, new groups often arise when a student reaches

the higher levels of accomplishment only to reach a very new or different understanding of the universe.

Most enlightened teachers offer students a system of practice, some form of yoga or meditation being the most popular. It is generally assumed that the teacher has followed this method successfully and that their success offers hope that the student can also attain enlightenment by perpetuating the master's course of action. Having followed the path, the master provides evidence of his/her contact with higher realities and his/her embodiment of them. One of the most obvious examples is the **kundalini yoga** teacher who offers students the experience of shaktipat, the transfer of energy from the master to the student to initiate the enlightenment process. Others demonstrate their contact with the divine by the aura of sanctity that encompasses them, the wisdom of their words, and/or the austerity of their lives, although it often comes in the demonstration of their ability to speak directly to the immediate situation of a particular student (a sign that they have experienced and already passed that situation).

Enlightened teachers make claims to have perceived occult (that is, hidden) realities. Though ultimately no acknowledgment of that status should be necessary, if they are to become teachers, they generally find confirmation of their status in a social context. Confirmation of an enlightened master's status may be partially based upon outward accomplishments, but also always has an element of subjectivity since the members making the profession do not have access to the levels of reality to which the master has claimed access. Members of most occult, mystical, and Eastern religions will profess a belief in the enlightened status of their leader, while occasionally questioning the enlightenment of the leaders of rival groups. People who leave a group will often justify their action by claiming a loss of belief in the enlightened status of their former teacher.

Underlying any discussion of enlightenment is a belief that our perception of the ordinary world of waking consciousness is distorted, lost in illusion. Matter is less than real, and the avenue to the real world is found in the inner search, through a change in consciousness, through a gaining of a new perception of reality.

British scholar Andrew Rawlinson, who has made the most extensive study of modern teachers considered to be enlightened by their followers, has noted several basic approaches to the topic. One set of teachers generally holds that enlightenment is a state to be attained. To become enlightened requires a lengthy period devoted to spiritual practices, possibly over several lifetimes. The wide variance in the recommended practice (**yoga**, **meditation**, occult development, prayer and chanting, **magic**) is the major item distinguishing these types of groups. Some of the more advanced practitioners of a spiritual discipline may in fact be picking up their accomplishments from a previous lifetime.

Another set of teachers feels that enlightenment is an inherent quality of human existence. The divine is the only reality and all we have to do is wake up to that fact. As humans are in essence divine, the whole of reality is immediately accessible. In these cases, exemplified by some forms of Advaita Vedanta and Zen Buddhism, the teacher's job is to place the student in situations where they are likely to grasp the truth. Enlightenment comes not from mastering the environment, even if that is an inner environment, but from an act of self-realization.

In the case of the former understanding of enlightenment, the condition under which most occult teachers operate, the world is generally considered to be divided into a complex set of layers, the visible world being but the lowest. These various layers emanate from the divine. Enlightenment comes from accessing the highest levels of spiritual reality. An enlightened teacher would not only have accessed those higher levels, but be capable of communicating some elements of those higher realities to others and of assisting their disciples in their movement upward. In most occult systems, people who have accessed the lower levels may possess various occult abilities, a

sign that they have at least begun the pathway to enlightenment, though they would not yet be considered enlightened.

Rawlinson has made important observations concerning the unique situation in the modern West in which a variety of enlightened teachers are available to the average seeker, who may compare and contrast their personal suitability.

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Enoch, Book of

A Hebrew apocryphal book. It was originally written in Aramaic rather than Hebrew and hence was not included in the canon of the Hebrew Bible or in the Christian Old Testament. It was included in the collection of other materials generally called *pseudepigrapha* (various pseudonymous or anonymous Jewish religious writings of the period 200 B.C.E. to 200 C.E.). The original version was lost about the end of the fourth century, and only fragments remained, but James Bruce, the Scottish explorer, brought back a copy in Ethiopian from Abyssinia in 1773, which was probably made from the version known to the early Greek fathers. In this work the spiritual world is minutely described, as is the region of Sheol, the place of the wicked.

The book also deals with the history of the fallen **angels**, their relations with the human species, and the foundations of **magic**. The book says that:

"There were angels who consented to fall from heaven that they might have intercourse with the daughters of Earth. For in those days the sons of men having multiplied, there were born to them daughters of great beauty. And when the angels, or sons of heaven, beheld them, they were filled with desire; wherefore they said to one another: 'Come let us choose wives from among the race of man, and let us beget children.'

"Their leader Samyasa, answered thereupon and said: 'Perchance you will be wanting in the courage needed to fulfil this resolution, and then I alone shall be answerable for your fall.' But they swore that they would in no wise repent and that they would achieve their whole design.

"Now there were two hundred who descended on Mount Armon, and it was from this time that the mountain received

its designation, which signifies Mount of the Oath. Hereinafter follow the names of those angelic leaders who descended with this object: Samyasa, chief among all, Urakabameel, Azibeel, Tamiel, Ramuel, Danel, Azkeel, Sarakuyal, Asael, Armers, Batraal, Anane, Zavebe, Sameveel, Ertrael, Turel, Jomiel, Arizal. They took wives with whom they had intercourse, to whom also they taught Magic, the art of enchantment and the diverse properties of roots and trees. Amazarac gave instruction in all secrets of sorcerers; Barkaial was the master of those who study the stars; Akibeel manifested signs; and Azaradel taught the motions of the moon."

In this account, which harkens back to several biblical passages (Genesis 6:4; Isaiah 14:12), there is a description of the profanation of mysteries. The fallen angels exposed their occult and heaven-born wisdom to earthly women, whereby it was profaned, and brute force, taking advantage of the profanation of divine law, reigned supreme. Only a deluge could wipe out the stain of the enormity and pave the way for a restitution of the balance between the human and the divine, which had been disturbed by these unlawful revelations.

According to tradition, Enoch did not die, but was carried up to heaven (Genesis 5:18–24), from where he will return at the end of time. He has also been identified with Thoth of the Egyptians, Cadulus of the Phoenicians, and Palamedes of the Greeks. According to some occultists, he inspired the **Kabala** and the symbols of the **tarot**.

The Book of Enoch is one of the most important works of the pseudepigrapha and is actually a set of books. The first book of Enoch was known from a surviving Ethiopian translation, parts of which were found in the caves of Qumran among the Dead Sea Scrolls. In 1892, however, R. H. Charles found a second manuscript of the Book of Enoch, which existed in a Slavonic text. Upon seeing the book, he also discovered that it was an entirely different Book of Enoch, and he soon translated and published it. Finally, a third Book of Enoch, which has circulated among the Babylonian Jews, was discovered and published in 1928 by Hugo Odeburg.

Sources:

Andrews, H. T. *An Introduction to the Apocryphal Books of the Old and New Testament*. Grand Rapids, Mich.: Baker Book House, 1964.

Charles, R. H., ed. *The Book of Enoch [Ethiopic text]*. London: Society for Promoting Christian Knowledge, 1917.

Laurence, Richard, trans. *The Book of Enoch the Prophet . . . from an Ethiopian Manuscript*. London: Kegan Paul, Tench, 1883.

Morfill, W. R., trans. *The Book of the Secrets of Enoch*. Oxford, England: Clarendon Press, 1896.

Enochian Calls

The magic incantations used by **John Dee** and **Edward Kelley** in the sixteenth century to invoke "**angels**" or **elementary spirits**. The Enochian language, in which the calls were spoken, has a consistent grammar and syntax and curiously impressive sound values.

There are 19 Enochian calls or keys. The first two conjure spirits; the next 16 the elements earth, fire, air, water; the nineteenth any of the "30 Aethyrs." The calls were supposed to have been dictated backward to Kelley, as direct communication from the "angels" would have invoked forces that were too powerful.

In 1912 magician **Aleister Crowley**, in the company of **Victor Neuburg**, worked a series of magic operations using the Enochian calls. During the midst of these Crowley discovered the principles of what he would later develop into a system of **sex magic**. He recorded his work in a lengthy article originally published in his journal *Equinox* and later published a separate book *The Vision and the Voice*. The writings of Crowley made Enochian magic widely known to twentieth-century **magicians**,

several of whom have developed it as a variation of modern ceremonial magic. Among those who have discovered and utilized Enochian magic is **Anton LaVey**, who adapted it to his Satanic system as described in his book *The Satanic Bible* (1969).

Sources:

Crowley, Aleister. *The Vision and the Voice*. Dallas, Tex.: Sangreal Foundation, 1972.

LaVey, Anton S. *The Satanic Bible*. New York: Avon, 1969.

Regardie, Israel. *Enochian Dictionary*. Dallas, Tex.: Sangreal Foundation, 1971.

Schueler, Gerald J. *An Advanced Guide to Enochian Magic: A Complete Manual for Angelic Magic*. St. Paul, Minn.: Llewellyn Publications, 1987.

———. *Enochian Magic: A Practical Manual*. St. Paul, Minn.: Llewellyn Publications, 1985.

———. *Enochian Physics: The Structure of the Magical Universe*. St. Paul, Minn.: Llewellyn Publications, 1988.

Turner, Robert. *Elizabethan Magic*. Londmead, Dorset, England: Element Books, 1989.

Zalewski, Patrick J. *Golden Dawn Enochian Magic*. St. Paul, Minn.: Llewellyn Publications, 1990.

Epworth Phenomena

The psychic disturbances of a **poltergeist** nature at Epworth Vicarage, England, in 1716 during its occupancy by Rev. Samuel Wesley, father of Methodist Church founder John Wesley. The phenomena lasted for several months and were first attributed to trickery, then to the devil, although Samuel's wife, Susannah Wesley, disagreed with the latter hypothesis. Instead, she connected it with the fate of her brother who, in the service of the East India Company, disappeared and was never heard of again. It was not proved that the rappings were caused by his discarnate agency, but the members of the family took it for granted after a while that "Old Jeffrey" was involved in the manifestations, which appeared to be connected mostly with Hetty Wesley. She was noticed to tremble strongly in her sleep when the knockings occurred.

The main disturbances lasted with intervals for two months, December and January 1716–17, and broke out occasionally afterward. The contention that they still recurred a generation later is based on a letter by Emily Wesley, dated February 16, 1750, containing this passage: "Another thing is that wonderful thing called by us Jeffrey. You won't laugh at me for being superstitious if I tell you how certainly that something calls on me against any extraordinary new affliction; but so little is known of the invisible world that I am at least not able to judge whether it be friendly or an evil spirit."

The records of the phenomena consist mostly of family letters and an account written by Samuel Wesley. The disturbances began with knockings. Susannah Wesley wrote on January 12, 1717:

"One night it made such a noise in the room over our heads as if several people were walking; then run up and down the stairs, and was so outrageous that we thought the children would be frightened, so your father and I rose and went down in the dark to light a candle. Just as we came to the bottom of the broad stairs, having hold of each other, on my side there seemed as if somebody had emptied a bag of money at my feet and on his as if all the bottles under the stairs (which were many) had been dashed into a thousand pieces. We passed through the hall into the kitchen and got a candle and went to see the children. The next night your father would get Mr. Hoole to lie at our house and we all sat together till one or two o'clock in the morning and heard the knocking as usual. Sometimes it would make a noise like the winding up of a jack; at other times, as that night Mr. Hoole was with us, like a carpenter planning deals; but mostly commonly it knocked three and stopped and then thrice again and so many hours together."

Her daughter Hetty heard "something like a man in a loose nightgown trailing after him" coming down the stairs behind her, and sometimes a shape like a "badger" was seen under the bed. The noises answered knock for knock and came in any part of the house. At family prayers they became very agitated at the names of King George and the Prince. Samuel Wesley often tried to speak to them but the only answer he received was "two or three feeble squeaks a little louder than the chirping of a bird, but not like the noise of rats which I have often heard."

Another daughter, Nancy, was once lifted up with the bed in which she sat. She leapt down and said that surely Old Jeffrey would not run away with her. She was persuaded to sit down again when the bed was lifted several times successively to a considerable height. The noise affected the mastiff of the household. It whimpered in terror and strove to get between the people of the house. (See also **Ashtabula Poltergeist**; **Cock Lane Ghost**; **Drummer of Tedworth**; **Enfield Poltergeist**; **haunted houses**; and **Eliakim Phelps**)

Sources:

Clarke, Ada. *Memoirs of the Wesley Family*. 4th ed. London: W. Tegg, 1860.

Priestley, Joseph. *Original Letters by the Rev. John Wesley and his Friends*. Birmingham, England, 1791.

Wilder, Franklin. *Good News for Martha Wesley*. Hicksville, N.Y.: Exposition Press, 1976.

Wright, Dudley. *The Epworth Phenomena*. London: William Rider & Son, 1917.

Equilibrium (in Occultism)

According to occultist **Éliphas Lévi**, magic harmony is said to depend upon equilibrium. In **ceremonial magic** operations, if the will of the operator is always at the same tension and directed along the same line, moral impotence will ensue. On the other hand, mediums who submit themselves passively to psychic forces are equally unbalanced. Lévi extols the all-powerful action of harmony in exalting the soul and giving it rule over the senses, guided by the will.

Sources:

Lévi, Éliphas. *Transcendental Magic*. New York: Samuel Weiser, 1972.

Equinox

The term "equinox" (from the Latin for equal night) refers to those times during the year in which the length of the day and the night are equal. The equinox occurs twice yearly, at the beginning of spring (around March 21) and the beginning of fall (around September 23). From an astrological perspective, the equinox occurs when the sun appears to be at the point where the celestial equator (the Earth's equator imaginably projected outward into space) meets the elliptical, the path that the sun appears to take as viewed from earth. As people observed the heavens in ancient times, among the first phenomena that became noticeable to them were the apparent movements of the sun, especially the different points on the horizon at which it rose day after day, and the variant length of days. The longest and shortest days (the solstices) and the equinoxes were important markers in the annual calendar, as were the points halfway between each of these days, signaling as they did important activities in the agricultural season. Very early these points became ritualized, the occasions for feasts and celebrations.

In **astrology**, the spring equinox is the beginning of the new astrological year. At that time the sun enters 0° Aries. At the fall equinox it enters 0° Libra. The planetary configurations at the time of the equinoxes have a particular importance in the interpretations of mundane astrology (the astrology of nations).

The astrological year was largely replaced by the Christian calendar in the West, but came back into use for marking the year with the rebirth of ritual magic in the nineteenth century. It was notable that magician **Aleister Crowley** named his biannual journal *Equinox*. However, as with most ritual magicians and astrologers, the equinox, while being an important marker in the calendar, was not a particularly significant point for ritual activity or horoscope interpretation.

Ritual significance was poured back into the equinox within the Neo-Pagan Witchcraft Movement launched by **Gerald Gardner** in the mid-twentieth century. Gardner revived the eight annual sabbats, two of which occurred on the equinoxes.

Sources:

Cunningham, Scott. *Wicca: A Guide for the Solitary Practitioner*. St. Paul, Minn.: Llewellyn Publications, 1988.

Farrar, Stewart. *What Witches Do*. New York: Coward, McCann & Geoghegan, 1971.

The Equinox

Official organ of the **A.:A.:**, subtitled "The Review of Scientific Illuminism," originally published by magician **Aleister Crowley** beginning in March 1909. Each issue amounted to a book-length journal. It contained the official materials of the **A.:A.:**, articles and stories by Crowley, and book reviews. Crowley, who had recently left the Hermetic Order of the **Golden Dawn**, published many of the secrets of his former colleagues. The ten issues of the first volume appeared biannually at the equinoxes, beginning in March 1909.

It appears that Crowley projected alternating five-year periods of publication and silence. The second volume was thus designated a volume of silence and was never published.

The issues of the third volume appeared sporadically, the first in March 1919. The third volume is usually designated the *The "Blue" Equinox*, as it was published with a blue cover. It followed the general format of the earlier volumes. The second issue made it to galley proofs, but was never published. The succeeding issues took the form of a series of occasional monographs. Number three did not appear until 1937. It includes a commentary on Crowley's major revelatory work, *The Book of the Law*. Number four appeared in 1938 under the title *Eight Lectures on Yoga* and number five as *The Book of Thoth*, Crowley's commentary on the **tarot**. The original edition of *The Book of Thoth* was limited to 200 signed and numbered copies.

Crowley died in 1947. His successor as outer head of the order, **Karl Germer**, saw to the publication of issue number six of the third volume, which appeared in 1962 as *Liber Aleph*. The last four issues were published by Grady McMurty ("Caliph Hymenaeus Beta"), who took charge of the order and revived it through the 1970s. The first three of these appeared as *The Shih Yi* (1971), the *Tao Teh King* (1975), and *The Holy Books of Thelema* (1983). A tenth issue, containing a variety of brief articles, appeared in 1986.

In 1975 the Society Ordo Templi Orientis, a rival organization headed by Marcelo Ramos Motta that for a while also claimed to be the official **Ordo Templi Orientis (OTO)** headed by Crowley, began to issue a new series of *The Equinox*. Four issues of what was projected as volume five were published before legal action by McMurty and the OTO stopped further publication.

Sources:

Crowley, Aleister. *The Book of Thoth: A Short Essay on the Tarot of the Egyptians*. New York: Samuel Weiser, 1974.

———. *Eight Lectures on Yoga*. 1938. Reprint, Phoenix, Ariz.: Falcon Press, 1985.

The Equinox. 1, nos. 1–10. London, 1909–1913. Reprint, New York: Samuel Weiser, 1972.

The Equinox. 3, no. 1. Detroit: Universal Publishing, 1919. Reprint, New York: Samuel Weiser, 1972.

The Equinox. 5, nos. 10–4. New York: Samuel Weiser, 1975–1981.

The Equinox of the God. London: Ordo Templi Orientis, 1936.

Hymenaeus Beta, Caliph [Grady McMurty]. "Introduction: Culture vs. Cult." *Equinox* 3, 10 (1986): 9–12.

———. *Tao Teh King*. London: Askin Publishers; New York: Samuel Weiser, 1976.

Erfahrungswissenschaftliche Blätter (Journal)

Quarterly German-language journal published by Psychophysikalische Gesellschaft V. Reports scientific research connected with psychology and parapsychology. Last known address: Klarastrasse 22, D-8000 München 19, Germany.

Erhard, Werner (1935–)

Public name adopted by John Paul Rosenberg, who developed a modern system of experiential philosophy known as **est** (Erhard Seminars Training). Erhard was born September 5, 1935, in Philadelphia.

He left home in 1960, and to keep his family from finding him, he changed his name to Werner Erhard. Over the next few years, he held a variety of jobs and also examined a variety of the new spiritual disciplines and self-help programs, including the Church of Scientology, Zen Buddhism, and Mind Dynamics. Erhard's own system, distilled from his involvement in the many movements, coalesced for him one morning in 1971 while driving on the 101 highway in Marin County, California. Basic to his insight was that each individual is the source of their own experience, they were not the labels that others had put on them. Understanding this insight would later be labeled "getting it" in the est training. Shortly after receiving this new insight, he founded est.

Nearly 500,000 people attended the est seminars usually given on two consecutive weekends. Most people were not dissuaded by a small chorus of detractors who noted cases of psychological problems experienced by attendees, accused est of brainwashing tactics, or were upset with the large sums of money Erhard was making.

In 1978 Erhard created The Hunger Project, a motivational program to get people to see the situation with world hunger as an opportunity to make a difference in the world and to commit themselves to ending hunger in the next twenty years.

In 1985 Erhard replaced est with a new program, The Forum. It represented an evolution of his understanding as well as answering some of his critics, especially those who had complained of the rigid rules forced upon the attendees of the est training. He also founded Transformational Technologies to market training courses to corporations for employees.

All of Erhard's ventures came to an end in 1991. The IRS attached liens on seven million dollars worth of property; he faced a law suit from a former top employee he discharged; he was accused of child molestation on a national news show. Est was sold by Erhard to a group of 150 employees who formed a new company called Landmark Education Corp., led by Erhard's brother Harry Rosenberg. It was then that Erhard disappeared from public view. Landmark is still thriving today, carrying on Erhard's legacy to a new generation.

Sources:

Bartley, William Warren. *Werner Erhard: The Transformation of a Man, the Founding of est*. New York: C. N. Potter, 1978.

Bry, Adelaide. *est, Erhard Seminars Training: 60 Hours That Transform Your Life*. New York: Avon, 1976.

Fenwick, Sherida. *Getting It: The Psychology of est*. Philadelphia: J. P. Lippencott, 1976.

Self, Jane. *60 Minutes and the Assassination of Werner Erhard: How America's Top Rated Television Show Was Used in an Attempt*

to *Destroy a Man Who Was Making a Difference*. Houston: Break-thru Publishing, 1992

Eric of the Windy Hat

According to Hector of Boèce, Eric (or Henry), an early king of Sweden, was surnamed “the Windy Hat” because it was believed that he could change the wind merely by turning his hat on his head to show his demon which way he wished the wind to blow. The demon obeyed the signal so promptly that the king’s hat might have served the people for a weathercock. This story gave rise to the expression “a capful of wind.”

Ermacora, Giovanni Battista (1869–1898)

An Italian scientist who abandoned his research in electricity (which had already caused him to be looked upon as a successor to Faraday and Maxwell) for psychical research and who became a fervent exponent and defender of paranormal phenomena when the subject was looked upon with contempt by official science. In his first work, *I fatti spiritici e le ipotesi affrettate* (1892), he severely criticized the neuropathological interpretation of mediumistic phenomena, which **Cesare Lombroso** had adopted after his first series of sittings with the medium **Eusapia Palladino** in Naples. Ermacora took part in the memorable Milan investigation with the same medium.

After the failure of his first attempt to establish an Italian Society for Psychical Research, he founded with Giorgio Finzi in January 1895 the *Rivista di Studi Psicici*, a periodical analogous to the British **Society for Psychical Research** *Proceedings*, in which most of his studies were published.

Ermacora devoted himself to all branches of psychical science, but especially to **telepathy**, to the experimental demonstration of which he made important contributions. His work on the subject was cut short by his murder. The 150-page work titled *La Telepatice*, posthumously published in 1898, is considered one of the best and most systematic treatises of the period on the subject.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Ermacora, Giovanni B. *I fatti spiritici e le ipotesi affrettate* (Spiritistic facts and hasty hypotheses). Padua, Italy, 1892.

Eromancy

One of six kinds of **divination** by means of air and water practiced by the Persians. They enveloped their heads in a napkin and exposed to the air a vase filled with water, over which they muttered in a low voice the objects of their desire. If the surface of the air showed bubbles, it was regarded as a positive prognostication.

Erto, Pasquale (1895– ?)

Also known as “the human rainbow,” Erto was an Italian chemist who claimed to be a medium for unique colored-light phenomena and other less striking psychical and trance effects. According to his own story, he attended a séance at age 14 at the house of an Egyptian woman. She told him that he was a medium. Shortly afterward he was able to produce **direct voice** mediumship and **automatic writing**.

In 1924 he gave a series of séances at the **Institut Métapsychique International** in Paris. Streaks of light resembling electric flashes lit up the room and luminous spheres zigzagged in the dark. The phenomena appeared to defy human production. But, as stated by **Gustav Geley** in a letter to *Le Matin* dated April 7, 1924, one of his colleagues had been able to produce

a minute instrument with which Erto’s lights were reproduced to perfection. In addition, more direct evidence of fraud was also discovered: 1) A small rectangular block of ferro-cerium, one centimeter long, was found in the syphon of a sink in which Erto washed immediately after a séance and before the final X-ray examination that Erto was to undergo; 2) Analysis of the workings of the medium revealed the presence of minute but unmistakable traces of ferro-cerium; 3) At the close of the last séance Erto refused to allow himself to be examined at the level of the pelvis by the doctors present; and 4) A circular hole sufficient to enable a small pencil to be pushed through was found in Erto’s tights at the pelvic level. Although Erto’s methods would be easily discerned today, Geley could find no explanation for the fingerprints that he could produce on photographic plates in sealed enclosures. They resembled those used as identification in criminology.

In 1924 Erto was invited once more to Paris by a committee formed by *L’Opinion* and *Le Matin*. The investigation took place at the Sorbonne and resulted in a complete exposure. Several pen nibs were found in his clothes and a piece of ferro-cerium in his shoes. By scratching the ferro-cerium with a pen nib in the dark, Erto’s light effects could be easily reproduced.

For many years nothing further was heard of Erto’s psychic adventures. In 1931, however, Emanuele Sorge, a prominent Italian scientist, requested the **National Laboratory of Psychical Research** of London to undertake an investigation. Erto arrived in London during December and under conditions of increasing severity gave a series of sittings under the auspices of psychical researcher **Harry Price**.

When left to himself, Erto produced brilliant flashes of light in the dark. Under conditions of strict control, however, beyond the roaring voice of “Near,” a claimed trance personality, and whisperings of a female voice, no phenomena came forth. Erto was investigated by **Emilio Servadio** in 1932, but although the sittings were considered more satisfactory, the results were still ambiguous, and Erto is generally considered a fake medium on the basis of the damaging evidence from his 1924 sittings in Paris.

Sources:

Mackenzie, William. “Les Experiences de Genes avec le medium Erto.” *Revue Métaphysique* (November–December 1922).

Price, Harry. *Leaves from a Psychist’s Case-Book*. London: Golancz, 1933.

Esalen Institute

A center at Big Sur, California, formed to explore trends in the behavioral sciences, religion, and philosophy that emphasize the potentialities and values of human existence. It was founded in 1962 by Michael H. Murphy to devise ways of extending human potential. The name derives from a tribe of Indians who once lived along the California coast.

Murphy spent three years in study and **meditation** before creating Esalen and lived for 18 months at the **Sri Aurobindo** ashram in Pondicherry, India. His associates have included Baba Ram Dass (**Richard Alpert**), William C. Schutz, Ida P. Rolf, and Frederick S. Perls. Many famous individuals have given lecture courses or acted as advisers, including veteran mythologist Joseph Campbell, Alan Watts, Ralph Metzner, and Bishop John Robinson (of Britain). Esalen made *encounter group* a universally recognized term and has conducted courses in mythology, **mysticism**, meditation, psychotherapy, group awareness, emotional reeducation, and expansion of consciousness. Michael Murphy has also been associated with the formation of **Quaesitor**, a European center with programs similar to Esalen’s.

Inevitably, the wide range of activities and lecturers at Esalen has invited criticism that the center has sometimes sensationalized sensitive areas of human experience and potential. In addition to reputable and accredited individuals, workshops

have also been conducted by self-styled mystics, **shamans**, and experimenters. For example, one staff member of Esalen whimsically claimed in a brochure current or previous bouts as “a drug user, village idiot, thief, madman, carny, masseur, and shaman.” However, Esalen has undoubtedly pioneered and popularized new directions in human awareness and relationships and introduced methods of “turning on” without drugs. It has been considered a power center of the human potential movement.

Esalen grew out of an exciting discussion between **Aldous Huxley**, Michael Murphy, and Richard Price in Santa Monica in the summer of 1961. The story of the founding and history of Esalen, and the many famous names associated with it as the consciousness revolution swept the United States and influenced the world, is chronicled by Walter Truett Anderson in his book *The Upstart Spring: Esalen and the American Awakening* (1983). The title derives from the play *A Sleep of Prisoners*, by British playwright Christopher Fry, which describes a dark and frozen winter of centuries that begins to thaw in the “upstart spring.” The quotation occurred in an introduction to the 1965 Esalen brochure. The book describes Esalen’s beginnings; its exploration of new lifestyles; its development as a gathering place for such individuals as **Alan Watts**, Gregory Bateson, **Timothy Leary**, and Abraham Maslow; and the triumphs, mistakes, tragedies, and controversies of Esalen’s heady history.

Anderson is a political scientist, journalist, author of books on American politics and social movements, and a former contributing editor to *Human Behavior* magazine. He has also served on the editorial board of the *Journal of Humanistic Psychology*. He visited Esalen in the mid-1960s and later became an instructor there.

Esalen maintains a wide range of programs and continues to pioneer new approaches to the development of human consciousness. Address: Esalen Institute, Big Sur, CA 93920.

Sources:

Anderson, Walter Truett. *The Upstart Spring: Esalen and the American Awakening*. Reading, Mass.: Addison-Wesley, 1983.

Miller, Stuart. *Hot Springs*. New York: Viking Press, 1971.

Esbat

Within modern Neo-Paganism, particularly among **Wicca** (or **Witchcraft**), time is measured by the movements of the Sun and **Moon**. In ancient European cultures, such a frame of reference would be common to the community, but in the modern world, the secularized Christian calendar has become dominant. The ancient calendar was anchored in the observation of the movement of the rising sun as it traveled north and south along the eastern horizon. The most northerly point coincided with the longest day of the year and the most southerly point with the shortest day. Halfway between, the day and night would be equal. These four days became known as the summer and winter solstices and the spring and fall equinoxes, and they, along with four additional days, half way between the solstices and equinoxes, provided an overall framework for community activity. In the modern world, no longer tied to an agricultural cycle, the points on the solar calendar have become the holidays that assist in defining the Wiccan faith.

While there are records of ancient European tribes marking the important points on the solar calendar, there are few records of their paying attention to the lunar cycles, at least as a point for gathering and the working of magic. The idea of meeting monthly at the new moon or bi-weekly at the new and full moons (the esbat), appears to be a practice introduced by **Gerald B. Gardner**, who created modern Wicca over a number of years after retiring to England in the 1930s. Previously, he had been a Mason in Southeast Asia and while there may have learned of the so-called “Moon Lodges,” Masonic groups that met monthly according to the lunar calendar.

Modern Wicca is built around small intimate groups of ten to twenty people (covens) who gather in a culture that is either secular or follows another faith. While several covens may gather for the solar festivals (**sabbats**) to celebrate together, the real work of the coven is done in its esbats. Common to all Wiccans is the full moon esbats. It is at these meetings that one develops their psychic powers, learns to do magic, and focuses the spiritual life.

Most covens also meet at the new moon. New Moon rituals tend to be for personal growth, healing, and the initiation of new ventures. These tend to be the most intimate meetings of the coven and rarely are outsiders admitted. Full Moon rituals are for the working of magic, banishing of unwanted influences, and assistance for those in need. Central to the esbat is the ritual act of “drawing down the moon,” magically raising a whirlwind of power and symbolically drawing it into the circle within which the coven meets. As the energy is released, each member feels an empowerment for their life.

Sources:

Ravenwolf, Silver. *To Ride a Silver Broomstick: New Generation Witchcraft*. St. Paul, Minn.: Llewellyn Publications, 1995.

Valiente, Doreen. *The ABC of Witchcraft Past and Present*. New York: St. Martin’s Press, 1973.

Esdaile, James (1808–1859)

Scottish surgeon and mesmerist. Esdaile was born February 6, 1808, at Sydenham, England, and educated at Edinburgh University (M.D., 1830). After graduation he took a position as a physician for the East India Company (1831–35). He initially developed an interest in **mesmerism** from reading reports on the medical uses of mesmerism by **John Elliotson**, who originally introduced the subject into Britain.

Esdaile became a pioneer of surgical operations under mesmeric trance. As director of Hooghley Hospital, Calcutta, India, he performed many operations using mesmerism at the same time that another surgeon, **James Braid**, was using similar techniques in Britain. In support of his work, he wrote a series of books: *Mesmeric Facts* (1845), *Mesmerism in India and its Practical Application to Surgery and Medicine* (1846), and *Record of Cases Treated in Mesmeric Hospital, 1846–47, with Reports by Official Visitors* (1847). In 1848 Esdaile was appointed Bengal presidency surgeon. That same year chloroform and ether became available as anesthetics in India, but Esdaile recommended caution in their use, on the basis of his successful use of mesmerism.

He returned to Scotland in 1851 and wrote two books—*The Introduction to Mesmerism as an Anesthetic and Curative Agent into the Hospitals of India* (1852) and *Natural and Mesmeric Clairvoyance* (1852)—detailing his work in an attempt to introduce his successful procedures into Great Britain. He found that his mesmeric techniques were not nearly as successful with Europeans as they had been with Indians. He died January 10, 1859, in England.

Sources:

Esdaile, James. *Mesmerism in India and its Practical Application to Surgery and Medicine*. 1846. Reprint, Chicago: Psychic Research, 1902.

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Eskimos

Traditional religion among the Eskimo people had a strong element of magic centered on the **shamans**, whom they called *angekok*. Eskimos consulted their shamans at important times, such as before a hunting expedition or when ill. The nature of the ceremonies employed on those occasions may be inferred

from the account of Captain G. F. Lyon, who once employed an *angekok* named Toolemak to summon a *tomga* (familiar spirit) in the cabin of a ship. He gave an account of the ceremony that was used, as follows.

In complete darkness the sorcerer began vehemently chanting to his wife, who responded with the *Amna-aya*, the favorite song of the Eskimo. This song lasted throughout the ceremony. Toolemak began to spin around, shouting for the *tomga* while blowing and snorting like a walrus. His noise, agitation, and impatience increased steadily, and at length he seated himself on the deck, varying his tones, and rustling his clothes.

Suddenly the voice seemed smothered, as if the shaman was retreating beneath the deck. It became more distant, ultimately sounding as if it were many feet below the cabin. Then it ceased entirely. In answer to Lyon's queries, the sorcerer's wife declared that the shaman had dived and would send up the *tomga*.

In about half a minute a distant blowing was heard, approaching very slowly, and a voice different from the shaman's was mixed with the blowing. Eventually both sounds became distinct, and the old woman said that the *tomga* had come to answer the stranger's questions. Lyon asked several questions of the sagacious spirit, receiving what he understood to be an affirmative or favorable answer by two loud slaps on the deck.

A hollow yet powerful voice, certainly not Toolemak's, chanted for some time. A medley of hisses, groans, shouts, and gobblings like a turkey's followed in swift succession. The old woman sang with increased energy, and because Lyon conjectured that the exhibition was intended to astonish "the Kabloona," he said repeatedly that he was greatly terrified. As he expected, this admission added fuel to the flame until the spirit, exhausted by its own might, asked leave to retire. The voice gradually faded and an indistinct hissing followed. At first it sounded like the tone produced by wind on the bass cord of an Eolian harp. This was soon changed to a rapid hiss like that of a rocket, and Toolemak, with a yell, announced the spirit's return.

At the first distant sibilation Lyon held his breath, and twice exhausted himself; but the Eskimo conjurer did not breathe once. Even his returning, powerful yell was uttered without previous pause or inspiration of air.

When light was admitted Toolemak was in a state of profuse perspiration and exhausted by his exertions, which had continued for at least half an hour. Lyon then observed two bundles, each consisting of two strips of white deerskin and a long piece of sinew, attached to the back of the shaman's coat. He had not seen them before and was told that they had been sewn on by the *tomga* while Toolemak was below.

The performance had much in common with that of a Western medium at a spirit séance. The *angekoks* claim to visit the dwelling places of the spirits they invoke and give circumstantial descriptions of these habitations. They have a firm belief in their own powers.

The explorer Dr. Elisha Kane (1820–1957) considered it interesting that wonder-workers from indigenous cultures and postindustrial societies had so much in common. He observed:

"I have known several of them personally, and can speak with confidence on this point. I could not detect them in any resort to jugglery or natural magic; their deceptions are simply vocal, a change of voice, and perhaps a limited profession of ventriloquism, made more imposing by the darkness." They had, however, like the members of the learned professions everywhere else, a certain language or jargon of their own, in which they communicated with each other.

"While the *angekoks* are the dispensers of good, the *issintok*, or evil men, are the workers of injurious spells, enchantments, and metamorphoses. Like the witches of both Englands, the Old and the New, these malignant creatures are rarely submitted to trial until they have suffered punishment—the old 'Jed-dart justice'—*castigate auditque*. Two of them, in 1818, suffered the penalty of their crime on the same day, one at Kannonak,

the other at Upernavik. The latter was laudably killed in accordance with the 'old custom'. . . . custom being everywhere the apology for any act revolting to moral sense. He was first harpooned, then disembowelled; a flap let down from his forehead to cover his eyes and prevent his seeing again—he had, it appears, the repute of an evil eye—and then small portions of his heart were eaten, to ensure that he should not come back to earth unchanged."

Kane's observations of Eskimo shaman practice have special interest because he became the husband of **Margaretta Fox**, one of the **Fox sisters**, the first modern Spiritualist mediums.

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Esoteric Society

British organization founded in 1974 to present a wide range of esoteric studies, including **Kabala**, the **Rosicrucians**, **exorcism**, **magic**, **alchemy**, **Stonehenge**, **astrology**, and the Holy Grail. The society organized meetings as well as arranged tours to such sites as Stonehenge, Avebury, and Glastonbury. It issued a quarterly newsletter, *Esoterica*. Last known address: 40 Buckingham Gate, London, SW1, England.

ESP See Extrasensory Perception

ESP Laboratory of Texas

Not a laboratory for research in the scientific sense of the term, but a mystical organization founded as the ESP Laboratory by Alcie Gwyn Manning in Los Angeles, California, in 1966. With the help of a spirit guide, "Professor Reinhardt," Manning wrote his initial book. He also became a minister of Spiritual Science and opened a church. He developed a program of psychic development designed to bring success, prosperity, and healing.

In 1970 Manning introduced a course on the I Ching and the following year one on white magic and witchcraft. His practical approach was emphasized in a new book, *Helping Yourself with White Witchcraft* (1972). In the early 1980s Manning moved the laboratory to Texas. He also made a most endearing and original contribution to contemporary mythology with the felicitously named Gronkydoddles, a race of invisible pixies helpful to the human race. Address: ESP Laboratory of Texas, Box 216, 219 S. Ridge Dr., Edgewood, TX 75117.

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"Esplandian"

A medieval Spanish legend that tells how Amadis of Gaul and his wife Oriana of the Firm Island had the wicked enchanter Archelous in their keeping but set him free in answer to his wife's entreaties. Certain calamities occurred that were attributed to Archelous, and Amadis's son Esplandian was carried off by the enchantress Urganda. The legend goes on to relate the adventures of Esplandian, including how he was given a magic sword and killed a dragon. With this sword he also succeeded in killing Archelous himself and his nephew, and he then set

free a kinsman. His next opponent was Matroed, son of Arco-bone, whom he also vanquished. Finally, he utterly destroyed the stronghold of Archelous and freed the land from the pagan influence of Matroed.

ESP Magazine

A short-lived 1970s American newsstand publication featuring articles on psychic phenomena and parapsychology.

ESP Research Associates Foundation

A psychic phenomena research and interest organization founded in 1962 with a membership of individuals who believed they had genuine ESP experiences and wished to learn more about the functioning of these powers of the mind. President and guiding force of the foundation was Harold Sherman (b. 1898), a leading figure in the psychic community in America through the mid-twentieth century.

Sherman began his adult life as a journalist and novelist. Then in 1935 he wrote a short metaphysical book, *Your Key to Happiness*, which led to his radio show by the same name. In 1937 and 1938 Sherman conducted an ESP experiment with Arctic explorer Sir Hubert Wilkins that yielded a significant account of telepathic communication of interest to parapsychologists. A log of Wilkins's thoughts and actions compared with Sherman's received impressions provide a startling record of the possibilities of psychic communication. This served as a model for a similar experiment conducted by **Edgar Mitchell** during his voyage to the Moon on *Apollo 14* in 1971.

Through the 1940s and 1950s Sherman continued to write metaphysical and psychic books that brought him a great following. They became the basis for the formation of ESP Research Associates Foundation, which among other activities provided a contact point for people who wished to have psychic readings from Sherman. Through the 1980s, the foundation conducted conferences but was unable to continue effectively after Sherman's death and was discontinued.

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- Sherman, Harold, and Sir Hubert Wilkins. *Thought Through Space*. Greenwich, Conn.: Fawcett, 1972.

Essene, Virginia (1928–)

Contemporary channel, Virginia Essene was born Virginia Varner in Denver, Colorado, in 1928. She attended the University of Colorado, where she earned a B.A. degree in psychology and social science. After several years of being an elementary schoolteacher, she completed a master's degree at the University of California–Los Angeles (UCLA) in 1954. Through the 1960s and 1970s she taught at several schools (University of Oregon, San Jose State University). She continues to teach in various adult education courses on a variety of topics, but has concentrated through the 1990s on hospice work and counseling with the bereaved. She founded the Casa Serena hospice care unit in San Jose, California.

Essene is not as well known for her educational and hospice work, but for her **channeling** activity. In 1984, she visited **Israel** and, while at the Sea of Galilee, had a life-changing mystical experience, during which she experienced what she believed to

be the “energies of Jesus.” She began to channel messages from him that became the basis of a book, *New Teachings for an Awakened Humanity* (1986, rev. exp. ed. 1995). She founded the spiritual Education Endeavors Publishing Company and the Share Foundation to nurture and disseminate her channeled material. She has subsequently published *Secret Truths: A Young Adults Guide for Creating Peace*, *Descent of the Dove* (with Ann Valentin), *You Are Becoming a Galactic Human* (with Sheldon Nidle), and *The Hathor Material* (with Tom Kenyon) (1966).

New Teachings for an Awakened Humanity espoused the idea of the “Love Corps” an alliance of people who seek inner peace and the application of such peace to the global situation. Those who associate with Essene—the SHARE Foundation and the Love Corps—dedicate themselves to a process of achieving inner peace through **meditation** and self-healing and in sharing that reality with others. The Love Corps work is carried out by a group of “lightworkers” who work for the foundation.

The SHARE Foundation may be contacted 1556 Halford Ave., #288, Santa Clara, CA 95051-2661. It publishes a newsletter, *Love Corps*. Essene was originally ordained by the Unity-in-Diversity Church and later became a priest in the theosophically oriented Church of Antioch. In 1997 she affiliated with the **Madonna Ministry** and information about her and her writings as well as the SHARE foundation may be found on the ministry's website.

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The Essene Foundation

The Essene Foundation was established in the early 1980s following the death of **Edmond Bordeaux Szekely** (d. 1980) by Archbishop Garry White, a long-time associate. Originally founded as the First Christian's Essene Church, it perpetuates the teachings found in the many books written by Szekely that grew out of *The Essene Gospel of Peace*, an ancient text that he had claimed to have found, translated, and published. The church believes that ancient Christianity was rooted in the Essene community, a belief they claim was strengthened by the discovery of the Dead Sea Scrolls. *The Essene Gospel of Peace* was released in four volumes, the first in 1937. Volumes two and three were released in 1974 and the last volume posthumously in 1981. They present a very different picture of Jesus, including the idea that he was a vegetarian. The church's creed emphasizes the fatherhood of God, the motherhood of Nature, and the brotherhood of Man. Members are encouraged to follow a path to enlightenment that begins in adopting practices that perpetuate physical, mental, and emotional health. Vegetarianism and the use of natural foods are highly recommended, as is healing through the use of various forms of naturopathic remedies.

In the early 1990s the church changed its name to The Essene Foundation. In 1992 Garry White retired as archbishop and was named patriarch. He was succeeded as archbishop by Dr. Emmanuel M. Winocur. The foundation is headquartered at 2536 Collier Ave., San Diego, CA 92116. It has a number of affiliated missions scattered across the western United States (California, Oregon, Arizona), New York, and Arkansas.

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The Essenes

An esoteric Jewish sect that flourished in Palestine in the century immediately prior to the emergence of the Christian movement and from whom the early Christians may have drawn some of their basic ideas. They were very exclusive and possessed an organization peculiar to themselves. The earliest mentions of the Essenes come from the writings of Philo and Josephus, both contemporaries of Jesus. According to Philo, they lived separated lives apart from the cities, had a voluntary communal life with a subsistence level of existence, and avoided temple worship. They had a threefold rule of love of God, love of virtue, and love of humankind. Pliny, most importantly, located a holy of Essenes on the west bank of the Dead Sea at a point far enough away as to escape its noxious fumes.

Josephus was for a short period an Essene, which he described as one of three sects among the Palestinian Jews. He also notes their communalism and their voluntary poverty. He dealt with their tendency to adopt celibacy and to make room for orphans, which they treated as their own children. They had their own worship and beliefs, within a larger Jewish context. As to their peculiar beliefs, Josephus notes: “. . . they firmly believe that their bodies perish and their substance is not enduring, but that the souls are immortal. . . and that when released from the bounds of the body, they, as if released from a long servitude, rejoice and mount upwards.” Josephus was criticized for trying to explain the Essene belief in such a way as to make it appear similar to Greek thought.

The Dead Sea Scrolls

We knew little of the Essenes until the late twentieth century. In 1947 a Bedouin boy discovered a cave near the northwest shore of the Dead Sea. In the cave was a jar with scrolls in it. After the initial discovery, eventually a number of other caves and an enormous number of additional scrolls were found. Slowly, texts of the scrolls have been published, and while various ideas were explored as to the identity of the community at Qumran, the site of the caves, there is now general consensus that the scrolls were gathered and reflect the beliefs and practices of at least one segment of the Essene community. Qumran existed from around the middle of the second century B.C.E. to the time of the Jewish anti-Roman revolt, 66–70 C.E.

The members of the group began their day with a prayer facing the rising sun, as Josephus described it, “as though entreating it to rise.” They ate a communal meal several times during the day and spent their evenings (and all of the Sabbath) in prayer and biblical exposition. They followed the rites and festivals laid out in the Jewish Bible (the Christian Old Testament). It may be that a calendar question occasioned by the adoption of a Hellenized calendar in Jerusalem may have led to the formation of the Essenes.

Membership in the group was by initiation, which was predated by a year’s probation. The initiation ceremony included baptism and the beginning of daily purification rites within the group. The purification was followed by the evening meal. The meal had an eschatological significance, a foretaste of the meal to be presided over by the Messiah.

They believed the soul to be in the midst of a war between good and evil, the Angel of Darkness viewing with the Prince of Light. They also believed in **astrology** to some degree, ascrib-

ing a place in the battle based upon the day of one’s birth. They saw themselves as collectively a militia in the service of light and individually at war with the darkness that entered through the body. Their understanding of the body led them to celibacy and asceticism.

The understanding of the life and teachings of the Essenes, at least those at Qumran, will be more fully explicated as the additional texts only recently released to the larger scholarly world are translated and debate proceeds.

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est

Popular name for Erhard Seminars Training, a system of experiential philosophy developed by **Werner Erhard**. Through the 1960s Erhard explored a variety of self-help courses and spiritual disciplines, including Dale Carnegie, the Church of Scientology, Subud, Zen Buddhism, and Mind Dynamics. In 1971, he had an enlightenment experience, during the time he was a mind Dynamics instructor.

Erhard concluded he must take responsibility for his life. In the seminars, through lectures and various activities, he tried to assist people to understand that they were not the labels put on them by others, but the product of their own decisions. This act of insight was termed “getting it.”

The est basic program consisted of some 60 hours of training over two weekends for which attendees were charged \$250.00. Some 500,000 people took the course from Erhard or his assistants between 1971 and 1984. In 1984 est was discontinued and replaced with The Forum. In 1991 Erhard sold his corporation to a group of employees and retired from public life. He was at the time under attack from several points, including the IRS and a former employee who was suing him.

Sources:

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Estabrooks, George Hoban (1895–1973)

Professor of psychology. Estabrooks was born December 16, 1895, at St. John, New Brunswick, Canada, and educated at Acadia University, Wolfville, Nova Scotia. He was a Rhodes scholar at Oxford University (1921–24) and completed his Ph.D. at Harvard University in 1926. He was a professor of psychology at Springfield College in Massachusetts (1926–27) and then moved on to Colgate University, where he became chairman of the Department of Psychology in 1938.

Estabrooks was introduced to psychical research during his doctoral program at Harvard when he engaged in research on telepathy with **William McDougall**, **Morton Prince**, and **Gardner Murphy**, who had established the **Boston Society for Psychic Research** following a dispute within the **American Society for Psychical Research**. During his years of teaching at Col-

gate his interest in telepathy resulted in a number of books. He died December 30, 1973.

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ET

Extraterrestrial—a hypothetical, imagined or alleged being from outer space.

The concept of visiting extraterrestrials has grown and developed since the mid-nineteenth century. As early as June 1864, a French newspaper reported the discovery of a mummified humanoid body inside a hollow, egg-shaped structure by two American geologists. According to contemporary newspaper accounts an “air vessel belonging originally to some other planet” crashed on a riverbank in rural Nebraska in 1884.

These reports generated little attention in their time, but between November 1896 and May 1897 a wave of sightings of mysterious “airships” swept the United States and stirred widespread controversy. Most who proposed explanations favored delusions, misidentifications, hoaxes, or secret inventors; yet a small but vocal minority of theorists wondered if Martians were touring the Earth. A number of outlandish hoaxes played in this notion. A California man claimed that beautiful, naked space people, weighing less than an ounce each, had tried to abduct him into a waiting airship. In Kansas a rancher told a tongue-in-cheek tale in which alien creatures in an airship lassoed and stole a calf from his corral. A Dallas newspaper alleged that an airship collided with a windmill in a tiny north Texas village, killing its Martian pilot, who was then buried in the local cemetery.

Another “airship” wave, occurring in 1909 in **New Zealand**, inspired a letter to the editor of the *Otago Daily Times* arguing that “atomic-powered spaceships” from Mars were responsible for the reports. The first book to make a case for extraterrestrial visitation was **Charles Fort’s** *The Book of the Damned* (1919). Fort (1874–1932), a talented writer with a keen sense of satire, had spent years in the New York Public Library collecting printed accounts of a wide range of human and natural oddities. Among them were worldwide reports of strange flying objects in the atmosphere. Fort was the first to become aware of what would be called in later decades the “UFO phenomenon.” Previous to this, sightings seemed no more than isolated curiosities. In *Damned* and two subsequent books, Fort demonstrated that there was a pattern in such observations. He lampooned attempts to explain them conventionally and in the process argued, that beings from other worlds had Earth under observation. He also anticipated UFO-age speculation in linking extraterrestrials to ancient civilizations and to mysterious disappearances.

A year before his death, the **Fortean Society** was created to carry on Fort’s studies of unexplained physical (as opposed to psychic) phenomena (sometimes known as “Fortean” phenomena), including aerial anomalies. Many Fortean were also interested in science fiction. In the mid-1940s two Ziff-Davis pulp fiction books, *Amazing Stories* and *Fantastic Adventures*, These books, edited by Ray Palmer, carried sensational, “true” arti-

cles and stories on the theme of ancient and current visitation from space.

A Boise, Idaho, private pilot’s sighting of nine fast-moving discs over Mount Rainier, Washington, on the afternoon of June 24, 1947, brought “flying saucers” into popular consciousness. Overwhelmingly, Americans thought the saucers were American or Soviet weapons or natural phenomena. In 1948 a top secret “estimate of the situation” prepared by personnel at Project Sign, the U.S. Air Force’s first UFO-investigative project, argued that the objects were probably of interplanetary origin. The Air Force Chief of Staff rejected that conclusion, however, and Project Sign was reorganized into Project Grudge, which sought to debunk UFO sightings.

The first seriously argued case for UFOs-as-spacecraft appeared in the January 1950 issue of a widely read men’s magazine *True*. The article, “The Flying Saucers Are Real,” contended that peaceable ETs were conducting surveillance of the Earth, probably for the purpose of eventual contact. Donald E. Keyhoe, the author, was a retired Marine Corps major heretofore known as an aviation journalist, but the *True* piece led to a paperback book of the same title, then a career for Keyhoe as the leading public advocate of UFOs as extraterrestrials. From 1957–1969, Keyhoe directed the **National Investigations Committee on Aerial Phenomena** (NICAP), which investigated UFO reports, criticized the Air Force’s handling of them, and sought to make UFOs respectable.

In the 1950s, the terms UFOs and spacecraft became virtually synonymous in popular culture. UFO groups formed around the world, and books on the subject sometimes appeared on best-seller lists. Along with more conservative proponents of ET visitation, there were the “contactees” and their followers. Contactees claimed to have met physically, or communicated psychically, with angelic beings in saucers. The contactees believed the space people came to bring moral reforms and technological advances to the human race, which was viewed as primitive, warlike, and even dangerous by their more spiritually developed brothers and sisters in the cosmos.

Though rejecting contactee stories, conservative ufologists were receptive to other sorts of UFO-occupant reports, later called “close encounters of the third kind,” or CE3s. In these cases the beings, typically described as humanoid and hardly angelic, had little to say and were encountered only briefly; moreover, the witnesses tended to fit the social and psychological profiles of witnesses to less exotic UFO events. Contactees, on the other hand, struck ufologists as fringe personalities whose esoteric interests long predated their supposed interactions with space people.

In the 1960s another kind of ostensible ET encounter rose to prominence—the abduction. In abduction cases witnesses reported being taken against their will into UFOs, meeting their humanoid crews, and usually being subjected to a physical examination. Most, though not all, of these incidents were recovered through hypnosis, after witnesses described a period of amnesia during a sighting. Over the years the phenomenon seemed to grow more complex. Witnesses related extended encounters, sometimes involving journeys to other worlds. Others claimed instances of sexual intercourse with human-like aliens. Some female abductees said they had experienced mysteriously terminated pregnancies, then later, while on board a spacecraft, been shown babies or children with both human and alien features—their own hybrid offspring.

In a number of abduction cases, stories took on the form of earlier contactee tales. While many abductees described their captors as cold and uncaring, others were certain of their benign intentions for the Earth and its inhabitants. Harvard psychiatrist John E. Mack became a leading advocate of this interpretation, whereas Budd Hopkins and David M. Jacobs argued that the abducting aliens do not have humanity’s best interests in mind. Jacobs has stated that the aliens were creating hybrids to supplant the human race.

These sorts of issues have been controversial even within ufology, where many suspect the abductions to be a question of psychology, not of exobiology. Still, abductions and the aliens associated with them have become a staple of popular culture.

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Etain

In ancient Irish romance, the second wife of Midir the Proud. The sorceress Fuamnach, Midir's first wife, became jealous of her beauty and turned her into a butterfly, and she was blown out of the palace by a magic storm. For seven years she was tossed throughout Ireland, but then was blown into the fairy palace of Angus on the Boyne. He could not release her from the spell, but during the day she fed on honey-laden flowers, and by night in her natural form gave Angus her love. Fuamnach discovered her hiding place and sent a dreadful tempest that blew Etain into the drinking cup of Etar, wife of an Ulster chief. Etar swallowed her, but she was reborn as Etar's daughter, and as such married Eochy, high king of Ireland.

Ether

Late nineteenth-century hypothesis suggested by physicists as a means of accounting for the propagation of light as a wave motion through otherwise empty space. The idea of ether meshed with the teachings of the mesmerists and Theosophists, who spoke of subtle substructures of matter sometimes referred to as *koilon*—all-pervading, filling all space, and interpenetrating all matter. Ether was supposedly of very great density, 10,000 times more dense than water and with a pressure of 750 tons per square inch.

According to Theosophical teaching, ether was said to be capable of being perceived only by clairvoyants with the most highly developed powers. It was said to be filled with an infinitude of small bubbles, much like the air bubbles in treacle or some other viscid substance. The bubbles were supposedly formed at some ancient time by the infusion of the breath of the Logos into the ether. Of these bubbles—not of the ether—matter was said to be built, its density varying with the number of bubbles combined to form each object.

Ether became the subject of one of the more famous experiments in physics, by Albert Abraham Michelson and E. W. Morley. Their experiment involved the splitting and reintegration of a light wave in such a manner that the presence of ether would slow one of the waves. They disproved the existence of ether and brought America its first Nobel Prize for physics. The experiment also contributed to the development of Einstein's theory of relativity. The abandonment of ether by science led to its eventual abandonment by Spiritualists and Theosophists.

Etheric Double

According to theosophical teaching, derived from ancient Hindu philosophy, the etheric double is an invisible part of the ordinary, visible, physical body, which it interpenetrates and beyond which it extends a little, forming with other finer bodies the **aura**. The etheric double is not made of the supposed omnipresent ether of space, but is composed of physical matter known as etheric, superetheric, subatomic, and atomic.

The term **double** is used because the etheric double is a replica of the denser physical body. The sense organs of the etheric double are the **chakras**, and it is through the chakras that the physical body is supplied with the vitality necessary for its existence and its well-being during life. The etheric double thus plays the part of a conductor, and a bridge between the physical and astral bodies, for without it humans could have no communications with the **astral world** and hence neither thoughts nor feelings.

Anesthetics are said to drive out the greater part of the double, and the subject is then impervious to pain. During sleep the double does not leave the physical body; indeed, in **dreams** the etheric part of the brain is extremely active, especially when, as is often the case, the dreams are caused by attendant physical circumstances, such as noise. Shortly after death, the etheric double finally quits the physical body though it does not move far away from the body, but is composed of the four subdivisions of physical matter alluded to earlier. With the decay of the physical body, the double reportedly also decays.

Those who have claimed experience of **astral projection** or **out-of-the-body travel** state that the etheric or astral body is connected to the physical body by a subtle, infinitely extensible cord. Aside from their specialized use in **Theosophy**, the terms etheric double and etheric body are often used synonymously with **astral body**.

Sources:

Mead, G. R. S. *The Doctrine of the Subtle Body*. London: John M. Watkins, 1919. Reprint, Wheaton, Ill.: Theosophical Publishing House, 1967.

Powell, A. E. *The Etheric Double*. 1926. Reprint, Wheaton, Ill.: Theosophical Publishing House, 1969.

Etheric Vision

According to theosophical teaching, the power of sight peculiar to the **etheric double**, a subtle counterpart of the physical body. Etheric vision is of considerably greater power than physical vision, and by its aid many of the phenomena of the physical world may be examined, as well as many creatures of a nonhuman nature that are ordinarily just outside the range of physical vision. It responds readily to stimuli of various kinds and becomes active under their influence.

Sources:

Powell, A. E. *The Etheric Double*. 1926. Reprint, Wheaton, Ill.: Theosophical Publishing House, 1969.

Ethlinn

Daughter of Balor, king of the Fomorians of ancient Irish magic legend. She was Balor's only child, and because he had been informed by a Druid that he would be killed by his grandson, Balor had Ethlinn imprisoned in a tower and guarded by 12 women who were forbidden to tell her that such beings as men existed. Balor stole a magic cow from Kian, who in revenge obtained access, disguised as a woman, to Ethlinn. They had three children, whom Balor ordered to be drowned. But one of them fell from the napkin in which they were being taken to their doom and was carried off by the Druidess Birog to its father, Kian. This child became Lugh, the great sun god,

who eventually fulfilled the prophecy and killed his grandfather Balor.

“Etteilla” (ca. 1790)

An eighteenth-century student of the **tarot**. By profession he was a hairdresser, his true name being Alliette, but on entering upon his occult studies he changed his name to read backward: “Etteilla.” He had little education and was ill-acquainted with the philosophy of the initiates. Nevertheless, he possessed a profound intuition, and according to the famous occultist **Éliphas Lévi**, he came very near to unveiling the secrets of the tarot. Lévi stated that his writings, however, were “obscure, wearisome, and in style barbarous.” Etteilla claimed to have revised the *Book of Thoth* (i.e., the tarot) but in reality obscured its meaning by regarding as blunders certain cards whose meaning he had failed to grasp.

It is commonly admitted that he failed in his attempt to elucidate the tarot and ended by transposing the keys, thus destroying the correspondence between the numbers and the signs. It is also said that he degraded the science of the tarot into mere fortune-telling by cards for credulous people. The publications of Etteilla include *Manière de se récréer le jeu de cartes nommés Tarots* (4 pts., 1783–85), *Philosophie des hautes sciences* (1785), and *Science, Leçons Théoriques et pratiques du livre de Thot* (1787).

Sources:

Douglas, Alfred. *The Tarot: The Origins, Meaning, and Use of the Cards*. New York: Taplinger, 1972.

Lévi, Éliphas. *Transcendental Magic*. New York: Samuel Weiser, 1972.

European Journal of Parapsychology

Annual professional journal of the **Koestler Parapsychology Unit**, University of Edinburgh. Includes authoritative articles on experimental and theoretical aspects of parapsychology. Address: Koestler Chair of Parapsychology, Department of Psychology, University of Edinburgh, 7, George Square, Edinburgh EH8 9JZ, Scotland, UK.

Eva C. (1886– ?)

Famous French **materialization** medium, known also as “Marthe Béraud.” Eva’s real name was Eva Carrière (Waespe by marriage). She was the daughter of an officer and the fiancée of Maurice Noel, who died in the Congo before the marriage could take place. Her psychic powers were discovered by Noel’s parents, General Noel and his wife.

General and Mrs. Noel were greatly interested in psychical research and, in the presence of invited mediums at the Villa Carmen, witnessed the materialization of a helmeted phantom, “Bien Boa,” a Brahman Hindu said to have died some 300 years previously and who styled himself as the spiritual guide of the Noel family. A “sister” of the phantom, “Bergoglia,” who also manifested, later hinted that “Bien Boa” was an assumed name of someone who had figured in Mrs. Noel’s life in an earlier incarnation. Indeed, Mrs. Noel claimed a share of credit for Bien Boa’s appearances and said that either by the séance table or by direct writing Bien Boa always declared that she was the true medium at early séances.

When the powers of Marthe Béraud were first discovered, a period of two years of experimentation commenced, and Mrs. Noel published many notes on the phenomena in **Gabriel Delanne’s** *Revue Scientifique et Morale du Spiritisme*. Then the Noels and Béraud invited **Charles Richet** and Delanne to visit Algiers as their guests.

The séances were held in an isolated building over a stable behind bolted windows and doors. A curtain was thrown across

one corner of the room to improvise a **cabinet**. As a rule a young black woman, Aischa, sat with Béraud behind the curtain, but Richet has said that in the more effective experiments Aischa was not present. Béraud was not tied and wore a thin dress. By making magnetic (i.e., mesmeric) passes to awaken her from her trance, Richet passed his hand all over her body and made sure that she had nothing hidden on her. The presence of Aischa, of which Mrs. Noel made a point, greatly annoyed the medium, who complained that in the tropical heat the odor of the woman was unbearable.

The materializations produced were very complete. Bien Boa appeared five or six times and offered opportunities for many important observations and experiments. Richet’s report, published in the April 1906 issue of the *Annales des sciences psychiques*, created an immense sensation. He was satisfied that he had witnessed genuine phenomena and that Marthe Béraud could not have masqueraded in a helmet and sheet in the guise of Bien Boa. Besides, he asserts in the report, the medium and the phantom were also seen together when no stranger could have entered the room:

“I make a point of this, because of the assertions of Areski, an Arab coachman dismissed by General Noel for theft, who said that he ‘played the ghost.’ A certain starveling practitioner of Algiers, Dr. R., was ill-advised enough to entertain this man and to exhibit him in public at Algiers in a white mantle to play the ghost before spectators. That is the most that had been said against the experiments at the Villa Carmen. The general public blinded by ignoble newspaper tales, imagined that the **fraud** had been exposed. All that was really proved was that an Arab thief could lie impudently, that he could put on a sheet, could appear thus on a stage, and could get a doctor to endorse his lies. It is averred also that Marthe confessed fraud to an Algerian lawyer who took a pseudonym. But even if this anonymous allegation were true, we know the value to be placed on such revelations, which only show the mental instability of mediums.”

Furthermore, according to a Dr. Z., Areski entered the séance room with the rest of the company, and when their attention was diverted by the examination of the furniture, he slipped behind the cabinet and hid behind the curtain. Richet replied to this specific charge, “Now, I declare formally and solemnly that during the séances—twenty in number—at which I was present, Areski was not once permitted to enter the séance room.” The later “confession” of Marthe Béraud was alleged to contain a statement about a trapdoor. According to Richet, Béraud has never wrote or said that there was a trapdoor.

Besides the phantom of Bien Boa, a beautiful Egyptian girl also materialized and allowed Richet to cut a lock of her hair. “As I was about to cut a lock high up” stated the professor, “a firm hand behind the curtain lowered mine so that I cut only about six inches from the end. As I was rather slow about doing this, she said in a low voice ‘quick, quick’ and disappeared.” The second important phase of Béraud’s mediumship developed under the care of sculptor **Juliette Bisson**, to whom Béraud had been introduced in 1908. It has been suggested that Bisson and Béraud shared a lesbian relationship following the death of Bisson’s husband in 1910. In any case, they lived and worked together.

Between 1909 and 1913 Béraud, by then known as “Eva C.,” centered her mediumship on materializations. Joint experiments by Richet and **Baron Schrenck-Notzing**, with Bisson always present, built upon previous observations and elucidated several obscure points. The period also afforded an added opportunity for Richet to check his earlier findings. During her trances the medium appeared to suffer much, writhing like a woman in childbirth, and her pulse rose from 90 to 120. The materializations, under the control of an entity named “Berthe,” were always slow and seemingly difficult. Very few forms were well developed or remained for a long time. All this was in striking contrast with the ease of former years. Perhaps the rigor of the control had to do with this. Eva C. had to put on

special dresses. She was subject, both before and after the séance, to meticulous medical examination and often sat nude. A battery of eight photographic cameras, two of them stereoscopic, were trained on her, and 225 valuable photographs were secured when it was discovered that the séances could be held in comparatively good light, provided the medium was shielded from a sudden flash. At certain times the ectoplasmic mediumship alternated with remarkable phenomena of the intellectual type. She read automatically on an imaginary screen (like that of a cinema) pages of philosophy that greatly exceeded her normal knowledge and power.

Regarding a séance of April 15, 1912, held in the presence of **Count Cesar de Vesme** and Bisson, Richet is quoted as follows:

“The manifestations began at once. White substance appeared on the neck of the medium: then a head was formed which moved from left to right and placed itself on the medium’s head. A photograph was taken. After the flashlight, the head reappeared by the side of Eva’s head, about sixteen inches from it, connected by a long bunch of white substance. It looked like the head of a man, and made movements like bows. Some 20 appearances and reappearances of this head were counted; it appeared, retreated into the cabinet, and emerged again. A woman’s head then appeared on the right, showed itself near the curtains, and went back into the cabinet, returned several times and disappeared.”

Richet adds, “Marthe was examined and searched before and after the experiments. I never lost sight of her for a moment and her hands were always held and visible.”

To eliminate every possibility of fraud Baron Schrenck-Notzing employed detectives for several months to watch for any suspicious circumstances in Eva’s life. To answer the charge that the **ectoplasm** of Eva C. was regurgitated material, a strong emetic was administered on November 26, 1913, after the ectoplasmic flow reentered her mouth. Ten minutes later the experimenters were satisfied that the medium swallowed nothing with which the phenomena could have been produced.

Another important series of experiments took place in 1917–18 in the laboratories of **Gustav Geley** with Bisson’s collaboration. About 150 representative individuals, including many scientists, witnessed the phenomena. In his *From the Unconscious to the Conscious* (1920), Geley observes:

“It is needless to say that the usual precautions were rigorously observed during the séances in my laboratory. On coming into the room where the séances were held, and to which I alone had previous access, the medium was completely undressed in my presence, and dressed in a tight garment, sewn up the back and at the wrists; the hair, and the cavity of the mouth were examined by me and my collaborators before and after the séances. Eva was walked backwards to the wicker chair in the dark cabinet; her hands were always held in full sight outside the curtains and the room was always quite well lit during the whole time. I do not merely say: There was no trickery; I say there was no possibility of trickery. Further, and I cannot repeat it too often, nearly always the materializations took place under my own eyes, and I have observed their genesis and their whole development.”

He adds in a footnote:

“I am, moreover, glad to testify that Eva has always shown, in my presence, absolute experimental honesty. The intelligent and self-sacrificing resignation with which she submitted to all control and the truly painful tests of her mediumship, deserve the real and sincere gratitude of all men of science worthy of that name.”

The results of these experiments were the subject of a conference at the College of France, published under the title *La Physiologie dite Supranormale (Bulletin de l’Institut Physiologique, January–June 1918)*.

In 1920 Eva C. and Bisson spent two months in London. Of 40 séances given to the **Society for Psychical Research**, half were entirely blank, the rest very weak. As a result, the **regurgi-**

tion theory was again put forward as a possible explanation. Of the London work, in his *Thirty Years of Psychical Research* (1923), Richet states:

“The official reports of the séances lead to very distinct inferences; it seems that though the external conditions were unfavorable to success, some results were very clear and that it is impossible to refer the phenomena to fraud. Nevertheless, our learned colleagues of the SPR came to no conclusion. They admit that the only possible trickery is regurgitation. But what is meant by that? How can masses of mobile substance, organized as hands, faces and drawings, be made to emerge from the oesophagus or the stomach? No physiologist would admit such power to contract those organs at will in this manner. How, when the medium’s hands are tied and held, could papers be unfolded, put away, and made to pass, through a veil? The members of the SPR, when they fail to understand, say ‘It is difficult to understand how this is produced.’ Mr. Dingwall, who is an expert in legerdemain, having seen the ectoplasm emerge as a miniature hand, making signs before disappearing, says ‘I attach no importance to this.’ We may be permitted to remark that very great importance attaches to Mr. Dingwall’s testimony.”

In 1922, 15 sittings with Eva C. took place at the Sorbonne. Thirteen sittings were totally blank and the committee returned a negative report. After the death of Geley in 1924, there was a whispering campaign that some very suspicious photographs of Eva C. had been found among his papers, suggesting the possibility of fraud by the medium and contradicting Geley’s published laudatory reports. In fact, his unpublished papers revealed that Bisson had been Eva C.’s active accomplice in fraud, and his pictures plainly showed wires attached to her hair that supported the materialized forms. However, Eva C.’s supporters countered with the published evidence of the 200 photographs and the careful reports of Schrenck-Notzing.

On the whole, the mediumship of Eva C. remains a matter of controversy. The materializations of Bien Boa in 1905 appear crude and suggest fraud, as do the Geley papers and pictures. On the other hand, the careful investigations and remarkable photographs of materialization obtained by Schrenck-Notzing cannot be so easily dismissed. In the end, Eva C. seems to be another clever fraud who was able to confound some of those who observed her séances and lacked the training or resolve to uncover her methods. The inability of Eva C. to manifest under tightly controlled conditions, along with the lack of supporting evidence for the existence of ectoplasm, make a most damning case against her.

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Evans, Christopher (Riche) (1931–1979)

British psychologist and anthropologist who conducted research in parapsychology. Born May 29, 1931, in Aberdovey, Wales, Evans trained as a psychologist at University College, London, and the University of Reading, receiving a doctorate in psychology. He was a founder and secretary of the Brain Research Association and a member of the British Psychological Association, the Behavioral Psychotherapy Association, and the Ergonomics Research Society.

He took a special interest in computer technology and helped to develop the “computer doctor” Mickie, which elicited diagnostic information from patients by asking computerized questions. Evans was Principal Scientific Officer of the National Physical Laboratory, London, and a contributing editor to the U.S. magazine *Omni*. He acted as an investigative reporter and news correspondent at scientific conventions in Britain, Europe, and the United States.

As a member of the Society for Psychical Research, London, he conducted parapsychological investigations. Evans was responsible for a questionnaire that got 1,500 responses from readers about psychic phenomena. His conclusions were published in *New Scientist* January 25, 1973, and showed that 63 percent of the respondents possessed degrees, and of those 29 percent had advanced degrees. In February 1974 he conducted a survey of telepathic or ESP faculties on West German television. Over 50,000 viewers participated, and the results threw doubt on the **sheep-goat hypothesis** of parapsychologist **Gertrude Schmeidler**, which posits that believers in **ESP** score higher than disbelievers.

Evans published several books but is best remembered for his attack upon new religions, *Cults of Unreason* (1973), which examines a variety of newer religions and belief systems, including **Scientology**, **UFOs**, **black boxes** (devices for diagnosing disease), and some popular Eastern religions. Although mainly skeptical in tone, and while critical of some of the unfounded scientific claims, such as those supporting the black boxes, the book often veers into mere rhetoric directed against those holding religious ideas with which Evans disagrees. Evans died October 10, 1979.

Sources:

- Evans, Christopher. *Cults of Unreason*. London: Harrap, 1974.
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- . *The Mighty Micro*. London: Gollancz, 1979.
- . *Psychology: A Dictionary of the Mind, Brain, and Behavior*. London: Arrow Books, 1978.
- . *Understanding Yourself*. New York: A & W Visual Library, 1977.

Evans, Fred P. (1862– ?)

Slate-writing **medium** of San Francisco, California. Evans went to sea as a young man, and his mediumistic gifts developed while he was in marine service. He is most remembered for producing 30 different spirit messages in as many hands on a single slate at a public séance on June 21, 1885, in San Francisco. Many of the signatures were identified as correct. He demonstrated **slate writing** to British naturalist **Alfred Russel Wallace**, who testified to his abilities. On May 18, 1887, he produced five differently colored writings in the presence of Wallace and also colored portraits on paper between two slates.

Evans lived for many years in San Francisco, but in 1922 traveled to England, where he held séances. He stated that because he was impatient of the criticism that he had used his mediumship for making money, he had spent several years mining in California so that he could accumulate enough income to make him independent and give his services free.

Sources:

Owen, J. J. *Psychography: Marvelous Manifestations of Psychic Power Given Through The Mediumship of Fred P. Evans*. San Francisco, 1893.

Evans, Hilary (1929– ?)

British pictorial archivist and writer on paranormal and anomalous subjects. He was born in Shrewsbury, England, March 6, 1929, and attended Cambridge University (B.A.) and Birmingham University (M.A., English literature). He worked for 12 years as an advertising copywriter, first in agencies, then freelance. In 1964, with his wife, he founded the Mary Evans Picture Library, a historical illustration archive near London, and Evans now serves as the library curator. He has written several books about illustration and picture research. Evans's interest in anomaly research began during his student years, but he became actively involved in the late 1960s. He has been a council member of the **Society for Psychical Research** as well as a committee member. In 1981 he helped to found ASSAP (Association for the Scientific Study of Anomalous Phenomena). He lectures frequently in Europe and the United States.

Evans has taken a special interest in **UFOs**, largely for what science can learn from observing and investigating a widespread and ongoing anomaly. He has become a major exponent of the psychosocial hypothesis that explains UFO reports primarily as culturally shaped visionary experiences. He is a council member of **BUFORA** (British UFO Research Association) and has written widely on the subject of UFOs. His research has been one aspect of a larger concern with alleged visions of, and encounters with, otherworldly beings, which he has explored in several comparative studies.

He regards himself as rather skeptical but believes that many claims of the paranormal are based on fact and that scientific anomaly research may dramatically extend our knowledge of ourselves and the universe we inhabit.

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- Evans, Hilary. *Alternate States of Consciousness: Unself, Otherself, and Superself*. Wellingborough, Northampton, England: Aquarian Press, 1989.
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- Evans, Hilary, and John Spencer, eds. *Phenomena: Forty Years of Flying Saucers*. New York: Avon Books, 1989.

Evans, John Wainwright (1883– ?)

Journalist and author who published various articles on parapsychological subjects. He was born October 13, 1883, in Alpena, Michigan. He studied at Princeton University (B.A., 1907), afterward becoming a reporter on the *New York Herald* (1908–10) and the *St. Louis Globe-Democrat* (1910). He then became an instructor in English at the University of Arkansas (1911–15), an assistant professor of journalism at the University of Kansas (1915–17), and a staff writer for *Nation's Business* (1917–19). In 1921 he became a freelance writer, the occupation he held for the rest of his life. Besides several books, including two written with Judge Ben B. Lindsey, *The Revolt of Modern Youth* (1925) and *The Companionate Marriage* (1928), he turned out numerous articles on occult subjects over the years for the *American Weekly*.

Sources:

- Evans, John W. "Conan Doyle Still Lives." *American Weekly*, November 2, 1952.
- . "Haunted by the Ghost of Bernard Shaw." *American Weekly*, June 7, 1953.
- . "Patrice Munsel's Neon Ghost." *American Weekly*, November 8, 1953.
- . "The Phantom Model." *American Weekly*, April 4, 1954.
- . "When the Clocks Stood Still." *American Weekly*, June 13, 1954.

Evans, W. H. (1877– ?)

Trance and inspirational medium and exponent of the harmonial philosophy of **Andrew Jackson Davis**. A psychic from childhood, Evans began speaking at public meetings in 1898 and contributed many useful articles on the philosophy of **Spiritualism** to English and American Spiritualist periodicals. He was editor of the London monthly *Beyond* and published many books.

Sources:

- Evans, W. H. *Constructive Spiritualism*. Manchester, England: Two Worlds, 1917.
- . *Modern Spiritualism*. Rochdale, England: British Spiritualists' Lyceum Union, 1923.

Evans, Warren Felt (1817–1889)

Warren Felt Evans, Swedenborgian minister and early practitioner of mind cure, was born December 23, 1817, at Rockingham, Vermont. He attended Dartmouth College but left after his junior year (1840) to become a Methodist minister. He served a number of different congregations in New England during the next 24 years. During these years he also began to read widely in the writings of seer **Emanuel Swedenborg**, and in 1863, he affiliated with the Church of the New Jerusalem. He formally left the Methodist Episcopal Church the following year.

At the time he was changing denominations, he was also experiencing some ill health described as "a nervous affection, complicated by a chronic disorder." He heard of healer **Phineas Parkhurst Quimby** and visited Quimby in Maine. Under Quimby's care he experienced a healing and adopted some of Quimby's ideas. He also became convinced that he could perform mental healing himself. He began work in Claremont, New Hampshire, later moved to Boston, Massachusetts, and in 1869 settled in Salisbury, a Boston suburb, where he would receive patients for the next twenty years.

In 1869 Evans also published his first book, *The Mental Cure*, an important work for several reasons. It introduced Quimby's ideas to the rest of world, Quimby having never published his writings. It was the first book in the field of mental healing and would become very popular as the century progressed. It would also provide a context for the publication of the writings of **Mary Baker Eddy**, whose books on healing would appear in the next decade.

Evans wrote five other books: *Mental Medicine* (1873), *Soul and Body* (1876), *The Divine Law of Cure* (1881), *The Primitive Mind Cure* (1885), and *Esoteric Christianity and Mental Therapeutics* (1886). As his thought matured, Evans took Quimby's healing practice into the Swedenborgian theology that dominated his thought. In the end he created a pantheistic system that provided a context for his healing work. His thought would later be seen as a precursor of **New Thought** metaphysics. He died in Salisbury on September 4, 1889.

Sources:

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Evans-Wentz, W(alter) Y(eeling) (1878–1965)

American scholar who became an authority on fairy lore and the **mysticism** of Tibet and India. Evans-Wentz was born February 2, 1878, in Trenton, New Jersey. Later he moved to La Mesa, California, where he lived with his family for several years. He studied at Stanford University, California (B.A. English, 1906; M.A., 1907). He traveled to Britain, where he studied social anthropology at Oxford University under Sir John Rhys, professor of Celtic.

Two other scholars had an important influence on him: **William James**, whose lectures on psychology Evans-Wentz had attended at Stanford and who had early encouraged his studies in fairy lore; and **Andrew Lang**, authority on folklore and psychical research, who was one of Evans-Wentz's examiners at Oxford University when he presented his thesis on fairy lore. From this thesis, supported by fieldwork in Wales, Ireland, Scotland, and Brittany, grew his major work, *The Fairy-Faith in Celtic Countries* (1911). After further expeditions in Brittany, Ireland, Wales, the Isle of Man, and Cornwall, he was awarded a D.S. at Oxford University in 1910.

His research into common traditions of fairy faith led to more detailed study of pagan and Christian religious beliefs and practices, and then to comparative religion. In 1917 he traveled in India, studying the mysticism and religious practices he believed were once closely connected in both East and West. In one account of those travels, he writes:

"I have spent more than five years in such research, wandering from the palm-wreathed shores of Ceylon, and thence through the wonderland of the Hindus, to the glacier-clad heights of the Himalayan Ranges, seeking out the Wise Men of the East. Sometimes I lived among city dwellers, sometimes in jungle and mountain solitudes among *yogis*, sometimes in monasteries with monks, sometimes I went on pilgrimages."

These travels took him throughout India and to Tibet, where he lived as a Buddhist monk and spent three years with Tibetan Lama Kazi Dawa-Sandup until the lama died in March 1922. As a result of these researches, Evans-Wentz published several important texts on Tibetan mysticism, including *The Tibetan Book of the Dead* (1927).

In 1931 Oxford University conferred upon him the degree of D.S. in comparative religion, a rare honor, because at that time he was one of only six persons, and the first American, to receive that degree.

A year later he attended meetings of the **Self-Realization Fellowship** in San Diego, California, under **Paramahansa Yogananda**, a famous yogi whom he had met in India. During his travels, Evans-Wentz had also met Sri Yitkeshwar Giri, a guru of Yogananda, in Puri, Orissa. In 1935 he visited the ashram of the famous Sri Ramana Maharishi at Tiruvannamalai in southern India. He also maintained close contact with Buddhist organizations and was welcome in many different religious groups; he hoped to unite East and West in mutual understanding and religious insight.

Toward the end of his life, he retired to San Diego, California, for 23 years. He was drawn to the Self-Realization Fellow-

ship, which had a colony at Encinitas. In 1946 he wrote a warm tribute to Paramahansa Yogananda as a foreword to the yogi's *Autobiography of a Yogi*. At the Self-Realization Fellowship, Evans-Wentz worked with a secretary on his final book, *Sacred Mountains of the World*, which he completed before his death, in his 88th year, on July 17, 1965.

In his will he made generous bequests to various religious organizations. He also left 2,000 acres of land near Tecate to the state of California to be used as an experimental reforestation and recreational area; this estate included Coochama, a mountain sacred to Native Americans. He also assigned mineral rights in his property (some 5,000 acres) to Stanford University to establish a professorship in Oriental philosophy, religion, and ethics. Some of his Oriental manuscripts were left to the Bodleian Library at Oxford University, England; others he gave to Stanford.

At his cremation service on July 21, 1965, there was a reading in English from his own edition of *The Tibetan Book of the Dead*, invoking the Perfect Enlightenment of Pure Reality.

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Evergreens

The custom of decorating houses at Christmastide with evergreen plants—holly, ivy, box, laurel, mistletoe—is sometimes said to have originated when Christianity was introduced into Europe in order to typify the first British church, built of evergreen boughs. More probably it extends back into antiquity. In Druidic times, people decorated their houses with evergreen plants so that the sylvan spirits might come there to shelter from the severity of winter until their leafy bowers were renewed in the coming year. It was a widespread superstition that it was unlucky to remove evergreen Christmas decorations until after Twelfth Night.

Everitt, Mrs. Thomas (1825–1915)

One of the earliest and best British private mediums and the first to produce **direct voice** in England. She was the wife of a North London tailor. She began to give séances in 1855 but was little known to the public before 1867. She produced a variety of physical phenomena, **raps**, **movement** without contact, psychic lights, and **direct writing**, in addition to the direct voice of “John Watts” and of “Znippy,” a South Sea Islander, who was heard through a cardboard tube. The earliest such record of “Znippy” dates from 1867 when, at a dark séance with **Agnes Guppy-Volckman**, Everitt was thrown for the first time into trance.

Many descriptions of Everitt's phenomena were published in **Morell Theobald's** *Spirit Workers in the Home Circle* (1887). The Theobald and Everitt families were close friends. The book describes how Everitt, on returning to consciousness, frequently told what she had seen in the spirit world, that cool breezes and scents were frequent phenomena, and that she had considerable powers of **psychometry**. On one occasion, in Cornwall, she placed a piece of rock to her forehead and entertained her friends by descriptions of antediluvian monsters, boiling masses, and upheaving rocks.

Theobald compared the sounds that accompanied her direct-writing phenomena to a quickly working electric needle. In close and legible characters he had seen 500 or more words produced in five or six seconds.

E. Dawson Rogers, in a letter to E. T. Bennett, states:

“The most completely proven cases of direct writing of which I know are those of Mrs. Everitt. As to many of them I can personally testify their genuineness is beyond dispute. My first séance with Mrs. Everitt was on May 3, 1870. I thought I would ask a question which Mrs. Everitt herself could not possibly answer. ‘John Watts’ spoke, and promised to give us some direct writing and I thereupon said ‘Please give us a definition of the distinction between the Will and the Understanding.’ Paper and pencil had been placed on the table and in eight seconds, or perhaps ten, on lighting up, we found a direct and intelligent answer to the question, containing over 150 words. Its phrasing was peculiar. I afterwards found it was an extract from one of Swedenborg's writings, with a few slight alterations, and an extract such as it would be extremely difficult for anyone to carry in his memory. Certainly Mrs. Everitt could never do it. One of Mrs. Everitt's spirit attendants is said to be a gentleman who had been a distinguished Swedenborg Minister.”

Several other pieces of direct writing proved to be quotations from books, sometimes from ancient ones. Once, in the presence of **Sir William Crookes** and **Edward William Cox**, the following quotation was given in direct writing: “Religentum esse oportet Religiosum nefas. You will find the meaning in Incerti Auctoris Aprice Aut. Gell.” After considerable search, the passage was found in *Autus Gellius*, book 4, canto 9. (Gellius was a poet who lived in the reign of Adrian in the second century.)

Writing in *Light*, July 7, 1894, Mr. Everitt describes a cold wind and strange sounds that preceded the approach of the “influence” and states:

“Then the paper and pencil are whisked up into the air, a rapid tick-tick-ticking is heard, lasting barely a few seconds, paper and pencil fall to the table, and a light is called for. The writing is done. The speed of production varies from 100 to 150 words a second. The exceeding minuteness of the writing is striking, also the closeness together of the words and the lines. Crookes was the first to draw attention to the fact that no indentation whatever is produced by this writing. Even with the thinnest paper there is not the slightest perceptible mark on the back.”

Everitt being a private medium, test conditions were not applied.

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Evidence

The two main sources of evidence in **psychical research** and **parapsychology**, as in other sciences, are observation and experiment. The question of observation is a peculiarly difficult one. Because claimed paranormal phenomena of a spontaneous nature, often produced by human beings, are involved, it is difficult to devise conditions that will preclude **fraud** or a misreading of what is observed. The borderlines between preconception, expectation, and actual observation are often very fuzzy, and even well-trained scientific observers have been deceived by hoaxes or by their own conscious or subconscious desire to prove or disprove the reality of claimed phenomena. Even the best of scientific observers are but amateurs in the arts of conjuring and stage magic and may easily be deceived by the skillful tricks of amateur or professional conjurers, and it is often dangerous to trust the apparent evidence of one's senses. The special effects developed by the movie industry, and available at some levels to the general public, now make the obser-

vation of various kinds of psychic phenomena even more questionable.

It is also not surprising that the observations of believers tend to endorse the paranormal, while the observations of skeptics tend in the opposite direction. Skeptics will go out of their way to protect their comfortable world. However, psychical researchers are frequently less than rigorous in applying Occam's razor (i.e., the simplest of competing theories is the preferred) and seeking the most parsimonious explanation for what is observed.

Experimenting with the psychic also presents a unique set of problems. Paranormal phenomena are not producible at the experimenter's will as in a chemical laboratory, and the human element involves numerous difficulties. "One good experiment," said Humphrey Davy, "is of more value than the ingenuity of a brain like Newton's. Facts are more useful when they contradict, than when they support received theories." Because nearly all the facts that psychical research has tried to establish contradict received theories, the importance of experimental data cannot be overemphasized.

From Psychical Research to Parapsychology

Although many areas of psychical research and parapsychology are virtually identical, their main distinction is one of emphasis, with psychical research emphasizing observation and parapsychology focusing upon experiments under laboratory conditions. It has been the hope of parapsychology that paranormal realities might be demonstrated or disproved under control conditions and evaluated by quantitative statistical methods. This approach came to the fore in the 1930s when championed by **J. B. Rhine** (1895–1980) and his associates in the United States, although the groundwork for such an approach had been laid by such British psychical researchers as **G. N. M. Tyrrell** (1897–1952), **W. W. Carington** (1884–1947), and **S. G. Soal** (1889–1975). It has to be admitted, however, that after decades of thousands of laboratory experiments over a wide range of claimed paranormal faculties and phenomena, there is still little generally accepted scientific evidence. This does not mean that the paranormal is disproved, only that it remains difficult to capture within the rigorous demands of laboratory scientific method and evidence. Such a situation has led many to move toward more open methods used successfully in the various branches of psychology.

The search for scientific understanding of paranormal experiences such as spiritual **healing**, **out-of-the-body travel**, **telepathy**, **clairvoyance**, seeing phantoms, and various forms of mystical states of consciousness may seem irrelevant to some. In such personal instances, objective scientific evidence is inaccessible. However, the qualitative nature of the experience itself, often accompanied by special knowledge, exaltation, wonder, or inspiration, is convincing to the person having the experience, even if unsatisfactory to observers.

Although there are obvious dangers in overemphasizing subjective experience at the expense of objective evidence, they need not be mutually exclusive approaches. Too great an emphasis on experimental data glosses over the problem that scientists are often as prejudiced as the general public, and it is now possible to discuss the "experimenter effect," where the hostile skepticism or uncritical beliefs of scientific investigators may respectively inhibit or enhance paranormal phenomena. Moreover, there is disturbing evidence that scientists can also cheat; review of the evidence for the paranormal has disclosed some probable manipulation of data.

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Evil Eye

Belief in the malevolent effects of the evil eye is ancient and universal. A common form of this belief held that people with unusual eyes could cause harm by looking at other people, and such defects as squinting, a cast, or even cataracts were thought to be signs of an evil eye. Others attributed the evil eye to conscious malice on the part of witches or magicians.

The evil eye could, it was believed, bring about illness, poverty, or other afflictions and even **death**. An outgrowth of the evil eye notion was the belief that praise of children could have an adverse effect; hence, parents discouraged praise of their children's appearance or talents. Traditional ways of averting the evil eye were by wearing **amulets** or charms, or reciting counterspells.

Sources:

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Evil Spirits

According to occultist and Spiritualist philosophy, evil spirits do exist. There are many intelligent entities in the higher and lower spheres that may not be of human origin and may not be benevolent. But the evil spirits commonly spoken of are the spirits of bad people and inhabit the lower spheres, from

which, either owing to the locality to which they are earthbound or to the attraction of bad, immoral séance sitters, they may easily reach the medium. Their appearing may be accidental. They may see the “light” of the medium and attempt to oust the **control**. The controls, as a rule, are able to keep evil spirits away; but sometimes, for unknown reasons, their power fails. In such cases they urgently ask for the breaking of the circle and the suspension of the sitting.

On the other hand, if an evil spirit has already taken possession of the medium, it is considered imperative to maintain the circle unbroken until the invader can be ousted. **Possession** by evil spirits is usually manifested by fits, violent convulsions, and uncouth ravings, which may cause harm to the medium.

J. J. Morse, lecturing in trance, asserted in a speech later printed in *Light* (July 11, 1903):

“So long as evil men live on earth, pass from it at death, and live beyond, so long will it be possible for them to obtrude among you. What then is the preventive? The cultivation of your will power; the absolute determination to be master of yourself; the assertion of your unquestionable right to select your own associates among the people of either world. The exercise of your duty ‘to try the spirits’ as you do men before deferring to their advice or leading. And, most of all, in this connection to refuse entrance, or harbour, to unclean thoughts of any kind into your minds. The complete discontinuance of gross living, intoxicants and narcotics and a rigid obedience to personal cleanliness must also be adopted. Purity of mind must have its complement in purity of body. By aspiration, prayer and cleanliness men may not only ward off but prevent the influence of undesirable spirits and in conjunction with a steadfast will no better exorcism can be practised.”

If, in spite of all, an evil spirit has gained possession, how should it be exorcised? A curious experiment was recorded by G. H. Lock in *Light* (November 28, 1903). It occurred to him that through the ages some mystic power had been associated with the Cross as a symbol, and that the very common belief in the virtue of the sign of the cross may have had its origin in the spirit world. He therefore tried the efficacy of this sign on the spirit plane with remarkable success. But, he affirmed, the mere wearing of a material cross upon the person is useless for the purpose. The medium—or, if the medium is in trance, the leader of the circle—must will the sign at or toward the spirit or draw the sign mentally upon the spirit, at the same time willing it or adjuring it to stand revealed, or to go.

Should the request be unavailing, the sign of the cross should be made firmly and deliberately upon the breast of the medium and on the back about the region of the shoulders. At a first attempt only a cringing may result, but, stated Lock, “I have never known failure at the third attempt.”

An early case of control by an evil entity was recorded by **Ernesto Bozzano** from the mediumship of “L.D.” The medium was controlled by his father, Luigi. Once he declared in terror that evil spirits were near the medium. Before the sitting could be closed, L.D. began to glare and, foaming at the mouth, assaulted a sitter and tried to strangle him while shouting, “I have found you at last, wretch. I was a soldier of the royal marines. Do you remember Oporto? You murdered me and I will avenge myself and strangle you.” The sitter had to be rescued. His story was that he had killed a drunken sailor who attacked him in Oporto and was sentenced to six years’ detention for the deed.

Willie Reichel, in his *Occult Experiences* (1906), described the sudden intrusion of a female spirit that went around the circle of 14 persons striking and spitting on nearly all of them and using horrible language.

Besides injuring the medium or the sitters, the danger of an enduring possession is possible. Such possession, or **obsession**, would be called demoniacal. As a rule, however, cases of obsession do not originate in the séance room. It would be unwise, however, to deny the possibility.

Regarding the issue of evil influences on this life from the other world, **Andrew Jackson Davis**, in commenting on a book, *The Great Psychological Crime*, is very emphatic:

“I deny utterly and for all time that individuals are led into evil and crimes by persons in the other world. I know the pranks and college-boy mischievousness of the **Diakka** but even for them and all such, I know that the police regulations of the other world are adequate and universally effective.”

During the 1870s Spiritualist **Carl Wickland** and his wife began to treat evil spirits believed to be possessing mental patients. The publication of his book *Thirty Years Among the Dead* in 1924 led to the spread within **Spiritualism** of **rescue circles**, to which evil spirits were invited to attend and then sent toward the Spiritualist equivalent of heaven.

Sources:

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Evolution of Life

According to **Theosophy**, life began when the **Logos**, in the second aspect, sent forth the second life wave. This life wave descended from above through the various worlds, causing an increasing heterogeneity, and thereafter ascended, causing a return to its original homogeneity.

Our present state of knowledge of life in these worlds extends no further than the mental world. In the higher division of that world is ensouled the relatively fine matter appropriate thereto. If that matter is atomic it is known as “monadic essence”; if nonatomic, as “elemental essence,” and this is the first elemental kingdom. What we may call the inhabitants of this kingdom are the higher order of **angels**.

Having functioned sufficiently long in the higher mental world, the life wave now presses down to the lower level of that world, where it appears as the second elemental kingdom, the inhabitants of which are some of the lower orders of angels, the form **devas**.

Again pressing down, the life wave manifests itself in the **astral world**, forming the third elemental kingdom, the inhabitants of which are the lowest orders of angels, the passion devas. It then enters the physical world and, in the fourth elemental kingdom, ensouls the etheric part of minerals with the elementary type of life that these possess. The middle of this kingdom represents the farthest descent of the life wave, and thereafter its course is reversed and it begins to ascend.

The next kingdom into which it passes is the fifth elemental kingdom, the vegetable world, whence it passes to the sixth elemental kingdom, the animal world, and lastly to the seventh elemental kingdom, humanity.

During its stay in each kingdom, the life wave progresses gradually from elementary to highly specialized types, and when it has attained these, it passes to the next kingdom. This means that successive currents of this great second life wave have come forth from the Logos, since otherwise there would be only one kingdom in existence at a time.

Also, in each kingdom the souls of the bodies that inhabit it differ from those of the other kingdoms. In the seventh kingdom, that of man, each individual has a soul. In the animal kingdom, on the contrary, one soul is distributed among different bodies, the number of which varies with the state of evolution. To one soul may be allotted countless bodies of a low type of development, but as the development increases the soul comes to have fewer bodies allotted to it until in the kingdom of man there is only one.

Sources:

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EVP See Electronic Voice Phenomenon

Exceptional Human Experience (EHE)

Umbrella term coined by **Rhea A. White** to cover the full range of anomalous human experiences. When a person has potentiated the sensed but hidden meaning of an experience, consciously realizing it, this realization usually transforms the identity, lifeview, lifestyle, and worldview of that person. It is at this point that it becomes an EHE because the anomalous experience or anomaly of experience has enabled the person to actualize more of his or her hidden human potential than would have been possible without the experience. The end result of most EHEs is a greater sense of connectedness, with previous unknown parts of self, with other people, with other species, and with the universe. White has identified 240 specific types of EHEs and groups them into seven broad classifications: death-related, desolation/nadir, encounter, healing, mystical, peak, psychical.

Exceptional Human Experience (Journal)

Semiannual journal founded and edited by **Rhea A. White**. Its central subject matter is **exceptional human experience**, which consists of experiences that begin as anomalous ones or anomalies of experience (first-time experiences) and when they become transformative they are called exceptional human experiences. The journal consists of research reports; methodological, historical, and theoretical articles about EHEs; EHE autobiographies and accounts of specific EHEs; abstracts of books, journal and magazine articles; and dissertations on EHEs or subjects relevant to EHEs, such as altered states of consciousness and dissociation, transpersonal and humanistic psychology, qualitative research methodology; and works drawn from the disciplines of anthropology, folklore, religious studies, sociology, and women's studies. Autobiographical and biographical articles and books are also covered. Address: Exceptional Human Experience Network, Inc., 414 Rockledge Rd., New Bern, NC 28562.

Exceptional Human Experience Network, Inc.

Formerly known as the Parapsychology Sources of Information Center or PSI Center. It was established by noted librarian/parapsychologist **Rhea A. White** in 1984. It was organized as "a clearinghouse for information, research findings, theories, organizations, publications, and persons involved in parapsychology and its interface with psychology, psychiatry, physics, religion, medicine, mysticism, philosophy, and education."

The network publishes a semiannual journal **Exceptional Human Experience**, that covers abstracts of the contents of all parapsychology journals, some of which commenced publication in the nineteenth century, to date.

White also created **Psiline Database System**, a computerized database, to contain bibliographical citations, abstracts, and subjector descriptors for all important books in parapsychology and the major English-language journals from earliest times to date. Added as time and resources allow are English abstracts of many foreign language parapsychological journals; articles on parapsychology in monographs, non-parapsychological journals and magazines; proceedings, dissertations and chapters. Psiline also covers parapsychological newsletters, with selective abstracts. Address: 414 Rockledge Rd., New Bern, NC 28562. Website: <http://www.ehe.org>.

Exorcism

To exorcize, according to the received definitions, states Edward Smedley in *The Occult Sciences* (1855), is "to bind upon oath, to charge upon oath, and thus, by the use of certain words, and performance of certain ceremonies, to subject the devil and other evil spirits to command and exact obedience. Minshew calls an exorcist a conjuror; and it is so used by Shakespeare; and exorcism conjuration. It is in the general sense of casting out evil spirits, however, that the word is now understood."

The History of Exorcism

The trade of exorcism has probably existed from very early times. In Greece, Epicurus and Aeschines were sons of women who lived by this art, and each was bitterly reproached, the one by the Stoics, the other by Demosthenes, for having assisted his parent in her "dishonorable" practices. A reference in the biblical Acts of the Apostles (19:13) concerns the failure and disgrace of "certain of the vagabond Jews, exorcists," who, like the apostles, "took upon them to call over them that had evil spirits the Name of the Lord Jesus."

The ancient Jewish historian Josephus observed: "God enabled Solomon to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also, by which distempers are alleviated, and he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return. And this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal, in the presence of Vespasian and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this. He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he adjured him to return unto him no more, making still mention of Solomon, and reciting the incantation which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set, a little way off, a cup or basin full of water, and commanded the demon as he went out the man to overturn it, and thereby to let the spectators know that he had left the man."

Some alleged fragments of these incantations of Solomon appear in the *Codex Pseudepigraphus* of Fabricius, and Josephus himself has described one of the antidemoniacal roots, in a measure reminiscent of the perils attendant on gathering the mandrake. Another fragment of antiquity bearing on this subject is the exorcism practiced by Tobit, the father of the Jewish hero Tobias, upon which it is by no means easy to pronounce judgment. The seventeenth-century Dutch scholar Grotius, in a note on that history, states that the Hebrews attributed all diseases arising from natural causes to the influence of demons. (These facts are derived in great measure from the Dutch theologian Balthasar Bekker's ingenious, though forgotten, four volumes *Le Monde Enchanté* (1694), which discuss the necessity of exorcism.)

Belthasar Bekker related an instance of exorcism practiced by Jews to avert the evil influence of the demon Lilis (or **Lilith**), whom some rabbis claimed was the wife of Satan. During the 130 years (states Elias, in the *Thisbi*) that elapsed before Adam was married to Eve, he was visited by certain she-devils, of whom the four principal were Lilis, Naome, Ogére, and Machalas; these encounters produced a fruitful progeny of spirits. Lilis visited the bedroom of women recently delivered and endeavored to kill their babies, boys on the eighth day after their birth, girls on the twenty-first. To chase her away, the attendants drew circles on the walls of the room with charcoal and within each they wrote, "Adam, Eve, Lilis, avaunt!" On the door of the room they also wrote the names of the three angels who preside over medicine (Senoi, Sansenoi, and Sanmangelof), a

secret that was apparently taught them, somewhat unwittingly, by Lilis herself.

A particular ecclesiastical order of exorcists does not appear to have existed in the Christian church until the close of the third century, and the eighteenth-century German theologian Johann Mosheim attributed its introduction to the prevalent fancies of the Gnostics. In the tenth canon of the Council of Antioch, held in 341 C.E., exorcists were expressly mentioned in conjunction with subdeacons and readers, and their ordination described by the fourteenth Council of Carthage. It involved delivery by the bishop of a book containing forms of exorcism and directions that the exorcists should exercise the office upon *energumens*, (demoniacs), whether baptized or only catechumens. The fire of exorcism, as St. Augustine termed it, always preceded baptism. Catechumens were exorcised for 20 days previous to the administration of this sacrament. In the case of catechumens who were not also *energumens*, these exorcisms were not directed against any supposed demoniacal possession. They were, as Cyril described them, no more than prayers collected and composed from Holy Writ to beseech God to break the dominion and power of Satan in new converts and to deliver them from his slavery by expelling the spirit of wickedness and error.

In the Greek Church, before baptism the priest blew three times on the child to displace the **devil** from his seat, and this may be understood as symbolic of the power of sin over the unbaptized, not as an assertion of their real or absolute possession.

The exorcists formed one of the minor orders of the Roman Catholic Church. At their ordination the bishop addressed them as to their duties, and concluded with these words: "Take now the power of laying hands upon the *energumens*, and by the imposition of your hands, by the grace of the Holy Spirit, and the words of exorcism, the unclean spirits are driven from obsessed bodies."

One of the most complete manuals for Roman Catholic exorcists ever compiled was a volume of nearly 1,300 pages entitled *Thesaurus Exorcismorum et Conjuratorum* . . . (1608). It contained the following tracts: "Practica Exorcistarum" (two parts), "Flagellum Daemonum," "Fustis Daemonium," "Complementum Artis Exorcistiae," and "Fuga Satanae."

From the first of these treatises, it appears that the *energumens* were subjected to a very severe corporal as well as spiritual discipline. They first underwent "pre-exorcisms" consisting of confessions, postulations, protestations, concitations, and interrogations. The exorcisms themselves were eight in number.

All these were accompanied with appropriate psalms, lessons, litanies, prayers, and adjurations. Then followed eight "postexorcisms." The first three were to be used according to how determined the demon was to retain possession. If the demon was very obstinate, an effigy of it, vile and horrible, was to be drawn, with its name inscribed under it, and be thrown into the flames, after having been signed with the cross, sprinkled with holy water, and fumigated. The fourth and fifth were forms of thanksgiving and benediction after liberation. The sixth referred to **incubi** and **succubi**. The seventh was for exorcising a haunted house, in which the service varied during every day of the week. The eighth was to drive away demoniacal storms or tempests and called for throwing into a huge fire large quantities of various herbs.

The "Flagellum Daemonum" treatise contained in the *Thesaurus Exorcismorum* gave numerous cautions to the exorcist himself not to be deceived by the arts of the demon, particularly when dealing with possessed women. If the devil refused to tell his name, the demoniac was to be fumigated. If it was necessary to break off the exorcism before the evil spirits were wholly expelled, they were to be adjured to quit the head, heart, and stomach of the *energumen* and to abscond themselves from the lower parts of the body.

In the "Fustis Daemonum" the exorcist was directed to verbally abuse the evil spirit if it persisted in staying. After this rail-

ing lating, redoubled precaution was necessary, and if the demon still refused to tell its name, the knowledge of which facilitates an exorcism, it was to be called the worst names imaginable and the demoniac fumigated. The seventh exorcism in this treatise called for, among other things, anointing the demoniac with holy oil, and if all adjurations failed, the possessed was to be strenuously exhorted to patience. In the last form, dumbness was attacked; a very effectual remedy against this infirmity was declared to be a draught of holy water with three drops of holy wax, swallowed on an empty stomach.

Father Zacharias Vicecomes, in his *Complementum Artis Exorcistiae* (1608), explains the signs of possession or bewitchment. He also discusses how to discern the evil spirit's departure; sometimes it puts out the light, now and then it issues like a flame, or a very cold blast, through the mouth, nose, or ears. Vicecomes then enumerates various prescriptions for emetics, perfumes, and fumigations calculated to promote these results. He concludes with a catalog of the names of some of the devils of commonest occurrence: Astaroth, Baal, Cozbi, Dagon, Aseroth, Baalimm, Chamo, Beelphegor, Astarte, Bethage, Phogor, Moloch, Asmodaeus, Bele, Nergel, Melchon, Asima, Bel, Nexroth, Tartach, Acharon, Belial, Neabaz, Merodach, Adonides, Beaemot, Jerobaal, Socothbenoth, Beelzebub, Leviathan, Lucifer, Satan, and Mahomet.

Petrus Stampa's "Fuga Satanae" treatise in the *The Saurus Exorcismorum* is very brief and does not contain any significant additional information.

According to a treatise on practical exorcism entitled *Histoire admirable de la possession et conversion d'une Penitente* . . . (1613), Sr. Madeleine de Demandolx de la Palud was exorcised over a four-month period. She was under the power of five princes of the devils—Beelzebub, Leviathan, Baalberith, Asmodeus, and Astaroth—as well as many lesser demons. Beelzebub lived in her forehead, Leviathan in the middle of her head, Astaroth in the back of it. Her head made unnatural, perpetual movements and pulsations. After the exorcism her head barely moved.

A second sister of the same convent, Louise Capeau, was also possessed by three devils of the highest degree: Vérin, Grésil, and Soneillon. Vérin, through the proceedings of the exorcists, appears to have turned state's evidence, for, in spite of the remonstrances and rage of Beelzebub, he gave important information and instruction to his enemies and appeared to sincerely repent that he was a devil. The daily Acts and Examinations, from November 27 to the following of April 23, were specially recorded by the exorcist himself, and all the conversations of the devils were recorded verbatim. The whole business ended in tragedy, and **Louis Gaufridi**, a priest from Marseilles who was accused of **witchcraft** on the occasion, was burned alive at Aix-en-Provence.

An exorcism case of almost unparalleled atrocity occurred at **Loudun** in 1634 when **Urbain Grandier**, cure and canon of that town, was mercilessly brought to the stake partly by the jealousy of some monks, partly to gratify the personal vengeance of Cardinal Richelieu, who had been persuaded that this ecclesiastic had lampooned him, an offense he never forgave. Some Ursuline nuns were tortured and confessed themselves possessed, and Grandier was the person accused of effecting their possession. A certain Tranquille, one of the exorcists, died within four years of the execution of his victim, in a state of reputed possession, perhaps distracted by self-accusations of remorse.

The last acknowledgment of exorcism in the Anglican Church during the progress of the Reformation occurs in the first liturgy of Edward VI, which gives the following form of baptism:

"Then let the priest, looking upon the children, say, 'I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ has vouchsafed to call to His holy baptism, to be made members of His Body

and of His Holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants whom Christ hath brought with His precious blood, and by this His holy baptism callest to be of His flock.”

On the remonstrance of Martin Bucer (1491–1551), arguing that exorcism was not originally used for any but demoniacs, and that it was uncharitable to imagine that all who came to baptism were demoniacs, it was thought prudent by reformers to omit it altogether in subsequent liturgies.

The seventy-second canon issued the following restriction on exorcism: “No minister shall, without the license of the bishop of the diocese, first obtained and had under his hand and seal . . . attempt upon any pretence whatever, either of obsession or possession, by fasting or prayer, to cast out any devil or devils: under pain of the imputation of imposture or cosenage, and deposition from the ministry.”

Exorcism in the Modern World

Exorcism became news in modern times with the publication of William Peter Blatty's novel *The Exorcist* in 1971 and the subsequent Warner Brothers movie, scripted by Blatty and released in 1974. Much of the powerful background of Blatty's book and the film stem from authentic research, using as a source the classic study *Possession: Demoniacal and Other*, by **T. K. Oesterreich** (1930). Blatty's book was a best-seller, clearing 200,000 hardcover copies in the summer of 1971 and several million in paperback in the two following years.

The runaway success of the movie revived the interest in the role of the devil in Christian theology and created a industry of paperbacks on **Satanism, black magic**, and related topics. Devil possession became almost fashionable, and priests revived long-forgotten rites of exorcism. Many churchmen and psychologists were divided over whether treating devils as real entities aided the recovery of psychoneurotic individuals or actually encouraged the spread of hysterical possession.

In Britain, a 17-year-old boy claimed that he was possessed by evil after seeing the movie *The Exorcist* and afterward killed a girl, age 9. In 1975, 31-year-old Michael Taylor was exorcized at St. Thames Church, Barnsley, England, but went home “possessed with the devil” and brutally murdered his wife. He was found guilty but insane. Similar cases have been reported in other countries.

Christopher Neil-Smith, a London vicar, has performed more than three thousand exorcisms in Britain since 1949. In his book *The Exorcist and the Possessed* (1974), he claims that evil should be treated as an actual force rather than an abstract idea.

In 1963 the bishop of Exeter, England, convened a commission to consider the theology, techniques, and the place of exorcism in the life of the Christian Church. The commission's findings were published in 1972 and included suitable forms of prayer and exorcism. It was suggested that every diocesan bishop should appoint a priest as diocesan exorcist, and suitable training should be established. No exorcism should take place without the explicit permission of the diocesan bishop, nor should exorcism be performed until possible mental or physical illness had been excluded. A program of training and safeguards was drawn up by which the theological and liturgical questions could be properly evaluated without sensationalism.

Through the 1980s the subject of exorcism was kept alive within evangelical Christianity, especially Pentecostalism. Quite the contrary to the official oversight given exorcism within the Roman Catholic, Anglican, and mainline Protestant traditions, any minister (and on occasion layperson) could emerge as an exorcist, and exorcism services, such as those conducted by Bible teacher Derek Prince, became attractions at Pentecostal events. Exorcism services also became a part of missionary activity in places where either **Spiritualism** (Philippines) or

polytheistic faiths (Africa) were widespread. Exorcism has become somewhat institutionalized in charismatic churches, where it is referred to as “spiritual warfare.”

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Expanding Horizons (Organization)

British organization concerned with promoting lectures, seminars, workshops, and conferences on health, healing, self-development, and spiritual awareness. Founded by Celia Macnab, Expanding Horizons attempted to enlarge public awareness of healing, psychic development, meditation, fire walking, and psychophysical techniques. Speakers included a wide variety of British and American authorities on the entire range of **New Age** topics. Last known address: 95 Constantine Rd., Hampstead, London, NW3, England.

Expanding Human Awareness Directory

Publication listing individuals and organizations in the Illinois area. Last known address: EHA, Inc., P.O. Box 1533, Peoria, IL 61655.

Experimenter Effect

Term used by parapsychologists to indicate an experimental result that has been influenced by the conscious or unconscious attitudes or behavior of the experimenter, rather than by the characteristics or **psi** factors relating to the subject. Such an effect could involve the expectations (positive or negative) of the experimenter or the particular methods used in dealing with subjects.

Exploring the Supernatural (Magazine)

British monthly periodical inaugurated in 1986. It treats a wide range of subjects of popular interest, such as **psychometry, healing, hypnosis, UFOs**, earth mysteries, mind over matter, **divination, astrology, tarot**, and the afterlife. Useful features include a book review section and a news roundup

covering lectures, courses, fairs, and products. Address: Aceville, Ltd., 89 East Hill, Colchester, Essex, C01, 20N, England.

Exteriorization of Motricity

Term used by early psychical researchers to denote action of the medium's motor force outside the periphery of the body. It was offered as an explanation of **telekinesis** (now known as **psychokinesis**). The term appears to have originated with **Eugene Rochas** in his book *L'Exteriorisation de la motricité* (1896) and was later adopted by other researchers, including **Paul Joire**. Evidence for Rochas's theory was derived from observation of the curious synchronization between the movements of the medium **Eusapia Palladino** and her physical phenomena. The extinguishing and relighting of a lamp, for instance, corresponded with a slight movement of the index finger of Palladino in the hollow of the hand of Italian researcher **Cesare Lombroso**. Many such sympathetic movements were recorded.

To prove that the motor nerves of mediums were at work, various apparatuses were constructed. The best known were the **biometer** of **Hypolite Baraduc** and the **sthenometer** of Paul Joire. Others included the dynamoscope of Dr. Collongues, the **magnetometer** of Abbé Fortin, the galvanometer of Puyfontain, the spiritoscope of **Robert Hare**, the magnetoscope of Ruter, and the **fluid motor** of the Count de Tromelin.

These instruments show, wrote **Charles Lancelin**, "that there is a repulsive force generated from one side of the body and an attractive force from the other side. In normal human beings these forces should be equal. When they are not, odd things are likely to happen in their immediate environment. Their relative power may be tested by means of these instruments."

With the sthenometer, Joire claimed to have proved that the exteriorized nervous force could be stored for a short time, like heat, light, and electricity, in wood, water enclosed in bottles, linen, and cardboard. Objects were said to be charged with the force by simply holding them for a time in the hand. Placed near the sthenometer, they affected the needle in proportion to the intensity of the source that produced it. A British physician, Charles Russ, constructed an instrument, described in the *Lancet* (July 3, 1931), to demonstrate that energy radiates from the human eye.

The idea of **psychic force** is a difficult one to substantiate, as there is a significant difference between a force that might cause deviation in a delicately suspended needle and the energy required to move solid objects at a distance as in psychokinesis, or to cause stress and deformation in metals as in **metal bending**. It is not clear whether one force in different modalities or different forces are involved.

Exteriorization of Sensitivity

Term used to denote sensory power of the medium operating outside the periphery of the body. The term was used by **Eugene Rochas** as the title of his book on the subject in 1896, but it was **Paul Joire** who called broad attention to the phenomenon in his treatise on hypnology, *Précis Théorique and pratique de neuro-hypnologie* (1892).

The phenomenon was on the confines of hypnotic and psychical phenomena. Approaching his hypnotic subject with a pointed instrument, Joire found him sensitive a short distance from the skin. The distance at which the sensation was perceived and the range of the sensitive surface varied with the nervous sensibility of the subject on an average from one to ten centimeters. The sensibility of the skin itself disappeared. In deep hypnosis a series of sensitive layers appeared to be formed around the body, and the sensibility could also be transferred into various objects, such as a glass of water, glass plates covered with velvet, wood, or a ball of putty. Joire gave the putty the vague contour of the subject, and as he pricked

parts of the putty that represented the parts of the subject's body, the subject experienced a corresponding sensation.

Some of the subject's hair was cut off while he was asleep and stuck into the putty. When they were later pulled, the patient strongly protested, saying his hair was being pulled out. When a glass of water, charged with sensibility, was held by the subject, the reaction to the pricking of the water was instantaneous. If it was held by an assistant, removed from the subject in a chain, there was an increasing slowness in the sensation. The delay between the pricking and the sensation was two seconds when five persons formed a chain.

Joire claimed that he could also transfer the sensibility to a living man or to the subject's shadow on the wall. Care was taken to prevent the working of suggestion. The exteriorization of sensation to this degree, however, was a very rare phenomenon.

Joire also found that the excitation produced at a distance in a subject whose sensibility had been externalized left a persistent painful trace, like a contusion or a mosquito sting. A few moments after the first movement the subject began to stroke the sensitive spot as though he still felt the sensation; and although he remembered nothing in the waking state, in the night he often dreamed that he was being pricked or pinched.

Rochas obtained similar results to those of Joire and described during the magnetizing process the formation of a series of equidistant layers separated by an interval of six or seven centimeters around the body of his subject. They extended sometimes as far as two or three meters, and their sensibility diminished in proportion to their distance from the body. He noticed that when a glass of water was placed across a zone of sensibility the layers beyond the glass were interrupted, whereas the water in the glass became rapidly luminous throughout its mass and later a sort of luminous mist was liberated from it. Taken to some distance, the glass of water retained its sensibility.

Experimenting further on these lines, Rochas found that sensibility appeared to be stored in those substances that store odors: liquids; viscous substances, especially those derived from animals, like gelatin and wax; wadding; and stuffs of loose or plushy texture, such as velvet.

As the **emanations** seemed to spread themselves in a manner analogous to light, he tried to focus them on a plate of gelatino-bromide film. The subject of these experiments was a Mrs. Lux. She was photographed awake, then asleep but not exteriorized, and afterward asleep and exteriorized. In the latter case the plate was briefly left for sensitivity inside her belt in contact with her body.

According to Rochas, "I observed that when I pricked the first plate with a pin Mme. Lux felt nothing, when I pricked the second she felt it slightly, and when I pricked the third she felt it sharply, and this was a few minutes after the operation." Three days later, "wishing to discover to what extent this plate was sensitive, I gave two sharp blows with the pin on the hand depicted in the picture in such a manner as to tear the film of gelatino-bromide. Lux, who was two metres distant from me, and could not see what part I had pricked, fell back at once with cries of pain. I had some difficulty in restoring her to her normal state; her hand hurt her, and a few seconds afterwards I saw appear on her right hand—the one I pricked in the photograph—some little red marks whose position corresponded to the pricks. Dr. P., who was present during the experiment, observed that the epidermis was not broken and the redness was in the skin." These experiments were verified by Jules Bernard Luys (1828–1897), a famous brain specialist.

According to Rochas, exteriorization of sensibility may be gradually pushed to the formation of two luminous phantoms on the left and right of the subject, and finally to their union. This is the exteriorization of the **astral body**. While the astral body of his subject was thus exteriorized, Rochas unintentionally struck the astral hand with his hand. In a few seconds the cor-

poreal hand became very red. It is possible that the special hypnotic conditions may have been responsible for this result.

Among those refuting Rochas and Joire, **Sylvan Muldoon**, in his remarkable book *The Projection of the Astral Body* (cowritten with **Hereward Carrington**, 1929), describes his experiences in self-projection and declares that he never experienced sensitivity as described by the French experimenters. There is some point in his question: wouldn't an astral entity have to be constantly on the watch, dodging pointed material objects? If not, these pointed objects would make contact with the entity's sensibility. Muldoon felt certain that if repercussion of sensibility took place it did so while the phantom was within cord-activity range.

Elizabeth d'Esperance wrote of her phantom "Yolande":

"When she touches some object I feel my muscles contract as if it were my hands that touched it. When she put her hands into melted paraffin I felt my hands burn and when a thorn penetrated her finger I experienced great pain. When I touch the hands of Yolande I believe I am feeling my own, but perceive my error afterwards when I see four hands."

The psychical researcher **Emile Boirac** believed that there was no reason for supposing that exteriorization of sensibility is a rare, accidental, abnormal phenomenon that requires a particular hypnotic condition for its production. It might be a normal phenomenon but not in evidence because a special developer is necessary to note it.

In his book *Psychic Science* (1918) Boirac mentions some experiments with a glass of water that the experimenter held for a short time in his hand, then handed to the somnambulist subject in the first experiment and placed it on a table in the second. If the somnambulist plunged his fingers into the water and the experimenter was pinched, the somnambulist felt it in his own hand. If the experimenter held the somnambulist's hand and the glass of water was pricked by one of the spectators, the subject again declared the corresponding sensation. Everything happened as though the experimenter, and not the subject, had externalized his sensibility into a material object and remained in communication with this object by some kind of force so that every impression made on his nervous system was immediately experienced by the object and reciprocally every impression made on the object was immediately experienced in his nervous system.

Historically the beginning of the concept of exteriorized sensitivity may be traceable to the idea of sympathetic medicine in magic. In 1658 Sir Kenelm Digby published *A Late Discourse . . . Touching The Cure of Wonders by The Powder of Sympathy*, and even earlier, Sir Francis Bacon had discussed the subject in his book *Sylva Sylvarum* (1627). In Sir Walter Scott's *Last Minstrel* (1805) the Ladye of Branksome takes the broken lance from Deloraine's wound and treats the lance with a salve, instead of the wound, whereupon "William of Deloraine, in trance, whenever she turned it round and round, twisted as though she'd galled his wound."

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Extispicy (or Extispicium)

Extispicy, **divination** by the reading of animal entrails, was a common practice in the ancient Mediterranean world. The history of the practice can be traced to ancient Chaldea and **Babylonia** and many incidents were recorded in the Greek and Roman literature. Across the region it rivaled and at times surpassed **astrology** as the primal means of **fortune telling**.

Among the most famous cases involving entrail reading involved Alexander the Great. Prior to his campaign in Babylonia, he was warned by his Chaldean soothsayers, following their readings, that he should not go. Upon his arrival at the gates of the city, he learned that the governor of Babylon had also

sacrificed an animal whose signs confirmed Alexander's own diviners. Alexander is subsequently said to have degenerated mentally under a cloud of despair. He, of course, confirmed the direst warning of his soothsayers by catching a fever and dying. In the fourth century B.C.E., Xenophon recorded numerous incidents of extispicy in the *Anabasis* and even mentioned Socrates' making a joke concerning it as he lay dying.

The primary focus of extispicy was the liver. The Etruscans developed an elaborate understanding of the sheep's liver, its various parts being related to the heavens, and the outer edge of the liver was divided into the same 16 divisions as the sky. Special attention was paid to the lobe or head, the part described in modern anatomy books as the *processus pyramidus*, its absence or malformation was generally regarded as a bad omen.

The person doing the reading, called a *bapu* in Assyria, had to go through a lengthy process to complete the divinatory reading. Knowing the capricious nature of the Gods, and the manner in which a bored deity might play tricks and word games on humans, the question to be discerned had to be carefully constructed. The answer received might be literally true but otherwise leave a false impression. After the question was put, an appeal to the gods would be made. Prior to the process, an unblemished animal would have been selected for sacrifice. It would be killed with a knife and its intestines, gall bladder and liver extracted. These were the primary organs examined for irregularities.

Extispicy was an integral part of the divination process at **Delphi** and other oracle centers, even in those cases where mind-altering drugs or **mediumship** dominated. Modern discussions of the process have been limited, in spite of the extensive number of texts describing it, and its importance in the ancient world, due both to its having been abandoned and to negative reactions to the idea of the process in the modern world.

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———. *Memorabilia (Recollections of Socrates)*. Trans. by Anna S. Benjamin. Indianapolis: Bobbs-Merrill, 1965.

Extra

A paranormally imposed face or figure on a photographic film or plate. Such extras were alleged to appear on pictures produced through **psychic photography** and **spirit photography**.

Extrasensory Perception (ESP)

A term used in **parapsychology** to denote awareness apparently received through channels other than the usual senses. The term was launched by **J. B. Rhine** in his book *Extrasensory Perception* (1934), published by the **Boston Society for Psychic Research**. The book attracted the interest of the science editor of the *New York Times*, who wrote a favorable notice. After that, public interest was aroused and the term extrasensory perception, or ESP, was firmly established. Phenomena related to ESP include **clairvoyance**, **telepathy**, and **precognition**. Prior to Rhine's popularization of the term, a German equivalent, *aufersinnliche Wahrnehmung*, had been used by Gustav Pagenstecher and **Rudolf Tishner** in the 1920s.

Extraterrestrial Earth Mission

The organization known as the Extraterrestrial Earth Mission can be traced to March 3, 1986, when an extraterrestrial

spirit named Avinash “walked into” the body of a person named John, according to the mission’s literature. John was a channel and teacher of metaphysics in the Seattle, Washington, suburb of Bellevue. He had been **channeling** an entity named Elihu.

The concept of a “walk-in” was popularized by **New Age** author and channel **Ruth Montgomery**, who described situations in which the spirit of an individual would, for whatever reason, abandon a body and a disembodied spirit would walk in and take over. In that change, the memory of the person who left would be left behind, but the personality of the new entity would dominate. Thus it was that “Avinash” walked in and took over John’s body. Shortly after Avinash appeared, the person that had been John moved to Hawaii. He was accompanied by a second walk in, a female named “Aleasha.” In Hawaii they met a third walk-in, “Ashtidia.” During the remainder of 1986, the primary teaching channeled by Avinash concerned the concept of mastery of limitation. The universe, he taught, tended to rearrange itself according to one’s concept of reality. By changing one’s reality, removing a sense of limitation, the world would change.

The three also have contact with a huge extradimensional space ship, which resulted in their becoming conscious of their ability to operate in other dimensions. Before the year was out, the three had decided to move to Sedona, Arizona. Soon after relocating they met a fourth walk-in, “Arthea.” Avinash and Arthea soon discovered that they were divine design mates, i.e., a couple divinely created to work together. By 1987 the group of walk-ins grew to twelve but disbanded as each found his or her mission elsewhere. By October of that year, only Avinash, Arthea, and a third person, “Alana,” remained.

The three remaining people experienced what was not a totally unique occurrence but certainly an uncommon one. Over the next years, a series of new entities walked into their bodies as others departed, thus the same body became known by different names. In this way, John, once known as Avinash, became known as Aktivar, Alarius, Savizar, and ZaviRah. Arthea became known as Akria, Polaria, Silarra, and Ziva’rah. Alana became known as Akrista and then as Tantra. It is believed that each of these names refers to an extraterrestrial person who inhabits the body of the Earth person. The emergence of Aktivar, Akria, and Akrista occurred at the end of the summer of 1987. During the last three months of 1987 and into 1988, these three entities toured the United States, during which time the Extraterrestrial Earth Mission began to make its initial public impact. The three made a videotape on humanity’s role as a co-creator of heaven on Earth and a series of cassette tapes aimed at overcoming particular individual dysfunctions.

In March 1988 a new phase of work began when Aktivar, Akria, and Akrista left and were replaced by three new walk-ins, Alarius, Polaria, and Tantra. Shortly thereafter Tantra exited from the trio and began to work separately. Alarius and Polaria described their work as temporary, as preparing the way for Savizar and Silarra. Under the guidance of the couple known as Savizar and Silarra, the Extraterrestrial Earth Mission matured into a New Age organization announcing the planetary shift of humans from dense physical bodies into bodies of light. According to Savizar and Silarra, there are many masters present on Earth today. It was their job to awaken these masters to the nature of their true selves and to cooperate with them in the co-creation of a new Earth. Assisting in this process, the pair taught a technique, the superconscious technique, which allowed people to manifest their desires by altering their picture of reality.

In 1990, Savizar and Silarra were replaced by ZaviRah and Ziva’rah. Each change was believed to announce a new phase in the mission. In this case, the newcomers represented a change from an exclusive emphasis on opening and awakening to a stance of mobilization. Those who had awakened to their true nature began the process of creation and manifestation. In 1993 Zavirah and Ziva’rah were replaced by Drakar and Zren-

dar, and soon after their appearance the Extraterrestrial Earth Mission moved from Arizona to Hawaii. Included in the new phase of the mission was the ChristStar Project, the work of a group of people on Maui to build a prototype of the new civilization. Public events were developed to present techniques (usable technologies) of consciousness that assisted individuals to see the divinity in all life and to manifest their own roles as a co-creators of heaven on Earth.

In response to the lectures, workshops, and the printed, audio, and video materials published by the mission, groups formed around the United States and Canada to share in the mission’s work. ChristStar Project Mastery Events were being held at which many extraterrestrial entities spoke through Drakar and Zren-endar to the assembled group. Extraterrestrial Earth Mission had been chartered through the Universal Life Church in Arizona.

Last known address: P.O. Box 959, #0432, Kihei, HI 96753. The organization published a newsletter, *ChristStar*.

Sources:

Savizar and Silarra. *Conscious Channeling*. Sedona, Ariz.: Earth Mission, 1989.

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———. *The Superconscious Technique*. Sedona, Ariz.: Earth Mission, 1989.

Eye-Biters

According to Reginald Scot in his *The Discoverie of Witchcraft* (1584), during the reign of Queen Elizabeth I an epidemic causing blindness afflicted the cattle of Ireland. This malevolence was attributed to witches, who were called eye-biters, and some of them were executed.

Sources:

Scot, Reginald. *The Discoverie of Witchcraft*. 1584. Reprint, New York: Dover Publications, 1972.

Eyeless Sight

The ability to see without using the eyes, also known as paroptic vision, dermo-optical perception (DOP), hyperesthesia, synesthesia, cutaneous vision (skin vision), extraretinal vision, and biointrospection. The term eyeless sight was first popularized through the English translation of a book by the famous French author **Jules Romains** (Louis Farigoule) titled *Vision Extra-Rétinienne* (1920), which detailed Romains’s research in developing the extraordinary and little-known faculty of seeing without the use of the eyes. The book was not well received, however, and was ridiculed by his colleagues. Refused access to subjects for further experiments, Romains abandoned his scientific research, turned his attention to the literary arts, and went on to become a world-famous poet, dramatist, and novelist.

Prior to Romains’s book there had been scattered references to eyeless sight from the seventeenth century on. British scientist Robert Boyle referred to a doctor’s report about a blind man who could distinguish colors by touch. In the eighteenth century, Jonathan Swift included a strange reference in *Gulliver’s Travels* (1726) to a blind man who could distinguish paint colors by feeling and smelling. Throughout the nineteenth century there were occasional medical accounts of transposition of sight to different areas of the body.

Ten years after publication of Romains’s book, Manuel Shaves of São Paulo, Brazil, tested four hundred blind patients and reported that about a dozen of them seemed to have the faculty of “skin vision,” some being able to distinguish colors.

During the 1930s a Kashmiri fire-walking performer named **Kuda Bux** demonstrated what was claimed to be eyeless sight

before a distinguished medical panel. Although heavily blindfolded, with lumps of dough over his eyes, and with metal foil, woollen bandages, and layers of gauze, Bux had no difficulty reading from books. He gave a similar demonstration in Montreal, Canada, in 1938, and in 1945 during a U.S. tour he rode a bicycle through Times Square, New York, while heavily blindfolded. However, much doubt has arisen concerning Kuda Bux's performances owing to claims such as those of stage magician **Milbourne Christopher**, who suggested there were defects in the blindfolding.

In 1963 Russian scientist I. M. Gol'dberg reported his experiments with **Rosa Kuleshova** in an article in *Soviet Psychology and Psychiatry*. During the previous September, Gol'dberg had demonstrated Kuleshova's ability to read ordinary printed text with the fingers of her right hand when normal vision was completely excluded. Rosa could also determine color tones on paper and objects. The term dermo-optical perception became established.

After publication of the experiments with Kuleshova, Richard P. Youtz, a psychologist at Barnard College, Columbia University, New York, experimented with a Mrs. P. Stanley, a 42-year-old housewife. Youtz concluded that color sensing through the fingertips was a real phenomenon and believed that some 10 percent of a female college population tested by him had the ability in rudimentary form.

Even before the reports on Kuleshova, an April 1965 story from the Associated Press reported that Vichit Sukhakarn of Bangkok was teaching blind people to see by **hypnosis**. Sukhakarn claimed that if volunteers concentrated deeply on the thought of "seeing through the cheeks," the nerve endings of the skin became so sensitive that impulses were transmitted to the brain and converted into visual images. Some of his blind subjects were reported able to "read" a newspaper or "watch" a movie with their cheeks. He opened an institution for blind children in Thailand and found 8- to 14-year-old subjects very susceptible to training. His findings were in line with Romain's experiments suggesting that some light hypnotic or suggestible factor assisted the development of eyeless sight.

In 1966 Yvonne Duplessis at the Centre D'Eclairagisme began reviving French research into eyeless sight with the aid of a grant from the **Parapsychology Foundation**. Duplessis trained blind volunteers to "see" objects both at a distance (paroptic perception) and by touch (dermo-optical perception). Volunteers also developed the faculty to distinguish colors by eyeless sight, which some investigators believe is capable of development mainly through use of the fingers, cheeks, or epigastric region, all sensitive skin areas. The faculty seems facilitated by light hypnotic suggestion.

The research of Duplessis was presented in a paper at the First International Conference on **Psychotronics**, held at Prague, Czechoslovakia, in 1974. At the conference, a small research group from Poland, headed by Lech Stefanski (founder of the International Section on Parapsychology), reported similar experiments. Although there have been counterreports suggesting that such results were obtained because of imperfect control or cheating, the significant number of positive results has encouraged some parapsychological researchers. (See also **Stomach, Seeing with the**)

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Eysenck, H(ans) J(ürgen) (1916–1997)

Research psychologist whose specialized work in the fields of personality, neurosis, and experimental psychology has relevance to parapsychological research. He was born March 4, 1916, in Berlin, Germany. He was educated at the University of London (B.A., 1938; Ph.D., 1940) and did postgraduate work at the University of Dijon, France, and the University of Exeter, England.

From 1942 to 1945 Eysenck was a research psychologist at Mill Hill Emergency Hospital, England, and in 1945 moved to Maudsley Hospital's Institute of Psychiatry as a psychologist. In 1950 he became a reader in psychology and director of the department of the Institute of Psychiatry, University of London. In 1955 he was named professor of psychology, a position he held until his retirement, when he was named professor emeritus. Over the years he wrote more than 40 books and 800 articles on personality and its relation to various social phenomena.

Within parapsychological circles, Eysenck is known for his development of the Eysenck Personality Scale, a psychological test battery, still in wide use among parapsychologists. In 1967 he suggested that extroverts would produce higher ESP scores, a factor still noted by parapsychologists in setting up ESP tests. Through the 1980s Eysenck became more vocal on paranormal phenomena and argued that evidence for its existence is quite good. He also worked to improve the design of ESP tests.

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F

F. Marion Crawford Memorial Society

Founded in 1975, dedicated to the study and appreciation of novelist F. Marion Crawford (1854–1909), author of the occult novel *Mr. Isaacs* (1882), and to other fantasy literature and postromanticism (see also occult English **fiction**). The society maintains the F. Marion Crawford Memorial Library of more than a thousand items (books, letters, autograph materials) and publishes a journal, *The Romanticist*. Address: c/o Jesse Knight, 2148 Avenida de los Flores, Santa Clara, CA 95054. (See also **Mr. Jacobs of Simla**)

Sources:

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Fabre, Pierre Jean (ca. 1590–1650)

French alchemist, a native of Castelnaudary in Languedoc. Fabre was a doctor of medicine and was renowned in his own time as a scholar of chemistry, a subject on which he compiled several treatises. Because he practiced in Montpellier, he has been confused with a painter named Fabre who was born in Montpellier and gave his name to the Musée Fabre in that town.

There is no evidence that Pierre Jean Fabre had any practical success in the field of **alchemy**, but he wrote numerous works dealing with that topic.

Of these the most important are *Alchimista Christianus* and *Hercules Piochymicus*, both published at Toulouse, the first in 1632. In the latter he maintains that the mythological “labors of Hercules” are allegories, embodying the arcana of hermetic philosophy. The **philosophers’ stone**, he declares complacently, may be found in all compounded circumstances and is formed of salt, mercury, and sulphur.

Faculty of Astrological Studies

British astrological school. The Faculty of Astrological Studies was established in 1948 largely at the instigation of **Charles E. O. Carter**, for many years head of the Astrological Lodge of the Theosophical Society (now the **Astrological Lodge of London**). The lodge sponsored the founding of the school, and Carter served as its first principal (1948–54). He was succeeded in that task by Margaret Hone (1954–69). Hone had earlier been commissioned to produce *The Modern Textbook of Astrology* (1951), a basic text for students. Most of the school’s coursework is by correspondence. Address: BM7470, London WC1N 3XX, England. Website: <http://www.astrology.org.uk/>.

Source:

Faculty of Astrological Studies. <http://www.astrology.org.uk/>. March 8, 2000.

Faculty X

A term coined by British author **Colin Wilson** in his book *The Occult: A History* (1971) to indicate a latent power in human beings enabling awareness of a higher reality beyond immediate sense perception. The term is synonymous with the more generally used **ESP**.

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Fagail

The “parting gift” of **fairies** of Gaelic origin. This could be of a pleasant or unpleasant nature—it might be death, or the transformation of a lazy, ugly, ill-spoken man into the best workman, the best looking man, and the best speaker in the village.

Fagan, Cyril (1896–1970)

Irish astrologer, born in Dublin on May 22, 1896, into a wealthy medical family. Fagan attended Belvedere and Castlenook Colleges. He wanted to become a physician but was hampered by a condition of almost total deafness. He tried several alternatives and finally became a professional astrologer after World War I. In 1930 he founded the Irish Astrological Society and served as its president for many years. During the late 1930s he began to study the historical aspects of astrological theory, which led him to propose and champion what is known as the “sidereal” zodiac.

Fagan was concerned with adjusting the horoscope chart to reflect the “procession of the equinoxes.” The “tropical” zodiac, still used by most astrologers, begins each year at the point where the sun is located at the spring equinox. However, that position, in relation to the constellations that gave the 12 signs of the zodiac their names, changes slightly each year. Over the centuries the drift has been considerable, and the divisions of the zodiac no longer reflect the actual position of the constellations in the heavens. The sidereal zodiac adjusts for the actual position of the 12 signs.

Fagan presents his argument for the sidereal zodiac in several books, beginning with *Fixed Zodiac Ephemeris for 1948*. His argument is most persuasive in *Zodiac Old and New* (1950). Initially Fagan found few supporters, but among the few were three important figures: **Donald Bradley**, a young American astrological researcher; R. C. Firebrace, a British military leader and astrologer; and Rupert Gleadow, a popular astrologer and writer. Firebrace supported Fagan in his journal *Spica* (founded in 1961). Bradley conducted his significant statistical research using Fagan’s ideas.

Fagan eventually moved to Tucson, Arizona, where Bradley had become editor of *American Astrology*, a leading astrologically periodical. He died there on January 5, 1970. Unfortunately Bradley, Firebrace, and Gleadow all died in 1974. The loss of the four most prominent advocates of sidereal astrology led to its decline through the 1970s and 1980s, although it has shown some new life in the 1990s.

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Fahler, Jarl Ingmar (1925–)

Finnish psychologist, hypnotherapist, parapsychological researcher. Fahler was born December 27, 1925, in Mariehamn, Finland, and studied at the University of Helsinki (B.A., 1952; M.A., 1953). He served successively as a staff member of the Foreign Department and the Finnish Police (1950–54); as a visiting research fellow at the Parapsychology Laboratory, Duke University, and the Research Laboratory, Parapsychology Foundation (1957–58); and as a staff member of the Finnish Ministry of Home Affairs (1960–62). He served as president of the Society for Psychical Research, Finland (1951–62), and was a charter member of the Parapsychological Association.

Fahler experimented with ESP and psychokinesis, psychological aspects of ESP in hypnosis, and precognitive factors in relation to introspective awareness. He also studied spontaneous psi phenomena in Finland. Beginning in 1959 he concentrated his research on the states of awareness induced by mesaline, LSD, and psilocybin, about which he published several articles in Finnish and Swedish journals.

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Fairchild, Helen

Nineteenth-century American **materialization** medium. Fairchild's mediumship was somewhat unconventional inasmuch as she stood outside her **cabinet**, from which a variety of phantom forms emerged, allegedly under the influence of her **control**. According to E. A. Brackett in his book *Materialized Apparitions* (1886), this forced "the skeptic or investigator to the conclusion that the forms are either genuine materializations or confederates." Brackett, who attended some of Fairchild's séances, reported that **dematerialization** of the phantom forms was sometimes witnessed before the cabinet in full view of the sitters.

Fairfax, Edward (d. 1635)

An English scholar of the sixteenth century, translator of Tasso's *Gerusalemme Liberata* and author of *Daemonologia: A Discourse on Witchcraft*, in which he claims that in 1621 two of his daughters were bewitched through the malice of six witches. In his preface to the book Fairfax describes himself as neither a "fantastic Puritan nor a superstitious Papist, but so settled in conscience that I have the sure ground of God's word to warrant all I believe . . ."

Sources:

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Fairies

A species of supernatural beings or nature spirits, one of the most beautiful and important of mythological concepts. Belief in fairies is ancient and widespread, and similar ideas concerning them are found in primitive as well as civilized societies. Fairies have been celebrated in folklore, stories, songs, and poems. The term fairy comes from the Latin *fata* and *fatum* (fate), and in Middle English implied enchantment, or an enchanted land and its inhabitants. Fairies were known as "fays" or "fées" in the British Isles and Europe.

Fairies were often said to be invisible, usually of smaller stature than humans. It was believed they could be helpful to humans, but might be dangerous and evil if offended. They were often considered just mischievous and whimsical in a childlike manner, but were believed to have magical powers.

The strongest traditions of fairies are those of the British Isles and Europe, but belief in fairies has also been found in Asia, America, and Africa. There are scores of characteristic fairies in the European tradition, but the main types include the trooping fairies, who are the aristocrats of the fairy world, living in palaces or dancing and feasting underground; the hobgoblin fairies of a rougher, workman type; nature spirits of rivers, gardens, and woods; and deformed monsters, like hags and giants. For a comprehensive listing of pixies, nixies, elves, fauns, brownies, dwarfs, leprechauns, bogies, banshees, and other fairies, see the excellent work *A Dictionary of Fairies* (1976), by **Katharine Briggs**, a modern authority on the subject.

Typical activities of fairies in relation to human beings include abducting babies and putting changelings in their place; helping plants and flowers to grow; sweeping floors; bestowing miraculous gifts for friendship (such as removing deformities or breaking the spells of witches); performing mischievous pranks like milking cows in the fields, soiling clothes put out to dry, curdling milk, and spoiling crops.

Fairyland was usually underground or in some magical other dimension. Here time became mystically changed—one night in fairyland might equal a lifetime in the human world. Some of the most romantic and poignant folktales concern mortals who fall in love with a fairy queen and are transported to the magical world of fairyland where all wishes come true, but through breaking some taboo or indulging in homesickness for earthly existence, the mortal is suddenly returned to his world, in which scores of years have passed.

In the seventeenth century, Rev. Robert Kirk investigated the fairies of Aberfoyle in Scotland, much as a visiting anthropologist might study a native tribe. In his book *The Secret Commonwealth of Elves, Fauns, and Fairies* (1691), Kirk confidently describes the life, occupations, and activities of the fairies in their subterranean world. Kirk's tomb is in Aberfoyle, but legend has it that he swooned away while crossing a fairy hill and after apparent death and burial appeared in a dream to a rela-

tive, stating that he was a prisoner in fairyland. He gave instructions for his release, but his cousin was too frightened to complete them, and Kirk was lost forever.

There are many folklore stories of fairies assisting humans, mainly in a bucolic setting. Household fairies were said to assist in everyday tasks like washing dishes, laying the fire, sweeping the floor, making bread bake properly, and so on but asked to be treated respectfully and given a cup of milk for their trouble.

Other fairies played mischievous pranks of a **poltergeist** nature, pelting mortals with stones, preventing bread from rising, blowing out candles, knocking pans off shelves, sending gusts of smoke, or annoying horses and cattle. Often this was deemed a punishment for lack of respectful treatment. In rural areas, fairies were often referred to in flattering terms as “the good people” to avoid offending them.

According to superstition, the fairies would sometimes steal a human baby and put a changeling fairy child in its place, often ugly and bad-tempered. The changeling might be tricked into a sudden admission of its fairy origin, but there was also a folk superstition that it should be set on fire for this purpose. Undoubtedly some temperamental babies were fatally burned because of this belief, which persisted until some two centuries ago in isolated peasant districts.

Fairy traditions have been strongest in Celtic countries. In Scotland and Ireland, fairies were called *daoine sithe* (men of peace) and it was believed that every year the devil carried off a tenth part of them. In Scotland and Ireland, Neolithic flint arrowheads were believed to be fairy weapons, and water in which they were dipped was said to be a cure for many ills. The Celts believed fairy music could be heard in certain spots, and it was usually described as sublime. Some folk music airs are said to have originated in fairy music.

“Fairy rings” are small dark green circles in the grass of meadows, fields, or lawns caused by a certain fungus. These rings were once said to be the dancing places of the fairies. In Ireland, mound burials were believed to be the haunts of fairies.

Theories of Fairies

There were many different beliefs concerning fairies. Peasant traditions said they were fallen angels who were neither good enough to be saved nor bad enough to be lost. Folklorists hypothesize that fairies are a folk recollection of an ancient pygmy race, are mythological personifications of natural phenomena, or are remnant figures from ancient religious beliefs. Household tales of folk heroes like Jack the Giant-Killer are probably transplanted from ancient Indo-European folklore, and folk traditions have been made sophisticated in the tales of the Countess d’Aulnoy and Hans Christian Andersen.

Different beliefs and folk memories have no doubt merged, but when all this is sifted and evaluated there remains a body of tradition and testimony, even today, of an elusive ghostly order of life on the borderland of mind and matter, usually depicted in the natural setting of wild and lonely places rather than in the skeptical materialistic bustle of towns and cities.

W. Y. Evans-Wentz, in his *The Fairy-Faith in Celtic Countries* (1911) presents a living testimony of fairies, the recorded traditions of Celtic literature and mythology, an examination of various theories for fairies, and a case for the reality of fairy life. In the final section, Evans-Wentz correlates fairy life with the ghosts and spirits of psychical phenomena, quoting the French researcher **Camille Flammarion**, who suggests in his book *Mysterious Psychic Forces* (1907):

“Either it is we who produce these phenomena, or it is spirits. But mark this well: these spirits are not necessarily the souls of the dead; for other kinds of spiritual beings may exist, and space may be full of them without our ever knowing anything about it, except under unusual circumstances. Do we not find in the different ancient literature, demons, angels, gnomes, goblins, sprites, spectres, elementals, etc.? Perhaps these legends are not without some foundation in fact.”

Evans-Wentz concludes that “we can postulate scientifically, on the showing of the data of psychical research, the existence of such invisible intelligences as gods, genii, daemons, all kinds of true fairies, and disembodied men.” In his assertions, Evans-Wentz goes far beyond the territory usually covered by his colleagues, who usually limit themselves to the study of folklore traditions.

In his foreword to the 1966 reissue of Evans-Wentz’s book, Leslie Shepard cites the protean aspect of fairies (i.e., their ability to change form in accordance with the convention of the viewer) and says, “I have a strong suspicion that in the newer mythology of flying saucers some of those ‘shining visitors’ in spacecraft from other worlds might turn out to be just another form of fairies.” Since then, similar views have been advanced by **UFO** commentators like **Jacques Vallee** and **Brad Steiger**. Other ufologists have suggested that fairies and **flying saucer** phenomena can be correlated with such miraculous religious apparitions as those of **Fatima** or **Lourdes**.

Real Fairies

Claims of contact with fairies are numerous. In 1907 Lady Archibald Campbell interviewed an old blind man and his wife living in an Irish glen who claimed to have caught a fairy and kept it captive for two weeks before it escaped (see *Occult Review*, 6, no. 5, November 1907). A friend of the couple claimed he had seen fairies on the Hill of Howth at early morning, “little men about three feet high, riding on donkeys to scale.” Around the same time a reporter on Irish radio interviewed a woman in the west of Ireland who had been “infested with fairies” for several weeks after cutting down a fairy thornbush. The thornbushes believed to be jealously cherished by fairies are still sometimes left undisturbed in Irish fields.

The most famous case of alleged fairy contact came in 1917, when Elsie Wright, age 16, and Frances Griffiths, 10, who lived in the small Yorkshire village of Cottingley, England, claimed they saw and played with fairies near a brook in the local countryside. No one believed them, so they borrowed a camera and produced photographs of their fairies. These pictures later came to the attention of the author **Sir Arthur Conan Doyle** and became the basis of his book *The Coming of the Fairies* (1922). Doyle accepted the girls’ story. The evidence for the genuineness of these photographs was quite strong, and a number of attempts were made to disprove them. Skeptics suggested a number of explanations (all of which proved wrong) and it was not until a thorough study of the photographs was made in the 1980s that the source and means of the hoax became known. Shortly before their deaths, the women admitted the hoax.

Doyle’s book continues to be reprinted and circulated, primarily in theosophical circles. Many Theosophists became convinced of the truth of the girls’ story after independent claims regarding the reality of the **Cottingley fairies** came from Theosophist Geoffrey Hodson, who visited the Cottingley glen with the two girls in 1921 and affirmed that he saw wood elves, gnomes, goblins, and other nature spirits.

In her book *The Real World of Fairies* (1977), theosophical leader Dora van Gelder, who grew up in Java, states that she played with fairies and later even saw them in New York’s Central Park.

Other British psychics, including **Vincent Turvey** and **Horace Leaf**, also claimed to see fairies, and in 1927 the **Fairy Investigation Society** was formed in Britain to collate information on fairy sightings. The society eventually became inactive, largely as a result of unwelcome newspaper reports ridiculing the subject. Other organizations that take an interest in fairies include the **Gnome Club of Great Britain** and **Gnome International**.

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Fairlamb, Annie See Annie Fairlamb Mellon

Fairy Investigation Society

Founded in Britain in 1927 by Sir Quentin Craufurd, M.B.E., to collate information on fairy sightings. Craufurd, claimed to have, himself, observed nature spirits, he claimed.

During its heyday, the society organized meetings, lectures, and discussions, collecting evidence of fairy life. With the outbreak of World War II, however, members were dispersed and the society's records were largely lost or destroyed by enemy action, and so the society became inactive. In 1955, with an energetic secretary, the society was revived and began to issue a regular newsletter, listing reports from members or other individuals. During the 1950s, there were some 50 members,

including such famous persons as author Alasdair Alpin MacGregor, **Hugh Dowling** (of the Battle of Britain in World War II), Walter Starkie (of gypsy lore fame), and Walt Disney.

As the society grew and became known, newspaper articles ridiculing the study of **fairies** appeared, saying they were only a superstition of past centuries. As a result, the society once again became inactive.

Fairy Stroke

A strange enchantment, administered through touch or through *blasting* (raising a fairy eddy or wind), said to be practiced by **fairies**. A fairy stroke had a paralyzing effect, the victim being deprived of speech or movement. This spell might be broken by the use of certain flowers or herbs, such as foxglove, water lily, cow parsnip, or dock, but the latter might also predispose an individual to be fairy-struck.

One strangely impressive painting by the talented but troubled artist Richard Dadd (1817–1886) is titled *The Fairy-Feller's Master Stroke*. It hangs in the Tate Gallery, London.

Faith Healing

A general term for all nonmedical cures, ranging from suggestion to psychic and spiritual therapy. (See also **Christian Science**; **Dentistry, Psychic**; **Harry Edwards**; **Healing by Faith**; **Healing by Touch**; **Healing, Psychic**; **Kathryn Kuhlman**; **Seventh Son**)

Faithist Journal See The Searcher

Fakirs

Moslem religious mendicants. The term literally means “poor man” in Arabic. As with Hindu wandering holy men, many legends have grown up around alleged psychic miracles of fakirs. Most of these claimed miracles prove to be rumors or conjuring tricks, but there is an important element that suggests talents similar to those of Western psychics. Fakirs are distinguished by their disciplined attempt to obtain mastery over the physical body and control over psychic forces, as opposed to becoming passive instruments for the transmission of psychic power.

In 1870 a troupe of fakirs from Algeria gave performances in London, but the public reacted negatively to their act, which included inflicting wounds upon their own bodies. Similar demonstrations were given at a Paris exhibition in 1900 by a troupe of Aissauas—Algerian Moslems. A detailed description of their self-mutilations was published in the German newspaper *Über-sinnliche Welt* in the following year by a Dr. Nagel, who, with two other doctors, witnessed and photographed the performance.

Later, the visit of Tarah Bey, Rahman Bey, and Hamid Bey attracted great attention in Europe and in the United States. Their chief demonstrations were of insensibility to pain, control over the physiological functions of the body, and survival of burial while alive but in a cataleptic state. They could inflict on their bodies deep wounds with long pins or daggers, stop the flow of blood at will, and cause the wounds to heal in a short time. They could desynchronize their pulse, making it different in each wrist and different again in the heart. They could voluntarily throw their bodies into a cataleptic state in which they could withstand being buried alive—remaining without a coffin, under the soil, without being the worse for the ordeal.

There was little doubt that these feats were genuine. They were witnessed by committees of journalists and physicians, who chose the ground for burial. The cataleptic states were real—the pulse ceased to beat, respiration appeared to be suspended, the ears and nose were stopped with cotton—yet the individuals emerged in the same condition. The body was com-

pletely dry and in five minutes the normal physiological functions were fully restored.

Hereward Carrington compared the cataleptic state of the fakirs to artificial hibernation. This similarity was first noticed by the hypnotist **James Braid**. The fakir concentrates upon the heart, slows its circulation by an effort of will, presses upon certain nerve centers on the head and neck, throws back his head, retracts his tongue, and, having cut the air supply off, falls into a cataleptic sleep. The time of return to consciousness is either impressed on his subconscious mind (which, as known from hypnotic experiments, has a remarkable appreciation of time) or the fakir relies upon his assistants to wake him.

Harry Houdini, who attempted to rival the live burial feat of Rahman Bey by normal means, succeeded in remaining in a large metal coffin under water for an hour and a half. He was in constant telephonic communication with his assistant and explained that his achievement was because of slow breathing.

Records of several well-attested earlier cases of living burials were published in a brief book, *Observations on Trance: Or, Human Hibernation*, by James Braid, in 1850. Braid traces the idea of these demonstrations to the following passage in the *Dabistan*, a learned Persian work on the religious sects in India:

“It is an established custom amongst the Yogis that, when malady overpowers them, they bury themselves. They are wont, also, with open eyes, to force their looks towards the middle of their eyebrows, until so looking they perceive the figure of a man; if this should appear without hands, feet or any member, for each they have determined that the boundaries of their existence would be within so many years, months or days. When they see the figure without a head, they know that there certainly remains very little of their life; on that account, having seen the prognostic they bury themselves.”

Braid comments,

“Now it appears to me no very improbable supposition to allege, that accident had revealed to them the fact, that some of those who were thus buried might be restored to life after exhumation—the action of the air restoring respiration and circulation, on an accidental disinterment of the body of someone thus interred, and the fact once observed would encourage others to try how much they could accomplish in this way, as the newest and most striking achievement which they would perform in token of the divine origin and efficacy of their religion over that of all others.”

As interesting as these feats are, many Indian religious leaders have observed that there is nothing inherently spiritual about them and indeed they may become an obstacle to the re-actualization of spiritual progress. In the treatise *The Yoga Sutras of Patanjali* (ca. 300 B.C.E.), various occult powers, such as **levitation**, **invisibility**, and mastery over the senses, are said to result from the practice of **yoga**. However, the author also warns that such powers should be ignored lest they prove an obstacle to spiritual progress.

Among the phenomenal feats attributed to fakirs, who operate in India as entertainers, is levitation, the so-called Indian rope trick. Reports of this phenomena emerged in England in the 1880s, and in 1919 the British Magic Circle, a professional association of stage magicians, offered a £500 reward to anyone who could perform the trick. No one accepted the offer. The Indian rope trick does exist but is rarely performed, as it is a difficult illusion to accomplish. The secret lies in doing it late in the day under poor lighting, using wires obscured by the poor illumination. The major skills required (e.g., climbing the rope with a boy hidden under a robe) account for the infrequent attempts.

There are some reports of levitation by fakirs, however, that are not so easily explained. For example, Harry Kellar, himself a magician, witnessed a performance in which an entranced fakir of Calcutta was placed upon the upturned blades of several swords. The swords were then removed, leaving the body floating in the air. The feat was performed outdoors, with people viewing it from all sides and angles.

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Falcomer, Marco Tullio (d. 1924)

Noted Italian researcher, Spiritualist, and professor of law in the Regio Istituto Tecnico e Nautico at Venice. In *An Introduction to Modern Spiritualism*, a 56-page pamphlet, Falcomer summarizes the development of the movement up to 1895. He dedicated the second edition of this pamphlet to the Third International Congress of Psychology, held at Munich in 1896. He intended to speak there on the subject of **Spiritualism** but his paper was not admitted. In a later brochure, *Phenomenography* (Paris, 1903), he describes a series of remarkable phenomena produced through the mediumship of Signorina Nilda Bonardi between 1900 and 1904.

Sources:

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Falconet, Noel (1644–1734)

French physician and medical writer. He was born at Lyons and became consulting physician to the king. Falconet's works included *Letters and Remarks on the So-Called Potable Gold*. Gold has been used medicinally since ancient times, and potable gold, often prepared by alchemists, was gold prepared in a drinkable form, usually through the addition of some volatile oil.

Falk, Samuel Jacob Chayyim (1710–1786)

Samuel Falk, a Kabbalistic magician, was a prominent figure in the occult community of London in the late eighteenth century. He had been born in Poland amid a community of followers of the Jewish messianic figure Sabbatai Zvi, and as a young man had learned the occult arts as perpetuated through the **Kabbalah**. Along the way he settled in Germany (Westphalia), where he ran into trouble for his beliefs and only narrowly escaped being executed as a heretic. He fled to Holland in the early 1730s and in 1742 took up residence in London.

Falk ran a secret occult group out of his home on London's East Side and had an alchemical laboratory in one of the houses on London Bridge. He led a colorful career as a magician and appeared as the teacher of a number of prominent people such as Theodore, the pretender to the throne of Corsica. Falk did various rituals to assist Theodore in his efforts to regain his royal inheritance. He also worked with the Duke of Orleans, also known as Philippe Egalité, to whom he gave a ring of lapis lazuli (some accounts suggest a talisman) to assist in the process of gaining the French throne. Though he did not succeed, supposedly he passed the ring to his son who in 1830 became the king of France as Louis Philippe.

Some have speculated that Falk met the Swedish seer **Emanuel Swedenborg** during his residency in Holland in the 1730s. Among Swedenborg's early books was *On the Infinite* (1734), which discusses his meetings with several referred to as “other minds.” Swedenborg also settled in England in 1744, just two

years after Falk moved there. In the 1770s, Falk also seemed to have joined the list of the associates of **Alessandro Cagliostro**, the Italian occultist.

While experiencing periods of poverty, Falk died in relative wealth. He owned a large home on Wellclose Square in London and is known to have given a silver Torah to the Great Synagogue of London. He died in the city in 1786.

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Falls

The study of materials or objects falling onto the earth was first initiated by **Charles Fort** in his remarkable work *The Book of the Damned* (1919). Fort collected and correlated accounts of the most astonishing variety of falls, including black rain, red snow, butter, manna, large blocks of ice, frogs, periwinkles, and hailstones with portraits on them. He also distinguished selective falls in which different objects were apparently sorted before descent. Fort was not only concerned with the bizarre nature of authenticated falls, but also by the principle of selectivity that appeared to govern descent.

Since Fort's death, further data on falls and other **Fortean phenomena** have been collected by groups such as the **Fortean Society** and the **International Fortean Organization** and by such individuals as William R. Corliss and Robert J. M. Rickard, editor of the **Fortean Times**.

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False Memory Syndrome

False memory syndrome refers to a memory disorder in which the individual has come to believe fantasies, usually invoked during **hypnotism** or while undergoing psychotherapeutic counseling, are real. The term "false memory syndrome" has come to replace "survivor syndrome" or "incest survivor syndrome" as the name given the set of symptoms that led the individual to try hypnotism or therapy in the first place.

During the 1970s, two different but structurally similar stories began to be told by individuals. One story was related by individuals who claimed that at some point in the past they had been confronted by beings from outer space. They were taken aboard their spacecraft and physically examined. The examination was physically intrusive, personally embarrassing, and often painful. Afterward, they had no memory of what had occurred, though occasionally they had the sense that they had lost several hours of their life. One of the more famous cases concerned Barney and Betty Hill, who later under hypnosis told a very similar story of their **abduction** while driving home in the early morning hours on a New Hampshire highway. In some cases, such as the famous account by **Whitley Strieber**, further exploration revealed multiple accounts of abductions.

Then in the 1980s, beginning with the book *Michelle Remembers* (1980) by Michelle Smith, women began to emerge telling the story of their recovered memory of having been involved

in a Satanic cult in their childhood. The stories claimed that parents were introducing their daughters into the cult and the child was being forced to participate in a variety of rituals and was sexually abused. After a period of time, usually a few years, the child was allowed to leave and continue her life as if nothing peculiar had ever happened to her. Their friends and peer group at school were never aware of their **Satanic ritual abuse**.

As the number of cases increased, their veracity was apparently bolstered by contemporary stories of children who were being forced into abusive situations with Satanic parents. The most famous case concerned the McMartin Dayschool in Manhattan Beach, California. Beginning from a single accusation of sexual abuse directed at one of the school's employees, the town's police chief sent out a letter to several hundred parents whose children were attending the school or had attended it in the past. The letter, leaked to the press, created a community-wide panic and eventually several hundred children were interviewed by psychologists, who diagnosed more than 300 as victims of abuse. During the interviews, as the story developed, it moved from a case of child abuse to a case of multiple child abuse to a case of ritual child abuse. A child questioned on a number of occasions would begin to agree with suggestions made by the psychologists and then elaborate on the story. Children told of being forced to participate in the making of child pornography movies, watching animal sacrifices, and being involved in Satanic rituals in an elaborate tunnel complex below the school. The accusations resulted in the longest criminal trial in California history and resulted in no convictions. However, the extended proceedings contributed greatly to the belief in the existence of widespread **Satanism**.

The stories of UFO abduction and Satanic ritual abuse grew up side by side but were rarely associated. The stories of abduction were initially pursued by UFO investigators, who were assisted by hypnotists. They were then joined by psychological professionals, some of whom had a prior interest in either UFOs or in past life therapy. They were also different from the Satanic cases in that the actual abduction event was ascribed to extraterrestrials and thus had no implications for law enforcement. The entities accused of doing what were unquestionably illegal acts were not available for arrest. Those who argued for the genuineness of the abductions had the additional task of convincing skeptics of the existence of UFOs.

Such was not the case with reports of Satanic abuse. While never a large phenomenon, Satanism undoubtedly existed. There were several quite public Satanist groups (such as the **Church of Satan** and the **Temple of Set**), and several incidents of small informal Satanist groups that had committed various violent acts, including murder. The more informal groups, whose existence was usually discovered when a crime was traced to them, also verified that Satanic groups were operating *sub rosa* in the society.

As the cases of Satanic ritual abuse multiplied, people were called out as the perpetrators of crimes, usually rape and/or child abuse. In the first cases, male parents were accused of abusing their now-grown daughter when she was a child. These were joined by ex-spouses accusing former mates who had retained custody of their children of abuse. Cases in which the accusation carried no occult content mixed with cases of ritual abuse. By the end of the 1980s the number of cases had grown into the thousands. From North America (the original case was Canadian), the idea migrated to the United Kingdom and Continental Europe, Australia, and **New Zealand**.

The idea of Satanic ritual abuse rested upon a series of hypotheses that had been suggested by psychologists operating within the larger child protection movement that was attempting to ferret out cases of child abuse and change public perceptions about its widespread existence in the culture. At the beginning of modern psychotherapy, **Sigmund Freud** had noted the existence of suppressed memories. As early as 1978, psychologist Roland Summit had authored a paper suggesting that children should be believed when they told stories of

abuse, no matter how incredible they sounded. The spread of this opinion among child psychologists led credence to accounts of Satanic abuse when they were told by children.

The existence of Satanic groups and the belief in the accusations of children that they had been involved in Satanic rituals, made the stories of adult women of childhood involvement in a Satanic cult highly believable to many, especially among conservative Christians possessed of a strong personal belief in the existence of the Devil. Through the 1980s, psychologists emerged who specialized in treating people with what were believed to be repressed memories of childhood involvement in a Satanic cult. At the same time, police who had an interest in occult-related crime began to offer professional training seminars on Satanic crimes. Several cities, such as Los Angeles, California, organized groups to study and make recommendations for action on Satanic cult activity.

By the end of the 1980s thousands of cases of Satanic ritual abuse had emerged and observers realized that society was entering a major state of panic about the existence of Satanic groups throughout the English-speaking world. The panic was becoming visible in the spread of popular literature advocating the growth of Satanism, the reallocating of law enforcement funds to investigate accusations of Satanic activity, and a series of civil and criminal court cases with individuals standing trial for events that reputedly occurred several decades earlier. The primary evidence in these cases was the recovered memory of the accusing offspring. Where actual court cases did not occur, many families were torn apart by adult children accusing their parents of abuse, breaking relations with them and asking their siblings to join them.

The accusations of ritual abuse had a variety of problems. As the number of cases multiplied, they described the existence of a vast underground Satanic network that had existed for several generations, yet, prior to the 1980s was completely unknown. Other stories that emerged through the 1980s described rituals and activities largely based upon and similar to those described by Michelle Smith in her book. Then, it was discovered that her book was a hoax and that the rituals had actually been copied from some traditional African practices. The discovery of the Michelle Smith hoax followed the discovery of several other fictionalized accounts being offered by other self-confessed survivors—most notably Lauren Stratford and Rebecca Brown.

Most importantly, in the early 1990s, a series of reports on the investigations of accusations of Satanic abuse concluded that investigators had been unable to find any collaborating evidence. The lack of hard evidence to verify either ritual abuse or the existence of the Satanic network has made most police departments very skeptical of further reports of Satanism.

In the early 1990s, psychologists, especially those who had been called upon to counsel parents who had been accused of abuse by their children based upon recovered memories, became concerned over the practice of recovered memory therapy by their colleagues. They encouraged the formation of parent support groups and in 1992 led in the formation of the **False Memory Syndrome Foundation**. They proposed that the so-called survivors of ritual abuse were really suffering from a memory disorder that they termed the false memory syndrome. They suggested that recovered memory therapy was based upon a false understanding of memory and its malleability. Rather than recovering memories, they were by their therapy assisting their clients in the creation of false memories. Through the 1990s, a number of therapists whose patients had recovered memories of abuse and subsequently accused their parents of abuse, found themselves in court defending their actions.

The understanding of the false memory syndrome as it exists in Satanic cases has had a rebound affect on UFO abduction reports. Structurally they are very like the Satanic reports and like them, there is little collaborating hard evidence of the abduction accounts. In the wake of the action taken against therapists who promoted Satanic ritual abuse, psychologists have

also criticized those of their colleagues who have championed therapy with UFO abductees as also generation of a false memory syndrome in their clients.

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False Memory Syndrome Foundation

The False Memory Syndrome Foundation was founded in 1992 in response to the large number of reports by people that they had under **hypnosis**, dream revelry, or other related therapeutic technique have remembered experiences that in normal waking consciousness had previously been forgotten. These experiences were of such a traumatic nature that seemingly, one would not only remember them, but be unable to forget them. However, hundreds of patients were reporting incidents of childhood sexual abuse, participation in Satanic rituals, abductions aboard **UFOs**, and subjection to intimate and painful medical examinations, the memories of which were completely lost until some later date, often years or even decades later.

Those therapists who believed such accounts to be true also believed that traumatic experiences were frequently repressed immediately after their occurrence. The memories of these events would resurface at a later time through a variety of physical and mental symptoms that collectively became known as the survivor syndrome, or due to the frequent connection of the symptoms with a girl's memory of abuse by a father or other male relative, Incest Survivor Syndrome (ISS). Those afflicted with ISS were led to therapists who specialized in recovered memory therapy (RMT) that included a variety of techniques designed to bring forth the repressed memory. RMT rose to prominence in the late 1980s as it came to be associated with several widely publicized court cases, especially the McMartin Dayschool Case.

At the same time, therapists were witnesses to parents whose lives were being disrupted by the sudden accusation of their now adult children of abuse and involvement in Satanic ritual abuse, usually several decades in the past. Suddenly, seemingly happy families were torn apart by accusations of parental abuse and in some cases, the parents were arrested and tried on the basis of an offspring's supposed recovered memory.

In 1992, a group of families and therapists in the Philadelphia and Baltimore area created the False Memory Syndrome Foundation to document and study the phenomenon. The foundation emerged out of previously existing parent support groups that had formed in many cities. Soon after it formed, a network of parents and therapists formed across North America. Elizabeth Loftus, a psychologist at the University of Washington and specialist in the study of memory emerged as the most vocal defender of accused parents and exponent of the reality of the **false memory syndrome**. False memory syndrome suggests that during the attempt to recover memories, fantasies are misperceived by the patient who, through misguided therapy, comes to believe the fantasies are accurate memories.

Through the 1990s, the work of the False Memory Syndrome Foundation has been largely successful, and the tide of belief in repressed memory that includes both belief in UFO

abductions and **Satanic ritual abuse** have been discredited, though strong pockets of belief in both remain. Several psychologists who supported belief in repressed memory have been successfully sued by former patients and at least two psychologists known for their work with abductees, Elizabeth Fiore and Richard Boylan, have been forced to give up their licenses. During the years of the foundation's existence, court cases have moved from a focus upon parents who reputedly abused their children to therapists, whose use of RMT, abused their patients. Recognition of Loftus' contribution came with her recent election as president of the American Psychological Association.

The foundation is located at 3401 Market St., Ste. 130, Philadelphia, PA 19104. It has an Internet site at <http://www.fmsfonline.org/>.

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Falun Gong

Falun Gong is one of several groups based in China whose belief and practice is centered upon the practice of **qigong**, an exercise process not unlike **yoga**, believed to stimulate the flow of **qi**, or life energy, through the body. It was founded by Master Li Hongzi (1951–) in 1992, but had emerged as part of the support that the Chinese government had given to research on, and the practice of, qigong in the 1980s. Qigong practice has been perpetuated in China, with government approbation, through the National Qigong Federation. In 1992, Li Hongzi withdrew from the federation and through Falun Gong has spread his own peculiar teachings based upon the traditional practice.

Above and beyond the simple practice of the exercises, Master Li has emphasized the "cultivation of the XinXing," a path of life emphasizing the key virtues of truthfulness, benevolence, and forbearance. Practicing cultivation leads to enlightenment, a concept tied to the teachings of the Buddha. Followers believe strongly in reincarnation and karma, and Master Li teaches that passing through tribulations are a necessary part of relieving oneself of past karmic debts. He also teaches the existence of a pantheon of deities and spirit entities (including demonic ones) that interfere with life and history on Earth. Possibly most offensive to other qigong practitioners and the Chinese government, Master Li suggested that he was the only person who could lay out the exact course for the practice of the exercises and demanded that all of the secrets of the tradition be made available to the public. The basic concepts are laid out in a book, *China Falun Gong*, authored by Li.

Falun Gong also emphasizes the concept of the Falun, part of the invisible human anatomy assumed to exist in traditional Chinese teachings. The Falun is a center of energy located in the region of the lower abdomen. It is believed to be a microcosm of the universe and contain all of its secrets. The practice of qigong awakens the qi energy to flow more freely through the body, bringing good health and well-being.

Falun Gong spread quickly through China and Hong Kong, and then through the Chinese communities in diaspora worldwide. With almost no attention from the press, strong centers developed in Singapore, Taiwan, and throughout southeast Asia. Practitioners soon created centers across North America and Europe. In 1998 Master Li moved to New York City.

In 1999, China began a new campaign against unofficial religious movements that included Falun Gong prominently among its targets. The movement has millions of followers in

China, though in spite of the spiritual aspect to the teachings concerning "cultivation" and the recognition of supernatural entities, the Falun Gong membership insists that it is not a religion. Nevertheless, the Chinese government has moved against it, arresting several hundred of its leaders, at least four of whom have died while in custody. The government has also insisted on the extradition of Li back to China to stand trial, but the United States government has responded by condemning the persecution of the group. In the meantime, Chinese government officials have enlisted the aid of Western anticultists, including the magician **James Randi**, known for his hostility to occult and minority religious practices, to assist them in developing a publicity campaign to justify their actions to Western nations.

In facing the authority of the Chinese government, Falun Gong leaders have shown remarkable commitment to their movement and insisted that it is not a challenge to the reigning authority. Outside of China, the massive coverage of the movement has led to its further growth, including the attraction of many non-Chinese. The Chinese government and the movement have also waged a war of words on the Internet. The primary Falun Gong sites are at <http://www.falundafa.org> and at <http://minghui.ca/>. The ongoing controversy is being monitored by several researchers, including Massimo Introvigne of the Center for Studies on New Religions in Turin, Italy, whose webpage on Falun Gong may be found at <http://www.cesnur.org/>. Falun Gong has no official headquarters in the United States. It operates through a set of volunteer contacts whose names and phone numbers are posted on the Internet sites.

Sources:

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Familiars

Spirits that live with, travel with, and assist magicians, sorcerers, and witches. The idea seems to have emerged in the thirteenth or fourteenth century from the idea of **fairies** and **kobolds**, the mischievous spirits who could be paid or cajoled into assisting people in various ways. Familiars, it was believed, could take the form of animals or birds. The black dog of **Cornelius Agrippa** was one of the best-known familiars. His story rested on the authority of the sixteenth-century Italian biographer Paulus Jovius, and it was copied by Thevet, among others, in his *Hist. des Hommes plus Illustres et Scavans*.

Jovius relates that Agrippa was always accompanied by the devil in the shape of a black dog, and that, perceiving the approach of death, he took a collar that was ornamented with nails arranged in magical inscriptions from the neck of the animal and dismissed him with these memorable words, "Abi perdita Bestia quae me totum perdidisti" (Away, accursed beast, through whose agency I must now sink into perdition). The dog, it is said, ran hastily to the banks of the Saone, into which he plunged headlong and was never seen again.

According to **Pierre Le Loyer**,

"With regard to the demons whom they imprisoned in rings and charms, the magicians of the school of Salamanca and Toledo, and their master Picatrix, together with those in Italy who made traffic of this kind of ware, knew better than to say whether or not they had appeared to those who had been in possession or bought them. And truly I cannot speak without horror of those who pretend to such vulgar familiarity with them, even to speaking of the nature of each particular demon shut up in a ring; whether he be a Mercurial, Jovial, Saturnine, Martial, or Aphrodisiac spirit; in what form he is wont to appear when required; how many times in the night he awakes his possessor; whether benign or cruel in disposition; whether he can be

transferred to another; and if, once possessed, he can alter the natural temperament, so as to render men of Saturnine complexion Jovial, or the Jovials [Saturnine], and so on. There is no end of the stories which might be collected under his head, to which if I gave faith, as some of the learned of our time have done, it would be filling my paper to little purpose. I will not speak therefore of the crystal ring mentioned by Joalium of Cambray, in which a young child could see all that they demanded of him, and which eventually was broken by the possessor, as the occasion by which the devil too much tormented him. Still less will I stay my pen to tell of the sorcerer of Courtray, whose ring had a demon enclosed in it, to whom it behaved him to speak every five days. In fine, the briefest allusion must suffice to what they relate of a gentleman of Poitou, who had playfully taken from the bosom of a young lady a certain charm in which a devil was shut up. Having thrown it into the fire, he was incessantly tormented with visions of the devil till the latter granted him another charm, similar to the one he had destroyed, for the purpose of returning to the lady and renewing her interest in him."

Sometimes the familiar attached itself voluntarily to a master, without any exercise of magic skill or invocation on the master's part, nor could such a spirit be disposed of without **exorcism**, as illustrated by the following story cited by **Martin Antoine Del Rio**:

"A certain man [*paterfamilias*, head of a family] lived at Trapani, in Sicily, in whose house it is said, in the year 1585, mysterious voices had been heard for a period of some months. This familiar was a daemon, who, in various ways, endeavoured to annoy man. He had cast huge stones, though as yet he had broken no mortal head; and he had even thrown the domestic vessels about, but without fracturing any of them. When a young man in the house played and sung, the demon, hearing all, accompanied the sound of the lute with lascivious songs, and this distinctly. He vaunted himself to be a daemon; and when the master of the house, together with his wife, went away on business to a certain town, the daemon volunteered his company. When they returned, however, soaked through with rain, the spirit went forward in advance, crying aloud as he came, and warning the servants to make up a good fire."

In spite of these "services," the father called in the aid of a priest and expelled the familiar, though not without some difficulty.

The Swiss alchemist **Paracelsus** was believed to carry a familiar about with him in the hilt of his sword. According to the seventeenth-century physician and historian Gabriel Naudé, Paracelsus never laid this weapon aside even when he went to bed, and he often got up in the night and struck it violently against the floor. Frequently when the night before he was without a penny, he would show a purseful of gold in the morning (*Apologie pour les Grands Hommes soupçonnez de Magie*, xiv, p. 281). Although other alchemists attributed these events and other of Paracelsus's feats to the **philosophers' stone**, Naudé thought it more rational to believe that it was two or three doses of laudanum (opium) that Paracelsus never went without, and with which he effected many strange cures.

Familiars in Witchcraft

In the late thirteenth century, the idea of the fairy was demonized, and through the next century it became a popular belief that sorcerers and witches had spirit familiars. Among the earliest appearances of the familiar was in 1303 when Philip IV of France had Pope Boniface VIII deposed. Among other charges listed against Boniface, Philip accused him of sorcery and possession of a familiar.

In return for a pact with the devil, a witch was said to be given a personal demon in the form of a domestic animal that would assist the witch in carrying out malevolent magic. The Scottish witch Isobel Gowdie stated, "Each one of us has a spirit to wait upon us, when we please to call upon him." The most common form for a witch's familiar was a cat, and since so many

old women kept cats as companions in their loneliness, it was not difficult for witch hunters to make accusations of sorcery. The familiars had pet names, again a characteristic of domestic cats and dogs.

During the **witchcraft** trials at Chelmsford, England, in March 1582, Ursula Kemp confessed that she "had four spirits, whereof two of them were hes, and the other two shes were to punish with lameness and other diseases of bodily harm. . . . One he, like a gray cat, is called Titty; the second, like a black cat, is called Jack; one she, like a black toad, is called Pigin; and the other, like a black lamb, is called Tyffin." Elizabeth Bennet said she had a familiar called "Suckin, being black like a dog." Alice Manfield had four imps, Robin, Jack, William, and Puppet, "two hes and two shes, all like unto black cats." Agnes Heard had six familiars that were blackbirds, white-speckled and all black.

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The Family

Founded in 1968 as Teens for Christ, the group now known as The Family adopted the name Children of God (COG), the name by which it became well-known, the following year. COG grew up around David Berg, a former minister in the Christian and Missionary Alliance. With several of his teenage children he began evangelistic work in Huntington Beach, California. In 1969 several of the group received revelations concerning possible earthquakes, and the entire group left to wander across the United States. During this exodus, Berg became known as Moses David and the group as the Children of God.

The group adopted fundamental Christian belief with an emphasis on the endtime, and Berg was accepted as the prophet of the endtime. They attained some initial fame after conducting a series of demonstrations warning people of the evils of American society. They dressed in sackcloths and covered their faces with ashes. Opposition to the youth participation in the group began to grow from parents who called COG a cult, and from their actions against the group the term "cult" began to take on the negative connotations it has today.

The COG soon parted from the other Jesus People groups that had arisen contemporaneously along the West Coast of the United States. The Jesus People objected to the role assigned Berg, and to the fact that he claimed contact with several spirits. As early as 1970, for example, he let it be known that he had come into contact with someone he termed a "spirit helper," named Abraham, who described himself as a Bulgarian Christian gypsy who had been killed by the Turks. Subsequently, usually in dreams, he spoke with spirit beings, usually understood to be angel messengers. Also, Berg offered prophecies of the future that were used to guide the group.

By the mid-1970s, COG had largely left the United States, the few who remained having taken a very low profile. In 1976 they instituted their most controversial practice, "flirty fishing," the use of sexual allure to attract potential converts. Some of the people the group was trying to convert would be offered sexual favors as a symbol of the love of the person trying to win them to God. Several years later, sharing, the free sexual contact of adult members of the group became widely practiced.

The sexual freedoms and practices of COG were sharply curtailed in 1983 (by which time the group had assumed its

present name) and several years later, it became known that during this period of sexual freedom some adult-minor sex had occurred in the group. In 1987, very strict guidelines concerning sexual behavior were introduced with severe penalties for infractions. The Family continues to practice the law of love, which, as they interpret it, permits some freedom of sexual contact between adult members, but have adopted strong regulations against any involvement of minors in sexual activities. After hearing about several alleged incidents of sexual child abuse, different governments moved against The Family in separate actions during the early 1990s. While giving The Family much bad publicity, in the end, the investigations produced no evidence of any ongoing abuse in The Family homes and no subsequent actions were taken against the group or any of its members.

The Family lives communally. David Berg died in 1994, and the group is now headed by his widow, Maria. Homes are found in a number of countries with significant numbers in South America and continental Europe. There are approximately 5,000 adult members working in 60 countries and out of 1,000 centers or communities. Website: <http://www.thefamily.org/>.

Sources:

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Fancher, Mollie (1848–1910)

A Brooklyn girl who, because of two serious accidents, became blind and bedridden at age 17, yet lived another 44 years exhibiting remarkable phenomena of clairvoyance and multiple personality. Fancher became known as “the Brooklyn Enigma.” She took no food for nine years and lay on her right side in a paralyzed state with twisted limbs; all the natural functions of her body ceased, at times no pulse was felt, and, except for the region of the heart, her body became entirely cold. In this state she was possessed by a different personality that executed delicate fancywork with her crippled hands, wrote beautifully, read books under her pillow clairvoyantly, saw colors in the dark, discovered lost articles, and exhibited astounding traveling **clairvoyance**. Henry M. Parkhurst, the eminent American astronomer, testified to her reading a torn-up letter that was fished out of a wastepaper basket and enclosed in a sealed envelope.

Fancher’s original personality returned after nine years; the bodily rigidity relaxed and she became prey to frightful fits of convulsions. Between such fits, Fancher was possessed by various new invading personalities, called “Sunbeam,” “Idol,” “Rosebud,” “Ruby,” and “Pearl.” Her personality changed five times in one night, the invaders keeping up a constant quarrel among themselves.

The story of her strange life was narrated by Judge Abram H. Dailey in *Mollie Fancher*, published in Brooklyn in 1894. The case was also reviewed by **Walter Franklin Prince** in Bulletin XI of the Boston Society for Psychic Research.

Fantasmagoriana

The title of a collection of popular stories in two volumes dealing mainly with apparitions and specters that was published in Paris in 1812. The contents were translated from the original German by Jean Baptiste Eyriès. Lord Byron read these stories aloud to Percy Shelley, Mary Wollstonecraft (later Mrs. Shelley), Claire Clairmont, and John William Polidori in the summer of 1816 at the Villa Diodati by Lake Geneva in Switzerland. Subsequently, Byron proposed that each member

of the company, amid their ingestions of laudanum, attempt to write a ghost story. As a result Mary Wollstonecraft began her novel **Frankenstein**. Several years later Polidori expanded the story begun by Byron and turned it into the first modern **vampire** story, published as *The Vampyr* in 1819. These stories generated a whole genre of gothic literature with special reference to vampire themes.

Fantl, Kurt (1914–1994)

Psychiatrist and lecturer on parapsychology. Fantl was born January 25, 1914, in Vienna, Austria, educated at the University of Vienna, and did postgraduate work at St. Mary’s Hospital, Racine, Wisconsin (1939). During World War II he worked at the American Hospital in Chicago (1939–41), St. Anthony’s Hospital, Effingham, Illinois (1941–44), and the Los Angeles Tuberculosis Sanatorium, Duarte, California (1944–45). After the war he interned and did his residency in psychiatry at Bellevue Hospital, New York (1945–48). He served successively as an assistant in psychiatry, New York University, New York (1947–48); an instructor, University of Southern California (1948–50); a consultant in psychiatry at Los Angeles City Health Department (1948–51); Long Beach City Health Department (1951–53); U.S. Public Health Service, San Pedro, California (1952–53); and was a staff member at San Pedro Community Hospital and at Clearview Sanatorium, Gardena, California.

Fantl developed a special interest in psychokinesis, **telepathy**, **clairvoyance**, table-rapping, **yoga**, and evidence of **survival** after death. He lectured on parapsychology at Tokyo University and at Poona and Lucknow Universities in India. In 1960 he became president of the Consciousness Research Foundation, a position he held for a number of years.

Sources:

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Faraday, Michael (1791–1867)

Famous British physicist, born in London on September 22, 1791. He became an assistant to Sir Humphry Davy and later became celebrated for his brilliant discoveries relating to electricity and chemistry. Faraday’s well-known saying, “Nothing is too amazing to be true,” apparently was not meant to cover **table turning**. It was, for him, too amazing to be true. His noted theory that table movements were caused by unconscious muscular pressure was first advanced in a letter to the *Times* of June 30, 1853. To prove it, he prepared two small flat boards a few inches square, placed several glass rollers between them and fastened the whole together with a couple of rubber bands so that the upper board would slide under lateral pressure to a limited extent over the lower one. A light index fastened to the upper board would betray the least amount of sliding.

During experiments this is just what happened. The upper board always moved first, which demonstrated that the fingers moved the table and not the table the fingers. Faraday also found that when the sitters learned the meaning of the index and kept their attention fixed on it, no movement took place. When it was hidden from their sight it kept on wavering, although the sitters believed that they always pressed directly downward. However, the pressure of the hands was trifling and was practically neutralized by the absence of unanimity in the direction. The sitters never made the same movement at the same moment.

For this reason, and for the weightier one that tables moved without contact as well, his theory was soon found inadequate. According to **Charles Richet**, it was **Michel Chevreul**, the famous French chemist, who originally evolved the theory of unconscious muscular pressure. Chevreul’s book, however, did

not appear until 1854, a year after Faraday's explanation was published.

In later years many attempts were made to prove to Faraday the reality of psychic phenomena, but he was too obstinate. "They who say these things are not competent witnesses of facts," he wrote in 1865. To an invitation to attend the first séance of the **Davenport brothers** he returned the answer, "If spirit communications, not utterly worthless, should happen to start into activity, I will trust the spirits to find out for themselves how they can move my attention. I am tired of them."

Faraday was a member of the Sandemanians, an obscure religious sect holding rigid biblical views. When **Sir William Crookes** inquired of Faraday how he reconciled science with religion, he received the reply that he kept his science and religion strictly apart.

At the time of the Home-Lyon trial (see **D. D. Home**), a Professor Tyndall, in a letter in *Pall Mall Gazette* (May 5, 1868), wrote that, years before, Faraday had accepted an invitation to examine Home's phenomena, but his conditions were not met and the investigation fell through. When the original correspondence on the subject between Faraday and Sir Emerson Tennant was published, it appeared that one of Faraday's conditions was, "If the effects are miracles, or the work of spirits, does he (Home) admit the utterly contemptible character, both of them and their results, up to the present time, in respect either of yielding information or instruction or supplying any force or action of the least value to mankind?" Robert Bell, the intermediary for the proposed séance, found Faraday's letter so preposterous that, without consulting Home, he declined his intervention. Home, when he learned about it, was duly indignant.

Professor Tyndall—as an arch skeptic—commended Faraday's attitude, but those interested in psychical research assumed the contrary position. "The letter," writes **Frank Podmore** in *Modern Spiritualism* (1902), "was, of course, altogether unworthy of Faraday's high character and scientific eminence, and was no doubt the outcome of a moment of transient irritation. The position taken was quite indefensible. To enter upon a judicial inquiry by treating the subject-matter as a *chose jugée* was surely a parody of scientific methods."

Faraday died August 25, 1867. In a series of séances between 1888 and 1910 in Spring Hall, Kansas, the presiding spirit claimed to be Faraday, and his communications were published in four books by A. Aber: *Rending of the Veil*, *Beyond the Veil*, *The Guiding Star*, and *The Dawn of Another Life*. A second set of communications reportedly from Faraday were received by an anonymous medium who called herself (or himself) the "Mystic Helper." The messages were received sporadically beginning in 1874 and were finally published in 1924.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Mystic Helper, The. *The Evolution of the Universe, or, Creation According to Science*. Los Angeles: Cosmos Publishing, 1924.

Podmore, Frank. *Modern Spiritualism*. London: Methuen, 1902. Reprinted as *Mediums of the Nineteenth Century*. New Hyde Park, N.Y.: University Books, 1963.

Farajou Data Base

Iranian research center and scientific data bank for conducting research on **psychology, parapsychology, hypnosis, yoga, zen, meditation**, and natural treatments. It sponsored translations into Farsi (a Persian language of Iran) of works in these areas from around the world and provided other countries with articles on science practices and tribal customs of the Middle East. Last known address: P. O. Box 13185-1354, Tehran, Iran.

Farias, Ruben, Jr. (1954–)

Ruben Farias, Jr., is possibly the most famous of the contemporary Brazilian Spiritualist healers. He was born on February 14, 1954 in San Paulo, **Brazil**. As a young man he trained as an engineer and graduated in 1980 as a telecommunications engineer from IME (Military Institute of Engineering). Then in the 1990s, he emerged as the most recent person in whom the spirit entity Dr. Adolpho Fritz has manifested. Dr. Fritz first appeared in the middle of the twentieth century as the spirit guide of José Pedro de Fritas, who became known as **José Arigó**, the Brazilian psychic surgeon. Arigó apparently performed operations with an unsterilized pocket knife, though it was understood that Fritz was doing the real work on the patient's astral body. Following Arigó's untimely death in an automobile accident in 1971, Dr. Fritz began to manifest through several other healers, the most famous being Edson Queiroz who worked in Recife, in northern Brazil. Like Arigó, he met an untimely death in 1991.

Fritz reportedly began to possess Farias as early as 1986, but became most active after Queiroz's death. Since that time, Farias has seen a reported 500,000 patients and been the subject of a book and a television documentary. He has also accumulated a number of testimonies of healing from patients who reside outside of Brazil. He goes into **trance** to begin his healing work and Dr. Fritz takes over as a secondary personality. Like Arigó, he will actually open the body of patients with a knife, and they apparently feel no pain. Also, like Arigó, he has faced charges by the authorities that he is practicing medicine without a license, but has withstood efforts to close his work to date.

Farias made his first visit to the United States in 2000. This visit followed his acquittal in a 1999 court case in which he was charged with practicing witchcraft and being a charlatan.

Sources:

Dr. Fritz. <http://alternative-health-4u.com/drfriz/>. June 11, 2000.

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Farr, Florence (1860–1917)

Florence Farr, actress, author, and leading member of the **Hermetic Order of the Golden Dawn (HOGD)**, was born on July 7, 1860, at Bickley, Kent, England. Her father, a physician specializing in hygiene, had worked closely with Florence Nightingale, and named his youngest daughter after her. In her 13th year she was sent to Cheltenham Ladies' College in Gloucestershire. In 1877 she entered Queen's College, the first institution of higher learning for women in England. She left in 1880 without completing her course of study. She would try teaching, but soon left it for an acting career. In 1884 she married actor Edward Emery, though they would be separated in 1889 and finally divorced in 1895.

Farr was initiated into the Golden Dawn in 1890. She progressed quickly and two years later was named Praemonstrator. She demonstrated her accomplishments in her first books, *A Short Enquiry into the Hermetic Art* (1894) and *Egyptian Magic* (1896). Within the order she met **Annie Horniman**, a well-to-do member who financed her movement into producing dramas. During 1894 she produced a series of successful plays in London including one by George Bernard Shaw, with whom she was having an affair. In 1899, she was the general manager for the production of *The Countess Cathleen*, a drama written by fellow order member **William Butler Yeats**.

In 1896 she began the Sphere group, a magical working group that included the Inner Order adepts. The following year **Samuel L. MacGregor Mathers**, the international leader of the order, named her the order's "Chief in Anglia." Among her duties that year would be the initiation of a young magician

named **Aleister Crowley**. However, her leadership also meant that she would be in the center of the storm that hit the order in 1900 when many of the British members protested the autocratic authority that Mathers was attempting to exercise from his office in Paris. The controversy led to Mathers' expulsion and to the emergence of Farr as the Moderator of the Isis-Urania Temple in London. A short time later, however, a second controversy arose as members began to question the activity of Farr's Sphere group.

Farr tired of the constant bickering and in 1902 resigned from the HOGD and continued her involvement in occult matters through the **Theosophical Society**. However, for the next decade she would concentrate her time on her career in the theater. She also authored a number of books and articles.

In 1912 Farr retired from the stage and accepted the invitation to move to Ceylon (now Sri Lanka) as the principal of the first girls' school to operate among the minority Hindu Tamil population. She worked at the school until weakened by the breast cancer from which she died in April 29, 1917.

Sources:

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———. *The Music of Speech*. London: Elkin Mathews, 1909.

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Greer, Mary K. *Women of the Golden Dawn: Rebels and Priestesses*. Rochester, Vt.: Park Street Books, 1995.

King, Francis. *Ritual Magic in England*. London: Neville Spearman, 1970.

Farrar, Janet (1950–)

Janet Farrar, author and Wiccan priestess, was born Janet Owen on June 24, 1950, in London, England. She was raised in the Church of England, and after high school worked as a model and receptionist. Her uneventful life changed in 1970 when, after being attracted to **witchcraft**, she was initiated into the London coven headed by Maxine and **Alexander Sanders**. During her training she met **Stewart Farrar** (1916–2000), and though he was more than 30 years her senior, they formed a working relationship as priest and priestess. In the Wiccan faith, as developed by **Gerald B. Gardner** and expounded by Sanders, women play a dominant role, with the priestess taking the lead in the annual cycle of **esbats** and **sabbat** rituals.

In spite of Sanders' charisma, all was not well within the coven and early in 1971 the Sanderses were to separate. In December of 1970, Owen and Farrar left and formed their own coven. Their relationship grew closer and in 1974 they were handfasted (marriage in the Wiccan world) and officially married the next year. Meanwhile, Farrar, who had worked as a journalist, left his job and launched a successful career as an author.

In 1976 the Farrars relinquished leadership of their London coven and moved to Ireland, settling in County Wexford. Responding to letters from Stewart's earlier book, *What Witches Do* (1971), the two began work on what became a more detailed look at the annual cycle of Wiccan festivals, *Eight Sabbats for Witches* (1981). This book became the first of a set of collaborative works including *The Witches' Way* (1984), *Life and Times of a Modern Witch* (1987), *The Witches' Goddess* (1987), and *The Witches' God* (1989).

In 1988, the Farrars moved back to London where by now they had become celebrities within the growing international Wiccan community. They continued to write and also were

popular speakers at Wiccan events for which they made several trips to North America. Stewart Farrar died in 2000, but Janet continues as a major Wiccan leader, one of the few with a direct experience of the founding generation.

Sources:

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———. *Life and Times of a Modern Witch*. London: Piatkus, 1987.

———. *The Witches' Way*. London: Robert Hale, 1984.

Farrar, Stewart. *What Witches Do*. London: Peter Davies, 1971.

Farrar, Stewart (1916–2000)

Stewart Farrar, international leader of the contemporary Wiccan community, was born on June 28, 1916, in Highams Park, Walthamstow, Essex, now a London suburb. His family were Christian Scientists, but as a young man he left the faith and spent much of his life as an agnostic. He attended University College in London as a journalism major, graduating in 1937. With war approaching, in 1939 he joined the army and became a gunnery instructor. He rose to the rank of major by the time of his return to civilian life in 1946.

After the war, Farrar spent the next quarter of a century was spent pursuing his journalism career. Attracted to Marxism, in 1953 he became a reporter for the Communist Party's *Daily Worker*, but quickly became dissatisfied with both the party and the newspaper. He subsequently worked as a scriptwriter for Associated British-Pathé, a movie production company, and gradually transformed into a freelance author. His first novel, *The Snake on 99*, was released in 1958.

In 1969 he took a position as a feature writer for *The Reveille*, a weekly periodical. The job changed his life, as it led to his meeting **Alexander Sanders**, a charismatic teacher who had developed a variant of a new religion, **Wicca** or **witchcraft**, as originally proposed by **Gerald B. Gardner**. Dissatisfied with the agnosticism that had dominated his life, he found himself attracted to the new faith and in 1970 was initiated. Assisting his conversion was the research required for his next book, *What Witches Do*, a basic volume describing Alexandrian Wicca. Despite its repeating many elements of Sanders' fictional biography concerning his own Wiccan accomplishments, the book attracted many to the Craft.

Once in the coven, Farrar met Janet Owen (1950–), another new initiate, and after eight months of training they left Sanders and formed their own coven. They functioned as priest and priestess for several years and were finally handfasted (married) in 1974. Two years later they moved to Ireland, Farrar having returned to his work as a freelance author. Through the mid- and late 1970s he wrote a series of occult novels but in the 1980s turned his attention to a series of books on Witchcraft that he and Janet coauthored. The first, *Eight Sabbats for Witches* (1981), was the first published detailed discussion of the annual cycle of Wiccan celebrations. They followed with *The Witches' Way* (1984) and the *Life and Times of a Modern Witch* (1987). A pair of volumes, *The Witches' Goddess* (1987) and *The Witches' God* (1989) detailed the many expressions around the world of the primary deities of the polytheistic Wiccan religion.

By the time their books appeared, Wicca was a growing religion in both Europe and North America, and as pioneering figures, the Farrars became international celebrities in wide demand as speakers at Wiccan events. In 1988 they moved back to London, and collaborated on several books with Gavin Bone. Stewart Farrar died on February 7, 2000.

Sources:

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Fascination

The term generally signifies the charming or enchanting of another by the eyes or the looks; to hold or keep in subjection by charms, by powers of pleasing. It is derived from the Latin *fascinare* (enchant). A belief in the power of fascination appears to have been prevalent in most ages and countries. In ancient Greece and Rome there is the example of Theocritus's wish that an old woman might be with him to avert this danger by spitting, and the complaint of Menalcas (in Virgil) that some **evil eye** had fascinated his lambs.

The Romans, with their usual passion for increasing the host of heaven, deified this power of evil, and enrolled a god, "Fascinus" among their objects of worship. Although he was a *numen* (presiding spirit), the celebration of his rites was entrusted to the vestal virgins, and his phallic attribute was suspended around the necks of children and from the triumphal chariots.

Lucretius, in *Of Natural Witchcraft for Love*, states:

"But as there is fascination and witchcraft by malicious and angry eyes unto displeasure, so are there witching aspects tending contrariwise to love, or, at the least, to the procuring of good will and liking. For if the fascination or witchcraft be brought to pass or provoked by the desire, by the wishing or coveting any beautiful shape or favour, the venom is strained through the eyes, though it be from afar, and the imagination of a beautiful form resteth in the heart of the lover, and kindleth the fire where it is afflicted. And because the most delicate, sweet and tender blood of the beloved doth there wander, his countenance is there represented, shining in his own blood, and cannot there be quiet, and is so haled from thence, that the blood of him that is wounded, reboundeth, and slippeth into the wounder."

Vairus, prior of the Benedictine Convent of Ste. Sophia in Benevento, published a treatise, *De Fascino*, in 1589. In it he first points to whole nations that have been reported to possess the power of fascination. The idolatrous "Biarbi" and "Hamaxobii," on the authority of Olaus Magnus, are represented as "most deeply versed in the art of fascinating men, so that by **witchcraft** of the eyes, or words, or of aught else [a very useful latitude of expression] they so compel men that they are no longer free, nor of sane understanding, and often are reduced to extreme emaciation, and perish by a wasting disease."

He then proceeds to similar marvels concerning animals:

"Wolves, if they see a man first, deprive him of all power of speech; a fact yet earlier from Theocritus. The shadow of the hyaena produces the same effect upon a dog; and this sagacious wild beast is so well acquainted with its own virtue, that whenever it finds dog or man sleeping, its first care is to stretch its length by the side of the slumberer, and thus ascertain his comparative magnitude with its own. If itself be larger of the two, then it is able to afflict its prey with madness, and it fearlessly begins to nibble his hands or paws (whichever they may be) to prevent resistance; if it be smaller, it quietly runs away."

In the tenth chapter of the *First Book of Vairus* the author inquires, "An aliqui se fascinare possint?" a question that is decided in the affirmative by the example of the Basilisk of Narcissus, and of one less known, though equally unfortunate, Eutelis. In the twelfth chapter Vairus states that the more wicked a person is, the better he is adapted to exercise evil fascination. This book offers two cautions: "Let no servant ever hire himself to a squinting master, and let jewellers be cautious to whose hands, or rather eyes, they intrust their choicest wares."

Additionally, Vairus stresses that all those individuals who are immoderately praised, especially behind their backs, persons of fair complexion and of handsome face or figure, partic-

ularly children, are most exposed to fascination. This notion probably arose from such children attracting more attention from strangers than others less indebted to nature. It was an impression of his own personal beauty that induced Polyphemus to put into practice the spitting charm that Cotattaris had taught him.

In *The Second Book of Varius*, after disputing against "natural" fascination, which he treats as visionary, Vairus concludes that all fascination is an evil power, attained by tacit or open compact with the devil.

A second writer on this matter is John Lazarus Gutierrez, a Spanish physician who may be believed to be equally well qualified for the consideration of mystery. His *Opusculum de Fascino* appeared in 1653. Of his own experience he does not say much, but in his *Dubium* he cites an account of a servant who could bring down a falcon from her highest flight by steadily looking at her. He also cites two other wonders: the first of a man in Guadalazara who was in the habit of breaking mirrors into minute fragments solely by looking at them; the second, of another in Ocana, who killed horses and even children by the contagion of his eyes.

From **Jerome Cardan**, Gutierrez extracted the following symptoms by which a physician determined that his patient was fascinated: loss of color; heavy and melancholy eyes, either overflowing with tears or unnaturally dry; frequent sighs and lowness of spirits; watchfulness; bad dreams; and falling away of flesh. The patient was also diagnosed as fascinated if a coral or jacinth worn by him lost its color, or if a ring made from the hoof of an ass, when put on his finger, grew too big for him after a few days. According to the same writer, the Persians used to determine the sort of fascination under which the patient labored by binding a clean linen cloth around his head, letting it dry there, and analyzing any spots that arose on it.

But the most curious fact stated by Gutierrez is that the Spanish children in his time wore **amulets** against fascination, somewhat resembling those in use among the Romans. The son of Gutierrez himself wore one of these; it was a cross of jet, (agavache) and it was believed that it would split if regarded by evil eyes, thus transferring venom from the child to itself. The amulet worn by the Gutierrez boy did split one day while a person was steadfastly looking at him; in justice to Gutierrez it must be added that he attributed the occurrence to some accidental cause. He expressed his conviction that the same thing would have happened under any other circumstances. Throughout his volume, indeed, Gutierrez uses all his reasoning to explode the superstition.

A third similar work is that of John Christian Frommann, a physician of Saxe-Coburg, who published his *Tractatus de Fascinatione* in 1675. Frommann quotes Theocritus, who claimed that children in unwashed baby linen were easily subject to fascination, as was any beauty who employed two lady's maids to dress her hair; moreover, all those who lay in bed very late in the morning, especially if they wore nightcaps; all who broke their fast on cheese or peas; and all children who, having been once weaned, were brought back to the breast would, even against their will, be gifted with the power of fascinating both men and beasts.

In order to ascertain whether a child was fascinated, three oak apples could be dropped into a basin of water under its cradle, the person who dropped them observing the strictest silence. If the apples floated the child was free, if they sank it was affected. In another test a slice of bread was cut with a knife marked with three crosses, and both the bread and the knife were left on the child's pillow for a night; if marks of rust appeared in the morning, the child was fascinated. Some also believed that if on licking a child's forehead with the tongue a salt taste was perceived, it was proof of fascination.

Protection Against Fascination

The following remedies against fascination rest upon the authority either of Vairus or Frommann, or both, and several may

be traced to Pliny: an invocation of Nemesis; the root of the *Satyrios orchis*; the skin of a hyena's forehead; the kernel of the fruit of a palm tree; Alyssum (madwort) hung up anywhere in the house; the stone *Catochites*; spitting on the right shoe before it was put on; hyssop; lilies; fumigations; sprinklings; necklaces of jacinth, sapphire, or carbuncle; washings in river water, provided silence be kept; licking a child's forehead, first upward, next across, and lastly up again, and then spitting behind its back; sweeping the child's face with the bough of a pine tree; laying the child on the ground, covered with a linen cloth, and then sprinkling it with earth in the form of a cross; laying turf from a boy's grave under a boy's pillow, from a girl's under a girl's; silently placing near a child the clothes in which it was baptized; if, as is sometimes the case, a child appears to derive no benefit from washing, taking three scrapings from the plaster of each of the four walls of its bedroom, and sprinkling them on its linen; three "lavements" of three spoonfuls of milk; giving in a drink the ashes of a rope with which a man has been hanged; drawing water silently, and throwing a lighted candle into it in the name of the Holy Trinity, then washing the patient's legs in this water, and throwing the remainder behind his or her back in the form of a cross; hanging up the key of the house over the child's cradle; laying on the child crumbs of bread, a lock with the bolt shut, a looking-glass, or some coral washed in the font in which it was baptized; and hanging round the child's neck fennel seeds, or bread and cheese.

Vairus states that huntsmen, as a protection against fascination, used to split an oak plant and pass themselves and their dogs between it. As amulets against love fascination, he recommends a sprinkling with the dust in which a mule had rolled itself; a bone which may be found in the right side of a toad; or the liver of a chameleon.

Some instances of more recent belief in fascination than those referred to above may be found collected in John Brand's *Popular Antiquities* (1849). Such belief was prevalent among the inhabitants of the western islands of Scotland, who used nuts called Molluca beans as amulets against fascination. James Dallaway, in his *Constantinople Ancient and Modern* (1797), remarks that "Nothing can exceed the superstition of the Turks respecting the evil eye of an enemy or infidel. Passages from the Koran are painted on the outside of the houses, globes of glass are suspended from the ceiling, and a part of the superfluous comparison of their horses is designed to attract attention and divert a sinister influence."

Martin Antoine Del Rio wrote a short notice of fascination, which he divided into "Poetica seu Vulgaris," that resulting from obscure physical causes, which he treated as fabulous; "Philosophica," which he considered to be contagion; and "Magica," to which he heartily assented.

The Evil Eye

A belief in the destructive power of human vision was once widespread, and the power was called "casting the evil eye" or "overlooking." Individuals with eyes of a different color from others in their community, or with such defects as a squint or cataracts were suspected of causing harm by overlooking. People believed this could affect animals, individuals, or objects and result in illness, poverty, injury, death, or other evils. During the great witch-hunting manias, hundreds of individuals were burned after being accused of causing injury through casting the **evil eye**.

The evil was believed to be averted by countercharms, amulets, or ritual actions. Making an image of the person believed to be overlooking and sticking pins into it was one way of removing the evil eye. Another method was to go out at night and collect nine toads, which had to be tied together with string and buried in a hole. As the toads languished, so the person casting the evil eye would pine away and die. An ancient remedy was to make gestures having a sexual connotation. It is possible that the veil worn by the bride in European marriage was originally a protection against the malice of the evil eye.

Mesmerism

The term fascination has also been used in reference to the more hypnotic aspect of the practice of **mesmerism** or **animal magnetism** in order to induce a **trance**. The operator gazes steadily into the subject's eyes for five or ten minutes. It is possible, however, that trance is induced more by the subject's concentration upon the eyes of the operator than by any mysterious power from the operator's eyes, since trance can be induced by having the subject stare fixedly at a bright object. Fascination is also evident among animals and reptiles, as in the often quoted instance of a snake fascinating a bird.

Psychic Force and Vision

Psychical researchers have often claimed that there is a **psychic force** exerted by human vision, and some psychics are believed to have influenced objects at a distance by gazing at them. Various instruments have been devised to demonstrate this claimed psychic force, exerted by willpower, by proximity of the hands, or by vision (see **biometer of Baraduc**; **De Tro-melin cylinder**; **sthenometer**). One of the most interesting instruments of this kind was developed by British physician Charles Russ, described by him in an article in the British medical journal the *Lancet* (July 3, 1931) as "an instrument which is set in motion by vision."

Sources:

- Brand, John. *Popular Antiquities*. 1849. Reprint, London: J. R. Smith, 1870.
Dallway, James. *Constantinople Ancient and Modern*. N.p., 1797.

Fascinum

An artificial male phallus reportedly used in **witchcraft** ceremonies. Evidence of the artificiality of claimed copulation with the devil is the frequent reference to the coldness of the phallus. Centuries before the great witchcraft manias of Europe, the fascinum was used in ancient religious rituals, such as those connected with worship of the god Priapus; such phalli were also known in ancient Egypt. Probably the earliest known is that of the fertility god Min at Koptos, around 5500 B.C.E.

Sources:

- Knight, Richard Payne. *A Discourse on the Worship of Priapus*. 1786. Reprint, Secaucus, N.J.: University Books, 1974.

Fata Morgana

A mirage often seen in the Strait of Messina, Sicily, once attributed to the **fairies**. It took its name from the Italian form of **Morgan le Fay**, sister of **King Arthur** in Arthurian legend.

FATE (Magazine)

Preeminent American journal devoted to articles and true stories of the strange and unknown. It was originally launched by **Raymond A. Palmer** and **Curtis Fuller** in the spring of 1948. Previously both had worked for Ziff-Davis, a Chicago-based publishing company that was in the process of moving to New York. Palmer and Fuller decided to stay in the Midwest. Palmer had concluded from his prior publishing experience that there was a market for a magazine offering true stories of mysterious occurrences. The first issue featured the story of Kenneth Arnold's **UFO** sightings and **FATE** regularly thereafter carried **UFO** stories.

In 1955, after Palmer had moved to Amherst, Wisconsin, and started a second magazine, *Mystic*, Fuller bought his share of the publication and became sole owner. He published and edited the magazine until 1966, when Mary Margaret Fuller

became the editor. She was succeeded by Jerome Clark in 1988. *FATE* emerged as a unique publication. On the one hand it promoted, through its very existence, all areas of inquiry on matters psychic, occult, and Fortean. It also became known for its large advertisement section covering a wide range of occult and other curious publications and services representative of the contemporary scene. At the same time, *FATE* took the lead in exposing hoaxes and printing articles presenting evidence of mundane explanations of supposed mysterious phenomena.

In 1989 Fuller relinquished *FATE* to its present owner, **Carl L. Weschcke**. Address: P.O. Box 64383, St. Paul, MN 55164-0383. *FATE* Magazine is also online at <http://www.llewellyn.com/fate/> where back issues are also available.

Sources:

Clark, Jerome. *The Emergence of a Phenomenon: UFOs from the Beginning through 1959*. Vol. 2. of *The UFO Encyclopedia*. Detroit: Omnigraphics, 1992.

———. *Encyclopedia of Strange and Unexplained Phenomena*. Detroit: Gale Research, 1993.

FATE Magazine. <http://www.llewellyn.com/fate/>. March 8, 2000.

Father Divine See Divine, Father Major Jealous

Father's House

The Father's House was a small organization that served for many years as a dissemination point for the teachings of the Universal Link, the original international organization spreading the **New Age** movement. It was founded by Ralph F. Raymond (d.1984) in the mid-1960s as the Universal Link Heart Center in Los Angeles. In 1968 Raymond made a tour of Universal Link centers in Europe and upon his return settled in San Jose, California. Under his religious name, Brother Francis, he published a booklet of his travels, now an important chronicle of the beginning of the New Age. He also began to issue the *Father's House Journal*, in which he reprinted selections, primarily channeled material, from many of the early New Age groups such as the Findhorn Foundation in Scotland. Raymond believed in the coming **Aquarian Age** and saw himself as one facilitator assisting people into its reality. The Father's House ceased to exist soon after his death.

Sources:

Brother Francis [Ralph F. Raymond]. *The Universal Link Concept*. Los Angeles: Universal Link Heart Center, 1968.

Fatima

In 1916 and 1917, Fatima, a small town in central Portugal, was the site of a set of **apparitions of the Virgin Mary** that have become among the most heralded in the history of the Roman Catholic Church. The apparitions appeared to three shepherd children—Lucia Dos Santos (age nine), Francisco Marto (age eight), and Jacinta Marto (age six). None of the three had had schooling enough to have learned to read and write. Their adventure began one spring day when out on a hillside with the sheep, they each shared a vision of a young man who described himself as the Angel of Peace. He visited them on two subsequent occasions and the last time shared with them the Eucharist, which Roman Catholics believe to be the body and blood of Jesus.

After the **angel's** visits, nothing more occurred for almost a year. Then on May 13, 1917, a brilliant flash of light caught their attention and a beautiful young Lady, described as dressed in white and shining with light, appeared before them. The Lady said that she had come from heaven and wanted the

children to come to their present location on the 13th of every month for the next five months. In October she would reveal her name and purpose. She also posed a question to the children, "Do you wish to offer yourselves to God in order to accept all the sufferings he wishes to send you, in reparation for sin and for the conversion of sinners?" They answered in the affirmative.

Once the story got out as to what the children claimed to see, they were questioned and ridiculed; even the local priest was hostile to the children. Only the father of Francisco and Jacinta believed. The children kept their appointment on June 13, along with some 60 spectators. When the apparition occurred, only the children saw the Lady. There was a brief message to pray the Rosary and return in July, and that Lucia would be used to spread devotion to Mary's Immaculate Heart. As the Lady departed, the people witnessed the bending of a branch of the tree near the place where she supposedly stood, as if under a weight, and then the movement of the uppermost branches as if her clothes were sweeping over them.

On July 13, the crowd numbered 5,000. The Lady made two important statements. First, she noted that on October 13, the last of the planned appearances, she would work a miracle. As occurred at **La Salette**, she also imparted a secret message to the three children. When word of what had occurred circulated, representatives of the Freethought community began a campaign to discredit the children. In fact, the magistrate at Fatima, himself a Freethinker, imprisoned the children so they could not go to the place of the apparition on August 13. However, 18,000 people did go. They reported that at noon they saw a cloud form suddenly around the tree that remained briefly and then dissolved away. They interpreted what they saw as the Virgin having come as she promised. The children were released two days later and Mary appeared privately to them on August 19.

On September 13 some 30,000 people, including for the first time a group of priests, witnessed the apparition. Around noon, according to reports, the sky darkened, a globe of light appeared in the east and descended to the tree, and small white flakes, some described them as petals, began to fall, but dissolved before hitting the ground. After speaking to the children briefly, the Lady again said that she would perform a miracle on October 13 and departed. The people saw the globe of light depart to the east.

In spite of rain, a crowd numbered between 70,000 and 100,000 crowded the place of the apparitions on October 13. Included was the editor of Lisbon's leading Freethought newspaper. The skies were cloudy, but Mary appeared as promised to the children. She called for a chapel to be built on the spot in her honor. As she finished her message, the children saw a ray of light go from her in the direction of the sun. Lucia cried out to the people, "Look at the sun!" As they turned their heads, the clouds parted and a large brilliant silver disk appeared and began to twirl around, shooting out lights in different colors. The phenomenon of the dancing sun lasted for almost a half hour and was seen by people up to 30 miles away. Meanwhile, the children saw St. Joseph appear and Jesus arrive to bless the people.

The twirling disk came to a stop and then seemed to plunge toward Earth, bringing with it a great deal of heat. As it neared the crowd, it suddenly stopped and shot upward. The people who had been soaked by the rain earlier found that their clothes were suddenly dry. The next day newspapers all over the country carried reports of the event.

The apparitions at Fatima joined those at **Lourdes** as the most spectacular occurrences relative to the reported modern appearances of the Virgin Mary. The Catholics who witnessed it were transformed into devout practitioners of their faith and firm believers that the Virgin Mary had indeed appeared. Fatima has since become one of the most important shrines in Roman Catholicism. Pope Paul VI put his stamp of authority on it by mentioning it during Vatican II and with a papal visit

and meeting with Lucia on the 50th anniversary of the apparitions in 1957. In 1982, Pope John Paul II also visited Fatima, and two years later in Rome again consecrated Russia to the Immaculate Heart. Pope John Paul's faith in the Fatima revelations appears to be partially tied to the assassination attempt that occurred on May 13, 1981 (the anniversary of the first apparition). Just as the gunman pulled the trigger, he bent over to bless someone carrying a picture of the Virgin. Had he not bent over, the bullets would have hit him squarely in the head.

Two of the children, Francisco and Jacinta, died shortly after the apparitions, in 1919 and 1920 respectively, the Lady having predicted that she would return not long after the apparitions and take them to heaven. In 1921 Lucia was sent to a school in Porto, Portugal, run by the Sisters of St. Dorothe, and she entered holy orders four years later. She devoted the next decade to promoting the devotion to the Immaculate Heart and then in 1934 retired to a Carmelite monastery, for the rest of her life. Once there, between 1935 and 1941, at the suggestion of ecclesiastical superiors, she wrote four manuscripts detailing what she could remember of her life.

The **secrets of Fatima** revealed to the children on July 13, 1917, became a topic of interest throughout the Roman Catholic world. All three parts of the secret were revealed as of 2000. The first was a vision of hell and the consequences if people did not cease their offensive acts. The second concerned the promotion of devotion to the Immaculate Heart. The third part of the secret was written down and placed in the hands of the Bishop of Leiria, Portugal. Rather than assume the responsibility of knowing the "secrets of heaven," the bishop decided to send it to the Vatican. In 2000, Pope John Paul II revealed the content of the third secret. The third secret dealt with an assassination attempt on "bishop in white" by an atheist system against the Catholic Church and Christians in the twentieth century. This was considered to be the assassination attempt of Pope John Paul II in 1981.

The miraculous occurrences at Fatima on October 13, 1917, have also been evaluated in light of the post-World War II **UFO** phenomenon, and many ufologists view it as a classic appearance of a UFO. They note that the "sun" that danced in the sky at Fatima bears a remarkable likeness to UFOs. The white substance that fell resembles what has come to be known as **angel's hair**, a phenomenon accompanying a number of UFO reports. Roman Catholic authors, more interested in the religious and miraculous aspects of Fatima, have as a whole refrained from even commenting on such speculations.

The church, after careful study, has given its approval of the devotion to Mary as related to the Fatima events, and devotion to Fatima has spread worldwide. A large church has been built close to the site of the apparitions to accommodate the many pilgrims. While a matter of devotion to Catholics, it remains an enigmatic occurrence to non-Catholics.

Also like Lourdes, a Hollywood movie was made of the Fatima story though it did not enjoy the popular critical acclaim of *The Song of Bernadette*. *The Miracle of Fatima* (1952) starred Susan Whitney and Gilbert Roland.

Sources:

[Abóbora], Sister Lucia. *Fatima in Lucia's Own Words*. Cambridge, Mass.: Ravengate Press, 1976.

Alonso, Joaquin Maria. *The Secret of Fatima: Fact and Legend*. Cambridge: Ravengate Press, 1979.

Fox, Robert J. *Rediscovering Fatima*. Huntington, Ind: Our Sunday Visitor, 1982.

McClure, Kevin. *The Evidence for Visions of the Virgin Mary*. Wellingborough, UK: Aquarian Press, 1983.

McGlynn, Thomas. *Vision of Fatima*. Boston: Little Brown and Co., 1948.

Fat of the Sorcerers

It was believed at one time that the devil made use of human fat for his sorceries. Witches rubbed themselves with an **ointment** made from this fat in order to go to the **Sabbat**, a gathering of members of their **witchcraft** group. Other ingredients of the witch unguent were said to be blood of the lapwing and bat, soot, aconite, and deadly nightshade. Francesco-Maria Guazzo, author of *Compendium Maleficarum* (1608) states that the witch unguent was made from a thick stew of boiled children, preferably unbaptized. This was a fantastic allegation made earlier by Sylvester Prierias, in 1521. It was claimed that this ointment gave witches the power of **transvection**, flying through the air.

Faust

A legendary occult magician of the sixteenth century, famous in literature. There is some evidence that such a person existed. **Trithemius** mentioned him in a letter written in 1507, in which he referred to him as a fool and a mountebank who pretended he could restore the writings of the ancients if they were wiped out of human memory, and blasphemed concerning the miracles of Christ. In 1513 Konrad Mudt, a canon of the German Church, also alluded to Faust in a letter as a charlatan.

In 1543 Johann Gast, a Protestant pastor of Basel, apparently knew Faust, and considered a horse and dog belonging to the magician to have been **familiar** spirits.

Johan Weyer, who opposed the excesses of witch-hunters, mentioned Faust in a work of his as a drunkard who had studied magic at Cracow. He also mentioned that in the end Satan strangled Faust after his house had been shaken by a terrific din.

From other evidence it seems likely that Faust was a wandering magician or necromancer whose picturesque character won him notoriety. No doubt the historic Faust was confused in legend with Johan Fust, the pioneer of early printing, whose multiplication of books must have been ascribed to magic. By the end of the century in which Faust flourished, he had become the model of the medieval magician, and his name was forever linked with those of Virgil, **Roger Bacon**, **Pope Silvester II**, and others.

The origins of the Faust legend are ancient. The essentials underlying the story are the pact with Satan, and the supposed vicious character of purely human learning. The idea of the pact with Satan belongs to both Jewish and Christian magico-religious belief, but is probably more truly Kabalistic. The belief can scarcely be traced further back, unless it resides in the idea that a sacrificed person takes the place of the deity to which he gives up his life.

The Faust tale soon spread over Europe and the story of Faust and his pact with the devil was celebrated in broadside ballads. The first dramatic representation of the story was Christopher Marlowe's *Tragicall History of Dr. Faustus*. The dramatist G. E. Lessing wrote a Faust play during the German literary revival of the eighteenth century, but it remained for **Goethe** to grant Faust some degree of immortality through the creation of one of the great psychological dramas of all time. Goethe differed from his predecessors in his treatment of the story in that he gave a different character to the pact between Faust and Mephistopheles, whose nature is totally at variance with the devils of the old Faust books. Goethe took the idea of Faust's final salvation from Lessing. It may be said that although in some respects Goethe adopted the letter of the old legend he did not adopt its spirit. Probably the story of Faust has given to thousands their only idea of medieval magic, and this idea has lost nothing in the hands of Goethe, who cast about the subject a much greater halo of mystery than it contained.

Sources:

Bates, Paul A., ed. *Faust: Sources, Works, Criticism*. New York: Harcourt, Brace, and World, 1968.

Grim, William E. *The Faust Legend in Music and Literature*. Lewiston, N.Y.: Edwin Mellen Press, 1988.

Palmer, Philip M., and Robert P. More. *Sources of the Faust Tradition from Simon Magus to Lessing*. Oxford: Oxford University Press, 1936. Reprint, New York: Haskell House, 1965.

Fawcett, Colonel Percy Harrison (1867–1925?)

British Army officer Percy Harrison Fawcett, who disappeared in the jungles of South America in 1925, set off a psychic search that lasted over a quarter of a century. Born in 1867, Fawcett had joined the army as a young man and rose among the ranks. He mastered cartography and after World War I (1914–18) decided to leave the army and focus his remaining years on some of his youthful passions. He had earlier carried out some of the pioneering surveys of the Amazon delta. He had a keen interest in **Spiritualism** and the occult, and inspired by the discovery of Machi Picchu in the Peruvian Andes, he had become fascinated with the idea of hidden civilizations in the vast Amazonian lands. Fawcett had discovered a mid-eighteenth-century manuscript whose author claimed to have found a vast city in the upper Amazon, and in 1920 he initially tried, unsuccessfully, to find it. He returned in 1925 for what was to be a two-year expedition. On May 29, 1925, he was at a camp he had used on the previous trip. His presence at the camp would be the last confirmed data on him. An expedition that attempted to find him in 1928 concluded that he had probably been killed by hostile natives.

His wife refused to give up on him. A psychic search for Fawcett began in 1930 when a medium in California claimed to be in contact with some Native Americans in New Mexico, who in turn claimed to be in contact with some Amazonians with whom Fawcett was residing. Mrs. Fawcett subsequently announced that she was in direct telepathic contact with her husband. In spite of a variety of reported sightings of him by various people in Brazil, he did not reappear and in 1932 his wife said that she had lost her telepathic contact. Not to be discouraged, **Estelle Roberts**, a prominent Spiritualist medium, claimed to have received several messages from Fawcett. A medium from New Zealand was the next to emerge. She claimed to have been in contact for the past two years, that Fawcett had found the lost city, but had unfortunately perished trying to get back to civilization.

Through the World War II years (1939–45), reports concerning Fawcett, none confirmed, continued. In 1951 the medium Nell Montague reported that she saw Fawcett being killed by natives after being questioned by Ralph Paget, a friend of the Fawcett family. Finally, in 1955, the notable medium **Geraldine Cummins** got into the act when she published her book, *The Fate of Colonel Fawcett*. The book is an interesting collection of metaphysical teachings from Fawcett, now believed to be in the spirit world, and an account of Fawcett's death. Fawcett's widow did not accept the book, and Cummins admitted it was not among her best productions.

Fawcett's ultimate fate is still unknown and is likely to remain so unless some identifiable remains are found by accident as the Amazon continues to be explored.

Sources:

Chambers, Paul. *Paranormal People*. London: Blandford, 1998. Cummins, Geraldine. *The Fate of Colonel Fawcett*. London: Aquarius Press, 1955.

Fay, Annie Eva (ca. 1855–1927)

Famous American medium who demonstrated on the theatrical stage, where she produced phenomena quite similar to that of the **Davenport brothers**. Born as Anna Eva Heathman in Southington, Ohio, she was driven from home by her stepmother. She gave her first exhibition in an old schoolhouse in Ohio. Her first husband, Henry Cummings Melville Fay, had been denounced as a fraud by Spiritualists, and his appearance on the stage with Annie Fay immediately threw doubt on the authenticity of Annie's performance, billed as "The Indescribable Phenomenon."

Her public performances in London in 1874 at the Crystal Palace aroused the interest of researcher **Sir William Crookes**, who was then finishing a series of tests on the mediumship of **Florence Cook**. The phenomena involved the movement of objects and playing of musical instruments in the dark. Annie Fay was tested by Crookes at his house in London in February 1875. Crookes had Fay hold two electrodes in an electrical circuit connected with a galvanometer in an adjoining room, which indicated any variation in the medium's grip. Under these circumstances, a heavy musical box was moved across the room, opened, wound up, started, and stopped again. A handbell was rung, and a hand holding it was thrust through a curtained doorway into the laboratory, where the bell dropped in full view. Crookes's locked bureau was opened, odd things were placed on it, and all the drawers were opened. Crookes was convinced that his electrical control was not broken. An account of the experiment was published in the *Medium* (March 12, 1875).

An exposure of the Fay stage séances was published in the *New York Daily Graphic* (April 12, 1876), based on material supplied by Washington Irving Bishop, who had been a member of the Fay troupe and was later dismissed. Bishop demonstrated the methods by which Fay worked her marvelous feats, which required some difficult but very natural physical exertions. Later both Fay and Bishop were satirized under the names "Evalina Gray" and "W. S. Bischoff" in the 1877 novel *The Spiritualists and the Detectives* by private detective Allan Pinkerton. The exposures did little to slow Fay, who continued to travel as a performer working on the border between stage magic and **Spiritualism**.

Annie Fay's son John Truesdale Fay (born in Ohio in 1877) traveled with his mother's show and was suspected of assisting with "manifestations" while hidden under Annie's dress. In 1881 Annie married David H. Pingree, who promoted her performances, which included a stage clairvoyant act called "Somnolency," now known to have been an ingenious trick.

Some confusion has been caused by the fact that Annie's son John married Anna Norman in 1898 and taught his wife the same stage clairvoyance act, which they performed together as "The Fays." Earlier, another American stage performer using the name "Annie Fay" had copied the "Indescribable Phenomenon" act.

In her later years, Annie Fay made money answering letters by mail, in addition to continuing her stage appearances. In 1913 she was honored by the famous conjurer's association *The Magic Circle* in London, which elected her first honorary lady associate. She continued to draw large crowds for her stage shows until an accident in 1924 in Milwaukee, after which she retired.

The great **Houdini** claimed that she told him how she had tricked Crookes during his experiments in London by holding a handle with one hand and gripping the other with the bare flesh under her knee, thus enabling her to produce raps and play musical instruments. Fay died May 20, 1927.

Sources:

Christopher, Milbourne. *Mediums, Mystics and the Occult*. New York: Thomas Y. Crowell, 1975.

Fay, Mrs. H. B. (ca. 1885)

American materialization medium of the nineteenth century, described by **Florence Marryat** in her book *There is No Death* (1891). According to Marryat, some 30 or 40 different forms materialized at a séance, ranging from babies and children to adults, male and female. These materializations included Marryat's late brother Frederick, drowned at sea. The figures came from the séance **cabinet** into the room.

E. A. Brackett of Boston records interesting séances with Fay in his book *Materialized Apparitions* (1886). He claims that as many as 40 to 60 forms of all ages appeared during a single séance, often changing into other forms in full view of the sitters. For two years, Brackett himself regularly witnessed the materialization of his wife's niece, who had died young. At one sitting, the Spiritualist **Alfred Russel Wallace** also recognized the niece.

Sources:

Marryat, Florence. *There is No Death*. New York: John W. Lovell Co., 1891. Reprint, New York: Causeway Books, 1973.

Fay, William M. (1839– ?)

Nineteenth-century medium who took part in stage demonstrations by the **Davenport brothers**, which were claimed to be caused by spirit agency. He was born in Darmstadt, Germany, and emigrated to the United States at age 11. Fay claimed that he initially experienced physical mediumship while residing with his widowed mother in Buffalo, New York, and that the phenomena led to his association with the Davenports. He took part in their performances, which involved rapid release from rope tying.

An exposure of Fay as fraudulent, published in the *Toronto Globe* during 1864, was later proved unfounded, since he was not in America at the time and had been confused with H. Melville Fay, husband of the claimed medium **Annie Eva Fay**.

Sources:

Houdini, Harry. *A Magician Among the Spirits*. New York: Harper & Brothers, 1924. Reprinted as *Houdini: A Magician Among the Spirits*. New York: Arno Press, 1972.

“Feda”

Gladys Osborne Leonard's control. “Feda” was said to have been married to an ancestor of the medium in India and to have died about 1800 at age 13.

Federation of Spiritual Churches and Associations

Federation of Spiritual Churches and Associations, a fellowship of otherwise autonomous Spiritualist congregations and mediums, was founded in 1944. The federation views itself as an expression of unity within **Spiritualism** and draws its member churches from among both independent Spiritualist congregations and those chartered by the various Spiritualist associations. It also has a number of individual mediums and lay Spiritualists as members. The federation attempts to motivate members to service and action based on Spiritualist principles, and does not offer ordination for ministers/mediums or charters for churches itself. The federation does recognize Spiritualist leaders whom may be designated missionaries at large.

The federation members affirm a belief in God as Wisdom, Love, Life, and Truth, the Oneness of life; the indwelling Christ Spirit as Unconditioned Love; and the ideal moral manifestation of Jesus. They also believe in the primacy of mental states that will become manifest in the lives of individuals. It is further believed that Nature is an expression of God and that

life should be lived in accordance with Nature's laws, both physical and spiritual. The unique Spiritualist distinctives are also affirmed, namely the continuance of personal identity after death and the possibility of communication with the dead. They also believe in and practice healing and prophecy. Healing, prophecy, and communication are seen as valid applications of Nature's law.

Membership in the federation is open to all who accept its basic principles. It may be contacted c/o the FSCA Secretary, Rev. Karen Durski, 4258 S. 26th St., Milwaukee, WI 53221. It has an Internet site at <http://www.geocities.com/Athens/Delphi/1885/>. Through its member organizations, the federation offers a full range of programs across the United States.

Sources:

Federation of Spiritual Churches and Associations. <http://www.geocities.com/Athens/Delphi/1885/>. March 23, 2000.

Feedback

Term used in parapsychology to indicate information relating to a subject's performance that may be relayed by the experimenter or indicated by apparatus and can be immediate or (in a test series) delayed.

Feilding, (Francis) (Henry) Everard (1867–1936)

A barrister and pioneer psychical researcher, Feilding attended Oxford and received a degree in law. His interest in psychic phenomena was sparked by a visit to **Lourdes** in 1892 and deepened by the death of his sister three years later. The evidence for **survival** of death presented by his Catholic faith proved insufficient in the face of his personal loss.

Feilding became an early member of the **Society for Psychical Research** (SPR) in London and served as its secretary from 1903 to 1920. He investigated the phenomena of **Florence Cook**, the famous materialization medium also investigated by **Sir William Crookes**. Feilding also reported on the phenomena of the Italian medium **Eusapia Palladino** with whom he sat in Naples in 1908. His reports on the sittings with Palladino were among the most important of the various articles he contributed to both the *Proceedings* and the *Journal* of the SPR.

In 1919 Feilding married the Polish medium **Stanislawa Tomczyk**. He gradually withdrew as an active member of the SPR but followed with interest the investigations of **Rudi and Willi Schneider** and **Mina Crandon** (Margery). He died February 8, 1936.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Feilding, F. E. *Sittings with Eusapia Palladino and Other Studies*. New York: University Books, 1963.

Feilding, F. E., W. W. Baggally, and Hereward Carrington. “Report on a Series of Sittings with Eusapia Palladino.” *Proceedings of the Society for Psychical Research* 23, no. 59 (1909); 25, no. 62 (1911).

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Fellowship for Readers of the URANTIA Book

The Fellowship for Readers of *The URANTIA Book* was founded in 1955 as the URANTIA Brotherhood, an association of students of *The URANTIA Book*, a 2,097-page collection of material that had been received from numerous celestial beings

through the process now known as channeling. The channel for *The URANTIA Book* has never been revealed by the leaders of the movement in spite of various speculations as to his/her identity. The founding of the brotherhood was occasioned by the initial publication of *The URANTIA Book* and the opening of the URANTIA Foundation (the organization that owns the copyrights and publishes *The URANTIA Book*), both of which also occurred in 1955.

For many years the brotherhood and the foundation shared space in the movement's Chicago headquarters. The brotherhood organized study groups and local societies across North America, and experienced a period of growth through the 1980s as the New Age Movement placed renewed emphasis on channeled material. However, in the late 1980s a variety of policy differences arose between the foundation and the brotherhood, and in 1989, the brotherhood moved to become an independent organization. The URANTIA Foundation withdrew from the brotherhood the right to use the name "URANTIA" and the associated trademarks. At that time the brotherhood officially changed its name to Fifth Epochal Fellowship. Seventeen of the 21 societies formerly associated with the brotherhood voted to remain affiliated with the new fellowship, which continued to publish its newsletter and hold its annual meeting as it previously had. It also published a copy of *The URANTIA Book* through its own Uversa Press. In the late 1990s, the fellowship assumed its present name.

The split between the foundation and the fellowship was bitter and the foundation moved against the fellowship in order to protect its copyrights and trademarks. At the same time, there were those in both organizations who sought to reconcile the differences. At a meeting in Chicago on October 3, 1997, the leaders of both groups reached an agreement putting aside a number of their differences and outlining future cooperative action. For the fellowship, the most substantive element of the agreement was the foundation's release of the fellowship and Uversa Press from legal problems due to their publication of *The URANTIA Book*. At the same time, the fellowship agreed not to sell its stock of copies, but to give them away to libraries, prisoners, or people otherwise unable to afford a copy. The initial agreement by no means solved all of the problems between the two organizations, but they formed a joint committee to address continuing concerns in the new millennium.

The fellowship may be contacted at 529 Wrightwood Ave., Chicago, IL 60614. It publishes two periodicals, *The Study Group Herald* and the *Mighty Messenger*. The current president is Janet Farrington Graham. It has some 1,200 members.

Sources:

The URANTIA Book. Chicago: Uversa Press, n.d.

Fellowship of Isis

An international, neopagan religious organization founded in 1976 by author and painter Olivia Robertson to revive worship and communion with the feminine principle of the deity in the form of the goddess Isis and to promote knowledge of the world's matriarchal religions.

The fellowship is organized on a democratic basis and there are no vows of secrecy (though member groups may have their own secrets). It professes religious toleration and members are free to maintain other religious allegiances. Communication between members is maintained through literature and correspondence and through local sister centers and groups, in addition to the main center in Ireland.

The quarterly magazine *Isian News* includes news, lists of members, temples, shrines, and centers, as well as articles on rites, festivals, and formation and hallowing of temples. Other publications include a festival calendar and books on rites and mysteries of the Goddess. The loosely organized fellowship has centers in 93 countries with membership numbered in the thousands. The Fellowship of Isis may be contacted at Clonegal

Castle, Enniscorthy, Eire, Southern Ireland. Website: <http://www.fellowshipofisis.com/>.

Sources:

Durbin-Robertson. *The Goddesses of Chaldea, Syria and Egypt*. Enniscorthy, Eire: Cesara Publications, 1975.

Fellowship of Isis Homepage. <http://www.fellowshipofisis.com/>. March 8, 2000.

Robertson, Olivia. *The Call of Isis*. Enniscorthy, Eire: Cesara Publications, 1975.

———. *The College of Isis Manual*. Enniscorthy, Eire: Cesara Publications, n.d.

———. *Handbook of the Fellowship of Isis*. Enniscorthy, Eire: Cesara Publications, n.d.

Robertson, Olivia, and Lord Strathloch. *The Fellowship of Isis Directory for 1980*. Enniscorthy, Eire: Cesara Publications, 1979.

Fellowship of Ma-Ion

Secret magic order founded by "Frater Achad" (**Charles Stansfeld Jones**), a close associate and magical child of magician **Aleister Crowley**. The order was based on interpretations of the Kabbalistic Tree of Life and *The Book of the Law*, the thelemic magic text channeled by Crowley. *The Book of the Law* announces the new aeon of Horus, the Egyptian deity referred to by Crowley as "the Crowned and Conquering Child." Jones announced the coming of the Ma-Ion or Aeon of Maat, the Egyptian goddess of truth and justice. The Ma-Ion was to succeed the Aeon of Horus, an idea that proved unacceptable to most thelemic magicians. The fellowship as such no longer exists, but its impetus has been carried on by contemporary Maatian magic groups such as the Ordo Adeptorum Invisibulum.

Sources:

Achad, Frater. *Anatomy of the Body of God*. Chicago: Collegium ad Spiritum Sanctum, 1925.

———. *Liber 31*. San Francisco: Level Press, 1974.

———. *XXXI Hymns to the Star Goddess*. Chicago: Will Ransom, 1923. Reprint, Kenilworth, Ill.: Ordo Adeptorum Invisibulum, 1983.

Skia, Persona. *O.A.I. Manifesto: Origin, History, Organization*. Kenilworth, Ill.: Ordo Adeptorum Invisibulum, 1982.

Fellowship of the Inner Light

The Fellowship of the Inner Light is a **channeling** group founded in 1972 in Atlanta, Georgia, by the followers of Paul Solomon, a trance channel believed by his followers to be like **Edgar Cayce**. Solomon first began to channel from what was termed the "Source" in February 1972. Further sessions produced a variety of information for the treatment of diseases, accurate prophecies, and a complete system for the development of "Inner Light Consciousness." The fellowship was organized to disseminate the teachings concerning the Inner Light Consciousness and to provide a vehicle for Solomon's continued work.

In 1974 headquarters were shifted to Virginia Beach, Virginia, where Cayce had lived the last years of his life and where the **Association for Research and Enlightenment** continued the study of the Cayce transcripts. Here the fellowship became associated with the Heritage Store and Heritage Publications. Heritage Store was formed in 1969 to make the remedies suggested by the Cayce readings available to the general public. The store began to make Solomon's material available to its customers both in the immediate area and around the country. Through the 1980s, the fellowship also operated Carmel-in-the-Valley, a 13-acre retreat center near New market, Virginia, though in recent years all of the fellowship activities have been centered in Virginia Beach.

Solomon's channeled material parallels that of Cayce at many points. The source of his information is believed to be the

Universal Mind and the **Akashic records**. All of human thought is believed to be recorded on the Akashic records, or the universal ethers, and hence remains available for someone like Solomon to draw on. The fellowship discourages contact with the spirits of the dead.

According to Solomon's teachings, humans are children of God trapped in material bodies, first manifest on ancient **Atlantis**. By spiritual growth and bodily cleansing, the trapped soul can stop the cycle of reincarnations and become one with God. Reincarnations allow time for the growth of the soul.

Current address unavailable.

Sources:

A Healing Consciousness. Virginia Beach, Va.: Master's Press, 1978.

Spiritual Unfoldment and Psychic Development through Inner Light Consciousness. Atlanta: Fellowship of the Inner Light, n.d.

Fellowship of Universal Guidance

The Fellowship of Universal Guidance, a metaphysical group that operated in the greater Los Angeles area, was among the early groups to align itself with the **New Age** movement. The fellowship was founded by Wayne A. Guthrie and Bella Karish in 1960. Both channelled entities who were viewed as great sources of light. After operating in Los Angeles for several decades, the fellowship moved to suburban Glendale. Among the people associated with the fellowship in the 1960s was **David Spangler**. As a young student, Spangler learned to channel under the guidance of the fellowship and was still associated with them when the entity "John" began to speak through him. Spangler carried an understanding of the New Age developed in relationship to Guthrie and Karish with him to Findhorn in 1970. He stayed at Findhorn for several years and eventually became one of the major spokespeople for the New Age movement in the United States.

No contact has been made with the fellowship in recent years and it is assumed that it has disbanded.

Sources:

Wisdom Workshop Lessons. 12 vols. Los Angeles: Fellowship of Universal Guidance, n.d.

Fendeurs

A supposed French Rosicrucian society that flourished in the mid-seventeenth century. It appears to have been formed in the twelfth century as a league to combat severe forest laws in France. The fendeurs were hewers, and their organization was similar to that of the Italian Carbonari or charcoal burners.

Feng-shui

The Taoist art and science of creating balanced and harmonious surroundings, sometimes associated with **geomancy**, has been practiced for centuries in **China**. Feng-shui has been used by the Chinese to build homes and business offices, design cities and villages, and construct tombs for the dead. In recent years Westerners have begun to study and practice feng-shui.

Practitioners of feng-shui claim that the layout and arrangement of a home greatly influences the lives of all its occupants. The alignment of furniture, color schemes, and accessories all play a part in creating an environment that both relaxes and invigorates those who live there. Simply moving a few objects or repainting a room can have a significant impact. On the other hand, misfortunes such as poor health, financial problems, marital or relationship troubles, and infertility can be attributed to a house in which feng-shui principles have been ignored.

Feng-shui is also concerned with the location of a building because its position in an area may be adversely affected by the

surroundings unless appropriate countermeasures are taken to deflect negative energy.

Brief History

The Chinese developed feng-shui principles about four thousand years ago. The ancient Chinese recognized how the elements, particularly wind (*feng*) and water (*shui*), impacted life: gently flowing winds meant good harvests, stagnant water led to disease; buildings facing the north bore the brunt of dust storms that blew from Mongolia, while southern facing homes maximized the warmth of the sun. Likewise they realized how living harmoniously with surroundings made life easier: villages built among the hills were both protected from the elements and easier to defend from attackers. Legends say that the actual practice of feng-shui began with the shaman-kings who led the early Chinese tribes and understood the powers of wind and water, the changes in earth and sky, and the cycle of the seasons.

Over the centuries and throughout successive dynasties feng-shui organized and eventually was recognized as a professional skill during the Han dynasty (207 B.C.–220 B.C.E.). It was known then as *K'an-yu*. During the prosperous T'ang dynasty (618–907 B.C.E.) the Taoist arts flourished and *K'an-yu*, which involved understanding the earth's energy, expanded to encompass the sciences of architecture, astronomy, geography, numerology, and surveying. Various schools of thought in *K'an-yu* also developed during this dynasty.

After Kublai Khan invaded the central plains of China and established the Yuan dynasty (1279–1368 B.C.E.), Taoists were restricted from openly practicing their sciences and *K'an-yu* suffered a decline. The practice underwent a resurgence during the Ming dynasty (1368–1644 B.C.E.). The feng-shui that is practiced today is most similar to that practiced during the Ch'ing dynasty (1644–1912 B.C.E.).

Chi

Chi is the key component of feng-shui. It is roughly translated as the invisible energy that circulates through the earth and sky. Chi travels best when it imitates nature by flowing in gentle curves, rather than along straight lines, where it can move too quickly, or against sharp edges, where it can be blocked, and cause *sha*, or bad chi.

The Eight Directions

The eight directions of the compass (north, east, south, west, northeast, northwest, southeast, southwest) and the center, known together as the Nine Palaces, are basic components of feng-shui. Each direction is associated with a different kind of chi energy. Knowing the characteristics of these directions and their spheres of influence allows the creation of good feng-shui. It also used in making adjustments needed to correct bad feng-shui.

The Five Elements

Each of the eight directions and the center is linked to at least one of what is known as the Five Elements: water, wood, fire, earth, and metal. The Chinese are able to group all things into one of these five categories. Contact with the elements is a major part of feng-shui and the interactive nature of these elements is used in enhancing positive energies and reducing negative energies.

Each of the Five Elements is related to the other in a cycle of creation and destruction. When the elements are used to enhance one another, they follow the creation cycle. For instance in the creative cycle, metal in the earth nourishes water in the ground. Water sustains vegetation that creates wood. Wood feeds fire. Fire produces ashes, forming the earth. The cycle is completed when the earth forms ore, which becomes metal. Conversely, in the destructive cycle, fire melts metal; metal cuts wood; tree roots, or wood, choke the earth; earth muddies water; water extinguishes fire.

In practicing feng-shui, one of the most effective ways to create positive energy or remedy bad energy is to make good use of the five elements. Feng-shui is easily adjusted by mixing, separating and arranging the five elements at suitable compass points within the home. The elements interact in either a creative or destructive cycle and their presentation affects the balance of the environment.

Color and Numbers

Color is yet another important aspect of balance in feng-shui. Color has an effect on the look and feel of a room, but colors also have associations linked to them. For example, to the Chinese red is a lucky color, associated with life, happiness, and warmth. Green and blue are associated with new beginnings, growth and family life.

Numbers also have meaning and some are more favorable than others. Nine is considered the luckiest, partially due to apparent mystical qualities: when 9 is multiplied by a single-digit number, the sum of the two digits of the product is 9. The number 4 is considered bad-luck because its Chinese pronunciation, “si,” sounds similar to the word for death. As with the elements, color and numbers are also associated with the eight compass points.

Sources:

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Lagatree, Kirsten M. *Feng-shui: Arranging Your Home to Change Your Life*. New York: Villard Books, 1996.

Rosbach, Sarah. *Feng-shui: The Chinese Art of Placement*. New York: E. P. Dutton, 1983.

Skinner, Stephen. *The Living Earth Manual of Feng-shui: Chinese Geomancy*. London: Routledge & Kegan Paul, 1982.

Too, Lillian. *Essential Feng-shui: A Step-by-Step Guide to Enhancing Your Relationships, Health, and Prosperity*. Ballantine Books, Inc., 1999.

Wong, Eva. *Feng-Shui: The Ancient Wisdom of Harmonious Living for Modern Times*. Boston: Shambhala Publications, Inc. 1996.

Fennel

A common herb (*Foeniculum vulgare*) credited in folklore with mysterious and vivifying properties. According to Pliny, serpents eat fennel to shed the skin and thus renew youth and vision. In humans it has been said to improve the eyesight, increase the milk of nursing mothers, and reduce corpulence. In ancient times fennel leaves were used to crown victors in games, and fennel was also used in the rites of Adonis.

Feola, Jose M(aria) (1926–)

Argentine radiobiologist and parapsychologist. Feola was born May 30, 1926, in Buenos Aires and served in Argentine army research in the 1940s, earning the rank of lieutenant. Feola was a radiobiological researcher at the Argentine Atomic Energy Commission in Buenos Aires (1956–64) before moving to the United States in 1965 as a researcher at Donner Laboratory, University of California, Berkeley (1965–69). He was awarded a fellowship from the National Academy of Sciences and International Atomic Energy Agency for 1959–61.

He subsequently became an instructor in radiobiology at the University of Minnesota, Minneapolis (1970–73), and an instructor in parapsychology at the University of Minnesota extension division (1972–75), before accepting a position as an assistant professor of clinical medicine at the University of Kentucky in 1975. Feola became a naturalized citizen in 1974.

His interest in parapsychology developed early in his professional career. Before his move to the United States he served as director of the Argentine Institute for Parapsychology

(1957–64). He subsequently joined the **American Society for Psychological Research**, the **Parapsychological Association**, the **California Society for Psychological Studies** (president, 1968–70), and the Minnesota Society for Parapsychological Research (president, 1971–73).

His writings include *PK, Mind Over Matter* (1975), the column “Parapsychology Today” in *Gnostica*, beginning in 1974, and various articles in scientific journals and in *Psychic* magazine.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Feraferia

An early neopagan group that pioneered the development of goddess worship in southern California. It was founded by Frederick M. Adams in 1967. Adams, who had studied Greek and Celtic folklore, as well as the works of **C. G. Jung**, had a mystical experience in 1956 when he was suddenly seized by a realization of “the sacred feminine principle.” In 1957 he devoted himself to establishing a “nature celebration” group known as the Fellowship of Hesperides. He also met and was deeply influenced by the poet Robert Graves and Graves’s book *The White Goddess*. In 1959 Adams started a multifamily commune in the Sierra Madre, with seasonal festivals at a goddess temple. The temple and commune became the predecessors of Feraferia, an organization which can be contacted at 12318 Shady Ln., Nevada City, CA 95959. Website: <http://finewest.com/feraferia/>.

Sources:

Feraferia. <http://finewest.com/feraferia/>. March 14, 2000.

Ferguson, Rev. Jesse Babcock (d. 1870)

Noted American minister in the antebellum South whose early studies of **animal magnetism** beginning in 1842 led him to **Spiritualism**. He initially experimented by hypnotizing his wife. In 1853 he had his first experience with a rapping **medium** in Ohio, and soon afterward both his wife and daughter developed psychic powers, wrote and spoke automatically, and saw visions. Ferguson recounted these events in his book *Spirit Communion: A Record of Communications from the Spirit Spheres* (1854). They later became the subject of a second volume, *Supramundane Facts in the Life of the Rev. J. B. Ferguson*, by T. L. Nichols (1865).

In 1864 he traveled to England as part of the entourage of the **Davenport brothers**. The tone of the press toward him was courteous and respectful. He even accompanied the Davenports to France, but because he could not speak French he soon returned to London. Robert Cooper describes him in his *Spiritual Experiences* (1867) as “a giant in intellect, a child in simplicity and an angel in goodness and one of Nature’s noblemen.”

Sources:

Ferguson, Jesse Babcock. *Spirit Communion: A Record of Communications from the Spirit Spheres*. Nashville, 1854.

Nichols, T. L. *Supramundane Facts in the Life of the Rev. J. B. Ferguson*. London, 1865.

Ferguson, Marilyn (1938–)

New Age publisher, editor, and author. Ferguson was born April 5, 1938, in Grand Junction, Colorado, and is known for her best-selling book *The Aquarian Conspiracy: Personal and So-*

cial Transformation in the 1980s (1980), touted as “the New Age watershed classic.” In 1973 she wrote *The Brain Revolution*, and her study for the book led her to found a newsletter, the *Brain/Mind Bulletin* in 1975. Her interest in human potential expanded through the rest of the decade and into the New Age movement. She came to believe that society was undergoing a profound paradigm shift, a change in the basic metaphor used to explain life. She documented the rationale for her new belief in *The Aquarian Conspiracy* (1980), in which she uses a conspiracy metaphor to postulate a consciousness revolution as distinct from a political, economic, or religious revolution. Through this quiet revolution an informal network of enlightened individuals is creating radical change in modern culture, based on a greatly enlarged concept of human potential.

Sources:

Ferguson, Marilyn. *The Aquarian Conspiracy: Personal and Social Transformation in the 1980s*. Los Angeles: J. P. Tarcher, 1980.

———. *The Frontiers of Mind Research*. New York: Taplinger, 1973.

Ferguson, Marilyn, and Michael Ferguson. *Champagne Living on a Beer Budget*. New York: G. P. Putnam's Sons, 1968.

Taylor, Peggy. “Life at the Leading Edge: A New Age Interview with Marilyn Ferguson.” *New Age* 8, no. 1 (August 1982): 30–35, 52–53.

Fern

Many occult beliefs have adhered to the common fern. In ancient times the fern was thought not to have seed. Later on, people thought that the seed was invisible, and if a man could find this invisible seed, it would confer the power of **invisibility** upon him. The fern was also believed to flower at midnight on St. John's Eve, one of the more magical days of the year in medieval Europe. Legend said that anyone who gained possession of the flower would be protected from all evil influences and would obtain a revelation of hidden treasure.

Fernández, José S(alvador) (1893–1967)

A civil engineer and for many years the president of Colegio Argentino de Estudios Psíquicos (Argentine College of Psychic Studies). Fernández was born February 16, 1893, in Buenos Aires and studied at Buenos Aires University. His wife was a **clairvoyant**, and through the 1930s Fernández championed the cause of both **Spiritualism** and **parapsychology** in Argentina. He was the first Argentinian to adopt the quantitative methodology as advocated by **J. B. Rhine**, and made early statistical studies of clairvoyance and precognition. He also founded the ATMAN Spiritualist Circle in 1933 and attended meetings of the Psyke Circle to sit with mediums and clairvoyants. He helped revive psychical studies after World War II and served successively as the president of the Sociedad Argentina de Parapsicología (1948–53), the Instituto Argentino de Parapsicología (1953–55), and the Argentino de Estudios Psíquicos (1957–67).

Fernández was a member of the Sociedad Constancia and was assistant editor of the psychic journal *Constancia*. He contributed many articles on parapsychology to journals in Argentina, Brazil, Portugal, Mexico, and Great Britain. He died March 14, 1967.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Fernández, José S. *Application of the Statistical Method to the Study of Cryptesithetic Phenomena*. N.p., 1942.

———. *Clairvoyance and Probability*. N.p., 1941.

———. *Experimental Parapsychology*. N.p., 1953.

———. *A Mathematical Preface to the Study of ESP*. N.p., 1949.

———. *Parapsychology and the Existence of the Soul*. N.p., 1959.

———. *Philosophical and Scientific Bases for Survival and Reincarnation*. N.p., 1957.

———. *The Photoelectric Cell and Perception of the Spiritual World*. N.p., 1932.

Ferrarius (or Efferarius or Eufarius) (ca. 1200)

Italian alchemist, believed to have been an abbot or monk of Ferrara. His works on **alchemy** include *De Lapide Philosophorum* (The Philosophers' Stone) and *Thesaurus Philosophiae*, which is included in the collection *Theatrum Chemicum* (1659).

Fetch

According to Irish and British belief, the spirit **double** or apparition of a living person, also known as the **wraith**. It resembles in every particular the individual whose death it is supposed to foretell, but is generally of a shadowy or ghostly appearance. The fetch may be seen by more than one person at the same time and, like the wraith of England and Scotland, may even appear to the person it represents. There is a belief, too, that if the fetch is seen in the morning, it indicates long life for the person, but if seen at night, a speedy death may be expected.

The fetch enters largely into the folktales of Ireland, and it is hardly surprising that so many tales have been woven around it, for there is something gruesome in the idea of being haunted by one's own double (an idea that has frequently been explored by more sophisticated writers than the inventors of folk tales).

Patrick Kennedy, in his *Legendary Fictions of the Irish Celt* (1866), referring to the Irish fetch, quotes the tale of *The Doctor's Fetch*, based on authentic sources:

“In one of our Irish cities, and in a room where the mild moonbeams were resting on the carpet and on a table near the window, Mrs. B., wife of a doctor in good practice and general esteem, looking towards the window from her pillow, was startled by the appearance of her husband standing near the table just mentioned, and seeming to look with attention on the book which was lying open on it. Now, the living and breathing man was by her side apparently asleep, and, greatly as she was surprised and affected, she had sufficient command of herself to remain without moving, lest she should expose him to the terror which she herself at the moment experienced. After gazing on the apparition for a few seconds, she bent her eyes upon her husband to ascertain if his looks were turned in the direction of the window, but his eyes were closed. She turned round again, although now dreading the sight of what she believed to be her husband's fetch, but it was no longer there. She remained sleepless throughout the remainder of the night, but still bravely refrained from disturbing her partner.

“Next morning, Mr. B., seeing signs of disquiet on his wife's countenance while at breakfast, made some affectionate inquiries, but she concealed her trouble, and at his ordinary hour he sallied forth to make his calls. Meeting Dr. C., in the street, and falling into conversation with him, he asked his opinion on the subject of fetches. ‘I think,’ was the answer, ‘and so I am sure do you, that they are mere illusions produced by a disturbed stomach acting upon the excited brain of a highly imaginative or superstitious person.’ ‘Then,’ said Mr. B., ‘I am highly imaginative or superstitious, for I distinctly saw my own outward man last night standing at the table in the bedroom, and clearly distinguishable in the moonlight. I am afraid my wife saw it too, but I have been afraid to speak to her on the subject.’

“About the same hour on the ensuing night the poor lady was again roused, but by a more painful circumstance. She felt

her husband moving convulsively, and immediately afterwards he cried to her in low, interrupted accents, 'Ellen, my dear, I am suffocating; send for Dr. C.' She sprang up, huddled on some clothes, and ran to his house. He came with all speed, but his efforts for his friend were useless. He had burst a large blood-vessel in the lungs, and was soon beyond human aid. In her lamentations the bereaved wife frequently cried out, 'Oh! the fetch, the fetch!' and at a later period told the doctor of the appearance the night before her husband's death."

Sources:

Kennedy, Patrick. *Legendary Fictions of the Irish Celt*. 1866. Reprint, Detroit: Singing Tree Press, 1968.

Fetishism

A term formerly used to discuss various aspects of African religions, especially the use of objects believed to be inhabited by spirit beings. It was a term that grew out of an inadequate understanding of traditional African religious faith and was abandoned in the late twentieth century.

Sources:

Durkheim, Emile. *The Elementary Forms of the Religious Life*. New York: Collier, 1961.

Fey

A term with various meanings: cowardly, doomed, or gifted with **second sight**. The most common definition is possessing second sight, in which sense the term is more widely used in Scotland. The word seems to mean "fated" (i.e., possessing some special occult destiny), which indicates either the doom of early death or the faculty of second sight.

Fiction, English Occult

The literary form of English-language occult fiction emerged from the folklore of supernatural beings and heroic events and was made possible by the secular understanding of the ancient mythology of gods, devils, and heroes. During the Elizabethan Age, penny balladsheets and prose chapbooks told of sorcerers, ghosts, monsters, and warning signs in the heavens against the sins of the day. A favorite story was that of the sorcerer Dr. Faustus and his pact with the devil. The great **witchcraft** persecutions from the Middle Ages on provided archetypal themes of terror, wonder, and the eternal play of good and evil.

Themes of magic and enchantment from earlier Arthurian legends were developed in Malory's *Morte d'Arthur*. There were also magic elements in some of Chaucer's stories: "The Franklin's Tale," "The Squire's Tale," and "The Wife of Bath's Tale." Dragons and enchantment occur in Spenser's *Faerie Queene*. Supernatural elements were common in drama from Elizabethan times on, as amply illustrated by the ghost in *Hamlet*, the witches in *Macbeth*, and Marlowe's *Tragicall History of Dr. Faustus*.

Early collections of ghost stories include Ludwig Lavater's *De Spectris* (1570), translated in 1572 as *Of Ghostes and Spirites Walking by Nyght and of Strange Noyses, Crackes, and Sundry Forewarnynges* and Thomas Nashe's *The Terrors of the Night, or, a Discourse of Apparitions* (1594). An influential work was Joseph Glanvil's *Saducismus Triumphatus, or, Full and Plain Evidence Concerning Witches and Apparitions* (1681), which includes the famous **poltergeist** story of the **Drummer of Tedworth**.

It was in the eighteenth century that occult fiction came into its own in the creation of the Gothic novel genre. Horace Walpole's *The Castle of Otranto*, first published in 1764, was subtitled "A Gothic Story." Walpole was obsessed with the Gothic. In 1747 he leased the Strawberry Hill estate near Twickenham, where he spent a decade building what he called "a little Gothic

castle." He lived in a dream world of revival Gothic architecture and mock medievalism. Other country gentlemen followed Walpole in remodeling their estates with mock castles, follies, and grottoes. Some even employed old men to live as hermits in artificially constructed caverns—a kind of Gothic Disneyland.

Walpole's novel launched a thousand imitations and variations. After *Otranto* came Clara Reeve's *The Old English Baron: A Gothic Story* in 1778, Ann Radcliffe's *The Mysteries of Udolpho* (1794), and Matthew Gregory Lewis's successful sensation *The Monk* (1794). Such "horrid mysteries" became the mainstay of the rapidly developing circulating libraries that were replacing the old-time ballad and chapbook peddlers in every large town and city in England.

Stock ingredients of the Gothic novel were such plot elements as pure young virgins and chivalrous heroes embroiled with scoundrels of Continental origin (usually Italians), base monks, cruel Inquisitors, and ruthless bandits. They struggled in a fantasy medieval world of gloomy castles, ruined abbeys, dismal dungeons, bloodstained daggers, skulls, sliding panels, secret rooms, magic books, and animated portraits, all in a twilight setting of dark forests, pale moonlight, and nameless terrors lurking behind rocks. Walpole wrote *Otranto* as a reaction against realism in literature. He initiated a literary form of fantasy fiction, combining mystery, romance, supernaturalism, and sentimentality in a setting of mock medievalism.

The success of the Gothic novel among the upper and middle classes in England soon led to their merchandising at a more popular level, in abridged and pirated versions in cheap paper-covered pamphlets. These forerunners of today's paperback books sold at sixpence or a shilling each and were known as "bluebooks" (from the blue paper covers) or "shilling shockers."

Shilling shockers went out of fashion around the opening of the nineteenth century, largely through sheer exhaustion of their stereotyped characters and plots. Meanwhile the Gothic impulse had also passed into serious literature in the romantic movement, which in Britain included poets like Shelley, Byron, Wordsworth, and **Coleridge** and novelists like Sir Walter Scott. For example, in Scott's *The Monastery*, a mysterious sylph rises from a fountain; astrology is introduced into *Guy Mannering*, *The Fortunes of Nigel* and *Quentin Durward*; a ghost story is told in *Redgauntlet*; and ghosts figure in *Woodstock*. In *The Bride of Lammermoor*, Scott deals with the Scottish belief in prophecy, and in *Waverley* a Highland chief is awestruck by a peculiar omen.

Perhaps the most influential expression of the Gothic impulse in English literature was formed at that strange opium-soaked literary house party of Shelley, Byron, Mary Wollstonecraft (later Shelley's wife), Claire Clairmont (Mary's stepsister), and J. W. Polidori, at the Villa Diodati, Geneva, in the summer of 1816. Byron had been reading a book of ghost stories by Jean Baptiste Eyrès titled **Fantasmagoriana** (1812) and proposed, "We will each write a ghost story." Byron himself drafted a fragment that Polidori later expanded into *The Vampire*; Polidori produced a trifle about a skull-headed lady who was punished for peeping through a keyhole, but Wollstonecraft began her masterpiece published in 1818 as *Frankenstein or the Modern Prometheus*. **Frankenstein** relied less upon Gothic ruins than emotions of wonder and terror generated by the mysterious powers of nature and science, and so led the Gothic novel into a science-fiction genre. Meanwhile folklore themes of monsters and vampires became new stereotypes of the Gothic impulse. In the twentieth century these gave birth to hundreds of horror stories and sensationalist movies.

Another offshoot of the Gothic imagination during the nineteenth century was the mystery novel of such writers as Wilkie Collins. In *The Woman in White* (1860) and *The Moonstone* (1868), a Gothic architectural setting was metamorphosed into a Gothic *atmosphere* of strange hidden mysteries, motives, crime, and sensational suspense. Out of this was born the ro-

mance of large country mansions, culminating at the end of the nineteenth century in such Gothic novels as Daphne du Maurier's *Rebecca*. The country house detective thriller of writers like Agatha Christie also has roots in the Gothic story as developed by writers like Wilkie Collins and Edgar Allan Poe.

In "The Fall of the House of Usher," "The Pit and the Pendulum," and "Premature Burial," all published in the 1840s, Poe reverted to a classic Gothic format expressed in the short story rather than the full-length novel.

Three Irish writers made a notable contribution to the Gothic novel with supernatural elements: Charles Robert Maturin (1782–1824), Joseph Sheridan Le Fanu (1814–1873), and **Bram Stoker** (1847–1912). In Maturin's novel *Melmoth the Wanderer* (1820) there is strong emphasis on episodes of terror, but the complex plot structure hinges upon the classic theme of a pact with the devil. Le Fanu wrote several short stories on supernatural themes, "Green Tea" being one of the most outstanding, but his Gothic masterpiece was undoubtedly the longer story "Carmilla," in which he developed the vampire theme. It is a story of a female vampire, with a strong suggestion of lesbian love, set in a dreamlike landscape in an old castle in Styria, a region in Austria. "Carmilla," first published in 1871, was read by another Irishman, Bram Stoker, when he was a young part-time drama critic in Dublin. It was to stay in his mind for 25 years before he wove the vampire theme into his own masterpiece, *Dracula*, first published 1897. Stoker's novel has since had a lasting influence on stories, plays, and movies all over the world.

Other nineteenth-century British writers of notable occult fiction include James Hogg (1770–1835), Frederick Marryat (1792–1848), **Bulwer Lytton** (1803–1873), **Charles Dickens** (1812–1870), William Morris (1836–1896), and Robert Louis Stevenson (1850–1894). Hogg, known as "the Ettrick Shepherd," was a peasant poet and protégé of Sir Walter Scott. Hogg's *The Private Memoirs and Confessions of a Justified Sinner* (1824) is a strange and powerful story of diabolical split personality. Frederick Marryat's *Snarleyyow, or the Dog Fiend* (1836) contains an episode dealing with a werewolf, often reprinted as a self-contained story; *The Phantom Ship* (1839) is based on the **Flying Dutchman** legend.

Lytton published some classic supernatural stories, including the thrilling "The Haunted and the Haunters" (1859), originally titled "The House and the Brain." His book *Zanoni* (1842) is concerned with a secret occult society; *The Coming Race* (1871) portrays an underground race.

Dickens wrote a number of short stories on supernatural themes, such as "A Child's Dream of a Star" (1850), "The Haunted House" (1849), "No. 1 Branch Line: The Signalman" (1866), *Nurse's Stories* (1860), and of course the immortal "A Christmas Carol" (1843).

Morris, a founder of the pre-Raphaelite art movement, translated Scandinavian sagas and also published such fantasy stories as "The Wood Beyond the World" (1894), "The Well at the World's End" (1896), and "The Water of the Wondrous Isles" (1897).

Stevenson, a brilliant stylist, published some excellent stories of the supernatural, including the renowned "The Strange Case of Dr. Jekyll and Mr. Hyde" (1888). Less well known but equally brilliant are his short stories "Thrawn Janet," "Will o' the Mill," and "Markheim." In the latter story, Stevenson touches a deeper metaphysical note.

The popular novelist H. Rider Haggard (1856–1925) was celebrated for his great adventure stories like *King Solomon's Mines*, but there are themes of fantasy and reincarnation in his stories *She* (1886) and *Ayesha* (1905).

Another great nineteenth-century writer was the playwright Oscar Wilde (1854–1900), who also wrote a whimsical ghost story, *The Canterville Ghost* (1887), and the terrifying Gothic story *The Picture of Dorian Gray* (1890).

The ghost short story flourished during the nineteenth century, encouraged by numerous magazines and Christmas sup-

plements. The journal *All the Year Round*, founded by Dickens, published a number of stories of the supernatural.

At a more popular level, writers like G. W. M. Reynolds (with *Wagner, the Wehr-Wolf* and *The Necromancer*) and Thomas Preskett Prest (with *Varney the Vampire, or The Feast of Blood*) had replaced the old sentimental Gothic romances with extravagantly written full-length shockers.

Other writers of the period included Mrs. J. H. Riddell (with *Weird Stories*, 1884, and *The Banshee's Warning*, 1894), and Margaret Oliphant (*A Beleaguered City*, 1880, and *Stories of the Seen and Unseen*, 1889). On a lighter note, F. Anstey (1856–1934) created his own characteristic genre of humorous fantasy with *Vice-Versa* (1882), *The Tinted Venus* (1885), and *The Brass Bottle* (1900). Another innovative writer was E. Nesbit (1858–1924) with her fairy-tale fantasies for children: *The Phoenix and the Carpet* (1904) and *The Enchanted Castle* (1908). She also published three adult fantasy collections: *Something Wrong* (1893), *Grim Tales* (1893), and *Fear* (1910).

American Gothic

American writers who made important contributions to the English language supernatural story include Washington Irving (1783–1859), F. Marion Crawford (1854–1909), Ambrose Bierce (1842–ca. 1914), Henry James (1843–1916), and Lafcadio Hearn (1850–1904).

Irving was persuaded by his friend Sir Walter Scott to publish *The Sketch Book of Geoffrey Crayon, Gent.* (1819–20), which included "Rip Van Winkle" and "The Legend of Sleepy Hollow." Other favorite Irving tales include "The Spectre Bridegroom" (1819) and "The Devil and Tom Walker" (1824).

Crawford was justly celebrated for his uncanny and horrific short stories such as "The Upper Berth," "For the Blood Is the Life," and "The Screaming Skull" from the late nineteenth century, collected posthumously in *Wandering Ghosts* (1911). His first novel, *Mr. Isaacs* (1882), was based upon a real-life wonder worker in India; *The Witch of Prague* (1891) was concerned with the misuse of hypnotism.

Bierce was famous for his psychological explorations in short story format: "The Death of Halpin Frayser," "The Realm of the Unreal," and "The Middle Toe of the Right Foot." His collections include *Can Such Things Be?* (1893) and *In the Midst of Life* (1898).

The great novelist Henry James wrote a classic ghost story in *The Turn of the Screw* (1898). A posthumously published collection is *The Ghostly Tales of Henry James* (1948).

Hearn published several strange and macabre stories, many of which were collected in *Fantastics* (1914).

Into the Twentieth Century

Writers who bridged the nineteenth and early twentieth centuries included **Sir Arthur Conan Doyle** (1859–1930), Rudyard Kipling (1865–1936), H. G. Wells (1866–1946), and May Sinclair (1865?–1946).

Many of Conan Doyle's earliest short stories had supernatural themes before he turned his attention to the deductive logic of the great Sherlock Holmes. But after World War I, Conan Doyle became a champion of Spiritualism and his novel *The Land of Mist* (1925) fictionalizes an investigation into the subject. An early novel *The Parasite* (1894), deals with a psychic vampire. Some of Doyle's short stories on occult themes were collected in *Tales of Twilight and the Unseen* and included in *The Conan Doyle Stories* (1929).

Kipling wrote several impressive short stories of the eerie and supernatural, including "The Mark of the Beast" (1890), "The House Surgeon" (1909), "The Brushwood Boy" (1898), and "They" (1904). These are contained in his various collections.

Wells was a prolific writer of short stories, many of which were on occult and fantasy themes, including "The Red Room," "A Moth," "The Apple," "Under the Knife," "Skeldersdale in Fairyland," "The Door in the Wall," and "A Dream

of Armageddon.” These are contained in such collections as *The Stolen Bacillus* (1895), *The Red Room* (1896), *The Plattner Story and Others* (1897), and *Thirty Strange Stories* (1897). Six early collections were reissued in one volume as *Famous Short Stories of H. G. Wells* in 1938.

Sinclair began writing novels in 1895 and later became interested in Spiritualism. A collection of her short stories on occult themes, *Uncanny Stories* (1923), contains “Where Their Fire is Not Quenched,” a brilliant evocation of the afterlife.

Among minor writers of occult fiction from the nineteenth to twentieth centuries, Richard Middleton (1882–1911) was responsible for the humorous story “The Ghost Ship” (1912) and the more serious “On the Brighton Road” in the same volume. W. W. Jacobs (1863–1943), famous for his humorous “Night Watchman” stories, also wrote the classic story “The Monkey’s Paw,” which was dramatized. M. P. Shiel (1865–1947) wrote horror and fantasy tales, including *Prince Zaleski* (1895), *Shapes in the Fire* (1896), and the posthumously published collections *Best Short Stories of M. P. Shiel* (1948) and *Xelucha and Others* (1975).

Twentieth-Century Fiction

Important writers of occult stories during the twentieth century include M. R. James (1862–1936), Arthur Machen (1863–1947), **E. F. Benson** (1867–1940), **Algernon Blackwood** (1869–1951), Walter de la Mare (1873–1956), Lord Dunsany (1878–1957), and Charles Williams (1886–1945).

The scholarly M. R. James, provost of Eton, wrote ghost stories for the amusement of his friends. The stories were later published in the collections *Ghost Stories of an Antiquary* (1904), *More Ghost Stories of an Antiquary* (1911), *A Thin Ghost* (1919), and *A Warning to the Curious* (1925). These classics of the genre are some of the most powerful and disturbing ghost stories in the English language. A later volume, *The Collected Ghost Stories* (1931), includes most of them.

The stories of Arthur Machen are haunted by fear of natural forces and the horror of evil from an ancient world. One of his best stories is “The Terror” (1917), in which the world of nature rebels against man’s destructiveness in war, but his many shorter stories of horror and the supernatural are also masterpieces. These include “The Great God Pan,” “The White People,” and “The Shining Pyramid.” These were reprinted in the collection *Tales of Horror and the Supernatural* (1949).

Benson is justly regarded as a master of the supernatural short story. “The Room in the Tower” and “Mrs. Amworth” are classic vampire stories; other well-written horror tales include “Caterpillars,” “Negotium Perambulans,” and “And No Bird Sings.” These were published in the collections *The Room in the Tower* (1912), *Visible and Invisible* (1923), *Spook Stories* (1928), and *More Spook Stories* (1934). A representative selection was published as *The Horror Horn* (1974).

Blackwood specialized in occult fiction that drew upon his own psychic sensitivity. *John Silence* (1908) is based on the casebook of an occult detective. Some of Blackwood’s best stories are “The Wendigo” (about a demon of lonely places), “Ancient Sorceries” (about cats and their witches), “The Man Whom the Trees Loved” (about the absorption of a man into nature), and “The Transfer” (on psychic vampirism), but he also wrote many other stories with psychic and ghostly themes. These are included in such collections as *Tongues of Fire* (1924), *The Lost Valley* (1910), *Pan’s Garden* (1912), *Incredible Adventures* (1914), and *Day and Night Stories* (1917). His own selection, *Strange Stories* was published 1929, but a later comprehensive collection is *Tales of Terror and Darkness* (1977).

De la Mare was a famous poet of great sensitivity who also published several beautifully written short stories of the supernatural, including “All Hallows,” “The Recluse,” and “The Looking-Glass.” Collections of his short stories include: *The Riddle* (1923) and *On the Edge* (1930). A later collection is *Ghost Stories* (1956).

Williams was a sensitive writer of fantasy stories. “War in Heaven” (1930) and “The Place of the Lion” (1931) deal with demonic themes. Other stories include “Descent Into Hell” (1937), “Witchcraft” (1941), and “All Hallow’s Eve” (1945).

The Irish writer Lord Dunsany was an acclaimed master of fantasy fiction. His books include *Time and the Gods* (1906), *The Sword of Welleran* (1908), *A Dreamer’s Tales* (1910), *The Book of Wonder* (1912), *The Last Book of Wonder* (1916), *The King of Elf-land’s Daughter* (1924), and *The Blessing of Pan* (1927).

Another creator of fantasy worlds was J. R. R. Tolkien (1892–1973) with his famous *The Lord of the Rings* trilogy: *The Fellowship of the Ring* (1954), *The Two Towers* (1955), and *The Return of the King* (1955). These books involve a fictitious mythology reminiscent of Arthurian romance and generated a worldwide cult following.

There is a strong element of fantasy mythology in some of the short stories of the American writer **H. P. Lovecraft** (1890–1937), who appears to have been strongly influenced by Machen and Lord Dunsany. Lovecraft’s style is uneven and mannered, but his stories of ancient evil, monsters, and horror have secured a cult following. Many of his stories were originally published in magazines like *Weird Tales*; others were collected and published posthumously through the initiative of fantasy writer August Derleth. Representative collections are *The Dunwich Horror and Others* (1963) and *Dagon and Other Macabre Tales* (1965).

One important British writer of fantasy and horror fiction much neglected in his lifetime was William Hope Hodgson (1877–1918). His terrifying short stories of the sea include “From the Tideless Sea” (1906), “The Thing in the Weeds” (1912) and “The Voice in the Night” (1907). These are included in the collection *Men of the Deep Waters* (1914). His full-length stories *The House on the Borderland* (1908) and *The Night Land* (1912) are full of terrifying fantasy.

L. P. Hartley (1895–1972) was an established novelist who also wrote some macabre supernatural short stories, notably “A Visitor From Down Under” (1927). His first collection was *Night Fears* (1924); his *Collected Short Stories* was published in 1968.

Another writer of ghostly short stories was Oliver Onions (1873–1961); his best-known story is “The Beckoning Fair One.” Collections of his stories include *Widdershins* (1911) and *Ghosts in Daylight* (1924); there is also a *Collected Ghost Stories* (1935).

Practicing occultists who have also written fiction include **Violet M. Firth** (best known under her public name, Dion Fortune; 1890–1946) and the famous **Aleister Crowley** (1875–1947). Fortune was a member of the Hermetic Order of the **Golden Dawn** occult society and also founded her own **Fraternity of the Inner Light**. She fictionalized some of her own psychic experiences in *The Secrets of Dr. Tavener* (1926). Her other occult fiction includes *The Demon Lover* (1927), *The Winged Bull* (1935), *The Goat-Foot God* (1936), *The Sea Priestess* (1938), and *Moon Magic* (1956).

Crowley, the most outstanding magician of the twentieth century, was also a member of the Golden Dawn before he founded his own society, the **A.∴A.∴**, and became the Outer Head of the **Ordo Templi Orientis** (OTO). In addition to his treatises on the practice of occultism, Crowley published two volumes of occult fiction: *Moonchild* (1929) and *The Stratagem* (1929). These were inferior to some of his other prose and his brilliant poetry.

One of the most prolific writers on the subject of black magic and occultism was **Dennis Wheatley** (1897–1977). His most popular books were *The Devil Rides Out* (1935), *Strange Conflict* (1941), *To the Devil a Daughter* (1953), *The Satanist* (1960), and *They Used Dark Forces* (1964). As well as these and other novels on occult themes, he edited the *Dennis Wheatley Library of the Occult*, a series of reprints of significant occult books by other writers.

Although the demise of many short story magazines during the period following World War II restricted the market for short stories on occult subjects, the popularity of the horror movie generated a new outlet.

Richard Matheson published many macabre short stories before becoming a prominent scriptwriter of horror films. Some of his most well-known stories include *I Am Legend* (1954), about vampires, and *A Stir of Echoes* (1958), dealing with psychic invasion of the mind. As a movie scriptwriter, Matheson adapted some of the works of Edgar Allan Poe, such as the story "The Pit and the Pendulum" and the poem "The Raven," as well as also his own novel *Hell House* (1971).

Robert Bloch, who wrote *Psycho* (1959), filmed by Alfred Hitchcock, also published many novels on occult themes, as well as scripting his own radio and movie stories. His film credits include *The House That Dripped Blood* (1970) and *Asylum* (1972).

The explosion of mass interest in occultism during the 1960s and 1970s slackened during the 1980s, perhaps through literary overkill of a basically elusive phenomenon, but has generated a romantic popular interest in fictional occultism, reflected in blockbuster novels of the occult adapted into movies. Typical of this trend are Ira Levin's sensational witchcraft stories *Rosemary's Baby* (1967) and *The Stepford Wives* (1972), which became successful movies.

Stephen King became the leading novelist of horror and the occult in America by the end of the 1970s. Beginning with *Carrie* (1974) about a teenager with paranormal powers, *Salem's Lot* (1975), a vampire story, and *The Shining* (1977), about an evil entity in a deserted hotel, King has produced a shelf of worldwide best-sellers, many of which have been made into movies.

Meanwhile, the **Dracula** theme has continued to proliferate all over the world in scores of books and movies. All this is a long way from the leisured sentimental Gothic tales of the eighteenth century and the cultured *frisson* of the Victorian and Edwardian ghost story. If the fantasy has become more imaginative, merging with the newer genre of science fiction, the thrills of the movie horror film have become more sensational. The vampire theme is the most successful single subgenre of contemporary Gothic fiction, with more than 650 vampire movies having been made during the twentieth century. As of 1994 more than 50 new vampire novels were being published annually.

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Fields Within Fields (Journal)

Former quarterly journal for "ongoing creative thinking about solutions to mankind's problems from the viewpoint of the human being as a complex of intellectual, material and spiritual resources in interplay of multiple systems."

Fifth Epochal Fellowship

The Fifth Epochal Fellowship continues the work of the **URANTIA Brotherhood**. It was originally founded in 1955 by students of *The URANTIA Book*, a large volume of channeled material published that same year. The brotherhood operated for many years as an association to nurture people who had been attracted to the Urantia teachings, and several of its members had published helpful study tools. However, in 1989, the brotherhood had a disagreement with the URANTIA Foundation, which owned the trademarks of the name URANTIA and the publishing rights to *The URANTIA Book*. The foundation withdrew the right of the brotherhood to use the name or the symbols associated with the book. The brotherhood reorganized, changing its name to the Fifth Epochal Fellowship, and continued much as before. The fellowship publishes a newsletter, the *Fifth Epochal Fellowship Bulletin*, and may be contacted at 529 W. Wrightwood, Chicago, IL 60614-1794.

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Figuier, Louis (Guillaume) (1819–1894)

French chemist and writer on occult subjects. He was born at Montpellier, France, in 1819, where his uncle Pierre Figuiet was professor of chemistry at the School of Pharmacy. Louis, having taken his doctorate in medicine and having completed his postgraduate study in chemistry at the laboratory of Balard in Paris, was made professor of chemistry at the same school in his hometown. In 1853 he exchanged this post for a similar one in the School of Pharmacy of Paris. Many honorary degrees in science and medicine were conferred upon him by various faculties during his career.

In 1857 he left teaching and devoted himself to writing, specializing in the popularizing of science, mainly physiology and medical chemistry. He published many notable works and was equally distinguished for his prodigious output and literary quality. Those works having a bearing on occult matters include *Le Lendemain de la mort, ou La Vie future selon la science* (1872, dealing with the transmigration of souls), *L'Alchimie et les Alchimistes* (1860), *Histoire du merveilleux dans les temps modernes* (1860–74), and *Les Bonheurs d'outre tombe* (1892). In 1889 he published a volume of dramas and comedies, *La Science au Théâtre*. Figuiet's four-volume *Histoire du merveilleux* was a well-documented study of the Jansenist *convulsionnaires*, the religious revival of the Cevennes, the divining rod, **animal magnetism**, table turning, mediums, and spirits. He died in Paris in 1894.

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Fillmore, Charles Sherlock (1854–1948)

Charles S. Fillmore, cofounder of the Unity School of Christianity, the largest of the **New Thought** metaphysical groups in North America, was born August 22, 1854, in St. Cloud, Minnesota. He had little formal schooling in his childhood years and was largely self-educated. Reading widely during his youth, he was fascinated by the few books he could find on **Spiritualism**, Eastern religions, and the **occult**. He moved about the West during his young adult years and eventually settled in Colorado in 1881, where he went into business with the brother-in-law of Nona Brooks, an early Divine Science leader in the state. While there, he married Mary Caroline Page, who, as **Myrtle Fillmore**, would work as Charles's partner in the development of the Unity School.

In 1884 the Fillmores moved to Kansas City. Two years later, E. B. Weeks, the student and representative of an independent Christian Science college in Chicago, came to Kansas City to lecture. Myrtle Fillmore attended the lectures and, taking their teachings to heart, was over the next year healed of the tuberculosis that had hobbled her young life. She gradually convinced Charles of the truth of the teachings, and thereafter Charles became an enthusiastic supporter of Christian Science. He began a magazine, *Modern Thought*, which went through several name changes over the next few years. It survives today as *Unity*.

In the meantime, the Fillmores became aware of the work of **Emma Curtis Hopkins** and gradually became convinced that she was the best of the many Christian Science and mind cure lecturers they had heard. They traveled to Chicago to study with her and in 1891 were ordained by her. Their magazine, which had been open to all of the varied interests of Charles, finally focused on the healing principles as taught by Hopkins. As suggested by Myrtle, Charles began the Society of Silent Help to tie together the readers of the magazine who could not travel to Kansas City. In 1891, while in Chicago, the two also decided upon a name for their work, *Unity*, and soon all of their activities were combined under that heading. The growth of the work allowed the launching in 1909 of a second magazine, *Weekly Unity*, as well as Charles's first book, *Christian Healing*, written from the notes of his healing classes in Kansas City.

By the end of World War I, *Unity* had become a large movement with a national following. A vegetarian restaurant opened, and Fillmore became one of the early radio preachers, beginning broadcasts on WOQ in 1922. In 1924 *Unity* purchased its own radio station. That same year Fillmore began one of the most important *Unity* projects, *Unity Daily Word*, now *Daily Word*, a day-by-day devotional booklet and the organization's most popular publication over the years.

During the 1930s Fillmore wrote a number of the books for which he is widely remembered today. They include *The Twelve Powers of Man* (1930), which explores some of humanity's psychic potentials; *Metaphysical Bible Dictionary* (1931), a guide to metaphysical Bible interpretation; *Prosperity* (1934), the Fillmores' answer to the Depression; and *Jesus Christ Heals* (1931). In 1933 Myrtle died, and Charles married Cora G. Dedrick. He retired from the pulpit of Unity Church and began a period of lecturing and traveling until his death on July 5, 1948, at the age of 93.

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Fillmore, Mary Caroline "Myrtle" Page (1845–1931)

Myrtle Fillmore, cofounder of the Unity School of Christianity, was born Mary Caroline Page on August 6, 1845, in Pagemtown, Ohio. She was raised in a devout Methodist family and given the best education available for females in her day. She attended Oberlin College and upon graduation moved to Clinton, Missouri, to become a schoolteacher.

In the 1870s she moved to Dennison, Texas, where she met her future husband, **Charles Fillmore**. They were married in 1881 and settled in Colorado, where Charles had previously moved. They moved to Kansas City in 1884, but Myrtle's life entered a downward spiral. She had tuberculosis, at the time an incurable wasting disease. However, in 1886 she attended some lectures given by an independent Christian Science teacher, E. B. Weeks of Chicago. Charles attended reluctantly, but Myrtle's life was changed by what she heard. She began to apply the teachings and over the next year was cured of her illness. Her recovery captured Charles's imagination and enthusiasm. While Myrtle was sharing with others the teachings to which she attributed her healing, Charles was studying. In 1889 he began a magazine that presented Christian Science in the context of his various interests in the **occult** and Eastern religions.

Soon after founding the magazine, Myrtle and Charles met **Emma Curtis Hopkins**, the independent Christian Science teacher, and became her students. Under her tutelage, they focused their work in healing. In 1891 they were ordained by Hopkins and decided to organize their work under the general name *Unity*. By this time the Fillmores had three children, Lowell (1882), Rickert (1884), and Royal (1889). Myrtle founded the *Unity Sunday School* and in 1893 launched and for over thirty years edited *Wee Wisdom*, a children's magazine published for almost a century by the movement. She took the lead in the formation of the Society of Silent Help, today known as *Silent Unity*, the movement's prayer ministry. In 1903 she cofounded with Charles the *Unity School of Christianity*, the central organization of the movement. She lived to celebrate her fiftieth wedding anniversary and passed away on October 3, 1931.

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Findhorn Community

Early New Age center in northern Scotland. The New Age movement began with the linking (networking) of a number of theosophical/metaphysical centers across the United Kingdom in the 1960s. All of these communities were in sympathy with the theosophical ancient wisdom tradition but were also involved in channeling, either channeling spiritual energy to the world or channeling messages from various spiritual entities, or both. Eileen and Peter Caddy and a friend, Dorothy McLean, had settled at a small trailer court near the village of Findhorn outside Inverness, Scotland, during a period of financial lack. Through 1963 and 1964 they survived in part by gardening. During this period Eileen Caddy regularly channeled messages from what were believed to be nature spirits, or **devas**, and

when their advice was followed the garden blossomed abundantly.

In 1965 Peter Caddy attended a meeting of other spiritual group leaders organized by **George Trevelyan**, later the founder of the **Wrekin Trust**. The visit with Trevelyan became a catalyst for the formal organization of the Findhorn Community, which was to become an object of pilgrimage. Its fame was generated by the extraordinary results of the garden, which was producing growth out of season and spectacularly large vegetables, in spite of the harsh climate. The garden became the visible focus of the paranormal and miraculous claims that grew up around the small but growing community. Caddy's channeled messages were published in a small volume, *God Spoke to Me*, and McLean, who had begun to channel, also published her messages.

The Findhorn Trust was created in 1971 and the Findhorn Foundation incorporated in 1972. In the 1970s an American student of the Alice Bailey literature, David Spangler, joined the community and developed its education program. Spangler's 1976 book, *Revelation: the Birth of a New Age*, became the early manifesto of both Findhorn and the New Age movement. Drawing on channeled messages received by himself and others at Findhorn, he declared that a New Age was beginning. It was already evident in the vast scientific advances and technological improvements that so separated twentieth-century humanity from previous generations. According to Spangler, in the last half of the twentieth century, in part owing to astrological realignments, new cosmic spiritual energies were available that could bring humanity into contact with the masters of the **Great White Brotherhood** and initiate a new era of light and love, the New Age.

Spangler returned to the United States, as did McLean, and initiated the movement in North America. As the movement became known through the 1970s, Findhorn was seen as a major source of inspiration and a popular site to visit. The community grew to include around 250 resident members. In 1975 the nearby Clung Hotel was purchased to accommodate conferences and other activities. Peter Caddy moved to the United States in 1982, and although Eileen Caddy remained at Findhorn, leadership was increasingly passed to the community as a whole. Members have developed a diversified program of educational activities for the burgeoning New Age community and the general public. Peter Caddy died February 18, 1994.

Address: The Park, Forres, Moray IV36 0TZ Scotland.

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Findlay, J. Arthur (1883–1964)

Prominent British Spiritualist who wrote extensively on finance, economics, and psychic subjects. He was a justice of the peace for the counties of Essex, England, and Ayrshire, Scotland, and in 1913 received the Order of the British Empire for his organizational work for the Red Cross during World War I. In 1920 he was a founder and vice president of the Glasgow Society for Psychical Research and took a leading part in the Church of Scotland's inquiry into psychic phenomena in 1923. He was chairman of *Psychic News*, a leading British Spiritualist periodical, and was well known as a speaker, lecturer, and researcher. For five years he made a special study of the **direct voice** phenomena of the medium John C. Sloan. His book *An Investigation of Psychic Phenomena* (1924), which was followed by *On the Edge of the Etheric* (1931) and *The Rock of Truth* (1933), explains how the direct voice is produced and discusses the subject and teachings obtained by this mediumship.

On the Edge of the Etheric ran into 30 printings within the first year of publication. Findlay argues for the claims of **Spiritualism** on the basis of the growing extension of physics. He proposes that the universe is a gigantic scale of vibrations of which the physical is in but a small range. As mind constitutes the highest range of vibrations, so individual consciousness consists of the interaction of mind vibrations with physical vibrations. When we discard our physical bodies, says Findlay, our minds interact with etheric vibrations through the **etheric double**. The book presents teachings based on data recorded at direct voice séances describing the etheric world, upon the philosophy of which Findlay's *The Rock of Truth* further enlarges. This book also contains a lucid review of the various world religions, including Christianity, and Findlay claims a common origin for all religious beliefs. He also argues for the development of Christianity out of the beliefs prevailing in countries adjoining Palestine during the first 300 years of the Christian era. Findlay's conclusion is that religious instinct originates in man's psychic structure.

Findlay died on July 24, 1964.

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Fingitas

This legendary stone is described as quite transparent and hard like marble. A certain king supposedly built a temple of it that needed no windows, the light being admitted into it as if it were open to the day.

Finias

One of the four great cities from which the Irish mythical **Danaans** were said to have sprung. The other cities were Falias, Gorias, and Murias. From Finias, the Danaans brought a magic spear.

Finn Mac Cummal

In ancient Irish romance, captain of the Fianna warrior band and the center of the Ossianic tales. His father, Cumhal, chief of the clan Basena, was slain at Castle Knock by the rival clan Morna, but his mother succeeded in saving him from the enemy. He was brought up in hiding and given the name of Finn from the clearness of his skin.

He learned science and poetry from the druid Finegas, who lived on the river Boyne. The druid had been unable to catch the salmon of knowledge until Finn became his pupil, and when he did succeed in catching it, he told Finn to watch it while it was cooking but not to partake of it. Finn, however, burned his fingers as he turned the spit and put one of them in his mouth. Seeing this, Finegas bade him eat the salmon and he became filled with the wisdom of all ages.

Afterward Finn took service with King Cormac, to whom he revealed his name and lineage. Cormac promised him the leadership of the Fianna if he succeeded in killing the fire-blowing demon that came yearly to set Tara in flames. Finn slew the demon and carried its head back to Tara. The Fianna were

therefore ordered to swear allegiance to Finn as their captain. Under Finn the Fianna rose to great eminence that at length became tyrannical, and they were defeated at the battle of Bowra.

Finn's death is shrouded in mystery. According to popular tradition he and his great companions lie sleeping in an enchanted cave and will arise in the hour of their country's need, like Arthur, Barbarossa, and Charlemagne.

Fioravanti, Leonardi (d. 1588)

Italian alchemist, doctor, and surgeon of the sixteenth century. Fioravanti was born in Bologna, studied medicine, and practiced in Palermo from 1548 to 1550. He traveled to Africa with the Spanish fleet, returning in 1555 and going on to Rome, Venice, and Bologna, where he was appointed a doctor and count. He published a number of books, the most well known being *Il compendio dei segreti di scienza rationali intorno alla medicina, chirurgia et alchimia* (Summary of the Arcana of Medicine, Surgery, and Alchemy). Published in Venice in 1564, it was reprinted in many editions. This venture into **alchemy** included an application of the principles and methods of **hermetica** to medicine. Fioravanti's account of the *petra philosophorum* or **philosophers' stone** claimed its designation to be purely arbitrary. It was a mixture of mercury, potassium nitrate, and other ingredients intended as a stomachic and had no connection with the transmuting *lapis* of the alchemists, he said.

Fire Immunity

A most dramatic claimed paranormal manifestation, frequently witnessed in the course of history. An early instance recorded in the Bible is that of Meschach, Shadrach, and Abednego, who were thrown into Nebuchadnezzar's furnace:

"Lo, I see four men loose walking in the midst of the fire and they have no hurt. And the princes, governors and captains and the king's counsellors, being gathered together saw these men upon whose bodies the fire had no power, nor was a hair of their heads singed, neither were their coats changed, nor the smell of fire had passed them." (Dan. 3:25-27)

Fire Immunity and Religion

Immunity to fire has often been recorded as a religious miracle, especially as an element in the life of saints. St. Francis of Paula (1508), in whose arms Louis XI of France died, held red-hot cinders in his hands and said to the amazed spectators, "All creatures obey those who serve God with a perfect heart." According to the theologian St. Bonaventura, St. Francis was told that nothing could relieve the inflammation in his eyes but cauterization from the jawbone to the eyebrow. He addressed the flame in the brazier, "My brother Fire, the Most High hath created thee beyond all other creatures, mighty in thine enviable glory, fair and useful. Be thou clement unto me in this hour and courteous. I beseech the great Lord who created thee that he temper thy heat unto me, so that I may be able to bear thy gentle burning." He made the sign of the cross over the cauterizing iron and felt no pain whatever on its application.

St. Catherine of Siena fell into a trance with her face in the midst of burning coals on a hearth. When she was discovered and dragged away she was found unhurt. On another occasion, in church, a lit candle fell on her head while she was in a state of contemplation and was not extinguished until it was entirely consumed. She was not burned in the least.

The Camisard leader Claris, during the rise of the Huguenots against Louis XIV, in a state of possession and in the presence of 600 men, put himself on top of a pyre. The flames rose above his head. He continued to speak all the while and did not stop until the wood was consumed and there was no more flame. He was unhurt; there was no mark of fire on either his clothes or hair. One Colonel Cavalier, when in London in

1706, affirmed this as a fact; he was the leader of the troop that had surrounded the fire. Durand Page corroborated his statement. He had helped to fetch wood for the fire and did his best to comfort Claris's shrieking wife.

The **Convulsionnaires of St. Medard** exhibited similar phenomena. P. F. Mathieu states in his *Histoire des Miracles*:

"Marie Sonet, called the Salamander, on several occasions, in the presence of Carré de Montgeron and others, stretched herself on two chairs over a blazing fire, and remained there for half an hour or more at a time, neither herself nor her clothing being burnt. On another occasion, however, she thrust her booted feet into a burning brazier until the soles of both boots and stockings were reduced to a cinder, her feet remaining uninjured."

Bernadette Soubirous, the girl who had a vision of the Virgin Mary at **Lourdes**, was seen by a Dr. Dozous in prayer in the grotto. P. J. Boisserie, quoting Dozous in his book *Lourdes* (1891), notes:

"During her ecstasy, she put her hands together, and her fingers were loosely crossed above the flame of a taper which they enveloped in the cavity between the two hands. The taper burnt; the flame showed its point between the fingers and was blown about at the time by a rather strong current of air. But the flame did not seem to produce any alteration in the skin it touched. Astonished at this strange fact I did not allow anyone to put a stop to it, and taking out my watch I could observe it perfectly for a quarter of an hour. Her prayer ended, Bernadette rose, and prepared to leave the grotto. I kept her back for a moment and asked her to show me her hand, which I examined with the greatest care. I could not find the slightest trace of a burn anywhere. I then tried to place the flame of the taper beneath her hand without her observing it; but she drew her hand quickly back, exclaiming 'You burn me!'"

The **fire ordeal** of the Middle Ages to establish the innocence of a suspected person was performed, according to the famous jurist Sir William Blackstone, either by taking up in the hand unhurt a piece of red-hot iron of one, two, or three pounds weight, or else by walking barefoot and blindfolded over red-hot ploughshares laid lengthwise at unequal distances. If the party escaped being hurt he was judged innocent; if not he was condemned as guilty.

Fire ordeals as a kind of religious ceremony still took place as late as the 1920s. According to an article by Victor Forbin in the *Revue Aristote*, there was a demonstration of fire walking at Maritzburg, South Africa, in September 1929. Twelve tons of wood were burned in a ditch 14-15 meters long. Eight Hindus and four Englishmen walked through this bed of flames with bare feet. One of the Englishmen, two or three feet from the edge of the brazier, was seized with feebleness, fell on his knees, then recovered and finished the course. He fainted when he was beyond the ditch and was taken to the hospital where the doctors found the soles of his feet badly burned. When he regained consciousness he declared to reporters that his misfortune was because of the shouts of the public, which prevented him from concentrating on the Supreme Being (see also the contribution on the fire walk by Victor Forbin in the *Journal of the Society for Psychical Research* [SPR], vol. 26, p. 83.).

In 1935 the psychical researcher **Harry Price** arranged a scientific investigation of fire walking in Surrey, England, with the cooperation of **Kuda Bux**, a Moslem **fakir** from Kashmir. The tests were successful, but two other individuals who attempted the walk suffered blisters on their feet (see *Bulletin II* of the University of London Council for Psychical Investigation, 1936).

Psychic Immunity to Fire

Among mediums none was more famous for handling fire with impunity than **D. D. Home**. In the report of a subcommittee for the **London Dialectical Society** (1871), five witnesses stated that they had seen red-hot coals applied to the hands or

heads of several persons by Home without producing pain or scorching.

A Mrs. Honeywood and the **Master of Lindsay**, the earl of Crawford, described how in a séance on March 17, 1869, Home placed a red-hot coal on his hostess's white muslin dress without harming it and how he held a spray of white flowers, taken from a vase on the table, in the fire of the grate. Smoke rose from the coals, but the flowers remained uninjured and their pure white color undimmed. In the same séance, intensely hot lampglass was easily handled by Honeywood and Lindsay while Home thrust the heated glass (which instantly ignited a match held to it) into his mouth. Lindsay later reported:

"Eight times I myself have held a red-hot coal in my hands without injury, when it scorched my face on raising my hand. Once, I wished to see if they really would burn, and I said so, and touched a coal with the middle finger of my right hand, and I got a blister as large as a sixpence; I instantly asked him [Home] to give me the coal, and I held the part that had burnt me, in the middle of my hand, for three or four minutes, without the least inconvenience."

On one occasion Home knelt down and held his face in the flames of a bright coal fire. **Lord Adare**, in *Experiences in Spiritism with D. D. Home* (1869), thus describes the incident:

"Having apparently spoken to some spirit, he went back to the fire, and with his hand stirred the embers into a flame; then kneeling down, he placed his face right among the burning coals, moving it about as though bathing it in water. Then, getting up, he held his finger for some time in the flame of the candle."

Sir William Crookes witnessed Home handling fire on two or three occasions. In the *Proceedings of the SPR* (vol. 6) he reports his experience, also shared by Sir W. Huggins, former president of the Royal Society, as follows:

"Mr. Home then waved the handkerchief about in the air two or three times, held it above his head and then folded it up and laid it on his hand like a cushion; putting his other hand into the fire, took out a large lump of cinder, red-hot at the lower part, and placed the red-hot part on the handkerchief. Under ordinary circumstances it would have been in a blaze. In about half a minute, he took it off the handkerchief with his hand saying, "As the power is not strong, if we leave the coal longer it will burn." He then put it on his hand and brought it to the table in the front room where all but myself had remained seated."

On this occasion, with another piece of red-hot coal nearly as big as an orange, Home improvised a furnace in his hand by covering the coal with his left hand and blowing at it until it was nearly white-hot. "Then," continues Crookes, "he drew my attention to the lambent flame which was flickering over the coal and licking round his fingers; he fell on his knees, looked up in a reverent manner, held up the coal in front, and said, 'Is not God good? Are not his laws wonderful?'"

William Stainton Moses also saw Home's strange abilities with fire:

"He then went to the fireplace, removed the guard, and sat down on the hearth rug. Then he seemed to hold a conversation by signs with a spirit. He repeatedly bowed, and finally set to work to mesmerize his head again. He ruffled his bushy hair until it stood out like a mop, and then deliberately lay down and put his head in the bright wood fire. The hair was *in* the blaze, and must, under ordinary circumstances, have been singed off. His head was in the grate, and his neck on a level with the top-bar. This was repeated several times. He also put his hand into the fire, smoothed away the wood and coal and picked out a live coal which he held in his hand for a few seconds; but replaced soon, saying the power was not sufficient. He tried to give a hot coal to Mr. Crookes, but was unable to do it. He then came to all of us to satisfy us that there was no smell of fire on his hair. There was absolutely none."

F. W. H. Myers showed this account to Crookes, who declared that he was unable to explain how it was that Home was not severely burned. Crookes then told Myers:

"I do not believe in the possibility of the ordinary skin of the hand being so prepared as to enable hot coals to be handled with impunity. Schoolboys' books and medieval tales describe how this can be done with alum or certain other ingredients. It is possible that the skin may be so hardened and thickened by such preparations that superficial charring might take place without the pain becoming great, but the surface of the skin would certainly suffer severely. After Home had recovered from the trance I examined his hand with care to see if there were any signs of burning or of previous preparation. I could detect no trace of injury to the skin, which was soft and delicate like a woman's. Neither were there signs of any preparation having been previously applied. I have often seen conjurers and others handle red-hot coals and iron, but there were always palpable signs of burning."

Mrs. S. C. Hall's testimony of an occurrence on July 5, 1869, is often quoted. In this case the burning coal was placed on the head of Mr. Hall. He felt it warm but not hot. Home

"then proceeded to draw up Mr. Hall's white hair over the red coal. Mr. Home drew the hair into a sort of pyramid, the coal, still red, showing beneath the hair; then, after, I think, four or five minutes, Mr. Home pushed the hair back, and taking the coal off Mr. Hall's head, he said . . . addressing Mrs. Y.: 'Will you have it?' She drew back; and I heard him murmur, 'Little faith, little faith!' Two or three attempted to touch it, but it burnt their fingers. I said, 'Daniel, bring it to me; I do not fear to take it.' It was not red all over. . . . but it was still red in parts. I put out my right hand but he murmured, 'No, not that; the other hand.' He then placed it in my left hand. . . . I felt it. . . . 'warm'; yet when I stooped down to examine the coal my face felt the heat so much that I was obliged to withdraw it."

The source usually cited for this incident is S. C. Hall's *Retrospect of a Long Life*. It does not appear in that work, however, and may simply be an apocryphal tale.

Another fire test was reported by **Frank Podmore** from a letter written to him by Mrs. William Tebb in June 1882:

"Only on Friday I was in a circle with five others when one fell apparently in deep trance and put his hands over a flame and held them for some time without apparent injury. He also held the flame close to his eyes, to our horror, and we had to beg for the fire test to be dropped. It seemed too much to risk the eyesight in such a way. The burning of the hands we had been able to bear. The man afterwards was apparently no worse."

An American woman named Suydam handled hot iron and live coals and lamp chimneys at their most intense heat in public séances. "While she is under the control of the 'Fire Queen'," reported the *Religio Philosophical Journal* of Chicago, "her hands are cold and clammy; as cold as ice."

James Robertson, in his book *Spiritualism, an Open Door to the Unseen Universe* (1908) describes a séance with John Hopcroft, a London shoemaker, in his own house in Glasgow in which "he placed his hands amidst the ruddy coals in the fireplace, and lifting a piece which was perfectly red, he walked through the room so that its glow was reflected by the pictures on the wall."

The *New York Herald* of September 7, 1871, published the remarkable case of Nathan Coker, a 58-year-old African blacksmith of Easton, Maryland, who in the presence of a committee placed an iron shovel heated to a white heat upon the soles of his feet and kept it there until the shovel became black. When it was again red hot he laid it on his tongue and licked it until it became cooled. He poured a large handful of melted squirrel shot into the palm of his hand and then put it into his mouth, allowing it to run all around his teeth and gums. He repeated the operation several times, each time keeping the molten lead in his mouth until it solidified. After each operation he was carefully examined by physicians and was found unharmed.

The British newspaper *Daily Express* published a story in 1917 about an interesting experience **Rose de Crespigny** had with the medium Annie Hunter, in the presence of the paper's correspondent. The control of the medium was said to be a Persian fire worshiper. A log that the reporter brought up from the cellar when red hot was lifted out of the fire by the entranced medium. Talking in an excited way in a foreign language, she carried it about the room. The reporter shrank away. His hair was singed. De Crespigny also held the log across her arms for some seconds without the least harm. Another man, encouraged by what he had seen, allowed her to put the log near his head without any bad results.

There are a variety of different explanations of fire immunity and a variety of conjuring tricks that include apparent fire immunity. A substance called Mallot's metal melts at very low temperatures and can be handled safely for relatively brief periods. It has been noted that under hypnosis, a person can be made to produce a blister on his body after being touched by a pencil and told that it is a lit cigarette. In various altered states of consciousness the body reacts differently to its environment and can, for example, develop an immunity to pain. Few today attempt such feats, except for the well-documented fire-eating by circus performers, and from the sketchy descriptions of reporters it is often difficult to discern exactly what occurred in past generations.

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Fire Ordeal

The fire ordeal is of great antiquity and probably arose from the concept of the purifying influence of fire. Among the Hindus, from the earliest times until comparatively recently, those who were suspected of wrongdoing were required to prove their guilt or innocence by walking over red-hot iron. If they escaped unharmed their innocence was proved beyond a doubt. In the great Hindu religious epic the *Ramayana*, after Sita, wife of Rama, has been rescued from the demon Ravana, Sita proves her purity by the fire ordeal. The priestesses of Capodocian goddess Diana Parasya walked barefoot on red-hot coals, attributing their invulnerability to the powers of the divinity.

In Europe, trial by fire was of two kinds—traversing the flames, or undergoing the ordeal of hot iron. The latter comprised carrying red-hot irons in the hand, walking over iron bars or glowing ploughshares, and thrusting the hand into a red-hot gauntlet. An early instance of the former trial method in European history was the case of Pierre Barthelémy, who in 1097 declared to the Crusaders that heaven had revealed to him the place where the spear that had pierced the Savior's body was concealed. To prove his assertion he offered to undergo the ordeal by fire and was duly required to walk a path about a foot in width and some fourteen feet in length, on either side of which were piled blazing olive branches. The judg-

ment of the fire was unfavorable, and 12 days later the rash adventurer died in agony.

Books were also sometimes submitted to trial by fire. This method was adopted to decide the claims of the Roman and Mozaratan liturgies, the former emerging victorious from the flames. The fire ordeal was also widely known in New Zealand, India, Fiji, and Japan.

It may be suspected that the outcome of such ordeals was not always left to the gods. There is no doubt that the ancient Egyptians were acquainted with substances that rendered the body temporarily impervious to fire. **Albertus Magnus** gives a recipe for this purpose. The concoction was made up of powdered lime made into a paste with the white of an egg, radish juice, marshmallow juice, and fleabane seeds. A first coat of this mixture was applied to the body and allowed to dry, then a second coat was applied. If the feet were constantly oiled or moistened with sulphuric acid they could be rendered impervious. Possibly the ancients were not unaware of the fire-resistant properties of asbestos.

The fire ordeal persisted into relatively modern times as one of the phenomena of **Spiritualism**. The famous medium **D. D. Home** frequently handled live coals and laid them on a handkerchief without damaging the material in the least. On one occasion he enclosed a glowing coal in his hands and blew upon it until it became white-hot.

In an account given by a Mrs. Honeywood and the **Master of Lindsay** of a séance with the same medium, Home took a chimney from a lighted lamp and put it into the fire—making it so hot that a match applied to it ignited instantly—and then thrust it into his mouth, touching it with his tongue, without any apparent ill effects. Another account stated that Home placed his face right into the fire among the burning coals, "moving it about as though bathing it in water." Other mediums in England and America emulated this feat with some measure of success.

It has been suggested that the state of trance generally accompanying such exploits, and corresponding to the ecstasy of the shaman performing a similar feat, may produce an anesthesia like insensibility to the pain of burning. How skin remains unscorched and a handkerchief unmarked by burning coals, however, is not easy to say.

Contemporary Fire Walking

Fire walking is still practiced in many parts of the world, including India, Pakistan, Japan, Malaya, Fiji, Tonga, Samoa, and Tahiti. Fire walkers believe that their faith protects them from injury and undergo the ordeal for purification, to fulfill vows, or to prove innocence. In 1935 **Harry Price** arranged a scientific investigation of fire walking in Surrey, England, with the cooperation of **Kuda Bux**, a Moslem from Kashmir. The tests were successful, but two volunteers who attempted the walk suffered blisters on the feet. Price concluded that the secret of fire walking involved three factors: the short contact time of each foot on the glowing embers (with a limit of two steps per foot); the low thermal conductivity of burning or burned wood embers; and confidence and steadiness in walking.

Interest in fire walking has been revived in the second half of the twentieth century. The 50-year-old film made by Harry Price of his investigation of Kuda Bux's fire walking was reproduced on the British television series *Arthur C. Clarke's World of Strange Powers*. A discussion of timely experiments and theories concerning scientific aspects of the subject followed the airing of the film. Various experiments were also detailed in the accompanying book to the series by John Fairley and Simon Welfare, *Arthur C. Clarke's World of Strange Powers* (1984). One notable citation was the work of Jearl Walker, professor of physics at Cleveland State University, Ohio. Walker had studied fire walking and was particularly intrigued by the research of Johann Gottlieb Leidenfrost, a German doctor who published a paper on the properties of water in 1756. Leidenfrost observed

that if water was dropped onto a very hot surface, the drops danced about for a longer period than if the surface was cooler. Walker's own experiments showed that at 2100° centigrade the drops would last a minute or more on a hot surface, whereas they would evaporate in a few seconds at a lower temperature. Walker also discovered that the water drops were kept from contact with the hot surface by a thin vapor layer. He concluded that this "Leidenfrost effect" must be the secret of fire walking—that at a high temperature perspiration on the fire walker's feet forms a protective layer long enough to prevent injury.

Walker was courageous enough to put his theories to a personal test. He constructed a five-foot bed of hot coals in his back garden. He stated, "I suddenly found it remarkably easy to believe in physics when it is on paper, but remarkably hard to believe in it when the safety of one's own feet is at stake." Nevertheless, he later reported, "Clutching my faded copy of Halliday & Resnick's *Physics* in one hand, I strode over the five feet of hot coals. Apparently I am a true believer in physics. I have to report, however, that my feet did get a bit hot."

A German scientific team from Adubingen subsequently investigated the annual fire-walk ceremony at Langadhas, in northern Greece. The ceremony is held on May 21 each year at the festival of St. Constantine and St. Catherine to celebrate the traditional belief that Emperor Constantine successfully removed sacred relics from a burning church without injury to himself. In May 1980 the scientific team ensured that the fire was four yards long, with some two inches of hot coals with a surface temperature of 5000° Celsius. Three of the fire walkers agreed to have electrodes taped to their heads to secure an electroencephalogram (EEG), with thermocouples on their feet to give temperature readings. Both records were relayed from a backpack transmitter to the scientists with EEG recorder and tape recorder for temperature readings.

Two significant results were noted. First, although the surface of the fire was 5000°, the soles of the walkers' feet recorded only 1800°; second, increased theta activity was registered in the brain during the fire walk. Unfortunately a definitive physical explanation of the phenomenon of fire immunity proved elusive; when two of the scientific team ventured the fire walk, they suffered third-degree burns.

Evidence that immunity in fire walking is due solely to religious faith is also inconclusive. In 1982 a team of doctors and students from the medical faculty at Colombo University, Sri Lanka, took part in an extraordinary event designed to highlight the superiority of medical science to magic and superstition. As well as sponsoring vasectomies for family planning and medical treatment for snake-bite and venereal disease, the doctors staged demonstrations of fire walking. These deliberately flouted religious taboos as the doctors ate pork and imbibed alcohol (both forbidden by religion) while walking on red-hot coals without harm. The intention was to show that such fire immunity is a scientific phenomenon and not related to spiritual faith.

Another interesting case, quoted by **Arthur C. Clarke** and his co-authors, was that of Methodist minister Jon Munday from Katonan, New York, who took part in a fire walk in 1970 at the summer ashram retreat of **Swami Vishnudevananda** near Montreal, Canada. Munday described how he prepared himself by "chaotic meditation"—a combination of dancing, singing, and meditation—before joining others in a fire walk. Munday stated, "I didn't feel like I'd gone into a trance. Then, seconds before we stepped onto the coals I felt like something had happened and just walked right across, probably no more than six steps. I wasn't burned at all. I remember I fell on the ground face forward and held there kicking my feet. It was the exhilaration of having done something so incredible."

New Age Fire Walking

Fire walking has been revived in the United States and Britain as a kind of **New Thought** technique for raising human potential. It is claimed that by proving that the mind can control

pain and physical reaction, individuals can liberate hidden potential for other achievements. In the United States, Eric Best, an industrial systems analyst, has been conducting seminars in which students are taught to overcome their fears through fire walking. Psychological techniques are used to prepare students by helping them face their longstanding fears before fire walking. Eventually the group surrounds a large bonfire that is later dismantled and used to feed a bed of glowing coals three feet wide and ten feet long.

The fire walkers are taught to internalize energy, to concentrate on it, then to assure themselves that the walk is on "cool moss." They shout, "Energy in!" then, "Strong focus!" "Eyes up!" and then, "Cool moss!" as they walk confidently over the glowing coals (a variant final chant used by some fire walkers is "Cool green moss!"). Walkers are instructed not to proceed with the ordeal unless they "feel right."

The technique was introduced to Britain by Hugh Bromiley, a karate black belt and member of the British Society of Hypnotherapists, after observing a fire-walking workshop in California. Participants are prepared by a "Power and Personal Research Training" course at which they are taught to confront their fears and successes before walking across burning embers. Local council authorities in London have banned fire walking, however, and medical authorities on burns have strongly discouraged the project.

In a valuable report on his own fire-walking experience, parapsychologist **Charles T. Tart** tells how he successfully maneuvered through the fire without injury. In his discussion of the various theories of immunity he concludes that a key factor is the *belief* of the fire walker that he or she can walk over the coals without being burned. This belief may be rationalized in many different ways, depending upon the disposition of the participant and whether he holds a religious or scientific philosophy. Tart questions the simplistic explanation of the Leidenfrost effect and points out discrepancies in the theory based on his own experience.

For a valuable collection of papers on fire walking, see *Psi Research* (vol. 4, no. 2, 1985). For a bibliography of articles on fire walking, see *Bulletin II* of the University of London, Council for Psychological Investigation (London, 1936).

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Firebrace, Roy Charles (1889–1974)

British researcher in psychical science, **radionics**, **hypnotism**, and **astrology**. Born August 16, 1889, at Halifax, Nova Scotia, Firebrace served in the British army for almost four decades (1909–46) and retired with the rank of brigadier. Firebrace took special interest in the study of mediumship and the evidence for **survival** of personality after death and also edited booklets on astrology. He was president of the Astrological Association, Britain, in 1958 and played a valuable part in the de-

velopment of the College of Psychic Science (now **College of Psychic Studies**).

During his period as a British military attache at Riga, Latvia, he took part in séances with a **direct voice** circle, at which he became convinced of the reality of survival of personality after death. He also attended séances with **Helen Duncan** (at which a materialized figure conversed with him in Russian), with Alec Harris (at which 18 materializations are said to have formed), and with voice medium **Leslie Flint**.

Firebrace practiced healing by radionics, the system originally developed by **Albert Abrams** involving diagnosis of blood spots by the use of a **black box** device. He was president of the College of Psychic Studies for 13 years, after supervising its change of name. He died November 10, 1974.

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Fires, Paranormal

Spontaneous combustion or “auto-oxidation” of human beings is one of the most baffling types of unexplained phenomena. For centuries, cases have been reported of individuals who burst into flames for no apparent reason; although their bodies were destroyed by fire, their clothes and surrounding objects were often unaffected. For example, on December 16, 1904, Mrs. Thomas Cochrane, a widow of Falkirk, Scotland, was burned to death in her bedroom. There was no fire in the grate but she was burned almost beyond recognition, although the chair in which her body was found and the pillows and cushions with which she was surrounded were not even scorched. In January of the same year Elizabeth Clark of Hull, England, was found with her body covered with burns. There was no fire and her bed was not scorched. Although still alive when found, she could not explain what had happened, and she soon died. On December 13, 1959, Billy Thomas Peterson was found burning in his garaged automobile in Pontiac, Michigan. His left arm was so badly burned that the skin rolled off; his nose, mouth, and ears were burned; and his genitals were charred to a crisp. The hairs on his body were unsinged, however, and all his clothing remained unscorched, although the heat involved was so intense that a plastic religious statue on the auto dashboard had melted.

Such cases are usually explained away by rationalizations that do not meet the facts. For example, when a victim of spontaneous combustion has been seated near a fireplace, the usual explanation is that a cinder from the fire ignited the clothing—ignoring the fact that the calcined body indicates tremendous heat but often clothing is unaffected. In some cases of victims who were seated in autos, the instrument panel and fuel tanks were unaffected in spite of the great heat required to burn up a human body. Of course there are cases that are less ambiguous, where clothing and surroundings have been burned and some natural explanation is indicated.

The phenomenon of spontaneous combustion has been recognized by the medical profession over many years, although it is frankly admitted that a coroner’s verdict of “death by spontaneous combustion” or even “accidental death” explains nothing in such cases.

Early Cases

The first professional recognition of spontaneous combustion recorded in print appears to be in the book *Acta Medica & Philosophica Hafniensia Ann. 1671 & 1672*, by Thomas Bartholin, published in Copenhagen in 1673. The earliest detailed account of spontaneous combustion of a human body is in *De Incendiis Corporis Spontaneis*, by Jonas Dupont, published in Leyden in 1763. During the nineteenth century, the phenomenon was often discussed in medical works and journals,

but there was a tendency to dogmatize on insufficient evidence. An 1833 paper by M. J. Fintelle for the French Academy of Sciences suggested that the victims were usually corpulent women who were addicted to alcohol, thus generating “inflammable gases” in the stomach, and were usually seated near a source of heat or flame. Examination of numerous cases of spontaneous human combustion has shown these assumptions to be little more than inaccurate generalizations. There have been many male victims, most not heavy drinkers and often not seated near a source of flame.

The case of John Greley, helmsman of the S.S. *Ulrich* is instructive. On April 7, 1938, he was steering the ship toward Liverpool, England, when the second mate noticed it was beginning to yaw. The second mate ran to the wheelhouse, where he found the helmsman burned to a crisp at the wheel. The compass, varnished wooden wheel, and even the holystoned deck were not scorched. Interestingly enough, on the *same day* two other individuals died of spontaneous combustion. George Turner, a British truck driver, was heading for Liverpool from southeast England when the vehicle stopped and rolled into a ditch. Turner was later found calcined in his cab, but nothing else was burned—not even a grease stain on the passenger side of the truck. Willen ten Bruik, an 18-year-old Dutchman, also similarly died at the wheel of his vehicle while driving into Ubbergen, Holland.

The extraordinary coincidence of these three similar deaths on the same day is heightened by the fact (pointed out by Michael Harrison in his book *Fire From Heaven*) that the deaths were geographically linked, taking place in a triangular area with two sides roughly 340 miles long. Is this another “fatal triangle” mystery? No other similar coincidences have been recorded in the same area, although the mystery remains. As journalist Michael McDougall wrote in the *Newark Sunday Star-Ledger*: “It was as if a galactic being of unimaginable size had probed Earth with a three-tined fork: three fingers of fire, which burned only flesh.”

Little is known of the reason for spontaneous combustion, but the *Transactions of the Medical Society of Tennessee* for 1835 reports a remarkable case of *partial* combustion that offers clues to the onset of the phenomenon. On January 5, 1835, on a very cold day, James Hamilton, professor of mathematics of the University of Nashville, walked home, a distance of about three-quarters of a mile. Forty minutes later he was inspecting a hygrometer that he had hung outside his house when he felt a sudden pain in his left leg “like a hornet sting, accompanied by a sensation of heat.” He looked down and saw a bright flame, several inches long, “about the size of a dime in diameter,” issuing like a gas flame from his trousered leg. After slapping the flame several times, he eventually extinguished it by cupping his hands around it to cut off oxygen. After putting out the flame he found that his leg had an injury that resembled an abrasion; the wound was very dry and the scar tissue had gathered in a roll at the lower edge of the abraded surface. Other writers have stated that spontaneous combustion begins with a bluish flame that extends rapidly all over the body until all parts are blackened and burned to a cinder. Throwing water on this flame only aggravates it, they say.

During the nineteenth century the phenomenon of spontaneous combustion was so familiar that it was referred to in various works of fiction, such as Frederick Marryat’s *Jacob Faithful* (1833), Honore de Balzac’s *Le Cousin Pons* (1847), Herman Melville’s *Redburn* (1849), Charles Dickens’s *Bleak House* (1853), and Mark Twain’s *Life on the Mississippi* (1833).

Cases of human spontaneous combustion are still reported. Various theories have been advanced to account for this weird phenomenon, such as unusual effects of ball lightning, static electricity, or even psychical effects related to levitation and telekinesis. If this latter theory should seem far-fetched, it is worth quoting a comment of Soviet parapsychologist Genady Sergeyev about the telekinetic subject **Nina Kulagina**, reported in the British newspaper *Sunday People* (March 14, 1976): “She

can draw energy somehow from all around her. . . . On several occasions the force rushing into her body left burn-marks up to 4 inches long on her arms and hands. . . . I was with her once when her clothing caught fire from this energy-flow—it literally flamed. . . .”

Of the many recorded cases of **spontaneous human combustion** it is probable that there is no single appropriate explanation but rather various types of phenomena. In some cases there may be a simple explanation, in others a mysterious and as yet inexplicable reason. Joe Nickel and John F. Fischer, skeptics of the paranormal, tried their hand at explanations, but fared little better than previous observers. Jerome Clark suggested that spontaneous human combustion may be a manufactured mystery bringing together a series of unrelated cases, each of which has its own explanation.

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Firman, Mr. and Mrs. A. H. (ca. 1876)

British mediums who claimed to be controlled by “**John King**” and produced **direct voice** phenomena. Mrs. Firman produced wax molds (see **plastics**) and **materialization** of spirit forms.

William Oxley, author of *Modern Messiahs and Wonder Workers* (1889), claimed to have observed a total dematerialization of the medium while the phantom was outside the **cabinet**. The phantoms either shrank through the floor or rose to the ceiling and slowly disappeared. Similarly, **Emma Hardinge Britten** wrote of the production of the mold of a spirit foot in her *Nineteenth Century Miracles* (1883). The Honorable J. L. O'Sullivan recorded in *The Spiritualist* an instance of May 4, 1877, when four spirits were present at once with the sleeping form of the medium plainly visible.

Unfortunately, when mediums claimed to do materializations, discovery of **fraud** usually followed, and the Firmans were no exception. There was a very serious disclosure in the *Procès des Spirités* by Mme. P. G. Leymarie (Paris, 1875), according to which Mr. Firman was detected in Paris masquerading as an Indian spirit and left his mantle in the hands of the woman who seized him.

First Church of Satan

The First Church of Satan emerged in the 1990s as an Internet fellowship focused upon the ideas of Lord Egan, the public persona of John Dewey Alle (b. 1951), a former member of the **Church of Satan**. Alle had joined the Church of Satan in 1970 and adopted what he saw as its Dionysian celebration of the in-

dividual. He believed that it was the duty of people to throw off the self-image imposed by their early social training and remake themselves as the unique individuals they could become. Through the 1980s Alle turned his attention from the world of **Satanism** to pursue other concerns.

When he once again returned to the Satanic subculture in the mid-1990s, he noticed that the early atmosphere of individualism that had so pervaded the church that **Anton LaVey** had founded, had disappeared. Under current church leader Blanche Barton, he found an organization that had shifted from a celebration of individualism to an emphasis on elitism, a subtle but important change.

Lord Egan founded the First Church of Satan to champion Satanism as an alternative spiritual path. He sees Satanists as freethinkers moving toward spiritualism through spiritual stimulation and self-exploration. He has incorporated the church and is seeking tax-exempt status. He sees the church as fitting the image of a public benefit association and promotes all causes that accelerate human growth and potential.

Lord Egan uses many images to describe Satan, such as the Capricornian goat that leaps upon mountain tops ever seeking the lofty heights. He discourages debate over the existence of Satan, and sees the important issue to be the nature of one's belief system. Is it dogmatic or non-dogmatic? He favors the latter, especially in light of contemporary life that must be lived without absolutes. Thus the First Church of Satan does not replace the structures and rules of the past with a new structure and rules; rather, it offers a place to be that allows all authority to be challenged. It accepts all spiritual paths as valid and a means to the same eternal truths. *The Satanic Bible*, first published by LaVey in the 1960s, and its teachings are seen not as another competing spiritual path to which conformity is demanded, but as a call to develop one's own way.

Satanism is seen as opposed to devil-worship, that is, the subordination to a post-Christian deity and the adoption of an anti-Christian creed. It does not believe in nor practice animal sacrifice, believing that killing can be done only for self-defense or for food. Given its emphasis upon individualism and its acceptance of a wide range of spiritual perspectives, the First Church of Satan includes a wide range of belief and practice united by their common libertarian spirit. The church may be contacted at PMB 172, 203 Washington St., Salem, MA 01970. It has an Internet presence at <http://www.churchofsatan.org/>.

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First Satanic Church

The First Satanic Church was created on October 31, 1999, by Karla LaVey, the elder daughter of **Anton LaVey** (1930–1997), the founder of the **Church of Satan**. Following his death, the church was involved in an extensive controversy and litigation over the future of the church and the inheritance of LaVey's possessions. Blanche Barton, LaVey's secretary, emerged as the person in control of the church. Among those who did not accept Barton's leadership was Karla LaVey.

It is LaVey's opinion that much had been lost within the Church of Satan since her father's death. The First Satanic Church is an effort to revive the Church of Satan as she knew it at an earlier time. The church continues to use *The Satanic Bible* and the other books authored by Anton LaVey and sees itself as an elite remnant that wishes to engage in the public and serious study of Satanism and the occult sciences. It differs from the Church of Satan in that it does not recruit new members and is not an open membership church. It carefully screens any who apply for membership. While the church has several Internet sites, it does not see itself as a cyberspace organization. Prospective members are asked to make contact via more traditional means.

The church teaches that Satanism is not the inverse of Christianity, nor is it concerned with popular images of animal mutilation and other grisly crimes. Rather it is centered upon Satan as the Adversary, the Opposition. It thus emphasizes virtues of individualism and rational self-interest.

Among the projects supported by the church is The 600 Club (a parody of *The 700 Club*, the television talk show hosted by Christian evangelist Pat Robertson), a cybernet presence to provoke thought among Satanists (both inside and outside the First Satanic Church), to emphasize individuality within the larger world of Satanism, and to counter what are considered false reports concerning Satanism in general and the First Satanic Church in particular that appear in the media. The club, in turn, sponsors *The Voice of Satan* radio show.

The First Satanic Church may be contacted at P.O. Box 475177, San Francisco, CA. 94147. It publishes a quarterly newsletter. It has two Internet sites, <http://www.satanicchurch.com/html/contact.html> and <http://www.the600club.com/>.

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Firth, Violet Mary (1890–1946)

Leading British occultist, author, and founder of the **Fraternity of the Inner Light**. Firth was born December 6, 1890, at Bryn-y-Bia, Llandudno, Wales. She manifested some mediumistic abilities in her teens. She later became interested in psychoanalysis and studied the work of Freud, but came to prefer **C. G. Jung's** perspective. She worked for a time at the Medico-Psychological Clinic in London. She also became interested in the writings of **Helena Petrovna Blavatsky** but was put off by the Eastern style of occultism dominant in the **Theosophical Society**.

About 1919 she joined the Alpha and Omega Lodge of the **Stella Matutina**, an outer order of the Hermetic Order of the **Golden Dawn**, a ritual magic group under the guidance of **J. W. Brodie-Innes**. He instructed her in various magic practices. Firth's pseudonym, "Dion Fortune," was derived from her period as a member of the Stella Matutina. She took the motto *Deo Non Fortuna* (By God, not luck), and this was condensed to "Dion Fortune" when she began to write. Under her own name she wrote one early book, *Machinery of the Mind* (1922).

In 1924 she founded the Community (later Fraternity) of the Inner Light to attract recruits for the Golden Dawn but eventually split off from the main body as warden of the new order. She taught her own variation of magic, based on claimed contacts from the "inner planes" of wisdom.

Firth wrote several books on magic and the occult and several occult novels, notably *The Secrets of Dr. Traverner* (1926), *The Demon Lover* (1927), *Through the Gates of Death* (1932), *The Winged Bull* (1935), *The Goat-Foot God* (1936), *The Sea Priestess* (1938), and *Moon Magic* (ca. 1939). Her books of occult instruction include *Sane Occultism* (1929), *Psychic Self-Defence* (1930), *The Training and Work of an Initiate* (1930), and *The Mystical Qabalah* (1935).

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Fischer, H(enri) Thèodore (1901–)

Dutch professor of anthropology who was also active in the field of **parapsychology**. Born April 6, 1901, at Poerwakarta, Dutch East Indies, Fischer was awarded a Ph.D. in cultural anthropology in 1929 and became professor of cultural anthropology at the University of Utrecht in 1936.

He was also director of the Volkenkundig Instituut, Utrecht; president of the Dutch Society for Psychical Research (1945–56); and a charter member of the **Parapsychological Association**. He took a special interest in **clairvoyance** and the evidence for **survival** after death. In addition to his papers for various periodicals dealing with anthropology, Fischer published several books on anthropology and ethnology.

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Fish, (Ann) Leah (ca. 1814–1890)

The eldest of the famous **Fox sisters**, whose claimed spirit raps at Hydesville, New York, in 1848 launched the Spiritualist movement in the United States. Her birth date is not known, but is believed to be around 1814. Leah Fox was only 14 when she married Bowman Fish. He deserted her and she was living in Rochester teaching music when the rappings began in the family home in Hydesville. Leah later married Calvin Brown, and after his death in 1853 she married Daniel Underhill in 1858.

In 1885, as Leah Underhill, she published *The Missing Link in Modern Spiritualism* (1885), detailing her recollections of the **Rochester rappings** and the development of **Spiritualism** as a link between the living and the dead. The book was severely criticized by her younger sister Kate Fox (Jencken) in 1888 as "a string of lies." That was also the year in which Kate allied herself with her sister Margaret in a confession of **fraud**. They blamed Leah for continuing the fraud past the first weeks, but they retracted everything in the following year.

Fisk, G(eorge) W(illiam) (1882–1972)

British parapsychologist and lecturer in physics. Fisk was born January 9, 1882, at Liverpool, England. He studied at London University (B.D., 1906) and Victoria University (B.A., 1907). After graduation, Fisk moved to China where he lectured in physics at Chi-lu University, Shantung, China (1908–1915), and served as British vice-consul at the Chinese Emigration Bureau Center, North China (1915–19), and as labor superintendent of Kailan Mining Administration (1919–30). While in China, Fisk joined the **Society for Psychical Research** (SPR). He became fascinated with the examples of paranormal activity he saw in the Orient. Later, upon his return to England, he became a charter member of the Parapsychological Association, joined the SPR Council (1950), and served as editor of the *Journal and Proceedings* of the SPR (1957–66). In 1958 he and **Donald J. West** received the McDougall Award for their paper "Psychokinetic Experiments with a Single Subject."

Fisk spent more than 30 years in quantitative research on ESP. His articles were published in the *Journal* of the SPR and

the *Journal of Parapsychology*. He also wrote a Chinese-English-French phrase book for mining engineers.

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Fitzlar, Martin von (ca. 1750)

German alchemist who lived in the first half of the eighteenth century. He was probably a Hessian, residing chiefly at the village of Fitzlar. While a young man he studied pharmacy, intending to make it his profession, but he soon grew interested in the quest of gold-making, and when the celebrated alchemist **Lascaris** came to Germany, Fitzlar hastened to see him hoping to glean his secrets.

Along with several other young men, Fitzlar was allowed to witness numerous experiments, and it seemed that the great secret lay open before him, but afterward, when he made attempts on his own, he found that Lascaris had duped him shamefully and had even taken advantage of his ignorance. Then—unlike the majority of thwarted alchemists—he renounced the futile search altogether and resumed his original calling as a pharmacist.

Fitzsimons, Frederick William (1875– ?)

South African scientist and Spiritualist. Fitzsimons was an expert on snakes and was curator of the Natal Society Museum, Pietermaritzburg, Natal. His interest in **Spiritualism** led him to investigate psychic photographer **William Hope** and to sit with **Etta Wriedt** while in London in 1920. He later published one book, *Opening the Psychic Door* (1933).

Flagellation

Flagellation (usually with whips) has been associated with religious fervor from pagan times. In ancient Egypt devotees of the goddess Isis scourged themselves at an annual festival. According to Pausanias, women were flogged in the temple of Dionysus. Plutarch states that the priests of Cybele were flogged in the temple of the goddess.

In the Christian religion, flagellation found many rationalizations. It was used as an official punishment for priests and monks, a self-inflicted penance, and a dramatization of the sufferings of Christ. There was an epidemic of flagellant sects in Europe during the tenth and fourteenth centuries, associated with penance and love of Christ, and the Catholic authorities took extreme measures to suppress what they considered a morbid enthusiasm for the act. In Latin American countries, flagellation still occurs at religious processions of *penitentes*.

Symbolic whippings have also been associated with certain Tibetan and Mongolian sects, and some American Indian tribes used whipping to test the endurance of young males in ritual ordeals. In the witchcraft movement of the mid-twentieth century, flagellation was introduced by **Gerald Gardner**; it is used both as a means of exciting psychic awareness and as a disciplinary measure.

The persistent and widespread practice of flagellation both as a religious ritual and in sadomasochistic deviations appears

to be based on the intense emotional and sexual sensations it arouses, sometimes culminating in paranormal consciousness. Although there is widespread sadomasochistic literature for those addicted to flogging and related practices, there has been little attempt to analyze the psychosomatic basis of flagellation.

In his book *The Function of the Orgasm* (1942) **Wilhelm Reich** explains masochism as a compulsion neurosis arising from sexual anxiety; he does not accept that real pain is desired—rather that the suggestion of pain evokes inhibited pleasure sensations in individuals with long-established sexual inhibitions. This inhibited pleasure, Reich says, is a longing for release from tensions and is expressed biologically in the organism as in well as the psyche. The historical facts of the association of actual pain and injury with flagellation, however, would indicate that Reich's explanation does not go far enough.

On a more everyday level, devotees of the sauna bath will testify to the overall tonic effect of scourging with twigs. It would seem that flagellation certainly elicits biological and psychic excitation, sometimes involving intense sexual and emotional release, and when associated with religious fervor it may induce almost mystical states of transport, although of a psychopathological kind.

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Flamel, Nicholas (ca. 1330–1418)

One of the most famous alchemists. Flamel was said to have been born at Pontoise to a poor but respectable family, about the beginning of the fourteenth century. Very little is certain about his life, but it is believed that he received a good education, of which his natural abilities enabled him to make the best use. Moving to Paris, he obtained employment as a public scrivener. The occupation provided a modest income, and Flamel also had some skill in poetry and painting. Eventually he prudently married a well-to-do widow named Pernelle.

One day he came across a remarkable book of **alchemy** written on leaves made from the bark of trees and with a cover made of brass. The book cost two florins. The calligraphy was as admirable as the language was cryptical. Each seventh leaf was free from writing but emblazoned with a picture; the first representing a serpent swallowing rods, the second, a serpent crucified on a cross, and the third, the arid expanse of a desert in whose depths a fountain bubbled, with serpents trailing their slimy folds from side to side.

The author of this mysterious book purported to be "Abraham, the patriarch, Jew, prince, philosopher, Levite, priest, and astrologer." He had included a complete exposition of the art of transmuting metals—describing every process, explaining the different vessels, and pointing out the proper seasons for making experiments. The book was addressed not so much to the novice as to the expert, however, and took it for granted that the reader was already in possession of the **philosophers' stone**.

Flamel showed the book to scholars and learned men, but they were unable to interpret the text, until one day it was suggested that a rabbi might be able to translate it. Since the chiefs of the Jews were principally located in Spain, Flamel went there and from one of the Hebrew sages obtained some hints that afforded a key to the mysteries. Returning to Paris, he resumed his studies with a new vigor and was rewarded with success.

On February 13, 1382, according to the story, Flamel made a projection on mercury and produced some virgin silver. During the following April he converted some mercury into gold and found himself the fortunate possessor of an inexhaustible treasure. His wife assisted in his experiments. As they had no children, they spent their wealth on churches and hospitals, and several of the religious and charitable institutions of France still attest to their well-directed benevolence.

One of Flamel's works on the fascinating science of alchemy—a poem entitled *The Philosophic Summary*—was printed as late as 1735. William Salmon's valuable and unusual *Medicina Practica* (1691) preserves some specimens of the drawings in Abraham's treatise on metallurgy and some of his handwriting.

More skeptical writers have suggested that Flamel used his alchemical studies to disguise his financial activities, primarily his usurious practices. The writers also say he used alchemy to account for immense wealth acquired by money-lending to young French nobles and by transacting business between the Jews of France and those of Spain, and they accuse him of inventing the story of his discovery of the philosophers' stone. For an argument against this theory, see *Alchemists Through The Ages* (1970), a reprint of A. E. Waite's *Lives of the Alchemistical Philosophers* (1888).

Sources:

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Flammarion, Camille (1842–1925)

Famous French astronomer who also became a notable psychical researcher. Flammarion was born February 26, 1842. He was a student astronomer from 1858 to 1862 and from 1876 to 1882 he was an astronomer at the Paris Observatory. In 1882 he founded Juvisy Observatory, which he directed for the rest of his life. That same year he also founded the French Astronomical Society. As a scientist he made balloon ascents to study the upper atmosphere and was celebrated for his research on double and multiple stars and the topography of Mars. He was named a commander of the Legion of Honor, one of France's highest nonmilitary honors.

His first contact with psychical phenomena was during November 1861. When writing his first book, *The Plurality of Inhabited Worlds*, he came across Spiritualist Allan Kardec's *Le Livre des Esprits*, paid him a visit, and joined the Society for Psychologic Studies, of which Kardec was president. The weekly séances of the society were devoted to inspirational writing. Flammarion himself tried to practice it and succeeded, after several attempts, in obtaining words and phrases.

The scripts were mostly on astronomical subjects and were signed by Galileo. Flammarion, however, believed them to be wholly the product of his own intellect and had no doubt that the illustrious Florentine astronomer had nothing to do with them. These communications remained in the possession of the society and were published in 1867 in Kardec's *Genesis* under the head of "General Uranography."

Flammarion soon obtained entrance to the chief Parisian spiritistic circles and even acted as honorary secretary to one of them for several years. Nevertheless, he did not become a

Spiritist. After two years of experience in automatic writing, in the use of the **planchette**, and in rapping communications, he came to the conclusion that the method practiced by Kardec's society permitted a margin for doubt and that the automatic scripts did not prove the intervention of another mind from the spirit world at all.

In 1865, under the title *Des Forces naturelles inconnues* (Unknown Natural Forces), he published his first book on the subject of psychical research, a monograph of 150 pages that was meant as a critical study "apropos of the phenomena produced by the **Davenport brothers** and mediums in general." It was not so much about the Davenport brothers that he wrote, but about psychic (he used this word in his early writings) matters, stating that, "these forces are as real as the attraction of gravitation and as invisible as that." His book *Les Forces Naturelles Inconnues*, published in 1906 (translated as *Mysterious Psychic Forces*, 1907), is in a sense an enlarged edition of this early work.

Allan Kardec died March 30, 1869, and Flammarion was asked to deliver the funeral oration. In the eulogy he impressed upon all students of the mysterious phenomena that "spiritualism is not a religion but a science, of which we as yet scarcely know the a.b.c."

In 1899, through the *Annales Politiques et Littéraires*, the *Petit Marseilles*, and the *Revue des Revues*, Flammarion started to make his own census of hallucinations. Of 4,280 people questioned 1,824 answered that they had had phantasmal visions. Of these, 786 cases were selected as having evidential value. They were dealt with in the *Annales Politiques et Littéraires*, for which Flammarion was writing articles on psychic subjects. Revised and amplified, these articles formed the substance of *L'Inconnu*, published in 1900 in an attempt to prove the reality of **telepathy**, **apparitions** of the dying, premonitory **dreams**, and **clairvoyance**. Flammarion concludes that the soul exists as a real entity independent of the body; it is endowed with faculties still unknown to science; and it is able to act at a distance without the intervention of the senses.

He reaffirmed his belief in the reality of psychical phenomena in *Mysterious Psychic Forces* on the basis of very wide experience. "During a period of more than forty years," he writes "I believe that I have received at my home nearly all of them [mediums], men and women of divers nationalities and from every quarter of the globe." He met Italian medium **Eusapia Palladino** for the first time on July 27, 1897, at Montfort l'Amaury. The report of the séances conducted there form the subject of Guillaume de Fontenay's *Apropos d'Eusapia Palladino* (1898).

In cooperation with the editor of the *Annales Politiques et Littéraires*, Flammarion extended an invitation to Palladino to come to Paris. She accepted and gave eight séances in Flammarion's home during November 1898. Many scientists were present and surprising manifestations were witnessed. Additional opportunities for observation with the same medium were afforded by a later series of séances in 1905, and especially in 1906 under Flammarion's own conditions in his home, often in the full light of a gas chandelier. He felt no hesitation in declaring that "mediumistic phenomena have for me the stamp of absolute certainty and incontestability, and amply suffice to prove that unknown physical forces exist outside the ordinary and established domain of natural philosophy."

Nevertheless, he was not yet convinced of **survival**, and in *Mysterious Psychic Forces* he makes the following conclusions: "The universe is a dynamism. . . . Matter is only a mode of motion. Life itself . . . is a special kind of movement, a movement determined and organized by a directing force. . . . The vital force of the medium might externalize itself and produce in a point of space a vibratory system which should be the counterpart of itself in a more or less advanced degree of visibility and solidity. . . .

"It is not the body which produces life; it is rather life which organizes the body. . . .

“As to beings different from ourselves—what may their nature be? Of this we cannot form any idea. Souls of the dead? This is very far from being demonstrated. The innumerable observations which I have collected during more than forty years all prove to me the contrary. No satisfactory identification has been made.

“The communications obtained have always seemed to proceed from the mentality of the group, or, when they are heterogeneous, from spirits of an incomprehensible nature. The being evoked soon vanishes when one insists on pushing him to the wall and having the heart out of his mystery. . . .

“That souls survive the destruction of the body I have not the shadow of a doubt. But that they manifest themselves by the processes employed in séances the experimental method has not yet given us absolute proof. I add that this hypothesis is not at all likely. If the souls of the dead are about us, upon our planet, the invisible population would increase at the rate of 100,000 a day, about 36 millions a year, 3 billions 620 millions in a century, 36 billions in ten centuries, etc.—unless we admit re-incarnations upon the earth itself.

“How many times do apparitions or manifestations occur? When illusions, auto-suggestions, hallucinations are eliminated what remains? Scarcely anything. Such an exceptional rarity as this pleads against the reality of apparitions.”

As the years passed Flammarion was forced to surrender his old stand. His trilogy *La Mort et son mystère (Death and Its Mystery)*, its three volumes subtitled *Before Death, At the Moment of Death, and After Death* (1921–23), aims mainly at demonstrating the continuity of existence. His *Les maisons hantées (Haunted Houses)* (1924) discusses the activities of the dead under exceptional circumstances. In his presidential address before the **Society for Psychical Research** in October 1923, he summed up his conclusions after 60 years of psychical research: “There are unknown faculties in man belonging to the spirit, there is such a thing as the double, thought can leave an image behind, psychical currents traverse the atmosphere, we live in the midst of an invisible world, the faculties of the soul survive the disaggregation of the corporeal organism, there are haunted houses, exceptionally and rarely the dead do manifest, there can be no doubt that such manifestations occur, telepathy exists just as much between the dead and the living as between the living.”

Flammarion died at Juvisy Observatory, Paris, on June 3, 1925. His return was soon claimed by Spiritualists, the most notable account being published in *Egoland* (1932), by Emily Loweman, through the mediumship of her father, A. H. Loweman, a shopkeeper and the postmaster of Little Glemham. “Egoland” was Flammarion’s name for the spirit world.

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———. “The Unknown of Yesterday and the Truth of Tomorrow.” *Journal of the Society for Psychical Research* 29 (1935).

Loweman, Emily. *Egoland*. London, 1932.

Flat Earth Research Society International

Organization founded in 1800. Members were individuals whose outlook was *zetetic*, or characterized by a seeking for truth and the denial of “imaginary” theories. They relied only on

provable knowledge and consequently believed that the “spinning ball” theory regarding Earth was absurd and that, in reality, the Earth was flat and infinite in size. Members maintained that Australia was not under the world; Australians did not hang by their feet, nor did ships sail over the edge of the world to get there. They also asserted that continental drift was really the result of the earth and water being “shaken asunder by God.”

The society gathered information, disseminated the results of its findings, and sought to “push forth the frontiers of knowledge in geophysical matters.”

The society conducted research programs, conferred a Seeker for Truth Award, and published the *Flat Earth News*. Last known address: Box 2533, Lancaster, CA 93539.

Sources:

Larsen, David. “Society Flatly Denies Global Theory.” *Los Angeles Times*, May 15, 1978.

Fleming, Alice Kipling (1868–1948)

Sister of British author Rudyard Kipling who became a well-known psychic, producing **automatic writing** under the name “Mrs. Holland.” Born June 11, 1868, Alice Kipling was privately educated. She went to India at age 16 and married British army officer John Fleming.

While in India she wrote a number of poems, and in 1893 initially experimented with automatic writing. After a long illness she returned to England in 1902 and in the following year read the classic study *Human Personality and Its Survival of Bodily Death*, by **F. W. H. Myers**. As a result she contacted the secretary of the **Society for Psychical Research** (SPR), London, regarding her own automatic writing.

She took part in the SPR’s **cross-correspondence** tests, in which several automatic writers produced scripts that only became meaningful when combined. Her contribution was described in several papers by **Alice Johnson** in the *Proceedings of the SPR* (1908–09).

Sources:

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Johnson, Alice. “On the Automatic Writing of Mrs. Holland.” *Proceedings of the Society for Psychical Research* 21 (1908).

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Saltmarsh, H. F. *Evidence of Personal Survival from Cross Correspondences*. London: G. Bell & Son, 1938.

Fletcher, John William (1852–1913)

American clairvoyant and trance **medium**. His mother possessed the gift of **second sight**. As a boy he was a puzzle to his teachers; instead of the lesson he would recite a paper presented to him in a vision. When barely 17 he was known and sought out as a trance speaker.

As a young man he married Susie Willis, who was a clairvoyant and had been a public lecturer since age 15. In 1873 both embarked on professional mediumship at the Lake Pleasant camp meeting. Fletcher’s control was an Indian girl, “Winona,” and some of her sitters claimed to have seen her materialized.

In 1877 Fletcher visited London. Because of the **Henry Slade** trial, American mediums were not popular there at the time. At **James Burns**’s Spiritual Institution he was coldly re-

ceived. Although *The Spiritualist* newspaper never ceased to attack him, Fletcher continued his tour and gave test sittings at the house of **Agnes Guppy-Volckman**, at the **British National Association of Spiritualists**, and at the Dalston Association. In Cavendish Rooms and in Steinway Hall he delivered many platform addresses on the religion and philosophy of **Spiritualism** and instituted Sunday class meetings on the plan of the Children's Lyceums of America.

In 1881 the Fletchers were overtaken by disaster. Mrs. Fletcher was sentenced to 12 months' hard labor for obtaining, by undue influence, the property of Mrs. Hart Davies. Her defense was that she was sheltering the woman, who appealed to her for refuge and protection, and only reluctantly consented to take charge of her property as long as Davies desired it, since she and her husband were paying Davies's expenses while she stayed in their home. At the time of his wife's trial Fletcher was addressing an audience of three thousand in Boston. He never went back to England, fearing the same fate that befell his wife.

In his later years Fletcher practiced as a palmist in New York. In June 1913 the police made a sudden raid with a warrant for his arrest. He collapsed and died from heart failure.

Sources:

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Marryat, Florence. *There is No Death*. New York: John W. Lovell, 1891. Reprint, New York: Causeway Books, 1973.

Flew, Antony G(arrard) N(ewton) (1923–)

British author, humanist, and professor of philosophy who has written widely on parapsychological subjects. Flew was born February 11, 1923, in London. He became a lecturer at Christ Church College, Oxford, England, and at the University of Aberdeen, Scotland. In 1954 he became a professor of philosophy at the University of Keele, Staffordshire, England. He was a distinguished research fellow at the Social Philosophy and Policy Center, Bowling Green State University; a professor emeritus of the University of Reading, in England; and a visiting teacher and lecturer at several universities around the world. Flew is a humanist-rationalist and is known internationally as a skeptic regarding paranormal claims. Over the years he has contributed many articles on philosophy and parapsychology, especially on issues of personal **survival**, to various journals, including the *Cambridge Journal*, the *British Journal of Sociology*, the *Philosophical Quarterly*, *New Biology*, and the *Rationalist Annual*, and contributed articles for several anthologies.

His many books include *A New Approach to Psychical Research* (1953), his main text touching on the paranormal; *Hume's Philosophy of Belief* (1961); *God and Philosophy* (1966); *Evolutionary Ethics* (1967); *An Introduction to Western Philosophy* (1971); *Crime or Disease?* (1973); *Thinking About Thinking* (1975; reissued as *Thinking Straight*, 1977); *The Presumption of Atheism* (1976); *Sociology, Equality, and Education* (1976); *The Warren-Flew Debate* (1977); *A Rational Animal* (1978); *Philosophy: An Introduction* (1979); *The Politics of Procrustes* (1981); and *The Logic of Mortality* (1987). He also edited the 1964 book *Body, Mind and Death*.

Sources:

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———. *A New Approach to Psychical Research*. London: C. A. Watts, 1953.

Ludwig, J. K., ed. *Philosophy and Parapsychology*. Buffalo, N.Y.: Prometheus Books, 1978.

Flint, Leslie (ca. 1911–1994)

Noted British **medium** who specialized in independent **direct voice** communications (i.e., voice phenomena purported to be from dead individuals that originate a little above the medium's head and to one side, without the use of his or her vocal cords). In some 35 years of mediumship, Leslie Flint was tested by a number of psychical researchers using electrical devices, but nothing of a fraudulent nature was discovered. William R. Bennett, professor of electrical engineering at Columbia University, New York, tested Flint in 1970 and stated, "My experience with Mr. Flint is first hand; I have heard the independent voices. Furthermore, modern investigation techniques not available in earlier tests corroborate. . . . that the voices are not his."

Bennett also discounted the possibility of accomplices. In a few instances Flint conveyed messages from living individuals who were either in a coma or deep sleep at the time. Flint, a dedicated Spiritualist, places emphasis on providing evidence of **survival** after death.

During the 1940s Flint had several private sittings with film star Mae West when she visited London. He also visited her in Hollywood during his short American tour in 1949. He retired from public séance work in 1976. The next year he was named "Spiritualist of the Year" by readers of the British newspaper *Psychic News*.

Sources:

Flint, Leslie. *Voices in the Dark*. New York: Bobbs-Merrill, 1971.

Flournoy, Theodore (1854–1920)

Professor of psychology at the University of Geneva, Switzerland, and a noted psychical researcher. Flournoy was born August 15, 1854, and studied at the University of Strasbourg Medical School. From 1891 to 1919 he taught physiological psychology, experimental psychology, and the philosophy of science at the University of Geneva. He published many important works on medicine and psychology, including *Des Phénomènes de Synapsie* (Phenomena of Synapsis) (1893), *Les Principes de la psychologie religieuse* (1903), and *Le Génie religieux* (1904).

He became interested in mediumship, which led to his writing one of the more famous books in psychical research, *Des Indes à la Planète Mars* (1900), translated as *From India to the Planet Mars* in 1901. This was the sensation of the year, and the passage of time has in no way affected its unusual scientific worth or mitigated its absorbing interest. The book deals with the mediumship of **Hélène Smith**, to whose circle Flournoy was first admitted in the winter of 1894–95. It was published at a time when the work of the **Society for Psychical Research** (SPR), London, and information on the mediumship of **Lenora Piper** had prepared a large part of the public for scientific revelation regarding another life.

Flournoy's book, written with erudition and a vivid sense of humor and irony, questioned many Spiritualistic beliefs and threw great doubt on the ascertainability of the extramundane existence of the entities that appear to communicate through mediums. He admitted many puzzling phenomena in the history of Smith's mediumship, however. He found the Hindu reincarnation remarkably real, and he could not offer an explanation for the medium's knowledge of remote historical incidents and traces of the Sanskrit language.

The arguments he advanced to prove that the communicators were subconscious impersonations were most impressive. He saw no reason to surrender this attitude in his subsequent *Nouvelles Observations sur un cas de Somnambulisme* (Geneva, 1902).

The reality of other psychic phenomena, such as **telekinesis**, **telepathy**, and **clairvoyance**, he did not doubt. He became convinced of telekinesis through his experiences with **Eusapia Palladino** and he found sufficient proof of telepathy in the research of the SPR.

Flournoy investigated the question of apparitions of the dying and the dead as early as 1898 by addressing a questionnaire to the members of the Société des Études Psychiques and others concerning their personal experiences. He received 72 replies and published his conclusions in February 1899 in the *Revue philosophique*. Because he did not accept the narratives at their face value he was accused of suppressing evidence.

Feeling honor-bound to publish the correspondence in full, he included it in a later work, *Esprits et Médiams, Mélanges de Métapsychique et de Psychologie* (Paris, 1911), translated into English in an abridgment under the title *Spiritism and Psychology* in the same year. It is a book of reference and contains a detailed exposition of his conclusions regarding psychical research and **survival**. Flournoy believed in the survival of the soul but not in experimental communications with the dead. He referred briefly to Lenora Piper's mediumship and the evidence of **cross-correspondence** but was hesitant in offering telepathy as an explanation.

Flournoy died November 5, 1920.

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———. *The Philosophy of William James*. Freeport, N.Y.: Books for Libraries Press, 1969.

LeClair, R. C. *The Letters of William James and Theodore Flournoy*. Madison: University of Wisconsin Press, 1966.

Flower, Amanda Cameron (1863–1940)

Amanda Cameron Flower was a **medium** and the founder of the **Independent Spiritualist Association of the United States of America**. She was born October 15, 1863, at Owen Sound, Ontario, and at the age of 27 moved to the United States. She was attracted to **Spiritualism** as a young woman and became a medium with the **National Spiritualist Association of Churches** (NSAC), the oldest of several Spiritualist churches in the United States. Her first pastorate was located in Owosso, Michigan. Around the turn of the century, with money given her by her husband, she built the Church of Truth in Grand Rapids, Michigan. It was incorporated in 1908 as the Spiritualist Temple Society (Church of Truth) in Grand Rapids.

Flower proved a popular medium and contributed greatly to the growth of the movement in Michigan and throughout the Midwest. However, in the 1920s she began to bristle under some of the NSAC rules, especially those that prevented her from speaking or doing mediumship work in congregations not associated with the NSAC. She had also absorbed some elements of **Theosophy** into her thinking, including a belief in reincarnation, an idea actively opposed by the NSAC. In 1924 she had a vision of a new association of churches bound together in a loose fellowship. She withdrew from the NSAC and founded the Independent Spiritualist Association of the United States of America. The association grew rapidly through several states of the Midwest. She founded and edited the association's newsletter. In 1931 she was elected president for life. She died November 20, 1940.

Sources:

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Flower Essences

During the New Age Movement of the 1970s and 1980s, many discovered **aromatherapy**, the fragrant essences of certain plants that are believed to assist the healing process and the opening to spiritual awareness. So in like measure, many discovered the healing powers of flower extracts, substances first isolated by British homeopathic physician **Edward Bach** (1886–1936) in the 1920s. During his early years at the Homeopathic Hospital in London, Bach's observation of a patient he was asked to diagnose led him to believe that there were 12 basic personality types. Each personality type was distinguished by a common set of moods, states of mind, and underlying weaknesses. He began a search to find substances that could treat these personality peculiarities that ultimately allowed disease to exist.

He discovered the first of these remedies in 1929. He next developed the process of extracting from the plant its healing substance and doing it in such a way as to enhance its properties. He went on to isolate 11 additional plant essences, all like the first located in flowering plants. His discoveries were introduced to the world in a 1931 text, *Heal Thyself*. Having found the 12 basic substances, he turned his search to additional essences that could help people with specific problems. Through the 1930s, 26 such essences were isolated. Periodically as a set of new discoveries was made, he published a new edition of his book, the last appearing in 1936 as the *Twelve Healers and Other Remedies: A Simple Herbal Treatment*. He died shortly thereafter and his remedies were largely unnoticed through the war years. His work was carried on by several close associates who worked out of his home, which had been transformed into the Dr. Edward Bach Healing Center.

The idea of flower essences was rediscovered in the 1960s by an American herbalist, Leslie J. Kaslof, who created an American affiliate to the **Bach Centre** and is largely responsible for making flower essences known in North America. Through the 1970s the Bach remedies were integrated into the larger **holistic** health movement. Among those influenced by Kaslof was Richard Katz, who began to experiment on a set of uniquely California flowers from which he extracted an additional set of remedies. In 1979, he founded the Flower Essence Society to publicize the new remedies.

The spread of the message of the Flower Essence Society suggested that flowers from a number of different locations could be the source of equally potent remedies, and through the 1980s and 1990s, other enterprises such as Alaskan Flower Remedies and Pegasus Products (Colorado) were founded. Second, the original observation of Bach that there were 12 personality types was suggestive of a possible correlation between flower remedies and **astrology**. In fact, astrologers, such as **Donna Cunningham**, discovered such to be the case, and through the 1990s various astrologers found them a meaning supplement to their work.

Cynthia Kemp, an astrologer, founded Desert Alchemy to provide specific lower remedies related to specific events noted in a chart. Another astrologer, John Stowe, founded Earth-friends to produce both flower remedies and aromatherapy products. As astrological remedies, flower essences have enjoyed a heretofore unprecedented popularity.

Sources:

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Cunningham, Donna. *Flower Remedies Handbook*. New York: Sterling Products, 1992.

Fludd (or Flud), Robert (1574–1637)

English Rosicrucian and alchemist who was born at Milgate House, in the parish of Bearsted, Kent, England. His father was Sir Thomas Fludd, a knight who enjoyed the patronage of Queen Elizabeth and served her for several years as “treasurer of war in the low countries.”

At age 17 Robert entered St. John’s College, Oxford. Five years later he took his bachelor of arts degree. Soon afterward he decided to take up medical science and left England to study on the Continent, visiting France, Spain, Italy, and Germany, supporting himself as a teacher. Upon returning home his alma mater, Oxford, conferred on him the degrees of bachelor of medicine and doctor of medicine; five years later, in 1609, he became a fellow of the College of Physicians.

Having prepared himself thoroughly for the medical profession, Fludd went to London and took a house in Fenchurch Street. He soon gained an extensive practice, his success attributable not merely to his genuine skill but also to his having an attractive and even magnetic personality. Although he kept busy with his medical practice, Fludd found time to write at length on medicine. He also became an important and influential member of the Fraternity of the Rosy Cross and began experiments in **alchemy**. He preached the great efficacy of the magnet, of sympathetic cures, of the weapon salve, and declared his belief in the **philosophers’ stone**, the universal alkaliest or solvent, and the *elixir vitae*.

As a writer, Fludd represented a school of medical mystics, which laid claim to the possession of the key to universal sciences. Fludd maintained that all things were animated by two principles: condensation, the boreal, or northern virtue; and rarefaction, the austral, or southern virtue. He asserted that the human body was controlled by a number of demons, that each disease had its peculiar demon, and each demon his particular place in the frame of humanity, and that to conquer a disease—say, in the right leg—one must call in the aid of the demon who ruled the left, always proceeding by this rule of contraries. As soon as the doctrines of the **Rosicrucians** were promulgated in the early seventeenth century Fludd embraced them with eagerness, and when several German writers attacked them he published a defense in 1616, under the title *Apologia Compendiaria Fraternitatem de Rosea-Cruce Suspicionis et Infamiae Maculis Aspersionem Abluens*, which procured him a widespread reputation as one of the apostles of the new fraternity.

Fludd met with the usual fate of prophets and was lustily denounced by a host of critics, including Pierre Gassendi and Johann Kepler. Fludd retorted in an elaborate treatise, *Summum Bonum, quod est Magia, Cabala, Alchimia, Fratrum Rosea-Crucis Verorum, et adversus Mersenum Calumniatorem*. At a later period he made an adventurous attempt to identify the doctrines of the Rosicrucians with what he called the “philosophy of Moses” in his new volume, *Philosophia Mosaica, in qua sapientia et scientia Creationis explicantur* (1638), and wrote numerous treatises on alchemy and medical science. His *Philosophia Mosaica* is notable for a discussion of the relationship between a rod and the mineral and vegetable world (i.e., the **divining rod** or **dowsing rod**). He also founded an English school for Rosicrucians.

Fludd was one of the high priests of the magnetic philosophy and learnedly expounded the laws of austral medicine, the doctrines of sympathies, and the fine powers and marvelous effects of the magnet. According to his theory, when two men approach each other their magnetism is either active or passive, that is, positive or negative. If the emanations that they send out are broken or thrown back, there arises antipathy, or *magnetismus negativus*; when the emanations pass through each other, positive magnetism is produced, for the magnetic rays proceed from the center to the circumference. Humans, like the earth, have their poles, or two main streams of magnetic in-

fluence, according to Fludd’s theory. Like a miniature world, humans are endowed with a magnetic virtue that is subjected to the same laws as those of the universe. How these principles could be developed in the cure or prevention of disease is described at length in Fludd’s books.

Fludd died September 8, 1637, at a house in Coleman St., London, to which he had moved a few years before. Before his death he had won a fairly wide reputation founded on his chemical ability and had also written a number of books that contributed to the establishment of Rosicrucianism in Europe.

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Godwin, Joscelyn. *Robert Fludd: Hermetic Philosopher and Surveyor of Two Worlds*. Boulder, Colo.: Shambhala, 1979.

Fluid Motor

A simple device invented by the Count de Tromelin, described in his book *Les Mysteres de l’Univers* (ca. 1908). It was supposed to demonstrate the existence of human energy **emanations** analogous to the subtle “fluid” of **animal magnetism**. It was composed of a paper cylinder about two inches in diameter, open at each end and crossed diametrically at its upper part by a piece of straw. A needle was stuck through the middle with the point resting on the bottom of a small, inverted porcelain or glass jar. The paper cylinder was suspended outside and concentric with the inverted jar, the point of the needle acting as a pivot and enabling it to turn easily under the slightest impulse.

Count de Tromelin claimed that if the right hand was placed behind this apparatus it would turn counterclockwise. If the left hand was placed behind, it would turn in the other direction. W. Warcollier, writing in the *Annals of Psychological Science* (August–September 1908), observes that this motion has nothing to do with the polarity of the two hands. The left hand produces the same effect as the right in the same position, writes Warcollier; moreover the heat of the hand is sufficient to create an air current that is capable of producing the rotation.

A more satisfactory instrument of this kind was invented by **Paul Joire** and was known as a **sthenometer**. (See also **biometer of Baraduc**; **magnetometer**)

Flute, Charm of the

The flute is often mentioned in history as being used for the purpose of charming animals, and serpents were said to have been peculiarly delighted with its music. It was claimed that adders would swell at the sound of the flute, raising themselves up, twisting about, and keeping proper time. An early Spanish writer stated that in India he had often seen people leading enchanted serpents, making them dance to the sound of a flute, putting them around their necks, and touching them without harm, and to this day a musical instrument of this nature is used by the snake charmers of that country.

However, it is now known that serpents cannot hear music, but instead are captivated by the swaying movements of the snake charmer, although some have suggested it is possible that snakes somehow perceive musical vibrations.

The Flying Dutchman

Sailors in Holland long believed that a Dutch skipper named van Straaten was condemned as a penalty for his sins to sail for year after year through the seas around the Cape of Storms (an early name for the Cape of Good Hope). Crews returning to the Zuyder Zee (the northern coast of the Netherlands) after voyaging in this region used to declare that they had seen van Straaten's mysterious craft and fled from it in terror. The legend is a very old one, although its exact date is not known. The story is found in Dutch, German, and other folklore.

Several German versions call the ill-fated seaman von Falkenberg and maintain that it was not near South Africa but in the North Sea that his spectral ship commonly hovered. Others contend further that the devil paid periodic visits to the captain on board his ship and frequently the two were seen playing dice on deck, the stakes being von Falkenberg's soul.

The tale soon found its way from folklore into actual literature; among the greatest of writers utilizing it was Heinrich Heine. In his rendering the sailor has a chance of salvation; that is, the fates allow him to walk on land again once every seven years. If during his brief period of respite he contrives to win the affection of a pure maiden, liberation from perennial sea-wandering will be granted him as reward.

Heine's form of the story appealed greatly to the composer Richard Wagner, who always regarded women devoutly as a regenerating force, and the great composer based his opera *Der Fliegende Holländer* on Heine's version. It is set in the North Sea, and the sailor is called van Derdecken; the maiden to whom he makes advances is Senta. This opera was first staged at Dresden in 1843, and although it did not win speedy appreciation, it became popular in the course of time. The novelist Frederick Marryat also wrote his story *The Phantom Ship* (1839) on the subject of the *Flying Dutchman*.

During the nineteenth century, there were reliable reports of sightings of the *Flying Dutchman*. An English ship's log of 1835 stated that the captain and ship's crew saw the vessel bearing down on them "with all sails set" during a heavy gale. Another entry in the log of the *Bacchante* in 1881 reported that the *Flying Dutchman* crossed their bows, glowing with a strange red light before suddenly disappearing into a clear, calm night. Thirteen persons saw the phantom vessel, and two other ships in the vicinity reported seeing a strange red light. (See also **sea phantoms and superstitions**)

Sources:

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- Jal, A. *Scènes de la vie maritime*. Paris, 1830.
- Rappoport, Angelo S. *Superstitions of Sailors*. London, 1928. Reprint, Ann Arbor, Mich.: Gryphon Books, 1971.

Flying Saucer Chronicle

Publication formerly issued ten times per year, connected with the investigations of the United Aerial Phenomena Agency, reporting UFO sightings in the United States and elsewhere.

Flying Saucer News

Journal concerned with flying saucers and UFOs, published for many years by Flying Saucer News Company in New York City.

Flying Saucer Review

Quarterly British publication on UFOs. The *Flying Saucer Review* was founded in 1955 in London by Derek Dempster, a former Royal Air Force pilot. Under the editorship of **Brinsley**

le Poer Trench (1956–59) it developed a reputation as an uncritical periodical, but during the tenure of Charles Bowen it became one of the most influential journals serving the UFO community. Bowen retired because of illness in 1982 and was succeeded by Gordon Creighton. Creighton, influenced by various conspiracy theories, has alienated many in the UFO establishment who no longer consider the *Flying Saucer Review* a serious UFO organ. Address: The Editor, FSR Publications Ltd., P.O. Box 162, High Wycombe, Bucks., HP13 5DZ, England. Website: <http://www.fsreview.net/>.

Sources:

- Clark, Jerome. *The Emergence of a Phenomenon: UFOs from the Beginning through 1959*. Vol. 2 of *The UFO Encyclopedia*. Detroit: Omnigraphics, 1992.

Flying Saucers

Popular term for Unidentified Flying Objects or **UFOs**. The terms flying saucer and UFO were used somewhat synonymously in the 1950s, but the former term was eventually adopted by those who claimed to have positive evidence that what others called UFOs were in fact extraterrestrial crafts. The term originated from a report by Kenneth Arnold, whose 1947 sightings of UFOs near Mt. Rainier in Washington began the modern UFO era.

Sources:

- Clark, Jerome. *The Emergence of a Phenomenon: UFOs from the Beginning through 1959*. Vol. 2 of *The UFO Encyclopedia*. Detroit: Omnigraphics, 1992.

Flying Saucers International

Former quarterly publication of the **Amalgamated Flying Saucer Clubs of America**. It was published from 1962 to 1969.

Sources:

- Clark, Jerome. *The Emergence of a Phenomenon: UFOs from the Beginning through 1959*. Vol. 2 of *The UFO Encyclopedia*. Detroit: Omnigraphics, 1992.

Fodor, Nandor (1895–1964)

Prominent psychoanalyst and psychical researcher. Fodor was born May 13, 1895, at Beregszász, Hungary. He studied law and took his LL.D. degree at the Royal Hungarian University of Science in 1917 and served as a law assistant during World War I (1917–21). From 1921 to 1928, he worked as a journalist and in 1921 visited the United States as a staff reporter on the New York Hungarian language daily *Amerikai Magyar Népszava*. His chance discovery of a book on psychic phenomena by researcher **Hereward Carrington** led to an interview with Carrington and a meeting with veteran Spiritualist **Sir Arthur Conan Doyle**. Fodor's interest was aroused and he began to correspond with Carrington.

In 1926 Fodor interviewed Sandor Ferenczi, prominent psychoanalyst and associate of Freud, and became interested in psychoanalysis. Later Fodor was to integrate three professions as journalist, psychoanalyst, and psychical researcher.

He was employed as a secretary by British press magnate Lord Rothermere in 1929. During this period in England, Fodor was able to compile his monumental *Encyclopaedia of Psychical Science*. Fodor also became assistant editor of the *Light*, the oldest British Spiritualist journal. He was also appointed research officer of the **International Institute for Psychical Research** and undertook careful investigations into mediumistic transfiguration, **appings, direct voice, levitation, hauntings, materializations, and poltergeist** phenomena.

Fodor lectured extensively on such subjects and wrote a number of books and articles. In 1938 he was responsible for

a number of highly skeptical newspaper articles on mediumship and **Spiritualism**, which aroused a good deal of opposition from Spiritualists. Soon afterward Fodor returned to the United States, where he renewed his friendship with Hereward Carrington and practiced as a psychoanalyst. He took a profound interest in the psychological aspects of mediumship and published a number of important studies on the subject. He also advocated a more open methodology in studying mediumship as opposed to the attempts to control the environment of the séance room with ropes and other devices then used by investigators.

During his lifetime Fodor was an honorary member of the Danish Society for Psychical Research and the Hungarian Metaphysical Society, a member of the New York Academy of Science, the American Psychological Association, and the New York State Psychological Association. He wrote a number of books and contributed more than 70 articles to various psychoanalytic, neurological, and psychiatric journals. He died May 17, 1964.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Fodor, Nandor. *Between Two Worlds*. New York: Paperback Library, 1964.

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———. *The Haunted Mind: A Psychoanalyst Looks at the Supernatural*. New York: Garrett Publications, 1959.

———. *New Approaches to Dream Interpretation*. New York, 1951. Reprint, New Hyde Park, N.Y.: University Books, 1951.

———. *On the Trail of the Poltergeist*. New York: Citadel Press, 1958.

———. *These Mysterious People*. London: Rider, 1936.

———. *The Unaccountable*. New York: Award Books, 1968.

Fodor, Nandor, and Hereward Carrington. *Haunted People*. New York: Dutton, 1951.

———. *The Story of the Poltergeist down the Centuries*. London: Rider, 1953.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

FOG Newsletter

Former bimonthly newsletter of the **International Society for the Investigation of Ghosts**. FOG is an acronym for "Friends of Ghosts." The society may be contacted at P.O. Box 5011, Salinas, CA 93901.

Fohat

In **Theosophy**, a term for the primal life force or power of the **Logos**. It was adapted from the Tibetan in the writings of **Helena Petrovna Blavatsky**.

Folklore Frontiers

British quarterly publication concerned with new frontiers of urban belief stories, tall tales, and folklore, including **Fortean phenomena**, Earth mysteries, and modern shamanism. Last known address: 6 Egton Dr., Seaton Carew, Hartlepool, Cleveland, TS25 2AT, England.

Folklore Society

Pioneer British scholarly society for the study of oral traditions and cultures, founded in 1878. The term *folklore* was coined by the antiquary W. J. Thomas (1803–1885) to denote old-world manners, customs, and popular superstitions. The

Folklore Society has as its objectives to promote research into and recording of popular traditions, legendary ballads, local proverbial sayings, superstitions, and old customs, both British and foreign, as well as other related subjects. Over the years many distinguished scholars have been associated with the society, including Max Müller, E. B. Tylor, and **Andrew Lang**. In 1912 **Sir William Crookes**, famous for his research in **Spiritualism**, was president of the society.

The society publishes a biannual journal, *Folklore* (founded as *Folk-Lore Record* in 1878), a newsletter, and various books and pamphlets on various aspects of folklore. Address: University College, Gower St., London, WC1E 6BT, England.

Fongities

According to ancient belief this was a gem said to assuage anger.

Fontaine, Jean de la (or John Fontaine) (ca. 1413)

Flemish alchemist and poet who lived at Valenciennes toward the close of the thirteenth century. Two books are ascribed to him, *La Fontaine des Amoureux de Science* and *La Fontaine Perilleuse*, both of which were written in French and published in Paris, the first in 1561 and the second in 1572.

Fontaine's claims to the authorship of the latter work have frequently been disputed, but the former is almost certainly his, and is a curious production. At the outset the author professes himself an expert in hermetic philosophy, and thereafter he proceeds, in poetry of an allegorical style that recalls *The Roman of the Rose*, to describe the different processes involved in achieving a transmutation. There is little in this metrical treatise that indicates that the writer was an alchemist of any great ability, but he certainly possessed a distinct gift for writing pleasant verse.

Sources:

Fontaine, Jean de la. *La Fontaine des Amoureux de Science*. Paris, 1561.

———. *La Fontaine Perilleuse*. Paris, 1572.

Fontenettes, Charles

Author of a *Dissertation sur une fille de Grenoble, qui depuis quatre ans ne boit ni ne mange* (1737). This prodigy was commonly attributed to the devil, but Fontenettes explains that it was due to a less sinister cause.

Ford, Arthur A(ugustus) (1896–1971)

American Spiritualist **medium** and founder of the **International General Assembly of Spiritualists**. Ford was born January 8, 1896, at Titusville, Florida. As a youth he followed a pilgrimage that took him from Episcopalianism to the Baptists to Unitarianism and finally to the Disciples of Christ. He attended Transylvania College, a Disciples of Christ school in Lexington, Kentucky. Ordained as a Disciples minister, he served a church in Barbourville, Kentucky.

Ford realized his psychic abilities during World War I. While in the army he would "hear" the names of people he served with, and those names would appear on the casualty lists several days later. In the years after the war he investigated psychic phenomena and eventually joined the Spiritualists. Around 1921 Ford emerged as a trance medium, and "Fletcher," his control for the rest of his life, made his first appearance in trance sessions. He developed a popular following and in 1927 traveled to Great Britain. One of his lectures was attended by veteran Spiritualist **Sir Arthur Conan Doyle**, who enthusiastically

cally told people the next day, "One of the most amazing things I have ever seen in 41 years of psychic experience was the demonstration of Arthur Ford."

Ford founded a congregation in New York City, but soon experienced conflict with the National Spiritualist Association, the main Spiritualist organization of the time. Ford had come to believe in **reincarnation**, a belief the association rejected. After many years of tension, in 1936 Ford led in the founding of the General Assembly, which had a more open perspective on reincarnation.

Ford achieved fame far beyond the Spiritualist community in 1928 by allegedly breaking the secret code between the late **Houdini** and his wife Beatrice. Houdini had arranged with his wife that if he died before she did he would attempt to communicate through a secret code known only to them. Arthur Ford is credited with revealing that code through his control, "Fletcher."

As a result of a tragic auto accident in 1931, in which his sister died, Ford was severely injured and became addicted first to morphine and then to alcohol. In his autobiography *Nothing So Strange* (1958) he states that it took him 20 years and much suffering to overcome his addiction. (In fact, he never overcame his addiction and suffered from alcoholism until the end of his life.)

In spite of his affliction he impressed numerous people with his abilities, including prominent researchers **William McDougall** and **William G. Roll, Jr.** of the **Psychical Research Foundation**. He also traveled widely to demonstrate his mediumship and in Britain visited the **Churches' Fellowship for Psychical and Spiritual Studies**. In 1955 Ford was active in the formation of a similar organization in the United States, the Spiritual Frontiers Fellowship, now the **Spiritual Frontiers Fellowship**.

In 1967 Ford again came into public prominence during a television discussion on life after death, when he went into a trance and delivered several messages to Episcopal bishop **James Pike**. One claimed to be from Pike's son and another from the prominent theologian Paul Tillich. Duly impressed, Pike later publicly affirmed his belief in the reality of psychic phenomena in his book *The Other Side* (1968). The television program also revived public interest in **Spiritualism** and psychic phenomena, and within a month Ford received more than 12,000 letters. It was only after Ford's death that Allen Spraggett and William Rauscher, while compiling materials for his biography, discovered his notes for the session among his papers, revealing the fact that he faked the famous séance.

Ford died in Miami, Florida, January 4, 1971. Shortly after his death, **Ruth Montgomery** claimed to have received messages from Ford, which were later published in her book *A World Beyond* (1971).

The most decisive incident in evaluating Ford's mediumship seems to be his relationship to the Houdini code. The evidence for the authenticity of the code message from the deceased Houdini received through Ford's mediumship is contradictory. The message itself involved a secret code that was supposed to have been known only to Houdini and his wife. The stage magician Dunninger, however, claimed that the code had been published earlier.

The testimony of Houdini's widow is contradictory. She was said to have told a reporter that she did not know what the message would be, although she later wrote an impassioned private letter to columnist Walter Winchell stating emphatically that the message received from Ford was definitely the one agreed upon with Houdini and that she had not previously revealed it to Ford. She insisted it was not a **fraud**, as some had claimed.

However, *New York Graphic* reporter Rea Jaure, in a story headlined "Houdini Message A Big Hoax!" (January 10, 1929) stated that Ford had come to her apartment for an interview and admitted that Mrs. Houdini had supplied the code to him. Jaure produced two witnesses who confirmed her story with sworn statements. Ford's attorney produced three witnesses who affirmed that Ford had been elsewhere at the time of the

claimed interview. An anonymous man stated that he had been paid to impersonate the medium.

Sources:

Christopher, Milbourne. *Mediums, Mystics & The Occult*. New York: Thomas Y. Crowell, 1975.

Ford, Arthur. *The Life Beyond Death*. New York: G. P. Putnam's Sons, 1971.

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———. *Spiritual Vibrations*. New York: H.P.B. Publishers, 1926.

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Montgomery, Ruth. *A World Beyond*. New York: Coward, McCann & Geoghegan, 1971.

Spraggett, Allen, with William V. Rauscher. *Arthur Ford, The Man Who Talked with the Dead*. New York: New American Library, 1973.

Tribbe, Frank, ed. *An Arthur Ford Anthology: Writing By and About America's Sensitive of the Century*. Nevada City, Calif.: Blue Dolphin, 1999.

Forman, Simon (1552–1611)

Simon Forman, a late sixteenth-century magical practitioner, was born on December 30, 1552, at Quidhampton, Wiltshire, England. He received a grammar school education and at some point mastered Latin. At the age of 37 he moved to London and took up the practice of astrology, magic, and medicine. In the context of the times, though without any credentials, he was a success as a doctor and accumulated some degree of wealth.

Forman followed many of the common medical practices of his day, such as bleeding, but avoided some of the more egregious. He used his astrological skills to diagnose conditions and prescribe treatment. But possibly the most important attribute demonstrated by Forman was his willingness to stay in London and care for patients during times of plague outbreaks.

Forman, a contemporary of **John Dee**, the more famous of the Elizabethan magicians, had a passion for magic, and his papers included magical texts, most notably an introductory text for the summoning of spirits. It also appears that he practiced some of the lesser forms of traditional magic, namely the practice of supplying clients with vials of poison, the knowledge of which was quite consistent with his medical training.

The most famous incident in Forman's life actually consisted of a series of events that concluded only some years after his death. The young and beautiful daughter of the Earl of Suffolk was in despair over being forced to marry the Earl of Essex. She turned to Forman, who supplied her with a potion that rendered the earl impotent and thus unable to consummate the marriage. After her marriage was annulled, she turned her attention to the Earl of Somerset, and to assist in getting his attention she had Forman make her some waxed figures that became the focus of some image magic. In the midst of this working, Forman died (1611). His magic was successful, however, and in 1613, the young lady became the wife of the Earl of Somerset.

During her courtship, she became aware that Sir Thomas Overbury was trying to reach her future husband and warn him of her machinations. Before he could reach Somerset, however, he was arrested on an unrelated matter. The future wife decided to eliminate her problem and turned to Forman's student, Anne Turner, also skilled in the art of poison. When she was successful, accusations led to her arrest and that of the earl and his wife. Tried in 1616, they were found guilty. Turner was executed. King James pardoned the earl and his wife. While the pair were able to return to their home, Forman's nefarious activities became public and have since set his image for the pages of history.

Sources:

Rowse, A. L. *The Case Books of Simon Forman*. London: Picador, 1976.

Turner, Robert. *Elizabethan Magic*. Longmead, Dorset, UK: Element Books, 1989.

Formative Causation

A bold theory concerned with the origin and growth of form and characteristics in nature. This theory was proposed by biochemist and plant researcher **Rupert Sheldrake** in his book *A New Science of Life: The Hypothesis of Formative Causation*.

For many years, embryologists have used the general term *morphogenetic fields* to indicate the mysterious factors that influence the development of growth and characteristics in plants and animals. The term is derived from the Greek *morphe* (form) and *genesis* (coming into being) and is usually assumed to embrace a complex of inherited characteristics programmed in DNA molecules. Sheldrake's theory, however, proposes a literal interpretation of morphogenetic fields as structures independent of time and space. All the past fields of a given type are available instantly to, or coexist with, subsequent similar systems.

The genes only define parameters within which development takes place and do not determine the future form of the organism. The fertilization of a seed or egg, says Sheldrake, is a "morphogenetic germ" for development that is influenced by "previous systems of which structures similar to these morphogenetic germs were a part. [It] thus becomes surrounded by, or embedded within, the morphogenetic field of the higher-level system [i.e., the cell is influenced by the tissue-field, the tissue by the organ-field], which then shapes or moulds the process of development towards the characteristic form."

Sheldrake calls the influence of one morphogenetic field upon another "morphonic resonance," involving a new kind of action at a distance, independent of space and time. This influence does not appear to be electromagnetic and may involve some as yet undiscovered method of action, a theory that clearly has relevance to such parapsychological phenomena as **telepathy** and **clairvoyance**.

Sheldrake's theory applies to crystals as well as to animals and plants. If a new organic compound is crystallized the shape may be merely a matter of chance. Once crystallization has taken place, however, it establishes a morphogenetic field affecting all subsequent crystallizations of that substance, influencing them to take the same form. Successive crystallizations reinforce the field, facilitating future formation of a particular crystal shape. In the same way, future developments of animal or plant species are affected by the establishment of morphogenetic fields in the past. In simplest outline the theory suggests that it is easier to learn something because others have learned it before.

Although Sheldrake does not discuss the implications for parapsychology in detail in his book, his references make it clear that since morphogenetic fields are claimed as independent of space and time they could also act as channels for transmission of information, and are thus related to telepathy and clairvoyance.

The theory had an astonishingly hostile reception by the editors of the journal *Nature* (September 1981):

"What is to be made of Dr. Rupert Sheldrake's book. . . . This infuriating tract has been widely hailed by the newspapers and popular science magazines as the 'answer' to materialistic science, and is now well on its way to being a point of reference for the motley crew of creationists, anti-reductionists, neo-Lamarckians and the rest. The author, by training a biochemist and by demonstration a knowledgeable man, is, however, misguided. His book is the best candidate for burning there has been for many years. In reality, Sheldrake's argument is in no sense a scientific argument but is an exercise in pseudoscience. Preposterously, he claims that his hypothesis can be tested. . . .

and the text includes half a dozen proposals for experiments that might be carried out to verify that the forms of aggregations of matter are indeed moulded by the hypothetical morphogenetic fields that are supposed to pervade everything. These experiments have in common the attributes of being time-consuming, inconclusive in the sense that it will always be possible to postulate yet another morphogenetic field to account for some awkwardly inconclusive result, and impractical in the sense that no self-respecting grant-making agency will take the proposals seriously. . . . His book should not be burned (nor even confined to closed shelves in libraries) but, rather, put firmly in its place among the literature of intellectual aberrations."

In correspondence in subsequent issues of *Nature*, however, readers deplored this "emotional outburst." Clearly the suggestion that experiments should not be undertaken to test a theory because they would be "time-consuming" or "inconclusive" seemed thoroughly unscientific, they wrote, since many scientific theories that appeared at first sight to be "preposterous" were validated by later experiments.

A thoughtful discussion of Sheldrake's theory is a comprehensive article by R. J. M. Rickard in *Fortean Times* (Spring 1982), which printed a detailed interview and discussion with Sheldrake himself at the home of John Mitchell.

Sources:

Sheldrake, Rupert. *A New Science of Life: The Hypothesis of Formative Causation*. London: Blond & Briggs, 1981.

———. *The Presence of the Past: Morphic Resonance and the Habits of Nature*. New York: Vintage Books, 1989.

Forrest, Stephen (1949–)

Stephen Forrest is an astrologer best known for his work on the somewhat abstract symbology of **astrology** and the application of the different symbols to an individual's personal life. His exposition of astrological symbols was spelled out in a series of articles and three books, *The Changing Sky* (1984), *The Inner Sky* (1986), and *Skymates* (1989). The latter study focused on male-female relationships.

Forrest was born in Mount Vernon, New York, on January 6, 1949. He attended the University of North Carolina, from which he earned a B.A. in religious studies (1971). He began his career as a professional astrologer soon after his graduation and became known for his interest in the inner life of the individual and the use of astrology for enhancing the exploration of the psyche. He became a popular lecturer throughout North America and his articles began to appear in astrological periodicals. The thrust of his work supported the trend within the astrological community to integrate psychological and astrological insights.

Forrest countered his concern for the inner life with an added emphasis on technical precision in the production of astrological charts, a problem now largely solved with the development of numerous computer programs. He composed "The Sky Within" report written for Matrix Software (a major producer of astrological programs for computers) and has continued to work for Matrix.

In 1985, Professional Astrologers Incorporated gave Forrest its annual Award for Outstanding Contribution to the Art and Science of Astrology. In the mid-1990s Forrest turned his attention to the continual challenge to the viability of astrology from the contemporary scholarly establishment and made the intellectual defense of contemporary astrology the subject of his fourth book, *The Night Speaks*. He currently serves as the chairperson of the board of advisors of the Kepler College of Astrological Arts and Sciences, a projected four-year college whose curriculum will be based upon astrological premises.

Sources:

Forrest, Stephen. *The Changing Sky*. San Diego: Astro Computer Services, 1984, 1989.

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———. *The Night Speaks*. San Diego: A C S Publications, 1992.

———, and Jodie Forrest. *Skymates*. San Diego: Astro Computer Services, 1989, 1992.

Fort, Charles (Hoy) (1874–1932)

American journalist, writer, and explorer of scientific anomalies. He was the archenemy of dogmatic science. Fort was born on August 9, 1874, in Albany, New York. As a boy he wanted to be a naturalist. Instead he became a journalist at age 17. Two years later he decided to see the world and spent two years traveling, from New York to New Orleans, Nova Scotia, England, Scotland, Wales, and South Africa. His vast store of travel impressions over 30,000 miles laid the foundation for his later preoccupation with accumulating and analyzing data.

Back in New York he married an English woman named Anna Filing on October 26, 1896. They lived in poverty while Fort took various nondescript jobs and worked on his writing. He sold feature stories to the New York press, then began to write humorous short stories. He also started a number of large-scale novels, only one of which was ever published, *The Outcast Manufacturers* (1909). He read widely, took thousands of notes on a myriad of subjects that he discovered in encyclopedias and scientific materials while frequenting the New York Public Library, trying to hammer out a personal philosophy. He decided that science consisted of believers and cranks, and out of his skepticism he said whimsically that he would be a crank.

In 1916 Fort inherited a share of his grandfather's estate, and the following year, after his brother's death, he inherited that share. Freed from the financial problems that had dominated his adult life, he was able to devote his time to what had become a growing obsession: to explain the unexplained. He had collected many notes on odd phenomena that had been reported but remained outside the explanation of science as it existed in his day, such as flying saucers and spontaneous human combustion. With the help of his friend novelist Theodore Dreiser, Fort was able to publish the result of his early research called, *The Book of the Damned* (1919). The "damned" were the data rejected or explained away by mainstream science. He relentlessly chronicled strange falls from the sky, mysterious disappearances and reappearances, strange synchronicities, enigmatic artifacts, and astronomical ambiguities.

When the book was first published in 1919 it attracted favorable comments from Booth Tarkington, John Cooper Powys, Ben Hecht, and other notable persons. It was followed by *New Lands* (1923), *Lo!* (1931), and *Wild Talents* (1932). By the time the last book was published Fort's health was failing. He died on May 3, 1932. His wife died five years later.

Shortly before Fort's death Tiffany Thayer organized the **Fortean Society** to promote the study of his books and continue the work of gathering "Fortean data." Thayer urged the one-volume reprinting of Fort's books a decade later and wrote the introduction to *The Books of Charles Fort* (1941). After Thayer's death in 1959 the society essentially ceased to exist, but a new group, the **International Fortean Organization**, was founded in 1965.

Charles Fort was the first individual to gather and make a systematic study of many unusual physical phenomena. He studied **UFOs** long before the modern UFO era, which began in 1947. He called attention to many unusual phenomena and the extent of their occurrence. Among many topics now studied as "Fortean phenomena" are falls of frogs, stones, blood, or ice from the sky, mysterious fires, **stigmata**, invisible assassins, **UFOs**, **poltergeists**, ancient technologies, **levitation**, teleporta-

tion, monsters, fireballs, meteors, and ancient artifacts. Until Fort began to write, no one realized how many strange events were occurring and how weak "scientific" explanations of them were. In the years since, many of the mysteries he addressed have been examined and brought into the body of scientific knowledge. Many remain unexplained, however, and new ones are continually being added to the list.

Sources:

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Gross, Loren E. *Charles Fort, the Fortean Society, and Unidentified Flying Objects*. Fremont, Calif.: The Author, 1976.

Knight, Damon. *Charles Fort, Prophet of the Unexplained*. Garden City, N.Y.: Doubleday, 1970.

The Fortean News (Journal)

A British journal devoted to "Fortean data," i.e., strange phenomena, curiosities, prodigies, portents, coincidences, and mysteries in the spirit of the late **Charles Fort**, who first correlated and studied such things. Originally issued as *The News* beginning in November 1973, the name was changed to *The Fortean News* with issue 16 in June 1976. It is both published and edited by Robert J. M. Rickard. Last known address: 96 Mansfield Rd., London NW3 2HX, United Kingdom. (See also **INFO**)

Fortean Society

Founded by author Tiffany Thayer to honor **Charles Fort**, chronicler of the unexplained, promote the study of his books, preserve his notes and papers, and continue the work of collecting "Fortean data." Founded January 26, 1931, the society was the forerunner of organizations studying unidentified flying objects and other bizarre phenomena. The first issue of the *Fortean Society Magazine* appeared in September 1937. With the eleventh issue (Winter 1944–45) the title was changed to *Doubt*, emphasizing Fort's characteristic preoccupation with healthy skepticism toward dogma. Thayer died in 1959 and the society languished. *Doubt* owed much to Thayer's indefatigable enthusiasm, and issue no. 61 was the last.

Although the society was never officially dissolved, its work was superseded by **INFO**, the **International Fortean Organization**, headed by Paul and Ron Willis, which publishes *INFO Journal* (P.O. Box 367, Arlington, VA 22210-0367). A related journal of Fortean curiosities is the **Fortean Times** (originally *The News*), published by Robert J. M. Rickard and Paul Sievking. A one-act play, *The Great Capter*, dealing with Fortean mysteries, was written by Ken Campbell and produced at the Royal Court Theatre, London, in October 1974.

Sources:

Fort, Charles. *The Complete Books of Charles Fort*. New York: Henry Holt, 1941. Reprint, New York: Dover, 1974.

Fortean Times

British journal devoted to "Fortean data," (i.e., strange phenomena, curiosities, prodigies, portents, mysteries) in the spirit of the late **Charles Fort**. It was founded in November 1973 and originally titled *The News*. The name change dates from issue no. 16 (June 1976). The journal is published by Robert J. M. Rickard and Paul Sievking. Rickard has compiled several books from data assembled for the magazine. Address: The New Boathouse, 136-142 Bramley Rd., London W10 6SR, England. Website: <http://www.forteanimes.com/>.

Sources:

Fortean Times. <http://www.forteanimes.com/>. April 25, 2000.

Michell, John, and Robert J. M. Rickard. *Phenomena: A Book of Miracles*. London: Thames and Hudson, 1977. Reprint, New York: Pantheon Books, 1977.

Rickard, Robert J. M., and Richard Kelly. *Photographs of the Unknown*. London: Book Club Associates, 1980.

Forteana

Quarterly publication (in Danish language) of the Scandinavian Fortean Organization (SCANFO), concerned with reports of unusual phenomena (e.g., UFO sightings, apparitions). Last known address: Classensgade 17-A-4TH, DK-2100, Copenhagen, Denmark.

Forthuny, Pascal (1872–1962)

Pseudonym of Georges Cochet, French author, musician, poet, painter, art critic, and possessor of remarkable powers of **psychometry**. The loss of a son in an aviation accident at the end of World War I induced Forthuny to take an interest in table sittings. The result was not strictly evidential, yet it had a soothing effect on the grieving father. Then in July 1921, while engaged in ordinary writing, his hand was seized by what appeared to be an extraneous power. Strokes and loops were followed by mirror writing and scripts, delivered at an extreme speed, full of high thoughts and affection, which he believed emanated from the spirit of his son.

Soon, however, claimed Forthuny, the influence gave way to an obsessive entity that demanded entire command over his life, representing itself as having a mandate from Christ and driving Forthuny to strange acts. By an effort of will Forthuny regained his self-control; but when banished, the obsessive entity predicted that Forthuny would lose his mediumship.

Forthuny's phenomenon of **automatic writing** did disappear in about six months, but more important gifts took its place. During a visit to the **Institut Métapsychique** in 1922 Forthuny picked up an envelope containing an autograph of Landru, the Bluebeard murderer, which **Gustav Geley** had prepared for another psychic, and gave an accurate description of the cottage at Gambais where Landru committed his crimes.

Mrs. Geley then picked up a fan and asked jokingly, "Where does this fan come from?" Forthuny answered, "I feel as though I were choking and I hear Elisa by my side." The fan had belonged to an old lady named Elisa who died of congestion of the lungs.

Eugèn Osty's *Supernormal Faculties in Man* (1923) and **Charles Richet's** *Our Sixth Sense* (1929) deal extensively with Forthuny's powers, which were tested in many experiments at the institute. For instance, walking among 50 unknown persons Forthuny addressed each as he felt inspired and disclosed amazingly accurate facts about their lives.

He was actually stimulated by a large audience. He did not go into trance nor call himself a medium, was ignorant of the machinery through which he got his supernormal knowledge, and preserved a remarkable spirit of criticism in his moments of intuition. He was sensitive to hostile attitudes, but they only made him more convinced of the exactness of his vision and induced him to publicly denounce the hostility. He did not "fish" for information nor ask leading questions but wanted to be stopped if he ran off the subject, since, he said, he often experienced the blending of two influences. Generally he "heard" the names, at other times he saw colored pictures or written names.

In April 1924 he was appointed general secretary of the *Union Spirite Française* and gave regular clairvoyant sittings at the Maison des Spiritistes, Paris. On one occasion he visited Geley and, very much moved, told him that he had just had a vision of an airplane crash in Poland in which a physician was killed.

Forthuny insisted that his vision be recorded at the institute. He said he did not know who the physician was—possibly a "Voronoff" but he was not sure. On July 14 of the same year Geley was killed in an airplane crash near Warsaw.

In 1919 Forthuny paid a visit to the **Society for Psychological Research** (SPR). V. J. Woolley concludes in his report (*Proceedings of the SPR*, vol. 39) that "we are driven to assume that his knowledge comes from some supernormal faculty, and it seems reasonable to suppose that this faculty consists mainly in a supernormal knowledge of what is in the minds of people present with him, whether we call such knowledge telepathic or clairvoyant."

The archskeptical **Harry Price** met Forthuny in Paris in 1927 and was impressed by his "remarkable psychic powers." Price became friendly with Forthuny, whom he described as a "fine clairvoyant."

Fortune, Dion

Pseudonym of **Violet M. Firth** (1890–1946), the prominent British occultist and author who founded the **Fraternity of the Inner Light**.

Fortune-Telling

Fortune-telling in Britain was formerly included under the crime of **witchcraft** and was made punishable by death under the Statute of 1563. This act was repealed by George II (1683–1760), who ordained that no prosecution should thereafter be made on a charge of witchcraft and that all persons professing to occult skill or undertaking to tell fortunes might be sentenced to imprisonment for one year, made to stand pillory, and pledge future good behavior.

Punishment by pillory was later abolished. Under George IV (1762–1830) fortune-tellers were included along with other vagrants under the general category of "rogues and vagabonds" and were liable to imprisonment for three months. This provision was made applicable to Scotland also and provided that "every person pretending or professing to tell fortunes or using any subtle craft, means, or device, by palmistry or otherwise to deceive, and impose on any of His Majesty's Subjects" would be deemed a vagabond and rogue and be punished accordingly.

The first case to be prosecuted under this law was the Smith case. A woman named Jone Lee Smith was charged in the police court at Glasgow with a violation of the enactment. She was convicted of the violation and drew a suspension. The court overturned the conviction, on the grounds that the complaint was irrelevant in that it did not set forth that the accused had pretended to tell fortunes with intent to deceive anyone. Lord Young, one of the judges, said,

"It has never been imagined, so far as I have ever heard, or thought, that writing, publishing, or selling books on the lines of the hand, or even on astrology—the position of the stars at birth and the rules upon which astrologers proceed in telling fortunes therefrom. I say that I have never heard of publishing, or selling such books is an offence, or that reading such books, and telling fortunes therefrom is an offence. Roguery and knavery might be committed that way, but it would be a special case. I am not in any way suggesting that a spae wife or anyone else may not through that means commit knavery and deception, and so be liable to punishment."

It thus appears that fortune-telling was of itself no offense unless accompanied by **fraud**. While it might be an offense for the palmist or fortune-teller to knowingly accept payment from a foolish or ignorant person, it could hardly be said that the ordinary person who consulted and then paid a professional fortune-teller or crystal gazer should feel imposed upon if the character delineations were faulty or the forecast inaccurate.

British Spiritualists continued to be harassed under the Vagrancy Act of 1824 throughout the first half of the twentieth

century. Psychical research might be quite respectable, but until as recently as 1951 a **medium** could be prosecuted under sections of the Witchcraft Act of 1735 and the Vagrancy Act of 1824. In a 1921 case a judge stated, "I cannot reverse the decision on the claim that the intention to deceive was not necessarily to be proved. *The act of fortune-telling is an offence in itself.*"

Perhaps the most deplorable type of prosecution was that in which undercover agents were employed by the police to obtain evidence. Disguised policewomen posing as bereaved parents would approach a medium, begging for some consolatory message. A small sum of money would be proffered as a "love offering," and if this was accepted the medium could be prosecuted—often for as little as the equivalent of a 25-cent "donation" to the Spiritualist church. Unsympathetic magistrates, convinced that all Spiritualists were frauds, often imposed a fine, or a sentence of up to three months' imprisonment.

As late as 1944 the medium **Helen Duncan** was prosecuted for "pretending to communicate with spirits." Duncan was found guilty and served a sentence of nine months' imprisonment. After her release she resumed mediumistic activities and in October 1956 was seized by police at a séance in Nottingham. She became ill and died five weeks later. This case stimulated efforts by Spiritualists to get the old punitive legislation repealed, since it could theoretically make any séance illegal.

In 1951 the old witchcraft and vagrancy legislation was finally repealed by the new Fraudulent Mediums Act, which, although not wholly satisfactory, at least implicitly acknowledged that there might be genuine mediumship. In New York comparable outdated legislation had been amended in 1929 to exempt ministers and mediums of Spiritualist associations acting in good faith without personal fees.

The dropping of the old witchcraft law had a second, and unplanned, effect: the revival of a new form of witchcraft. Following the repeal of the anti-witchcraft legislation, **Gerald Gardner** published several books announcing the continued existence of witchcraft followers in England.

Sources:

Gardner, Gerald. *Witchcraft Today*. London: Rider, 1954.

The Forum Newsletter

Publication concerned with the relatively new field of **thanatology**, emphasizing information on various alternative approaches to death and dying. Published by the *Association for Death Education and Counseling* at 342 N. Main St., West Hartford, CT 06117-2507. Website: <http://www.adec.org/>.

Sources:

Association for Death Education and Counseling. <http://www.adec.org/>. March 22, 2000.

Forwald, Haakon Gabriel (1897–1978)

Scandinavian electrical engineer, inventor, and parapsychologist. Born August 21, 1897, at Mandal, Norway, Forwald was educated at the Technical College of Oslo. From 1918 to 1923 he was a pilot with the Norwegian Naval Air Force. In 1925 he received his B.A. from the Technische Hochschule, Danzig, and later studied at the Swiss Federal Institute of Technology, Zurich, and the Royal Institute of Technology, Stockholm. He worked as a consulting engineer and held many patents for his engineering and electrical work.

In 1950 he began experimenting in the field of parapsychology, particularly **psychokinesis**. In 1957 he was a research fellow at Duke University and in 1959 a research fellow at the University of Pittsburgh. He was given the William McDougall Award for Distinguished Work in Parapsychology for his paper (with **J. G. Pratt**) on "Confirmation of the PK Placement Effect" (1958).

Forwald became a charter member of the Parapsychological Association and wrote a number of articles on parapsychology. In 1969 he contributed *Mind, Matter and Gravitation: A Theoretical & Experimental Study* to the Parapsychology Foundation monograph series. In this paper he discusses his experiments in psychokinesis and states that they "led to the recognition of mathematical structures which are the same in PK-forces as those observed in physics. The findings suggest that PK-forces are of a gravitational kind, and that they originate from a mental influence on atomic nuclei in the material which is used in the moveable bodies in the experiments." He died September 16, 1978, at Ludvika, Sweden.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

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Forwald, Haakon G., and Joseph G. Pratt. "Confirmation of the PK Placement Effect." *Journal of Parapsychology* 22 (March 1958).

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Foster, Charles H. (1838–1888)

American medium who had a controversial career. The claim put forward in *The Salem Seer* (1891) by his enthusiastic biographer, George C. Bartlett, that he was the greatest spiritual medium since **Emanuel Swedenborg** seems somewhat exaggerated, and whatever powers he possessed he probably magnified through **fraud**.

Foster was born in Salem, Massachusetts, and educated at a public school there. According to Bartlett, the first indications of his mediumship were noticed at age 14. During school hours **raps** were heard on his desk. At night he was awakened by violent noises and the furniture was tossed about in his room. Some time later the phenomena began to occur in daylight, and furniture was heard moving about in rooms where no one was present. Skin writing (see **dermography**) and **pellet reading** were the special features of his mediumship. Both were subjects of lively discussion and controversy.

According to an amusing story told in his biography, Foster was once rudely seized by the arm when skin writing was produced. Two men asked for a test in plain sight. While they were holding him, in large round characters the words "Two Fools" appeared on the medium's arm. In such skin writing the letters were blood-red and, as a rule, displayed the name of the communicating spirit. They appeared mostly on Foster's forearm.

In pellet reading the usual procedure was to ask the sitters to write the names of their deceased relatives on slips of paper while the medium was out of the room, roll them up, and put as many blank pellets as they liked together with them in a heap on the table. On his return the names on the slips were spelled out by raps, and Foster picked out the writing, delivered trance addresses, and gave clairvoyant and clairaudient descriptions of spirits. He claimed that Virgil, Camoens, Cervantes, and many other illustrious entities were among his communicators.

In 1861 Foster visited England and while there **materialization** phenomena were added to his performances. His first séance was given in the house of William Wilkinson, the editor of *Spiritual* magazine. He became friendly with the **Master of Lyt-**

ton, with whom he stayed at Knebworth. The literary elite—Charles Dickens, Thackeray, Tennyson, Robert Chambers, and William Howitt—came to him for sittings. John Ashburner, an authority on **animal magnetism** and **Spiritualism**, recorded unusual phenomena. He saw nine materialized hands floating over the dining table and witnessed a **levitation** of the medium and of the piano on which he was playing.

In January 1862, at the invitation of Thomas P. Barkas, Foster gave four séances in Newcastle-upon-Tyne. At each of these, ten persons participated. Their names were kept in a private book and withheld from the medium. With these 40 people the errors in the communications, according to Barkas, did not exceed three percent, and these usually happened during some trifling confusion or controversy.

Nevertheless, Barkas had the impression that, although Foster was a genuine medium, he occasionally, perhaps frequently, heightened the effects by trickery and deception. In support of this surmise, Barkas points out, in his *Outlines of Ten Years Investigations into the Phenomena of Modern Spiritualism* (1862), that the names of the departed spirits were written by the medium according to the spelling on the pellets, which was sometimes wrong; the communications were extraordinarily similar; his rapid entrancement and sudden relief were more likely to be apparent than real; and the writing, whether obtained directly or automatically, always resembled the normal writing of the medium.

Sentiment eventually turned against Foster. In 1863 *Spiritual* magazine stated that the editor had received from a Judge Edmonds such “sickening details of his criminality in another direction that we should no longer soil our pages with his mediumship.” Foster simply left England for the Continent. He went to Paris, appeared before Napoleon III, toured Australia, and finally returned to New York.

Epes Sargent records convincing personal experiences in pellet reading with Foster in *Planchette, or the Despair of Science* (1869). On the other hand, John W. Truesdell, in *The Bottom Facts Concerning the Science of Spiritualism* (1883), tells of an exposure in 1872 in New York. Foster palmed the pellets and read them by continually relighting his cigar, the match being held in the hollow of his hand.

The case of Charles Foster well illustrates the difficulty of assessing the phenomena of psychic people. It seems likely that Foster was often guilty of fraud, particularly in such phenomena as pellet reading, which is peculiarly amenable to simple magic tricks. On the other hand there is strong testimony of some genuine mediumistic insights.

Foster was a convivial character who enjoyed drinking alcohol and smoking long cigars in barrooms with his companions as much as he did transmitting messages from the dead. His biographer, Bartlett, summarizes his observations of Foster thus: “He was extravagantly dual. He was not only Dr. Jekyll and Mr. Hyde, but he represented half-a-dozen different Jekylls and Hydys. . . . He was an unbalanced genius, and at times, I should say, insane. . . . He wore out many of his friends. He seemed impervious to the opinions of others, and apparently yielded to every desire.”

Some of Foster’s strangest phenomena, like skin writing, appear to have been involuntary. During Foster’s tour of England in 1861 Dr. John Ashburner was called to Foster’s bedside by one of his companions, who stated that Foster was near death. Ashburner found him in a drunken stupor, following a night of unrestrained drinking with friends. After Ashburner examined the medium, then in a drunken torpor, an extraordinary phenomenon occurred, as Ashburner narrates in his book *Philosophy of Animal Magnetism and Spiritualism* (1867):

“Suddenly the bedclothes were tightly rolled downwards as far as his groin. The shirt was then rolled tightly, like a cord, exposing to our view the skin of the chest and abdomen. Soon there appeared in large red letters raised on the surface the word ‘DEVELOPMENT,’ which extended from the right groin to the left shoulder, dividing the surface into two triangular

compartments. These were filled up with sprigs of flowers, resembling fleur-de-lys. The phenomenon lasted nearly ten minutes, when the shirt and bedclothes were unrolled gently and replaced as they were at first.”

In his later years Foster became addicted to alcohol. In 1881, at age 48, he was taken to Danvers Insane Asylum, suffering, according to reports, from advanced alcoholism and softening of the brain. For the last four years of his life he apparently lived a vegetable existence under the care of an aunt, simply staring into space most of the time.

A few days after his death the equally controversial psychic **Kate Fox** was practicing automatic writing with her friend Mrs. Taylor and found her hand galvanized into frantic, incoherent messages that were signed “Charles Foster, medium.”

Sources:

- Ashburner, John. *Philosophy of Animal Magnetism and Spiritualism*. London, 1867.
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- Brown, Slater. *The Heyday of Spiritualism*. New York: Hawthorn Books, 1970.
- Truesdell, John W. *The Bottom Facts Concerning the Science of Spiritualism*. New York: G. W. Carleton, 1883.

Foster, Esther Bond (1913–1963)

American school psychologist who worked at the Duke University Parapsychology Laboratory and wrote several papers published in the *Journal of Parapsychology*. Foster was born March 16, 1913, at Apalachicola, Florida. She studied at Florida State College for Women, Tallahassee (B.S., 1932; M.S., 1933). After her graduation she worked as a secondary school teacher at Sarasota, Florida (1933–38), and as an assistant psychologist at the Department of Veterans Affairs, Ottawa, Canada, (1945–46). In 1948 she became a research assistant at the Parapsychology Laboratory at Duke, where she remained for the next eight years. She died March 1, 1963.

Sources:

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- Foster, Esther B., and J. G. Pratt. “Displacement in ESP Card Tests in Relation to Hits and Misses.” *Journal of Parapsychology* 14 (1950).
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Foundation Church of the Divine Truth, Inc.

The Foundation Church of the Divine Truth, Inc. is one of two organizations that emerged out of the organizational chaos that beset the **Foundation Church of the New Birth** beginning in 1982. In that year, the sole surviving trustee of the church, Rev. John Paul Gibson, died. Leadership passed to Victor Summers. Since its founding, the headquarters and most of the leadership of the church had been in Washington, D.C. However, in 1983 Summers moved first to San Diego, California, and then to Lake Helen, Florida. He then resigned from all church offices and disbanded the church.

Members in the Washington, D.C., area who did not accept Summers’s actions reorganized as the New Birth Christian Healing Sanctuary and were granted permission to receive the

mail directed to the former church's postal mail box. Then in 1985 nine former members founded the Foundation Church of Divine Truth as the successor to the former Foundation Church of the New Birth.

The Foundation Church is based upon channeled messages believed to be from Jesus Christ, a selection of high celestial spirits, and other spirits received through James Edward Padgett (1852–1923). Padgett was a Methodist Sunday School teacher who had become interested in **Spiritualism** following the death of his wife in 1914. Advised to begin practicing **automatic writing**, he soon became adept at it. Shortly thereafter, he received a message, purportedly from Jesus Christ, telling him to pray for an inflowing of the Father's divine love. Padgett was told that he had been selected to disseminate the Father's truths to humankind.

Padgett channeled some 1,500 messages between 1914 and 1923. The manuscripts were left in the care of an associate, Leslie R. Stone. Stone saw to the publication in 1940 of a selection of the channeled material under the title *True Gospel Revealed Anew by Jesus*. Subsequently three other volumes, the last published in 1972, appeared. These four volumes are believed by church members to constitute Christ's second coming.

The message of the Padgett channelings flows from Spiritualism and affirms the continuity of the soul after death, and its life and continued growth in the spirit realm. The soul progresses through various realms to paradise (the sixth realm). Should it seek to be filled with the divine love of the Creator, it may then progress to the celestial heavens. In heaven it is conscious of its immortality and continues to receive inflowings of the divine essence of the Father. Jesus' mission on Earth was to make known the possibilities of divine love to all persons.

It has several hundred members in the United States, Canada, England, Nigeria, and Togo. It has published a new edition of Padgett's writings under the title *Angelic Revelations of Divine Truth*. A second group of followers of the Padgett teachings was organized in 1991 under the church's original name. Currently, the Foundation Church functions as a through-the-mail, nonprofit Christian Spiritualist foundation. It may be contacted at PO Box 66003, Washington, D.C. 20035-6003.

Sources:

Padgett, James E. *True Gospel Revealed Anew by Jesus*. 4 vols. Washington, D.C.: Foundation Church of the New Birth, 1958–72.

Foundation Church of the New Birth

The Foundation Church of the New Birth is one of two organizations that grew out of the turmoil among the followers of the revelations of channel James Edward Padgett (1852–1923). Beginning in 1914, Padgett received some 1,500 messages, believed to be from Jesus Christ and other spirit entities. These messages affirmed the immortality of the human spirit. Following Padgett's death, a close associate, Leslie R. Stone, took charge of the manuscripts. He saw to the publication of an initial volume drawn from the material in 1940. In 1958 the Foundation Church of the New Birth was incorporated in Washington, D.C. The small church was headed by a board of trustees. The last of those trustees, Rev. John Paul Gibson, died in 1982. Leadership passed to Victor Summers, but in 1983 Summers resigned all connection with the church and formally dissolved it.

Summers's actions were opposed by the majority of members. One group in Washington, D.C., moved to reorganize. They founded the New Birth Christian Healing Sanctuary and were eventually incorporated as the **Foundation Church of the Divine Truth**, under which name they continue to exist. A second group reorganized in 1991 using the original name, the Foundation Church of the New Birth. The church upholds the beliefs of the original body and disseminates the teachings of

the Padgett revelations, contained in the four-volume set *True Gospel Revealed Anew by Jesus*.

The Foundation Church of the New Birth may be contacted at P.O. Box 996, Benjamin Franklin Sta., Washington, DC 20044. Website: <http://www.divinelove.org>.

Sources:

Padgett, James E. *True Gospel Revealed Anew by Jesus*. 4 vols. Washington, DC: Foundation Church of the New Birth, 1958–72.

Foundation Faith of God

The Foundation Faith of God was founded in 1974 by former members of the **Process Church of the Final Judgment**, including the great majority of the leadership. Many in the Process Church had become increasingly discouraged by the direction being taken by church founder Robert de Grimston. He had come to focus more and more on a dualist doctrine of the unity of Christ and Satan, and the church had been identified as a Satanist religion in the popular press. The leaders collectively withdrew, leaving the church an empty shell, and reorganized as the Foundation Church of the Millennium. They later changed names to the Foundation Faith of the Millennium (1977) and adopted the present name in 1980.

The Foundation Faith of God has a doctrine approaching orthodox Christianity and affirms a belief in the Christian Trinity, the deity of Christ, salvation from sin, and the necessity of a new birth. The church is strongly focused on endtime issues of the Second Coming of Christ and the coming kingdom of God. It has a healing ministry and many of the ministers offer spiritual (psychic) consultations. The church also maintains a strong social ministry.

Address: Faith Center, 3030 Palomino Ln., Las Vegas, NV 89107-4510.

Foundation for A Course in Miracles

The Foundation for *A Course in Miracles* is a study and retreat center established in 1982 by cofounders Kenneth Wapnick and his wife, Gloria Wapnick. Wapnick, a clinical psychologist, was a close friend and associate of **Helen Schucman** and **William Tetford**, the two people whose collaboration was the initial stimulus for the scribing of *A Course in Miracles* (ACIM). He first saw the manuscript of the *Course* in 1973 and worked with Dr. Helen Schucman, the person responsible for channeling the *Course* from an entity she believed to be Christ. He helped prepare the manuscript for publication and has sat on the executive board of the **Foundation for Inner Peace**, the corporation founded to publish and distribute the text. He became a full-time teacher of ACIM soon after it was published.

Wapnick was raised Jewish but turned agnostic. After reading the works of Thomas Merton, however, he had decided to convert to Catholicism and become a monk. He was on his way to Israel to move into a monastery when he met Helen Schucman. Gloria Wapnick is a former social studies instructor and high school dean of students who has been working with *A Course in Miracles* since 1977. Raised a Catholic, she drifted away from the religion. In 1977 she had a session with Pat Rodegast, the person who channels an entity named Emmanuel. Directed to Wainwright House, a seminar center in Rye, New York, she found herself in a class on the ACIM. She met Wapnick at a conference on the *Course*. They were married in 1981.

Founded to facilitate the Wapnicks' teaching work, by 1984 the Foundation for *A Course in Miracles* (FACIM) evolved into a teaching and healing center in Crompond, New York, which was quickly outgrown. In 1988 the Wapnicks opened the Academy and Retreat Center in upstate New York, and in 1995 began the Institute for Teaching Inner Peace through *A Course*

in *Miracles* (ITIP-ACIM), an educational corporation chartered by the New York State Board of Regents. The institute operates under the aegis of the foundation, administering workshops and academy courses.

The Wapnicks had been inspired by Plato and saw the foundation as modeled on Plato's Academy, a place where people could study in an atmosphere conducive to learning, and then implement the acquired wisdom in their daily life. The foundation's Statement of Purpose is as follows:

To foster spiritual development through the study and practice of *A Course in Miracles*, a set of three books channeled by Jesus, that teach that the way to remember God is by undoing guilt through forgiving others. The corporation has as its specific aims to teach the Course, helping those interested to integrate the Course's principles into their personal lives, that they may better realize their true identity, shared with all people, as children of God; to teach and train those who wish to teach the Course to others; to teach the Course's reinterpretation of traditional Christian principles such as sin, suffering, forgiveness, Atonement, and the meaning of the Crucifixion; to further understanding of the Course by means of educational and training programs, seminars, and publications.

The Foundation for *A Course in Miracles* is headquartered at 1275 Tennanah Lake Rd., Roscoe, NY 12776-5905. It publishes a periodical, *The Lighthouse*. The website for the foundation is at <http://facim.org/>.

Sources:

Wapnick, Kenneth. *Absence from Felicity: The Story of Helen Schucman and Her Scribing A Course in Miracles*. Roscoe, N.Y.: Foundation for A Course in Miracles, 1991.

———. *Christian Psychology in A Course in Miracles*. Roscoe, N.Y.: Foundation for A Course in Miracles, 1992.

———. *The Fifty Miracle Principles of A Course in Miracles*. Roscoe, N.Y.: Foundation for A Course in Miracles, 1992.

———. *Forgiveness and Jesus: The Meeting Place of A Course in Miracles and Christianity*. Roscoe, N.Y.: Foundation for A Course in Miracles, 1992.

Foundation for Inner Peace

The Foundation for Inner Peace, the corporation that assumed primary responsibility for the publishing and distribution of the very successful channeled work known as *A Course in Miracles*, was originally founded in 1972 by Judith Skutch and her husband, Robert Skutch, as the Foundation for ParaSensory Investigation, an organization to facilitate the Skutches' programming activities within the psychic community in New York City.

On May 29, 1975, Judith Skutch met Drs. **Helen Schucman** (1910–1981) and **William Tetford** (1923–1988). Schucman had been the channel and Tetford the transcriber for *A Course in Miracles* (ACIM). The material was believed to have come directly from Jesus Christ. The two had been joined in the endeavor by Kenneth Wapnick, who worked with Schucman in editing the text. The three let Skutch in on the secret they shared, and she soon became as enthused as they over the teachings of the *Course*. They met frequently over the next weeks and decided to publish the manuscript that existed in three segments—a text, a workbook for students, and a manual for teachers. Skutch offered her already existing corporation as the vehicle for the publishing activity. It was renamed the Foundation for Inner Peace. Schucman turned her copyright interest in the *Course* to the foundation and by the end of the summer the first edition was released as a reduced-size, soft-cover offset reproduction of the manuscript, some 300 copies. The following year a three-volume hardcover edition of 5,000 copies was published.

In 1978, Helen Schucman channeled a personal message of guidance from Jesus to the foundation that it was to extend its program by offering means to discuss the content of the *Course*. This additional activity was assigned primarily to Wapnick. He began his teaching work forthwith. He soon met his future wife, Gloria, and they were married in 1981. At the beginning of 1982, they founded the **Foundation for A Course in Miracles** to facilitate their teaching work.

Also in 1978, the decision was made to move the Foundation for Inner Peace to Tiburon, California (where psychologist Gerald Jampolsky, a significant supporter of the ACIM, had located his Center for Attitudinal Healing). The Wapnicks remained in New York, but relocated from the city to Roscoe, New York. The foundation expanded its publishing program, including two further works channeled by Schucman, *Psychotherapy: Purpose, Process and Practice* and *The Song of Prayer*, as well as a collection of her poems, *The Gifts of God*. They have also issued *Course*-related cassettes and videos. In 1982, the foundation established a translation program. The Spanish edition appeared in 1993. Subsequently Chinese, Dutch, German, Hebrew, Italian, Portuguese, and Russian editions have been published and work continues on Croatian, Czech, Danish, Finnish, Greek, Hungarian, Japanese, Norwegian, Polish, Slovene, and Swedish editions.

In New York in 1995, the foundation created an educational arm, the Institute for Teaching Inner Peace through *A Course in Miracles*.

The Foundation for Inner Peace is headquartered at P. O. Box 598, Mill Valley, CA 94942-0598. Its webpage may be found at <http://www.acim.org/>.

Sources:

A Course in Miracles. 3 vols. New York: Foundation for Inner Peace, 1975.

Koggend, John. "The Gospel According to Helen." *Psychology Today* 14 (September 1980): 74–78.

Miller, D. Patrick. *The Complete Story of the Course: The History, the People and the Controversies Behind A Course in Miracles*. Berkeley, Calif.: Fearless Books, 1997.

Skutch, Judith. "A Course in Miracles, the Untold Story." Parts 1 & 2. *New Realities* 4, no. 1, 2 (August, September/October 1984): 17–27; 8–15, 78.

Foundation for Mind-Being Research

A research facility established in 1980 to further consciousness studies and to bring this field into wider recognition as a bona fide science. Its interdisciplinary nature is reflected in the wide range of interests of the membership, including engineering, science, medicine, the humanities, and the arts. The foundation holds regular meetings and issues a newsletter. Address: 442 Knoll Dr., Los Altos, CA 94024. Website: <http://www.epcomm.com/fmbr/>.

Sources:

Foundation for Mind-Being Research Homepage. <http://www.epcomm.com/fmbr/>. March 8, 2000.

Foundation for Mind Research

Organization formed by the husband and wife team **Robert E. L. Masters** and **Jean Houston** in New York to conduct experiments on the border between mental and physical experience. Houston is a professor of psychology, and Masters is a poet and sexologist and the author of many books. Both have experimented with clinically controlled hallucinogenic drugs.

Masters and Houston also developed the ASCID (Altered States of Consciousness Induction Device), better known as "the witches' cradle." It was suggested by historical accounts of witches being suspended from tree branches in swinging bags.

Masters and Houston developed a metal swing in which the subject is secured blindfolded with ear baffles and swings in various directions. In this situation of sensory deprivation and confusing movement, the subject experiences enhanced fantasies and alteration in consciousness. A more primitive and dangerous form of this activity has long been called “dervish dangling” and has been reported to result in paranormal perception.

Sources:

Houston, Jean. *Lifeforce: The Psycho-historical Recovery of the Self*. New York: Delacorte Press, 1989.

Masters, Robert E. L., and Jean Houston. *Mind Games*. New York: Viking Press, 1972.

———. *The Varieties of Psychedelic Experience*. New York: Holt, Rinehart & Winston, 1966.

Foundation for Reincarnation and Spiritual Research

The Foundation for Reincarnation and Spiritual Research was founded in India in 1985 to focus empirical research on **reincarnation**. It aimed to follow up on the technique developed by American parapsychologist **Ian Stevenson** for in-depth investigation of cases suggestive of reincarnation, several volumes of which were published through the 1970s. The leading researcher connected with the foundation is Jamuna Prasad, its research adviser who through the 1960s and 1970s established an impressive record in studying life after death, especially in his cooperation with **Karlis Osis** of the **American Society for Psychical Research** in his study of deathbed experiences. Also integral to the program of the foundation was the attempt to discover correlated between the results of scientific research and the teachings of the ancient Hindu (Vedic and yogic) literature of India.

The foundation was a membership organization that drew most of its members from India but coordinated its research with that of other like organizations around the world. Last known address: 109 Rami Mundi, Allahabad 211003, Uttar Pradesh, India.

Foundation for Research on the Nature of Man (FRNM) See Rhine Research Center

Founding Church of Scientology See Scientology, Church of

Fountain of the World Fellowship See WFLK Fountain of the World

Fountain Spirits

According to German mystic **Jakob Boehme** (1575–1624) there were in nature seven active principles, the “Fountain Spirits” or “Mothers of Existence”: the astringent quality, the sweet quality, the bitter quality, the quality of fire, the quality of love, the quality of sound, and the quality of essential substance. The reciprocal action of these antipathetic qualities resulted in supreme unity. Each was at once the parent and the child of all the rest, being generated and generating one another. They were typified by the seven golden candlesticks of Rev. 1:20.

Boehme’s mystical visions are detailed in his books, notably *Aurora*, first published in 1612, translations of which have been reissued.

Sources:

Boehme, Jacob. *The Life and Doctrines of Jacob Boehme*. New York: McCoy Publishing, 1929.

Fourth Dimension

A “higher” form of space that mathematicians conceive as another direction from which a fourth line may be drawn at right angles to each of the three lines (mutually at right angles) that three-dimensional space permits to be drawn through any point in it. A highly speculative form of the theory that such a higher form of space exists has been employed in the attempt to solve certain questions concerning psychic phenomena.

For beings living on a flat surface, having no thickness, and possessing all their nerve endings on the periphery of their bodies, only two directions could exist. A circle drawn on their plane with chalk would be a closed space into which they could not penetrate except through a cut in it. Having no concept of a third dimension, they could not picture objects passing out of and into the circle if the objects did not pass through the cut.

From a third dimension, however, both the inside and outside of the circle are visible and accessible. Similarly, for beings living in a four-dimensional world, enclosed spaces would appear open. Persons could make objects mysteriously vanish in the direction of the fourth dimension and make them reappear again in an apparent transgression of the law of impenetrability.

A similar explanation is presented for **apport** phenomena, the reported materialization of an object in the midst of a séance. **Johann Zöllner** made the first attempt at the experimental demonstration of the fourth dimension in his sittings with the medium **Henry Slade**. **Cesare Lombroso** considered it an ingenious solution to many perplexing psychic problems. **W. W. Carington**, in *A Theory of the Mechanism of Survival* (1920), hypothesizes that after physical death the individual consciousness is embodied in a vehicle made not from physical matter, but from four-dimensional matter (i.e., that which in four-dimensional space corresponds to what we call matter in three-dimensional space). The connecting link between the physical body and the four-dimensional vehicle is the **etheric double**.

Clairvoyants who see the front, sides, back, and every internal point of three-dimensional objects simultaneously are thus believed to employ a four-dimensional organ of sight. Traveling and medical **clairvoyance** are better understood by using this hypothesis.

If the four-dimensional vehicle is so pliable that it is capable of being molded by the mere power of will, **apparitions** will find a ready explanation, provided the percipient is receptive to supernormal impressions. Another application is the phenomenon of **prevision**, bound up with the riddle of time. Its adoption as a working hypothesis has also been offered as a way to bridge the gap between religious and scientific thought.

Sources:

“A. Square” [E. A. Abbott]. *Flatland: A Romance of Many Dimensions*. 1884. 6th ed. New York: Dover Publications, 1953.

Hinton, C. H. *The Fourth Dimension*. London: G. Allen & Unwin, 1934.

———. *Scientific Romances*. London, 1886.

Rucker, Rudy von Bitter. *The Fourth Dimension: Toward a Geometry of Higher Reality*. Boston: Houghton-Mifflin, 1984.

Fourth Way

The system of mystic and occultist **George I. Gurdjieff** (1872–1949), which he contrasted to the three traditional ways of mysticism—those of the fakir, the monk, and the yogi. Gurdjieff maintained that human beings are “asleep” (i.e., not living at full potential of awareness and performance). To develop greater awareness requires hard work in removing illusory or

limited experience and awakening to higher reality, he said. This evolution can be assisted by special work involving a system of psychophysical exercises including movement, music, and dance. Gurdjieff's system was especially concerned with achieving evolution in everyday life, rather than retreating from society.

An early enthusiast for the work of Gurdjieff was the journalist **Peter D. Ouspensky**. Later disciples included **Maurice Nicoll**, **J. G. Bennett**, and **Thane Walker**, each of whom founded schools concerned with teachings stemming from the philosophy and methods of Gurdjieff. A leading group concerned with Gurdjieff work in the United States is the Gurdjieff Foundation of New York.

Traditional Gurdjieff schools carry on unobtrusively and avoid publicity. There is little centralized organization, and proselytizing attempts are low key. Prospective followers of the Fourth Way are usually expected to have studied books dealing with the life and thought of Gurdjieff.

Sources:

Bennett, J. G. *Gurdjieff, A Very Great Enigma: Three Lectures*. New York: Samuel Weiser, 1973.

———. *Gurdjieff: Making a New World*. New York: Harper & Row, 1974.

De Hartmann, Thomas. *Our Life with Gurdjieff*. New York: Penguin, 1972. Rev. ed. San Francisco: Harper & Row, 1983.

Driscoll, J. Walter. *Gurdjieff: An Annotated Bibliography*. New York: Garland Publishing, 1985.

Gurdjieff, G. I. *All and Everything*. New York: Harcourt, Brace, 1950. Reprint, New York: E. P. Dutton, 1963.

———. *Meetings With Remarkable Men*. New York: E. P. Dutton, 1964.

———. *Views From the Real World: Early Talks in Moscow, Es-sentuku, Tiflis, Berlin, London, Paris, New York, Chicago as Recollected by His Pupils*. New York: Triangle Editions; London: Routledge & Kegan Paul, 1973.

Webb, James. *The Harmonious Circle*. New York: G. P. Putnam's Sons, 1980.

Fowler, Edward P. (ca. 1852– ?)

Principal **medium** of the **New York Circle**, established as the first Spiritualist organization in the summer of 1851. Fowler was a medical student, brother of a well-known phrenologist, and the first medium who produced **direct writing** in the United States. Suspicion of fraud was aroused, however, because a Hebrew text that he claimed to have received while asleep and alone in his room did not withstand the criticism of experts.

Much publicity was given to another script, "Peace, but not without freedom," similarly obtained in December 1951. It was signed by 56 spirits, including many of the original signatories of the Declaration of Independence, in their characteristic handwriting. The autographs are reproduced by **Emma Hardinge Britten** in her *Modern American Spiritualism* (1869). According to Britten, one Professor Bush desired to test the possibility of communicating in Hebrew through **raps**, called out the alphabet in that language, and received highly satisfactory answers.

Fowler's mediumship was the subject of a debate between S. B. Brittan, editor of the *Shekinah*, and B. W. Richmond. The case chiefly rested on the medium's own testimony and the internal evidence of his scripts.

Sources:

Britten, Emma Hardinge. *Modern American Spiritualism*. 1869. Reprint, New Hyde Park, N.Y.: University Books, 1979.

Fowler, Lottie (1836–1899)

Professional name of Charlotte Connolly, American clairvoyant and medical diagnoser. While biographical details are scarce, Fowler attained brief fame during a trip to England in 1872. During this tour, in April 1872, she initially introduced **Stanton Moses to Spiritualism**. Florence Marryat often acted as transcriptionist for Fowler in taking down trance answers to letters as dictated by "Annie," her German guide. According to Marryat, Fowler was consulted by physicians of the court at the time of the Prince of Wales's dangerous illness, and from the beginning predicted his recovery.

It was through her mediumship that the body of the late **Master of Lindsay** of Balcarres, which had been stolen from the family vault, was eventually recovered. She predicted a London riot and the Tay Bridge disaster. Among her more unusual stories, in *Medium and Daybreak* (1872), is her claim that on February 17, 1872, she was paranormally transported from a bus near Oxford Circus, London, to an apartment in Bloomsbury, about three miles away.

Sources:

"Fritz." *Where Are the Dead?* London, 1873.

Hellenbach, Baron. *Eine Philosophie des Gesunden Menschenstandes*. N.p., 1876.

Marryat, Florence. *The Spirit World*. London, 1894.

———. *There is No Death*. London, 1892. Reprint, New York: Causeway Books, 1973.

Fox, George (1624–1691)

Mystic and founder of The Society of Friends (Quakers). In his *Journal* (1694), one of the great religious autobiographies, he testifies to many extraordinary psychic experiences. In the 1920s Walter Prince cited him as one of the "noted witnesses for psychic occurrences." Once he lay in trance for 14 days, had great spiritual struggles and ecstasies, heard voices that he believed to be of the Lord, and proclaimed by direct revelation the doctrine of the Inner Light: "I saw that Christ enlightened all men and women with his divine and saving light, and I saw that the manifestation of the spirit of God was given to every man to profit withal."

It was said that there was a wonderful magnetism and power about the eyes of George Fox. He had gifts of healing and himself made many wonderful recoveries. He foretold the fall of the Rump Parliament; he had a striking presentiment of the approaching death of Cromwell; he had a vision of the fire of London years before it happened; and he had a foreshadowing of the coming revolution of 1689. He reportedly had so much psychic power that during some of the meetings at which he was present the house was shaken, and on one occasion a clergyman ran out of the church fearing it would fall on his head.

Fox's journal contains accounts of the miraculous events of his life.

Sources:

Cadbury, H. J. *George Fox's "Book of Miracles"*. Cambridge: Cambridge University Press, 1948.

Fox, George. *Journal*. Edited by John L. Nickalls. Cambridge: Cambridge University Press, 1952.

Prince, Walter F. *Noted Witnesses for Psychic Occurrences*. Boston: Boston Society for Psychic Research, 1928. Reprint, New Hyde Park, N.Y.: University Books, 1963.

Fox, Marietta Newton (1928–1996)

American psychologist active in the field of parapsychology. Fox was born January 18, 1928, at Bradford, Pennsylvania. She studied psychology at the College of Wooster, Wooster, Ohio (B.A., 1950), after which she became a researcher at the **Para-**

psychology Laboratory at Duke University. She joined the staff of the Institute of Living, Hartford, Connecticut, in 1952. From 1953 to 1954, she was a schoolteacher in Wheaton, Illinois. She was a charter associate of the Parapsychological Association.

Sources:

Fox, Marietta N., and Kenneth Bates. "An Experimental Study of ESP Capacity in Mental Patients." *Journal of Parapsychology* (December 1951).

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Fox, Oliver

Pseudonym of **Hugh G. Callaway** (1885–1949), pioneer British exponent of **astral projection**, or **out-of-the-body travel**. His book *Astral Projection: A Record of Out-of-the-body Experiences* (1939) was the first major British publication on the subject.

Fox, Selena (1949–)

Selena Fox, Wiccan priestess and founder of Circle Sanctuary, was born on October 20, 1949, in Arlington, Virginia. She was an honors student at the College of William and Mary, from which she received her B.S. in psychology in 1971. She then pursued professional training in clinical and social psychology at several institutions. She was also one of the first persons attracted to the new Pagan Wiccan movement (distinguished by its worship centered upon acknowledgement of a feminine deity) that had been brought to the United States from Great Britain by students of **Gerald B. Gardner**. Her studies had included a search through a variety of religious options, especially Native American shamanism.

In 1974 Fox founded the Church of Circle Wicca, one of the first Wiccan organizations to receive its federal and state tax exemption. Working with Jim Alan, a Wiccan priest, and a small group of Pagans in Madison, Wisconsin, Fox began a networking effort among Pagans nationally. She and Alan traveled widely and between their music and ritual leadership, they quickly emerged as spokespersons for the highly diffuse movement. In 1977 they founded Circle Network to facilitate international contact among those who professed an Earth-centered spirituality. To assist that contact, Circle began to issue a periodically updated Pagan directory. By the end of the decade, *Circle Network News*, the church's periodical, had the highest circulation of any Neo-Pagan periodical in the world.

The Pagan movement grew rapidly through the 1970s and by the beginning of the 1980s several national Wiccan fellowships had emerged, including the Covenant of the Goddess which provided a home for those Wiccans who were not a part of the older fellowships built around the lineage of priestesses in the Gardnerian or Alexandrian tradition. Fox became aware of two needs within the larger Pagan community and moved to supply them. First, she founded the Pagan Spirit Alliance, an inclusive national fellowship that included not only Wiccans (those Pagans who called themselves Witches) but other Pagans who did not identify themselves as Wiccans. Such Pagans went by a variety of names, from Druid to **Asatru** to simply Goddess worshippers. Then in 1983, she purchased a farm in rural Wisconsin that included a large wooded area, and dedicated it as a national Pagan retreat area named Circle Sanctuary (the new name adopted by the church). The farm became the residence of a small community and the site of regular rituals, especially the major Pagan festivals which mark the solar cycle approximately every six weeks (at the solstices and equinoxes and halfway between). It also became the location for a round of summer programs, including the annual Pagan Spirit Gathering.

In 1984, Fox and Alan ended their relationship. Two years later Fox married Dennis Carpenter, who now functions as the

high priest for Circle. By this time, Circle Sanctuary became the focus of two controversies: one within the Pagan community over the propriety of the community supporting the Sanctuary, which was owned by a private (albeit a nonprofit) corporation; and a more intense one created by neighbors offended by the existence of a center for Witches in their midst. Both controversies were eventually resolved in Fox's favor.

Through the 1990s, Fox established herself as a major spokesperson of Paganism, which she terms Earth-centered spirituality. With her husband, she has worked to end discrimination against Pagans (largely a remnant of anti-Witch propaganda during the late medieval period) and to bring Neo-Paganism into the larger religious community (which includes dispelling the identification of Pagan Goddess worship with Satanism). Her round of activities are chronicled in the pages of *Circle Network News*.

Sources:

"Selena Fox: Building Bridges of Understanding: An Interview." *Fireheart* (spring/summer 1989): 10–17.

Fox Sisters, Kate [Catharine] (1836–1892) and Margaret(ta) (1833–1893)

The pioneers of modern **Spiritualism**, along with a third sister, (Ann) Leah (1814–1890), variously known by marriage as Mrs. Fish, Mrs. Brown, and Mrs. Underhill. According to Leah Fox's book *The Missing Link in Modern Spiritualism* (1885), psychic power ran in the family.

Their great-grandmother was a somnambulist (sleepwalker). She attended phantom funerals of people yet living and described every detail about the officiating minister and the persons present. Her descriptions corresponded with the facts as they were later observed. An aunt, Elisabeth Higgins, as told in **Robert Dale Owen's** *Footfalls on the Boundary of Another World* (1860), saw in a dream her own tombstone; she died on the day inscribed in her vision.

The events that made the Fox family name historic date from December 11, 1847, the day on which John D. Fox, the father, took the tenancy of a house in Hydesville, New York. The house had a mysterious reputation. Michael Weakman, the former tenant who had moved in two years before, left it because of strange noises, but the family of John D. Fox did not experience serious discomfort until March 1848. At that time **raps**, knocks, and noises as of moving furniture were heard at night. They increased in intensity. On March 31 there was a very loud and continued outbreak of inexplicable sounds. Fox's wife suggested that the sashes might have rattled since the night was windy. John Fox got up and tried the sashes, shaking them to see if they were loose. One of the girls happened to remark that when her father shook the window sash the noises seemed to reply. The idea came to her to ask for an answer by imitating the sounds. John's wife, Margaret, in a testimony signed four days later, described the occurrences as follows:

"On the night of the first disturbance we all got up, lighted a candle and searched the entire house, the noises continuing during the time and being heard near the same place. Although not very loud, it produced a jar of the bedsteads and chairs that could be felt when we were in bed. It was a tremulous motion, more than a sudden jar. We could feel the jar when standing on the floor. It continued on this night until we slept. I did not sleep until about twelve o'clock. On March 30 we were disturbed all night. The noises were heard in all parts of the house. My husband stationed himself outside the door while I stood inside, and the knocks came on the door between us. We heard footsteps in the pantry, and walking downstairs; we could not rest, and I then concluded that the house must be haunted by some unhappy restless spirit. I had often heard of such things, but had never witnessed anything of the kind that I could not account for before.

“On Friday night, March 31, 1848, we concluded to go to bed early and not permit ourselves to be disturbed by the noises, but try and get a night’s rest. My husband was here on all these occasions, heard the noises and helped in the search. It was very early when we went to bed on this night—hardly dark. I had been so broken of my rest I was almost sick. My husband had not gone to bed when we first heard the noise on this evening. I had just lain down. It commenced as usual. I knew it from all the other noises I had ever heard before. The children, who slept in the other bed in the room, heard the rapping and tried to make similar sounds by snapping their fingers.

“My youngest child, Cathie, said: ‘Mr. Splitfoot, do as I do,’ clapping her hands. The sound instantly followed her with the same number of raps. When she stopped the sound ceased for a short time. Then Margaretta said, in sport, ‘No, do just as I do. Count one, two, three, four,’ striking one hand against the other at the same time; and the raps came as before. She was afraid to repeat them. Then Cathie said in her childish simplicity, ‘Oh, mother, I know what it is. To-morrow is April-fool day and it is somebody trying to fool us.’ ‘I then thought I could put a test that no one in the place could answer. I asked the noise to rap my different children’s ages, successively. Instantly each one of my children’s ages was given correctly, pausing between them sufficiently long to individualize them until the seventh, at which a longer pause was made, and then three more emphatic raps were given, corresponding to the age of the little one that died, which was my youngest child.

“I then asked: ‘Is this a human being that answers my questions so correctly?’ There was no rap. I asked ‘Is it a spirit? If it is make two raps.’ Two sounds were given as soon as the request was made. I then said: ‘If it was an injured spirit, make two raps,’ which were instantly made, causing the house to tremble. I asked: ‘Were you injured in this house?’ The answer was given as before. ‘Is the person living that injured you?’ Answered by raps in the same manner. I ascertained by the same simple method that it was a man, aged 31 years, that he had been murdered in this house and his remains were buried in the cellar; that his family consisted of a wife and five children, two sons and three daughters, all living at the time of his death, but that the wife had since died. I asked: ‘Will you continue to rap if I call my neighbors that they may hear it too?’ The raps were loud in the affirmative.

“My husband went and called in Mrs. Redfield, our nearest neighbor. She is a very candid woman. The girls were sitting up in bed clinging to each other and trembling with terror. I think I was as calm as I am now. Mrs. Redfield came immediately (this was about half past seven), thinking she would have a laugh at the children. But when she saw them pale with fright and nearly speechless, she was amazed and believed there was something more serious than she had supposed. I asked a few questions for her and she was answered as before. He told her age exactly. She then called her husband, and the same questions were asked and answered.

“Then Mr. Redfield called in Mr. Duesler and wife, and several others. Mr. Duesler then called in Mr. and Mrs. Hyde, also Mr. and Mrs. Jewell. Mr. Duesler asked many questions and received answers. I then named all the neighbors I could think of and asked if any of them had injured him and received no answer. Mr. Duesler then asked questions and received answers. He asked ‘Were you murdered?’ Raps affirmative. ‘Can your murderer be brought to justice?’ No sound. ‘Can he be punished by law?’ No answer. He then said: ‘If your murderer cannot be punished by the law manifest it by raps,’ and the raps were made clearly and distinctly. In the same way Mr. Duesler ascertained that he was murdered in the east bedroom about five years ago and that the murder was committed by a Mr.—on a Tuesday night at twelve o’clock; that he was murdered by having his throat cut with a butcher’s knife; that the body was taken through the buttery, down the stairway and that it was buried ten feet below the surface of the ground. It was also as-

certained that he was murdered for his money by raps affirmative.

“‘How much was it—one hundred?’ No rap. ‘Was it two hundred?’ etc., and when he mentioned five hundred the raps replied in the affirmative.

“Many called in who were fishing in the creek, and all heard the same questions and answers. Many remained in the house all night. I and my children left the house. My husband remained in the house with Mr. Redfield all night. On the next Saturday the house was filled to overflowing. There were no sounds heard during the day, but they commenced again in the evening. It was said that there were over three hundred persons present at the time. On Sunday morning the noises were heard throughout the day by all who came to the house.

“On Saturday night, April 1, they commenced digging in the cellar; they dug until they came to water and then gave it up. The noise was not heard on Sunday evening nor during the night. Stephen B. Smith and wife (my daughter Marie) and my son David S. Fox and wife, slept in the room this night.

“I have heard nothing since that time until yesterday. In the forenoon of yesterday there were several questions answered in way by rapping. I have heard the noise several times to-day.

“I am not a believer in haunted houses or supernatural appearances. I am very sorry there has been so much excitement about it. It has been a great deal of trouble to us. It was our misfortune to live here at this time; but I am willing and anxious that the truth should be known and that a true statement should be made. I cannot account for these noises; all that I know is that they have been heard repeatedly as I have stated. I have heard this rapping again this (Tuesday) morning, April 4. My children have also heard it.”

John D. Fox then signed the following statement:

“I have also heard the above statement of my wife, Margaret Fox, read, and hereby certify that the same is true in all its particulars. I heard the same rappings which she has spoken of, in answer to the questions, as stated by her. There have been a great many questions besides those asked, and answered in the same way. Some have been asked a great many times and they have always received the same answer. There has never been any contradiction whatever.

“I do not know of any way to account for those noises, as being caused by any natural means. We have searched every nook and corner in and about the house at different times to ascertain if possible whether anything or anybody was secreted there that could make the noise and have not been able to find anything which would or could explain the mystery. It has caused a great deal of trouble and anxiety.

“Hundreds have visited the house, so that it is impossible for us to attend to our daily occupations; and I hope that, whether caused by natural or supernatural means, it will be ascertained soon. The digging in the cellar will be resumed as soon as the water settles, and then it can be ascertained whether there are any indications of a body ever having been buried there; and if there are I shall have no doubt but that it is of supernatural origin.”

The digging could not be resumed until summer. Then, at a depth of five feet, they found a plank, along with charcoal and quicklime, and finally hair and some bones, which were pronounced by medical men to belong to a human skeleton. The rest of the skeleton was believed to be found 56 years later. According to a report of the *Boston Journal*, November 23, 1904, some parts of a rough wall built one yard from the true wall of the cellar fell down. Excavations were made by the owner of “the spook house” and an almost complete human skeleton was found. It was thought that the murderer first buried the body in the middle of the cellar, then became alarmed, dug it up, and buried it in the space between the two walls.

As the murder victim’s spirit continued to communicate with the Foxes in 1848, Mrs. Fox’s hair turned white as a result of the disturbances in the house. The phenomena soon assumed the character of formal haunting. The sound of a death strug-

gle, the gurgling of a throat, and the heavy dragging of a body across the room was heard night after night. Finally the family could not stand it any longer and moved out. But the raps continued in the house even after they left, and one night more than 300 people conversed with the invisible entity.

From Raps to the Message of Spiritualism

Kate took refuge at her brother's house in Auburn, and her sister Margaret went to her sister Leah's house in Rochester. The raps broke out again in both places. In Rochester they were especially violent. Calvin Brown, who afterward became Leah's second husband and who lived in the same house, was opposed to the manifestations and became the object of **poltergeist** attacks. Things were thrown at him, but without causing him injury. Blocks of wood were found scattered in the rooms, sometimes with sentences written on them. The manifestation was intelligent and spiteful.

"We had become satisfied," writes Leah in *The Missing Link* (1885), "that no earthly power could relieve us. While on our knees pins would be stuck into different parts of our persons. Mother's cap would be removed from her head, her comb jerked out of her hair and every conceivable thing done to annoy us." The spirits "carried on the manifestations on the very peak of the roof. It sounded like the frequent discharge of heavy artillery. It was stated to us the next day that the sounds were heard a mile away. We feared that the roof would fall in upon us."

These violent disturbances went on until Isaac Post, a visiting friend, suddenly remembered that Leah's brother David "conversed with the Hydesville spirits by using the alphabet." Tremendous raps came in answer to the first question and this message was spelled out: "Dear Friends, you must proclaim this truth to the world. This is the dawning of a new era; you must not try to conceal it any longer. When you do your duty God will protect you and good spirits will watch over you." From that time on, communications began to pour through and the manifestations became orderly. The table rocked, objects moved, guitars were played, and psychic touches were experienced.

On November 14, 1849, the first meeting of a small band of Spiritualists took place in the Corinthian Hall in Rochester. The excitement grew. Public investigation was demanded. The report of a committee of five that could not explain the phenomena as **fraud** was rejected and another committee was delegated. They were also forced to report that when the girls "were standing on pillows with a handkerchief tied round the bottom of their dresses, tight to the ankles, we all heard rapping on the wall and floor distinctly."

Passions rose to fury; once the girls were nearly lynched, but in spite of a hostile atmosphere and denunciation in the press, the movement kept growing. Other mediums sprang up. Mrs. Tamlin and **Mrs. Benedict** of Auburn, the first two well-known mediums who were developed in the circle of Kate Fox (see **Apostolic Circle**), were followed by a host of others, and on November 28, 1849, because of the increasing demand for sittings, Leah became a professional medium.

The first public sittings were soon followed by a propaganda tour to Albany in May 1850, then to Troy, where their lives were threatened and they were fired on. On June 4, 1850, they took the message of Spiritualism to New York City. Horace Greeley, the editor of the *New York Tribune*, was their first caller. Fearing for their safety, he advised them to charge a \$5 admission fee. Later, under the aegis of the **Society for the Diffusion of Spiritual Knowledge**, free public sittings were initiated, for which Mr. H. H. Day paid \$1,200 per annum to Kate. Interest ran high from the very first.

Greeley's report in the *Tribune* was enthusiastic:

"We devoted what time we could spare from our duties out of three days to this subject, and it would be the basest cowardice not to say that we are convinced beyond a doubt of their perfect integrity and good faith in the premises. Whatever may be

the origin or cause of the 'rappings,' the ladies in whose presence they occur do not make them. We tested this thoroughly and to our entire satisfaction."

The phenomena in these first seances were not spectacular in light of later occurrences associated with the Fox sisters. Raps were heard, the table and chairs moved, and the sitters were touched by invisible hands. Perhaps their most powerful early manifestation was recorded in 1853 by Governor Tamadge. It was the complete levitation of the table with the governor himself on top. He also claimed to have received a communication in direct writing from the spirit of John C. Calhoun. According to Robert Dale Owen, Leah was the best medium for raps. With her he obtained them on the seashore on a rock, in a sailing boat (sounding from underneath), on tree trunks in the woods, and on the ground beneath their feet in open air. Spirit lights and **materializations** were a comparatively late development, and they were produced by both Kate and Leah Fox.

"Exposures," Tests, and Confessions

Claimed exposures from time to time were common. In February 1851 the "snapping of the knee joints" explanation of the raps was advanced for the first time. Dr. Austin Flint, Dr. Charles A. Lee, and Dr. C. B. Coventry of the University of Buffalo published in the *Commercial Advertiser* of February 18, 1851, the disclosure that the raps were produced within the sisters' anatomies. A second investigation upheld this theory, and an alleged confession of Margaret Fox, published in April 1851 by a relation named Mrs. Norman Culver, threatened to bury both the Fox sisters and the fledgling Spiritualistic movement.

There was, however, a flagrant contradiction in the allegation, which claimed that when the committee held the ankles of the Fox sisters in Rochester a Dutch servant girl rapped with her knuckles under the floor of the cellar. She was instructed to rap whenever she heard their voices calling on the spirits. Yet the investigation to which the revelation referred was held in the houses of the members of the committee or in a public hall, the girls did not keep a servant, and Kate Fox was not present at these meetings at all. Nevertheless, the effect of the revelation was that "the Rochester impostors" were at the mercy of the press, having but one significant defender—Horace Greeley. His interest was so deep, however, that he furnished funds for Kate Fox to polish up her imperfect education.

Investigations into the reality of the phenomena were numerous. Test after test was applied. The skeptics faced two problems: explaining what they believed were the "fraudulent" production of the rappings and determining the nature of the intelligence that answered the questions, which were in many cases asked mentally. The second problem was seldom tackled; the first was addressed often and with very great ardor. One popular explanation was that the raps were produced by flexing the knee joints. In 1857, as a result of the challenge to mediums in the *Boston Courier*, several mediums appeared before a committee of Harvard professors in Boston. Kate and Leah Fox were among them. The committee was difficult to satisfy and their promised report was never published.

There is much in the personal history of the Fox sisters in these early years that remains obscure. Years of public mediumship in a hostile atmosphere, the drain of too-frequent sittings on their energy, the commercial exploitation of their talents, and the absence of understanding regarding the religious implications of Spiritualism combined to produce a deteriorating influence.

Margaret Fox married Dr. Elisha Kane, the famous Arctic explorer. With marriage, she retired from public mediumship. Before his marriage to Margaret, Kane was skeptical. He never arrived at any satisfactory solution to the phenomena, and apparently was convinced that Margaret was exploited in a mercenary spirit by her elder sister, Leah. When he was away in the Arctic he had Margaret stay with his aunt for the purpose of

polishing up her education and married her on his return. Some time after Kane's death in 1857, under the title *The Love Letters of Dr. Elisha Kane* (1865), was published a book that exacerbated suspicion of the Fox sisters. Kane, in his letters, continually reproached Margaret for living in deceit and hypocrisy. He also strongly objected to the sisters' indulgence in alcohol.

In 1861 Kate Fox was engaged as a medium exclusively for Charles F. Livermore, a rich banker from New York whose wife, Estelle, had died a year before. Over a period of five years Kate gave him nearly 400 sittings of which detailed records were kept. The doors and windows were carefully locked and the seances, witnessed by prominent men, were often held in Livermore's own house.

The medium retained consciousness while "Estelle" gradually materialized. She was not recognized until the 43rd sitting when she was illuminated by a psychic light. Later the materialization became more complete, but the figure could not speak except for a few words. The communication took place through raps and writing. Estelle and another phantom, calling himself "Benjamin Franklin," wrote on cards brought by Livermore. Kate Fox's hands were held while she wrote. The script was said to be a perfect reproduction of the characters "Estelle" used when on earth. At the 388th seance, "Estelle" declared that she was appearing for the last time. Livermore never saw her again. In gratitude for the consolation he derived from these sittings, he enabled Kate Fox to visit England in 1871. In a letter to Benjamin Coleman he praised Kate's irreproachable character and detailed her idiosyncrasies.

The career of Kate Fox in England was undisturbed. She sat for many important people, gave excellent opportunities to **Sir William Crookes** for investigation, and often held joint sittings with **D. D. Home** and **Agnes Guppy-Volckman**. On December 14, 1872, Kate married H. D. Jencken, a barrister-at-law. They had two sons, both strongly psychic at an early age. Jencken died in 1881. In 1883 the widowed medium visited Russia on the invitation of **Alexander Aksakof** and was consulted about the auspices of the coronation of the czar.

Financial circumstances forced Margaret Fox back into professional mediumship. According to **Isaac Funk**, she lived in poverty. Leah died in 1890, Kate in 1892, and Margaret in 1893. Kate (known as Mrs. Sparr from her last marriage) and Margaret were buried in the Brooklyn Cypress Hill Cemetery.

In 1916 the old Hydesville house where the Fox family had lived in 1848 was moved to Lily Dale, a campground in Western New York that has served at times as an informal headquarters for American Spiritualists. Unfortunately, it burned to the ground in 1955. The house was reconstructed in 1968 as a tourist attraction on the Hydesville site, which bears a marker erected in 1927 reading: "Birthplace of Modern Spiritualism 1848." The reconstructed building includes a niche in the cellar wall where the skeleton was found.

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Fragarach (The Answerer)

In ancient Irish legend, a sword that could pierce any armor. It was one of the magical gifts brought by Lugh from the Land of the Living. Another gift was the horse of Mananan, named Aonbarr, able to travel on land and sea. (See also **Danaans**)

FRANCE

Early Belief in Sorcery

According to occultist **Éliphas Lévi**, the practice of magic in pre-Roman France originated with the Druids and was nearly identical to that of the Draids in Britain, from which it derived. It is unlikely that Roman magic gained any footing in Gaul, but there is little evidence of whether this was or was not the case.

In his book *The History of Magic* (1913), Lévi states that in the early Frankish period of the Merovingian dynasty, Fredegond, wife of Hilperic, king of Soissons, destroyed many people apparently through **sorcery**, or malevolent magic. She also experimented with **black magic**, the calling up of spirit entities, and protected many practitioners of the art, Lévi says. On one occasion, she saved a sorceress who had been arrested by Ageric, bishop of Verdun, by hiding her in the palace.

The practice of **magic** was not punished under the rule of the early French kings, except on those occasions when (usually through poisonings) it intruded into the royal caste and thus became a political offense, as in the case of the military leader Mummol, who was tortured by command of Hilperic for sorcery. One of the Salic laws attributed to Pharamond by Sigebert stated: "If any one shall testify that another had acted as *hère-burge* or *strioporte* [titles applied to those who carry the copper vessel to the spot where the vampires perform their enchantments] and if he fail to convict him, he shall be condemned hereby to a forfeit of 7,500 deniers, being 180 1/2 sous. . . . If a **vampire** shall devour a man and be found guilty, she shall forfeit 8,000 deniers, being 200 sous."

The Christian church also legislated against sorcerers and vampires, and the Council of Agde in Languedoc, held in 506 C.E., pronounced excommunication against them. The first Council of Orleans, convened in 541, condemned **divination** and augury. The Council of Narbonne, in 589, excommunicated all sorcerers and ordained that they be sold as slaves for the benefit of the poor. Those who allegedly had dealings with the devil were condemned to whipping.

Some extraordinary phenomena are said to have occurred in France during the reign of Pepin le Bref (714?-768): the air seemed to be alive with human shapes, mirages filled the heavens, and sorcerers were seen among the clouds, scattering powders and poisons with open hands. Crops failed, cattle died, and many people perished. Such visions may have been stimulated by the teachings of the famous Kabbalist Zedekias. He presided over a school of occult science, where he withheld the secrets of his art and contented himself with postulating his ideas about elemental spirits. The spirits he stated, had been subservient to him before the fall of man. The aforementioned visions might have been caused by mass belief that sylphs and salamanders were descending in search of their former masters. Lévi wrote as follows:

"Voyages to the land of sylphs were talked of on all sides as we talk at the present day of animated tables and fluidic manifestations. The folly took possession even of strong minds, and it was time for an intervention on the part of the church, which does not relish the supernatural being hawked in the public streets, seeing that such disclosures, by imperilling the respect

due to authority and to the hierarchic chain of instruction, cannot be attributed to the spirit of order and light. The cloud phantoms were therefore arraigned and accused of being hell-born illusions, while the people—anxious to get something into their hands—began a crusade against sorcerers. The public folly turned into a paroxysm of mania; strangers in country places were accused of descending from heaven and were killed without mercy; imbeciles confessed that they had been abducted by sylphs or demons; others who had boasted like this previously either would not or could not unsay it; they were burned or drowned, and, according to Garinet, the number who perished throughout the kingdom almost exceeds belief. It is the common catastrophe of dramas in which the first parts are played by ignorance or fear.

“Such visionary epidemics recurred in the reigns following, and all the power of Charlemagne was put in action to calm the public agitation. An edict, afterwards renewed by Louis the Pious, forbade sylphs to manifest under the heaviest penalties. It will be understood that in the absence of the aerial beings the judgments fell upon those who had made a boast of having seen them, and hence they ceased to be seen. The ships in air sailed back to the port of oblivion, and no one claimed any longer to have journeyed through the blue distance. Other popular frenzies replaced the previous mania, while the romantic splendors of the great reign of Charlemagne furnished the makers of legends with new prodigies to believe and new marvels to relate.”

Mysterious legends grew around the figure of **Charlemagne**. It was said that the **Enchiridion of Pope Leo III**, a collection of written magic charms, was presented to Charlemagne. Lévi illustrates the condition of affairs in Charlemagne's France:

“We know that superstitions die hard and that degenerated Druidism had struck its roots deeply in the savage lands of the North. The recurring insurrections of Saxons testified to a fanaticism which was (a) always turbulent, and (b) incapable of repression by moral force alone. All defeated forms of worship—Roman paganism, Germanic idolatry, Jewish rancour—conspired against victorious Christianity. Nocturnal assemblies took place; thereat the conspirators cemented their alliance with the blood of human victims; and a pantheistic idol of monstrous form, with the horns of a goat, presided over festivals which might be called *agapæ* of hatred. In a word, the Sabbath was still celebrated in every forest and wild if yet unreclaimed provinces. The adepts who attended them were masked and otherwise unrecognisable; the assemblies extinguished their lights and broke up before daybreak, the guilty were to be found everywhere, and they could be brought to book nowhere. It came about therefore that Charlemagne determined to fight them with their own weapons.

“In those days, moreover, feudal tyrants were in league with sectarians against lawful authority; female sorcerers were attached to castles as courtesans; bandits who frequented the Sabbats divided with nobles the bloodstained loot of rapine; feudal courts were at the command of the highest bidder; and the public burdens weighed with all their force only on the weak and poor. The evil was at its height in Westphalia, and faithful agents were despatched thither by Charlemagne entrusted with a secret mission. Whatsoever energy remained among the oppressed, whosoever still loved justice, whether among the people or among the nobility, were drawn by these emissaries together, bound by pledges and vigilance in common. To the initiates thus incorporated they made known the full powers which they carried from the emperor himself, and they proceeded to institute the Tribunal of Free Judges.”

Lévi's observations must be taken with a grain of salt, however. It is unlikely that the **Sabbat** was celebrated to such an extreme. Also, the *Vehmgericht* was founded 450 years after Charlemagne's reign.

From the reign of Robert the Pious to that of St. Louis (1215–70), there is not much to stimulate the student of occult history. In St. Louis's time flourished the famous Rabbi Jachiel,

a celebrated master of the **Kabbalah**. There is some reason to believe that he possessed electricity, because a radiant star was said to appear in his home at night, the light so brilliant that no one could look at it without being dazzled, and it gave off rainbow colors. It appeared to be inexhaustible and was never replenished with oil or any other combustible substance. When the rabbi was annoyed by intruders at his door he struck a nail fixed in his cabinet, producing a blue spark on the head of the nail and on the door-knocker, to which, if the intruder clung, he received a severe shock.

German scholar and scientist **Albertus Magnus** lived during the same period.

The twelfth century had seen the founding of the Knights Templars of the Temple of Solomon, a French-based religious order of military men dedicated to protecting pilgrims on their way to the Holy Land. The order prospered until its prosecution by Philip the Fair (1268–1314), who accused the order of various occult crimes, including the worship of the devil in the form of the idol, **Baphomet**. Another prosecution for sorcery was that of the sadistic **Gilles de Laval** (1404–40), lord of Rais, the prototype of Bluebeard. Laval was a renowned sorcerer who, with two assistants, practiced diabolical rites at his castle of Machecoul, celebrating the black mass in an alarming manner. He slaughtered children as part of a ritual he hoped would assist him in his search for the **philosophers' stone**. **Jeanne d'Arc**, under whom Gilles had fought at the siege of Orléans, was suspected of sorcery but was actually condemned as a heretic.

The Fourteenth and Fifteenth Centuries

As early as the thirteenth century, a charge of sorcery was made as a means of branding the **Waldenses**, who were accused of selling themselves to the devil and of holding sabbatical orgies. About the middle of the fifteenth century France began to oppress suspected sorcerers.

In 1315 **Enguerraud de Marigny**, a minister of Philip the Fair who had conducted the execution of the Templars, was hung along with an adventurer named Paviot for attempting to kill the counts of Valois and St. Paul. In 1334 the countess of Artois and her son were thrown into prison on suspicion of sorcery.

In 1393, during the reign of Charles VI, his sister-in-law, the duchess of Orleans, who was the daughter of the Duke of Milan, was accused of driving the king mad by sorcery. The ministers of the court resolved to pit a magician against her, and a certain Arnaud Guillaume was brought from Guienne as a suitable adversary to the noble lady. He possessed a book *Smagorad*, and said the original was given to Adam by God to console him for the loss of his son Abel. Guillaume claimed that the possessor of this volume could hold the stars in subjection and command the four elements. He assured the king's advisers that Charles was suffering because of a sorcerer's malice but in the meantime the young monarch recovered, and Guillaume fell back into his original obscurity.

Five years later the king had another attack, and two Augustine friars were sent from Guienne to cure him. But their conduct was so outrageous that they were executed.

A third attack in 1403 was combated by two sorcerers of Dijon. They established themselves in a thick wood near the gates of Dijon, where they made a magic circle of iron that was supported by iron columns the height of an average man, to which 12 chains of iron were attached. The King's subjects were so anxious for his recovery that the two sorcerers were able to persuade 12 of the town's principal persons to enter the circle and allow themselves to be chained. The sorcerers then proceeded with their incantations, but without result. They were arrested and burned for their pretenses.

After the duke of Burgundy ordered the duke of Orleans murdered, he attempted to justify his crime by alleging that the dead duke had attempted to kill him by means of sorcery.

Witchcraft Persecutions

By the year 1400 belief in the nightly meetings of the witches' Sabbat was widespread. In Paris alone, in the time of Charles IX, there were said to be no less than thirty thousand sorcerers, and it was estimated that France contained more than three times that number during the reign of Henry III. Not a town or village was exempt from accusations and trials. The accused belonged to all classes, and generally met the same fate, regardless of rank, age, or sex. Children of the tenderest years and nonagenarians alike were committed to the flames. The terror of being publicly accused as a sorcerer hung like a black cloud over the life of every successful man because it was a charge readily available to an envious enemy who wished him destroyed.

England had no edict regarding **witchcraft** at this period, but in France and other Continental countries (especially Germany) a law had been taking shape. By the end of the fifteenth century there was an international belief in the efficacy of sorcery and a conviction that witchcraft was a religion of devil worshippers. In the 1480s the pope gave his official approval for the Inquisition to move against the supposed witches, and two Dominican fathers wrote a textbook describing them, their crimes, and the method of proceeding against them.

During the early sixteenth century witchcraft trials were rare in France, and there are few cases recorded before the year 1560. The first instance would almost be humorous if it were not a taste of things to come. In 1561 a number of persons were brought to trial at Vernon, accused of having held their Sabbat gathering in a ruined castle. The "witches" were accused of having arrived at the castle in the shape of cats. Witnesses were deposed who claimed to have seen the assembly and to have been attacked by the pseudofeline conspirators. After a good laugh and the proper expression of righteous indignation, the court dismissed the charges as worthy only of ridicule.

In 1564 three men and a woman were executed at Poitiers, having been forced to confess to various acts of sorcery. They said they had regularly attended the witches' Sabbat held three times a year, and that the demon who presided at it ended by burning himself to make powder for his agents to use in mischief. These first executions were followed by a series of others in the 1570s.

In 1571 a mere conjurer who played tricks with cards was thrown into prison in Paris, forced to confess that he was an attendant on the Sabbat, and was executed. In 1573 a man was burned at Dôle on the charge of changing himself into a wolf and devouring children. Several persons who confessed to having been at the Sabbats were condemned to be burned that same year in different parts of France. In 1578 another man was tried and condemned in Paris for changing himself into a wolf, and a man was condemned at Orleans for the same supposed crime in 1583.

Wolves were prolific in France and people often connected their ravages with witchcraft. The belief in what were in England called **werewolves** (men-wolves) and in France *loups-garous* was ancient and widespread.

In 1578 a woman was burned at Compiègne after she confessed that she had given herself to the devil, who appeared to her as a great black man on horseback, booted and spurred. Another supposed witch was burned the same year; she also stated that the Evil One came to her in the shape of a black man. In 1582 and 1583 several "witches" were burned.

Local councils of the time passed severe laws against witchcraft, and a significant number of victims were put to death in France under such accusations. In the course of only 15 years, from 1580 to 1595, in the province of Lorraine alone, the president Remigius burned nine hundred witches, and as many more fled the country to save their lives. About the close of the century, a French judge stated that the crime of witchcraft had become so common that there were not enough jails to hold the prisoners or judges to hear their cases. A trial he witnessed in 1568 induced physician **Jean Bodin** to write *De la Demonomanie*

des Sorciers (1580), which became a standard French textbook on the subject of witchcraft.

Among English witches, the devil was generally said to come in person to seduce his victims, but in France and other countries this seems to have been unnecessary. Once initiated each person became seized with an uncontrollable desire to make converts, whom he or she carried to the Sabbat to be duly enrolled as witches. According to Bodin's imaginings, one witch was enough to corrupt five hundred honest persons. The infection quickly ran through a family and was generally carried down from generation to generation, which explained satisfactorily, according to his commentary on **demonology**, the extent to which witchcraft had supposedly spread in his day. The novice received a burlesque rite of baptism and was marked with the sign of the demon on some unexposed part of the body. The first act of compliance with the devil was then performed, and it was frequently repeated, the evil one presenting himself to the converts as a member of the opposite sex, as Bodin tells it.

Toward the end of the sixteenth century, infatuation with witchcraft had risen to its greatest height in France. Not only the lower classes but also persons of the highest rank in society were liable to suspicion of dealing in sorcery. Such charges were publicly made against King Henry III and Queen Catherine de Medici and early in the following century became grounds for state trials that had fatal conclusions.

In 1610, during the reign of Louis XIII, the *cause cÉlèbre* of the *marechale d'Ancre* occurred. Among Marie de Medici's servants was a certain Eleanora Dori, who married Concini, a prodigal spendthrift. As guardian to her son, Marie de Medici was ruler of France and considerable power was exercised by these favorite servants. Because of this favor the peers of France joined together against the upstarts, but with little result at first. Concini was named *marechal* of France, with the title of *marquis d'Ancre*.

His wife, who was very superstitious, became sick, which she blamed on sorcery. The result was that d'Ancre was assassinated by the nobles during a hunting expedition. The mob dragged d'Ancre's corpse from its grave and hanged it on the Pont Neuf. His wretched widow was accused of sorcery and bewitching the Queen.

The exorcists who had helped her free herself from illness advised her to sacrifice a cock, which was thought to be connected with the Devil. Also the astrological natiivities of the royal family were found in her possession, as were several occult books, and a great number of magic symbols. After being tortured, she was beheaded and burned. Strangely enough the anger of the Parisian mob then turned to general commiseration.

Many other interesting cases occurred in France in the seventeenth century, including several cases of reputed demonic possession among the Ursulines at Aix (see **Louis Gaufridi**), the **nuns of Louviers**, and the nuns of Auxonne. The case of the **nuns of Loudon** resulted in the burning alive of **Urbain Grandier**.

The Rise of Modern Occultism

The eighteenth century in France is rich in occult history. At a time when the Enlightenment was destroying the older supernatural magic, a new magic was beginning to evolve that made use of scientific information. While the eighteenth century was the low point in practice of the occult in Europe, the founders of modern occultism were emerging. Perhaps the most striking personality of this age was the **Comte de Saint Germain**, who was credited with possessing the secrets of **alchemy** and magic. His family connections were unknown, and he spoke as if he had lived for many centuries. Another mysterious adept was an alchemist calling himself **Lascaris**, who literally sowed his path through Europe with gold.

Then followed **Cagliostro**, who attained a fame unrivaled in the history of French occultism. He founded many Masonic

lodges throughout the country, Freemasonry being credited with spreading the democratic beliefs underlying the French Revolution and the democratic upheavals across the continent during the next century.

A school of initiates was founded by **Martinez de Pasqually**, which appeared in some measure to have incorporated the teachings of the later European adepts. Another important figure at this time was **Louis Claude de Saint-Martin**, known as "le Philosophe Inconnu" (the unknown philosopher), who came under the influence of Pasqually, and later that of the writings of the mystical **Jakob Boehme**, whose works Saint-Martin translated. **Jacques Cazotte** was one of the first men associated with both magic and the Revolution. Much of the Revolution's inception is owed to those mysterious brotherhoods of France and **Germany**, which during the eighteenth century sowed the seeds of equality and Illuminism throughout Europe.

Loiséaut, a parishioner of Sainte-Mandé, formed a mystical society in 1772 that met in great secrecy, awaiting a vision of John the Baptist, who supposedly came to them to foretell the Revolution. The spiritual director of this circle was a monk named Dom Gerle, one of the first mesmerists in Paris, who was said to have foretold the dreadful fame of Robespierre through the seeress Catherine Théot. He was expelled by the members of the circle, who acted on the advice of member Sister Françoise André, who wanted to preserve the crown for the future reign of Louis XVII.

The appearance of **Marie Lenormand**, as a prophetess at the end of the eighteenth century, may be said to have ended a chapter of the occult history of that age. With the beginning of the nineteenth century the influence of Austrian physician **Franz A. Mesmer** (1733–1825) had led to a widespread interest in **animal magnetism**, which in turn culminated in the growth of **Spiritualism**. The **Baron du Potet de Sennevoy** did much to advance Mesmer's views which by this time were being seriously pursued by **Cahagnet** and others.

By the middle of the nineteenth century the new occultism was well established in Paris. A story by Alphonse Esquiros titled *The Magician* (1838) led to the founding of a school of magic fantasy, which was assiduously developed by Henri Delage, who was said to have the gift of ubiquity and who collected recipes for acquiring physical beauty from the old magicians. In his works *The Reform of Philosophy* and *Yes or No*, **J. M. Hoene-Wronski** claimed to have discovered the first theorems of the Kabbalah and later beguiled rich persons of weak intellect into paying him large sums in return for knowledge of the Absolute.

Spiritual Healing

The celebrated **Curé D'Ars**, founder of the D'Ars "Providence," and many other noble works of charity, was born Jean Baptiste Vianney in the vicinity of Lyons in 1786. At school he was remembered as a somewhat dull student. Circumstances opened the way for his becoming a priest, although he had only enough Latin to say mass and no learning beyond the routine of his profession. His amiable nature and unaffected piety won him friends wherever he went. After some changes of fortune and the rejection of two good offers of rich positions, he accepted the pastoral charge of the little agricultural village of D'Ars, now in the arrondissement of Trevoux.

Very soon his reputation for beneficence drew to him a much larger circle of poor dependents than he could provide for, and it was then that he began his extraordinary life of faith, supplicating in fervent prayer for whatever means were necessary to carry out his divine mission of blessing his unfortunate fellow creatures. In this way the sphere of his benevolence and the wonderful results of the prayer he employed to maintain it reached remarkable proportions.

But a more wonderful thing was to happen in the blessed region of D'Ars. The sick began to experience sudden cures while praying before the altar or making confessions to the curé. The fame of this new miracle soon spread abroad, until the Abbé Monnin declared that more than twenty thousand persons an-

nually came from Germany, **Italy**, Belgium, all parts of France, and even from England to see the curé, and that in less than six years, this number increased to an average of eighty thousand. Diseases of every kind that had been pronounced incurable were cured at once. The curé gave himself up to his work, heart and soul. His church stayed open day and night, and the immense crowds that surrounded it had to wait for hours and sometimes days to reach the healer.

No one was allowed to take precedence over others except in cases of extreme poverty or extreme suffering. Princes, nobles, and great ladies often drove up as near as they could to the church in grand carriages and were astonished when they found out they too had to wait in line.

The curé only allowed himself to sleep four hours a night, namely from 11:00 to 3:00, and when he woke the church was always packed. Omnibuses were established to convey patients from Lyons to D'Ars, and the Saône was crowded with boats full of anxious pilgrims.

Spiritualism and Animal Magnetism

The Comte d'Ourches was the first to introduce **automatic writing** and **table turning** to France. **Baron Ludwig von Guldenstube**, in his *Practical Experimental Pneumatology; or, the Reality of Spirits and the Marvellous Phenomena of their Direct Writing* (first published in French in 1857) gives an account of his discovery:

"It was in the course of the year 1850, or about three years prior to the epidemic of table-rapping, that the author sought to introduce into France the circles of American spiritualism, the mysterious Rochester knockings and the purely automatic writings of mediums. Unfortunately he met with many obstacles raised by other mesmerists. Those who were committed to the hypothesis of a magnetic fluid, and even those who styled themselves Spiritual Mesmerists, but who were really inferior inducers of somnambulism, treated the mysterious knockings of American spiritualism as visionary follies. It was therefore only after more than six months that the author was able to form his first circle on the American plan, and then thanks to the zealous concurrence of M. Rousaan, a former member of the Société des Magnétiseurs Spiritualistes, a simple man who was full of enthusiasm for the holy cause of spiritualism. We were joined by a number of other persons, amongst whom was the Abbé Châtel, founder of the Eglise Française, who, despite his rationalistic tendencies, ended by admitting the reality of objective and supernatural revelation, as an indispensable condition of spiritualism and all practical religions. Setting aside the moral conditions which are equally requisite, it is known that American circles are based on the distinction of positive and electric or negative magnetic currents.

"The circles consist of twelve persons, representing in equal proportions the positive and negative or sensitive elements. This distinction does not follow the sex of the members, though generally women are negative and sensitive, while men are positive and magnetic. The mental and physical constitution of each individual must be studied before forming the circles, for some delicate women have masculine qualities, while some strong men are, morally speaking, women. A table is placed in a clear and ventilated spot; the medium is seated at one end and entirely isolated; by his calm and contemplative quietude he serves as a conductor for the electricity, and it may be noted that a good somnambulist is usually an excellent medium. The six electrical or negative dispositions, which are generally recognised by their emotional qualities and their sensibility, are placed at the right of the medium, the most sensitive of all being next him. The same rule is followed with the positive personalities, who are at the left of the medium, with the most positive next to him. In order to form a chain, the twelve persons each place their right hand on the table. Observe that the medium or mediums, if there be more than one, are entirely isolated from those who form the chain.

“After a number of séances, certain remarkable phenomena have been obtained, such as simultaneous shocks, felt by all present at the moment of mental evocation on the part of the most intelligent persons. It is the same with mysterious knockings and other strange sounds; many people, including those least sensitive, have had simultaneous visions, though remaining in the ordinary waking state. Sensitive persons have acquired that most wonderful gift of mediumship, namely, automatic writing, as the result of an invisible attraction which uses the nonintelligent instrument of a human arm to express its ideas. For the rest, non-sensitive persons experience the mysterious influence of an external wind, but the effect is not strong enough to put their limbs in motion. All these phenomena, obtained according to the mode of American spiritualism, have the defect of being more or less indirect, because it is impossible in these experiments to dispense with the mediation of a human being or medium. It is the same with the table-turning which invaded Europe in the middle of the year 1853.

“The author has had many table experiences with his honourable friend, the Comte d’Ourches, one of the most instructed persons in Magic and the Occult Sciences. We attained by degrees the point when tables moved, apart from any contact whatever, while the Comte d’Ourches has caused them to rise, also without contact. The author has made tables rush across a room with great rapidity, and not only without contact but without the magnetic aid of a circle of sitters. The vibrations of piano-chords under similar circumstances took place on January 20, 1856, in the presence of the Comte de Szapary and Comte d’Ourches. Now all such phenomena are proof positive of certain occult forces, but they do not demonstrate adequately the real and substantial existence of unseen intelligences, independent of our will and imagination, though the limits of these have been vastly extended in respect of their possibilities. Hence the reproach made against American spiritualists, because their communications with the world of spirits are so insignificant in character, being confined to mysterious knockings and other sound vibrations. As a fact, there is no direct phenomenon at once intelligent and material, independent of our will and imagination, to compare with the direct writing of spirits, who have neither been invoked or evoked, and it is this only which offers irrefutable proof as to the reality of the supernatural world.”

Spiritualism was popular in France for the rest of the century.

Mesmerism

After public attention was drawn to animal magnetism by Mesmer and D’Eslon, several distinguished scientists followed their experiments with great success. Among them was the Baron Du Potet, whose deep interest in the subject of magnetism led him to publish the periodical *Journal du Magnétisme*.

Du Potet’s investigations began about 1836, and for the next decade he chronicled the production of remarkable phenomena and their attestation by scientific and eminent witnesses. The baron’s magnetized subjects reportedly experienced **clairvoyance**, **trance** speaking, healing, **stigmata** (raised letters and figures on the subject’s body), **levitation**, and insensibility to fire, injury, or touch. In the presence of the magnetized subjects, heavy bodies were moved without human contact and distant objects materialized through walls and closed doors (generally termed **apports**). Sometimes the “lucides” (magnetized clairvoyants) described scenes in the spirit world, found lost property, prophesied, and spoke in foreign languages.

In 1840 Du Potet wrote that he had “rediscovered in magnetism the magic of antiquity.”

“Let the savants,” he stated, “reject the doctrine of spiritual appearances; the enquirer of to-day is compelled to believe it; from an examination of undeniable facts. . . . If the knowledge of ancient magic is lost, all the facts remain on which to reconstruct it.”

But of all those to whom French Spiritualism was indebted for evidence of supermundane intercourse, none was more prominent than **Alphonse Cahagnet**, author of *Magnétisme: Arcanes de la vie future dévoilés* (2 vols., 1948–49), which was translated into English in 1850.

Cahagnet was a mechanic, though he was a sensible and interesting writer. He said he was a “materialist” when he was first attracted to the subject of animal magnetism, but he determined to devote all his leisure time to a thorough examination of its possibilities. When he found that he could induce the magnetic sleep in others, he proceeded with a task generally adopted by mesmerists—to substitute his own senses, mind, and will for those of the sleeper.

Cahagnet discovered that he could cure disease and determined to put all his energy into healing. However, a new obstacle arose to confound his philosophy and theories: some of his subjects, instead of representing what he willed, began to wander off to regions they persisted in calling the “land of spirits” and to describe people whom they emphatically affirmed to be the souls of the dead.

For a long time Cahagnet fought what he termed these “wild hallucinations,” but when he found them recurring and saw that many of those who came to witness the experiments in magnetism recognized dead individuals in descriptions given by the somnambulists, he was compelled to admit there was another dimension to clairvoyance. After a long series of experiments Cahagnet wrote *The Celestial Telegraph; or, Secrets of the Life to Come*.

In her book *Nineteenth Century Miracles* (1884), **Emma Hardinge Britten** quotes from the anonymous author of *Art Magic* (1876):

“The narrow conservatism of the age, and the pitiful jealousy of the Medical Faculty, rendered it difficult and harassing to conduct magnetic experiments openly in Europe within several years of Mesmer’s decease. Still such experiments were not wanting, and to show their results, we give a few excerpts from the correspondence between the famous French Magnetists, MM. Deleuze and Billot, from the years 1829 to 1840. By these letters, published in 1836 [*sic*], it appears that M. Billot commenced his experiments in magnetizing as early as 1789, and that during forty years, he had an opportunity of witnessing facts in **clairvoyance**, ecstasy, and **somnambulism**, which at the time of their publication transcended the belief of the general mass of readers. On many occasions in the presence of entranced subjects, spirits recognised as having once lived on earth in mortal form would come *in bodily presence* before the eyes of an assembled multitude and at request bring flowers, fruits, and objects, removed by distance from the scene of the experiments.

“M. Deleuze frankly admits that his experience was more limited to those phases of somnambulism in which his subjects submitted to amputations and severe surgical operations without experiencing the slightest pain. . . . In a letter dated 1831 M. Billot, writing to Deleuze, says, ‘I repeat, I have seen and known all that is permitted to man. I have seen the stigmata arise on magnetized subjects; I have dispelled obsessions of evil spirits with a single word. I have seen spirits bring those material objects I told you of, and when requested, make them so light that they would float, and, again, a small *boiteau de bonbons* was rendered so heavy that I failed to move it an inch until the power was removed.’

“To those who enjoyed the unspeakable privilege of listening to the somnambules of Billot, Deleuze, and Cahagnet, another and yet more striking feature of unanimous revelation was poured forth. Spirits of those who had passed away from earth strong in the faith of Roman Catholicism—often priests and dignitaries of that conservative Church, addressing prejudiced believers in their former doctrine—asserted that there was no creed in Heaven, no sectarian worship, or ecclesiastical dogmatism there prevailing.

“They taught that God was a grand Spiritual Sun—life on earth a probation—the spheres, different degrees of comprehensive happiness or states of retributive suffering, each appropriate to the good or evil deeds done on earth. They described the ascending changes open to every soul in proportion to his own efforts to improve.

“They all insisted that man was his own judge, incurred a penalty or reward for which there was no substitution. They taught nothing of Christ, absolutely denied the idea of vicarious atonement, and represented man as his own Saviour or destroyer.

“They spoke of arts, sciences, and continued activities, as if the life beyond was but an extension of the present on a greatly improved scale. Descriptions of the radiant beauty, supernal happiness, and ecstatic sublimity manifested by the blest spirits who had risen to the spheres of Paradise, Heaven, and the glory of angelic companionships melts the heart, and fills the soul with irresistible yearning, to lay down life’s weary burdens and be at rest with them.” (The reference to the correspondence between Deleuze and Billot is probably to G. P. Billot’s *Recherches psychologiques sur la cause de phénomènes extraordinaires*, published in two volumes in 1839, and the correspondence would have ceased before that date.)

Spiritualism and Spiritism

Spiritualism emerged in France, as in Germany, out of the awakening interest in psychic powers resulting from experiments in animal magnetism. It appears that although Spiritualism gained an immense foothold and exerted an influence upon the popular mind, one of the chief obstacles to its general acceptance was its lack of internal unity and the antagonism among its leaders.

Two leaders who figured most prominently in the drama of French Spiritualism, and in all probability exerted more influence upon public opinion than any other members of its *dramatis personae*, were **Allan Kardec** and **A. T. Pierart**, the respective editors of the movement’s two leading journals: *La Revue Spirite* and *La Revue Spiritualiste*. Pierart and Kardec may also be regarded as the representatives of the two opposing factions generally known as Spiritualists and Spiritists, the former teaching that the soul undergoes only one mortal birth and continues its progress through eternity in spiritual states, the latter affirming the doctrine of **reincarnation** and claiming that the human spirit can and does undergo many incarnations in different mortal forms. Kardec and his followers represented **Spiritism**, and Pierart led the opposing faction commonly called Spiritu-
alists.

Kardec derived his communications chiefly from writings and trance mediums who proved the most susceptible to his influence, and is said to have persistently banished from his circles not only **D. D. Home**, M. Brédif, and other physical mediums but all those who did not endorse his favorite dogma through their communications.

In *Nineteenth Century Miracles* Britten noted how the schism in French Spiritualism reached out across Europe. In France, Kardec’s personal influence fitted him for a propagandist and his opinions were generally accepted by his readers. Little or no Spiritualist literature had been disseminated in the French language when Kardec’s works were first published. He pursued his beliefs with an indomitable energy that his rival Pierart lacked.

The doctrines of the reincarnationists, although defended ability by their propagandists—who included many of the most capable minds of France—were not allowed to pass without severe castigation by their English neighbors. In the *London Spiritual Magazine* of 1865 the editor, commenting on the ominous silence of the *Spirite* journals concerning Maldigny’s opera, *Swedenborg*, states:

“It is worthy of note that the journals of the Kardec school, so far as we have seen them, do not take the least notice of this opera. The *Avenir* of Paris, which appears weekly, but greatly

wants facts, has not a word to say about it. . . . It is greatly to be regretted that the main object of the Kardecian journals seems to be, not the demonstration of the constantly recurring facts of Spiritualism, but the deification of Kardec’s doctrine of reincarnation.

“To this doctrine—which has nothing to do with Spiritualism, even if it had a leg of reason or fact to stand on—all the strength, and almost all the space of these journals is devoted.

“These are the things which give the enemies of Spiritualism a real handle against it, and bring it into contempt with sober minds. Reincarnation is a doctrine which cuts up by the roots all individual identity in the future existence. It desolates utterly that dearest yearning of the human heart for reunion with its loved ones in a permanent world. If some are to go back into fresh physical bodies, and bear new names, and new natures, if they are to become respectively Tom Styles, Ned Snooks, and a score of other people, who shall ever hope to meet again with his friends, wife, children, brothers and sisters? When he enters the spirit-world and enquires for them, he will have to learn that they are already gone back to earth, and are somebody else, the sons and daughters of other people, and will have to become over and over the kindred of a dozen other families in succession! Surely, no such most cheerless crochet could bewitch the intellects of any people, except under the most especial bedevilment of the most sarcastic and mischievous of devils.”

In the January 1866 issue a stronger article on this subject was written by **William Howitt**, who protests Spiritualists toying with the doctrine of reincarnation:

“In the *Avenir* of November 2nd, M. Pezzani thinks he has silenced M. Pierart, by asserting that without Reincarnation all is chaos and injustice in God’s creation: ‘In this world there are rich and poor, oppressed and oppressors, and without Reincarnation, God’s justice could not be vindicated.’ That is to say, in M. Pezzani’s conception, God has not room in the infinite future to punish and redress every wrong, without sending back souls again and again into the flesh. M. Pezzani’s idea, and that of his brother Re-incarnationists is, that the best way to get from Paris to London is to travel any number of times from Paris to Calais and back again. We English believe that the only way is to go on to London at once. . . . As to M. Pezzani’s notions of God’s injustice without Re-incarnation, if souls were reincarnated a score of times, injustice between man and man, riches and poverty, oppression and wrong, all the enigmas of social inequality would remain just then as now.

“In noticing these movements in the Spiritist camp in France, we should be doing a great injustice if we did not refer to the zealous, eloquent, and unremitting exertions of M. Pierart in the *La Revue Spiritualiste*, to expose and resist the errors of the *Spirite* to which we have alluded. The doctrine of Re-incarnation, M. Pierart has persistently resisted and denounced as at once false, unfounded on any evidence, and most pernicious to the character of Spiritualism.”

Allen Kardec died in 1869. Even though receiving communications through physical mediumship was not favored by his followers, physical phenomena of all kinds were recorded in Pierart’s journal and others. Characteristic aspects of non-Kardecean Spiritualism in France may be found in such sources.

French Spiritualism

The first well marked impulse that Spiritualism received in France was owed to the visits of D. D. Home, the celebrated medium, and subsequently to the large influx of professional mediums who found in France an excellent field for the demonstration of their gifts.

Home’s séances remain the most remarkable of their kind. His manifestations were given almost exclusively in the presence of persons of rank or those distinguished by literary fame. During his residence in Paris, under the Imperial régime, he was a frequent visitor at the court of Emperor Louis Napoleon.

A record of the manifestations produced through his mediumship was kept by command of the empress and frequently read to her favored friends. Among these memoranda is one published in the papers when it occurred. It concerns a séance held at the Tuileries when only the emperor, the empress, the duchess of Montebello, and Home were present:

Pen, ink, and paper were placed on the table and a spirit hand was seen. It dipped the pen into the ink and wrote the name of the first Napoleon, in perfect likeness of that monarch's handwriting. The emperor asked if he could kiss this wonderful hand. It instantly rose to his lips, subsequently passing to those of the empress, and Home. The emperor preserved this precious autograph, and inscribed it with a note that the hand was warm, soft, and resembled that of his great predecessor and uncle.

As evidence of the wide popularity Spiritualism had attained by 1869, Pierart quotes an article by Eugène Bonnemère from the *Siècle*, a leading paper that editorialized against the movement:

"Although somnambulism has been a hundred times annihilated by the Academy of Medicine, it is more alive than ever in Paris; in the midst of all the lights of the age, it continues, right or wrong, to excite the multitude. Protean in its forms, infinite in its manifestations, if you put it out of the door, it knocks at the window; if that be not opened, it knocks on the ceiling, on the walls; it raps on the table at which you innocently seat yourselves to dine or for a game of whist. If you close your ears to its sounds, it grows excited, strikes the table, whirls it about in a giddy maze, lifts up its feet, and proceeds to talk through mediumship, as the dumb talk with their fingers.

"You have all known the rage for table-turning. At one time we ceased to ask after each other's health, but asked how your table was. 'Thank you, mine turns beautifully; and how goes yours on?' Everything turned; hats and the heads in them. One was led almost to believe that a circle of passengers being formed round the mainmast of a ship of great tonnage, and a magnetic chain thus established, they might make the vessel spin round till it disappeared in the depth of the ocean, as a gimlet disappears in a deal board. The Church interfered; it caused its thunders to roar, declaring that it was Satan himself who thus raised the devil in the tables, and having formally forbade the world to turn, it now forbade the faithful to turn tables, hats, brains, or ships of huge size. But Satan held his own. The sovereign of the nether world passed into a new one, and that is the reason that America sends us mediums, beginning so gloriously with the famous Home, and ending with the Brothers Davenport. One remembers with what a frenzy everyone precipitated himself in pursuit of mediums. Everyone wished to have one of his own; and when you introduced a young man into society, you did not say, 'He is a good waltzer,' but, 'He is a medium.' Official science has killed and buried this Somnambulism a score of times; but it must have done it very badly, for there it is as alive as ever, only christened afresh with a new name."

Among the many distinguished adherents of Spiritualism in France, most prominent were astronomer **Camille Flammarion**, authors **Victor Hugo** and Alexandre Dumas, and **Victorien Sardou**, the renowned writer of French comedy. Sardou was himself a talented medium. He executed a number of drawings purporting to represent scenes in the spirit world. Among them was an exquisite and complex work of art entitled *The House of Mozart*.

In addition to Home and the **Davenport brothers**, many other famous mediums visited France, including **Henry Slade**, **William Eglinton**, **Elizabeth d'Esperance**, **Florence Cook** and **Lottie Fowler**. They stimulated interest in the scientific investigation of claimed phenomena.

Psychical Research and Parapsychology

The formation of the **Society for Psychical Research (SPR)** in Britain in 1882 led to scientific interest in Spiritualism all

over the world. One of the pioneers of French psychical research was the physiologist **Charles Richet**, who was elected president of the SPR in 1905. Another notable Frenchman with an interest in the findings of psychical research was the philosopher **Henri Bergson**, elected president of the SPR in 1913. (Bergson's sister was a devoted practitioner of magic.)

The engineer **Gabriel Delanne** had founded the Société d'Étude des Phénomènes Psychiques and studied various mediums. In 1890 the *Annales des Sciences Psychiques* was first published under the direction of a Dr. Darièx and Richet (an English edition was published beginning in 1905).

In 1918, through the generosity of **Jean Meyer**, the **Institut Métapsychique International** was founded and Richet became its first honorary president. Meyer, a follower of Kardec, had founded Le **Maison des Spirités** to propagate knowledge of Spiritism, and he founded the Institut Métapsychique for psychical research. In 1920 the *Revue Métapsychique* became the official publication of the Institut and continued the excellent work of the earlier *Annales des Sciences Psychique*. The *Revue Métapsychique* is still the leading publication of its kind.

Richet's interest in **psychical research** stemmed from the work of **Col. Eugen Rochas**, who had experimented with hypnosis and human radiation. Other workers in the field of human radiations included Dr. **Paul Joire**, **Hippolyte Baraduc**, **Emile Boirac**, Dr. **Joseph Maxwell**, Prof. Blondlot, Jules Regnault, Louis Favre, and G. de Fontenay.

French workers in the field of psychical research included **Paul Gibier**, Alfred Binet, **Pierre Janet**, **Gustave Geley**, **Theodore Flournoy**, **Eugène Osty**, **René Sudre**, and **Rene Warcollier**. Another notable researcher was **Cesar de Vesme**, whose *Histoire du Spiritualisme expérimentale* (History of Experimental Spiritualism, 1928) was awarded a prize by the Paris Académie des Sciences. Geley experimented with the famous medium **Eva C.**, who specialized in **materialization** phenomena; Flournoy investigated the strange talents of the medium **Hélène Smith**.

In the transition from psychical research to **parapsychology**, the Groupe d'Études et de Recherches en Parapsychologie (GERP) was formed in 1971. GERP experimenters studied animal parapsychology and possible cases of **psychokinesis**. Other experiments include those of **Paul and Christiane Vasse**, who have studied plant germination and growth in relation to mental effects.

The Laboratory of Parapsychology was founded in Bordeaux by Dr. Jean Barry, who experimented with PK effects on fungi virus. Other PK experiments have been conducted by engineers G. Chevalier and De Cressac. Another modern researcher is Dr. R. Dufour, who experimented with clairvoyance and psychometry.

Among the more noteworthy modern developments was the establishment of the Centre d'Éclairagisme headed by Yvonne Duplessis, aided by a grant from the **Parapsychology Foundation** in New York. The center specialized in the subject of **eyeless sight**, first propagated by the great novelist Jules Romains, and volunteers have discovered the ability of blind persons to distinguish colors.

Radiesthesia and Out-of-the-Body Travel

An offshoot of interest in "human radiation" through the research of Baraduc and others has been French interest in such subjects as **radiesthesia** and **astral projection**. It has always been difficult to draw a line between such subjects as psychical research, Spiritualism, and radiesthesia, and in the past many prominent French psychical researchers endorsed Spiritualist beliefs and astral projection out of their belief in the reality of the human soul or subtle body. Some researchers who claim to have detected human radiation have also propagated concepts of the subtle body; Baraduc claimed to have photographed it.

Radiesthesia, a French term for **dowsing** and divining for water and metals, is specifically concerned with subtle radia-

tion, not only human but also animal and mineral. French experimenters have specialized in the use of the **pendulum** in place of the divining rod, and a number of exponents of radiesthesia were priests. Radiesthesiasts developed the use of the pendulum in prospecting over a map of an area in order to trace minerals, water, or even detect the movement of individuals. Another interesting application of radiesthesia is in diagnosis of health and disease in individuals. In 1930 a society was formed under the name L' Association des Amis de la Radiesthesie, including among its members were engineers and doctors. The monthly journal *La Chronique des Sourciers* was issued under the editorship of its president le Vicomte Henry de France. It was superseded by two currently published journals: *Radiesthesie* and *Les Amis de la Radiesthesie*.

Closely associated with radiesthesia is the comprehensive study of **psychotronics**, described as the study of the relationship of man to the universe, interaction with other physical bodies and matter, and fields of energy, known or unknown. The Organisation pour la Recherche en Psychotronique publishes the *Revue Française de Psychotronique* at Siège Social Bureau 644, U.E.R. de Mathématiques, Université Toulouse le Mirail.

A pioneer experimenter in **out-of-the-body travel** was a Frenchman, Marcel Louis Forhan, whose book *Le Médecin de l'Âme* was first published in English as *Practical Astral Projection* in 1935, under the pseudonym Yram. Yram's record of his personal experiences antedated the 1938 book *Astral Projection*, by Oliver Fox (**Hugh G. Callaway**), so important to the launching of research on the topic in English-speaking countries.

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Franck (or Frank), Sebastian (ca. 1499–ca. 1543)

Sixteenth-century visionary and freethinker. In 1531 he published the treatise *L'Arbu de la science du bien et du mal, dont Adam a mangé la mort, et dont encore aujourd'hui tous les hommes la mangent*. According to this work, the sin of Adam is an allegory

and the Tree of Knowledge represents the person, will, knowledge, and life of Adam.

Franck's major publication was his *Chronica, Zeitbuch und Geschichtsbibel* (1536), based on the Nuremberg Chronicle. His *Guldin Arch* (1538) discusses pagan parallels to Christian sentiments and caused Franck trouble with religious authorities, who accused him of heresy. He was contemptuously criticized by Luther as "a devil's mouth." And yet although Franck is usually grouped with other spiritual reformers or mystics of his time, because he rebelled against the rigidity of mainstream religion, he was a universalist and claimed no authority or special insight by virtue of some unique personal revelation. He did not engage in fanciful verbal mysticism and had no predilection for magic.

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Francke, Christian (1549–ca. 1595)

A sixteenth-century visionary who frequently changed his religion, which gained him the nickname "Weathercock." He believed the religion of Japan to be the best because he had read that its ministers were ecstatic. He published *Colloquium Jesuiticum* in 1579.

Frankenstein

The name of the creator of the archetypal zombielike artificial man, as well as the moniker given his creation. *Frankenstein; or, the Modern Prometheus*, by Mary Wollstonecraft Shelley (1797–1851), a classic of English occult **fiction**, was first published in London in 1818 in three volumes. It tells the story of how Dr. Victor Frankenstein creates an artificial man out of fragments of bodies from churchyards and dissecting rooms—a human form without a soul. The monster longs for love and sympathy but inspires only horror and loathing and becomes a powerful force for evil. It seeks revenge against its creator, murdering his friend, brother, and bride and ultimately bringing death to Frankenstein himself.

The book owes much to discussions of the time regarding the scientific work of Erasmus Darwin and to theories of spontaneous generation and the power of electricity, and is thus also an early science-fiction story. In her introduction Mary Shelley writes of the possibility that a corpse might be reanimated.

The book also contains powerful writing with an overall theme of the moral limits of science and technology. The subtitle refers to the question of whether science has the right to usurp the divine function of creation. (Prometheus was a mythological Greek who stole fire from heaven and thereafter suffered a horrible punishment from the god Zeus.) The book was also popular as a modern myth of the dangers of the industrial era and the many unplanned horrors created by human inventions manufactured to be a boon to the race.

Mary Wollstonecraft wrote a first draft of the story of Frankenstein in the company of Percy Shelley, Lord Byron, John Polidori, and Claire Clairmont when the group spent a week taking opium while vacationing at the Villa Diodati, Geneva, in the summer of 1816. Polidori's *The Vampyre*, came from a suggestion by Byron that weekend and generated interest in another monster theme, culminating in such later thrillers as **Bram Stoker's Dracula** (1897).

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Glut, Donald F. *The Frankenstein Catalog*. Jefferson, N.C.: McFarland, 1984.

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Franklin, Benjamin (1706–1790)

A versatile statesman, printer, inventor, scientist, and diplomat, Franklin was also associated with the occult doctrine of his time, although his attitude was largely skeptical. He was familiar with **astrology**, and while at college he calculated the horoscope of another student named Titus Leads, allegedly predicting the exact time of his death.

In 1784 Franklin was a member of the committee of the Academie des Sciences in Paris, which reported on the phenomena of **Franz Anton Mesmer** during the furor created by **animal magnetism**. Although certain aspects of animal magnetism were acknowledged by the committee, the report attributed these to other causes. Franklin associated with **Rosicrucians** and became a Freemason in February 1730, a member of the Lodge of the Nine Muses, which was said to have influenced the French Revolution.

Franklyn, Julian (1899–1970)

British author, lecturer, and editor, active in the field of parapsychology. Born December 30, 1899, in London, Franklyn became an expert on London Cockneys and their slang, as well as heraldry. He was a member of the Heraldry Society and the Society of Genealogists.

He was editor of an important compilation titled *A Survey of the Occult* (1935), reprinted as *A Dictionary of the Occult* (1973). He also published articles on parapsychological topics in *Tomorrow* magazine and wrote a variety of nonoccult books, including *The Cockney* (1953), *A Dictionary of Rhyming Slang* (1960), *Shield and Crest* (1960), and *A Dictionary of Nicknames* (1962). His final book, on **witchcraft**, was *Death by Enchantment*, published posthumously in 1971.

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Fraser-Harris, David (Fraser) (1867–1937)

Professor of physiology and histology who also took an active interest in psychical research. Born in Edinburgh, Scotland, in February 1867, Fraser-Harris had a distinguished career in Scotland, Birmingham, and later in Nova Scotia.

His first experiences in psychical research were at the **National Laboratory of Psychical Research**, founded by **Harry Price**, in May 1931 while investigating the claimed **materialization** phenomena of **Helen Duncan**. Following this he attended seances with the medium **Rudi Schneider** from February to May 1932 and testified (*Hibbert Journal*, October 1932) to Schneider's genuine telekinetic powers. He suggested the term *teledynamist* for physical mediums.

In addition to his books on medical and technical subjects, Fraser-Harris published *Sixth Sense* (1928) and *The Rhythms of Life* (1929). He contributed articles to the *Journal of the Society for Psychical Research* and occasionally lectured at the **British College of Psychic Science**. He died January 3, 1937.

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Fraternitas L. V. X. Occulta

The Fraternitas L. V. X. Occulta, also known as the Fraternity of the Hidden Light, is one of several contemporary groups inspired by the tradition of the **Hermetic Order of the Golden Dawn** (HOGD), the British magical order that flourished at the beginning of the twentieth century. It was founded in 1982 in Covina, California. It is the assertion of the leaders of the Fraternity of the Hidden Light that early in the century, leaders of the HOGD reorganized as a mystery school and a transitional body whose task was to bring in the **New Age**. That mystery school is now assuming a more public profile.

The fraternity draws the substance of its teachings from the Hermetic writings attributed to Hermes Mercurius Trismegistus. Attunement to the ancient wisdom has suggested three primary objectives for the fraternity: preserving and perpetuating the ancient wisdom, training individuals in the wisdom tradition so that they can develop a life of selfless service, and promulgating the ancient wisdom in society. The fraternity teachings include instruction on the use of the **Tarot**, **astrology**, **alchemy**, and occult psychology. These are offered through a graded progressive curriculum that includes instruction in practices such as **meditation** and in the performance of magical ritual. Ritual centers upon high **magic**, i.e., that aimed at altering the consciousness of the magician.

The fraternity was founded and is now headed by Paul A. Clark. It is organized in three levels: an outer training level; a second level of the accomplished magicians; and a third level of the Great Adapts who are believed to guide the fraternity in its course. The individuals composing the third level are equivalent to the **Great White Brotherhood** or the Hidden Masters spoken of by other occult orders. The fraternity may be contacted at Box 5094, Covina, CA 91723. It publishes several periodicals including *The Hidden Light* and has a web presence at <http://www.lvx.org>.

Sources:

Clark, Paul A. *The Book of the Rose*. Covina, Calif.: Fraternity of the Hidden Light, 1985.

Fraternitas Rosae Crucis

The Fraternitas Rosae Crucis is the oldest of the several presently existing Rosicrucian bodies. Founded by **Paschal Beverly Randolph** (1825–75) in 1858, its first lodge opened in San Francisco in 1861. The fraternity had an unstable history throughout the nineteenth century, as Randolph moved around the country; on three occasions it closed for a period and reopened first in Boston (1871), then again in San Francisco (1874), and following Randolph's death in Philadelphia (1895).

According to Randolph's claim, he became the Supreme Hierarchy of the Rosicrucian Fraternity in 1846, the same year he retired from the sea and settled in Philadelphia. However, it was not until 1861 that he organized the First Grand Lodge. As American **Rosicrucianism** developed, Randolph formulated his ideas in dialogue with Spiritualism. He championed the act of volition as a central element in occult development and decried the need of mediums to go into **trance** and lose control in order to obtain results. The mature mystical system formed

the teachings given out to members of the fraternity. Randolph developed a process of occult transmutation, by which the base self was transformed into the finest spiritual gold. The teachings included a belief in **reincarnation** and the development of a healthy body through natural means. The inner circle of the fraternity, to whom its highest teachings were given, was called the Aeth Priesthood. Closely associated with the fraternity was the **Church of Illumination**.

Randolph died at a relatively young age in 1875. He was succeeded by Freeman B. Dowd, and he in turn by Edward H. Brown (1907), **R. Swinburne Clymer** (1922), and Emerson M. Clymer. The order was largely moribund during the last decades of the nineteenth century, but was revived primarily through the efforts of Swinburne Clymer, a natural physician and writer, who wrote numerous books and led the fight to legitimize the fraternity, whose place was challenged by newer groups such as the **Ancient and Mystical Order of the Rosae Crucis (AMORC)** and the **Rosicrucian Fellowship**, both founded in the early twentieth century.

The fraternity was headquartered at a rural complex near Quakertown, Pennsylvania. It was headed by a Council of Three and the Hierarchy of Eulis. Included in that complex were the Humanitarian Society and the Clymer Health Clinic, both of which continue Randolph's and Clymer's concern for naturalistic health services. Last known address: c/o Beverly Hall, Quakertown, PA 18951.

Sources:

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Fraternitas Saturni

An influential occult group in Germany before World War II, headed by Albin Grau as grand master, accepting much of the teachings of **Aleister Crowley**. The group was disbanded by the Nazis in 1933 but reorganized in 1945.

A German ritual magic group the Fraternitas Saturni grew out of the spread of Crowley's ideas in Germany in the 1920s among members of the Grand Pansophical Lodge, a Masonic occult order. Among the leaders of the lodge was Eugen Grosche, better known as Gregor A. Gregorius. Gregorius was favorably impressed by Crowley's ideas of a new aeon of magic activity characterized by the law of thelema (will) and his teachings on sexual magic, but did not wish to associate directly with Crowley or any of the organizations he headed. In 1926 he led in the dissolving of the Pansophical Lodge and the formation of the Fraternitas Saturni, drawing additional inspiration from reports of Saturnian lodges that had existed in Germany in earlier centuries.

Gregorius began to write a series of books and documents for the new fraternity, borrowing heavily from Crowley's works. The lodge was suppressed shortly after Hitler came to power in 1933 and Gregorius moved to Switzerland. He was extradited to Germany in 1943 but survived the war and refounded the group in 1945. Its growth was delayed by its location in Soviet territory through the late 1940s. The lodge was not truly revived until 1950, when Gregorius was able to move to west Germany. In 1957 a grand lodge was established in Berlin and Gregorius was declared its grand master, a position he held until his death in 1964.

After Gregorius's death the lodge went through a period of dissension and split into three factions. Copies of materials that had been kept secret were handed over to Dr. Aldolf Hemberger, who published them along with his study of the group. Finally, in 1971, the three factions of the fraternity reunited and returned to their secret ritual life. The order continues to exist in Germany, according to reports.

In the 1970s the Fraternitas Saturni emerged in Toronto, Ontario, under the leadership of Frater Set-Orion, the North American grand master. Its present status is uncertain. Copies of the pre-1969 rituals were published in English in 1990 by Edred Flowers, who manifested no knowledge of any North American lodge.

Sources:

Flowers, S. Edred. *Fire and Ice: Magical Teachings of Germany's Greatest Secret Occult Order*. St. Paul, Minn.: Llewellyn Publications, 1990.

Fraternity of the Inner Light See Society of the Inner Light

Fraud

Spiritualism is unique as a religious community. In no other religious group have substantive charges of fraud played such a large part, and within no other group has the need to confront fraud had such an effect upon its development. Soon after the founding of the movement charges of deliberate fraud were leveled against a growing number of mediums, and the movement itself was charged with complicity in the fraud and a refusal to rid itself of obviously fraudulent leaders.

The frequency with which mediums were exposed in acts of trickery and even convicted of fraud induced many people—concluding the bulk of the phenomena to be fraudulently produced—to abandon both the movement and **psychical research**. The era of systematic research on Spiritualist phenomena came to a close in the 1930s when psychical researchers concluded that there was little, if anything, real in physical phenomena. Psychical research was gradually superseded by laboratory-oriented **parapsychology**. In most countries Spiritualism was pushed to the fringes of the community of people interested in paranormal phenomena and has never regained its credibility. It is conspicuously absent from the **New Age** movement.

The question of fraud is an interesting and complicated one, however, worthy of the student's attention. Simple deception practiced for money was founded, but there were also many instances of apparently deliberate trickery in which there was no reward to be obtained, and even some cases in which the medium seemed entirely innocent and ignorant of the fraud.

The great majority of fraud was related to the production of physical phenomena, especially **materialization**, **appings**, and the **levitation of trumpets** and other objects. A significant portion of the mental phenomena remains that provides an interesting arena for research and explains the continuing fascination with the paranormal.

Conscious and Unconscious Fraud

It is helpful to distinguish between conscious and unconscious fraud, although at times one seemed to shade imperceptibly into the other. During the century (1850–1950) when researchers turned their attention to Spiritualism, conscious fraud most often appeared in connection with physical phenomena. Almost at the outset of the spiritualistic movement (i.e., in 1851) three doctors demonstrated that the rappings that attended the **Fox sisters** were produced by manipulation of the knee and toe joints, a fact that was soon afterward corroborated by a relative of the Fox family. In the wake of the sisters'

contradictory claims, confessions, and recantations the evidence was declared inconclusive, but the possibility of fraud had been shown.

After that many mediums have at one time or another been detected in fraud, and every phase of physical mediumship was eventually discredited. **Slate writing**, **spirit photography**, and **materialization** were all in turn exposed, and now exist only in the fringes of Spiritualism, primarily at Camps Chesterfield in Indiana and Silver Belle in Pennsylvania and in the several churches associated with them. A major exposure of materialization fraud was published as late as 1960 in the *Psychic Observer* by **Andrija Puharich**. The result of the exposure was the bankruptcy of the periodical. In the 1970s Lamar Keene, a Spiritualist **medium** heavily involved in the production of fraudulent phenomena, left the profession and published his memoirs. In the 1980s magician **James Randi** discovered several faith healers operating on the fringe of the Pentecostal community using some old conjuring tricks to convince their audiences that miracles were occurring.

Time and again, sitters beheld the form and features of the medium in the materialized spirit; shadowy figures in filmy draperies were shown to be dummies wrapped in muslin. False beards and white draperies were found on the medium's person. **Apports**—jewels, flowers, perfumes, *objets d'art*—were smuggled into the séance room in order to be showered upon the sitters by generous "spirits." Threads and human hairs were used to move furniture and other objects. More elaborate and complicated machinery was sometimes provided, but more often the fake medium depended upon sleight of hand and skillful suggestion to accomplish his ends. Some of the mediums were so skilled that professional magicians admitted to séances failed to discover the *modus operandi* of the phenomena, which would only be revealed at a later date.

Fraud can also be illustrated by many instances of self-styled clairvoyance where the medium acquired information by **muscle-reading**, or by judicious inquiry before the séance. Fraud of this kind may have been either conscious or unconscious.

A large group of automatic phenomena occurring when the medium was in a **trance** state must be classed under the heading of unconscious fraud. In many of the more pronounced cases of **automatism**, the agent was not consciously responsible for his or her acts. There was a slighter degree of automatism where the agent may have been partly conscious of, and responsible for, the phenomena. The latter state, if frequently induced and if the automatist's willpower was somewhat relaxed, may have passed into the more profound stage, so that fraud that was at first conscious and voluntary may have become unconscious and spontaneous. Thus it is extremely difficult to know when an accusation of fraud was fairly brought against a medium.

There is evidence that many trance mediums reproduced in their discourses information subconsciously acquired at some more or less remote period. The trance utterances of **Leonora Piper**, **Rosina Thompson**, and others revealed this peculiarity. It is true that extensive and apparently fraudulent arrangements were sometimes made before a séance. It is possible, though unlikely, that such preparations were made automatically in a state similar to the mediumistic trance.

Spiritualists themselves were often called to face exposures of undoubted fraud, and on such occasions various apologies of a more or less ingenious nature were sometimes offered for the fraudulent medium. Sometimes it was said that the medium was controlled by a mischievous, lying, or lower spirit who made use of the medium's physical organism to perform tricks and deceptions, an apology that opened Spiritualists to charges of demonic possession from Christian detractors. It was sometimes stated that the medium felt an irresistible impulse to perform the action that he or she knew was in the mind of the **control**.

Italian medium **Eusapia Palladino** sometimes extended her hand involuntarily in the direction in which movement of fur-

niture was to take place, although without actual contact. Perceiving that the spirits desired to move the object, she was impelled to attempt a physical (and fraudulent) forestalling of the action, it was said. Other investigators who examined this medium's phenomena declared that their production caused Palladino a great deal of pain and fatigue, and that she therefore seized an opportunity to produce them easily and without trouble. Such an opportunity, they held, only presented itself when their rigorous precautions were relaxed.

The same explanation was given in connection with other mediums. Following cases of materialization séances when the spirit form was grasped and found to be the medium, apologists attempted an elaborate if ultimately unsatisfying explanation. A certain amount of the medium's physical energy, it was suggested, was imparted to the spirit. If the latter was roughly handled, spirit and medium would unite for their joint benefit, either within or outside of the cabinet. If the medium possessed the greater amount of energy she drew the spirit to herself. If most of the energy belonged to the materialized spirit the medium would instantly be attracted to the spirit. The fact that the latter invariably happened had no significance for committed Spiritualists.

Alternatively, Spiritualists suggested, as did **Sergeant Cox**, on one occasion, that the medium was controlled in order to impersonate a spirit entity.

Whatever the reason for fraud, it became clear to psychical researchers that even the most honorable medium could not be trusted without reserve, even if his character in normal life was blameless and there was no apparent objective for committing fraud. Investigators had to rely on the strictest vigilance and the most up-to-date scientific methods and apparatus.

The Mechanics of Fraud

While some Spiritualists were apologists for the most questionable phenomena and proved themselves the exponents of an intense "will to believe," a few manifested an eagerness to challenge and expose fraudulent mediumship and proved themselves far from gullible. On a few occasions Spiritualists joined in the exposure of fraudulent colleagues, such as the celebrated rogue **William Roy**, although these instances were rare.

From the time of the Hydesville phenomena many mediums, including most all the physical mediums, were accused of cheating and fell victim to compromising exposures. In the attempt to test the genuineness of the extraordinary claims of Spiritualism, mediums were pursued both by people who hoped the phenomena proved true and skeptics eager to uncover fraud. The means of fraudulent production of phenomena has a literature of its own. **Hereward Carrington** aptly stated:

"The ingenuity of some of these methods is simply amazing, and in some respects the race between fraudulent mediums and psychical investigators has resembled that between burglars and police—to see which could outwit the other. It may be said, however, that these trick methods are now well known. To take one simple example, it may be pointed out that Mr. David O. Abbot's book *Behind the Scenes with the Mediums* and my own *Psychical Phenomena of Spiritualism* have between them explained more than a hundred different methods of fraudulent slate-writing."

More efficient controls evolved with the development of the science of deception. Wooden sleeves and pants were tied on the **Davenport brothers** in Bangor, Maine. **Augustus Politi** was brought before the psychical research society of Milan in a woolen sack. **Elizabeth d'Esperance**, **Mrs. C. E. Wood**, and **Annie Fairlamb** were meshed in nets like fish to prevent masquerading during their séances of materialization. **Florence Cook** was closed into an electrical circuit. **Charles Bailey** was shut in a cage with mosquito netting. Eusapia Palladino was tied by **Enrico Morselli** to the couch with a thick, broad band of surgical tape like that used in asylums to fasten down violent

lunatics. **Rudi Schneider** was under a formidable triple control while being tested at the **National Laboratory of Psychical Research**.

From the simple method of holding the medium (one of the most efficient methods of control) to the electrical indicators and infrared cameras of modern psychical research laboratories (as in the **Institut Métapsychique**), a long line of evolution might be traced to the point where fraud was reduced to a negligible factor. To operate fraudulently under the conditions thus imposed might be a far greater marvel than a genuine physical phenomenon.

With mental phenomena the control was more laborious and fraught with many psychological difficulties. There is no doubt, however, that persevering examination of an imposture inevitably leads to the discovery of the source of deception. Through the early twentieth century many physical mediums avoided detection primarily because of the ineptness of the observers.

As early as 1894 pioneering researcher **F. W. H. Myers** divided séance-room phenomena into three classes. The first and by far the largest class consisted of tricks whose mechanism was perfectly well known—as well known as the way in which the ordinary conjurer produced the rabbit from the hat. These tricks, indeed, were generally on a lower level than those of the conjurer at a fair, but in spite of repeated exposures they deceived the great mass of seekers hoping and expecting to contact the supernatural.

The second class consisted of phenomena somewhat similar to those of the first class, but that confounded the average magician, who was unable to reproduce the phenomena. If these phenomena were genuine, the first class may be called imitations of them. If they were fraudulent, they indicate that here and there a so-called medium had professional secrets of his own.

The third class consisted of a few rarely attested phenomena, of which Home fire-tests are examples, which were not imitated with any kind of plausibility, even by the most accomplished conjurers. This leads to the hypothesis that genuine mysterious phenomena have occurred, or, equally interesting, that some kind of hallucination was induced in the observers in some readily imitable manner.

In the past, charges of fraud often resulted from a lack of knowledge of unsuspected possibilities. **William H. Mumler**, the first spirit photographer, was promptly accused of trickery when, instead of the spirit of the dead, the double of the living appeared on his plate. The famous third limbs or “pseudo-pods” of Eusapia Palladino were first ascribed to movement of her hands.

The suggestion that a mysterious substance, **ectoplasm**, existed as an agent for physical phenomena provided some critical examples of the problem of fraud in psychical research. For example, in his experiments with the Goligher Circle, **William J. Crawford** posited the existence of ectoplasm to account for some otherwise odd phenomena carrying minute particles of fresh paint discovered on objects and on the medium’s body. It was later discovered that the phenomena in the circle was fraudulently produced. The idea of ectoplasm was later abandoned altogether, but before that searching out the substance and attempting to define its properties proved a formidable task for psychical researchers.

Charles Richet, for example, suggested that “there is a quasi-identity between the medium and ectoplasm, so that when an attempt is made to seize the latter a limb of the medium may be grasped; though I make a definite and formal protest against this frequent defence of doubtful phenomena by the spiritualists. More frequently the ectoplasm is independent of the medium, indeed, perhaps it is always so.”

Apologies for Fraud

The resemblance of the materialized phantom to the medium was a frequent source of the accusations throughout the his-

tory of materializations. The more dedicated argued that the **double** of the medium served as a model for the first materialization and appeared before the manifestation of true phantoms.

Sir Arthur Conan Doyle suggested that the medium’s double served as a pattern on which the temporary new body was built. He carried the suggestion too far, however. In pointing out that in certain cases so much ectoplasm was taken from the medium that hardly anything was left behind than an invisible simulacrum, he conjectured that when a materialized figure was seized it might not dematerialize into the simulacrum but absorb the residue of the medium. The acceptance of such a naive explanation would have opened the gates of fraud and made it nearly impossible to present evidence in case of brazen fraud.

The problem, however, was not so complicated as Doyle suggested. The simple truth was that nearly all materializing mediums were from time to time exposed by spirit grabbing. The “ectoplasm” was often seen to disappear, but quite often the medium was found in undergarments and without shoes, so that conscious or unconscious masquerade appeared to be incontestable.

It was suggested that many genuine mediums, when they felt their powers ebbing, could not resist the temptation of supplementing then by artifice. Some, in an extreme state of suggestibility, might have obeyed the secret urging of a deceitful person. Such was the defense of Eusapia Palladino in an instance in Genoa before **Cesare Lombroso**. **Julien Ochorowitz** said, “When it is understood that the medium is but a mirror for reflecting and directing the nervous energies of the sitters to an ideoplastic purpose, it will not be found surprising that suggestion should play an important part. With controllers imbued with the notion of fraud the medium will be dominated by the suggestion of fraud.”

Gustav Geley was forced to declare that “when a medium tricks the experimenters are responsible.” Hereward Carrington’s advice in the case of genuine mediums who resorted to trickery was “to say nothing but to let the medium see by one’s manner that one is displeased and the phenomena evidently not convincing. If she perceives that such attempts are useless, she will settle down, pass into a trance, and genuine phenomena will be obtained.” In his *Mysterious Psychic Forces* (1907), Camille Flammarion notes:

“One may lay it down as a principle that all professional mediums cheat. But they do not always cheat; and they possess real, undeniable psychic powers. Their case is nearly that of the hysterical folk under observation at the Salpêtrière or elsewhere. I have seen some of them outwit with their profound craft not only Dr. Charcot, but especially Dr. Luys and all the physicians who were making a study of their cases. But because hysterics deceive and simulate it would be gross error to conclude that hysteria does not exist.”

Unconscious fraud was facilitated by the anesthetic condition observed by **William James** in **automatic writing**, which involved the medium’s hands and arms to a considerable degree. **James H. Hyslop** found this as an explanation when, with the medium’s consent, he made several flashlight photographs of the production of physical phenomena. The medium was dumbfounded when the pictures were shown to her. They plainly showed that she produced every manifestation.

The unconscious impulse to cheat is sometimes quite beyond control. Laura I. Finch, editor of the *Annals of Psychic Science*, confessed that once, during a materialization séance, she felt a nearly overpowering impulse to roll up her sleeve in the cabinet and pass her arm out between the curtains.

Andrew Jackson Davis adduced the impulse as a partial explanation of the Stratford Poltergeist phenomena that occurred in the home of **Eliakim Phelps**. The testimonial given to **Henry Gordon** by the Springfield Harmonial Circle in January 1851 attempted an explanation:

“It may be stated, however, as a circumstance which seems to have been the cause of some misapprehension, that the individual referred to is highly susceptible to the magnetic power of the spirits, and that under the influence of an impression which he is unable to resist, he occasionally endeavors to perform the very action which he perceives to be in the mind of the spirit.”

Professor Haraldur Neilsson of Iceland quoted a case in *Psychic Science* (July 1925) in which a perfectly senseless fraud was committed by one of the circle and a spirit afterward confessed to instigating the fraud.

A few have suggested, though it stretches credulity, that a state of dissociated consciousness prompting automatic preparations for fraud before a séance be considered as a possibility for understanding a medium's tricks. Such activity might be attributed to a form of “posthypnotic promise.” **Frank Podmore** suggested that in trance the medium may promise to apport flowers in the next séance and then, in the waking state, might buy them and hide them in the séance room without conscious knowledge. Some hint of this possibility is given in Philippe Tissé's book *Les Rêves* (Paris, 1890), which narrates the case of a man who repeatedly commits thefts in the daytime under the effect of a dream in the night before.

Fraud by Psychic Researchers and Parapsychologists

Accredited scientists who performed psychical research were expected to have training in various disciplines that made them reliable observers and experimenters. It was assumed that only mediums were likely to practice fraud and that it was the task of the scientist to expose any fraud. Many scientists approached the paranormal already convinced that claimed phenomena *must* be fraudulent (or the result of some other mundane explanation), since they not only violated accepted physical laws but contradicted their own personal experience. Thus, to the average scientist examining mediums, it was only a matter of finding out *how* a medium cheated.

In the nineteenth century many scientists had a devout religious heritage, a heritage they felt had been stolen from them by science. When the opportunity of using science to reconstruct the lost foundations upon which their traditional religious beliefs had been constructed, they eagerly pursued it. The biographies of the founders of psychical research suggest that just such a motivation energized their investigations.

The possibility of rebuilding a lost faith coupled with the genuine scientific breakthrough that would result if their work proved fruitful was enough to test the integrity of any individual. The contemporary awareness of fraud in every area of scientific endeavor testifies to the temptation to cheat, even when the likely reward was far less than that afforded by any positive data in psychical research. It is to the credit of psychical research that no serious charges of fraud were leveled at the primary people involved in leading the Society for Psychical Research and the American Society for Psychical Research during its foundational years.

Within the last decade or so, however, a formidable attack on the credibility of **Sir William Crookes** was sustained. He allegedly was a party to deception by the medium **Florence Cook** because he was sexually involved with her, and the séances were a coverup for the affair.

There is every reason to doubt much of Cook's phenomena; the claim that Crookes was her lover is not conclusive, but does explain why he reported so favorably on them, given his scientific training and later unquestioned accomplishments. Crookes's defenders have argued that he was scrupulous in his other investigations of psychical phenomena, and that it would be absurd to attempt to invalidate his work with Daniel Dunglas Home, for example, on the grounds that he was sexually involved with him. Yet the question remains: if Cook was a fraud, why was Crookes so completely taken in?

After the death of veteran psychical researcher **Harry Price**, other researchers declared that Price had been guilty of deception in the famous case of the haunting of **Borley Rectory**, and that doubt must therefore be cast upon his other investigations. In his biography *The Search for Harry Price* (1978), author Trevor H. Hall (who also made the substantive charges against Crookes), even questions Price's personal integrity. Hall seems to go beyond the evidence of Price's shortcomings as a researcher in extending his critique to Price's basic honesty.

The modern era of parapsychology has also been affected by evidence of error and deception. In the summer of 1974 **J. B. Rhine** announced that **Walter J. Levy, Jr.**, the director of the **Institute for Parapsychology**, had been discovered deliberately falsifying experimental results. This announcement was clearly a challenge to parapsychology, then in the midst of a controversy surrounding charges of fraud directed at **S. G. Soal**, a leading British parapsychologist. Soal died in 1975, and three years later hard evidence of fraud (conscious manipulation of computer data) was uncovered and publicized. Fortunately for the field, such cases have been rare, and parapsychologists have not been hesitant in reporting them when found.

Conjuring Campaigns Against Parapsychology

By World War I awareness of the depth of fraud that beset Spiritualism had become common knowledge within psychical research, though hope remained that some elements of real phenomena existed and could be isolated. It was during this time that **Harry Houdini** introduced his magic show, and it became evident that his conjuring skills would be helpful in uncovering Spiritualist tricks the average untrained researcher would miss.

Many intelligent Spiritualists and psychical observers were led to believe that what they perceived was the result of psychic faculty. Doyle thought Houdini's tricks so inexplicable that he declared him a psychic.

Trained stage magicians were especially helpful in the observation and denouncement of fraudulent psychics and healers whom laboratory-oriented parapsychologists considered outside their concern. Such phenomena is often found in worship services and thus difficult to fully examine as one might in an experimental situation, but the religious setting has not proved insurmountable.

Assuming the mantle of Houdini during the late twentieth century as the archenemy of fake psychics and miracle workers is the magician James Randi (known as “the Amazing Randi”). He has never acknowledged observing any genuine psychical phenomena, and operates out of a stated desire to destroy belief in the paranormal. He has become a leading public spokesperson for the **Committee for the Scientific Investigation of Claims of the Paranormal**. While his work has rarely spoken to the claims and efforts of mainstream parapsychology, he has demonstrated that he can ostensibly perform ESP, psychic surgery, metal bending and other parapsychological phenomena by trickery. He also demonstrated that at least some who call themselves parapsychologists were incompetent in detecting fraud.

To prove his point Randi planted magicians in tests by parapsychologists. At a press reception in New York in 1982, he revealed that two young “metal benders,” Steve Shaw and Mike Edwards, had deceived parapsychologists at the **McDonnell Laboratory for Psychical Research**, Washington University, St. Louis, for four years. On various occasions Randi himself was present at some sessions in disguise. The researchers at McDonnell believed that Shaw and Edwards had demonstrated genuine paranormal talent in metal bending and psychokinesis.

Randi's point was driven home in 1984 when **Masuki Kiyota**, hailed as the Japanese **Uri Geller**, revealed in a television interview that he had faked the phenomena that had been verified by both American and Japanese researchers. Randi had

long denounced Geller as a fake, but had been unable to provoke a decisive confrontation. Kiyota claimed that he had reproduced the primary Geller phenomenon, **metal bending**, as well as another frequently hailed phenomenon associated with psychic **Ted Serios**—the paranormal creation of pictures on film.

The incidents in which researchers did not discover fraud are important, but must also be placed in the larger context of parapsychology. Even before Randi revealed his scheme at the McDonnell Laboratory, for example, parapsychologists had called attention to methodological problems in their research that would have to be solved before they could accept any optimistic initial findings. The application of those proper controls tied the hands of the two magician/subjects and they were unable to perform.

During his research of fake ministers operating as Pentecostal healers, Randi investigated several in whom he could find no evidence of deceit, even though he found their faith naive and personally unacceptable.

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Free Daist Communion

An Advaita Vedanta (Hindu) religious community founded and headed by Avadhoota Da Love-Ananda (born Franklin Jones). It was previously known as the **Dawn Horse** fellowship and the **Johannine Daist Communion**. A religious seeker, in 1960 Jones began to study with Swami Rudrananda (1928–73), an American-born disciple of Indian spiritual teacher **Swami Muktananda** (1908–82). Rudrananda guided him to a Lutheran seminary. Then in 1968 he went to India to visit Muktananda's ashram. While there he had a deep experience that led two years later to his entering what he called a permanent state of "Sahaj Samadhi" (trance). It is believed by his followers that he had surrendered that condition at the time of his entering this present incarnation at birth, and that his lifetime of seeking was an attempt to recover it while still in the embodied condition.

Jones began to teach small groups of students shortly after the 1970 experience. Then in 1973 he made a pilgrimage to India, during which journey he changed his name to Bubba Free John, understanding "Bubba" to be a familial way of denoting "brother." Later in the 1970s he became one of the most well known of the new spiritual teachers (gurus) to emerge in America. He was distinctive for his confrontational style of teaching, especially for placing his students in stressful conditions to enhance their learning. All his lessons were meant to show the futility of the search for meaning in sexuality, material possessions, and various psychic and spiritual experiences.

The teachings were leading toward a form of Advaita Vedanta that he called "the way of radial understanding." At the

heart of Vedanta is denial of the illusion of the separateness of our individual selves from the "all-comprehensive divine reality." We aware of this illusion but live in a somewhat forgetful state. Our realization of our true state tends to occur in stages.

In his attempt to bring his students through the various stages of enlightenment Bubba Free John has on several occasions changed his name, indicating a new phase of his work. In 1979 he withdrew from public work and became known as Da Free John, "Da" being understood as "giver." In the mid-1980s he took his present name, more informally known as Heart Master Da Love-Ananda.

In 1991 there were approximately twelve hundred members of the Free Daist Community, the majority in North America. Heart Master Da Love-Ananda resides at the group's retreat center in the Fiji Islands. Last known address: 750 Adrian Way, San Rafael, CA 94903.

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Freeman, John Albert (1920–)

Psychologist and parapsychologist. He was born January 15, 1920, and studied at Ouachita College, Arkadelphia, Arkansas; Southern Baptist Theological Seminary, Louisville, Kentucky; and Oklahoma State University, Stillwater.

Freeman was a staff member of the Department of Psychology at Oklahoma Baptist University in Shawnee (1953–56) and head of the Department of Psychology at Wayland Baptist College in Plainview, Texas (1956–60). A charter member of the Parapsychological Association, Freeman set up the parapsychology laboratory at Wayland Baptist College. In 1960 he became a research associate at the **Parapsychology Laboratory** at Duke University and became the author of many papers on the paranormal.

Freemasonry

An occult movement of the seventeenth century. Freemasonry emerged as the British form of revived **gnosticism** analogous to the **Rosicrucian** movement in Germany. While having its roots in the architectural and construction guilds of the Middle Ages, modern masonry is rooted in the post-Reformation revival of Gnostic thought and occult practice. The mythical history of masonry served to protect it in the religiously intolerant atmosphere operative in Great Britain at the time of its founding.

History and Mythic Origin

Although it would not be exactly correct to say that the history of Freemasonry was lost in the mists of antiquity, it is possible to say that although to a certain degree traceable, its records are of a scanty nature, and so crossed by the trails of other mystical brotherhoods that disentanglement is an extremely difficult process.

The ancient legend of its foundation at the time of the building of the Temple at Jerusalem is manifestly mythical. If one might hazard an opinion, it would seem that at a very early epoch in the history of civilization, a caste arose of builders in stone, who jealously guarded the secret of their craft. Where such a caste of operative masons might have arisen is altogether a separate question, but it must obviously have been in a country where working in stone was one of the principal arts. It is

also almost certain that this early brotherhood must have been hierophantic with a leadership adept in the ancient mysteries. Its principal work to begin with would undoubtedly consist in the raising of temples and similar structures, and as such it would come into very close contact with the priesthood, if indeed it was not wholly directed by it.

In early civilization only two classes of dwelling received the attention of the architect—the temple and the palace. For example, among the ruins of **Egypt** and Babylon, remains of private houses are rare, but the temple and the royal residence are conspicuous everywhere, and we know that among the ruins of Central America temples and palaces alone remain, the huts of the surrounding dwellers having long ago disappeared. The temple was the nucleus of the early city. Commerce, agriculture, and all the affairs of life revolved around the worship of the gods.

A medieval cathedral took more than one generation to erect, and in that time many masons came and went. The lodge was invariably founded near the rising cathedral or abbey, and apprentices and others started work as opportunity offered. Indeed, a man might serve his apprenticeship and labor all through his life on one building, without ever seeing any work elsewhere.

The evidence as to whether the master-masons were also architects is very conflicting, and it has been held that the priests were the architects of the British cathedrals, the master-masons and operatives merely carrying out their designs. There is good evidence, however, that this is not wholly true. Of all arts, architecture is by far the most intricate. It is undoubtedly one that requires a long and specific training. Questions arise of stress and strain of the most difficult description, and it is obvious that ecclesiastics, who had not undergone any special training, would not be qualified to compose plans of the cathedrals.

Professional architects existed at a very early period, though instances are on record where the priests of a certain locality have taken upon themselves the credit of planning the cathedral of the diocese. Be this as it may, the “mystery” of building was sufficiently deep to require extensive knowledge and experience and to a great extent this justifies the jealousy with which the early masons regarded its secrets. Again, the jealousy with which it was kept from the vulgar gaze may have been racial in its origin, and may have arisen from such considerations as the following: “Let no stranger understand this craft of ours. Why should we make it free to the heathen and the foreigner?”

Masonry in Great Britain

In Great Britain, prior to the founding of the Grand Lodge, York and the north of England in general were regarded as the most ancient seat of the fraternity. Indeed, without stretching probabilities too far, the line of evolution so far as York is concerned is quite remarkable. In the early days of that city a temple of Serapis existed there, which was afterward a monastery of the Begging Friars, and the mysteries of this god existed beside the Roman Collegia or Craftsmen’s Society.

Some have argued that the crypt of York Minster affords evidence of the progress of masonry from Roman to Saxon times. It is stated that it has a mosaic pavement of blue and white tiles laid in the form employed in the first degree of masonry. Undoubtedly is the fact that the craft occasionally met in this crypt during the eighteenth century.

Masonic tradition goes to show that even in the beginning of the fourteenth century, masonry in Britain was regarded as a thing of great antiquity. Lodge records for the most part only date back to the sixteenth century in the oldest instances, but ancient manuscripts are extant which undoubtedly relate to masonry.

Thus the old charges embodied in the Regius manuscript, which was unearthed in 1839 by Halliwell Phillips, are dated at 1390 and contain a curious legend of the craft that tells how the necessity of finding work of some description drove men to consult Euclid, who recommended masonry as a craft to them.

It goes on to tell how masonry was founded in Egypt, and how it entered England in the time of King Athelstan (d. 940). The necessity for keeping close counsel as regards the secrets of the craft is insisted upon in rude verse.

The Cooke manuscript from the early fifteenth century likewise contains versions of the old charges. Egypt was regarded here as the motherland of masonry, and King Athelstan the medium for the introduction of the craft into the island of Britain. But that this manuscript was used among masons at a later date was proved by the 1890 discovery of a more modern version dated about 1687 and known as the William Watson manuscript. In all, about 70 of these old charges and pseudo-histories have been discovered since 1860. They all have much in common and are of English origin.

The Birth of Speculative Masonry

Whatever the ancient and medieval roots of masonry, in the seventeenth century it was given a new direction by the widespread acceptance into the lodges of non-masons who used the lodges as a home for their pursuit of spiritual wisdom apart from the theology of the established church, often while keeping a nominal membership in the Church of England. (By 1723, for example, all specific references to Christianity were removed from the movement’s constitution; members had only to acknowledge God, the Great Architect of the Universe.) The first prominent speculative Freemason was astrologer Elias Ashmole (1617–1692), an officer in the court of Charles II. Ashmole, and his contemporaries such as **Robert Fludd** (1574–1637), helped spread the revived gnosticism represented on the continent by Rosicrucianism. Through the century, speculative lodges consisting primarily if not exclusively of accepted masons spread throughout England and Scotland where they existed as a condoned (and somewhat unrecognized) form of religious dissent.

The coming of age of speculative masonry was signaled by the formation of the Grand Lodge of England, inaugurated on St. John the Baptist’s Day 1717 by four of the old London lodges. Rev. John Theophilus Desaguliers, who became Grand Master in 1719, was the chaplain to the Prince of Wales, and used his considerable influence to spread the movement both in England and France. The Grand Lodge provided the fraternity with its first central governing body, as prior to this time each lodge was self-governing. Many lodges speedily came under its aegis, and Ireland formed a Grand Lodge of her own in 1725, but Scotland did not follow until 1736, and even then many lodges held aloof from the central body, only 33 out of 100 falling into line.

From one or other of these three governing bodies all the regular lodges and variant rites throughout the world have arisen, so that modern masonry may truthfully be said to be of British origin. To say that Continental masonry is the offspring of the British lodges is not to say that no masonic lodges existed in France and Germany before the formation of the English Grand Lodge, but underscores the break between the masonry of the builders of the medieval architectural wonders and the speculative masonry of the seventeenth century. All of the modern speculative lodges in Europe date from the inception of the English central body. However, the Continental masonry possesses many rites that differ entirely from those found in the British craft.

In Germany, which existed at this time as a number of independent states, it was said that the Steinmetzin approximated very strongly in medieval times to the British masons, if they were not originally one and the same, but again, the modern lodges in Germany all dated from the speculative lodge founded in 1733.

We find the beginnings of modern French masonry in the labors of **Martine de Pasqually**, **Louis Claude de Saint-Martin**, and perhaps to a some extent **Cagliostro** who toiled greatly to found his Egyptian rite in France. It is noticeable, however, that Cagliostro had become a member of a London

lodge before attempting work on the Continent. In France, masonry had a more political complexion, being a source of the democratic thought underlying the French (and later the Italian) Revolution. Because of the political alignment of continental Freemasonry, an extreme enmity developed between Freemasonry and the Roman Catholic Church, which had aligned itself to the royal families of Europe. Masonry in England, a country that broke with Rome during the Reformation of the sixteenth century, had a much more apolitical stance.

Official opposition to Freemasonry by the Roman Catholic Church dates back to Papal bulls of 1738 and 1751 and is a tangled story of suspicion and intrigue relating to masonic secrecy and to complex political developments of the time. Much antagonism has been deliberately fostered by mischief makers. For example, during the nineteenth century, the French journalist **Gabriel Jogand-Pagés**, writing under the name **Leo Taxil**, perpetrated an extraordinary and prolonged hoax in which he claimed to have exposed a Satanist activity within Freemasonry. The motive appears to have been to embarrass the Roman Catholic Church, but it also added to traditional Church prejudices against Freemasonry and caused much trouble for masons.

The plot involved the claim that a certain Diana Vaughan, claimed to have been a High Priestess of Satanic Freemasonry and dedicated to overthrowing Christianity and winning the world for Satanism, had been converted to the Roman Catholic faith. The memoirs of "Diana Vaughan," written by Jogand, were read by Pope Leo XIII, and Jogand himself was received in private audience by the pope, and an anti-masonic congress was summoned in 1887 at Trent.

On Easter Monday 1897, at a press conference to present Diana Vaughan, Jogand confessed to his conspiracy and the details of his complex hoax are now generally known. But, great damage had already been done to relations between Roman Catholics and Freemasons. In 1917 the church declared that anyone who joined a masonic lodge was automatically excommunicated.

The Masonic Worldview

The Freemasons instituted an initiatory degree system by which members were step-by-step brought into the inner working of the lodge. Initially there were three degrees, but these could never satisfy the true gnostics. Various elaborate systems of degrees were developed to picture the levels leading from this world to God and to symbolize the journey of the knowing soul back home. The most famous, due to its success and longevity, was the 30° system placed upon the original three degrees that emerged as the 33° system of the Ancient and Accepted Rite, the system operative in the United Grand Lodge. This system became integral to the dominant American masonic body, the Ancient and Accepted Scottish Rite, and its teachings as illustrated in the writings of **Albert Pike**, its dominant intellectual leader.

As speculative masonry emerged, it espoused the idea that masonry was a restatement of the ancient religion of humankind. At one time, the masons suggested, there were two religions, one for the educated and enlightened and one for the masses. The one religion of the enlightened became the base upon which the various historic faiths emerged. Through the centuries, however, adepts (masters) kept the original teachings intact, and they were eventually passed in their purity to the masonic leadership. In the modern age, due to the evolution of the race, more people are now capable of receiving and safely handling that secret wisdom that is now being disseminated by the masonic lodges. That secret wisdom came from the ancient East and Middle East, and both Eastern religions (especially Hinduism) and Western mystical systems such as Kabbalism assist the process of describing it.

The ancient wisdom myth of Freemasonry found an origin in the Bible, a significantly more acceptable source to a Christian establishment than Arabia and the Muslim countries of Ro-

siucianism. In 1 Kings 7:13–45, the masons found the story of Hiram. Hiram was employed by King Solomon to work on the temple in Jerusalem. After his work, he disappeared from both the pages of the Bible and from history. Freemasons, however, developed his biography that included a murder by his artisan colleagues. Hiram, in working on the temple, became aware of the "Word of God" inscribed in the secret parts of the temple. He would not reveal what he had learned and his non-collegial reticence cost him his life. His death then became integral to the ritual initiation of members who symbolically die and are reborn into the craft.

The masonic worldview begins with three fundamental realities. First, there is an omnipresent, eternal, boundless, and immutable principle that is ineffable, beyond any limiting descriptors of human language, the end-point of all metaphysical speculation, the rootless root and the uncaused cause. Natural law is a representation of the permanency of the absolute. Second, there exists what we term space in the abstract. Space is a symbol of divinity as it is basic to all experience; it is fathomless but at the same time integral to all human concepts. Third, there exists motion, another abstract notion, representing unconditioned consciousness that manifests as spirit and matter. Spirit and matter are two facets of the absolute.

The universe is seen as a boundless plane, a playground upon which numerous universes come and go. There is an eternal flux in which new universes begin to develop and are absorbed back into the boundless space out of which they were formed. Creation of a universe begins as space becomes turgid and produces a first or potential matter called the akasa. Operating on this matter is absolute abstract motion, latent potential energy, consciousness, and cosmic ideation.

Thus at the beginning is the universal energy (fofat) and the universal substance (akasa) behind which stands consciousness and ultimately the absolute. As creation proceeds, it will occur in steps of seven. Seven plans of creation will be formed from the purely spiritual to physical substance. These seven planes of existence are reflected throughout the universe. Each human also possesses these seven levels. The seven levels are: atma, buddhi, manas, kama, astral, life principle, and physical. The operation of these seven planes in the universe and in the individual provide much room for speculative elaboration and would later provide material upon which **Theosophy** would build.

Masonry in America

Through the eighteenth century, Freemasonry had aligned itself with the Enlightenment and with the anti-monarchical ideals of the late-century revolutionaries. Masonic and Rosicrucian ideals flowed through the salons of France and supplied vital ideological components of the new revolutionary ethos that allowed the complete overthrow of an obsolete government system and the institution of a new democratic system. The Marquis de Lafayette, who joined in the American Revolution, was a mason. In the United States James Madison; James Monroe; Benjamin Franklin, who financed much of the revolution; and George Washington, who led its armies, were Freemasons. The input of Freemasonry in the founding of the republic can now be found on the dollar bill, which hails the coming of the "ordo nuevo seculorum," the "new order of the ages" and the pyramid topped with the all-seeing eye.

But masonry had established itself in America long before the revolution. The Grand Lodge of Massachusetts dates from 1733 and that of South Carolina was founded just four years later. The General Grand Chapter of the Royal Arch Masons of the U.S.A. was founded in Boston in 1797 by representatives from Massachusetts and New York. The Supreme Council 33 of Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America was formed in Charleston, South Carolina, in 1801. Albert Pike, the most noteworthy of nineteenth century masons, was the leader of this latter organization for many years (1859–1891). The

Order of the Eastern Star, an auxiliary for female relatives of masons, was founded in 1876. The masonic movement now encompasses millions of members primarily in lodges affiliated to its larger organizations, but also in a variety of smaller masonic groups that follow various patterns of different speculative rites.

Understanding the origins of speculative masonry as an occult movement, and the essentially gnostic nature of its thought, does much to explain why many prominent occultists such as Manly Palmer Hall trumpeted their masonic connections. It also shows how masonic thought served as a basis for Theosophy, and the manner in which masonic organizations provided the substructure upon which modern Rosicrucianism emerged at the end of the nineteenth century. Masonry supplied the organizational model not only for Rosicrucianism, but for ceremonial magic groups such as the Hermetic Order of the **Golden Dawn** and the **Ordo Templi Orientis**.

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Freer, Ada Goodrich See Ada Goodrich-Freer

Free Spirit; Resources for Personal and Social Transformation (Directory)

Quarterly **networking** publication of **New Age** topics and information, primarily for the New York metropolitan area. Similar networking periodicals serve most major urban areas in North America. *Free Spirit* covered the arts, business services, children and childbirth, events and gatherings, healing and bodywork, intuitive arts and sciences, movement, **martial arts** and **yoga**, natural foods and nutrition, schools, certification and degrees, spiritual practices, social change, therapy and counseling, tools of life, and women's concerns. It included "Yellow Pages of Consciousness," addresses of organizations, and a comprehensive calendar of events. *Free Spirit* was distributed free in locations in the area it served. Last known address: 34 Prospect Pl., Brooklyn, NY 11217.

Frei, Gebhard (1905–1967)

Roman Catholic priest and professor of philosophy and comparative religion. He was born March 24, 1905, at Lichtensteig, St. Gallen, **Switzerland**. He took his Ph.D. in 1935 at the University of Innsbruck and then became a professor of philosophy and comparative religion at the Theological Seminary of

Schöneck/Beckenried, Switzerland, in 1933. He founded and served as a professor at the C. G. Jung Institute in Zürich. He also acted as president of the Swiss Society of Philosophy and the Swiss Society of Catholic Psychotherapists.

Frei served a term as president of Imago Mundi, the international society of Catholic parapsychologists. He wrote many articles on parapsychological subjects and edited a series of books titled *Grenzfragen der Psychologie* (Borderline Questions of Psychology). He served as the Vatican's consultant on parapsychology and contributed to **Konstantin Raudive's** study of **electronic voice phenomenon**. Frei died October 27, 1967.

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Freie Interessengemeinschaft für Grenz- und Geisteswissenschaften und Ufologie-Studien

The Freie Interessengemeinschaft für Grenz- und Geisteswissenschaften und Ufologie-Studien (Free Community of Interests in the Border and Spiritual Sciences and UFO Studies) grew out of a metaphysical study group founded by UFO contactee **William Eduard "Billy" Meier** (b. 1937) at his home in the German-speaking section of western **Switzerland**. It was to that study group in 1975 that Meier began to reveal his lifetime of contacts with space beings and to whom he first showed the photographs of flying saucers he had taken.

Through 1976, the European, especially in the German-speaking countries, gave extensive coverage to Meiers' claims and many people interested in UFOs visited Meier. Toward the end of the year, writers Lou Zinstag and Timothy Good, took copies of the Meier pictures to the United States where they were researching a book, and gave them to contactee enthusiast Wendelle Stevens. Impressed, he visited Switzerland in 1977 and began an investigation of Meier and his claims. His first impressions confirmed, Stevens led in the formation of a publishing company, Genesis III Productions, and began issuing volumes drawn from Meier's materials. Separating Meier from other **contactees** were the many pictures that had so impressed Stevens, and thus it was natural that the first book from Genesis III was a large picture book featuring Meier's pictures of the "beamships" that Meier claimed frequently visited near his home. A second picture book followed and during the 1980s some dozen books appeared from Genesis III.

The circulation of the Meier material led to the growth of the Free Community in Europe and the emergence of an American affiliate, the Semjase Silver Star Center, named for Meier's primary contact, Semjase, a beautiful space commander from the **Pleiades** star system. The Free Community tries to exist in that area where science and religion converge. Meier makes claims concerning the objective reality of his flying saucer contacts that include travels to outer space in a beamship and numerous face-to-face meetings with various extraterrestrials. On the other hand, most of the contacts have been in traditional contactee fashion, via telepathy. The material conveyed by Semjase and her colleagues also have a distinctly religious message. Traditional religion is denounced for its detrimental effect on humanity, but in its place the Pleiadians

advocate the following of the “Ten Bids,” the things which nature bids us follow.

The universe is entering the Aquarian Age during which humanity will experience a massive spiritual upheaval. Meier is the herald of Truth, the one designated to spread Creation's Universal Laws. Creation is seen as the mass of Spiritual Energy through the universe. The combination of pictures and spiritual message has had a marked influence on the continuing New Age movement with its emphasis on spiritual emergence. As early as 1989, channelers in North America also began to claim contact with the Pleiadians, most notably **Barbara Marciniak**. At the same time, ufologists denounced Meier as a hoaxer, though the several volumes demonstrating that fact have been lost among the many books and videos supportive of his claims.

Sources:

Elders, Lee J., Brit Nilsson-Elders, and Thomas K. Welch. *UFO . . . Contact from the Pleiades, Volume I*. Phoenix, Ariz.: Genesis III Productions, 1979.

———. *UFO . . . Contact from the Pleiades, Volume Two*. Phoenix, Ariz.: Genesis III Productions, 1983.

Kroff, Kal K. *Spaceships of the Pleiades: The Billy Meier Story*. Amherst, N.Y.: Prometheus Press, 1995.

Meier, Eduard “Billy.” *Decalogue or the Ten Bids*. Alamogordo, N. Mex.: Semjase Silver Star Center, 1987.

———. *The Psyche*. Alamogordo, N. Mex.: Semjase Silver Star Center, [1986].

French, Mrs. E. J. (ca. 1860)

Nineteenth-century medium of New York who specialized in psychic painting. The pictures—brightly colored flowers, birds, or insects—were produced in a curtained-off dark **cabinet** under a small table with prepared pencils, brushes, and paints. The speed of execution was remarkable, pictures of considerable artistic merit being produced within 8 to 15 seconds. Scraping and rubbing sounds, suggesting extremely rapid movement, were distinctly heard by the sitters. It was discovered, however, that many of the pictures produced in this way were copies of existing pictures and suspicions of **fraud** were entertained by some sitters. In light of other exposures of similar phenomena, such as those produced by **David Duguid**, it seems likely that French operated fraudulently.

Benjamin Coleman describes his experiences with French in his book *Spiritualism in America* (1861). (See also **direct drawing and painting**)

French, Emily S. (1830–1912)

Direct voice medium of Buffalo, New York, and a relative of President Grover Cleveland. French was investigated for 20 years by **Edward C. Randall** of Buffalo. **Isaac Funk** and **James H. Hyslop** also conducted remarkable experiments to prove that the voices did not originate in the vocal organs of the medium.

Her Indian **control** “Red Jacket” had an exceedingly loud, masculine voice that would have easily filled a hall with a seating capacity of 2000 people. The medium at that time was a frail old woman with a weak heart and was deaf, yet the sitters could hear every remark of the communicators.

For 22 years French assisted Randall's “**rescue circle**,” where “earthbound spirits” were helped. She gave her mediumistic services without charge. Randall's book *The Dead Have Never Died* (1917) describes their work and contains biographical information. French died July 24, 1912.

Sources:

Funk, Isaac. *The Psychic Riddle*. London/New York: Funk & Wagnalls, 1907.

Freud, Sigmund (1856–1939)

Founder of psychoanalysis. Freud conducted some experiments in parapsychology but was unsympathetic to public discussion of the occult, which he believed to be enveloped in dangerous superstition. Freud was born at Freiburg, Moravia, on May 6, 1856. He graduated from Vienna University, Austria, and became a demonstrator at the physiological institute and an assistant physician at Vienna General Hospital. In 1885 he worked under the neurologist J. M. Charcot in Paris and, after returning to Vienna, started to treat patients by hypnosis. In 1902, while a professor of neurology at Vienna University, he also treated patients in his private clinic.

In 1904 he abandoned hypnosis and developed his own theories of psychoanalysis using techniques of free association in the treatment of neurosis. He later attached great significance to the role of dreams and the importance of the sexual drive, both in individuals and in the development of civilization. His sexual theories were supported and developed in new directions by his pupil **Wilhelm Reich**.

It was Freud's emphasis on sex and mistrust of mystical and occult areas that caused the defection of another pupil, **C. G. Jung**, who later established his own system of psychotherapy with elaborate theories of the significance of mythology and symbolism in human affairs. Jung himself had personal occult experiences.

By 1921 Freud had reached a reluctant private conclusion that there might be something to **telepathy**; he experimented with the Hungarian psychoanalyst Sandor Ferenczi but did not wish his interest to be made public. His papers on the paranormal were later gathered and published by **George Devereaux**. He died in London, September 23, 1939.

Freud once wrote to **Hereward Carrington**, “If I had my life to live over again, I should devote myself to psychical research rather than to psychoanalysis.”

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Devereaux, George, ed. *Psychoanalysis and the Occult*. New York: International Universities Press, 1953.

Fodor, Nandor. *Freud, Jung, and Occultism*. New Hyde Park, N.Y.: University Books, 1971.

Freud, Sigmund. *Studies in Parapsychology*. Edited by Philip Rieff. New York: Collier Books, 1963.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Friar Rush

A character in medieval German folklore, Friar Rush (Brüder Rausch) was the devil disguised as a friar. He was a mischief-maker who entered monasteries to cause trouble for the monks by confusing and tempting them. His pranks were described in English chapbooks of the sixteenth century, and he is also mentioned in an anonymous farce, *Gammer Gurton's Needle* (ca. 1575), ascribed to John Still or William Stevenson. In English folklore Friar Rush is associated with drunkenness, playing such pranks as turning on the wine taps in the cellars.

Frick, Harvey Lee (1906–)

School psychologist who was a student of **J. B. Rhine** and **William McDougall** at Duke University and an early worker in the field of **parapsychology**. Frick was born November 15, 1906, at Gold Hill, North Carolina, and took his M.A. in 1931 at Duke.

After graduation he was successively a laboratory instructor at Wayne University College of Medicine, Detroit, Michigan (1933–35); school psychologist for the Detroit public schools

(1935–42); and, during World War II, a personnel consultant (military psychologist) for the U.S. Army (1942–46).

Frick's primary work in parapsychology occurred during his college days. At Duke he took part in some of the experiments that later culminated in the establishment of the **Parapsychology Laboratory**. He also participated in telepathy tests conducted by **John F. Thomas**. Frick's master's thesis, *Extrasensory Cognition*, was one of the first on such a subject and was taken from his own experiments. It also includes an historical survey of the field.

Sources:

Frick, Harvey Lee. *Apostate Physician*. New York: House of Field, 1937.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Fricker, Edward G. (1910–)

British psychic healer. When his mother died from cancer, Fricker prayed that he might be able to heal others. A Spiritualist medium brought him a message from his mother that Fricker indeed had such a healing gift.

His autobiography, *God Is My Witness* (1977), tells of his humdrum life as shop assistant, butcher, and costermonger (hawker of fruit or vegetables) before he developed his healing gift. He writes that he was inspired by a "voice" that put him in touch with a team of doctors in the spirit world. He claims to have healed over a million people during the last 25 years, although he has no medical knowledge.

After Fricker was featured on a television program, the station that broadcast the program was swamped with thousands of calls from sufferers. His clients at his clinic in the Westminster area of London have included such well-known personalities as British TV presenter Katie Boyle, actor Christopher Lee (famous for his **Dracula** roles), and actress Ann Todd.

Friendly Contacts Associates

Defunct organization founded in 1965, comprised of state and local groups, that brought together professionals interested in studying **parapsychology**, healing, hypnosis, and **reincarnation**. Through the 1970s it conducted research and held seminars on nonsectarian psychical, metaphysical, and religious issues; sponsored a speakers bureau; and maintained a library at its Florida headquarters. It published the *Friendly Contacts* newsletter.

Friends in New Directions See The Institute for Consciousness Research

Friends of Astrology

The oldest astrological organization currently operating in the Chicago area. It was founded in 1938 with Mary Adams as its first president, and it was incorporated two years later. Its functions to raise the standards of **astrology** and to educate students of astrology. It provides a gathering place where serious students of the subject can continue their learning and improve their competence. It currently operates through several branches in Chicago and its suburbs and publishes a monthly newsletter, *Friends of Astrology Bulletin*. Address: 514 N. Richmond Rd., Westmont, IL 60559. Website: <http://www.toonland.com/astro/index.html>.

Friends of God

A mystical school founded in Germany in the fourteenth century for the purpose of ministering to the poor by preach-

ing, sacrament, and meditation. Those associated with it included men and women of every rank and station, not only monks and nuns but knights, farmers, artisans, and merchants.

The name Friends of God derived from the Christian New Testament (John 15:15): "Henceforth I call you not servants; for one servant knoweth not what his lord doeth; but I have called you friends." The Friends of God were not organized as a formal society but rather as a school of thought with a strongly mystical trend. Their law was, "That universal love, commanded by Christ, and not to be gainsaid by his vicar."

Many Dominicans were Friends of God, and notable mystics associated with the school included Meister Eckhart (1304–1328), Nicolas of Basle (1330–1383), and John Tauler (1290–1361). Their teachings roused antagonism among the establishment clergy of their time, who strongly condemned them. They influenced the first generation of Protestant thinkers.

Sources:

Inge, William Ralph. *Christian Mysticism*. London: Methuen, 1899.

Friends of Runnings Park

Occult society founded in London, England, by a small group guided by the spirit "Helio-Arcanophus," who claimed to have been a high priestess of Atlantis and channeled through Tony Neate. The philosophy stresses the uniqueness of each individual, self-empowerment and the finding of God within. In 1983 the group founded an accredited course called "The College of Healing." At Runnings Park, they also have The School of Channeling, which was founded in 1990. Address: Runnings Park, Croft Bank, West Malvern, Worcester WR14 43P, England.

Sources:

Neate, Tony. *Channelling for Everyone*. London: Piatkus, 1997. Reprint, Freedom, Calif.: The Crossing Press, 1999.

———. *The Guide Book*. Malvern, England: Pegasus, 1986.

———. *H-A Life & Living*. Malvern, England: Pegasus, 1989.

Wilson, Annie. *Where There's Love*. Bath, England: Gateway Books, 1986.

Friends of the Garden Seed Centre

Loosely organized group of individuals seeking **New Age** mystical experience, deriving their name from **Gandalf's Garden**. Founded by Muz Murray, the group became a focal point for New Age seekers in Chelsea, London, before its dispersal in 1971 into various "seed centers" in different parts of the world. Friends of the Garden Central Seed Centre was established at 24 St. Margaret's Close, Norstead, Norwich, England.

Sources:

Murray, Muz. *Seeking the Master: A Guide to the Ashrams of India*. London: Neville Spearman, 1980.

Friends of the Wisdom Religion

Community of students of the teachings on higher consciousness of **Franklin Merrell-Wolff**. It was originally known as the Assembly of Man. Current address unavailable.

Sources:

Merrell-Wolff, Franklin. *Pathways Through to Space: A Personal Record of Transformation in Consciousness*. New York: Warner, 1976.

———. *The Philosophy of Consciousness without an Object*. New York: Julian Press, 1973.

The Friendship Centre

Founded by Stephen Foster in 1929 at 85 Lancaster Gate, London, W2, England. It became the new home of the Conan Doyle Memorial Psychic Library and Museum and held regular meetings for **psychometry**, psychic demonstrations, healing, and classes for development of psychic ability. Unfortunately the Conan Doyle Museum collection was later dispersed and some of the items were lost or destroyed. The center closed during World War II.

FRNM See Foundation for Research on the Nature of Man

FRNM Bulletin

Former publication of the Parapsychology Press, giving information and news related to the **Foundation for Research on the Nature of Man** (FRNM), directed by **J. B. Rhine**. With issue no. 14 (autumn 1969) it became the *Parapsychology Bulletin*. In 1995, when the FRNM changed to the **Rhine Research Center**, the bulletin ceased publication altogether.

Fronczek, Janusz (ca. 1926)

Polish mining engineer of Warsaw who was a medium for telekinetic, teleplastic, and luminous phenomena. **Eric J. Dingwall**, then research officer of the **Society for Psychical Research** (SPR), had three sittings with Fronczek in August and September 1923 and was impressed. Lights appeared to “come from the medium’s mouth and to remain apparently unsupported in space two or three inches from the lips. The brilliancy of each appearance varied, not only as compared with others but apparently in itself when still in view,” Dingwall said.

Fronczek was invited to London to sit at the SPR. He arrived April 17, 1925. According to the report of V. J. Woolley and Dingwall in the society’s *Proceedings* (vol. 36), before he entered the séance room he disrobed entirely and offered himself unreservedly for examination. He sat in a pajama suit, and his hands and legs were controlled. He preferred silence or low conversation during the sitting.

The phenomena seemed to be preceded by vigorous grinding of the teeth. Greenish, bright spherical sparks were seen, lights appeared on Fronczek’s arm and jerked up toward his mouth. The floating lights were about one to two inches from his lips; a bell was telekinetically moved while both hands and both feet were under control.

Throughout the sittings the medium constantly rubbed his chest with his hands (still controlled) and soon afterward a light appeared. Since the investigators could not discover the modus operandi for the supposed fraudulent production of the phenomena, they summed up their conclusions as follows:

“(1) At three sittings out of a total of nine given by Mr. Fronczek at the Society’s rooms, phenomena occurred which purported to be produced supernormally.

(2) At one of these three the phenomena consisted of the movements of small luminous objects provided by us for the purpose and we suppose these movements to have been brought about by the employment of a cushion held in the medium’s mouth.

(3) At the other two sittings the phenomena consisted of the appearance of small luminous objects which appeared to come from the medium’s mouth and to be attached to it, but we were unable to discover their nature or the method of their introduction into the seance room.”

Frontiers of Science Newsletter

Former bimonthly newsletter of the **Mankind Research Foundation**. The publication was concerned with parapsychol-

ogy and parascience. It included articles by researchers and reports on activities of the foundation. The newsletter ceased when the foundation changed its name to the **Rhine Research Center**.

Frost, Gavin (1930–)

Gavin Frost, cofounder of the Church and School of Wicca, was born in Stratfordshire, England. During his childhood years his Welsh family took him on trips to the homeland, where he was introduced to magical folklore and awakened to what became a lifelong interest. He attended London University from which he received his B.S. in mathematics in 1953. He later earned a doctorate in math. In the 1960s he moved to Canada to continue a career in the aerospace industry. By this time he had become involved in Witchcraft. He moved on to Anaheim, California, where he met his future wife, Yvonne Wilson. She was a Spiritualist, and together they began to study psychic development at a Spiritualist center. They moved to St. Louis, Missouri, and while there they were formally initiated into the Craft.

They began to write up the material they had received in their occult training but had difficulty finding a publisher. They decided to reorganize the material into lessons for a correspondence course. They organized a “School of Wicca” and advertised the lesson in various occult periodicals. Shortly thereafter the Church of Wicca was also formed. In the midst of these developments, in 1970 Gavin married Yvonne.

In the early 1970s the school found a level of response from youthful seekers and in 1972 Gavin quit his job to devote full time to its development. In 1974, they relocated their headquarters to New Bern, North Carolina. By the middle of the decade it had become one of the largest groups within the emerging Wiccan community, and the publication of their original book in 1975 as *The Witch’s Bible* was met with a high level of criticism from other Wiccans. They complained that the book implied that it spoke for all Wiccans (a fact that Frost denied), but were most upset over the lack of emphasis upon the Goddess. The controversy was soon resolved as each side agreed to disagree.

Through the 1970s and 1980s Frost led the church and school as its archbishop. With Yvonne, he wrote a number of books on Witchcraft and magic. The school has maintained an enrollment of approximately 5,000. Toward the end of the 1990s, Frost retired and passed along the leadership of the school to his lieutenants. The headquarters has since moved to West Virginia.

Sources:

Frost, Gavin, and Yvonne Frost. *The Magic Power of Witchcraft*. West Nyack, N.Y.: Parker Publishing, 1976.

———. *Meta-Psychometry: Key to Power and Abundance*. West Nyack, N.Y.: Parker Publishing, 1978.

———. *Power Secrets from a Sorcerer’s Private Magnum Arcanum*. West Nyack, N.Y.: Parker Publishing, 1980.

———. *Who Speaks for the Witch*. New Bern, N.C.: Godolphin House, 1991.

———. *The Witch’s Bible*. New York: Berkley Books, 1975.

———. *A Witch’s Guide to Life*. Cottonwood, Ariz.: Esoteric Publishing, 1978.

Frost, Yvonne (1931–)

Yvonne Frost, cofounder of the Church and School of Wicca, was born Yvonne Wilson in Los Angeles, California. Raised a Baptist, she rejected her childhood faith as a teenager and became a spiritual seeker. She read books on comparative religion, but put her quest somewhat on hold in 1950 when she married. She divorced in 1960 and returned to school. She earned an associate’s degree from Fullerton Junior College in

Fullerton, California, in 1962. Following her graduation she took a job with an aerospace company in Anaheim, where she met her future husband, Gavin Frost. By this time she had become involved in **Spiritualism**, and she and Gavin began to participate in psychic development classes at a local Spiritualist center.

A short time later they moved to St. Louis to take new jobs and while there, in the late 1960s, were initiated into Witchcraft. They began to write and prepared the text of a book. Unable to find a publisher, they hit upon the idea of editing the material as a set of lessons that could be offered to people through a correspondence course. Ads were placed in occult periodicals. Within a short time they organized the School of Wicca and then the Church of Wicca. In 1970 Yvonne married Gavin and assumed the role of bishop in the church.

In 1974 the Frosts moved to New Bern, North Carolina, where the church and school headquarters was relocated. The book that she and Gavin had written was eventually published in 1975 as *The Witch's Bible*. It met a storm of controversy generated by witches who disagreed with much of it, especially its downplaying of the centrality of the Goddess, considered by many witches as the central affirmation of their religion.

Over the next two decades Frost provided leadership for the church and school and coauthored a number of books on witchcraft and magic with her husband. In the 1990s she moved into retirement.

Sources:

Frost, Gavin, and Yvonne Frost. *The Magic Power of Witchcraft*. West Nyack, N.Y.: Parker Publishing, 1976.

———. *Meta-Psychometry: Key to Power and Abundance*. West Nyack, N.Y.: Parker Publishing, 1978.

———. *Power Secrets from a Sorcerer's Private Magnum Arcanum*. West Nyack, N.Y.: Parker Publishing, 1980.

———. *Who Speaks for the Witch*. New Bern, N.C.: Godolphin House, 1991.

———. *The Witch's Bible*. New York: Berkley Books, 1975.

———. *A Witch's Guide to Life*. Cottonwood, Ariz.: Esoteric Publishing, 1978.

Fry, Daniel (1908–)

One of the early 1950s flying saucer **contactees**. Fry was born July 19, 1908, in Vernon, Minnesota. A former technician of White Sands Proving Grounds, Fry claimed that in 1950 while he was walking in the New Mexico desert he found a **flying saucer** that had landed. He said he held a conversation by telepathy with an invisible spaceman called "Alan" and took a ride in the saucer over New York. Following the publication of his books *White Sands Incident* and *Alan's Message: To Men of Earth* in 1954, Fry became a celebrity in the contactee movement. He went on to found Understanding, Inc. (now World Understanding) in 1955, through which he teaches the metaphysical perspective he has derived from his space contacts.

Sources:

Fry, Daniel. *Alan's Message: To Men of Earth*. Los Angeles: New Age Publishing, 1954.

———. *Atoms, Galaxies, and Understanding*. El Monte, Calif.: Understanding Publishing, 1960.

———. *Can God Fill Teeth? The Real Facts Behind the Miracle Ministry of Evangelist Willard Fuller*. Lakemont, Ga.: CSA, 1970.

———. *The Curve of Development*. Lakemont, Ga.: CSA, 1965.

———. *White Sands Incident*. Los Angeles: New Age Publishing, 1954.

Fukurai, Tomobichi

President of the Psychical Institute of Japan, professor of Kohyassan University, and former professor at the Imperial

University of Tokyo. He was obliged to resign because of a book he published in 1913 on his experiments with Chizuko Mifune and Ikuko Nagao, declaring **clairvoyance** to be a fact.

With Nagao's assistance, Fukurai also conducted experiments in thought photography. Other mediums with whom he experimented included three women, Tetsuko Moritake, Sadako Takahashi, and Tenshin Takeuchi, and one man, Kohichi Mita. His results were presented in the 1913 book, translated into English in 1921 under the title *Clairvoyance and Thoughtography*. The book was reissued with additional matter in 1931 and again in 1975. The implications of Fukurai's pioneer work were not pursued in the West for many years. **Jule Eisenbud's** work with the "thought photography" of **Ted Serios** in 1964 had parallels to Fukurai's investigations.

Sources:

Fukurai, Tomobichi. *Clairvoyance and Thoughtography*. 1921. Rev. ed. London: Rider, 1930. Reprint, 1975.

Otani, Soji. "Past and Present Situation of Parapsychology in Japan." In *Parapsychology Today: A Geographic View*. Edited by Allan Angoff and Betty Shapin. New York: Parapsychology Foundation, 1973.

Fuller, Curtis (1912–1991)

Cofounder and publisher of **FATE** magazine. Fuller was born March 2, 1912, in Necedah, Wisconsin, and was educated at the University of Wisconsin (B.A., 1933) and Northwestern University (M.S., 1937). He married Mary Margaret Stiehm on September 24, 1938. After a period as a newspaper writer, he was an editor on several magazines in the late 1930s and 1940s. By the mid-1940s he was working for Ziff-Davis, a large Chicago-based publisher.

In the wake of Ziff-Davis's contemplated move to New York and the sighting of flying saucers by Kenneth Arnold in 1947, Fuller and **Ray Palmer** (also a Ziff-Davis employee) decided to start a new company, Clark Publishing, and issue **FATE** magazine to explore **UFOs** and other mysteries. In 1955 he bought out Ray Palmer, who had already withdrawn from active editorial work. In 1966 Mary Margaret Fuller was named editor and Curtis Fuller assumed duties as publisher. He also created a second company, Woodall, Inc., which operated in the travel field and issued directories for trailers and campers.

Fuller had a sympathetic but skeptical view of paranormal phenomena and always insisted on high editorial standards and supporting data on any extraordinary claims made in the magazine's pages. He was a member of the Illinois Society for Psychical Research (president 1961–64) and was active in the **Spiritual Frontiers Fellowship** (treasurer 1962–69). The Fullers directed **FATE** together through the 1970s and 1980s, but following Mary Margaret's retirement in 1988 the magazine was sold to Llewellyn Publications. The March 1989 issue of **FATE** contained a farewell editorial from Curtis Fuller. He died April 29, 1991.

Sources:

Clark, Jerome. *Encyclopedia of Strange and Unexplained Phenomena*. Detroit: Gale Research, 1993.

Fuller, J(ohn) F(rederick) C(harles) (1878–1966)

Distinguished British soldier and friend of magician **Aleister Crowley**. As a young man he became impressed by Crowley's poems and occult philosophy and wrote a eulogistic book, *The Star in the West* (1907), in which he hailed Crowley as "more than a new-born Dionysis, he is more than a Blake, a Rabelais or a Heine; for he stands before us as some priest of Apollo . . ."

"Crowleyanity" was to be the new religion of mankind. It was Fuller who introduced Crowley to poet **Victor Neuburg**,

who was to become Crowley's foremost disciple. (Fuller was not related to **Jean Overton Fuller**, who wrote an excellent biography of Victor Neuburg.)

Fuller parted company with Crowley in 1911 after a disagreement over a court action and later repudiated *The Star in the West* as "a jumble of undigested reading with a boyish striving after effect." Before he died, however, in the year of his death, Fuller stated that Crowley "remains one of the greatest of English lyric poets."

Fuller's long career included service in the Boer War (1899–1902) and World War I. He wrote several books on military strategy, including *Tanks in the Great War, 1914–18* (1920). Stationed in India for a period, he developed an interest in Eastern philosophy and yoga mysticism. He rose to the rank of major-general in 1930. He also continued to write on occult topics, his later books including *Yoga: A Study of the Mystical Philosophy of the Brahmins and Buddhists* (1925) and *The Secret Wisdom of the Qabalah* (1937). He died February 10, 1966.

Sources:

Fuller, John F. *The Secret Wisdom of the Qabalah*. London, 1937.

———. *The Star in the West*. London: Walter Scott Publishing, 1907. Reprint, Mokelumne Hill, Calif.: Health Research, 1969.

———. *Yoga: A Study of the Mystical Philosophy of the Brahmins and Buddhists*. London, 1925.

Fuller, Jean (Violet) Overton (1915–)

Actress, writer, and member of a group that included poet Dylan Thomas and novelist Pamela Hansford Johnson. Fuller was born March 7, 1915, at Iver Heath, Buckinghamshire, England. She studied at the Royal Academy of Dramatic Art (1930–31), was a student of painting at Academie Julien, Paris, and finished college at the University of London (B.A. honors English, 1945). She later studied astronomy (because of an interest in astrology) at Goldsmith's College (1962–64).

Her varied career included a period as an actress, government service with the British Ministry of Information, and lecturing at the Speech Fellowship, London. She was a member of the British Astronomical Association, the Society of Authors, PEN, Poetry Society, Manifold Group of Poets, and the Dulwich Group of Poets. She also was a member of the Society for Physical Research, and Buddhist Society, and served as vice-president of the Astrological Lodge of the Theosophical Society.

Besides her involvement with **Theosophy**, teaching about God and the world based on mystical insights, in the circle of Dylan Thomas during the 1930s she became a close friend of occultist and poet **Victor Neuburg** and wrote a sympathetic biography of him, *The Magical Dilemma of Victor Neuburg* (1965). This volume contains one of the most complete accounts of the magic work of Neuburg and **Aleister Crowley**, including the story of Crowley's rediscovery of "sex magick" in 1912 in the Cairo workings. (Fuller was not related to **J. F. C. Fuller**, who also knew Neuburg and Aleister Crowley.) Fuller also wrote biographies of **Helena Petrovna Blavatsky** and Noor Inayat Khan.

Sources:

Fuller, Jean Overton. *Blavatsky and Her Teachers: An Investigative Biography*. London: East-West Publications, 1988.

———. *Madeleine: The Story of Noor Inayat Kahn*. London: Gollancz, 1952. Reprinted as *Noor-un-nisa Inayat Kahn (Madeleine)*. Rotterdam: East-West Publications, 1971.

———. *The Magical Dilemma of Victor Neuburg*. London: W. H. Allen, 1965.

Fuller, Willard (1915–)

Spiritual healer specializing in the astounding phenomenon of psychic **dentistry**. Born in Grant Parish, Louisiana, Fuller was brought up as a Baptist and hoped to become a minister, but suffered from a pronounced stammer. After graduating from college with a B.A. in business administration and a B.E. in electrical engineering, he joined the army, where he reached the rank of master sergeant. By the time he returned to civilian life in his own town his stammer had ceased. When a traveling evangelist preached on two consecutive nights on the theme "Go Preach," Fuller decided that this had a special meaning for him. He determined to enter the ministry.

In 1946 he studied at the Southern Baptist Theological Seminary in New Orleans, where he graduated in theology. During one of his own revivalist meetings a stranger told him that he would be used "as a funnel through which God would pour blessings on His people." Later Fuller felt impelled to leave the Baptist ministry and become a Pentecostal. One day he felt a sudden surge of spiritual force and heard a voice declare that he was given the gift of healing and would heal people in the name of Jesus. At his next service he invited those who needed healing to come forward, and a number of remarkable cures took place.

He attended a service by evangelist A. C. McCabe, who practiced dental healing. McCabe told Fuller that he would also perform dental healing. Fuller was at first reluctant to attempt this, but a man he had cured of a stomach ulcer returned to his meetings and asked him to pray for a tooth cavity. Fuller laid hands on the man's head and prayed, "In the name of Jesus, be thou everywhere whole," and the man confirmed that his tooth cavity was healed. From March 1960 on, Fuller demonstrated this strange healing ability at his meetings. Those who attended his services stated that they saw or personally experienced dental healing, involving instantaneous filling of cavities with gold, silver, or porcelain, straightening of crooked teeth, and healing of decayed teeth and gums. On various occasions such phenomena were witnessed by professional dentists in the congregation.

Although such dental healing phenomenon seems incredible to skeptics, the suggestion of fraud seems even more incredible in the face of numerous eyewitness reports and considering the large sums of money that would be involved in skillful conjuring with substantial quantities of gold, silver, and other cavity fillings.

Fuller organized the **Lively Stones World Healing Fellowship** to give focus to his ministry. He was assisted by his wife, Margaret, a trained psychologist. She worked for several years in the area of counseling within the realm of the ministry and was herself a healer. She used the same method as her husband—that of laying on of hands and praying in the name of Jesus.

The Fullers were devoted to a healing ministry based on spiritual faith and the power of prayer. Although a number of those who attended their services claimed to receive miraculous dental healing, the Fullers did not become rich through their healing. They had a simple lifestyle and lived for some time on a houseboat. They did not charge for their healing, and their ministry was sustained only by voluntary contributions. They traveled wherever they were invited if their schedule permitted. They moved freely among groups of all persuasions and beliefs. They believed and taught that we are living in the New Age in which God's kingdom will be established on this Earth and perfect order in all things will once again be a reality.

Sources:

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Fumigation (in Exorcism)

One of the most important rites during the **exorcism** of an evil spirit appears to have been the fumigation of the victim, and for this various prescriptions were given throughout occult history. If it was found difficult to dislodge the demon, a picture of him would sometimes be drawn, which was to be thrown into a fire after having been “signed with the cross, sprinkled with holy water, and fumigated.”

At other times if the evil spirit refused to give his name the exorcist would fumigate the possessed person. The recipe for fumigation included such substances as asafoetida, sulphur, and salt. Fumigation was sometimes enhanced by **flagellation**.

Fund for UFO Research

Founded in the District of Columbia in 1979 to provide grants for **UFO** research and public education. The chairman since its beginning has been physicist Bruce Maccabee. It reviews research proposals and approves those that promise to advance scientific knowledge and public awareness of UFO phenomena. It grants interviews to news media, bestows awards, and conducts research programs. It is not a membership organization nor does it publish a magazine, although it issues occasional reports. It does not investigate UFO reports, but it works with and funds groups that do. Address: P.O. Box 277, Mt. Rainier, MD 20712.

Sources:

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Fung Hwang

A bird to which the ancient Chinese attributed almost the same qualities as other cultures did to the phoenix. It was said

to have a cock's head, a snake's neck, a swallow's beak, a tortoise's back, and to be of five different colors and more than six feet high. According to the *Lun Yü Tseh Shwai*, “its head resembles heaven, its eye the sun, its back the moon, its wings the wind, its foot the ground, and its tail the woof.” Like the dragon, tortoise, and unicorn, the fung hwang was considered to be a spiritual creature.

The appearance of the fung was always regarded as an auspicious augury. Women adorned themselves with the image of this bird in gold, silver, or brass, according to their means.

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Funk, Isaac Kauffmann (1839–1912)

Born in Clinton, Ohio, Funk worked in the field of religious journalism before becoming director and principal proprietor of the publishing house Funk and Wagnalls. A well-known psychical investigator and author of several books on the paranormal, Funk was converted to a belief in **Spiritualism** by the medium **May Pepper** of Brooklyn, New York, through whom he received a manifestation from **Richard Hodgson** a few weeks after Hodgson's death, and by numerous other important incidents. **James H. Hyslop**, in his book *Contact with the Other World* (1919), devotes a chapter to claimed spirit communication from Funk through the mediumship of **Minnie Meserve Soule** (Mrs. Chenoweth).

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G

Gadbury, John (1627–1704)

John Gadbury, British astrologer and associate of astrologer **William Lilly**, was born on New Year's Day of 1627 in Wheatley, Oxon, England, the son of a farmer. As a youth he was apprenticed to a tailor, but in his late teens was sent to Oxford by his mother's father, Sir John Curson. After completing his studies, he married (1645) and, settling in Oxford, studied astrology with Dr. Nicolas Fiske. He published his first book on **astrology** in 1652. Two years later, with Timothy Gadbury (possibly a brother), he published a book of astrological charts of the kind needed to erect a horoscope. His primary text, the *Doctrine of Nativities*, appeared in 1659. This latter book surveyed natal astrology and supplied the set of tables from which charts could be prepared. With this book alone, the practicing astrologer could build a chart and offer a basic interpretation.

As a young man Gadbury made the acquaintance of William Lilly (25 years Gadbury's senior). Lilly appears to have been favorably impressed and wrote the introduction to one of Gadbury's books. However, they found themselves on opposite sides of the major political factions of the era, Gadbury favoring Oliver Cromwell, and Lilly supporting the king. However, in 1658, a series of events were initiated that led to a bitter break. In his 1658 *Almanac*, Lilly paid some compliments to Charles X, the king of Sweden, and predicted a long reign. In response, the next year Charles sent Lilly a gold chain. For reasons not altogether clear, Gadbury responded with a prediction that Charles' reign would be quite short. The king died the next year.

The hostile and competitive feeling between the two astrologers broke into the open again in 1675 when Lilly published some observations on the astrological sign Scorpio, emphasizing its negative traits. Gadbury took the publication personally as he had Scorpio rising in his chart. He attacked Lilly in his next book, *Obsequim Rationabile* (1675). Over the next several years, Lilly's supporters periodically attacked Gadbury and Lilly noted that Gadbury had responded by acting in the very manner typical of a Scorpio. The hard feelings continued even after Lilly's death in 1681. As late as 1693, John Partridge continued the attack in *The Black Life of John Gadbury*.

Apart from his lengthy battles with Lilly, Gadbury is most remembered for his *Collectio Geniturarum*, his astrological commentary on the lives of 150 famous, most notable contemporaries. Three centuries later, it provides a unique glimpse into the seventeenth century, though there are some notable errors in several birthdates.

After a long and productive life, Gadbury died in March of 1704.

Sources:

Gadbury, John. *Collectio Geniturarum*. London: James Cotterel, 1662.

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Holden, James H., and Robert A. Hughes. *Astrological Pioneers of America*. Tempe, Ariz.: American Federation of Astrologers, 1988.

McCaffery, Ellen. *Astrology: Its History and Influence in the Western World*. New York: Charles Scribner's Sons, 1942.

Parker, Derek. *Familiar to All: William Lilly and Astrology in the Seventeenth Century*. London: Jonathan Cape, 1975.

Gagates

Ancient term for **jet** (a velvet-black coal often used for jewelry), believed to be a black species of **electrum** or amber. The name derives from the area of Gagas, in Lycia, where the substance was found in classical times. Various occult properties are ascribed to it.

Gaia

Pre-Olympian Greek earth goddess, worshiped as mother of all. She mated with her son Uranus and bore Titans, the Cyclops, and Hecatoncheires. Worship of Gaia continued after the rise of the Olympians, and she was regarded as a powerful influence in marriage, healing the sick, and divination. She was represented as a gigantic female form. Earlier cultures also had religious concepts of a great earth goddess.

The concept of Gaia as earth goddess has been revived in **New Age** ecological and mystical beliefs. On September 6, 1970, Otter G'Zell, founder of the Church of All Worlds, one of the early modern Neo-Pagan organizations, had a vision of the unity of the Earth's planetary biosphere—a single organism. He shared the vision with other church members and wrote about it in 1971 in the periodical he edited, *The Green Egg*.

Atmospheric biochemist James E. Lovelock had a very similar idea at somewhat the same time and through his books *Gaia* (1979) and *The Ages of Gaia* (1988) emerged as the leading proponent of this modern Gaia hypothesis of the earth as a living organism. His books propose a dynamic interaction between life and environment, with earth regulating life, and life regulating earth, virtually a single self-regulating entity.

The controversial aspect of Lovelock's concept is the extent the earth may be regarded as a living organism in which life and environment form one dynamic interacting whole. Although not unsympathetic to modern environmentalism, Lovelock proposes a broader frame of reference, and in *The Ages of Gaia* states: "At the risk of having my membership card of the Friends of the Earth withdrawn, I say that only by pollution do we survive. We animals pollute the air with carbon dioxide, and the vegetation pollutes it with oxygen. The pollution of one is the meat of the other." The Gaia hypothesis has stimulated New Age and Neo-Pagan veneration of Gaia as a living earth goddess and become an integral part of the revival of goddess worship in the last two decades.

The modern Gaia hypothesis was earlier prefigured by such writers as Gustav Fechner (1801–1887) and Francis Younghusband.

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Stein, Diane. *The Women's Spirituality Book*. St. Paul, Minn.: Llewellyn Publications, 1987.

Younghusband, Sir Francis. *The Living Universe*. London: John Murray, 1933.

Galactites (or Galaricides)

A precious stone of white color. According to ancient belief it was greatly valued by magicians, its property being to make magical writings known and ghosts to appear and also to return answers to questions. It was said to promote love and friendship.

Galbreath, Robert (Carroll) (1938–)

Writer and editor on folklore, popular culture, and the occult. He was born October 24, 1938, in Cincinnati, Ohio. He attended the University of Michigan (A.B. with high honors, 1960; Ph.D., 1970) and Harvard University (A.M., 1961). He was awarded a Woodrow Wilson fellowship for 1960–61. He taught at Bowling Green State University, Ohio (1965–70) and then became a postdoctoral fellow at the Center for Twentieth Century Studies at the University of Wisconsin, Milwaukee (1972–74). He taught at the University of Wisconsin for several years before moving to a position at the Northwestern University library in Evanston, Illinois.

Galbreath has had a longstanding interest in the occult and has published a number of articles in various scholarly journals. He is a member of the **American Society for Psychical Research** and the Popular Culture Association. Through the latter he published his main book, *The Occult: Studies and Evaluations* (1972). He also served as the associate editor for *Explorations: A Newsletter of Research into the Occult*.

Sources:

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Galeotti, Marzio (or Martius) (ca. 1440–ca. 1494)

Italian astrologer and theologian who appears to have been a native of Narni, in Umbria. It seems that while a young man he settled for a while at Bologna, where he gave grave offense to the Church of Rome by promulgating the doctrine that good works are not the road to salvation, which is only to be obtained by faith in Christ. Finding the priests around him growing daily more and more hostile, Galeotti left for Hungary, where he became secretary to the king, Matthias Corvinus, and also tutor to the king's son, Prince John.

His secretarial and tutorial duties did not occupy all his time, so he was able to study **astrology** and also wrote a book, *De jocose Dictis et Factis Regis Matthiae Corvini*. Some of the tenets in this work caused further offense to the clergy, and eventually

their rancor was such that the writer was seized and taken to Venice, where he was imprisoned for a while.

He was eventually released, chiefly through the influence of Pope Sixtus IV, whose tutor he is said to have been at an earlier, indeterminate date. Thereupon, Galeotti left for France, where he came under the notice of the king, Louis XI, who appointed him his state astrologer. He acted in this capacity for many years, sometimes living within the precincts of the royal castle of Plessis-les-Tours, sometimes at the town of Lyons. In 1478, while staying at Lyons, he was informed that Louis was approaching and he rode out to meet him, but fell from his horse and died shortly afterward as a result of injuries sustained in the fall.

A special interest attaches to Galeotti in that he appears in Sir Walter Scott's inimitable story of medieval France, *Quentin Durward*. Early in the tale, soon after Quentin has entered the Scots Guard of Louis XI, the latter and his new guardsman are depicted as visiting the astrologer, the king being anxious for a prophecy regarding Quentin's immediate future. The scene is a very memorable and graphic one, among the best in the whole book, and it is historically valuable because it contains what is probably a fairly accurate description of the kind of study used generally by an astrologer in the Middle Ages.

Galeotti is represented "curiously examining a specimen, just issued from the Frankfurt Press, of the newly invented art of printing," and the king questions him about this novel process, whereupon the seer speaks of the vast changes it is destined to bring about throughout the whole world.

This scene has a special point, since although the novelist himself did not refer to the matter in his notes, nor did Andrew Lang refer to it in his annotations to the Border Waverley edition, it is known that Louis was keenly interested in printing. Soon after the craft first made its appearance, the king commissioned the director of his mint (one Nicholas Janson or Jenson) to give up his post in favor of studying typography, with a view to its being carried on in France.

Galigai, Leonora (d. 1617)

Wife of the Maréchal d'Ancre Concino, who was killed by King Louis XIII's men April 24, 1617. The queen's niece and foster sister, she was believed to be a sorceress and was said to have bewitched the queen, becoming one of her favorites. She was found with three volumes full of magic characters, in addition to charms and amulets. At her trial, it was established that the marshal and his wife had consulted magicians, astrologers, and sorcerers, had made use of waxen images, and had brought sorcerers from the town of Nancy to sacrifice cocks.

It is said that she was condemned on her own confession and beheaded and burned. When President Courtin had asked her by what charm she had bewitched the queen, she had replied, proudly, "My spell was the power of a strong mind over a weak one."

Gallagher, Christina (1953–)

Brigid Christina Gallagher, a contemporary visionary in Ireland, has reported a series of **apparitions of the Virgin Mary**. Gallagher was born on June 4, 1953, in the town of Calladashan, County Mayo, and grew up to marry and settle into the life of a housewife and mother of two children. She had her initial vision in 1985 when she saw the head of Jesus crowned with thorns. She was to see a number of visions over the next few years that included various heavenly personages and scenes. Then in 1988, while visiting relatives in Dublin, the Virgin Mary appeared to her. She held a clear glass sphere in her hand and invited Gallagher under her mantle. She made the sign of the cross and left. Another person present at the time saw nothing. Back in County Mayo, Mary appeared a week later accompanied by Bernadette Soubirous (1844–1879), the visionary of **Lourdes**.

At the third vision, on February 4, 1988, Mary spoke and identified herself as the Queen of Peace. She suggested that time was short and called the Irish people to pray the Rosary. Subsequent apparitions occurred to her privately in her home and in a few locations in Gortnadreha, where she now resides. On several occasions a small group gathered with her at a local grotto for a few of the apparitions. While the apparitions remained fairly private occurrences, word of her receiving messages soon spread throughout the predominantly Catholic land. Among her messages, the Virgin suggested that beginning in 1992 a series of terrible things would begin to happen and the number of calamities would multiply. She also indicated that the Antichrist was behind the Maastricht Treaty (that was leading to a united Europe).

Into the early 1990s, Gallagher experienced a broad spectrum of spiritual/psychic experiences including **glossolalia**, **bilocation**, and the **apparitions** of different personages. These were anchored by some 25 major messages from the Virgin in 1988. In one of these apparitions, the Lady requested the striking of a medal, the Matrix Medal, showing the Virgin on her knees before the cross. Through the 1990s more than a million Matrix Medals were distributed. In 1989 Gallagher began to show the **stigmata**, as wounds like those traditionally believed to have been inflicted upon Jesus during His last days appeared on her body. She also had visions of a number of the popular saints such as **Padre Pio** and St. Therese of Lisieux. The overall message of the experiences was one of warning of future disasters, a call for non-Christians to convert, and a plea for Roman Catholics to become more pious.

Gallagher's experiences have continued to the present.

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Gallagher, Danny

Irish healer, the **seventh son** of a seventh son, and thus, according to folk tradition, destined to heal by touch. Although aware of this tradition, Gallagher did not attempt to practice healing until 1974, when he was working as an ice cream vendor in Coalisland, Northern Ireland. He had often saved an ice cream for a young girl who was paralyzed from the waist down. One day the girl was late in meeting the ice cream van, and Gallagher had a sudden premonition that he should help the child. He entered the house of her parents and told them he believed he could cure the girl. He succeeded, and when the news spread rapidly, Gallagher was overwhelmed by requests from scores of sick people for his healing touch. He sold his ice cream van and began a new life as a healer.

At the beginning of his ministry thousands of invalids traveled miles and waited in line for hours to spend just a few moments with the healer. Many remarkable cures have been claimed. Invalids have stood up from their wheelchairs and walked, terminal cancer patients have recovered, the deaf have regained hearing, and the blind have recovered their sight. For example, Jean Pritchett had been blind for 22 years, and a specialist had even recommended removal of one of her eyes. Jean's brother Peter went to a faith healing meeting in Birmingham, England, and just happened to take Jean along with him. After treatment by Gallagher, Jean recovered her sight.

Gallagher's healing technique normally involves three sessions with a patient. In the first session he lays his hands on the afflicted part of the body and requests that the patient bring soil from consecrated ground for the second visit. On that visit he "blesses" the soil and asks the patient to mix it with water and bathe the troubled area with it. On the third visit the treatment is normally completed.

Danny does not consider what he does **healing by faith**. Rather, he observes, "A person can come with faith in me, or

God, or themselves, or none at all. It doesn't matter." He says he believes he acts only as a channel for divine healing power.

After traveling through Ireland, England, Australia, and the United States giving healing sessions, Gallagher set up a clinic at the house of his friends Mr. & Mrs. Jim Shannon at 49 Crouch Hill, Finsbury Park, London, N4. His address in Ireland is 122 Glen Rd., Maghera, Co. Derry, Northern Ireland.

Gandalf's Garden

A British experimental community of the sixties situated in Chelsea, London, embracing popular **mysticism**, **yoga**, **meditation**, **gurus**, and **occultism**. It was a meeting place for young people interested in such topics, with a craft shop and free food. The center was founded by Muz Murray, an art student who spent seven years hitchhiking in Europe, the Middle East, and Africa. He claims that while in Cyprus during 1964 he experienced mystical awareness, which he later compared with the LSD experience, finding the latter inferior. He developed Gandalf's Garden (named after author Tolkien's white wizard in *Lord of the Rings*) to create a spiritual and mystical lifestyle for young people. Their journal, *Gandalf's Garden*, included articles on new and old systems of developing changes in consciousness presented in the somewhat sensationalist pop style of the sixties.

Gandalf's Garden was dispersed in 1971 into various "seed centers" in different parts of the world, and the journal ceased publication. The "Friends of the Garden" described their centers as "gatherings of people who are not restricted by or to any one spiritual viewpoint, religion, sect or path, and who are open to the totality of things to be discovered in this incredible state of existence, whether it be from the intuitive mystical experience or the aware scientific investigation of the Cosmos." There is a **Friends of the Garden Central Seed Centre** at 24 St. Margaret's Close, Norstead, Norwich, England.

Gandillon Family (Pierre, Georges, Antoinette, Perrenette) (d. 1598)

French **werewolves** of St. Claude, in the Jura region, France, one of the major historical cases of **lycanthropy**. Perrenette believed that she was a wolf and one day in 1598 attacked two children who were picking wild strawberries. One of the children, a four-year-old boy, defended his sister with a knife, but Perrenette wrenched the knife from him and gashed his throat. He died of the wound after communicating the news that the wolf had human hands. Perrenette was found in the vicinity and torn to pieces by the enraged villagers.

Antoinette confessed to being a werewolf, and also to sleeping with the devil (who had taken the form of a goat), attending a **Sabbat**, and producing magical hailstorms. Her brother Pierre was also accused of making hailstones, luring children to a Sabbat, turning himself into a wolf, and killing and eating people. He stated that Satan clothed them as wolves and that they hunted on all fours. Pierre's son Georges also confessed to changing into a wolf by smearing himself with a salve and killing two goats.

Antoinette, Pierre, and Georges were all convicted as werewolves and burned in 1598. The presiding judge was Henri Boguet whose *Discours des sorciers* became a standard guide to witchcraft.

Ganguly, Sachindra Nath (1932–)

Indian university lecturer in philosophy who has explored the connections between **yoga** and **parapsychology**. Ganguly was born on September 1, 1932, at Calcutta, India. He attended Presidency College, Calcutta University, graduating with an M.A. in philosophy in 1953.

He was appointed lecturer in philosophy at Jadavpur University, Calcutta, and between 1960 and 1962 researched at the Department of Philosophy of the University of Bristol, England. He is a founding member of the Narsingdas Academy of Yoga and Parapsychology, Calcutta, and a member of the **Society for Psychical Research**, London. He has taken a special interest in the development of **psi** faculty in relation to repeatable tests.

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Ganzfeld Setting

A development in modern parapsychological techniques popularized by **Charles Honorton**, director of research at the Division of Parapsychology and Psychophysics at Maimonides Medical Center, New York. The term *Ganzfeld* roughly translates as “total field,” and the Ganzfeld Setting is basically a sensory isolation situation used for testing ESP. The subject, wearing earphones and blinders, sits in a comfortable chair in a soundproof booth and is instructed to stare at a bold red light, creating a diffused glow. Over the headphones comes a soft hiss of white noise.

The subject normally stays in the isolation booth for about 35 minutes and is instructed to think aloud, describing mental images, thoughts, and feelings. This monologue is monitored by an experimenter on an intercom system. Meanwhile another assistant (often a friend or associate of the subject) starts looking at pictures (often on slides held to the light). Experimenters have found frequent similarity between the images viewed by the assistant and the reveries of the subject in the Ganzfeld Setting.

In the first 30 tests initiated by parapsychologists Honorton and Harper in 1973, 43.3 percent of the subjects demonstrated a match with selected targets, as against a 25 percent chance expectation. In other cases, there was a suggestion of possible clairvoyant or precognitive faculty. Remarkable results were also achieved by parapsychologist **D. Scott Rogo** in California with the gifted subject Claudia Adams, a Los Angeles actress. During tests, Adams displayed such uncanny prescience that problems arose in *limiting* her ESP faculty to the disciplines of a given test. For example, in one test Rogo had prepared four pictures in sealed envelopes, only one of which was to be used, leaving the other three for later tests. However, Adams accurately described all four pictures during one test.

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Garabandal

San Sebastian de Garabandal is a village in Spain, located 90 kilometers from Santander, where beginning in 1961 four

young girls claimed to see **apparitions** of the Virgin Mary. In July 1961 Maria Cruz Gonzalez, Jacinta Gonzalez, Mari Loli Mazon, and Maria Conception (known as Conchita) Gonzales, ages 11 and 12, astonished villagers by declaring that an angel had appeared to them, followed by an apparition of the virgin. These visions came several times in a week, when the girls went into trance, oblivious to the crowds surrounding them. Afterward they said they were talking to the Blessed Mother, the Virgin Mary. In the course of time, their trances were witnessed and recorded by priests and psychologists, even filmed. When the girls were pricked with pins and bright lights flashed in their faces they did not respond.

In October 1961 the message from the Virgin Mary was that they had been chosen to receive a message for the world: “We must make many sacrifices, perform much penance and visit the Blessed Sacrament frequently, but first we must lead good lives. The cup is already filling up and if we do not change, a very great chastisement will come up on us.”

During such visions the girls were shown part of the chastisement threatened to the world, and they screamed in terror. The visions continued until 1965, when Conchita was 15 years old. Conchita asked the Virgin Mary to send proof that these visions were truly from God and was told that a great miracle would take place. Conchita reported,

“The only thing I can tell is that it’s going to be something that will happen in my village. . . . [T]he people who are sick are going to be cured. The day after there is going to be a sign in the pine trees . . . something we can see is gonna be there for ever.” This miracle was to be announced eight days in advance.

By this time Conchita was the only one of the four girls to continue to see visions, and early in 1965 she stated that she was to receive a second worldwide message. It came late at night on June 18 before a large, expectant crowd. The following morning Conchita stated that the message was similar to the earlier one but much stronger:

“Before the cup was filling up, now it is flowing over. Many cardinals, many bishops, and many priests are on the road to perdition and taking many souls with them. I, your Mother, ask you to amend your lives. You are now receiving the last warnings. I love you very much and do not want your condemnation. You should make more sacrifices, think about the passion of Jesus.”

By November 1965 the visions ceased entirely, but Conchita was constantly pressed to reveal the date of the promised miracle, known only to her. Then quite suddenly Conchita lost faith in her visions, feeling it was all a dream. The village priest sent her to the bishop, who simply advised her not to talk further about the apparitions. She decided to leave the village, feeling she could not stay there with people wanting to talk to her and not knowing what to say to them. She emigrated to the United States and lived anonymously.

An advocacy center for the Garabandal visions was founded in New York, and a branch was formed in London. The center declares that before the “chastisement” there will be great miraculous signs that the world will accept as supernatural. There will be a worldwide warning that everyone will be aware of, regardless of race, color, or creed. Conchita will announce the great miracle eight days in advance. It will take place at Garabandal, where the sick will be cured and sinners converted, and in this spectacular miracle God will manifest at the pine trees a visible sign that will remain until the end of time for the conversion of the world.

Meanwhile Conchita lives quietly and avoids publicity, trying to escape the attention of the public. She did, however, take part in a British Broadcasting Corporation (BBC) television feature on Garabandal (telecast in the “Everyman” series in 1980), although she declined the standard fee for her appearance. This program highlighted the extraordinary challenge of such apparitions of the Virgin Mary and the dilemma they pose for those who see them.

Whereas the story of **Lourdes** now depends upon hearsay accounts and traditions of a century ago, the case of Garabandal is so topical that film records were actually taken of the girls during their trances, and direct interviews were recorded with Conchita herself. In the BBC feature it was clear from interviews with Conchita that she faces a strange problem, intensified as the date of the miracle, known only to her, presumably approaches. If there is no miracle, she will be branded a fake or hysteric. If there is a miracle, her privacy and family life will be invaded and disrupted by publicity.

Even the simple life of the villagers of Garabandal has changed as the village has become a great pilgrim center. Speculators have bought up land and new houses are being built to accommodate pilgrims. Every year thousands visit the pine trees where the miracle is scheduled. In the United States, Conchita Gonzales waits with her family and dedicates herself to "love God and do his work."

Fr. Robert Pelletier, the strongest advocate for the Garabandal visions in North America, has attempted to liken Garabandal to **Fatima**, even recounting a similar miracle of the sun's dancing in the sky. Unlike Fatima in neighboring Portugal, however, Garabandal has not received the endorsement of the Catholic Church. An initial inquiry under the bishop of Santander in 1967 reported to Rome negatively about the events at Garabandal. Rome did not act on these findings, and thus the church has made no official pronouncement on the validity of the apparitions.

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Garatronicus

A red-colored stone that Achilles is believed to have carried with him in battle. It was said to render its possessor invincible.

"Garden of Pomegranates"

A sixteenth-century tract, *Pardis Rimonim*, by Rabbi Moses Cordovero reflecting the later spirit of the **Kabala**. The title derives from the biblical *Song of Songs*: "Thy plants are an orchard of pomegranates." The pomegranate has been a favorite Eastern symbol of mystics in the context of the garden of the soul. The title *A Garden of Pomegranates* was also given to a modern outline of kabbalistic teachings by magician **Israel Regardie**.

Sources:

Cordovero, Moses ben Jacob. *Moses Cordovero's Introduction to Kabbalah: An Annotated Translation of His Or na'errav*. New York: Michael Sharaf Publishing Trust of the Yeshiva University Press, 1994. (Originally published sixteenth century.)

Regardie, Israel. *A Garden of Pomegranates*. London: Rider, 1936. Reprint, St. Paul, Minn.: Llewellyn Publications, 1970.

Gardner, F(rederick) L(eigh) (1857–ca. 1930)

British occultist, member of the Hermetic Order of the **Golden Dawn** occult society. Gardner's private papers and correspondence have helped to throw light on some aspects of the Golden Dawn and its members, such as **W. W. Westcott**, **S. L. M. Mathers**, and **W. A. Ayton**.

Gardner was born in Highbury, North London, March 31, 1857, the son of an accountant. His parents were Spiritualists and held séances at their home, at one of which young Gardner was controlled by an Indian guide.

Gardner began employment as a stockbroker's clerk, becoming a member of the Stock Exchange in 1886. He joined the **Theosophical Society** around 1884 and was informed that his mahatma (a master or adept of the Society) was "Koot Hoomi." He married soon after this, and his wife shared his theosophical interests. Gardner knew **Helena Petrovna Blavatsky** personally and became a member of the Blavatsky Lodge in 1890. He lost interest in the Theosophical Society after joining the Golden Dawn in 1894.

He corresponded frequently with Rev. W. A. Ayton, another member of the Golden Dawn, who was a student of **alchemy**, and their letters (a collection of which, edited by Ellie Howe, was published in 1985) are valuable for their sidelights on the order. Gardner was also a Freemason, later joining the **Societas Rosicruciana in Anglia** and becoming its librarian. He became financially involved in sponsoring publication of the English translation by Mathers of the important occult treatise *The Book of the Sacred Magic of Abra-Melin* in 1898.

Gardner retired from membership of the Stock Exchange in 1903 and thereafter was an antiquarian bookseller, with special interest in occult works. He edited and privately published the limited edition, three-volume *Catalogue Raisonné of Works on the Occult Sciences*, consisting of *Rosicrucian Books* (1903), *Astrological Books* (1911), and *Freemasonry: A Catalogue of Lodge Histories* (1912). These remain very useful bibliographical contributions.

Sources:

Howe, Ellic, ed. *The Alchemist of the Golden Dawn: The Letters of the Revd W. A. Ayton to F. L. Gardner and Others 1886–1905*. Wellingborough, England: Aquarian Press, 1985.

———. *The Magicians of the Golden Dawn*. London: Routledge & Kegan Paul, 1972.

Gardner, G(erald) B(rosseau) (1884–1964)

Pioneer of the modern **witchcraft** revival. Gardner was born at Blundell Sands near Liverpool, England, June 13, 1884. Beginning at age 16, he spent much of his life in the East, as a tea planter in Ceylon (1900–19), a rubber planter in Borneo and Malaya (1923), and a customs official in Malaya (1936). In the East he took the opportunity to study magic practices and even became an expert on the kris, a Malay ceremonial dagger, about which he wrote a definitive text. In Ceylon he also became a Mason.

On his retirement from Malaya, Gardner and his wife settled in New Forest in Hampshire, England, where he associated with members of a theosophical group, the Crotona Fellowship of **Rosicrucians**. One of the members supposedly had belonged to a secret witch coven and introduced Gardner to witchcraft. In fact, it appears that Gardner set out to construct a new popular occult religion, drawing upon all the things he had learned in the East. Elements of this new religion were first published in 1949 in a novel, *High Magic's Aid*, issued under a pseudonym, Scire. Then in 1951 the last of the archaic anti-witchcraft laws (which had in this century been used primarily to attack Spiritualists) were removed from British law. Three years later Gardner completed his most important book, *Witchcraft Today*. By this time he had created a working coven, but he presented his new religion as the faith of an old witchcraft group that was dying out. The book was a means of contacting people who wanted to be members of the witchcraft faith. It was followed by *Meaning of Witchcraft* (1959).

Throughout the 1950s the practice of witchcraft spread in England. Gardner opened a witchcraft museum on the Isle of Man and made himself available to the press and to prospective new witches. In 1962, shortly before Gardner's death, the Americans Rosemary and Raymond Bucklad traveled to his

home and were initiated as priestess and priest and returned to found the Gardnerian movement in the United States. Gardner died at sea on February 12, 1964. After his death the contents of the museum were sold to Ripley's Believe It or Not and were subsequently disbursed to various Ripley's museums and sold to private collectors.

Gardner's form of witchcraft was based on a polytheism centered on the Great Mother Goddess and her consort, the Horned God. In the coven, the basic organizational and worshiping group of the movement, the two deities are symbolized by the priestess and priest. The priestess has clear dominance, and the lineage of authority is passed through her. The ritual is in three degrees, Gardner having assembled ritual elements from a variety of sources. Much of the third degree is taken from the writings of **Aleister Crowley**.

As Gardner's movement spread, a number of variations developed, first by former members **Alexander Sanders** and **Sybil Leek**, and in the United States by various self-described "traditionalists." In North America upward of fifty thousand people have been attracted to the Gardnerian or Neopagan Wiccan movement.

Sources:

Bracelin, L. L. *Gerald Gardner: Witch*. London: Octagon Press, 1960.

Gardner, Gerald. *A Goddess Arrives*. London: A. W. Stockwell, 1948.

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———. *Witchcraft Today*. London: Jerrolds, 1954.

Kelly, Aidan A. *Crafting the Art of Magic: A History of Modern Witchcraft, 1939–1964*. St. Paul, Minn.: Llewellyn Publications, 1991.

Valiente, Doreen. *The Rebirth of Witchcraft*. London: Robert Hale, 1989.

Gardner, Martin (1924–)

Journalist and writer, born in Tulsa, Oklahoma, on October 21, 1914. Gardner graduated from the University of Chicago (B.A., 1936). His first job was as a reporter for the *Tulsa Tribune*. In the 1950s he moved to New York and in 1957 became associated with *Scientific American*, for which he has written a column on mathematical games for many years.

In 1952 Gardner wrote what has become the most famous and enduring of his many books, *In the Name of Science* (reprinted in 1957 as *Fads and Fallacies in the Name of Science*), a skeptical book dealing with numerous scientific deadends, hoaxes, and religious groups that made scientific claims to support their beliefs. The volume has become a classic of debunking literature relative to the occult.

Gardner continued to turn out books, primarily on mathematics, over the years. Periodically he gathered his columns into what has turned into a series of books on mathematical games. In the 1980s he returned to the debunking role and turned out three new volumes: *Science: Good, Bad, and Bogus* (1981), *The New Age: Notes of a Fringe-Watcher* (1988), and *How Not to Test a Psychic: Ten Years of Remarkable Experiments with Renowned Psychic Pavel Stepanek* (1989). In this debunking role he has identified with the **Committee for the Scientific Investigation of Claims of the Paranormal**, of which he was an original member.

Sources:

Gardner, Martin. *How Not to Test a Psychic: Ten Years of Remarkable Experiments with Renowned Psychic Pavel Stepanek*. Buffalo, N.Y.: Prometheus Books, 1989.

———. *In the Name of Science*. New York: George Putnam's Sons, 1952. Reprinted as *Fads and Fallacies in the Name of Science*. New York: Dover Publications, 1957.

———. *New Age Notes of a Fringe Watcher*. Buffalo, N.Y.: Prometheus Books, 1988.

———. *Science, God, Bad, and Bogus*. Buffalo, N.Y.: Prometheus Books, 1981.

Garinet, Jules (1797–ca. 1877)

French bibliophile and author of *Histoire de la Magie en France* (1818), in which he includes a description of the **Sabbat**, a dissertation on demons, and a discourse on the superstitions connected with magic among the ancients and his contemporaries.

Sources:

Garinet, Jules. *Histoire de la Magie en France*. Paris, 1818.

Garland, Hamlin (1860–1940)

Author, lecturer, and psychical researcher. Born at La-Crosse, Wisconsin, September 14, 1860, he was educated at Cedar Valley Seminary, Iowa, the University of Wisconsin (Hon. LL.D., 1926), and the University of California (1927).

As a young man Garland spent his early life in farming. At age 24 he moved to Boston for further formal education and became established as a critic and lecturer. He was a staunch defender of farmers and also of women's rights. His book *Daughter of the Middle Border* (1921) won a Pulitzer Prize. While in Boston, Garland joined the **American Society for Psychical Research** and conducted his own investigations into psychic matters. He also wrote many articles on the subject. His books include *Forty Years of Psychic Research* (1936) and *The Mystery of the Buried Crosses* (1939). He died March 4, 1940.

Sources:

Garland, Hamlin. *Forty Years of Psychic Research*. New York: Macmillan, 1936.

Holloway, Jean. *Hamlin Garland, a Biography*. Austin, Tex.: University of Texas Press, 1960.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Garlic

A member of the lily family that has been used worldwide as a Garlic herb and medicine. It was cultivated throughout Europe, where it was believed that using it or even mentioning its name was a sure charm against **witchcraft**, the **evil eye**, and **vampires**. Newly built houses and the sterns of boats belonging to Greece and Turkey once had long bunches of garlic hanging from them as a preventive against the fatal envy of any ill-disposed person. In ancient Rome soldiers believed that eating garlic gave them courage in battle. In addition to its use as an amulet, garlic was also credited with medical virtue as an antiseptic, salve, and water purifier.

Garlic also appeared in the folklore of Mexico, South America, and China, where it emerged as an antivampire agent. It was also long believed to have aphrodisiac properties and was forbidden in the diet of yogis in higher spiritual development in ancient India.

Sources:

Lehrer, Ernst, and Johanna Ernst. *Folklore and Odysseys of Food and Medicinal Plants*. New York: Tutor Publishing, 1962.

Melton, J. Gordon. *The Vampire Book: An Encyclopedia of the Undead*. Detroit: Visible Ink Press, 1994.

Garnet

Gemstone that was popularly believed to preserve health and promote joy, but in the case of lovers might cause discord.

Garnett, Richard (1789–1850)

British philologist who maintained a secret interest in **astrology**. He was born July 26, 1789, in Otley, Yorkshire, and educated at Otley Grammar School. In time he mastered several languages—French, Italian, German, Latin, and Greek—and became a curate at Blackburn and assistant master of the grammar school. He also contributed articles to the *Protestant Guardian*. After the death of his first wife and their infant daughter, he moved to Lichfield, where he became priest-vicar of Lichfield Cathedral in 1829 and absorbed himself in the study of comparative philosophy. He contributed important papers to the *Quarterly Review* dealing with English lexicography, dialects, and the Celtic languages. In 1834 he married his second wife, Rayne Weeks.

In 1838 he became assistant keeper of printed books at the British Museum Library. He became a member of the Philological Society and contributed important papers to its *Transactions*. He died September 27, 1850.

Few suspected that this eminent scholar of philology and important official at the august British Museum Library was secretly fascinated by astrology. However, he not only studied early accounts of this subject but also experimented himself with research on the association of planetary positions with mental illness. He published his findings under the pseudonym A. G. Trent (an anagram of his own name).

Garnier, Gilles (d. 1574)

Notorious French **werewolf** of the Dôle area of France-Comté during the sixteenth century and a classic instance of **ly-canthropy**. Following an epidemic of attacks on young children in 1573, Garnier and his wife were arrested and tried as werewolves. Garnier confessed that he had killed a 12-year-old boy and was about to eat his flesh but was interrupted by villagers. Garnier and the villagers testified that Garnier appeared in human form, although in other instances it was claimed that he appeared as a wolf.

Garnier confessed that on another occasion he killed a ten-year-old girl while in the shape of a wolf, tearing her flesh with his teeth and claws, and then devoured her, and that on another occasion he attacked a girl while in the shape of a wolf but was interrupted and had to flee. He then claimed that a few days later he strangled a ten-year-old boy while in the shape of a wolf, tearing off a leg with his fangs and eating the flesh. In reaction to his confession, the authorities burned him alive at Dôle on January 18, 1574, and scattered his ashes to the winds.

Garrett, Eileen J (eanette Vancho Lyttle) (1892–1970)

Psychic medium, foundation executive, writer, editor, publisher, and one of the most important figures of the early parapsychological scene. She is believed to have been born March 14, 1892, in Meath, Ireland, and given the name Emily Jane Savage. In later years, Emily became known variously as “Jane Savage” or “Jean Lyttle” (or “Little”). The latter name was the pseudonym for her four published novels.

Garrett was a natural sensitive from an early age. Her psychic ability was further developed by Spiritualist **James Hewat McKenzie** at the **British College of Psychic Science**, London, between 1924 and 1928. Garrett, however, was unique among mediums in developing an objective approach to her own phenomena. She also enlisted the assistance of qualified researchers and scientists in investigating paranormal phenomena. She was invited to the United States by the **American Society for Psychical Research** in 1931, and from time to time visited Duke University, working under the guidance of **William McDougall** and **J. B. Rhine**. She worked with many famous investigators of the paranormal, including **Alexis Carrel**, **Nandor**

Fodor, and **Hereward Carrington**. She experimented with **telepathy**, **trance**, psychic controls, **poltergeist**, **ESP**, and many other phenomena.

Her own powers of telepathy and **clairvoyance** were remarkable. As a medium she attracted world interest when she received a communication apparently from the dead captain of the airship R101 after the airship had crashed but before the news was reported.

In 1941 Garrett started the publishing house Creative Age Press in New York with her own book *Telepathy*, written in five weeks. She also launched *Tomorrow* magazine, one of the most intelligent journals on paranormal topics of the time, and established Helix Press, another publishing house.

In 1951 she set up the **Parapsychology Foundation** in New York to encourage organized scientific research through grants and international conferences. The foundation published the *International Journal of Parapsychology*, the first issue of which appeared in the summer of 1959. The foundation organized its first international conference on **parapsychology** at the University of Utrecht, Holland, on July 29, 1953, under the chairmanship of **Gardner Murphy**.

Garrett had been married twice before her marriage to J. W. Garrett in 1918. During her lifetime she encountered many famous literary figures and worked with the greatest parapsychologists of her time. She died September 15, 1970, and was buried at Marseilles, France.

Sources:

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- Garrett, Eileen J. *Adventures in the Supernormal*. New York: Garrett Publications, 1949.
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- . *Life is the Healer*. Philadelphia: Dorrance, 1957.
- . *Many Voices: The Autobiography of a Medium*. 1968. Reprint, New York: Dell, 1969.
- . *My Life as a Search for the Meaning of Mediumship*. London: Rider, 1939.
- . *The Sense and Nonsense of Prophecy*. New York: Farrar, Straus & Giroux, 1950. Reprint, New York: Berkley, 1968.
- . *Telepathy: In Search of a Lost Faculty*. New York: Creative Age Press, 1945.
- , ed. *Beyond the Five Senses*. Philadelphia: J. B. Lippincott, 1957.
- . *Does Man Survive Death?* New York: Helix Press, 1957.
- Progoff, Ira. *The Image of an Oracle: A Report on Research into the Mediumship of Eileen Garrett*. New York: Helix Press, 1964.

Garunda

The Garunda was a Spanish secret society reported to have originated from an **apparition of the Virgin Mary** in the 1490s to a hermit named Apollinario. At the time Spain was just emerging. King Ferdinand and Queen Isabella were pushing the Moors southward, Columbus had discovered the New World, and the Jews had been banished from the kingdom. Apollinario was dedicated to removing all that was not Catholic from the land, and in the midst of his veneration of the Virgin Mary, she appeared to him. She told him that the original Moorish conquest of Spain was an act of divine punishment, but that now, through Mary's intercession, the Catholics of Spain were being given a new chance. The recent defeat of the Moors was a sign of the future. She now was asking the hermit to go on a special mission for her.

Apollinario was to gather the patriots and take possession of the Moorish land. As a sign, she gave to the hermit a button that she had removed from the clothing of Jesus. Anyone wearing one like it would be protected from danger and from heresy. The Garunda was organized as a guerrilla army. Members joined in the continuing war against the Moors and attacked

the homes of suspected heretics. They killed, looted and burned, all under the belief that they had the backing of heaven. In the subsequent peace after the war ended, they were an embarrassment to the crown, but had become wealthy and powerful enough that King Ferdinand could not move against them.

The Garunda settled in as a secret intelligence network. One target of its spying was the Maranos, Jews who had outwardly converted to Catholicism, but were secretly adhering to Judaism. The Garunda aligned with the Inquisition over the next century and shared any confiscated property and money with it. It also spread to Spanish territories in South America.

In 1821, the Spanish government finally moved against the Garunda, found a set of incriminating books, and the following year executed many of its leaders. The Garunda was effectively suppressed in Spain, but continued to operate in South America through the nineteenth century. It is believed to have re-emerged in Spain during the Franco era (1936–75).

Sources:

Daraul, Akron. *A History of Secret Societies*. Secaucus, N.J.: Citadel, 1961.

Gastromancy

Divination from the belly, an ancient method now generally believed to have been ventriloquism, the voice sounding low and hollow, as if issuing from the ground. Eusèbe Salverte, author of *Des sciences occultes* (1834), put forward this opinion, adding, “The name of *Engastrimythes*, given by the Greeks to the Pythie (priestesses of Apollo)[.] indicates that they made use of this artifice.”

Another method of practicing gastromancy connects it with **crystal gazing**. At one time vessels of glass, round and full of clear water, were placed before several lighted candles. In this case, a young boy or girl was generally the seer, and the demon was summoned in a low voice by the magician. Replies were then obtained from the magical appearances seen in the illuminated glass vessels.

Sources:

Salverte, Eusèbe. *Des sciences occultes*. Paris, 1834.

Waite, Arthur Edward. *The Occult Sciences*. 1891. Reprint, Secaucus, N.J.: University Books, 1974.

Gaufridi, Louis (Jean Baptiste) (d. 1611)

French priest burned as a sorcerer at Aix-en-Provence in 1611. He was a cure at Marseilles, where his personality and manners gained him a footing in high society. He became friendly with a 14-year-old girl, Madeleine de Demandolx, who had attended the Ursuline convent school at Aix for two years. Madeleine fell in love with the personable 34-year-old Gaufridi, who was already much in demand as a confessor by the women of the district.

After some gossip, Madeleine entered a convent in 1607, where she confessed to intimacies with Gaufridi. About two years later, Madeleine exhibited convulsive fits and claimed visions of devils. After an unsuccessful exorcism, her symptoms spread to other nuns at the convent. The girls were removed and examined by other exorcists. Madeleine accused Gaufridi of obscene bewitchment. Gaufridi attempted to clear his name, appealing to the bishop of Marseilles and the pope.

In 1611 the Parliament at Aix held a trial at which Madeleine was a star witness, exhibiting demoniacal possession and affirming her lascivious desire for Gaufridi. Meanwhile the unfortunate priest had spent a year chained in an underground dungeon with rats. Three devil’s marks were said to have been found on his body. After torture he confessed to magic, sorcery, and fornication but later retracted his confession. He was sen-

tenced to be burned alive on a slow fire. Before this was carried out, he was tortured so horribly that he was willing to confess to any atrocity—even eating roasted babies! Before being burned, he was dragged through the streets. (See also **Urbain Grandier**; **Loudun, Nuns of**; **Louviers, Nuns of**)

Gauher-abad

The “Abode of Jewels,” the name given to one of the capitals of the *peris* of Persian romance. The *peris* were beings of an angelic or pleasant disposition who were believed to inhabit the earth, along with the **divs** or evil-doers, before the creation of man. After this event, they became inhabitants of the aerial regions and had three capitals: Shad-u-kam (Pleasure and Desire), Gauher-abad, and Amber-abad (City of Ambergris).

Gauld, Alan (1932–)

Contemporary British parapsychologist and historian of psychical research. Gauld was born on June 17, 1932, in Portland, Dorset, England, and attended Harvard University (1956–57) and Emmanuel College, Cambridge, England (M.S. 1958; Ph.D., 1962). Gauld became a member of the **Society for Psychical Research**, London, in 1954, was co-opted to its Council in 1962, and elected to the Council in 1966. From 1965 to 1970 he edited the SPR’s *Journal* and *Proceedings*. He is also senior lecturer in psychology at the University of Nottingham, England. He is the author of several books, including *Mediumship and Survival* (1982) and *A History of Hypnotism* (1993).

Sources:

Gauld, Alan. *The Founders of Psychological Research*. New York: Schocken Books, 1968.

———. *Human Action and its Psychological Investigation*. London: Routledge & Kegan Paul, 1977.

———. *Mediumship and Survival*. London: Heineman, 1982.

Gauld, Alan, and A. D. Cornell. *Poltergeists*. London: Routledge & Kegan Paul, 1979.

Gauld, Alan, and J. D. Shotton. *Human Action and its Psychological Investigation*. Boston and London: Routledge & Kegan Paul, 1977.

Gauquelin, Françoise Schneider (1929–)

Swiss astrologer and statistician, born in French-speaking Switzerland. She attended the University of Paris, where she received a degree in statistics. In Paris she met and married **Michel Gauquelin**. While still in school, the two began to collect birth dates of large groups of people to determine if there was any relationship between the positions of the planets in the solar system and such factors as a person’s choice of profession.

In their search for correlations they concentrated on outstanding professionals—sports champions, army officers, scientists, and so on. One of the first patterns they found was the presence of the planet Mars at either the horizon or the mid-heaven (two significant positions in the birth chart) at the time of birth. The frequency of these occurrences far exceeded any normal distribution due to chance alone and gave rise to the name “Mars effect” denoting a significant correlation between the position of the planets and professional achievement. Writers, for example, had a significantly positioned Moon, and scientists a significantly placed Saturn.

The Gauquelins’ findings began to appear in publications in the 1960s. Michel published an initial book in 1967, *The Cosmic Clocks*, and then through the 1970s more than 25 volumes of statistical data were published by the couple from the *Laboratoire d’Etude des Relations entre Rythmes Cosmiques et Psychophysiologiques*, which they had founded in Paris. Their collaboration, however, as well as their marriage, came to an end in the 1980s.

Since that time Françoise has continued to write and publish (Michel died in 1991). For a number of years she edited *Astro-Psychological Problems* (1982–88). Her 1982 *Psychology of the Planets* emphasizes the agreement of her and Michel's statistical results and traditional astrology, the differences having been emphasized in several of Michel's writings.

Sources:

Lewis, James L. *The Astrology Encyclopedia*. Detroit: Gale Research, 1994.

Series A: Professional Notabilities. 6 vols. Paris: Laboratoire d'Étude des Relations entre Rythmes Cosmiques et Psychophysiologiques, 1970–71.

Series B: Heredity Experiments. 6 vols. Paris: Laboratoire d'Étude des Relations entre Rythmes Cosmiques et Psychophysiologiques, 1970–71.

Series C: Psychological Monographs. 5 vols. Paris: Laboratoire d'Étude des Relations entre Rythmes Cosmiques et Psychophysiologiques, 1972–77.

Series D: Scientific Documents. 10 vols. Paris: Laboratoire d'Étude des Relations entre Rythmes Cosmiques et Psychophysiologiques, 1976–82.

Gauquelin, Michel (Roland) (1928–1991)

French psychologist and writer who attempted to put **astrology** on a scientific basis through his special studies of correlation between personality and cosmic influences. Gauquelin was born November 13, 1928, in Paris and was educated at the Sorbonne, University of Paris (Ph.D., 1954). In 1954 he married Françoise Schneider, a science writer and psychologist, who collaborated with him on research and writing. Gauquelin served in the French Military Reserve (active duty, 1953–54) and attained the rank of lieutenant. He began practicing psychology and writing in 1956.

With his wife he established the Laboratory for Study of the Relations between Cosmic Rhythms and Psychophysiologies in Paris. In 1949, having found that previous quantitative studies in astrology lacked sufficient controls, the Gauquelins began collecting large pools of birth data and analyzed planetary positions in relation to various factors, especially career choice and performance. Among the statistically significant factors they discovered was a correlation between the position of Mars in the natal chart and success in sports. This correlation became known as the Mars effect.

The research was published in a series of books beginning with *The Cosmic Clocks* in 1967. The research was hailed by the astrological community as good news, even though the findings contradicted many standard astrological affirmations. It served as part of the catalyst for the formation of the Committee for the Scientific Investigation of the Claims of the Paranormal, which began a project to refute the data presented by the Gauquelins. The project, in fact, replicated the Gauquelins' results, but rather than publish its findings, the committee falsified the results. The ensuing "Starbaby" scandal severely damaged the credibility of the committee. The controversy was aired quite thoroughly in several issues of the *Zetetic Scholar*.

Regarding his studies in "cosmopsychology," Gauquelin wrote:

"Until the beginning of this century, science believed that man was in isolation on earth, separated from the rest of the universe. Now we know that the biological clocks of our brain and our body are attuned to the movement of the cosmic forces. . . . This new conception should have not only scientific but also philosophical and even poetical implications for modern thought."

The Gauquelins divorced in the 1980s, and each continued to pursue an independent line of research. Michel Gauquelin went on to work with astrologers on a revised neoastronomy that would embody the results of his research. Besides writing numerous books, he contributed articles to periodicals and wrote

television programs on psychology and cosmic influences. He died in Paris on May 20, 1991.

Sources:

Curry, Patrick. "Research on the Mars Effect." *Zetetic Scholar* 9 (1982): 34–52.

Dean, G. *Recent Advances in Natal Astrology*. Cowes, England: The Author, 1977.

Gauquelin, Michel. *The Cosmic Clocks: From Astrology to a Modern Science*. Chicago: Henry Regnery, 1967. Reprint, New York: Avon, 1969.

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———. *Dreams and Illusions of Astrology*. Buffalo, N.Y.: Prometheus Books, 1979.

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———. *The Scientific Basis of Astrology: Myth or Reality?* New York: Stein and Day, 1969.

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Lewis, James. *Encyclopedia of Astrology*. Detroit: Visible Ink Press, 1994.

Seymour, Percy. *The Scientific Basis of Astrology*. New York: St. Martin's, 1992.

Gauthier, Jean

Self-described alchemist of the sixteenth century. Charles IX (1550–1574) of France, deceived by his promises, provided him with 120,000 pounds with which to make gold. After he had worked for a week, he ran away with the king's money. He was pursued, captured, and hanged.

Gauthier of Bruges

According to medieval legend, Gauthier, a Franciscan monk made a bishop by Pope Nicholas III and deposed by Clement V, appealed to God against his deposition and asked to be buried with his act of appeal in his hand. Some time after his death, Pope Clement V visited Poitiers and, finding himself one day in a Franciscan monastery, asked to see Gauthier's remains. He caused the tomb to be opened and was horrified to see Gauthier of Bruges presenting his act of appeal with a withered hand.

Gaveshana Journal

A former Hindi quarterly journal of philosophy, **psychology**, sociology, religion, **mysticism**, and **parapsychology**, published by J. P. Atreya. Publication seems to have ceased in the early 1990s.

Gay, Kathleen Agnes Robson (1890–1969)

British parapsychologist. She was born June 22, 1890. During World War I, she was a voluntary worker for the Invalid Children's Aid Association (1914) and a member of the British Red Cross Society (1914–16). Later she worked at the British Treasury Department (1916–18) and the School of Oriental Studies, London (1920–22). Once World War II began she served with the British Red Cross Society and the Soldiers' and Sailors' Families Association (1939–45).

During the last years of her life, she became interested in psychical research. She joined the Council of the **Society for Psychical Research**, London, in 1950 and served as chairperson of the Sir Oliver Lodge Posthumous Test Committee. She took special interest in work with mediums. From her research she wrote articles for the *Journal* of the SPR.

Sources:

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Gayatri Mantra

The most famous and powerful **mantra** (“power sound prayer”) of Hinduism. It is said to have been revealed to the great sage Vishwamitra, preceptor of Prince Rama of the *Ramayana* religious epic. Its origin, however, is believed to have been the supreme creative force Brahma, before the Vedic scriptures were revealed. Thus the Gayatri mantra has been named “Vedamata” (Mother of the Vedas).

Every devout Brahmin is required to perform the Gayatri mantra each morning and evening. The mantra is addressed to the sun as “Savitri,” personified as a goddess, wife of Brahma. The mantra translates roughly as “Earth, sky, heaven, we meditate on these and the ineffable light and power of the resplendent sun, may it guide our understanding.”

The three regions of earth, sky, and heaven are also associated with physical, emotional, and mental states. Mantras, when properly intoned, vibrate the body. Some practitioners have combined the repetition of the Gayatri mantra with *pranayama* (breathing techniques) in order to activate the psychic body, especially as it is pictured in the *chakras* or mystical centers, and thus arouse *kundalini* energy (which is seen as resting latent at the base of the spine) to transform consciousness.

Gazzera, Linda (ca. 1900–)

Nonprofessional Italian medium discovered by psychical researcher **Enrico Imoda**, who published an important book, *Fotographie di fantasma* (1912), on his experiments with her at Turin in the house of the Marquise de Ruspoli. Gazzera produced impressive **telekinesis** and **materialization** phenomena. Her primary **control** was a deceased cavalry officer, “Vincenzo,” and at times “Carlotta,” a child of four.

Charles Richet describes her powers in *Thirty Years of Psychical Research* (1923):

“I hold Linda’s two hands, her head and knees. A hand, seemingly from behind me, strikes me heavily. I think I can distinguish its fingers and this is repeated a second time. I hold the left hand firmly, Imoda holding the right, which I frequently verify by touch. The objects were taken from the cupboard behind, a thimble was put on the first finger of my left hand, a sheath [étui] was put on my nose, and I felt fingers touching my nose and face.”

Richet compared her phenomena to that of **Eusapia Palladino**:

“Telekinetic experiments succeed well with Linda as she is more easily controlled than Eusapia, for she scarcely moves at all, while Eusapia is in continual jerky movement. In the first experiment the ectoplasmic hand that I felt was cold and stiff; in the fourth experiment it was warm, articulated and supple.”

A notable feature of Gazzera’s mediumship was the rapidity with which phenomena were manifest, often within a few moments of the light being extinguished during dark séances. Richet’s colleague **Guillaume de Fontenay** took some excellent photographs of phenomena, and Richet enthusiastically endorsed her mediumship as genuine.

Sources:

Imoda, Enrico. *Fotographie di fantasma*. Turin, 1912.

Gbalo

A former order of priests among the Ga people of the Gold Coast, west of Togoland in West Africa.

Geber (d. ca. 776 C.E.)

Arabian alchemist whose real name has been variously stated as Dschabir Ben Hayyan or Abou Moussah Djafar al Sofi. According to the tenth-century *Kitab-al-Fihrist*, Geber was born at Tarsus and lived at Damascus and Kufa. Very little is known of his early life. He undertook wide experiments in metallurgy and chemistry with the object of discovering the constituent elements of metals, in the course of which he stumbled upon nitric acid and red oxide of mercury. It is upon such actual discoveries that his reputation is based, not upon the many spurious treatises that have been attributed to him and embrace the entire gamut of eighth-century science.

His alleged extant works, which are in Latin, are regarded with suspicion, especially since several other medieval writers adopted his name. It is believed, however, that the library at Leyden and the Imperial Library at Paris contain Arabic manuscripts that might have been written by him. His books *Sum of Perfection* and *Investigation into the Perfection of Metals* are his most important works. Complete editions were published at Dantzic in 1682 and are included in the *Bibliotheca Chemica Curiosa* of Mangetus, published at Cologne in 1702.

Sum of Perfection professes to draw its inspiration from alchemical authors who lived before Geber, but because **alchemy** was not advanced at that time the derivation is an unlikely one. The book states that success in the great art is only to be achieved by rigid adherence to natural law. A spirit of great strength and a dry water are spoken of as the elements of the natural principle. The philosophical furnace and its arrangement are dealt with in detail, as is the “philosopher’s vessel,” a glass vase with several intricate details.

Sources:

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Gehenna

One of the words in the Christian New Testament for hell, the place of destruction. The word is derived from the Hebrew *ge* and *hinnom*, the Valley of Hinnom—originally a valley in Palestine where the Hebrews passed their children through the fire to Moloch, the god of the Ammonites (1 Kings 11; 2 Kings 23:10).

Gehenna was popularly regarded as a place of destruction to which the wicked were consigned when they died (Matt. 18:7–8). Gehenna is usually translated as “hell fire” in the New Testament (Mark 9:43; Luke 12:5). Over the centuries it was merged with other terms for the abode of the dead, and through the writings of novelists such as Dante and John Milton the Christian world was given a description of hell as a place of unutterable anguish, horror, and despair.

The locality of hell and the duration of its torments have for centuries been the subject of much speculation. Some imagined there was a purgatorial region—a kind of upper Gehenna “in which the souls of just men are cleansed by a temporary punishment” before being admitted to heaven. It was believed that during this period the soul could revisit the places and persons it had loved. The Persians understood Gehenna as the place inhabited by the **divs** (rebellious angels), to which the rebels were confined when they refused to bow down before the first man.

Geley, Gustav (1868–1924)

Distinguished French psychical researcher. Geley was born in 1868 at Montceau-les-Mines, France, and became a physician. In his first book, *L’Etre Subconscient* (1899), he expounded a theory of “dynamo-psychism,” a sort of soul energy by which he sought to escape from the difficulties of materialistic philosophy. In his second book, *De l’Inconscient au Conscient* (1919), published in English as *From the Unconscious to the Conscious*, he

developed his idea into a more comprehensive treatise and admitted an external direction and intention in the phenomena of trance that could not be referred to the medium or the experimenters.

Shortly before the publication of his second book, which is considered by many the most important contribution to psychical research since **F. W. H. Myers's** *Human Personality and its Survival of Bodily Death* (1903), Geley abandoned his medical practice at Annecy and accepted the post of director of the **Institut Métapsychique International** founded by Jean Meyer.

Geley was a keen and indefatigable investigator. When, under fraud-proof circumstances, paranormal results were apparently produced in his laboratory, he had to defend himself against the accusation of medical colleagues that he was an accomplice of the medium. He consented to having his premises examined for secret doors and to being chained up with other investigators.

The most palpable evidence he produced for the reality of metapsychical phenomena were plaster casts from the mediumship of **Franek Kluski**, which were put on view in the institute. Geley's last book, *L'Ectoplasmie et la Clairvoyance* (1924), based chiefly on his experiences with **Eva C.**, marked another milestone in psychical research. It was to have been followed by a second volume, "The Genesis and Meaning of Metapsychic Phenomena," which, unfortunately, was never written because of Geley's death in an airplane accident on July 15, 1924.

Geley was essentially a spiritist, because he accepted the reality of **survival, reincarnation**, and communication with the dead. He was careful not to declare his opinion on subjects that would have alienated the scientific community. However, his belief system seems to have made him a target for tricks by the mediums he studied and, in the end, capable of suppressing negative evidence. After his death it was reported that some very suspicious photographs of the mediumship of Eva C. were found among his papers, and it was suggested that these indicated the possibility of **fraud**. For a discussion of the facts and speculations involved, see Rudolf Lambert's article in the November 1954 issue of the *Journal of the Society for Psychical Research*.

Sources:

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———. *De l'Inconscient au Conscient*. Paris: F. Alcan, 1919. Translated as *From the Unconscious to the Conscious*. New York and London: Harper & Brothers, 1921.

Lambert, Rudolf. "Dr. Geley's Reports on the Medium 'Eva C. & 43'" *Journal of the Society for Psychical Research* 37, 682 (November 1954).

Geller, Uri (1946–)

One of the most famous exponents of claimed ESP and paranormal phenomena in the 1970s. Geller was born in Tel Aviv, Israel, December 20, 1946. As a boy he performed feats of stopping the hands of watches through paranormal means. In 1969 he demonstrated **telepathy** and became a full-time professional performer. In August 1971 his feats were witnessed in Tel Aviv by parapsychologist **Andrija Puharich**, who then became closely associated with Geller, assisted him in traveling to America, and conducted scientific investigations of his phenomena.

At the Stanford Research Institute, California, during November 1972 Geller demonstrated **metal bending**, guessing contents of metal cans and numbers on dice (shaken in a closed box), and telepathy. Some of the tests were supervised by former astronaut **Edgar D. Mitchell**, who had become actively involved in the study of paranormal phenomena. The most publicized talent demonstrated by Geller was the ability to cause metal objects to bend or break without direct physical pressure—the so-called **Geller effect**, a form of **telekinesis**. This

deformation of metals (particularly the bending of forks, spoons, nails, or keys) was demonstrated on television programs in the United States and Britain. During such television shows in Britain many viewers reported that they shared the same ability. Geller also involved viewers in the starting of clocks and watches that had not functioned for some time.

In his book *Uri*, a biography published in 1974, Puharich claims that Geller's powers came from outer space intelligences on a planet millions of light-years distant, and also claims that Geller dematerialized objects. Geller's autobiography, published soon afterward, claims additional phenomena such as **teleportation**. While some American and British scientists reported favorably on Geller phenomena, some commentators (notably stage magicians **Milbourne Christopher** of the Occult Investigation Committee of the Society of American Magicians and **James Randi** of the **Committee for the Scientific Investigation of Claims of the Paranormal** [CSICOP]) alleged sleight of hand and other conjuring tricks as the probable explanation. In 1983 it was revealed that James Randi had organized fake metal-bending accomplices in an undercover operation to discredit parapsychologists investigating the phenomenon. In 1991, in response to a remark by Randi accusing Geller of fakery, Geller filed a multimillion-dollar lawsuit claiming defamation. After a four-year legal battle the U.S. District Court in Washington D.C., ruled in favor of CSICOP and ordered Geller to pay the not-for-profit scientific and educational organization at least \$70,000.

The strongest scientific support for the reality of Geller's phenomena came from British mathematician **John Taylor**, who tested Geller during 1974 and also investigated children and adults who manifested similar paranormal ability after seeing Geller's appearances on British television programs. However, Taylor, a distinguished scientist, largely retracted his support of Geller's phenomena in his book *Science and the Supernatural* (1980). Another British scientist, **John Hasted**, was more sympathetic to the genuineness of the "Geller effect."

After Geller's visit to Tokyo in 1973, thousands of Japanese children apparently manifested similar paranormal powers. Eight of these children were investigated in 1974 by Shigemi Sasaki, professor of psychology at Denki Tsushin University, Tokyo, with a team of 15 researchers. Laboratory tests were devised to test PK (psychokinetic ability) and metal bending. One 12-year-old, Jun Sekiguchi, demonstrated an amazing ability to bend spoons paranormally and also recharged dead electric batteries by merely holding them. **J. B. Rhine** of Durham, North Carolina, commented: "The tests in Tokyo have shown that PK power exists among many of their children. The research is of great significance."

In the mid-1970s, at the height of his fame, Geller was earning approximately \$5,000 a session for his media performances involving spoon bending, telepathy, and clock or watch restarting, generating intense public enthusiasm and also hostile criticism from stage **magicians** and other critics who claimed that his apparently paranormal feats were ingenious trickery. At the height of worldwide interest in his claimed powers, Geller suddenly disappeared from the public scene for ten years. There were various rumors—that he had lost his powers, that he had been finally exposed in **fraud** and silenced, or even that he had been recruited for secret psychic warfare.

In 1986 the newspaper *Financial Times* (a British equivalent of the *Wall Street Journal*) published a report by Margaret van Hatten revealing that in 1974 Geller had been persuaded to put his psychic talents at the disposal of industrialists by **dowsing** for oil and minerals. The report stated that Geller had met the late Sir Val Duncan, then head of the prestigious Rio Tinto-Zinc Corporation and himself an amateur dowser, who suggested that Geller try psychic prospecting. At Duncan's homes in Britain and Majorca, Geller experimented successfully with dowsing for bottles of olive oil and mineral objects that had been buried in gardens. From this Geller progressed to experimenting with dowsing over scale maps (*telepathy*) and dis-

tinguishing the various types of valuable mineral deposits in different parts of the world.

When Geller developed accuracy in dowsing Duncan eventually told him, "You're on your own—go out and make some money." Geller's first attempts at dowsing for a South African mining group were given free of charge although they apparently resulted in a large-scale discovery of coal deposits near Zimbabwe. In time Geller had sufficient confidence to ask for a standard fee of one million pounds sterling as an advance against royalties. Geller says he has always found something, even if not a mineral deposit of commercial viability. Of 11 projects over ten years, he maintains that four were highly successful, resulting in royalties way beyond the original one million pound advance. He also advised companies where drilling would be ineffective, so they could save money.

In general, oil and mining companies have been reluctant to substantiate these remarkable claims. Understandably, directors and shareholders might feel that this expensive and unconventional method of prospecting sounds bizarre. Peter Sterling, chairman of Zanex, an Australian mineral exploration company, did confirm, however, that Geller was flown to the Solomon Islands to help pinpoint gold deposits, at Geller's standard fee, and that the company was successful in finding alluvial gold in the Solomons. In addition the company sent Geller some topographical maps and received the response that the company should look for diamonds on Malaita. Although the company had never considered that area to be geologically appropriate for diamonds, Geller insisted, and samples taken there were "very encouraging," according to Sterling. Diamond-like kimberlite rock was located, as were all the minerals usually associated with diamond deposits.

The *Financial Times* report quoted Peter Sterling as stating that it was not easy to explain the employment of Geller to his board of directors and shareholders. He said:

"Most mining people are pretty down to earth and materialistic, and the sort of work Uri does doesn't fit current scientific knowledge. I'm an engineer—I have no idea how it works, though I think that in 20 to 30 years time science will know, and will be building machines to do the same thing. But now—well the reaction is a bit like witch hunters in the dark ages, or flat earthers. There are a lot of flat earthers around."

In October 1986 Geller launched a new book, cowritten with parapsychologist Guy Lyon Playfair, titled *The Geller Effect*. The book tells Geller's story from 1976 to 1986, recounting jet-set friendships, approaches by the CIA, FBI, customs, and narcotics agents, and Geller's activities in prospecting for mining companies. To publicize the book Geller appeared on television talk shows where he presented exactly the same phenomena he had ten years earlier—spoon bending, telepathy, and starting clocks and watches that had been inactive for a long time. Many of these performances were quite impressive, although staged informally without rigid controls. Coming in the same breath as the revelations about million-pound fees, these familiar activities were something of an anticlimax. Stage magicians can and do duplicate such effects under similar circumstances by conjuring.

From time to time, sensational reports are circulated that Geller significantly changed the course of world events, such as mentally influencing Gorbachev's top aide so that the Soviet leader made an offer of dramatic cuts in nuclear weapons. It seems more credible that the Soviets would be influenced by traditional diplomacy or the enlightened efforts of such private negotiators as the late Armand Hammer.

Geller's book itself offers little new material to resolve the fierce controversies over the genuineness of his talents beyond his anecdotal claims and the reputed faith of wealthy and highly placed friends or officials of mining companies. In it he tries to distance himself from (without denying) some of the more sensational claims Puharich makes in his 1974 biography, for instance, that Geller was an instrument of extraterrestrial intelligences. Geller writes:

"Although much of his [Puharich's] book was accurate factually reporting, many people were put off by the space-fantasy passages, and I admit that they caused me some embarrassment. . . . You must remember that all of this fantasy material was obtained while I was under hypnosis. One reason I wrote *My Story* was to give my own version of events, though I must emphasize that there is a slight possibility that some of my energies do have extraterrestrial connection. Andrija and I are still the closest of friends and I have never forgotten how much of my success is due to him." Geller continues to write and appear on radio and TV, exploring subjects as varied as ESP and UFOs to self-help topics and using his psychic powers to aid teams in World Cup soccer competitions.

Sources:

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Panati, Charles, ed. *The Geller Papers*. Boston: Houghton Mifflin, 1976.

Randi, James. *The Truth about Uri Geller*. Buffalo, N.Y.: Prometheus Books, 1982.

Taylor, John. *Science & the Supernatural*. London: Temple Smith, 1980.

———. *Superminds: An Investigation into the Paranormal*. New York: Warner Books, 1975.

Geller Effect

Term used to indicate the apparent ability to bend metal paranormally, as in the demonstrations by **Uri Geller**. Alternative terms used are **metal bending** or "PK-MB" (psychokinesis-metal bending).

Gematria

A form of **numerology**. In Jewish mysticism gematria was the study of Hebrew letters in association with numbers. The method was used to discover hidden meanings in Hebrew words. Prominent words could be systematically converted into numbers and linked to other words with the same numerical value, which were then regarded as comments upon the original words. This kind of numerology was also used with the Greek alphabet.

A related system of gematria is *Notarikon*, in which letters taken from phrases form mystical acronyms, or words are developed into mystical phrases. A more complicated procedure is *temurah*, in which letters of words are transposed or replaced according to complex rules. Some modern occultists have applied gematria to the **tarot** cards, associating the 22 trump cards with the Hebrew letters, a practice suggested by **Éliphas Lévi**, author of *The History of Magic* (1913).

Gematria became an integral part of modern ceremonial magic as practiced in the Hermetic Order of the **Golden Dawn** and by **Aleister Crowley**. Crowley and **William Westcott** of the Golden Dawn wrote several books on the subject, and Crowley published a key word guide to numerological meanings of words titled 777.

Sources:

Bond, Bligh, and Thomas Simcox Lea. *Gematria: A Preliminary Investigation of the Cabala*. London: Research into Lost Knowledge Organization, 1977.

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Ginsburg, Christian D. *The Kabbalah* (with *The Essenes*). London: Routledge, 1863. Reprint, New York: Samuel Weiser, 1970.

Kozminsky, Isidore. *Numbers—Their Meaning and Magic*. New York: Samuel Weiser, n.d.

Westcott, William W. *An Introduction to the Study of the Kabbalah*. New York: Allied Publications, n.d.

———. *Numbers: Their Occult Power and Mystic Virtues*. New York: Allied Publications, n.d.

General Assembly of Spiritualists

The General Assembly of Spiritualists originated in 1930 when its members withdrew from the National Spiritualist Association of Churches (NSAC) and reorganized independently. The NSAC was in the midst of a reoccurring debate over **reincarnation**. The traditional Spiritualist position in North America and England opposed reincarnation, which seemed to deny the possibility of spirit contact (if the spirit was reincarnated). However, a belief in reincarnation had become entrenched in the New York area. The Declaration of Principle of the General Assembly of Spiritualists is identical to that of the parent body except that it lacks the statement on prophecy, which was only added to the NSAC statement after the schism. The General Assembly of Spiritualists is headquartered at the Ansonia Hotel, 2107 Broadway, New York, New York 10023.

Sources:

General Assembly of Spiritualists, State of New York. New York: Flying Saucer News, n.d.

Lomaxe, Paul R. *What Do Spiritualists Believe?* New York: General Assembly of Spiritualists, 1943.

General Church of the New Jerusalem

The General Church of the New Jerusalem is the largest of the several churches in North America that have grown out of the teachings of **Emanuel Swedenborg** (1688–1772). Its origins can be traced ultimately to the 1838 decree adopted by the **General Convention of the New Jerusalem** requiring all member societies to organize under the same rule of order. Rev. George De Charms, then pastor of the society in Philadelphia and editor of an influential magazine, the *Precursor*, rejected the new rule, which he saw as a move by the Boston headquarters church to set itself up as the mother church of the convention and require all societies to acknowledge its primacy. De Charms and his congregation left the convention, and in 1840 he founded the Central Convention, which emphasized the writings of Swedenborg.

In reaction, the General Convention changed its rules. It loosened its control over the societies, adopted a structure granting more equitable representation from the societies, and renounced any spiritual authority inherent in the Boston headquarters. With his basic objection now resolved, De Charms dissolved the Central Convention in 1852 and his Philadelphia church and rejoined the General Convention.

The independent impulse of the Central Convention was preserved, however, by William Benade, a young pastor who—like De Charms—stressed the authority of Swedenborg's writings. In 1859 he proposed the formation of an academy of scholars to study Swedenborg's writings and to train young men for the priesthood. The idea of a priesthood was plainly stated in Swedenborg's writings, but the General Convention never implemented it as many did not like the idea of priests.

Benade formed the academy in 1874 and started a periodical, *Words for the New Church*. Over the years it developed a unique stance within the convention, with controversy centering on its liberal view of sexuality and its stance against temperance. A break between the academy and the convention occurred in stages beginning with the formation of a school in

Philadelphia. In 1882 Benade became a bishop of the church in Philadelphia, which included seven societies. Other societies favorable to Benade's views associated themselves with the Philadelphia church. The final break came in 1890, and those affiliated with the academy reorganized as the General Church of the New Jerusalem.

The church is headed by its bishops and a general assembly who elect the national church officers. Affiliated congregations are found in Europe, Australia and New Zealand, South Africa, and Brazil. In the 1980s there were 2,618 members and 31 congregations in North America and an additional 1,157 members worldwide. Headquarters are located in suburban Philadelphia in the small community at Box 743, 1100 Cathedral Rd., Bryn Athyn, Pennsylvania 19009. Website: <http://www.newchurch.org>.

Sources:

De Charms, George. *The Distinctiveness of the New Church*. Bryn Athyn, Pa.: Academy Book Room, 1962.

The General Church of the New Jerusalem: A Handbook of General Information. Bryn Athyn, Pa.: General Church Publication Committee, 1965.

General Convention of the New Jerusalem in the United States of America

The ecclesiastical organization that grew out of the response to the writings of seer **Emanuel Swedenborg** (1688–1772). It began in the United States in 1792 when members of the New Church migrated from England to Baltimore, Maryland, and formed the first society. Over the next 25 years, 17 societies formed in cities along the East Coast and as far west as Madison Town, Indiana. These were brought together for a convention in 1817 following a call from the society in Philadelphia. At that time delegates regularized the ordination of ministers and strategized on spreading their message west of the Allegheny Mountains. The church spread across the eastern half of the United States through the 1800s, but it was severely weakened by a schism in 1890 which led to the founding of the **General Church of the New Jerusalem**.

The organization is a Christian one, but it interprets the Bible and Christian doctrine according to Swedenborg's basic perspective. Swedenborg believed the Bible to have two levels of meaning, the material and the spiritual. He learned the true spiritual meaning of the Bible from his conversations with the angels, the results of which fill numerous volumes. Swedenborg compiled a condensed statement of his belief in a small booklet, *The New Jerusalem and Its Heavenly Doctrine*, which serves as a doctrinal statement for the convention.

The convention believes in a divine Trinity, not of persons, but of principle. Salvation is open to all who cooperate with God by faith and obedience. When people die, they immediately pass to judgment and enter either heaven or hell, their fate depending on the spiritual character they acquired on earth. Worship is liturgical, and both the Lord's Supper and baptism are administered.

The church is organized with a modified episcopacy. Local societies manage their own affairs. The convention meets annually and elects a president and other national officers. A board of missions oversees work in Europe, Japan, and Guyana. In 1999 there were 1,686 members and 32 societies in the United States and 401 members and 7 societies in Canada. The convention is headquartered at 11 Highland Ave., Newtonville, Massachusetts 02460.

Sources:

Zacharias, Paul. *Insights into the Beyond*. New York: Swedenborg Publishing Association, n.d.

Genesa Update

Now-defunct newsletter of the Genesa Foundation, which was concerned with energies generated by pyramidal and other geometrical shapes.

Genius

Generally used to denote a human being of extraordinary intelligence, but historically indicating a superior class of entities holding an intermediate rank between mortals and immortals. The latter meaning appears to be the signification of *daemon*, the corresponding term in Greek. It is probable that the whole system of **demonology** was invented by the Platonic philosophers and grafted by degrees onto popular mythology.

The Platonists, however, professed to derive their doctrines from the "theology of the ancients," so this system may have come originally from the East, where it formed a part of the tenets of Zoroaster. This sage ascribed all the operations of nature to the agency of celestial beings, the ministers of one supreme first cause, to whose brilliant image—fire—homage was paid.

Some Roman writers referred to the *genius* as "the God of Nature," or "Nature" itself, but their notions seem to have been modified by, if not formed from, etymological considerations more likely to mislead than to afford a clue to the real meaning of the term. At a later period they supposed almost every created thing, animate or inanimate, to be protected by its guardian genius—a sort of demigod who presided over its birth and was its constant companion until death. Censorinus, who lived about the middle of the third century, noted:

"The *genius* is a god supposed to be attendant on everyone from the time of his birth. . . . Many think the *genius* to be the same as the *lars* of the ancients. . . . We may well believe that its power over us is great, yea, absolute. . . . Some ascribe two *genii* at least to those who live in the houses of married persons."

Euclid, the Socratic philosopher, gave two *genii* to everyone, a point on which Lucilius, in his *Satires*, insists we cannot be informed.

To the genius, therefore, so powerful through the whole course of one's life, yearly sacrifices were offered. As the birth of every mortal was a peculiar object of his guardian genius's solicitude, the marriage bed was called the genial bed (*lectus genialis*). The same invisible patron was also supposed to be the author of joy and hilarity, hence a joyous life was called a genial life (*genialis vita*).

There is a curious passage relating to the functions of the Greek demons in the *Symposium* of Plato, in which he has Socrates state:

". . . from it [i.e., the agency of *genii*] proceed all the arts of divination, and all the science of priests, with respect to sacrifices, initiations, incantations, and everything, in short, which relates to oracles and enchantments. The deity holds no direct intercourse with man; but, by this means, all the converse and communications between gods and men, whether asleep or awake, take place; and he who is wise in these things is a man peculiarly guided by his *genius*."

Plato highlights the connection between demonology and **magic**, an association characteristic of the romances of the East if the **jinn**s of the Moslems are compared to the *genii* of the Platonists.

A modern understanding of the term *genius* is well illustrated by **F. W. H. Myers** in his book *Human Personality and its Survival of Bodily Death* (1903):

"Genius should be regarded as a power of utilising a wider range than other men can utilise of faculties in some degree innate in all; a power of appropriating the results of subliminal mentation to subserve the supraliminal stream of thought; so that an 'inspiration of genius' will be in truth a subliminal uprush, an emergence into the current of ideas which the man is

consciously manipulating of other ideas which he has not consciously originated but which have shaped themselves beyond his will, in profounder regions of his being."

Theodore Flournoy said he considered Myers's chapter on genius one of the most remarkable and strongest of the work because it made one feel the insufficiency of all the naturalistic explanations advanced up to that time.

In *The Road to Immortality* (1932), claimed to be composed of posthumous communications from Myers through the mediumship of **Geraldine Cummins**, the discarnate "Myers" expands on genius with reference to the idea of a **group-soul**:

"If a certain type of psyche is continually being evolved in the one group, you will find that eventually that type, if it be musical, will have a musical genius as its representative on earth. It will harvest all the tendencies in those vanished lives, and it will then have the amazing unconscious knowledge that is the property of genius."

The often-quoted dictums of Jane Ellice Hopkins, "Genius only means an infinite capacity for taking pains," and Thomas Edison, "genius is one percent inspiration and ninety-nine percent perspiration," draw attention to the phenomenon that prolonged absorption and study often result in an inspirational leap of awareness and insight. Many new concepts and discoveries have taken place in this way. This is comparable to the mystic's experience in which meditation leads to enhancement of consciousness, sometimes to ecstatic conditions of so-called cosmic consciousness.

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Geomancy

A system of divination by means of scattering pebbles, dust, sand grains, or seeds on the earth and interpreting their shape and position. A later development by occultist **Cornelius Agrippa** involved making marks on the ground with a stick (currently practiced with a pencil on paper). Interpretations are partly intuitive and partly by means of a system of positions reminiscent of the **I Ching** hexagrams.

The term geomancy is also applied to the Chinese practice of **feng-shui** (wind and water), and was used by nineteenth-century writers to translate feng-shui. This Chinese art is concerned with the relationship between human beings and the subtle energies of nature. In classical Chinese sources the term *ti li* (land patterns) was also used; another related term is *kan-yü* (cover or support), with special reference to relationships between heaven and earth.

Feng-shui and *ti li* are concerned with the "dragon lines" or subtle energies of the earth in relation to the placement of buildings and the interaction between human life and earth currents. Feng-shui experts would determine the most suitable places for roads, bridges, canals, wells, and mines in relation to earth currents; the sites of graves were especially important. Bodies might be kept unburied for some time until a suitable burial place with harmonious currents was determined, and in some cases bodies were reburied.

It seems likely that the Western form of geomancy for divinatory purposes grew out of feng-shui concepts, since the position of pebbles, dust, or seeds has something in common with **acupuncture** pressure points on the "body" of nature and its energies. Chinese concepts of the subtle energies of the earth also parallel the Western concepts of **leys** and **dowsing**.

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George, Demetra (1946–)

Demetra George, a popular contemporary astrologer, has become well known for promoting consideration of the role of asteroids in the interpretation of the horoscope, and for her integration of goddess mythology to illuminate the life of her clients. She was born in Chicago, Illinois, on July 25, 1946. She attended Randolph-Macon Women's College but completed her B.A. degree in philosophy at the State University of New York's campus at New Platz. Through the 1960s she studied **astrology** with a variety of teachers, including **Zipporah Dobyns**. She became a professional astrologer in the early 1970s and an active member of the **Association for Astrological Networking** and the **National Council for Geocosmic Research (NCGR)**.

George started her career in astrology just as interest in asteroids, especially the four largest—Ceres, Pallas, Juno, and Vesta—was on the rise, and one of her teachers, Dobyns, was in the forefront of promoting that interest. George found the inclusion of the asteroids a meaningful addition to her perspective on horoscope charts. She eventually became president of the Asteroid Special Interest Group of the NCGR, and in 1986 she and Douglas Bloch completed their groundbreaking study, *Asteroid Goddesses: The Mythology, Psychology, and Astrology of the Reemerging Feminine*. To provide additional content, George did not merely supply characteristics of the several asteroids as had been assigned to the standard planets, but proposed an additional principle. She asserted that when a planet or asteroid holds a particularly prominent place in one's birth chart, the mythological story of the god or goddess for whom the planet or asteroid is named is especially relevant to the individual. While most of the planets (except for Venus) are named for ancient Pagan deities, the prominent asteroids are named for female deities.

George currently resides in Oregon. She lectures before astrological groups internationally and regularly addresses national and regional astrological conventions.

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George, Llewellyn (1876–1954)

Prominent astrologer and founder of the Llewellyn Publishing Company. He was born in Swansea, Wales, on August 17, 1876. After his father's death his mother remarried and the family moved to the United States. He grew up in Chicago, but moved to Portland, Oregon, around the turn of the century. He

studied **astrology** with L. H. Weston and in 1901 founded the Llewellyn Publishing Company and the Portland School of Astrology. In 1908 he began issuing the *Astrological Bulletin*. He later moved his business to Los Angeles.

George emerged as the champion of a more scientific astrology. He attempted to move away from an astrology based on hermetic philosophy and build instead upon newer understandings of gravitational and other forces operating in the solar system. Eventually, however, as science had little to offer, he had to fall back on occult speculations.

George wrote a score of works on astrology, beginning with, *The Planetary Hour Book* in 1907. He followed with a set of books to assist the new astrological student, *The A to Z Horoscope Delineator* (1910), *Practical Astrology for Everyone* (1911), and *The Student's Chart Reader* (1912). Among his more important books are *How Planets Affect People* (1921) and *Astrology: What It Is and What It Is Not* (1931).

His most well known publications are the *Moon Sign Book* (published annually since 1905) and the *Astrological Bulletin*, a quarterly magazine, which he edited for nearly twenty years. He also founded the Llewellyn College of Astrology, which greatly expanded the audience for astrology by offering home study courses.

Llewellyn Publications emerged as a major center of astrological publishing. Prominent astrologers published by George over the years include Donald Bradley (*Solar and Lunar Returns*) and Grant Lewi (*Astrology for the Millions* and *Heaven Knows What*).

After George's death in 1954, the *Moon Sign Book* was edited by **Sydney Omarr**. In 1960 the company was purchased by Minnesota businessman **Carl Llewellyn Weschcke**, well known as an astrologer and occultist, who moved the company to St. Paul, Minnesota, as **Llewellyn Publications**, now one of the largest publishing and wholesaling organizations of occult books in the United States.

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George Adamski Foundation

Foundation formed after the death of flying saucer contactee **George Adamski** (1891–1965) in 1965 to keep his work alive, especially his philosophical teachings. It was founded by Alice Wells (d. 1980), a close associate. She was succeeded in leadership by Fred Steckling. The foundation is headquartered at PO Box 1722, Vista, CA 92085. Website: <http://www.gafintl.com/html/GAFpg1.htm>.

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Gerhardie, William (Alexander) (1895–1977)

Famous British novelist who was also intensely preoccupied with the paranormal. He was born William Gerhardt, on November 21, 1895, in St. Petersburg, Russia, of British subjects. He was educated in St. Petersburg (1900–13), Kensington College, London (1913–16), and Worcester College, Oxford (M.A., B. Litt.). He added an *e* to his name in 1971.

His novels include *Futility* (1922), *The Polyglots* (1925), *Pending Heaven* (1930), *Resurrection* (1934), *Of Mortal Love* (1937), *My Wife's the Least of It* (1938), and *This Present Breath* (4 vols., 1975). He also wrote several plays as well as volumes of short stories and miscellaneous literature. A gifted author, he was awarded an Order of the British Empire and an Order of St. Stanislas of Russia.

An acute observer of the tragedy and comedy of human intercourse, Gerhardie gave little hint in his books of his profound interest in psychic manifestations, **extrasensory perception**, **bilocation**, **synchronicity**, time anomalies, and other aspects of the paranormal. Only a few friends were aware of such preoccupations, and since Gerhardie lived a hermitlike existence, seldom leaving his London apartment, he held long telephone conversations with his friends on a wide range of anomalous topics.

His novel *Resurrection* relates his own **out-of-the-body travel** experience, which must have had a profound effect on his philosophy of life and death. He died July 15, 1977.

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Gerloff, Hans (1887– ?)

Teacher, author, and parapsychologist. Born May 31, 1887, in Berlin, Germany, he obtained his Ph.D. from the University of Jena in 1911. Gerloff lectured on German language and literature at the University of Lund, Sweden (1912–13 and 1915–16), before becoming a cultural exchange officer in Germany and Scandinavia (1916–37).

In 1932 Gerloff began a special study of physical mediumship and worked with **Einer Nielsen** and Anna Rasmussen in Copenhagen, Maria Sukfull in Austria, and Hela Zimmermann in Germany. He lectured on parapsychology throughout Europe and wrote a number of books, his work being ended by the rise of Nazi power in his homeland. Gerloff also contributed articles on parapsychology to *Natur und Kultur* and *Neue Wissenschaft*.

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Germain, Walter (1889–1962)

American author who wrote and lectured on **parapsychology**. Born February 23, 1889, at Saginaw, Michigan, Germain

worked as a businessman, and from 1930 to 1950 was an officer with the Saginaw Police Department. In 1950 he began writing on **ESP** and other aspects of parapsychology. He describes his own experiences in his book *The Magic Power of Your Mind* (1956). He also contributed articles to *Fate* magazine and *Science of Mind*. He died June 22, 1962, at Saginaw.

Sources:

Germain, Walter. *The Magic Power of Your Mind*. New York: Hawthorn Books, 1956.

GERMANY**Magic & Witchcraft**

For an account of the magical beliefs of the early Teutonic peoples, see the entry on **Teutons**. Magic as formulated and believed in by the Germans in the Middle Ages bears, along with traces of its unmistakable derivation from the ancient Teutonic religion, the impress of the influence brought by the natural characteristics of the country upon the mind of its inhabitants.

Deep forests, mountains, limitless morasses, caverned rocks, and springs all helped to shape the imagination which may be traced in Teutonic mythology, and later in aspects of **magic** and in Christian fears of **witchcraft**, which first arose in Germany and obtained ready credence there.

As the clash and strife of Teuton and Roman, of Christian and others left records in folklore and history, they have also characterized the magical belief of the Middle Ages. Earlier monkish legends are replete with accounts of magic and sorcery, indicating how ancient deities became evil following the introduction of the newer religion. Miracles were recounted in which these villains were robbed of all power in the name of Christ, or before some blessed relic, then chained and prisoned beneath mountain, river, and sea in eternal darkness. At the same time, tales were told of how misfortune and death were the consequence to those who still might follow the outcast gods.

Again, the sites and periods of the great religious festivals of the Teutons were perpetuated in those localities said to be the place and time of the witches' sabbat and other mysterious meetings and conclaves. Mountains especially retained this character. The Venusberg, the Horselberg, and Blocksberg now became the devil's realm and an abode of the damned. Chapels and cathedrals were full of relics to exorcise the spirits of evil, along with the bells that had to be blessed, as ordained by the Council of Cologne, in order that "demons might be affrighted by their sound, calling Christians to prayers; and when they fled, the persons of the faithful would be secure; that the destruction of lightnings and whirlwinds would be averted, and the spirits of the storm defeated."

Storms were considered to be the work of the devil, or the conjuration of his followers. The trampling heard was thought to be his fury, his fiery train above the tossing forests or holy spires. In that way, Odin and his associated deities transformed.

The Valkyries, the Choosers of the Slain, riding to places of battle, became the medieval witches riding astride broomsticks on their missions of evil in much the same manner. Castles of flames, where the devil held wild revels; conclaves of corpses revived by evil knowledge; unearthly growths, vitalized by hanged humans' souls, springing to life beneath gallows and gibbets; little people of the hills, malicious spirits, with their caps of mist and cloaks of invisibility. It was possible to trace the origins of the belief in dire consequences from these stories. For those who believed in magic were doomed as the pagan and Christian stories of the Middle Ages merged to form one myth.

Witchcraft was first derided as a delusion by church leaders. Belief in it was forbidden by some of the earlier councils. It was

in the fourteenth century in the form of **sorcery** (malevolent magic), and then in the fifteenth and sixteenth centuries as witchcraft that it attained prominence. This was especially true when the practice of witchcraft was declared a crime in the eyes of the church (heresy and apostasy) in 1484—a crime punishable by confiscation and death. In their deliberation on witchcraft the inquisitors first systematized and formulated an understanding of **black magic**. Under such authority, belief in black magic flourished, filling people with either an outright fear or unholy curiosity.

Once placed on the books, the motives for charging a person with sorcery or witchcraft were numerous. In addition to the care for their souls, individuals otherwise involved in personal feuds, political enmities, and religious conflict, not to mention rulers facing empty treasuries, found the charges of black magic an unfailing and sure means of achieving their ends. For several centuries, the charges were hurled at high and low. **Death** was the consequence.

The Council of Constance (1414) began with its proscription of the doctrines of Wyclif and the burning of John Huss and Jerome of Prague. Less known, at this time, too, a multivolume work was published by one of the inquisitors, called the *Formicarium*, a comprehensive list of the sins against religion. The fifth volume contained an account of sorcery. The list of crimes accomplished by witches was also detailed: second sight, the ability to read secrets and foretell events; the power to cause diseases and death by lightning and destructive storms; the ability to transform themselves into beasts and birds; and powers to bring about illicit love or barrenness of living beings and crops. Finally, it detailed their enmity against children and practice of devouring them (a crime often brought against socially proscribed groups).

Witchcraft Persecutions

Papal bulls appeared for the appointment of inquisitors, free of any interference by the civil authorities. The emperor and reigning princes took them under their protection. The persecutions rose to level unparalleled in other countries until the following century. Hundreds of alleged witches were burned in a few years. Immediately after the redefinition of witchcraft in 1484, two inquisitors, **Jakob Sprenger** and **Heinrich Kramer**, compiled the **Malleus Maleficarum** (first published in 1486), a complete system of witchcraft, along with a detailed method of how to prove any accused capable and guilty of any and every crime.

Persecutions in Germany were intermittent throughout the fifteenth and sixteenth centuries. Germany was more concerned with the split brought about by the activity of reformers Martin Luther and John Calvin. Still persecution broke out with renewed vigor in the seventeenth century stimulated by the increasing strife between Catholics and Protestants. The country had also been devastated by wars, plague, and famine. Two cities in particular, Bamberg and Würzburg, attained notoriety for trials and the number of victims.

In Bamberg, Prince-Bishop George II, and his suffragan Frederic Forner, prosecuted the holy inquisition so intensely that between the years 1625 and 1630 over 900 trials took place, and approximately 600 people were burned. Confessions were extracted from the victims under extreme torture. Rich and poor were gathered into the jails—often to such a degree that names were never taken nor recorded. The prisoners were only noted anonymously as numbers.

In other parts of Germany, Lutheranism was gaining ground. Here the charge of sorcery was brought against its followers. Protestants had no disagreement with Roman Catholics on the issue of witchcraft. At Würzburg, the bishop, Philip Adolph, in 1623, did not prosecute them openly, but nevertheless acted against the accused. In Eberhard David Hauber's *Bibliotheca, Acta et Scripta Magica* (1738–45) is a list of 29 burnings from the 1620s. Each burning consisted of several victims, the numbers ranging from two up to ten or more, which included

old men and women; little girls and boys and infants; noble ladies; washerwomen; vicars; canons; singers and minstrels. Also among the accused were Bannach, a senator; a wealthy man; a keeper of the pot-house; the bishop's own nephew and page; a huckster; and a blind girl.

At Würzburg, in 1749, the last trial for witchcraft took place. Maria Renata of the Convent of Unterzell was condemned and burned in June that year for consorting with the devil and for being the focus of bewitchments and other infernal practices.

Toward the end of the seventeenth century, disbelief in the truth of witchcraft and criticism of the wholesale burnings began to be heard, although earlier than this some had dared to speak against the injustice and ignorance. Before 1593, Cornelius Saos, a priest in Mainz, had stated his doubt of the whole proceedings, but suffered for his recklessness. **Johann Weyer**, physician to the Duke of Cleves, Thomas Erast, another physician, Adam Tanner, a Bavarian Jesuit, and Frederick Spree, also a Jesuit, all attempted to put forward rational views about witchcraft persecution.

Alchemy and Occultism

Alchemy, one medieval form of Gnosticism, was seen as operating from the realm of magic. Many believed it was satanic in origin. Though few were charged unless caught in fraud for trying to make gold, alchemists were liable to the charge of sorcery and the death penalty if found guilty. Yet alchemy attracted emperors and princes who took up the study themselves, or, more frequently who hired well-known practitioners of the art. For example, Joachim I had **Johannes Trithemius** as teacher of **astrology** and “defender of magic,” and the Emperor Rudolph employed **Michael Maier** as his physician.

Germany has supplied numerous names famous for their discoveries in magic—men who were open to suspicion because of their philosophical pursuits. Among those were **Paracelsus**—who in his search for the **elixir of life** discovered laudanum, a form of opium distilled from poppies; **Cornelius Agrippa**; **Basil Valentine**, prior and chemist; **Henry Khunrath**, physician and philosopher; and a host of students, all searching for the mysteries of life, the innermost secrets of nature.

Some people believed the activities of these men to be nothing more than pacts with the devil. The knowledge that the alchemists gained could be acquired only by evil means. Religious people reasoned that the soul of the magician was the price promised and demanded by the Evil One. These myths and imaginings centered around one magician especially, and in the **Faust** legend we may find the general attitude and belief of the Middle Ages regarding the interaction of learning and supernatural beliefs.

Mystical Societies

While the alchemist conducted rudimentary scientific research, they were Gnostic mystics, as their writings testify. Their work fits into the larger Gnostic world whose exponents were **Rosicrucians** and theosophists. Among the more notable mystics was the shoemaker, **Jakob Boehme**, the son of peasants.

During the Thirty Years' War (1618–1648), many preachers, seers, and fanatics appeared, exhorting and prophesying. It is believed the condition of the country contributed towards producing the hallucination and hysteria. Reportedly there are accounts of ecstasies absorbed in supernatural visions, such as Anna Fleischer of Freiburg, and Christiana Poniatowitsch, who traveled throughout Bohemia and Germany relating her visions and prophesying.

At the end of the seventeenth century the old tenets of magic were undergoing a gradual change, except alchemy. The Gnostic magical beliefs found new expression in secret societies, many of which were founded on those of the Middle Ages. **Freemasonry**—whose beginnings are attributed by some to a certain guild of masons banded together for the building of Strasburg Cathedral, but by other authorities to Rosicrucian-

ism—formed the basis and pattern for many other secret societies.

In the eighteenth century, occultism flourished. There were stories of Frederick William who worked with Steinert in a house specially built for evocations; Schroepfer, proprietor of a café with his magic punch and circles for raising the spirits of the dead; the physiognomist J. K. Lavater, said to have two spirits at his command; the **Mopses**, a society whose rites of initiation were said to resemble those of the Templars and witches' sabbat in a mild and civilized form; and Carl Sand, the mystical fanatic who killed the dramatist August Kotzebue.

The **Illuminati**, whose teachings spread to France and underlay the French Revolution, was banded together as a society by Adam Weishaupt and fostered by Baron von Knigge, a student of occultism. This society reportedly originated as an attempt to circumvent the authority of the Jesuits. In its development it absorbed mysticism and supernaturalism, finally becoming political and revolutionary as it applied its philosophies to civil and religious life. Although the Illuminati was disbanded and dispersed in 1784, its ideas continued through other occult groups and reappeared in the democratic wave that swept Europe in the next century.

Mysticism and Animal Magnetism

In the transition from occultism to a more scientific view of the paranormal largely accomplished in the nineteenth century, many occult elements reemerged in the development of **animal magnetism** and **Spiritualism**. Some of the significant names of the period included: **Johann Heinrich Jung** (1740–1817), better known as Jüng Stilling, a seer, prophet, and healer; **Franz Anton Mesmer** (c. 1733–1815), the discoverer and apostle of animal magnetism; the Marquis de Puységur, magnetist and spiritualist; Madame von Krudener, preacher of peace and clemency to monarchs and princes; **Heinrich Zschokke**, the Gothic novelist; and Dr. **Justinus Kerner** (1786–1862), believer in magnetism and historian of two cases of **possession** and mediumship, the “Maid of Orlach” and **Frederica Hauffe**, the “Seeress of Prevorst.” Also during this period, the poet, playwright, philosopher and novelist, **Johann Wolfgang von Goethe** whose own story of **Faust** made his name synonymous with the struggle between good and evil, showed serious interest in the occult, particularly **dreams**. His grandfather's dreams seemed to be prophetic, and Goethe served as a witness to the truth of them. Goethe himself was considered psychic.

The cures said to be affected by **Prince Hohenlohe**, a dignitary of the church occurred early in the nineteenth century. He was led to believe in the power of healing through the influence of a peasant named Martin Michel. Most of these cures took place at Würzburg, the scenes of former witch-burnings, and it was reported that more than 400 people, deaf, mute, blind, and paralytic, were cured by the power of prayer.

About this time the case of **stigmata** with **Catherine Emerich**, the nun of Dülmen also rose to prominence. Supposedly there was an appearance of a bloody cross encircling the head; marks of wounds on her hands, feet, and side; and crosses on her breast that frequently bled. Again in Germany, around 1918, a twenty-year old Bavarian woman named Therese Neumann underwent a series of ailments following a fall while helping to fight a fire. Within two years she was totally blind and paralyzed. Three years later in 1923, Neumann believed she had a vision of St. Therese of Lisieux, known as the “Little Flower” and her blindness disappeared. Supposedly, she took no food or drink from that time until her death in 1962. It was in 1926 that her stigmata began to appear during a weekly series of visions and trances from Thursday at midnight to early Friday morning. She became a worldwide celebrity. Every Catholic school child throughout the time until her death knew her name as well as those of the saints. In 1932 the Catholic church had attempted to conduct its own investigation

of her claims, but could not agree on the terms with Neumann's father. Neither did psychical researchers ever investigate.

In nineteenth-century occultism we find, as in the earlier periods, stories of hauntings and spirits existing side by side with learned disquisitions, such as that on the “fourth dimension in space” by **Johann C. F. Zöllner** in his *Transcendental Physics* (1880) and another on the luminous emanations from material objects in **Baron Karl von Reichenbach's** treatise on *od* or *odylic force*, similar to some aspects of the magic of the Middle Ages.

Spiritualism

It was some years after the original **Rochester Rappings** in America before the Spiritualism movement surfaced in German-speaking lands. Several intellectual leaders made note of the movement, including the philosopher J. G. Fichte, a proponent of Spiritualism; **Edward von Hartmann**, author of *Philosophy of the Unconscious* (1869), who gave the phenomena a place in his philosophy; and **Carl du Prel**, who, in his *Philosophy of Mysticism* (1889), held up Spiritualistic manifestations as evidence of a subconscious region in the human mind. Du Prel also founded a monthly magazine, *The Sphinx*, devoted to the interest of Spiritualism, and **Alexander Aksakof**, the Russian Spiritualist, published the results of his research in Germany and in the German language because he was not permitted to publish them in Russian. **Baron Lazar De Baczolay Hellenbach**, integrated Spiritualist teachings in his hypothesis that no change of world or “sphere” occurs at birth or death, but merely a change in the mode of perception.

Psychical Research and Parapsychology

German psychical research owes much to the work of **Baron Albert Schrenck-Notzing**, who conducted investigations of such mediums as **Eva C.**, **Stanislawa Tomczyk**, **Franek Kluski**, **Linda Gazzera**, **Willi and Rudi Schneider**, and **Eusapia Palladino**. His book *Phenomena of Materialisation* (London, 1920) reports on the claimed phenomenon of **materialization**.

The engineer **Fritz Grünewald** (d. 1925) was a pioneer of scientific testing of **mediums**, and maintained a laboratory in Charlottenburg, Berlin with various recording instruments. With the British investigator **Harry Price**, he tested such psychics as **Jan Guzyk** and **Eleonore Zügun**.

Other German researchers include **Karl Grüber** (1881–1927), who investigated the Schneider brothers, **Traugott Konstantin Oesterreich** (1880–1949), who published a comprehensive study of **possession**; **Rudolph Tischner** (1879–1961); General Josef Peter (1852–1939); Dr. Albert Moll (1862–1939), a psychiatrist who contributed a study on **hypnotism**; Max Dessoir, who first used the term “parapsychologie” in 1889; and **Hans Driesch** (1867–1941). **Graf Carl von Klinkowstroem**, even though skeptical regarding some psychical phenomena, wrote on water-divining and published a history of the **divining rod**. In 1874, **Alexander Aksakof** founded the journal *Psychische Studien* in Leipzig, published until 1934. It was superseded by the *Zeitschrift für Parapsychologie*. Another prominent German professor of philosophy, **Trangott Konstantin Oesterreich** was especially well-known for investigating mediums. When the Nazis rose to power, he was stripped of his position and did not regain it until after the war. He died in 1949.

Parapsychology was largely destroyed during the Nazi era, but quickly rose again. **Hans Bender**, a post-war German researcher, was instrumental in founding the **Institut für Grenzgebiete der Psychologie und Psychohygiene** (IGPP—the Institute for Border Areas of Psychology and Mental Health) in Freiburg in 1950, and held the chair for Border Areas of Psychology established at Freiburg University. The institute, located at Wilhelmstrasse 3a, D-79098, Freiburg i. Br. Germany, or through their website at <http://www.igpp.de>. IGPP was scheduled to be host for the worldwide Parapsychological Association Convention during August of 2000.

One of Bender's more famous investigations involved the **Nickelheim Poltergeist** that first became apparent in the Bavarian village in 1969. On the windows and doors of the house of a couple who lived with their teenaged daughter, strange knocking sounds began sounding. Further strange occurrences, such as stones thrown against the house, dolls and toilet articles flying across rooms, water poured in shoes and eggs broken in visitors' hats, escalated. Soon after, while a priest was blessing the house, **teleportation**, (the penetration of matter through matter) phenomena began occurring—a stone fell from the ceiling with all of the windows and doors shut. No further reports of later investigation were available.

In 1966, a Department for the Border Areas was established at the university's Psychological Institute and in 1968, the 11th Convention of the Parapsychological Association was held. The institute has conducted investigations into **psychokinesis**, **poltergeist**, **electronic voice phenomenon**, and qualitative and quantitative **extra sensory perception** research. As of 1991 **Eberhard Bauer**, was a German historian of parapsychology and managing editor of *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, the only journal of parapsychology in Germany. He has had the distinction of being the leading European authority on the history of parapsychology and the contemporary scene.

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Germer, Karl Johannes (1885–1962)

Karl Johannes Germer, successor to **Aleister Crowley** as outer head of the order of the **Ordo Templi Orientis** (OTO), was born January 22, 1885, in Germany. His college career at the Sorbonne, University of Paris, was interrupted by World War I, when he was drafted into the German army. He served as a reserve officer and was awarded the Iron Cross, both first and second class, possibly for intelligence activity in regards to Russia.

After the war Germer joined the publishing firm Barth Verlag in Munich as a manager. In the early 1920 he worked with Tränker, a member of the OTO in the publication of several short works by Crowley, including *Der Meister Therion: Eine biographische Nachricht* (1925). By this means Germer became ac-

quainted with Crowley and moved to England, where he worked publishing Crowley's writings. Also with the help of Martha Kuntzel, a former Theosophist, he founded Thelema-Verlag in Leipzig to publish German translations of Crowley's books. In 1935, on a visit to Leipzig, he was arrested by the Nazi government, which was in the process of suppressing occult work. Germer was confined at Alexanderplatz prison and Esterwegen concentration camp for ten months and kept his sanity by reciting the Thelemic Holy Books, the essential writings of thelemic magic as taught by Crowley. Shortly before his release, he was given a vision of his Holy Guardian Angel, a major early magical step for all thelemites. (The word *thelema*, the central concept of Crowley's magic, is derived from the Greek word for will.)

Germer then moved to Brussels and tried to keep in touch with the scattered OTO groups, but all of these were finally closed in 1937. In 1941 he was arrested again and spent ten months in an internment camp before he was allowed to get out of the country. He migrated to the United States, and Crowley named him the Grand Treasurer of the order. Germer concentrated on raising money to continue the fragile publication program of the OTO. He wrote an account of his experiences in prison but was never able to find a publisher. Among his duties as the highest ranking officer in the United States was mediating a dispute in the Pasadena lodge concerning the magical work of Jack Parsons. Germer worked through Grady McMurtry as his representative.

Crowley named Germer his successor as head of the order, then died in 1947. Germer lived quietly in rural California and seemed unwilling and uninterested in carrying out his duties as chief administrator of the OTO. In 1955 he chartered a lodge in England under Kenneth Grant, who formed the New Isis Lodge with instructions to limit his work to the first three of the eleven OTO degrees. When Grant began to work higher degrees, Germer withdrew his charter. He also chartered a Swiss lodge, but otherwise remained aloof from the members, many of whom were unaware for several years of his death on October 25, 1962.

Germer died without naming a clear successor or establishing a process for appointing a successor. His work was carried by several claimants, including Metzger in Switzerland, Kenneth Grant in England, Marcelo Ramos Motta in Brazil, and eventually Grady McMurtry in California, each of whom would head a separate branch of the OTO.

Sources:

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Gervais, Bishop (d. 1067)

Archbishop of Rheims. His death was said to have been revealed to a Norman knight, returning from a pilgrimage to Rome, by a hermit he met on the way. According to popular belief, the hermit told the knight that on the previous night he had been disturbed by a vision of demons making a great noise. He said the demons told him they had been carrying the body of Gervais from Rheims, but because of his good deeds in life the body had been taken from them. On his return to Rheims the knight learned that Gervais was dead, and that the time of his death corresponded exactly with the time of the hermit's vision.

GESP

Abbreviation for *general extrasensory perception*, a term used by parapsychologists to cover both **telepathy** (in which there is an apparent transfer of information paranormally from one mind to another) and **clairvoyance** (in which apparent paranormal cognition relates to an object or event).

Gestefeld, Ursula Newell (1845–1921)

Ursula Newell Gestefeld, an independent Christian Science teacher and one of the founders of **New Thought**, was born April 22, 1845, in Augusta, Maine. As a child she was quite sickly and her family had doubts that she would live to adulthood. She did survive, however, and eventually married newspaperman Thomas Gestefeld. They had four children and settled in Chicago.

Early in 1884 Gestefeld obtained a copy of *Science and Health with Key to the Scriptures*, the Christian Science textbook written by **Mary Baker Eddy**. Attracted to what she read, she joined the class Eddy taught in Chicago in the spring of that year. Soon after the class she became a practitioner and a popular teacher in her own right. She wrote for the *Christian Science Journal* and in the late 1880s wrote three books, *Mental Medicine?* (1887), *Ursula Gestefeld's Statement of Christian Science* (1888), and *Science of the Christ* (1889). These books brought her into conflict with Eddy, who accused Gestefeld of distorting her teachings. Gestefeld was dismissed from Eddy's church and responded with an attack on Eddy in *Jesuitism in Christian Science* (1888).

Gestefeld developed her own variation on Christian Science, which she termed the Science of Being. For several years she functioned as an independent teacher and writer. Besides a number of books, in 1896 she began the magazine *Exodus* (1896–1904). She also founded informal Science of Being groups, one of which was in England. In 1897 she founded the Exodus Club, which grew in 1904 into the Church of New Thought, one of the first metaphysical churches to use that name. As the pastor of the church, she was recognized as one of the leading figures of the emerging New Thought Movement, which had developed out of the independent Christian Scientists of the previous decade. In 1901 she wrote the most important statement of her mature position, *The Builder and the Plan*. She addressed the first meeting of the International New Thought League in 1899 in Boston. That organization was a precursor to the International New Thought Alliance, founded in 1914.

She continued to lead her church until her death on October 22, 1921, in Chicago, but it dissolved soon after her passing. She was cremated, and her ashes were buried in Chicago.

Sources:

Gestefeld, Ursula N. *The Builder and the Plan*. Chicago: Exodus Publishing, 1901.

———. *Jesuitism in Christian Science*. Chicago: The Author, 1888.

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Ghadiali, Dinshah Pestanji (1873–1966)

Dinshah Pestanji Ghadiali, an Indian American, pioneered vegetarianism and chromotherapy (healing with color) in twentieth-century America. Born November 28, 1873, into a Zoroastrian family in Bombay, India, he developed an early interest in chemistry and trained himself through his reading. He was only 11 when he became an assistant in math and science at Wilson College.

During his teen years Ghadiali became a rational materialist, then in 1891 he encountered the **Theosophical Society**. At the time of his initiation he had a visionary experience of one of the mahatmas, the superhuman entities who are believed to guide the work of the society. Ghadiali studied with a Hindu neighbor and gave up meat and alcohol. Through the society, he was introduced to the world of religion, and for a time became a student of Hindu guru Swami Murdhan Shastri.

After finishing college, Ghadiali practiced medicine. He moved to the United States in 1911 and was naturalized in

1917. His medical degree was not recognized in the United States, and he was also alienated from medicine as it then existed. He had adopted the Hindu virtue *ahimsa*, harmlessness, as a basic principle of living and was led to naturopathy, which had developed out of older natural schools of healing. In 1919 he became vice president of the National Association of Drugless Practitioners and actively participated in efforts to have the government recognize alternative medical practices.

In 1920 Ghadiali announced that he had perfected the techniques of spectro-chrome therapy, a method of healing using attuned color waves. The machine he developed could project beams of light upon the body of an ill person. In addition, Ghadiali received his medical degree in chiropractic, naturopathy, and several other healing practices, and two years later he purchased land in Malaga, New Jersey, and opened the Spectro-Chrome Institute. He wrote several books over the next few years, but his primary text, the three volume *Spectro-Chrome Metry Encyclopedia*, was finished in 1933. Meanwhile, Ghadiali faced a series of court actions as the government moved against his healing practices. He was arrested for fraud in 1931 but was acquitted. In 1934 an attempt was made to strip him of his citizenship, as had happened to so many Indian Americans under provisions of the 1924 anti-Asian immigration law. He argued that though he was an Indian, he was of Persian ancestry, and thus was able to retain his citizen's status.

During the next decade, Ghadiali was able to train more than 100 students in the techniques of spectro-chrome therapy, but in 1945 the government acted again. Ghadiali faced charges that he had made false claims about his spectro-chrome healing device. In 1947 he was convicted but not sent to prison on the condition that he cease practicing chromotherapy. His books and unsold devices were destroyed, and those that had been sold were confiscated from their owners. In the 1950s he resumed his healing practice and operated quietly until his death on April 30, 1966. His son, H. Jay Dinshah, continues Ghadiali's work, but concentrates on veganism, a strict form of vegetarianism. Dinshah founded and heads the American Vegan Society.

Sources:

Ghadiali, Dinshah P. *Spectro-Chrome Metry Encyclopedia*. 3 vols. Malaga, N.J.: Spectro-Chrome Institute, 1933.

The Life of a Karmi-Yogi. Malaga, N.J.: American Vegan Society, 1973.

Ghirardelli, Cornelio (ca. 1610)

Originally listed in the *Encyclopedia of Occultism* by **Lewis Spence** (1920) as "Quiradelli, Corneille." Ghirardelli was a Franciscan monk born in Boulogne, France, toward the end of the sixteenth century. He studied **astrology** and was the author of several works on astrology, physiognomy, and other subjects.

Sources:

Ghirardelli, Cornelio. *Cefalogia fisonomica divisa in dieci Doche, dove conforme a'documenti d'Aristotile, e d'altri filosofi naturali*. . . . Bologna, Italy, 1630.

———. *Compendio della cefalogia fisonomica; nella quale si contiene cento sonetti di diversi eccellenti posti sopra cento teste humane*. Bologna, Italy, 1673.

The Ghor-Boud-Des

The people of Ghor-bund-land. Edward Pococke in his book *India in Greece* (1852) maintains that these people were the same as the Corybantes, or ministers of the gods, otherwise known as the **Cabiri**. Pococke claims, on somewhat slender evidence of place-names, that Palestine and Greece were colonized from India in ancient times.

Sources:

Pococke, Edward. *India in Greece*. London: J. J. Griffin & Co., 1852.

Ghost

The disembodied spirit or image of a deceased person, appearing to be alive. The term does not include apparitions of the living. Reports of appearances of ghosts go back to ancient times, and ghost stories have always been popular as a special genre of literature. Ghosts are believed to be ethereal, able to penetrate doors and walls, and are often said to appear at the moment of death to a distant relative or friend. Ghosts are also believed to haunt specific localities, either dwellings associated with their earthly life or locales with a tragic history. Children are often reported to have encountered ghostly playmates.

Although the evidence for ghosts is largely anecdotal, it is widespread and persistent. For a detailed discussion of various types of ghosts and related appearances, see **apparitions**. (See also **double**; **haunting**; and **dress, phantom**)

The Ghost Club Society

One of the original psychical research organizations. It was founded in 1862 by individuals interested in ghost phenomena. Its membership (by invitation only) has included prominent psychical researchers, as well as actors, actresses, authors, and poets. Today the club, which has been superseded as a research organization, holds an annual dinner at which members relate personal experiences concerned with ghosts. Membership is not limited to believers in ghostly phenomena. Address: The Hon. Secretary, Mr. Trevor Kenward, Pine Trees, 26 Dewlands Rd., Verwood, Dorset, BH31 6PL England.

Ghost Research Society

The Ghost Research Society was started in 1977 by **Martin V. Riccardo**, better known for his leadership of the informal group pursuing **Vampire Studies**, and other youthful friends interested in things occult. Most lived in Chicago or the suburbs to the south and west. The organization focused interest on ghosts, poltergeists, and hauntings. In 1982, Riccardo turned over the society to Dale D. Kaczmarek (b. 1952) who assumed its presidency. During the last quarter of the twentieth century, Kaczmarek has become a well-known personality in the Chicagoland psychic community.

The society began with research into the many stories of **ghosts** and **hauntings** in Chicago and organized informal visits to local sites such as Bachelor's Grove Cemetery, Resurrection Cemetery, and Robinson Woods. They also sought out contemporary reports of hauntings and investigated incidents of ghostly appearances. Kaczmarek began to appear on talk shows and his adventures have over the years been the subject of numerous news features on television and in newspapers. Media appearances gave him and the society some level of fame and other ghosthunters from around the country joined their efforts to his. The society gathered members and established chapters in other states. State coordinators currently reside in five states. Relationships have also been developed with the Ghost Club, the older ghost research group in England.

Kaczmarek has hoped to prove the existence of life after death through his investigations. He has gathered a collection of spirit photographs and pursued ghosts on numerous field trips. However, he has been largely cut off from contemporary parapsychology. While such ghost hunting as the society has pursued was popular in the early days of psychical research, contemporary parapsychology has found it a deadend, and scholarly journals have ignored its findings. The society publishes its own periodical, the *Ghost Trackers Newsletter*, which is now issued three times a year. It contains reports of ghosts, poltergeists, and hauntings from around the world.

The Ghost Research Society may be contacted at P. O. Box 205, Oak Lawn, IL 60454-0205. Website: <http://www.ghostresearch.org>.

Sources:

The Ghost Research Society. <http://www.ghostresearch.org>. March 4, 2000.

Jarvis, Sharon, ed. *Dead Zones*. New York: Warner Books, n.d.

———. *True Tales of the Unknown: The Uninvited*. New York: Bantam Books, 1985.

Ghost Seers

European folklore belief maintains that persons born at a particular time of the day have the power to see ghosts. For example, British folklorist T. F. Thiselton Dyer in *The Ghost World* (1893), observes:

"Thus it is said in Lancashire that children born during twilight are supposed to have this peculiarity, and to know who of their acquaintance will next die. Some say that this property belongs also to those who happen to be born exactly at twelve o'clock at night, or, as the peasantry say in Somersetshire, 'a child born in chime-hours will have the power to see spirits.' The same belief prevails in Yorkshire, where it is commonly supposed that children born during the hour after midnight have the privilege through life of seeing the spirits of the departed. Mr. Henderson [T. F. Henderson, *Notes on the Folk-lore of the Northern Counties*, 1866] says that a Yorkshire lady informed him she was very near being thus distinguished, but the clock had not struck twelve when she was born. When a child she mentioned this circumstance to an old servant, adding that 'Mamma was sure her birthday was the 23rd, not the 24th, for she had inquired at the time.' 'Ay, Ay,' said the old woman, turning to the child's nurse, 'mistress would be very anxious about that, for bairns born after midnight see more things than other folk.' &43"

This idea, part of a much larger belief in the significance of various days in explaining little-understood phenomena such as luck, prevailed on the Continent. In Denmark, children born on Sunday had prerogatives far from enviable. The antiquarian Benjamin Thorpe tells how:

"... in Fryer there was a woman who was born on a Sunday, and, like other Sunday children had the faculty of seeing much that was hidden from others. But, because of this property, she could not pass by a church at night without seeing a hearse or a spectre. The gift became a perfect burden to her; she therefore sought the advice of a man skilled in such matters, who directed her, whenever she saw a spectre to say, 'Go to Heaven!' but when she met a hearse, 'Hang on!' Happening sometime after to meet a hearse, she, through lapse of memory cried out, 'Go to Heaven!' and straightway the hearse rose in the air and vanished. Afterwards, meeting a spectre she said to it, 'Hang on!' when the spectre clung round her neck, hung on her back, and drove her down into the earth before it. For three days her shrieks were heard before the spectre would put an end to her wretched life."

It used to be a popular belief in Scotland that those who were born on Christmas Day or Good Friday had the power to see spirits and even command them, a superstition to which Sir Walter Scott alludes in his poem "Marmion" (stanza 22). The Spaniards attributed the haggard and downcast looks of their Philip II to the disagreeable visions to which this privilege subjected him.

Among primitive tribes it was supposed that spirits are visible to some persons and not to others. The people of the Antilles used to believe that the dead appeared on the road when one went alone but not when people went together; among the Finns the ghosts of the dead were to be seen by the shamans and not by men generally, unless in dreams. It was also a popular theory with primitive races that the soul appeared in dreams

to visit the sleeper, and hence it was customary for tribes to drink various intoxicating substances under the impression that when thrown into the state of ecstasy they would have pleasing visions.

On this account certain tribes of the Amazon used narcotic plants, producing an intoxication lasting 24 hours. During this period they were said to be subject to extraordinary visions, in the course of which they acquired information on any subject they wished.

For a similar reason the inhabitants of northern Brazil, when anxious to discover some guilty person, administered narcotic drinks to seers, in whose dreams the criminal made his appearance. Californian Indians gave children certain intoxicants to gain from the ensuing vision information about their enemies. The Darien Indians used the seeds of the *Datura sanguines* to produce in children prophetic delirium, during which they were said to reveal the whereabouts of hidden treasures.

One of the most famous seers in the British Isles was Kenneth Ore, the **Brahan Seer** of the Highlands of Scotland. The faculty of such prophetic vision was generally known in Scotland as **second sight**. Other seers favor inducing visions by such means as **crystal gazing**.

Sources:

Campbell, John L., and Trevor H. Hall. *Strange Things: The Story of Fr. Allan McDonald, Ada Goodrich Freer, and the Society for Psychical Research's Enquiry into Highland Second Sight*. London: Routledge & Kegan Paul, 1968.

Dyer, T. F. Thiselton. *The Ghost World*. London: Ward & Downey, 1893.

Henderson, William. *Notes on the Folk-lore of the Northern Counties, and the Borders*. London, 1866. Reprint, London: Folk-Lore Society, 1879.

Mackenzie, Alexander. *The Prophecies of the Brahan Seer Doimneach Odhar Fiosaiche*. Stirling, Scotland: Eneas Mackay, 1935. Rev. ed., Golspie, Scotland: Sutherland Press, 1970. Reprint, London: Constable, 1977.

Ghost Tours

Regular weekend "supernatural tours" of Chicago, Illinois, are organized by lecturer/researcher Richard T. Crowe, who broadcasts on occult topics and has appeared on television shows. The tours include visits to a reputedly haunted church, a cemetery, the grave of a miracle child, the locale of a hitchhiking ghost, and sites of other historic mysteries. International ghost tours are also arranged. Crowe may be reached at P.O. Box 557544, Chicago, Illinois 60655-7544. Website: <http://ghosttours.com/>.

Sources:

Chicago Supernatural Tours. <http://ghosttours.com/>. March 22, 2000.

Ghost Trial of the Century

Term given by the *New York Times* to the legal contest in Arizona from March to October 1967 in which 134 individuals and organizations competed for the funds of the late **James Kidd** (1879–ca. 1949), a prospector and miner who left nearly a quarter of a million dollars for "research on scientific proof of a soul of the human body." The judge's decision of October 20, 1967, awarded the funds to the Barrow Neurological Institute, Phoenix, Arizona.

Sources:

Fuller, John G. *The Great Soul Trial*. New York: Macmillan, 1969.

Ghoul

An evil spirit or revived corpse supposed to rob graves and feed on human corpses. It is similar to the **vampire**, but differs in that it not only drinks blood but also consumes flesh. The term is from the Arabic *ghul* (feminine form, *ghulah*) meaning "to seize," and the story of the ghoul has been widely disseminated in Moslem countries, ranging from India to Africa. Some people believe that the superstition stems from wild animals that disturb graves at night, others that its origin is the terror of death in the lonely desert. The idea of the ghoul entered into the West in the nineteenth century through translations of the *Arabian Nights*.

Among Hindus there are similar beliefs in ghoulish figures, such as the *vetala*, a demon that haunts cemeteries and animates dead bodies, and the *rakshasas*, a whole order of evil demons that disturb sacrifices, harass devout people, and devour human beings. Even lower than the rakshasas are the *pishachas*, the vilest and most malignant of fiends. In India the line between ghoulish and vampire figures is often unclear. In Hinduism the eating of human flesh is a forbidden and degrading act, but certain **tantric yoga** groups (who find enlightenment by indulging in what other groups avoid) in India and Tibet practice a necrophilistic rite of lying upon a corpse, or eating a portion of the flesh.

In modern times the concept of the ghoul has become commonplace in Hollywood horror movies. Ghouls made probably their best-known appearance in George Romero's 1968 horror classic *Night of the Living Dead* and its sequels.

Sources:

Barber, Richard, and Anne Riches. *A Dictionary of Fabulous Beasts*. New York: Walker, 1971.

Giant Rock Space Convention

Organized annually by **George Van Tassell** from 1954 until just before his death in 1977 at Giant Rock airport near Valley, California. The 1954 and 1958 events attracted more than ten thousand attendees. Van Tassell, author of the book *I Rode in a Flying Saucer* (1952), claimed that the Giant Rock area was a "natural cone of receptivity" for flying saucers and that he received telepathic messages from **UFO** "crew members," who were also said to visit him.

The space conventions resembled old-time Spiritualist camp meetings, with lectures by "contactees" or speakers on the metaphysical and religious aspects of UFOs. The conventions declined in attendance through the 1960s and were discontinued after Van Tassell's death.

Sources:

Clark, Jerome. *The Emergence of a Phenomenon: UFOs from the Beginning through 1959*. Vol. 2 of *The UFO Encyclopedia*. Detroit: Omnigraphics, 1992.

Van Tassell, George. *I Rode in a Flying Saucer*. Los Angeles: New Age Publishing, 1952.

Gibier, Paul (1851–1900)

French scientist, director of the American branch of the Pasteur Institute of New York, who became interested in psychical research in 1885 and found a remarkable medium in Mrs. Salmon (pseudonym of **Carrie M. Sawyer**), with whom he conducted experiments for ten years both in his New York laboratory and at his country home.

Gibier established the reality of some surprising phenomena and planned to take his medium to England, France, and Egypt, but his plans were cut short when he was killed by a runaway horse. The night before the accident he reportedly dreamed that he rode out alone, was thrown from his buggy, and died; he told his dream to his wife and laughed at her fears.

Sources:

- Gibier, Paul. *Physiologie transcendente: Analyse des choses*. 1890. Translated as *Psychism: Analysis of Things Existing*. N.p., 1890.
- . *Le Spiritisme (Fakirisme occidental)*. Paris: C. Doin, 1887.

Gibran, Kahlil (1883–1931)

Metaphysical poet and philosopher. He was born in the town of Bshar'ye, Lebanon, traditionally the area of the forest of the Holy Cedars, which furnished timber for King Solomon's temple in ancient Jerusalem. Gibran was baptized in the Maronite (Eastern Rite) branch of the Roman Catholic Church and named after his paternal grandfather as Gibran Kahlil Gibran, a name he retained in Arabic, although he used the simpler "Kahlil Gibran" in his English writings.

He was educated in Lebanon and emigrated to the United States with his family when he was 12, settling in Boston in 1895. There he attended a public school but he returned to the Middle East for schooling two years later.

In Lebanon he studied at the Madrasat Al-Hikmat (The School of Wisdom), founded by the Maronite bishop Joseph Debs in Beirut. After graduation he traveled in Syria and Lebanon, visiting historic places.

In 1902 he returned to the United States to dedicate himself to painting, and in 1908 went to Paris to study under famous sculptor Auguste Rodin at the Academy of Fine Arts. He then returned to the United States once again, where he continued to paint. Gibran wrote many books of mystical inspiration that dramatize a quest of self-fulfillment, of which *The Prophet* (1923) is by far the most popular.

Sources:

- Gibran, Kahlil. *Beloved Prophet: The Love Letters of Kahlil Gibran and Mary Haskell and her Private Journal*. New York: Alfred A. Knopf, 1972.
- . *Earth Gods*. New York: Alfred A. Knopf, 1931.
- . *Gibran: A Self-Portrait*. New York: Citadel, 1959.
- . *Jesus the Son of Man*. New York: Alfred A. Knopf, 1956.
- . *The Prophet*. New York: Alfred A. Knopf, 1923.
- . *Sand and Foam*. New York: Alfred A. Knopf, 1926.
- . *Wisdom of Kahlil Gibran*. New York: Philosophical Library, 1966.
- Hawi, Khalil. *Kahlil Gibran: His Background, Character, and Works*. Beirut, 1963.
- Nu'aymah, Mikha'il. *Kahlil Gibran: A Biography*. New York: Quartet, 1988.
- Sherfan, Andrew Dib. *Kahlil Gibran: The Nature of Love*. New York: Philosophical Library, 1971.
- Young, Barbara. *This Man from Lebanon: A Study of Kahlil Gibran*. New York: Alfred A. Knopf, n.d.

Gibson, Edmund P(aul) (1898–1961)

American writer, engineer, and researcher in **parapsychology**. Born May 20, 1898, in Grand Rapids, Michigan, he took part in **ESP** card research in Grand Rapids (1932–37) and conducted experiments in **precognition** and **psychokinesis** at Duke University (1938–40). In 1946 he investigated the mediumship of William H. Thatcher.

Gibson was a member of the **Society for Psychical Research** and the **American Society for Psychical Research** and an associate member of the **Parapsychological Association**. In addition to numerous articles on archaeology, he contributed writings on psychical subjects to *Tomorrow*, *Light*, *FATE*, *Blue Book*, and the *Journal of Parapsychology*. He died March 19, 1961.

Sources:

- Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Gichtel, John Georg (1638–1710)

German theosophical mystic in the tradition of **Jakob Boehme**. He was born at Ratisbon, Germany, on March 14, 1638. He attributed his leaving a legal career to a meeting with Baron Justinianus von Weltz, who presented a vision for the union of Christianity. As a result Gichtel became the head of a small society, the Christerbauliche Jesusgesellschaft. It was not long before the church authorities expressed their disapproval, and Gichtel moved to Holland, the most religiously tolerant country on the Continent at the time. There he discovered Boehme's mystical writings and became an ardent disciple. He saw to the publication of the writings in 1682 and organized a Boehmist society called the Brethren of the Angels. Gichtel's own major literary contribution lay primarily in a number of letters he wrote that were gathered and published by one of his followers as *Theosophia practica* (1701).

Gidlow, Elsa (1898–1986)

Elsa Gidlow, poetess, Goddess worshipper, and herald of the contemporary Women's Spirituality Movement, was born in Hull, Yorkshire, England. Soon after her birth, her family to Montreal, Canada, where she grew up. As a teenager she became aware of her lesbian inclinations and began to read the works of Sappho, Oscar Wilde, **Edward Carpenter**, and other works reflective of a homosexual life. She also began to write her first poems. At the age of 19 she moved to New York, where two years later she published her first book of openly gay poems, *On a Grey Thread*. As early as 1918 she penned a poem indicative of her later Goddess worship, "To an Unknown Goddess."

In the 1920s, she settled in northern California. She was attracted to the **Theosophical Society** and the writings of **Helena Petrovna Blavatsky**, but was put off by the homophobic attitudes she found among theosophists. She turned to Eastern religions and developed a devotion to bodhisattva Kwan Yin. She also studied Celtic lore. In the 1940s she purchased land in Marin County, north of San Francisco, which became a private retreat for many in the Bay Area's alternative community that emerged into prominence in the 1950s. She began to associate with the likes of Gary Snyder and **Alan Watts**. She and Watts cofounded the Society for Comparative Philosophy, an organization anticipating the burst of interest in Eastern religions that would be initiated in 1965 by the change in the immigration law and the subsequent migration of large numbers of Asians to the United States.

During the 1960s Gidlow led the Druid Heights Artists' Retreat, which anticipated the Neo-Pagan **Witchcraft** movement with its celebration of the moon phases with both original liturgies and the reading of poetry. She had for many years celebrated the Goddess with a Yule ritual that recalled the women she had known who had, metaphorically speaking, tended sacred and domestic fires in their life. In the 1970s she easily became a participant and leader in the emerging Women's Spirituality Movement. In 1973 she published a manifesto, *Ask No Man Pardon: The Philosophical Significance of Being Lesbian*, in which she defined the lesbian as by nature a "virgin, androgynous, priestess, dedicated to the Goddess. . . a daughter of the Amazons."

Shortly before her death in 1986, she completed her autobiography, *Elsa: I Come with My Songs*.

Sources:

- Conner, Randy P., David Hatfield, and Mariya Sparks. *Casell's Encyclopedia of Queer Myth, Symbol and Spirit*. London: Casell, 1997.

Gidlow, Elsa. *Elsa: I Come with My Songs*. San Francisco: Bootlegger Press, 1986.

———. *Sapphic Songs: Eighteen to Eighty: The Love Poetry of Elsa Gidlow*. San Francisco: Bootlegger Press, 1982.

Gidney, William "Starets" (1972–)

William "Starets" Gidney, born May 24, 1972, is the grotto master of the Nepotism Grotto of the **Church of Satan** and the editor of an independent Satanist magazine, **Mourning Star**. He attended the State University of New York and the Indian River Community College in Fort Pierce, Florida, and served a term in the United States Army. He also married Lady Ygraine (Gabrielle Gidney), a witch, and they settled in Port Saint Lucie, Florida.

During the 1980s, both Gidney and his wife had become occultists, and in 1988 he publicly identified himself as a Satanist. He joined the Church of Satan in 1989 and in 1993 he became an agent for the church. However, in that same year he dropped his affiliation with the Church of Satan and he and Lady Ygraine founded the First Occult Church, for which she served as president and he as vice president. As part of his work for the church he edited *A Taste from the Cauldron*, the church's periodical. The church functioned as an umbrella for a wide variety of occultists including Wiccans, Voudouists, Pagans, and ritual magicians, all of whom functioned in the context of a dominant Satanic philosophy. He headed the church's Order of the Infernal Grotto that explored Satanism in light of both ancient and contemporary Pagan thought.

Through the mid-1990s, Gidney's thought matured, and eventually the First Occult Church was closed and *A Taste from the Cauldron* discontinued. In 1997 he began a new periodical, *Mourning Star*, as an independent Satanist magazine. The following year he reaffiliated with the Church of Satan, and in January 1999 Lady Ygraine opened an occult bookstore, Pandora's Box, in Port Saint Lucie that catered to Satanists and other occultists. Pandora's Box closed after two years of operation. In 1999 Gidney also led in the formation of the Nepotism Grotto of the Church of Satan and has since that time served as grotto master.

Gidney has come to see Satanism as a synthesis of social Darwinism, the sociopolitics of the Machiavellian tradition, and Nietzschean philosophical thought that has merged around a religious aesthetic personified in the archetype of the antihero (as understood from a Jungian psychological perspective). Satanism is antiegalitarian and proposes a meritocracy that threatens those who are weak of will and mind. As such, there is nothing secretive about Satanism and nothing that places the practitioner outside the law. Satanists are seen as adversaries of social and intellectual stagnation.

A poet and musician, Gidney has organized the Jesus of Borg rap-metal rock band for which Lady Ygraine provides the vocals. The band's first CD was released in 2000. The band has an Internet site at <http://www.geocities.com/jesufborg/>.

Sources:

Mourning Star. Port Saint Lucie, Florida, n.d.

A Taste from the Cauldron. Port Saint Lucie, Florida, n.d.

Giffard, Ellen Hovde (1925–)

Film editor with special interest in parapsychology. Giffard was born March 9, 1925, at Meadville, Pennsylvania, and attended the Carnegie Institute of Technology at Pittsburgh. She worked as an assistant in marine ecology at the Marine Biological Laboratory, Woods Hole, Massachusetts; as secretary to the New York Aquarium; and as a freelance film editor (1950–63). She was a member of the Conference on Parapsychology and Psychedelics held in New York during 1958.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Gilbert, Mostyn (d. 1992)

Noted psychical researcher and active member of the **Society for Psychical Research** (SPR). Although born in the United States, he lived and worked in Britain. Gilbert had special interests in table turning, mediumship, materialization, electronic voice phenomena, and the history of nineteenth-century **Spiritualism**. He became secretary of the Survival Joint Research Committee (SJRC) of the SPR in 1963 and prepared its quarterly agenda and minutes of meetings. The SJRC, now a trust, was concerned with investigating evidence for **survival** after death, and Gilbert was actively involved in its formation, together with such Spiritualists friends as **Maurice Barbanell** (former editor of the newspaper *Psychic News*). The committee brought together Spiritualists and scientists.

Gilbert was a friend of **Eric J. Dingwall** and helped him prepare his book *The Critic's Dilemma* (1966), dealing with the research of **Sir William Crookes**, a subject on which Gilbert also made contributions to the *Journal* of the SPR (in volumes 41–44). He did valuable work in editing the society's *Combined Index*, part IV (1973), and also cataloged the collection of the Britten Memorial Library in Manchester prior to its transfer to the **Spiritualists' National Union** headquarters at Stansted.

Gilbert did not hesitate to criticize what he considered shortcomings in council proceedings, but many members believed that his comments were a valuable stimulus. He was extremely helpful for several years in the organization of the **Association for the Scientific Study of Anomalous Phenomena** (ASSAP).

Gilbert, R(ober) A(ndrew) (1942–)

Book dealer and authority on the history of magic and esoteric organizations. He was born October 6, 1942, in Bristol, England, and attended the University of Bristol (B.A. honors, 1964). Since 1966 Gilbert and his wife have been antiquarian book dealers. Gilbert is also a trustee of the Yarker Library Trust and the Hermetic Research Trust and is a member of the **Churches' Fellowship for Psychical and Spiritual Studies**. He has written a number of books and articles, but is possibly most known for his work on the Hermetic Order of the **Golden Dawn** and in particular one of its members, occult author **Arthur E. Waite**.

Gilbert has stated that his aim is:

"to promote those elements within the esoteric traditions of Western Europe and of the Judeo-Christian tradition which have been unjustly neglected on account of their presumed unorthodoxy. I wish to demonstrate their compatibility with orthodox Christianity. In addition, I continue to work on the questions of the nature and communication of mystical experience, the distribution of life within the universe, and the religious implications of cosmology."

He has been an incisive critic of the pretentious and the charlatanic in occultism.

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———. *The Golden Dawn Companion*. Wellingborough, England: Aquarian Press, 1986.

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Waite, Arthur Edward. *Hermetic Papers of A. E. Waite*. Edited by R. A. Gilbert. Wellingborough, England: Aquarian Press, 1987.

Gill, Madge (d. 1961)

British psychic and London housewife who practiced **automatic drawing and painting** and produced work claimed to be inspired by spirit guidance. Gill's mediumship began after the death of her eight-year-old son. She said she felt "impelled to execute drawings on a large scale on calico." These drawings were complex, with a mysterious atmosphere. In 1942 one of the drawings, measuring 36 feet by 5 feet, was priced at 1,000 pounds. The London borough of Newham sponsored an exhibition of her works. In 1977 another exhibition was arranged at the Central School of Art and Design, London.

Gilles de Rais (1404–1440)

Lord of Rais (or Retz) and marshal of France, the "Bluebeard" of nursery legends, and a famous sorcerer. He was born Gilles de Laval in September or October 1404 at Macheoul to one of the most outstanding families of Brittany. His father, Guy de Montmorency-Laval, died when Gilles was 20 years old, and the impetuous young man found himself possessed of unlimited power and wealth.

After his father's death he became Gilles de Rais, the lord of 15 princely domains, yielding a revenue of 300,000 livres. He was handsome and distinguished by a beard of bluish-black. His appearance was fascinating, his erudition extensive, and his courage unimpeachable. All this seemed to ensure him a splendid career, yet the name of Bluebeard came to be associated with horror and atrocious crimes.

At the outset of his career de Rais did nothing to suggest an evil predisposition. He served with zeal and gallantry in the wars of Charles VI against the English and fought under Joan of Arc in the Siege of Orléans. His exploits won him the dignified title marshal of France.

From that point de Rais's career drifted downward. He retired to his castle of Champtocé and indulged in the display of his luxury. Two hundred horsemen accompanied him on his travels, and the magnificence of his hunting entourage exceeded that of the king himself. His retainers wore the most sumptuous clothing; his horses were caparisoned with the richest trappings; his castle gates were open day and night to all comers. A whole ox was roasted daily for his guests. Sheep, pigs, poultry, mead, and hippocras (wine) were provided for five hundred persons.

De Rais carried the same love of pomp into his devotion. His principal chaplain, a dean, a chanter, two archdeacons, four vicars, a schoolmaster, twelve assistant chaplains, and eight choristers comprised his ecclesiastical establishment. Each of these had his own horse and servant; all were dressed in robes of scarlet and furs and had costly appointments. Sacred vessels and crucifixes, all of gold and silver, were transported with them wherever their lord went, as were many organs, each carried by six men. De Rais was intent on having all the priests of his chapel wear the mitre; he sent many embassies to Rome to obtain this privilege, but without success.

He maintained a choir of 25 young children of both sexes, who were instructed in singing by the best masters of the day. He also had comedians, morris dancers, and jugglers, and every hour was crowned with some sensual gratification or voluptuous pleasure.

In 1420 Lord de Rais wedded Catherine, the heiress of the noble House of Thouars. The wedding afforded him a fresh occasion to display his passion for luxurious pomp. He gave splendid banquets and participated in chivalric tournaments.

History or Legend?

From this point on it is difficult to separate fact from popular tradition. The folklore version of the horrific events that transpired is related by **Éliphas Lévi** in *The History of Magic* (1913). Lévi writes: "He had espoused a young woman of high birth and kept her practically shut up in his castle at Macheoul, which had a tower with the entrance walled up."

Since de Rais had spread a report that the tower was in a ruinous state, no one sought to enter it. Madame de Rais—who was frequently alone during the dark hours—saw red lights moving to and fro in the tower but did not venture to question her husband, whose bizarre and somber character filled her with terror.

De Rais's expenses were so extensive that they eventually exhausted even his apparently inexhaustible revenues, and to procure the funds for his pleasures and extravagance he was compelled to sell several of his baronies.

For de Rais, unable to live in diminished splendor, money became the principal object of desire, and to obtain it he decided to turn to **alchemy**.

He sent accordingly into Italy, Spain, and Germany and invited the alchemical experts to the splendors of Champtocé. Among those who obtained the summonses, and continued attached to de Rais during the remainder of his career, was Prélatti, an alchemist of Padua. At their instigation de Rais built a stately laboratory and, joined by other alchemists, they eagerly began the search for the **philosophers' stone**. For 12 months the furnaces blazed brightly and a thousand chemical combinations disposed of the marshal's gold and silver.

Impetuous, de Rais could not abide such lingering processes. He wanted wealth and he wanted it immediately. If the grand secret could not be discovered by any quicker method, he would have none of it, nor, as his resources were fast melting away, would it avail him much if the search occupied several years. At this junction the Poitouan physician and the Paduan alchemist whispered to de Rais that there were quicker methods of obtaining the desired alkahest if he had the courage to adopt them.

De Rais immediately dismissed the inferior alchemists and put himself in the hands of the two abler and subtler masters, one a physician. They persuaded him that the devil could at once reveal to them the secret and offered to summon him so that the marshal could conclude with him whatever arrangement he thought best. Short of sacrificing his soul, the lord of Rais professed himself willing to do anything the devil might command.

In this frame of mind he went to the physician at midnight to a solitary spot in the neighboring woods where the physician drew a magic circle and made the customary conjurations. De Rais listened to the invocation with wonder, expecting that at any moment the Spirit of Darkness would burst upon the startled silence. After a lapse of 30 minutes, the physician manifested signs of the greatest alarm—his hair seemed to stand on end, his eyes glared with unutterable horror, he talked wildly, his knees shook, a deadly pallor overspread his countenance, and he sank to the ground.

The lord of Rais was a dauntless man and gazed upon the strange scene unmoved. After awhile the physician seemed to recover. He arose and, turning to his master, inquired if he had not seen the wrathful countenance of the devil. De Rais replied that he had seen no devil, whereupon the physician declared that the Evil One had appeared in the form of a wild leopard and had growled at him horribly.

Lévi quotes the physician: "You would have been the same, and heard the same, but for your want of faith. You could not determine to give yourself up wholly to his service, and there-

fore he thrust a mist before your eyes.” De Rais acknowledged that his resolution had indeed somewhat faltered, but said that he would believe if the Evil One could really be coerced into revealing the secret of the universal alkahest.

The physician said certain herbs grew in Spain and Africa that possessed the power necessary to coerce the devil, and offered to go in search of them himself if the lord of Rais would supply the funds. Since no one else would be able to identify the herbs, de Rais thanked the physician for volunteering and loaded him with all the gold he could spare. The man then took leave of his credulous patron, who never saw him again.

As soon as the physician left Champocé, de Rais was once more seized with the fever of unrest. His days and nights were consumed in ceaseless visions of gold.

He now turned for help to the alchemist Prélati, who agreed to undertake the enterprise if de Rais furnished him with the necessary charms and talismans. The marshal was to sign with his blood a contract that he would obey the devil in all things and offer up a sacrifice of the hands, eyes, blood, heart, and lungs of a young child. The madman having willingly consented to these terms, Prélati went out alone on the following night. After an absence of three hours, he returned to his impatient lord. His tale was a monstrously extravagant one, but de Rais believed it.

The devil, Prélati improvised, had appeared in the shape of a comely young man of 20 who desired to be called “Barron” and had pointed out to him a store of ingots of pure gold buried under an oak in the adjacent woods. It was to become the property of the lord of Rais if he fulfilled the conditions of his contract. But this bright prospect was clouded by the devil’s injunction that the gold was not to be searched for until a period of seven times seven weeks had elapsed, or it would turn to slates and dust.

Gilles was by no means willing to wait so many months for the realization of his wishes and asked Prélati to inform the devil that he would decline any further dealings with him if matters could not be expedited. Prélati persuaded de Rais to wait for seven times seven days, and then the two went with pickax and shovel to dig up the treasure.

They eventually dug up a load of slates inscribed with hieroglyphical characters. Prélati broke into a fit of rage and branded the Evil One a liar, a knave, and a rogue—de Rais heartily joining in his fierce denunciations. Prélati persuaded his master to give the devil a further trial, however, and led him on from day to day with dark oracular hints and pretended demoniac intimations until he had obtained nearly all de Rais’s remaining valuables. He was preparing to escape with his plunder when a catastrophe occurred that involved him in his lord’s ruin.

On Easter Day in the year 1440, Gilles de Rais received Communion solemnly in his chapel and bade farewell to his wife, telling her that he was departing to the Holy Land. The poor woman was even then afraid to question her husband. She was also several months along in her pregnancy. The marshal permitted her sister to come on a visit as a companion during his absence. Madame de Rais took advantage of this indulgence, after which de Rais mounted his horse and departed.

Madame de Rais communicated her fears and anxieties to her sister. The two women wondered what went on in the castle. Why was her lord so gloomy? What signified his repeated absences? What became of the children who disappeared day by day? What were those nocturnal lights in the walled-up tower? These and other questions caused both women to burn with curiosity. But what could they do?

The marshal had expressly forbidden them even to approach the tower, and before leaving he had repeated this injunction. It must surely have a secret entrance, Madame de Rais and her sister Anne agreed, and they proceeded to search through the lower rooms of the castle, corner by corner, stone after stone. At last, in the chapel, behind the altar, they came upon a copper button hidden in a mass of sculpture. It yielded

under pressure, a stone slid back, and the trembling curiosity seekers distinguished the lowermost steps of a staircase, which led them to the condemned tower.

At the top of the first flight there was a kind of chapel, with an inverted cross and black candles; on the altar stood a hideous figure, no doubt representing the devil. On the second floor they came upon furnaces, retorts, alembics, charcoal—all the apparatuses of alchemy. The third flight led to a dark chamber where the heavy and fetid atmosphere compelled the young women to retreat. Madame de Rais bumped into a vase, which fell over. She then became aware that her robe and feet were soaked by some thick liquid. On returning to the light at the head of the stairs, she found that she was bathed in blood.

Anne would have fled from the place, but Madame de Rais’s curiosity was stronger than her disgust and fear. She descended the stairs, took a lamp from the infernal chapel, and returned to the third floor, where a frightful spectacle awaited her. Copper vessels filled with blood lined the whole length of the walls, bearing labels with a date on each. In the middle of the room was a black marble table on which lay the body of a child, obviously murdered recently. It was one of the gory basins that had fallen, and black blood spread over the grimy and worm-eaten wooden floor.

The two women were horrified. Madame de Rais endeavored at all costs to destroy the evidence of her indiscretion. She used a sponge and water to wash the boards, but she only extended the stain, and that which at first seemed black became all scarlet. Suddenly a loud commotion echoed through the castle, mixed with the cries of people calling to Madame de Rais: “Here is Monseigneur come back!” The two women made for the staircase, but at the same moment they were aware of footsteps and the sound of other voices in the devil’s chapel. Sister Anne fled upward to the battlement of the tower; Madame de Rais rushed down the stairs trembling and found herself face to face with her husband, accompanied by an apostate priest and Prélati.

De Rais seized his wife by the arm and without speaking, dragged her into the infernal chapel. According to Lévi, Prélati told the marshal: “It needs must, as you see, and the victim has come of her own accord. . . .” “Be it so,” answered his master. “Begin the Black Mass. . . .” The apostate priest went to the altar while de Rais opened a little cupboard inside and drew out a large knife. He sat down close to his swooning spouse, who was crumpled in a heap on a bench against the wall. The sacrilegious ceremonies began.

Lévi explains that the marshal, instead of taking the road to Jerusalem, had proceeded only to Nantes, where Prélati lived, and had attacked the miserable traitor with the utmost fury, threatening to slay him if he did not reveal the means of extracting from the devil the long-sought gold. Stalling, Prélati declared that terrible conditions were required by the infernal master; first would be the sacrifice of the marshal’s unborn child, after tearing it from the mother’s womb. De Rais made no reply but returned at once to Machecoul, the Florentine sorcerer and his accomplice the priest on his heels.

Meanwhile, Anne, left to her own devices on the roof of the tower and not daring to come down, had used her veil to send distress signals. These were answered by two cavaliers accompanied by a posse of armed men, who were riding toward the castle. They proved to be her two brothers, who, on learning of the spurious departure of the marshal for Palestine, had come to visit and console Madame de Rais. Soon after, they arrived with a clatter in the court of the castle, Lévi narrates, whereupon Lord de Rais suspended the hideous ceremony and said to his wife:

“Madame, I forgive you, and [put] the matter at an end between us if you do now as I tell you. Return to your apartment, change your garments, and join me in the guest-room, whither I am going to receive your brothers. But if you say one word, or cause them the slightest suspicion, I will bring you hither on their departure; we shall proceed with the Black Mass at the

point where it is now broken off, and at the consecration you will die. Mark where I place this knife.”

De Rais rose and led his wife to the door of her chamber, then received her brothers, saying their sister was preparing herself to come and greet them. Madame de Rais appeared almost immediately, pale as a specter. Her husband never took his eyes off her, seeking to control her by his glance. When her brother suggested that she was ill, says Lévi, she answered that it was the fatigue of pregnancy, but added in an undertone, “Save me, he seeks to kill me.”

At the same moment Sister Anne rushed into the hall, crying, “Take us away; save us, my brothers, this man is an assassin,” and she pointed to de Rais. The marshal summoned his men, but the visitors’ escort surrounded the women with drawn swords. The marshal’s people disarmed instead of obeying him. Madame de Rais, with her sister and brothers, crossed the drawbridge and left the castle.

Terrible rumors spread through all the countryside. Many young girls and boys had disappeared; some had been traced to the castle of Champtocé and not beyond. The public accused de Rais of murder and of crimes even worse than murder. It was true that no one dared openly accuse a baron so powerful as the lord of Rais. Whenever the disappearance of so many children was mentioned in his presence, he reacted with the greatest astonishment. Suspicions aroused are not easily allayed, however, and the castle of Champtocé and its lord had acquired a fearful reputation and were shrouded in mystery.

The continued disappearance of young boys and girls had caused so bitter a feeling in the neighborhood that the church felt compelled to intervene. At the urging of the bishop of Nantes, the duke of Brittany ordered de Rais and his accomplices arrested.

De Rais’s Trial

Their trial took place before a commission composed of the bishop of Nantes, the chancellor of Brittany, the vicar of the Inquisition, and Pierre l’Hôpital, the president of the provincial parliament. De Rais was accused of sorcery, sodomy, and murder. At first he stood his ground, denouncing his judges as worthless and impure and declaring that rather than plead before such shameless knaves he would be hung like a dog, without trial. But overwhelming evidence brought against him day after day—terrible revelations by Prélati and de Rais’s servants about his unquenchable sexual lust, his sacrifices of young children for the supposed gratification of the devil, and the ferocious pleasure with which he gloated over the throbbing limbs and glazing eyes of those who were the victims of both his sensuality and his cruelty—shook even de Rais’s imperturbability and he confessed everything.

The final count showed that 140 children had fallen victim to de Rais and his insane lust for the philosophers’ stone. Both de Rais and Prélati were doomed to be burned alive, but in consideration of rank, the punishment of the marshal was somewhat mitigated—he was strangled before he was given over to the flames.

The sentence was executed at Nantes, on October 26, 1440. The chronicler Monstrelet states:

“Notwithstanding his many and atrocious cruelties, he made a very devout end, full of penitence, most humbly imploring his Creator to have mercy on his manifold sins and wickedness. When his body was partly burned, some ladies and damsels of his family requested his remains of the Duke of Brittany, that they might be interred in holy ground, which was granted. The greater part of the nobles of Brittany, more especially those of his kindred, were in the utmost grief and confusion at his shameful death.”

The records of the trial and judgment are preserved in the Bibliothèque Nationale in Paris, and at Nantes.

The castle of Champtocé stands in a beautiful valley, and many a romantic legend flowers about its gray old walls. Novelist Anthony Trollope described it thus:

“The hideous, half-burnt body of the monster himself circled in flames, pale, indeed, and faint in colour, but more lasting than those the hangman kindled around his mortal form in the meadow under the walls of Nantes—is seen on bright moonlight nights, standing now on one topmost point of craggy wall, now on another, and is heard mingling his moan with the sigh of the night-wind. Pale, bloodless forms, too, of youthful growth and mien, the restless, unseparated ghosts of the unfortunates who perished in these dungeons unsoiled, may at similar times be seen flitting backwards and forwards in numerous groups across the space enclosed by the ruined walls, with more than mortal speed, or glancing hurriedly from window to window of the fabric, as still seeking to escape from its hateful confinement.”

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Gillespie, William Hewitt (1905–)

British psychiatrist and psychoanalyst who also wrote on parapsychological subjects. Gillespie was born August 6, 1905, at Pei-Tai-Ho, China. He later attended the Universities of Edinburgh (Scotland) and Vienna. He held important positions in the LCC Mental Hospitals Service, London (1931–36); the Institute of Psychiatry (1944–70); and the London Clinic of Psychoanalysis (1944–47) and was appointed to the Maudsley Hospital, London in 1936, where after a long tenure he was named emeritus physician. During his career he wrote a number of articles on parapsychological subjects.

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Ginnungagap

In Norse mythology, the unfathomable gap between Niflheim (the region of eternal cold, mist, and darkness) and Muspellsheim (the realm of fire)—the void before the creation. Cold winds from the abyss changed the streams into blocks of ice, which fell into the void with the sound of thunder, the legends say. Sparks from Muspellsheim turned the ice into streams, forming layers of frost that filled the gap. The inchoate mass became animate, taking the form of the primeval giant Ymir. Ymir was slain by Odin, Villi, and Ve, who threw his body into the chasm, where his blood became the sea, his flesh the earth, his bones the mountains and rocks, his skull the sky, and his brains the clouds.

During the eleventh century, the sea between Greenland and America was named Ginnungagap.

The name was also used by author James Webb as the title of the first chapter of his book *The Occult Establishment* (1976) to denote the political and economic chaos in Western Europe after World War I, from which arose occult and political cults and their leaders, profoundly influencing modern society.

Ginseng

Pronounced “jin-seng,” a plant of the genus *Panax*, family Aralia, indigenous to China, Korea, and North America. The

Chinese and Korean species, *Panax ginseng*, is said to have curative properties, including the ability to prolong life.

The roots sometimes resemble the human form, rather like the **mandragoras** or **mandrake**, and a legend similar to that of the mandrake says that ginseng also screams when uprooted. Chinese tradition claims that ginseng absorbs a special earth vitality that is communicated to those who consume the plant (usually in the form of an infusion); hence in former times its use was restricted to emperors.

Although the plant's medicinal value is still disputed in Europe and the United States, it is now cultivated widely for sale in health food stores.

The American general William Westmoreland reportedly took ginseng tea at breakfast during the Vietnam War, and Russians gave it to cosmonauts to combat infectious disease.

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Girard, Jean-Baptiste (1680–1733)

A Jesuit born at Dôle in France. Girard was persecuted by the Jansenists, who accused him of seducing a girl named Catherine Cadière, who showed symptoms of possession and had to be sent to a convent of Ursulines at Brest. His enemies found it impossible to implicate him in the affair, and the Parliament of Aix-en-Provence, before which he was tried in 1731, was forced to acquit him. He returned to his native Dôle, where he died two years later. The case resembles similar accusations against priests by nuns that occurred at **Loudon** and **Louviers**.

Gladen, The Root of

Regarded as a remedy for a disease called the “elf cake,” which caused a hardness in the side. Thomas Lupton's *A Thousand Notable Things* (1595) gives the following prescription for making up the medicine: “Take a root of gladen, and make powder thereof, and give the diseased party half a spoonful thereof, to drink in white wine, and let him eat thereof so much in his pottage at one time, and it will help him within awhile.” *Gladen* or *Gladdon* is an old name for both varieties of iris—the garden flower (*Iris pseudo-acorus*) and the wild iris (*Iris foetidissima*). The root of the former was reputed to be effective for dropsy and the root of the latter for hysterical disorders.

Gladstone, William Ewart (1809–1898)

The great Victorian statesman, four times prime minister of Great Britain, who was interested in psychical research, which he considered “the most important work which is being done in the world—by far the most important.” Gladstone came to that belief rather late in his life. On October 29, 1884, he had a successful **slate-writing** sitting with the medium **William Eglinton**. After the séance he was quoted as saying:

“I have always thought that scientific men run too much in a groove. They do noble work in their own special line of research, but they are too often indisposed to give any attention to matters which seem to conflict with their established modes of thought. Indeed, they not infrequently attempt to deny that into which they have never inquired, not sufficiently realising the fact that there may possibly be forces in nature of which they know nothing.”

Shortly after the Eglinton sitting, Gladstone joined the **Society for Psychical Research**.

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Glamourie

The state of mind in which witches were said to see **apparitions** and **visions** of many kinds. (See also **witchcraft**)

Glanvill, Joseph (1636–1680)

Chaplain to Charles II, prebendary of Worcester, philosopher, and one of the earliest fellows of the Royal Society. An orthodox clergyman of the Anglican Church, Glanvill was a self-avowed skeptic and enemy of dogma. He was the author of several books, including *Scepsis Scientifica* (1665) and *Sorcerers and Sorcery* (1666). He is best remembered as a precursor of modern psychical researchers and the author of *Sadicismus Triumphatus* (1681), which contains accounts of remarkable cases of **witchcraft** and details of the author's personal investigation into the **poltergeist** known as the **Drummer of Tedworth**.

Sources:

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Redgrove, H. Stanley, and I. M. L. Redgrove. *Joseph Glanvill and Psychical Research in the Seventeenth Century*. London: William Rider & Son, 1921.

Taylor, Sascha. *Glanvill: The Uses and Abuses of Skepticism*. New York: Pergamon Press, 1981.

Glas Ghairm

A rhyme or spell of Scottish origin to keep a dog from barking or to open a lock. The glas ghairm was also supposed to be of special value to young men in their courtship days. About 1900 a well-known character in Skye (Hebrides, Scotland) named Archibald the Lightheaded was believed to know this incantation but repeated it so quickly that no one could understand what he said. The man was insane, but the fear that dogs had of him was ascribed to his knowledge of the glas ghairm. It was believed that this rhyme had some reference to the safety of the children of Israel on the night before the biblical Exodus: “against any of the children of Israel shall not a dog move his tongue, against man or beast” (Exod. 11:7). (See also **hand of glory**)

Glaskin, G(erald) M(arcus) (1923–)

Australian novelist who has experimented with the “**Christos experience**,” a method of inducing altered states of consciousness. Born December 16, 1923, in Perth, Western Australia, Glaskin traveled widely. During World War II, he served in the Australian navy and air force. He began to write short stories and articles at age 18 in a military hospital.

After the war he worked as a stockbroker in Singapore for ten years, then returned to Perth in 1959 as a full-time writer. Beginning with *A World of Our Own* (1955), Glaskin wrote a number of novels and other books, as well as several dramas. His writing has brought him numerous honors in his homeland. He first encountered the Christos experience through a group at Mahogany Creek, Western Australia, who published several volumes of a magazine titled *Open Mind*. In his first Christos experience, Glaskin appeared to be transported to a life in ancient Egypt. In his 1976 book *Worlds Within*, he describes the techniques for inducing the Christos experience.

Glaskin wrote three books dealing with the Christos experience: *Windows of the Mind: Discovering Your Past and Future Lives through Massage and Mental Exercise* (1974), *Worlds Within: Probing the Christos Experiment* and *A Door to Eternity: Proving the Christos Experiment* (1979).

Sources:

Glaskin, G. M. *A Door to Eternity: Proving the Christos Experience*. London: Wildwood, 1979.

———. *Windows of the Mind: Discovering Your Past and Future Lives through Massage and Mental Exercise*. New York: Delacorte, 1974.

———. *Worlds Within: Probing the Christos Experiment*. 1976. Reprint, London: Arrow, 1978.

Glastonbury

A town in Somerset, England, that has become the focus of romantic legends of both Paganism and Christianity. It is situated among orchards and water meadows in the fen country surrounding Glastonbury Tor, a hill on what was once an island. Although there is an old Christian chapel on the Tor, Celtic legends state that this was the entrance to a pagan underworld, home of the fairy folk. The ruined abbey at Glastonbury is associated with the legend of Joseph of Arimathea, who is said to have brought the Holy **Grail** to the Vale of Avalon and planted a staff in the ground, which grew as a thorn, flowering on Christmas Eve.

The Glastonbury thorn actually existed until Reformation times, when it was destroyed, but varieties exist in other parts of Britain. Glastonbury is also believed to be the resting place of **King Arthur**.

During the early decades of this century, **Frederick Bligh Bond** received a number of messages—published as the **Glastonbury Scripts**—that directed his excavations of the abbey. In the 1920s, Katherine Maltwood began to examine reports that the land around Glastonbury was laid out as a giant horoscope, which became known as the **Glastonbury zodiac**. More recently Glastonbury became the home of magician Dion Fortune.

This “power complex” of traditions and legends has attracted many young people to Glastonbury as a pilgrimage center in the contemporary occult and mystical revival. New mythologies crossed with the old as thousands of young pilgrims spend magical weekends at Glastonbury, combining flying saucer cults, Hare Krishna incantations, and rock music with legends of King Arthur and Joseph of Arimathea.

Glastonbury is now regarded as a power center of the New Age of Aquarius, and a community magazine, *Torc*, has been founded to further knowledge of Glastonbury and its associations. (Address for subscription information: 3 Jacobs Close, Windmill Hill, Glastonbury, Somerset, U.K.) In 1989 the “alternative” community of Glastonbury, through an organization called Unique Publications, launched a journal, *The Glastonbury Gazette*.

For a skeptical account of the Glastonbury legends, see *Christianity in Somerset* (1976), by Robert Dunning. Dunning claims that all the stories of King Arthur and St. Joseph were twelfth-century fabrications used to attract funds for the rebuilding of the abbey.

Sources:

Ashe, Geoffrey. *The Quest for Arthur's Britain*. London, 1968.

Greed, John A. *Glastonbury Tales*. Bristol, England: St. Trillo Publications, 1975.

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Lewis, Lionel. *St. Joseph of Arimathea at Glastonbury*. London: James Clarke, 1955.

Michell, John. *New Light on the Ancient Mystery of Glastonbury*. Glastonbury, England: Gothic Images Publications, 1990.

Reiser, Oliver L. *This Holyest Erthe: The Glastonbury Zodiac and King Arthur's Camelot*. Bedford, England: Perennial Books, 1976.

Trehearne, R. F. *The Glastonbury Legends*. London, 1967.

Williams, Mary. *Glastonbury: A Study in Patterns*. Hammer-smith, England: Research into Lost Knowledge Organization, 1969.

Glastonbury Scripts

Title given to a series of nine booklets edited by **Frederick Bligh Bond** containing various **automatic writing** communications concerning Glastonbury Abbey and its history: (1) *The Return of Johannes*, (2) *Pages from the Book of Immortal Remembrance*, (3 and 7) *Life of Hugh of Avalon*, (4) *Life of Abbot Ailnoth*, (5) *The Vision of Mathias*, (6) *The Rose Miraculous*, (8) *The Founding of the First Christian Church*, and (9) *King Arthur and the Quest of the Holy Grail*.

Number 1 contains writing obtained by Bond with the medium **John Alleyn** (pseudonym of J. Allen Bartlett). The communicator claimed to be “Johannes Bryant,” a monk of Glastonbury of the period 1497–1534. Numbers 3, 4, and 7 are the work of two American sitters to whom the history of the abbey was unknown.

Number 2 records the writings of a Winchester medium whose hand was allegedly used automatically without her volition. The communicators claimed to be monks of the eleventh and twelfth centuries. According to psychical researcher **Nandor Fodor**, “they were veridical in scores of cases, the most famous of which is the discovery of the Norman wall of Herlewin’s Chapel, recorded by Bond in his book *The Company of Avalon*” (1924). It was the public’s linking this discovery with psychical research (in Bond’s publications) that led to the abrupt closing of the excavations in 1922. Bond was suspended from his directorship of the excavations and forfeited his privileges. In the atmosphere of the times, when Spiritualism was considered a crackpot belief by many, the abbey trustees were alienated. Several of Bond’s findings were allegedly obliterated by the removal of stones and the filling of trenches.

Numbers 5, 6, 8, and 9 of the Glastonbury Scripts were obtained by Bond in his sessions with **Hester Dowden**, who claimed that his presence and the contact of his fingers on her hand or wrist was a *sine qua non* in the process of obtaining them. The mental contact came through Bond, Dowden said. Her contribution was the motor power of transmission and the more mechanical side of the word formation. For this reason the automatist disclaimed sole **copyright**, alleging “dual mediumship.”

This view was energetically contested by **Sir Arthur Conan Doyle** who in conjunction with the Authors’ Society gave his support to the chancery court action of July 1926 (*Cummins v. Bond*), which established the ruling that all automatic scripts are the sole copyright of the amanuensis, who is thus regarded by law as the only author.

The story of the Glastonbury Scripts carried on the record of prediction and discovery as told by Bond in a series of earlier books: *The Gate of Remembrance* (1918), *The Hill of Vision* (1919), and *The Company of Avalon* (1924). These examples of **cross-correspondence** were obtained through four far-separated mediums. To these a fifth may be added, since the monk “Johannes” again wrote, in his old style, through the hand of **Mina Crandon** of Boston in 1926–27. Part of the record is printed in the *Clark University Symposium* of 1926.

Sources:

Bond, F. Bligh. *The Glastonbury Scripts*. 9 vols. Glastonbury, England: Abbot’s Leigh, n.d.

Kenawell, William W. *The Quest at Glastonbury: A Biographical Study of Frederick Bligh Bond*. New York: Garrett Publications, 1965.

Lambert, G. W. “The Quest at Glastonbury.” *Journal of the Society for Psychical Research* 43, 728 (June 1960).

Glastonbury Zodiac

One of the strangest features of legend-haunted **Glastonbury** in Britain is the so-called zodiac formation of earthworks, field tracks, river banks, and other ground markings over an area of some 30 miles, resembling a gigantic star map. An early

mention of the Glastonbury zodiac was made by **John Dee**, famous Elizabethan scholar and occultist, but it was not until comparatively recent times that the subject was examined in detail.

In her book *A Guide to Glastonbury's Temple of the Stars* (1929), Katherine E. Maltwood maps a giant zodiac from the features of the Glastonbury landscape with additional features suggestive of symbols of the Holy **Graail** tradition.

Although this theory has been received with some skepticism, aerial surveys have tended to support the ground markings as suggestive of a zodiac. (See also **leys**)

Sources:

Caine, Mary. *The Glastonbury Zodiac: Key to the Mysteries of Britain*. Torquay, England: Grael Communications, 1978.

Maltwood, Katherine E. *A Guide to Glastonbury's Temple of the Stars*. London, 1929.

Glauber, Johann Rudolph (ca. 1604–1670)

German apothecary and alchemist. Glauber was born at Karlstadt and grew up in Franconia. He traveled widely in Germany seeking alchemical knowledge and eventually settled in Amsterdam, Holland, in 1648. He was a prolific writer and left many treatises on medicine and **alchemy**. He discovered and prepared medicines of great value to pharmacy, some of which are still in common use, for example the familiar preparation known as Glauber's salt.

He was a firm believer in the **philosophers' stone** and the **elixir of life**. Concerning the former, he stated:

"Let the benevolent reader take with him my final judgment concerning the great Stone of the Wise; let every man believe what he will and is able to comprehend. Such a work is purely the gift of God, and cannot be learned by the most acute power of human mind, if it be not assisted by the benign help of a Divine Inspiration. And of this I assure myself that in the last times, God will raise up some to whom He will open the Cabinet of Nature's Secrets, that they shall be able to do wonderful things in the world to His Glory, the which, I indeed, heartily wish to posterity that they may enjoy and use to the praise and honour of God."

According to fellow alchemist Goossen van Vreeswyck, Glauber died in Amsterdam, March 14, 1670. Some of Glauber's principal works include *Philosophical Furnaces; Commentary on Paracelsus; Heaven of the Philosophers, or Book of Vexation; Miraculum Mundi; The Prosperity of Germany; and Book of Fires*.

Glosopetra (or Gulosus)

A miraculous stone said to fall from heaven in the wane of the moon. It was supposed to be shaped like a human tongue and was used by magicians "to excite the lunar motions."

Glossolalia

A form of religious speech generally called "speaking in tongues" or "pseudo-tongues." It is also occasionally confused with **xenoglossis**, which refers to speaking in tongues unknown to the medium or psychic.

Glottologues

Mediums or ecstasies who speak in unknown tongues. (See **Xenoglossis**)

Gloucester, Duchess of (Eleanor Cobham) (d. ca. 1443)

Wife of Humphrey of Gloucester, who was uncle of Henry VI and lord protector of England during the king's minority.

Although Humphrey was very popular in England, he was not without enemies, and one of the most bitter of these was Henry Beaufort, cardinal of Winchester, great-uncle to the king. Beaufort brought a charge of **witchcraft** against the duchess of Gloucester, hoping thus to destroy her husband's power as the actual head of the realm and heir to the throne in the event of the king's death.

It was supposed that the duchess had first resorted to witchcraft in order to gain the affections of Humphrey. When she became his second wife and the death of the duke of Bedford had removed all but one barrier between her and a crown, she set about to secretly remove that barrier—the unfortunate king.

To assist in her plot, she was said to have sought the advice of Margery Jourdain (the Witch of Eye), Roger Bolingbroke, Thomas Southwell, and Fr. John Hun, a priest. All five were accused of summoning evil spirits and plotting to destroy the king. They were also suspected of making a waxen image, which was slowly melted before a fire in the expectation that as the image was consumed the king would also waste away.

The five were tried. Father Hun turned informer and was pardoned. Bolingbroke was publicly humiliated, then hanged and drawn and quartered. Southwell died in prison, Margery Jourdain was burned as a witch, and in 1441 the duchess of Gloucester was disgraced and sentenced to walk through the streets of London on three separate occasions bearing a lighted taper in her hand and attended by the lord mayor, sheriffs, and others.

She was imprisoned for life, first in Chester Castle, then (from October 1443) in Kenilworth. She died around 1443.

Early in 1443 Humphrey had set out for parliament in the hope of securing a pardon for the duchess, but he was arrested on suspicion of treason and died in custody. Known as "Good Duke Humphrey," he is remembered chiefly for his love of books; he made generous gifts to the library of Oxford University.

The Gnome Club of Great Britain See Gnomes Anonymous

Gnome International See Gnomes Anonymous

Gnomes Anonymous

British organization that developed from a reorganization of the **Gnome Club of Great Britain** and **Gnomes International**, both founded in 1978 by Ann Atkin at the Old Rectory, West Putford, Devon.

In 1983 the Gnome Reserve was moved to Surrey under the administration of Alex Adams, "gnome-in-chief." The purpose of Gnomes International was to "unite gnomes and their human keepers," and membership was open to people of all ages interested in gnomes. The organization offered children's services, conducted research, and maintained a speakers' bureau. It published *Gnome News* three times a year. Last known address: Alex Adams, Gnome Reserve, 224 Kingston Rd., New Malden, Surrey, KT3 3UH, England.

Gnosis

Gnosis, a journal of the Western Inner Tradition, was first issued in 1985 and quickly emerged as one of the highest quality newsstand periodicals serving the groups and individuals whose spiritual vision has emerged out of the Western alternative spiritual tradition that has collectively been known as **Gnosticism**. Associated with *Gnosis* as its sponsor was the Lumen Foundation, a nonprofit organization existing primarily to raise the income to keep *Gnosis* financially solvent.

Gnosticism enjoyed a widespread popularity in the early centuries of the Common Era, but lost out to Orthodox Christianity. Since that time it has periodically reappeared in the West as a series of movements that challenge some of the basic concepts of Christian Orthodoxy. The Divine is generally thought of as transcendent, impersonal, and ultimately unknowable rather than as personal and involved in human history. God did not create the world by a sovereign act; rather, the visible universe is the end result of God's emanations of His own spiritual essence. The universe is structured in layers with the visible universe at the lowest level. Salvation consists in gaining the wisdom (gnosis) that provides the information for escaping the world of matter, in which human entities are trapped on a wheel of reincarnation. Commonly, Gnostics believe that humans have forgotten their divine origin as an emanation of the deity and thus need to reawaken their memory by various spiritual disciplines.

The Gnostic vision experienced a notable revival in the seventeenth century in such movements as **Rosicrucianism** and speculative **Freemasonry**. Modern representatives include **Theosophy**, **ceremonial magic**, and the **New Age** movement of the 1980s. **Spiritualism**, Christian Science, and **New Thought** have all grown from Gnosticism, and the movement has its Eastern correlates in the various mystical movements such as Sufism and Sant Mat. In the twentieth century, several groups emerged trying to self-consciously revive the traditions and teachings of second-century Gnostic Christianity. *Gnosis* attempted to speak to the modern heirs of the Gnostic spiritual impulse. It claimed among its writers some of the finest scholars and spiritual leaders representing the Gnostic impulse.

Each issue of *Gnosis* was built around a set of articles, the lead articles usually being grouped around a single theme. Especially prominent were the book reviews, which were of the kind one expected of a literary journal rather than a newsstand magazine. In the end, it failed to find a popular audience that would allow it to survive. After struggling to exist for 15 years, its last issue was released in 1999.

Gnosis was issued quarterly from publishing headquarters in the San Francisco Bay area under the direction of Jay Kenny, editor-in-chief, and Richard Smoley, editor.

Sources:

Gnosis. San Francisco, California, n.d.

Gnosis Association for Multidisciplinary Research on the Hypothesis of Survival

The Gnosis Association for Multidisciplinary Research on the Hypothesis of Survival is a **parapsychology** research facility founded by Giorgio de Simone (1925–) in Italy in July 1981. Simone, a professor at the University of Naples, began work in parapsychology in 1950 and for a quarter of a century was the president of the Italian Centre for Parapsychology (1963–89). For most of that time he was also editor of *Informazioni di Parapsychologia* (1964–89).

Parapsychology has concentrated on laboratory research into ESP (**clairvoyance** and **telepathy**) and **psychokinesis**. It has largely neglected research on survival that was the mainstay of psychical research in the early twentieth century. Simone felt that the time had come for a renewed interest in the possibility that a self-aware autonomous nucleus (analogous to the soul) exists independently of bio-physical laws and is capable of operating on its own. That is to say, he was positing the possibility of this nucleus functioning with intelligence and decision-making abilities after the death of the human body.

Gnosis was established as an interdisciplinary effort to assemble, study, and evaluate all of the data, both research and speculative, on the single problem of the survival of the human self following bodily death. The object would be the formulation of a rational theory on the survival of the self beyond

death. Gnosis has offered itself as a point of unification and discussion of survival in a context of objectivity and free from what is considered the "irrationality" of magic and religious dogmatism.

The Gnosis program has four main areas: Observation (primarily in philosophy, anthropology, and history of religions); analysis (parapsychology); critical elaboration (using material from other sciences), and experimental work investigating such phenomena as **out-of-the-body travel**, **trance**, **hypnosis**, etc.

Gnosis publishes a triannual journal, *Quaderni Gnosis*, and holds an annual convention. It is headquartered at via Belvedere 87, 80127, Napoli, Italy. Its website is at <http://www.agora.stm.it.gnosis/wmoremt.htm>.

Sources:

Gnosis Association for Multidisciplinary Research on the Hypothesis of Survival. <http://www.agora.stm.it.gnosis/wmoremt.htm>. April 19, 2000.

Gnostica

Bimonthly journal that appeared through the 1970s and covered all aspects of the contemporary occult scene. It was edited by **Carl L. Weschcke** and was published by Llewellyn Publications, 213 4th St., St. Paul, Minnesota 55101.

During a brief time in the 1980s *Gnostica* was superseded by *Llewellyn's New Times*, which has also ceased publication.

Gnostic Alchemical Church of Typhon—Christ

The Gnostic Alchemical Church of Typhon—Christ is a thelemic magick group that came into existence in the 1990s as a result of the publication of the **English Qabala**. The English Qabala is a system of numerical correspondences developed in the 1970s by British thelemite Jim Lees and a small group of associates with whom he shared his original findings. The English Qabala begins with the assignment of numerical values to each letter of the English alphabet as is done in ordinary numerology. It differs in the method of arriving at the numerical value assigned.

Lees assigned the letter "A" the value of 1. He then counted 11 letters and arrived at the letter "L," which was assigned the numerical value of 2. Eleven letters further brought him to "W." He continued that process through the alphabet, starting back at the beginning each time he got to the end. The result was an alphabet ordered thusly: A L W H S D O Z K V G R C N Y J U F Q B M X I T E P

Each letter was assigned a value from 1 (A) to 26 (P). Using these new values in a manner similar to the way that the values of the Hebrew alphabet are applied by Kabbalists to the Bible, thelemites began a new look at *The Book of the Law*, the holy book of the movement launched by magician **Aleister Crowley** early in the twentieth century and now divided into several dozen organizations.

In its choice of name, the Gnostic Alchemical Church affirms its alignment with **Gnosticism** and the ancient esoteric tradition that dates to the second century C.E. and has been revived in modern theosophy and magic. By gnosis, the church means the direct knowledge/experience that individuals have of the divine. It seeks to further gnosis (wisdom) by reference to the revelations that have come and continue to appear in the English Qabala and *The Book of the Law*.

The church differs from many thelemite groups in its offering members access to rituals (both public and private) designed to be used at moments of major astrological conjunctions. In astrological thought, the close proximity of two planets allows the energies of the two planets to join. For members of the Gnostic Alchemical Church, rituals are particularly effective during the conjunctions of the Sun and Venus, the Sun

and Mercury, and the Sun in Jupiter. These rituals lead the individual to what is termed "Ordeal X," a high magical initiation.

The Gnostic Alchemical Church of Typhon-Christ has branches in France, England, Canada, and the United States. It supports an Internet site at <http://www.geocities.com/Area51/Stargate/7770/>, and it may be contacted through the site.

Sources:

Gnostic Alchemical Church of Typhon-Christ. <http://www.geocities.com/Area51/Stargate/7770/>. May 20, 2000.

Gnostic Association of Cultural and Anthropological Studies

The Gnostic Association of Cultural and Anthropological Studies was one of the largest occult groups to operate among Spanish-speaking people. It was founded in 1952 by Samuel Aun Weor (d. 1977), a native of Colombia. Weor studied with German esotericist Arnold Krumm Heller, a leader in the **Ordo Templi Orientis**. Over the years Weor became an accomplished esotericist and teacher and began to write books in Spanish. His central teachings appeared in his 1961 volume, *The Perfect Matrimony*.

Weor sought to synthesize the many occult, magical, and yogic materials he had absorbed, resulting in a system of occult sexuality. He believed that humanity could be redeemed by the transmutation of sexual energies and that God manifests as both Father (knowledge) and Mother (love). The "perfect marriage" occurs when two people who know how to love unite. Individuals could transform themselves into gods with the fire of love. Weor taught that during the sexual act, individuals are charged with universal magnetism. The true white magician practices what is known as karazza and ends the union before any semen is spilled. Transmuting the creative energies, so that orgasm does not occur and therefore semen is not released, is equated with the committing of an act of sexual magic. The success of the magic is experienced by the awakening of the kundalini energy, which is pictured as stored at the base of the spine, which then travels up the spine. When it reaches the brain, individual consciousness awakens.

The association spread first through South and Central America, then traveled to Spain and Portugal before it penetrated Europe. It came to New York and Los Angeles in the 1970s and spread across the United States in the Spanish-speaking communities. Through the 1970s and 1980s, many of Weor's books were translated into English and other languages. An English language periodical, *The Gnostic Arhat*, was begun in 1987. The first international congress of the association occurred in 1986 in Montreal. Last known address: P.O. Box 291488, Los Angeles, CA 90029.

Sources:

Alvarez, Anita Ford. *Simple Introduction to the Ancient Science of Gnosis*. Chicago: Gnostic Association, n.d.

Weor, Samuel Aun Weor. *Manual of Practical Magic*. Los Angeles: Gnostic Association, 1988.

———. *Manual of Revolutionary Psychology*. Los Angeles: Gnostic Association, 1987.

———. *The Perfect Matrimony*. New York: Adonai Editorial, 1980.

Gnostic Catholic Church

The Gnostic Catholic Church is a contemporary occult church generally associated with the **Ordo Templi Orientis** (OTO) and the thelemic magical tradition. It exists as one faction of the Nouvelle Église Gnostique Universelle founded in 1890 by **Jules-Benoit Doinel** (1842–1902). Around 1890 Doinel had a mystical encounter with the Virgin Mary and was con-

secrated as a bishop by Jesus Christ. He in turn assumed the role of patriarch of the new church. In the four years remaining in his life he consecrated four bishops, each of whom began as the head of separate lineages and from which several dozen small jurisdictions have sprung, most teaching a form of Gnostic Christianity.

In 1892, **Gerard Encausse**, known publicly as Papus, accepted consecration as a bishop in Doinel's church. Through Papus, the church entered the milieu of the German and British occult orders. While Papus remained loyal to one faction of the church following its initial schism in 1908, as a bishop he possessed authority to consecrate others as he saw fit. It is claimed by some that he in fact consecrated both **Theodor Reuss** and **Aleister Crowley**, the Outer Heads of the Order of the Ordo Templi Orientis, but documentation is lacking.

What is known is that Crowley wrote a Gnostic mass that embodied thelemic teachings in a liturgy that while following much of the form of the Roman Catholic Mass was definitely not Christian in any perceptible manner. In 1917 Reuss translated that mass into German. At that time he described himself as the Head of the Gnostic Neo-Christians. He also spoke of himself as the Swiss legate of the Église Gnostique Universelle, the faction of Doinel's original church to which Papus was aligned. That church was headed by Jean Baptiste Bricaud (1881–1934), reportedly consecrated by Papus in 1911. He would later accept several additional consecrations. Bricaud also advocated the use of Crowley's mass in Freemason circles, but his efforts were turned back.

Toward the end of Crowley's life and during the years of the leadership of the Ordo Templi Orientis by Crowley's successor, Karl Johannes Germer, the order dwindled almost to the point of nonexistence. The issue of the Gnostic Catholic Church and the performance of the Gnostic mass was put aside. Then in 1957 in Switzerland, **Hermann Joseph Metzger**, a local leader in the OTO, accepted consecration as a bishop of the Gnostic Catholic Church from Herbert Fritsche (1911–1960) of the Doinel factions. He succeeded Fritsche as patriarch of that church in 1960. In 1963, following Germer's death, he held an election among the German OTO leaders and proclaimed himself as the new international Outer Head of the Order of the OTO. He then moved to create an integrated system that included both the OTO and the Gnostic Catholic Church.

In the 1970s, the OTO in America revived under the leadership of Grady McMurtry as its caliph. It was asserted that the Outer Head of the Order was also the patriarch of the Gnostic Catholic Church and that McMurtry had an implied consecration through the same emergency documents by which he assumed leadership of the American OTO after Germer's death. This assertion made McMurtry's role as head of the church extremely tenuous, being based on both an undocumented consecration of Crowley by Papus and the unstate consecration of McMurtry by Crowley. McMurtry's successor, William Breeze, has largely laid the controversy over the church to rest by his reception of the consecration of Jack Hogg, a bishop of the Gnostic Church of Thelema, whose lineage can be traced to Doinel. However, it has also been enriched by the lineage of Joseph René Vilatte through the American Catholic Church. The American Catholic Church adopted a theosophical theological position in the middle of the twentieth century. All ninth-degree members of the American OTO are now considered bishops in the Gnostic Catholic Church and its head as the church's patriarch.

Sources:

Anson, Peter. *Bishops at Large*. London: Faber and Faber, 1964.

Koenig, Peter R. "Hermann Joseph Metzger—OHO of the O.T.O. and Patriarch of the Gnostic Catholic Church." <http://www.cyberlink.ch/~koenig/bishops.htm>. April 23, 2000.

———. "Stranded Bishops." <http://www.cyberlink.ch/~koenig/bishops.htm>. April 23, 2000.

Ward, Gary L., Bertil Persson, and Alan Bain, eds. *Independent Bishops: An International Directory*. Detroit: Apogee Press, 1990.

Gnosticism

Gnosticism, from the Greek “Gnosis,” meaning “to know,” refers to a number of different groups in the second century C.E. Roots of the movement are evident in the Christian New Testament writings of the first century; they drew on various Pagan, Jewish, and occult ideas current in the Mediterranean Basin. Some have seen the roots of Gnosticism in the writings of **Apollonius of Tyana** and the biblical magician **Simon Magus**, mentioned in Acts 8:9–24. However, the emergence of gnostic thinking is seen most clearly in passages such as the opening verses of the Gospel of John, Paul’s epistle to the Colossians 2:18, and I John 4:1, where gnostic themes are denounced.

Among some of the Gnostics, a priesthood of the mysteries existed and these initiated priests practiced **magic**, **astrology**, incantations, exorcisms, the fashioning of charms, talismans, and **amulets**, of which many are in museums and special collections. These priests were viewed as heretics by the church, which in the second and third century struggled to separate itself from them. Upon gaining control of the Roman Empire, Christian leaders periodically suppressed Gnostic groups and occasionally these movements provided the ideology for revolutionary groups.

Manicheism, a later movement of Gnosticism that emphasized its dualistic tendencies, was founded by a prophet named Mani (216–276 C.E.), who was noted for his skill in astrology, medicines, and magic.

The most notable gnostic teacher was Valentinus, a second-century Alexandrian who moved to Rome around 140 C.E. He became a teacher in the church of Rome before being expelled as a heretic. He continued to teach as a rival of the church for the next two decades. His major literary production was the *Gospel of Truth*, known only from quote in Christian polemical writings until a copy was discovered in the Egyptian desert in the twentieth century.

Magical and Occult Element in Gnosticism

The **Carpocratians**, one of the Gnostic sects, seem to have derived some of their mysteries and rites from Isis worship, and used theurgic incantations, symbols, and signs. The Ophites also adapted Egyptian rites, and, as their name indicates, these included serpent symbolism, an actual serpent being the central object of their mysteries. Marcos, a disciple of Valentinus, and founder of the Marcian sect, reportedly celebrated Mass with two chalices, pouring wine from the larger into a smaller, and on pronouncing a magical formula, the vessel was filled with a liquor like blood. Other sects practiced divination and prophecy by using female somnambules. Some of the sects engaged in rituals of a sexual nature.

The Gnostic talismans were mostly engraved on gems, the color and traditional qualities of the jewel being part of its magical efficacy. They used spells and charms and mystic formulas, said to “loose fetters, to cause blindness in one’s enemies, to procure dreams, to gain favor, to encompass any desire whatsoever.”

In a Greek Gnostic papyrus the following spell of Agathocles for producing dreams was found:

“Take a cat, black all over, and which has been killed; prepare a writing tablet, and write the following with a solution of myrrh, and the dream which thou desirest to be sent, and put in the mouth of the cat. The text to be transcribed runs: ‘Keimi, Keimi, I am the Great One, in whose mouth rests Mommom, Thoth, Nauumbre, Karikha, Kenyro, Paarmiathon, the sacred Ian icé ieu aëoi, who is above the heaven, Amekheumen, Neunana, Seunana, Ablanathanalba,’ [here follow further names, then] ‘Put thyself in connection with N.N. in this matter [as to

the substance of the dream named] but if it is necessary then bring for me N.N. hither by thy power; lord of the whole world, fiery god, put thyself in connexion with N.N. . . . Hear me, for I shall speak the great name, Thoth! whom each god honours, and each demon fears, by whose command every messenger performs his mission. Thy name answers to the seven (vowels) a, e, ê, i, o, u, ô, *iauoëêâô ouêê ôia*. I named thy glorious name, the name for all needs. Put thyself in connection with N.N., Hidden One, God, with respect to this name, which Apollobex also used.’&43”

The repetition/chanting of various syllables, otherwise apparently meaningless, was always held to be of great efficacy in magical rites, either as holding the secret name of the powers invoked, or of actual power in themselves. A similar practice, **japa yoga**, may be found in Hinduism with the repetition of mantras.

In Atanasi’s *Magic Papyrus*, Spell VII directs one to place the link of a chain upon a leaden plate, and having traced its outline, to write around the circumference the common Gnostic legend in Greek characters (reading both ways) continuously. Within the circle should be written the nature of what was to be prevented. The operation was called “The Ring of Hermes.” The link was then to be folded up on the leaden plate, and thrown into the grave of one dead before his time, or else into a disused well. After the formula was to follow in Greek: “Prevent thou such and such a person from doing such and such a thing”—a proof that the string of epithets all referred to the same power.

These instances might be multiplied, although much of the Gnostic teachings were lost as the gnostic lost out in the religious struggles of the era. Gnosticism was passed on through the centuries in various groups usually described as heretical groups such as the Cathars and Bogomils. It reemerged in the late Middle Ages in **alchemy** and the **kabala**. With the rise of Rosicrucianism and nineteenth-century Theosophy, it became well established in the emerging pluralistic culture and has enjoyed a new life in the **New Age** movement.

Many of the lost gnostic texts were recovered in 1945 in the accidental discovery of a fourth-century gnostic library in the Egyptian desert at Nag Hammadi. Many complete copies of books, such as the *Gospel of Truth*, previously known only from a few surviving quotes in other books, were discovered intact. This discovery has stimulated modern gnostic studies, and one book, *The Gospel of Thomas*, a collection of lost sayings attributed to Jesus, has been adopted as holy writ by several contemporary gnostic churches.

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Gnostic Order of Christ

The Gnostic Order of Christ is the largest of several organizations, that was formally founded in 1988, visibly emerged in the mid-1990s from the remnants of the **Holy Order of MANS**. The Holy Order of MANS was founded in the 1960s by Fr. Paul

Blighon, a former engineer who spent much of his life considering the problem of the relationship between science and religion. The end result was a new ordered community modeled on a Roman Catholic religious order but following an esoteric Christian theology. The Holy Order was effectively dissolved in 1986 when it merged into a small Eastern Orthodox jurisdiction, the Greek Orthodox Missionary Archdiocese of Vasiloupolis.

Many of the scattered members of the former Holy Order began to communicate with each other and one group who felt called upon to continue its work organized the Gnostic Order of Christ in 1988. Instrumental in the creation of the Gnostic Order was Timothy D. Harris. Harris was an original member of the Holy Order, having joined the Science of Man Church that had preceded it. He was initiated by Blighon as a master teacher and in 1970 was given the rites of ordination. In 1972, Fr. Timothy left the Holy Order and became a private teacher of metaphysics. In 1984 he received consecration as a bishop from an independent Old Catholic bishop. Also instrumental in the founding of the new Gnostic Order was Jessica Catherine Burkhouse. She took her life vows with the Holy Order in 1978. As Sister Jessica, she worked with the Immaculate Heart Sisters of Mary, a female suborder within the Holy Order. She was ordained as a master teacher in the Holy Order. Within the new Gnostic Order, she has worked to reestablish the sisterhood as the **Immaculate Heart Servants of Mary**.

The Gnostic Order is an esoteric order community that follows the teachings and practice of the former Holy Order. It has a theology built on Hermetic principles and follows a life of ordered service. Members of the order accept the Master Jesus as a universal teacher, but also accept the validity of all spiritual paths and the sacred writings of all the great religions as sacred literature. Bishop Timothy facilitated Burkhouse and the other former master teacher who joined in the formation of the Gnostic Order receiving similar episcopal consecration to his own.

The teachers of the Gnostic Order are now scattered across the United States. Headquarters have been established at P.O. Box 8660, San Jose, CA 95155-8660. The order has a website at <http://www.gnostic.net/>.

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Gnostic Order of Christ. <http://www.gnostic.net/>. May 13, 2000.

Goat

The devil was frequently represented as a goat, and as such presided over the witches' **Sabbat**. The goat was also the "emblem of sinful men at the day of judgment." (See also **Baphomet**; **she-goat**; **witchcraft**)

Goblin

A spirit formerly supposed to lurk in houses. Goblins were generally of a mischievous and grotesque nature. Hobgoblins, according to Junius, were so called because they used to hop on one leg. (See also **fairies**)

God (in Occult Perspective)

According to the ancient magical conception of God in the scheme of the universe, evil is the inevitable contrast and complement of good. God permits the existence of the shadow in order that it may intensify the purity of the light. He has created both and they are thus inseparable, the one being necessary to and incomprehensible without the other.

The very idea of goodness loses its meaning if considered apart from that of evil—Gabriel is a foil to Satan and Satan to Gabriel. The dual nature of the spiritual world penetrates into

every department of life, material and spiritual. It is typified in light and darkness, cold and heat, truth and error, in brief, the names of any two opposing forces will serve to illustrate the primary law of nature—namely, the continual conflict between the positive or good and the negative or evil.

For a scriptural illustration of this point, the story of Cain and Abel can be used. The moral superiority of his brother is at first irksome to Cain, finally intolerable. He murders Abel, thus bringing on his own head the wrath of God and the self-punishment of the murderer. For in killing Abel, Cain has done himself harm. Cain has not done away with Abel's superiority, but has added to himself a burden of guilt that can end only by much suffering.

Suffering is shown in the Judaeo-Christian scriptures to be one means evil is overcome by good. Cain reappears in the story of the prodigal son, who after deprivation and suffering is restored to his father who forgives him fully and freely.

It is believed that the possibility of sin and error is consistent with and inseparable from life. The great sinner is a more vital being than the colorless character, because having greater capacity for evil he has also greater capacity for good, and in proportion to his faults so will his virtues be when he turns to God. "There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons," because more force of character, more power for good or evil is displayed by the sinner than by the feebly correct. And that power is the most precious thing in life. The apostle Paul specifically rejected this approach to understanding sin and redemption in Romans 6: 1-2.

This dual law of right and wrong, two antagonistic forces, is designated by the term "duad." It is the secret of life and the revelation of that secret means death. This secret is embodied in the myth of the Tree of Knowledge in Genesis. At death the discord will be resolved, but not until then.

From the duad is derived the triad based on the doctrine of the Trinity. Two forces producing equilibrium, the secret of nature, are designated by the duad, and these three—life, good, and evil—constitute one law. By adding the conception of unity to the triad the tetrad is produced, the perfect number of four, the source of all numerical combinations.

According to orthodox theology there are three persons in God, Father, Son and Holy Ghost, and these three form one Deity. In occult speculations, three and one make four, the fourth reality being the unity required to explain the Three. Hence, it is suggested, in many languages (most notably Hebrew), the name of God is symbolized by four letters. Again, two affirmations make two negations either possible or necessary. According to the Kabalists the name of the Evil one consisted of the same four letters spelled backward, signifying that evil is merely the reflection or shadow of good—"The last reflection or imperfect mirage of light in shadow." Everything exists in light or darkness, good or evil, and exists through the tetrad. The triad or trinity, then, is explained by the duad and resolved by the tetrad.

Such occult interpretations of God echo the ancient mysticism such as the Eastern religion of Hinduism, where the pairs of opposites like good and evil are regarded as twin poles of a larger reality, where anthropomorphic concepts of God the creator are considered legal fictions for a divine infinity, beyond time, space, and causality.

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Godfrey (or Gaufridi) (d. 1611)

A priest of Provence, France, who was accused of seducing several women, one of them a nun. To save herself the nun asserted that Godfrey had bewitched her. Arrested and imprisoned, Godfrey was tortured until he confessed that he was a magician and that he had, through his breathing and other enchantments, corrupted the woman and several more. He was even induced, in his extreme agony, to speak of his presence at the witches' **Sabbat** and to give a long description of it.

After these confessions had been extorted from the priest, the Parliament of Aix-en-Provence condemned him. On April 30, 1611, Godfrey was burned alive as guilty of **magic, sorcery, impiety, and abominable lust**. This horrible affair gave rise to an adventure related by the abbé of Papon:

"The process contained many depositions upon the power of the demons. Several witnesses protested that after being anointed with a magic oil, Godfrey transported himself to the Sabbat, and afterwards returned to his chamber down the shaft of the chimney. One day, when these depositions had been read to the Parliament, and the imagination of the judges excited by a long recital of supernatural events, there was heard in the chimney an extraordinary noise, which suddenly terminated with the apparition of a tall black man. The judges thought it was the devil come to the rescue of his disciple, and fled away swiftly, with the exception of a councillor Thorton, their reporter, who finding himself entangled in his desk, could not follow them. Terrified by what he saw, with trembling body and staring eyes, and repeatedly making the sign of the cross, he in his turn affrighted the pretended demon, who was at a loss to understand the magistrate's perturbation. Recovering from the embarrassment he made himself known, and proved to be a chimney sweeper who, after having swept the chimney of the Messieurs des Comptes, whose chimneys joined those of the Tournelle, had by mistake descended into the chamber of the Parliament."

(For further details, see entry on **Louis Gaufridi**, the name by which the notorious priest is better known.)

Goethe, Johann Wolfgang von (1749–1832)

Probably the most celebrated of all German writers. Goethe had strong interest in **mysticism** and **occult** subjects. He was born at Frankfurt-on-Main, August 28, 1749. His father was a lawyer of some eminence. At an early age the boy showed a persistent fondness for drawing and learned with surprising ease. In 1759 a French nobleman of aesthetic tastes came to stay with the Goethes, and a warm friendship developed between him and the future author. The friendship accelerated young Goethe's intellectual development.

Shortly after this, a French theater was founded at Frankfurt, and there Goethe became conversant with the plays of Racine; he also made some early attempts at original writing and began to learn Italian, Latin, Greek, English, and Hebrew.

He soon moved from his native town to Leipzig, where he entered the university, intending to become a lawyer. At Leipzig, Goethe showed little affection for the actual curriculum; instead he continued in essay writing and drawing and even took lessons in etching. He also found time for a love affair, but this was cut short in 1768 when he developed a serious illness. On his recovery he decided to leave Leipzig and go to Strasbourg.

There he became friendly with Jung-Stilling (see **Johann Heinrich Jung**), and his taste for letters was strengthened, Homer and Ossian being his favorites among the masters. Al-

though he continued to appear indifferent to the study of law, he succeeded in becoming an advocate in 1771 and returned to Frankfurt.

Goethe had already written a quantity of verse and prose, and he began to write critiques for some of the newspapers in Frankfurt. At the same time he started writing *Goetz von Berlichingen* and *Werther*. These works were soon followed by *Prometheus*, and in 1774 the author began working on *Faust*.

The following year saw the production of some of Goethe's best love poems, written for Lilli Schönemann, daughter of a Frankfurt banker. Nothing more than poetry, however, resulted from this new devotion. Scarcely had it come and gone before Goethe's whole life was changed, for his writings had become famous. As a result the young duke Carl August of Weimar, anxious for a trusty page, invited the rising author to his court. The invitation was accepted. Goethe became a member of the privy council; subsequently he was raised to the rank of Geheimrat (privy counselor) and then ennobled.

Goethe's life at Weimar was a very busy one. Trusted implicitly by the duke, he directed the construction of public roads and buildings, attended to military and academic affairs, and founded a court theater. As occupied as he was, he continued to write voluminously. Among the most important works he produced during his first years at the duke's court were *Iphigenie* and *Wilhelm Meister*.

In 1787 he had a lengthy stay in Italy, visiting Naples, Pompeii, Rome, and Milan. Returning to Weimar, he began writing *Egmont*. In 1795 he made the acquaintance of poet and dramatist Friedrich von Schiller, with whom he quickly became friendly and with whom he worked on the *Horen*, a journal designed to elevate the literary tastes of the masses.

About this period, too, Goethe wrote his play *Hermann und Dorothea* and also began translating Voltaire, Diderot, and Benvenuto Cellini.

(For an account of a strange psychic experience at Weimar, when Goethe saw the projected double of a friend, see **double**.)

The year 1806 was a significant one in Goethe's life, marked by his marriage and also by the entry of Napoleon into Weimar. The conquering general and the German poet found much in each other to admire, and Napoleon decorated Goethe with the cross of the Legion of Honour.

In 1811 Goethe wrote *Dichtung und Wahrheit, Wilhelm Meister's Wanderjahre*; in 1821 he began working at a second part of *Faust*. During this time he had two famous visitors—Beethoven from Vienna and Thackeray from London. Although the composer thought himself coldly received, the novelist spoke with enthusiasm of the welcome accorded him. Goethe was then well advanced in years, however, and his health was beginning to fail. He died March 22, 1832.

Few great writers—not even Disraeli or Sir Walter Scott—had fuller lives than Goethe. His love affairs, besides those mentioned here, were many, and his early taste for the graphic arts continued to the end of his days, resulting in a vast collection of treasures.

His interest in mysticism manifested itself in various forms besides the writing of *Faust*. With a temperament aspiring to the unattainable, Goethe's mind was essentially a speculative one. During his childhood at Frankfurt he did symbolic drawings of the soul's aspirations to the deity, and he later became immersed in the study of the Christian religion. Eventually he grew skeptical on this subject, his ideas being altered not only by his own ruminations but by reading various iconoclastic philosophers, especially Rousseau. Later his intellect was seemingly less engaged by Christianity than by ancient Eastern faiths, as demonstrated by some of his works, notably *Westöstliche Divan*.

One of his notebooks shows that, while a young man at Strasbourg, Goethe made a close study of Giordano Bruno and other early scientists. As a boy he was a keen student of **alchemy**, reading deeply in Welling, **Jean Baptiste van Helmont**, **Basil Valentine**, and **Paracelsus**, and even fitting up a labora-

tory where he spent long hours in arduous experiments. No doubt it was while thus engaged that Goethe first conceived the idea of writing a drama on the subject of *Faust*, and his alchemical and other scientific research certainly proved advantageous when he was composing that work.

The story's main outlines are visible in Calderon's and Marlowe's versions, as well as in the operas of Gounod, Schumann, and Berlioz. It is mainly because of *Faust* that Goethe is considered a great mystic, for his rendering of the immortal theme is acknowledged as among the finest in the whole of mystical literature.

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Goldberg, Bruce (1948–)

Bruce Edward Goldberg, a dentist who developed a practice in hypnotherapy, was born on November 18, 1948, in New York City. He attended Southern Connecticut State College, where he graduated magna cum laude in 1970 with a B.A. in chemistry and biology. He completed his dentistry degree in 1974 at the University of Maryland. Before opening a practice he did a year of work in hypnotherapy with the American Society of Clinical Hypnosis. In 1976 he opened both a dentistry and hypnotherapy practice in Baltimore which he continued through the 1980s. As he concentrated more and more on his hypnosis work, he attended Loyola College and earned his master's degree in counseling and psychology. After moving to Los Angeles, California, in 1989, he abandoned his dentistry career and has since been a full-time hypnotherapist.

His work with hypnotherapy had two aspects, the assisting of his patients with their personal problems, and the exploration of some of the phenomena of hypnosis that emerge in the reports of previous incarnations. Such reports have been quite common in the past generation. However, from his training in psychology, he made a systematic study of the material he evoked from his clients. Along with regressing patients into the past, he also progressed them into the future. Though the subject of progressive hypnosis had been broached in previous publications, his 1982 book, *Past Lives, Future Lives*, was the first book-length study of the phenomena. The book was a popular success, was translated into a number of languages, and established Goldberg as one of the leading psychologists studying **reincarnation**.

In 1990 Goldberg became the president of the Los Angeles Academy of Clinical Hypnosis. He is also a life member of the **Association for Past Life Research and Therapy**. Through the 1990s, he has authored a string of books exploring a variety of issues in hypnosis therapy and reincarnation, including a set of small books issued by Llewellyn Publications in 1998 and 1999.

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Golden Age

Golden Age is one of several prominent periodicals serving the metaphysical and post-New Age spiritual community in Australia. A full-color periodical that covers a wide range of current topics across the spectrum of personal psychic and spiritual development and holistic health, it has begun to find an international audience. Though retaining an Australian focus, it is distributed in North America.

Each issue of the *Golden Age* is built around a set of feature articles of interest to the post-New Age spiritual community. Regular topics include astrology, psychic and spiritual realities, the wisdom of ancient cultures, UFOs, and various health alternatives. Descriptions of various development centers inform readers of the range of options in the world of alternative spiritualities in Australia. The *Golden Age* views itself as providing a full range of perspectives on Truth. It sees its readership as those who have chosen to take responsibility for their own spirituality and progress. To those it attempts to offer inspiration and upliftment.

While not designed as a networking magazine, the *Golden Age* carries a wide range of advertisements from different organizations and movements, from Spiritualist and theosophical centers to the headquarters of various Eastern teachers. Numerous psychic counselors, spiritual healers, and divinatory readers offer their services through the magazine.

Golden Age is published by Merlin Publications, P.O. Box 146, Highbury, South Australia 5089.

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Golden Age. Highbury, South Australia, n.d.

Golden Dawn, Hermetic Order of the

Fountainhead of the modern revival of ceremonial magic. As a secret order it attracted some of the most interesting and talented personalities of its time, including poet **William Butler Yeats**, Annie Horniman (who sponsored the Abbey Theatre, Dublin), Florence Farr (mistress of G. B. Shaw), **S. L. MacGregor Mathers**, **Aleister Crowley**, **Israel Regardie**, **A. E. Waite**, **Algernon Blackwood**, **Arthur Machen**, **Violet Firth**, and many others.

The order dated from the discovery in 1887 of a cipher manuscript, bought from a bookstall in Farringdon Road, London, by **William Wynn Westcott**. He was a coroner and a member of the **Societas Rosicruciana in Anglia** (Rosicrucian Society of Freemasons). Westcott deciphered the manuscript, which contained a series of mystical rituals. With the aid of his occultist friend MacGregor Mathers, these rituals were expanded and systematized. Also among the pages of the manuscript was a slip of paper with the address of **Fräulein Anna Sprengel**, a Rosicrucian adept living in Germany.

Reportedly, Westcott corresponded with Sprengel, who authorized him to found an English branch of the occult society Die Goldene Dämmerung (The Golden Dawn). It has been suggested, however, that Sprengel did not exist and that Westcott

fabricated the correspondence to establish the new secret order.

The Isis-Urania Temple of the Hermetic Order of the Golden Dawn was established in London in 1888, with Westcott, Mathers, and W. R. Woodman (another occultist Freemason) as chiefs. Between 1888 and 1896 the Osiris Temple was formed at Weston-super-Mare, Somerset; the Horus Temple at Bradford, Yorkshire; the Amen-Ra Temple at Edinburgh, Scotland; and the Ahatoor Temple in Paris. A total of 315 initiations took place during this period.

The Golden Dawn consisted of ten main grades, associated with the symbolism of the **Kabala**: zelator 10°=100°, theoreticus 20°=90°, practicus 30°=80°, philosophus 40°=70°, adeptus minor 50°=60°, adeptus major 60°=50°, adeptus exemptus 70°=40°, magister templi 80°=30°, magus 90°=20°, and ipsissimus 100°=10°.

Selected candidates who passed the adeptus minor grade might qualify for admission to a secret second order—the **Ordo Rosae Rubeae et Aureae Crucis** (Order of the Red Rose and Cross of Gold). Behind the second order loomed the so-called secret chiefs, equivalent to the fabled mahatmas of the **Theosophical Society**. These chiefs might be contacted on the astral plane.

The complex rituals of the order were partially revealed in the journal *The Equinox* by Aleister Crowley, who joined the Golden Dawn in November 1898 and left early in 1900. A more detailed record of the teaching, rites, and ceremonies was later published by Israel Regardie in four volumes (1937–40).

Although the rituals of the Golden Dawn were little more than a rather complicated Freemasonry embroidered with occult symbolism, the special studies related to them developed the individual's insight into **occultism** and **mysticism**. The poet W. B. Yeats placed a high value on his magic studies with the order and once wrote, “If I had not made magic my constant study I could not have written a single word of my Blake book, nor would *The Countess Kathleen* have ever come to exist.”

Yeats played a prominent part in a conflict with Aleister Crowley, who tried to take over the London lodge in 1900. Crowley was expelled from the Golden Dawn, and Yeats took charge of the Rosae Rubeae et Aureae Crucis and also became imperator of the Isis-Urania Temple Outer Order. Crowley eventually founded his own order (the A.:A.:) in 1905, using material he had first encountered in the Golden Dawn.

The Golden Dawn continued to fragment as leadership of the various branches changed hands and new orders were formed. Several Golden Dawn offshoots are still in existence; possibly the most substantive is the Los Angeles–based Builders of the Adytum. In addition several new groups have organized, in part to offer an alternative to the magic practiced in those groups that derive from Aleister Crowley.

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Golden Dawn, Hermetic Order of the (1982)

The original **Hermetic Order of the Golden Dawn** (HOGD), founded in 1888, became the origin of magical activity of the twentieth century. Though short-lived, its members went on to found and lead groups that carried on its traditions. The main body of documents generated by the order have been published, beginnings with the several published by **Aleister Crowley** in his magazine *Equinox*. In the 1930s, **Israel Regardie** (1907–1985) oversaw the publication of the basic body of the HOGD rituals. In the meantime, the primary thrust of ceremonial magic continued through Crowley's thelemic teachings.

In the 1970s, contemporaneous with the revival of Crowley's **Ordo Templi Orientis**, some magical students, including Chris Monnastre, began to seek a revival of the HOGD and turned to Regardie as a teacher in the tradition who was still available. He took in a few students to train them in the belief and practice of the HOGD. Then, in 1982, with Regardie's blessing, Monnastre resurrected the Golden Dawn and founded the Osiris Khenti Amenti Temple. Simultaneously, Regardie gave her several of his personal magical tools which she gave to the new order. The order exists in two divisions, the Golden Dawn and the Ordo Rosae Rubeae et Aureae.

Since the founding of the original temple, subsequent temples have been formed. The order has also brought together individuals and small groups possessing lineages and charters from the various groups evolving from the original HOGD, including the Stella Matutina and the Holy Order of the Golden Dawn (founded by writer **Arthur Edward Waite**). These groups have been brought together in the United Confederation of Independent and Autonomous Temples.

The new HOGD, one of several efforts to revive the Golden Dawn, has set itself against those revival groups that offer self-initiations or what are termed “astral” initiations. All ritual initiations for this group will be done in the physical presence of HOGD leaders.

The headquarters of the HOGD is at 270 N. Canon Dr., Ste. 1302, Beverly Hills, CA 90210. Website: <http://www.magusbook.com>.

Sources:

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———. *What You Should Know About the Golden Dawn*. Phoenix, Ariz.: Falcon Press, 1983.

“Golden Key”

Many volumes have been published under this title purporting to reveal an infallible method of attaining success in a lottery. *La Clef d'or*, or *La Véritable trésor de la fortune* (1810), re-

printed from time to time at Lille, Belgium, is based on the doctrine of sympathetic numbers, which the anonymous author claims to have discovered from study of the works of **Cagliostro**, **Cornelius Agrippa**, and others. Each number drawn, he declares, has five sympathetic numbers that directly follow it. For example, the number 4 has for its sympathetic numbers 30, 40, 50, 20, and 76. With this knowledge it is claimed to be an easy matter to win a lottery.

The Golden Path

Nonprofit organization founded in 1963 by psychic **Irene Hughes** to teach students to develop their psychic talents. It operated out of Chicago, Illinois, through the 1970s.

Goldney, Kathleen M(ary) H(ervey)

Noted British worker in the fields of **psychical research** and **parapsychology**. Goldney joined the **Society for Psychical Research** in 1927 and became a council member in 1943. She served as organizing secretary from 1949 to 1957.

Through the 1950s and 1960s Goldney worked on a number of notable research projects. She assisted **S. G. Soal** in his pioneer investigations into **ESP** with Basil Shackleton, and also investigated the celebrated haunting of Borley Rectory with **Harry Price**. She then collaborated with **Eric J. Dingwall** and **Trevor Hall** on their book *The Haunting of Borley Rectory* (1956), which raised doubts about the part played by Price. Goldney also discussed the evidence for charges that **Sir William Crookes** was misled or falsified his investigations into the mediumship of **Florence Cook**.

Sources:

Medhurst, R. G., and K. M. Goldney. "William Crookes and the Physical Phenomena of Mediumship." *Proceedings of the Society for Psychical Research* 54, 195 (March 1964).

Golem

An artificial man-**monster** of Jewish legend created from clay by a magic religious ceremony. The word *golem* was first used in talmudic references to the creation of Adam to indicate formless matter before the inception of a soul. Talmudic stories of the third and fourth centuries suggest that certain rabbis might have been able to create a manlike creature by magic that followed the divine process of creation. In medieval kabbalistic legends, such stories revolved around the symbolism of the *Sepher Yetsirah* (Book of Creation), in which numbers and letters are associated with parts of the body and astrological correspondences. Much of Western occult practice is related to such texts.

Jakob Grimm refers to such legends in his 1808 book *Zeitung für Einsiedler* (Journal for Hermits): "The Polish Jews, after having spoken certain prayers and observed certain Feast days, make the figure of a man out of clay or lime which, after they have pronounced the wonderworking *Shem-ham-phorasch* over it, comes to life. It is true this figure cannot speak, but it can understand what one says and commands it to do to a certain extent. They call it Golem and use it as a servant to do all sorts of housework; he may never go out alone. On his forehead the word *Aemaeth* (Truth; God) is written, but he increases from day to day and can easily become larger and stronger than his house-comrades, however small he might have been in the beginning. Being then afraid of him, they rub out the first letters so that nothing remains but *Maeth* (he is dead), whereupon he sinks together and becomes clay again."

In the sixteenth century, such legends crystallized around Rabbi Judah Loew of Prague (ca. 1520–1609), who was said to have created a golem who not only worked as a servant but also saved the Jews from persecution arising from false accusations

of ritual murders. The tomb of Rabbi Loew may still be visited in the old Jewish Cemetery of Prague in Czechoslovakia.

In the seventeenth century, such stories were recorded in a manuscript titled "Nifloet Mhrl" (Miracles of Rabbi Loew), which formed the basis of the enchanting *Der Prager Golem* of Chayim Bloch, translated into English by Harry Schneiderman as *The Golem: Legends of the Ghetto of Prague*, published in Vienna in 1925. The book contains photographs of the Altneuschul and the monument to Rabbi Loew in Prague. One of the legends related by Bloch is "The Golem as Water Carrier," and there is a tradition that this story inspired Goethe's ballad *The Sorcerer's Apprentice* during his visit to Prague.

The Prague legends also stimulated production of the German silent film *Der Golem*, directed by Henrik Galeen and Paul Wegener, released in 1915 and remade in 1920, as well as later Czech and French films on the same theme. It also seems likely that golem legends may have influenced British novelist Mary Shelley in the creation of her famous novel *Frankenstein*, first published in 1818. A later literary work influenced by the legend was the powerful occult novel *The Golem*, by Gustav Meyrink (1928).

Sources:

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Scholem, Gershom G. *On the Kabbalah and Its Symbolism*. New York: Schocken Books, 1965.

Sherwin, Byron L. *The Golem Legend: Origins and Implications*. Lanham, Md.: University Press of America, 1985.

Wiesel, Elie. *The Golem: The Story of a Legend*. New York: Summit Books, 1983.

Winkler, Gershon. *The Golem of Prague*. New York: Judaica Press, 1980.

Goligher Circle

A small Spiritualist group in Ireland that became the subject of a series of experiments by Dr. **W. J. Crawford**. The circle was created from a poor Belfast family consisting of a father, four daughters, a son, and a son-in-law. The girls were all mediumistic, Kathleen Goligher (b. 1898) being the most noteworthy among them. The experiments lasted from 1914 until Crawford's death in 1920. For four years the family accepted no payment since Spiritualism was their religion. The séances were held in dim red light either in the Goligher home or in Crawford's house.

Six members of the family formed the circle, while Crawford retained liberty of movement for better observation and experiments. Communication with the invisible operators was maintained through raps. Kathleen only went into trance when prolonged discussion on the phenomena became necessary. The explanation then came through trance speaking.

Crawford wrote enthusiastically of the phenomena he witnessed and speculated broadly about its implication for understanding the nature of the world. Psychic researchers William Barrett and Whateley Carington witnessed the phenomena and also believed it real. Two years after Crawford's death, however, E. E. Fournier d'Albe sat with the circle and suggested **fraud** as the better explanation for the unusual manifestations. After his book appeared, Kathleen Goligher (by then Lady G. Donaldson) discontinued sittings for outside inquirers.

Sources:

Crawford, W. J. *Experiments in Psychological Science: Levitation, "Contact," and the "Direct Voice."* London: John M. Watkins, 1919.

———. *The Psychic Structures at the Goligher Circle*. London: John M. Watkins, 1921.

———. *The Reality of Psychic Phenomena: Raps, Levitations, etc.* 2nd ed. London: John M. Watkins, 1919.

D'Albe, E. E. Fournier. (*Psychical Research*). *The Goligher Circle: May to August, 1921*. London: John M. Watkins, 1922.

Gomes, Alair de Oliveira (1921–)

Brazilian engineer who wrote on parapsychological topics. He was born December 20, 1921, in Rio de Janeiro and was educated at the University of Brazil. Gomes was a contributor to the *Brazilian Journal of Philosophy* and published an article, “A Parapsicologia e um Problema Clássico de Ciência e Filosofia” (Parapsychology and a Classical Problem of Science and Philosophy), in the *Bulletin of the Institute of Psychology* of the University of Brazil in 1956.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Gonne, Edith Maud (1866–1953)

Edith Maud Gonne, a social activist and devotee of ritual **magic**, was born in Tongham, Surrey, England, into a wealthy family of wine merchants. In 1868 she moved to Ireland where her father was stationed with the British Army, and she developed a lifelong identification with her new home. In 1874, however, several years after her mother's death, she was sent to England to be cared for by relatives. The arrangement did not work out, and a short time later she wound up in France in the care of a very independent-minded governess. She grew into an attractive young woman and was the subject of constant male attention. Her father moved her several times to keep her from the notice of the Prince of Wales, a royal heir who had a reputation for womanizing.

One of the determining events in her life occurred in 1886 when one evening she quietly made a pact with the Devil. She agreed that in return for the ability to control her own life, the Devil could have her soul. Coincidentally, a few weeks later, her father passed away. Gonne decided to become an actress, but an illness prevented her debut on stage. She retired to France to recover and while there she met Lucien Millevoye, a French political activist who sought to win back Alsace-Lorraine, which France had lost in the Franco-Prussian War. Their relationship solidified Gonne's anti-British sentiment and transformed her into an activist for Irish independence. She also had a child with Millevoye in 1890, though the child died a year later.

In 1889 Gonne met **William Butler Yeats**, the Irish poet and member of the **Hermetic Order of the Golden Dawn** (HOGD). In 1891 she joined the HOGD and over the next few years became an accomplished magician. She settled in Paris in the mid-1890s and in 1896 worked with **Samuel L. MacGregor Mathers** and his wife **Moira Mathers** in their exploration of the Celtic magical tradition. She also began L'Association Irlanaise to work for Irish independence. Yeats joined her in several lecture tours, including one in America.

In December of 1898 Gonne had an unusual experience of a dream in which she was carried into the spirit realm where she was married to Yeats. That same evening Yeats had a dream in which she kissed him. They would come to describe this experience as a spiritual marriage that would never be consummated on the physical level. They remained close friends and coworkers for the rest of their lives. In 1903, Gonne joined the Catholic Church and married John MacBride, but the marriage lasted only two years. In 1908 she again found herself working with Yeats. In 1917 he finally asked her to marry him, but she turned him down and he married another. The following year she went to Ireland but was arrested and returned to England, where she was imprisoned for six months as a member of the Sein Fein Party. Following her arrest, her son Sean

(the second child born of her relationship with Millevoye) joined the Irish Republican Army.

Gonne's experience in prison diverted her activism to the cause of jail reform and the plight of the wives and children of political prisoners. She also served in the Irish White Cross, a relief organization. She remained active in pro-Irish causes. In 1938 she completed her autobiography, *A Servant of the Queen*. She died on April 27, 1953, near Dublin.

Sources:

Gonne, Maud. “Yeats and Ireland.” In Stephen Gwynn, ed. *Scattering Branches: Tributes to the Memory of W. B. Yeats*. London: Macmillan, 1940.

Greer, Mary K. *Women of the Golden Dawn: Rebels and Priestesses*. Rochester, Vt.: Park Street Books, 1995.

King, Francis. *Ritual Magic in England*. London: Neville Spearman, 1970.

McBride, Maud Gonne. *A Servant of the Queen: Reminiscences*. 1938. Reprint, Woodbridge, Surrey, UK: Boydell Press, 1983.

Gonzalez-Quevado, Oscar

Director of the Centro Latino-Americano de Parapsicologia, São Paulo, Brazil. Gonzalez-Quevado is a Spanish-born Jesuit priest, residing in São Paulo, who condemns Spiritualist miracles, which he ridicules by performing his own (which he claims to be phoney). His public demonstrations of such feats as apparently levitating a young girl in the open air, however, have tended to encourage belief in miraculous powers by many in his audiences. He has also parodied **psychic surgery** and reportedly has summarized his experience with the paranormal by saying, “Everything is in the mind. Clairvoyance is just a trick, and if people have visions or hear voices, it is just a hallucination.”

Sources:

Gonzalez-Quevado, Oscar. *A face Oculta da Mente*. São Paulo, Brazil: Edicos Loyola, 1967.

———. *As Forças Físicas da Mente*. São Paulo, Brazil: Edicos Loyola, 1968.

Good, Sarah (d. 1692)

One of the first women to be declared a witch in the famous proceedings at Salem Village, Massachusetts. Discovered using an egg white as a scrying (divining) instrument, the two young daughters of parish minister Samuel Parris began to complain of being victims of **witchcraft**. They accused Tituba, a slave who had showed them the scrying technique, Sarah Osburn, and Sarah Good of bewitching them. Good already had a reputation for possessing a sharp tongue and a short temper. Neighbors sometimes accused her of cursing them and causing various malevolent incidents, including the death of a cow.

Good was arrested on a warrant issued on February 29, 1692. Her age is not known, but at the time of her arrest and trial she was the mother of a four-year-old daughter, Dorcas, and a recently born infant, whom she was still nursing. Before her trial, Sarah Osburn died in prison, but four others, including **Rebecca Nurse**, were arrested. The five were tried on June 30 and condemned together. Good and the others were executed by hanging on July 19, 1692.

Good is remembered not only for being the first of those killed at Salem Village (now Danvers, Massachusetts) but also for her last words to the crowd, “If you take away my life, God will give you blood to drink.”

Sources:

Ericson, Eric. *The World, The Flesh, and The Devil: A Biographical Dictionary of Witches*. New York: Mayflower Books, 1981.

Hansen, Chadwick. *Witchcraft at Salem*. New York: George Braziller, 1969.

Goodavage, Joseph F. (1925–1989)

Journalist and astrologer, born in Philadelphia on October 29, 1925. Goodavage served in the South Pacific during World War II and was awarded both the Bronze Star and the Silver Star. After the war he attended the Philadelphia Museum College of Art, Temple University, and the University of Pittsburgh (B.A., 1953). He began his journalistic career in 1954 with the *Pittsburgh Sun-Telegraph* and later worked for such papers as the *Cleveland Plain-Dealer*, the *Chicago Tribune*, and the *New York Times*. Along the way Goodavage became interested in **astrology** and joined the **American Federation of Astrologers**. His first major writing in the field, *Astrology: The Space Age Science*, appeared in 1965. The next year that book was picked up as the first title in the New American Library paperback “Mystic Arts Series.” It was followed by *Write Your Own Horoscope* (1969), the *Astrology Guide Almanac for 1970* and *The Comet Kohoutek* (1974).

Goodavage also wrote two astrological columns for *Saga* magazine and the Bell McClure syndicate. His significant production of books through the 1970s slowed in the 1980s, but he continued to write popular articles on astrology and related topics.

Sources:

Goodavage, Joseph F. *Astrology: The Space Age Science*. Englewood Cliffs, N.J.: Prentice-Hall, 1965. Reprint, New York: New American Library, 1966.

———. *The Comet Kohoutek*. New York: Pinnacle Books, 1974.

———. *Our Threatened Planet*. New York: Simon and Schuster, 1978.

———. *Seven by Seven*. New York: New American Library, 1978.

———. *Storm on the Sun*. New York: New American Library, 1979.

———. *Write Your Own Horoscope*. New York: New American Library, 1969.

Goodman, Linda (1925–1995)

American astrologer, born Mary Alice Kemery on April 9, 1925, in Parkersburg, West Virginia. She emerged into public notice in 1958 as the writer-broadcaster for a Pittsburgh radio show, “Letter from Linda.” She moved to New York City in 1964 and later became a speechwriter for the National Urban League. In 1968 Goodman published her first book, *Sun Signs*, a massive work on **astrology** and human relationships offering advice for changing one’s responses to the actions of others in accordance with one’s own astrological characteristics as well as those of whomever one is dealing with. It became one of the best-selling astrology texts of the period. It went into 17 hardback printings prior to paperback publication in the fall of 1971. By the end of the decade it had sold more than four million copies. From having no prior connection to the astrological community, Goodman became one of the most influential astrologers in America, and her clients included a number of celebrity personalities.

Additional astrological texts by Goodman include *Venus Trines at Midnight* (1970) and her equally popular *Linda Goodman’s Love Signs: A New Approach to the Human Heart* (1978).

Less known, Goodman founded a new religion she termed Mannitou, a synthesis of teachings from St. Francis of Assisi and some Native American tribes. She put a large percentage of the income from her books into establishing her new faith.

Sources:

Goodman, Linda. *Linda Goodman’s Love Signs: A New Approach to the Human Heart*. New York: Harper, 1978.

———. *Sun Signs*. New York: Taplinger, 1968. Reprinted as *Linda Goodman’s Sun Signs*. New York: Bantam Books, 1971.

———. *Venus Trines at Midnight*. New York: Taplinger, 1970.

Goodrich-Freer, Ada (1857–1931)

Pioneer psychical researcher who wrote under the pseudonym “Miss X.” Goodrich-Freer was born May 15, 1857, in Rutland, England. Mystery surrounds much of her life and parentage, and she appears to have been responsible for the deliberate clouding of many details, probably to impress influential patrons and associates. However, she was also noted for useful research and for her valuable editorial association with **W. T. Stead**, with whom she coedited the magazine *Borderland*. In 1905 she married the Reverend Hans H. Spoer, although continuing to be known professionally as “Miss Freer” or “Miss Goodrich-Freer.”

She was an early member of the **Society for Psychical Research** in Britain and an associate of **F. W. H. Myers**, one of its founders. She was also a member of the Folklore Society. Between 1918 and 1920 she was assistant to her husband, who was then district commander under the Allied high commissioner in Armenia.

In addition to her collaboration with Stead on *Borderland*, Goodrich-Freer wrote a variety of articles for different journals in folklore and in psychical research, most of which appeared under the pseudonym “Miss X.”

In 1897 Goodrich-Freer became involved in an investigation of a **haunting** at Bellechin. The affair turned into a fiasco, and she and Myers had a heated quarrel that led to a permanent break in relations. The period proved critical for her, since her employment with Stead at *Borderland* ended and three years later her patron, Lord Bute, died. In 1901 she left England for Palestine and eventually settled in the United States. She dropped out of psychical research during this period, though she wrote a number of books on her travels in the Middle East. She died in New York on February 24, 1931.

History has not treated Goodrich-Freer kindly. John L. Campbell and **Trevor H. Hall**, who looked over the body of material she left, accused her of a lifetime of falsification and deception, the pseudonym being only a small part of the ruse. She regularly plagiarized from others in her publications, said Campbell and Hall, and was accused of using fraud in her sittings.

Sources:

Campbell, John L., and Trevor H. Hall. *Strange Things*. London: Routledge & Kegan Paul, 1968.

Goodrich-Freer, Ada. *Arabs in Tent and Town*. London: Seeley, Service, & Co. Int., 1924.

———. *Essays in Psychical Research*. 2nd ed., London: G. Redway, 1899.

———. *Inner Jerusalem*. New York: E. P. Dutton, 1904.

———. *Outer Isles*. London: A. Constable, 1902.

———, and John, Marquess of Bute. *The Alleged Haunting of B. House*. London: G. Redway, 1899.

Gopi Krishna, Pandit (1903–1984)

A modern Hindu teacher who focused attention on the **kundalini**, the latent force in the human organism said to be responsible for sexual activity and (in a sublimated form) higher consciousness or mystical experience.

In Hindu mythology kundalini is personified as a goddess with creative and destructive aspects and serpentlike movement. Kundalini is often described as a serpent that sleeps at the base of the spine, darting upward when aroused, bringing sexual excitement or enlightenment or pain. This concept has been loosely correlated with the biblical story of Adam and Eve and the serpent and has analogues in other religions as well.

Gopi Krishna was born in Kashmir in 1903. After failing his college examinations he devoted himself to a personal disci-

pline of **yoga** and meditation while working as a minor civil servant.

In 1937 he experienced the sudden arousal of kundalini energy. The experience was a shattering one, because the energy was aroused prematurely in a negative form. Although the pandit had strange visions and insights, the shock resulted in his suffering ill health for a number of years. He sustained the ordeal, however, and after years of practice he discovered that the energy had transformed him gradually and manifested a positive aspect, with states of higher consciousness, mystical insight, and some paranormal side effects.

Gopi Krishna's first book, *The Shape of Events to Come* (1968; reissued 1979), describes a New Age–like vision of human affairs characterized by materialism and decadence. He writes of an impending nuclear war, after which human beings will rediscover the importance of the moral and ethical principles that are the basis of most great religions and thereby prepare the way for a great evolutionary surge.

Several of the pandit's books are in verse format, "dictated by a Higher Intelligence" at great speed. At the apex of the pandit's condition of higher consciousness in 1950 he spontaneously dictated poems in German, French, and Italian, languages that he had never learned. His prose works concerned with the concept of kundalini transcended his own simple education and average intelligence. Like his poetry they were written during full consciousness, not in the trance condition of a psychic or channeler. Yet his writings were a product of his higher consciousness.

Although accounts of the arousal of kundalini through yoga practice—culminating in mystical consciousness—have appeared in Hindu Scriptures for centuries, firsthand accounts are so rare in modern times that some consider kundalini a mere fable. Gopi Krishna was one of several mid-twentieth-century gurus who succeeded in arousing kundalini and as a result wrote a number of books on the subject. He was known for his detailed description of the aroused kundalini state. His writings draw upon his outgoing personal experience of higher consciousness.

He claimed that kundalini is a biological force with an important role in human evolution and believed that the goal of higher consciousness may eventually lead humankind away from materialistic ambition and world conflicts toward new goals for religion and science.

Gopi Krishna's books attracted the serious attention of such eminent thinkers as Carl von Weizsäcker of the Max Planck Institute for the Life Sciences, Germany. The Indian government also expressed interest in the subject of kundalini. In 1974 Dr. Karan Singh, minister of health, announced an ambitious kundalini research project, to be sponsored by the All-India Institute of Medical Science, to research "kundalini concept and its relevance to the development of higher nervous functions." Unfortunately the project was discontinued with a change in the Indian government.

Meanwhile sympathizers with the work of Pandit Gopi Krishna founded the Central Institute for Kundalini Research at Srinagar, Kashmir, India, and the **Kundalini Research Foundation** was established in New York (later relocated to P.O. Box 2248, Darien, CT 06820) and in Switzerland at Gemsenstrasse 7, CH-8006 Zürich.

Gopi Krishna died in Srinagar, Kashmir, on July 31, 1984, at age 81. During the last week of his life, he met with Hindu leaders in order to convince them of the importance of strengthening and unifying the Hindu community so that adequate social services could be developed in case of difficult times in Kashmir.

During his lifetime he made great efforts to interest scientists in investigating and verifying the phenomenon of kundalini as a biological force in human affairs, with implications for the study of the paranormal as well as the intellectual and ethical evolution of humanity.

Sources:

Gopi Krishna. *The Awakening of Kundalini*. New York: E. P. Dutton, 1975.

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———. *The Biological Basis of Religion and Genius*. New York: Harper & Row, 1972.

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———. *Living with Kundalini: The Autobiography of Gopi Krishna*. Boston: Shambhala, 1993.

———. *The Secret of Yoga*. New York: Harper & Row, 1972.

———. *The Shape of Events to Come*. New Delhi: Kundalini Research and Publication Trust, 1979.

Gordon, Henry C. (ca. 1850)

One of the earliest American physical mediums to claim to demonstrate **levitation**. At a New York conference on June 18, 1852, he seemed to levitate in the crowded assembly room; at another time he was apparently carried through the air over a distance of 60 feet. Gordon was scientifically tested by **Robert Hare** in 1853 and demonstrated to Hare's satisfaction the existence of a **psychic force**.

Gordon was several times accused of **fraud**, however. He was exposed at a New York séance when he was discovered in the **cabinet** with faces painted on cardboard, luminous cloth, and other fraudulent properties.

Sources:

Hare, Robert. *Experimental Investigation of the Spirit Manifestations*. 1854. Reprint, Elm Grove, Wis.: Sycamore Press, 1963.

Gormogons

A Jacobite society, perhaps related to the lodges of **Harodim**. They employed pseudonyms like the Harodim and had an ambassador at Rome. The duke of Wharton and the chevalier Ramsay, who were well-known Jacobites, were members of the order. Gormogons had a cipher and secret reception of their own and used a jargon in which the names of places and individuals were transposed. An extant engraving by William Hogarth lampoons the order under the title "The Mystery of Masonry brought to light by ye Gormogons." The intention of the Gormogons, apparently, was to establish a countertradition to **Freemasonry**.

Government-Sponsored Research on Parapsychology

In the opening years of the Cold War, the idea of the use of psychics for information gathering began to be discussed within government circles. As early as 1952, physician Andrija Puharish spoke at the Pentagon on **extrasensory perception** (ESP) and psychological warfare. A brief initial investigation of psychic phenomena was made by the Central Intelligence Agency (CIA) under the label **Project ULTRA** in 1961. Then in 1969 the CIA became concerned over reports of Soviet research on psychic phenomena, and in 1970 under the name SCANATE began an assessment of what had actually been learned.

Then in 1972 what was to become a long-term research effort was initiated by physicists Harold Puthoff and Russell Targ, who had previously conducted some parapsychological research at the Stanford Research Institute (SRI). The pair approached the CIA with the assertion that they had found several psychics they felt could produce results. Their best example was Ingo Swann who made an impression with his seeming ability to effect a highly shielded magnetometer. Changes in the

magnetometer coincided with Swann's own changes in consciousness. They later involved another psychic, Pat Price, in the successful demonstration of **remote viewing**, a form of **clairvoyance**. A review in 1976 noted the ambiguous nature of the remote view tests, and led to the relationship with SRI being dropped and the employment of Price as an independent agent. Unfortunately, he died of a heart attack a short time later, and the research momentarily came to a halt. In spite of some stops and starts, SRI through Puthoff and Targ would conduct additional research funded by the government until 1990.

In the meantime the Army had become interested in ESP, due in large part to experiences in Vietnam with soldiers who gained a reputation as being psychic and hence contributing to a lowering of casualties in their units. For a short time the Navy and Air Force also showed some interest. Then in 1977 the Department of Defense established a secret program, GONDOLA WISH, to develop remote viewing and to use it in various intelligence gathering operations consisting of a half dozen intelligence officers. While much material on this unit was made public in 1995, the actual progress of the effort remains a matter of debate.

In 1878 GONDOLA WISH gave way to GRILL FLAME. A selection of Army personnel and a few civilians, all believed to have some psychic ability, were brought together at Ft. Meade, Maryland. The heart of the GRILL FLAME program was an operational unit that began to work on actual psychic espionage and to pass along the results of their finding to various Armed Forces intelligence personnel. From the beginning, the operational unit was employed in a variety of situations. Its work was and remains secret, but it seems to have held together until 1988.

At the same time, the SRI staff trained some of the psychics involved with GRILL FLAME in the use of remote viewing techniques, and also did a number of ESP experiments with them. The SRI personnel were unaware of the operational unit or how the people they were working with were using their skills on an immediate espionage operations, interacting with that unit. Among the people who joined the staff at Fort Meade in the early 1980s was **Edward Dames**, a former intelligence officer who had previously utilized the data supplied by the operational unit. About the same time, SRI and Ingo Swann introduced Swann's new model of remote viewing and the techniques of training people based upon that new understanding. Dames and a group of the people involved with GRILL Flame trained with Swann. According to Dames, utilizing Swann's new approach, he was able to create a group of remote viewers with an unprecedented consistency and accuracy. They enhanced their effectiveness by acting as a team on common remote viewing targets.

In spite of its effectiveness, however, the unit, now redesignated INSCOM CENTER LANE became a matter of persistent controversy within the Army. Some of that controversy was generated by a breach in its secrecy that led to an April 1984 news column by reporter Jack Anderson. That same year, the remote viewing research program went through a major review by the National Research Council of the National Academy of Science. The report was negative. In 1985 the Army ended its involvement in the program and oversight shifted by the Defense Intelligence Agency (DIA) which had a continuing interest in Soviet experiments in psychic phenomena. This shift also had an accompanying name change to SUNSTREAK.

Under the new program Dames continued to train people who were moved into the program. By 1988, however, psychics who had not been trained in remote viewing in the manner taught by Swann were invited into the work and mixed with the operational unit developed by Dames. Also, under the DIA, the thrust of doing remote viewing on actual situations was dropped (though Dames and his people continued to quietly work on various matters and pass information to intelligence contacts). Among the people who became involved in the unit

during this transitional period was Major **David A. Morehouse**, one of the last officers to be trained as a remote viewer. He remained with the secret program for two years, before returning to a more conventional Army assignment.

At the end of the 1980s, Dames and the remaining people who had been working with him left the Army and formed a private company, **PSI-TECH**, to continue their remote viewing work. Dames and the others were replaced with additional psychics recruited by Dale Graff, the head of the SUNSTREAK. By this time various members of Congress had learned of the unit's existence and several began to make requests of the psychics for information of a more personal nature. Also, in 1991, the research program moved from SRI to the Science Applications International Corporation (SAIC) and continued under the direction of physicist Edwin May who had previously worked with the SRI research program.

In 1995, the Army hired the American Institute for Research to do a comprehensive review of the research program. The four-member review panel concluded that the continued use of remote viewing in intelligence gathering operations is not warranted." The program was discontinued and many of the papers related to it were declassified, though many related to the more secret operation unit have not yet become available. Again the name was changed to Project STAR GATE, the name by which the entire program would later become popularly known.

In 1995 Project STAR GATE underwent a comprehensive review by a panel set up by the **American Institutes for Research (AIR)**. AIR invited two outside panelists, University of Oregon psychologist Raymond Hyman, a well-known spokesperson for a skeptical position regarding psychic phenomena, and Jessica Utts, a Professor of Statistics at the University of California-Davis, who had written several articles favorable to the existence of psychic phenomena. The report concluded that the laboratory results that they examined had produced above chance results but that it was unclear if those results were due to psychic phenomena or some other cause. They also concluded that the continued use of remote viewing in intelligence gathering efforts was unwarranted.

As a result of the AIR report, Project STAR GATE was closed. Toward the end of the year, the existence of the whole research program was made known to the public and a selection of document relative to the research made public. It produced an immediate controversy. Edwin May argued, for example, that the best results from the research had not been shown to the panel. Edward Dames argued that the operation unit had achieved good results in its intelligence gathering and that the material he had produced was also not shown to the panel. In spite of the complaints, the government program of research ended. It has been estimated that more than 80,000 pages of research data remain classified.

In the wake of the public disclosures over Project STAR GATE, many of the 23 remote viewers who had worked on the program at one time or another went public. **Joseph McMoneagle** claimed that he had provided information on more than 150 targets for the intelligence community. Morehouse, who worked with Dames at PSI-TECH for several years, eventually left, wrote a bestselling book, *Psychic Warrior*, and founded another company, Remote Viewing Technologies.

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Gow, David (d. ca. 1939)

Scottish journalist, poet, and Spiritualist. As a poet Gow contributed to such journals as *Cassell's Saturday Journal*, *London Magazine*, and *London Scotsman* and his poems were included in such anthologies as *Modern Scottish Poets* and *Book of Highland Verse*. He was author of *Four Miles From Any Town* (1929) and edited *Ask the Spirits* (1934).

Gow was an outstanding figure in British Spiritualism. In January 1914 he took over editorship of the famous Spiritualist journal the *Light* following the death of editor **E. W. Wallis**. Gow continued in that position until 1930. He was a lucid and prolific writer on psychic literature and philosophy and knew many of the leading figures in the field, including **Agnes Guppy-Volckman** and **Emma H. Britten**.

Gowdie, Isobel (fl. seventeenth century)

Isobel Gowdie, a seventeenth-century Scottish witch, gave a series of confessions, all produced apart from any torture, that seemed to confirm popular theories about **Witchcraft**, and became the keystone of a new wave of persecutions in Scotland during the reign of Charles II (1660–85). Gowdie emerged out of obscurity in April of 1662 when she gave the first of her confessions relating 15 years of involvement with the Devil. According to her story, she had initially encountered Satan at the church at Auldearne. She made a **pact with the Devil** that began with her renunciation of Christianity. The Devil placed his mark on her, on her shoulder, sucked some of her blood, and rebaptized her with it. He gave her a new name, Janet. She confessed her new faith while placing one hand on her head and one on the bottom of her foot.

In her four separate confessions given over a six-week period (April 13–May 29), a variety of supernatural elements came to the fore. For example, she claimed that she placed a broom in bed to fool her husband when she left in the evening to gather with other witches. She flew through the air to her meeting, able to slay any passing Christians she met (and who could report her activity) unless they were able to bless themselves first.

Most important were her descriptions of the witches' meetings, as they represent the first clear records of the small groups of 13 that would later become standard fare in witchcraft accounts. Gowdie also introduced the term "coven" into the trial records. Gowdie's stories thus mark the completion of the transition in popular culture of the view of Witchcraft as the surviving religion of the people in pre-Christian Europe into the view of Witchcraft as a new post-Christian Satanic cult that existed as a complete Christian parody. It is this latter view that the authorities had been attempting to use to support their persecution of individuals since the end of the fifteenth century. Gowdie also claimed that she and her fellow witches could change into animal forms as easily as they could affect the weather. If the witches disobeyed the Devil or missed a meeting, they were punished with a whip.

From a contemporary perspective, Gowdie appears to have been mentally disturbed. There is some reason to suggest that the judges who heard her stories also concluded the same, as there is no record of her execution. However, accounts of her confessions would provide substantiation for the last genera-

tion of witchcraft trials that culminated at Salem, Massachusetts, a generation later. Interestingly enough, both **Montague Summers** and **Margaret Murray** would take Gowdie's accounts seriously in their theoretical analysis of Witchcraft. Murray, especially, referred to Gowdie in her theories of the organization of the Witch cult into covens of 13 members.

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Graal, The Lost Book of the

The alleged origin of the Christian form of the Graal (**Holy Grail**) legend. Seven ancient books are cited as being the possible source of the story, but not one has been so proven. The Huth Merlin refers to a "Book of the Sanctuary," but this volume is a book of records, not containing any special spiritual allusion. If the lost book of the Graal ever existed it may have been a mass book used about 1100. Its contents would have related to a mass following the Last Supper.

The mystery of the Graal is threefold: (1) its origin, which is part of the mystery of the Incarnation; (2) its manifestation, which would have taken place had the world been worthy; and (3) its removal—this world being unworthy, the Graal was said to be removed, yet not hidden, for it is always discernible by anyone worthy of seeing it.

It seems unlikely that such a mass book ever existed.

Sources:

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Grad, Bernard (1920–)

Canadian biologist who experimented in the field of paranormal healing. Grad was born February 4, 1920, Montreal, Canada. He attended McGill University (B.S., 1944; Ph.D., 1949), where he remained through his professional career. He was a research assistant, lecturer, and assistant professor at McGill. In 1985 he became an associate professor at the University of Quebec, Montreal. He became well known for his research on cancer.

As early as the 1940s Grad became interested in the **orgone** energy theories as postulated by **Wilhelm Reich**. The death of his daughter further stimulated his interest in spiritual healing, and in 1957 he came to know Oscar Estabany, a Hungarian refugee who professed to have healing powers. Working with Estabany in the 1960s, he carried out a series of experiments on plant seeds and mice that resulted in some of the strongest evidence of a healing power to arise in parapsychology. In a series of more complicated tests, all carried out with double blinds, Grad was able to isolate a healing power that seemed to radiate from Estabany. It could be transferred to plant seeds to stimulate their growth, to mice to speed healing, and even to water used for plants.

Sources:

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Grad, Bernard, Remi J. Cadoret, and G. I. Paul. "The Influence of an Unorthodox Method of Treatment on Wound Healing in Mice." *International Journal of Parapsychology* 3, no. 2 (1961).

Grail, Holy

A portion of the Arthurian cycle of romance, of late origin, embodying a number of tales dealing with the search for a certain vessel of great sanctity called the "Grail" or "Grael." Versions of the story are numerous, the most celebrated of them being the *Conte del Graal*, the *Grand St. Graal*, *Sir Percivalle*, *Quete del St. Graal*, and *Guyot*, but there are also many others. These overlap in many respects, but the standard form of the story may perhaps be found in the *Grand St. Graal*, one of the latest versions, which dates from the thirteenth century.

It tells how Joseph of Arimathea employed a dish used at the Last Supper to catch the blood of the Redeemer, which flowed from his body before his burial. The wanderings of Joseph are then described. He leads a band to Britain, where he is cast into prison, but is delivered by Evelach or Mordrains, who is instructed by Christ to assist him. Mordrains builds a monastery where the Grail is housed. Brons, Joseph's brother-in-law, has a son Alain, who is appointed guardian of the Grail. Alain, having caught a great fish with which he feeds the entire household, is called "the Rich Fisher," which becomes the perpetual title of the Grail keepers. Alain places the Grail in the castle of Corbenic and in time, various knights of King Arthur's court come in quest of the holy vessel. Only the purest of the pure could approach it, and in due time the knight Percival manages to see the marvel.

It is probable that the idea of the Grail originated with early medieval legends of the quest for talismans that conferred great boons upon the finder, for example, the shoes of swiftness, the cloak of invisibility, and the ring of Gyges, and that these stories were interpreted in the light and spirit of medieval Christianity and mysticism.

The legends may be divided into two classes: those that are connected with the quest for certain talismans, of which the Grail is only one, and that deal with the personality of the hero who achieves the quest; and second, those that deal with the nature and history of the talismans.

A great deal of controversy has raged around the possible Eastern origin of the Grail legend. Much erudition has been employed to show that Guyot, a Provençal poet who flourished in the middle of the twelfth century, found at Toledo, Spain, an Arabian book by an astrologer, Flegitanis, which contained the Grail story. But the name "Flegitanis" can by no means be an Arabian proper name. It could be the Persian *felekedânêh*, a combined word which signifies "astrology," and in that case it would be the title of an astrological work. Some believed the legend originated in the mind of Guyot himself, but this conclusion was strongly opposed by the folklorist Alfred Nutt. There is, however, some reason to believe that the story might have been brought from the East by the Knights Templar.

The Grail legend has often been held by various ecclesiastical apologists to support theories that either the Church of England or the Roman Catholic Church has existed since the foundation of the world. From early Christian times the genealogy of these churches has been traced back through the patriarchs to numerous apocryphal persons, although it is not stated whether the religions possessed hierophants in neolithic and paleolithic times, or just how they originated. Such theories, which would logically identify Christianity with the grossest forms of paganism, are confined only to a small group.

The Grail legend was readily embraced by those who saw in it a link between Palestine and England and an argument for the special separate foundation of the Anglican Church by direct emissaries from the Holy Land. **Glastonbury** was fixed as the headquarters of the Grail immigrants, and the finding of a glass dish in the vicinity of the cathedral there some years ago

was held to be confirmation of the story by many of the faithful. The exact date of this vessel was not definitely estimated, but there seemed little reason to suppose that it was more than a few hundred years old.

A new conspiratorial interpretation of the Grail legend is offered in the book *The Holy Blood and the Holy Grail* (1982), by Michael Baigent, Richard Leigh, and Henry Lincoln. Their speculation involves suggestions that Jesus did not die on the Cross, but married and had children. His wife, they postulate, fled to the south of France with her family, taking with her the "Royal and Real Blood," the "Sang-real" or Grail of medieval romance. This line will supposedly culminate in a second Messiah, all this being the secret of an order named the Prieure de Sion. Apparently the investigation of this amazing story began with the mystery of Berenger Sauniere, a parish priest at Rennes-le-Château in the Pyrenees, who seemed to have discovered a secret that gave him access to a vast sum of money before his death, under mysterious circumstances, in 1917. That secret involved the history of Rennes-le-Château and its association with the Templars, the Cathars, and the royal bloodline of the Merovingian dynasty. The story has too many jumps in history and logic to ever be researched, and only time will show whether its major claims can be independently substantiated.

Patricia and Lionel Fanthorpe refute the theory of Baigent, Leigh, and Lincoln in their 1982 book *The Holy Grail Revealed: The Real Secret of Rennes-le-Château*.

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Grail Movement

The Grail Movement emerged in the 1920s to disseminate the material written by Oskar Ernest Bernhardt (1875–1941). In 1924 Bernhardt moved to Bavaria, where he wrote and lectured under the pen name Abd-ru-shin. He moved to Austria in 1928 and began publishing *In the Light of Truth*, but his work was suppressed by the Nazis in 1938. Bernhardt died during the war. Followers attracted to the writings reorganized after the war, and the foundation has continued unabated ever since, spreading throughout Europe and North America. The first U.S. center was founded in 1939 in Mt. Morris, Illinois.

According to Bernhardt, God created human beings and sent them in search of self-consciousness and maturity. They wandered into gross matter and acquired physical bodies in which to function on Earth. All are to learn to live by the origi-

nal laws of creation and eventually return to their place of origin as mature, self-conscious entities.

The Grail Movement may be contacted at 2081 Partridge Ln., Binghamton, New York 13903. It publishes the English edition of *In the Light of Truth* and other writings by Bernhardt. In recent decades the movement has become international with followers on every continent.

Sources:

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———. *In the Light of Truth*. 3 vols. Vomperberg, Austria: Maria Bernhardt Publishing, 1954.

Grail Sword

Associated with the Holy **Grail** in Arthurian legend. Its supposed history begins with King David, who bequeathed the sword to Solomon, who was bidden to recast the pommel. In Solomon's time it was placed in a ship built and luxuriously furnished by Solomon's wife. Subsequently discovered by the Knights of the Quest, it was assumed and worn by Sir Galahad.

Gram

In medieval legend, a magic sword thrust into a tree by Odin and pulled out by Sigmund. It bestowed upon its possessor exceptional powers and performed many miracles. The story is told in *The Lay of the Volsungs*.

The Grand Grimoire

A **grimoire**, or text of instruction for use in **ceremonial magic**. It was supposedly edited by one Antonia del Rabina from a copy transcribed from the genuine writings of King Solomon. *The Grand Grimoire* is divided into two parts, the first containing the evocation of "Lucifuge Rocofale" and the second concerned with the rite of making pacts with demons.

The first portion of *The Grand Grimoire* describes a process for evoking evil spirits to assist the operator in discovering hidden treasure. The second part suggests the surrender of the magician's body and soul to the demon, but the pact is grossly unfair to the devil, for it is such that the magician can readily slip through his fingers.

The work has been regarded as one of the more atrocious grimoires.

Sources:

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McIntosh, Christopher. *The Devil's Bookshelf*. Wellingborough, England: Aquarian Press, 1985.

Grandier, Urbain (d. 1634)

Urbain Grandier, a canon of the French church and a popular preacher of the town of **Loudun** in the district of Poitiers, was brought to trial in the year 1634, accused of practicing **magic** and causing demonic possession of the Ursuline nuns of Loudun. The prime cause of the accusations, however, seems to have been the envy of his rival preachers, whose fame was eclipsed by Grandier's superior talents. The second cause was a libel upon Cardinal Richelieu falsely attributed to Grandier.

In addition to his eloquence, Grandier was distinguished for his courage and resolution, for his physical appearance, and for the extraordinary attention he paid to his dress, which gave him the reputation of being a ladies' man.

In 1633 certain nuns of the convent of Ursulines at Loudun were attacked with a disease that manifested extraordinary symptoms, suggesting to many that they were possessed by dev-

ils. A rumor was spread that Grandier, prompted by some offense he had conceived against the nuns, had caused the possessions through his skill in sorcery.

Unfortunately the same Capuchin friar who assured Richelieu that Grandier was the author of the libel against him also told the cardinal the story of the possessed nuns. The cardinal seized this opportunity for private vengeance and wrote to the counselor of state at Loudun, asking him to begin a strict investigation of the charges, plainly implying that what he sought was the destruction of Grandier.

According to an authorized transcript of the trial, Grandier was convicted on the evidence of Astaroth, a devil of the order of seraphims and chief of the possessing devils, and sentenced to be burned alive. In fact, he was convicted upon the evidence of 12 nuns who, being asked who they were, gave 12 demonic names and professed to be possessing devils compelled by the order of the court to testify. Sentence was passed on August 18, 1634, and Grandier was condemned to torture so severe that his legs were smashed, followed by burning at the stake.

Grandier met his fate with constancy. At his death an enormous drone fly was said to be seen buzzing about his head and a monk who was present at the execution attested that the fly was Beelzebub (in Hebrew the god of flies), come to carry away to hell the soul of the victim. Such stories may have been circulated to justify a cruel and unjust persecution. The nuns involved in the accusations continued to exhibit the signs of demonic possession after Grandier's execution.

Sources:

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Huxley, Aldous. *The Devils of Loudun*. London: Chatto & Windus, 1952.

Grand Lodge of England

For the foundation of The Grand Lodge of Masons in England in 1717, see **Freemasonry**.

Granny-Wells

A folk term for sacred wells dedicated to St. Anne, mother of the Virgin Mary and grandmother of Christ. According to a Breton legend, St. Anne lived in Brittany in her old age and was visited by Christ, of whom she requested help for the sick in her district. Christ pierced the ground with a staff and opened a healing spring, later named St. Anne-de-la-Palue.

Grant, Ernest A. (1893–1968)

Astrologer and cofounder of the **American Federation of Astrologers** (AFA). Grant was born in Detroit, Michigan, on June 4, 1893. As a teenager he moved to Washington, D.C., and held a variety of jobs as stenographer, court reporter, and eventually secretary to a U.S. senator. He married and through the 1920s both he and his wife, Catherine, studied **astrology**. She became a prominent astrologer and had a number of prominent Washingtonians among her clients. Through the 1930s they increasingly saw the need for a professional organization for astrologers, whose work was still held in disdain by many. Numerous laws against fortune-telling hampered the development of the profession in many parts of the country.

Together with Anna May Cowan and Swen Erickson, Grant led in the founding of the AFA, now the largest and most prestigious of the several professional associations for astrologers. He was its first president (1938–41) and then became its first executive secretary (1941–59). The association was headquartered in the Grant home. In 1949 he quit his other jobs and devoted full time to the AFA. Two years later he led in the purchase of a small parcel of land adjacent to the Library of Congress where a new headquarters was erected.

With his wife, Grant began work on a set of basic textbooks in astrology, and he published a set of ephemeris volumes for the important years associated with the founding of the nation (1776, 1777, and 1781). Together they also founded the National Astrological Library, a publishing house and retail book outlet. While Catherine Grant continued to see clients, Ernest Grant specialized in teaching astrology and research. He also developed a special interest in political astrology.

Grant died on March 6, 1968. His wife continued as an astrologer and eventually sold the library to the AFA. In the early 1970s, along with the AFA, she moved to Tempe, Arizona, and worked there into her early 90s. She died in 1988.

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Holden, James H., and Robert A. Hughes. *Astrological Pioneers of America*. Tempe, Ariz.: American Federation of Astrologers, 1988.

Grant, Joan (Joan Marshall Kelsey) (1907–1989)

Author of various fictional works dealing with **reincarnation** that she claimed were partly biographical. Grant believed she had inherited her mother's psychic experiences, which allowed Grant to sense from an object the experiences and feelings of people who had handled it in the past. This turned her towards writing books she claimed were part historical novels but "far memories" of past times. In her first book, *Winged Pharaoh* (1937), Grant describes the life and death of Sekeeta, a princess of First Dynasty Egypt. In *Return to Elysium* (1947), she tells of a Greek girl for the second century C.E. In her book *Many Lifetimes* (1969), written in collaboration with her third husband, Dr. Denys Kelsey, Grant describes claimed memories of former existences revealed when she was hypnotized by her husband.

Sources:

Grant, Joan. *Eyes of Horus*. London: Methuen, 1942. New York: Arno Press, 1980.

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———. *Winged Pharaoh*. New York: Harper & Brothers, 1938.

Kelsey, Denys, and Joan Grant. *Many Lifetimes*. Garden City, N.Y.: Doubleday, 1967.

Grant, Kenneth

Founder of a branch of the **Ordo Templi Orientis** (OTO), a ceremonial "magick" group in the tradition of **Aleister Crowley**, in Great Britain. Grant was initiated into Crowley's own order, the A.: A.:, and the OTO.

After Crowley's death in 1947 he was succeeded by Karl Germer as outer head of the order. Germer was at that time living in the United States. He presented Grant a charter to open the

New Isis Lodge of the OTO in 1955. Grant was limited to teaching the first three OTO grades. After Germer died in 1962 Grant claimed leadership of the OTO. While members in America did not acknowledge him, there was no one in England to oppose his authority. Grant began to accept initiates for all ten working degrees of the order (the eleventh being purely administrative).

Grant worked with **John Symonds**, Crowley's literary executor, to produce *The Confessions of Aleister Crowley* (1969). Grant also published *The Magical Revival* (1972), an informative survey of occult theory and practice in modern times. A particularly valuable chapter is concerned with the work of occult artist **Austin Osman Spare**. Grant also published *Images and Oracles of Austin Osman Spare* (1975), a study of the work of this strange and talented artist.

Grant's wife, Steffi, contributed beautiful illustrations to five *Carfax Monographs* issued by the Grants in London in a limited edition, dealing with *The Tree of Life*, *The Golden Dawn*, *Aleister Crowley*, *Austin Osman Spare*, and *Vinum Sabbati*.

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Grapevine (Newsletter)

(1) Former monthly newsletter of the Psychic Information Exchange. Included articles on the paranormal, self-development lessons, notices of meetings, and book reviews. Apparently no longer active.

(2) Monthly newsletter of the *Movement for a New Society*, devoted to alternative and nonviolent living. Last known address: 6722 Baltimore Ave., Philadelphia, PA 19143.

Graphology

The study of handwriting, involving the interpretation of character and personality traits. Empirical interpretation of handwriting dates back to ancient times. Aristotle claimed that he could define a person's soul by his way of writing. Suetonius noted that Emperor Augustus did not separate his words when writing and concluded that this demonstrated a neglect of detail when forming a picture of a whole situation.

In the seventeenth century Camillo Baldi published a small Latin treatise called *De Signis ex Epistolis* (1622). Graphology was systematized in nineteenth-century France when the Abbé Flandrin (1809–64) made a detailed study of autographs. In 1872 Adolphe Desbarolles published *Les mystères de l'écriture; art de juger les hommes sur leurs autographes*. Since then there have been many books on graphology, often falling somewhere between scientific principle and popular occultism.

Although modern graphologists have evolved a scientific rationale that assigns particular significance to the slope of handwriting, the formation of individual letters, size of characters, joinings and disjoinings of letters, and so on, interpretation remains largely subjective and allows considerable room for the practitioner's psychic ability to operate and add material. Some graphologists allow the handwriting itself to convey impressions in much the same way as objects function in **psychometry**. Perhaps one's signature is the most characteristic piece of

handwriting, for consciously or unconsciously it becomes a kind of symbolic self-portrait, indicating the personality as a whole. In this it resembles the magic **sigil** of celestial intelligences. Part of the perennial attraction of autograph collecting and book signing is the emotional association with great or famous individuals as represented by their signatures.

Graphology is to be sharply delineated from handwriting analysis. The latter is concerned with establishing the authenticity of writing and signatures, and such analysts are frequently called upon to make judgments in legal situations. Graphology has made some progress toward respectability, however. Some corporations now employ graphologists to elucidate staff applications, and police authorities have been known to hire graphologists to analyze the writing of criminals.

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Grattan-Guinness, Ivor (1941–)

Born June 23, 1941, in Bakewell, England, Grattan-Guinness was educated at Wadham College, Oxford (B.A., 1962; M.A., 1967), and the London School of Economics (M.Sc., Ph.D.). Grattan-Guinness is a Reader in mathematics at Middlesex Polytechnic, England, and a council member of the Society for Psychical Research, England. His main areas of research have concerned the history and philosophy of mathematics, the history of psychical research, and the relationship of parapsychology to established science and ufology. His paper "What Are Coincidences?" was published in the *Journal of the Society for Psychical Research* (vol. 49).

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Gray Barker's Newsletter

Fanzine edited during the 1970s by the late Gray Barker, author of *They Knew Too Much About Flying Saucers* (1975). The newsletter covered UFO sightings, news of personalities in the UFO field, activities of organizations, and book and magazine reviews.

The Great School of Natural Science

The School of Natural Science was founded in Stockton, California, in 1883 by John E. Richardson, then an attorney. His spiritual pilgrimage had led him from his Baptist upbringing to **Spiritualism** to a negative evaluation of Spiritualist phenomena. The occasion for founding the school was Richardson's encounter with a stranger at the Grand Central Hotel in Stockton. The stranger introduced himself as "Hoo-Kna-ka," a representative of the School of the Master, headquartered in India. He traced Richardson's pilgrimage and with Richardson's consent began to teach him what became known as the Great Work.

In 1894 Richardson moved to Chicago, where he associated with Florence Huntley. They founded the Indo-American Book Company in 1907, which published Richardson's books, the Harmonic Series. They also began the periodical *Life in Action*. The work flourished for a decade until 1916, when charges of financial mismanagement were leveled at TK, the name under which Richardson was known by members of the school. Richardson soon moved to California and reorganized the work, which still survives.

The school teaches that universal intelligence is revealed through immutable laws. Nature is engaged in the evolution of individual intelligences and impels individuals to higher levels of consciousness. The individual is an immortal soul, which passes through a succession of physical and spiritual bodies. The soul possesses free will. Freely conforming to natural law leads to self-mastery, poise, and happiness.

It may be contacted at P.O. Box 1115, Cedar Ridge, California 95924. It offers correspondence courses on the school's teachings. Website: <http://school-of-natsci.org>.

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The Greater World (Newspaper)

London Spiritualist weekly established in 1928 by **Winifred Moyes** and C. A. Aeschmann to spread the teachings of the Zodiac Circle. It led to the foundation in 1931 of the **Greater World Christian Spiritualist Association**. It had as its aim "the spreading in all directions of the truth of survival after death under the banner of Jesus Christ." *The Greater World* ceased publication in March 1989 and was superseded by a newsletter.

Greater World Christian Spiritualist Association

British Spiritualist organization founded in 1931 as the Greater World Christian Spiritualist League. It grew out of the Zodiac Circle, which was organized in the early 1920s around the mediumship of **Winifred Moyes**. Moyes was a channel who transmitted teachings from the entity "Zodiac," who claimed he was a temple scribe at the time of Christ. These teachings were at first transmitted to a small home circle held on Sunday evenings, but the movement grew rapidly to claim a membership of twenty thousand in Britain. Moyes was president of the league until her death in 1957, after which F. M. Tolkin became president until 1963, when he was succeeded by Margaret Hoare.

In addition to the weekly newspaper *The Greater World*, discontinued in 1989, the association also published *The Children's Greater World* and in 1933 launched French (*Le Monde Superior*)

and German (*Die Größere Welt*) editions. The newspaper was replaced by a newsletter.

Members of the association must subscribe to eight basic beliefs, arising from the teachings of "Zodiac": (1) I believe in one God, who is Love; (2) I accept the leadership of Jesus Christ; (3) I believe that God manifests through the illimitable power of the Holy Spirit; (4) I believe in the **survival** of the human soul and its individuality after physical death; (5) I believe in the communion with God, with his angelic ministers, and with the soul's functioning in conditions other than the Earth life; (6) I believe that all forms of life created by God intermingle, are interdependent, and evolve until perfection is attained; (7) I believe in the perfect justice of the divine laws governing all life; and (8) I believe that sins committed can only be rectified by the sinner himself or herself, through the redemptive power of Jesus Christ, by repentance and service to others. There is also the following pledge: "I will at all times endeavour to be guided in my thoughts, words, and deeds by the teaching and example of Jesus Christ."

The league is now administered through the Greater World Spiritualist Association Trust and has a board of literature responsible for official publications. In 1961 the league affiliated with the **National Federation of Spiritual Healers**.

Very early in its life the league was involved in social work. In 1937 the league organized a convalescent home for elderly women at Leigh-on-Sea, and more recently added another at Bridlington, Yorkshire. The league's night shelter for homeless women in Lambeth, London, was destroyed by German bombs during World War II, but a new shelter and rest home was opened at Deptford in South London in 1948. That shelter continued its work until 1955, when a new law made it an offense for women to be on the streets at night without a lodging. A night shelter opened in Leeds in 1935 and continues as a home for women and children.

The London headquarters at 3–5 Conway St., London, W1P 5HA, includes a sanctuary and a church with accommodation for nearly 150 people. Services, lectures, healing meetings, and circles are held regularly. There is also a Greater World Healing Fellowship, concerned with spiritual healing through accredited healers. Each of the affiliated churches throughout Britain has at least one medium. Affiliated congregations are also found in Canada, the United States, and New Zealand. The association offers a diploma to mediums who meet the league's standards and for long-standing service to the league. Website: <http://www.greaterworld.com>.

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Greatrakes, Valentine (1629–1683)

Irish mesmerist, born in the county of Waterford. In 1662 Greatrakes dreamed that he had received the gift of healing by laying on of hands. He ignored the dream, but when it recurred on several occasions he experimented on his wife, which proved quite successful. He subsequently practiced the laying on of hands for practically all diseases and in 1666 went to London, where he was summoned to court. While there he healed many persons, but the insults of the courtiers proved too much for him and he was forced to withdraw to a house near London, where he continued his cures. In his *Critical History of Animal Magnetism* (2 vols., 1813, 1819), J. P. F. Deleuze states: "Amongst the most astonishing cures which history records, are those of an Irish gentleman in London, Oxford, and other cities of England and Ireland. He himself published in London in 1666 a full account of them: *Val. Greatrakes Esq., of Waterford, in the kingdom of Ireland, famous for curing several diseases and distempers by the stroak of his hand only*: London, 1660.

Joseph Glanvill, a chaplain to Charles II, stated in a letter that Greatrakes was a simple, amiable, and pious man, a strang-

er to all deceit. A similar testimony was offered by George Rust, bishop of Dromore in Ireland, who stated that Greatrakes was at his house for three weeks, giving him an opportunity to observe his sound morals and many of his cures. Through the simple laying on of hands, said the bishop, he drove pain to the extremities. Many times the effect was very rapid and as if by magic. If the pain did not immediately subside he repeated his rubbings and always drove the pain finally into the limbs to expel it.

The Bishop further stated that "I can as eyewitness assert that Greatrakes cured dizziness, very bad diseases of the eyes and ears, old ulcers, goitre, epilepsy, glandular swellings, scirrhous indurations, and cancerous swellings. I have seen swellings disperse in five days which were many years old, but I do not believe by supernatural means; nor did his practice exhibit anything sacred. The cure was sometimes very protracted, and the diseases only gave way through repeated exertions; some altogether resisted his endeavours."

It appeared to the bishop that "something healing, something balsamic" flowed from the healer. Greatrakes himself believed that his power was a special gift of God. He healed even epidemic complaints by his touch and believed it his duty to devote himself to the cure of diseases.

To the bishop's testimony may be added that of two physicians, Faireklow and Astel, who assiduously inquired into the reality of his cures. Faireklow noted, "I was struck with his gentleness and kindness to the unhappy, and by the effects which he produced by his hand." Astel stated, "I saw Greatrakes in a moment remove most violent pains merely by his hand. I saw him drive a pain from the shoulder to the feet. If the pains in the head or the intestines remained fixed, the endeavor to remove them was frequently followed by the most dreadful crises, which even seemed to bring the patient's life into danger; but by degrees they disappeared into the limbs, and then altogether. I saw a scrofulous child of twelve years with such swellings that it could not move, and he dissipated merely with his hand the greatest part of them. One of the largest, however, he opened, and so healed it with his spittle."

Astel stated that he saw a number of other cures, and repeated the testimonies of Rust and Faireklow on the character of Greatrakes.

The celebrated Robert Boyle, president of the Royal Society of London, stated, "Many physicians, noblemen, clergymen, etc., testify to the truth of Greatrakes' cures, which he published in London. The chief diseases which he cured were blindness, deafness, paralysis, dropsy, ulcers, swellings, and all kinds of fevers."

Greatrakes was one of the most celebrated of the early mesmerists, and there is no question that mesmerism owed some of its popularity to his cures. According to accounts, he cured the **king's evil**, palsy, dropsy, epilepsy, ulcers, gallstones, wounds and bruises, lameness, deafness, and partial blindness by laying on of hands, stroking the pain out of its seat, and finally driving it out at the extremities. The Royal Society published accounts of his cures in their *Transactions*.

After several years of spectacular cures, Greatrakes seemed to lose his power.

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Great White Brotherhood

The group of superhuman **adepts** or **masters** who many Theosophists and other occultists believed guide the development of the human race. The brotherhood was occasionally associated with a “great white lodge” situated in astral realms. Modern **Rosicrucians** define the Great White Brotherhood as “the school or Fraternity of the Great White Lodge and into this invisible Brotherhood of visible members every true student of the Path prepares for admission.” Current address unavailable.

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GREECE

Magic in Ancient Greece

Magic in all of its aspects was native to the imagination and genius of the Greeks, as was the case with most ancient peoples. Evidence abounds in their theogony, mythology (essentially magical in conception and meaning), literature, sculpture, and history. The nature that surrounded them gave rise to their imaginations. The mountains and valleys, mysterious caves and fissures, vapors and springs of volcanic origin, and sacred groves were all, according to their character, dedicated to the gods. Parnassus was the abode of the sun-god Apollo; the lovely vale of Aphaca that of Adonis; the oak-groves of Dodona favored of Zeus; and the gloomy caves with their roar of subterranean waters the Oracle of Trophonius.

Innumerable instances of magical wonder-working are found in the stories of Greek deities and heroes. The power of transformation is shown in a multitude of cases, among them that of Bacchus who, by waving a spear, could change the oars of a ship into serpents and the masts into heavy-clustered vines. He could also cause tigers, lynxes, and panthers to appear amidst the waves and the terrified sailors leaping overboard to take the shape of dolphins. In the story of Circe, the enchantress took her magic wand and with her enchanted philter turned her lovers into swine.

The serpent-staff of Hermes gave, by its touch, life or **death**, **sleep** or waking; Medusa's head turned its beholders into stone; Hermes gave Perseus wings that he might fly and Pluto a helmet which conferred **invisibility**. Prometheus molded a man of clay and to give it life stole celestial fire from heaven; Odysseus, to peer into the future, descended to Hades in search of Tiresias the Soothsayer; Achilles was made invulnerable by the waters of the Styx.

Dedicated by immemorial belief, there were places where the visible spirits of the dead might be evoked and where men in curiosity, longing, or remorse strove to call back those who had passed beyond mortal ken. In March, when the spring blossoms appeared and covered the trees, the Festival of the Flowers was held at Athens. The Commemoration of the Dead also occurred in the spring. It was thought that the spirits of the deceased rose from their graves and wandered about the familiar streets, striving to enter the dwellings of men and the tem-

ples of the gods but were shut out by the magic of branches of whitethorn, or by knotted ropes and pitch.

Oracles

Of great antiquity and eminently of Greek character and meaning were the Oracles. For centuries they ministered to that longing ingrained in human nature to know the future and to invoke divine foresight and aid in the direction of human affairs, from those of a private citizen to the multitudinous needs of the state. **Divination** and **prophecy** became the great features of the oracles. They were inspired by various means, including intoxicating fumes, natural or artificial mind-altering drugs, the drinking of mineral springs, signs and tokens, and **dreams**.

The most famous Oracles were those at **Delphi**, Dodona, Epidaurus, and that of Trophonius, but others of renown were scattered over the country. Perhaps one of the earliest was that of Aesculapius, son of Apollo and called the Healer, the Dream-sender, because his healing was given through the medium of dreams that came upon the applicant while sleeping in the temple-courts, the famous temple-sleep. This temple, situated at Epidaurus, was surrounded by sacred groves and whole companies of sick persons lingered there in search of lost health and enlightenment through divine dreams.

Famous above all was that of Apollo, the Delphian oracle, on the Southern Slopes of Parnassus, where kings, princes, heroes, and slaves of all countries journeyed to ask the questions as to the future and what it might hold for them. The temple was built above a volcanic chasm, amid a wildness of nature that suggested the presence of the unseen powers. Here the priestess, the Pythia, so named after the serpent Pytho whom Apollo slew, was seated on a tripod placed above the gaseous vapors rising from the chasm. Intoxicated to a state of frenzy, her mouth foaming, wild torrents of words fell from her lips. These words were shaped into coherence and meaning by the attendant priests and given to the waiting questioner crowned with laurel, the symbol of sleep and dreams, who stood before the altar.

Priests and priestesses were also crowned with these leaves, which were sacred to Apollo and burned as incense. Before the Pythias chamber hung a falling screen of laurel branches, while at the festival of the Septerion every ninth year a bower of laurel was erected in the forecourt of the temple. One writer has left strange details, such as the rule that the sacred fire within the temple must only be fed with firwood, and although a woman was chosen as the medium of the prophetic utterance, no woman might question the oracle.

The Oracle of the Pelasgic Zeus at Dodona was the oldest of all. It answered by signs rather than inspired speech, by means of lots and the falling of water, or by the wind-moved clanging of brazen-bowls, two hollow columns standing side by side.

The three priestesses or Peliades (meaning doves) were given titles signifying the Diviner of the Future; the friend of man, Virtue; and the virgin-ruler of man, Chastity. For 2,000 years this oracle existed. It was consulted by those heroes of the ancient myths struggling in the toils of Fate—Hercules, Achilles, Ulysses and Aeneas—down to the later vestiges of Greek nationality.

The Oracle of Trophonius was also of great renown. Here there were numerous caverns filled with misty vapors and troubled by the noise of hidden waters far beneath. In this mysterious gloom the supplicants slept sometimes for nights and days, coming forth in a somnambulant state from which they were aroused and questioned by the attendant priests. Frightful visions were generally recounted, accompanied by a terrible melancholy, so that it passed into a proverb regarding a sorrowful man, “He has been in the cave of Trophonius.”

Magic, in the sense of secret revelations, miraculous cures, prophetic gifts, and unusual powers, had always existed for the Greeks. The oracles were a human way of communicating with their gods on earth.

Magic in the sense of **sorcery** was introduced into Greece from Asia and **Egypt**. It had to fit into a conception of Fate as inexorable and inescapable for gods, rulers, and slaves alike, a belief which warred a form of magic that had for its primary aim a certain command of the destinies of man.

Good and evil and the perpetual strife between these two principles and the belief in **demonology** gradually evolved within Greek thought. It was said that the first mention of good and evil demons could be traced to the Pythagorean school. Not until after the Persian War was there a word in the Greek language for "magic." As these beliefs emerged, they were ascribed to the native deities, gradually becoming incorporated with the ancient histories and rites.

Sorcery and Enchantment

After the invasion by the Persians, Thessaly, where their stay was of lengthy duration, became famous for its sorceresses and their practices, engaging in miracles and magic enough to call down the moon or to brew magical herbs for love or death. Thus Apuleius in his romance *The Golden Ass* stated that when in Thessaly he was in the place,

"...where, by common report of the world, sorcery and enchantments were most frequent. I viewed the situation of the place in which I was, nor was there anything I saw that I believed to be the same thing which it appeared to be. Insomuch that the very stones in the street I thought were men bewitched and turned into that figure, and the birds I heard chirping, the trees without the walls, and the running waters, were changed from human creatures into the appearances they were. I persuaded myself that the statues and buildings could move; that the oxen and other brute beasts could speak and tell strange tidings; that I should hear and see oracles from heaven conveyed in the beams of the Sun."

Homer told the tale of Circe the enchantress, with her magic philters and magic songs, but made no mention of Medea, the arch-sorceress of later times. Around her name the later beliefs clustered. All the evil arts were attributed to her. She became the witch par excellence, her infamy increasing from age to age.

The same was true of Hecate, the moon-goddess, at first sharer with Zeus of the heavenly powers, but later an ominous shape of gloom, ruler and lover of the night and darkness, of the world of phantoms and ghouls. Like the Furies she wielded the whip and cord; she was followed by hell hounds, by writhing serpents, lamiae, strygae and empusae, and figures of terror and loathing. She presided over the dark mysteries of birth and death; she was worshipped at night in the flare of torches. She was the three-headed Hecate of the crossroads where little round cakes or a lizard mask set about with candles were offered to her in propitiation, that none of the phantom mob might cross the threshold of man.

Love-magic and death-magic, the usual forms of sorcery, became common in Greece as elsewhere. Love philters and charms were eagerly sought, the most innocent being bitten apples and enchanted garlands. Means of protection against the evil eye became a necessity, tales of bewitchment were spread abroad, and misfortune and death were being brought upon the innocent and unwary by means of a waxen figure molded in their image and tortured by the sorceress.

In tombs and secret places, leaden tablets were buried with inscriptions of the names of foes and victims and pierced through with a nail in order to bring disaster and death upon them. At this time it became law that no one who practiced sorcery might participate in the Eleusinian Mysteries, and at Athens a Samian Sorceress, Theoris, was cast to the flames.

Orphic Magic

The introduction of Egyptian influences were due generally to the agency of Orpheus and Pythagoras, who, while in Egypt, had been initiated into the mysteries. The story of Orpheus shows him as preeminently the wonder-worker, but one of be-

neficence and beauty. To men of his time, everything was enchantment and prodigy. By the irresistible power of his music he constrained the rocks, trees, and animals to follow him; at his behest storms arose or abated. He was the necromancer, who by his golden music overcame the powers of darkness, and, descending to the world of shades, found his beloved Eurydice. They gained the upper air that brought her back to the living world.

Jealous women tore him limb from limb, and his head floated down the waters of the Hebrus and was cast on the rocky shores of Lesbos where, still retaining the power of speech, it uttered oracles that gave guidance to people. Orpheus was believed to have instructed the Greeks in medicine and magic, and for long afterward remedies, magical formulas, incantations, and charms were engraved upon Orphean tablets and the power of healing was ascribed to the Orphean hymns.

Pythagoras, a philosopher, geometrician, and magician who was tireless in the pursuit of knowledge, had an immense influence on the thought of his time. After his return from Egypt he founded a school where to those who had previously undergone severe and drastic discipline he communicated his wide and varied knowledge. He was also credited with miraculous powers such as being visible at the same hour in places as far apart as **Italy** and Sicily, taming a bear by whispering in its ear, and calling an eagle from its flight to alight on his wrist.

Mysteries

Among the greatest features of religious life were the **mysteries** held at periodic intervals in connection with the different deities, such as the Samothracian, the Bacchic, and, most famous of all, the Eleusinian. Their origin is to be traced mostly to a prehistoric nature-worship and vegetation-magic.

All these mysteries had three trials or baptisms by water, fire, and air, and three specially sacred emblems, the phallus, egg, and serpent, generative emblems sacred in many secret rites.

The Samothracian centered around four mysterious deities: Axieros, the mother; her children: Axiocersos, male; Axiocersa, female; and Casindos the originator of the universe. The festival probably symbolized the creation of the world and also the harvest and its growth. Connected with this mystery was the worship of Cybele, goddess of the earth, cities, and fields. Her priests, the Corybantes, dwelt in a cave where they held their ceremonies, including a wild and orgiastic weapon-dance, accompanied by the incessant shaking of heads and clanging of swords on shields.

The cult of Bacchus, it was thought, had been carried into Greece from Egypt by Melampus. He was the god of the vine and vegetation, and his mysteries typified the growth of the vine and the vintage—the winter sleep of all plant life and its renewal in spring. Women were his chief attendants—the Bacchantes, who, clashing cymbals and uttering wild cries in invocation of their god, became possessed by ungovernable fury and homicidal mania.

Greatest of all in their relation to Hellenic life were the Eleusinian Mysteries. These were the paramount interest and function of the state religion exerting the widest, strongest influence on people of all classes. The rites were secret and their details are practically unknown, but they undoubtedly symbolized the myth of Demeter, corn-goddess, and were held in spring and September.

Prior to initiation, a long period of purification and preparation was enforced. During this time the higher meaning of the myth was ingrained. The original meaning became exalted by the genius of the Greeks into an intimate allegory of the soul of man, its birth, life, death, descent into Hades, and subsequent release therefrom. After this came the central point of the mysteries, the viewing of certain holy and secret symbols; next, a crowning of garlands, signifying the happiness that arises from friendship with the divine. The festival also embodied a scenic representation of the story of Demeter, the

rape of Persephone, the sorrow of the mother, her complaints before Zeus, and the final reconciliation.

Women played a great part in this, the reason being that as they themselves “produce,” so by sympathetic magic their influence was conveyed to the corn, as when crying aloud for rain they looked upward to the skies, then down to the earth with cries of “Conceive!” These priestesses were crowned with poppies and corn, symbolical attributes of the deity they implored.

Divination

Besides the priests and priestesses attached to the different temples, there was an order of men called “interpreters,” whose business was divining the future by various means such as the flight of birds and entrails of victims. These men often accompanied the armies in order to predict the success or failure of operations during warfare and thus avert the possibility of mistakes in the campaign. They fomented or repressed revolutions in state and government by their predictions.

The most celebrated interpreters were those of Elis, where in two or three families, notably the Iamidae and the Clytidae, this peculiar gift or knowledge was handed down from father to son for generations. There were also others who were authorized by the state, both men and women, who professed to read the future in natural and unnatural phenomena, eclipses, thunder, dreams, unexpected sight of certain animals, convulsive movement of eyelids, tingling of the ears, sneezing, and a few words casually dropped by a passerby.

In the literature and philosophies of Greece, magic in all its forms is found as a theme for imagination, discussion, and belief. In the hands of the tragic poets, sorceresses such as Circe and Medea became figures of terror and death, embodiments of evil.

Pythagoras left no writings but on his theories were founded those of Empedocles and Plato. In the verses of Empedocles he teaches the theory of **reincarnation**, he himself remembering previous existences wherein he was a boy, a girl, a plant, a fish and a bird. He also claimed to teach the secrets of miraculous medicine, of the reanimation of old age, of bringing rain, storm, or sunshine, and of recalling the dead.

Aristides, the Greek orator, gave exhaustive accounts of the many dreams he experienced during sleep in the temples and the cures prescribed therein. Socrates told of his attendant spirit or genius who warned him, and others through his agency, of impending danger, also foretelling futurity. Xenophon, treating of divination by dreams, maintained that in sleep the human soul reveals her divine nature, and, being freed from trammels of the body, gazes into futurity.

Plato, while inveighing against sorcery, took the popular superstitions relating to magic, demons, and spirits and used them as a basis for a spiritual and magical theory of things. On his teaching would be founded the Neo-Platonists school, which was among the most fervid defender of magic.

Aristotle stated that prediction is a purely natural quality of the imagination. Both precognition and telepathy were crucial in his reasoning. His philosophy allowed for the possibility of parapsychological phenomena even if it could not be scientifically proven. Another important figure and commentator from Ancient Greece, Plutarch gave an exhaustive account on the somnambulant states of the oracular priestess, Pythia, attributing them to possession by the divinity.

Vampirism

Some of the later superstitions of the Hellenic archipelago partake more of the nature of Slavonic tradition than that of the ancient inhabitants of Greece. One of the most notable circumstances in later Greek superstition relates to vampirism.

The **vampire** was called *vroucolaca* or *broucolack* by the Greeks, and appears to have come into Greek thought from the Slavic world in early medieval times. French researcher Augustine Calmet, author of *Disertations Upon the Apparitions of Angels, Daemons and Ghosts, and concerning . . . Vampires* (1759) stated,

“It is asserted by the modern Greeks, in defence of their schism, and as a proof that the gift of miracles, and the episcopal power of the keys, subsists in their church more visibly and evidently than in the church of Rome, that, with them, the bodies of excommunicated persons never rot, but swell up to an uncommon size, and are stretched like drums, nor ever corrupt or fall to dust, till they have received absolution from some bishop or priest. And they produce many instances of carcasses which have been in their graves uncorrupted, and which have afterwards putrefied as soon as the excommunication was taken off.

“They do not, however, deny that a body’s not corrupting is sometimes a proof of sanctity, but in this case they expect it to send forth an agreeable smell, to be white or ruddy, and not black, stinking, and swelled like a drum, as the bodies of excommunicated persons generally are. We are told, that in the time of Manuel, or Maximus, patriarch of Constantinople, the Turkish emperor having the mind to know the truth of the Greek notion concerning the incorruption of excommunicated bodies, the patriarch ordered the grave of a woman, who had lived in a criminal commerce with an archbishop of Constantinople, to be opened. Her body being found entire, black and much swelled, the Turks put it into a chest, under the emperor’s seal, and the patriarch having repeated a prayer, and given absolution to the deceased, the chest was opened three days after and the body was found reduced to ashes. It is also a notion which prevails among the Greeks, that the bodies of these excommunicated persons frequently appear to the living, both day and night, and speak to them, call upon them, and disturb them several other ways.

“Leo Allatius is very particular upon this head, and says, that in the isle of Chio, the inhabitants never answer the first time they are called, for fear of its being a spectre; but if they are called twice, they are sure it is not a Broucolack (this is the name they give these spirits). If any one appears at the first call, the spectre disappears, but the person certainly dies.

“They have no way to get rid of these evil genii, but to dig up the body of the person that has appeared, and burn it after having repeated over it certain prayers. By this means the body being reduced to ashes, appears no more. And they look upon it as a clear case, that either these mischievous and spiteful carcasses come out of their graves of their own accord, and occasion the death of the persons that see or speak to them; or that the devil himself makes use of these bodies to frighten and destroy mankind. They have hitherto discovered no remedy which more infallibly rids them of these plagues, than to burn or mangle the bodies which were made use of for these cursed purposes. Sometimes the end is answered by tearing out the heart and letting the bodies rot above ground before they burn them again, or by cutting off the head, or driving a large nail through the temples.”

Sir Paul Rycout in his *The Present State of the Greek & Armenian Churches* (1679) observed that the opinion that excommunicated bodies are preserved from putrefaction prevails not only among the Greeks, but also among the Turks, and he gives us a fact that he had from a caloyer (monk) of Candia, who confirmed it to him upon oath. The caloyer’s name was Sophronius, a man well known and respected in Smyrna.

A man, who was excommunicated for a fault that he had committed in the Morea, died on the island of Milo and was buried in a private place, without any ceremonies, and in unconsecrated ground. His relatives and friends expressed great dissatisfaction that he was treated in this manner; soon after that the inhabitants of the island were tormented every night by frightful apparitions, which they attributed to this unhappy man. Upon opening the grave his body was found entire; his veins swelled with blood and a consultation was held upon the subject with the caloyers dismembering his body, cutting it in pieces, and boiling it in wine, which, it seems, is the usual manner of proceeding there in those cases.

The friends of the deceased prevailed upon them, by dint of entreaty, to delay the execution, and in the meantime sent to Constantinople to get absolution for him from the patriarch. Until the messenger could return, the body was laid in the church, and prayers and masses were said daily for the repose of his soul. One day while Sophronius, the caloyer above mentioned, was performing the service, there was suddenly heard a great noise in the coffin and upon examination the body was found reduced to ashes, as if it had been dead seven years. Particular notice was taken of the time when the noise was heard, and it was found to be the very morning when the absolution was signed by the patriarch. Sir Paul Rycout, who has recorded this event, was neither a Greek nor Roman Catholic, but a staunch Protestant of the Church of England.

He observes upon this occasion that the notion among the Greeks is that an evil spirit enters into the excommunicated carcass and preserves it from corruption by performing the usual functions of the human soul in a living body. They suppose that these corpses eat by night and actually digest and are nourished by their food; that several have been found of a fresh, ruddy color, with their veins ready to burst with blood, full forty days after their death; and that upon being opened there is a large quantity of warm, fresh blood as if it were coming from a healthy young person. This opinion prevails so universally, that everyone is furnished with a story to this purpose.

Father Theophilus Raynard, a Roman Catholic author of a particular treatise upon this subject, asserted that this return of the dead is an undoubted truth and is supported by unquestionable facts. He also argued that to pretend that these spectres are always excommunicated persons, and that the Church of Greece has a privilege of preserving the bodies of those who die in the church, is something that cannot be affirmed. It is certain that excommunicated bodies rot as well as others, and that several who have died in the communion of the church, Greek as well as Roman, have continued uncorrupted. (In the Western Roman tradition, to die and remain uncorrupted was a sign of great sanctity.) There have even been instances of this nature among the heathens, and frequently among other animals, whose carcasses have been found unputrefied in the ground, and among the ruins of old buildings.

In his book *A Voyage Into the Levant* (1741), J. Pittonde Tournefort gave an account of the digging up of a believed *broucolack* in the island of Mycone, where he was January 1, 1701.

Psychical Research & Spiritualism

Because of the religious control asserted by the Greek Orthodox Church in the decades since modern Greece attained independence from Turkey, Greece has been one of the most hostile countries to the emergence of religious pluralism. Spiritualism, Theosophy, and other new religious impulses, occult and other aspects of the parapsychological movement have found little open support among the people of the country. In common with other European countries, Greek scientists did take an active interest in psychical studies during the 1920s and 1930s. Prominent societies included the Hellenic Society of Psychical Research and the **Society for Psychical Research** and the Society for Psychic Studies. The most prominent researcher was **Angelos Tanagras**, a high ranking naval officer who edited the *Revue Psychikae Creonae* of Athens from 1925 onward. He proposed a theory of precognition which involved the psychokinetic action of the percipient, thus sidestepping the issue of determinism.

At the present time, there are two active societies: The Society for the Scientific Study of Metaphysics, Rue Agathoupoleus 104, Athens; and the Psychic Society of Athens, 32 Tsiller-str., Athens 905. Both publish periodicals.

A society operating on the island of Cyprus not far from Greece in the Mediterranean, a country that was often fought over by both the Turks and the Greeks, is **Psychognosis**. Run by Linda Leblanc and John Knowles, it is a center for the inves-

tigation of psychic phenomena of all kinds. The society's website can be reached at: <http://www.psychognosis.com>.

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Greeley, Horace (1811–1872)

Famous American political writer, editor of the *New York Tribune*, and an important figure in early American Spiritualism. He was the first to call upon the **Fox Sisters** on their arrival in New York in June 1850, and he admitted publicly that he was puzzled by the phenomena he observed and that he thought the good faith of the mediums could not be questioned.

The Fox sisters were guests at Greeley's home in New York for three days. During that period he became convinced of the genuineness of their mysterious rappings, although he did not accept the spirit hypothesis. "Whatever may be the origin of the cause of the rappings," he wrote, "the ladies in whose presence they occur do not make them. We tested this thoroughly and to our entire satisfaction."

The columns written in Greeley's paper were fair and impartial during periods of the wildest controversy. In his *Recollections of a Busy Life* (1868), he admits that "the jugglery hypothesis utterly fails to account for occurrences which I have personally witnessed," and that "certain developments strongly indicate that they do proceed from departed spirits." He submitted, however, that nothing of value was obtained from the investigation, that the spirits "did not help to fish up the Atlantic cable or find Sir John Franklin."

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- Moore, Lawrence R. *In Search of White Crows*. New York: Oxford University Press, 1977.
- Van Deusen, Glyndon G. *Horace Greeley: Nineteenth-Century Crusader*. Philadelphia: University of Pennsylvania Press, 1953.

Green, Celia Elizabeth (1935–)

Founder and director of the Institute of Psychophysical Research, Oxford, England, founded in 1961 to undertake research in the field of **parapsychology** and in "hitherto unexplored areas." Green was born November 26, 1935, in London. She studied at Oxford University, from which she received her B.A. (1957), M.A. (1960), and B. Litt. (1960). From 1958 to 1960 she studied at Trinity College, Cambridge, on a Perrott studentship in psychical research, and from 1957 to 1962 she was research secretary of the **Society for Psychical Research** (SPR), London. She is a fellow of the Royal Society of Medicine.

During the 1950s Green participated in the SPR study of spontaneous paranormal phenomena in Britain, covering

some fifteen hundred cases. She wrote several books and a number of articles and contributed to the encyclopedia *Man, Myth, and Magic* (1970). Green also translated the English edition of René Sudre's book *Traité de Parapsychologie*, published as *Treatise on Parapsychology* (1960) in Britain and as *Parapsychology* (1960) in the United States.

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Greenbank, Richard Kelly (1924–)

Psychiatrist and psychoanalyst who wrote on parapsychology. He was born April 23, 1924, in Washington, D.C., and studied at George Washington University, Washington, D.C.; the Medical College of Virginia, Richmond; and the Philadelphia Psychoanalytic Institute. Before entering private practice as a psychiatrist and psychoanalyst in 1955, he was a resident psychiatrist at Norways Foundation Hospital, Indianapolis, Indiana, and a resident in psychiatry and research fellow at Jefferson Medical School and Hospital, Philadelphia. In 1968 he became chief of section of the Department of Psychiatry, Philadelphia General Hospital. In addition to many articles on psychiatric subjects, including hypnosis and the psychotherapy of schizophrenia, Greenbank wrote various articles on parapsychological subjects.

Sources:

Greenbank, Richard K. "Allegedly Prophetic Dreams in Psychotherapeutic Treatment." *International Journal of Parapsychology* (Summer 1960).

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Green Egg

Green Egg, one of the oldest periodicals serving the contemporary Pagan community, dates to 1962 and the formation of a "water brotherhood" by Tim Zell and Lance Christie, both students at Westminster College in Fulton, Missouri. They were inspired in part by the description of a religious group in Robert Heinlein's science fiction classic, *Stranger in a Strange Land*. They called the brotherhood "Atl" and issued an information newsletter, *The Atlan Torch*. Shortly thereafter they transferred to the University of Oklahoma and the Atl became the Atlan Foundation. The *Torch* was transformed into *The Atlan Annals*.

In 1968, following his graduation, Zell relocated to St. Louis, Missouri, and the foundation again transformed this

time into the Church of All Worlds (the name of the group in the Heinlein novel), and identified with the emerging Pagan movement. *The Atlan Annals* was discontinued and superseded by the *Green Egg*. The first issue was but a single sheet reproduced on a ditto machine. Over the next decade it grew into an 80-page magazine issued eight times annually and circulated freely as the organ for the expression of the diversity within the community. Numerous debates were fought out on the pages of its extensive letters-to-the-editor column. The Church of All Worlds prospered until 1974, when Zell retired from leadership and moved to rural northern California. He left the *Green Egg* in charge of the church members and it was soon discontinued. Through the next decade the church almost dissolved.

In the late 1980s Zell (now known as Otter) began to revive the church and in 1988 the first issue of what would be a new series of the *Green Egg* appeared on the 20th anniversary of its initial issue. It quickly regained its position within the Pagan community and in 1991 won the Silver Award from the Wiccan/Pagan Press Alliance as the "Most Professionally Formatted Pagan Publication." Adopting the professional look available in the 1990s for desktop publications, it has continued to improve in quality and became one of the first Pagan periodicals to be generally distributed first through the network of metaphysical bookstores and more recently into the chains of secular bookstores.

As of the end of the 1990s, *Green Egg* is a 72-page bimonthly publication reflective of the beliefs and practices of the contemporary Pagan Goddess-oriented world. Most recently, Maerian Morris has succeeded Zell, now known as Oberon Zell-Ravenheart, as editor. Each issue contains a set of feature articles, generally grouped around a single theme. Space is also devoted to issues being discussed within the Pagan community, poetry, and several columns. The magazine still features the "Forum," its extensive letters-to-the-editor column.

Green Egg is published at 212 S. Main St., Ste. 22B, Willits, CA 95490. It has a website at <http://www.greenegg.org/>.

Sources:

Green Egg. Willits, Calif., n.d.

Green Egg. <http://www.greenegg.org/>. February 28, 2000.

The Green Man

A mysterious legendary character in British folklore dating back to medieval times, deriving from a pagan god of vegetation and the woodlands. Although his origins are shrouded in antiquity, he may also be related to myths of the Arcadian goat-god, Pan. The Green Man is usually represented by a human face embedded in foliage, but some ancient representations depict him as horned, suggesting a connection with a **witchcraft** deity. He has even been depicted in carved decorations on old churches and cathedrals, suggesting that at some period, pagan deities were supplanted by Christianity.

During the Christian eras, the Green Man survived in folk plays and folklore customs, such as the May Day revels, when he was called "Jack in the Green" or some similar name. Traditions of the Green Man may also have merged with the legends of Robin Hood.

Greenwood, Joseph Albert (1906–1988)

Mathematician who worked in the field of **parapsychology**. He was born September 18, 1906, at Breckenridge, Missouri, and studied at the University of Missouri (B.A., 1927; M.A., 1929; Ph.D., 1931).

He was an instructor and later an assistant professor of mathematics at Duke University (1930–42). While there he worked with **J. B. Rhine**, who recruited him to provide the statistical work for his research on parapsychology. Greenwood

emerged as a major spokesperson answering criticisms of the statistical work being carried on at Duke, about which he wrote a number of articles. After the war began in 1942, he left Duke to serve in the United States Navy (1942–46). He spent his postwar career working for the U.S. government. He became a charter associate of the **Parapsychological Association**.

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Gregory, Anita (Kohsen) (1925–1984)

British parapsychologist with a background in psychology; her late husband, C. C. L. Gregory, was also a parapsychologist. Anita Gregory was principal lecturer in education at the Polytechnic of North London, where she taught psychology and philosophy. Gregory was born Anita Kohsen on June 9, 1925, in Berlin, Germany. Because her parents were Jewish, it was soon necessary for her to leave Germany. For a time she was entrusted to a Belgian convent before eventually moving to England, where she studied at Birkbeck College, University of London, taking an honors degree in languages before studying politics, economics, philosophy, psychology, and physiology at St. Hugh's College, Oxford University. In 1949 she became interested in psychical research through Dr. **William Brown**, a reader in mental philosophy at Oxford, who discussed with her the phenomena of the Austrian medium **Rudi Schneider**.

In 1954 Kohsen married Clive Gregory, emeritus director of the University of London Observatory, and the two formed the Institute for the Study of Mental Images at their home in Hampshire and published various joint papers on psychology and cosmology. Between 1961 and 1964 they issued their own journal, *Cosmos*, which included contributions on Clive Gregory's concept of the "O-Structure," a theory of psychophysical cosmology.

In 1962 Anita Gregory translated a study of **ESP** by the Russian parapsychologist **L. L. Vasiliev**, which was published the following year by the Institute for the Study of Mental Images under the title *Experiments in Distant Influence*. An expanded edition was published in 1976. Gregory also edited a collection of the writings of Sir **Cyril Burt** on psychical research, published as *ESP and Psychology*. Her own study of the Rudi Schneider case occupied a full issue of the journal *Annals of Science* in 1977 and was later published as a separate book. She also contributed various articles to *Psychic News*, using the pseudonyms "Zebedee" and "John Barnes."

She was an active member of the **Society for Psychical Research**, serving on the council and becoming honorary secretary for a period. While with the society, Gregory conducted a series of experiments with British psychic **Matthew Manning**, resulting in an 85-page report in 1982. This included some valuable observations on the role of the experimenter by Manning himself. In 1981 Gregory participated in the **Parapsychology Foundation's** Thirtieth Annual International Conference in New York, presenting a paper on "Investigating Macro-Physical Phenomena."

In August 1983 she was awarded a doctorate by the Council for National Academic Awards. She taught a course on psychical research at the School of Education in the North London Polytechnic. She suffered from illness for a long period after the death of her husband in 1964 and died November 7, 1984.

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Gregory VII, Pope (ca. 1023–1085)

A pope of the eleventh century against whom a charge of **necromancy** was brought. Gregory was chiefly noted for his bitter and prolonged struggle with Henry IV, emperor of Germany. A quarrel arose between them regarding a gift by Henry of ecclesiastical dignities. Henry was summoned before Gregory to account for the gifts. He refused to appear, was excommunicated, and, in return, had the pope kidnapped by brigands.

Gregory, however, was rescued by the people of Rome and on his release commanded the Germans to elect a new emperor, Rudolph, duke of Swabia. Henry, attended by a very small retinue, went to Canossa, where Gregory resided, to arrange for terms of peace. He was treated with such severity and neglect that he lost his desire to come to terms with the pope, and on his return he elected an antipope, Clement III. In the struggle that ensued, Henry defeated Rudolph in battle and Gregory was sentenced as a sorcerer. He died in exile at Salerno.

Gregory's fame rests not in magic but chiefly on a prophecy he made publicly that Rudolph would be victorious "before St. Peter's day," a statement on which he staked his papal crown. The unfortunate Rudolph, entirely trusting Gregory's prediction, renewed the battle six times and finally died without having obtained the promised victory.

Other stories credit Gregory with the power of making lightning with a motion of his hand and causing thunder to dart from his sleeve. It was related by Benno that on one occasion he left his magic book behind him at his villa. Entrusting two of his servants with the task of returning for it, he warned them not to look into it on pain of the most awful punishment. Curiosity overcame the fears of one of them, and, opening the book, he pronounced some words. Immediately a band of imps appeared and asked what they commanded. The terrified servants begged the demons to cast down as much of the city wall as lay in their way; thus they escaped punishment for their disobedience. Notwithstanding such folklore, there is no real evidence that Gregory practiced sorcery.

Grenzgebiete der Wissenschaft (Journal)

German-language quarterly journal of **parapsychology**, the organ of the Austrian organization the Institut für Grenzgebiete der Wissenschaft und von Imago Mundi, edited by Professor Andreas Resch. Address: Resch Verlag, Maximilianstr. 8, Postfach 8, A-6020 Innsbruck, **Austria**.

Greville, T(homas) N(all) E(den) (1910–1998)

Mathematician who took part in statistical evaluation of experiments on **ESP**. He was born December 27, 1910, in New York City and studied at the University of the South in Seawane, Tennessee (B.A., 1930), and the University of Michigan (M.A., 1932; Ph.D., 1933). After graduation Greville became an instructor in mathematics at the University of Michigan (1937–40) and then worked for the United States Bureau of the Census during World War II (1940–46). After the war he spent his career as a mathematician and statistician for various government agencies.

Greville compiled the United States Life Tables and Actuarial Tables 1939–41 (1946), one of several books on statistics. His parapsychological interest was largely in statistical evaluation of ESP experiments, on which he wrote a number of papers. He was a member of the **Parapsychological Association** and served as statistical editor of the *Journal of Parapsychology*.

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Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

The Grimoire of Honorius

A **grimoire**, or text of magic instructions, published in Rome in 1629, and not, as is generally thought, connected in any way with kabbalistic magic. The work is actually permeated with Christian ideas. It is extremely unlikely that it is the work of the Roman bishop known as Honorius. The work has been called "a malicious and somewhat clever imposture," since it pretends to convey the sanction of the papal chair to the operators of **necromancy**. It deals with the evocation of the rebellious **angels**.

Sources:

Lévi, Éliphas. *The History of Magic*. New York: Samuel Weiser, 1971.

McIntosh, Christopher. *The Devil's Bookshelf*. Wellingborough, England: Aquarian Press, 1985.

Grimoires

Detailed books of magic rituals and spells, often invoking spirit entities. The term derives from *grammar* or grammar,

as magic was in times past intimately connected to the correct usage of language. Several of the more important grimoires were attributed the wise biblical king Solomon, while others were said to be the work of other ancient notables.

Grimoires began to appear during medieval times, when Western society was controlled by the Roman Catholic church, and the early grimoires reflect the conflict with Catholicism's supernaturalism. The grimoires called upon spirits generally thought to be evil by the church and were thus often branded as instruments of **black magic**. Some grimoires directly challenged church authority. One book of black magic was attributed to a pope. In the last century, a new form of **ceremonial magic** that operates outside the Christian sphere has arisen. Grimores have thus taken on the trappings of an alternative religious worldview that assumes a neutral position with regard to Christianity.

Throughout the nineteenth and twentieth centuries, students of magic have tracked down many grimoires, some rare copies of which survived in the British Museum and the Bibliothèque de l' Arsenal in Paris, and made them available to the public. *The Magus*, published by **Francis Barrett** in London in 1801, stands as the fountainhead of these efforts. Barrett had access to a number of magic documents from which he took bits and pieces to construct a section of his book, which he titled *The Cabala or The Secret Mysteries of Ceremonial Magic Illustrated*. It includes not only instructions for working magic but also imaginative drawings of the various evil spirits he discusses. *The Magus* is important in being the first modern publication with sufficient instruction to actually attempt magic rituals.

The next major step in preserving grimoires came in the mid-nineteenth century with the writings of **Éliphas Lévi**. His 1856 book, *The Ritual of Transcendent Magic*, enlarges upon Barrett's presentation and discusses several grimoires. In *The History of Magic* (1971) he includes a lengthy discussion of **The Grimoire of Honorius** (1629). Lévi's books did much to create a revival of magic which then took embodiment in the Hermetic Order of the **Golden Dawn**, the first modern group to create a whole system of ritual magic. As a result of the order's activities, several of its members took important steps in publishing grimoires.

The Work of MacGregor Mathers

Among the most important works attributed to Solomon was **The Key of Solomon**. A manuscript of the work in Greek found in the British Museum may date from as early as the thirteenth century, and other copies in various languages can be found around Europe. In 1559 the Inquisition pronounced the *Key* a dangerous book and prohibited its being published or read. Many of the later grimoires, however, show its influence. In 1889 Golden Dawn leader **S. L. MacGregor Mathers** published an abridged edition of the work collating some seven different versions of it from the British Museum collection. His translation then became a major source for Golden Dawn rituals. It was reprinted in 1909, and a slightly revised, pirated American edition was published by L. W. deLaurence. The book, even in its abridged version, offers detailed instructions for preparing and executing various magic rituals involving the summoning and control of spirit entities.

Mathers also began work on a new edition of the *Lemegeton*, or *Lesser Key of Solomon*, (1916) a shorter book that lists a large number of spirit entities and gives instructions for summoning them. It seems to date from the sixteenth century. For whatever reason, the *Lemegeton* was not published and existed only in a manuscript version, which Mathers lent to **Aleister Crowley**. In 1903 Crowley and Mathers had a falling out, and Crowley published Mathers's work in 1904. As with *The Key of Solomon*, deLaurence published a pirated American edition.

Mathers then turned to his most impressive translating work, *The Book of the Sacred Magic of Abra-Melin the Mage*, (1974) a grimoire attributed to **Abraham the Jew**, a fourteenth-century German magician. In the introduction, Abraham

claims that he met Abra-Melin in Egypt, where the older sage entrusted him with the secrets embodied in the text of *The Book of Sacred Magic*. The volume lays out in some detail the prerequisites for doing magic and then offers instructions on the rather rigorous process by which it is accomplished. The chief operation it describes leads one toward knowledge and communication with one's guardian angel (what some would call the higher self), an essential occurrence in the development of any ritual magician. Mathers's translation appeared in 1898 and, as with his other works, was also reprinted in a pirated American edition.

Mathers's work inspired others to action, not the least being **Arthur E. Waite**, who in 1898 published *The Book of Black Magic and of Pacts Including the Mysteries of Goëtic Theurgy, Sorcery and Infernal Necromancy*. Waite included a lengthy survey of the history and origin, as far as it could be known, of the various grimoires and then provided a working summary, with copious quotes and illustrations, of some of the more important grimoires. In addition to *The Key of Solomon* and the *Lemegeton*, the following grimoires are discussed in the book:

Arbatel, a sixteenth-century work published in Basle in 1575. It was supposed to include nine sections, but only one was ever published. That initial section, the "Isagoge," deals with fundamental magic instructions. Basic instructions for summoning the seven Olympic spirits believed to rule the planets are given.

The Grand Grimoire, also known as the *Red Dragon*. This grimoire had also been discussed at length by Éliphas Lévi. It had been published in the seventeenth century in France and was notable as a true work of black magic, for it included instructions on how to make a pact with the devil.

The Grimoirium Verum, an eighteenth-century work claiming sixteenth-century origins. It is based in part on *The Key of Solomon* and claims Solomon as its ultimate source. It describes the characters and seals of the demons, their powers, and the method of invoking them.

The *Grimoire of Honorius*, attributed to an eighth-century bishop of Rome. It seems, however, to be a seventeenth-century product first published in 1629. It purportedly gave the sanction of the papal office to the practice of ritual magic.

The Black Pullet (1972), a product of the late eighteenth century and a type of popular romantic piece of the period. It is allegedly the product of a French soldier in Egypt during the Napoleonic excursion. Left for dead near the pyramids, he was rescued by a man who came out of one of them. The soldier was allowed to go into the pyramid, where he discovered a vast magic center. He was given information on the use of 22 talismans and the secret of manufacturing the black pullet, or the hen with the golden eggs.

Waite's discussions were continued by Idries Shah in *The Secret Lore of Magic* (1957) and to a lesser extent by Migene González-Wippler in *The Complete Book of Spells, Ceremonies & Magic* (1978).

Since World War II there has been a large market in magical texts, including grimoires, which has led to a number of reprints of older editions. There have also been effort to create new grimoires, such as *The Master Grimoire of Magical Rites & Ceremonies* (1982), by Nathan Elkana, which integrates material from the older works into a modern perspective with little mention of spirits and demons. A few completely new grimoires have appeared, and there have been several attempts to create **The Necronomicon** (1977), the book first mentioned in the fictional works of horror writer **H. P. Lovecraft**.

Sources:

Barett, Francis. *The Magus*. London: Lackington, Allen, 1801. Reprint, New Hyde Park, N.Y.: University Books, 1967.

The Grimoire of Raphael. Edited by Fra. Zarathustra [Nelson White]. Pasadena, Calif.: The Technology Group, 1987.

Lemegeton; Clavicula Salomonis: or, The Complete Lesser Key of Solomon the King. Edited by Nelson White and Anne White. Pasadena, Calif.: The Technology Group, 1979.

Simon, ed. *The Necronomicon*. New York: Schlangekraft/Barnes Graphics, 1877. Reprint, New York: Avon Books, 1977.

The Sword Book of Honourius the Magician. Translated and edited by Daniel J. Driscoll. Gillette, N.J.: Heptangle Books, 1977.

The Grimoirium Verum

A **grimoire**, or textbook of magic instructions, first published in 1517 and purported to be translated from the Hebrew. It is based to some extent upon the "**Key of Solomon the King**" and is quite honest in its statement that it proposes to invoke devils. It refers to the four elements, so these would appear to be **elementary spirits**. A part of the account it gives regarding the hierarchy of spirits is taken from the *Lemegeton*, or Lesser Key of Solomon.

The work is divided into three portions. The first describes the characters and seals of the demons, with the forms of their evocation and dismissal; the second gives a description of the supernatural secrets that can be learned by the power of the demons; and the third is the key of the work and its proper application. But these divisions only outline what the *Grimoirium Verum* purports to place before the reader, since the whole work is a mass of confusion. The plates that supply the characters do not apply to the text. The book really consists of two parts—the *Grimoirium Verum* itself, and a second portion consisting of magic secrets. The first supplies directions for the preparation of the magician based on those of the Clavicula of Solomon. Instructions are given for the manufacture of magic instruments and for the composition of a parchment on which the characters and seals are to be inscribed, as well as the processes of evocation and dismissal.

The second part contains the "admirable secrets" of the pretended **Albertus Magnus**, the "Petit Albert," and so forth. The work is only partially diabolical in character, and some of its processes might be classified as white magic.

Grof, Stanislav (1931–)

Psychiatrist Stanislav Grof, known for his work in assisting people benefit from altered states of consciousness, was born on July 1, 1931, in Prague, Czechoslovakia (now the Czech Republic). He attended the Czechoslovakian University School of Medicine from which he received his M.D. and the Czechoslovakian Academy of Science who granted him a Ph.D. During his early adulthood he began research on various psychoactive drugs that would gain him an initial following.

In 1967 he was invited to Johns Hopkins University and in 1969 continued his research at the Maryland Psychoanalytic Research Institute. Then in 1973 Grof became a scholar-in-residence at **Esalen Institute**, the innovative human potentials center in the Big Sur country south of San Francisco, California. Over the next few years, he and his wife, Christina Grof, developed Holotropic Breathwork, a meditative practice that combines accelerated breathing with music and a relaxed body state that leads to various altered states of consciousness. They introduced the technique at Esalen in 1976 and continued to offer regular workshops through their tenure at Esalen, which came to an end in 1987. By this time, Holotropic Breathwork had become a popular practice within the burgeoning **New Age** community, and the Grofs founded Grof Transpersonal Training, through which they offer a two-year curriculum to train teachers of the breathwork techniques.

In the meantime, Grof authored a number of books including *The Holotropic Mind: Three Levels of the Human Consciousness and How They Shape Our Lives*, (1993) *LSD Psychotherapy: Exploring the Frontiers of the Hidden Mind*, (1994) and *The Cosmic Game* (1998). He was a cofounder and first president of the Association for Transpersonal Psychology.

Grof Transpersonal Training is headquartered at 20 Sunnyside, Ste. A314, Mill Valley, CA 94941. It has an Internet site at <http://www.dnai.com/~gtt/>.

Sources:

Grof Transpersonal Training and Holotropic Breathwork. <http://www.dnai.com/~gtt/>. May 23, 2000.

Grof, Stanislav. *Beyond the Brain: Birth, Death, and Transcendence in Psychotherapy*. Albany: State University of New York Press, 1986.

———. *Books of the Dead: Manuals for Living and Dying*. London: Thames and Hudson, 1994.

———. *The Cosmic Game: Explorations of the Frontiers of Human Consciousness*. Albany: State University of New York Press, 1998.

———. *The Holotropic Mind: Three Levels of the Human Consciousness and How They Shape Our Lives*. San Francisco: Harper San Francisco, 1993.

Gronkydoddles

A race of invisible pixies, first described by the **ESP Laboratory**, a group founded by Alcie Gwyn Manning of Los Angeles, California, and now known as ESP Laboratory of Texas. Address: 804 E. High St., Wills Point, TX 75169.

Gross, Don Hargrave (1923–)

American clergyman with special interests in paranormal healing, on which he wrote extensively. Gross was born on February 16, 1923, at Pittsburgh, Pennsylvania, and studied at Carnegie Institute of Technology, Pittsburgh (B.S. in physics, 1944).

He finished college just as World War II began and he joined the United States Naval Reserve as a technical radar officer (1944–46). He completed his seminary training at the Episcopal Theological School, Cambridge, Massachusetts, in 1949. He served several parishes before returning to school to earn a master's degree in psychology from the University of Pittsburgh (1959). From 1959 to 1960 he was assistant rector at Emmanuel Church, Boston, Massachusetts, the famous church from which the healing movement in the Episcopal Church originated. In 1960 he became the associate rector at Christ Church, Hamilton, Massachusetts.

Through the 1950s Gross wrote one book, *The Case for Spiritual Healing* (1958), and a variety of articles on healing. He contributed to the symposium "Spiritual Healing" in the spring 1956 issue of *Religion in Life* and wrote the section "Questions and Answers on the Healing Ministry" for *The Churches' Handbook for Spiritual Healing* (1957). He had a special interest in Kathryn Kuhlman, a healer from his hometown. He was a member of the Society for the Scientific Study of Religion and a charter associate of the **Parapsychological Association**.

Sources:

Gross, Don H. *The Case for Spiritual Healing*. New York: T. Nelson, 1958.

———. "Kathryn Kuhlman: Another Point of View." *The Pittsburgher* (October–December 1954).

———. "Prayer That Heals." *Religion in Life* (Spring 1955).

———. "Spiritual Healing and the Archbishop's Commission." *International Journal of Parapsychology* (Autumn 1959).

Grosseteste, Robert (ca. 1175–1253)

Bishop of Lincoln, England, from 1235, generally known as Robert of Lincoln. A notable statesman and philosopher, he was also rumored to be proficient in the art of magic. Born of poor parents, he was compelled early to earn his own living and even at times to beg for bread. He was at length "discovered"

by the mayor of Lincoln, who was attracted by his appearance and the shrewdness of his remarks and had him sent to school, where his capacity for study was so great that he was able to complete his education at Oxford, Cambridge, and Paris.

The illustrious **Roger Bacon** described Grosseteste and his friend Friar Adam de Marisco as the most learned men of their time. Grosseteste was well skilled in the sciences of mathematics and astronomy and was a master of Greek and Hebrew. As a member of the clergy he distinguished himself chiefly by his vigorous denunciation of the abuses in the court of Rome, particularly those of the pope, Innocent IV. Grosseteste did not hesitate to point out the misdeeds of the ecclesiastical dignitaries. He openly declared Innocent to be the Antichrist. In addition to reputedly publishing a treatise entitled *Magick* (probably a false ascription), legend also has it that he constructed a brazen head that would answer questions and foretell the future. (This story was also told of both Pope Silvester II and Roger Bacon.)

Ground Saucer Watch

A now-defunct organization, founded in 1957, that had a membership of scientists, engineers, professionals, and educated laymen interested in taking scientific action to resolve the controversial elements in **UFO** reports. Its objectives were as follows: to provide an accessible outlet for all interested persons who wish to report any aerial phenomena experiences without fear of ridicule or undue publicity; to "edify a confused media" with factual press releases, lectures, conferences, and interviews; to research and evaluate all UFO cases to which scientific criteria can be applied and analyzed with the use of specialized talents and instrumentation; to continue to pursue legal action against the federal government with lawsuits and Freedom of Information Act requests for release of UFO materials; and to bring forth workable hypotheses and theories of UFO origin and reasons for their continuing surveillance.

The Ground Saucer Watch ceased when it ran into financial troubles.

Group Soul

A philosophical concept expounded in *The Road to Immortality* (1932), a script purporting to be from the deceased and discarnate **F. W. H. Myers** as channeled through British medium **Geraldine Cummins**. The concept posits a number of souls bound together by one spirit, acting and reacting upon one another in the ascending scale of psychic evolution. There may be contained within that spirit any number of souls, according to Cummins:

"It is different for each man. But what the Buddhists would call the karma I had brought with me from a previous life is, very frequently, not that of my life, but of the life of a soul that preceded me by many years on earth and left for me the pattern which made my life. I, too, wove a pattern for another of my group during my earthly career. . . . I shall not live again on earth, but a new soul, one who will join our group, will shortly enter into the pattern or karma I have woven for him on earth. . . . Here, in the After-death, we become more and more aware of this group-soul as we make progress. Eventually brethren . . . its spirit feeds, with life and mental light, certain plants, trees, flowers, birds, insects, fish, beasts, men and women; representatives of living creatures in varying stages of evolution. It inspires souls who are on various planes, various levels of consciousness in the After-death. It feeds also creatures on other planets. For the spirit must gather a harvest of experience in every form."

Sources:

Cummins, Geraldine. *The Road to Immortality*. London: Ivor Nicholson & Watson, 1932.

Gruagach

“The long-haired one,” from the Gaelic *gruag*, a wig. The *gruagach* was a fairy being with protective duties in Scottish legends, apparently of either sex, but generally female. The *gruagach* was particularly associated with cattle, and milk was laid aside for him or her every evening—otherwise no milk would be given at the next milking. Usually this being was of a beneficent nature, although it occasionally made mischief by loosing the cattle so that the herders had to get up, sometimes several times during a night, to tie them up. This apparently caused the *gruagach* much impish delight.

Among the many stories of **fairies**, there are tales in different parts of **Scotland** about the *gruagach*. It seems that this fairy commonly had long hair and was well dressed, whichever sex it happened to be.

Sources:

Thompson, Francis. *The Supernatural Highland*. London: Robert Hale, 1976.

Gruber, Karl (1881–1927)

Professor of biology and zoology at Munich Polytechnic, Germany, and a noted psychical researcher. Gruber was born in Freiburg on October 30, 1881. His background in biology led to an interest in the claims of paranormal abilities in **animals**. In 1923 he studied the **Elberfeld horses**, and later investigated Rolf, the “talking” dog of Mannheim. He also studied supernormal phenomena in conjunction with **Rudolf Tischner** and **Baron Schrenck-Notzing**. He did valuable work in the elucidation of the problem of clairvoyance and psychometry. His conclusions were detailed in his *Parapsychologische Erkenntnisse* (1925) and in a posthumously published volume, *Okkultismus und Biologie*.

Sources:

Gruber, Karl. *Okkultismus und Biologie*. Munich, 1930.
———. *Parapsychologische Erkenntnisse*. Munich, 1925.

Grünewald, Fritz (d. 1925)

German engineer who pioneered instrumental control for testing psychical phenomena. His ingenious laboratory instruments were exhibited at the 1921 International Congress for Psychical Research in Copenhagen, and they served as a model for research laboratories in Paris, London, Berlin, Munich, and Vienna. Grünewald mostly experimented with psychics Johanssen, **Einer Nielsen**, Jan Guzyk, and **Anna Rasmussen**. He also investigated the case of **Eleonore Zügün**.

Sources:

Grünewald, Fritz. *Physikalisch-Mediumistische Untersuchungen*. N.p., 1920.

Guadalupe Apparitions (of the Virgin Mary)

Guadalupe, Mexico, is the site of a claimed miraculous appearance of the Virgin Mary in 1531 that has become part of the folklore of Central and South America. According to the popular account of the **apparition**, a young Aztec Indian named Juan Diego was making his way to a Christian church at Tlateloco to study his catechism on December 9, 1531. He was a recent convert to Catholicism, and the church was a few miles from his uncle's home, where the boy lived following the death of his parents.

While taking a shortcut over the hill of Tepeyac, he heard his name called. He also heard music and the songs of birds. He followed the sounds and was confronted by a beautiful Indian girl about 19 years old, dressed in the robes the boy had seen

adorning saints in the church. She declared herself to be “the eternal Virgin, holy Mother of the true God” and “merciful Mother” of men. She told the boy to go to the bishop of Mexico, the Spaniard Fray Juan de Zumarraga, and tell him that she wished to have a church built on the hill of Tepeyac.

The boy made his way to the bishop's palace about four miles away and, after some difficulty with the guards, was eventually admitted to the bishop's study and told his story. Zumarraga was sympathetic but not convinced. As the first Catholic bishop of Mexico, he had heard many wild stories from converted Indians. He said he would need time to think about it.

Juan returned to the hill somewhat crestfallen, where he saw the Virgin and suggested that it would be better for some more important person to convince the bishop. The Virgin told him that he was the chosen one and directed him to visit the bishop again the following day.

The next day the bishop listened carefully but said he would need some proof before building a church. He directed the boy to bring back an unmistakable sign of the genuineness of the apparition. After the boy had gone he instructed two of his staff to follow him and report back. After the boy had climbed the hill at Tepeyac the observers lost sight of him. Annoyed at being outwitted by a mere Indian boy, they returned to the bishop and said that the boy was unreliable and should not be believed. Meanwhile Juan had again seen the Virgin, who told him to come back the following day and she would give him a sign for the bishop.

When he returned home Juan found his uncle seriously ill and at the point of death. He nursed him through the night, and in the morning, finding no improvement, decided to fetch a priest from the church at Tlateloco to administer the last rites. Juan was worried that he had failed to keep the appointment with the Virgin and took the longer lower road to Tlateloco instead of the shortcut over the hill of Tepeyac. But the Virgin appeared on the lower path and told him that there was no need to worry about his uncle, who was now cured. Juan was to go back to the top of the hill, where he would find many flowers growing. He was to pick a bunch, wrap them in his cape, and take them to the bishop. The Virgin stressed that the flowers must be concealed and not shown to anyone else.

At the top of the hill the boy found some beautiful and fragrant roses growing, out of season in the frosty weather. He picked a bunch, wrapped them in his cloak, and made his way to the bishop's palace again, where the guards demanded to know what he was carrying in his cape. They could smell the flowers, but when they took hold of the cape and opened it, the roses had become painted flowers on the inside of the cape. They took the boy to the bishop and when Juan opened his cape the fresh roses spilled out onto the floor. The bishop saw that on the inside of the cape, where the painted flowers had been, was now a portrait of the Virgin.

The bishop took the cape to his chapel, where he prayed and thanked God and the Virgin for the miracle. The church was built on the hill at Tepeyac. The miraculous cape survived and more than four centuries later is still venerated in the cathedral at Guadalupe. The Virgin became the patron saint of Mexico.

The cape is made of woven grass, which normally has a lifespan of about 30 years. In November 1921 it survived a gelignite attack from a distance of eight feet. The nearby altar, large crucifix, and candlesticks were damaged and every window in the building blown out, but the image, behind a glass shield, was untouched.

Aside from this relic there is no factual evidence to support the legend. In 1532 Bishop de Zumarraga returned to Spain, where he gave a detailed account of his life in Mexico, but there is no record of any reference by him to Juan Diego and the miraculous cape. The celebrated historian Fray Bernardino de Sahagún was in Mexico at the time and described the Indians and their religious beliefs, but did not report the case of Juan Diego. The story first appeared in print in 1648—127 years

after the claimed miracle—in a booklet titled *The Image of the Virgin Mary*, by Manuel Sánchez.

The Spanish soldier Bernal Diaz del Castillo, who traveled with Cortez, wrote a book, *Historia verdadera de la Conquista de la Nueva-España* (True History of the Conquest of New Spain, ca. 1632), in which he reports that Mexican Indian painters had been trained by a Franciscan father to copy sacred images and paintings, and that their work compared with the best in Italy and Spain. During the 1930s the Mexican artist Jorge González Camarena was engaged to restore murals at the Hujotingo Convent in Puebla. Hidden under layers of later paint he uncovered a picture of the Virgin Mary that appeared identical to that of the Virgin of Guadalupe.

Skeptics may claim that the story of Juan Diego is a pious legend and that the image on the cape is typical of others of the period by skilled Indian religious artists. However, the cloth has been examined by historians, art experts, and scientists from the Massachusetts Institute of Technology and has not been discredited. It is also of great interest that this early account of apparitions of the Virgin Mary has features common to other claimed apparitions even in modern times, such as those at **Fatima** and **Medjugorje**: a simple child is chosen to receive the apparitions and messages rather than a sophisticated adult; the messages are often at variance with the opinions of the established ecclesiastical authorities; and a miraculous sign is given to authenticate the visitation.

Although such apparitions are normally within the conventions of the Catholic religion, it is interesting to note that when the Spaniards first arrived at Tepeyac, there was an Aztec temple on the hill honoring Tenotzin, virgin mother of the gods. Each year, on a date equivalent to December 22, Indians came from far and wide to honor this Aztec goddess just as modern Mexicans assemble on December 12 to honor the Virgin of Guadalupe. Every year, some ten million visitors go to see the cape with the portrait of the Virgin of Guadalupe. Among famous visitors were United States President John F. Kennedy and President Charles de Gaulle of France.

Sources:

Demarest, Donald, and Coley Taylor. *The Dark Virgin: The Book of Our Lady of Guadalupe*. Freeport, Maine: Coley Taylor, 1956.

Johnston, Francis M. *The Wonder of Guadalupe*. Rockford, Ill.: TAN, 1981.

Smith, Jody Brant. *The Image of Guadalupe: Myth or Miracle?* Garden City, N.Y.: Doubleday, 1983. Reprinted as *The Guadalupe Enigma: Myth or Miracle?* London: Souvenir Press, 1983.

Watson, Simone. *The Cult of Our Lady of Guadalupe: A Historical Study*. Collegeville, Minn.: Liturgical Press, 1964.

Gualdi, Signor

A Rosicrucian who, according to the book *Hermippus Redivivus; or The Sage's Triumph over Old Age and the Grave* (1744), by J. H. Cohausen, lived for several hundred years.

Gualdi lived in Venice for several months and was called “the Sober Signor” among the common people because of the regularity of his life, the composed simplicity of his manners, and his simple dress. He always wore dark clothes of a plain, unpretentious style.

Gualdi had a small collection of fine pictures, which he readily showed to anyone who was interested. He was versed in all arts and sciences and spoke with astonishing detail. It was observed that he never sent or received mail. He never desired any credit, paid for everything in ready money, and made no use of bankers, currency, or letters of credit. He always seemed to have enough, and he lived respectably, although with no attempt at splendor or show.

Shortly after his arrival in Venice, Gualdi met—at a coffeehouse he frequented—a Venetian nobleman who was fond of art. This pair had many conversations concerning various ob-

jects and pursuits of mutual interest. They became friends and the nobleman, who was a widower, invited Gualdi to his home, where he first met the nobleman's daughter, a beautiful maiden of 18, intelligent and accomplished. Constantly in his company and fascinated by his narratives, the young lady gradually fell in love with the mysterious stranger.

Gualdi was a well-educated gentleman, a thinker rather than a man of action. At times his countenance seemed to glow during conversation, and a strange aura surrounded him when he became more than usually pleased and animated. Altogether he seemed a puzzling person of rare gifts.

The Venetian nobleman was now sufficiently intimate with Gualdi to say to him one evening that he understood that he had a fine collection of pictures, and that if agreeable, he would pay him a visit one day to see them. The nobleman's daughter, looking down at the table and thinking deeply of something Gualdi had just said, raised her eyes eagerly at her father's proposal and showed her desire to go with him to see the pictures.

Gualdi was very polite and readily invited the nobleman to his house. He also extended the invitation to his daughter.

On the day agreed upon, the father and daughter went to Gualdi's home. They were received warmly and Gualdi showed them his rooms graciously. The nobleman viewed Gualdi's pictures with great attention and remarked that he had never seen a finer collection, considering the number of pictures.

They were about to leave Gualdi's own chamber, the last of his set of rooms, when the nobleman by chance noticed over the door a picture evidently of Gualdi himself. The Venetian looked at it suspiciously, but after a while his face cleared, as if with relief. The daughter's gaze was also riveted upon the picture, which was very like Gualdi, but she regarded it with a blush. The Venetian looked from the picture to Gualdi, and back again from Gualdi to the picture. It was some time before he spoke.

“That picture was intended for you, sir,” he said at last, hesitatingly, to Gualdi. A slight cold change passed over the latter's eyes, but he only replied by a low bow. “You look a moderately young man—to be candid with you, sir, I should say about forty-five, or thereabouts—and yet I know, by certain means of which I will not now further speak, that this picture is by the hand of Titian who has been dead nearly a couple of hundred years. How is this possible?” he added, with a polite, grave smile.

“It is not easy,” replied Gualdi quietly, “to know all things that are possible, for very frequent mistakes are made concerning such, but there is certainly nothing strange in my being like a picture painted by Titian.”

The nobleman easily perceived by his manner and his countenance that Gualdi felt offense. The temporary misunderstanding was soon put to an end by Gualdi himself, however, who in a moment or two resumed his ordinary manner and saw the father and daughter downstairs to the entrance of his house with his usual composed politeness. The nobleman, however, could not help feeling uneasy; his daughter experienced a considerable amount of discomfort and could not look at Gualdi for a while. When she did look, she looked too much.

This little occurrence remained in the mind of the nobleman. His daughter felt lonely and dissatisfied afterward, eager for the restoration of friendly feelings with Gualdi. The Venetian went in the evening to the usual coffeehouse and spoke of the incident among the group of people collected there. Their curiosity was roused, and one or two resolved to satisfy themselves by looking at the picture attentively. In order to do so it was necessary to see Gualdi somewhere and be invited to his home. The only likely place to meet him was at the coffeehouse, and the gentlemen went there the next day at the usual time, hoping that Gualdi would stop in as was his habit.

But he did not come—nor had he been heard from since the nobleman's visit to his house the day before. Since they did not meet with him at the coffeehouse, one of their number went to his lodgings to inquire after him. The owner of the house came

to the street door and stated that Galdi had gone, having left Venice early that morning, and that he had locked up his pictures with certain orders and taken the key to his rooms with him.

This affair caused much gossip at the time in Venice, and an account of it found its way into most of the newspapers of the year in which it occurred. Galdi's story is also found in *Les Mémoires historiques* for the year 1687.

Hermippus Redivivus, which includes other strange anecdotes of triumph over old age, is not a reliable source and may in fact be a satirical work.

Guardian Angels

More common term for what Spiritualists call **guiding spirits**, claimed to watch over or inspire individuals and intervene in moments of crisis or danger. (See also **Angels**)

Guecubu

Among the Araucanians, an Indian tribe of Chile, the *guecubu* were evil spirits who did all in their power to thwart and annoy the Great Spirit Tugin and his ministers.

Guide

A continually benevolent, protective, ethereal influence acting through mediums in Spiritualist séances. The term is more comprehensive than *control*, as the latter may apply to any chance communicator who gets through. The guide usually delivers lofty philosophical or religious instruction beyond the normal intellectual capacity of the medium. It may operate while the medium is either awake or in **trance**.

A number of claimed guides have been Native Americans; others have Greek or similarly impressive names, often untraceable. Since the 1950s, some guides have claimed to be from outer space or from planets known to be uninhabited. Some are clearly fictional entities, but acceptance of their claims may result in remarkable and sometimes verifiable communications.

Since the **New Age** occult revival of the 1980s, there has been a widespread renewal of interest in the teachings of **trance personalities** under the general term **channeling**.

Guide to Psi Periodicals

A directory of magazines, newsletters, and journals concerned with **parapsychology**, **occultism**, **astrology**, **witchcraft**, **UFOs**, and **New Age** spiritual studies, edited by Elizabeth M. Werner during the 1970s. Listings included a brief description of each source, U.S. and overseas subscription rates, and addresses. The guide was eventually incorporated into the *Whole Again Research Guide*, a comprehensive annual resource guide concerned with various New Age topics and issued by Source-net in Santa Barbara, California. Only a few issues were published.

Sources:

Werner, Elizabeth, ed. *Directory of Psychic Sciences Periodicals*. Burbank, Calif.: Inner-Space Interpreters Services, 1973.

Guide to Psi Tape Recordings

A directory of tape recordings dealing with **psychic science**, **meditation**, spiritual development, **healing**, **UFOs**, **yoga**, esoteric studies, and related topics edited by Elizabeth M. Werner of Burbank, California.

Guiding Spirits

The claimed existence of guiding spirits or guardian angels escapes experimental verification. According to séance-room communications, everyone has guiding spirits and they are often relatives who have risen to a high spiritual level in the beyond. The *daimon* of Socrates who forewarned him of dangers is the best historical example of the claimed existence of guiding spirits. In *Theages* Plato has Socrates say, "By the favor of the Gods I have, since my childhood, been attended by a semi-divine being whose voice, from time to time, dissuades me from some undertaking, but never directs me what I am to do."

In the *Apology* Socrates further notes, "This prophetic voice has been heard by me throughout my life; it is certainly more trustworthy than omens from the flight or the entrails of birds; I call it a God or a daimon. I have told my friends the warnings I have received, and up to now the voice has never been wrong."

As an instance of the daimon's clairvoyance, **F. W. H. Myers** declares as follows in *Human Personality and its Survival of Bodily Death* (1903): "As the philosopher was in conversation with Eutypthon, he suddenly stopped and warned his friends to turn into another street. They would not listen; but misfortune overtook them—they met a drove of swine that jostled them and threw them down."

"Few facts in history possess such documentary evidence as the Daimon," concludes Dr. Lelut of the Institut de France in *Du Démon de Socrate* (1836).

Edward Everett Hale, in his book *James Russell Lowell and His Friends* (1899), writes of Josiah Quincy II (1772–1884), an American statesman:

"It is interesting to know, what I did not know till after his death, that this gallant leader of men believed that he was directed in important crises, by his own 'Daimon,' quite as Socrates believed. In the choice of his wife, which proved indeed to have been made in heaven, he knew he was so led. And in after life, he ascribed some measures of importance and success to his prompt obedience to the wise Daimon's directions."

The novelist Julian Hawthorne writes of his mother, the wife of Nathaniel Hawthorne, in *Nathaniel Hawthorne and His Wife* (1884): "My mother always affirmed that she was conscious of her mother's presence with her on momentous occasions during the remainder of her life, that is, following her mother's death."

According to Hoole's *Life of Tasso*, Torquato Tasso ended his career believing that he had a familiar spirit with whom he conversed and from whom he learned things that he had never read or heard of, and that were unknown to other persons. (See also: **angels**; **control**; **genius**; **guide**)

Guillaume de Carpentras (ca. 15th century)

An astrologer who made for King René of Sicily and for the duke of Milan astrological spheres from which horoscopes were drawn. He made one for Charles VIII of France at a price of twelve hundred crowns. The sphere contained many parts and was designed so that all the movements of the planets, at any hour of the day or night, could be observed within it.

Guillaume de Paris (ca. 1180–1249)

French prelate and philosopher who was rumored by some demonologists to have made talking statues, like those made by **Roger Bacon**, a thing which, it was believed, could only be done by diabolical agency. Similar legends have been told of other individuals, often as a kind of tribute to their reputation as wise men.

Guinefort, St.

A strange story was recorded by Father Etienne Bourbon, a Dominican who died in 1262. He related that while he was preaching in the diocese of Lyons, many women came to him confessing that they had taken their children to a St. Guinefort. Curious to know what sort of saint it might be whose cult called for confession, Bourbon inquired into the matter and found that Guinefort was a dog!

It was the dog in the well-known fable of the dog and the serpent, wherein a dog is killed under the suspicion that it has slain a child, when in reality it has saved the child from the attack of a serpent. It was this dog-martyr to whose "shrine" the women brought their children.

A similar story was told of a dog named Ganelon whose tomb was in Auvergne, near a fountain. The dog was buried during the reign of Louis le Debonnaire. Two or three centuries later it was found that the waters of the fountain possessed medicinal virtues. Cures were attributed to the unknown occupant of the tomb—until a certain bishop found among the archives of the château the anecdote of the dog Ganelon.

Guirdham, Arthur (1905– ?)

British physician, psychiatrist, novelist, and writer on **ESP** and **reincarnation**. He also wrote under the pseudonym "Francis Eaglesfield." Born March 9, 1905, in Workington, Cumberland, England, he was educated at Keble College, Oxford University, and at Charing Cross Hospital, London (B.S., M.A., M.D.). He was senior consulting psychiatrist in the Bath Child Guidance Clinic, retiring from the National Health Service in 1968.

During his adult life Guirdham became increasingly interested in the history and teachings of the Cathar sect of thirteenth-century France. Cathar doctrine regarded the world as a kind of hell for rebellious angels, condemned to human existence until redeemed by unification with Christ. This doctrine was related to **Gnosticism** and Manichean teachings. The Cathars were persecuted and murdered by the established Church, culminating in their final destruction in 1243 at Montségur, France, when 200 Cathars were burned alive on one day.

Guirdham became convinced that he had been a Cathar priest named Roger de Grisolles in a former incarnation. In his book *The Cathars and Reincarnation* (1970) he describes the strange circumstances leading to this belief. He had a woman patient who was referred to him for treatment as a possible epileptic. She had vivid nightmares of life in the thirteenth century as a peasant girl in Toulouse, France, in a family that befriended a priest named Roger de Grisolles. Grisolles was arrested and died in prison; the girl was burned at the stake.

Extraordinarily enough Guirdham had also had similar nightmares since childhood, and when he met the patient, a Mrs. Smith, she revealed that he was the priest de Grisolles she had seen in her own dreams. Guirdham was sufficiently impressed with the factual aspects of her narrative to undertake research, in which he was able to confirm events and names in Smith's nightmares. There *was* a Roger de Grisolles who was murdered in 1242, and the details of the family who befriended him before betrayal were correct. In addition, Smith's own notes, written earlier, contained much background material on the Cathars not then known to scholars and only subsequently verified.

Guirdham also published *The Lake and the Castle* (1976), which surveys evidence of "far memory" from himself and a group of friends, suggesting various incarnations at different periods of history. His book *The Great Heresy: The History and Beliefs of the Cathars* (1977) compares his own scholarship on Cathar history with claimed evidence from discarnate entities. In addition to his fascinating works on Cathar reincarnation,

Guirdham also published *A Theory of Disease* (1957), in which diseases are related to a realistic assessment of personality.

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Guldenstube, Baron L(udwig) von (1820–1873)

Prominent nineteenth-century Spiritualist who wrote several influential books on Spiritualistic phenomena. He was a Scandinavian nobleman who appears to have had mediumistic talents himself. Because he spent time in Paris, he is often mentioned as "de Guldenstube." He was interested in **animal magnetism** for many years and was anxious to find evidence of the immortality of the soul. When he heard of the American Spiritualist movement in 1850 he promptly formed a circle at his own house in Paris, and soon obtained phenomena of **raps**, mysterious noises, and movements of furniture.

In August 1856 he began to experiment in the phenomenon of **direct writing** without the intervention of a medium. He placed paper and pencil in a small locked box, carrying the key with him. After 13 days he opened the box and found some written characters on the paper; the experiment was repeated successfully ten times on the same day.

Later, with his friend the comte d'Ourches and other acquaintances, Guldenstube visited churches, cemeteries, and public galleries and obtained writing on pieces of paper left on tombs or on the pedestals of statues. These writings were in various languages including Latin, Greek, Russian, French, German, and English and claimed to be from illustrious figures such as Mary Stuart, St. Paul, Cicero, Melchisedec, Plato, and Juvenal. Some of these communications were reproduced in the baron's book *La Réalité des Esprits* (1857). The French and German letters were small, regular, and perfectly legible, but the Latin and Greek characters were large, irregular, and badly formed. Such spirit messages foreshadowed the famous **mahatma letters** of **Helena Petrovna Blavatsky**.

Among the distinguished witnesses who repeatedly assisted Guldenstube in his experiments were Delamarre, editor of the *Patrie*; Choisselat, editor of the *Univers*; **Robert Dale Owen**; Larcordaire, brother of the great orator; the historian Bonnehose; the Swedish painter Kiorboe; Baron von Rosenberg, German ambassador at the court of Wurtemberg; and Prince Leonide Galitzin.

During 1867 Guldenstube had a house in London at which Spiritualist séances were held. The medium was Agnes Nichol (later **Agnes Guppy-Volckman**). At one of these séances, a sister of the Baron was discovered to have a wreath of flowers and ferns on her head, presumably placed there by spirit hands.

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- Goldenstube, Baron Ludwig von, and J. von Guldenstube. *La Morale Universelle*. 1863.

Guppy, Mary Jane (ca. 1860)

The first wife of Spiritualist Samuel Guppy and a medium for physical phenomena, **apports**, **automatic drawings**, and

psychic lights. Accounts of her phenomena are given in *Mary Jane; or Spiritualism chemically explained, with Spirit Drawings*, a book published anonymously in 1863. Samuel Guppy was known to be its author.

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Guppy-Volckman, Agnes (1838–1917)

Formerly Miss Agnes Nichol and the second wife of Spiritualist Samuel Guppy. She was originally discovered to be a powerful medium by naturalist **Alfred Russel Wallace** in the house of his sister, a Mrs. Sim, about a year after he started his investigation into Spiritualism in 1865. The young girl, a professional mesmerist, produced movements without contact. The power was strongest if she and Sim were alone. Remarkable phenomena were observed after a séance in an empty room. The famous naturalist learned that Nichol saw phantoms as a child and, in carefully watching her mediumistic development, had strange experiences. **Raps** and table movement were followed by **levitations**.

Nichol was a heavily built woman. In the darkness, while holding the sitters' hands, she was several times lifted on top of the table in her chair. Independent music and **apport** phenomena came next. On many occasions flowers and fruits, sometimes in large quantities, fell onto the séance table from an unknown source.

The requests of the sitters were often honored. When a friend of Wallace asked for a sunflower, one six feet high with a mass of earth around the roots fell upon the table. In the house of **E. W. Cox** a mass of snow and hothouse flowers was precipitated. It was sufficient to make a mental request. Princess Marguerite of Naples desired specimens of a prickly cactus. More than 20 dropped on the table and had to be removed with tongs. Stinging nettles and ill-smelling white flowers that had to be burned arrived on other occasions. The duchess d'Arpino wished for sea sand. It soon splashed down with seawater and live starfishes. The sea was about a hundred yards from the house. Not infrequently live eels and lobsters appeared.

Nichol married Samuel Guppy in 1867. For some time afterward they resided on the Continent. More marvels were witnessed on their return. The first spirit photograph of **Frederick A. Hudson** was obtained in March 1872, through Agnes's mediumship (see also **spirit photography**). In the same year she produced **materializations**.

Catherine Berry, in *Experiences in Spiritualism* (1876), writes of many strange happenings. A white cat and a Maltese dog belonging to Guppy appeared in a séance in Berry's house where Guppy sat. Three ducks prepared for cooking were brought into the circle in Guppy's home. Showers of butterflies descended from the ceiling. On another occasion a shower of feathers fell to the depth of several inches. In a mischievous spirit Guppy asked for tar, whereupon Berry, looking like a magpie in her black dress, rushed out. She became estranged for years from Guppy.

The most incredible incident in Guppy-Volckman's career was her claimed **transportation** from her house at Highbury, London, to 61 Lamb's Conduit St., a distance of three miles. The most humorous occurred when **Frank Herne** and **Charles Williams**, with eight sitters, were holding a séance. On the half-humorous request of a Mr. Harrison to transport Guppy to the room, she was precipitated to the room. Unfortunately, she was half dressed, with her shoes off, and in a state of deep trance.

Samuel Guppy was a very rich man. The complete absence of financial motives in Agnes Guppy's case greatly puzzled **Frank Podmore**, the skeptical author of *Modern Spiritualism* (2 vols., 1902), who considered most mediums frauds out for financial gain. Not understanding the equal appeal of power and

fame, he ponders, "But Mrs. Guppy, even during the few months in which, as Miss Nichol, she practised as a professional Mesmerist, can scarcely have found her main incentive in the hope of gain. On the assumption of fraud, the mere cost of the flowers lavished on her sitters must have swallowed up any probable profit from her increased mesmeric clientele. And even such a motive would have ceased with her marriage."

After Samuel Guppy's death, his widow married again and was afterward known as Mrs. Guppy-Volckman. She died in December 1917.

Gurdjieff, Georgei Ivanovitch (1872–1949)

Mystic and spiritual teacher of Greek ancestry, born at Alexandropol, Armenia, near the borders of Russia and Persia. In 1896, at about the age of 20, Gurdjieff left home to spend 20 years searching for the esoteric truths of life in Tibet, India, and the Arabian countries. His quest is described obliquely in his own book *Meetings with Remarkable Men* (1963), but much of this book must be regarded as parable rather than strict fact or autobiography.

In 1912 Gurdjieff launched his own system of psychophysical culture in Russia. Early disciples included Dr. de Stjoernal, a Finnish physician, composer Thomas de Hartmann and his wife, sculptor Vladimir Pohl, and journalist **Peter Demianovitch Ouspensky**. It was Ouspensky who later developed his own interpretation of the work of Gurdjieff and became the leading publicist for his system.

In spite of the Russian Revolution, the Gurdjieff group continued to grow, and Gurdjieff established his Institute for the Harmonious Development of Man around 1917 in Tiflis, later moving to Constantinople, then to France, where the group became firmly established at a chateau in Fontainebleau. Many well-known intellectuals spent time with the group, including Katherine Mansfield, Clifford Sharp (editor of the *New Statesman*), and A. R. Orage (editor of the *New Age*).

Gurdjieff's system was a flexible one, employing both systematic and variable techniques to break habits of thought and emotion and awaken a higher consciousness. He would often shock his pupils out of routine reactions by a kind of westernized Zen technique. Fastidious intellectuals might be obliged to clean out stables, teetotalers to drink alcohol. In addition Gurdjieff devised psychophysical group exercises, involving breathing techniques, music, and dance. He called his system the **Fourth Way**, as distinct from that of the fakir, monk, and yogi, and was especially concerned with involvement in everyday life.

In 1924 he visited the United States with his disciples, who gave astonishing demonstrations of physical and mental control. Various writers and editors of the day supported his work, including Hart Crane, Jane Heap, and Margaret Anderson.

His influence has been widespread and survives in modern times through such individuals as **Maurice Nicoll** and **J. G. Bennett** and a continuing tradition of Gurdjieff groups that carry on unobtrusively. The books of P. D. Ouspensky have attracted many seekers to the work of Gurdjieff, although Ouspensky himself tended to intellectualize a system that depended upon firsthand experience.

Gurdjieff himself was an enigmatic figure, whose lifestyle often appeared at variance with that of a mystic master. He enjoyed good food and wine and was capable of apparently inconsistent behavior, usually explained away by his disciples as being designed deliberately to shock individuals out of habitual reactions.

His book *All and Everything: Beelzebub's Tales to His Grandson* (1950) can be variously interpreted as turgid writing or a tongue-in-cheek attack on the reader's level of consciousness. *Time* magazine once aptly described Gurdjieff as a "remarkable blend of P. T. Barnum, Rasputin, Freud, Groucho Marx, and everybody's grandfather."

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Gurdjieff Foundation of California

Organization devoted to study and practice of the teachings of mystic **G. I. Gurdjieff** (1872–1949) in transforming inner and outer life. Address: P.O. Box 27901-113, San Francisco, CA 94127.

Gurdjieff Studies Group

The London-based Gurdjieff Studies Group is a **Fourth Way** group formed in 1994 by British Gurdjieffian teacher James Moore. **Georgei Gurdjieff**, a mystic and spiritual teacher, believed that there had been three classic ways to awaken the self and encounter spiritual reality, that of the yogi, the monk, and the fakir. The Fourth Way, symbolized in the nine-pointed diagram called the **enneagram**, was the way of encounter with ordinary life. In his life Gurdjieff used a combination of specific spiritual exercises along with the placement of students in conflict-laden, tension-filled situations to facilitate the awakening of the self. He basically saw people as asleep and in the control of forces outside of themselves.

In 1956 Moore began his pilgrimage into the world of Gurdjieff by joining the group led by Dr. Kenneth Walker, but the following year he went under the tutelage of Mme. Henriette Lannes and stayed in her group until 1979. While continuing his own study and development, in 1980 he began to teach and write, and authored a number of articles on the Gurdjieff teachings. He is also credited with assisting the formation of the work in **New Zealand** and its revival in **Ireland**. In 1991 he completed his major book, *Gurdjieff: A Biography: Anatomy of a Myth*.

The Gurdjieff Studies Group constitutes a community of committed Gurdjieff students who are engaged in both an intellectual and practical guided study of Gurdjieff's teachings. While working closely together as a group, members do not live communally.

The Gurdjieff Studies Group may be contacted at P.O. Box LB220, London WC2N 4EB, United Kingdom. The group is open to residents in London and Southeast England, and has started a reading group in Brighton. It maintains an Internet presence at <http://www3.mistral.co.uk/gsg/index.html>.

Sources:

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Gurney, Edmund (1847–1888)

Distinguished English psychical researcher whose work was one of the mainstays of the early period of the **Society for Psychical Research**. Gurney was born March 23, 1847, at Hershams, Surrey, **England**. He was a classical scholar, a musician, and a student of medicine, but he did not definitely adopt any profession. Between 1874 and 1878 he attended a great number of Spiritualist séances. He never discussed what he had seen and learned, but when the Society for Psychical Research (SPR) was founded in 1882 he readily assumed the post of honorary secretary.

It was the discovery of **thought-transference** that aroused his enduring interest in psychical research, and hypnotism the primary tool. According to **F. W. H. Myers**, "he was the first Englishman who studied with any kind of adequate skill the psychological side of hypnotism in England." Between 1885 and 1888 Gurney devised a large number of experiments by which he sought to prove that there is sometimes, in the induction of hypnotic phenomena, an agency at work that is neither ordinary nervous stimulation nor suggestion conveyed by any ordinary channel to the subject's mind.

He next attacked the problem of the relation of the memory in one hypnotic state to the memory in another hypnotic state and of both to the normal or waking memory. His research along this line preceded Pierre Janet's similar explorations in **France**.

Gurney then proceeded to consider **hallucinations**. His treatise on the telepathic induction of hallucination in *Phantasms of the Living* (1886) was the first serious discussion of the problem. His investigations were done in consultation with Myers and **Frank Podmore**. The actual writing of *Phantasms of the Living* (1886) was done by Gurney, and during the three years of sifting evidence and hearing witnesses he performed an immense amount of work. He was also editor of the SPR's *Proceedings*, to which he contributed many important papers. He died June 23, 1888.

His work did not, it seems, end with his death. Shortly afterward, communications were received by a lady through **automatic writing** that purported to come from him. The following year **William James** obtained similar messages in a sitting with **Lenora Piper**.

Other messages again pointed to the trance intelligence of the medium. **Margaret Verrall** also received occasional messages from Gurney, while "Mrs. Forbes" was entirely under a Gurney influence. The Gurney **control** of "Mrs. Holland" (pseudonym of **Alice Kipling Fleming**) appeared to be a different type. Edmund Gurney, while alive, knew both Verrall and Forbes, but not Fleming.

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Guru

Though many spiritual teachers from India settled in the West through the twentieth century, during the 1970s, the term “guru” (or “teacher,” the Indian equivalent of “rabbi”) first became well known in America and Europe through the rapid growth of Indian movements built around such figures as **Maharishi Mahesh Yogi**, and **Guru Maharaj Ji** who attracted many thousands of young adult followers. In the process of moving to America and Europe, the guru concept underwent a change.

In traditional Indian religious life, the guru-chela (teacher-pupil) relationship is a very personal one, restricted to a few followers and usually involving strict austerities, religious observances, study of scriptures, and/or **yoga** exercises. And although many gurus (for example, Satya Sai Baba) have been reputed miracle workers and the subject of numerous anecdotal accounts of supernormal feats, the goal of mysticism, union with the divine, was generally regarded as paramount and miracles merely incidental. That relationship remained the case with most Indian teachers in the West. However, many in the West were unfamiliar with the nature of spiritual guidance offered by gurus and were put off by the absolutist language of obedience used in traditional literature to describe that relationship.

In the wake of the unexpected favorable reception of **Swami Vivekananda** at the World’s Parliament of Religions in Chicago in 1893, many eastern spiritual teachers settled in America and developed relatively small followings. Gurus were often associated in the public mind with miracles, even though their teachings emphasized spiritual development. Following World War II and the declaration of Indian independence from England in 1948, and especially the opening of the United States to Asian immigration in 1965, a number of gurus developed missions in the West. The pop cultures and mass advertising techniques of postwar America and Europe facilitated the spread of large international movements. Some of the more popular leaders presented a Westernized Hinduism with roots in the nineteenth-century Hindu Renaissance developed in reaction to the critique of colonial powers to abhorrent (to westerners) practices in popular Hinduism. Some of these teachers promised world peace, success in life, achievement, personal relaxation and/or spiritual advancement through simple meditation techniques or prayers, while other Hindu gurus like **Swami Muktananda** and **Satya Sai Baba** attracted thousands of followers through “demonstrating” paranormal phenomena.

The transition from the Hindu concept of the family type guru, rather like a local priest and psychoanalyst, teaching a few followers, to the charismatic leader of millions adopting Western movements, represented a significant transition of the guru-chela relationship. In such a setting traditional admonitions to sacrifice everything to the guru in return for spiritual instruction took on a different meaning.

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Guru Bawa Muhaiyaddeen Fellowship See The Bawa Muhaiyaddeen Fellowship

Gustenhover (17th century)

A goldsmith who resided at Strasbourg, Germany, in 1603. In a period of much danger he gave shelter to one M. Hirschborgen, who was described as “good and religious.” In return for the hospitality of his host, Hirschborgen gave Gustenhover some **powder of projection** and departed on his journey. Gustenhover indiscreetly used the powder to perform alchemical transmutation before many people, and news of this reached Rudolph II, himself an amateur alchemist. He ordered the Strasbourg magistrates to send the goldsmith to him. Gustenhover was accordingly arrested.

On learning that he was to be sent to the emperor at Prague, Gustenhover requested that the magistrates meet after procuring a crucible and charcoal. Without coming near them, he had them melt some lead. When the lead was molten, he then gave them a small quantity of a reddish powder that, when thrown into the crucible, produced a considerable amount of pure gold from the lead. On being brought into the presence of the emperor, Gustenhover confessed that he had not himself prepared the magic powder and that, being but a beginning student of **alchemy**, was wholly ignorant of the nature of its composition. This the emperor refused to believe in spite of the repeated protests of the goldsmith.

After the powder was exhausted, Gustenhover was set to the now impossible task of making more gold. Still convinced that the alchemist was concealing his secret, the emperor had him imprisoned for the rest of his life.

It is believed that Hirschborgen, who presented Gustenhover with the powder, was none other than the alchemist **Alexander Seton**, who at that period was traveling through Germany in various disguises.

Guyon, Madame (1648–1717)

Jeanne Marie Bouvières de la Mothe, a celebrated mystic and quietist who suffered persecution at the hands of the Roman Catholic Church. She was born at Montargis on April 13, 1648, and showed an early and passionate interest in martyrdom and religious exercises. At age 16 she was forced into a marriage with the wealthy M. Guyon, more than 20 years her senior, in whose household she was exposed to insult and cruelty. Broken in spirit, she turned to religion and consulted a Franciscan, who advised her to seek God in her heart rather than in outward observances.

From that time on, she became a mystic, aiming at the suppression of all human hopes, fears, and desires and the attainment of a completely disinterested love of God. She embraced every form of suffering, physical and mental, and even eschewed spiritual joys.

In 1680 Guyon’s husband died and she was released from bondage. She embraced the doctrine of quietism. “In losing the gifts,” she writes in her autobiography, “she had found the Giver, and had reached an ideal state of resignation and self-suppression.” She went to Paris, expounded her theories with earnestness and charm, and gathered an illustrious circle about her. There also she made friends with fellow mystic Francois Fénelon.

But the persecutions of the church increased. She requested that a commission be appointed to examine her doctrine and writings. Three commissioners were chosen, among them Bossuet, the champion of the church, her erstwhile friend and now her bitter enemy. Her writings were condemned, and she was incarcerated at Vincennes. For four years she lay in the dungeons of the Bastille, while Bossuet used every means to malign her name and doctrine.

In 1702, her health broken, she was released and sent to Blois, where she died June 9, 1717. Her last years were blessed with peace and resignation and a continued acceptance of her trials.

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Guzyk, Jan (1875–1928)

Polish **materialization** medium, the son of a weaver, whose fraudulent production of phenomena fooled several prominent psychical researchers into the conclusion that he possessed strange powers. He first began to show his mediumistic tendencies during his years of apprenticeship in the tanning trade at Warsaw. There were **raps**, blows on the walls, and a stirring of objects as soon as evening approached. At age 15, under the tutelage of a Mr. Chlopicki, a Spiritualist, he became a professional medium. Russian Spiritualist and psychical researcher **Alexander N. Aksakof** took him to St. Petersburg, where he achieved great success although he did not impress **Julien Ochorowicz**.

A systematic study of Guzyk's mediumship, however, did not take place until **Gustav Geley** had a series of 50 sittings with him in Warsaw in September 1921. Geley became convinced of the reality of the phenomena. He witnessed the perfect materialization of a human face, alive and speaking, and the displacement of heavy objects. He took Guzyk to Paris for further experiments at the **Institut Métapsychique International**. Since Guzyk's phenomena only took place in complete darkness, the measures to avoid fraud were very strict. He was disrobed and medically examined before the séance, put into a pajama suit without pockets, and his wrists were joined to those of the controllers by sealed ribbons.

After a series of séances during 1922 and 1923 a very cautious report was issued. Among its 34 signatories were Geley, **Eugèn Osty**, Roux, Moutier, **Charles Richet**, **Rocco Santoliquido**, **Camille Flammarion**, **René Sudre**, and **Sir Oliver Lodge**. Only those facts are mentioned that were positively observed by all present and the report concluded, "We simply affirm our conviction that the phenomena obtained with Jan Guzyk are not explicable by individual or collective illusion or hallucination, nor by trickery." Altogether more than 80 highly placed persons attended the séances and, with the exception of three or four, declared themselves convinced of the genuine nature of the occurrences.

Footsteps were heard passing around the circle when everyone's position was accounted for and no confederate could have entered the room. Psychic lights were seen near the sitters; they formed couples and became two eyes, with expressive and mobile pupils that regarded the sitter fixedly. A mass of cloudy matter formed around the eyes and finally took a human shape.

The most noteworthy and convincing, at least to the sitters, were manifestations that occurred toward the end of the séances, at the moment when Guzyk awoke from the trance. René Sudre writes in *Psychic Research* (1928, p. 605) "At such a moment as he mumbled some unintelligible words, Guzyk brought my hand into contact with a hairy creature, just as somebody turned on the red light. Between the medium and myself I saw a sort of dark nebulous mass, which disappeared rapidly like a melting fog." The **apparition** was what Geley termed the "Pithecanthropus," an ape-man with a hairy, tough skin who often licked the hands of the sitters. At other times sounds were heard as if of a materialized dog. Sudre further observes, "These phenomena of animal materialisation may appear incredible to those who have not experienced the proof of them, but in all honesty of conscience and in all scientific equanimity it is impossible for me to make any reservation whatever against their actuality."

Sudre was once embraced by a human figure of which he hardly saw anything more than the eyes and lips. The lips were quite cold. His wife, similarly embraced, perceived an odor of alcohol. Guzyk always drank brandy before the séances, but it appeared impossible for him to produce the phenomenon under the conditions of control.

It appears that Guzyk had fooled Geley, Sudre, and their colleagues at the Institut. In November 1923 a series of ten séances was held with Guzyk at the Sorbonne in Paris. The report, signed by four investigators, stated that their conviction of **fraud** was "complete and without reserve." The phenomena—**touches** and displacement of objects—were produced by Guzyk's elbows and liberated leg. Yet it does not appear from the report that he was actually caught in fraud, and some observations cannot be explained by the liberation of a leg.

It is well known that Guzyk was often caught in fraud. His powers were highly commercialized, and he gave as many as five séances a day. **Harry Price** sat with him in August 1923 in Warsaw and found the phenomena childish fraudulent. Max Dessoir wrote in *Von Jenseits der Seele* (1920) that he and a colleague repeatedly caught Guzyk using his foot for psychic touches and sounds. At Cracow in December 1924 the Metapsychical Society took a flashlight photograph at an unexpected moment. The picture showed Guzyk with his left hand raised to the height of the curtain, which he seemed to be grasping.

Following these séances M. Szczepansky wrote an article in *Psychische Studien* (June 1925), "The Career and Exposure of Guzyk." He drew a sharp reply from **Baron Schrenck-Notzing** who defended him by pointing out that Guzyk's frauds had been well known for years and did not detract from his genuine faculties. In 1927 **Walter Franklin Prince** sat with Guzyk in Warsaw. In Bulletin VII of the Boston Society for Psychical Research he gave an entirely negative report.

Gwion Bach

In ancient Welsh romance and myth, son of Gwreang. Assigned to stir the magic brew in the cauldron of science and inspiration intended for Ceridwin's son, Gwion tasted the liquid and became gifted with supernatural sight.

He fled, pursued by Ceridwin, and the pair were changed successively into a hare and a greyhound, a fish and an otter, a bird and a hawk, and a grain of wheat and a black hen, which ultimately swallowed the wheat. (Compare the metamorphoses of Ceridwen and Gwion Bach with that of the Queen of Beauty and the Djinn in the *Arabian Nights* Tale of the Second Calendar).

This pursuit and magical metamorphosis is a recurrent theme in folklore in the Indo-European tradition and survives also in the Scottish ballad "The Two Magicians" (Child No. 44).

Later, Gwion was placed in a bag and flung into the sea by Ceridwin. He was drawn out by Elphin, son of Cwyddus, and was then called Taliesin (Radiant Brow). (See also **Wales**)

Gypsies

The name Gypsy, an abbreviation of "Egyptian," has been used for centuries by English-speaking people to denote a member of a group of wanderers who traveled Europe during the Middle Ages, and whose descendants are still found in most European countries.

Many other names, such as "Saracen" and "Zigeuner," or "Cigan," have been applied to these people, but "Egyptian" is the most widespread. It does not, however, relate to Egypt, but to the country of "Little Egypt" or "Lesser Egypt," whose identity has never been clearly established. Two Transylvanian references from the years 1417 and 1418 suggested that Palestine is the country in question, but there is some reason to believe that "Little Egypt" included other regions in the East. It is now almost unanimously agreed that the Gypsies came into Europe from India.

There are strong resemblances between Indian and gypsy language. Gypsies speak of themselves as “Romany” and of their language as Romani-tchib (*tchib*=tongue). Physically they are black-haired and brown-skinned, their appearance, like their language, suggesting affinities with Hindustan.

In recent centuries, if not in earlier times, many of their overlords were not of Gypsy blood, but belonged to the nobility and *petite noblesse* of Europe, and were formally appointed by the kings and governments of their respective countries to rule over all the Gypsies resident within those countries. The title of baron, count, or regent of the Gypsies was no proof that the official so designated was of Gypsy race.

The appointed rulers, were empowered by Christian princes, and under Papal approval, were necessarily Christian. Moreover, their vassals were at least Christian by profession. Although their behavior was often inconsistent with such a profession, it was in the character of Christian pilgrims that they asked and obtained hospitality from the cities and towns of Medieval Europe.

This twofold character is illustrated in connection with the services held in the crypt of the church of Les Saintes Maries de la Mer, in the Ile de la Camargue, Bouches-du-Rhône. In this church many Gypsies annually celebrate the Festival of the Holy Marys on May 25. The crypt is specially reserved for them, because it contains the shrine of Saint Sara of Egypt, whom they regard as their patron saint. Throughout the night of the 24th-25th May they keep watch over her shrine, and on the 25th they leave. Among the Gypsy votive offerings presented in the crypt, some are believed to date back to about the year 1450.

All this would appear to indicate that the Gypsies were Christians. Another statement, however, tends to qualify such a conclusion. The assertion that the shrine of Saint Sara rests upon an ancient altar dedicated to Mithra, that the Gypsies of that neighborhood who are known as “Calagues,” are descended from the Iberians formerly inhabiting the Camargue, and that their cult is really the Mithraic worship of fire and water, upon which the veneration of Saint Sara is superimposed.

Many believe that confirmation of this view is the worship of fire still existing among the Gypsies of Southern Hungary although this is also characteristic of India. There are special ceremonies observed at childbirth, in order to avert evil during the period between birth and baptism. Prior to the birth of the child, the Gypsies light a fire before the mother’s tent, and this fire remains until the rite of baptism has been performed. The women who light and feed the fire recite the following chant:

“Burn ye, burn ye fast, O Fire!
And guard the babe from wrathful ire
Of earthy Gnome and Water-Sprite,
Whom with thy dark smoke banish quite!
Kindly Fairies, hither fare,
And let the babe good fortune share,
Let luck attend him ever here,
Throughout his life be luck aye near!
Twigs and branches now in store,
And still of branches many more,
Give we to thy flame, O Fire!
Burn ye, burn ye, fast and high,
Hear the little baby cry!”

It is noted that the spirits of the Earth and Water here are regarded as malevolent, and only to be overcome by the superior aid of fire. These women who are believed to have learned their occult lore from the unseen powers of Earth and Water are held to be the greatest magicians of the tribe.

Moreover, the water-being is not invariably regarded as inimical, but is sometimes directly propitiated. As when a mother, to charm away convulsive crying in her child, goes through the prescribed ceremonial details, including casting a red thread into the stream and repeating the following: “Take this thread,

O Water-Spirit, and take with it the crying of my child! If it gets well, I will bring thee apples and eggs!”

The water-spirit appears again in a friendly character when a man, in order to recover a stolen horse, takes his infant to a stream, and, bending over the water, asks the invisible genius to indicate, by means of the baby’s hand, the direction in which the horse has been taken. These two instances demonstrate the worship of water and the watery powers. Although these rites may be ascribed to Mithraism in its later stages, they may have an earlier origin.

Joseph Glanville’s observation of a young Gypsy inspired Matthew Arnold’s poem, “The Scholar-Gypsy.” In his *Vanity of Dogmatizing* (1661), Glanville states, “There was lately a lad in the University of Oxford who was, by his poverty, forced to leave his studies there, and at last to join himself to a company of vagabond Gypsies. . . . After he had been a pretty while exercised in the trade,” this scholar-gypsy chanced to meet two of his former fellow-students, to whom he stated, “that the people he went with were not such imposters as they were taken for, but that they had a traditional kind of learning among them, and could do wonders by the powers of imagination, their fancy binding that of others; that himself had learned much of their art, and when he had compassed the whole secret, he intended,” he said, “to leave their company, and give the world an account of what he had learned.”

It is believed that ancient Gypsies had knowledge and exercised **hypnotism**. Even among modern Gypsies this power is said to be exercised. **Col. Eugene De Rochas** stated that the Catalan Gypsies were mesmerists and clairvoyants, and the writer **Lewis Spence** supposedly experienced an attempt on the part of a South Hungarian Gypsy to exert this influence.

The same power, under the name of “glamour,” was formerly an attribute of the Scottish Gypsies. Glamour was defined by Sir Walter Scott as “the power of imposing on the eyesight of the spectators, so that the appearance of an object shall be totally different from the reality.”

Scott in explanation of a reference to “the Gypsies’ glamour’d gang,” in one of his ballads, he remarks: “Besides the prophetic powers ascribed to the Gypsies in most European countries, the Scottish peasants believe them possessed of the power of throwing upon bystanders a spell to fascinate their eyes and cause them to see the thing that is not. Thus in the old ballad of ‘Johnnie Faa,’ the elopement of the Countess of Cassillis with a Gypsy leader is imputed to fascination—

“Sae soon as they saw her weel-faur’d face,
They cast the glamour o’er her.”

Scott also relates an incident of a Gypsy who “exercised his glamour over a number of people at Haddington, to whom he exhibited a common dunghill cock, trailing, what appeared to the spectators, a massy oaken trunk. An old man passed with a cart of clover, he stopped and picked out a four-leaved blade; the eyes of the spectators were opened, and the oaken trunk appeared to be a bulrush.” Supposedly the quatrefoil, owing to its cruciform shape, acted as an antidote to witchcraft. Moreover, in the face of this sign of the cross, the Gypsy had to stop exercising the unlawful art. As to the possibility of hypnotizing a crowd, or making them “to see the thing that is not,” that feat has often been ascribed to African witch doctors. What is required is a dominant will on the one hand and a sufficiently plastic imagination on the other.

Scott introduces these statements among his notes on the ballad of “Christie’s Will,” in relation to the verse:

“He thought the warlocks o’ the rosy cross,
—Had fang’d him in their nets sae fast;
Or that the Gypsies’ glamour’d gang
—Had lair’d his learning at the last.”

This association of the **Rosicrucians** with Gypsies is not inapt, for hypnotism appears to have been considered a Rosicrucian art. Scott has other suggestive references including:

“Saxo Grammaticus mentions a particular sect of Mathematicians, as he is pleased to call them, who, ‘per summam ludificandorum oculorum peritiam, proprios alienosque vultus, varus rerum imaginibus, adumbraie callebant; illicibusque formis veros obscurare conspectus.’ Merlin, the son of Ambrose, was particularly skilled in this art, and displays it often in the old metrical romance of Arthour and Merlin. The jongleurs were also great professors of this mystery, which has in some degree descended, with their name, on the modern jugglers.”

Various societies are credited with possession, of the art of hypnotism, during the Middle Ages. Presumably, it was inherited from one common source. How much the Gypsies were associated with this power may be inferred from a Scottish Act of Parliament of the year 1579, which was directed against “the idle people calling themselves Egyptians, or any other that fancy themselves to have knowledge of prophecy, *charming*, or other abused sciences.” For the term “charming,” like “glamour” and other kindred words (e.g., “enchantment,” “bewitched,” “spellbound”) bore reference to the mesomeric influence.

The statement made by Glanvill’s scholar-gypsy would lead one to believe that the Gypsies inhabiting England in the seventeenth century possessed other branches of learning. They have always been famed for their alleged prophetic power, exercised through the medium of **astrology** and chiromancy or **palmistry**, and also by the interpretation of **dreams**, this last named phase being distinctly specified in Scotland in 1611. It does not appear that any modern Gypsies profess a traditional knowledge of astrology. Nevertheless, it is interesting to note that the scholar Francis H. Groome was shown by a Welsh Gypsyman the form of the written charm employed by his mother in her fortune-telling, and that form was unquestionably a survival of the horoscope. Both mother and son were obviously unaware of that fact, and made no profession of astrology, but they had inherited the scheme of the horoscope from ancestors who were astrologers.

The practice of palmistry is still identified with the Gypsies, as it has been for ages. A curious belief was current in medieval times to the effect that the Three Kings or Magi who came to Bethlehem were Gypsies, and in more than one religious play they were represented as telling the fortunes of the Holy Family by means of palmistry. This circumstance evoked the following suggestive remarks from **Charles Godfrey Leland**.

“As for the connection of the Three Kings with Gypsies, it is plain enough. Gypsies were from the East; Rome and the world abounded in wandering Chaldean magi-priests, and the researches which I am making have led me to a firm conclusion that the Gypsy lore of Hungary and South Slavonia has a very original character as being, firstly, though derived from India, not Aryan, but Shamanic, that is, of an Altaic, or Tartar, or ‘Turanian’ stock. . . . Secondly, this was the old Chaldean-Accadian ‘wisdom’ or sorcery. Thirdly—and this deserves serious examination—it was also the old Etruscan religion whose magic formulas were transmitted to the Romans. . . .

“The Venetian witchcraft, as set forth by Bernoni, is evidently of Slavic-Greek origin. That of the Romagna is Etruscan, agreeing very strangely and closely with the Chaldean magic of Lenormant, and marvelously like the Gypsies’. It does not, when carefully sifted, seem to be like that of the Aryans. . . . nor is it Semitic. To what degree some idea of all this, and of Gypsy connection with it, penetrated among the people and filtered down, even into the Middle Ages, no one can say. But it is very probable that through the centuries there came together some

report of the common origin of Gypsy and ‘Eastern’ or Chaldean lore, for since it *was* the same, there is no reason why a knowledge of the truth should not have been disseminated in a time of a traditions and earnest study in occultism.”

These surmises on the part of a keen and accomplished student of every phase of magic, written and unwritten, are deserving of the fullest consideration. By following the line indicated by Leland it may be possible to reach an identification of the “traditional kind of learning” possessed by the Gypsies in the seventeenth century.

Leland also identified the gypsy language **Shelta** (as distinct from Romany) surviving in Ireland.

Gypsies have also been noted for their folk music, especially for the Flamenco style surviving in Andalusia (Spain).

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Gyromancy

A form of **divination** performed by going round continually in a circle, the circumference of which was marked by letters. The presage was drawn from the words formed by the letters on which the inquirers stumbled when they became too giddy to stand. This practice has a curious connection with the familiar technique of psychic circles, in which the sitters place a finger on a glass surrounded by letters of the alphabet, when the glass touches letters in turn to give words or messages.

The object of this routine was simply to exclude the interference of the will and reduce the selection of letters to mere chance. In some species of enchantment, however, the art of turning round was to produce a prophetic delirium. The religious dances, and the rotation of certain devotees on one foot, with their arms stretched out (for example, the (see **Dervishes**), are of this nature. These cases really indicate a kind of mystical secret.

In the phenomenon known as St. Vitus’ Dance, and the movements of the convulsionaries, manifestations of spirit intelligence were quite common. The tendency of the spiritual force is to act spirally, rhythmically, whether in the use of language or of the bodily members. (See **planchette**)

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H

H.O.O.R. See **Holy Order of RaHoorKhuit**

Haas, George C(hristian) O(tto) (1883–1964)

Archbishop (primate of Universal Spiritual Church) who took an active interest in psychical science and lectured on the subject. Born March 28, 1883, in New York, New York, he attended Columbia University (B.A., 1902; M.A., 1903; Ph.D., 1909). He worked as a tutor at the College of the City of New York (1904–16) and then went to work for the U.S. Department of Justice as a translator (1917–51). As a member of the American Oriental Society, he served as coeditor of the *Journal of the American Society* (1916–18).

Throughout his adult life Haas was an active Spiritualist. In 1927 he founded the Universal Spiritual Church. Haas was responsible for the theory of “hyperphysics,” intended to reorient science, and was founder and director of the Institute of Hyperphysical Research (IHR). He also directed the Institute of Life, a division of IHR.

During his retirement years he became active in the Fellowship of Faiths, an interfaith organization, and in 1956 was consecrated as archbishop of the Universal Spiritual Church. The church affiliated with the Catholic Apostolic Church, headquartered in England, and in 1959 the synod of the Catholic Apostolic Church named him primate of all the Americas.

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Habondia (or **Habundia**)

The queen of the witches, presiding over the **Sabbat**. She was also identified with Diana or Herodias. She was referred to as “Habonde” in the thirteenth-century poem *Le Roman de la Rose*. In his work *Tableau de l'inconstance des mauvais anges* (Description of the inconstancy of evil angels, 1612), the demonologist **Pierre de Lancre** refers to Habondia rather sweepingly as “Queen of the fairies, witches, harpies, furies; and ghosts of the wicked.”

Hades

Greek god of the underworld and of wealth, also identified with Pluto. Hades abducted Persephone (daughter of the corn goddess Demeter) and made her his wife. In his intimidating character as lord of death, Hades was mysterious and terrifying, but in his benign aspect he was the generous god of wealth. His attention could be secured by striking the ground, and he could be propitiated by an offering of a black-fleeced sheep.

Entrance to the domain of Hades was through the groves of Persephone, where the gates were guarded by the great dog Cerberus, who admitted visitors without difficulty but would

not let them leave. After passing through the gate, one had several rivers to cross, including Lethe, the river of forgetfulness. For a small fee, the ferryman Charon would take the traveler across.

In later history, the domain of Hades became synonymous with **hell**, although Hades' domain was not referred to as a place of torment.

Hades Base

Hades Base is a flying saucer **contactee** and **channeling** group that originated in 1988 in **Sedona**, Arizona, where Russ Hatfield was introduced to the **Ashtar Command**. He attended a channeling session one evening at which Kortton, described as in charge of communication for the Command, spoke through a trance channel named Roger Pinion. As the evening progressed, a second entity, Omal, the commander of Hades Base, a part of the Command, also spoke. Omal addressed some of his words to Hatfield, whom he explained was a communicator. Fascinated, over the next months Hatfield attended a number of sessions with Pinion. Then Pinion moved on to New Zealand, and Hatfield moved to Lake Tahoe, Nevada.

Five years later, Hatfield met Mark Crocker, who confided the ability he possessed to consciously leave his body in astral travel. On one of his astral flights he attempted to locate Hades Base. Crocker claimed that while following a spacecraft to Mars, he met two female entities known as Tia and Kiri, later learned to be his twin souls. Hatfield also said that he perfected the ability to travel astrally and also met his twin, an entity named Karra. The two, Crocker and Hatfield finally established contact with Omal, who agreed to begin channeling through Crocker. They began weekly channeling sessions that soon included a variety of beings from Hades Base, an underground location on Mars. The channeling described not only the Hades Base operation in great detail, but the whole Ashtar Command. Among its tasks is the protection of Earth from hostile extraterrestrials who wish to study and experiment on earthlings (the source of abduction stories).

According to Hades Base, The Ashtar Command has as its overall purpose the development of planetary beings apart from actually interfering with their evolution. The Hades Base is dedicated to uplifting the human spirit and assisting individuals to reach their highest potential. The material channeled from the Ashtar Command is posted on *Hades Base News*, the website found at <http://www.Oakweb.com/hades/>, through which the earthly center of the base may also be contacted.

Sources:

Hades Base. <http://www.Oakweb.com/hades/>. February 28, 2000.

Haggadah

The general name for the narrative or fabular portion of rabbinical literature. The most familiar use of the term is in the

household service of *seder* at Passover, dramatizing the Jewish exodus from Egypt led by Moses.

Hag of the Dribble

Welsh **banshee** named Gwrach y Rbibyn, who was said to carry stones across the mountains in her apron, then untie the string, letting the stones shower down, thus making a “dribble.” It was believed that at twilight this hag flapped her raven wing against the windows of those doomed to die, and howled “A-a-a-ui-ui-Anni!”

Haines, Frederick H(enry) (1869–1944)

Prominent British Spiritualist, insurance broker, and author of *Chapters on Insurance History* and *The Insurance Business*, which were considered classics in their field. He was converted to **Spiritualism** during World War I, and after careful investigations, begun in a spirit of skepticism, he developed powers of **clairvoyance**.

In the mid-1920s he began to receive by **automatic writing** a large number of scripts that were later published, including *He Became Man*, an inspirational script on the life of Christ. He also published his autobiography, *Nothing But the Truth: The Confessions of a Medium* (1931). Haines contributed many articles to British psychic journals and was in demand as a lecturer. He founded the Watford Christian Spiritualist Fellowship and edited a monthly periodical, *Spiritual Vision*. He died February 6, 1944.

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Haining, Peter (1940–)

British novelist, writer on occult subjects, and anthologist of horror stories. Born April 2, 1940, in Enfield, Middlesex, England, Haining was educated in Buckhurst Hill, England. He worked as a journalist and magazine writer (1957–63) and successively as editor, senior editor, and editorial director of New English Library (1963–72) in London. Since 1972 he has been an editorial consultant, writer, and anthologist. He is a member of the International Association of Poets, Playwrights, Editors, Essayists and Novelists (PEN).

Haining’s family lived for many generations in Scotland, but he now resides in the “witch county” of Essex, England. His research into witchcraft and black magic resulted in a ritual curse from a group of devil worshipers in London, but that did not interfere with Haining’s literary success. He claims that one of his ancestors was burned at the stake for possessing a “book of spells,” and his publication *The Warlock’s Book* (1972) is said to include materials based on records of this ancestor.

Haining’s investigation of a desecrated graveyard in Essex led to his first book, *Devil Worship in England* (1964), coauthored with A. V. Sellwood. Since that time he has written or edited several titles annually. His early **vampire** anthology, *The Midnight People* (1966), also known as *Vampires at Midnight*, has been frequently reprinted. His work has covered the fields of occultism, science fiction, fantasy, and horror. Most memorable among Haining’s almost 100 titles are *Anatomy of Witchcraft* (1972), *Ghosts: An Illustrated History* (1974), *The Craft of Terror: Extracts from the Rare and Infamous Gothic “Horror” Novels* (1966), *A Circle of Witches: An Anthology of Victorian Witchcraft Stories* (1971), *The Necromancers: The Best of Black Magic and Witchcraft*

(1971), *The Hashish Club* (1974), *The Sherlock Holmes Scrapbook* (1974), *The Edgar Allen Poe Bedside Companion* (1980), *The Vampire Terror* (1981), and *Shades of Dracula* (1982). Haining edited *The Complete Ghost Stories of Charles Dickens* (1982), *Vampire!* (1984), *The “Doctor Who” File* (1986), *Elvis in Private* (1987), and *Supernatural Tales of Sir Arthur Conan Doyle* (1987).

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Hair

Hair has had an occult significance since ancient times. It seems to have a life of its own, since it may continue to grow after the death of the body. It has been regarded as a source of strength and sexuality and has played a part in religion and magical rituals. The Hebrews developed a number of customs relative to hair that served to separate them from their pagan neighbors, a fact which is played out in the story of Samson and Delilah (Judg. 16:4–22)

In various cultures, individuals dedicated to service of the priesthood have undergone ritual cutting of hair, and the tonsure of priests is said to have originated in Egypt (see the writings of Herodotus). In Hinduism, there are hair rituals for youths, and those who become celibates have their heads formally shaven. The association of hair with sexuality has given hair as a symbol remarkable force, and distinctions between male and female hair have emphasized sexual attraction.

Since the hair is believed to be intimately related to the life of an individual, it has magical significance in witchcraft rituals, and people in many civilizations have been at pains to prevent their hair from falling into the hands of an enemy, who might use it for **black magic**.

There is even a school of character reading from the hair, known as trichsomancy.

Extreme fright or ecstatic states have caused hair to literally “stand on end” in the goose-flesh condition of horripilation.

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Hajoth Hakados

According to the mystical teachings of the **Kabala**, one of the spheres of angels by whose agency Jehovah’s providence is spread. It was believed that these angels inhabited one of the hierarchies named Jehovah, and that the simple essence of the divinity flowed through the Hajoth Hakados to the angel Metatron and to the ministering spirit Reschith Hajalalim.

Hal

A Moslem term meaning “now,” given to a condition of mystical ecstasy often involving violent physical activity, such as wild dancing, shouting, or even foaming at the mouth. Hal sometimes ensues when extremely devout and emotional Moslems visit the grave of a famous saint.

Ha-Levi, Judah ben Samuel (ca. 1085–ca. 1140)

Celebrated Jewish theologian and mystic. Born in Tuledo, Spain, Ha-Levi became a prominent physician known for poetry celebrating Jerusalem and the Land of Zion. Ha-Levi seems to have had some conception of **elementary spirits**, for he said that some angels are “created for the time being, out of the subtle elements of matter.” He was chiefly noted for his liturgical hymns, used extensively in Sephardic rites.

Hall, James A(lbert) (1934–)

Medical student who experimented with **ESP**. Born February 13, 1934, Hall studied at the University of Texas (B.A., 1955) and Southwestern Medical School, University of Texas. He is a member of the **American Society for Psychological Research**, an associate member of the Parapsychological Association, and an associate of the **Society for Psychological Research**, London.

In 1958 he experimented with elementary school children in Gladewater, Texas, to ascertain the effect of teacher and pupil attitudes on ESP scores. The results were reported in the *Journal of Parapsychology* (vol. 22, no. 4, December 1958). He contributed papers to the annual convention of the Parapsychological Association in 1981 (“Unconscious Cultural Influences and Psi: A Jungian Footnote”) and 1986 (“Ethical Structure in Clinical Applications of Parapsychology”).

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Hall, Manly Palmer (1901–1990)

Writer and lecturer on **astrology** and the occult. He was born on March 18, 1901, in Peterborough, Ontario, Canada, and moved to the United States in 1904. He had an early interest in matters occult and as a young man joined the **Theosophical Society**, the Freemasons, the **Rosicrucians**, and the **American Federation of Astrologers**.

Hall moved to California in 1923 and was ordained to the ministry in a metaphysical church. He became the pastor of the Church of the People, an independent occult and metaphysical congregation in Los Angeles, California; established the Hall Publishing Company; and began a magazine, *The All-Seeing Eye*. Hall, though lacking formal higher education, wrote a series of occult titles that became known for their erudition. Possibly the most important book from his early writings is *An Encyclopedic Outline of Masonic, Hermetic, Qabalistic, and Rosicrucian Symbolical Philosophy* (1928) in which he attempted to correlate the teachings of various alternative occult traditions.

In 1934, Hall, who had harbored a dream of creating a school modeled on the ancient one headed by Pythagoras, founded the Philosophical Research Society, which he hoped would become a major center for the dissemination of ancient wisdom throughout North America. It became the home to a large library, including many rare texts, collected by Hall.

Through the last 60 years of his life Hall lectured and wrote widely, his texts ranging over the broad field of the occult and topics relative to it, including history and comparative religion. He died on August 29, 1990, in Los Angeles, and his work is being continued by the society. Hall avoided writing autobiographical material during his life, and his volume on his grandmother is the only autobiographical information he left.

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Hall, Prescott F(arnsworth) (1868–1921)

American lawyer, author, and psychical researcher. Born September 27, 1868, in Boston, Massachusetts, Hall got his B.A. and LL.B. at Harvard (1889 and 1892). He was in law practice in Boston from 1892 to 1921 and was a founder of the Immigration Restriction League and a member of the **American Society for Psychological Research**. In addition to his various writings on law, immigration, and economics, he took a special interest in mediumship.

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Hall, Trevor H(enry) (1910–)

Surveyor and noted British author of books on parapsychological subjects. Hall was born May 28, 1910, at Wakefield, England. He was a major in the British army during World War II (1939–45), was senior partner of V. Walker and Son (chartered surveyors) (1945–80), and became director of the Huddersfield Building Society (1958–80).

Hall was a Perrott student in psychical research at Trinity College, Cambridge (1954–56). He had special interest in conjuring and compiled *A Bibliography of Books on Conjuring in English from 1580 to 1850* (1957). His expert knowledge of conjuring was, in part, responsible for the skeptical attitude that became evident as he began to write about physical mediums, many of whom had been caught in **fraud**. In his early book *The Spiritualists* (1964), Hall confirmed the belief of many that the phenomena of famous medium **Florence Cook** were fraudulent and suggested that she was having an affair with **Sir William Crookes**.

His other books on psychical researchers were equally critical. His book on **Edmund Gurney** (1964), for example, investigated the claimed trickery of G. A. Smith and Douglas Blackburn, whose second-sight act Gurney investigated. Hall’s book, though, on the whole was sympathetic to Gurney. His book *Strange Things* (1968) ruined the reputation of **Ada Goodrich-Freer** (known in psychical research literature as “Miss X”), and *The Search for Harry Price* (1977) effectively denigrates the character and work of the famed psychical researcher.

Hall also contributed articles on the history of psychical research to the *International Journal of Parapsychology*. He went on to write several texts on ghosts. During the late 1960s an interest in Sherlock Holmes (whose creator, **Arthur Conan Doyle**, was a confirmed Spiritualist) emerged, and Hall wrote several popular volumes, including *Sherlock Holmes: Ten Literary Studies* (1969), *The Late Mr. Sherlock Holmes* (1971), and *Sherlock Holmes and His Creator* (1974).

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Hallowed Grounds Fellowship of Spiritual Healing and Prayer

The now-defunct Hallowed Grounds Fellowship of Spiritual Healing and Prayer was a Spiritualist Center in Santa Barbara, California, founded in 1961 by British **medium** Heroge Daisley. An outstanding medium, Daisley traveled widely lecturing and holding séances in the 1950s, during which time he accumulated a large mailing list. After settling in Santa Barbara, his new home became the base from which he traveled the continent and to which he welcomed people who wished to utilize his talents at contacting the spirit world. For many years he also issued a quarterly journal, *The Witness* (1961–73).

Daisley taught a form of Christian Spiritualism, which emphasized biblical teachings about the nature of the afterlife. He believed that at death, the physical body was discarded and replaced with a spiritual body. The soul then continued to exist on several planes, each invisible to the physical eye. Mediums and certain gifted individuals could contact and communicate with the souls of the dead.

Halloween See All Hallow's Eve

Hallucination

A false perception of sensory vividness arising without the stimulus of a corresponding sense impression. In this it differs from illusion, which is merely the misinterpretation of an actual sense perception. Visual and auditory hallucinations are the most common, but hallucinations of the other senses may also be experienced. Human figures and voices most frequently form the subject of a hallucination, but in certain types other classes of objects may be seen, as, for instance, the rats and insects of delirium tremens.

Although hallucination is often associated with various mental and physical diseases, it may nevertheless occur spontaneously while the agent shows no departure from full vigor of body and mind. It may also be induced (i.e., in **hypnotism**) in a high percentage of subjects. The essential difference between sane and insane hallucinations is that in the former case the agent can, by reflection, recognize the subjective nature of the impression, even when it has every appearance of objectivity, whereas in the latter case the patient cannot be made to understand that the vision is not real.

Until the early twentieth century, hallucinatory percepts were regarded merely as intensified memory images; however,

the most intense of ordinary representations do not possess the sensory vividness of the smallest sensation received from the external world. It follows that other conditions must be present besides the excitement of the brain, which is the correlate of representation. The seat of excitement is the same in actual sense perceptions and in memory images, but in the former the stimulus is peripherally originated in the sensory nerve, whereas in the latter it originates in the brain itself.

When a neural system becomes highly excited—a state which may be brought about by emotion, ill health, drugs, or a number of other causes—it may serve to divert from their proper paths any set of impulses arising from the sense organs. Because any impulse ascending through the sensory nerves produces an effect of sensory vividness—normally, a true perception—the impulses thus diverted gives to the memory image an appearance of actuality not distinguishable from that produced by a corresponding sense impression—a hallucination.

In hypnosis a state of cerebral dissociation is induced, whereby a neural system may be abnormally excited and hallucination thus readily engendered. **Drugs**, especially **hallucinogens**, which excite the brain, also induce hallucinations.

In 1901 the British physician Sir Henry Head demonstrated that certain visceral disorders produce hallucinations, such as the appearance of a shrouded human figure. The question of whether there is any relationship between the hallucination and the person it represents is, and has long been, a vexing one. Countless well-authenticated stories of **apparitions** coinciding with a death or some other crisis are on record and would seem to establish some causal connection between them. In former times apparitions were considered to be the **doubles** or "ethereal bodies" of real persons, and Spiritualists believe that they are the spirits of the dead (or, in some instances, of the living) temporarily forsaking the physical body.

The dress and appearance of the apparition does not necessarily correspond with the actual dress and appearance of the person it represents. Thus a man at the point of death, in bed and wasted by disease, may appear to a friend miles away as if in ordinary health and wearing familiar clothing. Nevertheless, there are notable instances where some remarkable detail of dress is reproduced in the apparition. It seems clear, however, that it is the agent's general personality that is, as a rule, conveyed to the percipient, and not, except in special cases, his or her actual appearance.

It has been suggested that those images that do not arise in the subliminal consciousness of the agent may be telepathically received by him or her from other minds. A similar explanation has been offered for the hallucinatory images that many people can induce by **crystal gazing** or staring into a pool of water, a drop of ink, or a magic mirror in search of information about scenes or people they know nothing about.

Collective hallucination is a term applied to hallucinations shared by a number of people. There is no firm evidence, however, of the operation of any agency other than **suggestion** or telepathy.

Hallucination and Psychological Research

One of the most succinct definitions of hallucination occurs in *Phantasms of the Living* (2 vols., 1886), by **Edmund Gurney**, **F. W. H. Myers**, and **Frank Podmore**: "percepts which lack, but which can only by a distinct reflection be recognised as lacking, the objective basis which they suggest." If the sensory perception coincides with an objective occurrence or counterpart, the hallucination is called veridical, (truth-telling), as in the phantasm of the dying. If the apparition is seen by several people at the same time, the case is called collective veridical hallucination.

In the years following the foundation of the **Society for Psychical Research** (SPR), London, the hallucination theory of psychic phenomena was in great vogue. If no other explanation was available the person who had had a supernatural experi-

ence was told it was a hallucination, and if several people testified to the same occurrence it was said that the hallucination of one was communicated to the others. **Sir William Crookes** counters that idea in his *Researches in the Phenomena of Spiritualism* (1870): "The supposition that there is a sort of mania or delusion which suddenly attacks a whole roomful of intelligent persons who are quite sane elsewhere, and that they all concur, to the minutest particulars, in the details of the occurrences of which they suppose themselves to be witnesses, seems to my mind more incredible than even the facts which they attest."

Charles Richet, in *Thirty Years of Psychological Research* (1923), omits hallucination completely in his discussion of metapsychical phenomena (a term for paranormal). He believed that hallucination should be reserved to describe a morbid state when a mental image is exteriorized without any exterior reality. According to Richet,

"It is extremely rare that a person who is neither ill, nor drunk, nor hypnotised should, in the walking state, have an auditory, visual, or tactile illusion of things that in no way exist. The opinion of alienists that hallucination is the chief sign of mental derangement, and the infallible characteristic of insanity seems to me well grounded. With certain exceptions (for every rule there are exceptions) a normal healthy individual when fully awake does not have hallucinations. If he see[s] apparitions these correspond to some external reality or other. In the absence of any external reality there are no hallucinations but those of the insane and of alcoholics."

An instance recounted by Sir John Herschel did not conform to Richet's idea. He had been watching with some anxiety the demolition of a familiar building. On the following evening, in good light, he passed the spot where the building had stood. "Great was my amazement to see it," he wrote, "as if still standing, projected against the dull sky. I walked on, and the perspective of the form and disposition of the parts appeared to change as they would have done if real."

In the case of hauntings where a ghost is seen, Gurney suggests that a person thinking of a given place that is at the time actually experienced in sense perception by others may be imparting into the consciousness of the others a thought existing in his own.

Of course, data provided by a registering apparatus or photography may rule out the hallucination theory as applied to hauntings, provided that there is some proper scientific control. Similarly, if objects are displaced, as in **poltergeist** cases, the theory of hallucination is no longer tenable. As Andrew Lang writes in *Cock Lane and Common Sense* (1896), "Hallucinations cannot draw curtains, or open doors, or pick up books, or tuck in bedclothes or cause thumps."

The things seen during a psychic experience of an otherwise normal person should also be distinguished from the hallucinations of the mentally deranged, of the sick, drunk, or drugged. The latter are not veridical, nor telepathic, nor collective. In the "Census of Hallucinations," published in the *Proceedings of the SPR* (1894), the committee excluded, as far as possible, all pathological subjects. J. G. Piddington (see *Proceedings*, vol. 19), in testing this census for cases that would show the same nature as hallucinations arising from visceral diseases, concluded that there was not a single case in the census report that fell into line with the visceral type.

In hypnotic hallucinations the hypnotized subject may see apparitions if so suggested and may not see ordinary people who are in the same room. But the subject may hear the noises they make, see the movement of objects they touch, and be frightened by what appears to be poltergeist phenomena. If the suggestion is posthypnotic the subject may also see a phantom shape when given a signal or at a prescribed time.

The visions seen by some people on the verge of sleep were called "**hypnagogic** hallucinations" by F. W. H. Myers. The afterimages on waking from sleep he named "hypnopompic hallucinations." A comprehensive study of both classes of phe-

nomena was published by G. E. Leaning in the *Proceedings of the SPR*, (vol. 35, 1926).

The difference between hallucination and illusion is that there is an objective basis for the illusion, which is falsely interpreted. In hallucination, although more than one sense may be affected, there is no external basis for the perception.

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Hallucinogens

Drugs that induce profound changes in consciousness through interference with normal sensory perception. Typical **drugs** of this kind are mescaline, LSD, and psilocybin. The dissemination of knowledge of hallucinogens and their widespread availability in the 1960s created a significant subculture in the West. The use of LSD and related substances opened many to the spiritual life, even though most soon dropped their use.

The public was first alerted to the possibilities of psychedelics through **Aldous Huxley's** books *The Doors of Perception* (1954) and *Heaven & Hell* (1956), which suggest that drug experience is related to states of mysticism. His insights were developed at great length by numerous writers in the following two decades.

Opponents of the use of psychedelics have noted that their use tends to make individuals dependent upon them for the production of ecstatic experiences, and that they are no substitute for the development of a mature mystical lifestyle.

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Halomancy

A branch of **pyromancy** (**divination** by fire) involving throwing salt into flames. Indications were obtained from the nature of the flames, their color, speed, and direction.

Ham

According to Norwegian legend, Ham was a storm fiend in the shape of an eagle with black wings, sent by Helgi to engulf Frithjof as he sailed for the island of Yarl Angantyr. The story is told in the Saga of Grettir.

Hambaruan

Among the Dayaks of Borneo the hambaruan, or soul of a living man, was believed to be able to leave the body at will and go where it chose; however, it was vulnerable to capture by evil spirits. If this should happen, the man would fall ill, and if his soul was not speedily liberated, he would die. The belief represents an awareness of the experience today termed **out-of-the-body travel**.

Hamilton, T(homas) Glen(dinning) (1873–1935)

Medical practitioner of Winnipeg and former president of the Winnipeg Society for Psychical Research. Over a period of 15 years, Hamilton carried on systematic research in his own laboratory under scientific conditions and often in the presence of distinguished guests from across Canada and the United States.

He was born in Agincourt, Ontario, Canada, on November 26, 1873, into a farming family. He studied at Manitoba Medical College, after which he spent a year as house surgeon at Winnipeg General Hospital. In 1904 he established a private medical practice in Elmwood, Winnipeg. He took a great interest in community life, serving as chairman of the Winnipeg Playground Commission and in 1915 serving on the Manitoba Legislative Assembly.

His interest in psychical phenomena dated from his days as a medical student, and through the 1920s he studied **Pearl L. Curran**, the medium of the entity known as "**Patience Worth**." In Winnipeg he formed a **circle** consisting of four medical doctors, a lawyer, a civil engineer, and an electrical engineer. His wife, an experienced nurse, also assisted. He secured the services of several nonprofessional mediums known only as Elizabeth M., Mary M., and Mercedes. Through regularly attending the séances, some of the sitters also developed mediumship and fell occasionally into trance. The supposed spirits of author Robert Louis Stevenson, missionary David Livingstone, Spiritualist medium **W. T. Stead**, Baptist minister Charles H. Spurgeon, and psychical researcher **Camille Flammarion** acted as regular **controls**.

Many of the phenomena were simultaneously photographed by a large group of cameras, several stereoscopic, and Hamilton obtained a unique collection of photographs of table levitations, telekinetic movements, teleplasmic structures, and materialized hands, faces, and full figures. The success of the circle was credited to the harmonious conditions that prevailed. It allowed Hamilton to make an important contribution to the study of **direct voice** and psychic lights. Apart from the photographs, the most valuable contribution was a critical analysis of trance that, in the hands of a competent observer, would be invaluable to researchers in eliminating imposition and fraud, whether deliberate or unintentional.

Hamilton died April 7, 1935.

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Hammurabi, Law of

Hammurabi's famous system of law included an injunction against **black magic**. It was propounded during the reign of Hammurabi, sixth king of the Amoritic or West Semitic dynasty of Babylonia, 2067–2025 B.C.E. (See **Semites**)

Hamon

A legendary sacred stone like gold, shaped like a ram's horn. If its possessor was in the posture of contemplation, it was believed to give the mind a representation of all divine things.

Hamon, "Count" Louis See Cheiro

Hand, Robert S. (1942–)

Robert S. Hand, a contemporary astrologer, was born December 5, 1942, in Plainfield, New Jersey. He grew up in Orleans, Massachusetts, a town on Cape Cod, and attended Brandeis University. He graduated in 1965 (B.A., magna cum laude). He later pursued post-graduate studies at the University of California at Berkeley and at Princeton University.

Hand's father had been an astrologer who had discovered the usefulness of **astrology** in forecasting changes in the stock market. Hand developed an interest in astrology during his high school years and began his formal study in 1960. After completing his college work, in 1972 he opened his practice as an astrologer. The following year he assumed a position on the board of the **National Council for Geocosmic Research** (NCGR). He was named its director in 1974. In the succeeding quarter of a century he became one of the most productive astrologers in North America.

Through the 1970s Hand prepared a set of works on horoscope interpretation: *Planets in Composite* (1975), *Planets in Transit* (1976), *Planets in Youth* (1977), and *Horoscope Symbols* (1982). These have become standard reference volumes for astrologers and translated into several languages. Hand also wrote widely for various astrological periodicals. His larger work concentrated on the scientific underpinnings of astrology and, following his father's lead, the prediction of financial and economic cycles. For his work he received numerous honors including the Regulus Award from the United Astrology Congress.

In the mid-1970s Hand became a pioneer in programming computers to do the tedious work of calculating and drawing horoscopes. His work led to the founding of Astro-Graphics Services (now Astrolabe Software). Astro-Graphics was the first company to produce horoscope-reading programs for microcomputers. In 1984, Hand issued his first version of *Nova*, a refined astrological calculation program that became the centerpiece for the Nova System, a series of interlocking calculation programs. Five years later Nova had transformed into *AstroAnalyst* produced by Hand and Bill Meridian, currently a program for determining the effect of astronomical cycles on stock, bond and commodities prices.

In 1992 Hand became the center of an informal group dedicated to procure, protect and publish translations of historical

astrological works and secondary source material. This effort led to the establishing of the Archive for the Retrieval of Historical Astrological Texts (ARHAT). Its Robert Hand Library currently houses a growing collection of the original texts and translations of over two dozen ancient and medieval astrologers. Meanwhile, Hand has turned to some of the more neglected historical and philosophical problems in astrology. He has focused research on the methodologies and thought world underpinning ancient astrology in an attempt to discover any relevance for contemporary life. In 1990 he was named president of the National Council for Geocosmic Research, a post he held for nine years. He now resides on Cape Cod, where Astrolabe, Inc (P. O. Box 1750, Brewster, MA 02631) is located, and has an astrological practice. Website: <http://www.robhand.com/about.htm>.

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Hand of Glory

The hand of a dead man (preferably hanged) in which a lighted candle was placed. In Ireland and Mexico it was formerly believed to be an instrument of magic. If the candle with its gruesome candlestick was taken into a house, the sleeping inhabitants were believed to be prevented from waking, and the candle itself remained invisible. To be truly effective, however, both hand and candle had to be prepared in a special manner. The term hand of glory is believed to derive from the French *main de gloire* or **mandragoras** and be related to legends of the mandrake. The mandrake plant was believed to grow under the gallows of a hanged man. Belief in the efficacy of the hand of glory to facilitate robbery persisted as late as 1831 in Ireland. (See also **Glas Ghairm**)

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Hands of Spirits

There are various instances in occult history where the hand of a spirit has been said to become visible to the human eye. During the reign of James I of England a vision of this kind came to a certain clerk who was writing a will that was to disinherit a son. A fine white hand appeared between the candle and the parchment, casting a shadow on the latter. It came three times, until the clerk, becoming alarmed, threw down his pen and refused to finish the work.

In the biblical book of Daniel (5:5) appears the famous instance of the handwriting on the wall: "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king [Belshazzar] saw the part of the hand that wrote." Also in Daniel (10:10), it is recorded that Daniel, after a certain vision, was touched by a hand, which set him upon his knees and the palms of his hands.

There are also other instances of writing being done without human hands, and in his book *Startling Facts in Modern Spiritu-*

alism (1874), N. B. Wolfs stated that he shook hands with spirits, as "substantially" as one man shakes hands with another.

Sir William Crookes described the appearance of a phantom hand, which appeared during a séance with **Kate Fox**: "A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness."

A similar séance took place with Fox at the home of S. C. Hall, editor of the *Art Journal*, on September 6, 1876, in the presence of nine individuals. A report in *The Spiritualist* (October 13, 1876) states: "A luminous, small, beautifully shaped hand then descended from the side at which was sitting, that is to say, at the opposite side to Mrs. Jencken [Fox]. The hand seized a pencil which was lying on the table and wrote the letters 'E.W.E.' & 43"

Phantom hands were also reported to have materialized during séances with the medium **D. D. Home**, in sittings with Napoleon III in 1857, as well as on many other occasions with other sitters, including Crookes.

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Hankey, Muriel W(inifred) Arnold (1895–1978)

Prominent British researcher and organizer in the field of psychical science. She was born May 17, 1895, in London. She became secretary to **J. Hewat McKenzie**, founder of the **British College of Psychic Science**, and for a period served as principal and secretary of the college (1952–60). Over her long life she investigated psychic phenomena and assisted in the training of mediums in Britain. She cooperated with **John F. Thomas** of Detroit, Michigan, by acting as a "proxy sitter" in experiments over a period of 16 years. (A proxy sitter substitutes for the individual seeking information from a medium in order to eliminate the possibility of telepathy between the medium and sitter.) Hankey died in April 1978.

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Hanon-Tramp

German name for a classical type of **nightmare**. This particular nightmare took the form of a demon that suffocated people during sleep. It was called "Dianus" by the French peasantry and was believed to be what is referred to in Psalm 91 as "the destruction that wasteth at noon-day," since it was supposed that people were most exposed to its attacks at that time. It suffocated by pressing on the breast and thus restricting the lungs. This kind of nightmare is related to belief in the **incubus**, a demon having intercourse with human beings during sleep, the Scandinavian *mara*, and the **vampire**.

Hansel, C(harles) E(dward) M(ark) (1917–)

British lecturer in psychology who wrote many articles on parapsychology. Hansel was born on October 12, 1917, at Bedford, England. He attended Cambridge University (M.A., 1950) and joined the faculty at the University of Manchester, England, as a lecturer in psychology in 1949.

Hansel emerged as a leading critical voice in parapsychology. Quite outspoken concerning psychical research in general, he concluded from his study of its history that “the first forty years of psychical research produced nothing that could be regarded as scientific evidence for supernatural processes. It was in the main, a history of fraud, imposture, and crass stupidity.” In 1966 he published his most important book in the field, *ESP: A Scientific Evaluation* (1966). He also wrote a number of articles and participated in the **Committee for the Scientific Investigation of Claims of the Paranormal**.

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Hansen, F. C. C.

Danish scholar known as the proponent of a theory of “involuntary whispering” to account for apparent thought transference (i.e., **telepathy**). The theory, originally published as a pamphlet in German, was discussed at some length in the *Journal of the Society for Psychical Research* (SPR) (vol. 9) and the *Proceedings of the SPR* (vols. 12 and 14).

Sources:

Hansen, F. C. C., and Alfred Lehmann. “Über unwillkürliches Flüstern: Eine kritische und experimentelle Untersuchung der sogenannten Gedankenübertragung.” *Philosophische Studien* 11, no. 4 (1895).

Hantu Penyardin

Term for a **vampire** in Malayan superstition.

Hantu Pusaka

Term for a demon in Malayan superstition.

Hanussen, Erik Jan (1889–1933)

Extraordinary stage clairvoyant who made a great reputation in Germany during the 1920s and 1930s, combining blatant trickery with the most astounding mental phenomena. Because of the accuracy of his predictions he became known as “the Devil’s Prophet.” Born Heinrich Steinschneider on July 2, 1889, he was the son of a synagogue caretaker. At an early age he left school to join a circus, where he became a knife thrower,

fire eater, and professional strong man. He served in World War I, and when his company was cut off from water supplies Hanussen demonstrated a weird talent for water witching without apparatus. He was eventually transferred to headquarters to entertain troops.

After the war he built up a reputation as a strong man at the Ronacher Circus in Vienna and demonstrated stage **clairvoyance** at music halls. During one routine performance he suddenly foretold details of the discovery of a local murderer before they were printed in newspapers. At the same demonstration he privately informed an elegant woman that she was the baroness Prawitz, unhappily married, and that within a month she would leave her husband and become his mistress in Berlin, although the affair would eventually break up.

Meanwhile Hanussen found himself on trial in the Czech town of Leitmeritz, charged with extracting money under false pretenses by claiming to forecast the future. With arrogant poise Hanussen correctly told the state prosecutor the contents of his pockets, the judge the contents of his attache case, and gave other information about court officials. When the judge protested that this was just music hall telepathy, Hanussen retorted that he would give further proof of his powers. He stated that at that moment there was a man standing on platform 2 at the Leitmeritz railway station who had just burgled the Commercial Bank and had the money in his briefcase, and that the train was due in four minutes’ time. Police rushed to the station and found that Hanussen was right! The bank robber was arrested and Hanussen acquitted.

This case made Hanussen famous, and he became a star at the Scala Theatre in Berlin during the 1920s. The baroness Prawitz also felt an irresistible compulsion to join him as his mistress and was further humiliated by being obliged to dress in a revealing costume and act as his stage assistant “Jane.”

In 1929, at a Scala performance, Hanussen told a banker that there was a short circuit in his strong room, which had 360,000 marks in the safes, and there were just over three minutes left to telephone for the fire engines. It happened just as Hanussen predicted. There was no evidence of fraud or collusion, and an electrical fault in a secure strong room of a securely locked bank would have been difficult to fake.

In spite of such sensationally accurate predictions, Hanussen also cold-bloodedly engaged an assistant to ferret out information and gossip for his regular stage performances to avoid having to rely solely on clairvoyance.

With the Nazi rise to power, Hanussen obtained a favorable status as an honorary Aryan, but overreached himself at a séance for party members at which his medium predicted the burning of a large building as a signal for revolt. With the burning of the Reichstag, Hanussen became an embarrassment to the Nazis, and in March 1933 he was taken for a car ride and murdered by three Nazi party members. As it happens, he had earlier told one of his mistresses that he felt his end was near.

Although little known outside Europe, Hanussen was a celebrity in prewar Germany and Austria, and in 1955 a German film company made a film about his life in which this strange charlatan and clairvoyant was represented as an anti-Nazi martyr. In 1989, he was the subject of another movie in the United States.

Sources:

Hanussen, Erik Jan. *Meine Lebenslinie*. Berlin, 1930.

Tabori, Paul. *Companions of the Unseen*. London, 1968.

Haraldsson, Erlendur (1931–)

Icelandic psychologist and parapsychologist, born in 1931 near Reykjavik, Iceland. Haraldsson graduated from Reykjavik Gymnasium in 1954, studied languages and philosophy at the University of Edinburgh, Scotland (1955–56), and completed his studies at the University of Freiburg, Germany (1957–58).

He was a journalist for a few years in Reykjavik, then worked as a freelance writer in Berlin, the Middle East, and India.

After being away from school for a number of years, he returned to college to study psychology at the University of Freiburg (1964–66) and then at the University of Munich (1966–69), where he graduated with an advanced degree in psychology. While completing a doctorate, he spent two years in the United States as first a research fellow at the **Institute for Parapsychology** in Durham, North Carolina (1969–70), and then as an intern in clinical psychology in the Department of Psychiatry at the University of Virginia Medical School (1970–71). He obtained his Ph.D. from the University of Freiburg (under parapsychologist **Hans Bender**) in February 1972. His dissertation dealt with vasomotor reactions as indicators of extrasensory perception.

Haraldsson returned to the United States for two years (1972–74) as a research associate at the **American Society for Psychical Research** (ASPR) before assuming a position in psychology at the University of Iceland. Over the years he contributed many papers to *Journal of the ASPR*, the *Journal of the Society for Psychical Research* (SPR), London, and other publications. His interests ranged from the phenomena of Sri Sathya Sai Baba to ESP scores to psychic healing in Iceland and the investigation of mediums. He is best known for his work with Karlis Osis of the ASPR on deathbed observations.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Haraldsson, Erlendur. *Miracles Are My Visiting Cards: An Investigative Report on Psychic Phenomena Associated with Sri Sathya Sai Baba*. 1978. Reprinted as *Modern Miracles*. New York: Fawcett Columbine, 1988.

———. “Representative National Surveys of Psychic Phenomena: Iceland, Great Britain, Sweden, USA and Gallup’s Multinational Survey.” *Journal of the Society for Psychical Research* 53, no. 801.

———. “The Sai Baba Enigma.” In *Miracles*, edited by Martin Ebon. New York: New American Library, 1981.

Haraldsson, Erlendur, and L. R. Gissurason. “The Icelandic Medium Indridason.” *Proceedings of the Society for Psychical Research* 57 (1989).

Osis, Karlis, and Erlendur Haraldsson. *At the Hour of Death*. New York: Avon, 1977. Rev. ed. New York: Hastings House, 1980.

———. “Deathbed Observations by Physicians and Nurses: A Cross-cultural Survey.” In *Signet Handbook of Parapsychology*, edited by Martin Ebon. New York: New American Library, 1978.

Harary, Keith (1953–)

Parapsychologist, born February 9, 1953, best known as a subject in parapsychological experiments in out-of-body experiences. During the early 1970s, under the name Stuart Blue Harary, he worked with the Psychical Research Foundation on experiments during which he seemed to interact with a kitten while out of his body. During these same years, he was research consultant with the **American Society for Psychical Research** (1970–71) and was a research consultant with the **Foundation for Research on the Nature of Man** (1972). He graduated magna cum laude from Duke University (B.A., 1975) and completed his doctorate at the graduate school of the Union Institute (1986).

Since 1982, when he changed his name to Keith Harary, he has had a dual role as a trained psychologist and a subject of parapsychological research. Following graduation he became a writer and lecturer on parapsychological topics. It has been his hope to promote the practical applications of **psi**. In the early 1980s he worked with **Russell Targ** and became known

for his predictions concerning silver futures for one of Targ’s clients. In 1985 he cowrote *The Mind Race* with Targ. Through the 1980s he worked to popularize parapsychology and to educate people about their individual abilities to experience psychic events of an uplifting and expansive nature. He believed that if a “higher perceptual, communicative, and thinking capability exists within us, then it cannot be consigned to the psychic and paranormal. It must be understood within the context of normal experience and achievable human potential and considered within the emerging framework of mainstream science.” In this endeavor he wrote a series of popular texts with Patricia Weintraub. He has written widely for parapsychological journals as well as for more popular mass-circulation periodicals. In 1984 he was chairman and organizer of the first national “Psychology of Extended Abilities” conference at the **Esalen Institute**.

Sources:

Harary, Keith, and Patricia Weintraub. *The Creative Sleep Program*. New York: St. Martin’s Press, 1989.

———. *The Erotic Fulfillment Program*. New York: St. Martin’s Press, 1990.

———. *The Free Flight Program*. New York: St. Martin’s Press, 1989.

———. *Have an Out-of-Body Experience in 30 Days*. New York: St. Martin’s Press, 1990.

Harary, Stuart Blue [Keith Harary]. “A Personal Perspective on Out-of-Body Experiences.” In *Mind Beyond the Body: The Mystery of ESP Projection*, edited by D. Scott Rogo. New York: Penguin Books, 1978.

Targ, Russell, and Keith Harary. *The Mind Race: Understanding and Using Psychic Abilities*. New York: Villard Books, 1984.

The Harbinger of Light

The first Australian Spiritualist magazine, founded by William Terry in 1870 in Melbourne, published monthly.

Harding, Douglas E. (1909–)

British mystic whose teaching resembles a very practical application of Hindu jnana yoga and Zen Buddhist teachings. Harding was born at Lowestoft, Sussex, England, into a fundamentalist Christian family, his parents being members of the Plymouth Brethren. He studied architecture at University College, London. After breaking with the Plymouth Brethren, he was disowned by his parents and suffered a loss of religious faith until he spontaneously rediscovered the secret of mystical identity taught in various religions.

His own awakening was a matter of patient trial and error, which he went through while still pursuing his profession as an architect in India and Britain, as is described in his books *On Having No Head* (1971) and *Me, The Science of the 1st Person* (1975). Harding pursued the method of direct first-person experience of “headlessness,” involving exercises in achieving identity and awareness. In this endeavor, Harding recalled the classic Hindu mystical question “Who am I?” expounded by **Sri Ramana Maharshi** and other sages, but beginning at a pragmatic level of physical awareness and culminating in a kind of Western-style Zen insight.

Harding lived in Suffolk, England, but spent time traveling through Europe and the United States lecturing and conducting experiential workshops.

Sources:

Harding, Douglas E. *The Hierarchy of Heaven and Earth*. Gainesville: University of Florida Press, 1979.

———. *On Having No Head*. 1971. Reprint, Boston: Arkana, 1986.

Hardy, Sir Alister Clavering (1896–1985)

Zoologist who was very active in the field of parapsychology. Hardy was born February 10, 1896, at Nottingham, England. He attended Oundle School and Exeter College, Oxford (M.A., D.Sc.). In 1920 he was a Christopher Welch Biological Research Scholar and Oxford Biological Scholar at Stazione Zoologica, Naples, Italy, after which he became an assistant naturalist with the Fisheries Department, Ministry of Agriculture and Fisheries, in England (1921–24) and chief zoologist on the *Discovery* expedition (1924–28).

In 1928 Hardy began his lengthy tenure (1928–42) as professor of zoology and oceanography at University College, Hull. In 1939 he was awarded the Scientific Medal of the Zoological Society of England. He spent three years (1942–45) as regius professor of natural history at the University of Aberdeen, Scotland, and in 1946 settled at Oxford University as Linacre Professor of Zoology and Comparative Anatomy, where he spent the rest of his life. He was knighted in 1957.

In addition to his work on zoology, oceanography, and marine ecology, Hardy took a keen interest in the significance of psychical research for biology, and as a member of the council of the **Society for Psychical Research** (SPR), London, he sought to bring psychical and biological studies closer together. He made his views clear in his 1953 article “Biology and Psychical Research.” He went on to write several important books, including *The Living Stream: A Restatement of Evolution Theory and its Relation to the Spirit of Man* (1965); *The Divine Flame* (1966); *The Challenge of Chance* (with R. Harvie and A. Koestler, 1973); *The Biology of God* (1975); and *The Spiritual Nature of Man* (1979). He served as president of the SPR from 1965 to 1969.

In 1969 Hardy founded the **Religious Experience Research Unit** at Manchester College, Oxford, and as its director he collected and analyzed firsthand accounts of religious experiences. These he specifically distinguished from psychical experiences involving **ESP**. He held a firm religious belief in “a Power which is greater than, and in part lies beyond the individual self.”

Hardy died in Oxford May 23, 1985, at age 89. The Alister Hardy Research Center is located at 29-31 George St., Oxford OX1 2BR, England.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Hardy, Sir Alister. “Biology and Psychical Research.” *Proceedings of the Society for Psychical Research* 50, no. 183 (1953).

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———. “Telepathy and Evolutionary Theory.” *Journal of the Society for Psychical Research* 35 (1950).

Hardy, Sir Alister, R. Harvie, and Arthur Koestler. *The Challenge of Chance: Experiment and Speculations*. London: Hutchinson, 1973.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Hardy, Mary M. (ca. 1875)

Boston, Massachusetts, medium through whom, in 1875, the first paraffin casts of **hands of spirits** were obtained. Hardy gave séances in public halls before hundreds of spectators. On the platform there was a table, the cloth of which reached to the ground. Two vessels, containing liquid paraffin and cold water, were placed under the table. The lights were turned down, but

spectators were able to see the medium sitting motionless. After about a quarter of an hour **raps** were heard and a paraffin mold was found floating on the water.

Hardy was investigated by **William Denton**, who conducted many careful experiments.

In 1875 Hardy visited Europe and gave séances in England and on the Continent. For an account of a séance in 1876 under rigid test conditions, during which molds of spirit hands were produced, see the British periodical *The Spiritualist* (1878, p. 168).

Hare, Robert (1781–1858)

Nineteenth-century professor of chemistry at the University of Pennsylvania and early advocate of **Spiritualism**. Among his scientific discoveries was the oxy-hydrogen blowpipe. He wrote more than 150 scientific papers as well as additional papers on various political and moral questions.

Hare was born in Philadelphia January 17, 1781, and studied at the University of Philadelphia, where he filled the chair of chemistry from 1818 to 1847. As a high-ranking scientist of the day, he was one of the first scientific authorities to denounce early American Spiritualism in the press. In 1853 he wrote that he considered it “an act of duty to his fellow creatures to bring whatever influence he possessed to the attempt to stem the tide of popular madness which, in defiance of reason and science, was fast setting in favour of the gross delusion called spiritualism.” So at age 72 he began his investigations and devised a number of instruments that, contrary to his expectations, conclusively proved, he believed, that a power and intelligence other than that of those present was at work.

His first apparatus was a wooden board about four feet long, supported on a fulcrum about a foot from one end, and at the other end attached by a hook to a spring balance. A glass vessel filled with water was placed on the board near the fulcrum; a wire gauze cage attached to an independent support, not touching the glass at any point, was placed in the water. The medium would affect the balance by simply placing his hand into the wire cage. The medium Hare tested was **Henry Gordon**. The balance showed variations of weight amounting to 18 pounds. This apparatus had similarities to that used later by **Sir William Crookes** to test the medium **D. D. Home**.

A second apparatus consisted of a revolving disk attached to a table in such a manner that the movements of the table actuated the pointer, which ran around the letters of the alphabet printed on the circumference of the disk and spelled out messages. The disk was arranged so that the medium could not see the letters. Hare’s book *Experimental Investigation of the Spirit Manifestation*, published in 1855, sums up the results:

“The evidence may be contemplated under various phases; first, those in which rappings or other noises have been made which could not be traced to any mortal agency; secondly, those in which sounds were so made as to indicate letters forming grammatical, well-spelt sentences, affording proof that they were under the guidance of some rational being; thirdly, those in which the nature of the communication has been such as to prove that the being causing them must, agreeably to accompanying allegations, be some known acquaintance, friend, or relative of the inquiry.

“Again, cases in which movements have been made of ponderable bodies of a nature to produce intellectual communications resembling those obtained, as above-mentioned, by sounds.

“Although the apparatus by which these various proofs were attained with the greatest possible precaution and precision, modified them as to the manner, essentially all the evidence which I have obtained tending to the conclusions above mentioned, has likewise been substantially obtained by a great number of observers. Many who never sought any spiritual communications and have not been induced to enrol themselves as

Spiritualists, will nevertheless not only affirm the existence of the sounds and movements, but also admit their inscrutability.”

The book, the second part of which describes the afterlife as depicted by the communicators, passed through five editions. Reaction was quick to set in against its influence. The professors of Harvard University passed a resolution denouncing Hare and his “insane adherence to a gigantic humbug.” He was howled down by the American Association for the Advancement of Science when, in Washington in 1854, he tried to address members on the subject of Spiritualism. He finally paid for his convictions by resigning from his chair.

A. D. Ruggles, a professional medium who often wrote in languages unknown to him, was one of the subjects with whom Hare experimented. Later Hare himself evidently became a medium, as deduced from a letter he wrote to **John Worth Edmonds**, which contains this paragraph: “Having latterly acquired the powers of a medium in sufficient degree to interchange ideas with my spirit friends, I am no longer under the necessity of defending media from the charge of falsehood and deception. It is now my own character only that can be in question.” The revelations Hare believed he received from the otherworld he took at face value. There was no careful sifting or criticism, and the belief that they apparently came from spirits appears to have attested their credibility for Hare. This simplistic acceptance of Spiritualism diminished Hare’s reputation, especially among his former colleagues, in his later years. He died in Philadelphia May 15, 1858.

Sources:

Hare, Robert. *Experimental Investigation of the Spirit Manifestations*. New York: Partridge & Britten, 1855. Reprint, Elk Grove, Wis.: Sycamore Press, 1963.

Harmonial Society

A Spiritualist organization founded in Benton County, Arkansas, in 1855 by former American Methodist minister T. E. Spencer and his wife. It was called Harmony Springs, and admission to membership was subject to the approval of the **controls** of the founder. Spencer taught that many spirits perished with the body, and that some languished after death but soon expired. However, those who followed his system, he expounded, would arrive at immortality here on Earth. Part of the price of that immortality was the surrender of the members’ property to the founders. In the course of events some initiates began to doubt and made known their intentions to take legal measures to recover their property. The Spencers thereupon disappeared but were soon apprehended and sentenced to imprisonment.

Harodim

A degree of **Freemasonry** very popular in the north of England, especially in the county of Durham, and probably founded in Gateshead in 1681. It was brought under the Grand Lodge in 1735. Members were the custodians of the Ritual of All Masonry, or the Old York Ritual. There were nine lodges in all. A London version of this society was the Harodim-Rosy-Cross, of Jacobite origin, probably carried to London by the earl of Derwentwater. In 1787 a Grand Chapter of the Ancient and Venerable Order of Harodim was founded by William Preston, author of *Illustrations of Masonry* (1775).

Sources:

Preston, William. *Illustrations of Masonry*. London, 1775.

Harris, Alec (1897–1974)

British Spiritualist medium Alexander Frederick Harris was born in Treherbert, Wales. He left school at the age of 14 and

soon found himself in the army as World War I (1914–18) began. After the war he settled into a mundane job and in 1928 married. In 1932 his wife’s brother became a Spiritualist, which led to her joining him in attempts at spirit contact, though Harris would have nothing to do with it. He was first convinced of the truth of what was occurring after contact with his deceased sister and then gained some idea that he might himself have mediumistic powers. He eventually began to fall into **trance** states, during which his spirit guides began to manifest. Final confirmation came when he attended some materialization séances conducted by the famous medium **Helen Duncan** (1898–1956), at which his sister and his wife’s father materialized.

Soon afterwards, Harris began to manifest as a physical medium, and in 1940 **materializations** began to occur. His work blossomed as the deaths during World War II (1939–45) began to mount, and the various Spiritualist journals marveled at the number of materializations that would occur at a single séance, sometimes as many as 15 to 30. In 1956 he moved to South **Africa**, where he lived for the next five years. In 1961 he suffered from a disturbance at one of his séances attended by two reporters attempting to unmask him as a hoaxer. They did not succeed, but Harris appeared to be harmed both by their grabbing a materialized spirit entity and setting off flash bulbs in the dimly lit room. (It is generally understood that materialized spirits are drawing power from and are connected to the medium and any disturbance will rebound on the medium.)

Harris did a few further séances in South Africa and moved back to Wales the next year. However, he returned to South Africa in 1963 and resumed his career. He continued to conduct séances until his health failed in 1974. He died on February 12, 1974, in Johannesburg. His wife, Louie Harris, wrote a biography of him several years later.

Sources:

Harris, Louie. *They Walked Among Us*. London: Psychic Press, 1980.

Harris, Bertha (1900?–1981)

Bertha Harris, a leading British Spiritualist medium, was born in Chester, England, around the turn of the twentieth century. There is no record of her birth and the exact date is unknown. What is known is that as a child she experienced her initial spirit contacts and reported seeing auras as nice lights around people. Her brother’s death in 1917 became traumatic for her; she claimed he appeared to her. Frantic, she found her way to a medium. In the accepting atmosphere, her own mediumship blossomed. About this time her father died, and she was forced to give up her plans for a career as a pianist. She left school and took a job as a bookkeeper.

Over the next years she continued to develop her mediumship. She also married Robert Harris, who also eventually developed mediumistic abilities. In 1923 she accepted the invitation of **Ernest W. Oaten** in Manchester and made her first trip outside of Chester to demonstrate her mediumship. Oaten assisted her on her stage presence, and the reports of her appearance led to numerous bookings across northern England. Oaten also introduced her to Sir **Arthur Conan Doyle**, and she toured with him. After Doyle died in 1930, she reported on his visits to her.

Through the 1930s, Harris made regular visits to London and received the valued diploma of the Spiritualist National Union, indicative of its acceptance of her psychic abilities. Just after World War II began, in 1940, she moved to London. Reportedly, a number of important people sought her advice during the war, including Charles deGaulle, King George of Greece, and Winston Churchill.

During the decades after the war, Harris emerged as one of the most prominent of London mediums. In 1949 she became a minister with the Spiritualist National Union and in 1953 was

honored by her colleagues with an invitation to demonstrate her mediumship for the annual gatherings of the Marlybone Spiritualist Association (now the **Spiritualist Association of Great Britain**) held in Albert Hall. In 1956 she took the lead in organizing the Union of Spiritualist Mediums (now the **Institute of Spiritualist Mediums**), an organization for the training of young mediums. She made her first tour in North America in 1973.

Harris suffered a stroke in 1979 that hobbled her during her last years. She passed away on March 17, 1981, in London.

Sources:

Leonard, Maurice. *Battling Bertha: The Story of Bertha Harris*. Chicago: Henry Regnery, 1974.

Harris, Melvin (1940–)

Contemporary British author, researcher, and radio commentator who has investigated claimed paranormal phenomena. His position is skeptical and has been bolstered by his own personal detailed research. After years of teaching and lecturing, Harris became a full-time broadcaster with BBC Radio, presenting dozens of programs on such topics as the history of the phonograph, unusual inventions, the telephone centenary, magnetic recording, and the story of the bassoon. He actually makes baroque oboes as a hobby, and the Melvin Harris Collection of early recordings of performances on wind instruments, at the University of Washington, Seattle, is the largest in the world.

He was a researcher for the television series *Arthur C. Clarke's Mysterious World* and *Strange Powers*, and was described by the producer Simon Welfare as "a great detective of the supernatural." His radio series *Strange to Relate* dealt with many classic mysteries and bizarre events of history, and his book *Sorry, You've Been Duped!* (1986) debunks many misconceptions about such well-known mysteries as the **Amityville Horror**, the **Bloxham Tapes**, the **Angels of Mons**, and mediums.

Based on scores of earlier books and articles about the celebrated **Jack the Ripper** case by other writers, his own book *Jack the Ripper: The Bloody Truth* (1987) exposes fake documents, doctored quotations, and falsified references on the subject. Harris concludes, in a well-argued presentation, that the probable identity of the Ripper was an occultist with a medical background who committed his grisly crimes as part of a black magic ritual. Harris claims that the Ripper was known to Theosophist **Mabel Collins** and also to journalist **W. T. Stead**.

Sources:

Harris, Melvin. *Jack the Ripper: The Bloody Truth*. London: Columbus Books, 1987.

———. *Sorry, You've Been Duped!* London: Weidenfeld and Nicolson, 1986.

Harris, Susannah (ca. 1920)

American direct voice medium (later known as Mrs. Harris Kay), pastor of a Spiritualist church in Columbus, Ohio, whose control was a child, "Harmony." The last years of her life were spent in England. After accusations of **fraud** against Harris, Abraham Wallace applied the water test, filling her mouth with water, which changed color according to the length of time it was affected by saliva. Wallace claimed to have established the independence of the medium's voices.

In 1913 and 1914 the Spiritualist journal *Light* contained many testimonies in favor of Harris's mediumship. In 1919 at Steinway Hall, London, while blindfolded, she executed a painting in oils upside down and nearly completed another in about two hours. However, in 1920 the Norwegian Society for Psychical Research published a very unfavorable report on 25 sittings held in Christiania. Proof was adduced that the German

voice of "Rittmeister Hermann" was a fraud to which "Harmony" was an accomplice (*Light*, May 1, 1920). Harris was also accused of fraud at séances in Holland in 1914. She was defended by James Coates in *Is Spiritualism Based on Facts or Fancy?* (1920).

Sources:

Jong, K. H. "The Trumpet Medium Mrs. Harris." *Journal of the Society for Psychical Research* 16 (1914).

Harris, Thomas Lake (1823–1906)

Spiritualist mystic, poet, medium, and religious reformer. He was born at Fenny Stratford, England, May 15, 1823, and moved to the United States as a child. He became a Universalist minister at age 20 and was one of the small band of enthusiasts who gathered around **Andrew Jackson Davis** after the publication of *The Principles of Nature, Her Divine Relations, and a Voice to Mankind* in 1847.

In the same year Harris formally withdrew from the Universalist church and went on a lecture tour to spread the knowledge of the new revelation. On his return he broke off relations with Davis over his sexual views and behavior. Davis had associated with a married woman whose husband was still living and taught that if married partners discovered that they were no longer adapted to each other they ought to separate and seek truer affinities. Although Harris and Davis became reconciled after Davis married the woman in question, they never again worked together.

Harris became pastor of the First Independent Christian Society of New York. In 1851 he joined the **Apostolic Circle** at Auburn, New York, under the leadership of J. L. Scott, a Baptist preacher. Scott, a trance speaker, had come to believe that he was the chosen vessel of St. John. Harris's imagination was fueled by messages coming through a Mrs. Benedict, the official medium of the movement, stating that St. Paul was expected to communicate and that Harris might be the fortunate mouthpiece. He went to Auburn and in joint editorship with Scott published a new periodical, *Disclosures from the Interior and Superior Care of Mortals*.

The **Mountain Cove Community** was founded soon afterward. The faithful band of settlers yielded themselves and all their possessions to Scott, the "perfect medium." Harris did not join the community. When dissent arose and a break was threatening, however, Scott went to New York and induced Harris to come to the rescue. Because Harris prevailed upon several men of property to follow them, the crisis was averted. There were now two "perfect mediums," and Harris, as the representative of St. Paul, assumed directing influence. His autocratic rule did not last long, however, and after a revolt developed, he left for New York to preach **Spiritualism** at Dodworth Hall, then the headquarters of the movement.

During November and December 1853, in a state of trance or inspiration, he dictated his first great poetic composition: *An Epic of the Starry Heavens*. According to Arthur A. Cuthbert's biography, the poem germinated in Harris's subconscious three years and nine months before its dictation, and its 6,000 lines were delivered in 21 sittings from November 24 to December 8, 1853, in 26 hours and 16 minutes. Cuthbert also recorded that Harris was, from his earliest childhood, a remarkable poetical improvisatore. In proof of this he quotes a letter from Richard McCully's *The Brotherhood of the New Life* (1893), which states: "When in Utica he would come to my sitting room of an evening, and sitting down in a rather high chair, he would compose poetry by the mile; and it was really poetry—exquisite thoughts exquisitely worded."

An Epic of the Starry Heavens was followed by *The Lyric of the Morning Land* and *A Lyric of the Golden Age*, both similarly dictated in a state of trance. Of the former, a poem of 5,000 words of great beauty, Harris claimed entire ignorance in his conscious state. He spoke and sang it during parts of 14 days in

about 30 hours. It was finished by August 4, 1854. *A Lyric of the Golden Age* reflects the higher ideals of the British romantics—Lord Byron, Percy Shelley, Samuel Taylor Coleridge, and others—whom Harris actually claimed, along with Dante, as his inspirers.

In view of such impressive performances, Harris aspired to be the leader of the Spiritualist movement. Rebuffed, his attitude underwent a singular change. He professed to be the champion of Christianity versus Spiritualistic Pantheism and published his *Song of Satan*, in which the communicating spirits, with the exception of those who visited Harris's "Sacred Family," are declared to be demons in the worst sense of the word. Yet apparently he himself was not immune to the influence of these demons. In his life work, *Arcana of Christianity* (1857), he complains of obsession in writing: "It was resolved upon by Evil Spirits that my physical existence should be destroyed, the demon, by name Joseph Balsamo, planned a subtle scheme to bring to bear upon the enfeebled physical system the magic of the Infernal World."

Fairies occupied a large place in Harris's esoteric system. There is a long discussion of them in the *Arcana* under the title "The Divine Origin of the Fay." He claimed constant intercourse with fairyland and poured forth a number of communications in which the "Little Brothers" playfully called him "Little Yabbit." The publication of Harris's own following, *The Herald of Light* (1857–61), was called "a journal of the Lord's New Church" and was almost entirely written by Harris.

In 1859 he announced to his congregation in New York that the spirits had entrusted him with the mission of going to England and preaching there. He arrived in May 1859, and, in inspirational addresses of striking eloquence, preached his mystic Christianity in both London and various provincial centers. In his first sermon he presented "in bold relief the danger of Spiritualists giving themselves up to production of physical phenomena, and allowing their minds to be held captive by the teachings of the low forms of Spiritualism." The *Morning Advertiser* interpreted the sermon as "an extraordinary and triumphant exposure of Spiritualism."

In his *History of the Supernatural* (1863), **William Howitt** waxes eloquent in paying great tribute to Harris's oratorical mastery:

"His extempore sermons were the only realisation of my conceptions of eloquence; at once full, unforced, outgushing, unstinted and absorbing. They were triumphant embodiments of sublime poetry, and a stern unsparing, yet loving and burning theology. Never since the days of Fox were the disguises of modern society so unflinchingly rent away, and the awful distance betwixt real Christianity and its present counterfeit made so startlingly apparent. That the preacher was also the prophet was most clearly proclaimed, by his sudden hastening home, declaring that it was revealed to him that the nethermost hells were let loose in America. This was before the public breach betwixt North and South had taken place. But it soon followed, only too deeply to demonstrate the truths of the spiritual intimation."

Laurence Oliphant, a brilliant writer and politician, and Lady Oliphant, his mother, the widow of the former chief justice of Ceylon, came under Harris's influence during his stay in England. Oliphant was a man of varied career. He had been on various diplomatic missions, was private secretary to Lord Elgin during his vice-royalty of India, was secretary of legation in Japan, was special correspondent of *The Times* in Crimea, and was a member of Parliament for the Stirling Burghs in 1865. During his two years of parliamentary life he observed unbroken silence in obedience to Harris's influence.

In 1867 Harris decided to impose a more severe probation. Oliphant disappeared from London and was not seen until 1870. He was summoned to the United States to work as a manual laborer at "The Use," the theo-socialistic community and the headquarters of Harris's own movement, the Brotherhood of the New Life. Harris had founded the community in 1861

on a small farm near Wassaic, New York. The Holy Ghost (i.e., the "Divine Breath") was expected to descend in seven stages upon the members of this community. It appears, however, that Harris and subsequently his wife were the only ones who attained the seventh stage. The practice of "open breathing," a form of respiration to bring the divine breath into the body, resembles *pranayama* or yoga breathing.

In 1863 The Use moved to Amenia, about four miles from Wassaic, where a mill was purchased and the First National Bank of Amenia was founded under Harris's presidency. This site was soon given up for a settlement in Brockton, on the shore of Lake Erie, which was bought largely with Lady Oliphant's money. Laurence Oliphant was ordered to report to Brockton, and the first task he was assigned was to clean a stable. According to **Frank Podmore**, the stable must have been of Augean dimensions, because Oliphant was engaged in it for many days in absolute loneliness, sleeping in a loft that was furnished with only a mattress and empty orange boxes. His meals were brought to him by a silent messenger. He was rarely allowed to see his mother, to whom he was very much attached.

After a period of probation, Harris allowed Oliphant to go out into the world. During the Franco-Prussian war Oliphant acted as correspondent for *The Times* but always held himself in readiness to return if Harris summoned him. He met his future wife in 1872. Harris withheld his consent to the marriage and only agreed when the woman placed all her property in his hands. After the marriage had taken place, the couple were summoned to Brockton. Oliphant's wife was assigned to housework, and Oliphant was quickly dispatched to New York to labor for the community as director of a cable company. For years husband and wife were kept apart. For a period of three years Oliphant was not even allowed to see his wife. During that time Mrs. Oliphant was sent out of the community penniless and alone to earn her living.

In 1880 Harris permitted their reunion in Europe, after his community had migrated to Santa Rosa, California. The grape and wine culture that they had begun in Amenia was developed to a profitable industry in the new settlement.

In the meantime Oliphant's mother was reported to be dying. Laurence went to bid her farewell. When she died, the spell in which he was held by Harris was broken. He charged Harris with fraud and, with the help of friends, recovered a considerable part of his fortune.

Nevertheless, until the end of his days in December 1888, Oliphant persisted in the belief that Harris had genuine psychic powers. Harris's hold on his followers was very strong. They implicitly believed him when in 1891 he announced that he had discovered the **elixir of life** and had thereby renewed his youth. Consequently, when he died March 23, 1906, his disciples refused to believe in his death and only acknowledged the fact three months later.

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Hart, Hornell (Norris) (1888–1967)

American professor of sociology and parapsychologist. Hart was born August 2, 1888, in St. Paul, Minnesota. He studied at Oberlin College, Ohio (B.A., 1910), the University of Wisconsin (M.A. sociology, 1914), and the State University of Iowa (Ph.D. child welfare and sociology, 1921). He was a faculty member successively at Bryn Mawr College (1924–33), Hartford Theological Seminary (1933–38), Duke University (1938–57), Centre College of Kentucky (1957–60), and Florida Southern College (1960–67). He developed an early interest in parapsychology and was a charter member of the **Parapsychological Association** and a member of the **American Society for Psychical Research** and the **Society for Psychical Research**.

Hart was a widely published and respected scholar in sociology. Also, as early as the 1930s he began to publish in parapsychology. His special concerns were apparitions and the evidence for **survival**, the latter topic being the subject of his major book, *The Enigma of Survival: The Case For and Against an After-Life* (1959). He discusses the question of **out-of-the-body travel** or “astral projection” in his article “Man Outside His Body?” (*Tomorrow*, winter 1954). His culminating statements about his explorations are presented in his final book, *Toward a New Philosophical Basis for Parapsychological Phenomena* (1965). He died in 1967.

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Hartlaub, Gustav Friedrich (1884–1963)

German museum director and professor of art who studied the relationship of occultism and magic to art. He was born March 12, 1884, at Bremen, Germany, and later obtained his Ph.D. at Heidelberg University. In 1921 he became the direc-

tor of the Municipal Art Museum in Mannheim, Germany, where he remained until fired by the Nazis in 1933. After World War II, he became a professor of art history at Heidelberg University in 1946. He worked there until his death on April 30, 1963.

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Hartmann, (Carl Robert) Eduard von (1842–1906)

German philosopher and author of *The Philosophy of the Unconscious*, which laid the groundwork of both modern psychoanalysis and of phenomenology. Born February 23, 1842, in Berlin, Hartmann was originally educated for an army career but later turned to philosophy and was awarded his doctorate by the University of Rostock in 1867.

He was among the first to investigate **Spiritualism** in Germany. He tried to give a definite place to both physical and mental phenomena in his philosophy. In his book *Der Spiritismus* (1885), he offers the following analysis of Spiritualistic phenomena:

“A nervous force producing outside the limits of the human body mechanical and plastic effects. Duplicate hallucinations of this same nervous force and producing also physical and plastic effects. A latent, somnambulistic consciousness, capable (the subject being in his normal state) of reading in the intellectual background of another man, his present and his past, and being able to divine the future.”

Hartmann died at Grosslichterfelde on June 5, 1906.

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Hartmann, Franz (1838–1912)

Noted Theosophist and writer on occultism. Hartmann was born November 22, 1838, in Bavaria, Germany, though he claimed descent on his mother's side from the old Irish kings of Ulster. He became a physician and immigrated to the United States in 1865, traveling as a doctor to various cities and also visiting Indian tribes and studying their religious beliefs. He became interested in **Spiritualism** and later corresponded with leading Theosophists after the founding of the **Theosophical Society** in 1875.

Hartmann was invited to the society's headquarters at Adyar, India, where he lived during the furor over **Helena Petrovna Blavatsky's** alleged miracle working. He published his own *Report of Observations During a Nine Months' Stay at the Headquarters of the Theosophical Society at Adyar (Madras), India* (1884).

When **Richard Hodgson** of the **Society for Psychical Research**, London, published his devastating exposure of claimed trickery and fraudulent phenomena by Blavatsky in 1885, Hartmann accompanied her to Europe and then returned to his hometown in Bavaria. There he claimed to have encountered a sect of secret **Rosicrucians** from whom he acquired many mystical insights. He was president of the Theosophical Society in Germany for a brief period, but eventually resigned to found independent societies. During his later years he spent much time in the Untersberg Mountains near Salzburg, Austria, where he believed he encountered gnomes, water nymphs, and other nature spirits and also wrote his more memorable books. He died at Kempten, Bavaria, August 7, 1912.

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Haruspicy

Ancient system of **divination** using the entrails of animals. One method was to sacrifice animals to the gods, then inspect the intestines, spleen, kidneys, lungs, gall bladder, and liver. The shapes, colors, and markings of entrails were interpreted. Skilled haruspices or diviners also claimed to be able to interpret the condition of entrails from the outward appearances of animals, such as colors and shapes of eyes, ears, and other organs.

Haruspicy was practiced by ancient Assyrians, Babylonians, and Etruscans, as well as by African and South American tribes. Alternative terms for haruspicy include aruspicy and extispicy. Divination involving the liver of animals is a special branch of haruspicy called hepatoscopy.

Hasted, John B(arrett) (1921–)

British physicist who conducted important research in parapsychology and parapsysics. Hasted began his professional training as a chemist, then worked in the field of physics at the Clarendon Laboratory, Oxford, England, during World War II. He was responsible for important developments in the microwave region of the electromagnetic spectrum in communications and was a reader in physics at the University College of London. His published works include *Physics of Atomic Collisions* (1964) and *Aqueous Dielectrics* (1973). He was also a professor of experimental physics at Birkbeck College, University of London.

Hasted conducted experiments on **psychokinesis** with the psychic **Uri Geller**. These experiments, together with those of colleagues David Bohm, Edward W. Bastin, and Brendan O'Regan, took place between February and September 1974 at Birkbeck College and were designed to investigate Geller's abilities in **metal bending**, deforming crystals, and activating a Geiger counter without touching it. Witnesses at some of the sessions included authors **Arthur Koestler** and **Arthur C. Clarke**. The results, which were largely successful, were reported in the paper "Experiments on Psychokinetic Phenomena," by Bohm, Bastin, Hasted, and O'Regan (1976). Hasted subsequently conducted experiments with many children who claimed to be able to reproduce the Geller effect.

Because there have been frequent criticisms that metal-bending experiments are not properly controlled and that children, in particular, are given to blatant **fraud**, Hasted took care to experiment under conditions in which touching the targets was ruled out and observers closely watched the experiments, some of which were videotaped.

Hasted also devoted special attention to what happens to metal during paranormal bending. The targets are connected with a strain gauge to register the strength of the deformation. Hasted suggests that children may have special aptitude in paranormal bending in the same way that they are often centers of disturbance in **poltergeist** phenomena. In contrast to

John Taylor, author of *Superminds* (1975), who discounted the possibility of an electromagnetic phenomenon being involved, Hasted believes there is evidence of an electromagnetic field in paranormal metal bending.

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- Taylor, John. *Science and the Supernatural*. New York: E. P. Dutton, 1980.
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Hastings, Arthur Claude (1935–)

Assistant professor of speech and drama who has investigated paranormal phenomena. Born May 23, 1935, at Neosho, Missouri, Hastings studied at Tulane University (B.A., 1957) and Northwestern University (M.A., 1958). In 1960 he became a professor at the Department of Speech and Drama, University of Nevada, and also taught at Stanford University and San Jose State University. He is a member of the **Parapsychological Association**. In 1960 he investigated poltergeist phenomena in Gutenberg, Iowa, for the **Parapsychology Laboratory** at Duke University. In the 1970s he became associated with the Institute of Noetic Sciences and was a professor at the Institute of Transpersonal Psychology. He is president of Hastings Associates Consulting Services, Mountain View, California.

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Hastraun

A small mystical sect of Judaism located in some parts of Palestine and Babylon. Members practiced a form of communism and were also known as "fearers of sin."

Hatha Yoga

One of several yogic traditions, hatha yoga refers to the ancient Hindu practice of static physical exercise used to develop physical, physiological, psychological, and spiritual aspects of the self. Unlike the active movements of Western gymnastics, hatha yoga utilizes stationary postures called *asanas*. Practice of the *asanas* is said to encourage physical well being, mental discipline, and spiritual growth.

As hatha yoga has been practiced for at least 5000 years, its actual origins are difficult to determine. Its recent resurgence may have been a reaction to the emergence of modern science in India during British occupation in the nineteenth and twentieth centuries. The Yoga Research and Education Center proclaims the most important influences on the revival of this practice are Sri Krishnamacharya, teacher of B.K.S. Iyengar, K. Pattabhi Jois, and T.K.V. Desikachar. Still others point to the careers of Yogi Madhavdas and Shyam Sundar Gonswami, who co-founded an ashram near Guzrat in Western India. There,

they trained two important students: Sri Yogendra, who introduced hatha yoga to the West, and Swami Kuvalayanand. Most of their students established schools in Bombay, and almost all modern practice of hatha yoga can be traced to people trained by either of these two men.

British scholar Henry Thomas Colebrooke wrote the first essay on yoga in 1805. Yet it took nearly four decades for hatha yoga to enter mainstream America in 1947 through yogini Indra Devi, who is dubbed "The First Lady of Yoga." However, yoga master B.K.S. Iyengar is thought to have trained the majority of current American hatha yoga teachers.

The Sanskrit syllable *ha* indicates the sun and *tha* the moon. The "yoga" or union of the sun and the moon is through *pranayama*, believed to be the subtle vitality of breath. *Pranayama* is induced by actual practice of the asanas and also by special breathing exercises and cleansing techniques. Hatha yoga is based upon balancing the opposing forces that exist naturally within our bodies. Back bends are followed by forward bends while contractions precede extensions. Through this balance of opposites the sun and moon of hatha yoga are joined in union.

Good physical health, rather than being the goal of hatha yoga, is regarded as one of several important steps toward spiritual development. Thus the traditional hatha yoga treatises insist upon *yama* (abstinences) and *niyama* (observances) as an essential companion to yoga practice. Examples of *yama* and *niyama* include: non-violence, not stealing, truthfulness, restraint from sexual impropriety and greed, observance of purity, austerity, religious study, and divinity. Without such observances hatha yoga becomes merely a form of physical exercise.

Of the theoretical 84,000,000 *asanas*, 84 are said to be the best, and 32 the most useful for good health. The *asanas* often incorporate the postures of animals (cow, peacock, locust, lion, etc.), plants, (tree, lotus), and tools (plow, bow). An *asana* is considered mastered when the yogi can maintain the position without strain for three hours. *Asanas* develop flexibility in associated muscle groups, and affect the tone of veins and arteries, particularly through inverted positions such as the yoga shoulderstand or headstand. Many *asanas* help develop maximum flexibility of the spine through a series of backward and forward bending positions at different points of gravity. *Asanas*, are also claimed to improve the function of the ductless glands, internal organs and the nervous system through persistent gentle pressure.

The mastery of basic *asanas* and associated cleansing techniques prepares the yogi for meditative positions, while the ensuing practice of mental concentration invites the desired detachment, which enables the meditation itself. When associated with special breathing techniques, the subtle current of the body (termed *prana*) flows through the nerve channels, culminating in the arousal of latent energy called *kundalini*. *Kundalini* is often depicted as a coiled snake resting at the base of the spine. The task of the yogi is to induce the *kundalini* energy to flow up the spine to a subtle center in the head, resulting in a mystical or transcendental experience.

There are several schools of hatha yoga which students may follow. They include Iyengar yoga, founded by B.K.S. Iyengar, which is known for precision, of the *asanas* and the use of props (chairs, belts, weights, etc.). Another school is ashtanga yoga, developed by K. Pattabhi Jois, which might be the most physically demanding school of yoga, focusing on intense *vinayasa* (a steady flow of connected asanas). Integral yoga, founded by Sri Swami Satchidananda, integrates various forms of yoga to benefit the whole person, emotionally, spiritually and physically. Other schools of yoga and their founders are the Yoga College of India (Bikram Choudhury), and Sivananda Yoga (Swami Vishnu-devananda).

As hatha yoga classes have become widespread and commonplace in the west, yoga practitioners face increased pressure to institutionalize. The Yoga Alliance, for example, is encouraging hatha yoga instructors to standardize training for teachers, in an effort to raise the professional level of the yogic

community. The Yoga Alliance can be reached at 234 S. 3rd Ave., West Reading, PA 19611.

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Hauffe, Frederica (1801–1829)

"The Seeress of Prevorst," as described in *Die Seherin von Prevorst* (1829) by **Justinus Kerner**. Hauffe was born in the village of Prevorst near Löwenstein, Württemberg, Germany, in 1801. She married in 1819, and from that time until her death ten years later she was bedridden, subject to various ailments. She had convulsive fits and became rigid like a corpse; in this state she was possessed by spirits. She saw clairvoyantly, made predictions, and exhibited a wide range of psychic phenomena. At one time she spoke only in verse for three days. Occasionally she reportedly saw her own **double**, clad in white and seated on a chair, while she was lying in bed.

She drew with tremendous speed perfect geometrical designs in the dark, used the **divining rod** with great skill, exhibited disturbances of a **poltergeist** character, and communicated extraordinary revelations from the spirit world. The spirits of the dead were said to be in constant attendance on her and allegedly were occasionally seen by others. Kerner himself once observed in her bedroom a grey pillar of cloud that seemed to have a head. Kerner also recorded an instance of Hauffe's seeing with the **stomach**, which is related to **eyeless sight**.

Troubled spirits of the dead came to Hauffe for help and disclosed secrets of the doings on Earth that had made them restless. They made various noises, rapped, threw things about, pulled off Hauffe's boots with violence (in Kerner's presence), extinguished the nightlight, and made the candle glow.

Hauffe's Teachings

Hauffe taught while in a trance state, primarily emphasizing the triune doctrine of body, soul, and spirit. She taught that the soul is clothed by an ethereal body ("Nervengeist") that carries on the vital processes when the body is in trance and the soul wanders about. After death it withdraws with the soul but later decays and leaves the soul free.

The unique part of the spiritual revelations of the Seeress of Prevorst consisted of her description of systems of circles—

sun circles and life circles—corresponding to spiritual conditions and the passage of time. They were illustrated by amazing diagrams. The interpretation was furnished partly by ciphers, partly by words of a primeval language written in primitive ideographs. On the basis of these revelations, a mystic circle was founded and members claimed that the teachings disclose analogies with the philosophical ideas of Pythagoras, Plato, and others. They issued a journal, *Blätter aus Prevorst*, 12 volumes of which were published from 1832 to 1839.

Universal Language

The “universal language” described by the Seeress of Prevorst compares, as in the case of **John Dee**, with Hebrew. A philologist also discovered in it a resemblance to Coptic and Arabic. Hauffe claimed that it was the language of the inner life. The written characters, preserved by Kerner, were always connected with numbers. Some of them are as complicated as an Egyptian hieroglyph. Hauffe said that the words with numbers had a much deeper significance than those without numbers. In this respect the language had affinity with Hebrew **gematria**, a forerunner of modern **numerology**. The names of things in this language expressed the properties and qualities of the things. Hauffe spoke it quite fluently and in time her listeners vaguely understood her. Kerner quoted a few words of the language in his book.

In 1823 Hauffe gave birth to a child who was also seized with spasms and convulsions and died within a few months. In January 1829 Hauffe, in trance state, announced that she had only four months to live, but in spite of severe illness she was still living in May. She stated, “It is hard to know the moment of one’s death” and continued to see visions of specters and a coffin. Three days before her death she stated that she could not endure another three days. She died August 5, 1829.

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Haunted Houses

About 1919, a number of British newspapers contained an advertisement offering for sale “an ancient Gothic Mansion, known as Beckington Castle, ten miles from Bath and two from Frome.” After describing the noble scenery around Beckington and the rare architectural beauty of the house itself, the writer of this advertisement proceeded to say that the place was all the more desirable because it was reported to be haunted.

No doubt there are people who long for a house containing a genuine ghost, and it was sometimes said that the rich tradesman, anxious to turn himself into a squire, used to look for a haunted manor, while humorists declared that ghosts were on sale at department stores and that the demand for them among American millionaires was stupendous.

But if the purchaser of Beckington Castle had to pay an additionally high price because the place had a veritable ghost, in reality anything of the sort used to make a house almost unsalable. At Lossiemouth, on the east coast of Scotland, a fine old mansion stood untenanted for years and was eventually sold for a merely nominal sum. The reason was, simply, that according to popular tradition, the building was visited nightly by a female figure draped in white, her throat bearing an ugly scar, and her hands tied behind her back with chains. Nor was it merely concerning old country mansions that stories of this nature were current. Even in many densely-populated towns there were houses, reputed to be haunted, that could not be sold. Following World War II, the acute housing shortage in Britain made homebuyers less finicky and agents less forthcoming about ghosts.

Royal palaces, closely watched and guarded as they invariably have been, are popular residences of such inhabitants. Legend contends, for example, that Windsor Castle is frequently visited by the ghost of Sir George Villiers, and it is said that in the reign of Charles I, this ghost appeared to one of the king’s gentlemen-in-waiting and informed him that the Duke of Buckingham would shortly fall by the hand of an assassin—a prophecy that was duly fulfilled soon after, as all readers of *The Three Musketeers* will doubtless remember.

At Hackwood House, near Basingstoke Hampshire, there is a room in which no one dares to sleep, all dreading “the grey woman” supposed to appear there nightly, while Wyecoller Hall, near Colne, boasts a specter horseman who visits the place once a year, and rides at full speed through the garden.

Very different is the legend attached to Dilston, in Tyneside, where a bygone Lady Windermere is said to appear from time to time and indulge in loud lamentations for her unfortunate husband, who was executed for his share in the Jacobite rising of 1715. Dilston Hall is now an educational establishment, but permission can be obtained to visit the castle ruins.

At Salmesbury Hall, Blackburn, there is a ghost of yet another kind, neighborhood tradition affirming that a weird ghostly lady and her knight promenaded the grounds of the hall, indulging all the while in silken dalliance. At the present time, the hall houses an exhibition center and may be visited by tourists.

There are also more gruesome apparitions and among these is the ghost of Amy Robsart, which haunts the manor of Cumnor, in Oxfordshire. Amy was a real woman, not a mere creation of novelist Sir Walter Scott. She was married in 1550 to the Earl of Leicester and her tragic death is commonly attributed to him, but a tradition exists to the effect that Queen Elizabeth was really the responsible person, and recalling an authentic portrait of Amy, which depicts her as a woman of charm and of no ordinary beauty, it is easy to believe that the ill-favored queen hated her and took strong measures to get her out of the way.

Numerous rectories rejoice in the ghost of a clergyman murdered by his parishioners, while at Holy Trinity Church at York a phantom nun was said to appear occasionally on winter evenings and walk about muttering paternosters. The story concerning her is that, on one occasion during the Civil War, a band of soldiers intended to loot the church. On approaching it with this intention they were confronted by an abbess, who warned them of the divine wrath they would surely incur if they committed such an act of sacrilege. They laughed at her piety, never thinking that she would offer any resistance as they tried to march *en masse* into the building, but hardly had they commenced the assault when their opponent snatched a sword from one of them and stood bravely on the defensive. A fierce battle ensued, the abbess proving herself a fierce warrior by killing a number of the soldiers. Ultimately she lost her life, and her ghost was supposed to frequent the church she sought to defend.

There are few parts of England so rich in romance as Sherwood Forest in Nottinghamshire, once the scene of Robin Hood’s exploits. One place in this region that claims a number of ghosts is Newstead Abbey, the seat of Lord Byron’s ancestors. A part of the garden there is popularly known as “the devil’s wood,” a name which points to the place having been infested once by minions of the foul fiend, while one of the rooms in the house was haunted by a certain “Sir John Byron, the little, of the grey beard,” who presumably ended his days in some uncanny fashion. His portrait hung over the hall in the dining room, and a young lady staying at Newstead about the middle of the nineteenth century insisted that once she had entered this room to find the portrait gone, and its subject seated by the fireside reading a black-letter folio volume.

The poet Byron himself cherished very fondly all the ghostly traditions that clung to his home and it is recorded that, on his learning that there were stone coffins underneath the house, he

immediately had one of them dug up and then opened. He used some of its gruesome contents to "decorate" his own library, while he had the coffin itself placed in the great hall through which thereafter the servants were afraid to pass by night. He also utilized the supernatural lore of Newstead in one of his poems, and from this we learn that a specter friar used to parade about the mansion whenever some important event was about to occur to one of its owners:

*When an heir is born he is heard to mourn,
And when aught is to befall
That ancient line, in the pale moonshine
He walks from hall to hall.
His form you may trace, but not his face,
'Tis shadowed by his cowl;
But his eyes may be seen from the folds between,
And they seem of a parted soul.
Say nought to him as he walks the hall,
And he'll say nought to you.
He sweeps along in his dusky pall,
As o'er the grass the dew.
Then, gramercy! for the black friar;
Heaven sain him, fair or foul,
And whatso'er may be his prayer,
Let ours be for his soul.*

There are many stories of hauntings at that grim ancient fortress, the Tower of London, but visitors must remember that those were usually reported at night, when the gates were closed to tourists.

Passing from England to **Ireland**, we find many traditions of haunted houses. For instance, at Dunseverick in Antrim dwells the soul of a bygone chief so wicked in his lifetime that even hell's gates were closed to him. Other haunted houses in Ireland, now open to visitors, include castle Matrix in Limerick, castle Malahide in county Dublin and Springhill Manor in county Londonderry.

Scotland

In Scotland there are also numerous haunted buildings, notably Holyrood Palace and the castles of Hermitage and Glamis. The ghost of Hermitage is considerably addicted to exercise and in truth his story marks him as having been a man of rare activity and ambition. Lord Soulis was his name, and, possibly hearing of the exploits of **Faust**, he vowed that he too would invoke the devil, who generously made his appearance. "Vast power will be yours on earth," said the devil to Soulis, "if you will but barter your soul therefor," so his lordship signed the requisite compact with his life's blood and from then on his days were given over to the enjoyment of every conceivable pleasure.

Soon, however, he felt that his end was near, and calling some of his vassals around him he told them of the awful fate awaiting him after death. They were thunderstruck, but soon after Soulis was gone it occurred to them that, if they could destroy his mortal remains completely, they might save his soul from the clutches of Beelzebub. So having sheathed the corpse in lead they flung it into a furnace, and (so the story goes) manifestly this cremation saved his lordship from the nether regions, for had he gone there his soul could not have been active still at Hermitage.

The ghost story associated with Glamis Castle, the family seat of the Earl of Strathmore, is quite different from the rank and file of supernatural tales and bears a more naked semblance of veracity than pertains to any of these. It is a matter of tradition that there is a secret chamber at Glamis, a chamber that enshrines a mystery known only to a few members of the Strathmore family, and three or four generations ago a lady, staying as a visitor at Glamis, vowed she would solve the riddle.

Her first difficulty was to locate the actual room, but one afternoon, when all the rest of the household were going out, she feigned a headache and thus contrived to be left completely

alone. Her next move was to go from room to room, putting a handkerchief in the window of each, and having done this she went outside and walked around the castle to see whether any room had evaded her search.

Very soon she observed a window that had no handkerchief in it, so she hastened indoors again, thinking that her quest was about to be rewarded. But try as she might she could not find the missing room, and while she was searching the other guests returned to the house, along with them the then Lord Strathmore.

He was fiercely incensed on learning what was going on and that night shrieks were heard in a long corridor in the castle. The guests ran out of their rooms to find out what was wrong, and in the dim light they perceived a curious creature with an inhuman head, wrestling with an aged manservant who eventually managed to carry the monster away. There the story ends, but as remarked before, it bears a semblance of truth, the probability being that some scion of the Glamis castle family was mad or hideously deformed, and was accordingly incarcerated in a room to which access was difficult and secret.

Another explanation was offered by the nineteenth-century writer F. G. Lee, who claimed that strange, weird, and unearthly sounds were regularly heard in the castle. The then head of the family unlocked the haunted room, then swooned away in the arms of his companions. What had he seen? The story goes that there had been a feud between the Ogilvie and Lindsay clans, and that one day a party of fleeing Ogilvies demanded sanctuary in the castle. The lord of the day could not refuse, but feared to offend the Lindsays. He thereupon led the Ogilvies to a remote room and locked them in—forever. What the later head of the family saw was the skeletons of the starved Ogilvies, who still had the bones of their arms clenched in their teeth, having been driven in desperation to eat their own flesh.

Be that as it may, there are traditions of other ghosts at Glamis, including a White Lady, a tall thin man known as "Jack the Runner," and a small black servant. Glamis is Scotland's oldest inhabited castle and has many dark and gloomy legends. As a stately home, it is accessible to visitors at the present time.

Borley Rectory

The reputation of "The Most Haunted House in England" was bestowed upon Borley Rectory in Suffolk by psychical researcher **Harry Price** in his book *"The Most Haunted House in England": Ten Years' Investigation of Borley Rectory* (1940). Price rented the rectory for a year and advertised for observers. Over a period of 14 months, 2,000 paranormal phenomena were reported: voices, footsteps, ringing of bells, locking and unlocking of doors, messages on walls, transportation of objects, crashes, breaking of windows, starting of fires, lights in a window, the apparitions of a nun, and a ghost coach with a headless coachman.

Price died in 1948, two years after publication of another book *The End of Borley Rectory*, following the demolition of the rectory. Seven years later, psychical investigators **Eric J. Dingwall**, Kathleen M. Goldney, and **Trevor H. Hall** published another book, *The Haunting of Borley* (1956), alleging that Price deliberately faked phenomena and distorted the Borley story. Hall later followed this work by *The Search for Harry Price* (1978) in which he attempted methodically to demolish Price's reputation not only as a psychical researcher but also as an individual, but in the end simply overstated his case against Price. So far as Borley Rectory is concerned, the claimed hauntings stretch back in time to the period of its construction, long before the appearance of Price on the scene.

The study of the phenomenon of **haunting** was a popular exercise of psychical research, but has dropped out of popularity with the rise of laboratory-based parapsychology.

Visiting Haunted Houses

British ghosts have been well documented in a series of books. *Haunted Britain* by Antony Hippisley-Coxe (1973) lists

the haunts of varied ghosts of the British countryside, including grey ladies, headless horsemen, phantom hounds, healing wells, and witches. The pretty village of Pluckley in Kent has no fewer than 12 phantoms, including a White Lady, a Red Lady, a poltergeist, a monk, the Mistress of Rose Court, a schoolmaster who hanged himself, a miller, a watercress woman who burned to death, a highwayman impaled to a tree by a sword, a screaming man who died in a clay pit, and a coach and horses in the main street. Hippisley-Coxe also conducted a weekend ghost safari in conjunction with Grand Metropolitan Hotels and Boswell and Johnson Travel of New York. A coach trip took tourists to supernatural sites in the West Country frequented by ghosts, witches, and poltergeists. (In the United States, similar **ghost tours** were organized by Richard T. Crowe in Chicago, Illinois.)

Jack Hallam, former picture editor of the British *Sunday Times* newspaper, published *The Ghost Tour: A Guidebook to Haunted Houses Within Easy Reach of London* (1967), and *The Ghost Who's Who* (1977) which lists some 500 frequently reported apparitions in England and Wales, ranging from a Bronze Age ghost through kings and queens to a man in a bowler hat haunting a runway at London Airport. Hallam claims that Britain is the most haunted country in the world, with 25,000 phantoms in England and Wales as well as thousands more in Scotland and Ireland. He states that the most haunted English village is Bramshott in Hampshire, with 300 living residents and 17 ghosts.

Other useful guides to ghost-ridden Britain include *Ghost Over Britain* by Peter Moss (1977) and **Peter Underwood's** *Hauntings* (1977), *Gazetteer of British Ghosts* (1975), and *Gazetteer of Scottish & Irish Ghosts* (1973). Irish ghosts are documented in *Haunted Ireland: Her Romantic & Mysterious Ghosts* by John J. Dunne (1977), which lists 52 traditional Irish phantoms.

Of course, hauntings are not confined to the stately homes of the British Isles. In the United States there have also been celebrated haunted houses, including the Audubon House of Key West, Florida, San Antonio's Brooks House, Fort Sam Houston's Service Club, the Dakota Apartments in New York City (which inspired the setting of **Rosemary's Baby**), and the Governor's Mansion in Delaware, right up to modern times with the claimed phenomena of the **Amityville Horror**. Some of the most famous earlier hauntings, such as the Great Amherst Mystery, are more accurately classified as cases of **poltergeist**, though most people have trouble distinguishing poltergeists from ghosts.

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Haunt Hunters

Founded in 1965 as a division of the Psychic Science Institute to serve as a clearinghouse for experiences and information on **ghosts, hauntings, extrasensory perception**, and other psychic phenomena. It seeks to improve the image of psychical research through public relations techniques and strives to bring together the qualified psychical researcher and the individual who has had a psychic experience. It maintains a speakers bureau and a file of more than 300 case histories of psychic phenomena. It has published *The Haunt Hunters Handbook for the Psychic Investigator*. Address: c/o Goodwillig, 2188 Sycamore Hill Ct., Chesterfield, MO 63017.

Haunting

Disturbances of a paranormal character, attributed to the spirits of the dead. Tradition established two main factors in haunting: an old house or other locale and restlessness of a spirit. The first represents an unbroken link with the past, the second is believed to be caused by remorse over an evil life or by the shock of violent death.

The manifestations vary greatly. In most cases, strange noises are heard alone (auditory effects); in some others objects are displaced, and lights are seen (visual effects); also, a chilliness is sometimes felt in the atmosphere, not infrequently unbearable stench pervades the room, and an evil influence imparts feelings of unspeakable horror (sensory effects); and phantoms, both human and animal, appear in various degrees of solidity. The more noise they make the less solid they are.

The phenomena of haunting are often classed as objective and subjective. This classification is rather arbitrary as it does not take count of auditive hyperaesthesia. Sounds below the ordinary limit of audition may be heard objectively although nobody else is aware of a beginning disturbance. The phantoms themselves are often harmless and aimless, sometimes malevolent. "Since the days of ancient Egypt, ghosts have learned, and have forgotten nothing," stated **Andrew Lang**, noted folklorist and writer on psychical manifestations. The usual type display no intelligence, appear irregularly, and act like sleepwalkers or mechanical recordings.

A. W. Monckton, in his *Some Experiences of a New Guinea Resident Magistrate* (1927) told the story of ghostly footsteps at Samarai, in the house where he was staying. In brilliant illumination he could see depressions at the spots from which the sound of the footsteps came.

Perhaps the most ancient case of haunting is attributed to the spirit of the traitorous general Pausanias (second century C.E.) who was immured in the Temple of Athene of Sparta to die of starvation. Terrifying noises were heard in the temple until a necromancer finally laid the ghost to rest.

John H. Ingram, in *The Haunted Homes and Family Traditions of Great Britain* (1890), published many accounts of haunting. According to him there are at least 150 haunted houses in Britain. From one account published in *Notes and Queries* (1860) Ingram noted that Edmund Lenthal Swifte, who was appointed keeper of the crown jewels in the Tower of London in 1814, experienced various unaccountable disturbances. One night one of the sentries saw a huge phantom bear issue from underneath the jewel room door. The bear dissolved into the air after the sentry thrust at it with his bayonet. The sentry died of fright the next day.

Haunted “B. House”

Sir Oliver Lodge, F. W. H. Myers, L. M. Taylor, the Marquess of Bute, and Miss X. (**Ada Goodrich-Freer**) did the research for the book *The Alleged Haunting of B. House* (1899). Goodrich-Freer, who was in charge of the investigation, spent about three months at Ballechin House, Perthshire, Scotland. In her diary she states,

“I was startled by a loud clanging sound which seemed to resound through the house. The mental image it brought to my mind was of a long metal bar, such as I have seen near iron foundries, being struck at intervals with a wooden mallet. The noise was as of metal struck with wood; it seemed to come diagonally across the house. It sounded so loud, though distant, that the idea that any inmate of the house should not hear it seemed ludicrous.”

Several phantoms were seen, most often a nun whom the investigators named “Ishbel” and a lay woman dressed in grey who was called “Margaret.” The nun was sketched by a member of the party. She often appeared to be talking with the lay woman, who seemed to upbraid or reprove her. The attempt to catch their words was unsuccessful. The phantoms were seen by the dogs, who were terrified.

The clanging sounds sometimes continued for a long time and were succeeded by other sounds.

“It might have been made by a very lively kitten, jumping and pouncing, or even by a very large bird; there was a fluttering noise too. It was close, exactly opposite the bed. . . . We heard noises of pattering in Room No. 8 and Scamp [the dog] got up and sat apparently watching something invisible to us, turning his head slowly as if following the movements of some person or thing across the room from West to East. During the night, Miss Moore had heard footsteps crossing the room, as of an old man or invalid man shuffling in slippers.”

Attempts to produce the same noises naturally were unsuccessful.

The phantoms apparently desired to be noticed. Goodrich-Freer, absorbed in writing, was gently, then firmly and more decidedly pushed to make her look up. Nothing was visible, but the dog was gazing intently from the hearth-rug at the place where the phantoms might have been expected.

Once the phantom of a living man, Rev. Father H., was seen. He was supposedly sleeping at the time. Twice the vision of a wooden crucifix presented itself, preceded by an acute chill on the part of someone present. Phantom dogs were heard pattering and bounding in play, and one was seen. Goodrich-Freer and a Miss Moore felt more than once that they were being pushed as if by a dog, and on one occasion two forepaws of a large black dog were seen resting on the edge of a table. Gradually the manifestations died down and finally ceased altogether.

Animal Ghosts

The family history of the owners of this haunted house appears to bear out the theory that the animals seen in haunted houses have also lived there. Major S., who was commonly believed to be one of the haunting spirits, was convinced in his lifetime that the spirits of the dead can enter the bodies of animals, and intended to possess, after his death, the body of a favorite black spaniel from among his many dogs. The family was so distressed by the idea that they had all his dogs shot after his

burial. Curiously enough, among the dog apparitions at B. House several witnesses saw a black spaniel.

Elliott O’Donnell suggested that there are as many animal phantasms as human, the most frequent being the cat, as cats meet more often with a sudden and violent end in the house in which they live than any other animal. When investigating a haunted house, he generally used to take a dog with him as a dog seldom fails to give early “notice—either by whining, or growling, or crouching shivering on one’s feet, or springing on one’s lap and trying to bury its head in one’s coat—of the proximity of a ghost.” O’Donnell stated that belief in spectral dogs was common all over the British Isles.

Haunted Hampton Court

Goodrich-Freer claimed to have seen ghost manifestations in Hampton Court, the famous London palace built for Cardinal Wolsey but taken over by Henry VIII. “In the darkness before me there began to glow a soft light. I watched it increase in brightness and in extent. It seemed to radiate from a central point, which gradually took form, and became a tall, slight woman, moving slowly across the floor.” She asked the phantom whether she could help her. “She then raised her hands, which were long and white, and held them before her as she sank upon her knees and slowly buried the face in her palms, in the attitude of prayer—when, quite suddenly, the light went out, and I was alone in the darkness.”

Goodrich-Freer nevertheless did not believe that the visitor in this case was a departed spirit. She conjectured that it was a telepathic impression of the dreams of the dead, “just as the figure which, it may be, sits at my dining-table, is not the friend whose visit a few hours later it announces but only a representation of him, having no objective existence apart from the truth of the information it conveys—a thought which is personal to the brain which thinks it.”

A Haunted Chateau

At the Chateau T. in Normandy, near Caen, a resident recorded in a diary various knocking phenomena (later published in *Annales des Sciences Psychique*, 1892–93).

“One o’clock. Twelve blows followed by a long drumming, then 30 rapid single knocks. One would have thought that the house was shaken; we were rocked in our beds on every storey . . . then a long rush of feet; the whole lasting only five minutes. A minute later the whole house was shaken again from top to bottom; ten tremendous blows on the door of the green room. Twelve cries outside, three bellowings, followed by furious outcries. Very loud drumming in the vestibule, rhythmical up to 50 knocks. 1.30 A.M. The house shaken 20 times; strokes so quick that they could not be counted. Walls and furniture alike quivered; nine heavy blows on the door of the green room, a drumming accompanied by heavy blows. At this moment bellowings like those of a bull were heard, followed by wild non-human cries in the corridor. We rang up all the servants and when all were up we again heard two bellowings and one cry.”

The Laying to Rest of Uneasy Spirits

There are many cases of hauntings by uneasy spirits that required certain acts to take place before the manifestation ceased. A highly curious mixture of haunting, poltergeist, and obsession phenomena is found in the old case of The Maid of Orlach, told in Justinus Kerner’s *Geschichten Besessener neuer Zeit* (1834). The disturbances began in the cowhouse. The cows were found tied up in unusual ways and places. Sometimes their tails were finely plaited together, as if by a lace weaver. Strange cats and birds came and went and invisible hands boxed the cowmaid Magdalene’s ears while she was milking and struck her cap off with violence. Mysterious fires broke out from time to time in the cottage and a contest between a black and a white spirit ensued.

There was a white spirit, a benign influence, a nun born at Orlach in 1412, who was guilty of many crimes. She tried to

give protection against the increasing violence of the black spirit and asked for the house to be pulled down. The black spirit threw Magdalene into a cataleptic state and obsessed her. The persecution suddenly stopped when the house was demolished. Under an ancient piece of masonry a mass of human bones, among them the remains of several infants, was discovered. The girl never saw ghosts thereafter.

According to **Emma Hardinge Britten's** *Modern American Spiritualism* (1869) the **Hydesville** phenomena developed into a formal haunting some time after the discovery of the rapping intelligence.

"The furniture was frequently moved about; the girls were often clasped by hard, cold hands; doors were opened and shut with much violence; their beds were so shaken that they were compelled to "camp out" as they termed it, on the ground; their bed-clothes were dragged off from them, and the very floor and house made to rock as in an earthquake. Night after night they would be appalled by hearing a sound like a death struggle, the gurgling of the throat, a sudden rush as of falling blood, the dragging as if of a helpless body across the room, and down the cellar stairs; the digging of a grave, nailing of boards, and the filling in of a new-made grave. These sounds have been subsequently produced by request."

The *Proceedings* of the Society for Psychical Research (vol. 11, p. 547-549) contains one of the most curious and well-authenticated cases in which a haunting spirit established communication with a living person and was laid to rest after its wishes were carried out. The incident occurred in 1893 to a Mrs. Claughton, a resident of 6 Blake St., a house reputed to have been haunted by the spirit of its former owner, a Mrs. Blackburn.

Claughton was awakened in the night by a female apparition, which was also perceived by her elder child. The apparition bid her "follow me," led her to the drawing room, said "tomorrow" and disappeared. The next night the apparition returned, made a statement to Claughton and asked her to do certain things. To prove to her the reality of her experience, the apparition gave the date of Blackburn's marriage, which, on subsequent inquiry, was found to be correct.

During this period, a second phantom appeared who stated himself to be George Howard, buried in Meresby churchyard, and gave the date of his marriage and death. He asked Claughton to go to Meresby (she had never heard of the place before), verify the dates and wait at Richard Hart's grave in the aisle of the church after midnight. He also said that her railway ticket would not be taken, that Joseph Wright, a dark man to whom she should describe him, would help her, and that she would lodge with a woman who had a drowned child buried in the same churchyard. The rest of the story would be told to her at the churchyard.

A third phantom also appeared. He was in great trouble and stood with his hands on his face, behind Blackburn. Thereafter the three phantoms disappeared. Claughton found that such a place as Meresby existed, went there, and found lodgings with Joseph Wright, who turned out to be the parish clerk. The woman who lost a child was Wright's wife. She spoke to Joseph Wright about George Howard, and he took her to Howard's and Richard Hart's graves. Richard Hart appeared and made a communication that Claughton did not feel at liberty to disclose. She carried out the desires of the dead in full and received no communications from them thereafter.

Justinus Kerner's book *The Seeress of Prevorst* (1845) includes an account of a poor German family in Weinsberg that was disturbed by a ghost. Kerner brought the women of the house to see **Frederica Hauffe**. The ghost attached itself to Hauffe and told her that he had lived in about 1700 under the name Belon in the house he haunted, had died at the age of 79, and could not rest because he had defrauded two orphans. After a search in the records it was found that the information tallied with a burgomaster of the town who died in 1740 at the age of 79 and had been guardian of orphans.

Premonitory Haunting

Premonitory haunting, foretelling death or another catastrophe, is in a class by itself. The White Lady of the Royal Palace in Berlin and of the Castle of Schönbrunn, the White Lady of Avenel (in Sir Walter Scott's book *The Monastery*), the Dark Lady of Norfolk, and the Grey Lady of Windsor are all said to be heralds of death. The White Lady of the Royal Palace of Berlin is supposed to be the ghost of the Countess Agnes of Orlemunde, who murdered her two children. She appeared in 1589, eight days before the death of the Prince Elector John George, in 1619, 23 days before the death of Sigismund, and also in 1688. In 1850 her appearance preceded the attempt on the life of Count Frederick Williams. The White Lady of Schönbrunn was seen in 1867 before the tragic death of Emperor Maximilian of Mexico; in 1889, prior to the Mayerling drama; and before the news arrived that John Orth, the ex-Archduke, was lost at sea.

The forms of premonitory haunting show great variety, from death lights and phantom funeral processions to symbolic sounds, the stopping of clocks, the apparition of banshees, and ominous **animals**. Deathbed visions are in a different class as there is no periodicity in their occurrence.

Augustus Hare, in his book *The Story of My Life* (1896), tells of the visit of Sir David Brewster to the Stirling family at Kippenross, in Scotland. Brewster was so terrified by strange noises heard in the night that he fled to his daughter's room. His daughter then saw at the head of the stairs a tall woman leaning against the banisters. She asked her to send her maid. She nodded three times and, pointing to a door in the hall, descended the stairs. When the daughter spoke of the matter to Miss Stirling she became deeply agitated. A Major Wedderburn and his wife were sleeping in the room the spirit had pointed to. The tradition said that whoever was pointed out by the ghost died within the year. Strangely enough, before the year was out both the major and his wife were killed in the Sepoy rebellion in India.

The Vanishing Bread and Other Weird Phenomena

The British Spiritualist publication *Light* (October 24, 1903), reprinted an account from the *Daily Express* newspaper of the mystery of the vanishing bread of Raikes Farm, Beverley, Yorkshire. The Websters, a family with seven children, apparently lived in a haunted farmstead. Strange noises, footsteps, and mysterious choir singing were heard in the night but what really disturbed the family was that the bread, from the first week of March 1903, crumbled away during the night. It looked as if it had been gnawed by rats or mice.

All sorts of precautions were taken but nothing could arrest the dwindling of the loaves. They were set in a closed pan, with a rat-trap set inside and another on top of the lid, the floor was sprinkled with flour, two lengths of cotton were stretched across the room, and the doors were locked. In the morning, everything was found intact, but one of the loaves had entirely disappeared, and the other had dwindled to half of its original size. For nearly three months the Websters kept the mystery to themselves. The situation became desperate. Mrs. Webster had seen the end of a loaf waste to nothingness on the kitchen table within an hour.

The family requested the services of a former police constable named Berridge, and he was put in sole charge of the dairy for several days. But Berridge frankly confessed that he was baffled. He came with two loaves of bread to the farm, and locked them in the dairy with his own special lock. The next day they appeared to be all right, but a day after, cutting them open, he found the loaves quite hollow. He suspected faulty baking but the cavity gradually grew wider and wider, and the second loaf began to dwindle before his eyes.

He secreted pieces of bread in other places about the house, but in every instance they wasted away to nothing. Ten leading chemists of Beverley and Hull visited the farm and analyzed the bread. Microscopic examination did not reveal the presence of

any microbe or fungus, and the bread was pronounced absolutely pure.

When Mrs. Webster resorted to baking cakes for the household, she was relieved to find that although they lay side by side with the blighted bread they showed no sign of harmful contact. But when the last crumb of bread disappeared, the mysterious destroyer of the loaves attacked the cakes as well. The decay of a loaf was immediately arrested if it was removed from the precincts of the farmhouse. This proved that the blight was local and possibly a bizarre form of haunting.

The gruesome traits of the traditional ghost are well reflected in the story the Earl of Bective told British psychical researcher **Harry Price**. As reported in *Psychic Research* (June 1930), the earl was staying with some friends at a Scottish castle and wished to explore a certain wing, which had been closed for generations. In the state ballroom, he saw to his amazement,

“The trunk of a man near the door by which he had just entered and which he had closed after him. No head, arms or legs were visible, and the trunk was dressed in red velvet, with slashings of white across the breast and a good deal of lace. The period was perhaps Elizabethan and the trunk was undoubtedly that of a man. . . .

“The apparition gradually became less distinct and finally vanished, apparently through the closed door. Lord Bective then hurried to the other end of the room with the intention of ascertaining whether the phantom had passed into the next apartment. . . .

“And now comes the most extraordinary part of the story. Although he had a few minutes previously passed through the doorway (the door swinging very easily and with a simple latch), he now found that something was on the other side of the door which prevented his opening it. He could still raise the latch and the door would give a fraction of an inch, with a pronounced resilience, exactly as if someone were on the far side attempting to bar his entry into the room. After two or three good pushes he gave an extra powerful one and the door flew open and he was alone.”

The story of the haunted vaults at Barbados sounds like fiction, yet Commander R. T. Gould, R.N., assures us in his book *Oddities: A Book of Unexplained Facts* (1928) that it is a true tale. Time after time, heavy leaden coffins were found standing on end and tossed about as if by the hand of a giant. Lord Combermere, governor of Barbados, decided to test the matter. The six coffins of the haunted vault were placed in order, a stone weighing five tons was cemented into the doorway and Combermere and others placed their seals on the vault. On April 18, 1820, eight months later, the vault was opened. The sand on the floor bore no mark, yet the six coffins were found thrown all over the vault.

A recurring spectral light, subsequently named the Fire of St. Bernardo, was seen in Italy in Quargento by Signor Sirembio during the early months of 1895, and afterward by one Professor Garzino, the civil engineer Capello and others. At about half past eight in the evening, a luminous mass, sometimes of a diameter of 24–28 inches, appeared and moved by leaps from the little church of St. Bernardo to the cemetery and about midnight returned to the church. The event took place at all seasons, but it was not seen by everybody. The case was described in **Cesare Lombroso's** book *After Death—What?* (1909).

The medium **Elizabeth d'Esperance**, as a young girl, was greatly frightened on the Mediterranean in 1867 seeing a “strange ship . . . her white sails gleaming rosy red in the light of the setting sun,” looming full over the bows of the S.S. *Sardinian*, on which she was sailing. “One man on her deck was leaning with folded arms against the bulwarks watching the oncoming of our vessel.” The strange ship passed through their own. D'Esperance saw the vessel in the wake of her boat, with sails fully set; she saw each rope of the rigging, men moving about on the deck, and the pennant flying at the mast-head. Lieutenant N., standing next to the girl, saw nothing.

To **Charles Richet**, the idea that nonhuman intelligences might be behind the phenomena of haunting was greatly appealing. However, almost nothing that would amount to evidence is available of such haunting. The German “*Berg Geister*,” (the spirits of mountains and mines) or the “little people” (fairies) would be of this class.

In *Nineteenth Century Miracles* (1884), Emma Hardinge Britten related that a Mr. Kalozdy, a Hungarian author on mineralogy and teacher in the Hungarian School of Mines, collected many narratives of knockings in Hungarian and Bohemian mines. He and his pupils often heard these knockings. The miners took them for signals from the Kobolds (underground goblins) not to work in the direction against which they were warned. The materialized appearance of these Kobolds was seen by Mrs. Kalozdy, herself an author, in the hut of a peasant, Michael Engelbrecht. Lights the size of a cheese plate suddenly emerged; surrounding each one was the dim outline of a small human figure, black and grotesque. They flitted about in a wavering dance and then vanished one by one. This visit was announced to Engelbrecht by knockings in the mine. The more prosaic explanation of underground knockings is that they are caused by seismic disturbances.

Speculations of the Early Psychical Researchers

Such instances, complemented with **poltergeist** disturbances and other famous cases (such as the **Bealings bells**, the **Drummer of Tedworth**, the **Epworth phenomena**, the house of **Eliakim Phelps**, and **Willington Mill**), give a comprehensive idea of the complexity of haunting. What did psychical researchers make out of it? Early investigation pointed to a disapproval of the general belief that some great crime or catastrophe is always to be sought as the cause of haunting.

The chapter on “Local Apparitions” in the *Report on the Census of Hallucinations* published by the **Society for Psychical Research**, London, in 1894, concludes:

“The cases we have given, in addition to others of the same kind to be found in previous numbers of the Proceedings, constitute, we think, a strong body of evidence, showing that apparitions are seen in certain places independently by several percipients, under circumstances which make it difficult to suppose that the phenomena are merely subjective, or that they can be explained by telepathy without considerable straining of our general conception of it. It appears, however, that there is in most cases very little ground for attributing the phenomena to the agency of dead persons, but as we have said, in the great majority of cases they are unrecognised; and in these cases, if they really represent any actual person, there is often no more reason to suppose the person dead than living.”

Folklorist Andrew Lang objected to the SPR's investigation mainly on the grounds that the committee “neglected to add a seer to their number.” This he considered a wanton mistake. He added that ghosts do not have benefit nights, that they are not always on view, and even where they have appeared there are breaks of years without any manifestations. **Eleanor Sidgwick**, who drew up the report, was the first to make a serious attempt to face the difficulties of the problem of hauntings. In an 1885 paper she offers four hypotheses for consideration:

1. The apparition is something belonging to the external world that, like ordinary matter, it occupies and moves through space, and would be in the room whether the percipient were there to see it or not.

2. The apparition has no relation to the external world but is an hallucination caused in some way by some communication, without the intervention of the senses, between the disembodied spirit and the percipient, its form depending on the mind of either the spirit or of the percipient, or of both. This hypothesis does not account for the apparent dependence of the haunting on the locality.

3. The first appearance in haunted houses is a purely subjective hallucination, and subsequent similar appearances, both to the original percipient and to others, are the result of the first

appearance, unconscious expectancy causing them in the case of the original percipient and in the case of others. This hypothesis assumes that a tendency to a particular hallucination is very infectious.

4. There is something in the actual building itself which produces in the brain that effect which, in its turn, becomes the cause of hallucination.

Personally, she did not find any of these hypotheses satisfactory and concludes,

“I can only say that having made every effort—as my paper will, I hope, have shown—to exercise a reasonable scepticism, I yet do not feel equal to the degree of unbelief in human testimony necessary to avoid accepting, at least provisionally, the conclusion that there are in a certain sense, haunted houses, i.e., that there are houses in which similar quasi-human apparitions have occurred at different times to different inhabitants, under circumstances which exclude the hypothesis of suggestion or expectation.”

Frank Podmore believed that the story of a haunting was begun by some subjective **hallucination** on the part of a living person, which lingered on in the atmosphere and was telepathically transmitted to the next occupant of the room or house in question. Ada Goodrich-Freer, in her *Essays in Psychical Research*, aptly remarks that on this theory the story of her vision in Hampton Court Palace ought to be transmitted to future occupants of her room whether she really saw or only imagined what she saw, or mistook what she saw, or even if she told lies as to what she saw.

F. W. H. Myers defined the ghost as a manifestation of persistent personal energy. He made many interesting suggestions. One was that haunting may be the result of past mental actions that may persist in some perceptible manner, without fresh reinforcement, just as the result of our bodily actions persist. The perception may be retro-cognition owing to some curious relation of supernormal phenomena in haunted houses to time. In another suggestion he attributed the phenomena to the dreams of the dead, which are somehow being made objective and visible to the living. In his *Human Personality and its Survival of Bodily Death* (1903) he went much further and offered for consideration his theory of “psychorrhagic diathesis” as applied to a spirit. He defined it as “a special idiosyncrasy which tends to make the phantasm of a person easily perceptible; the breaking loose of a psychical element, definable mainly by its power of producing a phantasm, perceptible by one or more persons in some portion of space.”

The theory is a bolder exposition of what **Edmund Gurney** suggested: that spectral pictures, like the recurring figure of an old woman on the bed where she was murdered, may be veridical after-images impressed we know not how on what we cannot guess by that person’s physical organism and perceptible at times to those endowed with some cognate form of sensitiveness. The image is veridical because it contains information regarding the former inhabitant of the haunted place.

Earthbound Spirits?

The same suggestion was contained in **Ernesto Bozzano’s** “psychical infestation” theory. Bozzano made a special study of haunting and compiled statistics that indicated that out of 532 cases of haunting, 374 were caused by ordinary ghosts and 158 by the poltergeist type. Psychometric impressions are frequently referred to as another possibility of explanation. As Longfellow writes, “All houses wherein men have lived and died are haunted houses, through the open doors the harmless phantoms on their errands glide, with feet that make no sound upon the floors.”

To explain how psychometric impressions may become intensified, the theory may be combined with the emotional energy of the dreams or the remorse of the dead. Remorse is said to make a spirit earthbound, but additional theories have also been brought forth.

Plato quotes Socrates in *Phaedo*,

“And in this case [impure life] the soul which survives the body must be wrapped up in a helpless and earthy covering, which makes it heavy and visible, and drags it down to the visible region, away from the invisible region of spirit world, Hades—which it fears. And thus these wandering souls haunt, as we call it, the tombs and monuments of the dead, where such phantoms are sometimes seen. These are apparitions of souls which departed from the body in a state of impurity, and still partake of corruption and the visible world, and therefore are liable to be still seen. And these are not the souls of good men, but of bad, who are thus obliged to wander about suffering punishment for their former manner of life which was evil.”

In *Per Amica Silentia Lunae* (1918), poet **W. B. Yeats** was less censorious in suggesting that “We carry to Anima Mundi our memory, and that memory is for a time our external world; and all passionate moments recur again and again, for passion desires is own recurrence more than any event.”

In the book *The Projection of the Astral Body* written in collaboration with **Hereward Carrington** (1929), **Sylvan J. Muldoon** states, “. . . the most upright earthly being is just as apt to become the victim of an earthbound condition as the most wicked.” It is not the moral but the psychic conditions that make a spirit earthbound. “How often do we hear of the murderer haunting a place? No, it is always the victim—the innocent party, who figures in haunted house phenomena.” This is not always true, however, as there have been many accounts of hauntings by murderers.

Spirits may be earthbound for four reasons: desire, habit, dreams, and insanity. Revenge may be just as potent a factor in making a spirit earthbound as love. Often the haunter appears to be dreaming, yet occasionally he can be drawn into conversation. According to Muldoon, it is the “crypto-conscious” mind which does the talking, while the conscious mind is engaged in the dream.

The crypto-conscious mind of Muldoon is a department of the unconscious which has a will of its own. Violent death is, however, the most frequent cause of haunting. It results in a stress on the mind that influences the crypto-conscious mind to re-enact the last scene on earth. As an analogy Muldoon pointed to the “very common occurrence during the World War to see soldiers, while dreaming, jump from their beds and re-enact terrors which they had met with and which had left a deep stress in their subconscious minds.”

Lombroso investigated many cases of haunting and always found a certain purpose: inflicting punishment for the reoccupation of the house, revenging the honor of the family, or moral or religious warning. The disturbances are especially powerful if the victims of the tragedy, enacted perhaps centuries before, died a violent death in the flower of their life. Lombroso called the haunted houses “necrophanic houses.”

Vexed by the problem of how haunting spirits obtain matter for their materializations in uninhabited houses where no human organism is available, he asked for an explanation from the **control** during a séance and twice received the answer that the hauntings derive the material for their incarnations from the animals and plants of the deserted house. Nevertheless, human organisms, if available, may be drawn upon by the hauntings.

R. C. Morton, in her record of a haunted house (*Proceedings of the SPR*, vol. 8, p. 311) states:

“I was conscious of a feeling of loss, as if I had lost power to the figure. Most of the other percipients speak of a feeling of cold wind, but I myself had not experienced this.” The ghosts Morton saw sometimes appeared to be so solid that they were mistaken for the living. A dog mistook the phantom for a living man and fled in abject terror after discovering his mistake. However solid the phantoms are, material objects do not apparently impede their progress.

Successful experiments were conducted in haunted houses by crystal gazers to locate the source of the trouble. The picture of the haunter was often disclosed when no materialization took place. J. Grasset recorded a case in the *Proceedings of the*

SPR (vol. 18, p. 464) in which a girl saw the haunting spirit in a glass of water.

Experience shows that a decent burial of the remains of the victims of foul deeds, division of an ill-gotten treasure, **exorcism**, prayer, or mass often lays the ghost to rest. This suggests that the haunters are conscious of causing the disturbance, that the physical effects are not simple repercussions of the spirit's tormented mental state. But, as Andrew Lang remarked, "the ghost can make signs, but not the right signs." They suffer from what he calls "spectral aphasia," imperfect expression on the physical plane. He believed that lights in haunted houses are partial failures of ghosts to appear in form. The possibility of causing physical effects often disappears if the haunted house is rebuilt, or if the furniture is taken out. The psychical researcher Col. Taylor once cured a haunted house by ordering the inhabitants to burn an old, moth-eaten bed he had discovered in the attic. Whether the bed was a focal point of evil or not, the manifestations soon ceased.

Ancient laws made special dispositions in the case of haunting. In *Cock Lane and Common Sense* (1894) Andrew Lang gave a summary of old cases carried to court. Lawsuits over haunting were started in 1915 at Altavilla (Italy), in 1907 at Naples, and in 1907 at Egham, England, in the latter case by the author Stephen Philips. In November 1930, the question came up before the Berlin courts in Germany whether one had the right to keep his family ghosts on the premises. An eleven-year-old girl, Lucie Regulski, was pursued by poltergeist disturbances that purported to emanate from her dead uncle. As the house acquired the reputation of being haunted, the owner applied for an order of eviction. The court decided in favor of the tenant, stating that Lucie's father could harbor as many ghosts as he pleased and that they did not lessen the value of the house.

Present Position

Cases of haunting are still reported in modern times and old-fashioned apparitions are said to appear occasionally in their traditional locales. However, in spite of the development of scientific apparatus superior to that of the past, such as tape recorders, temperature measurement devices, infra-red photography, etc., investigation of haunting is still difficult. Ghosts do not appear to order, and many individuals do not report their experiences for fear of ridicule. On the other hand, the tendency of the mass media to sensationalize claims of haunting raises doubts about cases that are reported or that become publicized in bestselling paperbacks (such as the fraudulent **Amityville Horror**).

Apparitions possess a strong subjective aspect, and most informants speak of reactions that suggest energy being drawn from themselves to assist the manifestations in haunting. In this sense those who perceive apparitions appear to function like mediums in séances and such subjective factors do not register on cameras and tape recorders. Moreover spontaneous cases and anecdotal reports are difficult for modern parapsychologists to evaluate.

Much more frequent than traditional hauntings are reports of poltergeist phenomena, which appear to be impersonal, as distinct from the personalities of apparitions. Poltergeist phenomena is more accessible to psychical investigation with cameras and tape recorders.

Although there are many well-authenticated cases of haunting over a long period of time, there is still no evidence to show how apparitions are produced and why they persist. An intriguing aspect of apparitions is the question of those of living individuals, of which there are many reliable reports (see *Phantasms of the Living* by Gurney, Myers, and Podmore, 1886). It should be mentioned that hypnotists have shown that apparently real apparitions may be evoked in subjects by suggestion and one subject was able to produce such images at will (see *The Story of Ruth* by Morton Schatzman, 1980). The term "hallucination" (without popular misconceptions of lunacy) still seems a useful

scientific description of apparitions until there is decisive evidence of how haunting takes place.

In 1970, a team of sociologists at Birmingham University, England, investigated religious beliefs and behavior in one Shropshire town and found that 15 percent of the 8,000 inhabitants accepted the existence of ghosts, while ten percent claimed to have seen or felt a ghost. Another survey by the **Institute of Psychophysical Research** in Oxford, England, collated 1,500 first-hand accounts of encounters with ghosts reported by individuals in all walks of life. This report, edited by **Celia Green** and Charles McCreery under the title *Apparitions* (1977), emphasized that the majority of ghost sightings are in the familiar surroundings of people's homes rather than at eerie old sites.

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Hauser, Kaspar (ca. 1812–1833)

Mysterious teenage boy who appeared in the streets of Nuremberg, Germany, on May 26, 1828. He could give no clear account of how he came there or where he was from, and some months later claimed that he had been imprisoned in a small, dark room all his life and fed on bread and water. At the time of his appearance in Nuremberg he appeared to be unstable on his legs and largely incoherent. The boy had a letter in his possession, ostensibly from a poor laborer, which stated that the writer first took charge of the boy as an infant in 1812 and had never let him “take a single step out of my house . . . I have already taught him to read and write, and he writes my handwriting exactly as I do.” There was also a note purporting to come from Hauser’s mother, stating that the boy was born on April 30, 1812, that his name was Kaspar, and his father, now dead, had been a cavalry officer. Both letters appeared to be fakes.

A citizen took Hauser to the house of a local cavalry captain, where the boy is supposed to have said, “I want to be a horseman, like my father,” but speaking in a parrot fashion. His vocabulary was otherwise limited to phrases like “I don’t know.” He was at first believed to be an imbecile.

Hauser was adopted by the town of Nuremberg and educated by a schoolmaster named Daumer, at whose house he lived. The boy’s education progressed rapidly, and he soon wrote his own account of his strange life. He claimed that until age 16 he was kept in a prison, perhaps six or seven feet long, four feet broad, and five feet high. There were two small windows, with closed black wooden shutters. He lay on straw, lived on bread and water, and played with toy horses, confined in darkness. He never saw his captor, but “the man” taught him letters and about nine words, after many years taught him to stand and walk, and finally released him.

Hauser’s case was studied by Paul John Anselm von Feuerbach, a legal reformer, who published a passionate and not wholly accurate work about Hauser. Both Feuerbach and Daumer claimed that Hauser was an excellent example of a mediumistic subject, sensitive to animal magnetism and able to see in the dark.

Romantic rumors circulated about Hauser, including one claiming that he was really the crown prince of Baden, a legitimate son of the grand duke Charles, and that he had been kidnaped in 1812 by servants of the countess of Hochberg (morganatic wife of the grand duke) to secure succession by her own offspring.

In 1831, the British Earl Stanhope visited Nuremberg and became interested in Hauser, believing him to be the victim of criminals. He undertook to sponsor the lad’s higher education, and in the following year Hauser was sent to Anspach in the charge of a Dr. Meyer, who became his tutor. Hauser eventually became a clerk in the office of Feuerbach, who was then president of the court of appeal. Feuerbach died in May 1833, and rumors circulated that he had been poisoned by mysterious enemies. (Back in 1829, when in the care of Daumer, Hauser had claimed to be the victim of a mysterious assassin who had wounded him on the forehead.)

Hauser became increasingly dissatisfied with his clerical post, believing himself destined for higher things. Like Meyer, he had hopes that Lord Stanhope would take him to England and adopt him into high society. Meanwhile Meyer became increasingly disillusioned with Hauser, finding him incurably untruthful. He had strong misgivings about Stanhope’s imminent visit to Anspach.

On December 14, 1833, Hauser suddenly rushed into Meyer’s room, clutching his side, and led Meyer to a point about five hundred yards from the house. Hauser was unable to answer questions, but on returning to the house gasped out, “Went court garden . . . man . . . had a knife . . . gave a bag . . . struck . . . I ran as I could . . . bag must lie there.” It was found that he had a narrow wound under the center of his left breast, caused by a sharp, double-edged weapon. He claimed that on the morning of the fourteenth, a man brought him a message from the court gardener, asking him to look at some clay from a newly bored well. When he went there, another man came forward, gave him a bag, stabbed him and fled. There was snow in the vicinity of the stabbing, but no footprints beyond a single track, perhaps Hauser’s own. The bag contained a note in mirror writing containing vague phrases about coming from the Bavarian frontier. Hauser died within three or four days, his heart having been injured.

Rumors multiplied—that Hauser was once more the victim of a sinister plot connected with the prince of Baden, that Lord Stanhope himself was the ringleader and Meyer was an accomplice. The Countess Albersdorff saw visions and published an accusation. Stanhope himself believed that Hauser might have injured himself deliberately to attract attention and perpetuate romantic legends, and that the weapon may have penetrated farther than intended. Hauser undoubtedly had a neurotic and hysterical temperament, and mysterious attacks seemed to occur after quarrels with his guardians.

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Hawaiian Society for Psychical Research

Nonprofit organization established to promote, encourage, and participate in the scientific study of **psi** phenomena. Last known address: Gharith Pendragon, Hawaiian Society for Psychical Research, P.O. Box 4620, Honolulu, HI 96813.

Haxby, W. (ca. 1878)

Nineteenth-century English physical medium who was a postal employee. **Alfred Russel Wallace** writes of Haxby’s psychic side in *My Life* (1902):

“He was a small man, and sat in a small drawing-room on the first floor separated by curtains from a larger one, where

the visitors sat in a subdued light. After a few minutes, from between the curtains would appear a tall and stately East Indian figure in white robes, a rich waistband, sandals, and large turban, snowy white, and disposed with elegance. Sometimes this figure would walk round the room outside the circle, would lift up a large and very heavy musical box which he would wind up and then swing around his head with one hand.

“He would often come to each of us in succession, bow and allow us to feel his hands and examine his robes. We asked him to stand against the door-post and marked his height, and on one occasion Mr. Hensleigh Wedgwood brought with him a shoe-maker’s measuring rule and at our request, Abdullah, as he gave his name, took off a sandal, placed his foot on a chair and allowed it to be accurately measured with the sliding rule. After the séance Mr. Haxby removed his boot and had his foot measured by the same rule, when that of the figure was found to be full one inch and a quarter the longer, while in height it was about half a foot taller. A minute or two after Abdullah had retired into the small room, Haxby was found in a trance in his chair, while no trace of the white-robed stranger was to be seen. The door and window of the back room were securely fastened and often secured with gummed paper which was found intact.”

It was recorded in the contemporary Spiritualist press that Haxby materialized dogs that ran about the room. However, **Charles Richet** in *Thirty Years of Psychological Research* (1923) states: “Haxby cheated impudently.”

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Hayden, Maria B. (ca. 1852)

Influential American medium of Boston and wife of W. R. Hayden, editor of the *Star Spangled Banner*. Maria Hayden was the first American medium to visit England after the beginnings of modern **Spiritualism** in the United States, and subsequently had a great influence on the development of the Spiritualist movement. She arrived in England in October 1852 in the company of a man named Stone, who professed to be a lecturer on “electro-biology,” the art of inducing hypnotism by gazing at metallic disks.

Hayden was an educated woman and possessed a limited type of mediumship consisting mainly of **raps**; however, they furnished information beyond the knowledge of the sitters. In the British press she was treated as an American adventuress. The magazine *Household Words* was the first to ridicule her. *Blackwood’s Magazine*, *The National Miscellany*, and other papers followed. Many disclosures were published claiming that the medium could not give correct answers unless she saw the alphabet.

The first man who confessed he was puzzled and unable to account for the phenomena was **Robert Chambers**. He describes his visit to Hayden in an unsigned article in *Chamber’s Journal* on May 21, 1853, and admitted to having witnessed correct information when the alphabet was behind the medium’s back. *The Critic* was the next to call attention to the inadequacy of the theory put forward by the skeptics. A Dr. Ashburner, one of the royal physicians, came forward for the defense and so did Sir Charles Isham. Other people of importance admitted that the phenomena were worthy of serious investigation, although they were unwilling to commit themselves.

Hayden’s most important conquest was the conversion to Spiritualism of **Augustus de Morgan**, the famous mathematician and philosopher. The book by Mrs. de Morgan *From Matter to Spirit* (1863, first edition anonymous), the preface of which was written by her husband, gives a detailed account of Hay-

den’s séances. Additional notes were published in Mrs. de Morgan’s *Memoir of Augustus de Morgan* (1882).

The veteran socialist Robert Owen, age 83 at the time, also had several sittings. As a result he boldly embraced Spiritualism and proclaimed in the *Rational Quarterly Review* a formal profession of his new faith. The publication of the first English periodical on Spiritualism dates from Hayden’s visit. The publisher was W. R. Hayden, who joined his wife in England, and the periodical was titled *The Spirit World*. The first and last issue appeared in May 1853.

After a year’s stay in England Maria Hayden returned to the United States, graduated as a doctor of medicine, and practiced for 15 years with such remarkable healing powers that **James Rhodes Buchanan**, the famous pioneer in **psychometry**, declared her to be “one of the most skillful and successful physicians I have ever known.” She was later offered a medical professorship in an American college.

The great medium **D. D. Home** gave one of his first public séances at the Haydens’ home in March 1851. It is possible that Hayden’s mediumship dated from that visit.

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Haynes, Renée (Oriana) (1906–1994)

British novelist, historian, and writer on psychical research. Haynes was born on July 23, 1906, in London and was educated at private schools and an open-air establishment run by Theosophists. She then attended St. Hugh’s College, Oxford (B.A. honors, 1927), where she majored in law and history. From 1928 to 1930 she worked for the publishers Geoffrey Bles, Ltd., London. Her literary career began in 1928 with her book *Neopolitan Ice*. Through the 1930s she wrote *Immortal John* (1932), *The Holy Hunger* (1935), and *Pan, Caesar and God: Who Spoke by the Prophets* (1938). She worked for over a quarter-century for the British Council, London, becoming director of book reviews (1941–67).

She joined the **Society for Psychological Research** (SPR), London, in 1946, edited the society’s *Journal* and *Proceedings* for more than a decade (1970–81), and served a tenure as a vice president. She was most interested in spontaneous phenomena and shied away from statistical studies. She argued that the psychic aspect of existence was an integral part of human life, an observation made in part from incidents in her own life, including some vivid precognitive dreams. She wrote a number of books on psychical research, but is most remembered for her centennial history of the society. Haynes died in 1994.

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Hazelrigg, John (1860–1941)

American astrologer, born on June 20, 1860. He was the younger of twins, his brother being one hour older. Hazelrigg

moved to New York as an actor but later abandoned the stage to become an astrologer. His first book, *Metaphysical Astrology*, was published in 1900, and in 1901 he launched a magazine, *Astro-Herald*. In 1916 he led in the formation of the American Academy of Astrologians, an elite group of astrologers who met periodically to discuss the more esoteric aspects of astrology. Hazelrigg edited the proceedings.

Hazelrigg wrote several additional books over the years. He also worked with George J. McCormack in astrometeorological research for 15 years (1917–32).

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Hazel Tree

The hazel was dedicated to the god Thor and was esteemed a plant of great virtue for the cure of fevers. Hazel branches were a favorite for use as a **divining rod**. Cutting a rod on St. John's Day or Good Friday was believed to ensure its success as an instrument of divination. A hazel rod was also a badge of authority, and it was probably this notion that caused it to be used by schoolmasters. A hazel rod was also a symbol of authority among ancient Romans.

HDI See Human Dimensions Institute

Head of Baphomet

An interesting discovery was made public in 1818 dealing with the history of secret societies. According to Baron Joseph von Hammer-Purgstall (in his essay "Mysterium Baphometis Revelatum" in volume 6 of *Fundgruben des Oriens*), there was found among the antiquities of the Imperial Museum of Vienna some idols named Heads of **Baphomet**, which the **Templars** were said to have venerated. These heads represented the divinity of the Gnostics, named *Mété* (Wisdom). For a long time one of these gilded heads was preserved at Marseilles. It had been seized during a Templar retreat, at a time when they were pursued by the law.

Healing, Psychic

A popular early theory of psychic healing was that it was effected by a sudden and profound nervous change. The conception of the therapeutic power of such a change we owe to **Franz Anton Mesmer** (1733–1815). He brought it about by a combination of passes, unconscious suggestion, and supposed metalotherapy in an apparatus called the **baquet**. The baquet involved an oak tub filled with water, iron filings, and flasks of "magnetized water." Patients were connected to this baquet by holding rods or cords, which supposedly conveyed the "magnetism." The atmosphere was enhanced by music. Mesmer contended that a nervous effluence was passing into the patients.

There are many sensitives even now who claim curative power by such a fluid. But the discovery of magnetic action was put forward long before Mesmer as the basis of the sympathetic system of medicine.

The magnet itself was an illustration of the interaction of living bodies. Every substance was supposed to radiate a force. This force was guided by the in-dwelling spirit of the body from which it proceeded. A dis severed portion of a body retained something of the virtue of the body. This led to the deduction that instead of the wound, the weapon that caused it should be anointed, as the wound cannot heal while a portion of the vital spirit remains in disastrous union with the weapon and exerts an antipathetic influence upon its fellow spirit in the body (see **powder of sympathy**).

The sway of mesmerism was long and powerful. It yielded place to **hypnotism** after **James Braid** proved that **somnambulism** can be induced without passes by mere suggestion, or moreover that the patients can bring it about by themselves by staring at bright objects.

This discovery threw the nervous effluence theory overboard, although its possibility as a coordinating factor was by no means ruled out. Indeed **animal magnetism** has often, in one form or another, been rediscovered. A. A. Liébeault (1823–1901), for example, from his work treating children under four and curing some under three, claimed that magnetic healing was not due to suggestion. Similar successes were registered later by psychologist **Julien Ochorowicz** (1850–1917) on children under two. Liébeault even came to the conclusion that a living being can, merely by his presence, exercise a salutary influence on another living being quite independently of suggestion.

However that may be, the mysterious power that after Braid was ascribed to suggestion did not bring us any closer to understanding the curative process. It is more than likely that the ordinary hypnotizer has no curative power at all, and that his command simply starts a train of self-suggestion from the conscious mind, which otherwise would not have penetrated sufficiently deeply to bring about a nervous change.

It is even legitimate to suppose that the same power may be at work in charms, **amulets**, and incantations. **E. W. Cox** may have hit upon the truth when he wrote: "The use of the passes is to direct the attention of the patient to the part of the body then being operated upon. The effect of directing the attention of the mind to any part of the frame is to increase the flow of nerve force [or vital force] to that part."

The healer himself may have no knowledge of the process. The supposition that when he lays his hand on the diseased part of the body a magnetic current passes through may not be correct at all, even if the patients often experience a feeling of warmth, as of an electric shock. The healer's influence appears to be rather a directive one for the patient's own powers, which the healer turns into a more efficient channel. If the hypnotizer is more successful than the average psychic healer, an explanation may be found in the trance state into which the patient is thrown, giving him direct access to the subconscious self to which, to use the words of **F. W. H. Myers**, "a successful appeal is being made through suggestion." In the *Proceedings* of the Society for Psychical Research, he suggests,

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

This vital control he believed to be the result of some influx from the unseen world; the efficacy of suggestion was dependent on the quantity of new energy that could be imbibed from the spiritual world by directing subliminal attention to a corporeal function.

The problem of psychic healing, however, is much more complex than it appears. It bristles with interesting and stubborn facts that refuse to be fitted into convenient pigeonholes. Suggestion appears to be ruled out when healers cure animals. The process of healing seems interwoven with psychical manifestations, the success of healing often serving as evidence of

the paranormal. Medical **clairvoyance**, **psychometry**, and direct and indirect action by spirits are concepts that demand consideration.

The somnambules of the early magnetizers diagnosed their own diseases. This was known later as **autoscopy**. It is now a rare phenomenon. As an intermediate instance between autoscopy and clairvoyant diagnosis, the curious case in Baron Carl du Prel's *Experimental-Psychologie* (1890) is worth mention. To a hypnotic subject it was suggested that, in his dream, he would find a certain cure for his ailments. The dream was very vivid, a voice giving medical advice was heard, and when these instructions were followed the patient's health considerably improved.

To the eyes of medical clairvoyants, the human body appears to be transparent. They see and describe in lay terms the seat and appearance of the disease. Some have a more restricted power and diagnose from the changes in the **aura** of the patient, the color being allegedly affected by illness.

Psychometrists do not require the presence of the patient at all. A lock of hair may be sufficient to put the medium on the right track. Sometimes an index, i.e., the mere mention of the name, will suffice. The medium, however, sometimes suffers sympathetically. Temporarily he or she often assumes the bodily conditions of the afflicted man and vividly experiences his ailments.

The therapeutic services of psychical research are now often acknowledged by psychoanalysts and physicians. **Crystal gazing** and **automatic writing** help to explore the subconscious mind. Long forgotten memories may be recalled and events of importance may be traced to their source and enable the psychoanalyst to form conclusions without hypnotic experiments. The **divining rod** (the diviner holding bacterial cultures in his hand) has also been discovered as a means of successful diagnosis, and the use of the pendulum in place of the rod has developed into the art of **radiesthesia**.

Spirit Healing

Often diagnosis and cure take place through alleged spirit influence, advice, or direct action. A physician, Josiah A. Gridley of Southampton, Massachusetts, confessed in his *Astounding Facts from the Spirit World* (1854) to have often known a patient's disease and the treatment to be followed before he ever went to see that patient. He attributed the remarkable success of his practice to his communion with the spirit world.

In England, the first spiritual healer, a lecturer on mesmerism named Hardinge, became convinced through spirit communications that epilepsy was due to demonic **possession** and undertook to cure such cases by spirit instruction. J. D. Dixon, a homeopathic doctor, was the next English healer who, after being converted to Spiritualism in 1857, treated his patients with prescriptions obtained by raps. Daniel Offord, a nine-year-old English boy, wrote prescriptions in Latin, a language which he did not know. He predicted the 1853 cholera epidemic two months in advance and prescribed a daily dose of half a teaspoonful of carbon as an antidote.

The spirits who assist mediums mostly claim to have been physicians on earth who have attained to a higher knowledge in the beyond. **A. H. Jacob** ("Jacob the Zouave") actually saw the spirits ministering to his patients. **Mrs. J. H. Conant** attributed Jacob's curative powers to the knowledge of "Dr. John Dix Fisher" in spirit; similarly "Dr. Lascelles" who worked through C. A. Simpson in the **Seekers** group in London; and "**Dr. Beale**," a spirit entity who claimed to have followed the medical profession on Earth and who worked through one Miss Rose, a medium. The strange cure of Mme X. (as recorded in the *Proceedings* of the SPR, vol. 9) was effected by a spirit doctor; the healing controls were Native Americans who were said to have been medicine men in their tribes.

The methods of Native American controls were quite interesting. As the medium **Gladys Osborne Leonard** describes in *My Life in Two Worlds* (1931),

"Mrs. Massey's chair was a wooden rocking one. Suddenly her chair began to rock backwards and forwards gently at first, then gathering speed, till it rocked at a tremendous rate. Then, to our horror, the chair turned a complete somersault. So did Mrs. Massey. She fell right on her head, and lay where she fell. I rushed to her, and before I realised what was happening North Star had taken control of me. A lump, the size of an egg, had come up on Mrs. Massey's head. North Star placed my hands upon it; in a few moments it had gone. North Star then left her head alone and proceeded to make passes over her body, particularly over the heart. He gave loud grunts of satisfaction, and seemed extremely well pleased with something. After about half an hour's hard work he stopped controlling me, and Mrs. Massey then disclosed the fact that she had felt very ill for some days past, and she felt better now than she had for months."

Further on, Leonard states,

"When North Star controlled me for healing, he always appeared to appeal to someone far higher than himself before commencing his treatment. He never spoke, but he used to hold his hands upward and outward as if he expected something to be put, or poured into them. His attitude was so obviously one of prayer, or supplication, though he was usually in a standing position."

The most well-known psychic healer was **Edgar Cayce** (1877–1945) who diagnosed and prescribed for thousands of ailments in a state of self-induced trance.

Healing at a Distance

Cases of healing at a distance are also on record. When the healer's magnetism is said to be transferred into water, paper, or cloth one may argue for suggestion as an explanation; there are, however, more difficult instances. According to a letter from E. W. Capron, quoted in Leah Underhill's *The Missing Link in Modern Spiritualism* (1885) on the occasion of Capron's first visit to the **Fox sisters** in Rochester, he mentioned casually that his wife was affected with a severe and troublesome cough. Leah Fox in trance suddenly declared: "I am going to cure Rebecca of the cough." She then gave an accurate description of Rebecca and pronounced her cured. Returning home, Capron found her extremely well and the trouble never returned. Absent healing, through prayer groups, is now a regular activity of healing centers.

Cases are recorded in which an apparition at the bedside of a sick person effects a cure by the laying on of hands or by giving instructions. Materialized spirit hands made passes over the head, throat, chest, and back of **Stainton Moses** to relieve his bronchitis. While it may have been Stainton Moses's faith in the powers of his guides that effected the cure, this does not, however, explain how the healing took place.

Neurologist J. M. Charcot (1825–1893) notes,

"The faith which was healing power seems to me to be the greatest of medicines, for it may succeed where all other remedies have failed. But why should faith, which works on the soul, be considered more miraculous than a drug, which acts on the body? Has anyone yet understood how a drug can cure?"

St. Bernard, the Abbot of Clairvaux (1090–1153), **Valentine Greatrakes** (1662), Jacob The Zouave (1828–1913), **J. R. Newton** (1810–1883), the **Earl of Sandwich** (1839–1916), author of *My Experiences in Spiritual Healing* (London, 1915), and such modern healers as the late **Harry Edwards** (1893–1976) to mention a few names only, put many astonishing cures on record that seem to be authentic.

The Nature of Healing

The mind-cures of Christian Science must also be considered. These are wrought by the perception of God as the sole reality and the belief that neither matter nor evil exist. Reports of spectacular healings come from the records of the **Church of Christ Scientist**, just as they come from Roman Catholicism, evangelical Christianity, and various Spiritualist, occult, and

metaphysical groups. There appears to be little objective difference between spiritual healing, divine healing, mind-cure, and faith-cure (the removal of pain by faith in God's power and by prayer). In this respect, one may go back to the ancient days when sleeping in the temple, after having invoked the help of God, often brought about healing at the shrines of Aesculapius, Isis, and Seraphis.

Astonishing instances of healing are recorded in Carré de Montgeron's book *La Vérité des Miracles opérés par l'intercession de M. de Paris* (Cologne, 1745–47), dedicated to the king of France. Miracles took place at the tomb of the Abbé Paris, the Jansenist, in 1731 and the three or four years following. The cure of Mlle. Coirin was without precedent. Cancer had completely destroyed her left breast, and the case seemed utterly hopeless. A visit to the tomb not only cured her, but restored the breast and nipple without any trace of a scar. She was examined in Paris by the royal physician, M. Gaulard, who declared the restoration of the nipple an actual creation. Other physicians deposed before notaries that the cure was perfect. Other amazing cures followed.

The cemetery of St. Médard became so famous for this occurrence that the ire of the Jesuits was aroused and soon afterward, according to Voltaire, it was inscribed on the churchyard wall:

De par le Roi—défense à Dieu

De faire miracle en ce lieu.

Voltaire said that God obeyed and the miracles stopped. This, however, is contradicted by the cures, which kept on occurring for a space of 25 years. And miraculous cures were effected at Treves in Germany by touching a relic known as the **Holy Coat of Treves** in 1891. Holywell in Wales was called the Welsh Lourdes for similar occurrences. **Lourdes** itself has become an established site for miracles in healing.

Recent Developments

The most sensational modern development of psychic healing is **psychic surgery**, which takes two forms. The first, in which the medium mimes operations, is allegedly guided by the spirit of a dead doctor; in the second, in which psychic healers appear to perform real operations, either with their bare hands or with primitive instruments, wounds heal instantaneously. The latter type of psychic surgery, practiced widely in the Philippines and Brazil, remains highly controversial, with conflicting evidence of authenticity and fraud.

Since the rise of parapsychology, psychic healing has been considered under the general heading of psychokinesis. During the 1960s, some interesting healing research was carried out, as various people who claimed healing powers were put to the test in laboratories in attempts to effect living objects. The most spectacular of these experiments used Oscar Estabany, a Hungarian immigrant, who worked with cancer researcher Bernard Grad of McGill University, Montreal. Through the 1960s, Grad involved Estabany in a set of ever more complicated experiments that had as their object the stimulation of the growth of plants and the increase of the rate of healing in wounds on mice. Biochemist Justa Smith also found that Estabany could stimulate the growth of enzymes. The choice of targets in these carefully controlled experiments was made in each case to take the factor of suggestion away.

In one of the most interesting of experiments, Estabany was not allowed near the plants, but merely held the water used to water the plants in his hands. As with other experiments, the plants watered with Estabany's water grew taller.

The Estabany experiments stand as among the most impressive in psychokinesis and are a demonstration of the healing power inherent in at least some human beings. The understanding of a healing power in some persons underlies the popular practice of therapeutic touch developed by Dolores Krieger, a nursing instructor, during the mid-1970s.

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Healing by Faith

Faith healing, the idea that faith in God is the operative agent in miraculous healings of the body, is in large part a misnomer. Most Christian ministers and evangelists who practice healing understand clearly that God, through the power of the Holy Spirit, is the operative force in healing. In Christian theology, faith is the name given to the trusting relationship the Christian hopefully has with God. Given the omnipotence of God, faith is often seen as the element that allows the believer to receive God's healing power.

The practice of healing in evangelical churches has often received bad press. It has been attacked by those who believe it is an exercise in ignorance. The image of healing ministers has not been helped by those few who have advocated a complete break with doctors, an attitude carried over from the days prior to the scientific medicine of this century. Given the successes of medicine, the miracles reported have not dealt with the question of those who failed to receive any healing. A few have cited lack of faith as a reason why some people are not healed.

Divine healing, the more proper designation of what is popularly called faith healing, emerged in force in the 1870s, contemporaneously with Christian Science and **New Thought**. Physicians were scarce and their cures still haphazard at best. The leader of the new healing movement was an Episcopal physician, Charles Cullis, who held healing meetings each summer beginning in the 1880s. Among those who were healed at his hand was Rev. Albert Benjamin Simpson, a Presbyterian minister who had responded to the new Holiness movement that had emerged among the Methodists. Members of the Holiness movement saw themselves living in the last days, when God

would pour his spirit out anew on his people (Acts 2). They thought they lived in a time of miracles.

Simpson joined hands with G. O. Barnes, also a former Presbyterian minister, who had worked with evangelist Dwight L. Moody and also had been affected by Holiness preachers. In 1876, Barnes traveled through Kentucky, saving souls and healing the sick by laying on hands in the name of the Lord. By 1882, Barnes and A. B. Simpson were working together. Simpson began a magazine, the first step toward founding the Christian and Missionary Alliance, the first modern denomination to advocate healing as a central tenet. Simpson developed an understanding of Christ's fourfold ministry as Saviour, Sanctifier, Healer, and Coming King.

Another influential evangelist healer was John Alexander Dowie, an Australian Congregationalist minister who came to the United States from Australia in 1888 as head of the international Divine Healing Association. He eventually settled in Zion, Illinois, north of Chicago, and founded the independent Christian Catholic Church. Dowie was a controversial figure, constantly in conflict with authorities, and lost control of his own movement following an illness in 1906. His community was a frequent stop on the tours of itinerant healing evangelists and several of the residents emerged to become evangelists of note.

Healing in the Holiness movement was passed along to the Pentecostal movement. That movement began with Holiness evangelist Charles Fox Parham. Parham opened the Bethel Healing Home and Bible School in Topeka, Kansas, and it was here in 1901 that people began "speaking in tongues," the definitive experience of Pentecostalism. In his revival campaigns, Parham practiced healing through the laying on of hands, and hundreds of cures were claimed. Among Parham's Bible school students was African American Holiness preacher William J. Seymour, who became pastor of a small holiness congregation located on Azusa Street in Los Angeles.

The healing emphasis in Pentecostalism set the stage for the emergence of Aimee Semple McPherson, one of the most colorful healing evangelists of the 1920s. Unable to find a home in the older denominations, she founded the independent Church of the Foursquare Gospel, drawing her doctrinal perspective from A. B. Simpson. Although MacPherson's following was initially small, a revival campaign in San Diego became immensely successful through claims of miraculous healing under her ministry, and her followers eventually provided funds for a huge Angelus Temple in Los Angeles. A charismatic figure, McPherson had a flair for publicity, and was one of the early evangelists to take advantage of the new communication possibilities provided by radio. She purchased a radio station in Los Angeles, and her services were broadcast to thousands of followers across the United States. In 1926, she was supposed to have been kidnaped for a month, but critics have stated that this story covered a "love-nest" scandal.

During the Great Depression, healing evangelism suffered something of a decline, although there were still many missions and itinerant preachers. There was a great upsurge in evangelism after World War II with the ministry of William Marrion Branham, an independent Baptist preacher who attracted huge crowds with his healing during the 1940s. There were rumors that he had even raised a man from the dead. Amongst those influenced by Branham's gospel campaigns were Oral Roberts, O. L. Jagers, Gayle Jackson, T. L. Osborn, and Gordon Lindsay, all of whom developed their own ministries. In spite of a great expansion of such evangelism during the 1950s, there was again some decline through the 1960s, largely attributed to the development of air conditioning, which virtually killed independent itinerant evangelism of all kinds until the emergence of large air conditioned facilities in the 1980s.

Marjoe Gortner, a healing evangelist as a teenage preacher, left the field and appeared in a documentary film (*Marjoe*, 1972) in which he exposed the tricks used by some evangelists to support their highly competitive work. His exposure of the underbelly of healing ministries, and the disgusting practices

of some ministers, disillusioned thousands of would-be followers and threw doubt on other evangelists.

By 1970, the end of the traveling tents was in sight, as increasingly sophisticated audiences expected comfortable seats and air conditioning. However, a recovery was seen as revival services were shifted to hotel auditoriums and the new civic centers built to house seasonal sports events. Experienced evangelists such as Oral Roberts, W. V. Grant, and Rex Humbard found a new life.

New life for the healing evangelists also came from the emergence of the charismatic movement, a new spread of Pentecostalism within the older mainline denominations. As Baptists, Methodists, and Presbyterians found the baptism of the Holy Spirit and spoke in tongues, they became open to the Pentecostal message of healing. A new generation of healers emerged, including Don Stewart, **Kathryn Kuhlman**, Roxanne Brandt, and many others. Included among them was **Ruth Carter Stapleton**, sister of former president Jimmy Carter. One notable evangelist healer is **Willard Fuller**, who specializes in dental healing. An eyewitness reported: "He prays for people and God fills their teeth. I have actually seen fillings appear in teeth that had cavities; some gold, some silver, some white enamel-like substances, and some are completely restored to their original condition."

Is Faith Healing Genuine?

Healing as practiced by the Pentecostal and Charismatic evangelists raises all of the questions that any form of nonconventional or psychic healing does. Do healings occur? If paranormal healings occur, do they happen because of some psychokinetic force? By definition, consideration of God and the Holy Spirit stands outside of any scientific discourse, but might it be that the results of any divine intervention in the life of an individual have measurable consequences that could be documented? Could it be that subtle psychokinetic forces are active but misunderstood as miraculous or divine?

Given current knowledge of the mundane healing forces, quite apart from drugs, available to the average individual, from placebos to the body's own healing capacity, those skeptical of divine healing have made a strong case that all religious healing can be ascribed to natural forces—the placebo effect (operative in most cases of fraud), delayed action by medications, temporary or spontaneous remission, or, as often as not, misdiagnosis of the person's condition. On such grounds, for example, physician William Nolan attacked the ministry of Kathryn Kuhlman.

The most recent attack upon the legitimacy of healing ministries followed the discovery and exposure in the mid-1980s of several healers, most notably Peter Popoff and W. V. Grant, Jr., who were using fraudulent techniques derived from **Spiritualism** to bolster their appearance as people possessed of unusual powers. Magician **James Randi** surveyed the activities of numerous evangelists. He found most of them to be naive people of integrity, but discovered several engaged in fraud.

Defenders have countered with reports, complete with medical records, of people who have been healed in their meetings. These are, however, relatively few in number given the amount of effort required to properly document a case. Also, in most cases today, the proper records do not exist, the condition is largely stress related (psychosomatic), or the causes operative in the healings are not clear.

Many who defend healing in the religious context no longer argue that such healing is miraculous. Rather they cite the value of a life in which community, intimacy, fellowship, forgiveness, order, and compassion operate to destroy the guilt, alienation, and chaos that contributes to diseased conditions.

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Healing by Touch

In England, Scotland, and also in France, the idea that a touch of the royal hand was a sure remedy for scrofula was long prevalent, and consequently this complaint acquired the now familiar name “**king’s evil**.” In France, so far as can be ascertained, this interesting practice dates from the reign of Louis IX, and in England from that of Edward III, who is recorded to have performed a considerable number of cures. He initially would wash the affected part of the sufferer, but gradually the actual bathing was discontinued, and most subsequent kings merely touched while offering prayers on behalf of the patient.

Eventually the religious ceremony used on such occasions grew more elaborate, and during the reign of Henry VII a special “king’s evil” petition was drawn up. It is found in some editions of the Service Book printed as late as the beginning of the eighteenth century.

The belief that kings ruled by divine right was strong in Scotland, and so it is natural to assume that the early inhabitants of that land regarded their sovereigns as capable of miracles. There is little or no evidence, nevertheless, that the Stuarts, prior to the union of the Crowns, practiced touching for king’s evil. Scarcely was Charles I on the British throne, however, before he began to demonstrate his powers, and scrofulous persons flocked from far and near accordingly. They came in such numbers that early in the fifth year of his reign Charles found it essential to specify certain times for their reception at court; the proclamation that he issued on the subject is found in the *Historical Collections* of John Rushworth, sometime secretary to Oliver Cromwell.

In the proclamation the king spoke at length of the many cures wrought by his “royal predecessors.” This may allude purely to the Plantagenets or Tudors, but it is equally possible that these references indicate touching for scrofula on the part of the early Stuarts.

John Evelyn, in his *Diary*, writes repeatedly of Charles II’s activities in this relation, while Samuel Pepys refers to the same thing, and in one passage states that the sight failed to interest him in the least, for he had seen it often before. The practice of healing by the royal touch did not end with the ousting of the Stuarts in 1689. The lexicographer Dr. Samuel Johnson was taken by his father when a boy to London from Litchfield to be touched “for the evil” by Queen Anne, in 1712. The Chevalier de St. George attempted healing by touch on several oc-

casions, and his son Prince Charles, when in Scotland in 1745, made at least one attempt.

At a late period, coins that had been touched by the king were believed to ward off evil or scrofula. These were known as “royal touch-pieces” and specimens of several are preserved in the British Museum, London.

Healing by Touch in Ancient Times

The natural process of healing was thought by early peoples to be effected by a mysterious power possessed only by God and his servants—emperors, kings, priests, and saints. The common man believed he must have faith in order to be healed, and great ceremony often accompanied healing “miracles.” Healers used the laying on of hands and special words and prayers, as well as objects like **talismans**, **amulets**, rings, and images of saints.

The healing of the sick by touch and the laying on of hands was found among the people of India and Egypt, and especially among the Jews. Egyptian sculptures depict healers placing one hand on the patient’s stomach and the other on his back. The Chinese, according to the accounts of early missionaries such as Athanasius Kircher, in *China . . . Illustrata* (1667), healed sickness by the laying on of hands. In the Hebrew Bible (the Christian Old Testament) are numerous examples of healing by touch.

One instance is the healing of a seemingly dead child by Elisha, who stretched himself three times upon the child and prayed. The manner in which Elisha raised the dead son of a Shunamite woman was even more remarkable. He told Gehazi to go before him and lay his staff upon the face of the child. When that failed, Elisha laid himself upon the child, placing his hands upon the child’s hands so that the child’s body became warm again and he opened his eyes.

Elisha’s healing powers survived his death:

“And Elisha died, and they buried him, and the bands of the Moabites invaded the land in the coming of the year. And it came to pass, as they were burying a man that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha, and when the man was let down, and touched the bones of Elisha, he revived and stood upon his feet” (2 Kings 13:20, 21).

Naaman the leper, when he stood before Elisha’s house with his horses and chariots, having been told to wash seven times in the Jordan said, “Behold I thought, he will surely come out to me, and stand, and call upon the name of the Lord his God, and strike his hand over the place, and recover the leper” (2 Kings 5:11).

The Christian New Testament is particularly rich in examples of the efficacy of the laying on of hands, healing by this method being a major theme in the early Christian church. “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery” (1 Tim. 4:14) was the principal maxim of the apostles, for the practical use of their powers for the good of their brethren in Christ.

St. Paul was remarkable for his powers: “And it came to pass that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed and laid his hands on him and healed him” (Acts 28:8). And again:

“And Ananias went his way, and entered into the house, and putting his hands on him, said, Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me that thou mayest receive thy sight and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight” (Acts 9:17–8).

Among the many stories of Jesus’ healings are several from the Gospel of Mark:

“And they brought young children to him, that he might touch them, and his disciples rebuked those who brought them. But Jesus said, ‘Suffer the little children to come unto me, for of such is the kingdom of heaven.’ And he took them up in his

arms, put his hands upon them, and blessed them” (Mark 10:13–14,16).

Also:

“. . . they brought unto him one that was deaf and had an impediment in his speech, and they besought him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue and, looking up to heaven, he sighed, and said unto him, ‘Ephphatha’—that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain” (Mark 7:32–35).

Other passages on healing are scattered throughout the four gospels. In the histories of the saints, innumerable examples are recorded. They took their lead from Jesus’ words: “In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay their hands on the sick and they shall recover” (Mark 16:17–18).

The saints are said to have accomplished everything through absolute faith in Christ, and were therefore able to perform miracles. St. Patrick, the Irish apostle, healed the blind by laying on his hands. St. Bernard is said to have restored 11 blind persons to sight and 18 lame persons to the use of their limbs in one day at Constance. At Cologne he healed 12 lame individuals, caused 3 dumb persons to speak, and made 10 who were deaf to hear; when he himself was ill, St. Lawrence and St. Benedict appeared to him and cured him by touching the affected part. Even his plates and dishes were said to have cured sickness after his death.

The miracles of Saints Margaret, Katherine, Elizabeth, and Hildegard, and especially the miraculous cures of the two holy martyrs Cosmas and Damianus, belong to this class. They were said to have freed the emperor Justinian from an incurable sickness. St. Odilia embraced a leper who was shunned by all, warmed him, and restored him to health.

Remarkable above all others are those cases where persons who were at the point of death have recovered by holy baptism or extreme religious fervor. The emperor Constantine is one of the best examples. Pyrrhus, king of Epirus, was reputed to have the power of assuaging colic and afflictions of the spleen by laying the patients on their backs and passing his big toe over them (Plutarch, *Vita Pyrrhi*). The emperor Vespasian cured nervous conditions, lameness, and blindness solely by the laying on of his hands (Suelin, *Vita Vespas*). According to Coelius Spartianus, Hadrian cured those afflicted with dropsy by touching them with the points of his fingers, and recovered himself from a violent fever by similar treatment. King Olaf healed Egill on the spot by merely laying his hands upon him and singing proverbs, according to the *Edda*.

The kings of England and France cured diseases of the throat by touch. It is said that the pious Edward the Confessor of England and Philip I of France were the first who possessed this power. The French formula used on such occasions was “the King touches you, go and be healed,” and the phrase was spoken with the act of touching. In France this power was retained until the time of the Revolution, and it is said that at the coronation the exact manner of touching and the formula “the King touches you, God heals you” were imparted to the new monarch.

Among German princes this curative power was ascribed to the counts of Hapsburg, and it was also believed that they were able to cure stammering by a kiss. According to Pliny, “There are men whose whole bodies possess medicinal properties, as the Marsi, the Psyli, and others, who cure the bite of serpents merely by the touch.” He claimed this was especially true of the island of Cyprus, and later travelers confirmed these cures. In later times the Salmadores and Ensalmadores of Spain became famous for healing almost all diseases by prayer, laying on of hands, and by breathing upon the sick.

In Ireland, **Valentine Greatrakes** cured king’s evil and other diseases by touch. One Richter, a nineteenth-century inn-

keeper at Royen, in Silicia, cured many thousands of sick persons in the open fields by touching them with his hands. Under the popes, laying on of hands was called *chirothesy*. **Franz Anton Mesmer** and his assistants also employed touch for healing purposes.

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Healing Center for the Whole Person

The project during the 1970s of a religious corporation that met at the **International Cooperation Council** (now the **Unity-in-Diversity Council**) world headquarters, Northridge, California. The Healing Center for the Whole Person was directed by various types of professional people who specialized in healing and sought to transcend traditional disciplines, incorporating all valid methods of healing the whole person “in the spirit of the emerging new age.” The center grew out of the conference “Healing the Whole Person,” held in Los Angeles in May 1974. The center functioned for several years and then dissolved.

Healing Our World (Organization)

Organization devoted to linking groups and individuals all over the world in contemplation and cultural celebration in order to liberate love and healing energies. Healing Our World (HOW) created “high games,” celebrations, and other positive experiences that allow individuals to remember “the source,” love unconditionally, and connect with others.

Activities included “global healing events” (celebrating the connectedness of all life); “resonating cores” (effective technologies for bonding in small groups); a “love corps” (providing opportunities for meaningful service to others); local celebrations and events (celebrating the family and supporting one another); and communication vehicles (a newsletter, computer network, and speakers bureau).

Leaders of the organization affirmed, “We know that each of us has a deep mission to experience wholeness and to heal our world. We can best do this by accessing the Source within, opening ourselves to unconditional love, and linking up with other members of our Global Family, wherever they may be.”

Last known address: 540 University Ave., Ste. 225, Palo Alto, CA 94301.

Heard, Gerald (1889–1971)

Gerald Heard, a mystic, counterculture theoretician, and pioneer in consciousness studies, was born Henry Fitzgerald Heard in London. As a youth he decided to become a priest in the Church of England and to that end entered Cambridge University. However, during his college years he discovered that he was no longer a Christian. He dropped out and moved to Ireland to work with the Irish Agricultural Cooperative community. While there he came into contact with the Irish theologians **A. E. Russell** and magician/poet **William Butler Yeats**. When he returned to London several years later he became active in the **Society for Psychical Research** and acquainted with Julius and **Aldous Huxley**. Through Aldous Huxley, he met Swami Prabhavananda, a swami of the Vedanta Society, and became his disciple. In 1937 he moved to New York and then on to California where the Swami lived.

In Los Angeles, Heard opened Trabuco College, an experimental school built around a curriculum in comparative reli-

gion and emphasizing spiritual practice. The experiment failed. Through the 1950s he explored a variety of subjects on the cultural fringe. He wrote one of the first books on the new phenomenon of flying saucers and explored his own homosexuality as a member of the Mattachine Society. He speculated on what he considered the unique spiritual and cultural reality of gayness and developed the concept of the "isophyl," an individual who was biologically, psychologically, and spiritually distinct from the majority, and explored the unique social life that would be suitable for them, eventually suggesting some form of communal life. While initially developing the concept to explain his own gay orientation, he later expanded it to include others.

In the 1950s, along with his friend Aldous Huxley, Heard also became one of the first to explore the spiritual potentials of LSD and for many years served as a spiritual guide to people who began experimenting with it. He introduced LSD to psychiatrist Oscar Janiger, who pioneered LSD research in the United States and introduced the drug into the Hollywood community. Heard was instrumental in introducing LSD to a number of intellectuals including philosopher William Ernest Hocking and Jesuit scholar John Courtney Murray. He believed that the LSD experience heralded a new revolution in consciousness that was coming to save the West from its dead mechanistic culture.

Heard came to believe that consciousness interacted with reality to create our map of reality. LSD was a means of making us conscious of that process and then reconstructing the map (or maps) we used to put together our worldview, an idea later championed by **Timothy Leary**. Heard also came to identify the Greek god Pan as the symbol of the new world of consciousness into which humanity was entering.

Heard left behind a vast literature exploring his many interests. Many who have encountered his work on a single subject are quite unaware of the vast spectrum of his contributions.

Sources:

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Heart

Belief in the heart as a psychic structure dates to ancient times and stems from the characteristic responses of that organ to emotional crises. Some mystical writers have posited the idea of a subtle or spiritual heart center located slightly to the right of the physical heart.

In the Bible (Eccles. 10:2) it is said that the heart of the wise is at the right side and the heart of the foolish at the left. This proverb parallels the ancient Hindu yoga concept of the *anahata chakra*, or subtle heart center, which yogis have experienced as slightly to the right side in the body.

Heat and Light (Journal)

American Spiritualist journal published in Boston in the 1850s.

The Heavenly Man

A concept of the Jewish mysticism of the **Kabala**. According to the Zohar, the "heavenly man" was the first of the sephiroth or divine emanations. Before the creation, God was without

form, above and beyond all attributes. But after he created the heavenly man, he used him as a chariot in which to descend. And desiring to make himself known by his attributes, "He let Himself be styled as the God of pardon, the God of Justice, the God Omnipotent, the God of Hosts and He Who Is (Jahveh)."

The heavenly man is to be distinguished from the "earthly man." The creation of the earthly man was, indeed, the work of the heavenly man—that is, of the first emanation from God.

Sources:

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Heaven's Gate

Heaven's Gate is the popular name given to a small UFO contactee group that gained international notoriety in March of 1997 when 39 of its members committed suicide in an effort to ascend to a higher level of consciousness. The group had been in the news in the 1970s when the founders, **Marshall Herff Applewhite** (1931–1997) and **Bonnie Lu Truesdale Nettles** (1924–1985), had made a widely reported tour across the United States in their initial recruitment drive to gather people in the expectation that they would soon be taken from Earth in a flying saucer. However, they had dropped out of sight for several years and their continued existence through the mid-1990s remained known to a relative few.

Heaven's Gate appears to have been born on the minds of Applewhite and Nettles in the years following their meeting in March of 1972. They operated a metaphysical center called the Know Place in Houston, Texas, for a while during which time Nettles, who was quite knowledgeable of occult lore, introduced Applewhite to **theosophy**. They closed the center at the end of the year and left Houston for the West Coast in January of 1973. As they began to speculate on their role in life, they concluded that they were the Two Witnesses mentioned in the biblical Book of Revelation, chapter 11, who would appear at the endtime and be murdered and then resurrected. This self-understanding would be the source of the names by which they would be popularly known, "The Two" and "**Bo and Peep**." They believed that the Earth was about to undergo a renovation and that their job would be to locate a select few who would be taken off the Earth to The Level Above the Human (T.E.L.A.H.) in a flying saucer.

In 1975 and 1976, the group recruited more than one hundred people, mostly young adults, but ceased to recruit more as of April 21, 1976. During this period Applewhite and Nettles were the subject of intense media coverage and one book. They then turned inward and began to train the members of the group in the disciplines that would prepare them to transcend their earthly situation. They were quite mobile for several years but then settled in Texas where they remained through the 1980s. The group's number slowly dwindled, and Nettles died of cancer in 1985.

At the beginning of the 1990s, the group began new efforts at recruitment by producing a video that was shown on community access television. Then in 1993 it ran an ad in USA Today with a "Final Offer." In 1994, Applewhite introduced the idea that transcending the earthly situation might come by way of suicide. The group was on the move again, this time making its way westward. Members finally settled in Rancho Santa Fe, a suburb of San Diego, California. By now their numbers had dwindled to fewer than 50 people.

During the time in Rancho Santa Fe, the group searched for a new home, in a land that would be more hospitable to their monastic lifestyle. They had developed an ordered life that resembled that of a monastic group with its disciplines of poverty, celibacy, and obedience. Some of the men had been castrated as a means of quelling their sexual urges.

The beginning of the end came early in 1997 when a new comet was spotted and rumors were circulated that something

was following it as it approached. The group began to think that the spaceship, piloted by Nettles, was on the way. As the Hale-Bopp Comet reached the point in its orbit closest to Earth, which happened to coincide with the spring equinox, the 39 remaining members of the group, including Applewhite, committed suicide. Their bodies were found on March 26, 1997. The group was dressed in black shirts and pants and Nike sneakers. Each member was lying in a bunk bed with a purple cloth over him/her. They had died over a three-day period.

Fifteen died the first day, 15 the second, and the last nine on the third. Of these, eight had been relatively new recruits who had joined in the early 1990s. A month later one additional member, Wayne Cooke, committed suicide. Another member, Chuck Humphrey, spent a year trying to make sure that accurate information about the group was made available and archived, and then in February of 1998, he joined his colleagues in **death**. He set up a website that is still available (as of June 2000) in several mirror sites on the Internet. It contains the major book published by the group, *How and When "Heaven's Gate" May Be Entered*.

Of several groups that have experienced multiple violent deaths among its members, Heaven's Gate is unique in that all who died appeared to have been consenting adults who had thought out their act of suicide. Since its end, the group has become an important topic of study for those interested in new religions and violence.

Sources:

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Wessinger, Catherine. *How the Millennium Comes Violently*. New York: Seven Bridges Press, 2000.

Hecate

A Greek goddess, daughter of Zeus and Demeter, but of uncertain origin. She appears to have been one of the original Titans, who ruled the heavens, earth, and sea and could bestow gifts on mortals as they pleased. Later she was confused with other goddesses until she became known as a mystic goddess having all the magic powers of nature at her command. Magicians and witches sought her aid, and sacrifices of dogs, honey, and female black lambs were offered to her where three ways met, at crossroads, or in graveyards. Festivals were held in her honor annually at Egina.

In appearance she was frightful, and serpents hung hissing around her shoulders. As a dark goddess of ghosts and moonlight, her propitiation was an early form of **black magic** and **witchcraft**. In Shakespeare's play *Macbeth*, Hecate is the leader of three witches who plot Macbeth's downfall.

Sources:

Valiente, Doreen. *An ABC of Witchcraft Past and Present*. New York: St. Martin's Press, 1973.

Hefferlin, Gladys

Along with her husband, promoter of a story of a mysterious underground world culminating in an Antarctic kingdom called Rainbow City, supposed to have been constructed two and a half million years ago of plastic. It is warmed by hot springs and has eluded discovery by polar explorers because it is surrounded by ice walls 10,000 feet high, according to the story.

As distinct from the evil **deros** of the **Shaver mystery**, Rainbow City and its subterranean world are said to be ruled by "the

Ancient Three," originally from the planet Mars, who take a benevolent interest in world politics and use their occult influence on behalf of humanity.

Sources:

Barton, Michael X. *Rainbow City and The Inner Earth Story*. Los Angeles: Futura Press, 1960. Reprint, Clarksburg, W. Va.: Saucerian Press, 1969.

The Hefley Report

Former psychic newspaper edited by Carl D. Hefley. It reported on and discussed a wide range of paranormal topics for popular readership. It was published in the 1970s by U.S. Research, Inc., in Burbank, California. (See also **Hefley's Secret Journal**)

Hefley's Secret Journal

Publication edited by Carl D. Hefley. It supplemented his now-defunct newspaper **The Hefley Report** with in-depth stories and research on paranormal topics.

Heim, Roger (1900–)

French botanist who specialized in cryptogamy and contributed to knowledge of the hallucinogenic properties of **mushrooms**. He was born on February 12, 1900, in Paris. He studied at the University of Paris (D.Sc., 1931) and Uppsala University, Sweden (Hon. Ph.D.). Heim was appointed director of the French National Museum of Natural History, and also served as director of the laboratory for the study of mycology and tropical phytopathology at the Ecole Pratique des Hautes Etudes. His interest in parapsychology was stimulated by his studies of psychedelic **drugs**, especially those to be found in mushrooms. He wrote scholarly articles on the sacred mushroom rites of Mexican Indians.

Sources:

Heim, Roger, and R. B. Wasson. *Les champignons hallucinogens du Mexique*. Paris: Editions du Museum National d'Histoire Naturelle, 1958.

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Heindel, Max (1865–1919)

Public name of Carl Louis van Grasshoff. He was born in Germany to an aristocratic family. He became a maritime engineer and immigrated to the United States in 1895. Settling in Los Angeles in 1903, he joined the **Theosophical Society** and became vice president of the Los Angeles lodge in 1904. Through Theosophy he learned of **astrology**, a continuing interest throughout the rest of his life.

While visiting Europe in 1907, Heindel claimed that he encountered a mysterious **Rosicrucian** who took him to a Rose Cross temple on the border of Germany and Bohemia. There he was initiated into the order. He soon publicized the secret wisdom in his book *The Rosicrucian Cosmo-Conception* (1909).

However, his basic concepts were drawn from Theosophy in general and from **Rudolf Steiner** in particular. Steiner might have been his real "Rosicrucian" mentor. After publication of his book, Heindel founded various centers and created a headquarters and temple of what became known as the Rosicrucian Fellowship at Mount Ecclesia, Oceanside, California. Integral to his Rosicrucian work was astrology, and through his books Heindel became one of the early popularizers of the wisdom of the stars in the United States. He died in 1919. His two main

books, *The Message of the Stars* (1919) and *Simplified Scientific Astrology* (1928), were published posthumously and remain in print. His wife, Augusta Foss Heindel, was also an editor and writer on Rosicrucian subjects and succeeded her husband as head of the organization. She died in 1938.

The Mount Ecclesia temple was the subject of a 50-year lawsuit by various factions, resolved only by the deaths of the principals.

Sources:

Heindel, Augusta Foss. *The Birth of the Rosicrucian Fellowship*. Oceanside, Calif.: Rosicrucian Fellowship, n.d.

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———. *Simplified Scientific Astrology*. Oceanside, Calif.: Rosicrucian Fellowship, 1928.

Hekalot

According to the Jewish mysticism of the **Kabala**, the Zohar, the seven halls of the world of Yetsirah, the divine halls into which the seekers for the chariot (“merkabah”) strive to enter. Here dwell the angels, presided over by the angel Metatron, as well as the souls of men not especially noted for their piety. (The souls of the pious dwell in the world of Beriah.)

Hel (or Hela)

In Teutonic mythology, the goddess of death, one of the offspring of Loki and the giantess Angurbodi. The gods became alarmed at her and the other monsters that were coming to life in Jotunheim, so All-father advised that they be brought before him. Hel was cast into Niflheim, the realm beneath the roots of the world tree Yggdrasil, reserved for all those who die of sickness or old age. According to the myth, Hel governs this world, which is composed of nine regions into which she distributes those who come to her and in which she inhabits a strongly protected abode.

Niflheim is said to be “a dark abode far from the sun,” its gates open to the “cutting north;” its walls “are formed of wreathed snakes and their venom is ever falling like rain,” and it is surrounded by dark and poisonous streams. “Nidhog, the great dragon, who dwells beneath the central root of Yggdrasil, torments and gnaws the dead.”

It is said that one-half of Hel’s body is livid and the other half flesh-colored. Hunger is her table, starvation her knife, delay her man, slowness her maid, precipice her threshold, care her bed, and burning anguish forms the hangings of her apartments.

Heliocentric Astrologers of North America

Practitioners of **astrology** in the twentieth century face a common problem. Astrology is predicated on Earth as the center of the solar system, when in fact the planets, including Earth, revolve around the sun. Most astrologers have made some adjustment for this fact, but a small number have been working on a new astrological system based on the sun’s central position in the solar system. Some of these astrologers, largely from Detroit and Windsor, Ontario, came together in 1982 and founded the Heliocentric Astrologers of North America.

The organization believed in promoting heliocentric astrology and reestablishing lines of communication between astrologers and members of the scientific community, especially astrophysicists and astronomers. It also published a newsletter. Last known address: 4115 Echo Dr., West Bloomfield, MI 48033.

Heliotrope

A plant that follows the sun with its flowers and leaves and is popularly known as “turnsole.” Heliotrope was believed to render its possessor invisible if the body was rubbed all over with the juice of this herb, which was also reputed to stop bleeding and avert danger from poison.

Hell

This word is believed to be from the Teutonic root *helan* (to cover), designating a subterranean or hidden place. It is sometimes used in the form of **Hel** to mean simply a place of the dead, with no mention of punishment. “Hel” or “Hela” is also the name of the mythical Teutonic goddess who was guardian of the dead.

This concept has a somewhat clear train of evolution. The Christian idea of a place of punishment was directly colored by the Jewish concept of “Sheol,” which in turn took shape from Babylonian sources. When exactly hell began to be perceived as a place of punishment is not clear, as among the ancient Semites, Egyptians, and Greeks the underworld was regarded only as a place of the dead.

In Egypt “Amenti” is distinctly a place of the dead, one in which the tasks of life are for the most part duplicated. This was also the case among primitive people, who merely regarded the land of the dead as an extension of human existence in which people led a more or less shadowy life. The primitives did not generally believe in punishment after death and conceived that any breach of moral rule was summarily dealt with in this life. It was usually when a higher moral code emerged from totemic or similar beliefs that the idea of a place of punishment was invented by a priesthood.

However, this was not always the case. In Greece, Rome, and Scandinavia, Hades was merely looked upon as a place of the dead, where shadowy ghosts flitted to and fro, gibbering and squeaking as phantoms were believed to do. According to the Greeks, Hades was only some twelve feet under the surface of the ground, so Orpheus would not have had a long journey from the subterranean sphere to reach Earth once more. Hell was generally regarded as a sovereignty, a place ruled in an ordinary manner by a monarch set there for that purpose by the celestial powers.

Thus the Greek Hades ruled the Sad Sphere of the Dead, Osiris was lord and governor of the Egyptian Amenti, while in Central America there were twin rulers in the Kiche Hades, Xibalba, whose names were given as Hun-came and Vukub-came. The latter were malignant, unlike the Mictlán of Mexico, whose empire was for the generality of the people. These could only exist for four years, after which they became extinct.

The Mexicans represented Mictlán as a huge monster with open mouth ready to devour his victims; this was paralleled in the Babylonian Tiawith. It seems that at a certain stage in all mythologies the concept of a place of the dead was confounded with the idea of a place of punishment.

The Greeks generally bewailed the tragedy of humanity, being condemned to dwell forever in semidarkness after death. The possibility of the existence of a place of reward seems never to have appealed to them. To the Greek mind, life was everything; it was left to the Semitic conscience to evolve in the near East the concept of a place of punishment. Thus Sheol, a place of the dead, became a fiery abyss into which the wicked and unjust were thrust for their sins.

This was foreshadowed by Babylonian and Egyptian ideas, for Egyptians believed that those unable to pass a test of justification were simply refused admittance to Amenti. From the idea of rejection sprang the idea of active punishment. The Semitic concept of hell was probably reinforced with the introduction of Christianity into Europe, and colored by concepts of the underworld belonging to European mythologies.

“Hela” (Death) in Teutonic mythology was cast into the underground realm of Niflheim and given power over nine regions into which she distributed all who died through sickness or old age.

The ideas concerning the Celtic otherworld probably played only a small part in forming the British concept of hell. The Brythonic “Annwyl” was certainly subterranean, but it was by no means a place of punishment; rather, it was merely a microcosm of the world above, where folk hunted, ate, and drank, as in early Britain. The Irish otherworld was much the same.

In southern Europe the idea of hell appears to have been strongly influenced by both classical and Jewish concepts. The best picture of the medieval idea of the place of punishment is undoubtedly found in Dante’s *Inferno*. Basing his description on the teachings of contemporary schoolmen, Dante also acknowledged Virgil as his master and followed him in many descriptions of Tartarus. The Semitic idea crops up here and there, however, such as in the beginning of one of the cantos, where what looks suspiciously like a Hebrew incantation is recorded.

In later medieval times the ingenuity of the monkish mind introduced many apparently original concepts. For instance, hell obtained an annex: purgatory. Its inhabitants took on a form that may be alluded to as European, in contrast to the more satyrlike shape of the earlier hierarchy of Hades. It featured grizzly forms of birdlike shape, with exaggerated beaks and claws, and the animal forms and faces of later medieval gargoyles could well be what the denizens of Hades seemed like in the eyes of the superstitious of the sixteenth and seventeenth centuries.

A modified version of these ideas was passed to later generations, and one may suspect that such superstitions were not altogether disbelieved by our forefathers.

Most Eastern mythological systems possess a hell that does not differ in any fundamental respect from that of most barbarian races, except that it is perhaps more specialized and involved. Many later writers, such as **Emanuel Swedenborg**, **Jakob Boehme**, **William Blake**, and others (including John Milton), have given us vivid pictures of the hierarchy and general condition of hell. For the most part these are based on patristic writings. In the Middle Ages endless controversy took place as to the nature and offices of the various inhabitants of the place of punishment (see **Demonology**), and the descriptions of later visionaries are practically mere repetitions of the conclusions arrived at then.

The locality of hell has also been a question of endless speculation. Some believed it to be in the sun, because the Greek name for the luminary is “Helios,” but such etymologies have been in disfavor with most writers on the subject, and the popular idea that hell is subterranean has had no real rival.

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Hellawes

A medieval sorceress, lady of the castle Nigramous. She attempted to win the love of Lancelot, but being unable to do so, she perished. Her story is told in Sir Thomas Mallory’s *Morte d’Arthur*, first published in 1485.

Hellenbach, Baron Lazar De Baczolay (1827–1887)

Hungarian philosopher whose numerous important works, including *Birth and Death* and *The Philosophy of Sound Common Sense* closely concern psychical research. In *Birth and Death*, which was translated into English in 1886, Hellenbach proposes the original idea that no change of world occurs at the moment of birth and death, except in the method of perception. In *The Philosophy of Sound Common Sense*, published in 1876, he tells the story of his psychical investigations.

Hellenbach’s first convincing mediumistic experience was in 1857 at a Countess D.’s castle in Croatia. For six years thereafter, he engaged the services of two women as mediums. Through one of them he supposedly communicated with the philosopher Schopenhauer.

In 1870 he made the acquaintance of **Baroness Adelmara Vay**, whose powers as a seeress opened up new fields of research for him.

In 1875 Hellenbach witnessed impressive physical manifestations with **Lottie Fowler**. Following these he invited many well-known mediums to Vienna. **Henry Slade** visited in 1878, and the results of the sittings were published in a pamphlet, *Mr. Slade’s Residence in Vienna: An Open Letter to My Friend*. In February 1880 Karl Hansen, the famous hypnotist, went to Vienna. In response to the controversy that arose in the press, Baron Hellenbach contributed another pamphlet, *Is Hansen a Swindler? A Study of Animal Magnetism*. In the same year he stood up with similar vigor for the medium **William Eglinton**, who had been charged with **fraud**.

The medium **Harry Bastian** paid Hellenbach two visits, of which he gives an account in a leaflet entitled *The Latest Communications from the “Intelligible” World*. In 1884 Bastian went to Vienna for the third time. The sitters were Crown Prince Rudolph and Archduke John. The archduke seized the “materialized spirit,” and it was found to be the medium. The archduke himself published a pamphlet about this exposure, *A Glimpse into Spiritism*. Hellenbach countered with another, *The Logic of Facts*, in which he attempted a defense of the medium.

In 1885, after a second visit from Eglinton, Hellenbach gave up his residence in Vienna and returned to his second home in Croatia, where he began another book. However, he only completed a series of essays, published in the periodical *The Sphynx* under the title “Ether as a Solution of the Mystic Problem.”

Hell-Fire Club

An eighteenth-century British Satanist society of rich men, politicians, and eccentrics based at Medmenham Abbey in Buckinghamshire and later in caves at High Wycombe. The founder was the notorious profligate Sir Francis Dashwood (1708–1781), a member of parliament who was appointed chancellor of the exchequer in 1762. His ignorance and incapacity for the latter post resulted in his resignation a few months later.

As a young man Dashwood plunged into a life of pleasure and dissipation. When only 17, he became a member of one of the earlier Hell-Fire clubs, which conducted secret orgies in a cellar. There were rumors that during Dashwood’s subsequent

European travels he was initiated into a diabolic cult in Venice and brought back to England various magical grimoires and manuals.

About 1745, Dashwood founded the brotherhood known as the Knights of St. Francis of Wycombe or the Franciscans of Medmenham, more popularly known as the Hell-Fire Club. In 1750 Dashwood rented the old Cistercian abbey of Medmenham on the river Thames, near Marlow, originally founded in 1201. He made costly renovations to the premises, which he furnished with an altar in the chapel, candlesticks, and pornographic pictures. The entrance to the abbey bore the inscription *Fay ce que voudras* (Do what thou wilt), derived from the Abbey of Thelema in Rabelais's *Gargantua*. The same motto was adopted by **Aleister Crowley** for his own Abbey of Thelema nearly two centuries later.

Although it has been claimed that Dashwood's "Franciscans" (derived from his own forename) were largely rakes of the period seeking drunken sex orgies, there was an inner circle or "superior order" of 12 members who held obscene parodies of Catholic ritual in the chapel as an elementary form of Satanism. As grand master, Dashwood used a communion cup to pour libations to pagan gods, and even administered the sacrament to a baboon in a contemptuous mockery of sacred ritual. Members of this superior order included Lord Sandwich, the libertine Paul Whitehead, the debauchee George Selwyn, and Thomas Potter (son of the archbishop of Canterbury). A fictionalized account of the Franciscans was published in Charles Johnston's novel *Chrysal* (1760).

The brotherhood flourished at Medmenham for 12 years, until it was exposed by John Wilkes, who had joined in 1762 but was later expelled, probably through political quarrels. At one of the Satanic rituals, Wilkes secretly brought an ape with horns tied on its head, dressed in a long black cloak. The creature was released at the height of the ceremony and sprang upon the Satanists, who screamed with fear at the devil they thought they had raised by their mockery. Wilkes and the politician Charles Churchill exposed the brotherhood in an issue of the *North Briton* newspaper, and a satirical print appeared entitled "The Saint of the Convent."

In the face of public exposure, the Medmenham chapel was hastily stripped and its contents taken away to West Wycombe, where Dashwood attempted to revive his ceremonies. He built a church on Wycombe Hill, where he and his companions drank heavily and blasphemed the Psalms. In the caves underneath the hill, they attempted to revive the orgies and rituals of Medmenham, but some of Dashwood's friends had died and others tired of their activities.

After resigning from the post of chancellor of the exchequer, Dashwood retired from the ministry, and in 1763 became the fifteenth Baron Le Despencer, premier baron of England. In 1763 he became lord-lieutenant of Buckinghamshire. He died at West Wycombe after a prolonged illness on December 11, 1781, and was buried in the mausoleum he had built there.

Other Hell-Fire clubs existed in eighteenth-century England at Oxford and Cambridge, as well as in Scotland (Edinburgh) and Ireland (Dublin). The contemporary influences that brought about such societies were an increasing religious skepticism, the growth of free thought, romantic Gothic literature with mad monks and devils, and male chauvinism in an atmosphere of class privilege and debauchery.

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Hellström, Eva Backström (1898– ?)

Founder of Sällskapet för Parapsykologisk Forskning, the Swedish psychical research organization, in 1947. Hellström also served as secretary of the society. She was born on September 26, 1898, at Stockholm. She was educated at Djursholm College, Sweden.

Hellström became a member of the **Society for Psychical Research**, London, and a charter member of the **Parapsychological Association**. Her interests included mediumship, **psychokinesis**, and **psychometry**, and she studied the work of various Swedish, Dutch, and Danish mediums. She was herself a clairvoyant and manifested faculties of precognition.

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Helvetius, John Friedrich (1625–1709)

A physician of the Hague, Holland, who in 1667 published a work concerning a strange adventure in which he claims to have taken part in a veritable act of metallic transmutation by **alchemy**. The book was translated into English and published in London in 1670 under the title *The Golden Cult Which the World Adores and Desires: In Which is Handled the Most Rare and Incomparable Wonder of Nature, in Transmuting Metals*. It is one of the few exact descriptions of such an experiment.

"On the 27th December, 1666, in the afternoon, a stranger, in a plain, rustic dress, came to my house at the Hague. His manner of address was honest, grave authoritative; his stature was low, with a long face and hair black, his chin smooth. He seemed like a native of the north of Scotland, and I guessed he was about 44 years old. After saluting me he requested me most respectfully to pardon his rude intrusion, but that his love of the pyrotechnic art made him visit me. Having read some of my small treatises, particularly that against the sympathetic powder of Sir Kenelm Digby (see **Powder of Sympathy**) and observed therein my doubt of the Hermetic mystery, it caused him to request this interview. He asked me if I still thought there was no medicine in Nature which could cure all diseases, unless the principal parts, as the lungs, liver, etc. were perished, or the time of death were come. To which I replied I never met with an adept, or saw such a medicine, though I read of much of it and often wished for it. Then I asked if he was a physician. He said he was a founder of brass, yet from his youth learned many rare things in chemistry, particularly of a friend—the manner to extract out of metals many medicinal arcana by the use of fire.

"After discoursing of experiments in metals, he asked me, would I know the **philosophers' stone** if I saw it? I answered, I would not, though I read much of it in Paracelsus, Helmont, Basil, and others, yet I dare not say I could know the philosophers' matter. In the interim he drew from his breast pocket a neat ivory box, and out of it took three ponderous lumps of the stone, each about the size of a small walnut. They were transparent and of a pale brimstone color, whereto some scales of the crucible adhered when this most noble substance was melted. . . . When I had greedily examined and handled the stone almost a quarter of an hour, and heard from the owner many rare secrets of its admirable effects in human and metallic bodies, also its other wonderful properties, I returned him this treasure of treasures, truly with a most sorrowful mind, like those who conquer themselves, yet, as was just, very thankfully and humbly.

"He asked me for a little piece of gold, and, pulling off his cloak, opened his vest, under which he had five pieces of gold.

They were hanging to a green silk ribbon, and were of the size of breakfast plates. . . . I was in great admiration, and desired to know where and how he obtained them. He answered, 'A foreigner, who dwelt some days in my house, said he was a lover of this science, and came to reveal it to me. He taught me various arts—first, of ordinary stones and crystals, to make rubies, chrysolites, sapphires, etc., much more valuable than those of the mine; and how in a quarter of an hour to make oxide of iron, one dose of which would infallibly cure the pestilential dysentery, or bloody flux; also how to make a metallic liquor to cure all kinds of dropsies, most certainly and in four days; as also a limpid, clear water, sweeter than honey, to which in two hours of itself, in hot sand, it would extract the tincture of garnets, corals, glasses, and such like.' He said more, which I Helvetius did not observe, my mind being occupied to understand how a noble juice could be drawn out of minerals to transmute metals. He told me his said master caused him to bring a glass of rain-water, and to put some silver leaf into it, which was dissolved therein within a quarter of an hour, like ice when heated. 'Presently he drank to me the half, and I pledged him the other half, which had not so much taste as sweet milk, but whereby, methought, I became very light-headed. I thereupon asked if this were a philosophical drink, and wherefore we drank this potion; but he replied, I ought not to be so curious.' By the said masters directions, a piece of a leaden pipe being melted, he took a little sulphureous powder out of his pocket, put a little of it on the point of a knife into the melted lead, and after a great blast of the bellows, in a short time he poured it on the red stones of the kitchen chimney. It proved most excellent pure gold, which the stranger said brought him into such trembling amazement that he could hardly speak; but his master encouraged him saying, 'Cut for thyself the sixteenth part of this as a memorial and give the rest away among the poor,' which the stranger did, distributing this alms, as he affirmed if my memory fail not, at the Church of Sparendam. 'At last,' said he, 'the generous foreigner taught me thoroughly this divine art.'

"As soon as his relation was finished, I asked my visitor to show me the effect of transmutation and so confirm my faith; but he declined it for that time in such a discreet manner that I was satisfied, he promising to come again in three weeks, to show me some curious arts in the fire, provided it were then lawful without prohibition. At the three weeks end he came, and invited me abroad for an hour or too. In our walk we discoursed of Nature's secrets, but he was very silent on the subject of the great elixir, gravely asserted that it was only to magnify the sweet fame and mercy of the most glorious God; that few men endeavoured to serve Him, and this he expressed as a pastor or minister of a church; but I recalled his attention, entreating him to show me the metallic mystery, desiring also that he would eat, drink, and lodge at my house, which I pressed, but he was of so fixed a determination that all my endeavours were frustrated. I could not forbear to tell him that I had a laboratory ready for an experiment, and that a promised favour was a kind of debt. 'Yes, true,' said he, 'but I promised to teach thee at my return, with this proviso, if it were not forbidden.'

"When I perceived that all this was in vain, I earnestly requested a small crumb of his powder, sufficient to transmute a few grains of lead to gold, and at last, out of his philosophical commiseration, he gave me as much as a turnip seed in size, saying, 'Receive this small parcel of the greatest treasure of the world, which truly few kings or princes have ever seen or known.' 'But,' I said, 'this perhaps will not transmute four grains of lead,' whereupon he bid me deliver it back to him, which, in hopes of a greater parcel, I did, but he, cutting half off with his nail, flung it into the fire, and gave me the rest wrapped neatly up in blue paper, saying, 'It is yet sufficient for thee.' I answered him, indeed with a most dejected countenance, 'Sir, what means this? The other being too little, you give me now less.'

"He told me to put into the crucible half an ounce of lead, for there ought to be no more lead put in than the medicine can transmute. I gave him great thanks for my diminished treasure, concentrated truly in the superlative degree, and put it charily up into my little box, saying I meant to try it the next day, nor would I reveal it to any. 'Not so, not so,' said he, 'for we ought to divulge all things to the children of art which may tend alone to the honour of God, that so they may live in the theosophical truth.' I now made a confession to him, that while the mass of his medicine was in my hands, I endeavoured to scrape away a little of it with my nail, and could not forbear; but scratched off so very little, that, it being picked from my nail, wrapped in paper, and projected on melted lead, I found no transmutation, but almost the whole mass sublimed, while the remainder was a glassy earth.

"At this unexpected account he immediately said, 'You are more dexterous to commit theft than to apply the medicine, for if you had only wrapped up the stolen prey in yellow wax, to preserve it from the fumes of the lead, it would have sunk to the bottom, and transmuted it to gold; but having cast it into the fumes, the violence of the vapour, partly by its sympathetic alliance, carried the medicine quite away.' I brought him the crucible, and he perceived a most beautiful saffron-like tincture sticking to the sides. He promised to come next morning at nine o'clock, to show me that this tincture would transmute the lead into gold. Having taken his leave, I impatiently awaited his return, but the next day he came not, nor ever since. He sent an excuse at half-past nine that morning, and promised to come at three in the afternoon, but I never heard of him since.

"I soon began to doubt the whole matter. Late that night my wife, who was a most curious student and inquirer after the art, came soliciting me to make an experiment of the little grain of the stone, to be assured of the truth. 'Unless this be done,' said she, 'I shall have no rest or sleep this night.' She being so earnest, I commanded a fire to be made, saying to myself, 'I fear, I fear indeed, this man hath deluded me.' My wife wrapped the said matter in wax, and I cut half an ounce of lead, and put it into a crucible in the fire. Being melted, my wife put in the medicine, made into a small pill with the wax, which presently made a hissing noise, and in a quarter of an hour the mass of lead was totally transmuted into the best and finest gold, which amazed us exceedingly. . . . I ran with this aurified lead, being yet hot, to the goldsmith, who wondered at the fineness, and after a short trial by the test, said it was the most excellent gold in the world.

"The next day a rumour of this prodigy went about the Hague and spread abroad, so that many illustrious and learned persons gave me their friendly visits for its sake. . . . We went to Mr. Brectel, a silversmith, who first mixed four parts of silver with one part of the gold, then he filled it, put *aquafortis* to it, dissolved the silver, and let the gold precipitate to the bottom; the solution being poured off and the calx of gold washed with water, then reduced and melted, it appeared excellent gold, and instead of a loss in weight, we found the gold was increased, and had transmuted a scruple of the silver into gold by its abounding tincture.

"Doubting whether the silver was now sufficiently separated from the gold, we mingled it with seven parts of antimony, which we melted and poured out into a cone, and blew off the regulus on a test, where we missed eight grains of our gold; but after we blew away the red of the antimony, or superfluous *scoria*, we found nine grains of gold for our eight grains missing, yet it was pale and silverlike but recovered its full colour afterwards, so that in the best proof of fire we lost nothing at all of this gold, but gained, as aforesaid. These tests I repeated four times and found it still alike, and the silver remaining out of the *aquafortis* was of the very best flexible silver that could be, so that in the total the said medicine or elixir had transmuted six drams and two scruples of the lead and silver into most pure gold."

Helvetius died at the Hague August 29, 1709.

Henge of Keltria

The Henge of Keltria is a Druid organization founded in 1987 by Tony and Sable Taylor, who had developed their Druid perspectives as members of **ArnDraiocht Fein**, the organization founded by Archdruid **Isaac Bonewits**. Bonewits had moved to develop a neo-Druidism that was not limited to Celtic traditions. The Taylors disagreed and their new work emphasized the Celtic ties with Druidic practice. The Taylors had first learned of Druidism from their readings, but met Bonewits in 1985.

The Henge members revere Mother Earth and seek to preserve and protect it. This reverence occurs within a context of the worship of the Celtic deities, the honoring of ancestors, and attunement with the spirits of nature. They practice Druidic arts and magick as a means of spiritual development.

Members are organized into small groups called groves. Within the larger framework of the Henge, they have a great deal of autonomy in creating their own rituals and pursuing their own magical work. Individuals progress in their work through three degrees termed rings (an analogy developed from tree rings). The three rings are named for the Birch, Yew, and Oak. Within the highest ring there are three tiers termed the Hawthorn, Rowan, and Mistletoe. Advancement is awarded based upon time spent, knowledge attained, and service rendered to the Henge (at either the local or national level). Both men and women are accepted into leadership at all levels.

The Henge of Keltria is headquartered at P.O. Box 48369, Minneapolis, MN 55448-0369, and its website is at <http://www.keltria.org/>. The group publishes a periodical, *Henge Happenings*.

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Henslow, George (1834–1925)

A clergyman of the Church of England and noted scholar. Henslow was a medalist of Christ College, Cambridge, vice president of the British Association for the Advancement of Science (1919), and a celebrated authority on botany, on which he wrote 16 learned works. He was also a dedicated Spiritualist. In his research he was closely associated with Archdeacon **Thomas Colley** and took much interest in **psychic photography**. He died December 20, 1925, at age 92.

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Hepatoscopy

A branch of **haruspicy** or extispicy (**divination** from the entrails of animals). In ancient times the liver was regarded as the focal point of life and thus of special occult significance. It was studied in detail, being divided into a number of zones, each associated with particular deities. The markings in these zones were considered to have special significance.

Herbert, Benson (1912–1991)

British psychical researcher and director of the **Paraphysical Laboratory**, London. He joined the **Society for Psychical Research** before World War II and with friends took part in sé-

ances for mental and physical phenomena at his house in Chelsea, London. It transpired that he had mediumistic talent himself, and for a time he manifested a Chinese spirit entity with healing powers.

Herbert founded the Paraphysical Laboratory in Wiltshire, with his friend Manfred Cassirer as the honorary research officer. The laboratory investigates paranormal phenomena of all kinds but has specialized in physical phenomena. In addition to conducting many original experiments, Herbert and Cassirer traveled in eastern Europe for further investigations, becoming founder members of the **International Association for Psychotronic Research** in Prague. Herbert also visited Russia and conducted important tests with the famous psychic Nina Kulagina.

He died April 21, 1991.

Hereburge

Frankish title for a witch. (See **France**)

Hermann, William J.

William J. Hermann, flying saucer **contactee** and channeler, emerged out of obscurity in 1978 after claiming to have had a series of sightings of a UFO over Charleston, South Carolina, beginning in November of 1977. On January 22, 1978, he was able to take nine photographs of the object. Two months later as he was out looking for more UFOs, the disc he had sighted earlier reappeared and came toward him. According to Hermann, it sent out a light beam that paralyzed him. He lost consciousness and awakened three hours later 15 miles away. He watched the UFO depart.

He called the police, who took him home. Several days later, after suffering from insomnia and general nervousness and unrest, he submitted to hypnosis under the guidance of James A. Harder, a UFO researcher associated with the Aerial Phenomena Research Organization, one of the prominent UFO research groups of the time. Under the hypnosis, he talked of being aboard the UFO. He was on an examination table being looked at by three humanoid creatures. They had large hairless heads, oversized eyes, pale skin, and red clothing.

One of the three spoke to him, but his mouth did not appear to move. He was given a brief tour of the spacecraft and then lost consciousness. He had learned that the beings were from Zeta Reticuli. They had been observing Earth for half a century. They were concerned about humanity's tendencies toward war and warned that our violent natures would destroy human civilization.

In the weeks following the hypnosis session, Hermann had other sightings and began channeling messages from the people who had abducted him. He also produced a metal bar that he claimed came from the aliens. It proved to be made of lead and antimony, similar in content to the material in an automobile battery. In May of 1979 Hermann claimed to have had a final contact with the saucer beings, who took him for a ride.

As his story was publicized, Hermann contacted **Wendelle Stevens**, a publisher of UFO contactee material, who coauthored a more complete account of his story, which was published in 1981. The volume circulated in the contactee subculture but was generally dismissed by ufologists as lacking any collaboration.

Sources:

Stevens, Wendelle C., and William James Hermann. *UFO . . . Contact from Reticulum: A Report of the Investigation*. Tucson, Ariz.: Wendelle Stevens, 1981.

Hermes Trismegistus

"The thrice greatest Hermes," the name given by the Greeks to the Egyptian god Thoth or Tehuti, the god of wis-

dom, learning, and literature. Thoth was alluded to in later Egyptian writings as “twice very great” and even as “five times very great” in some demotic or popular scripts (ca. third century B.C.E.).

As “scribe of the gods,” Hermes was credited with the authorship of all Greek sacred books, which were thus called “hermetic.” There were 42 of these, according to Clemens Alexandrinus, and they were subdivided into six portions, the first dealing with priestly education, the second with temple rituals and the third with geographical matters. The fourth division treated **astrology**, the fifth recorded hymns in honor of the gods and was a textbook for the guidance of kings, and the sixth was a medical text.

It is unlikely that these books were all the work of one individual; more likely they represent the accumulated wisdom of Egypt, attributed in the course of ages to the great god of wisdom.

As “scribe of the gods,” Hermes was also the author of all strictly sacred writings. For convenience the name of Hermes was placed at the head of an extensive cycle of mystic literature produced in post-Christian times. Most of this hermetic or trismegistic literature has perished, but all that remains of it has been gathered and translated into English. It includes the *Poimandres*, (Shepherd of Men), the *Perfect Sermon*, or the *Asclepius*, excerpts by Stobaeus, as well as fragments from the church fathers and from the philosophers Zosimus and Fulgentius.

These writings were neglected by theologians, who dismissed them as the offspring of third-century Neoplatonism. According to the generally accepted view, they are eclectic compilations, combining Neoplatonic philosophy, Philonic Judaism, and Kabalistic Theosophy in an attempt to supply a philosophic substitute for Christianity. The many Christian elements to be found in these mystic scriptures were ascribed to plagiarism.

Examination of early mystery writings and traditions has shown that the main source of the Trismegistic tractates is probably the wisdom of Egypt and that they “go back in an unbroken tradition of type and form and context to the earliest Ptolemaic times.”

Sources:

Bell, H. Idris. *Cults and Creeds in Graeco-Roman Egypt*. Liverpool, England: Liverpool University Press, 1957.

Faivre, Antoine. *The Eternal Hermes: From Greek God to Alchemical Magus*. Trans. by Joceyn Godwin. Grand Rapids, Mich.: Phanes Press, 1995.

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———. *Theological & Philosophical Works*. Edited by J. D. Chambers. 2 vols. London, 1882.

Mead, G. R. S. *Thrice-Greatest Hermes*. London, 1906. Reprint, New Hyde Park, N.Y.: University Books, 1964.

Hermetica

The body of secret mystical wisdom that honored **Hermes Trismegistus** (“Thrice-Greatest Hermes”) between the third century B.C.E. and first century C.E., identifying the Greek god Hermes with the Egyptian god Thoth. This wisdom literature involved two levels of writing: a popular Hermetic teaching of **astrology**, magic, and **alchemy**, and a later higher religious philosophy. The Hermes-Thoth literature had a profound effect on the development of Western magic. Hermetic works include *Poimandres* (Shepherd of Men), *Asclepius*, and *The Secret Discourse on the Mountain*.

Sources:

Atwood, M. A. *A Suggestive Inquiry into the Hermetic Mystery*. Belfast, Ireland, 1918. Reprint, New York: Arno Press, 1976.

Hermes Trismegistus. *The Divine Pymander*. Translated by Dr. Everard. London: Theosophical Publishing Society, 1894.

———. *Hermetica*. Edited by Brian Copenhaver. Cambridge: Cambridge University Press, 1992.

———. *Hermetica*. Edited by Walter Scott. Vol. 1. Oxford: Oxford University Press, 1924. Reprint, Boston: Shambhala, 1985.

———. *Theological and Philosophical Works*. Edited by J. D. Chambers. 2 vols. Edinburgh: T. and T. Clark, 1882.

Hermetic Alchemical Order of QBLH

The Hermetic Alchemical Order of QBLH is a magical order in the thelemic tradition initiated by **Aleister Crowley** early in the twentieth century. The tradition (named for thelema, the Greek word for will) emphasizes the role of the individual in moving toward union with his/her higher self. It recognizes the basic thelemic affirmation of individualism, “Every man and woman is a Star.” The average person is considered by the order as a veiled star, in a state of sleep. The individual must awaken. To assist the process of awakening, the order provides the wisdom of the Qabala (also spelled **Kabbalah** or Qabalah), **ceremonial magic**, and esoteric psychology. It also draws on Eastern teachings, especially Tantra.

To follow the path and become an awakened self requires an act of will on the part of the individual. Once the individual begins the path, members of the order begin to share the keys of wisdom which were given to the three founders of the order in the early 1960s. Individual members work alone in developing their magical skills and report back to the other members. The order confers no grades and extracts no dues.

In the 1970s, two order members, Frater Damon and Soror Ishtaria, were among the first to receive the information developed in England by Jim Lees, Jake Stratton-Kent, and Carol Smith, which appeared to finally break the code needed for the interpretation of *The Book of the Law*. *The Book of the Law* is the holy book for thelemites that was received via **channeling** by Aleister Crowley in 1904. Lees discovered a means of assigning numerical values to the letters of the English alphabet that has allowed a meaningful set of magical correlations to be derived from *The Book of the Law*. These correlations and the system that produced them are now known as the **English Qabala**, still developing as an open-ended search of *The Book of the Law*. Soror Ishtaria developed a computer program that is widely used by people doing further research on the English Qabala.

The order maintains an extensive webpage through which it invites people to contact it either with questions or seeking information about membership. The page is located at <http://www.qblh.org/>.

Sources:

The Hermetic Alchemical Order of QBLH. <http://www.qblh.org/>. May 20, 2000.

Hermetic Brotherhood of Luxor

The Hermetic Brotherhood of Luxor (HBL), a British occult society, was founded in 1884 by **Thomas H. Burgoyne** (1855–1894) and **Peter Davidson** (1842–1916). Burgoyne, born Thomas Dalton, was a grocer in Leeds who as a student of the occult came into contact with **Max Theon** (1850–1927), a Polish immigrant working in London as a psychic healer. Theon was also an occult teacher specializing in teaching his students the means of contacting various preternatural beings, higher adepts similar to the theosophical mahatmas. Burgoyne began to channel material from these beings, known as the Interior Circle. Davidson grew up in northern Scotland near In-

verness and had become a student of all things occult. He became a violin maker and later moved to Banchory, near Aberdeen.

At some point Davidson and Burgoyne met and with Theon decided to found the HBL, the first announcement of which appeared in 1884. The following year they began to issue *The Occult Magazine*, through which the brotherhood began to grow, both in Britain and France. The Rev. William Alexander Ayton provided additional leadership in England, and the head of the work in Paris was Albert Farcheux (better known by his pen name F.Ch. Barlet). Offering itself as a school of Practical Occultism best suited to Westerners, it contrasted itself to the Eastern perspective of the **Theosophical Society** which by then had moved its headquarters to India. Much of its teaching came from the clairvoyant contacts Burgoyne had with the Interior Circle, and aimed at placing members in direct contact with the same.

The HBL also quickly grew into the chief rival of the Theosophical Society. Thus it was that in the spring of 1886, when theosophical leaders discovered that Burgoyne was the same Thomas Dalton who had been convicted of mail fraud in 1883, they freely circulated the information. Prompted in part by a desire to escape the scandal, but also fostering a desire to start a communal experiment in America, Davidson moved to Loudsville, Georgia. The Davidson farm never evolved into the colony he had desired, but it did function as the international headquarters of the brotherhood for many years. The largest membership was in the United States and France. The HBL gradually ceased to exist as it was superseded by other occult groups, especially the Martinist groups in France, as Davidson shifted his interest into alternative medicine.

Burgoyne also moved to the United States, but he soon separated from Davidson and moved to the West Coast. There, he operated what amounted to a distinct HBL. In 1889, he published a summary of the HBL teachings in a book, *The Light of Egypt*, issued under his pen name, Zaroni. A short time later, Dr. Henry Wagner and his wife Belle Wagner put up \$100,000, a truly massive sum at the time, to create an organization to perpetuate the teachings of *The Light of Egypt*. The money led to the founding of two organizations, the Astro-Philosophical Publishing Company (which would publish Burgoyne's subsequent title, *The Language of the Stars and Celestial Dynamics*) and the **Church of Light**. Building on Burgoyne's base, the Church of Light would become a major occult teaching center and a pioneer structure in the revival of astrology. In 1900, some years after Burgoyne's death, the Astro-Philosophical Publishing Company issued a second volume of *The Light of Egypt*, reputedly channeled from Burgoyne through Belle Wagner.

Sources:

Burgoyne, Thomas H. *Celestial Dynamics*. Denver: Astro-Philosophical Publishing Co., 1896.

———. *The Language of the Stars*. Denver: Astro-Philosophical Publishing Co., 1892.

———. *The Light of Egypt*. 2 vols. Denver: Astro-Philosophical Publishing Co., 1889, 1900.

Godwin, Joscelyn. *The Theosophical Enlightenment*. Albany: State University of New York Press, 1994.

Godwin, Joscelyn, Christian Chanel, and John P. Deveney. *The Hermetic Brotherhood of Luxor: Initiatic and Historical Documents of an Order of Practical Occultism*. York Beach, Maine: Samuel Weiser, 1995.

Hermetic Society (Dublin)

Founded in 1898 by mystical poet "AE" (**George W. Russell**) in Dublin, Ireland, after he left the **Theosophical Society**. The Hermetic Society placed great emphasis on meditation. It was not connected with the **Hermetic Society (London)**.

Hermetic Society (London)

Founded by **Anna Kingsford** and **Edward Maitland** in London, England, in 1884, connected with the **Theosophical Society of Helena Petrovna Blavatsky**. Occultists **S. L. MacGregor Mathers** and **W. Wynn Westcott** lectured to the society before launching the famous Hermetic Order of the **Golden Dawn**.

Sources:

Mitland, Edward. *The Story of Anna Kingsford and Edward Maitland and of the New Gospel of Interpretation*. Birmingham, England: Ruskin Press, 1905.

Hernandez Montis, Vicente (1925–)

Associate professor of physics, University of Seville, who published papers on parapsychology. Montis was born April 23, 1925, at Seville, Spain. He studied at the University of Seville and the University of Madrid. He was a member of Colegio Oficial de Doctores y Licenciados en Letras y Ciencias, Seville, and the **Parapsychological Association**. He studied **ESP** in relation to the hypnotic state, as well as **dowsing** or water witching.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Herne, Frank (ca. 1870)

Famous nineteenth-century English medium. His first séances were given in January 1869. He began with clairvoyant descriptions of spirits and of the sitter's aura, but physical manifestations soon developed. In 1870 at the house of a Dr. Dixon he was said to have manifested **elongation of the human body**. **Florence Cook** held her first sittings with Herne, from whom she may have learned some of the techniques of physical mediumship.

In 1871 Herne joined partnership with **Charles Williams**. Their séances at 61 Lamb's Conduit Street, London, were very impressive. Voices, psychic lights, independent music, **appings**, and **levitations** were often allegedly witnessed. **Agnes Guppy-Volckman's** famous **transportation** occurred in one of these joint sittings. In 1875 St. George Stock made an attempt to expose Herne as a **fraud** but did not succeed, and two years later in *The Spiritualist* apologized for the attempt.

Much suspicion surrounded the mediumship of Herne and Williams. Williams, who worked closely with Herne, was caught cheating in séances in Paris in 1874 and in Amsterdam in 1879.

Sources:

"Alleged Mediumship of F. Herne." *Proceedings of the Society for Psychical Research* 7; *Journal of the Society for Psychical Research* 10.

Hesse, Hermann (1877–1962)

Famous German novelist (he later acquired Swiss nationality) whose books on mystical themes were quite influential in the spiritual and occult revival among young adults in the 1960s and 1970s. The influence of Oriental philosophy is reflected in his novel *Siddhartha*, which deals with the relationship between father and son and the quest for self-discovery through a journey to India. His novel *Das Glasperlenspiel* (1943, translated as *Magister Ludi*, 1950) resolves world disorder through a religious game played by rulers.

Sources:

Hesse, Herman. *Siddhartha*. New York: New Directions, 1951

Hettinger, J(ohn)

Pioneer British psychical researcher with special interest in **telepathy**. Hettinger was active in the physical sciences and electrical engineering. He was one of the first individuals in Britain to receive a Ph.D. degree for a dissertation concerned with paranormal phenomena. He studied psychology at Kings College, London University (1933–38), exploring what he named the “ultra-perceptive faculty” of telepathy, employing a pictorial method.

He devoted much time to “object reading,” in which a subject is given some object, concentrates on it, and describes impressions received that relate to it or to the owner. Object reading is more popularly known as **psychometry**. Hettinger conducted psychometric tests to discover the sealed message left by **Sir Oliver Lodge** before his death, and pieced together the purported message in 17 test sittings (described in his book *Telepathy and Spiritualism*). His work received mixed reviews from his colleagues.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Hettinger, John. *Exploring the Ultra-Perceptive Faculty*. London: Rider, 1941.

———. *Telepathy and Spiritualism*. London: Rider, 1952.

———. *The Ultra-Perceptive Faculty*. London: Rider, 1938.

Scott, Christopher. “Experimental Object-Reading: A Critical Review of the Work of Dr. J. Hettinger.” *Proceedings of the Society for Psychical Research* 49 (1949).

Hex (or Hexerai)

General term for **witchcraft** spells among the Pennsylvania Dutch settlers of America, especially those of southeastern Pennsylvania. Beliefs in magic were brought to the area in the later seventeenth century and given focus in the Rosicrucian group that settled on Wissahikon Creek in Germantown. The group, generally referred to as the Woman in the Wilderness, dissolved in the early eighteenth century, but its members became practitioners of magic, astrology, and healing in the area and were the forerunners of the later hex meisters.

The standard textbook of hex spells and folk remedies used by hex meisters, *The Long Lost Friend or Pow-Wows*, was published by John George Hohman of Berks County, Pennsylvania, in 1820. The book includes instruction for a variety of magic formulas to accomplish practical tasks, as indicated by some of the topics covered: “Against Mishaps and Dangers in the House,” “Treating a Sick Cow,” “To Stop Bleeding at Any Time,” and “To Charm Enemies, Robbers, and Murderers.” Many Pennsylvania barns are still decorated with “hex signs,” known as hexafoos, originally placed to keep away evil spirits, but today largely a decorative addition.

Sources:

Hark, Ann. *Hex Marks the Spot in Pennsylvania Dutch Country*. Philadelphia: J. B. Lippincott, 1938.

Hohman, John George. *The Long Lost Friend or Pow-Wows*. N.p., 1820.

Lewis, Arthur H. *Hex*. New York: Pocket Books, 1972.

Sachse, Julius F. *The German Pietists of Provencial Pennsylvania*. Philadelphia, 1895. Reprint, New York: AMS Press, 1970.

Hexenhaus

A prison for witches built in Bamberg, Germany, in 1627 during the rule of the “witch-bishop” Prince Gottfried Johann George II Fuchs von Dornheim. It contained two chapels, a torture chamber, and cells to accommodate 26 witches.

Heyd

A Norwegian sea witch or storm fiend in the shape of a white bear, alluded to in the *Frithjof Saga*. With the other storm fiend Ham, she was sent by Helgi to engulf Frithjof as he sailed for the island of Yarl Angantyr.

Heydon, John (1629–ca. 1668)

English astrologer, Rosicrucian, and attorney. He was born in London on September 10, 1629, and was educated at Tardebigg in Worcestershire. Because of the outbreak of the Civil War, he did not go on to the university, but joined the king’s army. He is said to have been successful as a soldier, but after the triumph of the Roundhead party he left England and for some years lived in various countries on the Continent, notably Spain and Turkey. He is said to have visited Zante, the island in the Levant praised by Edgar Allan Poe, but by 1652 Heydon was back in England. In 1655 he studied law and later established a practice.

Law was not his only study, however, for he became deeply involved in **astrology**. According to Thomas Carte in his biography of the marquis of Ormonde, Heydon was imprisoned for two years for his prophecy that one Cornwell would die by hanging.

In 1656 Heydon married the widow of **Nicolas Culpepper**, who, after fighting for Parliament in the Civil War, had devoted a wealth of energy to compiling elaborate treatises on astrology and pharmacopia, arts which went hand in hand in the seventeenth century.

Heydon became intimate with many of the great scientists of the Restoration but quarreled with a number of them, and although he always maintained that he was not actually affiliated with the **Rosicrucians**, he explained their theories publicly. In 1667 he was imprisoned for “treasonable practices in sowing sedition in the navy, and engaging persons in a conspiracy to seize The Tower [of London].” He died the following year.

In spite of the ups and downs of Heydon’s life, while out of jail he wrote a number of books and pamphlets, those on Rosicrucian themes dominating any contributions to astrology. Among his Rosicrucian texts are *A New Method of Rosie-Crucian Physick* (1658), *The Rosie-Crucian Infallible Axiomata* (1660), *The Wise Man’s Crown*, *The Glory of the Rosie-Cross* (1664), and *The Rosie-Cross Uncovered* (1662). In addition he was author of *Theomagia or The Temple of Wisdom* (1664) and *The Prophetic Trumpeter, Sounding an Allarum to England* (1655), the latter being dedicated to Henry Cromwell. According to Wood’s *Athenae Oxoniensis*, Heydon was also the compiler of *A Rosicrucian Theological Dictionary*.

Sources:

Heydon, John. *Eugenius Theodidactus*. London, 1655.

Heym, Gerard (d. ca. 1974)

Scholar, bibliophile, and student of the occult during the 1930s in Britain. Although Heym was a close associate of **S. L. MacGregor Mathers** and other members of the Hermetic Order of the **Golden Dawn**, he does not appear to have been a member himself.

Heym had a special interest in **alchemy** and in 1937 became a founding member of the Society for the Study of Alchemy and Early Chemistry, established for “the scientific and historical study of the branches of learning named in its title.” Heym contributed to the society’s journal, *Ambix*.

Heymans, Gerardus (1857–1930)

Psychologist, philosopher, and pioneer of parapsychology in the Netherlands. Heymans established a laboratory for re-

search in 1892 and led in the spread of experimental parapsychology in Holland in the years immediately after World War I. He was one of the founders of the **Studievereniging voor Psychical Research** (SPR), inaugurated on April 1, 1920, and served as its first president. The Dutch SPR served as a meeting ground for scientists, scholars, Spiritualists, and Theosophists.

Heymans followed the philosophy of psychic monism, according to which the universe consists of one stuff, consciousness of which each individual partakes. Having discovered a psychically gifted student, Heymans conducted telepathy experiments at the University of Groningen, tests widely cited for both design and positive results.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Heymans, Gerardus. "Psychische Monismus und 'Psychical Research.'" In *Zeitschrift für Psychologie*. Leipzig: J. A. Barth, 1912.

Heymans, Gerardus, Henry J. F. W. Brugmans, and A. Weinberg. "Une communication sur des expériences télépathiques au laboratoire de psychologie a Groningue." In *Compte Rendu Officiel du Premier Congrès International des Recherches Psychiques*. Copenhagen, 1922.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Heyn, F(rans) A(driaan) (1910–)

Dutch professor of nuclear physics who studied telepathy. Heyn was born November 2, 1910, at Delft, Netherlands, and studied science at the University of Delft. In 1947 he joined the faculty of the University of Delft, where he taught in the area of nuclear physics and electrical engineering. He had a strong interest in psychical research and became a charter member of the **Parapsychological Association**. He was coauthor with **S. Mulchuyse** of *Vorderingen en Problemen van de Parapsychologie* (Progress and Problems in Parapsychology, 1950).

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Heywood, Rosalind (Hedley) (1895–1980)

Prominent British researcher in the field of psychical science. She was born February 2, 1895, at Gibraltar, and she attended London University. During World War I, as a nurse's aide, she had some initial and intense psychic experiences. She would be given an "order" for unusual treatments for dying patients that would lead to their recovery. She had several death-bed visions and began to experience telepathic contact with a man, Frank Heywood, whom she married during the war.

It was not until 1938 that Heywood joined the **Society for Psychical Research** (SPR), but she was an active member for the rest of her life, including a tenure on the council. She experimented with **Whateley Carington** on **ESP**, and was also a subject for physicians studying the effects of mescaline. She contributed a number of articles to the *Journal* of the SPR, including many memoirs of deceased members, but is most remembered for her two books, *The Sixth Sense* (1959) and her autobiography, *The Infinite Hive* (1964). She died June 27, 1980, in England.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Heywood, Rosalind. *The Infinite Hive*. London: Chatto & Windus, 1964. Reprinted as *ESP: A Personal Memoir*. New York: E. P. Dutton, 1972.

———. *The Sixth Sense: An Enquiry into Extrasensory Perception*. London: Chatto & Windus, 1959. Reprint, London: Pan Books, 1971. Reprinted as *Beyond the Reach of Sense*. New York: E. P. Dutton, 1974.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Hickling, Alan Micklem (1936–)

British aeronautical engineer who has experimented in the field of **ESP**. He was born on February 22, 1936, in London. He studied at Cambridge University (B.A. honors, mechanical sciences, 1958) and joined the Royal Navy as a pilot in 1959. He became a charter member of the **Parapsychological Association**.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Hieroglyphs

This term, normally applied to ancient Egyptian picture writing, is also used for the symbolic illustrations in astrological almanacs and for symbols produced by **automatic** and **direct writing** through mediumship. Direct writing (i.e., messages produced without contact between mediums and writing materials), although sometimes produced at séances, has also occurred during outbreaks of **poltergeist** phenomena, when the poltergeist distributes messages throughout a house. For example, in a disturbance in the house of **Eliakim Phelps**, in Stratford, Connecticut (1850–51), hieroglyphs were found on the walls and ceilings. The matter was investigated by Spiritualist medium **Andrew Jackson Davis**, who claimed to recognize the hieroglyphs as spiritual symbols. He interpreted them as friendly messages from spiritual powers.

Sources:

Capron, E. W. *Modern Spiritualism: Its Facts and Fanaticisms*. Boston: B. Marsh; New York: Patridge and Brittan, 1855.

Higgins, Godfrey (1772–1833)

Godfrey Higgins, a British writer in the Western esoteric tradition, was born in rural Yorkshire, England. His father, a country gentleman, owned Skellow Grange, an estate near Doncaster. He attended Trinity Hall, at Cambridge University and the Temple in London, but due to a shortage of funds was unable to complete his course of study at either institution. His father died in 1799 and he became the squire of Skellow Grange. He married a short time later. As Napoleon's power grew and threatened an invasion of England, Higgins joined the Yorkshire militia and rose to the rank of major before illness forced his retirement. He remained active in local affairs, and joined the campaign for more humane treatment of mental patients. As he regained his health, he traveled widely, including several trips to **Italy**.

Higgins is remembered today primarily for two books he authored. One, *Apocalypse* is a 1,500 page volume that became a major source used by Madame **Helena Petrovna Blavatsky**, cofounder of the **Theosophical Society**, in the preparation of her early work, *Isis Unveiled*. The subtitle of Higgins' book read, *An Attempt to Draw Aside the Veil of the Saitic Isis*. An earlier volume, *The Celtic Druids*, became a building block of the contemporary revival of Druidism.

In his magnum opus, Higgins demonstrated his assimilation of a vast amount of eclectic material assembled through his

reading and travels. *Apocalypsis* presents a history of the human race from a Gnostic esoteric perspective. God, The unknowable One, produced the universe through a process of emanation. The One emanates Wisdom, the divine plan of creation. Further emanations lead to the appearance of a deific Trinity of Creator, Preserver and Regenerator. Still further emanations lead to the appearance of lesser deities and humans, all possessed of a spark of divinity. The earliest race of humans were a people of one language, one color (black), and one religion. That religion was Buddhism, which Higgins understood to date to far ancient times. There was a true Golden Age in these ancient times. Inherent in the truths known as this time were immortality of the soul, metempsychosis (**reincarnation**), the final reabsorption of all things in the One, and the periodic renewal of the worlds.

The Golden Age, during which time the earth's axis was 90 degrees from its orbit was ultimately destroyed by the collision of the earth with three comets, each of which caused a significant but partial deluge. The earth's axis tilted, producing the present day seasons and 365 day year. Two astrological cycles have subsequently become important, the astrological age of 2160 years and the Neros cycle marked by the conjunction of the Sun and moon at the spring **equinox** that occurs approximately every 600 years. Changes of cycles are marked by social disruptions and messianic expectations. A Neros cycle was coming to an end as Higgins wrote and he noted the existence of various millennial teachers claiming special insight in his day such as **Joanna Southcott** and Richard Brothers. He also set the beginning of the Piscean Age in 350 B.C.E., thus dating the emergence of the **Aquarian Age** in 1801.

Higgins believed that all religions had their bases in solar worship as the sun was the most universal symbol of The One. Jesus is seen as a solar Christ and his crucifixion symbolizing the sun crossing the celestial equator at the vernal equinox, between two astrological ages. He described himself as a Christian, but had little attachment to the church and denounced the teaching of Paul the Apostle.

Higgins completed volume one of *Apocalypsis* in 1830 and it was printed in parts over the next three years. While working on volume two, he died on August 9, 1833; it was published in 1836. The publication was pursued by his son.

Sources:

Godwin, Joscelyn. *The Theosophical Enlightenment*. Albany: State University of New York Press, 1995.

Higgins, Godfrey. *Apocalypsis, an Attempt to Draw aside the Veil of the Saitic Isis; or an Inquiry into the Origin of Languages, Nations and Religions*. 2 vols. London, 1833, 1836.

———. *The Celtic Druids*. London: Rowland Hunter, 1829.

Higginson, Gordon (1918–1993)

President of the **Spiritualists' National Union** (SNU) in Britain for 23 years and one of the country's leading mediums. In Spiritualist circles he was popularly known as "Mr. Mediumship."

Higginson first sat in a Spiritualist circle with his mother at age 3. He manifested mediumship at age 12. His mother, Fanny Higginson, demonstrated clairvoyant mediumship for some seventy years. At age 14, she had been told by the trance medium **Annie Brittain** that she would become a medium, that she would bear a son, and that mother and son would span two lifetimes in the service of the Spiritualist Church. Gordon Higginson took his first Spiritualist service at age 14 in Nantwich, Cheshire.

During World War II he served as a lance corporal and took part in the Dunkirk landings. Although at that time the British army did not recognize Spiritualism as a religion, Higginson fought for such recognition.

He became president of the SNU in 1970 and came to be its longest-serving president, holding that office for more than

23 years. He was a tireless worker in the cause to "put the spirit back into Spiritualism."

Higginson died in January 1993 at age 74. His place as president of the SNU was filled by Eric Hatton.

Hilarion, Master

One of the masters originally contacted by **Helena Petrovna Blavatsky**, cofounder of the **Theosophical Society**. According to theosophical teachings, there exists a spiritual hierarchy composed of individuals who have finished their round of earthly reincarnations and have evolved to the spiritual planes, from which they guide the affairs of humanity. Those members of the hierarchy closest to humanity are the "lords of the seven rays" (of the light spectrum). Each ray represents a particular virtue, which the lord of that ray exemplifies.

Master Hilarion is the lord of the fifth ray and an exemplar of science, or detailed knowledge. He influences scientists, and those who identify with him are known for their ability at research and scientific investigation. During the first decades of the Theosophical Society he channeled *The Voice of Silence* through Blavatsky and *Light on the Path* through **Mabel Collins**. In a former life he is believed to have been Iamblichus, the Neoplatonic philosopher. Today he supposedly inhabits a Greek body but resides in Egypt. Blavatsky claimed to have first met him in 1860 and said he helped her with some of her short stories.

Francis A. LaDue and William H. Dower, cofounders of the Temple (which grew out of the Syracuse, New York, Lodge of the Theosophical Society), claimed Master Hilarion as the primary member of the hierarchy with whom they were in contact. In 1968 Rev. Wayne Taylor claimed that Master Hilarion had guided him in the founding of the City of the Sun Foundation in Columbus, New Mexico. Most recently, Maurice B. Cooke has channeled a set of books allegedly from Master Hilarion.

Sources:

Hilarion, Master [through Maurice B. Cooke]. *The Nature of Reality*. Toronto: Marcus Books, 1978.

Pallas Athena and the Master Hilarion Speak. Part I: The Master Hilarion. Kings Park, N.Y.: Bridge to Freedom, 1975.

Ransom, Josephine. *A Short History of the Theosophical Society*. Adyar, Madras, India: Theosophical Publishing House, 1938.

Taylor, Wayne. *Pillars of Light*. Columbus, NM: The Author, 1965.

Temple Messages. Halcyon, Calif.: Temple of the People, 1983.

Theogenesis. Halcyon, Calif.: Temple of the People, 1981.

Hill, J(ohn) Arthur (1872–1951)

British psychical researcher and author. Hill was born on December 4, 1872, at Halifax, England. He attended Thornton Grammar School, Bradford, and worked as a business manager until 1898, when he suffered a heart ailment and was unable to work full time. He then spent his time studying the literature of psychical research and also sat with various mediums.

Hill joined the **Society for Psychical Research**, London, and served on the council between 1927 and 1935. He assisted **Sir Oliver Lodge** in his work but is most remembered for his many writings. Hill wrote both books and articles on psychical research and **Spiritualism**. He died March 22, 1951.

Sources:

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Hillman, James (1926–)

Analytical psychologist who studied the relationship of parapsychology to depth psychology. Hillman was born on April 12, 1926, at Atlantic City, New Jersey. He studied at Georgetown University (1943); Sorbonne, University of Paris (1943); and Trinity College, Dublin, Ireland (B.A., 1950; M.A., 1953), and at the University of Zurich (Ph.D. *summa cum laude*, 1958). After graduation he became an analytical psychologist and director of studies at the C. G. Jung Institute, Zurich. He returned to the United States in 1970 as an editor for Spring Publications in New York (1970–78). He became a professor at the University of Dallas in 1979.

Hillman was the founding associate editor of *Envoy: An Irish Review of Literature and Art* (1949–51), and wrote a number of books on psychology. His ongoing project, however, is applying psychoanalytic theory to spiritual matters in his writing. His most famous work, however, was initiated during a visit to India when he met the Hindu teacher **Gopi Krishna**. Gopi Krishna was a retired civil servant from Srinagar who attained a condition of higher consciousness through arousing the legendary **kundalini** energy of Hindu mysticism. Hillman was favorably impressed and contributed a psychological commentary for Gopi Krishna's book *Kundalini: The Evolutionary Energy in Man*. The commentary interprets the experiences of Gopi Krishna in relation to Jungian psychology.

Sources:

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Hillman, James. *A Blue Fire: Selected Writings*. New York: Harper & Row, 1989.

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Hills, Christopher (1926–)

New Age teacher and director of the **University of the Trees**. Born in England, he left home at an early age and at-

tended a naval school, serving in World War II. By age 30, Hills had become a businessman in the West Indies with an international organization of ten companies, but in 1957 he became concerned with psychic and spiritual life after his son was miraculously healed through prayer. Hills retired from his business practice and spent two years in India, studying **yoga** and Hindu philosophy.

In 1960 he became honorary director of research at the Indian Institute of Philosophy, Psychology and Psychical Research and was elected president of the World Conference on Scientific Yoga, attended by 800 yogis and 50 Western scientists. In 1962 he formed the Commission for Research into the Creative Faculties of Man, bringing together the work of scientists, psychical researchers, philosophers, holy men, educationists, and politicians.

One aspect of this project was the formation in 1965, with Professor Hiroshi Nakamura, of the International Union of Leading Microbiologists, advising on production of edible algae as a means of solving world food problems. During 1966 Hills founded the **Centre House** community in England, a free fellowship for those interested in spiritual development, serving a social and educational program aimed at "a conscious evolution towards a society based on love and peace." Training was given in yoga, meditation, awareness, sensitivity development, and related subjects. Hills left Centre House after a few years and spent some time as a lecturer. Then in 1973 he established the University of the Trees in Boulder Creek, California, an institution offering a comprehensive program of New Age teachings and granting degrees in consciousness research. The university has also formed the **Research Institute for Super-sensonic Healing Energies** for practical research into subtle energy therapeutics.

Sources:

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HIM See Human Individual Metamorphosis

Himalayan International Institute of Yoga Science and Philosophy of the U.S.A.

Organization teaching the yoga-centered Hinduism espoused by Sri Swami Rama (1925–1996), a Indian spiritual leader. Swami Rama was at one time a monk, but left that life behind in order to pursue his teaching. In 1971 he founded the institute in India and brought the organization with him to the United States.

The reason Swami Rama came to the United States was the work of Elmer E. and Alyce M. Green in the Voluntary Controls Research Project at the Menninger Foundation of Topeka, Kansas. The project conducted experiments with autogenic training, involving the use of **biofeedback** instrumentation.

Swami Rama cooperated with them on psychophysiological programs. Swami Rama's spiritual work received a significant boost from his spectacular success in the Greens' experiments.

At the institute, yoga, **meditation**, and holistic health are taught with a special emphasis on **hatha yoga** as a means of balancing the body-spirit dichotomy. The practice of yoga, it is believed, will lead to a spiritual worldview. The institute sponsors seminars on a wide range of personal growth topics, maintains a speakers bureau, operates a children's school, and runs a program in Eastern studies and comparative psychology in affiliation with the University of Scranton Graduate School. The program culminates in a Master of Science degree. The institute has established the Eleanor N. Dana Research Laboratory and the Himalayan Institute Teachers Association, which certifies yoga teachers. The Honesdale Institute maintains a library of 20,000 volumes. Publications include: *Dawn* magazine, quarterly; *Himalayan Institute Quarterly*, bimonthly; *Research Bulletin of the Himalayan International Institute/Eleanor N. Dana Laboratory*, annual; and *Yoga International*, bimonthly. The institute also publishes a large number of books and audiotapes on all aspects of yoga, meditation, and holistic health.

The address of the 422-acre campus of the Himalayan International Institute is R.R. 1, Box 400, Honesdale, PA 18431-9706. Website: <http://www.himalayaninstitute.org/>.

Sources:

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Rama, Swami. *Lectures on Yoga*. Arlington Heights, Ill.: Himalayan International Institute of Yoga Science and Philosophy, 1972.

———. *Path of Fire and Light*. Honesdale, Pa.: Himalayan International Institute of Yoga Science and Philosophy, 1986.

Himalayan News

Former bimonthly publication of the **Himalayan International Institute of Yoga Science and Philosophy**, which has been superseded by the *Himalayan Institute Quarterly*.

Hindmarsh, Robert (1759–1835)

Robert Hindmarsh, a disciple of Swedish seer **Emanuel Swedenborg** (1688–1772) and the founder of the first group of his followers, began his adult life among the Methodists (the followers of evangelical minister **John Wesley**) and became a Methodist preacher. Wesley had been intrigued with Swedenborg's teachings and tried to arrange a meeting with him. However, Swedenborg declined, citing his now-famous prediction of his own death prior to the time Wesley had suggested for their gathering. A decade after Swedenborg's death, Hindmarsh read his book, *Heaven and Hell*, and in 1783 placed an ad in the newspaper inviting people interested in Swedenborg to begin meeting in a local coffeehouse. That meeting grew to the point that the group was able to rent a chapel in the Eastcheap section of London. Worship services were initiated on January 27, 1788, with Hindmarsh's father preaching the first sermon.

In 1790 Hindmarsh began a short-lived journal, *The New Magazine of Knowledge concerning Heaven and Hell, and the Universal World of Nature*. In its pages he discussed his views on Swedenborg, the general world of occultism, and the emerging natural sciences. He advised readers to stay away from the occult and divinatory arts, especially **astrology** and **magic**, both unreliable tools. He also did not favor **palmistry**. He advocated the spiritual philosophy that Swedenborg had learned by his communication with the angels in place of the esoteric philosophies based upon observation of the natural world, especially the then-popular theosophical wisdom of **Jakob Boehme** (1575–1624).

He also held Swedenborg's visions of the spiritual world over against the teachings of transmigration (the belief that human souls can, after death, be reembodied as animals). He believed that transmigration was a corruption of the truth, that Swedenborg had seen in his visions of the spiritual world, human souls sometimes appeared as various animals.

As the head of the Society for Promoting the Heavenly Doctrines of the New Jerusalem, Hindmarsh copied many of the forms from Methodism and tried to model it on Protestant lines in order to make it as acceptable as possible. Within a short time, Hindmarsh's effort was joined by two others—the London Theosophical Society, a Swedenborgian group headed by Jacob Duché, and an independent church founded in 1803 by Manoah Sibley, a former member of Hindmarsh's church.

During Hindmarsh's life, the Swedenborgian movement grew into a substantial minority religious community and sent a set of missionaries to the United States to found a work that enjoyed considerable support through the nineteenth century. Hindmarsh wrote a history of the first generation of Swedenborgians, but it was not published until the middle of the nineteenth century.

Sources:

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Hindmarsh, Robert. *Rise and Progress of the New Jerusalem Church in England, America, and Other Parts*. . . . Edited by Edward Madeley. London: Hodson & Son, 1861.

Sigstedt, Cyriel Odhner. *The Swedenborg Epic: The Life and Work of Emanuel Swedenborg*. London: The Swedenborg Society, 1981.

Hindu Spiritual Magazine

A Spiritualist journal founded in Calcutta, India, March 1906. The *Hindu Spiritual Magazine* was edited by Babu Shishir Kumar Ghose (1840–1911), a Bengali scholar, until his death. It continued to appear through July 1916.

Hippomancy

A method of **divination** practiced by the ancient Celts, who kept certain white horses in consecrated groves. The horses were made to walk immediately behind sacred carts and auguries were drawn from their movements. The ancient Germans kept similar steeds in their temples. If the horses crossed the threshold with the left forefoot first on leaving the temples at the outbreak of hostilities, it was regarded as an evil omen and the war was abandoned.

Sources:

Waite, Arthur Edward. *The Occult Sciences*. 1891. Reprint, Seacaus, N.J.: University Books, 1974.

Hmana Zena

Slavonic name for a witch in Dalmatia (present-day Croatia). The term means "common woman."

Hmin Nat

A Burmese evil spirit.

Hobgoblins

British domestic **fairies** or brownies of nocturnal habits. In past centuries they were said to be the most populous species of elves in England and were said to stay in houses close to warm fires. Each section of the land had its own name for

them—Hob-Gob, Robin Round Cap, and Hob-Thrush, for example. Today they are best known from their appearance in literary works, the most famous hobgoblin being Puck, of Shakespeare's *A Midsummer Night's Dream*. Puck has a merry disposition, and he says he is a jester at the court of Oberon, king of the fairies.

In *Discovery of Witchcraft* (1584) Reginald Scot states, "Your grandames maids were wont to set a bowl of milk for him for his pains in grinding of malt and mustard, and sweeping the house at midnight. This white bread, and bread and milk, was his standard fee."

In some folklore traditions hobgoblins were malicious rather than mischievous, and in medieval times they were associated with the devil. The hobgoblin was believed by some to be a demon who led men astray during the night. Sometimes he was represented as clothed in a suit of leather, and sometimes he wore green. He was usually considered to be full of tricks and mischief.

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Arrowsmith, Nancy, with George Moorse. *A Field Guide to the Little People*. New York: Wallaby, 1977.

Hockley, Frederick (1809–1885)

British occultist who was a member of the **Societas Rosicruciana in Anglia**. Hockley collected some important occult texts, including a Rosicrucian manuscript belonging to **Sigismund Bacstrom**, who was initiated into an occult society in Mauritius in 1794. This text had a great influence on British occultism. Hockley had some gift of **crystal gazing** and was a close friend of **Kenneth R. H. Mackenzie** and other British **Rosicrucians** and occultists of his period. He was a pupil of Francis Barrett, author of *The Magus* (1801). Hockley died November 10, 1885.

Sources:

Hockley, Frederick. *The Rosicrucian Seer: Magical Writings of Frederick Hockley*. Wellingborough, England: Aquarian Press, 1986.

King, Francis. *The Rites of Modern Occult Magic*. New York: Macmillan, 1970.

Hocus Pocus

Words of pseudomagical import. According to Sharon Turner in *The History of the Anglo-Saxons* (4 vols., 1799–1805), they were believed to be derived from "Ochus Bochus," a magician and demon of the north. It is more probable, however, that they are a corruption of the Latin *hoc est corpus* (this is my body), words spoken during the act of transubstantiation in the Roman Catholic Mass. The term has been used since the seventeenth century as a preface to the tricks of **conjuring** magicians. Conjurers used to introduce tricks with the sham Latin formula, "Hocus pocus, tontus talontus, rade celeriter jubeo."

Hod

The name assigned in the Jewish mysticism of the **Kabala** to the number eight. It means "eternity"—that is, the eternity of the conquest achieved by mind over matter, active over passive, or life over death.

Hodgson, Richard (1855–1905)

One of the leading members of the **Society for Psychical Research** (SPR), London. Hodgson was born September 24, 1855, in West Melbourne, Australia. He studied at the University of Melbourne (B.A., 1874; L.L.B., 1875; M.A., 1876; L.L.D., 1878). His interest in psychical research began in Aus-

tralia during his college years. He moved to England in 1878 to continue his legal studies at Cambridge University, where he took an active part in the undergraduate Ghost Society, which investigated psychical phenomena. His name appears in the first published list of the members of the SPR (1882–83), and in 1885 he was a council member. His legal training and personal attainments made him especially qualified for the detection of **fraud**.

In November 1884, as a member of the SPR committee, he was sent to India to investigate the paranormal phenomena being reported from the heart of the theosophical movement, especially that initiated by **Helena Petrovna Blavatsky**. His "Report on Phenomena Connected with Theosophy," published in the *Proceedings* of the SPR in December 1885 charged Blavatsky with widespread fraud. The report created a public scandal for **Theosophy** and ensured Hodgson's place in the history of psychical research. (The report continues to embarrass Theosophists, and there were unsuccessful attempts to discredit it as recently as the mid-1980s.)

A short time later, in conjunction with **S. T. Davey**, Hodgson undertook important experiments into the possibilities of malobservation and lapse of memory in connection with séance phenomena. While not well known, this paper is actually his most original work in the field. He developed an extremely skeptical attitude toward all physical phenomena. He remarked that "nearly all professional mediums form a gang of vulgar tricksters, who are more or less in league with one another." All his early investigations ended with a negative opinion.

Hodgson was among the first to become convinced that **Eusapia Palladino**, whose sittings he attended at Cambridge in 1895, was an impostor, although investigations by other psychical researchers indicated that she produced genuine phenomena when properly controlled, but cheated on other occasions. He was sent to the United States in 1887 to act as secretary to the **American Society for Psychical Research** in Boston. (He would continue in this capacity until his sudden death of heart failure while playing a game of handball at the Boat Club in Boston on December 20, 1905.) A change in Hodgson's general attitude toward the phenomenal side of **Spiritualism** was brought about—very slowly and after much resistance—by his unparalleled opportunities to investigate the mediumship of **Leonora Piper** for a period of 15 years. His systematic study of the Piper mediumship cannot be overestimated in importance.

Piper was introduced to the SPR by **William James**, a lifelong friend of Hodgson's. Hodgson, being extremely skeptical, had Piper watched by detectives to learn whether she attempted to collect information by normal means. He took every precaution to prevent such acquisition of knowledge and finally became convinced not only of the genuineness of her mediumship, but also of spirit return.

His first report on the Piper phenomena was published in 1892 in the *Proceedings* of the SPR (vol. 8). In it no definite conclusions were announced. Yet at this time Hodgson had already obtained convincing evidence of Piper's genuineness. It was of a private character, however, and since he did not include the incident in his report he did not consider it fair to point out its import. As he later told **Hereward Carrington** (who later printed the account in his *The Story of Psychic Science*), Hodgson, when still a young man in Australia, had fallen in love with a girl and wished to marry her. Her parents objected on religious grounds. Hodgson left for England and never married. One day, in a sitting with Piper, the girl suddenly communicated, informing Hodgson that she had died shortly before. This incident, the truth of which was verified, made a deep impression on Hodgson.

In his second report, published in the *Proceedings* of the SPR (vol. 13, 1897), his tone is definite in stating:

"At the present time I cannot profess to have any doubt that the chief communicators to whom I have referred in the foregoing pages are veritably the personages that they claim to be, that they have survived the change we call death, and that they

have directly communicated with us whom we call living, through Mrs. Piper's entranced organism."

After ten years spent in these investigations Hodgson returned to England for one year and became editor of the *SPR Journal* and *Proceedings*. Then he went back to the United States and resumed his Piper studies. He intended to publish a third report but he did not live to do so.

His personal experiences changed his whole outlook on life. He lived in one room in Boston, dependent on an inadequate salary. Nevertheless, in order to devote all his time to psychical research, he refused remunerative offers from colleges and universities. In his latter years he lived an austere life and eagerly anticipated his own death.

It appears from the revelations of Carrington that, like so many other famous psychic investigators, Hodgson developed mediumship at the end. In the last years of his life he allowed no one to enter his room at 15 Charles Street. In the evenings when alone there, he received direct communications from "Imperator," "Rector," and Piper's other controls. These communications were convincing, but he told few people about them. The room was closed to everyone so as not to disturb the "magnetic atmosphere."

The Hodgson Memorial Fund was created at Harvard University in 1912 and was used to fund research by such investigators as **Gardner Murphy**.

Hodgson in the Afterlife

After Hodgson's death, alleged communications from him were received in England by **Alice Kipling Fleming** (then known under her pseudonym, "Mrs. Holland"). They contained a cipher similar to entries found in Hodgson's notebook, but it could not be solved. Not even by the dramatic and very lifelike "Hodgson" control of Mrs. Piper was the key ever given. Through Piper he first communicated eight days after his death and delivered many messages claimed to be from his surviving self.

However, many test questions were left unanswered. "If we could suppose," writes **Frank Podmore**, "that sometimes the real Hodgson communicated through the medium's hand, and that sometimes, more often, when he was inaccessible, the medium's secondary personality played the part as best it could, these difficulties would, no doubt, be lessened."

Many evidential messages bearing on the continued identity of Hodgson were received by **James Hyslop**. One of the first came through a friend who asked Hodgson, the communicator, if he would get in touch with him through another "light." The reply was, "No, I will not, except through the young light. She is all right." Later in the sitting, one of the other controls remarked that Hyslop would know what the statement meant. It referred to a young, nonprofessional medium whose powers were a subject of discussion between the living Hodgson and Hyslop. It appears that the surviving Hodgson investigated her case from "the other side," since the young lady's control about the time of the incident remarked that he had seen Hodgson. The news of his death was carefully kept from the medium at the time.

The detailed records of these séances, held from the time of Hodgson's death until January 1, 1908, were handed over to William James for examination. In his paper "Report on Mrs. Piper's Hodgson Control," he says,

"I myself feel as if an external will to communicate were probably there, that is, I find myself doubting . . . that Mrs. Piper's dreamlife, even equipped with 'telepathic' powers, accounts for all the results found. But if asked whether the will to communicate be Hodgson's or be some mere spirit-counterfeit of Hodgson, I remain uncertain and await more facts, facts which may not point clearly to a conclusion for fifty or a hundred years."

In England the Hodgson messages were studied by **Eleanor Sidgwick**, **J. G. Piddington**, and **Sir Oliver Lodge** during Piper's visit to England. They did not find them authentic.

Sources:

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Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Harrison, Vernon. "J'Accuse. An Examination of the Hodgson Report." *Journal of the Society for Psychical Research* 53 (1986).

Hodgson, Richard. "An Account of Personal Investigations in India, and Discussion of the Authorship of the 'Koot Hoomi' Letters." *Proceedings of the Society for Psychical Research* 3 (1885).

Hodgson, Richard, and S. J. Davey. "The Possibilities of Malobservation and Lapse of Memory from a Practical Point of View." *Proceedings of the Society for Psychical Research* 4 (1887).

James, William. "Report on Mrs. Piper's Hodgson Control." *Proceedings of the Society for Psychical Research* 23 (1909).

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Hoebens, Piet Hein (1948–1984)

Dutch journalist who wrote a number of skeptical reports on parapsychological phenomena. He was a staff member of the Amsterdam newspaper *De Telegraaf* for 13 years and served as the Dutch representative on the **Committee for the Scientific Investigation of Claims of the Paranormal**.

In spite of his skepticism about parapsychology, Hoebens took a keen interest in the subject and was regarded as a fair-minded critic. In the early 1980s, he contributed to *Zetetic Scholar* a valuable series of articles, "The Mystery Men From Holland," concerning the phenomena claimed for **Peter Hurkos**, **Gerard Croiset**, and **Marinus Dykshoorn**. Hoebens died in the Netherlands, October 22, 1984.

Sources:

Hoebens, Piet Hein. "The Mystery Men From Holland." *Zetetic Scholar* 8 (July 1981); 9 (March 1982); 10 (December 1982).

Hoene-Wronski, Jozef Maria (1776–1853)

Polish mathematician and inventor who developed a philosophy of messianism, derived from the **Kabala** and **Gnosticism**. He claimed to have discovered "the secret of the Absolute," which he revealed for 150,000 francs to Pierre Arson, a businessman who agreed to publish Hoene-Wronski's messianic works. When Arson backed out of the deal, Hoene-Wronski declared him to be the beast of the Apocalypse and published a pamphlet with the immortal title *Yes or No—that is to say, have you or have you not, yes or no, purchased from me for 150,000 francs my discovery of the Absolute?* Not surprisingly, Hoene-Wronski lost his court battle to obtain the remainder of the money, but the unfortunate Arson had already expended some 40,000 francs on the works of Hoene-Wronski.

About 1850 Hoene-Wronski became the occult teacher of Alphonse Louis Constant, who later wrote many books on the occult under the pseudonym **Éliphas Lévi**.

Sources:

Hoene-Wronski, Jozef Maria. *Hoene-Wronski: Une philosophie de la creation*. Paris: Seghers, 1970.

Hoffer, Abram (1917–)

Psychiatrist who studied the effect of psychedelic drugs on human consciousness. Hoffer was born on November 11, 1917, in Saskatchewan, Canada. He studied successively at the Uni-

versity of Saskatchewan (B.S., 1938; M.S., 1940), the University of Minnesota (Ph.D., 1944), and the University of Toronto (M.D., 1945). After graduation he took a position as director of psychiatric research in the Psychiatric Services Branch, Department of Public Health, Saskatchewan.

Hoffer began work on the effects of **hallucinogens** in the 1950s. In 1959 he addressed the Conference on Parapsychology and Psychedelics in New York, and in the following year published, with **Humphrey Osmond**, the *Chemical Concepts of Psychiatry* (1960). He and Osmond also worked together on *Hallucinogens* (1967) and both contributed to *Clinical and Other Uses of the Hoffer-Osmond Diagnostic Test* (1975).

In the 1970s he concentrated his research on problems of nutrition. His books include *How to Live with Schizophrenia* (1978), *Orthomolecular Nutrition* (with Morton Walker, 1978), *Nutrients to Age Without Senility* (1980), and *Ortho-Molecular Nutrition* (with Morton Walker, 1981).

Sources:

Hoffer, Abram, and Humphrey Osmond. *Megavitamin Therapy: In Reply to the American Psychiatric Association Task Force Report on Megavitamins and Orthomolecular Psychiatry*. Regina, Sask., Canada: Canadian Schizophrenia Foundation, 1976.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Hohenlohe, Prince (1794–1849)

A priest and claimed miracle healer whose full title was Alexander Leopold Franz Emmerick, Prince of Hohenlohe-Waldenburg-Schillings-Furst. He was born at Kupferzell, near Waldenburg, now in Bavaria, on August 17, 1794. He was ordained as a Catholic priest in 1815 and went to Rome, where he entered the Society of the Fathers of the Sacred Heart.

Prince Hohenlohe gained a great reputation as a miraculous healer at Bamberg and Munich and attracted large crowds. Eventually the authorities intervened to prevent his healing work. He traveled to Vienna and Hungary, becoming titular bishop of Sardica in 1844. He died at Vöslau, near Vienna, November 17, 1849.

Sources:

Baur, F. N. *A Short and Faithful Description of the Remarkable Occurrences and . . . Conduct of . . . Prince Alexander of Hohenlohe*. N.p., 1822.

Brunner, S. *Aus dem Nachlasse des Furstein Aloysius von Hehenlohe*. Regensburg: G. J. Manz, 1851.

Doyle, J. *Miracles Said to Have Been Wrought by the Prince Hohenlohe*. N.p., 1823.

Hohenwarter, Peter (1894– ?)

Theologian who conducted important research into mediumistic phenomena. He was born May 18, 1894, at Obervellach, Austria, and studied at Graz University, Austria (Theol.D., 1924). He worked as a professor of mathematics, physics, and philosophy at Klagenfurt until removed by the Nazis in 1938.

After the war Hohenwarter became vice president of Imago Mundi, the International Society of Catholic Parapsychologists, and joined the Austrian Society for Psychical Research. He organized a great many sittings with the Viennese medium **Maria Silbert** and with the Danish medium **Einer Nielsen**, whose phenomena he endorsed in lectures.

Sources:

Hohenwarter, Peter. "The Experiments of Astro-Physicist Dr. Alois Gatterer, S. J., with Maria Silbert." *Vergorgene Welt* 2, no. 3 (1957).

———. "Germany's Leading Parapsychologist: The 100th Anniversary of Schrenck-Notzing's Birth." *Vergorgene Welt*. 3–5 (1959).

———. "Hauntings at Schwarzach in the Voralberg Region." *Neue Wissenschaft* (July 1954).

———. "Our Experiments with Maria Silbert." *Schweizer Rundschau* (February 1954).

———. "Should We Study Parapsychology?" *Der Seelsorger* (March 1958).

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Holistic

A term describing an integral, inclusive approach, which regards each being, system, or object as more than the sum of its parts. Holism is often associated with medicine, nutrition, and lifestyle. The term can imply a pretechnological lifestyle which uses alternative healing practices vs. contemporary established western practices. Holistic practices deal with the whole person, in which one's entire well-being is analyzed—his/her physical, emotional, spiritual, mental, social, environmental factors, etc.

Although often described as a **New Age** concept, Eastern, earth-centric, and indigenous peoples have practiced holism for many centuries. The term holism derives from the Greek *holos* (whole), and was first used by Jan Christian Smuts in his book *Holism and Evolution* (1926). Smuts states, "Both matter and life consist of unit structures whose ordered grouping produced natural wholes. . . The rise and self-perfection of wholes in the Whole is the slow but unerring process and goal of this Holistic universe."

The notion prefigures theologian Teilhard de Chardin's theory that the human race is "evolving mentally and socially, towards a final spiritual unity."

Holism is primarily associated with healing processes and advocates patient-centered medicine in which the physician treats the person as a whole being, rather than focusing on a set of symptoms. It promotes preventative medicine by maintaining the health of all aspects of the self—physical, mental, emotional, spiritual. Generally, however, holistic medicine is simply a generic phrase referring to a variety of healing practices, some beneficial and some questionable.

Alternative therapies normally associated with holistic medicine include:

Acupuncture/acupressure—alleviating pain and increasing immune responses by balancing the flow of vital life energy through twelve major body energy pathways called *meridians*.

Aromatherapy—the use of essential oil extracts from herbs and plants to treat a wide range of conditions and disorders.

Ayurvedic medicine—an ancient Indian medical practice which treats disease by providing natural therapies designed for particular metabolic types.

Craniosacral therapy—manipulates bones in the skull to treat disorders and improve overall body functioning.

Herbal medicine—including Western, ayurvedic, or Chinese, employs naturally occurring herbal remedies for disorders and diseases.

Homeopathy—the use of non-toxic, extremely diluted, low-cost medicines to treat chronic illness and maintain self-care. Used by hundreds of millions of people worldwide, homeopathy entails a "like curing like" approach to healing.

Osteopathy—treatment of bodily disorders by restoring the structural balance of the musculoskeletal system.

Reiki—the channeling of universal energy to aid in the healing process.

As we enter the 21st century an increasing number of physicians are advocating a holistic approach to health care, emphasizing prevention as well as treatment. Noted published practitioners (and their specialties) include Dean Ornish (reversing heart disease), Deepak Chopra (ayurveda/mind-body), Christ-

iane Northrup (women's health), and Andrew Weil (overall health and preventative medicine).

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HOLLAND

For general early occultism among German peoples, see the entry **Teutons**.

Spiritualism

Spiritualism was introduced into Holland in about 1857. The first Dutch Spiritualist on record is J. N. T. Marthese, who, after studying psychic phenomena in foreign countries, finally returned to his native Holland, taking with him the American medium **D. D. Home**. The latter held séances at The Hague before several learned societies, and by command of Queen Sophia a séance was given in her presence. The medium himself, in an account of the performance, stated that the royal lady was obliged to sit seven séances on consecutive evenings before any results were obtained. These results, however, were apparently satisfactory, for the queen was thereafter a staunch supporter of the movement.

During Home's visit Spiritualism gained a considerable following in Holland and the practice of giving small private séances became fairly widespread. Allegedly, spirit voices were heard at these gatherings, the touch of spirit hands was felt, and musical instruments were played by invisible performers.

Séances held at the house of J. D. van Herwerden in The Hague were particularly notable and were attended by many enthusiastic students of the phenomena. Van Herwerden recruited a 14-year-old Javanese boy of his household as the medium. The manifestations ranged from spirit rapping and **table turning** in the earlier séances to **direct voice**, **direct writing**, **levitation**, and **materializations** in later ones. The séances were described in van Herwerden's book *Ervaringen en Mededeeling op een nog Geheimzinnig Gebied* and took place between 1858 and 1862. One of the principal spirits purported to be a monk, Paurellus, who was assassinated some 300 years previously in that city. Afterward van Herwerden was induced by his friends to publish his diary, under the title *Experiences and Communications on a Still Mysterious Territory*.

For a time Spiritualist séances were conducted only in family circles and were of a private nature. But as the attention of intellectuals became more and more directed to the new phe-

nomenon, societies were formed to promote research. Ormase, or Ormuzd, the first of these societies, was founded in 1859 by Major J. Revius, a friend of Marthese's, and included among its members many people of high repute. They met at The Hague, and the records of their transactions were carefully preserved. Revius was president until his death in 1871. He was assisted by the society's secretary, **A. Rita**. They assembled a fine collection of works on Spiritualism, **mesmerism**, and kindred subjects.

Another society, the Veritas, was founded in Amsterdam in 1869. The studies of this association were conducted in a somewhat less searching and scientific spirit than those of the Ormase. Its mediums specialized in trance utterances and written communications from the spirits, and its members inclined to a belief in **reincarnation**, an opinion at variance with that of the older society. Rotterdam had for a time a society known as the Research after Truth, which had similar manifestations and tenets, but it soon came to an end, although its members continued to devote themselves privately to the investigation of spirit phenomena.

Other equally short-lived societies were formed in Haarlem and other towns. In all of these, however, there was a shortage of mediums able to produce form materializations. To supply this demand a number of foreign mediums hastened to Holland, including Margaret Fox Kane (of the **Fox sisters**), the **Davenport brothers**, **Florence Cook**, and **Henry Slade**.

Before this the comparatively private nature of the séances and the high standing of those who took part in them had prevented the periodicals from making any but the most cautious comments on the séances. The appearance of professional mediums on the scene, however, swept away the barrier and let loose a flood of journalistic ridicule and criticism. This in turn provoked the supporters of Spiritualism to retort, and soon a lively battle was in progress between the Spiritualists and the skeptics. The consequence was that "the cause" was promoted as much by the articles that derided it as by those that were in favor of it.

Among the defenders of Spiritualism was Madame Elise van Calcar, who not only wrote a novel expounding Spiritualist principles but also published a monthly journal, *On the Boundaries of Two Worlds*, and held a sort of Spiritualist salon where enthusiasts could meet and discuss their favorite subjects. Dutch intellectuals, such as Drs. H. de Grood, J. Van Velzen, Van der Loef, and Herr Schimmel, were among authors who wrote in defense of the same opinions, and the writings of **C. F. Varley**, **Sir William Crookes**, and **Alfred Russel Wallace** were translated into Dutch.

A mesmerist, Signor Donata, carried on the practice of **animal magnetism** in Holland and endeavored to identify the magnetic force emanating from the operator with the substance of which disembodied spirits were believed to be composed. Progress of the movement was hampered by the many exposures of unscrupulous mediums, but on the whole the mediums, professional or otherwise, were well received. Haunted houses and **poltergeists** were also noted.

Psychical Research and Parapsychology

Some of the pioneers of psychical research in Holland were **Frederik van Eeden** (1860–1932), K. H. E. de Jong (1872–1960), P. A. Dietz (1878–1953), and Florentin J. L. Jansen (b. 1881). Van Eeden was an author and physician who sat with the English medium **Rosina Thompson** and was also acquainted with **F. W. H. Myers**. Van Eeden contributed "A Study of Dreams" to the *Proceedings* of the Society for Psychical Research (vol. 26, p. 431), in which he used the term *lucid dream* to indicate those conditions in which the dreamer is aware that he is dreaming. This condition of consciousness in the dream state was emphasized by the British writer **Oliver Fox** as a frequent preliminary to **astral projection**.

Jong was a classical student whose doctoral thesis dealt with the mysteries of Isis. As World War II began, he was a lecturer

in parapsychology at the University of Leiden and was responsible for a number of books and articles dealing with **psi** faculty.

Dietz attempted to organize a student social group for psychical research when studying biology at the University of Groningen. Although this was short-lived, Dietz went on to investigate parapsychological card tests, using himself as the subject. After qualifying as a medical doctor in 1924, he became a neurologist in The Hague. A few years later he and **W. H. C. Tenhaeff** founded the periodical *Tijdschrift voor Parapsychologie*. In his book *Wereldzicht der Parapsychologie* (Parapsychological View of the Universe) Dietz coined the terms *paragnosy* for psychical phenomena and *parergy* for physical phenomena. He became a lecturer in parapsychology at the University of Leiden in 1931 and had a reputation as an excellent speaker.

Jansen seems to have established a parapsychological laboratory as early as 1907, while still a medical student. He founded the quarterly periodical *Driemaandelijke verslagen van het Psychophysisch Laboratorium te Amsterdam*. He took a special interest in experiments with **Paul Joire's sthenometer** and conducted a number of experiments to verify the **od** force proposed by **Baron von Reichenbach**. In 1912 he immigrated to Buenos Aires, where he worked as a physician.

Other pioneers included Marcellus Emants (1848–1932), a novelist who experimented with the famous medium **Eusapia Palladino**; engineer Felix Ortt (1866–1959), who published articles on parapsychology and a book on the philosophy of occultism and Spiritualism; and Captain H. N. de Fremery, who published a manual of Spiritualism and also contributed to *Tijdschrift voor Parapsychologie*.

In 1920 the **Studievereniging voor Psychical Research**, the Dutch Society for Psychical Research, was founded in Amsterdam through the enterprise of **Gerardus Heymans** (1857–1930) of Groningen University. Although the society began well, it was soon criticized for an unsympathetic atmosphere for mediums, but in 1927 it received a new impetus from the psychologist W. H. C. Tenhaeff and the journal *Tijdschrift voor Parapsychologie*. Some notable investigations over the years included studies of **dowsing** (water witching), physics and parapsychology, and precognitive elements in dreams.

The society was suppressed during World War II, and the Germans took the library to Germany and destroyed it. After the war the society was reconstructed and soon numbered a thousand members, including Javanese parapsychologist **George Zorab**. Some of the work in this period included observations on the noted psychic **Gerard Croiset**, an attempt to replicate the **Whately Carington** tests with **Zener cards**, and the investigation of "objective clairvoyance." Meanwhile, in 1933 Tenhaeff founded the Parapsychology Institute of the State University of Utrecht, later known as the **Parapsychological Division of the Psychological Laboratory, Utrecht**.

In 1953 the First International Conference of Parapsychological Studies, sponsored by the **Parapsychology Foundation**, New York, was held in Utrecht. In 1959 the Amsterdam Foundation for Parapsychological Research was established and began an investigation of the influence of psychedelics on **ESP**. Another investigation was a widely conducted inquiry into the occurrence of spontaneous phenomena.

In 1960 a controversy erupted in the **Studievereniging voor Psychical Research** over Tenhaeff's authoritarian control of the organization. Some members withdrew and founded the **Nederlandse Vereniging voor Parapsychologie**, which now provides the primary focus for parapsychological research in the country. By 1967 there was growing interest in parapsychology among students of five major universities, and various societies were set up. These were later grouped into the Study Center for Experimental Parapsychology.

The Federation of Parapsychological Circles of the Netherlands emerged as an umbrella for several small local parapsychological groups, including the Amsterdamse Parapsychologische Studiekring, the Haarlemse Parapsychologische

Studiekring, the Haagse Parapsychologische Studiekring, and the Rottendamse Parapsychologische Studiekring.

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"Holland, Mrs." (1868–1948)

Pseudonym of **Alice Kipling Fleming**, who took part in famous "cross correspondence" tests of the **Society for Psychical Research**, London, and produced significant **automatic writing** scripts.

Holleran, Eugene M(artin) (1922–)

Professor of chemistry who investigated psychokinesis. Holleran was born June 25, 1922, in Kingston, Pennsylvania. He attended Scranton University (B.S., 1943) and Catholic University, Washington D.C. (Ph.D. chemistry, 1949). In 1950 he became a professor of chemistry at St. John's University, Jamaica, New York. He joined the Parapsychological Association, and during the 1960–61 school year Holleran worked on a Parapsychology Foundation grant on tests to establish psychokinetic ability.

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Hollis, Mary J. (Mrs. Hollis-Billing) (1837– ?)

American **direct voice** and **materialization** medium of the nineteenth century, controlled by spirit guides "James Nolan" and "Skiwaukee" (a Native American). In 1874 and 1880 she visited England, where she demonstrated **slate writing**, the script frequently said to be produced by a materialized hand in full view. Hollis was born April 24, 1837, in Jeffersonville, Indiana, into a wealthy family. She was an exemplary member of the Episcopal Church until she began to see and talk with spirits.

During the years 1871 to 1873 N. B. Wolfe of Chicago made exhaustive investigations into her phenomena. The account is included in his *Startling Facts in Modern Spiritualism* (1873). According to Wolfe, Hollis's direct voice mediumship was well developed. As many as 30 or 40 spirits were said to have come in a single sitting. They spoke only in the dark, but they could sing along with the sitters. Sometimes the sitters were given the **Freemasonry** challenge. Objects frequently moved. Sometimes the medium was levitated to the ceiling and left a pencil mark there. One of her manifesting spirits was fond of making dolls and rosettes from the material provided for this purpose, and the sewing was done accurately in the dark.

Hollis produced materialized forms from a **cabinet** without going into trance. Phantom hands quickly appeared. As a test the medium's right hand was blackened with cork. The spirit hand was clean. The faces were often flat, and the sitters looked at them through opera glasses. On one occasion six heads materialized simultaneously. Famous people were claimed to have manifested at the Hollis séances, including Napoleon and

Empress Josephine, who wore a jeweled crown and strings of pearls.

Hollow Earth

Many occult speculations revolve around variant cosmologies in which the Earth is not simply a solid sphere in a universe of other celestial bodies. One of them is the idea that the Earth is to some degree hollow. This theory takes two basic forms. The first, “the cellular cosmogony,” proposes that we live on the inside of a sphere or oval, with sun, moon, and planets in the center. The second suggests that we live on the outside of a hollow sphere with a mysterious inner kingdom known only to a few initiates or intrepid travelers.

An early hollow Earth theory was proposed by the English astronomer Edmund Halley (of comet fame) in 1692. He suggested that the Earth is a shell 500 miles thick with two inner shells and a solid inner sphere, all capable of sustaining life. In 1721 Congregationalist minister **Cotton Mather** put forward a similar theory.

In 1818 Captain John Cleves Symmes, a retired army officer, spent the last years of his life trying to prove that the Earth consisted of five concentric spheres with holes several thousand miles in diameter at the poles. His theories are explained in detail in the books *Symmes’ Theory of Concentric Spheres* (1826), by James McBride, and *The Symmes’ Theory of Concentric Spheres* (1878), by Americus Symmes, son of the captain.

In 1820 a writer with the probably pseudonymous name “Captain Seaborn” published a fictional narrative about a hollow Earth under the title *Symzonia*. In the book Seaborn finds his steamship drawn by strong currents to a southern polar opening, where he finds an inner world of happy utopians. Edgar Allan Poe’s “Narrative of Arthur Gordon Pym” develops a similar theme.

A later development of the Symmes theories was propounded with messianic zeal by Cyrus Reed Teed (1839–1908), who spent 38 years lecturing and writing on the hollow Earth theme. He had a laboratory for the study of **alchemy**, and claimed that in 1869 he had a vision of a beautiful woman who revealed to him the secret of the hollow Earth. This discovery was given to the world in a pamphlet titled *The Illumination of Koresh: Marvelous Experience of the Great Alchemist at Utica, N.Y.* In 1870 he published *The Cellular Cosmogony* under his religious name “Koresh” (Cyrus) and after many years of enthusiastic lecturing established a College of Life in Chicago in 1886. This was the beginning of a communal society called the Koreshan Unity. By the 1890s this had blossomed into the town of Estero, near Fort Myers, Florida, under the name The New Jerusalem.

In the 1930s, long after Teed’s death and the decline of his Koreshan communities in the United States, his ideas were merged with theosophical and occult notions and also became part of some eccentric Nazi cosmologies. Remnants of the *Hohlweltlehre* (hollow Earth teaching) still have some following in Germany. Teed’s ideas were later exploited by two famous occult swindlers, Mr. and Mrs. Frank Jackson, operating under the names **Theodore and Laura Theodore Horos**. The name “Horos” was taken from the writings of Cyrus Reed Teed. Mrs. Jackson (also known as “Mrs. Diss Debar,” “Angel Anna,” and “Editha Gilbert Montez”) appears to have been born as Editha Salomon. In addition to representing herself as a founder of “Koreshan Unity,” she stole the rituals of the Hermetic Order of the **Golden Dawn**.

Another hollow Earth theorist was Marshall B. Gardner, an Illinois maintenance engineer who worked for a corset manufacturer. His book *Journey to the Earth’s Interior* (1906) might have been influenced by Jules Verne’s story *Journey to the Center of the Earth* (1864). It rejects the theory of several concentric spheres and claims that there is only one hollow Earth and that we live on the outside of it. Gardner’s “Earth” is 800 miles thick, and the interior has its own sun. There are openings at the poles, each 1,400 miles wide, through which the mammoths

of Siberia and the Eskimoan people came. An enlarged edition of Gardner’s book was published in 1920, with many impressive illustrations showing the everlasting summer of the interior.

Six years after the publication of the second edition of Gardner’s book, Admiral Richard E. Byrd flew over the North Pole. Three years later Byrd flew over the South Pole, but he found no holes in either of the poles. Incredibly enough, however, his statements about his explorations have since been quoted out of context to make it seem as if he actually endorsed the hollow Earth myth. Claims that **flying saucers** really come from inside the Earth through the polar openings are made by, among others, Raymond Bernard in his book *The Hollow Earth* (1969).

A persistent variant of the hollow Earth cosmology is the idea that the Earth is honeycombed with a network of secret **subterranean cities** and caverns, the home of underground kingdoms. Such notions have been articulated by **Richard Shaver**. These are modern versions of older folklore about fairies and gnomes.

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Holly

This name is probably a corruption of the word *holy* since this plant has been used from time immemorial as a protection against evil influence. It was hung around or planted near houses as a protection against lightning. Its common use at Christmas apparently originated in an ancient Roman festival in which holly was dedicated to the god Saturn. While the Romans were holding this feast—which occurred about the time of the winter solstice—they decked the outsides of their houses with holly. At the same time the Christians were quietly celebrating the birth of Christ, and to avoid detection they outwardly followed the custom of their heathen neighbors and decked their houses with holly as well. In this way holly came to be connected with Christmas customs. The plant was also regarded as a symbol of the Resurrection.

The use of mistletoe along with holly probably came from the notion that in winter the **fairies** took shelter under its leaves and that they protected all who sheltered the plant. The origin of kissing under the mistletoe is considered to have come from Saxon ancestors of the British, who regarded this plant as dedicated to Freya, the goddess of love.

Holmes, Ernest Shurtlett (1887–1960)

Ernest S. Holmes, the founder of Religious Science, was born January 21, 1887, in Lincoln, Maine. His poor family provided little incentive for education, and at the age of 15 he left home for Boston to make his way in the world. He pursued a course in public speaking and discovered that one of his instructors was a Christian Scientist. He was given a copy of **Mary Baker Eddy’s Science and Health with Key to the Scriptures**. This basic Christian Science textbook fit easily into Holmes’s reading of philosopher Ralph Waldo Emerson.

In 1912 Holmes moved to Southern California where his brother Fenwicke had become the pastor of a Congregational church. Shortly after his arrival he discovered the Metaphysical Library in Los Angeles, which had become the center for the distribution of **New Thought** metaphysical literature. He avidly devoured the works of writers such as Thomas Troward, William Walker Atkinson, and Christian Larsen. In 1916 he gave

his first public lecture at the Metaphysical Library, and the following year he and his brother opened the Metaphysical Institute and began issuing a magazine, *Uplift*. Within a short time he was lecturing regularly in Los Angeles and Long Beach, California, and began to travel nationally. His first book, *Creative Mind*, appeared in 1919. A final step in his mature development occurred in 1924 when he briefly settled in New York City and became the last student to be accepted by **Emma Curtis Hopkins**, the founder of New Thought.

In 1925 Holmes returned to Los Angeles and finished writing his major work, *The Science of Mind* (1925), a summary of his thought and the textbook embodying his own perspective on New Thought. The "Science of Mind" was the study of spirit, the reality underlying the visible cosmos. Mastery of the Science of Mind led to happiness, health, and prosperity. He also developed a simple technique of healing prayer. In 1927 he founded the Institute of Religious Science and School of Philosophy and began to train people in his methods. They in turn established themselves as Science of Mind practitioners in a manner similar to Christian Science practitioners.

The movement Holmes began prospered over the next several decades. He continually had to move his Sunday lectures into larger facilities. In 1949 he began a radio show, "This Thing Called Life." New books appeared regularly.

Holmes resisted attempts to see Religious Science as a church movement. However, in 1949, giving in to requests from some of his closest associates, he oversaw the formation of the International Association of Religious Science Churches. In 1954 Holmes moved to reorganize the very loosely organized association directly under the institute, whose name was changed to the Church of Religious Science. While most congregations went along with the plan, some, including those led by several of Holmes's closest colleagues, saw the move as a power grab and continued the association as a separate movement.

Holmes died April 7, 1960, in Los Angeles. The Church of Religious Science continues as the United Church of Religious Science and the association continues as Religious Science International.

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Holmes, Fenwicke L. *Ernest Holmes: His Life and Times*. New York: Dodd, Mead, 1970.

Holmes, Mr. and Mrs. Nelson (ca. 1874)

Materialization mediums of Philadelphia who claimed "**Katie King**" and "**John King**" as their **controls**. The claim was supported by Henry T. Child, another medium, who published particulars of the two controls' corporeal lives as privately communicated to him in his study.

In 1873 the Holmeses—of longstanding good reputation—traveled to England, where they were charged with dishonorable attempts to raise money. The accounts of their powers of mediumship varied between séances. One family recognized a spirit face as that of a departed relative; in an account of that experience in *The Spiritualist*, the Reverend **Stainton Moses**, stated that the light was good and the face was only a few feet away from the sitters. After their return to the United States, a General Lippitt publicly endorsed the Holmeses' mediumship in *The Galaxy* in December 1874.

The Holmeses' fall from grace is amply demonstrated in the change undergone by their once-powerful advocate, **Robert Dale Owen**, who initially wrote:

"I have seen Katie on seven or eight different occasions, suspended, in full form, about two feet from the ground for ten or fifteen seconds. It was within the cabinet, but in full view; and she moved her arms and feet gently, as a swimmer upright in the water might. I have seen her, on five different evenings, disappear and reappear before my eyes, and not more than eight or nine feet distant. On one occasion, when I had given her a calla lily, she gradually vanished, holding it in her hand; and the lily remained visible after the hand which held it was gone; the flower, however, finally disappearing also. When she reappeared the lily came back also, at first a bright spot only, which gradually expanded into a flower."

On November 2, 1874, Owen additionally affirmed: "I stake whatever reputation I may have acquired, after eighteen years' study of spiritualism, as a dispassionate observer upon the genuine character of these phenomena."

Nevertheless, a month later, on December 6, 1874, he declared in *The Banner of Light*: "Circumstantial evidence, which I have just obtained, induces me to withdraw the assurances which I have heretofore given of my confidence in the genuine character of certain manifestations presented last summer, in my presence, through Mrs. and Mr. Nelson Holmes."

A similar notice was published by Henry T. Child.

The reason for the sudden change was the revelation that Eliza White, the Holmeses' landlady, claimed that she had impersonated Katie King by slipping in through a false panel of the **cabinet**. A demonstration of the impersonation was given to Owen and Child. The newspapers made a great sensation of the exposure. The Holmeses appeared to have been ruined.

Then **Henry Olcott** came to the rescue. He investigated and soon discovered very serious discrepancies in White's story. Affidavits were given to him alleging White's bad moral reputation and dishonest nature. A New Jersey justice of the peace testified to having heard White singing in another room while "Katie King" appeared before Owen and Child.

General Lippitt told of a thorough investigation of the cabinet with a professional magician who was satisfied that there was no chance of any trick. Letters were produced by the Holmeses that spoke against the probability of any conspiracy between them and Eliza White. On the contrary, they proved that White tried to blackmail them much earlier by threatening to claim that she impersonated "Katie King."

Additional evidence also seemed to vindicate the Holmeses: At the time of the mock séance before Child and Owen, the Holmeses had a real séance with 20 people at which the spirits appeared.

On the basis of these facts, and allowing for the dubious part that Child appeared to have played in the affair, Olcott concluded that the Holmeses should be tested again without reference to the past. This he did. He netted a cabinet to proof it against surreptitious entry and put Mrs. Holmes into a bag tied around her neck. The experiments were repeated in his own room. Olcott became satisfied that Mrs. Holmes was a genuine and powerful medium for materializations, an opinion he affirms in his book *People from the Other World* (1875). General Lippitt shared his conclusions.

Sources:

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Holms, A(rchibald) Campbell (1861–1954)

Scottish expert on shipbuilding who also studied **Spiritualism** and psychic science. In addition to his classic work *Practical Shipbuilding* (1904), he also compiled one of the most valuable and comprehensive encyclopedias of psychical phenomena ever published: *The Facts of Psychic Science* (1925). Although not

a critical study, it analyzed and classified every major phenomenon of psychic science, with detailed indexes.

Sources:

Holms, A. Campbell. *The Facts of Psychic Science*. 1925. Reprint, New Hyde Park, N.Y.: University Books, 1969.

Holonomics

Term coined by the **Holonomics Group**, founded in England in 1977, to denote “the unified and impartial study of the pattern of law and purpose of the universe as a whole,” deriving from the ancient Greek words *holon* (whole) and *nomos* (law). Holonomics, a **holistic** theory, is considered “a new approach to fundamental knowledge, adopting a holistic mode of thinking and action, and aiming to coordinate and integrate the approaches of science, philosophy, religion, personal experience, ethics, and the arts, and to have direct applications to the human situation.”

The Holonomics Group

Founded in November 1977 by **Alan J. Mayne** and others to help promote a unified approach to science, parascience, philosophy, religion, the arts, human development, and human affairs and to provide a forum for the discussion of ideas relevant to this theme. The group issued a newsletter, *Holon*, presenting concepts and principles of Holonomics, as well as notices of relevant societies, meetings, reports, and projects. The group maintained a register of interests and personal statements of members to assist them in contacting each other on related interests and experiences and to stimulate the exchange of ideas. A communication network allowed members and other interested individuals to arrange informal discussions and meetings.

The group also aimed to provide an environment that encourages relevant interdisciplinary research. Last known address: The Holonomics Group, c/o Alan Mayne, 63A Muswell Ave., London, N10 2EH, England.

Holt, Henry (1840–1926)

American publisher who encouraged the publication of books on psychic phenomena. Holt was born on January 3, 1840, in Baltimore, Maryland. He attended Yale University (B.S., 1862) and the Columbia University Law School (LL.B., 1864). In 1866 Holt became a partner in the publishing company of George P. Putnam, and later founded Henry Holt and Company. He also became a council member of the **American Society for Psychical Research**.

Holt's interest in psychic phenomena led him to promote research and to publish books on the subject, including his own work *On the Cosmic Relations* (2 vols., 1914). A revised edition was issued after World War I with additional matter on immortality, under the title *The Cosmic Relations and Immortality* (1918). He died February 13, 1926.

The company continued in existence, and in 1941 published the important one-volume edition of *The Books of Charles Fort*, dealing with bizarre, inexplicable, and mysterious phenomena. (See also **Charles Fort**)

Sources:

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Holy Coat of Treves

Sacred relic believed to be the seamless robe worn by Jesus Christ at the time of crucifixion. It is displayed in the cathedral at Treves, on the river Moselle in the Rhineland of Germany. The coat has been venerated by many thousands of pilgrims. For details of a similar but more famous reputed relic, see **Turin Shroud**.

Sources:

Clark, Richard J., S.J. *The Holy Coat of Treves*. London, 1892.

Holy Order of MANS

The Holy Order of MANS was an esoteric Christian group that grew out of the vision of Fr. Earl W. Blighton, who in 1930 had experienced a divine revelation in which he was told to work for the unity of science and Christian teachings. An electrical engineer, he ruminated on the idea for several decades before assuming the role of a clergyman and in 1960 called together a small group of people who would become the core of the new order. The group accepted the task of considering what could be done for humanity and the world in light of the 2,000 years of dogmatism that had been inflicted upon them. Out of their next years of discussions, the Holy Order of MANS was formally incorporated in 1968.

The Holy Order combined Christian teachings with insights from the Western esoteric tradition. The acronym MANS stood for “Mysterion, Agape, Nous, Sophia,” Greek for mystery, love, mind, and wisdom. It considered itself a Pauline Christian group in that it adopted Paul's work as its own. Its motto was service to the creator through service to man. It considered the Master Jesus as the master of the order.

The group was modeled on Roman Catholic orders, except that both men and women were invited into membership. Prospective members were accepted following a three-month novitiate. They took their first vows and six months later they took their second vows. These were considered vows for life, which committed members to a list of humility, service, obedience, purity, and poverty. Members worked in regular jobs and in addition attend some 19 hours of class work. The money earned was turned over to the order and the order assumed responsibility for the members' needs. Members donned clerical clothing though only a few began training for the priesthood. An Outer Order of Discipleship was created by those who wanted to work with the group but felt unable to follow the full ordered list.

Fr. Blighton and the ruling Esoteric Council developed their teachings out of the Hermetic teachings, beginning with the foundational principle, “As above, so below,” the statement of human correspondence with divine reality. The universe was seen as a manifestation of the great creative mind. Each individual built his/her own personal universe in the form of an atmosphere that surrounded him/her. This atmosphere is created in the individual's thinking and reacting, and serves as a protector and projection of the individual. Becoming master of their personal universe was a primary goal of members.

Order members believed that personal growth took place as one came into attunement with the harmonious vibrations of the universe. Attunement occurs primarily through meditation, which also leads to psychic unfoldment. As one unfolds, it was believed that he/she comes into contact with God, the golden force, and can use that force for various self-determined ends. The flow of the golden force was manifested in the active love.

Blighton established the Holy Order in San Francisco, California, but it soon spread to cities across the United States and into Canada and Europe. One center opened in Japan and seminaries were established in Chicago, Illinois, and Boston, Massachusetts. Blighton died in 1974 and left the leadership to his wife, Ruth Blighton, and to Rt. Rev. Andrew Rossi, the steward of the Esoteric Council. Rossi steadily pushed the order to

ward Eastern Orthodoxy and its rich mystical tradition. In 1986, he led the order to merge into the Greek Orthodox Missionary Diocese of Vasiloupolis, a small independent conservative Orthodox jurisdiction. With that merger, the Holy Order of MANS effectively ceased to exist as a separate organization.

While most of the members went into the Greek Church, not all agreed with that action, including Ruth Blighton. Over the next decade a number of former Holy Order members withdrew and several moved to found new organizations based on the former order beliefs and structures. These include the **Science of Man** (the name under which the Holy Order originally existed), now headed by Ruth Blighton, and the **Gnostic Order of Christ**.

Sources:

- The Golden Force*. N.p.: Holy Order of MANS, 1967.
Holy Order of MANS. San Francisco: Holy Order of MANS, n.d. An 18-page pamphlet.

Holy Order of RaHoorKhuit (H.O.O.R.)

The Holy Order of RaHoorKhuit (H.O.O.R.) is an outer magical order for teaching the thelemic magic as developed by Aleister Crowley (1875–1947) and initially presented in *The Book of the Law*, the brief volume channeled by Crowley in 1904. Though only founded in 1991, H.O.O.R. had been conceived as early as 1978. The order is headed by Ray Eales (b. 1958), who took the lead in its establishment.

According to Thelema (derived from the Greek word for will), each individual is a separate and unique person (a star) whose task is to discover his/her True Will (or destiny). Once having discovered their true course in life, individuals can do no other than follow it. Magic is the great tool for initially discovering and then realizing one's True Will. The order teaches a form of theurgy (magic) that it believes to be particularly effective in discovering one's True Will.

Thelema is antiauthoritarian. It places particular emphasis upon the individual's self discovery through listening to his/her own internal wisdom. Magic empowers individuals to make their own choices concerning both the direction that their life will take and with whom they will associate.

H.O.O.R. is an open membership organization. Members follow a graded initiatory system with progress measured by one's study of material and magical accomplishments. Members may also participate in lodges located near to their residence. The order is headquartered at Box 24691, Tampa, FL 33623. It may also be contacted through its website at <http://hoor.org>. HOOR is closely associated with the **Abbey of Thelema** headed by Gregory von Seewald in Connecticut.

Sources:

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Holy Rosicrucian Church

The Holy Rosicrucian Church was a small, short-lived Rosicrucian group that functioned briefly early in the twentieth century in the western United States. It was founded and headed by a man known as Sergius Rosenkruz. The church taught a method of liberation, the awakening of knowledge of unity with the One. As a means to liberation, Rosenkruz advocated a series of practices that included study, two daily baths, charitable works, the avoidance of frivolous activities, and meditation.

The order was headquartered in Los Angeles. It was associated with the Order of the Knights of the Golden Circle, which offered a series of ceremonies aimed at preparing members for either a favorable reincarnation or safety in the life beyond death. The church is known primarily through one pamphlet, *Rosikrucinism*, issued in 1915.

Sources:

- Rosenkruz, Sergius. *Rosikrucinism*. Los Angeles: The Author, 1915.

Holzer, Hans W. (1920–)

Popular writer on paranormal topics. Holzer was born on January 26, 1920, in Vienna, Austria, and later attended Vienna University, Columbia University, and the College of Applied Science, London (M.A. and Ph.D.). In 1945 he became a freelance writer. He was also a playwright and composer, a drama critic for the *London Weekly Sporting Review* (1949–60), and a television consultant. He was a member of the **American Society for Psychical Research**, the **Society for Psychical Research**, London, the British College for Psychic Science, the Center for Paranormal Studies (executive vice president), American Society for the Occult (research director), the Authors Guild, and the Dramatists Guild, and was research director of the New York Committee for the Investigation of Paranormal Occurrences.

Holzer wrote hundreds of newspaper and magazine articles on psychic phenomena, the occult, and related subjects. Through the 1970s he turned out numerous books on ghosts, the occult, and psychical topics that reached a popular audience despite continual complaints by reviewers and some people that his work contained numerous errors. At his peak he wrote three to four books a year. Several books in the 1970s helped promote the spread of **witchcraft** and neopaganism. In the early 1980s Holzer wrote two books that perpetuated the **Amityville** hoax, *The Secret of Amityville* and *The Amityville Curse*.

Sources:

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 ———. *The New Pagans*. Garden City, N.Y.: Doubleday, 1972.
 ———. *Pagans and Witches*. New York: Manor Books, 1979.
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Home, Daniel Dunglas (1833–1886)

The most notable physical medium in the history of **Spiritualism**. There was a certain mystery about Home's parentage. According to a footnote in his *Incidents in My Life* (1863), his father was a natural son of Alexander, the tenth earl of Home. Through his mother he was descended from a Highland family in which the traditional gift of **second sight** had been preserved. He was born on March 20, 1833, in Scotland.

Home was a sensitive, delicate child of a highly nervous temperament and of such weak health that he was not expected to live. Adopted by Mrs. McNeill Cook, a childless aunt, he passed his infancy at Portobello, Scotland, and was taken to the United States at the age of nine, growing up in Greenville, Connecticut, and Troy, New York. It was noticed that he had keen powers of observation and a prodigious memory. He saw his first vision at age 13. A schoolfellow, Edwin, died in Greenville and appeared to him in a bright cloud at night in Troy, thus keeping a childish promise with which they had bound themselves that he who died first would appear to the other. Home's second vision came four years later. It announced the death of his mother to the hour.

From that time on his thoughts turned more and more to the life beyond. One night he heard loud, unaccountable blows, the next morning a volley of **raps**. His aunt, remembering the **Hydesville** rappings that had occurred two years before, believed him to be possessed by the devil and called for a Congregationalist, a Baptist, and a Methodist minister for exorcism. This being unsuccessful, she turned him out of doors. Thenceforth, although he never asked for or received direct payment, Home appears to have lived on the hospitality of friends attracted by his curious gift.

The first scientist to investigate Home's phenomena was George Bush, a distinguished theologian and Oriental scholar from New York. The celebrated American poet William Cullen Bryant and a Professor Wells of Harvard University testified in a written statement to the reality of the phenomena. Professors **Robert Hare** and **James Mapes**, both famous chemists, and **John Worth Edmonds** of the United States Supreme Court owed much of their conversion to Spiritualism to this young man of frail health.

Home's first **levitation** occurred in the South Manchester house of Ward Cheney, an eminent American manufacturer. Strains of music were heard when no instrument was near.

Nobody understood at that time the part the physical organism plays in the production of the phenomena. The demands made on Home were very heavy and the drain of nervous energy excessive. His intended medical studies had to be broken off because of illness; a trip to Europe being advised, Home went to England in April 1855. He first stayed at Cox's Hotel in Jermyn Street, London, and was later the guest of J. S. Rymer, an Ealing solicitor.

The conversion of many of the later leaders of the Spiritualist movement in England was attributed to Home's phenomena. When these phenomena attracted public attention Home found himself in the midst of a press war. Among the first who asked Home to attend a séance was Lord Brougham, who came to the sitting with **Sir David Brewster**. Home was proud of the impression he made upon these two distinguished men and wrote about it to a friend in the United States. The letter was published in the United States and found its way to the London press, whereupon Brewster at once disclaimed all belief in Spiritualism and set down the phenomena to imposture. At the same time his statements in private supported Home, and they too found their way into the newspapers.

More lasting harm was done to Home's reputation by **Robert Browning's** poem, "Mr. Sludge, the Medium," which was generally taken to refer to Home. Browning and his wife, who accepted Spiritualism, had attended séances with Home. The poem was a malignant attack, since Browning had never claimed in public to have caught Home at trickery and in private admitted that imposture was out of the question. The reason for this vicious attack may have been jealousy over his wife's enthusiasm for Home's phenomena.

Other famous men of the day, such as **Bulwer Lytton** and **William Thackeray**, never spoke of their experiences in public. Thackeray made Home's acquaintance in the United States when he lectured there. Both there and in London Thackeray availed himself of every opportunity of sitting with Home. He admitted to have found a genuine mystery and warmly endorsed Robert Bell's anonymous article "Stranger than Fiction," published in the *Cornhill Magazine*, which Thackeray then edited.

Bell's account of a séance with Home starts with a quotation of a Dr. Treviranus to Coleridge: "I have seen what I would not have believed on your testimony, and what I cannot therefore, expect you to believe upon mine." Thackeray was bitterly attacked for the publication of the article and it was said that the *Cornhill Magazine* dropped considerably in circulation as a consequence.

In the early autumn of 1855 Home went to Florence to visit **Thomas A. Trollope**. His name and fame soon spread there, too. False rumors arose among the peasants that he was a nec-

romancer and administered the sacraments of the church to toads in order to raise the dead by spells and incantations. This rumor may explain an attempt against his life on December 5, 1855, when a man ambushed him late at night and stabbed him three times with a dagger. Home had a narrow escape. The attacker was never arrested, but Home was warned the following month by Signor Lan Ducci, minister of the interior to the grand duke of Tuscany, of his sinister reputation among the populace.

About this time he was told by the spirits that his power would leave him for a year. In Home's state of seclusion from supernatural contact, Catholic influences found an easy inroad into his religious ideas. He converted to Catholicism and decided to enter a monastery. He was received by Pius IX and treated with favor. Home changed his mind, however, and left Italy for Paris, where, to the day from the announced suspension, his powers returned. The news reached the French court and Napoleon III summoned him to the Tuilleries.

The story of Home's séance with Napoleon was not made public. The curiosity of the press was aroused, however, when the first séance was followed by many others.

An account of the first séance in Home's autobiography, *Incidents in My Life*, tells how Napoleon followed every manifestation with keen and skeptical attention and satisfied himself by the closest scrutiny that neither deception nor delusion was possible. His and the empress's unspoken thoughts were replied to, and the empress was touched by a materialized hand that, from a defect in one of the fingers, she recognized to be the hand of her late father.

The second séance was more forceful. The room was shaken; heavy tables were lifted and then held down to the floor by an alteration of their weight. At the third séance a phantom hand appeared above the table, lifted a pencil, and wrote the single word *Napoleon* in the handwriting of Napoleon I.

Prince Murat later related to Home that the Duke de Morny told Napoleon III that he felt it a duty to contradict the report that the emperor believed in Spiritualism. The emperor replied, "Quite right, but you may add when you speak on the subject again that there is a difference between believing a thing and having proof of it, and that I am certain of what I have seen."

When, soon after these séances, Home left Paris for the United States, rumors were rife that his departure was compulsory. On his return to Paris, however, he was speedily summoned to Fontainebleau, where the king of Bavaria was interested in a séance. Home was in great power at the time and so much sought after that the Union Club, where fashionable sophisticates congregated, offered him 50,000 francs for a single séance. Home refused. A book, privately printed in France, recorded the strange experiences of the high society with Home's mediumship.

Earlier, in Italy, Home had been introduced to the king of Naples. The German emperor and the queen of Holland soon joined the ranks of the curious who were besieging Home with requests for séances.

While enjoying the benevolence of crowned heads and the highest members of the aristocracy, Home had to wage a desperate struggle against the scandalmongers. Fantastic stories began to circulate as soon as he left Paris, and while he was regaining his shattered health in Italy it was even rumored that he was in the prison of Mazas.

In Rome during the spring of 1858 Home was introduced to Count Koucheleff-Besborodka and his wife. Soon after he became engaged to Alexandrina de Kroll, the count's sister-in-law. The wedding took place in St. Petersburg. It was a great society affair. Count Alexis Tolstoy, the poet, and Count Bobrinsky, a chamberlain to the emperor, acted as groomsmen. Alexandre Dumas, a guest of Count Koucheleff-Besborodka, was one of the witnesses.

Many of Dumas's fantastic stories about spirits entering into inanimate objects were derived from Home's mediumship. In

Russia, as well as in many other countries, rumors circulated regarding Home's mysterious powers. For instance, it was said that a great number of cats slept with him and by this means his body became so charged with electricity that he could produce raps at pleasure! In Paris the favorite story was that he carried a trained monkey in his pocket to twitch dresses and shake hands during the séances. From chloroforming and magnetizing the sitters, to possessing a magic lantern, to hiring secret police to obtain information for the sittings—every sort of wild explanation was attempted. Yet none of them could match the inspired inanity of one woman who was reported to have said, "Lor, sirs, it's easy enough, he only rubs himself all over with a gold pencil first."

From Home's marriage to Alexandrina de Kroll a son was born. Shortly after Home returned to England, friends tried to bring about a meeting between him and **Michael Faraday**, the famous scientist and proponent of the involuntary muscular action theory to explain table movement. As the *Morning Star* reported, Faraday was not satisfied with demanding an open and complete examination, but wished Home to acknowledge that the phenomena, however produced, were ridiculous and contemptible. Thereafter, the idea of giving him a sitting was abandoned.

Home derived more satisfaction from his experiences with Dr. Ashburner, a royal physician, and **John Elliotson**, sometime president of the Royal Medical and Chirurgical Society of London, a character study of whom, as "Dr. Goodenough," was drawn by Thackeray in *Pendennis*, and to whom the work was dedicated. When Ashburner became a believer in Spiritualism, Elliotson, who was one of the hardest materialists, became estranged from him and publicly attacked him for his folly. A few years later, however, Home and Elliotson met in Dieppe. The result was a séance, a strict investigation, and the conversion of Elliotson. On his return to London he hastened to seek reconciliation with Ashburner and publicly declared that he was satisfied of the reality of the phenomena and that they were tending to revolutionize his thoughts and feelings.

Home's phenomena also radically changed **Robert Chambers**, coauthor, with Leitch Ritchie, of the anonymous *Vestiges of the Natural History of Creation* (1844), which startled the public by its outspoken skepticism. Chambers attended the séance Robert Bell wrote about in *Cornhill Magazine*. He was too afraid of losing his reputation to make a public statement, although he allegedly received startling evidence of continued personal identity from his deceased father and daughter. Nevertheless, Chambers anonymously wrote the preface to Home's autobiography in 1862. Eight years later, during the Lyon-Home trial, he abandoned his attitude of reserve and gave an affidavit in Home's favor.

For a time during 1859 to 1860, Home gave frequent joint séances with the American medium **J. R. M. Squire**, an editor of the Boston *Banner of Light*. Squire was introduced to London society under Home's auspices and later in the year he was presented at court.

Home's wife died in July 1862. Six months later his book *Incidents in My Life* was published. It attracted widespread notice in the press. The *Morning Herald* remarked, "We must note also the strangeness of the fact that Mr. Home has never been detected, if indeed he is an imposter." The book sold very well and a second edition was published in a few months. This, however, did not relieve the money problems Home began to experience. Relatives disputed his right of inheritance to the fortune of his wife, and, looking about for a means of livelihood, he decided to develop his keen artistic perception. He hoped to become a sculptor and went to Rome to study.

The papal government, however, had not forgiven the breaking of his promise to enter a monastery. In January 1864 he was summoned before the chief of the Roman police and ordered, on the grounds of "sorcery," to leave Rome within three days. Home claimed the protection of the English consul, and the order of expulsion was suspended on his promise that, dur-

ing his stay in Rome, he would have no séance and would avoid—as much as possible—all conversations about Spiritualism. Because the manifestations were beyond his control, however, he was soon ordered to quit the papal territory. He left for Naples, where he was received by Prince Humbert, and returned in April to London to demand diplomatic representations on the subject of his expulsion. There was a debate in the House of Commons, but no representation was agreed upon.

Soon after, Home made another trip to the United States, hoping to achieve success as a reader because he had talent as a stage reciter. His public rendering of Henry Howard Brownell's poems was very well received; on returning to Europe he continued this new career with a lecture on Spiritualism in London.

His health, however, could not stand the strain. Friends came to the rescue with the post of residential secretary at the foundation of the **Spiritual Athenaeum**, a kind of headquarters for London Spiritualists.

Then came the disastrous proposition of Jane Lyon, a wealthy widow, that she adopt Home, with the intention of securing his financial stability. Lyon took a fancy to Home and proposed to adopt him if he added her name to his own, in which case she was prepared to give him substantial wealth. Home assented and changed his name to Home-Lyon. Lyon transferred £60,000 to Home's account and drew up a will in his favor. Later she repented her action and sued him for the recovery of her money on the basis that she was influenced by spirit communications coming through Home from her late husband.

While the suit was in progress, an attempt was made against Home's life. He parried the blow of the assassin's stiletto with his hand, which was pierced. The fantastic stories that were circulated around this incident are best illustrated by a reminiscence in the *New York World* on the report of his death, in which the paper stated that Lyon had a false left hand and Home actually made her believe that by mediumistic power he could create life in the artificial limb.

Lord Adare, in his privately published *Experiences in Spiritualism with D.D. Home* (1869), covers most of Home's work for the period 1867 to 1869, including some 80 séances. In 1869 the **London Dialectical Society** appointed a committee for the investigation of Spiritualistic phenomena. The committee, before which Home appeared, had some of the most skeptical members of the society on its list, including atheist spokesman **Charles Bradlaugh**. Four séances were held, but because of Home's illness the manifestations did not extend beyond slight raps and movements of the table. The committee reported that nothing material had occurred, but added that "during the inquiry Mr. Home afforded every facility for examination."

In May 1871 **Sir William Crookes** began an investigation of Home and reached a very favorable opinion of what he saw. Before this investigation other important events took place in Home's life. He won the lawsuit for his deceased wife's fortune, became engaged to an aristocratic lady of wealth, and gave several séances in the Winter Palace in St. Petersburg. During a lecture on Spiritualism he referred to some particulars of a séance held in the presence of a distinguished professor at the University of St. Petersburg. At the end of the lecture a Professor Boutlerof rose from his place and announced that he was the investigator to whom Home had referred. This dramatic scene was followed by an investigation by a committee from the university. The results were negative, since Home's powers were allegedly at an ebb because of recurring illness.

In 1872 Home published the second series of his *Incidents in My Life*, including the principal affidavits in the Lyon lawsuit, and in 1873 he published his *Lights and Shadows of Spiritualism*. His opinions on fraudulent mediumship and his protest against holding séances in the dark were bitterly resented by other mediums. They said that he had little experience of the powers of others.

Kate Fox Jencken, of the **Fox sisters**, was the only medium with whom he was friendly. On a few occasions he sat jointly with **William Stainton Moses**. After the first such sitting, on December 22, 1872, Moses wrote in his notebook:

“Mr. D. D. Home is a striking-looking man. His head is a good one. He shaves his face with the exception of a moustache, and his hair is bushy and curly. He gives me the impression of an honest, good person whose intellect is not of high order. I had some talk with him, and the impression that I have formed of his intellectual ability is not high. He resolutely refuses to believe in anything that he has not seen for himself. For instance, he refuses to believe in the passage of matter through matter, and when pressed concludes the argument by saying ‘I have never seen it.’ He has seen the ring test, but oddly enough, does not see how it bears on the question. He accepts the theory of the return in rare instances of the departed, but believes with me that most of the manifestations proceed from a low order of spirits who hover near the earth sphere. He does not believe in Mrs. Guppy’s passage through matter, nor in her honesty. He thinks that regular manifestations are not possible. Consequently he disbelieves in public mediums generally. He said he was thankful to know that his mantle had fallen on me, and urged me to prosecute the inquiry and defend the faith. He is a thoroughly good, honest, weak and very vain man, with little intellect, and no ability to argue, or defend his faith.”

Home slowly broke with nearly all of his friends and spent most of his time on the Continent. In 1876 his death was falsely reported in the French press. He lived in declining health for ten more years and died on June 21, 1886. His grave is at St. Germain, Paris, and his tombstone is inscribed “To another discerning of Spirits.” In the Canongate of Edinburgh there is a fountain erected to his memory. It is not known who erected it nor why it was placed opposite the Canongate Parish Church.

Evaluating Home’s Work

Home demonstrated every known physical phenomenon of Spiritualism except **apports** and **direct voice**. He even possessed a latent faculty of direct voice. Faint whisperings were sometimes heard in his séances, but only of single words. He was mostly in a normal state during the phenomena but went into trance during the fire test, **elongations**, and occasionally during levitations.

The spirit teachings delivered through Home’s mouth by his control were sometimes absurd. The control, criticizing the knowledge of scientists, said that the sun was covered with beautiful vegetation and was full of organic life. When Lord Adare asked, “Is not the sun hot?” the control answered “No, the sun is cold; the heat is produced and transmitted to the earth by the rays of light passing through various atmospheres.”

Lord Adare, then earl of Dunraven, describes Home’s character in the 1924 edition of *Experiences in Spiritualism with D. D. Home*:

“He had the defects of an emotional character, with vanity highly developed (perhaps wisely to enable him to hold his own against the ridicule and obloquy that was then poured out upon spiritualism and everyone connected with it). He was liable to fits of great depression and to nervous crisis difficult at first to understand; but he was withal of a simple, kindly, humorous, lovable disposition that appealed to me. . . . He never took money for séances, and séances failed as often as not. He was proud of his gift but not happy in it. He could not control it and it placed him sometimes in very unpleasant positions. I think he would have been pleased to have been relieved of it, but I believe he was subject to these manifestations as long as he lived.”

Sir William Crookes summed up his opinion as follows:

“During the whole of my knowledge of D. D. Home, extending for several years, I never once saw the slightest occurrence that would make me suspicious that he was attempting to play tricks. He was scrupulously sensitive on this point, and never

felt hurt at anyone taking precautions against deception. . . . To those who knew him Home was one of the most lovable of men and his perfect genuineness and uprightness were beyond suspicion. . . .”

Frank Podmore, a most skeptical psychical researcher, said of Home:

“A remarkable testimony to Home’s ability whether as medium or simply as conjurer, is the position which he succeeded in maintaining in society at this time [1861] and indeed throughout his later life, and the respectful treatment accorded to him by many leading organs of the Press. No money was ever taken by him as the price of a sitting; and he seemed to have had the entree to some of the most aristocratic circles in Europe. He was welcomed in the houses of our own and of foreign nobility, was a frequent guest at the Tuilleries, and had been received by the King of Prussia and the Czar. So strong, indeed, was his position that he was able to compel an ample apology from a gentleman who had publicly expressed doubts of his mediumistic performance (Capt. Noble in the *Sussex Advertiser* of March 23, 1864) and to publish a violent and spiteful attack upon Browning on the occasion of the publication of *Sludge* (*Spiritual Magazine*, 1864, p. 315). His expulsion from Rome in 1864 on the charge of sorcery gave to Home for the time an international importance.”

Podmore added: “Home was never publicly exposed as an imposter; there is no evidence of any weight that he was even privately detected in trickery.”

Between the publication of his *Modern Spiritualism* in 1902 and *The Newer Spiritualism* in 1910, Podmore nevertheless succeeded in unearthing a single piece of so-called evidence of imposture in a letter from a Mr. Merrifield, dated August 1855 and printed in the *Journal of the Society for Psychical Research* (1903), in which the writer claims to have noticed that the medium’s body or shoulder sank or rose in concordance with the movements of a spirit hand and to have seen afterward “the whole connection between the medium’s shoulder and arm and the spirit hand dressed out on the end of his own.” This highly speculative statement was sufficient for Podmore to proceed to talk of Home as a practiced conjurer who dictated his own conditions in the experiments and produced his feats by trickery. The only admission Podmore made was that “we don’t quite see how some of the things were done and we leave the subject with an almost painful sense of bewilderment.”

Long after Home’s death various writers speculated on how Home’s feats might have been achieved by trickery, imputing that there must have been trickery. It is generally conceded that Home was never detected in trickery.

Attempts were also made to discredit Home’s unfortunate association with Jane Lyon and to suggest that Home tried to take advantage of a wealthy widow. But the evidence suggests that Home was pressured by a foolish and unstable woman. Her claim that Home used undue influence “from the spirit world” is refuted by her transferring allegiance to a Miss Nicholls, another medium, at the time she reneged on her commitment to Home. It was also claimed that Lyon wanted Home to be “something nearer than an adopted son,” and her change of heart stemmed from his repulsing her advances.

As far as Browning’s spiteful attack in “Mr. Sludge, the Medium” is concerned, the veteran psychical researcher E. J. Dingwall suggests in his book *Some Human Oddities* (1947) that Home might have given the impression of latent homosexual tendencies, which might have incensed Browning.

Home remains an enigma. He was never caught in fraud but accomplished things far beyond that which even contemporary scientific opinion admits are possible. He operated at a time when numerous others were doing similar things and were caught in fraud, often after successfully deceiving many learned and seemingly competent observers. There are two possibilities: he was either a very unusual person, capable of doing the phenomenal things reported of him, or he was one of the most

clever frauds in the history of humanity. We may never know which one he was.

Sources:

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Home Temple Movement

The Home Temple Movement emerged in the 1990s within the esoteric/theosophical tradition as an alternative to the standard **Liberal Catholic Church** format of institutional church and priesthood. The Home Temple Movement is similar to the house church movement that has existed for several decades among Protestants. Cofounders of the movement are Louis S. Keizer and his wife Willa Esterson Keizer, both bishops of the Independent Church of Antioch. Louis Keizer left the Episcopal Church in 1975 and was consecrated by Archbishop Adrian Spruit of the Church of Antioch. He subsequently exchanged consecrations with Bishop George Boyer of the Sanctuary of the Gnosis in London. Together, they founded the International Federation of Gnostic Bishops.

Willa Esterton Keizer is a homeopathist and hypnotherapist. She studied with Indonesian **martial arts** master Bapak Subur Rahadja and became an instructor and lineage holder in his White Crane Association. She was consecrated as a bishop by her husband in 1997.

As leaders of the Home Temple Movement, the Keizers have developed a correspondence training program to assist

men and women in becoming priests for a home-based spiritual ministry. The course integrates information on the spiritual teachings of Jesus drawn from the mystical, esoteric, and Gnostic writings of the centuries with a program of spiritual exercises and communication with experienced Gnostic leaders around the world. Much of the teaching material has been placed on videotapes or is made available online for use by the students. Instructions are also provided for those who wish to progress beyond the priesthood to the episcopacy. Students in the San Francisco Bay area may also take advantage of the classes that Bishop Keizer teaches at the University of California-Santa Cruz Extension program on its Cupertino campus.

The Home Temple program is supplemented with the training offered by the **Temple of the Holy Grail** with which the Keizers cooperate. The Temple offers training in a system of theurgy. The Home Temple Movement may be contacted c/o the Keizers at P.O. Box 3816, Santa Cruz, CA 95062. It has a website at <http://www.hometemple.org/>.

Sources:

Home Temple Movement. <http://www.hometemple.org/>. May 16, 2000.

Homunculus

An artificial man supposedly made by the alchemists, and especially by **Paracelsus**. To manufacture one, Paracelsus stated that the needed spagyric (a term probably coined by Paracelsus implying an alchemical process using semen) substances should be sealed in a glass vial and placed in horse dung to digest for 40 days. At the end of this time something will begin to live and move in the bottle. This is sometimes a man, said Paracelsus, but a man who has no body and is transparent.

Nevertheless, he exists, and nothing remains but to bring him up—which is not more difficult than making him. This may be accomplished by feeding him daily (over a period of 40 weeks, and without extricating him from his dung hill) with the arcanum of human blood. At the end of this time there should be a living child, having every member as well proportioned as any infant born of a woman. He will be much smaller than an ordinary child, though, and his physical education will require more care and attention.

Early in the twentieth century, magician **Aleister Crowley** wrote a novel that deals with the production of a kind of homunculus he terms a *Moonchild*, the name under which the novel was eventually published. Crowley wrote of a magic rite to induce a particular type of spirit to incarnate in an embryo, which a woman would then carry until birth.

During the 1940s, Jack Parsons, head of the **OTO** (Ordo Templi Orientis) lodge in Pasadena, California, carried out this sexual ritual with Marjorie Cameron and a third person who acted as a seer for the process. Crowley, angered by reports of what Parsons had done, ordered an investigation of the lodge, by which time the operation had been completed.

Sources:

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Hone, Margaret (1892–1969)

British astrologer, born October 2, 1892. Hone was associated with the Astrological Lodge of the Theosophical Society (now the **Astrological Lodge of London**) in the 1930s and was associated with **Charles E. O. Carter** for many years. She assisted him in founding the **Faculty of Astrological Studies** (FAS) in 1948 and in 1954 succeeded him as dean, a post she held for the rest of her life. She also wrote *The Modern Textbook of Astrology* (1951), adopted as the basic text by the FAS. It has now become a widely used textbook in astrology throughout the En-

glish-speaking world. She followed it with a companion volume, *Applied Astrology*, in 1953.

Sources:

Hone, Margaret. *Applied Astrology*. London: L. N. Fowler, 1953.

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Horton, Charles (1946–1992)

Parapsychologist. Born at Deer River, Minnesota, in 1946, Horton studied at the University of Minnesota from 1965 to 1966, during which time he was research coordinator for the Minnesota Society for Psychic Research. In 1966 he became a research fellow at the Institute for Parapsychology, Foundation for Research on the Nature of Man, and the following year was named a senior research associate at the Maimonides Medical Center Dream Laboratory. A short time later he became the director of research and joined with Stanley Krippner and Montague Ullman in receiving the first federal grant for research in parapsychology, from the Public Health Service, National Institute of Mental Health. In 1979 Horton became director of the Psychophysical Research Laboratories in Princeton, New Jersey.

Horton has written widely on parapsychological subjects but is best known for his experiments with the **Ganzfeld setting**, a procedure that establishes an environment of reduced sensory alertness. (Strong sensory input is believed to impede **ESP**.) Horton has argued that the Ganzfeld procedure is the most effective way to produce the kind of repeated ESP results parapsychology seeks. The **Parapsychology Association** awarded Horton its Exceptional Contribution Award in 1988. In 1990 however, the published results of extensive tests of an automated nature met with continued criticism by Dr. Ray Hyman.

Horton was a longtime member of the Parapsychological Association. He served on its council and held the offices of secretary, vice president, and president (1975). He was also a member of the Board of Trustees of the **American Society for Psychical Research**. Horton died in 1992.

Sources:

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Hoodoo Sea

One of many terms for an area of the western Atlantic between Bermuda and Florida where ships and planes are said to have vanished without a trace. (See **Bermuda Triangle**)

Hooper, T. d'Aute (ca. 1910)

Extraordinary British medium of the early twentieth century. Although a busy physician in Birmingham, England, Hoop-

er was also credited with a wide range of psychic phenomena, physical and mental.

Hooper's Indian **control**, "Segaske" (Rising Sun), produced scents and **apports**. An Indian **fakir** demonstrated the fire test, made articles appear and vanish in daylight, and spoke in Hindustani. A deceased Chicago preacher, calling himself "Ajax," and many other frequent spirit visitors produced **direct voice** manifestations and **psychic photography**.

In the anonymously published *Spirit Psychometry and Trance Communications by Unseen Agencies through a Welsh Woman and Dr. T. d'Aute Hooper* (1914) the medium recorded important investigations in **psychometry**.

Sources:

Henslow, George. *The Proofs of the Truths of Spiritualism*. London: K. Paul, Trench, Trubner; New York: E. P. Dutton, 1919.

Hope, William (1863–1933)

A carpenter of Crewe, England, and famous spirit photographer, whose abilities were discovered accidentally about 1905. Hope and a friend photographed each other on a Saturday afternoon. The plate that Hope exposed showed an extra figure, a transparent woman, behind whom a brick wall was visible. It was the sister of Hope's comrade, dead for many years. With the help of a Mr. Buxton, the organist at the Spiritualist Hall at Crewe, a circle of six friends was formed to sit for **spirit photography**.

Fearful of being accused by devout Catholics of being in league with the devil, the circle destroyed all the original negatives until Archdeacon **Thomas Colley** came on the scene. He tested Hope's powers, endorsed them, and gave him his first stand camera, which Hope refused to give up long after it had become old-fashioned, its box battered and its leg broken.

The first controversy about Hope and his psychic photographs arose in 1908 in connection with Colley's first sitting. He recognized his mother in the psychic "extra." Hope thought it was more like a picture he had copied two years earlier. A Mrs. Spencer, of Nantwich, recognized her grandmother in the image. Hope informed Colley of his mistake. Colley said it was madness to think that a man did not know his own mother and advertised in the Leamington paper asking all who remembered his mother to meet him at the rectory. Eighteen persons selected the photograph from a group of several others and testified in writing that the picture was a portrait of the late Mrs. Colley, who had never been photographed.

The second case of public controversy arose in 1922 and was, on the surface, damning for Hope. In a report published in the *Journal of the Society for Psychical Research* (vol. 20, pp. 271–283), Hope was accused of imposture by **Harry Price**. The accusations were later published in a sixpenny pamphlet. The basis of the revelation was that Price, in a sitting at the **British College of Psychic Science**, caught Hope in the act of replacing the dark slide holding the exposed plates with another. Price also said that Hope handed him two negatives (one of which contained a psychic extra) that did not bear the secret mark of the Imperial Dry Plate Company (impressed on the packet of film by X-rays) and that were different in color and thickness from the original plates.

Subsequent investigation proved that the counteraccusation by Spiritualists claiming an organized conspiracy against Hope deserved examination. The wrapper of the packet was found, and it bore marks of tampering. Moreover, one of the original marked plates was returned anonymously and undeveloped to the **Society for Psychical Research** (SPR) a week after the experiment and three weeks before the revelation. On being developed, it showed an image. Since the packet of marked plates had been lying about for four weeks in the office of SPR it was open to tampering and substitution. It was also likely, in the view of the Hope apologists, that the missing plate was sent back out of pure mischief.

Immediately after the accusation of **fraud** Hope offered new sittings and declared his willingness to submit to stringent tests. The offer was refused. Harry Price, however, signed a statement to the effect that the test of February 24, 1922, “does not rule out the possibility that Hope has other than normal means.”

Many prominent people supported Hope. For example, **Sir William Crookes** gave an authorized interview published in the *Christian Commonwealth* on December 4, 1918. On his own marked plates, under his own conditions, Crookes obtained a likeness of his wife different from any he possessed. **Sir William Barrett** claims to have received with Hope “indubitable evidence of supernormal photography” in the *Proceedings* of the Society for Psychical Research (vol. 34, 1924). After the exposure by Harry Price, Allerton F. Cushman of Washington also claimed to have obtained psychic extras on his own plates, similarly marked by the Imperial Dry Plate Company, and also on plates purchased before the sitting by **Hereward Carrington**.

Sir Oliver Lodge, however, was emphatic concerning a test of his own with a sealed packet sent to Hope: “I have not the slightest doubt that the envelope including the plates had been opened.” The most significant charges of fraud were advanced by Fred Barlow and Major W. Rampling Rose in an article in the *Proceedings* of the Society for Psychical Research (vol. 41, 1933). Previously, on January 21, 1921, in *Budget No. 58* of the **Society for the Study of Supernormal Pictures**, Barlow had asserted that he “got results with Mr. Hope here in my own home under conditions where fraud was absolutely impossible. I have loaded my dark slides in Birmingham and taken them to Crewe with my own camera and apparatus, have carried out the whole of the operation myself (even to the taking of the photograph) and have secured supernormal results.”

Then, in 1923, Barlow had associated with **Sir Arthur Conan Doyle** in the publication of *The Case for Spirit Photography* (1923), a book written in answer to the Hope exposure. At that time, he says, he could not “get away from the fact that many of these photographic effects are produced by discarnate intelligences.”

But in 1933 Barlow asserted that “a further ten years of careful continuous experimenting has enabled me to say quite definitely that I was mistaken. During the whole of this period no single instance has occurred, in my experience, that would in any way suggest that Hope has genuine gifts” (*Light*, April 14, 1933).

Hope never commercialized his gift. He charged about 50 cents for a dozen prints. This was calculated on the basis of his hourly earnings as a carpenter. He was very devout—almost fanatical—and relied blindly on the advice of his spirit guides. “During all his career as a medium,” writes **David Gow** in *Light*, March 17, 1933, “he had become so accustomed to accusation and abuse that he had grown case-hardened. His attitude seemed to be that, knowing himself to be honest, it did not matter how many people thought otherwise. I found, too, that in his almost cynical indifference, he was given to playing tricks on skeptical inquirers by pretending to cheat and then boasting that he had scored over his enemies in that way. . . . Mr. Hope, in my view, was a genuine medium, but of a type of mentality which might easily lead to the opposite conclusion on the part of an unsympathetic observer.”

During his lifetime Hope obtained more than 2,500 claimed spirit photographs. He died March 7, 1933.

Hopedale Community

A Spiritualist community founded by Rev. **Adin Ballou** (1828–1886) in 1841 near Milford, Massachusetts. From 1850 on, this religious and socialistic community was the scene of various spirit manifestations and helped spread **Spiritualism** in the United States. Ballou proclaimed his new faith in *Modern*

Spirit Manifestations, published in 1852, the year in which he first received communications from his deceased son.

Hopedale was a remarkable experiment in social engineering, a community with admirable ideals of religious, moral, and social cooperation: total abstinence, opposition to slavery, war, and violence; it was dedicated to liberty, equality, and fraternity. It flourished until 1857 but eventually failed through its structure as a joint stock company.

Ballou’s presidency was superseded by that of E. D. Draper, an enterprising businessman who, with his brother, made successful investments outside the community. As the community capital dwindled, Draper bought up three quarters of the joint stock, obtaining legal control. He expressed dissatisfaction with the management of the community, and some time around 1858 informed Ballou that the community must come to an end. With the stipulation that Draper would pay off its debts, the Hopedale experiment was terminated.

Sources:

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Noyes, John Humphrey. *History of American Socialisms*. Philadelphia: J. B. Lippincott, 1870. Reprinted as *Strange Cults and Utopias of 19th-century America*. New York: Dover Publications, 1966.

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Hope Diamond

Famous precious stone with a reputation of bringing disaster to its owners. The Hope diamond is one of the largest colored diamonds known, a vivid blue and weighing 44.4 carats. It is believed to have been cut from an even larger stone of more than 67 carats. The name is derived from Henry Thomas Hope, a former owner who bought it for £18,000.

Fact and legend are inextricably tangled in the story of this unlucky diamond. The known history begins in the seventeenth century with the explorer Jean Baptiste Tavernier (1605–1689), who is reputed to have acquired the stone from the Indian mines of Killur, Golconda, around 1642. He sold the stone to Louis XIV in 1668 and subsequently lost all his money through his son’s speculations.

The diamond was worn by Madame de Montespan at a court ball, and she fell from favor soon afterward. From this time on, the diamond had a sinister reputation. It was worn by Marie Antoinette, who had misfortune in connection with diamonds when the celebrated Affair of the Diamond Necklace preceded the French Revolution.

Princess de Lamballe, who was lent the diamond, was executed on the guillotine and her head was paraded on a pike under the windows of the prison in which Louis XVI and his family were imprisoned.

The diamond disappeared for 30 years, reappearing in the possession of a Dutch lapidary named Fals. As in the case of Tavernier, a son brought Fals misfortune. He stole the diamond and left his father to die in poverty. The son entrusted the diamond to a Frenchman named Beaulieu, who committed suicide after selling it to London dealer Daniel Eliason, who died under mysterious circumstances. It was then that the diamond was acquired by Henry Thomas Hope, and it remained in the Hope family for 70 years.

Lord Francis Hope, last of the line, married an actress but divorced her and lost all his money. The diamond disappeared for a time, but was later acquired by an American who went bankrupt, a Russian who was stabbed, and a French dealer who committed suicide. A Greek merchant sold it to Abdul Hamid II, sultan of Turkey, who lost his throne. In 1908 the diamond was bought by Habib Bey for £80,000 but was auctioned the following year at a fifth of the price.

The diamond got to the United States through a New York jeweler who was said to have arranged a sale to a man who was a passenger on the ill-fated **Titanic**.

The next owner was a millionaire named McLean. His wife, Evalyn, published a book, *Father Struck It Rich* (1938), in which she describes the misfortunes that befell the family in spite of having the diamond blessed by a priest.

The diamond was finally bought by Harry Winston, a jeweler in New York. He displayed it for several years and donated it in November 1958 to the Smithsonian Institution, Washington, D.C. Interestingly enough, Winston sent it through the U.S. mail system and it arrived without incident at the Smithsonian.

Sources:

Cohen, Daniel. *Encyclopedia of the Strange*. New York: Dodd, Mead, 1985.

Hopkins, Budd (1931–)

Budd Hopkins, the major exponent of the importance of the abduction phenomenon within ufology, was born June 15, 1931, in Wheeling, West Virginia. He graduated from Oberlin College in 1953 and moved to New York City, where he began a successful career as an artist. His paintings now hang in many outstanding museums, and he has been a frequent contributor to art magazines and an art lecturer at colleges.

Hopkins became interested in **UFOs** in 1964 when he and two other people observed for several minutes a disc flying in broad daylight. He joined the National Investigations Committee on Aerial Phenomena and began reading about ufology. He published an initial article in 1975 in the *Village Voice* on the case of a UFO landing in New Jersey. This led to his receiving additional reports, and he began studying incidents of claimed UFO contact with other UFO investigators and several psychologists. His first book, *Missing Time: A Documented Study of UFO Abductions*, published in 1981, placed the issue of abductions before the ufological community. He had become convinced by the sheer number of people who reported such abductions; he found it entirely credible that their stories of being abducted by visitants from outer space were accounts of actual events.

As described by Hopkins, many people, now in their middle years, have experienced one or more abductions earlier in their lives, the first occurrence often happening in childhood. These early abductions have been forgotten and are recovered only through hypnosis or dream recall techniques over a period of time. These abductions occurred for the purpose of medical experimentation and study. The victim of an abduction frequently reports a "cell sampling," in which tissue is removed and he or she is left with an identifying scar. The aim of the abductions might be to produce a hybrid alien-human race, considering that human female abductees supposedly have become pregnant as a result of their encounters.

Hopkins's first book not only sparked popular interest in the field but led to further research by ufologists that tended to confirm Hopkins's data, the most important being that of T. Eddie Bullard, a folklorist who conducted a comparative study of abduction stories and confirmed their high level of similarity in spite of the abductees' lack of contact with each other. By the time Hopkins published his second book, *Intruders: The Incredible Visitations at Copley Woods* (1987), abductions had become the central focus of ufology. He has found strong support from such leading UFO figures as David M. Jacobs, and his work has prompted studies by psychiatrists such as Rima E. Laibow (who founded an organization, Treatment and Research on Experienced Anomalous Trauma, to study abductions). Popular attention to Hopkins's work was provided by author **Whitley Strieber**, whose 1987 account of his own abduction, *Communion*, became a best seller and was made into a movie.

Hopkins has not, of course, been without his critics. Included are milder critics such as ufologist Michael D. Swords, who argued that UFO abduction accounts are shield fantasies,

which hide traumatic experiences from the abductee's earlier life that are too painful to discuss directly. Hopkins' third book *Witnessed* recounts people's abduction stories, which continues to be a controversial subject in ufology.

Sources:

Hopkins, Budd. *Intruders: The Incredible Visitations at Copley Woods*. New York: Random House, 1987.

———. *Missing Time: A Documented Study of UFO Abductions*. New York: Richard Marek, 1981.

———. *Witnessed: The True Story of the Brooklyn Bridge UFO Abductions*. New York: Pocket Books, 1996.

Hopkins, Emma Curtis (1849–1925)

Emma Curtis Hopkins, founder of the popular metaphysical movement known as **New Thought**, was born September 2, 1849, in Killingly, Connecticut, of an old New England family. She received a good education and became a schoolteacher. Attracted by reading *Science and Health with Key to the Scriptures*, the Christian Science textbook, she traveled to Boston in 1883 to attend a class under **Mary Baker Eddy**. She established herself as a practitioner and the following year was made editor of the *Christian Science Journal*. However, by fall 1885, Hopkins and Eddy were in conflict over several of Hopkins's ideas, including her opinion that Christian Science was not so much a new revelation as it was a new expression of a perennial philosophy that had been stated many times previously.

Late in 1885 Hopkins moved to Chicago and established an independent Christian Science practitioner's office. The next year, in spite of her never having taken the advanced course under Eddy, Hopkins began to teach classes, and her students began establishing offices as practitioners. Hopkins also began to hold Sunday services at what became known as the Hopkins Metaphysical Institute. Her students were organized into an association similar to that joined by Eddy's students. Students were attracted to her from around the country, and Hopkins traveled to San Francisco and New York in 1887 to teach. By the end of 1887, branches of her institute could be found across the United States from Maine to California. As the work matured, the institute in Chicago was reorganized as the Christian Science Theological Seminary.

Hopkins began her work as an independent Christian Science practitioner and teacher. Her several original deviations from Eddy's thought led to the development of her own system, which centered upon mysticism and dropped many particularly Christian elements. She was intensely antiorganization, a stance held by many who had come out of the very hierarchical organized **Church of Christ, Scientist**. Over the years she attracted a number of outstanding students, whom she encouraged to establish independent movements. As independent Christian Science matured into New Thought, these movements founded by her students became the leading organizations of New Thought. Among her students were Malinda Cramer (founder of Divine Science); **Charles and Myrtle Fillmore** (founders of the Unity School of Christianity); Annie Rix Militz (founder of the Homes of Truth); and **Ernest Holmes** (founder of Religious Science).

After a decade in Chicago as an elder of a school and church, Hopkins turned the work over to her students and in 1894 retired to New York City and lived quietly as a private tutor to those who wished to study with her one-on-one. During this period of her life she wrote her mature work, *High Mysticism*, which she circulated informally to her students then published as a series of booklets and as a book.

Because of her withdrawal from the public spotlight and the desire of several of the founders of the International New Thought Alliance to project the image that New Thought was not the offshoot of Christian Science, Hopkins's role was largely pushed aside. **Phineas Parkhurst Quimby**, who had taught Mary Baker Eddy for a period, was assigned the role of founder

of New Thought, in spite of his lack of association with the movement. Only in the 1980s was Hopkins's role rediscovered and her place in New Thought history recovered.

Hopkins died April 8, 1925, at her home in Connecticut. Her work was continued by her sister Estelle Carpenter under the name High Watch Fellowship. Hopkins's writings are now again in print.

Sources:

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Hopkins, Emma Curtis. *Class Lessons, 1888*. Marina del Rey, Calif.: DeVorss, 1977.

———. *High Mysticism*. Cornwall Bridge, Conn.: High Watch Fellowship, n.d.

———. *Scientific Christian Mental Practice*. Cornwall Bridge, Conn.: High Watch Fellowship, 1958.

Hopkins, Matthew (d. 1647)

The infamous English "witchfinder" who, with his accomplices, persecuted, imprisoned, tortured, or killed hundreds of unfortunate individuals he believed to be involved in the horrors of **witchcraft**. Given the amount of damage he accomplished, it is difficult to realize he operated for only 14 months. The English philosopher and writer William Godwin commented:

"Nothing can place the credulity of the English nation on the subject of witchcraft in a more striking point of view, than the history of Matthew Hopkins, who, in a pamphlet published in 1647 in his own vindication, assumes to himself the surname of the Witchfinder. He fell by accident, in his native county of Suffolk, into contact with one or two reputed witches, and, being a man of an observing turn and an ingenious invention, struck out for himself a trade, which brought him such moderate returns as sufficed to maintain him, and at the same time gratified his ambition by making him a terror to many, and the object of admiration and gratitude to more, who felt themselves indebted to him for ridding them of secret and intestine enemies, against whom, as long as they proceeded in ways that left no footsteps behind, they felt they had no possibility of guarding themselves."

Hopkins began to operate as a witchfinder in March 1645. He had as a text King James I's book *Demonology*. After two or three successful experiments, Hopkins engaged in a regular tour of the counties of Norfolk, Suffolk, Essex, and Huntingdonshire. One of his confederates was a man named John Stern. They visited every town in their route that invited them and were paid 20 shillings and their expenses, as well as whatever they received from the spontaneous gratitude of those who deemed themselves indebted to Hopkins and his gang.

By this expedient they won a favorable reception and a set of credulous persons who would listen to their dictates as if they were oracles. They were able to play the game into one another's hands and were sufficiently strong to overcome all timid and irresolute opposition. In every town they visited they inquired for reputed witches. Having taken them into custody the witchfinders could be sure of a certain number of zealous abettors and obtained a clear stage for their experiments.

They subdued their victims with a certain air of authority, as if they had received a commission from heaven for the discovery of misdeeds. They assailed them with a multitude of artfully constructed questions. They stripped them naked in search of the "devil's marks" on different parts of their bodies, which they ascertained by running pins into those parts, saying that if they were genuine marks the "witches" would feel no pain.

They threw their victims into rivers and ponds, declaring that, if the persons accused were true witches, the water (which was the symbol of admission into the Christian Church) would not receive them.

If the persons examined remained obstinate, Hopkins and his men seated them in constrained and uncomfortable positions, occasionally binding them with cords, and compelled them to remain so without food or sleep for 24 hours. They walked the person up and down a room, one taking him or her under each arm, till the accused dropped down with fatigue. They carefully swept the room in which the experiment was made so that they might keep away spiders and flies, which were supposed to be devils or their imps in disguise.

The inquisition of Hopkins and his confederates culminated in 1646. So many persons had been committed to prison on suspicion of witchcraft that the government was compelled to take the affair in hand. The rural magistrates before whom Hopkins and his confederates brought their victims were obliged, willingly or unwillingly, to commit those accused for trial. To defend himself, Hopkins published and wrote *The Discovery of Witches*, which detailed the symptoms of witchery and the techniques to find them.

A commission was granted to the earl of Warwick and others to hold a session of jail delivery against them. Lord Warwick was, at the time, the most popular nobleman in England. Dr. Calamy, the most eminent divine of the period of the Commonwealth, was sent with him to see (according to Richard Baxter) that no fraud was committed or wrong done to the parties accused.

Warwick sat on the bench with the judges and participated in their deliberations. As a result of this inquisition, 16 persons were hanged at Yarmouth in Norfolk, 15 at Chelmsford, and 60 at various places in the county of Suffolk. Bulstrode Whitelocke in his *Memorials of English Affairs* (1649) writes of many witches being apprehended around Newcastle on information from a person he calls "the Witch-finder"—very likely Hopkins. In 1652 and 1653 the same author spoke of women in Scotland who were put to incredible torture to extort from them confessions of witchcraft.

The fate of Hopkins was such as might be expected. The multitude were at first horrified at the monstrous charges that were advanced against him. But, after a time, they began to reflect and saw that they had acted with too much haste. The man who they at first hailed as a public benefactor they came to regard as a cunning impostor, dealing in cold blood for personal gain and the lure of short-lived fame. The multitude rose up against Hopkins and resolved to subject him to one of his own tests, which were detailed in his own book, *The Discovery of Witches*. They dragged him to a pond and threw him into the water as a witch. It seems he floated on the surface, as a witch ought to do. They then pursued him and drove him into obscurity and disgrace. Whether this story is true or not, Hopkins retired to Manningtree, Essex, in 1646 and died of tuberculosis within a year.

Sources:

Kittredge, George Lyman. *Witchcraft in Old and New England*. New York: Atheneum, 1972.

Robbins, Russell Hope. *The Encyclopedia of Witchcraft and Demonology*. New York: Crown Publishers, 1959.

Horbetutet

The ancient Egyptian winged disk, symbol of a solar deity who accompanied the sun god Ra on his daily journey across Egypt to protect him from evil. His symbol was placed over the gates and doors of temples to protect them from malign influences.

Hörbiger, Hans (1860–1931)

German engineer who developed an eccentric cosmology of "cosmic ice." According to Hörbiger, space is filled with cosmic ice, a basic material from which stellar systems are generated

when a large block of cosmic ice collides with a hot star. Stellar systems are governed by a law of spiral motion and propelled toward a central sun and smaller planets, eventually being captured by larger ones and becoming moons, Hörbiger said. Earth is supposed to have had several previous moons that were drawn to it, according to his theory. These earlier moons caused geological upheavals when they spiraled to Earth, and myths and legends are said to preserve race memories of such cataclysms. When a former moon circled the earth with ever-increasing rapidity during such a capture, its appearance generated legends of the Judeo-Christian devil, as well as of dragons and other monsters.

Hörbiger's complex theories included occult concepts of a "platonic world soul." With Philipp Fauth, he published *Glazi-alcosmogonie* in 1912. In the 1920s, a Hörbiger cult called WEL (Welt Eis Lehre) sprang up, attracting millions of supporters. Hörbiger was intolerant of all opposition to his theories and once wrote to rocket expert Willy Ley: ". . . either you believe in me and learn, or you must be treated as an enemy." After the death of Hörbiger, Hans Schindler Bellamy, a British mythologist, continued the propaganda for WEL in his book *Moons, Myths and Man* (1936) and in further books on the subject.

Hörbiger's ideas provoked enraged opposition from German astronomers, but during the 1930s Nazi sympathizers associated it with ideas of the lost **Atlantis** and a master Aryan race. Adopted by Nazi occultists, Hörbiger's ideas eventually attained the sponsorship of none other than Heinrich Himmler. During the height of the Nazi rule in Europe, the teachings of Hörbiger and Bellamy were combined with paranoid propaganda and anti-Semitism.

Sources:

Gardner, Martin. *Fads and Fallacies in the Name of Science*. New York: Dover Publications, 1957.

Horniman, Annie (1860–1937)

Annie Horniman, a British dramatist and student of magic, was born on October 3, 1860, in Forest Hill, England, and grew up in Surrey. Her grandfather, a wealthy Quaker tea merchant, invented the tea bag. Her father made the pilgrimage from Quakerism to Congregationalism to the Church of England. He served for a number of years as a Member of Parliament. His inherited wealth allowed him to travel widely and he assembled a large collection of artifacts from around the world that he housed in a private museum.

In 1882 Horniman entered Slade School of Art (an affiliate of the University of London), where she met Mina Bergson (later **Moina Mathers**). She was eventually led to the magical order founded by Mina's husband, **Samuel L. MacGregor Mathers**, the **Hermetic Order of the Golden Dawn** (HOGD). She was initiated in 1890 and took the magical name/motto *Fortiter et Rocte*. She progressed rapidly, and the following year was the first initiate in the more advanced Second Order. In 1893 she became the subPraemonstrator of the Isis Urania Temple.

That same year, Horniman received a substantial inheritance from her grandfather that allowed her to enter into the world of the theater by backing the production of a series of dramas staged by **Florence Farr**, another HOGD member. She also became a major financial backer of Mathers as he continued to develop the Golden Dawn.

In 1896 Horniman emerged as the opponent within the Golden Dawn of Dr. Edward Beveridge, who advocated the occult sexual theories of **Thomas Lake Harris**, the American communal leader. Horniman felt that Harris' teachings were immoral. When Mathers sided with Beveridge, she resigned as subPraemonstrator of Isis Urania. She continued as scribe for several years, but in 1903 had a final break with Mathers. Before the end of the year, she was expelled from the order. In the following years she threw herself into theater work and in

the 1930s would be honored for her contributions to the British stage.

After many years away from the occult, in 1921 Horniman joined the **Quest Society** formed by theosophist **George R. S. Mead**. She died on August 6, 1937.

Sources:

Greer, Mary K. *Women of the Golden Dawn: Rebels and Priestesses*. Rochester, Vt.: Park Street Press, 1995.

King, Francis. *Ritual Magic in England*. London: Neville Spearman, 1970.

Horos, Theodore (ca. 1866– ?) and Laura (1849–ca. 1906)

A notorious man-and-wife team of occult swindlers who were sentenced for fraud in Britain on December 20, 1901. Mrs. Horos—also known as "Ellora," "Madame Helana," "Swami Viva Ananda," "Mrs. Diss Debar," "Angel Anna," "Claudia D'Arvie," "Editha Gilbert Montez," and "Blanche Solomons"—appeared to have been born in Harrodsburg, Kentucky, on February 9, 1849, daughter of "Professor John C. F. R. Salomon."

In 1870, under the name Editha Gilbert Montez, she collected money by representing herself as the daughter of famous adventuress Lola Montez. In the 1880s she became a fraudulent Spiritualist medium in partnership with "General" Joseph H. Diss Debar. In 1888 she was sentenced to six months' imprisonment for fraud.

In 1898 she married Frank Dutton Jackson in New Orleans. The couple engaged in a fake mediumship partnership in Bucktown, Jefferson Parish, and, after complaints, were arrested and served a short prison sentence. At that time there were rumors of unsavory sexual practices in their "Orders of the Crystal Star."

The Jacksons reappeared in Europe in 1899 as "Mr. and Mrs. Horos," and in Paris became acquainted with **S. L. MacGregor Mathers**, from whom they stole some of the rituals of the Hermetic Order of the **Golden Dawn**. At that time they variously represented themselves as being principals of the Koreshan Unity, a communal group located in Estero, Florida, or of the Theocratic Unity.

They moved to South Africa in 1890 and opened the College of Occult Science in Cape Town. Mrs. Horos lectured and gave clairvoyant readings under the names Madame Helena and Swami Viva Ananda, assisted by her husband, who called himself Theodore Horos. The swami issued to students certificates of occult proficiency, modeled on the stolen teachings of the Golden Dawn.

In October 1900 the pair set up headquarters in Britain. Their College of Life and Occult Sciences was established in London, teaching mental and magnetic therapeutics, psychology, clairvoyance, mediumship, materialization, thaumaturgic power, and divine healing. Under this cover they operated an esoteric order using the Golden Dawn rituals, with secret mysteries of their own in which gullible young women were raped as well as swindled. Their odd career seems to have come to an end in September 1901 when the couple was arrested for fraud. Jackson was sentenced to fifteen years' imprisonment and his wife to seven.

Sources:

Dingwall, Eric J. *Some Human Oddities*. London, 1947. Reprint, New Hyde Park, N.Y.: University Books, 1962.

King, Francis. *The Rites of Modern Occult Magic*. New York: Macmillan, 1970.

Horoscope (Magazine)

Monthly magazine for popular readership, published since 1935. It includes articles, self-guidance charts, and a daily

guide for horoscope signs. Address: Dell Publishing Co. Inc., 1540 Broadway, New York, NY 10036-4094.

Horoscope Guide

Monthly popular magazine featuring a yearly forecast for each astrological sign. Last known address: J. B. H. Publishing Co., 201 E. 57th St., New York, NY 10022.

Horoscope Yearbook

Popular publication presenting world predictions, astro-trends, forecasts, solar-lunar calendar, and planetary configurations. Last known address: Dell Publishing Co., 245 East 47th St., New York, NY 10017.

Horseman's Word

A persistent theme in British folklore is the magic word or phrase that can tame an unruly horse. Gypsies were reputed to have this secret, and it was also known to members of a mysterious group of individuals known as the Brotherhood of the Horseman's Word. In other parts of Britain, horse handlers with the secret were said to practice **horse-whispering**. It has been suggested that the secret was in substances with an attractive smell for the horse, and that the whispering was simply a blowing in the ear of the animal.

Horseshoes

In the Middle Ages horseshoes were nailed on the thresholds of homes to keep out witches. The significance of the horseshoe, however, is probably of more ancient origin, possibly being related to the two-horn shape that was believed to repel the **evil eye** in more ancient civilizations. This shape may have derived from a belief in animal horns as a symbol of good fortune. Iron as a metal is also traditionally believed to repel witches, fairies, and evil spirits, and the horseshoe combined both the shape and the metal that would ensure good fortune and avert evil.

For protection the horseshoe charm was placed outside buildings with the prongs pointing upward, so that the luck would not "run out," but in many buildings the horseshoe was used indoors with the prongs pointing down, so that good luck would be diffused inside the house.

Gypsies, who have a special relationship to horses, saw the horseshoe as a charm against the demons of unhappiness, bad luck, bad health, and death.

Sources:

Trigg, E. B. *Gypsy Demons and Divinities: The Magical and Supernatural Practices of the Gypsies*. London: Sheldon Press, 1973.

Horse-Whispering

A secret method by which certain persons are supposed to be able to acquire power over hard-to-manage horses. As is well known to students of Gypsy lore, Gypsies are reputed to be in possession of some secret by which they can render vicious horses entirely tame.

Opinions are divided as to whether this secret consists of the application of a certain odor or balm to the horse's muzzle, or whispering into its ear a spell or incantation. It has been claimed that the Gypsy horse-charmer applies anise seed to the nose of the animal.

Horse-whispering has also been in vogue among many other peoples. The antiquary William Camden, in his recital of Irish superstitions, states, "It is by no means allowable to praise a horse or any other animal unless you say 'God save him.' If

any mischance befalls a horse in three days after, they find out the person who commended him, that he may whisper the Lord's Prayer in his right ear."

It was said by Con Sullivan, a famous Irish horse-whisperer of the eighteenth century, that practitioners of the art could not explain their power. This was affirmed by those who practiced it in South America, where a couple of men could tame half a dozen wild horses in three days. The same art was widely practiced in Hungary and Bohemia, and it was from a Bohemian Gypsy that a family in the county of Cork claimed to hold a secret by which the wildest or most vicious horse could be tamed. For generations this secret was regularly transmitted as a parting legacy at the time of death from the father to the eldest son.

Throughout the north of Scotland there are members of a secret society for breaking in difficult horses, which is believed to be called the Horseman's Society and which purports to trace its origin to the Dark Ages. Only those who gain their livelihood by the care and management of horses are admitted, and the more affluent and better educated are jealously excluded. Many farmers entertain a prejudice against the members of the society, but they are forced to admit that they are always very capable in managing their teams and can perform services that would otherwise require calling in a veterinary surgeon. They are usually skilled in the knowledge of herbs and medicinal plants, and a great deal of folklore surrounds them. It is stated that they hold their meetings at night in the clear moonlight, going through various equestrian performances with horses borrowed for the occasion from their masters' stables.

There is also said to be an inner circle in the society in which the black art and all the spells and charms of **witchcraft** are studied. Members of the inner circle are said to be able to smite horses and cattle with mysterious sickness, and even cast spells over human beings. One local writer stated that the inner circle of the horsemen employ hypnotic influence both on men and animals, as it is said certain North American Indians and some of the jungle tribes of Hindustan do.

On one occasion the services of the famous Con Sullivan were requisitioned by Colonel Westenra (afterward earl of Rosmore), who possessed a racehorse called Rainbow. The horse was savage and would attack any jockey courageous enough to mount him by seizing him by the leg with his teeth and dragging him from the saddle. A friend of the colonel's told him that he knew a person who could cure Rainbow, and a wager of £1,000 was laid on the matter. Sullivan, who was known throughout the countryside as "the Whisperer," was sent for. After being shut up alone with the animal for a quarter of an hour, he gave the signal to admit those who had been waiting on the result. When they entered, they found the horse extended on his back, playing like a kitten with Sullivan, who was quietly sitting by him, but both horse and operator appeared exhausted, and the latter had to be revived with brandy. The horse was perfectly tame and gentle from that day on.

Another savage steed, named King Pippin, took an entire night to cure, but in the morning he was seen following Sullivan like a dog, lying down at the word of command, and permitting any person to put his hand into his mouth. Shortly afterward he won a race at the Curragh.

Sullivan's statement that the successful whisperer is not acquainted with the secret of his own power may well be true. As Elihu Rich (in E. Smedley's *The Occult Sciences*, 1855) states:

"The reason is obvious. A force proceeding immediately from the will or the instinctive life would be impaired by reflection in the understanding and broken up or at least diminished by one half. The violent trembling of the animal under this operation is like the creaking and shivering of the tables before they begin to 'tip,' and indicates a moral or nervous force acting physically, by projection perhaps from the spirit of the operator. None of these cases are, after all, more wonderful than the movement of our own limbs and bodies by mental force, for how does it move them with such ease? And may not the same power that places its strong but invisible little fingers on every

point of our muscular frames, stretch its myriad arms a little further into the sphere around us, and operate by the same laws, and with as much ease, on the stalwart frame of a horse?"

Sources:

Trigg, E. B. *Gypsy Demons and Divinities: The Magical and Supernatural Practices of the Gypsies*. London: Sheldon Press, 1973.

Hot Cross Buns

A surviving British Easter custom is the eating of "hot cross buns"—spiced currant cakes with a cross marked on the top. In former times, the bun vendors were a familiar feature of street life on Good Friday, with their cry of "Hot cross buns, one a penny, two a penny, hot cross buns!" In modern times, the buns are sold from bakeries well before the Easter holiday.

Although the cross symbolized the Crucifixion, it had a more ancient origin. The cross was also a pagan symbol, and it was used by the Anglo-Saxons to indicate the four seasons on loaves baked for the vernal equinox and to discourage evil spirits that might prevent bread from rising.

As a Christian symbol, the buns derive from the ecclesiastical consecrated loaves given in churches as alms and to those who could not take communion. They were given by the priest to the people after the Mass, before the congregation was dismissed. They were to be kissed before being eaten.

In the 1660s, the spiced loaves were prohibited as "popish," but allowed on Good Friday for the Easter celebrations. Spiced buns replaced the loaves after the Restoration.

Houdini, Harry (1874–1926)

Escape artist and investigator of claims of Spiritualist mediums. Houdini was born Ehrich Weiss on March 24, 1874, in Budapest, Hungary, and taken to Appleton, Wisconsin, as a child, although he later claimed to have been born on April 6, 1874 (eastern Europe still being on the Julian calendar at that time). Weiss began his professional life as a trapeze performer. He went on to become the foremost conjuring magician and escape artist of his day.

Weiss derived the name Houdini from Jean Eugene Robert Houdin (1805–1871), a famous French illusionist who took pride in exposing fake performers of religious marvels. Houdini was similarly very proud of his amazing feats and spent many years exposing so-called Spiritualist frauds. The story of his many adventures are recounted in his 1924 book *A Magician Among the Spirits*. That same year he served as a member of the committee appointed by *Scientific American* to investigate the mediumship phenomena of "Margery" (i.e., **Mina Crandon**). He was later accused of allowing his eagerness to prove **fraud** to lead him to tampering with the experiments.

Sir Arthur Conan Doyle, an enthusiastic Spiritualist, claimed that some of Houdini's own incredible feats were accomplished through psychic or supernatural powers. This infuriated Houdini, and at one time caused a break in his long-standing friendship with Doyle.

Houdini's death was precipitated by a reckless blow to the stomach from a student who visited him in his dressing room at the Princess Theater in Montreal on October 22, 1926. The student, J. Gordon Whitehead, had asked if it was true that Houdini could sustain punches to his midsection without injury. When Whitehead punched him, Houdini had been sorting his mail and was somewhat distracted.

Given permission to take a few trial punches, the student struck Houdini several times with powerful blows, and Houdini was clearly unprepared. That evening he suffered severe abdominal pains but completed his stage shows and took the train to Detroit, where he was booked for two weeks.

The train stopped at London, Ontario, where a telegram was sent to Detroit to request a medical examination. The doc-

tor diagnosed acute appendicitis and ordered an ambulance, but Houdini refused and completed his show at the theater. After the show, his wife Bess pleaded with him to go to the hospital, and eventually, on the morning of October 25, he went to Grace Hospital, where he was found to be suffering from advanced peritonitis. He died on October 31, 1926.

The Houdini Code

Houdini's uneasy feud with Spiritualism persisted after his death, when various mediums claimed to convey messages from him lamenting his arrogant denunciation of Spiritualism. But one message was quite different. Among the challenges Houdini continuously issued to mediums was one that could be met only after his death. He stated that if spirit **survival** was possible, he would communicate with his wife, Bess, in a secret two-word code message known to no one else. A reward of \$10,000 was offered for successfully communicating this code message.

Three years after Houdini's death, the medium **Arthur Ford** gave Bess Houdini a two-word message, "Rosabelle believe," in the special code used by the Houdinis in an early mind-reading act. Rosabelle had been a pet name used by Houdini for his wife. Bess Houdini signed a statement that Ford was correct. This was witnessed by a United Press reporter and an associate editor of the *Scientific American*, but 48 hours later the *New York Graphic* stated that the story was untrue, that a reporter had perpetrated a hoax, possibly with the connivance of Ford and Bess Houdini.

The original scoop story evaporated in a confusion of charges, countercharges, and denials, and Bess Houdini did not refer to the matter again in public. Many believe the evidence favors the original claim that Ford really did break the Houdini code by a mediumistic message from the beyond. Bess Houdini died February 11, 1943.

Sources:

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Christopher, Milbourne. *Houdini: The Untold Story*. New York: Thomas Y. Crowell, 1969. Reprint, New York: Pocket Books, 1970.

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———. *The Right Way to Do Wrong*. Boston: H. Houdini, 1906.

———. *The Unmasking of Robert Houdin*. New York: Publishers Printing, 1908.

Kellock, Harold. *Houdini: His Life-Story*. New York: Harcourt, Brace, 1928.

Pressing, R. G., comp. *Houdini Unmasked*. Lily Dale, N.Y.: Dale News, 1947.

Silverman, Kenneth. *Houdini!!! The Career of Ehrich Weiss*. New York: HarperCollins, 1996.

Spraggett, Allen, with William V. Rauscher. *Arthur Ford: The Man Who Talked with the Dead*. New York: New American Library, 1973.

Houghton, Georgina (d. 1887)

Nineteenth-century English private medium, author of *Evenings at Home in Spiritual Séance* (1882) and *Chronicles of the Pho-*

tographs of *Spiritual Beings and Phenomena Invisible to the Material Eye* (1882). Houghton never sat for research and knew nothing of test conditions. Her mediumship, which developed after a visit to **Mary Marshall**, appears to have consisted of **automatic drawing**, other acts of automatism, minor telekinetic phenomena, unconfirmed cases of **levitation** or floating above the ground while apparently walking like anyone else, **apports**, and the ability to see colored **auras** about the heads of others.

She claimed a band of 70 archangels as her guardian spirits and implicitly believed and obeyed every subconscious impulse, even to the extent of leaving it to the spirits to choose the wallpapers and carpets in her house.

The spirit photographs in her book *Chronicles of the Photographs of Spiritual Beings* were taken at the studio of **Frederick Hudson**, the first in England to practice **spirit photography**, but who was later exposed as a **fraud**. The pictures themselves—which include spirit forms of Joan of Arc, the wife of Manoah (mother of Samson), and St. John the Evangelist—are for the most part obvious fakes but have a certain nineteenth-century charm.

Houghton, Michael (d. ca. 1956)

British poet and occultist, associate of **Aleister Crowley**. Houghton was proprietor of the famous **Atlantis Book Shop** in London, specializing in occultism, and also edited the journal *Occult Observer* (1945–50), with contributions from leading occultists of the period. Under the pseudonym Michael Juste, Houghton published several volumes of poetry and a volume he described as an occult biography, *The White Brother* (1927).

Sources:

- Juste, Michael [Michael Houghton]. *Escape, and Other Verse*. Leeds, 1924.
- . *Many Brightnesses, and Other Verse*. London, 1954.
- . *Shoot—and Be Damned*. London, 1935.
- . *The White Brother*. London, 1927.

House of Wisdom

The *tarik* (path) of the House of Wisdom, founded by Moslem mystics at Cairo in the ninth century, had seven initiatory degrees. The original founder appears to have been Abdallah, a Persian, who, believing in the Gnostic doctrine of the aeons or sephiroths, applied the system to the successors of Mohammed, stating that Ismael was the founder of his *tarik* and naming one of his descendants as the seventh imam (ruler).

Abdallah established an active system of propaganda and sent missionaries far and wide. He was succeeded in his office as chief of the society by his son. After the institution had been in existence for some time it was transferred to Cairo, and assemblies were held twice a week, when all the members appeared clothed in white. They were gradually advanced through the seven degrees of the *tarik* over which a *dia-al-doat* (missionary of missionaries) presided. A later chief, Hakem-bimir-Illah, increased the degrees to nine, and in 1004 erected a stately home for the society, which he elaborately furnished with mathematical instruments.

Because the institution did not meet the approval of the authorities, it was destroyed in 1123 by the then grand vizier, but meetings continued elsewhere. The officers of the society were *sheik*, *dai-el-keber* (deputy), *dai* (master), *refik* (fellow), *fedavie* (agent), *lassik* (aspirant), and *muemini* (believer). The *tarik* taught that there had been seven holy imams, that God had sent seven lawgivers, who each had seven helpers, who in turn had 12 apostles. (See also **Assassins**)

Houston, Jean (1939–)

Professor of psychology, formerly an actress and New York City Drama Critics award-winning playwright. She was born

May 10, 1939. Houston taught at Columbia University and the New York School of Social Research. She collaborated with her husband, **Robert E. L. Masters**, on the book *The Varieties of Psychedelic Experience* (1966). Together the couple organized the **Foundation for Mind Research** in New York in 1964 to conduct experiments on the borderland between mental and psychological experiences.

Jean Houston received negative media attention in 1996 for her work with Hillary Clinton. She was attacked by her contemporaries as a medium attempting to channel the likes of Eleanor Roosevelt and Ghandi, when in fact Houston's technique resembled more a brainstorming session. This is a session in which the patient explores the inner self through various exercises. Clinton was merely creating imaginary conversations with such individuals. Bob Woodward in his 1996 book, *The Choice*, brought the sessions to the attention of the general public. In the wake of the Clinton scandal, Houston continued to author books (*A Passion for the Possible: A Guide to Realizing Your Full Potential*, 1997) while reclaiming her position as a respected psychologist in the field of human potential.

Sources:

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- . *The Varieties of Psychedelic Experience*. New York: Holt, Rinehart & Winston, 1966.

Howe, Ellic (Paul) (1910–1991)

British authority on printing history who also wrote on occult subjects. Howe was born on September 20, 1910, in London. He attended Hertford College, Oxford (1929–31). During World War II he served with the British army (1939–41) and was promoted to the Foreign Office (1941–45). After the war he became a director of printing companies (1947–62).

In addition to his comprehensive studies of the history of British printing, he wrote and edited several important books on the occult and the history of magic, including *Urania's Children: The Strange World of the Astrologers* (1967; U.S. title, *Astrology: A Recent History Including the Untold Story of its Role in World War II*, 1968) and *The Magicians of the Golden Dawn* (1972). The former discusses how astrology was used in psychological warfare in WWII. The latter work is a comprehensive study of the history and membership of the Hermetic Order of the **Golden Dawn**, the fountainhead of most contemporary ceremonial magic.

Sources:

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- . *Urania's Children: The Strange World of the Astrologers*. London, 1967. Reprinted as *Astrology: A Recent History Including the Untold Story of its Role in World War II*. New York: Walker, 1968.

Howitt, William (1792–1879)

Author and pioneer British Spiritualist. Howitt was born on December 18, 1792, at Heanor, Derbyshire, England, the son of a Quaker. He published his first poem at age 13. He studied chemistry and natural philosophy at Tamworth and expanded his education by reading widely. He married Mary Botham in 1821, and they cowrote a number of works. Howitt traveled through England and Germany, extending his knowledge of foreign languages. He wrote several books during his early adulthood, including *Popular History of Priestcraft in All Ages and Nations* (1833) and *Homes and Haunts of the Most Eminent British Poets* (1847). He edited *Howitt's Journal of Literature and Popular Progress* (3 vols., 1847–49) and published a translation of J. Ennemoser, *The History of the Supernatural* (2 vols., 1854; reissued in 1970).

In 1852 Howitt went to Australia, and while there first learned of the outbreak of Spiritualism when digging for gold in the Australian bush. In his novel *Tallangetta or the Squatters' Home*, which he conceived there, he included many incidents of a Spiritualist or supernatural nature. Before the novel was published (two and a half years after his return to England) he had some interesting experiences.

His wife attended a séance in April 1856 in the home of a Mrs. de Morgan (see Augustus de Morgan), and within a month mediumship developed in the Howitt family. It started with automatic writing and automatic drawing and continued with clairvoyance and spirit vision. There may have been some inherited tendency, because William Howitt's mother was a seeress and he himself was a sleepwalker in early youth. The phenomena started with his son and daughter. In January 1858 Howitt himself gained the power to write and draw automatically. It suddenly began after a visit to a Mrs. Wilkinson, who was a good drawing medium.

William Howitt's debut as a champion of Spiritualism occurred with a lively exchange of letters in *The Critic* regarding a haunted house and ghosts in general. Charles Dickens desired to visit some well-known haunted houses and asked for information. Howitt told him of Willington Mill, which he had visited, and of a house at Cheshunt, near London, of which he had read in Catharine Crowe's *Night Side of Nature* (2 vols., 1848). But the house at Cheshunt was partly pulled down, and Dickens could not find it.

When William Wilkinson's *Spiritual Magazine* was started in 1860, Howitt became a regular contributor and in the 13 years of its existence he wrote more than a hundred articles on the supernatural in the lives of men and nations, on the religious and philosophical aspects of the manifestations, and on personal experiences. In his leisure time he arranged séances with the famous medium D. D. Home.

His most important work was a book of two volumes, *The History of the Supernatural in All Ages and Nations and in All Churches, Christian and Pagan, Demonstrating a Universal Faith*, published in 1863. Howitt died in Rome on March 3, 1879.

Sources:

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Howling of Dogs

It was a common superstition in Europe and Asia that the howling of dogs at night presaged death to someone in the vicinity.

HPR See Human Potential Resources, Inc.

Huaca

Peruvian oracle.

Hubbard, L(afayette) Ron(ald) (1911–1986)

Founder of the Church of Scientology. Hubbard was born in Tilden, Nebraska, on March 13, 1911. He spent much of his childhood in Montana on his grandfather's ranch. His father was a naval officer, and as Hubbard matured, he traveled through the Pacific and to Asia. In 1930 he enrolled in the Engineering School of George Washington University, Washington, D.C., where he studied for the next two years. During the remainder of the decade he roamed the world as a participant in various explorations and wrote over 150 articles and short stories. His first book, *Buckskin Brigades*, appeared in 1937. In 1940 he was elected a member of the Explorers Club in New York. During World War II he served in the U.S. Navy with the rank of lieutenant. He also worked briefly in naval intelligence.

After the war, he returned to writing as a career. As a writer, Hubbard had a prodigious output and was remembered for the amazing speed at which he could produce copy. Often several stories would be published in the same issue of a magazine and thus many appeared under pseudonyms. No one systematically recorded his output, and reassembling a bibliography was a tedious process, carried out through the 1980s. In the 1930s he turned out Westerns for pulp magazines under the pseudonym "Winchester Remington Colt." His early science-fiction pulp stories were under the pseudonyms "Kurt von Rachen" and "René Lafayette." He wrote for Columbia Pictures in Hollywood in 1935.

Through the 1940s, partly based upon his experiences in the war, Hubbard began to develop a new philosophy of human nature and a new approach to dealing with basic human ills. The first public notice of his thinking appeared in an article in *Astounding Science Fiction* (May 1950), later to prove an unfortunate debut. As Dianetics, the name he gave his new approach, developed into the Church of Scientology and proved both controversial and successful, it would be demeaned as a "science fiction" religion and Hubbard dismissed as just a hack science fiction writer.

Dianetics: The Modern Science of Mental Health appeared a few weeks after the *Astounding Science Fiction* article. The book created a sensation and launched a vast new industry of do-it-yourself psychotherapy. Hubbard created the Hubbard Dianetics Research Foundation and local Dianetics centers began to emerge based upon Hubbard's technique for ridding individuals of the causes of aberrant behavior patterns and leading them to a state of "clear."

As Hubbard continued to expand his thought and work out the implications of his theories, Dianetics grew into a comprehensive philosophical-religious system, Scientology. In 1954 the first Church of Scientology was opened in Los Angeles. The rest of Hubbard's life would be spent in developing and perfecting Scientology. In 1966 he resigned from any official position in the church, but he continued his research and writing for a number of years. He developed guidelines for the church and left behind writing that focused on the implications of his thought for education and business.

During the last years of his life he dropped out of public sight and remained in contact with only a few church leaders. In the years prior to his death on January 24, 1986, he returned

to his love for storytelling and wrote one major novel, *Battlefield Earth*, and a ten-volume science fiction series, *Mission Earth*.

As his church became a prosperous international movement, it and Hubbard became the center of controversies involving people who left the movement to found competing organizations, former members who turned upon the church for real or imagined grievances, and the anti-cult movement, which branded the church a cult. In retrospect, early controversy with the American Medical Association, which disapproved of Dianetics, seems to have spilled over into federal government departments and covert actions against the church were instigated. Rumors of illicit actions by the church, many of which led to problems with different governments, began to emerge around the world. Legal actions, most of which were eventually resolved, became the justification for action against the church in additional countries. Some high church officials authorized the infiltration of several government agencies, and this became a major source of embarrassment for the church when the people responsible were arrested and convicted for theft of government documents.

For the Church of Scientology, the years since 1985 have been marked by intense polemics and court action between members of the church and the Cult Awareness Network, which emerged in the mid-1980s as the chief organizational expression of the anti-cult movement. These legal battles continue. However, a several-decades-old controversy with the Internal Revenue Service came to an end.

Hubbard and the OTO

During the 1940s, Hubbard became involved in one of the more bizarre happenings in the world of the occult. In the 1930s, a lodge of the Ordo Templi Orientis, the magical group headed by magician Aleister Crowley, had opened in Pasadena, California. Among its members was John W. "Jack" Parsons, a research scientist at the California Institute of Technology. At some point in 1945, Parsons decided to try a magical experiment to produce a magical child. At this point Hubbard showed up at Parson's house and was eventually invited by Parsons to become the necessary third person in the magical experiment.

The experiment consisted of Parsons and his female partner engaging in sexual intercourse while a third person, a clairvoyant, would tell them what was occurring in the invisible astral realm. The ritual would climax at what the clairvoyant seer suggested was the proper moment. Hopefully the act would result in the pregnancy of the woman and the induction of a spirit in the resulting child.

While Parsons and Hubbard seemed to have developed a strong friendship, early in 1946 they parted ways and Hubbard moved to Miami. Parsons claimed that Hubbard had skipped town with OTO funds and went to Miami to confront him. The present Church of Scientology claims that Hubbard had no attachment to either Parsons or the OTO, and that in spite of Hubbard's work with Parsons, Hubbard was never initiated into the organization. Rather, they suggest that he was acting as an undercover agent to investigate Parsons and other people associated with Cal Tech who were living in Parsons's house and working on sensitive government projects. Several of these physicists were later dismissed from government service as security risks. Hubbard did work for a period after the war as an undercover agent for the Los Angeles Police Department.

Hubbard died January 24, 1986, after years of living as a recluse.

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Huby, Pamela M(argaret) Clark (1922–)

British university lecturer in philosophy who experimented in parapsychology. She was born on April 21, 1922, in London and attended Oxford University (B.A., 1944; M.A., 1947). After graduation Huby was a lecturer in philosophy at St. Anne's College, Oxford (1947–49). She then joined the faculty at Liverpool University, where she was named a senior lecturer in 1971. Her philosophical works include *Greek Ethics* (1967) and *Plato and Modern Morality* (1972).

A member of both the Parapsychological Association, and the Society for Psychical Research, London, Huby conducted experiments in group telepathy and clairvoyance (some in collaboration with C. W. M. Wilson), about which she wrote several papers. She also contributed a paper to *Philosophical Foundations of Psychical Research*, edited by S. C. Thakur.

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Hudson, Frederick A. (ca. 1877)

The first British exponent of spirit photography. In March 1872 Samuel Guppy and his wife, Agnes Guppy-Volckman, who made several unsuccessful experiments to obtain psychic photographs in their own home, went on an impulse to Hudson's studio, which was nearby. A white patch resembling the outline of a draped figure was obtained behind Mr. Guppy's portrait. The experiment was repeated with increasing success.

After report of these pictures spread, the accusation of imposture soon arose, but, according to Alfred Russel Wallace, even those who were most emphatic about fraud believed that a large number of genuine pictures were taken. Wallace obtained two different portraits of his mother, representing two different periods and unlike any photograph taken during her life.

William Howitt obtained the likeness of two deceased sons, one of whom even the friend who accompanied him was ignorant. A Dr. Thompson obtained the extra of a lady whom his uncle in Scotland identified as the likeness of Thompson's mother. She had died in childbirth and no picture of her remained.

The editor of the *British Journal of Photography* investigated, using his own collodion and new plates. He found abnormal appearances on the pictures. Nevertheless, from time to time Hudson was caught cheating. Once he was exposed by Stainton Moses, for whom he produced many spirit photographs that agreed with his clairvoyant visions. To play the part of the ghost, Hudson occasionally dressed up or made double exposures. The duplication of the pattern of the carpet and other parts of the background showing through the legs of the sitter and of the ghost was ingeniously explained by refraction—the spirits being quoted as saying that the spirit aura differs in density and refracting power from the ordinary terrestrial atmosphere. Such resourceful explanations, coupled with the belief that Hudson produced many genuine spirit photographs, helped to reestablish his shaken credibility.

However, according to psychical researcher Harry Price, in his book *Confessions of a Ghost-Hunter* (1936; reprinted in 1974), Hudson used an ingenious camera manufactured by Howell, a

famous London maker of conjuring apparatus. This camera was of the old square wooden type and contained a light metal frame that in its normal position rested on the bottom of the smaller of the camera's two telescopic portions. This frame held a waxed paper positive of the desired ghostly "extra." When the dark slide was pushed into the camera, it actuated a lever, raising the frame to a vertical position in contact with the photographic plate. When the picture was taken, the extra image was also printed on the plate. When the plate was drawn out of the camera the frame automatically fell back to its hidden position.

Fifty-four "spirit photographs" taken in this way are reproduced in the book *Chronicles of the Photographs of Spiritual Beings*, by Georgina Houghton (1882).

Sources:

Price, Harry. *Confessions of a Ghost-Hunter*. London: Putnam, 1936. Reprint, New York: Causeway Books, 1974.

Hudson, Thomson Jay (1834–1903)

American author and lecturer who attained prominence by an ingenious anti-Spiritualist theory expounded in his books. He was born on February 22, 1834, in Windham, Ohio. He attended public schools in Windham and later studied law. He was admitted to the bar at Cleveland, Ohio, in 1857 and practiced for a time in Michigan before entering a journalistic career, culminating in the editorship of the *Detroit Evening News*. In 1880 he left journalism to enter the U.S. Patent Office, becoming principal examiner. In 1893 he resigned and devoted his time to the study of experimental psychology. Hudson was awarded an honorary LL.D. by St. John's College, Annapolis, in 1896.

The essence of his special theory of psychic phenomena, developed from studies in hypnotism, was that man has within him two distinct minds: the objective, with which he carries on his practical daily life; and the subjective, which is dormant but is infallible as a record, registering every single impression of life. The objective mind is capable of both inductive and deductive reasoning, the subjective mind of deductive only, according to Hudson's theory.

The change of death is survival in another state of consciousness, with which, however, communication is impossible. Any attempt is simply playing the fool with the subjective mind, which presents reflections of the experimenter's complete life record and lures him on to believe that he is communicating with his departed friends, Hudson said.

The Law of Psychic Phenomena (1893), in which this theory is expounded, became very popular and made a deep impression. It was followed by *Scientific Demonstration of the Future Life* (1896), *Divine Pedigree of Man* (1900), *Law of Mental Medicine* (1903), and *Evolution of the Soul and Other Essays* (1904).

Hudson's theories attained an even greater popularity after they were picked up by Thomas Troward and became the basis of his famous Edinburgh Lectures on Mental Science (1909). Troward fed the notion of two minds into New Thought, where it was eventually picked up by Ernest Holmes and became the basic insight upon which Religious Science was based.

Hudson died in Detroit on May 26, 1903. Admiral Osborne Moore writes in *Glimpses of the Next State* (1911) that through Mrs. Georgie, a young dramatist of Rochester who wrote automatically in mirror writing, he received manifestations of Hudson's spirit. Details of his life, unknown to both of them, were given, and he communicated through different mediums in Detroit and Chicago, carrying as a test messages of the admiral from one medium to another and describing his activities to them.

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Melton, J. Gordon. *New Thought: A Reader*. Santa Barbara, Calif.: Institute for the Study of American Religion, 1990.

Huebner, Louise

Psychic and astrologer who enjoyed brief fame as the Official Witch of Los Angeles County, a title she was given in 1968. Her career as a psychic began when she was only ten years old, when she began to give palm readings at a children's carnival. She later moved to Los Angeles and opened an office as an astrologer. Through the 1960s she gained local fame as a psychic and was a frequent guest on radio and television shows. She appeared regularly on a talk show on radio station KLAC for four years (1965–69). Occasionally she was invited to assist in crime detection.

On July 21, 1968, she was presented with a scroll naming her the Official Witch of Los Angeles County. At the time of the presentation, she performed a spell to ensure the continued sexual vitality of Los Angeles. The act had some immediate consequences. Some in the county were embarrassed when Huebner began to use the title to promote her writings on witchcraft and attempted to stop her. The effort ended after Huebner threatened to undo the spell. Second, members of the emerging neo-pagan Wiccan movement were somewhat upset by Huebner, who was not a part of their movement and tended to perpetuate what they felt were negative stereotypes of witches.

Huebner continued to operate as a public psychic and witch for several years. In 1970 she traveled to Salem, Massachusetts, where the mayor presented her with a broom. She produced one record album, two books, and a series of mini-books for Hallmark Cards. By the mid-1970s, however, she had largely retired from public life, and for a period she operated an antique shop in Pasadena, California.

Sources:

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Huet, Pierre-Daniel (1630–1721)

A celebrated French bishop of Avranches who collected some early reports of vampires. Huet was born on February 8, 1630, at Caen. He was educated at a Jesuit school and by a Protestant pastor and became a great classical scholar. In addition to editing Origen's *Commentary on St. Matthew*, he studied mathematics, astronomy, anatomy, ocular research, and chemistry and learned Syriac and Arabic. With Ann Lefèvre, he edited 60 volumes of Latin classics.

Huet took holy orders in 1676 and became bishop of Soissons in 1685 and later bishop of Avranches. He died on February 26, 1721. In his *Memoirs* (translated, 2 vols., 1810) there are many interesting passages relating to the vampires of the

Greek archipelago. "Many strange things," he states, "are told of the broucolagnes, or vampires of the Archipelago. It is said in that country that if one leads a wicked life, and dies in sin, he will appear again after death as he was wont in his lifetime, and that such a person will cause great affright among the living." Huet believed that the bodies of such people were abandoned to the power of the devil, who retained the soul within them for the vexation of mankind.

Father François Richard, a Jesuit employed on a mission in the islands, provided Huet with details of many cases of vampirism. On the island of St. Erini (the Thera of the ancients) occurred one of the greatest chapters in the history of vampirism. Huet states that the people of St. Erini were tormented by vampires, and were always disinterring corpses to burn them. Huet states that this evidence is worthy of credence, having come from a witness of unimpeachable honesty who saw what he wrote about. He further says that the inhabitants of these islands cut off a person's feet, hands, nose, and ears after death, and they called this act *acroteriazain*. They hung the severed parts around the elbow of the dead.

The bishop appears to have thought that the modern Greeks might have inherited the practice of burning bodies from their forebears in classical times, and that they imagined that unless the corpse was burned the soul of the deceased could not rest.

Huet died February 26, 1721.

Hughes, Irene (Finger)

Chicago psychic who attained fame in the 1960s with her predictions. Born Irene Finger in a log cabin at Saulsbury, Tennessee, Hughes claimed Cherokee Indian and Scotch-Irish ancestry. She worked in a hospital in New Orleans and married William Hughes in 1945. After the war she moved to Chicago and became a reporter. Hughes used her psychic abilities to pay for the move to Chicago by correctly forecasting horserace winners.

Following a major operation in 1961, Hughes became aware of a Japanese spirit guide. She became more intensely interested in psychic phenomena and went on to become a professional psychic reader. She wrote and lectured on psychic subjects and began offering private consultations. In 1963 she founded the Golden Path in Chicago, an organization devoted to teaching students to develop their psychic talents. In 1967 she visited the Psychical Research Foundation in Durham, North Carolina, where her psychic abilities were tested by parapsychologist William Roll.

Among her many psychic predictions was one concerning the assassination of Robert Kennedy. In 1962 she predicted the exact date of death of former Illinois governor Adlai Stevenson in 1965. Her growing reputation was enhanced in 1967 when some six months in advance she predicted the massive snowstorm to hit Chicago in January of that year. She filed other predictions with the Central Premonitions Registry.

During the 1970s Hughes emerged as one of the top psychics in the Chicago area. Several books by and about her appeared. She was a frequent guest on radio and television talk shows, and for several years she hosted a local television show on Chicago's WSNS. After a fruitful career, she retired from the public scene.

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Psychic magazine, editors of. *Psychics*. New York: Harper & Row, 1972.
 Steiger, Brad. *Irene Hughes on Psychic Safari*. New York: Warner Paperback Library, 1972.

Hugo, Victor (1802–1885)

The great French romantic novelist. He was keenly interested in Spiritism. He wrote, "To avoid phenomena, to make them bankrupt of the attention to which they have a right, is to make bankrupt truth itself." Hugo left an unpublished manuscript on Spiritism in the possession of Paul Meurice, who died in 1905. It appears that he had his first experiences in table turning in September 1853 at the home of a Mme. de Girardin during his period on the island of Jersey after he was exiled from France by Napoleon III in 1852. Hugo at first refused to attend the séance but was greatly moved when the table spelled out the name of his lost daughter Leopoldine. Soon regular communications were established.

The sitters included General Le Flo, Count Paul Teleki, Charles Hugo, one Vacquerie, and Mme. Hugo. Victor Hugo himself was never at the table, sometimes not even in the room. Many symbolical personages came through, including "the Lion of Androcles," "the Ass of Balaam," and "the Dove of Noah." "The Shadow of the Tomb" expressed itself in verse in the style and language of Victor Hugo, with all the grandiloquence of romantic poetry. Sometimes verse in the same style was signed by "Aeschylus." "Shakespeare" challenged Hugo to a poetic competition. "André Chenier," the guillotined poet, finished the fragmentary poem that was interrupted by his execution. Charles Hugo was the principal medium in all these experiments.

In 1892, seven years after Victor Hugo's death, the spirit of Victor Hugo, or a secondary personality assuming the name, appeared as the control of Hélène Smith, the medium, famous for her pseudo-Martian communication. "Victor" was in exclusive control for five months. After a struggle lasting for a year he was ousted by another control, "Leopold," the so-called spirit of Cagliostro.

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Huineng (638–713 C.E.)

Huineng is a legendary master of Zen or Chan Buddhism to whom the doctrine of sudden enlightenment is attributed. He is believed to be author of *The Platform Scripture* of the Sixth Patriarch, a classic statement of the Zen position.

Huineng was born in what is now Guangdong Province, China, to a working class family. He began adult life as a peddler of firewood. He was in his early twenties when he read the Diamond Sutra, a Buddhist scripture and left his home in southern China to study with the Fifth Patriarch, known for his teaching activity on the Diamond Sutra, who resided in the north. According to legend, the Patriarch had his new students compose a poem for him. Both Huineug and another student composed a poem. The other student, Shenxiu (605–706 C.E.) voiced a doctrine of gradual enlightenment, while Huineng's poem suggested sudden enlightenment. The Fifth Patriarch favored Huineng, and in 661 C.E. he was given the robe as the Sixth Patriarch. Huineng returned to southern China to teach and is revered as the founder of the Southern School of Chan. Shenxiu remained in the north and is recognized as the founder of the Northern School of Chan. The Southern School was by far the more influential.

In 676 C.E. Huineng settled in Canton. At the age of 39 he became a Buddhist monk. The following year he was invited to lecture at Dafan Temple in Shaozhou. The lectures were recorded by his disciple Fahai, and published as *The Platform Scripture*. The essence of the teaching is that everyone shares the Buddha-nature (or wisdom). It was believed if one turned their mind inward and are able to keep from distractions, they can receive enlightenment. Meditation and wisdom are identified. Meditation is the function of the original nature. By implication, Huineng stresses the necessity of practice to attain an undistracted or direct mind. During practice one intuitively unites with nature and knows that all dharmas are the same. Meditation is not a matter of making the mind inactive, it is a freeing of the mind from all things. Huineng continued to teach until his death in 713 C.E..

Sources:

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Hull, Moses (1836–1906)

Moses Hull, a prominent American Spiritualist lecturer and teacher, was born in Waldo, Ohio, in 1836. As a teenager, he joined the Church of the United Brethren, a Methodist body serving primarily German-Americans. He seemed destined to be a Brethren minister, but along the way became interested in Adventism, and joined the newly formed Seventh-day Adventist Church (organized in 1865). In his interaction with an Adventist minister over doubts about life after death, he was led to Spiritualism, and there he found his home. For the last quarter of a century of his life he was a dedicated Spiritualist.

Though not a medium himself, Hull became a forceful orator in the Spiritualist cause and is remembered for two debates he held with orthodox Christian ministers, the lectures being published as the *Jamieson-Hull Debate* and the *Hull-Covert Debate*. Hull also authored *The Encyclopedia of Biblical Spiritualism* (2 vols., 1895). He emerged as an advocate of a Christian Spiritualism, as opposed to many of the movement's leaders who eschewed any connection with Western religious traditions. He used his prior training among the Brethren and Adventists to teach the Bible from a Spiritualist perspective and argued that many events in the Bible, such as the appearance of the long-dead Moses and Elijah with Jesus at the Transfiguration, should be interpreted in a Spiritualist context.

During the 1890s, following the organization of the National Spiritualist Association (now the National Spiritualist Association of Churches), Hull became increasingly aware of the passing of the first generation of Spiritualist leaders and the need for a school at which all that had been learned could be passed on. He organized a "Training School" at Maple dell Park, Mantua, Ohio. He enlisted the help of his wife, Mattie Hull, and his daughter, Alfaretta Jahnke, to assist him. He operated the school for several years, but it eventually failed. Then in 1901 Morris Pratt, who had built a large mansion in Whitewater, Wisconsin, that he wished to be used as an educational facility for Spiritualism, passed away. Hull moved to Whitewater in 1903 and opened the Morris Pratt Institute which he headed for the several years remaining in his life. He died in January of 1906. The institute survived his passing and is now the educational arm of the National Spiritualist Association of Churches.

Sources:

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Human Dimensions Institute (HDI)

New Age educational organization in Buffalo, New York, that in the 1970s pioneered research on the "whole" person—physical, emotional, mental, and spiritual. The institute operated through scientific research, publications, lectures, seminars, experience groups, and continuing courses at Rosary Hill, Buffalo, and surrounding colleges and institutions. Seminars were held at Swen-i-o, the new HDI Retreat Center at Canandaigua, New York. International authorities discussed such areas as parapsychology, consciousness expansion, nutrition, unorthodox healing, holistic philosophy, and spiritual experience. The institute published the *Human Dimensions Magazine*, a quarterly publication of articles and professional papers on new frontiers of human experience.

Human Dimensions Institute, West

Research center and forum concerned with scientific and metaphysical disciplines. Advisors included Stanley Krippner, Charles Muses, Elizabeth Rauscher, David Spangler, and Fred Wolfe. The center is related to the Human Dimensions Institute of Buffalo, New York, and provides classes, lectures, and workshops. Last known address: P.O. Box 5037 or 10773 Hwy. 150, Ojai, CA 93023.

Human Individual Metamorphosis (HIM)

A flying saucer cult founded in the American West by two individuals calling themselves Bo and Peep, who claimed they would lead their followers to literal ascension to heaven in a spacecraft.

Human Information Processing Group

Organized at Princeton University, New Jersey, as an interdisciplinary study of all aspects of the interaction between humans and machines. Programs include such topics as consciousness-related anomalous phenomena.

Human Nature (Journal)

Early Spiritualist monthly journal founded by James Burns in 1867. It was published in London for a decade as a major forum for non-Christian or "progressive" Spiritualism.

Human Potential Resources (Journal)

British quarterly journal with a wide range of subjects—spiritual pathways, environmental issues, health and therapies, education, and humanistic psychology. It included a comprehensive resource directory and calendar of events in Britain. Last known address: LSG Plc., HRP Subscription Dept., P.O. Box 10, Lincoln, LN5 7JA, England.

Human Potential Resources, Inc. (HPR)

Organization founded by Michael Lach in July 1986 to publish a networking catalog of the New Age movement titled *Choices and Connections*, the first issue of which appeared in 1987. This large publication presented some 2,400 alternative lifestyle items in 60 categories, covering everything from solar-powered equipment to Eastern philosophy. Lach claimed that there was a real demand for information on New Age philosophies and products, stressing the need for personal development and commitment to global peace. Current address unavailable.

Sources:

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Humpfner, Winfried G(oswin) (1889–1962)

German priest who was actively interested in parapsychological studies. Humpfner was born on August 4, 1889, at Aidhausen, Bavaria, Germany, and he studied at the University of Würzburg (D. Theol., 1930). He entered the Augustinian Order in 1909 and was ordained as a priest in 1914. He studied in Rome and became the order's general archivist and sub-secretary general in 1931 and was later assistant general (1936–47).

Humpfner pursued his interest in psychical research throughout his adult life. He was a life member of the Society for Psychical Research, London, and an associate member of the American Society for Psychical Research. He also joined the Società Italiana di Parapsicologia, Associazione Italiana Scientifica de Metapsichica, and Imago Mundi, the international organization of Roman Catholic parapsychologists. He died on November 3, 1962.

Sources:

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Humphrey, Betty N. See Betty Humphrey Nicol**Humphreys, Eliza M. Y. (Mrs. W. Desmond) (d. 1938)**

Popular British novelist and Spiritualist who wrote under the pseudonym Rita. She was a daughter of John Gilbert Gollan of Inverness-shire, Scotland. She was educated in Sydney, Australia, later returning to England. She was married twice; her second husband was W. Desmond Humphreys of Ballin, county Cork, Ireland.

She began writing at an early age and during her lifetime published more than 60 popular novels as well as several non-fiction works, including her own autobiographical *Recollections of a Literary Life* (1936). She was a convinced Spiritualist and in her book *The Truth of Spiritualism* (1918) she states that her interest began in her girlhood, "when, owing to my father's interest in the subject, we used to try for communications sitting at a table with joined hands in dim light, and received messages by means of the alphabet and raps . . . and my father used to keep a written record of communications." She died January 1, 1938.

Huna

The secret knowledge of Hawaiian-priest sorcerers known as *kahunas*, or keepers of the secret. This knowledge includes healing, weather control, and mastery of fire walking on red-hot lava.

An important aspect of Huna miracles is the concept of *mana*, a vitalistic force with close parallels to the Odic force of Baron von Reichenbach, the animal magnetism of nineteenth-century Europe, and the orgone energy of Wilhelm Reich, as well as the kundalini of Hindu tradition.

According to Max Freedom Long, who studied Huna magic in Hawaii, the *kahunas* recognize three entities of *aka* (bodies

of the human being): a low, middle, and higher self. The low self generates *mana* through food and other vital processes and is concerned with the physical body and the emotions. The middle self is a reasoning entity, while the higher self transcends memory and reason.

Long later established Huna Research. Serge King has since founded a second Huna-based organization, Huna International, an organization for research and teaching in the field of Huna magic.

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Hundredth Monkey

Crucial to the New Age movement was the positing of a means or agent to bring it into existence. Some saw the New Age as due to astrological forces released by the changing movement of the stars or due to energy coming from the spiritual hierarchy. The concept of the Hundredth Monkey was an alternative to both astrological and spiritualist concepts. It suggested that when a certain number of people gave their consent and commitment to a new idea, it would spread through the population somewhat mysteriously. Thus as the number of people attuned to the New Age grew, at some point New Age consciousness would spontaneously sweep through the general population, and the New Age would arrive.

The basis for this idea was derived from a story in the 1979 book *Lifetide: A Biology of the Unconscious* by Lyall Watson. He reported on research conducted by several anthropologists on the macaques (a species of monkey) in the islands off Japan. According to the story, in 1953 one of the anthropologists observed an aged macaque female wash a potato to get the sand and grit off of it before eating. She, in turn, taught another to do the same thing. The pair taught others, and soon a number of the adult macaques were washing their potatoes. In the fall of 1958, almost every macaque was doing it. Then macaques who had had no contact with the potato-washing monkeys began to wash their food. It appeared, concluded Watson, that as the practice spread through the monkey communities, a critical mass was approached when 98 and then 99 monkeys washed their food. Then, when the hundredth monkey adopted the practice, critical mass was reached, and the practice exploded through the monkey population.

Watson's story was seized upon by New Age spokesperson Ken Keyes, founder of the Living Love Seminars. In 1982 he published the book *The Hundredth Monkey* and within a year had distributed 300,000 copies. His subject was peace, and he argued that peace consciousness could spread throughout the human race only if a sufficient number of people adopted a commitment to peace. Once a critical mass was reached, love of peace would suddenly move quickly through the race. As the idea became a well-known concept within the New Age community, other writers, such as Rupert Sheldrake, Peter Russell, and Stanislaw Grof, picked up the discussion.

However, the idea of the hundredth monkey did not go unchallenged within the New Age community. As early as 1983, psychologist Maureen O'Hara confronted it in the *Journal of Humanistic Psychology*. Her article was followed two years later

by another writer protesting Watson's claims, arguing that all the monkeys who washed their food had learned it from another. There was no evidence of a magical mysterious spread of the practice. Watson accepted Amundson's analysis of the situation and admitted that he had developed the hundredth monkey concept as a metaphor based on slim evidence and a great deal of hearsay. While the concept retained some supporters through the 1980s, it slowly disappeared from New Age thinking.

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Huns

The people who invaded the eastern Roman Empire around 372–453 C.E. and were particularly ruthless and effective in their war campaigns under the leadership of Attila. Modern day Hungarians claim ancestry dating back to the Huns.

Ancient historians recorded legends that grew out of the severe stress the Huns created in all those whom they fought against. They credited the Huns with a supernatural origin. The Huns were referred to as "children of the devil," because it was said that they were born of a union between demons and hideous witches, the latter cast out of their own country by Philimer, king of the Goths, and his army. The old writers state that the Huns were of horrible deformity and could not be mistaken for anything but the children of demons. The German historian C. Besoldus (1577–1638) claimed that their name came from a Celtic or barbaric word signifying "great magicians." Many stories are told of their magic prowess and of their raising specters to assist them in battle.

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Hunt, Ernest (1878–1967)

Ernest Hunt, founder of the Western Buddhist Order and a leading figure in the introduction of Buddhism to non-Asian Americans, was born August 16, 1878, in Hoddesdon, Hertfordshire, England. He went to sea as a young man, but returned home and studied for the Anglican priesthood. As he was making preparation for his ordination, he converted to Buddhism. In 1915 he moved with his wife, Dorothy, to Hawaii (where Buddhism had its strongest presence in the West) and worked on a plantation. In the early 1920s he moved to the big island and began teaching classes in English for the children of Japanese plantation workers. His work was recognized in 1924 when he was ordained by the Honpa Hongwanji, the largest of the Buddhist groups operating in Hawaii.

In 1926, Hunt, in cooperation with the Bishop Yemyo Imamura, became head of the Honpa Hongwanji's English-language department. The school was originally established to serve Japanese youth, many of whom had begun to drop the Japanese language, but Hunt also used it to reach out to the Caucasian population and teach Buddhism. He wrote a book of Buddhist ceremonies in English, and Dorothy Hunt composed a number of poems that were adapted as hymns. By 1928 some 60 converts formed the Western Buddhist Order, a non-sectarian branch of Buddhism attached to the Honpa Hongwanji.

Hunt's ideal of a nonsectarian Buddhism found an ally in 1929 in the International Buddhist Institute founded by Chinese Buddhist abbot Tai Hsu. Tai Hsu came to Hawaii and con-

vinced Hunt to found a branch of the institute. Hunt saw it as a perfect means of spreading his notion that the surest way to Nirvana was through *metta*, active goodwill. He was able to bring Buddhists of all persuasions together in the institute and set them to doing good deeds, from visiting the sick and imprisoned to building schools.

The late 1920s proved the period of Hunt's prime literary production, beginning with his often-reprinted pamphlet, *An Outline of Buddhism: The Religion of Wisdom and Compassion*. He edited four volumes of the *Hawaiian Buddhist Annual* as well as the institute's magazine, *Navayana*. All came to an end, however, in 1932 with the death of Bishop Imamura. His successor was both a strong sectarian Buddhist and a Japanese nationalist. He rejected Hunt's approach and in 1935 removed Hunt from the Honpa Hongwanji and disbanded the English department. Hunt moved his membership to the Soto Temple, a branch of the Japanese Zen Buddhist movement, and continued much as before. He was eventually ordained as a Soto priest (1953). He was also honored as the first Westerner to be given the title Osho, a rank acknowledging his accomplishments.

During the 1950s, Hunt produced his last two publications, *Gleanings from Soto-Zen* and *Essentials and Symbols of the Buddhist Faith*. He spent much time in his last years in the Soto Temple, where he greeted the increasing number of tourists who were coming to the islands. He died in Honolulu on February 7, 1967.

Sources:

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Hunt, H(arry) Ernest (d. 1946)

British Spiritualist, lecturer, and author. A tutor at St. Paul's School, London, Hunt resigned to devote his attention to the study of practical psychology. He wrote a number of books. He died January 6, 1946.

Sources:

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Hurkos, Peter (1911–1988)

Prominent psychic born on May 21, 1911, as Peter Van der Hurk in Dordrecht, Holland. He worked as a merchant seaman before becoming a member of the Dutch underground movement in occupied Holland during World War II. He claimed that as a result of a fall from a ladder in 1941 he discovered a psychic faculty.

Hurkos was not able to make use of the new ability immediately, because he was arrested and imprisoned in Buchenwald, Germany, for the duration of World War II. Upon his return to Holland he found his psychic abilities too distracting for him

to follow a normal occupation, and he began to appear on stage and television shows, demonstrating feats of ESP. In 1947 he began work as a psychic detective, his fame being derived from his abilities in tracing missing persons and objects and identifying criminals. While having some success, he also had his notable failures. For example, when he was brought in to assist the police in tracing the Boston Strangler, his psychic description had no relevance to Albert DeSalvo, who confessed to the crimes. Hurkos cooperated with police departments throughout Europe and the United States.

Hurkos was a controversial psychic. He promoted himself and his successes. He was brought to the United States in 1965 by Andrija Puharich, who tested his abilities over a two-and-a-half-year period. He was praised by police in New Jersey for his assistance in solving a murder case. However, various parapsychologists had different experiences with him. Tests by Charles T. Tart were negative, and Hurkos refused the invitations of J. B. Rhine to be tested at Duke University.

Hurkos died in Los Angeles, California, on May 25, 1988.

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Hurley, George Willie (1884–1943)

George Willie Hurley, the founder of Universal Hagar's Spiritual Church, a prominent Spiritual denomination functioning in the African American community, was born in rural Georgia near the town of Reynolds on February 17, 1884. He was raised as a Baptist and as a young man became a preacher, though he soon switched his affiliation to Methodist. In 1919 he moved to Detroit and soon affiliated with the Triumph the Church and Kingdom of God in Christ, a holiness church functioning primarily within the African American community. Hurley became the Prince of the State of Michigan.

His life was changed by a visit to a Spiritualist church. He was converted and he soon resigned his position and became a minister for an independent Spiritual congregation. Shortly thereafter, in 1923, he had a vision of a brown-skinned dandy who was transformed into an eagle. He interpreted the vision as a prophecy concerning a church he was to found. Thus on September 23, 1923, he founded Universal Hagar's Spiritual Church. He opened the church's School of Mediumship and Psychology the next year.

Along with his traditional Spiritualist ideals, Hurley taught a form of black Judaism. He believed that blacks were God's original Hebrew people and that the mark of Cain (God's curse) was the pale skin of white people. Hurley also suggested that he was the bearer of God's spirit on earth for the emerging Aquarian Age, just as Jesus was the spirit bearer for the Piscean Age, and Moses and Adam had been for prior astrological ages. He believed that the Aquarian Age had begun with the signing of the armistice following World War I, that it would last 7,000 years, and that it would see the end of Protestantism, segregation, and injustice.

Hurley died on June 23, 1943. He was succeeded by his wife, who led the church until her death in 1960.

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Husk, Cecil (1847–1920)

British professional singer and member of the Carl Rosa Opera Company. Because of failing eyesight, Husk abandoned his vocation and—having been strongly psychic from early childhood—replaced it with professional mediumship.

Husk's materialization séances began about 1875 and were well known for the number and varied nature of the phenomena. "John King" was claimed as his chief control and had five subordinates: "Uncle," "Christopher," "Ebenezer," "Tom Hall," and "Joey" (the latter apparently the same control as manifesting through medium William Eglinton). Their voices, according to Florence Marryat, were heard as soon as the medium entered the cabinet. The subordinates prepared the manifestations for "John King."

One of "King's" favorite phenomena was the demonstration of matter passing through matter. The threading of chairs or iron rings on the medium's arms while the sitters held his hands was a frequently observed manifestation.

One experiment was carried out by George Wyld of Edinburgh and is described in his book *Theosophy, or Spiritual Dynamics and the Divine and Miraculous Man* (1884). For four years, Wyld had carried with him a specially made oval-shaped iron ring of five to six inches in diameter. Wyld hoped that it would be placed on his arm or on a medium's while he held the medium's hand. The size of the ring did not allow its passage over the hand. Wyld's wish was finally satisfied by Cecil Husk in 1884. While Wyld held the left hand of the medium, the ring was taken from his right; the medium cried out in pain, and when the light was turned on it was found on Husk's left wrist. An hour later it fell onto the floor.

Encouraged by this success, Wyld had a smaller ring made. This was also put on Husk's wrist while his hand was held by a friend. The ring was identified by microscopic markings. The Society for Psychical Research examined the ring and undertook to force it off if the medium permitted himself to be chloroformed. When he refused they brought the verdict: "We cannot infer that it is impossible that the ring should have come into the position in which we found it by known natural means." This verdict was based on experiments conducted on three other men by etherizing them and compressing their hands with metallic tape. The ring could not be passed over. Still the investigators concluded that they might have been successful in the case of Husk.

In 1890, through Cecil Husk's mediumship, Stanley de Brath made his first acquaintance with psychic phenomena. During the following year, at a public séance with about 20 sitters, Husk was exposed. In the light of an electric tie-pin he was seen leaning over the table and illuminating his face with a phosphorized slate. The "spirit drapery" that enveloped his head did not disappear. The attempt at an apology by Spiritualists who suggested that a case of transfiguration was taking place and that the drapery was apported instead of being materialized proved unacceptable.

In an article in the July 1906 issue of the *Annals of Psychic Science*, Henry A. Fotherby describes an interesting materialization séance with Husk in which the phantasms appeared to develop from a sort of phosphorescent vapor in the air, dotted all over with countless minute points of bright light, like little glow lamps. They were rendered visible by luminous slates that rose by themselves from the table and cast a weird bluish light on the phantom faces.

Gambier Bolton recounted an instance when, in his own house in the presence of 14 investigators, the medium, while tightly held, was levitated in his chair onto the top of the table. When Admiral Osborne Moore sat in an initial séance with

Husk in 1904 a zither rose from the table and soared above the circle. Its movements could be seen by the phosphorescent spots on its underside. After two or three swirls it dashed onto the floor and apparently went through, for faint music could be heard from underneath.

In the light of illuminated cards Moore witnessed the materialization of about 15 spirits. He later recounted that the faces were about two-thirds life size. "John King" always spoke in an extremely loud voice. This was not exceptional. When a sitter asked the control "Uncle," "Are you using the medium's throat?" the answer came in a bellowing voice close to him: "Do you think that this is the medium's throat? If so, he must have a long neck." The voices spoke in many languages. The singing—tenor, bass, and all the shades between—went on in astonishing volume even when Husk had a cold.

Moore sat more than 40 times with Husk and only once suspected fraud. On that occasion conditions were poor and he was by no means sure that his doubts were reasonable.

Sources:

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Hutin, Serge Roger Jean (1929–)

French author who wrote extensively on occult subjects. He was born on April 2, 1929, in Paris, and he studied at the Sorbonne. Hutin joined a variety of psychic and occult organizations, including the Institut Métapsychique International, Paris; the Association Française d'Études Métapsychiques, Paris; the Jacob Boehme Society, New York; the Swedenborg Institute, Basel; and the Rosicrucian Order.

He is most remembered for his work on the history of the occult, especially alchemy, Freemasonry, and the Rosicrucians. He also wrote a number of articles on parapsychological topics, especially retrocognition and reincarnation. Many were published in *Revue Métapsychique*.

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———. *A History of Alchemy*. New York: Walker, 1963.
———. *Voyages vers Ailleurs (Travels to Elsewhere)*. Paris: Fayard, 1962.

Huxley, Aldous (Leonard) (1894–1963)

Eminent British novelist whose brief volumes *The Doors of Perception* (1954) and *Heaven and Hell* (1956) pioneered discussions on the relationship between drug experience and mysticism. Huxley was born in Godalming, England, on July 27, 1894, grandson of a famous biologist. He was educated at Eton and at Balliol College, Oxford University (B.A., 1916). He suffered from defective vision and about 1935 began special eye-training exercises according to the system of W. H. Bates. These involved special visualization techniques. Huxley found a remarkable improvement in vision and describes his experiences in his book *The Art of Seeing* (1942).

He went on to write a number of critically hailed novels, short stories, and essays, including *Crome Yellow* (1921), *Antic*

Hay (1923), *Point Counter Point* (1928), *Eyeless in Gaza* (1936), and *Ape and Essence* (1949). His prophetic novel *Brave New World* (1932) rose above all his writings as a particularly effective statement against modern forms of totalitarianism and of the threat posed to individual liberty by technology.

Through Huxley's early friendship with novelist D. H. Lawrence he began to be interested in mystical perception, and toward the end of his life this interest deepened and mellowed his later writings. After a period of living in southern France the Huxleys eventually settled in Los Angeles. After Huxley's wife Maria died in 1955, he married Laura Archera. Huxley himself died on November 22, 1963 (the same day President Kennedy was assassinated).

Huxley's developing interest in occult themes is indicated by his books *The Devils of Loudon* (1952), *The Doors of Perception* (1954), and *Heaven and Hell* (1956). Huxley had met occultist Aleister Crowley in Berlin in 1930 and through him was familiar with the effects of mescaline, but it was not until summer 1953 that Huxley took the four-tenths of a gram of mescaline that resulted in his own enthusiasm for the possibilities of hallucinogens. Huxley's discussions of consciousness-expanding drugs were drawn upon by such apostles of the psychedelic revolution as Timothy Leary and Richard Alpert, but Huxley himself opposed indiscriminate drug-taking. According to his brother, the famous biologist Sir Julian Huxley, he realized "that LSD would not bring liberation and understanding to everyone, and in his last book, *Island*, he points out its potential danger . . . though his warnings were not heeded."

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Hwyl

A special characteristic of traditional Welsh revivalist preaching, indicating a surge of intense emotional and spiritual fervor released by chanting. *Hwyl* is also Welsh for "the sails of a ship," and a possible derivation is that as a breeze (*awel*) fills the sails and transports the vessel, so a strong current of emotion lifts the spiritual awareness of the preacher and his congregation.

Traditional Welsh revivalism is comparable with the fervor of Kentucky backwoods preaching. The congregation catches the spirit of the preacher and shouts deeply felt responses of *Bendigedig!* (Praise the Lord!) or *Diolch byth!* (Amen!). The *hwyl* is sometimes induced by chanting the attributes of God in a rhythmic sequence.

Hydesville

A little hamlet in New York State, in the township of Arcadia 30 miles east of Rochester, New York. Hydesville is considered the birthplace of nineteenth-century Spiritualism. There—in the house of John D. Fox, his wife Margaret, and their daughters—mysterious rappings first took place on March 31, 1848. The two Fox sisters, eventually joined by a third older sister living in Rochester, asked questions to which the raps responded intelligently. Various neighbors were called in and one displayed great ingenuity in reciting letters of the alphabet and eliciting responses by raps associated with letters. The raps were a forerunner of the technique of "spirit communication" in the development of Spiritualism.

In 1915 the old Fox house was purchased by B. F. Bartlett of Cambridge, Pennsylvania, who had it dismantled and removed to the Lily Dale Spiritualist camp in western New York. In 1955 the building was totally destroyed by fire.

During the week of December 4–7, 1927, an International Hydesville Memorial and Spiritualist Congress was held at Rochester, and it was resolved to erect a 25-foot monument to commemorate the advent of Spiritualism at Hydesville.

In 1948 a centennial celebration of the Hydesville events was held at Lily Dale.

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Hydromancy

Divination by water, said by Natalis Comes (d. 1582) to have been the invention of Nereus, ancient god of the sea. However, the term covers various methods of divination, ranging from forms of crystal gazing (using a large or small pool of water) to what is now known as radiesthesia—using as a pendulum a wedding ring suspended on a thread and held over a glass of water.

Hydromancy is, in principal, the same thing as divination by the crystal or mirror, and in ancient times a natural basin of rock kept constantly full by a running stream was a favorite medium.

The Jesuit scholar M. A. Del Rio (1551–1608) described one example of hydromancy in which the successor of Emperor Andronicus Comnenus was revealed.

The letters *S.I.* showed upon the water and the prediction was verified, for, within the time named, Isaac Angelus had thrown Andronicus to be torn to pieces by the infuriated populace of Constantinople. Since the devil spells backward, *S.I.*, when inverted, would fairly enough represent Isaac, according to all laws of magic.

Del Rio cited several kinds of hydromancy. In one, a ring was suspended by a thread in a vessel of water. When the vessel was shaken, a judgment was formed according to the strokes of the ring against its sides.

In a second method, three pebbles were thrown into standing water and observations were drawn from the circles they formed. A third method depended upon the agitations of the sea.

A fourth divination was taken from the color of water and certain figures appearing in it. There arose a method of divination by fountains, since these were the waters most frequently consulted. Among the most celebrated fountains for this purpose were those of Palicorus in Sicily, which invariably destroyed the criminal who ventured to adjure them falsely in testimony of his innocence. A full account of their use and virtue is given by the Roman philosopher Macrobius (ca. 345–423 C.E.).

Pausanias (second century C.E.) described a fountain near Epidaurus, dedicated to Ino. On her festival certain loaves were thrown into the fountain. It was a favorable omen to the applicant if these offerings were retained; unlucky if they were washed up again. So, also, Tiberius cast golden dice into the fountain of Apomus, near Padua, where they long remained as a proof of the imperial monster's good fortune in making the highest throw.

Several other instances of divining springs were collected by the antiquary J. J. Boissard (1528–1602), and Del Rio ascribed to them the origin of a custom of the ancient Germans, who threw their newborn children into the Rhine, with a conviction that if they were spurious they would sink, if legitimate they would swim. This custom also sounds like a precursor of the

seventeenth-century custom of "swimming witches," perhaps related to the Anglo-Saxon law, created by King Athelstan, of trial by water.

In a fifth method of hydromancy, certain mysterious words were pronounced over a cupful of water and observations were made upon its spontaneously bubbling. In a sixth method, a drop of oil on water in a glass vessel furnished a kind of mirror upon which many wonderful objects were said to become visible.

Clemens Alexandrinus mentioned a seventh kind of hydromancy in which the women of Germany watched the sources, whirls, and courses of rivers with a view to prophetic interpretation.

In modern Italy, according to Del Rio, diviners were still to be found who wrote the names of any three persons suspected of theft upon a like number of little balls, which they threw into the water to determine the guilty party.

E. W. Lane, in his work *An Account of the Manners and Customs of the Modern Egyptians* (1836), testifies to the success of divination by a pool of water as practiced in Egypt and Hindustan. Lane witnessed the performance of this type of sorcery. The magician began by writing forms of invocation to his familiar spirits on six slips of paper. A chafing dish with some live charcoal in it was then procured and a boy summoned who had not yet reached puberty.

When all was prepared, the sorcerer threw some incense and one of the strips of paper into the chafing dish; he then took the boy's right hand and drew a square with some mystical marks on the palm. In the center of the square he poured a little ink, which formed the magic mirror, and told the boy to look steadily into it without raising his head. In this mirror the boy declared that he saw, successively, a man sweeping, seven men with flags, an army pitching its tents, and the various officers of state attending on the sultan. The rest is told by Lane himself:

"The sorcerer now addressed himself to me, and asked me if I wished the boy to see any person who was absent or dead. I named Lord Nelson, of whom the boy had evidently never heard, for it was with much difficulty that he pronounced the name after several trials. The magician desired the boy to say to the Sultan: 'My master salutes thee and desires thee to bring Lord Nelson; bring him before my eyes that I may see him speedily.' The boy then said so, and almost immediately added, 'A messenger has gone and brought back a man dressed in a black (or rather, dark blue) suit of European clothes; the man has lost his left arm.' He then paused for a moment or two, and looking more intently and more closely into the ink, said 'No, he has not lost his left arm, but it is placed on his breast.'

"This correction made his description more striking than it had been without it; since Lord Nelson generally had his empty sleeve attached to the breast of his coat; but it was the right arm that he had lost. Without saying that I suspected the boy had made a mistake, I asked the magician whether the objects appeared in the ink as if actually before the eyes, or as if in a glass, which makes the right appear left. He answered that they appeared as in a mirror. This rendered the boy's description faultless.

"On another occasion Shakespeare was described with the most minute exactness, both as to person and dress, and I might add several other cases in which the same magician has excited astonishment in the sober minds of several Englishmen of my acquaintance."

Lane's account may be compared with a similar one given by A. W. Kinglake, the author of *Eöthen* (1844).

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Hyena

A fabled many-colored stone taken from the eye of the animal so called. Put under the tongue, the hyena stone was said to enable its possessor to foretell future events. It was also supposed to cure gout and intermittent fever.

Hyle

The primordial matter of the universe; also the name used in Gnosticism to denote one of the three degrees in the progress of spirits.

Hynek, J(oseph) Allen (1910–1986)

Prominent astrophysicist and authority on UFOs. Hynek was born on May 1, 1910, in Chicago, Illinois. He attended the University of Chicago, from which he received both his B.S. (1931) and Ph.D. degrees (1935). In 1942 he married Miriam Curtis.

Following graduation he took a position on the faculty at Ohio State University, where he remained until 1956. He worked for four years with the Smithsonian Astrophysics Observatory (1956–60) and then became the director of the Dearborn Observatory at Northwestern University, Evanston, Illinois, where he served until his retirement in 1980. In 1964 he also assumed duties as director of Northwestern University's Lindheimer Astronomical Research Center.

Hynek approached the UFO question as a skeptic but eventually became convinced that some of the reports could not be explained away by conventional means. During his early days at Northwestern, several graduate students, including Jacques Vallee, encouraged his interest in the question. In 1965 he was quoted as suggesting that UFOs might be extraterrestrial craft and calling for more scientific attention. When in 1966 Hynek was asked to speak on the subject of a flurry of UFO sightings in Michigan, he dismissed them as "swamp gas." The humor provoked by that incident led to his speaking out on the need for UFO studies at a congressional hearing several weeks later.

Several years later a civilian review committee was formed. The Condon Report, however, was trapped in controversy and internal bickering and Hynek was among a number of scholars who rejected its final negative report. In 1972, in *The UFO Experience*, Hynek charged the air force with laxity and incompetence in its research on UFOs, and the following year he led in the founding of the Center for UFO Studies. From that time forward he took the lead in championing the cause of UFO research and nurturing scientists and other researchers around the country. The center's work peaked during the late 1970s. In 1977 Hynek served as a technical consultant on the Steven Spielberg movie *Close Encounters of the Third Kind*, which drew its name from a term coined by Hynek.

Hynek went on to write several additional books prior to his move to Arizona in 1985. Believing he had found a major source of money for UFO research, in 1984 he resigned from the center in Evanston and early in 1985 established the International Center for UFO Research in Phoenix. The financial support he had hoped for, however, proved to be dedicated more to metaphysical than scientific study, and Hynek dropped his association. Before he could recover from his mistake, he was diagnosed as having a brain tumor. The tumor took his life on April 27, 1986.

He was survived by his wife Mimi, who had been a diligent and often unheralded editor and worker behind the scenes. The Center for UFO Studies was renamed the J. Allen Hynek Center for UFO Studies.

Hynek's own career awaits final evaluation when the UFO question is finally laid to rest. In 1973 he was interviewed by Ian Ridpath for the May 17 issue of the journal *New Scientist*. Hynek modestly reflected, "I've never launched any new theories, I've never made any outstanding discoveries." When Ridpath stat-

ed that Hynek would be remembered "not as an astronomer but as the man who made UFOs respectable," Hynek replied, ". . . I wouldn't mind it. It's always nice to add one stone to the total structure of science. If I can succeed in making the study of UFOs scientifically respectable and do something constructive in it, then I would think that would be a real contribution."

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Hyperesthesia

An actual or apparent exaltation of the perceptive faculties, or superacuity of the normal senses, characteristic of the hypnotic state. It has been observed frequently in hysterics. They may feel a piece of wire on their hands as heavy as a bar of iron. The smallest suggestion—whether given by word, look, gesture, or even breathing or unconscious movement—is instantly seized upon and interpreted by the entranced subject, who for this reason is often called "sensitive."

The phenomenon of hyperesthesia, observed but wrongly interpreted by the early magnetists and mesmerists, was largely responsible for the so-called clairvoyance, thought reading, community of sensation, and other kindred phenomena. In its manifestation, hyperesthesia is often difficult to distinguish from telepathy or clairvoyance. Theoretically the dividing line is that hyperesthesia is a peripheral perception. Telepathy or clairvoyance is a central perception that does not reach us through the sensory organs. In practice it is difficult to decide whether the perception takes place through the sensory organs or not.

The realization of a relationship between suggestion and hyperesthesia by Alexandre Bertrand and James Braid brought hypnotism into the domain of scientific fact. The significance of hyperesthesia in connection with every form of psychic phenomena can hardly be overestimated. Nor is it found only in the trance state. It enters into the normal existence to an extent that is but imperfectly understood. Dreams, for instance, frequently reproduce impressions that have been recorded in some obscure stratum of consciousness, while much that we call intuition is made up of inferences subconsciously drawn from indications too subtle to reach the normal consciousness.

Hyperesthesia has been defined as "an actual or *apparent* exaltation of the perceptive faculties," modern scientists being unsure whether the senses are actually sharpened or not. Most probably the hyperesthetic perception is merely a normal perception that, through cerebral dissociation, operates in a free field. Very slight sense impressions may be recorded in the brain during normal consciousness but other impressions may inhibit them from reaching the conscious mind.

Gilbert Murray conducted telepathic experiments by placing himself in a different room from the sensitive and having a sentence spoken to him in a very low voice. The sensitive in the other room reproduced the sentence. The British Society for Psychical Research considered this a case of telepathy. Charles Richet considered it exceptional auditory hyperesthesia. Similarly, the sudden movements that save people from falling objects in the street may be attributed to subconscious hearing of an almost inaudible sound that generates and sends an urgent impulse to the motor centers.

Emile Boirac recorded interesting cases of tactile and visual hyperesthesia. His subject read with his fingertips in complete darkness. Being bandaged, his back turned to Boirac, but holding his elbow, he could also read if Boirac passed his own fingertips along the lines of a newspaper. It did not make the least difference if Boirac closed his eyes. (See also Eyeless Sight.) Another subject could tell the time from a watch wrapped up in a handkerchief. A Mme. M., before the Medical Society of Tamboff, told the colors of 30 flasks wrapped in paper and placed under a thick cloth. Further complicating the issue, Mme. M. could also taste by the sense of touch.

James Braid found the olfactory sense so acute in some hypnotic patients that by the smell of a glove they could unhesitatingly and unerringly detect its owner in a large company. It is questionable whether auditory hyperesthesia could explain the astounding phonic imitations he observed, such as patients repeating accurately what was spoken in any language, or singing correctly in a language they had never heard before. Braid noted,

“A patient of mine who, when awake, knew not the grammar even of her own language, and who had very little knowledge of music, was enabled to follow Mlle. Jenny Lind correctly in songs in different languages, giving both words and music so correctly and simultaneously with Jenny Lind, that two parties in the room could not for some time imagine that there were two voices, so perfectly did they accord, both in musical tone and vocal pronunciation of Swiss, German, and Italian songs.”

Hypnagogic State

A condition between waking and sleeping characterized by illusions of vision or sound. These appear to have been first noted by J. G. F. Baillarger (1809–1890) in France and W. Griesinger (1817–1868) in Germany about 1845. They were studied by the scholar and antiquary Alfred L. F. Maury, who gave them the name “illusions hypnagogiques.” They are distinguished from “hypnopompic visions,” which appear at the moment when sleep recedes and momentarily persist into waking life. Both illusions are related to the faculty of dreaming. Some hypnagogic visions have been noted as the precursor to out-of-the-body travel or astral projection.

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Hypno-Art

Term used by professional artist Curtis Watkins to denote his artwork done under hypnosis. He first began drawing under hypnosis in 1971 while working at a commercial art studio in Ann Arbor, Michigan. He had earlier learned self-hypnosis as an aid to relaxation. After using self-hypnosis to make the most of a short coffee break, Watkins was astonished to find that he had made a drawing without conscious effort.

Since then Watkins has experimented widely in producing art while under hypnosis. He found that this kind of art is quite unlike his normal conscious production. He established a Hypno-Art Research Center and Studio at 519 S. Michigan Ave., Howell, Michigan 48843. Watkins's experiments in hypno-art make interesting comparison with the automatic drawing and painting reportedly produced by Spiritualist mediums.

Hypnotism

A peculiar altered state of consciousness distinguished by certain marked symptoms, the most prominent and invariable of which are the presence of continuous alpha waves on the electroencephalograph, hypersuggestibility in the subject, a concentration of attention on a single stimulus, and a feeling of “at oneness” with the stimulus. Hypnotic states may be induced by various techniques applied to oneself or by another.

The hypnotic state may be induced in a large percentage of normal individuals, or may occur spontaneously. It is recognized as having an affinity with normal sleep, and likewise with a variety of trance-like conditions, among which may be mentioned somnambulism, ecstasy, and the trances of Hindu yogis and fakirs, and various tribal shamans. In fact, in one form or another, hypnosis has been known in practically all countries and periods of history.

Hypnotism, once classed as an occult science, has gained, though only within recent years, a definite scientific status, and no mean place in legitimate medicine. Nevertheless, its history is inextricably interwoven with occult practice, and even today much hypnotic phenomena is associated with the psychic and occult, so that a consideration of hypnotism remains a necessary component in any mature understanding of the occult world science of both our own time and the past.

The Early Magnetists

As far back as the sixteenth century, hypnotic phenomena were observed and studied by scientists, who attributed them to “magnetism,” an effluence supposedly radiating from every object in the universe, in a greater or lesser degree, and through which objects might exercise a mutual influence on one another. From this doctrine was constructed the “sympathetic” system of medicine, by means of which the “magnetic effluence” of the planets, of the actual magnet, or of the physician was brought to bear upon the patient. Paracelsus is generally supposed to be the originator of the sympathetic system, as he was its most powerful exponent. Of the magnet he states,

“The magnet has long lain before all eyes, and no one has ever thought whether it was of any further use, or whether it possessed any other property, than that of attracting iron. The sordid doctors throw it in my face that I will not follow the ancients; but in what should I follow them? All that they have said of the magnet amounts to nothing. Lay that which I have said of it in the balance, and judge. Had I blindly followed others, and had I not myself made experiments, I should in like manner know nothing more than what every peasant sees—that it attracts iron. But a wise man must inquire for himself, and it is thus that I have discovered that the magnet, besides this obvious and to every man visible power, that of attracting iron, possesses another and concealed power.”

That power, he believed, was of healing the sick. And there is no doubt that cures were actually effected by Paracelsus with the aid of the magnet, especially in cases of epilepsy and nervous affections. Yet the word “magnet” is most frequently used by Paracelsus and his followers in a figurative sense, to denote the *magnes microcosmi*, man himself, who was supposed to be a reproduction in miniature of the Earth, having, like it, his poles and magnetic properties. From the stars and planets, he taught, came a very subtle effluence that affected human intellect, while earthly substances radiated a grosser emanation that affected the body. The human Mumia (body of vitalism) especially was a “magnet” well suited for medical purposes, since it draws to itself the diseases and poisonous properties of other substances. The most effective Mumia, according to Paracelsus, was that of a criminal who had been hanged, and he suggests the manner of its application:

“If a person suffer from disease, either local or general, experiment with the following remedy. Take a magnet impregnated with Mumia, and combined with rich earth. In this earth sow some seeds that have a likeness to, or homogeneity with,

the disease; then let this earth, well sifted and mixed with Mumia, be laid in an earthen vessel, and let the seeds committed to it be watered daily with a lotion in which the diseased limb or body has been washed. Thus will the disease be transplanted from the human body to the seeds which are in the earth. Having done this, transplant the seeds from the earthen vessel to the ground, and wait till they begin to flourish into herbs. As they increase, the disease will diminish, and when they have reached their mature growth, will altogether disappear."

The quaint but not altogether illogical idea of "weapon-salve"—anointing the weapon instead of the wound—was also used by Paracelsus, his theory being that part of the vital spirits clung to the weapon and exercised an ill effect on the vital spirits in the wound, which would not heal until the ointment was first been applied to the weapon. This also was an outcome of the magnetic theory.

Towards the end of the sixteenth century, Paracelsus' ideas were developed by J. B. van Helmont, a scientist of distinction and an energetic protagonist of magnetism. "Material nature," he writes, "draws her forms through constant magnetism from above, and implores for them the favour of heaven; and as heaven, in like manner, draws something invisible from below, there is established a free and mutual intercourse, and the whole is contained in an individual."

Van Helmont also believed in the power of the will to direct the subtle fluid. There was, he held, in all created things a magic or celestial power through which they were allied to heaven. This power or strength is greatest in the human soul, resides in a lesser degree in the body, and to some extent is present in the lower animals, plants, and inorganic matter. It is by reason of their superior endowment in this respect that humans are enabled to rule the other creatures, and to make use of inanimate objects for their own purposes. The power is strongest when one is asleep, for then the body is quiescent, and the soul most active and dominant, and for this reason dreams and prophetic visions are more common in sleep. He notes,

"The spirit is everywhere diffused, and the spirit is the medium of magnetism; not the spirits of heaven and of hell, but the spirit of man, which is concealed in him as the fire is concealed in the flint. The human will makes itself master of a portion of its spirit of life, which becomes a connecting property between the corporeal and the incorporeal, and diffuses itself like the light."

To this ethereal spirit he ascribed the visions seen by "the inner man" in ecstasy, and also those of the "outer man" and the lower animals. In proof of the mutual influence of living creatures he asserted that a human being could kill an animal merely by staring hard at it for a quarter of an hour.

That Van Helmont was not ignorant of the power of imagination is evident from many of his writings. A common needle, he declared, may by means of certain manipulations and the willpower and imagination of the operator, be made to possess magnetic properties. Herbs may become very powerful through the imagination of the person who gathers them. And he adds,

"I have hitherto avoided revealing the great secrets, that the strength lies concealed in man, merely through the suggestion and power of the imagination to work outwardly, and to impress this strength on others, which then continues of itself, and operates on the remotest subjects. Through this secret alone will all receive its true illumination—all that has hitherto been brought together laboriously of the ideal being out of the spirit—all that has been said of the magnetism of all things—of the strength of the human soul—of the magic of man, and of his dominion over the physical world."

Van Helmont also gave special importance to the stomach as the chief seat of the soul, recounting an experience of his own. Upon touching some aconite with his tongue, he found all his senses transferred to his stomach. Several centuries later,

seeing with the stomach was to become a favorite accomplishment of somnambules and cataleptic subjects.

A distinguished English magnetist was Robert Fludd, who wrote in the first part of the seventeenth century. Fludd was an exponent of the microcosmic theory and a believer in the magnetic influence. According to Fludd, not only were these emanations able to cure bodily diseases, but they also affected the moral sentiments. If radiations from two individuals were flung back or distorted, negative magnetism, or antipathy resulted. However, if the radiations from each person passed freely into those from the other, the result was positive magnetism, or sympathy. Examples of positive and negative magnetism were also to be found among the lower animals and among plants. Another magnetist of distinction was the Scottish physician William Maxwell, author of *De Medicina Magnetica* (1679), who is said to have anticipated much of Mesmer's doctrine. He declared that those who are familiar with the operation of the universal spirit can, through its agency, cure all diseases, at no matter what distance. He also suggested that the practice of magnetism, though very valuable in the hand of a well-disposed physician, is not without its dangers and is liable to many abuses.

The Healers Valentine Greatrakes and J. J. Gassner

While the theoretical branch of magnetism was thus receiving attention at the hands of the alchemical philosophers, the practical side was by no means neglected. There were, in the seventeenth and eighteenth centuries, a number of "divine healers," whose magic cures were without doubt the result of hypnotic suggestion.

Of these perhaps the best known and most successful were Valentine Greatrakes, an Irishman, and a Swabian priest named John Joseph Gassner. Greatrakes was born in 1628, and on reaching manhood served for some time in the Irish army, thereafter settling down on his estate in Waterford. In 1662 he had a dream in which it was revealed to him that he possessed healing by touch, a gift which could cure the king's evil (scrofula). The dream was repeated several times before he paid heed to it, but at length he experimented, his own wife being the first to be healed by him.

Many people who came to him from the surrounding country were cured when he laid his hands upon them. Later the impression came upon him strongly that he could cure other diseases besides the king's evil. News of his powers spread far and wide, as patients came by the hundreds to seek his aid. Despite the fact that the bishop of the diocese forbade the exercise of these apparently magical powers, Greatrakes continued to heal the afflicted people who sought him. In 1666 he proceeded to London, and, though not invariably successful, he seems to have performed there a surprising number of cures, which were testified to by Robert Boyle, Sir William Smith, Andrew Marvell, and many other eminent people.

His method of healing was to stroke the affected part with his hand, thus (it was claimed) driving the disease into the limbs and finally out of the body. Sometimes the treatment acted as though by magic, but if immediate relief was not obtained, the rubbing was continued. Only a very few cases were dismissed as incurable. Even epidemic diseases were healed by a touch. It was noted that during the treatment the patient's fingers and toes remained insensible to external stimuli, and frequently he or she showed every symptom of such a "magnetic crisis" as was afterward to become a special feature of mesmeric treatment.

Personally, Greatrakes was a simple and pious gentleman, persuaded that his marvelous powers were a divinely-bestowed gift, and most anxious to make the best use of them.

The other healer mentioned earlier, J. J. Gassner (1727-1779), belongs to a somewhat later period—about the middle of the eighteenth century. He was a priest of Bludenz in Vorarlberg, Austria, where his many cures gained for him a wide celebrity. All diseases, according to him, were caused by

evil spirits possessing the patient, and his mode of healing thus consisted of exorcising the demons.

Gassner, too, was a man of kindly disposition and piety, and made reference to the Scriptures in his healing operations. The ceremony of exorcism was a rather impressive one. Gassner sat at a table, the patient and spectators in front of him. A blue red-flowered cloak hung from his shoulders. The rest of his clothing was "clean, simple, and modest." On his left was a window, on his right, the crucifix. His fine personality, deep learning, and noble character, which inspired the faith of the patient and his friends, doubtless played no small part in his curative feats. Sometimes he made use of "magnetic" manipulations, stroking or rubbing the affected part, and driving the disease, after the manner of Greatrakes, into the limbs of the patient. He generally pronounced the formula of exorcism in Latin, with which language the demons seemed to show a perfect familiarity.

Not only could Gassner control sickness by these means, but the passions also were amenable to his treatment,

"Now anger is apparent, now patience, now joy, now sorrow, now hate, now love, now confusion, now reason—each carried to the highest pitch. Now this one is blind, now he sees, and again is deprived of sight, etc."

These curious results suggest what in the nineteenth century was termed "phreno-magnetism," where equally sudden changes of mood were produced by touching with the fingertips those parts of the subject's head which phrenology associated with the various emotions to be called forth.

Emanuel Swedenborg

Hitherto it will be seen that the rational and supernatural explanations of magnetism had run parallel with one another, the former most in favor with the philosophers, the latter with the general public. It was reserved for Emanuel Swedenborg (1688–1772), the Swedish philosopher and seer to unite the doctrine of magnetism with that of spirit agency—i.e., the belief in the action in the external world of the discarnate spirits of deceased human beings. That Swedenborg accepted some of the theories of the older magnetists is evident from some of his mystical writings, where, for example, he states,

"In order to comprehend the origin and progress of this influence [i.e., God's influence over man], we must first know that which proceeds from the Lord is the divine sphere which surrounds us, and fills the spiritual and natural world. All that proceeds from an object, and surrounds and clothes it, is called its sphere.

"As all that is spiritual knows neither time nor space, it therefore follows that the general sphere or the divine one has extended itself from the first moment of creation to the last. This divine emanation, which passed over from the spiritual to the natural, penetrates actively and rapidly through the whole created world, to the last grade of it, where it is yet to be found, and produces and maintains all that is animal, vegetable, and mineral. Man is continually surrounded by a sphere of his favorite propensities; these unite themselves to the natural sphere of his body, so that together they form one. The natural sphere surrounds every body of nature, and all the objects of the three kingdoms. Thus it allies itself to the spiritual world. This is the foundation of sympathy and antipathy, of union and separation, according to which there are amongst spirits presence and absence.

"The angel said to me that the sphere surrounded man more lightly on the back than on the breast, where it was thicker and stronger. This sphere of influence peculiar to man operates also in general and in particular around him by means of the will, the understanding, and the practice.

"The sphere proceeding from God, which surrounds man and constitutes his strength, while it thereby operates on his neighbour and on the whole creation, is a sphere of peace, and innocence; for the Lord is peace and innocence. Then only is man consequently able to make his influence effectual on his fellow man, when peace and innocence rule in his heart, and

he himself is in union with heaven. This spiritual union is connected with the natural by a benevolent man through the touch and the laying on of hands; by which the influence of the inner man is quickened, prepared, and imparted. The body communicates with others which are about it through the body, and the spiritual influence diffuses itself chiefly through the hands, because these are the most outward or *ultimum* of man; and through him, as in the whole of nature, the first is contained in the last, as the cause in the effect. The whole soul and the whole body are contained in the hands as a medium of influence."

Mesmerism or Animal Magnetism

In the latter half of the eighteenth century, a new era was inaugurated in connection with the doctrine of a magnetic fluid, due in large measure to the works of Franz Anton Mesmer, the physician from whose name mesmerism was taken. Mesmer was born at Wiel, near Lake Constance, in 1733, and studied medicine at the University of Vienna, receiving his medical degree in 1766. In the same year he published his first work, *De Planetarum Influxu* (The Influence of Planets on the Human Body). Although he claimed to have thereby discovered the existence of a "universal fluid," to which he gave the name of *magnétisme animal*, there is no doubt that his doctrine was in many respects identical to that of the older magnetists mentioned above.

The idea of the universal fluid was suggested to him in the first place by his observation of the stars, which led him to believe the celestial bodies exercised a mutual influence on each other and on the Earth. This he identified with magnetism, and it was but a step (and a step which had already been taken by the early magnetists) to extend this influence to the human body and all other objects, and to apply it to the science of medicine.

In 1776, Mesmer met with J. J. Gassner, the Swabian priest. Mesmer set aside the supernatural explanation offered by the healer himself, and declared that the cures and severe crises that followed his manipulations were attributable to nothing but magnetism. Nevertheless this encounter gave a new trend to his ideas. Hitherto he himself had employed an actual magnet in order to cure the sick, but seeing that Gassner dispensed with that aid, he was led to consider whether the power might not reside in a still greater degree in the human body. Mesmer's first cure was performed on an epileptic patient by means of magnets, but the honor of it was disputed by a Jesuit, Fr. Hell (a professor of astronomy at the University of Vienna), who had supplied the magnetic plates, and who claimed to have discovered the principles on which the physician worked.

Thereafter for a few years Mesmer practiced in various European cities and strove to obtain recognition for his theories, but without success. In 1778, however, he went to Paris, and there attained an immediate and triumphant success in the fashionable world, although the learned bodies still refused to have anything to say to him.

Aristocratic patients flocked in hundreds to Mesmer's consulting rooms hung with mirrors, which the physician theorized would augment the magnetic fluid. He himself wore, it was said, a shirt of leather lined with silk, to prevent the escape of fluid, while magnets were hung about his person to increase his natural supply of magnetism. The patients were seated round a *baquet*, or magnetic tub, a description of which was left by Seifert, one of Mesmer's biographers:

"The receptacle was a large pan, tub, or pool of water, filled with various magnetic substances, such as water, sand, stone, glass bottles (filled with magnetic water), etc. It was a focus within which the magnetism was concentrated, and out of which proceeded a number of conductors. These being bent pointed iron wands, one end was retained in the *baquet*, whilst the other was connected with the patient and applied to the seat of the disease. This arrangement might be made use of by any number of persons seated round the *baquet*, and thus a fountain, or

any receptacle in a garden, as in a room, would answer for the purpose desired."

For the establishment of a school of *animal magnetism* Mesmer was offered 20,000 livres by the French government, with an annual sum of 10,000 livres for its upkeep; he refused. Later, however, the sum of 340,000 livres was subscribed by prospective pupils and handed over to him.

One of Mesmer's earliest and most distinguished disciples was Charles D'Eslon, a prominent physician, who laid the doctrines of animal magnetism before the Faculty of Medicine in 1780. Consideration of Mesmer's theories was, however, indignantly refused, and D'Eslon was warned to rid himself of such a dangerous doctrine.

Another disciple of Mesmer who attained distinction in magnetic practice was the Marquis de Puységur, who was the first to observe and describe the state of induced somnambulism, now well known as the hypnotic trance.

Puységur's ideas on the subject began to supersede those of Mesmer, and he gathered about him a distinguished body of adherents, among them the celebrated Lavater. Indeed, his recognition that the symptoms attending the magnetic sleep were resultant from it was a step of no small importance in the history of mesmerism.

In 1784, a commission was appointed by the French government to enquire into the magnetic phenomena. For some reason or another its members chose to investigate the experiments of D'Eslon, rather than those of Mesmer himself. The commissioners, including Benjamin Franklin, Antoine Lavoisier, and Jean Bailly, observed the peculiar crises attending the treatment, and the *rapport* between patient and physician, but decided that imagination could produce all the effects, and that there was no evidence whatever for a magnetic fluid. The report, edited by Bailly, offers a description of the crisis,

"The sick persons, arranged in great numbers, and in several rows around the *baquet* (bath), received the magnetism by means of the iron rods, which conveyed it to them from the *baquet* by the cords wound round their bodies, by the thumb which connected them with their neighbours, and by the sounds of a pianoforte, or an agreeable voice, diffusing magnetism in the air.

"The patients were also directly magnetised by means of the finger and wand of the magnetiser, moved slowly before their faces, above or behind their heads, or on the diseased parts.

"The magnetiser acts also by fixing his eyes on the subjects; by the application of his hands on the region of the solar plexus; an application which sometimes continues for hours."

Meanwhile the patients present a varied picture.

"Some are calm, tranquil, and experience no effect. Others cough and spit, feel pains, heat, or perspiration. Others, again, are convulsed.

"As soon as one begins to be convulsed, it is remarkable that others are immediately affected.

"The commissioners have observed some of these convulsions last more than three hours. They are often accompanied with expectorations of a violent character, often streaked with blood. The convulsions are marked with involuntary motions of the throat, limbs, and sometimes the whole body; by dimness of the eyes, shrieks, sobs, laughter, and the wildest hysteria. These states are often followed by languor and depression. The smallest noise appears to aggravate the symptoms, and often to occasion shudderings and terrible cries. It was noticeable that a sudden change in the air or time of the music had a great influence on the patients, and soothed or accelerated the convulsions, stimulating them to ecstasy, or moving them to floods of tears.

"Nothing is more astonishing than the spectacle of these convulsions.

"One who has not seen them can form no idea of them. The spectator is as much astonished at the profound repose of one portion of the patients as at the agitation of the rest.

"Some of the patients may be seen rushing towards each other with open arms, and manifesting every symptom of attachment and affection.

"All are under the power of the magnetizer; it matters not what state of drowsiness they may be in, the sound of his voice, a look, a motion of his hands, spasmodically affects them."

Although Mesmer, Puységur, and their followers continued to practice magnetic treatment, the report of the royal commission had the effect of quenching public interest in the subject, although from time to time a spasmodic interest in it was shown by scientists. M. de Jussieu, at about the time the commission presented its report, suggested that it would have done well to inquire into the reality of the alleged cures, and to endeavor to find a satisfactory explanation for the phenomena they had witnessed, while to remedy the deficiency he himself formulated a theory of "animal heat," an organic emanation that might be directed by the human will. Like Mesmer and the others, he believed in action at a distance, i.e., what is today termed absent healing.

Mesmeric practitioners formed themselves into Societies of Harmony until the political situation in France rendered their existence impossible. Early in the nineteenth century Pététin and Jean Deleuze published works on animal magnetism. But a new era was inaugurated with the publication in 1823 of Alexandre Bertrand's *Traité du Somnambulisme*, followed three years later by a treatise *Du Magnétisme Animal en France*.

From Animal Magnetism to Phreno-Magnetism and Hypnotism

Alexandre Bertrand was a young physician of Paris, and to him belongs the honor of having discovered the important part played by suggestion in the phenomena of the induced trance. He had observed the connection between the magnetic sleep, epidemic ecstasy, and spontaneous sleepwalking, and declared that all the cures and strange symptoms that had formerly been attributed to animal magnetism, animal electricity, and the like, resulted from the suggestions of the operator acting on the imagination of a patient whose suggestibility was greatly increased.

It is probable that had he lived longer (he died in 1831, at the age of 36), Bertrand would have gained a definite scientific standing for the facts of the induced trance, but as it was, the practitioners of animal magnetism still held to the theory of a "fluid" or force radiating from magnetizer to subject, while those who were unable to accept such a doctrine ignored the matter altogether, or treated it as vulgar fraud.

Nevertheless Bertrand's works and experiments revived the flagging interest of the public to such an extent that in 1831 a second French commission was appointed by the Royal Academy of Medicine. The report of this commission was not forthcoming until more than five years had elapsed, but when it was finally published, it contained a definite testimony to the genuineness of the magnetic phenomena, and especially of the somnambulistic state, and declared that the commission was satisfied of the therapeutic value of "animal magnetism."

The report was certainly not of great scientific worth. The name of Bertrand was not even mentioned therein, nor his theory considered. On the other hand, a good deal of space was given to the more paranormal or "supernatural" phenomena, clairvoyance, action at a distance, and the prediction by somnambulistic patients of crises in their maladies. This is the more excusable, however, since these ideas were almost universally associated with somnambulism. A community of sensation was held to be a feature of the trance state, as was also the transference of the senses to the stomach. Thought-transference was suggested by some of these earlier investigators, notably by J. P. F. Deleuze, who suggested that thoughts were conveyed from the brain of the operator to that of the subject through the medium of the subtle "magnetic fluid."

Meanwhile the Spiritualist theory, i.e., the activity of spirit entities, was becoming more and more frequently advanced to

explain the “magnetic” phenomena, including both the legitimate trance phenomena and the multitude of supernormal phenomena that was supposed to follow the somnambulistic state. This will doubtless account in part for the extraordinary animosity the medical profession showed toward animal magnetism as a therapeutic agency. Its anesthetic properties they ridiculed as fraud or imagination, notwithstanding that serious operations, even of the amputation of limbs, could be performed while the patient was in the magnetic sleep.

Thus John Elliotson was forced to resign his professorship at the University College Hospital, and James Esdaile, a surgeon who practiced at a government hospital at Calcutta, had to contend with the derision of his professional colleagues. Similar contemptuous treatment was dealt out to other medical men who were really pioneers of hypnotism, against whom nothing could be urged but their defense of mesmerism.

In 1841, James Braid, a British surgeon, arrived independently at the conclusions Bertrand had reached some 18 years earlier. Once more the theory of abnormal suggestibility was offered to explain the various phenomena of the so-called magnetic sleep, and once more it was largely ignored, alike by the world of science and by the public.

Braid’s explanation was essentially that which is offered now. He placed the new science, which he called “hypnotism,” on a level with other natural sciences, above the mass of medieval magic and superstition in which he had found it. Yet even Braid did not seem to have entirely separated the chaff from the grain, for he countenanced the practice of phrenomesmerism, a combination of mesmerism and phrenology wherein the entranced patient whose head was touched by the operator’s fingers exhibited every sign of the emotion or quality associated with the phrenological organ touched.

Braid asserted that a subject, entirely ignorant of the position of the phrenological organs, passed rapidly and accurately from one emotion to another, according to the portion of the scalp in contact with the hypnotist’s fingers. His physiological explanation is a somewhat inadequate one, and we can only suppose that he was not fully appreciative of his own theory of suggestion.

In 1843, two periodicals dealing with magnetism appeared: the *Zoist*, edited by John Elliotson and a colleague, and the *Phreno-Magnet*, edited by Spencer T. Hall. The first, adopting a scientific tone, treated the subject mainly from a therapeutic point of view, while the latter was of a more popular character. Many of the adherents of both papers, and notably Elliotson himself, afterward became Spiritualists.

In 1845, an additional impetus was given to animal magnetism by the publication in that year of Baron von Reichenbach’s research. Reichenbach claimed to have discovered a new force, which he called od, odylic, or odylic force, and which could be seen in the form of flames by sensitives, i.e., psychics. Reichenbach meticulously classified the indications of such sensitivity as a more acute form of normal human faculty.

In the human being these emanations might be seen to radiate from the fingertips, while they were also visible in animals and inanimate things. Different colors issued from the different poles of the magnet. Reichenbach experimented by putting his sensitives in a dark room with various objects—crystals, precious stones, magnets, minerals, plants, animals—which they could unerringly distinguish by the color and size of the flame visible to their clairvoyant eye. These emanations appeared so invariable and so permanent that an artist might paint them and, indeed, this was frequently done. Feelings of temperature, heat or cold, were also experienced in connection with the force.

Baron von Reichenbach’s experiments were spread over a number of years, and were made with every appearance of scientific care and precision, so that their effect on the mesmerists of the time was very considerable. But notwithstanding the mass of dubious and occult phenomena which was associated with hypnotism at that time, there is no doubt that the induced

trance, with its therapeutic and anesthetic value, would soon have come into its own had not two other circumstances occurred to thrust it into the background.

The first was the application of chloroform and ether to the purposes for which hypnotism had hitherto been used, a substitution which pleased the medical faculty greatly. Both work to induce sleep even in persons only lightly or totally unaffected by hypnotism. At about the same time, the introduction of the movement known as modern Spiritualism emphasized the occult associations of trance phenomena and drove many people from any study of anything closely tied to it.

Later Views of Hypnotism

But if the great body of medical and public opinion ignored the facts of hypnotism during the period following Braid’s discovery, the subject did not fail to receive some attention from scientists in Europe. From time to time investigators took upon themselves the task of inquiring into the phenomena. This was especially the case in France, where the study of mesmerism or hypnotism was most firmly entrenched and where it met with least opposition. In 1858, one Dr. Azam of Bordeaux investigated hypnotism from Braid’s point of view, aided by a number of members of the Faculty of Paris. An account of his research was published in 1860, but cast no new light on the matter. Later the same set of facts was examined by E. Mesnet, M. Duval, and others. In 1875, the noted psychical researcher Charles Richet also studied artificial somnambulism.

It was, however, from the Bernheim and the Nancy school that the generally accepted modern view of hypnotism is taken. H. Bernheim was himself a disciple of A. A. Liébeault, who, working on independent lines, had reached the same conclusion as Bertrand and Braid and once more formulated the doctrine of suggestion. Bernheim’s work *De la Suggestion*, published in 1884, embodied the theories of Liébeault as well as the result of Bernheim’s own research.

According to this view, hypnotism is a purely psychological process, and is induced by mental influences. The “passes” of Mesmer and the magnetic philosophers, the elaborate preparations of the *baquet*, the strokings of Valentine Greatrakes, and all the multitudinous ceremonies with which the animal magnetists used to produce the artificial sleep were only of service in inducing a state of expectation in the patient, or in providing a soothing and monotonous, or violent, sensory stimulus. And so also the modern methods of inducing hypnosis—the fixation of the eyes, the contact of the operator’s hand, the sound of his voice—are only effective through the medium of the subject’s mentality.

Other investigators who played a large part in popularizing hypnotism were J. M. Charcot, of the Salpêtrière, Paris, a distinguished pathologist, and R. Heidenhain, professor of physiology at Breslau. The former taught that the hypnotic condition was essentially a morbid one, and allied to hysteria, a theory which, becoming widely circulated, exercised a somewhat detrimental effect on the practice of hypnotism for therapeutic purposes, until it was at length proved erroneous. As a result, prejudice lingered against the use of the induced hypnotic trance in medicine until relatively modern times.

Heidenhain laid stress on the physical operations to induce somnambulism, believing that thereby a peculiar state of the nervous system was brought about wherein the control of the higher nerve centers was temporarily removed, so that the suggestion of the operator was free to express itself automatically through the physical organism of the patient. The physiological theory also is somewhat misleading, nevertheless its exponents did good work in bringing the undoubted facts of hypnosis into prominence.

Besides these theories there was another to be met with chiefly in its native France—the old doctrine of a magnetic fluid. But it rapidly died out.

Among the symptoms which may safely, and without reference to the supernatural, be regarded as attendant on hypno-

tism are: the *rapport* between subject and operator, implicit obedience on the part of the former to the smallest suggestion (whether given verbally or by look, gesture, or any unconscious action), anesthesia, positive and negative hallucinations, the fulfillment of post-hypnotic promises, and control of organic processes and of muscles not ordinarily under voluntary control.

Other phenomena which have been allied from time to time with magnetism, mesmerism, or hypnotism and for which there is not the same scientific basis, are clairvoyance, telekinesis, transference of the senses from the ordinary sense organs to some other part of the body (usually the fingertips or the pit of the stomach), community of sensation, and the ability to commune with the dead.

The majority of these, like the remarkable phenomena of phreno-magnetism, can be directly traced to the effect of suggestion on the imagination of the patient. Ignorant as were the protagonists of mesmerism with regard to the great suggestibility of the magnetized subject, it is hardly surprising that they saw new and supernormal faculties and agencies at work during the trance state. To the same ignorance of the possibilities of suggestion and hyperesthesia may be referred the common belief that the hypnotizer can influence his subject by the power of his will alone, and secure obedience to commands which are only mentally expressed. At the same time it must be borne in mind that if belief in telepathy be accepted, there is a possibility that the operation of thought transference might be more freely carried out during hypnosis. It is notable, in this respect, that the most fruitful of the telepathic experiments conducted by psychical researchers and others have been made with hypnotized percipients.

An Extraordinary Experiment

One of the most bizarre and dangerous experiments in hypnotic telepathy is related in M. Larelig's biography of the celebrated Belgian painter Antoine Joseph Wiertz (1806-1865) and also in the introductory and biographical note affixed to the *Catalogue Raisonné du Musée Wiertz*, by Dr. S. Watteau (1865). Wiertz was the hypnotic subject and a friend, a doctor, was the hypnotizer.

Wiertz had long been haunted by a desire to know whether thought persisted in a head severed from the trunk. His wish was the reason for the following experiment being undertaken, this being facilitated through his friendship with the prison doctor in Brussels and another outside practitioner. The latter had been for many years a hypnotic operator and had more than once put Wiertz into the hypnotic state, regarding him as an excellent subject.

About this time, the trial for a murder in the Place Saint-Géry had been causing a great sensation in Belgium and the painter had been following the proceedings closely. The trial ended in the condemnation of the accused. A plan was arranged and Wiertz, with the consent of the prison doctor, obtained permission to hide with his friend, Dr. D., under the guillotine, close to where the head of the condemned would roll into the basket.

In order to carry out more efficiently the scheme he had determined upon, the painter desired his hypnotizer to put him through a regular course of hypnotic suggestion, and when he was in the sleep state to command him to identify himself with various people and tell him to read their thoughts and penetrate into their psychical and mental states. An account appeared in *Le Progrès Spirite*:

"On the day of execution, ten minutes before the arrival of the condemned man, Wiertz, accompanied by his friend the physician with two witnesses, ensconced themselves underneath the guillotine, where they were entirely hidden from sight. The painter was then put to sleep, and told to identify himself with the criminal. He was to follow his thoughts and feel any sensations, which he was to express aloud. He was also 'suggested' to take special note of mental conditions during de-

capitation, so that when the head fell in the basket he could penetrate the brain and give an account of its last thoughts.

"Wiertz became entranced almost immediately, and the four friends soon understood by the sounds overhead that the executioner was conducting the condemned to the scaffold, and in another minute the guillotine would have done its work. The hypnotized Wiertz manifested extreme distress and begged to be demagnetized, as his sense of oppression was insupportable. It was too late, however—the knife fell.

"What do you feel? What do you see?" asks the doctor. Wiertz writhes convulsively and replies, 'Lightning! A thunderbolt falls! It thinks; it sees!' 'Who thinks and sees?' 'The head. It suffers horribly. It thinks and feels but does not understand what has happened. It seeks its body and feels that the body must join it. It still waits for the supreme blow for death, but death does not come.'

"As Wiertz spoke, the witnesses saw the head which had fallen into the basket and lay looking at them horribly; its arteries still palpitating. It was only after some moments of suffering that apparently the guillotined head at last became aware that it was separated from its body.

"Wiertz became calmer and seemed exhausted, while the doctor resumed his questions. The painter answered: 'I fly through space like a top spinning through fire. But am I dead? Is all over? If only they would let me join my body again! Have pity! give it back to me and I can live again. I remember all. There are the judges in red robes. I hear the sentence. Oh! my wretched wife and children. I am abandoned. If only you would put my body to me, I should be with you once more. You refuse? All the same I love you, my poor babies. Miserable wretch that I am I have covered you with blood. When will this finish!—or is not a murderer condemned to eternal punishment?'

"As Wiertz spoke these words, the witnesses thought they detected the eyes of the decapitated head open wide with a look of unmistakable suffering and of beseeching.

"The painter continued his lamentations: 'No, such suffering cannot endure for ever; God is merciful. All that belongs to earth is fading away. I see in the distance a little light glittering like a diamond. I feel a calm stealing over me. What a good sleep I shall have! What joy!' These were the last words the painter spoke. He was still entranced, but no longer replied to the questions put by the doctor. They then approached the head and Dr. D. touched the forehead, the temples, and teeth and found they were cold. The head was dead."

In the Wiertz Gallery in Brussels are to be found three pictures of a guillotined head, presumably the outcome of this gruesome experiment.

Theory of Hypnotic Action

Among numerous explanations of the physiological conditions accompanying the hypnotic state there is one, the theory of cerebral dissociation, which was generally accepted by science, and which may be briefly outlined as follows. The brain is composed of innumerable groups of nerve cells, all more or less closely connected with each other by means of nervous links or paths of variable resistance. Excitement of any of these groups, whether by means of impressions received through the sense organs or by the communicated activity of other groups, will, if sufficiently intense, occasion the rise into consciousness of an idea.

In the normal waking state, the resistance of the nervous association-paths is fairly low, so that the activity is easily communicated from one neural group to another. Thus the main idea which reaches the upper stratum of consciousness is attended by a stream of other, subconscious ideas, which has the effect of checking the primary idea and preventing its complete dominance.

Now the abnormal dominance of one particular system of ideas—that suggested by the operator—together with the complete suppression of all rival systems, is the principal fact to be explained in hypnosis. To some extent the physiological pro-

cess conditioning hypnosis suggests an analogy with normal sleep. When one composes oneself to sleep there is a lowering of cerebral excitement and a proportionate increase in the resistance of the neural links. This is apparently what happens during hypnosis, the essential passivity of the subject raising the resistance of the association-paths.

But in normal sleep, unless some exciting cause be present, all the neural dispositions are at rest, whereas in the hypnotic state such a complete suspension of cerebral activities is not permitted, since the operator, by means of voice, gestures, and manipulations of the patient's limbs, keeps alive that set of impressions relating to himself. One neural disposition is thus isolated, so that any idea suggested by the operator is free to work itself out in action, without being submitted to the checks of the sub-activity of other ideas.

The alienation is less or more complete according to the degree of hypnotism, but a comparatively slight raising of resistance in the neural links suffices to secure the dominance of ideas suggested by the hypnotizer.

Hyperesthesia, mentioned so frequently in connection with the hypnotic state, really belongs to the doubtful class, since it has not yet been decided whether or not an actual sharpening or refining of the senses takes place. Alternatively it may be suggested that the accurate perception of faint sense-impressions, which seems to furnish evidence for hyperesthesia, merely reclass the fact that the excitement conveyed through the sensory nerve operates with extraordinary force, being freed from the restriction of sub-excitement in adjacent neural groups and systems.

In putting forward this viewpoint it must be conceded that in the conscious, awakened state, feeble sensory stimuli must act on nerve and brain just as they do in hypnosis. However, in the former case they are so stifled amid a multitude of similar impressions that they fail to reach consciousness. In any case the occasional abnormal sensitivity of the subject to slight sensory stimuli is a fact of hypnotism as well authenticated as anesthesia itself. The term "hyperesthesia," if not entirely justified, may for want of a better term, be practically applied to the observed phenomenon.

The hypnotic state is not necessarily induced by a second person. "Spontaneous" hypnotism and "autohypnotization" are well known. Certain yogis, fakirs, and shamans can produce in themselves a state closely approximating hypnosis by a prolonged fixation of the eyes, and by other means. The mediumistic trance is also, as will be shown hereafter, a case in point.

Hypnotism and Spiritualism

The association of spirits and what is today called hypnotism was advocated by the magnetic philosophers of medieval times, and even earlier by astrologers and magi. It has been shown that at an early date, phenomena of a distinctly hypnotic character were ascribed to the workings of spirit agencies, whether angelic or demonic, by a certain percentage of the observers. Thus Greatrakes and Gassner believed themselves to have been gifted with a divine power to heal diseases. Witchcraft, in which the force of hypnotic suggestion seems to have operated to a large degree, was thought to result from the witches' traffic with the devil and his legions. Cases of ecstasy, catalepsy, and other trance states were given a spiritist significance, i.e., demons, angels, elementals, and so on, were supposed to speak through the lips of the possessed. Even in some cases the souls of deceased men and women were identified with these intelligences, although not generally until the time of Swedenborg.

Although the movement known as modern Spiritualism is properly dated from 1848, the year of the Rochester rappings, its roots lead directly to the animal magnetists. Additionally, Swedenborg, whose affinities with the magnetists have already been referred to, exercised a remarkable influence on the Spiritualist thought of America and Europe, and was also a precursor of that faith. Automatic phenomena were even then a feature of the magnetic trance, and clairvoyance, community of

sensation, and telepathy were believed in generally, and regarded by many as evidences of spiritual communication.

In Germany, Professor Jung-Stilling, C. Römer, Dr. Werner, and the poet and physician Justinus Kerner, were among those who held opinions on these lines, the latter pursuing his investigations with a somnambule who became famous as the Seeress of Prevorst—Frederica Hauffe. Hauffe could apparently see and converse with the spirits of the deceased, and she gave evidence of prophetic vision and clairvoyance. Physical phenomena were witnessed in her presence, knockings, rattling of chains, movement of objects without contact, and, in short, such manifestations as were characteristic of a poltergeist. She was, moreover, the originator of a "primeval" language, which she declared was that spoken by the patriarchs. Hauffe, although only a somnambule or magnetic patient, possessed all the qualities later associated with successful Spiritualist mediums.

In England also there were many circumstances of a supernatural character associated with mesmerism. Dr. Elliotson, one of the best-known of English magnetists, became in time converted to a Spiritualist theory as offering an explanation of the clairvoyance and similar phenomena he thought he observed in his patients.

France, the headquarters of the rationalist school of magnetism, had indeed a good deal less to show of Spiritualist opinion. Nonetheless even in that country the latter doctrine made its appearance at intervals prior to 1848. J. P. F. Deleuze, a capable scientist and an earnest protagonist of magnetism, who published his *Histoire Critique du Magnétisme Animal* in 1813, was said to have embraced the doctrines of Spiritualism before he died.

It was however, Louis-Alphonse Cahagnet, a man of humble origin who began to study induced somnambulism about the year 1845 and experimented with somnambules, who became one of the first French Spiritualists of distinction. So good was the evidence for spirit communication furnished by Cahagnet and his subjects that it remains among the most impressive the movement produced.

In the United States, La Roy Sunderland, Andrew Jackson Davis, and others who became pillars of Spiritualism were first attracted to it through the study of magnetism. Elsewhere we find hypnotism and the consideration of the work of spirits identified with each other until 1848, when a definite split occurs, and the two go their separate ways. Even so, however, the separation is not quite complete. In the first place, the mediumistic trance is obviously a variant of spontaneous or self-induced hypnotism, while in the second, many of the most striking phenomena of the séance room have been matched time and again in the records of animal magnetism.

For instance, the diagnosis of disease and prescription of remedies dictated by the control to the "healing medium" have their prototype in the cures of Valentine Greatrakes, or of Mesmer and his disciples. Automatic phenomena—speaking in tongues and so forth—early formed a characteristic feature of the induced trance and kindred states.

Even some of the physical phenomena later associated with Spiritualism, movement without contact, apports, and rappings, were witnessed in connection with magnetism long before the movement known as modern Spiritualism was so much as thought of. In some instances, though not in all, it is possible to trace the operation of hypnotic suggestion in the automatic phenomena, just as we can perceive the result of fraud in many of the physical manifestations.

Hypnotism and Psychical Phenomena

In the 1890s, psychical researcher Paul Joire described the three classical states of hypnotism:

"*Lethargy*, the state of complete relaxation with variable amount of anesthesia, with neuro-muscular excitation as its fundamental characteristic. In this state the subject has the eyes closed and is generally only slightly open to suggestion.

“*Catalepsy*, the eyes are open, the subject is as though petrified in the position which he occupies. Anesthesia is complete, and there is no sign of intelligence. Immobility is characteristic of this state.

“*Somnambulism*, the condition of the eyes varies, the subject appears to sleep. Simple contact, or stroking along any limb is sufficient to render that limb rigid. Suggestibility is the main characteristic of this state. The somnambulistic state presents three degrees:

“1. Waking somnambulism, slight passivity with diminution of the will and augmentation of suggestibility.

“2. The second personality begins to take the place of the normal one. Torpor of consciousness and memory. Sensibility decreases.

“3. Complete anesthesia. Disappearance of consciousness and memory. Inclination to peculiar muscular rigidity.”

It is likely that the depth of hypnotic sleep may vary infinitely. Distinct trains of memory may correspond to each stage, presenting alternating personalities of a shallow type.

The means to induce the hypnotic state differ. In many cases simple suggestion will do, even from a distance; in others, passes and the close proximity of the hypnotizer will be necessary. Some subjects feel the old “mesmerizer” influence, some do not.

The implicit obedience to suggestion has great therapeutic and psychological significance. Bad habits may be improved, phobias, manias, criminal propensities, and diseases cured, inhibitions removed, pain banished, the ordinary working of defective senses restored, the ordinary senses vivified, intelligence and ability in professional pursuits increased, and new senses of perception developed.

Subconscious calculation discloses flashes of mathematical genius, and once the rapport is established, the possibility is open for the development of supernormal faculties. The subject may see clairvoyantly, give psychometric descriptions, see into the future, read the past, make spiritual excursions to distant places and hear and see events occurring there, and give correct medical diagnoses.

Eugèn Osty believed that the number of hypnotizable subjects was getting smaller and smaller, and in support of his contention, he refers in the *Revue Metapsychique* (November–December 1930) to the similar experiences of Berillon, Richet, and Emile Magnin. However, modern hypnotists have shown that there is no shortage of subjects and that a high percentage of ordinary individuals are susceptible to hypnosis.

The exact nature of the hypnotic trance is still somewhat unknown, although it has received additional attention as new techniques and instrumentation for measuring brain activity has been developed. The electroencephalograph (EEG), for example, can measure brain activity by detecting small electronic currents emitted by the brain. During the awakened state beta waves, at a frequency of 13-35 Hz, are discharged. Similarly, sleep emits brain waves oscillating at 4-8Hz, known either as delta or theta waves. However, the hypnotic state—the state of dreams and somnambulism—is characterized by alpha waves, which oscillate at 8-13 Hz. This state is typified by muscular relaxation, focused concentration, and hyperactivity of the senses.

Goldberg (1998) asserts the hypnotic trance is actually a natural-occurring state which transpires regularly during the day for everyone.

“We experience four hours of daydreams or natural hypnotic states during our waking day. Our nighttime dreams are another form of hypnosis occurring during the REM (rapid eye movement) cycle of sleep. We dream approximately three hours every night. Projecting this out, we experience seven hours of natural hypnosis during every twenty-four-hour day cycle—approximately 2500 hours in a year!”

The relation of hypnotic trance to the mediumistic trance is of absorbing interest to spiritualists (though of minuscule concern to modern scientists). The medium’s trance differs in that

it tends to be voluntary and self-induced, although hypnotism, for the purpose of relieving the medium from the attendant physiological suffering, is sometimes employed to bring it about.

Julien Ochorowicz saved the medium Stanislaw Tomczyk much exhaustion by hypnotizing her. The Didier brothers were always accompanied by a magnetizer and the mediumship of Andrew Jackson Davis was initiated by hypnotic clairvoyance. Juliette Bisson facilitated the materialization phenomena of Eva C., and Kathleen Goligher was hypnotized by W. J. Crawford, though we are now aware of the fraud inherent in Eva C.’s and Goligher’s work.

The hypnotized subject has great powers of personation. But he or she does not claim, unless so suggested, communication with the dead. In the mediumistic trance such suggestion is already assumed, but works in a confined territory. Often, those whose appearance is yearned for do not communicate at all; many strangers come and go, and all the controls seem to exhibit a distinct personality far surpassing in variety the imitative efforts of any hypnotized subject. If they were subjective creations of the medium’s mind, Spiritualists argue, they would not exhibit those special peculiarities by which the sitters establish their identity with their departed friends.

The hypnotic self does not normally exhibit such cunning as the personation of hundreds of individuals and the acquisition of facts deeply buried in the subconscious or totally unknown to the sitters, although there is evidence that the subconscious mind may sometimes invent plausible personalities, just like the waking consciousness of a novelist.

The hypnotic personality usually has an uncanny sense of time. Spirit controls, on the other hand, are generally vague and uncertain on this point. Their messages are not exactly located in time, and are sometimes borne out by past or near future happenings.

William James made many attempts to see whether Leonora Piper’s medium-trance had any community of nature with ordinary hypnotic trance. The first two attempts to hypnotize her failed but after the fifth attempt, he noted, she had become a good hypnotic subject:

“... as far as muscular phenomena and automatic imitations of speech and gesture go; but I could not affect her consciousness, or otherwise get her beyond this point. Her condition in this semi-hypnosis is very different from her medium-trance. The latter is characterized by great muscular unrest, even her ears moving vigorously in a way impossible to her in her waking state, but in hypnosis her muscular relaxation and weakness are extreme. She often makes several efforts to speak before her voice becomes audible; and to get a strong contraction of the hand, for example, express manipulation and suggestion must be practised. Her pupils contract in the medium-trance. Suggestions to the control that he should make her recollect after the medium-trance what she had been saying were accepted, but had no result. In the hypnotic trance such a suggestion will often make the patient remember all that has happened.”

Current Issues in Hypnosis

From time to time hypnotism has been used in an attempt to validate theories of reincarnation. In hypnotic regression, a hypnotized subject is made to recall experiences that progressively regress to birth and then (allegedly) to memories of former births. An early experimenter in this technique was Albert Rochas from France.

In modern times, the hypnotist Morey Bernstein created a sensation with his book *The Search for Bridey Murphy* (1956). The book was based on his experiences with the subject “Ruth Simmons” (Mrs. Virginia Tighe), alleged to have recovered memories of a previous life as an Irish girl named Bridey Murphy. Another modern experimenter is Denys Kelsey, who hypnotized his wife, novelist Joan Grant. Their book, *Many Lifetimes* (1969), presents Joan Grant’s claimed memories of former

lives. Many of these memories were given in a series of novels by Grant.

Past life regression is a therapeutic technique of hypnosis said to be used to resolve conflicts between souls which may have originated in a lifetime prior to the last birth. Several different types of phenomena can reportedly occur during such regressive episodes:

Xenoglossy is the speaking or writing during a hypnotic trance, in a language previously unknown by the subject.

Soul loss is said to be the forfeiture of vital energy experienced as a result of any kind of physical, emotional, mental, or spiritual trauma. In the regressive practice of *soul retrieval*, the therapist seeks to disentangle the subject's soul from another entity, freeing each soul of its dysfunctional attachment to the other.

Possession occurs when flashes of an attached entity's past infiltrate the subject's own past life memories, while *depossession* seeks to remove the traces of the separate entity from the current life experience.

Future life progression examines the effect of interacting paranormal entities which originate in the future.

Even with subjects who do not believe in past lives and spiritual entities, these hypnotic regressions are said to be effective projective exercises—a kind of internal role playing—for resolving emotional conflict.

Related to past life regression is the phenomenon of age regression. Through hypnotic techniques, the subject is made to relive experiences of an earlier age in the current lifetime, in order to resolve trauma or conflict which originated in that age period. Age regression is related to a controversial practice called Repressed Memory Therapy (RMT). Considerable media attention has focused on accusations of severe and ritual child sexual abuse which have emerged from Repressed Memory Therapy, and other hypnotic techniques reclaiming repressed memories. Critics of RMT assert that the memories of the sexual abuse which the subjects claim to retrieve are often actually imaginative ideas suggested, often unwittingly, by the hypnotist. Although amnesia and delayed recall are documented among sex abuse victims, critics warn reconstruction of the memories cannot be thought of as empirical evidence of abuse, but rather part of a theoretical construct used to explain the given disorder.

Apart from its use in paranormal episodes, hypnotism remains an often effective technique in the treatment of emotional and behavioral disorders. In addition to psychotherapeutic sessions, hypnotism is now being utilized in other realms of health and education. For instance, hypno-birthing is a technique founded by Marie Mongan. Hypnotic techniques are reportedly utilized to create a calm state for the birth mother. This allegedly enables the mother to draw upon natural birthing muscles, bodily anesthetics, and inherent instincts to facilitate a trauma-free birth.

Another modern derivative of hypnotic techniques is Neuro Linguistic Programming (NLP), developed by John Grinder and Richard Bandler of the University of California at Santa Cruz. NLP is the study of how communication effects and is effected by subjective experience, which can be used to determine how different kinds of persons learn. It explores relationships between neurology, linguistics, and observable patterns of behavior, incorporating hypnotic techniques of Milton Erickson. NLP unlocks secrets of highly effective communication, some of which might be outside the realm of conscious awareness.

Both age regression and past life regression, however, point to the heart of the debate concerning using hypnotism to access memory, or for facilitating occult and parapsychological encounters. The controversy revolves around determining the exact nature of what the somnambulistic subject experiences and, subsequently, expresses. Perhaps the subject actually encounters entities, communications, and experiences originating in alternative planes of existence. Or maybe these phenom-

ena are merely the result of imagination heightened by suggestion, whether intentional or incidental. It is possible that these experiences merely reflect images and information that have accumulated in the unconscious, often escaping the awareness of the sentient mind.

Since it is often difficult for the subject themselves to differentiate between these kind of stimuli, the debate is likely to continue indefinitely.

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Hypocephalus

A disk of bronze or painted linen found under the heads of Greco-Roman mummies in Egypt. It is inscribed with magic formulas and divine figures, and its purpose was probably to secure warmth for the corpse.

Hyslop, George Hall (1892–1965)

American physician, neuropsychiatrist, and psychical researcher. He was born on December 20, 1892, in New York City. He studied at Indiana University (B.A., 1913; M.A. psychology, 1914) and Cornell University Medical College (M.D., 1919). He had a distinguished medical and psychiatric career and served as president of the New York Neurological Society (1955–56) and as chair of the section on neurology and psychiatry of the New York Academy of Medicine (1941–42).

Hyslop was the son of pioneer psychic researcher James Hervey Hyslop. He joined the board of the American Society for Psychical Research (ASPR) in 1921, the year after his father's death, and suffered through the society's disruption in the 1920s. He emerged at the end of the decade as one of the prime voices demanding the reestablishment of the high standards of research that had existed during his father's lifetime. In 1941, at the time of the merger of the Boston Society for Psychical Research back into the ASPR, he assumed the mantle of leadership of the organization and served as president for the next 21 years. He was also a member of the Society for Psychical Research, London, and the Parapsychological Association.

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Hyslop, James Hervey (1854–1920)

Professor of logic and ethics and prominent psychical researcher. He was born on August 18, 1854, in Xenia, Ohio. He was educated at Wooster College, Ohio (B.A., 1877), the University of Leipzig (1882–84), and Johns Hopkins University (Ph.D., 1877). He was one of the first American psychologists to connect psychology with psychic phenomena. He joined the philosophy department at Columbia University as a professor in ethics and logic, during which time he became deeply involved with psychical research.

As early as 1888, in a skeptical frame of mind, he was brought for the first time into contact with the supernormal through the mediumship of Leonora Piper. Messages from his father and relatives poured through. Out of 205 incidents mentioned as of his sixteenth sitting, he was able to verify 152.

The personalities of the communicators were so impressive that after 12 sittings he publicly declared,

"I have been talking with my father, my brother, my uncles. Whatever supernormal powers we may be pleased to attribute to Mrs. Piper's secondary personalities, it would be difficult to make me believe that these secondary personalities could have thus completely reconstituted the mental personality of my dead relatives. To admit this would involve me in too many improbabilities. I prefer to believe that I have been talking to my dead relatives in person; it is simpler."

Early in the new century ill health forced him to retire from his teaching post. He used the occasion to found the American Institute for Scientific Research to stir interest and raise funds for psychical research. However, in 1905 Richard Hodgson, the research officer and real force in the American Society for Psychical Research (ASPR), died. The following year the ASPR was dissolved. Hyslop quickly revived it as a section of his institute. It soon absorbed and replaced the institute altogether.

Hyslop dominated, somewhat autocratically, the ASPR for the rest of his life. He assumed Hodgson's role as chief investigator of Piper's continuing mediumship. He issued the first *Journal* in January 1907. He recruited both Hereward Carrington and Walter F. Prince to assist in the work.

Hyslop became a significant propagandist of human survival of death. In his *Life After Death* (1918), for example, he forcefully states,

"I regard the existence of discarnate spirits as scientifically proved and I no longer refer to the skeptic as having any right to speak on the subject. Any man who does not accept the existence of discarnate spirits and the proof of it is either ignorant or a moral coward. I give him short shrift, and do not propose any longer to argue with him on the supposition that he knows anything about the subject."

Hyslop also contributed many ingenious theories to psychical literature. He made a deep study of multiple personality and of obsession, and came to the conclusion that in many cases it could be attributed to spirit possession. In his will he left money to found an institute for the treatment of obsession through the instrumentality of mediums. He died June 17, 1920, in Upper Montclair, New Jersey. The evidence of his own spirit return is discussed by his longtime secretary, Gertrude O. Tubby, in her book *James Hyslop X.—His Book* (1929).

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Hyujong (1520–1604)

Hyujong, a sixteenth-century Korean Buddhist meditation master, was born at Anju in P'yongan Province. His parents died when he was a child, and he was adopted by a local magistrate. He was sent to the National Academy in the capital and seemed destined for life as a civil servant. However, he failed the civil service examination and left the city to wander through the countryside. He studied Buddhism with various teachers and spent considerable time in meditation. Then in 1549 his early training came to his aid as he took an exam for an administrative position with the national Buddhist establish-

ment. Passing at the top of his group, he was offered an important monastic title. He served for eight years before resigning and returning to a life of meditation.

Hyujong's writings reflect in part the secondary position of Buddhism in Korea during the century in which he lived. Confucian thought reigned supreme. He tried to argue that in essence, Buddhism, Taoism, and Confucianism were in agreement, though they differed in outward appearance. He argued for the superiority of the way of Buddhist meditation without denigrating Confucian thought.

Hyujong's major work, *The Mirror of the Meditation School*, appeared in 1564. Essentially a manual for monks, it attempted to bridge the difference between those more interested in Buddhist teachings and those more interested in meditation. Adopting a similar approach to his perspective on Confucianism, he argued that doctrine and meditation were ultimately the same, with meditation being Buddha's mind and doctrine Buddha's words. In the end, however, the identification breaks down and meditation is superior to doctrines. Doctrines are the passageway to the goal that is only reached with meditation.

Hyujong argued that everyone had the potential for enlightenment. Those spiritually inclined could do it through the identification of their own mind with the Buddha's mind and work to bring their thought and action into conformity with that realization. For others, enlightenment could be reached through such outward practices as chanting the Buddha's name and the use of mantras and spells to assist in ridding one of past karmic accretions.

Toward the end of his life, Hyujong was called to lead an army of monks against the Japanese who invaded Korea in 1592. He survived the fighting and lived to 1604. He was little appreciated outside of Buddhist circles in his own day, but has been given renewed attention in the decades since the Korean War (1950s). His writings have not yet been translated into English or other Western languages.

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I

IAC See Institute for Anomalistic Criminology

IAM See International Association of Metaphysicians

I AM America

I AM America is a publishing house founded to publish and distribute the I AM America Map, a map showing a set of predicted Earth changes that will affect the United States in the near future, and related teaching materials. The map was received in a series of channeled transmissions to Lori Toye, a farmwife and mother of three children. In 1978 Toye had become the student of the ascended masters in the tradition of the "I AM" Religious Activity. In 1983, four beings she recognized as ascended masters appeared to her in a dream and showed her a map of North America that indicated places where dramatic changes would be occurring.

Toye did not act on her dream but over the next years shared the content with several friends. They all encouraged her and in 1988 she began to meditate on the dream and the prophecies associated with it. Eventually the four masters reappeared and initiated some six months of channeling activity. Within the messages was a detailed set of prophecies of coming change. The prophecies were attached to a message of coming catastrophes and the possibilities of choices that would lead to new opportunities.

After receiving all of the material, Toye decided to sell her home and with the money, have the map printed. It became available in September of 1989. She then launched a lecture tour through California and the Northwest. The following year she met Lenard Toye, whom she eventually married. They established I AM America.

The map and associated prophecies suggest that the coming changes will be signaled by the arrival of a huge meteor that will set off various faults and volcanoes around the Pacific Rim. A series of steps will follow, including the melting of the Arctic icecap and a shift in the Earth's polar axis. Among the major changes will be the inundation of the American West Coast, Florida, and the Mississippi River Valley. Following the change, five golden city vortexes will arise.

These changes were to begin occurring at the end of the 1990s, which obviously did not happen. Around 1996, Toye and her husband began to back away from the literal interpretation of the prophecies. They began to emphasize the message of the map as an opportunity to exercise choice and bring in the ultimate golden age that is to be focused in the five golden city vortexes. They have noted that it is possible to begin to build the golden age immediately without waiting for any Earth changes. Each person can begin to act for the environment, work on a project to improve his/her community, and initiate efforts for self-improvement. Each person can also visit one of the golden city vortexes and feel its very different energy level.

Meanwhile I AM America continues to distribute the map and its associated products.

I AM America can be reached at P.O. Box 2511, Payson, AZ 85547. Its Internet site is at <http://www.iamamerica.com/>.

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"I AM" Religious Activity

Theosophical religious movement that originated in the 1930s. It was founded by Guy W. Ballard (1878-1939) and Edna W. Ballard (1886-1971), who claimed to be the "accredited messengers" of the ascended masters of the Great White Brotherhood. In 1929 Guy Ballard visited Mt. Shasta, a volcano in northern California that had for several generations been the object of legends and mysterious stories, among them that it was hollow and the home to occult adepts. In the slope of the mountain, Ballard, as he later recounted the story, encountered the ascended master Saint Germain. Saint Germain supposedly assigned Ballard the task of initiating the Seventh Golden age, the permanent "I AM" age of eternal perfection on earth. The saint designated Ballard, his wife, and their son Donald as the only accredited messengers of the masters.

Staying near Mt. Shasta, Ballard wrote about his experiences in a series of letters to his wife. He returned to Chicago and they initiated the "I AM" Religious Activity and organized the Saint Germain Foundation and the Saint Germain Press. In 1934 and 1935 the press issued two initial volumes, *Unveiled Mysteries* and *The Magic Presence*, which describe Ballard's experiences with the masters. In 1934 Ballard held his first ten-day public class, in which he delivered messages for the masters by a process known today as channeling, though leaders of the movement reject that term. These messages were published in *The Voice of the "I AM"* beginning in 1936, and the most important were compiled into a set of books.

The "I AM" teachings build upon previous claimed contact with ascended masters by Helena Petrovna Blavatsky. Ballard claimed to have contacted not only the several masters who spoke to Blavatsky but also a host of additional exalted beings. By far the largest number of messages were from Saint Germain and the master Jesus.

Through Ballard the masters taught of the "I AM," the basic divine reality of the universe, God in action. Individualized, the "I AM" is the essence of each person, they said, and should be constantly invoked and activated. It is pictured as an entity residing above each person's head and surrounded by golden light and a rainbow of color. It is connected to the person by a shaft of white light. The "I AM" presence is invoked by use of decrees, affirmative commands that the "I AM" presence initiate action in the self and the world. Basic in the daily activity of an "I AM" student is the violet flame decree, in which a violet flame is pictured surrounding the person and purifying him spiritually.

The "I AM" movement has published a wide variety of decrees to be used for all life situations. Included are a set of de-

crees used for removing negative conditions from the individual's life or environment. These negative decrees have been occasionally misunderstood, and the movement has occasionally been accused of using them to curse someone, which the movement denies. The decrees picture the blasting away of negative energies in the world, and strict instructions are given to students not to decree against any person.

The "I AM" movement grew spectacularly during the 1930s but ran into significant problems shortly after Guy Ballard's death in 1939. Several former students began to organize against the movement, charging that its leaders were religious frauds. In 1942 Edna Ballard, Donald Ballard, and a number of leading students were charged with mail fraud. In the trial the prosecutor argued that Ballard had made up the religion and that he and other members did not believe it and operated the foundation purely as a fraudulent moneymaking scheme. Although the defendants were initially convicted, the convictions were eventually overturned in an important Supreme Court decision holding that one's religious faith could not be put on trial. Not until the early 1950s was the damage done by the initial indictments reversed.

Meanwhile Edna Ballard had assumed control of the movement, taking it out of the public spotlight. She refused to give interviews to outsiders, and through the next decades many supposed the movement had died out. It had actually expanded. As of the early 1980s there were more than three hundred "I AM" sanctuaries and centers in North America. The movement is now led by a board and several teachers appointed by the Ballards. Since Edna Ballard's death, no messages have been received from the masters.

The Saint Germain Foundation and Press are located at 1120 Stonehedge Dr., Schaumburg, IL 60194. A summer retreat center is located not far from Mt. Shasta, California. Every summer, members gather for various events, closing with the public presentation of a pageant on the life of Christ. The pageant tells the story of Jesus' life without mentioning the Crucifixion and emphasizes Christ's ascension.

Ending one's life on earth by ascending to the realm of the masters is a goal of "I AM" activity.

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IANDS See International Association for Near-Death Studies

Iao (or I-ha-ho)

A mystic emblem said by Clement of Alexandria (ca. 150–ca. 213 C.E.) to have been worn by the initiates of the mysteries of Serapis. It was said to embody the symbols of the two generative principles, and is thus similar to aum in India. Serapis was an Egyptian divinity who, with Isis, supplanted Osiris and Apis and acquired their attributes. As a healing divinity, Serapis was a rival of Aesculapius in Rome and in vogue in the Greek cult of Asklepios at Pergamon and Alexandria.

IAPR See International Association for Psychotropic Research

IARP See International Association for Religion and Parapsychology

Ica Stones

Among the important artifacts brought forth in the 1990s as evidence of ancient contact between humans and extraterrestrials are the so-called stones of Ica, Peru. The stones, carved at some point in prehistorical (i.e., pre-Columbian) times, appear to show humans fighting dinosaurs, complex medical operations on the human body, and various long-extinct animal species.

The stones were first discovered by Dr. Javier Cabrera in 1966 when as a young physician residing in Ica, he was given one of the stones as a gift. He became interested as he discerned that the stone pictured a long-extinct fish. Over time he discovered more of the stones, all carved from andesite, an extremely hard stone rarely chosen for carvings. Over the next 25 years, Cabrera collected more than 15,000 of the stones, which he now displays in a modest museum. In the process of collecting the stones, he uncovered a cave in which many thousands have been found.

Cabrera initially reached the conclusion that the stones had been carved by local people to feed the tourist trade. However, their number and the difficulty of working andesite soon led him to question that idea. He was further convinced by the nature of the images he found, which required some technical knowledge of dinosaurs. He concluded that the stones were real ancient artifacts, that they pictured events and objects seen by those who carved them, and they suggest some rewriting of ancient history.

Skeptical voices looking at the stones have suggested that they are a hoax, at least in part, though the motivation for carving so many of the stones for no apparent financial motive (there are so many that they have little value) is not explained. It has also been suggested that some of the stones may in fact be old artifacts, but that the interpretation placed on them by Cabrera is romantic fantasy. They also point out that there is not other evidence of an ancient culture that could have carved the stones. In the meantime, books and Internet sites showing examples of the stones and arguing for their authenticity have appeared. People interested in ancient mysteries have speculated on the stones and tied them to other artifacts found in the country and tied them to ancient astronauts or to Atlantis.

The museum established by Cabrera can be contacted at Plaza de Armas, Bolivar No. 170, Ica, Peru.

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ICELAND

The history of Iceland began around 870 C.E. when Norse settlers arrived from the west coast of Norway, as well as those who had previously settled in Ireland and Great Britain. Some Icelanders would explore eventually the land that came to be known as Greenland; but the majority of the people of Iceland formed a conservative rural society. They were farmers who created a highly-evolved social structure defined by their work with the land. The stories they told, well-known as the *Islendinga sogur*, or, Iceland sagas, reflected that down-to-earth daily life by which honor was to be measured.

Through the best-known literary character, Odin, Icelanders were not totally without fantasy, myth or fascination with the magical and mysterious. Robert Kellogg, in an introduction

to the book, *The Sagas of Icelanders*, talked about the role Odin as he discussed *Egil's Saga*, a key story in Icelandic literature:

The patron of all poets was Odin, who was sometimes known as the one-eyed god. . . . Odin gave away his eye in order to drink from the underworld well of the wise god Mimir and thus to acquire wisdom. Egils is not only the beneficiary of Odin's gifts of poetry and magic, but also to some small degree an embodiment of the god.

Iceland has been a Christian country since 1000 C.E., following its ancestral religious roots of Asatru. (An interesting note is that the writings of J.R.R. Tolkien, known best for the *Lord of the Rings*, emerged from the Codex Regis, the ancient "sacred" manuscript of this pre-Christian belief. While Iceland's citizens currently enjoy the Constitutional benefit of freedom of religion, nearly 95 percent of them are Lutherans, the state-affiliated church. At the end of the twentieth century Iceland's population at 240,000 was about the same size as Cumberland County, Maine, the largest in that state. With the entire country's population occupying only about one-fifth of the land, Iceland is about the size of a medium American city. The people, too, are an interestingly homogenous group. Unlike Americans, all natives have descended from only two groups—the original Nordic and Celtic people who settled there. (Consequently, the population has been the subject of scientific research crucial to the study health and disease throughout the years.) This fact also emphasizes that while statistics might indicate only a small portion of the population engaged in the area of psychical research, or phenomena, it reflects a percentage that in fact might be no lower than many other countries.

Icelandic interest in psychical research goes back many years to the founding of Salarrannsóknafélag Ísland, the Society for Psychical Research of Iceland in Reykjavik in 1918. The founder was Prof. Einar Hjölfsson Kvaran (1859–1938), a well-known writer who edited *Morgunn*, a Spiritualist magazine. A prominent member was Prof. Harald Nielsson (d. 1928) of the University of Reykjavik, who spent five years investigating the phenomena of the medium Indridi Indridason.

Indridi Indridason (1883–1912) was a physical medium, long unknown outside of Iceland. He is believed to be the first Icelander who demonstrated such gifts. When he first demonstrated them in 1905 at a "table-tilting" being held by academic researchers, and reportedly lasted until 1909. The group of investigators were those that later formed the Icelandic Society for Psychical Research. One of Indridason's most chilling communications was the story of a fire in Copenhagen on November 24, 1905. It was not confirmed until a month later when news came by boat from Denmark—the only means the story had of transmittal in those early days of the twentieth century. Other phenomena including materializations became commonplace during the seances Indridason served.

A prominent Icelandic psychologist and parapsychologist, Erlendur Haraldsson is known worldwide for his work investigations of ESP, and experiences of death. One of his most famous works was, *Modern Miracles*, based on the life of Indian religious leader, Sathya Sai Baba, known for the miracles that he performed. He serves on the faculty of Social Sciences at the University of Iceland in Reykjavik. In a 1988–1989 survey he conducted entitled, "Survey of Claimed Encounters with the Dead," Haraldsson discovered that 31 percent of Icelanders, "...perceived the presence of a dead person." His work continues while he remains a faculty member in social sciences and is perhaps reflective of a few aspects of human daily life that fit into the context their own history and sociology.

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I Ching (Yi King or Y-Kim)

The ancient Chinese *Book of Changes*, attributed to the emperor Fo-Hi in 3468 B.C.E. It expounds a classical Chinese philosophy based on the dual cosmic principles of yin and yang and claims to elucidate the outcome of any given situation by a technique involving interpretation of 64 hexagrams, each composed of two groups of three lines. These lines are each either broken or solid.

Predictions are traditionally ascertained by a detailed process of selecting sticks or yarrow stalks to indicate the appropriate hexagram and the interpretation associated with it. A bundle of 50 sticks is used. These should be kept wrapped in clean silk or cloth. When the I Ching is consulted, it is traditional to face south and incorporate the divination procedure into a ritual. Prostrations are made, then incense lighted and the sticks passed through the fumes. The question to be answered should be straightforward, usually related to the favorable or unfavorable auguries of a given project. One of the 50 sticks is taken out and put on one side. The remaining 49 are bunched together then quickly divided into two heaps by the right hand. The inquirer then takes one stick from the right-hand pile and places it between the last two fingers of the left hand. He then pushes away four sticks at a time from the left-hand pile until only one, two, three, or four remain. This remainder is placed between the next two fingers of the left hand. Next, four sticks at a time are pushed away from the right-hand pile until only one, two, three, or four remain. The left hand should now contain either five or nine sticks, thus: 1 + 1 + 3; 1 + 2 + 2; 1 + 3 + 1; or 1 + 4 + 4. These sticks are laid in the *second* heap. The process is then repeated with the remaining sticks from the first heap, which are pushed together with the right hand and then divided as previously. This will yield a total of either four or eight sticks, thus: 1 + 1 + 2; 1 + 2 + 1; 1 + 3 + 4; or 1 + 4 + 3. These four or eight sticks are then placed on the first pile, but kept slightly apart from those already there.

The process is repeated with sticks remaining on the first heap, resulting in either four or eight, as in the second phase. After these three counts, the second heap will contain (5 or 9) + (4 or 8) + (4 or 8). These three figures indicate the bottom line of the appropriate hexagram (i.e., unbroken or broken), and whether "moving" or not. The 49 sticks are then bunched together again and the whole process repeated to discover the second line from the bottom of the hexagram, and so on until the six lines have been found. A table of interpretations of the upper and lower trigrams can then be consulted.

A quicker system of divining the appropriate hexagrams involves tossing six coins; a set of I Ching playing cards has been marketed in the United States, permitting an even more rapid divination.

There are several translations currently available, and it is advisable to study more than one, because the interpretations of the ancient Chinese concepts and symbols sometimes vary. For parallels between the I Ching and Western occultism, see Y-Kim, *Book of*.

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Ichthyomancy

Divination by the inspection of the entrails of fish.

Icke, David (1952–)

British television presenter who was a familiar figure on television snooker (a form of pool) contests. Icke became a sensation when he suddenly turned visionary, promoting often bizarre channeled revelations that were featured in his books.

Born in Leicester, England, Icke's interest in sports began at an early age. He became a professional goalkeeper for the Coventry City soccer team and later for Hereford United. After his career was thwarted by arthritis, he eventually became a sports journalist and television presenter.

When his media career ended he was married, with two children. He worked for a time for a travel agency, becoming familiar with railway timetables. He was fascinated by steam trains and planned to write a history of the steam line on the Isle of Wight. He moved there in 1984 and championed the cause of the Isle of Wight Steam Railway. He was also active in other causes, notably the welfare of the handicapped. He organized a Special Olympics for children in 1987, which he persuaded BBC Television to film. Icke became the first president of the Isle of Wight Special Olympics Committee, and his associates recall his tremendous enthusiasm for that cause, which did not last. In his later visionary period he put forward the astonishing view that the mentally handicapped have brought their condition upon themselves by acts in former lives.

After his enthusiasm for steam train history and the mental handicapped waned, Icke next entered Isle of Wight politics through the Liberal Party (since renamed Liberal Democrats), but suddenly dropped out, now converted to the cause of Green party politics. This conversion, which he claims changed his life, occurred after reading the Green party's manifesto. This new cause is documented in his book *It Doesn't Have To Be Like This* (1990). He also championed the Green cause on television programs.

In 1990, while Icke was seeking relief for his arthritis from a medium and spiritual healer, the medium channeled a message from an entity claiming to be Chinese and to have died 800 years earlier, which stated that Icke "is a healer who is here to heal the earth, and he will be world-famous." Through another channeler, Deborah Shaw (since known as Mari Schawaun), he received messages from "master souls and extraterrestrials" named Attarre and Rakorczy claiming that the Isle of Wight was a center point for life forces and ley lines (ancient straight tracks on the ground) from all over the world, that Earth was in danger of imminent destruction through geological upheavals, and that the Christian church had perverted Christ's teachings by hiding the realities of karmic reincarnation.

In his book *The Truth Vibrations* (1991), Icke proclaimed himself the Son of God, destined to help remedy the imbalance of Earth's energies and ensure the survival of the planet. The book was disastrous to his television career, which rapidly came to an end, and Icke was widely ridiculed for his bizarre and outlandish beliefs. In a later book, *The Robots Rebellion* (1994), Icke claimed that the controversy and criticism had served a valuable purpose in giving him a platform from which to put forward his views to a wider public.

ICR See The Institute for Consciousness Research

Identity

Establishing the identity of spirit communicators has been a difficult problem for psychical researchers. Nineteenth-century Russian Spiritualist A. N. Aksakof conceded, "Absolute proof of spirit identity is impossible to obtain; we must be content with relative proof." Psychical researcher Charles Richet agreed, saying, "Subjective metapsychics will always be radically incapable of proving survival."

Sir Oliver Lodge suggested that the question of identity in spirit communication could be established (1) by gradually accumulated internal evidence based on thorough and meticulous records; (2) by cross correspondences, that is, the reception of unintelligible parts of one consistent and coherent message through different mediums; or (3) by information or criteria especially characteristic of the supposed communicating intelligence and, if possible, in some sense new to the world.

The role of the communicating spirit in a Spiritualist séance is somewhat complicated. The spirit acts like a prompter in the theater. The automatic script or trance speech delivered through the medium is seldom in his or her own hand or voice. The medium's organism acts like a freshly painted sieve; it tints whatever it lets through. Besides, communication is an art itself and has its own inherent difficulties. Direct voice séances, materialization in good light, lifelike personation of the departed, or the transfiguration of the medium, which afford more dramatic evidence with less opportunity for self-deception, are comparatively rare.

Many spirit entities claim to be ancient or historic personalities, and the problem of establishing the identity of such entities is almost impossible. Impersonation frequently occurs. According to the entity "Imperator," in a script of Rev. William Stainton Moses, "There is much insanity among lower spirits. The assumption of great names, when it is not the work of conscious deceivers, is the product of insanity. The spirit imagines itself to be some great one, fancies how he would act, and so projects his imaginings on the sphere of the medium's consciousness."

If the information claimed as proof of identity of famous personages is verifiable, it cannot be proved that such facts were not fraudulently gathered by the medium before the séance, that the information was inaccessible to the medium's subconscious mind, or that it was not obtained through clairvoyance. Furthermore, "Rector," another control of Stainton Moses, purportedly had the power to read books. Such power would open up a storehouse of pertinent information for so-called deceiving spirits.

Therefore, the difficulties of proof of spirit identity are almost insurmountable, a major reason why psychical research has largely abandoned the task. On a practical level, however, the human element—personal information embedded in the complexity of life—often provides convincing material to an individual who receives a communication through a medium.

One of the earliest cases of such convincing identity proof was registered by the Rev. J. B. Ferguson in his book *Spirit Communism* (1854). According to Ferguson's account, his cousin O. F. Parker died on August 5, 1854, in St. Louis. On the following day, in Maryville, Kentucky, Mrs. Ferguson was controlled by his spirit. Part of the communication was "My books I ordered to be sold to defray my funeral expenses, but it was not done. I am afraid, too, that there will be some flaw picked in my life policy, and if so I wish you to order my books to be sold to pay my debts, and if they fail, do not fail then from any delicacy of feeling to write to my mother, and she will have all properly settled. The policy is now in the hands of Mr. Hitchcock."

The Reverend Ferguson affirmed that until the communication the only account they had of his cousin's death was a short telegram. Because every detail was found correct, he considered the evidence of identity overwhelming.

C. H. Foster was visited in 1874 in San Francisco by the Honorable Charles E. de Long, a perfect stranger to him. Foster said he had a message for Ida and asked the visitor if this name meant anything to him. It was the name of de Long's wife. Foster asked him to bring her, and when she came he delivered the following message by means of automatic writing: "To my daughter, Ida. Ten years ago I entrusted a large sum to Thomas Madden to invest for me in certain lands. After my death he failed to account for the investment to my executors. The money was invested and 1,250 acres of land were bought, and one half of this land now belongs to you. I paid Madden on account of my share of the purchase 650 dollars. He must be made to make a settlement. Your father, Vineyard." This story proved to be true. Madden admitted it and made restitution.

An often-quoted case in Spiritualist literature is that of the steamroller suicide. The notes of Rev. Stainton Moses are as follows: "February 20, 1874. Dr. and Mrs. Speer and I dined with Mrs. Gregory, to meet the Baron du Potet, the celebrated magnetist and spiritualist. Mr. Percival was of the party. During dinner I was conscious of a strange influence in the room and mentioned the fact. The Baron had previously magnetised me very strongly, and had rendered me more than usually clairvoyant. He also recognised a spirit in the room, but thought it was the spirit of a living person. After dinner, when we got upstairs, I felt an uncontrollable inclination to write, and I asked the Baron to lay his hand upon my arm. It began to move very soon and I fell into a deep trance. As far as I can gather from the witnesses, the hand then wrote out 'I killed myself to-day.' This was preceded by a very rude drawing, and then 'Under steamroller, Baker Street, medium passed,' (i.e., W. S. M.) was written. At the same time I spoke in the trance and rose and apparently motioned something away, saying 'Blood' several times. This was repeated and the spirit asked for prayer. Mrs. G. said a few words of prayer, and I came out of the trance at last, feeling very unwell.

"On the following day Dr. Speer and I walked down Baker Street and asked the policeman on duty if any accident had occurred there. He told us that a man had been killed by the steamroller at 9 A.M. and that he himself had helped to carry the body to Marylebone Workhouse."

The only flaw in this case is that the *Pall Mall Gazette* published a short account of the suicide the same evening and this might have been subconsciously seen by the medium. The name was not known, nor was it disclosed by Moses.

Dr. Isaac Funk, the New York editor, handed a letter to Lenora Piper containing the word *mother*. Piper gave the Christian name of Funk's mother, told him that she was walking on only one leg and asked, "Don't you remember that needle?" She had hurt herself by thrusting a needle into her foot. Piper also described a grandson, Chester, of whom Funk knew nothing. Upon inquiry, however, he found out that a grandson of that name had died 20 years earlier.

Dr. Joseph Vezzano established the identity of a materialized form in a séance given by Eusapia Palladino and describes it in *Annals of Psychic Science* (vol. 6, September 1907, p. 164) as follows: "In spite of the dimness of the light I could distinctly see Mme. Palladino and my fellow sitters. Suddenly I perceived that behind me was a form, fairly tall, which was leaning its head on my left shoulder and sobbing violently, so that those present could hear the sobs; it kissed me repeatedly. I clearly perceived the outlines of this face, which touched my own, and I felt the very fine and abundant hair in contact with my left cheek, so that I could be quite sure that it was a woman.

"The table then began to move, and typtology gave the name of a close family connection who was known to no-one present except myself. She had died some time before and on

account of incompatibility [sic] of temperament there had been serious disagreements with her. I was so far from expecting this typtological response that I at first thought this was a case of coincidence of name, but whilst I was mentally forming this reflection I felt a mouth, with warm breath, touch my left ear and whisper *in a low voice in Genoese dialect*, a succession of sentences, the murmur of which was audible to the sitters. These sentences were broken by bursts of weeping, and their gist was to repeatedly implore pardon for injuries done to me, with a fullness of detail connected with family affairs which could only be known to the person in question.

"The phenomenon seemed so real that I felt compelled to reply to the excuses offered me with expressions of affection, and to ask pardon in my turn if my resentment of the wrongs referred to had been excessive. But I had scarcely uttered the first syllables when two hands, with exquisite delicacy, applied themselves to my lips and prevented my continuing. The form then said to me: 'Thank you,' embraced me, kissed me, and disappeared."

According to Theodore Flournoy, this case was nothing more than the objectification of the emotional complex existing within the subconscious mind of Vezzano. There is food for thought, even for those who incline to differ, in his following remark: "The invasion or subjugation of the organism of the medium by a psychic complex belonging to a strange individual is not more easy to explain if that individuality be a spirit of the dead than if it is or belongs to one of the sitters in flesh and blood. And in this equally difficult question there is no reason to attribute to the discarnate or to the spirit world phenomena which can as readily be explained by the phenomena of our empirical world."

The pearl tie-pin case of Sir William Barrett has been frequently cited. Through the medium Hester Dowden, a Mrs. C. obtained a message spelled out on the Ouija board: "Tell mother to give my pearl tie-pin to the girl I was going to marry." The message allegedly came from a cousin of Mrs. C's, an officer who had been killed a month earlier. The name and address was returned and the whole message was thought fictitious. Six months later, however, it was discovered that the officer *had* been engaged to the lady. The war office returned his effects—a pearl tie-pin among them—and it was found that he put the lady's name in his will as his beneficiary.

Ernesto Bozzano recorded that in a sitting held on July 23, 1928, with the Marquise Centurione Scotto in Millesimo Castle, a voice addressed him as follows: "O Ernesto Bozzano, O my dear, my dear, I sought you in London, I sought you in Genoa, at last I find you." He immediately recognized the voice; the words carried a strong southern accent like that of Eusapia Palladino. He later noted: "This, her first manifestation, was a great revelation to me from the point of view of personal identification of the communicating spirit; because, without the faintest shadow of doubt, I recognised the person who was speaking to me the moment she pronounced my name. In life she had her own particular way of enunciating my surname, for she pronounced the two z's in an inimitable manner. Not only so, for when she spoke to me in life, she never called me simply by my surname, but invariably added my Christian name, though she never used the word 'Mr.' These small but most important idiosyncrasies of language are really what constitute the best demonstration of the real presence of the agency which affirms that it is actually present. I must add that she spoke with the identical timbre of voice which she had in life and with the very marked accent of her Italianized Neapolitan dialect."

Many visions of deceased soldiers were recorded by clairvoyants during the world wars. Mrs. E. A. Cannock of London described at a Spiritualist meeting a novel and convincing method employed by the fallen soldiers to make their identity known. In her vision they advanced in single file up the aisle, led by a young lieutenant. Each man bore on his chest a large placard with his name and the place where he lived inscribed.

Cannock read the names and the place. The audience identified them one after the other. After recognition the spirit form faded and made way for the next one.

There has been no shortage of evidence of communication from servicemen who died in World War II. One of the most distinguished champions of such communication was Air Chief Marshal Lord Dowding, who was head of fighter command in the Battle of Britain. He obtained convincing evidence of spirit communication from servicemen at sittings with such famous mediums as Estelle Roberts, which he later compiled in his books *Many Mansions* (1943) and *Lychgate* (1945).

Of course, such convincing personal evidence of identity in spirit communications does not reach the level demanded by scientific criteria. However, thousands of people from all walks of life have been assured of and based their affirmation of survival upon such impressive clairaudient and clairvoyant messages through a medium or psychic.

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Ideoplasm

Another term for ectoplasm, a substance claimed to issue from the body of a materialization medium in a vaporous or solid form, taking on the appearance of phantom forms or limbs. The concept of ideoplasm stems from the investigations of such psychical researchers as the Frenchman Gustav Geley and conveys the additional idea that the substance may be molded by the operators into any shape to express ideas of the medium or of the sitters.

Idolatry

The subject of idolatry was raised as a religious polemic, a monotheistic appraisal of the polytheism. Idolatry is concerned with the rather ubiquitous belief among indigenous cultures that images of gods can become a repository of divine power, one development of animism, in which all of nature was imbued with supernatural forces. The sympathetic magic of images depended upon the image being a proper representation of the god, and also being installed through a special invocatory ceremony. Although the early Judaic commandment not to worship graven images implied a new separate form of worship, the statement that the Jewish god was "a jealous god" implied that Pagan images possessed some power but that it

would be of rival demonic gods as distinct from the monotheism of Moses.

The belief in the power of images is also related to the designation of special sacred places—particularly striking natural locations or buildings such as tabernacles, synagogues, and churches where the presence of God might be enhanced. The very structure of churches and cathedrals utilized architecture to reinforce this belief, while rituals created a mental and emotional structure to invoke divine presence. Allied to the use of rituals are the geometrical shapes of mandalas, used as an aid in meditation.

In the history of Christianity, the Judaic commandment prohibiting images, in the face of their almost universal appeal, caused great controversies in relation to the use of icons (flat stylized picture of the saints), as opposed to statues of Christ and/or the Virgin Mary in churches, one major element in the division of Roman Catholics and Eastern Orthodox Christians. The sixteenth-century Protestant reformers banned images in their churches, and only in recent decades have they returned, but only as decorative art.

The Catholic view is that such representations are not actually worshiped, but are simply an aid for intercession with divine power, that it is a more intangible god that is worshiped. However, the concept of God as a father figure, and the tangible representations of Jesus Christ merely remove imagery to a mental and spiritual level, for which an image is a support.

Moreover, in some countries, the "veneration" of images closely approaches actual "worship," as for example, the famous "Child of Prague" image of the Carmelites Church of Our Lady of Victories in the former Czechoslovakia (a statue actually brought from Spain in the sixteenth century). This statue has become known in many countries and venerated by thousands of people, in the belief that it can render favors on those who pray to it. Interestingly enough, the robes of this image are changed regularly in accordance with the ecclesiastical calendar. This custom of dressing images is also widely practiced at the present day temples through India, indicating that customs and beliefs relating to images are common to many traditions.

Worship associated with ancient pagan Mother Goddesses has much in common with Christian adoration of the Virgin Mary. Some comparative religionists would go so far as to claim that these are but different forms of one primal maternal force in nature. Similarly the concept of a divine savior, born of a virgin and crucified for the atonement of human sin, is also found in some Pagan religions.

The belief that images might become actual centers of divine power is still common in different religions. In Hindu temples, images are installed with special ceremonies to invoke divinity, and subsequently treated as living entities. The installation ceremonies mark an important point in the opening of a temple for public worship. In Swaminarayan temples, for example, the installation of an image requires a ritual in which, at the high point, a mirror is held in front of the deity's eyes, so that the power may not blind observers; the mirror is said to be cracked by this force.

In Roman Catholicism, miracles continue to be associated with statues of Christ and the Virgin Mary. Such miracles involve statues that move, weep, or shed blood. In the phenomenon of stigmata, an intensely devout individual or a saint may become, in effect, a living statue upon which the wounds of Christ are physically reproduced—the marks of scourging, wounds on the shoulder and side, the bruising of wrist, and bleeding hands. Apparitions of the Virgin Mary are a related phenomenon in which a holy figure does not require the material support of an image for manifestation but appears with independent life.

Even in modern times, there are claims of moving statues of the Virgin Mary, notably at the village of Ballinspittle, in Ireland.

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Ifrits

Hideous specters, probably of Arabian origin, now genies of Persian and Indian mythology. They assume diverse forms and inhabit ruins, woods, and wild, desolate places for the purpose of preying upon human beings and animals. They are sometimes associated with the jinns or divs of Persia.

IFS See International Frankenstein Society

Ignath, Lujza Linczagh (b. 1891)

Hungarian clairvoyant, and healing and apport medium, controlled by "Nona," a pure spirit who claimed to have never been incarnated and came without trance, in the manner of an alternating personality. Ignath's unusual psychic powers were first described in a Hungarian pamphlet by William Tordai of Budapest. In *Tidskrift for Psykisk Forskning* (vol. 5), the journal of the Norwegian Society for Psychical Research, Lujza Lamaes-Haughseth, a high school teacher and experimental psychologist, published a long report of her observations with Ignath in Budapest. As a consequence the Norwegian Society for Psychical Research, headed by Professors Jaeger and Theostein Wereide, both of the University of Oslo, sent an invitation to Ignath, which she accepted.

According to a report in the *Tidens Tegn* (November 20, 1931), the medium produced direct writing in the presence of 100 people on places selected by the audience. In an experimental sitting for the Norwegian SPR conducted by Dr. Jorgen Bull, a chemist in Oslo, direct writing was produced on wax tablets in a specially prepared and closed box.

In religious ecstatic condition, stigmatic wounds were observed on Ignath's head. On such occasions "Nona" delivered moving lectures on the subject of religion.

Ignath's oddest phenomena consisted of miniature heads that she materialized in drinking glasses filled with water. "Nona" asserted that the heads, the size of walnuts, were "plastic thoughts." Having been shown a photograph of Haughseth's husband, Nona materialized his likeness. Flashlight photographs of these forms were published in the *Psykisk Forskning* (vol. 6).

In the *Proceedings* of the Society for Psychical Research (vol. 38, p. 466-71) Theodore Besterman describes some psychometric experiments with Ignath in Budapest. On November 18, 1928, he left a sealed vial with Lujza Haughseth for testing. His conclusion of the reading was that "the experiment is very instructive from a negative point of view."

Ignis Fatuus

A wavering luminous appearance frequently observed in meadows and marshy places, around which many popular su-

perstitions cluster. Its folknames, Will o' the Wisp and Jack o' Lantern, suggest a country fellow bearing a lantern or straw torch (wisp). Formerly these lights were supposed to haunt desolate bogs and moorlands for the purpose of misleading travelers and drawing them to their death. Another superstition says that they are the spirits of those who have been drowned in the bogs, and yet another says that they are the souls of unbaptized infants. Science now attributes these *ignes fatui* to gaseous exhalations from the moist ground or, more rarely, to night-flying insects.

Ike, Rev. See Eikerenkoetter II, Frederick I

Illuminati

A term first used in the fifteenth century by enthusiasts in the occult arts, signifying those who claimed to possess light directly communicated from a higher source or because of abundant human wisdom. The term was used in Spain about the end of the fifteenth century, but probably originated from an Italian Gnostic source. All kinds of people, many of them charlatans, claimed to belong to the Illuminati. In Spain those who assumed the label had to face the rigor of the Inquisition, and many of them moved to France as refugees in the early seventeenth century.

Here and there small bodies of those called Illuminati—sometimes known as Rosicrucians—rose into publicity for a short period. It was through Adam Weishaupt (1748–1830), professor of law at Ingolstadt, that the movement first became identified with republicanism. Weishaupt founded the order of the Illuminati in Bavaria in 1776. It soon secured a stronghold throughout Germany. Its critics suggested that its founder's objective was merely to convert his followers into blind instruments of his will.

Weishaupt built a strong organization modeled on the Jesuits'. The Illuminati was an occult organization and had a series of classes and grades, similar to that within Freemasonry. It offered promise of the communication of deep occult secrets in the higher ranks. Only a few of the members knew Weishaupt personally as the society spread throughout Germany. He was able to enlist a number of young men of wealth and position, and within four or five years the members even began to have a hand in the affairs of the state. Not a few of the German princes found it to their interest to have dealings with the fraternity.

Weishaupt blended philanthropy and mysticism. He was only 28 when he founded the sect in 1776, and it began to prosper when a certain Baron Adolph von Knigge (1752–1796) joined him in 1780. A gifted person of strong imagination, von Knigge had been a master of most of the secret societies of his day, including the Freemasons. He was also an expert occultist, and the supernatural held a strong attraction for him. He and Weishaupt rapidly spread the gospel of the revolution throughout Germany. They grew fearful, however, that if the authorities discovered the existence of such a society as theirs they would take steps to suppress it. With this in mind they conceived the idea of grafting Illuminism onto Freemasonry, which they thought would protect it and help it spread more widely and rapidly.

The Freemasons were not long in discovering the true nature of those who had just joined their organization. A chief council was held to thoroughly examine the beliefs held by the Illuminati, and a conference of Masons was held in 1782. Knigge and Weishaupt attended and endeavored to capture the whole organization of Freemasonry, but a misunderstanding grew up between the leaders of Illuminism. Knigge withdrew from the society, and two years later some who discovered Weishaupt's democratic aims denounced it to the Bavarian government, which quickly moved to suppress it. The Illuminati were all but destroyed in 1785 and Weishaupt fled. However,

illuminist ideas spread to occultists in France and helped in building support for the French Revolution.

The title Illuminati was later given to the French Martinists, followers of the French mystic Louis Claude de St. Martin (1743–1803), known as “le philosophe inconno.”

A famous member of the Order of Illuminati was Count Alessandro Cagliostro. He was initiated in 1781 at Frankfurt, where the Illuminati used the name Grand Masters of the Templars, and was said to have received money and instructions from Weishaupt to influence French Masonry. Cagliostro later became associated with the Martinist order, which had been founded in 1754. Some believe that the Illuminati maintained a complex network of secret orders in the later seventeenth century, others that a variety of different independent groups used the name. A revived Order of Illuminati was founded in 1880 by Leopold Engel at Dresden, Germany. Notable names connected with this revival include Rudolph Steiner and Franz Hartmann.

Through the twentieth century, the idea of an Illuminati conspiracy became one of the more popular conspiracy myths feeding off waves of paranoia in the Western public. In the late twentieth century, popular writer Robert Anton Wilson played with the Illuminati theme in a series of books designed to shake the reader out of conventional modes of thought.

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Illusion

Sensory perception originated by an actual sensory stimulus to which wrong interpretation is attached. (See also Hallucination)

IMBAS

IMBAS is a relatively new Druid Neo-Pagan group founded in the mid-1990s that seeks to honor land, ancestors, and the traditional Celtic gods and goddesses through home, family, and community/tribe. It is a part of the international Celtic revival that became evident in the 1990s in both Christian and Pagan communities, and advocates what it terms Celtic Reconstructionist Paganism. It actively promotes the cultural heritage of the Celtic peoples, and its program is grounded in folk tradition, mythological texts, and the archaeological and historical records of the ancient Celts. The Celtic world includes the

modern peoples of Alba (Scotland), Breizh (Brittany), Cymru (Wales), Eire (Ireland), Kernow (Cornwall), and Mannin (Isle of Man), though IMBAS is open to people of all ethnic backgrounds.

IMBAS members show a deep reverence for the pre-Christian Celtic deities. Their magical practices assume contact with both their ancestors and the land spirits, which correlates with their concern for family and a staunch environmental awareness. IMBAS has also developed a concern for historical research and strives to be historically (and mythologically) accurate in its assertions. Gaps in information concerning the beliefs and practices of Celtic groups (who were not a literary people) makes it necessary to create something new. New practices introduced to IMBAS members are made as consistent as possible with contemporary knowledge of the ancient Celts. Thus IMBAS attempts to work a balanced approach to Celtic religion that grows out of sound scholarship filled in with the products of poetic inspiration. Members are cognizant of which elements of their faith are derived from each source. IMBAS is an Irish word meaning “poetic inspiration,” and pronounced “im-bus.”

IMBAS charters local IMBAS groups, provides a training program for prospective Seancháí (traditional lore keepers), and carries on a public education program about Celtic culture. In developing its program within the larger Neo-Pagan world, IMBAS has, on the one hand, distanced itself from both ceremonial magick and modern traditions influenced by it, especially Wicca. On the other hand, it has also separated itself from the romantic Druid revival represented by Edward Williams (better known as Iolo Morganwg, who at the beginning of the nineteenth century helped create a broad interest in Druidism with his imaginative writings and rituals), and eschews the various Druidic movements of the eighteenth and nineteenth centuries. IMBAS is also opposed to Druid eclecticism, the combining of early Celtic religion with other cultural traditions.

IMBAS may be contacted at P.O. Box 1215, Montague, NJ 07827-0215. It publishes a quarterly journal, *An Tribhís Mhór: The IMBAS Journal of Celtic Reconstructionism*. It has an extensive website at <http://www.imbas.org/>, which includes much of the group's research findings.

Imhotep

(Also spelled “Imhetep.”) An ancient Egyptian deity, son of Ptah and Nut, to whom great powers of exorcism were attributed. Imhotep was often appealed to in cases of demonic possession.

Sources:

Doumato, Lamia. *Imhotep*. Monticello, Ill.: Vance Bibliographies, 1981.

Shorter, Alan W. *The Egyptian Gods*. London: Routledge & Kegan Paul, 1937. Reprint. 1981.

Immaculate Heart Servants of Mary

The Immaculate Heart Servants of Mary is a suborder within the Gnostic Order of Christ, an esoteric-Christian ordered community founded in 1988. Both the Gnostic Order and the Servants of Mary have attempted to recreate the life and structure of the former Holy Order of MANS that had been founded in 1968 by Fr. Paul Blighton. Fr. Blighton had a special devotion to the Virgin Mary and in 1972 was inspired to found the Immaculate Heart Servants of Mary. He drew together those females within the Holy Order who felt a special calling to devotion to and willingness to work with Mary in a healing ministry. In the message that Blighton received to found the suborder, his wife Ruth Blighton and Master Teacher Marian Linda Carter, generally known as Master M within the order, were to direct the training of the sisters.

In 1986, the members of the Immaculate Heart Sisters of Mary moved into the Greek Orthodox Missionary Archdiocese of Vasiloupolis and were effectively dissolved. Two years later, Jessica Catherine Burkhouse was moved to revive the Servants of Mary as part of the newly established Gnostic Order of Christ. On April 19, 1984, Sister Jessica was named a master teacher within the Holy Order, and Master M conferred a special Mantle of the Sisterhood on her. In June of 1988 Burkhouse attended a ceremony led by Indian Spiritual teacher Mata Amritanandamayi, during which a mantra was given to her. The use of the mantra evoked the memory of the Mantle of the Sisterhood. The sisterhood became a matter of meditation over the next months during which time the Gnostic Order of Christ was formally organized. Burkhouse also came into contact with another Order master teacher, Mary Elizabeth Hodges, who had had an apparition of the Virgin Mary.

Together Hodges and Burkhouse revived inspiration that the sisterhood should be reestablished as the Immaculate Heart Servants of Mary. The single word change was significant as the new suborder was to be for both men and women and open to all who felt a special devotion to Mary or had a calling to a special work with Mary. Especially it is for those who have a calling in the public sphere to work for the equal rights of women and children.

Those who wish to associate with the Servants of Mary are inducted with a special blessing ceremony and incorporate the meditations developed by the former sisterhood into their daily devotions. Hodges has also formed the Marian Order of Mary's Way, a group that is open to people who are not otherwise members of the Gnostic Order. The Immaculate Heart Servants of Mary may be contacted through the Gnostic Order of Christ, P.O. Box 8660, San Jose, CA 95155-8660. It has a website at <http://www.Gnostic.net/ihsml/>.

Sources:

Immaculate Heart Servants of Mary. <http://www.Gnostic.net/ihsml/>. May 13, 2000.

Immortality

Psychical research is concerned primarily with survival as a matter of inference from intelligently observed and interpreted psychic phenomena. It does not attempt to answer the question whether survival means continued existence for a only a limited period or for a longer time, or even forever. With few exceptions, psychical researchers have been concerned with the authenticity of claimed phenomena and with the question of whether there is really evidence for survival of personality after death.

The issues of the continued existence of a soul or spirit and the possible perfection of that soul through evolution or reincarnation move from science into the realm of religion. Many religions proclaim the immortality of the soul. Christianity speaks of a continued existence in heaven with an eternity for progress and perfection (though different denominations have quite different ideas about the exact details of the afterlife). Eastern religions also offer elaborate descriptions of the existence beyond this earthly life, although, again, details vary considerably on the relationship between the human soul and God.

In advaita Vedanta, for example, the individual soul is perfected by infinite reincarnations to reassert its true reality as a group soul, then as the infinite Divine itself; in vishadvaita Vedanta, however, there remains some distinction between Divinity and the perfected human souls. In general Vedanta does not view immortality in terms of an achievement of individual souls in a period of time, but rather as the reassertion of an infinite divine reality when the illusions of individual ego, body, mind, time, space, and causality have disappeared. This postulates the infinite Divine as the eternal reality that is veiled by illusions of individual consciousness and the world of matter.

At its beginning Spiritualism offered itself as a new religion, necessarily rooted in Christianity. The question of immortality and perfectibility of the soul has been more than just another doctrine; it has been a keystone of the Spiritualist position. As the movement developed, it developed a split over the doctrine of reincarnation. Most Spiritualists now accept reincarnation.

Most of the pioneers of psychical research in the nineteenth century were religious people who had experienced a crisis of faith, largely because of the attacks of nineteenth-century science on traditional Christian doctrine. Spiritualism claimed the ability to demonstrate "scientifically" the reality of life after death. It thus offered a means, many hoped, to recover not only an affirmation of mere survival (the primary issue open to psychical research) but a firm base from which a faith in a meaningful afterlife could be reaffirmed as a religious hope.

The religious quest so evident in the life of most of the pioneer psychical researchers suggests that a will to believe was operative in their research and was a causative element in their frequently falling victim to fraud.

Sources:

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Hyslop, James H. *Psychical Research and the Nature of Life After Death*. Albuquerque, N.Mex.: American Institute for Psychological Research, 1980.

James, William. *The Will to Believe and Human Immortality*. New York: Dover Publications, n.d.

Lombroso, Cesare. *After Death—What?* London: T. Fisher Unwin, 1909.

Myers, Frederick W. *Human Personality and Its Survival of Bodily Death*. 2 vols. London, 1903. Reprint. New York: Arno Press, 1975.

Steiner, Rudolf. *Reincarnation and Immortality*. New York: Harper & Row, 1980.

Tugwell, Simon. *Human Immortality and Redemption*. London: Darton, Longman, & Todd, 1990.

Immortality (Magazine)

Spiritualist monthly "for progressive thinking people," founded in 1919 as the official organ of the General Assembly of Spiritualists, New York. It continued publication into the 1930s.

Immortality and Survival (Magazine)

British monthly, incorporated after a short existence into *Survival* magazine. No longer published.

Imoda, Enrico (ca. 1912)

Pioneer Italian psychical researcher. Dr. Imoda conducted a series of methodical experiments in Turin with the medium Linda Gazzera in the house of Marquise de Ruspoli. His book *Fotografie di fantasmi* (1912), with a preface by Charles Richet,

contains photographs of what is purported to be ectoplasm produced by Gazzera. In 1908 Dr. Imoda experimented with the famous medium Eusapia Palladino and claimed that radiations resembling those of radium and the cathode rays of Sir William Crookes emanated from the medium.

Sources:

Imoda, Enrico. “The Action of Eusapia Palladino on the Electroscope.” *Annals of Psychical Science* 7, 44/45, (August–September 1908).

“Imperator”

The famous spirit control of the Rev. W. Stainton Moses, commanding a band of spirits engaged in a missionary effort to uplift the human race by teachings through automatic writing. He first identified himself as “Imperator” on September 19, 1872, but later, yielding to entreaties by Moses, he revealed, on July 6, 1873, in *Book IV* of his writings that he was the biblical prophet Malachi. The spirit control charged the medium not to speak of his biblical identity (except to those intimately associated with Moses) without his express permission.

Imperator was seen clairvoyantly by Stainton Moses, and his appearance is described in *Book VI* of the writings. His communications were not written by Imperator himself, but by “Rector.” The signature was “Imperator S. D. (Servus Dei)” or “I.S.D.,” preceded by a Latin cross at first, then later by a crown.

In 1881 a story was circulated from theosophical sources maintaining that Imperator was a living man, a theosophical brother whose dealings with Moses had been known all along to Helena Petrovna Blavatsky. Imperator, following Moses’ query, branded the whole story as false. Of Blavatsky he added, “She does not know or speak with us, though she has the power of ascertaining facts concerning us.” Imperator claimed that he directed the whole course of Moses’ life and had carefully prepared him for his role as a messenger.

Complaining of Moses’ unquestioning acceptance of all the spirit said, Imperator summed up the case on January 18, 1874, as follows: “We are real in power over you; real in the production of objective manifestations; real in the tests and proofs of knowledge which we adduce. We are truthful and accurate in all things. We are the preachers of a Divine Gospel. It is for you to accept the individual responsibility from which none may relieve you, or deciding whether, being such as we are, we are deceivers in matters of vital and eternal import. Such a conclusion, in the face of all evidence and fair inference, is one which none could accept save a perverted and unhinged mind; least of all one who knows us as you do now.”

“Imperator” and Lenora Piper

In 1897 Imperator and his band supposedly took over as the controls of Lenora Piper. Immediately both Sir Oliver Lodge and William James raised doubts that they were the Imperator group of Stainton Moses, since these entities could not give the names that they had given to Moses. Though Piper’s other controls, the spirits of F. W. H. Myers and Richard Hodgson, endorsed them, Lodge countered, “I conjecture, however, that whatever relationship may exist between these personages and the corresponding ones of Stainton Moses, there is little or no identity” (*Proceedings of the Society for Psychical Research*, vol. 23., p. 235).

Eleanor Sidgwick (*Proceedings of the Society for Psychical Research* vol. 28, p. 71) also rejected their claims for identity. James H. Hyslop was slightly inclined to accept it. He argued (*Journal of the American Society for Psychical Research*, vol. 16, p. 69) that *Malachi* means “messengers” and that this is the very function that Imperator assumed through Piper and Minnie Soule (public name, Mrs. Chenoweth), as well as through Stainton Moses.

A. W. Trethewy, author of *The “Controls” of Stainton Moses* (London, 1923), stated that “. . . the internal evidence points to the two groups not having been identical. There are, it is true, slight resemblances, but they are either so vague as to be well within the sphere of coincidence where two good bands of controls are concerned, or they are of a nature to suggest an origin from the mind of Mrs. Piper or her sitter. On the other hand, the ignorance and the errors of her controls concerning the earth-lives of the guides of Stainton Moses whose names they bore, and concerning important features of his mediumship, are altogether inconsistent with their claim to identity.”

Richard Hodgson (d. 1905), in the last years of his life, also received direct communications from the Imperator group. Hereward Carrington gave the following character sketch of Hodgson in *The Story of Psychic Science* (1930): “He possessed a keen sense of humour, and was always buoyant and cheerful, but would become serious when the name of Imperator was mentioned. It is now realised, perhaps, that this Personality—together with Rector and the other members of the group—played a large part in many people’s lives, and that numerous old “Piper Sitters” (as they were called) *prayed* to Imperator for comfort and guidance—as one might pray to any favourite Saint.”

Communications by Imperator were received at a later date through Minnie M. Soule, and in the 1920s Gwendolyn Kelley Hack also claimed the control of Imperator in her automatic scripts. (See the account in the 1929 *Modern Psychic Mysteries at Millesimo Castle*.)

Sources:

Carrington, Hereward. *The Story of Psychic Science*. 1930. M. A. (Oxon) [W. Stainton Moses]. *More Spirit Teachings*. Manchester, England: Two Worlds Publishing, 1942. *Spirit Teachings*. 1898. Reprint, London: Spiritualist Press, 1949. Trethewy, A. W. *The “Controls” of Stainton Moses*. London, 1923.

The Incommunicable Axiom

Occultist Éliphas Lévi suggested that all magic was embodied in knowledge of this secret. The axiom was to be found enclosed in the four letters of the Tetragram arranged in a certain way; in the words *Azoth* and *Inri* written kabbalistically; and in the monogram of Christ embroidered in the labarum. Whoever succeeded in elucidating it became omnipotent in the practice of magic.

Thus did Lévi deal with a Western occult interpretation of Jewish Kabbalah and Eastern teachings about the creative power of the Ineffable Name of God, Aum. (See also Divine Name; Mantra; Shemhamphorash)

Sources:

Lévi, Éliphas. *Transcendental Magic*. London: Rider, 1896. Reprint, New York: Samuel Weiser, 1972.

Incorporeal Personal Agency (IPA)

Rather cumbersome term used by parapsychologist J. B. Rhine to indicate survival of bodily death (i.e., aspects of personality surviving without a body).

Incubus/Succubus

A demon spirit that has sexual intercourse with mortals. The concept may have arisen from the idea of the commerce of gods with people, which was rife in pagan times. The male demon said to have intercourse with women is called the incubus and the female demon who seduces men the succubus. The demons were generally believed to appear most frequently during sleep

or in nightmares. During the witchcraft scare of the late medieval period these demons, when associated with an individual witch or sorcerer, were known as familiars.

Belief in incubi and succubi goes back to ancient times but was incorporated into Christian belief in the medieval period. Such churchmen as Thomas Aquinas (1225–74) discussed the demons.

The Incubus

The *Description of Scotlande* of Hector Boethius as translated in the first volume of Holinshed's *Chronicles* (1577), has three or four notable examples of these demons, which are corroborated by Jerome Cardan. One of these, concerning an incubus, is quoted in the quaint language Holinshed used:

"In the year 1480 it chanced as a Scottish ship departed out of the Forth towards Flanders, there arose a wonderful great tempest of wind and weather, so outrageous, that the master of the ship, with other the mariners, wondered not a little what the matter meant, to see such weather at that time of the year, for it was about the middle of summer. At length, when the furious pirrie and rage of winds still increased, in such wise that all those within the ship looked for present death, there was a woman underneath the hatches called unto them above, and willed them to throw her into the sea, that all the residue, by God's grace, might yet be saved; and thereupon told them how she had been haunted a long time with a spirit daillie coming into hir in man's likeness. In the ship there chanced also to be priest, who by the master's appointment going down to this woman, and finding her like a most wretched and desperate person, lamenting hir great misfortune and miserable estate, used such wholesome admonition and comfortable advertisements, willing her to repent and hope for mercy at the hands of God, that, at length, she seeming right penitent for her grievous offences committed, and fetching sundrie sighs even from the bottome of her heart, being witness, as should appere, of the same, there issued forth of the pumpe of the ship, a foule and evil-favoured blacke cloud with a mighty terrible noise, flame, smoke, and stinke, which presently fell into the sea. And suddenlie thereupon the tempest ceased, and the ship passing in great quiet the residue of her journey, arrived in safitie at the place whither she was bound." (*Chronicles*, vol. 5, p. 146, 1808 ed)."

In another case related by the same author, the incubus did not depart so quietly. In the chamber of a young gentlewoman who was the daughter of a nobleman in the country of Mar there was found "a foule monstrous thing, verie horrible to behold." For the love of this "Deformed," nevertheless, the lady had refused sundry wealthy marriages. A priest who was in the company began to repeat St. John's Gospel, and "suddenlie the wicked spirit, making a verie sore and terrible roaring noise, flue his waies, taking the rooffe of the chamber awaie with him, the hangings and coverings of the bed being also burnt therewith."

Jean Bodin, author of *Démonomaie* (1580) cites the case of Joan Hervilleria, who at age 12 was solemnly betrothed to Beelzebub by her mother, who was afterward burned alive for contriving this clandestine marriage. According to the story, the bridegroom was respectably attired and the marriage oath simple. The mother pronounced the following words to the bridegroom: "Ecce filiam meam quam spondi tibi." Then, turning to the bride, she stated "Ecce amicum tuum qui beabit te." Joan was not satisfied with her spiritual husband alone, however. She became a bigamist by intermarrying with real flesh and blood.

In another story Margaret Bremont, in company with her mother and others, was in the habit of attending diabolic trysts. She and the others were burned alive by Adrian Ferreus, general vicar of the Inquisition.

Magdalena Crucia of Cordova, an abbess, was more fortunate. Suspected by her nuns of magic—an accusation convenient when a superior was at all troublesome—she anticipated

their charge. Going before Pope Paul III, she confessed a 30-year intimacy with the devil and obtained pardon.

The Succubus

Old rabbinical writings relate the legend of how Adam was visited during a 130-year period by female demons and had intercourse with demons, spirits, specters, lemurs, and phantoms. Another legend relates how, under the reign of Roger, king of Sicily, a young man was bathing by moonlight. He thought he saw someone drowning and hastened to the rescue. Having drawn from the water a beautiful woman, he became enamored of her, married her, and had by her a child. Afterward she disappeared with her child, which made everyone believe that she was a succubus.

The historian Hector Boece (1465–1536), in his history of Scotland, relates that a handsome young man was pursued by a female demon who would pass through his closed door and offer to marry him. He complained to his bishop, who enjoined him to fast, pray, and confess his sins, and as a result the infernal visitor ceased to trouble him.

The witchcraft judge Pierre de Lancre (1553–1631) stated that in Egypt an honest blacksmith was occupied in forging during the night when a demon appeared to him in the shape of a beautiful woman. He threw a hot iron in the face of the demon, which at once took flight.

More Accounts of Incubi and Succubi

Among the many writers who reflected upon the incubus/succubus were Erastus, in his tract *de Lamiis*; Jakob Sprenger and Heinrich Kramer in *Malleus Maleficarum* (1486), which contains a report of a nun who slept with an incubus in the form of a bishop; H. Zanchius in *de Operibus Del*, (1597, 16, 4); G. Dandini in *Aristotelis Tres de Anima* (1610); J. G. Godellman in *Tractatus de Magis* (1591); M. A. Del Rio in *Disquisitionum Magicarum* (1599); and F. M. Guazzo in *Compendium Maleficarum* (1608).

An interesting treatise on the subject is the nineteenth-century hoax *Demoniality or Incubi and Succubi*, supposedly by one Fr. L. M. Sinistari of Ameno, first translated and published by the bibliophile Isidore Liseux in Paris in 1879. It was later translated into English by Montague Summers (Fortune Press, London, 1927; reprinted B. Blom, New York, 1972).

In the early nineteenth century the issue of the incubus/succubus, which had been dismissed by many as outdated superstition was raised again by the emerging science of psychoanalysis. Possibly the most important discussion is that of Ernest Jones, a Freudian psychoanalyst in his famous treatise *On the Nightmare* (1951).

Sources:

Barrett, Francis. *The Magus*. 1801. Reprint, New Hyde Park, N.Y.: University Books, 1967.

Jones, Ernest, *On the Nightmare*. New York: Liveright Publishing, 1951.

Robbins, Rossell Hope. *The Encyclopedia of Witchcraft and Demonology*. New York: Crown Publishers, 1959.

Independent Church of Australia

The Independent Church of Australia is an esoteric metaphysical church with an eclectic background. It draws its ritual and liturgy from both Roman and Protestant Christianity and its teachings have been inspired by New Thought and theological traditions, especially the Unity School of Christianity and the Christian Community founded by Rudolf Steiner.

The church was founded in 1969 in Perth by the Revs. Mario Schoemaker (1929–1997) and Colin Reed (1944–1999). Two years later they created the church's educational arm, the Institute of Metaphysics. Emphasis is placed upon the understanding of Jesus as a God who took on human form and who, having

passed through death, now inhabits the spiritual atmosphere of the planet. Each member nurtures the "Christ within" and the church teaches that each possesses an essential divine nature. Each person is seen as growing towards a mystical unity with God. Worship is focused on the weekly celebration of the Cosmic Mass (similar to that in the Christian community) and a spiritual healing service.

The institute offers a full curriculum providing students with knowledge of metaphysics (including the metaphysical interpretation of the Bible), psychic experience, mysticism, and the Christian mysteries. Over the years, a group of more advanced students have arisen, and in 1988 Schoemaker founded the Order of the Mystic Christ in which students were encouraged to develop their psychic abilities and attain a mystic vision of Christ. The spiritual practice of the order includes a set of chants and meditations. The order is centered in Melbourne and those members who reside in the area gather twice a month, and all members engage in a program of study and spiritual practice.

The church is currently headquartered in suburban Melbourne at 32 Trevallyn Close, Montrose, Victoria 3765, Australia. Schoemaker, who emerged as the major teacher of the group prior to his death, wrote several books, including *The New Clairvoyance* and *A Short Occult History of the World*, and left behind a number of tapes of his talks and classes. The church has expanded to include congregations across Australia and New Zealand, and now has one congregation in the Netherlands. Its website is found at <http://www.ica.org.au/>.

Sources:

Independent Church of Australia. <http://www.ica.org.au/>, March 23, 2000.

Independent Drawing and Painting See Direct Drawing and Painting

Independent Spiritualist Association of the United States of America

The Independent Spiritualist Association of the United States of America was founded in 1924 by Amanda Cameron Flower (1863–1940), a medium with the National Spiritualist Association of Churches (NSAC). Flower absorbed some theosophical emphases, including a belief in reincarnation, an idea not consistent with NSAC belief. She also protested the NSAC rule against its mediums teaching or doing mediumistic work in non-NSAC churches. Last known address: 5130 West 25th St., Cicero, IL 60650.

Sources:

Judah, J. Stillson. *The History and Philosophy of the Metaphysical Movement in America*. Philadelphia, Penn.: Westminster Press, 1967.

Independent Voice See Direct Voice

Independent Writing See Direct Writing

INDIA

Many occult beliefs and practices stem from the complex religious and mystical concepts of India and her people. It might be said that the mysticism of the Hindus was a reaction against the austere religion and practical ceremonial of the sacred scriptures, the *Vedas*. If its trend were summarized it might justly be said that the *Vedas* point champion detachment; the pantheistic identification of the subject and object, worshiper and

worship, aimed at ultimate absorption in the Infinite; inculcating transcendence from the material world through the most minute self-examination, the cessation of physical powers; and belief in the spiritual guidance of the guru or mystical adept.

For the Indian theosophist there is only one Absolute Being, the One Reality. However, in popular Hinduism, the pantheistic doctrine of *Ekam advitiam* "the One without Second" supposes a countless pantheon of gods, great and small, and a rich demonology, but these should be understood ultimately as merely illusions of the soul and not realities. Upon the soul's coming to fuller knowledge, its illusions are totally dispelled. According to such a theory, to the ordinary man and woman the impersonality of the Absolute being is too remote, and they require a symbolic deity to bridge the gulf between the impersonal Absolute and the very material self, hence the numerous gods of Hinduism regarded by the initiated merely as manifestations of the Supreme Spirit.

In this way, even the everyday forms of temple idols can be seen as possessing higher meaning. As Sir Alfred Lyall stated,

"It [Brahminism] treats all the worships as outward visible signs of the same spiritual truth, and is ready to show how each particular image or rite is the symbol of some aspect of universal divinity. The Hindus, like the pagans of antiquity, adore natural objects and forces,—a mountain, a river, or an animal. The Brahmin holds all nature to be the vesture or cloak of indwelling divine energy which inspires everything that produces all or passes man's understanding."

A life time of asceticism has from the remotest times been regarded in India as a true preparation for communion with the deity. Asceticism has been extremely prevalent especially in connection with the cult of the god Siva, who is in great measure regarded as the prototype of this class.

The yogis (disciples of the yoga philosophy) practice mental abstraction, and are popularly supposed to attain to superhuman powers. In some cases their extreme ascetic practices have resulted in madness or mental vacancy and many claimed paranormal powers, as in Spiritualism, have turned out to be jugglery and conjuring. Charlatans, of course, exist in all religions. The authentic prerequisites of the training of a yogi preclude such imposture and warn against the vanity of displaying supernatural powers.

The paramahansas, that is "supreme swans," are believed to have achieved communion with the world-soul through spiritual disciplines and meditation. They are said to be equally indifferent to pleasure or pain, insensible to heat or cold, and incapable of satiety or want. The sannyasis are those who renounce the world and live as wandering monks or residents in an ashram or spiritual retreat. The *dandis*, or staff-bearers, are worshipers of Siva in his form of Bhairava the Terrible.

J. C. Oman in *Mystics, Ascetics and Saints of India* (1903) said of these sadhus or holy men,

"*Sadhuism*, whether perpetuating the peculiar idea of the efficacy of asceticism for the acquisition of far-reaching powers over natural phenomena, or bearing its testimony to the belief in the indispensableness of detachment from the world as a preparation for the ineffable joy of ecstatic communion with the Divine Being, has undoubtedly tended to keep before men's eyes, as the highest ideal, a life of purity, self-restraint, and contempt of the world and human affairs. It has also necessarily maintained amongst the laity a sense of the righteous claims of the poor upon the charity of the more affluent members of the community. Further, *Sadhuism*, by the multiplicity of the independent sects which have arisen in India has engendered and favoured a spirit of tolerance which cannot escape the notice of the most superficial observer."

Of the three main branches of Hinduism, the most esoteric is the Shaktas. The Shaktas are worshipers of the shakti or the female principle as a creative and reproductive agency. Each of the principal gods possesses his own Shakti, through which his creative acts are performed. The Shaktas or Tantrics developed an elaborate picture of the subtle anatomy of the individual,

proposing that each person had a secondary body composed of spiritual/psychic energies. In *Tantra*, sexual energy in the yogi is manifested in a pure form as kundalini, a psycho-physiological force resting like a coiled snake at the base of the spine. When awakened, the kundalini travels up the spine to the several psychic centers called chakras and eventually to the top of the head. The rise of the kundalini to the highest chakra brings higher consciousness and spiritual enlightenment.

Tantrics usually can be divided into two distinct groups. The original self-existent gods were supposed to divide themselves into male and female energies, the male half occupying the right-hand and the female the left-hand side. From this conception we have the two groups of "right-hand" observers and "left-hand" observers. In distinction to the ascetic world-denying approach to the religious life, Tantra does not offer enlightenment as a result of denying the material world, but from using it. Tantric practice takes things specifically denied to the ascetic and accepts them as the means "of overcoming the world and gaining enlightenment. The righthand path does this symbolically, the left hand path actually eats denied food and participates in denied activities. Most controversial of all is sexual activity, for which tantrics have been most frequently criticized. The left-hand path of Tantra involves participation in sexual intercourse as a means of union with the goddess.

The right hand tantrism was expounded by Sri Aurobindo and Pandit Gopi Krishna. Lefthand tantrism has found a major exponent in Swami Satyananda Saraswati whose students have moved to the west.

Brahmanism

Brahmanism is a system originated by the Brahmins, the sacerdotal caste of the Hindus, at a comparatively early date. It is the mystical religion of India *par excellence*, and represents the older beliefs of its peoples. It states that the numerous individual existences of animate nature are only so many manifestations of the one eternal spirit towards which they tend as their final goal of supreme bliss. The object of life is to prevent oneself sinking lower in the scale, and by degrees to raise oneself in it, or if possible to attain the ultimate goal immediately from such state of existence as one happens to be in.

The socio-religious Code of *Manu* concludes "He who in his own soul perceives the supreme soul in all beings and acquires equanimity towards them all attains the highest state of bliss." Mortification of animal instincts, absolute purity and perfection of spirit, were the moral ideals of the Brahmin class. But it was necessary to pass through a succession of four orders or states of existence before any hope of union with the deity could be held out. These were: that of *brahmacharin*, or student of religious matters; *grihastha*, or householder; *varnaprastha* or hermit; and *sannyasin* or *bhikshu*, religious mendicant.

Virtually every man of the higher castes practiced at least the first two of these stages, while the priestly class took the entire course. Later, this was by no means the rule, as the scope of study was intensely exacting, often lasting as long as forty-eight years. The neophyte had to support himself by begging from door to door.

He was most often guided by a spiritual preceptor. After several years of his tuition he was married. It was considered absolutely essential that he should leave a son behind him to offer food to his spirit and to those of his ancestors. He was then said to have become a "house-holder" and was required to maintain the fire perpetually that he brought into his house upon his marriage day.

Upon growing older, the time arrived for him to enter the third stage of life. Having fulfilled his *dharma* (social and religious obligations) he now became aware of the transitory nature of the material life and found it necessary to become preoccupied with more eternal spiritual truth. He consequently cut himself off from family ties except (if she wished) his wife, who might accompany him, and went into retirement in a lonely place, carrying with him his sacred fire, and the instruments

necessary for his daily sacrifices. Scantly clothed, the anchorite lived entirely on food growing wild in the forest—roots, herbs, wild grain, and similar primitive nourishment. He was not permitted to accept gifts unless absolutely necessary. His time was spent in studying the metaphysical portions of the *Vedas* under the guidance of a *guru*, in making offerings, and in practicing austerities with the object of producing entire indifference to worldly desires.

In this way he fitted himself for the final and most exalted order, that of religious mendicant or *bhikshu*. This consisted solely of meditation. He took up his abode at the foot of a tree in entire solitude and only once a day at the end of his labors might he go near the dwellings of men to beg a little food. In this way he waited for death, neither desiring extinction nor existence, until at length it reached him, and was absorbed in the eternal Brahma.

The doctrines of Brahmanism are to be found in the vedanta philosophic system, which recognizes the *Vedas*, a collection of ancient Sanskrit hymns, as the revealed source of religious belief through the visions of the ancient *rishis* or seers. The Upanishads are later scriptures (after 1000 B.C.E.). The *Vedas* and *Upanishads* are the most widely accepted holy writings in India. A large number of later writings are also accepted by various groups as sacred scripture. Among the most popular of these later scriptures is the *Bhagavad-Gita*.

As before noted, the Hindu regarded the entire gamut of animated nature as being traversed by the one soul, which journeyed up and down the scale as its actions in its previous existence were good or evil. To the Hindu the vital element in all animate beings appears essentially similar, and this observation gave credence to the Brahmanical theory of reincarnation that took such a powerful hold upon the Hindu mind.

Demonology

A large and intricate demonology appears as part of Hindu mythology. The gods were at constant war with demons. Vishnu slew more than one demon, but Durga appeared to have been a great enemy of the demon race. The *asuras*, probably a very ancient and aboriginal pantheon of deities, later became demons in the popular imagination, and the *rahshasas* may have been cloud-demons. They were described as cannibals, could take many forms, and were constantly menacing the gods. They haunted cemeteries, disturbed sacrifices, animated the dead, and harried and afflicted mankind in all sorts of ways. There were in fact somewhat similar to the vampires of Slavonic countries—assisting the conjecture that the Slavonic vampires were originally cloud-spirits.

We find the gods constantly harassed by demons, and on the whole may be justified in concluding that just as the Tuatha-de-danaan harassed the later deities of Ireland, so did these aboriginal gods lead an existence of constant warfare with the divine beings of the pantheon of the immigrant Aryans.

Popular Witchcraft & Sorcery

The popular witchcraft and sorcery of India resembles that of Europe. The Dravidian or aboriginal peoples of India have always been strong believers in sorcery, and it is possible that this is an example of the mythic influence of a conquered people. They are nonetheless extremely reticent regarding any knowledge they possess of it.

It seems possible that the demands made upon the popular religious sense by Brahmanism crushed the superstitions of the popular occult practices of the very early period, and confined the practice of minor sorcery, (malevolent magic), to the castes of Dravidian or aboriginal stock. Witchcraft seems most prevalent among the more isolated peoples like the Kols, Bhils, and Santals.

The nomadic peoples were also strong believers in sorcery, one of the most dreaded forms of which was the *Jigar Khor*, or liver-eater, of whom Abul Fazl (1551-1602) stated:

“One of this class can steal away the liver of another by looks and incantations. Other accounts say that by looking at a person he deprives him of his senses, and then steals from him something resembling the seed of a pomegranate, which he hides in the calf of his leg; after being swelled by the fire, he distributes it among his fellows to be eaten, which ceremony concludes the life of the fascinated person. A *Jigar Khor* is able to communicate his art to another by teaching him incantations, and by making him eat a bit of the liver cake. These *Jigar Khors* are mostly women. It is said they can bring intelligence from a long distance in a short space of time, and if they are thrown into a river with a stone tied to them, they nevertheless will not sink. In order to deprive any one of this wicked power, they brand his temples and every joint of his body, cram his eyes with salt, suspend him for forty days in a subterranean chamber, and repeat over him certain incantations.”

The witch does not, however, devour the man's liver for two and a half days, and even if she has eaten it, and is put under the hands of an exorcizer, can be forced to substitute a liver of some animal in the body of the man whom she victimized. Folk tales also exist about witches taking out the entrails of people, sucking them, and then replacing them.

All this undoubtedly illustrates, as in ancient France and Germany, and probably also in the Slavonic countries, the manner in which the witch and vampire were believed to be essentially one and the same. In India the archwitch *Ralaratri*, or “black night” has the joined eyebrows, large cheeks, widely-parted lips, and projecting teeth, of the Slavonic werewolf and is a veritable vampire. But she also possesses the powers of ordinary witchcraft—second-sight, the making of philters, the control of tempests, the evil eye, and so forth.

Witches also took animal forms, especially those of tigers, and stories of trials are related at which people gave evidence that they had tracked certain tigers to their lairs, which upon entering they had found tenanted by a notorious witch or wizard. For such witch-tigers the usual remedy was to knock out their teeth to prevent their doing any more mischief.

Strangely enough, the Indian witch, like her European prototype, was very often accompanied by a cat. The cat, said the jungle people, is aunt to the tiger, and taught him everything but how to climb a tree. Zalim Sinh, the famous regent of Kota, believed that cats were associated with witches, and imagining himself enchanted ordered that every cat should be expelled from his province.

As in Europe, witches were known by certain marks. They were believed to learn the secrets of their craft by eating offal of all kinds. The popular belief concerning them was that they were often very handsome and neat, and invariably applied a clear line of red lead to the parting of their hair. They were popularly accused of exhuming dead children and bringing them to life to serve occult purposes of their own. Witches could not die as long as they were witches and until (as in Italy) they could pass on their knowledge of witchcraft to someone else.

They recited charms backwards, repeating two letters and a half from a verse in the *Quran*. If a certain charm was repeated “forwards,” the person employing it would become invisible to his neighbor, but if he repeated it backwards, he would assume whatever shape he chose.

A witch could acquire power over her victim by getting possession of a lock of hair, the paring of nails, or some other part of his body, such as a tooth. For this reason Indian people were extremely careful about the disposal of these particular body parts, burying them in the earth in a place covered with grass, or in the neighborhood of water, which witches universally disliked. Some people even cast the cuttings of their hair into running water.

Like the witches of Europe, these witches also made images of persons out of wax, dough, or similar substances, and tortured them with the idea that the pain would be felt by the person whom they desired to injure.

In India the witches' familiar was known as a *bir* or the “hero,” who aided her to inflict injury upon human beings. The power of the witch was greatest on the 14th, 15th, and 29th of each month, and in particular on the Feast of Lamps (*Diwali*) and the Festival of Durga.

Witches were often severely punished amongst the isolated hill-folk and diabolical ingenuity was shown in torturing them. To nullify their evil influence, they were beaten with rods of the castor-oil plant and usually died in the process. They were often forced to drink filthy water used by couriers in the process of their work. If not, their noses were cut off, or they were put to death. It has also been reported that their teeth were often knocked out, their heads shaved and offal thrown at them. In the case of women, their heads were shaved and their hair was attached to a tree in some public place. They were also branded, had a ploughshare tied to their legs or were made to drink the water of a tannery.

During the Mutiny, when British authority was relaxed, the most atrocious horrors were inflicted upon witches and sorcerers by the Dravidian people. Pounded chili peppers were placed in their eyes to see if they would bring tears, and the wretched beings were suspended from a tree head downwards, being swung violently from side to side. They were then forced to drink the blood of a goat, and to exorcize the evil spirits that they had caused to enter the bodies of certain sick persons. The mutilations and cruelties practiced on them were severe; but one of the favorite ways of counteracting the spells of a witch was to draw blood from her, and the local priest would often prick the tongue of the witch with a needle and place the resulting blood on some rice and compel her to eat it.

In Bombay state, the Tharus people were supposed to possess special powers of witchcraft, so that the “Land of Tharus” is a synonym for witch-land. In Gorakhpur, witches were also very numerous and the half-gypsy *banjaras*, or grain-carriers, were notorious believers in witchcraft. In his *Popular Religion and Folk-lore of Northern India* (1896) William Crooke, who did much to elucidate India's popular mythology, stated regarding the various types of Indian witches:

“At the present day [ca. 1895] the half-deified witch most dreaded in the Eastern Districts of the North-western Provinces is Lona, or Nona, a *Chamarin* or woman of the currier caste. Her legend is in this wise. The great physician Dhanwantara, who corresponds to Luqman Hakim of the Muhammadans, was once on his way to cure King Parikshit, and was deceived and bitten by the snake king Takshaka. He therefore desired his sons to roast him and eat his flesh, and thus succeed to his magical powers. The snake king dissuaded them from eating the unholy meal, and they let the cauldron containing it float down the Ganges. A currier woman, named Lona, found it and ate the contents, and thus succeeded to the mystic powers of Dhanwantara. She became skilful in cures, particularly of snake-bite. Finally she was discovered to be a witch by the extraordinary rapidity with which she could plant out rice seedlings. One day the people watched her, and saw that when she believed herself unobserved she stripped herself naked, and taking the bundle of the plants in her hands threw them into the air, reciting certain spells. When the seedlings forthwith arranged themselves in their proper places, the spectators called out in astonishment, and finding herself discovered, Nona rushed along over the country, and the channel which she made in her course is the Loni river to this day. So a saint in Broach formed a new course for a river by dragging his clothes behind him. . .

“Another terrible witch, whose legend is told at Mathura, is Putana, the daughter of Bali, king of the lower world. She found the infant Krishna asleep, and began to suckle him with her devil's milk. The first drop would have poisoned a mortal child, but Krishna drew her breast with such strength that he drained her life-blood, and the fiend, terrifying the whole land of Braj with her cries of agony, fell lifeless on the ground. European witches suck the blood of children; here the divine Krishna turns the tables on the witch.

“The Palwar Rajputs of Oudh have a witch ancestress. Soon after the birth of her son she was engaged in baking cakes. Her infant began to cry, and she was obliged to perform a double duty. At this juncture her husband arrived just in time to see his demon wife assume gigantic and supernatural proportions, so as to allow both the baking and nursing to go on at the same time. But finding her secret discovered, the witch disappeared, leaving her son as a legacy to her astonished husband. Here, though the story is incomplete, we have almost certainly, as in the case of Nona Chamarin, one of the Melusina type of legend, where the supernatural wife leaves her husband and children, because he violated some taboo, by which he is forbidden to see her in a state of nudity, or the like.”

The aborigines of India lived in great fear of ghosts and invisible spirits, and a considerable portion of their time was given up to averting the evil influences of these. Protectives of every description littered their houses, and the approaches to them, and they wore numerous amulets for the purpose of averting evil influences. Regarding these, W. Crooke stated:

“Some of the Indian ghosts, like the *ifrit* of the Arabian Nights, can grow to the length of ten *yojanas* or eighty miles. In one of the Bengal tales a ghost is identified because she can stretch out her hands several yards for a vessel. Some ghosts possess the very dangerous power of entering human corpses, like the *Vetala*, and swelling to an enormous size. The *Kharwars* of Mirzapur have a wild legend which tells how long ago an unmarried girl of the tribe died, and was being cremated. While the relations were collecting wood for the pyre, a ghost entered the corpse, but the friends managed to expel him. Since then great care is taken not to leave the bodies of women unwatched. So, in the Punjab, when a great person is cremated the bones and ashes are carefully watched till the fourth day, to prevent a magician interfering with them. If he has a chance, he can restore the deceased to life, and ever after retain him under his influence. This is the origin of the custom in Great Britain of waking the dead, a practice which ‘most probably originated from a silly superstition as to the danger of a corpse being carried off by some of the agents of the invisible world, or exposed to the ominous liberties of brute animals.’ But in India it is considered the best course, if the corpse cannot be immediately disposed of, to measure it carefully, and then no malignant *Bhut* can occupy it.

“Most of the ghosts whom we have been as yet considering are malignant. There are, however, others which are friendly. Such are the German Elves, the Robin Goodfellow, Puck, Brownie and the Cauld Lad of Hilton of England, the *Glashan* of the Isle of Man, the *Phouka* or *Leprechaun* of Ireland. Such, in one of his many forms, is the *Brahmadaitya*, or ghost of a Brahman who has died unmarried. In Bengal he is believed to be more neat and less mischievous than other ghosts; the *Bhuts* carry him in a palanquin, he wears wooden sandals, and lives in a Banyan tree.”

Psychical Research and Parapsychology

While Madame Blavatsky's Theosophist movement did find its way to India, the scientific study of psychical phenomena in India really belongs to the period following independence (1948). A small beginning took place in 1951 at the Department of Philosophy and Psychology of Benares Hindu University under Bhikhan L. Atreya, when parapsychology was included as a postgraduate subject, but it did not make much progress. Other Indian scholars such as C. T. K. Chari and S. Parthasarthy of Madras, and Prof. & Mrs. Akolkar of Poona did become interested in psychical phenomena. Prof. Chari took a special interest in scientific and statistical approaches and published papers in the *Journal* of the American Society of Psychical Research.

Another pioneer was K. Ramakrishna Rao, professor and head of the Department of Psychology and Parapsychology at Andhra University who worked for several years at Duke University, North Carolina, and then established the department

at Andhra University and collaborated with B. K. Kanthamani. Rao subsequently became president of the Parapsychological Association for 1965 and 1978, and was later director of the Institute for Parapsychology, Durham, North Carolina.

In North India, Dr. Sampurananand first became interested in parapsychology when Education Minister, and later initiated study of the paranormal at the University of Lucknow in conjunction with Kali Prasad, head of the Department of Philosophy and Psychology. When Sampurananand was appointed Governor of Rajasthan, he helped to establish a department of parapsychology at the Rajasthan University at Jaipur, although this was subsequently closed. Since then, however, there has been interest in the subject for postgraduate degrees in Lucknow and Agra Universities.

In 1962–63, the Bureau of Psychology in Allahabad took up a research project in parapsychology, studying (ESP) Extra sensory perception in schoolchildren. The results were published in the *International Journal of Parapsychology* in the Autumn 1968 issue.

In 1964, Jamuna Prasad, president of the Indian Institute of Parapsychology, Allahabad, assisted Ian Stevenson who visited India to investigate reported cases of reincarnation first hand. A group of researchers took part in this project, which involved a Specific Trait Questionnaire designed to assess the possible impressions of past experiences carried over to another incarnation. With the formal establishment of the Indian Institute of Parapsychology, another valuable project on “Paranormal Powers Manifested During Yogic Training” was undertaken with a grant from the Parapsychology Foundation.

Of a slightly different nature was “Project Consciousness” inaugurated in December 1966 by Karan Singh, Minister of Health and Family Planning. This project, conducted by the National Institute of Mental Health and Neuro Sciences, Bangalore, was largely concerned with exploration of the ancient Hindu concept of *kundalini* as a psycho-physiological force in humans related to sexual energy, and in a sublimated form, to levels of higher consciousness. Interest stemmed from the work of Pandit Gopi Krishna, one of several modern spiritual teachers who revived interest in the subject through his writing and teaching activity. The project languished after a change of government.

Indian publications concerned with parapsychology have included: *Darshana International* (quarterly journal of philosophy, psychology, psychical research, religion and mysticism); *Psychics International* (quarterly journal of psychic and yoga research); *Parapsychology* (an Indian journal of parapsychological research from the department of parapsychology; Rajasthan University, Jaipur), discontinued with the closure of the Department of Parapsychology at Rajasthan University; and the *Journal of Indian Psychology* (Andhra University).

The journal *Kundalini* (formerly *Kundalini & Spiritual India*) was devoted to the study of consciousness evolution arising from the work of Gopi Krishna and embodying more the mystical realm than parapsychological. In this connection, a Central Institute for Kundalini Research was established at Srinagar, Kashmir, although it became inactive following the Gopi Krishna's death in 1984. The influence of the mysticism and gurus from India have been a strong influence in America for decades, particularly since the 1950s.

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Indian Rope Trick

A legendary illusion said to have been witnessed by travelers in India and other Oriental countries. As classically described, the demonstration starts with the magician throwing a rope high into the air. The rope stays vertical and a boy assistant of the magician climbs up the rope and disappears from sight. The magician calls to the boy in apparent anger, demanding his return, then puts a sharp knife in his teeth and also climbs the rope and disappears high into the air. There is then the sound of a fierce quarrel; the dismembered limbs of the boy, followed by his bleeding trunk and head, are thrown down to the ground. The magician comes down the rope, kicks the limbs, throws a cloth over them or puts them in a basket, and in a moment the boy reappears whole, none the worse for the experience.

Travelers' tales often included the detail that a photographer took a picture, which proved blank on developing the negative, or alternatively showed only the magician sitting on the ground without a rope, suggesting that the whole exhibition was a collective hallucination induced by the magician.

An early account of the illusion is that of the great Moslem traveler Ibn Batuta (1304–1378), who claimed to witness it in Hang-chow, China. Two centuries later a wandering juggler demonstrated a version of the trick in Germany. Pu Sing Ling, a seventeenth-century Chinese author, wrote that he saw the trick at Delhi, India, in 1630, but it was performed using a 75-foot chain instead of a rope. Edward Melton, a British sailor, saw the trick performed at Batavia by Chinese conjurers about 1670. Since then there have been several reports and numerous rumors of the trick by British travelers and residents in India, continuing until modern times. The British newspaper the *Daily Mail* carried several firsthand accounts of different versions of the trick (beginning on January 8, 1919) and even ran a photograph.

The various reports by people who have actually witnessed the trick suggest that it is an illusion accomplished by a combination of concealed wires, special lighting assisted by a sun low in the sky at the end of the day, and a dissected monkey whose parts can be thrown from the air. Given modern devices there are other methods that could be used to assist in the illusion.

One version of the trick was demonstrated in India by the American illusionist John Keel, who used carefully suspended wires invisible to the spectators, over which a rope was thrown and secured by a hook. Keel claimed that he learned the trick from an Indian holy man who was no longer interested in illusions.

However, there are still some feats of Indian fakirs that have not been explained by simple illusion. These include various acts of levitation done in the round, with prying eyes at every angle. Some have suggested that such events argue for the existence of a rare but genuinely occult power.

According to traditional Hindu yoga teachings, levitation and other supernormal powers are possible at a certain stage of yogic development. The material world itself is regarded as *maya* (illusion), an inferior reality that may be transcended by advanced yogis. The great Hindu religious teacher Shankaracharya (b. eighth century C.E.) cites the classic form of the Indian rope trick in his commentary on the scripture Mandukya Upanishad, using this as an example of the illusory nature of empirical reality. He points out that although the spectators appear to witness the marvels of the trick, in reality the magician is simply seated on the ground veiled by his own magic. This discussion suggests that Shankaracharya had seen the trick performed and that he thought it to be achieved by the magician's transcending empirical reality and communicating an illusory demonstration to the spectators. In modern terms Shankaracharya is suggesting that what today would be thought of as a collective hallucination achieved by the supernormal powers of an occultist.

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Indridason, Indridi (1883–1912)

Powerful Icelandic medium (discovered by the novelist Einar H. Kuaran) who was the subject of systematic experiments between the years 1904 and 1909 by the Psychic Experimental Society of Reykjavik, which was established for the purpose of studying this mediumship, the first that Iceland had known. Indridason, who was under exclusive contract to the society, began with automatic writing and trance speaking. After that telekinesis, levitation, materialization, and direct voice developed. He also had healing powers. The phenomena was so strong that direct voice was heard and levitations took place in the presence of 60 to 70 sitters.

Indridason's chief control claimed to be a brother of his grandfather, a university professor at Copenhagen. The power of the medium was at its height in 1909. During the summer he contracted typhoid fever and later consumption, dying in a sanatorium in August 1912.

The experimental society disbanded after his death. Harald Nielsson, professor of theology at the University of Reykjavik, was the chief exponent of the genuineness of Indridason's power (*Light*, October–November 1919). The *Journal of the American Society for Psychical Research* (1924, p. 239) published a critical analysis of the phenomena by Prof. Gudmundur Hanneson of the University of Reykjavik. He concludes: "The phenomena are unquestionable realities."

Sources:

Gissurason, Loftur R., and Erlendur Haraldsson. "The Icelandic Physical Medium Indridi Indridason." *Proceedings of the Society for Psychical Research* 57, 214 (January 1989).

Inedia

Technical term for the claimed ability to survive without taking nourishment. This ability has been reported of various saints throughout history, and in modern times of the Bavarian peasant woman Therese Neumann, who is said to have existed for many years without food, taking only a little water.

Infernal Court

Johan Weyer (1515–88) and other demonologists knowledgeable in the lore of the infernal regions claimed to have discovered there princes and high dignitaries, ministers, ambassadors, and officers of state, whose names and occupations are listed as precisely as in any earthly census. Satan is no longer the sovereign of Hades but is leader of the opposition, the true leader being Beelzebub.

According to Weyer, the demons number 7,405,926, commanded by 72 princes. The anonymous author of *Le Cabinet du Roy de France* (1581) amends these figures to 7,409,127 demons and 79 princes.

Although demons are specifically named in many inspired catalogs and invoked by sorcerers from their grimoires, there is no real agreement on names and numbers, and in all these fantastic works it is not difficult to see that they represent a distorted reflection of social organization of the world of their time.

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Influence

In mediumistic terminology *influence* is equivalent to “spirit.” The American medium Lenora Piper applied it to objects that, by virtue of association of ideas or magnetism of the late owner, helped her to establish communication with the deceased. The presence of such objects, she declared, helped her to clear the ideas of the communicators. The term *influence* was used earlier by practitioners of animal magnetism to denote the mesmeric force between operator and subject.

INFO See International Fortean Organization

INFO (Journal)

Journal of the International Fortean Organization, continuing the research of the late Charles Fort into inexplicable events, prodigies, mysteries, and so forth. Address: INFO, P.O. Box 367, Arlington, VA 22210-0367. (See also Doubt; Fortean Times)

Information Services for Psi Education

A clearinghouse for information on sources of parapsychology in New York City. It was formed to provide facts on individuals, organizations, and research findings for the benefit of librarians and educators. Apparently now inactive.

Informazioni de Parapsicologia

Semiannual Italian publication reporting research in parapsychology; includes news and book reviews. Last known address: Centro Italiano di Parapsicologia, Via Belvedere 87, 81027 Naples, Italy.

Inglis, Brian (1916–1993)

Irish author and journalist, an authority on alternative medicine and paranormal topics. Inglis was born on July 31, 1916, in Dublin. He attended Shrewsbury and Magdalene Colleges, Oxford (B.A., honors) and Dublin University (Ph.D.). He served in the Royal Air Force during World War II and afterward became a journalist and author. He was editor of *The Spectator* (1959–62).

His original outlook on and mistrust of scientific dogma led him to join the Society for Psychical Research in the early 1960s and make his own investigation into paranormal subjects. He was a founding member of the K.I.B. Foundation, with Arthur Koestler, formed to encourage and promote research in fields presently outside scientific orthodoxies, such as parapsychology and alternative medicine. (After the death of Arthur Koestler, the organization was renamed The Koestler Foundation.)

Inglis wrote numerous books on Irish history, unorthodox medicine, and the paranormal. He was also a consultant to the serial publication *The Unexplained*.

Parapsychologist Scott Roge complained that Inglis had a bad habit in his writing of suppressing negative information about psychics and researchers he favored by failing to note cases of fraud that were uncovered. Inglis died in 1993.

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Initiates of Thanateros

The Initiates of Thanateros (IOT) is the primary organization perpetuating the practice of chaos magick, a new magical teaching that emerged in the 1960s out of the world of Austin Osman Spare (1886–1956). Chaos magick developed out of the earlier ceremonial magic. It adopted an essentially Eastern view of reality that begins with the universe understood as a transcendent everchanging whole. It is beyond intellectual grasp, but can be mystically encountered and perceived. Chaos is the name given that whole universe. Chaos is not the opposite of order, but the order that is beyond what can be conceived.

Chaos magick places a considerable emphasis on the individual subconscious as the focus of magical activity. As in Eastern thought, the essential self is seen as identical with the whole. The self is also seen as the source of magical power, hence there is no attempt in magical training to attune the individual with either deities or power outside of or apart from the self.

Chaos magick emerged in the 1960s, and an informal “Circle of Chaos” developed in England around Ray Sherwin and Julian Wilde, who wrote the initial works on chaos theory and practice. During the 1970s, Peter J. Carroll emerged as the primary theoretician of chaos magick, and he took the lead in the formation of the Initiates of Thanateros as a new magical order that would serve as a vehicle for chaos magick. By this time,

chaos magick had spread across Europe and the formal organization of the Pact of the IOT occurred in Austria in 1977.

The pact is loosely organized as a network of magicians and certain people designated to perform various functions. Local temples, the basic organization units, are encouraged to experiment with rituals and disciplines and to share results with the larger order. It is understood that those that are most successful will be widely used and become the basis for further change. Less successful ideas will fall by the wayside.

The pact exists solely to provide space for its members to pursue the Great Work, i.e., magick, and to provide gathering and programs for the spread of magick in what is considered the New Aeon. The writings of Peter J. Carroll have been widely accepted and used within the IOT. Chaos magick has spread around the world and IOT temples now exist in more than a dozen countries. IOT in the United Kingdom may be contacted at BM Sorcery, London WC1N 3XX. IOT in the United States is headquartered at P.O. Box 92012, Milwaukee, WI 53202. A complete list of contacts internationally can be found on its website at <http://www.chaosmagick.org/>.

Sources:

Carroll, Peter J. *Liber Null & Psychonaut*. York Beach, Maine: Samuel Weiser, 1987.

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Initiation

The process of entry into a secret society, an occult group, or a mystical stage of religion. The idea of initiation was inherited by the Egyptians and Assyrians from Neolithic peoples who possessed secret organizations or "mysteries" analogous to those of the Medwiwin of the North American Indians or those of the Australian Blackfellows. Initiation was a stage in the various grades of the Egyptian priesthood and the mysteries of Eleusis and Bacchus. These processes probably consisted of tests of courage and fidelity (as with the ordeals of primitive peoples) and included such acts as sustaining a severe beating, drinking blood, real and imaginary; and so forth.

In the *Popol Vuh*, the saga of the Kiche Indians of Guatemala, there is a description of the initiation tests of two hero-gods on entrance to the native equivalent of Hades. Indeed, many of the religious mysteries typified the descent of man into hell and his return to earth, based on the corn mother legend of the resurrection of the wheat plant.

Initiation into the higher branches of mysticism, magic, and Theosophy is largely symbolic and is to be taken as implying a preparation for the higher life and the regeneration of the soul. Typical of such rites are the ceremonies for initiation and advancement of Freemasons.

The great religions instituted initiation rituals, such as the baptism and laying on of hands in Christianity, and the circumcision and bar mitzvah in Judaism.

The ordeal rituals of initiation into Freemasonry echo older ceremonies symbolizing the mysteries of birth, pain, death, and the life of the soul. Many trades also have traditional ordeal ceremonies for the initiation of young apprentices, similar to those instituted by college fraternities.

In esoteric traditions, both Eastern and Western, initiation refers to the entrance into various levels of purification of the individual through development at all levels of experience—body, mind, emotions, and soul—as discussed in various forms of magical and mystical traditions. Initiation can be used in a somewhat watered-down sense, and is adaptable to any new insight brought about by the ups and downs of living. However, it more properly is used to refer to those insights created by a planned system of inner development while the individual is involved in mastering a particular system of esoteric teachings.

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Oliver, Rev. George. *The History of Initiation, in Twelve Lectures; comprising a Detailed Account of the Rites & Ceremonies, Doctrines and Discipline, of all the Secret and Mysterious Institutions of the Ancient World*. London: Richard Spencer, 1829. Rev. ed. 1841.

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In Light Times

In Light Times is a post-New Age networking periodical published in Las Vegas, Nevada, but serving Nevada, Arizona, Southern California, and Utah. Published monthly, it is distributed free at sites throughout its target area. *In Light Times* was founded in 1989 and has steadily grown into a substantive magazine that each month includes a selection of feature articles that covers the whole spectrum of New Age concerns including holistic health, channeling, spiritual development, prosperity consciousness, meditation, global changes, and various transformative practices. It has also been able to include articles by and/or interviews with many notables in the New Thought and New Age community, recent issues including, for example, Marianne Williamson, Lazaris (Jac Purcel), Alan Cohen, Danion Brinkley, Deepak Chopra, and Raymond Moody.

Each issue also includes a variety of monthly columns including book reviews, astrology, and the popular column by New Thought teacher Louise Hay. An events calendar carries notices of related events, especially in the Las Vegas Area. Like many New Age network magazines, advertising is an important feature and fills much of the content of each issue.

In Light Times has been one of the New Age periodicals to make the jump to an electronic format. It offers potential readers the option of an abridged e-mail copy of the magazine and has an expansive Internet site that includes the favorite articles, including editor Michelene K. Bell's editorials, from past issues. The magazine also sponsors occasional events in Las Vegas and a weekly radio show on a local station. In spite of its fame as a gambling/entertainment center, Las Vegas is also a normal urban center with a large and active religious and meta-physically oriented community.

In Light Times may be contacted at P.O. Box 35798, Las Vegas, NV 89133. Its Internet site is at <http://www.inlighttimes.com/>.

Sources:

In Light Times. <http://www.inlighttimes.com/>. May 16, 2000.

Inner Circle Kethra E'Da Foundation

A foundation established in 1945 by trance medium Mark Probert. Probert was recognized as a medium by Meade Layne of the Borderland Sciences Research Society, who helped assist him in his development. Gradually a set of teachers emerged who expressed the desire to use him as their means of communicating with the world. The sessions at which these spirit entities spoke were recorded, transcribed, and published by the foundation.

Probert died in 1969, and since then the foundation has preserved tape recordings of his trance lectures and circulated copies of those that were published. As of 1992 there were three centers associated with the foundation where people gathered to listen to the Probert tapes. The foundation may be contacted at P.O. Box 121722, San Diego, CA 92112.

Sources:

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Inner Forum Newsletter

Monthly publication featuring developments in parapsychology; included sections on yoga, astrology, pyramids, and related subjects. Last known address: P.O. Box 1611, Boise, ID 83701.

Inner Light Foundation

Betty Bethards emerged as a popular psychic and teacher in Northern California in the 1960s. Her message centered upon the potential for each person to develop a conscious awareness of God. Within each individual lie intuitive faculties which may be awakened and utilized for bringing about a realization of universal brotherhood. From this understanding she founded the Inner Light Foundation in 1969. Starting small, it grew through the era of the New Age Movement into one of the largest associations of psychically oriented people on the American West Coast during the 1980s. Bethards authored several books and became a popular speaker at New Age events.

The foundation's program is built upon Bethards' belief that individuals have three basic tools that allow them to actualize their own inner potentials and utilize their own inner guidance and insight. Thus she teaches people to become aware of their dreams, adopt various visualization/meditation techniques, and use affirmation. These are brought together in a powerful meditation technique that Bethards developed, the use of which allows the practitioner to gain inner awareness and a mystical consciousness and acquire different spiritual (psychic) abilities.

The foundation is centered in Petaluma, California (a San Francisco suburb), after many years in Novato, but regularly sponsors activities in various locations in both the San Francisco Bay Area and Los Angeles. By the mid-1990s membership in the foundation had reached above 10,000, most concentrated in the American West. Copies of its periodical, Inner Light Foundation *Illuminations*, may be secured from its headquarters at Box 750265, Petaluma, CA 94975. The webpage may be found at <http://www.innerlight.org/>.

Sources:

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Inner Sense Scientist Association See New Age World Religious and Scientific Research Foundation**Inner-Space Interpreters**

Publishers in the 1970s of three valuable guides to periodicals, recordings, and services in the fields of psi phenomena and New Age spiritual awareness: the *Guide to Psi Periodicals* (newspapers, magazines, newsletters); the *California Directory of Psi Services* (organizations, individuals, shops, services); and the *Guide to Psi Tape Recordings*. All three guides were edited by Elizabeth M. Werner. They were superseded by *Whole Again Resource Guide*, published by SourceNet, in Santa Barbara, California, in the 1980s.

Inner Voice

An auditory sensation covered, whether subjective or objective, by the term clairaudience. Clairaudience is usually conceived of as a purely mental phenomenon. One interesting description of the inner voice was offered by medium T. Herbert Noyes, before the London Dialectical Society in the last century: "I know that I should excite the derision of the sceptics if I were to say that I have conversed with spirits after a fashion which was asserted to be that in which spirits communicate with each other—by an "inner voice," which I could only compare to the sensation which would be caused by a telegraphic apparatus being hooked on to one of the nerve-ganglia—a distinctly audible click accompanying every syllable of the communication, which one could not say one heard, but of which one was made conscious by a new sense, and which was clearly distinguishable from thoughts originated in one's own mind."

InPSIder, The (Newsletter)

Monthly newsletter issued by the Parapsychological Services Institute (PSI), a nonprofit organization founded in 1986. PSI offered education and counseling for those wishing to explore the meaning of psychic and spiritual experiences. The first issue of *The InPSIder* was published in July 1992. Last known address: 5575 B Chamblee Dunwoody Rd., Ste. 323, Atlanta, GA 30338.

INPSITE (Psychical Research Database)

This computer catalog of the holdings of the American Society for Psychical Research is maintained in *Inmagic*, a software package designed for libraries and information centers. The software assists with serials control and circulation, and also connects with other computer systems. INPSITE contains records of book and journal collections, the pamphlet file, and the society's archives. Initially INPSITE emphasized items that did not appear in the existing card catalog—which closed in early 1987 with some 600 books and many pamphlets not yet cataloged—but as INPSITE expands, it hopes to provide access to the complete card catalog. Address: American Society for Psychical Research, 5 W. 73rd St., New York, NY 10023.

Insight (Journal)

Occasional publication of the Central Psi Research Institute. Last known address: 4800 N. Milwaukee Ave., Ste. 210, Chicago, IL 60630.

Insight (Magazine)

Quarterly magazine of occultism with a wide range of coverage, published by Deric Robert James, 25 Calmore Close, Stourvale Meadows, Bournemouth, Dorset, England.

Insight Northwest (Newsletter)

Bimonthly newsletter published by PsiCircle Center, concerned with New Age, holistic, and spiritual topics. Last known address: PsiCircle Center, P.O. Box 95341, Seattle, WA 98145.

Insights (Journal)

Monthly publication of the Jersey Society of Parapsychology, reporting on the society's activities and experiments in *psi* phenomena. Address: P.O. Box 2071, Morristown, NJ 07960.

Inspiration

A psychic state in which one becomes susceptible to creative spiritual influence or unwittingly lends oneself as an instrument for through-flowing ideas. It is the creative state of the artist, poet, and author, traditionally believed to be amenable to the wisdom of the muses or inspiring gods. In a state of inspiration, the prophets of various religions dictated scriptures or predicted future events. The term inspiration denotes a breathing in of the divine creative spirit, bringing perception of truth.

Numerous thinkers and artists have noted their own experience of inspiration. They describe states of outward passivity in which the mind becomes receptive to information that they cannot ascribe to their own intelligence. The inspiration of the muse in poets, painters, and musicians, when considered universally, resembles the experiences of mediums, channels, and psychics.

The philosopher Ferdinand Schiller wondered where his thoughts came from; they frequently flowed through him "independent of the action of his own mind." Mozart stated, "When all goes well with me, when I am in a carriage, or walking, or when I cannot sleep at night, the thoughts come streaming in upon me most fluently; whence or how is more than I can tell." Beethoven said, "Inspiration is for me that mysterious state in which the entire world seems to form a vast harmony, when every sentiment, every thought re-echoes within me, when all the forces of nature become instruments for me, when my whole body shivers and my hair stands on end."

Lord Beaconsfield, British statesman and novelist, admitted, "I often feel that there is only a step from intense mental concentration to madness. I should hardly be able to describe what I feel at the moment when my sensations are so strangely acute and intense. Every object seems to be animated. I feel that my senses are wild and extravagant. I am no longer sure of my own existence and often look back to see my name written there and thus be assured of my existence."

The two satellites of Mars were discovered in 1877 by Professor A. Hall. One hundred seventy-five years earlier, Jonathan Swift wrote in *Gulliver's Travels* of the astronomers of Laputa: "They have discovered two small stars, or satellites, which revolve round Mars. The inner one is three diameters distant from the centre of the planet, the outer one five diameters; the first makes its revolution in ten hours, the second in twenty hours and a half." These figures, cited at the time as a proof of Swift's ignorance of astronomy, show a striking agreement with the later findings of Hall.

W. M. Thackeray in one of his "Roundabout Papers" (*Cornhill Magazine*, August 1862): "I have been surprised at the observations made by some of my characters. It seems as if an occult power was moving the pen. The personage does or says something and I ask: 'How did he come to think of that?'"

Lafcadio Hearn (1850–1904) said his writing was done in "periods of hysterical trance." He said he saw and heard things that were not real.

Of the inception of the chapter "The Death of Uncle Tom" in *Uncle Tom's Cabin*, one biographer of Harriet Beecher Stowe stated, "It seemed to her as though what she wrote was blown through her mind as with the rushing of a mighty wind."

Bogdan Hasdeu, the great Romanian writer, became a convinced Spiritualist after he automatically obtained messages from his deceased daughter. His father had been a distinguished linguist and was planning a standard dictionary of the Romanian language at the time of his death. Bogdan himself was a historian. When half through his *History of the Romanian People*, he suddenly plunged into the compilation of a vast dictionary, saying he felt that he was forced to do so. It is difficult to explain this case by ordinary psychological processes, since in a séance Bogdan later attended the medium (who could not speak Russian) passed into trance and wrote messages from his father in Russian urging him to complete the work.

The popular novelist and playwright Edgar Wallace wrote in the London *Daily Express* (June 4, 1928): "Are we wildly absurd in supposing that human thought has an indestructible substance, and that men leave behind them, when their bodies are dead, a wealth of mind that finds employment in a new host? I personally do not think we are. I am perfectly satisfied in my mind that I have received an immense amount of help from the so-called dead. I have succeeded far beyond the point my natural talents justified. And so have you—and you. I believe that my mind is furnished with odds and ends of intellectual equipment that have been acquired I know not how."

Sitting with W. T. Stead and Ada Goodrich-Freer, the medium David Anderson went into trance and gave the name of the hero and some incidents from a story that Goodrich-Freer had written but never published. A similar occurrence is recorded in H. Travers Smith's *Voices from the Void* (1919).

Hannen Swaffer interviewed a number of distinguished artists and writers on the method by which their work was produced. The majority of their statements, recorded in Swaffer's book *Adventures with Inspiration* (1929) attribute the imparting of creativity to a supernatural source.

According to ancient Hindu mysticism, there is a psychophysiological mechanism in human beings by which a condition of higher consciousness may be brought about by meditation or yoga practice, and in modern times there is some evidence that this condition—the raising of the kundalini—has occurred spontaneously in inventors and men of genius.

Sources:

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James, William. *The Varieties of Religious Experience*. London: Longmans Green, 1902.

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Kennard, Nina H. *Lafcadio Hearn, His Life and Work*. New York: D. Appleton and Co., 1912.

Inspirational Speakers

Trance mediums who deliver impromptu platform addresses on various subjects, often chosen by the audience, the contents of which seem to greatly surpass their normal intellectual power and knowledge. The degree of difference in knowledge and erudition between the medium awake and in a trance continues to be (in the case of New Age channeling) one of the primary arguments in favor of the spirit hypothesis. The history of Spiritualism is rich in accounts of inspirational mediums. Among the most famous mediums in the United States were Cora Richmond (first known as "Miss Cora Scott" and later as "Mrs. Hatch" and "Mrs. Tappan"), Emma Hardinge Britten, Thomas Lake Harris, Thomas Gale Forster, and Nettie Colburn (also known as "Maynard"). They were joined in England by William J. Colville, J. J. Morse, Anne Meurig Morris, Estelle Roberts, and Winifred Moyes.

The first American inspirational speaker who visited England shortly after the arrival of Maria B. Hayden was Emma Frances Jay (later Mrs. Emma Jay Bullene). Emma Hardinge Britten mentions a number of additional inspirational speakers in her survey *Modern American Spiritualism* (1870), among them a Miss Sprague, Charlotte Tuttle, Hattie Huntley, Frances Hyzer, and Mrs. M. S. Townsend. Trance speaker Henrietta Maynard had a special claim to fame since her oratory reportedly influenced Abraham Lincoln on the issue of emancipation.

In recent times the concept of trance speaking has experienced a remarkable revival as a New Age phenomenon, with the deviation that the New Age channels rarely allow the audience to suggest the topic for their regular discourses. Familiar names from the modern era include Edgar Cayce and Jane Roberts, who inspired a host of contemporary channelers, such as Elwood Babbitt, JZ Knight (who channels "Ramtha"), Jack Pursell ("Lazaris"), and Ruth Montgomery.

It is not always clear whether the trance message is coming from a real or fictitious communicating entity or whether it springs from a hidden level of consciousness of the channeler. It is therefore always wise, as with mediumship in general, to evaluate the phenomenon of channeling on the basis of the quality of inspiration and on the accuracy of information and insight.

Sources:

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Roberts, Jane. *Seth Speaks*. Englewood Cliffs, N.J.: Prentice-Hall, 1972. Stern, Jess. *Edgar Cayce: The Sleeping Prophet*. Virginia Beach, Va.: A.R.E. Press, 1967.

Institute for Anomalistic Criminology (IAC)

Specialized section of the Center for Scientific Anomalies Research (founded 1981). The IAC was formed by Marcello Truzzi to bring together behavioral science researchers and criminal investigation experts concerned with the interface between claims of scientific anomalies and criminal behavior. Concerns include such diverse topics as "occult crime" (e.g., claims of Satanic abuse), use of psychics by law enforcement agencies, spontaneous human combustion, involvement of "ap-

partitions" in crimes, and correlation between lunar phase and crime.

Address: Center for Scientific Anomalies Research, c/o Dr. Marcello Truzzi, Director, P. O. Box 1052, Ann Arbor, MI 48106-1052.

Sources:

Lyons, Arthur, and Marcello Truzzi. *Blue Sense: Psychic Detectives and Crime*. New York: Mysterious Press; New York: Warner Books, 1991.

The Institute for Consciousness Research (ICR)

A Canadian organization of individuals concerned with fostering public awareness of kundalini, the powerful life force believed by many Hindus to be possessed by all human beings, as understood in the teachings of Pandit Gopi Krishna. It was originally described in ancient Hindu treatises on yoga and spiritual development. ICR (Institute for Consciousness Research) believes this energy to be the divine guiding force behind the continuing evolution of human beings toward higher dimensions of consciousness and, as such, the mechanism responsible for all extraordinary talents, intuition, genius, inspiration, and spiritual illumination. The group encourages the scientific investigation of kundalini and is confident that such research will inevitably lead to a new understanding of evolution, religion, psychic gifts, insanity, and all other normal and abnormal phenomena of the mind.

ICR members are active in literary research concerned with kundalini and also support other groups concerned with related studies and the promotion of a cleaner environment and world peace. ICR publishes the books and audiotapes of Gopi Krishna, who wrote a number of books based on his more than 45 years of personal experience of higher consciousness states, after arousing kundalini energy through yoga meditation. Address: R.R. 5, Flesherton, ON, Canada, N0C 1E0. Website: <http://www.stn.net/icr/icr.html>.

Institute for Parapsychology

A division of the Foundation for Research on the Nature of Man, housing the Duke University collection on parapsychology, comprised of more than 10,000 accounts of spontaneous psi experiences. The institute was founded in 1962 after Duke University discontinued its sponsorship of the controversial Parapsychology Laboratory which was headed by pioneer parapsychologist J. B. Rhine.

The institute conducts research and serves as an international forum. It holds meetings attended by researchers from other parapsychology centers, and many of their papers and reports are published by the institute in its *Journal of Parapsychology*. It also houses a large parapsychology library and sponsors summer study programs for graduate students and postgraduate research. The current director is Dr. K. Ramakrishna Rao. Address: 402 N. Buchanan Blvd., Durham, NC 27701.

Institute for Spiritualist Mediums

The Institute for Spiritualist Mediums began in 1956 when Bertha Harris, a prominent London medium, and two associates, Ben Harrington and Russell Harwood, hosted a small gathering to discuss the formation of a new organization to assist mediums and promote mediumship. The initial group of six sent a letter of invitation to all the known mediums in the London area to join in discussions at a second meeting. A number of the prominent mediums accepted the invitation and moved toward the formation of what would initially be termed the Union of Spiritualist Mediums. A periodical, *Mediums*, was

launched. The new organization would specialize in the promotion of mediums and mediumship in particular and Spiritualism in general. It owns no property, has no paid employees, and holds no Sunday gatherings. It self consciously refuses to compete with the various Spiritualist groups already in existence.

The new union moved to assist in the training of new mediums and in the certification of mediums as they reached various levels of proficiency. Younger members are granted a Probationer's Certificate. More accomplished members may receive registration as an Approved Medium, an important acknowledgment signaling a medium's ability, public proficiency, and knowledge of Spiritualism. The union also sought ways to bring new mediums from the countryside into London to demonstrate their abilities. The study sessions began with evening meetings, and later, lectures and workshops were held during the day. In the 1970s the union instituted the first Residential Study Weekend, now a regular annual event.

At its 25th anniversary in 1981, the union's name was changed to the Institute for Spiritualist Mediums. The institute moved to create a program for home circles, and president Eileen Roberts produced a Home Circle Tutorial kit to assist these small groups that sit to contact spirits.

The institute may be contacted through its web address: <http://www.ism.org.uk/>.

Sources:

Institute for Spiritualist Mediums. <http://www.ism.org.uk/>. February 20, 2000.

Institute for the Development of the Harmonious Human Being

An organization dealing with a Sufi form of Fourth Way teachings (derived from the work of Georgei Ivanovitch Gurdjieff). The institute encouraged a search for God that transcends human conceptuality and, by assimilation with God, the discovery of truth and happiness. The institute held workshops on conscious birth, sex, and death, and taught meditation techniques. Last known address: Box 370, Nevada City, CA 95959.

Institute for the Study of American Religion (ISAR)

Educational research organization formed to further research and the study of the numerous small religious bodies and psychic/occult organizations formed in America during the nineteenth and twentieth centuries. It existed in Evanston, Illinois, for many years before moving to Santa Barbara, California, in 1985. At the time of the move the institute donated its library of more than 40,000 volumes to the Davidson Library at the University of California, Santa Barbara (UCSB), where it now exists as the American Religions Collection. The institute continues to support and build the collection. The American Religions Collection houses more than volumes in addition to research files, magazines, and ephemeral literature. Among its unique materials is the Elmer T. Clark Memorial set of volumes used by him in writing his classic work *The Small Sects in America* (Abingdon, 1949). The collection is open to the public for research through the special collections department of the university.

Above and beyond building a research library, ISAR has worked at creating reference books and other scholarly tools for the study of new religious movements, especially occult, magic, and Eastern groups. With the relocation of the library to the university, the research and publication program took center stage. In cooperation with the Gale Group and Garland Publishing Company, the institute has been responsible for producing almost 200 separate publications during the 25 years of its existence. With the help of the Institute of World

Spirituality, the institute began the *International Religions of World Spirituality Project* in 1996.

ISAR's director is J. Gordon Melton, who also serves as a research specialist with the Department of Religious Studies at UCSB. He has written and edited a number of the institute's publications. The institute also sponsors periodic conferences. Address: P.O. Box 90709, Santa Barbara, CA 93190-0709. Website: <http://www.americanreligion.org/>.

Sources:

Institute for the Study of American Religion. <http://www.americanreligion.org/>. March 8, 2000.

Melton, J. Gordon. *Encyclopedia of American Religions*. 6th ed. Detroit: Gale Research, 1999.

———. *Religious Leaders of America*. 2nd ed. Detroit: Gale Research, 1999.

Melton, J. Gordon, Jerome Clark, and Aidan Kelly. *New Age Encyclopedia*. Detroit: Gale Research, 1990.

Murphy, Larry J., Gordon Melton, and Gary L. Ward, eds. *Encyclopedia of African American Religion*. New York: Garland Publishing, 1993.

Institute for Yoga and Consciousness

The Institute for Yoga and Consciousness was established in 1985 at Andhra University, Andhra Pradesh, India, by K. Ramakrishna Rao. Earlier, in 1967, Rao had been responsible for setting up the Department of Psychology and Parapsychology at the school, which became the center for the dissemination of information about parapsychology in India. In 1977 Rao moved to North Carolina to become head of the Institute for Parapsychology. While there he became aware of the new interest in consciousness studies. In 1984 he returned to India to become vice chancellor at his former school. In that position he set up the first Indian center to dedicate itself to consciousness research with a special reference to yoga and the popular consciousness-altering techniques developed by the various yoga disciplines.

Rao became the first director of the new institute, but in 1987 he came back to the United States and again resumed his leadership of the Institute for Parapsychology. The Institute for Yoga and Consciousness continued its program of research in consciousness and paranormal powers in the context of Indian spiritual belief and practice. The institute also conducted a practical program assisting individuals in using its findings in a personal program of self-discovery through yoga, meditation, counseling, and psychotherapy. Current address available.

Sources:

Rao, K. R. *The Basic Experiments in Parapsychology*. Jefferson, N.C.: McFarland, 1984.

Institute Magazine

A journal of Fourth Way teachings, stemming from the philosophy of Georgei Ivanovitch Gurdjieff as taught by J. G. Bennett. Last known address: Coombe Springs Press, Daglingworth Manor, Daglingworth, Gloucestershire, GL7 7AH, England.

Institute of Divine Metaphysical Research

The Institute of Divine Metaphysical Research grew out of the 1931 vision of Dr. Henry Clifford Kinley, an Ohio Christian minister who had absorbed insights from two very different sources, the Sacred Name Movement and Theosophy. The former had swept through conservative churches following World War I (1914–18) with the idea that the Creator of the universe should be called by the name He had revealed, Yahweh, and his Son should be called Yahshua rather than Jesus. In 1931,

Kinley claimed that Yahweh revealed his plan for the Ages, and Kinley began to teach what he had learned. For that purpose, he founded the Kinley Institute that later evolved into the Institute of Divine Metaphysical Research.

The statement of aims of the institute are "To form a nucleus of Universal Brotherhood of Humanity in Yahshua the Messiah without distinction of Race or Nationality, Creed, Sex, Caste or Color; To investigate the Unexplained Spirit Law or so called Law of Nature and the Powers latent in man; To encourage and promote the study of Scriptures, comparative Religions, Psychology, Philosophy and Modern (practical and occult) Science." This statement was adapted from that of the Theosophical Society.

In 1958, Carl F. Gross succeeded Kinley as head of the institute and along with a group of Kinley's students relocated its headquarters to Los Angeles where for the first time it was incorporated. Later he published Kinley's primary text, *Elohim the Archetype (Original) Pattern of the Universe*. Yahweh had revealed his pattern or plan previously to Moses, who embodied it in the Hebrew tabernacle. It was later embodied in such teachings as the Kabbalah, where it is pictured in the Tree of Life diagram.

Yahweh appeared at various times in His super incorporeal form on several occasions including to Moses (Exodus 24), Isaiah (Isaiah 6), and at the mount of Transfiguration (Matthew 17). Yahweh is ultimately Spirit, without form. However, since matter is simply condensed Spirit, Yahweh can take physical form. He does this in a more general sense as the material creation, but in a specific sense in Yahshua. Following his resurrection, Yahshua continued in His "physical" form as the Comforter (usually called the Holy Spirit).

Yahweh has acted in history through a series of ages or dispensations. The last of these ages began with the resurrection of Yahshua. The revelation to Kinley was to usher in the end of this present church age, which should come to an end at sometime around the end of the twentieth century.

During the 1990s, by which time the institute had developed centers across North America, the headquarters moved to Florida and new leadership emerged in the person of Dr. Kenneth Haverly, III. The institute can be contacted at P.O. Box 536156, Orlando, FL 32856-6156.

Sources:

Kinley, Henry Clifford. *Elohim the Archetype (Original) Pattern of the Universe*. Los Angeles: Institute of Divine Metaphysical Research, 1961, 1969.

Institute of Noetic Sciences (IONS)

Founded in 1973 by former astronaut Edgar D. Mitchell to encourage and conduct basic research and education programs on mind-body relationships for the purpose of gaining new understanding of human consciousness. The term noetic is defined as "pertaining to, or originating in intellectual or rational activity." Institute programs include research in parapsychology, healing, personal awareness, and control of interior states. In 1993, the institute merged with the Intuition Network. The institute, now a worldwide organization, has a 50,000-plus membership. Address: 475 Gate Five Rd., Ste. 300, Sausalito, CA 94965. Website: <http://www.noetic.org/>.

Sources:

Institute of Noetic Sciences. <http://www.noetic.org/>. March 8, 2000.

Mitchell, Edgar D. *Psychic Exploration*. Edited by John White. New York: G. P. Putnam's Sons, 1974.

Institute of Parascience See International Parascience Institute

Institute of Psychophysical Research

Founded in 1962 at Oxford, England, by members of the Society for Psychical Research, London, at Oxford University to advance understanding of the working of the human mind by scientific research on neglected areas of psychology, including lucid dreams, out-of-the-body travel, and hallucinations.

The Institute of Psychophysical Research is an independent group under the directorship of Celia E. Green, best known as the author of the book *Out-of-the-body Experiences*, published in 1968 as volume 2 of *Proceedings of the Institute of Psychophysical Research*. Address: 118 Banbury Rd. Oxford, Oxfordshire, OX2 6JU England.

Institut für Grenzgebiete der Psychologie und Psychohygiene (Institute for Border Areas of Psychology and Mental Hygiene)

German institute for parapsychology and related areas, founded in 1950 by Hans Bender. In conjunction with Freiburg University, West Germany, a chair in psychology and border areas of psychology was established at Freiburg University in 1953 and was held by Bender until his retirement in 1975. His successor, Johannes Mischo held the position until 1998 and is currently the managing director of the institute.

Institut für Grenzgebiete der Psychologie und Psychohygiene maintains a library and provides a counseling service. Over the years, the institute has published the *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie (Journal of Parapsychology and Border Areas of Psychology)*, in which many articles contain summaries in English. Address: Wilhemstr. 3a, D-79098 Freiburg i Br., Germany. Website: <http://www.igpp.de/>.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Institut für Grenzgebiete der Psychologie und Psychohygiene. <http://www.igpp.de/>. March 27, 2000.

Institut Général Psychologique

Founded in Paris in 1904 to pursue psychical research. The presidents of the institute were, successively, Professor Duclaux (Pasteur's successor in L'Institut Pasteur); M. d'Arsonval (member of the Academy); and a Professor Borda. Following the intervention of Czar Nicholas, the French government authorized a lottery on behalf of the institute that produced 800,000 francs. The depreciation of the franc, however, wiped out most of this capital. The institute's most memorable investigation was conducted between 1905 and 1908 with Eusapia Palladino. After the capital was gone the institute ceased activities.

The moving spirit of the institute was Serge Yourievitch, secretary to the Russian Embassy in Paris, and the secretarial duties were attended to by M. J. Courtier.

Institutio "Gnosis" per la Ricérca Sulla Ipótesi della Sopravvivenza

The Institutio "Gnosis" per la Ricérca Sulla Ipótesi della Sopravvivenza (Gnosis Association for Multidisciplinary Research on the Hypothesis of Survival) was founded in July 1981 in Naples, Italy, by Giorgio Di Simone, a French parapsychologist who teaches at the University of Naples. Di Simone came of age during World War II and during his whole adult life has been intrigued by the study of possible survival of death. He has concentrated on the study of out-of-the-body experiences, deathbed visions, and mediumship as phenomena with the greatest potential of yielding data that will increase our understanding of individual human destiny.

The institute as a research organization cooperates with the Centro Italiano de Parapsicologia, an educational organization with which it shares office space. The institute publishes a triannual periodical, *Quaderni Gnosis*. Address: Via Belvedere, 87/80127, Naples, Italy.

Sources:

Gnosis: Association for Multidisciplinary Research on the Hypothesis of Survival. <http://www.stm.it/gnosis/emoreinf.htm/>.

Institut Métapsychique International

Founded by Jean Meyer at 89 Ave. Niel, Paris, in 1918, and recognized as an institute of public utility. The first director was Gustav Geley, who was assisted by a committee consisting of Charles Richet, a Professor Santoliquido, Count de Gramont of the Institut of France, Medical Inspector General Dr. Calmette, Camille Flammarion, former Minister of State Jules Roche, and a Dr. Treissier of the Hospital of Lyons. Later members were Sir Oliver Lodge, Ernesto Bozzano, and a Professor Leclainche, a member of the institute and inspector general of sanitary services. Later, Eugén Osty became director and Richet was elected president. The institute published a journal, *La Revue Métapsychique*.

An important phase of the work of the institute was to invite public men of eminence in science and literature to witness the investigations. Invitations to a hundred men of science were extended by Geley to the séances with "Eva C." The institute installed infrared photography equipment with which it was possible to take 1,000 fully exposed pictures per second. The apparatus cost about \$2,500, but was so noisy and technically impractical it could not be put to much use.

The most important experiments after Osty took office were conducted with Rudi Schneider. The medium produced an invisible substance that—though it could not be seen—intercepted the passage of an infrared ray emitted from an apparatus outside his reach. The interception was automatically registered on a revolving cylinder.

Instituto Argentino de Parapsychología

The Instituto Argentino de Parapsychología (Argentine Parapsychological Society) was founded in 1949. Its foundation came in direct response to the government's establishment the year before of the Institute of Applied Psychopathology with the aim of studying the practices of Spiritualists and determining if they were injurious to public welfare. The Parapsychological Society had the support of the Spiritualist groups in the country and included several outstanding Spiritualists, such as José S. Fernández and J. Ricardo Musso, in its leadership.

In response to a growing membership, the society reorganized in 1952 to provide both lectures and classes in parapsychology. It also began the first Spanish-language parapsychological journal, the *Review of Parapsychology*. During the next 20 years the institute, which had initially garnered the support of several academics, helped spread interest in parapsychology through the nation's university system. Musso was given an appointment to teach at the Littoral National University. Then in the late 1960s the government began to reverse its support of parapsychological research and by 1970 only one course remained. The institute also had a program of public lectures and nonuniversity-based courses for the general public. Last known address: Calle Ramon Lists 868, 1706 Domingo F. Sarmiento (Haedo) Prov. Buenos Aires, Argentina.

Instituto de Estudios Parapsicológicos

The Instituto de Estudios Parapsicológicos (Institute of Parapsychological Studies) was founded in Panama in 1982, the

first and only parapsychological research center in Central America. The institute launched an expansive program of research and education that included a series of public lectures over the first three years of its existence. The research program includes both controlled laboratory experiments and observations of spontaneous psychic occurrences. As part of their study, research programs of indigenous native groups have been undertaken.

The institute had defined its task as the study of the nature of the human being as revealed by psi phenomena such as telepathy, clairvoyance, precognition, and psychokinesis. While it began as a membership organization, that aspect was dropped in 1985, and the institute now concentrates on research alone. It may be contacted c/o Roberto Mainieri C., Instituto de Estudios Parapsicológicos, Apartado 3335, Ancon, Panama. Website: <http://healthclub.fortunecity.com/hockey/91/mainieri.html>.

Instituto de Parapsicología

Through the 1950s and 1960s parapsychology enjoyed the support of the Argentine government and spread through the nation's university system. However, by 1970 that support had been withdrawn and all of the courses in the subject had been discontinued except those taught at the University of Salvador. In response to the downturn of events, in 1972 several people at the university founded the Instituto de Parapsicología, modeled on the Institute for Parapsychology created by J. B. Rhine in North Carolina. The institute also began a journal, *Cuaderanos de Parapsicología*, modeled after the *Journal of Parapsychology*. The work of the institute has been largely devoted to attempts to replicate the work initiated at the Institute for Parapsychology. Address: Zabala 1930, 1712 Castelar, Prov. Buenos Aires, Argentina.

Instituto Mexicano de Investigaciones Siquicas

The Instituto Mexicano de Investigaciones Siquicas (Mexican Institute of Psychic Investigations) was founded in 1939 as the Circulo de Investigaciones Metasíquicas de Mexico at the National University of Mexico. Its founding was occasioned by the fame of physical medium Louis Martinez, whose work it studied. It conducted a series of séances with Martinez, attended by a number of Mexico City's social and political leaders. The organization flourished for a few years and then was discontinued.

Insufflation

Occultist Éliphas Lévi, in his book *Transcendental Magic* (1896), defines insufflation as follows:

"[It]" is one of the most important practices of occult medicine, because it is a perfect sign of the transmission of life. To inspire, as a fact, means to breath upon some person or thing, and we know already, by the one doctrine of Hermes, that the virtue of things has created words, that there is an exact proportion between ideas and speech, which is the first form and verbal realisation of ideas. The breath attracts or repels, according, as it is warm or cold. The warm breathing corresponds to positive and the cold breathing to negative electricity.

"Electrical and nervous animals fear cold breathing, and the experiment may be made upon a cat, whose familiarities are importunate. By fixedly regarding a lion or tiger and blowing in their face, they would be so stupefied as to be forced to retreat before us.

"Warm and prolonged insufflation recruits the circulation of the blood, cures rheumatic and gouty pains, restores the balance of the humours, and dispels lassitude. When the operator is sympathetic and good, it acts as a universal sedative.

“Cold insufflation soothes pains occasioned by congestions and fluidic accumulations. The two breathings must therefore be used alternately, observing the polarity of the human organism and acting in a contrary manner upon the poles, which must be treated successively to an opposite magnetism. Thus, to cure an inflamed eye, the one which is not affected must be subjected to a warm and gentle insufflation, cold insufflation being practised upon the suffering member at the same distance and in the same proportion.

“Magnetic passes [moving the hands over something, e.g., an afflicted part of the body] have a similar effect to insufflations, and are a real breathing by transpiration and radiation of the interior air, which is phosphorescent with vital light. Slow passes constitute a warm breathing which fortifies and raises the spirits; swift passes are a cold breathing of dispersive nature, neutralising tendencies to congestion. The warm insufflation should be performed transversely, or from below upward, the cold insufflation is more effective when directed downward from above.” (See also mesmerism)

Sources:

Lévi, Éliphas. *Transcendental Magic*. N.p., 1896. Reprint, New York: Samuel Weiser, 1972.

Integral Yoga International (IYI)

Founded in 1966 as the Integral Yoga Institute by Sri Swami Satchidananda, disciple of the late Sri Swami Sivananda of Rishikesh, India. Integral Yoga combines various yoga methods such as hatha yoga (postures, breathing practices, and relaxation techniques), karma yoga (selfless service), bhakti yoga (devotion), japa yoga (mantra repetition), jnana yoga (the path of discrimination leading to wisdom) and raja yoga (path of self-mastery through meditation), thus harmonizing the personality and enhancing spiritual awareness. Satchidananda wrote one of the standard modern texts on hatha yoga.

There are over forty IYI branches across the United States and abroad. These institutes offer instruction for beginners and advanced students, trips abroad, and various wholeness programs. Record albums, cassette tapes, and spiritual publications are available from Integral Yoga Distribution. Address: Satchidananda Ashram Yogaville, Rte. 1, Box 1720, Buckingham, VA 23921. Website: <http://www.yogaville.org/>.

Sources:

Barlow, Sita, et al. *Sri Swami Satchidananda: Apostle of Peace*. Yogaville, Va.: Integral Yoga Publications, 1986.

Satchidananda, Sri Swami. *A Decade of Service*. Pomfret Center, Conn.: Satchidananda Ashram-Yogaville, 1976.

———. *Integral Hatha Yoga*. New York: Holt, Rinehart & Winston, 1970.

Weiner, Sita. *Swami Satchidananda*. New York: Bantam Books, 1972.

Integratron

George Van Tassel (1910–1978), one of the original flying saucer contactees of the 1950s, also organized the annual conventions of flying saucer believers at property he owned in the California desert. The presence of a large monolith at the place where the meetings were held gave his land its name, Giant Rock. Correlative to his belief in flying saucers and that he was in contact with extraterrestrials, Van Tassel also developed a belief that he could use some of the ideas of Hungarian scientist Nicola Tesla to create a rejuvenation machine. According to Van Tassel, he was given the actual design of the Integratron, which came to dot the landscape just a short walk from Giant Rock, by the space brothers. Van Tassel believed that it would become a focus of communication with them, and the completion of the Integratron became an agenda item for the Ministry

of Universal Wisdom, the organization he founded to spread the teachings of Ashtar and the other space beings with whom he spoke. Research on rejuvenation and construction of the building were placed in the hands of the College of Universal Wisdom.

The Integratron is a circular building 58 feet in diameter with a domed top that gives it the appearance of a planetarium. Inside is a giant static generator, the theory behind the machine being that the creation of a large negative ion field, in which an aging individual could be enveloped, would produce the rejuvenation. This highly speculative venture was supported by scientific works on the effects of magnetic and electrostatic fields on various life forms. Van Tassel believed that once completed, the Integratron would also allow time travel and the nullification of gravity.

Van Tassel never finished the Integratron, due in no small part to lack of funds, and following his death in 1978, all work ceased. The building remained abandoned and unused for a decade. However, at the end of the 1980s it was purchased by Emile Canning and in 1991 it was renovated as a center for research into new technologies for physical and mental rejuvenation. Canning also began to hold public gatherings at the Integratron at which Van Tassel's ideas on rejuvenation were explored.

Sources:

Benson, Bob. *Integratron*. Larkspur, Calif.: Golden State Productions, 1991.

Van Tassel, George. *The Council of Seven Lights*. Los Angeles: DeVors & Co., 1958. Reprinted as *Religion and Science Merged*. Yucca Valley, Calif.: Ministry of Universal Wisdom, 1968.

Intercosmic Association of Spiritual Awareness

Founded by Dr. Rammurti S. Mishra, endocrinologist, neurosurgeon, and psychiatrist, who has also published authoritative works on hatha yoga and yoga philosophy. ICSA is responsible for Mishra's lectures and study groups throughout the world, operating through the Ananda Ashram, Rte. 3, P.O. Box 141, Monroe, NY 10950.

Sources:

Mishra, Rammurti S. *Fundamentals of Yoga*. New York: Lancer Books, 1969.

———. *Self Analysis and Self Knowledge*. Lakemont, Ga.: CSA Press, 1978.

International Academy for Continuous Education

Founded in 1971 by mathematician-philosopher J. G. Bennett to propagate the Fourth Way work of George Ivanovitch Gurdjieff. It aimed “to achieve, in a short space of time, the effective transmission of a whole corpus of practical techniques for self-development and self-liberation, so that people could learn effectively to direct their own inner work and to adapt to the rapid changes in the inner and outer life of man.” The organization was based in Sherborne House, a Victorian mansion in the Cotswold countryside of Britain. Students studied psychology, art, history, cosmology, and linguistics and practiced spiritual and psychological exercises that were demanding at all levels—mental, physical, and emotional.

After Bennett's death in 1974 the academy expected considerable changes, largely necessitated by the evolution brought about by the inner and outer work of the students. In fact the organization soon ceased to exist, though work in the Bennett tradition continues in the United States through the Claymont Society for Continuous Education.

International Association for Near-Death Studies (IANDS)

Founded in 1981 with a membership of medical, academic, and health care professionals, as well as laypersons and those who had undergone near-death experiences (phenomena occurring in individuals who are very close to death or who pass into a temporary state of clinical death). The first president of the association was Kenneth Ring, a modern pioneer in the study of the subject.

The goals of the association are to encourage, promote, and support the scientific study of near-death experiences; to inspire the exchange and communication of ideas among persons who have conducted or are conducting research on such experiences; to collect information for educational material to be dispersed in the public and popular media; and to relate knowledge emerging from research to appropriate settings, including hospitals and nursing homes.

The association serves as a fraternal organization for those who have had near-death experiences. It maintains a collection of tapes describing these experiences and holds seminars, workshops, and symposia. It also publishes a quarterly newsletter, *Vital Signs*, and the *Journal of Near-Death Studies*. Address: P.O. Box 502, East Windsor Hill, CT 06028-0502. Website: <http://www.iands.org/>. (See also Death; Shanti Nilaya; Thanatology)

Sources:

Ring, Kenneth. *Heading Toward Omega: In Search of the Meaning of the Near-Death Experience*. New York: William Morrow, 1984.

International Association for Psychotronic Research

Publishers of reports, bulletins, newsletters, and a journal concerned with psychotronics—defined as the mutual interactions of consciousness, energy, and matter. The association brought together individuals conducting experimental research and applied studies in interactions between living organisms and their internal and external environments and the energetic processes underlying their manifestations.

Originally based in Ontario, Canada, the association moved to Czechoslovakia in the 1980s. Last known address: c/o Association Internationale de Recherche Psychotronique, V Chaloupkach 59, HLoubetin, CS-194 01 Prague 9, Czech Republic.

International Association for Psychotropic Research (IAPR)

Eastern European organization that conducts experimental and applied research in the interdisciplinary study of distant interactions between living organisms (i.e., telepathy). IAPR also offers conventions and conferences and publishes two quarterly (non-English language) journals. Address: V Chaloupkach 59, Hloubetin, CS-194 01 Prague 9, Czech Republic.

International Association for Religion and Parapsychology (IARP)

A psychical research organization founded in Toyko in 1972 by parapsychologist and engineer Hiroshi Motoyama. As early as 1966 Motoyama has traveled to the Philippines to study psychic surgery, and he began to develop a model of the unification of spirit and science and to prove the non-physical basis of mind. The association was founded to verify the reality of paranormal phenomena and to provide a program for individuals to clarify truths of mind, matter, and religious experience.

Above and beyond its research, the association holds yoga classes, retreats and other programs, and maintains an acupuncture clinic. Demonstrating the truth and basis of acupuncture had taken a significant portion of Motoyama's research time. The association publishes a journal and a newsletter in English. It may be contacted at 4-11-7 Inogashira, Mitaka-shi, Tokyo 181-0001, Japan.

Sources:

Motoyama, Hiroshi, and Rande Brown. *Science and the Evolution of Consciousness: Chakras, Ki, and Psi*. Brookline, Mass.: Autumn Press, 1978.

International Association of Metaphysicians (IAM)

Organization formed in 1985 to serve as a central registry of metaphysicians and establish a code of ethics. The term *metaphysician* refers to healers and other workers in various psychic areas. The association proposed a summer camp program for children with psychic abilities. Benjamin Smith, president of IAM, has a special interest in healing and past-life regression and believes that some of the world's most valuable resources are lying untapped in children. Address: 2929 SE Mile High Dr., #A-6, Port Orchard, WA 98366-6021. Website: <http://iammall.com/mall/>.

Sources:

IAM-Metaphysical Mall. <http://iammall.com/mall/>. March 8, 2000.

International Association of Parapsychologists

New Age association founded in 1965 to bring together individuals in all phases of parapsychology, organic gardening, sciences, and arts and "to build a new age town incorporating new age thought with no masters, gurus, or teachers such as leaders, and no particular teachings."

The association believed that each individual is an "instrument of light" or "temple" and not part of a commune or family. It bestowed awards, conducted charitable and specialized educational programs, and offers children's services. It maintained a library of approximately 1,000 volumes on parapsychology, science, herbs, UFOs, and related subjects and published *Luminator News*. Last known address: P.O. Box 1450, Apache Junction, AZ 85220.

The International Astrologer

Quarterly publication of the International Society for Astrological Research. It includes a cumulative digest of astrological activities and research. Address: P.O. Box 38613, Los Angeles, CA 90038. Website: <http://www.isarastronomy.com/>.

Sources:

International Society for Astrological Research. <http://www.isarastronomy.com/>. March 8, 2000.

International Congress of Psychical Research

Occasional gathering of psychical researchers from all over the world. The first congress was held in Copenhagen in 1921, the second in 1923 in Warsaw, the third in 1927 in Paris, and the fourth in 1930 in Athens. World War II interrupted such international congresses, but in 1953 the first of a new series of international conferences on parapsychological studies was held at Utrecht University, Holland, sponsored by the Parapsychology Foundation.

International Cooperation Council

A New Age organization formed as an international coordinating body for educational, scientific, cultural, and religious organizations that “foster the emergence of a new universal person and a civilization based on unity in diversity among all peoples.” Originally formed to propagate the ideals and activities of several such organizations during the International Cooperation Year, it was voted into being in 1965 by the General Assembly of the United Nations. It has since been reformed under the title Unity-in-Diversity Council, with the aim of linking metaphysical and New Age groups worldwide.

International Flat Earth Society

Successor to the Universal Zetetic Society of America and Great Britain, dedicated to the view that “so called modern astronomy is false; that no proof has been brought forth to show the earth as a spinning ball.” The term *zetetic* refers to an ancient Greek school of skeptical inquiry and has also been used in the title of several periodicals that examine claims for paranormal phenomena. Address: Box 2533, Lancaster, CA 93539.

International Fortean Organization (INFO)

An organization founded in 1965 by Ronald J. Willis, with a membership of scientists, scholars, and laymen concerned with new and unusual scientific discoveries, philosophical problems pertaining to the criteria of scientific validity, and theories of knowledge. The organization is named after Charles Hoy Fort (1874–1932), who researched and cataloged unusual and unexplained phenomena. INFO maintains a library of approximately 5,000 volumes in the physical, biological, and psychological sciences, and publishes a triannual journal INFO. Address: P.O. Box 367, Dept. W, Arlington, VA 22210-0367. Website: <http://research.umbc.edu/~frizzell/info>. (See also Fortean Society; Fortean Times)

Sources:

International Fortean Organization. <http://research.umbc.edu/~frizzell/info>. March 8, 2000.

International Frankenstein Society (IFS)

Founded in 1980 by Dr. Jeanne K. Youngson as a division of the Count Dracula Fan Club to bring together enthusiasts of Frankenstein, the main character in, and title of, the novel by Mary Shelley (1797–1851).

The society existed separately during the 1980s but has since become a section of the Count Dracula Fan Club. IFS promotes exchange of information; sponsors “ethical, social, moral and educational activities mixed with good fun”; and offers a book search service for members. An IFS section appears in the *Count Dracula Fan Club Newsletter*. The society publishes the Frankenstein Gold Book of membership registration. Last known address: c/o Dr. Jeanne K. Youngson, 29 Washington Square W., Penthouse N, New York, NY 10011.

International General Assembly of Spiritualists See Light of Divine Truth Foundation

International Ghost Registry

Formed in California to preserve and investigate records of hauntings and ghostly phenomena throughout the world. The major objectives included preserving firsthand records of ghost sightings that might otherwise have been lost, cataloging and

recording ghost lore from individual geographic regions, encouraging careful evaluation and documentation of ghostly phenomena, and providing a central file for use by researchers and writers in parapsychology. The registry was administered by the International Society for the Investigation of Ghosts. It was active in the 1980s but has since become inactive.

International Group of Theosophists

The International Group of Theosophists was a small group of Theosophists active during the mid-twentieth century. They tried to remain aloof from the very intense quarrels that divided the movement in the 1890s. Heading the group was Boris Mihailovich de Zirkoff (1902–1981), the grandnephew of Helena Petrovna Blavatsky, one of the founders of the original Theosophical Society. De Zirkoff spent much of his life editing and publishing Blavatsky’s collected works. The group dissolved soon after de Zirkoff’s death.

Sources:

The Theosophical Movement, 1875–1950. Los Angeles: Cuninghame Press, 1951.

International Institute for Psychical Research See International Institute for Psychic Investigation

International Institute for Psychic Investigation

British organization formed in January 1939 by the merger of the British College of Psychic Science and the International Institute for Psychical Research (IIPR). The institute was founded in 1934 by Mrs. Dawson Scott, pupil and associate of pioneer psychical researcher J. Hewat McKenzie; J. Arthur Findlay; and Shaw Desmond. The institute had as its aim investigation of psychic phenomena by the objective methods of laboratory research. Fraser Harris was appointed as the original research officer. He was succeeded by Nandor Fodor, who held the post until the summer of 1938. The IIPR premises at Harrington Rd., London, SW, were later moved to Walton House, Walton St., London, SW3.

The institute emphasized the need for experimental work and secured photographic and recording apparatuses to investigate and record voice and physical phenomena. The council consisted of both Spiritualists and non-Spiritualists, ensuring a balanced approach to the investigation of paranormal phenomena.

The institute published papers on their experiments, including the following: *Bulletin I: Historic Poltergeists*, by Hereward Carrington; *The Savagossa Ghost*, by Nandor Fodor; *Bulletin II: The Lajos Pap Experiments*, by Nandor Fodor; and *Bulletin III: Enquiry into the Cloud-Chamber Method of Studying the “Intra-Atomic Quantity,”* by G. J. Hopper.

During January 1939 the institute was amalgamated with the British College of Psychic Science (BCPS) under the name International Institute for Psychic Investigation (IIPR). The BCPS transferred many of its workers and its excellent reference library to the IIPR at the Walton House. Publication of the college’s valuable journal, *Psychic Science*, continued under the auspices of the institute. With the outbreak of war the organization had a difficult time, however, and collapsed in 1947. The library and records were dispersed or destroyed by bombing.

Its place was to a large extent filled by the College of Psychic Science, in London, formed in 1955 from the long-established London Spiritualist Alliance, originally founded in 1884. The College of Psychic Science had similar objectives to the BCPS and IIPR and at one time or another leading Spiri-

tualists or psychical researchers connected with the earlier organizations also took part in its activities. The college also maintains a reference library at its premises in 16 Queensberry Pl., South Kensington, London, SW7., and arranges for consultations with mediums, currently carried out under the new name College of Psychic Studies.

Sources:

Edmunds, Simeon. *Spiritualism: A Critical Survey*. London: Aquarian Press, 1966.

International Institute for the Study of Death

Organization providing an international forum for exploration of the central questions raised by the death experience. The institute maintained a research division and multilingual periodicals as well as organized conferences and seminars. Last known address: P.O. Box 8565, Pembroke Pines, FL 33084. (See also Death; Near-Death Experiences)

International Institute of Projectiology and Conscientiology

The International Institute of Projectiology and Conscientiology was founded in 1988 in Brazil as the Institute of Projectiology by Waldo Vieira, a dentist and physician who had become interested in paranormal research. Over the years he developed techniques through which he claimed he could teach people to leave their body at will. Projectiology was the name he gave to the study of out-of-the-body experiences and the application of the methods he had developed. His initial findings became the basis of his calling a group of colleagues together to found the institute and his establishing a number of schools to teach his techniques across Brazil. In 1990 Vieira hosted the first International Conference on Projectiology.

Further research, including investigation of Brazilian practitioners of psychic surgery, and mature consideration of the accumulated data, led him to propose that consciousness was the source of out-of-the-body phenomena, and in 1994 he proposed conscientiology as the name of the field of consciousness studies. Subsequently, the name of the institute was expanded to incorporate this new emphasis. Vieira has written a dozen books detailing his research and expounding upon his approach to consciousness research and paranormal studies including *Projectiology: Overview of Experience Outside the Human Body* and *700 Conscientiology Experiments*.

Through the 1990s, almost 100,000 people took courses from the institute's facilities, and a new research facility, the Center for Higher Studies of Consciousness, is being built at Iguassu Falls, Brazil, to help extend its knowledge base and program. The center is building a large library of material from around the world on the issues of primary interest to the institute.

The international headquarters of the institute is located at Rua Visconde de Pirajá 572-6 andar, Rio de Janeiro, RJ 22410-002, Brazil. National offices are also operating in the United States, Canada, the United Kingdom, Spain, Portugal, and Argentina. The institute supports an extensive Internet site at <http://www.iipc.org/>.

Sources:

International Institute of Projectiology and Conscientiology. <http://www.iipc.org/>. May 20, 2000.

Vieira, Waldo. *Projections of Consciousness: A Diary of Out-of-Body Experiences*. Rio de Janeiro, Brazil: International Institute of Projectiology and Conscientiology, 1997.

International Journal of Parapsychology

Former scholarly journal that appeared quarterly from the summer of 1959 through the winter of 1968, published by the Parapsychology Foundation "as a forum for scholarly inquiry, linking parapsychology with psychology, physics, biochemistry, pharmacology, anthropology, ethnology and other scientific disciplines." Summaries of main articles were given in French, German, Italian, and Spanish.

The purpose of the *International Journal of Parapsychology* has now been assumed by the bimonthly *Parapsychology Review*, published by the Parapsychology Foundation. Back issues of the *Journal* are available from University Microfilms, Ann Arbor, MI 48106.

International Kirlian Research Association

Founded in 1975 with a membership of physicists, electrical engineers, psychologists, parapsychologists, physicians, graduate science students, interested individuals with advanced degrees, and those engaged in scientific research. The association hoped to advance research on Kirlian photography (electrography) through multidisciplinary research or electromagnetic interactions in biological and medical functions.

Kirlian photography is named for its inventor, Semyon Kirlian, a Russian electrical engineer who developed a technique of photographing objects without the use of cameras through a high-voltage, high-frequency, low-amperage electrical discharge, thus showing an aura around objects. The Kirlian aura was frequently identified as the aura reportedly seen around individuals by psychics and that was seen by Walter J. Kilner through various optical effects.

The work of the association was blunted in the early 1980s by a negative laboratory opinion on the more interesting Kirlian effects that suggested they were caused by flawed experimental controls. The association maintains a speakers bureau and publishes *Communications and Acta Electragrafica* quarterly. Address: 2202 Quentin Rd., Brooklyn, NY 11229.

International Organization of Awareness

The International Organization of Awareness was one of several groups that emerged in the late 1960s following the death of William Ralph Doby, the leader of the Organization of Awareness (now known as Cosmic Awareness Communications). The International Organization of Awareness, which was headquartered in Honolulu under the leadership of Edward Young, lasted only a few years.

International Parascience Institute

Founded in 1971 in Devon, England, at the Institute of Parascience to investigate scientific aspects of parapsychology. The first president was Alan J. Mayne. Beginning with a mimeographed publication *Parascience*, the institute held symposia on experimental psi research and published *Parascience Proceedings* and *Parascience Newsletter* (1975). Subjects covered include psychical research and the theory of resonance, the macro-mechanics of psychokinesis, approaches to psi and methods of psi research, precognition, and mediumship. The institute is located at Cryndir, Nantmel, Llandrindod Wells, Powys LD1 6EH, England.

International Plant Consciousness Research Newsletter

Monthly publication that reported on meetings and seminars concerned with matters relating to plant consciousness. The directors included pioneer researcher Cleve Baxter and Mrs. Charles Musés. It was headquartered in Long Beach, Cali-

fornia, but is no longer active. (See also Plants, Psychic Aspects of)

International Psychic Gazette

Monthly magazine founded in 1912 as the official organ of the International Club for Psychical Research. It ceased publication after only a few months.

International Psychic Register

A directory of practitioners of the psychic arts in North America and Great Britain that appeared during the 1970s from Ornon Press in Erie, Pennsylvania. It included classified lists of healers, psychics, teachers, and parapsychologists, with addresses and telephone numbers.

International Self-Realization Healing Association (ISRHA)

The International Self-Realization Healing Association (ISRHA) began in the 1990s as a professional association for healers trained by Mata Yogananda, formerly a disciple of Swami Paramahansa Yogananda, and her husband Peter Sevananda. Mata Yogananda is the founder of the Self-Realization Meditation Healing Centre that in 1988 moved to its present site in Somerset, England. Through the 1980s and 1990s they trained a number of healers who subsequently emerged as full-time spiritual healers who remain in relationship with Mata Yogananda. Several also founded Self-Realization Healing Centres.

Within the association, spiritual healing is seen to begin with the subtle energies released in the healing process that reach beneath the surface to free the patient from his/her problems. Spiritual healing is coupled with a process of "Progressive Counseling" that focuses on present problems and provides simple exercises to meet them. It is believed that healing and understanding have to be generated within the patient rather than imposed from outside. The healing energies reconnect the individual with what is seen as the universal source of spiritual awareness. During the healing process, patients learn to operate with the healing energies within themselves.

Members of the association have been trained to keep a spiritual attunement that allows them to serve as healers and counselors. In England, the work of spiritual healers has gained some legal status and patients in hospitals are free to call them to their bedside. There is less recognition in other countries. Through the 1990s, a number of healers established centers across the United Kingdom and others from several countries of the British Commonwealth also trained with Mata Yogananda and Peter Sevananda. After the ISRHA was founded, affiliated members appeared in Canada, Australia, and New Zealand.

The ISRHA is headquartered at 1 Hamlyn Rd., Glastonbury, Somerset BA6 8HS, United Kingdom. It publishes a biannual periodical, *Change*, first issued in 1997. The Self-Realization Meditation Healing Centre headed by Mata Yogananda is located at Laural Lane, Queen Camel, Yeovil, Somerset BA22 7NU, United Kingdom. It publishes an annual periodical, *Dharma*, through its publishing arm, Daoseva Press. Associated centers are found in Australia, New Zealand, and Canada. It has an Internet presence at <http://www.selfrealizationcentres.org/>.

Sources:

Change. Somerset, UK, n.d.

Dharma. Somerset, UK, n.d.

Self-Realization Meditation Healing Centres. <http://www.selfrealizationcentres.org/>. April 30, 2000.

International Sivananda Yoga Vedanta Centers

Founded in 1959 by Swami Vishnu-devananda, disciple of the late Swami Sivananda of Rishikesh, India, who sent Vishnu-devananda to the West in 1957. Vishnu-devananda became a world famous exponent of the science of hatha yoga and traveled throughout Western countries demonstrating and lecturing on the relationship of yoga to ethical life and peace. He is the author of one of the more popular textbooks on hatha yoga published during the last generation.

Swami Sivananda developed a system of "integral yoga," a combination of the main traditional forms of yoga—*karma*, *jñana*, *bhakti*, and *raja*. His system derives from the teachings of the Hindu sage Patanjali and involves the practitioner in the eight steps to self-realization: *yama* and *niyama* (moral restraints and ethical observance), *yoga asanas* (physical exercises), *pranayama* (breathing exercises), *pratyahara* (control of senses), *dharana* (concentration), *dhyana* (meditation), culminating in *samadhi* (superconsciousness). In traditional Hinduism yoga is not simply a matter of practicing physical exercises, but is an all-around ethical and spiritual development.

Vishnu-devananda settled in Quebec and established headquarters in Val Morin. He eventually developed centers across the continent and retreat centers in the Laurentian Mountains and in the Bahamas, making close to 80 Sivananda locations. Address: 673 8th Ave., Val Morin, Quebec, Canada J0T 2R0. Website: <http://www.sivananda.org/>.

Sources:

Sivananda Yoga "Om" Page. <http://www.sivananda.org/>. March 27, 2000.

The Sivananda Yoga Center. *The Sivananda Companion to Yoga*. New York: Simon & Schuster, 1983.

Vishnudevananda, Swami. *The Complete Illustrated Book of Yoga*. New York: Julian Press, 1960.

———. *Meditation and Mantras*. New York: OM Lotus Publishing, 1978.

International Society for Krishna Consciousness (ISKCON)

Hindu bhakti yoga religious group. The International Society for Krishna Consciousness (ISKCON) was founded in 1966 by A. C. Bhaktivedanta Swami Prabhupada (1896–1977), who migrated to the United States at the age of 70, soon after the passing of new immigration laws allowing the migration of Asians into America. During his adult life as a businessman, Prabhupada was initiated into Krishna Consciousness as a member of the Guadiya Matha Mission in Calcutta. Krishna Consciousness is a popular term given the revival movement founded by Chaitanya Mahaprabhu (1486–1534?), who taught intense devotion to the deity Krishna. Devotional activity was centered upon public dancing and chanting and temple worship before the statues of Krishna. Most characteristic of the movement was the repetition of the Hare Krishna mantra:

Hare Krishna, Hare Krishna

Hare Hare, Krishna Krishna

Hare Rama, Hare Rama

Hare Hare, Rama Rama.

In traditional Hindu teachings, Krishna and Rama are *avatars*, or incarnations of the god Vishnu, and those who worship Vishnu as their primary deity are called Vaishnavas (one of the three large religious groups in India). Bhakti yoga is the name given to the practice of following a path to God primarily through devotional activity.

Prabhupada was told by his guru, Bhaktisiddhanta Sarasvati Goswami, to prepare himself to take Krishna devotion to the West. Krishna Consciousness had actually been introduced into the United States soon after the beginning of the twentieth cen-

ture by another teacher from Bengal, Baba Bharati, but his organization died out soon after he returned to India. Soon after his arrival, Prabhupada began anew the task of introducing Krishna Consciousness to Westerners. He settled in New York City and soon established a following among young people, many of whom had flocked to New York as part of the social upheaval of the sixties. He had already published translations of the first three volumes of the Bhagavad Purana, and soon after he developed a following he published other important books of the tradition, the *Bhagavad-gita As-It-Is* and the *Caitanya-caritamrita*.

The groups became well known in the early 1970s. Members adopted Indian garb and attracted attention on the street, dancing, chanting, and distributing literature. As the anticult movement developed in the mid-1970s, they became a major target of deprogrammings.

In the early 1970s Prabhupada appointed a governing body commission (GBC) to manage his growing international society and to oversee ISKCON after his death. The GBC was made up of the initiating gurus who had been installed in the various areas to which the movement had spread, as well as other prominent leaders. Through the 1980s it had to deal with attacks on the movement from outside as well as internal disputes over succession. Several top leaders of the society, who were serving as gurus after Prabhupada's death, gave up their vows which caused significant turmoil within ISKCON as well as public embarrassment. The guru of a large Krishna community in West Virginia, Kirtananda Swami, was excommunicated from ISKCON for ethical and religious violations in 1986, and was later jailed for federal crimes.

In the early 1990s the community had a multimillion dollar judgment (awarded at the height of the anticult struggles) overturned and then settled out of court. The judgment in the Robin George case had threatened to close several temples in the US and Canada. In the meantime, the movement spread internationally and now has centers in more than eighty countries. In the United States it has three thousand core members, full-time Krishna devotees, but is also supported by many thousands of congregational members, approximately half of whom are within the Indian American community.

Nominal headquarters from what has become a decentralized movement is at the ISKCON International Communications Office, 10310 Oaklyn Dr., Potomac, Maryland, 20854. Its primary magazine, *Back to Godhead*, can be reached at P.O. Box 430, Alachua, Florida, 32616. Website: <http://www.iskcon.com>.

Sources:

Gelberg, Steven, ed. *Hare Krishna, Hare Krishna*. New York: Grove Press, 1983.

Knott, Kim. *My Sweet Lord*. Wellingsborough, England: Aquarian Press, 1986.

Prabhupada, A. C. Bhaktivedanta Swami. *Bhagavad-Gita As It Is*. New York: Bhaktivedanta Book Trust, 1972.

International Society for the Investigation of Ghosts

An organization that through the 1970s and 1980s maintained an International Ghost Registry to preserve and investigate records of hauntings and related phenomena throughout the world. The society published a bimonthly newsletter FOG, which included ghost accounts sent by members, articles, and book reviews.

International Society for the Study of Subtle Energies and Energy Medicine (ISSSEEM)

ISSSEEM was organized informally in 1989 by a clinical psychologist, a biomedical engineer, an anthropologist, and a psychophysiological researcher. It is concerned with the study of in-

formation systems and energies that interact with the human psyche and physiology, either enhancing or perturbing homeostasis. The society publishes a quarterly magazine and journal *Subtle Energies and Energy Medicine: An Interdisciplinary Journal of Informational and Energetic Interactions*. Address: 11005 Ralston Rd., Ste. 1002, Aruada, CO 80004. Website: <http://www.issseem.org/>.

International Society of Cryptozoology (ISC)

Organization concerned with the study and discussion of anomalous animal phenomena (i.e., creatures bordering between fact and myth). The ISC publishes a quarterly newsletter, *The ISC Newsletter* and an official journal, *Cryptozoology*. Address: Box 43070, Tucson, AZ 85733. Website: <http://www.izoo.org/isc>.

Sources:

Clark, Jerome. *Encyclopedia of Strange and Unexplained Phenomena*. Detroit: Gale Research, 1993.

International Society of Life Information Science

International Society of Life Information Science is a parapsychological association established in Japan in the 1980s. It grew out of earlier gatherings that were being held at both the National Institute of Radiation of Japan and Tokyo Denki University. Those conducting the meetings decided to combine their efforts into a single organization. The founders' interest had originated in the spread of information on the body-mind (including consciousness and spirit) interaction and the dissatisfaction of some scientists in the limitations of science's exploration being confined to the physical world. Founders of the society were attracted to new scientific data suggesting that phenomena in the realm of consciousness or mind existed that was as yet unexplained by conventional science.

The society set itself the tasks of gathering the information currently available on the world of paranormal phenomena, and conducting research on as yet undocumented phenomena using a positive scientific methodology. It chose as topics of special concerns such issues as qigong, oriental medicine, brain physiology, emissions from human bodies, and psychophysical phenomena. Theoretical considerations are focused upon the underlying principles determining such phenomena and uncovering information that is useful in science and technology.

The society publishes a biannual periodical, the *Journal of International Society of Life Information Science*. It holds regular lectures, a biannual symposium, and every few years an international symposium. It also nurtures research being conducted by its various members.

The society is headquartered at the Bio-Emission Laboratory, Division of Radiation Research, National Institute of Radiological Sciences, 9-1, Anagawa-4, Inage-ku, Chiba-shi 263-8555, Japan. It has associated offices in China and the United States. It supports an Internet page at <http://www.soc.nacsis.ac.jp/islis/>.

Sources:

International Society of Life Information Science. <http://www.soc.nacsis.ac.jp/islis/>. May 20, 2000.

International Spiritual Frontiers Fellowship

An organization founded in 1956 by a group of Christian clergy and laypersons to explore an interest in paranormal phenomena—especially the evidence for life after death—and to explore the life of prayer, meditation, mysticism, and spiritual healing. Spiritual Frontiers Fellowship (SFF) had its origin in a network of Christian leaders who had been influenced by

the work of Spiritualist medium Arthur A. Ford, with whom many had private sittings. They had come to share Ford's opinion that much of the spiritual dryness so evident in many mainstream Christian churches could be attributed to a lack of direct experience of the spiritual world. In 1953 British church leaders had founded the Churches Fellowship for Spiritual and Psychical Studies, and SFF modeled itself on the British organization.

SFF issued a statement of "principles, purposes, and programs" that called for emphases on mystical prayer, spiritual healing, and the search for evidence of personal survival of death. While trying to revive the spiritual life of the churches, the group has been open to parapsychological perspectives and has supported a research committee. In 1972 it sponsored the development of an affiliated academic organization, the Academy of Religion and Psychical Research, which grew out of a recommendation of the organization's field director, J. Gordon Melton.

Through the years the organization has undergone several changes. In the early 1970s the original interest in mediumship and survival gave way to a primary interest in meditation and spiritual healing. During this time SFF experienced a period of rapid growth. The organization experienced a major overturn in leadership in 1974–75 and a period of organizational chaos. When it stabilized in the early 1980s, it was considerably weakened. It has also taken a new direction, identifying largely with the emerging New Age movement. The organization has largely cut its ties with conventional Christian churches.

In 1987 the headquarters of SFF were moved to 33210 Barling St., Philadelphia, PA 19104. It has recently added "International" to its name. It publishes a monthly newsletter and the *Spiritual Frontiers* journal.

Sources:

Higgins, Paul Lambourne, ed. *Frontiers of the Spirit*. Minneapolis: T. S. Denison, 1976.

Rauscher, William V. *The Spiritual Frontier*. Garden City, N.Y.: Doubleday, 1975.

Spiritual Frontiers Fellowship. *Christianity and the Paranormal*. Independence, Mo. The Author, 1986.

Wagner, Melinda Boiler. *Metaphysics in Midwestern America*. Columbus: Ohio State University Press, 1983.

International Spiritualist Alliance

The International Spiritualist Alliance is a Canadian-based international Spiritualist church founded for the purpose of bringing brotherhood and unity to Spiritualists worldwide. It has succeeded in bringing congregations in Canada, the United States, and Great Britain together. The alliance operates out of a loose fellowship association. Members accept seven affirmations concerning the fatherhood of God, the brotherhood of man, the immortality of the soul, communion with the departed, personal responsibility, compensation for good and evil, and the eternal progress of the soul. These affirmations are set within a general Christian theology that accepts God as the loving creator and Jesus as the Lord incarnated for the salvation of humanity. Perfected in suffering, Jesus became Lord and Christ. The church is headed by the Rev. Beatrice Gaulton Bishop of Vancouver, British Columbia. Current address unavailable.

International Spiritualist Congress

The name of five international gatherings of Spiritualist leaders held in the years between the two world wars. The first was held at Liège (1923), the second at Paris (1925), the third in London (1928), the fourth at The Hague (1931), and the fifth in Barcelona (1934).

The Paris congress prepared and promulgated a statement of the philosophy and fundamental principles of Spiritualism.

Delegates agreed that Spiritualism stood for (1) the existence of God as the intelligent and supreme cause of all things; (2) the affirmation that man is a spirit related to a perishable body by an intermediate body (the ethereal or "perispirit") that is indestructible in nature; (3) the immortality of the spirit and its continuous evolution toward perfection through progressive stages of life; and (4) universal and personal responsibility, both individual and collective, between all beings. Later congresses reaffirmed these principles. The congresses were a programmatic expression of the International Spiritualists Federation.

International Spiritualists Federation (Fédération Spirites Internationale)

A Spiritualist organization founded in 1923 with headquarters at Maison des Spirites, 8 Rue Copernic, Paris. Its original presidents were Sir Arthur Conan Doyle and Ernest W. Oaten (editor of the journal *Two Worlds*). Affiliated associations were formed in Europe (England, France, Germany, Spain, Holland, Belgium, and Switzerland), the Americas (United States, Cuba, Costa Rica, and Mexico), and South Africa. The first International Spiritualist Congress was held at Liège, Belgium, in 1923, followed by four others in 1925, 1928, 1931, and 1934. The organization was destroyed during World War II.

International UFO Reporter (Magazine)

International UFO Reporter (IUR) is the quarterly journal of the J. Allen Hynek Center for UFO Studies (CUFOS). It was launched in the mid-1980s as a newsletter for supporters of the center which had been organized by J. Allen Hynek (1910–1986) to focus scientific research on UFOs following the devastating blow to the field delivered by the Condon Report. Hynek, an astronomer at Northwestern University and former consultant to the U. S. Air Force on UFOs, had concluded that the Condon Report had been far from the final word on UFOs and that further attention by scientists was needed. As one of the few pro-UFO, he became a key person in the reestablishment of UFO studies.

After several years during which the format and appearance of IUR changed on several occasions under the editorship of Jerome Clark; in the 1980s a format was finally settled upon. Each issue contains two to three lengthy articles reporting on current research or discussing current issues, the 1990s being dominated by discussions of UFO abductions. In discussing individual UFO cases, IUR has shied away from simple reports of UFO sightings to emphasize research of more formal investigations of prominent incidents. Address: 2457 W. Peterson, Ave., Chicago, IL 60659.

Sources:

International UFO Reporter. Chicago, n.d.

International Yoga Guide

Monthly magazine of the International Yoga Society. It includes extracts from Hindu scripture, yoga exercises, and news of society activities. Address: 6111 SW 74th Ave. Miami, FL 33143.

Interplanetary Space Travel Research Association (ISTRA)

Nonprofit society founded in 1957 to promote public interest in space activities (including UFOs and extraterrestrials) and science fiction. Membership is free. The first issue of *Space Digest* (1977) is available from ISTRA. Contact: Robert Morrison, Editor, 30 Grosvenor Rd., London, E. 11, England.

Interspace Link Confidential Newsletter

Monthly newsletter of National Investigations Committee on UFOs. Address: 14617 Victory Blvd., #4, Van Nuys, CA 91411.

Intuition

Human faculty by which individuals are aware of facts not accessible to normal sensory or mental processes. Some apparent intuition may be attributed to unconscious sensory or mental perception or deduction. Other intuitive awareness suggests paranormal faculty. (See also Extrasensory Perception)

Intuitional World

Theosophical term for the Buddhist plane or the fourth world, from which come intuitions. (See also Intuition; Solar System; Theosophy)

Intuition Network

Founded in 1986 by Weston H. Agor to bring small groups of people together to share their personal experiences and knowledge of intuition as a resource to aid them in daily life. In 1993 Dr. Jeffrey Mishlove was appointed director of the network, which now works on a larger scale, utilizing the mediums of modern communication, via the Internet and fax machines. Also in 1993, the network announced its merger with the Institute of Noetic Science. Membership numbers over 7,500 worldwide. Address: 369-B Third St., #161, San Rafael, CA 94901. Website: <http://www.intuition.org/>.

Sources:

Intuition Network. <http://www.intuition.org/>. March 24, 2000.

Invisibility

The belief in invisibility is an ancient one in religion, folklore, and superstition. The soul or vital principle in human beings could not be established visibly, and after death was presumed to inhabit an invisible realm, also peopled by angelic and demonic entities not visible to normal human sight. Even in modern times, the concept of the astral plane and of heaven and hell in some invisible dimension of space rather than a distant position in the cosmos still persists, and has relevance to the belief in apparitions or ghosts of the dead that may become visible and then vanish under certain circumstances. In Spiritualism, such appearances and disappearances of phantom forms are claimed in the phenomena of materialization and dematerialization.

Although the concept of an invisible world that may sometimes be made visible is at variance with the known scientific machinery of vision and the function of the eyes, there remains the philosophical problem that the actual nature of empirical reality cannot be established scientifically through human senses, although there is consistency in the common experience of vision, touch, and other sensory impressions that are validated by sensations in the brain. The idealist school of philosophy stemming from Bishop Berkeley, Immanuel Kant, and others holds that there are no physical objects existing apart from thought and experience, and the theist claims that the consistency of mental experience derives from divine law.

Much of the great body of superstition, folklore, and sorcery relating to visibility and invisibility derives from the earliest experiences of humankind and the prescientific observation of natural phenomena incorporated in religious and magical beliefs. Many of these beliefs appear untenable to scientifically trained minds.

Invisibility in Folklore

A constant motif in folktales throughout the world is the power of becoming invisible, giving the possessor of this power special advantages in overhearing an enemy's plans, winning battles with powerful adversaries, or merely stealing valuable objects unperceived. Usually invisibility was conferred by an object or garment, such as a magic ring, stone, cap, shoes, or cloak. Such magic possessions were sometimes associated with other powers—the shoes that carry the wearer great distances in a brief moment, the ring that could be rubbed to summon up a genie, the cap that conferred wisdom, or vision of distant or future events.

In Greek legend, the hero Perseus, who slew the Gorgon, had magic shoes that carried him through the air, in addition to a cap of invisibility. In the ancient Sanskrit story book *Kathasaritsagara* (Ocean of Story) of Somadeva, the Brahmin Gunarsarman becomes invisible by putting a magic ointment on his eyes, and is thus able to penetrate the camp of King Vikramaskiti.

The cloak of invisibility is known in folktales throughout Europe, and even in the Apache Indian legends of America, where Child-of-the-Water gets a cloak from Lizard, enabling him to get near to the monster Buffalo without being seen. In Arthurian legend, the king himself had a cloak of invisibility.

The *Motif-Index of Folk-Literature* (1932–36) compiled by Stith Thompson lists 28 magic objects that confer invisibility, including a stone, flower, serpent's crown, heart of an unborn child, belt, cloak, saint's cowl, ring, helmet, sword, and wand. For example, it was long believed that fern seed conferred invisibility, but the seed itself was supposed to be invisible, so anyone who could find this seed and carry it would also become invisible. The fern was said to bloom at midnight on Midsummer Eve, and to seed soon after. The seeker of the seed had to avoid touching it, or letting it fall on the ground. A white cloth had to be placed under the plant for the invisible seed to fall on. It could then be wrapped up and carried around, rendering the owner invisible. Shakespeare, Ben Johnson, Beaumont, and Fletcher all have references in their plays to fern seed conferring invisibility, and this belief continued in folklore centuries later.

Another persistent folk belief was the power of the "Hand of Glory." This was the dried or pickled hand of a dead criminal hanged on the gallows. Robbers were supposed to be invisible if they carried this gruesome hand with a candle made from the fat of a hanged man. Sometimes the fingers of the hand were used as candles, and a finger lit for each occupant of the house to be robbed, ensuring that they would remain motionless.

The Rev. Richard Barham, in his *Ingoldsby Legends* (1840 etc.) versified this belief in "The Nurse's Story, The Hand of Glory."

On January 3, 1831, a gang of thieves attempted to rob the house of a Mr. Napier in Loughcrew, County Meath, Ireland. They broke into the house carrying a Hand of Glory and a candle, believing that it would prevent the occupants from waking. However, the Hand of Glory failed to keep the inmates asleep, and the robbers fled, leaving their talisman behind.

Invisibility in Sorcery and Witchcraft

A Manuscript (No. 2350) titled "Le Secret des Secrets" in the Bibliotheque de l'Arsenal in France, contains a chapter devoted to the secret of invisibility. It consists of a spell in Latin, which opens with over thirty mystical names, preferably to be written in bat's blood, and continues in a mixture of Christian and pagan tradition with an invocation translated as:

"O thou, Pontation! master of invisibility, with thy masters [here follow names of the masters], I conjure thee, Pontation, and these same masters of invisibility, by Him Who makes the universe tremble, by Heaven and Earth, Cherubim and Seraphim, and by Him Who made the Virgin conceive and Who is God and Man, that I may accomplish this experiment in per-

fectibility, in such sort that at any hour I desire I may be invisible; again I conjure thee and thy ministers also, by Stabuches and Mechaerom, Esey, Enitgiga, Bellis, and Semonei, that thou come straightway with thy said ministers and that thou perform this work as you all know how, and that this experiment may make me invisible in such wise that no one may see me. Amen.”

According to other grimoires, invisibility may be achieved by simply carrying the heart of a bat, a black hen, or a frog under the right arm.

Another method is to construct and wear the Ring of Gygès, King of Lydie. It should be made of fixed mercury, set with a little stone found in a lapwing's nest, and around the stone the words “Jésus passant par le milieu d'eux s'en allat” are inscribed. A variant instruction for the Ring of Gygès is contained in the grimoire *Le Véritable Dragon Rouge . . . plus La Poule Noire* (1521), where the inscription is in magical symbols.

The Second Book of the *Secrets of Albertus Magnus* contains the following formula:

“If thou wilt be made Invisible.

“LVII. Take the Stone which is called Ophthalminus, and wrap it in the leafe of the Laurell or Bay tree. And it is called Lapis Obtelmicus, whose colour is not named, for it is of many colours, and it is of such virtue that it blindeth the sights of them that stand about. Constantinus carrying this in his hand, was made invisible therewith.”

The seventeenth-century grimoire *The Lemegeton of Solomon or Book of the Spirits* contains the names of spirits who may be invoked in a crystal at a set hour and used for magical purposes by means of their mystical seals. These include:

“BAAL. This is the name of one of the most powerful of all kinds of demons. He may present himself as a man with a human head—or that of a cat or toad. Occasionally he is seen with all at once. Speaking in a hoarse voice, he gives knowledge of all kinds, and tells the means to obtain invisibility.

“GLASYALABOLAS is a powerful President, whose importance is belied by his appearance as a winged dog. In addition to teaching all sciences, he causes murder, makes men invisible and knows all about the past, present and future.”

The *Grimorium Verum* (True Grimoire) of the sixteenth century or earlier, contains the following black magic instructions:

“To Make Oneself Invisible. Collect seven black beans. Begin the ritual on a Wednesday before sunrise. Then take the head of a dead man and put one of the black beans in his mouth, two in his eyes and two in his ears. Then make upon his head the character of MORAIL. Afterwards bury the head with the face upwards, and for nine days before sunrise water it each morning with good brandy. On the eighth day you will find the spirit mentioned, who will say to you: ‘What wilt thou?’ You will reply: ‘I am watering my plant.’ Then the Spirit will say: ‘Give me the Bottle, I desire to water it myself.’ In response, refuse him, even although he will ask you again. Then he will reach out with his hand and will show you the same figure which you had drawn upon the head. Now you can be certain that this is the right spirit, the spirit of the head. There is a danger that some other Spirit might try to trick you, which would have evil consequences—and in that case your operation would not succeed. Then you may give him the bottle and he will water the head and depart. On the next day, which is the ninth, when you return you will find that the beans are germinating. Take them and put them in your mouth, or in that of a child. Those which do not confer invisibility are to be reburied with the head.”

Invisibility in Spiritual Development

Invisibility is one of the *siddhis* or occult powers traditionally marking the progress of the Indian yogi on the pathway to higher spiritual development. Other *siddhis* include knowledge of past incarnations, access to the minds of others, knowledge of the time of one's death, and of hidden things, of movements and positions of stars and planets, freedom from hunger and thirst, the ability to walk through space and time, or to enter

other bodies, and to become light or heavy at will, and to levitate.

In the *Yoga-Sutras of Patanjali*, a standard yoga treatise (ca. 3rd century B.C.E., Chapter III, 21), it is stated:

“By *Samyama* [combined concentration-absorption-trance] on the form of the body, suspending the power of another to see it, there follows disappearance of the body.”

However, such powers are regarded only as signs of progress, and their use for personal gain or to impress others is considered to be a serious obstacle to spiritual development.

In *The Kingdom of the Lost* (1947), J. A. Howard Ogdon offers an account of the use of such yoga techniques to create invisibility. The author suffered from schizophrenia, and after a period of voluntary treatment at a British mental hospital was improperly certified as a lunatic and confined to a mental institution. During his incarceration, he practiced hatha yoga intensively without the knowledge of the authorities, and perfected techniques of mental concentration and suggestion.

In 1941, he escaped from the institution in broad daylight in full view of some forty other patients and the hospital attendants. His pockets were bulging with food for his journey and he wore a raincoat and carried a full shopping bag, as well as a gas mask container (gas masks were issued to all civilians during World War II in Britain). He claims that through mental concentration he walked openly past fifty or sixty individuals and out through the front door of the institution without being perceived or challenged by anyone.

Naturally such a claim from a former mental patient must be treated with caution, but it is clear that Ogdon was an intelligent and well-read individual with a very rational view of his illness. The possibility of establishing an atmosphere of mass suggestion is not implausible. Some modern hypnotists have claimed to make individuals invisible to a hypnotized subject, so that he or she apparently sees right through them, even if they may be sitting in chairs.

Scientific Aspects of Invisibility

Aside from the fantasies and wish-fulfillment stories of folklore, or the interference with normal visual perception by means of hypnosis, the possibility of scientific techniques of invisibility has long been a matter for speculation. There are many accounts of seeing apparitions, but no adequate scientific explanation of how invisible forms can become visible, then again vanish. Where do they come from and where do they go? Ingenious theories have been advanced of intra-atomic space or interlocking universes, but outside the realm of science fiction literature there is no evidence for extra-dimensional worlds.

Spiritualists claim that phantom forms of the dead may manifest at séances using a subtle substance exuded by the medium in a vapor or cloud-like flow, becoming more solid and eventually taking on the form of a deceased person and having the appearance of a living individual as in the case of “Katie King.” This substance is known as ectoplasm, is said to be sensitive to light, and to recoil suddenly upon the medium if handled roughly. The process of becoming visible then vanishing again is known as materialization and dematerialization. Few today would argue for the existence of ectoplasm, or materializations. Since such claimed phenomena usually occur in subdued light or darkness, there is opportunity for fraud, and many cases have been detected. There remain a few reported cases of apparitions appearing in daylight.

Any scientific method of producing invisibility in human beings would involve apparently insuperable difficulties of interference with the light refracting characteristics of various types of human tissue and organs, and to be fully effective, the individual would need to be transparent as well as invisible. Unless the invisibility process also applied to inanimate material such as clothing, the invisible being would be obliged to travel naked, a problem vividly portrayed in H. G. Wells' science fiction novella *The Invisible Man* (1897).

A high level of skepticism is therefore inevitable in considering the claim that a top secret U.S. Navy experiment in 1943 succeeded in rendering the destroyer *Eldridge* and its crew temporarily invisible and teleporting it from its berth in Philadelphia to Norfolk, Virginia. Some of the crew members were said to have disappeared without trace, others to have gone mad, or to have met alien beings. Authors Charles Berlitz and William Moore suggest that the experiment involved using an intensified force field around the ship, deriving from the principles of Einstein's Unified Field Theory.

Another book, *Invisible Horizons* (1964) by Vincent Gaddis, attempts to link the Philadelphia Experiment story with the Bermuda Triangle mystery. All this is fascinating but highly speculative and lacking firm evidence. The Office of Naval Research firmly denies the whole story, and the Department of the Navy, Office of Information, states: "ONR has never conducted any investigations on invisibility, either in 1943 or at any other time." A 1984 movie *The Philadelphia Experiment* further fictionalized the story.

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IONS See Institute of Noetic Sciences

IPA See Incorporeal Personal Agency

IRELAND

Pagan and Christian Beliefs

[For information regarding ancient Ireland, see Celts.]

Although nominally Christianized, there is little doubt that the early medieval Irish retained many remnants of their former paganism, especially those with elements of magic. The writings of the Welsh historian Giraldus Cambrensis (ca. 1147–1220) point to this. This is the first known account of Irish manners and customs after the invasion of the country by the Anglo-Normans. His description, for example, of the Purgatory of St. Patrick in Lough Derg, County Donegal, suggests that the demonology of the Catholic Church had already fused with the animism of earlier Irish tradition. He states:

There is a lake in Ulster containing an island divided into two parts. In one of these stands a church of especial sanctity, and it is most agreeable and delightful, as well as beyond measure glorious for the visitations of angels and the multitude of the saints who visibly frequent it. The other part, being covered with rugged crags, is reported to be the resort of devils only, and to be almost always the theatre on which crowds of evil spirits visibly perform their rites. This part of the island contains nine pits, and should any one perchance venture to spend the night in one of them (which has been done, we know, at times, by some rash men), he is immediately seized by the malignant spirits, who so severely torture him during the whole night, inflicting on him such unutterable sufferings by fire and water, and other torments of various kinds, that when morning comes scarcely any spark of life is found left in his wretched body. It is said that any one who has once submitted to these torments as a penance imposed upon him, will not afterwards undergo the pains of hell, unless he commit some sin of a deeper dye.

"This place is called by the natives the Purgatory of St. Patrick. For he, having to argue with a heathen race concerning the torments of hell, reserved for the reprobate, and the real nature and eternal duration of the future

life, in order to impress on the rude minds of the unbelievers a mysterious faith in doctrines so new, so strange, so opposed to their prejudices, procured by the efficacy of his prayers an exemplification of both states even on earth, as a salutary lesson to the stubborn minds of the people.

Human Animals

The ancient Irish believed in the possibility of the transformation of human beings into animals. Giraldus, in another narrative of facts purporting to have come under his personal notice, shows that this belief had lost none of its significance with the Irish of the latter half of the twelfth century. The case is also interesting as being one of the first recorded examples of lycanthropy in the British Isles:

"About three years before the arrival of Earl John in Ireland, it chanced that a priest, who was journeying from Ulster towards Meath, was benighted in a certain wood on the borders of Meath. While, in company with only a young lad, he was watching by a fire which he had kindled under the branches of a spreading tree, lo! a wolf came up to them, and immediately addressed them to this effect: 'Rest secure, and be not afraid, for there is no reason you should fear, where no fear is!' The travellers being struck with astonishment and alarm, the wolf added some orthodox words referring to God. The priest then implored him, and adjured him by Almighty God and faith in the Trinity, not to hurt them, but to inform them what creature it was in the shape of a beast uttered human words. The wolf, after giving catholic replies to all questions, added at last: 'There are two of us, a man and a woman, natives of Ossory, who, through the curse of Natalis, saint and abbot, are compelled every seven years to put off the human form, and depart from the dwellings of men. Quitting entirely the human form, we assume that of wolves. At the end of the seven years, if they chance to survive, two others being substituted in their places, they return to their country and their former shape. And now, she who is my partner in this visitation lies dangerously sick not far from hence, and, as she is at the point of death, I beseech you, inspired by divine charity, to give her the consolations of your priestly office.'

"At this wood the priest followed the wolf trembling, as he led the way to a tree at no great distance, in the hollow of which he beheld a she-wolf, who under that shape was pouring forth human sighs and groans. On seeing the priest, having saluted him with human courtesy, she gave thanks to God, who in this extremity had vouchsafed to visit her with such consolation. She then received from the priest all the rites of the church duly performed, as far as the last communion. This also she importunately demanded, earnestly supplicating him to complete his good offices by giving her the viaticum. The priest stoutly asserting that he was not provided with it, the he-wolf, who had withdrawn to a short distance, came back and pointed out a small missal-book, containing some consecrated wafers, which the priest carried on his journey, suspended from his neck, under his garment, after the fashion of the country. He then intreated him not to deny them the gift of God, and the aid destined for them by Divine Providence; and, to remove all doubt, using his claw for a hand, he tore off the skin of the she-wolf, from the head down to the navel, folding it back. Thus she immediately presented the form of an old woman. The priest, seeing this, and compelled by his fear more than his reason, gave the communion; the recipient having earnestly implored it, and devoutly partaking of it. Immediately afterwards the he-wolf rolled back the skin and fitted it to its original form.

"These rites having been duly, rather than rightly performed, the he-wolf gave them his company during the whole night at their little fire, behaving more like a man than a beast. When morning came, he led them out of the wood, and, leaving the priest to pursue his journey pointed out to him the direct road for a long distance. At his departure, he also gave him many thanks for the benefit he had conferred, promising him

still greater returns of gratitude, if the Lord should call him back from his present exile, two parts of which he had already completed.

“In our own time we have seen persons who, by magical arts, turned any substance about them into fat pigs, as they appeared (but they were always red), and sold them in the markets. However, they disappeared as soon as they crossed any water, returning to their real nature; and with whatever care they were kept, their assumed form did not last beyond three days. It was also a frequent complaint, from old times as well as in the present, that certain hags in Wales, as well as in Ireland and Scotland, changed themselves into the shape of hares, that, sucking teats under this counterfeit form, they might stealthily rob other people’s milk.”

Witchcraft in Ireland

In Anglo-Norman times, sorcery, malevolent magic, was apparently widely practiced, but records are scarce. It is only by fugitive passages in the works of English writers who constantly comment on the superstitious nature and practices of the Irish that any information concerning the occult history of the country emerges. The great scandal of the accused witch Dame Alice Kyteler did shake the entire Anglo-Norman colony during several successive years in the first half of the fourteenth century. The party of the Bishop of Ossory, the relentless opponent of the Dame Alice, boasted that by her prosecution they had rid Ireland of a nest of sorcerers; and, yet, there is reason to believe that Ireland could have furnished other similar instances of black magic had the actors in them been of royal status—that is, of sufficient importance in the eyes of chroniclers.

In this connection St. John D. Seymour’s *Irish Witchcraft and Demonology* (1913) is of striking interest. The author seems to take it for granted that witchcraft in Ireland is purely an alien system, imported into the island by the Anglo-Normans and Scottish immigrants to the north. This is a possibility because the districts of the Pale and of Ulster are concerned, even if it cannot be applied to the Celtic districts of Ireland.

Early Irish works contain numerous references to sorcery, and practices are chronicled in them that bear a close resemblance to those of the shamans and medicine men of tribes around the world. The ancient Irish cycles frequently allude to animal transformation, one of the most common feats of the witch, and in Hibernian legend most heroes have a considerable working magic available to them. Wonder-working druids also abound.

Seymour claimed that, “In Celtic Ireland dealings with the unseen were not regarded with such abhorrence, and indeed had the sanction of custom and antiquity.” He added that “. . . the Celtic element had its own superstitious beliefs, but these never developed in this direction,” by which he meant witchcraft. He lacked support for this observation. An absence of records of such a system is no proof that one never existed, and it is possible that a thorough examination of the subject would prove that a veritable system of witchcraft obtained in Celtic Ireland as elsewhere, although it may not have been of “Celtic” origin.

Seymour’s book nonetheless is most informative on those Anglo-Norman and Scottish portions of Ireland where the belief in sorcery followed the lines of those in vogue in the mother-countries of the immigrant populations. He sketched the famous Kyteler case; touched on the circumstances connected with the Earl of Desmond; and, he noted the case of the Irish prophetess who insisted upon warning the ill-fated James I of Scotland on the night of his assassination at Perth. It is not stated by the ancient chronicler whom Seymour quotes where in Ireland the witch in question came from—and undoubtedly she was a witch because she possessed a familiar spirit, “Huthart,” whom she alleged warned her of the coming catastrophe. This spirit is the Teutonic *Hudekin* or *Hildekin*, the wearer of the hood, sometimes also alluded to as *Heckdekin*, well known throughout Germany and Flanders as a species of house-spirit

or brownie. Trithemius alludes to this spirit as a “spirit known to the Saxons who attached himself to the Bishop of Hildesheim” and it is cited here and there in occult history. From this circumstance it might be inferred that the witch in question came from some part of Ireland that had been settled by Teutonic immigrants, probably Ulster.

Seymour continued his survey with a review of the witchcraft trials of the sixteenth century; the burning of Adam Dubh; the Leinster trial of O’Toole and College Green in 1327 for heresy; and, the important passing of the statute against witchcraft in Ireland in 1586. He noted the enchantments of the Earl of Desmond, who demonstrated to his young and beautiful wife the possibilities of animal transformation by changing himself into a bird, a hag, a vulture, and a gigantic serpent. One full chapter was devoted to Florence Newton, the witch of Youghal, who was one of the most absorbing in the history of witchcraft.

Ghostly doings and apparitions, fairy possession, and dealings with fairies are also included in the volume, and Seymour did not confine himself to Ireland. He followed one of his countrywomen to the United States, where he demonstrated her influence on the “supernatural” speculations of Congregationalist minister Cotton Mather.

Seymour completed his survey with seventeenth-century witchcraft notices from Antrim and Island Magee and the affairs of sorcery in Ireland from the year 1807 to the early twentieth century. The last notice is that of a trial for murder in 1911, when a woman was tried for killing another (an old-age pensioner) in a fit of insanity. A witness deposed that he met the accused on the road on the morning of the crime holding a statue or figure in her hand and repeating three times, “I have the old witch killed. I got power from the Blessed Virgin to kill her.” It appears that the witch in question had threatened to plague the woman with rats and mice. A single rodent had evidently entered her home and was followed by the bright vision of a lady who told the accused that she was in danger, and further informed her that if she received the senior citizen’s pension book without taking off her clothes and cleaning them and putting out her bed and cleaning up the house, she would “receive dirt for ever and rats and mice.”

Modern Occultism

During the late nineteenth and early twentieth centuries, Celtic mysticism and legends of ghosts and fairies received a new infusion from Hindu mysticism through the Dublin lodge of the Theosophical Society and the writings of poets William Butler Yeats and “AE” (pseudonym of George W. Russell). Through the society, Russell was profoundly influenced by Hindu scriptures such as the *Bhagavad-Gita* and came to understand that mysticism should be interfused with one’s everyday social responsibilities. Russell wrote mystical poems and painted pictures of nature spirits.

Yeats became a noted member of the Hermetic order of the Golden Dawn, a ritual magic society. Its teachings had a primary influence on the symbolism of his poems and on his own mystical vision. He was also impressed by Hindu mystical teachings, and collaborated with Shri Purohit Swami in the translation of Hindu religious works.

After the death of Yeats and Russell, occultism did not make much headway in Irish life and literature. The occult and witchcraft boom of the 1950s and 1960s was largely ignored in Ireland. Janet and Stewart Farrar, both neo-pagan witches trained by Alexander Sanders, did take up residence in the Republic of Ireland. Stewart Farrar has written a number of books on witchcraft, including the early neo-pagan classic *What Witches Do: The Modern Coven Revealed* (1971).

The Fellowship of Isis, headquartered at Huntingdon Castle, Clonegal, Enniscorthy, has become an international association of neo-pagans and witches. It is devoted to the deity in the form of the goddess, and publishes material concerning matriarchal religion and mysticism.

Irish writer Desmond Leslie was coauthor with George Adamski of the influential book *Flying Saucers Have Landed* (1953) an important early book introducing the topic to the English-speaking public. The book was eventually translated into 16 languages.

Psychical Research & Parapsychology

Although Ireland is traditionally a land of ghosts, fairies, banshees, and haunted castles, there have been few systematic attempts to conduct psychical research there. The exceptions have been some interest in dowsing (water-divining), and the work of medium Kathleen Goligher. In 1914, then 16 year-old Goligher came into the world's attention by Dr. William Crawford, in Belfast. Goligher was from a family of physical mediums, but considered the best of them. The phenomena demonstrated consisted of raps that reportedly shook the room, and levitation of a ten and a half pound table, often for as long as five minutes. Crawford photographed the manifestations that supported the levitations-ectoplasmic structures that resembled rods. Harry Houdini saw the pictures that Crawford had intended to use in his book. He remained completely skeptical and decided that Crawford was insane. Following Crawford's suicide in 1920, another photograph of plasma coming out of Goligher's body was thought to be genuine. By 1922 Dr. E. E. Fournier d'Albe claimed she was a fraud after 20 sittings with her. Following a ten-year period of retirement, it was reported in 1933 that Goligher produced cloth-like ectoplasm. Researchers did not investigate that claim, so no verification could be made. That Crawford introduced technology to verify the investigation is what remained of prime interest historically.

Currently, the Belfast Spiritual Fellowship, a group ascribing to Spiritualist beliefs, can be contacted at 44 Barnsmore Drive, Belfast, Northern Ireland BT13 3FF.

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Iremonger, Lucille (d'Oyen) (ca. 1920–1989?)

British novelist, journalist, and broadcaster who was highly regarded for her thoughtful examinations of history, politics, and parapsychology. Born in Jamaica around 1920, Iremonger received her M.A. at Oxford University (1939) with honors. She was awarded the Society of Women Journalists' Lady Britain trophy for the best book of the year in 1948 for *It's A Bigger Life* and that same year received the Lady Violet Astor trophy for the best article of the year. She was also awarded the Silver Musgrave Medal (Jamaica) for her contributions to literature relating to the West Indies (1962). Occult themes were woven into many of her writings, including *West Indian Folk Tales: Anansi Stories* (retold for English children; 1956) and *The Ghosts of Versailles: Miss Moberly and Miss Jourdain and Their Adventure—A Critical Study* (1957), an account of an alleged 1901 sighting of Marie Antoinette at Versailles.

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Iridis (Newsletter)

Monthly newsletter of the California Society for Psychical Study, Address: P.O. Box 844, Berkeley, CA 94709.

Irish Society of Diviners

Society composed of individuals interested in all aspects of dowsing, water divining, radiesthesia, healing, earth energies, and tracing missing persons through divining techniques. It was founded in 1958 and holds meetings and lectures. For a time it issued a journal titled *Irish Diviner*, now superseded by the society's newsletter, *The Irish Diviner Newsletter*. Address: c/o Mr. Jim Bourke, Son-na-Mara, Coliemore Rd., Dalkey, Co. Dublin, Ireland. Website: <http://anamspirit.com/society.html>.

Sources:

The Irish Society of Diviners. <http://anamspirit.com/society.html>. March 8, 2000.

Irish UFO Organization

Society concerned with the scientific study of the UFO phenomenon. It investigated and classified UFO reports and published an occasional newsletter. It was associated with Spectrum Society for Psychical and Spiritual Studies, with which it its office. Last known address: 70 Glasnevin Rd., Glasnevin, Dublin 11, Republic of Ireland.

Iron

An ancient observation on the occult virtues of iron was made by Pliny the Elder (ca. 23–79 C.E.) in his *Natural History* (as translated in 1601 by Philemon Holland).

"As touching the use of Yron and steele in Physicke, it serveth otherwise than for to launce, cut and dismember withal;

for take the knife or dagger, an make an ymaginerie circle two or three times round with the point thereof upon a young child or an elder bodie, and then goe round withall about the partie as often, it is a singular preservative against all poysons, sorceries, or enchantments. Also to take any yron naile out of the coffin or sepulchre wherein man or woman lieth buried, and to sticke the same fast to the lintle or side post of a dore, leading either to the house or bed-chamber where any dooth lie who is haunted with Spirits in the night, he or she shall be delivered and secured from such phanasticall illusions. Moreover, it is said, that if one be lightly pricked with the point of sword or dagger, which hath been the death of a man, it is an excellent remedy against the pains of sides or breast, which come with sudden prickes or stitches."

In certain parts of Scotland and Ireland, there was a belief in the potency of iron for warding off the attacks of fairies. An iron poker, laid across a cradle, would, it was believed, keep fairies away until the child was baptized. The Reverend John G. Campbell in his *Superstitions of the Highlands and Islands of Scotland* (1900) relates how, when children, he and another boy were believed to be protected from a fairy that had been seen at a certain spot because one boy possessed a knife and the other a nail.

Many other countries had folklore about iron as a religious taboo or a charm against witchcraft and the supernatural. Iron tools were prohibited in Greek and Hebrew temples in ancient times. In Korea the body of the king was never to be touched by iron. Roman priests were forbidden to shave with iron blades. In India and China evil spirits were warded off by iron.

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Irving, Rev. Edward (1792–1834)

Famous Scottish preacher, born on August 4, 1792, in Annan, Scotland. His Regent Square Church congregation was the scene of extraordinary psychic manifestations in 1831. His followers called "Irvingites" were seized with the gift of speaking in tongues; they also prophesied and effected cures. Irving was forced to retire from Regent Square in 1832 because of his acceptance and promotion of pentecostal phenomena. Along with Irving, the Irvingites formed a dissenting congregation called Catholic Apostolic Church. In 1833 Irving was condemned by the presbytery of Annan on charges of heresy. Irving died in Glasgow, Scotland on December 7, 1834.

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Irwin, H(arvey) J(on) (1943–)

Australian parapsychologist, senior lecturer in psychology at the University of New England, Australia. Irwin was born on

September 8, 1943. He studied at Sydney University (B.Sc., 1964; Dip.Ed., 1965), the University of New South Wales (B.A., 1969), and the University of New England (Litt.B., 1972; Ph.D., psychology, 1978). His dissertation was entitled *Visual Selective Attention and the Human Information Processing System: Structures, Processes, and Processing Interference in Visual Input Selection*. After graduation he was a senior tutor at the University of New England. In 1985 joined the faculty in psychology as a lecturer, a position that allowed him some freedom to teach in the overlapping area between psychology and parapsychology.

His doctoral research concerned the nature of selective attention in vision and its interpretation within an information-processing framework. He has since explored the possibility of accounting for the experiential properties of paranormal phenomena in terms of information-processing theory. In recent years he has also investigated the nature of out-of-the-body experiences. He has published articles and several books on parapsychology and psychology.

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Isaac of Holland (fl. fifteenth century)

Little is known about the life of this alchemist, but he is commonly supposed to have lived and worked early in the fifteenth century. The main reason for assigning his career to that period is that in his writings he refers to Geber, Dastin, Morien, and Arnaldus de Villanova, but not to more modern authorities. Furthermore, he appears to have been acquainted with various chemical processes discovered toward the close of the fourteenth century. Therefore, it may be deduced that he did not live before that time.

According to tradition Isaac worked with his son, whose name is not recorded, and the pair are usually regarded as having been the first men to exploit chemistry in the Netherlands. They are said to have been particularly skillful in the manufacture of enamels and artificial gems, and it is noteworthy that no less distinguished an alchemist than Paracelsus attached value to the Dutchmen's research. Isaac and his son were also mentioned with honor by the seventeenth-century English scientist Robert Boyle.

Isaac compiled two scientific treatises on alchemy, one entitled *Opera Mineralia Joannis Isaaci Hollandi, sive de Lapide Philosophico* (1600), and the other *De Triplici Ordine Elixiris et Lapidis Theoria* (1608). Both were published at the beginning of the seventeenth century. The latter treatise is the more important of the two because the author sets forth his ideas on exalting base metals into *Sol* and *Luna* (gold and silver) and illustrates exactly what kind of vessel should be used for each.

ISAR See Institute for the Study of American Religion

ISC See International Society of Cryptozoology

Isian News

Quarterly publication of the *Fellowship of Isis*, an Irish-based religious organization founded in 1976 to revive worship and communion with the feminine principle in deity, in the form of the Goddess, and to promote knowledge of the world's ma-

triarchal religions. Address: Clonegal Castle, Enniscorthy, Eire, Ireland. Website: <http://www.fellowshipofisis.com/>.

Sources:

Fellowship of Isis Homepage. <http://www.fellowshipofisis.com/>. March 8, 2000.

ISKCON See International Society for Krishna Consciousness

ISKCON Review (Journal)

Short-lived biannual interdisciplinary journal of the Bhaktivedanta Institute of Religion and Culture. Founded in the spring of 1985, its purpose was “to stimulate and communicate—as well as to review—research and reflection on the Hare Krishna movement in all its aspects. It is intended both for those who have a direct interest in ISKCON, as well as for those whose general interest in Hindu tradition, new religious movements, or contemporary spirituality might be served by a deeper awareness of the movement. It is directed towards a wide, primarily academic and professional audience, including Hindu studies, scholars, sociologists, and psychologists of religion, students of American religious history, theologians, mental health professionals, and clergy—as well as interested members of ISKCON.”

Although subsidized by the International Society for Krishna Consciousness through the Bhaktivedanta Book Trust, ISKCON's publishing house, the *Review* had complete editorial autonomy and was not an official publication of the Hare Krishna movement. It served as a forum both for those committed to ISKCON and for independent scholars and theologians.

Isle of Avalon Foundation

The Isle of Avalon Foundation was founded in 1991 as the University of Avalon, an independent training center, in the legendary community of Glastonbury, in England. The foundation is not tied to any particular magical or Pagan group, but attempts to draw upon the various strains of occultism associated with the community. Most important is the tradition of the Fraternity of the Inner Light founded early in the twentieth century by Dion Fortune (1890–1946). The fraternity, born amid the demise of the Hermetic Order of the Golden Dawn, established a guest house near the Tor at Glastonbury that provided a retreat for Fortune, who was often in tension with the male-dominated magical community in London.

The Isle of Avalon Foundation also draws heavily on the tradition that ties the area to the legends of the ancient Isle of Avalon. These legends include references to Joseph of Arimathea, who is believed by many to have brought the Holy Grail, the cup used at the Last Supper by Jesus, to Glastonbury. From this belief, the idea of the search for the Grail has entered popular occult thinking. In addition, during the 1970s, Glastonbury became one of England's most prosperous New Age centers and is believed to be a particular focus of esoteric and magical energies.

Founded as an independent study and spiritual educational facility, the University of Avalon ran into problems with the British government. Since it was not a recognized degree-granting institution, it was forced to change its name. As the Isle of Avalon Foundation, however, it has continued as a New Age and magical teaching center offering a wide variety of courses in the Sacred Arts and Sciences from spiritual healing to numerology and shamanistic magic. It may be contacted at 33 Oldridge Rd., London SW12 8PN.

Sources:

Barrett, David V. *Sects, Cults, and Alternative Religions: A World Survey and Source Book*. London: Blandford, 1996.

ISRAEL

Beginning with the Balfour Declaration of November 2, 1917, there was a great influx of Jewish immigrants into Palestine, and this migration was intensified with the establishment of the State of Israel on May 14, 1948. Refugees from persecutions and the aftermath of two world wars brought the rich folklore of Europe into the new homeland. Stories of the Hasidim—the miracle-working mystical rabbis and their followers—existed side by side with legends of the Angel of Death, or the golem created by Rabbi Loew of Prague. As in the United States, mystical groups in Israel have kept alive the study of Kabbalah. The 1990s showed a resurgence of the study of Jewish mysticism, when celebrities such as Madonna and Roseanne announced their studies publicly.

Beyond the legends of miracles and occult phenomena that have a basically mystical purpose, speculation on the afterlife is alien to the general trend of Judaism and there has been little basis for studies of Spiritualism and psychical research. Since the 1960s, however, there has been a growing interest in parapsychology in Israel, given added topical interest by the furious controversies over the phenomena of Uri Geller, who encountered great opposition from scientists and psychologists who were convinced that he was a fraud. More information on Uri Geller's current activity can be found at his website: <http://www.uri-geller.com/>.

Enlightened scientific interest in parapsychology in Israel owes much to Professor H. S. Bergman, who was a great friend of the famous psychic Eileen Garrett, founder of the Parapsychology Foundation in the United States. With the cooperation of Bergman, F. S. Rothschild, Heinz C. Berendt and others, the Israel Parapsychology Society was formed. In 1965, Garrett visited the group in Jerusalem for the opening of the Parapsychology Foundation Library. Berendt published the first Hebrew-language book on parapsychology, *Parapsychology—The World Beyond* (Jerusalem, 1966).

In 1968 the Israel Society for Parapsychology was founded in Tel Aviv under the chairmanship of Margot Klausner. The society has organized lectures and courses on a wide range of subjects, such as clairvoyance, telepathy, reincarnation, dowsing, spiritual healing, meditation, and astrology. It also publishes a journal, *Mysterious Worlds*, and maintains a library of more than 1,200 volumes. The last known address of Israel Parapsychology Society is c/o Mr. Gilad Livneh, 28 Hapalmach St., 92542 Jerusalem, Israel.

In response to the explosion of interest of parapsychology and in opposition of extreme religious activism, beginning with the assassination of Israel's Prime Minister Itzhak Rabin, the Israeli Atheists Society was founded on November 7, 1996. This organization views atheism as the only way for Israel to reach humanistic civilization and to survive as a nation.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

The Israeli Atheists Society Introduction. <http://atheism.org.il/english.htm>. June 20, 2000.

ISRHA See International Self-Realization Healing Association

ISSSEEM See International Society for the Study of Subtle Energies and Energy Medicine

ISTRA See Interplanetary Space Travel Research Association

ITALY

[For information regarding ancient Italy, see Rome, Ancient Religion and Magic.]

Magic and sorcery in medieval Italy centered around the many great personalities of the church. Even several popes have been included by the historians of occult science in the ranks of notable Italian sorcerers and alchemists. There appears to have been some sort of folk tradition that the popes had been given over to the practice of magic ever since the tenth century, and it was alleged that Silvester II confessed to this charge on his death bed. Éliphas Lévi stated that Honorius III, who preached the Crusades, was an abominable necromancer, and the author of the Grimoire of Honorius, a book by which spirits were evoked.

Bartholomew Platina (1421–1481), quoting from Martinus Polonus, stated that Silvester, who was a proficient mathematician and versed in the Kabbalah, on one occasion evoked Satan himself and obtained his assistance to gain the pontifical crown. Furthermore he stipulated as the price of selling his soul to the devil that he should not die except at Jerusalem, where he inwardly determined he would never go.

He did become pope. But on one occasion while celebrating Mass in a certain church at Rome, he felt extremely ill, and suddenly remembered that he was officiating in a chapel dedicated to the Holy Cross of Jerusalem. He had a bed set up in the chapel, to which he summoned the cardinals and confessed that he had held communication with the powers of evil. He further arranged that when dead, his body should be placed upon a car of green wood drawn by two horses, one black and other white. He stipulated that the horses should be started on their course, but neither led nor driven, and that where they halted his remains should be entombed. The conveyance stopped in front of the Lateran, and at this juncture terrible noises proceeded from it, which led the bystanders to suppose that the soul of Silvester had been seized upon by Satan according to the agreement.

There is no doubt whatsoever that such legends concerning papal necromancers are simply inventions; they can be traced through Platina and Polonus to Galfridus and the chronicler Gervase of Tilbury, whom Gabriel Naudé termed “the greatest forger of fables, and the most notorious liar that ever took pen in hand!”

On par with such myths is that of Pope Joan, who for several years was supposed to have sat on the papal throne although a woman, and who was supposed to be one of the rankest sorceresses of all time. Many magic books were attributed to Pope Joan. Lévi has an interesting passage in his *History of Magic* (1913) in which he states that certain engravings in a life of this female pope, purporting to represent her, are nothing but ancient tarots representing Isis crowned with a tiara. “It is well-known that the hieroglyphic figure on the second tarot card is still called ‘The Female Pope,’ being a woman wearing a tiara, on which are the points of the crescent moon, or the horns of Isis.”

But all Italian necromancers and magicians were by no means churchmen—indeed, medieval Italy was hardly a place for the magically inclined, so stringent were the laws of the church against the occult. One exception, astrology, however, flourished, and its practitioners were accepted into the highest levels of society. A Florentine astrologer named Basil, who flourished at the beginning of the fifteenth century, obtained some repute for successful predictions and was said to have foretold to Cosmo de Medici that he would attain exalted dignity, as the same planets had been in ascendancy at the hour of his birth as at the birth of the Emperor Charles V.

Many remarkable predictions were made by Antiochus Tiberius of Romagna, who was for some time counselor to Pandolpho de Maletesta, Prince of Rimini. He foretold to his friend Guido de Bogni, the celebrated soldier, that he was unjustly suspected by his best friend, and would forfeit his life through suspicion. Of himself he predicted that he would die on the scaffold, and of the Prince of Rimini, his patron, that he would die a beggar in the hospital for the poor at Bologna. It is stated that the prophecies came true in every detail.

Although the recorded notices of sorcery in medieval times are few in Italian history, there is reason to suspect that although magic was not outwardly practiced, it lurked hidden in out-of-the-way places. An excellent portrait of the medieval Italian magician can be found in the popular myths of Virgil the Enchanter.

The Legend of Virgil

The fame of Virgil the Poet was so great in ancient Italy that in due time his name became synonymous with fame itself. From that it was a short step to the attribution of supernatural power, and Virgil the Roman poet became in the popular mind a medieval enchanter. His myth is symptomatic of magic in medieval Italy as a whole and is therefore described here at some length.

When the popular myth of Virgil the Enchanter first grew into repute is uncertain, but probably the earliest conception arose about the beginning of the tenth century and each succeeding generation embroidered upon it some new fantastic element. Soon, in the south of Italy (the necromancer's fame was of southern origin), mysterious legends of the enchantments he had wrought emerged.

Thus Virgil was said to have fashioned a brazen fly and planted it on the gate of fair Parthenope to free the city from the inroads of the insects of Beelzebub. On a Neapolitan hill he built a brass statue and placed a trumpet in its mouth. When the north wind blew a roar so terrible came from that trumpet that it drove the noxious blasts of Vulcan's forges back into the sea. At one of the gates of Naples, Virgil supposedly raised two statues of stone and gifted them respectively with the power of blighting or blessing the strangers who passed by one or the other of them on entering the city. He constructed three public baths for the removal of every disease afflicting the human body, but the physicians, in a dread of losing their patients and their fees, caused them to be destroyed.

Other wonders he was supposed to have wrought were woven into a biography of the enchanter, first printed in French about 1490–1520. A still fuller history appeared in English as “The Life of Virgilius,” about 1508, printed by Hans Doesborcke at Antwerp. It set forth with tolerable clearness the popular type of the medieval magician, and is drawn upon in the following biographical sketch:

“Virgil was the son of a wealthy senator of Rome, wealthy and powerful enough to carry on war with the Roman Emperor. As his birth was heralded by extraordinary portents, it is no marvel that even in childhood he showed himself endowed with extraordinary mental powers, and his father having the sagacity to discern in him an embryo necromancer sent him, while still very young, to study at the University of Toledo, where the ‘art of magick’ was taught with extraordinary success.”

“There he studied diligently, for he was of great understanding, and speedily acquired a profound insight into the great Shemaia of the Chaldean lore. But this insight was due not so much to nocturnal vigils over abstruse books, as to the help he received from a very valuable familiar.”

The story goes on to say that Virgil's father died and his estates were seized by his former colleagues, so his widow was sunk into extreme poverty. Virgil accordingly gathered together the wealth he had amassed by the exercise of his magical skill and set out for Rome to put his mother in a position proper to her rank. At Toledo he had been regarded as a famous student; but at Rome he was a despised scholar, and when he asked the

emperor to execute justice and restore his estate to him, that potentate, ignorant of the magician's power, simply replied, "Methinketh that the land is well divided to them that have it, for they may help you in their need; what needeth you for to care for the disheriting of one school-master. Bid him take heed, and look to his schools, for he hath no right to any land here about the city of Rome."

Four years passed, and only such replies as this were given to Virgil's frequent appeals for justice. Growing at length weary of the delay, he resolved to exercise his wondrous powers in his own behalf. When the harvest came, he accordingly shrouded the whole of his rightful inheritance with a vapor so dense that the new proprietors were unable to approach it, and under its cover his men gathered in the entire crop with perfect security. This done, the mist disappeared.

Then his angry enemies assembled their swordsmen and marched against him to take off his head. Such was their power that the emperor fled out of Rome in fear, ". . . for they were twelve senators that had all the world under them, and if Virgilius had right, he had been one of the twelve, but they had disinherited him and his mother." When they drew near, Virgil once more baffled their designs by encircling his patrimony with cloud and shadow.

The emperor, with surprising inconsistency, now joined forces with the senators against Virgil, whose magical powers he should have feared far more than the rude force of the senatorial magnates, and made war against him. But who can prevail against the arts of necromancy? Emperor and senators were duly beaten, and from that moment Virgil, with marvelous generosity, became the faithful friend and powerful supporter of his sovereign.

It may not be generally known that Virgil, besides being the savior of Rome, was supposed to be the founder of Naples. This feat had its origin, like so many other great actions, in the power of love.

Virgil's imagination had been fired by the reports that reached him of the surpassing loveliness of the sultan's daughter. Now the sultan lived at Babylon (that is, at Cairo, the "Babylon" of medieval romancers) and the distance might have daunted a less ardent lover and less potent magician. But Virgil's necromantic skill was equal to magically raising a bridge in the air, and, passing over it, he found his way into the sultan's palace and into the princess's chamber. Speedily overcoming her natural modesty, Virgil bore her back with him to his Italian bower. There, he enjoyed his fill of love and pleasure, then restored the princess to her bed in her father's palace. Meanwhile, her absence had been noted, but she was soon discovered on her return, and the sultan, hastening to her chamber, interrogated her respecting her disappearance. He found that she did not know who had carried her off, nor where she had been carried.

When Virgil abducted and restored the princess on the following night, she took back with her, by her father's instructions, some fruit plucked from the enchanter's garden, and from its quality the sultan guessed that she had been carried to a southern land "on the side of France." These nocturnal journeys being several times repeated and the sultan's curiosity growing ungovernable, he persuaded his daughter to give her lover a sleeping draught. The deceived magician was then captured in the Babylonian palace and flung into prison, and it was decreed that both he and his mistress should be punished for their love by death at the stake.

Necromancers are not so easily outwitted. As soon as Virgil was apprised of the fate intended for him, he made, by force of his spells, the sultan and all his lords believe that the mighty Nilus, great river of Babylon, was overflowing in the midst of them, and that they swam and lay and sprang like geese, and so they took up Virgil and the princess, tore them from their prison, and placed them upon the aerial bridge. And when they were thus out of danger, Virgil delivered the sultan and all the lords from the river, and when they recovered their wits they

saw the enchanter bearing the beautiful princess across the Mediterranean, and they marveled and felt that they could not hope to prevail against such supernatural power.

And in this manner Virgil conveyed the sultan's daughter over the sea to Rome. He was infatuated with her beauty, and, "Then he thought in his mind how he might marry her [apparently forgetting that he was already married] and thought in his mind to found in the midst of the sea a fair town with great lands belonging to it; and so he did by his cunning, and called it Naples. . ."

After accomplishing so much for his Babylonian beauty, Virgil did not marry her. He did endow her with the town of Naples and its lands, and gave her in marriage to a certain grandee of Spain. Having disposed of her, the enchanter returned to Rome, collected all his treasures, and removed them to the city he had founded, where he resided for some years and established a school that speedily became of illustrious renown. Here he lost his wife, by whom he had no issue, built baths and bridges, and wrought the most extraordinary miracles. So passed an uncounted number of years, and Virgil at length abandoned Naples forever and retired to Rome.

Italian Witchcraft

In his *Aradia, or the Gospel of the Witches of Italy* (1899) folklorist Charles Godfrey Leland gives a valuable account of the life and practice of the Italian *strega*, or witch, as described by a Florentine hereditary witch named Maddalena. He states:

"In most cases she comes of a family in which her calling or art has been practiced for many generations. I have no doubt that there are instances in which the ancestry remounts to medieval, Roman, or it may be Etruscan times. The result has naturally been the accumulation in such families of much tradition. But in Northern Italy, as its literature indicates, though there has been some slight gathering of fairy tales and popular superstitions by scholars, there has never existed the least interest as regarded the strange lore of the witches, nor any suspicion that it embraced an incredible quantity of old Roman minor myths and legends, such as Ovid has recorded, but of which much escaped him and all other Latin Writers. . . Even yet there are old people in the Romagna of the North who know the Etruscan names of the Twelve Gods, and invocations to Bacchus, Jupiter, and Venus, Mercury, and the Lares or ancestral spirits, and in the cities are women who prepare strange amulets, over which they mutter spells, all known in the old Roman time and who can astonish even the learned by their legends of Latin gods, mingled with lore which may be found in Cato or Theocritus. With one of these I became intimately acquainted in 1886, and have ever since employed her specially to collect among her sisters of the hidden spell in many places all the traditions of the olden times known to them. It is true that I have drawn from other sources but this woman by long practice has perfectly learned what few understand, or just what I want, and how to extract it from those of her kind.

"Among other strange relics, she succeeded, after many years, in obtaining the following 'Gospel,' which I have in her handwriting. A full account of its nature with many details will be found in an Appendix. I do not know definitely whether my informant derived a part of these traditions from written sources or oral narration, but believe it was chiefly the latter. . .

"For brief explanation I may say that witchcraft is known to its votaries as *la vecchia religione*, or the old religion, of which Diana is the Goddess, her daughter *Aradia* (or Herodias) the female Messiah, and that this little work sets forth how the latter was born, came down to earth, established witches and witchcraft, and then returned to heaven. With it are given the ceremonies and invocations or incantations to be addressed to Diana and *Aradia*, the exorcism of Cain, and the spells of the holy-stone, rue, and verbena, constituting, as the text declares, the regular church service, so to speak, which is to be chanted or pronounced at the witch meetings. There are also included

the very curious incantations or benedictions of the honey, meal, and salt, or cakes of the witch-supper, which is curiously classical, and evidently a relic of the Roman Mysteries.”

Briefly, in discussing the ritual of the Italian witches, Leland reports that at the Sabbath they take meal and salt, honey and water, and say a conjuration over these, one to the meal, one to the salt, one to Cain, and one to Diana, the moon goddess. They then sit down naked to supper, men and women, and after the feast is over they dance, sing, and make love in the darkness, quite in the manner of the medieval Sabbath of the sorcerers. Many charms are given connected with stones, especially if these have holes in them and are found by accident. A lemon stuck full of pins we are told is a good omen. Love spells fill a large space in the little work, which for the rest recounts several myths of Diana and Endymion in corrupted form.

Leland's interesting book was one of the major sources used by Gerald B. Gardner in his reconstruction of witchcraft in the 1940s and served as a model for the *Book of Shadows*, which modern witches claim as a traditional descent in their covens.

Spiritualism

An early indication of the rise and spread of Spiritualism in Italy was surveyed in an article published in *Civita Catholica*, the well-known Roman organ entitled “Modern Necromancy.” It concluded,

“1st. Some of the phenomena may be attributed to imposture, hallucinations, and exaggerations in the reports of those who describe it, but there is a foundation of reality in the general sum of the reports which cannot have originated in pure invention or be wholly discredited without ignoring the value of universal testimony.

”2nd. The bulk of the theories offered in explanation of the proven facts, only cover a certain percentage of those facts, but utterly fail to account for the balance.

“3rd. Allowing for all that can be filtered away on mere human hypotheses, there are still a large class of phenomena appealing to every sense which cannot be accounted for by any known natural laws, and which seem to manifest the action of intelligent beings.”

The famous medium D. D. Home visited the principal cities of Italy in 1852 and was so active in his propaganda that numerous circles were formed after his departure. Violent journalistic controversies arose out of the foundation of these societies, with the result that public interest was so aroused that it could only be satisfied with the publication of a paper on the subject. It was titled *Il amore del Vero*, issued from Geneva and edited by Pietro Suth and B. E. Manieri. In this journal accounts of the spiritual movements in the various countries of Europe, and the United States were published although the church and press leveled anathemas against the journal.

In the spring of 1863, a society was founded at Palermo named *Il Societa Spiritua di Palermo*, which had for its president J. V. Paleolozo, and such members as Paolo Morelle, professor of Latin and philosophy.

It was about the autumn of 1864 that lectures were first given on Spiritualist subjects in Italy. They were started in Leghorn and Messina, and although of a very mixed character and often partaking largely of the lecturer's peculiar idiosyncrasies on religious subjects, they served to draw attention to the upheaval of thought going on in all directions, in connection with the revelations from the spirit world.

In the year 1870, over a hundred different societies were formed, with varying success, in different parts of Italy. Two of the most prominent flourishing at that date were conducted in Naples, and according to the French journal *Revue Spirite*, represented the two opposing schools that have prevailed in Spiritualism, namely, those who accepted the idea of reincarnation—associated with the Spiritism of Allan Kardec from France—and those who looked for the continued upward progress of the soul, known in America and England merely as “Spiritualists.”

About 1868, the cause of Spiritualism was energized (at least in the higher strata of Italian society) by the visit of Samuel Guppy and his wife Agnes Guppy-Volckman to Naples, where they took up residence for two or three years. Guppy-Volckman was known throughout Europe for her physical mediumship. Drawing upon Guppy's wealth and social standing, she was able to place her performance at the command of the distinguished visitors who crowded his salons. It soon became a matter of notoriety that the most exalted individuals in the land, including King Victor Emmanuel and many of his nearest friends and counselors, had become convinced of the truth of the phenomena exhibited through her mediumship.

About the year 1863 Spiritualism began to enjoy the advantage of positive representation in the columns of a new paper named the *Annali dello Spiritismo* (Annals of Spiritualism). This journal was published in Turin by Niceforo Filalete. The columns of the *Annali* recorded that a Venetian Society of Spiritualists named “Atea” elected General Giuseppe Garibaldi their honorary president, and received the following reply by telegraph from the distinguished hero, the liberator of Italy,

“I gratefully accept the presidency of the Society Atea. Caprera, 23rd September.”

The same issue of the *Annali* contained a verbatim report of a “grand discourse, given at Florence, by a distinguished literary gentleman, Signor Sebastiano Fenzi, in which the listeners were considerably astonished by a rehearsal of the many illustrious names of those who openly avowed their faith in Spiritualism.”

The years 1863–64 appear to have been rich in Spiritualist efforts. Besides a large number of minor associations, (their existence was recorded from time to time in the early numbers of the *Annali* and *Revue Spirite*), about this time the Magnetic Society of Florence was formed. It would continue for many years to exert a marked influence in promoting the study of occult forces and phenomena. Seymour Kirkup, well known to the early initiators of Spiritualism, resided in Florence and contributed many records of spiritual phenomena to the *London Spiritual Magazine*. Nearly ten years after the establishment of the Magnetic Society of Florence, Baron Guiterm de Bozzi, an eminent occultist, founded the Pneumatological Psychological Academy of Florence, but it was discontinued after his death.

Psychical Research and Parapsychology

In Italy, the divisions between Spiritualism and psychical research have tended to be blurred. Many eminent psychical researchers were sympathetic to Spiritualism if not actually endorsing its beliefs. One of the most famous investigators was the psychiatrist and criminologist Cesare Lombroso (1836–1909) who was convinced by the evidence for survival after death. Marco Tullio Falcomer, who conducted experiments with the famous physical medium Florence Cook, was a Spiritualist, as was also Enrico Morselli (1852–1929) who had investigated the phenomena of the medium Eusapia Palladino (1854–1918).

Among other Italian psychical researchers were Giovanni Batista Ermacora (1869–98), Enrico Imoda (who investigated the phenomena of Linda Gazzera), P. B. Bianchi, Angelo Brofferio (who became a Spiritualist), Ercole Chiaia, Philippe Bottazzi, Augusto Tamburini, and Rocco Santoliquido (1854–1930), who played a part in the founding of the Institut Métapsychique in Paris. Later researchers were Ernesto Bozzano (1862–1943), Giovanni Pioli of Milan, Lidio Cipriani of the University of Naples, William McKenzie of Genoa, Count Cesar Baudi De Vesme (1862–1938), Ferdinando Cazzamalli of Como, Fabio Vitali, G. C. Trabacchi, and Sante de Sanctis.

In 1901, the Societ di Studi Psicici (Society of Psychic Studies) was founded in Milan. It was responsible for investigations of the mediums Augustus Politi, Eusapia Palladino and Lucia Sordi.

In 1937, the Societ Italiana di Metapsichica (Italian Society of Metapsychics) was founded in Rome, in memory of Charles

Richet, the noted French psychical researcher. In 1946, one group from the society headed by Ferdinando Cazzamalli formed the Association di Metapsichica, in Milan; at a later date the name was changed to Societ Italiana di Parapsicologia, replacing the older term "metapsychics" with "parapsychology." It is currently headed by Emilio Servadio, at Via de Montecatini 7, 00186 Rome. The quarterly journal *Metapsichica Rivista Italiana di Parapsicologia* is the official organ of the Associazione Italiana Scientifica di Metapsichica headquartered at Via 5 Vittore, 19-20123 Milano.

Another active organization is the Centro Studi Parapsicologici (Center for Parapsychological Studies) established in Bologna in 1948, directed by Piero Cassoli. Other organizations include the Facolt di Scienze Psiciche e Psicologiche (Faculty of Psychic and Psychological Sciences) of Accademia Tiberina, established in 1960 (which may be reached at Via del Vantaggio 22, Rome), the Centro Italiano di Studi Metapsichici (Italian Center of Metapsychic Studies) founded in Pavia in 1968, which has conducted studies in psychic healing (and may be reached at Via Calascione 5/A, Naples), and the Centro Studi Parapsicologici de Bologna, Via Tamagno 2, Bologna.

Among periodicals the oldest is *Luce e Ombra* (Light and Shadow) founded in 1900 in Rome, edited from January 1932 from Milan under the title *Ricerca Psicica*. The journal *Uomini e Idee* (Men and Ideas) was launched in Naples in 1959 and in 1965 it was replaced by *Informazioni di Parapsicologia* (Parapsychology News) as a publication of the Centro Italiano di Parapsicologia. Since then, *Luce e Ombra* has been published quarterly by dell'Associazione Archivio di Documentazione Storica della Ricerca Psicica. Address: Bozzano-De Boni, Via Orfeo, 15, 40214 Bologna. The *Fondazione Biblioteca Bozzano-DeBoni*, with the Bozzano-DeBoni Library Foundation, is located at Via Guglielmo Marconi, 8-40122 Bologna. The website for the foundation is: <http://www2.comune.bologna.it/fbibdb/siti.htm>. The foundation and research library is devoted primarily to psychical research and parapsychology, and was initially collected by Ernesto Bozzano (1862–1943) and Gastone De Boni (1908–1986) who were both recognized scholars in paranormal phenomenology. It is a nonprofit association. DeBoni was responsible for reviving *Luce e Ombra* following the interruption of the war years from 1940 to 1946. In 2000, the publication celebrated the hundredth anniversary, and four volumes containing several of the articles throughout the hundred years were being published. A congress was held on June 3, 2000 also in celebration of this long pursuit.

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Iubdan

In Ultonian romance (the Ossianic stories of Ireland), the king of the Wee Folk. One day he boasted of the might of his strong man Glower, who could hew down a thistle at one blow. His bard Eisirt retorted that beyond the sea there existed a race of giants, any one of whom could annihilate a whole battalion of the Wee Folk. Challenged to prove his words, Eisirt returned with Creda, King Fergus's dwarf and bard. He then dared Iubdan to go to Fergus's palace and taste the king's porridge.

Iubdan and Bebo, his queen, arrived at the palace at midnight, but while trying to get at the porridge so he could taste it and be gone before daybreak, Iubdan fell in. He was found in the pot the next morning by the scullions, and he and Bebo were taken before Fergus, who after a while released them in

exchange for a pair of water shoes, which by wearing a man could go over or under water as freely as on land.

Ivan III (1440–1505)

Ivan, son of Vasily Vasilievich, grand duke of Moscow, became grand duke of Muscovy in the fifteenth century. According to legend, when he was at the point of death, he fell into terrible swoons, during which his soul made laborious journeys. In the first he was tormented for having kept innocent prisoners in his dungeons; in the second he was tortured further for having ground the people under heavy tasks; during the third voyage he died, but his body disappeared mysteriously before he could be buried, and it was thought that the devil had taken him.

Ivanova, Barbara (1917–)

Soviet psychic healer and parapsychologist. A former foreign-language college instructor, she was also an educator, lecturer, and author. She became known throughout the USSR for her healing skills and attended many prominent officials. Her techniques included conventional healing through holding her hands close to the patient, but she also experimented with absent healing, using telephone conversations as a contact with the subject. During the conversation Ivanova attempted to visualize the patient and the illness and form a mental healing process. During such conversations she believed she visualized former incarnations of the subject.

Ivanova became the first teacher of psychic healing in the USSR. She both conducted experiments in telepathy and allowed herself to be studied as a subject. She was an honorary member of many parapsychological societies and journals (including the editorial advisory board of *Psi Research*). She wrote on a broad range of subjects, and her articles on parapsychology, healing, human potential, and the interconnectedness in living nature have appeared in many languages, including English, German, French, Italian, Spanish, Polish, and Yiddish.

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Ivunches

Chilean familiars. (See South America)

IYI See Integral Yoga International

Iynx

A Chaldean symbol of universal being, the name of which means "power of transmission." It was reproduced as a living sphere or winged globe and was said to be projected forth by divine mind on the plane of reality, to be followed by two other beings, called "paternal" and "ineffable," and finally by hosts of iynxs of a subordinate character, called "free intelligences."

The iynx was described by occultist Éliphas Lévi as "corresponding. . . to the Hebrew *Yod* or to that unique letter from which all other letters were formed," and thus related to the Jewish mysticism of the Sepher Yetsirah or Book of Creation, a primary text of the Kabbalah. For reference to Chal-

an concepts, see the complex Gnostic emanations discussed by G. R. S. Mead.

J

J. Allen Hynek Center for UFO Studies

Foremost organization investigating unidentified flying objects. CUFOS was founded as the Center for UFO Studies in 1973 by J. Allen Hynek, a professor of astronomy at Northwestern University, and Sherman J. Larsen, an insurance salesman who had been active in the National Investigations Committee on Aerial Phenomena (NICAP). Through the 1960s Hynek was the chief consultant for the air force UFO project known as Blue Book, but later turned his attention to nurturing scholarly enthusiasm for the study of strange flying objects.

CUFOS grew through the 1970s and had its peak years toward the end of the decade. Allan Hendry joined the staff in 1976 as a full-time investigator. A newsletter grew into a periodical, the *International UFO Reporter*. The work of the center was hindered, however, by methodological problems, and as Hendry concluded in 1979 in a massive report on his ongoing research, its investigators lacked the tools to carry out their task. However, CUFOS carried on in an attempt to generate scholarly interest, maintain public support, and garner financial resources.

The center underwent substantial change in the mid-1980s. Hynek moved to Phoenix, Arizona, and then died in 1986. The center moved to Glendale, Arizona, and then to Chicago, Illinois. Mark Rodeghier succeeded to leadership of the organization, which took a new name in honor of its founder. The organization currently publishes the *International UFO Reporter*, a substantial magazine dealing with both recent sightings and the more theoretical issues surrounding UFOs; occasional monographs; and the scholarly *Journal of UFO Studies*. Address: 2457 W. Peterson Ave., Chicago, IL 60659. Website: <http://www.cufos.org/>.

Sources:

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The J. Allen Hynek Center for UFO Studies. <http://www.cufos.org/>. March 8, 2000.

Jachin and Boaz

The names of two symbolical pillars of King Solomon's Kabalistic temple. They were believed to explain the mystery of the meaning of life. One was black and the other white, representing the powers of good and evil. It was said that they symbolized the need of "two" in the world. Human progression requires two feet, the worlds gravitate by means of two forces, generation needs two sexes.

The symbolism of the two pillars has been discussed in the book *The Garden of Pomegranates*, by Rabbi Moses Cordovero, a book on the Kabala first published in Cracow, Poland, in 1591. The two pillars have also become part of the symbolism of Freemasonry and ceremonial magic.

Jachowski, Jan (1891– ?)

Polish publisher who experimented with the divining rod and pendulum and also studied in the field of astrology. He was born on December 13, 1891, at Jaktorowo, Chodzież Poznańskie, Poland. He served as an editor for the publications services of the University of Poznan and was the winner in 1936 of the Silver Wreath of the Polish Academy of Literature.

Sources:

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Jacinth

A gemstone, a variety of zircon that was believed to protect the wearer from plague and from lightning, to strengthen the heart, and to bring wealth, honor, prudence, and wisdom. It was recommended by Albertus Magnus as a soporific on account of its coldness and was ordered by Psellus in cases of coughs, ruptures, and melancholy; it was to be drunk in vinegar. Marbodeus described the wonderful properties of three species of jacinth. Pliny and Leonardus also spoke highly of it.

Jacks, L(awrence) P(earsall) (1860–1955)

British author and professor of philosophy who investigated psychical phenomena. He was born on October 9, 1860, at Nottingham, England. He was educated at University School, Nottingham; London University (M.A., 1886); Manchester College; and Harvard. He became a professor of philosophy at Manchester College, Oxford, in 1903, and for many years served as principal (1915–31).

Jacks served as president of the Society for Psychical Research, London (1917–18), and as vice president (1909–55). He was particularly concerned with the relationship of psychical research to philosophy. He also sat with a number of mediums, including Gladys Osborne Leonard, one of the outstanding British trance mediums. After an active life that included writing several books and a number of articles, Jacks died February 17, 1955.

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Jack the Ripper

Epithet of a brutal murderer in Whitechapel, London's east side. Over a period of some ten weeks during 1888 five prostitutes were murdered and mutilated, apparently by the same psychopath. The victims were Mary Anne Nicholls, Annie Chapman, Elizabeth Stridge, Catharine Eddowes, and Mary Jeannette Kelly. Some commentators have extended the list to seven victims, others to ten. In spite of police vigilance, the murderer was never discovered.

The sensational nature of the crimes (the victims were raped and mutilated) and the fact that they remained unsolved has generated hundreds of books, articles, and stories propounding various theories about the identity of the Ripper. Some of the more bizarre involve the Russian secret police, Masonic conspiracies, or members of the royal family. In their enthusiasm to validate a cherished theory, many otherwise reputable writers falsified evidence. One of the most persistent myths is that the Spiritualist and clairvoyant Robert James Lees had given the police advance knowledge of the crimes and identified the murderer through clairvoyant powers. This continuing story stemmed from a hoax article in the *Chicago Sunday Times-Herald* (April 28, 1895) and was repeated in London newspapers. One constant theme throughout the speculative volumes, however, is that the murderer was someone with medical knowledge, because of the skillful mutilations.

Among the many books, that by British author Melvin Harris, *Jack the Ripper: The Bloody Truth* (1987), has particular interest because of the occult connections it draws. Harris advances a convincing case that the Ripper was Dr. Roslyn D'Onston (born Robert Donston Stephenson), a journalist and medical man obsessed with the occult. D'Onston himself wrote articles claiming to know the true identity of Jack the Ripper. He also claimed to know exactly how the crimes were committed and stated that they were part of a black magic ritual. In his writings, D'Onston used the pseudonym Tautriadelta.

One of these articles was published in the April 1896 issue of the journal *Borderland*, edited by Spiritualist W. T. Stead. In a foreword to the article, Stead writes that the author "prefers to be known by his Hermetic name of Tautriadelta" and also states:

"The writer . . . has been known to me for many years. He is one of the most remarkable persons I ever met. For more than a year I was under the impression that he was the veritable Jack the Ripper, an impression which I believe was shared by the police, who, at least once, had him under arrest; although as he completely satisfied them, they liberated him without bringing him into court."

In the article itself Tautriadelta claims to have studied occultism under the novelist Bulwer Lytton, celebrated for his occult stories, and to have witnessed or taken part in extraordinary occult phenomena in France, Italy, India, and Africa.

D'Onston lived in London's Whitechapel, where the Ripper murders took place, in the same lodginghouse where Theosophist Mabel Collins and her occultist friend Vittoria Cremers lived. Collins became infatuated with D'Onston, but subsequently experienced fear and revulsion around him. She once told Cremers about something D'Onston said to her and showed her, and said "I believe D'Onston is Jack the Ripper." Cremers had noticed a large black box in D'Onston's room, and one day, while the doctor was out, she looked inside the

box. She found some books and also some black ties that had dried, dull stains at the back. She thought the stains might be blood.

Later, commenting on a newspaper report that the Ripper would kill again, D'Onston laughed and said, "There will be no more murders. Did I ever tell you that I knew Jack the Ripper?" He went on to describe in detail how the Ripper had carried out the murders, said they were "for a very special reason," and related how he had concealed the organs cut from the victims in the space between his shirt and tie.

The story of the discovery by Cremers is retold in *The Confessions of Aleister Crowley* (1969) without naming D'Onston. Aleister Crowley also writes:

"At this time London was agog with the exploits of Jack the Ripper. One theory of the motive of the murderer was that he was performing an Operation to obtain the Supreme Black Magical Power. The seven women had to be killed so that their seven bodies formed a 'Calvary cross of seven points' with its head to the west."

All these references are detailed by Melvin Harris in his book, and he also cites an unsigned article by D'Onston that reinforces Crowley's claim that the murders were a black magic operation. The article is titled "Who Is the Whitechapel Demon? (By One Who Thinks He Knows)" and propounds in detail a black magic theory about the murders, stemming from occultist Éliphas Lévi's work *Le Dogme et Rituel de la Haute Magic*. D'Onston's precise knowledge of the methods and intentions of the murders, impudently combined with false clues while posing as an investigator of the crimes, makes a strong case that he was Jack the Ripper, as W. T. Stead, Vittoria Cremers, and Mabel Collins suspected.

Sources:

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Jacob, Auguste Henri ("Jacob the Zouave") (1828–1913)

Famous French spiritual healer whose curative and clairvoyant powers became known in 1867 while he was still attached to his French regiment. He was born on March 6, 1828. As a young man Jacob volunteered to serve in the Seventh Hussars (the Zouaves). He became interested in Spiritualism as it began to spread throughout Europe in the mid-nineteenth century. His healing powers probably began while he was serving in the Crimea and Algeria, but his fame spread when he was stationed in central France. He was soon discharged from the army, since the crowds that assembled daily around his tent made army discipline impossible. After moving to Versailles, Jacob visited Paris to effect his cures, and at a house in the Rue de la Roquette he was besieged by crowds of the crippled and diseased.

He began a career of healing mediumship, claiming that he saw spirits ministering to the patients who called upon him and that they prescribed healing. He not only refused to charge for his healing, but also declined freewill offerings, even when it was requested that they be devoted to healing the poor. His father, however, became a self-appointed manager, standing at the door selling Jacob's photograph for one franc to all who would buy.

Jacob's method of healing often resembled that of modern evangelists—a forceful command to be well. In other cases he simply stared at the patient. Many spectacular cures were reported. He was not always successful, and in some cases he simply dismissed the sufferer with the remark, "I can do nothing

for your disease.” In his later years he recommended natural health treatment and condemned the use of alcohol. He ascribed his own healing powers to “the spirits of white magnetism.” (See also Animal Magnetism)

Sources:

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———. *Les Pensées du Zouave Jacob*. Paris, 1868.

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Jacob, Mr. (“Jacob of Simla”) (ca. 1850–1921)

A reputed wonder-worker of India during the late nineteenth and early twentieth centuries. A rich diamond merchant, Jacob had a reputation for generosity and for working miracles. He was immortalized in literature, serving as the archetype for the main character in the novel *Mr. Isaacs* (1882), by F. Marion Crawford. In the novel, Isaacs is a disciple of Brahmin initiate Ram Lal, whose mystical powers include appearing and disappearing at will.

Jacob was also the model for “Lurgan Sahib,” the mysterious secret agent with hypnotic powers in Rudyard Kipling’s great novel *Kim* (1901). Lurgan, too, is a dealer in precious stones and describes himself as a “Healer of Pearls.” He boasts, “There is no one but me can doctor a sick pearl and re-blue turquoises. I grant you opals—any fool can cure an opal—but for a sick pearl there is only me. Suppose I were to die! Then there would be no one.”

Crawford first met Jacob in a hotel in Simla, India. Jacob invited the novelist to his room, where Crawford was astounded by an Aladdin’s cave of wealth and beauty:

“It appeared as if the walls and the ceiling were lined with gold and precious stones. . . . Every available space, nook and cranny was filled with gold and jeweled ornaments, shining weapons or uncouth but resplendent idols. . . . The floor was covered with a rich, soft pile, and low divans were heaped with cushions of deep-tinted silk and gold . . . superbly illuminated Arabic manuscripts. . . . At last I turned, and from contemplating the magnificence and inanimate wealth, I was riveted by the majestic face and expression of the beautiful living creature, who by a turn of his want, or, to speak prosaically, by an invitation to smoke had lifted me out of the humdrum into a land peopled with all the effulgent fantasy and the priceless realities of the magic East.”

After publication of Crawford’s novel, wild rumors spread about the reputed magical powers of Jacob, whose operation was assisted by his spirit guide, “Ram Lal,” who was said to have died 150 years earlier. An article by a European occultist calling himself “Tautriadelta” (pseudonym of Dr. Roslyn D’Onston) a pupil of Lord Lytton in *Borderland* (April 1896) recounts miracles performed by Jacob, such as growing bunches of ripe black grapes on a walking stick, thrusting a sword into a man’s body without injury, and walking on water. Some time later, interviewed by a member of the Society for Psychical Research, Jacob was quoted as saying that the growing of buds and blossoms on a walking stick was a trick with a prepared stick, and that pushing a sword into the body was only a matter of skill and knowledge, but that his walking on water was achieved by being supported in the air by his spirit guide, who also acted as a kind of “astral postman,” delivering messages over vast distances when needed.

This last phenomenon is of particular interest considering that Jacob met Theosophist Helena Petrovna Blavatsky, who later acquired fame for the magical precipitation of “Mahatma letters” over a distance. Jacob himself regarded Blavatsky as no more than “a clever conjurer.”

Jacob’s early life was as romantic as his later life was reputed to be. He was born a Turkish or Armenian Jew near Constantinople and sold into slavery at age ten. He was bought by a rich and intelligent pasha who saw that the boy had great abilities and instead of giving him menial tasks educated him in Eastern life, literature, philosophy, and occultism. On the death of his patron Jacob made a pilgrimage to Mecca, then took passage to Bombay, landing without money or friends. Through his knowledge of Arabic he soon obtained a position as scribe to a nobleman at the Nizam’s court in Hyderabad. There he started dealing in precious stones, later moving to Delhi, then to Simla, where he became one of the most famous jewelers of the time. Maharajahs from all over India engaged his services and he became a rich man, furnishing his house in Oriental splendor with priceless and lavish possessions. At home he received Indian princes, viceroys, governors, and distinguished members of the civil and military services. Lord Lytton, then viceroy, visited him and remained for several days. In spite of his lavish surroundings, Jacob lived a simple vegetarian life, occasionally entertaining guests with occult marvels that became the gossip of Simla.

The story of his eventual downfall is equally remarkable. He had incurred the displeasure of a prime minister at Hyderabad through giving information about the brutal execution of a Hindu by the minister’s brother. Knowing that the Imperial Diamond was being sold in England, Jacob offered to buy it for the nizam of Hyderabad, who agreed to pay him 46 lakhs of rupees (more than \$600,000). Jacob knew that he could buy it for half that sum and saw the chance of a good bargain. The nizam paid him 20 lakhs of rupees on account. After the diamond arrived in India and was paid for by Jacob, the prime minister urged the government of India to prevent the sale, knowing that there was an official embargo on princes spending such large sums. The sale was vetoed and Jacob was left with the diamond and less than half the sum promised by the nizam. Next, the prime minister urged the nizam to sue Jacob for return of the money already paid. The trial lasted 57 days; after returning the nizam’s deposit and paying legal costs, Jacob was ruined. In desperation he offered the diamond to the nizam at any price from one rupee upward and the nizam agreed to pay 17 lakhs of rupees. Jacob never received any money after handing over the diamond, however, and was penniless. He retired to Bombay, living in penury and later becoming blind.

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Jacobi, Jolande Szekacs (Mrs. Andrew Jacobi) (1890– ?)

Psychologist and psychotherapist who wrote on parapsychology in the context of Jungian psychology. Jacobi was born on March 25, 1890, at Budapest, Hungary, and later studied at the University of Vienna (Ph.D. psychology, 1938). She trained as a psychotherapist with C. G. Jung from 1938 to 1943. In 1947 she joined the staff as a lecturer for the Institute for Applied Psychology, University of Zürich, and the C. G. Jung Institute. She published a number of articles on depth psychology, Jungian psychology, and parapsychology, and she lectured on such topics throughout Europe. She also contributed a chapter, “Dream of the Oracle,” to the volume honoring Jung’s eightieth birthday.

Sources:

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Jacob's Ladder

According to the Kabala, Jacob's Ladder, which was disclosed to Jacob in a vision, was a metaphorical representation of the powers of alchemy operating through visible nature. The ladder was a "rainbow," or prismatic staircase, between heaven and earth. Jacob's dream symbolizes a theory of the hermetic creation. There were said to be only two original colors, red and blue, representing spirit and matter. Orange is red mixing with the yellow light of the sun; yellow is the radiance of the sun itself; green is blue and yellow; indigo is blue tinted with red; and violet is produced by the mingling of red and blue. The sun is alchemic gold, and the moon is alchemic silver. It was believed that all earthly creations were produced through the interaction of these two potent ruling spirits.

Jacob's Ladder is also part of the symbolism of the high grades of Freemasonry.

Jade

A term covering minerals of varied color and chemical composition, credited with occult properties. Jade may be jadeite, nephrite, or chloromelanite, with a range of colors—black, brown, red, lavender, blue, green, yellow, or white. The mineral is found mainly in New Zealand, Mexico, Central America, and China. In prehistoric times jade was used for utensils and weapons, but in Mexico, Egypt, and China it was employed in burial rites. In China, Burma, and India, jade is used for amulets.

Jade is chiefly associated with China, where it has been carved into ornaments for thousands of years. The blue variety of jade was traditionally associated with the heavens, and Chinese emperors were said to have made contact with heaven through a disk of white jade. There was a Chinese superstition that rubbing a piece of jade in the hand would bring good fortune to any decision or business venture. The Chinese word for jade is *yü*, indicating beauty, nobility, and purity. Because of its *yang* (masculine, hot, active) qualities, jade is believed to prolong life. It is taken medicinally in water or wine, and is believed to protect against heat and cold, hunger and thirst. Powdered jade is taken to strengthen the heart, lungs, and voice. It is also considered an indicator of health and fortune, becoming dull and lusterless when its owner experiences ill health or misfortune.

In Burma, Tibet, and India, jade is considered a cure for heart trouble and a means of deflecting lightning. It has the property of bringing rain, mist, or snow when thrown into water. In Scotland it has been used as a touchstone to cure illness. The carving of jade into beautiful ornaments reached its peak in China, where even a small carving involved skilled and patient work over several months. There is still a large jade market in Hong Kong.

Sources:

Laufer, Berthold, *Jade: A Study in Chinese Archeology and Religion*. 2nd edition. South Pasadena, Calif.: Perkin, 1946.

Jadian

A wer-tiger or human animal in Malayan superstition. (See Malaysia)

Jadoo

A Hindu term for magic or wonder-working, usually applied to traveling conjurers, or jadoo-wallahs. The term was popularized in the United States by writer-magician John A. Keel in his book *Jadoo* (1958). Keel traveled through India, where his skill as an amateur magician earned him the confidence of Indian conjurers, who disclosed their own tricks, including a version of the famous Indian rope trick. Most of the present-day jadoo is skillful conjuring, but this does not preclude the possibility of genuine paranormal versions of the same wonders.

Sources:

Keel, John A. *Jadoo*. London, 1958.

Jaegers, Beverly (1935–)

Beverly Jaegers, writer and psychic, was born on September 1, 1935, in St. Louis, Missouri, where she grew up. She attended St. John's University, from which she earned both her bachelor's and master's degrees. She began writing in her high school years, her first substantive product being a vampire novel never published. Her first published work was a poem she sold to a newspaper. She has subsequently authored more than 20 books, most on topics related to her interest in psychic experiences, but she has also written a cookbook and a volume based upon her collection of historic fountain pens and inkwells.

Her interest in the psychic world emerged in the early 1960s. Unlike many psychics, she did not profess any childhood psychic talents that spontaneously emerged. Rather, she believes that psychic abilities can be learned and that she gained her abilities through study and hard work. She also believes that they can be used in everyday life on quite ordinary concerns. In 1962–63, she learned remote viewing using methods developed in the Soviet Union and soon afterward began her career as a public psychic. Her beliefs that anyone can learn to use his/her psychic abilities became the basis of her classes, which she began to teach in 1968 in the St. Louis suburb of University City. She subsequently became a popular teacher and lecturer and has made a number of media appearances.

Besides her work as a psychic reader, Jaegers has gained notoriety for her work in the stock markets and in crime detection. She has professed an ability to predict changes in the market and has had a variety of successes advising investors. On several occasions she has proved more correct than professional market analysts at predicting future directions. Jaegers also organized a group of her students into the US Psi Squad that has worked internationally assisting police with difficult criminal cases. She has persisted in the defense of her work in this area in spite of skeptical attacks upon its efficacy.

For many years, Jaegers has operated through Aries Productions, a company she founded and headed as president from 1976 to 1984.

Sources:

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Jaffé, Aniela (1903–)

Jungian psychologist who wrote on parapsychology. Jaffé was born on February 20, 1903, in Berlin, Germany. After World War II she became the secretary at the C. G. Jung Institute, Zürich (1947–55), and then personal secretary to C. G. Jung (1955–61). She later recorded and edited the reminiscences of Jung, published as *Memories, Dreams, Reflections* (1963). In addition to her various important papers on psychology, she wrote widely on parapsychology, particularly on connections between psi phenomena and the unconscious, and on the psychological interpretation of paranormal phenomena.

Sources:

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———. "The Psychic World of C. G. Jung." *Tomorrow* (spring 1961).

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Jahagirdar, Keshav Tatacharya (1914–)

Indian professor of philosophy and psychology who studied parapsychological phenomena. He was born on April 16, 1914, at Agarkhed, Mysore, India. He studied at Allahabad University, Uttar Pradesh (M.A., 1941) and then was awarded a research scholarship in the philosophy department at Allahabad University (1941–44). He became a professor of philosophy at Nagpur University (1944–46) and a professor and head of the Departments of Psychology and Philosophy at M.T.B. College, Surat, Bombay (1946–54). In 1954 he began a long tenure as professor and head of the Departments of Psychology and Philosophy at D. & H. National College, Bombay.

Jahagirdar studied mediumship, psychokinesis, and clairvoyance, and from his studies he wrote many papers. He became a charter member and general secretary of the Society for Psychological Research, Bombay, in 1956.

Sources:

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Jahn, Robert G(eorge) (1930–)

Engineering professor and rocket propulsion specialist at Princeton University. Born on April 1, 1930. Jahn branched out into investigation, under strict laboratory conditions, of micro-PK effects in parapsychology. Following publication of his parapsychological studies, he was demoted from the post of dean of the engineering faculty at Princeton to an associate professorship. However, his studies are widely respected by parapsychologists for their scope and rigor. He continued experimenting at the Princeton Engineering Anomalies Research Laboratory, funded by the McDonnell Foundation and the Petzer Institute.

Jahn's experiments, conducted over 14 years, during which period he devised increasingly sophisticated safeguards against

charges of possible error or fraud, are based on a random event generator featuring the white noise emitted by an electrical diode. The noise produced is sampled a thousand times a second to ascertain whether it is in a positive or negative value phase, the probability being roughly equal, even making allowance for occasional significant deviations, which can also be calculated. The setup amounts to a kind of electrical "heads or tails" choice. The subject sits in front of the generator and attempts to mentally effect a positive or negative registration, and the result is charted on a computer screen.

In later macro-PK experiments, Jahn created a random mechanical cascade, resembling a pinball machine, in which 9,000 polystyrene balls drop through a grid of nylon pegs, bouncing about to collect in time at the bottom. The balls should normally end up with a classic Gaussian (normal), bell-shaped distribution. Jahn's experiments show that PK subjects tend to produce slight deviations to one side.

One remarkable recent development is Jahn's experiments with subjects attempting to influence his devices from as far away as Kenya, New Zealand, England, and Russia, sitting for an hour at an agreed time and attempting to alter output according to a prearranged pattern. Distance does not appear to affect the results.

Jahn has also attempted to assist other experimenters by creating inexpensive solid-state versions of his random event generators that can be used to replicate his findings.

Jahoda, Gustav (1920–)

Lecturer in social psychology who wrote on parapsychological topics. He was born on October 11, 1920, in Vienna, Austria. He took all of his degrees at London University, England (B.S., 1945; M.S., 1948; Ph.D., 1952). After graduation Jahoda taught for four years at the University College of Ghana (Gold Coast), then became a senior lecturer in social psychology at Glasgow University, Scotland. In addition to his various papers on psychological, anthropological, and sociological subjects, Jahoda wrote on the supernatural beliefs of West Africans. His article "Emotional Stress, Mental Illness and Social Change" (*International Journal of Social Psychiatry*) describes West African healers; his "Aspects of Westernization" (*British Journal of Sociology*) analyzes West African belief in the paranormal.

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James, T. P. (ca. 1874)

Automatic writing medium of Brattleboro, Vermont, who claimed the spirit of Charles Dickens led him to complete and publish Dickens's unfinished novel *The Mystery of Edwin Drood*.

James, William (1842–1910)

Professor of psychology at Harvard University and one of the founders of the American Society for Psychological Research (ASPR). James was born in New York City on January 11, 1842, and obtained his M.D. in 1870 from Harvard Medical School. In 1872 he was appointed instructor in anatomy and physiology at Harvard College. He went on to study psychology and hygiene and in 1890 published his famous work *The Principles of Psychology*. In 1897 James became professor of philosophy at Harvard and lectured at universities in the United States and Britain. He developed the doctrine of pragmatism, and one of

his most important philosophical books is *The Varieties of Religious Experience* (1902), which has been an influential work in the attempt to reconcile science and religion.

The first case that piqued James's interest in psychic phenomena is reported in the *Proceedings* of the American Society for Psychical Research (vol. 1, part 2, pp. 221–31). It is the case of a drowned girl whose body was seen by a Mrs. Titus of Lebanon, New Hampshire, in a dream. The girl's head was under the timber trussing of a bridge at Enfield. Divers had searched for the girl's body in vain, but following Titus's vision they found it.

The discovery of Leonora Piper's mediumship for the Society for Psychical Research (SPR) was attributed to James. His mother-in-law, led by curiosity, paid a visit to Piper in 1885. She returned with a perplexing story. Seeking a simple explanation for the supernatural nature of the facts related to him, James took a rationalist view. Then a few days later, with his wife, he went to get a direct personal impression. The Jameses arrived unannounced, and they were careful not to make any reference to a relative who had preceded them. James later noted:

"My impression after this first visit was that Mrs. P. was either possessed of supernormal powers or knew the members of my wife's family by sight and had by some lucky coincidence become acquainted with such a multitude of their domestic circumstances as to produce the startling impression which she did. My later knowledge of her sittings and personal acquaintance with her has led me to absolutely reject the latter explanation, and to believe that she has supernormal powers."

For 18 months after his first experiments, James was virtually in charge of all arrangements for Piper's séances. When, because of other duties, he dropped his inquiries for a period of two years, he wrote to the SPR (London) and induced them to engage Piper for experiments. "The result," he wrote of his personal investigations, "is to make me feel as absolutely certain as I am of any personal fact in the world that she knows things in her trances which she cannot possibly have heard in her waking state." He admitted there was a strong case in favor of survival when the following message, obtained while a Ms. Robbins had a sitting with Piper, was submitted to him: "There is a person named Child, who has suddenly come and sends his love to William and to his own wife who is living. He says L . . ." Neither Robbins nor Piper knew Child, who was an intimate friend of James and whose Christian name began with L.

In the autumn of 1899 Piper visited James at his country house in New Hampshire. There he came to know her personally better than ever before. "It was in great measure," wrote Alta L. Piper in her biography of the medium, "due to his sympathetic encouragement and understanding of the many difficulties, with which she found herself confronted in the early days of her career, that my mother was able to adhere unflinchingly to the onerous course which she had set herself to follow."

In an often quoted lecture in 1890 James declared:

"To upset the conclusion that all crows are black, there is no need to seek demonstration that no crow is black; it is sufficient to produce one white crow; a single one is sufficient." Since his proclamation of Piper as his "one white crow," the concept of the single "white crow" has become a cliché in psychical research.

James published several papers in the *Proceedings* of the SPR and an important essay on psychical research in his book *The Will to Believe* (1902). In a lecture at Oxford in 1909 he announced his firm conviction that "most of the phenomena of psychical research are rooted in reality." Shortly before his death he stated in the *American Magazine* that, after 25 years of psychical research, he held the spiritistic hypothesis unproven and was inclined "to picture the situation as an interaction between slumbering faculties in the automatist's mind and a cosmic environment of other consciousness of some sort which is able to work upon them."

James served as president of the SPR, London, from 1894 to 1895 and as vice president from 1896 to 1910. His name and prestige and his open espousal of the cause of psychical research were a great benefit to the nascent science. He died at Chocorua, New Hampshire, August 26, 1910. His alleged return after death is discussed in a long chapter in James Hyslop's *Contact with the Other World* (1919).

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James IV of Scotland (1473–1513)

The romantic nature of King James IV of Scotland led him to encourage the study of alchemy and the occult sciences during his reign. Born on March 17, 1473, in Stirling Castle, Scotland, James grew up to be crowned king in 1488 and reigned until his death on September 9, 1513, in Branxton, England. William Dunbar, in his *Remonstrance*, refers to the patronage that James bestowed upon alchemists and charlatans, and in the treasurer's accounts there are numerous payments for the "quinta essencia" (the "fifth essence," the spiritual goal of alchemy), including wages to the persons employed and utensils of various kinds. Following is a letter from King James to one Master James Inglis:

"We graciously accept your kindness, by which in a letter brought to us you signify that you have beside you certain books learned in the philosophy of the true Alchemy, and that although most worthy men have sought them from you, you have nevertheless with difficulty kept them for our use, because you had heard of our enthusiasm for the art. We bring you thanks . . . and we have sent our familiar, Master James Merchentoun, to you, that he may see to the transfer hither of those books which you wish us to have; whom receive in good faith in our name. Farewell. From our Palace at Edinburgh."

In addition to promoting alchemy, James was also caught up in the witchcraft hysteria of his day and wrote a book that promoted witch-hunts.

Janet, Pierre (Marie Félix) (1859–1947)

French psychologist and neurologist noted for his research on hysteria and neuroses. Janet was born on May 30, 1859, in Paris. He studied at the École Normale and the École de Médecine, Paris. He became a lecturer on philosophy at the lycées of Chateauroux and The Hague, at the Collège Rollin, and at the lycées Louis-le-Grand and Condorcet. From 1889 to 1898 he was director of the psychological laboratory of the Salpêtrière in Paris. He also lectured on psychology at the Sorbonne and became professor of psychology at the Collège de France in 1902. He published many important works on psychology and hysteria. His work with French neurologist J. M. Charcot includes a serious medical and scientific study of the phenomena of hypnotism.

The scope of Janet's influence in the world of psychology is often compared to that of Freud. Janet remained active and continued to lecture until his death on February 23, 1947.

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JAPAN

Magical concepts can be found among the Japanese in their traditional religious beliefs and rites and in their conception of nature. According to such beliefs, all forms and objects, both animate and inanimate, possess, equally with man, a soul with good or evil tendencies. These forms and objects, either of their own volition or by evocation, come into close touch with humans either to their advantage or detriment. Much of Japanese folklore and tradition is permeated with a belief in the supernatural.

Shinto Religion and Ancestor-Worship

A prominent feature of the Japanese religion Shintoism is the worship of ancestors, allied to the worship of nature. Each of the main sects of Shintoism includes the veneration of one's ancestors as a cardinal principle. According to that belief, the disembodied spirits acquire the powers of deities and possess supernatural attributes. They become potential for good or evil and exercise their potentialities in the same mundane sphere upon which their interests and affections centered during life. Consequently they become guardian divinities and the object of ceremonies to honor them, to show gratitude for their services while upon earth, and to solicit a continuance of these services beyond the grave.

On this point, Lafcadio Hearn writes:

An intimate sense of relation between the visible and invisible worlds is the special religious characteristic of Japan among all civilized countries. To Japanese thought the dead are not less real than the living. They take part in the daily life of the people—sharing the humblest sorrows and the humblest joys. They attend the family repasts, watch over the well-being of the household, assist and rejoice in the prosperity of their descendants. They are present at the public pageants, at all the sacred festivals of Shinto, at the military games, and at all the entertainments especially provided for them. And they are universally thought of as finding pleasure in the offerings made to them or the honors conferred upon them.

Every morning, while ancient prayers are repeated, one member of the family places flowers and food-emblems as offerings of pious affection before the shrine to be found in most Japanese homes. On the shrine, beside the symbols of the sun-goddess and the tutelary god of the family, one finds the memorial tablets containing names, ages, and dates of death of members of the household. Stories circulate through the villages of the souls of ancestors taking material form and remaining visible through centuries.

In the month of July three days are set apart for the celebration of the Festival of the Dead. At this time it is thought that the disembodied souls return from the dismal region of the Shades to gaze for a while upon the beauty of their country and to visit their people. On the first morning, new mats are placed upon all altars and on the household shrine, while in the homes, tiny meals are prepared in readiness for the ghostly guests. The streets at night are brilliant with many torches. In front of the houses gaily-colored lanterns are lit in welcome. Those who have recently lost a relative go to the cemeteries to pray, burn incense, and leave offerings of water and flowers set in bamboo vases.

On the third day, the souls of those who are undergoing penance are fed, as are the souls of those who have no friends

among the living to care for them. The evening of this day is the time of the ghosts' departure, and for this, thousands of little boats are fashioned and laden with food-offerings and tender messages of farewell. When the night falls, tiny lanterns are lit and hung at the miniature prows and the ghosts are supposed to step aboard. Then the craft are set free upon rivers, lakes, and seas, the water gleaming with the glow of thousands of lights. On this day no sailor dreams of going out to sea—for this one night belongs to the dead. It was believed that if a ship failed to come to port before the sailing of the ghost-fleet the dead arose from the deep and the sailors could hear their mournful whispering, while the white breakers were dead hands clutching the shores, vainly trying to return.

For the Japanese, land and life is sacred. In the Shinto pantheon, deities represent almost everything in heaven and earth, from the mountain of Fujiyama to the household kitchen. When infants were a week old they were taken to the temple and placed under the protection of some god chosen by the parents. In later years the child might choose a patron god for him or herself beside the tutelary one.

In remote parts of Japan traces may be found of an older form of Shinto in which phallic symbols represented life-giving power and therefore were used as a magical exorcism of evil influences, especially that of disease. In this connection a dwarf-god appears who is said to have first taught humankind the art of magic and medicine.

In Shinto there are no idols, their place being taken by *shintia*, god-bodies, concrete objects in which the divine spirit is supposed to dwell, such as the mirror, jewel, and sword of the sun-goddess, worshiped at the famous Ise shrine. Pilgrims from all parts of Japan made their way to this shrine, acquiring merit and purification thereby. These pilgrims received from the priests objects of talismanic properties called *harai* that also served as evidence of having been at the holy place. In former days they were recognized as passports.

The term *harai* signifies to "drive out" or "sweep away," and had reference to the purification of the individual from his sins. These objects were in the form of small envelopes or paper boxes, each containing shavings of the wands used by the Ise priests at the festivals held twice a year to purify the nation in general from the consequences of the sins of the preceding six months. The list of sins included witchcraft, wounding, and homicide, these latter being regarded more as uncleanness than as a moral stigma. On the pilgrim's return home, the *harai* were placed upon the "god's-shelf."

On certain festival days the ancient ordeals were practiced. These were three in number: the *Kugadachi*, in which priests, wrought to ecstatic frenzy by participation in a rhythmic dance, poured boiling water upon their bodies without receiving harm from the process; the *Hiwatari*, a fire ordeal consisting of walking barefoot over a bed of live coals in which both priests and people alike participated; and *Tsurugiwatari*, the climbing of a ladder of sword-blades. The tests were regarded as tests of purity of character-purity thought to confer an immunity from hurt in these ordeals. The attendant rites consisted of exorcism of evil spirits by the waving of wands and magical finger-knots, and invocation of the gods who were then believed to be actually present.

Possession by Divinities

In connection with some of the Shinto sects, occult rites were practiced to bring about possession of a selected person by the actual spirits of the gods. Priests and laymen alike developed and practiced this art, undergoing a period of purification by means of various austerities. Prophecy, divination, and the cure of disease were the objects of these rites. The ceremony took place in a temple or ordinary house where the "god's shelf" made the shrine. In the rites, the *gohei*, Shinto symbols of consecration, were used; the pendant form was utilized for purification and exorcism of evil influences; an upright *gohei* af-

fixed to a wand signifying theshintai, or god-body, was the central object.

The medium, called *nakaza*, took his seat in the midst. Next to him in importance was the functionary, the *maeza*, who presided over the ceremony. It was he who built the magical pyre in a brass bowl and burned in the flames strips of paper inscribed with characters, effigies of disease and trouble. There was a clapping of hands to call attention to the gods, and chants were intoned, accompanied by the shaking of metal-ringed crosses and the tinkle of pilgrim bells.

After the fire burned out, the bowl was removed and sheets of paper placed in symbolic form, upon which was then put the upright gohei wand. There was further chanting. The medium closed his eyes and clasped his hands, into which the *maeza* thrust the wand. All awaited the advent of the god, which was indicated by the violent shaking of the wand and convulsive throes on the part of the medium, who was now considered to have become the god. The *maeza* reverently prostrated himself before the entranced *nakaza*, and asked the name of the god who had deigned to come. This done and answered, he next offered his petitions, to which the god replied. The ceremony concluded with a prayer and the medium was awakened by beating his back and massaging his limbs out of their cataleptic contraction. These possession rites were also conducted by the pilgrims who ascended the mountain of Ontaké.

Buddhist Sects

Buddhism shared with Shinto the devotions of Japan, enjoining meditation as a means of attaining supernatural knowledge and occult power. It was said that to those who in truth and constancy put into force the doctrines of Buddha the following ten powers would be granted: (1) They know the thoughts of others. (2) Their sight, piercing as that of the celestials, beholds without mist all that happens in the Earth. (3) They know the past and present. (4) They perceive the uninterrupted succession of the ages of the world. (5) Their hearing is so fine that they perceive and can interpret all the harmonies of the three worlds and the ten divisions of the universe. (6) They are not subject to bodily conditions and can assume any appearance at will. (7) They distinguish the shadowing of lucky or unlucky words, whether they are near or far away. (8) They possess the knowledge of all forms, and knowing that form is void, they can assume every sort or form; and knowing that vacancy is form, they can annihilate and render nought all forms. (9) They possess a knowledge of all laws. (10) They possess the perfect science of contemplation.

Methods were known by which it was possible to so radically change the psychological condition of the individual that he or she would be enabled to recognize the character of the opposition between subjective and objective. These two extremes were reconciled in a higher condition of consciousness, a higher form of life, and a more profound and complete activity that concerns the inmost depths of the self. Such beliefs parallel Hindu yoga philosophy, and may have been imported into Japan from India by Buddhist influence during the twelfth and fourteenth centuries C.E. Early Buddhist influence in Japan from the sixth century on was from China.

Zen Buddhism in Japan belongs to the later period of the twelfth century. Zen monasteries were instituted where anyone so inclined could retire for temporary meditation and for the development of special faculties. These were produced by entering a calm mental state, not exactly passive, but in which the attention is not devoted to any one thing, distributed in all directions, producing a sort of void and detachment. The spirit thus obtains entire repose and a satisfaction of the thirst for the ideal. This mystical retirement was sought by politicians and generals, by business, scientific, and professional people, and it was believed that the force that accumulated within them by practicing the Zen was effective even in practical life.

Customs and Occult Lore

Many of the customs of the Japanese have a magical significance. At the Festival of the New Year, extending over three days, it is considered the highest importance to ensure good luck and happiness for the coming year by means of many traditional observances. Houses are thoroughly cleansed materially and spiritually, and evil spirits are expelled by throwing beans and peas out the open slides of the houses. The gateways are decorated with straw ropes made to represent the lucky Chinese numbers of three, five, and seven. Mirror cakes, associated with the sun-goddess, are eaten, as are lobsters, longevity being symbolized by their bent and ancient appearance. The pine-tree branches used for decoration at this time also signify long life.

Divination was performed by various methods: by divining-rods, by the reading of lines and cracks in the shoulder-blade of a deer, and by the classical form taken from the Confucian I Ching or *Book of Changes*, this involving the use of eight trigrams and sixty-four diagrams.

One method of "raising spirits" used by the Japanese, especially by girls who had lost their lovers by death, was to put into a paper lantern a hundred rushlights and repeat an incantation of a hundred lines. One of these rushlights was taken out at the end of each line and the would-be ghost-seer then went out in the dark with one light still burning and blew it out when the ghost ought to appear.

Charms used to be popular, fashioned of all substances and in all forms, such as strips of paper bearing magical inscriptions to avert evil, fragments of temples, carved rice grains representing the gods of luck, *sutras* (sacred texts) to frighten the demons, and copies of Buddha's footprint. Paper tickets bearing the name of a god were often affixed outside the doors of houses to combat the god of poverty.

Nature and her manifestations are the result of indwelling soul-life. The Japanese mind, imbued with this belief, peopled nature with multiform shapes. There were dragons with lairs in ocean and river that could fly abroad in the air, while from their panting breath came clouds of rain and tempests of lightning. In the mountains and forests were bird-like gnomes who often beset wayfaring men and women and stole away their wits. There were also mountain men, huge hairy monkeys, who helped the woodcutters in return for food, and mountain-women, ogres with bodies grown over with long white hair, who flitted like evil moths in search of human flesh.

Legend also told of the *Senrim*, hermits of the mountains, who knew all the secrets of magic. They were attended by wise toads and flying tortoises, could conjure magical animals out of gourds, and could project their souls into space.

Supernatural powers were also ascribed to animals. The fox was believed to possess such gifts to an almost limitless extent, for the animal had miraculous vision and hearing, could read the innermost human thoughts, and could be transformed, assuming any shape at will. He loved to delude humans and work destruction, often taking the form of a beautiful and seductive woman whose embrace meant madness and death. This animal was attributed demoniacal possession.

The cat was not regarded with any kindly feeling by the Japanese, because this animal and the serpent were the only creatures who did not weep at Buddha's death. Cats also had the power of bewitchment and possessed vampire proclivities. Yet among sailors the cat was held in high estimation, for it was thought to possess the power of warding off the evil spirits that haunt the sea.

The images of animals were also thought to be endowed with life. There are tales of bronze horses and deer, huge carved dragons, and stone tortoises wandering abroad at night, terrorizing the people and only laid to rest by decapitation. Butterflies were thought to be the wandering souls of the living who might be dreaming or sunk in reverie; white butterflies were the souls of the dead. Fireflies kept evil spirits afar, and

an ointment compounded of their delicate bodies defied any poison.

Trees occupied a foremost place in the tradition and legends of Japan. The people regarded them with great affection, and there are stories of men who, seeing a tree they loved withering and dying, committed suicide before it, praying to the gods that their life so given might pass into the tree and give it renewed vigor. The willow is one of the most eerie of trees; the willow-spirit often became a beautiful maiden and wedded a human lover. The pine tree brought good fortune, especially in the matter of happy marriage. It was also a token of longevity. Tree spirits could sometimes be inimical to man and it is recorded that to stay the disturbing wanderings of one it was necessary to cut it down, at which time a stream of blood flowed from the stump.

The element of fire figured large in the Japanese world of marvels. It was worshiped in connection with the rites of the sun-goddess and even the kitchen furnace became the object of a sort of cult. There is the lamp of Buddha. Messages from Hades came to this world in the shape of fire wheels, phantom fires flickered about, flames burnt in the cemeteries, and there were demon-lights, fox-flames, and dragon-torches. From the eyes and mouths of certain birds such as the blue heron, fire darted forth in white flames. Globes of fire, enshrining human faces and forms, sometimes hung like fruit in the branches of the trees.

The dolls of Japanese children were believed to be endowed with life, deriving a soul from the love expended upon them by their human possessors. Some of these dolls were credited with supernatural powers. They could confer maternity upon a childless woman, and they could bring misfortune upon any who ill-treated them. When old and faded these dolls were dedicated to Kojin the many-armed who dwelt in the *enokie* tree, and they were reverently laid upon his shrine, bodies which once held a tiny soul.

New Religions in Japan

The ancient beliefs and superstitions confronted the tremendous pressures changing Japan in the decades following World War II. Although Shinto and Buddhist religions still predominate, an astonishing number of new religions, most variations of the older religions, have arisen. Many combine original Shinto and/or Buddhist beliefs with elements of Christianity. The defeat of Japan in the war was a crushing blow to national morale and weakened belief in traditional religion, especially Shintoism. Again, the post-war arrival of high technology and the intensification of industrialization created further receptivity to new directions in religious life. Many saw a need for updating and streamlining religious belief and practice. In modern times, hundreds of new religions have been registered officially, two-thirds of them developments of Shinto or Buddhism, with a combined following in the millions.

Among these sects is a group known as Omoto (Teaching of the Great Origin), which originally began in 1892 as a Messianic sect, founded by a farmer woman named Deguchi Nao. The sect was developed by Deguchi Onisaburo and featured the healing of diseases by mystical power. By 1934, it had some 2.5 million followers. Then in 1935, the Japanese government turned on the group and imprisoned the founders and leading followers; their headquarters were dynamited and for all practical purposes the group was destroyed. Not until after World War II was Omoto revived, now under the name of Aizen-en (Garden of Divine Love). Onisaburo died in 1948, but the movement continued to flourish and also gave rise to various splinter sects.

Counted in the unrelated new religions is Tensho Kotai Jingu Kyo, more generally known as Odooru Shukyo (The Dancing Religion) founded by Kitamura Sayo, a farmer's wife regarded by followers as divinely inspired. She is addressed as "Goddess" and her son as "Young God." She is believed to have prophetic insight and power to heal diseases.

Psychical Research & Parapsychology

Although little has been published in Western countries about Japan in relation to paranormal phenomena, Japanese interest in the subject goes back to the last century. As already mentioned, shamanistic techniques and mediumistic faculty were characteristic of some Japanese religions, and from the middle of the nineteenth century on, such phenomena began to be studied objectively. One early investigator was Atsutane Hirat (1776–1843) who was a pioneer in drawing attention to reported cases of reincarnation and poltergeists.

Chikaatsu Honda (1823–1889) studied the techniques of *Chinkon*, a method of meditation involving revelation through divine possession, becoming mediumistic himself. His techniques were later developed by Deguchi Onisaburo (1871–1948), the leading figure of Omoto. The *Chinkon Kishin* technique involved spirit communication, and Wasaburo Asano, then a member of Omoto, perceived that this had much in common with European Spiritualism. He subsequently became independent of Omoto and promoted the study of Spiritualism.

A pioneer of psychical research was Enryo Inoue (1858–1919) who founded Fushigi Kenkyukai (the Society for Anomalous Phenomena) at the University of Tokyo in 1888. Another early investigator was Toranosuke Oguma of Meiji University, who studied abnormal psychology, hypnosis, and dreams, and who began to make Western psychical research known in Japan. Oguma published several books on psychical science.

Another pioneer was Tomobichi Fukurai (1869–1952) of the University of Tokyo, whose experiments on clairvoyance and psychic photography (which he called "thoughtography") commenced in 1910. An English translation of his book *Clairvoyance and Thoughtography* (1913) was published in 1921. His experiments in thoughtography were a remarkable anticipation of the phenomena of Ted Serios in modern times, investigated by Jule Eisenbud. Unfortunately Fukurai's experiments caused dissension at Tokyo University, and he was obliged to resign. He went to the Buddhist University of Kohyassan where he became president of The Psychical Institute of Japan. He also published a second book, *Spirit and Mysterious World* (1932), in which he attempted to reconcile psychical phenomena with Buddhism. Today, the Fukurai Institute of Psychology that studies paranormal phenomena pursues their work in his name. Fukurai died in 1952.

In 1923, the Japanese Society for Psychic Science was founded at Tokyo, under the presidency of W. Asano. Progress in psychical research was slow. After the war, J. B. Rhine's book *The Reach of the Mind* (1947) was translated into Japanese and stimulated investigation of ESP. Meanwhile Fukurai, who had removed to Sendai in Honshu, organized a research group of psychologists and engineers for the study of parapsychology. Another organization formed for the purpose of investigating psychical research was the Institute for Religious Psychology, founded by Hiroshi Motoyama.

After a visit to Japan by J. G. Pratt of Duke University Parapsychology Laboratory in 1963, a Japanese Society for Parapsychology was officially founded in 1968 through the initiative of Soji Otani, who visited Duke University and studied the techniques of the researchers there. The previous year, in 1967, the society held a conference of parapsychologists in Tokyo, when Oguma lectured on the history of parapsychology in Japan. Parapsychology has since become a recognized area for research at various Japanese universities.

The showing of a program featuring psychic Uri Geller on Japanese television stimulated interest in the phenomena of psychokinesis. In 1977, experiments were reported with a 17-year-old boy, Masuaki Kiyota, who claimed unusual faculties in metal bending and in thoughtography (now investigated as "nengraphy"). Some of these experiments were filmed and shown on American television in 1977. Kiyota has since confessed that he produced the results by fraud.

Addresses for Japanese organizations concerned with parapsychological investigations are as follows:

International Association for Religion & Parapsychology, 4-11-7 Inokashira, Mitaka, Tokyo 181.

Japan Nengraphy Association, Awiji-cho 2-25, Kannda, Chioda, Tokyo.

Japan Association for Psychotronic Research, c/o 284-6 Anagawa-cho. Chiba-shi.

Japanese Society for Parapsychology, 26-14 Chuo 4-chrome, Nakano, Tokyo 164.

Psi Science Institute of Japan, Shibuya Business Hotel 6F, 12-5 Shibuya 1-chrome, Shinjuku-ku, Tokyo 150.

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Japanese Society for Parapsychology

Interest in parapsychology spread in Japan in the decades following World War II (1939–45) and a desire to engage in related research emerged at Tokyo University in the 1960s. Over the decades of the last half of the twentieth century, Japanese researchers had become known for their work on the Philippine psychic surgery, thoughtography (a form of psychic photography), and psychokinesis. As early as 1963, university professor Akira Onda, along with Soji Otani, a professor at the National Defense Academy, and Motoki Kanazawa, an instructor at Takenodai High School, created an informal organization to pursue parapsychological studies. This information organization was superseded by the Japanese Society for Parapsychology in 1968. Toranousuke Oguma (1888–1978), a professor of psychology at Meiji University, was the first president of the new society.

The society holds an annual convention each December and an annual seminar each August. In 1996 it launched the *Japanese Journal of Parapsychology*, a biennial scholarly journal that includes research articles in both Japanese and English. Scholars and researchers with the society conduct a variety of research attuned to the most recent experimentation being conducted in the West. The society also publishes an e-mail periodical, the *Electronic Newsletter* of the JSP, for those members and subscribers who have Internet access.

Soji Otani, now retired, serves as the current president of the society, and Arika Oda, also retired, has been named the society's advisor. The society's headquarters is at 29-24-204 Sakuragaoka, Shibuya-ku, Tokyo 150-0031, Japan. Its webpage is at http://wwwsoc.nacsis.ac.jp/jspp/jspp_e.htm.

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Japanese Society for Psychical Research. http://wwwsoc.nacsis.ac.jp/jspp/jspp_e.htm. April 14, 2000.

Jaquin, Noel (1894–1974)

Psychologist, diagnostician, and author. Jaquin was born in London in 1894. After studying with the nineteenth century palmist, W. G. Behman, he became one of the best-known British experts in palmistry. He went on to attempt to establish a scientific rationale for the study of what has so often been regarded as superstition. He was able to diagnose disease from markings on the hand and also consulted with police authorities from Scotland Yard and the British police force on the palmistry indications of criminals.

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Jarman, Archibald Seymour (1909–)

Writer on parapsychological subjects. Jarman was born on June 23, 1909, at Richmond, Surrey, England. He worked as an estate administrator and was associate editor of *Tomorrow* magazine for many years, beginning in 1962. He also wrote articles for British journals dealing with parapsychology, including the *Journal of the Society for Psychical Research*. His article "High Jinks on a Low Level" (originally from *Tomorrow*), published in *Spiritualism: A Critical Survey*, by Simeon Edmunds (1966), is an amusing description of three séances attended by the writer and illustrates the crude methods of fraud carried out by bogus mediums.

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Jarricot, Jean (1877–1962)

French homeopathic physician and experimenter in the field of radiesthesia. Born July 14, 1877, at Saint Genis Laval, Rh ne, France, he studied at Lyon University. Jarricot was laboratory director at the medical school of Lyon University and was on the staff for medical research in pharmacodynamics at St. Rambert l'Île Barbe, Rh ne.

He was honorary president of the Rh ne Homeopathy Society; an honorary member of Barcelona Medico-Homeopathic Society; an associate member of the Hahnemanian Institute of Brazil; and a laureate of the Académie Française (1960). His ar-

ticle "A quel cadre de références rattacher les faits de parapsychologie?" (In what terms of reference should we consider parapsychology?) was published in *La Tour Saint Jacques* (May 1958). He died November 13, 1962.

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Jasper

A variety of quartz to which many medicinal values were attributed in ancient times. It was believed to prevent fever and dropsy, strengthen the brain, and promote eloquence. It was said to prevent defluxions (discharge of catarrhal mucus), nightmares, and epilepsy and was often used in the East as a countercharm. Bishop Marbodeus mentioned 17 species of this stone but noted that, like the emerald, it was mainly sought for its magic properties. As late as 1609 it was still believed that jasper worn about the neck would strengthen the stomach.

Jastrow, Joseph (1863–1944)

Psychologist, educator, and author who was critical of psychoanalysis and psychical research. In 1910 he revealed trickery by the famous medium Eusapia Palladino during investigations of her phenomena by a committee of American stage magicians. Jastrow was born on January 30, 1863, in Warsaw, Poland, the son of Marcus Jastrow (1829–1903), a noted rabbi and Hebrew scholar. The family immigrated to the United States when Joseph was still a child. He was educated at Rugby Academy, the University of Pennsylvania, and John Hopkins University.

From 1888 to 1927 he taught psychology at the University of Wisconsin and then moved to the New School for Social Research, where he taught until his retirement (1927–33). He wrote a number of books on psychology and played a large part in popularizing the subject with the general public, editing the syndicated newspaper column "Keeping Mentally Fit" (1928–32) and giving regular radio broadcasts (1935–38).

Although Jastrow closely followed the work of psychical researchers, he was intensely skeptical of the possibility of establishing significant evidence for the existence of psychic phenomena, especially any that implied there was life after death. In 1926 he took part in a public symposium on the subject at Clark University, Worcester, Massachusetts, at which Sir Oliver Lodge, Sir Arthur Conan Doyle, F. Bligh Bond, and L. R. G. Crandon spoke as individuals "convinced of the multiplicity of psychical phenomena." William McDougall, Hans Driesch, Walter F. Prince, and F. C. S. Schiller said they were "convinced of the rarity of genuine psychical phenomena." John E. Coover and Gardner Murphy claimed to be "unconvinced as yet." Jastrow and magician Harry Houdini spoke as individuals "antagonistic to the claims that such phenomena occur." The papers were published in *The Case For and Against Psychical Belief* (1927), edited by Carl Murchison.

Jastrow died at Stockbridge, Massachusetts, on January 8, 1944.

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Murchison, Carl, ed. *The Case For and Against Psychical Belief*. Worcester, Mass., 1927.

Jayne, Charles (1911–1985)

Leading American astrologer, born in Jenkintown, Pennsylvania, on October 9, 1911. Jayne became interested in astrology as a young man and studied the subject throughout the 1930s. He published his first article in 1940 but did not become a professional astrologer until after World War II, in 1949.

Jayne is remembered as an innovative theoretician of astrology, much of his focus on a technical nature concerning the fine points of astrological interpretation. One of his more impressive studies concerned the long-term zodiacal cycles of the outermost planets, which take many years to pass around the zodiac. He found interesting correlations to cycles of history noted by historians such as Arnold Toynbee and Oswald Spengler (their theoretical work was never accepted by most historians). In recognition of his work he was given the Johndro Award in 1979 for contributions to the technical aspects of astrology.

Jayne also made contributions to astrological organizations. He was president of the Astrologers' Guild of America (1958–60), a professional organization. In 1958 he founded Astrological Research Associates and with his wife, Vivia Jayne, edited *In Search* (1958–62), an international astrological journal. In 1970 he founded the Association for Research in Cosmology, an organization specializing in the reintegration of astrology into mainline science. He was also one of the founders of the National Council for Geocosmic Research.

Jayne died December 31, 1985, at Goshen, New York.

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Jean

According to Lewis Spence (in the *Encyclopedia of Occultism*, 1920), Jean was a French magician, votary of Apollonius of Tyana. He traveled from town to town, wearing an iron collar and making his living by performing deeds of charlatanry. At Lyons he attained some measure of fame by his miraculous cures and met with the sovereign, to whom he presented a magnificent enchanted sword. In battle this weapon became surrounded by ninescore drawn knives. Jean also gave this prince a shield containing a magic mirror that divulged the greatest secrets. The arms vanished or were stolen.

(Unfortunately, Spence did not state the period or the ruler involved, but this is probably a medieval legend.)

Jean d'Arras (ca. 1387)

A French writer of the fourteenth century who compiled for his patron Jean, duke of Berry, the *Chronique de la princesse* in 1387 from popular stories about the fairy Mélusine. Mélusine was doomed to change into the form of a serpent every Saturday unless she found a husband who would never see her on Saturdays. She married Raymond of Poitiers of the house of Lusignan. He was rich and powerful, and Mélusine was instrumental in the building of the castle of Lusignan and other family fortresses. One Saturday her husband was overcome by curiosity and spied on her, whereupon she cried out and flew away in serpent form. Thenceforth, the cry of Mélusine was said to herald death in the family of Lusignan. (See also Banshee)

Jean de Meung (or Mehun) (ca. 1250–ca. 1305)

French poet who owes his celebrity to his continuation of the *Roman de la Rose* of Guillaume de Saint-Amour. De Meung also wrote a rhyming treatise on alchemy. He was born Jean Clopinel (or Chopinel) at Meun-sur-Loire and flourished through the reigns of Louis X, Philip the Long, Charles IV, and Philip de Valois. He appears to have possessed a light and railing wit and a keen appreciation of a jest, and it may well be doubted whether he was altogether sincere in his praises of alchemy.

The poet composed a strongly stigmatic quatrain on womankind and the ladies of Charles IV's court resolved to revenge their affronted honor. Surrounding him in the royal antechamber, they ordered the courtiers present to strip de Meung before they gave him a sound flogging. Jean begged to be heard before he was condemned and punished. Having obtained an interval of grace, the poet admitted—with fluent eloquence—that he was certainly the author of the calumnious verses, but that they were not intended to disparage all women. He referred only to the vicious and debased, he insisted, and not to such models of purity as he saw around him. Nevertheless, if any lady present felt that the verses really applied to her, he would submit to a well-deserved chastisement! None, of course, accepted.

Like most of the medieval poets, Jean de Meung was a bitter enemy of the priesthood, and he contrived with great ingenuity a posthumous satire upon their inordinate greed. He bequeathed in his will, as a gift to the Cordeliers (friars), a chest of immense weight. Since his fame as an alchemist was widespread, the brotherhood accepted the legacy in the belief that the chest contained the golden results of his quest for the philosophers' stone. But when they opened it, their dismayed eyes rested only on a pile of slates covered with the most unintelligible hieroglyphics and kabalistic characters. The perpetrator of this practical joke was hardly, it seems, a sincere believer in the wonders of alchemy.

Jean de Meung's book on alchemy was published as *Le Miroir d'alchymie* (1557) and in German as *Der Spiegel der Alchymie* (1771), but some critics believe it is spurious. Also doubtfully attributed to de Meung are the poetical treatises *Les Remonstrances de Nature à l'Alchimiste errant* and *La Réponse de l'Alchimiste à Nature*.

Jeanne D'Arc, St. (St. Joan of Arc) (ca. 1412–1431)

Joan was born Jeanette, with the surname Arc or Romée, in the village of Domrémy, on the border of Champagne and Lorraine, on January 15, 1412. In documents of her time she is known as Jeanne.

She was taught to spin and sew but not to read or write, these accomplishments being unnecessary to people in her station of life. Her parents were devout, and she was brought up piously. Her nature was gentle, modest, and religious, but with no phys-

ical weakness or morbidity. On the contrary, she was exceptionally strong, as her later history shows.

At or about age 13 she began to experience what modern psychology calls "auditory hallucinations." In other words, she heard voices (usually accompanied by a bright light) when no visible person was present. This is a symptom that occasionally presages a mental disorder, but no insanity developed in Jeanne d'Arc. She was startled at first, but continuation of the experience led to familiarity and trust. The voices gave good counsel of a commonplace nature, for example, that she "must be a good girl and go often to church."

Soon, however, she began to have visions. She saw St. Michael, St. Catharine, and St. Margaret and was given instructions as to her mission. She eventually made her way to the dauphin, put herself at the head of 6,000 men, and advanced to the relief of Orleans, which was surrounded by the victorious English. After a fortnight of hard fighting the siege was raised and the enemy driven off. The tide of war turned, and in three months the dauphin was crowned king at Rheims as Charles VII.

At this point Jeanne felt that her mission was accomplished, but her wish to return to her family was overruled by the king and the archbishop. She took part in further fighting against the allied English and Burgundian forces, showing great bravery and tactical skill. In November 1430, however, in a desperate sally from Compiègne (which was besieged by the duke of Burgundy), she fell into the enemy's hands and was sold to the English and thrown into a dungeon at their headquarters in Rouen.

After a year's imprisonment she was brought to trial before the bishop of Beauvais in an ecclesiastical court. The charges were heresy and sorcery. Learned doctors of the church and subtle lawyers did their best to entangle the simple girl in their dialectical webs, but she showed remarkable power in keeping to her affirmations and avoiding heretical statements. "God has always been my Lord in all that I have done," she repeated.

But the trial was only a sham, for her fate was already decided. She was condemned to the stake. To the end she solemnly affirmed the reality of her "voices" and the truth of her depositions. Her last word, as the smoke and flame rolled round her, was "Jesus." Said an English soldier, awestruck by the manner of her passing, "We are lost; we have burned a saint." The idea was corroborated in popular opinion by events that followed, for speedy death (as if by Heaven's anger) overtook her judges and accusers. Inspired by her example and claims, and helped by dissension and weakening on the side of the enemy, the French took heart once more and the English were all but swept out of the country.

Jeanne's family was rewarded by ennoblement, under the name De Lys. Twenty-five years after her death, the pope acceded to a petition that the trial by which Jeanne was condemned should be reexamined. The judgment was reversed and her innocence was established and proclaimed.

The life of the Maid of Orleans presents a problem that orthodox science cannot solve. She was a simple peasant girl with no ambitions. She rebelled pathetically against her mission, saying, "I had far rather rest and spin by my mother's side, for this is no work of my choosing, but I must go and do it, for my Lord wills it." She cannot be dismissed on the "simple idiot" theory of Voltaire, for her genius in war and her aptitude in repartee undoubtedly prove exceptional mental powers, unschooled though she was. She cannot be dismissed as a mere hysteric, for her health and strength were superb.

It is on record that a man of science said to an abbot, "Come to the Salpêtrière Hospital [the refuge for elderly, poor, and insane patients in Paris] and I will show you twenty Jeanne d'Arc." To which the abbot responded, "Has one of them given us back Alsace and Lorraine?"

Although Jeanne delivered France and her importance in history is great, it is arguable that her mission and her actions were the outcome of merely subjective hallucinations induced

by the brooding of her religious and patriotic mind on the woes of her country. The army, being ignorant and superstitious, would have readily believed in the supernatural nature of her mission, resulting in great energy and valor—soldiers fight well when they feel that Providence is on their side. So goes the most common theory in explaining the facts surrounding the life of St. Joan. But it is not fully satisfactory.

How was it possible that this simple, untutored peasant girl could persuade not only the soldiers, but also the dauphin of France and the court of her divine appointment? How did she come to be given the command of an army? It seems improbable that a post of such responsibility and power would be given to an ignorant girl of 18 on the mere strength of her own claim to inspiration.

Although the materialistic school of historians conveniently ignores or belittles it, there is strong evidence to support the idea that Jeanne gave the dauphin some proof of her possession of supernatural faculties. In fact, the evidence is so strong that Andrew Lang, not known for unsupported statements, called it "unimpeachable." Among other curious things, Jeanne seems to have repeated to Charles the words of a prayer that he had said *mentally*, and she also made some kind of clairvoyant discovery of a sword hidden behind the altar of the Fierbois church. Johann Schiller's magnificent dramatic poem "Die Jungfrau von Orleans" (1801), although not historically correct in some details, is positive on these points concerning clairvoyance and mindreading.

There is also evidence that Jeanne was connected with fairies, which were also part of witchcraft beliefs. Not far from Domrémy was a tree called "the Fairies' Tree" beside a spring said to cure fevers. The wife of the local mayor stated that it had been said that "Jeanne received her mission at the tree of the fairy-ladies" and that St. Katharine and St. Margaret came and spoke to her at the spring beside the fairies' tree. During Jeanne's trial the fourth article of accusation was that Jeanne was not instructed in her youth in the primitive faith, but was imbued by certain old women in the use of witchcraft, divination, and other superstitious works or magic arts. Jeanne herself, according to the accusation, had said she heard from her godmother and other people about visions and apparitions of fairies.

Moreover, Pierronne, a follower of Jeanne d'Arc, was burned at the stake as a witch. She stated on oath that God appeared to her in human form and spoke to her as a friend, and that he was clothed in a scarlet cap and a long white robe.

It has been suggested that the voices heard by Jeanne may have been those of human beings rather than Christian saints, and Jeanne herself stated, "Those of my party know well that the Voice had been sent to me from God, they have seen and known this Voice. My king and many others have also heard and seen the Voices which came to me. . . . I saw him [St. Michael] with my bodily eyes as well as I see you." Jeanne's references to "the King of Heaven" in the original Latin and French were translated with a Christian bias as "Our Lord," and "my Lord" was translated as "Our Saviour." The scholar Margaret A. Murray in her book *The Witch-Cult in Western Europe* (1921) also suggests that if Jeanne was a member of a Dianic [witch] cult, the wearing of male clothing may have been for Jeanne an outward sign of that faith, hence the importance attached to it.

In another book, *The God of the Witches* (1931), Murray examines the tradition that Jeanne was not actually burned at the stake but survived for a number of years afterward. The *Chronique de Metz* states, "Then she was sent to the city of Rouen in Normandy, and there was placed on a scaffold and burned in a fire, so it was said, but since then was found to be the contrary." Some of the evidence for this view had been cited earlier by Andrew Lang in his essay "The False Jeanne d'Arc" in his book *The Valet's Tragedy and Other Studies* (1903).

The period between the trial at Rouen and the Trial of Rehabilitation (1452–56) is crucial. In 1436, five years after the Rouen trial, the herald-at-arms and Jeanne's brother Jean du

Lys announced officially in Orleans that Jeanne was still alive. The city accounts record that on Sunday, August 6, Jean du Lys, brother of "Jehane la Pucelle" [Jeanne the Maid] was in Orleans with letters from his sister to the king. In July 1439 Jeanne's brothers were in Orleans with their sister, now married to the sieur des Armoises (or Harmoises), and the city council presented Jeanne des Armoises with 210 pounds "for the good that she did to the said town during the siege of 1429." Accounts are also recorded of the wine merchant and draper who supplied Jeanne with wine and clothing. Her own mother was in Orleans at the time. Moreover, the masses that had been celebrated in Orleans for the repose of Jeanne's soul were discontinued after her mother's visit.

It is not conclusive that this Jeanne was an impostor (as Andrew Lang believed), and it seems unlikely that many people in Orleans, including Jeanne's own brothers, could have been deceived. The riddle of conflicting evidence of burning at the stake or substantiated appearances years later has never been satisfactorily resolved. Many such questions remain unresolved, in spite of various books, mainly by French writers, dealing with the issue.

Early French books on the subject include *La Survivance et le Mariage de Jeanne D'Arc*, by Grillot de Givry and *La Legende Detruite: Indications pour essayer de suivre l'histoire de Jeanne d'Arc*, by Paraf-Javal (1929). More recently another French writer, Pierre de Sermoise, published *Jeanne d'Arc et la Mandragore* (1983), which has revived the claim that the veiled woman burned at the stake in the marketplace was a prisoner condemned to death as a witch, substituting for France's national heroine.

More speculative is the conclusion of American biologist Robert Greenblatt (reported in 1983) that Jeanne was really a man. It was also claimed that two midwives who had examined Jeanne to establish her virginity were astonished to find that she had not reached puberty. In 1994, Jeanne d'Arc's suit of armor was thought to have been discovered by a Parisian antiques dealer. Not only did the suit fit his 14-year-old daughter's body, but where it was damaged seemed to match where it was believed to be the saint was wounded. Even in the twenty-first century Jeanne d'Arc remains a popular subject for articles, books and a popular character for television programs and movies.

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Jehovah's Witnesses

A popular millenarian Christian religious group that grew out of the ministry of Pastor Charles Taze Russell in the late nineteenth century. It is also known by reference to its corporate entity, the Watchtower Bible and Tract Society. Its members have become a common sight in many countries as they go from door to door preaching their message and distributing their literature, especially the *Watchtower* magazine. Originally known as Bible Students, the group adopted the name Jehovah's Witnesses in 1931.

The Witnesses have, like many Christian churches, shown a marked aversion to Spiritualism and other occult phenomena. Very early in the group's history Russell attacked Spiritualism (which he called Spiritism), and periodically over the years the organization has published booklets and numerous articles warning members to eschew any association with the occult. The Witnesses' primary biblical doctrinal handbook, *Make Sure of All Things, Hold Fast to What Is Fine* (1965), includes an assemblage of texts believed to refute Spiritualism as well as a separate set dealing with reincarnation. Address: 25 Columbia

Heights, Brooklyn, NY 11201-2483. Website: <http://www.watchtower.org/>.

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Watchtower: Official Site of the Jehovah's Witnesses. <http://www.watchtower.org/>. March 27, 2000.

Jensen, Wiers (1866–1925)

Norwegian dramatist who was active in the field of psychical research. Jensen was born on November 25, 1866, at Bergen, Norway, and was educated at the University of Oslo. In addition to his work as a playwright and an instructor at theaters in Bergen and Oslo, he edited the journal *Norsk Tidsskrift for Psykisk Forskning*, dealing with psychical research, from 1922 to 1925. His play *Anne Pedersdotter* is about a mediumistic woman believed to be a witch.

Jensen made a special study of the phenomenon of the psychic double as known in Norway and Scotland. His experiences and those of other individuals were chronicled by Thorstein Wereide in an article in *Tomorrow* in 1955. He died August 25, 1925. After Jensen's death, communications believed to be from him were received through the automatic writing of the medium Ingeborg Dahl.

Sources:

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Wereide, Thorstein. "Norway's Human Doubles." *Tomorrow* 3, no. 2 (winter 1955).

Jephson, Ina (d. 1961)

British artist and expert in child guidance. She joined the Society for Psychical Research (SPR), London, in 1920 and served on the council from 1928 on. Jephson was born in London and studied art at the Slade School. She also studied psychology under Leonard Seif in Munich, Germany, and later worked with children at the Individual Psychology Clinic of Doris Rayner. During World War II she worked with disturbed children at Oxford. Jephson devoted special attention to research designed to set up repeatable experiments dealing with clairvoyance, which became the main subject of a set of articles she wrote for the *Proceedings* of the SPR.

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Jersey Devil

Strange creature on the borderline between fact and legend, reported in southern New Jersey for more than two centuries. The Jersey devil is said to have a kangaroo body, bat's wings, pig's feet, dog's head, the face of a horse, and a forked tail. Depending on the storyteller the creature is said to be anywhere from 18 inches to 20 feet in height and is considered impervious to gunshot. It appears to have been born, at least as a legend, after the off-the-cuff remark of a woman unhappy over her pregnancy. Her curse on her child resulted in her child being devil-like. The Jersey devil appeared over the years, possibly as a running joke by bored newspaper reporters.

However, it might have remained unknown were it not for the accounts of its having terrorized inhabitants of the Delaware Valley in 1909, when people stayed home even in daylight and factories and theaters closed. When all the reports were assembled, though, descriptions of the creature varied widely. At least one person later confessed to participating in the 1909 events by creating footprints of the supposed devil. In another famous scare in 1951 the Jersey devil was said to have attacked and mutilated poultry, cats, and dogs. Some have written the Jersey devil off as a mere hoax. Others have seen it as a folk legend lost in endless variations.

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Jesodoth

According to Jewish mysticism, the angel through which El-ohim, the source of knowledge, understanding, and wisdom, was imparted to the Earth. (See also Kabala)

Jesus, Master

One of the masters originally contacted by Helena Petrovna Blavatsky, cofounder of the Theosophical Society. According to theosophical teachings there exists a spiritual hierarchy composed of individuals who have finished their round of earthly reincarnations and have evolved to the spiritual planes, from which they guide the affairs of humanity. Those members of the hierarchy closest to humanity are the "lords of the seven rays" (of the light spectrum). Each ray represents a particular virtue, which the lord of that ray exemplifies.

The identity of Master Jesus is somewhat complicated in Theosophical history. According to the Theosophical Society, Master Jesus was not the same person as Jesus Christ. Rather, he took embodiment as Apollonius of Tyana.

Master Jesus is the lord of the sixth ray of purity and fiery devotion. As such he is the master of devotees, saints, and mystics of every religious tradition. He is the guardian of the Christian Church, founded by Maitreya (commonly known as Jesus Christ). He was also incarnated as the Indian teacher Ramanujacharya, who lived in the twelfth century. He currently inhabits the body of a Syrian and lives in Lebanon among the Druse people. Over the centuries his mission has been to found "magnetic centers."

Through the twentieth century, most theosophical movements have continued the original teachings tying Master Jesus to Apollonius rather than Jesus Christ, but others have quietly adopted an identification of the master with the ascended Jesus Christ. Most prominently, that identification has been made in

the I Am Movement and in groups that have roots in the I Am Movement, such as the Church Universal and Triumphant.

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Jet

A velvet-black coal that is a variety of lignite. Its occult virtues are thus described by Pliny (*Historia naturalis*, translated by Philemon Holland, 1601):

“In burning, the perfume thereof chaseth away serpents, and bringeth women again that lie in a trance by the suffocation or rising of the mother; the said smoke discovereth the falling sickness and bewraith whether a young damsel be a maiden or no; the same being boiled in wine helpeth the toothache, and tempered with wax cureth the swelling glandules named the king’s evil. They say that the magicians use this jeat stone much in their sorceries, which they practice by the means of red hot axes, which they call axinomancia, for they affirm that being cast thereupon it will burne and consume, if that ewe desire and wish shall happen accordingly.”

Jet was known in Prussia as black amber. (See also Electrum; Gagates)

Jettatura

The Italian name for the power of the evil eye. To guard against it magicians said that horns must be worn on the body or the phallic gesture of horns must be made with the fingers.

Jinn

Arabian spirits, perhaps animistic, but more probably strictly mythological like the Persian divs. The jinn were said to have been created out of fire and to have occupied the Earth for several thousand years before Adam. They were perverse and would not reform, although prophets were sent to reclaim them; they were eventually driven from the Earth and took refuge in the outlying islands of the sea.

One of the number named Azazel (afterward called Iblees) was carried off as a prisoner by angels. He grew up among them and became their chief, but when he refused to prostrate himself before Adam he was degraded to the condition of a *shaytân* (devil), and became the father of the *shaytâns*.

The jinn are not immortal and, according to legend, are destined ultimately to die. They eat and drink and propagate their species, live in communities, and are ruled over by princes. They can make themselves visible or invisible, and they assume the forms of various animals, such as serpents, cats, and dogs. There are good jinn and bad jinn. They are said to frequent baths, wells, latrines, ovens, ruined houses, rivers, crossroads, and marketplaces. Like the demons of Jewish traditions, they ascend to heaven and learn the future by eavesdropping. With all their power and knowledge, however, they are liable to be reduced to obedience by means of talismans or occult arts and become obsequious servants until the spell is broken.

It is far from certain that the jinn of the East were derived from the mythology or philosophy of the West, and the practice of translating the Arabic word *jinn* by the Latin term *genius* arose more from an apparent resemblance in the names than from any identity in the nature and functions of those imaginary beings.

This similarity of name, however, must have been purely accidental, for the Arabs knew little or nothing of the Latin language. Demon—not genius—is the word they probably would have used if they had borrowed this part of their creed from the West. *Jinn* appears, moreover, to be a genuine Arabic word derived from a root signifying “to veil” or “to conceal”; it therefore means properly “that which is veiled and cannot be seen.”

“In one sense,” states Fr s- b di (*Câmûs*, vol. 3, p. 611), “the word Jinn signifies any spiritual being concealed from all our senses, and, for that reason, the converse of a material being. Taken in this extensive sense, the word Jinn comprehends devils as well as angels, but there are some properties common to both angels and Jinn; some peculiar to each. Every angel is a Jinn, but every Jinn is not an angel. In another sense, this term is applied peculiarly to a particular kind of spiritual being; for such beings are of three kinds; the good, which are angels; the bad, devils; and the intermediate, comprehending both good and bad, who form the class of Jinn.”

Thus Arabs acknowledged good and bad jinn, in that respect agreeing with the Greeks, but differing from the Persians. The “genii” so long familiar to European readers through the *Arabian Nights* are not the same beings, but rather are the *divs* and *dévat s* of Indian romance dressed up in a foreign attire to please the tastes of readers in Persia and Arabia.

The principal differences, therefore, between the genii of the West and the jinn of the East seem to have been as follows: the genii were deities of an inferior rank, the constant companions and guardians of men, capable of giving useful or prophetic impulses, acting as mediators and messengers between the gods and men. Some were supposed to be friendly, others hostile, and many believed one of each kind was attached from birth to every mortal. The former was called Agathodemon, the latter Cacodemon.

The good genius prompted men to good, the evil to bad actions. That of each individual was as a shadow of himself. Often the genius was represented as a serpent. His age also varied. He was generally crowned with a chaplet of plane-tree leaves. His sacrifices were wholly bloodless, consisting of wine and flowers, and the person who performed the oblation was the first to taste the cup. The birthday was placed under his special care.

Roman men swore by their genius, the women by their *juno*. The genius of the reigning prince was an oath of extraordinary solemnity. There were local as well as individual genii, concerning whom many particulars may be found in *De Idolatria liber* of Dionysius Vossius (editions 1633, 1641).

The jinn, on the contrary, who seem to be the lineal descendants of the *dévatés* and *rakshasas* of Hindu mythology, were never worshiped by the Arabs nor considered as anything but agents of the Deity. Since the establishment of Islam, indeed, they have been described as invisible spirits, and the feats and deformities that figure into romance are as little believed by Easterners as the tales of King Arthur’s Round Table are by Westerners.

Jinnistan

An imaginary country that, according to a popular belief among the ancient Persians, was the residence of the jinn who submitted to King Solomon.

Jobson, Mary (ca. 1840)

Nineteenth-century psychic of Bishop Wearmouth, England. Her strange case is recorded in a brief book by Reid Clanny, *A Faithful Record of the Miraculous Case of Mary Jobson* (1841). At age 13, in November 1839, Mary was taken ill and had convulsions for 11 weeks. The first time she was seized her mother heard three loud knocks in the sickroom. The knocks were repeated, violent scratching was heard, and the door opened and shut violently four or five times.

While in a helpless and apparently hopeless condition, the girl heard voices and occasionally made accurate predictions. In May 1840 she foretold an attempt on the life of Queen Victoria. The voices claimed to come from the Virgin Mary, from apostles, and from martyrs. R. B. Embleton said he once heard the voice begin, “I am the Lord thy God which brought thee out of the land of Egypt.”

Many other witnesses testified to a series of occult phenomena. Water appeared from nowhere and was sprinkled in the room, an astronomical design in green, yellow, and orange appeared on the ceiling, and music was frequently heard.

The latter phenomenon was confirmed by Jobson's governess, Elizabeth Gauntlett, and by a Dr. Drury. Drury stated, "On listening I distinctly heard most exquisite music which continued during the time I might count a hundred. This she told me she often heard." The girl alternately became blind, deaf, and dumb. After eight months of unaccountable illness she was mysteriously cured.

Jogand-Pagès, Gabriel (1854–ca. 1906)

Nineteenth-century French journalist who, under the name "Léo Taxil," perpetrated an extraordinary and prolonged hoax in which he claimed to have exposed devil worship within Freemasonry. Jogand's motives are not entirely clear even today, but it seems that his hoax was also designed to embarrass the Roman Catholic church.

In 1892 a book entitled *Le Diable du XIXe Siècle* was published in Paris, attributed to "Dr. Bataille." For a time the book was thought to be the work of Dr. Charles Hacks, who contributed a preface entitled "Revelations of an Occultist." Hacks was a real, although shadowy, figure. It was not until five years later that the hoax was revealed by Jogand himself.

The groundwork for the hoax began as early as 1885 when Jogand, as Léo Taxil, edited an anticlerical newspaper. He began to publish exposés of Freemasonry, claiming that there were lodges that practiced rites deriving from the Manichaeian heresy. With the publication of "Dr. Bataille's" book, Jogand introduced a sinister high priestess of satanic Freemasons. She was Diana Vaughan, said to be a descendant of the seventeenth-century alchemist Thomas Vaughan. She had been chosen as a high priestess of Lucifer to overthrow Christianity and win the world over to Satanism, Jogand wrote. Diana was supposed to head a feminine cult of Freemasonry named Palladism. Periodicals claiming to emanate from the Palladium were published by Jogand.

His next audacious stroke was to announce that Diana Vaughan had been converted from Satanism to the true Roman Catholic faith. Her *Memories d'une Ex-Palladiste* (1895–97) attracted enormous interest and enthusiasm. They were read by Pope Leo XIII, together with a short devotional work supposedly composed by Vaughan, and His Holiness responded with a papal benediction. It seemed that Jogand himself had repented of his former freethinking and created a saintly impression. He was received in private audience by the pope, who had expressed approval of his anti-masonic writings, and an anti-masonic congress was summoned in 1887 at Trent, famous for its sixteenth-century council.

By then there was great pressure for Diana Vaughan herself to be produced from the unnamed convent where Jogand claimed she was residing. It was announced that she would appear on Easter Monday 1897 and give a press conference in Paris. Instead, Jogand himself appeared and calmly announced that he had invented the whole conspiracy. He claimed that he himself had written Diana Vaughan's confessions, but asserted that Diana actually existed. She was his secretary, he said, and it had appealed to her sense of humor to be involved. After this astounding denouement, Jogand calmly left the hall by a side door and enjoyed a coffee and cognac in a nearby cafe, while a riot erupted in the lecture hall and the police were called in.

The whole affair was so extraordinary and deceived so many people, including exalted ecclesiastics, that much confusion still remains about Jogand's motives. Clearly he was a great liar, and even some details of his brazen confession are suspect. In general he seems to have developed the hoax to discredit both the Freemasons and the Catholic Church, but there also seem to be elements of personal neurosis. Jogand came from a deeply religious family but rebelled against his father's authority. As

a young man, he early came into contact with Freemasonry and revolutionary circles, for which he was punished by being sent to a special school. He developed an aversion to authority and became a freethinker, later earning his living as a journalist concerned with freethinking publications.

Many questions remain unanswered about his great hoax as "Léo Taxil." The book by "Dr. Bataille" is a substantial work, and some of its revelations appear to be an imaginative embroidering of known facts. They provided the believable base from which the hoax could be worked. It is undoubtedly true that there were some Rosicrucian elements in certain masonic temples, and some of Taxil's inventions are not unlike the claims made against the Templars. Other individuals were evidently parties to the hoax, including Hacks and someone willing to pose as Diana Vaughan for photographs and for correspondence that was unlikely to have been written by Jogand.

The hoax was forgotten by all but a few students of occult history, but Taxil's books reemerged in the 1980s as source material from which contemporary anti-Mormon and anti-Satanist conspiracy books have been written.

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Johannine Daist Communion See Free Daist Communion

Johannites

A mystical sect of prerevolutionary Russia, founded on tenets from Father John of Kronstadt. The sect published a periodical and spread their propaganda by means of itinerant pamphlet sellers. They were said to abduct Jewish children, and because of this rumor they sometimes came under police supervision. On various occasions they unsuccessfully forecast the date of the Last Judgment. They declared that all the powers of heaven had descended into Kronstadt and were personified in the entourage of Father John.

They exhorted all believers to make confession to Father John, who alone could rescue sinners from the depths of hell. The orthodox clergy would not know the Lord, but Father John would gather together in Kronstadt 144,000 of the blessed and then "leave the earth." Another tenet of the Johannities was that all newborn babies were "little devils" who must be "stamped out" immediately after birth.

The Johannites urged people to sell all their possessions and send the proceeds to Father John, or entrust them to the keeping of the pamphlet sellers. It seems, however, that Father John was unaware of the abuse of his name, and on one occasion, in reply to a telegram from Bishop Nikander of Perm, he strongly repudiated any connection with certain Johannite propagandists in the Perm government.

Another well-known sect of Johannites existed in seventeenth-century Holland. They were a less rigid branch called the Mennonites. They were first known as Anabaptists, but this name became distasteful because of the excesses of the Anabaptists under such fanatics as John of Leyden, and in 1537 the priest Menno Simonis gave his name to the movement. The members of the Johannite branch were also known as "Waterlanders," from the name of the Waterland district in North

Holland where they lived. Other Mennonite sects immigrated to the United States.

John, Bubba Free See Jones, Franklin Albert

John (Damian), Master, the French Leich

Among the several alchemists in the court of King James VI of Scotland, the most noted was the person variously styled in the Treasurer's Accounts as "the French Leich," "Maister John the French Leich," "Maister John the French Medicinar," and "French Maister John." The real name of this empiric was John Damian. He was a native of Lombardy and had practiced surgery and other arts in France before his arrival in Scotland. His first appearance at the court of James was in the capacity of a French leech, and, as he is mentioned among the persons who received "leveray" (livery) in 1501–02, there can be no doubt that he held an appointment as a physician in the royal household.

John soon succeeded in ingratiating himself with the king, and it is probable that it was from him that James absorbed a strong passion for alchemy, as James about this time erected at Stirling a furnace for conducting such experiments, and continued during the rest of his reign to expend considerable sums of money in attempts to discover the philosophers' stone. Bishop Lesley observed, "Maister John caused the king believe, that he by multiplying and uthers his inventions sold [should] make fine gold of uther metal, quhilk science he callit the Quintessence, whereupon the king made great cost, but all in vain."

There are numerous entries in the Treasurer's Accounts of sums paid for saltpeter, bellows, two great stillatours, brass mortars, coals, and numerous vessels of various shapes, sizes, and denominations, for the use of this foreign adept in his mystical studies. These studies, however, were not his sole occupation, for after the mysterious labors of the day were concluded, John used to play cards with the sovereign—a mode by which he probably transferred the contents of the royal exchequer into his own purse, as efficaciously as by his distillations.

Early in the year 1504, the Abbot of Tunland, in Galloway, died, and the king, with a reckless disregard of the dictates of duty, appointed the unprincipled adventurer John to the vacant office. On March 11, the treasurer paid "to Gareoch Par-suivant fourteen shillings to pass to Tunland for the Abbacy to the French Maister John." On the 12th of the same month, "by the king's command," he paid "to Bardus Altovite Lum-bard twenty-five pounds for Maister John, the French Medicinar, new maid Abbot of Tunland, whilk he aucht (owed) to the said Bardus," and a few days later on the 17th, there was given "to Maister John the new maid Abbot of Tunland, seven pounds." Three years after, on July 27, 1507, occurs the following entry: "Item, lent, by the king's command to the Abbot of Tunland, and can nocht be gettin fra him £33 : 6 : 8."

An adventure that befell this dexterous impostor afforded great amusement to the Scottish court. On the occasion of an embassy setting out from Stirling to the court of France, he had the audacity to declare that by means of a pair of artificial wings he had constructed, he would undertake to fly to Paris and arrive long before the ambassadors. This incident gave rise to a satirical ballad entitled "Of the Fenyet Friar of Tunland," in which a poet exposed in the most sarcastic strain the pretensions of the luckless adventurer, and related with great humor the result of his attempt to soar into the skies, when he was dragged to the earth by the low-minded propensities of the "hen feathers" he had inadvertently admitted into the construction of his wings.

Although John's unsuccessful attempt, according to Lesley, subjected him to the ridicule of the whole kingdom, it did not result in the loss of the king's favor. The Treasurer's books, from October 1507 to August 1508, repeatedly mention him as

having played at dice and cards with his majesty, and on September 8, 1508, "Damiane, Abbot of Tunland," obtained royal permission to pursue his studies abroad during the space of five years.

John must have returned to Scotland, however, before the death of James, since the last notice given to this impostor is quite in character. On March 27, 1513, the sum of twenty pounds was paid to him for his journey to the mine in Crawford Moor, where the king had at that time artisans at work searching for gold.

Johndro, L. Edward (1882–1951)

Astrologer L. Edward Johndro was born in Quebec, Canada, on January 30, 1882. Around the beginning of the century he moved to Lockport, New York, where he was introduced to astrology by Edward Wykes, the manager of a children's home in Lockport who had an interest in the subject. Johndro was also intrigued by the new field of electronics and worked as an electrical engineer during World War I (1914–18) and after the war attended the National Radio Institute. His understanding of electricity and electromagnetism greatly affected his approach to astrology as he felt that changes in the electromagnetic energies might account for astrological phenomena.

Johndro's first astrological writings were two books on the fixed stars that were published in 1929. Fixed stars, those brightest stars that form the major points of light in the night sky, have had a role in traditional astrology, with each being assigned characteristics much like the planets. The conjunction of planets with fixed stars of related characteristics should manifest in the individual's life. In this instance, Johndro's work has been largely forgotten, in that contemporary astrologers have largely dropped consideration of fixed charts from their work.

In his attempt to build an electrodynamic theory for astrology, Johndro discovered a point on the chart that he called the electrical ascendant, now generally called the vertex. He considered this point the most fated, i.e., least susceptible to choice, in a person's chart, hence of vital importance in any interpretation. Another astrologer, Charles Jayne, discovered the same point on the chart and also incorporated it in his horoscopes. However, the process of locating the vertex is a somewhat sophisticated mathematical operation and few astrologers adopted it as part of their interpretive scheme. They had more appreciation for his attempt to build a scientific rationale for astrology in his 1929 book, *The Stars, How and Where They Influence*. He also proposed an alternative theory for the manner in which planetary rulerships operate.

In 1936, Johndro began a professional relationship with a colleague, W. Kenneth Brown. They consulted with prominent businessmen whom they advised on financial investments. In this business, Johndro and Brown utilized not only the birth charts but conception charts, charts of the planetary positions at the time their clients were actually conceived. Johndro believed that the conception charts show how creative people think or "conceive" of things, and hence had a vital role in predicting their financial life. Johndro continued in this work for the rest of his life.

He died on November 11, 1951. His wife died a short time later as she was phoning to make his funeral arrangements. While Johndro's approach has largely fallen out of favor with the ascendancy of psychological perspectives on astrology, he was highly regarded during his life for the technical nature and mathematical precision of his work. In 1978, the Association for Research in Cosmology created an annual award named for Johndro acknowledging achievement in technical astrology.

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“John King”

Claimed spirit entity manifesting at many Spiritualist séances. (See “King, John”)

John of Nottingham

Famous occult magician of fourteenth-century England.

Johnson, Alice (1860–1940)

Prominent figure in British psychical research. Johnson was organizing secretary of the Society for Psychical Research (SPR), London, from 1903 to 1916, research officer from 1908 to 1916, and editor of the society's *Proceedings* from 1899 to 1916. Born in Cambridge, England, she was educated at Newham College, Cambridge University (Bathurst student 1882). From 1884 to 1890 she was a demonstrator in animal morphology at the Balfour Laboratory.

Johnson became interested in psychical research through her association with Eleanor Sidgwick and became her personal secretary. Johnson participated in the first sittings in England with the American medium Leonora Piper in 1889 and assisted in the SPR Census of Hallucinations between 1889 and 1894. In 1901 she collaborated with Richard Hodgson on the preparation of the F. W. H. Myers book *Human Personality and Its Survival of Bodily Death*, which was published after Myers's death. Johnson also reported on the SPR group of mediums investigated in connection with automatic phenomena (writing and trance messages). She died January 13, 1940.

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Johnson, Douglas (ca. 1909–1988)

Modern British medium who investigated haunted houses in the United States and who appeared on television programs to demonstrate clairvoyance and psychometry. He was born in London, and his powers were evident as early as age six. His parents were not psychic but did not disapprove of his predictive talents; they permitted him to attend a Spiritualist public meeting at age 12. Three years later he went into trance for the first time, channeling information and advice to a circle of people.

In World War II he served with the Royal Air Force, but he was removed from active duty after an injury at the end of the

war. He had corresponded with the College of Psychic Science (now the College of Psychic Studies) in London and afterward gave many clairvoyant sittings there. He also spent time in the United States, where he worked with W. G. Roll, Eileen Garrett, Thelma Moss, Stanley Krippner, and other parapsychologists. He died in October 1988.

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Johnson, Raynor C(arey) (1901–1987)

Master of Queen's College, University of Melbourne, Australia, author, and writer on parapsychology. Born April 5, 1901, at Leeds, England, he studied at Bradford Grammar School, Balliol College, Oxford, and the University of London (B.A., M.A., D.S.). He was also awarded an honorary doctorate by the University of Melbourne.

Johnson was successively a lecturer in physics, Queen's University of Belfast; lecturer in physics, King's College, University of London; and master of Queen's College, University of Melbourne (from 1934 on). He was a member of the Society for Psychical Research, London, and wrote various books on physics and on paranormal topics.

Johnson died on May 16, 1987.

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Johnson, Mrs. Roberts (fl. ca. 1918)

Direct voice medium of Stockton-on-Tees, England. Her powers developed after a sitting with Mrs. Thomas Everitt. Her principal control claimed to be David Duguid, the former trance painting medium of Glasgow.

A sitter at a séance held March 5, 1918, reported in *Light* as follows:

“I have never had two sittings alike with Mrs. Johnson. They are marked each time by some different characteristic. On this occasion, before each new speaker used the trumpet, I saw a faintly-luminous figure moving about. Then, again, all the voices were louder than is usual in ordinary conversation, so much so, that Mrs. Johnson on more than one occasion asked the male speakers to moderate their tone; otherwise neighbours and pedestrians outside might be attracted by the unusual noise. Most of our spirit visitors remained throughout the sitting, and verbally called our attention to the fact. This was the best direct-voice sitting which, so far, it has been my good fortune to attend.”

Sir Arthur Conan Doyle remarked on Johnson's remarkable power with direct voice phenomena, commenting on the nonreligious atmosphere of her sittings with humorous spirit communicators.

John XXII, Pope (ca. 1244–1334)

Jacques Duèse, subsequently Pope John XXII, was born at Cahors, France. His parents were affluent, and it has even been

suggested that they belonged to the nobility. Jacques was educated first at a Dominican priory in his native village and afterward at Montpellier. He then proceeded to Paris, where he studied both law and medicine.

Leaving the Sorbonne, Duèse was still at a loss as to what profession to follow, but, chancing to become intimate with Bishop Louis (a son of Charles II, king of Naples) the young man decided to enter the church, doubtless prompted to this step by the conviction that his new friend's influence would help him advance in his clerical career.

The future pontiff was not disappointed, for in the year 1300, at the request of the Neapolitan sovereign, he was elevated to the episcopal see of Fréjus, then in 1308 he was appointed chancellor of Naples. He soon showed himself a man of no mean ability in ecclesiastical affairs. In 1310 Pope Clement V summoned him to Avignon, anxious to consult him on the question of the legality of suppressing the Templars and also on whether to condemn the memory of Boniface VIII. Duèse was in favor of suppressing the Templars but rejected condemnation of Boniface. In 1312 Duèse was made bishop of Porto, and four years later was elected to the pontifical crown and scepter as Pope John XXII.

From that time on he lived at Avignon, but his life was by no means a quiet or untroubled one. Early in his papacy the throne of Germany became vacant. Louis of Bavaria and Frederick of Austria both contended for it, and Pope John offended many by supporting Frederick. Later he raised a storm by preaching a somewhat unorthodox sermon purporting that the souls of those who die in a state of grace go straight into Abraham's bosom and do not enjoy the beatific vision of the Lord until after the Resurrection and the Last Judgment. This doctrine was hotly opposed by many clerics, notably Thomas of England, who had the courage to preach against it openly at Avignon. So great was the disfavor Pope John incurred that for several years after his death he was widely regarded as the Antichrist.

Pope John was frequently accused of avarice, and it is true that he made stupendous efforts to raise money, imposing numerous taxes unheard of before his papacy. He manifested considerable ingenuity in that regard, and so the tradition that he dabbled in hermetic philosophy (alchemy) may be founded on fact. He did issue a stringent bull against alchemists, but it was directed against the charlatans of the craft, not against those who were seeking the philosophers' stone with real earnestness and with the aid of scientific knowledge.

The pope may have introduced this mandate to silence those who had charged him with the practice of alchemy himself. Whatever his reason, it is probable that he believed in magic and was interested in science. His belief in magic is indicated by his bringing a charge of sorcery against Géraud, bishop of Cahors. Pope John's scientific predilections are evident from his keeping a laboratory in the palace at Avignon and spending much time there.

Doubtless some of this time was given to physiological and pathological studies, for various works of a medical nature are ascribed to Pope John XXII, in particular a collection of prescriptions, a treatise on diseases of the eye, and another on the formation of the fetus. But it may well be that the activities in his laboratory also centered in some measure on alchemistic research. This theory is strengthened by the fact that Pope John was friends with Arnold de Villanova, famous physician, astrologer, and alchemist.

Among the writings attributed to Pope John XXII is the alchemical work *L'Elixir des philosophes, autrement L'art transmutatoire*, published at Lyons in 1557.

When he died the pontiff left behind him a vast sum of money and a mass of priceless jewels. It was commonly asserted among the alchemists of the day that the money, jewels, and 200 huge ingots were all manufactured by the late pope. The story of the unbounded wealth amassed in this way gradually blossomed and bore fruit, and one of the pope's medieval biog-

raphers credited him with having concocted an enormous quantity of gold.

Joire, Paul (1856– ?)

Professor at the Psycho-physiological Institute of Paris, president of the Société Universelle d'Études Psychiques, and distinguished psychical researcher. His studies in hypnotism and in the obscure area of the exteriorization of sensitivity are especially noteworthy. He invented a device named the sthenometer to demonstrate the existence of a force that seemed to emanate from the nervous system and was capable of acting at a distance and causing movement of objects without contact.

His book *Psychical and Supernormal Phenomena* (1916) is an important contribution to psychical literature.

Sources:

Joire, Paul. *Précis historique et pratique de Neuro-Hypnologie*. N.p., 1892.

———. *Traité de Graphologie scientifique*. N.p., 1906.

———. *Traité de l'Hypnotisme expérimental et thérapeutique*. N.p., 1908.

Jones, Charles Stansfeld (1886–1950)

British occultist and author who lived in Canada and assumed the name Frater Achad. Jones was an accountant in Vancouver when he became a disciple of magician Aleister Crowley. Crowley would later come to consider Jones his "magical son" as prophesied in Crowley's early channeled text, *The Book of the Law*.

Crowley believed that Jones had discovered a kabalistic key to *The Book of the Law*. As a disciple Jones progressed to the grade of master of the temple in Crowley's secret order A.∴A.∴, while Crowley moved on to become a magus. There is a record of his achievement in *Liber 165*, partially published in Crowley's journal *The Equinox* (vol. 3, p. 127).

In attempting his mystical rebirth as a "Babe of the Abyss," Jones had a nervous breakdown. He returned briefly to England and joined the Roman Catholic Church, hoping to convert other Catholics to Crowley's Law of Thelema. Upon returning to Vancouver he wandered around the city wearing only a raincoat, which he threw off in public, crying that he had renounced all the veils of illusion. After his recovery Jones became somewhat hostile to Crowley, who had expelled him from his order.

Over the years Jones wrote a number of books, including *The Anatomy of the Body of God* (1925), which attempts a three-dimensional projection of the kabalistic Tree of Life. (See also Kabala)

Sources:

Achad, Frater [Charles Stansfeld Jones]. *The Anatomy of the Body of God*. Chicago: Collegium ad Spiritum Sanctum, 1925.

———. *Chalice of Ecstasy*. Chicago: Yogi Publication Society, 1923.

———. *Liber 31*. San Francisco: Level Press, 1974.

———. *Q.B.L. or the Bride's Reception*. The Author, 1922.

Jones, Franklin Albert (1939–)

Currently known by his religious name Avatara Adi Da, Franklin Jones is the founder of the Free Daist Communion, an advaita vedanta community that has undergone a number of changes since its founding in 1972. According to his own account, Jones was a fully enlightened being who gave up that enlightenment during the early years of this incarnation. As a young man he attended Columbia University (B.A., 1961), Stanford University (1961–62), and Lutheran Theological Seminary in Philadelphia (1966–67). In 1962 he participated

in some research on drugs at the Veterans Administration Hospital, Mountain View, California, an event that stimulated his recovery of his enlightened state.

In 1964 Jones sought out Swami Rudrananda (Albert Rudolph) and in 1968 traveled to India to meet Swami Muktananda, one of Rudrananda's teachers. In the summer of 1970, while meditating in the temple of the Vedanta Society in Hollywood, California, he felt a "permanent reawakening." He founded the Dawn Horse Fellowship and began a public ministry on April 25, 1972. His first book, *The Knee of Listening*, had just appeared. The following year he severed his connection with Muktananda and changed his name to Bubba Free John.

He gathered around him a small group of devoted students with whom he worked in a somewhat intense fashion reminiscent of George I. Gurdjieff. Many of his teachings given orally were transcribed and edited into books. In 1979 he withdrew from this form of active teachings and changed his name to Da (giver) Free John. He now saw his work as that of transmitting the transcendental condition to his students. As a teacher of advaita vedanta, he emphasized the unity and identity of the human self with the Brahman, the soul of all things. He continued to speak and write, and a steady flow of his books continued to be published. He also largely withdrew from public presence to an island in Fuji.

In the late 1980s he changed his name to Heart Master Da Love Ananda (bliss) and to Da Avabhasa (the Bright). This period has been accompanied by the release of those books that are considered the most important of his earthly career, *The Dawn Horse Testament* (1985) and *Free Daism* (1992), a presentation of his mature religious perspective. Jones is also known by the name Da Kalki.

Sources:

Bonner, Saniel. *The Divine Emergence of the World-Teacher: The Realization, the Revelation and the Revealing Ordeal of Heart Master Da Love-Ananda*. Clearlake, Calif.: Dawn Horse Press, 1990.

Jones, Franklin [Heart Master Da Love Ananda]. *Dawn Horse Testament*. San Rafael, Calif.: Dawn Horse Press, 1985.

———. [Da Avabhasa]. *Free Daism: The Eternal, Ancient, and New Religion of God-Realization*. Clearlake, Calif.: Dawn Horse Press, 1992.

———. *The Heart's Shout*. Clearlake, Calif.: Dawn Horse Press, 1993.

———. *The Knee of Listening*. Los Angeles: Dawn Horse Press, 1972.

Jones, Jim (1931–1978)

Founder of the Peoples Temple 900, whose members died in a massive murder-suicide in 1978. Jones was for many years an honored pastor of the Christian Church (Disciples of Christ) before his career ended in controversy and death.

Jones was born May 31, 1931, in Lynn, Indiana. As a young man he became the pastor of a Methodist church but could not meet the Methodist standards for a minister. He left in 1954 to found an independent congregation in Indianapolis to further his vision of a church that could overcome racial barriers. He was impressed with the accomplishments of Father Divine, and he modeled his own church, which he called the Peoples Temple, on Father Divine's Peace Mission Movement. In the mid-1960s he had a vision of a nuclear holocaust and moved the congregation to Ukiah, California, which he believed would be a relatively safe location. In the meantime, he and the congregation had become affiliated with the Disciples of Christ.

In California, Jones became a social activist and was well known for his support of liberal social and political causes. He extended his work to Los Angeles and San Francisco, where he built predominantly African American congregations. Leadership, however, tended to fall into the hands of the minority white members. Worship followed a style common to the black

community, with a gospel choir, spirited preaching, and reports of miracle healings. According to reports, Jones became increasingly autocratic in his leadership, and as he became frustrated at the lack of visible effects of his efforts to end racism, he began to lean increasingly toward Marxism.

In 1973 he founded a rural agricultural colony in the largely Marxist country of Guyana. Through the mid-1970s, as the colony seemed to prosper, there were an increasing number of rumors and accusations concerning irregularities at the temple, including charges of violence against former members and temple critics. In 1977, just before the appearance of an exposé article in *New West* magazine, Jones and many of his followers migrated to the colony, which had been named Jonestown.

Jones responded to the accusations with heightened paranoia. During this time he was also seeking a solution to the problem of financing his following and placing his followers in a harmonious environment. He explored a number of possibilities, including "revolutionary suicide,"—suicide committed in furtherance of a moral cause. During the Vietnam War, for example, several Buddhist monks killed themselves in protest of the war. Jones's situation was different, however, in that he was attempting to gain the entire community's acceptance of the idea.

In November 1978 California Congressman Leo Ryan made a visit to Guyana to observe life at Jonestown. For reasons still not well understood, immediately after he left and was preparing to return to the United States, a group of temple members attacked and killed him and his party. A short time later, most of the residents at Jonestown—approximately 900 men, women, and children—either committed suicide or were murdered. Jim Jones died on November 18, 1978 from a gunshot wound.

Understanding the tragedy of Jonestown has been hindered by the confiscation and storage under lock and key of the many records concerning the investigation of the temple and Ryan's death. The lack of information has allowed a wide range of speculation about what occurred. Jonestown has since become a popular example of the pitfalls of unapproved religious groups, or cults.

Sources:

Hall, John R. *Gone from the Promised Land: Jonestown in American Cultural History*. New Brunswick, N.J.: Transaction, 1987.

Melton, J. Gordon, ed. *The Peoples Temple and Jim Jones: Broadening Our Perspectives*. New York: Garland, 1990.

Moore, Rebecca, ed. *New Religious Movements, Mass Suicide, and Peoples Temple: Scholarly Perspectives on a Tragedy*. New York: Edwin Mellen, 1989.

Reiterman, Tom. *Raven*. New York: E. P. Dutton, 1982.

Jones, Marc Edmund (1888–1980)

Well-known writer on occult and astrological subjects. Born in St. Louis, Missouri, October 1, 1888, Jones was educated privately. From 1911 to 1918 he was a pioneer motion picture writer and the author of nearly 200 original screenplays. He was ordained a minister of the United Presbyterian Church and also founded the Sabian Assembly (concerned with solar mysteries).

Jones was founder of the Photoplay Authors' League (later renamed Screenwriters' Guild of the Authors' League of America). He was a member of the Writers Club (New York), the Writers (Hollywood), and Playwrights Club (New York). From 1922 on, he was a freelance writer and lecturer on metaphysical subjects; and occasional professional psychological, lay psychoanalytical, and astrological counselor. He was founder-editor of the *Message*, to which he contributed regularly beginning in 1926. He was an active proponent of New Thought and later in life he conducted 36 correspondence courses averaging 40,000 words each. Jones died on March 5, 1980.

Sources:

Jones, Marc Edmund. *Essentials of Astrological Analysis*. Stanwood, Wash.: Sabian Publishing Society, 1970.

———. *How to Live With the Stars*. Wheaton, Ill.: Theosophical Publishing House, 1976.

———. *Key Truths of Occult Philosophy*. Los Angeles: J. F. Rowney Press, 1925.

———. *Occult Philosophy: An Introduction*. Stanwood, Wash.: Sabian Publishing Society, 1971.

———. *The Ritual of Living*. Los Angeles: J. F. Rowney Press, 1930. Rev. ed. *The Sabian Manual: A Ritual for Living*. New York: Sabian Publishing Society, 1957.

———. *The Sabian Book*. Stanwood, Wash.: Sabian Publishing Society, 1973.

———. *Scope of Astrological Prediction*. Stanwood, Wash.: Sabian Publishing Society, 1969.

Jonson, Mr. (1854– ?) and Mrs. J. B. Jonson

Celebrated American mediums of Toledo, Ohio, who later moved to Altadena, California. Jonson was a painter and paperhanger who, with his wife, sat for materialization and direct voice phenomena. He was born October 16, 1854, in Akron, Ohio. His father was said to be a lineal descendant of the British poet Ben Jonson and his great-grandmother a descendant of Thomas Paine. Both his parents were Spiritualists and held a séance on the evening before his birth. His own psychic talents developed at age seven, when, while playing with his sister, he ran right through a burly black-whiskered man on the steps of the house. His sister also saw the phantom. She died soon after the incident, but manifested at a séance with Jonson when he was only 18.

Beginning in 1876 Jonson sat regularly in a home circle with friends, and physical manifestations occurred, including materializations. He also became a trumpet medium. He married in 1901, and his wife was usually present at séances. Both usually sat outside the cabinet, and Jonson went into trance. His wife was reputed to be a good direct voice medium.

Homer Taylor Yaryan, chief of the secret police under the Grant government, watched the mediums carefully for years and assured Admiral Osborne Moore that they were genuine. The admiral himself, in his book *Glimpses of the Next State* (1911), reached the same conclusion. He saw 15 to 16 phantoms—in circumstances that apparently excluded confederacy—emerge from the cabinet in a single sitting. Some of them dematerialized into the floor and it was possible to follow their heads with the eye until the shoulders were level with the carpet; some came too far out into the light, doubled up and collapsed; some dissipated after falling over on one side.

Each phantom had a distinctive movement of the limbs and carriage by which, in successive séances, they were identified. They were mostly etherealizations; the faces and heads alone were tangible. The admiral put his arms around the waist of a phantom relative and found nothing.

A white-robed figure with a bright silver band on her forehead and bracelets and jewels on her arm gave her name as “Cleopatra, Queen of Egypt”; another form claimed to be “Josephine.”

In 1923 the Jonsons were visited in California by Sir Arthur Conan Doyle, who was greatly impressed by their materialization phenomena, which he believed genuine. He describes the séance in his book *Our Second American Adventure* (1923).

The Jonsons, however, did not live up to the favorable reputation that the experiments of Yaryan and Moore established for them. Considering the experiences of J. Hewat McKenzie in Toledo in 1917, those who accused them of fraud apparently had grounds for doing so. Writing in *Psychic Science* (April 1927), McKenzie notes:

“I proved on this visit, that the daughter of the Jonsons’ masqueraded as a spirit, and would appear from the back room to dance as a materialised form in highly illuminated garments, the illumination for these being produced in an adjoining room with the help of magnesium wire used on clothing impregnated with phosphorescent paint. The smoke from the magnesium wire was seen by me in clouds in the room where she danced, and my sense of smell also recognized the well-known odour. Here we have a striking instance of what the abuse of spirit intercourse may lead to.”

Sources:

Yaryan, Homer T. “An Investigator’s Experience of Materialization Phenomena.” *Psychic Science* (October 1926).

Jonsson, Olof (1918–)

Famous Swedish-born psychic who took part in telepathic experiments with Apollo astronaut Edgar Mitchell during Mitchell’s flight to the moon. Jonsson trained as an engineer in Sweden, qualifying in 1941. He worked with various companies and in 1946 was appointed to be a design engineer at the Monarch motorcycle factory in Varberg. At this time his psychic gifts (which had been evident in childhood) became more widely manifested and he became known as “the psychic engineer” through his demonstrations of clairvoyance, telepathy, and psychokinesis.

He was tested by parapsychologists in Sweden and Denmark. He visited South America, Canada, China, Japan, and Australia, studying paranormal phenomena among primitive peoples. In 1953 J. B. Rhine of Duke University invited Jonsson to the United States, where he was tested by parapsychologists in such areas as telepathy, clairvoyance, precognition, psychometry, and psychokinesis. His successful card guessing led to his being chosen to participate in the Apollo 14 tests of ESP with Edgar Mitchell during the three days before and after the moon landing. The tests are described in detail by Mitchell in the *Journal of Parapsychology* (June 1971). The results indicated scoring significantly above chance expectation. However, for a more skeptical view of claimed success, see the chapter “ESP in Outer Space” in *Mediums, Mystics, and the Occult*, by Milbourne Christopher (1975).

Among other psychic achievements, Jonsson is said to have elucidated 13 murder cases after visiting the scenes of the crimes and to have located three missing women. He was also supposed to have predicted accurately the time and place of death of Nasser and De Gaulle.

Sources:

Steiger, Brad. *The Psychic Feats of Olof Jonsson*. New York: Popular Library, 1971.

Jordan, Pacual (1902–ca. 1982)

Physicist who was concerned with the relationship of physics, psychology, and parapsychology. Jordan was born on October 18, 1902, at Hanover, Germany, and studied at Göttingen University (Ph.D., 1924). He was professor of theoretical physics at the University of Rostock (1929–44) and later a professor of theoretical physics at the Universities of Berlin and Hamburg. Jordan conducted joint research with Niels Bohr and Werner Heisenberg in quantum mechanics and in 1942 won the Max Planck Medal for his work in physics. He also won the Gauss Medal of the German Physical Society in 1955.

Through the 1950s Jordan manifested an interest in parapsychology. He contributed articles to the *Journal of the Society for Psychical Research*, including one on “Quantum Field Theory.” He was a member of the International Conference on Philosophy and Parapsychology, St. Paul de Vence, France, 1954, where he lectured on “New Trends in Physics and Their Relation to Parapsychology.”

Sources:

Jordan, Pacual. "New Trends in Physics and Their Relation to Parapsychology." *Parapsychology Foundation Newsletter* (July–August 1955).

———. *Verdrängung und Komplementarität (Repression and Complementarity)*. N.p., 1951.

Joseph Plan Foundation

The Joseph Plan Foundation was created in 1993 by Tara Singh, one of the more popular teachers of *A Course in Miracles*, a work channeled in the 1960s by Dr. Helen Schucman, a psychiatrist living in New York City. Published in the mid-1970s, *A Course in Miracles* became possibly the single most popular channeled work issued during the period of the New Age Movement. During the 1980s, a number of teachers emerged as commentators on the course.

Raised in India, Tara Singh became a practitioner of yoga and a monk. During the 1970s he spent five years in a silent retreat in Carmel, California. Soon after he ended the retreat, he discovered *A Course in Miracles* and in 1979 met Schucman. They had a number of visits in the two years prior to her death in 1981. Singh began to offer workshops on *A Course in Miracles* and to create a perspective drawing upon his appropriation of both Hinduism and the Western idealistic philosophical tradition represented by such thinkers as Ralph Waldo Emerson. *A Course in Miracles* has been seen as a contemporary restatement of the New Thought metaphysical tradition, and Emerson as providing the tradition its philosophical basis.

For many years Singh offered his workshops and lectures under the aegis of the Foundation for Life Action, which has been superseded by the Joseph Plan Foundation. Singh has also authored a number of popular books, including *Awakening a Child from Within* (1991), *A Gift for All Mankind* (1993), and *Exploring A Course in Miracles* (1996). Most of Singh's materials, including a number of audiocassettes, have been published by his Life Action Press.

The Joseph Plan Foundation may be contacted at P.O. Box 481228, Los Angeles, CA 90048. It has a website at <http://www.josephplan.org/>.

Sources:

Joseph Plan Foundation. <http://www.josephplan.org/>. May 17, 2000.

Singh, Tara. *Awakening a Child from Within*. Los Angeles: Life Action Press, 1991.

———. *Exploring A Course in Miracles*. Los Angeles: Life Action Press, 1996.

———. *A Gift for All Mankind*. Los Angeles: Life Action Press, 1993.

Jouret, Luc (1947–1994)

Luc Jouret, cofounder of the Solar Temple (Ordre du Temple Solaire), the occult group known because of the suicide of some 50 members in several incidents October 3–5, 1994, was born on October 18, 1947 in what was then the Belgian Congo, Africa. His Belgian parents returned to their homeland in the 1950s, and Jouret attended the Free University of Brussels from which he received his medical degree. During his college years he also became a Marxist, a fact that placed him under police surveillance. Two years after graduation, in 1976, he joined the Belgian Army and became a paratrooper. While in the army he participated in a famous action in Zaire to rescue some Europeans whose lives had become threatened in the newly independent nation.

Following his time in the army, he began a formal study of homeopathy (a very popular form of medical treatment in French-speaking Europe) and emerged as a homeopathic physician. He traveled widely studying various forms of alternative

and spiritual healing. At the beginning of the 1980s he settled in Annemasse, France, not far from the Swiss border. He continued to lecture widely on holistic health and the paranormal and invited those who responded to him into Amenta Club (later renamed the Atlanta Club).

Among the groups for which he lectured was the Golden Way Foundation, a New Age group in Geneva, Switzerland, and he became close friends with the foundation's leader, Joseph Di Mambro (1924–1994). Di Mambro had been a Rosicrucian and Jouret had in 1981 affiliated with the Renewed Order of the Temple, an occult order founded in the 1970s by Julian Origas (1920–1983). They soon discovered their mutual interests and in 1984 together founded the Solar Temple. By this time Jouret was traveling widely through French-speaking Europe, Eastern Canada and Martinique as an inspirational speaker. While Di Mambro directed the group from behind the scenes, Jouret was its outward image and primary recruiter.

The Solar Temple wedded the Templars tradition to the New Age. It drew its authority in part by an appeal to a lineage of grand masters that was claimed to go back to the medieval Order of the Temple that was suppressed at the beginning of the fourteenth century. Di Mambro assigned members a significant role as agents to bring the New Age into visible presence in the world. The temple offered a program of personal spiritual progress through the practice of occult disciplines and rituals that invoked the power of the Great White Brotherhood to bring forth the New Age.

Jouret led a growing organization through the 1980s, but in the 1990s, troubles began to plague the temple. Members began to depart, Di Mambro fell ill, and authorities in several countries began to investigate its activities. Jouret and Di Mambro became increasingly pessimistic, especially after Jouret was arrested for attempting to purchase three handguns with silencers in Quebec. The incident was widely reported in the media and destroyed his reputation in Quebec.

In 1993 Jouret, Di Mambro, and several members traveled to Australia. By this time they were beginning to discuss the refusal of the public to evolve and bring in the New Age. They began to put together a set of documents that would be mailed out in October of 1994 detailing their rationale for their final act in which they would escape the world to a higher dimension. On October 3–5, 1994, Jouret and some 12 other members of the temple died by suicide at two locations in Switzerland. The night before he died, Jouret joined Di Mambro and a small group of members in a lavish last meal together at a local restaurant. Prior to their own death, the group assisted other members who had taken tranquilizers to die. These members were shot. The Solar Temple disbanded after Jouret's death, though a year later another group would commit suicide and in 1997 five more died believing that they were following the first group to a higher dimension.

Sources:

Introvigne, Massimo. "The Magic of Death: The Suicides of the Solar Temple." In Catherine Wessinger, ed. *Millennialism, Persecution, and Violence: Historical Cases*. Syracuse, N.Y.: Syracuse University Press, 2000.

Meyer, Jean François. "43'Our Terrestrial Journey is Coming to an end." *The Late Voyage of the Solar Temple.* *Nova Religio* 2, 2 (April 1999): 172–96.

Palmer, Susan. "Purity and Danger in the Solar Temple." *Journal of Contemporary Religion* 11, 3 (October 1996): 303–18.

Wessinger, Catherine. *How the Millennium Comes Violently*. New York: Seven Bridges Press, 2000.

Journal du Magnetisme et du Psychisme Experimental

Monthly publication founded by Baron Du Potet, covering 20 volumes (1845–61). It was later continued and edited by

Henri Durville as the official organ of the Société Psychiques Internationales.

Journal of Automatic Writing

Journal concerned with automatic writing. Last known address: Spiritual Press, Box 464, Don Mills, Ontario M3C 2T3 Canada.

Journal of Borderland Research

Bimonthly publication of Borderland Sciences Research Foundation, concerned with such subjects as vril, telluric energies, radionics, radiesthesia, and related topics. Address: P.O. Box 6250, Eureka, CA 95502.

Journal of Holistic Health

A defunct publication that dealt with New Age teachings of a comprehensive and integrated approach to life, combining diet, environmental concern, personal responsibility, and spiritual growth. Contributors included Pir Vilayat Inayat Khan, Olga Worrall, Ruth Carter Stapleton, and Jonas Salk. Address: Mandala Holistic Health, P.O. Box 1233, Del Mar, CA 92014.

Journal of Humanistic Psychology

Quarterly professional journal of the Association for Humanistic Psychology, concerned largely with aspects of consciousness expansion from a psychological viewpoint, presenting research, theory, and discussion on various aspects of consciousness, health, and growth. Address: 45 Franklin St., No. 315, San Francisco, CA 94102.

Journal of Instrumented UFO Research

Former journal published at irregular intervals, specializing in the detection of UFOs by sophisticated electronic equipment. Psychic Ray Stanford of Austin, Texas, established the site upon which a UFO detection device was placed.

Journal of Man

J. R. Buchanan's journal of research in psychometry. Founded in 1853 in Cincinnati, it superseded S. B. Brittan's Spiritualist monthly *The Shekinah*. No longer published.

The Journal of Meteorology

One of several British periodicals concerned with the phenomenon of crop circles. It was formerly edited by George Terence Meaden and published by the now-defunct The Circles Effect Research Unit.

Sources:

Meaden, George Terence. *The Circles Effect and Its Mysteries*. Bradford-on-Avon, UK: Artetech Publishing, 1989.

Journal of Occult Studies

Short-lived quarterly publication of the Occult Studies Foundation, in cooperation with the University of Rhode Island, as "an interdisciplinary approach to Paranormal Phenomena." Beginning in May 1977 it published several issues until 1980, when its name was changed to *MetaScience Quarterly* and the foundation name to MetaScience Foundation. The change of name reflected reservations about the contemporary

connotations of the word occult, since the MetaScience Foundation intends to maintain a high standard of scientific information in the field of parapsychology and related subjects. Address: MetaScience Quarterly, Box 32, Kingston, RI 02881.

Journal of Orgonomy

Biannual journal representing an authoritative view of the life, work, and writings of the late psychologist Wilhelm Reich. The journal is published by a group of accredited Reichian physicians and includes previously unpublished writings of Reich as well as contemporary views and research on orgone energy and associated topics. Address: The American College of Orgonomy, P.O. Box 490, Princeton, NJ 08542. Website: <http://www.orgonomy.org/>.

Sources:

The American College of Orgonomy. <http://www.orgonomy.org/>. March 27, 2000.

Journal of Our Time

Canadian journal concerned with Fourth Way teachings deriving from the philosophy of Georgei Gurdjieff. Last known address: P.O. Box 484, Adelaide St., Toronto, ON, M5C 2K4 Canada.

Journal of Parapsychology

Quarterly journal published since 1937 and edited for many years by Louisa E. Rhine (1891–1983) and Dorothy H. Pope. It is a scholarly publication "devoted primarily to the original publication of experimental results and other research findings in extrasensory perception and psychokinesis." In addition, articles presenting reviews of "literature relevant to parapsychology, criticisms of published work, theoretical and philosophical discussions, and new methods of mathematical analysis" are included in its scope. The journal has been the major organ of academic parapsychology since its founding. It is published by the Parapsychology Press, Rhine Research Center, 402 N. Buchanan Blvd., Durham, NC 27701.

Journal of Research in Psi Phenomena

Organ of the Kingston Association for Research in Parasciences. Last known address: P.O. Box 141, Kingston, ON, K7L 4V6, Canada.

Journal of Scientific Exploration

Semiannual journal of the Society for Scientific Exploration, devoted to advancing the study of anomalous phenomena originally catalogued by Charles Fort. Study includes anomalies in various areas of established science as well as in areas outside of established science that are currently being investigated under controlled laboratory conditions. The society also studies anomalies in areas outside established science that have not been subjected to investigation under control conditions, such as cryptozoology (the study of life forms such as Sasquatch and "Nessie"), precognition, extrasensory perception, psychokinesis, and UFO phenomena.

Address: Marsha Sims, Executive Editor, P.O. Box 5848, Stanford, CA 94309-5848. Website: <http://www.scientificexploration.org/jse.html>.

Sources:

Journal of Scientific Exploration. <http://www.scientificexploration.org/jse.html>. March 8, 2000.

Journal of the American Society for Psychical Research

The major quarterly publication of the American Society for Psychical Research (ASPR). It originally was published from 1906 until 1928, when volume 22 was continued under the title *Psychic Research*. In January 1932, however, the original title was resumed. The *Journal* and also the *Proceedings* of the ASPR are now published from the society's headquarters at 5 W. 73rd St., New York, NY 10023.

Journal of the American Society for Psychosomatic Dentistry and Medicine

Quarterly professional journal relating parapsychological phenomena, hypnosis, acupuncture, and similar subjects to medicine and the welfare of patients. Last known address: 2802 Mermaid Ave., Brooklyn, NY 11224.

Journal of the Society for Psychical Research

Published since 1884. Volumes 1 through 34 (1884–1948) were restricted to members of the society, but issues since September 1949 have been available for purchase by the public. The journal is now published quarterly by the society at 49 Marloes Rd., Kensington, London W8 6LA, England. The society also publishes a *Combined Index to the Journal*, and the society's *Proceedings* are also published.

Journal of Transpersonal Psychology

Semiannual journal with contributions concerned with a psychological approach to dreams, meditation, psychic experiences, biofeedback, and consciousness-expanding techniques. Last known address: 345 S. California, Palo Alto, CA 94306.

Journal of UFO Studies

Irregular publication of the J. Allen Hynek Center for UFO Studies (formerly the Center for UFO Studies). The journal is concerned with UFO research at a scholarly level, and articles include abstracts and bibliographies. Address: J. Allen Hynek Center for UFO Studies, 2457 W. Peterson Ave., Chicago, IL 60659.

Journal of Vampirism

Short-lived journal of the Vampire Studies Society. It was published for several years in the mid-1970s by Chicago vampirologist Martin V. Riccardo.

Journal of Vampirology

Scholarly journal founded in 1984 and edited by John L. Vellutini. This quarterly journal covered many aspects of vampires, especially vampire folklore from around the world. It was discontinued in the early 1990s.

Journal UFO

Former Canadian publication reporting on UFO activities and related mysteries.

Joy, Sir George Andrew (1896–1974)

Official of the British Colonial and Foreign Office, also active in the field of psychical research. He was born on February

20, 1896, in London. He served in the British army and was, successively, assistant commissioner for the New Hebrides Condominium; resident commissioner and deputy commissioner for the Western Pacific; consultant for the Hoorn and Wallace Island; resident adviser to the Quaiti and Kathiri sultans, Hadhramaut States of Arabia; civil secretary to the government of Adam, and commissioner for civil defense, governor and commander-in-chief of St. Helena. He received numerous awards.

Joy served a tenure as secretary of the Society for Psychical Research (SPR), London, beginning in 1958, and was a member of the SPR Council. He was later vice president of the organization. Joy died on April 25, 1974.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Joy Touch

Joy Touch is a meditation/healing technique developed by brain scientist Pete Sanders. Sanders graduated from the Massachusetts Institute of Technology in the mid-1970s with majors in medical chemistry and brain science. He turned down the opportunity to attend Harvard Medical School to engage in independent research in mind-body potentials. In 1980 he settled in Sedona, Arizona, and opened Free Soul Mind Body Education. Drawing on his knowledge of the brain, he searched for ways to tap what he saw as the unlimited potential of the individual. He explored and taught a wide variety of healing techniques, including various means of cardiovascular stress reduction, and access to the body's psychic reception areas and what he termed "energy blending" for gaining a sense of oneness with the soul and beyond. He summarized these discoveries in a first book, *You Are Psychic!* (1990).

Beginning in the late 1980s, he turned his attention to solving the problem of emotional stress and its role in reducing human happiness. He discovered a meditation method for directly stimulating what he terms the body's joy center.

The joy touch technique leads to what Sanders believes is a mental "triggering [of] the septal nuclei of the septum pellucidum area of the brain." For the person performing the operation, it is quite simple and draws on familiar biofeedback processes.

Sanders may be contacted at his center, Free Soul, at P.O. Box 1762, Sedona, AZ 86339. His Internet site is located at <http://www.freesoul.net/>. The center has been located in Sedona to make use of the stimulation for successful meditation provided by the psychic vortexes believed to be located there. Sanders publishes the various techniques he uses in his books, but invites people to his center to experience them in the context of the vortexes. He also trains others who wish to teach them.

Sources:

Sanders, Peter A., Jr. *Access Your Brain's Joy Center: The Free Soul Method*. Sedona, Ariz.: Free Soul, 1997.

———. *You Are Psychic! The Free Soul Method*. Greenwich, Conn.: Fawcett, 1990.

Judd, Pearl (1908–1967)

Direct voice medium of Dunedin, New Zealand, who held séances in a well-lighted room or in daylight with remarkable manifestations, as described in Clive Chapman's book *The Blue Room* (1927).

In *Psychic Research* (November 1930) psychical researcher Harry Price quoted the testimony of W. P. Gowland, professor of anatomy and neurologist at the Medical School, Dunedin. Gowland witnessed the levitation of heavy tables and the playing of a specified tune on an ordinary piano when three people

were sitting on the closed and locked lid. He also heard invisible instruments and many voices.

An entity named "Sahnaei," who first manifested in 1923, stated he was an Arab who had lived hundreds of years before. Sahnaei appeared to be in charge of a band of communicators including "Captain Trevor," "Ronald," "George Thurston," "Charlie," "Grace," "Oliver," "Jack," and "Wilma." Judd's uncle, Clive Chapman, was also a medium and was present at the most impressive séances. These were held in a blue room, hence the title of Chapman's book. Pearl Judd retired some years after publication of the book. Chapman died August 10, 1967, at age 84.

Judge, William Q(uan) (1851–1896)

Prominent American Theosophist and one of the founders of the Theosophical Society along with Helena Petrovna Blavatsky and Henry Steel Olcott. Born April 13, 1851, in Ireland, Judge studied occult literature and immigrated to the United States, where he became a lawyer. After Blavatsky and Olcott moved to India, Judge became the leader of the American branch of the society. Following the death of Blavatsky, he was involved in the case of the Mahatma letters, in which communications allegedly from the Koot Hoomi, a mysterious adept, appeared to favor Judge's taking charge of the esoteric section of the society, as opposed to Blavatsky's choice to succeed her, Annie Besant.

At the 1895 convention of the American section of the Theosophical Society, members decided to secede from the parent society. Judge was elected president for life of the Theosophical Society in America. He died March 21, 1896, and passed leadership to Katherine Tingley.

Among his various writings Judge produced his own edition of the *Yoga Sutras of Patanjali*, study notes on the Bhagavad Gita, and a book, *The Ocean of Theosophy* (1893).

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Judith, Anodea (1952–)

Anodea Judith, Pagan priestess and former president of the Church of All Worlds, was born Judith Ann Mull on December 1, 1952, in Elyria, Ohio. She was raised in the Church of Christ, Scientist, but rejected Christianity as a teenager. She entered Clark University with the idea of becoming a therapist, but did not like the concentration on academic psychology as opposed to training in counseling. She dropped out, became an artist and moved to California in 1973. In 1974 she began a course of study at the California College of Arts and Crafts in Oakland.

The year 1975 became a turning point in her life. She radically changed her lifestyle which included becoming a vegetarian, stopping smoking, practicing yoga, and engaging in fasts. Along the way she had a vivid out-of-body experience in which she saw a book on the chakras (the sense organs of the spiritual body as conceived in tantric thought) written by herself. She began to teach workshops and classes in the San Francisco Bay area on such topics as yoga, the aura, and psychology. She also spent a significant amount of time by herself in the backwoods, and as she attuned herself to nature she changed her name to Anodea Judith. As she was going through this change, she read Zsuzanna Budapest's *Feminist Book of Light and Shadows* and met Tim Zell (now known as Oberon G'Zell), the founder of the pioneering Neo-Pagan organization, the Church of All Worlds.

Through the church she received some consciousness of the changes she was undergoing and came to see herself as a Pagan.

Judith quickly became a leader in the Church of All Worlds and worked with Gwydion Pedderwen (1946–1982) on the development of Annfin, the church's sanctuary. In 1978 she settled in Berkeley and became involved in a number of Pagan activities. She assisted Isaac Bonewits with the publication of *Pentalpha*, the Druid journal. She worked with author Marion Zimmer Bradley in the Aquarian Order of the Restoration. Professionally she gradually gave up her art to concentrate on bodywork (including bioenergetics and massage) and healing. In 1983 she founded Lifeways, the educational arm of the Church of All Worlds. In 1984, having been named a steward of Annfin, she moved there for 18 months, after which she returned to Berkeley to complete her first book, published in 1987 as *Wheels of Life: A User's Guide to the Chakra System*.

In 1988 she married Richard Ely, a Pagan, and they have developed an open marriage within the context of the free sexuality espoused by the Church of All Worlds. In the late 1980s Judith served a term as the church's president. Through the 1990s she has worked as a psychological counselor, having completed her degree in metaphysical psychology at the Rosebridge Graduate School of Integrative Therapy, and continues to write.

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Ju-Ju

A term applied in a variety of ways by non-African writers to describe various features and sometimes even the whole of the system of African traditional tribal religion and/or magic practice. It is a French word meaning "little doll." Like *fetishism*, it is a term that has been abandoned in the contemporary discussion of African religion.

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Julia's Bureau

A public institution founded by William T. Stead in 1909 in London for free communication with "the beyond." Visitors were allowed to have three sittings with three different mediums to experience communication. Shorthand records were kept. For distant inquirers, psychometric readings were given. Robert King, Alfred Vout Peters, Mrs. Wesley Adams, J. J. Vango, and Etta Wriedt were employed as mediums. In its three years' existence about 1,300 sittings were given; running the bureau cost Stead about £1,500 a year.

The idea for the bureau was suggested to Stead in his own automatic scripts by the spirit of "Julia A. Ames," an American journalist, who was his constant communicator. In 1914 the work of Julia's Bureau was taken up by a new organization, the

W. T. Stead Borderland Library, founded by Estelle W. Stead along the lines of other Spiritualist societies.

Jung, Carl Gustav (1875–1961)

Swiss psychologist who made the study of various occult ideas valid within the framework of psychology. Jung was born on July 26, 1875, at Kesswil, Thurgau, Switzerland. He studied medicine at the University of Basel, Switzerland, (1895–1900) and completed his M.D. at the University of Zürich (1902). While still a student he became fascinated with the occult, on which he read a number of books. He also attended several Spiritualist séances. Jung's first publication was an essay on the psychology and pathology of occult phenomena.

Jung became a physician and assisted Eugene Bleuler at the Burghölzli Mental Hospital in Zürich. In 1905 he joined the faculty at the University of Zürich; about the same time he became interested in the new psychoanalysis of Sigmund Freud. He became a leading student of Freud and in 1911 served as president of the International Psychoanalytic Society. In 1913, however, he went his own way as a result of what he regarded as Freud's overemphasis on sexual theories and opposition to occult ideas.

Jung's break with Freudian theory was marked by his paper "Symbols of the Libido," written in 1913. He resigned from the university that year, and for the next twenty years engaged in private practice, which allowed him to develop the approach he termed "analytic psychology." In his 1921 text *Psychological Types* he introduced his understanding of personality based on a set of polarities—introvert/extrovert, feeling/thinking, and sensation/intuition. Jung saw individual personality as determined by the balance or imbalance of these polarities.

Jung developed a view of the individual as consisting of a set of personality aspects he termed the *ego* (self-awareness), the *persona* (the expected social role played by each person), the *shadow* (a dark side), the *animus* (in a female) or *anima* (in a male) (the unconscious attitude toward the opposite sex), the *self* (soul or spirit), and the *unconscious*. He believed the development of a healthy personality, a process called "individuation," occurs as the various opposites in the personality are differentiated and then balanced.

Out of this basic understanding of the self several concepts of particular relevance to the modern occult community emerged. For example, Jung saw the unconscious as consisting of two layers—the personal unconscious and the collective unconscious. The collective unconscious, he said, is a deposit of archetypes or fundamental modes of apprehension that are common to all humanity because of the universality of certain underlying experiences. Archetypes manifest themselves in ancient (and not so ancient) myths, dreams, symbols, and artistic productions. One important appearance of archetypes is in the god forms of the ancient polytheistic religions. Thus one can speak of the archetype of the sky god or the mother goddess. Also from his concept of archetype, Jung speculated on the nature of flying saucers, about which he wrote a short book.

He also introduced the concept of synchronicity, the connecting principle between events, as distinct from conventional cause and effect, an important idea in modern astrology, which has attempted to break out of its deterministic mode of conceptualizing the relationship between humans and the zodiac.

Jung returned to teaching in 1933 as a professor of psychology at the Federal Polytechnical University, Zürich (1933–41) and professor of medical psychology at the University of Basel (1943–44). He spent his last years as a consultant and lecturer at the C. G. Jung Institute (1948–61). His many writings were compiled in *Collected Works* (1953).

Jung's perception covered every major area of human experience. His occult experiences are indicated in his book *VII Sermones ad Mortuos*, published anonymously, which dramatizes Jung's journey into the unconscious. Some of his reminiscences

are recorded in *Memories, Dreams, Reflections* (1963). He died June 6, 1961, at Kuessnacht, Zürich.

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Jung-Stilling, Johann Heinrich (1740–1817)

German author and physician, born on September 12, 1740, as Johann Heinrich Jung, was best known under his assumed name, Heinrich Stilling. He was professor of political economy, public administration, and agriculture at several German universities, a contemporary of Franz A. Mesmer, and founder of a German spiritual school of cosmology. His book *Theorie der Geister-Kunde* (1808; English translation by S. Jackson as *Theory of Pneumatology*, 1834) contains a great number of authentic narratives of apparitions and similar phenomena. Jung-Stilling also expounded the doctrine of a psychic body, based on the luminiferous ether.

According to Jung-Stilling, animal magnetism undeniably proves that we have an inward man, a soul, constituted of the divine spark, the immortal spirit, possessing reason and will, and of a luminous body that is inseparable from it. Light, electricity, magnetic forces, galvanic matter, and ether appear to be all one and the same body under different modifications, according to Jung-Stilling. This light substance, or ether, is the element that connects body and soul and the spiritual and material worlds. When the inward man—the human soul—forsakes the outward sphere, where the senses operate and merely continue the vital functions, the body falls into an entranced state, or a profound sleep, during which the soul acts more freely and powerfully. All its faculties are elevated.

The more the soul is divested of the body, the more extensive, free, and powerful is its inward sphere of operation, Jung-Stilling said. It has, therefore, no need whatever of the body in order to live and exist. The body is rather a hindrance to it. The soul does not require the organs of sense—it can see, hear, smell, taste, and feel in a much more perfect state.

The boundless ether that fills the space of our solar system is the element in which spirits live and move, according to Jung-Stilling. The atmosphere that surrounds our earth, down to its center, and particularly the night, is the abode of fallen angels and of human souls that die in an unconverted state. Jung-Stilling discouraged communications with the spirit world as sinful and dangerous. He considered trance a diseased condition. He believed implicitly in the efficacy of prayer and claimed psychic powers himself. More than ten weeks before the event, he predicted the tragic fate of Swiss writer Johann Kaspar Lavater, who was shot by a soldier in Zürich in 1801. The first part of Jung-Stilling's autobiography (*Heinrich Stillings Jugend*, 1777) was published at the instigation of Goethe.

He died on April 2, 1817.

Sources:

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Jürgenson, Friedrich (1903–1987)

Russian-born Swedish painter and film producer who first discovered the paranormal voice phenomenon that has since

come to be known as Raudive voices or the electronic voice phenomenon. In July 1959 Jürgenson recorded the song of a Swedish finch on his tape recorder and on playback heard what appeared to be a human voice. He thought there must be some fault in the apparatus, but subsequent recordings contained an apparent message that seemed to be from his dead mother. Jürgenson mentioned his experiences in a book that made a deep impression on the Latvian psychologist Konstantin Raudive.

The two men conducted further research into paranormal voices on tape recordings, collaborating with other scientists between 1964 and 1969. The collaborators included Hans Bender of the University of Freiburg and Friedebert Karger of the Max Planck Institute in Munich.

After 1969 Jürgenson and Raudive had some differences of opinion and conducted their further research independently.

Raudive's research was extensive and included the collection and study of more than 100,000 recordings. Following publication of his book on the subject, translated into English as *Breakthrough: An Amazing Experiment in Electronic Communication with the Dead* (1971), the phenomenon became generally known and discussed as "Raudive voices," although more recently the term electronic voice phenomenon has become preferred by parapsychologists.

Essentially this phenomenon consists of paranormal voice communications (apparently from the dead) that are heard on recordings made on standard tape recorders, sometimes enhanced by a simple diode circuit. The voices are also apparent on the "white noise" of certain radio bands.

In view of traditional opposition to Spiritualist phenomena from the Catholic Church in the past, it is significant that the work of Jürgenson on paranormal voice recordings has been known to the Holy See since 1960, and according to Jürgenson the suggestion that these recordings are voices from the dead has been sympathetically considered. In 1969 Archbishop Dr. Bruno B. Heim presented Jürgenson to Pope Paul VI for investiture as commander of the Order of St. Gregory. This honor, however, was in respect of Jürgenson's work as a filmmaker.

After the initial discovery of the paranormal voice phenomenon through tape recordings of a bird song, some confusion was caused by the announcement that Raudive later investigated mediumistic messages conveyed by a budgerigar (parrot). Such bird voices may be related to the electronic voice phenomenon discovered by Jürgenson, but are basically of a different nature. Jürgenson died October 15, 1987, at his home in Hoor, Sweden, at age 84.

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Juste, Michael

Pseudonym of poet and occultist Michael Houghton, an associate of Aleister Crowley.

Jyotir Maya Nanda, Swami (1931–)

Disciple of the late Swami Sivananda of Rishikesh, India, now president of Yoga Research Foundation of Miami, Florida. Jyotir Maya Nanda was born February 3, 1931, in Dumari Buzurg, District Saran, Bihar, India, and educated at the Science College of Patna University. He became a renunciate at age 22 and served as a religious professor at the Sivananda Ashram in Rishikesh for nine years. He lectured on yoga and Vedanta and also edited the journal *Yoga Vedanta*.

In 1962, at the invitation of Swami Lalitananda (formerly Leonora Rego), also a disciple of Swami Sivananda, Jyotir Maya Nanda moved to Puerto Rico to head the Temple of the Eternal Religion of India. In 1969 he moved with Swami Lalitananda to Miami as head of the International School of Yoga, now reformed as the Yoga Research Foundation. The foundation has issued a number of publications on yoga and Hindu philosophy, as well as tape recordings and study courses.

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K

Ka

The human **double** or **astral body** in ancient Egyptian belief. The ka was usually depicted as a birdlike duplicate of the deceased. Egyptologist Gaston Maspero defined it as “a kind of second copy of the body in matter less dense than the corporeal, a coloured though real projection of the individual, an exact reproduction of him in every part.” The ka was believed to live in the tomb. Egyptians mummified the deceased’s body and filled the tomb with provisions to prolong the life of the ka. If neglected the ka was thought to come out of the tomb and haunt the guilty relatives.

The ka was not to be confused with the soul, called *ba* or *bai*, which was believed to abandon the material body and the double at the moment of death.

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Kabala (or Kabbalah or Cabbalah or Cabbala or Cabala)

A Hebrew and Jewish system of **Gnosticism** or Theosophy. The word means “doctrines received from tradition.” In ancient Hebrew literature the name was used to denote the entire body of religious writings, the Pentateuch excepted. It was only in the early Middle Ages that the mystical system known as Kabbalism was designated by that name.

The Kabala deals with the nature of God and with the *sephiroth*, or divine emanations of angels and man. God, the *En Soph*, fills and contains the universe. As in Gnosticism, God is boundless, inconceivable, and distantly transcendent. In a certain mystical sense, God can be thought of as nonexistent or preexistent. To justify existence the deity had to become active and creative, and this was achieved through the medium of the ten sephiroth, intelligences that emanated from God like rays proceeding from a luminary.

The first sephiroth was the wish to become manifest, and this contained nine other intelligences or sephiroth, which again emanated one from the other—the second from the first, the third from the second, and so forth. These ten sephiroth were known as the “Crown,” “Wisdom,” “Intelligence,” “Love,” “Justice,” “Beauty,” “Firmness,” “Splendor,” “Foundation,” and “Kingdom.” From the junction of pairs of sephiroth other emanations were formed; thus from Wisdom and Intelligence proceeded Love or Justice and from Love and Justice, Beauty.

The sephiroth were also symbolic of primordial man and heavenly man, of which earthly man was the shadow. They formed three triads, representing intellectual, moral, and physical qualities: the first was Wisdom, Intelligence, and

Crown; the second, Love, Justice, and Beauty; the third, Firmness, Splendor, and Foundation.

The whole was encircled or bound by Kingdom, the ninth sephiroth. Each of these triads symbolized a portion of the human frame: the first, the head; the second, the arms; the third, the legs. Although those sephiroth were emanations from God, they remained a portion of God, simply representing different aspects of the One Being.

Kabalistic cosmology posits the existence of four different worlds, each forming a sephirothic system of a decade of emanations generated thusly: from the world of emanations, or the heavenly man, came a direct emanation from the *En Soph*. From the emanation was produced the world of creation, or the *Briatic* world of pure nature, less spiritual than the world of the heavenly man. The angel Metatron inhabited the *Briatic* world and constituted a world of pure spirit. He governed the visible world and guided the revolutions of the planets. From the world of pure nature was created the world of formation or the *Yetziratic* world, the abode of angels.

Finally, from these three worlds emanate the world of action or matter, the dwelling of evil spirits. It is said to contain ten hells, each becoming lower until the depths of diabolical degradation are reached. The prince of this region is the evil spirit Samuel, the serpent spoken of in the book of Genesis, otherwise known as “the Beast.”

The universe was incomplete, however, without the creation of man. The heavenly Adam (the tenth sephiroth) created the earthly Adam, each member of whose body corresponds to a part of the visible universe. The human form is said to be shaped according to the four letters that constitute the Jewish tetragrammaton: YHWH.

Souls preexist in the world of emanations, and are all destined to inhabit human bodies, according to the Kabala. Like the sephiroth from which it emanates, every soul has ten potencies, consisting of a trinity of triads—spirit, soul, and elemental soul, or *neptesh*. Each soul, before its entrance into the world, consists of male and female united into one being, but when it descends to earth, the two parts are separated and animate different bodies.

The destiny of the soul upon earth is to develop from the perfect germ implanted in it, which must ultimately return to *En Soph*. If the soul does not succeed in acquiring the experience for which it has been sent to earth, it must reinhabit the body three times so that it becomes duly purified. When all the souls in the world of the sephiroth have passed through this period of probation and returned to the bosom of *En Soph*, the Jubilee will begin. Even Satan will be restored to his angelic nature, and existence will be a Sabbath without end. The Kabala states that these esoteric doctrines are contained in the Hebrew Scriptures but cannot be perceived by the uninitiated; they are, however, plainly revealed to persons of spiritual mind.

The Kabala is sometimes regarded as occult literature, and it has been stated that the philosophical doctrines developed in its pages have been perpetuated by a secret of oral tradition from the first ages of humanity. As British Hebrew and biblical scholar Christian D. Ginsburg notes (1863):

“The Kabala was first taught by God Himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, [as] first initiated into the Kabala in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science the lawgiver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and frequent miseries of the nation. He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. . . . Moses also initiated the seventy Elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were most deeply initiated into the Kabala. No one, however, dared to write it down till Simon Ben Jochai, who lived at the time of the destruction of the second Temple. . . . After his death, his son, Rabbi Eliezer, and his secretary, Rabbi Abba, as well as his disciples, collated Rabbi Simon Ben Jochai’s treatises, and out of these composed the celebrated work called *Sohar*, i.e., Splendor which is the grand storehouse of Kabbalism.”

This legendary account of kabalistic origins, however, has found little support from historians. The mysticism of the Mishna and the Talmud, the older Hebrew literature, must be carefully distinguished from that of the kabalistic writings.

At the time of the Protestant Reformation in the sixteenth century, the Kabala found an audience among Protestant biblical scholars who turned to the Hebrew text for their biblical translations. From writers such as Johannes Reuchlin, Old Testament professor at Wittenburg, a Christian Kabala (usually spelled Cabala or Qabala) developed and was passed into non-Jewish occult circles.

Non-Jewish occultism and magic became deeply indebted to kabalistic combinations of the divine names for the terms of its rituals, deriving from the Kabala the belief in a resident virtue in sacred names and numbers. Certain rules were employed to discover the sublime source of power resident in the Jewish scriptures. Thus the words of several verses in the Scriptures that were regarded as containing an occult meaning were placed over each other and the letters were formed into new words by reading them vertically. Often the words of the text were arranged in squares so they could be read vertically or otherwise.

Words were joined together and redivided, and the initial and final letters of certain words were formed into separate words. Every letter of the word was reduced to its numerical value, and the word was explained by another of the same value. Every letter of a word was also taken to be an initial of an abbreviation of that word. The 22 letters of the alphabet were divided into two halves, one half placed above the other, and the two letters that thus became associated were interchanged. Thus *a* became *l*, *b* became *m*, and so on. This cipher alphabet was called *albm*, from the first interchanged pairs. The commutation of the 22 letters was effected by the last letter of the alphabet taking the place of the first, the next-to-last the place of the second, and so forth. This cipher was called *atabah*. These permutations and combinations are much older than the Kabala and were recognized by Jewish mystics from time immemorial.

During the nineteenth century a revival of magic—based in large part upon the Kabala and the identification of the 22 letters of the Hebrew alphabet with the tarot—occurred in France, primarily around **Éliphas Lévi**. From Lévi a new appreciation of the Kabala passed to the magicians of the Hermetic Order of the **Golden Dawn** and through it to **Aleister Crowley**, a dominant practitioner of magic in the twentieth century. It would be difficult to think of modern magic without the Kabala and its related practices of **gematria** and path workings.

Within the Jewish community study of the Kabala revived in the eighteenth century with the development of the Hassidic movement under the leadership of the **Baal Shem Tov** (1700–1760). This form of Judaism was seen as a competitor by the orthodox Jews, who organized efforts to suppress it during the eighteenth and nineteenth centuries. **Hasidim** (Jewish mysticism) in Europe was largely wiped out during the Holocaust, but has survived in the United States and Israel. Some Jewish Kabbalists have resented the Kabala being appropriated by non-Jewish occultists. Most, however, have participated in what has become an active dialogue with contemporary occultists. Jews and non-Jews alike, for example, appreciate the scholarship of Gershom Scholem, the greatest Kabala scholar of this century.

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Kabbalist, The (Journal)

Quarterly journal of the International Order of Kabbalists, devoted to study of Hebrew mysticism, occultism, and related

subjects. Address: 25 Circle Gardens, Merton Pk., London, SW 19 3JX, England.

Kabir (ca. 1440–1518)

One of the most celebrated mystics of fifteenth- to sixteenth-century India, who practiced **yoga** and attempted to reconcile Hindus and Moslems. After his death he was claimed by both religions. Kabir's inspirational hymns are very moving and are still popular in present-day India. His teachings were a forerunner of Sikhism, which was established by his disciple Guru Nanak.

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Westcott, G. H. *Kabir and the Kabir Panth*. Calcutta: Varanasi Bhartiya Publishing House, 1974.

Kaboutermanekens

According to the folklore of Flemish peasants, these are little spirits that play tricks on country women, particularly on those who work in the dairy. In this respect they are similar to the **fairies** of other folklore.

Kaempffert, Waldemar B(ernhard) (1877–1956)

Editor and writer associated with pioneer psychical researchers. He was born in New York City on September 23, 1877. He attended the City College of New York (B.S., 1897) and New York University (LL.B., 1903). Kaempffert was a friend of **James H. Hyslop** and **Walter Franklin Prince** and believed that psychical research could help people learn more about themselves from physical, psychological, and philosophical viewpoints.

As science editor of the *New York Times* from 1927 to 1928 and from 1931 to 1956, Kaempffert's favorable reports on the work of **J. B. Rhine** and other parapsychologists helped to spread public awareness of research in parapsychology and its implications. He died November 27, 1956, in New York.

Sources:

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———. *Science Today and Tomorrow*. New York: Viking Press, 1945.

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Kaf

According to Arabian tradition, a great mountain that stretches to the horizon on every side. The earth is in the middle of this mountain, like a finger in the middle of a ring. Its foundation is the stone Sakhrat, the least fragment of which is

capable of working untold marvels. Sakhrat, made of a single emerald, is said to cause earthquakes. Kaf, which is frequently referred to in Eastern tales, is said to be the habitation of genii. To reach it one must pass through dark wildernesses, and it is essential that the traveler be guided by a supernatural being.

Kagyü Dharma

Group of centers founded in the United States by the late Venerable Kalu Rinpoche, concerned with the teaching and practice of Mahayana and Vajrayana Buddhism. Rinpoche studied at the Palpung Monastery and was a teacher of the Kargyupa—one of several primary sects of Tibetan Buddhism—which is revered as the most esoteric of all of the branches of Buddhism. It absorbed Hindu tantric emphases.

In 1957 Rinpoche established a monastery in Bhutan and later founded his own center, Samdup Tarjeeling Monastery, at Sonada, Darjeeling, India. He trained monks to establish centers in the West and during the 1970s founded centers in Europe and the United States (New York, California, Oregon, Washington, Hawaii, and Alaska). There is also a center in British Columbia, Canada. North American headquarters is 247 Sheafe Rd., Wappingers Falls, NY 12590. Website: <http://www.kagyü.com/>.

Kahn, Ludwig (ca. 1925)

German clairvoyant whose faculty of "lucidity" in reading sealed messages created a sensation in Paris in 1925. In 1925 and 1926 he appeared in Paris before the **Institut Métapsychique**. In the presence of a distinguished gathering of scientists, he held a **pellet reading** session during which he read the contents of 11 mixed pellets.

When his residence permit in France was expiring he went with a letter of introduction from **Charles Richet** to the commissioner of police. Richet, in the letter, argued that Kahn's stay in France was desirable from a scientific point of view, to which the commissioner replied that he would extend the permit if Kahn proved his lucidity to him. When Kahn convinced the commissioner of his powers he received the permit.

The literature concerning Kahn is summarized by E. J. Dingwall in an article in the 1926 *Journal of the Society for Psychical Research*.

Sources:

Osty, E. "Un Homme doué de connaissance paranormale: M. Ludwig Kahn." *Revue Métapsychique* (March–April, May–June, 1925).

Kahn, S. David (1929–)

Psychiatrist who wrote on experimental parapsychology. His interest in the psychic dated from his youth, his family having been friends of seer **Edgar Cayce**. Kahn was born on February 15, 1929, in New York City. He studied at Harvard University (B.A., 1950; M.D., 1954), during which time he made his first experiments in parapsychology, overcoming resistance from behaviorist B. F. Skinner. In the years immediately after his graduation he worked with **Eileen Garrett** and finally persuaded her to fund an experimental laboratory at her Parapsychology Foundation.

In 1960 Kahn was appointed senior psychiatrist at Montefiore Hospital, New York. He continued writing about parapsychology into the 1980s. He became a member of the **Parapsychology Association** and served on the board of the **American Society for Psychical Research** for many years until he retired in 1988.

Sources:

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Pratt, J. G. “A Review of Kahn’s ‘Studies in Extrasensory Perception.’” *Journal of Parapsychology* 17 (1953).

Kai

King Arthur’s seneschal, known of in the French romances as Messire Queux, or Maitre Queux or Kuex. He is prominent in Malory’s *Le Morte d’Arthur*. In the tale of Kilhwch and Olwen in the *Mabinogion*, he is identified as a person whose “breath lasted nine nights and days under water” and who “could exist nine nights and nine days without sleep.” A wound from his sword could not be cured; he could make himself as tall as the highest tree; and so great was his body temperature that during rain whatever he carried remained dry. Originally a rain and thunder god, he apparently degenerated through a series of mythological processes into a mere folk hero.

Kaiser, A. W. (1876– ?)

American **direct voice** medium of Detroit, Michigan, through whom “Blackfoot” and “Leota,” both Native Americans, and “Dr. Jenkins,” spoke as his chief controls. Some messages received through Kaiser were purportedly from the spirits of Sir Isaac Newton and from psychical researcher **Richard Hodgson**, who had died in 1905. Kaiser did not go into trance. Vice-Admiral W. Osborne Moore sat with Kaiser in Detroit in 1909 and in 1911. Moore described Kaiser as “an honest, manly young fellow . . . good to the poor, and admits many without payment.” He commented, “There is not a doubt in my mind that Mr. Kaiser is a true psychic.”

Sources:

Moore, W. Osborne. *Glimpses of the Next State*. N.p., 1911.

Kaivalyadhama S.M.Y.M. Samhiti

Indian center for the medical and scientific study of **hatha yoga**, established in 1924 by **Swami Kavalayananda** for scientific and philosophico-literary research, training, and treatment in yoga.

The center is directed by Swami Digambarji and has been officially recognized as a research institute by the government of Bombay. It publishes the journal **Yoga-Mimamsa** and maintains an extensive library of some twenty-one thousand volumes. Address: 117 Valvan, Lonavla, 410 403, India.

Sources:

Kavalayananda, Swami. *Popular Yoga Asanas*. Rutland, Vt.: C. E. Tuttle, 1972.

Kalari

An ancient Indian system of **martial arts** that appears to predate the systems of China and Japan. It includes all kinds of barehanded and weapons techniques. It is said to have been taught by the sage Agasthiya some two thousand years ago and

has been kept alive by the traditional method of personal instruction from teacher to pupil. It is thought that kalari may be even older in origin, brought from the Middle East by Buddhist monks to India, China, and Japan through trade routes, where it was an essential safeguard against the dangers of such travel.

In kalari the pupil learns warm-up exercises rather like **yoga** postures, but active rather than static. Some of the postures and movements of kalari are also paralleled in Bharata Natyam, the ancient system of Indian dance. Kalari is also associated with the healing techniques called *marma*, involving specialized techniques of massage with the feet and the use of aromatic vegetable oils (see also **aromatherapy**). (Marma is concerned with pressure points in the body and is also part of the deadly barehanded martial art in which a blow to various vital points can cause serious injury or death.)

The kalari system is regarded as a religious exercise and is taught with rituals associated with gods and goddesses.

Kalé, Shrikrishna Vasudeo (1924–)

Psychologist actively concerned with parapsychology. Kalé was born on April 10, 1924, in Poona, India. He studied at the University of Bombay (B.A., 1944; M.A., 1947) and Columbia University, New York (M.A., 1950; Ph.D., 1953). In 1959 Kalé became a reader in psychology at the University of Bombay. He has written widely on psychology and has a continuing interest in parapsychology.

Sources:

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Kale Thaugto

A town of wizards in Lower Burma.

Kali Yuga

The “Iron Age” of Hindu mythology. Hindu mythology posits four ages of the world: the Krita Yuga (Golden Age of Truth), lasting 4,800 years of the gods; the Treta Yuga (Silver Age), 3,600 years of the gods; the Dwapara Yuga, 2,400 years of the gods; and the Kali Yuga (Iron or Evil Age), 1,200 years of the gods.

Since a year of the gods equals 360 years of men, the extent of Kali Yuga is said to be 432,000 years; it would have begun in 540 B.C.E. During the Kali Yuga righteousness has diminished by three-quarters, and the age is one of devolution, culminating in the destruction of the world prior to a new creation and another Krita Yuga in an endless cycle of time.

Kammerdiener, Franklin Leslie, Jr. (1932–)

Director of the Parapsychology Laboratory at Wayland Baptist College, Plainview, Texas. Kammerdiener was born on September 1, 1932, in Oklahoma City, Oklahoma. He studied at Oklahoma Baptist University (B.S., 1954); Southwestern Baptist Theological Seminary, Fort Worth, Texas (B.D., 1957; M.Th., 1959); and Stephen F. Austin State College, Nacogdoches, Texas (M.A., 1960). In 1960 Kammerdiener became an instructor in psychology at Wayland as well as director of the Parapsychology Laboratory. He was responsible for evaluation of experiments in telepathy involving objects of various shapes.

Sources:

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

KAMPUCHEA See CAMBODIA**Kanakuk (d. 1852)**

Kanakuk, a nineteenth-century Native American visionary, arose among the Kickapoo in the years immediately after the War of 1812 as the government pursued its policy of moving all of the Native American people to the Louisiana territory west of the Mississippi River. In 1819 the Kickapoo signed the Treaty of Edwardsville by which they ceded their land in Illinois to the United States and agreed to move onto newly set-aside land in Missouri. However, several years later it was noticed that the move had not been made. Intervening in the situation was Kanakuk. Earlier, he had experienced a vision of the Great Spirit. As a result of his first vision, he commenced a journey during which he received a set of revelations.

In his second vision, the Great Spirit called for the Native Americans to give up the use of their medicine bags, bags that contained items used in various forms of folk magic, and to live a life without lies, quarreling, and murder. Their unwillingness to do as the Great Spirit said would result in disaster for the people. The Great Spirit also reaffirmed the revelation received by **Tenskwatara** a decade earlier that the land did not belong to any one Native American group, but by all collectively, hence no one group could sign any of it away (as was occurring in the various treaties).

Kanakuk found a significant response among his own people and resided among them as a spiritual leader who regularly brought forth (channeled) messages. He spoke to their self-interest and offered his message of behavioral reform, which came to include the cessation of whiskey consumption, as the means to their ability to remain at home. He also gathered them together for meetings on Sunday that led some whites who observed him to conclude mistakenly that his followers had converted to Christianity. He had absorbed various elements of Christianity that he had integrated into his own teachings, but was staunchly opposed to the efforts of missionaries to convert Native Americans. His message also spread to other tribes. He gave his followers a flat stick with various prayers and hieroglyphics carved on it. The prayers were cited the first thing in the morning and just before retiring in the evening.

Eventually, the movement delayed but did not prevent the removal of the Kickapoo to the West, and they eventually settled on land in Kansas. There Kanakuk died in 1852 of smallpox. Prior to his death he predicted that he would rise again in three days, and his followers waited before his body for some time.

Sources:

Mooney, James. "The Ghost-Dance Religion and the Sioux Outbreak of 1890." In the *Fourteenth Annual Report of the Bureau of Ethnology*. Compiled by J. W. Powell. Washington: Government Printing Office, 1896.

Kane, Elisha Kent (1820–1857)

Arctic explorer and husband of Margaret Fox, one of the **Fox sisters**, who pioneered American **Spiritualism**. Kane attended the University of Virginia and the University of Pennsylvania Medical School. In 1843 he was commissioned assistant surgeon in the U.S. Navy. He served two years in India and served with the marines in Mexico (1847–48). In 1850 he was assigned to accompany an Arctic expedition to search for the lost John Franklin expedition. In 1853 Kane set out on the trip that gave him some degree of fame. He sailed into the Arctic

on a ship that became icebound. He and the crew made friends with the Eskimos and learned much of their culture. Abandoning the ship, they marched across land to a Danish settlement in the south of Greenland, arriving in 1855.

Kane met Fox soon after his return from Greenland. They were married in a simple ceremony in 1856. Kane's health had been broken by his Arctic experience and he died the next year. His relatives refused to accept the marriage or Margaret's claim to Kane's estate. In 1865 Margaret published a volume, *The Love-Life of Dr. Kane*, which contained his correspondence to her.

Kane did not believe in spirits, but there was nothing in his letters to suggest that he discovered **fraud** on Margaret's part. On the contrary, in a letter to her sister Kate he writes: "Take my advice and never talk of the spirits either to friends or strangers. You know that with my intimacy with Maggie after a whole month's trial I could make nothing of them. Therefore they are a great mystery." A lively controversy arose, however, about the meaning of his accusations against Margaret for "living in deceit and hypocrisy."

In another letter he writes: "I can't bear the thought of your sitting in the dark, squeezing other peoples hands. I touch no hand but yours; press no lips but yours; think of no thoughts that I would not share with you; and do no deeds that I would conceal from you."

Sources:

Baird, George W. *Great American Masons*. Kila, Mont.: Kessinger Publishing, 1992.

Fornell, Earl L. *The Unhappy Medium: Spiritualism and the Life of Margaret Fox*. Austin, Tex., 1964.

Kane, Margaret Fox. *The Love-Life of Dr. Kane*. New York, 1865.

Kant, Immanuel (1724–1804)

German philosopher, born on April 22, 1724, who anticipated the modern pictographic conception of apparitions in his analysis of the experiences of **Emanuel Swedenborg** in *Dreams of a Spirit-Seer* (1766). He was impressed with Swedenborg's attempts, with some seeming success, to communicate with the deceased brother of the wife of the king of Sweden. In his book, written several years later, Kant explores the possibility of the existence of disembodied spirits and their ability to communicate with humans: "Departed souls and pure spirits . . . can still act upon the soul of man. . . . For the ideas they excite in the soul clothe themselves according to the law of fantasy in allied imagery and create outside the seer the apparition of the objects to which they are appropriate."

Kant did not distinguish between veridical and objective apparitions and after some perfunctory speculation laid the subject aside.

In *Dreams of a Spirit-Seer* Kant expresses admiration for some of Swedenborg's insights, although he questions the seer's sanity and pokes fun at some of his more extravagant claims. He later acknowledges, albeit grudgingly, an affinity between his philosophy and Swedenborg's: "The system of Swedenborg is unfortunately very similar to my own philosophy. It is not impossible that my rational views may be considered absurd because of that affinity. As to the offensive comparison I declare we must either suppose greater intelligence and truth at the basis of Swedenborg's writings than the first impression excites, or that it is a mere accident when he coincides with my system."

Kant died on February 12, 1804.

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Kapila (ca. sixth century B.C.E.)

Celebrated Hindu sage and founder of the Sankya school of philosophy. He is believed by some Hindus to be the god Vishnu in the fifth of his 24 incarnations.

The Sankya system seeks to explain the creation of the phenomenal universe and the part played by spirit and matter (*purusha* and *prakriti*) and to harmonize rational analysis and the religious authority of the Vedas. It is the oldest of the Hindu philosophical systems and is regarded as the cornerstone of Hindu philosophy. The **yoga** system popularized in the *Yoga Sutras* of the sage Patanjali (ca. 200 B.C.E.) is based on the Sankya system.

Sources:

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Prabhupada, Swami A. C. Bhaktivedanta. *Teachings of Lord Kapila: The Son of Devahuti*. New York: Bhaktivedanta Book Trust, 1977.

Kappers, Jan (1914–)

Dutch physician who was active in the field of parapsychology. He was born on July 30, 1914, at Rotterdam, the Netherlands. He took his medical degree at the University of Leiden (M.D., 1938). After several years as a medical officer with the Netherlands army (1938–40) he entered private practice in Amsterdam. Kappers also devoted much of his spare time to psychical research. In 1955 he became a board member of the Foundation for the Investigation of Paranormal Healing, and in 1959 he became the research officer of the Amsterdam Foundation for Parapsychological Research. He also served as president of the Parapsychological Circle, Amsterdam. In 1959 Kappers set up the Amsterdam Foundation for Parapsychological Research in order to facilitate funding.

Kappers joined the board of the **Studievereniging voor Psychical Research** (the Dutch Society for Psychical Research) in 1958. He participated in a heated controversy regarding the organization's autocratic president. He and others left the society in 1960 and Kappers became the first president of the **Nederlandse Vereniging voor Parapsychologie**.

Kappers was associated with **Arie Mak**, F. van der Berg and A. H. de Jong in investigating clairvoyance with an apparatus devised by Mak. A report on this project was published in *Tijdschrift voor Parapsychologie* (1957). Kappers also undertook a statistical evaluation of astrological findings, an inquiry into spontaneous paranormal phenomena in Amsterdam, and a study of paranormal events among subjects using **hallucinogens**. He edited the bimonthly journal *Spiegel der Parapsychologie*, to which he also contributed articles.

Sources:

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———. "The Investigation of Spontaneous Cases." *Tijdschrift voor Parapsychologie* (1954).

———. "Is It Possible to Induce ESP with Psilocybine? An Exploratory Investigation." *International Journal of Neuropsychiatry* 2, no. 5 (1966).

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Karadja, Princess Mary (Despina) (d. ca. 1935)

Swedish poet and writer on mystical themes. Although a member of the Swedish royal family, she spent many years in Britain. Karadja was the daughter of an eminent envoy to the Ottoman Empire based in London. She lived in London and later in Sussex and wrote several books, chiefly in English. She founded the White Cross Union and was president of the Universal Gnostic Alliance, founded in January 1912 to propagate *gnosis* (knowledge) of "the Great Spiritual Laws which rule the Universe, and thus promote the spiritual evolution of the human race."

Sources:

Karadja, Mary. *Esoteric Meaning of the Seven Sacraments*. N.p., 1910.

———. *Etincelles* (French epigrams). N.p., 1890.

———. *King Solomon: A Mystic Drama*. N.p., 1912.

———. *Towards the Light*. New York: Dodd, Mead, 1909.

Karagulla, Shafica (1914–ca. 1986)

Medical doctor and psychiatrist who took a special interest in psychic perception. Karagulla was born on June 28, 1914, in Turkey to a Christian family. She was educated at the American School for Girls in Beirut, Lebanon; the American Junior College for Women, Beirut; and the American University of Beirut (M.D. and surgery degree, 1940). She went on to specialize in psychiatry in Scotland, where she took her residency at the Royal Edinburgh Hospital for Mental and Nervous Disorders. She was awarded the Walter Smith Kay Research Fellowship in Psychiatry and the Lawrence McLaren Bequest by the University of Edinburgh. During this period she reported unfavorably on the effect of the then-fashionable electric shock therapy. In 1948 she was awarded the D.P.M. by the Royal College of Physicians of Edinburgh, one of the highest medical qualifications in Britain.

In 1952 she visited the neurosurgeon Wilder Penfield at McGill University, Montreal, to discuss the investigation of hallucinations by electrode probes. Later she was associated as consultant psychiatrist with the work of Penfield on temporal lobe epilepsy and the study of hallucinations by electrical stimulation of the brain. In 1956 she moved to the United States as a practicing physician and joined the faculty of the State University of New York as an assistant professor in psychiatry. She also became an American citizen.

After reading the book *Edgar Cayce: Mystery Man of Miracles* (1961), by Joseph Millard, she became interested in psychic research and sought subjects with abilities similar to **Edgar Cayce's** for study. She spent several years researching what she called "higher sense perception" and published her findings in the book *Breakthrough to Creativity* (1967). Her book was warmly received in university circles. She moved to Beverly Hills, California, and founded the Higher Sense Perception Research Foundation. With her associate Viola P. Neal she taught courses in higher sense perception at the University College of Los Angeles. Karagulla developed an affinity for theosophical teachings and a special interest in the psychic ability of theosophical leader **Dora Van Gelder**. Karagulla died March 12, 1986.

Sources:

Bolen, J. G. "Interview: Shafica Karagulla." *Psychic* 4, no. 6 (1973).

Karagulla, Shafica. *Breakthrough to Creativity: Your Higher Sense Perception*. Santa Monica, Calif.: DeVorss, 1967.

Kardec, Allan (1804–1869)

The father of **Spiritism**, the French variation of **Spiritualism**, distinguished primarily by its acceptance of **reincarna-**

tion. Kardec's birth name was Hypolyte Léon Denizard Rivail. The pseudonym originated in mediumistic communications. Both Allan and Kardec were said to have been his names in previous incarnations. He was born on October 3, 1804, at Lyon and studied at Yverdon, Switzerland, eventually becoming a doctor of medicine.

The story of his first investigations into spirit manifestations is somewhat obscure. *Le Livre des Esprits* (The Spirits' Book), which expounds a new theory of human life and destiny, was published in 1856. According to an article by **Alexander Aksakof** in *The Spiritualist* in 1875, the book was based on trance communications received through Celina Bequet, a professional somnambulist. For family reasons she took the name Celina Japhet and, controlled by the spirits of her grandfather, M. Hahnemann, and **Franz Mesmer**, gave out medical advice under this name. In her automatic scripts the spirits communicated the doctrine of reincarnation.

In 1857 *Le Livre des Esprits* was issued in a revised form and later was published in more than 20 editions. It became the recognized textbook of Spiritistic philosophy in France. It has been translated into many different languages and has had an enormous influence in Brazil, where Kardec has been commemorated on postage stamps, and has an estimated 3,000 temples.

Spiritism differs from Spiritualism in that it is built on the main tenet that spiritual progress is effected by a series of compulsory reincarnations. Kardec became so dogmatic on this point that he always disparaged physical mediumship in which the objective phenomena did not bear out his doctrine. He encouraged **automatic writing**, where there was less danger of contradiction stemming from the psychological influence of preconceived ideas. As a consequence, experimental psychical research was retarded for many years in France.

Several French physical mediums were never mentioned in *La Revue Spirite*, the monthly magazine Kardec founded in 1858. Nor did the Society of Psychologic Studies, of which he was president, devote attention to them. **C. Brédif**, a heralded physical medium, acquired celebrity only in St. Petersburg. Kardec even ignored the important mediumship of **D. D. Home** after the medium declared himself to be against reincarnation. Kardec died March 31, 1869, in Paris.

In England, **Anna Blackwell** was the most prominent exponent of Kardec's philosophy. She translated his books into English and helped get them published. In 1881 a three-volume work, *The Four Gospels*, about the esoteric aspect of the Gospels, was published in London.

Sources:

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———. *The Spirits' Book*. Translated by Anna Blackwell. Reprint, São Paulo, Brazil: Livraria Allan Kardec Editora, 1972.

Randi, James. "Allan Kardec," *An Encyclopedia of Claims, Frauds, and Hoaxes of the Occult and Supernatural*. New York: St. Martin's Press, 1995.

Karma

A doctrine common to Hinduism, Buddhism, and Theosophy, although not wholly adopted by Theosophists as taught in the other two religions. The word *karma* itself means "action," but implies both action and reaction. All actions have conse-

quences, some immediate, some delayed, others in future incarnations, according to Eastern beliefs. Thus individuals bear responsibility for all their actions and cannot escape the consequences, although bad actions can be expiated by good ones.

Action is not homogeneous, but on the contrary contains three elements: the thought, which conceives the action; the will, which finds the means of accomplishment; and the union of thought and will, which brings the action to fruition. It is plain, therefore, that thought has potential for good or evil, for as the thought is, so will the action be. The miser, thinking of avarice, is avaricious; the libertine, thinking of vice, is vicious; and, conversely, one thinking of virtuous thoughts shows virtue in his or her actions.

There is also a viewpoint which believes that karma comes not from the action itself, but the beliefs and feelings which motivate or allow the action. "The law of karma is not a justice and retribution system, so anyone who has had much suffering in this life is not a victim of 'bad karma,' but simply finds themselves in predicaments that are simply the result of their own beliefs about themselves."

Arising from such teaching is the attention devoted to thought power. Using the analogy of the physical body, which can be developed by regimen and training based on natural scientific laws, Theosophists teach that character, in a similar way, can be scientifically built up by exercising the mind.

Every vice is considered evidence of lack of a corresponding virtue—avarice, for instance, shows the absence of generosity. Instead of accepting that an individual is naturally avaricious, Theosophists teach that constant thought focused on generosity will in time change the individual's nature in that respect. The length of time necessary for change depends on at least two factors: the strength of thought and the strength of the vice; the vice may be the sum of the indulgence of many ages and therefore difficult to eradicate.

The doctrine of karma, therefore, must be considered not in relation to one life only, but with an understanding of reincarnation. In traditional Hinduism individuals were seen as immersed in a world of illusion, called *maya*. In this world, distracted from the real world of spirit, one performs acts, and those actions create karma—consequences. In traditional teaching the goal of life was to escape karma. There was little difference between good and bad karma. Karma kept one trapped in the world of illusion.

During the nineteenth century, Western notions of **evolution of life** and the moral order were influenced by Indian teachings. Some began to place significance upon good karma as a means of overcoming bad karma. The goal gradually became the gaining of good karma, rather than escape. Such an approach to reincarnation and karma became popular in Theosophy and **Spiritism**, a form of **Spiritualism**.

Western scholars have often mistakenly viewed karma and fate as the same concept. Fate, however, is the belief that the path of one's life is established by agencies outside oneself. Karma is the opposite, implying the ability to alter one's path of life—in a future life if not the present—by altering one's feelings and beliefs, and by engaging in positive practices. "It is the coward and the fool who says this is fate," goes the Sanskrit proverb. "But it is the strong man who stands up and says, 'I will make my fate.'"

According to this view, reincarnation is carried on under the laws of karma and evolution. The newborn baby bears within it the seeds of former lives. His or her character is the same as it was in past existences, and so it will continue unless the individual changes it, which he or she has the power to do. Each succeeding existence finds that character stronger in one direction or another. If it is evil the effort to change it becomes increasingly difficult; indeed a complete change may not be possible until many lifetimes of effort have passed. In cases such as these, temptation may be too strong to resist, yet the individual who has knowledge of the workings of karma will yield to evil only after a desperate struggle; thus, instead of increasing

the power of the evil, he helps to destroy its potency. Only in the most rare cases can an individual free himself with a single effort.

The karmic goal in reincarnation, however, is said not necessarily to raise the soul to a higher plain of existence, but entreat enlightenment to reign at whichever level of existence the soul happens to find itself. "Many. . . see the process of enlightenment as "ascension"; it is in fact more true to say that it is a process of descension, that is bringing the light down to all levels."

Sources:

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Woodward, Mary Ann. *Edgar Cayce's Story of Karma*. New York: Coward-McCann, 1971.

Kat, Willem (1902–)

Dutch psychiatrist and neurologist who was active in the field of parapsychology. He was born on June 13, 1902, at Medemblick, the Netherlands. Kat studied at the University of Amsterdam and then spent many years on the teaching staff of the biochemical laboratory at Amsterdam University, eventually becoming head of the laboratory.

He investigated unorthodox healing. A member of the **Studivereniging voor Psychical Research** (the Dutch Society for Psychical Research) and the Netherlands Committee for the Study of Unorthodox Healing and Its Social Consequences, he contributed articles on parapsychology to *Tijdschrift voor Parapsychologie*.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Katean Secret Society

A secret society of the Moluccas, or Spice Islands, of the Malay archipelago. Anyone who wished to become a member was introduced into the Katean house through an aperture in the form of a crocodile's jaws or a cassowary's beak. After remaining there for a few days, he was secretly removed to a remote spot. At the end of two months he was permitted to return to his relatives—therefore unaware of his whereabouts—as a member of the Katean Society.

Kathari See Cathari

"Katie King" See "King, Katie"

Katika Lima

Malay system of **astrology**.

Katika Tuju

Malay system of **astrology**.

Kauks

Fabulous bird said to be hatched from a **cock's** egg.

Keel, John A(lva) (1930–)

Conjuring magician and writer on the subjects of magic, mysteries, and **UFOs**. Keel was born in Hornell, New York, on March 25, 1930, the son of Harry Eli Kiehle, a musician. From an early age he was interested in magic tricks and idolized the great **Houdini**. After the divorce of his parents he lived with his grandparents until age ten, then returned to his mother and stepfather, working on their farm near Perry, New York. At Perry High School he edited a mimeographed one-sheet journal called *The Jester*. At age 14 he edited a column in the local weekly paper, the *Perry Herald*, using the name John A. Keel. Meanwhile he studied at Perry Public Library and planned to be a professional writer.

In 1947 he left home, hitchhiking to New York, where he earned a meager living as a writer in Greenwich Village for four years before being drafted during the Korean War. Later, while quartered in West Germany, Keel contributed to the Armed Forces Network and was responsible for a Halloween broadcast from Frankenstein Castle, which started a monster scare similar to the scare caused by Orson Welles's famous radio broadcast about a Martian invasion in 1938.

Several years later he produced another Halloween broadcast from the Great Pyramid of Giza in Egypt. Attracted by the mystery of the East, he resigned from the Armed Forces Network and, at age 24, started a series of adventurous world travels, hoping to write his way around the world, earning a living as a journalist.

Keel's travels in search of mysteries took him from Egypt to India and Tibet, searching out mystics, **fakirs**, lamas, and magicians. In India he discovered the secrets of snake charming, being buried alive, walking on water, the basket trick, and the **Indian rope trick**, as well as other feats of **Jadoo**, or conjuring illusion.

However, he also admitted there were mysteries that were not tricks. In Darjeeling he met Sherpa Tensing Norgay, hero of the Everest expeditions, who talked about the *Yeti*, or Abominable Snowman. Keel went on to Sikkim, where he saw what he believed to be the Yeti's footprints and heard the creature's strange cry. All these adventures are recounted in his entertaining book *Jadoo* (1957).

Keel came out of obscurity at the beginning of the 1970s when his series of books on UFOs and Fortean (see **Fort, Charles**) began to appear. He wrote articles both for UFO periodicals and the popular men's magazines of the period, such as *Saga* and *True*. He considered as source material many stories that were generally dismissed because they were so strange.

After a flurry of writing, Keel faded from the scene in the late 1970s but reappeared with a new book in 1988 and also became a columnist for *Fate* magazine.

Sources:

Keel, John A. *Disneyland of the Gods*. New York: Amok Press, 1988.

———. *The Eighth Tower*. New York: New American Library, 1975.

———. *The Mothman Prophecies*. New York: Saturday Review Press, 1975.

———. *Our Haunted Planet*. Greenwich, Conn.: Fawcett Gold Medal, 1977.

———. *UFOs: Operation Trojan Horse*. New York: G. P. Putnam's Sons, 1970.

———. *Why UFOs?* New York: Manor Books, 1978.

Keeler, Pierre L. O. A.

American **slate-writing** medium who sat for physical phenomena before the **Seybert Commission** in 1885. The committee did not find the phenomena unexplainable by normal means and came to no definite conclusion except that it could “dismiss the theory of a spiritual origin of the hand behind Mr. Keeler’s screen.”

Alfred Russel Wallace describes in his book *My Life* (2 vols., 1905) some remarkable sittings with the medium in 1886 in the company of Elliott Coues, one General Lippitt, and a Mr. D. Lyman. In good light Wallace examined the enclosed space, the curtain, the floor, and the walls. After various telekinetic demonstrations, a hand appeared above the curtain, the fingers moving excitedly. Wallace narrates:

“This was the signal for a pencil and a pad of notepaper, then rapid writing was heard, a slip of paper was torn off and thrown over the curtain, sometimes two or three in rapid succession, in the direction of certain sitters. The director of the séance picked them up, read the name signed, and asked if anyone knew it, and when claimed it was handed to him. In this way a dozen or more of the chance visitors received messages which were always intelligible to me and often strikingly appropriate. . . . On my second visit a very sceptical friend went with us and seeing the writing pad on the piano marked several of the sheets with his initials. The medium was very angry and said that it would spoil the séance. However, he was calmed by his friends. When it came to the writing the pad was given to me, over the top of the curtain, to hold. I held it just above the medium’s shoulder, when a hand and pencil came through the curtain and wrote on the pad as I held it.”

At another séance, according to Wallace,

“. . . most wonderful physical manifestations occurred. A stick was pushed through the curtain. Two watches were handed to me through the curtain, and were claimed by the two persons who sat by the medium. The small tambourine, about ten inches in diameter, was pushed through the curtain and fell on the floor. These objects came through different parts of the curtain, but left no holes as could be seen at the time, and was proved by a close examination afterwards. More marvelous still (if that be possible) a waistcoat was handed to me over the curtain, which proved to be the medium’s, though his coat was left on and his hands had been held by his companion all the time; also about a score of people looking on all the time in a well-lighted room. These things seem impossible, but they are nevertheless facts.”

Later in his career Keeler concentrated solely on slate writing, which he combined with **pellet reading**. A. B. Richmond, in his book *What I Saw at Cassadaga Lake* (1888), describes a sitting in which Keeler received an answer to a pellet inside a pair of locked slates, the key to which was in his pocket.

Admiral Osborne Moore, in his book *Glimpses of the Next State* (1911), writes of a successful séance in which, on five slates, 474 words were written and two pictures drawn in a period not exceeding ten minutes. The letters signed by names on the pellets were very commonplace. They contained no proof of identity. Still, Moore believed that the sitting was a striking exhibition of spirit power because there was full light and the slates were held above the table with no cloth or covering of any sort over them. He knew the reports of past slate writing through **William Eglinton**, **S. T. Davey**, and others, and said he

thought that no explanation he had read was applicable to Keeler’s case.

Hereward Carrington, during his investigations in the **Lily Dale** camp in August 1907, came to a different conclusion. He admitted that Keeler’s slate writings were the most puzzling phenomena of their kind he had ever witnessed, but, as pointed out in his report (*Proceedings of the American Society for Psychical Research*, vol. 2), there was sufficient evidence of **fraud**. In the *Journal of the American Society for Psychical Research* (July 1908) an instance is mentioned in which Keeler was seen writing on a slate held on his lap under the table.

Carrington also stated that **Richard Hodgson**, Henry Ridgely Evans, **David P. Abbott**, and others thought that Keeler was a clever trickster, yet he said he did not wish to be dogmatic on the point since he was unable to explain many stories told to him by apparently good observers. Carrington reported only on his own sittings, saying that both the slate writing and **direct voice** were certainly fraudulent.

Keeler was also exposed by **Walter F. Prince** in 1921. In retrospect it seems doubtless that Keeler’s phenomena—like those of so many other exponents of slate writing—were fraudulent.

Sources:

Prince, Walter F. “A Survey of American Slate Writing Mediumship.” *Proceedings of the American Society for Psychical Research* 15 (1921).

Keeler, William M.

American spirit photographer, brother of **Pierre L. O. A. Keeler**, also mentioned in the report of the **Seybert Commission**. No formal investigation took place because his terms (\$300 for three sittings) and his conditions were considered unacceptable. Keeler was later exposed by **Walter F. Prince**. (See also **Spirit Photography**)

Sources:

Prince, Walter F. “Supplementary Report on the Keeler-Lee Photographs.” *Proceedings of the American Society for Psychical Research* 12 (1919).

Keely, John (Ernst) Worrell (1837–1898)

Founder of the Keely Motor Company, formed to promote his inventions powered by energy claimed to be derived from “vibratory etheric force” or cosmic energy. Keely was born in Philadelphia on September 3, 1837, the son of a musician. He worked as a carpenter before developing his famous inventions. The Keely Motor Company was incorporated April 29, 1874. The company spent \$60,000 on experimental work on Keely’s first engine, called “the Multiplier.” The company attracted investment, which Keely spent on research, but he had no practical motor to show for the money.

In 1881 the managers threatened Keely with imprisonment if he did not disclose his secret. He did in fact spend a brief period in jail, but was befriended by Clara Sophia Bloomfield Moore, a Theosophist, who provided further funds for Keely’s experiments and defended him from criticism. She wrote a stirring defense of his work: *Keely and His Discoveries* (1893).

In addition to the famous motor, Keely also demonstrated other devices, including a “compound disintegrator,” a “musical ball,” a “globe engine,” a “pneumatic rocket gun,” and a model airship, all powered by the same mysterious etheric force. He wrote articles purporting to explain this force, but they were shrouded in such resounding pseudotechnical jargon that they only deepened the mystery. For example, he spoke of “Vibro-Molecular, Vibro-Atomic, and Sympathetic Vibro-Etheric Forces as applied to induce Mechanical Rotation by Negative Sympathetic Attraction.”

There was no doubt about the startling demonstrations of force given in his laboratory in Philadelphia, however, and many scientists, professors, and businessmen were greatly impressed.

After Keely's death on November 18, 1898, startling evidence of **fraud** was uncovered, and it has since been assumed that all his inventions were fraudulent. The real motive force seems to have been compressed air, concealed in cylinders in a secret basement and conveyed to each apparatus by thin hollow wires. In spite of these findings, many individuals even today believe that any fraud Keely committed may have been merely because of the intense pressure to show practical results and that there may have been some genuine basis to Keely's lifework. However, there is no evidence that Keely ever discovered a more powerful force than the inspired jargon of his theoretical expositions.

A similar mysterious motor was built by **John Murray Spear**.

Sources:

Moore, Clara Sophia Bloomfield. *Keely and His Discoveries*. London, 1893. Reprint, New Hyde Park, N.Y.: University Books, 1972.

Keely Motor

An invention of **John E. Worrell Keely** (1837–1898), who claimed that it was powered by “vibratory etheric force” or cosmic energy. The motor was developed from what was called a “Hydro-Pneumatic-Pulsating-Vacuo-Engine.”

The Keely Motor Association was formed in 1873 with headquarters in New York, while Keely experimented in Philadelphia. It developed into the Keely Motor Company, incorporated the following year.

Keely gave startling test demonstrations of motor force and other inventions said to use a similar mysterious energy, and convinced many reputable individuals and investors that his discoveries were genuine. There was evidence of **fraud** after his death, however, and as a result of these disclosures the Keely Motor Company dissolved.

Sources:

Moore, Clara Sophia Bloomfield. *Keely and His Discoveries*. London, 1893. Reprint, New Hyde Park, N.Y.: University Books, 1972.

Keevan of the Curling Locks

In Irish mythology, Keevan, the lover of the **Danaan** maiden Cleena, went off to hunt in the woods, leaving Cleena to be abducted by the fairies.

Keil, H(erbert) H(ans) J(ürgen) (1930–)

Lecturer in psychology and active parapsychologist. Keil was born May 30, 1930, at Freiberg, Germany. He emigrated to Australia as a young man and studied at the University of Tasmania, Hobart, from which he earned his B.A. (1957), Dip. Ed. (1959), and B.A. hons. (1960).

After a year as a teaching fellow in psychology at the University of Tasmania (1960–61) Keil became a research fellow at the **Parapsychology Laboratory** of North Carolina's Duke University (1961–62). He later returned to the University of Tasmania as a lecturer in psychology and became an associate member of the **Parapsychological Association**.

His parapsychological investigations included studies of **psychokinesis** with improved controls and automated experimental paraphernalia. With **Montague Ullman** and **J. G. Pratt** he presented a critical evaluation of psychokinetic findings regarding the psychic **Nina Kulagina**. Keil later wrote a book about Pratt, with whom he worked on various occasions. He

also published articles in the *Proceedings* of the Society for Psychical Research and the *Journal* of the American Society for Psychical Research.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Keil, Jürgen. *Gaither Pratt: A Life for Parapsychology*. Jefferson, N.C.: McFarland, 1987.

Keil, Jürgen, and J. Gaither Pratt. “First Hand Observations of Nina S. Kulagina Suggestive of PK on Static Objects.” *Journal of the American Society for Psychical Research* 67 (1973).

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Keingala

The weatherwise mare of Asmund in the Icelandic saga of Grettir the Strong (ca. eleventh century). Asmund believed in her weather prophecies, and when he charged his second son, Grettir, with looking after the horses, he told Grettir to be guided by Keingala, who would always return to the stable before a storm. Because Keingala persisted in remaining on the cold hillside, grazing on the scanty grass until the lad was nearly frozen with cold, Grettir determined to make her return home regardless of the weather.

One morning, before turning out the horses, Grettir tore off a long strip of her skin from withers to flank. This made the mare soon seek her stable. When Keingala did the same thing the next day, no storm impending, Asmund himself let out the horses and discovered his son's cruel trick.

Kellner, Karl (1851–1905)

Karl Kellner, cofounder of the **Ordo Templi Orientis** (OTO), an initiatory magical order later made famous by **Aleister Crowley**, was born on September 1, 1851, in Austria. He obtained some wealth as a chemist in the paper industry, and he traveled extensively throughout Europe, North America, and Asia Minor (the realms of the Ottoman Empire). In 1885, Keller met Dr. **Franz Hartmann** (1838–1912), like himself a student of **Roscrucianism** and the esoteric. However, their immediate concern ran in another direction as Hartmann headed a sanitarium for tuberculosis patients (tuberculosis was still an incurable disease). Utilizing Kellner's chemical skills, the two developed what was termed the “lignp-sulphite inhalation therapy” for use in the sanitarium.

As a student of the esoteric tradition, Kellner claimed later that he had come into contact with three high adepts (a Sufi, Solomion ben Aifa, and two Hindus who taught tantric practices, Bhima Sena Pratapa of Lahore [then still in India] and Sri Mahatma Agamya Paramahansa). No independent verification of the existence of these three masters has been located. He also founded an organization called the **Hermetic Brotherhood of Light**. Such an organization did exist in England and later the United States. However, in his travels, Kellner claimed that he had discovered the key that explained the complicated symbolism of Freemasonry, and decided to create a Masonic academy that would assemble information on all of the different Masonic orders.

In 1885, Kellner initiated conversations with his friend **Theodor Reuss** (1855–1923) concerning the setting up of the academy. They decided to call it the Oriental Templar Order. It would be organized at two levels, an outer and inner circle. The outer circle would teach basic magic and occultism. The inner order would be patterned on the higher degrees of Free-

masonry (specifically the Rites of Memphis and Mizraim) and would teach the combined wisdom of the Hermetic Brotherhood of Light and the new key to Masonic symbolism that Kellner had learned from the reputed adepts. Admission to the inner circle was limited to Masons who possessed the higher degrees. That meant that since only men could be Masons, the inner circle would not be able to admit women.

The early conversations between Reuss and Kellner did not bear fruit. Reuss was distracted by another project, to revive the old Order of Illuminati in cooperation with his friend Leopold Engel. Kellner disapproved of the revived order and disliked Engel. Thus, only when Reuss and Engel separated in 1902 did Kellner and Reuss begin work on founding the OTO. Unfortunately, Kellner was able to enjoy the fruit of his many years of research for only a short time as he passed away on June 7, 1905. Reuss carried on as outer head of the order for the remaining years of his life.

Sources:

King, Francis. *Ritual Magic in England: 1887 to the Present Day*. London, 1970. Reprinted as *The Rites of Modern Occult Magic*. New York: Macmillan, 1971.

O.T.O. History. <http://www.cyberlink.ch/ukoenig/>. April 28, 2000.

Kelpie, The

A water spirit of Scotland believed to haunt streams and torrents. Kelpies appear to have been mischievous and were often accused of stopping the waterwheels of mills and of swelling streams. The Kelpie's name was occasionally used to frighten unruly children, and it was believed that he devoured women. The Kelpie, taking the form of a horse, was also said to tempt travelers to mount him, then plunge them into deep water and drown them. An Irish version of the Kelpie is the Eac Visge. (See also **Phouka**)

Kelpius, Johannes (1673–1708)

Johannes Kelpius, the founder of the first occult group in North America, the Chapter of Perfection (also known as the Society of the Woman in the Wilderness), was born 1673 in a German community in Halweg, Transylvania. He received a good education and at the age of 16 wrote a treatise on natural theology. He subsequently wrote several learned texts that eventually brought him to the attention of Johann Jakob Zimmerman, a scholar and Lutheran pietist leader. Pietism was a movement that grew within Lutheranism at a time when the state church emphasized the more formal aspects of worship and church life and tended to be aloof from the religious needs of individuals. Across Germany numerous informal groups developed, centering on prayer, singing, and encouragement in the spiritual life. While many of these groups were quite orthodox, others veered off into mysticism and occultism. Such was the group that gathered around Zimmerman, who wished to find a means of combining science (including **astrology**), Christian theology, and mystical occultism.

In the late 1680s, encouraged by increasing government disapproval of pietism and by his own expectation of the imminent return of Christ, Zimmerman planned for his followers to migrate to the British American colonies. Pennsylvania was already the home of a number of German religious refugees. However, before the group could leave, Zimmerman died, and his successor, Kelpius, oversaw the migration of the small body to Germantown. They arrived in June 1694.

Kelpius secured land on Wissahikon Creek (now a park in Philadelphia), where they built a forty-foot cube, which became the all-male group's headquarters and home. Discovering the local children were without a school, he founded a school and became their teacher. He also set up an astrological laboratory

where members of the chapter watched the heavens for astrological and other signs of Christ's coming. He developed tuberculosis in the harsh weather, but hoped for Christ to return before he died. Meanwhile, he and the brothers gained some income from providing various healing and occult services for the surrounding community.

When Christ did not appear, Kelpius grew increasingly disappointed, a condition not helped by his failing health. In bed during most of the winter of 1706–07, he composed his most substantive writing and the hymn "A Loving Moan of the Disconsolate Soul in the Morning Dawn." Kelpius finally succumbed to tuberculosis in 1708 at the age of 35. He was succeeded by Conrad Matthai. Because the hope for Christ's return was the only force that held the group together, as that hope died, the group disintegrated. Some of the men who stayed in the area continued as healers, astrologers, and occult practitioners and their presence gave rise to what became known as powwow, or hexing, the peculiar form of folk magic practiced in southeastern Pennsylvania.

Sources:

Sasche, Julius F. *The German Pietists of Provincial Pennsylvania*. Philadelphia, 1895.

Kenawell, William Wooding (1920–)

Assistant professor of history at Stroudsburg State College, East Stroudsburg, Pennsylvania, and writer on parapsychology. He was born on November 19, 1920, in Reedsville, Pennsylvania. He studied at Franklin and Marshall College, Lancaster (B.A., 1953), and Lehigh University, Bethlehem (M.A., 1955). After graduation he worked as a librarian at the Lehigh University library (1956–61) before taking his position at Stroudsburg.

Kenawell's major contribution to psychical studies came from a grant he received from the **Parapsychology Foundation**, for which he engaged in a study of the life of **Frederick Bligh Bond**, a British archaeologist who used automatic writing in connection with excavations at Glastonbury Abbey, England.

Sources:

Kenawell, William W. *The Quest at Glastonbury: A Biographical Study of Frederick Bligh Bond*. New York: Helix Press, 1965.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Kephalomancy (or Cephalomancy)

A method of **divination** that was practiced by interpreting various signs on the baked head of an ass. It was familiar to the Germans, and the Lombards substituted the head of a goat. The ancient diviners placed lighted carbon on an ass's head and pronounced the names of those who were suspected of any crime. If a crackling coincided with the utterance of a name, that person was believed to be guilty.

Kephu

A **vampire** of the Karen tribes of Burma.

Kepler College of Astrological Arts and Sciences

The Kepler College of Astrological Arts and Sciences emerged in the 1990s as one of the most ambitious projects of the contemporary astrological revival and an important activity to return **astrology** into the mainstream of Western culture. As envisioned, Kepler College is to be a four-year liberal arts college that will have an entire curriculum, from astronomy to his-

tory, based on astrology and that will, in addition, grant degrees in astrology. Kepler is creating a curriculum that will reintegrate astrological concepts into all of the humanities, arts, and sciences. The college is scheduled to accept its first students in the year 2000. As designed, Kepler will be a professional school that will train those who are focused on building a career as an astrologer and will provide those already practicing with additional professional skills in business, science, education, and other related areas.

Heading the project to create Kepler is astrologer Joanne Wickenburg, who serves as chairperson of the board of trustees. She is assisted by a ten-member board of astrologers and educators sympathetic to astrology. The board has also assembled a large advisory council that includes a number of the most important leaders in the astrological community, including **Steven Forrest**, the chairperson, **Donna Cunningham**, **Zipporah Dobyns**, Demetra George, **Robert Hand**, **Marion March**, and Noel Tyl.

Even as classes open, it is recognized that the faculty, student body, and full curriculum will take time to develop. Many of the potential students, especially among people already into their professional career, will be unable to drop their work and return to school. Thus, in the spring of 2000, the first of the quarterly seven-day symposia was held. Each quarter students will be invited to the college for intensive study, which in combination with participation in the Distance Learning Program, students may use to work toward their bachelor's degree. Ongoing contact with students continues through the Internet.

Kepler College is located at 4630 200th St. S.W., Ste. L-1, Lynnwood, WA 98036. It has an Internet presence at <http://www.keplercollege.org/>.

Sources:

Kepler College. <http://www.keplercollege.org/>. March 15, 2000.

Kepler, Johann (1571–1630)

Famous German mathematician, astronomer, and astrologer. He was born on December 27, 1571, at Weil in Württemberg and educated at a monastic school at Maulbrunn. He attended the University of Tübingen, where he studied philosophy, mathematics, theology, and astronomy. In 1593 he became professor of mathematics and morals at Gratz in Styria, where he also continued his astrological studies. He had an unhappy home life and was somewhat persecuted for his doctrines.

The famous Rudolphine tables, which he prepared with the astronomer Tycho de Brahe, were printed in 1626.

Some of Kepler's writings were influenced by occult and mystical concepts. In his work *De Harmonice Mundi* (1619) he expounded a system of celestial harmonies. His book *Somnium* (1634) was an early speculation about life on the moon. A discussion of Kepler's concept of archetypes appears in "The Influence of Archetypal Ideas on the Scientific Theories of Kepler" in the book *The Interpretation of Nature and the Psyche*, by C. G. Jung and W. Pauli (1955).

The laws of the courses of the planets, deduced by Kepler from observations made by Tycho, and known as "the three laws of Kepler," became the foundation of Newton's discoveries, as well as of the whole modern theory of the planets. His services in the cause of astronomy place him high among the distinguished people of science, and in 1808 a monument was erected to his memory at Ratisbon. Kepler's most important work is his *Astronomia nova, seu Physica Coelestis tradita Commentariis de Motibus Stellae Martis* (1609), which is still regarded as a classic by astronomers.

Kepler died November 15, 1630, at Ratisbon.

Kerheb

The priestly caste of ancient Egyptian scribes.

Kerner, Justinus (Andreas) (Christian) (1786–1862)

Noted German poet and physician, born on September 18, 1786, at Ludwigsburg, Württemberg. Kerner studied medicine at Tübingen and practiced as a physician at Wildbad. In addition to books of poetry, he was the author of a remarkable record of supernormal phenomena and experiments in **animal magnetism** therapeutics: *Die Seherin von Prevorst, Eröffnungen über das innere Leben des Menschen und über das Hereinragen einer Geisterwelt in die Unsere* (1845). It is the story of **Frederica Hauffe**, "the Seeress of Prevorst," who arrived in Weinsberg in November 1826 and became Kerner's patient.

Hauffe was the picture of death, exhibited many frightful symptoms, and fell into trance every evening at seven o'clock. For a while Kerner ignored her somnambulant condition and declared that he was not going to take any notice of what she said in her sleep. He began treating her by homeopathic remedies.

The medicine was ineffective, and Hauffe was fast approaching death. In trance she prescribed for herself a gentle course of animal magnetism. Kerner at first wanted nothing to do with the treatment, but he finally became convinced of the extraordinary character of the case and began to study it in earnest.

His book, published in 1829, passed through three enlarged editions (1832, 1838, and 1846). Translated by Catherine Crowe, it was published in English in 1845 under the title *The Seeress of Prevorst; or, Openings-up into the Inner Life of Man, and Mergings of a Spirit World into the World of Matter*. In Germany the book caused a great sensation. Among those who inquired into the case of the Seeress of Prevorst were Kant, Schubert, Eschenmayer, Görres, Werner, and David Strauss.

A school of philosophy was built on the revelations of the seeress, and in 1831 Kerner established a periodical, *Blätter aus Prevorst; Originalien und Lesefrüchte für Freunde des innern Lebens* (Leaves from Prevorst; or, Original Literary Fruits for Lovers of the Inner Life). Its chief contributors were Eschenmayer, Frederik von Mayer of Frankfort, Gotthelf, Heinrich von Schubert, Guido Görres, and Franz von Baader. Twelve volumes were published; then in 1839 the periodical was superseded by *Magikon; Archive für Beobachtungen aus dem Gebiete der Geisterkunde und des magnetischen und magischen Lebens* (Magikon; or, Archives for Observations Concerning the Realms of the Spirit World and of Magnetic Life). It was published until 1853.

King Ludwig of Bavaria and the king of Württemberg bestowed pensions upon Kerner, while King Frederick William IV of Prussia expressed his admiration in 1848 by sending him the gold medal of art and science. King Ludwig made him the first knight of the newly instituted Maximilian Order of Science and Art.

Besides the *Seeress of Prevorst*, Kerner wrote a variety of additional volumes, including *Geschichte Zweier Somnambulen, nebst einiger andern Denkwürdigkeiten aus dem Gebiete der Magischen Heilkunde und Psychologie* (The History of Two Somnambules, Together with Certain Notable Things from the Realms of Magical Cure and Psychology; 1824); *Geschichten Besessener neuerer Zeit* (History of Modern Possession; 1834); *Nachricht vom Vorkommen des Besesseins eines dämonisch-magnetischen Leidens und seiner schon im Alterthum bekannten Heilung durch magisch-magnetisches Einwirken* (News of the Appearance of Possession, Demoniacal-Magnetic Suffering and its Cure through Magnetic Treatment; 1836); *Eine Erscheinung aus dem Nachtgebiete der Natur, durch eine Reihe von Zeugen gerichtlich bestätigt* (An Appearance from the Night Realms of Nature, Proved Legally by a Series of Witnesses; 1836); *Die somnambulen Tische; Zur Geschichte und Erklärung dieser Erscheinung* (Somnambulant Tables; or,

the History and Explanation of That Phenomenon; 1853); and *F. A. Mesmer aus Schwaben, Entdecker des thierischen Magnetismus* (F. A. Mesmer, the Discoverer of Animal Magnetism; 1856).

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Kether

The term in the **Kabala** for the number one. It means reason, the equilibrating power. Also a Hebrew occult name for one of the three essentials of God, reason.

Kettner, Frederick (d. 1957)

Founder of the Biosophical Institute and **Biosophy**, a system of spiritual self-education and self-improvement intended to create a world fellowship of peace-loving men and women who have overcome religious, national, racial, and social prejudice to work creatively for the growth of democracy and world peace.

Kettner was inspired by the writings of the philosopher Baruch Spinoza and became a leading authority on his teachings. He created the Institute for the Advancement of Cultural and Spiritual Values in cooperation with leading educators and thinkers in the United States and in 1935 inaugurated a movement to place a secretary of peace in every government. He toured the United States to lecture on his ideas. In 1936 the secretary of peace concept was partially endorsed by the Inter-American Peace Conference in Buenos Aires, where Kettner founded the Instituto Biosofico Argentino. He also founded the Biosophical Institute, which continues his teachings and which was warmly endorsed by Albert Einstein, who wrote, "Your group is the embodiment of that spirit which Spinoza served so passionately."

Keyhoe, Donald Edwards (1897–1988)

Prominent figure in early **UFO** controversies. Keyhoe was born on June 20, 1897, in Ottumwa, Iowa. He was a graduate of the U.S. Naval Academy (1919) and was commissioned a lieutenant in the marines. After an accident in 1922, he resigned from the marines. He held several jobs through the decade and emerged in 1928 as a successful freelance writer. Keyhoe returned to the marines during World War II and served with a naval aviation training division. He rose to the rank of major by the end of the war. He began writing about unidentified flying objects in 1949 when he was commissioned to write an article for *True*, a popular men's magazine. His article, "Flying Saucers are Real" (*True*, January 1950), caused a sensation with its claim that the U.S. Air Force was covering up evidence that proved flying saucers were real. He continued that theme in the three books that soon followed: *The Flying Saucers Are Real* (1950), *Flying Saucers From Outer Space* (1953), and *The Flying Saucer Conspiracy* (1955).

It was some years later that a memorandum discovered through the Freedom of Information Act revealed that Keyhoe was right about the air force's covering up its real investigation of UFOs with a public relations activity called Project Blue Book.

In 1956 Keyhoe founded **National Investigations Committee on Aerial Phenomena** (NICAP). Prominent military men and politicians on the board of governors included Senator Barry Goldwater. During his period of leadership in NICAP, Keyhoe wrote one more book, *Flying Saucers: Top Secret* (1960). He could not solve NICAP's persistent financial situation over

the years, and after a stormy meeting in 1969 Keyhoe retired as director, although he remained on the board.

After he left NICAP Keyhoe wrote one last book, *Aliens From Space* (1973), in which he continued his cover-up theme but shifted primary responsibility to the CIA (Central Intelligence Agency). He served on the Mutual UFO Network board through the 1980s but was never really active in ufology again.

Keyhoe died November 29, 1988.

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Key of Solomon the King (Clavicula Salomonis)

A **grimoire**—textbook on magic—of medieval origin. It is supposed to be the work of **Solomon**, but is manifestly of later origin and was probably written in either the fourteenth or fifteenth century. A number of manuscripts have survived. There are stories of a book of magic spells ascribed to Solomon as early as the first century C.E.; the historian Flavius Josephus stated that Eleazar the Jew exorcised devils with Solomon's book. Stories of a ring of Solomon's are also found in the *Arabian Nights*.

The *Key* is not an authentic Jewish work, since it contains ancient concepts that may date from earlier semitic or Babylonian times. It may have come to Europe through Gnostic channels and mixed with later kabalistic notions.

In its popular form, its chief use appears to be in finding treasure and performing magic rites with the purpose of interfering with the free will of others. The power of the **Divine Name** is much in evidence, but the work appears to combine elements of both white and **black magic**.

The *Lemegeton* (Lesser Key of Solomon) is much more noteworthy. Its earliest examples date from the seventeenth century, and it invokes the hierarchies of the abyss by legions and millions. It is divided into four parts that enable the operator to control the offices of all spirits.

The first part, *Göetia*, contains forms of conjuration for 72 demons with an account of their powers and offices; the second, *Theurgia Göetia*, deals with the spirits of the cardinal points, which are of mixed nature; the third, the *Pauline Art* (the significance of the name is unaccountable), deals with the angels of the hours of the day and night and with the signs of the zodiac; and the fourth, *Almadel*, enumerates four other choirs of spirits. The operator is required to live a pure life, and none of the conjurations may be applied to the injury of another.

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Shah, Indres. *The Secret Love of Magic*. London: Frederick Muller, 1957. Reprint, London: Abacus, 1972.

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Khaib

The ancient Egyptian name for the shadow, which at death was supposed to quit the body to continue a separate existence of its own.

Khérumian, Raphaël (1903–)

Painter and writer on parapsychological topics, born at Baku, Azerbaijan. He was a member of the board of directors of the **Institut Métapsychique International**, Paris, with special interest in the physiological mechanisms of telepathy and the moral implications of parapsychology. During the decade after World War II, Khérumian wrote a variety of articles for the *Revue Métapsychique* and one book, *Léonard de Vinci et les mystères* (Paris, 1952).

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Khu

The ancient Egyptian name for one of the immortal parts of man, probably the spirit. The word means "clear" or "luminous" and was symbolized by a flame.

Khunrath, Heinrich (1560–1605)

German alchemist and hierophant of the physical side of the *Magnum Opus*. Khunrath was certainly aware of the greater issues of Hermetic theorems and may be regarded as a follower of **Paracelsus**. Born in Saxony in 1560, Khunrath graduated in medicine from the University of Basle at age 28. He practiced in Hamburg and thereafter in Dresden. He died in poverty and obscurity in Leipzig on September 9, 1605 at age 45.

The most remarkable of his works, some of which are still in manuscript, is the *Amphitheatrum Sapientiae! Eterne! solius vere, Christiano Kabbalisticum divino magicum*. This unfinished work appeared in 1602, although it is believed an earlier edition was printed in 1598. A 1609 edition contains a preface and conclusion by Khunrath's friend Erasmus Wohlfahrt. It is a mystical treatise based on the wisdom of **Solomon** describing the seven steps leading to universal knowledge. Khunrath's book has been interpreted as the voice of ancient chaos, and its folding plates are particularly odd. In 1625 Khunrath's work was condemned by the Sorbonne for its mixture of Christianity and magic.

Khunrath believed in the transmutation of stones and metals through **alchemy** and sought the **elixir of life**. The physician and chemist Conrad Khunrath (ca. 1594) may have been Heinrich Khunrath's brother.

Kian

In Irish mythology the father of Lugh (who was the father of the Ulster warrior-hero Cuchulain). Kian had a magic cow with a wonderful supply of milk. After the cow was stolen by Balor (king of the Fomorians), Kian took revenge by making Balor's daughter, Ethlinn, the mother of three sons. Two were drowned by Balor, and the third, Lugh, escaped by falling into a bay and being wafted back to his father, Kian.

Some years later while fighting in Ulster, Kian encountered the three sons of Turenn, whose house was at enmity with his. To escape their notice, he turned himself into a pig, but they recognized him and one of them wounded him. He begged to be allowed to restore himself to his human form before dying. This request was granted, and Kian rejoiced in having outwitted his enemies; they would have to pay the blood fine for a man instead of a pig. The brothers, determined that there should be no bloodstained weapon as evidence of the deed, stoned Kian and buried his body.

KIB Foundation See Koestler Foundation

Kidd, James (1879–ca. 1949)

American copper miner and prospector whose disappearance in 1949 led to the discovery of his will bequeathing nearly a quarter of a million dollars to "research or some scientific proof of a soul of the human body which leaves at death." As a result, there ensued what newspapers called "the Ghost Trial of the Century," in which at least 134 scientific researchers, organizations, and institutions filed a claim on the Kidd estate.

Kidd was something of a mystery man, a quiet, well-mannered, unobtrusive loner who lived in Phoenix, Arizona, and worked in the copper mines or prospected in the mountains. He vanished after undertaking a prospecting trip in the area of Superstition Mountain, claimed as the locale of the legendary Lost Dutchman gold mine. Kidd set out November 9, 1949, and his disappearance was not noticed until some weeks later. Routine inquiries ascertained that he was born July 18, 1879, in Ogdensburg, New York, and had lived in Reno, Nevada, and Los Angeles, California. He worked for the Miami Copper Company of Arizona, lived simply, and had few acquaintances.

By 1954 Kidd was officially registered as a missing person but no proof of death was established. It was not until 1957 that the contents of Kidd's unclaimed safe deposit box, including stock certificates, were delivered to the estate tax commissioner's office in Arizona. In January 1964 official examination of Kidd's papers disclosed assets totaling \$174,065.69 and a will written in Phoenix, Arizona. It reads,

"This is my first and only will and is dated the second of January, 1946. I have no heirs and have not been married in my life and after all my funeral expenses have been paid and one hundred dollars to some preacher of the gospel to say fare well at my grave sell all my property which is all in cash and stocks with E. F. Hutton Co., Phoenix, some in safety deposit box, and have this balance money to go in a research or some scientific proof of a soul of the human body which leaves at death I think in time their can be a Photograph of soul leaving the human at death, James Kidd."

Even before the will was validated, the first claim to the estate came from the University of Life Church, Inc., Arizona, as an organization conducting research on scientific proof of the existence of a human soul. Meanwhile two Canadians, claiming to be blood brothers of Kidd, contested the will. By now, wide-

spread press coverage had resulted in claims to the estate from a number of individuals and organizations, including the **Parapsychology Foundation**, the **Psychical Research Foundation**, and the Neurological Sciences Foundation of the University of Arizona College of Medicine.

On May 6, 1965, the Court of Maricopa County, Arizona, declared the will fully acceptable for probate. More petitions flooded into the court, some of them merely facetious and invalid, others from reputable organizations like the **American Society for Psychical Research**. The hearings were presided over by Judge Robert L. Myers of the Supreme Court of Maricopa County and occupied 90 days and some 800,000 words of testimony. Eventually a decision of October 20, 1967, awarded the Kidd funds to the Barrow Neurological Institute, Phoenix, Arizona.

After an appeal, the court's decision was overridden and the money was split between the American Society for Psychical Research (two-thirds share) and the Psychical Research Foundation (one-third share).

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Kilner, Walter J(ohn) (1847–1920)

British physician who first studied the phenomenon of the human **aura** and its changes in appearance during sickness and health. Kilner was born on May 23, 1847, at Bury St. Edmunds, Suffolk, England. He was educated at Bury St. Edmunds Grammar School and St. John's College, Cambridge University, and was a medical student at St. Thomas's Hospital, London. In June 1879 he took charge of electrotherapy at St. Thomas's Hospital. In 1883 he became a member of the Royal College of Physicians, then opened a private practice as a physician in Ladbroke Grove, London.

Kilner took a scientific interest in the aura, believed to be a kind of radiating luminous cloud surrounding individuals, usually perceived only by clairvoyants. Kilner's interest was inspired in part by the work of **Baron von Reichenbach**, who claimed to perceive auras around the poles of magnets and around human hands.

In 1908 Kilner said he believed that the human aura might be made visible if viewed through a suitable light filter. He experimented with dicyanin, a coal tar derivative, and after careful study reported his findings in his book *The Human Atmosphere* (1911). This book was the first to approach the study of the human aura as scientific fact instead of questionable psychic phenomenon. The revised edition of Kilner's book was published in 1920, and some medical men endorsed his findings, although the theories were very unconventional for his time. Kilner died later that year, on June 12.

After Kilner's death, his findings were endorsed by the experimenter Oscar Bagnall in his book *The Origin and Properties of the Human Aura* (1937). A special photographic technique has since been devised by which it is claimed that the aura can be reproduced.

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Kimmell, Susan C(randall) (1894–1975)

Public relations director who collaborated with **Stewart Edward White** on his channeled books. These include *Anchors to Windward* (1943), *The Stars Are Still There* (1946), *With Folded Wings* (1947), and *The Job of Living* (1948).

Born January 1, 1894, in Chicago, Crandall studied at the University of Minnesota (B.A., 1917). In 1924 she married Leslie Frederic Kimmell. From 1953 to 1962 she was director of public relations for the American Institute of Family Relations, Los Angeles. She died June 1975.

Kindred Spirit

Kindred Spirit, a **New Age** magazine founded in 1987, emerged in the 1990s as the United Kingdom's leading organ expressive of post-New Age spirituality. Subtitled "The UK's Leading Guide for Body Mind & Spirit," *Kindred Spirit* provides coverage of the broad range of occult and metaphysical topics including **parapsychology**, spiritual healing, ancient mysteries, **meditation**, **astrology**, and **Wicca**.

Each issue is built around a selection of feature articles that are drawn from the spectrum of reader interest. Those articles are set within a context of standard columns, the most important being the news, letters to the editor, astrology, and editorials. *Kindred Spirit* is one of a minority of post-New Age periodicals with a strong social consciousness and in both feature articles and editorial writings encourages readers to be socially engaged, especially related to environmentalism, animal protection, and identification with indigenous people.

Like most New Age periodicals, *Kindred Spirit* features a networking "Resources Directory" that serves the double purpose of informing the readers of all the various options available to them and providing the economic base to the magazine through the advertising revenue it generates. The New Age Movement was initially generated in the United Kingdom, and London remains one of its major centers of activity. The Resources Directory provides coverage of the many groups that hold meetings and classes, studies leading to professional careers, and various merchandise (books, music, art, meditation aids, etc.). *Kindred Spirit* is issued quarterly. It continues to be edited by its founders, Patricia Yates and Richard Beaumont. During the late 1990s it attained an international circulation throughout the English-speaking world. It is published at Foxhole, Dartington, Totnes, Devon TQ9 6EB, United Kingdom. Its website is at <http://www.kindredspirit.co.uk/>.

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King, Bruce (1897–1976)

A modern tycoon of **astrology** who used the pseudonym Zolar. Born in Chicago, King became an actor, stockbroker, and eventually part owner of a radio station in Los Angeles. The station had an astrologer named Kobar as general manager, and King was impressed with his financial success. In the same week that Kobar left the station to go to Hollywood, another astrologer demonstrated a dime-in-the-slot horoscope machine to King. The two men went into partnership in the Astrolograph Company, putting the machines in movie theaters.

King later conceived the idea of making horoscopes for chain stores and established a highly successful business. It was then that he took the pseudonym Zolar, derived from the word *zodiac* with echoes of "Kobar." He later sold approximately 100 million horoscopes and published a variety of popular books on astrology and occultism.

King died January 16, 1976.

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- . *Sex and the Zodiac*. New York: Zolar Publishing, 1971.

King, Cecil (Harmsworth) (1901–1987)

British newspaper tycoon who was sympathetic to **Spiritualism** and sponsored **psychical research**. King was born on February 20, 1901, in London and was educated at Christ Church, Oxford University. In 1951 he became chair of Daily Mirror Newspapers, Ltd. (1951–63), and then chairman of International Publishing Corporation, which included the *Daily Mirror* and some two hundred other papers and magazines, (1963–68). Through the 1960s he was also chair of Reed Paper Group (1963–68), a director of the Bank of England (1965–68), and chair of the Newspaper Proprietors Association (1961–68).

In addition to his newspaper and journalistic activities, King also wrote several books on history and current events. His second wife was Dame Ruth Railton, whom he married in 1962. She was a **medium**, and King publicly acknowledged her psychic gift at a meeting of the Royal Institution on the subject of **ESP** in 1969.

In 1964 readers of King's newspaper, the *Daily Mirror*, were invited to take part in a **telepathy** experiment. King donated a substantial sum of money to finance telepathy and **clairvoyance** experiments by three Oxford graduates who formed the Psycho-Physical Research Unit. He also provided funds for the **Society for Psychical Research**, London, which he and Dame Ruth joined in 1968. In 1970 he endorsed the phenomena of the musical medium **Rosemary Brown**.

In a speech at a *Psychic News* function in 1973, King stated: "It has seemed to me for many years that the only way out of the materialism of our society and our contempt for spiritual values will come from knowledge and wisdom in the general area covered by *Psychic News*. If we are to have a revival of religion—and this must come some day—it would seem that the work of Spiritualists may lead the way into realms of discovery ignored by ecclesiastical officialdom of today."

King was a guest of honor at a *Psychic News* dinner and dance in 1973, when he paid tribute to his wife's psychic gifts: "Her presence by my side is a constant reminder that there is more in heaven and Earth than atheists, skeptics, and some scientists suppose." King was not a Spiritualist and had never attended a **séance** but accepted the psychic gifts of his wife.

King had great affection for Ireland and the Irish people, and in 1974 he and his wife retired to Dublin. He died at his home in Dublin on April 17, 1987, at age 86. An obituary in the *Psychic News* (May 2, 1987) revealed that King had known the former editor, **Maurice Barbanell**, for some 40 years. King was quoted as saying, "We collaborated in our newspapers in reporting the psychic experiences of well-known mediums of the period, in particular **Estelle Roberts**."

King, Francis (Xavier) (1904– ?)

Contemporary British author who also wrote or edited a number of important historical studies on **magic** and occultism, especially as related to **Aleister Crowley** and the **OTO**

(Ordo Templi Orientis). King edited and published some of the secret ritual materials of the OTO and also made important contributions to such reference books as the *Encyclopedia of Mythology* and the *Encyclopedia of the Unexplained*. With Israel Regardie, King revived the Hermetic Order of the Golden Dawn, originally founded in the late 1800s.

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- Shaw, Eva. *Divining the Future: Prognostication from Astrology to Zoomancy*. New York: Facts on File, 1995.

King, George (1919–1997)

George King, a prominent flying saucer **contactee** of the 1950s and founder of the Aetherius Society, was born in Shropshire, England, on January 23, 1919. He was raised in the Church of England but was attracted to the study of psychic phenomena and **Spiritualism** as a young man. He was able to demonstrate his own psychic abilities and also launched into the practice of **yoga**. As he matured, he found himself most interested in spiritual healing. Then in May of 1954 he heard a voice speak to him, "Prepare yourself! You are to become the voice of the Interplanetary Parliament."

King claimed to have come into telepathic contact with an extraterrestrial entity named Master Aetherius, who in 1955 named him the primary terrestrial mental channel. Out of his regular contacts (by what is currently termed "channeling") with Masters Aetherius and the Master Jesus, he founded the Aetherius Society. He also began a magazine, *Cosmic Voice*. He maintained regular contact with the **Great White Brotherhood**, the group of evolved beings charged with guiding Earth's evolution. King came to understand that the Earth was in the midst of a cosmic war between a set of "black magicians" seeking to enslave humanity and the brotherhood who opposed them. He and the members of the society participated in this battle by channeling spiritual energy to particular purposes.

Through the next two decades, King channeled more than 600 transmissions from the masters of the Great White Brotherhood, including a 1958 book from the Master Jesus, believed to be a Venusian. *The Twelve Blessings* is thought of as a continuation of the Sermon on the Mount. He also began Operation Starlight, which took him around the world to 18 mountainous locations. At each site he was directed to charge the mountain with spiritual power that could then be accessed by anyone visiting the site. Operation Starlight lasted for three years.

On the heels of Operation Starlight, King concentrated on methods of involving members in the cosmic war. A student of **radionics**, he created several radionic devices, which are believed to be especially efficient in receiving, storing, and transmitting spiritual and cosmic energy. The use of these devices, which have been improved steadily over the years, is ongoing, but at particular times during King's life, he directed members

to concentrate on particular targets. These efforts, termed missions, were designed to win a particular battle in the cosmic war. Operation Bluewater, for example, was directed to the healing of the Earth along the California coast and is seen as having prevented a major West Coast earthquake. Operation Prayer Tower, inaugurated in 1973, established a system for directing prayer energy to any place on Earth where a natural catastrophe had occurred.

In the 1980s, King accepted consecration as a bishop from Richard Earl Quinn of the Independent Liberal Catholic Church, a theosophically oriented jurisdiction, and was from that time considered the archbishop of the Aetherius churches. He also received a number of titles from various chivalric organizations. The aging archbishop led the society until his death on July 12, 1997.

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King, Godfré Ray

Pseudonym of **Guy W. Ballard** (1878–1939), founder and leader of the **I Am Movement**. Under the name Godfré Ray King, Ballard wrote *Unveiled Mysteries* (1934), in which he reported meeting an ascended master, **Saint Germain**, who imparted the teachings of the I Am Movement. Ballard claimed that, “Each copy of this book carries with it the mighty Presence of the ascended Host, their radiation and sustaining power. The Masters have become a blazing outpouring of Light into which no discordant thought or feeling can enter.”

King, Jani (1940?–)

Jani King, the channel for an entity named P'taah, was born in **New Zealand** in the 1940s and grew up in a rural area near Putaruru. After finishing high school she took a number of jobs that allowed her to travel. Then in 1989, in **Australia**, she went to hear a psychic channel named Azena Ramanda, who channeled an entity named St. Germain. Her conversation with St. Germain allowed her to integrate several unusual experiences from her early life in perspective. About this same time, she also read a new book to which she had been drawn, **Whitley Stieber's Communion**.

In 1961 she had had an encounter with a beautiful being in a brilliant glowing body. In the years since she had experienced a number of UFO sightings and telepathic contact with whales and dolphins. St. Germain confirmed that King had been abducted in 1947, taken aboard a spacecraft, and given a medical examination. The being she had seen in 1961 was an extraterrestrial. King came to know this person as a resident of the constellation known as the **Pleiades**.

Within a short time, P'taah, the Pleiadian who had been in touch with her through the years, began to speak through her and in 1989 she made her first appearances as a channel. In the fall of 1991, in North Queensland, Australia, a group of people gathered weekly for a set of **channeling** sessions with P'taah in which he laid out his basic teachings and answered a spectrum of questions from those in attendance. These became the basis of an initial book, *An Act of Faith* (1991).

P'taah suggested that extraterrestrials, star people, had been coming to Earth for many centuries and their visits had been remembered in Earth's mythology. The star people were humanoid, but differed from Earth people in that they remem-

bered their divine nature. Earth people had forgotten who they were. They had come to believe that they lived but one short life on Earth when in fact they had reincarnated many times. He also spoke of coming changes described as the flowering of the Goddess energy on Earth.

Through the 1990s, King emerged as one of Australia's most prominent post-New Age channels. She regularly channels P'taah for both individuals and groups, travels widely in North America and Europe, and leads retreats in Australia. Recent channeled messages regularly appear in **Sedona: Journal of Emergence** (in the United States) and **Elohim** (in Australia). Her Internet presence can be found at <http://www.ptaah.com/>.

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“King, John”

One of the most romantic and frequently claimed spirit entities, manifesting at many Spiritualist séances of different mediums over many decades. He claimed that he had been Henry Owen Morgan, the famous buccaneer who was knighted by Charles II and appointed governor of Jamaica. “**Katie King**,” **Florence Cook's** control, claimed to be John King's daughter. John King first manifested with the **Davenport brothers** in 1850, his first **materialization** following the flash of a pistol fired by Ira Davenport in the dark. He remained as spirit manager with the Davenports throughout their career, and in **typology** and **direct voice** he gave them sound advice during difficult times.

While faithfully serving the Davenport brothers, King took charge of the séances in the loghouse of **Jonathan Koons** in the wilds of Ohio. As the head of a band of 160 spirits, King claimed descent from a race of men known as “Adam,” who had as leaders “the most ancient angels.” They signed their communications “King No. 1,” “No. 2,” and so forth, and sometimes “Servant and Scholar of God.” In his last incarnation King had strayed from the path of virtue and become a redoubtable pirate. He communicated in direct voice through a trumpet, his own invention, and through direct scripts. The tone of these writings was sanctimonious and upbraiding (e.g., “We know that our work will be rejected by many, and condemned as the production of their King Devil, whom they profess to repudiate, but do so constantly serve by crucifying truth and rejecting all that is contrary to their own narrow pride and vain imaginings.”).

The *Telegraph Papers* of 1856 published a psychometric reading of the writing of John King by a Mrs. Kellog and a Miss Jay of New York, to whom the paper was handed in a sealed envelope. Kellog became entranced and said:

“A person of great might and power appears before me—a power unknown. I cannot compare him to anyone on earth. He wields a mighty weapon. I can neither describe nor explain the influence that emanates from him. I can only compare it to one of whom we read in the Bible. It seems like unto one who ‘rules the world.’ It does not seem to have been done by any human being. It does not seem to me that a mortal could have been employed even as the instrument for this writing. This is beyond human effort.”

Jay gave a similar reading: “It must be a power so far exalted in the scale of development as to grasp the great laws that govern all material combinations. He does not seem to be of the Earth, but to belong to another race of beings, whose spiritual growth has continued for ages.”

In the early years of British **Spiritualism** it was the aspiration of many mediums to secure the influence of John King. **Mary Marshall** was the first, **Agnes Guppy-Volckman**, **Geor-**

gina Houghton, Mrs. A. H. Firman, Charles Williams, William Eglinton, and Cecil Husk followed. In the United States he was claimed by Mr. and Mrs. Nelson Holmes and Helena Petrovna Blavatsky during her early career as a Spiritualist. V. S. Solovyoff, in his book *A Modern Priestess of Isis* (1895), suggested that Blavatsky's Mahatma Koot Hoomi was John King transformed by Eastern garb.

On March 20, 1873, in a daylight séance conducted by Charles Williams, John King manifested so successfully that a sketch was made of him by an artist. A week later he appeared again in solid and material form. He was usually seen in the light of a peculiar lamp that he carried and that illuminated his face and sometimes the room. In Paris on May 14, 1874, a young man tried to seize him. John King eluded his grasp and left a piece of drapery behind. The medium was found entranced. He was searched, but no paraphernalia for deception was discovered.

In time John King took charge of the physical phenomena of Etta Wriedt in London. He greeted the sitters of Williams's and Cecil Husk's circle by their names. W. T. Stead once found a mislaid manuscript through communication in automatic writing from John King. “Feda,” the control of Gladys Osborne Leonard, informed H. Dennis Bradley during a séance of his own that John King often helped with the voices and that the volume of King's voice was enormous.

Of all the public activities of John King, his association with Eusapia Palladino was the most remarkable. He said in many messages that Palladino was his reincarnated daughter. A curious story of his appearance in strong light is told by Chevalier Francesco Graus, an Italian engineer, in a letter to Vincent Cavalli. The letter was published in *Luce e Ombra* in April 1907. At the time of the narrative, Palladino worried herself ill over the theft of her jewels. She was so affected by the reproaches of the police inspector that she fainted. The table began to move and rapped out, “Save my daughter, she is mad.” Graus later wrote of the incident:

“A minute later in full light, a phenomenon occurred which I shall never forget. On my left, in the space separating me from Mme. Palladino, appeared the form of an old man, tall, rather thin, with an abundant beard who, without speaking, laid the full palm of his right hand on my head, which he squeezed between his fingers as if to draw from it some vital fluid, and when he saw fit he raised his hand and spread over Eusapia's head the fluid he had withdrawn from my brain. He repeated this operation three times in succession, then the figure dissolved. Mme. Palladino immediately returned to her normal state. I remained for three consecutive days in such a condition of cerebral prostration, on account of the fluid that had been drawn from me, that I could not carry on the smallest intellectual work.”

King and Morgan

The identification of John King with Henry Owen Morgan, the pirate, was investigated by Sir Arthur Conan Doyle, who had in his possession a contemporary picture of the buccaneer king. It bore no resemblance to the tall, swarthy man with a noble head and full black beard who presented himself in materialized form. But Doyle stated that a daughter of a recent governor of Jamaica was confronted in a séance in London by John King, who said to her, “You have brought back from Jamaica something which was mine.” She asked, “What was it?” He answered, “My will.” It was a fact. Her father had returned with the document.

Through Etta Wriedt at Julia's Bureau in London, John King gave many particulars in regard to his corporeal life in Jamaica and made beautiful bugle calls through the trumpet, saying that was how he used to call his men together in the old buccaneering days, one terrific blast being his signal to fight.

In February 1930 John King manifested in Glen Hamilton's circle in Winnipeg, Canada, and carried on a dialogue with “Walter,” who controlled another medium, feigning that they

were aboard a pirate ship among a crew of ruffians. This play-acting had a psychological purpose—the recovery of past memories and the imagining of a sailing ship that was afterward built out of ectoplasm.

The continued manifestation of John King with different mediums over a period of some 80 years raises a number of interesting questions. If the manifestations were genuine, why should a relatively unimportant individual dominate séance phenomena? Why should such a personality exist virtually unchanged for nearly a century? Was there so little progress in the spirit world? Or did the interest of mediums in a well-defined personality bring about conscious or unconscious fraud? Or was John King perhaps a fictitious personality like “Philip,” the experimental “ghost” created by members of the Toronto Society for Psychical Research?

Sources:

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“King, Katie”

The famous spirit control of Florence Cook. Katie claimed to be the daughter of the equally famous spirit entity “John King,” but there is even less proof of her identity than of her father's.

Katie began to manifest in the Cook house when Florence was a girl of 15. She was seen almost daily, the first time in April 1872, showing a deathlike face between the séance curtains. Later her materializations became more perfect, but it was only after a year of experimental work that she could walk out of the cabinet and show herself in full view to the sitters.

She became a nearly permanent inhabitant of the Cook household, walked about the house, appeared at unexpected moments, and allegedly went to bed with the medium, much to Cook's annoyance. When Florence Cook married, complications arose. According to Florence Marryat, Captain Corner felt at first as if he had married two women and was not quite sure which one was his wife.

According to all accounts Katie was a beautiful girl. In his famous investigations of psychic phenomena, Sir William Crookes had 40 flashlight photographs of Katie. In most of them she noticeably resembled Cook, but Crookes had no doubt of her independent identity. He wrote:

“Photography was inadequate to depict the perfect beauty of Katie's face, as words are powerless to describe her charm of manner. Photography may, indeed, give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them by recounting anecdotes of her adventures in India?”

Katie claimed that her name during her earthly existence was Annie Owen Morgan. She said she was about 12 years old when Charles I was beheaded. She married, had two children, and committed many crimes, murdering men with her own hands. She died quite young, at age 22 or 23. Katie said her attachment to Florence Cook served the purpose of convincing the world of the truth of Spiritualism. This work was given her on the other side as a service to expiate her earthly sins, she claimed. On her farewell appearance, after three years of constant manifestations, she declared that her years of suffering were now over; she would ascend to a higher sphere from which she could only correspond with her medium through automat-

ic writing at long intervals, although Cook would be able to see her clairvoyantly.

In her early manifestations in the séances of the **Davenport brothers**, Katie King was apparently far less spiritual than at the time of the Crookes records. Robert Cooper, describing a **direct voice** consultation of the spirits by the Davenports, wrote:

“The next minute a shrill female voice was heard immediately in front of us. It was like that of a person of the lower walks of life and talked away, like many persons do, for the mere sake of talking. It was intimated that it was ‘Kate’ who was speaking. There was a great attempt on her part at being witty, but according to my ideas on such matters, most of what was said would come under the category of small—very small—wit.”

In another passage he wrote:

“Unlike John, Kate will talk any length of time, as long in fact as she can find anything to talk about, even if it be the most frivolous nonsense; but I must do her the justice to say that she talks sensibly enough at times, and I have heard great wisdom in her utterances, and satisfactory answers given to profound philosophical questions.”

The “Katie” who assisted “John King” in the séances of **Frank Herne** and **Charles Williams** was apparently not identifiable with Katie King, since the former—after the materialization of a black hand—was described as a descendant of an African. Her voice was like a whisper, but perfectly distinct. The transportation of **Agnes Guppy-Volckman** to Williams’s room was put down to her achievement.

A rather dubious Katie King manifested through the mediumship of **Mr. and Mrs. Nelson Holmes**, of Philadelphia. Henry T. Child and **Robert Dale Owen** stated that they saw her materialize on May 12, 1874. Owen said he believed that she was identical to Cook’s control, though her features differed from those in the photograph of the London Katie. The nose was straight, not aquiline, and the expression was more intellectual. Crookes, when he saw a photograph of the Philadelphia Katie, did not hesitate to declare her a **fraud**.

To justify her appearance in the United States, the Philadelphia Katie King declared, “Some of my English friends misinterpreted my parting words. I took final leave not of your Earth, but of dear Florrie Cook, because my continuance with her would have injured her health.” This was a rather limp explanation that did not fit the fact that Cook, under the control of another spirit, “Marie,” continued her materialization séances without injury to her health. On November 2, 1874, Owen reaffirmed his belief in the genuineness of the Katie King phenomena, but only a month later withdrew his assurances in the face of convincing evidence that he had been the victim of fraud. Child made a similar statement.

In October 1930 Katie King unexpectedly manifested in the circle of **Glen Hamilton** in Winnipeg, Canada. Photographs were taken. According to Hamilton,

“Obviously it was wholly impossible to say whether or not this Mary M.-Mercedes-Katie King is the same being as the entity appearing in the experiments of Crookes and others. We have the word of the controls in this case that it is so and we have seen how, so far, these controls have repeatedly established the fact that they know whereof they speak. . . . While there are, I may say, some points of similarity to be traced between Katie as photographed by Crookes and Katie as photographed in the Winnipeg experiments, both faces for instance being rather long in formation, the eyes in both being large and luminous, the angle of the jaw in both being rather pronounced, the later Katie is so much younger in appearance, her beauty so much more apparent that it is evident that we cannot use the earlier record of her presence in any way as conclusive proof that there is any connection between the two.”

Meanwhile, serious doubts have been cast upon the Katie King phenomena of Florence Cook. In his book *The Spiritualists* (1962), **Trevor H. Hall** presents persuasive evidence that Crookes may have used the Katie King séances as a cover for

an illicit love affair with Cook. More recently, Ray Stemman reported that Katie King materialized in Rome in July 1974 with the medium Fulvio Rendhell.

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King, Robert (1869– ?)

British professional clairvoyant and lecturer in occult science. He sat for **Sir William Crookes**, with whom he was acquainted, worked with Theosophist **A. P. Sinnett**, with whom he served on the *Daily Mail* committee for the investigation of **psychic photography** in 1908, and served as chief psychic of **Julia’s Bureau** from 1909 to 1913. King toured Europe as a lecturer. His particular psychic faculty was diagnosing cases in which emotions were related to physical disease. He prepared himself for the profession by studying biology, physiology, and chemistry. King was not a trance medium and reflected spirit messages in a perfectly still but fully conscious state.

King Robert of Sicily

English romance of unknown authorship, written during the fourteenth century. It tells the story of King Robert of Sicily, who was beguiled by pride into sneering at a priest saying mass. An angel is sent by God to punish him, and transforms the king into the likeness of his own fool, sent out to lie with the dogs. King Robert is allowed to resume his proper shape after a long and ignominious penance. The theme is an ancient one, with parallels in early Buddhist and Hindu tales. It was revived by the poet Longfellow in one of his *Tales of a Wayside Inn*.

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King’s Evil

For centuries, the kings of England and France were credited with the ability to cure scrofula by touching the sufferer with their fingers, a **healing by touch** ritual known as “touching for the king’s evil.” Many thousands of subjects regularly assembled for this royal touch, and some English kings were credited with hundreds of cures. The custom seems to have arisen during the reign of Edward the Confessor as a result of a young woman’s dream. It was discontinued in England during the Hanoverian period, when it was considered a papal gift.

Kingsford, Anna Bonus (1846–1888)

Founder of Esoteric Christianity, which combined insights from **Gnosticism**, the Sufis, and proponents of spiritual **alchemy**. She was born Anna Bonus at Stratford, Essex, England, September 16, 1846. Even as a child, she displayed unusual psychic gifts and claimed kinship with **fairies**, who were said to visit her during sleep. She told fortunes at school and seems to have been something of a seeress.

After her marriage in 1867 to the Reverend Algernon G. Kingsford, an Anglican clergyman, she edited a ladies’ journal and conducted a feminist campaign with special emphasis on womanly attributes. She considered masculinity in women degrading. In 1870 she became a Roman Catholic, and ten years later took her medical degree in Paris.

About this time she discovered in **Edward Maitland** a “twin soul” for her mystical mission. Although platonic, their association resulted in some mischievous gossip. In fact the Maitland and Kingsford families were related by marriage. In 1883, Kingsford became president of the Theosophical Society, and in 1884 Kingsford and Maitland founded the **Hermetic Society** in Britain for the study of mystical Christianity. While they were innovators in the field of mystical Christianity, their society was largely ineffectual. However, many of their inspired teachings were eventually included in the broad conspectus of Theosophy. Kingsford and Maitland placed a strong emphasis on vegetarianism and opposed experimentation on animals.

It was Kingsford who introduced the magician **S. L. MacGregor Mathers** to **Helena Petrovna Blavatsky**. Mathers sympathized with the campaign against vivisection, although his occult interests were wider than those of the **Theosophical Society**. He eventually became a leading figure in the Hermetic Order of the **Golden Dawn**.

Sources:

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Kinocetus

A fabled precious stone said to be effective for casting out devils.

Kirby, Bernard C(romwell) (1907–1991)

Professor of sociology who conducted investigations in parapsychology. Kirby was born on October 9, 1907, in Indianapolis, Indiana. He attended Denison University, Granville, Ohio (B.A., 1929), and held various government positions through the 1930s and 1940s. In 1946 he became an instructor at Farragut (Idaho) College and Technical Institute (1946–48). He moved to Seattle to work on his master's degree at the University of Washington (M.A., 1950). While completing his Ph.D. (1953) he worked as an instructor at the University of Washington. In 1954 he joined the sociology and anthropology faculty at San Diego State College, California. Kirby investigated the linkage effect in clairvoyance and conducted experiments in telepathy.

Kirby died on June 1, 1991.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Kirkwood, Annie (1937–)

Annie Kirkwood, a contemporary channel, was born Annie Marie DeLeon in 1937 in Fort Worth, Texas. As a young woman, she married and had three children, all sons. In 1965 she became a licensed vocational nurse. In 1985 she married Byron Ray Kirkwood (1946–), an electrical engineer, like her, the parent of children from a previous marriage. He is the president of CompuRep, a company that represents businesses in the computer/networking field.

During the 1980s, Annie Kirkwood began to read **New Age** literature and was especially impressed with the writings of **Ruth Montgomery**. She also became concerned with the coming changes predicted for the planet and how she might act so that her family might get through them in the best way. At a bookstore, her attention was caught by a volume, *The God-Mind Connection* by Jean Foster, in which Foster's contact with some noncorporeal entities known as the “Brotherhood” are described as well as instructions on **channeling**.

Kirkwood began her own attempts to communicate with the Brotherhood through a process she called cosmic dictation, generally referred to as **automatic writing**. After some initial difficulties, she made contact with the Brotherhood and came to identify them with the biblical Holy Spirit, whom Jesus left when He returned to heaven as counselors for believers. The various entities in the Brotherhood do not use any personal identities they once might have had. Early in her messages, the Brotherhood instructed her to gather her family together, teach them to pray and meditate, and begin weekly family meetings. Each week she received material for these gatherings. The family members were invited to discuss problems and ask questions aimed at assisting all to get through the times ahead.

Shortly after she established contact, an entity who identified herself as Mary the Mother of Jesus came through with a message for the world that she wished to communicate through Kirkwood. Over a four-year period (1987–1991), Kirkwood received brief daily messages from Mary (in addition to the ones from the Brotherhood) that she later compiled into a book, *Mary's Message to the World*. That book, published in 1992, became a post-New Age bestseller. Two years later she compiled the material from the Brotherhood as *Messages to Our Family from the Brotherhood, Mary and Jesus*, as a manual for development. The teachings consist of a metaphysical and mystical approach to Christianity not unlike that offered by the **Unity School of Christianity** or **A Course in Miracles**.

In the wake of the success of her first book, Kirkwood and her husband began B&A Products, a company to distribute spiritual books and products for emergency preparedness. Meanwhile, she continues to receive messages from the Brotherhood.

Sources:

Kirkwood, Annie. *Mary's Message to the World*. Nevada City, Calif.: Blue Dolphin Publishing, 1992.

———, and Byron Kirkwood. *Messages to Our Family from the Brotherhood, Mary and Jesus*. Nevada City, Calif.: Blue Dolphin Publishing, 1994.

Kirlian Aura

Although the human **aura** has long been considered a psychic phenomenon visible only to gifted sensitives, some scientists have maintained that the aura is an objective reality and that such a radiation around human beings varies in different states of the individual's health. During the nineteenth century **Karl von Reichenbach** spent many years attempting to verify the existence of the aura, although he was ridiculed by many of his colleagues. In Britain the physician **Walter J. Kilner** (1847–1920), who knew of Reichenbach's experiments, devised a method of making the aura visible through spectacle screens or goggles impregnated with the chemical dicyanin. His work was developed further by other experimenters, notably **Oscar Bagnall**.

Then in 1958 Semyon Davidovich and his wife, Valentina Khrisanova Kirlian, two Soviet scientists, described electrophotography, a photographic technique of converting the nonelectrical properties of an object into electrical properties recorded on photographic film. They spent some 13 years in painstaking research. Eventually their work was endorsed by Soviet authorities and a new laboratory was provided for them in Krasnodar

in the Kuban region of Southern Russia. Their technique of photographing what has become generally known as the “Kirlian aura” became well known in the West during the 1970s.

The method was a modern development of a technique known as early as the 1890s but not formerly applied to the human aura. In 1898 a Russian engineer and electrical researcher named Yakov Narkevich-Todko had demonstrated “electrographic photos” by using high-voltage spark discharges. The modern development by the Kirlians was influenced by study of **acupuncture** after Viktor Adamenko, a Soviet physicist, demonstrated the “tobiscope,” a device to detect the acupuncture points of the human body. Various Kirlian photography devices were marketed in the United States and Europe to record biological fields around human beings, animals, and even plants. One such device available in Europe was known as a “Verograph.”

Intense examination of the paranormal claims for Kirlian photography has shown that most of the early effects reported can be attributed to lack of proper controls in the laboratory. During the 1980s, reports of Kirlian effects all but disappeared.

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Moss, Thelma. *The Body Electric: A Personal Journey into the Mysteries of Parapsychological Research, Bioenergy, and Kirlian Photography*. London: Granada, 1981.

Kischuph

In the **Kabala**, the higher magical influence. It was divided into two branches, an elementary and a spiritual, and included exorcism. Sometimes Kischuph exhibited a striking resemblance to the **witchcraft** of medieval times. Sorcerers were said to change themselves into animals and travel long distances in a very short time. They might also induce pain, disease, and death in men and animals.

Further allied to witches were the “women who make a contract with the Schedim, and meet them at certain times, dance with them, and visit these spirits who appear to them in the shape of goats.” In many countries such women were killed. This form of Kischuph is true sorcery. The other form, material Kischuph, consists of disturbing influences on the natural elements produced by exciting false “rapports” in various substances.

Kiss, Bewitchment by a

Florence Newton, a notorious Irish witch of the seventeenth century, was on several occasions accused of bewitching people by means of a kiss. The first was a maid who refused alms to her. About a week later the witch kissed her violently, from which time the servant suffered from fits and was transported from

place to place, first being carried mysteriously to the top of the house, then being placed between two feather beds, and so on. The witch was also said to have caused the death of David Jones, who stood sentinel over her in prison, by kissing his hand, and by the same means brought about the death of the children of three aldermen of Youghall, county Cork. Newton was tried at Cork Assizes in 1661.

Sources:

Seymour, St. John. *Irish Witchcraft and Demonology*. 1913. Reprint, New York: Causeway Books, 1973.

Kitson, Alfred (1855–1934)

British pioneer of teaching **Spiritualism** to children through the lyceum system first founded in the United States by **Andrew Jackson Davis** around 1863. Kitson, son of a Yorkshire coal miner, was a veteran of the Spiritualist movement at a time when it was violently opposed in Britain. In 1876 he organized evening classes for children on the lyceum system as a wing of the newly formed Spiritualist Society in Yorkshire. Kitson campaigned vigorously for the lyceum movement and became known as “the Father of British Lyceums.” He collaborated with Harry A. Kersey on the *English Lyceum Manual*, first published in 1887.

Kersey and Kitson were also largely instrumental in bringing into existence the Spiritualists’ Lyceum Union in 1890. The Union started a monthly *Spiritualists’ Lyceum Magazine*, first published in Oldham in January 1890. When this magazine ceased publication in November 1890 it was replaced by the **Lyceum Banner**, edited by **J. J. Morse** from Liverpool until 1902, when Kitson became editor. In 1894 the union changed its name to the **British Spiritualists’ Lyceum Union**. The lyceum movement prospered for many years, but Kitson resigned from secretaryship of the union in 1919 because of ill health.

Kiyota, Masuaki (1962–)

Remarkable young Japanese psychic born April 30, 1962 who appears to have extraordinary talents in **metal bending** and nengraphy (**psychic photography**). Kiyota rivals famed psychics **Uri Geller** and **Matthew Manning** in his unusual demonstrations. Kiyota was elaborately tested and filmed in the 1970s while producing his phenomena. In addition to an appearance on a Nippon Television program, Kiyota was also featured on the American program “Exploring the Unknown” (narrated by Burt Lancaster), presented on NBC October 30, 1977. Later in the decade, he was investigated by **Walter Uphoff** and his wife Mary Jo, who visited him in Japan.

Kiyota’s reputation as a paranormal metal bender suffered considerably with his own admission that he had cheated on two occasions. In the course of a television demonstration in Tokyo on February 3, 1984, Kiyota was challenged by observers who accused him of cheating during the metal bending. Kiyota admitted that he had assisted his claimed psychic efforts by physical exertion with his hands. A month later, in the course of an interview on April 27, 1984, with a Mr. Kasahara and Soji Otani, Kiyota further admitted to cheating on one earlier occasion during a “metal-bending party” in 1983. Kiyota stated that he had used normal muscular effort to produce metal distortions. These admissions have cast doubt over other performances by Kiyota. It is possible that the great publicity given to his claimed metal bending abilities put him under pressure to supplement paranormal ability with **fraud**, as has been often claimed in the case of earlier psychics and Spiritualist mediums.

For a thoughtful discussion on the subject of Kiyota’s cheating and its implications, see the correspondence from Ian Stevenson, Emily Williams Cook, Carolee A. Werner, Michael Dennis, H. H. J. Keil, and Peter Phillips, with an additional

communication from Jules Eisenbud, in the *Journal* of the American Society for Psychical Research (vol. 79, no. 2, April 1985). (See also **Japan**)

Sources:

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Eisenbud, Jules. "Some Investigations of Claims of PK Effects on Metal: The Denver Experiments." *Journal of the American Society for Psychical Research* 76 (1982).

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Klarer, Elizabeth (1910–1994)

Elizabeth Klarer was the most prominent flying saucer **con-tactee** of the 1950s from South Africa. She was born in 1910 in Mooi River, Natal, South Africa and rose out of obscurity in 1956 following an encounter with a spaceship reputedly from Alpha Centauri, of which she took a picture. She was received enthusiastically among South African UFO buffs who provided her with a platform to recount her encounters.

As Klarer's story unfolded, she claimed to have had an initial UFO sighting in 1917 and again in 1937. Finally, in 1954, while at her farm in Natal where she was born, she saw a saucer again. This time it flew close enough that she could see one of its occupants. Then on April 6, 1956, she was again at her farm in Natal when a saucer landed and she was taken aboard. The fair-haired and handsome person she had seen before introduced himself as Akon. The saucer took her to a large mothership, where she was shown pictures of Meton, Akon's home planet. She was given food, a vegetarian meal, and introduced to their culture. Two months later she saw the saucer again and took a picture of it as it flew above her farm.

She told this story at UFO gatherings in South Africa, and over the years reported additional contacts. The most important event in these later encounters was her developing romantic attachment to Akon, with whom she had a son. She claimed that at one point she stayed for four months on Meton and completed her pregnancy there. Her son could not live on Earth, but occasionally visited her. All of these events were discussed in her 1980 book, *Beyond the Light Barrier*. Although warmly received in South Africa, her story was not believed by North American and European UFO researchers. Except for the picture, weak evidence indeed, there was nothing to collaborate her story. She persisted in her claims, however, until her death in February of 1994.

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Klarer, Elizabeth. *Beyond the Light Barrier*. Cape Town, South Africa: Howard Timmins, 1980.

Klinckowstroem, Graf Carl von (1884–1969)

German research scientist who wrote about water divining and other parapsychological subjects. He was born on August 26, 1884, at Potsdam, Germany. Klinckowstroem attended the University of Munich, where he studied physics, philosophy, psychology, and history. He was a corresponding member of the **Society for Psychical Research**, London, from 1928 on and an honorary member of Deutscher Erfinder-Verband, Nuremberg. As an amateur conjuring magician he was critical of many claims of psychical phenomena. He was particularly skeptical of **astrology** and **witchcraft**, but was also critical of parapsychology. He gathered data on fraudulent mediums and attacked flaws in the research of **Baron Schrenk-Notzing**.

Klinckowstroem published several books on science, such as the 1959 volume *Geschichte der Technik* (History of Technology) and a variety of books on paranormal subjects.

He died August 29, 1969.

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Klinschor (or Klingsor)

According to tales of **King Arthur**, he was lord of the magic castle wherein Arthur's mother was kept. Klinschor was a nephew of Virgilius of Naples and was overcome by Sir Gawain. He is alluded to in the *Parsival* of Wolfram von Eschenbach.

Klokochovo

Klokochovo is a small village in present-day Slovakia known for its weeping icon. The town is traditionally a home to Carpatho-Rusyns, Eastern Rite Roman Catholics who at one point had converted from Eastern Orthodoxy. While Roman in belief, they retained their Eastern liturgy and practices, including the use of icons (specially prepared pictures) rather than statues as objects of veneration. In 1670, as conflict between Protestants and Catholics in the region was at a boiling point, and a Protestant army approached the village, residents fled to the parish church to seek the intervention of the Virgin on their behalf. As they were praying, the army entered the town and soldiers found their way to the church.

They were about to ransack the sanctuary when one of them noticed that the icon was weeping. He drove his bayonet into the icon. It continued to weep. He ripped it from the iconostasis (which separated the altar area from the rest of the sanctuary) and was about to destroy it when the villagers intervened. A person grabbed the icon and fled with it into the woods. The soldiers torched the church.

When peace returned to the area, the icon was placed in the town hall at Prjashev. However, the Countess Sophia Bathory, who ruled the region, became excited about the icon and had it transferred to her chapel at her castle at Mukachevo. The wealthy countess lavishly decorated the icon with jewels and drapes. It eventually became the possession of Countess Helen nee Zrinyi. In 1688, the area having come under the control of the Hungarians, the countess went into exile in Turkey and took the icon with her. It was returned to Mukachevo in 1703. However, in 1711 the Hungarians overran the castle and carried the icon (along with other valuables in the castle) to the Hapsburg family capital in Vienna. It was placed in the private chapel in the imperial palace.

The villagers requested the return of their icon. They were refused, but during the reign of Empress Maria Theresa, a copy was made, and in 1769 it was presented to the city of Prjashev. In 1907, the copy of the icon in Prjashev was presented to Bishop John Valyi, whose seat was in Prjashev. At this time, the village of Klokochovo requested its return to their parish church. The bishop refused, but he had a second copy made and pres-

ented it to the church in 1913. Subsequently, Klokochovo became a place of pilgrimage. Though interrupted when Slovakia came under Communist control, pilgrimages began again in 1989. In the meantime, the original icon had disappeared from the place in Vienna. Its present location is unknown.

Sources:

Weeping Icon of Klokochovo. <http://www.carpathorusyn.org/>. April 15, 2000.

Kloppenborg, Boaventura (1919–)

Professor of theology and Franciscan priest who studied **Spiritism** in Brazil. He was born on November 2, 1919, at Molbergen (Oldenburg), Germany, and studied at the Antonianum University, Rome (D.Th., 1950). Besides his books on **Spiritualism**, Kloppenburg wrote pamphlets on **Theosophy** and the **Rosicrucians** in Brazil.

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Kluski, Franek (1874– ?)

Pseudonym of a distinguished Polish poet and writer whose remarkable physical powers coexisted with psychic gifts. As a child of five or six he had presentiments, visions of distant events, and saw phantoms. He thought the phantoms natural and talked with them familiarly. In 1919 Kluski's psychic gifts were discovered when he attended a séance with Jan Guzyk. His talent annoyed him at first, but curiosity prevailed and he consented to experiments. Various phases of physical phenomena developed, culminating in **materialization**, during which, like **Elizabeth d'Esperance**, Kluski retained consciousness.

For scientific research he placed himself readily at the disposition of the Polish Society for Psychic Research and the **Institut Métapsychique** of Paris, where his first sittings took place in 1920 in the presence of **Charles Richet**, Count de Grammont, and **Gustav Geley**. The paraffin casts of materialized limbs made in these séances were considered among the best objective evidence of supernormal power ever produced.

Another curious feature of Kluski's materialization séances was the appearance of animal forms, which included squirrels, dogs, cats, a lion, and a buzzard. One of the most disturbing manifestations was a large primitive creature like a huge ape or a hairy man. The face was hairy, and the creature had long, strong arms and behaved roughly to the sitters, trying to lick their hands and faces. This materialization, which Geley named "Pithecanthropus," exuded a strong odor like "a wet dog." Geley considered Kluski a universal medium, a king among his contemporaries. He found the clairvoyance that was manifest in Kluski's **automatic writing** scripts almost terrifying.

The best account of Kluski's mediumship is the 1926 book (in Polish) by Col. Norbert Ocholowicz, *Wspomnienia Z, Seansow Z* (*Medium Frankiem Kluskim*).

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Geley, Gustav. *Clairvoyance and Materialisation*. London, 1927.

Kneale, Martha Hurst (1909–)

University fellow and tutor who wrote on psychical research. Born at Skipton, Yorkshire, England, Kneale studied at Somerville College, Oxford University (B.A., 1933). Following graduation she became a Graham Kenan fellow at the University of North Carolina (1933–34) and a graduate fellow at Bryn Mawr College, Pennsylvania (1934–36). She received her master's degree at Oxford University (1936). Kneale became a tutor in philosophy at Lady Margaret Hall, Oxford University. She had a keen interest in parapsychology and wrote papers on philosophical issues related to the discipline. She was a member of the **Society for Psychical Research**, London.

Sources:

Kneale, Martha Hurst. "Is Psychical Research Relevant to Philosophy?" *Proceedings, Aristotelian Society*. Supplementary volume 24 (1950).

———. "Time and Psychical Research." *Proceedings of Four Conferences of Parapsychological Studies* (1957).

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Knight, Gareth (1930–)

Gareth Knight, a contemporary ritual magician, was born in Colchester, England. As a young man he became interested in the occult and began studying with the **Fraternity of the Inner Light**, the organization founded by **Dion Fortune** (1890–1946) after her break with the **Hermetic Order of the Golden Dawn**. Over the next six years he worked his way through the curriculum and was initiated into the higher mysteries in 1959. He also worked as the fraternity's librarian. In 1962 he launched a periodical, *New Dimensions*, and began work on his first book, *A Practical Guide to Qabalistic Symbolism* (1965).

Through the mid-1960s he became dissatisfied with the Society of the Inner Light, now in the hands of Fortune's students, and he resigned. He relocated to Gloucestershire and along with another former fraternity member, **William E. Butler**, started a publishing house, Helios Books, and to launch a new course of study in magic, the Helios Course. Knight also became friends with a Christian priest whose reflections on Christianity highly influenced Knight's next book, *Experience of the Inner World* (1975).

In 1972, Butler and Knight went their separate ways. Under Butler's care, the Helios Course developed into the curriculum of the **Servants of the Inner Light**. In 1973 Knight founded a new esoteric school, informally known as the Gareth Knight Group, also based on the Society of the Inner Light, and began again to issue *New Dimensions*, which three years later transformed into *Quadrige*, a periodical primarily circulated among Knight's students. New students were trained through a correspondence course. After some years, as the core of the group began work at an increasingly advanced level, the teaching work was closed and it transformed into a working magical group now known as the Avalon Group.

Knight returned to teaching in 1987 with a tarot correspondence course, later published as a book, *The Magical World of the Tarot* (1996). In 1991 he accepted the invitation of the Society of the Inner Light to edit Dion Fortune's letters from the World War II era. He followed with work on a unique volume, *An Introduction to Ritual Magic* (1997). The volume consists of chapters written by Fortune (drawn from previously unpublished material) and an equal number of chapters written by Knight. He rejoined the Society of the Inner Light in 1998 and has been participating in its reorganization.

Knight has his own home page on the Internet, <http://www.angelfire.com/az/garethknight/>.

Sources:

Gareth Knight's Homepage. <http://www.angelfire.com/az/garethknight/>. April 25, 2000.

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———. *Magic and the Western Mind*. St. Paul: Llewellyn Publications, 1990.

———. *The Magical World of the Tarot*. York Beach, Maine: Samuel Weiser, 1996.

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Knight, JZ (1946–)

Channel of “**Ramtha**,” a 35,000-year-old warrior spirit from the lost continent of Atlantis, and head of Ramtha's School of Enlightenment. JZ Knight was born Judith Darlene Hampton on March 16, 1946, in Dexter, New Mexico. She grew up in poverty and was unable to go to college; after high school she married and became the mother of two children. The marriage ended when she became unwilling to continue to countenance her husband's alcoholism and infidelity. She became a businesswoman and her career led her eventually to Tacoma, Washington, and a second marriage. Along the way, a cryptic psychic reading told her that one day she would meet “the One.” She did not understand, for several years, but the words proved true when in 1977 she encountered Ramtha.

Ramtha appeared to her one Sunday afternoon in 1977. Shortly thereafter he began to speak through her and there was an immediate response from people who attended her initial sessions as a channel. After she became relatively comfortable as a channel, she began **channeling** Ramtha regularly in weekend “dialogues” held at various locations around the United States. Knight eventually took the dialogues to Canada, England, **Germany**, **Australia**, and **New Zealand**. In the 1980s she became the most successful of the channels that grew up around the **New Age** movement.

In 1987 she discontinued the dialogues and opened Ramtha's School of Enlightenment in Yelm, Washington, on land previously used as a ranch. Many of the students moved to northeast Washington and have gathered periodically in the years since for more systematic teaching by Ramtha, who continues to speak through Knight. Approximately three thousand students are connected with the school.

During the early years of the school, Knight went through a period of intense criticism from the media, largely caused by the obvious success and built around the criticisms of former followers of Ramtha's teachings. About that same time, Knight released her own autobiography. The negative publicity continued into the 1990s, in large part occasioned by the breakup of her marriage to Jeff Knight, who contested the terms of their divorce and charged that the guru used mind-control tricks. However, these issues have been largely decided in Knight's favor and the school has continued to grow and prosper.

Over the years of the dialogues, transcripts of Ramtha's talks were compiled and published, and several videotapes of dialogue sessions were released. While these cover some major themes in Ramtha's teachings, a more systematic presentation of Ramtha's basic philosophy and instruction on the spiritual disciplines is currently available only to students of the school.

Sources:

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Ramtha (The White Book). Edited by Steven Lee Weinberg, with Randall Weischedel, Sue Ann Fazio, and Carol Wright. Eastsound, Wash.: Sovereignty, 1986.

Ramtha's School of Enlightenment: The American Gnostic School. Yelm, Wash.: JZK, 1994.

Knight, Richard Payne (1751–1824)

Richard Payne Knight, an amateur archeologist and advocate of an esoteric Pagan philosophy as an alternative to orthodox Christianity, was the son of an Anglican clergyman from Herefordshire, England. His father retired relatively early in his life and married the daughter of a carpenter who had served as his housekeeper. A sickly child, young Richard was kept at home and thus received little formal education, though he was tutored by his father, and following his father's death in 1764, by a tutor hired by the family. He did not attend a university, but was able to travel extensively. As he entered adulthood he inherited a large sum from his grandfather, which provided him the necessary funds to pursue his various independent intellectual pursuits.

By the time of his third trip to Italy in 1777, Knight had rejected the Christianity of his father, which he had come to view as a degenerating force. He had also become interested in exploring a neglected aspect of the ancient world, the worship of Priapus, the Roman god of fertility, the signs of his cult having survived in a variety of images and statues. Sir William Hamilton, who at the time headed the British embassy in Naples, had begun research into the survivals of Priapus worship in the local traditions. Knight found himself in a circle of independent scholars who shared a dislike for Christianity and whose research had the additional agenda of challenging the uniqueness of Christianity.

During his travels Knight explored a variety of ancient ruins and found himself particularly drawn to the many representations of the male generative organ. The philosophy that emerged from his work was originally published in his 1786 book-length essay, “A Discourse on the Worship of Priapus and Its Connection with the Mystic Theology of the Ancients.” Five hundred copies were privately published. Knight suggested that the phallus was a symbol of the God of Nature who generated the universe in his threefold aspects as creator, destroyer, and renovator. God is both male and female. His passive and active sides manifest as divine essence (life force) and universal matter (substance). The widespread images of sexual intercourse found in ancient art and statuary symbolized the universal process of creation.

Knight also posited the previous existence of a universal theology that resembled eighteenth-century Deism. This worldview survives in a more-or-less degenerate form in various contemporary religions. He rejected these modern religious forms as they tended to lead to religious bigotry, a view that led him to become an outspoken advocate of religious liberty.

Knight never married. He spent much of his time with the large collection of classical artifacts he had assembled on his travels and which he left to the British Museum. In 1809 he turned the family estate over to his brother and moved into a modest cottage away from the main house. Unlike many of his contemporaries who also advocated allegiance to the God of Nature, Knight seemed actually to enjoy the solitary contemplation of nature and took daily walks through the countryside.

While Knight had little use for popular occultism or **astrology**, his sexually oriented philosophy would serve as a major source for twentieth-century ceremonial magic, especially the thelemic philosophy of **Aleister Crowley**.

Sources:

Godwin, Joscelyn. *The Theosophical Enlightenment*. Albany: State University of New York Press, 1995.

Knight, Richard Payne. *A Discourse on the Worship of Priapus and Its Connection with the Mystic Theology of the Ancients*. 1786. Reprint, Secacus, N.J.: University Books, 1974.

———. *On the Symbolical Language of Ancient Art and Mythology*. London: Black and Armstrong, 1836.

Knock

Irish village in county Mayo that was the scene of apparitions of the Virgin Mary similar to those that occurred at **Lourdes** in the nineteenth century. On the evening of August 21, 1879, shortly before dusk, three strange figures were observed by one or two parishioners of the village. The figures were standing motionless by the gable of the Roman Catholic church. At first this occasioned no surprise, since the parishioners assumed that the figures were statues ordered by the parish priest. As the evening advanced, however, the figures appeared to be surrounded by a strange light, and soon a small crowd of villagers assembled to observe the apparitions. The main figure was a woman clothed in white, wearing a golden crown. On each side of her was a man, one wearing a bishop's mitre, the other elderly and bearded.

Because it was raining at the time the crowd eventually dispersed. Some villagers went home to dry their clothes, others to assist an elderly woman who had collapsed on her way to church. The priest's housekeeper went to tell the priest about the apparitions, but he was not impressed and did not go to the church to see for himself. Later that night the apparitions disappeared.

The apparitions had been witnessed by nearly 30 people, and a few weeks later the archbishop of Tuam set up a commission to investigate the phenomenon and interview the witnesses. Fifteen villagers were interviewed, ranging from a boy of six to an old woman of 75. Their evidence was given in a frank, down-to-earth manner that carried absolute conviction, and their accounts never changed throughout their lives. Minor variations between accounts were no more significant than might be expected from a number of individual witnesses to a remarkable event.

A Marian shrine for pilgrimages was constructed at Knock with the permission of the Roman Catholic Church. In addition to the original Knock Shrine at the apparition church, there is now a large new Church of Our Lady, and, as at Lourdes, there are mass services for healing the sick. The shrine achieved worldwide recognition when Pope John Paul II visited Knock in September 1979. In the 1980s an ambitious project was begun—the construction of an airport at Knock.

The Knock airport was the brainchild of Monsignor James Horan, parish priest of Knock, and although the plan was at first ridiculed, he managed to secure initial financial support, which was later curtailed. Critics pointed out that there was no need for an airport at Knock, that it was on the edge of a bog in the middle of nowhere. In spite of such opposition Horan's tireless enthusiasm somehow culminated in completion of the airport, now regarded as the major miracle of Knock.

On Friday, October 25, 1985, the Knock airport was operational and three Aer Lingus planes landed there. They took off with nearly 500 people on an eight-day pilgrimage to Rome, where Horan was received at St. Peter's. The 72-year-old priest made a speech calling upon the Irish transport minister to grant full recognition to Knock and create a duty-free zone there in order to develop the airport to its full potential.

On Friday, August 1, 1986, Horan died at age 74, only two days after the first transatlantic flight touched down at the new Connaught Airport at Knock. It was also the golden jubilee year of Horan's ordination to the priesthood.

On July 9, before setting out on his final pilgrimage to Lourdes, Horan had signed the remaining contract for Connaught International Airport to install lighting on the runway.

In Lourdes he celebrated public Mass and remarked, "This is the happiest day of my life." With a convivial Irish group in

the hotel lounge he sang "Auld Lang Syne;" he died only a few hours later.

From time to time, skeptics have revived the theory—considered in great detail in 1879—that the apparitions at Knock were the work of a prankster projecting magic lantern slides. However, this theory is based solely on the fact that the images appeared static—as distinct from the reported living and moving images of the Virgin Mary seen at other locations—and there is no direct evidence to substantiate the slide projection theory.

Notable points from witnesses seem to negate the magic lantern theory. The apparitions were first seen in daylight, just before sunset, and continued after dark. It was raining, but this did not affect the apparitions. Various witnesses saw the apparitions from different angles of approach, and some would surely have observed a characteristic beam of light proceeding from a magic lantern, even assuming that it could project images in daylight as well as dusk and be unaffected by rain.

In 1880 a reporter for the London *Daily Telegraph* interviewed a policeman who said he saw only "a rosy sort of brightness, through which what seemed to be stars appeared. I saw no figures . . . but some women who were praying there, declared that they beheld the Blessed Virgin" he said. Asked whether he looked around to see where the brightness came from, the policeman replied, "I did, but everything was dark. There was no light anywhere, except on the gable."

The *Daily Telegraph* reporter also made a detailed investigation of all possible sources for a magic lantern projection, as other investigators had done earlier. His finding was as follows:

"The chapel stands in a rather extensive yard, which is bounded, opposite the table, and distant from it some 25 paces, by a dilapidated wall about four feet high. Beyond this is a large field and the open country. Within the yard, a little to the north of a line drawn from the north angle of the gable to the low wall, stands a schoolhouse, its gable directly facing towards the east. Obviously, therefore, if the appearances alleged to have been seen on the chapel wall were due to a magic lantern, the operator, supposing he could have focussed his picture at such a distance, must have taken post behind the low wall; or, if stationed in the school, must have thrown the image on the 'screen' at a very considered angle. The wall theory may be dismissed, because over its tumbled stones the first witness passed to get a nearer view, and the glare of the lantern would at once have been detected by the observant policeman. There remains the notion of a manipulator stationed in the schoolhouse. I gave my best attention to the windowless gable of that building, and could find no signs of hole or crack from chimney to foundation. Going inside among the children, to look at the wall from that point of view, the plaster appeared untouched, and the roof too much open to admit a man working between its apex and what there was of ceiling."

One of the witnesses, a Mrs. O'Connell, later recalled how two church commissioners took her statement in the schoolhouse and a fortnight later 20 more priests arrived, and carried out elaborate tests with magic lantern slides. "They wanted to make out," she said, "that the pictures were like the ones we saw, but they were no more like them and no one could make them like the apparitions."

The Catholic Church is normally skeptical of reported miracles and is prepared to endorse them only after most careful and extensive investigation. Moreover, in the case of Knock, the commission of inquiry had barely completed taking depositions from witnesses when further visions were reported. Amid scenes of great religious fervor, similar appearances on the same church gable were reported on February 9 and on March 25 and 26, 1880. The probability of a prankster being able to maintain a hoax over a period of several months, in the presence of investigators and newspaper reporters, seems low.

The magic lantern theory was again revived in a British television program, "Is There Anybody There?" produced by Karl Sabbagh and telecast on October 31, 1987. In this production

Nicholas Humphrey demonstrated how a passable magic lantern image could be projected from within the gable of a Cambridge church, using a right-angled shaving mirror. Humphrey suggested **fraud** by Archdeacon Cavanagh, one of the three commissioners. In support of the theory, a document from the State Papers in Dublin Castle was cited in which Cavanagh, parish priest of Knock, was reported by a spy as criticizing rebels and consequently endangering his prestige in the area by championing landlords and attacking local Fenians or Land League leaders. The idea that Cavanagh, widely respected in his parish, might resort to fraud was not well received.

Over the years, many remarkable miraculous cures have been reported in connection with Knock Shrine, including cures of three archbishops, and Knock has become known as "the Lourdes of Ireland."

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Walsh, Michael. *The Apparition at Knock: A Survey of Facts and Evidence*. Tuam, Ireland: St. Jarlath's College, 1959.

Webber, Muriel I. *Knock: Who Goes There?* London: Protestant Truth Society, 1980.

Knockers

Underground sprites of Cornish folklore in England who are said to inhabit tin mines. They resemble the friendly German **kobolds**, since they knock to indicate places underground where there is a rich vein of ore. (See also **Elementary Spirits**)

Knodt, William Charles (1936–)

Administrative employee, Illinois Bell Telephone Company. He conducted experiments in psychokinesis (influencing casting of dice) and correlation between physical pain and **ESP** in hospital patients.

Sources:

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Knorr von Rosenroth, Christian (1636–1689)

German alchemist and mystic who edited kabbalistic works under the title *Kabbala Denudata* (1677, 1684). This book includes three fragments from the book *Zohar* with extensive commentary, as well as treatises by Isaac Luria, founder of a kabbalistic sect in the sixteenth century, and the *Treatise on the Soul*, by Moses Cordovero. Rosenroth translated these Hebrew works into Latin and thus made them available to non-Jewish readers. An English translation of *Kabbala Denudata* was published by **S. L. MacGregor Mathers** in 1887. (See also **Kabala**)

Knowles, Elsie A(nna) G(race) (1908–)

German statistician who wrote and experimented in the field of parapsychology. She was born on July 14, 1908, in Ber-

lin, and studied at the University of Jena (Ph.D., 1932). In 1935 she moved to England and taught mathematics at various universities through the mid-1950s. Then in 1954 she became the manager of the statistics department at Ferodo Ltd. Associates, Institute of Physics, London.

Knowles had a longtime interest in psychical research and was a charter member of the **Parapsychological Association**. She conducted experiments in **psi** dexterity.

Sources:

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Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Knowles, Frederick W(ilfred) (1911–)

German physician and surgeon who wrote on psychic healing. Knowles was born on June 7, 1911, in Berlin. He studied at the Royal College of Surgeons, England (member 1950), and the Royal College of Physicians (licentiate 1950). His medical practice took him to Canada, India, New Guinea, Australia, and New Zealand as well as to England. He was a life member of the **Society for Psychical Research**, London, and a charter member of the **Parapsychological Association**.

Knowles's studies on psychic healing included Indian **yoga** techniques, **hypnosis**, and phenomena formerly known as **mesmerism**. In addition to his medical and anatomical papers, he published articles on paranormal healing.

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Kobolds

The sprites or **fairies** of German folklore. They are of two kinds. The first is a household sprite like the English brownie, helping with the housework if properly fed and treated, but mischievous, playing pranks on people. Kobolds are often given names, like "Chimmeken," "Heinze," or "Walther." The second type are underground sprites who haunt caves and mines and are often evil and malicious. The metallurgist George Landmann describes these spirits in his book *De Animatibus subterraneis* (1637). (See also **Elementary Spirits; Knockers**)

Koch, Walter A(lbert) (1895– ?)

Teacher and astrologer who wrote books and articles on parapsychology. He was born on September 18, 1895, in Esslingen/Neckar, Württemberg, Germany, and studied at the University of Tübingen (Ph.D., 1920). He was scientific adviser to the Association of German Astrologers and leader of the investigation circle of the Cosmobiological Association, Hamburg. He served in the German army during World War I but was arrested for resistance to the Nazis in 1941 and spent three

years in prisons (including the concentration camp at Dachau). Koch wrote a number of books on astrological subjects. He also contributed articles on psychokinesis, card divination, and prophecy to various journals, including *Neue Wissenschaft* and *Mensch und Schicksal*.

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Koestler, Arthur (1905–1983)

World-famous novelist and writer on political, scientific, and philosophical themes who was also interested in parapsychology. He was born in Budapest September 5, 1905, the only son of a Hungarian father and an Austrian mother. He described his early life as “lonely, precocious and neurotic,” saying he was “admired for my brains and detested for my character by teachers and schoolfellows alike.” Koestler attended the Polytechnic High School in Vienna and studied engineering, then studied science and psychology at the University of Vienna.

As a young man he became a Zionist, and when working as a journalist he joined the Communist party. He was a reporter in Spain during the Civil War, where he was imprisoned as a Communist and was only released after the intervention of the British government. In Paris during World War II, he was arrested and sent to a concentration camp. His prison experiences became the basis of his brilliant but depressing book *Darkness at Noon* (1940). In this book, as in his contribution to the later symposium *The God That Failed: Six Studies in Communism* (1949), he expresses his rejection of communism and other totalitarian regimes, which he sees as corrupted by inhuman and cynical power politics. In 1941 Koestler joined the British army and after the war became a British citizen. By 1955 he had ceased to be actively involved in political campaigning.

In addition to his novels Koestler published a series of brilliant questing works concerned with human faculty and destiny in relation to scientific findings. Although it was not widely recognized that he had a long-standing interest in parapsychology, his book *The Roots of Coincidence* (1972) touches on the question of scientific validation of psychic gifts and states that extrasensory perception might be “the highest manifestation of the integrative potential of living matter,” while in *The Challenge of Chance*, published a year later, Koestler reviews possible connections between parapsychology and quantum physics. However, he maintained a characteristic skepticism, as expressed in a television interview: “I am still skeptical. I’ve got a split mind about it. I know from personal experience, from intuition, whatever you call it, that these phenomena exist. At the same time, my rational or scientific mind rejects them. And I’m quite happy with that split of the mind.”

He participated in three annual international conferences of the **Parapsychology Foundation**. At the 1972 Amsterdam conference, “Parapsychology and the Sciences,” he contributed a paper, “The Perversity of Physics,” in which he states:

“I do believe that there is a positive, not only a negative rapprochement between those two black sheep: parapsychology and quantum physics. But let us not try to rush things. The great new synthesis in the history of science occurred when each component, which ultimately went into synthesis, was already there and they only needed to be together. I do not think that the time is ripe, but I think there is this affinity between parapsychology and modern physics which is more intuitive than logical, more potential than actual . . . a kind of ‘gestalt’ affinity.”

In the 1974 conference at Geneva, he again discussed parapsychology in relation to quantum physics, stating,

“So there is now a radical wing in parapsychology, a sort of Trotskyite wing, of which I am a member, with Alister Hardy and others, who are trying really radically to break away from causality, not only paying lip service to the rejection of causality, or confining this rejection of causality and determinism to the micro-level, but who really wonder whether a completely new approach, indicated in holism, Jung’s synchronicity, and so on, might not be theoretically more promising.”

Koestler was also a founding member of the KIB Foundation (later renamed the **Koestler Foundation**), a British organization fostering research into unorthodox and paranormal phenomena. He wrote some 35 books.

Koestler died at his London home March 3, 1983, at age 77, in a joint suicide with his third wife, Cynthia Koestler. He had been suffering from leukemia and advanced Parkinson’s disease. In his will he included a bequest to a British university for the study of paranormal faculties such as metal bending, telepathy, and healing. The Koestler bequest, equivalent to \$600,000, was awarded to the University of Edinburgh, Scotland, to establish the Koestler Chair of Parapsychology. The first occupant was **Robert L. Morris** of Syracuse University, former president of the Parapsychological Association.

Koestler is generally recognized as one of the most stimulating intellects of the twentieth century. In 1968, at the University of Copenhagen, he was awarded the Sooning Prize for his political and philosophical writings, a prize earlier awarded to Bertrand Russell and Winston Churchill. Koestler was also honored with such awards as Commander of the British Empire and Companion of the Royal Society of Literature.

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- Webberly, Rob, ed. *Astride the Two Cultures: Arthur Koestler at 70*. London: Hutchinson, 1975.

Koestler Foundation

British organization founded in 1980 as the **KIB Foundation** to encourage and promote research in fields outside established science, especially **parapsychology** and alternative medicine. The trustees were **Arthur Koestler**, **Brian Inglis**, Tony Bloomfield, Michael Fullerlove, and Sir William Wood. The foundation’s original name derived from initials of the first three trustees. After the death of Arthur Koestler in 1983 the foundation was given its present name.

The foundation acted as a clearinghouse for information about research in various parts of the world and as a bridge between sponsors and research projects. Selection of projects was by an advisory group that included individuals of distinction in relevant fields of science and medicine. Among its major accomplishments had been the publication of *A Glossary of Terms Used in Parapsychology* (1982), compiled by Michael A. Thalbourne, on behalf of the **Society for Psychical Research**. Last known address: 23 Harley House, Marylebone Rd., London, NW1 5HE, England.

Koestler Parapsychology Unit

Following the death of author **Arthur Koestler** (1905–83) and his wife, the lawyer handling their will put out the word that money had been left to endow a chair in **parapsychology**. Of the several schools that applied for the money, the psychology department at Edinburgh University was chosen. The chair was funded in 1984 and the following year **Robert L. Morris** (b. 1942) was selected as the first occupant. Morris had done postdoctoral work at Duke University with **J. B. Rhine** and had written numerous papers relating psi to his specialization, biological psychology.

Morris organized the Koestler Parapsychology Unit and had as an initial assignment the development of a research program that would be integrated into the ongoing life of the whole psychology department and the university as a whole. Morris was fortunate to have a department with a positive history relative to parapsychology in that through the 1970s and early 1980s, **John Beloff** (now retired), a prominent parapsychologist in his own right, had taught at Edinburgh.

Within a few years, Morris had built a viable research team that included graduate students and several associates with doctoral degrees. The research program was built on a research model that honestly accepted the problems inherent in **psychical research** including the hostility of much of the academic community to the endeavor, the task of creating experiments that might enhance the likelihood of psi emerging in a laboratory context, and the need to treat some scientifically fuzzy areas such as consciousness and will. The guidelines for the chair also called for an examination of what were termed “exceptional human experiences,” experiences that are out of the ordinary and enigmatic enough as to inspire (if positive) or create dread (if negative), but may or may not involve any psi element. Such experiences include, but are not limited to, **out-of-body experiences**, **near-death experiences**, and the sighting of **apparitions**.

The program developed by Morris has concentrated on explorations of the mechanisms of psi, the experiences of psi, and the role of psi in the larger environment. In the meantime, Morris has emerged as one of the most respected theoreticians in the field. The program has met with much acclaim, and in 1996 Morris was honored with his election to the presidency of the Psychology Section of the British Association for the Advancement of Science. The unit may be contacted at 7, George Sq., Edinburgh, Scotland EH8 9JZ. Its website can be found at <http://www.moebius.psy.ac.uk/>.

Sources:

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Koilon

The name given to **ether** by Theosophists **Annie Besant** and **Charles W. Leadbeater** in their book *Occult Chemistry* (1919).

Kolisko Effect

Lilly Kolisko was a youthful follower of German theosophist **Rudolf Steiner**, the founder of the **Anthroposophical Society**. In the 1920s she began a series of experiments to test empirically some of the claims made for the society’s astrological teachings. Among these teachings was the observation that certain planets rule certain metals. For example, according to traditional astrological wisdom, the Sun rules gold and the Moon, silver. Other metals said to have rulers include mercury (Mercury), copper (Venus), iron (Mars), tin (Jupiter), lead (Saturn). Steiner taught that the rulership is especially in effect when these elements are in liquid solution. To Kolisko, this teaching suggested that during certain aspects of the ruling planet, especially when it was involved in a conjunction with an additional planet, the behavior of the metal might be altered.

To test this hypothesis Kolisko carried out a series of experiments in which metallic salts were dissolved and the solutions then allowed to crystallize on filter paper. Kolisko hypothesized that if the position of the planets had any effect then the patterns of the resulting crystals would be changed as the planets, aspects shifted. She ran hundreds of tests and reported significant results. Among the more dramatic were effects that occurred during a conjunction of the planet Saturn by the Sun and then the Moon. During the conjunction, called in astrology an occultation, in which Saturn was behind the Sun or Moon, the rate of crystallization was either significantly delayed or blocked altogether. These experiments were recorded and published in a series of publications released in the 1930s by the Anthroposophical Society.

In the 1930s, Kolisko also conducted a series of experiments to test the belief held by many farmers that planting should occur while the Moon is waxing. She tested the growth of plants sown both prior to the Full Moon (when the Moon is waxing) and prior to the New Moon (when the Moon is waning). She found that, in fact, those plants sown prior to the Full Moon did grow more rapidly and in a more satisfactory manner when sown just prior to the Full Moon as opposed to those sown prior to the New Moon. These results were reported in her booklet *The Moon and Plant Growth*.

Kolisko’s results were reported as World War II (1939–45) was beginning, and little work at replication occurred immediately. However, two British scientists, J. Maby and T. Bedford Franklin, did carry out some initial testing of the experiments with plants. They reached negative conclusions published in their book, *The Physics of the Divining Rod*, in 1939. Others found negative results testing the results of the more important findings concerning chemical solutions. However, during the war years, Kolisko’s work was largely forgotten.

In the years since World War II, some attempts at verifying Kolisko’s results have appeared. Anthroposophist Theodore Schwenck, a scientist working at the Swiss Weleda Company, found marked results with a solution allowed to crystallize during the Mars-Saturn conjunction of 1949. This experiment would be replicated in 1964. Over the decades, other members of the society tested Kolisko’s thesis, with successful results being reported primarily in various anthroposophical publications.

Although experiments with the fast moving Moon (that moves through the entire zodiac every month) could be regularly repeated, some of the more infrequent but longer lasting

conjunctions, such as that of Mars and Saturn, have been reported to produce the more dramatic results, sometimes lasting for several days. Thus in 1972, Nicolas Kollerstrom began a set of experiments involving Mars, Saturn, and the Moon. A decade later he was able to report marked results with solutions of iron, lead, and silver. The Mars-Saturn effect always peaked in the days immediately after the conjunction.

It can be argued that the Kolisko effect is as yet unverified, having as yet received little attention outside of the Anthroposophical Society, but at the same time, the amount of evidence gathered in support of it remains impressive. It has also been hypothesized that the initial inability of British scientists to replicate her work with plants may be due to what is termed the “green house” effect, the peculiar ability that some people seem to have with plants; that is, it may be due to a psi effect rather than an astrological one. Until more fully tested, however, the Kolisko effect remains one of the building blocks for those attempting to make the scientific case for **astrology**.

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Kommasso

Burmese evil spirits inhabiting trees.

Koons, Jonathan (ca. 1855)

A well-to-do American farmer in Millfield Township, Athens County (a remote district of Ohio), and an early American Spiritualist medium. Koons became interested in **Spiritualism** in 1852 and was told at a séance that he was “the most powerful medium on Earth” and that all of his eight children—even the seven-month-old baby—had psychic gifts. Acting on spirit instructions, he built a “spirit room,” a single-room log house, 16 feet by 12, for use by the spirits and equipped it with all kinds of musical instruments. This log house soon became famous and people flocked from great distances to see a variety of curious phenomena. The eldest boy, Nahum, a youth of 18, sat at the “spirit table,” the audience in benches beyond.

When the lights were put out a fearful din ensued that was sometimes heard a mile away. Surprising feats of strength were also manifested, yet no one present was struck or injured by the flying objects or target-shooting pistol bullets. The sitters were touched by materialized hands that, in the light of phosphorized paper, were seen carrying objects. Spirit faces were also seen. Through a trumpet that sailed about in the air, voices called out the names of the guests even if they concealed their identities; deceased relatives and friends spoke to them and gave proof of **survival**.

The circle was attended by a host of ministering spirits said to number 165. They claimed to belong to a race of men known under the generic title “Adam” (red clay), antedating the theological Adam by thousands of years. They represented their leaders as the most ancient angels. One of these ancient angels, who instructed the circle, was called “Oress.” Generally they signed themselves in the written communications as “King” No. 1, No. 2, and No. 3, and sometimes “Servant and Scholar of God.” Foremost among them was the “**John King**” who claimed to have been Henry Morgan, the pirate.

Two or three miles from the Koons’ farm was another lonely farmhouse, belonging to John Tippie, where another “spirit room” was laid out on the same plan. The manifestations in the Tippie family were identical to those in the Koon log house. Each had a “spirit machine” that consisted of a complex arrangement of zinc and copper for the alleged purpose of collecting and focusing the magnetic aura used in the demonstrations. The Tippies had ten children, all mediums.

J. Everett of Athens County, Ohio, who investigated the Koons’ phenomena, published the messages of the spirits under the title *Communications from Angels* (1853) and also printed a number of affidavits testifying to the occurrences in the spirit house, with a chart of the spheres drawn by Nahum Koons in trance.

Charles Partridge writes of his visit in the *American Spiritual Telegraph* of 1855:

“The spirit rooms will hold . . . 20 to 30 persons each. After the circle is formed and the lights extinguished, a tremendous blow is struck by the drum-stick, when immediately the bass and tenor drums are beaten with preternatural power, like calling the roll on a muster field, making a thousand echoes. The rapid and tremendous blows on these drums are really frightful to many persons; it is continued for five minutes or more and when ended, ‘King’ usually takes up the trumpet, salutes us with ‘Good evening, friends’ and asks what particular manifestations are desired. After the introductory piece on the instruments, the spirits sang to us. They first requested us to remain perfectly silent; then we heard human voices singing, apparently in the distance, so as to be scarcely distinguishable; the sounds gradually increased, each part relatively, until it appeared as if a full choir of voices were singing in our room most exquisitely. I think I never heard such perfect harmony. Spirit hands and arms were formed in our presence several times, and by aid of a solution of phosphorous, prepared at their request by Mr. Koons, they were seen as distinctly as in a light room.”

The Koons family did not fare well at the hands of their neighbors. Their house was attacked by mobs, fire was set to their crops and barns, and their children were beaten. Finally they left the countryside and began missionary wanderings, which lasted for many years. Their mediumship was given free to the public, and they did a great service to the cause of early American Spiritualism.

The phenomenally noisy “spirit room” of the Koons bears a striking resemblance to some **shaman** performances, where the medicine man enters an enclosed area and manifests noisy spirit communications.

Koot Hoomi, Master (Kuthumi)

One of the masters originally contacted by **Helena Petrovna Blavatsky**, cofounder of the **Theosophical Society**. According to theosophical teachings a spiritual hierarchy exists, composed of individuals who have finished their round of earthly reincarnations and have evolved to a position from which they guide the affairs of humanity from the spiritual planes. Members of the hierarchy closest to humanity are the lords of the Seven Rays (of the light spectrum). Each ray is representative of a particular virtue that the lord of that ray exemplifies.

Master Koot Hoomi, generally referred to simply as “Master K. H.,” is the lord of the Second Ray, and exemplar of wisdom. He is especially concerned with culture—art, religion, and education—and is the guardian of a vast museum located in the remote Tibetan valley where he and Master Morya reside. In one of his past incarnations Koot Hoomi was the philosopher Pythagoras but today he inhabits the body of a Kashmirian Indian. Like Morya, he travels frequently and many members of the Theosophical Society have reported seeing him. Blavatsky reportedly first met him in 1868. He also had a special relationship with **A. P. Sinnett**, one of the early theosophical leaders. Master Koot Hoomi was one of the three main communicators

(the others being **Master Morya** and Djual Khul) of what were compiled as *The Mahatma Letters*, the ultimate source for many theosophical ideas.

K. H. has been one of the masters with whom leaders of theosophical movements independent of the Theosophical Society have claimed frequent contact.

Sources:

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Kooy, J(ohannes) M(arie) J(oseph) (1902–)

Lecturer in mathematics and physics who made special studies of the problems of space travel and precognition in dreams. Kooy was born on July 13, 1902, at Rotterdam, the Netherlands. He studied at the Technical University of Delft and the University of Leyden (Ph.D. physics and mathematics). He became an engineer with De Nederlandsche Staalindustrie, Rotterdam (1927–32); chief scientific adviser in the aeronautical department of the Technical University, Delft (1936–39); a lecturer in theoretical physics, mechanics, and mathematics at the Royal Military Academy, Breda (1939–59); and a lecturer in space-flight mechanics at the Technical University of Delft (1960–). Besides his publications on ballistics, space travel, and related fields, Kooy published many papers on parapsychology, especially ruminations on the relationship of time, space, and psychical events. He was a charter associate member of the **Parapsychological Association**.

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Koresh

Hebrew for "Cyrus" and the name assumed by Cyrus Reed Teed (1839–1908), proponent of a form of the **hollow earth** theory. Teed founded the **Koreshan Unity**, a communal group that constructed a settlement in Estero, Florida, in the hope that it would become the capital of the world.

Koreshan Unity

Communal group founded by Cyrus Reed Teed (1839–1908) under the name "**Koresh**." Teed was a major exponent of the cellular cosmogony theory, which postulates that humans actually live on the inside of a **hollow earth** and the sun is in the center of the globe. Current address unavailable.

Koschei the Deathless

A demon of Russian folklore. This horrid monster is described as having a death's-head and a fleshless skeleton "through which is seen the black blood flowing and the yellow heart beating." Koschei is armed with an iron club, with which he knocks down all who come into his path. In spite of his ugliness he is said to be a great admirer of young girls and women. He is avaricious, hates old and young alike, particularly those who are fortunate. His dwelling is among the mountains of the Koskels and the Caucasus, where his treasure is concealed.

Sources:

Ralston, W. R. S. *Russian Folk-Tales*. 1873. Reprint, New York: Arno Press, 1977.

Kosh

A wicked forest fiend of the Bangala of the southern Congo.

Kosmon Unity

Semiannual publication of the Confraternity of Faithists, concerned with the teachings of the "New Age Bible," *Oahspe*. *Oahspe* is an automatic script received on a typewriter by **J. B. Newbrough** and published in 1882. *Kosmon Unity* may be ordered from the Kosmon Press, BM/KCKP, London, WCIV 6XX, England, or, in the United States, from the Kosmon Service Center, P.O. Box 664, Salt Lake City, UT 84110.

Kosmos See The International Astrologer

Kostka, Jean (d. 1903)

Pseudonym of Jules Stanislas Doinel, a former Gnostic and initiate of the 33rd degree. After being converted to Christianity, Kostka claimed to reveal his diabolic adventures in the pages of *La Verité* under the title "Lucifer démasqué" (Lucifer Unmasked). He tells of diabolic happenings in the private chapel of a lady, "Madame X," who figures frequently in his pages (she was thought to be the late countess of Caithness).

It seems probable from the evidence that "Jean Kostka" never came into personal contact with a satanic cult and that his diabolic experiences were merely the imaginings of an intellectual Satanist. Kostka's revelations came in the same period as the fake Satanist writings of "Léo Taxil" (**Gabriel Jogand-Pagès**) and seem to partake of the same contemporary anti-Masonic and anti-Semitic conspiracies.

Around 1890 Kostka founded the Universal Gnostic Church in France and assumed the role of patriarch. He claimed consecration directly from Jesus and later from two Bogomile bishops who emerged during a Spiritualist séance. He in turn consecrated other bishops and they perpetuated the Kostka succession in a variety of small Gnostic churches.

Sources:

Anson, Peter F. *Bishops at Large*. London: Faber & Faber, 1965.

Kowalska, Maria Faustina (1905–1938)

Sister Maria Faustina Kowalska, a Roman Catholic visionary known for having experienced **apparitions** of Jesus Christ, was born and raised in Poland and as a young woman joined the Sisters of Our Lady of Mercy. Though most of her coreligionists were not aware of it, her life changed on February 22, 1931, when she had her first vision of Jesus. In His appearances He gave her a basic message of trust in God's mercy. He then asked her to be an apostle of God's mercy and assist its spread throughout the world. He also called her to be a model of the message of mercy and asked her to keep a record of their encounters.

She shared the account of her experiences with her confessor and with her monastic superiors. They arranged for her to see a psychiatrist, who pronounced her in good mental health. Satisfied that she was not simply hallucinating, they arranged for an artist to paint a picture of Jesus as He appeared to Kowalska. The picture shows Christ with a beam of light emanating from His heart. Through the remainder of the decade she continued to see and receive messages from Jesus until her untimely death from tuberculosis on October 5, 1938. She was buried at the Sisters of Our Lady of Mercy convent outside of Krakow. Eventually a shrine to Divine Mercy would be erected there.

After her death, word of the **visions** and message received by Sister Faustina began to circulate in Poland, but World War II (1939–45) made the normal process of authentication impossible. As a result, the Vatican forbade the spread of the message. As the country recovered, reexamination was hampered by the new situation as the country was plunged under Communist rule. However, through the 1960s, churchmen and theologians began to reexamine the writings and found them both theologically correct and spiritually sophisticated. One among them, Archbishop Carol Wojtyla, became her champion and is given credit for having the ban lifted. The release of the writings to the public occurred just a short time prior to his becoming Pope John Paul II.

As people became aware of the message and of Sister Faustina's role in receiving it, she became an object of veneration and healing began to be attributed to her. Even prior to the original ban on the message, a national shrine to Divine Mercy had been established in Stockbridge, Massachusetts. The congregations of Marians at Stockbridge have led in the spread of the Divine Mercy revelation and in pressing the cause of Sister Faustina's canonization as a saint of the Roman Catholic Church. She was beatified in 1993, a step toward her canonization which occurred on April 30, 2000.

Sources:

Kowalska, Maria Faustina. *Divine Mercy in My Soul. Diary*. Stockbridge, Mass.: Marian Press, 1987.

Krafft, Karl Ernst (1900–1945)

Swiss astrologer of German descent born May 10, 1900 who was employed by the Nazis for propaganda work during World War II. He participated in tests by the German parapsychologist **Hans Bender** in 1937 upon moving to Germany. Krafft had formerly conducted an ambitious statistical investigation of cosmic influences on individuals and developed his own system of "typocosmy." His book *Traité d'Astro-Biologie* was printed in Brussels in 1939.

Krafft was introduced to the German Propaganda Ministry by C. Loog, another astrologer, who had worked on interpretations of the famous **Nostradamus** prophecies. Krafft's pro-German edition of *Nostradamus* was used for psychological warfare, and Krafft himself became highly regarded after he made a successful prediction of the attempt on Hitler's life November 9, 1939, in Munich. In fact, this prophecy was so remarkable that Krafft was at first interrogated by the Gestapo, who thought he might have had a hand in the plot.

After the 1941 flight of Rudolf Hess to Britain, many astrologers and occultists in Germany were arrested, including Krafft, who was imprisoned for a year. After his release he again worked for the German Propaganda Ministry, interpreting horoscopes of leaders of the Allies in a manner favorable to Germany. However, he was arrested again in 1943 and sent to Oranienburg concentration camp. He died January 8, 1945, on the way to Buchenwald.

Sources:

Howe, Ellie. *Astrology and Psychological Warfare during World War II*. London: Rider, 1972.

Kral, Josef (1887– ?)

Publisher, editor, and writer on parapsychology. He was born August 15, 1887, in Munich, Germany. During World War II he worked with the opposition to Hitler and was eventually awarded the Distinguished Service Cross of the German Federal Republic. Kral published an autobiography in 1958, *Auftrag des Gewissens: Dokumente Katholischen Widerstandes gegen das N. S. Regime* (Command of Conscience: Documents of Catholic Resistance to the National Socialist Regime).

After the war Kral became general secretary of Imago Mundi, the International Society of Catholic Parapsychologists, and in 1951, with **Alois Wiesinger**, he began publication of the journal *Vergorgene Welt* (Hidden World), dealing with occult and parapsychological subjects. He also wrote a number of books on the paranormal.

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Kramer, Heinrich (ca. 1430–1505)

Dominican inquisitor who played a leading part in the great **witchcraft** persecutions as author of the infamous **Malleus Maleficarum**, (literally, the Witches' Hammer), the authoritative sourcebook for inquisitors, judges, and magistrates.

Born at Schlettstadt, in Lower Alsace, near Strasbourg, Kramer entered the Dominican order, where he progressed so rapidly that he was appointed prior to the Dominican House in Schlettstadt while still a young man. He became preacher-general and master of sacred theology (two Dominican Order distinctions) and around 1474 was appointed inquisitor for the districts of Tyrol, Salzburg, Bohemia, and Moravia. He received praise from Rome and from the archbishop of Salzburg, becoming spiritual director of the Dominican church in Salzburg.

In 1484 Pope Innocent VIII was responsible for the famous bull *Summis desiderantes affectibus* of December 9, which deplored the power of the witch organization and redefined witchcraft in such a way as to bring it into the scope of the Inquisition. The pope also delegated Kramer and Sprenger as inquisitors throughout northern Germany, especially in Mainz, Cologne, Treves, Salzburg, and Bremen.

In 1485 Kramer wrote a treatise on witchcraft that initially circulated in manuscript; it was published in 1486 as *Malleus Maleficarum*, with the name of his colleague **Jacob Sprenger** added as coauthor. This became the working manual for in-

quisitors, judges, and magistrates in the great witchcraft persecutions and went into many editions in French, Italian, and English, as well as in German.

Kramer resided for a period at the priory of Santi Giovanni e Paolo (X. Zanipolo), returning to Germany in 1497, where he lived at the convent of Rohr, near Regensburg. On January 31, 1500, he was appointed nuncio and inquisitor of Bohemia and Moravia by Alexander VI and empowered to proceed against the Waldenses and Picards as well as witches. He died in Bohemia in 1505.

Sources:

Robbins, Rossell Hope. *The Encyclopedia of Witchcraft and Demonology*. New York: Crown Publishers, 1959.

Krapf, Phillip H. (1935–)

Phillip H. Krapf, a writer and former copyeditor for the *Los Angeles Times*, emerged in 1998 as a UFO **contactee**/abductee. Following his graduation from college in 1963, he worked on a paper in the San Fernando Valley in California, and then in 1968 joined the staff of the *Times*. Among the highlights of his career was his sharing in the coverage of the Los Angeles riot of 1992 that earned a Pulitzer Prize. He retired in 1993 and has since worked as a freelance writer.

His life changed on June 11, 1997, when, according to his account, around 2 A.M., he was abducted aboard a spacecraft. The aliens were a little over five feet in height and slender in build. They had prominent eyes that shone out from slanted openings. They had pointed ears that reminded him of Mr. Spock, the character on the *Star Trek* television series. Their skin was greyish green. They wore flowing garments. Other humans were also in the room when he arrived. Some were on tables being examined.

The aliens identified themselves as from the planet Verdant. They said that they had been abducting humans over the last generation to study their biology, and that that study had come to an end. They now wished to establish contact with Earth openly and had abducted Krapf for that purpose. They were in the process of abducting several hundred people, some of relative cultural importance who would begin to establish the context in which contact would occur. Krapf was chosen to write an account of the Verdants because his colleagues had known him to have disbelieved abduction stories in the past.

The Verdants' home planet was some 14 light years distance from Earth and approximately 2 and 1/2 times its size. They had achieved a level of intelligence that allowed them to live without war and they had moved out into the galaxy to establish an interplanetary association known as the Intergalactic Federation of Sovereign Planets, into which Earth was being invited. In the near future, the visitors will convert an area in the desert Southwest into a grassland and construct a city that would become the focal point of contact.

After three days of meeting with the aliens, Krapf was returned to his bedroom. He began to write up his story and within a few months had a manuscript in the hands of a publisher. In the meantime he had learned that much of the future collaboration of his story would begin early in the year 2002 with the earthlings who were being trained as ambassadors coming forward to place plans for contact before the public. In 2004 some startling events will occur that make the presence of the aliens fully known.

Krapf's account was published in 1998 along with a letter of endorsement by popular metaphysician and owner of his publishing concern, Louise Hay. He subsequently appeared on a number of talk shows, including the popular late-night radio show hosted by Art Bell. His story, which combined elements of classic contactee reports with those associated with **abductions**, was received with great skepticism by ufologists and some negative reviews appeared. Subsequently, Krapf reported a meeting with one of the ambassadors (in 1999) and gave an in-

terview in which he predicted that all of the Y2K problems had been solved and that nothing of consequence would occur with the computers at the end of the year (a prediction that was verified). The ultimate evaluation of the remainder of his story awaits the unfolding of his timetable beginning in 2002.

Sources:

Krapf, Phillip H. *The Contact Has Begun: A True Story of a Journalist's Encounter with Alien Beings*. Carlsbad, Calif: Hay House, 1998.

Krasperdon, Dino

Dino Krasperdon was the pen name of a controversial flying saucer **contactee** from Brazil named Aladino Felix. According to the account later published in his book, *My Contact with Flying Saucers*, in November of 1952 Felix and a friend saw several flying saucers above a mountain in rural Sao Paulo state. Going back to the location, Felix waited three days for the saucers to return. He was rewarded when a saucer landed and invited him inside. He took a tour of the ship and was told it would return. That return occurred some three months later when the ship's captain showed up at Felix's house. During the visit, the captain said that at various times he had lived on Jupiter, Ganymede, and Io. Three subsequent meetings followed in which the captain spoke on a wide range of subjects from science and space travel to life on other worlds. As was common to contactee literature, the captain also spoke philosophically about the human condition.

The book-length account of Felix's conversations was published in Brazil in Portuguese in 1957 and in English two years later. It was not impressive for its teachings or as evidence of possible extraterrestrial contact, and was soon forgotten. Then in August of 1959 Felix emerged out of obscurity to grant an interview on Brazilian television. He claimed that the events recounted in his book had never occurred. Then several weeks later he was arrested as a member of a terrorist gang. Following his arrest, he was reported to have claimed that Venusians would soon appear to free him and his associates. The Venusians never came and when he was finally sentenced in 1971, he was remanded to a mental institution. Only writer **John A. Keel** attempted to defend Felix with an argument that he was a victim of evil supernatural entities.

Sources:

Clark, Jerome. *UFO Encyclopedia*. Detroit: Omnigraphics, 1998.

Keel, John A. *UFOs: Operation Trojan Horse*. New York: G. P. Putnam's Sons, 1970.

Krasperdon, Dino [pseudonym of Aladino Felix]. *My Contact with Flying Saucers*. New York: Citadel Press, 1959.

Krata Repoa

Title of a book published in Berlin in 1782 claiming to be an "initiation into the ancient mysteries of the priests of Egypt." The authors were C. F. Köppen (1734–ca. 1797) and J. W. B. von Hymmen (1725–1786). Köppen was a German official and one of the founders of the Order of **African Architects**.

The *Krata Repoa* is of a Masonic ritual nature and is divided into seven grades. The grade of Postophoris (a name used by Apuleius to signify a priest of Isis) corresponds to the apprentice or keeper of the sacred threshold. Second comes the degree of Neokaros, in which are found many ordeals and temptations. The third grade is the state of death—of judgment and passage of the soul. The candidate is restored to light in the following degree, that of the battle of the shadows. In the fifth grade, a drama of vengeance is enacted. The sixth is that of the astronomer before the gate of the gods. In the final grade, the whole scheme of initiation is expounded.

It was believed that these degrees corresponded to the actual procedure of a secret society, and it may be that in some measure they did, since one of their authors was a prominent member of the African Architects. However, although there seem to be elements of real tradition in the work, most of it is probably invention.

Sources:

Waite, Arthur E. *A New Encyclopaedia of Freemasonry*. London: William Rider & Son, 1921. Rev. ed. 1923. Reprint, New Hyde Park, N.Y.: University Books, 1970.

Kraus, Joseph (1892– ?)

Famous European performer of stage telepathy and clairvoyance during the 1930s, known under the stage name **Fredrick Marion**.

Kreskin (1935–)

The mentalist magician Kreskin was born George Joseph Kresge, Jr., on January 12, 1935, in Montclair, New Jersey. He was educated at Seton Hall University (B.A., 1963). He worked for eight years as consultant to a psychologist. He disclaims supernatural powers but appears to use some form of **ESP** in such stage tricks as “influencing” a member of his audience to select a name (previously placed by Kreskin in an envelope) from a pile of telephone directories. He has described telepathy as “just a heightening of the senses,” and he has suggested that “ESP” should read “PSE”—phenomena scientifically explainable.

In addition to his book *The Amazing World of Kreskin* (1973), he has also published *Use Your Head to Get Ahead! With Kreskin's Mind Power Book* (1977). Although he says he uses **telepathy** in conjunction with conventional stage magic, he also claims that his methods are purely scientific. According to Kreskin, “Everything I do is inherent in everyone. But what I have done is to learn to sensitize myself to the reactions and attitudes of people around me. Under certain conditions I can sense their thoughts as well as influence their thoughts.”

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Kreskin [George J. Kresge, Jr.]. *The Amazing World of Kreskin*. New York: Random House, 1973.

KRF See Kundalini Research Foundation

Krieger, Delores (1921–)

Delores Krieger was born in Paterson, New Jersey, and educated at New York University (B.A., 1960; M.A., 1962; Ph.D., 1967). Krieger became a professor of nursing in the Division of Nursing Education at New York University and burst into public consciousness in the late 1970s as the advocate of a somewhat traditional laying-on-of-hands technique as an additional tool for nurses in their treatment of patients. Krieger had become intrigued by the work conducted by Canadian cancer researcher Bernard Grad in the 1960s with healer Oscar Estabany. Grad published some of the most impressive data in parapsychological literature on the effects of psychic healing. Krieger decided to test Grad's findings, which had been conducted in a laboratory on plants and laboratory mice, on human beings in a hospital setting.

In 1971 Krieger set up a program with Estabany and discovered that his healing touch appeared to increase the presence of a protein pigment in the blood of the initial patients with

whom he worked. The change, confirmed in a second series of experiments, led her to begin teaching the technique to the nurses in her classes. She referred to the laying-on-of-hands, a term that has significant religious connotations, as “therapeutic touch,” a more nonreligious designation. Krieger's work, while presenting little new data to parapsychologists, was of significance because it spread parapsychological knowledge into an established field.

Sources:

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———. “Therapeutic Touch: The Imprimatur of Nursing.” *American Journal of Nursing* 75, no. 5 (May 1975): 784–87.

Leaders in Education. 5th ed. New York: R. R. Bowker, 1974.

Kripalu Center for Yoga and Health

Residential community offering programs in yoga, holistic health, stress management, dance exercise, and bodywork training, founded in 1971 by Yogi Amrit Desai. Address: Box 793, Lenox, MA 02140.

Krippner, Stanley Curtis (1932–)

Psychologist and writer on parapsychology. Krippner was born on October 4, 1932, at Edgerton, Wisconsin. He studied at the University of Wisconsin (B.S., 1954) and Northwestern University (M.A., 1957; Ph.D., 1961). After completing his education he became the director of the Child Study Center at Kent State University in Ohio. Such interests were reinforced by contacts with parapsychologists **J. B. Rhine** and **Gardner Murphy** during his undergraduate and graduate years. While at Kent Krippner visited Rhine at Duke University and began to conduct parapsychological experiments with the children with whom he was working.

An internationally known humanistic psychologist, Krippner has explored dreams, altered states of consciousness, and paranormal phenomena for many years. His interest in such things began as a teenager on a Wisconsin farm: “When I was about 14 years of age, I had a very dramatic sense of my uncle's death at the very time that my parents received a phone call announcing his death. The effect of that was quite electrifying. Also I was an avid science fiction reader and an amateur magician, and all of these interests coalesced.”

In 1964 Krippner left his position at Kent State University to become director of the **Dream Laboratory** at Maimonides Medical Center in Brooklyn, New York. With **Montague Ullman** and, later, **Charles Honorton**, Krippner spent ten years in a systematic exploration of dreams, including **ESP** in dreams and other altered states of consciousness. Interest in consciousness studies in the early 1970s led him to explore psychedelic drugs, yoga, meditation, and other means of altering consciousness.

He also established contact and nurtured relationships with European colleagues, and in 1973 he became the first parapsychologist to become vice president for the Western Hemisphere of the International Psychotronic Research Association. He chaired sessions of the Psychotronic Congress in Czechoslovakia in 1973 and in Monte Carlo in 1975 and became editor of the international journal *Psychoenergetic Systems*.

In 1973 Krippner became a faculty member of the Institute for Humanistic Psychology and more recently the director of the Center for Consciousness Studies at Saybrook Institute in San Francisco. Krippner has been recognized as one of the most outstanding leaders in the parapsychological field. In 1973 he became president of the **Parapsychological Association** and the following year began a tenure as president of the Association for Humanistic Psychology. He also serves as edi-

tor-in-chief of *Advances in Parapsychological Research: A Biennial Review*. He has written extensively on parapsychology and related consciousness and psychological subjects.

Sources:

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———. *Human Possibilities: Mind Exploration in the USSR and Eastern Europe*. Garden City, N.Y.: Anchor Press/Doubleday, 1980.

———. *Psychoenergetic Systems: The Interaction of Consciousness, Energy, and Matter*. New York: Gordon and Breach Science Publishers, 1979.

———. *Song of the Siren: A Parapsychological Odyssey*. New York: Harper & Row, 1975.

Krippner, Stanley, and Daniel Rubin. *Galaxies of Life: The Human Aura in Acupuncture and Kirlian Photography*. Gordon & Breach, 1973. Reprinted as *The Kirlian Aura: Photographing the Galaxies of Life*. Garden City, N.Y.: Doubleday Anchor, 1974. Reprinted as *Energies of Consciousness: Exploration in Acupuncture, Auras, and Kirlian Photography*. New York: Interface, 1976.

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Krippner, Stanley, and A. Villoldo. *The Realms of Healing*. Millbrae, Calif.: Celestial Arts, 1976.

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Ullman, Montague, and Stanley Krippner, with Alan Vaughn. *Dream Telepathy*. New York: Macmillan, 1973.

Krishnamurti, Jiddu (1895–1986)

Indian philosopher and spiritual teacher. Born May 12, 1895 in Madanapalle, South India, Krishnamurti was educated privately. While still a child, in 1909, he was “discovered” by Theosophist **Charles W. Leadbeater**, who had been promoting the idea that the next world teacher would appear among Theosophists. Leadbeater presented the young boy to **Annie Besant**, president of the **Theosophical Society**, who took up his cause.

Besant saw to his education and in the 1920s began to travel the world with him. She organized the Order of the Star of the East to promote his mission. Krishnamurti emerged as a talented teacher but also began to question the role that had been thrust upon him. In 1929 he publicly announced that he did not accept the messianic role and withdrew from any association with **Theosophy**. He continued from that time forward as an independent teacher to those who were attracted to him. A network of foundations formed in various countries to facilitate his teaching activity and publish transcripts of his lectures.

Krishnamurti’s philosophical position stemmed from his background in Hinduism and Theosophy, but he developed his own unique iconoclastic understanding. He traveled widely and addressed audiences all over the world. He attacked many other Indian teachers then working in the West, some of whom he believed were watering down Indian thought and exploiting their followers.

Krishnamurti died in Ojai, California, on February 17, 1986, at age 90. A number of books were produced from the transcripts of his talks and dialogues with various intellectuals.

Sources:

Field, Sidney. *Krishnamurti: The Reluctant Messiah*. New York: Paragon House, 1989.

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Krishnamurti, Jiddu. *The Awakening of Intelligence*. New York: Harper & Row, 1973.

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Lutyens, Emily. *Candles in the Sun*. Philadelphia: Lippincott, 1957.

———. *Krishnamurti, The Years of Awakening*. New York: Farrar, Straus, & Giroux, 1975.

———. *Krishnamurti, The Years of Fulfillment*. London: J. Murray, 1983.

Krishna Venta (1911–1958)

Religious name adopted by Francis Heindswater Pencovic, founder of the now-defunct WFLK (Wisdom, Faith, Love, and Knowledge) Fountain of the World, a Hindu-based religious community. Pencovic grew up in Utah as a Mormon and was orphaned when he was eight. Venta who claimed to be Christ, was said to have come from the planet Neophrates many years ago and landed in Nepal. He was teleported to the United States on March 9, 1932, and took over the biography of a three-year-old boy, Francis Pencovic, who had recently died. He gathered a following that settled in the Box Canyon area of the San Fernando Valley in the 1940s.

During the 1950s Krishna Venta was accused of unfaithfulness to his wife with various women of the group. On December 10, 1958, several former members whose wives were still in the group encountered Krishna Venta in the administrative building of the group’s communal settlement and set off a dynamite bomb that killed ten people, including Venta. His wife succeeded him as leader of the group, which continued into the early 1980s.

Kristensen, H(arald) Kromann (1903–)

Danish engineer and chairman of the Danish Society for Psychical Research (1963). Kristensen was born on March 5, 1903, at Charlottenlund, Denmark. He studied at the Polytechnic University of Denmark (M.S., electrical engineering, 1927). From 1928 on he was a staff member of the City of Copenhagen Lighting Department. He published many technical papers on engineering.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Krohn, Sven I(lmari) (1903–)

Professor of philosophy and writer on parapsychology. Krohn was born on May 9, 1903, at Helsinki, Finland, and later studied at the University of Helsinki (M.A., 1929) and the University of Turku, Finland (Ph.D., 1949). He became successively a schoolteacher, a lecturer in theoretical philosophy, and professor of philosophy and in 1960 was appointed head of the Philosophical Institution at the University of Turku.

Krohn had a lifelong interest in parapsychology. He served as president of the Society for Psychical Research, Finland (1934–40); as the Finnish representative to the International Congress for Psychical Research, Oslo (1935); and as founder and president of the Society for Parapsychological Studies in Finland.

Sources:

Krohn, Sven I., and Ake Tollet. *Jälleenlöydetty sielu: Kekusteluja parapsykologiasta* (Soul Rediscovered: Dialogues Concerning Parapsychology). N.p., 1936.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Krstaca

Dalmatian (Serbo-Croatian) name for a witch. (See **Slavs**)

Krumm-Heller, Arnaldo (1876–1949)

Arnoldo Krumm-Heller, a German esotericist who became an important figure in the spread of occultism in Latin America, was born Arnold Krumm-Heller in Salchendorf, Germany, on April 15, 1876. At the age of 16 he moved to Argentina to live with his brother on a ranch in the country's interior. He failed to make the connection when he arrived in South America and wound up in Chile working as a chemist. There he remained for the next two decades. Then in 1896 he began to travel extensively. He returned to Germany, where he studied with **Franz Hartmann**, noted Theosophist and occultist. Around the turn of the century he visited with **Gérard Encausse**, publicly known as Papus, and later attended the Masonic and Spiritual Conference that Papus organized in Paris in 1908. At that conference he was given authority and he accepted responsibility to spread the esoteric work in Spain and Latin America. Documents to this effect were received from both Papus and from **Theodor Reuss**, the head of the **Ordo Templi Orientis**. At some point he was also consecrated as a bishop in the **Gnostic Catholic Church** by H. C. Peithmann.

In 1910 Krumm-Heller settled in Mexico and began to study medicine. Prior to World War I (1914–18), he founded the *Fraternitas Rosicruciana Antiqua* and opened a branch of the Gnostic Church using a set of rituals supplied by Peithmann as well as the Gnostic Mass developed by **Aleister Crowley**. He developed the work for a decade and then in 1920 moved back to Germany. He settled in Marburg, where he established a printing business.

Marburg became the center of what had become an international Spanish-speaking esoteric work. He moved in occult circles and knew Aleister Crowley, **Karl Johannes Germer**, and **Rudolf Steiner**, who had founded the Anthroposophical Society. Then in 1936 a pamphlet began to circulate accusing Krumm-Heller and Reuss of being agents of a Jewish-Masonic conspiracy. At one point the Nazi government confiscated Krumm-Heller's library but did not arrest him. He left Germany and spent a year in Mexico, but returned to Germany, where he lived through World War II (1939–45). He remained in contact with the Rosicrucians in Latin America through friends in Sweden. Soon after the war ended he reactivated the international leadership of the *Fraternitas Rosicruciana Antiqua*, but lived only four more years.

Krumm-Heller died in Marburg in 1949. He did not appoint an international successor, but rather named a series of successors, each with a responsibility for a single country. Besides groups in Latin America, the fraternity had work in Spain and the Philippines. He had, at one point, issued a charter to **H. Spencer Lewis**, founder of the **Ancient Mystical Order Rosae Crucis**, but later withdrew it. He then established ties with **R. Swinburne Clymer** and the **Rosicrucian Fraternity** in Quakertown, Pennsylvania.

Sources:

The Invisible Basilica: Arnaldo Krumm-Heller. <http://www.hermetic.com/sabazus/krumm.htm>. April, 21, 2000.

Kübler-Ross, Elisabeth (1926–)

Contemporary physician who has become a world authority on the subject of **death** and after-death states. Born in Switzerland on July 8, 1926, she worked as a country doctor before moving to the United States. During World War II she spent weekends at the Kantonspital (Cantonai Hospital) in Zürich, where she volunteered to assist escaped refugees. After the war she visited Majdanek concentration camp, where the horrors of the death chambers stimulated in her a desire to help people

facing death and to understand the human impulses of love and destruction. She extended her medical background by becoming a practicing psychiatrist. Her formal work with dying patients began in 1965 when she was a faculty member at the University of Chicago. She also conducted research on basic questions concerning life after death at the Manhattan State Hospital, New York. Her studies of death and dying have involved accounts by patients who reported **out-of-the-body travel**. Her research tends to show that while dying can be painful, death itself is a peaceful condition. Her 1969 text, *On Death and Dying*, was hailed by her colleagues and also became a popular best-seller.

In 1978 Kübler-Ross helped to found Shanti Nilaya (Final Home of Peace), a healing and growth center in Escondido, California. This was an extension of her well-known "Life-Death and Transition" workshops conducted in various parts of the United States and Canada, involving physicians, nurses, social workers, laypeople, and terminally ill patients. Much of Kübler-Ross's later research was directed toward proving the existence of life after death. Her publication *To Live Until We Say Good-bye* (1979) was both praised as a "celebration of life" and criticized as "prettifying" the real situation. She has also dealt with issues such as AIDS and "near death" experiences. In the mid-1980s Shanti Nilaya moved from San Diego County, California, to Head Waters, Virginia, where it continues to offer courses and short- and long-term therapeutic sessions.

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———, ed. *Death: The Final Stage of Growth*. Englewood Cliffs, N.J.: Prentice-Hall, 1975.

Kuda Bux (1905–1981)

Kashmiri stage magician who demonstrated claimed feats of **eyeless sight** and **fire walking**. Born at Akhnur, Kashmir, on October 15, 1905, he moved to London in 1935. He first practiced fire walking at age 14 and subsequently devoted himself to public performances of stage magic. He normally performed fire walking only at an annual religious festival and claimed that his immunity from burns was attributable to this faith, conferred by a higher power in India. He also claimed to be able to convey his immunity to others and take them over the fire walk without burns.

During 1935 Kuda Bux cooperated with psychical researcher **Harry Price** in two fire walk tests under control conditions, on September 9 and September 17. Scientific observers carefully monitored all aspects of the fire walk. Kuda Bux's feet were examined, and no chemical or other preparation was discovered. The temperature of his feet was taken before and after the walk and was found to be slightly lower after it. His feet were not blistered or injured in any way. The skin was soft and not calloused; moreover the feet were washed and dried before the walk.

The surface temperature of the fire trench on the second day was 430°C. The trench was 25 feet long by 6 feet wide and

9 inches deep. Kuda Bux walked the trench deliberately and steadily in 4.5 seconds; the estimated time of contact of each foot with the burning embers was half a second. The tests were photographed and a cinematographic record taken. A volunteer European, Digby Moynagh, attempted the walk on both days but suffered some blistering of the feet. A full report of the tests appeared in *Bulletin II* of the University of London Council for Psychical Investigation in 1936. These tests made Kuda Bux well known, and he performed in British variety theaters with his impressive act of “eyeless sight.” (Fire departments would not permit fire trenches to be built on stage for demonstrations of fire walking.)

In 1938 Kuda Bux traveled to the United States to demonstrate his fire walk for a Robert Ripley “Believe It or Not” radio program and later became a member of the Society of American Magicians. He demonstrated his eyeless vision act widely and in 1945 rode a bicycle through the heavy traffic of Times Square in New York while blindfolded.

Magicians claim that such performances are tricks, in spite of the performer’s being heavily blindfolded, with balls of dough placed over the eyes and secured with yards of bandages. The skeptical view is that the dough and bandages are shifted sufficiently by the performer to enable him to squint underneath them.

Kuda Bux claimed that his performance consisted of feats of mental concentration, establishing a link between his mind and outside objects, although he admitted to practicing **conjuring** tricks in his acts. (See also **Fire Ordeal**; **Rosa Kuleshova**; **Jules Romains**; Seeing with the **Stomach**; **Transposition of the Senses**)

Kuhlman, Kathryn (1907–1976)

Well-known Christian healer of the United States. Kuhlman was born on May 7, 1907, in Concordia, Missouri. At age 13, she had a religious experience and felt a strong call to the ministry. Though she could not find a church that would accept her, Kuhlman dropped out of school and at age 15 started preaching. She eventually became an itinerant evangelist traveling throughout the midwestern states.

Her first healing took place while she preached in Franklin, Pennsylvania, in 1946. A woman stood up and gave testimony that she had been cured of a tumor. From 1947 on, Kuhlman held regular services in the Carnegie Auditorium at Pittsburgh, where a number of cases of miraculous healing were reported during her ministry. She held services at the Carnegie Auditorium for 20 years before transferring to the First Presbyterian Church in downtown Pittsburgh.

During her services she would speak with simplicity and emotional sincerity and become transformed by what she called the Holy Spirit. Members of the congregation reported a feeling of power building up, with a healing effect. At this point Kuhlman would become clairvoyantly aware of various diseases and symptoms of ill health, which she would locate and “rebuke” from her place on the stage. “To my right in the first balcony, somebody is being healed of diabetes. . . . a growth has disappeared. It’s a man up there in the top balcony.” Kuhlman spoke rapidly in a kind of transported trancelike condition. She later revealed that she experienced **out-of-the-body travel** during the healing segments of her services.

She often introduced medical doctors into her programs, some of whom confirmed the reality of her miraculous cures, although one physician, William Nolen, attacked the validity of the healings.

Kuhlman died in Tulsa, Oklahoma, February 20, 1976, following open-heart surgery.

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Kukai (774–835)

Kukai, the founder of Japanese esoteric Buddhism, was born in Zentsuji on the island of Shikoku to an aristocratic family. His uncle, a tutor to the crown prince, also became his teacher. As a young man, he dropped his studies of Confucius and career at court to study Buddhism, then very much a minority perspective. He was only 23 when he produced his first book, in which he argued for the superiority of Buddhism over Confucianism and Taoism. Over the next few years he studied widely in the several different schools of Buddhist thought then available in Japan, all of which were headquartered at Nara, near the imperial capital at Kyoto.

In 804 he traveled to Changan, then the capital of China, and became the last student of Hui-Guo (746–805), the leader of the Shingon or esoteric school of Buddhism. When he returned to Japan he was an accomplished exponent of the esoteric tradition. He established himself in two centers, one on Mount Koya south of Kyoto and the other in Kyoto at the Toji temple. He would teach at these two places for the rest of his life and establish Dhingon as a major school of Japanese Buddhism.

In contrast to most Buddhists of his day who suggested that **enlightenment** took many lifetimes, Kukai argued that it was possible to achieve in a single lifetime. He also argued that the body, which most who sought enlightenment considered an obstacle, was in fact the vessel for its realization. He argued that the Buddha nature is present in all things, including all human beings. To understand the essential and innate unity of all things, Kukai proposed that students engage in meditative disciplines. Meditative insight would bring clarity to what was otherwise a seemingly unbelievable idea. Kukai also argued for the dissolving of the secular and sacred. He argued for a form of natural mysticism in which the Buddha was incarnate in the world of nature and by extension in the world of art and music. He believed that even words could have the power of revelation.

In his book *The Meanings of Sound, Word, and Reality*, Kukai argued for the correlation of words and reality. Some words correspond to the reality of the Buddha nature. These True Words are termed **mantras**, and chanting a mantra articulates the Buddha nature for as long as the sound persists. He also believed that the overcoming of the ordinary consciousness and the Buddha nature was in fact most difficult for most people. People could overcome the separation through the practice of **meditation**, the chanting of mantras, and the use of mystical hand gestures called **mudras**.

Kukai died at Mt. Koya in 835. In later generations he came to be worshipped almost as a god and many came to believe that he had never died. He is now generally called Kobo Daishi or Great Master of the Extensive Teachings. Shingon Buddhism now exists in a variety of separate schools in Japan who have, over the centuries, developed a wide variety of esoteric methods to achieve communion with the Buddha nature.

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Kulagina, Nina S. (1926–1990)

Russian psychic who demonstrated the ability to move objects at a distance, one form of **psychokinesis** (PK). Kulagina, a St. Petersburg housewife, has been tested under laboratory conditions by noted researchers, including physiologist **L. L. Vasiliev** and neurophysiologist Genady A. Sergeiev of the Uktomskii Physiological Institute, Leningrad; Czech psychical researcher Zdenek Rejda; psychologist B. Blazek; and Dr. J. S. Zvierev.

Tested by Vasiliev in the 1960s, Kulagina caused a compass needle to spin by holding her hand a few inches above it and also moved matchboxes at a distance. She was filmed demonstrating her ability to move small objects such as a pen or cigarettes without contact. In 1968 this film was presented by Sergeiev before an international meeting of parapsychologists in Moscow. American parapsychologists who tested her, including **Montague Ullman** and **J. G. Pratt**, considered her a most successful subject with respect to producing PK regularly on demand.

Kulagina died in 1990.

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Kuleshova, Rosa (1955–1978)

Russian psychic who demonstrated the ability to "read" printed words with the fingers of her right hand when her normal vision was completely obstructed, an ability usually termed **dermo-optical perception** or **eyeless sight**. She could also determine color tones on paper and objects by touch. Experiments with Kuleshova were reported in 1963 by Soviet scientist I. M. Gol'dberg.

Kuleshova was a relatively unimportant individual in her hometown of Nizhny Tagil in the Urals, but after news of her remarkable abilities spread through the scientific world in the USSR she was invited to Moscow to undergo experiments at the Biophysics Institute of the Soviet Academy of Sciences. There Kuleshova demonstrated her abilities to scientists, and it seems likely that the attention and excitement went to her head.

She found it difficult to adjust to ordinary life back in Tagil and insisted on returning to Moscow for further experiments. She made wild claims that she often failed to fulfill and was even caught cheating. After this led to skepticism about "skin vision," further scientific tests were undertaken with precautions against fraud, and these validated Kuleshova's basic abilities. In 1964 *Life* reporter Bob Brigham saw Kuleshova in Moscow and stated that she was able to read the small print on his business card accurately with her elbow when her normal vision was entirely obstructed. Soon other Soviet subjects were discovered to have the ability of eyeless sight, and new programs of scientific investigation were undertaken. The faculty of "skin vision" was renamed "bio-introscopy" in the Soviet Union.

Rosa Kuleshova died in 1978 from a brain tumor. Reports of her successful demonstrations of eyeless sight in the editorial offices of the Moscow journal *Technika Mologej* shortly before her death were reported in *The International Journal of Paraphysics* (vol. 13, nos. 3, 4). (See also **Jules Romains**; Seeing with the **Stomach**; **Transposition of the Senses**; **USSR**)

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Kumbha Mela

Important Hindu religious festival held every 12 years at the appropriate planetary conjunction; an *Ardh-Kumbha* (half-Kumbha) is held midway between the major Kumbha festivals. Kumbha is equivalent to the sign Aquarius, and the festival is calculated at the conjunction of Jupiter, Aquarius, Aries, and the sun. The festival takes place at either Hardwar, Allahabad, Ujjain, or Nasik. In 1977 the festival was at Allahabad, an especially holy place where the sacred river Ganges merges with the Jamuna and the Saraswati.

Ritual bathing by pilgrims is a special feature of the festival, which originated in ancient times as an occasion for spiritual instruction from great sages and yogis. Some two million pilgrims attend the festival to visit wandering holy men and yogis from all over India. The festival is divided into different camps relating to individual Hindu sects and subjects.

The Indian government has provided sanitary facilities and a system of barricades to prevent accidents caused by vast crowd movements. Kumbha Mela is one of the most colorful mass festivals of India, a kind of nongenerational super-Woodstock of the spiritual life.

Kundalini

According to ancient Hindu religious teachings and yoga science, a latent force in the human organism responsible for sexual activity and (in a sublimated form) higher consciousness. In Hindu mythology kundalini—from the root word *kundala* meaning coiled—is personified as a goddess, sometimes with the aspect of Durga (a creator) and sometimes Kali (the destroyer) or Bhujangi (the serpent). Kundalini is often described as a serpent that sleeps at the base of the spine and, when aroused, darts upward, bringing enlightenment or pain. According to classical literature, signs of awakened kundalini are grouped into three categories: vocal, physical and mental signs. Kundalini is also believed to be connected with certain psychic powers, known to yogis as *siddhis*.

The traditional Hindu yoga texts state that kundalini can be aroused by a combination of **hatha yoga** positions, *pranayama* (breathing exercises), meditation, and spiritual practices. It is said much of the yogic practice is designed to release knots or blockages in the body which prevent the flow of kundalini energy. However, kundalini may emerge within one who has never performed traditional kundalini rising practices. Often it is not a matter of the seeker grasping Enlightenment, but Enlightenment snaring the seeker.

Some claim when kundalini is incorrectly aroused, physical disability or even death can result. Students are often frightened when they experience signs of kundalini if they have not been properly instructed because the characteristics of the kundalini episode can be frightening. The signs are similar to a manic or psychotic episode: spontaneous vocal expression, trembling, shaking, spontaneous postures, periods of elation or fear, visionary or hallucinatory episodes, and feelings of bliss or anxiety.

The *Panchastavi* is an esoteric Hindu scripture in which kundalini is addressed as the mother of all beings. The arousal of kundalini for mystical enlightenment is described in ecstatic terms:

"Flawless, exceedingly sweet and beautiful, soul-enchanting, fluent speech manifests in all ways in those [devotees] blessed with genius who keep Thee, O Shakti [power] of Shiva, the de-

stroyer of Kamadeva [god of love] constantly in mind, as shining with the stainless luster of the moon in the head. . ." (3-12).

"O Goddess, rising from the cavity of Muladhara [*chakra* or center at the base of the spine], piercing the six lotuses [*chakras*] like a flash of lightning, and then flowing from the moon into the immovable sky-like center [in the head] as a stream of Supreme nectar, Thou then returnest [to Thy abode]" (4-6).

These descriptions, in context, indicate that kundalini is considered to be the creative force expressed in procreation. It is also responsible for mystical enlightenment when sublimated by rising up the spine through the *chakras*, or psychic centers, to the highest center in the head. These centers are located in the physical vicinity of primary nerve and glandular centers which govern actions and responses of the body. From bottom to top, the *chakras* are commonly identified as:

Muladhara—The earth or root *chakra* is located at the base of the spine. It is said to be the *chakra* most connected with the earth, mother nature, the human animal, and the base self.

Svadhithana—Also known as the sexual *chakra*, *svadhithana* is found in the area of the reproductive organs. It is concerned with sexual energy, procreation, erotic feelings, and interactions.

Manipura—The third *chakra* is the power *chakra*, identified with action, will, anger, laughter, and courage. It is said to be located in the naval and the solar plexus. It is said to be "the energy of the solar system radiating in our personal lives."

Anahata—The heart *chakra* is located in the center of the chest and is associated with compassion, acceptance, and unconditional love. As it is located equidistant between the highest and lowest *chakras*, it acts as the mediator among the *chakras*.

Visuddha—The throat *chakra*, is situated in and around the larynx and therefore is known as the communication *chakra*. It is associated with the powers of speech, communication, and expression and is the center for mantras and other vocalizations associated with kundalini.

Ajna—The sixth center, located at the base of the nose between the eyebrows, is also known as "The Third Eye." It governs the principles of wisdom, knowing, intuition, and psychic abilities. It is where God speaks to one directly during meditation.

Sahasrara—Sahasrara, the mystic *chakra*, is located in the crown of the head, in the cerebrum. The mystic *chakra* is said to control the brain's pineal gland, unrecognized in modern medicine, but known by yogis for thousands of years. The mystic *chakra* is the spirit, the higher self, the connection with the Brahman. It is said to be beyond human comprehension and gurus warn again attempting to attain seventh-*chakra* consciousness until the nervous system is fully prepared.

There are foreshadowings of the biblical story of the Garden of Eden in the poetic myth of the serpent and the tree with the fruit of knowledge or of sexual force, and there are similar myths in many ancient religions, suggesting a lost secret of the relationship between sex and mysticism. Esoteric groups in many countries have guarded this secret. There is evidence of meditation systems in ancient **Egypt**, **China**, and **Tibet** that, under one name or another, taught the arousal of the serpent like force for higher consciousness instead of procreation. Many other religions have emphasized a relationship between sex and mysticism by enjoining celibacy for priests and monks.

In the nineteenth century B. D. Basu of the Indian Medical Service, in an essay entitled "The Hindu System of Medicine" (*Guy's Hospital Gazette*, London, 1889), identified kundalini and the *chakras* with nervous energy and the main plexi of the human body. This theory was elaborated by Dr. Vasant G. Rele in his book *The Mysterious Kundalini* (1927).

The controversial psychoanalyst **Wilhelm Reich**, originally a pupil of Freud's, developed a theory of **orgone** energy expressed in different segments of the human body, closely paralleling the course of kundalini through the *chakras*. Reich also associated this energy with sexual activity. However, he was strongly opposed to yoga, which he mistakenly considered merely a system of fixed physical positions with rigid musculature.

In the twentieth century the ancient concept of kundalini has been revived and spread in the West by several Indian teachers, such as Pandit **Gopi Krishna** of Srinagar, India. Gopi Krishna aroused this legendary force and claimed to experience a continuing state of higher consciousness. He describes his experience in *Kundalini: The Evolutionary Energy in Man* (1970) and a number of other books. Among other modern Hindus who claimed to have aroused kundalini is **Swami Muktanada**, who was said to have the power to communicate this arousal by touch, a technique traditionally known in India as *shaktipat*.

Pandit Gopi Krishna believed that kundalini is an evolutionary force that will play an increasingly important part in the development of the human race and its goals, indicating new directions for both science and religion. Unfortunately, his followers have not been able to see his goal realized. Following up on the writings of Gopi Krishna, Karan Singh, union minister of health in India, announced in 1974 an ambitious kundalini research project, to be sponsored by the All-India Institute of Medical Science, to research the "Kundalini concept and its relevance to the development of higher nervous functions." The project failed, however, to secure official funding following a general election and change of government. Meanwhile, sympathizers with the work of Gopi Krishna founded the Central Institute for Kundalini Research at Srinagar, Kashmir, India, but it too became inactive following the death of Gopi Krishna in 1984.

There are now several organizations concerned with kundalini. The **Kundalini Research Association International** is located at Gemenstrasse 7, 8006 Zürich, Switzerland. In the United States the **Kundalini Research Foundation's** address is P.O. Box 2248, Darien, CT 06820. In Canada the **FIND** (Friends in New Directions) research trust publishes books and audio tapes on the work and thought of Gopi Krishna. It may be reached at R.R. 5, Flesherton, Ontario, Canada, NOC 1E0. Through the Dhyanyoga Centers, located in California, Massachusetts, Connecticut, and Maine, Shri Ananda Ma directs yogis who direct students in the awakening of kundalini. The Dhyanyoga Centers can be contacted through their website at <http://www.dyc.org/>.

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Vyasdev, Brahmachari Swami. *Science of Soul (Atma Vijnana)*. Gangotri, India: Yoga Niketan Trust, 1964.

Kundalini Quarterly

Quarterly publication of the Kundalini Research Institute, California, concerned with the relationship of **kundalini** energy and **yoga** techniques to the emotional, physical, and spiritual life of human beings. Last known address: P.O. Box 1020, Claremont, CA 91711.

Kundalini Research Association International

A Swiss-based organization for the scientific study of all aspects of **kundalini**, first described in traditional Hindu scriptures and yoga texts as a divine power latent in the human organism, and now believed to be a subtle biological force generated by the reproductive system, responsible for human evolution and states of higher consciousness and mystical experience.

The association aimed to initiate, encourage, and support research into the nature and functions of kundalini; to cooperate with individuals and organizations concerned with spiritual, cultural, medical, or other aspects of kundalini; to study, translate, and publish texts from **Tibet, China, Germany, Japan**, or elsewhere concerned with kundalini; and to gather statistics and study case histories of people in all parts of the world who have had experience or claim talents related to the arousal of kundalini.

The association adhered to the teachings of the late Pandit **Gopi Krishna** (1903–1984), who claimed that kundalini is the basic psychosomatic mechanism responsible for genius, psychic faculties, mystical ecstasy (or *samadhi*) and (in an abnormal form) certain kinds of insanity. The association hoped to create global awareness about the scientific implications of kundalini in order to establish the unity of religions and to bridge the gulf existing between revealed knowledge and science. Last known address: Gemsenstrasse 7, CH-8006 Zürich, Switzerland.

Kundalini Research Foundation, Ltd. (KRF)

American organization concerned with the study of **kundalini**, believed to be the powerful life force related to procreation and higher consciousness, originally described in ancient Hindu treatises on **yoga** and spiritual development, but also known in various cultures and religions throughout history. The KRF is particularly concerned with the writings of Pandit **Gopi Krishna** (1903–1984), who wrote from personal experience of the arousal of kundalini and consequent states of higher consciousness.

The KRF acts as a clearinghouse for information on all aspects of kundalini, including correlation of traditions in various cultures, personal experiences, and scientific study of the phenomenon. Address: P.O. Box 2248, Darien, CT 06820. Website: <http://www.renature.com/KRF/>.

Kuppuswami, B(angalore) (1907–)

Professor of psychology, active in the field of parapsychology. Kuppuswami was born on February 29, 1907, at Bangalore,

Mysore, India, and studied at the University of Mysore (B.A., 1927; M.A., 1929). Beginning in 1929, he was a lecturer in psychology for two decades at Presidency College, Madras. In 1952 he became a professor of psychology at the University of Mysore.

He had an outstanding career as a psychologist. He served as, among many other positions, president of the psychology section of the Indian Science Congress (1945); editor of the journal *Psychological Studies* (Mysore); chairman of the section on social change, International Conference on Human Relations, the Netherlands (1956); president of the psychology section, All India Philosophical Conference (1956); and president of the Parapsychology Conference, Indian Science Congress (1960). In addition to his work in the fields of psychology, sociology, and education, Kuppuswami studied the effects of education and variation in distance on **psi** ability.

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Kusche, Lawrence David (1940–)

Author of an important critical work on the **Bermuda Triangle** mystery. His carefully researched book, *The Bermuda Triangle Mystery—Solved* (1975), examines popular theories of time warps, black holes, UFOs, and so on and opts for a rational view that there is no single overall mysterious explanation, but rather a mystery built up from inaccurate research, exaggeration, omission of important facts, and the spread of rumors. Kusche has had considerable experience as a flight instructor and also as a research librarian. In commenting on his approach to such matters as the Bermuda Triangle question, he has stated:

"I might be called a skeptic. It's not that I disbelieve anything and everything, but I *especially* question much of the present day written and televised information that passes for 'fact.' Much of it is nothing more than a half-fact attempt to earn as much money as possible with as little regard for truth as possible."

Kusche followed his initial book with *The Disappearance of Flight 19* (1980), which discusses the disappearance on December 5, 1945, of five navy TBM Avenger torpedo bombers, carrying 14 men, after leaving Fort Lauderdale Naval Air Station on a routine flight. This event has often been cited as a basic example of the Bermuda Triangle mystery. Kusche spent seven years in careful research of all aspects of the event, including many interviews, and retraced the Flight 19 route. He provides a basically rational explanation of the tragedy, which he believes was the lack of experience of the pilots.

Sources:

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Kavalayananda, Swami (1883–1966)

Famous Indian pioneer of the scientific study of **hatha yoga**. He was born Jagannath Ganesh Gune on August 30, 1883, at Dabhoi, Baroda. His first language was Marathi, but all of his publications on yoga in English. He was a noted scholar, educationist, and national freedom fighter. He organized the Khandesh Education Society in 1916 and was principal of the society's college (1921–23). He chaired the Physical Education Committee, appointed by the Bombay Board of Physical Education, and was a member of the Central Advisory Board of Physical Education.

Gune was one of Paramahansa Shree Madhavadasji Maharaj's two major students at Malsar, on the banks of the river

Narmada in Gujarat State. Paramahansa Madhavadasji trained Gune and Shri Yogendra in yoga, which had died out in most of India; Paramahansa Madhavadasji was the major advocate of its revival. Yogendra founded a yoga center in Bombay, and Gune worked at it until 1932. He then left to found the Yogic Health Center at Santa Cruz, Bombay; new premises were secured in 1935 and the center was renamed Ishwardas Chunilal Yoga Health Centre, Kaivalyadhama. Later a spiritual center was added at Kanakesvara Hill in the Kolaba district of Bombay. An additional center, the Kaivalyadhama Saurashtra Mandal, was established in Rajkot in 1943.

By the end of 1943 it was decided to divide the main organization into two wings: Kaivalyadhama Ashrama with emphasis on spiritual development, and Kaivalyadhama Sreeman Madhava Yoga Mandira (SMYM) Samhiti at Lonavla, Poona, specializing in the medical and scientific investigation of yoga. The latter wing was officially recognized as a research institute by the government of Bombay and by Bombay State.

Since 1935 the Kaivalyadhama SMYM Samhiti has published the *Yoga-Mimamsa* journal, edited by Swami Kavalayananda, with both popular and scientific sections devoted to the serious study of yoga.

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Melton, J. Gordon, Jerome Clark, and Aidan Kelly. *New Age Encyclopedia*. Detroit: Gale Research, 1990.

KUZ See Kwan Um School of Zen

Kwan Um School of Zen (KUZ)

International organization concerned with the application of traditional Buddhist teachings to everyday life. The school was founded by Zen master Seung Sahn, one of the first Korean Zen masters to teach in the West. KUZ schools include some 50 associated resident centers and groups in the United States, western Europe, Poland, and Korea. Address: Kwan Um School of Zen, R.F.D. 5, 528 Pound Rd., Cumberland, RI 02864.

Kyphi

An aromatic substance of the ancient Egyptians with soothing and healing properties, prepared from 16 materials according to the prescription of the sacred books. (See also **Egypt**)

Kyteler, Dame Alice (ca. 1280–ca. 1325)

Fourteenth-century accused sorcerer of Kilkenny, Ireland, of a good Anglo-Norman family. Members of her fourth husband's family, attempting to break the will that left her in control of most of the family fortune, accused her of malevolent magic. She was indicted by Bishop de Ledrede, but with her connections and wealth she was able to defy the church. The bishop, however, moved to excommunicate her. Kyteler responded by imprisoning the bishop, who responded by indicting the whole community.

However, the lord justice, who supported Kyteler, obliged the bishop to lift his ban. The bishop eventually succeeded in instituting a case against Kyteler and others accused with her of sorcery, but she fled to England. Her maid Petronilla de Meath was arrested and flogged, only after which she confessed to various orgies involving Kyteler. Petronilla was excommunicated and burned for her part in Kyteler's supposed crimes at Kilkenny on November 3, 1324. Kyteler eventually lost her estate but spent the rest of her life peacefully in England. The case is significant as the first **witchcraft** (i.e., sorcery) trial in Ireland. A full account is printed as volume 24 in the series of the Camden Society, England, under the title *A Contemporary Narrative of the Proceedings against Dame Alice Kyteler, prosecuted for Sorcery in 1324*, edited by Thomas Wright, 1843.

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L

Labadie, Jean (1610–1674)

A French religious leader of the seventeenth century who was born in 1610 at Bourg, on the Dordogne. He declared himself a second John the Baptist, sent to announce the second coming of the Messiah, and also claimed some measure of divinity for himself.

Labadie had pronounced taste for worldly pleasures, however, which he indulged under the mask of religion. He left the Jesuit College in Bordeaux in 1639 and became canon of Amiens. He became the favorite confessor of upper-class women but was obliged to leave Amiens after a number of scandals. He was also in trouble in Toulouse and was eventually discredited by the church.

In 1650 Labadie joined the Reformed Church and became a pastor at Montauban but was banished after charges of sedition. He was similarly ousted from Geneva and moved to Middleburg in Zeeland with a band of followers. He was opposed by the Lutherans and eventually expelled with his band. He died February 16, 1674, at Erfurt.

A sect of Labadists persisted for a few years at Wiewart, North Holland, professing austerity of manners similar to early Quakers. The Labadists emphasized community of property within the church and continuance of prophecy. Among the works of Labadie (which were condemned) was *Le Veritable Exorcisme, au l'unique moyen de chasser le diable du monde chrétien* (1667).

Labarum

A Kabbalistic sign embodied in the Great Magical Monogram. The Labarum is the seventh and most important pentacle of the **Enchiridion**, a collection of sixteenth-century prayers and charms ascribed to Pope Leo III.

Laboratoire d'études des relations entre rythmes cosmiques et psychophysiologiques

Established by psychologist **Michel Gauquelin** and his wife, Françoise, for the study of cosmic influences in relation to the psychology of personality. Over 20 publications were released during Gauquelin's life.

Laboratoire Universitaire de Parapsychologie et d'Hygiene Mental

The Laboratoire Universitaire de Parapsychologie et d'Hygiene Mental was founded in 1974 in Toulouse, France, by a group of University of Toulouse researchers interested in **parapsychology**. Psychical research had flourished in France for a century prior to World War II (1939–45), but it had slowed in the 1930s and completely died out during the years of the German occupation. During the last half of the twentieth century, it has been slow to revive, but the center at Toulouse has emerged as the most vital in the nation.

The laboratory conducted a program of laboratory experiments including card guessing experiments, psychokinetic tests, and field research in such diverse subjects as ghost hauntings and dowsing. The experimental work was complemented with an educational program that includes public lectures, workshops, and an annual conference. It was the organization's hope that sharing parapsychological data could lead the public to replace irrational opinions on the occult with scientific knowledge of the paranormal.

In 1987 the laboratory created the **Organisation pour la Recherche en Psychotronique** as an independent agency to promote parapsychological research in France and other French-speaking countries. The laboratory was directed by Yves Lignon. Last known address: c/o IUER Mathématiques, Université Toulouse-Le-Mirail 31058, Toulouse CEDEX, France.

Labouré, Catherine Zoé (1806–1876)

Catherine Labouré, a French visionary and Roman Catholic saint, was born on May 2, 1806, at Fain-les-Moutiers, Cote d'Or, the eighth child of Pierre and Madeleine Gontard Labouré. As a child she was known by her middle name, Zoé. Since females were not allowed to attend any of the schools in her town, she was an adult before she learned to read and write. When her mother died in 1815, Zoé was sent to live with her older married sister at Saint Remy. At the time of her first Communion in 1818, she had decided to consecrate her life to God. She moved back to the house with her father and assumed the burden of housekeeping duties.

Her call to the religious life appears to have originated with a **dream** in which an elderly priest told her that she would soon be with him as God had planned. At the end of 1829, she went to the convent of the Daughters of Charity at Chatillon-sur-Seine to discuss her becoming a nun. On the wall she saw a picture of the priest in her dream. It turned out to be the departed founder of the Daughters of Charity, Vincent de Paul. At the beginning of 1830 she became a postulate at Chatillon-sur-Seine and on April 21 arrived at the convent in Paris to begin her novitiate.

Soon after her arrival, Sister Catherine began to manifest her visionary tendencies. Four days after she arrived, the body of the founder, which had been hidden during the worst days of the Revolution, was brought to the Paris convent. On each of the next three days, Sister Catherine had a **vision** of the saint's heart, each time while she was in the convent's chapel. On June 6 she saw Jesus as a king with a cross adorning his breast. However, she really desired to have an **apparition of the Virgin Mary** and went to sleep on July 18 with a prayer to that effect on her lips. Awakened around eleven o'clock, she saw a child dressed in white who instructed her to go to the chapel. When she arrived it was lit up even though it was long after all the other sisters had retired. She knelt at the communion rail and moments later the child announced Mary's arrival. She was seated on a chair by the altar wearing an ivory robe and a blue mantle. She then proceeded to give her a rather lengthy message that had three discernible parts. First, she called Sister

Catherine to a special mission. Second, she warned of troubles in the immediate future, but said that the convent would be protected. Then she warned of another time of trouble some 40 years in the future that would include the death of the archbishop of Paris. Sister Catherine told of her meeting with the Virgin and what was said only to her confessor. He did not believe her until the Revolution again broke out in Paris and anticlericalism spawned riots throughout the city. True to her prediction, however, no problem touched the convent.

Her primary vision of Mary occurred on November 27 when Mary again appeared in the chapel. Mary was dressed in white atop a globe. She held a smaller globe in her hands which then disappeared. Mary dropped her arms to her side and then extended them forward with the palms facing out. Rays of light shot from her hands, representative of graces available to all who asked for them. Then, an oval of golden letters surrounded the Virgin spelling out a brief prayer, "O Mary, conceived without sin, pray for us who have recourse to thee." Then Mary faded out and was replaced with a large M surmounted by a cross. Below were the Sacred Hearts of Jesus and Mary. Sister Catherine was told to have a medal struck conforming to what she had just seen. Graces would come to those who wear the medal. Her confessor was unimpressed. However, the vision was repeated in December, and the following March and September. Only then did he take action and confer with the archbishop of Paris who ordered the medal struck.

The archbishop was doubly impressed with the medal after miracles and unusual occurrences were reported to him by people who had received and were wearing it. In the meantime, Sister Catherine was sent to the hospice outside of Paris where she worked with the poor for the rest of her life. She had not told any of her sisters of her visions or what had occurred because of them. In 1836 a formal investigation of the miracles attributed to the medal was held. Sister Catherine's confessor testified, but he did not reveal her identity and she was not called to tell her story. In 1856 he asked her to write up an account of what had occurred. The events originally prophesied in 1830 occurred in 1870 with the abdication of Napoleon III and the death of the archbishop of Paris during the Franco-Prussian War.

It was not until 1876, 11 years after the death of her confessor, that Sister Catherine broke her silence and told her Mother Superior of her visions and their relation to the medal. She did that only after Mary had again appeared to her and told her that a statue of the Virgin holding the globe should be made and placed in the convent in Paris.

Through the rest of 1876 her health failed and she died on December 31, 1876. Those who came to know her life story initially asked for her canonization in 1895. Through the early decades of the twentieth century her cause passed through the necessary steps. She was named venerable in 1907, beatified in 1933, and finally named a saint in 1947. Following her beatification, her body was exhumed, found to be uncorrupted, and placed in the chapel behind glass where it can be seen by visitors to this day. Millions of people now wear the **Miraculous Medal** and attune to the prayer it has on it.

Sources:

Dirvin, Joseph I. *St. Catherine Labouré of the Miraculous Medal*. Garden City, N.Y.: Doubleday Echo Books, 1965.

Englebert, Omer. *Catherine Labouré and the Modern Apparitions of Our Lady*. New York: P. J. Kennedy & Sons, 1958.

Lacteus

A fabled precious stone said by ancient writers to be efficacious when applied to rheumatic eyes.

Ladybug (or Ladybird)

Popular name of the colorful red-spotted beetle of the family Coccinellidae of the order Coleoptera. It is the subject of many folklore superstitions. It brings children, warns of danger, forecasts length of life by the number of its spots, or warns of death. In British and European folklore, the ladybird was captured by a young woman and bidden to fly "north, south, or east, or west" in the direction in which her lover lived. Whichever way the insect flew, there dwelled her future husband. A well-known children's rhyme is: "Ladybird, ladybird, fly away home, your house is on fire, and your children all roam."

Lady of Lawers (ca. 1650)

Name given to a woman of the Breadalbane family of Scotland (possibly a Stewart of Appin), who was married to Campbell of Lawers (north shore of Loch Tay, ca. 1650). This woman was believed to be gifted with prophetic powers; her prophecies, said to be written in a book shaped like a barrel and kept in the charter room of Taymouth Castle, were known as "The Red Book of Balloch."

The prophecies all had reference to the house and lands of Breadalbane. One of these related to an ash tree planted by the lady on the north side of the church, beneath which she was said to have been eventually buried. The prophecy was: "The tree will grow, and when it reaches the gable the church will be split asunder, and this will also happen when the red cairn on Ben Lawers falls."

The tree reached the gable in the year 1833, when a great thunderstorm demolished the west loft of the church, collapsing into the middle and rendering the church derelict. At the same time, a cairn (heap of stones) built by sappers and miners on Ben Lawers fell, and the Disruption of the Church of Scotland itself took place.

Lafleche, Pierre (1892– ?)

French poet and government official who studied telepathy and ESP in cooperation with **René Warcollier**. Lafleche was born on February 6, 1892, in Paris, France. He studied at the Collège de Juilly (Seine-et-Marne) (Bachelier ès lettres, 1909) and at the University of Paris (licencié en droit, 1918). He served in the French army in World War I and received the Croix de Guerre and chevalier, Legion of Honor.

Lafleche worked for the French Ministry of Public Works from 1920 to 1952. He published three volumes of poetry and a number of articles on parapsychology in various journals such as *Psychica*, *Revue Métapsychique*, *Lotus Bleu*, and *Tomorrow*.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Laidlaw, Robert W(ordsworth) (1901–1978)

Physician and psychiatrist with an interest in parapsychology. He was born on February 26, 1901, at Englewood, New Jersey. He studied at Princeton University (B.A., 1924) and Columbia University (M.D., 1931). In 1949 he served as chief of psychiatric services at Roosevelt Hospital in New York City and as consultant in psychiatry at Union Theological Seminary.

Laidlaw's interest in parapsychology led him to study hypnosis, mediumship, and the effect of chemical substances on the human mind. He presented the paper "Psychedelics: A New Road to the Understanding of Mediumistic Phenomena?" at the Conference on Parapsychology and Psychedelics held in New York in 1958. That same year his article on hypnosis and hypnoanalysis appeared in *Tomorrow* magazine (autumn 1958).

Laidlaw investigated such topics as the effect on the mind of LSD 25 and the clinical aspects of spiritual healing. He also took an interest in the healing techniques of **Ambrose and Olga Worrall**.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Lakshmi (Center)

Organization founded by former English professor Dr. Frederick Lenz, who was a disciple under guru **Sri Chinmoy** for 11 years. Given the name Atmananda by his guru, Lenz began teaching **yoga** in Los Angeles and throughout Southern California. His students reported a number of extraordinary experiences during his classes, including that Lenz was seen to levitate and disappear completely during group meditations and to radiate intense beams of light.

Lenz formed the Lakshmi center in the 1970s as an independent organization. Lakshmi is the Hindu goddess of fortune and the consort of Vishnu. In the early 1980s Lenz announced to a gathering of his students that Eternity had given him the new name "Rama." Accordingly, in 1985 Lakshmi was superseded by a new organization, Rama Seminars.

As Rama, Lenz teaches that humanity is approaching the end of a cycle. The present period is the Kali Yuga, the dark age of devolution. At the end of each cycle or age, the god Vishnu is due to become incarnated. While Rama (Lenz) does not claim to be the same conscious entity as the historic Rama (the hero of the religious epic Ramayana and a previous incarnation of Vishnu), Lenz does claim to be the embodiment of the "particular octave of celestial light which was once before incarnated as the historic Rama."

Rama Seminars was headquartered in southern California through the 1980s. However, a scandal, occasioned by accusation of abuse by several of Lenz's students, disrupted the organization, which has moved its headquarters to the East Coast.

Sources:

The Last Incarnation. Malibu, Calif.: Lakshmi Publications, 1983.

Lenz, Frederick. *Life Times*. New York: Fawcett Crest, 1979.
Rama [Frederic Lenz]. *The Wheel of Dharma*. Malibu, Calif.: Lakshmi Publications, 1982.

Lam

A mystical word in Hindu **yoga** practice that is associated with the **Muladhara chakra**, or subtle energy center situated at the base of the human spine. Each chakra has its characteristic shape, colors, symbolic figure, and mantra (mystical sounds formed by combinations of letters). "Lam" is a *bija*, or seed, **mantra**—a special form of natural power that can be liberated by meditation. (See also **kundalini**)

Lama Foundation

New Age communal center founded in 1968 by a small group wishing to work for the awakening of higher consciousness. Members agreed to live and work full time wherever needed, to participate in group meetings and decisions, and to cooperate in fund-raising ventures. The foundation conducts programs of regular meditation, group meetings, communal meals, work projects, farming and gardening, and book publishing. The work projects include making rubber stamps, T-shirts, notecards and Tibetan prayer flags. The money produced by the sale of these products helps the continuance of the Lama Foundation. Address: P.O. Box 240, San Cristobal, NM 87564. Website: <http://www.newmex.com/lama/>.

Sources:

Dass, Baba Ram. *Be Here Now!* San Cristobal, N.Mex.: Lama Foundation, 1971.

Gardner, Hugh. *The Children of Prosperity*. New York: St. Martin's Press, 1978.

Hedgepath, William, and Dennis Stock. *The Alternative*. New York: Macmillan, 1970.

Lama Foundation. <http://www.newmex.com/lama/>. March 8, 2000.

Lamb, John (d. 1628)

Lamb was a noted astrologer and reputed sorcerer in the time of Charles I. In *Certainty of the World of Spirits* (1691), Richard Baxter recorded an apocryphal account in which Lamb met two acquaintances who wished to witness some examples of his skill. He invited them home with him, conducted them into an inner room, then, to their great surprise, they saw a tree spring up in the middle of Lamb's apartment. A moment later three diminutive men appeared with axes in their hands to cut down this tree. After the tree was felled, the doctor dismissed his guests.

That night a tremendous hurricane arose, causing the house of one of the guests to rock from side to side, with every appearance that the building would come down and bury him and his wife in the ruins. The wife in great terror asked, "Were you not at Dr. Lamb's to-day?" The husband confessed the truth. "And did you not bring something away from his house?" The husband admitted that, when the little men felled the tree, he had picked up some of the chips and put them in his pocket. As soon as he obtained the chips, and got rid of them, the whirlwind immediately ceased, and the remainder of the night passed quietly.

Originally a physician, Lamb became known for practicing "other mysteries, as telling fortunes, helping of divers to lost goods, showing to young people the faces of their husbands or wives that should be in a crystal glass." It is possible that popular resentment against Lamb was due less to the success of his magical practices than his position as a favorite of the duke of Buckingham. It was generally believed that Lamb used magic charms to corrupt women to serve the pleasure of the duke.

Lamb eventually was so hated for his infernal practices that a mob tore him to pieces in the street. Then, 13 years later, a woman who had worked as a maid in Lamb's house was charged with witchcraft, tried, and executed at Tyburn.

A broadside ballad by Martin Parker titled "The Tragedy of Doctor Lambe, the great supposed conjurer, who was wounded to death by saylers and other lads, on Friday the 14 of June, 1628. And dyed in the Poultry Counter, neere cheap-side, on the Saturday morning following" was sold and sung in the streets. The ballad contains two mistakes, as Lamb was mobbed on June 13 and died the following day.

Lambert, G(uy) W(illiam) (1889–1983)

A British government official who took an active interest in psychic research. He was born in London, England, on December 1, 1889, studied at St. John's College, Oxford University (B.A. with honors, 1912), and was a member of the British Civil Service (1913–51). From 1938 to 1951 Lambert was assistant undersecretary of state for war; he received the Chevalier, Legion of Honor (1920), the Silver Jubilee Medal (1935), the Coronation Medal (1937), and the Companion of the Bath (1942).

Beginning in 1925 Lambert was a council member of the **Society for Psychical Research** (SPR), London. He served as president (1955–58) and as honorary secretary beginning in 1958. He studied spontaneous phenomena involving **ESP**, **haunting** and **poltergeists**, and the **Glastonbury Scripts of Frederick Bligh Bond**. He contributed various articles to publications of the SPR.

Lambert, who died December 15, 1983, was one of the longest serving members of the Society for Psychical Research, having been a member for 70 years.

Sources:

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———. "Poltergeists: A Psychological Theory." *Journal of the Society for Psychical Research* 38 (June 1955).

———. "The Quest at Glastonbury." *Journal of the Society for Psychical Research* 43 (1966).

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Lambert, R(ichard) S(tanton) (1894– ?)

Broadcasting official and author who explored the field of parapsychology and published books and articles on the subject. He was born on August 25, 1894, at Kingston-on-Thames, England, and studied at Oxford University (M.A., 1921). He tutored at the University of Sheffield (1919–23), then at the University of London (1923–28). He was editor of the *Listener*, published by the British Broadcasting Corporation (BBC) (1928–39), then moved to Canada where in 1943 he became supervisor of school broadcasts for the Canadian Broadcasting Corporation (CBC). He won the Governor General of Canada Medal for Juvenile Literature in 1949. Lambert wrote over 30 books dealing with biography, children's adventure, travel, art, crime, radio, films, propaganda, and various school textbooks.

In the field of parapsychology he investigated **poltergeist** phenomena with **Harry Price**, with whom he was joint author of *The Haunting of Cashen's Gap* (1936). The publicity around this celebrated case nearly cost Lambert his career as editor of the *Listener*, when one of the governors of the BBC concluded that an interest in the supernatural was a reflection on Lambert's competence. Lambert challenged him by suing him for defamation. Lambert tells the story of this case in his biographical works *Ariel and All His Quality* (1940). Lambert's *Exploring the Supernatural* (1955) also deals with parapsychology. (See also **Cashen's Gap**)

Sources:

Lambert, Richard Stanton. *Ariel and all His Quality*. London: V. Gollancz Ltd., 1940.

———. *Exploring the Supernatural*. London: A. Barker, 1955.

Price, Harry, and R. S. Lambert. *The Haunting of Cashen's Gap*. N.p., 1936.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Lamia

In ancient Greek folklore, Lamia was a shape-shifting monster that sucked blood and ate flesh, similar to stories of the succubus and **vampire**. Lamia, the daughter of Belus and Libya, was loved by Zeus and punished by Hera. Because Hera took Lamia's children away, Lamia took her revenge on the children of men and women, since she had no power over gods. Lamia became transformed into a class of demonic being in Greek lore, the *lamiai*. According to folk beliefs, the *lamiai* might be in the form of a beautiful woman, a snake with a woman's head, or a monster with deformed lower limbs and the power to take out her eyes. (See also **Striges**)

Sources:

Lawson, John Cuthbert. *Modern Greek Folklore and Ancient Greek Religion*. 1910. Reprint, New Hyde Park, N.Y.: University Books, 1964.

Lampadomancy

Form of **divination** based on reading the form, color, and movements of the flame of an oil lamp or a torch. A flame with a single point was believed to indicate good fortune, but two points signaled bad luck. A flame that bent might indicate illness. Sparks were said to indicate forthcoming news, and the sudden extinction of the flame portended disaster.

Sources:

Waite, Arthur Edward. *The Occult Sciences*. 1891. Reprint, Seacaus, N.J.: University Books, 1974.

Lamps, Magic

Stories of magic lamps are of great antiquity. According to G. Panciroli (1523–1599), the sepulcher of Tullia, daughter of the Roman statesman Cicero (106–43 B.C.E.), had a lamp that burned for over 1,550 years. St. Augustine described a lamp placed by the seashore that was not extinguished by wind or rain. Monsignor Guerin, the chamberlain of Pope Leo XIII, told of a lamp before the shrine of St. Genevieve in the Church of St. Denis whose oil was always consumed but never diminished in quantity.

Another lamp legend concerned Rabbi Jachiel of Paris, who was regarded by the Jews as one of their saints and by the Parisians as a sorcerer. During the night when everyone was asleep, he was believed to work by the light of a magic lamp that illuminated his chamber like the sun itself. The rabbi never replenished this lamp with oil, nor otherwise attended to it, and folks began to hint that he had acquired it through diabolic agencies. If anyone knocked at his door during the night, they reported seeing the lamp throw out sparks of light of various colors, but if they continued to rap, the lamp failed, and the rabbi would touch a large nail in the middle of his table that connected magically with the knocker on his door, giving the person who rapped on it something of the nature of an electric shock (see **France**).

One of the best-known stories is the one about Aladdin and his lamp from the *Arabian Nights Entertainment*, or *Book of a Thousand and One Nights*, in which the lamp is a magic wish-fulfilling **talisman**. Although versions of the stories in the *Arabian Nights* are of some antiquity, some of the tales, like that of Aladdin, are from late Egyptian sources.

Another well-known legend is that of the tomb of Christian Rosenkreutz, founder of the Order of the Rosy Cross, or **Rosicrucians**. According to the Rosicrucian manifesto *Fama Fraternitatis* (first printed in 1614), translated together with the manifesto *Confessio Fraternitatis* (1615) by "Eugenius Philalthes" (the pseudonym used by alchemist **Thomas Vaughan**) in London, 1652, the tomb of Christian Rosenkreutz was opened many years after his death, and a secret vault was discovered with an ever-burning lamp, together with magical mirrors, sacred books, bells, more ever-burning lamps, and "artificial songs," which sounded like precursors of the phonograph record. For an attempt to separate history from legend and symbolism in this story, see Arthur E. Waite's *The Brotherhood of the Rosy Cross* (1924). Many stories of ever-burning lamps stem from phosphorescent phenomena or from spontaneous combustion caused by the sudden influx of air into a gaseous vault.

Sources:

Waite, Arthur E. *The Brotherhood of the Rosy Cross*. 1924. Reprint, New Hyde Park, N.Y.: University Books, 1961.

Lancashire Witches

A famous episode of ignorance, superstition, and persecution in Lancashire, England, which involved a mass trial of 20 alleged witches. Not far from Manchester lies Pendelbury Forest, where, at the beginning of the seventeenth century, witches were said to live. Terrified townspeople avoided the place, imagining it to be the scene of frightful orgies and diabolical rites. Roger Nowel, a country magistrate, hit upon the plan of routing the witches out of their den and ridding the district of their malevolent influence, and he believed he would be performing a public-spirited and laudable service.

He promptly seized Elizabeth Demdike and Ann Chattox, two women of 80 years of age, one blind and the other threatened with blindness, both living in squalor and abject poverty. Demdike's daughter, Elizabeth Device, and her grandchildren, James and Alison Device, were included in the accusation, and Ann Redferne, daughter of Chattox, was apprehended with her mother.

Also seized in quick succession were Jane Bulcock and her son John, Alice Nutter, Catherine Hewitt, and Isabel Roby. All of them were induced to make a more or less detailed confession of the communication with the Devil. It is not known how these confessions were obtained, but considering the age and condition of the women, their confessions were probably extorted. Afterward they were sent to prison in Lancaster Castle, some 50 miles away, to await trial.

Soon after the authorities were informed that about 20 witches assembled on Good Friday at Malkin's Tower, the home of Elizabeth Device, in order to arrange the death of one Covell, to blow up the castle in which their companions were confined and rescue the prisoners, and also to kill a man called Lister by means of a diabolical agency.

In summer 1612, the prisoners were tried for **witchcraft** and were all found guilty. The woman Demdike had died in prison and thus escaped a more ignominious death at the gallows. The principal witnesses against Elizabeth Device were her grandchildren, James and Jannet Device. When Jannet entered the witness-box, her grandmother set up a terrible yelling punctuated by bitter execrations.

The child, who was only nine years of age, begged that the prisoner be removed so that she could proceed with her evidence. Her request was granted, and she and her brother swore that the devil had visited their grandmother in the shape of a black dog and asked what were her wishes. She said she desired the death of one John Robinson, whereupon the fiend told her to make a clay image of Robinson and gradually crumble it to pieces, saying that as she did so the man's life would decay and finally perish. On such evidence, 10 persons were hanged, including the aged Ann Chattox.

The story of the Lancashire witches became the subject of Thomas Shadwell's play of that name in 1681, and a novel by W. H. Ainsworth in 1848. Twenty-two years after the events of 1612, a similar outrage in the same area of Lancashire was narrowly avoided, by the shrewdness of the judge who tried the case. A man by the name of Edmund Robinson thought to profit by the general belief in witchcraft. He told his young son, a boy of 11, to say that he had encountered two dogs in the field, and he tried to get them to catch a hare. When the animals would not obey his bidding, he tied them to a post and whipped them, when they immediately turned into a witch and her imp.

The fiction gained such credence that Robinson declared that his son possessed a sort of **second-sight**, which enabled him to distinguish a witch at a glance. He took the boy to the neighboring churches, set him on a bench, and bade him point out the witches. The boy identified 17 persons, and the jury convicted them. They might have been hanged were it not for the judge's suspicions about the story.

The judge postponed their sentences and sent some of them to London for examination by the king's physician and by King

Charles I himself. The boy's story was investigated and found to be false, and the child himself admitted the lie.

Sources:

Ainsworth, William Harrison. *The Lancashire Witches: A Romance of Pendle Forest*. London: George Routledge, 1878.

Robbins, Rossell Hope. *The Encyclopedia of Witchcraft and Demonology*. New York: Crown Publishers, 1959.

Whitaker, Thomas D. *A History of The Original Parish of Whalley*. London, 1818.

Lancaster, John B(usfield) (1891–1974)

Engineering technician who experimented in the field of parapsychology. He was born on January 19, 1891, in Philadelphia, Pennsylvania. He studied structural design and building at the Drexel Institute, Philadelphia (1914–18). He was a draftsman, power plant engineer, and chief draftsman at the Philadelphia Gas Works, 1911–55.

Lancaster developed games for testing telepathy and psychokinesis, which he presented to the **Parapsychology Laboratory** of Duke University in Durham, North Carolina. During 1959 he conducted long-distance experiments in **telepathy** with students of Cambridge and Oxford Universities in England and Wayland College in Plainview, Texas.

Lancaster died in February 1974.

Sources:

Lancaster, John B. "A GESP Experiment with a Dual (Color-Symbol) Target." *Journal of Parapsychology* (December 1959).

Lancelin, Charles (ca. 1927–)

French physician and occultist who was an early experimenter in the field of **astral projection**, also known as **out-of-the-body travel**. He published a number of important books in the active period of French interest in occultism that preceded World War II.

Sources:

Lancelin, Charles. *L'ame humaine: etudes expérimentales de psycho-physiologie*. Paris: H. Durville, 1921.

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———. *L'humanité posthume et le monde angélique*. N.p., n.d.

———. *Méthode de dédoublement personnel*. N.p., 1913.

———. *L'occultisme et la science*. Paris: J. Meyer, 1926.

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———. *Qu'est-ce l'âme?* N.p., n.d.

———. *La réincarnation*. N.p., n.d.

———. *La sorcellerie des campagnes*. N.p., 1923.

———. *La vie posthume*. Paris: H. Durville, 1922.

Landau, Lucian (1912–)

Industrial consultant who experimented and lectured in the field of parapsychology. He was born on April 13, 1912, in Warsaw, Poland. He first came to England as a business executive and consultant in the rubber, plastics, and electronics industries. He invented various devices and processes used in Britain, France, and Italy and wrote a study on latex published by the British Rubber Development Board in 1954.

Landau experimented with **dowsing**, **clairvoyance**, **psychic photography**, and **radiesthesia** and lectured on such subjects to the Medical Society for the Study of Radiesthesia, the Cambridge University Society for the Study of Parapsychology, and

the **College of Psychic Science**, London. He published articles in *Light* journal, including a report on the Delawarr Camera (vol. 77, no. 3430 [March 1957]). (See also **black box**)

Sources:

Landau, Lucian. "Radionics: General Considerations." *Journal of the British Society of Dowsers* (September 1958).

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Lane, David (Christopher) (1956–)

Philosophy professor and writer on new religious movements. He was born on April 29, 1956, in Burbank, California, and received his education at Los Angeles Valley College (Associate of Arts) and California State University, Northridge (B.A., 1978). He did his graduate work at the Graduate Theological Union (M.A., 1983) and the University of California at Berkeley from which he received both a M.A., 1988, and Ph.D., 1991, in sociology. While there he was a research assistant to Mark Juergensmeyer on a grant to study the trans-national Radhasoami faith. He traveled throughout North India and compiled an exhaustive genealogical tree of Radhasoami gurus and gaddis (seats of Sikh gurus). He helped to produce a documentary film on the history of Sant Mat (a transcendental Sikh movement), and was instrumental in arranging a rare interview with Baba Faqir Chand, then a 94-year-old sage in the foothills of the Himalayas. The research became the basis of his M.A. thesis (1981) and ultimately a book, *The Radhasoami Tradition* (1992). His research also helped satisfy his own spiritual quest and in 1978 he was initiated by Radhasoami master Maharaj Charan Singh. Prior to assuming his present position, Lane taught at the University of California, San Diego, where he received a Regents Fellowship in Sociology. Lane's research on the Radhasoami movement led to work on two modern western offshoots of the movement, **ECKANKAR** and the Movement for Inner Spiritual Awareness (MSIA), both of which had denied their contact with the larger movement. The first result was the publication in 1983 of *The Making of a Spiritual Movement* (originally presented as a term paper at California State University, Northridge, 1978), a detailed study of the intellectual roots of **ECKANKAR** and of its founder, **Paul Twitchell**. The book charged that Twitchell had been trained by Radhasoami master Kirpal Singh and had plagiarized extensively from Radhasoami literature in books circulated as **ECKANKAR** texts. Lane went on to found a journal, *Understanding Cults and Spiritual Movements*, with his colleague Brian Walsh and continued his research on various Radhasoami and Indian-based groups, some of which he felt had perverted the Radhasoami tradition. John Roger Hinkins and Da Free John especially became objects of severe criticism.

Lane's own publishing venture was interrupted in the mid-1980s by a series of events including some death threats, a break-in at his home, and the theft of his mailing lists and other documents. However, he has continued to write in the field and has recently published two volumes, including an updated text of his early study of the Radhasoami tradition and an anthology of his critical works on Indian spiritual movements.

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Lang, Andrew (1844–1912)

Philosopher, poet, scholar, and author of scholarly books on a wide range of topics, including anthropology, folklore, mythology, psychology, ghost lore, history, biography, and fairy tales. He was born at Selkirk, Scotland, on March 31, 1844, and was educated at St. Andrews University. He also studied at Glasgow University and Oxford University (Balliol and Merton colleges). Lang abandoned his fellowship at Merton College to become a journalist and author in London.

He joined the **Society for Psychical Research** (SPR) in 1906, but his interest in psychical phenomena was of longer standing. Lang studied them rather than the historic and anthropologic, than from the experimental, viewpoint.

His earliest paper was read before the SPR on the **Cock Lane Ghost** in 1894. Subsequently he was a frequent contributor to the society's *Proceedings and Journal*. In the *Journal* (vol. 7) he wrote on Queen Mary's diamonds; in *Proceedings* (vol. 11) on the voices of Joan of Arc. The telepathy *à trois* (involving three individuals) was his conception in a paper on the mediumship of **Leonora Piper**. His book *Custom and Myth*, published in 1884, contained a chapter on the **divining rod**, which he regarded as a mischievous instrument of superstition. However, the investigations of **William Barrett** convinced him that it was "a fact, and a very serviceable fact." Lang also contributed some valuable personal evidence on **crystal gazing**.

He wrote several articles on psychic research for the *Encyclopaedia Britannica* in 1902. His books *The Making of Religion* (1898), *Magic and Religion* (1901), *Cock Lane and Common Sense* (1894), and *The Book of Dreams and Ghosts* (1897) are regarded as valuable tools for students of psychic research. *The Mind of France* (1908) was the first attempt to consider Joan of Arc in the light of psychic phenomena. In 1911 Lang became president of the Society for Psychical Research. According to the Rev. M. A. Bayfield in *Proceedings* (vol. 26), it is fair to infer from Lang's later writings that he found the exclusion of an external agency from some phenomena increasingly difficult.

The range and content of Lang's books and writings demonstrate remarkable originality and scholarship. He was the first scholar to properly correlate the mythology of ancient society with the folklore and psychic phenomena of modern civilization. His rainbow-colored series of fairy tale books for children, beginning with *The Blue Fairy Book* in 1889, remains popular.

Lang was honored by St. Andrews and Oxford universities and was elected an honorary fellow of Merton College in 1890. The freedom of his native town of Selkirk was conferred on him in 1889. He died July 20, 1912.

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Lanulos

Lanulos is an imaginary planet known only from the account by flying saucer **contactee Woodrow Derenberger**, who claimed to have flown there on a spaceship. In 1996, a being reputedly from Lanulos named "Indrid Cold" contacted De-

renberger and indicated that he was seeking friendly contact with humans.

According to Cold's account, Lanulos was some 14.6 light years from Earth in the Ganymede galaxy of stars. It was originally settled by people from Earth who traveled there in space ships (thus implying that Earthlings could travel in space prior to the twentieth century) but that the knowledge of space travel had been lost for a long time and only more recently rediscovered. Their new planet was much like Earth, though the yearly cycle had only three seasons: planting, harvest, and cold. Now back in contact with Earth, the Lanulosians can easily pass for human.

Cold related that the people of Lanulos are religious. They believe in one God, the Father of all and the creator of all that is good. They have a language, but also communicate via **telepathy**. They developed in a nonhostile manner and have no crime or war. Government is loosely organized around a 56-person Guiding Council whose members are elected every six months. If a member proves unfit, he/she is dismissed and another elected to fill the vacancy. The people also have no need of clothes and generally walk around in the nude. When Derenberger first visited the planet, he found he attracted stares because of his clothing and soon adopted the local custom. (Derenberger also reported that he had traveled to Venus and that its residents were nudists).

Marriage is common among the Lanulosians. When a couple marries, they are "united." The male refers to his spouse as his "union," and a female calls her husband her "united." Cold indicated that he had a wife and two children. Children go through a lengthy education period that begins as soon as they seem capable of knowing good from evil. People live to be 125 to 175 years old (in Earth time).

The friendly Lanulosians, while not warlike, were engaged in business, and desired to establish trade with Earth. However, they found their attempts to form a relationship rebuffed. They had approached the American government but found officials unwilling to guarantee their safety. On occasions when they had attempted to land, they had been met with hostility. Cold indicated that he had received wounds from a shotgun on one occasion.

Derenberger published his most substantive account of Lanulos in 1971, though writer John Keel had a continued fascination with the Derenberger story and included information he had collected in several of his books over the years. There has been no independent verification of the existence of such a planet as Derenberger described.

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Lanz von Liebenfels, Jörg (1874–1954)

Austrian astrologer and member of the occult underground preceding the Nazi movement. His **Order of New Templars** only admitted members who had satisfied his racist concepts of Nordic purity. He also founded the Ariosophical Movement, another occult and anti-Semitic organization.

Born in Vienna July 19, 1874, as Adolf Lanz, he claimed to be the son of Baron Johannes Lancz de Liebenfels. He circulated an incorrect birthdate to mislead other astrologers. He became a novice at a Cistercian monastery but was expelled for improper behavior. Soon afterward he founded his Order of New Templars, which claimed divine support for Hitler's race theories and the supremacy of a master race. Lanz advocated

special breeding colonies, or stud farms, for the master race, as well as the elimination of lesser breeds.

The order used the swastika symbol before it was officially adopted by the Nazi party, and Hitler met Lanz as early as 1909, when he collected some issues of Lanz's journal *Ostara*. Lanz prophesied the success of Hitler as a world figure but failed to find favor with the Nazis after their 1938 invasion of Austria. His ideas were certainly used by the Nazis, but Hitler may have been reluctant to admit their origin. Lanz died April 22, 1954.

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Lapis Exilis

A fabulous precious stone believed to cause the phoenix to renew her youth. According to Wolfram von Eschenbach, the **Lapis exilis** was synonymous with the Holy **Graail**. (See also **Lapis Judaicus**)

Lapis Judaicus

A fabulous precious stone also identified with the Holy **Graail** and the talismanic stone of inexhaustible feeding power. It was sometimes called "Theolithos" and may have been another name for the **Lapis Exilis**. It has also been known as the Phoenix stone. Another legend claimed that it fell from the crown of Lucifer as he was banished from heaven and remained in the keeping of the angels of the air.

LAPLAND

The Laplanders acquired a reputation for magical practice that was almost proverbial throughout Europe, and certainly so among the peoples of the Scandinavian peninsula. Indeed the Finns used to credit them with extraordinary power in sorcery and divination. Many Scandinavian scions of nobility were in ancient times sent to Lapland to obtain a magical reputation, and Eric, the son of Harold Haarfager, found Gunhild, daughter of Asur Tote, living among the Lapps in 922 C.E. for that purpose. English literature abounds with references to Lapland witches. But sorcery in Lapland was a preserve of the male shamans or magicians. Like the Celtic witches, the Lapps were addicted to the selling of wind or tempests in knotted ropes.

In his *The History of Lapland* (1674), Joannes W. Scheffer describes Lapp magic,

"The melancholic constitution of the Laplanders, renders them subject to frightful apparitions and dreams, which they look upon as infallible presages made to them by the Genius of what is to befall them. Thus they are frequently seen lying upon the ground asleep, some singing with a full voice, others howling and making a hideous noise not unlike wolves.

"Their superstitions may be imputed partly to their living in solitudes, forests, and among the wild beasts, partly to their solitary way of dwelling separately from the society of others, except who belong to their own families sometimes several leagues distance. Hereafter it may be added, that their daily exercise is hunting, it being observed that this kind of life is apt to draw people into various superstitions, and at last to a correspondence with spirits. For those who lead a solitary life being frequently destitute of human aid, have oftentimes recourse to forbidden means, in hopes to find that aid and help among the spirits, which they cannot find among men; and what encourages them in it is impunity, these things being committed by

them, without as much as the fear of any witnesses; which moved Mr. Rheen to allege, among sundry reasons which he gives for the continuance of the impious superstitions of the Laplanders, this for one: because they live among inaccessible mountains, and at a great distance from the conversation of other men. Another reason is the good opinion they constantly entertain of their ancestors, whom they cannot imagine to have been so stupid as not to understand what God they ought to worship, wherefore they judge they should be wanting in their reverence due to them if, by receding from their institutions, they should reprove them of impiety and ignorance.

“The parents are the masters, who instruct their own sons in the magical art. ‘Those,’ says Tornaëus, ‘who have attained to this magical art by instructions receive it either from their parents, or from somebody else, and that by degrees which they put in practice as often as an opportunity offers. Thus they accomplish themselves in this art, especially if the genius leads them to it. For they don’t look upon every one as a fit scholar; nay, some are accounted quite incapable of it, notwithstanding they have been sufficiently instructed, as I have been informed by very credible people.’ And Joh. Tornaëus confirms it by these words: ‘As the Laplanders are naturally of different inclinations, so are they not equally capable of attaining to this art.’ And in another passage, they bequeath the demons as part of their inheritance, which is the reason that one family excels the other in this magical art. From whence it is evident, that certain whole families have their own demons, not only differing from the familiar spirits of others, but also quite contrary and opposite to them. Besides this, not only whole families, but also particular persons, have sometimes one, sometimes more spirits belonging to them, to secure them against the designs of other demons, or else to hurt others.

“Olaus Petri Niurenus speaks to this effect, when he says—‘They are attended by a certain number of spirits, some by three, others by two, or at least by one. The last is intended for their security, the other to hurt others. The first commands all the rest. Some of those they acquire with a great deal of pains and prayers, some without much trouble, being their attendants from their infancy.’ Joh. Tornaëus gives us a very large account of it. ‘There are some,’ says he, ‘who naturally are magicians; an abominable thing indeed. For those who the devil knows will prove very serviceable to him in this art, he seizes on in their very infancy with certain distemper, when they are haunted with apparitions and visions, by which they are, in proportion of their age, instructed in the rudiments of this art. Those who are a second time taken with this distemper, have more apparitions coming before them than in the first, by which they receive much more insight into it than before. But if they are seized a third time with this disease, which then proves very dangerous, and often not without the hazard of their lives, then it is they see all the apparitions the devil is able to contrive, to accomplish them in the magical art. Those are arrived to such a degree of perfection, that without the help of the drum (see *infra*), they can foretell things to come a great while before; and are so strongly possessed by the devil, that they foresee things even against their will. Thus, not long ago, a certain Laplander, who is still alive, did voluntarily deliver his drum to me, which I had often desired of him before; notwithstanding all this, he told me in a very melancholy posture, that though he had put away his drum, nor intended to have any other hereafter, yet he could foresee everything without it, as he had done before. As an instance of it, he told me truly all the particular accidents that had happened to me in my journey into Lapland, making at the same time heavy complaints, that he did not know what use to make of his eyes, those things being presented to his sight much against his will.’

“Lundius observes, that some of the Laplanders are seized upon by a demon, when they are arrived to a middle age, in the following manner: ‘Whilst they are busied in the woods, the spirit appears to them, where they discourse concerning the conditions, upon which the demon offers them his assistance, which

done, he teaches them a certain song, which they are obliged to keep in constant remembrance. They must return the next day to the same place, where the same spirit appears to them again, and repeats the former song, in case he takes a fancy to the person; if not, he does not appear at all. These spirits make their appearances under different shapes, some like fishes, some like birds, others like a serpent or dragon, others in the shape of a pigmee, about a yard high; being attended by three, four, or five other pigmees of the same bigness, sometimes by more, but never exceeding nine.’

“No sooner are they seized by the Genius, but they appear in the most surprising posture, like madmen, before bereaved of the use of reason. This continues for six months; during which time they don’t suffer any of their kindred to come near them, not so much as their own wives and children. They spend most of this time in the woods and other solitary places, being very melancholy and thoughtful scarce taking any food, which makes them extremely weak. If you ask their children, where and how their parents sustain themselves, they will tell you, that they receive their sustenance from their Genii.

“The same author gives us a remarkable instance of this kind in a young Laplander called Olaus, being then a scholar in the school of Liksala, of about eighteen years of age. This young fellow fell mad on a sudden, making most dreadful postures and outcries, that he was in hell, and his spirit tormented beyond what could be expressed. If he took a book in hand, so soon as he met with the name of Jesus, he threw the book upon the ground in great fury, which after some time being passed over, they used to ask him whether he had seen any vision during this ecstasy? He answered that abundance of things had appeared to him, and that a mad dog being tied to his foot, followed him wherever he stirred. In his lucid intervals he would tell them, that the first beginning of it happened to him one day, as he was going out of the door of his dwelling, when a great flame passed before his eyes and touching his ears, a certain person appeared to him all naked. The next day he was seized with a most terrible headache, so that he made most lamentable outcries, and broke everything that came under his hands. This unfortunate person’s face was as black as coal, and he used to say, that the devil most commonly appeared to him in the habit of a minister, in a long cloak; during his fits he would say that he was surrounded by nine or ten fellows of a low stature, who did use him very barbarously, though at the same time the standers-by did not perceive the least thing like it. He would often climb to the top of the highest fir trees, with as much swiftness as a squirrel, and leap down again to the ground, without receiving the least hurt. He always loved solitude, flying the conversation of other men. He would run as swift as a horse, it being impossible for anybody to overtake him. He used to talk amongst the woods to himself no otherwise than if several persons had been in his company.

“I am apt to believe, that those spirits were not altogether unknown to the ancients, and that they are the same which were called by Tertullian *Paredri*, and are mentioned by Monsieur [Herride] Valois, in his *Ecclesiastical History of Eusebius*.

“Whenever a Laplander has occasion for his familiar spirit, he calls to him, and makes him come by only singing the song he taught him at their first interview; by which means he has him at his service as often as he pleases. And because they know them obsequious and serviceable, they call them *Sveie*, which signifies as much in their tongue, as the companions of their labour, or their helpmates. Lundius has made another observation, very well worth taking notice of, viz.:—That those spirits of demons never appear to the women, or enter into their service, of which I don’t pretend to allege the true cause, unless one might say, that perhaps they do it out of pride, or a natural aversion they have to the female sex, subject to so many infirmities.”

The Magic Drum

For the purposes of augury or **divination**, the Lapps employed a magic drum, which, indeed, was in use among several Arctic peoples. Writing in 1827, De Capell Brooke states that the ceremonies connected with this instrument had almost quite disappeared at that date. The encroachments of Lutheranism had been long threatening the existence of the native shamanism. In 1671 the Lapp drum was formally banned by Swedish law, and several magicians were apprehended and their instruments burned. But before that date the religion the drum represented was in full vigor.

The Lapps called their drum *Kannus* (Regnard, 1681), also *Kaunus*, *Kabdas*, *Kabdes Gabdas*, and *Keure* (Von Düben, 1873), its Scandinavian designations being *troll-trumma*, or *Rune-bomme*, "magic or runic drum," otherwise *Spa-trumma*, "fortune-telling drum." J. A. Friis has shown that the *sampo* of the Finnish national epic poem *Kalevala* is the same instrument. According to G. W. von Düben, the best pictures and explanations of the drum are to be found in *Lappisk Mythologi* (Christiania, 1871) by J. A. Friis (pp. 30–47) but there are good descriptions in G. W. von Düben's own work *Om Lappland och Lapparne* (Stockholm 1873), as also in the books of Scheffer, Leem, Jessen, and others.

The appearance of the Lapp drum was thus described by Jean François Regnard in 1681,

"This instrument is made of a single piece of wood, hollowed in its thickest part in an oval form, the under part of which is convex, in which they make two apertures long enough to suffer the fingers to pass through, for that purpose of holding it more firmly. The upper part is covered with the skin of the reindeer, on which they paint in red a number of figures, and from whence several brass rings are seen hanging, and some pieces of the bone of the reindeer."

A wooden hammer, or, as among the Samoyeds (1614), a hare's foot, was used as a drumstick in the course of the incantation. An *arpa* or divining-rod was placed on a definite spot showing from its position after sounding the drum what magic inference might be drawn. By means of the drum, the priest could be placed in sympathy with the spirit world, and was thus enabled to divine the future, to ascertain synchronous events occurring at remote distances, to forecast the measure of success attending the day's hunting, to heal the sick, or to inflict people with disease and cause death. Although long obsolete in Lapland, these rites survived for a long time among the Samoyeds and other races of Arctic Asia and America. It is interesting to note how exactly the procedure described among the Vaigatz Samoyeds in 1556 (*Pinkerton's Voyages*, London, 1808, I, 63) tallied with the account of the Sakhalin Ainos in 1883 (J. M. Dixon in the *Transactions of the Asiatic Society of Japan*, Yokohama, 1883, 47). The same practices can be traced eastward through Arctic America, and the drum was used in the same fashion by the Eskimo shaman priests in Greenland (Hinrich Johannes Rink's *Tales and Traditions of the Eskimos*, 1875, pp. 60–61). The shape of the drum varied a little according to locality. The form of the Eskimo drum was that of a tambourine.

According to J. J. Tornaëus:

"Their most valuable instrument of enchantment is this sorcerer's kettle-drum, which they call Kannas or Quobdas. They cut it in one entire piece out of a thick tree stem, the fibres of which run upwards in the same direction as the course of the sun. The drum is covered with the skin of an animal; and in the bottom holes are cut by which it may be held. Upon the skins are many figures painted, often Christ and the Apostles, with the heathen gods, Thor, Noorjunker, and others jumbled together; the pictures of the sun, shapes of animals, lands and waters, cities and roads, in short, all kinds of drawings according to their various uses. Upon the drum there is placed an indicator, which they call *Arpa*, which consists of a bundle of metallic rings. The drumstick is, generally, a reindeer's horn.

"This drum they preserve with the most vigilant care, and guard it especially from the touch of a woman. When they will

make known what is taking place at a distance—as to how the chase shall succeed, how business will answer, what result a sickness will have, what is necessary for the cure of it, and the like, they kneel down, and the sorcerer beats the drum; at first with light strokes, but as he proceeds, with ever louder stronger ones, round the index, either till this has moved in a direction or to a figure which he regards as the answer which he has sought, or till he himself falls into ecstasy, when he generally lays the kettle-drum on his head.

"Then he sings with a loud voice a song which they call *Jogke*, and the men and women who stand round sing songs, which they call *Daura*, in which the name of the place whence they desire information frequently occurs. The sorcerer lies in the ecstatic state for some time—frequently for many hours, apparently dead, with rigid features; sometimes with perspiration bursting out upon him. In the meantime the bystanders continue their incantations, which have for their object that the sleeper shall not lose any part of his vision from memory; at the same time they guard him carefully that nothing living may touch him—not even a fly. When he again awakes to consciousness, he relates his vision, answers the questions put to him, and gives unmistakable evidence of having seen distant and unknown things."

The inquiry of the oracle does not always take place solemnly and completely. In everyday matters as regards the chase, etc., the Lapp consults his drum without falling into the somnambulatory crisis. On the other hand, a more highly developed state of prophetic vision may take place without this instrument, as has already been stated. Claudi relates an incident from Bergen, Norway, concerning the clerk of a German merchant who demanded a Norwegian Finn-Laplander tell him what his master was doing in Germany. The Finn promised to give him the intelligence. He first began to cry out like a drunken man, and to run round in a circle, until he fell, as one dead, to the earth. After a while he woke again, and gave the answer, which time showed to be correct.

Finally, that many Lapp shamans, while wholly awake and free from convulsions, were able to become clairvoyant, is asserted by Tornaëus: "The use which they make of their power of clairvoyance, and their magic arts, is, for the most part, good and innocent; that of curing sick men and animals; inquiring into far-off and future things, which in the confined sphere of their existence is important to them. There are instances however, in which the magic art is turned to the injury of others."

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Larcher, Hubert (1921–)

French physician and authority on industrial medicine who was also active in the field of parapsychology. Larcher was born June 26, 1921, in Paris, France. He studied at the University of Grenoble (Licencié en philosophie, 1943) and the University of Paris (M.D., 1951; diploma in industrial hygiene and industrial medicine, 1955). From 1961 onward he was professor of hygiene and safety at Ecole Normale Sociale, Paris. He became a council member of the Institut Métapsychique International.

Larcher took a special interest in paranormal psychophysiology, pathogenesis, and paranormal cures. He studied the relationship between parapsychology, psychic research, and mysticism, and investigated physiological aspects of metamorphosis and survival, as well as such parapsychological phenomena as **levitation** and **psychokinesis**. He is the author of *Le sang*

peut-il vaincre la mort? and the editor of *Aux frontières de la science* (1957).

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La Salette

La Salette, a mountain in the Alps of southeastern France, was the sight on September 19, 1846, of an **apparition of the Virgin Mary** to two children, Maximin Gigaud (age 11) and Melanie Mathieu (age 15). The young people were out tending cattle when they fell asleep. Upon awakening, they found that the cattle had wandered off and they went to look for them. Just as they located the cattle, they also saw a light that directed their attention to a spot beside a spring that had some time previously dried up. Then the children saw a woman sitting on a rock and weeping. The woman called the children to her. As they approached, the woman rose and moved to meet them. She appeared suspended in mid-air.

As the children later related the story, the woman was dressed in white. Pearls were on her dress, and roses on her cape. She had a gold apron and a diadem of roses that radiated light. She then gave to the children a lengthy message that reflected upon the present poor harvest and predicted a future famine in the country if the people did not refrain from taking Christ's name in vain and continued to neglect their attendance at Mass.

The children, believing that they had seen a great saint, told the story to the village priest upon their return to town and he preached about it the following Sunday. His sermon tied in the apparition of the Virgin Mary and caused many to return to the spot of the apparition, where they discovered that the spring had suddenly begun to flow. Though skeptics abounded, the predicted crop failures occurred and finally a famine spread during the years 1854–56. Some 250,000 died of starvation and related causes.

In 1851, the children communicated the secret message to Pope Pius IX. While he did not reveal the secrets, he did say that their essence was, "Unless you do penance you shall all perish." The secrets have not subsequently been revealed. In the late nineteenth and early twentieth centuries, a number of texts circulated purporting to be the secrets of La Salette. In 1951 the Vatican made a formal statement condemning their various speculations as spurious. However, through La Salette, the history of apparitions of Mary was introduced to the idea of Mary conveying a secret message. Secret messages would also be conveyed at Fatima and Medjugorje, and accompanying several more questionable apparitions.

After official inquiry, La Salette joined the short list of apparitions to which the Roman Catholic Church has given at least a modest approval. A pastoral letter sent out in 1859 to the diocese of Grenoble found the apparition, unique in its being concluded in a singular appearance, worthy of credence. Pilgrims still find their way to the site of the apparition and a variety of healings have been reported. Afterward, Melanie entered the religious life and eventually founded a new order. Over the years she had a number of other visions and she finally wrote a book, *The Apparition of the Most Blessed Virgin on the Mountain*

of La Salette. In the book she revealed the "secret," which caused the book to be placed in the index of forbidden books and further discussion of her secret stopped. Maximin led a very unstable and unhappy life, though on his deathbed he reaffirmed the apparition. Of all of the generally known and approved apparitions, La Salette is possibly the most questionable.

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Lascaris (fl. eighteenth century)

Legendary alchemist about whom limited facts are known. He was commonly supposed to have been active in Germany at the beginning of the eighteenth century, but everything recorded concerning him reads like a romance and suggests the Middle Ages.

According to popular belief, he claimed to be of Oriental origin, a native of the Ionian Isles, and a scion of the Greek royal house of Lascaris, while on other occasions he declared himself to be an archimandrite of a convent in the Island of Mytilene. His reason for coming to Europe was to solicit alms for the ransom of Christian prisoners in the East, but the alchemical achievements credited to him make this purpose unlikely. He began his wanderings in Germany around 1700. While staying in Berlin, Lascaris fell ill and sent for medical aid. It happened that Johann Friedrich Bötticher, the young apothecary who provided medical care, was deeply interested in **alchemy**. A friendship sprang up between physician and patient, and when Lascaris left the Prussian capital, he gave Bötticher a packet of transmuting powder and instructed him how to use it successfully, although he refrained from telling him how to manufacture the powder itself.

Bötticher set to work speedily, concocted considerable quantities of gold and silver, grew rich, was raised to the peerage, and began to mingle and be courted by kings and nobles, especially for his services as a scientist. The title of baron was conferred on him. When his supply of the precious powder ran short, and being unable to make more, he found his reputation waning rapidly. Because he had spent all his newly acquired wealth, Bötticher found himself reduced to penury. He was placed under house arrest, and when he attempted to escape he was removed to prison. During his detention he was allowed to experiment with chemistry. Bötticher discovered a process for the manufacture of red porcelain, and by the sale of this he eventually restored his fallen fortunes.

Why the alchemist gave the powder to Bötticher is unknown, as is the reason he made an analogous present to someone else at a later date. The second recipient was Schmolz de Dierbach, a lieutenant colonel in the Polish Army. Like the German apothecary, Schmolz succeeded in making a quantity of gold, although no more is known about him after this transmutation. A certain Baron de Creux was likewise favored by Lascaris, the baron's experiments proving just as successful as those of the others.

The alchemist bestowed his transmutatory powder on others as well, such as on Domenico Manuel, the son of a Neopolitan mason. Manuel then wandered through Spain, Belgium, and Austria, performing alchemical operations before princes and noblemen, and reaping wealth accordingly.

Soon Manuel began styling himself Comte Gautano, then Comte di Ruggiero, and in one town he maintained that he was

a Prussian major general. Elsewhere he declared that he was field marshal of the Bavarian forces. In Berlin he offered to make gold in the presence of the king, but when he failed, the king had him hanged as a charlatan.

That was in 1709, and in the same year, according to tradition, Lascaris himself performed some successful transmutations before a German politician named Liebknecht, a citizen of Wurttemberg. Nothing further was ever heard of the mysterious alchemist, and his generosity had no parallel in the whole history of hermetic philosophy.

Laszlo, Laszlo (1898–1936)

One of the most famous fake mediums of Hungary during the 1920s. He was born in Budapest September 23, 1898, the son of a locksmith. At the age of 13 he was apprenticed to an electrician, by whom he was harshly treated. Laszlo ran away on several occasions but was returned by the police. After three and a half years apprenticeship, he beat up his master before finally leaving him.

Laszlo earned a living as an electrician until 1915, when he joined a Polish Legion of the Austro-German campaign against Russia. He fought at the front for nearly a year but deserted after being wounded. He was court-martialed, then escaped, later serving in a Hungarian unit on the Italian front in 1916. He deserted again when his girlfriend became a prostitute, and, since ordinary employment was barred to him, Laszlo joined a gang of burglars. He supported his girlfriend to keep her off the streets, but when he found that she was still living as a prostitute and even keeping pimps, he began to drink heavily and attempted suicide. He was arrested and imprisoned until October 1918, when the revolution in Hungary decreed a general amnesty.

After that, he continued his criminal activities, taking refuge from the police in southeast Hungary, where he became involved with an anti-Communist plot. Arrested and sentenced to be shot, Laszlo was freed by anti-Communists. He fought against Romanians until captured and taken to the death camp of Jassy, where he was beaten and starved for three months before he escaped.

Laszlo returned to Budapest, hoping that his criminal record had been lost in archives' burnings. According to his own account, he took a succession of jobs as actor, film extra, variety artist, playwright, painter, and electrical technician. The performance of a music hall hypnotist led him to become interested in **Spiritualism** and occultism.

With his background and emotional instability, it was a fatal mixture. Influenced by Laszlo's séances, several young men committed suicide in order to journey to the "Great Beyond." In 1920 Laszlo fell off a tram, and during two weeks in a hospital met a girl with whom he fell deeply in love. After recovery, he telephoned her, demanding that they become engaged, and when she refused him, he shot himself in the telephone booth. Back in the hospital, he fell in love with another girl, with whom he later formed a suicide pact. In a somewhat confused scene with a gun, the girl died, while Laszlo was only wounded. He was arrested for homicide.

The police astonishingly agreed to hold a Spiritualist séance at their headquarters with Laszlo as medium, during the course of which Laszlo claimed that he was the victim of an evil entity from the thirteenth century who desired to use psychic force to destroy victims. Laszlo was released, but he later claimed the séance to be a fake.

He then became a journalist on a Budapest newspaper, publishing articles about occultism and Spiritualism. Through them Laszlo was introduced to William Torday, president of the Hungarian Metapsychical Society. Torday and his colleagues believed that Laszlo had brilliant occult talents and persuaded him to sign an exclusive contract with them for séances. Laszlo duly produced fake spirit heads and hands and built up a reputation as a great medium.

After reading a classic work on **materialization** by famed psychic researcher **Baron Schrenck-Notzing**, Laszlo deliberately contrived to fake such effects in order to deceive the baron. The materials used by Laszlo for fake **ectoplasm** were gauze and cottonwool soaked in goose fat. These props were hidden in the furniture in the séance room, and when this became impossible through strict controls, Laszlo was impudently adroit in slipping his props into the pockets of his investigators when he was searched, then picking their pockets during the séance! It is not known whether Schrenck-Notzing was actually deceived, but many prominent psychic researchers were.

Laszlo was exposed in his **fraud** by Eugene Schenck, a music-hall hypnotist and stage clairvoyant. Anticipating publicity for his tricks, Laszlo himself admitted fraud at a public lecture and even reveled in them. In the aftermath of the scandal, Torday was discredited as a psychic researcher, and 67 of the 70 members of the Hungarian Metapsychical Society resigned. According to Laszlo, he was then visited by two young men who were members of a Spiritualist circle. They said they had received a spirit message that Laszlo should retract his confession of fraud or be killed. Laszlo accordingly drew up a public statement that his materialization phenomena were genuine, and he undertook not to combat Spiritualism in any way. This melodramatic episode may also be of Laszlo's invention. The story of Laszlo can be compared with that of the famous British fake medium **William Roy**, who was equally shameless.

Laszlo resumed his everyday work as an electrician, and in due course became a criminal again. Ten years later he was arrested for burglary and housebreaking. Before the hearing could be completed, he died of a lung hemorrhage in 1936.

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Latihan

A spiritual exercise that is a basic feature of the **Subud** movement (the term is Indonesian). The object of the latihan is worship of God. In a state of submission, contact is said to be made with the divine life force, resulting in a process of regeneration.

In principle the latihan can be practiced individually, but usually a number of individuals gather together for this purpose. The preliminary stages of the latihan are characterized by marked physical reactions. Urges to cry, weep, dance, or speak in tongues occur, but these may be stopped if need be. No particular stress is laid on such manifestations, but they are said to cause a release of tension that culminates in a state of inner quietude, in which communion with God takes place. All this is believed to have a strong resemblance to what is supposed to have occurred at the original Pentecostal scene.

In contrast to other spiritual movements and sects involving Pentecostal phenomena, there are no anticipatory stimulating speeches, music, ceremonies, or rituals; the ecstatic state emerges spontaneously. The cathartic quality of the latihan is said to manifest in a gradual integration of the entire being. In conjunction with the latihan, the problems of members are "tested," and answers are received in a state of inner receptivity.

The characteristic physical features of the latihan compare with the spiritual exercises of earlier religious movements such as the Shakers. The backwoods revivalists of Kentucky and Tennessee in the early nineteenth century often acted out "the jerks," similar to the physical convulsions of the early Methodists in Britain, who sometimes jumped and danced until they became insensible. In Hindu **yoga** practice, the onset of **kundalini**, or divine force, is also accompanied by jerking and twitching in the body.

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Laurel

A tree that Lucius Apuleius (ca. 126–173 B.C.E.) classed as among the plants which preserve men from the influence of evil spirits. It was also believed to give protection from lightning. The laurel was regarded as sacred to Apollo, and it was associated with purifying, since Apollo was the great purifier. An evergreen, it was a symbol of immortality; its intoxicating properties associated it with prophetic and poetic inspiration. The Pythian priestess at Delphi in **Greece** used to chew laurel leaves to enhance oracular powers. The laurel also symbolized victory and peace. The victors in the Pythian games were crowned with laurel. Roman generals sent news of their victories in messages wrapped in laurel leaves, delivered to the Senate.

“Laurin” (or “Der Kleine Rosengarten”)

A Tyrolese romance of the late thirteenth century, attached to the saga-cycle of Dietrich of Bern. Laurin, a dwarf, possessed a magic rose-garden into which no one could enter without losing a hand or a foot. Dietrich and his follower Witege entered the garden, and Witege rode through the rose bushes. Laurin appeared on horseback and dismounted Witege. He was challenged by Dietrich and, because he wore his cloak of invisibility, Laurin wounded him.

Dietrich then persuaded him to try a wrestling match, during which he wrenched off Laurin's belt, the source of his superhuman strength. Thus Dietrich overthrew Laurin. Laurin invited Dietrich and his followers to his mountain home, prepared a banquet for them, made them tipsy, and threw them all into a dungeon. They were eventually released by Künhild, a mortal woman, who also returned their weapons. They took Laurin prisoner and carried him to Bern, where he converted to Christianity and received Künhild in marriage.

Sources:

MacDowall, M. W. *Epics and Romances of the Middle Ages*. London: S. Sonnenschein, 1896.

LaVey, Anton (1930–1997)

Founder and high priest of the **Church of Satan**. Howard Anton Szandor LaVey was born in Chicago on April 11, 1930. As a youth he became interested in magic and the occult. Shortly after World War II, he dropped out of high school and joined the circus, where he trained the big cats and learned stage magic.

In the early 1960s he married his second wife, Diane Hegarty, and they organized late-evening occult meetings, from which the idea for the Church of Satan, and its original members, emerged. The church was formally founded on April 30, 1966. LaVey, with years of performing behind him, brought a flare for the dramatic to his leadership. He shaved his head and donned black ritual garb to announce the first year of “Satan's era.” During the first year he conducted the first satanic wedding and funeral, each with a cadre of media representatives present, and played the part of the Devil in the movie version of **Rosemary's Baby**. In 1969 he completed *The Satanic Bible*, in which the beliefs and basic rituals of the church are presented. The book has remained in print and its ideas are expanded on in two subsequent volumes, *The Compleat Witch* (1970) and *The Satanic Rituals* (1972).

LaVey had a most secularized image of Satan and Satanism. On the one hand he saw the power of the image of Satan to invoke fear in Christians and the hold the image retained even

over those who had left their Christian beliefs behind. He saw the value that a focus on Satan could have in freeing people from their Christian pasts and turning them into autonomous, modern people. Thus rituals were designed not so much as a means of worshiping or invoking Satan, but as a way of affirming the self and unleashing what LaVey saw as natural human drives (such as for sex and pleasure) that had been suppressed by a culture that branded them as evil. At the same time, the church was particularly vocal about members being involved in anything that suggested they were breaking the law under the guise of following their religion.

LaVey's support was weakened by the defection of many members in the early 1970s who believed in a more literal existence of Satan and were attempting to find a more traditional Satanism. Since that time, LaVey assumed a much lower profile and the church tended to avoid publicity. Its high level of fame, including regular attacks from Christian ministers, supplied it with a steady stream of prospective members. LaVey died on October 29, 1997 of a heart attack in San Francisco, California. Since his death, Blanche Barton has taken over LaVey's **Church of Satan**.

Sources:

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La Voisin (?–1680)

La Voisin, the center of a black magic ring in the court of King Louis XIV of France, was a fortune-teller in Paris in the 1670s. She was the nexus of an international business dealing in poison that reached to Italy and Spain. Her given name was Catherine Deshayes, her common appellation being derived from the name of her late husband, M. Montvoisin. Before he died, she bore him a daughter. La Voisin described her specialties as chiromancy (**palmistry**) and physiognomy.

In January of 1673, the Paris police began an investigation that grew out of the charges of several priests that some of the people they had encountered in the confessional booth had spoken to them of using poisons to deal with unfaithful (or unwanted) spouses. The investigation led to the discovery of the trade in poisons, the arrest of a number of dealers, and the discovery of a large cache of their stock. It also led to a fortune-teller named Marie Bosse who made the mistake of selling some poison to an undercover police officer. Under intense questioning, Bosse began to implicate members of the French nobility. Based on her accusations, the king authorized a star chambre court that was set in secret and from which there was no appeal. After the star chambre was established, La Voisin was among the first people detained. She was arrested as she left church services one morning in March of 1679.

As the story was revealed, for some years La Voisin had been a distributor of magical potions and poisons to a large clientele. She had an extensive network of associates and had been able to place young girls among the ladies-in-waiting at the royal court. She handled a wide variety of problems, including the abortion of unwanted fetuses. She also provided magical services for women having love problems.

The most extreme service provided by La Voisin was the facilitating contact with several priests who, for a fee, would perform a black mass (the first mention of such occurrences for which there is a substantial record). According to later testimony

ny from Fr. Guibourg, one of La Voisin's associates, no less a personage than Mademoiselle des Oeillets, Louis' mistress, came to him to have a mass said for her to retain the king's favor. He also confessed to having killed several babies during masses for another high-ranking lady. Also implicated in the records was Madame de Montespan, a former mistress who appears to have tried to poison the king and his current mistress.

Following her arrest and that of several associates, La Voisin confessed to a variety of crimes, but to nothing that would have earned her the death penalty. Her accusers focused upon a number of illegal abortions she reputedly performed. After being held a year, she was subjected to three days of intense torture during which her legs were systematically crushed. Still she did not confess. However, in the end she was condemned to death and burned alive on February 22, 1680. At the time of her death, her involvement in the black masses had not yet been uncovered, but multiple accounts of these events, including the testimony of her daughter, were later attained.

After many years of stories circulating throughout Europe of witches, Satanists, and black masses, largely believed to have been created by the imaginations of Inquisitors, the case of La Voisin appears to have been the first real case of events that began to conform to the rumors. It would, of course, not be the last, though rumors of satanic activity continue to far exceed reliable reports.

Sources:

Rhodes, Henry Taylor Fowkes. *The Satanic Mass*. New York: Citadel Press, 1955.

Robbins, Rossell Hope. *The Encyclopedia of Witchcraft and Demonology*. New York: Crown Publishers, 1970.

Lavritch, Sophie Bentkowski (1905–)

Editor and writer on parapsychological subjects. She was born on May 8, 1905, in St. Petersburg, Russia, and studied at the University of Paris Law School (Licencié en droit, 1926). She was editorial director of the journal *Initiation et Science*, and from 1945 to 1946 was welfare officer at the United Nations Relief and Rehabilitation Administration.

Lavritch described her experimental studies in clairvoyance in the article "La Voyance: Ses limites et ses erreurs" (Clairvoyance: Its limits and errors) in *Initiation et Science* (no. 49). She wrote under the names of Sophie Bentkowski, Sonia Bentkowski-Lavritch, and Sophie de Trabeck.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Law, William (1686–1761)

English mystic and theologian. William Law was born in 1686, at King's Cliffe, Northamptonshire, England. His father, a grocer, managed to send William to Cambridge University in 1705. Entering Emmanuel College, he became a fellow in 1712, but on the accession of George I in 1714, felt himself unable to subscribe to the oath of allegiance. As a result, Law forfeited his fellowship.

In 1727 he went to Putney to tutor the father of Edward Gibbon, the historian of the Roman Empire. He held this post for 10 years, winning universal esteem for his piety and theological erudition.

When his employer died in 1737, Law retired to his native village of King's Cliffe and was chiefly supported by some of his devotees, notably Hester Gibbon, sister of his guardian pupil, and the widow Mrs. Hutcheson. The two women had a united income of fully 3,000 pounds a year, so Law must have been comfortable, and wealth and luxury did not corrupt him. It is recorded that he rose every morning at five and spent several hours before breakfast in prayer and meditations.

Early in his career, Law began publishing theses on mysticism and on religion in general. After he retired, he acquired fresh inspiration from reading the works of **Jakob Boehme**, of which he was an enthusiastic admirer, and produced year after year a considerable mass of writing until his death April 9, 1761.

Law's works comprise some 20 volumes. In 1717 he published an examination of the recent tenets of the bishop of Bangor, which were followed soon after by a number of analogous writings. In 1726 his attack on the theater was published as *The Absolute Unlawfulness of the Stage Entertainment Fully Demonstrated*. In the same year he issued *A Practical Treatise upon Christian Perfection*, followed shortly thereafter by *A Serious Call to a Devout and Holy Life, Adapted to the State and Condition of All Orders of Christians* (1728), considered his best-known work.

Other well-regarded works include: *The Grounds and Reason of Christian Regeneration* (1739), *The Spirit of Prayer* (1749), *The Way to Divine Knowledge* (1752), *The Spirit of Love* (1752), and *Of Justification by Faith and Works* (1760).

Most of Law's books, especially *A Serious Call*, have been reprinted again and again, and a collected edition of Law's works appeared in 1762, a year after his death. In 1893 an anthology was brought out by Dr. Alexander Whyte. In his preface Whyte spoke of Law's "golden books," declaring that "in sheer intellectual strength Law is fully abreast of the very foremost of his illustrious contemporaries, while in that fertilising touch which is the true test of genius, Law stands simply alone."

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———. *The Spirit of Love*. London: W. Innys and J. Richardson, 1752.

———. *The Spirit of Prayer*. London: W. Innys, 1750.

———. *The Works*. Brockenhurst: G. Moreton, 1892–93.

Rudolph, Erwin Paul. *William Law*. Boston: Twayne, 1980.

Lawrence Museum of Magic and Witchcraft

Situated in Galveston, about 50 miles north of Indianapolis, Indiana. It contained **Aleister Crowley's** salt and water set, authentic implements from **Gerald Gardner**, and magical and psychic artifacts from the ancient Aztec and modern civilizations. Last known address: Merlin and Moonstone, P.O. Box 219, Galveston, IN 46932.

Lawton, George (1900–1957)

Psychologist, gerontologist, lecturer, and writer on **Spiritualism**. He was born on June 22, 1900, in New York City, took all his degrees from Columbia University (B.A., 1922; M.A., 1926; Ph.D., 1936), and entered private practice as a psychologist beginning in 1936. He authored several books, the most important being *The Drama of Life after Death* (1932), concerned with the psychological motivations behind Spiritualism. Lawton died October 9, 1957.

Sources:

Lawton, George. *The Drama of Life after Death*. New York: H. Holt, 1932.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Laya Yoga

That form of **yoga** in which the yogi listens to sounds that can be heard within his own body when the ears are closed. These sounds, termed **Nada**, are of various kinds, ranging from the roar of the ocean to the humming of bees. Variations on laya yoga have become central to the Radhasoami groups in the Pubjab and to its North American derivatives such as the Diving Life Mission (now Elan Vital) and **ECKANKAR**.

Lazare, Denys (ca. 622 C.E.)

A prince of Serbia said to have lived in the year of the Hegira (flight of Mohammed from Mecca), i.e. in 622 C.E. He was author of a work entitled *Dreams*, published over a millennia later in 1686. He himself claimed to have had nocturnal visions.

“Lazaris”

The name of the nonphysical entity channeled by Jach Pursel. Pursel first became aware of this entity in the 1970s when on a business trip as part of the accelerated executive program with State Farm Insurance. He reportedly had a visionary experience while meditating, and the “Lazaris” entity manifested. Later Pursel began **channeling** “Lazaris” to his wife Peny and eventually to groups of friends and to individuals seeking guidance in life.

Since forming the home-based organization Concept Synergy, Pursel has channeled “Lazaris” to as many as 850 people in afternoon and weekend programs with visitors from Australia, Argentina, Switzerland, and Hong Kong. Pursel has traveled throughout North America, and “Lazaris” has been consulted by celebrities such as **Shirley MacLaine**, Michael York, and others.

“Lazaris” manifests without exotic settings of New Age incense, robes, and candles. Pursel simply sits on a chair, goes into trance, and the “Lazaris” speeches begin. Concept Synergy, which publishes and distributes audio and videotapes of “Lazaris,” may be contacted at P.O. Box 3285, Palm Beach, FL 33480-3285.

Sources:

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Pursel, Jach. *Lazaris Interviews*. 2 vols. Beverly Hills, Calif.: Concept Synergy, 1988.

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Leadbeater, C(harles) W(ebster) (1854–1934)

British clergyman, occultist, and author who played a prominent part in the **Theosophical Society**. Leadbeater was born February 16, 1854. While a curate in the Church of England in Hampshire, he became interested in **Theosophy** and eventually left the Church. In 1884 he moved to Adyar, the headquarters of the Theosophical Society near Madras, India. He devoted himself to the cause of Theosophy and the related **Liberal Catholic Church** for the rest of his life.

He traveled in Ceylon with **Henry S. Olcott**, one of the founders of Theosophy, and publicly professed himself to be a Buddhist. He returned to England in 1890 and became a tutor. After the death of **Helena Petrovna Blavatsky** in 1891, Leadbeater wielded considerable influence over **Annie Besant**, Blavatsky’s successor, in part due to his reputed clairvoyant abilities.

Leadbeater’s homosexuality became a matter of ongoing embarrassment to Besant and the society. In 1906 several mothers in the United States brought charges against Leadbeater for immoral practices with their sons. Besant found it

impossible to accept these charges, so the mothers appealed to Olcott, then in London, and a judicial committee of the society summoned Leadbeater to appear before them. In the face of clear evidence, Leadbeater was obliged to resign from the society. However, after Olcott’s death, the Leadbeater scandal took a bizarre turn. In an Open Letter, Weller van Hook, General Secretary of the American Section, vigorously defended Leadbeater’s sex theories on the upbringing of young boys and even claimed that this defense was dictated to him by a Theosophical Master, or Mahatma. Leadbeater had initially designated van Hook’s son as the new World Savior and believed that he was due to appear in the immediate future.

In July 1908 the British Convention of the society carried a resolution to the president and general council requesting that Leadbeater and his practices be repudiated. The council did not agree and “saw no reason why Mr. Leadbeater should not be restored to membership.” This action prompted some 700 members (including the scholar **G. R. S. Mead**) to resign. Leadbeater then rejoined the society, settled in Madras, and for several years exerted powerful influence over the Indian section, emphasizing clairvoyant teachings and an exalted lineage of reincarnation. During World War I he entered the newly formed Liberal Catholic Church and wrote many of the church’s basic texts.

In 1908 Leadbeater switched allegiance and designated a young Brahmin boy, **Jiddu Krishnamurti**, as the future World Teacher, or Messiah. Besant saw to Krishnamurti’s education and later founded the Order of the Star in the East to propagate his mission. After a decade of work, during which the society saw its greatest expansion and membership growth, Krishnamurti publicly renounced his messianic role in 1929, dissolved the order, and dropped his connections with Theosophy. He became an independent Indian spiritual teacher and taught all over the world.

The reemergence of the charges of active homosexuality with minor boys forced Leadbeater out of India. He moved to Australia, where he was living when Bishop James I. Wedgwood made his initial world tour establishing the Liberal Catholic Church. Wedgwood consecrated Leadbeater as bishop of Australia of the Liberal Catholic Church. Leadbeater remained in Australia, though at a distance from the local Theosophists, for the rest of his life. He died February 29, 1934. Long after his death, Leadbeater remains a controversial figure. A comprehensive biography, *The Elder Brother: A Biography of Charles Webster Leadbeater*, was published in 1982 by Gregory Tillett.

Leadbeater wrote numerous books, many of which became popular theosophical texts that are frequently reprinted.

Sources:

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Leading Edge: A Bulletin of Social Transformation

Newsletter edited and published every three weeks by **Marilyn Ferguson**, author of the **New Age** book **The Aquarian Conspiracy** (1980). The format of the newsletter was similar to **Brain/Mind Bulletin** (also edited and published by Ferguson), but *The Leading Edge* focused on social aspects of the New Age (politics, relationships, business, schools, law, arts, religion) and other topics related to *The Aquarian Conspiracy*. The *Leading Edge* complemented the materials in *Brain/Mind Bulletin*, which covered such topics as learning, medicine, psychology, psychiatry, and right and left brain research. Last known address: P.O. Box 42247, Los Angeles, CA 90042.

Sources:

Ferguson, Marilyn. *The Aquarian Conspiracy*. Los Angeles: J. B. Tarcher, 1980.

Leading Edge Journal

British newsstand periodical dealing with the broad range of **New Age** and esoteric topics. Last known address: Runnings Park, Croft Bank, West Malvern, Worcestershire, WR14 4BP, England.

Leaf, Horace (ca. 1886–1971)

Well-known British lecturer and author in the cause of **Spiritualism** and psychic research. His own psychic abilities included **clairvoyance**, **psychometry**, and **healing**. Leaf traveled extensively, meeting most of the important mediums in North America and regularly contributing articles to such Spiritualist journals as *Light*.

He was well known to the pioneer Spiritualist **James Hewat McKenzie**, whom he met at the beginning of the twentieth century while a member of a debating society in North London, which discussed philosophical, political, social, and religious topics. Soon after McKenzie established the **British College of Psychic Science** in London, Leaf became a staff lecturer on psychology and the development of mediumship.

Sources:

Leaf, Horace. *Ahmed's Daughter*. N.p., 1933.

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———. *Psychology and Development of Mediumship*. London: Rider, 1923.

———. *Under the Southern Cross*. N.p., 1923.

———. *What is this Spiritualism?* New York: G. H. Doran, 1919.

———. *What Mediumship Is*. London: Psychic Press, 1938.

Leaf, Walter (1852–1927)

Classical scholar, banker, and pioneer of psychical research in Britain. He was born November 28, 1852, in London, England, and was educated at Trinity College, Cambridge (B.A., 1874; M.A., 1877). Leaf became a successful banker and retained an amateur interest in classical studies. His banking leadership was acknowledged by his being elected president of the Institute of Bankers (1919–21) and later president of the International Chambers of Commerce (1924–26). He was also

president of the Hellenic Society (1914–19), president of the Classical Association (1921), and an honorary fellow of Trinity College, Cambridge.

Leaf was also an active member of the **Society for Psychical Research** (SPR), London, and served a tenure on the council (1889–1902). He took part in the SPR sittings with the medium **Leonora Piper** in 1889–90 and frequently contributed to the *Journal* and the *Proceedings* of the SPR. He died March 8, 1927.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Leanan Sidhe

Also “lhaianan sidhe,” Gaelic words for “fairy sweetheart” either male or female. According to one tradition, mortals are advised to have nothing to do with such beings, as no good ever comes of the connection. So long as the fairy lover is pleased with his or her mortal, all goes well, but when offended, life may be the forfeit.

In Ireland the fairy mistress has sometimes been considered the spirit of life, inspiring poets and singers but making their lives short through their all-consuming burning vision. Another tradition regards the leanan sidhe of a man as more like a **vampire** or **succubus**. (See also **genius**)

Sources:

Arrowsmith, Nancy, and George Moore. *A Field Guide to the Little People*. New York: Wallaby, 1978.

Briggs, Katherine M. *An Encyclopedia of Fairies, Hobgoblins, Brownies, Bogies, and Other Supernatural Creatures*. New York: Pantheon Books, 1976.

Leary, Timothy (1920–1996)

With Dr. **Richard Alpert**, Leary became a controversial figure in the psychedelic revolution of the 1960s. He was born October 22, 1920, in Springfield, Massachusetts. He attended Holy Cross College (1938–39), the U.S. Military Academy (1940–41), the University of Alabama (A.B., 1943), Washington State University (1946), and the University of California at Berkeley (Ph.D. in psychology, 1950).

He was an assistant professor at the University of California at Berkeley (1950–55), director of psychological research at the Kaiser Foundation, Oakland, California (1955–58), and a lecturer in psychology at Harvard University, Cambridge, Massachusetts (1959–63). After leaving Harvard Leary became the head and first guide of the League of Spiritual Discovery, which was based at a mansion in Millwood, New York.

Leary and Alpert were both dismissed from Harvard for their experiments with psilocybin (later revealed to have been funded by the U.S. government). They engaged in widespread psychedelic experiments and emerged as advocates for the use of LSD and other such drugs to produce altered states of consciousness, and to treat alcoholism, schizophrenia, and other psychophysiological disorders. Together they launched the psychedelic revolution that in less than a decade impacted an entire generation.

The belief that mystical experience could be obtained from mind-altering drugs came from Leary's and Alpert's experiences as well as from the suggestion made a decade earlier in **Aldous Huxley's** book *The Doors of Perception* (1954), which described the sacramental use of peyote by certain North American Indians.

Having exhausted the drug experience by 1967, Alpert went to India in search of more substantial spirituality and experi-

enced a major transformation. He discovered a guru in the Himalayas and returned to the United States as Baba Ram Dass. His transformation became a parable of the emerging **New Age** movement, and he is a popular teacher of Hinduism and New Age values. Leary had gone to India in 1965 and converted to Hinduism and added a spiritual dimension to his psychedelic activities. After Alpert had left the United States, Leary continued to advocate the psychedelic revolution. His publications during this time reflect his efforts to provide information and instruction on the use of hallucinogens and, influenced by Eastern philosophies and religious texts, reveals Leary's emphasis on the spiritual possibilities of psychedelics. In 1964, Leary, along with Richard Alpert and Ralph Metzner, published *The Psychedelic Experience: A Manual Based on the Tibetan Book of the Dead*. This book relates the death and rebirth cycle experienced through psychedelic drugs to the ancient Buddhist text that prepares followers for the after-death experience.

Various brushes with the law on drug charges resulted in Leary receiving sentences of 10 years imprisonment by a federal judge in Houston on January 21, 1970, and another ten years in Santa Ana, California, on March 22, 1970, both charges involving marijuana offenses. He began serving his sentence at the California Men's Colony West in San Luis Obispo, but escaped in September 1970 and later surfaced in Lebanon. He settled in Switzerland for a time but later returned to the United States and served his sentence at Folsom Prison in California. The 10-year jail sentence in 1970 resulted from possession of less than half an ounce of marijuana, which had a street value of ten dollars. His 42-month imprisonment (29 months in solitary confinement) seemed to reflect mainstream opinion about the psychedelic revolution initiated by Leary and his associates.

Leary's case was reviewed in the mid-1970s, and in March 1975 he was paroled but immediately began serving another sentence. Leary was finally released April 21, 1976. Separated from his wife, Rosemary, in 1971, he married his fourth wife, Barbara, after being released from jail.

Over the next 10 years Leary continued to be in the public eye as a trendsetter in ideas. He lectured widely, though he no longer advocated the psychedelic revolution or drug taking. In September 1976 he spoke to 3,000 students at Princeton University on a scientific approach to self-development. In his book *Exo-Psychology* (1977), he suggested that human beings could evolve into pure, intelligent, disembodied energy. Other lecture topics include Skylab/space shuttle activities and efforts to increase human intelligence and life-span, summed up in the acronym SMILE (Space Migration, Increased Intelligence, Life Extension). He founded an organization named Starseed, a cooperative to colonize space.

In 1982 Leary toured on a debate circuit with convicted Watergate conspirator G. Gordon Liddy, who participated in a 1966 raid on Leary's Millbrook drug community. In the 1990s Leary had taken on a role as a futurist guru, advocating ways to stimulate human development and intelligence. He had popularized the concept of SKPI (Super Knowledge, Processing Interaction), using computers as mind-expanding tools. Although Leary refrained from advocating mind-expanding drugs, he expressed no regrets for his part in the psychedelic revolution.

A comprehensive assessment of Leary, his kaleidoscopic career and philosophies, and the views of other commentators can be found in *Contemporary Authors* (Vol. 107, 1983). In addition to Leary's own biographical works, see also **Psychedelic Drugs, Hallucinogens, and Mushrooms**. Leary died of cancer on May 31, 1996 in Beverly Hills, California.

Sources:

Kleps, Art. *Millbrook: The True Story of the Early Years of the Psychedelic Revolution*. Oakland, Calif.: Bench Press, 1977.

Leary, Timothy. *Changing My Mind among Others: Lifetime Writings*. Englewood Cliffs, N.J.: Prentice-Hall, 1982.

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———. *High Priest*. New York: World Publishing, 1968.

———. *The Politics of Ecstasy*. New York: G. P. Putnam's, 1968.

———. *The Psychedelic Experience*. New Hyde Park, N.Y.: University Books, 1964.

———. *Psychedelic Prayers after the Tao te ching*. New Hyde Park, N.Y.: University Books, 1966.

Leary, Timothy, Robert Wilson, and George A. Koopman. *Neuropolitics: The Sociobiology of Human Metamorphosis*. Los Angeles: Starseed/Peace Press, 1977.

Slack, Charles W. *Timothy Leary, the Madness of the Sixties, and Me*. New York: Peter H. Wyden, 1974.

Le Brun, Charles (1619–1690)

A celebrated French painter born in Paris, February 24, 1619. When only 15 years old, he received commissions from Cardinal Richelieu, and his paintings were also praised by Poussin. Le Brun was a founder of the Royal Academy of Painting and Sculpture (1648) and the Academy of France at Rome (1666). He also was director of the Gobelins, a famous school for the manufacture of tapestries and royal furniture. Le Brun's treatise on physiognomy, *Traité sur la physionomie humaine comparée avec celle des animaux*, was written at a time when the subject was considered to be an occult science. In this book Le Brun executed remarkable drawings comparing human and animal faces, a theme later developed with reference to the emotions by Charles Darwin in his book *The Expression of the Emotions in Man and Animals* (1872 etc.). Le Brun died February 22, 1690.

Lebrun, Pierre (1661–1729)

French theologian born at Brignolles. He published a book on the **divining-rod**, *Lettres qui découvrent l'illusion des philosophes sur la Baguette et qui détruisent leurs systèmes* (1693), and a work on occult curiosities and popular beliefs, *Histoire critique des pratiques superstitieuses qui ont séduit les peuples et embarrassé les savants* (1702).

Lecanomancy

A branch of crystalomancy (**divination** by water). One method was to toss an object into a full container of water and interpret either the image formed by it or else the sound it made striking the water. Another more complex method involved placing water in a silver vase on a clear, moonlit night. The light from a candle would be reflected onto the water by the blade of a knife and the inquirer would concentrate on the image formed in the water. (See also **pegomancy**)

Lecour, Paul (1871–1954)

French government official and writer on psychic research. Born on April 5, 1871, at Blois, France, he was a tax collector and head of the department of the French Ministry of Public Works from 1896 to 1934. In 1926 he organized the Society for Atlantean Studies at the Sorbonne, which issued the journal *Atlantis* beginning in 1927. He was present at sittings with the famous physical medium **Eva C.** (Marthe Beraud), and his own photographs of her reputed **ectoplasm** phenomena were reproduced in *Annales des Sciences Psychique* (No. 1, 1919). He died February 5, 1954.

Sources:

Lecour, Paul. *Hellénisme et Christianisme* (Hellenism and Christianity). Bordeaux: Editions Bierre, 1943.

———. *Ma Vie mystique* (My mystical life). N.p., n.d.

———. *Saint Paul et les mystères Chrétiens* (St. Paul and the Christian mysteries). N.p., n.d.

———. *Le Septième sens* (The Seventh sense). N.p., n.d.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

LeCron, Leslie M. (1892–1972)

Psychologist, expert on **hypnotism**, and author on parapsychological topics. He was born on October 27, 1892, at Minneapolis, Minnesota, and studied at the University of Colorado (B.A., 1916). He entered into private practice as a psychologist and became a member of the Society for Clinical and Experimental Hypnosis and the Academy of Psychosomatic Medicine. LeCron was an honorary member and a consultant of the Los Angeles Society for Psychic Research. He died April 1972.

Sources:

Cheek, David B., and Leslie M. LeCron. *Clinical Hypnotherapy*. New York: Grune & Stratton, 1968.

LeCron, Leslie M. *Experimental Hypnosis*. New York: Macmillan, 1952.

———. “The Paranormal in Hypnosis.” *Tomorrow* magazine (spring 1955).

———. *Self-Hypnosis: The Technique and Its Daily Use in Daily Living*. Englewood Cliffs, N.J.: Prentice-Hall, 1964.

———. *Techniques of Hypnotherapy*. New York: Julian Press, 1962.

LeCron, Leslie M., and Jean Bordeaux. *Hypnotism Today*. New York: Grune & Stratton, 1964.

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Lectorium Rosicrucianum

The Lectorium Rosicrucianum, the largest of the European-based Rosicrucian groups, was founded in the Netherlands in 1924 by former members of the **Rosicrucian Fellowship**, under the leadership of Jan Van Rijckenborgh and Catharose de Petri (both pen names). The organization grew very slowly and was forced to disband during the German occupation of Holland. It revived after the war, however, and has since spread throughout Europe and into North America, Africa, South America, New Zealand, and Australia.

The order views itself as gnostic (from the Greek word *gnosis*, or knowledge) and is organized as a gnostic school. Following ancient gnostic learning, the order teaches that wisdom comes from the Word, the divine source of all that exists. Members follow a path of transfiguration, or return to the gnosis, for humankind is presently in a fallen state, from which it needs reawakening. Within each person is a rose of the heart, a spirit-speak atom, which can ascend to the divine. This process is aided by those who have already found knowledge, the Universal Brotherhood. The school transmits the light of the Universal Brotherhood to the members, thus allowing them to break the chain of **reincarnation** (death and rebirth) and begin the process of return to the divine.

The Lectorium Rosicrucianum is unique in its espousal of the concept of two nature orders. Humans are born into this nature order, the seventh cosmic region, that is, the world of nature. Humans also carry a remnant of their origin in the sixth cosmic region, where they exist as an immortal seed. Their purpose on Earth is to cooperate with the blossoming of the rose of the heart, the Christ principle within, in the process of transfiguration and return.

From their headquarters in Holland, the order has initiated an extensive translation and publishing program in English, German, French, Portuguese, Swedish, and other European languages. A periodical, *Pentagram*, is published in five languages. The Lectorium Rosicrucianum can be contacted at Bakenessergract 11-15, 2011JS, The Netherlands, or in the United States at the Western North American headquarters, Box 9246, Bakersfield, CA 93389. There are some 11,000

members internationally. Website: <http://www.lectoriumrosicrucianum.org>

Sources:

Van Rijckenborgh, Jan. *The Coming New Man*. Haarlem, The Netherlands: Rozekruis-Pers, 1957.

———. *Elementary Philosophy of the Modern Rosecross*. Haarlem, The Netherlands: Rozekruis-Pers, 1961.

———. *The Way of the Rosecross in Our Times*. Haarlem, The Netherlands: Rozekruis-Pers, 1978.

Lee, Dal (1895–1973)

Prominent writer and astrologer, born Adalbert Nebel in New York City on December 7, 1895. As a young man he became attracted to **astrology** and for a decade (1917–27) studied it privately. In 1927 he became a part-time astrologer and then in 1937 became an associate editor of *Astrology Guide* magazine. The following year he also became editor of *Your Personal Astrology*, another newsstand periodical. He discontinued his private practice in 1941 and thereafter spent his life as an editor and writer of astrological literature.

Lee died in Fort Lee, New Jersey, on July 7, 1973.

Sources:

Holden, James H., and Robert A. Hughes. *Astrological Pioneers of America*. Tempe, Ariz.: American Federation of Astrologers, 1988.

Lee, Dal. *Dictionary of Astrology*. New York: Paperback Library, 1968.

———. *How to Use and Understand Astrological Predictive Systems*. New York: Astro Books, 1939.

———. *Understanding the Occult*. New York: Paperback Library, 1969.

Lee, Gloria (1926–1962)

Gloria Lee, one of the prominent flying saucer contactees of the 1950s, was born March 22, 1926, in Los Angeles. She developed an interest in flying as a teenager and became one of the early airline stewardesses, a position she held until her marriage to William H. Byrd in 1952. About this same time she developed an interest in flying saucers, then being raised as an issue by **George Adamski**, who claimed contact with extraterrestrials.

In 1953 Lee began to receive messages from the saucer brothers through the process of **automatic writing**. The first messages were received while she was at work. The contacts led her into association with several occult interest groups. The regularity of the messages increased, and eventually the automatic writing gave way to **telepathy**. The extraterrestrial identified himself as J.W., a Venusian who came from a race of people who no longer used vocal communications and in their evolution had lost their vocal cords. They communicated by telepathy alone. As the communications continued, she attempted in various ways to prove J.W.'s existence, both to herself and others. In 1959 she founded the Cosmon Research Foundation and published her first book, *Why We Are Here!* The book shows some background in Theosophy. Theosophy pictures a hierarchy of spiritual beings that stand between humanity and the divine. In Lee's thinking, that hierarchy had been transformed into a space command hierarchy. A second book, *The Changing Conditions of Your World!* appeared in 1962.

By the early 1960s Lee was a well-known figure in the contactee subculture. In the fall of 1962, accompanied by her friend and colleague Hedy Hood, Lee went to Washington to attempt to interest political leaders in her ideas about the space brothers. She wanted financing and assistance to build a spaceship, the plans of which had been given her by J.W. She found no positive response, and on September 13, the pair took a

hotel room and Lee began a fast to call attention to her ideas. No one listened. On November 2, she fell into a coma and died.

Immediately after her death, several contactees claimed to have talked to Gloria Lee in her new spiritual existence. Verity of the Heralds of the New Age (New Zealand) and Yolanda of Mark-Age both produced booklets of what they claimed were communications from Lee. Lee was considered a martyr by the contactees of the 1960s but was soon forgotten as new people who did not know her moved into leadership positions.

Sources:

Lee, Gloria. *The Changing Conditions of Your World!* Palos Verdes Estates, Calif.: Cosmon Research Foundation, 1962.

———. *Why We Are Here!* Palos Verdes Estates, Calif.: Cosmon Research Foundation, 1959.

Steiger, Brad. *The Aquarian Revelations*. New York: Dell, 1971.

Verity. *The Going and the Glory*. Auckland, New Zealand: Heralds of the New Age, 1966.

Lee, Seung-Heun

Seung-Heun Lee, a Korean **qigong master**, was raised in South Korea in the years after the Korean War. He attended Seoul Public Health College and later studied physical education at Danguk University. Following his graduation he went to work as a researcher in a clinical laboratory. His observation of patients who returned on multiple occasions for treatment served as a catalyst for his own quest to discover the underlying causes of health and disease. He began to meditate and practice disciplines that led to his personal experience of the universal energy, known in Korea as *ki* (also known as **qi** or **chi**). He also came to understand that illness was caused by the blockage of the natural flow of this vital energy.

Having experienced the *ki*, Lee later discovered that there was a millennia-old Korean discipline to possess health and well being through the cultivation of *ki*. It was called **Dahn Hak**, but was largely neglected in the contemporary context. He worked with the **Dahn Hak** system and modernized and perfected it. Then, in 1985, he opened the first **Dahn Hak** center in Seoul and began to train masters who could spread the teachings through the peninsula. Over the next decade he trained more than 500 masters and opened several hundred centers.

In 1994 Lee moved to the United States to bring **Dahn Hak** to the West. He opened the first center in Glendale, California, a Los Angeles suburb. Over the next five years he opened the first of the Canadian centers in Toronto, Ontario, and extended the work to Great Britain and South America. Soon after the opening of the first center in Seoul, he began to write about **Dahn Hak**, the various volumes becoming the textbooks for the movement. As the movement spreads, these are being translated into English, the first volume being the basic introduction to practice, *Dahnhak: The Way to Perfect Health* (1999). In 1997, he opened a retreat center in **Sedona**, Arizona, which currently serves as the international headquarters of the movement. **Dahn Hak** has an extensive Internet presence, including <http://www.dahncenter.com/>.

Sources:

Lee, Seung-Hwun. *Brain Respiration*. Seoul: Han Mun Hwa Publishers, 1998.

———. *Dahnhak: The Way to Perfect Health*. Seoul: Dahn Publications, 1999.

———. *The Way to Light Up Your Divinity*. Seoul: Dahn Publications, 1999.

Lee Penny

Famous Scottish **amulet** that belonged to Sir Simon Locard on Lockhart of Lee, ca. 1330. The story of this relic suggested

the title of **Sir Walter Scott's** novel *The Talisman*, and in his introduction to the book, Scott related the incident that led to the acquisition of the Lee penny.

After the death of Robert the Bruce, king of Scotland in 1329, his friend Lord James of Douglas set out to take the dead king's heart to the Holy Land, making the pilgrimage that the king was not able to undertake in his lifetime. While making their way through Spain, Douglas and his band of knights battled with the Saracens. Douglas died on the battlefield, but the king's heart in its silver casket was rescued by Sir Simon Locard of Lee, who brought it back to Scotland for burial (Sir Walter Scott, however, believed it was taken on to the Holy Land).

Sir Simon Locard imprisoned a wealthy emir from a battle. His aged mother ransomed him, and in the course of counting out the money, a pebble inserted in a coin fell out of the lady's purse. She was in such a hurry to retrieve it that the Scottish knight realized it must be valuable to her and insisted on this amulet being added to the ransom. The lady reluctantly agreed and also explained to Sir Simon Locard what its virtues were.

Apparently it was a medical talisman believed to drive away fever and stop bleeding. The stone was a dull, heart-shaped pebble of a semitransparent dark red color, set in a piece of silver said to be an Edward IV groat (coin). The Lockhart family tradition credits the Lee penny with the ability to cure all diseases in cattle and the bite of a mad dog. The stone should be dipped in water three times and swirled around, then the water should be given to the man or beast to be cured.

The amulet was used frequently in the past, according to tradition. In 1629 the Lee penny was used to cure sick oxen, but as a result a young woman was burned at the stake for **witchcraft**. There are records of an accusation of witchcraft against Sir Thomas Lockhart during the Reformation, but the Church Synod at Glasgow merely reproved Sir Thomas and advised him to cease using the penny as a charm.

During the reign of Charles I, the citizens of Newcastle requested the use of the penny to cure a cattle plague. Sir James Lockhart required from the corporation a bond of 6,000 pounds. The penny was used, the plague abated, and the corporation offered to purchase the amulet with the money. The offer was refused, and the Lee penny was returned to Scotland. During the eighteenth century it was housed in a gold casket presented to the head of the family by the Empress Maria Theresa of Austria. Many cures are recorded through the middle of the nineteenth century. More recently the penny has passed into the possession of Simon Macdonald Lockhart of Lee, at Dolphinton, Scotland.

Leek, Sybil (1922–1982)

Astrologer, witch, author, and one of the more popular figures in the modern occult revival. She was born on February 22, 1922, in the Midlands, England, and claimed an ancestry in **witchcraft** through both sides of her family. Through her mother the lineage could be traced to southern Ireland in the twelfth century and through her father to Russia. She was tutored at home and attended school for only four years (ages 12–16).

She claimed that she had been initiated into the craft while near Nice, in southern France, and that her initiation was to fill an opening left by the death of her aunt, who had been high priestess of a coven. She then returned to England and settled near New Forest, where she reportedly joined the Horsa Coven, which she claimed predated the Norman Conquest. She soon became high priestess of the group. There is no substantiation of that story and some evidence that it is fabricated.

In the early 1950s she claimed to have had a mystical experience in which she realized that her calling in life would be as a spokesperson for witchcraft, the old religion. Her early efforts resulted in tourists flocking to her antique shop, not to buy but to get her autograph. She had a conflict with her landlord, who demanded she renounce her religion, and she eventually had

to close her shop. Meanwhile, she had written several books, but none of them dealt with witchcraft.

In the early 1960s Leek moved to the United States. With the assistance of her publisher and a set of public relations people, she soon became famous as a public witch. She lectured widely, appeared on television, and built a large clientele as an astrologer. Quietly, she founded and for a period led several covens, two in Massachusetts, one in Cincinnati, and one in St. Louis.

Leek wrote over 60 books among which were an autobiography, *Diary of a Witch* (1968), and several on witchcraft, including *The Complete Art of Witchcraft* (1971). The material in these books conflicts. While claiming traditional witchcraft roots, prior to the neo-pagan revival of witchcraft by **Gerald Gardner**, her own presentation of witchcraft is completely Gardnerian. She talks of ritual items such as the athame (the ritual dagger) as if she had known about them before Gardner. However, we now know that they were invented by Gardner. She seems to have reproduced a variation on Gardner's ritual. It appears as if she, like many in the early decades of the Wiccan revival, created a magical lineage for herself, but in fact obtained her training and knowledge of the craft from Gardnerians.

She died in Melbourne, Florida, in 1982.

Sources:

Buckland, Raymond. *Witchcraft: Ancient and Modern*. New York: H. C. Publishers, 1970.

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———. *A Shop in the High Street*. New York: David McKay, 1962.

———. *Sybil Leek's Book of Curses*. Englewood Cliffs, N.J.: Prentice-Hall, 1975.

———. *Sybil Leek's Book of Fortune Telling*. New York: Collier, 1969.

Lees, Robert James (ca. 1849–ca. 1931)

British clairvoyant and pensioner of the Privy Purse who was often received at Buckingham Palace by Queen Victoria. He was also the subject of a hoax concerning the infamous **Jack the Ripper** case. An article was published in the London *Daily Express* March 9, 1931, shortly after Lees' death, claiming that Lees rendered great service to the English police. Lees, it was claimed, had unaccountable premonitions of the crimes the Ripper was going to commit. In a vision Lees saw the victim and the place. He communicated his descriptions to the police, and later findings corroborated the details in the vision. When the visions continued to reoccur, the police asked Lees to track down the murderer. Much in the same way as a bloodhound pursues a criminal, Lees set out in a state of trance, followed by an inspector and detectives. While on the trail, at four o'clock in the morning Lees halted at the gates of a West End mansion where a prominent physician was living and, pointing to an upper chamber where a faint light gleamed, declared: "There is the murderer." It was reported that the physician later confessed that he was subject to fits of obsession in which he committed acts of fiendish cruelty. Evidence consistent with victims of the Ripper was found in his rooms, and on the recommendations of a medical committee, he was confined to an insane asylum.

Later it was learned that this story stemmed from a journalistic hoax reported in the Chicago *Sunday-Times Herald* April

28, 1895, which reported that Lees had a vision of one of the killings prior to its occurrence.

During his life, Lees was best known for his healing work, his controls often diagnosing disease and effecting remarkable, instantaneous cures. Lees also published several books that he claimed were inspired psychically. He wrote a posthumous manuscript that is supposedly the autobiography of a soul in paradise.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

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———. *The Life Elysian*. N.p., 1905.

———. "My Books: How They Were Written." *Occult Review* (December 1931).

———. *Through the Mists*. London: W. Rider & Sons Ltd., 1910.

Stein, Gordon. *Encyclopedia of Hoaxes*. Detroit: Gale Research, 1993.

Lefebure, Francis (1916–)

Physician, experimenter, and writer on parapsychological subjects. Born September 17, 1916, in Paris, France, he studied at the Paris Medical School at the University of Paris (M.D.). During World War II, he was a physician in the French Army (1939–44) and after the war worked as the school physician (1944–59). He subsequently was director of "cervoscopy" (his own technique of brain exploration) at Dynam Institut, Paris.

Lefebure joined the Association Française d'Études Métapsychiques in Paris. He experimented successfully with projecting his "psychic double" at a distance to individuals who had no prior knowledge of the attempt. This conscious projection of a "double" is what is elsewhere termed **out-of-the-body travel**. He authored several books and contributed articles on clairvoyance and occultism to the magazine *Initiation et Science*.

Sources:

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Lehman, Alfred

Danish coauthor, with **F. C. C. Hansen**, of a pamphlet proposing a theory of "involuntary" whispering to account for apparent thought-transference, or **telepathy**.

Lehrstuhl für Psychologie und Grenzgebiete der Psychologie, Psychologisches Institut der Universität, Freiburg See Abteilung für Psychologie und Grenzgebiete der Psychologie des Psychologischen Instituts der Universität Freiburg i. Br.

Leippya

Burmese term for human soul.

Leland, Charles Godfrey (1824–1903)

Versatile American writer and folklorist who researched traditional **witchcraft** lore. He was born in Philadelphia, Pennsylvania, on August 15, 1824. He graduated from Princeton University and also studied at Heidelberg and Munich, after which he lived in Europe for a number of years. Leland became well known for his humorous dialect verse *The Breitmann Ballads* (1871) and for his research in gypsy lore and language. He first discovered and elucidated **Shelta Thari**, the secret language of the tinkers.

From 1886 onward, Leland was friendly with Maddalena, a Florentine fortune-teller and hereditary witch from Tuscany. She communicated to him the traditional witchcraft lore, which he published in *Aradia; or, The Gospel of the Witches* (1899; Weiser, 1974). The book played a prominent part as a source book in the modern revival of Wicca, or witchcraft, since the 1960s. Leland, a genial giant of a man, seemed fascinated by anything occult or mysterious. He died in Florence, Italy, March 20, 1903.

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Le Loyer, Pierre (1550–1634)

Sieur de la Brosse, royal counselor and demonographer. He was born on November 24, 1550, at Huillé in Anjou, France, and later became a magistrate at Angers. Le Loyer authored *Discours et histoires des spectres, visions, et apparitions des esprits, anges, demons, et âmes se montrant aux hommes* (Discourse and Histories about Specters, Visions, and Apparitions of Spirits, Angels, Demons, and Souls that Appeared Visibly to Men), published at Paris in 1605 in one quarto volume. The work is divided into eight books dealing with the marvelous visions and prodigies of several centuries and the most celebrated authors, sacred as well as profane, who have dealt with occult subjects. It discusses the cause of **apparitions**; the nature of good and evil spirits; demons; **ecstasy**; the essence, nature, and origin of souls; **magicians** and sorcerers and the manner of their communication; **evil spirits**; and imposters.

The first book deals with specters, apparitions, and **spirits**; the second with the physics of Le Loyer's time, the illusions to which the senses are prone, wonders, and the elixirs and metamorphosis of sorceries and of philters; the third book establishes the degrees, grades, and honors of spirits, gives a résumé of the history of Philinnion and of Polycrites, and recounts diverse adventures with specters and demons; the fourth book gives many examples of spectral appearances, of the speech of persons possessed of demons, of the countries and dwelling-places of these specters and demons, and of marvelous portents; the fifth treats the science of the soul, of its origin, nature, its state

after death, and of haunting ghosts; the sixth division is entirely taken up with the apparition of souls, and shows how the happy do not return to earth, but only those whose souls are burning in purgatory; in the seventh book the case of the Witch of Endor and the evocation of the soul of Samuel are dealt with, as is evocation in general and the methods practiced by wizards and sorcerers in this science; and the last book gives some account of **exorcism**, **fumigations**, **prayers**, and other methods of casting out devils, and the usual means employed by exorcists to destroy these.

The work, though disputatious, throws considerable light upon the occult science of the times. Although often credulous, Le Loyer was most skeptical about **alchemy**, of which he wrote: "As to transmutation, I wonder how it can be reasonably defended. Metals can be adulterated but not changed. . . . Blowing [the bellows], they may exhaust their purses, they multiply all into nothing. Yes, I do not believe, and may the philosophers excuse me if they wish, that the alchemists can change any metal into gold."

Le Loyer died on January 29, 1634.

Le Monde de L'Inconnu

Le Monde de L'Inconnu is the primary French-language newsstand magazine concerned with the paranormal. Subtitled "Le magazine de l'histoire et de la recherche spirituelle," it was launched in Paris, France, at the beginning of the 1980s as *Le Monde Inconnu*. Known as simply *L'Inconnu* through the 1990s, it adopted its present name with issue 275 at the beginning of 1999.

Le Monde de L'Inconnu covers the full range of occult and **New Age** topics from magic and psychic phenomena to UFOs and ancient mysteries. It has paid special attention to myths of the Templars, France being the country in which the Neo-Templar Movement (the movement founded in the years following the French Revolution claiming historic continuity with the medieval Order of Templars) has its most expansive presence.

Each issue carries a set of feature articles, each of which is drawn from a different area of concern such as **divination**, the practice of theurgy, **prophecy**, **cryptozoology**, or mythology. In addition there is extensive coverage of late-breaking news in the field, and in recent years a column reviewing paranormal sites on the Internet has been added. Limited coverage is given to upcoming events of relevant interest.

Le Monde de L'Inconnu is currently published monthly from editorial offices at the Société de Presse Esotérique, PB 3312, 06206 Nice cedex 2, France, under the guidance of Alain Finzi, its publication director, and Alain Continmi, its editor-in-chief. It is distributed throughout the French-speaking world, primarily France, Belgium, Switzerland and Quebec.

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Lemuria

Lemuria, the lost continent of the Pacific, has been discussed in nineteenth- and twentieth-century occult literature as the Pacific equivalent of **Atlantis**. It is distinct, however, in that it is a completely modern invention, having originated in the middle of the nineteenth century as a means to solve some problems of biology. Biologists had noted the existence of very similar flora and fauna in southern India and Ceylon (now Sri Lanka) and southern Africa. The problem was that these species did not exist on the lands between. Before scientists had arrived at an understanding of continental drift, Philip L. Schattler proposed the idea of a land bridge between southern India and southern Africa. The lemur was a prominent animal whose habitat was being researched, and Schattler gave the

name Lemuria to his hypothesized land bridge. The idea was quickly adopted by a number of biologists, including Ernst Haeckel (1834–1891), who further hypothesized that Lemuria was the home of the missing original hominoids. (Many yet-to-be-discovered skeletons would point in different directions.) By the 1880s, the lost continent of Lemuria would be an honest (if soon-to-be-discarded) scientific theory.

In the 1880s, however, **Helena Petrovna Blavatsky**, co-founder and major theorist of the **Theosophical Society**, integrated the idea of Lemuria into her understanding of human evolution. Humans evolved through a series of root races, she said. She claimed that the contemporary Anglo-Saxons were the fifth root race. The two previous root races had emerged on Atlantis and Lemuria, respectively. Blavatsky's account of Lemuria led to further discussion in the theosophical writings of **Charles W. Leadbeater** and to the major book, *The Story of Atlantis and the Lost Lemuria*, by W. Scott-Elliot. What had started as a hypothetical land bridge between Africa and India had become a sizable continent stretching from India to New Zealand. Australia was a remnant and the Aborigines were descendants of the continent's dwellers.

Lemuria was soon identified with the lost continent of Pan described in *Oahspe: A New Age Bible*, a channeled text from the hand of Spiritualist **John B. Newbrough**. Pan was said to be a large continent located in what is today the north Pacific. Pan's remnants theoretically included the western coast of California, whose unique flora and fauna were another problem for nineteenth-century biologists.

A third source of speculation on Lemuria derives from the work of Augustus Le Plongeon, an archaeologist working in the late nineteenth century in Central America. At the time, the Mayan hieroglyphs in the Yucatán had not been deciphered, but Le Plongeon claimed significant progress in that regard. He suggested that the writing at Chichen Itza told the story of a princess Moo and an ancient continent to the east (Atlantis) that he called Mu. He presented his findings in 1896 in a book, *Queen Moo and the Egyptian Sphinx*, but after he was given a brief hearing before his archaeological colleagues, his ideas were dismissed.

Le Plongeon would be long forgotten if his papers had not passed to one **James Churchward** (1832–1936). Churchward claimed to have seen what he called the Naacal tablets, a set of materials written in the lost Naacal language. The tablets told the story of a lost continent in the Pacific as described by a few of the survivors of the continent's fiery destruction. Churchward claimed to have seen the tablets in India, but no one else to the present day has ever seen them. Combining the Le Plongeon material with stories of the Naacal tablets in his 1926 book *The Lost Continent of Mu*, Churchward proposed the idea of a huge continent in the Pacific south of Hawaii.

The notions about Lemuria, Pan, and Mu were melded in the 1931 Rosicrucian classic, *Lemuria: The Lost Continent of the Pacific*. According to **H. Spencer Lewis** (writing under the pen name Wishar S. Cerve), Lemuria was a mid-Pacific continent. When it was destroyed, a sliver of it was jammed against North America and became California. It is especially associated with Mt. Shasta, a prominent volcano in northern California that has become the focus of occult speculation in its own right. Five years after Lewis's book was published, the **Lemurian Fellowship**, a theosophical occult group, was founded in Chicago. Its leader, Robert Stelle, expanded on the now-entrenched occult myth in two books, *An Earth Dweller Returns* (1940) and *The Sun Rises* (1952).

In the last generation Lemuria has become a standard part of **New Age** mythology and is frequently mentioned in channeled literature. Among the interesting twists on the idea of Lemuria is that attributed to "**Ramtha**," the entity who speaks through **J. Z. Knight**. "Ramtha" says he was a Lemurian. Lemuria, according to "Ramtha," was not a separate continent but a section of the ancient continent of Atlatia (as he calls Atlantis). An initial cataclysm, some thirty-five thousand years

ago, destroyed the northern half of the continent, including Lemuria. Survivors found shelter in Onai, the great port city of Atlatia. "Ramtha" says he was born of a Lemurian mother who had escaped to Onai.

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Lemurian Fellowship

The Lemurian Fellowship was founded in Chicago in 1936 by Robert D. Stelle and Howard John Zitko and named for **Lemuria**, a continent first hypothesized in the nineteenth century as a Pacific counterpart of **Atlantis**. Shortly after the fellowship formed, it moved to Milwaukee and then in 1938 to Chula Vista, California, near San Diego. In 1941, the group purchased land in rural San Diego County near Ramona.

The teachings of the Lemurian philosophy were initially presented in two books, *An Earth Dweller Returns* and *The Sun Rises*. The former was written as a sequel to *A Dweller on Two Planets* (1899). Claiming to be channeled through Frederick William Oliver by an entity known as "Phylos the Tibetan," *The Earth Dweller Returns* was one of the early books to discuss Lemuria. *The Sun Rises*, written by Stelle, goes into great detail concerning the ancient Lemurian civilization. Its philosophy is summarized in several basic laws, notably the laws of precipitation, cause and effect, compensation, correspondence, and transmutation. Zitko's early presentation of the philosophy in *The Lemurian Theochristic Conception* became the basis of the fellowship's correspondence lessons.

According to the fellowship, Christ visited Lemuria and there enunciated the Lemurian philosophy. The following also teaches that Christ reigned for 1,000 years as Melchizedek, the emperor of Atlantis. When Atlantis was destroyed, all that Christ had taught was stored away in archives of the secret brotherhoods such as the **Essenes** and **Rosicrucians**. The oldest of these brotherhoods was the Lemurians. The Lemurian Fellowship is a mundane organization designed to release the information contained in the Lemurian Brotherhood archives.

The Lemurian Fellowship, which sees the **New Age** as the kingdom of God, believes that the kingdom will have a communal social structure in which the individual's and society's prosperity mutually support each other. New members in the fellowship are expected eventually to become complete participants in it.

The fellowship is located on 260 acres on two tracts of land eight miles apart. Groups of members live communally, and facilities for their welfare and fellowship administration worldwide have been constructed. Besides Gateway, the headquarters building, there is a chapel, school, dining hall, laundry, member residences, and Lemurian Crafts, a business that helps support the community. Most students to the group begin with a set of correspondence lessons. Leadership comes from the higher plane through the Council of Elder Brothers and the Advanced Ego (Stelle). Stelle led the group until his death in 1952 and was succeeded by a board of governors. Zitko left the group to found the World University. The fellowship may be contacted at Box 397, Ramona, CA 92065. Website: <http://www.lemurianfellowship.org>.

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Le Normand, Marie-Anne Adélaïde (1772–1843)

Famous French clairvoyant and fortune teller known as “The Sybil of the Faubourg Saint Germain.” She was born at Alençon and became one of the most celebrated occultists and diviners of her day, though it might be said that her art was much more the product of sound judgment than of any supernatural gift.

She predicted their futures to Danton, Marat, Robespierre, and St. Just, but we hear no more of her under the years of the Directory (1795–99). When Josephine Beauharnais came into prominence as the intended wife of Napoleon, Le Normand was received at all those houses and salons where the future empress had any influence.

Josephine was extremely credulous and used to read her own fortunes to herself on the cards, but when she discovered that Le Normand was an adept at this art, she often had her in attendance to assist her in it. Even Napoleon himself, who was not without his own superstitions, had his horoscope read by her.

Le Normand soon set up her own salon in Paris, where she read people’s fortunes by means of the cards. It is not certain whether these cards were of the nature of **tarot** cards, but it is more than likely that she used various methods. She occasionally divined the fortunes of others through playing games of piquet, sept, and other well-known card games of the day. There is anecdotal evidence that she told fortunes with ordinary playing cards, but there is also a tradition that she used a specially designed pack. She did not hide her methods from others, but the Parisian society of her day appears to have thought that her power of **divination** lay not only in the cards she manipulated but in her personality or occult insight.

After the fall of the emperor, Le Normand was in great demand among the Russian, German, and English officers in Paris, and even Emperor Alexander and other potentates consulted her. Shortly after this she went to Brussels, where she read the fortune of the Prince of Orange, but when she was discovered trying to cheat the customs officials, she was arrested and thrown into a Belgian prison.

By 1830 she had become quite forgotten, and when the newspapers announced her death on June 25, 1843, a great many people failed to remember her name. Le Normand had a great reputation for the accuracy of her predictions among all classes, from revolutionary heroes to emperors and royalty. What is said to be an authentic reproduction of the “Mademoiselle Le Normand Fortune Telling Cards” has long been reprinted in Europe and elsewhere and is currently marketed by U.S. Games Systems, Inc., New York, New York.

Leo, Alan (1860–1917)

Pseudonym of British astrologer William Frederick Allen, born in London August 7, 1860. His mother was a member of the conservative Plymouth Brethren, and when Allen was a child, his father abandoned him and his mother. Young Allen was apprenticed as a draper, chemist, and grocer in turn, but in each instance failed to serve out his time. At the age of 16 he was destitute in Liverpool. A few years later he was a prosperous employer, then just as suddenly was ruined by a dishon-

est manager. He then became a salesman for a manufacturer of sewing machines.

Eventually Allen learned about **astrology** from an old herbalist, who treated him for an illness. He also became friendly with the astrologer “Sepharial” (**Walter Gorn Old**), a Theosophist. Allen joined the **Theosophical Society** in 1890 and became a successful mail-order astrologer. In 1895 he married Bessie Phillips, a professional palmist and phrenologist.

Allen became the proprietor of the periodical *Modern Astrology*, and under his professional name, Alan Leo, compiled a number of popular books on astrology. His Modern Astrology Publishing Co. was the first large-scale venture of its kind, and he established branches in Paris and New York.

In 1914 and 1917 Allen was prosecuted for fortune-telling. He was acquitted in the first case, but convicted and fined in the second. At that date, prosecution of Spiritualist mediums and other seers was not infrequent (see **Fortune Telling Act**). He died August 30, 1917, at Cornwall, England. His wife, who published several books under the name “Bessie Leo,” edited his biography, *The Life and Works of Alan Leo* (1919).

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Leonard, Gladys Osborne (1882–1968)

Celebrated trance medium born May 28, 1882. **Hereward Carrington** designated her as “the British Mrs. Piper,” and she had a reputation during her lifetime as one of the greatest trance mediums.

In her autobiographical *My Life in Two Worlds* (1931) she recalled her life as a child:

“In whatever direction I happened to be looking, the physical view of the wall, door, ceiling, or whatever it was, would disappear, and in its place would gradually come valleys, gentle slopes, lovely trees and banks covered with flowers, of every shape and hue. The scene seemed to extend for many miles, and I was conscious that I could see much farther than was possible with the ordinary physical scenery around me.”

Leonard became a professional singer early in her adult life and during this period acquired experimental acquaintance with the phenomena of **Spiritualism** through **table-turning** experiences. She sat with two girlfriends in her dressing room. After 26 futile attempts, a communicator appeared who called herself “Feda” and said that in life she had been the wife of one of Leonard’s ancestors. According to her account, she was quite young at the time and lived only a brief time after the marriage; she died at the age of thirteen about 1800. Leonard abandoned her singing career and henceforth devoted much of her time to her mediumship.

From her first appearance, “Feda” remained a faithful attendant of Leonard and was always the first to come through when Leonard passed into trance. During her first manifestations, according to reports, through the table communications, her form and that of other spirit friends were quite distinctly seen in the subdued light on the white walls “like clearly-cut shadows, which showed up perfectly against the light background.” However, significant physical phenomena such as **ectoplasm** or **materialization** did not develop. Leonard sometimes heard voices objectively, slight **touches**, and little manifestations when alone, being always aware of “suspended” or blank feeling whenever this happened. Her acquaintance with physical phenomena came about only after her sittings

with other mediums who performed materializations and other phenomena. The first time she herself heard the voice of "Feda" was in a **direct voice** sitting in the house of **H. Dennis Bradley**. It appears that even part of her own power, necessary for the trance control, was contributed by her husband, as "Feda" was very clamorous whenever a separation came about through her husband's professional engagements. "Feda" said that she could not use the power well enough during his absence.

Occasionally, for medical purposes, "Feda" gave way to "North Star," another Indian, who did not speak through Leonard but used her "hands and arms in an extraordinary way, making passes over the patient, and certainly he cured several people of different maladies."

In March 1914, "Feda" gave instructions that Leonard must begin work as a professional medium as soon as possible. At the same time the medium was deluged with messages ending with the words: "Something big and terrible is going to happen to the world. Feda must help many people through you."

During the winter of 1914, **Hewat McKenzie**, the founder of the **British College of Psychic Science**, had some satisfactory sittings with Leonard. On his recommendation, Lady and **Sir Oliver Lodge** came, after their son Raymond was killed in World War I in autumn 1915. Their first evidence of Raymond's survival was obtained through Leonard, and the resulting publicity made Leonard a celebrity.

In 1916 two sitters, Radcliffe Hall and (Una) Lady Troubridge, approached Leonard after the death of their friend "A.V.B." Although the sitters and subject were unknown to her, "Feda" gave remarkably detailed information on the subject and the house where the ladies had lived. The sitters not only approached Leonard anonymously, but also employed a private detective to make sure Leonard had not obtained the information in a mundane way. No deception was discovered.

In 1918, for a period of three months, Leonard was exclusively engaged by the **Society for Psychical Research**. Out of 73 sittings, all but three were anonymous. The report of Mrs. W. H. Salter stated that the sitters generally agreed that good evidence of surviving personality had been obtained and the complete trustworthiness of the medium could not be questioned.

Rev. **C. Drayton Thomas** carried on experiments with Leonard for years. Important book and newspaper tests were evolved. Thomas's deceased father acquired the ability to come through without "Feda," who usually acted as interpreter for others, and he spoke directly from Leonard's mouth. Thomas reported several occasions in which he received evidential messages. For example, on one occasion he was told, "In tomorrow's *Times*, on page 8, column 5, about six inches from the bottom, you will find a name which will recall intimate associations of your youth between the ages of 16–18." The *Times* appears to have been "invaded" systematically for information by this communicator who also disclosed personal traits in referring to his favorite books, indicating passages on certain pages in answer to questions put by his son.

In her autobiography, Leonard narrated many interesting **out-of-the-body travel** experiences. She stated that she often met people in the spirit world and brought back memories of such meetings into the waking state. These spiritual excursions often received striking confirmation through other means. Leonard also cooperated with parapsychologist **W. W. Carington** in tests to establish whether "Feda" was a secondary personality or a genuine communicator. After nearly 50 years of mediumship, Leonard died March 10, 1968.

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Leroy, Olivier-Gilbert (1884– ?)

Author of books on the lives of the saints and on parapsychology. He was born October 9, 1884, at Tours, France, and studied at the Law School, University of Paris (LL.D., 1925) and the Sorbonne, University of Paris (docteur ès lettres, 1931). From 1941 to 1950 he was a director of education in Madagascar. As a student of hagiography, he wrote books on saints and mysticism and also contributed various articles to *Revue d'Ascétique et de Mystique*.

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Lescoriere, Marie (fl. sixteenth century)

A witch of the sixteenth century arrested at the age of 90. On being examined she declared that she was no longer a witch, that she prayed daily, and that she had not visited the **sabbat** for 40 years. Questioned on the subject of the sabbat, she confessed that she had seen the devil and that he had visited her in the shape of a dog or a cat. On one occasion, she said, she had killed a neighbor by praying to the devil.

LeShan, Lawrence (L.) (1920–)

Psychologist and parapsychologist. He was born September 8, 1920, in New York City and was educated at the College of William and Mary (B.A., 1942), the University of Nebraska (M.S., 1943), and the University of Chicago (Ph.D., 1954). His education was interrupted on two occasions by periods of service in the U.S. Army (1943–46, 1950–52). Following his graduation he became the chief of the department of psychology at the Institute of Applied Biography in New York (1954–64) and simultaneously a research associate at the Ayer Foundation, Inc., New York (1954–70). He also taught in the Union Theological Seminary's program in psychiatry and religion.

Originally a skeptic in his attitude to paranormal phenomena, he devoted some 500 hours to testing the famous psychic **Eileen Garrett** and was particularly impressed by her powers in the field of **psychometry**. He also made a special study of psychic **healing** and since 1970 has held training seminars in New York for psychologists and students. He is a member of the **American Psychical Research Society** and the author of a number of books and articles.

In his book *The Medium, the Mystic, and the Physicist* (1974), he proposed a theory of different types of reality: sensory reality (that of everyday experience), clairvoyant reality (in which the time structure is modified and the identities of "you" and "I" become a part of a total "One" in the cosmos), and a transpsychic reality (in which there is total identification with the "All").

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Leslie, Desmond (Peter Arthur) (1921–)

Irish novelist, film scriptwriter, musician, and coauthor of a key book on **flying saucers**. Born on June 21, 1921, in London, the youngest son of novelist Sir Shane Leslie and nephew of Lionel Leslie, explorer and author involved in investigations of lake monsters in Scotland. He was educated at Ampleforth, England, and Trinity College, Dublin. During World War II he served in the Royal Air Force (1940–44). Over the years he wrote a number of books, but his most famous was written with **George Adamski**. *Flying Saucers Have Landed* (1953) created a sensation and launched a trend. It passed through many editions and was translated into 16 different languages. Adamski claimed that he had met a voluptuous golden-haired Venusian, and the book contains photographs of this creature and of flying saucers. In addition to his novels and scripts, Leslie has composed electronic music for films and television.

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Leventhal, Herbert (1941–)

Author of scholarly studies on occultism. He was born October 9, 1941, in Brooklyn, New York, and was educated at Brooklyn College of the City University of New York (B.A., 1962; Ph.D., 1973). His doctoral dissertation, *In the Shadow of the Enlightenment: Occultism and Renaissance Science in Eighteenth-Century America*, was published by the State University of New York Press in 1976. It grew out of his research on political thought in eighteenth-century American culture, in which he identified relics of occultism and Renaissance science that played an important part in the outlook of their time.

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Lévi, Éliphas (1810–1875)

Pseudonym of Alphonse-Louis Constant, a French occultist of the nineteenth century, whose work stands as the fountainhead of the contemporary magical revival. He was born 1875 in Paris, the son of a shoemaker, and through the good offices of the parish priest was educated for the church at St. Sulpice. In due course he became a deacon and took the required vow of celibacy, but shortly thereafter he was expelled from St. Sulpice for teaching doctrines contrary to those of the church.

Obscure for a time, he emerged about 1839 under the influence of a political and socialistic prophet named Ganneau. Lévi's pamphlet entitled *The Gospel of Liberty* earned him six-months' imprisonment. In Paris he married a 16-year-old woman who later had the marriage annulled. It was probably not until after she left him that he launched his study of the occult sciences; his writings previous to this time show little trace of occult influence.

In 1850 he contributed a *Dictionary of Christian Literature* to a series of theological encyclopedias published by Abbé Migne. Within a year, however, Lévi was known to be giving lessons on occultism to pupils. According to a paragraph by M. Chauliac: "The Abbé Constant, for a second time repudiating his name, assumed the title of the Magus Éliphas Lévi, giving consultations in great number to credulous clients, who paid as much as twenty-five francs a time for a prediction from Lucifer." There is no evidence that Lévi was actually ordained as a priest, but the title "Abbé" was normally given to those wearing a clerical style of costume, and Lévi wore a quasi-clerical garb in his capacity of a Magus or master of magic.

In 1853 he traveled to London and met Lord **Bulwer Lytton**, whom he assisted in various magical evocations and theories. These were later fictionalized in Lytton's occult stories *Zanoni: A Strange Story* (1842) and *The Haunted and the Haunters* (1857). Lévi's own works on occultism, which had their shortcomings, nevertheless played a prominent part in the occult revival. (The word *occult* is reported to have been coined by Lévi.) However, Lévi may best be remembered for his discovery of the connection between the 22 cards of the tarot's major arcana and the Kabbalah's Tree of Life, a connection that is still accepted today.

Lévi died in April 1875. There is an interesting firsthand account of Lévi during his lifetime by **Kenneth R. H. Mackenzie**, who visited the magus in Paris in 1861. (See *Occult Review*, December 1921.)

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Levitation

The rising of physical objects, tables, pianos, etc., or of human beings into the air, contrary to the known laws of gravitation and without any visible agency. More often the term is used in a restricted sense and refers to the levitation of the human body. As such, the phenomenon was reported from ancient times. Instances of transportation, or **teleportation**, which is levitation in its highest form, are recorded both in the Jewish Bible and the Christian New Testament, illustrated, for example, by Jesus' walking on the water, a feat reportedly accomplished by many of the saints.

The power was claimed by wizards of many primitive tribes, by mystics in the East, and it has been repeatedly claimed, in less sensational degrees, by several modern Spiritualist mediums. The mediums offered themselves as evidence to science that the miracles of rising in the air recorded in the life of saints, ecstasies, witches, and victims of demoniac possession might rest on a solid basis of fact.

Levitating Saints

In *Die Christliche Mystik* (5 vols., 1836–42), J. J. von Görres spoke of 72 levitated saints, while **Olivier Leroy** (in *Levitation*, 1928) noted that out of 14,000, at least 200 had experienced the phenomenon. Among them were St. Dunstan (918–988), St. Dominic (1170–1221), St. Francis of Assisi (1186–1226), Thomas Aquinas (1226–1274), St. Edmund, archbishop of Canterbury (d. 1242), Blessed James of Illyria (d. 1485), Savonarola (1452–1498), St. Ignatius Loyola (1491–1556), St. Philip Neri (1515–1595), St. Peter of Alcantara (1499–1562), St. Joseph of Copertino (1603–1663) and St. Alphonsius Liguori (1696–1787). They were variously reported as having been raised a short distance in the air. Leroy found the average elevation 20 inches, but in some cases, exceptional height was recorded.

St. Joseph of Copertino who, in the *Acta Sanctorum*, is credited with 70 separate flights, once flew up into a tree and perched on a branch which quivered no more than if he had been a bird. According to von Görres, St. Peter of Alcantara was, on one occasion, carried up in the air to a great height, far above the trees, when with his arms crossed on his chest he continued to soar while hundreds of little birds gathered around him, making a most agreeable concert with their songs.

St. Dunstan, archbishop of Canterbury, was observed to rise from the ground shortly before his death in 988. St. Bernard

Ptolomei, St. Philip Benitas, St. Albert of Sicily, and St. Dominic, founder of the Dominican order, were all seen to be levitated while engaged in their devotions. An ecstatic nun “rose from the ground with so much impetuosity, that five or six of the sisters could hardly hold her down.” It is related by his biographers that Savonarola, shortly before he perished at the stake, remained suspended at a considerable height above the floor of his dungeon, absorbed in prayer.

Levitation before the Altar

The scene of the elevation of saints and ecstasies was most often the altar in the church, and the state which seemed to condition it was the deep trance-like state known as “rapture.” St. Joseph of Copertino experienced 15 levitations in front of images of the Holy Virgin; his raptures in saying Mass were of frequent occurrence, and “his ecstasies and ascensions were witnessed not only by the people and the members of his order, but Pope Urban VIII saw him one day in this state and was intensely astonished. Joseph, bethinking himself that he was in the presence of the Vicar of Christ, fell into an ecstasy and was raised above the ground.”

According to an official report, the original of which is in the Bibliotheque National of Paris, Françoise Fontaine, a young servant of Louviers, exorcized in 1591, was three times raised before the altar and the third time was carried through the air head downwards.

Fr. K. A. Schmöger recounted the statement of stigmatist **Anne Catherine Emmerich** (1774–1824):

“When I was doing my work as vestry-nun, I was often lifted up suddenly into the air, and I climbed up and stood on the higher parts of the church, such as windows, sculptured ornaments, jutting stones; I would clean and arrange everything in places where it was humanly impossible. I felt myself lifted and supported in the air, and I was not afraid in the least, for I had been accustomed from a child to being assisted by my guardian angel.”

Of Abbé Claude Dhière (1757–1820), director of the Grand Séminaire of Grenoble, his biographer de Franclieu noted that: “When he experienced ecstasies during his Mass, it was usually at the Memento of the living and the dead, and the students who used to serve his Mass declare that, when enraptured, his feet did not touch the floor.”

Lesser-known people also were reported to levitate on occasion, as was noted in the *Frankfurter Zeitung* of September 8, 1861:

“We read in the *Gegenwart* of Vienna that a Catholic Priest was preaching before his congregation last Sunday in the Church of St. Mary, at Vienna, on the subject of the constant protection of angels over the faithful committed to their charge, and this in words of great exaltation, and with an unction and eloquence which touched profoundly the hearts of numbers of the congregation. Soon after the commencement of the sermon, a girl of about 20 years of age, showed all signs of ecstasy, and soon, her arms crossed upon her bosom, and with her eyes fixed on the preacher, she was seen by the whole congregation to be raised gradually from the floor into the air, and there to rest at an elevation of more than a foot until the end of the sermon. We are assured that the same phenomenon had happened several days previously at the moment of her receiving the communion.”

The French psychic investigator **Col. Rochas** received a personal testimony from Abbé Petit that once, to his great terror, he was levitated in the church.

In religious chronicles, one also meets with the antithesis of the phenomenon of levitation—excessive gravitation. G. Neubrigensis recorded the case of Raynerus, the wicked minister, who so overweighed a ship with his iniquity that in the midst of the stream it was unable to stir. As soon as he was put out of the ship they could easily sail away.

There is a seeming analogy to these questionable accounts from the past in the cases of hysterics who often claim such an

increase of weight that they are unable to stir. That the feeling may not be purely imaginary is suggested by the case of the medium Alberto Fontana who, after a levitation, remained as if nailed to the floor, and nobody was able to move him.

Levitation in Witchcraft

In the tenth century, it was popularly charged that women who followed the pagan goddess Diana flew in the air to their rituals, but the church considered this a heretical delusion. However, during the **witchcraft** mania of the sixteenth and seventeenth centuries, confessions or accusations of **transvection** (flying through the air) were accepted as describing a reality. It was believed that witches smeared themselves with a special ointment which gave them the power of flight, usually mounted on a broomstick, a shovel, a distaff, or even an animal.

The inquisitors suggested that the transvection of witches was a fact and existed as a diabolical parody of the transports of saints. It now seems possible that behind some of the claimed transvection of witches may have been either vivid dreams or occasional **out-of-the-body travel** experiences, while some may have been hallucinations. Such experiences may have been induced by the special ointment, though other accounts claim that no such ointment was necessary to produce the experience. Some have argued that in light of well-attested accounts of the transvection of saints, it should be logical to consider that there may have been some genuine cases of levitation of witches.

From Witchcraft to Spiritualism

In ancient rituals, levitation was mentioned as a sign of **possession**. Charges of witchcraft or bewitchment usually followed the manifestation. Henry Jones, a 12-year-old English boy of Shepton-Mallet, England, was believed to be bewitched in 1657, as he was carried by invisible means from one room to another, and sometimes was wholly lifted up, so that his body hung in the air, with only the flat of his hands placed against the ceiling. One afternoon in the garden of Richard Isles, he was raised up and transported over the garden wall for about 30 yards.

Patrick Sandilands, a younger son of Lord Torpichen, was similarly believed to be the victim of witchcraft in 1720 at Caldor in Scotland. His tendency to rise entranced into the air was so great that his sisters had to watch him and sometimes could only keep him down by hanging to his skirts.

Mary London, a hysterical servant girl who was tried for witchcraft in 1661 at Cork, Ireland, was frequently transported by an invisible power to the top of the house.

The phenomenon was frequently witnessed in **poltergeist** cases. The **Drummer of Tedworth** would lift all the children up in their beds. During the disturbances at the Epworth Vicarage in 1716, Nancy Wesley was several times successfully lifted up with the bed on which she was sitting to a considerable height. Four of her sisters were present, among them Hetty, whom the disturbances chiefly followed (see **Epworth phenomena**). Harry Phelps, the 12-year-old son of the Rev. **Eliakim Phelps** around whom the Stratford, Connecticut, disturbances centered in 1850, was often lifted from the floor, was once put into a water cistern, and at another time was suspended from a tree.

During the age of **animal magnetism**, Dr. **G. Billot** reported that his somnambules sometimes rose into the air. If put into a bath during her trance, **Frederica Hauffe**, the Seeress of Prevorst, Germany, floated on the top of the water like a cork. If Dr. **Justinus Kerner** placed his fingers against her own, he could act like a magnet and lift her from the ground. In his book *Physiologie, médecine, et métaphysique du magnétisme* (1848), Louis J. J. Charpignon stated that Bourguignon, a mesmerist of Rouen, could lift several of his subjects from the ground by placing his hand over the epigastrium. Other experimenters have recorded with the same experience.

The levitation of Spiritualist mediums represents a simple continuity of an age-old phenomenon. When modern Spiritu-

alism was introduced with the **Rochester rappings**, levitation soon appeared. It was recorded for the first time with **Henry C. Gordon** in February 1851. A year later, in Dr. Gray's house in New York, he was carried through the air to a distance of 60 feet.

If we accept Dr. R. T. Hallock's account before the New York Conference of June 18, 1852, there was an instance of Gordon's levitation in daylight in a crowded assembly room. According to Hallock, while he was delivering a lecture, Gordon, who sat at some distance from but in front of him, rose into the air, swayed from side to side, his feet grazing the top seats, and sank to the ground when the attention of the entire congregation became riveted on him. It was afterwards declared by the spirits that they intended to carry him over the heads of the sitters to the rostrum but that the audience had broken the necessary conditions of passivity.

The Levitations of D. D. Home

The next medium to exhibit the phenomenon was **D. D. Home**. His first levitation occurred August 8, 1852, in Ward Cheney's house at Manchester, Connecticut. The *Hartford Times* recorded the event:

"Suddenly and without any expectation on the part of the company, Mr. Home was taken up in the air. I had hold of his hand at the time, and I felt his feet—they were lifted a foot from the floor. He palpitated from head to foot with the contending emotions of joy and fear which choked his utterance. Again and again he was taken from the floor, and the third time he was carried to the ceiling of the apartment with which his hands and feet came in gentle contact. I felt the distance from the soles of his boots to the floor, and it was nearly three feet. Others touched his feet to satisfy themselves."

With no other medium was levitation so often and so reliably attested as with Home. In Britain, **Sir William Crookes** narrated his own experiences:

"On one occasion I witnessed a chair, with a lady sitting on it, rise several inches from the ground. On another occasion, to avoid the suspicion of this being in some way performed by herself, the lady knelt on the chair in such a manner that its four feet were visible to us. It then rose about three inches, remained suspended for about ten seconds and then slowly descended.

"At another time two children, on separate occasions rose from the floor with their chairs, in full daylight under (to me) most satisfactory conditions; for I was kneeling and keeping close watch upon the feet of the chair, observing distinctly that no one might touch them.

"The most striking instances of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room. Once sitting in an easy chair and once standing up. On each occasion I had full opportunity of watching the occurrence as it was taking place.

"There are at least a hundred instances of Mr. Home's rising from the ground, in the presence of as many separate persons, and I have heard from the lips of the three witnesses to the most striking occurrence of this kind—the Earl of Dunraven, Lord Lindsay and Captain C. Wynne—their own most minute accounts of what took place. To reject the recorded evidence on this subject is to reject all human testimony whatever; for no fact in sacred or profane history is supported by a stronger array of proofs."

In the *Journal of the Society for Psychical Research* (Vol. 6, no. 15, [1889]), Crookes further stated:

"On several occasions Home and the chair on which he was sitting at the table rose off the ground. This was generally done very deliberately, and Home sometimes tucked up his feet on the seat of the chair and held up his hands in full view of all of us. On such an occasion I have got down and seen and felt that all four legs were off the ground at the same time, Home's feet being on the chair. Less frequently the levitating power was ex-

tended to those sitting next to him. Once my wife was thus raised off the ground in her chair.”

The striking occurrence to which Crookes referred in the first quotation was the most famous case in history of levitation. It was witnessed on December 13 (not December 16, as first printed in **Lord Adare's** book), 1868, at Ashley House, Victoria Street, London, in the presence of Adare, the Master of Lindsay and Charles Wynne, Adare's cousin. Home floated out of a third story window and came in through the window of another room.

Lord Adare noted: “He [Home] then said to us, ‘Do not be afraid, and on no account leave your places’ and he went out into the passage. Lindsay suddenly said ‘Oh, good heavens! I know what he is going to do; it is too fearful.’” Adare: “What is it?”

Lindsay: “I cannot tell you, it is too horrible! Adah [the spirit of a deceased American actress] says that I must tell you; he is going out of the window in the other room, and coming in at this window.’ We heard Home go into the next room, heard the window thrown up, and presently Home appeared standing upright outside our window; he opened the window and walked in quite coolly. ‘Ah,’ he said, ‘you were good this time’—referring to our having sat still and not wished to prevent him. He sat down and laughed.” Charlie: “What are you laughing at?”

Home: “We [the spirits; Home always was spoken of in third person when in trance] are thinking that if a policeman had been passing and had looked up and had seen a man turning round and round along the wall in the air he would have been much astonished. Adare, shut the window in the next room.’ I got up, shut the window, and in coming back remarked that the window was not raised a foot, and that I could not think how he managed to squeeze through. He arose and said, ‘Come and see.’ I went with him; he told me to open the window as it was before. I did so; he told me to stand a little distance off; he then went through the open space, head first, quite rapidly, his body being nearly horizontal and apparently rigid. He came in again, feet foremost, and we returned to the other room. It was so dark I could not see clearly how he was supported outside. He did not appear to grasp, or rest upon, the balustrade, but rather to be swung out and in. Outside each window is a small balcony or ledge, 19 inches deep, bounded by stone balustrades, 18 inches high; the balustrades of the two windows are 7 feet 4 inches apart, measuring from the nearest points. A string-course, 4 inches wide, runs between the windows at the level of the bottom of the balustrade; and another 3 inches wide at the level of the top. Between the window at which Home went out, and that at which he came in, the wall recedes 6 inches. The rooms are on the third floor. . . . I asked Lindsay how Adah had spoken to him on the three occasions. He could scarcely explain; but said it did not sound like an audible human voice; but rather as if the tones were whispered or impressed inside his ear. When Home awoke he was much agitated; he said he felt as if he had gone through some fearful peril, and that he had a horrible desire to throw himself out of the window; he remained in a very nervous condition for a short time, then gradually became quiet.” (Viscount Adare. *Experiences in Spiritualism with D. D. Home*. London: privately printed, 1870).

The Master of Lindsay gave an account of the incident before the Committee of the **Dialectical Society** in London in 1869 and wrote out an account in 1871. Before the society he stated:

“I saw the levitations in Victoria Street, when Home floated out of the window; he first went into a trance and walked about uneasily; then he went into the hall; while he was away, I heard a voice whisper in my ear ‘He will go out of one window and in at another.’ I was alarmed and shocked at the idea of so dangerous an experiment. I told the company what I had heard, and we then waited for Home's return. Shortly after he entered the room, I heard the window go up, but I could not see it, for

I sat with my back to it. I, however, saw his shadow on the opposite wall; he went out of the window in a horizontal position, and I saw him outside the other window [that in the next room] floating in the air. It was eighty-five feet from the ground. There was no balcony along the windows, merely a string course an inch and a half wide; each window had a small plant stand, but there was no connection between them.”

In his letter dated July 14, 1871, published in the *Spiritualist* newspaper, there was a further addition to the story: “The moon was shining full into the room; my back was to the light, and I saw the shadow on the wall of the window sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room feet foremost, and sat down.”

Frank Podmore, the author of *Modern Spiritualism* (2 vols., 1906) who discredited the phenomenon of levitation, stated that he looked up a Nautical Almanack of 1868 and found that the moon was new and could not have lit the room, not even faintly. But in Lord Adare's almost contemporary account there is no mention of the moon. He only stated that “the light from the window was sufficient to enable us to distinguish each other.” As the moon is not mentioned in the Master of Lindsay's account before the Dialectical Committee either, Podmore's criticism is probably based on a misstatement of facts.

Another line of attack was chosen by Dr. W. B. Carpenter, vice president of the Royal Society. In the *Contemporary Review* of January 1876, he wrote:

“A whole party of believers will affirm that they saw Mr. Home float out of the window and in at another, whilst a single honest sceptic declares that Mr. Home was sitting in his chair all the time. The ‘single honest sceptic’ could be no other than Captain Wynne, the third witness of the occurrence. However, when he narrated to Sir William Crookes, S. C. Hall and others what he saw, he was actually in accord with Lord Adare and the Master of Lindsay. When Carpenter's assertion found echo in an American book, W. A. Hammond's *Spiritualism and Allied Causes and Conditions of Nervous Derangement* (1876), Capt. Wynne being explicitly mentioned as the honest skeptic, D. D. Home challenged his testimony. Wynne, answering him explicitly declared: ‘The fact of your having gone out of the window and in at the other I can swear to.’”

A different basis of suspicion was raised by Podmore in a letter that H. D. Jencken sent to *Human Nature*. According to this letter, a few days before the much-discussed miracle of levitation, Home had opened the same window in the presence of two of his later witnesses, stepped on the ledge outside, and to the great alarm of the Master of Lindsay, remained standing there, looking down at the street some 80 feet below. Podmore believed that this was a rehearsal and “What, no doubt, happened was that Home, having noisily opened the window in the next room, slipped back under cover of darkness into the séance room, got behind the curtains, opened the curtains, opened the window, and stepped on the window ledge.”

In his *Spiritualism: A Popular History from 1847* (1920), Joseph McCabe also attacked the case on the grounds of visibility and held it likely that it was only the shadow of Home which was seen. Andrew Lang took the stand that people in a room can see even in a fog a man coming in by the window, and going out again, head first, with body rigid.

The famous escapologist **Harry Houdini** (May 6, 1920) recorded in his diary: “I offered to do the D. D. Home levitation stunt at the same place that Home did it in 1868, and G. shirked and messed it up.” According to the authors of *Houdini and Conan Doyle*, “He had evidently made a careful examination of the premises, with his customary thoroughness, and had decided that it would be possible to duplicate the performance, with suitable assistance. The assistant was apparently to have been G.; but the latter for some reason or other became frightened at the prospect, and backed out of the bargain.” It is hardly necessary to stress that the possibility of Home having an ac-

complice is a most unreasonable one in the light of the circumstances of this celebrated levitation.

Subjective Sensations of Levitation

As Home was not always in trance when levitation occurred, he could give an account of his sensations. He wrote in his autobiography *Incidents in My Life* (1863):

“During these elevations, or levitations I usually experience in my body no particular sensation, than what I could only describe as an electrical fullness about the feet. I feel no hands supporting me, and since the first time, above described, have never felt fear, though if I had fallen from the ceiling of some rooms in which I have been raised, I could not have escaped serious injury. . . . At times, when I reach the ceiling, my feet are brought on a level with my face, and I am, as it were, in a reclining position. I have frequently been kept so suspended four or five minutes.”

Home’s account compares with that of the Rev. **Stainton Moses** of August 1872:

“I was carried up. I made a mark on the wall opposite my chest. I was lowered very gently until I found myself in my chair again. My sensation was that of being lighter than air. No pressure on any part of my body, no unconsciousness or entrancement. From the position of the mark on the wall it is clear that my head must have been close to the ceiling. The ascent of which I was perfectly conscious, was very gradual and steady, not unlike that of being in a lift, but without any perceptible sensation of motion other than that of feeling lighter than the atmosphere.”

His only discomfort was a slight difficulty in breathing accompanied by a sensation of fullness in the chest. A longer account of subjective sensations appeared in the writings of St. Teresa of Avila, the famous reformer of the Carmelite Order. Explaining the difference between union and rapture, the saint wrote:

“Rapture, for the most part, is irresistible. It comes, in general, as a shock, quick and sharp, before you can collect your thoughts or help yourself in any way, and you see and feel it as a cloud or a strong eagle rising upwards and carrying you away on its wings. . . . Occasionally I was able, by great efforts, to make a slight resistance; but afterwards I was worn out, like a person who had been contending with a strong giant; at other times it was impossible to resist at all: my soul was carried away, and almost always my head with it—and now and then the whole body as well, so that it was lifted up from the ground. . . . It seemed to me, when I tried to make some resistance, as if a great force beneath my feet lifted me up, I know of nothing with which to compare it; . . . for it is a great struggle, and of little use, whenever our Lord so wills it. There is no power against this power. . . . When the rapture was over, my body seemed frequently to be buoyant, as if all the weight had departed from it; so much so that now and then I scarcely knew that my feet touched the ground.”

Home stated: “I am generally lifted up perpendicularly, my arms frequently become rigid, and are drawn above my head, as if I were grasping the unseen power which slowly raises me from the floor.”

Crookes saw him, in one instance, levitate in a sitting posture. On April 21, 1872, he recorded: “He was sitting almost horizontally, his shoulders resting on his chair. He asked Mrs. Walter Crookes to remove the chair from under him, as it was not supporting him. He was then seen to be sitting in the air, supported by nothing visible.”

This account compares in an interesting manner with the deposition of the surgeon Francesco Pierpaoli about the last illness of St. Joseph of Copertino. The saint was sitting on a chair with his leg laid on the surgeon’s knee. The surgeon began to cauterize it when he realized that Father Joseph was “rapt out of his senses.” He said he:

“noticed that he was raised about a palm over the said chair, in the same position as before the rapture. I tried to lower his

leg down, but I could not; it remained stretched out. . . . He had been a quarter of an hour in this situation when Father Silvestro Evangelista of the monastery of Osimo came up. He observed the phenomenon for some time, and commanded Joseph under obedience to come to himself, and called him by name. Joseph then smiled and recovered his senses.”

A similar levitation in sitting posture was put on record by **Eugene Rochas** in *Recueil de documents relatifs à la lévitation du corps humain* (1897), of the stigmatist from Ardeche, Victoire Claire of Coux, who died in 1883. Mrs. D., an eyewitness, testified:

“I saw her with great amazement remain with her eyes fixed but lively, and gradually raised above the chair whereon she was sitting. She stretched forth her arms, leaned her body forward, and remained thus suspended, her right leg bent up, the other touching the earth but by a toe. I saw Victoire in this position, impossible for anyone to keep up normally, every time she was in an ecstatic trance . . . more than a thousand times.”

D. D. Home was often levitated in good light. Lord Lindsay categorically stated before the Dialectical Society that: “I once saw Home in full light standing in the air seventeen inches from the ground.”

Strength of Levitating Power

Such contemporary testimony makes Home’s levitations vie in importance with the stories of levitating saints. Olivier Leroy, manifesting his ecclesiastic bias, attributed mediumistic levitations to diabolic agency, but apart from his theological evaluation, there is no objective difference between levitating saints, demoniacs, and/or mediums. All are equally interesting to the parapsychologist.

Also noteworthy, according to von Görres, is the impossibility of causing the levitants to descend. Thus the Blessed Gilles, while one day reading a passage relative to ecstasy, was lifted up above the table. When found in this state by some of his brethren, he was seized and pulled at with all their strength, but they could not get him down. When Curé Peller wanted to give the Sacrament to Francoise Fontaine, the girl:

“kneeling down had been almost alarmingly carried away, without being able to take the Sacrament, opening her mouth, rolling her eyes in her head in such a horrible way that it had been necessary, with the help of five or six persons, to pull her down by her dress as she was raised into the air, and they had thrown her down on the floor.”

According to Dom La Taste, Miss Thevenet, the Jansenist convulsionnaire, “was sometimes raised seven or eight feet high up to the ceiling, and then could carry two persons pulling down with all their might, three feet above the ground.”

Joseph Glanvill quoted the testimony of **Valentine Greatrakes**, the famous healer, as given at Lady Conway’s castle in 1665 in the case of a butler who rose from the ground. Notwithstanding that Greatrakes and another man caught hold of him and held him with all their strength, he was forcibly taken up, and for a considerable time floated about in the air just over their heads.

Domic de Jesus-Marie was raised up to the ceiling of his cell and remained there without earthly support for a day and night. A skeptic who seized the floating body by the feet was on another occasion borne on high. Frightened, he let go and fell to the earth.

In the days of the Salem witchcraft persecutions (see **America**), the tormentors of Margaret Rule once “pulled her up to the ceiling of the chamber, and held her there before a numerous company of spectators who found it as much as they could do to pull her down again.”

In séance and table-tipping experiences, the power that effects levitation is often short-circuited as soon as the chain of hands is broken, the gaze of the sitters is too intense, the light is switched on, or the levitated body is touched.

While in the house of **Agnes Guppy-Volckman** and in the presence of **Mary Hardy**, the American medium Florence Marryat observed:

“Mrs. Guppy did not wish to take part in the séance, so she retired to the back drawing-room with the **Baroness Adelmia Vay** and other visitors, and left Mrs. Hardy with the circle in the front [drawing room]. Suddenly, however, she was levitated and carried in sight of us all into the midst of our circle. As she felt herself rising in the air she called out: ‘Don’t let go hands, for Heaven’s sake.’ We were just standing in a ring, and I had hold of the hand of Prince Albert of Solms. As Mrs. Guppy came sailing over our heads, her feet caught his neck and mine, and in our anxiety to do as she told us, we gripped tight hold of each other and were thrown forward on our knees by the force with which she was carried past us into the centre. . . . The influence that levitated her, moreover, placed her on a chair with such a bump that it broke the two front legs off” (*There is No Death*, 1891).

The levitations of the medium **A. Zuccarini** were photographed. The flash of magnesium light caused the medium to fall back into the cabinet, but he was not hurt. One of the photographs showed the medium with his feet about 20–24 inches above the table. According to Prof. Murani, the duration of the levitation was about 12–14 seconds.

M. Macnab, an engineer, wrote in 1888 in Gaborieau’s *Lotus Rouge* of the levitation of M. C., a sculptor: “Another time, having accidentally lighted up, while he was levitated on the music-stool, he fell heavily from a height of from fifty to sixty centimetres, so heavily that the foot of the stool was broken.”

Macnab devised an ingenious means of control. He spread on the ground a square of very thin material, placed a chair in the middle and had M. C. sit on it. The sitters then held a corner of the material and, when the medium was levitated, could lift it up and test the height of the chair on which the medium was sitting in the air.

Home often asked the sitters not to look at him at the moment he was being carried up. Robert Bell touched his foot when he passed over him in the air. It “was withdrawn quickly and with a palpable shudder,” he wrote; “it was floating and sprang from the touch as a bird would.” In another instance, however, James Wason, a Liverpool solicitor, testified: “Laying hold and keeping hold of his hand, I moved along with him five or six paces as he floated above me in the air, and I only let go his hand when I stumbled against a stool.” Apparently the conditions greatly depend upon the available power. Crookes observed instances in which it was ample to impart levitation to others.

Psychic investigator **Gambier Bolton** reported a similar experience in a séance with the medium **Cecil Husk** in his book *Psychic Force* (1904):

“At one of our experimental meetings, one of the observers (a man weighing quite 12 stones) was suddenly raised from the floor, with the chair in which he was sitting; and releasing the hands of those who were holding his hands, he was levitated in his chair, greatly to his surprise, until his feet were just above the heads of the other experimenters present. He remained stationary in the air for a few seconds and then slowly descended to the floor again. Fourteen observers were present.”

Lord Lindsay witnessed Home floating with an armchair in his hand: “I then felt something like velvet touch my cheek, and on looking up, was surprised to find that he had carried with him an armchair, which he held out in his hand and then floated round the room, pushing the pictures out of their places as he passed along the walls. They were far beyond the reach of a person on the ground” (Report on Spiritualism . . . of the London Dialectical Society, 1871).

The medium **William Eglinton**, noted for his fraudulent phenomena, was levitated in the presence of the emperor and empress of Russia, the grand duke of Oldenburg, and the grand duke Vladimir. “My neighbours,” he wrote, “had to stand on their chairs to follow me. I continued to rise till my

feet touched two shoulders on which I leaned. They were those of the Czar.”

Simultaneous Levitations

At one of Eglinton’s levitations in Calcutta, India, in 1882, the stage magician Harry Kellar, while holding firmly the left hand of the medium, was pulled after him: “his own body appeared for the time being to have been rendered non-susceptible to gravity.”

In his book *What Am I?* (2 vols., 1873), **E. W. Cox** described a violent outburst of power:

“Mr. Williams, although held firmly by myself on one side and an F.R.S. on the other, was instantaneously lifted from his chair and placed in a sitting posture on the table. Mr. Herne was in like manner thrown flat upon his back upon the table, while his hands were held by two others of the party. While thus lying he was suddenly raised from the table, as if he had been flung by a giant, and thrown over the heads of the sitters to the corner of the room. The height to which he was actually thrown may be judged by this, that he knocked down a picture that was hung upon the wall, at a height of eight feet.”

Dr. Nicholas Santangelo of Venosa wrote in a letter to psychic researcher **Dr. Paul Joire**:

“When the medium Ruggieri commenced to rise I held him firmly by the hand, but seeing myself drawn with such force as almost to lose my footing I held on to his arms, and thus I was raised in the air with my companion, who was on the other side of the medium. We were all three raised in the air to a height of at least three yards above the floor, since I distinctly touched with my feet the hanging lamp which was suspended from the centre of the ceiling. . . . The three mediums, Cecrehini, Ruggieri and Boella were also raised into space until they almost touched the ceiling.”

On another occasion, Santangelo and M. Gorli, holding the hands of the medium Alberto Fontana, were suddenly lifted on the table, Gorli standing, Santangelo kneeling. Later the medium, who was seated in his chair, was suddenly thrown full length under the table with such force that Gorli was dragged with him and Santangelo was thrown down.

Accounts of such cases of simultaneous levitation are quite rare. One very early account was cited in Col. Henry Yule’s *The Book of Ser Marco Polo* (1871). The story was told by Ibn Batuta, the Moor who lived in the fourteenth century, and concerned seven Indian jugglers who rose in the air in a sitting posture. However, Ibn Batuta confessed to a loss of consciousness, so it is possible that the experience was the result of hypnotic suggestion. Another yet earlier account from the second century B.C.E. is found in Philostratus’ *Life of Apollonius of Tyana* and has even less evidential value. Damis, a disciple of Apollonius, stated that he had seen Brahmins suspended in the air at the height of two cubits, and that they could walk there without visible support.

The evidential value of records improves as time progresses. St. Joseph of Copertino was seen to rise in the air with a lamb on his shoulder. Once he grasped the confessor of the convent by the hand, snatched him off the floor, and began whirling round with him in midair. Another time he seized by the hair an insane nobleman who was brought to him to be healed, uttered his usual shout, and soared up with the patient who finally came down cured. St. Teresa of Avila and St. John of the Cross, while engaged in a conversation about the Trinity, were seen lifted up simultaneously.

In the mediumistic age, the first record is of the **Davenport Brothers**. The three children, Ira, William, and Elizabeth, were seen at an early age floating high up in the air at the same time. A joint levitation of **Frank Herne** and Guppy-Volckman was described in an attested record in **Catherine Berry’s Experiences in Spiritualism** (1876):

“After this, Mr. Herne was floated in the air, his voice being heard near the ceiling, while his feet were felt by several persons in the room, Mrs. Guppy who sat next to him being struck

on the head by his boots as he sank into the chair. In a few minutes he recommenced ascending, and as Mrs. Guppy on this occasion determined, if possible, to prevent it, she held his arm, but the only result was that she ascended with him, and both floated together with the chairs on which they sat. Rather unfortunately, at this moment the door was unexpectedly opened, and Mr. Herne fell to the ground, injuring his shoulder, Mrs. Guppy alighting with considerable noise on the table where, on the production of light, she was found comfortably seated though considerably alarmed.”

On occasions, the American medium **Charles Foster** also registered great anxiety. According to Dr. John Ashburner, author of *Notes and Studies on the Philosophy of Animal Magnetism and Spiritualism* (1867): “He grasped my right hand, and beseeched me not to quit my hold of him; for he said there was no knowing where the spirits might convey him. I held his hand, and he was floated in the air towards the ceiling. At one time Mrs. W. C. felt a substance at her head, and putting up her hands, discovered a pair of boots above her head.”

The following case is an interesting contrast. About 1858, strong physical phenomena were recorded in the Poston Circle in America. The seven-year-old son of Charles Cathcart, an congressman of Indiana, was often levitated and tossed about in the air. The spirit control, “**John King**” was credited with the manifestation. The little boy shouted with delight and cried: “Go it, old King. I am not a bit afraid; take me again.” For details of the Poston Circle, see *Modern American Spiritualism* by Emma Hardinge (1869; 1970).

Another “baby story” was told by Florence Marryat about “Dewdrop,” the child control of **Bessie Williams**, who grew very impatient when the medium’s 15-month-old baby interrupted her chants with crying. She usually went up to quiet him, relinquishing the control of the medium for a few minutes, and reassuming it after. One day her attempt at pacifying the baby failed, for she returned saying: “It is no good, I have had to bring him down. He is on the mat outside the door.” The baby, who was on the top story and could not yet walk, was found there, wailing, in his night shirt.

Cases in which the mediums have been levitated to the top of the table while sitting in a chair and holding the hands of the sitters are very numerous. **Charles Richet** classified them as semi-levitations, including as such the loss of weight of the medium also. Many physical mediums have at one time or other performed this feat. A curious testimony of the medium **Henry Slade** was given by Dr. Kettredge, a schoolmate, in *Light* (1909), according to which Slade was once levitated when sound asleep and was carried from one bed to another in a recumbent position.

The Levitations of Eusapia Palladino and Other Mediums

The levitations of **Eusapia Palladino** were among the best observed cases. **Cesare Lombroso**, Dr. **Ercole Chiaia**, Dr. **Julien Ochorowitz**, Col. Rochas, Prof. Porro, Prof. **Enrico Morselli**, and Dr. de Albertis testified to the facts. Chiaia reported a case in which he:

“found the medium stretched out, her head and a small portion of her back supported on the top of the table, and the remainder of the body extended horizontally, straight as a bar, and without any support to the lower part, whilst her dress was adhering to her legs as if her clothing was fastened or stitched around her. One evening I saw the medium stretched out rigid in the most complete cataleptic state, holding herself in a horizontal position, with only her head resting on the edge of the table for five minutes with the gas lighted in the presence of Prof. de Cinties, Dr. Capuano, the well-known writer, and Mr. Frederic Verdinio and other persons.”

In Lombroso’s *After Death—What?* (1909) there is an account of Palladino’s levitation by a semi-materialized phantom:

“On the evening of the 28th September, while her hands were being held back by MM. Richet and Lombroso, she com-

plained of hands which were grasping her under the arms; then, while in trance, with the changed voice characteristic of this state, she said: ‘Now I lift my medium up on the table.’ After two or three seconds the chair, with Eusapia in it, was not violently dashed, but lifted without hitting anything, on the top of the table and MM. Richet and I are sure that we did not even assist the levitation by our force. After some talk in the trance state the medium announced her descent and (M. Finzi having been substituted for me) was deposited on the floor with the same security and precision, while MM. Richet and Finzi followed the movements of her hands and body without at all assisting them, and kept asking each other questions about the position of the hands. Moreover during the descent, both gentlemen repeatedly felt a hand touch them on the head.”

At a later date, there are records by Dr. Schwab on the levitation of **Maria Vollhardt** and by **Baron Schrenck-Notzing** on **Willy Schneider**. Willy, to quote from René Sudre’s *Introduction à la métapsychique humaine* (1926), “horizontally . . . seemed to rest on an invisible cloud. He ascended to the ceiling and remained five minutes suspended there, moving his legs about rhythmically. The descent was as sudden as the up-lighting. The supervision had been perfect. Geley in his last journey to Vienna also witnessed a levitation of Willy at Dr. Holub’s and he told me he felt absolutely sure of the genuineness of the phenomenon.”

Carlo Mirabelli, the South American medium, was fastened to an armchair in the presence of several members of the **Academia de Estudo Psicicos “Cesare Lombroso.”** After that he rose from the ground and remained two minutes suspended twelve feet over the floor. The witnesses passed under the levitated body. At Santos, in the street, he was lifted up from a motor car for about three minutes.

Length of Time, Height, Luminosity

The period of mediumistic levitation seldom exceeds a few minutes. The fakir Covindassamy, of whom Louis Jacolliot wrote in *Occult Science in India* (1884), established a fairly good duration.

“As the Fakir was about to leave me, to go to his breakfast. . . . He stopped in the embrasure of the door leading from the terrace to the outside stairs, and, crossing his arms upon his chest, lifted himself up gradually, without any apparent support or assistance, to the height of about ten to twelve inches. I was able to determine the distance exactly by means of a point of comparison which I had fixed upon during the continuance of the phenomenon. Behind the Fakir’s back there was a silken hanging, which was used as a portière, striped in gold and white bands of equal width. I noticed that the Fakir’s feet were on a level with the sixth band. At the commencement of his ascension I had seized my chronometer; the entire time from the moment when the Fakir commenced to rise until he touched the ground again, was more than eight minutes. He remained perfectly still, at the highest point of elevation for nearly five minutes.”

In this case, however, we have only Jacolliot’s unsupported statements. Ten minutes is far behind the achievements of the saints. St. Joseph of Copertino was testified to have once remained suspended in the air at the height of the trees in the garden for more than two hours. And accounts of his levitations were confirmed by reliable witnesses.

The record of height attained belongs to a fakir who, according to Count Perovsky-Petrovo Solovovo in *Proceedings of the Society for Psychic Research* (Vol. 38, p. 276) was levitated in the presence of a crowd, about twice the height of a five-story building.

The levitation of saints is often accompanied by luminous phenomena, like the **aura**. The light that surrounds their body is said to be dazzling, sometimes lighting up the room. In mediumistic cases, the **luminous phenomena** are of a separate order. But they may also accompany levitation. Home wrote in *Incidents in My Life* (2nd series, 1872), “Just before this took

place [levitation] we saw his whole face and chest covered with the same silvery light which we had observed on our host's [Mr. S. C. Hall's] face."

With some of the saints, intense corporeal heat was also noticed during their elevation. The difference between the ecstatic and ordinary trance state may eventually shed light on such epiphenomena.

More Recent Accounts of Levitation

During the 1930s, various mediums apparently demonstrated levitations. In 1938 the British newspaper *Daily Mirror* (June 13) published an impressive photograph of the medium Colin Evans apparently levitating. However, such photographic evidence is far from conclusive.

In his book *The Haunted Mind* (1959), Dr. **Nandor Fodor** devoted a chapter to "Phenomena of Levitation" and described his own investigation of the claimed levitation of the medium Harry Brown. A photograph of the medium apparently levitated in trance showing his coat-line dead straight and the buttons without blurring. Had the medium jumped from his chair, one would have expected the coat to have flapped and the buttons to blur.

Recent accounts of mediumistic levitation are rare. In the **Enfield Poltergeist** case in 1977, one of the children involved claimed to have floated about a room, and there is a photograph of her apparently levitated during an investigation.

A case of levitation associated with demonic possession was reported in Rome. The British newspaper *Sunday People* (May 15, 1977) described how the nun "Sister Rosa" in a Rome convent was the center of poltergeist type disturbances in which objects around her in a room would rise up and fly around, and the nun herself was levitated on several occasions. The Sisters of the convent stated to a reporter that Sister Rosa had once floated through the ceiling and was found standing on the floor above. The Mother Superior of the convent consulted Padre Candido, a leading exorcist in Rome, but the phenomena persisted. Sister Rosa was sent to no less than five different exorcists in other parts of Italy, but after returning was again surrounded by diabolic disturbances. These included persecution of the nun by inanimate objects, such as cactus thorns that became embedded in her head and could not be removed until washed with holy water. An iron bar is said to have broken loose from a door and moved through the walls to materialize in the nun's cell and commenced beating her while she slept. Kitchen knives were reported as flying from a table and trying to stab the nun in the chest. On other occasions, the nun is said to have spoken obscenities, using a guttural "animal-like" voice, and had to be restrained by five nuns from attacking the cross and the altar.

A recent documentary film "Journey into the Beyond" (Burkbank International Pictures) featured a spectacular scene of the apparent levitation of an African witch doctor. It was filmed in a small village somewhere between Dahomey and Togo. Witch doctor Togo Owaku is shown meditating on the shores of a lake, then at dusk walking in front of a large palm tree and drawing a circle in the sand with his staff. A fire is built, and as darkness falls, drummers build up an impressive rhythm. Inside the circle, Owaku spreads out his arms and begins to float upwards to a height of about three feet. The scene is shown by two cameras, one in front and the other in the rear, and the ascent occupies about ten seconds. The film was directed by Frank Martin Lang, later known as "Rolf Olsen." When he was interviewed by Alan Vaughan, one of the editors of *New Realities* magazine, it seemed that the film team believed this to be a genuine case of levitation. However, some doubts remain, since the witch doctor himself picked the site, and the incident took place in darkness illuminated by the light of the fires.

In the 1970s a teaching course in levitation was offered by an academy organized by **Maharishi Mahesh Yogi** in Lucerne, Switzerland. This novel development of Transcendental Meditation was reported by various newspapers between May and

July 1977. The London *Evening News* (May 16) stated that 12 individuals had just graduated from the first six-month course in levitation. One of them, Mrs. Albertine Haupt, stated: "I suddenly found myself six feet above the floor and thought, 'Heavens, I've done it.'" Although the floor was covered with foam rubber, she landed precipitately, and other students, equally successful in levitating, sustained bruises. Haupt stated: "It is just a matter of learning to control the power."

The *Daily Mirror* (July 14, 1977) stated that reporter Michael Hellicar interviewed the maharishi but was refused a demonstration of levitation. His followers refused to permit photographs being taken and stated, "We will not turn this into a circus." However, they produced their own picture taken two days earlier showing disciples apparently levitating, and this was reproduced in the *Daily Mirror* report.

In the London *Evening News* (May 18, 1977), professional magician David Berglas offered to pay £2,000 to any levitator who could hover six inches or more above the ground in a public demonstration, and up to £10,000 if as many as five of the Maharishi disciples demonstrated the ability together. The challenge was not accepted. In India, if certain yoga practices result in the ability to levitate, as well as other *siddhis*, or psychic powers, yogis are enjoined to avoid pride in such feats, which might hinder spiritual emancipation. As of the mid-1990s, no general satisfactory evidence exists that levitation is occurring among the maharishi's students, and several former *siddha* students have successfully sued the Maharishi's organization, claiming that it had failed to teach them to levitate.

Theories of Levitation

How can levitation be possible? What power or agent accomplishes it? The most obvious explanation—the possession of a word of mystical power—is little more than legendary. This appears in an ancient Jewish anti-gospel *Toledoth Jeschu: Life of Jesus*, composed about the sixth century B.C.E. which **G. R. S. Mead** quoted in his book *Did Jesus Live 100 Years B.C.?*:

"And there was in the sanctuary a foundation stone—and this is its interpretation: God founded it and this is the stone on which Jacob poured oil—and on it were written the letters of the Shem [Shem Hamephoresch, the ineffable name, of which only the consonants Y.H.V.H. are given to indicate the pronunciation as known to the initiated] and whosoever learned it, could do whatsoever he would. But as the wise feared that the disciples of Israel might learn them and therewith destroy the world, they took measures that no one should do so.

"Brazen dogs were bound to two iron pillars at the entrance of the place of burnt offerings, and whosoever entered in and learned these letters—as soon as he went forth again, the dogs bayed at him; if he then looked at them the letters vanished from his memory.

"This Jeschu came, learned them, wrote them on parchment, cut into his hip and laid the parchment with the letters therein—so that the cutting of his flesh did not hurt him—then he restored the skin to its place. When he went forth the brazen dogs bayed at him, and the letters vanished from his memory. He went home, cut open his flesh with his knife, took out the writing, learned the letters."

Queen Helene, being greatly troubled by the miracles of Jesus, sent for the wise men of Israel. They decided to use against Jesus his own medicine and taught Juda Ischariota the secret of learning the letters of the Shem. In the presence of Queen Helene and the wise men, Jesus (says the chronicle) "raised his hands like unto the wings of an eagle and flew, and the people were amazed because of him: How is he able to fly twixt heaven and earth?"

"Then spake the wise men of Israel to Juda Ischariota: 'Do thou also utter the letters and ascend after him. Forthwith he did so, flew in the air, and the people marvelled: How can they fly like eagles?' Ischariota acted cleverly, flew in the air, but neither could overpower the other, so as to make him fall by

means of the Shem, because the Shem was equally with both of them.”

The belief expressed in Robert Kirk's *Secret Commonwealth of Elves, Fauns and Fairies* (written 1691, published 1815 etc.), that levitation is accomplished by fairies, explains as little as crediting spirits with the feat or ascribing it to Taoist charms which, when swallowed, have the effect of carrying people to any place they think of. Nevertheless, the legend of the world of power persists alongside with the fairy agency. Writing of the teleportation of Lord Duffus, John Aubrey stated in his *Miscellanies* (1696 etc.) that the fairies cry “Horse and Hattock,” and whenever a man is moved to repeat the cry he will be caught up.

At the dawn of the scientific age, early observers of psychic phenomena speculated on “electric,” “magnetic,” “mesmeric,” and “odic” forces. They are all now antiquated notions.

From a theological viewpoint, J. J. von Görres explained nothing when he stated that the source of levitation is in the human organism and is produced by a pathological process or a mystic disposition of the soul. He described the pathological process of somnambules as a “kind of interior tempest aroused by the mechanical forces of the organism being suddenly upset.” He described the mystical disposition as a condition for the reception of the Holy Ghost, with levitation due to this special gift setting the natural mechanism of the body in motion. Von Görres' idea may be a halfway house between naturalistic and supernatural theories, but it is more satisfactory than the Catholic view, which ascribed the levitation of the saints to a divine marvel and that of “demoniacs” and mediums to diabolic trickery. While the first claim is unacceptable to science, the second is too much in agreement with the extreme Spiritualistic idea that spirits have the power to act on matter directly.

Anti-Gravity Phenomena

Scientific interest in anti-gravity phenomena goes back many years. Documentation about variations of the gravitational field of the Earth were noted as early as 1672 by Jean Richer, and the first practical gravity meter was invented in 1833 by Sir John Herschel.

The repulsion effect of aluminum to electromagnetism is well known, and in 1914 the French inventor M. Bachelet demonstrated a working model of his Levitated Railway system. A Bachelet Levitated Railway Syndicate was formed to promote a full-scale layout, but the development was abandoned at the outbreak of World War I.

Scientists in various countries have conducted secret researches in “electro-gravities,” the science of anti-gravity effects, and some devices have been constructed in which levitation of disk-like forms has been achieved in laboratory tests. Little has so far been published on such work, and conjecture exists that some UFO reports may concern such levitated devices. The Gravity Research Foundation of New Boston, New Hampshire, which was founded by Roger W. Babson, investigated various aspects of scientific inquiry into gravity and its anomalies. Recently the principle of magnetic levitation has been revived in novelty advertising displays. In Germany and Japan, researchers have investigated the feasibility of creating high-speed magnetic levitation railroads, while in Britain, a section of magnetic levitation railroad is operating at Birmingham International Airport.

The Cantilever Theory of Levitation

Some investigators have attempted to explain human levitation on the same basis as movement of objects by **psychic force** (**telekinesis** or **psychokinesis**). Between 1917 and 1920, Dr. W. J. Crawford of Belfast, Ireland, investigated the phenomena of the **Goligher Circle**. He studied alteration in weight of the medium Kathleen Goligher during levitation of a table, and claimed that the levitation was effected by “psychic rods” of ectoplasm emanating from the medium, which found leverage in the medium's body, acting as cantilevers. He obtained flash-light photographs of these psychic structures.

The parapsychologist **René Sudre** believed that Crawford's cantilever theory accounted for the movement of distant objects by the extrusion of elastic and resisting pseudopods from the body of the medium and thus sufficiently explained levitation:

“From a theoretical point of view, the levitation of a person is as easy to understand as that of an object. The teleplastic levers have naturally their fulcrum on the floor. Their shape is not definite; it may be that of a simple stay, of a cloudy cushion, or even a complete human materialization. The force of gravity is not eluded, but simply opposed by a contrary upward power. The spent amount of energy is not above that required for the production of the phenomenon of telekinesis.”

According to Crawford, however, the sphere of action of pseudopods was limited to about 7 feet, the extreme mobility of the levitated body had to be accounted for, and the cantilever structure was very sensitive to light. Therefore such ectoplasm hardly lent itself as a mechanism for daylight levitation as in the case of Home or saints and stigmatics. (Later Crawford's observations were called into question due to fraud in the Goligher Circle.)

The Effect of Willpower

The possibility of the effect of willpower on levitation was suggested by Capt. J. Alleyne Bartlett in a lecture before the **London Spiritualist Alliance** on May 3, 1931. He often had the feeling that he could lighten his weight at will. He stepped on a scale and willed that his weight should be reduced, and the scale indicated, in fact, a loss of several pounds. To make such observations unobjectionable, the possible pressure of cantilever structures on the floor around the weighing machine ought to be made a matter of control.

The loss of weight in the levitated body may be an appearance due to the effect of a force which lifts or, if internally applied, makes the body buoyant. The best evidence as to the alleged extraordinary lightness of the bodies of saints and ecstasies is furnished in a case quoted by Col. Rochas of an ecstatic who lived in a convent near Grenoble. Three eyewitnesses, a parish priest, a university professor, and a student of the polytechnic school, stated that “her body would sometimes become stiff and so light that it was possible to lift her up like a feather by holding her by the elbow.” According to some hypnotists, the phenomenon could be accomplished by simple hypnotic suggestion. During the early 1980s the question of possible paranormal changes of weight was the subject of experiments by parapsychologists **John B. Hasted**, David Robertson, and Ernesto Spinelli.

Special Breathing Techniques

Breathing exercises that form an important part in Eastern psychic development are believed by some practitioners to have a curious effect on the weight of the human body. According to Hindu **yoga** teachings, they generate a force that partially counteracts gravitation. They say that he who awakens the **Anahata Chakra** (a psychic and spiritual center situated in the region of the heart) “can walk in the air.”

The psychic researcher **Camille Flammarion** believed that by breathing, even the ordinary sitters of a circle release a motor energy comparable to that which they release when repeatedly moving their arms. **Hereward Carrington's** experiments with the “lifting game” seemed to show that, for some mysterious reason, rhythmical breathing may considerably reduce the weight of the human body. At the third International Psychical Congress in Paris in 1927, **Baron Schrenck-Notzing** described the case of a young man who claimed that by breathing exercises he had levitated his own body 27 times.

In **Alexandra David-Neel's** *With Mystics and Magicians in Tibet* (1931 etc.), there is a description of a practice that especially enabled its adepts to take extraordinary long hikes with amazing rapidity. It is called *lung-gom* and it combines mental concentration with various breathing gymnastics. Meeting a

lung-gom-pa in Northern Tibet, she noticed: "The man did not run. He seemed to lift himself from the ground, proceeding by leaps. It looked as if he had been endowed with the elasticity of a ball and rebounded each time his feet touched the ground. His steps had the regularity of a pendulum."

The breathing exercises of the *lung-gom-pa* had to be practiced for three years and three months during strict seclusion in complete darkness. It was claimed that the body of those who trained themselves for years became exceedingly light, nearly without weight: "These men, they say, are able to sit on an ear of barley without bending its stalk or to stand on the top of a heap of grain without displacing any of it. In fact the aim is levitation." One of these exercises was described as follows: "The student sits cross-legged on a large and thick cushion. He inhales slowly and for a long time, just as if he wanted to fill his body with air. Then, holding his breath he jumps up with legs crossed, without using his hands and falls back on his cushion, still remaining in the same position. He repeats that exercise a number of times during each period of practice. Some lamas succeed in jumping very high in that way."

Some initiates asserted that "as a result of long years of practice, after he has traveled over a certain distance the feet of the *lung-gom-pa* no longer touch the ground and that he glides on the air with an extreme celerity." Some *lung-gom-pas* wore iron chains around their body for "they are always in danger of floating in the air."

David-Neel discovered that during their walk the *lung-gom-pas* were in a state of trance. They concentrated on the cadenced mental recitation of a mystic formula with which, during the walk, the in and out breathing must be in rhythm, the steps keeping time with the breath and the syllables of the formula. The walker must neither speak, nor look from side to side. He must keep his eyes fixed on a single distant object and never allow his attention to be attracted by anything else. The use of a mystical formula, or *mantra*, as an adjunct to levitation recalls the legends of sacred words in the Judeo-Christian tradition.

The Elevation of Famous Dancers

The observation that the *lung-gom-pas* are able to sit on an ear of barley without bending its stalk finds a suggestive parallel in the history of famous dancers. It was said of Maria Taglioni that "she seemed to be able to walk on a cornfield without bending the ears." While such unusual lightness may be purely metaphorical hyperbole, there is evidence that the *élévation* of some famous dancers demonstrated the rudiments of levitation.

Vestris père, the "Dioux de la Dance," said of his famous son, Augustus Vestris: "Il resterait toujours en l'air, s'il ne craignait d'humilier ces camarades" (He would always remain in the air but feared to humiliate his comrades). Cyril W. Beaumont wrote of Vaslav Nijinski that "in execution of leaps he displayed a rare quality which contemporaries observed in the dancing of both Vestris and Taglioni—the ability to remain in the air at the highest point of *élévation* before descending."

There is a specific technique for dancers who try remaining in the air. Before taking a leap, the dancer breathes deeply and keeps on drawing in during the leap. He holds his breath while up and tightens his thigh muscles so that his trunk should rest on his thighs.

However, the capacity of the lungs appears to have less to do with the feat than the development of thigh muscles. Diaghilev noticed of Nijinski: "His *élévation* is nearly three feet. . . . Nature has endowed him with tendons of steel and tensile muscles so strong that they resemble those of the great cats. A real lion of the dance, he could cross the diagonal of the stage in two bounds."

Nikolai Legat, who was the leader of the class of perfection at the Imperial Theatre School of Warsaw, disclosed in *Der Tanz* (Berlin, February 1933) the following observations:

"As an example of phenomenally high, beautiful and elastic *élévation* I hold the memory of N. P. Damaschhoff, the dancer of the great Imperial Theatre of Moscow. . . . I have never seen such an *élévation* in my life. The impression was that Damaschhoff, after the high jump, remained for a longer time in the air. Rather smaller than of middle stature he possessed extraordinary leg muscles with respectable thighs and impressive calves. Tightening his leg muscles, especially those of the thighs in the air, he made all his moderate jumps fairly high. During the leap he held his breath, i.e., he breathed in shortly before the spring and breathed out as soon as he was down again." It is for future research to elucidate the relationship between muscular tension in the thighs, deep breathing, and suspension in the air.

The question of levitation remains a fascinating one. The evidence for levitation of Christian saints is strong, even if anecdotal. Particular interest is attached to the subjective aspect, as expressed in the writings of St. Teresa of Avila and other saints.

There seems good ground for believing that levitation has sometimes been characteristic of possession and poltergeist cases, but the evidence is less reliable. Abnormal morbid mental states may involve uncontrolled muscular feats such as leaps in the air that could be mistaken for levitation. Moreover the spectator moods of horror or loathing could impede clear observation. It is not clear whether movement of objects without contact (psychokinesis) is related to the same mechanisms as levitation of human beings. On the face of things, it seems unlikely since the subjective human aspects of levitation are distinct from the objective application of some kind of psychic force to inanimate objects.

The Hindu yoga teachings on pranayama breathing techniques offer one line of inquiry. The concept of **prana** as the dynamic force in the human body, connected with the latent power of **kundalini**, offer a repeatable, observable situation. In this connection, the expensive special TM-Siddhi courses of the **Transcendental Meditation** movement (*siddhi* is a yoga term for special accomplishment) are clearly a packaging of the standard Hindu yoga teachings of Patanjali and others. The cross-legged position sounds like a copy of the *lung-gom-pa* exercise described by David-Neel. There is no supporting evidence, but some of the TM meditators may have achieved degrees of levitation because they were accelerated by the suggestible aura of success.

Indeed, suggestion may be a secondary factor in achieving levitation, in much the same way that **Jules Romains** claimed that it assisted the development of the special faculty of "**eye-less sight**."

In some cases, out-of-the-body phenomena may have been confused with levitation, particularly from the point of view of the subjective sensations of floating in the air. The evidence for the reality of the claimed levitations of some psychic mediums, in particular D. D. Home, is impressive. It is possible that special aspects of breathing may play some part, as with the elevation of some dancers, but combined with states of exaltation.

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“Leviticon”

A gospel adopted by revivalist French Templars of the nineteenth century and alleged by them to have been discovered in the Temple at Paris, along with other objects. It was supposed to have been composed in the fifteenth century by the Greek monk Nicephorus, who sought to combine Moslem tenets with Christianity. It was translated into French, with modifications, by Fabré Palaprat (a Freemason) in 1822.

Sources:

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Levy, Walter J., Jr. (ca. 1948–)

Former director of the **Institute for Parapsychology** in Durham, North Carolina, who was accused of fraudulently manipulating data in one of his experiments. In the summer 1974 **J. B. Rhine** disclosed that Levy had been discovered deliberately falsifying experimental results. This exposure threw doubt on Levy's other studies, and research was undertaken by other parapsychologists attempting independent replication of the Levy researches. The results, on the whole, were ambiguous, but as far back as 1972, parapsychologist **Helmut Schmidt** had done an independent replication of the Levy research with a lack of positive results.

While the prompt exposure of the alleged manipulation reflects credit on Levy's fellow parapsychologists who were anxious to maintain the integrity of their scientific researches, the scandal has had long-term consequences harmful to the field as a whole.

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Lewi, William Grant II (1902–1951)

Writer and astrologer who authored two of the most popular books in twentieth-century **astrology**. Grant Lewi was born in Albany, New York, on March 24, 1902. He graduated from Hamilton College, Clinton, New York, and did graduate work at Columbia University. He then became an instructor of English at the University of North Dakota, the University of Delaware, and Dartmouth College (successively).

In 1926 he married Carolyn Wallace. Wallace's mother was an astrologer and gave Lewi his first lessons in the field. Although he had written several fairly successful novels, Lewi turned to astrology in the early 1930s to supplement his income. He wrote the eminently successful *Heaven Knows What* in 1935. In the late 1930s he became editor of *Horoscope Magazine*, for which he also wrote articles through the 1940s. In 1940 he issued his first astrological text, *Astrology for the Millions* (1940), an early attempt to make astrology available to the average person who had never studied the details of horoscope construction. Like *Heaven Knows What*, it has gone into many editions and remains in print today.

Lewi eventually developed his own system of chart interpretation based on an integration of sign and house influences with some psychological insights.

In 1950 he moved to Arizona, where he began his own magazine, *The Astrologer*. He died the following year, on July 14, 1951, in Tucson.

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Lewis, H(arvey) Spencer (1883–1939)

Founder of the Ancient and Mystic Order Rosae Crucis (**AMORC**), a modern revival Rosicrucian order headquartered at San Jose, California. Lewis was born in Frenchtown, New Jersey, November 25, 1883, of Welsh ancestry. He was educated in New York state and raised as a Methodist. He became a journalist and sat on a committee investigating Spiritualism in New York. He was closely associated with Elbert Hubbard and Ella Wheeler Wilcox. In 1903 he was president of the Publishers' Syndicate in New York and edited several scientific and research magazines.

In 1904 Lewis founded and served as president of the New York Institute for Psychical Research. The institute specialized in occult studies with emphasis on Rosicrucian teachings. A meeting with a British Rosicrucian resulted in Lewis traveling to Europe, and in 1909 he was initiated into the Rosicrucian order in France and given authority to organize in the United States. The AMORC was organized in several stages over the next years, and by 1917 held its first national convention in Pittsburgh, at which Lewis established his plan to develop correspondence courses.

In 1918 Lewis moved his headquarters to San Francisco, and in 1921 the order received an additional charter from the Ordo Templi Orientis (OTO) in Germany. In 1925 the AMORC relocated to Florida, but soon afterward the organization moved to its present location in San Jose, California. Lewis applied his special talents in advertising to form a worldwide fraternal organization. AMORC taught philosophical and mystical practices in order to develop the latent faculties of man, and it sold literature by mail order. Lewis himself authored the basic set of correspondence lessons and a number of the books published by AMORC.

The large headquarters includes an Egyptological museum, a temple, an auditorium and modern computerized offices. Lewis, whose immediate family controlled the board of the organization, held the title imperator, or chief executive. After Lewis died August 2, 1939, his son **Ralph Maxwell Lewis** succeeded him as imperator.

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Lewis, Matthew Gregory (1775–1818)

English author commonly known as “Monk” Lewis. He was born in London July 9, 1775. His father, Matthew Lewis, was deputy secretary of war and proprietor of several valuable estates in Jamaica; his mother, Anna Maria Sewell, was devoted to music and various other arts. The future author showed precocity during childhood, and he attended Westminster School. During this period his parents separated, although Lewis remained friendly with both his parents. In 1791 he visited Paris and attempted a novel and a farce.

In 1792 he went to Weimar in Germany where he met **Johann Goethe** and also learned German thoroughly. Two years later he was appointed attaché to the British Embassy at the Hague, where he wrote his famous sensational story, *Ambrosio; or, The Monk*. Completed in ten weeks and published in 1795, it earned him his nickname of “Monk” Lewis.

In 1796 Lewis became a member of Parliament for Hindon in Wiltshire. Residing chiefly in or near London, he met most of the notable people of the day. Meanwhile his interest in the occult had been developing, and in 1798 his play *Castle Spectre* was staged at Drury Lane. Ghosts and the like played a prominent part in this popular production, for the public greatly enjoyed Gothic romances. In 1788 Lewis published *Tales of Terror* and in 1801 the volume *Tales of Wonder*, which anthologized popular occult verses, including some by novelist **Sir Walter Scott**.

When Lewis’ father died in 1812, the author found himself a very rich man. His conscience was troubled, nevertheless, because the wealth derived from slave labor. Lewis sailed to Jamaica in 1815 to arrange for generous treatment of the workers on his estates. Returning to England in 1816, he went soon afterward to Geneva, where he met Lord Byron and Percy Shelley. Lewis made another visit to the West Indies in 1818 and died at sea May 14, 1818, while returning home.

The books of Lewis are memorable chiefly for the sensational way in which he exploited the rapidly developing public taste for gothic romance inaugurated by Horace Walpole’s *The Castle of Otranto* (1764). Ann Radcliffe’s *The Mysteries of Udolpho* appeared in April 1794, and Lewis was greatly impressed by it be-

fore publishing his own *Ambrosio; or, The Monk* only a few months later.

Sources:

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Lewis, Ralph M. (1904–1987)

Ralph M. Lewis, for 48 years the imperator of the Ancient and Mystical Order of the Rosae Crucis (**AMORC**), was born in February 14, 1904, in New York City, the son of **H. Spencer Lewis**, the founder of the order. He formally joined the order in 1921 during his teen years and quickly progressed through the degrees. In 1924 he was appointed supreme secretary and in the 1930s emerged as a public lecturer for the order. He was credited with spreading the membership through North America and Europe.

In 1939 H. Spencer Lewis died and Ralph became the new imperator and took administrative control of the order. He also became a teacher in his own right and beginning in 1944 wrote a number of books, including *Behold the Sign* (1944), *The Sanctuary of the Self* (1948), *The Conscious Interlude* (1957), and *Yesterday Has Much to Tell* (1973). Lewis led the order until his death January 12, 1987, in San Jose, California.

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The Ley Hunter (Journal)

Publication concerned with the study of **leys**, ancient wisdom, sacred sites, cosmic energy, **UFOs**, and related subjects. Issued bimonthly from P.O. Box 180, Stroud, GL5 1YH UK. Website: <http://www.leyhunter.com/>.

Sources:

The Ley Hunter Journal. <http://www.leyhunter.com/>. March 8, 2000.

Leys

(Pronounced “lays.”) A term now used to indicate ancient straight tracks formed by the alignment of burial mounds, beacon hills, earthworks, moats, and church sites in Britain. The term had long been thought by philologists to indicate a pasture or enclosed field, but this meaning was challenged by Alfred Watkins (born 1855) in his book *The Old Straight Track*, first published in London in 1925. Watkins pointed out that the word “ley” in its various place-name forms “lay,” “lee,” “lea,” or “leigh” must have predated the enclosure of fields or pastures.

Watkins was an original thinker, an early photographer, and inventor of a pinhole camera and the Watkins exposure meter. In 1922 he published his book *Early British Trackways*, based on a lecture to the Woolhope Club of Hereford, England. Three years later he published *The Old Straight Track*, in which he detailed his investigations, which tended to show a vast network of straight tracks in Britain, aligned with either the sun or a star path. He also claimed evidence that such sighted straight tracks existed in other parts of the world.

The purpose of such tracks remains a mystery, but more recently they have been connected with occult beliefs and ancient lines of earth power. Such lines of force have been reported in primitive magical systems such as the *mana* of the Polynesian Islands. It has also been suggested that certain line marks of ground sites indicate gigantic zodiacs (see **Glastonbury Zodiac**).

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Lhermitte, Jacques Jean (1877–1959)

French physician and writer who also published works on parapsychology. He was born on January 20, 1877, at Mont Saint Pere, Aisne, France. He served as a staff physician at L'Hospice Paul Brouse (1919–45) and professor of medicine at the Paris Medical School (1923–47). Following his retirement he was named an honorary professor. In addition to his many books on medical subjects, he also produced a number of texts in psychic research. He died January 24, 1959.

Sources:

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Lia Fail

The Stone of Destiny in medieval Irish romance. It was said that when the feet of rightful kings rested upon it, the stone would roar for joy. According to tradition, this became the famous Stone of Scone, on which Scottish kings were formerly crowned at Scone, near Perth, removed from Scotland by Edward I in 1296 and brought to Westminster Abbey, London, where it was housed under the Chair of St. Edward. It was stolen by Scottish Nationalists on Christmas Eve 1950 as a protest, then recovered and restored to Westminster Abbey in February 1952. It is also known as the Tanist Stone, or Jacob's Stone. (See also **Danaans**)

Lia Light

Lia Light is an organization that facilitates the work and disseminates the teachings of Lia Shapiro, a UFO **contactee** who claims communications from the **Pleiades**. She was born the

daughter of an atheist Jewish father and Southern Baptist mother. As a child, in the 1950s, she had had a vision of an intense light which visited her son. Then in 1982, she had a born again experience and became an Evangelical Christian.

Finally, in 1994, while in Japan teaching English classes, Shapiro met a Japanese woman who told her that she had a great mission in her life. The woman turned out to be part of a Japanese **New Age** group with which she began to associate. They encouraged her to listen to her inner voice and to write down what she received. Then one day in 1995, while sitting at her computer, the words began to flow freely. The messages that she typed turned out to be communications from beings that claimed to be Pleiadians. She passed copies of the channeled messages to her Japanese friends, who encouraged her to continue. She also began to see herself as a Starseed, an extraterrestrial incarnated in a human body. She related this idea to a myth reported among the Cherokee people that they originated from the Pleiades.

The experience of **channeling** from the Pleiadians put Shapiro's life in perspective, from her childhood experience with the Light. She believes that the Pleiadians are here to enlighten humankind and lead people toward their destiny in the Light. Humans will come to know who they really are as Light beings.

Lia Light can be contacted at P.O. Box 1063, Fallbrook, CA 92088. It has an Internet page at <http://www.lialight.com/>. Sections of her first book, *Comes the Awakening*, to be published in 2000, have appeared in the **Sedona Journal of Emergence**.

Sources:

Lia Light. <http://www.lialight.com/>. June 10, 2000.

Libanomancy

A system of **divination** by means of incense and prayers. The incense was thrown on a fire and the smoke said to carry the prayers to heaven. If the incense was consumed, the prayers would be answered.

“Libellus Merlini” (Little Book of Merlin)

A Latin tract on the subject of the prophecies of **Merlin** written by Geoffrey of Monmouth about 1135. Geoffrey prefaced his account of the prophecies with one concerning the deeds of a supernatural youth named Ambrosius whom he deliberately confounded with Merlin.

Vortigern, king of the Britons, asked Ambrose Merlin the meaning of a vision in which two dragons, one red and one white, engaged in combat. Merlin replied that the Red Dragon signified the British race, which would be conquered by the Saxon, represented by the White Dragon.

A long prophetic rhapsody follows, relating chiefly to the Saxon wars, which concludes in the Seventh Book of Geoffrey's *Historia Regum Britanniae*. The story was known in Iceland before 1218 in a form independent of the *Historia*. This tract must not be confused with the *Vita Merlini* (1145 or 1148) generally attributed to Geoffrey.

Liberal Catholic Church

Liturgical church that has attempted to blend Roman Catholic and Anglican ritual forms with a theosophical theology. The church was founded by former members of the Old Roman Catholic Church in England. The Old Roman Catholic Church was founded in 1908 following the consecration of Arnold Harris Mathew as a bishop by the bishops of the Old Catholic Church in the Netherlands. The Old Catholics were orthodox Catholics who rejected the promulgations of the Vatican Council of 1870–71, especially the declaration of the infallibility of the pope.

In England, however, there was little support for the Old Catholic movement and the church tended to be filled by a

number of priests who for one reason or another did not fit in either the Church of England or the Roman Catholic Church. Among them were some who had developed a belief in **Theosophy** and were preaching a theosophical interpretation of Christianity.

Mathew was somewhat tolerant of Theosophy at first, and in 1914 consecrated a person known to be a Theosophist, Frederick Samuel Willoughby, as a bishop to assist him. He became more aware of theosophical teachings and the influence they were beginning to have in his church, however, and in 1915 he condemned it as a heresy and ordered all of his priests to sever their ties with it. The result was that the majority of the priests withdrew and largely gutted the Old Catholic Church.

The clergy who had withdrawn reorganized, and on February 13, 1916, Willoughby consecrated James Ingall Wedgwood (1883–1951) as the regionary bishop for England. At this time the group was operating as the Old Roman Catholic Church, and Wedgwood set out on a world tour to build support among ritually-oriented Theosophists around the world. In Australia he consecrated **Charles W. Leadbeater** as regionary bishop and in the United States named four new bishops, including **Irving S. Cooper**, as regionary. At a synod in London in 1918, the name Liberal Catholic was adopted as the official name of the church and Wedgwood was named as presiding bishop. The church subsequently spread to many countries.

The Liberal Catholic Church affirms a number of Christian beliefs but injects a Gnostic or theosophical meaning into them. The church believes that humans are sparks of divinity (rather than creatures of God) and believes in **reincarnation** (rather than resurrection). The church also accepts the idea of the spiritual hierarchy of masters, or highly evolved beings who guide the spiritual development of the race. In this regard, it accepts the idea that Jesus is one of the masters, but separates the human Jesus (known in the hierarchy as “the Lord Matreya”) from the master Jesus (a position in the hierarchy held by the person known in his early life as Apollonius of Tyanna).

The church is headquartered in London. It is organized into a number of regionary provinces usually made up of one or two countries. In the United States the church is headquartered at Ojai, California, where the cathedral of Our Lady of the Angels has been built. *Ubique*, the church’s periodical, is published by Presiding Bishop Joseph Tisch, who also serves as pastor of the congregation in Melbourne, Florida.

Sources:

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Wedgwood, James Ingall. *The Beginning of the Liberal Catholic Church*. Lakewood, N.J.: Ubique, 1967.

Licking a Charm

To lick the child’s forehead first upward, then across, and lastly up again, and then to spit behind its back was believed to be a remedy for enchantment. It was said that if on licking a child’s forehead with the tongue a salt taste was perceived, this was infallible proof of **fascination**.

Le Lien Hypnotique (Journal)

French-language publication about **hypnotism** and related subjects. Last known address: L’Union Magnetique de Tersac, C.P. 482, Quebec 8 P.Q., Canada G1K 6W8.

Life Waves

According to **Theosophy**, the three creative life waves flow from the Deity (the **Logos**). The theosophical deity is pictured in three aspects, somewhat analogous to the Christian Trinity: Will, Wisdom, and Activity. Each has its definite role in the creation of a universe.

When the Logos sets about the great work of creation it sends the first life wave through the aspect of Activity into the multitude of bubbles in the **ether**, and thereby forms the various kinds of matter. The universe having been thus far prepared, the second life wave is sent through the aspect of Wisdom, which, bringing with it life as we usually understand that term and penetrating matter from above, gradually descends to the grosser forms and again ascends to the finer forms. In its descent, this life wave makes for an ever-increasing heterogeneity, but in its ascent the process is reversed and it makes for an ever-increasing homogeneity.

The work of creation is now far enough advanced to permit the creation of humanity, for matter has now been infused with the capacity of form and provided with life, and the Logos, therefore, through the aspect of Will, bears forth the Divine Spark, the **Monad**, and, along with the form and the life, ensouls man.

Light

Spiritualists believed that light had a destructive effect upon the physical phenomena of **Spiritualism**, which psychic research attempted to document. Quite apart from the fact that darkness hid much **fraud**, Spiritualists developed arguments to suggest that light had an inherent inhibiting effect on psychic phenomena. For example, it is known that light waves have very rapid vibrations (the visible light waves are from 3900 angstroms to 7700 angstroms; that is, the wave lengths range from 0.00000077 to 0.00000039 meters). Broadcasting practice demonstrates that the fast vibrations tend to nullify the slower vibrations on which radio is based. When the days are long and the sunlight intense, radio reception drops down. With the oncoming of night it improves again. With short waves which vibrate faster, reception is better.

It is claimed that psychic vibrations are in the same position. The slowest light vibration is red, and its destructive effect is correspondingly less. Filtering of daylight by glasses of various colors makes little difference. Cold light, devoid of actinic rays, is the least injurious. “I have had many opportunities,” wrote **Sir William Crookes**, “of testing the action of light of different sources and colours, such as sunlight, diffused daylight, moonlight, gas, lamp and candle light, electric light from a vacuum tube, homogeneous yellow light, etc. The interfering rays appear to be those at the extreme end of the spectrum.” He found moonlight ideal.

Sulphide of zinc or calcium screens have also been tried. They have the disadvantage that their illumination is poor unless they are extremely large, and the intensity of their phosphorescence rapidly diminishes. **Gustav Geley** experimented with biological light. It did not appear to affect the phenomena. However, the cultures of photogenic microbes are very unstable. In Brazil, luminous insects were tried with some apparent success.

Meanwhile, some of the more notable mediums worked primarily in lighted rooms and were able to produce extraordinary phenomena. **D. D. Home** seldom sat in darkness. **Eusapia Palladino** once levitated a table in blazing sunshine. French psychic researcher Dr. **Joseph Maxwell** was probably right in stating that the action of light is not such as to constitute an insurmountable obstacle to the production of telekinetic movements.

The supposed problem of light was highlighted in an incident reported in the issue of *Psychic Research* (January 1930). According to a communication by Irving Gaertner of St. Louis,

Missouri, in a sitting with Eveling Burnside and Myrtle Larsen in Camp Chesterfield, Indiana, a ray of light, owing to the turning of a switch outside, penetrated through a crack between the lower edge of the door and the floor into the séance room.

“Agonized groans were heard (presumably from the entranced medium, Mrs. Larsen) and one of the two trumpets which had been levitated for the voice immediately fell at the feet of Mr. Nelson. At the same moment, Mrs. Nelson received an electric shock which formed a blister on one of her fingers, resembling one which would be produced by a burning of the skin. All the sitters testified to having felt the electric shock both in the region of the solar plexus, the back and the forehead.”

Larsen was reportedly discovered prostrate on the floor, minus any heartbeat and her body rigid. It took considerable effort to restore her to consciousness. Burnside, the other medium, suffered from the shock for several days after the sitting. **Frederick Bligh Bond**, editor of *Psychic Research*, speculated about the nature of the electric shock: “Is it the light, *qua* light, which in this case causes the violent disturbance of conditions, or is it light as an avenue of conductivity, linking the psychic circuit to the current on the wires of the lamp in the hall?”

The dangers of the shock from unexpected light were considered an interesting matter in **J. Hewat McKenzie**'s report on the mediumship of **Ada Besinnet** in the April 1922 issue of *Psychic Science*. The smallest red spark burning was sufficient to prevent the medium from going into trance.

“Upon another occasion, when drawing the electric plug from the wall socket, behind a piece of furniture, and about 8 feet from the medium, the small spark, about 1/16 inch long, which usually accompanies the withdrawal of a plug of this kind when the power is on, was sufficient to create such a psychic shock that the medium immediately fell forward on the table in a cataleptic state.”

That psychic structures may objectively exist beyond the range of our optical capacity was demonstrated by quartz lens photography. The quartz lens transmits ultra-violet rays to make visible on the photographic plate things not visible to the eyes. Mrs. J. H. McKenzie and Major Mowbray experimented in this field with the mediums J. Lynn and Lewis. The quartz lens not only disclosed fluorescing lights; vibrating, spinning substances; and psychic rods, but also the dematerialization of the medium's hand when added force had to be borrowed.

Similar results were achieved by Daniel Frost Comstock in séances with “**Margery the Medium**” (**Mina Stinson Crandon**) in Boston. Several of his exposed plates showed curious, indefinable white patches, one of which was fairly recognizable as a human face, although it could not be identified. The most important advance in this field of research was registered at the **Institut Métapsychique International** in Paris with the mediumship of **Rudi Schneider** in 1931.

Over the first half of the twentieth century, critics claimed that the alleged destructive effect of light on psychic phenomena and the health of the medium were a subterfuge to cover fraud in the darkness of the séance room. In no case was any true physical harm done to mediums by the shining of light, and over the long run, physical mediumship of the type popular in the early twentieth century disappeared under the scrutiny of psychic researchers and the continued improvement of observational techniques.

Light (Journal)

The oldest British Spiritualist weekly, official organ of the **London Spiritualist Alliance**, founded in 1881 by Dawson Rogers and the Rev. **Stainton Moses**. Successive editors were **E. W. Wallis** and **David Gow**. It is now published quarterly as the journal of the **College of Psychic Studies**, London, 16 Queensberry Place, South Kensington, London SW7 2EB, England.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

The Light Messenger

The Light Messenger is a periodical devoted to the channeled messages from the ascended masters and beings from the Angelic Kingdom. It was begun in 1997 by Bev (Dranda) Dombrowski, then a resident of Citrus Heights, California. Dombrowski had been a school teacher in Stockton, California, for 20 years. In 1980 she had a spiritual awakening that led to an initial **channeling** from the Ascended Master Kuthumi (prominent master in the theosophical hierarchy). Soon afterwards, she opened a metaphysical bookstore in Stockton called the New Age Center. In 1996, she made an extensive trip to Egypt and shortly after her return, in January of 1997, she felt led to begin *The Light Messenger* as a metaphysical newsletter. In March of 1997, as had many channels of the **ascended masters** during the 1990s, she also came into contact with an entity who identified himself as an extraterrestrial, Janus, who resided on the Mothership Pegasus, one of a fleet of lightships. In the fall of 1997, she added contacts from extraterrestrials to *The Light Messenger*. In November of 1997, she moved to Mt. Shasta, California.

The major content of *The Light Messenger* are channeled messages through Dombrowski and other channels who have emerged in the post-New Age Movement centered upon ascension and the changes coming in the new millennium. It also includes articles that summarize these channeled messages. *The Light Messenger* is published from 218 E. Hinkley St., Mt. Shasta, CA 96067. Sample articles may be found posted on its website at <http://www.lightmessenger.com/>.

Sources:

The Light Messenger. <http://www.lightmessenger.com/>. February 20, 2000.

Light of Divine Truth Foundation

A Spiritualist association of churches and mediums founded in 1936 as the International General Assembly of Spiritualists. It took its present name in 1979. The foundation issued charters to Spiritualist churches and certified various clerical leaders—ministers, associate ministers, healers, and mediums. It nurtured the practice of spiritual healing and conducted classes and training sessions in the art of spiritual healing and psychic unfoldment.

The foundation operated a speakers bureau and published an occasional newsletter. Last known address: c/o Rev. Betty Latham, 304 Boulevard, Florence, NJ 08518.

Light of the Universe (LOTU)

The Light of the Universe is a **New Age channeling** group founded in the early 1960s by Helen Spiter, better known by her public name Maryona. In 1965 she published *The Light of the Universe*, a compilation of channeled materials from the “higher source” who spoke through her. In 1966 she launched the *Lotus*, a quarterly periodical. As membership increased and groups developed, Maryona developed a set of correspondence lessons.

LOTU placed great emphasis upon the nature and the development of the human soul. It taught that souls progress upward through a series of incarnations. The rate of progress can be increased by turning oneself away from the imperfection and impurities of this world, and this is accomplished through meditation and various cleansing exercises. LOTU teachings discouraged outmoded and false traditions.

Last known address: 161 N. Sandusky Rd., Tiffin, OH 44883.

Sources:

Maryona [Helen Spitzer]. *Light of the Universe*. 2 vols. Tiffin, Ohio: The Light of the Universe, 1965, 1976.

———. *Mini-Manual for Light Bearers*. Tiffin, Ohio: Light of the Universe, 1987.

Lignites

A beautiful glass-like stone. According to ancient belief, if the stone were hung about a child, it preserved him or her from witchcraft, and if it were bound on the forehead, it stopped bleeding of the nose, restored the loss of senses, and helped to foretell future events. It is not clear what stone is indicated, and it seems unlikely to have been the lignite, which is a brown or black variety of coal.

Lilith

Demonic figure in Jewish folklore. She seems to have originally been a storm demon and was later associated with the night. At a very early period, she was seen as one of several **vampire** demons in ancient Sumer. In the *Gilgamesh Epic* (approximately 2000 B.C.E.), she is pictured as a vampire harlot; though a beautiful young woman, she is unable to bear children, her breasts are dry, and she has the feet of the nocturnal owl.

In the Talmud, Lilith is given a new mythological life as the supposed first wife of Adam. Following an argument over who should have the dominant position during sexual intercourse, Lilith left and became a promiscuous wanderer. She mothered many children, called the *lilim*. She also encountered three angels sent by God, with whom she negotiated an agreement. She became a vampiric demon attacking children but would stay away from any child wearing an amulet with the name of three angels—Senoy, Sensenoy, and Semangelof.

Over the centuries Lilith was gradually transformed into a whole legion of beings who functioned as incubi and succubi, attacking men and women who were engaged in normal sexual activity. They gathered the men's sperm to father more demonic offspring. They inflicted women with barrenness and miscarriages and sucked the blood of children. A special anti-Lilith ritual was developed to banish them from homes and force them to go naked into the night.

The myth was active in the Jewish community through the centuries and flourished during the Middle Ages. It survived into the nineteenth century among conservative Jewish communities. A remnant of the story remains in the amulets with the name of the three angels, sometimes used by people who know little of the Lilith story.

In the early 1990s the Lilith myth was adopted as part of the *Midnight Sons*, the supernatural stories of the Marvel Comics universe.

Sources:

Graves, Robert, and Raphael Patai. *Hebrew Myths: The Book of Genesis*. Garden City, N.Y.: Doubleday, 1964.

Patai, Raphael. *The Hebrew Goddess*. New York: Ktav Publishing House, n.d.

Lilly, William (1602–1681)

One of the most famous early English astrologers. Born April 30, 1602, at Diseworth, Leicestershire, he was the son of a yeoman farmer, although a rival astrologer John Heydon later insisted that his father was “a laborer or ditcher.” In 1613 Lilly began his education at the grammar school of Ashby-de-la-Zouch, studying Latin, Greek, and Hebrew.

In 1620 he traveled to London and worked as a servant, helping with his master's accounts. He also nursed his master's first wife, who died of cancer in 1624. The following year, his master remarried but died in 1627. Lilly accepted an offer of marriage from the widow, who was able to provide for him comfortably for the rest of his life. He was made a freeman of the Salter's Company and spent his time in angling or listening to Puritan sermons.

Lilly became interested in **astrology** in 1632 and pursued his study by reading many books on the subject and contacting the leading astrologers of the day. Soon after the death of his wife in 1633, Lilly studied the famous **Ars Notoria** grimoire, and he took part in an occult ceremony with hazel rods to locate treasure said to be buried in the cloisters of Westminster Abbey (see **divining-rod**). In this case, however, only a coffin was found.

In 1634 Lilly married a second time. He now began to teach astrology to pupils and to write astrological texts. His first almanac, *Merlinus Anglicus Junior: The English Merlin Revived; or, A Mathematical Prediction upon the Affairs of the English Commonwealth, and of All or Most Kingdoms of Christendom, this present year 1644*, was published June 12, 1644. This was followed by other books of predictions. Although ostensibly a parliamentarian, Lilly was several times in trouble with the authorities for apparently helping the royalist cause.

Some of his prophecies also got him into difficulties, notably the engravings in his *Monarchy and No Monarchy*, (1651) which illustrated the Great Plague and the Fire of London. In 1666 Lilly was called before the committee set up to investigate the cause of the great fire, predicted in the hieroglyphics of his book five years earlier. In the trial of conspirators charged with having set the fire, it was stated that the date of September 3, 1666, was selected because Lilly had designated it a “lucky day” (the fire actually started September 2).

A few years later Lilly studied medicine, and through his friend the antiquary Elias Ashmole was granted a license to practice. From 1670 onward he became celebrated as a physician as well as an astrologer. He published 15 major works on astrology as well as 36 almanacs and was consulted by famous individuals of the time. He died June 9, 1681. His posthumous autobiography was published in 1715.

Sources:

Lilly, William. *The History of Lilly's Life and Times*. N.p., 1715.

Lily Dale (Spiritualist Assembly)

One of the oldest camp organizations of American Spiritualism. It was established in 1880 as the Cassadaga Free Lake Association situated in beautiful countryside in the Chautauqua hills, scarcely two hours drive from the city of Buffalo. In 1906 the site was renamed Lily Dale. It comprised 80 acres with hundreds of cottages, gathering places, and a hotel for the many summer guests, as well as a post office and a library. For many years it became a focal point for world famous lecturers and mediums, including its share of fraudulent mediums, demonstrating every variety of phenomena.

The old Hydesville house, which was the center of the Fox family knockings that resulted in the founding of American Spiritualism, was removed to Lily Dale in 1916 but burned to the ground in 1955. It was recreated in 1968 as a tourist attraction on the Hydesville site. Lily Dale still conducts a program through the summer. It may be contacted at 5 Melrose Park, Lily Dale, NY 14752.

Sources:

Whiting, Lilian. “The Spiritualistic Camp-Meetings in the United States.” *Annals of Psychological Science* (January 1907).

Limachie

According to ancient belief, this resembled a chip of a man's nail and was squeezed out of the head of a slug, which had to be done the instant it was seen. It was said to be a good **amulet** to preserve from fever.

Lincoln, Abraham (1809–1865)

Sixteenth president of the United States, who, it has been claimed, was influenced in his decision to free the slaves by Spiritualist experiences. Immediately after his election to the presidency, an article was published in the *Cleveland Plaindealer* based on statements of medium **J. B. Conklin**, who identified Lincoln as a sympathizer with **Spiritualism**. Conklin said Lincoln was the unknown individual who frequently attended his séances in New York, asked mental questions, and departed as unnoticed as he had arrived. When the article was shown to Lincoln, he reportedly did not contradict it but said: "The only falsehood in the statement is that the half of it has been told. This article does not begin to tell the wonderful things I have witnessed."

In a letter to **Horace Greeley** in August 1862, Lincoln stated: "My paramount object is to save the union, and not either to save or destroy slavery." The antislavery proclamation was dated a month later, September 1862, and was issued in January 1863. The change in Lincoln's attitude was at least in part brought about by the influences of Senator Thomas Richmond, by his experiences through the mediums J. B. Conklin, Mrs. Cranston Laurie, Mrs. Miller, Nettie Colburn (later known under her married name **Henrietta Maynard**), and by Dr. Farnsworth's predictions. Senator Richmond, one of the leading businessmen of Chicago, had a controlling interest in the grain and shipping industries. While chairman of the committee on banks and corporations, he became a personal friend of Lincoln. In his book, *God Dealing with Slavery* (1870), Richmond reproduced the letters which, under psychic influence, he sent to the president.

Col. S. P. Kase claimed in the *Spiritual Scientist* that "for four succeeding Sundays Mr. Conklin, the test medium, was a guest at the presidential mansion. The result of these interviews was the President's proposition to his cabinet to issue the proclamation." Col. Kase also narrated President Lincoln's visit, in the company of his wife, in Mrs. Laurie's house. Laurie was a well-known medium. The colonel's daughter, Mrs. Miller, produced strong physical phenomena.

Colburn was another guest. She later became famous as an inspirational speaker, but then she was scarcely out of her teens. She passed into trance, approached the president with closed eyes, and addressed him for a full hour and a half. The sum total of her address was: "This civil war will never cease. The shout of victory will never ring through the North, till you issue a proclamation that shall set free the enslaved millions of your unhappy country."

In the same séance President Lincoln witnessed powerful physical manifestations. The piano on which the medium was playing rose four inches from the floor in spite of the efforts of Col. Kase, Judge Wattles, and the two soldiers who accompanied the president to weigh it down.

In 1891 Colburn (then Mrs. Maynard) published the book *Was Abraham Lincoln a Spiritualist?* in which she described her very first meeting with President Lincoln. In 1862 in Washington, Mrs. Lincoln had a sitting with her and was so much impressed that she asked her to come and see the president. According to Maynard's account in her book, she delivered a trance address in which the President:

"was charged with the utmost solemnity and force of manner not to abate the terms of its [Emancipation Proclamation] issue and not to delay its enforcement as a law beyond the opening of the year; and he was assured that it was to be the crowning event of his administration and his life; and that while

he was being counselled by strong parties to defer the enforcement of it, hoping to supplant it by other measures and to delay action, he must in no wise heed such counsel, but stand firm to his convictions and fearlessly perform the work and fulfill the mission for which he had been raised by an overruling Providence. Those present declared that they lost sight of the timid girl in the majesty of the utterance, the strength and force of the language, and the importance of that which was conveyed, and seemed to realise that some strong masculine spirit force was giving speech to almost divine commands. I shall never forget the scene around me when I regained consciousness. I was standing in front of Mr. Lincoln, and he was sitting back in his chair, with his arms folded upon his breast, looking intently at me. I stepped back, naturally confused at the situation—not remembering at once where I was; and glancing around the group where perfect silence reigned. It took me a moment to remember my whereabouts. A gentleman present then said in a low tone: 'Mr. President, did you notice anything peculiar in the method of address?' Mr. Lincoln raised himself, as if shaking off his spell. He glanced quickly at the full-length portrait of Daniel Webster that hung above the piano, and replied: 'Yes, and it is very singular, very!' with a marked emphasis."

On Mr. Some's inquiry whether there had been any pressure brought to bear upon the president to defer the enforcement of the proclamation, Lincoln admitted, "It is taking all my nerve and strength to withstand such a pressure."

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Britten, Emma Hardinge. *Nineteenth-Century Miracles*. London & Manchester, 1883.

Fleckles, Elliott V. *Willie Speaks Out: The Psychic World of Abraham Lincoln*. St. Paul, Minn.: Llewellyn Publications, 1974.

Maynard, Nettie Colburn. *Was Abraham Lincoln A Spiritualist?* Philadelphia: R. C. Hartrampf, 1891. Reprint, London: Psychic Book Club, 1956.

Shirley, Ralph. *Short Life of Abraham Lincoln*. London: 1919.

Lindisfarne

New Age educational community in Southampton, New York, founded in 1973 by **William Irwin Thompson**, author of *Passages about Earth: An Exploration of the New Planetary Culture* (1974). Lindisfarne takes its name from the English monastery founded by St. Aidan on Holy Island in Northumberland in 635 C.E.

The island is now owned by Robin Henderson who keeps racing pigeons, and the monastery is a ruin, but Thompson was impressed by the symbolic associations of the place, which he described in *Passages about Earth*. He regarded Lindisfarne as typifying a historic clash between esoteric Christianity and ecclesiastical Christianity, between religious experience and religious authority.

A visit to the **Findhorn Foundation** in Scotland helped to develop Thompson's concept of a new "planetary culture" involving a synthesis of science, art, and spiritual awareness. He founded the Lindisfarne Association as an educational community "in which people of all ages could work and study together in new forms of growth and transformation." Spiritual self-discipline is regarded as a basis for artistic and cultural learning, and Lindisfarne offers seminars in science and the humanities for students rooted in daily meditational practice. All this has much in common with contemporary outlooks loosely labeled New Age.

Sources:

Thompson, William Irwin. *The American Replacement of Nature: The Everyday Acts and Outrageous Evolution of Economic Life*. Garden City, N.Y.: Doubleday, 1991.

———. *Passages about Earth: An Exploration of the New Planetary Culture*. New York: Harper & Row, 1974.

———. *Reimagination of the World: A Critique of the New Age, Science, and Popular Culture*. Santa Fe, N.Mex.: Bear, 1991.

Lindsay, The Master of (1847–1913)

Also later known as the Earl of Crawford and Balcarres. A famous figure in the early history of English Spiritualism owing to his association with **Lord Adare** in testimony to the phenomena of the medium **D. D. Home**. He appeared before the committee of the **London Dialectical Society** in 1869 and testified to Home's powers. His account of Home's most famous **levitation** and floating out of the third-story window of Lord Adare's house led to sharp controversy in later literature.

The Link

An international association of Spiritualist home circles, founded by N. Zerdin in 1931 for the interchange of psychic information obtained in the home circles. I. S. Beverley, president of the Link Association and treasurer of the Great Metropolitan Spiritualist Association for many years, died January 9, 1947. He had also edited the association's monthly journal, the *Link*.

Linton, Charles (ca. 1855– ?)

An early American writing medium of first generation **Spiritualism**. Originally a blacksmith with limited education, he became a clerk in a store in Philadelphia at the age of 22 and a bookkeeper afterward. Soon after he developed **automatic writing**, under the alleged **control** of Daniel Webster. Governor Nathaniel P. Talmadge and the actor Fenno claimed to have received, through his hand, communications from Shakespeare.

In 1853 Linton began his great work. In the space of only four months, he produced a book of religious rhapsody, published in 1855 under the title *The Healing of the Nations*, with a preface by Talmadge, who often witnessed the writing. The book consists of more than 100,000 words; it came very fluently and in a different handwriting from the medium's, who was quite conscious during its production. It was one of the most unique inspirational books of the period, although its aphorisms would now seem rather trite.

Lipa

Lipa, Batangas, Philippines, was the site in 1948 of a series of **apparitions of the Virgin Mary** to Teresita Castillo, a Carmelite nun, that were for a few years among the most celebrated in Roman Catholicism. Castillo was the daughter of the former governor of the region who had run away from home to join the convent. In July of 1948, while discussions were going on between the convent's leadership and the family, who wanted their daughter to return home and go through with a marriage they had arranged for her, she began to experience some unusual and disturbing manifestations. She sought the advice of the prioress, Mother Mary Cecilia of Jesus, who in turn sought the counsel of the community's spiritual director, Msgr. Alfredo Obviar, who was also the auxiliary bishop of the Diocese of Lipa.

The diabolical manifestation proved short-lived, and on August 18, Castillo experienced the smell of roses fill her room. Two days later, rose petals fell from the ceiling of her room and formed a cross on the floor. Finally, on September 12, as she was praying in the garden, she heard a voice, interpreted as the Virgin, asking her to return to the spot daily for the next 15 consecutive days. She consulted with the prioress and was granted permission to do as bidden. On the next day, Mary

made her initial appearance. She was dressed in white with a golden rosary in her left hand. She indicated that her messages would be primarily for the priests and nuns, and called for the community to gather at the spot, which should be blessed. Bishop Obviar did the blessing on September 15. In the midst of the ceremony, Castillo entered a state of ecstasy (**trance**), and all experienced the fall of the rose petals.

In the meantime, Mother Cecilia also began receiving messages purporting to be from Mary by a process commonly called **clairvoyance**, but in Catholic circles is known as interior location. She began keeping a record of them in her diary.

On September 16, Mary requested a statue of her be created showing her form in the apparitions as was later revealed as Our Lady the Mediatrix of All Grace. During the remaining apparition, Castillo received numerous messages, and as she had with the children at **Fatima**, Mary also shared some secrets. The **secrets of Fatima** were one of the most well-known aspects of the event which had become the most heralded of the claimed apparitions of Mary sanctioned by the church. On September 26, Mary made her last apparition of the announced series. She would return one more time, on November 12, to warn of persecutions and hard times for the sisters at the monastery and the country in general. In making her final plea for prayer, she mentioned her presence at Fatima. Her last visit had been preceded by a final falling of rose petals. In the meantime a statue of the Virgin had been placed at the spot of the apparitions as requested.

As word spread of the apparitions, the bishop of the diocese became upset. He ordered the statue removed from its place in the garden. He also went to the convent prepared to reprimand Bishop Obviar and end any further activity relative to the apparitions. However, as the story is told, he was greeted at the convent door by a shower of rose petals. He reversed his opposition, ordered the statue returned to the garden, and on December 6 announced his approval of the apparitions. The convent became a focus of pilgrimages from across the country, and tours began to arrive from around the world. The petals that had fallen, and even water into which the petals had been dipped, were distributed and reports of cures grew steadily.

While the bishop of Lipa supported the account of the apparitions, other Philippine bishops were not so accepting. On January 23, 1950, the bishop was involuntarily retired. An official committee was established to investigate the apparitions and a Carmelite official arrived from Rome to investigate the convent. The distribution of the petals and all literature on the apparitions stopped. A short time later both the prioress and her assistant were also released from their leadership posts and sent to another convent. Bishop Obviar was then relieved of his post and reassigned.

The final report of the official investigation was released in April of 1951. It concluded that no supernatural events had occurred. The statue was ordered destroyed. The sisters at the convent removed it from its spot, but then hid it away. The prioress' diary was destroyed. The sisters were also ordered to stop speaking of the apparition.

In the face of the report, many concluded that the apparitions had been a money-making hoax perpetuated by the members of the convent.

After news of the event died out, Mother Cecilia was allowed to return to Lipa. She prophesied that after her death, the truth of the apparitions would be rediscovered. Then in 1991, Archbishop Mariano Gaviola ordered the statue be made available to people by having it placed in the chapel at the convent. He also called together a new commission to reinvestigate the apparitions.

He allowed the production of a documentary for Philippine television and the publication of a book about the apparitions. The cultus of the Virgin at Lipa has revived, though the commission has yet to report.

At the height of the initial reaction to the reports of the apparitions, another set of apparitions was initiated in **Necedah**,

Wisconsin. On November 12, 1949, **Mary Ann Van Hoof**, a housewife, had a brief vision of the Virgin outside her home. The following year she reportedly had a set of apparitions throughout the year that also drew large crowds and became every much as controversial as those at Lipa, which were mentioned in the messages received by Van Hoof.

Sources:

Keithley-Castro, June. "Shower of Petals." Parts 1–3. *Philippine Daily Inquirer*. September 8–10, 1999.

Lippares (or Liparia)

According to ancient belief, he who has this stone "needs no other invention to catch wild beasts." On the other hand, no animal can be attacked by dogs or huntsman if it looks upon it. It is not clear whether this was a known or a fabled precious stone.

Liquefaction of Blood

A famous miracle claimed for the blood of St. Januarius, executed September 19, 309 C.E. In *Lives of the Saints* (1623), E. Kinesman stated: "The most stupendous miracle is that seen to this day in the church of St. Gennaro, in Naples, viz. the blood of St. Januarius, kept in two glass vials. When either vial, held in the right hand, is presented to the head of the saint, the congealed blood first melts, and then goes on apparently to boil." Scientists have pointed out that such a miracle may be accomplished scientifically by the use of ether or other chemicals.

However, the miracle has continued into modern times. On May 6, 1989, the blood liquified on schedule in Naples, and Cardinal Michele Giordano revealed that he had allowed scientists to study the relic secretly. The liquefaction traditionally occurs twice a year, on September 19, the day of the saint's death, and on the Saturday before the first Sunday in May. Cardinal Giordano, archbishop of Naples, stated that the "May Miracle" of 1989 occurred during the religious procession that precedes the usual ceremony for the liquefaction.

Sources:

Rogo, D. Scott. *Miracles: A Parascientific Inquiry into Wondrous Phenomena*. New York: Dial Press, 1982.

Thurston, Herbert. *The Physical Phenomena of Mysticism*. London: Burns Oates, 1952.

List, Guido von (1848–1919)

Austrian occultist, author, journalist, and playwright whose racist theories preceded National Socialism in Germany. He grew up obsessed by pagan folklore of gods and demons, and after publication of his first books, a small group of admirers founded a Guido von List Society, which issued further books of a pseudo-mystical nature.

List developed a theory of a mysterious ancient race called the "Armanen," whose symbol was the swastika, and founded a secret occult lodge of the Armanen. After a press scandal, in which it was revealed that he practiced medieval black magic with blood rituals and sexual perversion, he fled from Vienna. Many of his associates, like **Jorg Lanz von Liebenfels**, were rabid anti-Semites, part of the occult underground that nourished perverted Nazi beliefs. List died in Berlin in May 1919.

Sources:

Sklar, Dusty. *Gods and Beasts: The Nazis and the Occult*. New York: Thomas Y. Crowell, 1977.

Litanies of the Sabbat

According to one account, on Wednesdays and Saturdays it was the custom to sing at the witches' **sabbat** the following litanies:

"**Lucifer**, Beelzebub, Leviathan, have pity on us. Baal, prince of the seraphim; Baalberith, prince of the cherubim; As-taroth, prince of the thrones; Rosier, prince of denominations; Carreau, prince of the powers; Belial, prince of the virtues; Perrier, prince of the principalities; Oliver, prince of the arch angels; Junier, prince of the angels; Sarcueil, Fume-bouche, Pierre-le-Feu, Carniveau, Terrier, Contellier, Candelier, Behe-moth, Oilette, Belphegor, Sabathan, Garandier, Dolers, Pierre-Fort, Axaphat, Prisier, Kakos, Lucemes, pray for us."

Satan was evoked in these litanies only in company with a crowd of other demons. Accounts of different sabbats vary and many litanies appear to have been merely anti-Christian parodies. This particular litany sounds more like an evocation of demons for a magical ritual than a celebration of a **witchcraft** sabbat.

Lithomancy

A species of **divination** performed by stones, but in what manner it is difficult to ascertain. Thomas Gale, in a "Note upon Iamblichus," confessed that he did not clearly understand the nature of it; whether it referred to certain motions observable in idols, or to an insight into futurity obtained by demons [familiaris] enclosed in particular stones. That these supernatural beings might be so commanded is clear from a passage of Nicephorus.

The old rabbis attributed Leviticus 25:1 to lithomancy, but the prohibition of stones given there is most probably directed against idolatry in general. J. C. Boulenger showed from Tzetzes that Helenus ascertained the fall of Troy by the employment of a magnet, and claimed that if a magnet be washed in spring water and interrogated, a voice like that of a sucking child will reply.

The pseudo-Orpheus related at length this legend of Helenus:

"To him, Apollo gave the true and vocal sideritis, which others call the animated ophites, a stone possessing fatal qualities, rough, hard, black, and heavy, graven everywhere with veins like wrinkles. For one and twenty days Helenus abstained from the nuptial couch, from the bath, and from animal food. Then, washing this intelligent stone in a living fountain, he cherished it as a babe in soft clothing; and having propitiated it as a god, he at length gave it breath by his hymn of mighty virtue. Having lighted lamps in his own purified house, he fondled the divine stone in his hands, bearing it about as a mother bears her infant; and you, if ye wish to hear the voice of the gods, in like manner provoke a similar miracle, for when ye have sedulously wiped and dandled the stone in your arms, on a sudden it will utter the cry of a new-born child seeking milk from the breast of its nurse. Beware, however, of fear, for if you drop the stone upon the ground, you will rouse the anger of the immortals. Ask boldly of things future, and it will reply. Place it near your eyes when it has been washed, look steadily at it, and you will perceive it divinely breathing. Thus it was that Helenus, confiding in this fearful stone, learned that his country would be overthrown by the Atridae."

Photius, in his abstract of the life of Isodorus by Damascius, a credulous physician in the age of Justinian, wrote of an oracular stone, the *boetulum*, to which lithomancy was attributed. A physician named Eusebius used to carry one of these wonder-working stones about with him.

The story is told that one night he had an unexplained impulse to wander out from the city Emesa to the summit of a mountain dignified by a temple of Minerva. There, as he sat down fatigued by his walk, he saw a globe of fire falling from the sky and a lion standing by it. The lion disappeared, the fire

was extinguished, and Eusebius ran and picked up a *boetulum*. He asked it to what god it appertained, and it readily answered, to Gennaues, a deity worshiped by the Heliopolitae, under the form of a lion in the temple of Jupiter. During this night, Eusebius said he traveled not less than 210 stadia (more than 26 miles).

He never became the perfect master of the *boetulum* but was obliged very humbly to solicit its responses. It was of a handsome, globular shape, white, a palm in diameter, though sometimes it appeared more, sometimes less; occasionally, also, it was of purple color. Characters were to be read on it, impressed in the color called “tingaribinus.” Its answer seemed as if proceeding from a shrill pipe, and Eusebius himself interpreted the sounds.

Damascius believed its animating spirit to be divine; Isodorus, on the other hand, thought it demoniacal, that is, not belonging to evil or material demons, nor yet to those which are quite pure and immaterial.

It was with one of these stones, according to Hesychius, that Rhea fed Saturnus, when he fancied that he was devouring Jupiter, its name being derived from the skin in which it was wrapped, and such the commentator supposed to have been the *Lapides divi*, or *vivi*, which the insane monster Heliogabalus wished to carry off from the temple of Diana, built by Orestes at Laodicea (AEL. Lampid. *Heliogab.* 7). In *Geographia Sacrae* (ii, z, 1646), Samuel Bochart traced the name and the reverence paid to the *boetylia*, to the stone which Jacob anointed at Bethel. Many of these *boetylia*, Photius assured us from Damascius, were to be found on Mount Libanus.

Sources:

Waite, Arthur Edward. *The Occult Sciences*. 1891. Reprint, Se-caucus, N.J.: University Books, 1974.

Little World (Society)

The name given to a secret society which was said to have conspired in England, during the eighteenth century to reestablish the Stuart dynasty. Various strange stories are told of this society, for instance, that the devil presided over their assemblies in person. The members were believed to be Freemasons.

Lively Stones World Healing Fellowship, Inc.

Organization to support the healing mission of **Willard Fuller**, famous for his psychic **dentistry**. Apparently now inactive.

Livingston, Marjorie (ca. 1935)

British inspirational writer, psychic lecturer, and author of several books received by **clairaudience**. Her first work, *The New Nuctrmeron*, (1930) was claimed to have been inspired by **Apollonius of Tyana** and to have expounded some remnants of his teachings, the originals having been lost during the famous burning of the Alexandrian Library. It was followed by *The Harmony of the Spheres* (1931), *The Elements of Heaven* (1932), and *The Outline of Existence* (1933), all containing new speculations, after-death conditions, and the scheme of life in the universe.

Llewellyn Publications

Founded as Llewellyn Publishing Co. in Portland, Oregon, by astrologer **Llewellyn George** (1876–1954). The company existed for many years in Los Angeles, becoming the leading publishing house of astrological literature in America. In the years after George’s death, it was acquired by Minnesota busi-

nessman **Carl Llewellyn Weschcke** (a relative of George) and is now located in St. Paul, Minnesota, under the name Llewellyn Publications. It has emerged as one of the largest publishing and wholesaling organizations of occult, witchcraft, and magical literature in the United States.

During the early days of the Wicca revival, Llewellyn was one of the first to publish a version of the witchcraft manual, the **Book of Shadows**, and Weschcke emerged as a champion of disclosing all the secrets of coven life. Llewellyn also published the periodicals *Gnostica*, *Astrology Now*, and *Aquarian Age Preview*, as well as the annual *Moon Sign Book*, a standard astrological text first edited by George in 1905.

The large retail bookstore Gnostica was opened in Minneapolis on January 15, 1970, but was closed after a few years. The company, however, maintains a large mail-order operation. For a few years in the 1970s it sponsored an annual Aquarian Age Festival, which included lectures, readings, and consultations.

Llewellyn’s New Times (Magazine)

The periodical of **Llewellyn Publications** succeeding *Gnostica*, which was published in the 1970s. It is released at eight-week intervals and covers New Age, occult, and magic activities and publications. Each issue includes special articles on such topics as **magic**, **witchcraft**, **astrology**, and paganism, in the context of a detailed catalog and reviews of Llewellyn Publications products. Llewellyn, which began by publishing books on astrology, has emerged as one of the most prominent publishers of occult materials. It is currently headed by astrologer-occultist **Carl Llewellyn Weschcke**. Address: P.O. Box 64383, St. Paul, MN 55164-0383.

L/L Research

L/L Research was founded in 1970 to disseminate the findings of paranormal researcher **Donald T. Elkins** (1930–1984). The events that led up to the founding of L/L Research (the L/L standing for light/lines) began in 1962 when Elkins, a professor in Engineering at the University of Louisville, Kentucky, organized a group to gather for meditation and attempted contact with extraterrestrials. He had been given the idea through his contact with a UFO **contactee** group in Detroit. Different contacts were developed over the next year that became the basis of an early volume, *Telepathy Data Collected by Extraterrestrial Communication* (1963).

Over the years the working group went in and out of existence and changed personnel. In the meantime, Elkins developed a friendship with one of the original members of the group, Carla Rueckert (1943–), and in 1968 began to work with her in developing her channeling skills. Among their first joint projects was a novel, *The Crucifixion of Esmerelda Sweetwater*. In 1970 Rueckert left her job as a librarian to work full time for L/L Research. The first product of their work appeared in 1977 as a book, *Secrets of the UFO*.

In 1978, Elkins incorporated Rock Creek Research and Development Labs, a nonprofit corporation under which the work done by L/L Research was subsumed. In 1980, Elkins and Rueckert invited a third person, James McCarty (1947–), to join the L/L Research team. The three sat for the work for which L/L Research is most remembered, Rueckert’s **channeling** of an entity named Ra.

Over the next few years, segments of the material were edited and published in four volumes collectively known as *The Law of the One* (1982–84). Ra is identified as a member of a group of extraterrestrials who came to Earth in ancient times. He worked with Ikhnoton, the Egyptian pharaoh who introduced monotheism. He also claimed to have built the pyramids as a place for channels to be purified and for people to learn to work with crystals. Ra also described the Confederation of

Planets, the interstellar government consisting of 500 “planetary consciousness complexes.” Jesus came to Earth as a member of the Confederation.

The Law of the One circulated through New Age and contactee groups and was reprinted commercially as a single volume in 1984, shortly before Elkins’ death. Rueckert and McCarty continued Rock Creek Research and L/L Research, held weekly meditation sessions, and did further channeling, the content of which is published in a newsletter *LIGHT/LINES*. They also finally published the previously written novel, *The Crucifixion of Esmerelda Sweetwater*, in 1986. They were married in 1987. L/L Research can be contacted at P.O. Box 5195, Louisville, KY 40255-0195. It has an Internet site at <http://www.llresearch.org/>.

Sources:

Elkins, Don T. *Telepathy Data Collected by Extraterrestrial Communication*. Clarksburg, W.Va.: Saucerian Press, 1963.

———, and Carla Rueckert. *The Crucifixion of Esmerelda Sweetwater*. Louisville, Ky.: L/L Research, 1984.

———. *Secrets of the UFO*. Louisville, Ky.: L/L Research, 1977.

———, Carla Rueckert, and James Allen McCarty. *The Law of One*. 4 vols. Louisville, Ky.: L/L Research, 1981–83. Reprint, Norfolk, Va.: Donning, 1984.

The Loathly Damsel

Kundrie (or Kundry), the “Grail Messenger,” a character who first appears in the eleventh-century romance by Chrétien de Troyes that developed the legend of the Holy **Grail**, *Le Conte del Graal*, also known as *Perceval*. One would imagine that the holder of the Grail would be saint-like, but Chrétien de Troyes describes her as “a damsel more hideous than could be pictured outside hell.” Wolfram von Eschenbach, who elaborated on de Troyes’ work, refers to her in his work as “Kundrie la Sorcière.” Kundry, in Richard Wagner’s music-drama “Parsifal,” represents sin.

Lobb, John (1840–1921)

Prominent British businessman and public figure who became active in the cause of **Spiritualism**. Lobb was born on August 7, 1840, in Middlesex, England, and became a lay preacher in the Methodist ministry as well as editor of successful journals. He emerged into public life in 1876 after he raised a fund for the Rev. Josiah Henson, an African-American minister who inspired Harriette Beecher Stowe’s *Uncle Tom’s Cabin*. Lobb lectured and preached on Henson and edited Henson’s life story, which sold over 30,000 copies in the first six weeks and was later translated into 12 languages. Lobb and Henson were honored with a command to meet the queen at Windsor Castle on March 5, 1877.

Through the rest of the century Lobb maintained an active public life. He belonged to the London School Board, was guardian of the City of London Union, and served on the Metropolitan Asylums Board, the Central Markets committee, and the London city council. He succeeded in exposing many scandals and abuses in the educational system, the police force, and other areas of social and public life.

After 1903 Lobb campaigned vigorously on behalf of Spiritualism by lecturing and publishing. He traveled all over Britain and claimed to have addressed some 40,000 individuals on such subjects as survival of personality after death, **spirit photography**, and **materialization**.

Sources:

Lobb, John. *Talks with the Dead*. N.p., 1906.

———. *Uncle Tom’s Story of His Life*. N.p., 1877.

Loch Ness Investigation Bureau

Founded in 1962 to obtain scientific evidence of the existence of the **Loch Ness Monster**, a marine animal or animals believed by some to inhabit Loch Ness and other lakes in Scotland, Ireland, Canada, Siberia, and the Scandinavian countries. Formerly titled Loch Ness Phenomena Investigation Bureau. After a decade of operation, the project concluded in 1972.

Sources:

Binns, Ronald. *The Loch Ness Mystery Solved*. Buffalo, N.Y.: Prometheus Books, 1984.

Loch Ness Monster

A persistently reported monster or colony of **monsters** in the vast area of Loch Ness in northern Scotland. The loch is some 24 miles long and about a mile wide, with a depth from 433 to 754 feet. A monster was reported here in ancient Gaelic legends as well as in a biography of St. Columba circa 565 C.E. The modern history dates from 1933, when the monster began to receive a significant amount of media attention. Research efforts to produce conclusive proof of the monster’s existence were initiated by different researchers in the 1970s.

In 1972 Robert Rines, an MIT physics graduate who went to Loch Ness to search for “Nessie,” obtained some now famous computer-enhanced “flipper” photographs. The photographs were taken by an underwater camera after a sonar device detected what appeared to be two large moving objects. The pictures clearly showed a rhomboid shape that appeared to resemble the flippers on seals and similar aquatic mammals.

Other films and photographs of an unidentified object in the loch have been obtained in the last few decades. An impressive picture of a large unknown creature in Loch Ness made the front page of the *New York Times* (April 8, 1976); the photograph was captured in 1975 with an underwater camera using a sonar echo technique. A scientific report by Martin Klein and Harold E. Edgerton appeared in *Technology Review* (March–April 1976).

Two widely known photographs of the head and neck of the monster were taken by monster-hunter and conjurer Tony “Doc” Shiels on May 21, 1977, near Castle Urquhart at Loch Ness, Scotland. One of these photographs was reproduced in both *Cornish Life* and the London *Daily Mirror* for June 9, 1977, and both photographs were reproduced and discussed in *Fortean Times* (No. 22, summer 1977). Interest in the Loch Ness and similar monsters was stimulated by reports and photographs of the decomposing body of a sea creature caught by Japanese fishermen April 25, 1977, off the coast of New Zealand.

In 1983, Rikkie Razdan and Alan Kielar, two young electrical engineers, visited Loch Ness and spent six weeks trying to spot the monster with 144 sonar devices, covering an area of 6,400 square feet. After failing to find any significant traces of the monster that could not be explained as gas bubbles, floating debris, etc., they decided to study the sonar tracings obtained by Robert Rines.

They contacted Alan Gillespie of the Jet Propulsion Laboratory, who had handled the computer enhancement of the Rines pictures, and asked for copies of the shots. To their surprise, the images were vague and indistinct, quite unlike the distinctive “flipper” shape that had been given such prominence in press accounts. It seems that the pictures were retouched after being returned to Rines. An unretouched picture was reproduced in the journal *Discover* (September 1984) alongside the retouched “flipper” images of Rines. However, the basic shape remains, although somewhat hazy.

After centuries of sightings, it seems reasonable to suppose that there might be a continuing colony of creatures rather than a single monster. Biologist Roy Mackal made the case for the “possibility” of the existence of the monster, though defini-

tive evidence remains elusive. Known in Great Britain affectionately as “Nessie,” the creature was recently named *Nessiteras rhombopteryx* by Sir Peter Scott and Robert Rines (see “Naming the Loch Ness Monster,” *Nature*, December 11, 1976) in an attempt to secure official protection as a rare species qualifying for conservation. In the late 1970s the existence of a “nessie” religious cult was revealed by European New Religions scholars, who made contact with the priestess who led the group.

The Loch Ness Phenomena Investigation Bureau was founded at 23 Ashley Place, London S.W.1, England, in 1961, though it became inactive after 1972. It was succeeded by the **Loch Ness & Morar Project**, concerned with claims of the Loch Ness Monster as well as “**Mhorag**.” On October 9–11, 1987, the project instituted “Operation Deepscan.” Twenty small boats equipped with sonar apparatus were deployed abreast, sweeping up and down Loch Ness in line, forming a “sonar curtain.” At a press conference on September 17, organizer Adrian J. Shine stated that the project had scientific objectives—a study of fish distribution, water temperatures, and the contents of the loch. The results of this scan were inconclusive, although there were three unexplained sonar contacts, indicating something that might be large fishes or perhaps debris. No colony of monsters was located.

The Loch Ness and Loch Morar monsters are not unique, since similar creatures have been reported in lakes in a number of different countries. Their study is one of the main objects of **cryptozoology**.

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Loch Ness Monster Centre & Exhibition

Tourist attraction concerned with the traditions and investigations relating to reports of a **Loch Ness Monster** in Scotland. The facility includes a monster exhibit, animated “lair,” video games, refreshment facilities, souvenirs, and books. It is situated some two miles from Urquhart Castle on Main Road A82. Address: Drumnacrochit, Inverness-shire, Scotland.

Loch Ness & Morar Project

Project that grew out of the Loch Morar Expedition to investigate reports of a monster named “**Mhorag**,” similar to the **Loch Ness Monster**. Originating in 1970–72, the Loch Morar Survey investigated with manned observation equipment, then used underwater television in 1975. Later, sonar monitoring was the favored procedure. In spite of largely negative findings, the project continued to survey both Loch Morar and Loch Ness. In 1974 the project used divers and dredging in search of organic matter, on the supposition that if there had been large animals in the loch over a longer period, there should be organic remains. This search was inconclusive.

In the 1980s the project intensified its use of sonar equipment and underwater photography. An ambitious project,

“Operation Deepscan,” engaged more than 20 small boats to sweep the whole area of Loch Ness using sonar and video scanning. Although the results were largely ambiguous, there were three unexplained sonar contacts, indicating something that might be large fishes.

Address: The Original Loch Ness Exhibition Centre, Drumnadrochit, Inverness-shire, Scotland.

Sources:

- Campbell, Stuart Campbell. *The Loch Ness Monster: The Evidence*. Wellingborough, England: Aquarian Press, 1986.

Lodestone (or Loadstone)

A magnetic stone of magnetite (oxide of iron) showing polarity when suspended. It was once believed to possess magical properties of various kinds. If one was ill, the stone should be held in the hands and shaken well. It was said to cure wounds, snakebites, weak eyes, headaches, and defective hearing. The possessor of the lodestone was supposed to be able to walk through reptiles in safety even when they were accompanied by “black death.” Orpheus stated that “with this stone you can hear the voices of the gods and learn many wonderful things,” that it had the property of unfolding the future, and if held close to the eyes, it would inspire with a divine spirit.

Lodge, Sir Oliver (Joseph) (1851–1940)

World famous British physicist and a fearless champion of after-death **survival**. He missed no opportunity to declare his belief that death is not the end, that there are higher beings in the scale of existence, and that intercommunication between this world and the next is possible. Lodge was born June 12, 1851, at Penkull, Staffordshire, England, and studied at University of London (B.S., 1875; D.Sc. 1877). He was professor of physics at University of London (1877) and at University of Liverpool (1881–90) and served as principal of Birmingham University (1900–19). Lodge was elected fellow of the Royal Society in 1887, awarded the Albert Medal of the Royal Society of Arts for his pioneer work in wireless telegraphy, and was knighted in 1902. He was president of the British Association in 1913. His great reputation as a physicist was established by his research in electricity, thermolectricity, and in wireless (radio) and theories of matter and ether. Lodge developed the spark plug that bears his name.

His first experiences in psychic research occurred in 1883–84, when he joined Malcolm Guthrie on his investigations of **thought-transference** in Liverpool. Lodge undertook similar experiments himself in 1892 in Carinthia at Portschach am See and reported them in *Proceedings* of the SPR (Vol. 7, part 20, 1892).

His most notable observations in physical research were made with the medium **Eusapia Palladino**. In **Charles Richet**'s house on the Ile Roubaud, he attended four séances and reported on them in the *Journal* of the SPR (November 1894), affirming the reality of Palladino's phenomena:

“However the facts are to be explained, the possibility of the facts I am constrained to admit; there is no further room in my mind for doubt. Any person without invincible prejudice who had the same experience would come to the same broad conclusion, viz., that things hitherto held impossible do actually occur. If one such fact is clearly established, the conceivability of others may be more readily granted, and I concentrated my attention mainly on what seemed to me the most simple and definite thing, viz., the movement of an untouched object in sufficient light for no doubt of its motion to exist. This I have now witnessed several times; the fact of movement being vouched for by both sight and hearing, sometimes also by touch, and the objectivity of the movement being demonstrated by the sounds heard by an outside observer, and by perma-

nent alteration in the position of the objects. The result of my experience is to convince me that certain phenomena usually considered abnormal do belong to the order of nature, and as a corollary from this, that these phenomena ought to be investigated and recorded by persons and societies interested in natural knowledge.”

When Palladino was exposed in **fraud** in the following year at Cambridge, Lodge, who attended two of the sittings there, defended his earlier observations. He declared that there was no resemblance between the Cambridge phenomena and those observed on the Ile Roubaud. In the field of mental phenomena, **Lenora Piper** was his chief source of enlightenment. His first investigations with Piper took place in 1889, when the medium was tested in England by the **Society for Psychical Research**. Lodge received many evidential messages, which soon convinced him that the dead were still alive.

His first report was published in 1890. Nineteen years later, in discussing the evidence for the return through the mediumship of Piper of **F. W. H. Myers**, **Edmund Gurney**, and many others, he referred to his experiences:

“The old series of sittings with Mrs. Piper convinced me of survival for reasons which I should find it hard to formulate in any strict fashion, but that was their distinct effect. They also made me suspect—or more than suspect—that surviving intelligences were in some cases consciously communicating—yes, in some few cases consciously; though more usually the messages came, in all probability, from an unconscious stratum, being received by the medium in an inspirational manner analogous to psychometry. The hypothesis of surviving intelligence and personality—not only surviving but anxious and able with difficulty to communicate—is the simplest and most straightforward and the only one that fits all the facts” (from *The Survival of Man*, 1909).

Lodge openly stated for the first time, in 1908, that he believed he had genuinely conversed with late friends and that the boundary between the two worlds was wearing thin in places. Five years later, speaking from the presidential chair to the British Association in September 1913, he boldly declared that his own investigations convinced him that “memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death.”

The widest publicity to Lodge’s belief in survival appeared in his famous book, *Raymond: or, Life and Death* (1916). The story of the return of his son, who died in action in World War I, is one of the best-attested cases of spirit identity. It begins with the celebrated “Faunus” message, delivered through Piper on August 8, 1915. It purported to come from the spirit of psychic researcher **Richard Hodgson** and began abruptly: “Now, Lodge, while we are not here as of old, i.e., not quite, we are here enough to give and take messages. Myers says you take the part of the poet, and he will act as Faunus. FAUNUS. Myers. Protect: he will U.D. (understand). What have you to say Lodge? Good work ask Verrall, she will also U.D. Arthur says so.”

The message reached Sir Oliver Lodge in early September 1915. On September 17, the War Office notified him that Raymond was killed in action on September 14. Before this blow fell, Lodge wrote to **Margaret Verrall**, a well-known classical scholar and asked her, “Does the poet and Faunus mean anything to you? Did one protect the other?” She replied at once that “the reference is to Horace’s account of his narrow escape from death, from a falling tree, which he ascribes to the intervention of Faunus.”

The Rev. M. A. Bayfield attached to the incident the following interpretation: “Horace does not, in any reference to his escape, say clearly whether the tree struck him, but I have always thought it did. He says Faunus lightened the blow; he does not say ‘turned it aside.’ As bearing on your terrible loss, the meaning seems to be that the blow would fall, but would not crush; it would be ‘lightened’ by the assurance, conveyed afresh to you

by a special message from the still living Myers, that your boy still lives.”

On September 25, Lady Lodge had a sitting with **Gladys Osborne Leonard**. Raymond sent this message: “Tell Father I have met some friends of his.” On asking for names, Myers was mentioned. Two days later, medium **Alfred Vout Peters** spoke about a photograph of a group of officers with Raymond among them. Various other messages came from different mediums, as did the **cross-correspondence** on the Faunus message.

On November 25, Mrs. Cheves, a complete stranger, wrote a letter saying that she had a photograph of the officers of the South Lancashire Regiment of which Raymond Lodge was a second lieutenant and offered to send it. In a séance on December 3, Gladys Leonard described the photograph, featuring Raymond sitting on the ground and an officer placing his hand on Raymond’s shoulder. The photograph arrived on December 7 and corresponded with the description in every detail.

Many other messages, bearing the authentic stamp of Raymond’s identity, came through. The most curious was one about “Mr. Jackson.” “Fedra,” Leonard’s **control**, said that Raymond mixed it up with a bird and a pedestal. The truth of the matter was that Jackson was a peacock which, after its death, was stuffed and put on a pedestal.

Lodge displayed the whole mass of evidential communications in his book *Raymond*, including the reference to cigars and whiskey and soda in the afterlife. Owing to this, many ridiculed the book, although many others accept the idea that dead spirits can furnish the afterlife with familiar associations of everyday physical life. Some critics suggested that Lodge’s bereavement led him into **Spiritualism**, but his book repudiates this notion. “My conclusion,” Lodge wrote, “has been gradually forming itself for years, though, undoubtedly, it is based on experience of the same sort of thing. But this event has strengthened and liberated my testimony. It can now be associated with a private experience of my own, instead of with the private experience of others.”

The book *Raymond* was followed by other important publications on psychic research in which Lodge elaborated his previous conclusions. Before the Modern Churchmen’s Conference in September 1931 in Oxford, Lodge declared:

“If I find myself an opportunity of communicating I shall try to establish my identity by detailing a perfectly preposterous and absurdly childish peculiarity which I have already taken the trouble to record with some care in a sealed document deposited in the custody of the English S.P.R. I hope to remember the details of this document and relate them in no unmistakable fashion. The value of the communication will not consist in the substance of what is communicated, but in the fact that I have never mentioned it to a living soul, and no one has any idea what it contains. People of sense will not take its absurd triviality as anything but helpful in contributing to the proof of the survival of personal identity.”

He reiterated this viewpoint two years later in his book *My Philosophy*: “Basing my conclusions on experience I am absolutely convinced not only of survival but of demonstrated survival, demonstrated by occasional interaction with matter in such a way as to produce physical results.”

Lodge died August 22, 1940, at Amersham, Wiltshire, England. His correspondence is preserved in the Lodge Collection of the Society for Psychical Research in London.

The post-mortal identity test of Lodge’s survival involved the depositing of a set of envelopes with the Society for Psychical Research and the London Spiritualist Alliance, with instructions for consecutive opening of the envelopes. The packet in the possession of the Society for Psychical Research contained seven envelopes, one inside another, containing clues when opened consecutively. The instructions were somewhat complex and, owing to the war years following his death, could not be applied. The final envelope with the test message was opened February 10, 1947. No psychic had identified it. The

test did not lead to the evidence of survival hoped for (see *Journal of the SPR* Vol. 38, pp. 121–134).

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Loehr, Franklin (Davison) (1912–1988)

Clergyman and parapsychologist. He was born November 19, 1912, at Oskaloosa, Iowa. He studied at Monmouth College, Illinois (B.A., 1933) and McCormick Theological Seminary, Chicago, Illinois (B.D., 1936). He was ordained as a Congregational minister, pastored various churches, and served a period as a chaplain in the U.S. Army Air Force. While serving a church in Los Angeles, in 1952 he founded and became director of research of the Religious Research Foundation.

While pastoring in Los Angeles, Loehr conducted some informal research on the power of prayer to stimulate plant growth originally as a demonstration of the power of prayer for his church members. His book *The Power of Prayer on Plants* (1959) described the development of his initial interest into what became a three-year laboratory study. His work was later duplicated under rigorous laboratory conditions by Bernard Grad at McGill University in Montreal.

In 1958 he married Grace Wittenberger, a **medium**. He began research on her mediumship, in particular her past-life readings. These readings are concerned with claimed former incarnations of individuals, throwing light on their present-day personality. In this regard, Loehr coined the term “psychography” to describe the mapping of the past life influences upon the personality in the present. Grace Loehr’s work was documented in Roy C. Smith’s book, *Incarnation and Reincarnation* (1975).

Loehr’s work at the Religious Research Foundation focused primarily on **survival** of death, about which he wrote widely. He himself became a medium and communicated with his colleague Henry Clements for four months after Clements’ death in which the spirit entity minutely described the transition of death and the new awareness he received once established on the other side.

The work of the Religious Research foundation, Box 208, Grand Island, FL 32735, has led to the production of a number of books. Loehr died on July 10, 1988 shortly after his address to the first International Conference on Paranormal Research meeting in Colorado.

Sources:

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———. *Psychography: A Method of Self Discovery*. Grand Island, Fla.: Religious Research Press, 1990.

———. *Science, Religion, and the Development of Religion as a Science*. Grand Island, Fla.: Gnosticours, 1983.

Smith, Roy O. *Incarnation and Reincarnation*. Los Angeles: Religious Research Press, 1975.

Logan, Daniel (1936–)

Modern American psychic. Born Daniel Olaschinez on April 24, 1936, in Flushing, New York, he later changed his name after deciding upon an acting career. Then he discovered his psychic ability and gave up acting for a career as a professional psychic; he also wrote and lectured on psychic subjects. Logan successfully forecast the prolonging of the Vietnam war into the 1970s, the race riots of 1967, and, weeks in advance, named the Academy Award winners for 1966, 1967, and 1968. His first public appearance as a psychic was on David Susskind’s television show, and he later appeared in an hour-long television special. He is unusual in that his insights have often been verbal rather than visual; he sometimes makes predictions before he is aware of what he is saying.

Sources:

Logan, Daniel. *America Bewitched: The Rise of Black Magic and Spiritism*. New York: William Morrow, 1973.

———. *Do You Have ESP?* N.p., 1970.

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Logos

A Greek term generally translated in the Christian New Testament as “Word” but meaning essential thought or concept. In its theological sense, it refers to the creative power (word) of God; in logic, grammar, and rhetoric it indicates meaningful and significant statement. The concept of the ontological creative sound is common to both Hellenic and Jewish theology, which may have influenced each other. Logos is also analogous to the word “**AUM**” in Hindu mysticism.

The term has been utilized in **Theosophy**. “Fohat” is the term very commonly used in Theosophy to designate the Deity. Along with the great religions, Theosophy has, as the beginning of its scheme, a Deity who is altogether beyond human knowledge or conception, whether in the ordinary or the clairvoyant states. But when the Deity manifests to man through his works of creation, He is known as the Logos.

Essentially God is infinite, but when He encloses a “ring-pass-not” within which to build a cosmos, He has set limits to Himself, and what we can know of Him is contained in these limits.

He appears in a triple aspect, but this is, of course, merely an appearance, for in reality He is a unity. This triple aspect shows Him as Will, Wisdom, and Activity, and from each of these came forth one of the creative **life waves** that formed the universe. The third wave created matter, the second wave aggregated diffuse matter into form, and the first wave brought with it the **Monad**, that scintillation of Himself which took possession of formed matter and thereby started the process of **evolution**.

Logos (Newsletter)

The newsletter of the **Swedenborg Foundation** which is headquartered at 320 N. Church St., West Chester, PA 19380. The newsletter is also available on the Internet at <http://swedenborg.com/logos.html>.

Sources:

Swedenborg Newsletter (Logos). <http://swedenborg.com/logos.html>. March 8, 2000.

Loka

In Hindu religion, a term for a world or division of the universe. For general purposes, there are three *lokas*: heaven, earth, and hell, but different philosophical schools have enumerated seven or even eight *lokas*. The seven *lokas* are: *Bhurloka* (earth), *Bhwar-loka* (space between earth and the sun, inhabited by semi-divine beings), *Swar-loka* (region between the sun and polar star, the heaven of the god Indra), *Mahar-loka* (the abode of great sages and saints), *Jana-loka* (abode of the sons of the god Brahma), *Tapar-loka* (abode of other deities), and *Satya-loka* or *Brahma-loka* (abode of Brahma, where souls are released from the necessity of rebirth).

In Buddhism, there are three worlds—or world systems—named *lokas*: the *kamaloka* (world of desire), the *rupaloka* (world of matter or form), and the *arupaloka* (world without form). These terms have been adopted by the **Theosophical Society**. (See also **Lokaloka**)

Loka (Journal)

Former publication of the Naropa Institute whose two issues were concerned with Buddhism and its meditation techniques. Copies of these issues are available through The Naropa University's library at 2130 Arapahoe Ave., Boulder, CO 80302.

Lokaloka

A fabulous region of Hindu mythology—"world and no world." It was said to be a chain of mountains at the edge of the seven seas, dividing the visible world from the regions of darkness. (See also **Loka**)

Lombroso, Cesare (1836–1909)

Italian psychiatrist, criminal anthropologist, and psychic investigator. He was born on November 18, 1836, at Verona, and studied at Padua, Vienna, and Paris. In 1862 he began his professional career as a professor of psychiatry at Pavia, then served successively as director of the lunatic asylum at Pesaro, professor of forensic medicine and psychiatry at Turin, and finally professor of criminal anthropology.

In 1872 he investigated the disease known as *pellagra* and concluded that in Italy it was caused by a poison in diseased maize eaten by the peasants. He also researched madness and genius, about which he authored several books, then turned his attention to psychic research. His later studies in criminal behavior were conducted concurrently with his psychic investigations.

His involvement in the paranormal resulted from an article he wrote for the July 1888 *Fanfulla della Domenica* on the "Influence of Civilization and Opportunity of Genius." In it he concluded:

"Who knows whether I and my friends who laugh at spiritism are not in error, since, just like hypnotised persons, thanks to the dislike of novelties which lurks in all of us, we are unable to perceive that we are in error, and just like many lunatics, being in the dark as regards the truth, we laugh at those who are not in the same condition."

After reading this article, **Cavaliere Ercole Chiaia** of Naples addressed an open letter to Lombroso and invited him to sittings with the medium **Eusapia Palladino** in Naples. In March 1891 Lombroso accepted the invitation. With Professors Tamburini, Bianchi, and Violi and Drs. Ascenzi, Prenta, Limoncelli, Gigli, and Ciolfi, Lombroso witnessed the extraordinary medium. In a subsequent letter to Ciolfi, the reporter of the sittings,

Lombroso openly declared: "I am ashamed and grieved at having opposed with so much tenacity the possibility of the so-called spiritistic facts; I say the facts because I am still opposed to the theory. But the facts exist, and I boast of being a slave to facts."

Lombroso's admission caused a great sensation in Italy. As a direct consequence, a memorable series of sittings was held with the same medium in October 1892 at Dr. Finzi's house in Milan. The facts were completely confirmed for Lombroso, who pursued his research assiduously. He conducted experiments in thought-transmission and contributed many articles on the phenomena of mediumship to the 1896 *Archivio di Psichiatria*. His investigation of a haunted house in Turin is of special interest (see **poltergeist**).

In 1900 Lombroso wrote to **M. T. Falcomer**: "I am like a little pebble on the beach. As yet I am uncovered; but I feel that each tide draws me a little closer to the sea."

In 1901 and 1902 Lombroso participated at further sittings with Palladino in Genoa and in 1907 in Turin. He came progressively to accept the spirit hypothesis, and, against the protests of friends who believed he would ruin an honorable reputation, he published his findings *After Death—What?* (1909).

The book is richly illustrated and presents a very lucid and sincere account of the phenomena of mediumship. Lombroso's chief credit was his fearless confession to the truth of his strange observations at a period when, despite the courage of **William Crookes**, **Alfred Russel Wallace** and **J. C. F. Zöllner**, the physical phenomena of Spiritualism were held in utter disdain. Following Lombroso's open declaration, a group of scientists resolved to put aside prejudice and investigate in a serious frame of mind.

Lombroso died suddenly at Turin on October 19, 1909.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Lombroso, Cesare. *After Death—What?* Boston: Small, Maynard, 1909.

———. *The Man of Genius*. London: Scott, 1891.

London Dialectical Society

A British professional association that in the late 1800s investigated the phenomena of **Spiritualism**. Established in 1867, the London Dialectical Society was a highly regarded association of professional individuals. With the appearance and popularity of Spiritualism in England, the society resolved on January 26, 1869, "to investigate the phenomena alleged to be Spiritual Manifestations, and to report thereon." A committee was convened on which 33 members were appointed: H. G. Atkinson, G. Wheatley Bennett, J. S. Bergheim, Charles Bradlaugh (later a famous atheist leader), G. Fenton Cameron, George Cary, E. W. Cox, Rev. C. Maurice Davies, D. H. Dyte, Mrs. D. H. Dyte, James Edmunds, Mrs. James Edmunds, James Gannon, Grattan Geary, William B. Gower, Robert Hannah, Jenner Gale Hillier, Mrs. J. G. Hillier, Henry Jeffery, H. D. Jencken, Albert Kisch, J. H. Levy, Joseph Maurice, Isaac L. Meyers, B. M. Moss, Robert Quelch, Thomas Reed, G. Russel Roberts, W. H. Sweepstone, William Volckman, **Alfred Russel Wallace** (later a famous psychic researcher), Josiah Webber, and Horace S. Yeomans. Thomas H. Huxley and George Henry Lewes were both invited but refused, Huxley stating that even "supposing the phenomena to be genuine, they do not interest me."

The report with evidence was presented to the council of the London Dialectical Society on July 20, 1870. It was accepted, but since it appeared to favor Spiritualist phenomena, the society did not publish it. However, the committee felt that it was in the public interest to be published, so it privately printed the report in 1871.

The principal work was done in six subcommittees. The general committee conducted 15 meetings to receive oral evidence of personal spiritual (i.e., psychic) experience from 33 written statements from 31 persons. The general committee stated that the report of the subcommittees:

“substantially corroborate each other, and would appear to establish the following propositions:

“1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and wall of the room—the vibrations accompanying which sound are often distinctly perceptible to the touch—occur without being produced by muscular action or mechanical contrivance.

“2. That movements of heavy bodies take place without mechanical contrivance of any kind or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person.

“3. That these sounds and movements often occur at the times and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications.

“4. That the answers and communications thus obtained are, for the most part, of a commonplace character; but the facts are sometimes correctly given which are only known to one of the persons present.

“5. That the circumstances under which the phenomena occur are variable, the most prominent fact being that the presence of certain persons seems necessary to their occurrence and that of others generally adverse; but this difference does not appear to depend upon any belief or disbelief concerning the phenomena.

“6. That, nevertheless, the occurrence of the phenomena is not insured by the presence or absence of such persons respectively.”

The evidence was summarized in the report as follows:

“1. Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air and remain there for some time without visible or tangible support.

“2. Fourteen witnesses testify to having seen hands or figures, not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion.

“3. Five witnesses state that they have been touched, by some invisible agency, on various parts of the body, and often where requested, when the hands of all present were visible.

“4. Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by an ascertainable agency.

“5. Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching; and three witnesses state that they have had the same experiment made upon themselves with the like immunity.

“6. Eight witnesses state that they have received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry was found to be correct.

“7. One witness declares that he has received a precise and detailed statement which, nevertheless, proved to be entirely erroneous.

“8. Three witnesses state that they have been present when drawings, both in pencil and colours, were produced in so short a time, and under such conditions as to render human agency impossible.

“9. Six witnesses declare that they have received information of future events and that in some cases the hour and minute of their occurrence have been accurately foretold, days and even weeks before.”

“In addition to the above[,] evidence has been given of trance speaking, of healing, of automatic writing, of the intro-

duction of flowers and fruits into closed rooms, of voices in the air, of visions in crystals and glasses, and of the elongation of the human body.

“In presenting their report your Committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society and over the whole civilised world who are more or less influenced by a belief in their super-natural origin, and to the fact that no philosophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received.”

Two of the subcommittees reported failure to obtain phenomena, one investigated the medium **D. D. Home** with very feeble results, and three witnessed strong physical manifestations without contact and intelligence behind the operations. Dissenting opinion to the report was registered by general committee chair Dr. James Edmunds and by three other members: Henry Jeffrey, Grattan Geary, and H. G. Atkinson.

Alfred Russel Wallace stated in *On Miracles and Modern Spiritualism* (1875) that, of the 33 acting members of the committee, only 8 believed in the phenomena from the outset, while not more than 4 accepted the spiritual theory. During the inquiry, at least 12 of the complete skeptics became convinced of the reality of many of the physical phenomena through attending the experimental subcommittees, almost entirely by means of the mediumship of members of the committee. At least 3 of the previous skeptics later became thorough Spiritualists. The degree of conviction was approximately proportionate to the amount of time and care given the investigation.

Among those who gave evidence or read papers before the committee were: Wallace, **Emma Hardinge Britte**, H. D. Jencken, Benjamin Coleman (later a member of the **British National Association of Spiritualists**), **Cromwell F. Varley**, D. D. Home, and the **Master of Lindsay**. Correspondence was received from **Bulwar Lytton**, Dr. **Robert Chambers**, Dr. Garth Wilkinson, **William Howitt**, and **Camille Flammarion**.

Very little opposing evidence was brought in. Lord Lytton believed in material influences of whose nature we are ignorant, Dr. Carpenter in unconscious cerebration, and Dr. Kidd in the devil. Coverage of the report in the press, however, was largely hostile. The London *Times* pronounced it as “nothing more than a farrago of impotent conclusions, garnished by a mass of the most monstrous rubbish it has ever been our misfortune to sit in judgment upon.” The *Morning Post* considered it entirely worthless. The *Saturday Review* was disappointed that it did not discredit a little further “one of the most unequivocally degrading superstitions that has ever found currency among reasonable beings.” The *Standard* took a more open-minded view. The *Daily News* stated that “it may be regarded as an important contribution to a subject which someday or other, by the very number of its followers will demand more extended investigation.” The *Spectator* agreed with the report’s conclusion that the phenomena justified further cautious investigation.

Although the report considered only the phenomenal aspect of Spiritualism and not the question of survival, it highly influenced qualified investigators to look into the subject. Even arch skeptic **Frank Podmore** admitted so much in his book *Modern Spiritualism* (2 vols., 1902):

“The work done by the Dialectical Society was, no doubt, of value, since it has brought together and preserved for us a large number of records of personal experiences by representative Spiritualists. For those who wish to ascertain what Spiritualists believed at this time, and what phenomena were alleged to occur, the book may be of service. But, except in the Minority Report by Dr. Edmunds, there is no trace of any critical han-

dling of the materials, and the conclusions of the committee can carry little weight.”

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

London Dialectical Society. *Report*. London: Longmans, Green, Reader & Dyer, 1871. Reprint, London: J. Burns, 1873. Reprint, London: Arno Press, 1976.

London Group

The London Group is a British initiatory magical organization founded in 1975 by former members of the **Fraternity of the Inner Light**, the group originally founded by **Dion Fortune** (1890–1946). Fortune, a member of the **Stella Matutina**, one of the splinter groups into which the **Hermetic Order of the Golden Dawn** had divided, claimed direct contact with the inner planes of wisdom. Mixing Golden Dawn material with her own teaching, she developed a strong organization which has continued until the present. During the last half of the twentieth century, however, changes began to be introduced into the fraternity's program. It became more open and dropped some of the initiatory overlay.

The London Group, based in the city, but by no means limited to it, offers a program designed to be more suitable to the present generation. Innovation is invited, and contemporary psychological insights integrated into the group's material. Prospective members are invited to take two courses, one in basic occult perspectives and the Cabala (or Kabbalah), followed by one introducing the mysteries (i.e., magic) and the use of ritual and symbol. Those who complete these courses may then be invited to take the Threshold course that actually prepares them to join the group as working members.

The group emphasizes practical work and action and has little toleration for mere occult philosophy. It aims at the personal regeneration of each member through high magic. Members are also expected to have an impact upon the larger society as it is believed that regenerated persons will assist in the continued evolution of humanity.

The London Group may be contacted at BM LP7, London WC1N 3XX. There are also offices in the United States and the Netherlands.

Sources:

Barrett, David V. *Sects, 'Cults,' and Alternative Religions: A World Survey and Source Book*. London: Blandford, 1996.

London Spiritualist Alliance See College of Psychic Studies

Long, James A. (1898–1971)

James Long, for two decades the leader of the American **Theosophical Society**, was born on August 27, 1898, in York, Pennsylvania. He became a successful businessman and during World War II (1939–45) served in Washington, D.C., as a management consultant for the office of the Quartermaster General, which had the task of gathering the supplies necessary to outfit the army. Following the war he worked at the State Department to assist in the transition back to a peacetime economy. He attended the Second Session of the United Nations as an advisor to the U.S. delegation in 1946.

Long had joined the Theosophical Society in 1935 and four years later put his business acumen to service for the society by becoming its national business manager in 1939. He became an associate of **Arthur L. Conger**, who became president of the society's American section that same year, and worked closely

with him through the 1940s. Conger became the leader of the society in 1945. In 1950 he asked Long to locate suitable buildings in Pasadena, California, for the relocation of the headquarters, then in Covina. At the end of the year, Long toured the society's lodges around the world.

Conger passed away in 1951, and Long was chosen to succeed him. He completed the move of the group's headquarters to its present location in Altadena (immediately north of Pasadena). He also placed great emphasis on the role of Theosophy in daily living and its dialogue with culture. He founded *Sunrise*, the society's present magazine, and set its policy of including articles in every issue on the theosophical perspective on modern trends in science, philosophy, and religion.

Long died on July 19, 1971.

Sources:

Donant, Alan E. "Colonel Arthur L. Conger." *Theosophical History* 7, no.1 (January 1998): 35–56.

The Theosophical Movement, 1875–1950. Los Angeles: Cuninghame Press, 1951.

Long, Max Freedom (1890–1971)

Pioneer researcher into the mystery of **Huna** magic, the secret techniques of Kahunas, or Polynesian priest-sorcerers. Long first went to Hawaii in 1917 as a schoolteacher following his graduation from Los Angeles Normal School (now the University of California at Los Angeles). Over a three-year period he was introduced to the stories of the native Hawaiians, though they refused to talk to him about the interesting occult aspects of the narratives.

In 1921, as he was planning to return to California, he stopped at the Bishop Museum in Honolulu and met William Tufts Brigham, then curator of the museum. Brigham had studied the seemingly miraculous feats of the Kahunas, including paranormal healing, weather control, and **fire ordeals** that involved walking over red-hot lava. Long stayed in Honolulu and studied with Brigham until the curator died in 1926. They were unable to discover the Kahunas' secret. Long returned to the mainland and opened a photography business. He had all but given up finding an answer to the Kahuna mystery when in 1935 it suddenly occurred to him that the secret might be indicated by the terms used for various aspects of Huna in the Polynesian language.

He published the first report on his discoveries, *Recovering the Ancient Magic*, in 1936, though most of the copies were destroyed in the German bombing of London during World War II. In 1945 he founded the Huna Fellowship, began issuing printed letters to what had become a long list of correspondents, and published a small pamphlet on the basic Huna concepts. Three years later the letters became a regular bulletin, and his most important book, *The Secret Science Behind the Miracles*, was published. A second book, *The Secret Science at Work* (1953), integrated what he had come to know of the Huna work and what he had learned in its practical modern application.

He developed the Huna concepts in various books over the rest of his life. In 1968 he met E. Otha Wingo, an instructor at Southeast Missouri State College, and for the last three years of his life groomed Wingo to succeed him. Also during the 1960s, a memorial library was established in his honor in Fort Worth, Texas, and now houses many of his mementos. Wingo continues as head of Huna Research.

Sources:

Hoffman, Enid. *Huna, A Beginner's Guide*. Rockport, Mass.: ParaResearch, 1976.

Long, Max Freedom. *Growing Into Light*. Vista, Calif.: Huna Research Publications, 1955.

———. *Recovering the Ancient Magic*. London, 1936. Reprint, Cape Girardeau, Mo.: Huna Press, 1978.

———. *The Secret Science behind Miracles*. Kosmon Press, 1948. Reprint, Vista, Calif.: Huna Research Publications, 1954.

———. *The Secret Science at Work*. Vista, Calif.: Huna Research Publications, 1953.

Wingo, E. Otha. *The Story of the Huna Work*. Cape Girardeau, Mo.: Huna Research, 1981.

Lopato, David (1911–)

South African accountant, medium, and spiritual healer. He was born October 13, 1911, and studied at the University of Witwatersrand, Johannesburg, South Africa. He began his practice as a chartered accountant and auditor in 1934. He chaired (1945–60) and was president (beginning in 1961) of the Society for Psychic Advancement, Johannesburg. Lopato lectured on parapsychology and worked as a healing medium in conjunction with physicians, treating patients who had failed to respond to orthodox treatment.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Lopukhin, I. V. (1756–1816)

Russian lawyer and politician with special interests in mysticism and Freemasonry who anonymously published the work *Characteristics of the Interior Church*. This tract was first published in Russian in 1798. It was translated into English in 1912 from a French edition by D. H. S. Nicholson and occultist **Arthur E. Waite**. Lopukhin's teaching was similar to that of **Karl von Eckhartshausen**. It is a kind of Christian transcendentalism and resembles the higher literature of the **Grail**.

Loquifer, Battle of

A tale incorporated in the Charlemagne saga, supposed to have been written around the twelfth century. Its hero is Renouart, the reputed giant brother-in-law of William of Orange (died 812 C.E.) and the events take place on the sea. Renouart and his barons are on the shore at Porpaillart when a Saracen fleet is seen. He is persuaded to enter one of the ships, which immediately sets sail, and he is told by Isembert, a hideous monster, that the Saracens mean to flay him alive.

Armed only with a huge bar of wood, Renouart kills this creature and makes the Saracens let him go, while they return to their own country. It is arranged that Renouart will fight Loquifer, a fairy giant and leader of the Saracens, and the outcome of this combat will determine the war.

They meet on an island near Porpaillart. Loquifer possesses a magical balm, which heals all his wounds immediately and is concealed in his club. But Renouart is assisted by angels, and he eventually deprives Loquifer of his club, so that his strength departs. Then Renouart slays him, and the devil carries off his soul.

The romance goes on to tell of a duel between William of Orange and Desrame, Renouart's father, in which the latter is slain. Renouart is comforted by **fairies**, who bear him to **Avalon** where he has many adventures. He is shipwrecked but is rescued by mermaids and awakes to find himself on the sands at Porpaillart, from which spot he had been taken to Avalon.

Lörber Society

The Lörber Society (in German, the Lörber Gesellschaft) is the organization of the students of Austrian seer and channel Jakob Lörber (1800–1864). Lörber was 40 years old when he claimed a voice commanded him to take up a pencil and write. He obeyed, and the voice eventually claimed to be Jesus Christ. Jesus dictated some 25 substantive books and a variety of

shorter works. Supposedly, after Lörber's death, these revelations were given to Gottfried Meyerhofer (1807–1877), a retired army officer living in Trieste, Italy. After Meyerhofer died, the voice continued to speak through other individuals, including Leopold Engel, Johanne Ladner, Bertha Dudde, Johannes Widmann, Max Seltmann, Johanna Henzsel, George Riehle, and Johannes Friede. The revelations now fill over 40 volumes.

The works of Lörber were published by the Neutheosophischer Verlag, (after 1907 the Newsalems Verlag or New Jerusalem Publishing House) of Bietigheim, Germany, whose owner, Christoph Friedrich Landbeck, was a student of the materials. In 1924 Lörber's students founded the New Jerusalem Society. After the rise of Adolph Hitler and the annexation of Austria, the society was suppressed, but after the war it resurfaced as the Lörber Gesellschaft (or Lörber Society).

In 1921, Hans Nordewin von Koerber (1896–1979), professor of Asiatic studies at the University of Southern California, discovered the Lörber material and began to translate it into English. In 1962 he founded the Divine Word Society to publish and disseminate English editions of Lörber's writings. This society was very active through the 1970s but seems to have disbanded in more recent years.

Lörber's revelations amount to a revised gnostic interpretation of Christianity. According to Lörber, the universe was created by God as the environment for a society of living love. Many individuals, thought of as divine sparks, were to grow into the divine likeness. That plan was thwarted by Lucifer, who revolted and was entrapped in matter. God is now using matter as a filter through which the impure spirits can be purified. On Earth, spirits are given the opportunity to return to God. Jesus came to earth to speed the redemptive process.

Through the imitation of Christ, the individual can learn to love God and his neighbor. Reborn, the soul drops the body and ascends to the New Jerusalem. Meanwhile, on Earth, Christ will return in the near future to recreate the Earth and establish the millennium. The current social turmoil is a sign of his near return. When he appears, Lucifer and the earth-bound souls will have to make an ultimate choice. Those who refuse God and continue in rebellion will be destroyed.

Support for Lörber's revelations is strongest in German-speaking Europe, but followers can now be found around the world. Current address unavailable.

Sources:

Bunger, Fred S., and Hans N. Von Koerber. *A New Light Shines Out of the Present Darkness*. Philadelphia: Dorrance, 1971.

Lörber, Jakob. *The Three-Days-Scene at the Temple of Jerusalem*. Bietigheim, Germany: Neu-Salems-Society, 1932.

Lord, Jenny (ca. 1854)

Nineteenth-century American physical medium of Maine. Later married to J. L. Webb, she is said to have produced remarkable musical phenomena, either by herself or with her sister Annie, who was also mediumistic.

In her book *Modern American Spiritualism* (1870), Emma Hardinge (Britten) stated:

"These young ladies, both very slight, fragile persons, suffering under the most pitiable conditions of ill-health, and in their normal state unable to play upon any instrument, became mediums for various phases of "the power" requiring the most astounding physical force in execution, in addition to which, spirits, in their presence and in darkened rooms, would play upon a double bass violin cello, guitar, drums, accordion, tambourine, bells, and various small instruments, with the most astonishing skill and power. Sometimes the instruments would be played on singly, at others all together, and not infrequently the strange concert would conclude by placing the young medium, seated in her invalid chair, silently and in a single instant in the center of the table, piling up all the instruments around

her, and then calling for a light to exhibit their ponderous feats of strength and noiseless agility to the eyes of the astonished circle. The sisters rarely sat together, and though it would be impossible to conceive of any persons more incapable of giving off *physical power* than these two fragile and afflicted girls, yet their manifestations with one alone acting as medium, have surpassed, in feats of vast strength and musical achievements, any that are recorded in the annals of Spiritualism.”

In his book *The Scientific Basis of Spiritualism* (1882), Epes Sargent described similar amazing séances with Lord, and introduced the Scottish writer **Robert Chambers** to her phenomena on a visit to America. Sargent expressed absolute conviction of the genuineness of the phenomena of Jenny Lord.

Lord, Maud E. (1852–1924)

American **direct voice** medium who worked under her married name, Mrs. Maud Lord-Drake. She was born March 15, 1852, in Marion County, West Virginia, with a double veil, or **caul**, over her face. Her father was a Baptist deacon, her mother a Methodist.

She appeared before the **Seybert Commission** in 1885. Nothing more than hoarse whispers were heard and these were never simultaneous with the speech of the medium. Touches were also felt here and there, but the committee did not find the phenomena convincing. However, **Sir Arthur Conan Doyle** concluded that the members of the commission were prejudiced against Spiritualist phenomena.

Usually Lord sat in the middle of her circle and clapped her hands in the darkness to prove that she did not change position while the voices spoke from different parts of the room. Her favorite **control** was the Indian child “Snowdrop.” She continued to work for 65 years, and she was reported to produce full-form **materializations** in daylight, independent music from a levitated guitar, independent voices and singing, **clairvoyance**, **clairaudience** and **psychometry**. At one point she was invited to Buckingham Palace, England, where she gave two readings to Queen Victoria.

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Lord-Drake, Maud. *Psychic Light: The Continuity of Law and Life*. Kansas City, Mo.: Frank T. Riley, 1904.

l'Ordre de la Rose Croix Catholique, du Temple et du Graal

French **Rosicrucian** order founded in 1890 by Joséphin Péladan (1858–1918). Péladan had been one of the founders of **l'Ordre Kabbalistique de la Rosecroix**, but left because he found himself in unresolvable conflict with the other leaders over his religious faith. Péladan was a strict Roman Catholic and possessed a hope of bringing **occultism** back under the guidance of the church. Through his new order he hoped to carry out works of mercy that would lead members to prepare for the reign of the Holy Spirit.

Like previous groups, Péladan's order had three grades that he termed equerries, knights, and commanders. Commanders were assigned one of the sephiroth of the Kabbalistic Tree.

The order enjoyed some success during Péladan's life and he led it in assuming a role in cultural nurturance. Beginning in 1892 it sponsored a series of art exhibitions in Paris aimed at restoring the cult of the ideal, with an emphasis on beauty and tradition. The art displayed had a mystical or **occult** theme. Péladan also did much to promote Richard Wagner's music in France. Unfortunately, for the art world, the order died with Péladan's death immediately after the end of World War I.

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l'Ordre Kabbalistique de la Rosecroix

An important French **Rosicrucian** order created in 1888, the same year of the founding of the Hermetic Order of the **Golden Dawn** in England. It was founded by the Marquis Stanislas de Guaita and Joséphin Péladan (1858–1918). De Guaita, a poet living in Paris in the 1880s, had been introduced to the magical writings of **Éliphas Lévi**. Péladan, a staunch Catholic, had developed an interest in **mysticism** and the **kabala**. He authored a series of novels under the collected title of *La Décadence latine*, one of which, *Le Vice suprême*, fell into de Guaita's hands. The two struck up a correspondence which led to a friendship and the establishment of the order.

The Ordre was headed by a council of twelve, six secret chiefs and six known persons. The original six besides the two founders included Papus (**Gérard Encausse**), Marc Haven, the Abbé Alta, Paul Adam, and astrologer Francois-Charles Barlet. It was structured on three levels, and new members received in succession a baccalaureate, licentiate, and doctorate in the Qabalah (one of the alternate spellings of kabala).

The order suffered its first problem when Péladan withdrew over the other leaders' disagreement with his adherence to Roman Catholicism. He founded a rival order, **l'Ordre de la Rose Croix Catholique, du Temple et du Graal**. He and de Guaita were never reconciled.

De Guaita died in 1887. He was succeeded by Johnny Bricaud, author of a number of books on the history of the **occult**, and then in 1932 by Constant Martin Chevillon. Chevillon was killed in 1944 by the Gestapo.

Sources:

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Lord's New Church Which Is Nova Hierosolyma

The Lord's New Church Which Is Nova Hierosolyma was founded in 1937 by former members of the **General Church of the New Jerusalem** under the leadership of Rev. Theodore Pitcairn. The ideas leading to its formation can be traced to writings of a Dutch layman, H. D. G. Groeneveld, who began the periodical *De Hemelsche Leer* (The Celestial Doctrine) in 1929. **Emanuel Swedenborg**, whose writings form the distinctive body of material used by the General Church of the New Jerusalem, proposed the idea that the Bible had, in addition to its planned material meaning, a spiritual meaning that had been revealed through the communications between Swedenborg and the angelic realm. The General Church placed great authority on the writings of Swedenborg, but Groeneveld went further and proposed that Swedenborg's writings, like the

Bible, also had an inner spiritual meaning. The Lord's New Church was founded after the General Church rejected Groneveld's perspective.

In the United States, former General Church minister Theodore Pitcairn emerged as an early champion of the new perspective, about which he wrote *The Book Sealed with Seven Seals* in 1927 to present the idea to the American church. In 1937 he led in the formation of two congregations, one in Bryn Athyn, adjacent to the General Church headquarters, and one in Yonkers, New York. As of 1997, there were three North American congregations, one in Charleston, South Carolina, Asheville, North Carolina, and one in Bryn Athyn, Pennsylvania. Eventually, support was found among Swedenborgians in Holland, Sweden, South Africa, Japan, and the United Kingdom. The Lord's New Church can be reached at 1725 Huntingdon Rd., P.O. Box 465, Bryn Athyn, PA 19009-0465. Website: <http://www.novahierosolyma.org/>.

Sources:

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Lords of the Flame (or Children of the Fire Mist)

Adepts, or *manasaputras* (sons of mind), sent from the planet Venus to aid terrestrial **evolution**. According to **Theosophy**, Venus was considered in advance of the Earth in the evolution of the **Solar System**. The efforts of these adepts directed towards intellectual development enable the inhabitants of the Earth to become further advanced than could be expected in the ordinary course of events. These adepts are not permanent inhabitants of the Earth, and, while a few remain, most of them have already returned to Venus, the time of crisis during which they assisted having now passed.

Lorelei

Name of the tall rock on the right bank of the river Rhine, near St. Goar, Germany, that is noted for its remarkable echo. It has given rise to the legend of the lorelei water nymph, whose siren song lures sailors to their doom. In turn, this story has affinity with the legend of Holda, queen of the elves, who fascinates men, who become doomed to wander with her forever. The lorelei legend is of comparatively recent origin, a creation of the writer Klemens Brentano in his ballad story *Lore Lay* (1800) and retold in Heine's famous poem "Die Lorelei."

Lorian Association

New Age organization. The Lorian Association was founded in 1973 by David Spangler soon after his return to the United States after a three-year stay at the **Findhorn** community, a pioneering **New Age** community in northern Scotland. Among the 15 individuals who founded the Lorian Association was Dorothy McLean, one of the co-founders of Findhorn, who also moved to the United States that year. The purpose of Lorian was to explore and celebrate the emergence of new spiritual energies that could bring about human transformation, both personal and social. In 1982 Spangler and the founders issued a statement of interdependence affirming a commitment to such

New Age values as cooperative decision making, harmlessness in interacting with the environment, the wise use of energy, a diversity of cultural expressions, and communion with superhuman intelligences.

Channeling was a vital part of the association in the early years. Just as Eileen Caddy had received messages that guided the developing Findhorn community, Spangler and McLean channeled and the messages were published by the association. The association was located in Wisconsin through the 1970s but moved to Issaquah, Washington, around 1980. There it survived into the 1990s, but the community has recently disbanded. Spangler radically revised his opinions concerning the New Age in the late 1980s and abandoned the basic New Age hope of social transformation.

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Lost Word of Kabalism (in Freemasonry)

Also known as the Lost Word in Masonry. A word relating to some mystic plan, which, although it is held to have disappeared, will at some time be restored, and will then make the whole system plain. It is not really lost, only withheld for a season. In the same way the **Graail** was not lost, but withdrawn to its own place, the search for it occupying the noblest figures in chivalry. It represented the Key to the enigma of Creation, or, in terms of Christianity, the Kingdom of Heaven.

Occultist and mystic **Arthur E. Waite** associated the Lost Word with the virtues of faith, hope, and charity, stating: "The quest of the Lost Word is followed in one of the High Degrees within a spiritual area which is delineated by these Pillars [Wisdom, Strength, and Beauty], and that which is hidden within them, leading to the term of quest, is symbolical of these virtues, connoting their inward and sacramental sense."

Sources:

Waite, Arthur E. *New Encyclopedia of Freemasonry*. N.p., 1921.

LOTU See Light of the Universe

Lotus Ashram

The Lotus Ashram was a Spiritualist fellowship tied together by the mediumship of Noel Street and his wife, Coleen Street. It was established in Miami, Florida, in 1917. Street was born and raised in New Zealand but moved to the United States and was ordained originally by the Universal Church of the Master. For a number of years he toured the United States annually. He and his wife lectured, and he did psychic readings and healings. He was known for drawing upon the teaching of the Maori people of his native New Zealand. Coleen, not a medium, taught yoga, physical fitness through vegetarianism, and proper food preparation.

Street wrote a number of booklets on various topics related to mediumship and reincarnation. In 1975 he opened a center in Chillicothe, Ohio, which later relocated to Texas in 1977. Last known address: 264 Mainsail, Port Lucie, FL 33452.

Sources:

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Lou (1898–1968)

Name assumed by the Dutch fisherman Louwrens van Voorthuizen (or Voorthuyzen), who claimed to have experienced the annihilation of his human self and the taking over by a divine self, as a kind of Christian avatar. Lou was born in 1898 at Anna Paulowna, in the Netherlands. He began preaching in 1950 with the words: "I preach Jesus Christ bodily, his resuscitated body, with his new name, which is Lou. Those who accept this shall experience it and those who have experienced, shall be as Jesus Christ was on earth. Brothers and sisters of Jesus, sons and daughters of God."

A small group gathered around Lou and in 1963 produced a mimeographed magazine in English from Amsterdam, Holland. In his later years, Lou declared himself to be the immortal God and Creator of the universe. However, he died in 1968. His death created a crisis among his followers, and the group soon dispersed.

Loudun, Nuns of

The second of three cases of demonic possession reported in seventeenth-century France. The first involved **Father Louis Gaufridi** and Sister Madeleine de la Palud de Demandolx at Aix-en-Provence in 1611. The third was the case of the Nuns of the Franciscan Tertiaries at **Louviers** concerned with Sister Madeleine Bavent and Father Thomas Boullé.

In 1633 the convent of Ursulines in Loudun, France, became the scene of an outbreak of what was described as diabolical possession. The numerous nuns who inhabited the convent showed all of the signs of possession, including speaking in **tongues** and acting in a most extraordinary and hysterical manner. The affair grew in volume until practically all the nuns belonging to the institution were in the same condition.

The Mother Superior of the convent, Jeanne des Anges (Madame de Béclier), appears to have been of an unstable temperament, and she was not long in infecting the other sisters. She, a sister named Claire, and five other nuns were the first to be obsessed by the so-called evil spirits. The outbreak spread to the neighboring town and caused such scandal that Cardinal Richelieu appointed a commission to examine the affair. The "devils" resisted the process of **exorcism**, but seemed to succumb to a more imposing ceremony, then returned with greater violence than ever. Suspicion then fell upon Fr. **Urbain Grandier**, the confessor of the convent, as the instigator. He was arrested and accused of giving the nuns over into the possession of the devil by means of the practice of sorcery.

However, it came to light that the neighboring clergy were jealous of Grandier because he had obtained two benefices in their diocese, of which he was not a native, and they made up their minds to destroy him at the first possible moment. Despite his protests of innocence, the priest was hauled before a council of judges of the neighboring presidencies. They found on his body various marks said to be the undoubted signs of a sorcerer, and the inquest also brought out weaknesses in Grandier's reputation.

However, religious prejudice undoubtedly tainted this case. Papers seized from him were said to contain much material subversive to Roman Catholic religious practice. The prosecution produced a pact with Satan, promising Grandier the love of women, wealth, and worldly honor, endorsed with diabolical signatures. Some doubt as to the authenticity of this document is inevitable in view of the prosecution's claim that it was stolen by the demon Asmodeus from Lucifer's private files. This document, and a further claimed pact with the devil, apparently signed by Grandier in his own blood, survives in The Bibliothèque Nationale in Paris. Versions of it were published by credulous persons and sold as broadsheets.

Grandier was condemned to be burnt at the stake. The sentence was carried out in 1634, though only after he had been so severely tortured that the marrow of his bones oozed

through his broken limbs. Through it all he persistently maintained his innocence.

However, his death did not end the symptoms among the sisters. In fact, the demons became more obstreperous than ever and flippantly answered to their names of such leading demons as Asmodeus, Leviathan, and Behemoth. A very holy brother called Surin was delegated to put an end to the affair. Frail and unhealthy, he possessed, however, an indomitable spirit, and after much wrestling in prayer succeeded in finally exorcising the demons.

A somewhat sensational movie based loosely on this incident was produced in 1971 under the title *The Devils*.

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Lourdes

French watering resort famous for miracle cures. In 1858 the Virgin Mary reportedly appeared in a grotto to the peasant girl Bernadette Soubirous (1844–1879), later canonized as St. Bernadette in 1933. A marble tablet at Lourdes records the apparition:

Dates of the Eighteen apparitions and words of the Blessed Virgin in the year of grace 1858. In the hollow of the rock where her statue is now seen the Blessed Virgin appeared to Bernadette Soubirous Eighteen times: the 11th and the 14th of February; Each day, with two exceptions, from February 18th till March 25th, April 7th, July 16th. The Blessed Virgin said to the child on February 18th, "Will you do me the favour of coming here daily for a fortnight? I do not promise to make you happy in this world, but in the next; I want many people to come. The Virgin said to her during the fortnight: "You will pray for sinners; you will kiss the earth for sinners. Penitence! penitence! penitence! Go, and tell the priests to cause a chapel to be built; I want people to come thither in procession. Go and drink of the fountain and wash yourself in it. Go and eat of the grass which is there." On March 25th The Virgin said: "I Am the Immaculate Conception."

Bernadette alone saw the apparition, and there was no coinciding objective event that would make it veridical. There was, however, a later incident of a supernatural character in the life of Bernadette, for which evidence is available in the testimony of Dr. Dozous. His advocacy is largely responsible for the credence bestowed on Bernadette and the fame of Lourdes. His testimony was quoted in Dr. Boissarie's book *Lourdes*, which gives a summary of the miraculous cures, published in the *Annales des Lourdes* from 1868 until 1891. While praying in ecstasy, the girl held her interlaced fingers over the flame of a lighted taper. The point of the flame came out between the fingers without causing her any harm.

In the story of the apparition, there was no promise of miraculous cures. Bernadette was an invalid child subject to fits, and nobody would have paid attention to her visions but for the grotto in the rocks to which she was conducted by the white angel, and the water of which made her feel lighter and stronger. The quarryman Bourriette was the first to conceive the idea that the water of the spring in the grotto uncovered by Bernadette's bare hands might benefit his eyes, which had been injured by an explosion. He was healed, and the rumor soon spread that the Virgin Mary was effecting miraculous cures.

Due to the newly acquired and unwanted fame, Bernadette moved in with the Sisters of Charity in order to keep away from the growing crowds that came to the site and in 1866, she joined the order. She received only relative peace; many peo-

ple came to interview her and the nuns envied her. Their attitude only changed at the end of her life when it was discovered that tuberculosis, from which she would die, entered her bone and caused intense pain. Bernadette believed the pain was to be her suffering.

Following her death on April 16, 1879, Bernadette's body did not decompose. It has remained on display at the convent at Nevers, in the Roman Catholic Church canonized her.

A. T. Myers and **F. W. H. Myers** wrote an analysis of Lourdes from a psychic research perspective, which appeared in the *Proceedings* of the SPR in 1893. They concluded:

"Many forms of psycho-therapeutics produce, by obscure but natural agencies, for which at present we have no better terms than suggestion and self-suggestion, effects to which no definite limit can yet be assigned. Thus far Lourdes offers the best list of cures; but this superiority is not more than can be explained by the greater number of patients treated there than elsewhere, and their greater confidence in the treatment. There is no real evidence, either that the apparition of the Virgin was itself more than a subjective hallucination, or that it has any more than a merely subjective connection with the cures."

The Roman Catholic Church was also cautious in assessing claimed cures at Lourdes, and a Medical Bureau was established and reorganized after World War II in 1947. It claimed cures must meet strict criteria.

In the first place, the sick are expected to bring with them a diagnosis from their own doctors and are given an examination upon arrival in Lourdes. If a cure is claimed, the patient must return to Lourdes a year later for examination, and if the cure appears permanent and inexplicable by normal explanations, the case is then put to a higher medical tribunal in Paris. Even then, it is submitted to members of an ecclesiastical tribunal before being pronounced miraculous, or, in some cases, a genuine cure but still non-miraculous.

In the past decades since the Roman Catholic Church granted its favorable opinion of Lourdes, the shrine has been a source of political contention. The Church was disestablished in France in 1905 and the following year the shrine property was nationalized by the government. Pilgrimages to the shrine continued, but only in 1940 was it returned fully to church control. In the meantime, the reported healings have been the subject of constant debate. In the twentieth century, the shrine has been the subject of many books, most recounting the story of Bernadette and the miraculous occurrences that began with the apparitions and the first healings. Others focus more on the healings and have attempted to place the shrine into the larger context of spiritual and paranormal healings worldwide.

Lourdes is now one of the most famous pilgrim sites, and the whole area is well organized for great annual pilgrimages. In 1876 a huge basilica was constructed above the rock, and in the cave where Bernadette had her vision a marble statue of the Virgin was placed. The grotto is festooned with crutches from disabled pilgrims who did not need assistance after their visits.

Of course not all pilgrims who visit the shrine come in expectation of a cure. Thousands come as an act of piety. (See also **Fatima**; **Garabandal**; **Guadalupe Apparitions**; **healing, psychic**; **healing by faith**; and **Medjugorje**)

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Louviers, Nuns of

The third case of demonic possession reported in seventeenth-century France. The first involved **Father Louis Gaufridi** and Sister Madeleine de la Palud de Demandolx at Aix-en-Provence in 1611; the second was the great scandal of **Father Urbain Grandier** and the nuns of **Loudun** in 1633.

The case of the Nuns of the Franciscan Tertiaries at Louviers concerned Sister Madeleine Bavent and Father Thomas Boullé and was documented by Madeleine Bavent's own written confession, which included her earlier life story. Born in Rouen in 1607, she was apprenticed to a dressmaker. At the age of 18 she was seduced by a Franciscan priest who had also been intimate with other girls.

Madeleine then decided to enter the convent at Louviers. Here she found that the first chaplain, Father Pierre David, had strange, heretical ideas, believing that an illuminated individual (such as he himself) could not sin and that he should worship God naked like Adam. During three years as a novice under Father David, Madeleine was obliged to be received by him naked, although he did not have intercourse with her.

Father David was succeeded as chaplain by Father Mathurin Picard in 1628 and his assistant Father Thomas Boullé. According to Madeleine, she became pregnant by Father Picard, who also made revolting love charms from altar wafers to secure favors from other nuns. Both priests were said to have conducted a black mass at midnight sabbats with Madeleine and other nuns, involving disgusting practices, and as a result, Madeleine was visited by the devil in the shape of a huge black cat. Between 1628 and 1642, such orgies involved other nuns, who exhibited frenzied symptoms of hysterical possession by specific devils. When the scandal became public, the nuns confessed but blamed Madeleine Bavent.

Attempts at **exorcism** were made, and the Bishop of Evreux investigated the convent for **witchcraft**. Madeleine was charged with sorcery, witchcraft, and making a pact with the devil. She confessed and was expelled from the order, being punished with perpetual imprisonment in an underground dungeon with only bread and water three days of the week.

She died soon afterward in 1647. Father Picard had died in 1642, but his corpse was exhumed and excommunicated. Father Thomas Boullé was imprisoned for three years, tortured, then burned alive in 1647. The remaining nuns of Louviers were sent away to other convents.

Lovecraft, H(oward) P(hillips) (1890–1937)

Celebrated American writer of macabre supernatural fiction. He was born August 20, 1890, in Providence, Rhode Island. His father died of syphilis in 1898 and his grandfather, who was the dominant intellectual influence in his life, died in 1904. Lovecraft himself grew up as a lonely neurasthenic with a love of eighteenth-century English literature. He was also strongly influenced by the fantasy fiction of Edgar Allan Poe. He began writing stories at the age of five, and as a young man became something of an eccentric recluse. At the age of sixteen, he contributed a series of articles on astronomy to the *Providence Tribune*.

A shy, imaginative, and delicate individual, he was much influenced in his own stories by such fantasy authors as Algernon Blackwood, Lord Dunsany, Arthur Machen, and Walter de la Mare. His own somewhat Augustan prose style and highly individual preoccupation with fantasy and horror themes remained too specialized for conventional literary outlets, and much of his work was for small press magazines like *Vagrant* and *Home Brew* or the new generation of pulps like *Weird Tales*, *Amazing Stories* and *Astounding Stories*. In 1924 he married Sonia Greene of New York City, also a writer, but the marriage only lasted a couple of years and he was later divorced, returning to Providence where he wrote late into the night at his stories.

His most impressive creation was the **Cthulhu Mythos**, involving a group of stories about entities from another time and space. Part of the myth was a fictitious **grimoire**, or magical instruction and ritual book, called the **Necronomicon**, also referred to as the Book of Dead Names compiled by the "mad Arab Abdul Alhazred."

In spite of his considerable literary output, Lovecraft made very little money out of his fiction, which he supplemented by editing and ghost-writing. He died from cancer March 15, 1937. After his death, his friend and biographer August Derleth revived and reissued his stories through Arkham House Press, "Arkham" being a fictional city in Lovecraft's stories.

It has been suggested that some of the fantasy inventions of Lovecraft may have had some real existence in some other plane of reality, contacted through his subconscious mind. A small group of magicians have explored the possibility of the Cthulhu Mythos for the working of magic. No less than three Necronomicons have been written and published.

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Lubin

The fish whose gall was used by Tobias to restore his father's sight. It was said to be very powerful against ophthalmia, and the fish's heart potent in driving away demons. The account of Tobias can be found in the extra-biblical book of **Tobit** in the *Apocrypha*.

Luce e Ombra (Light and Shade) (Journal)

The principal Italian Spiritualist monthly, founded in 1900. It was edited by Angelo Marzorati until his death in autumn 1931. The title was changed in January 1932 to *La Ricerca Psichica* (Psychic Review), with a transfer of editorial offices from Rome to Milan. Up until 1999 *Luce e Ombra* was published quarterly by dell'Associazione Archivio di Documentazione

Storica della Ricerca Psichica. However, in 1999 it became the official organ of the Fondazione Biblioteca Bozzano-De Boni after the fusion between the Archivio and the Foundation. Address: Piazza Azzarita, 5-40122, Bologna, Italia.

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Lucid Dreaming

Preferred modern term for "dreaming true," indicating the experience of dreaming with consciousness that one is dreaming, i.e., experiencing a dream with waking consciousness. The condition is often associated with **out-of-the-body travel**, as it often happens that some incongruity in a dream stimulates the dreamer to conclude "Why, I must be dreaming!" and this awareness sometimes precedes an out-of-the-body event.

The term "lucid dreaming" was introduced by Frederick van Eeden in 1913 and was subsequently used by **Celia E. Green** in her study *Lucid Dreams* (1968). Early classic studies on out-of-the-body experience, such as **S. J. Muldoon's** and **Hereward Carrington's** *The Projection of the Astral Body* (1929), relied upon anecdotal evidence by dreamers of the lucid state, after awakening. In modern times, parapsychologists have endeavored to clarify the lucid state and its relationship to extrasensory perception by controlled experiments.

In his work on lucid dreams, Keith M. T. Hearne of the Department of Psychology of the University of Liverpool described a technique of identifying the lucid dream in a polygraphic record by instructing the subject to signal information by predetermined ocular movements. This avoided the massive bodily paralysis of Stage REM sleep, which affects the rest of the musculature. The ocular signaling technique provided a channel of communication from the sleeping and dreaming subject to the outer world, by means of which physiological and psychological information on the dreams was obtained. The general investigation included simple testing of the subject, in a lucid dream state, for any ESP ability.

Another promising method of investigating lucid dreams that has been tried by other experimenters is the artificial inducing of lucidity and control of the dream through guided instruction on the part of the experimenter. This involves verbal communication with the dreamer to ascertain the nature of the dream imagery and the making of suggestions to guide the course of the dream.

Sleep researcher Stephen LaBerge had lucid dreams from an early age, and in 1977 started a dream journal, continued over a number of years, covering over 900 lucid dreams. In his own research at Stanford University, he concluded that the ability to dream lucidly could be important to humanity and a tool in solving problems of waking life.

The **Lucidity Association**, concerned with education and research into lucid dreaming and related phenomena, may be contacted c/o Department of Psychology, University of Northern Iowa, Cedar Falls, IA 50614.

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Lucidity

A faculty by which paranormal knowledge may be obtained. It is a collective term for the phenomena of **clairvoyance**, **clairaudience**, **psychometry**, and **premonitions**. It was first used by experimenters describing the condition of senses in relation to the phenomena of **animal magnetism** and **mesmerism** but was later used by French psychical researchers. It has generally been replaced in recent decades by ESP, or extrasensory perception.

Lucidity Association

Now-defunct organization devoted to education and research into **lucid dreaming** and related phenomena. It published a biannual *Lucidity Letter* and then *Lucidity*, dealing with research findings on lucid dreaming from researchers all over the world. Back issues of both publications can be obtained from the website: <http://www.sawka.com/spiritwatch>.

Lucidity Institute

The Lucidity Institute was founded in 1987 by Stephen La Berge, author of *Lucid Dreaming* (1986), the pioneering work on the topic. La Berge received his Ph.D. in psychophysiology from Stanford University, where he began his study of lucid dreaming while a graduate student working on his dissertation. Although psychotherapist Frederik von Eeden had used the term early in the twentieth century, it was only in the 1980s that lucid dreams received any focused study leading to their use as a therapeutic tool or a means for gaining self-awareness.

Lucid dreaming refers to the act of dreaming while being aware that one is dreaming. A lucid dream usually begins as a normal dream during which the dreamer suddenly realizes that he/she is dreaming. On occasion the dreamer may encounter an absurd or irrational phenomenon such as meeting a person known to be deceased, but as often as not the lucid dream begins with no noticeable trigger. In the most clear of lucid dreams, when lucidity is high, the dreamer realizes that what is being seen and heard is a dream, that he/she is in no danger from anything in the dream and soon will awaken from it. In a dream of low lucidity, one may realize that he/she is in a dream, but believe that some of the elements of the experience are real. During lucid dreams, one may or may not have control over the content of the dreams.

At the Lucidity Institute, La Berge and his research associates have explored a wide range of issues relative to lucid dreaming from which they have constructed a program to teach people lucid dreaming and how to use it to overcome problems or for the sheer entertainment of the resultant dreams. They have also developed a variety of dream aids that may enhance the lucidity factor. Lucid dreams have proved useful in overcoming nightmares, problem solving, and healing.

Learning lucid dreaming has proved to be a matter of motivation (wanting to have them) and effort. Being able to recall normal dreams is an additional useful skill. The institute staff has also developed several machines that function during a person's dream cycle. During REM sleep, when dreaming occurs, they intrude upon the consciousness with a signal that reminds the person that he/she is experiencing a dream, but does not awaken them.

La Berge followed his initial work on lucid dreaming with three additional texts, *Conscious Mind, Sleeping Brain* (1988) with Jayne Gackenbach, *Exploring the World of Lucid Dreaming* (1990) with Howard Rheingold, and *A Course in Lucid Dreaming* (1995) with Lynne Levitan. These texts have inspired a number of additional books, all of which are used at the institute.

The institute, a small business founded by La Berge, provides information and education concerning lucid dreaming and its benefits. It sponsors a membership society through which people may participate in various programs, support lucid dreaming research, and receive a newsletter. The institute is located at 2555 Park Blvd., Palo Alto, CA 94306-1919. It supports an Internet site at <http://www.lucidity.com/>.

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Lucifer

A term meaning "light bringer," from the Latin "lux" and "ferre," which appears in the Latin Vulgate Bible as a translation of the Hebrew word *helel*. The name appears in Isa. 14:12, where the king of Babylon is compared to Lucifer (or the planet Venus, the morning star) as one fallen from heaven. In the third century C.E., Lucifer was identified with Satan, and Luke 10:18, which speaks of Satan falling from heaven, was seen as a reference to the verse in Isaiah. In the West, Lucifer also survived as an independent spirit being.

According to the old magicians, Lucifer was said to preside over the East (possibly an identification with the morning star). He was invoked on Mondays in a circle in the center of which was written his name. As the price for appearing to the magician, he asked only a mouse.

Other traditions state that Lucifer rules Europeans and Asians. He sometimes appears in the shape of a beautiful child. When he is angry his face is flushed, but there is nothing monstrous about him.

He is, according to some students of **demonology**, the grand justice of Hades, and as such is the first to be invoked by witches in the **Litanies of the Sabbat**.

In his poetry John Milton pictured a most human Lucifer, who existed as a potent force for good or evil, one who might have done great good, intensely proud and exceedingly powerful.

The attempt to revive Lucifer in his pre-Christian positive nature occurred in **Theosophy**. Early in the twentieth century, the **Theosophical Society** named one of their prominent periodicals *Lucifer*, and the **Arcane School** called its publishing concern Lucis Publishing.

Lugh

In medieval Irish romance, son of Kian and father of **Cuchulain**. He was brought up by his uncle Goban, the Smith, and by Duach, King of Fairyland. It was prophesied that Lugh should eventually overcome his father's old enemy **Balor**, his own grandfather. So instead of killing the three murderers of his father, Kian, he put them on oath to obtain certain wonders, including the magical spear of the king of Persia and the pig-skin of the king of Greece, which, if laid on a patient, would heal him of his wound or cure him of his sickness. Thus equipped, Lugh entered the Battle of Moytura against the Fo-

morians, and by hurling a stone that pierced through the eye to the brain of Balor, Lugh fulfilled the Druidic prophecy.

Lugh was the Irish sun god; his final conquest of the Fomorians and their leader symbolizes the victory of light and intellect over darkness. Balor was god of darkness and brute force as embodied in the Fomorians. By his title of Ildanach, or "All Craftsman," Lugh is comparable to the Greek Apollo. He was widely worshipped by Continental Celts.

Luk, Charles (Lu K'uan Yü) (1898– ?)

Chinese-born teacher and writer on Chinese **Zen** Buddhism and the **yoga** of **Taoism**. He was born on January 17, 1898, in Canton, China, and his first master was the Hutuktu of Sikang, who was the guru of two Tibetan Buddhists sects—the Kargyupas (White Sect) and the Nyingmapas (Red Caps)—and also an enlightened Great Lama. His second master was the Venerable Ch'an Master Hsu Yun, Dharma-successor of all the Five Ch'an (Zen) Sects of China and 119 years old when he died in October 1959 in a monastery in Kiangsi province.

Charles Luk was one of the leading authorities on Chinese yoga and Buddhism. He lived in Hong Kong and spent many years studying and interpreting traditional texts of Chinese Buddhism and meditational practices, so that this teaching would be preserved and made available in the West. His works on Taoist yoga and **meditation** indicated that the basic principles of **kundalini**, a teaching of Hindu tantric groups, were also known and practiced in Chinese tradition.

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Lully, Raymond (or Ramon Lull) (ca. 1232–1315)

An alchemist believed to possess titanic physical and mental energy, who threw himself heart and soul into everything he did. Lully's father was a Spanish knight, who won the approval of John I, king of Arragon, and was granted an estate on the island of Majorca, where Lully was born about the year 1232. His father's royal privilege earned the very young Lully the appointment of Seneschal of the Isles, but he embarrassed his parents soon thereafter by living a life of debauchery. He consorted with women of all sorts, especially the married woman Eleonora de Castello, whom he followed wherever she went, making no attempt to conceal his illicit passion. On one occasion he actually sought the lady while she was attending Mass. And so loud was the outcry against this bold, if not sacrilegious act, that Eleonora found it essential to write in peremptory style to her *cavalier servente*, and bid him desist from his present course.

The letter failed to cool the youth's ardor, but when he learned that the lady was smitten with a deadly cancer, Lully's frame of mind began to alter speedily. Sobered by the frustration of his hopes, he vowed henceforth to live differently, consecrating his days to the service of God.

Lully took his holy orders, but his active and impetuous temperament left him little inclined for monastic life. Aiming to carry the Gospel far afield to convert the followers of Mahomet, he began to study Arabic. In 1276 Lully founded Trinity College of Majorca and trained other men in Arabic and prepared missionaries for service in Islamic lands. Soon Lully proceeded

to Rome to enlist the pope's sympathy in his project. Lully failed to get the pope's support, yet, undaunted, he embarked on his own from Genoa in about 1291, and when he reached Tunis, he commenced his crusade. His ardor resulted in fierce persecution and ultimate banishment, so he returned for a while to Europe, visiting Paris, Naples, and Pisa, and exhorting all good Christians to aid his beloved enterprise.

In 1308 he went to Africa, and at Algiers he made a host of converts, yet was once more forced to flee for his life before the angry Moslems. He traveled to Tunis, thinking to escape from there to Italy, but his former activities in the town were remembered, and consequently he was seized and thrown into prison. Here he languished for a long time, preaching the gospel at every opportunity that presented itself. At last some Genoese merchants procured his release, and so Lully sailed back to Italy. In Rome he worked strenuously to get the pope's support for a well-equipped foreign mission, but after he failed, he rested briefly in his native Majorca, then returned to Tunis.

Proclaiming his presence publicly, he had scarcely begun preaching when he was savagely attacked, left lying on the seashore, his assailants imagining him dead. He was still breathing, however, when some Genoese found him, and they carried him to a ship and set sail for Majorca. But the zealot did not rally, and he died in sight of his home June 30, 1315.

Lully's proselytizing ardor made his name familiar throughout Europe, and while many people regarded him as a heretic for undertaking a mission without the pope's sanction, others admired him so much that they sought to make him a saint. He was eventually canonized as a martyr, and a mausoleum was erected to him. Meanwhile he also attained some notoriety as an alchemist and was reported to have made a large sum of gold for the English king. There is really no proof that he ever visited Britain, but the remaining part of the story holds a certain significance. It is said that Lully made the money on the strict understanding that it should be utilized for equipping a large and powerful band of missionaries. There is some reason to believe that he thought to employ his alchemical skill on behalf of his missionary object. Possibly he approached some European sovereign with this goal in view, thus giving rise to the tradition about his dealings with the English monarch.

Lully's writings include a number of works on **alchemy**, most notably *Alchimia Magic Naturalis*, *De Aquis Super Accurtationes*, *De Secretis Medicina Magna* and *De Conservazione Vitoe*. It is interesting to find that several of these won considerable popularity and were repeatedly reprinted, while as late as 1673, two volumes of *Opera Alchimia* purporting to be written by him were issued at London. Five years before this, a biography by De Vernon had been published at Paris, while at a later date a German historian of chemistry named Gruelin referred to Lully as a scientist of exceptional skill and mentioned him as the first man to distill rosemary oil.

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Lumieres dan la Nuit

French-language publication concerned with unidentified flying objects, published annually. Last known address: R. Veilith, ed., "Les Pins," 43400 Le Chambon-sur-Lignon, France.

Luminous Bodies

Dead bodies were frequently supposed to glow in the dark with a sort of phosphorescent light. Possibly the belief arose from the idea that the soul was like a fire dwelling in the body.

Luminous Phenomena

A frequent occurrence in physical mediumship. On rare occasions such phenomena have been witnessed in apparent independence of mediumistic conditions.

The chronicles of religious revivals are full of instances of transcendental lights. For example, during both the great Irish revival in 1859 and the Welsh revival in 1904 there were multiple accounts. A Mr. Jones of Peckham, editor of the *Spiritual Magazine* (1877, vol. 18), quotes a leading official belonging to the Corporation of London:

“Having heard that fire had descended on several of the great Irish assemblies during the Revivals, I, when in Ireland, made inquiry and conversed with those who had witnessed it. During the open-air meetings, when some 600–1,000 people were present, a kind of cloud of fire approached in the air, hovered and dipped over the people, rose and floated on some distance, again hovered on that which was found afterwards to be another revival meeting, and so it continued. The light was very bright and was seen by all, producing awe.”

Of the Welsh Revival an interesting account was published by Beriah G. Evans in the *Daily News* (February 9, 1905). The lights he saw appeared for the first time on the night when Mary Jones began her public mission at Egryn. The first light, Evans writes, “resembled a brilliant star emitting sparklets. All saw this. The next two were as clearly subjective, being seen only by Mrs. Jones and me, though the five of us walked abreast. Three bars of clear white light crossed the road in front, from right to left, climbing up the stone wall to the left. A blood-red light, about a foot from the ground in the middle of the roadway at the head of the village street was the next manifestation.”

A *Daily Mirror* correspondent confirmed Evans' account. He said he saw both sets of lights. A third confirmation was published in the July 1905 *Review of Reviews* by the Reverend Llewellyn Morgan.

These lights seem to have been the result of an outpouring of the combined psychic forces that religious ecstasy supposedly generates. Religious enthusiasm and ecstasy in general have often been reported to be accompanied by luminous phenomena. The Bible says that Jesus was transfigured before his disciples and that his face shone as the sun and his garments were white as light (Matt. 17:2). As Paul walked to Damascus, he encountered a light from heaven that shone around him (Acts 9:3). The saints and martyrs spoke of an interior illumination. St. Ignatius Loyola was seen surrounded by a brilliant light while he prayed and his body shone with light when he was levitated; St. Columba was said to have been continually enveloped in a dazzling, golden light, reminiscent of what is today termed an **aura**.

William James quotes many interesting instances in *Varieties of Religious Experience* (1902). In *Cosmic Consciousness* (1901), **R. Maurice Bucke** speaks of his heightened state being heralded by an influx of dazzling light. The body of the medium **Leonora Piper** was described by the communicators as an empty shell filled with light.

“A medium,” said “Phinuit,” the spirit control of **W. Stainton Moses**, “is for us a lighthouse, while you, non-mediums are as though you did not exist. But every little while we see you as if you were in dark apartments lighted by a kind of little windows which are the mediums.”

This light or flame, according to communications obtained by **Hester Dowden**, appears to be pale, “a clear white fire” that seems to grow more vivid as the medium gets into better touch with the spirit world.

It has been suggested that spectral lights may have a psychic origin. The fire of St. Bernardo was studied in 1895 in Quarngento by a Professor Garzino. It was a mass of light that wandered every night from the church to the cemetery and returned after midnight. A similar light was observed at

Berbenno di Valtellina. The light passed through trees without burning them.

The phenomenon has not been explained by reference to known chemical laws. The main difficulty that such lights present is the absence of a human organism to which their origin could be traced. But such an absence is also noted in uninhabited haunted houses where the human link is strongly emphasized.

As luminous phenomena emerged in a Spiritualist context, many of the accounts were tied to the rather questionable phenomena of **materialization**. Not a major concern of psychical research, the strange—even extraordinary—luminous phenomena reported by sitters could simply have been additional phenomena produced as part of a total fraudulent event.

The Psychic Lights of D. D. Home and Stainton Moses

Sir William Crookes, in *Researches in the Phenomena of Spiritualism* (1874), relates the following:

“Under the strictest test conditions I have seen a solid luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than anyone present could reach standing on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard solid body. During this time the medium was lying back, apparently insensible, in an easy chair.

“I have seen luminous points of light darting about and settling on the heads of different persons; I have had questions answered by the flashing of a bright light a desired number of times in front of my face. . . . I have had an alphabetic communication given me by luminous flashes occurring before me in the air, whilst my hand was moving about amongst them. . . . In the light, I have seen a luminous cloud hover over a heliotrope on a side table, break a sprig off and carry the sprig to a lady.”

Viscount Adare writes in his *Experiments in Spiritualism with D. D. Home* (1870): “We all then observed a light, resembling a little star, near the chimney piece, moving to and fro; it then disappeared. Mr. Home said: Ask them in the name of the Father, the Son and the Holy Ghost, if this is the work of God. I repeated the words very earnestly; the light shone out, making three little flashes, each one about a foot higher above the floor than the preceding.”

The color of the lights was sometimes blue, yellow, or rose. They did not light up their surroundings. Special effort was necessary to produce an effect of illumination. When Ada Menken's spirit tried to make her form visible, writes Adare, “the surface of the wall to Home's right became illuminated three or four times; the light apparently radiating from a bright spot in the centre. Across the portion of the wall thus illuminated we repeatedly saw a dark shadow pass.”

Adare saw the extended hand of Home become quite luminous. On another occasion his clothes began to shine. Once the top of his head glowed with light as if a halo surrounded it. The tongues or jets of flame described by the **Master of Lindsay** and Capt. Charles Wynne as issuing from Home's head probably refer to this experience. Lindsay and many other witnesses often saw luminous crosses in Home's presence. They were variously globular, columnar, or star-shaped.

Reading a paper before the **London Dialectical Society**, Lindsay said:

“I saw on my knee a flame of fire about nine inches high; I passed my hand through it, but it burnt on, above and below it. Home turned in his bed and I looked at him, and saw that his eyes were glowing with light. It had a most disagreeable appearance. . . . The flame which had been flitting about me now left me, and crossed the room about four feet from the ground, and reached the curtains of Home's bed; these proved no obstruction; for the light went right through them, settled on his head and then went out.”

In a letter to the London Dialectical Society, Lindsay narrated a further experience:

“At Mr. Jencken’s house I saw a crystal ball, placed on Mr. Home’s head, emit flashes of coloured light, following the order of the spectrum. The crystal was spherical, so that it could not have given prismatic colours. After this it changed and we all saw a view of the sea, as if we were looking down at it from the top of a high cliff. It seemed to be the evening as the sun was setting like a globe of fire, lighting up a broad path over the little waves. The moon was faintly visible in the south, and as the sun set, her power increased. We saw also a few stars; and suddenly the whole thing vanished, like shutting the slide of a magic lantern; and the crystal was dead. This whole appearance lasted about ten minutes.”

Many similar observations were recorded in the mediumship of Stainton Moses. Stanhope Templeman Speer observed that the light could be renewed when it grew dim by making passes over it with the hand. The light had a nucleus and an envelope of drapery. It seemed to be more easily developed if Moses rubbed his hands together or on his coat. The drapery passed over the back of his hand several times. It was perfectly tangible. These large globes of light could knock distinct blows on the table. A hand was distinctly generated in their nucleus.

These globular lights ceased after a time because the drain on Moses’ strength was too great. They were supplanted by a round disk of light that had a dark side, generally turned toward the medium; the light side gave answers to questions by flashes. On rarer occasions the light was a tall column, about half an inch in width and six or seven feet high. The light was of bright golden hue and did not illuminate objects in the neighborhood. For a minute a cross developed at its top and rays seemed to dart from it.

Around Moses’ head was a halo, and another cluster of light, oblong in shape, was at the foot of the tall column. It moved up and the big, luminous cross gradually traveled toward the wall until it had passed over an arc of 90 degrees. Solid objects afforded no obstacles to one’s view of the lights. If they appeared under a mahogany table they could be seen from above just as well as if the tabletop were glass. Sometimes as many as 30 lights were seen flashing about like comets in the room. The big lights were usually more stationary than the smaller ones, which darted swiftly about the room.

Accidents in Light Production

The chemistry for the production of these lights misfired on April 14, 1874. Speer writes:

“Suddenly there arose from below me, apparently under the table, or near the floor, right under my nose, a cloud of luminous smoke, just like phosphorus. It fumed up in great clouds, until I seemed to be on fire, and rushed from the room in a panic. I was very frightened and could not tell what was happening. I rushed to the door and opened it, and so to the front door. My hands seemed to be ablaze and I left their impress on the door and handles. It blazed for a while after I had touched it, but soon went out, and no smell or trace remained. I have seen my own hands covered with a lambent flame; but nothing like this I ever saw. There seemed to be no end of the smoke. It smelt phosphoric, but the smell evaporated as soon as I got out of the room into the air. I was fairly frightened, and was reminded of what I had read about a manifestation given to Mr. Peebles similar to the burning bush. I have omitted to say that the lights were preceded by very sharp detonations on my chair, so that we could watch for their coming by hearing the noises. They shot up very rapidly from the floor.”

The next day, “Imperator” (Moses’ spirit control) explained that the phosphoric smoke was caused by an aborted attempt on the part of “Chom” (another spirit) to make a light. There were, he said, ducts leading from the sitters’ bodies to the dark space beneath the table, and into this space these ducts conveyed the substance extracted for the purpose of making the light. The phosphoric substance was enclosed in an envelope

that was materialized. It was the collapse of this envelope that caused the escape of the phosphoric smoke and the smell. This substance was the vital principle, he said, and was drawn mainly from the spine and nerve centers of all the sitters—except those who were of no use or would be deterrents to the process.

Another miscarriage of psychic light was described by W. H. Harrison. It occurred at a séance with the mediums **Frank Herne** and **Charles Williams**. Harrison said, “The name of the spirit was then written rapidly in large phosphorescent letters in the air near Mr. Williams. In the same rapid manner the spirits next began writing ‘God Bless—’ when there was a snap, like an electrical discharge, and a flash of light which lit up the whole room.” At the end of the sitting a slight smell of phosphorus was perceptible. However, a more likely explanation of this phenomenon is that it was caused by the sudden striking of a match, since suspicion of **fraud** is attached to the séances of Herne and Williams.

The following description is from the Livermore records of séances with Kate Fox (of the **Fox sisters**): “A spherical ovoid of light rises from the floor as high as our foreheads and places itself on the table in front of us. At my request the light immediately became so bright as to light up that part of the room. We saw perfectly the form of a woman holding the light in her outstretched hand.”

A Dr. Nichols, in whose house **William Eglinton** gave a series of sittings, wrote of “masses of light of a globular form, flattened globes, shining all through the mass, which was enveloped in folds of gauzy drapery.”

“‘Joey’ [a spirit control], wrote Nichols, “brushed the folds aside with his finger to show us the shining substance. It was as if a gem—a turquoise or a pearl—three inches across, had become incandescent, full of light, so as to illuminate about a yard round. This light also we saw come and go. ‘Joey’ allowed his larger light to go almost dark, and then revived it to its former brilliancy. I need hardly say that all the chemists of Europe could not, under these conditions, produce such phenomena, if indeed they could under any.” [Nichols’ account indicates that he was duped by Eglinton’s trick.]

The spirit entity “John King” often brought a spirit lamp when he materialized. Once, in a séance with Williams, the lamp was placed in the hands of Alfred Smedley, who states in his book *Some Reminiscences* (1900), “To my great surprise it was like a lump of solid, warm flesh, exactly similar to my own.” Others observed that the lamp was often covered with lacelike drapery. This is not surprising, since the appearance of psychic lights often heralded materializations. A disk of light could transform itself into a face, a star into a human eye. To the touch, the light was sometimes hard, sometimes sticky, sitters reported.

Later Observations

In a séance with **Franek Kluski** on May 15, 1921, **Gustav Geley** recorded: “A moment later, magnificent luminous phenomena; a hand moved slowly about before the sitters. It held in the palm, by a partial bending of the fingers, a body resembling a piece of luminous ice. The whole hand appeared luminous and transparent. One could see the flesh colour. It was admirable.”

After another séance on April 12, 1922, Geley wrote:

“A large luminous trail like a nebulous comet, and about half a metre long, formed behind Kluski about a metre above his head and seemingly about the same distance behind him. This nebula was constituted of tiny bright grains broadcast, among which there were some specially bright points. This nebula oscillated quickly from right to left and left to right, and rose and fell. It lasted about a minute, disappeared and reappeared several times. After the sitting I found that the medium, who had been naked for an hour, was very warm. He was perspiring on the back and armpits; he was much exhausted.”

With the same medium, a Professor Pawlowski recorded the appearance of a completely luminous figure of an old man that

looked like a column of light. It illuminated all of the sitters and even the more distant objects in the room. The hands and the region of the heart were much brighter than the rest of the body.

Admiral Osborne Moore stated that he had seen tongues of spirit light issue from the body of the medium **Ada Besinnet**. They were about one-third of an inch broad at one end and tapered away, for a length of about one and a half inches, to nothing.

In a séance with the medium **Indridi Indridason, Harald Nielsson** counted one evening more than 60 tongues of light of different colors. "I could not help thinking of the manifestations described in the second chapter of the Acts of the Apostles," he writes in *Light* (October 25, 1919), "especially as a very strong wind arose before the lights appeared. Later on the whole wall behind the medium became a glow of light."

An unusual type of "psychic" light was shown by the medium **Pasquale Erto** ("the human rainbow") in séances at the Metapsychical Institute of Paris, the genuineness of which was later doubted. Flashes like electric sparks proceeded from the lower part of Erto's body, lighting up the floor and sometimes the walls of the room. He also produced luminous white rays up to eight meters in length; luminous spheres from the size of a walnut to an orange in white, reddish, or bluish color; zig-zag flashes; and rocketlike lights. They were cold lights, devoid of actinic rays.

Before each séance Erto was completely stripped and medically examined in all cavities—mouth, ears, rectum, and even urethra. Erto demanded absolute darkness and did not permit hand control. Geley found out that the phenomena could be produced by the use of ferro-cerium, and believed the medium used this trick.

Erto's phenomena were not unique. **Maria Silbert** occasionally produced somewhat similar psychic flashes, but her mediumistic reputation was far above that of Erto.

In the Boston séances of the medium "Margery" (**Mina S. Crandon**) a glowing light was seen on Margery's left shoulder. On touch, no luminous material was rubbed off, and the light continued to be seen through a black sock, though with decreased frequency and brilliance. On examination the medium's left shoulder strap was found to be luminous. There was a less distinct brightness on her chest and luminous patches on her right shoulder that soon faded and went out. When the luminous shoulder strap was brought into the séance room, a sudden increase in its intensity was noticed. During a close examination a whisper in the voice of "Walter" (the spirit control) said "goodnight." At approximately the same time, the light of the shoulder strap faded except for one tiny luminous point that seemed more persistent than the rest. At another time **Hereward Carrington**, holding Margery's left hand, noticed at the end of the sitting that *his* hand was faintly luminous.

Charles Richet attempted to imitate psychic lights with a neon tube six feet long and one inch in diameter. By rubbing the tube he induced a frictional electric charge that made a brilliant glow in the neon at the point of the tube where the hand had made contact. It looked like a realistic psychic phenomenon in the dark.

A Professor Dubois collected a number of examples to prove that under exceptional, but not paranormal, conditions, the human organism is capable of creating light. A woman suffering from breast cancer, under treatment at an English hospital, showed luminosity of the cancerous area strong enough to be recognized from several paces away and bright enough to read watch hands by at night from a few inches away. The discharge from the tumor was also very luminous. Bilious, nervous, red-haired, and, more often, alcoholic subjects have sometimes shown phosphorescent wounds.

Geley, working with the now-obsolete idea of **ectoplasm**, concluded that organic light and ectoplasmic light were rigorously analogous. They had the same properties. They were cold light, giving off neither calorific nor chemical radiations. Both

were nearly inactive and had considerable powers of penetration into opaque bodies. They impressed photographic plates through cardboard, wood, and even metal. Geley believed it likely that analysis of ectoplasmic secretion would reveal the two constituents—luciferin and luciferase—in the luminous secretions of Dubois' cancer patient.

Julien Ochorowicz, in his research into the radiography of etheric hands, found it significant that when an etheric hand radiated light it did not, and apparently could not, materialize at the same time. Upon materializing, it lost its luminosity.

Recorded experiences caution against generalization about luminous phenomena. Many lights were found to be created through fraud, and the ease with which the phenomena can be produced chemically encourages caution in assessing the genuineness of any claimed phenomena.

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Lusus Naturae

A general term for freaks or sports of nature, sometimes applied to the area of collecting stones and minerals that appear to contain pictures on their surfaces when cut and polished. Such pictures may appear as landscapes or even portraits, arising from the principle of duplication of shapes in nature, rather as if nature draws doodles and tests out forms. The resemblance of certain roots, notably mandrake (see **mandragoras**), to human shape is a well-known example of this strange principle.

The Lutin

The Lutin of Normandy in many respects resembled Robin Goodfellow, the mischievous sprite also identified with Puck. Like Robin, he had many names and also the power of assuming many forms, but the Lutin's pranks were usually of a more serious nature than those of the tricky spirit of Merrie England. Many a man ascribed his ruin to the malice of the Lutin, although some neighbors were uncharitable enough to say that the Lutin had less to do with it than habits of want-of-thrift and self-indulgence.

Thus, on market days, when a farmer lingered late over his ale, whether in driving a close bargain or in enjoying the society of a boon companion, he declared the Lutin was sure to play him some spiteful trick on his way home: his horse would stumble and he would be thrown, or he would lose his purse or else his way. If the farmer persisted in these habits, the tricks of the Lutin would become more serious: the sheep pens would be unfenced, the cowhouse and stable doors left open, and the flocks and cattle found moving among the standing corn and unmown hay, while every servant on the farm would swear to his own innocence, and unhesitatingly lay the blame on the Lutin.

Similar tricks were played on the fishermen by the Nain Rouge—another name of the Lutin. He opened the meshes of the nets and set the fish free. He removed the floats and let the nets sink to the bottom, or let the nets float away on the retiring tide. True, if closely questioned, the fishermen would confess that on these occasions, the night was dark and stormy, the cottage warm, and the grog plentiful, and that instead of drawing their nets at the proper time, they had delayed until morning.

Again, the Lutin might appear like a black nag, already bridled and saddled, quietly feeding by the wayside. Unless the nag was mounted for some charitable or holy purpose, he was borne with the speed of the wind to his destination. In this form the Lutin played his wildest pranks and was called Le Cheval Bayard. (See also **fairies**; **Kaboutermannkens**)

Lutoslawski, Wincenty (1863–1954)

Polish occultist and mystic. He was born in 1863 in Warsaw and studied chemistry and philosophy before developing his own synthesis of psychic phenomena, sex, and mysticism. He corresponded with psychologist **William James** and with psychical researcher **Charles Richet**.

In 1902 he proposed the term “metapsychic” for studies in psychic science, independently adopted by Richet for his own investigations. Lutoslawski also founded a short-lived political party named the Philaretes. He died on December 28, 1954, in Krakow.

Sources:

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 ———. *Pre-Existence and Reincarnation*. N.p., 1928.
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Lycanthropy

The transformation of a human being into an animal. The belief is an ancient one. The term derives from the Greek words *lukos*, a wolf, and *anthropos*, a man, but it is employed regarding a transformation into any animal shape. It is chiefly in those countries where wolves are numerous that we find such tales concerning them. But in India and some parts of Asia, the tiger takes the place of the wolf. In Russia and elsewhere it is the bear, and in Africa the leopard.

Such beliefs generally adhere to savage animals, but even harmless ones sometimes figure in them. There is considerable confusion as to whether such transformations were voluntary or involuntary, temporary or permanent. The human being transformed into the animal may be the physical individual or, on the other hand, may be only a double, that is, the human spirit may enter the animal but the human body remain unchanged.

Magicians and witches were credited with the power of transforming themselves into wolves and other animal shapes, and it was asserted that if the animal were wounded, then the marks of the wound would be discovered upon the wizard's body. The belief was current in many tribal cultures that every individual possessed an animal form, which could be entered at death or at will. This transformation was effected either by magic or natural agency.

As mentioned, the wolf was a common form of animal transformation in Europe. In ancient Greece, the belief was associated with the dog, which took the place of the wolf. Other similar beliefs have been found in India and Java. In the former country we find the **werewolf** in a kind of **vampire** form.

Magical Transformation

The seventeenth-century writer Louis Guyon related the history of an enchanter who used to change himself into different beasts:

“Certain people persuaded Ferdinand, first Emperor of that name, to command the presence of a Polish enchanter and magician in the town of Nuremberg to learn the result of a difference he had with the Turks, concerning the kingdom of Hungary; and not only did the magician make use of divination, but performed various other marvels, so that the king did not wish to see him, but the courtiers introduced him into his chamber. There he did many wonderful things, among others, he transformed himself into a horse, anointing himself with some grease, then he took the shape of an ox, and thirdly that of a lion, all in less than an hour. The emperor was so terrified by these transformations that he commanded that the magician should be immediately dismissed, and declined to hear the future from the lips of such a rascal.

“It need no longer be doubted [that Lucius Apuleius Plato was a sorcerer, and that he] was transformed into an ass, forasmuch as he was charged with it before the proconsul of Africa, in the time of the Emperor Antonine I, in the year 150 A.D., as

Apollonius of Tyana, long before, in the year 60, was charged before Domitian with the same crime. And more than three years after, the rumour persisted to the time of St. Augustine, who was an African, who has written and confirmed it; as also in his time the father of one Prestantius was transformed into a horse, as the said Prestantius declared. Augustine's father having died, in a short time the son had wasted the greater part of his inheritance in the pursuit of the magic arts, and in order to flee poverty he sought to marry a rich widow named Pudentille, for such a long time that at length she consented. Soon after her only son and heir, the child of her former marriage, died. These things came about in a manner which led people to think that he had by means of magic entrapped Pudentille, who had been wooed in vain by several illustrious people, in order to obtain the wealth of her son. It was also said that the profound knowledge he possessed—for he was able to solve difficult questions which left other men bewildered—was obtained from a demon or familiar spirit he possessed. Further, certain people said they had seen him do many marvellous things, such as making himself invisible, transforming himself into a horse or into a bird, piercing his body with a sword without wounding himself, and similar performances. He was at last accused by one Sicilius (Emilianus, the censor, before Claudius Maximus, proconsul of Africa, who was said to be a Christian; but nothing was found against him.

“Now, that he had been transformed into an ass, St. Augustine regards as indubitable, he having read it in certain true and trustworthy authors, and being besides of the same country; and this transformation happened to him in Thessaly before he was versed in magic, through the spell of a sorceress, who sold him, and who recovered him to his former shape after he had served in the capacity of an ass for some years, having the same powers and habits of eating and braying as other asses, but with a mind still sane and reasonable as he himself attested. And at last to show forth his case, and to lend probability to the rumour, he wrote a book entitled *The Golden Ass*, a mélange of fables and dialogues, to expose the vices of the men of his time, which he had heard of, or seen, during his transformation, with many of the labours and troubles he had suffered while in the shape of an ass.

“However that may be, St. Augustine in the book of the *City of God*, book XVIII, chapters XVII and XVIII, relates that in his time there were in the Alps certain sorceresses who gave a particular kind of cheese to the passers by, who, on partaking of it, were immediately changed into asses or other beasts of burden, and were made to carry heavy weights to certain places. When their task was over, they were permitted to regain their human shape.

“The bishop of Tyre, historian, writes that in his time, probably about 1220, some Englishmen were sent by their king to the aid of the Christians who were fighting in the Holy Land, and that on their arrival in a haven of the island of Cyprus a sorceress transformed a young English soldier into an ass. He, wishing to return to his companions in the ship, was chased away with blows from a stick, whereupon he returned to the sorceress who made use of him, until someone noticed that the ass kneeled in a church and did various other things which only a reasoning being could do. The sorceress who followed him was taken on suspicion before the authorities, was obliged to give him his human form three years after his transformation, and was forthwith executed.

“We read that Ammonius, a peripatetic philosopher, about the time of Lucius Septimius Severus, in the year 196 A.D., had present at his lessons an ass whom he taught. I should think that this ass had been at one time a man, and that he quite understood what Ammonius taught, for these transformed persons retain their reason unimpaired, as St. Augustine and other writers have assured us.

“Fulgose writes, book VIII, chapter II, that in the time of Pope Leon, who lived about the year 930, there were in Germany two sorceresses who used thus to change their guests into

beasts, and on one occasion she changed a young mountebank into an ass, who, preserving his human understanding, gave a great deal of amusement to the passers-by. A neighbour of the sorceresses bought the ass at a good price, but was warned by them that he must not take the beast to a river, or he would lose it. Now the ass escaped one day and running to a near-by lake plunged into the water, when he returned to his own shape. Apuleius says that he regained his human form by eating roses.

“There are still to be seen in Egypt asses which are led into the market-place to perform various feats of agility and tricks, understanding all the commands they receive, and executing them: such as to point out the most beautiful woman of the company, and many other things that one would hardly believe; and Belon, a physician, relates in his observations that he has seen them, and others also, who have been there, and who have affirmed the same to me.”

Augustin Calmet, author of *The Phantom World* (2 vols., 1850), stated:

“One day there was brought to St. Macarius, the Egyptian, an honest woman who had been transformed into a mare by the wicked art of a magician. Her husband and all who beheld her believed that she had really been changed into a mare. This woman remained for three days without taking any food, whether suitable for a horse or for a human being. She was brought to the priests of the place, who could suggest no remedy. So they led her to the cell of St. Macarius, to whom God had revealed that she was about to come. His disciples wished to send her away, thinking her a mare, and they warned the saint of her approach, and the reason for her journey. He said to them: ‘It is you who are the animals, who think you see that which is not; this woman is not changed, but your eyes are bewitched.’ As he spoke he scattered holy water on the head of the woman, and all those present saw her in her true shape. He had something given her to eat and sent her away safe and sound with her husband.”

Modern Beliefs in Transformation

Belief in transformation of human beings into predatory animals persisted into relatively modern times in Africa, India, Java, Malaya, and other countries. In Africa there were tiger men and even a leopard society of wizards. It seems very likely, however, that many apparent cases of transformation were effected by wearing the skin of an animal when hunting victims. In some cases there may have been a perverse desire for blood-drinking or cannibalism, as in the celebrated sixteenth-century case of the French lycanthrope **Gilles Garnier**.

In July 1919 the *Journal* of the SPR published a summary of Richard Bagot's article, “The Hyaenas of Pirra” (*Cornhill Magazine*, October 1918), in which some experiences were reported by a Lieutenant F. personally and an experience of the late Capt. Shott, D.S.O. dealt with the killing of Nigerians when in the form of supposed hyenas. The main facts, which deeply impressed the officers were as follows:

“Raiding hyenas were wounded by gun-traps, and tracked in each case to a point where the hyena traces ceased and were succeeded by human footprints, which made for the native town. At each shooting a man mysteriously dies in the town, all access being refused to the body. In Lieut. F.'s experiences the death wail was raised in the town almost immediately after the shot; but Capt. Shott does not mention this. In Capt. Shott's experience the beast was an enormous brute, readily trackable, which after being hard hit made off through the guinea-corn. It was promptly tracked, and a spot was come upon where ‘they found the jaw of the beast lying near a large pool of blood.’ Soon after the tracks reached a path leading to the native town. The natives next day came to Capt. Shott—and this is the curious part of the affair—and told him, without any regrets, that he had shot the Nefada—a lesser head-man—who was then lying dead with his jaw shot away. The natives gave their reasons as having seen and spoken to the Nefada, as he was, by his own admission, going into the bush. They heard the gun and

saw him return with his head all muffled up and walking like a very sick man. On going next morning to see what was the matter . . . they found him as stated.”

Mr. Bagot, a member of the SPR, added in response to further questions:

“In the article in question I merely reproduced verbatim the reports and letters sent to the said official . . . by British officers well known to him, and said that the authenticity and good faith of the writers can be vouched for entirely. I have evidence of precisely similar occurrences that have come under the notice of Italian officers in Eritrea and Somaliland; and in all cases it would seem that a gravel patch thrown up by the small black ants is necessary to the process of metamorphosis. I drew the attention of Sir James G. Frazer (author of *The Golden Bough*) to this coincidence and asked him if he had come across in his researches anything which might explain the connection between gravel thrown up by the ants and the power of projection into animal forms; but he informed me that, so far as he could recollect, he had not done so. Italian officials and big game hunters assure me that it is considered most dangerous (by natives in Somaliland, Abyssinia, etc.) to sleep on ground thrown up by ants; the belief being that anyone who does so is liable to be possessed or obsessed by some wild animal, and that this obsession once having taken place, the victim is never afterwards able entirely to free himself from it and is compelled periodically to assume the form and habits of some beast or reptile.”

Psychic Aspects

Psychic research does not normally admit such phenomena as lycanthropy within its scope, but there are two possible points of contact. The first is the projection of the **double** (or **astral body**), provided it could be proved that the double may assume any desired shape. **Eugen Rochas** asserted that the double of his hypnotic subject, on being so suggested, assumed the shape of her mother. If it were proved that the shape of animals could be assumed, we would have to consider lycanthropy as a psychic possibility. But the animal, in that case, would not be more than a phantom, and we would have to prove that this phantom can be hurt and transfer, by repercussion, the wound to the projector.

The second possibility brings us nearer to this aspect of the problem. **Paul Joire** succeeded in transferring the exteriorized sensitivity of his subject to a figure made of putty. If the hand of the putty figure was scratched by a needle, a corresponding red mark appeared on the somnambule's hand.

The question arises: would it not be possible to transfer sensitivity to a living being, to an animal? In that case it would be natural to expect a repercussion from the animal to the human body.

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The Lyceum Banner

Spiritualist publication founded in 1890 as the official monthly organ of the **British Spiritualists' Lyceum Union**. It was published by **J. J. Morse** in Liverpool until 1902, when the paper was passed to the Lyceum Union under the editorship of **Frank Kitson**. Publication continued through the 1930s.

Sources:

Kuhlig, Kathryn. *Spiritualist Lyceum Manual*. Milwaukee: National Spiritualist Association of Churches, 1962.

Lychnomancy

A branch of **pyromancy** (**divination** by fire), concerned with interpreting the flames of three candles arranged in a triangle. Success was indicated by one flame burning brighter than the other two; a wavering flame indicated travel; a spiral flame signified plots by enemies; and uneven flame, danger; sparks signified caution; and a sudden extinction of flame indicated bad luck. Obviously such a system of divination was largely affected by currents of air in the room or by the breathing of the diviner. (See also **lampadomancy**)

Lynn, Thomas (ca. 1928)

A coal miner medium in northern England and the subject of remarkable experiments by **James Hewat McKenzie** and Major C. Mowbray in photographing the arrival and ectoplasmic mechanism of **apports**. Lynn's mediumship developed around 1913 in his home circle, but he did not exercise physical mediumship before 1926. Extrusions of **ectoplasm**, small coils or rods of varying shapes, were seen to issue from the pit of his stomach, to perform minor physical feats, and leave—after their disappearance—red marks like punctures behind on the medium's skin.

Apports of small, insignificant objects were the most impressive phenomena. In earlier séances, held in the dark, it was said that small bottles arrived containing wax in various shapes and molded images. In the experimental séances held in light by the investigators of the **British College of Psychic Science**, no such bottles were apported.

The first series of these experimental sittings took place in July 1928. Two cameras were used, one whole-plate with ordinary lens, and a half-plate with quartz lens. The medium was put in a bag and his hands were tied to his knees with tapes.

The flashlight photographs showed luminous connections between the medium's body and the apports. The sittings were continued in September 1928 and were repeated at the college in March 1929. By then, Lynn abandoned his former occupation and became a professional medium. At the time, the curious photographs secured in these séances were believed by many to throw new light on the problem of apports, though at present most believe that such apports were simply the sign of the medium's engagement in **fraud**. For a detailed report on the Lynn phenomena, including photographs, see *Psychic Science* (Vol. 8, no. 2, July 1929: 129–37).

Lynn Andrews Center for Sacred Arts & Training

In the late 1980s, popular New Age teacher Lynn Andrews responded to her many readers' desire for more in-depth teachings by holding an annual four-day retreat at Joshua Tree, California. The author of more than a dozen books, Andrews has presented herself as a contemporary shaman and the spokesperson of a secret Native American organization, the Sisterhood of the Shields. Her public presentations offered some of the broad perspectives and invited initiation. The retreats offered the opportunity for involvement in the basic occult practices associated with the shamanistic path.

The retreats also served as a base from which an even more structured program emerged in 1994 as the Lynn Andrews Center for Sacred Arts & Training. The center, described as a school without walls, offers a two-year and a four-year curriculum for those who wish to learn the practical and experiential aspects of the shamanism which Andrews has discussed in her many books. The work teaches awareness and use of personal

magical energies, though the exact contents, as with most occult teachings, have not been publicized.

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Lynn Andrews Center for Sacred Arts & Training. <http://www.lynnandrews.com/pages/framefacsat.html>. February 20, 2000.

Lyttelton, Edith (ca. 1865–1948)

Author, playwright, psychic, and past president of the **Society for Psychical Research** (SPR), London. A daughter of Arthur Balfour, she was educated privately and married in 1892. In a well-to-do position, she served in a number of social and charitable roles. She was a member of the Joint Council of the Vic-Wells and National Theatre and a governor of Stratford Memorial Theatre. During World War I she served on the War Refugees Committee and was deputy director of the Women's Branch of the Ministry of Agriculture (1917–19). She was British Substitute Delegate to the League of Nations Assembly at Geneva (1923–31) and appointed Dame Commander of the Order of the British Empire (1917). She received the Dame Grand Cross (1929).

In 1902 she joined the Society for Psychical Research, and from 1928 onward was a member of the council. In 1913, soon after her husband's death, she experimented with automatic writing and received predictions of the outbreak of World War I. Her scripts predicted the sinking of the liner *Lusitania* in 1915, and offered additional predictions that seemed to refer to World War II. Her presidential address to the SPR was published in the society's *Proceedings* (Vol. 41, part 132, 1933) and she wrote several books including *Some Cases of Prediction* (1937). She died September 2, 1948.

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Lytton, Bulwer (1803–1873)

According to his baptismal certificate, the full name of this once famous author was Edward George Earle Lytton Bulwer-Lytton. He was born in London, May 23, 1803. His father was a Norfolk squire, Bulwer of Heydon Hall, and colonel of the 106th regiment (Norfolk Rangers); his mother was Elizabeth Barbara Lytton, a lady who claimed kinship with Cadwaladr Vendigaid, the semi-mythical hero who led the Strathclyde Welsh against the Angles in the seventh century. As a child the future novelist was delicate, but he learned to read at a surprisingly early age and began to write verses before he was ten years old. Going first to a small private school at Fulham, he soon passed on to another one at Rottingdean, and here he continued to manifest literary tastes, Lord Byron and Sir Walter Scott being his chief idols at this time.

He was so talented that his relations decided it would be a mistake to send him to a public school. Accordingly he was placed with a tutor at Ealing, under whose care he progressed rapidly with his studies. Thereafter he proceeded to Cambridge, where he took his degree easily and won many academic laurels. Afterward he traveled for a while in Scotland and France, then bought a commission in the army. He sold it soon afterward, however, and began to devote himself seriously to writing.

Although busy and winning great fame, Lytton's life was not really a happy one. Long before meeting his wife, he fell in love

with a young girl who died prematurely, and this loss seems to have left an indelible sorrow. His marriage was anything but a successful one, the pair being divorced comparatively soon after their union.

His first publications of note were the novels *Falkland* (1827), *Pelham* (1828), and *Eugene Aram* (1832). These won an instant success and placed considerable wealth in the author's hands, the result being that in 1831 he entered Parliament as the liberal member for St. Ives, Huntingdonshire. During the next ten years he was an active politician yet still found time to produce a host of stories, such as *The Last Days of Pompei* (1834), *Ernest Maltravers* (1837), *Zanoni* (1842), and *The Last of the Barons* (1843). These were followed shortly by *The Caxtons* (1849). Simultaneously Lytton achieved some fame as a dramatist, perhaps his best play being *The Lady of Lyons* (1838). Besides further novels, he issued several volumes of verses, notably *Ismael* (1820) and *The New Timon* (1846) while he did translations from German, Spanish, and Italian. He produced a history of Athens, contributed to endless periodicals, and was at one time editor of the *New Monthly Magazine*.

In 1851 he was instrumental in founding a scheme for pensioning authors and also began to pursue an active political career. In 1852 he was elected conservative Member of Parliament for Hertfordshire and held the post until his elevation to the peerage in 1866. He became Secretary for the Colonies in Lord Derby's ministry (1858–59) and played a large part in the organization of the new colony of British Columbia. He became Baron Lytton of Knebworth in July 1866 and thereafter took his place in the House of Peers.

In 1862 he increased his reputation greatly by his occult novel entitled *A Strange Story*. Toward the end of the decade he began to work at yet another story, *Kenelm Chillingly* (1873) but his health was beginning to fail, and he died May 23, 1873, at Torquay.

Even as a child, Lytton had evinced a predilection for mysticism, while he had surprised his mother once by asking her whether she was "not sometimes overcome by the sense of her own identity" (almost exactly the same question was put to his nurse in boyhood by another mystic, William Bell Scott). Lytton sedulously developed his leaning towards the occult, and it is frequently manifest in his literary output, including his poem *The Tale of a Dreamer*, and in *Kenelm Chillingly*. In *A Strange Story* he tried to give a scientific coloring to old-fashioned magic.

He was a keen student of psychic phenomena. The great medium **D. D. Home** was his guest at Knebworth in 1855. Home's phenomena greatly aroused Lytton's curiosity. He never spoke about his experiences in public, but his identity was at once detected in an account in Home's autobiography (*Incidents in My Life*, 1863) which reads:

"Whilst I was at Ealing, a distinguished novelist, accompanied by his son, attended a séance, at which some very remark-

able manifestations occurred that were chiefly directed to him. The rappings on the table suddenly became unusually firm and loud. He asked: 'What spirit is present?' The alphabet was called over, and the response was: 'I am the spirit who influenced you to write Z (Zanoni).' 'Indeed,' said he, 'I wish you would give me some tangible proof of your presence.' 'What proof? Will you take my hand.' 'Yes.' And putting his hand beneath the surface of the table it was immediately seized by a powerful grasp, which made him start to his feet in evident trepidation, exhibiting a momentary suspicion that a trick had been played upon him. Seeing, however, that all the persons around him were sitting with their hands quietly reposing on the table, he recovered his composure, and offering an apology for the uncontrollable excitement caused by such an unexpected demonstration, he resumed his seat.

"Immediately after this another message was spelt out: 'We wish you to believe in the . . . ' On inquiring after the finishing word a small cardboard cross which was lying on a table at the end of the room was given into his hand."

When the press asked Lord Lytton for a statement, he refused to give any. His wariness to commit himself before the public was well demonstrated by his letter to the secretary of the **London Dialectical Society**, February 1869:

"So far as my experience goes, the phenomena, when freed from impostures with which their exhibition abounds, and examined rationally, are traceable to material influences of the nature of which we are ignorant.

"They require certain physical organisations or temperaments to produce them, and vary according to these organisations and temperaments."

Lord Lytton sought out many mediums after his experiences with Home and often detected imposture. His friendship with Home extended over a period of ten years, and when he commenced the wildest of his romances, *A Strange Story*, he intended first to portray Home in its pages, but abandoned this intention for the fantastic conception of Margrave. The joyousness of Home's character, however, is still reflected in the mental make-up of Margrave. Lytton also became acquainted with the French occultist **Éliphas Lévi**, whom he assisted in magical evocations, and Lévi was clearly a model for the character of the magus in *The Haunted and The Haunters* (1857).

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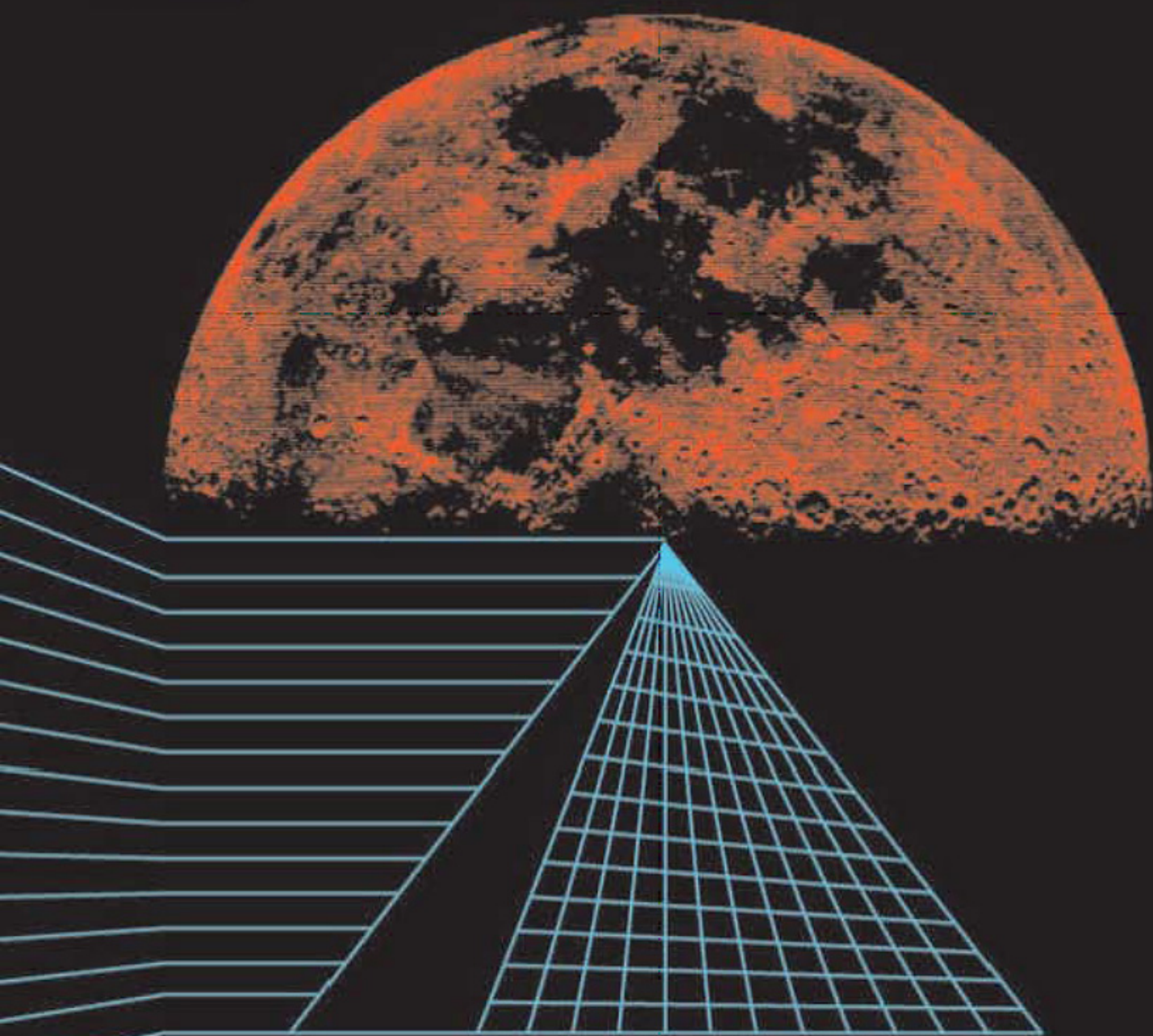
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ENCYCLOPEDIA OF
**OCCULTISM &
PARAPSYCHOLOGY** FIFTH
EDITION

VOLUME 2:

M-Z



Edited by J. Gordon Melton

ENCYCLOPEDIA OF
OCCULTISM &
PARAPSYCHOLOGY

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OCCULTISM &
PARAPSYCHOLOGY

A Compendium of Information on the Occult Sciences,
Magic, Demonology, Superstitions, Spiritism, Mysticism,
Metaphysics, Psychological Science, and Parapsychology,
with Biographical and Bibliographical
Notes and Comprehensive Indexes

FIFTH EDITION

In Two Volumes

VOLUME TWO
M-Z

Edited by J. Gordon Melton



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M

M. A., Oxon

Pseudonym of **William Stainton Moses**, prominent British Spiritualist, author of *Spirit Teachings* (1833) and other books.

Maa-Kheru

According to Egyptologist Gaston Maspero, Maa-Kheru is the Egyptian name of the true intonation with which the dead must recite those magic incantations that would give them power in Amenti, the Egyptian Hades. (See also **Egypt**)

Mabinogion

A collection of ancient Welsh legends translated into English by Lady Charlotte Guest (1812–1895) and published 1838–49. The title is the plural form of the Welsh *mabinogi*, originally indicating stories of a hero's childhood, but is here used in the wider sense of "hero tale." The stories in this collection are from various manuscript sources, originally part of the oral tradition of professional minstrels known as *cyfarwyddon*.

In this collection, the section entitled the *Four Branches of the Mabinogi* derives from a manuscript ca. 1060 C.E., dealing with pre-Christian myths that have affinities with traditional Irish folklore. *Kilhwch and Olwen* is from a manuscript ca. 1100 C.E. and is an early Arthurian romance. *The Dream of Rhonabwy* is another Arthurian story, related to the French recension of *Didot Perceval*. *The Lady of the Fountain*, *Geraint*, and *Peredur* are also Arthurian, ca. 1200 C.E., colored by Breton and French culture, although Celtic in origin. *The Dream of Maxen*, dating from the twelfth century, is a literary work rather than folk tale, the plot resembling the Irish *Dream of Oengus*. *Talesin* dates from a sixteenth-century manuscript; it concerns a famous bard of the sixth century and has affinities with Irish legends.

In addition to the translation by Lady Charlotte Guest, there is also a later translation by Gwyn Jones and Thomas Jones (1949). (See also **Wales**)

Machell, Reginald Willoughby (1854–1927)

Artist and theosophist, born on June 20, 1854, in Crackenhorpe, Westmoreland, England. His father was the canon at York Cathedral. Machell attended Owen's College, Manchester, where he was an outstanding student in the classics and in art. In 1875 he moved to London and then Paris to pursue artistic endeavors and won prizes at the Academy de Juliens. In 1880 he settled in London as a professional painter, successfully specializing in portraits.

In 1887 Machell encountered Theosophy and found himself immediately drawn to it. He soon met **Helena Petrovna Blavatsky**, cofounder of the **Theosophical Society**, and joined that organization. He redecorated the facilities at 19 Avenue Rd., Regents Park, where Blavatsky moved in 1890, and she invited him to move his studio into the same building. He designed the urn that held Blavatsky's ashes following her death and cremation in 1891.

Machell's art took on a mystical/Gnostic cast and realism gave way to symbolism. He soon produced some of his most famous paintings, including *Dweller on the Threshold*, *The Birth of the Planet* and *Lead Kindly Light*. In 1900 he moved to the United States and joined the theosophical community at Point Loma, San Diego, California, established by the independent American branch of the Theosophical Society by **Katherine Tingley**. Over the next years he worked on the decor of the buildings, wrote articles for the community's periodical, *The Theosophical Path*, and did numerous illustrations for the *Path*. His painting "The Path" was used as the cover art of the journal for many years.

Machell died at Point Loma on October 9, 1927.

Machen, Arthur (Llewellyn) (1863–1947)

British novelist born March 3, 1863, at Carleon-on-Usk, Wales, who became one of the leading authors of English occult **fiction**, but was undeservedly neglected during his lifetime. He was a close friend of **Arthur Edward Waite**, one of Britain's greatest authorities on **occult** literature. His books include: *The Great God Pan* (1894), *The House of Souls* (1906), *The Hill of Dreams* (1907), *The Great Return* (1915), and *The Terror* (1917). In addition to his powerful stories on occult themes, he also published a number of volumes of essays and translations.

One of Machen's short stories brought a legend to real life. On September 29, 1914, his story "The Bowmen" appeared in the London *Evening News*. The story describes how British troops, hopelessly outnumbered in the French trenches of World War I, are miraculously rescued by phantom English archers from Agincourt, led by St. George. Many people read it as a factual account of what had happened, and a few months after publication, a number of eyewitness accounts of the **Angels of Mons** began to appear. Throughout the twentieth century people have believed the events actually occurred.

Machen reiterated that his story was fiction in the introduction to the later publication of his story in the book *The Bowmen and Other Legends of the War* (London, 1915), but the actual semi-miraculous retreat of the British from Mons had such an overpowering effect on the British public that they seemed to want to believe in divine intervention.

He died December 15, 1947, at Beaconsfield, England.

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Macionica

Slavonic name for a witch. (See **Slavs**)

Mackenzie, Kenneth R(ober) H(enderson) (1833–1886)

Prominent British occultist, an honorary magus of the **Societas Rosicruciana in Anglia**, and a member of the Hermetic Society of the **Golden Dawn**. During 1858–59 he edited four issues of *Biological Review*, devoted to **Spiritualism**, homeopathy, and electro-dentistry.

Mackenzie was born on October 31, 1833, in London. The following year his family lived in Vienna, where his father, Dr. Rowland H. Mackenzie, was assistant surgeon in the midwifery department at Imperial Hospital. Mackenzie and his wife returned to England about 1840, but it is probable that Kenneth Mackenzie was educated abroad. According to **William Wynn Westcott**, Mackenzie received a Rosicrucian initiation in Austria while living with Count Apponyi as an English tutor. Mackenzie returned to London by 1851 and contributed a series of learned notes to *Notes and Queries*.

As a young man he had an impressive knowledge of German, French, Latin, Greek, and Hebrew and had a precocious talent for antiquarian studies. He had ambitions to follow a literary career, and as early as 1852 he translated K. R. Lepsius's *Briefe aus Aegypten, Aethiopen, 1842–45* into English. He also contributed articles on Peking, America, and Scandinavia to Theodore Alois Buckley's work *Great Cities of the Ancient World* (1852). The next year he assisted Walter Savage Landor in a new edition of *Imaginary Conversations*. In 1870 Mackenzie married Alexandrina Aydon, daughter of a Freemason. His marriage became the occasion of his joining the craft in the same year.

He was author of the *Royal Masonic Cyclopaedia* (1877) and also planned a work called *The Game of Tarot: Archaeologically and Symbolically Considered*, which was announced but not published. In 1861 Mackenzie visited the famous French occultist **Éliphas Lévi** (Alphonse Louis Constant) in Paris and published vivid personal recollections of the man and his outlook in the *Rosicrucian*, the journal of the Societas Rosicruciana in Anglia. He also studied occultism with **Frederick Hockley** (1808–1885).

Mackenzie's other literary publications include *Burmah and the Burmese* (1853), *Zythogala; or, Borne by the Sea* (a novel, 1872), and the *Fundamental Constitutions of Freemasonry* (1877).

In addition he translated and/or edited *Schamyl and Circassia* by F. Wagner (1854), *Fairy Tales* by J. W. Wolf (1855), *The Marvellous Adventures . . . of Tyll Owlglass* by T. Eulenspiegel (1859), *The Life of Bismarck* by J. G. L. Hesekei (1870), and *Bismarck: His Authentic Biography* by G. E. L. von Bismarck-Schoenhausen. He also edited early issues of a Masonic periodical titled *Kneph* in 1881.

On April 21, 1873, Mackenzie read a paper on Éliphas Lévi to the Rosicrucian Society (**Societas Rosicruciana in Anglia**), of which he became a member. He subsequently contributed papers to their journal, the *Rosicrucian*. He resigned from the society in 1875 while preparing his *Royal Masonic Cyclopaedia*. In subsequent years, he seems to have lived precariously on a modest income from journalism. He developed a system of astrological prediction of horse race winners and also became involved with the promotion of fringe Masonic orders, such as Sat B'Hai.

He died July 3, 1886, before the formation of the Hermetic Order of the **Golden Dawn**, but was claimed posthumously as an adept of the order (together with Lévi and Hockley) by W.

W. Westcott, one of the founding chiefs, presuming a continuity of **occult** tradition through Rosicrucianism.

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Mackenzie, William (1877– ?)

British biologist and writer, living in **Italy**, who played a prominent part in the scientific study of **parapsychology**. Mackenzie, born March 25, 1877, in Genoa, Italy, studied at the University of Turin (Ph.D., 1900). In 1905 he founded the first Marine Biological Laboratory at the University of Genoa and during 1912–13 conducted research in Germany on the phenomenon of "thinking animals." During World War I he was a volunteer in the Italian Army; during World War II (1939–45), he lectured on biological philosophy at the University of Geneva and was a consultant on foreign scientific literature to publishers in Florence beginning in 1960.

He was president of the Second International Congress of Psychical Research, held in Warsaw in 1923, then served as president of the Italian Society for Parapsychology, 1951–54, and honorary president beginning in 1954. He was president of the Third National Congress of Parapsychology, held at the University of Rome in 1956, and honorary member of the **Institut Métapsychique International**, Paris, and the Institut Français de Florence.

Mackenzie edited *Parapsicologia* (quarterly journal of parapsychology) from 1955 to 1956. He conducted a special study of psychobiology (parapsychology in living organisms) and investigated psychic animals and mathematical mediumship. He published many articles on parapsychology in English and Italian journals such as *Psiche*, *Archives de Psychologie*, *Proceedings of the Italian Society for the Advancement of Science*, *Quaderni di Psichiatria*, *Journal of the ASPR*, *Revue Métapsychique*, and *Uomini e Idee*.

Mackey, Albert Gallatin (1807–1881)

American authority on **Freemasonry** and editor of numerous books on the subject, including *Encyclopedia of Freemasonry* (1874). Mackey was born in Charleston, South Carolina, on March 12, 1807. He was a disciple of the great nineteenth-century Masonic leader Albert Pike (1809–1891), one of those falsely charged by fictitious Satanic priestess **Diana Vaughan** and others with the practice of **devil worship** and **sorcery**. The whole campaign proved to be a conspiracy on the part of journalist **Gabriel Jogand-Pagès** to discredit and embarrass both the Roman Catholic Church and Freemasonry. One of the earliest writers to throw doubt on the revelations of Jogand-Pagès was British occultist and mystic **Arthur E. Waite** in his book *Devil-Worship in France* (1896).

He died on June 20, 1881, in Virginia.

Sources:

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MacLaine, Shirley (Shirley MacLean Beatty) (1934–)

World-famous actress, dancer, movie star, and writer, whose books on her search for spiritual fulfillment have created widespread popular interest in psychic phenomena, **channeling** of **spirit guides**, and **New Age** teachings. She was born on April 24, 1934, in Richmond, Virginia, and attended high school in Washington, D.C. She began taking dancing lessons before she

was three years old; by the time she was 16 she was a chorus girl in New York in a City Center revival of *Oklahoma!* Four years later, she was dancing in the chorus of *Pajama Game* and acting as understudy to Carol Haney, the show's leading dancer. When Haney injured her ankle soon after the show's opening, MacLaine replaced her in the lead. After enthusiastic reviews, the Hollywood producer Hal B. Wallis signed her for a long-term film contract.

Her first motion picture role was in *The Trouble with Harry*, directed by Alfred Hitchcock. Later, her performance in *Irma la douce* earned her a Golden Globe Award and the third of four Academy Award nominations. Honors for her acting have continued into the 1990s.

Apart from her acting, MacLaine has gained a considerable reputation as an outspoken political and humanitarian activist, notably for civil rights, women's rights, and environmental protection. During the Vietnam War, she supported George McGovern's 1972 presidential campaign. She was the first woman ever to speak at the National Democratic Club, where she addressed the dangers of overpopulation. MacLaine's extensive travels have included such remote parts of the world as East Africa, where she lived among the Masai tribe, and the Himalayan kingdom of Bhutan, where she was detained by border guards during a political crisis. When traveling in **India**, she became sympathetic to the plight of the "gutter babies" and helped to establish an orphanage for them in Calcutta. Her best-selling autobiography *Don't Fall Off the Mountain* (1970), which detailed her experiences in **Africa**, India, the Far East, and Hollywood, was translated into eight languages.

In 1973 MacLaine led a delegation of 12 American women, including filmmaker Claudia Weill, on a six-week tour of the People's Republic of **China**. With Weill acting as her co-director, MacLaine produced and wrote the narration for the film *The Other Half of the Sky: A China Memoir*, a documentary of the trip broadcast by Public Broadcasting Service (1975). Her second autobiographical book, *You Can Get There from Here* (1975), discussed her China trip and her involvement with George McGovern's presidential campaign. In 1976, after a 20-year hiatus as an entertainer, she returned to the theatrical stage in *A Gypsy in My Soul*, which attracted rave reviews. By 1983 she had appeared in some 35 movies.

Her third autobiographical book, *Out on a Limb* (1983), described a spiritual odyssey that developed from her world travels. It is a heady exploration of New Age beliefs, including **meditation**, psychic **healing**, channeling of spirit guides, **reincarnation**, **UFOs**, extraterrestrials, and **out-of-the-body travel**. If at times the book appears naive, it is redeemed by its transparent honesty and sincerity and a deep desire for a spiritual framework to life. The book became the basis for a five-hour prime-time ABC-TV mini-series. Her inner search continued in her book *Dancing in the Light* (1985), in which she stated:

"I like to think of *Dancing in the Light* as a celebration of all my 'selves.' It was a fulfilling and satisfying exploration of the promises I made to myself in *Out on a Limb*. In it I look with pleasure, humor and some contentment upon my experiences as a daughter, a mother, a lover, a friend, a seeker of spiritual destiny and a voice calling for peace in the world."

The book cites several channels from whom she received guidance, but her kindest words are reserved for **J. Z. Knight**, who channels an entity named "Ramtha" and has since attracted a large following.

In the late 1980s MacLaine emerged as a New Age teacher and leader of Higher Life Seminars. Profits from the seminars have funded several New Age centers. MacLaine has continued to write New Age books.

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MacLeod, Fiona

Pseudonym of Scottish writer **William Sharp** (1856–1905), virtually a secondary personality who authored mystical writings on Celtic lore, which played a large part in the Scottish Celtic Revival. These works were the product of **automatic writing** by Sharp.

MacRobert, Russell Galbraith (1890–1967)

Psychiatrist and neurologist with a special interest in **parapsychology**. MacRobert was born June 4, 1890, at London, Ontario, Canada, and studied at the University of Western Ontario (M.D., 1912) and the University of Toronto (M.D., 1916). He was an associate neuropsychiatrist at Lenox Hill Hospital, New York (1922–41), a captain in the USNR Medical Corps during World War II, and afterward returned to Lenox Hill (1946–55). In 1955 he entered private practice and became an instructor in clinical neurology at New York University, Bellevue Hospital Medical Center, New York.

He was a member of the American Medical Association, American Academy of Neurology, American Board of Psychiatry and Neurology, and Academy of Religion and Mental Health, and a fellow of the American Psychiatric Association and the American Society of Clinical Hypnosis. His interest in **intuition**, **clairvoyance**, and mediumship prompted him to join the **American Society for Psychical Research**.

MacRobert published many articles on medical, psychiatric, and neurological subjects, as well as articles in parapsychology, including the chapter "Something Better than Reincarnation" in the book *Reincarnation* (1956) and the preface to **R. DeWitt Miller's** book *You Do Take It with You* (1956).

He died on July 10, 1967, of cancer.

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The Macrocosm

The whole universe—from the Greek words *macro* (long) and *kosmos* (the world)—symbolized by a six-pointed star, formed of two triangles. This is the sacred symbol of Solomon's seal. It represents the infinite and the absolute—that is, the most simple and complete abridgment of the science of all things. **Paracelsus** stated that all magical figures may be reduced to two: the macrocosm and the **microcosm** (world in miniature). (See also **magical diagrams**)

Macro-PK

Term used to denote the effects of **psychokinesis** (paranormal movements) that, like **table turning**, are large enough to be observed by the naked eye. In contrast, **Micro-PK** refers to psychokinetic effects so minute that they require statistical analysis or special methods to detect.

The Macroprosopus

Representing one of the four magical elements in the **Kabala** and probably representing one of the four simple elements—air, water, earth, or fire. Macroprosopus means “creator of the great world.”

Macumba

African-derived Brazilian religions that have spirit **possession** as a central feature.

Madonna Ministry

The Madonna Ministry is a **New Thought** metaphysical ministry founded by Bishop Arnold Michael, formerly a minister with the **United Church of Religious Science**. As a young man, in 1947 he had written a book, *Blessed Among Women*, on the life of the Virgin Mary published in 1948. The writing of the book became a life-altering event and Michael left his job managing a restaurant and studied for the Religious Science ministry. He served Religious Science churches for the next 35 years. In 1980, he returned to his consideration of the Virgin Mary and began writing a series of newsletters under the title *Madonna Ministry* that explored Mary's role as a consciousness of unconditioned love who represents the feminine-mothering aspect of God.

In the mid-1980s he retired from the Religious Science ministry and accepted consecration as a bishop by Archbishop Warren Watters of the Independent Church of Antioch, a church that combines a Gnostic theosophical approach to Christianity with an apostolic lineage through the non-Chalcedonian churches in the Middle East. Michael founded the Church of the Talking Pines before he died in 1987. Two years later he was succeeded by Bishop Charles Sommers, who had also been consecrated by Archbishop Watters. In 1990, the Church of the Talking Pines changed its name to Madonna Ministry.

The church continues a major focus on spiritual healing, as does Religious Science, but includes a wide diversity of healers who represent the broad spectrum of **holistic** health practices. The healing emphasis led it into a relationship with the World Federation of Healing and the Creative Health Network as cosponsors of the annual international Healing Summit. The first summit was held in 1997 in Monterey, California; subsequent summits included meetings at **Glastonbury** (1999) and **Australia** (2000).

The Madonna Ministry is headquartered at 237 W. Ave. Alessandro, San Clemente, CA 92672-4334. It maintains two Internet sites, <http://www.madonnaministry.org/>, and <http://www.paradigm-sys.com/madionnanews/>.

Sources:

Madonna Ministry. <http://www.madonnaministry.org/>. April 4, 2000.

Madre Natura

An old and powerful secret society of Italy whose members worshiped and idealized nature. It seems to have been founded by members of the ancient Italian priesthood. It had a tradition that one of the popes became a member of the fraternity, and there appears to be some documentary evidence for this claim.

The society accepted the allegorical interpretation that the Neoplatonists placed upon the pagan creeds during the first ages of Christianity.

Maeterlinck, Maurice (1862–1949)

Famous Belgian writer and poet and winner of the Nobel Prize in literature in 1911. He was born in Ghent, Belgium, on August 29, 1862, and educated at the Collège Sainte-Barbe and the University of Ghent. For a time he lived in Paris, where he became associated with the symbolist school of French poetry. His first publication was *Serres Chaudes*, a volume of poems, in 1889. His play *La Princesse Maleine*, which appeared the following year, was praised by novelist Octave Mirbeau. Although Maeterlinck had already qualified for the legal profession, he decided to follow a literary life.

From the very beginning of his great literary career, he was attracted by the problems of the inner life. His early plays were dominated by the grim specter of death as the destroyer of life. In his later works, his interest in psychic phenomena developed, and the fearful mystery gave place to wondrous fascination.

The Unknown Guest, *Our Eternity* and *The Wrack of the Storm* disclosed a familiarity with all the prevailing ideas on the paranormal, and he showed no doubt whatever as to the genuineness of phenomena. He wrote:

“The question of fraud and imposture are naturally the first that suggest themselves when we begin the study of these phenomena. But the slightest acquaintance with the life, habits and proceedings of the three or four leading mediums is enough to remove even the faintest shadow of suspicion. Of all the explanations conceivable, the one which attributes everything to imposture and trickery is unquestionably the most extraordinary and the least probable. . . . From the moment that one enters upon this study, all suspicions are dispelled without leaving a trace behind them; and we are soon convinced that the key to the riddle is not to be found in imposture. . . . Less than fifty years ago most of the hypnotic phenomena which are now scientifically classified were likewise looked upon as fraudulent. It seems that man is loathe to admit that there lie within him many more things than he imagined.”

Maeterlinck considered **survival** proved but was uncertain as to the possibility of communication with the dead. Between the telepathic and spirit hypotheses, he could not make a choice in favor of the latter. He admitted that:

“the survival of the spirit is no more improbable than the prodigious faculties which we are obliged to attribute to the medium if we deny them to the dead; but the existence of the medium, contrary to that of the spirit, is unquestionable, and therefore it is for the spirit, or for those who make use of its name, first to prove that it exists.”

He added that in his view there were five imaginable solutions of the great problem: the religious solution, annihilation, survival with our consciousness of today, survival without any sort of consciousness, and survival with a modified consciousness.

The religious solution he ruled out definitely, because it occupied “a citadel without doors or windows into which human reason does not penetrate.” Annihilation he considered unthinkable and impossible: “We are the prisoners of an infinity without outlet, wherein nothing perishes, wherein everything is dispersed but nothing lost.” Survival without consciousness of today is inconceivable, as the change of death and the casting aside of the body must bring about an enlarged understanding and an expansion of the intellectual horizon. Survival without any consciousness amounted to the same thing as annihilation.

The only solution that appealed to him was survival with a modified consciousness. He argued that since we have been able to acquire our present consciousness, why should it be impossible for us to acquire another in which our present consciousness is a mere speck, a negligible quantity: “Let us accus-

tom ourselves to regard death as a form of life which we do not as yet understand; let us learn to look upon it with the same eye that looks upon birth; and soon our minds will be accompanied to the steps of the tomb with the same glad expectation that greets a birth."

Maeterlinck died May 6, 1949.

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"Mafu"

"Mafu," the entity said to speak through channel Penny Torres, emerged in the mid-1980s during the growing popularity of "**Ramtha**," the entity said to speak through **J. Z. Knight**. In the process of developing as a channel, Torres had visited Knight, and as "Mafu" emerged, many people noted the similarity between his speech characteristics and gestures and those of "Ramtha."

Mafu described himself as a 32,000-year-old being who had incarnated on earth 17 different times. He began to manifest through Torres in 1986. Torres's attention had been occupied by some poltergeist activity, in which objects spontaneously flew around the room. She was then told by another channel, Pam Davis, that a master named Mafu wished to speak through her. The very next day "Mafu" first spoke to Torres and instructed her how to use a crystal to heal her son, who was sick with pneumonia. Later that year, in Davis's home, Torres began to channel, though it was not "Mafu" who spoke.

Then a month later "Mafu" again spoke through Torres and began to train her as a trance channel. She gave her first public **channeling** sessions in Santa Barbara, California, and within a short time was regularly conducting channeling sessions in Los Angeles and Santa Barbara. As her popularity grew, she organized Mafu Seminars and began to give weekend programs around the country. In 1988 "Mafu" launched a more advanced study opportunity for people serious about his teachings, developing a course called "Advanced Realization Training Beyond the Human Potential." The course introduced people to a macrobiotic diet, meditation, and other advanced teachings.

The direction of the movement around "Mafu" took a new turn in 1989 when Torres visited **India** and had an intense religious experience. She took the vows of a renounced life (as a sanyassi) and accepted the mission as the "ordained leader of spirituality" for the present age. She also received her new name, Swami Paramananda Saraswati. Torres returned to the United States and established the Foundation for the Realization of Inner Divinity to supersede Mafu Seminars. The subsidiary, the Center for God Realization, now disseminates "Mafu's" teaching materials (tapes and books).

The foundation is headquartered at a campground near Ashland, Oregon, which serves as a retreat center. Mafu's continued teachings, most of which are disseminated in cassette tapes, are seen as forming a distinct path to realization. The foundation may be contacted at P.O. Box 458, White City, OR 97524.

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Magi

Priests of ancient Persia and cultivators of the wisdom of Zoroaster (or Zarathustra) (possibly 1500 B.C.E.). They were instituted by Cyrus when he founded the new Persian empire and are supposed to have been of the Median race.

The German scholar K. W. F. von Schlegel stated in his *Lectures on the Philosophy of History* (2 vols., 1829): "They were not so much a hereditary sacerdotal caste as an order or association, divided into various and successive ranks and grades, such as existed in the mysteries—the grade of apprenticeship—that of mastership—that of perfect mastership." In short, they were a theosophical college; and either its professors were indifferently "magi," or **magicians**, and "wise men" or they were distinguished into two classes by those names.

Their name, pronounced "Mogh" by later Persians, and "Magh" by the ancients, signified "wise," which was the interpretation of it given by the Greek and Roman writers. Stobaeus expressly called the science of the magi, the "service of the gods," as did Plato. According to Joseph Ennemoser in his book *The History of Magic* (1847), "Magiusiah, Madschusie" signified the office and knowledge of the priest, who was called "Mag, Magius, Magiusi," and afterward magi and "Magician." The philosopher J. J. Brucker maintained that the primitive meaning of the word was "fire worshiper" and "worship of the light," an erroneous opinion. In modern Persian, the word is "Mog"; "Mogbed" signifies high priest. The high priest of the Parsees at Surat was called "Mobed." Others derive the word from "Megh," "Meh-ab" signifying something that is great and noble; Zoroaster's disciples were called "Meghestom."

Eusèbe Salverte, author of *Des sciences occulte* (1829), stated that these Mobeds were named in the Pehivi dialect "Magoi." They were divided into three classes: those who abstained from all animal food; those who never ate of the flesh of any tame animals; and those who made no scruple to eat any kind of meat. A belief in the transmigration of the soul was the foundation of this abstinence.

They professed the science of **divination** and for that purpose met together and consulted in their temples. They professed to make truth the great object of their study, for that alone, they said, can make man like God "whose body resembles light, as his soul or spirit resembles truth."

They condemned all images and those who said that the gods were male and female; they had neither temples nor altars, but worshiped the sky, as a representative of the deity, on the tops of mountains; they also sacrificed to the sun, **moon**, earth, fire, water, and winds, said Herodotus, meaning no doubt that they adored the heavenly bodies and the elements. This was probably before the time of Zoroaster, when the religion of Persia seems to have resembled that of ancient India. Their hymns in praise of the Most High exceeded (according to Dio Chrysostom) the sublimity of anything in Homer or Hesiod. They exposed their dead bodies to wild beasts.

Schlegel maintained that it was an open question "whether the old Persian doctrine and wisdom or tradition of light did not undergo material alterations in the hand of its Median restorer, Zoroaster, or whether this doctrine was preserved in all its purity by the order of the magi." He then remarked that on them devolved the important trust of the monarch's education, which must necessarily have given them great weight and influence in the state. They were in high credit at the "Persian gates" (the Oriental name given to the capital of the empire, and the abode of the prince) and they took the most active part in all the factions that encompassed the throne, or that were formed in the vicinity of the court.

In Greece, and even in Egypt, the sacerdotal fraternities and associations of the initiated, formed by the mysteries, had in general an indirect, although not unimportant, influence on affairs of state, but in the Persian monarchy they acquired a complete political ascendancy. Religion, philosophy, and the sciences were all in their hands. They were the universal physicians who healed the sick in body and in spirit, and, in strict consistency with that character, ministered to the state, which is only the individual in a larger sense. The three grades of the magi alluded to were called the “disciples,” the “professed,” and the “masters.”

They were originally from Bactria, where they governed a little state by laws of their own choice, and by their incorporation in the Persian empire, they greatly promoted the consolidation of the conquests of Cyrus.

Their decline dates from the reign of Darius Hystaspes, about 500 B.C.E., by whom they were fiercely persecuted. This produced an emigration that extended from Cappadocia to India, but they were still of so much consideration at a later period as to provoke the jealousy of Alexander the Great.

“Magia Posthuma” (of C. F. de Schertz)

A short treatise on the vampire published at Olmutz (now in the Czech Republic) in 1706 and written by Charles Ferdinand de Schertz. Reviewing it, Dom Antoine Augustin Calmet stated in his *Dissertation sur les apparitions, des anges . . . et sur les revenans et vampires* (1746; trans. *The Phantom World*, 2 vols., 1850) that the author related a story of a woman that died in a certain village, after having received all the sacraments, and was buried with the usual ceremonies in the churchyard. About four days after her death and for several months, the inhabitants of the village were frightened by unusual noises and many saw a specter, sometimes shaped like a dog and sometimes like a man, who tried to choke or suffocate them. Several were bruised all over and utterly weak, pale, lean, and disfigured. The specter took his fury out even on the beasts: cows were frequently found beaten to the earth, half dead, at other times with their tails tied to one another, lowing hideously. Horses were found foaming with sweat and out of breath, as if they had been running a long and tiresome race.

Schertz examined the subject in the capacity of a lawyer and was clearly of the opinion that if the suspected person were really the source of these noises, disturbances, and acts of cruelty, the law would justify the burning of the body, as is practiced in the case of other specters that come again and molest the living.

He related several stories of apparitions of this sort and the mischief done by them. One was of a herdsman of the village of Blow near the town of Kadam in Bohemia, who appeared for a considerable time and called upon several persons, who all died within eight days. The inhabitants of Blow dug up the herdsman's body and fixed it in the ground with a stake driven through it. The man, even in this condition, laughed at the people that were employed about him, and told them they were very obliging to furnish him with a stick to defend himself from the dogs.

The same night, he extricated himself from the stake, frightened several persons by appearing to them, and occasioned the death of many more than he had hitherto done. He was then delivered into the hands of the hangman, who put him into a cart in order to burn him outside the town. As they went along, the carcass shrieked in the most hideous manner and threw its arms and legs about as if it had been alive. Upon being again run through with a stake, it gave a loud cry, and a great quantity of fresh, florid blood issued from the wound. At last the body was burnt to ashes, and this execution put a final stop to the specter's appearing and infesting the village.

The same method was practiced in other places where these apparitions were seen, and upon taking them out of the ground, their bodies seemed fresh and florid, their limbs pliant

and flexible, without any worms or putrefaction, but not without a great stench.

The author quoted several other writers, who attested to what he related concerning these specters, which, he stated, still appeared in the mountains of Silesia and Moravia. They were seen, it seems, both by day and night, and the things that formerly belonged to them were observed to stir and change their place without any person being seen to touch them. And the only remedy in these cases, he claimed, was to cut off the head and burn the body of the persons supposed to appear.

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Magic

General term for “magic art,” believed to derive from the Greek *magein*, the science and religion of the priests of Zoroaster (see **Magi**), or, according to philologist Skeat, from Greek *megas* (great), thus signifying “the great science.” It commonly refers to the ability to cause change to occur by supernatural or mysterious powers and abilities. In the twentieth century, magic has been more stringently defined as the ability to create change by an act of the will and the use of the cosmic power believed to underpin physical existence. Contemporary magicians also distinguish between high magic and low magic. The latter refers to using magic to make changes in the mundane world, from concocting love potions to drawing money to oneself. The former refers to disciplined change of the self, and practitioners of high magic compare it to **yoga**.

Early History

Until a few centuries ago, most people lived in what they considered a magical universe, and evidence of the practice of magic is found as far back as human prehistory. Among the earliest traces of magic practice are paintings found in the European caves of the middle Paleolithic period. These belong to the last interglacial period of the Pleistocene epoch, named the Aurignacian after the cave dwellers of Aurignac (southern France), whose skeletons, artifacts, and drawings link them with the Bushmen of South Africa.

In the cave of Gargas, near Bagnères de Luchon, there are, in addition to spirited and realistic drawings of animals, numerous imprints of human hands in various stages of mutilation. Some hands were apparently first smeared with a sticky substance and then pressed onto the rock; others were held in position to be dusted around with red ochre or black pigment. Most of the imprinted hands have mutilated fingers; in some cases the first and second joints of one or more fingers are missing; in others only the stumps of all fingers remain.

A close study of the hand imprints shows that they are not those of lepers. There can be little doubt that the joints were removed for a specific purpose; on this point there is general agreement among anthropologists.

A clue to the mystery is provided by a similar custom among the Bushmen. G. W. Stow, in his book *The Native Races of South Africa* (1905), refers to this strange form of sacrifice. He once came into contact with a number of Bushmen who “had all lost the first joint of the little finger,” which had been removed with a “stone knife” for the purpose of ensuring a safe journey to the spirit world. Another writer told of an old Bushman woman whose little fingers of both hands had been mutilated, three joints in all having been removed. She explained that each joint had been sacrificed to express her sorrow as each one of three daughters died.

In his *Report on the Northwestern Tribes of the Dominion of Canada* (1889), Franz Boas gives evidence of the custom among these peoples. When many deaths resulted from disease, the Canadian Indians sacrificed the joints of their little fingers in order to (they explained) “cut off the deaths.”

Among the Indian Madigas (Telugu pariahs), the **evil eye** was averted by sacrificers who dipped their hands in the blood of goats or sheep and impressed them on either side of a house door. This custom was also known to the Brahmans of **India**.

Impressions of hands were also occasionally seen on the walls of Muslim mosques in India. As among the northwest Canadian tribes, the hand ceremony was most frequently practiced in India when epidemics took a heavy toll of lives. The Bushmen also removed finger joints when stricken with sickness. In Australia, where during initiation ceremonies the young Aborigine men had teeth knocked out and bodies scarred, the women of some tribes mutilated the little fingers of daughters in order to influence their future lives.

Apparently the finger-chopping customs of Paleolithic times had a magical significance. On some of the paintings in the Aurignacian caves appear symbols that suggest the slaying and butchering of animals. Other symbols are enigmatic. Of special interest are the figures of animal-headed demons, some with hands upraised in the Egyptian posture of adoration; others posed like the animal-headed dancing gods of the Bushmen.

In the Marsonlas Paleolithic cave, there are humanlike faces of angry demons with staring eyes and monstrous noses. In the Spanish Cave at Cogul, several figures of women wearing half-length skirts and shoulder shawls are represented dancing around a nude male. These females so closely resemble those of Bushman paintings that they might, if not for their location, be credited to this interesting people. Religious dances among the Bushman tribes were associated with marriage, birth, and burial ceremonies; they were also performed to exorcise demons in cases of sickness. "Dances are to us what prayers are to you," an elderly Bushman once informed a European.

Whether the cave drawings and wood, bone, and ivory carvings of the Magdalenian or late Paleolithic period at the close of the last ice age are related to magic is a question on which there is no general agreement. It is significant, however, that several carved ornaments bearing animal figures or enigmatic symbols are perforated as if worn as charms. On a piece of horn found at Lorthet, Hautes-Pyrénées, are beautiful, incised drawings of reindeer and salmon, above which appear mystical symbols.

An ape-like demon carved on bone was found at Mas d'Azil. Etched on a reindeer horn from Laugerie Basse is a prostrate man with a tail, creeping on all fours toward a grazing bison. These artifacts strengthen the theory that late Paleolithic art had its origin in magic beliefs and practices—that hunters carved on the handles of weapons and implements, or scratched on cave walls, the images of the animals they desired to capture—sometimes with the secured cooperation of demons and sometimes with the aid of magic spells.

A highly developed magic system existed in ancient **Egypt**, as in Babylonian (see **Semites**) and other early cultures. From these cultures the medieval European system of magic is believed to have evolved. **Greece** and **Rome** also possessed distinct magic systems that were integrated into their religious practice and thus, like the Egyptian and Babylonian rituals, were preserves of the priesthood.

Magic in early Europe was integral to the various religious systems that prevailed throughout that continent and survived into the Middle Ages as **witchcraft**. Christians regarded the practice of magic, at least the popular forms practiced in the Pagan culture competing with their religion, as foreign to the spirit of their faith. Thus the Thirty-Sixth Canon of the Ecumenical Council held at Laodicea in 364 C.E. forbade clerks and priests to become magicians, enchanters, mathematicians, or astrologers. It ordered, moreover, that the church should expel those who employed ligatures or phylacteries, because, it said, phylacteries were the prisons of the soul. The Fourth Canon of the Council of Oria in 525 C.E. prohibited the consultation of sorcerers, augurs, and diviners, and condemned divinations made with wood or bread, while the Sixteenth Canon of the

Council of Constantinople in 692 C.E. excommunicated for a period of six years diviners and those who had recourse to them. The prohibition was repeated by the Council of Rome in 721. The Forty-Second Canon of the Council of Tours in 613 said priests should teach people the inefficacy of magic to restore the health of men or animals, and later councils endorsed the church's earlier views.

Medieval Magic

It does not appear that what may be called "medieval magic" took final and definite shape until about the twelfth century. Modeled after the systems in vogue among the Byzantines and Moors of **Spain**, which evolved from the Alexandrian system (see **Neoplatonism**), what might be called "Oriental" magic gained footing in Europe and superseded the earlier magic based on paganistic practice and ritual. There is evidence that Eastern magic was imported into Europe by persons returning from the Crusades, and magic was disseminated from Constantinople throughout Europe, along with other sciences.

Witches and wizards and professors of lesser magic clung to paganism, whereas among the disciples of Oriental magic were the magicians, necromancers (fortune-tellers), and sorcerers (practitioners of malevolent magic).

The tenets of the higher branches of magic changed little from the eighth to the thirteenth century. There also appears to have been little persecution of the professors of magic. After that period, however, the opinions of the church underwent a radical change, and the life of the magus was fraught with considerable danger. **Paracelsus**, for instance, was not victimized in the same manner as the sorcerers and wizards, but he was consistently baited by the medical profession of his day. **Agrippa** was also continually persecuted, and even mystics like **Jakob Boehme** were imprisoned and mistreated. (Magicians were subject to persecution both for possible acts of sorcery and for allegiance to a heretical religious system.)

It is difficult to estimate the enormous popularity that magic experienced, whether for good or evil, during the Middle Ages. Although severely punished if discovered—or if its professors became notorious enough to court persecution—the power it seems to have conferred upon the practitioner was coveted by scores of people.

Two great names in the history of European magic are those of Paracelsus and Agrippa, who outlined the science of medieval magic. They were also the greatest practical magicians of the Middle Ages—apart from pure mystics, alchemists, and others—and their thaumaturgic and necromantic experiences were probably never surpassed.

Theories Regarding the Nature of Magic

According to Sir James George Frazer, author of *The Golden Bough* (1890), magic and religion are one and the same thing, or at least are so closely allied as to be almost identical.

Frazer's anthropologist successors in the early twentieth century, most notably Malinowski and Marcel Mauss, regarded magic as entirely distinct from religion. Magic possessed certain well-marked attributes that could be traced to mental processes differing from those from which the religious idea springs, they said. The two had become fused by the superimposition of religious rites upon magic practice.

It has also been said that religion consists of an *appeal* to the gods, whereas magic is the attempt to *force* their compliance. Henri Hubert and Marcel Mauss, in *Greatness and Decline of the Celts* (1934), argue that magic is essentially traditional. Holding that the primitive mind is markedly unoriginal, they explain magic as an art that did not exhibit frequent changes among primitive peoples, and was fixed by its own laws. Religion, they claim, was official and organized; magic, prohibited and secret.

Frazer believed all magic was based on the law of sympathy—the assumption that things act on one another at a distance because of their being secretly linked by invisible bonds.

He divided sympathetic magic into homeopathic magic and contagious magic. The first is imitative or mimetic and may be practiced by itself, but the second usually necessitates the application of the imitative principle. Well-known instances of mimetic magic are the forming of wax figures in the likeness of an enemy, which are then destroyed in the hope that he will perish. This belief persisted in European witchcraft into relatively modern times. Contagious magic can be seen in the primitive warrior's anointing the weapon that caused a wound instead of the wound itself, believing that the blood on the weapon continues to feel part of the blood on the body. (See also **Powder of Sympathy**)

L. Marillier divided magic into three classes: the magic of the word or act; the magic of the human being independent of rite or formula; and the magic that demands a person of special powers and the use of ritual. A. Lehmann believed magic to be a practice of superstition, founded in illusion.

The Magic Force

Many peoples have spoken of the operation of a magic cosmic force—something that impinged upon the thought of man from outside. Many tribal cultures postulated the existence of a great reservoir of magic power, the exact nature of which they were not prepared to specify.

Certain American Indian tribes believed in a force called *orenda*, or spirit force. Among the ancient Peruvians everything sacred was *huaca* and possessed magic power. In Melanesia a force called *mana*, transmissible and contagious, could be seen in the form of flames or could even be heard. The Malays used the word *kramat* to signify the same thing, and the Malagasy used the term *hasma*. Some tribes around Lake Tanganyika believed in such a force, which they called *ngai*, and Australian tribes had similar terms, such as *churinga* and *boolya*. In Mexico there was a strange creed named *nagualism* that held the same concept—everything *nagual* was magic or possessed an inherent spiritual force of its own.

The Dynamics of Magic

Earlier practitioners of magic believed that it is governed by a few well-defined laws. Chief among these is that of sympathy, which can be subdivided into the laws of similarity, antipathy, and contiguity.

The law of similarity and homeopathy is divisible into two tenets: (1) the assumption that like produces like—an illustration of which is the destruction of a doll in the form of an enemy; and (2) the idea that like cures like—for instance, that the stone called bloodstone can staunch the flow of blood.

The law dealing with antipathy rests on the assumption that the application of a certain object or drug expels its contrary.

The idea of contiguity assumes that whatever has once formed part of an object continues to form part of it. Thus, if a magician can obtain a portion of a person's hair, he can work harm upon that person through the invisible bonds that are believed to extend between the individual and the hair in the magician's possession. It was commonly believed that if the animal **familiar** of a witch is wounded, the wound will manifest on the witch herself (see **werewolf**). This is called "repercussion."

It was also widely assumed that if the magician procures the name of a person he can gain dominion over that person. This arose from the idea that the name of an individual is the same as the person himself. The doctrine of the "incommunicable name," the hidden name of the god or magician, has many examples in Egyptian legend, usually the deity taking extraordinary care to keep his name secret so that no one might gain power over him. The spell or incantation is connected with this concept.

Associated with these, to a lesser degree, is magic gesture, usually introduced for the purpose of accentuating the spoken word. Gesture is often symbolic or sympathetic; it is sometimes the reversal of a religious rite, such as marching against the sun, which is known as walking "widdershins." The method of

pronouncing rites is also of great importance. Archaic or foreign expressions are usually found in spells both ancient and modern, and the tone in which the incantation is spoken is no less important than its exactness. Rhythm is often employed to aid memory. (See also **Mantra**)

The Magician

In early society the magic practitioner, a term that includes the **shaman**, medicine man, piagé, and witch doctor, held his or her position by hereditary right; by an accident of birth, like being the **seventh son** of a seventh son; through revelation from the gods; or through his mastery of ritual.

The shaman operated like a medium, for instead of summoning the powers of the air at his bidding, as did the magicians of medieval days, he found it necessary to throw himself into a **trance** and seek them in their own sphere. (The magician is also often regarded as possessed by an animal or supernatural being.)

The duties of the priest and magician were often combined in tribal society. When one religion was superseded, however, the priests of the old cult were considered, in the eyes of the leaders and believers of the new, nothing but evil or misguided magicians.

Medieval Definition of Magic

The definitions of magic given by the great magicians of medieval and modern times naturally differ greatly from those of anthropologists. For example, nineteenth-century magician **Éliphas Lévi** states in his *History of Magic* (1913):

"Magic, therefore, combines in a single science that which is most certain in philosophy which is eternal and infallible in religion. It reconciles perfectly and uncontestedly those two terms so opposed on the first view—faith and reason, science and belief, authority and liberty. It furnishes the human mind with an instrument of philosophical and religious certainty were as exact as mathematics, and even accounting for the infallibility of mathematics themselves. . . . There is an uncontested truth; there is an infallible method of knowing that truth; while those who attain this knowledge and adopt it as a rule of life, can endow their life with a sovereign power which can make them masters of all inferior things, all wandering spirits, or, in other words, arbiters and kings of the world."

Paracelsus, writing in the sixteenth century, stated:

"The magical is a great hidden wisdom, and reason is a great open folly. No armour shields against magic for it strikes at the inward spirit of life. Of this we may rest assured, that through full and powerful imagination only can we bring the spirit of any man into an image. No conjuration, no rites are needful; circle-making and the scattering of incense are mere humbug and jugglery. The human spirit is so great a thing that no man can express it; eternal and unchangeable as God Himself is the mind of man; and could we rightly comprehend the mind of man, nothing would be impossible to us upon the earth. Through faith the imagination is invigorated and completed, for it really happens that every doubt mars its perfection. Faith must strengthen imagination, for faith establishes the will. Because man did not perfectly believe and imagine, the result is that arts are uncertain when they might be wholly certain."

Agrippa also regarded magic as the true road to communion with God, thus linking it with mysticism.

Later Magic

With the death of Agrippa in 1535, the old school of magicians ended. But the traditions of magic were handed down to others who were equally capable of preserving them, or were later revived by persons interested in the art. There was a great distinction between those practitioners of magic whose minds were illuminated by a high mystical ideal and those persons of doubtful occult position, like the **Comte de Saint Germain** and others.

At the beginning of the seventeenth century there were many great alchemists in practice who were also devoted to research on transcendental magic, which they carefully and successfully concealed under the veil of hermetic investigation. These included **Michael Maier**, **Robert Fludd**, Cosmopolite, **Jean D'Espagnet**, Samuel Norton (see **Thomas Norton**), Baron de **Beausoleil**, **J. Van Helmont**, and **Eirenaeus Philalethes** (see also **alchemy**). The eighteenth century was rich in occult personalities, for example, the alchemists **Lascaris Martines de Pasqually** and **Louis Claude de Saint-Martin**, who founded the Martinist school, which was continued by "Papus" (**Gérard Encausse**).

By the end of the eighteenth century, magic practice had reached its lowest ebb as emphasis on the exploration of causative agents centered on the physical world and supernatural explanations were pushed aside. It was not until the nineteenth century that a spreading mesmerist philosophy offered philosophical underpinnings for a scientific worldview. Magic merged for the moment with **mesmerism**, and many of the secret magic societies that abounded in Europe about this period practiced **animal magnetism** experiments as well as **astrology**, **Kabbalism**, and **ceremonial magic**.

Mesmerism powerfully influenced mystic life in the time of its chief advocates, and the mesmerists of the first era were in direct line with the Martinists and the mystical magicians of the late eighteenth century. Indeed mysticism and magnetism were one and the same thing to some of these occultists (see **Secret Tradition**), the most celebrated of which were **Cazotte**, **Ganneau**, **Comte**, **Wronski**, **Baron Du Potet de Sennevoy**, **Hennequin**, **Comte d'Ourches**, **Baron de Guldenstubbé**, and **Éliphas Lévi**.

Modern Revivals of Magic

During the 1890s there was a revival of interest in ritual magic in Europe among both intellectuals and traditional occultists. This "occult underground" permeated much of the intellectual life and progressive movements in Europe, in contrast to the more popular preoccupation with **Spiritualism** and **table turning**.

Symbolic of this magic revival was the founding of the famous Hermetic Order of the **Golden Dawn**, which numbered among its members such individuals as **Annie Horniman** (sponsor of the Abbey Theatre, Dublin), **Florence Farr** (mistress of George Bernard Shaw), **S. L. MacGregor Mathers**, **William Butler Yeats**, **Arthur Machen**, and **Arthur Edward Waite**. Another famous member was the magician **Aleister Crowley**, who left the order to found his own organization, A.:A.:, and then become head of the German-based Ordo Templi Orientis. Crowley's more psychologically sophisticated presentation of magic came to dominate twentieth-century thought on magic, even among those who rejected various portions of it, such as its emphasis on sex, mind-altering drugs, and egocentricity. A more sinister aspect of magic was the current of occult thought that flowed into and undergirded Adolf Hitler and Nazism.

During the 1930s there was an outbreak of public interest in the occult in Britain and Europe, and a number of significant books on magic were published. Their influence was limited only by the relatively smaller influence of mass media at that time and by the conservatism of intellectual life. Exceptional individuals like **Aleister Crowley** flourished in the 1920s and 1930s, but were deplored by polite society, which regarded such occultists as scandalous misfits.

A second wave of popular occultism flared up in the 1950s in Britain and North America, fueled largely by reprints of key books published during the 1930s. This modern interest in magic, however, had little in common with the outlook and ideals of medieval magicians and followers of the hermetic art. It stemmed largely from the trendiness of postwar affluence and the desire for sensationalist indulgence. The occult explosion led in the 1960s to Satanism and black magic cults. Much

of modern occultism has been influenced by the use of mind-altering drugs.

During this modern period, one long-kept secret of occultism became generally discussed—that of the importance of sexual energy in dynamizing the processes of magic. Although this factor was well known to some occultists in Persia, China, and India, it was rediscovered in the early twentieth century and increasingly and openly discussed in the writings of **Aleister Crowley** and his disciples.

Throughout this century practitioners of magic have made some extraordinary claims about achieving desired ends. There are still two opinions among occultists as to how such feats are achieved. One is that desired effects in the physical world are produced through the operator's willpower, assisted by various ritual practices. The other opinion, still held by a minority, is that desired effects are achieved by means of spirit entities evoked during rituals. (Among skeptics there are various mundane explanations for the seemingly positive results of magic activity.)

Conjuring Tricks and Stage Magic

Today the term *magic* normally denotes the performance of conjuring, legerdemain, or illusion, although the term *conjuring* was originally used to indicate the evocation of spirits. Conjuring tricks have been used by priests for thousands of years to create the illusion of miracles. The astonishing and skillful illusions of modern stage magicians show that special caution is necessary in evaluating many apparently paranormal feats of magic, and stage magicians have also performed a valuable service in exposing fraudulent "psychic" feats. Because of their history of exposing fraud and their knowledge of the many techniques for creating illusions, stage magicians tend to be skeptical of all claimed paranormal feats.

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New Age style publication that embarks “on a voyage of discovery . . . that will take us out of the past and carry us into the future. . . . It charts a course of magic, and sets sail on an excursion into infinite possibilities.” Its contributors have included many New Age authorities. Subjects covered have included **trance channeling**, **occult** systems, visionary art, and the possibilities of extraterrestrial communication. Address: Magical Blend, P.O. Box 600, Chico, CA 95927-0600. Website: <http://www.magicalblend.com/>.

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Magical Diagrams

These are geometrical designs representing the mysteries of deity and creation, therefore supposed to be of special virtue in rites of evocation and conjuration. Major diagrams are the Triangle; the Double Triangle, forming a six-pointed star and known as the Sign or Seal of Solomon; the Tetragram, a four-pointed star formed by the interlacement of two pillars; and the Pentagram, a five-pointed star. These signs were traced on paper or parchment or engraved on metals and glass and consecrated to their various uses by special rites.

The Triangle evoked a universal trinity found in all things—deity, time, and creation. The triangle was generally traced on the ground with the magic sword or rod, as in circles of evocation where the triangle was drawn within it and, according to the position of the magician at its point or base, so the spirits were “conjured” (summoned up) from heaven or hell.

The Double Triangle, or the Sign of Solomon, is symbolic of the **macrocosm**, and is formed by the interlacement of two triangles: its points thus constitute the perfect number six. Magicians wore it bound on their brows and breasts during ceremonies, and it was engraved on the silver reservoirs of magic lamps.

The Tetragram, symbolic of the four elements, was used in the conjuration of the **elementary spirits**—sylphs of the air, undines of the water, and the fire salamanders and gnomes of the earth. In **alchemy** it represented the magical elements salt,

sulphur, mercury, and azoth; in mystic philosophy, the ideas Spirit, Matter, Motion, and Rest; in hieroglyphs, the man, eagle, lion, and bull.

The Pentagram, the sign of the **microcosm**, was held to be the most powerful means of conjuration in any rite. It might represent good as well as evil, for with one point in the ascendant it was the sign of Christ, and with two points in the ascendant it was the sign of Satan. By the use of the pentagram in these positions, the powers of light or darkness were evoked. The pentagram was said to be the star that led the Magi to the manger where the infant Christ was laid.

The preparation and consecration of this sign for use in magical rites was prescribed with great detail. It might be composed of seven metals, the ideal form for its expression, or traced in pure gold upon white marble never before used for any purpose. It might also be drawn with vermilion upon lamb-skin without a blemish prepared under the auspices of the Sun.

The sign was next consecrated with the four elements, breathed on five times, dried by the smoke of five perfumes (incense, myrrh, aloes, sulfur, and camphor). The names of five genii were breathed above it, and then the sign was placed successively at the north, south, east, west, and center of the astronomical cross, while the letters of the sacred tetragram and various kabalistic names were pronounced over it (See **Kabala**). It was believed to be of great efficacy in terrifying phantoms if engraved upon glass, and the magicians traced it on their doorsteps to prevent evil spirits from entering and good spirits from departing.

This symbol was used by many secret and occult societies, by the **Rosicrucians**, the **Illuminati**, down to the Freemasons of modern times. Modern occultists translate the meaning of the pentagram as symbolic of the human soul and its relation to God.

The Pentagram is placed with one point in the ascendant. That point represents the Great Spirit, God. A line drawn from there to the left-hand angle at the base is the descent of spirit into matter in its lowest form; where it ascends to the right-hand angle, it typifies matter in its highest form: the brain of man. From here, a line is drawn across the figure to left angle, representing man's development in intellect; while progress in material civilization, the point of danger from which all nations have fallen into moral corruption, is signified by the descent of the line to right angle at the base. The soul of man being derived from God cannot remain at this point but must struggle upward, as is symbolized by the line reaching again to the apex, God, from which it issued. (See also **ceremonial magic**; **magic**; **magical instruments and accessories**; **magical vestments and appurtenances**)

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Magical Numbers

Certain numbers and their combinations were traditionally held to be of magical power, by virtue of their representation of divine and creative mysteries. The doctrines of Pythagoras (see **Greece**) furnished the basis for much of this belief. According to his theory, numbers contained the elements of all things, of the natural and spiritual worlds and of the sciences. The real numerals of the universe were the primaries one to ten, and in their combination the reason of all else might be found.

To the Pythagoreans, one represented unity, therefore God; two was duality, the Devil; four was sacred and holy, the number on which they swore their most solemn oaths; five was their symbol of marriage. They also attributed certain numbers to the gods, planets and elements; one represented the Sun, two the Moon; while five was fire, six the Earth, eight the air, and twelve water. (See also **magic square**)

Cornelius Agrippa, in his work *Occult Philosophy* first published in Latin (1531–33), discourses upon numbers as those characters by whose proportion all things are formed. He enumerates the virtues of numerals as displayed in nature, instancing the herb cinquefoil, which by the power of the number five exorcises devils, reduces fever, and forms an antidote to poisons. He also points to the virtue of seven, as in the power of the **seventh son** to cure the **king's evil**.

One was the origin and common measure of all things. It is indivisible, not to be multiplied. In the universe there is one God; one supreme intelligence in the intellectual world, man; in the sidereal world, one Sun; one potent instrument and agency in the elementary world, the **philosophers' stone**; one chief member in the human world, the heart; and one sovereign prince in the nether world, Lucifer.

Two was the number of marriage, charity, and social communion. It was also regarded sometimes as an unclean number; in the Bible, beasts of the field went into Noah's Ark by twos.

Three had a mysterious value as shown in time's trinity—past, present and future; in that of space—length, breadth, and thickness; in the three heavenly virtues—faith, hope, and charity; in the three worlds of man—brain (the intellectual), heart (the celestial), and body (elemental).

Four signifies solidity and foundation. There are four seasons, four elements, four cardinal points, four evangelists.

Five, as it divides ten, the sum of all numbers, is also the number of justice. There are five senses; the **stigmata**, the wounds of Christ, were five; the name of the Deity, the Pentagram, is composed of five letters; it also is a protection against beasts of prey.

Six is the sign of creation, because the world was completed in six days. It is the perfect number, because it alone by addition of its half, its third and its sixth reforms itself. It also represents servitude by reason of the Divine injunction, "Six days shalt thou labour."

Seven is a miraculous number, consisting of one, unity, and six, the sign of perfection. It represents life because it contains body, consisting of four elements, spirit, flesh, bone, and humor (the ancient concept of bodily fluids affecting the mind); and soul, made up of three elements, passion, desire, and reason. The seventh day was that on which God rested from his work of creation.

Eight represents justice and fullness. Divided, its halves are equal; twice divided, it is still even. In the Beatitudes, eight is the number of those mentioned—peacemakers, those who strive after righteousness, the meek, the persecuted, the pure, the merciful, the poor in spirit, and those that mourn.

Nine is the number of the muses and of the moving spheres.

Ten is completeness, because one cannot count beyond it except by combinations formed with other numbers. In the ancient mysteries, ten days of initiation were prescribed. In ten is found evident signs of a divine principle.

Eleven is the number of the commandments, while twelve is the number of signs in the Zodiac, of the apostles, of the tribes of Israel, of the gates of Jerusalem.

This theory of numbers Agrippa applied to the casting of horoscopes. **Divination** by numbers was one of the favorite methods employed in the Middle Ages.

In magical rites, numbers played a great part. The power of the number three is found in the magic triangle, in the three prongs of the trident and fork, and in the three-fold repetition of names in conjurations. Seven was also of great influence, the seven days of the week each representing the period most suitable for certain evocations, and these corresponding to the

seven magical works: (1) works of light and riches; (2) works of divination and mystery; (3) works of skill, science, and eloquence; (4) works of wrath and chastisement; (5) works of love; (6) works of ambition and intrigue; and (7) works of malediction and death. (See also **numerology**)

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Magical Union of Cologne

A society stated in a manuscript of the **Rosicrucians** (under the pseudonym "Omnis Moriar") at Cologne, Germany, to have been founded in that city in the year 1115. In the *Rosenkretzer in seiner Blosse* (1786) of F. G. E. Weise, it was stated that the initiates wore a triangle, symbolizing power, wisdom, and love. The more exalted orders among them were called Mage or Wise Masters, and these held the greater mysteries of the fraternity. They were masters of secret sciences and achieved feats that seemed supernatural.

Magical Vestments and Appurtenances

The practice of magic generally prescribes various items of clothing and accessories as needful adjuncts to magical rites, in part to assist the magician in imagining himself/herself to be in an otherworldly setting. Their color, name, form, and substance, which were symbolic of certain powers and elements, supposedly added greater efficacy to the evocations.

Abraham the Jew, a magician of the Middle Ages, prescribed a tunic of white linen, with an upper robe of scarlet and a girdle of white silk. A crown or fillet of silk and gold was to be worn on the head, and the perfumes cast on the fire might be incense, aloes, storax, cedar, citron, or rose. According to other authorities on the subject, it was advisable to vary the robe's color and employ certain jewels and other accessories, according to the symbolism of the end desired.

Éliphas Lévi, whose writings stand at the fountainhead of the twentieth-century magical revival, offers instructions for rituals, from which the following details are taken:

If the rites were those of White Magic and performed on a Sunday, then the vestment should be of purple and the tiara, bracelets, and ring of gold, the latter set with chrysolith or ruby. Laurel, heliotrope, and sunflowers are the symbolic flowers, while other details include a carpet of lionskins and fans of sparrow-hawk feathers. The appropriate perfumes were incense, saffron, cinnamon, and red sandal.

If, however, the ceremonial took place on a Monday, the Day of the **Moon**, then the robe must be of white embroidered with silver and the tiara of yellow silk emblazoned with silver characters, while the wreaths were to be woven of moonwort and yellow ranunculi. The jewels appropriate to the occasion were pearls, crystals, and selenite; the perfumes, camphor, amber, aloes, white sandalwood, and seed of cucumber.

In evocations concerning transcendent knowledge, green was the color chosen for the vestment, or it might be green shot with various colors. The chief ornament was a necklace of

pearls and hollow glass beads enclosing mercury. Agate was the symbolic jewel; narcissus, lily, herb mercury, fumitory, and marjoram the flowers; while the perfumes must be benzoin, mace, and storax.

For operations connected with religious and political matters, the magician must don a robe of scarlet and bind on his brow a brass tablet inscribed with various characters. His ring must be studded with an emerald or sapphire, and he must burn for incense balm, ambergris, grain of paradise, and saffron. For garlands and wreaths, oak, poplar, fig, and pomegranate leaves should be entwined.

If the ceremonial dealt with amatory affairs, the vestment must be of sky blue, the ornaments of copper, and the crown of violets. The magic ring must be set with a turquoise, while the tiara and clasps were wrought of lapis lazuli and beryl. Roses, myrtle, and olive were the symbolic flowers, and fans must be made of swan feathers.

If vengeance was desired on anyone, then robes must be worn whose color was that of blood, flame, or rust, belted with steel, with bracelets and ring of the same metal. The tiara must be bound with gold and the wreaths woven of absinthe and rue.

To bring misfortune and death on a person, the vestment must be black and the neck encircled with lead. The ring must be set with an onyx and the garlands twined of cypress, ash, and hellebore; the perfumes to be used were sulfur, scammony, alum, and assafoetida.

For purposes of **black magic**, a seamless and sleeveless robe of black was donned, while on the head was worn a leaden cap inscribed with the signs of the Moon, Venus, and Saturn. The wreaths were of vervain and cypress, and the perfumes burned were aloe, camphor, and storax. (See also **ceremonial magic; magic; magical diagrams; magical instruments and accessories**)

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Magic Circle

An important part of **ceremonial magic** was the drawing of a magic circle around the magician to protect him from the malice of evil spirits that he might invoke to perform his will. The circle was symbolic of a sphere that was believed to surround the magician. It both isolated him from the chaos outside and held in the magical power that he raised.

Magic circles were used for thousands of years and often took elaborate forms, requiring the inscribing of magical symbols, such as the Seal of Solomon (a double pentacle). In ancient Hindu folk customs, the bed of a woman in childbirth was encircled by red lead or black pebbles to ward off evil influences.

In medieval magic practice, the circle was usually marked or drawn around the magician with a magic sword or knife. It might be some nine feet in diameter to allow the movements of the magician in his evocations. Portable forms of magic circles were sometimes drawn on parchment and used as **talismans**. (See also **magic square; necromancy**)

The Magic Circle (Organization)

British organization of professional and amateur conjuring **magicians**. It was founded in July 1905 at the famous Pinoli's restaurant in Wardour Street, London (long since vanished), and was originally intended to honor a young professional ma-

gician, Martin Charpender, who had just died. Some members preferred an impersonal name to "The Martin Charpender Club," and when it was pointed out that the initials "M. C." might also stand for "Magic Circle," the latter name was agreed upon.

In its early period the Magic Circle convened at St. George's Hall in Portland Place, where the famous stage magicians Maskelyne and Devant performed their feats. In 1910 the Magic Circle moved to Anderton's Hotel, Fleet Street, where it held meetings and monthly concerts (named "séances"). Individual magicians showed off their latest tricks.

The organization still publishes the magazine, *The Magic Circular* ten times a year and maintains two reference libraries. Membership numbers around 1,400 and includes doctors of medicine, philosophy, and divinity, as well as those of more humble occupations. However, full membership is limited to those who have knowledge of and practice magic. Address: 12 Stephenson Way, Euston, London, NW1 2HD England. Web-site: <http://www.themagiccircle.co.uk/Info/mcinfo.html>.

Sources:

The Magic Circle. <http://www.themagiccircle.co.uk/Info/mcinfo.html>. March 8, 2000.

Magic Darts

The Laplanders, at one time said to be great **magicians**, were supposed to launch lead darts, about a finger-length, against their absent enemies, believing that with such **magic** darts they were sending grievous pains and maladies.

Magicians (Illusionists)

The term *magician* can refer to two distinct areas of practice. The first refers to those who claim to practice the art of change by the use of unknown (either natural or supernatural) forces. Such practice is covered in this encyclopedia under the headings **Ceremonial Magic** and **Magic**. The second connotation refers to stage illusionists. These represent those who have perfected acts presenting the same phenomena as those presented by **mediums** and **psychics**. It conjures up many different images in people, some that extend into the far reaches of one's imagination and experience. Since the days of ancient **Egypt** and the Pharaohs, magicians have practiced the art of magic. From the prehistoric caves of Europe and North America, to ancient **Greece** and **Rome**, to the Middle Ages, long before the days of **Vaudeville**, and television, archaeological evidence and historical records show that audiences were held captive by the masters of trickery and illusion. In America, from the 19th century success of the American-born illusionist Harry Kellar to the modern-day magicians, such as Doug Henning and David Copperfield, have captured the attention of the public.

Since the nineteenth century, when Spiritualism took root and gained popularity among the general public, magicians have been skeptical of Spiritualist and psychic claims. Due to their expertise in the area of illusion, they have been at the forefront of exposing **fraud** within the Spiritualist community. The impetus to the birth of the Spiritualism movement in America was linked to two sisters, **Margaret and Kate Fox**, who claimed to be receiving messages "from beyond" in their isolated farmhouse in 1848. It was the Fox sisters, too, who encouraged the beginning of what would become a long history of debate between spiritualists and magic advocates.

The first important challenge to **Spiritualism** by a magician occurred right as the movement was just beginning. In 1853 J. H. Anderson of New York offered a thousand dollars to any "poverty-stricken medium" who would come to his hall and attempt to produce **raps**. Spiritualists were already becoming notorious for calling up the spirits of the dead, often in seances where the deceased would manifest themselves through a

knocking on the table where the participants were seated. The Fox sisters accepted Anderson's invitation immediately, and were accompanied by Judge **J. W. Edmonds** and a Dr. Grey. However convinced Anderson might have been, he backed out as they were about to appear. Amid the hisses of the audience, he refused them admission to the stage.

Magicians Confounded

A few of the most famous magicians acknowledged having witnessed genuine phenomena. Spiritualists took such acknowledgement as their blanket approval, and seized upon it. The clairvoyant powers of **Alexis Didier** stupefied the famous conjurer Robert-Houdin. His signed declaration, as published by Edwin Lee in his book *Animal Magnetism* (1866), reads: "I cannot help stating that the facts above related are scrupulously exact and the more I reflect upon them the more impossible do I find it to class them among the tricks which are the objects of my art."

In a letter to M. de Mirville, who introduced him to Didier, Robert-Houdin writes: "I, therefore, came away from this séance as astonished as anyone can be, and fully convinced that it would be quite impossible for anyone to produce such surprising effects by mere skill."

The stage magician Leon Bosco used to laugh at those who thought the phenomena of the famous medium **D. D. Home** could be imitated with the resources of his art. The magician Canti similarly declared to Prince Napoleon that he could "in no way account for the phenomena he saw on the principles of his profession." In the *Outlines of Investigation Into Spiritualism*, (1862) by T. Barkas, he also published a letter expressing the same opinion. Robert-Houdin stated: "I have come away from that **séance** as astounded as I could be, and persuaded that it is perfectly impossible by chance or adroitness to produce such marvelous effects."

The stage magician Hamilton (Pierre Etienne Chocat), successor of Robert-Houdin, in a letter to the **Davenport brothers** published in the *Gazette des Etrangers*, September 27, 1865, declared:

"Yesterday I had the pleasure of being present at the séance you gave, and came away from it convinced that jealousy alone was the cause of the outcry raised against you. The phenomena produced surpassed my expectations; and your experiments were full of interest for me. I consider it my duty to add that those phenomena are inexplicable, and the more so by such persons as have thought themselves able to guess your supposed secret, and who are, in fact, far indeed from having discovered the truth."

This letter was accompanied by a similar statement from M. Rhys, a manufacturer of conjuring implements, who examined the **cabinet** and instruments of the Davenports. He declared that the insinuations about them were false and malevolent. Since the cabinet was completely isolated, all participation in the manifestations by strangers was absolutely impossible, he said.

A Professor Jacobs wrote on April 10, 1881, to the editor of *Licht, Mehr Licht* about the phenomena that occurred through the Davenport brothers in Paris: "As a prestidigitator of repute and a sincere spiritualist, I affirm that the mediumimic facts, demonstrated by the two brothers were absolutely true, and belonged to the spiritualistic order of things in every respect. Messrs. Robin and Robert-Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantile and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the question seriously as set forth by these gentlemen."

Samuel Bellachini, court conjurer at Berlin, stated in an authenticated statement given to the medium **Henry Slade** (later exposed on several occasions as a fraud) the following:

"I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly ex-

amined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace in London, Perty in Berne, Butleroff in St. Petersburg to search for the explanation of this phenomenal power, and to prove its reality."

In January 1882, the great illusionist Harry Kellar witnessed a levitation of the medium **William Eglinton**, in Calcutta, India. Kellar's account of this appeared in the *Proceedings* of the Society for Psychical Research (SPR) (vol. 9, p. 359):

"A circle having been formed, I was placed on Mr. Eglinton's left and seized his left hand firmly in my right. Immediately on the extinction of the lights I felt him rise slowly in the air and as I retained firm hold of his hand, I was pulled to my feet, and subsequently compelled to jump on a chair and then on the table, in order to retain my hold of him. That his body did ascend into the air on that occasion with an apparently utter disregard to the law of gravity, there can be no doubt. What most excited my wonder was the fact, for I may speak of it as a fact without qualification, that Mr. Eglinton rose from my side, and, by the hold he had on my right hand, pulled me up after him, my own body appeared for the time being to have been rendered unsusceptible to gravity."

In contrast, the case of S. J. Davey is especially noteworthy. He was a magician who attended **slate-writing** séances with Eglinton and was impressed. He studied the problem thoroughly. In agreement with Dr. **Richard Hodgson**, he presented himself as a medium and produced all the characteristic phenomena of the séance room to the complete satisfaction of his sitters. An account of his demonstration was published in the *Proceedings* of the SPR (vol. 4). He revealed that he did everything by trickery; but many committed believers did not believe it. Even **Alfred Russel Wallace** suggested that Davey was also a good physical medium and had produced phenomena supernormally since he exhibited the characteristic physiological symptoms of **trance** convulsions.

The two most tenacious magician opponents of Spiritualism, **J. N. Maskelyne** and **Harry Houdini**, focused public attention on themselves for many years. Both led crusades against mediums. Houdini had sought solace in spiritualism following the death of his beloved mother in 1913. He quickly saw through the deception that ran through many of the claims, and was even more adamant in his denunciation, perhaps, since he felt personally battered from his own experiences. In the preface to his book, *Miracle Mongers and Their Methods*, Houdini said that,

"Much has been written about the feats of miracle-mongers, and not a little in the way of explaining them. Chaucer was by no means the first to turn shrewd eyes upon wonder-workers and show the clay feet of these popular idols. And since his time innumerable marvels, held to be supernatural, have been exposed for the tricks they were. Yet to-day, if a mystifier lack the ingenuity to invent a new and startling stunt, he can safely fall back upon a trick that has been the favorite of press agents the world over in all ages."

Maskelyne, nevertheless, did not absolutely discredit the paranormal, as revealed by a letter he wrote to the *Daily Telegraph* in 1881: "It may surprise some of your readers to learn that I am a believer in apparitions. Several similar occurrences to those described by many of your correspondents have taken place in my own family, and in the families of near friends and relations."

In the *Pall Mall Gazette* of April 20, 1885, Maskelyne acknowledges the phenomenon of **table turning** as genuine. He declared that Faraday's explanation was insufficient and some psychic or nerve force was responsible for the result. At the

same time he asserted that he could imitate any Spiritualistic phenomenon provided his own apparatus, which weighed more than a ton, was at his disposal.

Many later psychological researchers were amateur conjurers (notably **Hereward Carrington**, **Harry Price**, and **W. W. Bagally**) who were well acquainted with the tricks of the trade.

A conjurer's performance may in fact afford evidence that the phenomena produced by the medium are genuine. Admiral Osborne Moore (*Glimpses of the Next State*, 1911) saw a conjurer reproduce the phenomena of the **Bangs sisters** on the stage. The effect was crude at first, although very satisfactory afterward. But the point, Moore remarked, was that the conjurer's conditions were as different from the conditions of the Bangs sisters' séances as a locomotive boiler is different from a teapot. Moore's efforts finally convinced him that he had witnessed genuine spirit manifestations with the Bangs sisters.

After the Reverend **F. W. Monck** was accused of fraud in 1876, Archdeacon **Thomas Colley** offered a thousand pounds to J. N. Maskelyne if he could duplicate Monck's materialization performance. Maskelyne accepted the challenge. His performance was declared unsatisfactory. He sued for the money and lost his reputation when Colley won. Sir Hiram Maxim, the great inventor, later challenged Maskelyne to produce a psychic effect he had seen in the United States under the same conditions, but Maskelyne refused. The challenge and its result were described by the inventor in a pamphlet, *Maxim versus Maskelyne* (1910).

The descendants of J. N. Maskelyne followed in his footsteps. Capt. Clive Maskelyne issued a challenge in February 1925, when the visit of the medium "Margery" (**Mina Crandon**) to England was reported, that he could produce any of the phenomena she had produced in America. Spiritualist author **H. Dennis Bradley**, in an interview for the *Daily Sketch*, promised a hundred guineas to Maskelyne if he could duplicate the **Valiantine** phenomena. Maskelyne at first accepted, but withdrew when he heard what was expected from him.

In 1930 psychological researcher Harry Price offered one thousand pounds to any conjurer who could repeat **Rudi Schneider's** phenomena under the same conditions. Nobody came forward. A skit, under the title *Olga*, was produced instead, in imitation of Schneider's phenomena at the Coliseum Theatre ("Olga" was Schneider's claimed spirit **control**). Harry Price publicly challenged Noel Maskelyne from the stage of that theater on December 10, 1929, to simulate by trickery, for £250, one single phenomenon of Rudi Schneider's under the identical conditions imposed by the **National Laboratory of Psychological Research**. Maskelyne refused.

Will Goldston, one of the greatest professional magicians in Europe, author of 40 works on legerdemain, founder and former president of the Magicians' Club of London, declared in the *Sunday Graphic*, December 2, 1929, concerning Schneider's phenomena: "I am convinced that what I saw at the séance was not trickery. No group of my fellow-magicians could have produced those effects under such conditions."

Goldston tells the story of his conversion to Spiritualism in *Secrets of Famous Illusionists* (London, 1933). Two of his great fellow magicians—Ottokar Fischer of Vienna, and Harry Rigolotto—were quite accepting of psychic phenomena.

In the *Sunday Dispatch* (August 1931), Goldston testifies about **Hazel Ridley** and her **direct voice** phenomena as follows:

"Miss Ridley sat at a table in our midst, and without the use of trumpets or any of the usual paraphernalia spoke in three different voices. No ventriloquist could possibly produce the effect this girl produced, and I say that after a long experience of ventriloquists. First there was a powerful, clear, man's voice, ringing through the room in tones one would have thought no woman's throat could have produced. The next voice, a very quiet one, like that of a child of six or seven years of age, added to my surprise. The third guide also spoke in a woman's or a

child's voice, but quite unlike the normal voice of the medium. The séance lasted an hour and three quarters."

A year later he also spoke up in favor of **Helen Duncan** and declared that he was not aware of any system of trickery that could achieve the astounding results he witnessed. Still, others testified that Duncan's phenomena were fraudulent on some occasions.

Goldston also believed, as did many others, that Houdini was a great psychic. Sir **Arthur Conan Doyle** devoted about sixty pages in *The Edge of the Unknown* (1930) to the claim that Houdini was really a medium masquerading as a conjurer. Whatever the true nature of Houdini's inner belief, his demonstrations during the *Scientific American* investigation of the mediumship of "Margery" (Mina Crandon) did not greatly add to his prestige. The exposures that he publicized throughout the United States were not supported by substantial proof, and privately he backed away from some of his public absolutist admissions.

For example, on January 5, 1925, he wrote to Harry Price: "Another strange thing happened: with the aid of the spirit slates I produced a photograph of Mrs. Crandon's brother, Walter, who was killed, and of all the miracles in the world, I ran across the photograph of the boy as he was crushed between the engine and the tender of the train, and which was taken one minute before he died. . . I doubt very much if there are any duplicates about" (*Light*, August 12, 1932).

Houdini was a clever magician, but considered narrow-minded. According to Doyle, he died disbelieving that the phenomena of **hypnotism** were genuine. *Houdini and Conan Doyle* (1933), by Bernard M. L. Ernst and Hereward Carrington, contains many interesting letters about Houdini's strange adventures in psychic realms.

Modern Debates

With the death of Houdini in 1926 and the decline of physical phenomena in the 1930s, the warfare between Spiritualism and the world of stage conjuring faded, although it by no means died out. It entered the next era during the occult revival of the 1960s, with renewed claims of physical phenomena. As public attention to the paranormal again emerged, **Milbourne Christopher**, a modern illusionist skeptic and member of the Occult Committee of the Society of American Magicians, wrote several books attacking some of the more obvious problems with psychics and the occult.

The continuing issues between magicians and psychics became a public controversy, however, with the advent of **Uri Geller**, an Israeli psychic who claimed extraordinary powers of **psychokinesis** (starting old watches, bending metal spoons) and **telepathy**. He impressed several psychological researchers, and **Andrija Puharich** extolled his abilities in a 1974 book. Christopher was possibly the first to publicly suggest that sleight-of-hand and mentalist tricks accounted for Geller's success.

The Geller controversy brought to the fore Canadian-born magician **James Randi** (stage name "The Amazing Randi"), who had helped organize the **Committee for the Scientific Investigation of Claims of the Paranormal** and subsequently assumed the mantle of Houdini as the archenemy of psychic phenomena and psychics. Randi claimed to be able to duplicate Geller's feats of telepathy and metal bending by trickery. He accused Geller of deception. Their battle was in the forefront of television talk and variety shows throughout the 1970s. Every well-known television host from Merv Griffin to Phil Donahue presented the issue to the American public. When Randi wrote his book, *The Magic of Uri Geller* (1975), both men continued through the 1980s and 1990s with legal battles resulting from the accusations the two exchanged about each other. Randi went on to challenge other psychic claims, explaining to audiences the techniques used by fake occultists.

Master illusionist Doug Henning (d. 2000) was considered by many to be the one responsible for the revival of magic because of his live stage and television performances in the 1970s.

Henning, dressed in the uniform of his generation—blue jeans and a tie-dyed shirt—began to transform magic into a prime-time spectacle. With regular network television specials, and three Broadway shows, he rekindled the public's interest in the glamour of magic. As Randi told *Time* in a 1974 article the new-found interest in magic was, "a sign that our society is still healthy. When people stop being enthralled by a magician who can make a lady vanish, it will mean that the world has lost its most precious possession: its sense of wonder."

With other famous magicians and illusionists such as, Harry Blackstone, Jr. (d. 1997), Penn and Teller, and David Copperfield, magic moved to the grandeur of Las Vegas, and television screens across the world by the end of the twentieth century. Furor entered the public once again in the late-1990s when the Fox television network presented a series of specials which set out to reveal the secrets behind the magician's trade. Although many famous magicians protested the airing of these specials, they proceeded nonetheless. Regardless of whether they revealed any secrets, the specials did not succeed in quieting the public's fascination with magic. In 1999, magician David Blaine stirred up extreme media and public attention by burying himself alive for a week. The media kept close guard to make certain no tricks were used, and Blaine became a cult-hero by lasting out the week and conducting exclusive interviews with television and newspapers.

As the battle rages between those who have come to accept the existence of psychic phenomena and those skeptical of all such claims, both sides have attempted to make use of the work of the magicians. Skeptics have pointed to the exposures of fraud as a good reason to dismiss all claims of paranormal occurrences. Believers, on the other hand, have pointed out that magicians have done a good job in helping them to uncover fraud and drive fakes from the arena of the genuine. The work of magicians and others within the Spiritualist and psychic community in exposing fraud helps define the boundary of real psychic occurrences. It does not speak to the body of parapsychological research or to the experiences of hundreds of thousands of believers.

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Magic Square

An arithmetical curiosity formerly believed to have **occult** significance. A square is divided into smaller squares, each containing a number so arranged that the sum of each row, vertical, horizontal, or diagonal, is the same.

In a variant form, letters are used instead of numbers, the most popular arrangement being the rows:

SATOR

AREPO

TENET

OPERA

ROTAS

A variant form:

SALOM

AREPO

LEMEL

OPERA

MOLAS

The variant form is specified in *The Book of the Sacred Magic of Abra-Melin the Mage* as a charm to obtain the love of a maiden.

Other magic squares were composed of numbers or letters in irregular arrangements that were believed to have magical power. Such squares were inscribed on parchment or other materials and worn as **talismans**.

Other talismans were made in circular format, in wax or in metal, and used to invoke **spirits**. These were sometimes termed "seals." The term **magic circle** more properly indicates the protective circle traced upon the ground by the magician when invoking spirits.

Talismans in the form of magic squares have long been used by Hindus and Moslems for magical purposes and in religious rituals.

Maginot, Adèle (ca. 1848)

Noted early French medium. She was psychic from childhood and was treated by the magnetist **Louis-Alphonse Cahagnet** because of the disturbances in her life caused by lively psychic occurrences. He soon found her an excellent clairvoyant, especially for medical purposes. From this she progressed to serve as a channel for **spirit communications**.

From the summer of 1848, many sittings were held in which visitors were put in touch with their departed relatives. Cahagnet made them sign a statement after the sitting indicating which of the particulars were true and which false, which he later published in the second volume of his book *Magnétisme arcanes de la vie future dévoilé* (1848–60). When Maginot was put into **trance**, she saw the spirits of the departed, described them, and gave an intimate description of their family circumstances.

Baron du Potet, a well-known writer on **animal magnetism** and the editor of the *Journal du Magnétisme*, witnessed a striking **séance** in the company of Prince de Kourakine, who was secretary to the Russian ambassador. Nevertheless, he was inclined to attribute the result to **thought-transference**.

Maginot's most extraordinary phenomena, however, did not consist in communications from the dead but in communi-

cations from the living, combined with traveling **clairvoyance**. A. M. Lucas came to inquire after his brother-in-law, who had disappeared after a quarrel 12 years before. Maginot, in trance, found the man and said that he was alive in a foreign country, busy gathering seeds from small shrubs about three feet high. She asked to be awakened since she was afraid of wild beasts. A. M. Lucas returned a few days afterward with the mother of the vanished man. Maginot correctly described the man's appearance and the history of his disappearance. She was asked to speak to the man, and a conversation ensued.

"Get him to tell you the name of the country where you see him," says the record. "He will not answer." "Tell him that his good mother, for whom he had a great affection, is with you, and asks for news of him." "Oh, at the mention of his mother he turned around and said to me 'My mother, I shall not die without seeing her again. Comfort her, and tell her that I always think of her. I am not dead.'" "Why doesn't he write to her?" "He has written to her, but the vessel has no doubt been wrecked—at least he supposes this to be so, since he has received no answer. He tells me that he is in Mexico. He has followed the Emperor, Don Pedro; he has been imprisoned for five years; he has suffered a great deal, and will use every effort to return to France; they will see him again." "Can he name the place in which he is living?" "No, it is very far inland. These countries have no names."

A similar experience was recorded by M. Mirande, the head of the printing office in which the first volume of the *Arcanes* had been printed. His missing brother, whom he believed to be dead, was found by Maginot to be living and a plausible account of his long silence and whereabouts was given. Unfortunately, in neither case was corroboration forthcoming. But there was one instance (quoted in Cahagnet's third volume) in which, a few weeks after the sitting, a mother received a confirmatory letter from her absent son.

Frank Podmore challenged Adèle Maginot's work:

"If Adèle, or any other of Cahagnet's clairvoyants really had possessed the power of conversing with the living at a distance, I cannot doubt that Cahagnet, in the course of his many years' experiments, would have been able to present us with some evidence of such power that was not purely hypothetical. Nothing would be more easy to prove. The fact that no such evidence is forthcoming affords a strong presumption that Adèle did not possess the power, and that the conversations here detailed were purely imaginary, the authentic or plausible details which they contained being filched, it may be, telepathically from the minds of those present."

However, in spite of a lack of convincing evidence from Maginot, Podmore also stated of Cahagnet's investigations: "In the whole literature of Spiritualism I know of no records of the kind which reach a higher evidential standard, nor any in which the writer's good faith or intelligence are alike so conspicuous."

Magnetic Phenomena

Some readily observable phenomena have suggested a connection between psychic abilities and magnetism. The medium **Henry Slade** could influence the movements of a magnetic needle. **Johann Zöllner** made convincing experiments with a glass-covered compass. Slade could also magnetize steel knitting needles, and Zöllner lifted iron filings and sewing needles with their ends. **Stanislawa Tomczyk** could exert a similar influence over the compass.

The British psychic researcher and author **Stanley de Brath** also reported a case in which a young man deflected the magnetic needle. He was searched for a concealed iron or a magnet but nothing was found.

More recently, the controversial psychic **Uri Geller** has also demonstrated deflection of a compass needle, while his skeptical critics also claim that he must have a concealed iron or magnet.

Magnetometer

A device invented by the Abbé Fortin (ca. 1864) consisting of a piece of paper cut to the shape of a compass needle and considered to indicate some kind of electromagnetic force. It was suspended in a glass cylinder by a silk fiber. If the cylinder was approached by a hand, the paper (over a dial of 360 degrees) would either turn toward the hand or away from it.

Carried out in a more substantial form with a "metallic multiplier," a condenser, and a needle, the magnetometer was used for the study of terrestrial magnetism to solve meteorological problems. Since the beginning of the twentieth century, it has been used for **dowsing**. (See also **Biometer of Baraduc**; **De Tromelin Cylinder**; **water witching**)

Magonia (Journal)

Quarterly journal concerned with anomalies, such as **visions**, **portents**, prodigies, and **UFOs**. The name "Magonia" was given in medieval **France** to a mysterious land beyond the sky, the origin of all kinds of signs and wonders but inextricably bound up with the destinies of human beings. Inhabitants of Magonia traveled in aerial ships and were believed to destroy crops and kidnap human beings. The emperor Charlemagne issued edicts to prohibit the Magonians from troubling the air and provoking storms.

Issues of *Magonia* have covered such subjects as **glossolalia**, **ouija boards**, pagan **occultism**, **coincidences**, **Spiricom**, earth lights, **psychic research**, **Bigfoot**, and other Fortean topics. Address: John Rimmer, John Dee Cottage, 5 James Terrace, Mortlake Churchyard, London, SW14 8HB England. Website: <http://www.magonia.demon.co.uk/>.

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Magpie

The chattering of a magpie was formerly considered a sure **omen** of evil. Another folk belief was that the croaking of a single magpie around a house signified that one of the inhabitants would soon die. In parts of Britain and **Ireland** it was believed that evil could be averted by being respectful to a magpie—bowing or doffing one's hat. Irish folk would sometimes say "Good morning, your reverence" on seeing a magpie first thing in the morning. The magpie also figured in the folklore of the American Indians and was a clan animal among the Hopis.

Maguire, Father Joseph (ca. 1931–)

Catholic priest popularly known as "The Miracle Man," who specializes in spiritual **healing**. He was born in Lowell, Massachusetts; his mother was Irish, from Castlegregory in county Kerry. Maguire was a successful businessman, owning an electronics sales company that sold missile parts to Cape Kennedy, and also operating a chain of hotels, motels, and restaurants. Then, at the age of 38, he left his profitable businesses and became a Catholic priest.

His gift of healing developed slowly over a period of years, commencing the year before his ordination. He has since figured in a large number of medically unexplained cures that followed his touching people who were terminally ill.

In 1984 Father Maguire visited **Ireland**, where he had an enthusiastic reception. More than 2,500 people crowded into the Church of Our Lady Queen of Peace in Merriown Road, Dublin (built to accommodate 1,800 persons). Parents held out babies for Father Maguire to touch. After celebrating mass with eight concelebrants, Father Maguire blessed the congregation

and went to pray with the sick. Subsequently a 46-year-old mother, paralyzed for several months with a cancerous tumor, claimed that she regained the use of her left arm and was able to walk again after being virtually immobile. (See also **healing by touch**)

Magus

A master magician or adept. The *Magi*, or **magicians** (plural form of *Magus*), were the “wise men” of the ancient Persian priesthood. It is noted in the Christian New Testament that three magi brought gifts to the infant Jesus. In the later tradition they were given names—Kaspar, Melchior, and Balthasar—and their bones are said to rest in Cologne Cathedral, **Germany**.

The term Magus is also used in magical societies like the **Golden Dawn** to indicate one of its highest grades, between the master of the temple and the ipsissimus.

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“Magus”

A spirit **control** of **William Stainton Moses**, supposed to be a member of the Mystic Band that delivered **occult** teaching in Moses’s scripts. “Magus” did not disclose his name on Earth, but he said that he lived 4,000 years ago and belonged to an ancient African wonder-working brotherhood. In the nineteenth book of the Moses scripts, a topaz is mentioned as the material counterpart of a spiritual jewel worn by “Magus,” which was to be given to Stainton Moses to help him to see visions. The stone, set in a ring, was reportedly dropped from the air in Stainton Moses’s bedroom.

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Maharaj Ji, Guru (1957–)

Teacher in the Sant Mat tradition and head of Elan Vital (formerly known as the Divine Light Mission). Guru Maharaj Ji, a title rather than a name, was born Prem Pal Singh on December 10, 1957. He moved to the United States as a spiritual teacher in 1971, at the age of 14. He was the son of Sri Hans Maharaj Ji, a spiritual teacher in the Sant Mat Radha Soami tradition and the founder of the Divine Light Mission in India. When Sri Hans died in 1966, his youngest son, only eight but recognized as something of a spiritual prodigy, assumed control of the movement as Guru Maharaj Ji.

On a visit to the United States he was met by a public skeptical of one so young assuming any role in religious leadership, but was welcomed by many young adults as a contemporary spiritual leader. Ten of thousands of “premies,” as his followers were called, were initiated, and within a few years hundreds of centers were established in the West.

Through the mid-1970s the rapidly developing movement ran into trouble, beginning with its inability to fill the Houston Astrodome in a highly publicized event, Millennium 73. Then in 1974, Maharaj married his 24-year-old secretary, whom he described as an incarnation of the Hindu goddess Durga. The marriage further disrupted his relationship with his mother and older brothers. A lawsuit in India gave control of the Indian branch of the Divine Light Mission to Maharaj’s mother and led to a complete break with her son, who maintained the complete support of the Western disciples.

In the late 1970s the Divine Light Mission had also become the target of the anticult movement, and members were subjected to deprogramming in an attempt to break their allegiance to Maharaj and the group. In the early 1980s Maharaj responded to the problem by disbanding the mission, closing all of the ashrams, and reorganizing his following as merely informal students of his teachings. He has assumed a low profile and largely dropped out of public sight. He spends most of his time traveling the world speaking to his followers.

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Maharishi Mahesh Yogi (ca. 1911–)

A modern Hindu **guru** who began a worldwide Spiritual Regeneration Movement in the late 1950s. The movement, now led by the World Plan Executive Council, is best known for promoting the technique of **Transcendental Meditation** (TM).

Maharishi was born Mahesh Brasad Warma, around the year 1911. Originally a physics graduate of Allahabad University, India, he worked for a time in a factory, then studied spiritual science for some years under Swami Brahmananda Saraswati Shankaracharya of Jyotir Math, a teacher of traditional Hindu transcendentalism. After the death of his teacher in 1953, the Maharishi spent some time trying to develop his own simplified version of traditional Hindu **meditation**.

In 1958 he designed the Science of Creative Intelligence for “the regeneration of the whole world through meditation,” known widely as Transcendental Meditation. In a simple initiation ceremony, the guru bestowed a *mantra* (or word of power), which the pupil repeated during a meditation period each day. In this easy technique, the pupil could, it has been claimed, bypass normal intellectual activity and tap a limitless reservoir of energy and creative intelligence.

The system spread around the world through the 1960s but was given a boost in 1967, when the rock music group the Beatles showed interest in the movement. Publicity concerning their relation to the Maharishi made TM seem a viable alternative to psychedelic **drugs**. The Beatles defected some months later, but by then other celebrities were traveling to the Maharishi’s ashram at Rishikesh, in the foothills of the Himalayas. The Students’ International Meditation Society, which was founded in Los Angeles, California, in 1966, received many of the young adults attracted to TM by its celebrity followers. Since the 1970s, the movement has been boosted by the well-publicized scientific findings that TM produces beneficial results. Various studies, most flawed by the lack of investigation of similar mediative techniques, suggest that TM aids individuals in various manners. The sociological studies, suggesting that a representative number of TM meditators in an area can change its social climate (lower the crime rate, promote peace, etc.), are less conclusive.

The movement adopted a “world plan” to develop the full potential of the individual, to improve governmental achievements, to realize the highest ideal of education, to solve the problems of crime and all behavior that brings unhappiness to the human family, to maximize the intelligent use of the environment, to bring fulfillment to the economic aspirations of individuals and society, and to achieve the spiritual goals of the human race in this generation. The World Plan Executive Council has founded in many countries its own political party, the Natural Law Party, and it runs candidates for public office in order to achieve the goals of the world plan.

In the 1970s, as the number of new people coming into TM dropped, the movement unveiled a “Siddhi” program (*siddhis* are special paranormal powers) based on the claims of the ancient **yoga** treatise *The Yoga Sutras of Patanjali*. The program

claimed that students of this special course have successfully achieved the paranormal feat of **levitation**. Photographs of students show them hovering a few feet in the air, but critics (and former students) have stated that the “levitators” merely bounce in the air cross-legged and do not float. To date, no irrefutable evidence of levitation by the Maharishi’s students has yet been produced, and several ex-students of the Siddhi program have successfully sued the organization.

In 1968, the council moved its headquarters to Seelisberg, **Switzerland**, and in 1979 established Maharishi International University in Fairfield, Iowa, where they mix courses in TM and academic curriculum. They plan to open an eastern campus in Antrim, New Hampshire. The Maharishi was worth \$3.5 billion in 1998 and oversaw nearly 1,000 TM centers around the world.

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Mahatma Letters

Communications allegedly from the Mahatmas (Masters or Adepts) of the **Theosophical Society** to **Helena Petrovna Blavatsky** and other leading theosophists during the nineteenth century. These Mahatmas were said to be eastern teachers belonging to the Great White Brotherhood, a group providing overall guidance to human destiny. The brotherhood was said to be living in the Himalayas of Tibet. It included Koot Humi Lal Singh (K. H.) and Morya (M.), the primary masters with whom Blavatsky claimed contact.

Notes signed with the initials of these Masters would be mysteriously precipitated out of the air or discovered in unexpected places. Recipients of such letters included **Henry S. Olcott**, the society’s president, and **A. P. Sinnett**, editor of the Anglo-Indian newspaper the *Pioneer*. Sinnett was favorably impressed by such letters as well as other **occult** phenomena demonstrated by Blavatsky, and played a prominent part in the affairs of the **Theosophical Society**. The material received by Blavatsky from the Mahatmas, both in the letters and in other communications, formed the basis of the particular teachings of the society and constituted a new form of Gnosticism.

The reception of communications from the Masters in some unusual and unlikely circumstances became one claim of the society to special revelatory knowledge. Those claims, which had initially impressed some of the leaders of the **Society for Psychical Research**, led it to delegate **Richard Hodgson** to investigate the phenomena in Adyar, the Madras headquarters. He found extensive evidence of **fraud** on Blavatsky’s part in producing and delivering the letters and in the arrival of various artifacts, reportedly gifts of the Masters. His discoveries included a shrine with a false back in which letters would mysteriously appear overnight to be found the next morning. He was assisted by Emma Coulomb, a former employee of the society, who claimed to have been a cohort of Blavatsky, but who had subsequently turned on her.

The publication of the Hodgson report created a public controversy and a crisis of major import within the society. While many members left, others preferred to believe that the confession by Coulomb was part of a plot to discredit Blavatsky. After Blavatsky’s death, Theosophist co-founder **William Q. Judge** produced further Mahatma letters supporting his effort to take charge of the Esoteric Section of the Theosophical Society (in opposition to the leadership of **Annie Besant**). Olcott eventually declared these letters to be fraudulent.

Theosophists have had to live for a century with the Hodgson report and the charge that the society is built upon a fraud. During this time various members have attempted to refute Hodgson’s (and additional supporting) claims. For example, all now agree that the original Mahatma letters to Blavatsky were strongly influenced by her personality, since the handwriting and language were typical of her. While skeptics would claim that such influence is an additional sign of conscious fraud, Theosophists would claim that this resulted from the Masters using her as a medium of communication, in much the same way that a psychic delivers **automatic writing**.

More recently (1980), Charles Marshall attempted to prove by computer analysis that there is a strong dissimilarity between Blavatsky’s language and that of the Masters. However, the computer program, although extensive, was somewhat arbitrary, being confined to certain prepositions and conjunctions. Moreover the comparison between the Mahatma letters and Blavatsky’s writings in such works as *The Secret Doctrine* ignored the extensive editorial work by others on behalf of Blavatsky’s writings, and her own extensive and unacknowledged plagiarism from other writers, thus making her claimed style unrepresentative. Other recent defenses of Blavatsky have been made by Vernon Harrison and Walter A. Carrithers.

Some of the original Mahatma letters may be viewed in the Manuscripts Department of the British Library, London.

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Mahavira (540 B.C.E.–468 B.C.E.)

Mahavira, Indian guru of the Jain tradition, was born into the *kshatriya* or warrior caste and originally named Vardhamana. His birthdate is traditionally given as 599 B.C.E., but modern dating has suggested a more likely date of 540. He married at a young age, but at the age of 30 left his home on a spiritual quest. After 12 years of wonders and accomplishments in the spiritual life he was given the name Mahavira or Great Hero. He eventually reached a state thought of as complete isolation from harmful karma, called *kevela*. He was acknowledged as the 24th Great Teacher of his tradition, and his

new title, *Jaina* or Victor, gave the name to the Jaina community. Mahavira concluded early in his spiritual quest that the key to spiritual advancement was the avoidance of injury to any life form, a difficult process as life was everywhere.

After attaining *kevala*, Mahavira took a student, Makkhali Gosala, who had attained some magical powers. Mahavira questioned the equation of his powers with spiritual enlightenment, and the two went their separate ways. Before their parting, Makkhali Gosala tried to use his powers on Mahavira. Though he lost his first disciple, Mahavira soon gained others, including 11 brahman priests. According to tradition, he had half a million followers by the time of his death. As with his birth, there is a discrepancy between the traditionally accepted date (527 B.C.E.) and the estimates of contemporary scholars (468 B.C.E.).

Since Mahavira's time Jains have followed a path of liberation that has 14 stages. The basics of the life include the successive taking of vows of nonviolence (*ahimsa*), truthfulness, non-stealing, sexual abstinence, and nonpossessiveness. Each vow leads to a releasing of karma. In Jainism, karma is pictured as a sticky substance that adheres to one's life force and prevents liberation. This substance is attracted by violence and the most violent are said to be covered in black karma.

Jainism forms an important element of the Eastern teachings that came into the West, especially England, beginning late in the nineteenth century. These teachings influenced the development of various nonviolent perspectives, some of which became identified with **Spiritualism** and the metaphysical community including the antivivisection movement and vegetarianism.

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Maier, Michael (ca. 1568–1622)

German alchemist, born at Rensburg in Holstein. He was one of the principal figures in the seventeenth-century **Rosicrucian** controversy in **Germany** and the greatest **adept** of his time. He diligently pursued the study of medicine in his youth, then practiced at Rostock with such success that Emperor Rudolph II appointed him as his physician.

Some adepts eventually succeeded in luring him from the practical work he followed into the complex and tortuous paths of **alchemy**. In order to confer with those who he believed possessed the transcendent mysteries, he traveled all over Germany. The *Biographie Universelle* states that in pursuit of these "ruinous absurdities" he sacrificed his health, fortune, and time. On a visit to England he became acquainted with **Robert Fludd**, the Kentish mystic.

In the controversy that convulsed Germany on the appearance of his Rosicrucian manifestos in the early 1600s, he took a vigorous and enthusiastic share and wrote several works in defense of the mysterious society. He is alleged to have traveled in order to seek members of the "College of Teutonic Philosophers R.C.," and, failing to find them, formed a brotherhood of his own, based on the form of the *Fama Fraternalis*. There is no adequate authority to support the opinion held by some that toward the end of his life he was initiated into the genuine order (there being serious doubt that any such genuine order ever existed).

A posthumous pamphlet of Maier's called *Ulysses* was published by one of his personal friends in 1624. There was added to the same volume the substance of two pamphlets already published in German but which, in view of their importance,

were translated into Latin for the benefit of the European literati.

The first pamphlet was entitled *Colloquium Rhodostauriticum trium personarum per Famem et Confessionem quodammodo revelatam de Fraternitate Rosoe Crucis*. The second was an *Echo Colloquii* by Hilarion on behalf of the Rosicrucian Fraternity. From these pamphlets it appears that Maier considered himself a member of the mystical order.

He became the most profuse writer on alchemy of his time. Most of his works, many of which are adorned with curious plates, are obscure with the exception of his Rosicrucian *Apolo-gies*.

Maimonides, Rabbi Moses (1135–1204)

A great Spanish-Hebrew philosopher, theologian, and author of the *Guide for the Perplexed*. His theories were Aristotelian and rational, but there remained in his viewpoint a touch of **mysticism**.

He was born April 6, 1135, in Cordova, southern **Spain**, and was educated by Arabic teachers. After the Moorish conquest of Cordova in 1148, Jews left the province, and Maimonides settled in Fez, Morocco. After five years he moved to Cairo, **Egypt**, where he became physician to Saladin and married the sister of Ibn Mali, a royal secretary.

In his famous treatise, the *Guide for the Perplexed*, he sought to harmonize rabbinical and philosophical teachings but maintained that reason must be supplemented by revelation. His treatise profoundly influenced his Arabic, Jewish, and Christian successors. It has been suggested that Maimonides was sympathetic to the teachings of **Kabala** in his late period. He died December 13, 1204.

Maison des Spirites

Spiritist center founded by **Jean Meyer**, who also assisted the foundation of the **Institut Métapsychique International** (concerned with **psychical research**). The Maison des Spirites was located at 8 Rue Copernic, Paris, and was intended to propagate knowledge of **Spiritism**. It became the secretariat of the Fédération Spirite Internationale (International Spiritualists' Federation) and hosted the Second **International Spiritualist Congress** in Paris in 1925. (See also **France**)

Maithuna

Sanskrit term for sexual intercourse, one practice espoused in **tantric yoga**. **Tantra** differs from more ascetic forms of Hinduism in eschewing the way of denial. Instead of refraining from such things as alcohol and sex in order to attain spiritual realization, tantra suggests using items commonly denied as a tool to enlightenment. Sexuality is by far the most controversial of such tools. Within tantric systems, the practice of maithuna may be either symbolic (the right-hand path) or actual (the left hand path). Tantra seeks union with the goddess Shakti and speaks of the male's union with the goddess. In left-hand rites, the woman is seen as the goddess present in flesh.

Tantra also developed the understanding of **occult** anatomy in Hinduism focused in the seven **chakras**, or psychic centers, located horizontally in the body from the base of the spine to the top of the head, and **kundalini**, the mystical energy that is usually pictured as lying latent, like a coiled serpent, at the base of the spine. In tantric practice, kundalini is released to travel up the spine, opening the chakras, and eventually bringing enlightenment. In right-hand tantra, this awakening is done with **meditation** and concentration. In the left-hand path, the kundalini is awakened in part by sexual intercourse ending in *coitus interruptus*, with a cooperating female.

There has also existed in the West since the late nineteenth century an occult system that includes sexual practices, its

major exponent having been **Aleister Crowley**. This system is often seen as a derivative of tantra, but in fact has quite different origins. Since the 1970s, Western sex magick and tantra have been the subject of many books and articles, and sycretistic forms of sexually oriented practices have begun to emerge.

Maitland, Edward (1824–1897)

Co-founder with **Anna Bonus Kingsford** of Esoteric Christianity and the **Hermetic Society**.

Born October 27, 1824, at Ipswich, England, Maitland graduated from Caius College, Cambridge, 1847. He intended to become a clergyman, but had many reservations about the church, and instead spent some years traveling in California and Australia, studying life firsthand.

Upon returning to England, he devoted himself “to developing the intuitional faculty as to find the solution of all problems having their basis in man’s spiritual nature.” Through his close friendship with Anna Kingsford, he became an ardent vegetarian and the interpreter of her highly individual mystical Christianity. He collaborated with her on the writing of *The Perfect Way; or, The Finding of Christ* (London, 1882) and related books.

After Kingsford’s death in 1888, Maitland published her biography, *Anna Kingsford: Her Life, Letters, Diary* (1896). He died in the following year on October 2, 1897.

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Mak, A(rie) (1914–)

Dutch school director and experimenter in the field of **parapsychology**. He was born November 23, 1914, at Alkmaar, Netherlands. He was an instructor and director at Sneek Technical School, Sneek, Netherlands (1939–56), and later director (1959–60). Mak was a member of the Amsterdam Parapsychologische Kring and served as research officer of the **Studievereniging voor Psychical Research** (Dutch Society for Psychical Research). Contributor of articles to astronomy journals, he won the Van de Bilt gold medal for the best amateur astronomical observations in 1950.

He studied **telepathy**, **clairvoyance**, and **psychokinesis** and took part in experiments (with **Jan Kappers**, A. H. de Jong, and F. v. d. Berg) to test clairvoyance quantitatively. He also studied the question of evidence for **reincarnation**.

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Malachite

A precious stone (a variety of topaz) of basic copper carbonate. Folklore held that it preserved the cradle of an infant from spells.

Malachy Prophecies

St. Malachy O’More was a medieval bishop who is said to have foretold the succession of 112 popes, from Celestine II (1143) until the final pope in the future yet to come. These predictions were in the form of a long series of Latin character mottos instead of actual names, and there is still scholarly doubt as to whether the prophecies really emanated from St. Malachy. However, other prophecies attributed to him are claimed to have been fulfilled.

He was born Maelmhaedhoc Ua Morgair in Armagh, **Ireland**, in 1095. His biography was written by a famous contemporary, St. Bernard of Clairvaux. Malachy was the son of a well-known scholar; his mother came from a wealthy family in Bangor, county Down. His father died when Malachy was eight years old, and he was subsequently educated by a monk who later became abbot of Armagh.

Malachy was ordained by St. Celsus, an Irish Benedictine of **Glastonbury**, then archbishop of Armagh. He became vicar-general to Celsus, then abbot of Bangor, and later bishop of Connor, succeeding to the archbishopric in 1132. He had a reputation as a firm disciplinarian.

After six years, he resigned in order to make a pilgrimage to Rome. But during the course of his journey, he met St. Bernard at the French abbey of Clairvaux and was so impressed by him that he requested to be allowed to remain at Clairvaux as an ordinary monk. However, Pope Innocent II refused permission, since he had plans for Malachy to be primate of the combined see of Armagh and Tuam, although in the end this did not come to pass.

Malachy traveled through **England**, **Scotland**, and **Ireland**, even making a second pilgrimage to **Rome**. On the return journey to Ireland, he died at Clairvaux, which had made such an impression on him.

Malachy had a great reputation as a prophet during his own lifetime. When the son of King David of Scotland was critically ill, Malachy sprinkled him with holy water and predicted that the boy would survive. He did. When one individual tried to prevent the building of an oratory, Malachy correctly foretold his early death. According to St. Bernard, Malachy even predicted the date, place, and circumstances of his own death.

The papal prophecies seem to be extraordinarily apt, beginning with Celestine II (1143) and continuing through to modern times. The first pope was indicated by the motto “Ex Castro Tiberis” (from a castle on the Tiber); Celestine II came from Tuscany, where the Tiber rises, and his family name was Catello. The next pope was indicated by the motto “Inimicus Expulsus” (the enemy driven out); it transpired that his family name was Caccianemici, which combines “cacciare” (to drive out) and “nemici” (enemies). The next pope had the motto “Ex Magnitudine Montis” (from the great mountain); he was born in Montemagno (the great mountain).

Some scholars believe the prophecies to be sixteenth-century forgeries. Nevertheless, some of the mottos predicted for later popes have still been surprisingly apt, e.g., “Flos Florum” (flower of flowers) for Pope Paul VI (1963) seems validated by the fact that the pope had three fleur-de-lys on his armorial bearings.

According to the Malachy prophecies, the line of popes will end after the successor to Pope John Paul II. The last pope will be “Petrus Romanus” (Peter the Roman), and after that Rome will be destroyed and the world will be purified by fire. Some believe that these will be the final days of the Last Judgment, others that there will be a cleansing of the world and the commencement of a new cycle of life.

Sources:

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MALAYSIA

Malaysia now includes the mainland of West Malaysia, sharing a land border with Thailand in the north, and East Malaysia, consisting of the states of Sarawak and Sabah (formerly North Borneo). The ethnic grouping of Malaysia includes Chinese and Indian races, but the largest population is of Malays, predominantly Muslim in faith and speaking their own Malay language.

Much of the folklore and magical tradition of the Malays concerns "sympathetic magic" (see **magic**). The traveler Hugh Clifford, writing in the nineteenth century, stated:

"The accredited intermediary between men and spirits is the *Pawang*; the *Pawang* is a functionary of great and traditional importance in a Malay village, though in places near towns the office is falling into abeyance. In the inland districts, however, the *Pawang* is still a power, and is regarded as part of the constituted order of Society, without whom no village community would be complete. It must be clearly understood that he had nothing whatever to do with the official Muhammadan religion of the mosque; the village has its regular staff of elders—the *Imam*, *Khatib*, and *Bilal*—for the mosque service. But the *Pawang* is quite outside this system and belongs to a different and much older order of ideas; he may be regarded as the legitimate representative of the primitive 'medicine-man,' or 'village-sorcerer,' and his very existence in these days is an anomaly, though it does not strike Malays as such. . . .

"The *Pawang* is a person of very real significance. In all agricultural operations, such as sowing, reaping, irrigation works, and the clearing of jungle for planting, in fishing at sea, in prospecting for minerals, and in cases of sickness, his assistance is invoked. He is entitled by custom to certain small fees; thus, after a good harvest he is allowed in some villages five *gantangs* of padi, one *gantang* of rice (*beras*), and two *chupaks* of *emping* (a preparation of rice and cocoa-nut made into a sort of sweetmeat) from each householder."

The *Pawang* used to regulate taboos, and employ a familiar spirit known as *hantu pusaka*—a hereditary demon. He also acted as a **medium** and divined through **trance**. To become a magician,

"You must meet the ghost of a murdered man. Take the midrib of a leaf of the 'ivory' cocoa-nut palm (*pelepah niyor gad-ing*), which is to be laid on the grave, and two midribs, which are intended to represent canoe-paddles, and carry them with the help of a companion to the grave of the murdered man at the time of the full moon (the 15th day of the lunar month) when it falls upon a Tuesday. Then take a cent's worth of incense, with glowing embers in a censer, and carry them to the head-post of the grave of the deceased. Fumigate the grave, going three times round it, and call upon the murdered man by name: 'Hearken, So-and-so, and assist me; I am taking (this boat) to the saints of God, and I desire to ask for a little magic.'

"Here take the first midrib, fumigate it, and lay it upon the head of the grave, repeating '*Kur Allah*' ('Cluck, Cluck, God!') seven times. You and your companion must now take up a sitting posture, one at the head and the other at the foot of the grave, facing the grave post, and use the canoe-paddles which you have brought. In a little while the surrounding scenery will change and take upon itself the appearance of the sea, and finally an aged man will appear, to whom you must address the same request as before."

Malay magic may be subdivided into preparatory rites, sacrifice, lustration, **divination**, and **possession**. Sacrifice took the form of a simple gift, or act of homage to the spirit or deity. Lustration was magico-religious and purificatory, principally taking place after childbirth. It might be performed by fire or water. Divination consisted for the most part of the reading of **dreams**, and was, as elsewhere, drawn from the acts of men or nature. **Omens** were strongly believed in.

"When a star is seen in apparent proximity to the moon, old people say there will be a wedding shortly. . . .

"The entrance into a house of an animal which does not generally seek to share the abode of man is regarded by the Malays as ominous of misfortune. If a wild bird flies into a house it must be carefully caught and smeared with oil, and must then be released in the open air, a formula being recited in which it is bidden to fly away with all the ill-luck and misfortunes (*sial jambalang*) of the occupier. An iguana, a tortoise, and a snake, are perhaps the most dreaded of these unnatural visitors. They are sprinkled with ashes, if possible to counteract their evil influence.

"A swarm of bees settling near a house is an unlucky omen, and prognosticates misfortune."

So, too, omens were taken either from the flight or cries of certain birds, such as the night-owl, the crow, some kinds of wild doves, and the bird called the "Rice's Husband" (*laki padi*).

Astrology

Divination by **astrology** was, however, the most common method of forecasting the future. The native practitioners possessed long tables of lucky and unlucky periods and reasons. These were mostly translations from Indian and Arabic sources.

The oldest known of these systems of propitious and unpropitious seasons was known as *Katika Lima*, or the Five Times. Under it the day was divided into five parts, and five days formed a cycle. To each division was given a name as follows: Maswara, Kala, S'ri, Brahma, Bisnu (Vishnu), names of Hindu deities, the last name in the series for the first day being the first in that of the second day, and so on until the five days are exhausted. Each of these had a color, and according to the color first seen or noticed on such and such a day would it be fortunate to ask a boon of a certain god.

A variation of this system, known as the "Five Moments," was similar in origin, but possessed a Muslim nomenclature. Still another scheme, *Katika Tujoh*, was based on the seven heavenly bodies, dividing each day into seven parts, each of which was distinguished by the Arabic name for the sun, moon, and principal planets.

The astrology proper of the Malays is purely Arabic in origin, but a system of Hindu invocation was in vogue by which the lunar month was divided into parts called *Rejang*, which resembles the *Nacshatras* or lunar houses of the Hindus. Each division had its symbol, usually an animal. Each day was propitious for something, and the whole system was committed to verse for mnemonic purposes.

Demonology

The demonic form common to Malaysia was that of the **jinn**, 190 in number. These were sometimes subdivided into "faithful" and "infidel," and further into the jinns of the royal musical instruments, of the state, and of the royal weapons. The *afrit* was also known. **Angels** also abounded and were purely of Arabic origin. Besides these, the principal supernatural beings were as follows: the *polong*, or familiar; the *hantu pemburu*, or specter huntsman; the *jadi-jadian*, or wer-tiger; the *hantu*, or ghost of the murdered; and the *jemalang*, or earth-spirit. The *pontianak*, the Malaysian vampire, has become the most famous of the supernatural beings of folklore and the subject of many popular movies.

Minor Sorcery

The rites of minor sorcery and **witchcraft**, as well as those of the **shaman**, were widely practiced among the Malays and were practically identical in character with those in use among other peoples with similar cultures.

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Mallebranche (ca. 1618)

Seventeenth-century Frenchman haunted by his dead wife. Mallebranche was a marker of the game of tennis, living in the Rue Sainte-Geneviève, Paris, who in 1618 was visited by an **apparition** of his wife, who had died five years before. She came to advise him to repent and live a better life and to pray for her also. Both Mallebranche and his wife (for he had married a second time) heard the voice, but the apparition did not become visible.

Sources:

Histoire nouvelle et remarquable de l'esprit d'une femme qui c'est apparue au Faubourg Saint-Marcel après qu'elle a demeuré cinq ans entiers ensevelie; elle a parlé a son mari, lui a commandé de faire prier pour elle, ayant commencé de parler le mardi II Decembre, 1618. Paris, 1618.

Malleus Maleficarum

The most authoritative and influential sourcebook for inquisitors, judges, and magistrates in the great **witchcraft** persecutions from the fifteenth through the eighteenth centuries. It was written by **Heinrich Kramer**, leading inquisitors of the Dominican Order; **Jacob Sprenger** merely attached his name to the sourcebook.

The book brought folklore and speculation about witchcraft and **magic** together with the new view identifying witchcraft with devil-worship. That identification turned witchcraft into heresy (rather than a pagan faith) and thus the proper concern of the Inquisition. That change of perspective led to the fierce and relentless persecution that resulted in the deaths of hundreds of individuals accused of practicing the religion of witchcraft, as opposed to merely practicing malevolent magic (i.e., sorcery), which had long been illegal.

This work is in three parts. Part I fulminates against the evil of witchcraft, which is characterized as renunciation of the Catholic faith, homage to the Devil, and carnal intercourse with demons. Even disbelief in the existence of witches and witchcraft was declared a grave heresy. Part II details the specific practices of witches. Part III sets forth rules for legal action and conviction of witches.

The antiquary Thomas Wright, in his book *Narratives of Sorcery and Magic* (2 vols., 1851), stated:

"In this celebrated work, the doctrine of witchcraft was first reduced to a regular system, and it was the model and groundwork of all that was written on the subject long after the date which saw its first appearance. Its writers enter largely into the much-disputed question of the nature of demons; set forth the causes which lead them to seduce men in this manner; and show why women are most prone to listen to their proposals, by reasons which prove that the inquisitors had but a mean estimate of the softer sex.

"The inquisitors show the most extraordinary skill in explaining all the difficulties which seemed to beset the subject; they even prove to their entire satisfaction that persons who have become witches may easily change themselves into beasts, particularly into wolves and cats; and after the exhibition of such a mass of learning, few would venture any longer to entertain a doubt. They investigate not only the methods employed to effect various kinds of mischief, but also the counter-charms and exorcisms that may be used against them. They likewise

tell, from their own experience, the dangers to which the inquisitors were exposed, and exult in the fact that they were a class of men against whom sorcery had no power.

"These writers actually tell us, that the demon had tried to frighten them by day and by night in the forms of apes, dogs, goats, etc.; and that they frequently found large pins stuck in their night-caps, which they doubted not came there by witchcraft. When we hear these inquisitors asserting that the crime of which the witches were accused, deserved a more extreme punishment than all the vilest actions of which humanity is capable, we can understand in some degree the complacency with which they relate how, by their means, forty persons had been burnt in one place, and fifty in another, and a still greater number in a third. From the time of the publication of the *Malleus Maleficarum*, the continental press during two or three generations teemed with publications on the all-absorbing subject of sorcery.

"One of the points on which opinion had differed most was, whether the sorcerers were carried bodily through the air to the place of meeting, or whether it was an imaginary journey, suggested to their minds by the agency of the evil one. The authors of the *Malleus* decide at once in favour of the bodily transmission. One of them was personally acquainted with a priest of the diocese of Frisingen, who declared that he had in his younger days been carried through the air by a demon to a place at a very great distance from the spot whence he had been taken. Another priest, his friend, declared that he had seen him carried away, and that he appeared to him to be borne up on a kind of cloud.

"At Baldshut, on the Rhine, in the diocese of Constance, a witch confessed, that offended at not having been invited to the wedding of an acquaintance, she had caused herself to be carried through the air in open daylight to the top of a neighbouring mountain, and there, having made a hole with her hands and filled it with water, she had, by stirring the water with certain incantations caused a heavy storm to burst forth on the heads of the wedding-party; and there were witnesses at the trial who swore they had seen her carried through the air.

"The inquisitors, however, confess that the witches were sometimes carried away, as they term it, in the spirit; and they give the instance of one woman who was watched by her husband; she appeared as if asleep, and was insensible, but he perceived a kind of cloudy vapour arise out of her mouth, and vanish from the room in which she lay—this after a time returned, and she then awoke, and gave an account of her adventures, as though she had been carried bodily to the assembly. . . .

"The witches of the *Malleus Maleficarum* appear to have been more injurious to horses and cattle than to mankind. A witch at Ravenspurg confessed that she had killed twenty-three horses by sorcery. We are led to wonder most at the ease with which people are brought to bear witness to things utterly beyond the limits of belief. A man of the name of Stauff in the territory of Berne, declared that when pursued by the agents of justice, he escaped by taking the form of a mouse; and persons were found to testify that they had seen him perform this transmutation.

"The latter part of the work of the two inquisitors gives minute directions for the mode in which the prisoners are to be treated, the means to be used to force them to a confession, the degree of evidence required for conviction of those who would not confess, and the whole process of the trials. These show sufficiently that the unfortunate wretch who was once brought before the inquisitors of the holy see on the suspicion of sorcery, however slight might be the grounds of the charge, had very small chance of escaping out of their claws.

"The *Malleus* contains no distinct allusion to the proceedings at the Sabbath. The witches of this period differ little from those who had fallen into the hands of the earlier inquisitors at the Council of Constance. We see plainly how, in most countries, the mysteriously indefinite crime of sorcery had first been seized on to ruin the cause of great political offenders, until the

fictitious importance thus given to it brought forward into a prominent position, which they would, perhaps, never otherwise have held, the miserable class who were supposed to be more especially engaged in it.

“It was the judicial prosecutions and the sanguinary executions which followed, that stamped the character of reality on charges of which it required two or three centuries to convince mankind of the emptiness and vanity.

“One of the chief instruments in fixing the belief in sorcery, and in giving it that terrible hold on society which it exhibited in the following century, was the compilation of Jacob Sprenger and his fellow inquisitor. In this book sorcery was reduced to a system but it was not yet perfect; and we must look forward, some half a century before we find it clothed with all the horrors which cast so much terror into every class of society.”

The work went into some 30 editions between 1486 and 1669 and was accepted as authoritative by both Protestant and Catholic witch-hunters. Its narrow-minded superstition and dogmatic legalism undoubtedly resulted in hundreds of cases of cruel tortures and judicial murders.

An English translation was published in London (1928; 1948; 1974) by the controversial British scholar **Montague Summers**, who embodied in his writings a truly medieval attitude toward witchcraft. He declared (in his learned introduction to the work) that the *Malleus Maleficarum* “is among the most important, wisest, and weightiest books of the world.”

Sources:

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Malphas

According to demonologist **Johan Weyer**, Malphas was grand president of the infernal regions, where he appeared in the shape of a crow. When he appeared in human form, he had a very raucous voice. He built impregnable citadels and towers, overthrew the ramparts of his enemies, found good workmen, gave familiar spirits, received sacrifices, and deceived the sacrificers. Forty infernal legions were under his command.

Sources:

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Mamaloi

An **Obeah** priestess. (See **West Indian Islands**)

Mana

A term indicating vital or magical force used widely throughout Polynesia. From his work in the South Pacific, R. H. Codrington observed:

“The word is common, I believe, to the whole Pacific. . . . It is a power or influence, not physical, and in a way supernatural, but it shows itself in physical force, or in any kind of power or excellence which a man possesses. This *Mana* is not fixed in anything, and can be conveyed in almost anything; but spirits, whether disembodied souls or supernatural beings, have it and can impart it. . . . All Melanesian religion consists in getting this *Mana* for oneself, or getting it used for one’s benefit.”

The techniques of arousing and acquiring *mana* were extensively explored by **Max Freedom Long** (1890–1971) in his study of the *kahuna* magic in Hawaii and described in his books, notably *The Secret Science Behind Miracles* (1948). Long estab-

lished the **Huna Research Organization** to conduct research and spread knowledge of *mana* and its basis in *kahuna* magic.

The concept of *mana* has been expressed in many cultures under different names. Among the Iroquois and Huron Indians, it is known as *orenda*. In his book *Primitive Man* (vol. 1 of *A History of Experimental Spiritualism*, 2 vols., 1931), Caesar de Vesme wrote:

“We are in a fair way to recognize that we find (approximately) *Mana* in the *Brahman* and *Akasha* of the Hindus, the *Living Fire* of Zoroaster, the *Generative Fire* of Heraclitus, the *Ruach* of the Jews, the *Telesma* of Hermest Trismegistus, the *Ignis subtilissimus* of Hippocrates, the *Pneuma* of Gallien, the *Soul of the World* of Plato and Giordano Bruno, the *Mens agitat molem* which Vergil drew from the Pythagorean philosophy, the *Astral light* of the Kabbalists, the *Azoth* of the alchemists, the *Magnale* of **Paracelsus**, the *Alcahest* of Van Helmont, the pantheistic *Substance* of Apinoza, the *Subtle Matter* of Descartes, the *Animal magnetism* of **Mesmer**, the *Will* of Schopenhauer, the **Od** of Reichenbach and Du Prel, the *Unconscious* of **Hartmann**, the *Entelechy* of **Driesch**, the *Plastic Mediator* of **Éliphas Lévi**, the *Psychode* and *Ectenic Force* of Thury, the *Force X* and the *Cryptesthesia* of **Richet**, the *Metether* of **F. W. H. Myers**, the *Spiritus* of **Robert Fludd**, the *Spiritus subtilissimus* of Newton, the *Spiritus Vitae* of St. Thomas Aquinas, and many more *Spiritus* besides, if it were permissible to touch upon the different theologies.”

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Long, Max Freedom. *The Secret Science Behind Miracles*. Vista, Calif.: Huna Research Publications, 1954.

Mananan

Son of the Irish sea-god Lir, magician with strange possessions. His magical boat *Ocean-sweeper*, steered by the wishes of its occupant; his horse Aonban, able to travel on sea or land; and his sword **Fragarach**, a match for any mail, all were brought by **Lugh** from “The Land of the Living” (i.e., fairyland).

As lord of the sea he was the Irish Charon, and his color-changing cloak would flap as he marched around the camp of hostile force invading Ireland. He is comparable with the Cymric Manawiddan and resembles the Hellenic Proteus.

Mandala

A mystical diagram used in **India** and **Tibet** to attract spiritual power or for meditation purposes. The term derives from the Sanskrit word for “circle,” although a mandala may embody various geometrical shapes.

The Swiss psychologist **Carl G. Jung**, who regarded the mandala as an archetypal image from the deep unconscious mind, investigated mandalas created spontaneously by psychological patients. (See also **yantra**)

Sources:

Tucci, Giuseppe. *The Theory and Practice of the Mandala*. London: n.p., 1961.

Wilhelm, Richard, and C. G. Jung. *The Secret of the Golden Flower: A Chinese Book of Life*. Rev. ed. New York: Harcourt, Brace, 1962. Reprint, New York: Causeway Books, 1975.

Mandragoras

Familiar demons who appear in the figures of little men without beards. The name is also applied to the plant popularly known as mandrake, whose roots resemble human forms and were believed to be inhabited by demons.

The sixteenth-century **witchcraft** scholar Martin Del Rio stated that one day a *mandragora*, entering a court at the re-

quest of a sorcerer who was being tried for wizardry, was caught by a judge (who did not believe in the existence of the spirit), and thrown into the fire, from which it escaped unharmed.

Mandragoras were thought to be little dolls or figures given to sorcerers by the devil for the purpose of consultation and it would seem as if this conception sprung directly from that of the fetish, which is really a dwelling-place made by a **shaman**, or medicine man, to receive any wandering spirit who chooses it.

The anonymous author of the popular magic manual *Secrets merveilleux de la magie et cabalistique de Petit Albert* (1772) stated that once, while traveling in Flanders and passing through the town of Lille, he was invited by one of his friends to accompany him to the house of an old woman who posed as being a great prophetess. This aged person conducted the two friends into a dark cabinet lit only by a single lamp, where they could see upon a table covered with a cloth a kind of little statue, or *mandragoras*, seated upon a tripod, its left hand extended and holding a hank of silk very delicately fashioned, from which was suspended a small piece of highly polished iron.

Placing under this a crystal glass, so that the piece of iron was suspended inside the goblet, the old woman commanded the figure to strike the iron against the glass: "I command you, *Mandragoras*, in the name of those to whom you are bound to give obedience, to know if the gentleman present will be happy in the journey which he is about to make. If so, strike three times with the iron upon the goblet."

The iron struck three times as demanded without the old woman having touched any of the apparatus, much to the surprise of the two spectators. The sorceress put several other questions to the *mandragora*, who struck the glass once or thrice as seemed good to him. But the author claimed that this procedure was an artifice, for the piece of iron suspended in the goblet was extremely light and when the old woman wished it to strike against the glass, she held in one of her hands a ring set with a large piece of magnetic stone, which drew the iron toward the glass. This sounds very much like the folklore practice of putting a ring on a thread and holding it so that it dangles inside a glass and responds to questions put to it (see **pendulums**).

The ancients attributed great virtues to the plant *mandragoras*, or mandrake, the root of which was often uncannily like a human form, and when plucked from the earth was believed to emit a species of human cry. It was also worn to ward off various diseases.

Because of the supposed danger from the resident demon when plucking the plant, an elaborate procedure was prescribed. The mandrake-gatherer was supposed to starve a dog of food for several days, then tie him with a strong cord to the lower part of the plant. The dog was then thrown pieces of meat, and when he leapt forward to seize them, he pulled up the mandrake. Other folklore beliefs included the need for an elaborate prayer ritual before pulling the plant, which should only be gathered at dead of night. (See also **alrunes**; **exorcism**; **ginseng**)

Sources:

Thompson, C. J. S. *The Mystic Mandrake*. 1934. Reprint, New Hyde Park, N.Y.: University Books, 1968.

Mandrake

Plant whose roots often bear an uncanny resemblance to a human form. (See **mandragoras**)

Manen

The priest of the **Katean Secret Society** of the Moluccas.

Mangan, Gordon Lavelle (1924–)

University lecturer in psychology who made a special study of **parapsychology**. He was born on December 5, 1924, in Wellington, New Zealand. He studied at the University of New Zealand (M.A., 1945), the University of Melbourne, Australia (Ed.B., 1950), and the University of London, England (Ph.D., 1954).

After working as a high school teacher, he became a fellow of the **Parapsychology Foundation** and a research associate at Duke University (1954–56). After short periods teaching in the department of psychology at Queen's University, Kingston, Ontario, Canada (1956–58) and Victoria University (1958–61) in Canada, he returned to Australia as a senior lecturer in the psychology department at the University of Queensland in 1961.

Mangan published a number of articles on parapsychology and one important monograph, *A Review of the Published Research on the Relationship of Some Personality Variables to ESP Scoring Level* (1958).

Sources:

Mangan, Gordon Lavelle. "An ESP Experiment with Dual-Aspect Targets Involving One Trial Day." *Journal of Parapsychology* (December 1957).

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Mangan, Gordon Lavelle, and L. C. Wilbur. "The Relation of PK Object and Throwing Surface in Placement Tests." *Journal of Parapsychology* 20 (1956); 21, (1957).

Mankind Research Foundation

A **New Age** organization that aims: "to combine the efforts of leading researchers and experimenters in the multi-disciplinary and interacting fields of human development and humanistic psychology which include research involving the body, mind and those forces and phenomena acting upon the health, education and welfare of mankind. Areas of study include biocommunication, biocybernetics, biophysics, psychophysiology, educational development, cancer research and mind-body developments."

It is located at 1315 Apple Ave., Silver Spring, MD 20910.

Manning, Matthew (1955–)

British psychic, whose phenomena include **poltergeist**, **apports**, **automatic writing**, **telepathy**, **precognition**, and psychic art. Manning was born August 17, 1955; and at the age of 11, he was the center of a poltergeist disturbance at the family home in Shelford, Cambridge, **England**, which involved repeated knocking and the movement of scores of small articles. After several weeks, the phenomena subsided but returned about a year later, accompanied by childish scribbles on walls and even high ceilings. Chairs and tables were disturbed and dozens of objects moved around.

According to the account in Manning's several books, the phenomena followed him to boarding school, where heavy beds were moved, and knives, nails, electric light bulbs, and other objects were sent flying through the air. Showers of pebbles and pools of water manifested, and strange lights ap-

peared on walls. One day, while writing an essay in his study, Manning found himself involved in automatic writing, at which time the poltergeist phenomena ceased. Since then he has regularly received hundreds of communications apparently from deceased individuals, some in languages unknown to him, including Italian, German, Greek, Latin, Russian, and Arabic.

Following upon the automatic writing, he produced psychic art in the manner of Thomas Bewick, Thomas Rowlandson, Aubrey Beardsley, Paul Keel, Henri Matisse, Picasso, and other great names with remarkable fidelity to the artists' styles. He also discovered an ability to bend spoons in a manner similar to that manifested by **Uri Geller** and to record startling demonstrations of some unknown force in himself by means of **kirlian aura** photography. Matthew duplicated the Geller effect of starting inactive clocks and watches, as well as radios, tape recorders, music boxes, and even electric lights. He had a premonition of the June 1975 plane crash near Kennedy Airport that killed 121 people, as well as the 1975 subway train disaster at Moorgate Station, England, in which 43 people died.

While touring Japan, he appeared on television, and 1,200 callers jammed the studio switchboard with reports of bottles, glasses, and other objects exploding in their homes. Faucets turned on automatically, burglar alarms went off, and auto engines switched themselves on. Lost articles reappeared, small objects materialized in homes, other objects disappeared, and watches and clocks went haywire. Manning has also predicted that his own death will occur at an early date.

On August 7, 1977, he took part in an **ESP** test organized by the British newspaper *Sunday Mirror*. Manning was stationed in London's Post Office Tower (580 ft. high). Between 6 and 6:15 P.M. he mentally transmitted three images: the color green, the number 123, and the shape of a house. Readers of the *Sunday Mirror* were asked to "tune in" to these images and send their results on a postcard. Of the 2,500 readers who responded, 575 scored the right color, 1 in 44 got the three-figure number right, and about 1 in 30 identified a house-like shape. There were some 30 interesting "near-misses" in which readers reported the color green, the figure 123, and a shape of a triangle on top of a square, or the color green, the number 132, and a house. Michael Haslam, deputy honorary secretary of the Institute of Statisticians in London, confirmed that the results were significantly higher than chance expectation.

Manning was also the subject of a Canadian documentary movie, *A Study of a Psychic*, made by the Bruce A. Raymond Company between 1974 and 1977. President Bruce A. Raymond was formerly controller of programs at the Canadian Broadcasting Corporation and one of its chief executives. An objective record of Manning's career, the movie includes interviews with members of his family, his headmaster, and school friends. Extracts were shown on British television on the Brian Inglis *Nationwide* program produced by Granada TV.

In December 1977 Manning announced that henceforth he preferred to be described as a "mentalist" instead of a "psychic." This statement came after three years of worldwide publicity as the Western world's most gifted psychic, on the same day that Manning appeared on the Russell Harty Independent Television talk show in London. The show included filmed accounts from three first-hand witnesses of the poltergeist phenomena that surrounded Manning as a schoolboy. During the program he demonstrated automatic drawing and attempted telepathy tests. He also stated:

"I believe also that a lot of people who are doing debunking in the name of science are merely forming a religion of their own, which I call humanism. . . . They believe there is no more to life than everything they can perceive physically, there is nothing beyond the five senses and that when one dies that is the end. They turn that into a religion. Obviously, what I am doing is to them threatening. That is why they will attack me."

During his 1977 American tour, Manning was vigorously criticized by magician **James Randi**, a well-known and hostile opponent of paranormal phenomena. Randi is a member of

the **Committee for the Scientific Investigation of Claims of the Paranormal** and the author of *The Magic of Uri Geller* (1975), in which he accused Geller of "massive fraud."

In September 1977 Randi attacked the British *Sunday Mirror* ESP test in the Post Office Tower, suggesting that Manning could have sent in "an important fraction of the postcards" himself. Manning countered, "The man who talks of 'falseness' makes statements himself which can be seen to be totally false by anyone who reads my book." A report on this controversy was carried in the British newspaper *Psychic News* (September 10, 1977).

Manning's preference for the label "mentalist" over "psychic" may be a response to aggressive campaigns such as Randi's. Manning delivered a statement to **Peter Bander**, his former publisher and agent, which became a front-page story in Britain's *Cambridge Evening News* (December 3, 1977) and was also reported in *Psychic News* (December 10, 1977). Manning wrote:

"Dear Peter,—Without any disrespect to anything which may have been said or done in the past, I would prefer from now on to be known as a mentalist and not as a psychic, a description I have always resented and never liked.

"As I have no intention of giving interviews during my short stay in England, I would like you to be the first person to know. Perhaps you might also be so good as to pass this on to any pressman or future inquirers.

"Certain events in America, for example, have made me reconsider my position. I feel this is probably the best description to explain them.

"I reiterate that I do not wish to withdraw anything I have said or done in the past, and that I wish to be judged by what I'm doing now rather than by what I have been doing in the last four years.

"I have no intention of explaining this any further at present."

In his first book, *The Link* (1974), which went into 19 editions and was translated into many languages, Manning accepts the description "teenage psychic" and describes the first occasion that he "entered into direct communication with spirit entities." It may be that like other sensitive individuals in the history of psychic science and **parapsychology**, he felt that a hostile debunking attitude was going beyond criticism and speculation into the realms of psychic persecution.

In recent years Manning has specialized in forms of psychic **healing, healing by touch**, and sympathetic contact between individuals by guided imagery and mental disciplines. He also founded the Matthew Manning Centre at 34 Abbeylegate Street, Bury St. Edmunds, Suffolk IP33 1LW, England. He has lectured widely on healing and has issued audiotapes on the subject.

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Mansfield, J. V. (ca. 1870)

Nineteenth-century American medium who advertised as the "spirit postmaster" in the *Banner of Light*. He obtained thousands of letters in sealed envelopes addressed to spirit-friends, read them clairvoyantly, and wrote out replies automatically in various languages. German, Spanish, Greek, Arabic, Sanskrit, and even Chinese answers were sometimes given.

Many witnesses testified to his powers. His scripts were preserved in evidence. His mediumship is described in N. B. Wolfe's *Startling Facts in Modern Spiritualism* (1875).

However, in the report of the **Seybert Commission**, Dr. H. H. Furness, the acting chairman, discredited Mansfield's powers on the basis of a clairvoyant sitting and a sealed letter test. For a detailed account of Mansfield's handling of an ingeniously sealed letter, see the *Spiritual Magazine* (1868, p. 425).

Sources:

Wolfe, N. B. *Startling Facts in Modern Spiritualism*. Chicago: Religio-Philosophical Publishing House, 1875.

Manson, Charles M. (1934–)

Habitual criminal who was born on November 12, 1934, and achieved notoriety as charismatic leader of the infamous "Family" that indulged in sex orgies and brutal murders. Manson demonstrated that drugs, sex, **occultism**, and crime can be an incredibly dangerous mixture.

As a young man, he was frequently arrested on such charges as car theft, parole violation, and stealing checks and credit cards. He spent most of the 1960s in jail, where he learned to play the guitar and studied hypnotism and various **occult** and metaphysical teachings. He was an avid reader on contemporary culture, including the Vietnam War, peace rallies, rock and roll, and the music of the Beatles. He was greatly impressed by Robert Heinlein's science-fiction story *Stranger in a Strange Land*, which related how an alien intelligence formed a power base of sex and religion on the Earth.

In 1967 Manson was released from jail and wandered around Berkeley, California, as a guitar-toting minstrel, picking up girls and spending time in the Haight-Ashbury section, experiencing the drug scene, occult boom, and communal living. Eventually he collected a kind of tribal family, mostly young adults, and established a hippie-style commune at various locales in the California desert, ranging over Death Valley in stolen dune buggies in an atmosphere of drugs and sex.

In time, Manson developed paranoid fantasies of a forthcoming doomsday situation, supposedly revealed to him by songs on a Beatles album, particularly "Helter-Skelter" and "Piggies." Manson and his followers shared a delusion that "Helter-Skelter" symbolized an uprising of blacks that could be exploited by the Family.

In 1969, under Manson's influence, some members of his Family accepted him as a savior figure and followed his orders to commit a number of sadistic murders. Manson, Patricia Krenwinkel, Susan Atkins, and Leslie Van Houten were found guilty of murdering actress Sharon Tate and four other people at her Bel-Air home in Los Angeles—Voyteck Frykowski, Abigail Folger, Jay Sebring, and Steven Parent, as well as Leno La Bianca and his wife Rosemary, also in Los Angeles. Nine weeks after the verdict, the jury voted death sentences for all the accused. The trial, which opened July 21, 1970, took 32 weeks. During 1976, a movie reconstructing the trial, titled *Helter-Skelter*, was shown on television in the United States.

On February 18, 1972, the California State Supreme Court abolished the death penalty in California, converting the sentences of condemned persons to life imprisonment. Manson and his accomplices now regularly appear at parole hearings, but the state has shown no hint of favor toward his requests for parole.

Manson has become an antihero who still commands attention in the media and in countercultural elements in North American society. Books continue to retell his story, especially amid the wave of true crime books that became popular in the late 1980s.

The violence associated with Manson did not cease with his imprisonment. In September 1984 in Vacaville prison, California, Manson was drenched with paint thinner and set on fire by another convicted killer, who claimed that Manson had

threatened him for being a member of a Hare Krishna sect. His head scorched and most of his hair and beard were burned, but Manson survived. A group of Manson's songs, performed by him and recorded prior to the Tate-La Bianca murders, has been issued by Awareness Records (LP disc 0893-0156). The mediocre quality of these songs only enhances their sinister provenance.

Sources:

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Mantra (or Mantram)

In Hindu **mysticism**, a mantra is a form of psychoactive speech having a direct effect on the physical body and a claimed effect on the emotions, the mind, and even on physical processes in nature. The term is derived from the root *man* (to think), and *tra* from *trai*, (to protect or to free from bondage). Thus, a mantra is an instrument of thought.

According to Hindu tradition, the material universe is said to be formed from divine **vibration**, a concept echoed in the Judeo-Christian concepts of divine utterance preceding creation—"And God said, let there be light" (Gen. 1:3) and "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). The use of mantras can also be found in Buddhist tantrism, known as *Vairayana*.

The verses of the Hindu sacred scriptures, the Vedas (*veda* means knowledge), are regarded as mantras, because they have been transmitted from a divine source, rather like the Christian concept of the Bible as having power as the Word of God. Hindus, however, also believe that words and phrases have special powers as expressions of the hidden forces of nature. The vibrations of molecules which create the particular sounds of the mantras are thought to resonate with *Shabda* or *Vach* (primal essence of creation.)

Divine creation becomes manifest in form throughout nature, and the latent reality behind form may be affected by correctly uttering the sounds that represent the ideal reality. These mantras were discovered by ancient sages skilled in the knowledge of the Mantra Shastra scripture and taught to initiates.

The universe is called *Jagat* (that which moves), because everything exists by a combination of forces and movement, and every movement generates vibration and has its own sound. These subtle sounds have correspondences in the baser sounds of speech and music, and so everything in the universe has an exact relationship. Everything has its natural name, the sound produced by the action of the moving forces from which it is constructed. Thus, anyone who is able to utter the natural name of anything with creative force can bring into being the thing which has that name.

The most well-known mantra is the trisyllable A-U-M, which precedes and concludes reading from the Vedas and is chanted as an individual mantra or magical prayer. Hindu tradition says it is the origin of all sound, and initially came to those sages who reached the highest state of spiritual development. The three syllables are associated with the processes of creation, preservation, and dissolution and with the three states of consciousness (dreaming, deep sleep, and waking).

The scripture Mandukya Upanishad describes how **AUM**, or "OM," is the basis of all the other letters in the Sanskrit language and is associated with the universe and the human **microcosm** (analogous concepts exist in such kabalistic works as the Sepher Yesirah). A mantra may also be associated with a *yajna*, or mystical diagram.

Mantras are frequently uttered in rhythmic repetition known as *japa*, often with the aid of a *mala*, a set of beads resembling the Catholic rosary. In *japa yoga*, the power of a mantra is enhanced by the accumulation of repetitions. Although mantras have an automatic action, that action is enhanced by proper concentration and attitude of mind. The spoken mantra is also an aid to the mental mantra, which contains the inner meaning and power.

Special mantras called *bija* (seed) mantras are linked with the basic states of matter in connection with the **chakras**, or subtle energy centers, of the human body. These seeds are said to hold the potential to release the powers of the chakras.

Most yogic traditions use some form of mantra initiation, which transmits a particular mantra from guru to student. Spiritual mantras common in India include variants of the "Hari Rama, Hari Krishna" formula, made popular in the West by members of the **International Society for Krishna Consciousness**, and the **Gayatri Mantra**, normally recited by Brahmins during meditation on the sun. Transcendental meditators also reportedly use mantras in their practices. "*Hari Om*" is a common healing mantra performed regularly by the Sivananda Ashram in Rishikesh, India, which invokes Vishnu (Hindu God) to take away illnesses and offenses. *Shiva Hara Shankara*, as chanted by Indira Devi's Ashram in Poona, India, asks the Lord Shiva to free us from the bondage of life. The Shiva Mantra implores "Homage, homage, all homage and glory to you, O Lord Shiva." Similarly, the Lakshmi Mantra calls upon the Goddess Lakshmi, "We pray to you in benign solemnity to bestow your blessings and shower your wealth upon us."

The development of compact discs and digital recordings has made mantra recordings more available in music stores and New Age shops. As this technology has fueled western acceptance of yoga, mantras will gain popularity and perhaps take on a new meaning as more and more westerners practice them.

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Manu

According to **Theosophy**, a grade in the theosophical hierarchy below the Planetary Logoi, or Rulers of the Seven Chains. The charge given to *Manus* is that of forming the different races of humanity and guiding humanity's evolution. Each race has

its own *Manu*, who represents the racial type. This theosophical concept derives from Hindu mythology of *Manu* (man; thinker), a series of fourteen progenitors of the human race, each creation being destroyed in a Mahayuga (vast cycle of time) involving a deluge.

The *Manu* of the present creation is *Manu Vaivasvata*, who built an ark during a cosmic deluge and afterward renewed the human race. He is the reputed author of the *Manava Dharma Shastra*, or *Laws of Manu*, an ancient Hindu treatise that prescribes human religious and social duties.

Sources:

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Mapes, James Jay (1806–1866)

Professor of agricultural chemistry, member of various learned societies, and one of the early American converts to **Spiritualism**. Mapes was born on May 29, 1806, in New York City. After leaving school he worked as a chemist's clerk before entering business for himself. He invented a system of sugar refining in 1831, a machine for manufacturing sugar from cane, and a process for making sugar from West Indian molasses. He also invented a method of tanning hides, as well as improvements in distilling, dyeing, color making, and other industrial innovations. For his contributions, he received an honorary A.M. degree from Williams University in 1840. He was also a colonel in the New York state militia.

His conversion to Spiritualism was the result of an investigation he initiated in order to save his friends from "running to imbecility." **Cora L. V. Richmond** produced for him phenomena he could not explain. Then his wife, a woman of advanced age with no talent for art, developed an **automatic drawing and painting** mediumship. She executed in a marvelously rapid manner several thousand watercolor drawings, which met with praise. His daughter became a writing **medium**.

One of the early messages that came through his daughter purported to emanate from Mapes's father. It asked Mapes to look up an encyclopedia, stored in a packing case 27 years before, and there on page 120 he would find his father's name written. This was found true. With increasing interest Mapes investigated Katie Fox (of the **Fox sisters**) and the **Davenport brothers**, with whom he heard the first **direct voice** phenomena, and the manifestations of "**John King**." He followed every new psychic discovery with keen interest. He died January, 10, 1866.

Maple, Eric (William) (1915–)

British author on **witchcraft**, **demonology**, the **supernatural**, and folklore. In addition to his books on such subjects, he also lectured widely and in the late 1960s was a consultant on the publication *Man, Myth, and Magic* (1967–70). He gave special attention to the role of the so-called "white witch" in the history of witchcraft persecutions and also showed the interrelationship of witchcraft with ghost lore, **Spiritism**, and the cult of the dead. Maple wrote "Magic is a common bond uniting all races and creeds and therefore, possibly, the most democratic principle in the world."

Sources:

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———. *Deadly Magic*. Wellingborough, England: Thursons, 1976.

———. *The Domain of Devils*. London: R. Hale, 1966.

———. *Incantations and Words of Power*. Wellingborough, England: Aquarian Press, 1974.

———. *Magic, Medicine, and Quakery*. London: R. Hale, 1968.

———. *The Realm of Ghosts*. New York: A.S. Barnes, 1964.

———. *Superstition and the Superstitious*. London and New York: W.H. Allen, 1971.

———. *Witchcraft: The Story of Man's Quest for Psychic Power*. London: Octopus Books, 1973.

Marabini, Enrico (1923–)

Italian gynecologist and obstetrician who was also active in the field of **parapsychology**. Marabini was born on November 12, 1923, at Casalbo, Italy, and studied at Bologna University (M.D., cum laude, 1949). He was a member of the Bologna Center of Parapsychological Studies, and in 1948 he became one of the founders of the **Centro Studi Parapsicologici** (Center for Parapsychological Studies).

Marabini took special interest in **clairvoyance**, **telepathy**, **psychokinesis**, and mediumship. He worked with mental and physical **mediums** for several years in controlled experiments concerned with psychosomatic aspects of paranormal behavior. However, he was unable to validate the authenticity of physical mediumship. He afterward studied quantitative testing methods.

Sources:

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———. "Proposta di una modifica al test di Stuart per la Chiaroveggenza" (Proposal of a Modification of the Stuart Test for Clairvoyance). *Metapsichica* 3 (1954).

———. "La Psi e' stata dimonstrata sperimentalmente?" (Has Psi Been Experimentally Demonstrated?). *Bulletin of the Italian Society for Parapsychology* (July–December 1959).

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Maranos

A term that generally referred to the "secret" Jews of Portugal and Spain in the fifteenth century, who converted to Christianity when their religion was outlawed, but who continued to practice their religion in the privacy of their families. The existence of such Jews was amply demonstrated by Jews who migrated and soon afterward reemerged to practice publicly the Jewish faith. The term was also applied to a Jewish secret fraternity that arose in Spain in the fourteenth and fifteenth centuries. Its members met in the greatest secrecy at inns, and used grips, signs, and passwords (see *Freemasons' Magazine* 3 [1860]: 416).

The term "marranos" (hogs) was used contemptuously at the time to denote Moors and Jews.

Marcellus Empiricus (ca. 395 C.E.)

A Gallic-Roman writer born at Bordeaux in the fourth century. He was *magister officiorum* under Theodosius (379–395 C.E.). He wrote a work called *De medicamentis conspiricis physicis ac rationalibus*, a collection of medical recipes, for the most part having more in common with popular superstition than with medical science.

March, Marion (1923–)

Marion March, an outstanding American **astrology** teacher, was born on February 10, 1923, in Nürnberg, Germany, though she was raised in Switzerland, the daughter of a banker. She moved to the United States during World War II (1939–45) to pursue an acting career, but after six years joined the American Foreign Service. Stationed in her homeland, she met her husband, a graduate student and future executive with Merrill Lynch. They settled in Los Angeles, California, and she became the mother of two children.

March did not begin the study of **astrology** until 1965 and did not become a professional until 1970. However, she was quickly recognized as an accomplished astrologer and a talented instructor. She developed a large clientele, and as she could speak five languages, she was called upon to lecture across North America and Europe. She was asked to join the faculty of the **American Federation of Astrologers**, the International Society for Astrological Research, and the Southwest Astrology Council. She has been active in both the European International Congress and United Astrology Congress. She was one of the founders of the **Association for Astrological Networking**.

In 1975, March joined forces with Joan McEvers to found Aquarius Workshops, the vehicle for their teaching activity. Their magazine, *Aspects*, soon became one of the most popular in the field, and their multivolume textbook series, *The Only Way to . . . Learn Astrology*, one of the most used textbooks for teaching astrology to newcomers to the field. In addition, she has written numerous articles for the many journals serving astrologers.

March has received a variety of honors for her contributions to the field, including the highly prized Regulus Award in 1972 for service to the astrological community. She received the award again in 1989 (along with McEvers) for her educational activities.

Sources:

March, Marion, and Joan McEvers. *The Only Way to . . . Learn about Horary and Electional Astrology*. San Diego: Astro Computing Services, 1995.

———. *The Only Way to . . . Learn about Relationships*. San Diego: Astro Computing Services, 1992.

———. *The Only Way to . . . Learn about Tomorrow*. San Diego: Astro Computing Services, 1988.

———. *The Only Way to . . . Learn Astrology*. 3 vols. San Diego: Astro Computing Services, 1976–82.

Marciniak, Barbara (fl. ca. 1988)

Barbara Marciniak is a contemporary trance channel best known for her reception of material from entities said to originate in the **Pleiades** star cluster. She was raised in a Polish-American family and in the 1970s became a student of the Seth Material channeled by Jane Roberts. Marciniak emerged out of obscurity on May 18, 1988, when what is described as a collective from the Pleiades began to speak through her. She was on a trip with a New Age group at the time, visiting ancient sites in Egypt and Greece. She felt she was led to reexperience these sites as part of her present life and was in Greece when the channeling emerged.

The Pleiades had been suggested as a source for extraterrestrial contact in the 1980s by **Eduard Albert "Billy" Meier**, a

Swiss flying saucer **contactee**. Two picture books, several volumes recounting his contact claims, and some videos purporting to show saucers from the Pleiades freely circulated through the North American New Age community beginning in 1979. Marciniak's contact with the Pleiadians was among the first contacts independent of references directly to Meier's work. The first significant publication of post-Meier Pleiadian channeled material had been produced by **Barbara Hand Clow**, and it was to the publishing concern at which Clow was employed that Marciniak turned to publish her first book, *Bringers of the Dawn: Teachings from the Pleiadians*. Released in 1992, it became one of the most important volumes of the post-New Age era. Two subsequent books with the same publisher have followed.

Through Marciniak, the Pleiadians suggested that they had come to the Pleiades from another universe that had "attained completion." Earthlings are working on reaching completion, and the Pleiadians are here to assist that process. Their presence heralds the transition from the third dimension to higher dimensions. Also, according to the Pleiadians, humanity was planned as an experiment of the Prime Creator, who sent out extensions of itself into the unknown with the command to create. These extensions, creator gods, began to create new hierarchies, further extensions. Eventually a plan evolved to create Earth. Geneticists took DNA from many species to produce the human race. From these primal observations, the Pleiadians have offered an alternative view of the meaning and purpose of human life.

An organization, Bold Connections (P.O. Box 6521, Raleigh, NC 27628), has been created to distribute Marciniak's tapes and books and to coordinate her teaching activity. She does not have a webpage, but information about the continuing messages from the Pleiadians can be found at <http://www.spiritweb.org/Spirit/pleiadians-book.html>.

Sources:

Marciniak, Barbara. *Bringers of the Dawn: Teachings from the Pleiadians*. Santa Fe, N.Mex.: Bear & Co., 1992.

———. *Earth: Pleiadian Keys to the Living Library*. Santa Fe, N.Mex.: Bear & Co., 1994.

———. *Family of Light: Pleiadian Tales and Lessons in Living*. Santa Fe, N.Mex.: Bear & Co., 1998.

Margaritomancy

Divination by means of pearls. A pearl was covered with a vase and placed near a fire, and the names of suspected persons were pronounced. When the name of the guilty one was uttered, the pearl was supposed to bound up and pierce the bottom of the vase.

"Margery"

Pseudonym of famous medium **Mina Stinson Crandon** (1888–1941).

Margiotta, Domenico (ca. 1896)

Presumed author of *Souvenirs d'un trente-troisième: Adriano Lemmi, chef suprême des francs-maçons* (1896) and *Le Palladisme: Culte de Satan-Lucifer dans les triangles maçonniques* (1895), which violently impeached the masonic Grand Master Lemmi of the crimes of **devil worship** and **sorcery**. These statements were amply proved to be without foundation. It transpired that these books were part of the **Diana Vaughan** conspiracy of **Gabriel Jogand-Pagés** ("Leo Taxil"), designed to embarrass the Roman Catholic Church and **Freemasonry**.

Sources:

Stein, Gordon. *Encyclopedia of Hoaxes*. Detroit: Gale Research, 1993.

Mariapovch

Povch was a village in northeastern Hungary and the place of origin of one of the more notable weeping icons of the Virgin Mary revered among Eastern Rite Roman Catholic Christians. The icon was prepared by Stefan Papp, the brother of the pastor of the local parish church. Originally, the icon was intended for display in the local parish church. The picture of the Virgin was shown holding the infant Jesus, who in turn held a three-petaled lotus in His hand.

The icon was seen to weep for the first time on November 14, 1696. It again was seen to weep on December 8, and on this second occasion the tears continued to flow for eleven days. The event had such impact that the town became known as Mariapovch. Word of the weeping icon reached the royal court of the Austro-Hungarian Empire in Vienna. The emperor ordered the icon to be brought to Vienna. By the time that the emperor's representatives arrived to pick up the icon for transport back to Vienna, it had become famous and large crowds gathered at every village on the way back to the capital, and they arrived only after many days' delay. On December 1, 1698, the icon was finally placed in St. Steven's Basilica.

The emperor was so impressed by the devotion shown the icon that he hired another artist to make a duplicate of the original icon, which was then given to the village of Mariapovch. It was carried there in a formal procession. On August 1–3, 1715, this second icon also began to weep, and as a result the parish church became a place of pilgrimage. It again shed tears two centuries later, in December 1905.

The original icon remained in the basilica until World War II (1939–45). As the fighting started, it was hidden away until after the war, when it was returned to a new prominent place in the basilica near its entrance. Carpatho-Rusyn immigrants to the United States have continued the veneration that had developed around the icon, and several churches have constructed shrines to house copies of it.

Eastern Roman Catholics are similar to Eastern Orthodox churches and have icons instead of statues. Weeping icons serve the same function in those churches that **weeping statues** serve in Western or Latin Rite churches.

Sources:

Weeping Icon of Mariapovch. <http://www.carpatho-rusyn.org/>. April 14, 2000.

Marie of Agreda (or Maria de Jesus) (1602–1665)

A Spanish nun, Maria Fernandez Coronel, who founded and was abbess of the Franciscan Recollects at Agreda. She published a work entitled *La mystica ciudad de Dios* (The Mystic City of God, a Miracle of the All-powerful, the Abyss of Grace: Divine History of the Life of the Most Holy Virgin Mary, Mother of God, our Queen and Mistress, manifested in these last times by the Holy Virgin to the Sister Marie of Jesus, Abbess of the Convent of the Immaculate Conception of the town of Agreda, and written by that same Sister by order of her Superiors and Confessors). This work, which was condemned by the Sorbonne, described many strange and miraculous happenings said to have befallen the Virgin Mary from her birth on, including a visit to Heaven in her early years, when she was given a guard of 900 angels. These revelations appear to have come out of her own spiritual raptures, but were full of inaccuracies. She was said to have lived a pious life in spite of the condemnation of her writings.

Marion, Frederick (1892– ?)

Stage name of Josef Kraus, famous European performer of stage **telepathy** and **clairvoyance** during the 1930s, who also

claimed paranormal powers. Born in Prague, Czechoslovakia, October 15, 1892, he was the son of a businessman and grew up in a practical atmosphere. When he manifested psychometric and clairvoyant talents, his family was annoyed rather than impressed, and prescribed castor oil for an oversensitivity. At school, however, the boy became adept at games of locating hidden objects and sometimes enlarged this talent by giving detailed descriptions and information relating to the owners of the objects. Towards the end of his school days, he found it expedient to present his psychic abilities in the form of so-called "tricks" at school concerts and other entertainments. He passed his final examination in mathematics, not because he understood the principles involved, but because he had the unusual talent of being able to memorize the test volume of problems and formulae from beginning to end.

After enrolling for university studies, he saw a newspaper report about a Viennese performer named Rubini who claimed special powers of finding concealed objects. Stimulated by his student friends, Marion issued a challenge that he could rival Rubini's feats. The story was taken up by a local newspaper, and a committee was appointed from among the Prague police and personalities of the city. Marion undertook to find, in a stipulated time, several objects hidden by the committee in different parts of Prague and described in a sealed envelope deposited at police headquarters. Marion later stated that his spectacular success was due to the fact that he established telepathic communication with the chairman of the committee, and indeed, there seems no other way in which he could have obtained access to the sealed information.

He became an overnight celebrity, and at the age of 19 was invited to perform at music halls throughout Europe. He was billed as "The Telepathic Phenomenon" or "The Man with Six Senses." In 1913 he appeared in Moscow on the same bill as Fred Karno's "Mumming Birds," a show that included Stan Laurel and a little clown who later became world famous as Charlie Chaplin. In England Marion was sometimes billed as "The Human Bloodhound," since he helped the police in various European countries to unravel crimes through his telepathic powers.

During World War I, Marion served in the Austrian Army, and while stationed in Albania, he tried his hand at water **dowsing**. He rapidly became so well known for his successes that the military authorities commissioned him as an officer and sent him to different areas to find water for the troops. He found traveling around the country somewhat arduous and experimented with what has since become known as "teleradiesthesia," holding his divining twig over a large-scale map instead of visiting the area (see **radiesthesia**). He was remarkably successful, and this gave him more time to spare, which he spent in giving shows to entertain the troops. After a bullet wound and a bout of malaria, he was sent back to base at Innsbruck in the Tyrol.

After the war, he returned to his music hall demonstrations, and in 1920 met the remarkable stage clairvoyant **Erik Jan Hanussen**, who combined extraordinary talents with blatant trickery. Marion warned Hanussen that his growing preoccupation with **black magic** would have disastrous consequences, but the warning was not heeded. According to Marion, it was Hanussen who instructed the inner circle of the young Nazi Party in the power of signs and words and first proposed the **swastika** as the party symbol. Hanussen was murdered by Nazi thugs in 1933, for disclosures that were embarrassing to the party.

In his later years Marion appeared less frequently at music halls and confined his talents chiefly to lecture demonstrations and private consultations. In 1934 he visited England and gave impressive demonstrations of his psychic talents. During a lecture at the Aeolian Hall, New Bond Street, London, he was challenged by Lady Oxford, who stated that his reconstructions of past incidents in the lives of members of his audience were too precise to be genuine and must have involved confederates.

Thereupon Marion correctly reconstructed an incident in the life of Lady Oxford's husband, Lord Asquith, in August 1914, which no other person could have possibly known. Lady Oxford was tremendously impressed and made a public apology, acknowledging that Marion's talent was genuine.

In 1934 Marion submitted to a long series of scientific experiments directed by **S. G. Soal** at the **National Laboratory of Psychical Research**, London. Soal was skeptical of Marion's **ESP** but concluded that Marion had unusual **hyperaesthesia**, or unusual acuity of the senses. Soal stated: "My laboratory experiments show that Marion performs his amazing feats by the aid of remarkable powers which are probably possessed by not one man in a million. There can be no question of either collusion or trickery in his public performances, judging from what I have seen him do single-handed in the laboratory. . . ."

However, this hardly did justice to Marion's amazing feats outside the laboratory, including **precognition**, clairvoyance, and telepathy.

Marion was also tested by noted psychic researcher **Harry Price**, chiefly in locating hidden objects. Price, like Soal, concluded that Marion somehow gathered imperceptible indications from the other individuals present who had seen the objects hidden. But he could not say how minute indications were possible, since Marion had no physical contact with the audience (as in the famous "**muscle reading**" technique by which some stage performers make contact with a spectator and can interpret imperceptible movements of their muscles towards or away from objects). Price even attempted to limit Marion's view to only one member of the audience, the others being screened by curtains. Then the single agent's body was further screened off progressively by a box with adjustable panels, so that at times only a fifth of his body was visible to Marion, and eventually only his feet. Even under such extraordinary conditions, Marion had a high rate of success.

After two years of laboratory experiments, **R. H. Thouless** and Dr. B. P. Wiesner stated: "We can say definitely that we are satisfied that Marion shows paranormal capacities of an unusually high order under strictly controlled experimental conditions."

During World War II, Marion joined ENSA (the British troop entertainment service) and traveled around army camps, demonstrating his ESP talents at troop concerts. On May 23, 1946, he took part in a BBC radio program investigating his psychic abilities, one of the first British radio presentations of a subject that was not deemed respectable.

Sources:

- Marion, Frederick. *In My Mind's Eye*. London: Rider, 1949.
Preliminary Studies of a Vaudeville Telepathist. Bulletin III. London: London Council for Psychical Investigation, 1937.
 Price, Harry. *Confessions of a Ghost Hunter*. 1936. Reprint, Causeway Books, 1974.

Mark Probert Memorial Foundation

Former foundation that preserved tape recordings of sessions with Mark Probert, a **trance medium** of the 1950s.

Marriott, William S. (ca. 1910)

British professional magician and illusionist who investigated and exposed fake mediumship. His stage name was "Dr. Wilmar." One of his noted illusions was the production of apparently paranormal paintings, duplicating the claimed psychic phenomena of the Chicago **mediums**, the **Bangs sisters**. The illusion was presented as "Dr. Wilmar's Spirit Painting" and so impressed fellow magician P. T. Selbit that he agreed to pay Marriott a weekly royalty for the use of the illusion. However, Marriott himself was not entirely straightforward in claiming rights on the illusion, since he had obtained the secret

from David P. Abbott, an amateur magician. When Selbit presented the illusion at the Orpheum Theatre in Omaha in 1911, Abbott saw the show and visited Selbit backstage, when he learned that Selbit had already paid Marriott some \$10,000 in royalties.

Marriott performed a valuable role in locating and publicizing a rare catalog of fake medium equipment titled *Gambols with the Ghosts: Mind Reading, Spiritualistic Effects, Mental and Psychological Phenomena, and Horoscopy*, issued in 1901 by Ralph E. Sylvestre of Chicago. This catalog was designed for private circulation among fake mediums, on the understanding that it would be returned to Sylvestre when tricks had been selected from it.

The catalog had an introductory note that stated:

“Our experience during the past thirty years in supplying mediums and others with the peculiar effects in this line enable us to place before you only those which are practical and of use, nothing that you have to experiment with. . . . We wish you to thoroughly appreciate that, while we do not, for obvious reasons, mention the names of our clients and their work (they being kept in strict confidence, the same as a physician treats his patients), we can furnish you with the explanation and, where necessary, the material for the production of any known public ‘tests’ or ‘phenomena’ not mentioned in this, our latest list. You are aware that our effects are being used by nearly all prominent mediums . . . of the entire world.”

This infamous catalog included equipment for fake **slate-writing**, self-playing guitars, self-rapping tables, **materializations**, and a “Complete Spiritualistic Séance.” Marriott obtained a number of these illusions and had himself photographed posing with them. Marriott also successfully exposed fake “spirit photographs,” obliging that champion of **Spiritualism**, **Sir Arthur Conan Doyle**, to state ruefully: “Mr. Marriott has clearly proved one point, which is that a trained conjurer can, under the close inspection of three pairs of critical eyes, put a false image upon a plate. We must unreservedly admit it.”

A copy of *Gambols with the Ghosts* was obtained by psychic researcher **Harry Price** and is now in the Harry Price Library of Magical Literature at the University of London, England.

Sources:

Sylvestre, Ralph E. *Gambols with the Ghosts: Mind Reading, Spiritualistic Effects, Mental and Psychological Phenomena, and Horoscopy*. Chicago: privately printed, 1901.

Marryat, Florence (1837–1899)

British author, daughter of novelist Frederick Marryat, born July 9, 1837. She later became Mrs. Ross-Church, then Mrs. Francis Lean. Marryat published some 90 novels, about 100 short stories, and numerous essays, poems, and recitations; she lectured, wrote plays, toured as an actress with her own company, and edited a popular magazine. Many of her novels were translated into German, French, Swedish, Flemish, and Russian and were also popular in America.

Marryat is best remembered today, however, as a dedicated Spiritualist who was acquainted with most of the celebrated **mediums** of the 1870s and 1880s both in England and America. She was, for example, a witness to the famous farewell of “**Katie King**” to **Florence Cook** at the **séance** held by **Sir William Crookes**. Florence Marryat recorded her experiences in two books: *There Is No Death* (1891) and *The Spirit World* (1894), and both, especially the first, were frequently reprinted, being immensely popular. The two books are credited with securing hundreds of converts to **Spiritualism**. Later she also claimed mediumistic gifts herself, among them the strange power of summoning the spirits of the living.

She died in London on October 27, 1899. In the 1930s, Sir Oliver Lodge cast doubts upon the accuracy of the phenomena reported by Marryat.

Sources:

Lodge, Sir Oliver. *Letters from Sir Oliver Lodge*. Edited by J. A. Hill. London: Cassell, 1932.

Marryat, Florence. *The Spirit World*. New York: C.B. Reed, 1894.

———. *There Is No Death*. 1891. Reprint, New York: Causeway Books, 1973.

Mars, Face on

In 1977, electrical engineer Vincent DiPietro discovered a photograph released the previous year by the National Aeronautics and Space Administration (NASA) of what appeared to be a stone structure in the shape of a human face on the surface of Mars. The picture had been taken by the Viking spacecraft. Working with a colleague, Gregory Molenaar, DiPietro had the picture computer-enhanced and in 1982 they published a book, *Unusual Martian Surface Features*, displaying their results. Other nearby structures included a pyramid and a grid-like pattern that some saw as the remnants of a city.

The DiPietro/Molenaar book attracted the attention of former museum curator and journalist Richard Hoagland. A self-educated scientist, the widely read Hoagland had placed himself in the midst of several space-related controversies. In the early 1980s he added his voice to several speculative scientists in suggesting the possibility of life on Jupiter’s frozen moon Europa. In the mid-1980s he emerged as an enthusiastic supporter of the idea of artificial structures on Mars. In 1987 he published a book, *The Monuments of Mars: A City on the Edge of Forever*, which remains the most cogent statement of the argument. Hoagland’s claims found significant support in 1997 in *The Martian Enigmas: A Closer Look*, by Mark Carlotto. Carlotto, a processing engineer, worked with the images and demonstrated their three-dimensional nature. His work provided evidence that, whether natural or artificial, the structures were not a simple simulacra, natural objects that looked like something recognizably human (e.g., a pane of glass which appears to have a face in it). Most simulacra disappear when the object is viewed from a different angle or the lighting direction is changed.

The existence of such structures on Mars, should they prove to be artificial, would have far-reaching implications concerning the place of humans in the solar system and the order of things. There is no place for the construction of such objects in human history as it is currently constructed. Those who accept the possibility that the face, the pyramid, and related structures are artificial, have been integrated into the alternative histories theories that advocate humanity’s ancient contacts with extraterrestrials. Such alternative histories have been constructed by researchers like **Zecharia Sitchin** and **Alan F. Alford**.

Through the 1990s, scientists at NASA and the Jet Propulsion Laboratory have held to the position adopted when the pictures were initially examined in 1976. They are natural objects that just happen to resemble what some have suggested they are. They have noted that similar objects, such as naturally formed pyramids, may be found on Earth. In the meantime, Hoagland has pressed the case for the Face on Mars and has appeared a number of times on the popular late-night radio talkshow hosted by Art Bell.

The controversy continues, primarily on the fringe of the UFO community, and its ultimate resolution would be possible only with the landing of scientists on Mars and an immediate examination of the artifacts. Hoagland organized a team to study the huge files of photos released by NASA for other possible intelligently constructed artifacts and on several occasions has presented the findings to NASA and to Congressional committees. Those interested in the artifacts, all located in a region of Mars known as Cydonia, forced NASA to include it in their 1999 fly-by of Mars, but the new pictures were no more conclusive than were the earlier ones.

Through the 1990s, Hoagland has developed a conspiracy-theory approach to NASA and the Jet Propulsion Laboratory, and has suggested that they are withholding vital data that would support and further explain his belief concerning the possible ruins on Mars. His ideas may be found at his expansive Internet site, <http://www.enterprisemission.com>. The Enterprise Mission, Hoagland's research project, may be contacted at P.O. Box 1130, Placitas, NM 87043.

Sources:

Carlotto, Mark J. *The Martian Enigmas: A Closer Look*. Berkeley, Calif.: North Atlantic Books, 1997.

Gardner, Martin. "The Great Stone Face." In *The New Age: Notes of a Fringe Watcher*. Buffalo, N.Y.: Prometheus Books, 1988, 72–78.

Hoagland, Richard. *The Monuments of Mars: A City on the Edge of Forever*. 1987. 4th ed. Frog Ltd., 1996.

Molenaar, Gregory, and Vincent DiPietro. *Unusual Martian Surface Features*. Glen Dale, Md.: Mars Research, 1982.

Mars, Louis (1906–)

Professor of psychiatry and former Haitian ambassador to the United States who was also interested in **parapsychology**. He was born on September 5, 1906, at Grande-Rivière du Nord, Haiti. He studied at the University of Haiti Medical School, Port-au-Prince (M.D., 1927), and took postgraduate training in psychiatry at the Faculté de Médecine in Paris (1935) and at Columbia University in New York City (1939–41).

He became a professor of psychiatry at the Medical School, University of Haiti (1937) and at the Institute of Ethnology, University of Haiti (1946–49). He subsequently served as dean of the Medical School (1947–51) and rector of University of Haiti (1957). Mars joined the Haitian government in 1958 as the minister of foreign affairs. He was subsequently named ambassador to France in 1960 and ambassador to the United States in 1962. After his government service, he became director of Psychiatric Institute of Port-au-Prince (1962).

As a psychiatrist, Mars became interested in the phenomena associated with **voudou** about which he wrote one book and several articles. He contributed to an article, "Phenomena of Possession," published in *Tomorrow* (autumn 1954).

Sources:

Mars, Louis. *The Crisis of Possession in Voudou*. Port-au-Prince, Haiti: State Printing, 1946. Rev. ed. Reed, Cannon and Johnson, 1977.

Mars, Louis, and G. Devereux. "Haitian Voudou and the Revitalization of the Nightmare." *Psychoanalytic Review* 38, no. 4 (1951).

Marsh, Maurice Clement (1922–)

South African university lecturer in psychology who took special interest in **parapsychology**. He was born March 13, 1922, at Bloemfontein, South Africa. He studied at the University of South Africa (B.A., 1942; B.A., hons. psychology, 1946; U.E.D., 1948) and Rhodes University, Grahamstown (Ph.D., 1959). He served as a lecturer in psychology at Rhodes University (1950–61) and in 1962 joined the faculty in psychology at the University of New England, New South Wales, Australia.

Marsh's Ph.D. dissertation dealt with experimental work in **ESP**, and he continued his interest in laboratory investigation of psychic phenomena. He joined the **Society for Psychical Research**, London. He was a guest researcher at the **Parapsychology Laboratory** of Duke University, Durham, North Carolina (1951–52). He has investigated the relationship between subjects and agents in ESP testing and the psychological aspects of conditions favorable to **poltergeists**, using psychological testing techniques.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Marshall, Mary (1842–1884)

The first British professional **medium**, through whom both **Sir William Crookes** and **Alfred Russel Wallace** obtained their introduction to the phenomena of **Spiritualism**. Her manifestations consisted of **raps**, **movements**, and **levitations** of the table, knotting handkerchiefs under the table-leaf, and writing on glass. This latter appears to have been a rudimentary form of **slate-writing**, with which she later confronted her sitters. The first account of this demonstration was published by Thomas Barkas in *Outlines of Ten Years' Investigations into the Phenomena of Modern Spiritualism* (1862).

On a small scale, Marshall exhibited most of the phenomena of later mediums. From 1867 she held sittings for **direct voice** in which "**John King**" manifested. In her first **séances** she was assisted by her niece and occasionally by her young son. Her husband developed drawing mediumship.

A writer in the journal *All the Year Round* (July 28, 1860) characterized her performance as a "dull and barefaced imposition," but Robert Bell, the celebrated dramatist, writing in the *Cornhill* magazine, was satisfied that the phenomena were genuine **spirit** manifestations.

Sources:

Barkas, Thomas P. *Outlines of Ten Years' Investigations into the Phenomena of Modern Spiritualism*. London, 1862.

The Marsi

According to Pliny, these people of ancient Italy were from the earliest times skilled in magical practices and sorceries.

They were able to charm poisonous serpents by means of songs. St. Augustine also wrote: "One would think that these animals understood the language of the Marsi, so obedient are they to their orders; we see them come out of their caverns as soon as the Marsian has spoken." (See also **Psylli**)

Martel, Linda (1956–1961)

Remarkable child spiritual healer. She was born handicapped, and although she only lived for five years, she became a legend through her ability to heal a wide variety of illnesses through touch or contact with material she had touched. One of the most extraordinary aspects of her healing was that it persisted long after her death.

Born August 21, 1956, at St. Peter Port, Guernsey, Channel Islands, she suffered from hydrocephalus and spina bifida, and her legs were paralyzed. When 11 days old, she was taken to St. Peter Port Hospital, Guernsey, to await death. Over the next few weeks her head grew disproportionately large. During this period, her father experienced a strange phenomenon in which his room was filled with a glowing light and he heard a sound like wind blowing. Linda did not die, and soon afterward the fluid was drained away from her head by means of a new American treatment for hydrocephalus. The operation was successful and the size of the head reduced.

At the age of three, Linda frequently spoke about "my Lady" and about Jesus. The Lady had a blue dress and gold chain and lived in heaven with Jesus and also looked after her. At the age of five, Linda foretold her own death, saying, "My Jesus Christ is not coming to see me many more times, but I shall soon be going to see Him." She died October 20, 1961.

During her brief life, Linda manifested healing gifts as early as the age of three. Sometimes she would simply put her finger on a painful point and a cure would take place. At other times she healed through handkerchiefs she had handled. After her

death, a sufferer from asthma asked Linda's father whether he could have a piece of her clothing. Her father gave him a piece of a dress, and the sufferer was healed after contact with the material. After that, there were constant demands for pieces of Linda's clothing, and claimed cures through contact with them included warts, eczema, spinal injury, bone disease, and throat cancer.

Because so many pieces of material associated with Linda were used up, her father presented one of her dresses to the Guernsey Museum, in the hope that it might be effective in healing through people simply looking at it, since the material itself was only the intermediary of some unknown force.

Sources:

Martel, Roy. *The Mysterious Power of Linda Martel*. Guernsey, Channel Islands: Toucan Press, 1973.

Martello, Leo Louis (1931–2000)

Contemporary Wiccan priest. Martello was born on September 26, 1931, in Dudley, Massachusetts. He attended Assumption College and Hunter College and went on to become a Spiritualist minister. In the early 1960s he founded the Temple of Spiritual Guidance and the Spiritual Independents Movement. Through the 1960s he concentrated on his skills as a psychic reader and wrote a series of short booklets: *Your Pen Personality* (1961), *Its in the Cards* (1964), and *How to Prevent Psychic Blackmail* (1966).

By the end of the 1960s, however, he had begun to identify with the slowly emerging neopagan witchcraft movement. In 1970 he founded the Witches Liberation Movement and the Witches Anti-Defamation League as instruments to demand religious rights and reparation payments for the Wiccan community. That same year he organized a Halloween "witch-in" in New York City's Central Park.

Martello was quickly recognized as a leader in the Wiccan community and soon turned out a string of books that were widely read in the community, which had at the time produced only a few texts of its own. His 1973 book *Witchcraft: The Old Religions* was standard reading for young Wiccans through the rest of the decade and was frequently cited as an authoritative presentation of the beliefs and practices of modern witches. He also began to publish a periodical that flourished through the early 1970s, the *WICA Newsletter*, and the *Witchcraft Digest*.

Martello identifies himself as a traditionalist Wiccan with Sicilian roots. His coven operates under the name Witches International Craft Associates. He also founded and heads Hero Press, a small publishing operation. Martello died in June 2000.

Sources:

Martello, Leo Louis. *Curses in Verses*. New York: Hero Press, 1971.

———. *Weird Ways of Witchcraft*. New York: HC Publishers, 1969.

Melton, J. Gordon. *Religious Leaders of America*. 2nd edition. Detroit: Gale Research, 1999.

Martial Arts

A group of Asian skills combining mental, physical, and spiritual energies for self-defense in weaponless fighting, or the achievement of apparently paranormal feats of strength and control. The martial arts derive from the samurai or warrior caste fighting systems of ancient Japan, which were conditioned by **Zen** Buddhism; hence they have a spiritual basis. They are closely related to similar systems in ancient China. Japanese and Chinese martial arts are widely diffused throughout Asia.

These arts have become more widely known and taught in the West since World War II, when many servicemen encoun-

tered them in Asian campaigns, and there are now many schools for specific training of the different martial art forms. Symbolic of the growing interest in martial arts has been the popularity of the late Chinese film star Bruce Lee, who popularized the art of *kung-fu* in such films as *Fist of Fury* and *Enter the Dragon*. That particular martial art was further popularized in the television movie series *Kung Fu* starring David Carradine, first shown in the 1970s and revived in the 1990s.

The main martial arts are: *aikido* (a kind of *judo* of graceful movement in which an opponent's force is used against him), *bando* (Burmese boxing and wrestling), *judo* (wrestling with special emphasis on balance and leverage), *ju-jitsu* (a more comprehensive and aggressive forerunner of *judo*), *karate* (kicking, striking, and blocking with arms or legs), *kung-fu* (a group of various styles of fighting and defense), *shaolin* (Chinese shadow boxing), *tae kwon do* (Korean system of kick-punching), and *l'ai chi chuan* (originally a self-defense art, now a system of physical exercises to harmonize body and mind).

The various forms of martial arts have, as their basis, the attainment of spiritual enlightenment and peace, from which point remarkable feats of skill and strength in self-defense or attack can be generated. In the process of training, practitioners claim to become aware of a subtle vital energy named **ch'i** or *ki*. *Ch'i* is accumulated, amplified, and directed by willpower to specific parts of the body, which develop strength and resilience. This process is sometimes preceded by a sudden exhalation of breath, often accompanied by a shout or yell. The intake of breath that follows appears to result in hyperventilation of the system, generating vitality that can be directed to hands, feet, or other parts of the body.

This process has been widely demonstrated by practitioners of *karate* in apparently paranormal feats such as breaking bricks, tiles, and planks of wood with a bare hand. It has been suggested that these feats are related to such psychic phenomena as **psychokinesis**, the ability to move objects at a distance by mental action.

Sources:

Barclay, Glen. *Mind over Matter: Beyond the Bounds of Nature*. London: Arthur Barker, 1973. Reprint, London: Pan, 1975.

Ching-nan, Lee, and R. Figueroa. *Techniques of Self-Defense*. New York: A. S. Barnes, 1963.

Feldenkrais, Moshe. *Higher Judo*. New York: Warner, 1952.

Freudenberg, Karl. *Natural Weapons: A Manual of Karate, Judo, and Jujitsu Techniques*. New York: A. S. Barnes, 1962.

Huard, Pierre, and Ming Wong. *Oriental Methods of Mental and Physical Fitness: The Complete Book of Meditation, Kinesitherapy, and Martial Arts in China, India, and Japan*. New York: Funk & Wagnalls, 1971.

Masters, Robert V. *Complete Book of Karate and Self-Defense*. New York: Sterling, 1974.

Medeiros, Earl C. *The Complete History and Philosophy of Kung Fu*. Rutland, Vt.: Charles Tuttle, 1975.

Nakayama, M. *Dynamic Karate*. Cedar Knolls, N.J.: Wehman, 1966.

Tohei, Koichi. *This is Aikido*. Tokyo: Japan Publications, 1975.

Westbrook, A. and O. Ratti. *Aikido and the Dynamic Sphere*. Rutland, Vt.: Charles Tuttle, 1970.

Martian Language

A language purporting to be that of the inhabitants of the planet Mars, written and spoken by the **medium** known as **Hélène Smith** (pseudonym of Catherine Elise Muller). Smith was studied by the celebrated investigator **Theodore Flournoy**, professor of psychology at Geneva. In 1892 Smith joined a Spiritualist circle, where she developed marvelous mediumistic powers.

In 1896, after Flournoy had begun his investigations, Smith claimed to have been spirited during a trance to the planet

Mars, and thereafter described to the circle the manners, customs, and appearance of the Martians. She learned their language, which she wrote and spoke with ease and consistency. Unlike most of the “unknown tongues” automatically produced, the Martian language was intelligible, its words were used consistently, and on the whole it had every appearance of a genuine language.

That it was in any way connected with Mars was, of course, out of the question. The descriptions of that planet and its inhabitants were quite impossible. And the language itself bore remarkable resemblance to French, the native tongue of the medium. The grammar and construction of both languages were the same, and even the vowel sounds were identical, so that the source of the Martian language was clearly an extraordinary construction from the medium's unconscious. As such it greatly resembled the form of religious speech known as **glossolalia**, or speaking in **tongues**, which is a new language that is a cutdown version of the language the speaker uses normally everyday.

Sources:

Flournoy, Theodore. *From India to the Planet Mars*. Reprint, New Hyde Park, N.Y.: University Books, 1963.

Martin, Dorothy R(andolph) (1912–)

Associate professor of psychology with special interest in **parapsychology**. She was born on April 19, 1912, in Denver, Colorado. She studied at the University of Colorado, Boulder, from which she received three degrees (B.A., 1934; M.A., 1936; Ph.D., 1947). She joined the faculty in psychology at the university even prior to completing her doctorate and stayed there through her career.

She was a charter associate of the **Parapsychological Association** and the author of a variety of articles on parapsychology.

Sources:

Martin, Dorothy R. “An Analysis of a Second Series of 25,000 Trials.” *Journal of Parapsychology* 2 (1938).

———. “Chance and Extra-Chance Results in Card Matching.” *Journal of Parapsychology* 1 (1937).

———. “A Review of All University of Colorado Experiments.” *Journal of Parapsychology* 4 (1940).

Martin, Dorothy R., and F. P. Stribic. “Studies in Extrasensory Perception: An Analysis of 25,000 Trials.” *Journal of Parapsychology* 2 (1938).

Martin, Stuart (d. 1947)

British Spiritualist and journalist, formerly employed on the *Daily Mirror* newspaper. He was editor of the newspaper *Psychic News* from March 16, 1946, until his death on January 17, 1947.

Martin (of Tours), Saint (ca. 316–400)

One of the most venerated Christian saints in Europe during the Middle Ages. Most of the Christian luminaries were credited with working miracles, and indeed the great majority of them maintained that if the people were to be won for Christ, the one sure way was to show them extraordinary marvels. Even Columba, most engaging of saints, was not averse to practicing deception with a view to making converts, and it has often been suggested, not without considerable reason, that some of these early thaumaturgists brought science to their aid. Perhaps St. Martin was among those who tried this practice, and certainly the list of miracles attributed to him is formidable, for he is traditionally credited with more than 200.

Martin was born about the year 316 at Sabaria, in Pannonia. His parents were heathen, yet he very soon came into contact

with Christians, and their teaching impressed him greatly. As a young man he entered the army, and it was soon after this step that, while stationed with his regiment at Amiens, he performed his famous act of charity, dividing his cloak with a beggar who was shivering with cold. The night after this act he had a **vision** of Christ appearing to him and giving him his blessing. Thereupon Martin espoused the Christian faith formally, was baptized, and renounced soldiering.

Going to Poitiers, he then made the acquaintance of Hilary, who wished to make him a deacon, but at his own request ordained him to the humbler office of an exorcist. A little later, during a visit to his home, Martin experienced the joy of winning his mother to the new faith. However, his open zeal in opposing the Arians (heterodox Christians) raised persecution against him, and for some time he found it advisable to live at the island of Gallinaria, near Genoa, where he engaged in scientific research and theological studies.

By the year 365 he was back with Hilary at Poitiers, when he founded the Monasterium Locociagense. In 371 the people of Tours chose him as their bishop, and for some time he was active trying to extirpate idolatry in his diocese and extending the monastic system.

Nevertheless, he was no fierce proseletyzer. At Trèves in 385, he entreated that the lives of the Priscillianist heretics should be spared, and afterward he refused to have anything to do with those bishops who had sanctioned their execution.

Meanwhile, being anxious for a period of quiet study, Martin established the monastery of Marmontier les Tours on the banks of the Loire, and here much of his remaining life was spent, although it was at Candes that his death occurred about the year 400.

Martin left no writings behind him, the *Confessio* with which he is sometimes credited being undoubtedly spurious. His life was written by his ardent disciple, Sulpicius Severus, and it is more a hagiography than a biography, filled with accounts of the miracles and marvels worked by the quondam bishop. Martin was canonized a saint by the church. He is commemorated on November 11, but the feast of Martinmas, which occurs on that date, and which of course derives its name from him, is, nevertheless, a survival of an old pagan festival. It inherited certain pagan usages, which accounts for the fact that Martin is regarded as the patron saint of drinking, joviality, and reformed drunkards.

Certain miracles and other incidents in his life were depicted by noted painters. Perhaps the finest picture of him is one by the Flemish master Hugo van der Goes, which is now in the Municipal Museum at Glasgow.

It should be said that the term “martinet,” signifying a severe and punctilious person, is not derived from the saint's name, but from one Jean Martinet, a French soldier who, during the reign of Louis XIV, won fame by his ardor in promoting discipline in his regiment.

Martinez, Louis

Prominent Mexican physical medium, supposed to have demonstrated **levitation** and **materialization** phenomena. In 1964 he was investigated by parapsychologist **W. G. Roll**, who found evidence of **fraud** on the part of one of the sitters.

Martinus Institute of Spiritual Science

The Martinus Institute of Spiritual Science is a **New Age** organization founded in Copenhagen, Denmark, in the 1930s by a teacher known publicly as Martinus (1890–1981). Reportedly, Martinus had undergone an intense experience, after which he could divine spiritual principles and laws of the universe through colored diagrams and symbols. He subsequently claimed to have analyzed the universe, which he understood in a set of logical chains of thought readily accessible to the intelli-

gence. Among the principles he discovered, for example, was that life is eternal and manifests in alternate periods of physical and spiritual existence (that is, **reincarnation**). Martinus's teachings are summarized in his two books, *Livets Bog (The Book of Life)* and *The Eternal World Picture*.

In 1935 he opened what has become the organization's primary center at the seaside resort town of Klint. The work was slowed somewhat by World War II, but by the 1960s affiliated centers had opened in Germany, Holland, Sweden, and Great Britain. *KOSMOS*, the institute's magazine, appears in Danish, German, French, English, Swedish, Esperanto, Spanish, and Dutch editions. The institute may be contacted c/o Mariendalsvej 94–96, 2000 Frederiksberg, Denmark. Website: <http://www.martinus.dk/>.

Sources:

Martinus. *The Immortality of Living Beings*. Copenhagen, Denmark: Martinus Institute, 1970.

———. *The Principle of Reincarnation*. Copenhagen, Denmark: Martinus Institute, 1938.

———. *The Road to Initiation*. Copenhagen, Denmark: Martinus Institute, 1957.

Martiny, M(arcel) (1897– ?)

Physician with special interests in **parapsychology**. He was born on November 11, 1897, in Nice, France, and studied at the Faculté de Médecine, Université de Paris (M.D. with honors, 1925). He worked for the Rockefeller Institute Mission during World War I and was employed at Beaujon Hospital (1925–32), Léopold Bellan Hospital, Paris (1933–45), and Hospital Foch in the years after the war. From 1949 on he was director of the Anthropotechnical Laboratory, Prophylactic Institute, Paris.

Other appointments include secretary-general, Medico-Surgical Society of the Free Hospitals of France (1932); president of National Union of Physicians, Surgeons, and Specialists of the Free Hospitals of France (1948); president of Physiopsychology Society (1958); and member of Paris Medical Society.

Martiny wrote various medical works and co-authored, with **Alexis Carrel**, *Médecine officielle et médecine hérétique* (Orthodox and Unorthodox Medicine). He also spent many years investigating human bio-types in relation to parapsychological phenomena; parapsychology in relation to psychoanalysis; hypnosis and Pavlov's nervous typology in relation to parapsychology; relationships between neurology, cerebral function, and parapsychology; and space-time concepts in parapsychology. His articles on such subjects have been published in *Revue Métapsychique*. He also contributed papers to international conferences on parapsychology (Utrecht, 1953; St. Paul de Vence, 1954). He was selected president of *Institute Métapsychique* in 1962.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Mary Celeste

The name of a ship found abandoned at sea December 5, 1872, and one of the most famous unsolved sea mysteries. Her sails were set, she was sound and seaworthy, with plenty of food and water, but not a soul on board. Some garments were hanging out to dry on a line. In the cabin was a slate with notes for the ship's log, with November 25 as the last date. The crew had left pipes, clothing, and even oilskin boots. For some unknown reason the ship had been hurriedly abandoned. The *Mary Celeste* was brought to Gibraltar by the crew of the British brig *Dei Gratia* who claimed salvage. On March 25, 1873, the chief justice awarded £1,700 (about one-fifth of the total value) to the master and crew of the *Dei Gratia*.

Since then, the mystery of the *Mary Celeste* (sometimes inaccurately called "Marie Celeste") has been widely discussed and many theories advanced. There have also been various literary hoaxes, notably "The Marie Celeste: The True Story of the Mystery" (*Strand Magazine*, November 1913) and the book *The Great Mary Celeste Hoax* by Laurence J. Keating (London, 1929).

Several years before the creation of Sherlock Holmes, author Sir Arthur Conan Doyle published "J. Habakuk Jephson's Statement" in *Cornhill* magazine (January 1884), a romantic fictional yarn with an air of verisimilitude. The story was republished in Doyle's volume of short stories *The Captain of the Polestar* (London, 1890).

Sources:

Fay, Charles Eden. *Mary Celeste: The Odyssey of an Abandoned Ship*. Salem, Mass.: Peabody Museum, 1942.

Gould, Rupert T. *The Stargazer Talks*. London, 1944. Reprinted as *More Oddities and Enigmas*. New Hyde Park, N.Y.: University Books, 1973.

Keating, Laurence J. *The Great Mary Celeste Hoax: A Famous Sea Mystery Exposed*. London: Heath-Cranton, 1929.

Stein, Gordon. *Encyclopedia of Hoaxes*. Detroit: Gale Research, 1993.

Maryland Center for Investigation of Unconventional Phenomena

Former Fortean (anomalous) center founded by Willard F. McIntyre and Arthur F. Rosen for the purpose of gathering and disseminating information about such phenomena as **UFOs**, Bigfoot, and **monsters**. The center issued a publication *Believe It*.

Marylebone Spiritualist Association, Ltd. See Spiritualist Association of Great Britain

Maskelyne, John Nevil (1839–1917)

Famous British stage magician who was a strong opponent of fraudulent **Spiritualism**. Born at Cheltenham, Gloucestershire, December 22, 1839, he was the son of a saddlemaker. As a boy he was fascinated by an entertainer who demonstrated spinning plates and practiced this feat himself. He was apprenticed to a clockmaker and at the age of 19 made his first piece of conjuring apparatus, a box with a secret panel. By 1865 he was giving demonstrations of amateur conjuring. After seeing the performance of the famous **Davenport brothers**, he believed that he had observed trickery, and to prove his case he went into partnership with George Alfred Cooke to build a cabinet similar to that of the Davenports and rival their phenomena.

Maskelyne and Cooke were launched on a career of stage magic and leased the Egyptian Hall in London for their entertainments. By 1905 Maskelyne was in partnership with fellow illusionist David Devant (born David Wighton) at St. George's Hall, Langham Place, in West London, where they based many of their presentations of the claimed phenomena of Spiritualism.

In 1906 he was involved in a controversy with Spiritualist sympathizer Archdeacon **Thomas Colley**, who had challenged him to reproduce the phenomena of medium **F. W. Monck** (incidentally exposed in **fraud**). Maskelyne staged a remarkable illusion, but Colley claimed it fell short of the requirements of his challenge. After a court case, Colley's claim was upheld, perhaps surprisingly in view of opposition to Spiritualism at that time.

He died on May 18, 1917, in London.

Sources:

Maskelyne, John N. *The Fraud of Modern "Theosophy" Exposed*. London: G. Routledge, 1913.

———. *Modern Spiritualism: A Short Account of Its Rise and Progress, with Some Exposures of So-Called Spirit Media*. London: F. Warne, 1876.

Masleh

The angel who the Jews believed ruled the zodiac. According to a rabbinical legend, Masleh was the medium through which the power and influence of the Messiah was transmitted to the sphere of the zodiac.

Masse, François (1891– ?)

Commissaire général of the French Navy, with interests in **parapsychology**. He was born on May 10, 1891, at Vendome, France. He entered the French Navy and served in World Wars I and II, finally retiring as commissaire général in 1946.

During his retirement years he became a member of the **Institut Métapsychique International** and for a period served as general secretary and secretary-treasurer. He collaborated with **Rene Warcollier** in **telepathy** experiments and contributed articles on parapsychological topics to *Revue Métapsychique*.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Massey, Gerald (1828–1907)

British poet born May 29, 1828, in Hertfordshire, England. He grew up in poverty, earned a living by working in a factory from the age of eight, and learned to read at a penny school. Massey became a socialist and edited a radical journal, and he also wrote poems, which were favorably noticed by established poets such as Browning and Tennyson. His first wife, Rosina Knowles, was a Spiritualist **medium**.

Massey based one volume of his poetry, *A Tale of Eternity* (1870), on personal experience of a **haunted house**. He soon lost some of his early popularity, however, when he was said to have gone over to the Spiritualists. In response he confessed:

"For the truth's sake I ought to explain that the spiritualism to be found in my poetry is no delusive idealism, derived from hereditary belief in a resurrection of the dead. My faith in the future life is founded upon facts in nature and realities of my own personal experience. These facts have been more or less known to me personally during forty years of familiar face-to-face acquaintanceship, therefore my certitude is not premature; they have given me proof palpable that our very own human identity and intelligence do persist after the blind of darkness has been drawn down in death."

In 1872 Massey presided at the meeting in London marking the departure of **Emma Hardinge Britten** to Australia. His address with some additions was later printed under the title *Concerning Spiritualism*.

In his later years he published four large volumes in which he tried to trace the origin of language, symbols, myths, and religions. The work was reminiscent of **Godfrey Higgins** (1772–1833). His final product was not well received during his lifetime, the idea of Africa as the birthplace of mankind being quite unacceptable in Victorian England. Thus *A Book of the Beginnings* (1881) and his other texts were largely ignored or ridiculed until later archaeological discoveries provided more solid evidence in support of Massey's themes.

He died on October 12, 1907.

Sources:

Massey, Gerald. *Ancient Egypt*. 2 vols. London, 1907. Reprint, New York: Samuel Weiser, 1970.

———. *A Book of the Beginnings*. 2 vols. London, 1881. Reprint, New Hyde Park, N.Y.: University Books, 1974.

———. *The Natural Genesis*. 2 vols. London: n.p., 1883.

Mass of St. Secaire

A form of **black mass** originating in the Basque countryside, possibly in medieval times. It was a travesty of a Christian mass and was celebrated in a ruined church. The intention was not to worship the devil but to direct currents of malevolent spite against a victim. It may have had its origin in ancient folklore practices.

Sources:

Rhodes, H. T. F. *The Satanic Mass*. London, 1954. Reprint, London: Arrow, 1964.

Masters

Occult **adepts** who are supposed to have reached a superhuman stage but have elected to remain on Earth and guide seekers after wisdom. The founding and guidance of the **Theosophical Society** was supposed to be due to the activity of hidden Masters or Mahatmas living in remote Tibet. Since the idea of the Masters and their **Great White Brotherhood** has been popularized, numerous groups such as the several **Alice Bailey** groups, the **I Am Movement**, and the **Church Universal and Triumphant**, now advocate a relationship to the Masters.

Much of Western **occultism** derives from romantic concepts of **adepts** with magical powers, but in Hinduism, mystical awareness of God-realization is considered superior to paranormal feats, and to the Hindu pupil, the Master is his **guru**, or spiritual teacher. The term **Mahatma** is used to indicate a special guru or "great soul," and *Maharishi* or *Maharshi* denotes a great sage of transcendental wisdom. Another Sanskrit term *Paramahansa* (literally "greatest swan") is given to a very exalted mystic.

The primary Masters claimed by **Helena Petrovna Blavatsky**, one of the founders of Theosophy, were: **Koot Hoomi Lal Singh** (usually signing letters "K.H."), the Master **Morya** (known as "Master M."), Master Ilarion or Hilarion (a Greek), Djual Khul (or "D.K."), and the Maha Chohan.

Sources:

Jinarajadasa, C. *The Early Teachings of the Masters*. Chicago: Theosophical Press, 1925.

Johnson, Paul. *In Search of the Masters: Behind the Occult Myth*. South Boston, Va.: The Author, 1990.

Leadbeater, Charles W. *The Masters and the Path*. Adyar, India: Theosophical Publishing House, 1925.

Masters, Robert E. L. (1927–)

Co-founder with wife, **Jean Houston**, of the **Foundation for Mind Research**, Manhattan, New York, conducting experiments in the borderline between mental and physical experience. Masters has a background of poetry and sexology and was formerly director of the Visual Imagery Research Project and the Library of Sex Research. Both Houston and Masters have experimented with psychedelic **drugs** and hypnosis, and in their foundation they have investigated induction of mystical experience and altered states of consciousness.

Sources:

Houston, Jean, and Robert E. L. Masters. *Listening to the Body*. New York: Delacorte Press, 1978.

———. *Mind Games: The Guide to Inner Space*. New York: Viking, 1972.

———. *The Varieties of Psychedelic Experience*. New York: Holt, Rinehart and Winston, 1966.

Masters, Robert E. L. *Eros and Evil: The Sexual Psychopathology of Witchcraft*. New York: Julian Press, 1962.

———. *Forbidden Sexual Behavior and Morality*. New York: Julian Press, 1962.

———. *The Homosexual Revolution: A Challenging Exposé of the Social and Political Directions of a Minority Group*. New York: Julian Press, 1962.

Mastiphal

The name given to the prince of demons in an apocryphal book entitled *Little Genesis*, which was quoted by the Greek monk and historian Cedrenus (eleventh century).

Material for Thought

Journal concerned with Eastern and Western teachings regarding the inner search for self. Address: Far West Editions, P.O. Box 27901-113, San Francisco, CA 94127. Online orders are available at <http://www.material4thought.com/>.

Sources:

Material For Thought. <http://www.material4thought.com/>. March 8, 2000.

Materialization

The claimed manifestation of temporary, more or less organized, apparitions in varying degrees of form, often possessing human physical characteristics and said to be shaped for a temporary existence from a substance called “**ectoplasm**.” Materializations were attributed by Spiritualists and some psychical researchers to spirit agency, although a few postulated that they might arise from some unknown natural force independent of departed spirits, but emanating from gifted psychics. Most modern parapsychologists believe that materializations were simply performances staged by mediums and their accomplices to deceive the people sitting with them, who had hoped to come into contact with the supernatural.

For a century psychical researchers investigated claims of materialization and from time to time researchers came forward to declare their belief in the genuineness of the phenomena they had witnessed. Materialization was also closely associated with other physical phenomena such as **apports** and **spirit photography**. As researchers became more sophisticated in detecting **fraud**, the number of people willing to risk announcing themselves as materialization mediums steadily declined. Materialization was pushed to the edge of the Spiritualist movement.

As recently as 1960, there was a major expose of a group of materialization mediums at Camp Chesterfield, an independent Spiritualist camp near Anderson, Indiana. The mediums, including the camp's leading medium Mabel Riffle, were caught on infrared film impersonating spirits and moving in and out of a trap door. Then in the mid-1970s, Lamar Keene, a medium from Florida, resigned from his church and confessed to playing tricks on his congregation and on other clients who came to him for readings.

The manner in which materialization phenomena is finally evaluated will radically affect any account of the era of materialization mediums. It is a unanimous conclusion, however, that fraud occurred and that trade catalogs selling products to help accomplish materializations circulated through the Spiritualist community. It is also true that all of the notable materialization mediums, with the exception of **D. D. Home**, were at one time or another caught in fraud, and that no clear case of even a partial materialization exists. The belief in materialization rests upon evidence of the most questionable kind.

The Origin of Materialization Phenomena

In its early stages, materialization was confined to the appearance of heads and hands, or vague luminous streaks of light. Figures were materialized later. Like much of the physical phenomena of Spiritualism, it had its origin in the United States, where it was reported at a comparatively early period in the history of the movement.

As early as 1860, séances were held with the **Fox sisters** by **Robert Dale Owen** and others, at which veiled and luminous figures were seen. One sitter, a Mr. Livermore, claimed to recognize the spirit of his dead wife during séances with Kate Fox extending over some six years. However, there were no other sitters and the séances were held in the dark. In England the mediums **Frank Herne** and **Charles Williams** succeeded a few months later in “materializing” shadowy forms and faces in a dark séance room.

However, it was **Florence Cook**, whose phenomena was championed by physicist **William Crookes**, who produced the most sensational materializations. At the beginning of her Spiritualistic career, she was a pretty young girl of 16 or 17. She was at that time a private medium, though at the outset she held some materialization séances with Herne. From her childhood, it was said, Cook was attended by a spirit girl who said her name on Earth had been Annie Morgan, but that her name in the spirit world was “**Katie King**.” Under the latter name, Cook's **control** was destined to become famous in Spiritualist circles.

During a séance the medium was usually put into a sort of cupboard or **cabinet**, tied to her chair, and the cords sealed. After a short interval a form clad in flowing white draperies would emerge from the cabinet.

On one occasion, a séance was held at the Cooks' house, at which several distinguished Spiritualists were present. Among the invited guests was William Volckman, who decided to test for the good faith of the medium and “Katie's” genuineness. After some 40 minutes of close observance of the materialized spirit, Volckman concluded that Cook and Katie were the same, and just as the white-robed figure (probably not Cook, but an accomplice) was about to return to the cabinet he rushed forward and seized her. His indignant fellow sitters released the “spirit,” the light was extinguished, and in the confusion that followed the spirit disappeared. Cook was found a few minutes later bound as when she was placed in the cabinet, the cords unbroken, the seal intact. She wore a black dress, and there was no trace of white drapery in the cabinet.

Crookes, whose investigation into the phenomena of this medium extended over a period of years, had better opportunity to examine “Katie's” claims than Volckman. He wrote that the spirit form was taller than the medium, had a larger face and longer fingers, and whereas Cook had black hair and a dark complexion, Katie's complexion was fair, and her hair a light auburn (all observations consistent with the theory that a friend of Cook's portrayed the materialized spirit). Moreover, Crookes, enjoying “Katie's” complete confidence, often had the privilege of seeing her and Cook at the same time.

Strong doubts have been expressed about the genuineness of the spirit form “Katie King.” Crucial to the argument is the integrity of William Crookes. In his detailed study of the situation in 1962, **Trevor Hall** concluded that Cook and Crookes were having an affair. Two years later the **Society for Psychical Research** released a report of an interview with a person who claimed to have known Cook and to whom she confessed her fraud.

But Cook was not the only medium who was controlled by “Katie King.” With her father, “John King,” she became a popular spirit with materialization mediums. From that time on, materialization was extensively practiced both by private and professional mediums. Among them were **Mary Showers** and her daughter, **Lottie Fowler**; **William Eglinton**; and **D. D. Home**; in later years materializations were noted to have occurred in the presence of **Eusapia Palladino**.

Many sitters claimed to see in such draped figures and veiled faces the form and features of deceased relatives and friends, although frequently there was little reason for such a claim—parents recognized their daughter by her hair, a man recognized his mother by the sort of cap she wore, and so on.

There is no doubt that fraud entered into materialization séances. Lay figures, muslin draperies, false hair, and similar properties have been found in the possession of mediums; accomplices have been smuggled into the séance room; lights are frequently turned low or extinguished altogether. Add to this the fact that the “spirits” upon being grasped frequently turned into the medium and it will be clear that skepticism was justified.

Psychical Researchers and Materialization

Toward the end of the nineteenth century psychical researchers began to turn their attention toward materialization phenomena and were impressed with what they observed. French researcher **Camille Flammarion** attributed the materializations he had witnessed in the presence of Eusapia Palladino to fluidic emanations from the medium’s body, while judging the recognition given them the result of illusion. Other researchers said the physical organization formed by the spirit was composed of fine particles of matter drawn from the material world.

Gustav Geley, in his book *Clairvoyance and Materialisation* (1927), says, “this is no longer the marvelous and quasi-miraculous affair described and commented on in early spiritualistic works.” **Charles Richet**, in *Thirty Years of Psychical Research* (1923), was possibly the strongest witness of all. He writes: “I shall not waste time in stating the absurdities, almost the impossibilities, from a psychophysiological point of view, of this phenomenon. A living being, or living matter, formed under our eyes, which has its proper warmth, apparently a circulation of blood, and a physiological respiration which has also a kind of psychic personality having a will distinct from the will of the medium, in a word, a new human being! This is surely the climax of marvels! Nevertheless, it is a fact.”

He adds:

“Materialisation is a mechanical projection; we already know the projection of light, of heat and of electricity; it is not a very long step to think that a projection of mechanical energy may be possible. The remarkable demonstrations of Einstein show how close mechanical or luminous energy are to one another.

“I have also, like Geley, Schrenck Notzing, and Mme. Bisson, been able to see the first lineaments of materialisations as they were formed. A kind of liquid or pasty jelly emerges from the mouth or the breast of Marthe which organises itself by degrees, acquiring the shape of a face or a limb. Under very good conditions of visibility, I have seen this paste spread on my knees, and slowly take form so as to show the rudiment of the radius, the cavitus, or metacarpal bone whose increasing pressure I could feel on my knee.”

Richet’s Marthe was the medium Marthe Béraud, also known as “**Eva C.**” Geley relates his experiences with her in his 1920 book *From the Unconscious to the Conscious*:

“I have very frequently seen complete representations of an organ, such as a face, a hand, or a finger. In the more complete cases the materialised organ has all the appearance and biologic functions of a living organ. I have seen admirably modelled fingers, with their nails; I have seen compete hands with bones and joints; I have seen a living head, whose bones I could feel under a thick mass of hair. I have seen well-formed living and human faces! On many occasions these representations have been formed from beginning to end under my own eyes. . . . The forms have, it will be observed, a certain independence, and this independence is both physiological and anatomical. The materialised organs are not inert, but biologically alive. A well-formed hand, for instance, has the functional capacities of a normal hand. I have several times been intentionally touched

by a hand or grasped by its fingers. . . . Well-constituted organic forms having all the appearance of life, are often replaced by incomplete formations. The relief is often wanting and the forms are flat. There are some that are partly flat and partly in relief, I have seen in certain cases, a hand or a face appear flat, and then, under my eyes assume the three dimensions, entirely or partially. The incomplete forms are sometimes smaller than natural size, being occasionally miniatures.”

From Thoughtforms to Full-Grown Phantoms

Many of the photographs taken of Eva C.’s materializations suggest the evolution of **thoughtforms**. A Professor Daumer contended that ectoplasmic forms were neither bodies nor souls. He offered the term *eidolon* (shape). A number of Eva C.’s phantom forms resembled pictures she had seen, caricatures of presidents Wilson and Pioncaré, and they often had folds as if a paper had been uncreased to be photographed.

Richet remarked that the supposition of fraud would presume extreme stupidity on Eva’s part because she knew that photographs would be taken; moreover, there was no reason to suppose that a materialization had to be analogous to a human body and three dimensional. “The materialisation of a plaster bust is not easier to understand than that of a lithographic drawing; and the formation of an image is not less extraordinary than that of a living human head,” he said.

Daumer’s speculation is strangely contrasted by **Glen Hamilton**’s report (in *Psychic Science*) on the building and photographing of a three-dimensional ectoplasmic ship in the Winnieper circle. The entities “John King” and “Walter” claimed responsibility for the experiment. Coming through the mediums Mary M. and X, they carried on a dialogue feigning that they were aboard “King’s” pirate ship among a crew of ruffians. It was hinted that this playacting had a psychological purpose: the recovery of past memories and the creation of the thought image of a sailing ship. Eventually the ship was built, but because of some indecision in giving the signal to take a flash photograph, it “came into port badly damaged.” Hamilton remarks:

“No matter how great we may conceive the unknown powers of the human organism to be, we cannot conceive of it giving rise to an objective mass showing purposive mechanistic construction such as that disclosed in the ship teleplasm of June 4th [1903]. We are forced to conclude that the supernormal personalities in this case (by some means as yet unknown to us) so manipulated or otherwise influenced the primary materialising substance after it had left the body of the medium, or was otherwise brought into its objective state, as to cause it to represent the idea which they, the unseen directors, had in view, namely the idea of a sailing ship” (*Psychic Science*, vol. 11, no. 4, Jan. 1933).

The appearance of images instead of forms was said to have something to do with the available power. Geley often observed strange, incomplete forms, imitations or simulacra of organs.

His theory was as follows:

“The formations materialised in mediumistic séances arise from the same biological process as normal birth. They are neither more nor less miraculous or supernormal; they are equally so. The same ideoplastic miracle makes the hands, the face, the viscera, the tissues, and the entire organism of the foetus at the expense of the maternal body, or the hands, the face, or the entire organs of a materialisation. This singular analogy between normal and so-called supernormal physiology extends even to details; the ectoplasm is linked to the medium by a channel of nourishment, a true umbilical cord, comparable to that which joins the embryo to the maternal body. In certain cases the materialised forms appear in an ovoid of the substance. . . . I have also seen on several occasions, a hand presented wrapped in a membrane closely resembling the placental membrane. The impression produced, both as to sight and touch, was precisely that of a hand presentation in childbirth, when the amnion is unbroken. Another analogy with childbirth is that of pain.

The moans and movements of the entranced medium remind one strangely of a woman in travail.”

To the legitimate objection that one biological process was natural and the other anomalous, Geley answered: “Normal physiology is the product of organic activity such as evolution has made it. The creative and directive idea normally works in a given sense, that of the evolution of the species, and conforms to the manner of that evolution. Supernormal physiology, on the other hand, is the product of ideoplastic activity directed in a divergent manner by an abnormal effort of the directive idea.”

It was also soon noted that the “ectoplasmic” shapes tended to conform to the bodily pattern of the medium. After observing the **Davenport brothers**, Rev. **J. B. Ferguson** said:

“I have seen, with my natural vision the arms, bust and, on two occasions, the entire person of Ira E. Davenport duplicated at a distance of from two to five feet where he was seated fast bound to his seat. I have seen, also, a full-formed figure of a person, which was not that of any of the company present. In certain conditions, not yet clearly understood, the hands, arms and clothing of the Brothers Davenport and Mr. Fay are duplicated alike to the sight and the touch. In other cases, hands which are visible and tangible, and which have all the characteristics of living human hands, as well as arms, and entire bodies, are presented, which are not theirs or those of anyone present.”

Crookes was satisfied that “Katie King” was independent from the medium Florence Cook. Yet on certain occasions he noted a striking resemblance between phantom and medium. There is an unusual account in the history of the medium **Elizabeth d’Esperance** that seems to suggest that a total exchange is within the bounds of possibility. During a series of sittings with d’Esperance in Sweden a crucial test was requested and the medium bravely stated to “Walter,” her spirit control, that she would take the responsibility. D’Esperance writes:

“A very uncomfortable feeling pervaded the circle but it afterwards gave place to one of curiosity. My senses became keenly alert, the cobwebby sensation, before described, grew horribly intense, and a peculiar feeling of emptiness, which I had previously had, became so strong that my heart seemed as though swinging loosely in an empty space, and resounding like a bell with each stroke. The air seemed to be full of singing, buzzing sounds that pressed on my ears, but through it I could hear the breathing of the sitters outside the curtains. The movements made in the air seemed to sway me backwards and forwards. A fly alighting on my hand caused a pain like that of a toothache to shoot up my arm. I felt faint, almost dying.

“At last the arranged-for signal was given, that all was ready. The curtains were thrown open, and a materialised form stood fully revealed beside me. The lens of the camera was uncovered, the plate exposed, the magnesium light flashed. Then the curtains fell together. I remember the feeling of relief and thinking: Now I can give way. It is possible that I did faint. I do not know. But I was aroused by the sound of a voice saying in my ear: She is not here, she is gone. It was one of the family who spoke and the terror in the boy’s voice roused me effectually. I wanted to reassure him, and asked for water, and wondered at the same time whose voice was it that made the request. It was like my own but seemed to come from the air or from another person. The water was brought and drunk, but though I felt refreshed the act seemed to be performed by that other person who had spoken. Then I was left alone . . .

“Now comes the strangest part of this strange experiment. The photographic plate was carefully developed and a print made, which revealed a most astonishing fact. The materialised form, well in focus, was clad in white, flowing garments. The hair was hanging loosely over the shoulder, which, like the arms, were without covering. The figure might have been that of a stranger, but the features were unmistakably mine. Never has a photograph shown a better likeness. On a chair beside it and a little behind, was a figure clad in my dress, the black

bands on the wrist, and the tape round the waist showing themselves clearly and intact, but the face was that of a stranger, who seemed to be regarding the proceedings with great complacency and satisfaction. Needless to say, we looked at this extraordinary photograph with something like petrification. We were utterly at a loss to understand its meaning, and no explanation was forthcoming, except a rueful remark from Walter, who when questioned replied that ‘Things did get considerably mixed up.’”

In *Light* (December 19, 1903), L. Gilbertson remarks:

“My own theory of the strange head is that the manifesting spirit was driven out of the materialised form by Madame’s sub-self, which had gained an abnormal excess of power through the weak condition of her normal organism. Finding itself ousted, the visitor took refuge with Madame’s other part, and proceeded to operate on it in the way generally known as transfiguration. Succeeding in this operation, it is not difficult to believe, as Madame says, that it seemed to be regarding the proceedings with great complacency and satisfaction.”

To account for the variant phenomena from one séance to the next, Spiritualists hypothesized that if the health of the medium was weak or the power, for any other reason, low, materialization usually did not progress beyond the stage of resemblance to the medium. In line with this hypothesis **Enrico Morselli** proposed a psychodynamic theory (*Psicologia e Spiritismo*, 1907) according to which the ectoplasmic substance resulted from a kind of human radioactivity and the directive idea had its origin in the medium’s subconscious mind. But Morselli also added that the medium’s subconscious mind may establish telepathic communication with the sitters’ subconscious minds and may shape the ectoplasmic forms according to their thoughts and desires. While the second part of the hypothesis seemed far-fetched, the first was supported by many reports. The influence of the human mind, however, was evident to a certain stage only. The phantom shapes did not keep the medium’s physiognomy, gestures, and voice for long and displayed, after the transitory period, an apparent independence. Their bodies were said to have temperature and blood circulation and to breathe and behave in every way as an unrelated entity.

Epes Sargent writes in *Proof Palpable of Immortality* (1875) that a feminine spirit who manifested herself at Moravia in the séances of **Mary Andrews** on one occasion produced, in rapid succession, facsimiles of her personal appearance at six different periods of her corporeal life, ranging from childhood to old age. The phantoms of **Etta Roberts** were often said to transform themselves into the forms of other persons in view of the sitters.

From his experiences, E. A. Brackett (another author of books on Spiritualism) concluded that the sitter’s will has an influence over the phantom shapes as well. In his séances with **Annie Eva Fay**, he found that by the exercise of his will he could cause the materialized forms to recede.

Interdependence of Phantom and Medium

A **community of sensation** between the medium and the materialized phantom was described as part of the drama of the séance. The interaction between the two bodies was reportedly constant, a fact that is today seen as a rationalization to explain away what is now viewed as further evidence of the fraud in the séance room. Florence Cook once had a dark stain on a covered part of her body after an ink mark had been made on “Katie’s” face while the medium was locked in the cabinet. Annie Fairlamb (“Mrs. Mellon”) reported: “I feel as though I were that form, and yet I know I am not and that I am still seated on my chair. It is a kind of double consciousness—a faraway feeling, hard to define. At one moment I am hot, and the next moment cold. I sometimes have a choking, fainting, sinking sensation when the form is out.”

Describing an early materialization séance of Rosina Thompson, F. W. Thurstan stated: “All this while Mrs. T. was

in full consciousness, but she kept exclaiming that she felt 'all hollow' and another thing she noticed was that whenever 'Clare's' fingers touched anyone she distinctly felt a pricking sensation in her body, very similar to her experiences when she had been placed once on an insulating stool and charged with electricity and persons had touched her to make sparks come from her."

D'Esperance, who never touched tobacco, suffered from nicotine poisoning if her sitters smoked during the ectoplasmic process. W. Reichel, author of *Occult Experiences* (1906), observed that the phantoms of the medium **C. V. Miller** smelled of tobacco and even of food and wine if the medium had liberally partaken of them before the séance. When the materialized child of **Florence Marryat** filled her mouth with sugar-plums, she nearly choked the medium. "Mahedi," the Egyptian phantom of medium **F. W. Monck**, discovered a dish of baked apples in the room. "I got him to eat some," wrote Archdeacon **Thomas Colley**. "Our medium was at this time six or seven feet away from the materialised form and had not chosen to take any of the fruit, averring that he could taste the apple the Egyptian was eating. Wondering how this could be, I, with my right hand, gave our abnormal friend another baked apple to eat, holding this very bit of paper in my left hand outstretched towards the medium, when from his lips fell the chewed skin and core of the apple eaten by 'The Mahedi'—and here it is before me now after all these years in this screwed up bit of paper for any scientist to analyse."

Ectoplasm was seen as a sensitive substance. It was to be handled with caution and protected from the light. Gustav Geley observed that the shock of sudden light was proportional to the duration of the light and not to its intensity. A magnesium flash would hurt the medium less than the rays of a pocket lamp. If the ectoplasm had solidified, the danger of injuring the medium was less, but a danger nevertheless. Reportedly, the medium could suffer if the phantom was hurt, but the injury did not necessarily appear on the corresponding part of the medium's body. A phantom hand could be pierced through with a knife and the medium might shriek with pain, yet his hands would bear no trace of the wound. F. L. Willis had an experience of this kind in his mediumship. However, séance-room atrocities seldom went beyond spirit grabbing.

When Florence Marryat was conducted into the cabinet by the materialized spirit of Mary Showers, she was told:

"You see that Rosie is half her usual size and weight. I have borrowed the other half from her, which, combined with contributions from the sitters, goes to make up the body in which I show myself to you. If you increase the action of the vital half to such a degree, that, if the two halves did not reunite, you would kill her. You see that I can detach certain particles from her organism for my own use, and when I dematerialise, I restore these particles to her, and she becomes once more her normal size. You only hurry the re-union by violently detaining me, so as to injure her."

In an earlier account given to a Mr. Luxmoore by "Katie King," the danger was graphically but less scientifically pictured. To the question "When you disappear, where is it to?" she answered, "Into the medium, giving her back all the vitality which I took from her. When I have got very much from her, if anyone of you were to take her suddenly round the waist and try to carry her you might kill her on the spot; she might suffocate. I can go in and out of her readily, but understand, I am not her—not her double; they talk a deal of rubbish about doubles; I am myself all the time."

Colley's experience with "Mahedi" appeared to conform to the above theories. This phantom was a giant. His physical strength was so great that he could lift the archdeacon from his chair to the level of his shoulders apparently without effort. He reminded the archdeacon of a mummy of gigantic proportions he once saw in a museum.

Colley described the "Mahedi's" first visit through the medium F. W. Monck:

"He wore a kind of metal skull cap, with an emblem in front which trembled and quivered and glistened, overhanging the brow. I was allowed to feel it, but there was little resistance to my fingers, and it seemed to melt away like a snowflake under my touch, and to grow apparently solid again the moment after. For once (February 18, 1878) by daylight, it was arranged, as a most dangerous experiment, that I should grasp the white-attired Egyptian and try to keep him from getting back to invisibility through the body of the medium. I was, by an invisible force, levitated, as it seemed instantly some eighteen or twenty feet from my drawing room door right up to where the medium stood, whom, strangely and suddenly, wearing white muslin over his black coat, I found in my arms just as I had held The Mahedi. The materialised form had gone, and the psychic clothing that he evolved with him from the left side of my friend must also have gone the same way with the speed of thought back to invisibility through the medium."

It is difficult to find a corroboration of this experience in the literature of Spiritualism. Far more often it was said that the spirit dissolved in the grabber's hand. William Volckman had that experience with "Katie King." Most of the time, however, when the light was switched on the spirit was found to be identical to the medium. Cases of transfiguration in a state of deep trance may offer an excuse, but generally it is a safe assumption that a successful grabbing of the medium in the spirit's guise establishes a *prima facie* case for fraud. The question that usually complicates the case is of the drapery that is visible in the dark and may serve for purposes of transfiguration. The drapery often disappeared when the light was switched on, but often it was found and turned out to be very material and enduring.

Some Early Explanations

According to the explanation of the controls, the phenomena of materialization were not produced by a single spirit. "John King," in a séance with **Cecil Husk**, disclosed to Florence Marryat:

"When the controls have collected the matter with which I work—some from everybody in the circle, mostly from the medium's brain—I mould with it a plastic mask, somewhat like warm wax in feel, but transparent as gelatine, into the rough likeness of a face. . . . I therefore place this plastic substance over the spirit features and mould it to them. If the spirits will have the patience to stand still I can generally make an excellent likeness of what they were in earth life, but most of them are in such haste to manifest that they render my task very difficult. That is why very often a spirit appears to his friends and they cannot recognise any likeness."

The solidity of the materialized form varied. Some mediums only produced vaporous phantoms called "etherizations." The exertion of force apparently had no relationship to the spirit entity's solidity. For example, an early illustrative account appears in *Spiritualism* by **John Worth Edmonds** and G. T. Dexter (2 vols., 1853–55):

"I felt on one of my arms what seemed to be the grip of an iron hand. I felt distinctly the thumb and fingers, the palm of the hand, and the ball of the thumb, and it held me fast by a power which I struggled to escape from in vain. With my other hand I felt all round where the pressure was, and satisfied myself that it was no earthly hand that was thus holding me fast, nor indeed could it be, for I was as powerless in that grip as a fly would be in the grasp of my hand."

The word *materialization* was first used in 1873 in the United States in place of "spirit forms." Hands and arms were seen in the séances of the Davenport brothers in the earliest days of modern Spiritualism. According to Epes Sargent's *The Scientific Basis of Spiritualism* (1881), "as far back as 1850, a full spirit form would not infrequently appear." Chemist **James J. Mapes** became the first scientist to speculate on a means by which such temporary organisms might be produced in accordance with the kinetic theory of gases, with a minimum of actual material particles, if enough energy of motion were imparted to them.

Phantom Eyes and Hands

A record published in the *Report on Spiritualism of the London Dialectical Society* (1871) narrates the metamorphosis of a psychic light into an eye: “Mr W. Lindsay said there was a large bright eye in the centre of the table, from whence other eyes appeared to emanate and approach and retreat.” Eyes winking humorously were frequently reported in the Boston séances of “Margery” (the name used in the literature for **Mina Crandon**).

F. W. Pawlowski, professor of aeronautical engineering at the University of Michigan, writes about his experiences with **Franek Kluski** in the *Journal of the American Society for Psychical Research* (1925, pp. 481–504):

“Bright bluish stars appear and begin to move high above the table, near the ceiling. When they approached me at a distance of about 16 inches I recognised to my great astonishment that they were human eyes looking at me. Within a few seconds such a pair of eyes develops into a complete human head, and with a hand moving a luminous palm illuminating it clearly. The hand will move around the head as if to show itself more clearly to the onlooker, the eyes looking at one intensely and the face smiling most pleasantly. I have seen a number of such heads, sometimes two at a time, moving through the air like drifting toy balloons from one sitter to another. On several occasions the apparitions appeared just behind my back, and I was aware of them from the sound of their breathing, which I could hear distinctly before they were noticed by the sitters opposite to me. When I turned around I found their faces just about a foot from me, either smiling or looking intently at me. Some of these were breathing violently as if after a strenuous run, and in these cases I felt their breath on my face. Once I listened to the heartbeat of an apparition. They conducted themselves as callers at a party. The expression of curiosity in their eyes is most appealing. I have seen a similar look only in the eyes of children at the age of the awakening of their intelligence. On one occasion I saw two of them flying high above our heads in the higher room, illuminating each other with the plaques and performing fancy evolutions. It was really a beautiful sight, something like an aerial ballet.”

William Crookes testified that the phantom hand “. . . is not always a mere form, but sometimes appears perfectly life-like and graceful, the fingers moving and the flesh apparently as human as that of any in the room. At the wrist, or arm, it becomes hazy and fades off into a luminous cloud.”

To the touch the hand was sometimes icy cold and dead, at other times warm and lifelike. Crookes said he saw a luminous cloud hover over a heliotrope, break a sprig off and carry it to a lady; he also claimed to have seen a finger and thumb pick petals from a flower in Home’s buttonhole and lay them in front of several persons sitting near him. Phantom hands playing the keys of an accordion floating in the air were frequently seen.

Once in the full light of day in Hall’s drawing room, with D. D. Home’s feet and hands in full view the entire time, **William Howitt**, S. Carter Hall, and **Emma Hardinge Britten** claimed they saw 20 pairs of hands form and remain visible and active for about an hour. “One evening,” wrote John Ashburner of his experiences with the medium **Charles Foster**, “I witnessed the presence of nine hands floating over the dining table” (*Notes and Studies on Animal Magnetism and Spiritualism*, 1867).

Signor G. Damiani testified before the London Dialectical Society as having seen, at a séance of the Davenport brothers in London in 1868, “. . . five pink transparent hands ranged perpendicularly behind the door. Subsequently,” he said, “I placed my hand in the small window of the cabinet, when I felt each of my five digits tightly grasped by a distinct hand; while my own was thus held down, five or six other hands protruded from the hole above my wrist. On withdrawing my hand from the aperture, an arm came out therefrom—an arm of such enormous proportions that had it been composed of flesh and bone, it would, I verily believe, have turned the scale (being

weighted) against the whole corporeal substance of the small Davenport.”

A silver, luminous hand that began at the elbow and was seen in the process of formation is described in the report of a séance with D. D. Home in the *Hartford Times*, March 18, 1853: “In a moment there appeared a rather dull looking, grey hand, somewhat shadowy, and not quite so clearly defined as the first, but it was unmistakably there, and its grey hue could be clearly seen.”

Eusapia Palladino was famous for her “third arm,” which issued from her shoulders and receded into them. This arm was often seen independently and well materialized. The “counterpart arms” of **William Stainton Moses**, extending from his shoulders straight out, and above his true arms, presented a similar phenomenon. They simply retracted into the medium, or vanished if an attempt was made to grasp them.

Describing “John King’s” materialized hand, Charles Richet stated:

“I held it firmly and counted 29 seconds, during all which time I had leisure to observe both of Eusapia’s hands on the table, to ask Mme. Curie if she was sure of her control, to call Courtier’s attention, and also to feel, press and identify a real hand through the curtain. After 29 seconds I said: ‘I want something more, I want uno anello (a ring) on this hand.’ At once the hand made me feel a ring: I said ‘adesso uno braceletto’ and on the wrist I felt the two ends as of a woman’s bracelet that closes by a hinge. I then asked that this hand should melt in mine, but the hand disengaged itself by a strong effort, and I felt nothing further.”

Sitting with Eusapia Palladino, **Filippo Bottazzi** “four times saw an enormous black fist come out from behind the left curtain, which remained motionless, and advance toward the head of Mme. B.” Eugene Crowell states in *The Identity of Primitive Christianity with Modern Spiritualism* (1874), “At Moravia, at one time, I saw an arm projected from the aperture of the cabinet, which with the hand, was fully three and a half feet in length. It remained in view, in free motion, for a time sufficient for all to observe and remark upon it. Its enormous length and size startled all present.”

Despite such startling testimonies, the inference that telekinetic effects are produced by materialized hands should not be drawn hastily. **Julien Ochorowicz** noticed an alternative character about these manifestations: a well-materialized hand, when clearly visible, was mechanically inactive. Mechanical effects were generally produced by invisible hands. The same held true for chemical, luminous, and acoustic effects.

Phantoms of Fame and Name

The best records of full form materializations have been furnished by “familiar” spirits: “Katie King,” who attended Florence Cook for three years; “Yolande,” who appeared in Elizabeth d’Esperance’s séances for a similar period; “Estella,” who manifested in the Livermore sittings for five years; and “Bertha,” a niece of E. A. Brackett who appeared to him through different mediums for two years. “Yolande’s” case was unique in one respect—she was sexually assaulted by a man who took her for a real woman. This resulted in a profound injury and serious illness to the medium.

Materialized spirits seldom came in numbers and their range of activity was limited. The marvelous stories of C. V. Miller’s mediumship, which was powerful enough to make 12 materialized figures appear at once, rest mostly on the testimony of W. Reichel. Corroboration by a repetition of the occurrence is also wanting in the case of the peripatetic ghosts of **George Spriggs**, which were said to walk about the house and in the garden, and in the case of the open-air materializations of William Eglinton, in which the spirits walked 66 feet away from the medium.

Crookes was the first modern scientist who studied materializations under laboratory conditions. “Katie King” offered him every opportunity for investigation. She even allowed Crookes

to enter the cabinet where, armed with a phosphorus lamp, he saw both the medium and “Katie” at the same time. In studying D. D. Home’s mediumship, Crookes did not see many fully materialized figures. He observed: “In the dusk of the evening during a séance with Mr. Home at my house, the curtains of a window about eight feet from Mr. Home were seen to move. A dark, shadowy, semi-transparent form, like that of a man, was then seen by all present standing near the window, waving the curtain with his hand. As we looked, the form faded away and the curtains ceased to move.”

Mrs. Crookes described a semitransparent phantom form playing an accordian, which she said was also seen by her husband, the Reverend Stainton Moses, and Sergeant Cox in a Home séance: “As the figure approached I felt an intense cold, getting stronger as it got nearer, and as it was giving me the accordian I could not help screaming. The figure seemed to sink into the floor, to the waist, leaving only the head and shoulders visible, still playing the accordian, which was then about a foot off the floor.”

A description of a more solid case was given by **Lord Adare** who also sat in Home’s séances:

“Her form gradually became apparent to us; she moved close to Home and kissed him. She stood beside him against the window intercepting the light as a solid body, and appeared fully as material as Home himself; no one could have told which was the mortal body and which was the spirit. It was too dark, however to distinguish features. I could see that she had her full face turned towards us, and that either her hair was parted in the middle, and flowed down over her shoulders or that she had on what appeared to be a veil.”

The next systematic investigation was made by Charles Richet, who confides to his readers:

“At the Villa Carmen I saw a fully organised form rise from the floor. At first it was only a white, opaque spot like a handkerchief lying on the ground before the curtain, then this handkerchief quickly assumed the form of a human head level with the floor, and a few moments later it rose up in a straight line and became a small man enveloped in a kind of white burnous, who took two or three halting steps in front of the curtain and then sank to the floor and disappeared as if through a trap-door. But there was no trap-door.”

The phantom “Bien Boa” possessed all the attributes of life. Richet writes: “It walks, speaks, moves and breathes like a human being. Its body is resistant, and has a certain muscular strength. It is neither a lay figure nor a doll, nor an image reflected by a mirror; it is as a living being; it is as a living man; and there are reasons for resolutely setting aside every other supposition than one or other of these two hypotheses: either that of a phantom having the attributes of life; or that of a living person playing the part of a phantom.”

At another time he notes, “At certain moments it was obliged to lean and bend, because of the great height which it had assumed. Then suddenly, his head sank, sank right down to the ground, and disappeared. He did this three times in succession. In trying to compare this phenomenon to something, I can find nothing better than the figure in a jack-in-the-box, which comes out all of a sudden.”

Hands That Melted Like Snow

The appearance of human organs or of complete bodies was followed by their dissolution. This phenomenon was observed under dramatic circumstances. Testimonies of this phenomenon were numerous: Frank L. Burr, editor of the *Hartford Times*, in a letter to Home’s wife, gave his account of one of Home’s last séances, held March 14, 1855, before his departure to England:

“Turning this strange hand palm towards me, I pushed my right forefinger entirely through the palm, till it came out an inch or more, visibly, from the back of the hand. In other words, I pushed my finger clean through that mysterious hand. When I withdrew it, the place closed up, much as a piece of

putty would close under such circumstances, leaving a visible mark or scar, where the wound was, but not a hole. While I was still looking at it the hand vanished, quick as a lightning flash.”

Crookes also wrote of Home: “I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort to get loose, but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp.”

Crookes observed that the hands and fingers did not always appear to be solid and lifelike. Sometimes they looked like a cloud partly condensed into the form of a hand.

H. D. Jencken said before the London Dialectical Society, “I have once been enabled to submit a spirit hand to pressure. The temperature was, as far as I could judge, the same as that of the room, and the spirit hand felt soft, velvety; dissolving slowly under the greatest amount of pressure to which I could submit it.”

“Katie’s” wrist was once seized in anger by G. H. Tapp of Dalston, whom “Katie” had struck on the chest for a joke she resented. As Tapp described it, the hand “crumpled up in my grasp like a piece of paper, or thin cardboard, my fingers meeting through it.”

“John King” was seen by Florence Marryat to “hold a slate so that both hands were visible, and then let one hand dematerialise till it was no larger than a doll’s, whilst the other remained the normal size.”

Filippo Bottazzi of the University of Naples wrote, “I saw and felt at one and the same time a human hand natural in colour, I felt with mine the fingers and the back of a strong, warm, rough hand. I gripped it and it vanished from my grasp, not becoming smaller, but melting, dematerialising, dissolving.”

Eugene Rochas wrote in the *Annales des Sciences Psychiques* (vol. 18, 1908, p. 280) of a séance in which M. Montorgueil seized a materialized hand and called for a light. The hand melted and “all of us thought we saw a luminous trail from his hand to F.’s body,” Rochas recalls. **Hereward Carrington**, one of the keenest fraudhunters among psychical researchers, wrote:

“I myself have observed materializations under perfect conditions of control, and have had the temporary hand melt within my own, as I held it firmly clasped. This ‘hand’ was a perfectly formed, physiological structure, warm, life-like and having all the attributes of a human hand—yet both the medium’s hands were securely held by two controllers, and *visible* in the red light. Let me repeat, this hand was *not* pulled away, but somehow melted in my grasp as I held it” (*The Story of Psychic Science*, 1930).

Dramatic Exit of Spirit Visitants

The dissolution of a full phantom was one of the most dramatic moments in a materialization séance. “Katie King” agreed to demonstrate it and Florence Marryat captures the moment in her book *There is no Death* (1892):

“She [Katie King] took up her station against the drawing room wall, with her arms extended as if she were crucified. Then three gas-burners were turned on to their full extent in a room about 16 feet square. The effect upon ‘Katie King’ was marvelous. She looked like herself for the space of a second only, then she began gradually to melt away. I can compare the dematerialisation of her form to nothing but a wax doll melting before a hot fire. First the features became blurred and indistinct; they seemed to run into each other. The eyes sunk in the sockets, the nose disappeared, the frontal bone fell in. Next the limbs appeared to give way under her, and she sank lower and lower on the carpet, like a *crumbling* edifice. At last there was *nothing but her head* left above the ground—then a heap of white drapery only, which disappeared with a whisk, as if a hand had pulled it after her—and we were left staring by the light of three gas burners at the spot on which ‘Katie King’ had stood.”

Sometimes the dissolution is unexpected, the medium later reporting that the power waned and the form could not be held

together. In a séance with Annie Eva Fay, a deceased sister appeared to Marryat, who recalled: "Suddenly she appeared to faint. Her eyes closed, her head fell back on my shoulder, and before I had time to realise what was going to happen, she had passed through the arm that supported her, and sunk down through the floor. The sensation of her weight was still making my arm tingle, but 'Emily' was gone, *clean gone*."

"Honto," the Indian spirit control of the **Eddy brothers**, smoked a pipe. The light from the burning tobacco enabled Olcott to see her copper-colored cheek, the bridge of her nose, and the white of her eye. She remained out too long. Darting back, she collapsed into a shapeless heap before the curtains, only one hand being distinguishable. In half a minute she appeared again.

The process of dissolution varied. Robert Dale Owen stated that he had seen a form fade from the head downward. William Oxley (author of *Modern Messiahs and Wonder Workers*, 1889) said he saw "Yolande" melting away from the feet upward until only the head appeared above the floor; this grew less and less until only a white spot remained. Then it too disappeared. Her materialization, as a rule, took ten to fifteen minutes. Her disappearance took place in two to five minutes, while the disappearance of the drapery lasted from one-half to two minutes.

At one of Annie Fairlamb's séances in Sydney, Australia, a form lay down on the platform, stretched out its limbs and each member of the body separately dematerialized.

Most often the figures collapsed and disappeared through the floor. The phantoms of Virginia Roberts, however, (as Marryat testified) if they were strong enough to leave the cabinet, invariably disappeared by floating upward through the ceiling. "Their mode of doing this was most graceful," Marryat wrote. "They would first clasp their hands behind their heads, and lean backwards; then their feet were lifted off the ground, and they were borne upward in a recumbent position." The phantoms of **Carlos Mirabelli**, the South American medium, similarly raised themselves and floated in the air before full dissolution, which began with the feet.

When matter apparently passes through matter or when apparitions are brought into the séance room, the process of dematerialization may be identical. This was suggested by d'Esperance (*Shadow Land*, 1897):

"A lady once brought a brilliantly colored Persian silk scarf, which Yolande regarded with great delight, and immediately draped about her shoulders and waist. This scarf she could not be induced to part with. When she had disappeared and the séance closed a careful search was made, but it was not to be found. The next time she came, the lady asked her what she had done with it. Yolande seemed a little nonplussed at the question, but in an instant she made a few movements with her hands in the air and over her shoulders, and the scarf was there, draped as she had arranged it on the previous evening. . . . She never trusted this scarf out of her hands. When sometimes she herself gradually dissolved into mist under the scrutiny of twenty pairs of eyes, the shawl was left lying on the floor, we would say, 'At last she has forgotten it'; but no, the shawl would itself gradually vanish in the same manner as its wearer and no search which we might afterwards make ever discovered its whereabouts. Yet Yolande assured us gleefully that we failed to see it only because we were blind, for the shawl never left the room. This seemed to amuse her, and she was never tired of mystifying us by making things invisible to our eyes or by introducing into the room flowers which had not been brought by human hands."

Marvels of Materialization

On May 25, 1921, **Juliette Bisson** reported seeing the materialization on the hand of "Eva C." of a naked woman eight inches high, with a beautiful body, long fair hair, and brilliantly white skin. It vanished and returned several times and either her hair was differently arranged or she appeared smaller. The little figure performed various gymnastic exercises and finally

stood on Bisson's extended hand. (Bisson was Eva C.'s accomplice in producing materializations.) The materialization of small heads the size of walnuts in a glass of water was the peculiar feature of **Lujza Ignath's** mediumship. "Nona," the control, said the heads were plastic thoughtforms.

Describing a visit to an unnamed materialization medium, Gladys Osborne Leonard states in her book *My Life in Two Worlds* (1931):

"My husband was sitting with his feet and knees rather wide apart. His gaze suddenly was diverted from the materialised spirit to a kind of glow near his feet. Looking down he saw a tiny man and woman, between 12 and 18 inches high, standing between his knees. They were holding hands and looking up into my husband's face, as if they were thinking 'What on earth is that?' They seemed to be interested, if not more so, in him, and the details of his appearance, as he was in theirs. He was too astonished to call anybody's attention to the tiny people, who were dressed in bright green, like the pictures of elves and fairies, and who wore little pointed caps. A slight glow surrounded them, or emanated from them, he wasn't sure which, but it was strong enough for him to see their little faces and forms clearly. After a moment or two they disappeared, apparently melting into the floor."

In a sitting with Countess Castelwitch in Lisbon, a communicator who called himself "M. Furtado" rapped out through the table that he would not allow himself to be photographed because he had forgotten what his face was like. At the next séance he said: "I have no face, but I will make one." The photographic plate revealed a tall phantom clothed in white, having a death's-head instead of a face. A similar but more gruesome instance was described in the reports of the **Academia de Estudo Psychicos "Cesar Lombroso"** of São Paulo, on the mediumship of Carlo Mirabelli:

"The third sitting followed immediately while the medium was still in a state of exhaustion. A skull inside the closet began to beat against the doors. They opened it and the skull floated into the air. Soon the bones of a skeleton appeared one after another from neck to feet. The medium is in a delirium, beats himself and emits a bad smell like that of a cadaver. The skeleton begins to walk, stumble and walk again. It walks round the room while Dr. de Souza touches it. He feels hard, wet, bones. The others touch it. Then the skeleton disappears slowly until the skull alone remains which finally falls on a table. The medium was bound throughout the performance. It lasted 22 counted minutes in bright sunlight."

Alfred Vout Peters claimed to have seen in a séance with Cecil Husk the materialization of a living friend who was at the time asleep in his home. **Horace Leaf** reported (*Light*, January 29, 1932) on the materialization of the head, shoulders, and arm of a relative living 400 miles away. A conversation was carried on for several minutes on matters thoroughly appropriate, before the head bid him goodbye and vanished.

Colley noticed some unique feature of the mysterious spirit entity "Mahedi." The phantom could not speak English, so Colley had to use signs to make him understand that he wanted him to write. He looked puzzled at the lead pencil. When he was shown how to use it, he held it as he would hold a stylus and began to write quickly from the right to the left in unknown oriental characters, being "in a most peculiar way under the control of 'Samuel'" —one spirit controlling another spirit—the medium having nothing to do with it, since he was fully awake some 17 feet away and talking to a lady. Colley had samples of "Samuel's" handwriting and he understood "Samuel" to be in control. He later argued:

"It was something like what I had before seen and publicly reported relating to the evolution of a spirit form from another spirit form, which first form, as usual, extruded from the medium, so that (December 7, 1877) there stood in line our normal friend (entranced) and next to him the Egyptian thence derived, and from the Egyptian, in turn, the extruded personality

of 'Lily,' all at the same time—the three in a row ranked together yet separate and distinct entities.”

After all these marvels, Colley's description of the reabsorption of a phantom into the medium's side in plain view appears to lose its wild improbability. Of a séance held on September 25, 1877, Colley stated:

“As I brought my sweet companion close up to him, the gossamer filament again came into view; its attenuated and vanishing point being, as before, towards the heart. Greatly wondering, yet keen to observe, did I notice how, by means of this vapoury cord, the psychic figure was sucked back into the body of the medium. For like a waterspout at sea—funnel-shaped or sand column such as I have seen in Egypt—horizontal instead of vertical, the vital power of our medium appeared to absorb and draw in the spirit-form, but at my desire, so gradually that I was enabled quite leisurely thus closely to watch the process. For leaning against, and holding my friend with my left arm at his back and my left ear and cheek at his breast, his heart beating in an alarming way, I saw him receive back the lovely birth of the invisible spheres into his robust corporeal person. And as I gazed on the sweet face of the disintegrating spirit, within three or four inches of its features, I again marked the fair lineaments, eyes, hair and delicate complexion, and kissed the dainty hand as in process of absorption it dissolved and was drawn through the texture and substance of his black coat into our friend's bosom.”

The archdeacon once spoke to a materialized phantom before her extrusion was accomplished and he saw recognition in her eyes and heard her whisper, during the psychic parturition, “so glad to see you.”

On one occasion a minister friend of Francis Monck materialized; by common consent the medium was carefully awakened. Colley recalled: “Dazed for a moment, and then most astonished, our aroused friend looked enquiringly at the materialised spirit form, and jumping up from the sofa on which we had placed him he excitedly rushed forward to his one-time fellow-student, shouting ‘Why, it is Sam’ and then there was handshaking and brotherly greetings between the two. When both friends were about to speak at once there was a momentary impasse and neither seemed able to articulate; the medium's breath appearing to be needed by Samuel when he essayed to speak, while the materialised form was also checked in his utterance when the medium began to speak.”

C. V. Miller, the San Francisco materialization medium, as a rule did not pass into trance and took the phantoms that issued from the cabinet by the hand and introduced them to his sitters. His amazing séances were duplicated by R. H. Moore, of San Diego, California. According to N. Meade Layne, in *Psychic Research* (June 1931), Moore was a well-known gentleman past 70 years of age, who did not go into trance and accompanied the forms that issued from behind a curtain within a few steps into the circle. The forms were never fully materialized; as a rule they were invisible below the bust, although the ectoplasmic drapery sometimes trailed nearly to the floor. Layne writes, “At a recent séance one of the forms, while conversing with the person at my side, advanced to within about 18 inches of my face. Dr. Moore then, after telling us what he was about to do, struck the head of the form lightly with his open hand to show the degree of materialization. The movement and the sound were plainly perceived. He then passed his arm through the form at the solar plexus” (*Psychic Research*, July 1930).

Besides the materialization of spirit entities, many other objects came forth in the séance room. Such phenomena, which blend into that of apports, often served to confuse researchers and distract them from the central issues of spirit contact. However, in the end, the other objects served to confirm the fraudulent nature of materializations.

Spirits were often observed enveloped in drapery. This was always considered one of the greatest puzzles of ghost lore, though if one considers materialization as basically fraudulent, the drapery was merely a prop to confuse the issue. The com-

munications received through mediums did little to elucidate the subject, though it was taken up in the discussions of the clothing of spirits in the afterlife. “Spirit drapery” seems to have been constructed of a light material such as cheesecloth and was occasionally coated with a luminous substance such as phosphorus. However, the discussion of the phenomena as part of the larger inquiry into spirit existence is of some interest.

“Julia,” in her communications to **W. T. Stead** (*Letters from Julia*, 1897), notes that the spirit “is at the first moment quite unclothed, as at birth. When the thought of nakedness crosses the spirit's mind, there comes the clothing which you need. The idea with us is creative. We think and the thing is. I do not remember putting on any garments.” Her observation was confirmed by Caroline D. Larsen in *My Travels in the Spirit World* (1927): “From every spirit emanates a strong aura, a pseudo-phosphoric light. This aura is completely controlled by the mind. Out of this substance is moulded the vesture of the body.”

About a conscious projection of his **astral body**, **Sylvan J. Muldoon** observed:

“On one occasion I noticed the clothing forming itself out of the emanation surrounding my astral body, when only a few feet out of coincidence, and the clothing was exactly like that covering my physical body. On another occasion I awakened and found myself moving along at the intermediate speed. A very dense aura surrounded me—so dense, in fact, that I could scarcely see my own body. It remained so until the phantom came to a stop, when I was dressed in the typical ghost like garb.”

The idea of a power to form spirit clothing seems to have emerged slowly in materialization séances, where the formation of spirit drapery came to be viewed as preliminary to the building up of the body. It served, some speculated, the purpose of covering up imperfections or vacant spots in the temporary organism, protected the ectoplasmic substance from the effects of light, and satisfied the requirements of modesty (very important in both British and American societies). Once while “Yolande,” (who was often seen together with medium Elizabeth d'Esperance outside the cabinet) was talking to a sitter, “the top part of her white drapery fell off and revealed her form,” writes Oxley. “I noticed that the form was imperfect, as the bust was undeveloped and the waist uncontracted which was a test that the form was not a lay figure.”

The drapery observed usually appeared to be white, sometimes of a dazzling whiteness, but could also be greyish in appearance; it was often luminous and so material that it was always the last to disappear when the séance concluded. The reason apparently was that the substance of the drapery, though its texture was finer, withdrawn from the medium's clothes to be molded by the invisible operators, like ectoplasm, into all kinds of patterns.

The medium Franek Kluski noticed that the curtains and carpets of his apartment, where his materialization phenomena were produced, were badly worn in an inexplicable manner. The observation was also made at the **British College of Psychic Science** that the lining of the underarms of a medium's jacket used exclusively for séance purposes and apparently subjected to no rough wear had to be renewed frequently. The wife of medium John Lewis of Wales, who had to repair the garment, said that the wear on the jacket was greater than on garments worn in his work as a coal miner. The color of the garment was apparently of no consequence because the spirit drapery remained white, even if the original dress was black.

In a séance with William Eglinton on September 9, 1877, a Dr. Nichols saw the materialized form “Joey” make, in the presence of three other persons, “20 yards of white drapery which certainly never saw a Manchester loom. The matter of which it was formed was visibly gathered from the atmosphere and later melted into invisible air. I have seen at least a hundred yards so manufactured,” he said.

Katherine Bates writes in *Seen and Unseen* (1907), "I stood close over her [the phantom] holding out my own dress, and as she rubbed her hands to and fro a sort of white lace or net came from them, like a foam, and lay upon my gown which I was holding up towards her. I touched this material and held it in my hands. It had substance but was light as gossamer, and quite unlike any stuff I ever saw in a shop."

F. W. Thurstan said that when medium **Rosina Thompson** produced physical phenomena, "a soft, gauzy, scented white drapery was flung over my head and seen by the others on my side of the room." A spirit in séances with Annie Eva Fay supposedly made yards and yards of spirit drapery by rubbing her hands together with bare arms. Once she made a seamless robe and apparently dematerialized it instantaneously. William Harrison, editor of *The Spiritualist*, states in an account of a séance with Florence Cook,

"She [Katie King] threw out about a yard of white fabric, but kept hold of it by the other end, saying: 'Look, this is spirit drapery.' I said 'Drop it into the passage Katie, and let us see it melt away; or let us cut a piece off.' She replied: 'I can't; but look here.' She then drew back her hand, which was above the top of the curtain, and as the spirit drapery touched the curtain, it passed right through, just as if there were no resistance whatever. I think at first there was friction between the two fabrics and they rustled against each other, but that when she said 'Look here' some quality which made the drapery common matter was withdrawn from it, and at once it passed through the common matter of the curtain, without experiencing any resistance."

"Katie King" often allowed her sitters to touch her drapery. Sometimes she cut as many as a dozen pieces from the lower part of her skirt and made presents of them to different observers. The holes were immediately sealed. Crookes examined the skirt inch by inch and found no hole, no marks, or seam of any kind.

These pieces of drapery mostly melted into thin air, however carefully they were guarded, but sometimes they could be preserved. If they were, the medium's dress was damaged. "Katie King" said in her attempt to cover up the trickery that nothing material about her could be made to last without taking away some of the medium's vitality and weakening her.

A specimen of "Katie's" drapery was taken by a Miss Douglas to Messrs. Howell and James's cloth and dry goods store, London, with the request to match it. They said that they could not, and that they believed it to be of Chinese manufacture.

At a séance with Elizabeth d'Esperance, a sitter removed a piece of drapery that clothed one of the spirit forms. Later d'Esperance discovered that a large square piece of material was missing from her skirt, partly cut, partly torn. The stolen piece of drapery was found to be of the same shape as the missing part of the skirt, but several times larger, and white, the texture fine and thin as gossamer. After this experience d'Esperance seemed to understand a similar happening in England. "Ninia," a child spirit control, was asked for a piece of her abundant clothing. She complied, but unwillingly. After the séance d'Esperance found a hole in her new dress.

"Katie Brink," the spirit of the medium **Elizabeth J. Compton**, cut a piece of her dress for Richard Cross of Montreal, but on the condition that he would buy a new dress for the medium, for a corresponding hole would appear on her skirt. The cut piece was fine, gossamer-like material. The medium's dress was black alpaca, and much coarser. The cut piece fit the hole in the medium's dress.

William Stainton Moses was once given a piece of spirit drapery sweetened by "spirit musk." He sent it to the wife of his friend Stanhope Speer. The scent on the letter was fresh and pungent 17 years afterward.

Mediums explained that part of the power available to them for the materialization was consumed by the creation of spirit drapery. They added that, in some instances, for purely economical reasons, the operators accepted ready-made cloth

brought in for them to wear. "**John King**" was supposedly photographed in such borrowed garments. There were stories that for similar reasons wearing apparel could be "apported."

This speculation made it easy for fraud to flourish. Florence Cook's mother was said to have once caught "Katie King" wearing her daughter's dress. Katie confessed that she borrowed it because the medium's power was weak. She said she would never do it again because the medium might be compromised. In other cases, it was claimed, yards of muslin and grenadine were apported expressly for draping purposes and left in the séance room. Further, traces of spirit cloth appeared in mediumistic **plastics** used to make impressions of spirit faces.

Souvenir Locks of Hair, Materialized Jewels, and Flowers

Materialized phantoms often gave locks of hair to sitters for souvenirs. "Katie King" did it very often. Once in the cabinet, she cut off a lock of her own hair and a lock of the medium's and gave them both to Florence Marryat. One was almost black, soft and silky, the other a coarse, golden red. On another occasion she asked Marryat to cut her hair with a pair of scissors as fast as she could. "So I cut off curl after curl, and as fast as they fell to the ground the hair grew again upon her head," Marryat said.

Severed hair usually vanished, but not always. Crookes, in a later communication, spoke of a lock of "Katie's" hair he still possessed. Similarly a lock that Charles Richet cut from the head of an Egyptian beauty during the mediumship of Marthe Béraud remained intact. Richet stated: "I have kept this lock, it is very fine, silky and undyed. Microscopical examination shows it to be real hair; and I am informed that a wig of the same would cost a thousand francs. Marthe's hair is very dark and she wears her hair rather short."

Materialized phantoms apparently often wore ornaments. Admiral Osborne Moore, in his séances with the medium **J. B. Jonson** of Detroit, found these ornaments yielding to the touch. In other instances they were solid. "Abd-u-lah," the one-armed spirit of William Eglinton, appeared bedecked with diamonds, emeralds, and rubies. The materialization of precious stones is described by a Mrs. Nichols in the *Spiritualist* (October 26, 1877):

"For some time he moved his hands as if gathering something from the atmosphere, just as when he makes muslin. After some minutes he dropped on the table a massive diamond ring. He said: 'Now you may all take the ring, and you may put it on, and hold it while you count twelve.' Miss M. took it and held it under the gaslight. It was a heavy gold ring with a diamond that appeared much like one worn by a friend of mine worth £1000. Joey said the value of this was 900 guineas. Mr. W. examined it as we had done. He now made, as it seemed, and as he said, from the atmosphere two diamonds, very clear and beautiful, about the size of half a large pea. He gave them into our hands on a piece of paper. We examined them as we had the others. He laid the ring and the diamonds on the table before him, and there next appeared a wonderful cluster of rubies, set with a large ruby about half an inch in diameter in the centre. These we all handled as we had the others. Last there came a cross, about four inches in length, having 20 magnificent diamonds set in it; this we held in our hands, and examined as closely as we liked. He told us that the market value of the gems was £25,000. He remarked: 'I could make Willie the richest man in the world, but it would not be the best thing, and might be the worst.' He now took the jewels in front of him and seemed to dissipate them, as one might melt hailstones in heat until they entirely disappeared."

Stainton Moses was told by "Magus," one of his controls, that he would deliver him a topaz, the material counterpart of his spiritual jewel, which would enable him to see scenes in the spheres on looking into it. The jewel was found in his bedroom. Moses was excited. He believed it to be an apport, taken without the consent of the owner. He never received any definite

information as to its origin. It cannot be traced how long the stone, which was set in a ring, remained in his possession.

Gems and pearls were frequently brought to Moses' circle. His theory was that they were made by spirits because he could see them falling before they reached the table, while others could not see them until they had fallen. Further, an emerald had flaws in it, and therefore it could not have been cut or have been an imitation.

Flower materializations were more frequent. There was a remarkable instance in d'Esperance's mediumship. On June 28, 1890, at a séance in St. Petersburg, in the presence of **Alexander Aksakof** and one Professor Boutlerof, a golden lily, seven feet high, appeared in the séance room. It was kept for a week and was photographed six times. After the week it dissolved and disappeared.

A record of the Livermore séances with Kate Fox on February 22, 1862, notes:

"Appearance of flowers. Cloudy. Atmosphere damp. Conditions unfavourable. At the expiration of half an hour a bright light rose to the surface of the table, of the usual cylindrical form, covered with gossamer. Held directly over this was a sprig of roses about six inches in length, containing two half-blown white roses, and a bud with leaves. The flowers, leaves and stem were perfect. They were placed at my nose and smelled as though freshly gathered; but the perfume in this instance was weak and delicate. We took them in our fingers and I carefully examined the stem and flowers. The request was made as before to 'be very careful.' I noticed an adhesive, viscous feeling which was explained as being the result of a damp, impure atmosphere. These flowers were held near and over the light, which seemed to feed and give them substance in the same manner as the hand. By raps we were told to 'Notice and see them dissolve.' The sprig was placed over the light, the flowers dropped, and in less than one minute, melted as though made of wax, their substance seeming to spread as they disappeared. By raps 'See them come again.' A faint light immediately shot across the cylinder, grew into a stem; and in about the same time required for its dissolution, the stem, and the roses had grown into created perfection. This was several times repeated, and was truly wonderful."

F. W. Thurstan observed in sittings with Rosina Thompson (*Light*, March 15, 1901) that when a pineapple was to be materialized the smell and notion of it was "in her head" all day. He believed that ideas of forms, actions, and words that would manifest at a séance were placed in the medium's mind days beforehand.

Animal Materializations

One place where animals have made a noticeable impact upon the world of paranormal research has been in claims of their manifestation in the séances of materialization mediums. There are abundant accounts of such apparitions, the strangest reports being attributed to three Polish mediums: Franek Kluski, **Jan Guzyk** and one Burgik.

It was claimed that Guzyk materialized dogs and other animals, and Kluski, a large bird of prey, small beasts, a lion, and an apeman. The year 1919 abounded with apparent animal materializations in the Kluski séances. An account in *Psychic Science* (April 1926) reads in part:

"The bird was photographed, and before the exposure a whirring, like the stretching of a huge bird's wings, could be heard, accompanied by slight blasts of wind, as if a large fan were being used. . . . Hirkil (an Afghan) materialised. . . . Accompanying him always was a rapacious beast, the size of a very big dog, of a tawny colour, with slender neck, mouth full of large teeth, eyes which glowed in the darkness like a cat's, and which reminded the company of a maneless lion. It was occasionally wild in its behaviour, especially if persons were afraid of it, and neither the human nor the animal apparition was much welcomed by the sitters. . . . The lion, as we may call him, liked to lick the sitters with a moist and prickly tongue, and

gave forth the odour of a great feline, and even after the séance the sitters, and especially the medium, were impregnated with this acrid scent as if they had made a long stay in a menagerie among wild beasts."

According to one Professor Pawlowski's account in the *Journal of the American Society for Psychical Research* (September 1925), the bird was a hawk or a buzzard. It "flew round, beating his wings against the walls and ceiling, and when he finally settled on the shoulder of the medium he was photographed with a magnesium flash, as the camera was accidentally focussed on the medium before, and was ready."

An anthropoidal ape showed itself first in July 1919. Gustav Geley reports in his book *Clairvoyance and Materialisation* (1927):

"This being which we have termed Pithecanthropus has shown itself several times at our séances. One of us, at the séance of November 20, 1920, felt its large shaggy head press hard on his right shoulder and against his cheek. The head was covered with thick, coarse hair. A smell came from it like that of a deer or a wet dog. When one of the sitters put out his hand the pithecanthrope seized it and licked it slowly three times. Its tongue was large and soft. At other times we all felt our legs touched by what seemed to be frolicsome dogs."

Col. Norbert Ocholowicz, in his book on Kluski, quotes an article by Mrs. Hewat McKenzie:

"This ape was of such great strength that it could easily move a heavy bookcase filled with books through the room, carry a sofa over the heads of the sitters, or lift the heaviest persons with their chairs into the air to the height of a tall person. Though the ape's behaviour sometimes caused fear, and indicated a low level of intelligence, it was never malignant. Indeed it often expressed goodwill, gentleness and readiness to obey. . . . After a long stay a strong animal smell was noticed. It was seen for the last time at the séance of December 26, 1922, in the same form as in 1919 and making the same sounds of smacking and scratching."

McKenzie also writes of a small animal reminding the sitters of the "weasel" so often sensed at Guzyk's séances: "It used to run quickly over the table on to the sitters' shoulders, stopping every moment and smelling their hands and faces with a small, cold nose; sometimes, as if frightened, it jumped from the table and rambled through the whole room, turning over small objects, and shuffling papers lying on the table and writing desk. It appeared at six or seven séances, and was last seen in June, 1923."

Charles Richet writes of Burgik in *Thirty Years of Psychical Research* (1923): "In the last séance that I had with him the phenomena were very marked. I held his left hand and M. de Giel-ski his right. He was quite motionless, and none of the experimenters moved at all. My trouser leg was strongly pulled and a strange, ill-defined form that seemed to have paws like those of a dog or small monkey climbed on my knee. I could feel its weight very light and something like the muzzle of an animal (?) touched my cheek. It was moist and made a grunting noise like a thirsty dog."

Col. E. R. Johnson reported in *Light* (November 11, 1922) of a séance with **Etta Wriedt**,

"It was quite common to meet one's departed dogs. I had one of these, a very small terrier, placed on my knees. It remained there for about a minute, and both its weight and form were all recognised. It was not taken away but seemed gradually to evaporate or melt. Two others, a large retriever and a medium-sized terrier, came very often, and all three barked with their direct voices in tones suitable to their sizes and breeds. Other sitters saw, heard and were touched by them. Those three had died in India some 30 years previously."

The flight of birds was often heard in séances with D. D. Home and later with the Marquis **Scotto Centurione**. A tame flying squirrel was materialized by "Honto," an Indian woman control, in the séances of the Eddy brothers.

Two triangular areas of light, with curved angles like butterfly wings, audibly flitting and flapping, were noticed in the February 24, 1924, séance of “Margery” (Mina Crandon). The flying creature, said to be Susie, a tame bat of the control “Walter,” performed strange antics. The wings would hover over roses on the table, pick one up, approach a sitter and hit him over the head with it. Susie pulled the hair of the sitters, pecked at their faces, and flapped her wings in their eyes. Another large, beetlelike area of light that scrambled about the table with a great deal of flapping was called by “Walter” his Nincompoop. Peculiar motions were also performed by a patch of light said to be a tame bear, over a curtain pole. Clicking and whizzing it toboganed down the pole and climbed back again. Nothing definite could be established about these curious animated patches of light.

“Materialisation of both beasts and birds sometimes appeared,” writes Gambier Bolton in his book *Ghosts in Solid Form* (1914), “during our experiments, the largest and most startling being that of a seal which appeared on one occasion when Field-Marshal Lord Wolseley was present. We suddenly heard a remarkable voice calling out some absurd remarks in loud tones, finishing off with a shrill whistle. ‘Why, that must be our old parrot,’ said the lady of the house. ‘He lived in this room for many years, and would constantly repeat those very words.’

“A small wild animal from India which had been dead for three years or more, and had never been seen or heard of by the Sensitive, and was known to only one sitter, suddenly ran out from the spot where the Sensitive was sitting, breathing heavily and in a state of deep trance, the little creature uttering exactly the same cry which it had always used as a sign of pleasure during its Earth life. It has shown itself altogether on about ten different occasions, staying in the room for more than two minutes at a time, and then disappearing as suddenly as it had arrived upon the scene.

“But on this occasion the lady who had owned it during its life called it to her by its pet name, and then it proceeded to climb slowly up on her lap. Resting there quietly for about half a minute it then attempted to return, but in doing so caught one of its legs in the lace with which the lady’s skirt was covered. It struggled violently, and at last got itself free, but not until it had torn the lace for nearly three inches. At the conclusion of the experiment a medical man reported that there were five green-coloured hairs hanging in the torn lace, which had evidently become detached from the little animal’s legs during its struggles. The lady at once identified the colour and the texture of the hairs, and this was confirmed by the other sitter—himself a naturalist—who had frequently seen and handled the animal during its Earth life. The five hairs were carefully collected, placed in tissue paper, and then shut up in a light-tight and damp-proof box. After a few days they commenced to dwindle in size, and finally disappeared entirely.”

The story of a materialized seal is told in detail in *Light* (April 22, 1900), on the basis of Gambier Bolton’s account before the **London Spiritualist Alliance**. The story goes as follows:

Being well known as a zoologist, Bolton received a note from an auctioneer asking if he would come to see a large seal that had been sent from abroad. “The poor thing is suffering; come round and see what you can do,” wrote the seal’s temporary owner, and being deeply interested in the welfare of animals of all kinds, Bolton at once obeyed. The poor creature had been harpooned, and was languishing in a large basket. He saw at once that it could not live, but wishing to do what he could to prolong its life, he dispatched it to the Zoological Gardens. Later in the day he called to see how it was faring, and found that it had been put into the seal tank. When Bolton visited the tank the seal rose from the water and gave him a long look, which, as he humorously suggested, seemed to indicate that the animal recognized him and was grateful for its treatment.

The seal died that night, and ten days later Bolton was at a séance at which **Frederick Craddock** was the medium. A num-

ber of people of social and scientific repute were present. Suddenly someone called out from the cabinet: “Take this great brute away, it is suffocating me.” It was the seal! It came slowly from the cabinet, flopping and dragging itself as do seals, which (unlike sea-lions) cannot walk. It stayed close to Bolton for some moments and then returned to the cabinet and disappeared. “There is no doubt in my mind,” said Bolton, “that it was the identical seal.”

Asking about the *modus vivendi* of animal materializations, Bolton obtained the following answer from the spirit controls:

“Their actions are altogether independent of us. Whilst we are busily engaged in conducting our experiments with human entities who wish to materialise in your midst, the animals get into the room in some way which we do not understand, and which we cannot prevent; obtain, from somewhere, sufficient matter with which to build up temporary bodies; coming just when they choose; roaming about the room just as they please; and disappearing just when it suits them, and not before; and we have no power to prevent this so long as the affection existing between them and their late owners is so strong as it was in the instances which have come under our notice.”

In contradiction to this information, Ocholowicz made it a point that at the Kluski séances the animal apparitions were seen to be in the charge of human apparitions. The only animal that seemed to be able to act independently of a keeper was the “pithecanthropus,” he said. Generally the animal and human apparitions were not active at the same time. When the animal was fully materialized and active, the keeper was passive and kept in the background, and vice versa. The testimony of clairvoyants also suggested that when animal apparitions were seen the necessary link was furnished by a friend of the sitter.

Materializations and Apports

In experiments with medium **Thomas Lynn** at the British College of Psychic Science, objects were photographed while supposedly in the process of materialization. They showed flecks and masses of a luminous material, possessing stringlike roots. These light masses floated over a harp lying upon the table and were visible to all present. A fingerlike projection extended from a mass of this luminosity, and extended toward the harp as if to play it. As the photo plates were developed, a bone ring was seen to hang from the medium’s nose, and an object similar to the top of an infant’s nursing bottle appeared to dangle from his lips by a cord. The medium’s features also seemed somewhat altered. At a second sitting, a two-pronged fishhook and a small ring materialized. The photo plates of this materialization showed that some round object proceeded from the region of the medium’s solar plexus. It had often appeared in the photographs; from it a root or string seemed to extend to the object materializing. In this case the root was strangely twisted.

Similar observations of what seem in retrospect simple conjuring were reported by Karl Blacher of Riga University, with the apport medium “BX.” (*Zeitschrift für Parapsychologie*, June 1933). In trance and under control, nails, screws, or pieces of iron would be visibly drawn out of his chest, armpits, or arms, as could be clearly observed by means of luminous screens. On one occasion wire more than a yard long was drawn from the man’s bared chest; at another time Blacher himself caught hold of an end that was protruding from the same spot and drew out a long, leather strap. At another sitting the medium produced a heavy slab of metal from his chest and from his left arm a piece of wrought steel weighing more than three pounds.

In a day when there was serious speculation over the reality of apports and materialization, the problem of explaining the various phenomena was becoming more and more complex. Consider the case of **Lajos Pap**, the Budapest apport medium (*Light*, July 14, 1933). Before his first apport of a frog, for two days he reported that he heard continual croaking. It seemed to him to come from his stomach, and he kept asking people if they heard it. He claimed he heard the chirping of apported

grasshoppers long before their arrival; and, before the apport of a large packet of needles, he said he felt pricking sensations over the back of his hand. Pap was discovered in fraud by researcher **Nandor Fodor**.

Modern Views of Materialization

All of the accounts of the marvels of materialization belong to the past; such astonishing phenomena are seldom reported in modern times. There is widespread acceptance of the fraudulence of materializations and related phenomena. The more blatant cases of fraud punctuate any discussions. One of the most impudent was that of **Charles Eldred**, who always took his "highly magnetized" armchair to séances. In 1906 the chair was examined and it was found that the back was really a box with a concealed lock and key. Inside was found a collapsible dummy, yards of cheesecloth for "ectoplasm," reaching rods, wigs, false beards, a music box (for "spirit music"), and even scent (for "spirit perfumes").

Almost all of the materialization mediums who produced results to the point of having their marvels recorded were later caught in fraud.

By World War II the only question remaining for a few who were still interested was whether mediums who had been caught impersonating spirits might also at times have produced genuine materialization phenomena. While it would be untenable to suppose that spirits influenced mediums to purchase wigs, masks, cheesecloth and other properties used fraudulently at séances, it is arguable that genuine mediums might have sometimes cheated to fulfill the expectation of sitters for consistently remarkable phenomena.

A notable example often held up as illustrative of this possibility was the famous Italian medium Eusapia Palladino, who seemed to have produced materialization phenomena under fairly strict conditions with a variety of more-or-less skilled observers, but was also known to take shortcuts and cheat if the opportunity arose. Another controversial medium was **Helen Duncan**, convicted in Edinburgh, Scotland, in 1933 for fraudulent mediumship in which an undervest was used as a materialized spirit. A few reputable observers believed she also produced genuine phenomena, although psychical researchers like **Harry Price** insisted that his photographs of "ectoplasm" clearly showed cheesecloth, rubber gloves, and pictures of heads clipped from magazine covers. Price did not discover how the mediums hid these objects but theorized that the cheesecloth was swallowed and regurgitated, other props perhaps being manipulated by accomplices.

However, the days of materialization mediums are clearly over. No modern medium has come forward with comparable phenomena to be tested in the more rigorous atmosphere of present times. Until they do, materialization must be consigned to the dustbin of rejected phenomena. No evidence of fraud was ever discovered on the part of one medium, D. D. Home, whose séances produced some of the most extraordinary phenomena, but his career now stands as an anomaly.

In his book *The Spiritualists: The Story of Florence Cook and William Crookes* (1962), Trevor H. Hall seeks to show that not only was the mediumship of Florence Cook fraudulent, but that William Crookes became her accomplice because he was infatuated with her. Crookes's psychical research occurred at the beginning of his career, before the unquestioned scientific accomplishments for which he was justly honored. Hall is a noted critic (even debunker) of psychical phenomena, and his book is well documented. The evidence is somewhat speculative and anecdotal, but does demonstrate how Crookes could have been hoodwinked by Cook. Some of Hall's colleagues, including K. M. Goldney and R. G. Medhurst, have attempted to salvage Crookes's reputation in light of Hall's charges.

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Mather, Increase (1639–1723) and Cotton (1662–1728)

Father and son, two eminent divines of Boston, Massachusetts. The Mathers were among the first to respond to the wave of skepticism that assaulted Christianity at the end of the seventeenth century and emerged in the next century as Deism. Deism denied the possibility of human contact with what had

traditionally been thought of as the supernatural. Both of the Mathers wrote books offering evidence of contact with the spiritual world as an apologetic for Christian faith.

Part of their understanding of the supernatural was supernatural evil. **Witchcraft**, which they equated with Satanism, was one major form taken by supernatural evil, and they saw evidence of witchcraft both among the Native Americans and members of the Boston urban community. This caused them to be seen as believers in the existence of widespread witchcraft throughout New England. Though counseling some degree of caution, especially in responding to the unsupported accounts of people claiming to be afflicted by a witch, they were early supporters of the inquiries at Salem Village (now Danvers), Massachusetts, in 1692. In fact, Increase Mather had chosen the governor, Sir William Phips, who was partly responsible for the Salem Witchcraft trials. However, as the trials proceeded, Cotton Mather especially became one of the strong forces arguing against the litigation. His personal visit with the governor was of great effect in this endeavor.

In the years immediately after the trials, as the people of Massachusetts came to see the error of what had occurred, the Mathers were accused by some of the more skeptical voices in the community, such as Robert Calef, as the real cause of the colony's disgrace. Only in the twentieth century, with the massive reevaluation of the whole of the witchcraft phenomenon in New England, has the Mathers' reputation been somewhat put into a more balanced perspective.

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Mathers, Moina (1865–1928)

Moina Mathers, a leading member of the **Hermetic Order of the Golden Dawn** (HOGD), was largely responsible for the rituals of this ground-breaking magical organization. Born on February 28, 1865, as Mina Bergson, she was the daughter of Jewish parents and the sister of noted philosopher Henri Bergson. Her brother was a professor at the University of Paris, the winner of a Nobel Prize (1927), and president of the Society of Psychical Research. He authored the noted volume *Creative Evolution*, in which he articulated his theory of *elan vital*, or life urge, an idea integral to magical thought. The *elan vital* was analogous to the subtle energy that allowed magic to work.

Mina was born and grew up in London, though the family lived briefly in Paris (1868–73). She had an artistic bent and in 1880 enrolled at the Slade School of Art, an affiliated school of the University of London. She had a stellar career and was awarded several certificates of merit. Upon receiving a certificate of completion in 1886 she opened a studio in London. The following year, at the British Museum, she met **Samuel L. MacGregor Mathers**. He was, at the time, doing the initial research that would lead to the founding of the HOGD. The Isis-Urania Temple, the first center of the HOGD, was opened in 1888 and Mina became the first initiate, taking the magical name *Vestigia Nulla Retrorsum*.

The couple was married in 1890, at which time Mina changed her name to Moina. Shortly after their marriage, at a gathering of people interested in psychic matters, Moina's ability as a clairvoyant was discovered. She subsequently played a key role in the development of the order. In 1891, Mathers claimed that he had made contact with the Secret Chiefs, from

whom he would be receiving the material to construct the higher grades of the order. As Mathers increased his magical activity, Moina served as his priestess. More importantly, she perfected her abilities to contact the inner magical planes through the process known as scrying. It was she as a scryer who contacted magical sources of information and channeled material that supplied both the rituals and teaching material for the order.

In 1892, the Matherses settled in Paris, where Samuel had access to the large number of manuscripts in the Parisian libraries. They lived a financially restricted life and apparently a celibate one, as Mathers had been instructed to remain sexually pure as he pursued his important magical work. Moina also aided her husband in high political work centered both on his belief that the world was soon to enter a period of massive war and his hope for the independence of Scotland from England. She remained loyal to him through the organizational disruptions that plagued the order in the late 1890s, and was rewarded by losing some of her closest friends who broke with Mathers. Both were expelled from the HOGD when the largely British membership rebelled in 1900. Those members loyal to Mathers reorganized. Meanwhile in Paris, the Matherses formed the Isis Temple.

At the time of revolt of the British members, Mathers had selected a youthful **Aleister Crowley** as his agent. This alliance proved short-lived as Crowley broke with the Matherses in 1904. He would later publish HOGD material in his magazine, *Equinox*, leading Mathers to sue him. Following Mathers' death in 1918, Moina moved back to London where she founded and led the Alpha et Omega Lodge, though the days of its glory were already in the past. Never possessing a large membership, the HOGD ended its days in the 1920s splintered into various factions. Among Moina's notable actions as the leader of one faction was the expulsion of one of the order's American members, **Paul Foster Case**, who would later found a Golden Dawn-like organization, the **Builders of the Adytum**.

Moina Mathers passed away in London on July 25, 1928.

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Mathers, S(amu)el L(iddell) MacGregor (1854–1918)

Leading British occultist who was one of the founders of the Hermetic Order of the **Golden Dawn**. Born in Hackney, London, January 8, 1854, he lived with his mother at Bournemouth after the early death of his father. As a boy he was intensely interested in **symbolism** and **mysticism**. He claimed a romantic descent from Ian MacGregor of Glenstrae, an ardent Jacobite who was given the title of Comte de Glenstrae by Louis XIV.

Mathers became a Freemason on October 4, 1877, and a Master Mason on January 30, 1878, soon after his 24th birthday. His mystical interests led him to become a member of the **Societas Rosicruciana in Anglia** (Rosicrucian Society of England), where he was an associate of **William Wynn Westcott**, **William Robert Woodman**, and **Kenneth Mackenzie**. Together with Westcott and Woodman, Mathers founded the Golden Dawn in 1888. Meanwhile he lived in poverty after the death of his mother in 1885 and spent much time researching **occultism** at the British Museum Library, London.

Anna Kingsford introduced him to **Helena Petrovna Blavatsky**. Blavatsky invited him to collaborate in the building of

the **Theosophical Society**, but he declined. In 1890 he married Moina Bergson, sister of the French philosopher **Henri Bergson**. Soon afterward he moved to Paris with his wife.

Mathers and his wife received a small allowance from Annie Horniman (daughter of the founder of the Horniman Museum, London, and a member of the Golden Dawn), so that he might continue his studies on behalf of the order. However, disputes developed between them on financial issues, and in December 1896 Mathers peremptorily expelled Horniman from the organization.

Mathers was also deceived by the charlatans **Theodore and Laura Horos**, who acquired Golden Dawn rituals from him for their own misuse. Other disagreements developed in the order, and during a dispute between Mathers and British officials, a youthful **Aleister Crowley** sided with Mathers and attempted to take over the London premises and documents. The poet **W. B. Yeats**, a noted member, played a prominent part in rejecting Crowley. Eventually Mathers himself was expelled from the Golden Dawn.

Mathers died November 20, 1918. The MacGregor Mathers Society was founded in Britain as a dining club for men only, membership by invitation. The society can be contacted at BM#Spiritos (M.M.S.), London W.C.1, England. Mathers's most lasting contributions to the magical revival of the twentieth century were his many translations of key magical texts, which he rescued from the obscurity into which they had fallen.

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Mathur, Raghuvansh B(ahadur) (1918–)

Indian educator who has investigated parapsychological subjects. He was born September 17, 1918, at Lucknow, India. He studied at the University of Lucknow (B.A., 1937), London University (B.A. with honors, 1940; DPA, 1942; Ph.D., 1947), and Cambridge University (certificate in education, 1942). In 1953 he became the chair of the Department of Education, University of Lucknow. He was interested in **clairvoyance**, **telepathy**, and **psychokinesis**, and investigated **ESP** in school children.

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“Matikon”

A mystical work printed at Frankfurt in 1784, whose theories resemble the doctrines of the Brahmins. It speculated about the biblical creation story that before the Fall, Adam was a pure spirit, a celestial being, surrounded by a mystic covering that rendered him invulnerable to any poison or any power of the elements. The physical body, therefore, is but a coarse husk in which, having lost his primitive invulnerability, a human is sheltered from the elements. In his condition of perfect glory and perfect happiness, Adam was a natural king, ruling all things visible and invisible, and showing forth the power of the Almighty. He also bore “a fiery, two-edged, all-piercing lance”—a living word, which united all powers within itself, and by means of which he could perform all things.

Matter Passing through Matter

Matter interpenetrating matter has been claimed frequently as a **séance**-room phenomenon. It is involved in the marvel of **apports** and **teleportation** of the human body, and its validation under test conditions, which has never occurred, would help toward these greater phenomena becoming recognized. **Robert Hare**'s report of the passing of two small balls of platinum into two hermetically sealed glass tubes was not witnessed by others, and no repetition of the feat has ever been noted.

The possibility of such interpenetration is not generally admitted. The outstanding **medium D. D. Home** denied its possibility, and his **controls** declared that fissures or cracks are necessary to permit the passage of a solid body through another.

Sir William Crookes stated in “Notes of an Enquiry into the Phenomena called Spiritual” (*Quarterly Journal of Science*, January 1894):

“After several phenomena had occurred, the conversation turned upon some circumstances which seemed only explicable on the assumption that matter had actually passed through a solid substance. Thereupon a message was given by means of the alphabet: ‘It [is] impossible for matter to pass through matter, but we will show you what we can do.’ We waited in silence.

“Presently a luminous appearance was seen hovering over the bouquet of flowers, and then, in full view of all present, a piece of china-grass 15 inches long, which formed the centre ornament of the bouquet, slowly rose from the other flowers, and then descended to the table in front of the vase between it and Mr. Home. It did not stop on reaching the table, but went straight through it and we all watched it till it had entirely passed through. Immediately on the disappearance of the grass, my wife, who was sitting near Mr. Home, saw a hand come up from under the table between them, holding the piece of grass. It tapped her on the shoulder two or three times with a sound audible to all, then laid the grass on the floor and disappeared. Only two persons saw the hand, but all in the room saw the piece of grass moving about as I have described.

“During the time this was taking place Mr. Home's hands were seen by all to be quietly resting on the table in front of him. The place where the grass disappeared was 18 inches from his hands. The table was a telescope dining table, opening with a screw; there was no leaf in it, and the junction of the two sides formed a narrow crack down the middle. The grass had passed through this chink, which I measured and found to be barely one eighth of an inch wide. The stem of the piece of grass was far too thick to enable me to force it through this crack without injuring it, yet we had all seen it pass through quietly and smoothly; and on examination it did not show the slightest signs of pressure or abrasion.”

However, some have argued for the reality of such a phenomenon. For example, the psychic researcher **Camille Flammarion** described the passing of a book through a curtain in a **séance** with **Eusapia Palladino** on November 21, 1898. A book was held up by Jules Bois before the curtain at about the height of a man, 24 inches from each side of the edge. It was seized by an invisible hand, and Flammarion, who observed the rear of the curtain, suddenly saw it coming through, upheld in the air, without hands or arms, for a space of one or two seconds. Then she saw it fall down.

There is some similarity between this observation of Flammarion and an account of Mrs. Speer (friend of **William Stainton Moses**) dated October 17, 1874: “Before the meeting Mr. Stainton Moses had taken three rings from his hands and threaded them on to his watch chain; his watch was on one end of the chain and a small pocket barometer on the other; both of these articles he placed in side pockets of his waistcoat, the rings hanging midway on his chain in full sight of the circle. We suddenly saw a pillar of light advance from a corner of the room, stand between me and Dr. S. then pass through the table to Mr. S. M. In a moment the figure flashed back again between us and threw something hard down upon the table. We passed

our hands over the table, and found the rings had been removed from the medium's chain without his knowledge."

Mr. F. Fusedale, testifying to the **London Dialectical Society** in 1869, submitted an account of spirit manifestations in his own house: "The children and my wife would see the things they [the spirits] took (in particular a brooch of my wife's) appear to pass through solid substances, such as the wall or the doors, when they were taken from them; and they would take things out of the children's hands, as if in play, and hide them, and then after a little time return them again."

In a séance with the Italian medium **Francesco Carancini**, a dinner plate, covered with soot and out of the medium's reach, was placed in a padlocked wooden box held by one of the sitters.

In experiments with **Mary Baker Thayer**, Robert Cooper found a Japanese silk handkerchief belonging to one of the sitters and flowers that came from nowhere in the locked box he brought to the séance, and the key of which he retained (*Light*, March 15, 1902).

Gambier Bolton (author *Psychic Force*, 1904) noted:

"During my sixteen years of experiments, investigation into the question of the existence of this psychic force the apparent penetration of matter by matter had been such a common occurrence at our experimental meetings, that unless this happens to take place in connection with some unusually large and ponderous object that is suddenly brought into our midst, or removed from the place in which we are holding our meetings, I take but very little notice of it."

One of the occasions he took notice of came in a séance with the medium **Cecil Husk**. A light table was placed in the middle of the circle and was securely fastened by heavy baize curtains around the four sides, pinning the bottom of the curtain to the floor boards with drawing pins. The table was first heard rocking and tapping the floor boards, and in less than three minutes it had apparently passed through the curtain and was found in its old place, 21 feet away from the curtain.

After having been accused of **fraud**, the American medium **Etta Roberts**, in a test séance on September 3, 1891, was enclosed in a wire cage out of which many phantom forms issued. Finally Roberts herself stepped out through the padlocked and sealed door without breaking the fastenings. The same feat was witnessed by Dr. Paul Gibier, director of the Bacteriological Institute of New York, with Carrie M. Sawyer (Mrs. Salmon) in his own laboratory on three occasions. The trellis of the cage was found to be burning hot by several sitters.

Paranormal Knot-tying

Knots tied in an endless cord was the first phenomenon **Johann Zöllner** witnessed in his experiments with the medium **Henry Slade**. Zöllner made a loop of strong cord by tying the ends together. The ends projected beyond the knot and were sealed down to a piece of paper. In the séance room he hung the loop around his neck until the moment of experiment arrived. Then he took it off, placed the sealed knots on the table, placed his thumbs on each side of the knot, and dropped the loop over the edge of the table on his knees. Slade kept his hands in sight and touched Zöllner's hands above the table. A few minutes later four symmetrical single knots were found on the cord.

Zöllner's knot-tying experiment was repeated by Dr. Nichols with the medium **William Eglinton** in the presence of six observers. Nichols cut four yards of common brown twine from a fresh ball, tied the two ends together with a single knot, then passed each end through a hole in one of his visiting cards, tied another square knot, and firmly sealed this knot to the card. In daylight, the sealed card upon the center of the table, the loop hanging down upon the floor, a minute later five single knots were found tied in the string about a foot apart. (Both Slade and Eglinton were frequently caught in fraudulent mediumship.)

Paranormal Release and Movement of Clothing

The release of the medium from strong bonds without disturbing the knots or seals was claimed by the **Davenport brothers**, although justifiable skepticism surrounds their stage performances. The psychic feat was also claimed by Sir William Crookes in his experiments with **Florence Cook**.

A kindred demonstration, of which the Davenport brothers were the greatest exponents, was the taking on and off of coats while the medium's hands were held. In a letter to the *London Daily News*, Dion Boucicault, the famous English actor and author, spoke of a séance at his house on October 11, 1864, in which, by striking a light, the participants actually witnessed the coat of Mr. Fay, the fellow-medium of the Davenport brothers, flying off. "It was seen quitting him, plucked off him upwards. It flew up to the chandelier, where it hung for a moment and then fell to the ground. Mr. Fay was seen meanwhile bound hand and foot as before."

Robert Cooper wrote in his book *Spiritual Experiences* (1867):

"The coat of Mr. Fay has, scores of times, been taken from his back in my presence, and Mr. Fay at the time might be seen sitting like a statue with his hands securely tied behind him and the knots sealed. I have seen coats of various descriptions, from a large overcoat to a light paletot, put on in the place of his own in a moment of time, his hands remaining securely tied and the seal unbroken. I have known the coat that has been placed on Mr. Fay so small that it could only with difficulty be got off him. I have known a coat that was first placed on Mr. Fay transferred in a moment to the back of Ira Davenport, whose hands, like Mr. Fay's, were tied behind him, and the most curious part of the proceedings was that it was put on inside out. I have also known the waistcoat of Ira Davenport taken from under his coat, all buttoned up, with his watch and guard just as he wore it."

The same feat was witnessed in 1886 in Washington by **Alfred Russel Wallace** in a séance with **Pierre L. O. A. Keeler**.

Italian researcher **Cesare Lombroso** recorded a similar instance with Eusapia Palladino. An overcoat was placed on a chair beyond the reach of the medium whose hands and feet had been continuously controlled. Several objects from an inside pocket of the overcoat had been brought and laid on a phosphorescent cardboard on the table. All at once the medium began to complain of something about her neck and binding her tight. On light being produced it was found that she had the overcoat on.

Accounts of release from bonds and flying clothing must be treated with caution as they are stock feats of stage conjurers.

Ring Experiments and Chair Threading

Ring experiments and chair threading were claimed on many occasions. In October 1872 the *Religio-Philosophical Journal* of Chicago claimed to have witnessed this demonstration. The editor wrote: "We had the pleasure of attending a séance at which Capt. Winslow was the medium. The manifestations were very fine. One remarkable feat is the union of two solid iron rings, leaving them thus interlinked, and yet the metal perfectly sound."

In the majority of cases, however, this plain test was always shirked for the far less convincing demonstration of placing an iron ring on the sitter's arm after the clasping of the hands or of placing a ring too small to pass over the hand on the medium's wrist.

The medium Cecil Husk wore such a ring until his death. The **Society for Psychical Research**, London, investigated it and claimed that the ring could be forced off if the medium were chloroformed. George Wyld, a physician of Edinburgh, said the ring was specially made to Husk's order and secretly marked by him, and that he [Wyld] held the medium's hand tight while the ring was taken from him in the dark.

A similar wrought-iron ring was passed on to the ankle of the medium **F. F. Craddock**. It was very tight and caused him great discomfort and actual pain until it was filed off by a

friendly blacksmith. Hearing of this occurrence, Gambier Bolton procured two welded iron rings, and visiting Craddock, he fastened his hands behind his back with strong tape, then led him to a chair and fastened both arms, above the elbows, to the back of the chair with strong tapes and double knots.

Bolton stated:

“Placing the two rings at his feet, I turned to the gas pendant hanging over our heads and lowered it somewhat, and before I had time to turn round again I heard the well-known ring of two pieces of iron being brought into sharp contact with each other, and walking up to him I found both rings on his wrist. To make sure that my eyes were not deceiving me. I pulled them strongly, struck one with the other, and found that they really were on his wrists; and I then carefully examined the tapes and found them not only secure, but so tight that his hands were swollen as a result of the tightness with which I had tied them. I stepped backwards, keeping my eyes on him, when suddenly with a crash both rings fell at my feet. To have withdrawn his hands and arms and replaced them in that time was a physical impossibility. On attempting to untie the tapes I found that I had pulled the knots so tightly that it was only after cutting them with a finely pointed pair of scissors, that I was able to release his hands once more, his wrists being marked for some time with a deep red line as the result.”

In his pamphlet *Les Preuves scientifique de la survivance de l'âme* (1905), Dr. L. Th. Charazain wrote of his experience in meetings organized in Paris by Dr. Puel, director of the *Revue des Sciences Psychiques*: “I took the ring which had been laid on the table and passed it round her right wrist. Immediately afterwards I took hold of the corresponding hand, and waited, holding it firmly between my own. At the end of eight or ten minutes she uttered a cry, like a cry of pain or fright, and at the same instant she woke and the ring was seen on the ground.” August Reveillac, observing the same effect, found the fallen ring, when picked up, almost burning hot.

Col. W. A. Danskin described a séance in Baltimore in *How and Why I Became a Spiritualist* (1869), in which a secretly marked iron ring, seven inches smaller than the circumference of the medium's head, was repeatedly placed around the medium's neck. From the *Banner of Light* (January 11, 1868), he reproduced the following testimony, signed by thirty-two names: “We, the undersigned, hereby testify that we have attended the social meetings referred to; and that a solid iron ring, seven inches less in size than the young man's head was actually and unmistakably placed around his neck. There was as the advertisement claims, no possibility of fraud or deception, because the ring was freely submitted to the examination of the audience, both before and while on the neck of the young man.”

The medium was a 19-year-old boy. Danskin further wrote:

“Once, when only three persons were present—the medium, a friend and myself—we sat together in the dark room. I held the left hand of the medium, my friend held his right hand, our other hands being joined; and while thus sitting, the ring, which I had thrown some distance from us on the floor, suddenly came round my arm. I had never loosened my hold upon the medium, yet that solid iron ring, by an invisible power, was made to clasp my arm.”

The medium **Charles Williams** often demonstrated the ring test. In *Some Reminiscences: An Account of Startling Spiritual Manifestations* (1890), A. Smedley described several instances during which he used a ring that he secretly marked. On one occasion, for example, Col. Lean (husband of **Florence Marryat**) mentally asked the control “**John King**” to fetch the half-hoop diamond ring from his wife's finger and place it on his. The ring, wrote Florence Marryat, “was worn between my wedding ring and a heavy gold snake ring and I was holding the hand of my neighbor all the time and yet the ring was abstracted from between the other two and transferred to Colonel Lean's finger without my being aware of the circumstance.”

In experiments with **Maria Vollhardt** in Berlin, two highly skeptical members of the Medical Society for Psychic Research,

holding the hands of the medium at either side, found two unbroken wooden rings about their arms.

Robert Cooper, in a séance with the **Eddy brothers**, experienced an electric shock at his elbow and found two iron rings on his arm, which was held by the medium (reported in *Light*, March 15, 1902).

Count Perovsky-Petrovo-Solovovo took a marked ring to a séance with the Russian medium **S. F. Sambor** on November 15, 1894. The ring was placed on M. Vassilief's arm when he was holding the medium's hands (*Rebus*, No. 47, 1894). In séances with the same medium at the Spiritist Club, St. Petersburg, a Dr. Pogorelski suddenly felt a blow on his right arm (close to the shoulder) and felt a chair passed onto his right arm. He held Sambor's hands by interlacing the fingers so that “it was impossible for our hands to become separated, even for a hundredth part of a second, without my feeling it.” The experiment was repeated with another sitter whose hand was tied to Sambor's by means of a nearly ten yards long linen ribbon on the ends of which seals were placed.

John S. Farmer, William Eglinton's biographer, wrote in his *Twixt Two Worlds* (1886) that in June 1879 at Mrs. Gregory's house, “in the presence of Mr. Eglinton and a non-professional medium, two chairs were threaded at the same moment of time upon the arms of two sitters, each of whom was then holding the hand of the medium. Mr. Sergeant Cox was holding the hand of Mr. Eglinton and the back of the chair passed through his arm, giving him the sensation of a blow against the elbow when it did so. When a light was struck the chair was seen hanging on Mr. Sergeant Cox's arm and his hand was still grasping that of Mr. Eglinton. An immediate examination of the chair showed that the back of it was in good condition, with none of the woodwork loose or broken.”

In *Planchette; or, The Despair of Science* (1880), **Epes Sargent** quoted many testimonies of similar occurrences with Charles Read of Buffalo and other mediums. **Gambier Bolton** wrote of his experience with Cecil Husk as follows:

“With Mrs. Cecil Husk, on half a dozen occasions, in my own room and using my own chairs, I have held both hands of another experimenter with my two hands, about fifteen inches from the top of the back of one of the chairs, when with a sudden snap the back of the chair has passed over our wrists and has been seen by twelve to sixteen other observers hanging from our arms, in gas light, my hands never for an instant releasing those of my fellow-experimenters.”

Well-documented experiments in the claimed demonstration of the passage of matter through matter were carried out in June and July 1932, in the “**Margery**” circle in Boston (see also **Mina Crandon**). The phenomena, as reported by William H. Button in the *Journal* of the American Society for Psychical Research (August–September 1932) consisted of the removal of a variety of objects from locked or sealed boxes and the introduction of various objects into such boxes. They were undertaken to confirm some of the results of the Zöllner experiments.

The most astonishing phenomenon of the “Margery” mediumship was the interlocking rings. **Sir Oliver Lodge** had suggested the paranormal linking of two rings made of different woods might provide an irrefutable evidence of psychic force. The rings were duly provided, one of white wood and the other of red mahogany. At a séance with “Margery” in 1932, the rings were interlocked. According to Thomas R. Teitze in his book *Margery* (1973), the Irish poet **W. B. Yeats** was present at this séance. The feat of linking two rings made from different woods was apparently repeated. One set was sent to Sir Oliver Lodge for independent verification, but unfortunately arrived cracked and broken, presumably damaged in the post.

Another set of interlocked rings of different woods was shown to the British Spiritualist journalist **Hannen Swaffer** when he visited the Crandons in 1934. The rings were photographed and show one of white wood and the other of red mahogany. They passed into the care of William Button, then

president of the **American Society for Psychical Research**, and were kept in a sealed, glass-covered box. On a return visit to Boston in 1936, Swaffer asked to see the rings again, but when they were taken out of the box it was found that one of the rings was broken.

In 1979 the **SORRAT** group formed by **John G. Neilhardt** attempted to validate such paranormal linkages in an unassailable experiment. Since it could be argued that wooden rings might be cleverly separated along the grain and glued together again, parapsychologist **W. E. Cox** proposed seamless rings made from a single layer of ordinary leather. It would not be possible to cut and rejoin leather without trace of manipulation. In the event, the experiment was successful and film records show the paranormal materializing and dematerializing process. The linkages, however, were not permanent, as the leather rings separated again after a few seconds, a curious echo of the “Margery” experiments.

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Maxwell, Joseph (ca. 1933)

Attorney-general at the Court of Appeal at Bordeaux and prominent French psychic investigator. The chance reading of a book on **Theosophy** gave him the first impulse to study **occult** mysteries. He then found a remarkable medium in Limoges. The result, however, was unconvincing. But he realized that certain manifestations could only be studied with the knowledge of nervous and mental pathology, and for six years he studied at the University of Bordeaux for a medical degree.

As a trained investigator he had the rare fortune to find a **medium** in a friend, a Mr. Meurice, who could produce telekinetic phenomena in good light. He obtained further good results with a Miss Agullana of Bordeaux, two young mediums of Agen, and others. In 1895 in l’Agnelas, he and **Eugene Rochas**, Dariex, Sabatier, Count de Gramont, and Watteville attended experiments with **Eusapia Palladino**.

After an extensive study of the phenomena of **raps**, he wrote in *Les Phénomènes psychiques* (Paris, 1903) about the reality of **telekinesis**: “I am certain that we are in the presence of an unknown force; its manifestations do not seem to obey the same laws as those governing other forces more familiar to us; but I have no doubt they obey some law.” He admitted that the force is intelligent but wondered if that intelligence did not come from the experimenters. His theory was that a kind of collective consciousness produced the intellectual results. The book, the result of ten years of research, is a valuable contribution to psychical literature.

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Maya

A term used in Hinduism to denote the illusory nature of the world or empirical reality. It is to be distinguished from delusion, since it implies that there is something present, although not what it seems to be. According to the Vedas, the ancient scriptures of India, the divine infinity of Brahman (impersonal

absolute) or Brahma (creative God) is real and is present in empirical reality but is veiled by the illusory power of *maya*.

Mayavi-rupa

According to **Theosophy** and drawing on Hindu religious insights, the *mayavi-rupa* is the invisible part of the physical body. Its appearance is exactly similar to that of the physical body.

Maynard, Henrietta Sturdevant (1841–1892)

American inspirational speaker known as Nettie Colburn before her marriage. She was born in Bolton, Connecticut, in 1841. **Abraham Lincoln** had a high opinion of her gift and was, to an appreciable extent, influenced by her **trance** exhortations in the issue of the antislavery proclamation. Maynard described her meetings with the president in her book *Was Abraham Lincoln a Spiritualist?* (1891).

She visited Washington in spring 1862 in order to see her brother, then in the Federal Army hospital. Lincoln’s wife had a sitting with Maynard and was enormously impressed. The next day she sent a carriage to bring the **medium** to see the president.

In a state of trance, the medium delivered a powerful address relating to the forthcoming Emancipation Proclamation, forcefully urging Lincoln “not to abort the terms of its issue and not to delay its enforcement as a law beyond the opening of the year; and he was assured that it was to be the crowning event of his administration and his life,” even though he was being strongly counseled by certain individuals to defer the matter. According to reports, President Lincoln acknowledged the pressures upon him and was deeply impressed by the medium’s message.

Maynard died at White Plains, New York, June 27, 1892.

Sources:

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Mayne, Alan James (1927–)

British researcher and consultant. He was born November 29, 1927, at Cambridge, England, and studied at Oxford University (B.A., 1949; B.S., 1951; M.A., 1953). He held a variety of positions in industry, including work as scientific officer, United Kingdom Atomic Energy Authority (1951–56); research statistician and consultant with A. C. Nielsen Co., Oxford (1956–59); and research fellow with Electronic Computing Laboratory, University of Leeds (1960–61). He edited *The Scientist Speculates*, an anthology, and wrote articles on mathematical statistics and operational research.

Mayne also studied parapsychological phenomena and published contributions in the *Journal of the British Society of Dowsers*. He acted as director of research for the **Society of Metaphysicians** (Archer’s Court, Hastings, Sussex, England) and was president of the **Institute of Parascience** (Spryton, Lifton, Devon, England) on its foundation in 1971.

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Ma Yoga Shakti International Mission

A Hindu organization founded in 1979 by Maha Mandaleshwar Ma Yoga Shakti Saraswati, an Indian female guru who immigrated to the United States in 1977. She established ashrams in Ozone Park, New York, and Palm Bay and Deerfield Beach, Florida, and alternates her time between them. She has also organized four ashrams in India: Bombay, Calcutta, Delhi, and Gondia.

She teaches a balanced approach to all forms of **yoga**—hatha, rajah, bhakti, and karma. Devotional services, classes and retreats are held at all centers.

Ma Yoga Shakti has published several books or commentaries, including: *Yoga Syzygy*, *Techniques of Meditation*, *Shri Satya Narayan Katha*, *Adhyaatma Sandesh—Spiritual Message*, and *Invisible Psychic Lotus*, which the mission distributes. It also publishes the *Yogashakti Mission Newsletter*. The address of the New York center is 114-41 Lefferts Blvd., South Ozone Park, NY 11420.

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Mazdaznan Temple Association

A Zoroastrian group founded in 1890 by Ottoman Zar-Adhusht Hanish (1854–1936). The name Mazdaznan is derived from the Persian *Mazda* and *Znan* which Hanish translated as “master thought,” although this interpretation might be questioned by Persian scholars. As a Zoroastrian group, members affirm the monotheistic faith in the Lord God Mazda, the creator of humanity. God finds expression in the Holy Family of Father (the male creative principle), Mother (the procreative female principle), and Child (destiny/salvation).

Hanish was born in Leipzig, Germany. When only a boy, he was supposed to have been taken to a Persian monastery at Math-El-Kharman and taught every major art and science, including occultism. Early in this century, Hanish settled in Chicago, where he founded Mazdaznan. In 1916 he moved to Los Angeles. A European headquarters was established as a colony called Aryana (admitting only white-skinned Aryans) at Herliberg, Lake Zurich.

The Mazdaznans believe that their task is to reclaim the earth and turn it into a paradise, a place suitable for even God to dwell. The process of reclamation begins with the human body. Hanish taught a series of spiritual exercises centering on breathing and regular prayers and chants. A vegetarian diet is recommended and daily exercise prescribed.

In the 1980s the group moved its headquarters to California. Members are scattered across North America and a number of foreign countries. Hanish wrote several books that embody the group's beliefs and practices. A new magazine is currently being worked on called, *All Is Well*. Address: 4364 Bonita Rd., #617 Bonita, CA 91902. Website: <http://www.mazdaznan.org/>.

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McConnell, Robert A. (1914–)

Biophysicist and parapsychologist who was president of the **Parapsychological Association** in 1958. McConnell was born in Pennsylvania in 1914, and studied at Carnegie Institute of Technology (B.S., physics, 1935) and the University of Pittsburgh (Ph.D., physics, 1947). He worked as a physicist with Gulf Research and Development, at a U.S. Naval aircraft factory (1937–41), and at the Massachusetts Institute of Technology Radiation Laboratory, where he was a group leader (1944–46). While at MIT he read of **J. B. Rhine's** work in **parapsychology** and, intrigued, delved into the literature of **psychical research**.

After graduation McConnell joined the faculty at the University of Pittsburgh where he remained until his retirement in 1984, when he was named research professor emeritus. In addition to his work in parapsychology, he also specialized in radar moving target indication, theory of the iconoscope, and ultrasonic microwaves. He was unusual for a parapsychologist in an academic appointment in that he was able to spend the majority of his research time in parapsychological work throughout his active career. He was a founding member of the Parapsychological Association and was the organization's first president (1957–58). He later served a second term in that office (1977–78).

In addition to his articles in technical journals, McConnell has written widely on parapsychology. He contributed chapters to a Ciba Foundation symposium on *Extrasensory Perception* (1956) and a symposium edited by Eileen J. Garrett, *Does Man Survive Death?* During his retirement he wrote *Parapsychology in Retrospect: My Search for the Unicorn* (1987).

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McDonnell Laboratory for Psychic Research

Parapsychology laboratory at Washington University in St. Louis, Missouri, funded from 1979 to 1986 by a grant from the McDonnell Foundation. The director of the laboratory was Peter R. Phillips, who has worked on high energy physics, cosmology, and **parapsychology**. Address: Washington University, Parapsychology laboratory, One Brookings Dr., St. Louis, MO 63130.

McDougall, William (1871–1938)

Professor of psychology successively at Oxford University, Harvard University, and Duke University who made important contributions to **parapsychology**. He was born June 22, 1871, in Lancashire, England, and was educated at Owens College, Manchester, St. Thomas Hospital, London, and Cambridge, Oxford, and Göttingen universities. He was a fellow of St. John's College, Cambridge (1898; hon. fellow, 1938), a reader at University College London, and a reader in mental philosophy and fellow at Corpus Christi College, Oxford, before becoming a professor at Harvard.

In 1920 he became president of the **Society for Psychical Research**, and the following year became president of the **American Society for Psychical Research (ASPR)**. He sat on the Scientific American Committee for the investigation of the mediumship of “**Margery**” (**Mina S. Crandon**) and was a keen but reserved investigator who took great care initially not to commit himself to affirming the genuine occurrence of the supernatural. McDougall later came to believe that Margery's phenomena were created fraudulently and joined with other members of the ASPR to protest the organization's public identification with her. In 1925 he joined with others in the founding of the **Boston Society for Psychical Research**.

McDougall was one of the leading psychologists of his time and the author of numerous books. He contributed an article on hypnotism to the eleventh edition of the *Encyclopaedia Britannica* (1910), as well as articles on **hallucination**, **suggestion**, and **trance** (11th–14th editions).

His continuing interest in **psychical research** was a dominant influence in the development of modern parapsychology. He is most remembered for the period he spent as head of the Psychology Department at Duke University (1927–38), and he encouraged **J. B. Rhine** in the founding of the **Parapsychology Laboratory**, from which modern research in laboratory controlled experiments developed. He also authored a variety of articles on parapsychology, defended the place of parapsychology as an academic discipline, and co-edited the *Journal of Parapsychology* (1937–38). He died November 28, 1938.

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McKenzie, James Hewat (1869–1929)

Founder of the **British College of Psychic Science**. McKenzie was born in Edinburgh, Scotland, November 11, 1869. He began the study of the paranormal in 1900 as a result of his dissatisfaction with the failure of science or theology to throw any light on human destiny. Years of private study and investigation followed. The fruit of this period of research was a series of lectures in London, Edinburgh, and Glasgow (1915), a book, *Spirit Intercourse: Its Theory and Practice* (1916), and a pamphlet *If a Soldier Die* (1916), which had a wide circulation. In 1917 he toured the eastern United States and the Midwest as far as Chi-

cago in search of **mediums**. After spending a good deal of time in California, he returned home in 1920.

McKenzie raised money to found the British College of Psychic Science in 1920. He started *Psychic Science*, the college's quarterly journal, two years later. In the same year he and his wife, Barbara, who collaborated in all his investigations, visited Germany, Austria, and Poland and had sittings with many of the best psychics on the Continent. In Warsaw they sat with the materializing medium **Franek Kluski** and secured plaster casts of materialized hands, which they brought to London. These casts were the only ones in England at the time. They also brought **Maria Silbert** of Graz, Austria, and a **poltergeist** medium to the college for experimental work. A devoted Spiritualist, McKenzie had no scientific training. Characterized by a strong, assertive personality, he was known to cover up evidence of **fraud** when he discovered it.

McKenzie had a deep interest in physical mediumship in all its aspects and a profound knowledge of the conditions necessary for good results. On many occasions he was asked to investigate cases of **hauntings** and disturbances and was able to clear up annoying conditions. He also made an intensive study of **trance** mediumship with **Gladys Osborne Leonard** and **Eileen Garrett** and assisted in the development of the psychic talents of several other trance mediums. He was convinced that only through psychic “facts” was there any proved knowledge of **survival**, a belief he affirmed continuously in his writings and lectures. During the years in which he acted as honorary president of the college, it was the first substantial organization in London to become a center for psychic demonstration and instruction.

McKenzie died August 29, 1929, in London. Barbara McKenzie, who also brought a fine intellect and understanding to the study of psychic phenomena, was honorary secretary of the college until 1929, and then became honorary president for one year, being succeeded by **Rose Champion de Crespigny**.

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McMahan, Elizabeth Anne (1924–)

Assistant professor of zoology, also active in the field of **parapsychology**. She was born May 5, 1924, at Mocksville, North Carolina, and studied at Duke University (M.A., 1948) and the University of Hawaii (Ph.D., 1960). She was a research fellow at the **Parapsychology Laboratory** at Duke University (1948–54); in 1960 she joined the faculty of the department of zoology at the University of North Carolina. In addition to her many articles on entomology, she published a number of papers on parapsychology, based on her own investigations in **telepathy**, **psychokinesis**, and **precognition**. She was a charter member of the **Parapsychological Association**.

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McMahan, Elizabeth Anne. “An Experiment in Pure Telepathy.” *Journal of Parapsychology* 10 (1946).

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McMoneagle, Joseph (1946–)

Joseph McMoneagle, a psychic known for his **remote viewing** abilities and participation in the **government-sponsored research on parapsychology**, was born in Miami, Florida on January 10, 1946. After high school he entered the army and soon was assigned to the Army Security Agency. After 13 years of service overseas, in 1977 he returned to the United States to work with the Intelligence and Security Command where he became a warrant officer.

In 1978 he was recruited into the secret psychic spy unit of the government program, later known as the STAR GATE Project, designed to develop an operative intelligence operation using remote viewing. He worked with the unit until his retirement in 1984. He moved to rural Virginia where he met and eventually married Nancy Lea Honeycutt, the step-daughter of **Robert A. Monroe**, known for his out-of-body experiences. She was the director of the **Monroe Institute for Applied Sciences**.

Following his retirement, McMoneagle was also hired by the Cognitive Sciences Laboratory, responsible for the research and development side of the STAR GATE Project. He worked both as a remote viewer and as a research assistant. He continues as an employee of the laboratory. McMoneagle has written two nonfiction books about remote viewing, *Mind Trek* (1993) and *The Ultimate Time Machine* (1998). In the wake of the declassification of data on the government's paranormal research in 1995, McMoneagle has made numerous media appearances discussing the subject matter.

McMoneagle and his wife Nancy have founded Intuitive Intelligence Applications, Inc., through which offers astrological consultant and remote viewing services and programs in paranormal research.

Sources:

McMoneagle, Joseph. *Mind Trek*. Charlottesville, Va.: Hampton Roads Publishing Co., 1993. Rev. ed., 1997.

———. *The Ultimate Time Machine: A Remote Viewer's Perception of Time, and Predictions for the New Millennium*. Charlottesville, Va.: Hampton Roads Publishing Co., 1998.

McNallen, Stephen A. (1948–)

Stephen A. McNallen, the pioneer advocate of modern Norse Neo-Paganism in North America, was born in Breckenridge, Texas, on October 15, 1948. He attended Midwestern University in Wichita Falls, Texas, and during his college days discovered the deities of the ancient Norsemen and began to identify with the Viking element in his own ancestry. He eventually dedicated himself to Odin and the whole of the Norse pantheon, though he kept this commitment to himself and a few friends. However, in the winter of 1971–72, as his college career was coming to an end, he released the first issue of *The Runestone*. Previously he had placed an ad in *Fate* magazine, and compiled a list of potential subscribers from it. From those who responded he founded the Viking Brotherhood.

McNallen completed his degree in political science and was commissioned as a second lieutenant in the army. He did his basic training at Fort Benning (Georgia) and was assigned to a unit in Germany, where he served for the remainder of his term. The Viking Brotherhood continued at a minimal level until he returned to the States in 1976. He settled in California and began to meet with Norse Neo-Pagans in the San Francisco Area.

McNallen actively developed his understanding of the **Asatru** (or loyalty to the Germanic deities) and shortly after his assuming active leadership in the brotherhood, he reformed it as Asatru Free Assembly. His efforts received a significant boost when the first edition of Margot Adler's survey of the contemporary community, *Drawing Down the Moon*, appeared in 1979. He even appeared on the radio show of Christian evangelist Bob Larson, which provided further national exposure. He continued to edit *The Runestone* and compiled a book of Norse rituals. Feeling burned out, he dissolved the assembly in 1987, though he did not abandon his faith. Others continued the work of the assembly in various alternative organizations and McNallen moved to northern California. He obtained his teaching credentials and got a job teaching science and math in a junior high school. In his spare time, he traveled to northern India and Burma and turned his observations on the political and military conflicts into articles for national magazines.

In 1992, McNallen felt ready to resume his leadership in what had become an expansive international Asatru community. He revived *The Runestone* and founded a new fellowship group, the **Asatru Folk Assembly**, modelled on the previous Asatru Free Assembly. He has also continued his global travels, beginning with Africa and Bosnia in 1993. He maintains the Internet page for the new assembly at <http://www.runestone.org>.

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———. *What Is the Norse Religion?* Turlock, Calif.: The Author, n.d.

Mead, G(eorge) R(obert) S(tow) (1863–1933)

Theosophist, scholar, and writer on **Gnosticism** and early Christianity. Born March 22, 1863, he was educated at St. John's College, Cambridge (M.A., 1885). In 1884 Mead joined the **Theosophical Society**, and in 1889 he gave up his work as a teacher to be closely concerned with the Theosophical Society and its cofounder **Helena Petrovna Blavatsky**. Mead became her private secretary for the last three years of her life and sub-edited her monthly magazine *Lucifer*, which he renamed the *Theosophical Review* on becoming editor. Mead was one of the few of Blavatsky's associates to have a realistic view of her complex character. He believed her to be a racy personality as well as a powerful **medium**, and not simply a charlatan, as alleged by her critics.

In 1890 Mead was appointed general secretary of the Theosophical Society, a position he held for eight years. Among his first tasks, he helped to edit the second edition of Blavatsky's massive text, *The Secret Doctrine* (1890).

In 1908 he resigned from the society (with some 700 other members) in protest against the sexual scandals concerning **C. W. Leadbeater**. In March of the next year, Mead founded the **Quest Society**, which he saw as a group of sincere seekers after spiritual wisdom without taint of charlatanism. He edited the *Quest*, a quarterly review, for over 20 years (1909–30). After the death of his wife, Mead became actively interested in psychic science and sat with several mediums. He died September 28, 1933, and is remembered for the many books he wrote and edited.

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Meddelande Fran Sallskapet fur Parapsykologis

Publication in Swedish of the Swedish Society for Psychical Research. Last known address: P.O. Box 7045, Stockholm 10386, Sweden.

Medea

In Greek mythology, an enchantress and daughter of the king of Colchis who fell in love with Jason when he came to that country. Medea enabled him to slay the sleepless dragon that guarded the golden fleece. She fled from Colchis with Jason, who made her his wife, and from whom she exacted a pledge never to love another woman. They were pursued by her father, but she delayed the pursuit by the cruel expedient of cutting her brother Absyrtus to pieces and strewing his limbs in the sea.

Medea accompanied Jason to **Greece**, where she was regarded as a barbarian. Having conciliated King Peleus, who was now a very old man, she induced him to try to regain youth by bathing in a magic cauldron she had prepared. So great was his faith in her powers that the old man unhesitatingly plunged into her cauldron and was boiled alive. Her reason for this act of cruelty was to hasten Jason's succession to the throne. In due course, Jason would have succeeded Peleus, but now the Greeks would have none of either him or Medea, and he was forced to leave Iolcos.

Growing tired of the formidable enchantress to whom he had bound himself, Jason sought to contract an alliance with Glauce, a young princess. Concealing her real intentions, Medea pretended friendship with the bride-elect and sent her as a wedding present a garment, which as soon as Glauce put it on, caused her to die in the greatest agony.

Eventually Medea parted from Jason. Having murdered her two children by him, she fled from Corinth in a car drawn by dragons to Athens, where she married Argeus, by whom she had a son, Medus. But the discovery of an attempt on the life of Theseus forced her to leave Athens. Accompanied by her son, she returned to Colchis and restored her father to the throne, of which he had been deprived by his own brother Perses.

Much literature has been written about the character of Medea. Euripides, Ennius, Aeschylus, and later Pierre Corneille made her the theme of tragedies.

Sources:

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Medhurst, R. G. (1920–1971)

British writer on **parapsychology** and a leading member of the **Society for Psychical Research** (SPR), London. He was attracted to **psychical research** after hearing some of **S. G. Soal's** lectures on the subject. Medhurst's degree in mathematics and his outstanding work in mathematical engineering were of special value in evaluating the mathematical aspects of **ESP**. His paper "On the Origin of the Prepared Random Numbers Used in the Shackleton Experiments" (1971) was undertaken to defend Soal's reputation, but instead Medhurst discovered flaws in his mentor's work, and he concluded that the common meth-

od of constructing quasi-random series in parapsychology was incorrect. Medhurst's work led eventually to Soal's illegitimate manipulation of data being discovered.

Medhurst also contributed work on such subjects as the investigation of Dutch psychic **Gerard Croiset** and Duke University's ESP cards. He discussed one project to discover ESP agents and percipients and wrote a number of book reviews. He headed the SPR's library committee.

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Medicine, Occult

Nineteenth-century magus **Éliphas Lévi** observed:

"The whole power of the **occult** physician is in the conscience of his will, while his whole art consists in exciting the faith of his patient. 'If you have faith,' says the Master, 'all things are possible to him who believes.' The subject must be dominated by expression, tone, gesture; confidence must be inspired by a fatherly manner, and cheerfulness stimulated by seasonable and sprightly talk. Rabelais, who was a greater magician than he seemed, made pantagruelism his special panacea. He compelled his patients to laugh, and all the remedies he administered subsequently succeeded better in consequence. . . . He established a magnetic sympathy between himself and them, by means of which he imparted his own confidence and good humour; he flattered them in his refaces, termed them his precious, most illustrious patients, and dedicated his books to them. So are we convinced that Gargantua and Pantagruel cured more black humours, more tendencies to madness, more atrabilious whims, at that epoch of religious animosities and civil wars, than the whole Faculty of medicine could boast.

"Occult medicine is essentially sympathetic. Reciprocal affection, or at least real good will, must exist between doctor and patient. Syrups and juleps have very little inherent virtue; they are what they become through the mutual opinion of operator and subject; hence homeopathic medicine dispenses with them and no serious inconvenience follows. Oil and wine, combined with salt or camphor, are sufficient for the healing of all wounds, and for all external frictions or soothing applications. Oil and wine are the chief medicaments of the Gospel tradition. They formed the balm of the Good Samaritan, and in the Apocalypse, when describing the last plagues, the prophet prays the avenging powers to spare these substances, that is, to leave a hope and a remedy for so many wounds. What we term Extreme Unction was the pure and simple practice of the Master's traditional medicine, both for the early Christians and in the mind of the apostle Saint James, who has included the precept in his epistle to the faithful of the whole world. 'Is any man sick among you,' he writes, 'let him call in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord.'

"This divine therapeutic science was lost gradually, and Extreme Unction came to be regarded as a religious formality, as necessary preparation for death. At the same time, the thaumaturgic virtue of consecrated oil could not be effaced altogether from remembrance by the traditional doctrine, and it is perpet-

uated in the passage of the catechism which refers to Extreme Unction. Faith and charity were the most signal healing powers among the early Christians. The source of most diseases is in moral disorders; we must begin by healing the soul, and then the cure of the body will follow quickly.”

Some of these concepts have been revived in the modern New Age concept of holistic medicine.

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Paracelsus. *The Archidoxes of Magic*. Translated by Robert Turner. London, 1656. Reprint, New York: Samuel Weiser, 1975.

Medieval Magic

In the belief of the medieval professors, the science of **magic** conferred upon the adept power over **angels**, demons (see **demonology**), **elementary spirits**, and the souls of the dead, the possession of esoteric wisdom, and actual knowledge of the discovery and use of the latent forces and undeveloped energies resident in man. This was supposed to be accomplished by a combination of will and aspiration, which by sheer force germinated an intellectual faculty of psychological perception, enabling the adept to view the wonders of a new world and communicate with its inhabitants.

To accomplish this magic, the ordinary faculties were almost invariably heightened by artificial means. The grandeur of the magical ritual overwhelmed the neophyte and quickened his senses. **Ceremonial magic** was a spur to the latent faculties of human psychic nature, just as were the rich concomitants of religious **mysticism**.

In the medieval mind, as in other periods of human history, it was thought that magic could be employed both for good and evil purposes, its branches being designated “white” and “black,” according to whether it was used for benevolent or wicked ends. The term “red” magic was also occasionally employed, as indicating a more exalted type of the art, but the designation is fanciful.

White magic to a great extent concerned itself with the evocation of angelic forces and the spirits of the elements. The angelology of the Catholic Church was undoubtedly derived from the ancient faith of Israel, which in turn was indebted to **Egypt** and **Babylon**. The Alexandrian system of successive emanations from the eternal substance evolved a complex hierarchy of angels, all of whom appear to have been at the bidding of the magician who was in possession of the Incommunicable Name, a concept deriving from that of the “Name of Power” so greatly used in Egyptian magic.

The letters that composed this name were thought to possess a great measure of **occult** significance, and a power which in turn appears to have been reflected upon the entire Hebrew alphabet (see **Kabala**). The alphabet was endowed with mystical meaning, each of the letters representing a vital and creative number. Just as a language is formed from the letters of its alphabet, so from the secret powers that resided in the Hebrew alphabet were magical variations evolved. [Comparable concepts existed in esoteric Hinduism (see **AUM**).]

There are many species of angels and powers. More exalted intelligences were conjured by rites to be found in the ancient book known as the “**Key of Solomon the King**,” and perhaps the most satisfactory collection of formulae for the invocation of the higher angels is that included in the anonymous *Theosophia Pneumatica*, published at Frankfurt in 1686, which bears a strong family resemblance to the *Treatise on Magic* by Arbatel. The names in this work do not tally with those that have been already given, but as it is admitted by occult students that the

names of all unseen beings are really unknown to humanity, this does not seem of such importance as it might at first sight.

It would seem that such spiritual knowledge as the medieval magus was capable of attaining was insufficient to raise him above the intellectual limitations of his time, so that the work in question possesses all the faults of its age and type. But that is not to say that it possessed no practical value, and it well illustrates the white magic of medieval times. It classifies the names of the angels under the title of “Olympic or Celestial Spirits,” who abide in the firmament and constellations: they administer inferior destinies and accomplish and teach whatever is portended by the several stars in which they are insphered. They are powerless to act without a special command from the Almighty.

The stewards of Heaven are seven in number—Arathron, Bethor, Phaleg, Och, Hagith, Ophiel, and Phul. Each of them has a numerous host at his command, and the regions in which they dwell are 196 in all. Arathron appears on Saturday at the first hour and answers for his territory and its inhabitants, as do the others, each at his own day and hour, and each presides for a period of 490 years. The functions of Bethor began in the fiftieth year before the birth of Christ until 430. Phaleg reigned till 920 C.E.; Och till the year 1410; Hagith governed until 1900. The others follow in succession.

These intelligences are the stewards of all the elements, energizing the firmament and, with their armies, depending from each other in a regular hierarchy. The names of the minor Olympian spirits are interpreted in diverse ways. Generically, they are called “Astra,” and their power is seldom prolonged beyond 140 years. The heavens and their inhabitants come voluntarily to man and often serve even against the will of man, but come much more if we implore their ministry.

Evil and troublesome spirits also approach men through the cunning of the devil, at times by conjuration or attraction, and frequently as a penalty for sins. Therefore he who would abide in familiarity with celestial intelligences should take pains to avoid every serious sin. He should diligently pray for the protection of God to vanquish the impediments and schemes of Diabolus, and God will ordain that the devil himself shall work to the direct profit of the worker in magic.

Subject to divine providence, some spirits have power over pestilence and famine; some are destroyers of cities, like those of Sodom and Gomorrah; some are rulers over kingdoms, some guardians of provinces, some of a single person. The spirits are the ministers of the word of God and of the church and its members, or they serve creatures in material things, sometimes to the salvation of soul and body, or, again, to the ruin of both. But nothing, good or bad, is done without knowledge, order, and administration.

It is unnecessary to follow the angelical host further here, as it has been outlined elsewhere. Many preparations, however, are described by the author of the *Theosophia Pneumatica* for the successful evocation of these exalted beings. The magus must ponder during his period of initiation on the method of attaining the true knowledge of God, both by night and day. He must know the laws of the cosmos, and the practical secrets that may be gleaned from the study of the visible and invisible creatures of God. He must further know himself, and be able to distinguish between his mortal and immortal parts, and the several spheres to which they belong.

Both in his mortal and immortal natures, he must strive to love God, to adore and to fear him in spirit and in truth. He must sedulously attempt to find out whether he is truly fitted for the practice of magic, and if so, to which branch he should turn his talents, experimenting in all to discover in which he is most naturally gifted. He must hold inviolate such secrets as are communicated to him by spirits, and he must accustom himself to their evocation. He must keep himself, however, from the least suspicion of diabolical magic, which has to do with Satan, and which is the perversion of the theurgic power concealed in the word of God.

When he has fulfilled these conditions, and before he proceeds to the practice of his art, he should devote a prefatory period to deep contemplation on the high business he has voluntarily taken in hand, and must present himself before God with a pure heart, undefiled mouth, and innocent hands. He must bathe frequently and wear clean garments, confess his sins, and abstain from wine for the space of three days.

On the eve of operation, he must dine sparingly at noon and consume only bread and water for the evening meal (remembering that prior to modern refining techniques that bread was a very substantial food). On the day he has chosen for the invocation, he must seek a retired and uncontaminated spot, entirely free from observation. After offering up prayer, he compels the spirit he has chosen to appear. By this time he should have reached a state of awareness in which it is impossible that the spirit should remain invisible to him.

On the arrival of the angel, the desire of the magus is briefly communicated to him, and his answer is written down. No more than three questions should be asked, and the magician then dismisses the angel to his special sphere. Besides having converse with angels, the magus also has power over the spirits of the elements and may choose to evoke one or more of them.

To obtain power over the salamanders, for example, the “**Comte de Gabalis**” of the **Abbé de Villars** was largely concerned with the elementals and prescribed the following procedure:

“If you would recover empire over the salamanders, purify and exalt the natural fire that is within you. Nothing is required for this purpose but the concentration of the Fire of the World by means of concave mirrors in a globe of glass. In that globe is formed the ‘solar’ powder, which being of itself purified from the mixture of other elements, and being prepared according to Art becomes in a very short time a sovereign process for the exaltation of the fire that is within you, and transmutes you into an igneous nature.”

There is very little information extant to show in what manner the evocation of elementary spirits was undertaken, and no ritual has survived that will acquaint us with the method of communicating with them. In older writers, it is difficult to distinguish between angels and elementary spirits; the lower hierarchies of the elementary spirits were also frequently invoked by the black magician. It is probable that the lesser angels of the older magicians were the sylphs of **Paracelsus**, and the more modern professors of the art.

The nineteenth-century magus **Éliphas Lévi** provided a method for the interrogation and government of elementary spirits, but he did not specify its source, and it was merely fragmentary. It is necessary, he claimed, in order to dominate these intelligences, to undergo the four trials of ancient initiation, and as these are unknown, their room must be supplied by similar tests. To approach the salamanders, therefore, one must expose himself in a burning house. To draw near the sylphs he must cross a precipice on a plank, or ascend a lofty mountain in a storm; and he who would win to the abode of the undines must plunge into a cascade or whirlpool.

The air is exorcised by the sufflation of the four cardinal points, the recitation of the prayer of the sylphs, and by the following formula:

“The Spirit of God moved upon the water, and breathed into the nostrils of man the breath of life. Be Michael my leader, and be Sabtabiel my servant, in the name and by the virtue of light. Be the power of the word in my breath, and I will govern the spirits of this creature of Air, and by the will of my soul, I will restrain the steeds of the sun, and by the thought of my mind, and by the apple of my right eye. I exorcise thee O creature of Air, by the Tetragrammaton, and in the name Tetragrammaton, wherein are steadfast will and well-directed faith. Amen. Sela. So be it.”

Water is exorcised by the laying on of hands, by breathing and by speech, and by mixing sacred salt with a little of the ash left in an incense pan. The aspergillus is made of branches of

vervain, periwinkle, sage, mint, ash, and basil, tied by a thread taken from a virgin’s distaff, with a handle of hazelwood which has never borne fruit, and on which the characters of the seven spirits must be carved with a magic awl. The salt and ashes of the incense must be separately consecrated. The prayer of the undines should follow.

Fire is exorcised by casting salt, incense, white resin, camphor, and sulphur therein, and by thrice pronouncing the three names of the genii of fire: Michael, Samael, and Anael, and then by reciting the prayer of the salamanders.

The Earth is exorcised by the sprinkling of water, by breathing, by fire, and by the prayer of the gnomes. Their signs are the hieroglyphs of the bull for the gnomes who are commanded with the magic sword; of the lion for the salamanders, who are commanded with the forked rod, or *magic* trident; of the eagle for the sylphs, who are ruled by the holy pentacles; and finally, of aquarius for the undines, who are evoked by the cup of libations. Their respective sovereigns are Gob for the gnomes, Djinn for the salamanders, Paralda for the sylphs, and Necksa for the undines. These names, it will be noticed, are borrowed from folklore.

The “laying” of an elementary spirit is accomplished by its adjuration by air, water, fire, and earth, by breathing, sprinkling, the burning of perfumes, by tracing on the ground the star of Solomon and the sacred pentagram, which should be drawn either with ash of consecrated fire or with a reed soaked in various colors, mixed with pure loadstone.

The conjuration of the four should then be repeated, the magus holding the pentacle of Solomon in his hand and taking up by turns the sword, rod, and cup, this operation being preceded and terminated by the kabalistic sign of the cross.

In order to subjugate an elementary spirit, the magus must be himself free of their besetting sins, thus a changeful person cannot rule the sylphs, nor a fickle one the undines, an angry man the salamanders, or a covetous one the gnomes. (The formula for the evocation of spirits is given under **necromancy**.)

The white magician did not concern himself as a rule with such matters as the raising of demons, animal transformations, and the like, his whole desire being the exaltation of his spiritual nature, and the questions put by him to the spirits he evoked were all directed to that end. However, the dividing line between white and black magic is extremely ambiguous, and it seems likely that the entities evoked might be deceptive as to their nature.

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Meditation

A traditional spiritual exercise in both Eastern and Western mystical systems, usually involving a static sitting position, a blocking of the mind from normal sensory stimuli, and a con-

centration upon divine thoughts or mystical centers in the human body.

In Christian and some Eastern traditions, meditation was often enhanced by asceticism—prolonged fasts and other physical mortification practiced in order to assert the supremacy of the soul over all physical and sensory demands. Certain well-defined stages of spiritual growth are recorded by saints and mystics, notably the awakening of the soul, contemplation, the dark night of the soul, illumination, and spiritual ecstasy.

Several basic types of meditation can be distinguished by the particular nature of the alteration of consciousness sought. For example, **Zen** meditation tends to produce a focused concentration in the present. The person who meditates in this way is perfectly alert but takes no notice of surrounding noises or other phenomena. Instead of blocking outside distractions, the meditator allows them to come and go as quickly as they arise, always retaining perfect concentration.

In Hindu-based meditation forms, an attempt is made to distance oneself from the “illusionary” outside world of noise and distractions and retreat completely into the “real” world of the inner self, which causes a trancelike state. In such a condition one can easily step into a state of ecstasy and lose consciousness of the outside world.

Meditation in the West is frequently identified with contemplation of a religious symbol or pious story. That is, the consciousness remains awake and alert as in Zen, but also shut off from the outside world in total concentration upon a predetermined thought. Roman Catholics, for example, have a number of meditative practices built around contemplation of particular episodes in the life of Jesus, the Virgin Mary, or the saints, while Protestants have extolled the value of contemplating verses of Scripture.

Eastern meditation traditions are numerous and complex. In Hinduism, for example, meditation was usually taught by a guru only to a properly qualified pupil who had already followed a pathway of *sadhana*, or spiritual discipline that ensured purification at all levels. The various **yoga** systems describe such spiritual disciplines in detail, with special emphasis on moral restraints and ethical observances. Meditation without such preliminary training was considered premature and dangerous.

The most generally known system has been that of the sage Patanjali (ca. 200 B.C.E.), who taught that in order to experience true reality one must transcend the body and mind. In his *Yoga Sutras*, Patanjali outlines a program of physical exercises (to strengthen a meditation posture), breathing techniques (to purify the body), withdrawal of the senses, concentration, and meditation, culminating in mystical experience.

In this process supernatural powers might be manifested, but were to be ignored. The ultimate goal of meditation was spiritual illumination transcending individuality and extending the consciousness beyond time, space, and causality, but also interfusing it with the everyday duties and responsibilities of the individual. Thus it was not necessary for an illuminated individual to renounce the world, and there are stories in Hindu scriptures of kings and princes who did not forsake their mundane tasks after transcendental experience.

It is clear from consideration of the practices of many religions that meditation may be active or passive, depending upon the techniques employed and the degree of purification of the meditator. Fixed concentration upon one mental image, sound, or center in the body is a passive mechanical technique that may bring relaxation, a sense of well-being, and other benefits, but is not in itself spiritual or transcendental in the traditional sense of those terms. The popular so-called **transcendental meditation** technique of **Maharishi Mahesh Yogi** appears to be of this order, hence criticism from practitioners of other systems.

In active meditation systems, there must be purification at all levels—physical, mental, emotional, and spiritual—and the mind is exercised creatively before it can transcend its own ac-

tivity. Meditators who have attained stages of higher consciousness or mystical illumination testify that there is a gradual process of refinement arising from the activity of a mysterious energy that Hindu mystics call **kundalini** that modifies the entire organism.

Today the variety of meditation techniques practiced throughout the world all have their advocates and practitioners in the West. Both teachers and texts are available to the aspiring student, and psychologists have dedicated research time to exploring the variant effects of the differing systems, from **Zen** meditation to Sufi dancing to drug-enhanced states of consciousness to Christian contemplative practices. Each of the meditation practices has particular benefits, though the majority of those benefits are only received as the practice is placed within a larger system of spiritual activity, with which it is normally integrated.

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Medium

Throughout the history of **Spiritualism**, a special place has been occupied by the medium as an individual qualified in some special manner to form a link between the living and the dead. Most Spiritualists would agree with the definition adopted by the **National Spiritualist Association of Churches**: “A Medium is one whose organism is sensitive to vibrations from the spirit world and through whose instrumentality intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.”

Through the medium, Spiritualism asserts, the spirits of the departed may communicate with their friends or relatives still on earth, either by making use of the material organism of the medium (i.e., through automatic phenomena) or by producing in the physical world certain manifestations that cannot be explained by known physical laws (i.e., physical phenomena).

The essential qualification of a medium is a unique sensitivity that enables the medium to be readily “controlled” by spirits. Mediums thus stand in contrast to *sensitives* or *psychics*, terms applicable to psychically gifted individuals who are not controlled by spirits of the dead.

If one accepts the possibility of mediumship, the next question is whether mediumship is an inherent faculty or whether it may be acquired. Some Spiritualists hold that all individuals are mediums to some degree, and consequently that everyone is in communication with spirits, from whom proceeds what is called inspiration. Those who are ordinarily designated mediums, say the Spiritualists, are gifted with this common ability to a higher degree than their fellows.

What came to be known as mediumship in nineteenth-century Spiritualism is an ability that was found in the ancient world. Early written records of demonic **possession** afford an excellent example of mediumship, as does the ancient practice

of **witchcraft**. The *somnambule* of the eighteenth-century mesmerists provides a more recent example.

In its usual application, the term *medium* is used to describe sensitives associated with the modern Spiritualist movement, which had its origin in the United States in 1848. Spiritualism was distinct as a post-Enlightenment movement in which mediumship was used as a means of demonstrating to the public and proving scientifically the reality of spirit contact and therefore life after death. This peculiar context set it apart from all similar behavior that had preceded it.

In this sense, then, Mrs. Fox and the **Fox sisters**, the subject of the **Rochester rappings**, were the earliest mediums. The phenomena of their séances consisted mainly of knockings, by means of which messages were supposedly conveyed from the spirits to the sitters.

Other mediums rapidly appeared, first in America and later in Britain and throughout Europe. Their mediumship was of both varieties—physical and automatic. One of these phases was exhibited exclusively by some mediums, but others demonstrated both, as in the case of **William Stainton Moses**. Indeed, by the end of the nineteenth century it was practically impossible to find a **trance** speaker who did not at one time or another practice the physical manifestations. **Leonora Piper**, who became well known early in this century, was unusual because the phenomena she demonstrated was purely subjective.

The early rappings of the Fox sisters speedily developed into more elaborate manifestations. For a few years an epidemic of **table turning** caused widespread excitement, and the motions of the table became a favorite means of communicating with the spirits. The playing of musical instruments without visible agency was a form of manifestation that received the attention of mediums from an early date, as was the seemingly paranormal materialization in the séance room of “**apports**”: fruit, flowers, perfume, and all manner of portable objects. Darkness was said to facilitate the spirit manifestations, and since there are certain physical processes (such as those in photography) to which darkness is essential, no logical objection could be offered to a dim séance room. The arrival of physical phenomena coincided with the introduction of many amateur conjurers into the movement, who saw a means of making a living bilking sitters hungry for information about their deceased relatives.

Attendees at a Spiritualist séance were generally seated around a table, holding each other's hands, and were often enjoined to sing or talk pending the manifestation of a spirit. All this, although offering grounds of suspicion to the incredulous, was plausible to the Spiritualists.

As the demand for physical manifestations increased through the decades of the nineteenth century, they became more daring and more varied. The moving of objects without contact, the **levitation** of heavy furniture and of medium or sitters, the **elongation** of the human body, and the **fire ordeal** were all practiced by the medium **Daniel Dunglas Home** for a quarter of a century until his death in 1886. At public performances of the **Davenport brothers**, while the brothers were bound hand and foot in a small **cabinet**, musical instruments were played and moved about the room and objects moved without being touched. (The Davenport brothers did not claim to be mediums nor did they identify themselves with Spiritualism, but the Spiritualists certainly welcomed their performances.)

The **slate writing** of “Dr.” **Henry Slade** and **William Eglinton** enjoyed considerable attention. The tying of knots in endless cords and the passing of **matter through matter** were typical physical phenomena of the mediumistic circle.

The crowning achievement of mediumship, however, was the **materialization** of the spirit form. Quite early in the history of Spiritualism, hands were materialized, then faces, and finally the complete form of the spirit “**control**.” Thereafter materialized spirits allowed themselves to be touched, and even held conversations with the sitters. Further “proof” of the actuality of the spirits was offered by **spirit photography**.

Physical phenomena were the highlight of Spiritualism through the 1920s. By the beginning of World War II, however, continual exposure of **fraud** within the movement largely drove the physical mediums to the fringe.

To those for whom Spiritualism was a religion, however, the most important part of the mediumistic performances was the trance utterances, which came under the heading of automatic or psychological phenomena, commonly in the form of **automatic speaking** and **automatic writing**. These dealt largely with the conditions of life on the other side of the grave, although in style they often tended to be verbose and vague. Spirit drawings were sometimes amazingly impressive, at other times nondescript (see **Automatic Drawing and Painting**).

Clairvoyance and **crystal vision** were included in the psychological phenomena, and so were the prophetic utterances of mediums and speaking in unknown **tongues**.

According to the Spiritualist hypothesis that all individuals are mediums, it would be necessary to class inspiration—not only the inspiration of genius, but all good or evil impulses—as spiritual phenomena. That idea in turn suggested to the Spiritualist that the everyday life of the normal individual is to some extent directed by spirit controls. Therein lay the responsibility of mediumship, for the medium who desired to be controlled by pure spirits from the higher spheres had to live a well-conducted and principled life. Misuse of the divine gift of mediumship carried with it its own punishment, for the medium became the sport of base human spirits and **elementals**, his or her will was sapped, and the whole being degraded. Likewise the medium had to be wary of giving up individual personality to the first spirit who came by, for the low, earthbound spirits had the least difficulty in communicating with the living.

Great Mediums of the Past

Of the physical mediums, the most noteworthy was Daniel Dunglas Home (1833–86), who claimed to be of Scottish birth. He arrived in the United States at an early age. He is worthy of note in that he was never detected in **fraud** (unlike most physical mediums) although his demonstrations were spectacular. All who came into contact with him were impressed by his simple manners and frank and affectionate disposition, so he possessed the most valuable asset of a medium—the ability to inspire confidence in his sitters.

The production of physical phenomena was promoted at an early date by the Davenport brothers. Although widely popular in their time, they were quite different from Home. Their performance consisted of allowing themselves to be securely bound in a cabinet by the sitters, and while thus handicapped producing the usual mediumistic phenomena. The Davenports were said to be mere conjurers however, and when the stage magicians **John Nevil Maskelyne** and Cooke successfully imitated their feats, the Davenports lost credibility.

Slate writing, which proved one of the most widely accepted forms of psychic phenomena, had as its principal exponents Henry Slade and William Eglinton. The best argument that can be advanced against their feats is to be found in the pseudo-séances of **S. T. Davey**, given in the interests of the **Society for Psychical Research**, London. Davey's slate-writing exhibitions, exposing the methods of producing spirit messages by simple conjuring, were so much like those of the professional mediums that some Spiritualists refused to believe that he was conjuring and hailed him as a renegade medium.

Automatic drawing was principally represented by **David Duguid**, a Scottish medium who attained considerable success in that line. Prominent trance speakers and writers were Duguid, **J. J. Morse**, **Emma Hardinge Britten**, and **Cora L. V. (Tappan) Richmond**.

One of the best-known and most respected private mediums was Stainton Moses (1839–92), a clergyman and schoolmaster whose normal life was beyond reproach. He produced both automatic and physical manifestations, the former including the writing of a work, *Spirit Teachings* (1894), dictated from time to

time by his spirit controls, while the latter consisted of levitations, lights, and apports. His position, character, and education gave to his support of Spiritualism a credibility of considerable value.

It is to later mediums, however, that we must look for proof worthy of scientific consideration, and of these the most important were **Eusapia Palladino** and Leonora Piper. Palladino, an Italian medium, was born in 1854, and for a good many years acted as a medium for scientific investigators. In 1892 séances were held at Milan at which were present Professors Schiaparelli, **Angelo Brofferio**, **Cesare Lombroso**, **Charles Richet**, and others. In 1894 Richet conducted some experiments with Palladino at his house in the Ile Roubaud, to which he invited **Sir Oliver Lodge**, **F. W. H. Myers**, and **Julien Ochorowicz**.

The phenomena occurring in Palladino's presence were the ordinary manifestations of the mediumistic séance, but were of interest because all the distinguished investigators professed themselves satisfied that the medium, with her hands, head, and feet controlled by the sitters, could not herself produce the phenomena. Credible witnesses asserted that she possessed the ability to project psychic limbs from her person. Lodge and Myers were so impressed as to posit the existence of a new force, which they termed **ectenic force**, emanating from the medium.

In 1895, however, some séances with Palladino were held at Myers's home in Cambridge, where it became apparent that she habitually freed a hand or a foot—in short, habitually resorted to fraud if not properly controlled. Yet even these exposures were not conclusive, for in 1898, after a further series of experiments, Myers, Lodge, and Richet once more declared their belief in the genuineness of this medium's phenomena.

Leonora Piper, the Boston medium whose trance utterances and writings contain some of the best evidence forthcoming for the truth of Spiritualism, first fell into a spontaneous trance in 1884, and in the following year she was observed by Professor **William James** of Harvard. Thereafter her case was carefully studied by the American branch of the **Society for Psychical Research**, London.

Her first important **control** was a French physician, "Dr. Phinuit," but in 1892 a new control appeared, "George Pelham," who claimed to be the spirit of a young author who had died in February of that year. So complete was her impersonation of Pelham, and so well was his identity established by the mention of many private matters known only to himself and a few of his friends, that more than thirty of his friends claimed to recognize him.

In 1896 "George Pelham" gave place to "Imperator," "Rector," and other spirits who had formerly controlled Stainton Moses. From that time, and especially after 1900, the interest of the sittings declined, and they offered less material for the investigator.

Another automatic medium, **Hélène Smith**, came under the observation of **Theodore Flournoy**. Smith's trance utterances were spoken in what was claimed to be the "**Martian language**," and she believed herself to be the reincarnation of Marie Antoinette and a Hindu princess. In his discovery of a more mundane explanation of Smith's phenomena, Flournoy made her one of the most notable mediums in the history of psychical research, if not Spiritualism.

Healing Mediums

The diagnosis and cure of disease were extensively practiced by Spiritualist mediums, following in the path of the older somnambulist and magnetic healers, who not only traced the progress of diseases but also diagnosed and prescribed modes of treatment.

The prescribing aspect of the healing mediums' work has largely been discarded since it frequently falls into the legal category of nonphysicians practicing medicine.

In the beginning it was not considered proper for healing mediums, most of whom practiced part time, to accept any re-

muneration for their services. As the movement developed and healers became full-time professionals, they either expected a fee or accepted freewill offerings.

Although it may be true that healing mediums, like Christian Science and New Thought practitioners, mesmerists, and others, effected a considerable proportion of bona fide cures, whether the cures were caused by spirit influence, the release of some psychic power, **psychic healing**, or mere suggestion is a point on which controversy continues. Spiritualists, like almost every religious community that practices some form of spiritual healing, can point to people who have been cured of a wide variety of diseases.

Spiritualist Views of Mediumship

Various theories have been advanced to explain mediumistic manifestations. Spiritualists, of course, claim that the phenomena are produced by the spirits of the dead acting on the sensitive organism of the medium. Today, evidence for such a theory is considered to be, at best, inconclusive. In fact, the change from **psychical research** to **parapsychology** was in large part a shift away from **survival** studies to laboratory experiments on basic psychic phenomena.

Observation of Spiritualism by psychical researchers and its claims to demonstrate life after death have been dominated by the question of fraud. The exposure of two generations of physical mediums has largely driven such phenomena from the mainstream of even the Spiritualist movement, although it can still be found in various churches and camps. Fraud was mostly discovered in physical phenomena, but it was also active where mediums practiced mentalist tricks. Information about sitters was collected ahead of time, or, in the case of **pellet reading**, during the session itself. Spiritualists explain these lapses into fraud as being instigated by the spirits themselves, a hypothesis that is clearly untenable in the majority of cases of mediums who practice fraud as a matter of course.

Automatism covers a wider field. The possibility that automatic utterances, writing, drawing, and so on may be involuntary and outside the sphere of the medium's consciousness can no longer be dismissed. The psychological phenomena are sometimes found in small children and in private mediums whose good faith is beyond question. The state is recognized as being allied to **hypnotism** and hysteria. Besides automatism and fraud, there are some other factors to be considered.

Some deception may be practiced by sitters as well as by the medium. It has been said that the ability to inspire confidence in sitters is essential to a successful medium. If the sitters are predisposed to believe in the paranormal, it is easy to imagine a lessening of the attention and observation so necessary to the psychic investigator.

The impossibility of continued observation for even a short period is a fact that can be proved by experiment. Memory defects and proneness to exaggeration are also accountable for many of the claimed marvels of the séance room, and possible **hallucination** must be considered. When the medium is in a trance, with its accompanying hyperesthesia, unconscious suggestion on the part of the sitters might offer a rational explanation for so-called clairvoyance.

Psychical Researchers and Mediumship

Joseph Maxwell defined a medium as "a person in the presence of whom psychical phenomena can be observed." **Gustav Geley's** definition was "one whose constituent elements—mental, dynamic, and material—are capable of being momentarily decentralised," in other words, an intermediary for communication between the material and spirit worlds. Myers called the word *medium* "a barbarous and question-begging term" since many mediumistic communications were nothing but subconscious revelations; he suggested the use of the word *automatist*. The word *psychic* was proposed by others.

Cesare Lombroso maintained that there was a close relationship between the phenomena of mediumship and hysteria.

Charles Richet believed that “mediums are more or less neuro-paths, liable to headaches, insomnia, and dyspepsia. The facility with which their consciousness suffers dissociation indicates a certain mental instability and their responsibility while in a state of trance is diminished.”

The same opinion was expressed slightly more circumstantially by psychical researcher **Frank Podmore**: “Physiologically speaking, the medium is a person of unstable nervous equilibrium, in whom the control normally exercised by the higher brain centres is liable, on slight provocation, to be abrogated, leaving the organism, as in dream or somnambulism to the guidance of impulses which in a state of unimpaired consciousness would have been suppressed before they could have resulted in action.”

Joseph Maxwell advised caution. He admitted that a certain impressionability—or nervous instability—was a favorable condition for the effervescence of mediumship. But he stressed that the term *nervous instability* was not meant in a negative sense. His best experiments were made with people who were not in any way hysterical; neurasthenics generally gave no result whatever. Nor did instability mean want of equilibrium. Many mediums he had known had extremely well-balanced minds from the mental and nervous point of view. Their nervous systems were even superior to the average person’s, he said. The trance was a state such as appears in nervous hypertension.

“There are four chief types of temperament,” wrote Dr. **Charles Lancelin**, “nervous, bilious, lymphatic and sanguine. Of these, the nervous temperament is the best suited for psychic experiments of all kinds; the bilious is the most receptive; the sanguine is liable to hallucinations, both subjective and objective; while the lymphatic is the least suitable of all, from every point of view. Of course, one’s temperament is usually a compound of all of these, which are rarely found in their ideal state; but the predominantly nervous temperament is the one best suited for this test.”

What Mediumship Is and What It Is Not

As mediumship emerged, some understood it to be a pathological state. Psychical researchers considered the question of pathology, but generally were able to draw sharp lines of distinction between dysfunctional mental disorders and unusual states of consciousness such as those displayed by mediums and others demonstrating psychic abilities.

In the late nineteenth century W. F. H. Myers remarked that the confusion on the point was the result of the observation that supernormal phenomena use the same channels for manifestation as the abnormal phenomena. The phenomena of mediumship are developmental, however; they show the promise of powers as yet unknown, whereas abnormal phenomena (like hysteria or epilepsy) show the degeneration of powers already acquired.

Flournoy, after his exhaustive study of the mediumship of Héléne Smith came to the same conclusion:

“It is far from being demonstrated that mediumship is a pathological phenomenon. It is abnormal, no doubt, in the sense of being rare, exceptional; but rarity is not morbidity. The few years during which these phenomena have been seriously and scientifically studied have not been enough to allow us to pronounce on their true nature. It is interesting to note that in the countries where these studies have been pushed the furthest, in England and America, the dominant view among the savants who have gone deepest into the matter is not at all unfavourable to mediumship; and that, far from regarding it as a special case of hysteria, they see in it a faculty superior, advantageous and healthy, but that hysteria is a form of degeneracy, a pathological parody, a morbid caricature.”

Dr. Guiseppe Venzano, an Italian psychical researcher, was similarly emphatic: “Mediumship only represents a temporary deviation from the normal psychic state, and absolutely excludes the idea of morbidity; it is even proved that the slightest

alteration of a pathological nature is sufficient to diminish or arrest the mediumistic powers.”

As Flournoy discovered, the conditions for the successful exercise of mediumistic powers are the same as for the voluntary exercise of any other power—a state of good health, nervous equilibrium, calm, absence of care, good humor, and facilitative surroundings.

Physical defects, significant injury, or serious illness have been suggested as potential causes of mediumistic development. Spiritualist believer **Arthur Conan Doyle** suggested that a bodily weakness causes what may be described as a dislocation of the soul, so that it is more detached and capable of independent action. Eusapia Palladino had a peculiar depression of her parietal bone caused by an accident in childhood. Leonora Piper’s mediumship developed after two operations, and her control, “Imperator,” in an automatic script by Stainton Moses, said, “The tempering effect of a bodily illness has been in all your life an engine of great power with us.” In the case of **Mary Jobson**, **Mollie Fancher**, Lurrency Vennum (“**the Watseka Wonder**”) and **Vincent Turvey**, prolonged physical agony accompanied the period of their psychic activity.

Spiritualists, however, consider mediumship to be a gift and its development to require great care and understanding. According to Barbara McKenzie (*Light*, March 18, 1932), who worked for many years at the **British College of Psychic Science**, the production and ripening of psychical gifts involves “a lengthy period of homely, warm, appreciative incubation . . . which is found at its best in a family or in a very intimate home circle, in which a continuity of conditions and a warm personal and even reverent interest is assured.”

Sir Oliver Lodge believed that the medium should be treated as “a delicate piece of apparatus wherewith we are making an investigation. The medium is an instrument whose ways and idiosyncrasies must be learnt, and to a certain extent humoured, just as one studies and humours the ways of some much less delicate piece of physical apparatus turned out by a skilled instrument maker.”

Age, Sex, and Psychological Phenomena

Mediumship may appear spontaneously and early in life, somewhat like artistic gifts. The five-month-old son of **Kate Fox** wrote automatically. **Raps** occurred on his pillow and on the iron railing of his bedstead almost every day. The seven-month-old infant of Margaretta Cooper, the daughter of **LaRoy Sunderland**, gave communications through raps. **Alexander Aksakof**, in his book *Animisme et Spiritisme* (1906), records many instances of infantile mediumship. The child Alward moved tables that were too heavy for her normal strength. Another wrote automatically when nine days old.

In Eugène Bonnemère’s *Histoire des Camisara* (1869) and in Louis Figuier’s *Histoire du Merveilleux* (4 vols., 1886–89), many cases are quoted of mediumistic Camisard babies of 14 to 15 months of age and of infants who preached in French with the purest diction. During the persecution of the Huguenots, these babies were confined to prison in great numbers. The psychic contagion spread to Catholic children as well.

Nationality has no known influence on the development of mediumship, though the peculiar form the mediumship may take and the ideas mediums espouse may show differences across national boundaries. These differences seem more related to social training than to any inherent aspect of mediumship.

Puberty seems to have a peculiar significance. In old chronicles, prepubescent children were mentioned as the best subjects for **crystal reading**. **Poltergeist** cases mostly occur in the presence of young girls and boys between the ages of 12 and 16. **Hereward Carrington**, in a paper on the sexual aspect of mediumship presented at the First International Congress for Psychical Research in Copenhagen in 1921, speculated that the sexual energies that are blossoming into maturity within the body may, instead of taking their normal course, be somehow

turned into another channel and externalized beyond the limits of the body, producing paranormal manifestations:

“There may be a definite connection between sex and psychical phenomena; and this seems to be borne out by three or four analogies. First, recent physiological researches as to the activities of the ductless glands and particularly the sex glands which have shown the enormous influence which these glands have upon the physical and even upon the psychic life. Second, the observation made in the cases of Kathleen Goligher and Eva C. which show that the plasma which is materialised, frequently issues from the genitals. [Given the questionable nature of the mediumship of these two women, however, the observations may have no relevance.] Third, the clinical observations of Lombroso, Morselli and others upon Eusapia Palladino, which brought to light many recognised sexual stigmata. Fourth, the teachings and practices of the Yogis of India, who have written at great length upon the connection between sexual energies and the higher, ecstatic states. Many suggest and explain the way to convert the former into the latter, just as we find instances of ‘sublimation’ in modern Freudian psychoanalysis, and connection between sex and religion, here in the West.”

In his book, *The Story of Psychic Science* (1930), Carrington adds: “These speculations have, I believe, been amply verified by certain recent investigations, wherein it has been shown that (in the case of a celebrated European medium) the production of a physical phenomenon of exceptional violence has been coincidental with a true orgasm. From many accounts it seems probable that the same was frequently true in the case of Eusapia Palladino, and was doubtless the case with other mediums also.”

Finally, Carrington pointed out that there was said to be a very close connection between the sexual energies and the **kundalini** energies that may be aroused and brought into activity by various **yoga** exercises.

Health and Mediumship

The practice of mediumship appears to have no adverse effects on health. Recovery from the trance state is usually very quick and, unless too many sittings produce an excessive drain on the vitality of the medium, the results may prove more beneficial than harmful. Many spirit guides have been known to supply regular medical advice, to take care of the medium's health to a greater extent than he or she could, and even to prescribe treatment in case of illness.

The withdrawal of mediumship powers is often evidence of care for the health of the medium. Of course, the lapse may come for entirely different reasons. But recuperative rest was given as an explanation when the “Imperator” group announced on May 24, 1911, that Leonora Piper's trance mediumship would be temporarily withdrawn. The withdrawal lasted until August 8, 1915.

In the case of the Marquis **Centurione Scotto**, it was similarly announced on November 9, 1927, that “he will fall ill if he continues thus. His nerves are shattered. By superior will his mediumistic faculty will be taken from him for a time.” On another occasion, his mediumship was suspended, supposedly to allow him to read, study, and acquire more understanding of Spiritualistic belief. Similar experiences befell Stainton Moses, who revolted against his spirit guides when they tried to convince him, as a minister of the Anglican church, that “religion is eternal, whereas religious dogmas are but fleeting.” His mediumship was temporarily removed. The powerful mediumship of D. D. Home also lapsed from time to time, probably because he suffered from a tubercular diathesis.

Mediums who are conscious during the production of phenomena appear to suffer more than those in trance. The extrication of power from their organism seems a veritable trial for nerve and flesh. Producing the phenomena is often equivalent to putting the body on the rack.

The Neoplatonist philosopher Iamblichus says in *Divination*:

“Often at the moment of inspiration, or when the afflatus has subsided, a fiery appearance is seen—the entering or departing power. Those who are skilled in this wisdom, can tell by the character of this glory the rank of the divinity who has seized for the time the reins of the mystic's soul, and guides it as he will. Sometimes the body of the man is violently agitated, sometimes it is rigid and motionless. In some instances sweet music is heard, in others discordant and fearful sounds. The person of the subject has been known to dilate and tower to a superhuman height, in other cases it has been lifted into the air. Frequently not merely the ordinary exercise of reason, but sensation and animal life would appear to have been suspended; and the subject of the afflatus has not felt the application of fire, has been pierced with spits, cut with knives and has not been sensible of pain.”

However, the disagreeable result of physical phenomena soon vanishes. A quarter of an hour's rest may be enough to dispel the effect.

Curiously enough, the suppression of mediumship may manifest in symptoms of disease. Dr. C. D. Isenberg of Hamburg wrote of a case in *Light* (April 11, 1931) in which a patient of his suffered from sleeplessness and peculiar spasmodic attacks that generally occurred at night. The spasms seized the whole body; even the tongue was affected, blocking the throat and nearly suffocating her. When the patient mentioned that in her youth she tried table tilting, the doctor thought it possible that the mediumistic energy might be blocking his patient's body. A sitting was tried. The lady fell into trance and afterward slept well for a few days. When the sleeplessness recurred the sitting was repeated and the results proved to be so beneficial that treatment with medication was discontinued.

Regarding a deleterious influence on the mind, Gladys Osborne Leonard writes in her book *My Life in Two Worlds* (1931): “I myself have not found that the development of psychic awareness detracts in any way from other so-called normal studies. I am a more successful gardener than I used to be, I am a much better cook; in many quite ordinary but extremely useful directions, I know I have improved; my health and nerves are under better control, therefore they are more to be relied upon than they ever were before I developed what many people think of as an abnormal or extraordinary power.”

Dangers of Mediumship

Dangers, nevertheless, do exist in mediumship, but of another kind. Hereward Carrington warned that there is a true “terror of the dark” as well as “principalities and powers” with which, in our ignorance we can toy, without knowing or realizing the frightful consequence that may result from tampering with the unseen world. For that reason, he argued that a few men of well-balanced minds should be designated lifelong investigators in this field; they should be looked upon as recognized authorities, “and their work accepted upon these problems just as any other physicist is accepted on a problem in physics.”

Moses agreed, saying, “I do not think it would be reasonable to say that it is wise and well for everyone to become acquainted with mediumship in his own proper person. It would not be honest in me to disguise the fact that he who meddles with this subject does so at his peril. I do not say that peril is anything that should always be avoided. In some cases it is not, but I do say that the development of mediumship is sometimes a very questionable benefit, as in others it is a very decided blessing.”

The peril alluded to is the possibility of intrusion and control of undesirable spirits. Moses further stated, “In developing mediumship one has to consider a question involving three serious points. Can you get into relation with a spirit who is wise enough and strong enough to protect and good enough for you to trust? If you do not, you are exposed to that recurrent danger which the old occultists used to describe as the struggle with the dweller on the threshold. It is true that everybody who crosses the threshold of this occult knowledge does unquestion-

ably come into a new and strange land in which, if he has no guide, he is apt to lose his way.”

The nervous equilibrium of the medium during the séance may be easily disturbed. **Hudson Tuttle** observed of his own work, “During the physical manifestations I was in semi-trance, intensely sensitive and impressible. The least word, a jarring question, even when the intention was commendable, grated and rasped. Words convey an imperfect idea of this condition. It can only be compared with that physical state when a nerve is exposed.”

Yet regarding the moral responsibility of the medium, Tuttle was emphatic: “A medium cannot be controlled to do anything against his determined will, and the plea that he is compelled by spirits is no excuse for wrong-doing. The medium, like anyone else, knows right from wrong, and if the controlling spirit urges towards the wrong, yielding is as reprehensible as it would be to the promptings of passion or the appetite.”

Intelligence and Mediumship

The question of the medium’s intelligence seems to have nothing to do with psychic powers, but it may greatly influence the power of the communicators to convey clear ideas. The most stolid mediums may exhibit an extraordinary intelligence in trance. If they are educated the manifestation becomes more marvelous. The question naturally arises whether in the long run spirit influence imparts knowledge to rustic minds. The Reverend **J. B. Ferguson** answered the question in the affirmative:

“Supramundane influence in the unfolding and education of mind has been a common and most interesting experience since my own attention was called to this subject. In the case of Mr. H. B. Champion we have a very remarkable instance. This gentleman, now distinguished for his comprehensiveness of thought on all subjects connected with mental and moral philosophy, and for unrivalled force and beauty of expression, was, to my personal knowledge, educated entirely under these influences. He was not educated even in ordinary branches, such as the orthography of his native tongue; was never at school but a few months in life. That which was at first the gift of a supramundane power is now his own; and unless his history were known he would be considered, as he often is, as a man of the highest accomplishments.”

Ferguson testified similarly regarding George W. Harrison, another medium he believed to be educated by psychic power. He concluded: “These gentlemen are today highly educated men. They speak and write our language with great precision and accuracy. They converse with men of the first attainments on all questions that engage cultivated thought. They are sought by men distinguished as professors in various departments of science; and where their history is not known, as it is to myself and to others, they are recognised at once as men of very high order of culture.”

Physical and Mental Mediums

The classification of mediums is diverse, but in general they fall into two main groups: physical and mental mediums. Physical mediumship as a rule means that there is no intellectual content behind the phenomena. The distinction is useful, as the coexistence of highly developed intellectual and physical phenomena is somewhat rare. These gifts either alternate or develop along lines of specification.

Leonora Piper produced no physical phenomena, and Gladys Osborne Leonard but very few. Franek Kluski was a universal medium. D. D. Home was mostly famous for his telekinetic manifestations. His trance phenomena were not studied in detail. Moses’ powerful physical manifestations occurred in a small circle of friends. He was not subject to scientific experiments on these phenomena, but they were recorded. A more valuable record, affording unusual opportunity for study, was left behind in the automatic scripts of his trance phenomena.

The Medium’s Source of Power

As a rule, most mediums require assistance for the production of their phenomena. The sitters of the circle often feel drained of power. According to Joseph Maxwell, Eusapia Palladino could quickly discern people from whom she could easily draw the force she needed: “In the course of my first experiments with this medium, I found out this vampirism to my cost. One evening, at the close of a sitting at l’Agnelas, she was raised from the floor and carried on to the table with her chair. I was not seated beside her, but, without releasing her neighbors’ hands she caught hold of mine while the phenomena was happening. I had a cramp in the stomach—I cannot better define my sensation—and was almost overcome by exhaustion.”

Justinus Kerner stated that the Seeress of Prevorst (**Frederica Hauffe**) ate little and said that she was nourished by the substance of her visitors, especially of those related to her by the ties of blood, their constitution being more sympathetic with her own. Visitors who passed some minutes near her often noticed upon leaving that they were weakened.

Some mediums seemingly draw more of the sitters’ vitality than others. These mediums become less exhausted and consequently can sit more often. **Etta Wriedt**, the direct voice medium, always left her sitters weak. Vice-Admiral Osborne Moore complained that he could hardly use his legs after a sitting.

In one instance in **Elizabeth d’Esperance’s** mediumship the draw on the sitter was seen as the cause of death. The materialized phantom was grabbed, and an older woman (the mother of the assailant), who those in attendance suggested had contributed most of the **ectoplasm** for the materialization, was seriously injured. Reportedly, after much suffering, she died. (*Light*, November 21, 1903).

If the sitters of the circle are mediumistic themselves, the phenomena tend to increase in strength. Perhaps the strongest mediumistic circle ever recorded was the family of **Jonathan Koons**, of Ohio. From the seven-month-old infant to the 18-year-old Nahum, the eldest of the family, all the children were mediumistic, making, with the parents, a total of ten mediums. The same curious power was manifest in the family of John Tippie, who had a similar spirit house at a distance of two or three miles from that of the Koons. Ten children formed his “spirit battery.”

From 1859 to 1860, D. D. Home often gave joint séances with the American medium and editor, **J. R. M. Squire**. Later he sometimes sat with Kate Jencken, one of the Fox sisters, and with Stainton Moses. **Frank Herne** and **Charles Williams** joined partnership in 1871; Miss C. E. Wood sat with **Annie Fairlamb**. The spirit photographer **William Hope** usually sat with Mrs. Buxton, a member of the Crewe Circle founded by Archdeacon **Thomas Colley**.

Catherine Berry was known as a “developing” medium. According to a note given by the editor of *Human Nature*, and published in *Berry’s Experiences in Spiritualism* (1876), “. . . after sitting with Mrs. Berry a medium has more power to cause the phenomena at any other circle he may have to attend. Messrs. Herne and Williams have been known to visit this lady for the purpose of getting a supply of power when they had a special séance to give. Mrs. Berry is, therefore, successful in developing mediums, and has conferred the spirit voice manifestation, as well as other gifts, upon several mediums. In a public meeting, a speaker or trance medium is benefitted by having Mrs. Berry sitting near him. These facts have not been arrived at hastily, but after years of patient investigation.”

Automatic writers have often joined forces. **Frederick Bligh Bond** and the automatists with whom he received the **Glastonbury scripts** presented a case of dual mediumship. Similarly the “Oscar Wilde” scripts were produced through the mediumship of **Hester Dowden** and Mr. V. On the other hand, mediums may antagonize each other and nullify the power. **Florence Cook** always objected on this ground to sitting with her sister Katie.

Machine Mediumship

An early idea in the history of mediumship was the possibility of mechanical communication. The first confused thought of communicating with the spirit world through instruments occurred to **John Murray Spear**, who constructed something called the “**new motor**.” He arranged copper and zinc batteries in the form of an armor around the medium and expected a phenomenal increase of mediumistic powers through the combination of “mineral” and “vital” electricity. The **dynamistograph**, the **Vandermeulen spirit indicator**, the **reflectograph** and the **communigraph** were later developments. The most recent developments concern **electronic voice phenomenon**, also known as **Raudive voices**, and the **SPIRICOM**.

Mediumistic Induction

Incidents with mediums have led some to conclude that, similar to electricity, mediumistic power can be generated by induction. D. D. Home was the most famous medium for imparting his powers to others. Cases are on record in which he levitated others. Once he imparted the power of **elongation** to a Miss Bertolacci, and he bestowed **fire immunity** in a number of cases on his sitters.

The phenomenon of mediumistic induction was observed as modern Spiritualism spread. Those who sat with the Fox sisters sometimes discovered mediumistic abilities in themselves. **Mrs. Benedict** and **Sarah Tamlin**, the two best early mediums, were developed through the gift of Kate Fox. A writer in the *New Haven Journal* in October 1850, refers to knockings and other phenomena in seven different families in Bridgeport; 40 different families in Rochester, Auburn, and Syracuse; some two hundred in Ohio, New Jersey, and places more distant; as well as in Hartford, Springfield, Charlestown, and other cities.

Several famous early investigators went on to become mediums. Judge **John W. Edmonds**, Prof. **Robert Hare**, and **William Howitt**, all confessed to having received the gift. In his last years the psychical researcher **Richard Hodgson** was said to be in direct contact with the “Imperator” group. Sir Arthur Conan Doyle developed automatic writing and direct voice in his family. **H. Dennis Bradley** received the power of direct voice after his sittings with **George Valiantine**. Marquis Centurione Scotto also developed his powers through Valiantine.

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The Medium and Daybreak (Journal)

Spiritualist weekly, started in 1869 by **James Burns**, originally published under the title, *Medium*, later absorbing the *Daybreak*, a provincial paper, founded in 1867.

For years it had the largest circulation of any weekly on **Spiritualism**. It was published until Burns died in 1895.

Medjugorje

Name of a village in Yugoslavia that has been the site of claimed **apparitions** of the Virgin Mary. The case follows a pat-

tern seen also at **Lourdes**, La Salette, and **Fatima**, in which teenage visionaries state that the Virgin has given them “secrets” concerning civilization and religion. It is the latest of a series of prominent cases of the apparition of the Virgin that began in the early nineteenth century.

The visionaries have attracted some attention due to their location. They began to report apparitions in 1981 in Yugoslavia, at that time an atheist Marxist country. Although Yugoslavia was independent of the Soviet Union, the state tolerated religion but hardly encouraged it. The reported apparitions brought many tourists, especially from Italy, into the country. Medjugorje is located at some distance from the Serbian-Bosnian war as it progresses into the 1990s, but the number of visitors from outside of the country has definitely dropped. Additional complications concerning the apparitions occurred not only over confrontations between church and state, but also between different branches of Christianity (Roman Catholic and Eastern Orthodox).

The intricate story of the apparitions has been presented in a stream of books and several documentaries such as *The Madonna of Medjugorje*, produced by Angela Tilby, which appeared in the British Broadcasting Company's *Everyman* series in 1986.

Background History of Medjugorje

Medjugorje is a small village of some 3,500 people in Bosnia-Herzegovina, about 200 kilometers inland from the Adriatic coast. The area is a meeting place between Serbs and Croats, between Moslem traditions, the Eastern Orthodox Church, the established Catholic Church, and the Franciscans. The region has a complex and troubled history, involving military and religious conflicts.

For four centuries, the region was under Turkish rule, and many Christians were converted to Islam. The Franciscans kept the Catholic faith alive and became identified with the concept of Croatian identity. When the Turks lost power in 1878, Pope Leo XIII appointed non-Franciscans to work in the parish. This was resisted by the laity, and by the Franciscans themselves, who did not wish to lose their status. Conflict of interest between the established Church and the Franciscans on the issues of lay priests has remained latent into the twentieth century.

Another historical problem dates from World War II, when in 1941 a Croatian fascist group was formed with strong Roman Catholic ties. It lasted only a few years, but during that period these Croats were responsible for terrible atrocities against their Serbian neighbors of the Eastern Orthodox faith. Only a short distance from the site of the modern apparitions, hundreds of Serbian women, children, and babies were thrown to their deaths from the top of a high cliff.

The First Apparitions

The first apparition was reported in 1981. There were six visionaries, all teenagers or younger children: four girls, Marija Pavlovic (16), Vicka Ivankovic (16), Mirjana Dragicevic (16), and Ivanka Ivankovic (15), and two boys, Ivan Dragicevic (16) and Jakov Colo (10).

On the feast of St. John, June 24, 1981, Ivanka, Marija, and Mirjana went for a walk to the hill of Crnica. Ivanka suddenly exclaimed “There’s Our Lady!” Mirjana felt unable to look, but Ivanka was convinced that she had seen an apparition of the Virgin Mary. The girls returned home, and a few hours later set out again to help a farmer with his sheep. They left a message for their friends to follow them. The apparition again appeared, and was also seen by some of the other children, who had met up with Ivanka and Mirjana. The apparition was a beautiful smiling mother with child, wearing a starry crown and floating above the ground.

The following day, four of the teenagers returned to the same place, followed by friends, and this time, Jakov Colo and Marija Pavlovic saw the apparition. Similar encounters took place on succeeding days, when the Virgin spoke to the chil-

dren in excellent Croatian. She said that she was the Blessed Virgin Mary, sent from God with a gospel message. Asked why the message should come through such ordinary children, she replied that it was precisely because they were ordinary and average, neither the best nor worst, that they had been chosen. Thereafter, the children assembled on the hill each day to witness the apparition.

When news of the apparition reached the church, the parish priest was temporarily absent. The assistant priest was not impressed and thought that maybe the children were on drugs and hallucinating. But after a few days, as the news spread, thousands of devout followers flocked to the hill, many in tears as they witnessed the children in a state of ecstasy.

When Father Jozo Zovko, the parish priest, returned from a retreat, he was astonished to find a chaotic situation, with crowds gathering around the hill. His reaction was one of incredulity that people should seek divine revelation on a hillside when the church itself, with its sacraments, was the proper center for worship.

However, Zovko gave the children some prayer books and rosaries, and tried to instruct them about the church in more detail. He also gave Mirjana a book about the apparitions of Lourdes, from which the children concluded that the current apparitions would cease after July 3rd, as they did at Lourdes. In fact, they did not. On the following day, the children did not visit the hill, but each one had a vision wherever he or she happened to be at the time.

By now, there were serious difficulties involving both church and state authorities. According to state laws, gatherings for worship had to be regulated, and the daily assembly on the hill was not authorized by state or church. News of the apparitions had reached Sarajevo, capital of the republic of Bosnia-Herzegovina, where there was alarm that all this might be a right-wing plot in religious disguise. It was thought that this might indicate a return of Croatian nationalism, with a revival of the old Nazi sympathy. Official observers merged with the crowds to report back on this dangerous situation. The children were interrogated by police and examined by doctors. The gatherings on the hillside were forbidden.

The Second Stage

On July 1, the eighth day of the apparitions, the parish priest was troubled by both religious and state problems. In the church, he prayed for divine guidance, while the police went to the hill to arrest the young visionaries. The children fled through the fields and vineyards, followed by the police. There was only one place of sanctuary—the church.

In an answer to prayer, the priest heard a voice saying “Go and protect the children, then I will tell you what to do.” He went to the door of the church and found the children pleading to be hidden. He concealed them in a room in the presbytery. That evening, the apparition came to the children again, but this time in the church itself. Now each evening the congregation gathered to pray in the church and the apparitions appeared as usual to the children. Often in tears, the apparition urged the faithful to confess sins, do penance, and fast once a week on bread and water.

The parish priest now supported the apparitions, and indeed also shared the vision in church. The local bishop, Pavao Zanic, visited the parish on several occasions, but was constrained by his theological and political responsibilities. Government observers attending a church congregation reported back that a sermon about the need for personal change was really a disguised criticism of socialism. Father Jozo was arrested by the police and accused of slandering the state system. In October, he was tried and sentenced to three years’ imprisonment. He saw the apparition in prison.

The Aftermath of the Apparitions

Meanwhile, in March 1983, Bishop Zanic appointed a theological commission to investigate and form a judgment on the

apparitions. The visionaries reported that the Virgin recommended special prayers for the bishop and his heavy responsibility.

The religious authorities in Rome sent representatives to make their own on-the-spot investigations. The children were given extensive medical and psychological tests. Electroencephalographs probed the ecstatic state of the children during the apparitions, and scientists concluded that they were healthy and sane, and not telling lies. The visionaries focused intently on the same spot during the appearance of the apparition. The ecstatic state was genuine and elevating and certainly not a pathological condition. During this state, the children seemed transported into a higher condition of fulfillment.

Thousands of pilgrims continued to flock to Medjugorje, many seeking inspiration and guidance from the young visionaries. Some typical informal question-and-answer sessions in the open air were recorded by the BBC television team. Because of the large number of pilgrims, priests often took confessions in the open air. The main focal point for these gatherings was a cross, which had been erected many years earlier in 1933 and stood opposite the site of the apparitions. People claimed that the cross sometimes changed into a column of light or into the form of the Virgin, and some photographs taken of the cross certainly show "extras" of this nature.

A somewhat disturbing claim was that people believed that they were able to look into the sun and see it dancing, a phenomenon that had been reported earlier in conjunction with the apparitions at Fatima. Naturally gazing at the sun with the naked eye can produce a number of strange visual effects, but it is a highly dangerous practice.

There were also reports of miraculous healings. The BBC television team recorded an interview with a German woman who was previously unable to walk, but now had no difficulty.

These large-scale demonstrations of a revival of faith were alarming both to state and ecclesiastical authorities. Bishop Pavao Zanic found himself in an increasingly delicate position. He had earlier defended the integrity of the children, and was fully aware that their experience might be as valid as those at Lourdes and Fatima, but was reluctant to sanction organized pilgrimages to the site of the apparitions.

While his commission worked slowly in its investigations, an old controversy was now inflamed. The Franciscans had been the parish clergy in Medjugorje for many years. In 1980, during a reorganization instigated by the authorities in Rome, the bishop had attempted to replace two of the Franciscans with secular clergy. The two friars now consulted the visionaries, seeking the opinion of the Virgin, and it was reported that the Virgin told the children that the bishop should not have suspended the friars. The bishop now became critical of the claimed apparitions as hallucinations inflamed by disaffected Franciscans, and refused to endorse the phenomena or to facilitate pilgrimages.

On the other hand, he did not discourage the pilgrims. Consequently a vast pilgrim and tourist trade grew up at Medjugorje without state or religious sponsorship. In spite of primitive conditions in the area and the nearby war, pilgrims have continued to come from all over Europe in the thousands.

Ironically, the Virgin's message had been one of peace and reconciliation. The report of the bishop's commission was secret, but it was believed to have concluded that the claims of the visionaries were false. The bishop himself stated that the apparitions were collective hallucinations, exploited by the Franciscans, and strongly criticized the chaplain at Medjugorje, Father Tomislav Vlasic, as "a mystifier and charismatic wizard."

There was a theological deadlock. The visionaries were banned from seeing apparitions in the church, but continued to do so in a study bedroom in the presbytery. Meanwhile, the international fame of Medjugorje won a grudging tolerance from the government, which saw the influx of pilgrims as a vindication of Yugoslavia as an open country.

Part of the price of the spiritual revival at Medjugorje has been the inevitable commercialization of the religious tourist trade. The simple village life has been totally uprooted by thousands of tourists, ice cream and soft drink stands, stalls for the sale of religious souvenirs, and other worldly activities. But villagers still meet in small groups, sometimes at night. Two younger girls claim to have seen visions and received messages.

The original group of six young visionaries claimed that the Virgin confided ten secrets, including warnings of future world chastisements if people did not return to spiritual life. People were recommended to give up watching television, and return instead to a life of prayer, fasting, and penance. The world had advanced civilization but had lost God. It was prophesied that Russia would come to glorify the name of God. As with apparitions elsewhere, it was said that there would be a visible sign left on the hill. The visions have now ceased so far as the six children are concerned.

Ivanka received her last "secret" from the Virgin in May 1985, and in early 1987 married. Mirjana took up the study of agriculture at the University of Sarajevo. Ivan's apparitions ceased when he was enlisted for a year of military service. Vicka became ill with an inoperable brain tumor. Jakov was still at school in 1986. Marija planned to become a nun. The fascinating film records of the children in states of ecstasy, as well as the EEG tests, remain a permanent record, as do other of the numerous medical and scientific studies.

Psychiatrists, doctors, and scientists concluded that the visionaries were psychologically healthy, without neurosis or hysteria, and that their ecstasies were not a pathological phenomenon. The fasts on bread and water recommended once or twice weekly could merely counteract the excesses of normal diet without risk of starvation. The cures at Medjugorje were reported upon favorably by doctors from the University of Milan.

The apparitions at Medjugorje present many intriguing problems, both for skeptics and believers. Such apparitions now follow a regular pattern within the framework of Catholic theology, just as claims of UFO contacts are often consistent with a different pattern of belief.

It could be argued that once such conventions are established, knowledge of them influences other visionaries. In the case of Medjugorje, the parish priest had shown one of the visionaries a book about Lourdes, although it must be remembered that the apparitions had established a regular pattern before this.

The ecstatic state of the young visionaries was undoubtedly very real, and in the audio-visual records they appear to be modest, honest, and touchingly sincere, too simple to be able to fabricate intellectually advanced theological discussions. The occasional contradictory elements in the claimed communications from the Virgin (as in the instance of apparent criticism of the bishop), may be due to the intense pressures from lay and ecclesiastical authorities to which the children were subjected; they may also have been misquoted from time to time. The messages about the need for renewal of religious faith and practice are a relevant comment on the secularism of our time, although with a sophistication normally beyond the awareness of village children.

But, as with Lourdes, Fatima, Garabandal, and other apparitions, the messages are only within the framework of the Roman Catholic faith, and there is no insightful communication for Hindus, Buddhists, or people of other religions.

In the West, the apparitions have produced a wave of enthusiastic acceptance of the visions and organizations have sprung up in every significant Roman Catholic community to spread the message of the Virgin and to facilitate tours to the site. However, there has been some opposition among those elements of the Roman Catholic Church who have not only failed to accept the visions, but who feel that they are false. Among the leading critics is Yugoslavian priest Ivo Sivric. He had compiled and published a host of records, many of which he claimed were suppressed, which cast grave doubts upon the ap-

paritions and the continued attention given to the site. He has argued that the apparitions emanated from the children who first saw them. He was joined by E. Michael Jones, who also found numerous contradictions in the events surrounding the apparitions.

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Meehl, Paul E(verett) (1920–)

Professor of psychology who has written on **parapsychology**. He was born January 3, 1920, at Minneapolis, Minnesota, and was educated at the University of Minnesota (B.A. summa cum laude, 1941; Ph.D., 1945). Meehl joined the faculty of the psychology department at the University of Minnesota and served as its chair (1951–57); he was also a professor of clinical psychology with the University of Minnesota Medical School department of psychiatry beginning in 1951. He had his own private practice as a psychotherapist and was elected president of the American Psychological Association (1961–62).

Meehl had a continuing interest in parapsychology and belonged to the **American Society for Psychical Research**. He wrote various books and many articles on psychological subjects, as well as articles on the paranormal, which he attempted to integrate into his mainstream psychological insights.

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Meerloo, Joost A(braham) M(aurits) (1903–1976)

Psychiatrist, psychoanalyst, and writer on **parapsychology**. He was born on March 14, 1903, at The Hague, Netherlands. He was educated at Leyden University (M.D., 1927) and Utrecht University (Ph.D., 1932). His appointments included psychiatric-neurologic consultant, Municipal Hospital, Voorburg and The Hague (1934–42); chief of the psychological department, Netherlands Army (1943–45); and high commissioner for welfare in the Netherlands (1945–46). He moved to the United States after World War II as an associate in psychiatry at Columbia University (1948–57). In 1958 he became a professor of political science at the New School for Social Research in New York City, then an associate professor of psychiatry at the New York School of Psychiatry in 1962.

He was a member of Royal Society of Medicine, American Psychiatric Association, American Academy of Psychoanalysis, Schilder Society (secretary), Tokyo Institute for Psychoanalysis

(honorary member), and Albany Society for Psychosomatic Medicine.

During the 1960s Meerloo was considered an influential thinker in America. Besides his many books, he published over 300 articles on psychology, politics, and literature. Less known was his interest and writings in parapsychology and his membership in the **American Society for Psychical Research**. He was also a corresponding member of the **Studievereniging voor Psychical Research** (Dutch Society for Psychical Research). He delivered a paper at the First International Conference on Parapsychology in the Netherlands. His activity on behalf of the paranormal came in the 1950s and 1960s. He died November 17, 1976.

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Meher Baba (1894–1969)

Indian spiritual teacher and mystic, born Merwin S. Irani on February 25, 1894 in Poona, India. His parents were Parsees, but he was strongly influenced by both Hinduism and Sufi mysticism and was educated at a Christian high school. At the age of 19, he contacted Hazrat Babajan, an elderly Moslem female saint, who kissed his forehead and, as he later related, induced divine consciousness and a state of ecstatic bliss. After that, he devoted his life to religious teaching, usually expressed in a rather erratic fashion, involving journeys with disciples that apparently led nowhere, or in searching out the eccentric and sometimes deranged wandering monks of India. In 1921 he established an ashram devoted largely to philanthropic work. He had contact with **Sai Baba**, of whom **Satya Sai Baba** is claimed to be a **reincarnation**.

In 1925 Meher Baba entered upon a period of silence, conversing or giving lectures with an alphabet board. He often prophesied in this way that he would one day speak the One Word that would bring spiritualization and love to the world, but he died January 31, 1969, without utterance. Many believe that his prophecy may have been symbolic, like his mysterious life itself, and devotees continue to share the intense affection, of a Sufi kind, that characterized his mission during his lifetime. He came to be regarded by many disciples as an *avatar*, or descent of divine power.

One early American disciple of Meher Baba was Rabia Martin. She led a Sufi group originally established by Pir Inayat Khan (1881–1927). She had a falling out with Pir Khan's successors and looked for a new teacher, began to correspond with Meher Baba, and eventually accepted him as the *Qutb*, a Sufi term for hub of the universe. Martin's successor, Ivy Duce, visited Meher Baba in India, and in 1952 he visited her in Myrtle Beach, South Carolina, and gave her and the Sufis a plan of organization known as Sufism Reoriented.

Since then, however, the followers of Meher Baba have grown quite apart from Sufism Reoriented. They have a very loose, decentralized organization built around independent centers where meetings are held and literature distributed. Because Meher Baba's primary message was one of Divine Love,

his followers are generally termed “Lovers of Meher Baba.” To make contact with the followers of Meher Baba, write the Meher Spiritual Center, 10200 Hwy. 17 N., Myrtle Beach, SC 29577.

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Meier, C(arl) A(lfred) (1905–)

Swiss Jungian psychotherapist who wrote on **parapsychology**. He was born on April 19, 1905, at Schaffhausen, Switzerland. He was educated at University of Paris Medical School, the University of Venice, and the University of Zurich Medical School (M.D.).

Besides his private practice as a psychotherapist, he was an assistant, then director, of laboratory research at the Burghölzli Psychiatric Clinic of Zurich University (1930–36) and became a professor of psychology at Swiss Federal Institute of Technology, Zurich, in 1949. Meier served as president of the C. G. Jung Institute, Zurich (1948–57) and was editor of *Studien aus dem C. G. Jung Institute* (1949–57). In 1957 he founded the International Association for Analytical Psychology.

Meier wrote *Jung and Analytical Psychology* (1959) and many articles on psychotherapy, Jungian analysis, and other psychological topics. He had a special interest in relationships between the unconscious and **extrasensory perception**. Meier edited *Studien zu C. G. Jung's Psychologie* written by Toni Wolff (1959).

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Meier, Eduard Albert “Billy” (1937–)

One of the most famous of modern flying saucer **contactees**, Billy Meier emerged out of obscurity in 1975 when he claimed to have encountered people from the Pleiadian star system. To verify his claims he presented some dramatic photos of the spaceship and eventually made some videos of the ship flying near his home in rural Switzerland.

Meier was born on February 3, 1937, in Bulach, Switzerland. According to his story, he had seen a UFO as a child and subsequently heard a voice and saw mental pictures. These communications occurred daily and he learned to respond to them telepathically. In 1944, he met a humanoid named Sfath and took his first ride in a saucer. Sfath told him that he had been chosen and would come to understand his special status at a later date. His telepathic contacts with Sfath continued for some years but he was replaced after Meier’s 16th birthday by

Asket, a youthful female. These contacts existed side-by-side with outward signs of an unsettled life. As a youth Meier ran away from home several times, eventually landing in the French Foreign Legion. In 1958 he began a period of wandering through the Middle East and southern Asia. Following an accident in 1965, he lost his left arm just above his elbow. He finally returned to Switzerland in 1970 and settled on a farm.

In 1974, he advertised for people who would like to be part of a metaphysical study group, and soon had a small gathering joining him for discussions of occult matters. The next year he announced that he had not only seen a flying saucer, but that it had landed and a beautiful woman disembarked. He talked with her for an hour and a half. The woman, Semjase, hailed from the planet Erra in the **Pleiades**. Of all the people with whom the Pleiadians had made contact, only Meier had passed all the tests. Semjase set the stage for Meier to take a host of pictures of what were termed “beamships,” Meier’s primary evidence to an unbelieving world. He claimed to have taken a number of rides in the beamships, including a visit to the Pleiades.

European media began to give Meier coverage and controversy grew through 1976. His following also grew and with money they raised, he moved to property purchased near Hinterschmidruti that has been his headquarters ever since. The study group evolved into the **Freie Interessengemeinschaft für Grenz-und Geisteswissenschaften und Ufologie-Studien**. Among the people who learned of the Meier claims were Lou Zinstagg and Timothy Good, who were working on a biography of **George Adamski**, the original 1950s contactee. They brought copies of the Meier pictures to the United States and gave them to contactee enthusiast Wendelle Stevens. Stevens visited Meier in October of 1977, and after investigating his claims, created a company, Genesis III Productions Limited, to market the photos and related stories. In 1979, a coffee-table book, *UFO. . . Contact from the Pleiades, Volume One*, made the world aware of his claims. Additional books and several videos subsequently appeared.

As controversy swelled around Meier, with most ufologists rejecting his contactee claims, in 1981 Kal K. Kroff published the results of his investigation, *The Meier Incident: The Most Infamous Hoax in Ufology*. He demonstrated that Meier’s photos were of small models held by string. He followed with a second book, *Spaceships from the Pleiades*, in 1990. Among the most damaging discoveries concerned some pictures supposedly taken from space by Meier that turned out to be NASA photos. More people, however, read writer Gary Kinder’s generally favorable book, *Light Years*.

Stevens and his associates have remained staunch supporters of Meier and have continued to distribute the many Genesis III publications through the 1990s. Stevens has edited a multi-volume series of Meier’s contact notes. The Semjase Silver Star Center was opened as an American counterpart to the Meier organization in Europe. The Meier material freely circulated through the New Age Movement, with New Age bookstores being a major means of distributing it. The impact of this material is visibly demonstrated in the prominence given the Pleiades in channeling material. Beginning in the late 1980s, a host of **New Age** channelers have regularly received messages from entities identifying themselves as Pleiadians.

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Meisner (or Mesna Lorentz) (ca. 1608)

Early alchemist whose work is recorded in his tract *Gemma Gemmarum Alchimistarum; oder, Erleuterung der Parabolischen und Philosophischen Schriften Fratriss Basilij, der zwölf Schlüssel, von dem Stein der vharalten Weisen, und desselben ausdrücklichen und warhaften praeparation; Sampt etlichen seinen Particularen*, published in Leipzig in 1608. This edition also includes a tract on the **philosophers’ stone** by Conrad Schülern. (See also **alchemy**)

Mellon, Annie Fairlamb (Mrs. J. B. Mellon) (ca. 1850–ca. 1938)

British **materialization medium**. Her first supernormal experience was at the age of nine, when she saw her brother at sea in danger of drowning. Later physical powers manifested in a violent trembling of hand and arm. This was followed, in the family circle, by **automatic writing** with lightning-like speed, by **clairvoyance**, and by **clairaudience**. With bandaged eyes she would fall into a **trance** and describe events happening at the time many miles away, events which were subsequently verified.

In 1873 she and **C. E. Wood** were employed as official mediums of the Newcastle Spiritual Evidence Society. In 1875 they sat for **Henry Sidgwick** and **F. W. H. Myers** of the **Society for Psychical Research** at Cambridge, England. The **séances**, which were held under the strictest test conditions, produced excellent results, but neither Sidgwick nor Myers chose to announce their observations in public.

In 1877 Alderman T. P. Barkas of Newcastle made successful experiments to obtain spirit molds (see **plastics**). Unknown to Fairlamb, he mixed magenta dye with the paraffin. The molds were found to be tinted with magenta, which proved that they were not smuggled in ready-made.

After touring the Continent, during which German investigators found that she lost almost half of her bodily weight during materializations, Fairlamb went to Australia. There she married J. B. Mellon of Sydney but continued to give sittings at her own home. Charles W. MacCarthy, at whose residence Mellon often sat, became convinced of the reality of the phenomena.

On October 12, 1894, a disastrous exposure of her **fraud** took place in Mellon’s house. T. Shekleton Henry, another medium and pretended friend, grabbed “Cissie,” the materialized spirit, and found it to be the medium half undressed. The missing pieces of garment were found in the cabinet. Mellon defended herself by saying that she seemed to shoot into the grabbed form and became absorbed. She was said to have suffered serious injury in consequence of the spirit grabbing, and after her recovery she resolved never to sit in the cabinet again but always before the curtain in full view of the sitters.

The story of the exposure is told by T. Shekleton Henry in *Spookland* (1902), to which a rebuttal was published by someone under the pseudonym “Psyche” in *A Counterblast to Spookland; or, Glimpses of the Marvellous* (1895).

As late as 1931 Mellon was still active as a medium. H. L. Williams, a retired magistrate from the Punjab, wrote to Harry Price (*Psychic Research*, June 1931): “As regards her (Mrs. Mellon), Dr. Haworth, a well-known doctor of Port Darwin, has testified before me that at Melbourne, in the presence of leading and professional men, he saw many times a spot of mist on the carpet which rose into a column out of which stepped a completely embodied human being who was recognised. . . .” Sir

William Windeyer, chief judge, and Alfred Deaking, prime minister of Australia, were, according to the letter, convinced that Mellon was genuine. Of course none of these men, however eminent, were trained observers.

Melton, J(ohn) Gordon (1942–)

Religious studies scholar and director of the **Institute for the Study of American Religion**, Santa Barbara, California. Born September 19, 1942, in Birmingham, Alabama, he attended Birmingham Southern College (A.B. in geology, 1964), Garrett Theological Seminary (M.Div. with distinction, 1968), and Northwestern University (Ph.D. in history and literature of religion, 1975).

Melton was ordained a United Methodist minister in 1968. In 1969, while in graduate school, he founded the Institute for the Study of American Religion to focus research on the many new and small religious groups that were emerging in late twentieth-century America. Melton served as the national field director of the **Spiritual Frontiers Fellowship** (1971–74), and was one of the founders of the **Academy of Religion and Psychological Research**. In 1975 he transferred from the North Alabama Conference to the Northern Illinois Conference of the United Methodist Church and was appointed pastor of the Emmanuel United Methodist Church in Evanston, Illinois. In 1980 he left the pastorate and was appointed director of the Institute for the Study of American Religion, a post he has retained to the present. In 1985 the institute relocated to Santa Barbara, California. Melton is also a research specialist with the department of religious studies at the University of California–Santa Barbara. In 1990 he co-founded the Society for the Study of Metaphysical Religion and sits on its board.

Melton achieved prominence after publishing his *Encyclopedia of American Religions* (1979; 6th ed., 1999), tracking the many different religions as well as the small religious and psychic/occult organizations in the United States and Canada. The encyclopedia documents their origins, interrelationships, and beliefs. He has taken a special interest in the problems of religious pluralism and the growth of many divergent religions in the Christian West. Melton ardently supports religious freedom and actively opposes the efforts of the anticult movement to stigmatize new religions as “destructive cults.”

The Institute for the Study of American Religion maintains a unique and comprehensive collection of research materials on religious groups and organizations in North America. The collection is located at the Davidson Library of the University of California–Santa Barbara. For information, address correspondence to the American Religions Collection, c/o Special Collections Department, Davidson Library, University of California–Santa Barbara, Santa Barbara, CA 93106.

Melton has authored or co-authored more than 25 books since his first in 1967, *The History of the Bowling Green Yoked Charge* (1967). He was an associate editor and contributor to the *Encyclopedia of World Methodism* (1968) and senior editor of several book series, including “The Garland Bibliographies on Sects and Cults” (1982–present); “The Churches Speak” (1989–90); “Cults and New Religions” (1990–91); “Cults and Nonconventional Religious Groups: A Collection of Outstanding Dissertations and Monographs” (1992–94); and “Religious Information Systems” (1992–94). He also works on the editorial board of *Theosophical History*. In 1996 he became the senior editor of the multi-volume *International Directory of the World’s Religions*.

Melton’s avocational study of vampires manifested in 1983 when he served as editor for *Vampires Unearthed* by Martin Riccardo, the first comprehensive bibliography of English-language vampire literature. In 1994 he authored *The Vampire Book: An Encyclopedia of the Undead* (2nd edition, 1999), *Video Hound’s Vampires on Video* (1996), and *The Vampire Gallery* (1998).

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Melusina

The most famous of the fays, or **fairies**, of medieval French legend. Being condemned to turn into a serpent from the waist downward every Saturday, she made her husband, Count Raymond of Lusignan, promise never to come near her on a Saturday. This prohibition finally excited his curiosity and suspicion, and he hid himself and witnessed his wife's transformation.

Melusina was now compelled to quit her mortal husband and was destined to wander about as a specter until the day of doom. She became the **Banshee** of Lusignan. It is said also that the count immured her in the dungeon of his castle.

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Melzer, Heinrich (1873– ?)

German **apport medium** of Dresden, the successor of Anna Rothe. His early **séances** were reported in *Die Übersinnliche Welt* in November 1905. These were held in darkness, but the medium allowed himself to be fastened into a sack. Quantities of flowers and stones were apported to sitters.

The operators were said to be Oriental entities: "Curadiasamy," a Hindu, who spoke with a foreign accent; "Lissipan," a young Indian Buddhist; and "Amakai," a man from China. "Quirinus," who claimed to be a Roman Christian of the time of Diocletian, and "Abraham Hirschkron," a Jewish merchant from Mahren, were other picturesque **controls**. By occupation Melzer was a small tobacconist. It is said that at one time he was an actor, which may account for his powers of declamation under control.

He visited the **British College of Psychic Science** in 1923 and in 1926. Owing to a significant development in his mediumship, he was able to sit in good white or red light. In 1923 he was examined before each **séance** and dressed in a one-piece linen suit, secured at wrist and ankles. The flowers arrived

when the medium was in deep **trance**. He seemed to be able to observe them clairvoyantly before they appeared to the physical sight. Occasionally sitters, who knew nothing of this, spoke of seeing shadows of flowers in the air before they arrived.

Sometimes the medium seized upon the flowers and ate them voraciously, together with stalks and soil, often wounding his mouth by thorns on rose stalks. Returning to normal consciousness, he blamed a particular control for the occurrence. The flowers seemed to arrive toward the medium and were not thrown out from him.

These phenomena were very impressive. The same could not be said of the stone apports. They were invariably very small, and led to his detection in *fraud*. In the sittings of 1926, the doctor in charge slipped his hands at the back of the ears of the medium and discovered two small light colored stones affixed by flesh-colored sticking plaster. The medium's only attempt at excuse was that by that stage his power had gone and that he had been tempted by an undesirable control.

Spiritualist leader **James Hewat McKenzie** defended Melzer in his report in *Psychic Science* (April 1927):

"But there is a difference between stones of a quarter to half an inch in size, and flowers of 18 inches stalk length, with leaves and thorns. Twenty-five anemones—or a dozen roots of lilies of the valley, with soil attached, pure bells and delicate leaves—or violets appearing fresh and fragrant, after two and a half hours sitting—have all been received, when the medium's hands have been seen empty a second before, when no friends of his were in the sittings, and when no opportunity could have presented itself to conceal them that would not have resulted in broken stems and blossoms."

However, the damage had been done to the medium's credibility.

Menger, Howard (1922–)

One of the original flying saucer **contactees** of the 1950s, Howard Menger emerged in 1956 when he told his story to late-night radio talk show host Long John Nebel. Three years later, his book *From Outer Space to You* appeared. Menger told of contacts that began when he was only ten years old. The original contact was with a beautiful blonde woman whom he met in person but who communicated via telepathy. Other contacts followed with other humanoid beings. Then in 1946, the woman disembarked from a spaceship and announced that a wave of contacts was in humanity's immediate future as many space people were coming to Earth to assist in solving its problems.

In 1956, in the wake of the publicity given contactee **George Adamski**, Menger took some photos of flying saucers, and claimed he took a ride in a Venusian ship. Following his appearance on Nebel's show, he was a guest on a national television shows hosted by Steve Allen and Jack Paar. The television exposure led to attacks by critics. An examination of his pictures led to denouncements that they were a hoax, and they caught Menger lying about his having read (and drawing material from) Adamski's books. Amid the controversy, a young blonde woman came to a gathering at the Menger home. He recognized her as the sister of the space person who had originally contacted him as a child. They began an affair and were eventually married. The woman, Connie Weber, wrote her story, which was published in a book under the pseudonym Karla Baxter. It actually appeared in 1958, a year prior to Menger's first book. The title, *My Saturnian Lover*, continued Menger's claim that he was actually an extraterrestrial who had reincarnated on Earth.

Through the 1960s, Menger seemed to back away from some of his claims, but added assertions of government agents involving him in an elaborate hoax. Through the 1970s and 1980s, the Mengers withdrew from the flying saucer scene, but in the 1990s they returned to reassert their contactee claims. They authored a new book in 1991, and subsequently appeared

on a 1992 Discovery Channel one-hour special, "Farewell, Good Brothers," that explored the experiences of several contactees. The Mengers were interviewed before the large saucer model that dominates one room of their Florida home.

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———, and Connie Menger. *The High Bridge Incident: The Story Behind the Story*. Vero Beach, Fla.: Howard Menger Studio, 1991.

Meng-Koehler, Heinrich Otto (1887– ?)

Physician, psychoanalyst, and author. He was born on July 9, 1887, at Hohnhurst, Baden, Germany, and studied at the University of Heidelberg (M.D., 1912), the University of Leipzig, and the University of Würzburg. He became director of the Institute of Psychoanalysis, Frankfurt (1928–33), and after the fall of Nazism, he emerged as professor of mental hygiene at the University of Basel, Switzerland (1945–55). Following his retirement he was named professor emeritus.

Meng-Koehler edited and contributed to a number of works on mental health and wrote one book, *Psychohygiene* (Mental Hygiene, 1960). In the field of **parapsychology**, he took special interest in connections with psychoanalysis. He attended the International Conference on Parapsychological Studies held in Utrecht, Netherlands, in 1953, and the Conference on Unorthodox Healing at St. Paul de Vence, 1954.

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Men in Black

The mysterious and sinister visitors who are supposed to have silenced **flying saucer** investigator **Albert K. Bender**, as described in the book *They Knew Too Much about Flying Saucers* by Gray Barker (1956). They have since become part of flying saucer mythology, with claimed visitations to other UFO investigators and contactees. Some investigators preferred to believe that they were government officials, possibly from the Central Intelligence Agency (CIA), determined to suppress information on the reality of **UFOs**. For most, the Men in Black myth became but a form in which paranoid fears could be expressed within the ufological community.

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Mentalphysics

The system developed by **Edwin John Dingle** (1881–1972) as a synthesis of all he had learned as a young man in his travels in the Orient, especially Tibet. Dingle began teaching informally in 1927 in New York City. His early classes grew into the Institute of Mentalphysics in 1934.

Mentalphysics is seen as a super **yoga**. Dingle taught his students a set of what are believed to be universal truths and a system of practice built around pranayama (breathing), diet (vegetarian), exercises, meditation, and a system of working with one's own particular body chemistry. Breathing is especially important as a means of making use of prana, the subtle energy that permeates the universe, which is both the key to good health and contacting the universal realms. The exact details of the teaching are given to students in a set of 26 basic lessons, 124 advanced lessons, and additional "preceptor" lessons.

Current active membership is approximately 5,000 though more than 200,000 different students have at one time studied Mentalphysics. Students come from North America and various foreign countries.

Address: Institute of Mentalphysics, 59700 Twenty-nine Palms Hwy., Joshua Tree, CA 92252.

Sources:

Dingle, Edwin John. *Borderlands of Eternity*. Los Angeles: Institute of Mentalphysics, 1939.

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Mental World (in Theosophy)

Formerly known as the Manas Plane. In the theosophic scheme of things, this is the third lowest of the seven worlds. It is the world of thought into which man passes on the death of the **astral body**, and it is composed of the seven divisions of matter in common with the other worlds. It is observed that the mental world is the world of thought, but it is necessary to realize that it is the world of good thoughts only, for the base thoughts have all been purged away during the soul's stay in the **astral world**.

Depending on these thoughts is the power to perceive the mental world. The perfected individual would be free of the whole of it, but the ordinary individual in past imperfect experience has gathered only a comparatively small amount of thought and is, therefore, unable to perceive more than a small part of the surroundings. It follows from this that although the individual's bliss is inconceivably great, the sphere of action is very limited. This limitation, however, becomes less and less with the individual's abode there after each fresh incarnation.

In the Heaven world-division into which we awake after dying in the astral world, we find vast, unthought-of means of pursuing what has seemed to us good—art, science, philosophy and so forth. Here, all these come to a glorious fruition of which we can have no conception, and at last the time arrives when one casts aside the mental body and awakens in the causal body to the still greater bliss of the higher division of the mental world.

At this stage, one has done with the bodies which form mortal personality, and which form one's home in successive incarnations, and one is now truly whole, a spirit, immortal and unchangeable except for increasing development and evolution. Into this causal body is worked all that one has experienced in the physical, astral, and mental bodies, and when one still finds that experience insufficient for one's needs, one descends again into grosser matter in order to learn yet more and more.

These concepts derive from the Hindu religious classification of three bodies or states of being: gross (or physical), subtle, and causal (known as *sthula*, *sukshma*, and *karana shariras*). The causal body is pictured as surrounded by five sheaths (or *koshas*): *annamayakosha* (food or physical sheath); *pranamayakosha* (subtle energy sheath); *manamayakosha* (mental sheath); *vijnanamayakosha* (wisdom sheath); and *anandamayakosha* (bliss sheath of spiritual unity).

Sources:

Jinarajadasa, C. *The Early Teachings of the Masters, 1881–83*. Chicago: Theosophical Press, 1923.

Powell, Arthur E. *The Astral Body and Other Astral Phenomena*. London: Theosophical Publishing House, 1927.

“Mentor”

One of the **controls** of **William Stainton Moses**, said to be Al-gazzali or Ghazali, professor of theology at Baghdad in the eleventh century, the greatest representative of the Arabian Philosophical School. “Mentor”’s main duty was to manage the phenomena at the **séances**. He was very successful with lights and scents and brought many **apports**.

In Book 16 of the spirit communications of Stainton Moses there is a story of “Mentor” carving heads on two shells in the dining room while dinner was going on; the sound of the process was heard.

Mephis (or Memphitis)

A fabled precious stone that, when ground to powder and drunk in water, was said to cause insensibility to torture.

Mercurii, Society of the

The Society of the Mercurii was an occult magical organization that operated in London, England, in the 1830s and was one of the primary groups that launched the occult and astrological revival that has led to the spectacular growth of the occult world in the twentieth century. The first public mention of the society seems to have been an announcement in the August 14, 1824, issue of *The Struggling Astrologer*, a magazine that had been launched by astrologer **Robert Cross Smith** (1795–1832), later to become famous under his pen name **Raphael**. According to the brief statement, the society consisted of some “scientific gentlemen” interested in promoting occult science. In a later issue it was noted that the number of the society were few and select and that their meeting place was secret. It was noted, however, that they wished to publish occult books, and could be contacted through Smith.

Beyond Smith, the exact membership of the society is unknown, but some speculation can be made from knowledge of those who were associated with him. One possible early member was artist Richard Cosway (d. 1821). Above and beyond his art, he gathered a large occult library, lectured on occult topics, and practiced spirit contact via clairvoyance. When he died, Smith came into possession of his library.

The Struggling Astrologer was succeeded by a new periodical in 1825, *Urania; or, The Astrologer’s Chronicle, and Mystic Magazine*, which listed Smith as the editor under the pseudonym “Mercurius Angelicus, Jur.” assisted by members of the Mercurii. Like *The Struggling Astrologer*, *Urania* lasted only a few issues. However, after it folded Smith published a collection of articles from the two periodicals as a book, *The Astrologer of the Nineteenth Century*, described as a compendium of occult materials by members of the Society of the Mercurii.

From the Smith publications, membership of the Mercurii appears to have included: George W. Graham, an alchemist who assisted Smith in setting up his business; John Varley (1778–1842), a noted artist and friend of the artist/poet William Blake and student of astrology; and John Palmer (1807–1837), a young alchemist who wrote for Smith.

During this period of time, the only other significant occult group in England was the circle that had formed around magician **Francis Barrett**, author of *The Magus*, a seminal text of magical wisdom that stands at the fountainhead of modern magical practice. The Mercurii apparently dissolved following the death of so many of its members in the 1830s, though given its secretive nature it could easily have survived much longer.

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Mercury

Also popularly known as quicksilver. Known for many centuries, the metal has played an important part in the history of **alchemy**. In its refined state it forms a coherent, very mobile liquid that at ordinary room temperature was a well-known unique substance. The early alchemists believed that nature formed all metals from mercury, and that it was a living and feminine principle. It went through many processes, and the metal that evolved was pure or impure according to the locality of its production.

The mercury of the **philosophers’ stone** needed to be a purified and revived form of the ordinary metal; as the Arabian alchemist **Geber** stated in his *Summa perfectionis*: “Mercury, taken as Nature produces it, is not our material or our physic, but it must be added to.”

Mercury seems to have been an entirely different substance than any ordinary metal or chemical element. Depending upon one’s interpretation of alchemy as a system of spiritual growth, mercury could be one of several substances or states of consciousness.

Merlin

A legendary British enchanter who lived at the court of **King Arthur**. He emerged as a character in Geoffrey of Manmouth’s *Historia Regum Britanniae* (completed around 1135 C.E.). Geoffrey later wrote a complete book on Merlin, *Vita Merlini* (ca. 1150). According to Geoffrey, Merlin’s mother was a nun, and he was borne of his mother’s intercourse with an **incubus**. He lived in the sixth century in north Britain. By the end of the century, he was the subject of poems in Wales, where Geoffrey’s character was merged with the folklore image of a Wildman in the Wood.

Merlin seems to have been associated with King Arthur in the poem “Merlin” by Robert de Boron. In Boron’s account, Merlin is the product of a demon’s mating with a young girl. She confesses the incident to her confessor, who puts the sign of the cross on her. The son, Merlin, is born without the demon’s evil nature, but with supernatural abilities. He assists Pendragon, the British king who was slain in a battle with the Saxons. Merlin then assists the king’s brother, Uterpendragon. He directs the new king’s construction of a roundtable, a replica of the one believed to have been used by Jesus at the Last Supper.

Uterpendragon (with Merlin’s magical help) seduces the wife of one of the noblemen. From that union, Arthur is born. Though the king married the woman, who was widowed soon after conceiving Arthur, Merlin advises that Arthur be given to foster parents for his own protection. That action set up Arthur’s later claiming the throne based upon his pulling a sword from the stone.

From Boron’s basic story, Merlin’s story grew and developed. By the nineteenth century, he had become the quintessential magician, and in the twentieth century the number of appearances in fantasy novels soared.

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Mermaids and Mermen

Legendary supernatural sea people, human from the head to the waist but with a fish tail instead of legs. In German folk-

lore, a mermaid was known as “meerfrau,” in Danish “maremind,” Irish “murduac” (or “merrow”). In Brittany, the “morgans” were beautiful sirenlike women, dangerous to men, while in British maritime lore, seeing a mermaid might precede a storm or other disaster. A traditional ballad, “The Mermaid,” tells how a ship’s crew sees a mermaid sitting on a rock, combing her hair and holding a mirror. Soon afterward the ship is wrecked in a raging sea. In legend, one can gain power over a mermaid by seizing her cap or belt.

There are many folk tales of marriages between a mermaid and a man, and in Machaire, Ireland, there are individuals who claim descent from such a union. The medieval romance of the fair **Melusina** of the house of Lusignan in France concerns the daughter of a union between a human and a fairy who cursed the daughter Melusine so that she became a serpent from the waist down every Saturday.

Hans Christian Andersen’s sad story “The Little Mermaid” echoes folk tales in its theme of a mermaid who falls in love with a prince in a passing ship; the mermaid takes on human form in order to gain a human soul and be close to the prince, but although constantly near him, she cannot speak. When the prince marries a human princess, the mermaid’s heart is broken. There is a similar haunting pathos in Matthew Arnold’s poem “The Forsaken Merman.”

In *Curious Myths of the Middle Ages* (1884) folklorist S. Baring-Gould suggests that mermaid and merman stories originated from the half-fish half-human gods and goddesses of early religions. The Chaldean Oannes and the Philistine Dagon are typical deities of this kind, and a representation of Oannes with a human body down to the waist and a fish tail has been found on sculpture at Khorsabad. Such goddesses as Derceto (Atergatis) and Semiramis have been represented in mermaid form. The classic Venus, goddess of love, was born out of the sea foam, it is told, and was propitiated by barren couples who desired children. The Mexican Coxcox or Teocipactli was a fish god, as were some Peruvian deities. North American Indians have a legend that they were led from Asia by a man-fish. In classical mythology the Tritons and Sirens are represented as half-fish, half-human.

In addition to legends of mythology and folklore, however, there are many claimed accounts of sightings and contact with actual mermaids and mermen throughout history. The twelfth-century *Speculum Regale* of Iceland describes a mermaid called the Margygr found near Greenland: “This creature appears like a woman as far down as her waist, with breast and bosom like a woman, long hands, and soft hair, the neck and head in all respects like those of a human being. From the waist downwards, this monster resembles a fish, with scales, tail, and fins. This prodigy is believed to show itself especially before heavy storms.”

In 1187 a merman was caught off the coast of Suffolk in England; it closely resembled a man but was not able to speak, so the story goes. The *Landnama* or Icelandic doomsday book tells of a merman caught off the island of Grimsey, and the annals of the country describe such creatures as appearing off the coast in 1305 and 1329.

In 1430 in Holland violent storms broke the dykes near Edam, West Friesland. Some girls from Edam had to take a boat to milk their cows, and saw a mermaid floundering in shallow muddy water. They brought her home, dressed her in women’s clothing and taught her to weave and spin and show reverence for a crucifix, but she could never learn to speak, says the tale.

In 1492 Christopher Columbus claimed to have seen three such creatures leaping out of the sea.

In 1560 some fishermen near the island of Mandar off the west coast of Ceylon caught seven mermen and mermaids, an incident claimed to have been witnessed by several Jesuit fathers and M. Bosquez, physician to the viceroy of Goa. The physician made a careful examination of the “mer-people,” dissected them, and pronounced that their internal and exter-

nal structure resembled that of human beings. There is a well-authenticated case of a merman seen near a rock off the coast of Martinique. Several individuals affirmed that they saw it wipe its hands over its face and even blow its nose; their accounts were attested before a notary.

A merman captured in the Baltic Sea in 1531 was sent as a present to Sigismund, king of Poland, and seen by all his court; the creature lived for three days. In 1608 the British navigator Henry Hudson (discoverer of Hudson Bay) reported the discovery of a mermaid:

“This morning, one of our company looking overboard saw a mermaid; and calling up some of the company to see her, one more came up, and by that time she was come close to the ship’s side, looking earnestly at the men. A little after, a sea came and overturned her. From the navel upward, her back and breasts were like a woman’s, as they say that saw her; her body as big as one of us, her skin very white and long hair hanging down behind, of colour black. In her going down they saw her tail, which was like the tail of a porpoise, speckled like a mackerel. Their names that saw her were Thomas Hilles and Robert Rayner.”

In 1755 Erik Pontoppidan, bishop of Bergen, published his *New Natural History of Norway* (2 vols.), in which there is an account of a merman observed by three sailors on a ship off the coast of Denmark, near Landscrona; the witnesses made a deposition on oath. In another book, *Poissons, écrevisses et crabes de diverses couleurs et figures extraordinaires, que l’on trouve autour des Isles Moluques* (published in 1717 by Louis Renard, Amsterdam), there is an illustration of a mermaid with the following description:

“See-wyf. A monster resembling a Siren, caught near the island of Borné, or Boeren, in the Department of Amboine. It was 59 inches long, and in proportion as an eel. It lived on land, in a vat full of water, during four days seven hours. From time to time it uttered little cries like those of a mouse. It would not eat, though it was offered small fish, shells, crabs, lobsters, etc. After its death, some excrement was discovered in the vat, like the secretion of a cat.”

In 1857 two fishermen from Scotland, where numerous reports of mermaids have surfaced, made the following declaration, recorded in the *Shipping Gazette*:

“We, the undersigned, do declare, that on Thursday last, the 4th June 1857, when on our way to the fishing station, Lochindale, in a boat, and when about four miles S.W. from the village of Port Charlotte, being then about 6 p.m., we distinctly saw an object about six yards distant from us in the shape of a woman, with full breast, dark complexion, comely face, and fine hair hanging in ringlets over the neck and shoulders. It was about the surface of the water to about the middle, gazing at us and shaking its head. The weather being fine, we had a full view of it and that for three or four minutes. —John Williamson, John Cameron.”

Several more mundane and conventional explanations of reports of mermaids and mermen exist. It is known, for example, that some were the result of hoaxes. As early as the 1820s, for example, Robert S. Hawker, before to his years as a minister, had been known to put on a merman costume and sit on the rocks and sing in the evening to the awe of the local villagers. Japanese fishermen used to manufacture mermaids to supplement their income and P. T. Barnum exhibited similar creatures in his museum. Many reports have been attributed to misidentifications or romantic viewings of a marine mammal called a dugong (*Halicore*), of the order *Sirenia*, which also includes the manatee or sea cow. Such creatures suckle their young at the breast and have a vaguely human appearance. They used to be hunted for their oil, used as a substitute for cod-liver oil, and are now rare.

It is possible that the dugong known as *Rhytina gigas*, or Steller’s sea cow, long believed extinct, may survive in the Bering Sea, near the Aleutian Islands. Vitus Bering, after whom the sea is named, was a Danish navigator who was shipwrecked on the

desert island of Avacha (now known as Bering Island) in 1741. His party included naturalist George W. Steller, who made copious notes while the party was dying of starvation. Steller observed large herds of *Sirenia* a short distance from the shore.

The creatures were mammals about 25 to 35 feet long and grazed off the kelp like cows on a pasture. They were unafraid of humans, and it was easy to harpoon them, drag them ashore and eat the flesh, which sustained the party. The top half of the creature resembled a seal, and the bottom half a dolphin. It had small flippers, and the females had mammary glands like a woman, suckling their young at the breast. Even courtship habits seemed human, as well as other behavior. When one creature was harpooned, the others would gather around it and try to comfort it, and even swim across the rope and try to dislodge the hook, Steller observed.

Sirenia bear only a very vague resemblance to historic accounts of mermaids, however, especially those brought ashore and kept in captivity before they died. These also have no connection with the stuffed “mermaids” displayed in showmen’s booths in the nineteenth and early twentieth centuries, which were invariably clever fakes assembled by Japanese craftsmen.

Contemporary cryptozoologists have included mermen in their area of concern. Gwen Benwell, Arthur Waugh, and Bernard Heuvelmans, who studied the accounts extensively, have suggested that only some type of yet-unrecognized species of dugong or sea cow, or even an undesignated variety of marine primate could account for all of the excellent and detailed reports of mer-hominoids in recent centuries. However, since the habitat of such a creature is in relatively shallow water near shorelines, it is unlikely that some would not at some point have been washed ashore and discovered. Others, primarily folklorists, consider mermaids the products of hallucinatory or visionary experiences. Unfortunately, no extensive scientific expeditions have been launched to either confirm or discover the cause of the widespread reports of mermaid sightings. (See also **Lorelei**; **Sirens**)

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Merrell-Wolff, Franklin (ca. 1887)

American teacher of a system of higher consciousness deriving from Hindu **yoga** and related philosophies. Born in the late 1880s, Merrell-Wolff was the son of a Christian clergyman but felt himself drawn beyond religious orthodoxy. He graduated Phi Beta Kappa from Stanford University in 1911 with a major in mathematics and minors in both philosophy and psychology. He did graduate work at Stanford and Harvard.

Merrell-Wolff joined the faculty as a lecturer in mathematics at Stanford but soon withdrew from academic life to seek metaphysical knowledge beyond sense perception and conception. After 24 years he claimed to have attained a state of higher consciousness, described in his several books.

Although then in his late eighties, Merrell-Wolff continued teaching students at a community in California, originally designated The Assembly of Man and now known as Friends of the Wisdom Religion, located at the Wolff residence, near Lone Pine, California, U.S. Highway 395, about halfway between Reno and Los Angeles. Meetings, at which Merrell-Wolff’s tape-recorded lectures are played, take place at the home of

Mrs. James A. Briggs, 4648 East Lafayette Blvd., Phoenix, AZ 85018.

Sources:

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Mesmer, Franz Anton (1733–1815)

Famous Austrian doctor and originator of the technique that bore his name, **Mesmerism**, forerunner of **hypnotism**. He was born at Weil, near Constance, May 23, 1733. In 1766 he took a degree in medicine at Vienna, the subject of his inaugural thesis being *De planetarum Influxu* (De l’influence des Planètes sur le corps humain). Mesmer identified the influence of the planets with magnetism and developed the idea that stroking diseased bodies with magnets would be curative. On seeing the remarkable cures of J. J. Gassner in Switzerland, he concluded that magnetic force must also reside in the human body, and thereupon Mesmer dispensed with magnets.

In 1778 he went to Paris where he was very favorably received—by the public, that is; the medical authorities there, as elsewhere, refused to countenance him. His curative technique was to seat his patients around a large circular vat, or *baquet*, in which various substances were mixed. Each patient held one end of an iron rod, the other end of which was in the *baquet*. In due time the crisis ensued. Violent convulsions, cries, laughter, and various physical symptoms followed, these being in turn superseded by lethargy. Many claimed to have been healed by this method.

In 1784 the government appointed a commission of members of the Faculty of Medicine, the Société Royale de Médecine, and the Academy of Sciences, the commissioners from the latter body including **Benjamin Franklin**, astronomer Jean Sylvain Bailly, and chemist Antoine Lavoisier. The committee reported that there was no such thing as **animal magnetism**, and referred the facts of the crisis to the imagination of the patient. This had the effect of quenching public interest in mesmerism, as animal magnetism was called at the time. Mesmer’s ideas were kept alive by a few of his students and reemerged in force during the next century. Mesmer lived quietly for the rest of his life and died at Meersburg, Switzerland, March 5, 1815.

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Mesmerism

A system of **healing**, founded by **Franz Anton Mesmer** (1733–1815), an Austrian doctor who received his degree at Vienna in 1766 and expounded the main principles of his discovery of **animal magnetism** in *De Planetarum Influxu*, his inaugural thesis in which he summarized his position in a series of statements:

“There is a mutual influence between the celestial bodies, the earth and animated bodies.

“The means of this influence is a fluid which is universal and so continuous that it cannot suffer void, subtle beyond comparison and susceptible to receive, propagate and communicate every impression of movement.

“This reciprocal action is subject to as yet unknown mechanical laws.

“The result of this action consists of alternating effects which may be considered fluxes and refluxes.

“It is by this operation (the most universal in nature) that the active relations are exercised between the heavenly bodies, the earth and its constituent particles.

“It particularly manifests itself in the human body with properties analogous to the magnet; there are poles, diverse and opposed, which can be communicated, changed, destroyed and reinforced; the phenomenon of inclination is also observable.

“This property of the animal body which renders it susceptible to the influence of celestial bodies and to the reciprocal action of the environing ones I felt prompted to name, from its analogy to the magnet, animal magnetism.

“It acts from a distance without the intermediary of other bodies.

“Similarly to light it is augmented and reflected by the mirror.

“It is communicated, propagated and augmented by the voice.”

By applying magnetic plates to the patient’s limbs, Mesmer effected his first cures in 1773. The arousal of public attention was due to a bitter controversy between Mesmer and a Jesuit priest Maximilian Hell, professor of astronomy at the University of Vienna, who claimed priority of discovery. Mesmer won.

In 1778, after a bitter public controversy over the cure of a blind girl, Mesmer went to Paris. In a short time he became famous. His first convert was Charles d’Eslon, medical adviser to Count d’Artois. In September 1780 d’Eslon asked the Faculty of Medicine to investigate Mesmer’s ideas and practices. The proposal was rejected, and d’Eslon was told that his name would be struck off the rolls at the end of the year if he did not recant.

In the meantime public enthusiasm grew to such a high pitch that in March 1781 Minister de Maurepas offered Mesmer, on behalf of the king, 20,000 livres (francs) and a further annuity of 10,000 livres if he established a school and divulged the secret of his treatment.

Mesmer refused, but two years later accepted a subscription of 340,000 livres for lectures to pupils. In 1784 the French government charged the Faculty of Medicine and the Société Royale de Médecine to examine animal magnetism. Nine commissioners convened under the presidency of Benjamin Franklin, including Jean Sylvain Bailly and J. K. Lavater; four more commissioners were added from the Royal Society of Medicine. The delegates restricted their activity to the search for evidence of a new physical force that was claimed as the agent of the cure.

As part of their investigation, they observed Mesmer’s use of the famous *baquet*. This *baquet* was a large circular tub filled with bottles that dipped into the water. The *baquet* was covered, and iron rods projected from the lid through holes therein. The rods were bent and could be applied to any part of the body by the patients who sat in rows. The patients were tied together by a cord that passed around the circle. Sometimes they held hands in a chain. There was music. The operator, with an iron rod in his hands, walked around and touched the patients; they fell into convulsions, sweated, vomited, cried—and were supposedly cured.

The committees, in their verdict, stated that they found no evidence of a magnetic fluid, and the cures might be due to vivid imagination. De Jussieu was the only member who dissented. He claimed to have discovered something—animal heat—that radiated from the human body and could be directed and intensified by willpower. Later magnetists adopted the

theory. It marked the discovery of the human element in animal magnetism.

The next important development is attached to the name of Marquis de Puységur. He began his cures at Busancy in the same year that animal magnetism was officially turned down. He did not employ the *baquet*. He “magnetized” a tree, which he fastened cords around and invited the sufferers to tie themselves to it. One of his invalid patients, a 23-year-old peasant named Victor, fell asleep in the operator’s arms. He began to talk, and on waking he remembered nothing. De Puységur’s observation of Victor led to his discovery of the somnambulant stage.

Puységur and the earlier magnetizers attributed many curious phenomena to the state of *rapport*, and they insisted on the theory of a magnetic effluence. Their patients claimed they could see it radiating as a brilliant shaft of light from the operator, from trees, and from other substances. Some substances could conduct it, others not. Water and milk could retain it and work cures.

Tardy de Montravel discovered the **transposition of the senses**. His somnambule not only walked in the town with her eyes fast closed but could see with the pit of her stomach (see also **eyeless sight**). J. H. Desire Pétetin, a doctor at Lyons, enlarged upon these observations. He changed the theory of Mesmer to “animal electricity” and cited many experiments to prove that the phenomena were of an electrical nature.

J. P. F. Deleuze objected, insisted on the magnetic fluid theory, and pointed out its analogies with nerve-force. He explained the phenomena of the transposition of the senses by the idea that it was the magnetic fluid that conveyed the impressions from without. He offered a similar theory to explain medical diagnoses that the patients gave of others and themselves. Every phenomenon was, however, attributed to physiological causes. **Thought-reading** and **clairvoyance** as transcendental faculties were rejected. The phenomena of traveling clairvoyance were yet very rare. Tardy de Montravel was alone in his supposition of a sixth sense as an explanatory theory.

A new approach to Mesmerism was inaugurated by a non-medical man, Abbé Faria. In 1813 he ascribed the magnetic phenomena to the power of imagination. General Noizet and Alexandre Bertrand adopted his view. Bertrand’s *Traité du somnambulisme* was published in 1823. It definitely established a new departure. Bertrand denied the existence of the magnetic fluid and pointed out the preternormal sensitivity of the subject to the least suggestion, whether by word, look, gesture, or thought. Yet he admitted the supernormal phenomena of trance.

Marvelous stories were agitating the country. Professional clairvoyants arose. They gave medical diagnosis and treatment. Billot discovered most of the phenomena of **Spiritualism**. From Germany and Russia came rumors of a wide recognition of magnetic treatment. The Royal Academy of Medicine could not long ignore the stir.

On December 13, 1825, the proposal of P. Foissac that another investigation should be ordered was, after a bitter struggle, carried. The report of the committee was not submitted until five and a half years later. It stated that the alleged phenomena were genuine and that the existence of **somnambulism** was well authenticated. They found evidence of clairvoyance and successful medical diagnosis in the state of *rapport*. They also established that the will of the operator could produce the magnetic state without the subject’s knowledge, even from another room.

In the meantime, developments in Germany proceeded. Animal magnetism ceased to be a science of healing. Under the influence of Jung-Stilling (see **Johann Heinrich Jung**), it soon developed into a “spiritual” science. While Gmelin, Wienholt, Fischer, Kluge, Kieser, and Weserman observed all the reported properties of the magnetic fluid and insisted on its essential importance, the practice of holding intercourse with the spirits

through entranced somnambules soon gained popularity and increasing trust.

In the United States the students of Mesmerism believed they had discovered a new science—**phreno-mesmerism**. **J. Rhodes Buchanan**, R. H. Collyer, and Rev. **La Roy Sunderland** contended for the honor of the first discovery. Buchanan mapped out an entirely new distribution of the phrenological organs in 1843 and developed the theory of “nerve-aura” as a connecting link between will and consciousness.

The title page of Collyer’s *Psychography; or, The Embodiment of Thought* (Philadelphia, 1843) represented two persons looking into a bowl, illustrating, in Collyer’s words, that “when the angle of incidence from my brain was equal to the angle of reflection from her brain she distinctly saw the image of my thought at the point of coincidence.” Sunderland discovered no less than 150 new phrenologic organs by means of mesmeric experiments. Professor J. S. Grime substituted the magnetic fluid with “etherium,” Rev. J. Bovee Dods with “vital electricity.”

Andrew Jackson Davis was started on his career of seership by mesmeric experiments for medical purposes. He became the herald of **Spiritualism**, and from the believers of phreno-mesmerism and Mesmerism, Davis gained many believers of the new faith.

In England the beginnings were slow. Not until **John Elliotson** was converted by **Baron Du Potet**’s visit in 1837 did Mesmerism assume the proportions of a widespread movement. For propaganda it relied on the journal the *Zoist* and the short-lived *Phreno-Magnet*. Three main classes of phenomena were thus distinguished: the physical effluence; phreno-mesmerism; and **community of sensation**, including clairvoyance.

From Animal Magnetism to Hypnotism

The controversy between official medical science and Mesmerism raged bitterly. The evolution of animal magnetism into **hypnotism** was due to **James Braid**. But **James Esdaile**’s name also occupies an important place. While Elliotson practically introduced curative magnetism into England, Esdaile proved the reality of mesmeric trance by performing operations under mesmeric anaesthesia.

As early as 1841, Braid read an address before the British Association in which he expounded his discovery of hypnotism. He described it as a special condition of the nervous system, characterized by an abnormal exaltation of suggestibility, which can be brought about automatically by the mere fixation of the eyes on bright objects with an inward and upward squint.

His address was published in 1843 under the title *Neurophysiology*. This work was followed three years later by his *Power of the Mind over the Body*, in which he pointed out that the Mesmerists were not on their guard against suggestion and hyperaesthesia. He produced all the characteristic results of Mesmerism without a magnet and claimed that the sensitives could not see flames at the poles of the most powerful magnets until warned to look at them. If warned, they saw flames issuing from any object.

The influence of Braid’s discoveries on the Mesmerists themselves was very slight, and strangely enough, official science took little notice. The main attraction of Mesmerism was its therapeutic value. It was the discovery in 1846–47 of the anaesthetic properties of ether and chloroform that deprived mesmeric trance of its most obvious utility. The conquest by Spiritualism soon began, and the leading Mesmerists were absorbed into the ranks of the Spiritualists.

No further advance was registered in England until 1883, when **Edmund Gurney** made his first experiments in hypnotism. He pointed out that in the hypnotic stage, the formerly numerous cases of *rapport* became extremely rare. He and **F. W. H. Myers** reverted to the earlier theory and declared that hypnotism and Mesmerism appeared to be two different states.

Official recognition was first granted to hypnotism in 1893 by a committee of the British Medical Association, which re-

ported to have found the hypnotic state genuine and of value in relieving pain and alleviating functional ailments. Mesmerism remained a controversial subject.

In **France** a great revival began in 1875. A. A. Liébeault published his work on hypnotism in 1866. He sided with Bertrand. In 1875 **Charles Richet** came to the fore. In 1879 **Jean Martin Charcot** began his work in the Salpêtrière. Paris, Bordeaux, Nancy, and Toulon became centers of hypnotic activity. The school of Paris, of which Charcot was the chief, adopted and completed the explanation of Braid. Charcot contended that the hypnotic conditions could only be provoked with neuro-paths or with hysterical subjects.

The school of Nancy accepted hypnotic sleep but considered suggestion its potent cause. In 1886 in Professor Bernheim’s famous work *Suggestion and Its Application to Therapeutics*, he went so far as to declare: “Suggestion is the key of all hypnotic phenomena. There is no such thing as hypnotism, there is only suggestion.” The views of Liébeault and Bernheim prevailed almost everywhere over those of Charcot. But animal magnetism was difficult to kill. Boirac was right in saying that “Animal magnetism is a new America which has been alternately lost and found every twenty or thirty years.”

In 1887 Dr. Baréty published *Le Magnétisme animal étudié sous le nom de force neurique*, in which he boldly set out to prove the reality of animal magnetism. **Pierre Janet**, reviewing Baréty’s work, admitted that certain phenomena of attraction, anaesthesia, etc., produced on subjects apart from all apparent suggestion, by contact alone or the mere presence of the operators, had often struck him as particularly suggestive of the so-called magnetic chain.

Emil Boirac supported this position. He pointed out that although hypnotism and suggestion exist, it does not follow that animal magnetism has no existence. It may be that the effects attributed to hypnotism and suggestion are caused by a third factor. Experiments with several subjects convinced him of the truth of his theory. “We are not prevented from hoping,” he wrote in *Psychic Science* (1918),

“that we shall one day succeed in discovering the natural unity of these three orders of phenomena [Mesmerism or animal magnetism, suggestion, and Braidic hypnotism] as we begin to discover the natural unity of heat, light and electricity. They too much resemble each other’s path not to betray a secret relationship. They are perhaps the effects of one and the same cause, but these effects are assuredly produced under different conditions and according to different laws.”

The claim was further supported in 1921 by Dr. Sydney Alritz, lecturer on psychology at the University of Upsala. He claimed to have proved experimentally the existence of a nervous effluence. Professor Farny of the Zurich Polytechnicum showed by electrical tests an emission from the fingers and called it “anthropoflux.” His results verified the previous investigations of E. K. Muller, an engineer in Zurich and director of the Salus Institute.

Eventually the phenomena of animal magnetism merged with the developing Spiritualist movement, while hypnotism became established as a valid medical technique.

In 1838 **Phineas P. Quimby** began to practice Mesmerism and later developed from it his own concepts of mental healing. One of Quimby’s students, **Mary Baker Eddy**, developed her own idealistic approach to healing in the 1870s, embodied in **Christian Science**. Then in the 1880s some of Eddy’s students—much to her consternation—began to develop variations on her teachings. One by one they broke away and founded independent movements, which gradually aligned into what became known as **Mind Cure** and then in the 1890s as **New Thought**.

Sources:

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The Messenger

The Messenger, subtitled "A Guide to Life's Adventures. . .," is a post-New Age tabloid that serves Southern California, with a particular focus on those counties immediately east of Los Angeles, popularly referred to as the Inland Empire, and on **Sedona**, Arizona, a small community looked upon by many as the center of the New Age community in North America. Each issue of the monthly newspaper is distributed freely throughout its target area since the initial appearance of *The Messenger* in July of 1997.

The Messenger is built around a set of short feature articles, the great majority of which are written by New Age leaders and practitioners who operate in Southern California. They cover the spectrum of New Age spiritual and **New Thought** metaphysical topics, from metaphysical approaches to business to neurolinguistic programming and various forms of spiritual healing. In addition, there are a large number of monthly columns covering such topics as **astrology**, **numerology**, and **palmistry**. *The Messenger* also carries the monthly column by popular New Thought writer Louise Hay, and a special section focusing upon events in Sedona.

As with most New Age periodicals, advertising is an important part of each issue's content. There is a relatively brief one-page resource guide, with most of the ads that inform readers of the range of services available to them concentrated in display ads. A monthly book review column carries notices of recent publications, with text drawn primarily from covers and dust jackets of the reviewed items.

The Messenger may be contacted at P.O. Box 1971, Glendora, CA 91740. It has an Internet presence at <http://www.themessenger.cc/>.

Sources:

The Messenger. Glendora, Calif., n.d.

The Messenger. <http://www.themessenger.cc/>. May 5, 2000.

Metagnome

Term used by French psychic researchers for a gifted percipient of paranormal knowledge or extrasensory perception. The term avoids the Spiritualist associations of "**medium**" but

is now generally superseded by the term "**psychic**," indicating an individual with **extrasensory perception**. (See also **metagnomy**)

Metagnomy

Term used by French psychic researchers to indicate knowledge acquired through **cryptesthesia**, i.e., without the use of our five senses. Although this term was used by French psychic researcher **Eugèn Osty**, it appears to have been originally coined by researcher **Emile Boirac** (1851–1917) in his book *L'Avenir des sciences psychiques* (Paris, 1917) and was so ascribed in Osty's book *Supernormal Faculties in Man* (London, 1923).

The term derives from the Greek words *meta* (after) and *gnomon* (knower) and designates the phenomenon of supernormal cognition, now generally called **extrasensory perception** by parapsychologists.

Metagraphology

Term indicating psychometric power on the basis of scripts. It has nothing to do with **graphology** (interpretation of personality traits indicated in handwriting), as the reading of the present, past, and future of the subject is not effected by the study of the writing. The script simply serves as an influence, as does any given object in **psychometry**.

The sole justification of the term "metagraphology" is the fact that some graphologists developed their remarkably sensitive powers from the study of scripts. **Raphael Schermann** was the most notable among the metagraphologists. Similar powers were discovered in Otto Reimann of Prague, a bank clerk born in 1903 who, by simply touching a script, would offer a psychometric reading and also imitate the writing. He was studied by Professor Fischer of Prague.

Metal Bending

One of the very few new directions in claimed psychic phenomena in modern times. It was first publicized in the mid-1970s by **Uri Geller**, an Israeli psychic, when he apparently demonstrated paranormal deformation of metal keys and spoons. When these objects were gently stroked or subjected to passes of his hand without actual contact, they tended to bend and often actually break, allegedly by some unknown force directed by the psychic's mind. The phenomenon became known as "**the Geller effect**," but is now generally classified by parapsychologists as "Psychokinetic Metal Bending" or "PKMB."

In spite of many demonstrations by Geller and hundreds of laboratory experiments with him and other subjects by parapsychologists, the phenomenon remains highly controversial. However, some of the evidence is impressive. Metal samples sealed inside glass tubes appear to have been bent. Some samples have been bent when held by someone other than the **psychic**, while bends have been shown in alloys that normally break rather than bend when stressed. Videotape records appear to show paranormal bending of samples not held by the psychic concerned, but it must be said that other videotapes taken secretly have revealed **fraud** by some metal-benders, notably children, who have become known as "mini-Gellers." Parapsychologists believed for a time that they had found a new Geller in the person of a young Japanese psychic, **Masuaki Kiyota**. However, in 1984 he admitted to having accomplished his feats of metal bending by fraud.

The British scientist **John Taylor** spent three years studying the phenomenon, which he endorsed in his book *Superminds* (1975). Then three years later he retracted his endorsement and announced a position of complete skepticism. However, **John Hasted**, another British scientist who tested Geller and other claimed metal-benders, continues to support the reality of PKMB. For a detailed study of his experiments and conclusions, see his book *The Metal Benders* (1981).

The stage magician **James Randi** has demonstrated various methods of apparent metal bending and also has caused much confusion by planting fake metal benders in parapsychology laboratory tests, to show that scientists may be deceived. One of the most common methods of faking metal bending in tests with spoons is for the operator to surreptitiously weaken the spoon by prior bending, which can be achieved easily with the aid of a strong belt buckle.

Metal bending is a particularly spectacular form of **psychokinesis**. In spite of the revelation of fraud in some cases, defense of the ability by some continues among parapsychologists. (See also **movement**; **psychic force**)

Sources:

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Metals (in Animal Magnetism)

It was claimed by the practitioners of **animal magnetism** that various metals exercised a characteristic influence on their patients. Physical sensations of heat and cold, numbness, drowsiness, and so on were experienced by the somnambules on contact with metals, or even when metals were secretly introduced into the room. **John Elliotson**, especially, gave much prominence to the alleged power of metal to transmit the hypothesized magnetic fluid.

Gold, silver, platinum, and nickel were said to be good conductors, although the magnetism conveyed by the latter was of a highly dangerous character. Copper, tin, pewter, and zinc were poor conductors. Elliotson found that a magnetized sovereign (British gold coin) would throw into trance his **sensitives**, the **O'Key sisters**, and that although iron would neutralize the magnetic properties of the sovereign, no other metal would do so.

When **Baron Karl von Reichenbach** propounded his theory of **odic force**, his sensitives claimed to see a luminous emanation proceed from metals—silver and gold shone white; lead, blue; and nickel, red. Opponents of Reichenbach's theories ascribed such phenomena to **suggestion**.

Sources:

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Reichenbach, Karl von. *Letters on Od and Magnetism*. London: Hutchinson, 1926. Reprinted as *The Odic Force*. New Hyde Park, N.Y.: University Books, 1968.

Metaphysical Digest (Journal) See Neometaphysical Digest (Journal)

Metapsichica (Journal)

Semiannual Italian-language publication of the *Associazione Italiana Scientifica di Metapsichica* (Italian Metaphysical Association). Address: Via S. Vittore 19, 20123 Milano, Italy.

Metapsychics

The term proposed by **Charles Richet** in 1905 (when he was elected president of the **Society for Psychical Research**, London) for phenomena and experiments in **psychical research**. In his inaugural address he defined metapsychics as "a science dealing with mechanical or psychological phenomena due to forces which seem to be intelligent, or to unknown powers, latent in human intelligence." He divided it into objective and subjective metapsychics, the first dealing with material, external facts; the second with psychic, internal, nonmaterial facts.

The term was not generally accepted on the Continent. In Germany, the word "parapsychic" was suggested instead, proposed by **Emile Boirac**. Richet's colleague **Theodore Flournoy** preferred "parapsychics," suggesting that Richet's term should be limited to phenomena definitely proved to be supernormal in character. All three terms have been supplanted by "**parapsychology**."

MetaScience Foundation

A nonprofit organization that pursued scientific information in the field of **parapsychology** and related areas. Originally called the Occult Studies Foundation, the new name reflected reservations about the contemporary connotations of the word "**occult**." The foundation followed an interdisciplinary approach to paranormal phenomena and endeavored to maintain a high standard of academic and professional responsibility in their investigations. It published *MetaScience Annual* and *Journal of Occult Studies* from its headquarters in Kingston, Rhode Island. It was active for a short period in the 1970s. Website: <http://www.metascience.com/>.

Metempiric

Term proposed in the 1970s to denote unexplained phenomena such as **UFOs**, **ghosts**, alien creatures, mysterious fires, and unusual falls from the sky, usually classified as **Fortean phenomena** after the writer **Charles Hoy Fort**, who pioneered the study of such things. The term never became popular and largely passed out of use in favor of "anomalistics." (See also **Occidental Society of Metempiric Analysis**)

Metempsychosis (or Transmigration of Souls)

From the Greek *meta*, "after," and *empsychos*, "to animate," the belief that after death, the soul passes into another body, either human or animal. In ancient Greece it was roughly equivalent to the idea of **reincarnation**.

The idea seems to have originated in Egypt but to have first been advocated by Pythagoras around 455 B.C.E. Diogenes Laertius noted that Pythagoras once recognized the soul of a departed friend in a dog that was being beaten. Plato picked up on the idea and expounded it in several of his *Dialogues*, most notably the *Phaedo* and *Republic*. According to the vision of truth that one attains, one will be born in the next life in a body suitable to that attainment, Plato said. The most enlightened will be reborn as a philosopher, musician, artist, or lover. At the lowest level, he placed tyrants. Once a soul has beheld true being, it will pass from animal into human form, he said. Plato also put forth the idea that a person chooses his next life, the very choice being a sign of his character.

The idea of metempsychosis was also held by some of the Gnostics, and it became a source of disagreement between them and the leaders of the Christian church. Irenaeus, the second century bishop of Lyons, wrote at length against the Gnostics in his pacesetting *Contra Heresies* and singled out metempsychosis as an idea that was incompatible with Christianity. The church has essentially followed Irenaeus's lead in its con-

sideration of metempsychosis and reincarnation. Origen, a Christian theologian of the third century with a platonic background, tried to defend some aspects of the metempsychosis doctrine, primarily the prior existence of the soul, but soon gave up, having found the idea contrary to the New Testament teachings.

Metempsychosis found its last great philosophical defender in Plotinus (205–270 C.E.), the Neoplatonic philosopher. He saw repeated births of the soul as a means for its education. By being in the body, the soul learns how desirable is the nonphysical existence, Plotinus taught.

The idea of reincarnation lingered in the West, passing through a succession of Gnostic groups, but experienced a rebirth in the twentieth century. Its current spread, however, has a basis in Indian and Oriental ideas of reincarnation, usually attached to the additional notion of **karma**.

Sources:

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Meteorancy

A branch of **aeromancy** (**divination** through aerial phenomena such as thunder and lightning), concerned with divination from the appearance and movements of meteors and shooting stars.

Methetherial

A term coined by **F. W. H. Myers** meaning beyond the ether, the transcendental world in which **spirits** exist.

Metopomancy

Metopomancy is a form of **divination** character analysis based upon the reading of the wrinkle lines of an individual's forehead. The use of the forehead wrinkles would appear to be but another one of the many items assigned some divinatory significance in the ancient world, and in fact it was one aspect of the ancient art of face reading or **physiognomy** in China. However, early in the sixteenth century, renowned mathematician, physician, and astrologer Gerolomo Cardano (1501–1576) proposed metopomancy as a new art. In his book, *Metoposcopia*, he covered some 800 wrinkle configurations and related each wrinkle on the forehead to a particular astrological sign. By this method, he claimed to be able, for example, to identify adulterous women and thieves.

Cardano divided the area of the forehead into seven positions, each assigned to one of the then-known heavenly bodies. Beginning at the top, the areas were assigned in order to Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the **Moon**. The assignment allows the forehead reading to be aligned with the horoscope.

Reading the forehead began with an assessment of the length, depth, and prominence of the lines. Long unbroken lines indicate an honest person while x-shaped lines indicate a deceptive personality. A slight curve in the lines indicate a balanced personality, while wavy lines suggest that the person likes to travel (physically and/or mentally). A diagonal line that reaches downward to the eyebrow indicates that obstacles, possibly misfortune, lie in the person's future.

Cardano's book was republished on several occasions, but his ideas never caught on and he is basically remembered as an odd figure in occult history, seemingly the victim of suicide. He starved himself to death so as to confirm his horoscope reading.

Sources:

Shaw, Eva. *Divining the Future: Prognostication from Astrology to Zoomancy*. New York: Facts on File, 1995.

Metoposcopy

The art of interpreting character and destiny through the lines in the human forehead (Greek *metopon*). It was developed by the celebrated physician, mathematician, and astrologer **Jerome Cardan** (1501–1576). His work, including some 800 illustrations of faces, was published in an edition edited by C. M. Laurenderio, titled *Metoposcopia, libris tredecim, et octingentis Faciei humanae Eiconibus complexa: Cui accessis Melampodia de Navis Corpore Tractatus Graece et Latine nunc primum editus* (Lutetiae Parisorum, 1658). Although his interpretations were confined to lines in the forehead (coupled with **astrology**), his ideas were a forerunner of the physiognomy of J. K. Lavater (1741–1801).

Metratton

According to Jewish rabbinical legend, the angel Metratton is one of the agents by whom God the Father works. He receives the pure and simple essence of the divinity and bestows the gift of life upon all. He dwells in one of the angelic hierarchies.

Metropolitan Spiritual Churches of Christ

The Metropolitan Spiritual Churches of Christ was a Spiritualist church operating in the African American community in the United States. Spiritualism moved into the black community in strength early in the twentieth century, but black people were not welcomed in many Spiritualist congregations. As independent movements began to form around talented individual mediums, they tended to adopt the forms dominant in the pentecostal and holiness churches and retain a central emphasis upon the Bible. They also took the name "spiritual," a reference to the teachings concerning spiritual gifts mentioned in several places in the epistles of St. Paul.

The Metropolitan Spiritual Churches of Christ were founded in Kansas City in 1925 by Bishop William Frank Taylor (formerly a minister in the Christian Methodist Episcopal Church) and Elder Leviticus Boswell (of the Church of God in Christ). It grew quickly and soon had congregations across the Midwest and one in California. In 1942, shortly before Taylor's death, the Metropolitan Churches merged with the Spiritual Churches of the Southwest to create the United Spiritual Churches of Christ. However, soon after Taylor died, a split occurred between Bishop Clarence Cobbs of Chicago, who believed himself Taylor's rightful successor, and Bishop Thomas Watson, who had headed the former Spiritual Churches of the Southwest. Two factions developed, the largest one accepting the leadership of Cobbs, pastor of the First Church of Deliverance.

Under Cobbs's leadership, a revived Metropolitan Spiritual Churches of Christ expanded to encompass close to 100 congregations in the 1960s. It also expanded to West Africa, making it the largest spiritual association operating in the United States. Last known address: 4329 Park Heights Ave., Baltimore, MD 21215.

Sources:

Murphy, Larry G., J. Gordon Melton, and Gary L. Ward. *Encyclopedia of African American Religions*. New York: Garland Publishing, 1993.

Metzger, Herman Joseph (1919–1990)

Herman Joseph Metzger, the outer head of the **Ordo Templi Orientis** (OTO) in Switzerland, was born in Zezikon, Switzerland, on June 20, 1919. Little is known of his youth. He con-

sidered the priesthood at one time but eventually became a Marxist. He emerged out of obscurity in 1939 when he moved from Lugano (in Italian-speaking Switzerland) to Zürich. During World War II (1939–45), under the stage name Peter Mano, he worked as a stage magician. He also was an astrologer. In 1947, he inherited a small publishing firm, Psychosophische Gesellschaft, whose owner, F. L. Pinkus, had died. Over the next decades, Metzger's activities would be underwritten by a wealthy friend, Annemarie Aeschbach.

After the war, Metzger founded a lodge of the Ordo Templi Orientis, the initiatory magical group then led internationally by **Karl Johannes Germer** (1885–1962). He also joined the **World League of the Illuminati**, an organization that had attempted to revive the eighteenth-century German **Illuminati**. In 1955, the leader of the Swiss chapter of the World League died and left the small organization to Metzger. In 1957 he was consecrated as a bishop in the Gnostic Catholic Church, one of several small ecclesiastical bodies that traced its apostolic succession to the mystical consecration of French bishop **Jules-Benoit Doniel** (1842–1894). Then in 1960 Metzger became the new patriarch of the church. In 1963, after hearing of the death of Germer, he called the German-speaking leadership of the OTO together and had himself elected the new international outer head of the order (though those in the Spanish- and English-speaking countries did not recognize him).

By this time Metzger was already putting together a new organization that would unite the teachings and practices of the several organizations he had inherited. His headquarters was established in Appenzell in northeast Switzerland. A variety of cottage industries emerged, from a bakery to a movie theater. There was also a chapel for the gatherings of the Gnostic Catholic Church. Metzger led the group until he fell ill toward the end of the 1980s. He died on July 14, 1990. His ashes are kept enshrined at the chapel at Appenzell.

Sources:

Koenig, Peter R. "Herman Joseph Metzger—OHO of the O.T.O. and Patriarch of the Gnostic Catholic Church." <http://www.cyberlink.ch/~koenig/bishops.htm>. April 23, 2000.

MEXICO AND CENTRAL AMERICA

Sorcerers and Astrologers

Occult science among the ancient Mexicans could be represented as a middle ground derived between the tribal medicine men and the magical practices of the medieval sorcerer. The sources of information are limited, chiefly gleaned either from the works of the early missionaries to the country, or from the legends and myths of the people themselves.

Writing about the sorcerers of Mexico, Bernardino de Sahagun, an early Spanish priest, stated that the *naualli* or magician was one who enchanted men and sucked the blood of infants during the night, a reference to the **vampire**-like characteristics of Central American magical practitioners. He observed that the magician was ignorant of nothing that appertained to sorcery, and possessed great craft. Magicians hired themselves out to people to work evil upon their enemies, and to cause madness and maladies. He added:

"The necromancer is a person who has made pact with a demon, and who is capable of transforming himself into various animal shapes. Such people appear to be tired of life and await death with complaisance. The astrologer practices among the people as a diviner, and has a thorough knowledge of the various signs of the calendar, from which he is able to prognosticate the fortunes of those who employ him. This he accomplishes by weighing the power of one planet against that of another, and thus discovering the resultant applies it to the case in point. These men were called into consultation at births and deaths, as well as upon public occasions, and would dispute with much nicety on their art."

Astrology among the Mexicans was, like their calendar, intricate and advanced. (The reader is referred to **Lewis Spence's** *The Civilization of Ancient Mexico* (1911), Bernardino de Sahagun's *Historia de la Conquista de Mexico* (1829), and Bulletin 28 of the United States *Bureau of Ethnology*.) In connection with the astrological science of the Aztecs, it is noteworthy that the seventh calendric sign was the one under which necromancers, sorcerers, and evil-doers were usually born. Bernardino de Sahagun noted that:

"These work their enchantments in obscurity for four nights running, when they choose a certain evil sign. They then betake themselves in the night to the houses where they desire to work their evil deeds and sorceries. . . For the rest these sorcerers never know contentment, for all their days they live evilly and know no peace."

The myths of the Mexicans give a good working idea of the status of the enchanter or sorcerer in Aztec society. For example, the Toltec god Quetzalcoatl who, in early times was regarded as a culture-hero, was bewitched by the god of the incoming and rival race, Tezcatlipoca, who disguised himself as a physician and prescribed for an illness of his enemy's an enchanted draught that made him long for the country of his origin—that is, the home of the rains. This would indicate that potions or philters were in vogue among Mexican sorcerers.

In their efforts to rid themselves of the entire Toltec race, the traditional aborigines of Mexico, the incoming race's god Tezcatlipoca was pictured as performing upon a magical drum in such a manner as to cause frenzy among the Toltecs, who leaped by thousands into a deep ravine by their city.

Wonderful stories were told of the feats of the Huasteca, a people of Maya race dwelling on the Gulf of Mexico. Sahagun related that they could produce from space a spring with fishes, burn and restore a hut, and dismember and resurrect themselves. The Ocuiltec of the Toluca Valley also possessed a widespread reputation as enchanters and magicians.

Divination and Augury

Although **divination** was practiced among the Aztecs by means of astrology, there were other less intricate methods in use. A College of Augurs existed, corresponding in purpose to the **Auspices of Ancient Rome**, the members of which occupied themselves with observing the flight and listening to the songs of birds, from which they drew their conclusions.

The *calmecac*, or training college of the priests, had a department where divination was taught in all its branches. A typical example of augury from birds may be found in the account of the manner in which the Mexicans fixed upon the spot for the foundation of their city.

Halting after years of wandering in the vicinity of the Lake of Tezcuco, they observed a great eagle with wings outspread perched on the stump of a cactus, and holding in its talons a live serpent. Their augurs interpreted this as a good omen, since it had been previously announced by an oracle, and upon the spot where the bird had alighted they drove the first piles upon which they built the city of Mexico—the legend of the foundation of which is still commemorated in the heraldic arms of modern Mexico.

Dreams and visions also played a great part in Mexican divination, and a special caste of augurs called *Teopixqui*, or *Teotecuhli* (masters or guardians of divine things) were set apart for the purpose of interpreting dreams and of divining through dreams and visions, which was regarded as the chief route between man and the supernatural.

The senses were quickened and sharpened by the use of drugs, and the ecstatic condition was induced by lack of sleep, fixing of the mind upon one subject, swallowing or inhaling cerebral intoxicants such as tobacco, the maguey, coca, the snake-plant or *ololuhqui*, and similar substances.

Some tribes of Native Americans believed that visions came to the prophet or seer pictorially, or that acts were performed before them as in a play. They also believed that the soul trav-

eled through space and was able to visit those places of which it desired to have knowledge. It was likely that the seers hypnotized themselves by gazing at certain small, highly-polished pieces of sandstone, or that they employed these in a manner similar to the **crystal-gazing** practices found around the globe. The goddess Tozi was the patron of those who used grains of maize or red beans in divination.

On such native group, the Cuna people indigenous to Panama, believed that the Avisua, sang songs of magic that have curative powers—whether it was the healing of the sick, change atmospheric conditions, or inspire a person to act in some operative way. The witch doctors, or Neles, claimed powers of extrasensory perception using them to heal, or see into the past, present or future. The main source of those powers was dreams, as well. From 1968 until 1972, Robert Van De Castle conducted ESP tests among Cuna children, both boys and girls. The results were inconclusive, with the girls scoring higher than the boys. Whether or not any of these children were Neles, was also not determined. If that is so, the powers of the witch doctors, remain untested.

Charms and Amulets

The **amulet** was regarded in Mexico as a personal **fetish**. The Tepitoton, or diminutive household deities of the Mexicans, were also fetishistic. It is probable that most of the Mexican amulets were modeled on the various ornaments of the gods. Thus the traveler's staff, carved in the shape of a serpent like that of Quetzalcoat, was undoubtedly of this nature, and to it occasionally sacrifices would be made. The frog was a favorite model for an amulet. As elsewhere, the thunderbolts thrown by the gods were supposed to be flint stones, and were cherished as amulets and as symbols of the life-giving rains.

Vampirism

Vampirism was an important part of Mexican folk belief and there are various vampire deities. The notion of the vampire that most permeated the life of average people is found in connection with the *ciupipiltin*, or ghosts of women who have died in childbirth. These haunted the crossroads, crying and wailing for the little ones they have left behind them. But as in many other countries, notably in Burma, they are malevolent—their evil tendencies probably being caused by jealousy of the happiness of the living.

In order that they do not enter their houses and injure their children, the Mexicans at certain times of the year stopped up every possible hole and crevice. The appearance of these ghosts (Sahagun described them as “goddesses”) at crossroads is highly significant, for we know that the burial of criminals at such junctions was merely a survival of a similar disposal of the corpse of the vampire, whose head was cut off and laid at his side, and entombed at a crossroads for the purpose of confusing him as to his whereabouts.

The Cult of Nagualism

Both in Mexico and Central America a religio-magical system called nagualism existed, the purpose of which was to bring occult influence against the European conquerors for their destruction. The rites of this practice usually took place in caverns and other deserted localities, and were naturally derived to a large extent from those of the suppressed native religion. Each worshiper possessed a magical or animal spirit-guide, with which he or she was endowed early in life. This system flourished as lately as the last quarter of the nineteenth century.

Central America

Information on magic and sorcery amongst the Maya, Kiche, and other Central American peoples is even rarer than that relating to Mexico, and there is little but local legend to guide research in these areas. The great storehouse of Central

American legend is the *Popol Vuh*, an early study published by Lewis Spence (1908), with some having appeared in more recent years. This fascinating work of mythological history states that some of the elder gods were regarded as magicians, and the hero-twins, Xblanque and Hun-ahpu, whom they sent to earth to rid it of the Titan Vukubcakix, were undoubtedly possessed of magical powers.

As boys, the twins were equipped with magical tools that enabled them to get through an enormous amount of work in a single day. When they descended into Xibalba (the Kiché Hades) for the purpose of avenging their father and uncle, they took full advantage of their magical propensities in combating the inhabitants of that drear abode. Xibalba itself possessed sorcerers, for within its borders were Xulu and Pacaw, who assisted the hero-gods in many of their necromantic practices.

Regarding divination, the Maya possessed a caste of augurs, called *Cocomes*, or the listeners, while prophecy appears to have been periodically practiced by their priests.

In the books of *Chilan Balam*, which are native compilations of events occurring in Central America previous to the Spanish Conquest, certain prophecies appear that seem to foretell many events, including the coming of the Spaniards. These appear to have been given forth by a priest who bore the title (not the name) of “Chilan Balam,” whose offices were those of divination and astrology. These pronouncements were apparently colored at a later date by Christian thought, and not of a genuine aboriginal character. For example, certain astrological formulas in the books exist that are simply borrowed from European almanacs of the century between 1550 and 1650.

Amulets were in great vogue among the Maya, and they had the same fear of the last five days of the year as had the Mexicans, who regarded them as *nemontemi* or unlucky, and did no work of any description upon them. These days the Maya called *uyayayab*, and they believed that a demon entered their towns and villages at the beginning of this period. To avert evil influence they carried an image of him through the village in the hopes that he might afterwards avoid it.

In his book *Atlantis in America* (1925), Lewis Spence, who published several books on the folklore of Mexico and Central America, believed that there was some evidence for the influence of the civilization of an **Atlantis** in what he found.

Death Day

Beginning in the days of the Spanish conquests, the original Indian culture, religion, and superstitions have become inextricably interwoven with Christian beliefs and customs, creating a complex synthesis. With the modern history of war, revolts, and revolution extending into the twentieth century, it is not surprising that death has a special place in the symbolism and folklore of the Mexican people. This is vividly illustrated in the traditional celebration of All Soul's Day on November 2nd, when toys, cakes, and candies in the form of skulls are on sale in the streets, with carnival style costumes and plays depicting skeletons.

Although All Soul's Day is an imported Christian feast, it has blended with the Mexican Indian beliefs in which skulls and death goddesses are typical of pre-Columbian art, with the death orientation of the Spanish monastic orders, and the Christian *memento mori* tradition, as well as the memory of wars and revolutions.

The extraordinary profusion of death images is well illustrated by the work of the Mexican printmaker José Guadalupe Posada (1852–1913), famous for his *calaveras* (skeletons) that ate, drank, made merry, rode bicycles and horses, brandished swords and daggers, or were humble workers and revolutionaries.

Something of the extraordinarily complex history and beliefs of Mexico is captured on film by the great Soviet director S. M. Eisenstein in his uncompleted epic *Que Viva Mexico* of 1932. His vast footage remained in limbo, or was carved into short films by other hands during Eisenstein's lifetime. Political

and ideological complications of the time prevented Eisenstein from completing the film as planned; but a 60-minute version titled *Time in the Sun* was completed by Marie Seton in 1940, and a longer reconstruction by G. Alexandrov (Eisenstein's assistant) and N. Orlov titled *Que Viva Mexico* was completed in the U.S.S.R. in 1979. Both are available on videocassette, but the former was released in Britain on the PAL system. The Alexandrov and Orlov film is available on NTSC video from Ifex Films, 201 W. 52nd St., New York, NY 10019. Both versions illustrate the Death Day feast, as well as the history and folklore of Mexico. An earlier short, "Death Day," made from Eisenstein's material was released in cinemas in 1934.

Until his death in 1950, Enrique O. Aragon, a Mexican physician, and dean of the Universidad Nacional Autonoma de Mexico, set out to investigate claims of paranormal activities, including those of poltergeists. He worked not only to clarify the phenomena, but also to expose fraud.

Organizations dedicated to the study of parapsychology and the paranormal are limited throughout Mexico and Central America. Those in Mexico are: Sociedad Mexicana de Parapsicología, at Apartado 12-699, 03000 Mexico, D.F., Mexico; the Instituto Latinoamericano de Psicología Paranormal, at Apartado Postal 156, San Juan del Rio, 768000 Queretaro; and the Fundacion Interncional Subdud (International Subdud Foundation), located at Plutarco Elias Calles No. 702, Col. Club de Golf, Cuernavaca, Morelos 62030, Mexico. The latter is a branch of the international organization, and was established in 1982 as a charitable organization. The foundation works with the University of Zacatecas and the Instituto Politecnico Nacional to help physically and mentally challenged adults and children in Mexico's rural areas. As therapy, the staff works with the patients using energized gems, acupuncture, and Kirlian photography as a diagnostic tool to determine the psychological health of the children while they are in treatment. Panama's Instituto de Estudios Parapsicologicos, located at Apartado 8000, Panama 7, Panama, and the Sociedad Hispano-Americano para la Investigacion Filosofica y Metafisica, operating from the same location, also publishes, *Boletin Informativo*. Courses in parapsychology were present from 1982–85, but were suspended at the National University during the time of political unrest. A Spanish-language website for the Parapsychology Institute in Mexico is available through <http://www.aliensonearth.com>.

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Meyer, Gustav (1868–1932)

Famous German occultist and novelist who wrote under the name **Gustav Meyrink**.

Meyer, Jean (d. 1931)

French industrialist, a fervent adherent of the Spiritist doctrines of **Allan Kardec**, founder of the **Maison des Spirités** (8 Rue Copernic, Paris), which aimed, under his personal supervision, at the diffusion of this knowledge. He was also a founder of the **Institut Métapsychique International**, which pursued **psychical research** and was recognized as of public utility by the French government in 1919. He endowed the institution with a portion of his fortune, took a personal interest in its work, and presented it, shortly before his death, with an infrared installation at a cost of 200,000 francs.

The following story indicates the fair-mindedness of Jean Meyer in sponsoring both **Spiritualism** and scientific research. After the death of **Gustav Geley**, director of the Institut Métapsychique, Meyer desired to appoint **Eugèn Osty** as his successor. Osty pointed out that the institute would require complete scientific liberty, and asked, "What would you say, if from the laboratory of the Institut there were to issue some day studies of fact which would suggest that the teaching of the Maison des Spirités is in whole or in part illusory interpretation of facts produced exclusively by the innate powers of man as yet unknown?"

With courageous confidence in both Spiritualism and science, Meyer replied: "Yes, I accept the risk. I know you for a sincere researcher. That is enough for me."

Meyrink, Gustav (1868–1932)

Pseudonym of German novelist Gustav Meyer, famous for his occult fiction. He was also actively concerned with occult and theosophical groups in Europe before and during World War I. Meyrink was born June 19, 1868 in Vienna but was later taken by his family to Prague, Czechoslovakia, where his mother's family owned a bank. As a young man Meyrink worked in the bank, but he was attracted to occult teachings. By 1891 he joined the Theosophical Lodge of the Blue Star, whose members practiced various occult disciplines. Meyrink translated *Nature's Finer Forces* by Rama Prasad, one of the first works to introduce tantra to a popular audience in the West. In 1903 he published his first collection of short stories. Many of his writings have themes of fantasy or occultism, with echoes of E. T. A. Hoffmann, Edgar Allan Poe, and Franz Kafka.

His best-known novel was *Der Golem* (1915; translated by M. Pemberton as *The Golem*, 1928). This is a brilliant and strangely disturbing book concerned with the **Kabala** and the occult, based on Prague legends of the **Golem**, a mysterious man-monster said to have been created from clay by Rabbi Judah Loew of Prague in the seventeenth century. The book had added power in relating to the real-life background of Golem legends, which remained popular in the Prague ghetto, the site of Rabbi Loew's grave. A German silent film *The Golem*, directed and scripted by Paul Wegener, was produced in 1920, adapted very loosely from Meyrink's novel.

Meyrink converted from Protestantism to Buddhism and spent many years in occult investigations, including experiments in **alchemy**. He was present at some of the séances of **Baron Albert von Schrenck-Notzing** in Munich with the medium "Eva C." Meyrink also practiced **yoga** and claimed to have achieved telepathic contact with the famous South Indian holy man **Sri Ramana Maharshi**, guru of **Paul Brunton**. After a rich and varied life, Meyrink died in December 1932 in Starnberg, Germany.

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The Mezazoth

A traditional Jewish schedule that, when fastened on the doorpost, possessed talismanic qualities. It is said in the Talmud that whoever has the mezazoth fixed on his door, and is provided with certain personal charms, is protected from sin.

Mhorag (or Morag)

A Loch Ness-type monster observed and photographed in Loch Morar, West Inverness, Scotland. Accounts of sightings go back to the late nineteenth century, but attracted attention only in the wake of the better-known **Loch Ness monster**. In 1970 members of the Loch Ness Investigation Bureau formed a Loch Morar Survey to begin study of the possible creature in the lake, which is 12 miles long, up to 2 miles wide, and 1,017 feet deep. Investigators Elizabeth Montgomery Campbell and R. Macdonald Robertson collected and published stories of Mhorag over the next several years. Their work was stimulated by a 1969 sighting by two fishermen, Duncan McDonell and William Simpson, which was one of the few sightings reported worldwide.

The magazine *Fortean Times* (no. 22, summer 1977) reproduced a photograph taken by Hazel Jackson (of Wakefield, England), who stayed at Morar with her husband on a touring holiday. The Jacksons, who are skeptical about monsters, took two photographs of their sheepdog by the side of the loch, and both pictures showed what appeared to be the head of a monster in the loch. Two other photographs reproduced in the same issue of *Fortean Times* were taken by an M. Lindsay of Musselburgh, and these were also somewhat ambiguous.

A Loch Morar Expedition headed by Adrian Shine tested underwater surveillance equipment, including a spherical submersible designed by Shine. There are hopes that such equipment may identify the Mhorag monster, since the waters of the loch are crystal clear. But as of the mid-1990s, no clear evidence of Mhorag has been produced.

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Michael

An archangel whose Hebrew name means "He who is equal to God." He is mentioned in the book of Daniel as a character in Daniel's visions who is a prince of Persia contending for the Hebrew people. After the Hebrews returned to Palestine from their exile, they began to develop their doctrine of **angels**. Seven archangels, including Michael and Gabriel, emerged into prominence. In one of the uncanonical Jewish writings, the Assumption of Moses, Michael disputes with Satan for the body of Moses, a belief picked up and mentioned in the Christian New Testament (Jude 9).

The most important quote concerning Michael is found in Revelation 12:7: "There was war in heaven. Michael and his angels fought against the dragon." From this it is deduced that Michael is the leader of the celestial hierarchy against Lucifer, the head of the disobedient angels.

His design, according to genealogist Randle Holme, is a banner hanging on a cross, and he is represented as victory with a dart in one hand and a cross on his forehead. Bishop Horsley and others considered Michael as only another name for the Son of God.

In one of the Jewish rabbinical legends, he is the ruler of Mercury, to which sphere he "imparts benignity, motion and intelligence, with elegance and consonance of speech."

Michael Teachings

Michael, a spirit entity, supposedly first manifest during a dinner party in the home of Walter and Jessica Lessing, a couple living in the San Francisco Bay area. The couple were playing with a Ouija board when reportedly a simple message appeared: "We are here with you tonight." When asked who "we" were, an entity replied, "The last name a fragment of this entity used was Michael" and added, "Each soul is a part of a larger body, an entity. Each entity is made up of about one thousand souls, each of which enters the physical plane as many times as necessary is to experience all aspects of Life and achieve human understanding. At the end of the cycles on the physical plane, the fragments once again reunite as we have reunited."

"Michael" indicated that the fragments comprised an ancient entity that comes to those who ask and teaches some understanding of human evolution. They hope to redirect people to their personal life plans and show them that which is wrong so they can come to a personal acceptance of truth. Understanding is achieved when the student can go on to *agape*, a nonsexual and selfless love, the goal toward which all should aspire.

The Lessings and their guests, Craig and Emily Wright, stayed at the board for the next five hours. In the days ahead they were joined by Lucy North (who became the group's typist) and Leah and Arnold Harris. After about six months of intensive reception of material, the small group began to grow until it numbered about thirty. Then in 1978 writer Chelsea Quinn Yarbro was introduced to the teachings and given access to the messages that had accumulated over the eight years since Michael first appeared. Her book *Messages from Michael* (1979) brought attention to the Michael teachings, expanded his audience, especially in the San Francisco area, and has led to the publication of much of the material.

The teachings are set within a familiar Gnostic/theosophical universe that divides existence into seven planes, which Michael calls the physical, astral, causal, akashic, mental, messianic, and buddhaic. Michael resides on the causal.

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Michelsen, Neil Franklin (1931–1990)

Neil Franklin Michelsen, an astrologer and founder of **Astro Communications Services**, was born on May 11, 1931, in Chicago, Illinois. He attended the University of Miami (from which he graduated magnum cum laude in mathematics) and in 1959 went to work for IBM as a systems engineer. Through the 1960s he developed an interest in **astrology** and in 1971, with a primitive computer set up in his home, he began to create the databases of information from which horoscopes could be constructed. In 1973 he incorporated Astro Computing Services, then headquartered in his home in White Plains, New York.

Michelsen resigned from IBM in 1976 to devote full time to his emerging business. That same year the first of what were to become essential reference books for professional astrologers appeared, a computer-generated ephemeris (charts of the daily position of planets) and table of houses (charts showing the lo-

cations of the **astrological houses**). As these were expanded through the 1980s and revised by others in the 1990s, they remain popular items in the astrologer's library.

In 1979 Michelsen moved to San Diego and three years later reorganized the company as a California corporation, Astro Communications Services, with ACS Publications as its publication arm. As his work became known, he became the chairman of the **National Council for Geocosmic Research** and gained international recognition for his service to the astrological community, including his generosity with the profits of ACS to the development of the astrological community as a whole. Following his death on May 15, 1990, the National Council created the Neil Michelsen Memorial Fund to continue a set of projects he had previously funded.

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Michigan Canadian Bigfoot Information Center

Founded in 1970, covering the northern and midwestern United States and eastern Canada, to assist persons having a sincere desire for knowledge about the "Sasquatch" or "Bigfoot" (large, hairy, homonoid creature reputedly inhabiting various regions of North America), and to obtain a Sasquatch specimen. The center conducts all-night vigils in classified areas and receives cooperative assistance from anthropologists, wildlife pathologists, and Department of Natural Resources affiliates. It maintains transcript and tape collections as well as a file and indexing system, compiles statistics, and maintains a research program and database. Address: 152 West Sherman, Caro, MI 48723. (See also **Bigfoot Information Center; Monsters; Sasquatch Investigations of Mid-America**)

The Microcosm

From the Greek *Micros*, small; and *Kosmos*, a world. The "little world" of the human being, as distinct from the **macrocosm**, or great world, of the universe. The relationship between microcosm and macrocosm has preoccupied philosophers for many centuries, with the macrocosm believed to be symbolized in the microcosm. According to some occultists, the microcosm was itself symbolized by the pentagram, or **pentacle**,—a five-pointed star believed to represent humanity and the summation of the occult forces. **Paracelsus** held that this sign had a marvelous magical power over spirits and that all magic figures and kabalistic signs could be reduced to two—the microcosm and the macrocosm. (See also **magical diagrams**)

Micro-PK

Term used to denote **psychokinetic** (paranormal movement) effects that are weak or minute, thus requiring statistical analysis or special methods of detection. In contrast, macro-PK effects are paranormal movements sufficiently large or impressive to be observed by the naked eye.

The Microprosopus

One of the four magical elements in the **Kabala**, probably representing one of the four simple elements—air, water, earth, or fire. The word means "creator of the little world."

Mictlan

The Mexican Hades. (See also **Hell; Mexico and Central America**)

Midday Demons

It was the belief of ancient peoples that certain demons became visible especially toward midday to those with whom they had a pact. They appeared in the form of men or of beasts, and would allow themselves be enclosed in a symbolic character, a figure, a vial, or in the interior of a hollow ring. (See also **demology**)

The Midiwihin

A secret society or exclusive association of the Ojibway Indians of North America. The myth of the foundation of this society is as follows: "Michabo, the Creator, looking down to earth saw that the forefathers of the Ojibway were very helpless. . . . Espying a black object floating on the surface of a lake he drew near to it and saw that it was an otter [now one of the sacred animals of the *Midiwihin*]. He instructed it in the mysteries of that caste, and provided it with a sacred rattle, a sacred drum, and tobacco. He built a *Midiwigan*, or Sacred House of Midi, to which he took the otter and confided to it the mysteries of the *Midiwihin*."

The society was one of the "medicine" or magical associations so common among the North American Indians (see **America, United States of**). When a candidate was admitted to a grade and prepared to pass on to the next, he gave three feasts and sang three prayers to the Bear Spirit in order to be permitted to enter that grade.

His progress through the various grades was assisted by several snake-spirits. At a later stage, by the power of certain prayers or invocations, a larger snake appeared and raised its body, thus forming an arch under which the candidate made his way to the higher grade.

When the Indian achieved the second grade, he was supposed to receive supernatural power to be able to see into the future, to hear what came from far off, to touch friends and foes no matter how far away, and so on. In higher grades he could assume the form of any animal. The third grade conferred the ability to perform extraordinary exploits and have power over the entire invisible world. The fourth was still more exalted.

When an Indian was ready to undergo initiation, he erected a wigwam in which he took steambaths for four days, one on each day. On the evening of the day before initiation he visited his teachers in order to obtain from them instructions for the following day. Next morning the priests approached with the candidate at their head, entered the *Midiwigan*, and the proceedings commenced.

The publications of the Bureau of American Ethnology contain several good accounts of the ritual of this society.

Midwest Psychic News

Former monthly publication covering psychic events in Illinois and other states. It flourished for several years in the 1970s.

Milk-Drinking Statues

On the morning of September 21 (the fall **equinox**), 1995, a priest of a Hindu temple in New Delhi awakened from a dream in which the deity Genesha asked for a drink of milk. He soon left for a nearby temple dedicated to Genesha and offered the statue a spoonful of milk. To his surprise, the statue drank (absorbed?) the milk. News of the occurrence spread through the neighborhood and across New Delhi within hours. Devo-

tees flocked to the temple to offer Genesha milk and as lines formed, people soon discovered that statues at other temples (almost all of which have a Genesha statue, in the shape of an elephant and located near the door) were also drinking up the milk. By evening, accounts of the event (and the accompanying milk shortage in the Indian capital) were on the news. Phone and e-mail messages went to Indian expatriate communities. By the next day, reports of statues at temples around India drinking milk began to appear, and on the 23rd they were joined by reports from North America, England, and Southeast Asia. Television coverage of the statues showed some of the offerings in which the milk actually disappeared. On the 22nd in Toronto, more than 100 people lined up to feed the statue. The leaders at the temple indicated that the massive feeding frenzy was the sign that a great soul was being born somewhere in the world. They also indicated that the phenomena would cease in some 48 hours.

The Indian government became concerned about the event and sent scientists from its Department of Science and Technology to investigate the situation. They suggested that the small amounts being offered to the statues were being absorbed by the porous material out of which they were constructed and were coating the surface with a thin film. Other scientists reported similar findings at other locations. Puddles of milk soon appeared around all of the drinking statues. By the end of the day on the 22nd, most of the frenzy had died down, and reports of further drinking by the statues dropped perceptively, and disappeared altogether soon afterwards. Many Hindus consider the events of September 21–22 to have been a miracle. Skeptics have dismissed it as a hysteric reaction to a very mundane occurrence. Many government officials saw it as a move by political conservatives to spread Hindu nationalism.

An archive of e-mail messages and wire service reports has been preserved by the Australian government's Distributed Services Technology Centre in Brisbane on an Internet file, "Genesha Is Drinking Milk!!!" at <http://archive.dstc.edu.au/TU/staff/timbomb/buddha/ganesha.html>.

Sources:

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Miller, Charles Victor (d. 1943)

Materialization medium of San Francisco, born in Nancy, France. By profession he was a dealer in old pictures and Japanese art. Author Willie Reichel claimed to have witnessed many of Miller's performances. For example, Miller did not go into trance as a séance started. He stood outside the cabinet from which a procession of phantoms issued. Miller took them by the hand, asked their names, and introduced them to the sitters. Later he went into the cabinet, where he was seen with as many as six white robed figures. They came out one by one, spoke to the sitters, and usually dematerialized in front of the cabinet, sinking through the floor.

Although the materialization of figures suggests **fraud** and accomplices rather than genuine psychic phenomena, the variety of Miller's phenomena, the certainty of the witnesses, and the lack of a competent observer leaves the question somewhat open. On one occasion Reichel's nephew disappeared by floating upward through the ceiling. Miller was normally under the **control** of the spirits "Betsy" and "Dr. Benton."

The highest number of materialized spirits Reichel claimed to have seen in a séance was 12. The medium was conscious and kept talking. The phantoms spoke in various languages and many were recognized by the sitters. Once, in Reichel's own house, a materialized spirit walked out into the hall, a distance of 35 feet from the medium.

In the journal *Psychische Studien* (February 1904), Reichel described a séance at which a deceased friend of his materialized eight times, very near to him, at a distance of over three

yards from the medium. Reichel stated: "He drew near me like a floating flame, which lowered itself, and in the space of about a minute and a half developed and stood before me quite formed. He held long conversations with me; then, retiring to the curtain, where I followed him, he dematerialized, speaking up to the moment when his head disappeared."

Reichel also witnessed rotating white and blue flames from which voices spoke to him, giving their complete names. In one séance the medium was completely dematerialized and transported to the first floor.

Miller made two visits to Europe. When he first arrived in 1906, much criticism was directed against him because he mostly sat with Spiritists (see **Spiritism**) and avoided researchers such as **Eugene Rochas**, with whom he had corresponded, and a circle of scientists who had arranged to test him scientifically.

However, psychic researcher **Gabriel Delanne** concluded that the apparitions were genuine. Gaston Méry, chief editor of the *Libre Parole* and director of the *Echo du Merveilleux* (which was not a Spiritist journal) admitted that it was highly probable that the phenomena he witnessed were genuine but "until there is fuller information we must be satisfied with not comprehending." The séance took place in Méry's house in a room Miller did not enter before the proceedings. Moreover, he was completely undressed in the presence of three doctors and donned Méry's own garments.

Gérard Encausse ("Papus") also attended a séance and stated in *L'Initiation* that his expectation was fully satisfied and that Miller displayed "mediumistic faculties more extraordinary than he had hitherto encountered."

From Paris, Miller went on to Germany and gave many test séances in Munich at private residences. The accounts appear to corroborate Reichel's observations. The materialized form was often seen to develop from luminous globes and clouds that first appeared near the ceiling. If several forms were materialized at the same time, they were transparent. It often happened that at the end of the séance Miller was violently thrown out of the cabinet, yet he suffered no injury.

On his way back to the United States, Miller again visited Paris and gave a few more séances. According to **Charles Richet**, he would not accept the conditions imposed. Four of his séances were reported in the *Annals of Psychic Science* (vol. 4, 1906). Psychic researcher **Count Cesar de Vesme**, who attended the last séance, objected to not having been given an adequate opportunity to form a well-founded judgment and noted: "A white ball, as of gas, about a quarter of a yard in diameter appeared in the air at the upper extremity of the curtains. Finally it came down, rested on the floor, and in less than a minute, changing into a long shape, was transformed into a draped human form, which subsequently spoke" (*Annals of Psychic Science*, vol. 4, no. 21, 1906). The séance, however, was not sufficient to enable de Vesme to arrive at a definite opinion as to the genuineness of the manifestations.

In 1908 Miller paid another visit to Paris. On June 25, in the presence of 40 persons, a very successful séance was held at the house of a Mrs. Noeggerath under test conditions. The control committee consisted of one Mr. Benezech, Gaston Méry, Cesar de Vesme, and Charles Blech, secretary of the Theosophical Society. The medium was disrobed, medically examined, and put into black garments that were furnished by the committee and had neither lining nor pockets. Numerous phantom shapes evolved and disappeared.

Cesar de Vesme, however, remained unconvinced. In the *Annals of Psychic Science* (vol. 7, 1908), he complained that in the series of séances he attended in almost complete darkness, Miller never allowed the control of his right hand. Sitting on the left side of the cabinet, he could have used his right hand to introduce a white drapery, which he could have manipulated as a small phantom in the course of materialization. He had only been searched in a single séance when 40 people were present. There was no telling whether the drapery might not have been

passed to him by one of the sitters. Leon Denis, Baron de Watteville, Charles Blech, de Fremery (director of the *Het Toekomstige Leven*, The Hague), Paul Leymarie (director of the *Reuwe Spirite*), M. W. Bormann (director of *Die Übersinnliche Welt*), and **Joseph Maxwell** shared de Vesme's opinion. Of Miller's public séances no more was heard after this Paris series.

Miller died on November 1, 1943 in New York.

Sources:

Reichel, Willie. *Occult Experiences*. N.p., 1906.

Miller, Ellora Fogle (Mrs. R. DeWitt Miller) (1913–1982)

Writer in the fields of publicity and psychical research. She was born June 8, 1913, in Philadelphia, Pennsylvania, and studied at the University of Southern California (M.A., 1945). She was a staff member of the publicity department of Young & Rubicam, Hollywood, California, and national editor of the *Baton* (the publication of Phi Beta Fraternity) (1953–56), and afterward director of honors for the Phi Beta Fraternity. In 1937 she married **R. DeWitt Miller** (1910–1958), with whom she collaborated on two books and several articles concerned with psychical research.

Ellora Miller died in October 1982.

Sources:

Miller, R. DeWitt, and Ellora F. Miller. *Forgotten Mysteries*. Chicago: Cloud Inc., 1947.

———. *You Do Take It with You*. New York: Citadel Press, 1955.

Miller, R(ichard) DeWitt (1910–1958)

Writer on psychical research and parapsychology. Born January 22, 1910, in Los Angeles, California, he was educated at the University of Southern California (B.A., 1933). In 1937 he married **Ellora Fogle Miller**. A freelance writer, Miller contributed many articles to *Coronet*, *Esquire*, *Pageant*, *Popular Mechanics*, *Popular Science*, *Tomorrow*, and *Life*.

Many of his writings were concerned with paranormal topics, and he contributed the regular features "Your Other Life," "Forgotten Mysteries," and "Not of Our Species" to *Coronet* magazine. He contributed to the anthology *Beyond the Five Senses*, edited by **Eileen J. Garrett** (1957). He wrote two books and several articles with his wife. He died June 3, 1958.

Sources:

Miller, R. Dewitt. *The Man Who Lived Forever*. N.p., 1956.

———. *Reincarnation*. N.p., 1956.

Miller, R. Dewitt, and Ellora F. Miller. *Forgotten Mysteries*. N.p., 1947.

———. *You Do Take It with You*. New York: Citadel Press, 1955.

Miller, Robin (1950–)

Robin Miller is a poet, songwriter, and musician residing in **Sedona**, Arizona, who during the 1980s found the answer to much of his searching in **New Age** metaphysics. Then in 1987, he began to channel music. The term **channeling** has frequently been applied to the inspiration to which gifted musicians have attributed as the source of their musical innovations. The product of these channelings was released as a series of albums including *Paradise View*, *Magical Spheres*, *Celestial Bridge*, and *From the Heart*, each of which reached a popular audience in the post-New Age community. Then on January 23, 1991, shortly before Miller and his family moved to Sedona, an unembodied entity named Jonathon manifested early in the morning immediately after an intense dream in which Miller

felt he was being taught about the future direction of his life. As he awoke he found himself repeating some thoughts aloud. He sat down to remember and put the thoughts to paper. At that point he found himself tapping into thoughts that did not appear to be his own. He began to record these thoughts by **automatic writing**.

Miller found that he was frequently called upon to write, and he allowed his bonding with the entity who was communicating through him to become stronger. Accompanying the process of communicating, Miller also found that he was transforming into a more loving being.

Jonathon described himself as a seventh ray being and speaker for the Council of the Brotherhood of Light, described as a group of seven beings amid the many organizations and entities in the spiritual realm who are working to reawaken humanity to its true God-self connection. The brotherhood thus works beside the many groups spoken of by other channelers such as the **Great White Brotherhood**, the Celestial Hierarchy of Light, and the **Ashtar Command**, groups of evolved beings who guide humanity in its overall evolution and spiritual life. Jonathon described himself as someone who had been incarnated on various occasions, on the most recent occasion as a Christian monk in the thirteenth century in eastern France. He was also known as Jonathon in that incarnation. He had led a contemplative life and had an awakening in his 46th year. He died three years later.

In returning to speak through Miller, Jonathon explained he is taking part in a coordinated effort from the spiritual realm to push humanity toward enlightenment. As a result, Earth will be transformed into a paradise. The awakening of humanity at this time is the fulfillment of the promise of the Second Coming of Christ. In 1993 Miller published the initial messages from Jonathon as *Talks with Jonathon*, the first of five proposed volumes.

Sources:

Miller, Robin. *Talks with Jonathon, Book I: A Guide to Transformation*. Needham, Mass.: Channel One Communications, 1993.

Millesimo Castle

Located in Italy in the province of Savona. It was the property of the **Marquis Carlo Centurione Scotti** and the scene of important psychic investigations (1927–28) and later on the phenomena of **direct voice**, **apports**, **levitation**, and **materialization**.

Mind-Body-Spirit Festival

International festival coordinating and presenting occult, mystical, psychic, astrological, New Age, human potential, and holistic organizations and individuals. Founded in April 1977 in England by new consciousness entrepreneur **Graham Wilson**, the festival has since been presented annually in London and Australia and occasionally in the United States.

The festival provides an annual stage for contemporary alternative lifestyles in a wide spectrum of mystical, holistic, and ecological areas, where traditional philosophies and activities rub shoulders with newer cults. It offers lectures, demonstrations, and workshops as well as exhibits and stands promoting individuals, organizations, and publications concerned with psychic phenomena, healing, **yoga**, **astrology**, health, physical fitness, dance, **UFOs**, **meditation**, organic gardening, mystical arts and crafts, and alternative technologies. Address: UK New Life Promotions Ltd., Arnica House, 170 Campden Hill Rd., London W8 7AS, England. Australia Mind Body Spirit Sydney Festival Party Ltd., Locked Bag 19, Pyrmont, NSW 2009.

Mind Cure

The name loosely applied to various systems of alternative healing in the late nineteenth century. The name was first applied to the healing system developed by **Phineas Parkhurst Quimby** (1802–66) out of his reflections on **mesmerism** and **hypnotism**. Quimby, a clockmaker who became a professional mesmerist, observed the power of suggestion on his subjects.

Quimby turned his attention from mesmerist power to focus on the idea of mind. He posited that illness comes from holding delusions or false opinions in the mind (such as those put out by the church or the average physician) and the mind will reproduce in the body the false idea. His healing work consisted of presenting wisdom or truth to the patient, who accepted it and then became well. He operated informally out of Portland, Maine, through the years of the Civil War. He died in 1866 having never published any of his writings. His work was carried on by his various pupils.

The most famous of Quimby's students was **Mary Baker Eddy**, who in the months after Quimby's death pushed his system in an idealistic direction. She concluded that God was the only reality and that healing was to be found in accepting that reality. From that insight, which differed radically from that of Quimby, she built the **Church of Christ, Scientist**, the organizational center of the Christian Science movement. Christian Science has four fundamental propositions: (1) God is all in all; (2) God is Good. Good is Mind; (3) God, Spirit, being all, nothing is matter; and (4) Life, God, omnipotent good, deny death, evil, sin, disease. The new church was a phenomenal success and controversy swarmed around it and its founder. Two of Quimby's students, Julius and Annette Dresser, seemingly unaware of how Eddy's system was uniquely her own, challenged Eddy for not giving Quimby the proper credit for originating Christian Science.

Meanwhile, another Quimby student, former Methodist minister turned Swedenborgian, Warren Felt Evans, established a healing practice in Salisbury, Massachusetts, and developed his own healing system as an integral part of his Swedenborgian thought. Ultimately a pantheist, he wrote a number of books.

As the movement developed, a number of students separated from Eddy and began to operate as independent Christian Science healers. One of them, Joseph Addams, began the *Mind Cure Journal* in Chicago in the mid 1880s. Other healers with no connection to Eddy, other than possibly having read her books, also appeared on the scene. Those students most attached to Eddy's thought founded what has been a continuing independent Christian Science movement, while the more autonomous thinkers became the founders of what would in the 1890s become known as **New Thought**. New Thought has been perpetuated through such organizations as the Unity School of Christianity, the Divine Science Association, the Church of Religious Science, and the International New Thought Association. It produced a number of best-selling authors, such as Ralph Waldo Trine, Prentice Mulford, Elizabeth Towne, and Orison Swett Marden.

The term *mind cure* had largely passed from the scene by the beginning of the twentieth century, but the basic movements, Christian Science, independent Christian Science, and New Thought, have continued. New Thought entered into mainline Christian thought through the efforts of Norman Vincent Peale and more recently Robert Schuler, both ministers in the Reformed Church in America.

Sources:

Braden, Charles S. *Spirits in Rebellion*. Dallas, Tex.: Southern Methodist University Press, 1963.

Judah, J. Stillson. *The History and Philosophy of the Metaphysical Movements in America*. Philadelphia: Westminster Press, 1967.

Melton, J. Gordon. *New Thought: A Reader*. Santa Barbara, Calif.: Institute for the Study of American Religion, 1990.

Mind Development and Control Association

Organization founded to develop and promote interest in various facets of paranormal and psychic research and to foster awareness and understanding of the forces that influence and shape human existence. The association sponsored research in the fields of healing and bioenergy and provided monthly correspondence lessons in psychic arts and sciences and classes in psychic development and **ESP** skills. It maintained a haunted-house investigation group, energy and healing group, and other associated groups. It sponsored the U.S. Psi Squad as a nonprofit project that offers assistance to police and law enforcement departments when consulted in cases such as homicide and missing persons. It published *Doorways to the Mind*, a monthly magazine. Last known address: P.O. Box 29396, Sappington, MO 63126.

M'Indoe, John B. (ca. 1936)

A prominent Scottish Spiritualist. He served a tenure as president of the **Spiritualists' National Union** in Britain and was a trustee and advisory committee member of the **Edinburgh Psychic College and Library**. He made a long-term study of **spirit photography** and also reported on the controversial mediumship of **Helen Duncan**.

Mind Science Network

Organization concerned with nontraditional religions, holistic healing, psychic development, and related subjects. Published the quarterly magazine *Mind Science Journal*, which included a calendar of holy days, events, and contacts. Last known address: P.O. Box 1302, Mill Valley, CA 94941.

Mines, Haunted

The belief that mines are haunted is an ancient and universal one, probably arising from the many eerie sounds and echoes that are heard in them and the perpetual gloom, which stimulates belief in apparitions. Sometimes the haunting specters are gigantic creatures with frightful fiery eyes. Such was the German "Bergmönch, a terrible figure in the garb of a monk, who could, however, appear in ordinary human shape to those towards whom he was well-disposed."

Frequently weird knockings were heard in mines. In Germany these were attributed to the **Kobolds**, small black beings of a malicious disposition. White hares or rabbits were also seen at times. The continual dangers attending work underground have been productive of many supernatural "warnings," which generally take the form of mysterious voices.

In the midland counties of England, the "Seven Whistlers" were well known, and miners paid solemn attention to their warnings. A light blue flame settling on a full coaltub was called "Bluecap," and his work was to move the coaltub toward the trolleyway. Bluecap did not give his services for nothing. Every two weeks his wages were left in a corner of the mine and were duly appropriated. A more mischievous elf was "Cutty Soames," who would cut the "soams" or traces yoking an assistant putter to the tub.

Basilisks, fearsome monsters whose terrible eyes would strike the miner dead, were another source of dread to the worker underground. These, as well as other mysterious foes who dealt fatal blows, may be traced to the dreaded, but by no means ghostly, fire-damp or perhaps to underground lizards.

Mines of precious metals were believed to be even more jealously guarded by supernatural beings. Gnomes, the creatures of the earth element, were the special guardians of subterra-

nean treasure, and they were anxious to defend their province. Mines containing precious stones were equally well looked after. The Indians of Peru declared that evil spirits haunted the emerald mines, while a mine in the neighborhood of Los Esmeraldos was said to be guarded by a frightful dragon. It has also been believed that the poisonous fumes and gases that often destroy the lives of miners were baleful influences radiated by evil spirits.

Other stories of haunted mines are linked to legends of secret underground temples of occultists. (See **subterranean crypts and temples**)

Minnesota Zen Meditation Center

This center stemmed from the 1960s, when a group of individuals in Minneapolis met together to practice *zazen* (**Zen** meditation). One of the students was Sekijun Karen Sunna, the center's current head priest. They soon developed an association with the San Francisco Zen Center, and its assistant priest Dainin Katagiri Roshi visited them on several occasions. In 1972, the group invited Katagiri Roshi to become leader of their new Zen Center. He accepted, and the Minnesota Zen Center was formed in January 1973.

Dainin Katagiri Roshi was born in Japan in 1928 and became a Zen monk in 1946. He trained at Eiheji Monastery, the original center of the Soto Shu sect. He came to the United States in 1963 to work with the North American Zen Buddhist Church, the Japanese-American Soto group, and was assigned to their Los Angeles temple. Five months later he was sent to San Francisco to assist Shunryu Suzuki Roshi at both the San Francisco temple (Sokoji) and the independent San Francisco Zen Center. While there he assisted in the opening of the Tassajara Zen Mountain Center.

Since coming to Minneapolis, Katagiri Roshi has attracted students from across the Midwest and has visited various groups interested in Zen. Groups affiliated with the Minnesota Center have been established in Manhattan, Kansas; Iowa City, Iowa; Milwaukee, Wisconsin; and Omaha, Nebraska.

In 1978 the center purchased 280 acres near Houston, Minnesota, which offers meditation, classes and lectures as well as retreats. Since Katagiri Roshi's death in 1990, Sekijun Karen Sunna has acted as head priest. Address: 3343 E. Calhoun Pkwy., Minneapolis, MN 55408. Website: <http://www.mnzenctr.com/>.

Sources:

Minnesota Zen Center. <http://www.mnzenctr.com/>. March 8, 2000.

Miñoza, Aurora (1923–)

Psychologist who has written on parapsychology. She was born January 4, 1923, in Cebu City, Philippines, and studied at the University of Michigan (B.S. English, 1947; M.A. psychology, 1953) and the University of the Philippines (Ph.D. educational psychology, 1957). An abstract of her master's thesis, *A Study of Extrasensory Perception*, was published in the *Educational Quarterly*, University of the Philippines (vol. 1, no. 1, September 1953). After graduation she joined the faculty of the Graduate College of Education, University of the Philippines.

She attended the first Parapsychology Workshop at Duke University in June 1957. She has special interests in telepathy, clairvoyance, and psychokinesis, and has experimented with the effect of thought on plant growth. She began a long tenure as president of the Parapsychological Research Society, Philippines, in 1959. She was also a member of the **Parapsychological Association**.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Mirabelli, (Carmine) Carlos (1889–1951)

South American physical medium born on January 2, 1889, in Botucatu, São Paulo, Brazil, of Italian immigrant parents. Mirabelli was a **Spiritist** of the school of **Allan Kardec**, which had become popular in Brazil after its importation from Europe.

Such extraordinary accounts of his phenomena spread through psychical research circles in England and the United States that, if they could have been proved to the satisfaction of psychical researchers, he would have had to be ranked as the greatest medium of all time. Such phenomena included **automatic writing** in more than thirty different languages, **materialization** of persons and objects, **levitation**, impressions of spirit hands, and paranormal musical performances. He also normally produced phenomena in the light of day.

The first description of Mirabelli's feats was published in a booklet, *O Medium Mirabelli*, written anonymously by R. H. Mikilash, general secretary of the **Academia de Estudos Psicócos de Cesar Lombroso**. Mirabelli had applied to the academy for experiments in **trance** speaking, automatic writing, and physical phenomena. The booklet was published in 1926. It reported 392 sittings in broad daylight or in a room illuminated by electric light. In 349 cases the sittings were held in the rooms of the academy and were attended by a total of 555 people. The summary was as follows:

"The committee carried out with the first group (trance speaking) 189 positive experiments; with the second group (automatic writing) 85 positive and 8 negative; with the third group (physical phenomena) 63 positive and 47 negative experiments. The medium spoke 26 languages including 7 dialects, wrote in 28 languages, among them 3 dead languages, namely Latin, Chaldaic and Hieroglyphics. Of the 63 physical experiments 40 were made in daylight, 23 in bright artificial light."

A second report, based on the first, appeared in a publication of the Academia de Germany, the *Zeitschrift für Parapsychologie*, in August 1929. Fearing a hoax, the German periodical made inquiries first from the Brazilian consul at Munich as to the standing and reputation of Mirabelli's witnesses and supporters. The information was verified, and the consul added that 14 persons on the submitted list were his personal acquaintances, to whose veracity he would testify. He said he had no reason to question the statements of other people on the list, known to him not only as scientists but also as men of character. Thereupon the *Zeitschrift für Parapsychologie* published a summary of the case. (It was later discovered that the Academia de Estudios Psicócos de Cesar Lombroso, named for the famed Italian psychical researcher, was founded and headed by Mirabelli, and hence the objectivity of its report is very much in question.)

The newspapers picked up the story. They wrote of telekinetic **movement**, of **apports**, of a miraculous **teleportation** of the medium from the railroad station of Da Luz to São Vicente—90 kilometers distance in two minutes; of his **levitation** in the street two meters high for three minutes; of how he caused a skull to float toward an apothecary; of making an invisible hand turn the leaves of a book in the home of Dr. Alberto Seabra in the presence of many scientists; of making glasses and bottles at a banquet play a military march without human touch; of causing the hat of Antonio Canterello to fly off and float ten meters along a public square; of making and quelling fire by will in the home of Alves Lima; of making a cue play billiards without touching it; and finally of having the picture of Christ impressed on plaster in the presence of Dr. Caluby, director of police.

A conjuring magician imitated some of Mirabelli's phenomena, but this did not lessen his reputation as a wonder-worker. Owing to the heated controversy that grew up around him, an arbitration board was instituted for the investigation of the medium. Among the members were Dr. Ganymed de Souza, presi-

dent of the Republic; a Dr. Brant of the Institute of Technology; and 18 other men of high position and learning.

After the investigation and the testimony of witnesses, the board established that the majority of the manifestations occurred in daylight, that they occurred spontaneously and in public places, that the manifold intellectual phenomena could not easily be based on trickery, and that the statements of persons whose integrity was reputed could not easily be doubted.

Mirabelli's automatic writing was reportedly inspired by the spirits of historical figures. Fifteenth-century reformer John Huss influenced Mirabelli to write a treatise of nine pages on the independence of Czechoslovakia in 20 minutes; French psychical researcher **Camille Flammarion** inspired him to write about inhabited planets—14 pages in 19 minutes in French. "Muri Ka Ksi" delivered 5 pages in 12 minutes on the Russo-Japanese War in Japanese. "Moses" wrote in Hebrew on slandering; "Harun el Raschid" made Mirabelli write 15 pages in Syrian, and an untranslatable writing of three pages came in hieroglyphics in 32 minutes.

The phenomena of **materialization** were astounding, if real. The figures were not only complete, and photographed, but medical men made minute examinations that lasted for sometimes as long as 15 minutes and stated that the newly constituted human beings had perfect anatomical structure. After the examination was completed, one figure began to dissolve from the feet up, the bust and arms floating in the air. One of the doctors exclaimed, "But this is too much!" He rushed forward and seized the remaining half of the body. The next moment he uttered a shrill cry and sank unconscious to the ground. On returning to consciousness, he only remembered that when he had seized the phantom it had felt as if his fingers were pressing a spongy, flaccid mass. Then, he said, he received a shock and lost consciousness.

Reportedly, for 36 minutes in broad daylight the materialization of the young daughter of Dr. Souza, who died of influenza, was visible to all the sitters. She appeared in her burial clothes. Her pulse was tested. Father and child were photographed. Then the phantom raised itself and floated in the air. At the third sitting, supposedly a skull inside the closet began to beat the doors, came out, and slowly grew to a full skeleton.

In another sitting Mirabelli announced that he saw the body of Bishop Dr. Jose de Carmago Barros, who had lost his life in a shipwreck:

"A sweet smell as of roses filled the room. The medium went into trance. A fine mist was seen in the circle. The mist, glowing as if of gold, parted and the bishop materialized, with all the robes and insignia of office. He called his own name. Dr. de Souza stepped to him. He palpated the body, touched his teeth, tested the saliva, listened to the heart-beat, investigated the working of the intestines, nails and eyes, without finding anything amiss. Then the other attending persons convinced themselves of the reality of the apparition. The Bishop smilingly bent over Mirabelli and looked at him silently. Then he slowly dematerialized."

At the sixth sitting, Mirabelli, tied and sealed, disappeared from the room and was found in another room still in trance. All seals on doors and windows were found in order, as well as the seals on Mirabelli himself. Once, among 14 investigators, his arms dematerialized. On the photograph only a slight shadow is visible.

In 1930 the British psychical researcher **Eric J. Dingwall** reviewed and summarized the original Portuguese documents, and stated, "I must confess that, on a lengthy examination of the documents concerning Mirabelli, I find myself totally at a loss to come to any decision whatever on the case."

However, as early as the November 1930 issue of *Psychic Research*, **Hans Driesch** threw cold water on all such marvels on the basis of a personal investigation in São Paulo in 1928. He saw no materializations, no transportation, and heard only Italian and Estonian, which Mirabelli may have normally known. But he admitted seeing some remarkable telekinetic phenom-

na that he could not explain, involving the movement of a small vase and the folding of doors in daylight without any visible cause.

In 1934 **Theodore Besterman**, a researcher with the **Society for Psychical Research** in London attended some of Mirabelli's séances in Brazil. Upon his return he wrote a brief, private report claiming that Mirabelli was a fraud, but that report was never published. In his published report, he stated only that he had seen nothing extraordinary. More recent examination of a picture of Mirabelli levitating that the medium gave to Besterman has been shown to be a **fraud**.

Reports of mediumistic phenomena continued throughout Mirabelli's life. Given the general opinion today that apports and materializations do not occur except as magic tricks, it is difficult to believe that Mirabelli can escape broad charges of practicing legerdemain, however extraordinary some of his mental feats may have seemed. Unfortunately, all of the positive reports came from people closely associated with him. Possibly because of the negative nature of the early reports, especially that of Besterman, no conclusive study was ever made.

Mirabelli died April 30, 1951, in an auto accident. For a modern discussion of Mirabelli see Gordon Stein's insightful article from *Fate* and the chapter "Mirabelli!!" in **Guy Playfair's** study. The former had the opportunity to examine the Mirabelli records in England, and the latter met and interviewed individuals who had known Mirabelli, including living relatives.

Sources:

Playfair, Guy Leon. *The Unknown Power*. Reprinted as *The Flying Cow*. New York: Pocket Books, 1975.

Stein, Gordon. "The Amazing Medium Mirabelli." *Fate* 44, 3 (March 1991): 86–95.

"Mirabilis Liber"

A collection of predictions concerning the saints and the sibyls, attributed to Saint Césaire (470–542 C.E.). The work has appeared in various editions. In the edition of 1522 there is found a prophecy of the French Revolution, including the expulsion and abolition of the nobility, the violent death of the king and queen, the persecution of the clergy, and the suppression of convents. It was followed by a further prophecy that the eagle coming from distant lands would reestablish order in France.

Miracles

Miracles, in the biblical sense are signs and wonders, the extraordinary events that inspire awe and open the world of the divine. By the Middle Ages the differentiation between the natural and supernatural had been made and miracles were redefined as the invasion of the supernatural into the world of the natural. As the concept of natural law and an orderly universe developed, the word *miracle* gradually took on the meaning it has had for the last three centuries—an event that occurs outside the laws of nature as we know them. Christian theologians tended to view a miracle as an event caused by God laying aside one of his own laws out of his concern for humanity.

David Hume (1711–76), the great Scottish philosopher, defined a miracle as "a violation of the laws of nature." The idea that nature follows certain laws and the consideration of whether or not those laws can be violated set the issues of a modern debate. **Alfred Russel Wallace**, prominent nineteenth-century scientist, in his book *On Miracles and Modern Spiritualism* (1881), assumes the existence of natural law and objects to Hume's skepticism by arguing that since we do not know all the laws of nature we cannot rule out the possibility of an unknown law overcoming a known one. He suggests that a miracle is "any act or event necessarily implying the existence and agency of superhuman intelligences."

Contemporary observers of the progress of science have developed a different approach to the question of miracles. They note that the idea of natural law is a concept imposed upon nature by scientists, who have observed its regularities. A miracle, they say, is a religious affirmation in the face of an extraordinary event that affects the individual positively. Calling an event a miracle is but one evaluation among several (e.g., coincidence, trickery) that can be made about the occurrence.

According to Hume, no amount of human testimony can prove a miracle. Hume's philosophy created a scientific environment in which the evaluation of an anomalous extraordinary event could only be explained as a phenomenon already understood. It is on this basis that, in spite of a popular belief in the paranormal, many scientists generally refuse to investigate the nature and evidence of so-called miracles. This resistance is odd since the history of human progress demonstrates that, as **Charles Richet** stated, "the improbabilities of today are the elementary truths of to-morrow." The truth of his statement was amply demonstrated in the lives of great scientists, many of whom had to fight an entrenched scientific community for recognition of their discoveries in an era in which the process of accepting new facts was very slow. Galileo (1564–1642) was persecuted and declared "ignorant of his ignorance;" the evidence of his telescope was rejected without examination; Sir Isaac Newton (1642–1727), born the year Galileo died, had to fight for so long for recognition of his theory of gravitation that he nearly resolved to publish nothing more and said; "I see that a man must either resolve to put out nothing new, or become a slave to defend it." Modern science is replete with stories of people who were ridiculed by their contemporaries for their extraordinary ideas and discoveries and otherwise outstanding scientists who thought the ideas of their younger colleagues to be mere ridiculous flights of fancy.

Belief in the reality of miracles has always been a cornerstone of religion. In former times it was sufficient to have faith that the divine power that created the universe of matter could also transcend its laws either directly or through the agency of particular humans. However, the religious skepticism of the eighteenth and nineteenth centuries—built in large part by the emergence of science and later sustained by its obvious success in changing the world through technology—threw doubt on the reality of all miracles, sacred or secular.

Part of the present-day opposition to claims of the paranormal is based on the brilliant achievements arising from applied scientific laws, reinforcing confidence in the logic of the material world. From this viewpoint, many agnostics and atheists deny the possibility of either religious miracles or secular paranormal happenings, claiming that both are the result of malobservation, superstition, or fraud. Meanwhile many religious authorities have upheld the validity of biblical miracles as indicating God's omnipotence and intervention in human affairs. For example, Vatican Council I (1870–71) denied that miracles are impossible. However, many theologians, responding positively to the world of natural science, have taken the view that miracles are no longer necessary in modern times as evidence for religious faith. Even the Roman Catholic church, informed by its own experience as much as by modern scientific worldviews, champions the idea of caution in evaluating apparent miracles in modern times, since it would be foolish to ignore the possibility of misunderstanding or deception. Ever since the claimed miraculous healings associated with pilgrim centers like **Lourdes**, the church has been careful to insist on satisfactory scientific and medical evidence over a prolonged period of time before placing official confirmation on any claimed miracle.

Through the twentieth century a spectrum of approaches to the question of miracles have been put forth. Older supernatural worldviews have survived and are still championed by conservative Christians. Paranormal events are judged to be either godly miracles (within the context of the Christian community) or devilish deceptions (occurring elsewhere). More liberal

Christian leaders have suggested that while miracles are possible, they are rare, and tend to occur spontaneously.

A growing body of believers, members of metaphysical, Spiritualist, ancient wisdom, and other occult religious groups—as well as many parapsychologists—tend to accept the existence of genuine paranormal events, but define them as purely natural events that science is slow in defining. Some would accept basic **ESP**, but not take the additional step and offer a positive evaluation of evidence for spirit communication or human **survival**. Of course, a small but vocal group deny the existence of all paranormal or supernatural events.

The problem of the distinction between religious and secular "miracles" remains a matter of polemics between conservative Christians and other religionists. Parapsychologists, Spiritualists and liberal Christians may point to the many reported miraculous events in the Bible as descriptions of paranormal events that also occur in modern times. Conservative believers accept as miraculous only those events with a clearly established religious purpose and reject all other claimed paranormal happenings. Some conservative Christians claim that all psychic phenomena are mere simulacrum of the miraculous—the work of devils or deceptive spirits counterfeiting real miracles. Of course, non-Christians resent such accusations.

Extraordinary events—miracles to the believer—are the common property of all religious traditions and the nonreligious alike. Every religious community can produce accounts of extraordinary occurrences to strengthen the faith of their believers. Most religious traditions also de-emphasize miracles as secondary to the development of a mature relationship to the transcendent and the performance of spiritual, moral, and social duties within the human community. In such a context, miraculous events may be helpful signposts or motivators at some point, but they do not take the place of spiritual development. In fact, too much attention to the miraculous (or long-term focus on psychic events) may actually be a hindrance to spiritual progress.

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Miraculous Medal

At the beginning of the nineteenth century, a young nun was privy to several **apparitions of the Virgin Mary**. In the second one she was told to create a medal, the use of which has since become one of the most popular among the many approved practices available to members of the Roman Catholic Church. The story of the Miraculous Medal begins with the arrival of **Catherine Labouré** (1806–1876) at the Convent of the Sisters of Charity of St. Vincent de Paul in Paris, France, in 1830. Just

four days after her arrival, she had the first of a series of **visions**, though not of Mary.

On the evening of July 18, she went to bed praying for a vision of the Virgin. She was awakened around 11 P.M. and instructed by a child dressed in white to go to the chapel. There Sister Catherine had her first encounter with the Virgin, in which she was told that she was being given a mission that would entail much suffering on her part. She was also instructed to tell no one but her confessor. The Virgin had predicted some hard times in the immediate future for the Parisian clergy, but noted that the convent would not be disturbed. In fact, within a few days revolution broke out in Paris. The archbishop was forced into hiding. She also predicted that in some 40 years, the ruler would be forced off the throne and the then-Archbishop of Paris killed. These events occurred during the Franco-Prussian War.

On November 27, the second vision of the Virgin occurred, also in the sanctuary. Mary appeared dressed in white and standing on a globe. A smaller globe held in her hands was raised and then disappeared. Mary then dropped her hands to her side and extended them forward with the palms forward as if offering a blessing to the world. Rays of light flowed from her hands and she told the young visionary that they represented the graces she would bestow on all who but asked. Then, an oval of golden letters appeared around the Virgin spelling out a brief prayer. Then the vision changed and she saw a large M surmounted by a cross. Below were the Sacred Hearts of Mary and Jesus. She was given the instruction to have a medal struck after the fashion of what she had just seen. Graces would come to those who wear the medal. This vision was repeated in December, and in the following March, but Sister Catherine's confessor was somewhat cold to the idea. Finally, after the vision reappeared in September, he conferred with the archbishop of Paris, who ordered the medal struck.

The first of the Miraculous Medals, as they came to be known, appeared in 1832, and the first "miracle" attached to them concerned the former archbishop of Malines, who had fallen from his faith and was dying. The archbishop of Paris presented him with one of the new medals, and shortly thereafter the archbishop recanted his errors and died reconciled to the church. As stories of other miracles arrived at his office, the archbishop became its enthusiastic backer. Meanwhile, Sister Catherine was sent to a hospice outside of Paris where she worked with the poor for the next 46 years. No one but her confessor ever heard the story of her visitations from Mary. She was not called to testify at the formal inquiry made in 1936. She did write her account of what occurred in 1856 and added to it shortly before her death. In 1875, she also made known the events to her very surprised Mother Superior and added that Mary had requested a statue of her with the globe in hand be placed in the convent chapel.

Sister Catherine became Saint Catherine in 1947. The church instituted recognition of the apparition in which the Miraculous Medal first appeared for November 27. Millions of the Miraculous Medal have been distributed, and many copies of the statue at the convent in Paris can now be found in Catholic churches around the world.

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The Mishna

A compilation of Jewish oral traditions containing the religious legal decisions relating to Old Testament laws, gathered together at about the end of the second century by Rabbi

Judah, grandson of Gamaliel II. Its doctrines are said to be of great antiquity. It forms the framework of the Talmud.

The Miss Lucy Westenra Society of the Undead

Vampire interest organization named for one of the characters in the novel *Dracula*, the first person Dracula turned into a vampire upon his arrival in England. The society published a newsletter and assisted penpals in locating each other. Last known address: 125 Taylor St., Jackson, IN 38302.

"Miss X"

Pseudonym of psychic researcher **Ada Goodrich-Freer**, used for her early writings on psychic subjects.

Mitchell, Edgar D. (1930–)

American astronaut with an active interest in parapsychology. Born September 17, 1930, at Hereford, Texas, he was educated at the Carnegie Institute of Technology. He entered the U.S. Navy in 1952 and was commissioned a year later. After flight training, he was assigned to Patrol Squadron 29 in Okinawa and flew aircraft on carrier duty and with a heavy attack squadron.

He studied for his doctorate in aeronautics and astronautics at Massachusetts Institute of Technology and became chief of the project management division of the Navy Field Office for Manned Orbiting Laboratory (1964). He later attended Air Force Aerospace Research Pilot School. He was selected by NASA as an astronaut in April 1966 and was lunar module pilot of Apollo 14, which landed on the moon February 5, 1971.

His interest in parapsychology dated from 1967, soon after his arrival at the NASA Manned Spacecraft Center in Houston. He was dissatisfied with orthodox theology and began to investigate areas of psychic phenomena and mysticism. In December 1969 Mitchell became friendly with medium **Arthur Ford**, who suggested an interesting **ESP** test from a man in a rocket to a contact on earth.

Mitchell planned a rocket-to-earth ESP test for the Apollo 14 mission, although Ford died January 4, 1971, 27 days before the mission launch (to which he had been invited as Mitchell's guest). NASA had rejected a telepathy experiment planned by the **American Society for Psychical Research** in 1970, so Mitchell's test was a private affair in his own rest periods. The tests involved the transmission of symbols associated with a range of chosen numbers. Eminent parapsychologists **J. B. Rhine of the Foundation for Research on the Nature of Man** and **Karlis Osis** of the ASPR offered cooperation in evaluating the test. The results of the test were ambiguous.

After being the sixth man to walk on the moon, Mitchell was a member of the backup crew of further lunar probes. He retired from NASA and the navy in 1972. His second wife, Anita, whom Mitchell married in 1973 after a divorce, shared his interest in parapsychology. In the same year Mitchell founded the **Institute of Noetic Sciences** for the study of human consciousness and mind/body relationships. He has headed the institute ever since.

Among the projects supported by the institute were the efforts of **Andrija Puharich** to test **Uri Geller**, and supervised experiments with Geller at Stanford Research Institute.

Sources:

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Mitchell, T(homas) W(alker) (1869–1944)

British physician, psychologist, and psychic researcher. He was born January 18, 1869, in Avock, Ross-shire, Scotland, and attended the University of Edinburgh (M.B., C.M., 1890; M.D., 1906). He wrote several books and was the editor of the *British Journal of Medical Psychology* (1920–35).

His favorite topics in psychic research related to hypnosis and multiple personality. He played a prominent part in the **Society for Psychical Research** (SPR), London, and was its president in 1921, the first physician so selected. He was a long-term member of its council (1909–44) and was secretary of the medical section (1911–18). His paper “Phenomena of Mediumistic Trance” was read to the British Association for the Advancement of Science, 1927.

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Modern Times, The Socialist Community of

A community founded in 1851 on Long Island that numbered among its members a good many Spiritualists. It was founded by Josiah Warren, formerly associated with the New Harmony community of **Robert Dale Owen**. The versatile Warren was an orchestral leader, an inventor, and a master of printing processes. As distinct from other utopian socialistic communities of nineteenth-century America, Modern Times was nearer to an anarchist society, with principles of complete toleration and without a central government. It suffered hardship in the general slump of 1857, and ceased to be practicable in the turmoil of the Civil War. Warren died in 1874. (See also **Hopedale Community**)

Sources:

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Moghrebi

Arab sorcerer. (See **Semites**)

Mohanes

Shamans, or medicine men, of the Indians of the Peruvian Andes. Joseph Skinner described them at the beginning of the nineteenth century: “These admit an evil being, the inhabitant of the centre of the earth, whom they consider as the author of their misfortunes, and at the mention of whose name they tremble. The most shrewd among them take advantage of this belief, to obtain respect; and represent themselves as his delegates. Under the denomination of *Mohanes*, or *Agoreros*, they are consulted even on the most trivial occasions. They preside

over the intrigues of love, the health of the community, and the taking of the field. Whatever repeatedly occurs to defeat their prognostics, falls on themselves; and they are wont to pay their deceptions very dearly. They chew a species of vegetable called *puripiri*, and throw it into the air, accompanying this act by certain recitals and incantations, to injure some, to benefit others, to procure rain, and the inundation of the rivers, or, on the other hand, to occasion settled weather, and a plentiful store of agricultural productions. Any such result having been casually verified on a single occasion, suffices to confirm the Indians in their faith, although they may have been cheated a thousand times. Fully persuaded that they cannot resist the influence of the *puripiri*, as soon as they know that they have been solicited by its means, they fix their eyes on the impassioned object, and discover a thousand amiable traits, either real or fanciful, which indifference had before concealed from their view.

“But the principal power, efficacy, and, it may be said misfortune, of the *Mohanes*, consist in the cure of the sick. Every malady is ascribed to their enchantments, and means are instantly taken to ascertain by whom the mischief may have been wrought. For this purpose the nearest relative takes a quantity of the juice of *floripondium*, and suddenly falls, intoxicated by the violence of the plant. He is placed in a fit posture to prevent suffocation, and on his coming to himself, at the end of three days, the *Mohan* who has the greatest resemblance to the sorcerer he saw in his visions, is to undertake the cure, or if, in the interim, the sick man has perished, it is customary to subject him to the same fate. When not any sorcerer occurs in the visions, the first *Mohan* they encounter has the misfortune to represent his image.”

It seems that by practice and tradition, the *Mohanes* acquired a profound knowledge of many plants and poisons, with which they effected surprising cures on the one hand, and did some harm on the other. They also made use of charms and superstitions.

One method of cure was to place two hammocks close to each other, either in the dwelling, or in the open air. In one of them the patient laid extended, and in the other laid the *Mohan*, or *Agorero*. The latter, in contact with the sick man, began by rocking himself, and then proceeded in falsetto voice to call on the birds, quadrupeds, and fishes to give health to the patient. From time to time he rose on his seat, and made extravagant gestures over the sick man, to whom he applied his powders and herbs, or sucked the wounded or diseased parts. Having been joined by many of the people, the *Agoreros* chanted a short hymn, addressed to the soul of the patient, with this refrain: “Thou must not go, thou must not go.” In repeating this he was joined by the people and augmented as the sick man became fainter so that it might reach his ears.

Sources:

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Moleoscopy

A system of interpretation of **moles** or **birthmarks** on various parts of the body (usually classed medically as a benign form of *nevus*, and not normally requiring surgery). Moles were considered to have special occult significance in ancient times, and their systematic interpretation as indicative of character and destiny was popularized during the sixteenth and seventeenth centuries. The positions of the moles were linked with astrological signs.

Moles (Animal)

Many superstitions grew up around moles. It was a common error to believe that moles were blind, whereas in fact their eyes are small and often hidden in the hair. As late as Shakespeare's time, moles were popularly believed to be blind, as indicated

in the dramatist's play *The Tempest*: "Pray you tread softly, that the blind mole may not hear a footfall."

Other popular beliefs were that if moles came into a meadow it was a sign of fair weather, that if a mole dug his hole very deep, you could expect a very severe winter, and that if a mole threw up earth during a frost, the frost would disappear in two days.

Some Gypsies believed that moles never touched earth that had been stained with blood. In Britain, farm laborers used to wear the forelegs and a hind leg of a mole in a bag around the neck to protect against toothache. It was also believed that if you pulled molehills up on St. Sylvester's Day (December 31), the moles would not throw up earth again.

Moles (Birthmarks)

Birthmarks on the human face or body, usually classed medically as a benign form of *nevus*. Many superstitions exist about moles, and **moleoscopy** arose as a system of **divination** based on the position, character, and astrological connections of these markings. In folk belief, a mole on the throat was said to be a sign of good luck, but unlucky if located on the left side of the forehead near the hair. A mole on the chin, ear, or neck was said to indicate riches, but on the breast to signify poverty.

The position of moles on the various parts of the body had various meanings: On the feet and hands of a woman—many children; on the right arm and shoulder of a man or woman—great lechery; on the ankles or feet—modesty in men and courage in women; on or about the knees—riches and virtue; on a woman's left knee—many children; on the thighs—great poverty and unhappiness. An old folk rhyme from Nottinghamshire, England, indicated the belief that the position of a mole could affect rank in later life:

"I have a mole above my right eye,
And shall be a lady before I die."

Another belief was that hairs growing out of moles portended good luck.

During the great witchcraft manias of the sixteenth and seventeenth centuries, such birthmarks as moles, as well as **warts**, were considered "devil's marks" if they did not bleed when pricked. Professional witch finders like the infamous **Matthew Hopkins** (died 1647) used pricking on suspected witches. Moles, warts, scars, or other birthmarks were pricked with a long pin; if there was no pain or bleeding, the suspect was claimed to be a witch. Special pricking tools like thin daggers were developed, and some enthusiastic witch prickers (who claimed a substantial fee for each convicted witch) even used trick pricking tools with a hollow shaft and retractable blade, to make sure that the suspect would feel no pain and there would be no bleeding.

Molybdomancy

A system of **divination** based on the shapes produced by dropping melted lead or tin into water. Interpretations depended upon the psychic ability of the diviner, much as in tasseography (divination by **tea leaves**). A related system of divination was **ceroscopy** (or ceromancy), in which molten wax was dripped into water and interpreted in a similar way.

Mompesson, John (ca. 1662)

Magistrate at Tedworth, Wiltshire, England, in 1661 whose home was disturbed by **poltergeist** phenomena. (See **Drummer of Tedworth**)

The Monaciello

The *Monaciello*, or "Little Monk," was a spirit who seems to have lived exclusively in and around Naples in southern Italy.

Although the precise place is not known, it is supposed to have been in the remains of abbeys and monasteries. When the *Monaciello* appeared to mortals, it was always at the dead of night, and then only to the most desperate—those who had done all that mortals could do to prevent or alleviate their distress, and after all human aid had failed. At such times the Monk occasionally appeared, mutely beckoned them to follow, and led them to a secret treasure. He stipulated no conditions for its expenditure, demanded no promise of repayment, and exacted no duty or service in return. It is not clear whether it was actual treasure that he gave, or whether it merely appeared so to the external senses, to be changed into leaves or stones when the day and the occasion of its requirement had passed.

In Germany, the wood-spirit "Rubezahl" performed similar acts of kindness to poor and deserving persons; it is said that the money he gave always passed for the current coin of the realm.

In Ireland, the O'Donoghue, who lived beneath the waters of an inland lake and rode over its surface on a steed white as the foam of its waves, was said to distribute treasures that proved genuine to the good but were spurious to the undeserving.

Monad (in Theosophy)

Theosophical term that literally means a unit (Greek *monas*). The Monad is frequently described as a "divine spark," which is an appropriate expression, for it is a part of the **logos**, the divine fire. The Logos has three aspects—will, wisdom, and activity, and since the Monad is part of the logos, it also has these three aspects. It abides continually in its appropriate world, the monadic, but in order that the divine evolutionary purposes may be carried out, its ray is borne downward through the various spheres of matter when the outpouring of the third of the three **life waves** takes place.

It first passes into the spiritual **sphere** by clothing itself with an atom of spiritual matter and thus manifests itself in an atomic body, as a **spirit** possessing three aspects. When it passes into the next sphere, the intuitional, it leaves its aspect of will behind, and in the intuitional sphere appears in an intuitional body as a spirit possessing the aspects of wisdom and activity. On passing in turn from this sphere to the next, the higher mental, it leaves the aspect of wisdom behind and appears in a casual body as a spirit possessing the aspect of activity.

To put this somewhat abstruse doctrine in another form, the monad has, at this stage, manifested itself in three spheres. In the spiritual it has transfused spirit with will; in the intuitional it has transfused spirit with wisdom; and in the higher mental it has transfused spirit with activity or intellect; and it is now a human ego, corresponding approximately to the common term "soul," an ego which, despite all changes, remains the same until eventually the evolutionary purpose is fulfilled and it is received back again into the logos.

From the higher mental sphere, the monad descends to the lower mental sphere and appears in a mental body as possessing mind; then betakes itself to the astral sphere and appears in the astral body as possessing emotions; and finally to the physical sphere and appears in a physical body as possessing vitality. These three lower bodies—the mental, the astral, and the physical—constitute the human personality, which dies at death and is renewed when the monad in fulfillment of the process of reincarnation, again manifests itself in these bodies.

Monck, Rev. Francis Ward (ca. 1878– ?)

British clergyman who started his career as minister of the Baptist Chapel at Earls Barton, England, and gave up his ecclesiastical vocation for professional mediumship. His adherence to **Spiritualism** was first announced in 1873. He claimed great mediumistic powers, toured the British Isles, and healed the

sick in Ireland. As a result he was called “Dr.” Monck by many people, although he was not a physician.

In London he convinced **Alfred Russel Wallace**, **William Stainton Moses**, and Hensleigh Wedgwood (brother-in-law of Charles Darwin) of his genuine psychic gifts by giving a remarkable **materialization** séance in bright daylight. He also excelled in **slate-writing**. An account by Wallace of a puzzling slate-writing demonstration was certified by Edward T. Bennett, then assistant secretary to the **Society for Psychical Research**, London. He convinced Judge Dailey, an American, that the dead returned through his body. Monck’s reputation was high.

Disaster struck Monck in 1876 shortly after the trial of fellow medium **Henry Slade**. At a Huddersfield séance on November 3, a conjurer named H. B. Lodge suddenly demanded a search of the medium. Monck ran for safety, locked himself into his room upstairs, and escaped through the window. As a further evidence of his guilt, a pair of stuffed gloves was found in his room. In the medium’s luggage were found “spirit lamps,” a “spirit bird,” cheesecloth, and reaching rods, as well as some obscene correspondence from women.

There were other cases in which Monck was caught in flagrant **fraud**. **Sir William Barrett** wrote of “a piece of white muslin on a wire frame with a black thread attached being used by the medium to simulate a partially materialised spirit.” The trial that followed the Huddersfield exposure was a great sensation. Wallace appeared as a witness for the defense and deposed that “he had seen Dr. Monck in the trance state, when there appeared a faint white patch on the left side of his coat, which increased in density and spread till it reached his shoulder; then there was a space gradually widening to six feet between it and his body, it became very distinct and had the outline of a woman in flowing white drapery. I was absolutely certain that it could not be produced by any possible trick.”

In spite of the eminent scientist’s vote of confidence, the court found Monck guilty and sentenced him to three months’ imprisonment. The blow was a stunning one, but some friends never lost their faith in Monck. There was no greater believer in his powers than Archdeacon **Thomas Colley**, who reported the most inexplicable and astounding experiences with Monck. Colley was in India at the time of the Huddersfield incident. After his return, he stoutly maintained that a dreadful miscarriage of justice must have taken place, and he published this account of a séance held on September 25, 1877: “Dr. Monck, under control of Samuel, was by the light of the lamp—the writer not being a yard away from him—seen by all to be the living gate for the extrusion of spirit forms from the realm of mind into this world of matter; for standing forth thus plainly before us, the psychic or spirit form was seen to grow out of his left side. First, several faces one after another, of great beauty appeared, and in amazement we saw—and as I was standing close up to the medium, even touching him, I saw most plainly—several times, a perfect face and form of exquisite womanhood partially issue from Dr. Monck, about the region of the heart. Then after several attempts a full formed figure, in a nebulous condition at first, but growing more solid as it issued from the medium, left Dr. Monck, and stood a separate individuality, two or three feet off, bound to him by a slender attachment as of gossamer, which at my request Samuel, the control, severed with the medium’s left hand, and there stood embodied a spirit form of unutterable loveliness.”

Colley was so sure of his own powers of observation that he challenged stage magician **John Nevil Maskelyne** and offered him 1,000 pounds if he could duplicate Monck’s materialization performance. Maskelyne attempted the feat, and when Colley declared his performance to be a travesty of what had really taken place in Monck’s presence, Maskelyne sued for the money. Mainly on the evidence of Wallace on behalf of Monck, judgment was entered against Maskelyne.

In his materialization séances, Monck rarely used a cabinet. He stood in full view of the sitters. Sometimes he was quite con-

scious. He had two chief controls: “Samuel” and “Mahedi.” For a year their individual characters were deeply studied by Stainton Moses and Hensleigh Wedgwood who, with two other men interested in psychic research, secured exclusive rights to Monck’s services for a modest salary.

Enduring evidence of Monck’s phantasmal appearances was obtained by William Oxley in 1876 in Manchester in the form of excellent paraffin molds of hands and feet of the materialized forms (see **plastics**). Oxley described his psychic experiences in *Modern Messiahs and Wonder Workers* (1889). Oxley’s experiences tend to put aside the hallucination theory that psychic researcher **Frank Podmore** proposed in view of Colley’s astounding experiences.

In his lecture before the Church Congress at Weymouth in 1903, Colley said: “Often when I have been sleeping in the same bedroom with him, for the near observation of casual phenomena during the night and, specially, that came through the dark I, on such occasions, would hold my hand over his mouth, and he would now and again be startled into wakefulness not unmixed with fear. For he could see the phantoms which I could not, when I had quietly put out the night-light—for he would not sleep in the dark, which made him apprehensive of phenomena, physically powerful to an extraordinary degree.”

Colley claimed to have witnessed astonishing marvels with Monck. He said he saw the birth and dissolution of numbers of full-sized solid forms. He saw a child appear, move about, be kissed by those present and then return to the medium and gradually melt into his body. He seized a materialized form and was flung with great force toward the medium and suddenly found himself clasping him. In 1905, when he published his experiences, he wrote: “I publish these things for the first time, having meditated over them in silence for twenty-eight years, giving my word as clergyman for things which imperil my ecclesiastical position and my future advancement.”

One of the most astonishing psychic feats ascribed to Monck was his teleportation from Bristol to Swindon, a distance of 42 miles. This claimed miraculous feat in 1871 was described in the *Spiritualist* (1875, p. 55). In his later years, Monck concentrated on healing. The closing period of his life was spent in New York.

Sources:

Oxley, William. *Modern Messiahs and Wonder Workers*. London: Trubner, 1889.

Monen

A term from the **Kabala**, referring to that branch of magic that deals with the reading of the future by the computation of time and observance of the heavenly bodies. It thus includes **astrology**.

Money (in Occult Tradition)

Money that comes from a pact with the devil is of poor quality, and such wealth, like the fairy-money, generally turns to earth, or to lead, toads, or anything else worthless or repulsive. St. Gregory of Tours (d. 594 C.E.) told an illustrative story: “A youth received a piece of folded paper from a stranger, who told him that he could get from it as much money as he wished, so long as he did not unfold it. The youth drew many gold pieces from the papers, but at length curiosity overcame him, he unfolded it and discovered within the claws of a cat and a bear, the feet of a toad and other repulsive fragments, while at the same moment his wealth disappeared.”

It is said that an Irishman outsmarted the devil. In his book *Irish Witchcraft and Demonology* (1913; 1973), St. John D. Seymour told the amusing story of Joseph Damer of Tipperary County, who made a bargain with the devil to sell his soul for

a top-boot full of gold. On the appointed day, the devil was ushered into the living room, where a top-boot stood in the center of the floor. The devil poured gold into it, but to his surprise, it remained empty. He hastened away for more gold, but the top-boot would not fill, even after repeated efforts. At length, in sheer disgust, the devil departed. Afterward it was claimed that the shrewd Irishman had taken the sole off the boot and fastened it over a hole in the floor. Underneath was a series of large cellars, where men waited with shovels to remove each shower of gold as it came down.

In popular superstition it is supposed that if a person hears the cuckoo for the first time with money in his pocket, he will have some all the year, while if he greets the new moon for the first time in the same fortunate condition, he will not lack money throughout the month.

Monition

Supernormal warning. In the wider sense of the definition of psychic researcher **Charles Richet**, it is the revelation of some past or present event by other than the normal senses. The *Proceedings of the American Society for Psychical Research* (1907, p. 487) published the instance of Mr. McCready, editor of the *Daily Telegraph*, who was in church on a Sunday morning when he heard a voice calling "Go back to the office." He ran and found a petroleum lamp blazing in his room. It threw out such clouds of smoke that everything was covered with soot.

Monitions may range from trifling events to warnings of death. They occur accidentally and are verifiable as true. All the monitive phenomena lie within the field of nonexperimental **telepathy** and **clairvoyance** and include **apparitions** of the dead and of the living, provided that they are message-bearing. It is characteristic of monitions that they deeply impress the mind of the percipients and permit an accurate remembrance even after the lapse of many years.

They may come in the waking state or in dreams, which sometimes repeat themselves. The borderland between waking and sleeping is usually the most favorable for their reception. They may be visual or auditory—seeing apparitions, or hearing voices, and they often take a symbolical form, for instance, the idea of death being presented by a coffin, as seen by Lord Beresford in his cabin while steaming between Gibraltar and Marseilles. The coffin contained the body of his father. On arriving at Marseilles he found that his father had died six days before and was buried on the day he saw the vision (see *Proceedings of the Society for Psychical Research*, vol. 5, p. 461).

As regards perception, monitions may be collective yet non-simultaneous and non-identical, or simultaneous and collective. The former is well illustrated by Mrs. Hunter's case, cited by **Ernesto Bozzano** in the *Annals of Psychical Science* (vol. 6, no. 34, 1907, p. 248). Mrs. Hunter saw, in the waking state and in daytime, a large coffin on the bed and a tall, stout woman at the foot of the bed looking at it. That evening the governess saw a phantom woman in the same dress in the sitting room where there was nothing visible and cried: "Go away, go away, naughty ugly old woman."

To quote another instance: "During the winter of 1899, Richet was at home while his wife and daughter were at the opera. The professor imagined that the Opera House was on fire. The conviction was so powerful that he wrote on a piece of paper "Feu! Feu!" About midnight, on the return of his family, he immediately asked them if there had been a fire. They were surprised and said that there was no fire, only a false alarm, and they were very much afraid. At the very time Richet made his note, his sister fancied that the professor's room was on fire."

In simultaneous and collective monitions, the phantom or symbol is perceived at the same time by several people. (See also **monitions of approach; premonition**)

Monitions of Approach

Unaccountable ideas of an impending meeting with someone. A person seen in the street, for example, is believed to be an old friend, and the next second the mistake is seen. Soon afterward, the real friend appears. Such occurrences are fairly common, but may happen in a somewhat complicated way. A voice may be heard announcing the person's arrival while the percipient is in a dreaming or waking state. The voice may be accompanied by a phantom of the approaching individual. Spiritualists said monitions of approach came from the projection of the human **double** of the person soon to arrive.

Monroe, Robert Allen (1915–1995)

American businessman and an exponent of **out-of-the-body travel**. Monroe was born October 30, 1915, and grew up in his native Lexington, Kentucky. Following his graduation from Ohio State University, he went to work in radio and television in New York and then built a successful career in advertising.

His numerous journeys out of his body reportedly began in 1958 following a brief illness. After several somewhat frightening experiences in which his body cramped and vibrated, one day he found himself floating near the ceiling and looking down on his sleeping physical body, a common experience of people who spontaneously leave their body. He became fearful that he was either dying or going insane when subsequent experiences occurred, but his fears were allayed when he learned of **parapsychology** and the frequency of out-of-the-body experiences.

Over the next decade he claimed to have experienced pre-cognitive dreams and visited various "dream worlds" that were largely unknown to anyone else. He came to think of them as extra dimensional. He also participated in tests at both the University of Virginia and the Topeka (Kansas) Veterans Administration Hospital in which he tried to produce his out-of-the-body experience under controlled observation.

His primary concern throughout these years was to verify the new realms he had been exploring and to develop techniques by which others could join him in that endeavor. In 1971 he founded **The Monroe Institute**. That same year, an autobiographical volume, *Journeys Out of the Body*, was published. Scientists were impressed by his ability to objectively report on his experiences and to consider alternative explanations.

Monroe went to work developing and improving the methods employed by the institute. By 1975 he claimed to have developed a system to control brain wave emissions and help synchronize the emissions from the right and left hemispheres of the brain.

Although Monroe has critics who have complained about the romanticized and exaggerated accounts included in his autobiography, he also has his enthusiastic supporters, including **Elizabeth Kübler-Ross**, who had an out-of-the-body experience at the institute.

Monroe died March 17, 1995.

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The Monroe Institute

Consciousness research facility specializing in non-physical states of consciousness. The institute was founded in 1971 by businessman **Robert A. Monroe**. For more than a decade Monroe claimed to have had out-of-the-body experiences and was

tested on several occasions by psychologists attempting to understand the nature of his inner life. He also began to experiment with the use of sound patterns to affect brain wave production. He developed an audio-technology called Hemi-Sync (Hemispheric Synchronization) that facilitates self-directed exploration of focused states of consciousness.

The institute offers programs that teach individuals the art of switching perceptual modes from the outer to the inner world of their own consciousness and to fields outside the realm of physical matter (i.e., other dimensions). The Gateway program introduces participants, in a step-by-step manner, to inner exploration, allowing time for adjustment to each new experience and the emotions it might create. In 1981 the institute announced the Discovery program, which offers some of the Gateway techniques for use in-home. After Robert Monroe's death in 1998, he was succeeded by his daughter Laurie A. Monroe.

The institute publishes periodicals that report on its research program. It also distributes numerous tapes and CDs. Address: 62 Roberts Mountain Road, Faber, VA 22938. Website: <http://www.monroeinstitute.org/>.

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Monsters

On the borderland between superstition, **occultism**, and science are the many monsters, human or animal, reported from many parts of the world throughout human history. The word "monster," from the Latin *monstrum*, implies a warning or portent. The term is used derogatorily in reference to malformed or misshapen animals and humans, as well as creatures of great size. Because of the awe and horror excited by monstrous births, they were traditionally regarded as an **omen** or a sign of God's wrath with a wicked world. Many street ballads of the sixteenth century moralized about monstrous animals or malformed human beings. Today, persons born with bodies outside the social norms—giants, dwarfs, and Siamese twins—are studied under the scientific label of "teratology." Deformed and limbless children are now known to be caused by rare genetic factors or by the use of such drugs as thalidomide in pregnancy.

In modern times, much of the superstitious awe surrounding legendary monsters has passed into the world of fiction, and talented novelists have created images of scientific or technological doom like Godzilla and **Frankenstein**, the evil from the subconscious like the vampire **Dracula**, or the product of unrestrained animal-like urges, Dr. Jekyll's Mr. Hyde. Such literary monsters have been powerfully represented in horror movies, which have presented increasingly terrifying creatures from the edge of civilization and human experience—swamps, ocean depths, and outer space. Such fictional monsters undoubtedly owe their power to the eternal fascination of the clash between good and evil in human affairs and the old theological themes of judgment and damnation.

Few stories achieved this metaphysical terror so powerfully as Robert Louis Stevenson's *Dr. Jekyll and Mr. Hyde*, in which the possibilities of evil inherent in all human beings are released from the kindly Dr. Jekyll in the shape of the demonic Mr. Hyde. Stevenson also varied this theme in his short story *Markheim*, where a debauched murderer is confronted by an angelic alter ego.

Mysterious creatures reported from isolated places, having an existence somewhere between myth and natural history, continue to fascinate and attract while playing on subconscious anxieties. The discovery by Western scientists of the gorilla and the colocyth have given substantive hope to the idea that some of the legends of monsters may refer to actual survivors of an-

cient species. This has generated a new field of research, **cryptozoology**.

Loch Ness Monster

A large, aquatic, dinosaur-like creature is said to inhabit the large area of Loch Ness in Scotland, a lake about 24 miles long and a mile wide with a depth of from 433 to 754 feet. Since a monster was reported in ancient Gaelic legends and in a biography of St. Columba circa 565 C.E., it is supposed that there may be a colony of monsters.

Modern interest dates from the 1930s, when a number of witnesses reported sightings. The creature has been photographed repeatedly and even filmed, though some of the more frequently reproduced films have been shown to be frauds. It appears to be about 45 feet long, of which 10 feet is head and neck, 20 feet the body, and 15 feet the tail. The head is small and sometimes lifted out of the water on the neck, high above the body. The skin is rough and dark brown in color, and in movement the creature sometimes appears to contort its body into a series of humps. It can move at speeds of around 13 knots, and in general appearance resembles a prehistoric plesiosaurus.

On April 8, 1976, the monster made the front page of the *New York Times*, which featured records of an underwater camera using a sonar echo technique. Known in Britain affectionately as "Nessie," in the mid 1970s the creature was given the formal name of *Nessiteras rhombopteryx* by naturalist Sir Peter Scott in an attempt to secure official protection. A British Act of Parliament requires that any rare species of animal qualifying for conservation must have a scientific name.

The Loch Ness Monster is the most famous of a number of reported lake monsters, such as the similar creature reported at Lough Muck in Donegal. In other parts of England and Scotland, reported creatures include **Morgawr** in the area of Falmouth, Cornwall, and **Mhorag** (or Morag) in Loch Morar, West Inverness, Scotland. There are numerous reports of sightings, and some photographs. In 1910, a plesiosaurus-type creature was reported in Nahuel Huapi, Patagonia.

Interest in the Loch Ness monster was stimulated by reports of the decomposing body of a sea creature caught by the Japanese trawler "Zuiyo Maru" about 30 miles east of Christchurch, New Zealand, on April 25, 1977. The carcass was about 30 feet long, weighed two tons, and was raised from a depth of approximately 900 feet. For a time, it was suspended above the trawler deck by a crane, but the captain feared that the evil-smelling fluid dripping from the carcass would pollute his catch of whiptail fish and ordered the creature to be dumped overboard. Before this was done, Michihiko Yano, an official of the Taiyo Fishery Company aboard the vessel, took four color photographs and made a sketch of the carcass, after taking measurements. He described the creature as like a snake with a turtle's body and with front and rear flippers and a tail six feet in length. This suggests a creature resembling the plesiosaurus, which flourished from 200 to 100 million years ago.

When Taiyo Fisheries executives heard about the unusual catch, they radioed their trawlers around New Zealand, ordering them to try to recover the carcass, but without success. Japanese journalists named the creature "The New Nessie" after Scotland's famous Loch Ness Monster, and a large Tokyo department store planned to market stuffed dolls of the creature. Fujiori Yasuda of the faculty of fisheries at Tokyo University has examined Yano's photographs and concluded that the creature was definitely not a species of fish, and Toshio Shikama, a Yokohama University paleontologist, was convinced that the creature was not a fish or a mammoth seal. For reports of this incident see the London *Daily Telegraph* (July 21, 1977), London *Times* (July 21, 1977), and *Fortean Times* (no. 22, summer 1977).

Yeti (or Abominable Snowman)

The Yeti is a giant humanoid creature that has long been part of the folklore of the high Himalayan region in Asia. The

popular name “Abominable Snowman” derives from the Tibetan term *Metoh-Kangmi* or “Wild Man of the Snows.” Other names in the Himalayan regions of Kashmir and Nepal are *Jungli-admi* or *Sogpa*—“Wild Men of the Woods.” There are many stories told by Sherpas of the giant Yeti that carried away human children or even adults. In 1951, such stories suddenly attracted scientific interest when a photograph of a large Yeti footprint taken by mountaineer Eric Shipton on an Everest Reconnaissance Expedition appeared.

The Abominable Snowman had been reported by westerners as early as 1832 in an article by B. H. Hodgson for the initial volume of the *Journal of the Asiatic Society of Bengal*. The first European to see Yeti footprints was Major L. A. Waddell, who found them in the snows of northeastern Sikkim at 17,000 feet in 1889, but believed them to be tracks of the great yellow snow bear (*Ursus isabellinus*). Additional reports filtered back to the west through the twentieth century.

In 1925, N. A. Tombazi, a fellow of the Royal Geographical Society, saw a large humanoid creature walking upright at a distance of 300 yards in Sikkim, and afterward examined footprints in the snow. In February 1942, Slavomir Rawicz escaped from a Siberian prisoner-of-war camp with six companions and crossed the Himalayas to India. In his book *The Long Walk* (1956), Rawicz claimed that he saw two Yeti-type creatures, eight feet tall, in an area between Bhutan and Sikkim.

In the 1950s, various expeditions to track down the Yeti failed to produce any tangible evidence of its existence, but in 1972 a Sherpa named Da Temba saw a 4'6" creature, possibly a small Yeti, in Nepal. The cumulative effect of the large number of reports of Yeti sightings from Sherpas reinforces the possibility that there is a large humanoid creature in the Himalayas, but the area is a vast one and the creature could be even more elusive than the Loch Ness monster.

Bigfoot

Other creatures of a Yeti type have been reported frequently from different areas of the world, notably isolated regions of the Pacific Northwest. The popular term “Bigfoot” seems to have been a newspaper invention for the creature named “Sasquatch” by the Salish Indians of southwest British Columbia. The Huppa tribe in the Klamath mountains of Northern California use the name *Oh-mah-’ah*, sometimes shortened to *Omah*, while the name *Seeah tiks* is used in Vancouver Island.

It is interesting to note that reports of Yeti-type creatures cover a fairly consistent trail through the remote mountainous regions of Asia across to similar regions in Alaska, Canada, and North America, suggesting a rare and elusive species distributed over similar isolated areas. In the Russian areas of Asia, such creatures have been named *Almast*, *Alma* or *Shezhnyy Chelovek*. Bigfoot has been frequently reported in Canadian and North American territories from the early nineteenth century on. In modern times, construction workers in Northern California claimed to have seen a large ape-like creature, eight to ten feet tall, in Bluff Creek in October 1958. It walked upright and left large footprints, which indicated a creature weighing 800 pounds. Investigations were stimulated after the widespread showing of a 16mm color film supposedly of the creature taken by Roger Patterson, a rancher in Bluff Creek, California, on October 7, 1967. This film shows what appears to be an erect ape-like figure at a distance of some 30 feet.

Such creatures were systematically investigated by Irish explorer and big-game hunter Peter Byrne, who organized a three-year search in 1971. He traveled many thousands of miles between Nepal, Canada, and the United States, interviewing hundreds of individuals and evaluating claimed sightings of Bigfoot. Byrne visited Patterson before his death in 1972 and found his story and the film convincing. Byrne, like fellow researchers, was repeatedly distracted by the likes of the 1968 prankster in Colville, Washington, who tied 16 inch foot-shaped plywood boards to his feet and made tracks in the woods. He sent a photograph to Peter Byrne, who dismissed it

as an obvious fake. Meanwhile an ordinance in Skamania County, Washington, prohibits wanton slaying of ape-creatures, with substantial penalties.

Further interest in Bigfoot was generated in 1982 by the sighting reported by Paul Freeman, an employee of the U.S. Forest Service. He came face to face with the creature at a distance of no more than 200 feet. Both fled in fear of the other. Interest in Bigfoot continues and over the last generation several research centers such as the **Bigfoot Information Center** and the now defunct **Sasquatch Investigations of Mid-America** were established. While Forteanes have kept interest in Bigfoot alive, the dearth of definitive encounters with the creature have caused many to doubt the authenticity of the legends.

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Montgomery, Ruth (Schick)

Award-winning journalist with special interest in psychic **healing, channeling, and extrasensory perception**. She was born in Sumner, Illinois, educated at Baylor University (1930–35) and Purdue University (1934). She married Robert H. Montgomery on December 26, 1935. She began a career in journalism as women's editor for the *Louisville Herald-Post*, Kentucky. She later worked as a feature writer for the *St. Louis Post-Dispatch* and the *Indianapolis Star* and as a reporter with the *Detroit News*, *Detroit Times*, *Waco News-Tribune*, *Chicago Tribune*, and the *New York Daily News*. She moved to Washington, D.C., in 1944 and served as a correspondent for the International News Service through the 1950s, frequently traveling around the world as a foreign correspondent. She won the Pall Mall Journalism Award (1947), the Front Page Award from the Indianapolis Press Club (1957), and the George R. Holmes Journalism Award (1958).

In 1958, she became interested in psychic phenomena after writing a series of articles on the **occult**. Although at first skeptical, she continued her research. She met **medium Arthur Ford**, who told her that she had the ability to do **automatic writing**, and has since been influenced by what she calls "my guides," discarnate spirits that have assisted her writings on such subjects as psychic healing, **reincarnation**, and psychic faculties. She broke into the spotlight with her biographical presentation of Washington psychic **Jeane Dixon** in *A Gift of Prophecy* (1965), which the following year won the Best Non-Fiction Book of the Year Award from Indiana University.

Following the death of Arthur Ford in 1971, Montgomery came forward with a volume of communications, *A World Beyond*, which she claimed originated in her contact with his spirit. She built a following in the emerging **New Age** movement and in her 1979 volume *Strangers Among Us* presented the idea of **walk-ins**, people who had died but whose bodies had been immediately taken over and life continued by returning spirits. People claiming to be such walk-ins have now emerged as leaders of various New Age groups. In the 1980s she became a popular spokesperson within the New Age movement and an advocate of a more apocalyptic understanding of society's moving into the New Age through a cataclysmic event, accompanying a pole shift, at the end of the 1990s. In 1986 she released her autobiography, *Ruth Montgomery: Herald of the New Age*.

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Móo, Queen

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Moody, Raymond Avery, Jr. (1944–)

Raymond A. Moody, whose 1975 book *Life After Life* helped launch a new generation of research on life after death, was born on June 30, 1944 in Porterdale, Georgia. He attended the University of Virginia where he successively earned his B.A. (1966), M.A. (1967), and Ph.D. (1969) in philosophy. While pursuing his education, in 1966 he married Louise Lambach. He joined the faculty at East Carolina University in 1969. He left his university post in 1972 to pursue a degree in medicine (his father was a physician), which he completed at Medical College of Georgia in 1976. He completed his residency in psychiatry at the University of Virginia Medical Center.

While completing his medical degree, Moody began to collect accounts of people who had either died and come back to life or come close to dying, what he termed **near-death experiences**. These accounts became the basis of a best-selling book, *Life after Life* (1975), and along with the work of **Elizabeth Kübler-Ross**, provided the foundation for a generation of research on survival of death and a new starting point for people engaged in counseling the dying. While accounts of the near-death experience had been collected for centuries and had become the subject of attention by psychical research, they were virtually unknown to parapsychologists who had largely abandoned research of life-after-death in favor of laboratory research on basic ESP experiences.

The success of Moody's first book freed him to continue his research on near-death experiences and he wrote a best-selling sequel, *Reflections on Life after Life*, released in 1977. He traveled widely through the 1980s, teaching and lecturing on his work. During the 1990s, his research has taken on a new focus toward those who have lost a loved one. In this regard, he has explored the idea of evoking apparitions of the deceased as a means of resolving unfinished issues in a relationship otherwise ended by the death of one party. To this end he constructed what is known as a **psychomanteum**, a room especially designed to produce a favorable alteration of consciousness and facilitate the production of **apparitions**. This work became the subject of his latest book, *Reunions: Visionary Encounters with Departed Loved Ones* (1994).

The psychomanteum was constructed at Moody's private research center, the **John Dee** Memorial Theater of the Mind, named for the Elizabethan magician. Here he not only counsels people on concerns about death, but carries on a program of research and education, including periodical conferences for professionals. Both his philosophical training and his research have provided Moody with material for his mature reflections on the afterlife which have appeared in his two books, *Coming Back: A Psychiatrist Explores Past Life Journeys* (1991) and *The Last Laugh* (1998).

The Theater of the Mind is located in rural Alabama and may be contacted at P. O. Box 1882, Anniston, AL 36202. Moody has a website at <http://www.lifeafterlife.com>.

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Moon

The Moon was the subject of widespread folklore in ancient times. While the brightest object in the night sky, it is not so bright that its surface texture is obscured. The patterns on the lunar surface have, like clouds, taken on anthropomorphic characteristics. Some saw the face of a man; others, various animals. The changing phases of the Moon and its seeming disappearance for a day or two each month also led to additional speculations. Modern werewolf lore has the wolf-like side of the person showing itself only during the evenings of the full Moon.

The Moon was associated with various gods and goddesses, though primarily the latter. In Hindu astrology, the Moon was associated with the god Nanna, though the more common associations are with the Greek Artemis, the Roman Luna, or the Moonlight-Giving Mother of the Zuni. It was especially associated with females as they identified the lunar cycle with the menstrual cycle. In the contemporary world, the Moon has assumed a central role in the mythology developed by Neo-Paganism, especially its feminist element.

The most comprehensive system for gathering the many observations about the Moon, attempting to understand its significance and drawing implications for behavior from it, was **astrology**. The 28-day cycle of the Moon became a convenient way of dividing the solar year into more manageable units we have come to know as months. (Actually the Moon takes only 27.32 days to orbit the earth, but because of the movement around the Sun it takes 29.53 days for it to complete a cycle from full Moon to full Moon.)

In astrology the Moon represents the inner emotional side of the self, the subconscious mind and psyche. The Moon's placement in the chart reveals the creative side of the person, where he/she might give birth to new ideas, how his/her nurturing side is expressed, or where great passion is resting. The Moon is paired off with the Sun, related to the overall aspects of one's outer visible life.

Over the years, from folklore and astrology, the Moon was identified with a variety of behavior patterns, most notably mental disorders, or lunacy. The moon has been seen as effecting crime, suicides, accidents, and births, their occurrences believed to rise and fall with the phases of the Moon. It is believed by many still that, for example, the Moon will stimulate pregnant women to give birth, an observation bolstered by the alternating full and empty birth wards nurses have reported at hospitals. These observations have become the subject of research through the twentieth century, though many of these studies have been somewhat buried in various psychological journals.

In the 1980s and 1990s psychologists I. W. Kelly and R. Martens were the focus of several studies testing lunar assumptions beginning with a sweep of the literature in 1986 attempting to discover any evidence for a correlation between lunar phases and birthrates. They discovered that studies had been done in various settings in different countries with large samples, but that no data tied a higher rate of spontaneous births to a particular phase of the Moon. A similar negative correlation has been found between the Moon and an upsurge of be-

havior associated with mental illness or suicide (including number of suicides, attempts at suicides, or threats of suicide).

Early in 2000, news reports appeared of a German study that showed a statistical correlation between the Moon phases and alcohol consumption. However, on checking, the report appeared to have garbled the original report written by Hans-Joachim Mittmeyer of the University of Tübingen and Norbert Filipp of the Health Institute in Reutlingen. The pair of researchers had done a study of arrests for alcohol in Germany over a lunar cycle without finding any statistically significant variations from day to day.

While much interesting and suggestive data on astrological relationships have been produced over the twentieth century, especially that associated with **Michel Gauquelin**, the data on the immediate effects of the Moon on behavior as expressed in popular folklore appears to be negative. While there remain areas that have gone unresearched, enough has been done so that the burden of proof has shifted onto the shoulders of those who now make such claims.

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- , James Rotton, and Roger Culver. "The Moon Was Full and Nothing Happened: A Review of Studies on the Moon and Human Behavior and Human Belief." In J. Nickell, B. Karr, and T. Genoni, eds. *The Outer Edge*. Amherst, N.Y.: CSI-COP, 1996.

Moon, Sun Myung (1920–)

Founder of the Holy Spirit Association for the Unification of World Christianity, more popularly referred to as the **Unification Church**. Moon was born in Korea on January 6, 1920, the son of Presbyterian parents. He later noted that on Easter Day in 1936 he was visited by Jesus and told that God had chosen him to establish the kingdom of heaven on earth.

He attended Watsika University. During his early adult years he received revelations on a regular basis, and after World War II he became a full-time independent preacher in North Korea. His activities were curtailed by his arrest by the North Korean government. Released in 1950, he spent three years preaching in Pusan and then moved to Seoul and founded the Unification Church in 1953. Some of his revelations, containing the basic ideas that had been revealed to him, were published in 1957 as *The Divine Principle*.

Moon is seen by his followers as the lord of the second advent, who has come to complete Christ's unfinished work. His teachings strive to create God-centered families in order to make the world a better place for Christ's second coming. In 1960 he married his present wife, Hak Ja Han, who has, in bearing 12 children, helped Moon complete his messianic task. Moon hand-selects marriages between his followers which fulfill his vision of God-centered families. For example, a mass wedding was held in New York's Madison Square Garden to attain this purpose.

In 1959 Moon sent his first church leader to the United States. Moon himself came for the first time in 1965. During that visit he had a sitting with Spiritualist medium **Arthur A. Ford** who spoke glowingly of his work and had his picture taken with President Dwight Eisenhower. He made subsequent visits in 1969, 1971, and 1972, after which he settled in the United States. From that point the church began to grow, but also became an object of controversy as many parents were angered when their sons and daughters dropped out of college

and careers to become workers in Moon's organization. The organization also reached out to speak to the influential in a variety of fields, including science, the media, and religion. As the anticult movement formed in the mid-1970s, the Unification Church was singled out as its main target. Moon was criticized from every angle. He was pictured as a power-hungry dictator who turned his followers into mindless zombies.

Finally in the early 1980s, in spite of the widespread support of the religious community, Moon was convicted on a tax violation charge and eventually served 13 months in jail (1984–85), but upon his release he immediately resumed leadership of the church.

Over the years Moon delivered lectures regularly, which have been gathered into a collected work called *The Master Speaks*. In prison he wrote a two-volume book, *God's Warning to the World* (1985). As the anticult controversy receded in the 1990s, Moon and his small church became a more stable part of a wider religious landscape.

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Moon, Sun Myung. *Christianity in Crisis: New Hope*. New York: HSA-UWC, 1974.

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Moonsign Book

Popular publication concerned with influence of the moon on plants and health that has become a key annual publication of Llewellyn Publications, P.O. Box 64383, St. Paul, MN 55164.

Moore, Marcia (1928–1979)

Marcia Moore, an astrologer and metaphysical teacher, was born on May 22, 1928, in Cambridge, Massachusetts, the daughter of Robert L. Moore, the founder of the chain of Sheraton Hotels. She attended Radcliffe, where she chose astrology as the subject of her senior thesis. The heart of the work reported on the results of a questionnaire she had sent to the subscribers of a popular astrological periodical. The finished work would later be published under the title *Astrology Today—A Socio-Psychological Survey* (1960).

Following graduation in 1960, Moore settled into a career as a teacher and writer. After a brief first marriage, in 1966 she married writer Mark Douglas. That same year, they coauthored the first of several books, *Diet, Sex, and Yoga*. It was followed by additional titles on **yoga**, **reincarnation**, and **astrology**. Increasingly, through the 1970s, Moore became a well-known leader in the astrological world and she was a leading force in integrating it with a reincarnation perspective. Reincarnation was the subject of her work on the faculty for the 1974 convention of the American Federation of Astrologers. She developed a technique called hypersentience that enabled people to recall their previous incarnations, and through the 1970s edited the *Hypersentience Bulletin*.

Moore and Douglas separated in 1972, and she later married Howard Alltourian, Jr. She was at the height of her career in 1979 when she disappeared. On January 15, Alltourian returned home to find his wife missing. Nothing was heard from her. Two years later a portion of a skull was found that was eventually identified as Moore's, though the exact circumstances of her death are unknown. It was known that during her final years she had been experimenting with a mind-altering drug to expand her consciousness (the subject of her last book) and had also become involved with an obscure occult group, but the role of either in her death is unknown.

Sources:

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———, with Howard S. Alltourian. *Journeys into the Bright World. A Personal Account of the Ketamite Experience*. Rockport, Maine: ParaResearch, 1978.

Mopses, Order of the

A secret association founded in Germany in the eighteenth century, spreading through **Holland**, **Belgium**, and **France**. It was popularly believed to be a **black magic** order, replacing the Satanic **goat** with a dog as an object of worship. However, it seems clear that it was really a somewhat whimsical crypto-Masonic order, founded partially in reaction to the papal bull of Pope Clement XII on April 24, 1738, which condemned Freemasonry. Immediately after their establishment, they departed from Masonic tradition by admitting females to membership and to all the offices, except that of Grand Master, which was for life. They did, however, create a new office of Grand Mistress, elected every six months.

The ceremonies were a unique variation on Masonic ritual, which probably gave rise to rumors of its worshipping a dog. The candidate for admission did not knock, but had to scratch at the door, and, being purposely kept waiting, was obliged to bark like a dog. On being admitted into the lodge, he had a collar placed round his neck, to which a chain was attached. He was blindfolded and led nine times round the room, while the Mopses present made as great a din as possible with sticks, swords, chains, shovels, and dismal howlings. The candidate was then questioned as to his intentions, and having replied that he desired to become a "Mops," was asked by the master whether he was prepared to kiss the most ignoble part of that animal. Of course this raised the candidate's anger, but in spite of his resistance, the model of a dog, made of wax, wood, or some other material, was pushed against his face. Having taken the oath, he had his eyes unbandaged, and was then taught the secret signs.

Morag See Mhorag

Morgan le Fay

Sister of **King Arthur** and wife of King Urien of Gore. Arthur gave into her keeping the scabbard of his sword Excalibur, but she gave it to Sir Accolon whom she loved and had a forged scabbard made. Arthur, however, recovered the real sheath, but was again deceived by her.

Morgan le Fay seems to have derived from the Celtic deities Morrigan, Macha, and Modron (a divine mother). She figured as a queen of the Land of Faerie and as such appears in French and Italian romance. She first appeared in the Arthurian legends in Geiffrey of Manmouth's twelfth-century volume, *Vita Merlini*. It was she who, on one occasion, threw Excalibur into a lake. She usually presented her favorites with a ring and retained them by her side as did Venus in *Tannhäuser*. Her myth is a parallel of that of Eos and Tithonus and is possibly derived from a sun and dawn myth.

Sources:

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Morgawr

A Loch Ness type monster observed and photographed in the area of Falmouth, Cornwall, England. On November 17, 1976, Morgawr was sighted by Tony “Doc” Shiels and David Clarke (editor of *Cornish Life* magazine) in the Helford estuary near Falmouth. A photograph taken by Clarke was reproduced in *Fortean Times* (no. 22, summer 1977). Although the camera had unfortunately jammed, resulting in a superimposition of pictures, the general impression is of the head of a creature similar to that photographed by Shiels (*Fortean Times* 19) and some photographs taken by Shiels of the **Loch Ness Monster** May 21, 1977 (best one reproduced in both *Cornish Life* and the London *Daily Mirror* for June 9, 1977).

Serious charges of **fraud** have been expressed concerning Shiels’s pictures on the grounds that he is well known in conjuring circles as an exponent of magic simulations of psychic effects. However, he claims to be an avid monster-hunter, and has collected other reports of sightings of Morgawr, as well as publishing his own photographs of the Loch Ness monster.

Two photographs of Morgawr taken by Gerry Bennett of Se-worgan, Cornwall, from Mawnan beach on January 31, 1977, were also reproduced in *Fortean Times* 22, together with photographs and reports of **Mhorag**, another Scottish monster of a Loch Ness type.

Sources:

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Morien (or Morienus) (fl. 12th century C.E.)

Twelfth-century alchemist. It is commonly supposed that Morien, or Morienus, as he is sometimes styled, was born at Rome, and it is also reported that, like **Raymond Lully** and several other early practitioners of **alchemy**, he combined evangelical ardor with his scientific tastes. While still a mere boy, and resident in his native city, Morien became acquainted with the writings of Adfar, the Arabian philosopher, and gradually the youth’s acquaintance with these developed into tense admiration, the result being that he became filled with the desire to make the personal acquaintance of the author in question.

Accordingly he left Rome and set out for Alexandria, this being the home of Adfar, and, on reaching his destination, did not have to wait long before gaining his desired end. The learned Arabian accorded him a hearty welcome, and a little while afterward the two were living together on very friendly terms, the elder man daily imparting knowledge to the younger, who showed himself a remarkably apt pupil. For some years this state of affairs continued, but at length Adfar died, and thereupon Morien left Alexandria and went to Palestine, found a retreat in the vicinity of Jerusalem, and began to lead a hermit’s life there.

Meanwhile the erudition of the deceased Arabian acquired a wide celebrity, and some of his manuscripts chanced to fall into the hands of Kalid, sultan of Egypt. He was a person of active and enquiring mind, and observing that on the cover of the manuscripts it was stated that the secret of the **philosophers’ stone** was written within, he naturally grew doubly inquisitive. He found, however, that he himself could not elucidate the precious documents, and therefore he summoned *illuminati* from far and near to his court at Cairo, offering a large reward to the man who should solve the mystery. Many people presented themselves in consequence, but the majority of them were mere charlatans, and thus the sultan was duped mercilessly.

Presently news of these doings reached the ears of Morien. It incensed him to think that his old preceptor’s wisdom and writings were being made a laughingstock, so he decided that he must go to Cairo himself, and not only see justice done to

Adfar’s memory, but also seize what might prove a favorable opportunity of converting Kalid to Christianity.

The sultan was inclined to be cynical when the hermit arrived, nor would he listen to attacks on the Muslim faith, yet he was sufficiently impressed to grant Morien a house wherein to conduct research, and here the alchemist worked for a long time, ultimately perfecting the elixir. However, he did not make any attempt to gain the proper reward, and instead took his leave without the sultan’s awareness, simply leaving the precious fluid in a vase on which he inscribed the suggestive words: “He who possesses all has no need of others.”

But Kalid was at a loss to know how to proceed further, and for a long time he made great efforts to find Morien and bring him again to his court. Years went by, and all search for the vanished alchemist proved vain, but once, when the Sultan was hunting in the neighborhood of Jerusalem, one of his servants chanced to hear of a hermit who was able to create gold.

Convinced that this must be none other than Morien, Kalid straightway sought him out. Once more the two met, and again the alchemist made strenuous efforts to win the other from Islam. Many discussions took place between the pair, both speaking on behalf of their respective religions, yet Kalid showed no inclination to desert the faith of his fathers. As a result Morien relinquished the quest in despair, but it is said that, on parting with the sultan, he duly instructed him in the mysteries of the transcendent science.

Nothing is known about Morien’s subsequent history, and the likelihood is that the rest of his days were spent quietly at his hermitage. He was credited with sundry alchemistic writings, said to have been translated from Arabic, but the ascription rests on the slenderest evidence. One of these works was entitled *Liber de Distinctione Mercurii Aquarum*, and it is interesting to recall that a manuscript copy of this work belonged to the great chemist Robert Boyle (1627–1691), one of the founders of the Royal Society in London, while another is entitled *Liber de Compositione Alchemiae*, and this is printed in the first volume of *Bibliotheca Chemica Curiosa*.

Better known than either of these, and more likely to be really from Morien’s pen, is a third treatise styled *De Re Metallica, Metallorum Transmutatione, et occulta summague Antiquorum Medicinæ Libellus*, which was repeatedly published, the first edition appearing at Paris 1559.

Morin, Jean-Baptiste (1583–1656)

Jean-Baptiste Morin, French physician, mathematician and the leading astrologer of the seventeenth century, was born in Villefranche on February 23, 1583. Morin studied at Avignon, where he received his medical degree and began a career as a physician. However, **astrology** fascinated him, and he secured a position as astrologer to the duke of Luxembourg and later the duke d’Effiat. Then in 1830 the king of France offered him the chair in mathematics at the College of France, and Morin moved to Paris, where he remained for the rest of his life.

While formally a professor of mathematics, he also functioned as court astrologer. As such he was present in the group witnessing the birth of Louis XIV in 1638. He served Cardinal Richelieu (who is noted to have disliked Morin personally but was respectful of his knowledge) and Cardinal Mazarin.

He would be the last of the outstanding French astrologers prior to the modern era, as astrology was on the wane under the attack of the new science. However, he was able to make a number of contributions to the modernizing of astrology, a necessity to prevent its being completely stamped out. Morin developed a system of division of the astrological houses, now called the Morinean system, based upon the equal division of the equator, which is then projected onto an ecliptic as means of handling the elliptical orbit of the earth.

During his life Morin published little. His major work, the *Astrologia Gallica*, was published in Latin in 1661, five years after his death. It was largely unread except by a few intellectu-

als until 1897, when a French translation was finally published. Thus the work informed the pioneers of the French phase of the modern astrological revival. Morin died in Paris on November 6, 1656.

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Mormons See Church of Jesus Christ of Latter-day Saints

Morphogenetic Fields

Term normally used somewhat loosely to indicate the mysterious factors that influence the development of form and characteristics in nature. A special theory of the action of morphogenetic fields, relevant to **occult** and **New Age** considerations, was proposed in 1981 by **Rupert Sheldrake** in his theory concerning what he termed **formative causation**. This theory also has relevance to such parapsychological phenomena as **clairvoyance**, **telepathy**, and **reincarnation**.

Sources:

Sheldrake, Rupert. *A New Science of Life: The Hypothesis of Formative Causation*. London: Blond & Briggs, 1981.

Morris, L(ouis) A(nne) Meurig (1899– ?)

Early twentieth-century British inspirational **medium** through whom an entity who chose the name “Power” delivered religious and philosophical teachings from the platform in a manner analogous to modern **channeling**. Some signs of Morris’s psychic gifts were noticeable at an early age, but they were stifled by an orthodox education. However, she began to develop rapidly after a first **séance** with a **direct voice** medium in Newton Abbot in 1922. Within six weeks she went under **control**. “Sunshine,” the spirit of a child, spoke through her, and “Sister Magdalene,” the spirit of a French nun, assumed charge as principal **trance** control. The prediction came through that Morris would be trained for the delivery of teaching by a spirit called “Power.”

Under the control of “Power,” the medium’s soprano voice changed to a ringing baritone, her mannerisms became masculine and priestly, and the teachings disclosed an erudition and sophisticated philosophy that was far above the intellectual capacities of the medium.

In 1929, Laurence Cowen, well-known author and playwright, came in contact with Morris. “Power” convinced him of the truth of **survival** and filled him with a missionary spirit. Hitherto an agnostic, Cowen became a convert to **Spiritualism**, associated himself with Morris, and arranged a long series of Sunday meetings in the Fortune Theatre in London for the general public. Wide publicity accompanied the sermons for some time in the press. Public attention was further aroused by the provincial tours Cowen arranged at great personal sacrifice.

Morris’s rise into the forefront of inspired orators was punctuated with two publicly attested supernatural occurrences. First, an attempt was made by the Columbia Gramophone Company to make a phonograph record of “Power’s” voice. According to the publicly rendered account of company spokesperson C. W. Nixon, at the very commencement of the experiment an incident occurred that by all the rules should have spoiled the first side of the record.

Ernest Oaten, president of the International Federation of Spiritualists, was in the chair, and, being unaware that the start

was to be made without the appearance of the usual red light, he whispered loudly to Morris as she stood up: “Wait for the signal.” These words were picked up by the microphone and heard by the engineers in the recording room after the apparatus had been started, and it was believed they must be on the record. Later, when the second side of the record was to be made, there was confusion in starting, and towards the end, as if to make technical failure a certainty, Morris turned and walked several paces away from the microphone.

A week before the record was ready for reproduction, Cowen telephoned Nixon and told him that “Power” had asserted that notwithstanding the technical mistakes the record would be a success, that Oaten’s whispered words would not be reproduced, and that the timing and volume of the voice would not be spoiled by the later accidents.

This statement was so extraordinary and appeared to be so preposterous in view of technical expectations, that Nixon had it taken down word by word, and sent it in a sealed envelope to Oaten in Manchester with the request that he would keep it unopened until the record was ready, and the truth or otherwise of the prediction could be tested. The record was played in the Fortune Theatre on April 25, 1931. It was found perfect. The letter was opened and read. The prediction was true in every detail.

The second strange incident occurred in the studios of the British Movietone Company where a talking film was made of “Power’s” oratory. Seventy people saw the microphones high in the air, held up by new half-inch ropes. The rope suddenly snapped (it was found cut as with a sharp knife) and a terrific crash startled all present. Within half an inch of Morris’s face, the microphone swept across the space and went swaying to and fro. A foreman rushed up and dragged the rope aside to keep it out of sight of the camera. The cameraman never stopped filming. Nor did Morris falter. In spite of the obvious danger to her life she never stirred and went on undisturbed with her trance speech.

According to expert opinion the voice registering must have been a failure. Yet it was found that the accident had not the least influence. The record was perfect. According to “Power’s” later revelation, everything was planned. The ropes were supernormally severed so as to prove, by the medium’s demeanor, that she was indeed in trance (which a newspaper questioned) as no human being could have consciously exhibited such self-possession as she did when the accident occurred.

Sir Oliver Lodge, in his book *Past Years* (1931), refers to Morris:

“When the medium’s own vocal organs are obviously being used—as in most cases of trance utterances—the proof of supernormality rests mainly on the substance of what is being said; but, occasionally the manner is surprising. I have spoken above of a characteristically cultured mode of expression, when a scholar is speaking, not easily imitated by an uncultured person; but, in addition to that a loud male voice may emanate from a female larynx and may occasionally attain oratorical proportions. Moreover, the orator may deal with great themes in a style which we cannot associate with the fragile little woman who has gone into trance and is now under control. This is a phenomenon which undoubtedly calls attention to the existence of something supernormal, and can be appealed to as testifying to the reality and activity of a spiritual world. It is, indeed, being used for purposes of such demonstration, and seems well calculated to attract more and more attention from serious and religious people; who would be discouraged and offended by the trivial and barely intelligible abnormalities associated with what are called physical (or physiological) phenomena and would not be encouraged by what is called clairvoyance.”

In April 1932, Morris sued the *Daily Mail* for a poster reading “Trance Medium Found Out,” and also for statements made in the article to which the poster referred. The action lasted for 11 days. The summary of Justice McCardie was dra-

matically interrupted by the sudden entrancement of Morris and an address of "Power" to the judge. The jury found for the newspaper on the plea of fair comment but added that no allegations of **fraud** or dishonesty against Morris had been proved. Morris's appeal, after a hearing of four days before Lord Justices Scrutton, Lawrence, and Greer, was dismissed. The House of Lords, to which the case was afterward carried, agreed with the Court of Appeal.

Morris, Robert Lyle (1942–)

Parapsychologist at the University of Edinburgh, Scotland. He was born July 9, 1942, in Canonsburg, Pennsylvania, and studied at the University of Pittsburgh (B.S., 1963) and Duke University, North Carolina (from which he received a doctorate in biological psychology). After two years of postdoctoral work at the Duke Medical Center and with **J. B. Rhine**, he became the research coordinator for the **Psychical Research Foundation**, Durham, North Carolina. Over the years he taught **parapsychology** and psychology courses as a visiting lecturer at the University of California—Santa Barbara; the University of California—Irvine; the University of Southern California; John F. Kennedy University (Orinda, California); and Syracuse University (New York). He was named Koestler Professor of Parapsychology at the University of Edinburgh, Scotland, in 1985.

He served on the Council of the American Society for the Advancement of Science (1971–73), the board of the **American Society for Psychological Research** (1979–83; secretary, 1980–82), the board of the Gardner Murphy Research Institute (1971–83; secretary, 1971–74), and the board of the **Society for Scientific Exploration** (1985–86; vice president, 1985). He was on the board of the **Parapsychological Association** for many years, serving additionally as its AAAS representative (1971–77), president (1974 and 1985), vice president (1976 and 1984), secretary (1977), and treasurer (1975). He joined the **Society for Psychological Research**, London, in 1985, and joined its council in 1986. He has written over a hundred professional conference presentations and publications in the area of parapsychology, and he edited the Arno Press reprint program "Perspectives in Psychological Research." His main research interests have included biological aspects of **psi** and **anspi**, anomalous interactions between people and equipment, psychic development techniques, the psychology of conjuring, mentalism, and deception.

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Wiseman, Richard and Robert L. Morris. *Guidelines for Testing Psychic Claimants*. Amherst, N.Y.: Prometheus Books, 1995.

Morris Pratt Institute

The Morris Pratt Institute is the primary educational facility serving the **National Spiritualist Association of Churches**. It dates to the 1890s when popular Spiritualist minister/lecturer **Moses Hull** envisioned a training school to pass along the teachings of **Spiritualism** to a new generation, many of the first generation of Spiritualist leaders having already passed from the scene. He opened such a school in Ohio soon after the founding of the National Spiritualist Association (NSA) in 1893, but it survived only a few years. In 1901, Morris Pratt offered the mansion he had constructed at Whitewater, Wisconsin, to the NSA as a place to house a training school like the one Hull had begun. The large mansion seemed ideal; it had one room that could seat 400 people. However, the still-youthful NSA declined the offer, unable to see itself clear financially to manage the property. Pratt went ahead and incorporated the Morris Pratt Institute but died the following year before a school could be organized. Moses Hull picked up the vision in 1903 and organized the new school with himself, his wife and his daughter as the faculty. A few years later, the NSA organized a Bureau of Education. Through the person of Thomas Grimshaw, who succeeded Hull as president of the institute, the two organizations cooperated in the preparation of a course of study consisting of two parts: a general course on the "History, Philosophy, and Religion of Modern Spiritualism," and an advanced course on "Spiritualism, Philosophy, Mediumship, and comparative Religion," the latter completed by Victoria Barnes following Grimshaw's death.

The institute had a shaky history through much of the twentieth century. It closed during the Great Depression, reopened in 1935 but soon closed again. In 1946 the Whitewater property was closed and a new building to house the institute constructed in Wauwatosa, a Milwaukee suburb. In 1977 the building went through a complete renovation and rededication. The institute eventually merged into the NSA and is now its Educational Bureau. The institute is currently located at 111811 Waterplank Rd, Milwaukee, WI 53226-3340. Its website is at <http://www.morrispratt.org/>.

Morrison, Richard James (1795–1874)

The contemporary revival of interest in **astrology** reversed a trend that saw astrology almost disappear from Western culture by the end of the eighteenth century. Astrology began its slow return in a format capable of existing in the scientifically-oriented world due in large part to the efforts of a series of nineteenth century British astrologers, most of whom wrote under pseudonyms. Richard James Morrison was one of the important writers and publishers who kept astrological knowledge alive.

Morrison was born on June 15, 1795, in London. He joined the navy at the age of 11 and rose to the rank of lieutenant in 1815 during the Napoleonic wars. He retired in 1817, still a young man. He became interested in astrology through R. C. Smith, better known under his pen name, Raphael. Morrison adopted the pen name Zadkiel and began an astrological almanac, *The Herald of Astrology* (later *Zadkiel's Almanac*), modeled upon Raphael's *The Prophetic Messenger*. In 1835 Morrison completed his major literary contribution to the astrological revival, an abridged edition of **William Lilly's Christian Astrology**.

Zadkiel's career was punctuated by a series of incidents that began in 1861 when his almanac predicted a bad year for Prince Albert, the popular consort of Queen Victoria. When Albert died unexpectedly at the end of the year, many gave Zad-

kiel credit for an accurate prediction, but Edward Belcher, a writer for the *London Daily Telegraph*, attacked Morrison for spreading superstition to the gullible. Morrison countered with a libel suit and won, but was awarded only 20 shillings. His real reward was the publicity the case attracted, which substantially increased his sales. Morrison continued to publish his almanac until his death on April 5, 1874, after which it was continued by his students for many years.

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Morrison, R. J. *An Introduction to Astrology by William Lilly, being the whole of that Celebrated Author's Rules for the Practice of Horary Astrology* . . . London, 1835. Reprint, Hollywood, Calif.: Newcastle Publishing, 1972.

Morrow, Felix (1906–1988)

American publisher who contributed significantly to the **occult** boom in the United States in the 1960s through his publishing house **University Books** and associated Mystic Arts Book Society. Morrow was born on June 3, 1906, in New York City in a Hasidic Jewish family. He grew up in a non-religious atmosphere and became drawn to both Marxism and Freudian teaching. He became a graduate student in philosophy at Columbia University (1929–31), where he researched the history of religions. As editor of the theoretical monthly magazine *Fourth International*, he wrote a thoughtful article on Marxism and religion. For over a decade (1931–46), he devoted himself to the revolutionary socialist movement and was author of an important study: *Revolution and Counter-revolution in Spain* (1938; rev. ed. 1974).

In 1946, he moved from socialism to capitalism in publishing as executive vice president of Schocken Books, a Jewish publishing house in New York City, and became attracted to the writings of Franz Kafka, Martin Buber, and Gershom Scholen, and through them rediscovered his Hasidic roots. However, from 1948 to 1970, he became immersed in Freudian psychoanalytic training and publishing, though at the same time, his association with Mel Arnold at Beacon Press, and later with University of Notre Dame Press, made him responsive to **mysticism**. Throughout this period he remained a socialist at heart, this dichotomy creating many personal conflicts for him while broadening his humanist outlook.

As executive vice president of British Book Center, he took on American rights of *Flying Saucers Have Landed* by **Desmond Leslie** and **George Adamski** (originally published in England in 1953), and this project launched his research into earlier literature in psychic and occult subjects. In 1954, he incorporated University Books, Inc. in New York, and began publishing important out-of-print books on occultism, mysticism, **psychical research**, and comparative religion. These included key works such as A. E. Waite's books on the **tarot** and **ceremonial magic**; Lewis Spence's *Encyclopedia of Occultism*; Montague Summers' books on **witchcraft** and **vampires**; William James's *Varieties of Religious Experience*; R. M. Bucke's *Cosmic Consciousness*; F. W. H. Myers's *Human Personality and its Survival of Bodily Death*; scholarly works by Charles Guignebert on the origins of Christianity; D. T. Suzuki's books on **Zen**; **Nandor Fodor's Encyclopedia of Psychical Research**; **G. R. S. Mead's** books on Gnosticism; Alexandra David-Neel's *Magic and Mystery in Tibet*; and scores of similar books that opened large segments of the tradition to a new generation of modern occultists.

Each book carried a new introduction, evaluating the work in a modern context and often supplying original biographical research on the author. Some of these introductions were written by Morrow under the pseudonym 'John C. Wilson'; others were written by such authorities as **E. J. Dingwall**, Kenneth Rexroth, and Leslie Shepard.

University Books also published original works as the occult revival threw up names like **Timothy Leary** and new causes like the psychedelic revolution. In addition to publishing, the com-

pany marketed chosen titles each month through the Mystic Arts Book Society. A major event of that period was Morrow's association with William Nyland in distributing the books of **George I. Gurdjieff** through the society. Morrow eventually became a disciple of Nyland and developed a great respect for the Gurdjieff work.

After 15 years of creative and stimulating publishing in the fields of occultism and mysticism, Morrow relinquished the business to Lyle Stuart, who continued the University Books imprint side by side with its own Citadel Press imprint, and moved the operation from New York to Secaucus, New Jersey. In 1973, Morrow launched a second occult series for Causeway Books, an imprint of A. & W. Publishers, Inc., New York. Morrow wrote some of the new introductions for this series under the pseudonym "Charles Sen."

The significant influence of Morrow's publishing work was recognized by the National Endowment for the Humanities and the Rockefeller Foundation, which initiated an oral history recording project on the advanced literary-intellectual life of New York City between 1925 and 1975. Tape recordings have been made of Morrow and other individuals for deposit in the Oral History division of the Columbia libraries.

Morrow extended his psychological studies from Freudianism to Maslow's humanist psychology and the holistic depth psychology of **Ira Progoff**. He was in charge of publishing projects in these areas for Dialogue House Library (80 E. 11th St., New York, NY 10003) prior to resuming independent publishing again with the books of Mantok and Maneewan Chia under the imprint Healing Tao Books, in New York. In his later years he was a regular visitor to the library of the **Parapsychology Foundation** in New York, where he found excellent facilities for research. He died suddenly on May 28, 1988, in New York.

Morse, J. J. (1848–1919)

One of the most prominent trance speakers of the nineteenth century, designated the "Bishop of Spiritualism" by Spiritualist journalist **W. T. Stead**. Morse had been left an orphan at the age of 10, had very little education, and served as pot-boy in a public house before his mediumship was discovered. The difference between the uneducated waking Morse and the erudite entranced Morse is noted by **E. W. Cox** in his book *What Am I?* (1873–74):

"I have heard an uneducated barman, when in a state of trance, maintain a dialogue with a party of philosophers on Reason and Foreknowledge, Will and Fate, and hold his own against them. I have put him the most difficult questions in psychology, and received answers always thoughtful, often full of wisdom, and invariably conveyed in choice and eloquent language. Nevertheless, in a quarter of an hour afterwards, when released from the trance, he was unable to answer the simplest query on a philosophical subject, and was at a loss for sufficient language in which to express a commonplace idea."

James Burns, the well-known Spiritualistic editor and publisher, took an interest in Morse and employed him as an assistant in his printing and publishing office. The spirit entity, "Tien Sien Tie," the Chinese philosopher, who said that he lived on Earth in the reign of the Emperor Kea-Tsing, gave his first addresses through Morse in Burns's offices in 1869. Of the other spirits associated with Morse's mediumship the best known was "The Strolling Player," who supplied the humor and lighter elements in the discourses, which were models of literary grace. Many proofs of spirit identity came through, some of which were years after tabulated and republished by Edward T. Bennett.

Morse's physical mediumship was a powerful one. He could demonstrate the fire test and the phenomenon of **elongation of the human body**. He visited Australia and New Zealand, edited *The Banner of Light* in Boston and *The Two Worlds* of Manchester. *The Spiritual Review* (1901–1902) was his own foundation. His mediumship and general propaganda activity was an

important factor in the spread and growth of British **Spiritualism**.

His daughter, Florence, who was clairvoyant from childhood, also developed her abilities as an inspirational speaker. She travelled extensively, visiting the English-speaking world. Unlike her father, however, she was almost fully conscious in the course of her inspirational addresses.

Sources:

Morse, J. J. *Leaves From My Life: A Narrative of Personal Experiences in the Career of a Servant of the Spirits*. N.p., 1877.

Morse Fellowship

The Morse Fellowship was a **channeling** group founded in 1959 by Louise Morse, who channeled an entity she termed the "Holy Spirit." The organization was named for her husband, Elwood Morse, who had died in 1958. She saw her work as a fulfillment of biblical prophecies of the last days. Through the 1970s the group was headquartered in Richardson, Texas, but nothing has been heard from it in recent years and it is presumed defunct.

Sources:

Morse, Louise. *The Living Water*. Richardson, Tex.: Morse Fellowship, 1970.

Morselli, Enrico (1852–1929)

Born July 17, 1852, Enrico Morselli was a professor of psychiatry at the University of Turin and after 1889 at Genoa University. He had been a bitter skeptic of psychic phenomena and had published several books including *Il magnetismo animale; La fascinazione e gli stati ipnotici* (1886) and *I fenomeni telepatici e le allucinazioni veridiche* (1897). However, his encounter with the **medium Eusapia Palladino** (later revealed to have been falsified) completely convinced him of the reality of Spiritualist phenomena. He held some 30 sittings with Palladino in 1901–2 and 1906–7. He announced his change of thinking in 1907 in the *Annals of Psychic Science* (vol. 5, 1907, p. 322):

"The question of Spiritism has been discussed for over 50 years; and although no one can at present foresee when it will be settled, all are now agreed in assigning to it great importance among the problems left as a legacy by the nineteenth century to the twentieth.

"If for many years academic science has depreciated the whole category of facts that Spiritism has, for good or ill, rightly or wrongly, absorbed and assimilated, to form the elements of its doctrinal system, so much the worse for science! And worse still for the scientists who have remained deaf and blind before all the affirmations, not of credulous sectarians, but of serious and worthy observers such as Crookes, Lodge and Richet. I am not ashamed to say that I myself, as far as my modest power went, have contributed to this obstinate skepticism, up to the day on which I was enabled to break the chains in which my absolutist preconceptions had bound my judgment."

The next year he published an account of his sightings in the book *Psicologia e Spiritismo*. Here he presented his psychodynamic theory of **materialization** phenomena as a compromise between psychological orthodoxy and the spirit theory.

Morselli died February 18, 1929, in Genoa, Italy.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychic Research*. New York: Paragon House, 1991.

Morselli, Enrico. *I fenomeni telepatici e le allucinazioni veridiche*. N.p., 1897.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Morya, Master

One of the masters originally contacted by **Helena Petrovna Blavatsky**, cofounder of the **Theosophical Society**. According to theosophical teachings there exists a spiritual hierarchy composed of individuals who have finished their round of earthly reincarnations and have evolved to the spiritual planes, from which they guide the affairs of humanity. Those members of the hierarchy closest to humanity are the "lords of the seven rays" (of the light spectrum). Each ray represents a particular virtue, which the lord of that ray exemplifies.

Master Morya, frequently referred to as simply Master M., is the lord of the first ray and exemplifies will or power. He is one of the two hierarchical founders of the Theosophical Society. Blavatsky claimed a majority of her communications with the masters came from him. He takes as students some members who have been prepared by their past lives and also becomes their guide. He is said to have been a royal personage and appears in the body of an Asian Indian. He reportedly lived in Tibet but was known to travel widely, and many members of the society reported seeing him. Master M. was one of the three main communicators (the others being **Djual Khul** and **Koot Hoomi**) of what were compiled as *The Mahatma Letters*, the ultimate source for many theosophical ideas.

As the Theosophical Society fragmented, leaders of many groups whose organization and beliefs derive in large part from Theosophy have claimed contact with him, including **Helena Roerich** of the **Agni Yoga Society**, **Mark Prophet** and **Elizabeth Clare Prophet**, and Geraldine Innocente (pen name Thomas Printz) of the **Bridge to Spiritual Freedom**.

Sources:

Barker, A. Trevor, ed. *The Mahatma Letters to A. P. Sennett from the Mahatmas M. and K.H.* London: T. Fisher Unwin, 1923. 3d rev. ed. Adyar, Madras, India: Theosophical Publishing House, 1962.

El Morya [through Mark L. Prophet]. *Light From Heavenly Lanterns*. Colorado Springs, Colo.: Summit Lighthouse, 1973.

———. [through Mark L. Prophet and Elizabeth Clare Prophet]. *Morya the Darjeeling Masters Speaks to His Chelas on the Quest for the Holy Grail*. Los Angeles: Summit University, 1973.

Papish, Mary, and Daniel Papish. *We Are Servants of Master M.* Ojai, Calif.: Hanuman Publications, 1973.

Ransom, Josephine. *A Short History of the Theosophical Society*. Adyar, Madras, India: Theosophical Publishing House, 1938.

[Roerich, Helena]. *Leaves of Morya's Garden*. Reprint, New York: Agni Yoga Press, 1952–53.

Moses, William Stainton (1839–1892)

Medium and religious teacher who became one of the most prominent late nineteenth-century British Spiritualists. He was born November 5, 1839, at Donnington, Lincolnshire. His father was headmaster of the Grammar School of Donnington. In 1852, the family moved to Bedford to give young William the advantage of an education at Bedford College. In his school days he occasionally walked in his sleep, and on one occasion in this state he went down to the sitting room, wrote an essay on a subject that had worried him on the previous evening, and then returned to bed without waking. It was the best essay of the class. No other incidents of a psychic nature of his early years were recorded.

He won a scholarship to Exeter College, Oxford. Owing to a breakdown in his health he interrupted his studies, traveled for some time, and spent six months in a monastery on Mount Athos. When he recovered his health he returned to Oxford, took his M.A., and was ordained as a minister of the Church of England by the renowned Bishop Wilberforce. He began his ministry at Kirk Maughold, near Ramsey, in the Isle of Man, at age 24. There he gained the esteem and love of his parishioners. He was remembered for his activity during an outbreak

of smallpox, when he helped to nurse and bury a man whose malady was so violent that it was very difficult to find anybody who would approach him.

His literary activity for *Punch* and the *Saturday Review* began at this time. After four years, he exchanged his curacy with that of St. George's, Douglas, Isle of Man. In 1869 he fell seriously ill. He called in for medical aid Stanhope Templeman Speer. As a convalescent he spent some time in Speer's house. This was the beginning of a lifelong friendship.

In 1870, he took a curacy in Dorsetshire. Illness again interfered with his parish work and he was obliged to abandon it, and for the next seven years he was the tutor of Speer's son. In 1871, he was offered a mastership in University College School, London. This office he filled until 1889, when failing health made him resign. He lived for three more years, suffering greatly from gout, influenza, and nervous prostration. He died September 5, 1892.

Moses as a Spiritualist

The period of his life between 1872 and 1881 was marked by an inflow of transcendental powers and a consequent religious revolution that led him away from the Church of England and his former distrust of **Spiritualism**. He had considered all its phenomena spurious and had dismissed **Lord Adare's** book on **D. D. Home** as the dreariest twaddle he ever came across. **Robert Dale Owen's** *Debatable Land* (1870) made a deeper impression.

On Mrs. Speer's persuasion, he agreed to have a closer look into the matter and attended his first **séance**, with **Lottie Fowler** operating as the medium, on April 2, 1872. After much nonsense he received a striking description of the spirit presence of a friend who had died in the north of England. **Charles Williams** was the next medium he went to see. A **séance** with D. D. Home and sittings in many private circles followed. Within about six months, Moses became convinced of the existence of discarnate spirits and of their power to communicate. Soon he himself showed signs of great psychic powers. In 1872, five months after his introduction to Spiritualism, he reported his first experience of **levitation**.

The physical phenomena continued with gradually lessening frequency until 1881. They were of extremely varied nature. The power was often so enormous that it kept the room in constant vibration. **E. W. Cox** describes in his book *What am I?* (2 vols., 1873–74) the swaying and rocking in daylight of an old-fashioned, six-foot-wide and nine-foot-long mahogany table that required the strength of two strong men to be moved an inch. The presence of Moses seemed to be responsible for the table's extraordinary behavior. When Cox and Moses held their hands over the table, it lifted first on one then on the other side. When Moses was levitated for the third time, he was thrown on to the table, and from that position on to an adjacent sofa. In spite of the considerable distance and the magnitude of the force, he was in no way hurt.

Objects left in Moses' bedroom were often found arranged in the shape of a cross. **Apports** were frequent phenomena. They were usually objects from a different part of the house, invariably small, coming mysteriously through closed doors or walls and thrown upon the table from a direction mostly over Moses' head. Sometimes their origin was unknown. Ivory crosses, corals, pearls, precious stones, the latter expressly for Moses, were also brought from unknown sources.

Psychic lights of greatly varying shapes and intensity were frequently observed. They were most striking when the medium was in trance. They were not always equally seen by all the sitters, never lit up their surroundings, and could pass through solid objects, for instance, rising from the floor through a table. Scents were produced in abundance, the most common being musk, verbena, new mown hay, and one unfamiliar odor, which was said to be spirit scent. Sometimes breezes heavy with perfumes swept around the circle.

Without any musical instruments in the room, a great variety of musical sounds contributed to the entertainment of the sitters. There were many instances of **direct writing**, demonstrations of **matter passing through matter** and **direct voice**, and **materializations**, which, however, did not progress beyond luminous hands or columns of light vaguely suggesting human forms.

Moses' continuing circle was very small. Dr. and Mrs. Speer and F. W. Percival were generally the only witnesses of the phenomena. Sergeant Cox, W. H. Harrison, a Dr. Thompson, a Mrs. Garratt, a Miss Birkett, and **Sir William Crookes** were occasional sitters. As a rule, the invisible communicators strongly resented the introduction of strangers. The physical phenomena in themselves were of secondary importance. They were produced in evidence of the supernormal power of the communicators to convince Moses and the sitters of the spirits' claims.

Writing in the *Proceedings* of the Society for Psychical Research (vol. 9, pt. 25), **F. W. H. Myers** asserts that:

“. . . they were not produced fraudulently by Dr. Speer or other sitters. . . . I regard as proved both by moral considerations and by the fact that they were constantly reported as occurring when Mr. Moses was alone. That Mr. Moses should have himself fraudulently produced them I regard as both morally and physically incredible. That he should have prepared and produced them in a state of trance I regard both as physically incredible and also as entirely inconsistent with the tenor both of his own reports and those of his friends. I therefore regard the reported phenomena as having actually occurred in a genuinely supernormal manner.”

Moses' character and integrity were so well attested that **Andrew Lang** was forced to warn the advocates of **fraud** that “the choice is between a moral and physical miracle.” **Frank Podmore** was almost the only critic to charge Moses with trickery. He suggested that the psychic lights at the **séances** could have been produced by bottles of phosphorized oil and quoted a report by Moses himself in the *Proceedings* of the SPR (vol. 11, p. 45) stating: “Suddenly there arose from below me, apparently under the table, or near the floor, right under my nose, a cloud of luminous smoke, just like phosphorous. . . .” It seems most improbable that the medium would write such a report if guilty of fraud, and even Podmore himself concluded: “That Stainton Moses, being apparently of sane mind, should deliberately have entered upon a course of systematic and cunningly concerted trickery, for the mere pleasure of mystifying a small circle of friends, or in the hope of any petty personal advantage, such, for instance, as might be found in the enhanced social importance attaching to a position midway between prestidigitator and prophet—this is scarcely credible.”

Moses' famous automatic scripts are known from his books *Spirit Teachings* (1883) and *Spirit Identity* (1879) and from the full **séance** accounts he commenced to publish in *Light* in 1892. The scripts began in 1872 and lasted until 1883, gradually dying out in 1877. They filled 24 notebooks. Except for the third, which was lost, they were preserved by the **London Spiritualist Alliance**, where both the originals and typed copies were accessible to students. They have been complemented by four books of records of physical phenomena and three books of retrospect and summary. In his will Moses entrusted the manuscripts to two friends—C. C. Massey and Alaric A. Watts. They handed them to F. W. H. Myers, who published an exhaustive analysis in the *Proceedings* of the SPR (vols. 9 and 11).

The automatic messages were almost wholly written by Moses' own hand while he was in a normal waking state. They are interspersed with a few words of direct writing. The tone of the spirits towards him is habitually courteous and respectful. But occasionally they have some criticism that pierces to the quick. This explains why he was unwilling to allow the inspection of his books during his lifetime. Indeed, there are indications that there may have been a still more private book into which very intimate messages were entered, but if so it did not survive.

Moses' Controls

The scripts are in the form of a dialogue. The identity of the communicators was not revealed by Moses in his lifetime. Neither did Myers disclose it. They were made public in a later book *The "Controls" of Stainton Moses* by A. W. Trethewey. Considering the illustrious biblical and historical names the communicators bore, Stainton Moses's reluctance was wise. He would have met with scorn. Moreover, for a long time, he himself was skeptical, indeed, at first shocked, and was often reproved for suspicion and want of faith in the scripts.

Moses emerged as the medium for an organized band of 49 spirits. Their leader called himself "Imperator." For some time he manifested through an amanuensis only, and later wrote himself, signing his name with a cross. He spoke directly for the first time on December 19, 1892, but appeared to Moses's clairvoyant vision at an early stage. He claimed to have influenced the medium's career during the whole of his lifetime and said that in turn he was directed by "Preceptor" in the background. "Preceptor" himself communed with "Jesus."

The identity of the communicators was only gradually disclosed and Moses was much exercised as to whether the personalities of the band were symbolical or real. They asserted that a missionary effort to uplift the human race was being made in the spirit realms and, as Moses had the rarest mediumistic gifts and his personality furnished extraordinary opportunities, he was selected as the channel of these communications. Like "Imperator" and "Preceptor" every member of the band had an assumed name at first. The biblical characters included the following names, as revealed later: "Malachias" (Imperator), "Elijah" (Preceptor), "Haggai" (The Prophet), "Daniel" (Vates), "Ezekiel," "St. John the Baptist" (Theologus). The ancient philosophers and sages numbered 14. They were: "Solon," "Plato," "Aristotle," "Seneca," "Athenodorus" (Doctor), "Hippolytus" (Rector), "Plotinus" (Prudens), "Alexander Achillini" (Philosophus), "Algazzali or Ghazali" (Mentor), "Kabbila," "Chom," "Said," "Roophal," "Magus."

It was not until Book XIV of the communications was written that Moses became satisfied of the identity of his controls. In his introduction to *Spirit Teachings* he writes:

"The name of God was always written in capitals, and slowly and, as it seemed, reverentially. The subject matter was always of a pure and elevated character, much of it being of personal application, intended for my own guidance and direction. I may say that throughout the whole of these written communications, extending in unbroken continuity to the year 1880, there is no flippant message, no attempt at jest, no vulgarity or incongruity, no false or misleading statement, so far as I know or could discover; nothing incompatible with the avowed object, again and again repeated, of instruction, enlightenment and guidance by spirits fitted for the task. Judged as I should wish to be judged myself, they were what they pretended to be. Their words were words of sincerity and of sober, serious purpose."

Later, when the phenomena lost strength he was again assailed by doubts and showed hesitation. It is obviously impossible to prove the identity of ancient spirits. "Imperator's" answer to this objection was that statements incapable of proof should be accepted as true on the ground that others that could be tested had been verified. For such evidential purposes many modern spirits were admitted for communication. In several cases satisfactory proofs of identity were obtained. "Imperator's" statement was therefore logical. It should also be noted that each of the communicators had his distinctive way of announcing his presence.

Moses was also well aware of the possible role his own mind might play in the communications, and observed:

"It is an interesting subject for speculation whether my own thoughts entered into the subject matter of the communications. I took extraordinary pains to prevent any such admixture. At first the writing was slow, and it was necessary for me to follow it with my eye, but even then the thoughts were not

my thoughts. Very soon the messages assumed a character of which I had no doubt whatever that the thought was opposed to my own. But I cultivated the power of occupying my mind with other things during the time that the writing was going on, and was able to read an abstruse book and follow out a line of close reasoning while the message was written with unbroken regularity. Messages so written extended over many pages, and in their course there is no correction, no fault in composition and often a sustained vigour and beauty of style."

These precautions do not exclude the possibility of the action of the subconscious mind.

Moses' life and activity left a deep impression on Spiritualism. He took a leading part in several organizations. From 1884 until his death he was president of the London Spiritualist Alliance. The phenomena reported in his mediumship served as a partial inducement for the founding of the **Society for Psychical Research**. He was on its foundation council. Later, owing to the treatment the medium **William Eglinton** received (he was accused of fraud), Moses resigned his membership and censured the society for what he considered its unduly critical attitude.

He edited *Light*, contributed many articles on Spiritualism to *Human Nature* and other periodicals, and published a number of books, primarily developed from his automatic writings, under the pen name of "M. A. Oxon," a reference to his degree from Oxford.

Sources:

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Gauld, Alan. *The Founder of Psychical Research*. New York: Schrocken Books, 1968.

Oxon, M. A. [Stainton Moses]. *Higher Aspects of Spiritualism*. N.p., 1880.

———. *Psychography; or, A Treatise on the Objective Forms of Psychic or Spiritual Phenomena*. N.p., 1878. Reprinted as *Direct Spirit Writing*. N.p., 1952.

Moss, Thelma (1918–1997)

Contemporary parapsychologist and medical psychologist at the Neuropsychiatric Institute of the University of California in Los Angeles. Her special interests have included **telepathy**, radiation, Kirlian photography, energy fields, and skin vision, which is akin to **eyeless sight**.

Moss was a professional actress who left the stage after her husband's death. An experience with psychedelic **drugs** in the 1960s led her into psychology, and after receiving her doctorate she joined the staff at UCLA. The psychedelic experience also opened her to parapsychological insights and she began to experiment. In one early experiment in the relationship of creativity and psychic ability, she found artists were scoring higher in **ESP** ability than her control group.

She visited the USSR to investigate Kirlian photography and experimented in the field with a modified high-energy photography system, until it proved a dead end as controls were tightened. She also investigated a **haunted house** in Los Angeles with Gertrude Schmeidler. Moss died February 1, 1997.

Sources:

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"Interview: Thelma S. Moss." *Psychic* 1, no. 1 (1970).

Moss, Thelma. *The Body Electric*. New York: Jeremy P. Tarcher Inc., 1979.

———. "ESP Effects in 'Artists' Contrasted with Non-Artists." *Journal of Parapsychology* 33 (1969).

———. *The Probability of the Impossible*. New York: Dutton/Plume, 1975.

The Moss-Woman

According to German folklore, one of the moss or wood folk who dwelled in the forests of Bavaria, in southern **Germany**. Their stature was small and their form strange and uncouth, bearing a strong resemblance to certain trees. They were a simple, timid, and inoffensive race, and had little intercourse with humankind, approaching only at rare intervals the lonely cabin of the woodsman or forester to borrow some article of domestic use or to beg a little of the food being prepared for the family meal. They would also, for similar purposes, appear to laborers in the fields that lay on the outskirts of the forests. A loan or gift to the moss-people was always repaid manifold.

But the most highly-prized and eagerly-coveted of all mortal gifts was a draught from the maternal breast for their own little ones; for this the moss-people held to be a sovereign remedy for all the ills to which their natures were subject. Yet it was only in the extremity of danger that they could so overcome their natural diffidence and timidity as to ask this boon—for they knew that mortal mothers turned from such nurslings with disgust and fear.

It would appear that the moss or wood folk also lived in some parts of **Scandinavia**. Thus it was believed that in the churchyard of Store Hedding, in Zealand, there were remains of oaks that were trees by day and warriors by night.

Sources:

Arrowsmith, Nancy, and George Moorose. *A Field Guide to the Little People*. New York: Wallaby, 1977.

Mothman

Winged humanoid creature reported in West Virginia from November 1966 to December 1967, along with strange lights, apparitions of **men in black**, and other **occult** phenomena supposedly connected with **UFOs**. These phenomena culminated on December 15, 1967, with the collapse of the Silver Bridge across the Ohio River at Point Pleasant. The name "Mothman" was the inspiration of a newspaper editor, who derived it from the Batman comic book hero, then the subject of a popular television series.

In his book *The Mothman Prophecies: An Investigation Into the Mysterious American Visits of the Infamous Feathered Garuda* (1975), author **John A. Keel** suggests that these and other occult appearances might be the work of evil entities. The term "garuda" derives from ancient Hindu mythology, where Garuda is king of the birds, half-man, half-bird, the vehicle of the god Vishnu. In the religious epic the *Ramayana*, Jatayu is the son of Vishnu's Garuda, and dies fighting against the demon Ravana in an attempt to prevent the abduction of the princess Sita.

In February 1976, three schoolteachers in Texas reported sightings of a "Big Bird," discussed in *Grey Barker's Newsletter* (no. 7, March 1977). An earlier issue of the newsletter (no. 5, March 1976) had reported a more bizarre claimed abductee experience with "Vegetable Man," pictured as a triffid-style animated tree.

UFO authority **Jacques Vallee** compared Mothman and similar apparitions to **Springheeled Jack**, the legendary creature of early nineteenth-century Britain, who attacked travelers and terrified women with his giant leaps and diabolical appearance. Mothman was said to chase motorists and to frighten women. Witnesses stated that he was large, gray in color, without feathers, and with eyes that glowed red. It has been suggested that Mothman is a UFO phenomenon.

Sources:

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Mott, George Edward (1935–)

Naval officer who has also experimented in the field of **parapsychology**. He was born on December 3, 1935, at Virginia Beach, Virginia. He studied at Duke University (B.S., electrical engineering, 1958) and joined the U.S. Navy as a lieutenant following his graduation. While at Duke University he assisted **W. C. Stewart** and J. E. Jenkins in developing and testing devices to investigate **extrasensory perception**. He is an associate member of the **Parapsychological Association**.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Stewart, W. C. "Three New ESP Test Machines and Some Preliminary Results." *Journal of Parapsychology* (March 1959).

Mount Shasta See Shasta, Mount

The Mountain Cove Community

A Spiritualist community founded in Mountain Cove, Fayette County, Virginia, in the autumn of 1851 under the leadership of the Rev. James Scott and Rev. **Thomas Lake Harris**. Both were **mediums** who had settled in Auburn the previous year and had obtained a considerable following. While Harris was absent in New York the command to form a community at Mountain Cove was given through the mediumship of Scott, and about a hundred persons accompanied him to Virginia.

Again at the command of the spirits, the members were obliged to deliver up all their possessions. Dissensions soon arose as pecuniary difficulties were experienced, and only Harris's return in the summer of 1852 saved the community from immediate dissolution. However, the dissensions and difficulties remained, and early in 1853 the community finally broke up. (See also **Apostolic Circle**)

Sources:

Noyes, John Humphrey. *Strange Cults and Utopias of 19th-century America*. New York: Dover Publications, 1966.

The Mountain Path (Journal)

Quarterly journal founded in January 1964 dealing with the life and teachings of **Sri Ramana Maharshi** (1879–1950), celebrated Hindu saint credited with many miracles. Address: The Bookstore, Sri Ramanasramam, Tiruvannamalai 606-603, Tamil Nadu, India. Selected articles are available online at <http://www.ramana-maharshi.org/>.

Sources:

Sri Ramanasramam. <http://www.ramana-maharshi.org/>. March 8, 2000.

Mourning Star

Mourning Star is an independent Satanist magazine that first appeared in 1997 and superseded *A Taste from the Cauldron*, the magazine of the First Occult Church. *Mourning Star*, like its predecessor, is edited by **William "Starets" Gidney**

(1972–). In the early 1990s Gidney and his wife, Lady Ygraine, operated the First Occult Church, which included in its membership a range of occult perspectives from **Wicca** to **voodoo** that were in fellowship with the Satanism of the leaders. In the mid-1970s, the First Occult Church was closed and both Gidney and Lady Ygraine affiliated with the **Church of Satan**. Lady Ygraine, who had previously operated two occult shops, The Cauldron and The Dragon's Lair, also founded a new store dedicated to the left-hand path, Pandora's Box, in Port St. Lucie, Florida. In 1999, in the wake of the Church of Satan's reestablishment of grottos as local church centers, Gidney led in the founding of the Nepotism Grotto and now serves as the grotto master.

Mourning Star is designed as the expression of a maturing Satanic philosophy in the tradition of **Anton Sandor LaVey**, the founder of the Church of Satan. Each issue contains articles, poems, reviews, and additional varied material. All articles must at the least show the author's familiarity with the principles and idea of *The Satanic Bible*, the basic text of the Church of Satan.

While representative of opinions within the Church of Satan, *Mourning Star* is not an official church publication. It is issued irregularly and while each issue is numbered, it is undated. *Mourning Star* is published at Pandora's Box, 321 SE Port Saint Lucie Blvd., Port Saint Lucie, FL 34984.

Sources:

Mourning Star. Port Lucie, Fla., n.d.

Movement (Paranormal)

Paranormal movement has been given various names, among them, *parakinesis*, which refers to movement with some contact but not enough to explain the motion. Movement without perceptible contact is called **telekinesis**. It was a frequently reported séance-room phenomenon during the first century of **Spiritualism**. Telekinesis, in its apparent simplicity, is the most important, and Spiritualists have hypothesized that an invisible intelligence performs complicated operations and exercises a directive influence over mysteriously generated and frequently tremendous forces. Popularly called "mind over matter," the generally accepted modern term for paranormal movement is **psychokinesis** or "PK." This term includes the claimed phenomenon of paranormal **metal bending**.

In the heyday of psychical research, through the 1930s, physical phenomena in the **séance** was a major focus. It was among the most controversial of phenomena, the object of severe debate, resolved only after numerous mediums were caught in **fraud** and the mechanics of that fraud delineated in detail. Such fraud centered upon the production of **materializations** but included **apports** and various extraordinary movements. PK continues as an element of parapsychology and the reported production of such has periodically excited researchers. However, the continued discovery of fraudulent activity by individuals claiming psychic abilities requires constant vigilance, as the 1984 confession of prominent Japanese metal bender **Masuaki Kiyota** to trickery amply demonstrated. The presence of fraud (widespread in Spiritualism) by no means explains physical phenomena, but, it raises the standards any phenomena must pass before it moves from the status of séance-room folklore to established fact.

Shaking of the House

In its initial stage in the séance room, physical movement phenomena commonly begin with the vibration of objects by the sitters; the séance table, upon which sitters have placed their hands, begins to tremble, shake, or jerk. This motion is not always restricted to the table; it may spread over the entire room.

P. P. Alexander, in *Spiritualism: A Narrative with a Discussion* (1871), writes of a séance with the medium **D. D. Home** in

Edinburgh: "The first hint or foreshine we had of the phenomena came in the form of certain tremors which began to pervade the apartment. These were of a somewhat peculiar kind; and they gradually increased till they became of considerable violence. Not only did the floor tremble, but the chair of each person, as distinct from it, was felt to rock and—as we Scots say—dirl under him."

Rev. Maurice Davies in the *Daily Telegraph* and a Dr. Gully in the *Morning Star* describe the trembling of the floor during Home's levitation as reminding them of an earthquake. In a similar record, Lord Adare, author of *Experiences in Spiritualism with D. D. Home* (1870), states: "We soon felt violent vibration of the floor, chairs and table—so violent that the glass pendants of the chandelier struck together, and the windows and doors shook and rattled in their frames not only in our room but also in the next."

Such phenomena, not limited to Spiritualism, can, for example, be found scattered through religious literature, such as the incident reported in the journal of George Fox, the Quaker founder: "At Mansfield, where was a great meeting, I was moved to pray, and the Lord's power was so great that the house seemed to be shaken. When I had done, some of the professors said, it was now as in the days of the Apostles, when the house was shaken where they were."

The **levitation** of John Lacy, as described in *Warnings of the Eternal Spirit* (part 2, 1707), made the chamber shake. The Wesley family, during physical manifestations known collectively as the **Epworth phenomena**, heard vast rumblings and clattering of doors and shutters.

Felicia Scatcherd writes of a séance with **Etta Wriedt** in *Light* (August 3, 1912): "We all felt the floor, walls and windows vibrating. I have twice experienced earthquake shocks in the Ionian Islands. The sensation was similar." In the case of **Mary Jobson**, "a rumbling noise was heard like thunder, the tenants downstairs thought that the house was coming down." An excess of power held the room in which **William Stainton Moses** sat in séance in constant vibration. Gambier Bolton writes in *Psychic Force* (1904):

"On several occasions when sitting in my own room with Mr. Cecil Husk, the whole place, floor, walls, and ceiling, have commenced to tremble and vibrate strongly, table and chairs all responding, and glass, china and pictures swaying to and fro, some of the lighter articles eventually falling over; the motion being similar to that experienced when the screw of a steamer, during a gale of wind, and owing to the pitching of the vessel, comes nearly or quite to the surface of the water, and 'races'; or like the tremble of the earthquake which, as I know by experience, when once felt is never forgotten again. So decided was this tremble and vibration that several of the experimenters present not only stated that it made them feel very ill, but their appearance proved to anyone used to ocean travel, that this was not an exaggeration."

Movement of Objects

The telekinetic phenomenon reported from the séance room is varied: a séance curtain sways and bulges out; a table moves, slides or rotates; weights are lifted; small objects stir, jump into the air, and drop slowly or heavily. According to reports, such objects do not follow straight lines but move in curves, as if under the influence of an intelligent mechanical force. Their speed is sometimes alarming. They may come within an inch of some one's face, then suddenly stop. There is no fumbling, no exploration, no accidental collision. If one puts out his hand in the dark for the reception of an object it neatly drops into his palm. The sitters may change seats or posture, yet the objects will seek them out perfectly. The invisible manipulator behind the phenomena seems to have cat's eyes. A table may incline at a considerable angle, yet the objects may remain unmoved on the leaf or they may glide up the slope. A switch may be thrown, gas or electricity turned off, the flame

of a candle depressed, cords and handkerchiefs knotted, bonds untied.

Much of the reported phenomena occurred in a darkened séance room. Sitters also reported evidence of the operation of "invisible" hands, whose presence was often felt through touches; frequently the disembodied hands were said to have been seen in operation. The very nature of the reports suggest that much of the phenomena was produced by the mediums and their accomplices.

Lord Adare saw, in a séance with D. D. Home, a hand stretch over the jet of gas. At the same moment eight jets of gas went out in the house. Psychical researcher **Hereward Carrington** wrote of the Naples séances with **Eusapia Palladino**:

"In one of our séances, a white hand appeared, remained visible to all, and untied both Eusapia's hands and one of her feet.

"Once a gentleman seated to the left of Eusapia had his cigar case extracted from his pocket, placed on the table in full view of all of us, opened, a cigar extracted, and placed between his teeth."

Sir William Crookes in his *Researches in the Phenomena of Spiritualism* (1874), gives a good description of the average type of telekinetic phenomena:

"The instances in which heavy bodies, such as tables, chairs, sofas, etc., have been moved, when the medium was not touching them are very numerous. I will briefly mention a few of the most striking. My own chair has been twisted partly around, whilst my feet were off the floor. A chair was seen by all present to move slowly up to the table from a far corner, when all were watching it; on another occasion an armchair moved to where we were sitting, and then moved slowly back again (a distance of about three feet) at my request. On three successive evenings, a small table moved slowly across the room, under conditions which I had specially pre-arranged, so as to answer any objection which might be raised to the evidence. I have had several repetitions of the experiment considered by the Committee of the Dialectical Society to be conclusive, viz., the movement of a heavy table in full light, the chairs turned with their backs to the table, about a foot off, and each person kneeling on his chair, with hands resting over the backs of the chairs, but not touching the table. On one occasion this took place when I was moving about so as to see how everyone was placed."

Julien Ochorowitz recorded some very curious telekinetic phenomena in his experiments with **Stanislawa Tomczyk**. In good light, before a commission composed of physicians, physiologists, and engineers, the medium placed her hands at a small distance on either side of an object. Between her extended fingers, the object rose into the air and floated without apparent support. In fact, the support appeared to be a thread-like, nonmaterial line of force of which Ochorowitz stated,

"I have felt this thread in my hand, on my face, on my hair. When the medium separates her hands the thread gets thinner and disappears; it gives the same sensation as a spider's web. If it is cut with scissors its continuity is immediately restored. It seems to be formed of points; it can be photographed and it is then seen to be much thinner than an ordinary thread. It starts from the fingers. Needless to remark that the hands of the medium were very carefully examined before every experiment."

When these photographs were projected enlarged upon a screen, the psychic structure became visible. There were swellings and nodes along it, like the waves in a vibrating cord. A whole number of filaments surrounded, like a net, a ball that Tomczyk lifted.

With Eusapia Palladino, a marked synchronism was noticed between her movements and that of the objects. She could attract and remove pieces of furniture, cause them to rise into the air or drop to the floor by a corresponding motion of her hands. However, this was an exceptional phenomenon at her séances. Usually mediums profess an inability to account for

the movement of objects because they do not know in advance what is going to happen.

In the cases of both **poltergeists** and **apparitions**, spontaneous telekinetic phenomena have been witnessed. **Joseph Maxwell** obtained good phenomena with nonprofessional mediums in public restaurants in daylight. A Miss Cleio made pictures swing out on the wall in the rooms of the Hellenic Society for Psychical Research in full light before dozens of invited guests.

Difficult Operations

The effect of these telekinetic manifestations is often a very complicated one. Pistols were fired in the dark séances of the **Davenport brothers** against a minute mark which was always hit with marvelous precision. The same phenomenon was witnessed earlier in the house of **Jonathan Koons**, under the control of "John King."

In the presence of the Davenport brothers, a billiard room at Milwaukee was darkened. After a few moments the balls were heard to roll and click against each other as if propelled by expert players. The cues moved, the game appeared to be regularly played, and it was marked and counted. The Davenports did not claim to be Spiritualist mediums, however, and are now generally regarded, as is Koons, as clever stage performers.

In the séances of the **Bangs sisters**, the typewriter was held in the hands of the sitters above the table and was heard operating in rapid motion. The operators also inserted paper, addressed the envelopes, and sealed them. The *Posthumous Memoirs* of **Helena Petrovna Blavatsky** (1896) is claimed to have been produced by this technical means. The machine, according to J. M. Wade's introduction, typed nine paper sheets per hour.

Of a sitting with **Franek Kluski** on November 23, 1919, the Polish Society for Psychical Research recorded: "The typewriter on the table, fully illuminated by the red light, began to write. The sitters remarked that it wrote very quickly, the keys being depressed as if by a skilful typist. There was no one near the machine. The persons holding Mr. Kluski's hands noticed that they twitched during the writing."

In Tullio Castellani's record of a sitting on July 6, 1927, in **Millesimo Castle**, there is a description of an artistic exhibition:

"After a little while we heard in perfect rhythm with the music, a dance of two drumsticks upon the floor. Then the rhythm of the drumsticks was heard in the air. On being questioned **Cristo d'Angelo** described it as the dance of a celebrated American negro upon the ground and in the air. The same phenomena occurred later in the presence of **Bozzano**, and has been described by him. I think, however, it is useful to emphasize so that the reader may form some idea of how these phenomena took place, and the effect which this dance produced on me also, habituated though I am to spiritistic phenomenology. The dance took place upon the rug but the resonance was like that of wooden drumsticks which were dancing in the void. There was observable all the weight of a normal man dancing with vigour. Thus in the dark, by only the slight spectral light of the phosphorescence from the trumpet, one is reminded of a *dance macabre*."

Many are the mediums in whose presence musical instruments were played by invisible hands (see **Music**). Other forms of artistic expression through telekinetic movements are on record in independent **direct drawing and painting**.

In volume 14 of the automatic scripts of **Stainton Moses**, there is a description of the carving of two cameo heads by the spirit entities "Mentor" and "Magus." Magus produced his own likeness. Mentor's artistic efforts are thus narrated under the date August 27, 1875:

"A long message was rapped out by Catherine. She said they had brought a shell and were going to cut a cameo. A light was struck, then Dr. and Mrs. S. saw a shell in the middle of the table. Then Mentor came and Emperor. After he left light was

called for and in the centre of the table was a cameo and a quantity of debris of shell. Noises had been heard as of picking, and I saw a hand. The shell is more clearly cut than the first, and shows a head laurel-crowned. It is polished inside and shows plain marks of the graving tool."

According to a letter from Moses' unpublished correspondence (*Light*, May, 1902), "Owasso," one of **Henry Slade's** controls, extracted, without actual pain, a bad tooth of his suffering medium. A reader of *Light* related in the following issue a similar incident, in the presence of several witnesses, in the history of the medium **Miss C. E. Wood**.

The Question of Scientific Verification

Levitation of a table in the full blaze of sunshine was witnessed by **Charles Richet** in front of his Chateau de Carqueiranne with the medium Eusapia Palladino. Again, Ochorowitz, working with Tomczyk, saw a garden chair raised in full light.

An ancient instance of table levitation is described in Samuel Brent's *Judischer agestreifter Schlangen Balg* (1610), and in Zalman Zebi's reply, *Judischer Theriak* 1615). Zebi admits the levitation but argues that it was not caused by magic since "beautiful hymns are sung during the production of the phenomena and no devil is able to approach us when we think of the Lord."

Count Gasparin, **Baron Guldenstube**, **Marc Thury**, **Robert Hare**, and **James J. Mapes** were the first investigators of table turning. Hare devised special scientific instruments. William Crookes repeated his experiments and improved upon them.

Experiments with an electric bell in a locked and sealed box were successfully carried out with the mediumship of **William Eglinton** by the research committee of the **British National Association of Spiritualists** in January 1878. The bell sounded twice and the armature was depressed with so much force that a spring was strained and an electromagnet disarranged.

Professor **Johann Zöllner's** famous knot-tying experiments on an **endless cord** were successfully repeated with Eglinton by a Dr. Nichols in his own house. **Mina Crandon** ("Margery") also rivaled Zöllner's experiments by demonstrating the paranormal linking of two rings made of different woods (see **Matter Passing through Matter**).

The "fraudproof" trick table of **Harry Price** was lifted by "Margery" in sittings in London. The telekinetoscope and the shadow apparatus of the same researcher provided some extraordinary phenomena in the presence of "**Stella C.**" in the **National Laboratory of Psychological Research**.

The first demand that a **Scientific American** Committee submitted to "Walter," Margery's control, at the time of this well-known investigation was to produce movements inside a closed and sealed space. For this purpose a sealed glass jar with a brass hook projecting down into the bottle was used. Walter was set the task of opening the snap of the hook and hanging upon it the wooden, brass, or cord rings also enclosed in the jar. Two days later the cord ring was found on the hook. A day after its examination by Prof. Daniel F. Comstock, the ring was found removed.

Another experiment with sensitive scales under a celluloid cover produced satisfactory results. With one of the pans weighted and the other empty, Walter held the scales in balance and sent up the weighted pan. This dynamic feat was achieved in good visibility. Similar results were achieved with a bell box, physically operated first by the depression of a key or by throwing a switch, and later (with the instrument revised) by the depression of contact boards. Held in the lap of **Walter Franklin Prince**, Research Officer of the **American Society for Psychological Research** (ASPR), the instrument was operated in daylight.

The voice-cutout machine of Dr. Richardson apparently established the independence of Walter's voice (see *Journal of the American Society for Psychological Research*, vol. 19, no. 12, 1925). Modern psychical research laboratories may boast of a number of other instruments that detect or prevent the slightest move-

ment in the séance room and afford opportunities for observation under strict scientific conditions.

Display of Strength

Occasionally the power that accumulates for telekinetic phenomena is so great that astounding feats of strength are exhibited. At Warsaw, in Ochorowitz's experiments, a dynamometer marked a force three times as great as Eusapia Palladino's and in excess of that of the strongest man present.

The medium of **Elizabeth d'Esperance** recorded that during a séance in Breslau the strongest man in Silesia, a veritable Hercules, vainly tried to prevent the movements of the table.

Zöllner recorded this incident from a séance with Henry Slade:

"A violent crack was suddenly heard as in the discharging of a large battery of Leyden jars. On turning, with some alarm, in the direction of the sound, the before-mentioned screen fell apart in two pieces. The wooden screws, half an inch thick, were torn from above and below, without any visible contact of Slade with the screen. The parts broken were at least five feet removed from Slade, who had his back to the screen; but even if he had intended to tear it down by a cleverly devised sideward motion, it would have been necessary to fasten it on the opposite side."

Zöllner estimated that the strength of two horses would be necessary to achieve this effect. He mentioned that one of his colleagues seriously suggested that Slade carried dynamite about him, concealed it in the furniture, and exploded it with a match.

In a sitting with **Countess Castelvitch** in Lisbon, a small table, strengthened with sheetiron, was rent into 200 pieces. The fragments were found piled in a corner of the room.

This incident is found in the record of a séance with Eusapia Palladino, in which she was supervised by several Italian researchers:

"Dr. Arullani asked that the hand behind the curtain should grasp his. The medium replied in her own voice: 'First I am going to break the table, then I will give you a grasp of the hand.' This declaration was followed by three fresh, complete levitations of the table, which fell back heavily on the floor. All those who were on the left of the medium could observe, by a very good red light, the various movements of the table. The table bent down and passed behind the curtain, followed by one of us (Dr. C. Foà) who saw it turn over and rest on one of its two short sides, whilst one of the legs came off violently as if under the action of some force pressing upon it. At this moment the table came violently out of the cabinet, and continued to break up under the eyes of everyone present. At first its different parts were torn off, then the boards themselves went to pieces. Two legs, which still remained united by a thin slip of wood, floated above us and placed themselves on the séance table."

The astronomer Porro reported from his séance with Palladino in 1891: "Next a formidable blow, like the stroke of the fist of an athlete is struck in the middle of the table. The blows are now redoubled and are so terrific that it seems as if they would split the table. A single one of these fist blows, planted in the back, would suffice to break the vertebral column."

Moses recorded sledgehammer blows in one instance and stated, "The noise was distinctly audible in the room below and gave one the idea that the table would be broken to pieces. In vain we withdrew from the table, hoping to diminish the power. The heavy blows increased in intensity, and the whole room shook with their force."

From the Livermore séance with **Kate Fox**, February 15, 1862, came these notes: "I asked for a manifestation of power; and we at once received the following message: 'Listen, and hear it come through the air; hands off the table.' Immediately a terrific metallic shock was produced, as though a heavy chain in a bag swung by a strong man had been struck with his whole power upon the table, jarring the whole house. This was repeated three times, with decreasing force."

In slate-writing experiments with Henry Slade, the slates were often pulverized. Paul Gibier reports in *Le Spiritisme* (1887): "At ten different trials the slate held by Slade under the table was broken into several pieces. These slates were framed in very hard wood. We endeavoured to break them in the same way by striking them against the table, but never succeeded even in cracking them."

Writing of a visit to a Shaker village with the mediums Miss King and H. B. Champion, the Reverend **J. B. Ferguson** said of the latter: "Although a man of most delicate physical organization, he was, to my knowledge, without food for ten days, and during that time seemed to possess the strength of three men, when under direct spiritual influence; but when not he was as feeble as an infant, and needed all the care I had promised."

Lifting of Heavy Tables and Pianos

There was a frequent display of great force in the paranormal lifting of heavy tables or pianos. Sir William Crookes saw on five separate occasions a heavy dining table rise from a few inches and one to a half foot off the floor under special circumstances that rendered trickery impossible (R. G. Medhurst, K. M. Goldney, M. R. Barrington, *Crookes and The Spirit World* [1972], 115).

D. D. Home testified before the committee of the **London Dialectical Society**: "I have seen a table lifted into the air with eight men standing on it, when there were only two or three other persons in the room. I have seen the window open and shut at a distance of seven or eight feet, and curtains drawn aside and, in some cases, objects carried over our heads. In the house of Mr. and Mrs. S. C. Hall a table went up so high in the air that we could not touch it."

At a supper party attended by 30 persons, including **Florence Cook**, the heavy dining table, with everything on it, rose in full light into the air, until the feet of the table were level with the knees of those sitting around it; the dishes, plates, and glasses swayed perilously but came to no harm. (Gambier Bolton, *Psychic Force* 1904) **Florence Marryat** also writes of this incident in her book *There Is No Death* (1891). **Robert Dale Owen** claimed to have seen in Paris, in broad daylight in the dining room of a French nobleman, the dinner table seating seven persons, with fruit and wine on it, rise and settle down, while all the guests stood around without touching it.

In another séance, with **Katie Cook**, a piano was carried over the heads of the sitters. One of the ladies became nervous and broke the chain of hands; the piano dropped to the floor the two carved legs were broken and the sounding board smashed.

The levitation of two pianos in the presence of an 11-year-old child was described as early as 1855 in Marc Thury's *Des Tables Tournantes*. The phenomenon of a levitated piano was witnessed by President **Abraham Lincoln** in 1862.

Mr. Jencken, the husband of Kate Fox, said in a paper read before the London Dialectical Society, "As regards the lifting of heavy bodies, I can myself testify I have seen the semigrand at my house raised horizontally eighteen inches off the ground and kept suspended in space two or three minutes."

The Master of Lindsay, before the same body, said, "I was next to him [D. D. Home]. I had one hand on his chair and the other on the piano, and while he played both his chair and the piano rose about three inches and then settled down again."

Dr. John Ashburner, author of *Notes and Studies in the Philosophy of Animal Magnetism and Spiritualism* (1867), recorded the following personal experience: "Mr. Foster, who is possessed of a fine voice, was accompanying himself while he sang. Both feet were on the pedals, when the pianoforte rose into the air and was gracefully swung in the air from side to side for at least five or six minutes. During this time the castors were about at the height of a foot from the carpet."

Sergeant **E. W. Cox**, in *What am I?* (2 vols., 1873-74), writes: "As Mr. Home and myself were entering the drawing room lighted with gas, a very heavy armchair that was standing by the

fire, thirteen feet from us, was flung from its place through the whole length of the room and fell at our feet. No other person was in the room and we were crossing the threshold of the door."

Arthur Lévy writes in his report on Eusapia Palladino, November 16, 1898: "Just as if she was defying some monster, she turns, with inflamed looks, toward an enormous divan, which thereupon marches up to us. She looks at it with a Satanic smile. Finally she blows upon the divan, which goes immediately back to its place" (Camille Flammarion, *Mysterious Psychic Forces*, 1907).

Vanishing Objects

In the reported incidents of apports and human **teleportation**, and frequently in the phenomenon of **matter passing through matter**—still among the most controversial of phenomena—there is often reported an intermediate stage in which the objects in question or the human body apparently disappear. Sometimes nothing further than disappearance and subsequent reappearance is accomplished. How it occurs—if it occurs—is the object of speculation. Some have suggested it is accomplished by a great increase in the vibratory rate of the objects or by **dematerialization**. Instances to demonstrate the claimed phenomenon are abundant.

A small table disappeared from underneath a larger one in Zöllner's séance with Slade. They searched the room without result. Five minutes later it was discovered floating in the air, upside down. It dropped and struck Zöllner on the head. The vanishing and reappearance of a book was similarly observed. It struck Zöllner on the ear in its descent (J. C. F. Zöllner, *Transcendental Physics*, 1882).

The records of Stainton Moses dated November 27, 1892, read:

"As Dr. S. and I were pacing up and down the room a whole shower of Grimauve lozenges (the remainder of the packet out of which the cross had been made on Friday last) was violently thrown on to my head, whence they spread over the floor round about where we were standing. There were thirteen or fourteen of them, and that number, together with the nine used in making the cross, would just about make up the two ounce packet which I had. I had looked in every conceivable place for these lozenges (which were missing after the cross was made) but could find them nowhere."

"Lily," the guide of Katie Cook, asked Florence Marryat whether she could take the fur coat that the authoress had put on her shoulders. She was given permission under the stipulation that she return it when Marryat had to go home. Lily asked that the gas be turned up. The fur coat disappeared. During the course of the séance, the coat was flung, apparently from the ceiling, and fell right over the owner's head. The coat had gone through an ordeal for, although it was quite new, all the fur was coming out and an army of moths could not have damaged it more than "Lily's" trick.

Gladys Osborne Leonard, in her book *My Life in Two Worlds* (1931), tells of a **control** named "Joey," a famous clown in mortal life, who as proof of his power made things belonging to her husband disappear in daylight in the house and reappear days later in exactly the same place. "Yolande," d'Esperance's control, often performed similar feats.

In the presence of **Eleonore Zügün**, objects vanished for an indeterminate period. Her patron the Countess Wassilko-Serecki coined the vivid phrase "holes in the world" to describe the effect (Harry Price, "Some Accounts of the Poltergeist Phenomena of Eleonore Zügün" *Journal of the American Society of Psychical Research*, August 1926).

The disappearance usually involves no injury. In experiments with the medium **Thomas Lynn** at the **British College of Psychic Science**, watches frequently vanished from sight without showing harm or stoppage on their reappearance (*Psychic Science*, vol. 8, no. 2, July 1929). With the Austrian medium **Maria Silbert** it was noticed that she seemed to know intuitively

a few minutes beforehand what articles would appear, as if the “cloud of invisibility” that surrounded the objects had been of ectoplasmic nature.

The objects that vanish are not necessarily solids. The invisible operators seem to have the same power over liquids. Lord Adare recorded that brandy was invisibly withdrawn from a glass that the medium D. D. Home held above his head. When Lord Adare held his hands above the glass the liquor fell over and through his fingers into the glass, dropping from the air above him. Home explained that the spirit making the experiment was obliged to form a material substance to retain the fluid.

Dr. Eugene Crowell, author of *The Identity of Primitive Christianity with Modern Spiritualism* (2 vols., 1875–79), took a small vial filled with pure water to a séance with the medium Henry Slade to have it “magnetized.” He writes:

“We were seated in a well-lighted room, the rays of the sun falling upon the floor, and no one present but us. Twice the medium said he saw a spirit hand grasping the vial, and I supposed the spirits were magnetising it and kept my eyes directing towards it, but I saw nothing, when suddenly at the same instance we both saw a flash of light apparently proceeding from the vial and the latter disappeared. I immediately arose and inspected every part of the room which from the beginning had been closed, under the table, chairs and sofa, but the vial was not found. Then resuming my seat and questions, in about fifteen minutes, while the two hands of the medium were clasping mine upon the table, I felt something fall into my lap, and looking down I observed the vial rolling off my knees on to the floor. Upon my taking it up we both remarked that the water had acquired a slightly purple tinge, but otherwise its appearance was unchanged.”

Max George Albert Bruckner describes in the July 1, 1931, issue of the *Zeitschrift für Metapsychische Forschung*, a sitting with Maria Silbert in which a bottle filled with water and sealed was transferred from the top of the table to the undersides of it. On examination it was found that the water had completely disappeared. The seal and the cord remained intact. Not a drop of water was visible on the floor.

Vice-Admiral Osborne Moore noticed that the ink in his bottle disappeared in a séance with the Bangs sisters (*Glimpses of the Next State*, 1911).

Theories of Explanation

Since the first days of modern Spiritualism, speculation has been rife as to the mechanical agency by which movement without contact takes place. **Animal magnetism** was first thought to furnish a clue. Many theories were formulated. All of them (deriving somewhat from the “**od**” of Baron **Karl von Reichenbach**) were more or less similar to the “**odylo-mesomeric**” theory of E. C. Rogers. Rogers defined a medium as “a person in whom the conscious and personal control of the higher brain centres was for the moment in abeyance leaving the organism open to be acted upon by the universal cosmic forces.”

J. Bovee Dods (*Spirit Manifestations*, 1854) posited an electromagnetic cause. He suggested rapping was caused by “an electro-magnetic discharge from the fingers and toes of the medium.” About table tilting he stated that “the millions of pores in the table are filled with electro-magnetism from human brains, which is inconceivably lighter than the gas that inflates the balloon.” However, the agency of human magnetism or electricity was quickly disproved when no instrument could detect the slightest trace of electromagnetism and neither the smallest iron filing nor the tiniest pith ball was attracted by the charged table.

More mundane explanations—chance, fraud, **hallucination**, or a composite of these suppositions—fail to account for all reported data. The other extreme—that spirits were responsible for the movement—also explains little. It was a comparatively early claim that the contribution of the spirits was at most

a directive influence and that in some mysterious way the bodily organism of the medium played a dominant role.

The spirits themselves reportedly described people who act as physical mediums to **Allan Kardec** in the following words: “These persons draw from themselves the fluid necessary to the production of the phenomena and can act without the help of foreign spirits. Thus they are not mediums in the sense attached to this word; but a spirit can assist them and profit by their natural disposition.”

The “fluid” mentioned to Kardec at this early period was later replaced by the “**ectoplasm**” of psychical research. The claimed existence of this substance facilitated the idea of a bridge between **telekinesis** and ordinary mechanics. **W. J. Crawford**’s cantilever theory represented a sophisticated attempt in this direction. It essentially claimed that out of ectoplasmic emanations psychic rods so strong as to become semi-metallic are formed; that this extrusion acts as a cantilever; and that the phenomena are produced by an intelligent manipulation on the part of unseen operators of these rods.

In his early observations of the Goligher Circle, Crawford found that if the object to be levitated was heavy, the psychic structure beside the medium’s body found support on the floor. He made many exact measurements claiming to discover that the objects were usually gripped in a manner resembling suction. He supposedly proved the presence of the psychic rods by their pressure on a spring balance and measured their reaction on the medium’s body with scales. Crawford said he photographed psychic structures. He claimed he noticed that if an object was lifted or glued to the floor, the medium’s body showed a nearly equivalent increase or decrease in weight. The difference was distributed among the sitters (W. J. Crawford, *Psychic Structures in The Goligher Circle*, 1921).

Crawford’s observations were paralleled by others. German zoologist **Karl Gruber** reported experiments with the medium **Willi Schneider** in 1922:

“A rigid body seemed to emanate from the right hip of the medium. At about three quarters of a yard from the floor it traversed the gauze partition, enlarging some of its interstices, and moved objects 80 to 100 centimetres distant from the medium. It seems that the medium has to make a certain effort to cause this fluidic member to traverse the screen. By using luminous bracelets we have verified that during the levitation of a small table a dark stump like that of a member could be distinguished, that it rose up under the table, raised it, and replaced it on the floor and showed itself afresh underneath it.”

The advantage of the cantilever theory is its simplicity. For that very reason it only explained an initial stage of telekinetic phenomena. But the theory has many weaknesses, chiefly the later discovery of the fraudulent production of the phenomena in the circle in which he made all of his initial observations. Also, Crawford’s theory does not explain movement without contact in haunted houses or in poltergeist cases, and the levitation of the human body, all of which apparently demand a different theory.

Charles Richet suggested that telekinetic phenomena constitute the first stage of materialization which may be called mechanization. When phantom hands or whole bodies are formed, the presence of a separate dynamic organism is suggested. Such a body would be created at the expense of the medium and the sitters. By calculation Julien Ochorowitz announced the finding that the dynamometric energy which a circle lost corresponded to the average energy of a man.

If the theory of a separate dynamic organism were accepted, it could account for experiences like that reported by Lord Adare:

“[D. D.] Home . . . told me to go into the next room and place outside the window a certain vase of flowers. I did so, putting the vase outside the ledge and shutting the window. Home opened the window of the room in which we were sitting. The flowers were carried through the air from the window of the next room in at our open window. We could all hear the rus-

ting, and see the curtains moved by the spirit standing there, who was bringing in the flowers; Lindsay saw the spirit distinctly.”

Many psychical researchers refused to accept Ochorowitz's ideas. They did not like to diminish the medium's physical participation in the occurrences. **Theodore Flournoy** suggested an alternative theory,

“It may be conceived that, as the atom and the molecule are the centre of a more or less radiating influence of extension, so the organised individual, isolated cell, or colony of cells, is originally in possession of a sphere of action, where it concentrates at times its efforts more especially on one point, and again on another, *ad libitum*. Through repetition, habit, selection, heredity and other principles loved by biologists, certain more constant lines of force would be differentiated in this homogeneous, primordial sphere, and little by little could give birth to motor organs. For example: our four members of flesh and blood, sweeping the space around us, would be but a more economic expedient invented by nature, a machine wrought in the course of better adapted evolution, to obtain at the least expense the same use full effects as this vague, primitive spherical power. Thus supplanted or transformed, these powers would thereafter manifest themselves, only very exceptionally, in certain states, or with abnormal individuals, as an atavic reappearance of a mode of acting long ago fallen into disuse, because it is really very imperfect and necessitates, without any advantage, an expenditure of vital energy far greater than the ordinary use of arms and limbs. Unless it is the Cosmic power itself, the amoral and stupid ‘demiurge,’ the Unconsciousness of M. Hartman, which comes directly into play upon contact with a deranged nervous system and realises its disordered dreams without passing through the regular channels of muscular movements.”

Edmund E. Fournier d'Albe, author of several books on psychical phenomena, wondered if living principle of the cells that die could in some way still be attached to us. If so, we would be actually living half in this world and half in the next, he theorized. Could not then telekinesis be explained by a resumed embodiment or materialized activity of the disembodied epidermal cell principles? he asked.

Cesare Lombroso suggested:

“I see nothing inadmissible in the fact that, with hysterical and hypnotic subjects the excitation of certain centres which become active in proportion as all other centres become paralysed, may cause a transposition of psychical forces, and thus also bring about a transformation into luminous force or into motor force. It is thus conceivable how the force of a medium, which I may nominate as cortical or cerebral, might, for instance, raise a table or pull someone's beard, or strike or caress him, phenomena which frequently occur under these circumstances.”

Joseph Maxwell verified a correlation between the intensity of the muscular effort and the abnormal movement. The movement could sometimes be provoked by shaking the hand at a certain distance above the table. Rubbing the feet on the floor, rubbing the hands, the back, the arms—any quick or slightly violent movement—appeared to liberate this force. The breath appeared to exercise a great influence, as though in blowing on the object the sitters emitted a quantity of energy.

Maxwell had the impression that, within certain limits, the quantity of force liberated varied in direct proportion with the number of experimenters:

“There is a close and positive connection between the movements effectuated by the medium and the sitters, and the displacement of articles of experimentation; there is a relation between these displacements and the muscular contractions of the experimenters; a probable relation, whose precise nature he is unable to state, exists between the will of the experimenters and paranormal movements” (Joseph Maxwell, *Metapsychical Phenomena*, 1905).

Exteriorization of motricity was postulated in the case of Eusapia Palladino by **Enrico Morselli**, Theodor Flournoy, Gustav Geley, and Hereward Carrington. Essentially the same theory was advanced earlier, in 1875, by Francis Gerry Fairfield in *Ten Years With Spiritual Mediums*, suggesting a nerve aura that surrounds every organic structure, capable of receiving sensory impressions, acting as a force and assuming any desired shape. The nerve aura, however, suggests something different from ectoplasm. It suggests the presence of a third factor, a nervous force to which both the medium and the sitters contribute.

During the levitation of a table in the “Margery” séances on June 23, 1923, the sitters felt cold, tingling sensations in their forearms. Dr. Crandon at the same time observed faint, aurora-like emanations from the region of Margery's fingers.

F. W. H. Myers suggested, as a correlative to telepathic effect, a “telergic action,” by which he meant the excitation of the motor and sensory centers of the medium by an external mind. He said that in the case of **possession** the external intelligence may directly act upon the body and liberate unknown energies. This theory goes far, as the external mind appears to dwell in the spiritual world, although it is of frequent observation that the sitters' thoughts exercise a certain influence upon the phenomena.

M. Barzini, journalist for *Corriere della Sera*, wrote about his séances with Palladino in Genoa, 1906–07: “It was obvious that our conversations were listened to, so as to yield a suggestion in the execution of the strange performance. If we spoke of levitation the table would rise up. If we began to discuss luminous phenomena instantly a light would appear upon the medium's knees.”

If one considers the world of spirits in the search for the agency in psychokinesis, Baron **Lazar de Baczolay Hellenbach**'s suggestion, from his *Birth and Death as a Change of Form of Perception* (1886) might provide a starting point: “I am convinced that the unseen world has first to learn how to act, so as to make themselves accessible to our senses somewhat in the same way that we have to learn how to swim in water, or communicate with the deaf and dumb.”

In the weighing-scale experiments of the *Scientific American* Committee with “Margery,” the photograph of a curious, semi-transparent cylinder was obtained (with flashlight and a quartz lens). The cylinder looked as if it was made of glass or celluloid. Seven of twelve exposed plates showed the cylinder. It was five or six inches long and three inches or a little less in diameter and stood on a base. When it was photographed on the scale, the pan that carried it was up; when it was photographed on the platform of the scale, the pans balanced. The deduction was that the cylinder acted as a sort of suction pump to keep the lighter pan up. The control “Walter” said that if the cylinders had been taken under long exposure they would have looked as though filled with cotton wool.

There were also observations to suggest that threads finer than a strand of spider's web, may connect the medium with objects in the room. Elizabeth d'Esperance often complained of a feeling of cobwebs on her face. “Margery” and many of her sitters had the same experience.

With Stanislaw Tomczyk, Ochorowitz photographed a balance that was supernormally depressed by fine, hairlike threads. The method must have been similar when Palladino performed the same feat. In fact the thread was seen as it made a glass of water dance. Slowly and cautiously, a sitter drew the thick, white thread to himself. It resisted, then snapped and disappeared with a nervous shock to the medium.

Ernesto Bozzano observed such threads 20 times in the same year. **Juliette Bisson** detected them with the medium “Eva C.” Dr. Jorgen Bull, of Oslo, found them instrumental in an invisible state in producing direct writing on wax tablets in the presence of **Lujza Linczegg Ignath**.

In some of the excellent photographs obtained by Dr. **T. Glen Hamilton** with “Mary M.” of Winnipeg, slight threads can be seen reaching up to a bell fixed high above the curtain. A

similar attachment of threads to “apported” objects was observed in photographs taken by Major Mowbray with the medium Thomas Lynn.

The spirit guide of a Frau Ideler explicitly stated, in the experiments conducted by a Professor Blacher of the University of Riga (*Zeitschrift für Parapsychologie*, October 1931), that she spun threads to accomplish telekinetic movement. In red light and later in blue light these attachments were observed and the medium seemed to pull the threads from the inner side of her hand with her fingertips. The threads seemed to be of a doughy, elastic substance, then pulled fine, and felt soft and dry. Even while being handled they diminished perceptibly. A piece was secured and subjected at once to microscopic examination in an adjoining room. An enlargement of the microscopic photo showed that it was composed not of one strand but of many fine but not organized threads. In its chemical composition the structure was not that of the known textile fabrics. Curiously, fire had no power over these threads. They made the flame withdraw. But they were conductors of electricity. The alleged unusual nature and action of such “psychic threads” makes it necessary to be cautious in hastily assuming fraud with ordinary threads.

If the thread connection with the medium is accepted, it would be easy to understand what the medium subconsciously may feel and could indicate in advance what objects are going to be moved. Such an approach proved useful in Eugen Osty’s work with the medium **Rudi Schneider** at the Institut Métapsychique. The experience was also well known to sitters with Maria Silbert.

Modern Experiments in Psychokinesis

The bulk of past observation and theory relating to paranormal movement belongs to a period when physical mediums dominated both Spiritualism and the attention of psychical research. Consideration of such phenomena is influenced by the fact that much of the evidence is purely anecdotal or belongs to a period of psychical research less sophisticated than in modern times. Much of the phenomena upon which researchers speculated is now, like that of the Goligher Circle, considered to have been produced deceptively.

In the modern era of **parapsychology**, movement of objects without contact is now studied experimentally under the general term *psychokinesis* or “PK.” Parapsychology has attempted to construct more simple laboratory experiments that to demonstrate psychokinetic effects without the complicating and often questionable environment of the séance room. The first important experimental studies of this kind were initiated by **J. B. Rhine** in 1934 after he had encountered a gambler who claimed that he could influence the fall of dice by willpower.

Rhine, who had been involved in investigation of the controversial “Margery” mediumship, was anxious to find some type of phenomenon that could be studied under the exacting conditions in a laboratory, thus avoiding the endless arguments about fraud and faulty observation involved with spontaneous phenomena. Dice-fall experiments could be controlled, and they were also repeatable and subject to statistical assessment. Rhine and his associates duly set up classic experiments at Duke University in North Carolina in which subjects attempted to influence the fall of dice by willpower.

Over the years other parapsychologists verified the successful scores of Rhine and others. Eventually one of Rhine’s associates, W. E. Cox, introduced interesting variations, such as “Placement PK,” in which subjects attempted to influence movement of various objects in a target direction.

Another interesting direction in scientific PK tests was the introduction of the Minilab, a glass tank containing various small objects as targets for PK. The Minilab can be sealed and locked, and is monitored by a video camera that is activated by a switching apparatus connected to the objects; thus, object movement is automatically recorded.

The Minilab has been used by parapsychologist J. D. Isaacs, who has investigated the phenomenon of paranormal metal bending, introduced by the Israeli psychic **Uri Geller**, whose feats in bending spoons and keys became world-famous, both stimulating imitators and new experiments, and providing accusations of fraud.

Geller produced phenomena for scientists under laboratory conditions that led many of them to back his claims of being psychic with psychokinetic powers. Some later withdrew their enthusiastic endorsements. In the meantime, critics, like stage magician **James Randi**, denied the possibility of paranormal metal bending. Randi questioned the validity of the laboratory tests partly because of the inability of the scientists to detect stage tricks. He backed up his observations by carrying out an experiment in which he sent two amateur magicians into a parapsychological laboratory. They were able to fool the members of the staff of the McDonnell Laboratory for Psychical Research in St. Louis.

Project Alpha, as Randi termed his experiment, was embarrassing to researchers in parapsychology and called attention to the ongoing need to double-check methodological controls, but it did not speak to the large body of data on psychokinesis accumulated during the last half century.

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Moyes, Winifred (d. 1957)

The **medium** of the spirit **guide** “Zodiac” for the spreading of whose teachings *The Greater World* paper and the **Greater World Christian Spiritualist League** were founded in 1931. “Zodiac” first manifested at Moyes’s home circle in 1921. He claimed to have been a teacher at the Temple in the time of Jesus. His earth name was not disclosed but he said he was the scribe who asked Jesus which was the first commandment and to whom Jesus said: “Thou art not far from the Kingdom of God” (Mark 12:28–34). Although Moyes died in 1957, the work of the League continues in spreading the teachings of “Zodiac.”

MUFOB (Metempirical UFO Bulletin) See **Magonia**

MUFON See **Mutual UFO Network**

Muktananda, Swami (1908–1982)

A Hindu spiritual teacher who was an exponent of what he termed **siddha yoga**, a variation of **kundalini** characterized by the demand that followers give over the guidance in their spiritual development to their teacher. Muktananda was born May 16, 1908, at Dharmasthala, South India. In 1964 he received his master’s degree from Jabalpur University and became a lecturer in Hindi at W. M. Ruia College, India.

In February 1966, he first met Swami Nityananda of Ganeshpuri, who became his guru. Swami Nityananda had the power of *shaktipat*, the imparting of spiritual force through touch, thus arousing the kundalini energy believed to be latent in the human organism at the base of the spine. Through initiation by his guru, Muktananda experienced kundalini and its manifestation in various chakras or psychic centers of the body, accompanied by strange visions and enhanced consciousness. He described his remarkable experiences in his book *Guru* (1971), which were similar to those reported by **Pandit Gopi Krishna**.

Muktananda became spiritual head of Shree Gurudev Ashram at Ganeshpuri, near Bombay, and attracted followers from all over India. He taught a traditional Hindu mystical doctrine of *sadhana* or spiritual discipline, enhanced by his ability to awaken spiritual force in others through *shaktipat*.

He first visited the United States in 1970, and four years later made a triumphal tour in California, where he gave an address to a convention of 500 psychologists and psychotherapists in San Diego. Charles Garfield, clinical psychologist at the University of California, described Muktananda as “a highly developed being.”

American ashrams were established across the country and additional followers emerged in Europe after Muktananda’s successful visits to Britain. Known affectionately as “Baba” to his devotees, he was also given the honorific title “Paramahansa,” indicating the highest type of Hindu holy man.

After his death on October 2, 1982, Muktananda was succeeded by a brother/sister team, Swami Nityananda and Swami Chidvilasananda; however, they had a break and Swami Chidvilasananda emerged as Muktananda’s primary successor as head of the Siddha Yoga Dham Associates. After a period of in-

activity, Swami Nityananda founded a rival organization, the Shanti Mandir Seminars. After Muktananda’s death there were also serious charges leveled by a number of former disciples that in spite of his claim to be celibate Muktananda had engaged in sexual activity with, and at times sexually coerced female disciples. More positively Muktananda is revered for his influence on many American spiritual leaders.

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Mulchuyse, S.

Dr. Mulchuyse is co-author with F. A. Heyne of the book *Vorderingen en Problemen van de Parapsychologie* (Progress and Problems in Parapsychology) (1950).

Muldoon, Sylvan J(oseph) (ca. 1903–1971)

Pioneer American investigator of **astral projection**, also known as **out-of-the-body travel**. His first experience was at the age of twelve, stimulated by a visit with his mother to a Spiritualist Camp at Clinton, Iowa. After going to sleep, he apparently awoke to discover himself outside his physical body, looking down at it, and connected by a kind of elastic cord or cable. He thought at first that he had died, and prowled through the house trying to awaken members of his family, but was eventually drawn back into his physical body. This was the first of hundreds of other projections.

In 1927, Muldoon read some books on the **occult** and psychological science by the famous researcher **Hereward Carrington**, in which Carrington had stated that the book *Le Fantôme des Vivants* by Charles Lancelin covered practically all that was known on the subject of astral projection. Muldoon wrote to Carrington, challenging this statement and saying that he could write a whole book on things that Lancelin did not know.

As a result, Carrington invited Muldoon to collaborate on the book *The Projection of the Astral Body* (1929). The successful collaboration led to two further volumes, *The Case for Astral Projection* (1936) and *The Phenomena of Astral Projection* (1951). These books have become classic works of their kind. Meanwhile Muldoon wrote two additional books on his own: *Sensational Psychic Experiences* (1941) and *Famous Psychic Stories* (1942).

During much of his life, Muldoon suffered from ill health, which may have been facilitated by his frequent separation from the physical body in astral projections. In the latter part of his life, his general health improved, but his ability in astral projection correspondingly decreased and he devoted less time to the subject.

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Mulford, Prentice (1834–1891)

American journalist and philosopher, and popular independent **New Thought** writer and mystic. He was born at Sag Harbour, Long Island, on April 5, 1834, and followed a rambling life. He served as a seaman, ship's cook, and whaler before becoming a gold prospector. He attempted to run a mining, prospecting and teaching school, then turned to journalism.

From 1863 to 1866 he wrote for the *Democrat*, San Francisco, then *The Golden Era* (a leading literary paper), and the *Dramatic Chronicle*. In 1868 he spent a few months as editor of *The Stockton Gazette*, a Democratic journal.

In 1872 he persuaded a group of San Francisco businessmen to sponsor him for a lecture tour, promoting California in England, a project that lasted for two years. Afterward he worked on the New York *Graphic*, conducting a news column "History of a Day" and in 1878 acted as Paris correspondent for the *San Francisco Bulletin*.

After six years, he retired to the wilderness of New Jersey, where he built a small shanty and commenced writing his famous White Cross Library series of philosophical and occult essays. These covered a wide range of metaphysical, mystical, and practical topics, involving a science of thought, and the nature and application of individual powers.

The titles of some of these essays give a good idea of the range of subjects: "God in the Trees," "The God in Yourself," "The Doctor Within," "Mental Medicine," "Faith: or, Being Led of the Spirit," "The Material Mind versus the Spiritual Mind," "Healthy and Unhealthy Spirit Communion," "You Travel When You Sleep," "The Law of Success," and "Some Laws of Health and Beauty." The first of these essays appeared in May 1886, published in Boston, Massachusetts. One of these White Cross Library series of special interest is "Prentice Mulford's Story," a vigorous autobiographical study to about 1872.

On May 27, 1891, Mulford set out in a small boat, apparently for a vacation cruise, but that same evening died on board during his sleep, while anchored off Long Island.

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Müller, Auguste (ca. 1817)

German somnambulist of Carlsruhe, the first sensitive in the age of **animal magnetism** who claimed contact with **spirits**. Her **trance** history was carefully recorded by Dr. Meier in his *Höchst Merkwürdige Geschichte der Magnetisch Hellsehenden Auguste Müller* (Stuttgart, 1818). She was controlled by the spirit of her dead mother and gave frequent exhibitions of a remarkable traveling clairvoyant faculty. She gave correct medical diagnoses of herself and others and claimed to discern in trance both the thoughts and the character of others. She could also project herself using **out-of-the-body travel** and appeared one night in the bedroom of her friend Catherine, as she promised her.

Müller, Karl E(ugen) (1893–1969)

Electrical engineer who took a great interest in **parapsychology**. He was born on July 14, 1893, at New Orleans, Louisiana. He studied at the Technical University of Switzerland (B.E.E., D.Sc.Tech.), and after graduation worked for various firms as an engineer and consultant, a major length of time spent with the Oerlikon Engineering Co., Zürich (1930 until retirement in 1958). During his adult life he became a Spiritualist and after his retirement became president of the **International Spiritualist Federation**. He was also a member of the

Society for Psychical Research (London), the **American Society for Psychical Research**, and the Swiss Society for Parapsychology.

In addition to his many articles in technical journals, Müller published contributions on parapsychology, and also experimented with infrared photography in the investigation of physical mediumship. He also published articles in *Yours Fraternally*, *Chimes* and other magazines, some of which were translated into Swedish, Danish, and German.

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Mullin, Albert Alkins (1933–)

Mathematician who studied the relationship between **parapsychology** and cybernetics. He was born on August 25, 1933, at Lynn, Massachusetts. He studied at Syracuse University (B.E.E., 1955) and Massachusetts Institute of Technology (M.S., electrical engineering, 1957). After graduation he became a research assistant at the University of Illinois. He was a charter associate of the **Parapsychological Association**.

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Mullins, John (1838–1894)

One of the most famous British water diviners. He was born at Colerne, near Chippenham, Wiltshire, on November 12, 1838, into a family of 11 children. His father was a stone mason and Mullins followed the same trade. At the age of 21, while employed by Sir John Ould to build a house in Gloucestershire, a dowser (water diviner) was employed to locate a water supply. Various people present tried their hand with the **divining-rod**, including Ould's daughter, who was frightened when the rod suddenly turned over violently. An abundant water supply was found at the spot.

Ould was most impressed and later asked all the workmen on his estate, about 150 men, to try divining with a rod. When Mullins tried, the rod moved so violently it snapped in two. Thereafter Mullins was considered a dowser, although he continued in his trade as mason. When he first attempted to locate a water source for Ould, he located a spring yielding 200 gallons per hour. After that, Mullins was much in demand as a water diviner.

He married in 1859 and continued his trade as a mason, however he devoted the last twelve years of his life to **dowsing** and well-sinking. Such was his confidence in his talent that he made no charge for the expensive work of well-sinking if a good supply of water was not found. In fact, he was immensely successful, locating over five thousand sources of water.

After his death in May 1894, his business was carried on by his sons, one of whom was a dowser, although not so successful as his father. The firm of John Mullins & Sons was one of the most famous businesses of its kind, claiming royal patronage.

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Mumbo-Jumbo

A term used to denote an object of senseless veneration, or a meaningless ceremony designed to overpower impressionable people. It has often been used by individuals as a pejorative label to express their strong personal belief about the **ocult**.

Mumbo-Jumbo dates back to the early eighteenth century, when it was reported as an image used by the Mundingo tribe in Gambia, Africa, to keep women in subjection. If the men had a dispute with the women, the "Mumbo-Jumbo" image was brought to adjudicate. This image was eight or nine feet high, made from the bark of trees, with straw on the head, and dressed in a long frock coat. A man of the tribe would be hidden under the coat, and would always give a judgment in favor of the men. The women would usually run away when he was brought to them, although he had power to make them come forward or sing and dance for his pleasure.

A secret society amongst the men maintained the tradition of the Mumbo-Jumbo, and its members were sworn to secrecy. No boy under sixteen was allowed to join.

Mumler, William H. (d. 1884)

The first practitioner of **spirit photography**. He lived in Boston, Massachusetts, where he was employed as the head engraver of the jewelry firm Bigelow, Kennard & Co. According to his account, one day, in a friend's studio, he tried to take a photograph of himself by focusing the camera on an empty chair and springing into position on the chair after uncapping the lens. Upon developing the plate he discovered an extraneous figure, a young, transparent girl sitting in the chair, fading away into a dim mist in the lower parts. He identified the girl as his cousin who had died twelve years before. The experiment was repeated and he became satisfied that the extra faces appearing on his plates were of supernatural origin. The news of Mumler's discovery spread and he was besieged with so many requests for sittings that he gave up his position and became a professional spirit photographer.

Among the first to investigate Mumler's powers was **Andrew Jackson Davis**, then editor of the *Herald of Progress* in New York. He first sent a professional photographer to test Mumler and on his favorable report conducted an investigation himself. He was satisfied that the new psychic manifestation was genuine.

Mumler's reputation was established and, as his fame grew, he did tremendous business. His most famous picture was a photograph of Mary Todd Lincoln on which appeared a spirit portrait of the deceased president.

The first scandal, however, was not long in coming. It was discovered that he obtained from time to time the spirit portraits of men who were very much alive. Apologists claimed that the pictures must be genuine since they had been recognized by relatives and that the processes of production had been properly supervised to obviate **fraud**. It was thought that the living individuals might be doubles of the "spirits." Mumler himself could not explain the result, but eventually even local Spiritualists accused him of trickery. Such a hue and cry was raised that in 1868 he was forced to transfer his headquarters to New York.

He prospered for a while until he was arrested by the order of the mayor of New York on an accusation of fraud raised by a newspaperman. The journalist, P. V. Hickey, of the *New York World*, approached Mumler for a spirit photograph, giving a false name, hoping to get a good story for his newspaper. However, at the trial professional photographers and independent citizens testified for Mumler and he was acquitted.

His further career was filled with ups and downs; Mumler died on May 16, 1884, in poverty.

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Mumler, William H. *Personal Experiences of William H. Mumler in Spirit Photography*. N.p., 1875.

Sidgwick, Eleanor. "On Spirit Photography: A Reply to Mr. A. R. Wallace." *Proceedings of the Society for Psychical Research* 7 (1891).

Mundle, Clement Williams Kennedy
(1916–1989)

Professor of philosophy who was actively involved in the study of **parapsychology**. He was born on August 10, 1916, in Fife, Scotland, and studied at the University of St. Andrews. After time out to serve in the Royal Air Force, Technical Branch (1940–45), Mundle attended Oxford University.

He became head of the Philosophy Department, University College of St. Andrews, Dundee, Scotland (1947–55), during which time he was a holder of a Shaw Philosophical fellowship at Edinburgh University (1948–50). In 1955 he began his long tenure as head of the Philosophy Department at the University College of North Wales, Bangor.

Mundle attended the International Conference of Parapsychological Studies, Utrecht, Netherlands (1953) and the International Conference on Philosophy and Parapsychology, St. Paul de Vence, France (1954). He was a charter member of the **Parapsychological Association** and was president of the **Society for Psychical Research**, London (1971–74). He assisted in the ESP investigations reported by **S. G. Soal** and H. T. Bowden in their book *The Mind Readers* (1959). Mundle died July 27, 1989.

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———. "Some Philosophical Perspectives for Parapsychology." *Journal of Parapsychology* (December 1952).

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Munnings, Frederick T(ansley) (ca. 1928)

British fake **trumpet medium** and former bugler. Writer **H. Dennis Bradley**, who held several experimental sittings with Munnings in his home, dismissed his claims to **direct voice** mediumship. Bradley stated that the sittings were entirely valueless and, in February 1926 a public warning against Munnings was issued in the press by **Sir Arthur Conan Doyle**, Abraham Wallace, R. H. Saunders, and H. D. Bradley.

For publication of the warning, Munnings brought an action for libel against the *Daily Sketch* and the *Sunday Herald* in 1928.

However, he did not face the issue before the court and judgment was entered for the defendants. Thereupon Munnings sold his "Confessions" to *The People* newspaper. It appeared in installments for several weeks, written by journalist Sydney A. Moseley, branding Munnings's whole psychic career as an incident of **fraud**. The understanding between Moseley and Munnings, however, was not perfect and in an interview to the *International Psychic Gazette*, Munnings entered a mild protest against his own sensational disclosures.

Psychical researcher **Harry Price** was instrumental in the exposure of Munnings, who claimed to produce the independent voices of "Julius Caesar," "Dan Leno" (famous nineteenth-century comedian), "Dr. Crippen" (a murderer), and "King Henry VIII." Price had invented a voice control recorder and ultimately proved that all the voices were those of Munnings.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

"The Cases of Mr. Moss and Mr. Munnings." *Journal of the Society for Psychical Research* 23 (1926).

Murphy, Gardner (1895–1979)

Distinguished psychologist and pioneer figure in parapsychology. Murphy was born on July 8, 1895, at Chillicothe, Ohio. He studied at Yale University (B.A., 1916), Harvard University (M.A., 1917), and Columbia University (Ph.D., 1923). At Harvard he was the Richard Hodgson Fellow concerned with **psychical research**. While completing his doctorate he became a lecturer at Columbia where he remained through the 1920s. He later served on the faculty of the Department of Psychology at City College of New York (1940–52). In 1952 he became the director of research at the Menninger Foundation, Topeka, Kansas, where he stayed for the remainder of his professional career. He defended parapsychology in the face of a strong vocal attack at the 1938 meeting of the American Psychological Association and went on in 1944 to be elected president of that organization. He also received numerous honors for his psychological studies.

Murphy joined the **Society for Psychical Research**, London, in 1917, while in England during World War I as a soldier in the United States Army. Murphy became involved in the controversy over **Mina Crandon** that divided the **American Society for Psychical Research** in the mid 1920s. Believing Crandon a fraud, he joined with others in the formation of the **Boston Society for Psychic Research** as a rival organization. Once that issue had lost its importance, he led in the reuniting of the two groups. He served as vice president of the ASPR (1940–62), and had a notable tenure as president. Throughout his many years in administering the most prominent parapsychological research institute in the United States, Murphy found time to author over one hundred papers and a number of books, many that are still influential in the field of parapsychology.

Murphy died in George Washington University Hospital, Washington, D.C., March 19, 1979.

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Schmeidler, Gertrude. "Some Lines About Gardner Murphy, the Psychologist's Parapsychologist." *Parapsychology Review* (July–August, 1976).

Murphy-Lydy, Mary (ca. 1870– ?)

American **materialization** and **trumpet medium**, who practiced for many years in Chesterfield Camp, Indiana. She was engaged for a year by the Indiana Psychic Research Society at Indianapolis, toured the United States, and attained prominence in 1931 in England by platform demonstration of **direct voice**. Her chief controls were "Dr. Green" and "Sunflower."

Impressive accounts of her phenomena were published in the press, but British writer on psychic phenomena **H. Dennis Bradley** considered her performances highly suspicious. In his book, . . . *And After* (1931) he described sittings with the medium whom he roundly condemned as "deliberately fraudulent." He also stigmatized her public appearances, stating, "There was no semblance whatever of spirituality during the medium's proceedings. The effect produced was merely the boredom of a material and dreary exhibition." The main charge was that in a private sitting the author actually heard the medium speak into the trumpet.

Murray, (George) Gilbert (Aime) (1866–1957)

Born on January 2, 1866, Murray was a Regius Professor of Greek at Oxford University who was a leader in the **psychical research** community in early twentieth-century England. He believed he had the capacity for **thought-transference** and declared in an interview for the *Sunday Express* in the summer of 1929, that he discovered his thought-reading faculty by accident while playing guessing games with his children. At the insistence of his wife, Murray commenced experimenting with grown-ups.

Ultimately he became a famous figure in psychical research for his experiments in thought-transference with investigator **Eleanor Sidgwick**, the results of which were published in the 1924 *Proceedings* of the **Society for Psychical Research**. Sidgwick considered these findings "perhaps the most important ever brought to the notice of the society."

Murray was president of the Society for Psychical Research, London, 1915–16. He did not believe in **communication** with the dead, but he had reached an agreement with psychologist **William James** that there exists a "stream of consciousness, with a vivid centre and dim edges." In moments of inattentiveness, subconscious impressions register themselves and afterward form a sort of dim memory, which may account for certain phases of **clairvoyance**. Murray suspected that around our per-

ceptions is a fringe of still more delicate sensing apparatus. The “feelers” of this apparatus are constantly registering contacts with their surroundings, but the impressions are too weak to enter the field of normal consciousness. This fringe of consciousness is the key to **telepathy**.

In addition, Murray published a number of books concerned with Greek traditions in literature and poetry. He died at Oxford, England, May 20, 1957.

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Murray, Margaret A(lice) (1863–1963)

British archaeologist whose writings on **witchcraft** played a prominent part in the modern witchcraft revival. She was born in Calcutta, India, July 13, 1863. She later moved to England and entered University College, London (1894) where she was subsequently a Fellow of University College (D.Lit., F.S.A. (Scot.), F.R.A.I.), and by 1899 became a junior lecturer on Egyptology. She retired in 1935. She participated in excavations in Egypt (1902–4), Malta (1921–24), Hertfordshire, England (1925), Minorca (1930–31), Petra (1937), and Tell Ajjul, South Palestine (1938). During her long career, which included a tenure as president of the Folklore Society, London (1953–55), she published a number of valuable works on archaeology, but is better remembered for her controversial books on witchcraft.

In *The Witch Cult in Western Europe* (1921), Murray proposed the idea that witchcraft was a pre-Christian religion in its own right, rather than a heretical deviation from established Christianity. The book had a great influence on **Gerald B. Gardner** (1884–1964), pioneer of the modern witchcraft revival. Murray in turn contributed an introduction to Gardner’s book *Witchcraft Today* (1954). She also wrote two other books on witchcraft: *The God of the Witches* (1931) and *The Divine King in England* (1954). She died November 13, 1963, soon after her hundredth birthday.

Sources:

Murray, Margaret A. *My First Hundred Years*. London: William Kimber, 1963.

Rose, Elliot. *A Razor for a Goat*. Toronto: University of Toronto Press, 1964.

Valiente, Doreen. *An ABC of Witchcraft Past and Present*. New York: St. Martin’s Press, 1973.

Muscle Reading

According to psychic researcher **James H. Hyslop**, “the interpretation by the operator of unconscious muscular movements in the subject experimented on.” As no paranormal perception is involved in the interpretation, **psychical research** is not specifically concerned in muscle reading, although the special sensitivities involved may have some relevance to the mechanisms of paranormal cognition. Some have suggested that what has been interpreted as **telepathy** may in fact be conscious or unconscious muscle reading.

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Dessoir, Max. “Experiments in Muscle Reading and Thought-Transference.” *Proceedings of the Society for Psychical Research* 4, 10 (1886–87).

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Musès, C(harles) A(rthur) (1919–)

Mathematician, physicist, cyberneticist, and philosopher who worked as a theoretician in the field of **parapsychology**. Born on April 28, 1919, in New Jersey, Musès studied at City College, New York (B.Sc.) and Columbia University (A.M., Ph.D. philosophy). He worked as a chemist and consultant for Gar-Baker Laboratories Inc. (1941–54), was editor in chief of Falcon’s Wing Press, Colorado (concerned with philosophical and occult books) (1954–59), and from the beginning of the 1960s held various positions as a writer, editor, and consultant, including a stint as editor of the *Journal for the Study of Consciousness*.

Musès has made myriad contributions in a variety of fields. He worked with the late Norbert Wiener, pioneer of cybernetics, whose posthumously published lectures he edited. In the field of mathematics, Musès discovered root and logarithm operations for hyper-numbers following the square root of minus one. In the field of anthropology he studied the Mayans, the Lacadones of Chiapas, Mexico, and symbolic systems in India. He edited the *Journal of Psychoenergetic Systems*, the *Proceedings of the First International Symposium on Biosimulation* (Locarno, 1960), and the *Aspects of the Theory of Artificial Intelligence* (New York, 1962). For a time he served as director of research for the Center for Research on Mathematics and Morphology, Santa Barbara, California.

In the field of parapsychology, Musès made important contributions to the study of the nature, alterations, and potentials of consciousness, to which he gave the name **noetics**.

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Musès, Charles A., and A. M. Young, eds. *Consciousness and Reality; the Human Pivot Point*. New York: Outerbridge & Lazard, 1972.

Museum of Magic and Witchcraft

Founded in 1951 by **Cecil H. Williamson** as the Folklore Center of Superstition and Witchcraft at the Witches Mill, Castletown, Isle of Man, Great Britain. It contained **witchcraft** relics, as well as reconstructed scenes of **occult** rituals and instruments. **Gerald B. Gardner** (1884–1964), who developed modern Wicca, the neo-Pagan form of witchcraft, presided at the opening ceremony. In 1952 Gardner purchased the museum from Williamson. In the late 1950s as Gardner's health failed, Scottish witch Monique Wilson (witch name "Lady Olwyn") and her husband Campbell Wilson, both Gardner initiates, began to administer the Museum's affairs. They inherited the museum and Gardner's papers after Gardner's death in 1964.

In 1971 Ripley's International purchased the museum and brought its contents to the United States. The company created a Museum of Witchcraft and Magic at Fisherman's Wharf, San Francisco, California, and another at Gatlinburg, Tennessee. Some of the collection was sold and various items distributed to the several Ripley's museums now located in various cities.

Sources:

Kelly, Aidan A. *Crafting the Art of Magic: A History of Modern Witchcraft, 1939–1964*. St. Paul: Llewellyn Publications, 1991.

Mushrooms

The narcotic and hallucinogenic properties of certain mushrooms have been known since ancient times. Some mushrooms were even regarded as sacred, and in some cultures their use was prohibited to ordinary people. In what is now Mexico and the southwestern United States a primary psychedelic source was peyote, a small, spineless, carrot-shaped cactus. Dried, the peyote button was consumed in various ceremonial settings. In the late nineteenth century, the use of peyote began to spread among various tribes, and early in the twentieth century strong opposition developed both among Native Americans who rejected it and whites who sought to control Native American behavior and religion.

The Native American Church was founded in 1906 at the Union Church by peyote users in Oklahoma and Nebraska. It adopted its present name in 1918 in response to a campaign by the Bureau of Indian Affairs to outlaw peyote. The fight to legalize the practices of the church has continued into the 1990s, though major rulings in the 1960s largely established the place of the church and its major sacrament.

Serious medical and scientific interest in hallucinogenic mushrooms dates from the pioneer work *Phantastica: Narcotic and Stimulating Drugs* by Louis Lewin (London, 1931). In this important book, Lewin discusses the use of fly agaric and identifies the peyote plant (which he named *anhalonium Lewinii*) and the active substance, mescaline, obtained from it.

More than two decades later New York banker R. Gordon Wasson and his wife Valentina Wasson published their classic study *Mushrooms, Russia, and History* (Pantheon, 1957). This important work launched a new science of ethnomycology (i.e., the study of the role played by wild mushrooms in various human cultures throughout history). The Wassons took field trips to Mexico during 1955 to study firsthand the sacred mushroom ceremonies of the Indian people. Their record album *Mushroom Ceremony of the Mazatec Indians of Mexico* (Folkways Records, New York, 1957) was the first documented recording of its kind. The studies of the Wassons—along with the popular volume by Aldous Huxley, *The Doors of Perception* (1954)—spread interest in psychedelic drugs and their hallucinogenic properties and stand at the fountainhead of the psychedelic revolution of the 1960s.

The Wassons also gave special attention to fly agaric (*A. muscaria*) in history. In his book *Soma, Divine Mushroom of Immortality* (1968, 1971) Wasson speculates that it was the source of the

nectar named **soma** in the ancient Vedic literature of India. Although a few modern writers on psychedelics support the Wassons, this particular suggestion has not found support in the scholarly community.

In 1960 **Timothy Leary**, then an instructor at Harvard University, was introduced to the psychedelic mushroom *trianactyle* by a Mexican anthropologist. The experience totally disturbed his rather settled view of the universe and led directly to his launching research on psychedelic **drugs** at Harvard. In the process, he was introduced to LSD and very soon he left Harvard to become the advocate of a new worldview based on the mind-altering properties of **hallucinogens**.

Emerging as a major prophet of the mushroom was **Carlos Castaneda**, a South American anthropologist who seems to have worked one of the great hoaxes in history with his claims to have been taught by a mushroom-using Yaqui Indian whom he called Don Juan. His writings, using his research in the University of California library, not only influenced hundreds of thousands of readers already seeking justification for their use of psychedelics, but deceived the teachers at UCLA and many in the anthropological community who saw him as the advocate of a new methodology for the study of tribal cultures. In spite of the revelations of his deceit, Castaneda retains a loyal following.

What began as an intellectual exercise to understand tribal cultures led in the 1960s to the development of a new subculture based on the consumption of drugs, and the emergence of prophets like **Richard Alpert**, who found a new vision in Hinduism.

Sources:

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Masters, R. E. L., and Jean Houston. *The Varieties of Psychedelic Experience*. New York: Delta, 1967.

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Music (Paranormal)

Paranormal music ranges from inspired performances by mediums, to compositions dictated by "spirit musicians," to music that is heard without any apparent earthly source. This latter form of paranormal music is perhaps the most impressive.

During the seventeenth-century persecution of the Huguenots in France, music from invisible sources became a widespread phenomenon. The *Pastoral Letter* of Pierre Jurieu (1689) refers to dozens of instances. The sound of trumpets as if an army were going to battle, the singing of psalms, a choir of many voices, and an ensemble of musical instruments were heard day and night in many places.

After the church in Orthez was razed, there was hardly a house in the city in which people did not hear the music, ordinarily between eight and nine o'clock night. The Parliament of Pau and the Intendant of Bearn forbade citizens to go and hear these psalms under a penalty of 2,000–5,000 crowns. The scale of the phenomenon was too vast to be attributed to **hallucination**. It was experienced throughout the Cevennes. It was largely under the effect of this supernormal phenomenon that Cavalier, Roland, and Marion rose against Louis XIV.

According to Beriah G. Evans, in his account of the Welsh religious revival in the *Daily News* (February 9, 1905), "From all

parts of the country come reports of mysterious music descending from above, and always in districts where the Revival fire burns brightly."

Several interesting cases in which music was heard around the deathbed are cited by **Edmund Gurney, F. W. H. Myers** and **Frank Podmore** in their classic study *Phantasms of the Living* (1886). For example, after the death of a Mr. L. (p. 446), three persons in the death chamber heard for several seconds three feminine voices singing softly, like the sounds of an Eolian harp. Eliza W. could distinguish the words: "The strife is o'er, the battle done." Mrs. L., who was also present, heard nothing.

Before a Mrs. Sewell's little girl died (vol. 2, p. 221) "sounds like the music of an Eolian harp" were heard from a cupboard in the room. "The sounds increased until the room was full of melody," the researchers narrate, "when it seemed slowly to pass down the stairs and ceased. The servant in the kitchen, two stories below, heard the sounds." The sounds were similarly heard for the next two days by several people, except the child, who was passionately fond of music. She died when the music was heard for the third time. Following the death of her 21-year-old daughter, a Mrs. Yates heard the sweetest spiritual music, "such as mortals never sang" (vol. 2, p. 223).

As reported in the *Journal of the Society for Psychical Research* (vol. 4, p. 181), music was heard around the sickbed of John Britton, a deafmute who was dangerously ill with rheumatic fever. His face was lit up, and when he had recovered sufficiently to use his hands he explained in sign language that he had heard "beautiful music."

Puritan divine John Bunyan related his observations of an elderly believer, saying that "when his soul departed from him the music seemed to withdraw, and to go further and further off from the house, and so it went until the sound was quite gone out of hearing."

The British *Daily Chronicle* reported on May 4, 1905, the case of a dying woman of the Salvation Army: "For three or four nights mysterious and sweet music was heard in her room at frequent intervals by relatives and friends, lasting on each occasion about a quarter of an hour. At times the music appeared to proceed from a distance, and then would gradually grow in strength while the young woman lay unconscious."

Of course, in some cases the experience appears to have been purely subjective. According to a story told by Count de la Resie in the *Gazette de France* of 1855, Urham's *Chef d'oeuvre Audition* was supernormally produced. In a narrow glade in the Bois de Boulogne, he heard a sound in the air. Urham saw a light without form and precision and heard an air with the accompaniment of an Eolian harp. He fell into a kind of ecstasy and distinctly heard a voice that said to him, "Dear Urham, write down what I have sung." He hurried home and wrote down the air with the greatest ease.

In the famous **Versailles adventure** of C. A. E. Moberley and E. J. Jourdain, two English women walking in the gardens of Versailles were apparently transported to the Trianon (a villa) of 1789, where they heard period music, which has since been transcribed.

Music through Mediums without Instruments

Whereas mediumistic manifestation of the production of music without instruments was rare, the apparent telekinetic playing of instruments was heard fairly frequently. The sitters of **D. D. Home** and **William Stainton Moses** were often delighted by music from an invisible source. Home relates, in *Incidents In My Life* (1863), the following story:

"On going to Boston my power returned, and with it the most impressive manifestation of music without any earthly instrument. At night, when I was asleep my room would be filled as it were with sounds of harmony, and these gradually grew louder till persons in other parts of the house could hear them distinctly; if by any chance I was awakened, the music would instantly cease."

In the second volume of his biography, Home recounts the following well-attested experience that occurred on Easter Eve 1866 in the home of S. C. Hall: "First we had simple, sweet, soft music for some minutes; then it became intensely sad; then the tramp, tramp as of a body of men marching mingled with the music, and I exclaimed 'The March to Calvary.' Then three times the tap-tapping sound of a hammer on a nail (like two metals meeting). A crash, and a burst of wailing which seemed to fill the room, followed; then there came a burst of glorious triumphal music, more grand than any of us had ever listened to, and we exclaimed 'The Resurrection.' It thrilled all our hearts."

Lord Adare, who published *Experiences in Spiritualism with Mr. D. D. Home* (1870), recorded many interesting accounts of the same phenomenon. "We had not been in bed more than three minutes," he writes of an experience in Norwood, London, "when both Home and myself simultaneously heard the music: it sounded like a harmonium; sometimes, as if played loudly at a great distance, at other times as if very gently, close by."

On another occasion, says Adare, "the music became louder and louder, until I distinctly heard the words: 'Hallelujah! Praise the Lord God Almighty!' It was no imagination on my part." The music was the same as at Norwood. The aerial musical sounds sometimes resembled drops of water, and according to Home they were produced by the same method as **raps**. Dr. James H. Gully, in whose house Home was a guest, writes: "Ears never listened to anything more sweet and solemn than these voices and instruments; we heard organ, harp and trumpet, also two voices" (*Spiritualist*, vol. 3, p. 124).

In the presence of Moses, "drum, harp, fairy bells, trumpet, lyre, tambourine, and flapping of wings" were heard (*Proceedings of the Society for Psychical Research*, vol. 11, p. 54). No such instruments were in the room. They were also heard in the open. A Mrs. Speer reflects on the event (*Light*, January 28, 1893):

"September 19, before meeting this evening we heard the fairy bells playing in different parts of the garden, where we were walking; at times they sounded far off seemingly playing at the top of some high elm trees, music and stars mingling together, then they would approach nearer to us, evidently following us into the séance room which opened on to the lawn. After we were seated the music still lingered with us, playing in the corner of the room and over the table, round which we were seated. They played scales and chords by request, with the greatest rapidity and copied notes Dr. Speer made with his voice. After Moses was in trance the music became louder and sounded like brilliant playing on the piano! There was no instrument in the room."

There were similar observations before Home and Moses; in the case of **Mary Jobson** a psychic invasion took place during a spell of mysterious illness.

Taps "as on a bell so pure as to bear no vibration, in the most exquisite tones, quite beyond description" were produced by "Walter" in the "Margery" séances (see **Mina Crandon**) without any visible instrument. Notes were struck on a "psychic piano"; the English call to arms was rendered on a "psychic bugle," sounding at a distance and in an open space; the British reveille was played; an invisible mouth organ and the striking of a "celestial clock," different from any clock known to be in the house or in the neighborhood, were heard (J. Malcolm Bird, *Margery the Medium*, 1925).

Music Telekinetically Produced

According to E. W. Capron in *Modern Spiritualism: Its Facts and Fanaticisms* (1885): "Mrs. [**Sarah**] **Tamlin** was, so far as I have been able to learn, the first medium through whom the guitar or other musical instrument was played, without visible contact, so as to give recognisable tunes. In her presence it was played with all the exactness of an experienced musician, although she is not acquainted with music, or herself able to play

on any instrument. The tones varied from loud and vigorous to the most refined touches of the strings that could be imagined."

The playing of a locked piano in a séance with James Sangster is reported in the *Age of Progress* (March 1857).

In the presence of **Annie Lord** and **Jennie Lord** of Maine—both unable to play any instrument—a double bass violincello, guitar, drums, accordion, tambourine, bells, and various small instruments were played "with the most astonishing skill and power," writes Emma Hardinge Britten in *Modern American Spiritualism* (1870). The instruments were played "sometimes singly, at others all together, and not infrequently the strange concert would conclude by placing the young medium, seated in her invalid chair, silently and in a single instant in the centre of the table, piling up all the instruments around her." Britten writes.

In D. D. Home's mediumship, musical feats of **telekinesis** were particularly well attested. **Sir William Crookes** witnessed it under fraud-proof conditions. The quality of the music was mostly fine. **William Howitt** had an experience to the contrary. He is quoted in a letter in D. D. Home's *Incidents In My Life* (1863): "A few evenings afterwards, a lady desiring that the 'Last Rose of Summer' might be played by a spirit on the accordion, the wish was complied with, but in so wretched a style that the company begged that it might be discontinued. This was done, but soon after, evidently by another spirit, the accordion was carried and suspended over the lady's head, and there, without any visible support or action on the instrument, the air was played through most admirably, in the view and hearing of all."

Lord Adare noted a peculiarity:

"The last few notes were drawn out so fine as to be scarcely audible—the last note dying away so gradually that I could not tell when it ceased. I do not think it possible for any human hand to produce a note in that way."

Robert Bell gives the following account in the *Cornhill Magazine* (August 1860), under the title "Stranger than Fiction":

"The air was wild and full of strange transitions, with a wail of the most pathetic sweetness running through it. The execution was no less remarkable, for its delicacy than its powers. When the notes swelled in some of the bold passages, the sound rolled through the room with an astounding reverberation; then gently subsiding, sank into a strain of divine tenderness."

The experience was the same when Bell held the accordion in his own hand, with full light upon it; during the loud and vehement passages it became so difficult to hold that he had to grasp the top with both hands, he said.

In a letter to the *Morning Star* (October 1860), a Dr. Gully stated, "I have heard Blagrove repeated; but it is no libel on that master of the instrument to say that he never did produce such exquisite distant and echo notes as those which delighted our ears."

Alfred Russel Wallace writes in his book *My Life* (1902) of his first séance in the company of Crookes and Home:

"As I was the only one of the company who had not witnessed any of the remarkable phenomena that occurred in his presence, I was invited to go under the table while an accordion was playing, held in Home's hand, his other hand being on the table. The room was well lighted and I distinctly saw Home's hand holding the instrument which moved up and down and played a tune without any visible cause. He then said 'Now I will take away my hand,' which he did; but the instrument went on playing, and I saw a detached hand holding it while Home's two hands were seen above the table by all present."

There were other mediums who apparently performed similar feats of telekinetic music, **Henry Slade** and the Reverend **F. W. Monck** among them. Of **Eusapia Palladino Hereward Carrington** gives the following account, in *The Story of Psychic Science* (1930):

"One of the most remarkable manifestations, however, was the playing of the mandolin, on at least two occasions. The in-

strument sounded in the cabinet first of all—distinct twangings of the strings being heard, in response to pickings of Eusapia's fingers on the hand of one of her controllers. The mandolin then floated out of the cabinet, on to the séance table, *where, in full view of all, nothing touching it, it continued to play for nearly a minute*—first one string and then another being played upon. Eusapia was at the time in deep trance, and was found to be cataleptic a few moments later. Her hands were gripping the hands of her controllers so tightly that each finger had to be opened in turn, by the aid of passes and suggestion."

H. Dennis Bradley writes in . . . *And After* (1931):

"I have had instruments of an orchestra placed in the centre of my own study, with luminous paint covering them so that every movement could be seen instantly, and these instruments have been played by unseen forces in perfect harmony. Whilst operatic selections were being played upon the gramophone, they have been supernormally conducted with a luminous baton in a majestic manner."

Musicians Who Were Mediums

There were also musical mediums who achieved fame, even though they were often without musical training or were unable to play in a conscious state. Among these, **Jesse F. G. Shepard** was the most astonishing.

Well-known classical composers were said to play through **George Aubert**, a nonprofessional medium who was investigated at the Institut Général Psychologique in Paris.

At the International Psychical Congress in 1900, **Charles Richet** introduced Pepito Ariola, a three-and-a-half-year-old Spanish child who played classical pieces.

Blind Tom, a child living in south Georgia described as otherwise intellectually deficient, played the piano impressively with both hands, using the black and the white keys, when four years old. At age five he composed his "Rainstorm" and said it was what the rain, wind, and thunder had said to him. He could play two tunes on the piano at the same time, one with each hand, while he sang a song in a different tempo. Each tune was set to a different key as dictated by the audience.

In 1903 the famous palmist "Cheiro" (Count **Louis Hamon**) introduced to London a M. de Boyon, a French musical medium to whose extraordinary gift **Victorien Sardou**, actress Sarah Bernhardt and other musicians of the day testified. M. de Boyon had no memory of what he played. He employed a unique fingering, and he could not play the same piece twice.

The most remarkable musical medium of the late twentieth century has been **Rosemary Brown**, a British housewife who performs musical compositions on the piano, claimed to originate from such great composers as Beethoven, Mozart, Liszt, and Chopin. Brown has no musical training, but these psychic compositions have been endorsed by established musicians.

Paranormal Aspects of Music

Because of its powerful influence directly on emotions, music often achieves remarkable effects on humans and even on animals. Music therapy is now a recognized treatment for mentally handicapped children.

Ancient legends tell of the paranormal effects of music. Orpheus of ancient Greece charmed wild animals and even trees by his music, and the modal system of the Greeks was said to influence the social and emotional attitudes of listeners. Naik Gopal, a musician of ancient India, was said to have caused flames to burst forth by his performance of Dipak Raga (associated with heat), even when the musician stood in water.

The musical system of India has always emphasized the powerful effects of musical vibration. Different *ragas* (scale patterns) are regarded as specific for certain times of the day or seasons of the year, and their microtonal intervals and grace notes involve vibrations that are unknown to the well-tempered scale of Western nations. Ragas, properly performed, are said to evoke beautiful forms or have paranormal effects.

In Hinduism, the first manifestation of creation was said to be that of subtle sound vibration, giving rise to the forms of the material world. Each sound produced a form, and combinations of sound created complicated shapes. This is also the basis of mantra yoga. The creative power of sound is also echoed in the Christian Scripture: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

Through this century attempts have been made to explore the legendary traditions from scientific perspectives. The great Indian scientist Sir **Jagadis Chunder Bose** devised sensitive apparatus to demonstrate subtle plant reactions, many of which resembled nervous responses in animal or human life. Prof. T. C. N. Singh and Stells Ponniah of Annamalai University in India carried out experiments to measure the growth in plants as a result of musical sounds (see **Plants, Psychic Aspects of**). Western scientists have demonstrated that ultrasonic sounds can destroy bacteria, guide ships in the dark, and weld together materials.

In recent years, the Hindu musician Swami **Nadabrahmananda Saraswati** has demonstrated an ancient **yoga** of music, involving the arousal of **kundalini** energy through the psychic power of musical vibrations. In a Western context, psychic effects from music were claimed by the singing teacher **Alfred Wolfsohn**.

In contrast, some have suggested that the aggressiveness and violence of much of modern popular rock music seems to have had a negative and sinister influence on a younger generation, recalling the fears of the ancient Greeks that certain musical modes would have a harmful social effect.

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Musso, J(uan) Ricardo (1917–1989)

Business consultant, author, editor, and professor of parapsychology whose research centered on the testing of **ESP** by statistical methods. Musso was born on June 9, 1917, in Buenos Aires, Argentina, and studied at the School of Economic Sciences, Buenos Aires University (Doctor of Economic Sciences, 1944). He became a lecturer on parapsychology at the Argentine Institute of Parapsychology, Buenos Aires (1956–58) and at the National University of the South, Bahía Blanca, Argentina (1957). Beginning in 1959 he was a professor of parapsychology and psychostatistics at the School of Philosophy, Letters and Educational Sciences, National Littoral University, Rosario, Argentina.

In 1953 he helped found the Argentine Institute of Parapsychology. He was also a consultant to the **Parapsychology Foundation**, director of Biblioteca de Parapsicología (Parapsychology Publications), and director and editor of *Revista de Parapsicología* (Parapsychology Review). In 1971, he attended

the Twentieth International Conference of the Parapsychology Foundation, held at Le Pliol, St. Paul de Vence, France. He died October 28, 1989.

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Mutual UFO Network, Inc. (MUFON)

One of the largest and most influential UFO investigation organizations. MUFON was founded as the Midwest UFO Network in 1969 at Quincey, Illinois, by Walter H. Andrus, Jr., formerly a member of the **Aerial Phenomena Research Organization**. In 1975 Andrus moved the headquarters to Texas, where it is currently headquartered.

Conceived as a grassroots organization, MUFON currently has over one thousand members and investigators spread over various parts of the world. The organization holds an annual symposium, the papers of which are published in an annual *MUFON Proceedings*, and publishes the *MUFON UFO Journal* (formerly *Skylook*), a monthly publication. Working with Andrus is a board of directors and a director for investigations. MUFON may be contacted at 103 Oldtown Rd., Seguin, TX 78155-4099. Website: <http://mufon.com/>.

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MYANMAR

An independent republic of Southeast Asia, known until 1989 as Burma, located east of India and south of China, and formerly a province of British India, inhabited by an indigenous stock of Indo-Chinese people who originally migrated from Western China at different periods, represented by three principal groups, the Talaings, the Shans, and the Bama, although groups of several other allied races are also found.

The largest religious community is the Theravada Buddhist, though there are significant minority communities of Hindus, Muslims, Christians, and those who follow forms of indigenous tribal religions. Many beliefs were affected by the Japanese occupation during World War II and by the internal power struggles following independence in 1948, culminating in the creation of the present socialist republic in 1974.

Some traditional beliefs still linger on. In general, the Burmese believed the soul is immaterial and independent of the body, to which it is only bound by a special attraction. It can quit and return to the body at will, but can also be captured and kept from returning to it. After death the soul hovers near the corpse as an invisible butterfly, known as *leippya*. A witch or demon may capture the *leippya* while it wanders during the hours of sleep, and sickness is sure to result. Offerings are made to the magician or devil to induce him to release the soul. The Kachins of the northern hills of Burma believed that persons having the **evil eye** possessed two souls, the secondary soul being the cause of the malign influence.

Belief in Spirits

Beliefs in spirits, mostly malign, took a prominent place in the religious beliefs of the people of Myanmar. The spirits of rain, wind, and the heavenly bodies were in that condition of evolution that usually results in their becoming full-fledged deities, with whom placation gives way to worship. But the spirits of the forest are true demons with well-marked animistic characteristics. Thus the *nat* or *seiktha* dwells in trees or groves. His nature is usually malign, but occasionally we find him as the guardian of a village. In any case, he possesses a shrine where he may be propitiated by gifts of food and drink. Several of these demonic figures have almost achieved godhead, so widespread did their particular veneration become, and Hmin Nat, Chiton, and Wannein Nat may be named as fiends of power, the dread of which spread across extensive districts.

The nats were probably of Indian origin, and the now thoroughly indigenous creatures may at one time have been members of the Hindu pantheon. Many spirit families such as the *Seikhaso*, *Akathaso*, and *Bommaso*, who inhabit various parts of the jungle trees, are of Indian origin. The fulfillment of every wish depends upon the nats or spirits, who are all-powerful as far as humans are concerned. They are innumerable. Any house might have its complement, who swarmed in its several rooms and took up their abode in its hearth, doorposts, verandas, and corners. The nats also inhabited or inspired wild beasts, and all misfortune was supposed to emanate from them.

The Burmese used to believe that the more materialistic dead haunted the living with a malign purpose. The people had a great dread of their newly-deceased relatives, whom they imagined to haunt the vicinity of their dwellings for the purpose of ambushing them.

No dead body would be carried to a cemetery except by the shortest route, even should this necessitate cutting a hole in the wall of a house. The spirits of those who died a violent death haunted the scene of their fatality. Like the ancient Mexicans (see **Ciupipiltin**), the Burmese had a great dread of the ghosts of women who died in childbirth. The Kachins believed such women to turn into **vampires** (*swawmx*) who were accompanied by their children when these died with them. The spirits of children were often supposed to inhabit the bodies of cats and dogs.

The Burmans were extremely circumspect as to how they spoke and acted towards the inhabitants of the spirit world, as they believed that disrespect or mockery would at once bring down upon them misfortune or disease. An infinite number of guardian spirits were included in the Burmese demonological system, and these were chiefly supposed to be Brahmanic importations. These dwelt in the houses like the evil nats and were the tutelars of village communities, and even of clans. They were duly propitiated, at which ceremonies rice, beer, and tea-salad were offered to them. Women were employed as exorcists to drive out the evil nats, but at the festivals connected with the guardian nats, women were not permitted to officiate.

Necromancy and Occult Medicine

Necromancy used to be common among the Burmese. The *weza* or wizards were of two kinds, good and evil, and these were each subdivided into four classes, according to the materials they employed, such as, for example, magic squares, mercury, or iron. The native doctors professed to cure the diseases caused by **witchcraft**, and often specialized in various ailments. Besides being necromantic, medicine was largely astrological. There was said to be in Lower Burma a town of wizards at Kale Thaugtot on the Chindwin River, and many journeyed there to have the effects of bewitchment neutralized by its chief. Sympathetic magic was employed to render an enemy sick. Indian and native **alchemy** and **cheiromancy** were widespread. Noise is the universal method of exorcism, and in cases of illness the patient was often severely beaten, the idea being that the fiend that possessed him was the sufferer.

Mediums and Exorcists

The *tumsa* or *natsaw* were magicians, diviners, or wise men and women who practiced their arts in a private and in a non-hierophantic capacity among the rural Burmese. The wise man physician who worked in iron (*than weza*) was at the head of his profession, and sold **amulets** that guarded their purchasers from injury. Female mediums professed to be the spouses of certain nats, and could only retain their supernatural connection with a certain spirit so long as they were wedded to him.

With the exorcists, training was voluntary and even perfunctory. But with the mediums it was severe and prolonged. Among the civilized Burmanese a much more exhaustive apprenticeship was demanded. Indeed a thorough and intricate knowledge of some departments of magical and astrological practice was necessary for recognition by the brotherhood, the entire art of which was medico-magical, consisting of the **exorcism** of evil spirits from human beings and animals.

The methods employed were such as usually accompanied exorcism among tribal cultures, that is, dancing, flagellation of the afflicted person, induction of ecstasy, oblation to the fiend in possession, and noise.

Prophecy and Divination

Prophecy and **divination** have been quite popular in Myanmar, and were in some measure controlled by the use of the *De-itton*, an astrological book of Indian origin. Observation of the direction in which the blood of a sacrificed animal flowed, the knots in torn leaves, the length of a split bamboo pole, and the whiteness or otherwise of a hardboiled egg were utilized as methods of augury. But by far the most important mode of divination in use in the country was the bones of fowls. It was indeed an almost universal way of deciding all the difficulties of Burmese existence. Those wing or thigh bones in which the holes exhibit regularity were chosen. Pieces of bamboo were inserted into these holes, and the resulting slant of the stick defined the augury. If the stick slanted outwards it decided in favor of the measure under test. If it slanted inwards, the omen was unfavorable. Other materials of divination were the entrails of animals and the contents of blown eggs.

Astrology

Burmese **astrology** derived both from Indian and Chinese sources, and powerfully affected the entire people, most of whom had a private astrologer who would be consulted for knowledge of the trend of the horoscope regarding the near future. Burmese would be active and enterprising on lucky days, but nothing would induce them to undertake any form of work should the day be *pyatthadane* or ominous.

The *bedinsaya*, or astrologers proper, practiced a fully developed Hindu astrology, but being few in number, they were not as influential as the rural soothsayers, who followed the Chinese system known as *Hpewan*, almost identical to the Taoist astrological tables of Chinese diviners. From this system were derived horoscopes, fortunes, happy marriages, and prognostications regarding business affairs. But in practice the system was often confounded with the Buddhist calendar and much confusion resulted. The Buddhist calendar was in popular use, while the *Hpewan* was purely astrological. Therefore the Burmese ignorant of the latter was obliged to consult an astrologer who was able to collate the two regarding his lucky and unlucky days. The chief horoscopic influences were day of birth, day of the week, represented by the symbol of a certain animal, and the position of the dragon's mouth to the terminal syllables of the day-names.

Magic

Burmese **magic** consisted in the making of charms and the manufacture of occult medicine to cause hallucination, second sight, the prophetic state, invisibility, or invulnerability. It was frequently sympathetic and overlapped with necromancy and

astrology. It did not appear to be at all ceremonial, and was to a great extent unsophisticated, save where it had been influenced by Indian and Buddhist monks, who also drew on native sources to enlarge their own knowledge.

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Myers, A(rthur) T(homas) (1851–1894)

Brother of **F. W. H. Myers** and a founding member of the **Society for Psychical Research (SPR)**, London, serving on the society's council from 1888 to 1894. He used his medical knowledge to investigate cases of alleged paranormal healing and also made a special study of **hypnotism**. He was largely responsible for forming the Edmund Gurney Library of books and pamphlets on hypnotism and related subjects. Myers also participated in the experiments of the French neurologist **Pierre Janet** in telepathic hypnotism, as well as some of the SPR sittings with the American medium **Leonora Piper**. He died in London, England, January 10, 1894.

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Myers, Frederic William Henry (1843–1901)

A leading theoretician during the first generation of psychical research. He was born February 6, 1843, at Keswick, Cumberland, England, and educated at Trinity College, Cambridge. For 30 years Myers filled the post of an inspector of schools at Cambridge. Here his resolve to pursue psychical investigation was born in 1869 after a starlight walk and talk with **Henry Sidgwick**.

His theory was that if a spiritual world ever manifested to humans, a serious investigation must be made to discover unmistakable signs of it. For "if all attempts to verify scientifically the intervention of another world should be definitely proved futile, this would be a terrible blow, a mortal blow, to all our hopes of another life, as well as of traditional religion" for "it would thenceforth be very difficult for men to be persuaded, in our age of clear thinking, that what is now found to be illusion and trickery was in the past thought to be truth and revelation."

Myers had in mind an empiric method of deliberate, dispassionate, and exact inquiry. It was in this spirit that, in 1882, the **Society for Psychical Research (SPR)**, London, of which he was a cofounder, came to be established. He devoted all his energies to its work and concentrated with a deep grasp of science on the psychological side. Of the 16 volumes of the society's *Proceedings* published while he lived, there are few without an important contribution from his pen.

In *Phantasms of the Living*, a collaboration with **Edmund Gurney** and **Frank Podmore** (and one of the society's first major studies of the paranormal), the system of classification of paranormal phenomena was entirely his idea. The words "telepathy," "supernormal," "veridical," and many others less in use today were coined by Myers.

In the SPR he filled the post of honorary secretary. In 1900, Myers was elected to the presidential chair, a post that only distinguished scientists had previously filled.

To periodicals such as the *Fortnightly Review* he contributed many articles. They were collected and published in 1893 under the titles *Science and a Future Life* and *Other Essays*.

His chief work, *Human Personality and its Survival of Bodily Death*, was posthumously published in 1903. It is an exposition of the potential powers of the subliminal self, which Myers pictured as the real ego, a vast psychic organism of which the ordinary consciousness is but an accidental fraction, the life of the soul, not bound up with the life of the body, of which the so-called supernormal faculties are the ordinary channels of perception.

Myers challenged the Spiritualist position that all, or most of, supernormal phenomena were due to the spirits of the dead, contending to the contrary that by far the largest proportion was due to the action of the still embodied spirit of the agent or of the percipient himself. The theory brought order into a chaotic mass of psychical phenomena. On the other hand, it greatly enhanced the probability of **survival** after death. As the powers of the subliminal self did not degenerate during the course of evolution and served no purpose in this life they were obviously destined for a future existence. Why, for instance, should the subconscious so carefully preserve all thoughts and memories if there would be no use for them?

William James suggested that the problems of the subliminal mind should be called "the problem of Myers." And he added, "Whatever the judgment of the future may be on Mr. Myers' speculation, the credit will always remain to them of being the first attempt in any language to consider the phenomena of hallucination, automatism, double personality, and mediumship as connected parts of one whole subject."

Theodore Flournoy, a profound psychologist himself, considered Myers "one of the most remarkable personalities of our time in the realm of mental science." Further, he observed, "If future discoveries confirm his thesis of the intervention of the discarnate, in the web and the woof of our mental and physical world then his name will be inscribed in the golden book of the initiated, and, joined to those of Copernicus and Darwin, he will complete the triad of geniuses who have the most profoundly revolutionised scientific thought, in the order, Cosmological, Biological and Psychological."

Walter Leaf compared Myer to Ruskin and considered him in some respects his peer. According to **Charles Richet** "if Myers were not a mystic, he had all the faith of a mystic and the ardour of an apostle, in conjunction with the sagacity and precision of a *savant*."

"I never knew a man so hopeful concerning his ultimate destiny," wrote **Sir Oliver Lodge** in memoriam. "He once asked me whether I would barter—if it were possible—my unknown destiny, whatever it might be, for as many aeons of unmitigated and wise terrestrial happiness as might last till the secular fading of the sun, and then an end. He would not."

Myers was working not only in the first generation of parapsychology, but at a time when psychology was struggling to separate itself from the dominance of physiology. The kind words of Myers's contemporaries about his psychological theories reflect his general high standing in the intellectual community and the larger consideration that was being given to Myers's theories concerning the human personality. His psychological theories, which could possibly have made a significant place for the paranormal in the consideration of the psychological community, were, however, displaced by the competing thought of his contemporary, **Sigmund Freud**, and the emergence of psychotherapy. In the success of Freudian thought, Myers's ideas were pushed to the fringe.

Myers on Spiritualist Phenomena

In *Human Personality and Its Survival of Bodily Death*, physical phenomena received but little consideration. Myers believed in **telekinesis**, but in spite of his own experiments and those of **Sir William Crookes**, its genuine occurrence did not appear to him sufficiently believable to justify discussion in his book. Nev-

ertheless, in dealing with **possession** he suggested an ingenious explanation, i.e., that the possessing spirit may use the organism more skillfully than its owner and may emit some energy that can visibly move ponderable objects not actually in contact with the flesh. Of his own investigations between 1872 and 1876 he said that they were “tiresome and distasteful enough.”

On May 9, 1874, in the company of Edmund Gurney, he made the acquaintance of medium **William Stainton Moses**. The two became such close friends that when Moses died on September 5, 1982, his notebooks were handed to Myers for study.

Myers's articles in the *Proceedings* of the Society for Psychical Research (vols. 9 and 11) contain the best accounts of this remarkable mediumship, although his conclusions were not solely based on personal experiences with Moses. He also participated in some startling sessions involving **C. E. Wood** and **Annie Fairlamb Mellon**.

In 1894, on the Ile Roubaud, Myers was the guest of Charles Richet and participated with Sir Oliver Lodge and **Julien Ochorowicz** in the experiments conducted with **Eusapia Palladino**. The Cambridge exposure of Palladino's **fraud** shook his belief and he then wrote: “I had no doubt that systematic trickery had been used from the first to last, and that there was no adequate ground for attributing any of the phenomena occurring at these sittings to a supernormal cause.” Later, however, he participated in another series of sittings with Palladino in Paris and at the solemn adjuration of Richet he declared himself convinced that both telekinesis and **ectoplasm** were genuine phenomena. He also sat with **Mrs. Thomas Everitt**, **Elizabeth d'Esperance**, and **David Duguid**.

Further, Myers experienced **crystal gazing** and he investigated the haunted Ballechin House in Perthshire, Scotland. As a result, he published two papers in the *Proceedings* of the Society for Psychical Research: “On Alleged Movements of Objects without Contact, occurring not in the Presence of a Paid Medium” (vol. 7, pts. 19 and 20, 1891–92).

Myers Speaks from the Grave?

Myers died January 17, 1901, in Rome, Italy. After his death, a flood of claimed communications from his spirit came from many mediums. The most important ones were those received through **Leonora Piper**, **Margaret Verrall**, and **Alice K. Fleming** (known publicly as Mrs. Holland). As regards the latter, Frank Podmore and **Alice Johnson** agreed that the “Myers” **control** was a subconscious creation of the medium. The views there expressed were alien to the mentality of the living Myers.

Verrall apparently obtained the contents of a sealed letter that Myers had written in 1891 and left in the care of Sir Oliver Lodge for such a test. However, when the letter was opened in 1904 the contents were found to be entirely different.

In 1907, **Eleanor Sidgwick** obtained good identity proofs through Leonora Piper. On her behalf, Verrall asked some questions to which she did not know that answer and received correct replies as regards the contents of the last conversation that had taken place between Mrs. Sidgwick and Myers.

Many other impressive indications of his surviving self were found in **cross-correspondences**, especially during Piper's second visit to England in 1906–07. The whole system of cross-correspondences appears to have been elaborated by him, and the wealth of classical knowledge displayed in the connected fragments given by several mediums raises a strong presumption that they emanated from Myers' mind.

The most striking evidence of this nature was obtained after Piper's return to the United States by G. B. Dorr in 1908. Frank Podmore considered it “perhaps the strongest evidence yet obtained for the identity of any communicator.”

In *The Road to Immortality* (1932), a book supposedly written by Myers through **Geraldine Cummins**, a stupendous vista was opened up, apparently by Myers, of the soul's progression

through the after-death states. As regards the authorship of the book, Sir Oliver Lodge received independent testimony through **Gladys Osborne Leonard** from “Myers” of his communications through Cummins. Lodge saw no reason to dissent from the view that the remarkable accounts of the fourth, fifth, sixth, and seventh states “are the kind of ideas which F. W. H. Myers may by this time [1932] have been able to form.”

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Myers, John (d. 1972)

Prominent British medium who demonstrated psychic healing and **spirit photography**. Originally a London dentist, he visited a psychical research society in 1931 where a medium warned him of a possible defect in his automobile. His interest in psychic phenomena so piqued, Myers visited the Stead Bureau (see **Julia's Bureau**), founded by **W. T. Stead**. He met the medium **Ada Emma Deane**, who practiced **psychic photography** and tried the phenomena for himself, with successful results. He also discovered a mediumistic talent.

In his séances, Myers would enter into semi-trance while standing and was controlled by “Blackfoot,” an American Indian. From clairvoyant impressions, he would describe the presence of spirit forms and, quite frequently, the extra that would appear on a photographic plate.

He was challenged by the Marquess of Donegall. In the presence of the art editor of the *Sunday Dispatch*, journalist **Hannen Swaffer**, and stage magician Will Goldston, Donegall filled Myers's camera (which he examined) with his own marked plates, took six pictures in bright light while Myers simply stood by, and developed them himself.

Two of the plates showed extras that neither Donegall nor the art editor could explain (*Sunday Dispatch*, October 9, 1932). The following week, however, after another sitting, Donegall accused Myers of substituting plates.

In the 1930s, Myers was consulted by Laurence Parish, a New York businessman, who was greatly impressed by his psychic photography. Myers was also instrumental in the psychic healing of Parish's sciatica and restoring normal eyesight after years of defective vision. After these miraculous cures, Parish invited Myers to join his company in New York. Myers accepted and eventually became vice president of the company.

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Myomancy

A method of divination by rats or mice, supposedly alluded to in the biblical book of Isaiah (62:17). Their peculiar cries, or

some marked devastation committed by them, was taken for a prognostic of evil. Aelian related that Fabius Maximus resigned the dictatorship in consequence of a warning from these creatures, and Cassius Flaminius retired from the command of the cavalry for no greater reason.

Herodotus stated that when the army of Sennacherib invaded Egypt, mice invaded their camp by night and gnawed their quivers and bows to pieces. In the morning, therefore, without arms, they fled in confusion; many were slain.

Horapollon, in his work on the hieroglyphics of Egypt, described the rat as a symbol of destruction and said that the Hebrew name of this animal is from a root that means to separate, divide, or judge. It has been remarked by one of the commentators on Horapollon that the mouse has a finely discriminating taste.

An Egyptian manuscript in the Bibliothèque Royale in Paris contains the representation of a soul going to judgment, in which one of the figures is depicted with the head of a rat. It is understood that the Libian rats and the mouse of Scripture are the same as the Arabian *jerboa*, which is characterized by a long tail, bushy at the end, and short forelegs.

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Mysteria Mystica Aeterna

A lodge of the occult society **OTO** (Ordo Templi Orientis) licensed to **Rudolf Steiner** (1861–1925) in 1906, some years before Steiner fully developed his own interpretations of **Theosophy**, which culminated in his concept of Anthroposophy (man-wisdom).

Mysteria Mystica Maxima

Name given to the British lodge of the occult society **OTO** (Ordo Templi Orientis) when **Theodor Reuss**, head of the German order, proposed that **Aleister Crowley** start a British section.

Mysterics

From the Greek word *muein*, to shut the mouth, and *mustes*, an initiate: a term for what is secret or concealed in a religious context. Although certain mysterics were probably part of the initiatory ceremony of the priests of ancient Egypt, we are ignorant of their exact nature, and the term is usually used in connection with certain semi-religious ceremonies held by various cults in ancient Greece.

The mysterics were secret cults, to which only certain initiated people were admitted after a period of preliminary preparation. After this initial period of purification came the mystic communication or exhortation, then the revelation to the neophyte of certain holy things, the crowning with the garlands, and lastly the communion with the deity. The mysterics appear to have revolved around the semi-dramatic representation of the life of a deity.

It is believed that these mystic cults were of pre-Hellenic origin, and that the Pelasgic aboriginal people of Greece strove to conceal their religions from the eyes of their conquerors. However, it is interesting to note that for the most part the higher offices of these cults were in the hands of aristocrats, who, it may be reasonably inferred, had little to do with the strata of the population that represented the Pelasgic peoples.

Again, the divinities worshiped in the mysterics possess for the most part Greek names and many of them are certainly gods evolved in Greece at a comparatively late period. We find a number of them associated with the realm of the dead. The Earth-god or goddess is in most countries often allied with the

powers of darkness. It is from the underworld that grain arises, and therefore it is not surprising to find that Demeter, Ge, and Aglauros are identified with the underworld. But there were also the mysterics of Artemis, of Hecate, and the Cherites—some of which may be regarded as forms of the great Earth mother.

The worship of Dionysus, Trophonious, and Zagreus was also of a mysterious nature; however it is the Eleusinian and Orphic mysterics that undoubtedly are the most important to the occult student, and though archaeological findings (such as vase-painting) it has been possible to glean some general idea of these. That is not to say that the heart of the mystery is revealed by any such illustrations, but that these, supplemented by what the Christian fathers were able to glean regarding these mystic cults, give useful hints for further investigations.

Eleusis

The mysterics of Eleusis had for their primal adoration Demeter and Persephone (the mother and the daughter).

Other “nameless” divinities appear to have been associated with Eleusinian mysterics, usually signified by terms such as “the gods” or “the goddesses.” Mythological science suggests that such nameless gods are merely those whose higher names are hidden and unspoken. In Egypt, for example, the concept of the concealed name was extremely common. The name of the power of a god, if discovered, bestowed on the discoverer control over that deity.

Dionysus is also a figure of some importance in the Eleusinian mystery. It has been thought that Orphic influence was responsible for his presence in the cult, but traces of Orphic doctrine have not been discovered in what is known of the mysterics.

A more baffling personality in the great ritual drama is that of Iacchus, who appears to be none other than Dionysus under another name. In either case Dionysus (or Iacchus) does not appear to be a primary figure of the mystery.

In early Greek legends there are allusions to the sacred character of the Eleusinian mysterics. From the fifth century their organization was in the hands of the Athenian city, the royal ruler of which, along with a committee of supervision, undertook the general management. The rites took place at the city of Eleusis and were celebrated by a hereditary priesthood, the Eumolpedie. They alone (or rather their high priest) could penetrate into the innermost holy of holies, but there were also priestesses and female attendants of the goddesses.

The celebration of the mysterics was somewhat as follows: in the month of September the Eleusinian Holy Things were taken from the sacred city to Athens and placed in the Eleusinion. These probably consisted to some extent of small statues of the goddesses. Three days afterward, the catechumens assembled to hearken to the exhortation of one of the priests, during which those who were for any reason unworthy of initiation were solemnly warned to depart. All Greeks or Romans above a certain age were admitted, including women and even slaves, but foreigners and criminals could not partake.

The candidates were questioned about their purification, especially regarding the food they had eaten. After this assembly, they went to the seashore, bathed, and were sprinkled with the blood of pigs. A sacrifice was offered up, and several days later the Eleusinian procession commenced its journey along the sacred way, its central figure being a statue of Iacchus. Many shrines were visited on the way to Eleusis, where, upon arrival, the supplicants celebrated with a midnight orgy.

It is difficult to know what occurred in the inner circle, but there appear to have been two grades in the celebration, and we know that a year elapsed before a person who had achieved one grade became fit for election to the higher. Regarding the actual ritual in the hall of mystery, a great deal of controversy has taken place, but it is certain that a dramatic representation was the central point of interest, the chief characters in which were probably Demeter and Persephone, and that the myth of

the lost daughter and the sorrowing mother was enacted before an audience. Of scenic display there was probably little or none, as excavation has proved that there was not room for it, and we find nothing regarding scenery in the accounts presented in many inscriptions; but the apparel of the actors was probably most magnificent, heightened by the effect of gloom and torch-light.

Certain sacred symbols were also displayed before the eyes of the elect. These appear to have been small idols of the goddesses, of great antiquity and sanctity. We know that the original symbols of deity are jealously guarded by many priesthoods. For example, the Uapes of Brazil kept careful watch over the symbols of Jurupari, their god, and they were shown only to the initiated. Any woman who cast eyes on them was instantly poisoned.

It was also stated by Hippolytus that the ancients were shown a cut corn stalk, the symbol of Demeter and Persephone. This, however, is debatable, as is the theory that the Eleusinians worshiped the actual corn as a clan totem. Corn as a totem is not unknown elsewhere, as for example in Peru, where the *conopa* or godlings of the maize fields were probably originally totemic.

But if the Eleusinian corn was a totem, it was certainly the only corn totem known to Greece, and corn totems are rare. The totem was usually initiated with the hunting condition of peoples. When they arrived at the agricultural stage a fresh pantheon usually slowly evolved, in which full-fledged gods took the place of the old totemic deities. The corn appears as a living thing. It is growth, and within it resides a spirit. Therefore the deity that evolves from this concept is more likely to be of animistic than of totemistic origin.

The neophyte was then made one with the deity by partaking of holy food or drink. This recalls the story of Persephone, who, upon reaching the dark shores of Hades, partook of the food of the dead—thus rendering it impossible for her to return. Once the human soul eats or drinks in Hades, it may not return to Earth. This belief is universal, and it is highly probable that it was symbolized in the Eleusinian mysteries.

M. Foucart ingeniously put forward the theory that the object of the Eleusinian mysteries was much the same as that of the Egyptian *Book of the Dead*, i.e., to provide the initiates with elaborate rules for avoiding the dangers of the underworld, and to instruct them in the necessary magical formula. Thus, friendship with the Holy Mother and Daughter (Demeter and Persephone), to the Eleusinian votary, was the chief assurance of immortality.

Dionysiac

A great many offshoots of the Eleusinian cult were established in several parts of Greece. The most important cult next to the Eleusinian was the Orphic, which probably arose in Phrygia, and which came to be associated with Dionysus, originally a god of vegetation, who was also a divinity of the nether world. By entering into communion with Dionysus it was believed that immortality might be assured. His celebrations were marked by orgies of a bacchic description, in which it was thought that the neophyte partook for the moment of the character and the power of the deity himself.

The rites of the cult of Dionysus were of a much more barbaric nature than those of Eleusis. For instance, the devouring of an animal victim was supposed to symbolize the incarnation, death, and resurrection of the divinity. Later the Dionysiac mysteries were somewhat tempered, but always retained something of their earlier character. The cult does not appear to have been highly regarded by the sages of its time.

The golden tablets relating to the Orphic mystery found in tombs in Greece, Crete, and Italy contain fragments of a sacred hymn. As early as the third century C.E., it was buried with the dead as an **amulet** to protect the deceased from the dangers of the underworld.

Attis and Cybele

The Phrygian mysteries of Attis and Cybele focused on the rebirth of the god Attis, who was also of an agrarian character. Communion with the deity was usually attained by bathing in blood in the *taurobolium* or by the letting of blood.

Mithraic Mysteries

The Mithraic cult was of Persian origin, having at its center Mithra, a personification of light worshiped in that country some five hundred years before the Christian era. Carried into Asia Minor by small colonies of **magi**, it was largely influenced by the religions with which it was brought into contact.

For instance, Chaldean **astrology** inspired much of the occult traditions surrounding the creed of the sun-god; the art of Greece influenced the representation of Mithra Tauroctonus that graced the temples of the cult; and the Romans gave it a wide geographical area and immense influence.

According to Plutarch, the rites originally reached Rome through the agency of Cilician privates conquered and taken there by Pompey. Another source, doubtless, was the large number of Asiatic slaves employed in Roman households. Again the Roman soldiery must have carried the Mithraic cult as far north as the mountains of Scotland, and south to the borders of the Sahara Desert.

Mithraism may be said to have been the only living religion Christianity found a need to combat. It was strong enough to exert a formative influence on certain Christian doctrines, such as those relative to the end of the world and the powers of hell.

Mithra was essentially the divinity of beneficence. He was the genius of celestial light, endowing the Earth with all its benefits. As the sun he put darkness to flight, so by a natural transition he came to represent truth and integrity, the sun of goodness that conquers the night of evil. To him was ascribed the role of mediator between God and humanity. His creed promised a resurrection to a future life of happiness and felicity.

Briefly the story of Mithra is as follows. Mithra sprang to being in the gloom of a cavern from the heart of a rock, seen by none but humble shepherds. He grew in strength and courage, excelling all, and used his powers to rid the world of evil.

Of all his deeds of prowess, however, the one upon which the cult centered was the slaying of a bull, itself possessed of divine potentialities. From the spinal cord of the bull sprang the wheat of the human race's daily bread, from its blood the vine, source of the sacred drink of the mysteries, and from its seed all the different species of useful animals. After this beneficent deed, Mithra ruled in the heavens, yet still kept watch over human beings, granting the petitions asked in his name. Those who followed him, who were initiated into his mysteries, passed under his divine protection, especially after death, when he would rescue their souls from the powers of darkness. In addition, when the Earth failed in her life-sustaining powers, Mithra would slay a divine bull and give to all abundant life and happiness.

Among Mithra's worshipers were slaves and soldiers, high officials and dignitaries, who worshipped in temples, mithraeums as they were called, built underground or in caves and grottoes in the depths of dark forests, symbolizing the birthplace of their god.

The rites in which they participated were of magical significance and an oath of silence was taken by all.

In order to bring their lives into closer communion with the divinity of Mithra, the neophytes had to pass through seven degrees of initiation, successively assuming the names of Raven, Occult, Soldier, Lion, Persian, Runner of the Sun, and Father. Each of these grades carried with it symbolic garments and masks, donned by the celebrants. The masks represented birds and animals and seem to indicate belief in the doctrine of metempsychosis, or perhaps they point to a remnant of totemic belief. An almost ascetic habit of life was demanded, including prolonged fasting and purification.

Before the supplicants entered the higher grades, a ceremony called the Sacrament was held where they partook of consecrated bread and wine. Believers were also expected to undergo dramatic trials of strength, faith, and endurance, a stoical attitude and unflinching moral courage demanded as sign of fitness in the participant. The drinking of the sacred wine and the baptism of blood were supposed to bring to the initiate not only material benefit but wisdom. They gave the power to combat evil and the power to attain the immortality of their god.

An order of priests was connected with this cult, which faithfully carried on the occult tradition and usages, such as that of initiation, the rites of which were arduous; the tending of a perpetual fire on the altars; and prayers to the sun at dawn, noon, and evening. There were sacrifices, libations, and musical rites including long psalmodies and mystic chants.

The days of the week were each sacred to a planet, the day of the sun being held especially holy. There were seasonal festivals: the birth of the sun was solemnized on the 25th of December, and the equinoxes were days of rejoicing, while the initiations were held preferably in the spring, in March or April.

It is believed that in the earliest days of the cult, some of the rites were of a savage and barbaric character, especially the sacrificial element, but these, as indicated, were changed and ennobled as the beneficence of Mithra took precedence over his warlike prowess.

The Mithraic brotherhoods were involved with secular interests as well as spiritual ones and were in fact highly organized communities, composed of trustees, councils, senates, attorneys, patrons, and people of high status and wealth. Belonging to such a body gave the initiate a sense of brotherhood and comradeship that was doubtless a powerful reason for the popularity the Mithraic cult gained in the Roman army, whose members, dispersed to the ends of the Earth, relied on such fraternal comfort and solace.

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Mystic Order of Veiled Prophets of the Enchanted Realm

In spite of its name, the Mystic Order of Veiled Prophets of the Enchanted Realm is not an occult or mystical organization, but entirely a fellowship association for Master Masons. The order was created in 1889 by LeRoy Fairchild and members of a Masonic lodge in Hamilton, New York. It grew out of an expressed desire of lodge members for diversions from the mundane concerns. Meeting for the first time in September of 1889, the order was originally known as the Fairchild Deviltry Committee. The idea proved a popular one, and the next year, members of the growing organization formally instituted the Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm. From the beginning, membership was limited to Master Masons in good standing.

In spite of its major membership requirement, the order is not formally connected to any particular Masonic organization

and does not engage in Masonic rituals. It does encourage the members' participation in their lodge, but the rituals and activities of the order are strictly for fun. The unique ritual of the order is an elaborately staged production that amid its humor offers lessons in optimism, brotherhood, and the benefits of fellowship.

Order chapters are known as grottoes, a number of which are found across North America. New members receive a fez, a distinctive pin, and a membership card, which will admit a member to any grotto in North America. Members of the order can be recognized by their wearing of the pin in their everyday life. The order's supreme council may be contacted at 1696 Brice Rd., Reynoldsburg, OH 43068. Its Internet page is found at <http://members.tripod.com/%7Ebelagrotto/GrottoH.htm>.

Sources: Mystic Order of Veiled Prophets of the Enchanted Realm. <http://members.tripod.com/%7Ebelagrotto/GrottoH.htm>. February 20, 2000.

Mystical Night (of the Sufis)

It was believed by the **Sufis** that to attain the coveted state of mystical contemplation, it was necessary to close the gateway of the physical senses, so that the inner or spiritual senses might operate more freely.

This injunction was sometimes taken literally, as by the Brahmin Yogis, who carefully closed eyes, ears, nose, and mouth in order to attain visionary ecstasy.

The Mystical Night was thus a shutting out of all external sense impressions—of hope, fear, consciousness of self, and every human emotion—so that the interior light might be more clearly perceived. (See also **meditation**; **yoga**)

Mysticism

The attempt of man to attain the ultimate reality of things and experience direct communion with the highest. Mysticism maintains the possibility of a relationship with God, not by means of revelation or the ordinary religious channels, but by introspection and **meditation** in conjunction with a purified life, culminating in the awareness that the individual partakes of the divine nature. Mysticism has been identified with pantheism by some authorities, and many pantheists have been mystics. However, mysticism is not tied to any particular philosophical or theological perspective.

Mysticism tends to differ from public religion, which emphasizes a worshipful submission to the deity and the ethical dimension of life, while mysticism strains after the realization of a personal union with the divine source itself. The mystic desires to be as close to God as possible, part of the divine essence itself, whereas the ordinary devotee of most religious systems merely desires to walk in God's way and obey his will.

Historical Survey

Mysticism has emerged as a strain in all of the major religious systems, both East and West. It tends to have a particular affinity, however, with some systems. While there is, for example, a perceptible mystical stain in Christianity, Judaism (Hasidism), and Islam (Sufism), Western systems that emphasize the transcendence of a personal all-powerful deity have made mysticism a secondary concern. In the East, where the unreality of material things is emphasized, mysticism is a more dominant form of spiritual life. The **Sufis** of Persia may be said to be a link between the more austere Indian mystics and those of Europe.

With the rise of Alexandrian **Neoplatonism**, mysticism attained a new level of presence in Europe. Neoplatonism made a definite mark upon early Christianity, and we find it mirrored in many of the patristic writings of the sixteenth century.

It was Erigena who, in the ninth century, transmitted to Europe the so-called writings of Dionysius the Areopagite, the

sixth century Syrian thinker who synthesized Christian theology and Neoplatonism and thus greatly influenced the mysticism of the Middle Ages. Erigena based his own system upon that of Dionysius. This was the so-called “negative theology,” which placed God above all categories and designated him as nothing, or the incomprehensible essence from which the world of primordial causes is eternally created. This creation is the work of the Son of God, in whom all substantial things exist; but God is the beginning and end of everything. On this system Christian mysticism may be said to have been founded with little variation.

With Erigena, reason and authority are identical, and in this he agrees with all speculative mystics. Scholasticism, however, is characterized by the acceptance by reason of a given matter that is presupposed even when it cannot be understood. It seemed to Erigena that in the scholastic system, religious truth was external to the mind, while the opposite view was fundamental to mysticism.

That is not to say that mysticism according to Erigena is a mere subordination of reason to faith. Mysticism indeed places every confidence in human reason, and it is essential that it should have the unity of the human mind with the divine as its main tenet, but it accepts nothing from without, and it posits the higher faculty of reason over the realization of absolute truth.

Medieval mysticism may be said to have originated from a reaction of practical religion against the dialectics in which the true spirit of Christianity was then enshrined. Thus St. Bernard opposed the dry scholasticism of Abelard. His mysticism was profoundly practical, and dealt chiefly with the means by which human beings may attain the knowledge of God. This is to be accomplished through contemplation and withdrawal from the world.

Asceticism is the soul of medieval mysticism, but St. Bernard averred regarding self-love that it is proper to love ourselves for God’s sake, or because God loved us, thus merging self-love in love for God. We must, so to speak, love ourselves in God, in whom we ultimately lose ourselves. In this, St. Bernard is almost Buddhist, and indeed his mysticism is of the universal type.

Perhaps Hugh of St. Victor, a contemporary of St. Bernard’s, did more to develop the tenets of mysticism, and his monastery of Augustinians near Paris became a great center of mysticism. One of his apologists, Richard of St. Victor, declared that the objects of mystic contemplation are partly above reason, and partly, as regards intuition, contrary to reason. The protagonists of this theory, all of whom issued from the same monastery, were known as the Victorines and put up a stout fight against the dialecticians and schoolmen. Bonaventura, who died in 1274, was a disciple of this school and a believer in the faculty of mystic intuition.

In the twelfth and thirteenth centuries, the worldliness of the church aroused much opposition among laymen, and the church’s cold formalism created a reaction towards a more spiritual regime. Many sects arose, such as the **Waldenses**, the **Cathari** (see **Gnosticism**), and the **Beguines**, all of which strove to infuse into their teachings a warmer spirituality than that which burned in the heart of the church of their time.

In Germany, mysticism made great strides, and Machthild of Magdeburg and Elizabeth of Thuringia were, if not the originators of mysticism in Germany, certainly among its earliest supporters. Joachim of Flores and Amalric of Bena wrote strongly in favor of a reformed church, and their writings are drenched with mystical terms, derived for the most part from Erigena. Joachim mapped out the duration of the world into three ages, that of the Father, that of the Son, and that of the Spirit—the last of which was to commence with the year 1260, and to be inaugurated by the general adoption of monastic and contemplative life.

A sect called the New Spirit, or the Free Spirit, became widespread through northern France, Switzerland, and Germany;

and these did much to infuse the spirit of mysticism throughout Germany.

It is with Meister Eckhart, who died in 1327, that we get the juncture of mysticism with scholastic theology. Of his doctrine it has been said:

“The ground of your being lies in God. Reduce yourself to that simplicity, that root, and you are in God. There is no longer any distinction between your spirit and the divine—you have escaped personality and finite limitation. Your particular, creature self, as a something separate and dependent on God is gone. So also, obviously, your creaturely will. Henceforth, therefore, what seems an inclination of yours is in fact the divine good pleasure. You are free from law. You are above means. The very will to do the will of God is resolved into that will itself. This is the Apathy, the Negation, the Poverty, he commends.”

With Eckhart personally this self-reduction and deification is connected with a rigorous asceticism and exemplary moral excellence. Yet it is easy to see that it may be a merely intellectual process, consisting in a man’s thinking that he is thinking himself away from his personality. He declares the appearance of the Son necessary to enable us to realize our sonship; and yet his language implies that this realization is the perpetual incarnation of that Son—does, as it were, constitute him. Christians are accordingly not less the sons of God by grace than is Christ by nature. Believe yourself divine, and the Son is brought forth in you. The Saviour and the saved are dissolved together in the blank absolute substance.”

With the advent of the Black Death, a great spirit of remorse swept over Europe in the fourteenth century, and a vast revival of piety took place. This resulted in the foundation in Germany of a society of Friends of God, whose chief object was to strengthen each other in intercourse with the creator. Perhaps the most distinguished of these were John Tauler and Nicolas of Basle, and the society numbered many inmates of the cloister, as well as wealthy men of commerce and others. **Ruysbroek**, the great Flemish mystic, was connected with them, but his mysticism is perhaps more intensely practical than that of any other visionary. The machinery by which the union with God is to be effected is the most attractive. In Ruysbroek’s lifetime, a mystical society arose in Holland called the Brethren of Common Lot, who founded an establishment at which Groot dispensed the principles of mysticism to Radewyn and Thomas Kempis.

The attitude of mysticism at the period of the Reformation is peculiar. We find a mystical propaganda sent forth by a body of **Rosicrucians** denouncing Roman Catholicism in the fiercest terms, and we also observe the spirit of mysticism strongly within those bodies that resisted the coldness and formalism of the Roman Catholic Church of that time.

On the other hand, however, we find the principles of Luther strongly opposed by some of the most notable mystics of his time. But the Reformation passed, and mysticism went on its way, divided, it is true, so far as the outward theological principles of its votaries were concerned, but strongly united in its general principles.

It is with Nicolas of Kusa, who died in 1464, that mysticism triumphs over scholasticism. Nicolas was the protagonist of super-knowledge, or that higher ignorance which is the knowledge of the intellect in contra-distinction to the mere knowledge of the understanding. His doctrines colored those of Giordano Bruno (1550–1600) and his theosophy certainly preceded that of **Paracelsus** (1493–1541). The next great name in mysticism is that of **Jakob Boehme** (1575–1624), a German Rosicrucian mystical teacher.

The Roman Catholic Church produced many mystics of note in the sixteenth and seventeenth centuries, including Francis of Sales, Madame Guyon, and Molinos—the last two of which were the protagonists of Quietism, which set forth the theory that there should be no pleasure in the practice of mysticism, and that God did not exist for the enjoyment of man. Per-

haps the greatest students of Boehme were **William Law** (1686–1761) and **Saint-Martin** (1743–1803).

The Universality of Mystical Experience

It is clear from the statements of mystics that they are not limited to any given religion or theology. Given the elevation of the mystical experience over any theological reflection upon that experience, it has been relatively easy for mystics of different traditions to relate to each other, often finding a more natural affinity that with the non-mystic members of their own religious tradition. It is obvious that they are dealing with an element in human experience common to all of humankind. When Meister Eckhart stated, “If I am to know God directly, I must become completely He, and He I: so that this He and this I become and are one I,” he comes to the same point as the Advaita Vedanta doctrine of Hinduism, where the *jiva* (individual soul) merges with Brahma the creator before absorption in Brahman, the non-personal divine ground.

Sufism, Islamic mysticism, first arose in the ninth century among the Persian Moslems, probably as a protest against the severe monotheism of their religion, but in all likelihood more ancient springs contributed to its revival. In the Persia of Hafiz and Saadi, pantheism abounded, and their magnificent poetry is read by Moslems as having a deep mystical significance, although for the most part it deals with the intoxication of love. It is certain that many of them exhibit the fervor of souls searching for communion with the highest.

The apparent differences between Hindu mysticism and Christian mysticism are nominal. Although Christian theology postulates the divine in the form of God as Father, Son, and Holy Spirit, such distinctions become largely unimportant in the actual mystical experience. Similarly, popular Hinduism postulates hundreds of different gods and goddesses, but these are merely legal fictions to the Indian mystic, melting away in the totality of higher consciousness.

Because mind and emotion are transcended in the higher reaches of mysticism, they are seen by mystics as merely ways of reaching a reality that lies beyond them, a totality of consciousness without object, beyond the normal human limitations of individual body, ego, personality, hopes, and fears.

Like Christianity, Hindu Vedanta (inquiry into ultimate reality), has different schools of theology, ranging from *Advaita* (monism or non-dualism, claiming that all is one and only the divine ultimate has actual existence, all else being illusory) to degrees of *Dvaita* or dualism (claiming that there is one ultimate divine principle of God but that the soul is a separate principle with independent existence). Such schools are not really contradictory to the mystic, but rather different degrees of interpretation of one reality on the way to an actual mystical experience in which intellectual distinctions vanish.

The Way of the Mystic

In both Eastern and Western mysticism, withdrawal from the everyday life of a householder is recognized as an aid to mystical progress, thus both have monastic establishments at which one follows a life of prayer and meditation. In the initial stages, self-purification is facilitated by dedicated service to others, prior to the more secluded life of the contemplative.

Mystics have sometimes been accused of escapism, of retreating from the responsibilities of everyday life into a private world, and indeed, the descriptions of the ecstasies of spiritual awareness often sound rather like a selfish indulgence, oblivious to the problems of the outside world.

It is clear that the ideal mystic partakes fully of the duties and social responsibility of life after spiritual enlightenment, since mystical experience should give deeper meaning to the reality behind the everyday mundane world. For most individuals, however, a period of retreat from everyday life is helpful in disengaging oneself from the fears, desires, and egoism of mundane existence.

Hinduism places great stress on *dharma*, the duties and responsibilities of the individual, which take priority over any desire for transcendentalism. During this period one would observe the everyday religious rites and rituals related to the gods and goddesses of an individual's life. Later, however, when one had fulfilled one's responsibilities, married, begat a family, and provided for them, the realization that everything connected with the material world and physical life was transient would grow steadily, culminating in a hunger for knowledge of what is eternal.

At such a time, one might seek a qualified **guru** or spiritual preceptor and follow an ascetic life, discarding all material possessions, egoism, hopes, and fears in the quest for a higher spiritual awareness not subject to birth and death, or change and decay. Various pathways of **yoga** facilitated that quest, involving self-purification, service to others, and refinement of perception based upon physical health and its spiritual counterpart.

The Hindu emphasis on the duties and responsibilities of a householder taking priority over the quest for mystical enlightenment have something in common with Judaism, which does not seek to separate mystical experience from everyday life. Judaism is essentially pragmatic in its approach to the spiritual life and requires that mystical experience be interfused with daily life and religious observance.

The Jewish mystic typified in the period of eighteenth- to nineteenth-century **Hasidism**, was a pious rabbi, living a life of prayer, study, and meditation within his community and sharing everyday social life and responsibility. In this respect he resembled the Eastern teacher around whom a group of pupils would gather for spiritual teaching and experience.

The Mechanisms of Mysticism

It is clear that the concept of self-purification in mystical progress involves psycho-physical mechanisms. Fasting, asceticism, mortification, and intense meditation have profound effects on the individual nervous system and other aspects of the body and mind. Very little discussion on this important area appeared in Western literature until Aldous Huxley published *The Doors of Perception* (1954) and *Heaven & Hell* (1956). The starting point for Huxley's speculations about the psycho-physical mechanisms of mystical experience was his own experiment in taking mescaline, a psychedelic drug, and unfortunately this particular stimulus has overshadowed the wider implications of his discussion.

A more simplistic interpretation of Huxley's speculations leads directly to the psychedelic revolution of the 1960s, spearheaded by **Timothy Leary** and **Richard Alpert**, based on the conviction that by merely taking certain chemical substances one could have a spiritual experience comparable with that of the great mystics of history. This was a concept that Huxley himself deplored in his later years. It is now obvious that the chemical ecstasy and visions produced by psychedelic drugs are qualitatively different from the transcendental union experienced by the mystic who has devoted years to self-purification of mind, inner exploration, and spiritual perception, and that unless there is such a purification of the individual, the consumption of drugs can produce an intense but ultimately shallow experience. The search for chemical ecstasy was soon abandoned by its major early exponents, such as **Walter Houston Clark**.

It is now clear that the gradual transformation of the personality on all levels—physical, mental, emotional and spiritual—involves specific psycho-physical concomitants. Some of these may be accessible to scientific inspection. It may also be possible to evaluate various degrees of transcendental experience, ranging from emotional euphoria to progressively more profound areas of higher consciousness.

The modern Hindu mystic **Pandit Gopi Krishna**, who experienced a dramatic development of higher consciousness following a period of intense yoga discipline and meditation, has

published his experiences and the perceptions accompanying them in a series of books, which during the last years of his life attracted the attention of scientists in investigating the phenomenon.

Paranormal Side Effects

Most religions have reported miraculous phenomena associated with the path of mysticism, including visions, disembodied voices, **levitation**, and gifts of healing. Christian saints have their miracles and the yogis have their occult powers. It would seem that with the transcendence of normal mental and emotional life, there is an area of transcendence of normal physical law. However, the mystic is warned not to be snared by such phenomena, since it will activate egoism and pride, common faults of the beginner on the spiritual path.

A Turning Point in Western Mysticism

Recent studies of Christian mysticism recognize 1200–1350 C.E. as a crucial period in Western mysticism history. The era witnessed new styles and forms of religion, including reformed attitudes toward the relation of the world and the church. No longer was withdrawal from the worldly considered necessary to experience the mystical. Language styles changed in mystical poetry, sermons, and hagiography. Most significantly, there was a growth in the number of mystics, both male and female, as women began to take on a more influential role in mysticism during this time. Among these women visionaries was the ecstatic mystic Angela of Foligno and several great spiritual leaders of the Beguine movement: Mary of Oignies, Hadewijch of Antwerp, Mechthild of Magdeburg, and Marguerite Porete.

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N

NAA See **National Astrological Association**

Nacht, Sacha (1901–)

Physician and psychoanalyst concerned with relationships between psychology and parapsychology. He was born on September 23, 1901, in Bacau, Romania, but later moved to **France**, where he studied at the Faculté de Médecine de Paris, and was director of the Institut de Psychanalyse de Paris from 1952. Author of *La Psychanalyse d'aujourd'hui* (1956, American ed. 1959).

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Nada

A Sanskrit term used in Hindu musical theory to denote subtle aspects of musical sound. There are two kinds of nada: *anahata* is the mystical essence of sound; *ahata* is the conscious realization of musical sound by human beings. Anahata is heard by yogis in **meditation** and is related to different *chakras* (psychic centers) in the human body. *Nada upasana* is the **yoga of music**, which brings God-realization through pure forms of music and meditation. (See also **Swami Nadabrahmananda Saraswati**; **vibrations**; **Alfred Wolfsohn**)

Sources:

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Sivananda, Swami. *Music as Yoga*. Rishikesh, India, 1956.

Nadabrahmananda Saraswati, Swami (1896– ?)

A Hindu musician who developed a **yoga of music**, involving the arousal of **kundalini** energy through the psychic power of sound vibrations. Born May 5, 1896, in Mysore, India, he studied music under Shri Sadasiva Bua, and Ustad Alladiya Khan of Dolaipur, eventually becoming a disciple of Tata Bua of Benares. He spent 15 years in perfecting his skills and was a devotee of the late **Swami Sivananda**. Saraswati taught music to students at the Sivananda Ashram (Divine Life Society), Rishikesh, Himalayas, North India.

He not only played various instruments like *swara mandala* (Indian zither) and *tabla* (Indian drums), but was also a master of the intricate graces of *Thaan* or vocal exercises. During his vocal performances he directed the sound vibration to various parts of his body, and sent out **vibrations** through his ears and the top of his head when his mouth was covered. In his performances on the *tabla*, he suspended respiration for nearly half an hour in a state of **trance**, playing the most intricate and com-

plex rhythms without movement of his eyes or head. He also used sound vibrations for psychic **healing**. (See also **nada**)

Naddeo, Alighiero (1930–)

Italian professor of statistics who has conducted investigations in parapsychology. He was born on August 18, 1930, in Rome, Italy. He studied at the University of Rome (LL.B., 1952; B.S. statistics, 1953). He joined the faculty at the university (1954–61) and eventually in 1961 was named a professor of statistics at the University of Trieste. He is the author (with M. Boldrini) of *Le statistiche empiriche e la teoria dei campioni* (Empirical Statistical Studies on the Sample Theory, 1950). In his investigation of **ESP** ability with 500 students he concluded that the correct results were higher than random expectation.

Sources:

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Nakaidokilini (d. 1881)

Nakaidokilini or Nochaydel-klinne was an Apache visionary who emerged in 1881 during the time that the U.S. government's attempts at pacification of the Native American population was being hampered by Geronimo. During a lull in the ongoing hostilities, Nakaidokilini emerged claiming that he possessed power to raise the dead and that he regularly communed with spirit entities. He also brought the welcome message that the whites would soon be driven from the land. From his spirit contacts he had learned a dance that he taught his followers. With Nakaidokilini assuming a position in the center, dancers would be arranged in lines outward, much as spokes on a wagon wheel. They faced inward and as they moved in a circular pattern around him, he sprinkled them with *hoddentin*, a sacred yellow powder made from the pollen of the tule-rush, a plant widely used by the Apache.

In June of 1881, he asserted his position by offering to raise two prominent Apache chiefs who had been recently killed, if a sufficient number of blankets and horses were brought to him. The excited Apache accumulated the horses and blankets with the understanding that they would seek the return of their property if the chiefs did not reappear. Nakaidokilini began his spiritual work and the dancers kept up the new dance they had been taught. After a few days, the prophet announced that the chiefs would not return until the whites were out of the land, and that they would be gone before the corn was ripe (it was already July).

The antiwhite statements called the government's attention to the prophet and his followers, and white officials decided to arrest him. They had learned that at the end of August he was to make an appearance at the area designated for the dancing. Eighty-six soldiers and 26 Native scouts arrived at the spot and placed Nakaidokilini under arrest. On their way back to their post, the soldiers were attacked, with their scouts joining the at-

tackers. They fought off their attackers, but in the process Nakaidokilini was killed. His movement soon fell apart.

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Mooney, James. "The Ghost-Dance Religion and the Sioux Outbreak of 1890." In the *Fourteenth Annual Report of the Bureau of Ethnology*. Compiled by J. W. Powell. Washington: Government Printing Office, 1896.

Napellus

A plant with narcotic properties, with which J. B. Van Helmont (1577–1644) experimented. He stated that, having on one occasion roughly prepared the root, he tasted it with his tongue, and in a very short time found that his center of thought and intellect was situated in the pit of his stomach. An unusual clarity and distinctness of thought rendered the experience a pleasant one, and he sought on future occasions to repeat it by the same means, but without success. After about two hours he felt a slight dizziness and thereupon thought in the normal fashion with his brain. But throughout the strange experience he claimed that he was conscious that his soul still remained in the brain as a governing power.

The plant with which Van Helmont experimented was *Aconitum napellus*, or monkshood, a species of poisonous aconite. (See also **drugs**; seeing with the **stomach**)

Naphology

Term coined by ufologists to denote a field of study that examines a wide range of reported phenomena and events for which there appears no acceptable scientific explanation, such as **astrology**, ufology, and **occultism**. A more popular term for such apparently inexplicable events is "**Fortean phenomena**," deriving from the research and books of **Charles Fort** (1874–1932), who first classified reports of unexplained phenomena.

Napper (or Napier), Richard (1559–1634)

British astrologer and doctor of medicine of Great Linford, Buckinghamshire. He attended Oxford University, but never got a degree, and in 1589 was ordained and admitted to the rectory of Great Linford, a position he held for 44 years. He was a pupil of astrologer Simon Forman (1552–1611) and, according to **William Lilly** (1602–1681), "outwent Forman in physic and holiness of life, cured the falling-sickness perfectly by constellated rings, and some diseases by amulets."

Sources:

The Dictionary of National Biography. London: Oxford University Press, 1953.

Nash, Carroll B(lue) (1914–1998)

Professor emeritus of biology and former director of the parapsychology laboratory at St. Joseph's College, Philadelphia, Pennsylvania. He was born on January 29, 1914, in Louisville, Kentucky. He studied at George Washington University, Washington, D.C. (B.S., 1934) and the University of Maryland (M.S., 1937; Ph.D., 1939). Following graduation, he became an instructor in zoology at the University of Arizona (1939–41) and subsequently served as an associate professor of biology at Pennsylvania Military College, Chester (1941–44), assistant professor of biology at American University, Washington, D.C. (1944–45), and chairman of the biology department at Washington College, Chestertown, Maryland (1945–48). He moved to the faculty at St. Joseph's College in 1948 where he remained during the next four decades.

Nash was a founding member of the **Parapsychological Association** and was selected as its president in 1963. He received the William McDougall Award for Distinguished Work in Parapsychology in 1960, the first American so honored. He had, as early as 1940, developed dice tests for psychokinesis and soon afterward began to pursue interests in precognition and personality variables in psi. He authored a number of articles and one important book, *Parapsychology: The Science of Psiology* (1986). Nash was consultant and adviser for the television production "ESP" in 1958, and taught college-level courses in parapsychology at St. Joseph's College. He died May 30, 1998.

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Nash, Catherine S(tifler) (Mrs. Carroll B. Nash) (1919–)

Professor emeritus of biology and charter associate of the **Parapsychological Association**. She was born on August 31, 1919, in Woodbrook, Maryland. She studied at Goucher College, Baltimore, Maryland (B.A., 1939) and Ohio State University (M.S., 1950). In 1941 she married **Carroll B. Nash**. At the time she finished her graduate work, she was a lecturer on biology at Washington College, Chestertown, Maryland, where she remained until taking a position in 1958 as an assistant professor of biology at St. Joseph's College, Philadelphia, where her husband also taught and had founded a parapsychology laboratory.

She conducted research in parapsychology, including some joint experiments with her husband. She has taken particular interest in telepathy and clairvoyance and published a number of articles in the field.

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NASO See National Astrological Society

NASO International Astrological Directory

A former publication (1970s and 1980s) compiled by Henry Weingarten that listed local, national, and international astrology societies, organizations, periodicals and practitioners, published by the now defunct **National Astrological Society**.

Sources:

Weingarten, Henry, comp. *The NASO International Astrological Directory*. New York: National Astrological Society, 1977–78. Rev. ed. 1980–81.

Nastrond

The “Strand of the Dead”—the Scandinavian and Icelandic **hell**, said to be of an icy temperature. It lies in the lowest depths of **Niflheim**, is a “dark abode far from the sun,” and its gates face “the cutting north.” Its “walls are formed of wreathed snakes, and their venom is ever falling like rain.” It is surrounded by dark and poisonous streams, and Nidhog, the great dragon that dwells beneath the central root of Ygdrasil, torments and gnaws the dead. Here Loki is chained to a splintered rock, where the venom of the snake Skada falls on him unceasingly, and it was believed that his shuddering was the cause of earthquakes.

Nastrond is featured in the *Voluspa*, a poem in the Icelandic *Poetic Edda*.

Sources:

The Poetic Edda. Oxford: Clarendon Press, 1969.

Nat

An evil spirit. (See also **MYANMAR**)

National Astrological Association (NAA)

At various intervals throughout the twentieth century, the growing astrological community has been engaged in the arduous process of organizing. The NAA, founded by **Llewellyn George**, was one important step toward a national federation of astrologers. It was organized in Hollywood, California, at a convention held July 19–23, 1927. George was elected the first president. In spite of the organizational name, membership was drawn mainly from the West Coast. Original cooperating members included most of the leading astrologers and astrological organizations in California, the Torch Center of Vancouver, British Columbia, and the Astrological Research Bureau and School of Boston, Massachusetts. The NAA’s plans for a campus-based astrological college were never brought to fruition. It was eventually superseded by the **American Federation of Astrologers**, organized in 1938.

Sources:

Hartman, William C. *Who’s Who in Occultism, New Thought, Psychicism, and Spiritualism*. Jamaica, N.Y.: Occult Press, 1927.

Weschcke, Carl Llewellyn, and Stan Baker. *The Truth About Astrology*. St. Paul: Llewellyn Publications, 1989.

National Astrological Society (NASO)

Non-profit organization founded in 1968 to promote high standards of practice and instruction in astrology, to facilitate communications among astrologers through meetings and

publications, and to foster cooperation among persons and organizations concerned with astrology. During the years of its existence, NASO held annual conferences in cities throughout North America, acted as an educational institution, maintained an astrological library, and facilitated access to IBM computing for members with high level projects.

Voting membership was open to professional or qualified astrologers, non-voting membership for associates. The society published the *NASO Journal* and the *NASO International Astrological Directory* from its headquarters in New York City.

National Colored Spiritualist Association of Churches

African Americans were among people attracted to the Spiritualist movement, especially in the years following the formation of the National Spiritualist Association (NSA) (now the **National Spiritualist Association of Churches**) in 1893. A few emerged as talented **mediums**. Because American society was segregated at that time, African American members were organized in “colored” auxiliary societies attached to the association. In the period of heightened racial tension following World War I, the leadership of the NSA decided to create a separate all-black Spiritualist organization for their African American members and appointed president Joseph P. Whitwell to lead a meeting held in Cleveland, Ohio, on April 21, 1925.

Twenty delegates attended the meeting but six withdrew in protest of the establishment of yet another segregated organization. The remaining 14 formed themselves into what became the first convention of the National Colored Spiritualist Association of Churches (NCSAC). It elected Rev. John R. White president; Sarah Harrington, vice-president; Mrs. C. W. Dennison, secretary; and a Mr. Smith as treasurer.

The second national meeting of the NCSAC, held in 1926, adopted a new constitution modeled on that of the NSA and established a loose association of churches, mediums, and healers. It followed the NSA “Declaration of Principles,” which affirmed God as “Infinite Intelligence” and the possibility of communication with the so-called dead through mediumship. Happiness in this life came from obedience to the natural and spiritual laws of the universe, according to the declaration.

Churches emerged from the auxiliary societies previously established and the group served the African American community into the 1970s. The NCSAC had strong competition from the **Spiritual churches**, independent spiritualist churches that also emerged in the 1920s and grew strong over the years. The NCSAC continued into the 1970s but has not been heard from in recent years and its present status is unknown.

Sources:

Murphy, Larry, J. Gordon Melton, and Gary L. Ward. *Encyclopedia of African American Religion*. New York: Garland, 1993.

The National Spiritualist Association of United States of America. *One Hundredth Anniversary of Modern Spiritualism*. The Author, 1948.

National Council for Geocosmic Research (NCGR)

Organization devoted to medical **astrology** in North America. The NCGR was founded in Massachusetts in 1971 by a group of astrologers and physicians interested in exploring areas of mutual concern and possible research. The organization traces its beginning to an informal study group that originally met in 1957 in New York City.

The NCGR has developed an interdisciplinary program that includes scientists from many fields. Members seek to discover new means of correlating earthly events with celestial phenomena, especially as such discoveries might lead to new insights into human nature. They conduct research on a variety

of topics, including astrological characteristics of gifted and mentally challenged persons, timing of earthquakes, the astrological correlates of SIDS (sudden infant death syndrome), and other issues in astrology and psychotherapy. The NCGR has also established the *DAV Database* which is available on CD Rom.

The NCGR has developed a curriculum for young astrologers leading to national certification. The curriculum was developed with the idea that it might eventually become the basis of a college major in astrology.

The NCGR sponsors an annual conference and publishes two periodicals, *Geocosmic Magazine* and **NCGR Journal** as well as a series of monographs. The organization has over 3,000 members that can be found in 26 countries on 6 continents. Address: P.O. Box 38866, Los Angeles, CA 90038. Website: <http://www.geocosmic.org/>.

Sources:

National Council for Geocosmic Research. <http://www.geocosmic.org/>. March 8, 2000.

National Council for Geocosmic Research Journal

Journal of the National Council for Geocosmic Research, concerned with correlations between astrological observations and human behavior. Once a year, as a part of the journal, the council publishes *Geocosmic Magazine*. Address: NCGR, Inc., P.O. Box 38866, Los Angeles, CA 90038.

National Directory of Psychic Counselors

Former comprehensive directory which listed astrologers, healers, card and palm readers, hypnotherapists, graphologists, trance mediums, and other psychics in the United States. The directory offered addresses and telephone numbers and also listed metaphysical organizations, publishers, resources, and psychic products (tapes, books, courses). It was published by Carma Press, Box 12633, St. Paul, MN 55112.

National Enquirer (Newspaper)

A nationally distributed weekly newspaper that gives special attention to psychical phenomena and the paranormal, including the publication of regular forecasts of future events by different psychics. It is noted for its sensationalistic approach to the subject, but is not noted for its validity or the quality of its sources of information on the paranormal or related issues such as **UFOs**. Address: PO Box 420235, Palm Coast, FL 32142-0235. Website: <http://www.nationalenquirer.com/>.

Sources:

National Enquirer Online. <http://www.nationalenquirer.com/>. March 8, 2000.

National Federation of Spiritual Healers (NFSH)

British organization founded in 1955 “to establish a national body which would coordinate, protect, and advance the work of spiritual healing.” Its fourfold purpose is “To speak for the concept of spiritual healing in the councils of this country [Britain] and internationally; to participate in developments promoted by the federation or elsewhere related to increasing knowledge and understanding of the healing gift; to provide opportunities for its members to develop their full healing potential; to ensure that the public who seek healing receive a proper service and correct advice.”

The federation registers as “healer members” those for whom authenticated evidence of spiritual healing has been ob-

tained and accepted by the membership panel of the NFSH. “Spiritual healing” is understood to be the healing of the sick in body, mind, and spirit by means of the laying-on of hands, prayer, or meditation, whether or not in the actual presence of the patient.

It operates a national healer referral service to put members of the public seeking spiritual healing in touch with approved “healer members” of the federation. Since 1965 (under an agreement with more than 1,500 National Health Service Hospitals), NFSH healer members may attend to those hospitalized patients who request the services of a healer. An important development took place in 1977, when the General Medical Council in England agreed to allow doctors to recommend spiritual healing to their patients.

The federation has approximately 6,500 members and may be contacted at Old Manor Farm Studio, Church St., Sunbury-on-Thames, Middlesex, TW16 6RG, England. Website: <http://www.nfsh.org.uk/>. (See also **healing by touch**)

Sources:

National Federation of Spiritual Healers. <http://www.nfsh.org.uk/>. March 8, 2000.

National Investigations Committee on Aerial Phenomena (NICAP)

Early **UFO** organization. By the mid-1950s speculation about flying saucers, begun in 1947, had developed into a massive controversy. The possibility of extraterrestrial visitors and the scientific advances that a culture with interplanetary or even interstellar travel could bring captured the interest of a number of scientists. Among those in the midst of the controversy was Donald E. Keyhoe, journalist and retired marine officer. Beginning in 1950 Keyhoe wrote three books—*The Flying Saucers Are Real* (1950), *Flying Saucers from Outer Space* (1953), and *The Flying Saucer Conspiracy* (1955)—in which he argues that flying saucers were extraterrestrial in origin, that the United States Air Force knew what they were, but that the government, fearful of public reaction, was covering up the evidence.

By 1956, Keyhoe, popular radio host Frank Edwards, physicist T. Townsend Brown, and several retired officers from the armed forces said they felt that an organization was needed to address the issues created by the “space visitors” controversy. After some initial organizational struggles, Keyhoe emerged as the group’s director. The organization’s periodical, *The U.F.O. Investigator*, promoted discussion of the extraterrestrial hypothesis and openly criticized both the air force for hoarding needed data and the contactees for their unsupported claims of contact with extraterrestrials.

Although continually on the verge of collapse, NICAP became the symbol of conservative scientific ufology and found some stability with the assistance of Richard Hall, who became secretary of the organization in 1958 and wrote *The UFO Evidence* (1964). That document was part of an effort by NICAP members to attract the attention of Congress to the UFO question. NICAP hoped the legislators would override the air force’s reticence to share what it allegedly knew.

NICAP initially supported the efforts of the **Condon Committee**, headed by physicist Edward U. Condon as an independent and well-funded effort to study the question. However, it quickly withdrew cooperation when it was learned that Condon believed that UFOs were nonexistent and had no intention of conducting any “real” investigation. NICAP announced it would expand its activity to do what Condon was supposed to do, but NICAP’s resolve came too late. When the Condon report was published it declared that further study of UFOs was unlikely to produce results, and NICAP was unable to respond to the massive drop in public interest in the UFO question.

NICAP continued to exist into the early 1980s, when it was disbanded. Its files were eventually turned over to the J. Allen

Hynek Center for UFO Studies. Keyhoe, who had resigned as chairman of NICAP, retired to his home in Virginia and wrote his last book, *Aliens from Space* (1973), in which he targets the CIA rather than the air force as the source of the government's UFO coverup. He also endorses a plan to entice alien craft to land at an isolated air strip decorated with unusual and novel displays.

Sources:

Clark, Jerome. *The Emergence of a Phenomenon: UFOs from the Beginning through 1959*. Vol. 2 of *The UFO Encyclopedia*. Detroit: Omnigraphics, 1992.

Hall, Richard H. *The UFO Evidence*. Washington, DC: National Investigations Committee on Aerial Phenomena, 1964.

Jacobs, David M. *The UFO Controversy in America*. Bloomington: Indiana University Press, 1975.

Keyhoe, Donald E. *Aliens from Space: The Real Story of Unidentified Flying Objects*. Garden City, N.Y.: Doubleday, 1973.

———. *The Flying Saucer Conspiracy*. New York: Henry Holt, 1955.

———. *The Flying Saucers Are Real*. New York: Fawcett Publications, 1950.

———. *Flying Saucers from Outer Space*. New York: Henry Holt, 1953.

National Investigations Committee on UFOs (NICUFO)

Non-profit organization founded in 1967 to investigate “the truth surrounding UFOs and associated phenomena.” It probes unidentified flying object (UFO) reports and relates its findings to governmental agencies and the general public via press, radio, television, and newsletters. It organizes conventions, lectures, seminars, and various activities related to UFOs, with special interest in claimed contracts with UFO occupants. It publishes the *Confidential Space-Link* newsletter at 14617 Victory Blvd., Ste. 4, Van Nuys, CA 91411. Website: <http://www.nicufo.org>.

National Laboratory of Psychological Research (NLPR)

Research facility established by psychical researcher **Harry Price** in 1925 at 13 Roland Gardens, London, S.W.7, “to investigate in a dispassionate manner and by purely scientific means every phase of psychic or alleged psychic phenomena.” The honorary president was The Lord Sands, K.C., LL.D., and acting president H. G. Bois. Price served as the laboratory's honorary director. The laboratory continued into the 1930s and its major product was the set of publications it published. It issued two periodicals: the *British Journal of Psychical Research* (bi-monthly, discontinued in 1929) and the *Proceedings of the National Laboratory of Psychical Research* (discontinued in 1929).

The laboratory also issued occasional *Bulletins of the National Laboratory of Psychical Research*, which include: (I) *Regurgitation and the Duncan Mediumship*, by Harry Price (1932); (II) *Fraudulent Mediums*, an essay by D. S. Fraser-Harris, formerly published from *Science Progress* (January 1932); (III) *The Identification of the “Walter” Prints*, by E. E. Dudley (1933); (IV) *An Account of Some Further Experiments with Rudi Schneider*, by Harry Price (1933); and (V) *Rudi Schneider: The Vienna Experiments of Prof. Meyer and Pržibram* (1933).

One of the most valuable issues of the NLPR *Proceedings* was vol. 1, pt. 2 (April 1929), comprising the *Short-Title Catalogue of Works on Psychical Research, Spiritualism, Magic, Psychology, Legerdemain and Other Methods of Deception, Charlatanism, Witchcraft and Technical Works for the Scientific Investigation of Alleged Abnormal Phenomena from circa 1450 A.D. to 1929 A.D.* compiled by Harry Price. This catalog (supplemented by Bulletin I, (1935) listed the splendid collection assembled by Price him-

self. Since Price's death (1948), the collection has existed as the Harry Price Collection, at the Senate House, University of London.

Sources:

Tabori, Paul. *Harry Price: The Biography of a Ghost-Hunter*. London: Atheneum Press, 1930.

National New Age Yellow Pages

Directory listing holistic practitioners, astrologers, psychics, social justice organizations, and mail-order businesses, intended as a national networking tool. Two editions were issued in the late 1980s from the Light Connection, Fullerton, CA 92635.

Sources:

Ingenito, Marcia Gervase, ed. *National New Age Yellow Pages*. Fullerton, Calif.: National New Age Yellow Pages, 1987. Rev. ed. Fullerton, Calif.: Highgate House, 1988.

National Psychic Science Association

A group of lecturers, healers, preachers, and ministers, founded in 1929 “to promote the religion of Spiritualism, psychic science and morality and demonstrate the phenomena of the continuity of life through spirit communication and psychic healing through prayer.” Last known address: c/o Rev. Marion Odom, 17 Baird Pl., Whippany, NJ 07981.

National Psychological Institute, Inc.

Founded for scientific research in normal and abnormal psychology, spirit **obsession**, and the complex problem “What becomes of the dead?” by **Carl A. Wickland**, who was active in Spiritualist circles in California in the 1920s. It was headquartered in Los Angeles, California.

National Spiritual Aid Association

The National Spiritual Aid Association was a Spiritualist church founded in 1937. It operated among the independent-minded Spiritualists as a corporation to hold church charters and ministerial credentials for churches and ministers who otherwise operated as autonomous Spiritualist centers and independent mediums. The association held that **Spiritualism** was the true religion sent by God to Earth. However, it did not specify a set of teachings to which its member churches and ministers had to conform. Last known address: 5239 40th St. N., St. Petersburg, FL 33714.

National Spiritual Alliance of the United States of America

A Spiritualist organization founded in 1913 by Rev. (and medium) G. Tabor Thompson, formerly of the **National Spiritualist Association of Churches** and other individuals who believed that “intercommunication between the denizens of different worlds is scientifically established.” The alliance promoted studies of **Spiritualism** and prescribed qualifications of ministers, including the method of examination and ceremony by which they were set apart. It also set the qualifications of associated ministers, licentiates, healers, mediums, missionaries, and other official workers, and issues certificates. Last known address: RFD 1, Lake Pleasant, MA 01347.

National Spiritualist Association of Churches (NSAC)

The National Spiritualist Association (later renamed the National Spiritualist Association of Churches) was founded in 1893 to bring some order out of the chaotic and decentralized Spiritualist movement and to respond to the charges and revelations of **fraud** that had hindered the movement through the last half of the nineteenth century. Leading in the formation of the association were former Unitarian clergymen Harrison D. Barrett and James M. Peebles and the medium Cora L. V. Richmond. An initial six-article "Declaration of Principles" was adopted. As later amended by additions, NSAC's statement affirms the following:

"1. We believe in Infinite Intelligence [i.e., God].

"2. We believe that the Phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.

"3. We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion.

"4. We affirm that the existence and personal identity of the individual continue after the change called death.

"5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

"6. We believe that the highest morality is contained in the Golden Rule: 'What so ever ye would have that other do unto you, do ye also unto them.'

"7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys Nature's physical and spiritual laws.

"8. We affirm the doorway to reformation is never closed against any human soul here or hereafter.

"9. We affirm that the receipt of Prophecy and Healing contained in the Bible is a divine attribute proven through Mediumship."

These beliefs are largely shared by all Spiritualist groups, although the NSAC has continually been the target of controversy as pockets of members and leaders have professed a belief in reincarnation. Traditionally, Spiritualism in America and England has opposed the idea of reincarnation in favor of the idea of continuing mediumistic contact. As belief in reincarnation spread among Americans in general, however, different groups withdrew from the NSAC to found new denominations. To a lesser degree the association also argued against the distinctly Christian nature of Spiritualism and found itself competing with the Christian Spiritualist movement. In the 1920s African American members were set apart in the **National Colored Spiritualist Association of Churches**.

The NSAC has been the most stable of the several Spiritualist organizations. It is affiliated fraternally with the National Spiritualist Churches of Canada, which has congregations in Ontario and Quebec. It issues a periodical, the *National Spiritualist Summit*. Affiliated youth work is organized through the association's Lyceum movement. Address: NSAC, 3521 W. Topeka Dr., Glendale, AZ 85308-2325. Website: <http://www.nsap.org/>.

Sources:

Holms, A. Campbell. *The Fundamental Facts of Spiritualism*. Indianapolis: Stow Memorial Foundation, n.d.

Melton, J. Gordon. *Encyclopedia of American Religions*. 6th edition. Detroit: Gale Research, 1999.

The National Spiritualist Association of Churches. <http://www.nsap.org/>. March 8, 2000.

The National Spiritualist Association of United States of America. *One Hundredth Anniversary of Modern Spiritualism*. Chicago: The Author, 1948.

National Spiritual Science Center

The National Spiritual Science Center was established in Washington, D.C., by Rev. Alice Welstood Tindell, who had been trained by Mother Julia O. Forrest, a medium and the founder of the Spiritual Science Mother Church. For many years after its opening in 1941, the Washington center was an integral part of the mother church. In 1969, while attending a meeting of the Federation of Spiritual Churches and Associations, Tindell had a disabling accident. This occasioned her retirement and she turned the center over to two of her students, Revs. Henry J. Nagorka and Diane S. Nagorka. During the 1970s the Nagorkas reorganized the center independently of the mother church.

The Nagorkas developed a vigorous program at the church. They moved into new enlarged facilities and founded ESPress, Inc., a publishing concern headed by Henry Nagorka. Diane Nagorka founded a School of Spiritual Science and, with her assistant Margaret Moun, developed its curriculum. The school includes classes for training mediums and pastors for Spiritual Science congregations. Henry Nagorka died in 1986, and ESPress ceased operation. Diane Nagorka headed the center and school until her retirement in 1989. She was succeeded by a board of directors, who presently manage the center and its associated congregations.

The center's beliefs were similar to that of the parent body, though many of the specifically Christian elements have been deleted. A nine-point statement affirmed these beliefs: God as the universal Creative Energy; the dynamic growing nature of the universe; the drive of every entity to unite with God; the immortality of the soul; individual free will; wisdom as the latent power of God within; the reality of communication with spirit; soul unfoldment and service as one's purpose in life; and God as a just, accepting, and impersonal force, drawing all to perfection.

Last known address: 409 Butternut St., Ste. 1, Washington, DC 20012.

Sources:

Moun, Margaret R. *Guidebook to the Aquarian Gospel of Jesus the Christ*. Washington, DC: ESPress, 1974.

Nagorka, Diane S. *Spirit as Life Force*. Washington, DC: ESPress, 1983.

Natsaw

Burmese wizards. (See also **MYANMAR**)

Natural Health

One of the early periodicals of the **New Age** movement. *East West Journal* was published monthly and featured articles on personal transformation, spiritual life, holistic health, and diet. It gave special focus to macrobiotics. It began publication in 1971 and continued through 1991, when its name was changed to *East West Natural Health*. The magazine was informally associated with the East West Foundation headed by Michio Kushi, a teacher of macrobiotics. Last known address: 17 Station St., Brookline, MA 02147.

Nature Spirits (or Elementals)

According to **Theosophy**, nature spirits have bodies composed of the finer kinds of matter. There are countless hosts of them, divided into seven classes, which, allowing for two unmanifested forms, belong to the ether, air, fire, water, and earth—the last four being called by followers of the **Kabala**, sylphs, salamanders, undines, and gnomes respectively. At the head of each class is a *deva* or inferior god.

Nature spirits are said to work in unsuspected ways, sometimes lending their aid to human beings in the form of certain

faculties, while those in the **astral world** are engaged in the creation of form out of the matter that the outpouring of the **Logos** has quickened, hence they form minerals, flowers, and other aspects of nature.

These nature spirits of the astral worlds of course have bodies of astral matter, and they frequently form mischievous or other impulses and change the appearance of these bodies. They are just beyond the limits of normal human vision, but many sensitives of more acute vision can see them, while the action of drugs is also believed to make them visible. (See also **elementary spirits; fairies**)

Nayler, James (ca. 1617–1660)

An English religious leader of the seventeenth century. He was born around 1617 in the diocese of York and served for a time in the army before joining the Quakers where his discourses gained for him a reputation for sanctity. Eventually, his followers hailed him as a Messiah and accompanied him in a dramatic entrance in Bristol in 1656. Nayler, mounted on a horse led by a man and a woman, was followed by others who chanted “Holy, holy, holy, is the god of Sabaoth.”

Authorities did not appreciate Nayler’s messianic pretensions and had him arrested, charging him with blasphemy and punishing him by having his tongue pierced with a hot iron and his forehead marked with the letter “B” (blasphemer). This done, prior to his imprisonment, he was forced to ride into Bristol in disgrace, his face turned towards the horse’s tail. After two years in prison Nayler was released sobered and penitent. His return to Quaker preaching was sanctioned by Quaker founder George Fox and Nayler preached with George Whitehead. After a period of ill health, Nayler died in October 1660.

Sources:

Bittle, William G. *James Nayler, 1618–1660: The Quaker Indicted by Parliament*. Richmond, Ind.: Friends United Press, 1986.

Brailsford, Mabel Richmond. *A Quaker from Cromwell’s Army: James Nayler*. London: Swathmore Press, 1927.

Nazca “Spaceport”

A mysterious area of desert markings on the plains of Nazca, Peru, about 250 miles southeast of Lima between the towns of Nazca and Palpa.

This barren plateau covering 200 square miles has over 13,000 lines, 100 spirals, trapezoids, and triangles, and about 800 large animal drawings, etched in the desert through removal of surface stones with lighter colored soil underneath. Many of the lines extend for miles, radiating from centers like star shapes. It is estimated that the markings were made between 400 B.C.E. and 900 C.E. and their construction may have occupied several centuries.

During the 1970s, as part of a larger theory of ancient astronauts having visited Earth, **Erich von Däniken** suggested that these markings were the work of ancient spacemen who landed on the plain and marked out an airfield for their spacecraft. Actually, as early as 1955 James W. Moseley had proposed such a hypothesis in an article in **Fate** magazine. In one of his later books, *Gods From Outer Space* (1973), von Däniken states:

“At some time in the past, unknown intelligences landed on the uninhabited plain near the present-day town of Nazca and built an improvised airfield for their spacecraft which were to operate in the vicinity of the earth.”

The hypothesis has little to commend it. For example, Ronald D. Story pointed out a number of weaknesses in von Däniken’s reasoning in an article in the *The Zetetic* in 1977. First of all, there should be no need for a runway several miles long for a space vehicle capable of vertical landing (only modern air liners need a long runway). Secondly, many of the lines run

right into hills, ridges, and the sides of mountains. Thirdly, the markings are on soft, sandy soil, unsuitable for any heavy vehicle to land on. Maria Reiche, an expert on Nazca, has commented: “I’m afraid the spacemen would have gotten stuck.”

Story cited Professor Kosok of Long Island University, who first mapped and photographed the mysterious markings from the air in June 1941 and discovered apparent alignment with solstices and equinoxes. Perhaps the markings were “the largest astronomy book in the world.” Similar astronomical ground markings have been discovered in what is termed the **Glastonbury Zodiac** in England.

While the ideal viewing position for such markings as Nazca is from a point about 600 feet above the plain, it does not necessarily follow that they were actually designed for viewing from the air. They could be interpreted as a giant image of astronomical mysteries, in which the construction and traversal of competed markings might be in the nature of a religious ritual. Many magical ceremonies involve physical traversing of geometrical forms inscribed on the ground.

An ingenious theory cited by Story is that of the International Explorers Society (IES) of Florida, who suggested that the “chariots of the gods” sailing over Nazca might have been ancient smoke balloons piloted by early Peruvians. This theory was presented in some detail by IES member Jim Woodman in his book *NAZCA: Journey to the Sun* (1977). Woodman has discovered that the thousands of ancient gravesites around Nazca contain finely woven textiles (suitable for balloon fabric), braided rope, and ceramic pottery. One clay pot has a picture suggesting a hot-air balloon with tie ropes.

It is not generally known that manned balloon flights were recorded in Brazil as early as 1709, when Bartolomeu de Gusmao made his first flight on August 8.

Jim Woodman has actually tested his theory in collaboration with balloonist Julian Nott. They constructed a balloon using the same materials as those available to the ancient Nazcans. The envelope used cotton fabric similar to that in the gravesites; the basket for pilot and co-pilot was woven from native fibers. On November 28, 1975, Woodman and Nott actually flew their balloon (named *Condor I*) over the Nazca plains.

However, this impressive demonstration hardly settles the mystery of Nazca, since it is not plausible that the Nazcans would have spent centuries constructing these markings for the benefit of occasional balloonists to view from the air. Validation of the theory would require evidence of a religious and cultural milieu in which such balloonists had maintained an elite status for hundreds of years, and it is hardly likely that such balloons would have vanished without a trace.

Sources:

Charroux, Robert. *The Mysteries of the Andes*. New York: Avon, 1977.

Clark, Jerome. *Encyclopedia of Strange and Unexplained Phenomena*. Detroit: Gale Research, 1993.

Morrison, Tony. *Pathways to the Gods: The Mystery of the Andes Lines*. London: Granada Publishing, 1980.

Moseley, James W. “Peruvian Desert Map for Saucers?” *Fate* 8, no. 10 (October 1955): 28–33.

Story, Ronald D. “Von Däniken’s Golden Gods.” *The Zetetic* 2, no. 1 (1977).

Von Däniken, Erich. *Chariots of the Gods?: Unsolved Mysteries of the Past*. New York: G. P. Putnam’s Sons, 1970.

NCGR See National Council for Geocosmic Research

Ndembo (or Kita)

A former African secret society that had widespread influence in the lower Congo, and especially in the districts lying to the south of that river. Initiation was made through the *ganga*

or chief, who instructed the neophyte at a given signal suddenly to lie down as if dead. A shroud was spread over him, and he was carried off to an enclosure outside the village called *vela* and pronounced to have died a *ndembo*.

Perhaps 20, 30, or even 50 candidates “died” at one time. It was then assumed that persons “dying” in this manner decayed until only a single bone remained, and this the ganga took charge of. The process varied from three months to as many years, and the ganga was supposed by art magic to bring every one of the dead back to life within that period.

On a festival day of the *ndembo*, the members marched through the village in a grand procession amidst universal joy, carrying with them the persons who were supposed to have died. The neophytes who were supposed to have perished comported themselves as if in reality they had come from another world. They took new names, pretended that everything in the terrestrial sphere was new to them, turned a deaf ear to their parents and relatives, and even affected not to know how to eat. They further desired to have everything they set eyes on, and if it was not granted to them immediately, they might fall upon the unhappy owner and beat and even kill him without any consequence to themselves. It was assumed that they were mere children in the affairs of the terrestrial sphere, and therefore knew no better.

Those who went through this rite were called *nganga*, or the “knowing ones,” while the neophytes were designated *vanga*. During their occupation of the *vela* they learned an esoteric language, which they constantly employed. Perhaps the best record of the group was made by ethnologist Adolf Bastian (1826–1905), who stated:

“The Great Nkissi (who here replaces the fetish) lives in the interior of the woodlands where nobody can see him. When he dies the Nganga carefully collect his bones in order to bring them back to life, and nourish them that they may again put on flesh and blood. But it is not well to speak about it. In the Ambamba country everybody must have died once, and when the Nganga (replacing the fetish-priest) shakes his calabash against a village, those men and youths whose hour is come fall into a state of lifeless torpor, from which they generally rise up in three days.

“But the man whom the Nkissi loves he carries off to the bush and often buries him for a series of years. When he again awakens to life, he begins to eat and drink as before, but his mind is gone, and the Nganga must himself educate him and instruct him in every movement, like the smallest child. At first that can only be done with the rod, but the senses gradually return, so that you can speak with him, and when his education is finished the Nganga takes him back to his parents. These would seldom recognize him but for the positive assurance of the Nganga, who at the same time reminds them of earlier occurrences. Whoever has not yet undergone the experience in Ambamba is universally despised, and is not allowed to join in the dances.”

This account in curiously reminiscent of the Haitian tradition of **zombies**.

Near-Death Experience Project

This now-defunct project was devoted to collecting written, audio, and video interviews with individuals who have had **near-death experiences** or related mystical experience. It provided public education and workshops connected with such experiences. The project was originally run by Professor Howard Mickel at Wichita State University, Wichita, Kansas.

Near-Death Experiences

Individuals who have shown many of the characteristics of death (stopped heart, flat brain scan, etc.) but have survived and been brought back to consciousness often report experi-

ences that seem to have a bearing on the questions of individual **survival** of death and the possible existence of a human soul or surviving individual consciousness. Such experiences have been studied in modern times under the category of “near-death experiences.”

Common to many such experiences is the powerful sensation of rushing through a long dark tunnel with a bright light at the end. This light brings an ecstatic feeling of joy, peace, and freedom from the body. Often the tunnel experience is preceded by a detached awareness in which some higher reality is interfused with perception of the physical environment surrounding the body, which may be perceived from a detached viewpoint, in which the self can look down on its own body, as in **out-of-the-body travel**. [Crucial to understanding the accounts of such experiences is separating the elements of the experience from the interpretation placed upon it by the person who has had the experience.]

Psychologists and doctors who have studied near-death experiences have also examined reports of out-of-the-body experiences, and have found enough commonalities to suggest that they are varieties of the same experience, the near-death experience often being distinguished by its intensity, its vividness, and its impact upon the person having the experience. For example, tunnel experiences are common to both, and as is the experience of viewing the physical body from a perspective outside of it. Many individuals find that such experiences are a powerful vindication of religious beliefs such as the existence of a soul as a separate entity from the body and the possibility of the continuation of the soul beyond the experience of bodily death. Clergy who undergo the experience are likely to change their views and teachings.

Various mundane theories have been offered to account for near-death and out-of-the-body experiences in terms of hallucination. For example, the tunnel sensations might be a reliving of the powerful experience of passing through the birth canal, since the baby usually emerges head first. Another psychological explanation centers upon the behavior of cells in the visual cortex when the brain is hyperactive through lack of oxygen. For a thoughtful examination of psychological theories, see the 1989 article, “Down the Tunnel” by Susan Blackmore. Blackmore has studied out-of-body experiences as a psychological phenomenon, but unlike most psychologists who theorize about such experiences, she has actually had such an experience herself. She rightly draws attention to the fact that skeptical explanations ignore the intense insightful and spiritual aspects of such experiences.

Investigators from different disciplines will emphasize their own bias. Allan Kellehear, who comes from a sociological perspective, compares the experience to crisis situations that happen to those lost at sea or trapped in a mine. Melvin Morse is a pioneer working with children who have NDEs and he finds that experiencers in this group to be contaminated by the life experiences that adults have accumulated.

Since 1981, research on the near-death experience has been focused by the **International Association for Near-Death Studies** founded in 1981 and headed by Kenneth Ring. It published a monumental study of the phenomenon in 1980 and has an active presence on the web. Whether the phenomenon is completely understood or not it has become increasingly important because half the recipients of medical procedures are likely to have a near-death experience.

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Atwater, P. M. H. *Coming Back to Life: The After Effects of the Near-death Experience*. New York: Dodd, Mead, 1988.

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———. *Dying to live: Near-death experiences*. Buffalo, N.Y.: Prometheus Books, 1993.

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Necedah

Necedah, Wisconsin, was the site for almost 30 years of regular **apparitions of the Virgin Mary to Mary Anne Van Hoof** (1909–1984). The apparitions began on April 7, 1950, and attracted thousands to the small town in central Wisconsin for what became one of the most controversial incidents in Marian devotional history. Van Hoof initially saw the Virgin on November 12, 1949, the one-year anniversary of the last of a set of apparitions that had taken place in Lipa, Philippines. Then some months later, on April 7, 1950, the Virgin appeared again and for the first time spoke to Van Hoof, and told her to pray for the peoples of the world. Then on May 28, she appeared in what became a pattern, as a blue mist that would then turn into the figure of the Virgin. Over the next several days she came daily and then continued to appear quite frequently. She left lengthy messages relating her appearances to the previous apparitions in **Fatima** and Lipa. Van Hoof was asked to mark the spot of the apparitions and then to construct a shrine.

News of the apparition soon reached the parish priest and a report was sent to the bishop in La Crosse. By the time of the fifth appearance of the Virgin on June 16, Necedah was front-page news in Chicago, and large crowds, in the tens of thousands, began to gather at the stand of ash trees near Van Hoof's home on the edge of town. During the apparitions, Van Hoof would generally kneel, receive the message, and then step to a microphone and repeat what she had seen and heard. The next apparitions were promised for August 15 and October 7. Over the summer, Catholic periodicals and some bishops began to warn their people to stay away following the announcement by the bishop of La Crosse that there were some questionable aspects to the apparitions, but the crowds continued to arrive. On October 7, many in the crowd reported seeing a miracle of the

sun, such as had occurred at Fatima, though others saw nothing.

In 1955, the bishop of La Crosse took a more definitive step and declared the apparitions false and prohibited Roman Catholics from participating in any worship that might occur at the apparition site. In the face of the pronouncements, the crowds dwindled but did not disappear. The faithful at the shrine continued and Van Hoof still received apparitions. An organization arose to manage the shrine that had been built, and efforts were begun to have the bishop reconsider his judgment. Eventually in 1975, those associated with the shrine were placed under interdict, an action one step short of excommunication. This action barred them from all the sacraments except confession. By this time, a number of shrines had been constructed in the general area of the central shrine at the spot of the apparitions. In 1977 the group commenced building its own church. An order of nuns was created, the Sisters of the Seven Dolours of the Sorrowful Mother, and the Seven Dolours of Our Sorrowful Mother Infants Home opened.

Two years later the Sisters of the Seven Dolours organizations formally severed any remaining ties to the Roman Catholic Church, and realigned with a small independent Catholic jurisdiction, the American National Catholic Church, though that relationship ended in scandal in 1981. Since that time the shrine has operated under a separate corporation, For My God and My Country, Inc. Van Hoof died in 1984. The group that grew out of her apparitions continues as does its charity work. They have transcribed all of the messages that she received over the years and now circulate them in a several-volume work. Followers around the country are kept in touch with a monthly periodical.

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Necromancy

Divination by means of the spirits of the dead, from the Greek *nekros* (dead), and *manteia* (divination). It is through its Italian form *nigromancia* that it came to be known as the "black art." With the Greeks it originally signified the descent into **Hades** in order to consult the dead rather than summoning the dead into the mortal sphere again.

The art is of almost universal usage. Considerable difference of opinion exists among modern **adepts** as to the exact methods to be properly pursued in the necromantic art, and it must be borne in mind that necromancy, which in the Middle Ages was included in the practice of sorcery (malevolent **magic**, usually traditionally accomplished through the assistance of a demonic spirit), shades into modern spirit contact in **Spiritualism**. Necromancy has long been regarded as the touchstone of occultism, for if, after careful preparation, the adept can successfully raise a soul from the other world, he has proved the success of his art. The occult sages of the past have left full details as to how the process should be attempted.

In the case of a compact existing between the sorcerer and the devil, of course, no ceremony is necessary, as the **familiar** is ever at hand to do the bidding of his masters. This, however, is never the case with the true sorcerer, who preserves his independence and trusts to his profound knowledge of the art and his powers of command. His object therefore is to "constrain" some spirit to appear before him, and to guard himself from the danger of provoking such beings.

The magician normally has an assistant, and every article and procedure must conform to rules well known in the black art. In the first place, the magician and his assistant must locate a suitable venue for their procedures, which may be either a

subterranean vault, hung with black and lighted by a magical torch, or else the center of some thick wood or desert, or some extensive unfrequented plain where several roads meet, or amid the ruins of ancient castles, abbeys, and monasteries, or among the rocks on the seashore, or some private detached churchyard, or any other solemn, melancholy place between the hours of twelve and one at night, either when the moon shines bright, or else when the elements are disturbed with storms of thunder, lightning, wind, and rain, for in these places, times, and seasons, it is contended that spirits can manifest themselves to mortal eyes with less difficulty and continue to be visible with the least pain in this elemental external world.

When the proper time and place is fixed on, a magic circle is to be formed, within which the master and his associate are carefully to retire. The dimensions of the circle are as follows: a piece of ground is usually chosen, nine feet square, at the full extent of which parallel lines are drawn one within the other, having sundry crosses and triangles described between them, close to which is formed the first or outer circle, then, about half-a-foot within the same, a second circle is described, and within that another square correspondent to the first, the center of which is where the master and associate are to be placed.

According to one authority:

“The vacancies formed by the various lines and angles of the figure are filled up with the holy names of God, having crosses and triangles described between them. The reason assigned by magicians and others for the institution and use of circles, is, that so much ground being blessed and consecrated by such holy words and ceremonies as they make use of in forming it, hath a secret force to expel all evil spirits from the bounds thereof, and, being sprinkled with pure sanctified water, the ground is purified from all uncleanness; besides, the holy names of God being written over every part of it, its force becomes so powerful that no evil spirit hath ability to break through it, or to get at the magician or his companion, by reason of the antipathy in nature they bear to these sacred names. And the reason given for the triangles is, that if the spirit be not easily brought to speak the truth, they may by the exorcist be conjured to enter the same, where, by virtue of the names of the essence and divinity of God, they can speak nothing but what is true and right. The circle, therefore, according to this account of it, is the principal fort and shield of the magician, from which he is not, at the peril of his life, to depart, till he has completely dismissed the spirit, particularly if he be of a fiery or infernal nature. Instances are recorded of many who perished by this means; particularly ‘Chiancungi,’ the famous Egyptian fortune-teller, who was so famous in England in the 17th century. He undertook for a wager, to raise up the spirit ‘Bokim,’ and having described the circle, he seated his sister Napula by him as his associate. After frequently repeating the forms of exorcism, and calling upon the spirit to appear, and nothing as yet answering his demand, they grew impatient of the business, and quitted the circle, but it cost them their lives; for they were instantaneously seized and crushed to death by that infernal spirit, who happened not to be sufficiently constrained till that moment, to manifest himself to human eyes.”

The magic circle is consecrated by special rituals. The proper attire, or “pontificalibus,” of a magician is an ephod made of fine white linen, over that a priestly robe of black bombazine reaching to the ground, with the two seals of the Earth drawn correctly upon virgin parchment, and affixed to the breast of his outer vestment. Around his waist is tied a broad consecrated girdle, with the names “Ya, Ya,—Aie, Aaie,—Elibra,—Elchim,—Sadai,—Pah Adonai,—tuo robore,—Cinctus sum.” Upon the magician’s shoes must be written “Tetragrammaton,” with crosses around it; upon his head a high-crowned cap of sable silk, and in his hand a Holy Bible, printed or written in pure Hebrew.

Thus attired, and standing within the charmed circle, the magician repeats the awful form of exorcism, and presently the infernal spirits make strange and frightful noises, howlings,

tremblings, flashes, and most dreadful shrieks and yells before they become visible. Their first appearance is generally in the form of fierce and terrible lions or tigers, vomiting forth fire, and roaring hideously about the circle, during which time the exorcist must not suffer any tremor of dismay, for, in the event the spirits gain the ascendancy, the consequences may endanger his life. On the contrary, he must summon up firm resolution and continue repeating all the forms of constriction and confinement until the spirits are drawn nearer to the influence of the triangle, when their forms will change to appearances less ferocious and frightful, and become more submissive and tractable.

When the forms of conjuration have in this manner been sufficiently repeated, the spirits forsake their bestial shapes and enter into human form, appearing like naked men of gentle countenance and behavior, yet the magician must remain warily on his guard so that they do not deceive him by such mild gestures, for they are exceedingly fraudulent and deceitful in their dealings with those who constrain them to appear without compact, having nothing in view but to accomplish his destruction.

The spirit must be discharged with great care after the ceremony is finished and he has answered all the demands made upon him. The magician must wait patiently until he has passed through all the terrible forms that announced his coming, and only when the last shriek has died away and every trace of fire and brimstone has disappeared may he leave the circle and depart home safely.

If the ghost of a deceased person is to be raised, the grave must be resorted to at midnight, and a different form of conjuration is necessary. Still another is the infernal sacrament for “any corpse that hath hanged, drowned, or otherwise made away with itself,” and in this will at last arise, and standing upright, answer with a faint and hollow voice the questions that are put to it.

Lévi’s Instructions

The occultist **Éliphas Lévi** stated in his book *Transcendental Magic* (1896) that “evocations should always have a motive and a becoming end, otherwise they are works of darkness and folly, dangerous of health and reason.” The permissible motive of an evocation may be either love or intelligence. Evocations of love require less apparatus and are in every respect easier.

Lévi describes the procedure as follows:

“We must collect in the first place, carefully the memorials of him (or her) whom we desire to behold, the articles he used, and on which his impression remains; we must also prepare an apartment in which the person lived, or otherwise one of a similar kind, and place his portrait veiled in white therein, surrounded with his favourite flowers, which must be renewed daily. A fixed date must then be chosen, being that of the person’s birth or one was that especially fortunate for his and our own affection, one of which we may believe that his soul, however blessed elsewhere, cannot lose the remembrance. This must be the day of the evocation, and we must prepare for it during the space of two weeks.

“Throughout the period we must refrain from extending to anyone the same proofs of affection which we have the right to expect from the dead; we must observe strict chastity, live in retreat, and take only one modest and light collation daily. Every evening at the same hour we must shut ourselves in the chamber consecrated to the memory of the lamented person, using only one small light, such as that of a funeral lamp or taper. This light should be placed behind us, the portrait should be uncovered and we should remain before it for an hour, in silence; finally, we should fumigate the apartment with a little good incense, and go out backwards.

“On the morning of the day fixed for the evocation, we should adorn ourselves as if for a festival, not salute anyone first, make but a single repast of bread, wine, and roots, or fruits. The cloth should be white, two covers should be laid, and

one portion of the broken bread should be set aside; a little wine should also be placed in the glass of the person we design to invoke. The meal must be eaten alone in the chamber of evocations, and in presence of the veiled portrait; it must be all cleared away at the end, except the glass belonging to the dead person, and his portion of bread, which must be placed before the portrait. In the evening, at the hour for the regular visit, we must repair in silence to the chamber, light a clear fire of cypress-wood, and cast incense seven times thereon, pronouncing the name of the person whom we desire to behold. The lamp must then be extinguished, and the fire permitted to die out.

“On this day the portrait must not be unveiled. When the flame dies down, put more incense on the ashes, and invoke God according to the forms of the religion to which the dead person belonged, and according to the ideas which he himself possessed of God.

“While making this prayer we must identify ourselves with the evoked person, speak as he spoke, believe in sense as he believed. Then, after a silence of fifteen minutes, we must speak to him as if he were present, with affection and with faith, praying him to appear before us. Renew this prayer mentally, covering the face with both hands; then call him thrice with a loud voice; remain kneeling, the eyes closed or covered, for some minutes; then call again thrice upon him in a sweet and affectionate tone, and slowly open the eyes. Should nothing result, the same experiment must be renewed in the following year, and if necessary a third time, when it is certain that the desired apparition will be obtained, and the longer it has been delayed the more realistic and striking it will be.

“Evocations of knowledge and intelligence are performed with more solemn ceremonies. If concerned with a celebrated personage, we must meditate for twenty-one days upon his life and writings, form an idea of his appearance, converse with him mentally, and imagine his answers. We must carry his portrait, or at least his name, about us; follow a vegetable diet for twenty-one days, and a severe fast during the last seven.

“We must next construct the magical oratory . . . [This oratory must be invariably darkened]. If, however, the proposed operation is to take place during the daytime, we may leave a narrow aperture on the side where the sun will shine at the hour of the evocation, place a triangular prism facing the opening, and a crystal globe, filled with water, before the prism. If the experiment has been arranged for the night, the magic lamp must be so situated that its single ray shall upon the altar smoke. The purpose of the preparations is to furnish the Magic Agent with elements of corporeal appearance, and to ease as much as possible the tension of imagination, which could not be exalted without danger into the absolute illusion of dream. For the rest, it will be easily understood that a beam of sunlight, or the ray of a lamp, coloured variously, and falling upon curling and irregular smoke, can in no way create a perfect image. The chafing-dish containing the sacred fire should be in the centre of the oratory, and the altar of perfumes hard by. The operator must turn towards the East to pray, and the West to invoke; he must be either alone or assisted by two persons preserving the strictest silence; he must wear the magical vestments, which we have described in the seventh chapter, and must be crowned with vervain and gold. He should bathe before the operation, and all his under garments must be of the most intact and scrupulous cleanliness.

“The ceremony should begin with a prayer suited to the genius of the spirit about to be invoked and one which would be approved by himself if he still lived. For example, it would be impossible to evoke Voltaire by reciting prayers in the style of St. Bridget. For the great men of antiquity, we may see the hymns of Cleanthes or Orpheus, with the adjuration terminating the Golden Verses of Pythagoras. In our own evocation of Apollonius, we used the Magical Philosophy of Patricius for the Ritual, containing the doctrines of Zoroaster and the writings of Hermes Trismegistus. We recited the Nuctemeron of Apollo-

nius in Greek with a loud voice and added the following conjuration: ‘Vouchsafe to be present, O Father of All, and thou Thrice Mighty Hermes, Conductor of the Dead. Asclepius son of Hephæstus, Patron of the Healing Art; and thou Osiris, Lord of strength and vigour, do thou thyself be present too. Arnebas-cenis, Patron of Philosophy, and yet again Asclepius, son of Im-uthe, who presidest over poetry. Apollonius, Apollonius, Apollonius, Thou teachest the Magic of Zoroaster, son of Oromasdes; and this is the worship of the Gods.’

“For the evocation of spirits belonging to religions issued from Judaism, the following Kabalistic invocation of Solomon should be used, either in Hebrew, or in any other tongue with which the spirit in question is known to have been familiar: ‘Powers of the Kingdom, be ye under my left foot and in my right hand! Glory and Eternity, take me by the two shoulders, and direct me in the paths of victory! Mercy and Justice, be ye the equilibrium and splendour of my life! Intelligence and Wisdom, crown me! Spirits of *Malchuth*, lead me betwixt the two pillars upon which rests the whole edifice of the temple! Angels of *Netsah* and *Hod*, strengthen me upon the cubic stone of *Jesod*! *O Gedulæ!* *O Geburæ!* *O Tiphereth!* *Binael*, be thou my love! *Ruach Hochmael*, be thou my light! Be that which thou art and thou shalt be, *O Ketheriel!* Tschim, assist me in the name of *Saddai!* Cherubim, be my strength in the name of *Adonai!* Beni-Elohim, be my brethren in the name of the Son, and by the power of *Zebaoth!* Eloim, do battle for me in the name of *Tetragrammaton!* Melachim, protect me in the name of *Jod He Vau He!* Seraphim, cleanse my love in the name of *Eloi* and *Schechinah!* Aralim, act! Ophanim, revolve and shine! Hajothe a Kadosh, cry, speak, roar, bellow! Kadosh, Kadosh, Kadosh, *Saddai, Adonai, Jotchavah, Eieazereie:* Hallelu-Jah, Hallelu-jah, Hallelu-jah. Amen.’

“It should be remembered above all, in conjurations, that the names of Satan, Beelzebub, Adramelek, and others do not designate spiritual unities, but legions of impure spirits. ‘Our name is legion, for we are many,’ says the spirit of darkness in the Gospel. Number constitutes the law, and progress takes place inversely in hell as the domain of anarchy. That is to say, the most advanced in Satanic development, and consequently the most degraded, are the least intelligent and feeblest.

“Thus, a fatal law drives demons downward when they wish and believe themselves to be ascending. So also those who term themselves chiefs are the most impotent and despised of all. As to the horde of perverse spirits, they tremble before an unknown, invisible, incomprehensible, capricious, implacable chief, who never explains his laws, whose arm is ever stretched out to strike those who fail to understand him. They give this phantom the names of Baal, Jupiter, and even others more venerable, which cannot, without profanation, be pronounced in hell. But this Phantom is only the shadow and remnant of God disfigured by their wilful perversity, and persisting in imagination like a visitation of justice and a remorse of truth.

“When the evoked spirit of light manifests with dejected or irritated countenance, we must offer him a moral sacrifice, that is, be inwardly disposed to renounce whatever offends him; and before leaving the oratory, we must dismiss him, saying: ‘May peace be with thee! I have not wished to trouble thee; do thou torment me not. I shall labour to improve myself as to anything that vexes thee. I pray, and will still pray, with thee and for thee. Pray thou also both with and for me, and return to thy great slumber, expecting that day when we shall wake together. Silence and adieu!’”

Necromancy Around the World

The last example is, of course, of modern European necromancy, from France, the center of the modern magical revival. The evocation procedure followed by various peoples elsewhere is totally different. Among certain Australian tribes, for example, the necromants were called “Birraark.” It is said that a Birraark was supposed to be initiated by the “mrarts” (ghosts) when they met him wandering in the bush. It was from the

ghosts that he obtained replies to questions concerning events passing at a distance, or yet to happen, that might be of interest or moment to his tribe.

An account of a spiritual séance in the bush is given in a discussion of the Kamilaroi and Kurnai peoples: "The fires were let down; the Birraark uttered the cry 'Coo-ee' at intervals. At length a distant reply was heard, and shortly afterwards the sound as of persons jumping on the ground in succession. A voice was then heard in the gloom asking in a strange intonation 'What is wanted?' At the termination of the séance, the spirit voice said, 'We are going.' Finally, the Birraark was found in the top of an almost inaccessible tree, apparently asleep."

In **Japan**, ghosts were traditionally raised in various ways. One mode was to "put into an andon (a paper lantern in a frame) a hundred rushlights, and repeat an incantation of a hundred lines. One of these rushlights is taken out at the end of each line, and the would-be-ghost-seer then goes out in the dark with one light still burning, and blows it out, when the ghost ought to appear. Girls who have lost their lovers by death often try that sorcery."

The mode of procedure as practiced in **Scotland** was thus. The haunted room was made ready. He, "who was to do the daring deed, about nightfall entered the room, bearing with him a table, a chair, a candle, a compass, a crucifix if one could be got, and a Bible. With the compass he cast a circle on the middle of the floor, large enough to hold the chair and the table. He placed within the circle the chair and the table, and on the table he laid the Bible and the crucifix beside the lighted candle. If he had not a crucifix, then he drew the figure of a cross on the floor within the circle. When all this was done, he rested himself on the chair, opened the Bible, and waited for the coming of the spirit. Exactly at midnight the spirit came. Sometimes the door opened slowly, and there glided in noiselessly a lady sheeted in white, with a face of woe and told her story to the man on his asking her in the name of God what she wanted. What she wanted was done in the morning, and the spirit rested ever after. Sometimes the spirit rose from the floor, and sometimes came forth from the wall. One there was who burst into the room with a strong bound, danced wildly round the circle, and flourished a long whip round the man's head, but never dared to step within the circle. During a pause in his frantic dance he was asked, in God's name, what he wanted. He ceased his dance and told his wishes. His wishes were carried out, and the spirit was in peace."

In Sir N. W. Wraxall's *Memoirs of the Courts of Berlin, Dresden, Warsaw, and Vienna* (2 vols., 1799), there is an account of the raising of the ghost of the Chevalier de Saxe. Reports had been circulated that at his palace at Dresden there was a large sum of money hidden, and it was said that if his spirit could be compelled to appear, interesting secrets might be extorted from him. Curiosity, combined with avarice, accordingly prompted his principal heir Prince Charles to try the experiment. On the appointed night, one Schrepfer was the operator in raising the apparition. He commenced his proceedings by retiring into the corner of the gallery, where, kneeling down with many mysterious ceremonies, he invoked the spirit to appear. At length a loud clatter was heard at all the windows on the outside, resembling more the effect produced by a number of wet fingers drawn over the edge of glasses than anything else to which it could well be compared. This sound announced the arrival of the good spirits, and was shortly followed by a yell of a frightful and unusual nature, which indicated the presence of malignant spirits. Schrepfer continued his invocations, when "the door suddenly opened with violence, and something that resembled a black ball or globe rolled into the room. It was enveloped in smoke or cloud, in the midst of which appeared a human face, like the countenance of the Chevalier de Saxe, from which issued a loud and angry voice, exclaiming in German, 'Carl, was wollte du mit mir?'" (Charles, what would thou do with me?) By reiterated exorcisms Schrepfer finally dismissed the apparition,

and the terrified spectators dispersed fully convinced of his magical powers.

Since the rituals of magical evocation date back to the ancient East, it is not surprising to find that European rituals have parallels in Arabia, Persia, India, China, Tibet and Japan. In the modern occult revival, such rituals have been popularized side by side with European traditions; various hybrid forms have also evolved. (See also **ceremonial magic; magical diagrams; magical instruments and accessories; New Zealand**)

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Necronomicon

A **grimoire**, or textbook of black magic for evoking demons, supposedly compiled by the "mad Arab Abdul Alhazred," but in fact an invention of **H. P. Lovecraft**, early twentieth-century writer of supernatural and fantasy fiction. The name Abdul Alhazred was adopted playfully by Lovecraft around the age of five, after he read an edition of *The Arabian Nights*. He later used it in his fiction. It may also refer to an old Rhode Island family name, Hazard.

In 1936 Lovecraft wrote a pseudoscholarly essay titled *A History of the Necronomicon*, which claimed that its original title was *Al Azif*, derived from the word used by Arabs to designate the nocturnal sound of insects resembling the howling of demons. There followed an account of various editions of the *Necronomicon*, beginning in 730 C.E. Lovecraft claimed that there was a copy of the work in the equally fictional library of Miskatonic University, in Arkham (a city he invented in his fiction). Lovecraft's essay was published in leaflet form by Wilson H. Shepherd in 1938 and has since been reprinted. The *Necronomicon* was cited in various stories by Lovecraft and gradually acquired a spurious life of its own.

For example, someone inserted an index card for the book in the files of the Yale University Library. A New York bookseller could not resist inserting an entry for a Latin edition in one of his sale catalogs. Eventually a group of writers and researchers headed by occult scholar **Colin Wilson** solemnly presented *The Necronomicon: The Book of Dead Names* as a newly discovered lost masterpiece of occult literature.

In an introduction to this publication, Wilson suggested that Lovecraft's invention may have had some substance in fact, perhaps revealed through Lovecraft's subconscious mind. Wilson told a story as fabulous as that of the origin of the **Golden Dawn** cipher manuscript. Wilson's story concerned a Dr. Stanislaus Hinterstoisser, president of the Salzburg Institute for the Study of Magic and Occult Phenomena, who was said to have claimed that Lovecraft's father was an Egyptian Freemason. Lovecraft Sr. saw a copy of *The Necronomicon* in Boston (where he worked), which was a section of a book by Alkindi (d. 850 C.E.) known as *The Book of the Essence of the Soul*—so the story went.

Science fiction writer L. Sprague de Camp (who published a biography of Lovecraft in 1975) is said to have acquired an Arabic manuscript from Baghdad titled *Al Azif*. The British occultist Robert Turner, after researching in the British Museum

Library, claimed that the Alkindi work was known to the magician **John Dee** (1527–1608), who had a copy in cipher manuscript. This book, known as *Liber Logaeth*, was recently examined by computer analysis, and so *The Necronomicon: The Book of Dead Names* has now been researched, edited, and published (Neville Spearman, U.K., 1978).

No doubt other recensions of *The Necronomicon* will be discovered in the course of time. It might seem inevitable that once *The Necronomicon* appeared, a group accepting it as a valid magic text would soon follow. In the 1980s there surfaced on campuses across the United States flyers from what was termed “the Campus Crusade for Cthulhu,” drawing upon Lovecraft in a parody of the Evangelical Christian organization, Campus Crusade for Christ. While the organization appears to be based in satire, it nevertheless demonstrates the comprehensive nature of the mythology created by Lovecraft and the seriousness with which some of his readers have taken the idea of the old gods enunciated therein.

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Nederlandse Vereniging voor Parapsychologie

The Nederlandse Vereniging voor Parapsychologie (Dutch Society of Parapsychology) was founded in 1960 by George A. M. Zorab and other Dutch parapsychologists who rejected what they considered the authoritarian leadership of the Studievereniging voor Psychical Research's **Wilhelm H. C. Tenhaeff**. They considered Tenhaeff overly ambitious, an observation which later proved to have a degree of truth when it was discovered that Tenhaeff had been altering data from his research to make his claims more impressive.

The society conducts some research but has made public education its major focus. It sponsors public lectures and publishes a journal, *Spiegel der Parapsychologie*. It may be contacted at Postbus 271, 3720 AG Bilthoven, The Netherlands.

Neihardt, John G(neisenau) (1881–1973)

Eminent American poet and author who also founded an organization for parapsychological research known as **SORRAT** (the Society for Research on Rapport and Telekinesis). Neihardt was born on January 8, 1881, near Sharpsburg, Illinois, the son of a farmer. He was educated at Nebraska Normal College (now Nebraska State Teachers College at Wayne), obtaining a diploma in science 1897.

From a period he lived among Native Americans, first with the Omaha (1901–07) and later among the Lakota (Sioux). Out of his relationship with the Lakota would come his single most famous book, *Black Elk Speaks* (1932). He then became the literary editor of the *Minneapolis Journal* (1911–20). In 1923, he was appointed professor of poetry at the University of Nebraska, Lincoln, and later held jobs as literary editor of the *St. Louis Post-Dispatch* (1926–38), director and field representative for the Bureau of Indian Affairs, U.S. Department of the Interior (1943–48) and lecturer in English and poet-in-residence at the University of Missouri–Columbia (1949–65).

Through his life Neihardt was repeatedly honored. He received the Poetry Society of America Prize for best volume of verse in 1919 and was named poet laureate of Nebraska by an act of the legislature, 1921. He was awarded the Gold Scroll

Medal of Honor of National Poetry Center (1936) and the Writers Foundation award for poetry (1964). He was elected to the Nebraska State Hall of Fame in 1974. A bronze bust of Neihardt had already been placed in the rotunda of the Nebraska capital by an act of the state legislature in 1961. The Garden Club of Bancroft, Nebraska, acquired the cottage in which he lived and where he did much of his writing as a museum of Neihardt memorabilia, and there is a special Neihardt Memorial Collection at the University of Missouri.

Neihardt was friendly with **Joseph B. Rhine**, famous parapsychologist and director of the **Foundation for Research on the Nature of Man**. Neihardt's experience with the Omaha and Lakota probably influenced his philosophical views expressed in what has been called “pragmatic mysticism,” involving the heightened awareness of prayer and meditation being applied to everyday life. In 1908, he married Mona Martensen, who had earlier spent some time as companion to a Spiritualist and who was convinced that psychic experience could not be dismissed. Apparently she had considerable mediumistic talents herself.

From the 1920s on, Neihardt spent some time investigating psychic phenomena at first hand, and he was also well aware of paranormal experiences among the Lakota. In 1926, he met Caspar Yost, a journalist who had investigated the famous phenomena of **Pearl Curran**, through whom the “**Patience Worth**” scripts were produced. Neihardt himself made an in-depth study of Curran.

In 1960, with John T. Richards and other associates, Neihardt formed the Society for Research on Rapport and Telekinesis in order to develop the investigation of psi faculties under favorable conditions. Some remarkable effects of **psychokinesis** were obtained. The story of the group has been recorded by Richards in his 1982 book. Neihardt died November 3, 1973.

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Neil-Smith, Christopher (1920–)

Vicar of a Church of England parish church in London, and a leading British exorcist. He was born November 11, 1920, ordained in 1944 and soon after became aware of a healing power, which he has since used for dealing with possessed individuals. He performed his first exorcism in 1949, and has since performed as many as 500 exorcisms in a single year. By 1974, he had performed some 2,200 exorcisms, one of which was filmed for television.

He became well known in the public debates about exorcism in the mid-1970s following the popular response to Peter Blatty's *The Exorcist*. He has appeared on radio and television programs in North America, continental Europe, and Africa as well

as in the United Kingdom. He describes his experiences and beliefs in his 1974 book, *The Exorcist and the Possessed*.

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Nelson, John

John Nelson, a radio engineer specializing in the study of shortwave radio propagation, made discoveries that have had a profound effect upon the study of contemporary **astrology**. As an employee of the Radio Corporation of America, he had the task of exploring the fluctuations in the Earth's magnetic field that affected communications systems. If those fluctuations could be understood and predicted, then steps could be taken to diminish their effects.

Disturbances in the magnetic field were directly tied to the magnetic storms on the Sun. The one factor that correlated with magnetic disturbances on the Sun was the position of the planets relative to the Sun. When two planets were either lined up with the Sun (what in astrology is termed an opposition) or at a 90-degree angle (a square), there would be disturbances. However, when the planets were at 120 degrees (trine) or 60 degrees (sextile), disturbances were noticeably quiet. Nelson eventually found that he could predict the disturbances on the sun with better than 90 percent accuracy. His results were published in several scientific articles at the beginning of the 1950s.

Nelson's work, while not directly related to astrology, was soon recognized as supportive of some significant conclusions of astrology. Traditionally, astrologers had suggested that oppositions and squares in a horoscope represented more negative aspects while trines and sextiles were more favorable. Nelson's research became a major element in the current scientific argument for astrology, but more recent attempts to replicate it have proven unsuccessful. Although many of his specific findings have been discarded, his work provided the foundation upon which additional research has been conducted concerning the relationship between planetary configuration and sun-spot activity.

Nelson's work (and the work that followed from it) concerned the relationship of planets to the Sun, not to the Earth, as in the average horoscope, which is drawn with the Earth in the center. Such work provided additional impetus to the creation of a heliocentric (or Sun-centered) astrology. With the development of the computer in the last generation, such a heliocentric horoscope has become as simple to draw as has the traditional horoscope, and several astrologers have begun creating such a system of planetary interpretation.

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Nengraphy

Japanese term for the **psychic photography** (or **thoughtography**) of the young Japanese psychic **Masuaki Kiyota**, who emerged in 1977 claiming and demonstrating a number of un-

usual psychokinetic abilities. He later admitted that he had accomplished everything through **fraud**. The Japan Nengraphy Association, headed by Tsutomu Miyauchi, was formed to investigate such phenomena, which appears to have some genuine practitioners. The association is headquartered at Awiji-cho 2-25, Kannda, Chioda, Tokyo. (See also **T. Fukurai**; **Ted Serios**; **thoughtforms**)

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Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Neometaphysical Digest

Publication of the **Society of Metaphysicians**, Inc., Archers' Court, Stonestile Lane, The Ridge, Hastings, East Sussex, England.

Neoplatonism

A mystical philosophical system initiated by Plotinus of Alexandria in 233 C.E. that combined the Platonic philosophy of ancient **Greece** with later Gnostic spiritual cravings. Although to some extent founded on the teachings of Plato, it was undoubtedly sophisticated by a deep mysticism, which in all probability emanated from Greece. To a great extent, Neoplatonism colored the thought of medieval mysticism and magic. Plotinus, its founder, commenced the study of philosophy in Alexandria at the age of 28. He early experienced an earnest desire to reach the truth concerning existence, and to that end made a deep study of the dialogues of Plato and the metaphysics of Aristotle. He practiced severe austerities and attempted to live what he called the "angelic" life, or the life of the disembodied in the body.

He was greatly drawn to **Apollonius of Tyana** by reading his *Life* by Philostratus. The union of philosopher and priest in the character of Apollonius fired the imagination of Plotinus, and in his Pythagorean teachings the young student discovered the elements of both Orientalism and Platonism, for both Pythagoras and Plato strove to escape the sensuous and to realize in contemplative abstraction the tranquility, superior to desire and passion, that made men approach the gods. However, in the hands of the later Pythagoreans and Platonists, the principles of the Hellenic masters were carried off into popular magical speculations. Many of the Pythagoreans joined the various Orphic (mystery religion) associations, becoming little more than itinerant vendors of charms.

It is probable that even before he left Alexandria Plotinus began to absorb some of the gnostic mysticism circulating throughout the Mediterranean Basin. But everywhere he also found a growing indifference to religion as known to the more ancient Greeks and Egyptians. By this time, the pantheons of Greece, Rome, and Egypt had become fused in the worship of Serapis, and this fusion had been forwarded by the works of Plutarch, Apuleius, and Lucian. The position of metaphysical philosophy at this time was by no means a strong one. In fact, metaphysical emphases had given place to ethical teachings, and philosophy was regarded as a branch of literature, or an elegant recreation. Plotinus persuaded himself that philosophy and religion should be one, and that speculation should be a search after God. It was at this time that he first heard of Ammonius Saccas, who shortly before had been a porter in the streets of Alexandria, and who lectured upon the possibilities of reconciling Plato and Aristotle.

"Skepticism," stated Ammonius, "was death." He recommended men to travel back across the past, and out of the whole bygone world of thought to construct a system greater than any of its parts. This teaching formed an epoch in the life of Plotinus, who was convinced that Platonism, exalted into a

species of illuminism and drawing to itself like a magnet all the scattered truths of the bygone ages, could alone preserve mankind from skepticism. He occupied himself only with the most abstract questions concerning knowledge and being.

“Truth,” according to Plotinus, “is not the agreement of our comprehension of an external object with the object itself, but rather, the agreement of the mind with itself. For the philosopher the objects we contemplate, and that which contemplates are identical; both are thought.” All truth is then easy. Reduce the soul to its most perfect simplicity, and we find it is capable of exploration into the infinite; indeed it becomes one with the infinite. This is the condition of ecstasy, and to accomplish it, a stoical austerity and asceticism was necessary.

The Neoplatonists were thus, like the Gnostics, ascetics and enthusiasts. Plato was neither. According to Plotinus, the mystic contemplates the divine perfection in himself; all worldly things and logical distinctions vanish during the period of ecstasy. This approach has some similarity with the stages of **yoga meditation**.

Plotinus regarded the individual existence as phenomenal and transitory, and subordinated reason to ecstasy where the Absolute was in question. It is only at the end of his chain of reasoning that he introduces the supernatural. He is first a rationalist, afterwards a mystic, and only a mystic when he finds that he cannot employ the machinery of reason. The following letter of Plotinus, written about 260 C.E., embodies his conclusions:

Plotinus to Flaccus.—I applaud your devotion to philosophy; I rejoice to hear that your soul has set sail, like the returning Ulysses, for its native land—that glorious, that only real country—the world of unseen truth. To follow philosophy, the senator Rogatianus, one of the noblest of my disciples, gave up the other day all but the whole of his patrimony, set free his slaves, and surrendered all the honours of his station.

“Tidings have reached us that Valerian has been defeated and is now in the hands of Sapor. The threats of Franks and Al-lemanni, of Goths and Persians, are alike terrible by turns to our degenerate Rome. In days like these, crowded with incessant calamities, the inducements to a life of contemplation are more than ever strong. Even my quiet existence seems now to grow somewhat sensible of the advance of years. Age alone I am unable to debar from my retirement. I am weary already of this prisonhouse, the body, and calmly await the day when the divine nature within me shall be set free from matter.

“The Egyptian priests used to tell me that a single touch with the wing of their holy bird could charm the crocodile into torpor; it is not thus speedily, my dear friend, that the pinions of your soul will have power to still the untamed body. The creature will yield only to watchful, strenuous constancy of habit. Purify your soul from all undue hope and fear about earthly things, mortify the body, deny self—affections as well as appetites, and the inner eye will begin to exercise its clear and solemn vision.

“You ask me to tell you how we know, and what is our criterion of certainty. To write is always irksome to me. But for the continual solicitations of Porphyry, I should not have left a line to survive me. For your own sake, and for your father’s, my reluctance shall be overcome.

“External objects present us only with appearances. Concerning them, therefore, we may be said to possess opinion rather than knowledge. The distinctions in the actual world of appearance are of import only to ordinary and practical men. Our question lies within the ideal reality which exists behind appearance. How does the mind perceive these ideas? Are they without us, and is the reason, like sensation, occupied with objects external to itself? What certainty could we then have, what assurance that our perception was infallible? The object perceived would be a something different from the mind perceiving it. We should have then an image instead of reality. It would be monstrous to believe for a moment that the mind was unable to perceive ideal truth exactly as it is, and that we had not cer-

tainty and real knowledge concerning the world of intelligence. It follows, therefore, that this religion of truth is not to be investigated as a thing external to us, and so only imperfectly known. It is *within* us. Here the objects we contemplate and that which contemplates are identical—both are thought. The subject cannot surely *know* an object different from itself. The world of ideas lies within our intelligence. Truth, therefore, is not the agreement of our apprehension of an external object with the object itself. It is the agreement of the mind with itself. Consciousness, therefore, is the sole basis of certainty. The mind is its own witness. Reason sees in itself that which is above itself as its source; and again, that which is below itself as still itself once more.

“Knowledge has three degrees—Opinion, Science, Illumination. The means or instrument of the first is sense; of the second, dialectic; of the third, intuition. To the last I subordinate reason. It is absolute knowledge founded on the identity of the mind knowing with the object known.

“There is a raying out of all orders of existence, an external emanation from the ineffable One [*prudos*]. There is again a returning impulse, drawing all upwards and inwards towards the centre from whence all came [*epistrophe*]. Love, as Plato in the *Banquet* beautifully says, is the child of Poverty and Plenty. In the amorous quest of the soul after the Good, lies the painful sense of gall and deprivation. But that Love is blessing, is salvation, is our guardian genius; without it the centrifugal law would overpower us, and sweep our souls out far from their source toward the cold extremities of the Material and the Manifold. The wise man recognises the idea of the Good within him. This he develops by withdrawal into the Holy Place of his own soul. He who does not understand how the soul contains the Beautiful within itself, seeks to realize beauty without, by laborious production. His aim should rather be to concentrate and simplify, and so to expand his being; instead of going out into the Manifold, to forsake it for the One, and so to float upwards towards the divine fount of being whose stream flows within him.

“You ask, how can we know the Infinite? I answer, not by reason. It is the office of reason to distinguish and define. The Infinite, therefore, cannot be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine Essence is communicated to you. This is Ecstasy. It is the liberation of your mind from its infinite consciousness. Like only can apprehend like; when you thus cease to be finite, you become one with the Infinite. In the reduction of your soul to its simplest self (*aplosis*), its divine essence, you realize this Union, this Identity [*enosin*].

“But this sublime condition is not of permanent duration. It is only now and then that we can enjoy this elevation (mercifully made possible for us) above the limits of the body and the world. I myself have realized it but three times as yet, and Porphyry hitherto not once. All that tends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and the recurrence of these happy intervals. There are, then, different roads by which this end may be reached. The love of beauty which exalts the poet; that devotion to the One and that ascent of science which makes the ambition of the philosopher; and that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to that height above the actual and the particular where we stand in the immediate presence of the Infinite, who shines out as from the depths of the soul.”

Plotinus appears to have been greatly indebted to Numenius for some of the ideas peculiar to his system. Numenius attempted to harmonize Pythagoras and Plato, to elucidate and confirm the opinions of both by the religious dogmas of the Egyptians, the **Magi**, and the Brahmins, and he believed that Plato was indebted to the Hebrew as well as to the Egyptian theology for much of his wisdom. Like Plotinus he was puzzled that

the immutable One could find it possible to create the manifold without self-degradation, and he therefore (from Plato) posited a being whom he calls the Demi-urge, or Artificer, who merely carried out the will of God in constructing the universe.

Expressed in summary, the mysticism of Plotinus is as follows: One cannot know God in any partial or finite manner. To know him truly we must escape from the finite, from all that is earthly, from the very gifts of God to God himself, and know him in the infinite way by receiving, or being received into him directly. To accomplish this, and to attain this identity, we must withdraw into our inmost selves, into our own essence, which alone is susceptible of blending with the Divine Essence. Hence the inmost is the highest, and as with all systems of mysticism introversion is ascension, and God is found within.

Porphyry entered the school of Plotinus when it had become an institution of some standing. At first he strongly opposed the teachings of his master, but soon became his most devoted scholar. He directed a fierce assault on Christianity, and at the same time launched strictures at paganism, but both forces were too strong for him.

Porphyry modified the doctrine of Plotinus regarding ecstasy by stating that in that condition the mind does not lose its consciousness of personality. He called it a dream in which the soul, dead to the world, rises to a species of divine activity, to an elevation above reason, action and liberty. He believed in a certain order of evil genii, who took pleasure in hunting wild beasts, and others of whom hunted souls that had escaped from the fetters of the body, so that to escape them, the soul must once more take refuge in the flesh. Porphyry's theosophical conceptions, based on those of Plotinus, were strongly and ably traversed by the theurgic mysteries of Iamblichus, to whom the priest was a prophet full of deity. Criticizing Porphyry, Iamblichus stated:

"Often, at the moment of inspiration, or when the afflatus has subsided, a fiery Appearance is seen—the entering or departing Power. Those who are skilled in this wisdom can tell by the character of this glory the rank of divinity who has seized for the time the reins of the mystic's soul, and guides it as he will. Sometimes the body of the man subject to this influence is violently agitated, sometimes it is rigid and motionless. In some instances sweet music is heard, in others, discordant and fearful sounds. The person of the subject has been known to dilate and tower to a superhuman height; in other cases, it has been lifted up into the air. Frequently, not merely the ordinary exercise of reason, but sensation and animal life would appear to have been suspended, and the subject of the afflatus has not felt the application of fire, has been pierced with spits, cut with knives, and been sensible of no pain. Yea, often, the more the body and the mind have been alike enfeebled by vigil and by fasts, the more ignorant or mentally imbecile a youth may be who is brought under this influence, the more freely and unmixedly will the divine power be made manifest. So clearly are these wonders the work, not of human skill or wisdom, but of supernatural agency! Characteristics such as these I have mentioned, are the marks of the true inspiration.

"Now, there are, O Agathodes, four great orders of spiritual existence—Gods, Demons, Heroes or Demi-gods, and Souls. You will naturally be desirous to learn how the apparition of a God or a Demon is distinguished from those of Angels, Principalities, or Souls. Know, then, that their appearance to man corresponds to their nature, and that they always manifest themselves to those who invoke them in a manner consonant with their rank in the hierarchy of spiritual natures. The appearances of Gods are uniform, those of Demons various. The Gods shine with a benign aspect. When a God manifests himself, he frequently appears to hide sun or moon, and seems as he descends too vast for earth to contain. Archangels are at once awful and mild; Angels yet more gracious; Demons terrible. Below the four leading classes I have mentioned are placed the malignant Daemons, the Anti-gods.

"Each spiritual order has gifts of its own to bestow on the initiated who evoke them. The Gods confer health of body, power and purity of mind, and, in short, elevate and restore our natures to their proper principles. Angels and archangels have at their command only subordinate bestowments. Demons, however, are hostile to the aspirant, afflict both body and mind, and hinder our escape from the sensuous. Principalities, who govern the sublunary elements, confer temporal advantages. Those of a lower rank, who preside over matter, often display their bounty in material gifts. Souls that are pure are, like Angels, salutary in their influence. Their appearance encourages the soul in its upward efforts. Heroes stimulate to great actions. All those powers depend, in a descending chain, each species on that immediately above it. Good Demons are seen surrounded by the emblems of blessing, Demons who execute judgment appear with the instruments of punishment."

We thus see how in the process of time the principles on which the system of Plotinus rested were surrendered little by little, while **divination** and evocation were practiced with increasing frequency. Plotinus had declared the possibility of the absolute identification of the divine with human nature—the broadest possible basis for mysticism. Porphyry took up narrower ground and contended that in the union which takes place in ecstasy, we still retain consciousness of personality. Iamblichus diminished the real principle of mysticism still farther in theory, and denied that man has a faculty, eternally active and in accessible, to passion; the intellectual ambition so lofty in Plotinus subsided among the followers of Iamblichus into magical practice.

Proclus was the last of the Greek Neoplatonists. He elaborated the Trinity of Plotinus into a succession of impalpable triads, and surpassed Iamblichus in his devotion to the practice of theurgy. With Proclus, theurgy was the art that gave human beings the magical passwords that carried them through barrier after barrier, dividing species from species.

Above all being is God, the Non-Being, who is apprehended only by negation. When we are raised out of our weakness and on a level with God, it seems as though reason were silenced for we are above reason. In short we become intoxicated with God.

Proclus was an adept in the invocation rituals of every people in the world, and a great magical figure. With the advance of Byzantinism, he represented the old world of Greek thought, and even those who wrote against him as a heathen show the influence he exercised on their doctrines. Thus Dionysius attempted to accommodate the philosophy of Proclus to Christianity, and greatly admired his asceticism. The theology of the Neoplatonists was always in the first instance a mere matter of logic. They associated universals with causes. The highest became with them merely the most comprehensive.

As has been said, Neoplatonism exercised great power among the scholiasts and magicians of the Middle Ages. In fact most of what medievalism knew of Plato was through the medium of the Neoplatonists. In Germany in the fourteenth century it became a vivifying principle, for although its doctrine of emanation was abandoned, its allegorical explanation and its exaltation of the spirit above the letter was retained, and Platonism and mysticism together created a party within the church—the sworn foes of scholasticism and mere lifeless orthodoxy.

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Neppe, Vernon M.

Vernon M. Neppe, founder of the **Pacific Neuropsychiatric Institute** in Seattle, Washington, is a prominent neuropsychiatrist who has also engaged in significant parapsychological research. He attended the University of Witwatersrand in Johannesburg, South Africa, where he completed his medical degree in 1973. He later served as a specialist for post-graduate training and as a senior consultant at the school. In 1982 he was named the Witwatersrand University Overseas Traveling Fellow for 1982–83. He developed a specialization in psychopharmacology, forensic psychiatry, and geriatric psychiatry.

In 1986, Neppe established and was named director of the first division of neuropsychiatry in a department of psychiatry in the United States, at the University of Washington. In 1992 he founded the Pacific Neuropsychiatric Institute, a facility that conducts both clinical and forensic consultations for patients suffering from neuropsychiatric disorders and conducts research in a variety of related fields.

Over the years, one area that attracted Neppe's interest was paranormal experience, the subject of his master's thesis in 1979. He later came to refer to such experiences as anomalous experiences, those events humans perceive as paranormal, psychic, or bizarre and not easily explained by the conventional laws of science. Such events would include ESP and **psychokinesis**. He has advocated the use of a new set of terms in describing such experiences that are less prejudicial than many commonly employed in discussions of psychic phenomena. For example, ESP seems to carry with it the idea of contradicting well-known laws of physics. Neppe has argued that if, in fact, such events occur they should link with natural laws. Through the institute he conducts research in anomalous experiences in the attempt to understand them, especially in relation to his own fields of specialization.

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"Nessie"

Popular affectionate name for the **Loch Ness monster**, who is said to reside in a lake in northern Scotland. In an article in *Nature* titled "Naming the Loch Ness Monster," naturalist Sir Peter Scott and Robert Rines bestowed the scientific name *Nesiteras rhombopteryx*. They felt obliged to do this following modern photographic evidence suggesting the reality of the monster, since a British Act of Parliament (1975) requires a scientific name for any rare species of animal qualifying for

conservation. Some newspapers gleefully pointed out that this scientific name may be converted to the anagram "Monster Hoax by Sir Peter."

Nessletter (Newsletter)

Newsletter concerned with reports and news of **monsters**, especially the **Loch Ness monster**. It is published by the Ness Information Service, 7 Huntshieldford, St. Johns Chapel, Bishop Auckland, Co. Durham DL13 1RQ, England.

Nester, Marian L(ow) (1910–)

A researcher in parapsychology, she was born on June 8, 1910, in Jamaica Plain, Massachusetts. She studied at Smith College (B.A., 1932) and Boston University (M.Ed., 1940). She was a school teacher (1933–44), a staff member of the United Service Organization, Travelers Aid Society (1944–46), a staff member of a publishing firm (1946–51), and a freelance editor and researcher (beginning in 1951). She was an associate member of the **Parapsychological Association** and a research assistant at the Parapsychology Foundation (1958–62) where she worked on experiments connected with survival and mediumship and assisted in a survey of death-bed hallucinations.

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Nettles, Bonnie Lu Truesdale (1924–1985)

Bonnie Lu Truesdale Nettles, cofounder of the **Heaven's Gate** group, known for having ended its existence with the suicide of 39 members in 1997, was born in Houston, Texas. She grew up in a Baptist home, married, and became the mother of four children. She graduated from the Herman Hospital School of Professional Nursing in 1948 and subsequently worked as a registered nurse. In midlife, she developed an interest in things occult and in February 1966 joined the Houston Lodge of the **Theosophical Society in America**, which she remained affiliated with until she allowed her dues to lapse in 1973. She also attended a group centered upon **channeling** various noncorporeal entities.

In 1972 she met **Marshall Applewhite**. At the time Nettles was heading toward a divorce, while Applewhite had already been divorced and subsequently lost his teaching job because of an extramarital affair. The two developed a friendship and then a partnership in what was called the Christian Art Center where they offered classes in religion, art, and music. It was superseded by the Know Place, a metaphysical center, a reflection of the theosophical and occult teachings that Nettles introduced to Applewhite.

In 1973 the pair left Houston for the West Coast. They slowly began to see themselves as the Two Witnesses mentioned in the Bible (Revelation 11) who spread a message of judgment, are martyred, and then are resurrected and taken to heaven in a cloud. They identified the cloud as a flying saucer. They developed a perspective that interpreted biblical passages in light of contemporary thought about extraterrestrial contact. They believed that Jesus had ascended to heaven (the Level above Human, or T.E.L.A.H.) in a spacecraft and that Applewhite had arrived on Earth from that same T.E.L.A.H. realm and brought with him the Heavenly Father in the person of Nettles.

They began gathering followers in Los Angeles, California, and then set out on a tour that took them north to Oregon and eastward to Chicago, Illinois. Now known as Bo (Applewhite) and Peep (Nettles), they offered prospective members deliverance from Earth in a spaceship in the immediate future. Amid

news coverage that ranged from hostility to ridicule, the group continued to gather members, but in 1976, Nettles announced the doors to the next level were now closed. The group did no further proselytizing and began to concentrate on teaching their followers. In 1977, they received a windfall in the form of a large inheritance received by one of the members. They began to rent houses in which to live, but moved frequently to avoid attachments to any location or home. They also withdrew contact from family and friends.

In the early 1980s, Nettles became ill from cancer. In 1983 she had one eye removed, but the cancer continued to spread. It eventually affected her liver and in June of 1985, she died in Dallas, Texas. Her **death** seemed to contradict the group's teachings, but Applewhite was later able to explain and justify her moving on ahead of the group. The group stayed together for another decade until the surviving members, including Applewhite, committed suicide at the spring equinox 1997.

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Networking

A system of communication praised by many in the **New Age** movement as the best means of organizing people horizontally around common concerns (rather than vertically around leadership structures) and of data sharing. Networking of one kind or another has been practiced for many decades by means of directories, yearbooks, encyclopedias, specialized magazines, and groups, but with the development of modern computer resources, the facilities for accumulating, storing, and disseminating data on a wide scale have been greatly enhanced and accelerated. R. Buckminster Fuller observed,

"The new human *networks* emergence represents the natural evolutionary expansion into the just completed, thirty-years-in-its-building, world-embracing, physical communications network. The new reorienting of human 'networking' constitutes the heart and mind pumped flow of life and intellect into the world arteries."

The concept of rapid access to topical information has special value in relation to New Age beliefs and practices, since so many groups and centers flourish for a while, then change name or address or disappear, sometimes giving rise to splinter movements. Many networking guides are presented in magazine format for distribution at occult and holistic health shops. Some have related publications in different countries through international networking. Many such publications have diaries of forthcoming events, exhibitions, and lectures. Other networking publications appear in a more traditional directory format, regularly updated.

Networking makes it possible to accumulate and disseminate New Age information in a variety of formats and at local, state, or city levels. Typical networking publications in magazine and/or tabloid newspaper format include *Common Ground* (San Francisco), *PhenomeNews* (Detroit), *Whole Life* (New York), and *Whole Life Times* (Los Angeles). Such publications tend to have a relatively short life, though these mentioned have lasted for more than a decade.

The Whole Life World Fair Expo, organized annually by the *Whole Life Times*, publishes a catalog that includes networking information on related events, individuals, and publications. The comparable British annual Festival for **Mind-Body-Spirit** has a special networking feature, inviting the public to "play the Networking Game," i.e., join a network to exchange information with other people, to keep track of meetings and contacts, and to benefit from the use of computers for exchange of information.

The Networking Game charges a small fee and provides guidance notes, a personal networking diary, a networking badge, personal address labels, and information on contacts in one's local area, as well as information on such facilities as Net Workshops, Playshops, a Networking Market for goods and services, and a computer conferencing network for "screen-to-screen" meetings. The Networking Game may be contacted c/o Sabine Kurjo, 21A Goldhurst Terrace, London, NW6 3HD, England.

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Network News

Bimonthly publication of the Stewards of the Findhorn Foundation, Scotland, a **New Age** spiritual center. Address: Stewards of the Findhorn Foundation, The Park, Findhorn Bay, Forres, Moray, Scotland IV36 OTZ. Website: <http://www.findhorn.org/>.

Neuburg, Victor (Benjamin) (1883–1940)

Poet, editor, and associate of occultist **Aleister Crowley**. Neuburg was born on May 6, 1883, in London, England. He was educated at the City of London School, southwest London, and at Trinity College, Cambridge. An early Freethinker, his first poems were published in the *Agnostic Journal* and *Freethinker*.

Around 1906 at Cambridge, Neuburg came in contact with Crowley, also a poet, who had read some of Neuburg's pieces in the *Agnostic Journal*. Crowley initiated Neuburg into his secret society, the **A.:.A.:.:**, giving him the name "Fratres Omnia Vincam." He also initiated a homosexual relationship with Neuburg. In 1909 Crowley took Neuburg to Algiers, and they set off into the North African desert, where they performed a series of occult rituals. In the midst of these, Crowley put the ideas of sex and "magick" together and performed his first "sex magick" ritual.

In 1913 Crowley and Neuburg again joined forces in a homosexual ritual magic operation known as "the Paris Working." Neuburg appears to have broken with Crowley some time in 1914, before Crowley left for the United States on a magick tour. Supposedly, Neuburg was ritually cursed by Crowley and suffered a nervous breakdown.

From 1916 to 1919 Neuburg served in the army in World War I. Thereafter, he avoided Crowley and spent most of his time at Vine Cottage, Steyning, Sussex, where he operated a hand printing press. Many of his poems were issued under the imprint "Vine Press." In addition to works published under his own name, he used a number of pseudonyms: Alfricobas, Benjie, M. Broyle, Richard Byrde, Christopher Crayne, Lawrence Edwardes, Arthur French, Paul Pentreath, Nicholas Pyne, Harold Stevens, Shirley Tarn, and Rold White. His books include *The Green Garland* (1908), *The Triumph of Pan* (1910), *Lillygay, an Anthology of Anonymous Poems* (1920), *Swift Wings, Songs in Sussex* (1921), *Songs of the Groves* (1921), and *Larkspur, a Lyric Garland* (1922).

In 1933 Neuburg edited a section called "The Poet's Corner" in the British newspaper the *Sunday Referee*. This encouraged new talent by awarding weekly prizes. A group of talented young writers and poets grew up around Neuburg. He gave an award to a then-unknown poet named Dylan Thomas. As a result of Neuburg's enthusiasm, the publisher of the *Sunday Referee* sponsored the first book of poems by Dylan Thomas, titled *18 Poems*. The first publication is now a prized collector's item.

Although a minor poet, Neuburg's work has a magical lyric quality. Known affectionately as "Vickybird," he was a generous

and warmhearted friend of other writers. Neuburg died May 30, 1940.

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Neumann, Thérèse (1898–1962)

Bavarian peasant girl of Konnersreuth, whose **stigmata**, visions of the Passion of Christ, and other supernormal phenomena aroused worldwide attention. Neumann was born on April 8, 1898. As a young girl she was educated to have a religious mentality and aspired to become a missionary sister. Constitutionally she appeared robust.

In March 1918, while she aided in putting out a fire that had broken out in a neighboring house, she was stricken by a violent pain in the lumbar regions and collapsed. In the hospital of Waldsassen she was seized with terrible cramps, became blind, from time to time deaf, and paralyzed, first in both legs, then in the right and left cheeks. She spent miserable years at the home of her parents in constant suffering and religious meditation.

On April 29, 1923, the beatification day of St. Thérèse de Lisieux, she suddenly recovered her sight. On May 3, 1923, an ulcer between the toes of her left foot that might have caused the foot to be amputated was unaccountably healed after she put three rose leaves from the tomb of St. Thérèse in the bandage. On May 17, 1925, the canonization day of St. Thérèse, she saw a light and heard a voice that comforted her and assured her that she would be able to sit up and walk. She sat up immediately and afterward could walk about the room with the help of a stick and a supporting arm. On September 30 she dispensed with this support and went to church alone.

In December she was seized with violent intestinal pains. An urgent operation for appendicitis was recommended. She had a vision of St. Thérèse and heard a voice that told her to go to church and thank God. During the night the pus found a natural outlet and she was cured.

The stigmata appeared during Lent in 1926. An abscess developed in her ear, causing violent headaches. She saw in a vision Jesus in the Garden of Olives and felt a sudden stinging pain in the left side. A wound formed and bled abundantly. It was followed by stigmatic wounds in the hands and legs. There was no pus and no inflammation, but there was a fresh flow of blood every Friday. She also shed tears of blood and became, by Friday, almost blind.

With an awe-inspiring dramatic vividness she lived through the whole tragedy of the crucifixion; and in ancient Aramaic (which famous linguists established as such) she reproduced what were claimed to be the words of Christ and the vile swearing of the crowd as she clairaudiently heard them in that archaic language. Her pronunciation was always phonetic and many believed that she was in communication with someone who was a spectator of the events.

At Christmas in 1922, an abscess developed in Neumann's throat and neck. From this date until Christmas 1926 she abstained from solid food. She took a little liquid—three or four spoonfuls of coffee, tea, or fruit juice. After Christmas 1926, she only took a drop of water every morning to swallow the sacred host. From September 1927 until November 1928 she abstained even from this drop of water. Nevertheless she retained her normal weight. But four Roman Catholic sisters declared on oath that during the Friday ecstasies Neumann lost four

pounds of weight, which she regained by the following Thursday without taking nourishment in any form. On August 15, 1927, Neumann had a vision of the death, burial, and ascension of Mary. She visualized Mary's tomb at Jerusalem and not at Ephesus, as usually assumed.

In the socialist and communist presses of Germany, Russia, and Austria, many libellous statements and quasiexposures were published about Neumann. Whenever they were followed by suits for libel the editors were found guilty and sentenced to imprisonment and fine. Neumann was something of an embarrassment to the Nazis during World War II, and the authorities made difficulties for visitors to Konnersreuth, but immediately after the war, hundreds of thousands of American and other servicemen lined up to visit her. She often gave accurate information on distant events through **out-of-the-body travel**, and appears to have traveled astrally to the death chamber of Pope Pius XII.

Although pilgrims presented many gifts to her, she would not use these for her own comfort and, before her death September 18, 1962, she had contributed to the church a training seminary for priests, as well as a convent. During her lifetime over 133 books or papers were written about her. (See also **Catherine Emmerich; Padre Pio**)

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Neurypnology

James Braid's first term for **hypnotism**.

New Age

The New Age movement was a revivalist movement that swept through metaphysical New Thought churches and Spiritualist and occult organizations in the 1970s and 1980s. As a result, many people accepted either a metaphysical or Spiritualist perspective and both communities grew significantly. The New Age idea of replacing the present society with a coming of the golden age of peace and love for the next generation transformed both communities. By the mid-1990s, the idea of a New Age had largely died out but had left the psychic community permanently changed.

Roots of the New Age Movement

A noticeable New Age vision, the triumph of the hopes and ideals to which occultists gave their allegiance, was given a certain limited expression throughout the twentieth century. Often that hope was seen in the arrival of what was termed the Aquarian Age. In **astrology**, an "age" is defined by the location

of the sun at the moment of the spring equinox each year. Because of the tilt of the Earth's axis, that sign changes approximately every 2,160 years. Depending upon the astrological system one uses, the sun is making the transition from the sign of Pisces to that of Aquarius sometime in this century.

Pisces, the fish sign, is often associated with Christianity, in which the fish is frequently used as a symbol of Jesus; in Greek the word for fish, *ichthus*, was a acronym for the phrase "Jesus Christ, God's son and Saviour." The passing of the Earth to a new astrological age would bring a new religion or spiritual perspective to dominance. However, during the last half of the twentieth century, as a new millennium loomed on the horizon, a variety of occult groups predicted the coming new age at the same time as the new millennium.

Among the early groups predicting the New Age was the London-based **Universal Link**, which originated in the contact of Richard Grave of Worthing, England, with a spirit entity who came to be known only as "Limitless Love." This entity first appeared in 1961 and gave Grave a variety of messages on the impending return of Christ in the midst of the seemingly destructive course of action being followed by the human race. Publicity given Grave's messages in a Spiritualist newspaper and his subsequent meeting with Spiritualist artist Libby Pugh led to the development of a network of interested individuals.

Crucial to the message was a prediction that by Christmas morning of 1967 Christ would reveal himself through the medium of nuclear evolution. That prediction brought many into the network, including Sir Anthony Brooke, the former ruler of the Indonesian island of Sarawak, who spent his retirement years traveling the world spreading the message.

When no visible event occurred to coincide with the predicted nuclear event, the most dedicated of the Universal Link members concluded that the event was an invisible one. Nellie Cane, founder of the **Spiritual Research Society**, and a key American figure spreading the Universal Link message, suggested that the event was the completion of the international linking of groups and individuals who need to join in a common effort to radiate God's light to the world.

Among the groups linked in the 1960s was the Findhorn Foundation, a communal association in northern Scotland in large part held together by **channeling**. Channeling is similar to mediumships in **Spiritualism**—the ability to contact spirit entities. However, in Spiritualism, a mediumship had concentrated upon the communication with a large number of spirit entities bringing greetings or messages to their still-living relatives with the aim of proving their continued existence after the transition of bodily death. Channeling, in contrast, assumed the existence of a spiritual world with which contact could be made for the purpose of learning about the nature of the world and receiving guidance on how to live. Mediumship was seen as the special prerogative of a few special individuals, while channeling was seen as possible for almost anyone.

A **medium** usually had a control, one or a few individual spirit entities who facilitated contact with the deceased relatives of the sitter(s). The channel usually contacted one or a few master teachers who regularly delivered philosophical discourses. The entities channeled, while usually the spirits of long-deceased individuals, could also be creatures from other planets, angelic beings, nature spirits, the channels' own higher self, or even Christ or God. The theosophical tradition had been built from the initial channelings of **Helena Petrovna Blavatsky** from the Masters or Mahatmas. While little channeling activity took place in the post-Blavatsky **Theosophical Society**, numerous splinter groups emerged around a new channel, sometimes referred to as a Messenger. Most prominent of these subsequent channels were **Alice A. Bailey** of the **Arcane School** and **Guy W. Ballard**, founder of the **I Am Movement**. The practice of channeling was given a tremendous boost in the 1970s by the publication of the material channeled by **Jane Roberts** from an entity known as "Seth."

Findhorn had been sustained through the 1960s, its developing years, by the channeling activity of Eileen Caddy. In the early 1970s, it was joined by a young student of the Alice Bailey teachings, David Spangler, who channeled material from an entity called "John." Spangler would, during his three years at Findhorn, construct a vision of the New Age as a time when important new energies from the cosmos were available to the human race. If these energies were accepted and worked with over the next generation, a New Age could be brought to pass. According to Spangler, the coming of the New Age was dependent upon the dedicated spiritual work of the people. He published his views first in a small book published by Findhorn, *The New Age Vision* (1973), upon which he expanded in his widely circulated volumes *Revelation: The Birth of a New Age* (1976) and *Towards a Planetary Vision* (1977).

Through the 1970s the New Age vision as articulated by Spangler spread through the groups and individuals that had constituted the network created by the Universal Link and spread far beyond it. The basic ideas were quite simple: There is a New Age coming and this present generation is the transition generation, though most will live to see and enjoy the imminent new society of peace and love. As society goes through the birth pangs of the new society and the turmoil and displacement it will bring, individuals can experience a foretaste of the social transformation in an immediate and personal transformation occasioned by a healing, a new personal insight, or the realization of a spiritual truth. Facilitating the personal transformation were a number of New Age transformative tools: channeling, crystals, divinatory techniques (**tarot** cards, astrology, etc.) and a whole range of **holistic** health practices. Responsibility for bringing in the New Age is in the hands of individuals who must take responsibility for their lives and the direction of society.

As the New Age movement emerged through the 1970s, it had a social vision that saw the merging of New Age vision to older movements centered upon world peace, environmentalism, and multiethnic cooperation. Healing became an important metaphor of the New Age and the holistic health perspective provided an alternative program to the common scientific medicine built upon drugs and surgery. It suggested an emphasis upon preventive medicine and the eradication of disease through a natural (and frequently vegetarian) diet, healthful practices (exercise, **hatha yoga**, living in a nonpolluted environment), and attention to clearing problems by developing spiritually and cleansing the emotions. The various forms of body work (chiropractic, massage, and related practices) have been immensely popular in New Age circles.

Rise and Fall of the New Age

The New Age movement grew through the 1970s and by 1980s had become a recognizable social phenomena. In that year Marilyn Ferguson would describe it as The Aquarian Conspiracy, a decentralized network of people who have forsaken the past for a coming new world. They are bonded by their experience of inner transformation and their common work for the coming transformed society. Through the next decade channeling became a well-known phenomenon, the use of crystals (the effect of which was described in great detail by channeler **Frank Alper**) spread, the publication of metaphysical and occult books burgeoned, and hundreds of thousands of people in Europe, North America, and urban centers around the world were swept up into the movement. An estimated four million adherents could be found in the United States alone.

The movement seemed to peak in the late 1980s following the airing in 1987 of *Out on a Limb*, a television movie based upon the New Age awakening of actress **Shirley MacLaine**. MacLaine had written a series of popular New Age books and publicly identified with the movement, in which she developed an avocation as a teacher. In 1989 she released a video, *Shirley MacLaine's Inner Workout*.

However, through the 1980s, the New Age movement received a significant amount of criticism, the most telling accusing it of being a shallow spiritual vision built upon the questionable practices of channeling and crystals and a naive (and false) hope of a significant systemic change in society. Internally, New Age leaders began to reexamine the movement. The first of an important set of redefining articles by David Spangler began to appear in 1988. Over the next few years, prominent leaders of the movement announced their abandonment of the New Age vision of a transformed society and publicly distanced themselves from channeling and crystals. They suggested that the heart of the movement had always been the personal transformations experienced by individuals and the spiritual perspective on life it gave to people. The social vision was abandoned and the people left in the movement reoriented entirely around personal development and improvement.

By the early 1990s, it was obvious that the New Age movement was dying. The passing of the New Age movement did not leave the metaphysical, Spiritualist, and occult communities unchanged. The hundreds of thousands of individuals brought into the communities by the New Age did not leave. Hundreds of New Age bookstores still dot the landscape, and New Age publishing remains a healthy concern. Most importantly, the concept of "New Age," which largely replaced "occult" in popular parlance, gave occultism a positive image in popular culture, the lack of which was a major barrier to its growth. The New Age movement left the occult community in a most robust state.

During the nineties the New Age has shifted from its premillennialist stance where an "overnight" scenario was expected to occur to a more postmillennial outlook where each person is expected to create their own heaven on earth by personal spiritual transformation over time. This evolution can be seen in the progression of books by James Redfield starting with *The Celestine Prophecy* and continuing with many sequels. The new emphasis has been on the issue of ascension, but with no crystallized consensus from the many authors that promote it. Such authors grace the pages of *Sedona Journal of Emergence* with an eclectic mix of views. Another huge archive of New Age information is the SpiritWeb Internet site.

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New Age Bible and Philosophy Center

The New Age Bible and Philosophy Center is a Rosicrucian study center in Santa Monica, California, founded in 1931 by Mary Elizabeth Shaw. Though Shaw led the center, it was also for many years a vehicle for the teaching activity of Corinne Heline and her husband, Theodore Heline. Corinne Heline was a prominent student of Max Heindel, founder of the **Rosicrucian Fellowship**, and she remained a member of the fellowship through the 1920s. During this period she began work on metaphysical Bible interpretation, a project that eventually resulted in a seven-volume series. In 1930 she married Theodore Heline, and they founded the New Age Press and affiliated with the center in Santa Monica. Many of the Helines' writings remain in print and may be obtained from the center.

Shaw was succeeded by Rev. Gene Sande, who after many years was succeeded by the present leader, Rev. Patricia Tallis. The center is located at 1139 Lincoln Blvd., Santa Monica, CA 90403.

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New Age Church of Truth

The New Age Church of Truth was founded in the mid-1960s by Gilbert N. Holloway (b. 1915), who emerged in the 1930s as a metaphysical teacher. He was widely read in the available Rosicrucian and theosophical literature and conscious of his own psychic powers, and by the 1960s he worked as a psychic with a national following. In 1967 a Pentecostal experience (which included speaking in **tongues**) converted him to Christianity, though Holloway cast his faith in a metaphysical thought world. He then changed his organization's name to New Age Church of Truth, the Christ Light Community. From the headquarters of his church in Deming, New Mexico, he traveled widely as a lecturer, healer, and psychic reader into the 1980s. Current address unavailable.

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New Age Journal

Journal of **New Age** and holistic topics published by New Age Publishing and concerned mainly with achievement, commitment, health, creative living, and holistic nutrition. It includes a calendar of a wide range of New Age seminars, lectures, training courses, and symposia. Since the late 1980s the

Journal has also published annual networking books from their editorial offices at 42 Pleasant St., Watertown, MA 02472. Website: <http://www.newage.com/>.

Sources:

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New Age Media Resource Directory

Quarterly networking publication concerned with **New Age** information, listing books, publishers, audiotapes, periodicals, film and video productions, and therapeutic and spiritual centers. It is concerned with psychic studies, Eastern religion and yoga, macrobiotics, holistic health, and related topics. Address: Box 419, New York, NY 10002.

New Age Retailer

New Age Retailer is the major trade journal serving the chain of metaphysical bookstores that emerged in the 1980s as the **New Age** Movement came into existence. From its beginning in the mid-1980s, the magazine has grown into a large bi-monthly report on new publications in the post-New Age spirituality, including books, music, and various related products from jewelry to greeting cards. For example, **crystals**, which lost the central place that they had in the New Age community of the 1980s, have remained popular as art objects. Each issue of *New Age Retailer* is built around a listing of several hundred new books, many of which come from small independent publishers. A picture of the book cover is accompanied by basic ordering information and a brief description of the content supplied by the publishers (usually the same material found on the book's cover or dust jacket). A similar treatment is offered for new cds and products. While *New Age Retailer* is built around providing basic information on new products, it also provides additional guidance to assist retail outlets improve their sales, the major factor affecting the health of the metaphysical wholesale community. On a regular basis, the magazine offers information on contacting sales representatives and wholesale jobbers, attending trade shows, and expanding inventory. Each issue also features a set of articles on a particular topic of interest to store owners on such diverse topics as building a store website and doing effective but inoffensive advertising. *New Age Retailer* generally circulates only within the psychic/occult business community, but may be ordered from Continuity Publishing, Inc., 1300 N. State St., Ste. 105, Bellingham, WA 98225-4730. Its webpage can be found at <http://www.newageretailer.com/>. It provides clear insight into the business world that undergirds the current metaphysical/spiritual community and offers a means of contacting small publishers issuing metaphysical products.

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New Age Teachings

New Age Teachings, one of the original **New Age** organizations in the United States, was founded by New Age channel Anita Afton (b. 1922). Better known as Illiana, she regularly channeled messages for more than 25 years. As a young seeker, Illiana, a Unitarian, became interested in the teachings of **Paramahansa Yogananda**. She affiliated with the **Self-Realization Fellowship** and began the practice of kriya yoga.

She learned to meditate and became aware of her past lives in India. In 1965 she received her first channeled messages. Her early messages came from entities identifying themselves as residents of the planet Jamel. Within a few years she experienced what she described as a lifting of her own consciousness and since then the "I AM THAT I AM" has been the only voice speaking through her. After she founded New Age Teachings, she began publishing a regular bulletin containing transcripts of the messages. Illiana also became part of the original international network established in the 1960s by the Universal Link.

New Age Teachings emphasized that New Age vibrations were causing increasing light to come to Earth. The work expanded in 1976 with the addition of a Spanish edition of the bulletin, published from Houston, Texas. A music ministry began in the 1980s. Last known address: P.O. Box 346, Brookfield, MA 01506.

New Age World Religious and Scientific Research Foundation

Formerly Inner Sense Scientist Association, this organization was founded in 1976 with a membership of persons interested in **New Age** religious and scientific culture, including inventors, authors, lecturers, students, and scientists.

The purpose of the foundation is to bring forth the highest and best of religious and scientific understanding to humankind and to serve as a balance between religion and science. It maintains a 4,000-volume library and sponsors a correspondence course in New Age World Religious Millennium Teachings. Address: 62091 Valley View Cir. No. 2, Joshua Tree, CA 92252. Website: <http://www.joshuatreevillage.com>.

Sources:

Vandertuin, Victoria. *My God: The Power and Wisdom of the Universe*. Calif.: New Age Press, 1978.

New Atlantean Research Society

Former nonprofit organization that investigated all relevant aspects of the unknown, unexplained, and unexplored, especially Atlantis, UFO sightings, and Earth changes. The society, which was headquartered in St. Petersburg, Florida, published a quarterly, the *New Atlantean Journal*.

Newbold, William Romaine (1865–1926)

Philosopher with a special interest in psychical research. He was born November 20, 1865, at Wilmington, Delaware. He studied at the University of Pennsylvania (B.A., 1887; Ph.D., 1891) and did post-graduate study at the University of Berlin (1891–92). He was a member of the faculty of the University of Pennsylvania for 37 years, of which the last two decades were spent as the Adam Seybert Professor of Intellectual and Moral Philosophy (1907–26). He was an authority on Oriental languages and Greek philosophy. He became famous for his achievement in deciphering a medieval manuscript, which he showed to be the work of Roger Bacon, and for his translation of Semitic scrawls on the walls of the Roman catacombs.

He was a member of both the **Society for Psychical Research** (SPR), London, and the **American Society for Psychical Research** (ASPR). He was deeply interested in psychical research and contributed a number of important articles on the subject to the *Journal* and *Proceedings* of the ASPR and the SPR. He died September 26, 1926, in Philadelphia, Pennsylvania.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Newbold, William R. *The Cipher of Roger Bacon*. Philadelphia: University of Pennsylvania Press, 1928.

———. "Subconscious Reasoning." *Proceedings of the Society for Psychical Research* 12 (1896).

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Newbrough, John Ballou (1828–1891)

A New York dentist who was clairvoyant and clairaudient from childhood and who, through **automatic writing** (on a typewriter), produced "**Oahspe**" (1881), a channeled volume published as a new bible. He was born on June 5, 1828, near Springfield, Ohio, the son of a schoolteacher. He was educated in the local schoolhouse, and from the age of 16 continued to educate himself. He attended the Cincinnati Medical College and practiced both medicine and dentistry.

He migrated to California in 1849 and was fortunate in becoming a gold miner. Several years later, he married Rachel Turnbull, the sister of his partner John Turnbull. They moved to New York, where Newbrough resumed his dental and medical practice. He associated himself with the emerging Spiritualist movement, and became a trustee of the New York Spiritualist Association. Eventually his Spiritualist interests led to disagreements with his wife, and some years later they divorced.

His own psychic gifts were remarkable. He could paint in total darkness with both hands at once. It was claimed that, by closing his eyes, he could read printed pages of any book in any library, that he could bring back recollections of astral travels (or **astral projections**), and that under control he could lift enormous weight, even a ton, without apparent effort. However, bored with the commonplace messages that dominated Spiritualist spirit contact, he was anxious to utilize the spirits' time for more metaphysical information.

Thus he initiated the events that culminated in his production of *Oahspe: A Kosmon Bible in the Words of Jehovah and his Angel Ambassadors*. He described these events in a letter dated January 21, 1883, to the editor of the *Banner of Light*:

"I was crying for the light of Heaven. I did not desire communication for friends or relatives or information about earthly things; I wished to learn something about the spirit world; what the angels did, how they travelled, and the general plan of the universe. . . . I was directed to get a typewriter which writes by keys, like a piano. This I did and I applied myself industriously to learn it, but with only indifferent success. For two years more the angels propounded to me questions relative to heaven and earth, which no mortal could answer very intelligently. . . .

"One morning the light struck both hands on the back, and they went for the typewriter for some fifteen minutes very vigorously. I was told not to read what was printed, and I have worked myself into such a religious fear of losing this new power that I obeyed reverently. The next morning, also before sunrise the same power came and wrote (or printed rather) again. Again I laid the matter away very religiously, saying little about it to anybody. One morning I accidentally (seemed accidental to me) looked out of the window and beheld the line of light that rested on my hands extending heavenward like a telegraph wire towards the sky. Over my head were three pairs of hands, fully materialised; behind me stood another angel with her hands on my shoulders. My looking did not disturb the scene, my hands kept right on printing . . . printing. For 50 weeks this continued, every morning, half an hour or so before sunrise, and then it ceased, and I was told to read and publish the book 'Oahspe.' The peculiar drawings in Oahspe were made with pencil in the same way."

He claimed that "Oahspe" came from the higher heavens, and was "directed and looked over by God, the creator's chief representative in the heavens of this earth."

A group formed around Newbrough's revelations, and in 1883 they gave themselves the name "Faithists of the Seed of

Abraham" (a term used in "Oahspe"). They moved to Las Cruces, New Mexico, and established Sholam, a community to implement the "Oahspe" injunction to care for foundlings and orphans.

Newbrough married again, choosing a companion from the community. By 1891, a residential home had been completed, housing some 50 children, but in the following year an outbreak of influenza devastated the area, and Newbrough himself was struck down, dying that year. For a time, his associate Andrew M. Howland continued the community, but it soon disintegrated. However, Newbrough's very dispersed and decentralized followers continued under such names as the "Essenes of Kosmon" or "Universal Faithists" and are still active today. "Oahspe" is kept in print through the Universal Faithists of Kosmon (Box 664, Salt Lake City, UT 84110), and a journal, *The Faithist Journal*, is published at 2324 Suffock Ave., Kingman, AZ 86401.

Sources:

Denton, Jim. *Dr. Newbrough and Oahspe*. Kingman, Ariz.: Faithist Journal, 1975.

———. *The Oahspe Story*. Kingman, Ariz.: Faithist Journal, 1975.

Miller, Timothy. *American Communes, 1860–1960: A Bibliography*. New York: Garland Publishing, 1990.

Stowes, K. D. *The Land of Shalam: Children's Land*. Evansville, Ind.: Frank Molinet Print Shop, n.d.

The New Celtic Review (Journal)

Former quarterly publication of the British based GSO Society for the Preservation of Celtic Lore, Monuments and Antiquities. The journal included details of festivals, mail order books, cards (of the ancient Celtic Ogham Tree Alphabet), and publications, as well as events throughout Celtic regions and countries.

New Christian Church of Full Endeavor

During the 1980s, **A Course in Miracles** emerged as a text around which thousands of people found guidance for their spiritual life. While many simply read the text and integrated it into a previously existing metaphysical worldview already in large agreement with the teachings, many found in the text a new profound spiritual direction. Many found their participation primarily in weekly study groups and noted how helpful the *Course* insights were for their life. Others found in the *Course* the catalyst to completely reorient their life and perception. Among the latter are the members of the New Christian Church of Full Endeavor.

Catalyst for the coming together of the church in the 1980s is Chuck Anderson, today known as simply Master Teacher. He and the members found in the *Course* a restatement of the perennial philosophy, a mystical visionary worldview that has appeared in other times and places as, for example, *advaita vedanta*, **Zen**, or **Taoism**. The perennial philosophy recognizes a Divine Reality behind the visible world of sense experience (described by Vedantists as *maya* or illusion). In discovering that reality behind the illusion, humans discover their essence as equal to the Divine Reality and perceive that their highest purpose is in knowledge of that Ground of Being. They see in Master Teacher a person who facilitates the **enlightenment** of those around him.

The church teaches that *A Course in Miracles* is a contemporary restatement by Christ of the teachings of Jesus of Nazareth. Church members have come into an experience of the Divine Reality and are attempting to learn always with that reality and out of that reality. In the real world, fear and evil do not exist. In that reality love is perfected and joy established. They also believe that a process of transformation is going on in their

lives and in the world. The keynote of that transformation is healing and forgiveness. That process will continue through their full endeavor.

The church is headquartered in Lake Delton, Wisconsin. Also established there is the Endeavor Academy, the church's educational arm, which offers a variety of courses drawing upon *A Course in Miracles* and the vast literature representative of the perennial philosophy. Located in a former resort hotel, it provides residential space for students who may come to the classes that are offered on a quarterly basis. The church and academy may be contacted at P.O. Box 206, Lake Delton, WI 53940. It has an Internet site at <http://www.endeavoracademy.com/>. Besides the center in Wisconsin, there are groups related to the church across North America and in Europe.

The church emerged in the very diverse environment of the movement built around *A Course in Miracles*. That movement has been seen as somewhat centered in the Foundation for Inner Peace, a corporation that owned the copyright of the *Course* and has been primarily responsible for its printing and distribution. The New Christian Church of Full Endeavor is one of several groups that have come into conflict with the foundation for reprinting sections of the *Course* as part of their effort to spread the message. They are currently in litigation with the foundation over their right to reprint the material. Part of the case hinges upon the claimed authorship of the *Course*, namely Christ, and whether a work by a Divine Being can be copyrighted under United States law.

Sources:

Endeavor Academy. <http://www.endeavoracademy.com/>. April 7, 2000.

"New Christian Church of Full Endeavor." *Out of Time: A Journal of Endeavor Academy* 1 (1993): 14.

The New Church See Church of the New Jerusalem

New Civilization Network

During the 1990s, by far the best-selling metaphysical text was **The Celestine Prophecy** by **James Redfield**. It offered the idea that an increasing number of people were gaining new insights into their own nature and the inner structure of the universe. In fact, as a critical mass of such people who shared these insights became aware of each other, they would realize a common world vision. Working together, awakened people could produce a new spiritualized world culture.

As the readership of *The Celestine Prophecy* and its sequels, *The Tenth Insight* (1996) and *The Celestine Vision* (1997), grew, study groups began to form. Redfield also produced several study guides and a newsletter for people who took the content of the books most seriously. At the same time he has resisted becoming the leader of a new movement.

However, in 1995, Flemming Funch, the head of a computer web development and networking company (Synchronicity Network in Van Nuys, California), sent out an e-mail letter calling for people who were interested in working toward a new spiritual culture. He received an unexpected amount of feedback and organized the New Civilization Network and a loose association of people conversing on the Internet. Since that time, the network has grown into what is described as a "self-organizing international grass-roots association" of people interested in building a better world. The members of the network share a positive vision of the future and seek appropriate means for working with each other. As the network has increased in size, in those geographical areas where members are concentrated, network members have organized salons, gatherings at which they meet and discuss their new ideas. The largest number of these are in southern California.

Members come to the network from a wide range of backgrounds and have appropriated the Redfield material in quite diverse manners. Respect for the diversity and the very different ideas being expressed is a hallmark of the network, holding it together even as commonalities are being sought. Members may join simply by submitting their name to the network, where they are placed on a membership list and begin receiving the messages posted by other members. They may also participate in Internet chat rooms and bulletin boards. In some places they may attend meetings and work with others on mutually agreed upon projects. Funch has also put together a reading list of complementary material.

As of the beginning of 2000, the network is not incorporated, its major emphasis being on providing a space in which the spontaneous cooperation of its members may occur. Contact with the network is through its webpage, <http://www.newciv.org/>.

Sources:

New Civilization Network. <http://www.newciv.org/>. February 25, 2000.

Redfield, James. *The Celestine Prophecy*. New York: Warner Books, 1994.

———. *The Celestine Vision: Living the New Spiritual Awareness*. New York: Warner Books, 1997.

———. *The Secret of Shambhala: Search for the Eleventh Insight*. New York: Warner Books, 1999.

———. *The Tenth Insight*. New York: Warner Books, 1996.

Newcomb, Simon (1835–1909)

Astronomer, mathematician, and first president (1885–86) of the **American Society for Psychical Research**. He was born on March 12, 1835, at Wallace, Nova Scotia. He studied at Lawrence Scientific School (B.S., 1858), and Harvard University. He joined the U.S. Navy during the Civil War as a professor of mathematics (1861), and was later assigned to the U.S. Naval Observatory (1867). He subsequently became the director of the American Nautical Almanac (1877–97) and a professor of mathematics and astronomy at Johns Hopkins University (1884–94). A world-famous astronomer and mathematician, Newcomb's research made possible the construction of accurate lunar tables. In spite of his interest in psychical research, he remained an outspoken skeptic, a position he explained in his autobiography. He died July 11, 1909.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Hyslop, James H. "Professor Newcomb and Occultism." *Journal of the American Society for Psychical Research* 5 (1909).

Newcomb, Simon. *Reminiscences of an Astronomer*. Boston: Houghton, Mifflin, 1903.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

New Consciousness Sourcebook

Important **New Age** guide issued by the followers of Yogi Bhanjan (founder of the Sikh Dharmma) in the San Francisco Bay area. The original edition was issued in 1972 as the *Spiritual Community Guide for North America*. New editions were released periodically through the 1970s. The new name was adopted for the fifth edition in 1982. The last edition, the sixth, appeared in 1985.

The directory covered organizations concerned with spiritual growth as well as such New Age subjects as nutrition, holistic health, healing, therapies, kundalini, bodywork, lifestyles, and meditation. It listed New Age bookstores, publications, occult

supply houses, records, and tapes. It was published by Spiritual Community Publications in Berkeley, California. The group also published *A Pilgrim's Guide to Planet Earth*, an international directory covering the same areas of concern as the *Sourcebook*.

Sources:

The New Consciousness Sourcebook, #5. Berkeley, Calif.: Spiritual Community Publications, 1982. Rev. ed. Pomona, Calif.: Arcline, 1985.

A Pilgrim's Guide to Planet Earth. San Rafael, Calif.: Spiritual Community Publications, 1981.

New Dimensions (England)

Briefly published British quarterly publication dealing with the **Kabala** and magical teachings in the tradition of the Hermetic Order of the **Golden Dawn** and **Dion Fortune**.

New Dimensions (Florida)

Occasional newsletter of the Florida Society for Psychical Research, Inc., dealing with society activities and psychic topics. Last known address: 2837 1st Ave. N., St. Petersburg, FL 33713.

New Dimensions Broadcasting Network

New Dimensions Broadcasting Network is the producer and distributor of post-**New Age** radio and short wave programs. New Dimensions was created in 1973, as an expression of the human potentials movement. Founders Michael and Justine Toms were, at that time, inspired by the work of parapsychologist **Charles T. Tart**, one of the founders of the discipline of transpersonal psychology, who had observed that a new revolution in consciousness was beginning. New Dimensions was incorporated as a nonprofit educational foundation to address the issues raised by the approaching change in culture and value systems.

New Dimensions began modestly as a program for a single station in Northern California. In 1980 the program reached a national audience with a weekly program over a satellite network. Through the 1990s more than a hundred different stations across the United States have aired the ongoing series of programs and it has been picked up by the Armed Forces Radio Network and the Radio for Peace International shortwave network. Beginning in May 2000, *New Dimensions* was aired by the Merlin shortwave system. It is also available on the Internet. As the twenty-first century begins, *New Dimensions* is the most widely heard New Age broadcast in the world.

New Dimensions programs are commonly built around an interview with one or more persons representative of what is perceived as the new consciousness. Guests have included spiritual leaders from a variety of Eastern and alternative traditions, environmental spokespersons, and exponents of various forms of esoteric wisdom and **New Thought** metaphysics.

The New Dimensions Broadcast is currently supported by the New Dimensions Foundation, P. O. Box 569, Ukiah, CA 95482. The Foundation issues a bi-monthly periodical, *New Dimensions: The Journal of New Dimensions Radio*, that provides a guide to upcoming programs. It also supports a website at <http://www.newdimensions.org/>, and makes available tape recordings of past programs. The work of the foundation is supported by a cadre of listeners known as the Friends of New Dimensions.

Sources:

New Dimensions: The Journal of new Dimensions Radio. Ukiah, Calif., n.d.

New Dimensions. <http://www.newdimensions.org/>. January 15, 2000.

New England Journal of Parapsychology

Quarterly journal that publishes papers from undergraduates of a college course in parapsychology at Franklin Pierce College, Rindge, New Hampshire.

New Existence of Man upon the Earth (Journal)

Short-lived British journal founded in 1854 by socialist reformer **Robert Owen** (1771–1858), the only European journal of the period concerned with **Spiritualism**. The issues included an early report on automatic writing by a four-year-old child who wrote in Latin. The journal ceased publication after the death of Owen.

New Frontiers Center Newsletter

Now-defunct publication that contained news and views from parapsychologist **Walter Uphoff** and his associates.

NewHeavenNewEarth

NewHeavenNewEarth (NHNE) is an online newsletter operating out of a post-**New Age** vision of planetary transformation. It was founded in 1994 by David Sunfellow out of his realization of the power of the Internet as a tool for communication and cooperation among humans on a global scale. NHNE operates through an online mailing list to which news stories are regularly sent and an extensive webpage that carries news and reports of interest to the “planetary transformation movement,” the name given by Sunfellow to the post-New Age.

NHNE has set as its mission the tracking of planetary transformation and using the Internet to bring together a group of people in cyberspace to focus upon the basic age-old religious/philosophical questions of “Who are we? “Where did we come from?” and “Why are we here?” Having rejected the use of traditional (and authoritarian) sources of religious teachings, NHNE opts instead for a new methodology for arriving at Truth. It attempts to bring together contemporary spiritual seekers, both professional and lay, to pool their wisdom in a process of encouraging enlightenment. The understanding that the planet is undergoing a period of significant change underlies the discussions pursued through NHNE.

Besides simply passing along news items on topics such as environmental concerns, the paranormal, relevant developments in science, etc., NHNE has focused on selected topics for concentrated research and reporting. NHNE has also posted its findings from investigations of **A Course in Miracles** court cases, crop circles, and the claims of visionary musician James F. Twyman, leader of the **Community of the Beloved Disciple**.

NHNE can be contacted at P.O. Box 10627, Sedona, AZ 86339-8627. Its large Internet site is at <http://www.nhne.com/>.

Sources:

NewHeavenNewEarth. <http://www.nhne.com/>. June 11, 2000.

New Horizons (Journal)

Former semi-annual journal of New Horizons Research Foundation, Toronto. It contained articles on the research of the Toronto Psychical Society and other parapsychological work. It was edited by **A. R. G. Owen**, a mathematician at the University of Toronto, who was one of the group of experimenters who created the experimental ghost “**Philip**.” Last known address: P.O. Box 427, Station F, Toronto, ON, Canada M4Y 2L8.

New Horizons Newsletter

Monthly publication devoted to spiritual movements, alternate energies, and related New Age subjects. Last known address: 1 Palomar Arcade, #124, Santa Cruz, CA 95060.

Newhouse, Flower (1909–1994)

Metaphysical teacher Flower Newhouse was born Mildred Arlene Sechler on May 10, 1909, in Allentown, Pennsylvania. From her childhood days, she told her parents that her real name was Flower, but they did not choose to follow her lead. Her father died when she was six, and two years later her mother remarried. They then moved out of Allentown and eventually settled in Scranton. Shortly after that, the still-prepubescent Mildred claimed that she was confronted by her guardian angel, who told her that he was now taking charge of her development. At the age of 13, Mildred again announced that she wanted to be called Flower, and her mother and sister finally gave in.

Through the next years, Mildred developed her own independent ways, and her family learned to trust her inner promptings. Thus, in 1924, they took very seriously the story of her encounter of a new entity in her life whom she described as John the Beloved. The spirit had come to her and called for an immediate move to California. Within weeks they were in Los Angeles. Flower found work as a salesperson in a retail store, but twice a week began to teach what she had learned from her spiritual contacts. Within a short time she was able to become a full-time teacher. In 1933, while in San Bernardino, California, to speak, she met Lawrence Newhouse, whom she would marry later that year. He would become her confidant and helpmate for the rest of his life. That same year she issued the first of many booklets, *The School of Life*.

By this time Newhouse had come to see herself as the product of a set of previous incarnations. She had returned this time to be a teacher and to found a teachings center. She was in contact with the broad range of spiritual entities from nature spirits to the theosophical hierarchy, but saw her special emphasis to be the enlightening of people concerning the ministry of **angels**.

Soon after their marriage, she and her husband began traveling throughout North America and she built a large following. She launched a periodical, the *Inspiration Newsletter*, in 1934, as a means to stay in contact. Finally in 1940, she found a suitable and affordable tract of land upon which to build Quest Haven, the spiritual center she had envisioned. When dedicated, it became the headquarters of the Christward Ministry, the name she gave to her far-flung work. People began to move to land close by Quest Haven so they would be able to attend the regular weekly events at the center.

The rest of her life, Newhouse concentrated her efforts on building Quest Haven, writing a series of books, and composing a set of lessons summarizing her teachings. Lawrence died in 1963, but Flower lived for another 30 years, passing away in 1994.

Sources:

The Christward Ministry. Vista, Calif.: Christward Ministry, n.d.

Isaac, Stephen. *The Way of Discipleship to Christ*. Escondido, Calif.: Christward Ministry, 1976.

Newhouse, Flower. *The Christward Ministry*. 4 vols. (lessons 1–208). Vista, Calif.: Christward Publications, n.d.

———. *The Meaning and Value of the Sacraments*. Escondido, Calif.: Christward Ministry, 1971.

New Humanity (Journal)

British newsstand magazine founded in February 1975 as “the world’s first politico-spiritual journal.” Its purpose is “to

create Peace on Earth, the alleviation of suffering, and the promotion of well-being among mankind. We are neither Left nor Right but Uplifted Forward. We work for Peace, Non-Confrontation, Unity in Diversity, Mental Liberation and Harmony with the God-head.” Articles cover a wide range of **New Age** topics relating to the improvement of humanity through new consciousness awareness. It is issued six times annually from editorial offices at 51A York Mansions, Prince of Wales Dr., London, SW11 4BP, UK.

New Isis Lodge

An original lodge of the British **OTO** (Ordo Templi Orientis) organization. The New Isis Lodge was established by **Kenneth Grant** in 1955, during the period of turmoil that hit the organization following the death of the outer head of the order, **Aleister Crowley**, in 1947. During Crowley’s last years, aided by the chaos of World War II, the order virtually ceased to exist in Europe. Crowley passed his job to **Karl Germer**, then living in the United States. Germer operated as a caretaker for the order, but was more interested in seeing to the publication of Crowley’s manuscripts than in aiding the revival of the organization after its decimation by the Nazis. Germer had himself spent several years in a concentration camp prior to escaping to England and then the United States.

In 1951 Germer granted a charter to Kenneth Grant, a young magician who had known Crowley during the last years of his life. Originally Grant was limited to performing only the first three of the order’s eleven degrees, but he had access to copies of all of the secret material. In 1955, Grant formally organized the New Isis Lodge of the OTO. The “New” was a pun on “Nu,” or “Nuit,” a term borrowed from Egyptian mythology that symbolized absolute consciousness. It was associated with the Crowley concept of the Scarlet Woman, whose formula was “love under will.” “New-Isis” or “Nu-Isis” therefore symbolized the heavenly and earthly goddess. Grant also began to work all eleven degrees of the order.

Accompanying the organization of the lodge, Grant issued a manifesto announcing the discovery of a new planet in this solar system beyond Pluto, a planet unknown to astronomy, which he named Isis. Quickly after receiving the manifesto and news of Grant’s actions, Germer expelled Grant from the OTO. Grant ignored the expulsion and continued to build his organization. He had no competition in the United Kingdom until the 1970s.

Grant had access to Crowley’s library, which was eventually deposited at an academic library in London, and as his organization grew he began to write books both on the Crowley legacy and on his own peculiar revisions of it. He gained considerable status in the larger magical community in 1969 as the co-editor of Crowley’s autobiographical *Confessions*.

Grant, while working the OTO rituals, offered a new variation that had grown out of his own magical experiments with what was termed the shadowside or backside of the Kabbalistic system, work which resembled **Satanism** to many magicians. Since Grant’s death, the work of the British OTO has continued independently of the larger OTO movement, one branch of which is headquartered in Germany and one in the United States.

Sources:

Grant, Kenneth. *Cults of the Shadow*. London: Frederick Muller, 1975.

———. *Nightside of Eden*. London: Frederick Muller, 1977.

———. *Outside the Circles of Time*. London: Frederick Muller, 1980.

King, Francis. *The Rites of Modern Occult Magic*. New York: Macmillan, 1970.

The New Motor

A strange machine constructed in 1854 by Spiritualist medium **John Murray Spear** in association with another medium, Charles Hammond, at the instigation of the "Association of Electricizers," one of the bands of spirits by whom he was controlled. The motor was to derive its motive power from the magnetic store of nature and was therefore to be independent of artificial sources of energy, like the human body. The machine was hailed as the "physical saviour of the race," and the "new messiah." Mrs. Alonzo Newton, wife of one of Spear's collaborators, obeyed a vision by going to High Rock, Lynn, Massachusetts, where the new motor was located, and for two hours suffering "birth-pangs," whereby she judged that the essence of her spiritual being was imparted to the machine.

At the end of that time it was claimed that pulsations were apparent in the motor. Newton continued to act as nurse to the contraption for several weeks, but the only observed movements seemed to be a slight oscillation of some of the metal balls that adorned it. One disappointed Spiritualist complained that the new motor could not even turn a coffee mill. **Andrew Jackson Davis** visited the new motor at High Rock and expressed the belief that the design was the work of spirits of a mechanical turn of mind, but that the machine was of no practical value.

The new motor was finally smashed by a mob at Randolph, New York, where it had been taken. In all it cost its builder some two thousand dollars. In common fairness to the Spiritualists it must be said that Spear was widely recognized as a kind and honest man who had championed many liberal reforms. His earlier experience of spirit messages was remarkable, resulting in a healing ministry. It seems that he was deceived by misleading communications from "the Association of Electricizers" (which supposedly included the spirit of Benjamin Franklin).

It is possible that the new motor may have suggested a line of research to **John Worrell Keely** (1837–1898), who claimed the discovery of a new motive force in his invention of the Keely motor. This force was said to be a "vibratory etheric force" or cosmic energy. After the death of Keely, evidence of **fraud** was revealed.

From time to time since the new motor fiasco, Spiritualists have constructed various apparatus to facilitate **communication** with the spirit world, sometimes basing their constructions on spirit messages. Among modern inventors who were more successful than Spear were those comprising the group known as the **Ashkir-Jobson Triunion**, ca. 1930, who built various apparatus that seemed to work. The psychotherapist **Wilhelm Reich** also claimed the discovery of a cosmic motor force in what was termed **orgone** energy. (See also **Communiograph**)

New Perspectives

New Perspectives is one of a host of periodicals established during the late 1980s as the **New Age** Movement peaked and one of the few to survive into the post-New Age era. In its broad statement of purpose, it focuses attention on the emergence of a new consciousness and information considered by many to be esoteric. It is also tracing the movement of the movements of the last generation, from human potentials to **New Thought** metaphysics, into the self-conscious and self-critical mainstream culture.

Each issue of *New Perspectives* is built around a set of feature articles, often grouped around a single theme, that highlight issues within the larger community of people who accept an esoteric and holistic perspective on the world. Articles treat psychic reality, various forms of spiritual and alternative healing, and varieties of esoteric practice. A strong concern for healthy living is projected with articles that advocate practices (from dietary changes to spiritual exercises) that promote a healthful lifestyle in general. Each issue also contains a set of columns

that include book reviews, movie and video reviews, and evaluation of New Age/holistic health spas, hotels, and retreats. Unlike most New Age periodicals, formed with an emphasis on networking between New Age organizations, practitioners, and devotees, *New Perspectives* has followed a more traditional magazine format centered upon providing its readers information and a perspective on what is seen as a forward-looking emerging culture. That perspective includes the attempt to highlight the similarities between people in spite of their apparent differences.

New Perspectives has been published quarterly since its founding in 1987. Editor/publisher Allan Hartley may be contacted at P.O. Box 3208, Hemet, CA 92546. In 1999 it added an Internet presence at <http://www.newperspectivesjournal.com/>.

Sources:

New Perspectives. Hemet, Calif., n.d.

New Perspectives. <http://www.newperspectivesjournal.com/>. (March 12, 2000).

New Realities

New Age magazine issued through the 1980s that presented a wide range of new age topics. It was initially issued in 1969 under the name *Psychic*, and quickly gained the respect of the psychic-oriented community for its coverage of parapsychology and psychic phenomena and its in-depth interviews with leading personalities in the field. It had a high standard of popular presentation without the sensationalism or vulgarity of so many of the competing periodicals dealing with the occult.

In 1977, after Vol. 7, No. 6, *Psychic* changed its title to *New Realities*, indicating its new direction as an organ serving the New Age community by its stated desire to focus upon "developments in the emergent areas of human possibilities that affect our everyday lives" in addition to psychic phenomena and new psychic research. This wider view embraces "holistic health" (total approach to human well-being on all levels), aspects of consciousness, Eastern and Western mysticism, new lifestyles and parapsychology.

In 1986 editor/publisher James Bolen transferred control of *New Realities*, which had been published in San Francisco, to Heldref Publications in Washington, D.C. The magazine was discontinued several years later.

New Reformed Orthodox Order of the Golden Dawn (NROOGD)

The NROOGD is an American Witchcraft tradition which was founded by a group of San Franciscans interested in the occult; they banded together to perform an archetypal Witches' Sabbath for a class at a San Francisco university in 1968. Using published sources from Robert Graves, **Margaret Murray**, and **Gerald Gardner**, a ritual was composed which serves as the basis of the NROOGD practice. After repeat performances, the group created an identity for themselves and trained others in its performance. The name they chose, New Reformed Orthodox Order of the Golden Dawn, is a play on the attitudes they had toward what they were doing and upon their spiritual antecedents. NROOGD is a wholly new tradition stemming from the magical order known as the **Hermetic Order of the Golden Dawn**; they consider themselves their spiritual and magical successors.

The mother circle of NROOGD "hived off" (branched off into) daughter and granddaughter covens. In 1976, the governing body of the order, called the Red Cord Council, was dissolved and the NROOGD became known as a tradition. Those groups tracing their lines of initiation back to a member of the original group and that share certain forms of liturgy consider themselves part of the NROOGD tradition. Covens are auton-

mous and recognize one another's initiates. The identities of initiates are held in strictest confidence.

Coven esbats are usually held skyklad; they work on ethical magic and the celebration of the divinity of each participant. The covens recognize and greet the force of a Goddess and God.

Initially, the ritual performance required three priestesses and one priest, but now this form is usually reserved for large public rituals; the smaller coven meetings require only one of each. Although magical workings vary in form and content, they often include charms and simple poetry. Mythic enactments corresponding to a needed transformation may also be performed.

During the late 1980s and 1990s, younger members expanded inherited liturgy by writing new poetry and songs for new rituals. The NROOGD encourages creative expression, and these new writings serve to keep the tradition alive.

The core NROOGD ritual, written by Aidan Kelly and others, begins with a line dance in the form of an inward and then outward spiral, representing death and rebirth, with coverers singing a chant—"Tout, tout, tout, throughout and about!" Afterward, conjurations of elements, which go into a central "Charging Bowl," begin with "I conjure salt for savor. . . ." Gods, demigods, or other spirits at each of the cardinal directions serve as Guardians of the Circle and of the Elements. Each coven has their own guardians that are unique from other covens. Names of the Gods are idiosyncratic to each group and the names are kept secret.

The sharing of food and drink (called a Love Feast) concludes the ritual, as members prepare themselves to reenter their daily lives.

Three initiations distinguish the practice of NROOGD. The first initiation, called the White Cord, marks the entrance either into the NROOGD community, or into a particular coven's instruction. The second initiation, called the Red Cord, is a full initiation into the Mysteries of Witchcraft. Red Cord initiates are elders of the tradition, and are empowered to lead their own covens and train and initiate. The third initiation is not bestowed by human hand but rather by the Gods themselves, and is called a Black Cord, or Taking the Garter. This last is the most intensely personal of the three.

The order holds large public ritual celebrations at each of the eight Sabbats for the benefit of the greater Pagan community. The most unique of these celebrations is the re-enactment of the Eleusinian Mysteries in the fall. Area covens also meet periodically to decide responsibilities for the coming year.

NROOGD member covens are primarily in the San Francisco Bay Area, yet elders are found all over California, the Pacific Northwest, Michigan, and on the East Coast. There is no central authority nor spokesperson for the tradition.

The order publishes a quarterly magazine called *The Witches Trine*, consisting of news, articles, poetry and reviews relating to the NROOGD tradition and Witchcraft in general.

Sources:

About the NROOGD. <http://www.conjure.com/TRINE/nroogd.html>. May 1, 2000.

The News (Journal) See Fortean Times

New Sense (Bulletin)

A newsletter, formerly known as the *Brain/Mind Bulletin*, published on first and third Mondays of the month, dealing with frontiers of research, theory, and practice in such fields as **parapsychology**, physics of consciousness, perception, **dreams**, **biofeedback**, **acupuncture**, **hypnosis**, psychiatry, creativity, memory, and humanistic medicine. Included news of conferences and workshops, significant trends, books, and journals. Edited by **Marilyn Ferguson**, author of *The Brain Rev-*

olution: The Frontiers of Mind Research (1973) and *The Aquarian Conspiracy* (1980). Last known address: Interface Press, P.O. Box 42211, Los Angeles, CA 90042.

Newsletter of the Parapsychology Foundation

Former publication of the **Parapsychology Foundation**, which appeared as a bimonthly giving news in the field of parapsychology and psychical research with world coverage, from vol. 1 (1956) through vol. 16 (1969), when it was merged into the **Parapsychology Review**. For back issues of the newsletter, contact the Parapsychology Foundation, 288 E. 71st St., New York, NY 10021.

Newspaper Tests

Ingenious experiments devised by séance-room communicators to exclude **telepathy** as an explanation of hypothesized spirit communication. Rev. **C. Drayton Thomas** in *Some Recent Evidence for Survival* (1922) published many remarkable instances as recorded in sittings with the medium **Gladys Osborne Leonard**.

The method of the communicators was to give in the afternoon names and dates that were to be published the next day in certain columns of *The Times*, or, if so requested, in coming issues of magazines. The information so obtained was immediately posted to the **Society for Psychological Research** (SPR), London. The results when verified were so much more striking since neither the editor nor the compositor in the offices of *The Times* could tell at the hour when the communication was made what text would occupy the column mentioned in the next edition.

The following tests were given on February 13, 1920:

"The first page of the paper, in column two and near the top the name of a minister with whom your father was friendly at Leek. (Perks was found, a name which verified from an old diary.)

"Lower in this column, say one quarter down, appears his name, your own, your mother's and that of an aunt; all four within the space of two inches. (John and Charles were correctly found, then came the name Emile Souret which presumably suggested Emily and Sarah, his aunt and mother.)

"Near these the word 'Grange.' (It was not found.)

"In column one, not quite half-way down, is a name which is your mother's maiden name or one very like it. (The maiden name was 'Dore,' the name found 'Dorothea.')

"Somewhat above that is named a place where your mother passed some years of her girlhood. (Hants. Correct. Shirley, where she spent her girlhood, being in Hampshire, for which 'Hants.' is the recognized abbreviation.)

"Close to the foregoing is a name, which suggests an action one might make with the body in jumping. (Cummock, a bad pun: come knock.)

"Towards the bottom of the column is named a place where you went to school. (Lincolnshire. Correct.)

"There is a word close by which looks to your father like Cheadle. (Not found.)

"Higher in column one, say two-thirds down, is a name suggesting ammunition. (Found the ecclesiastical title Canon.) Between that and the teacher's name is a place-name, French, looking like three words hyphenated into one. (Braine-le-Chateau.)

"About the middle of this page, the middle both down and across, is a mistake in print; it cannot be right. Some wrong letters inserted or something left out, some kind of mistake just there. (The word 'page' printed imperfectly: 'Paae.')

Out of the items in this test, two entirely failed, the others forecast at 3 P.M. the day previous to the publication of the paper were correct. At 6 P.M. a copy of this test was posted to

the SPR. Inquiries at *The Times* revealed the fact that in some cases the particular notices referred to might have already been set up in type at the time of the sitting, in other cases they were probably not set up and in any case their ultimate position on the page could not be normally known until late in the afternoon.

By the spirit of his father the following explanation was furnished to Thomas:

“These tests have been devised by others in a more advanced sphere than mine, and I have caught their ideas. I am not yet aware exactly how one obtains these tests, and have wondered whether the higher guides exert some influence whereby a suitable advertisement comes into position on the convenient date. I am able to sense what appears to me to be sheets and slips of paper with names and various information upon them. I notice suitable items and, afterwards, visualise a duplicate of the page with these items falling into their places. At first I was unable to do this. It seems to me that it is an ability which throws some light upon foretelling, a visualising of what is to be, but based upon that which already is. Sometimes I see further detail upon visualising which I had not sensed from the letters. I think there is an etheric foreshadowing of things about to be done. It would probably be impossible to get anything very far ahead, but only within a certain number of hours, and I cannot say how many. I scarcely think it would be possible to get a test for the day after the morrow, or, even if possible, that it could result in more than a jumble of the morrow’s with a few of the day following. I think they should impress people more than book tests. It becomes clear that telepathy cannot explain; you find in the paper that for which you seek, but given in a form which you did not expect and about which you could, in the nature of the case, have known nothing. Two sets of memory are combined to produce them, my memories of long ago, and my memory of what I found this morning about preparations for the Press.” (See also **Book Tests; Chair Test; Prediction; Prevision**)

Sources:

Thomas, C. Drayton. *Some Recent Evidence for Human Survival*. London: William Collins, 1922.

New Thought

A late-nineteenth-century religious movement that wedded the spiritual idealism of philosopher Ralph Waldo Emerson with the pursuit of healing alternatives through various mental and psychological processes. The origin of New Thought is generally traced to **Phineas Parkhurst Quimby** (1802–1866), a mesmerist from the state of Maine. Quimby had become fascinated with the phenomena associated with **mesmerism** (or **hypnotism**) but began to notice that its healing potential really came from the transfer of healing thoughts. He concluded that mind was the major factor in healing. The mind of the patient had come to accept thoughts that caused disease, and healing was accomplished when the mind came to believe the truth. For Quimby, the mind’s operation upon the body brought health.

Quimby lived in Portland, Maine, far from the centers of culture. He wrote down his ideas but never published them, and only a few students found their way to his door. When he died as a relatively unknown and unheralded healer in 1866 there was nothing like a movement built around either him or his ideas. One of his students, Warren Felt Evans, a Swedenborgian minister, settled in Salisbury, Massachusetts, and in 1869 wrote the first of a series of books on mental healing, acknowledging in passing his debt to Quimby. However, his developing ideas left Quimby behind for a form of pantheism.

The most notable of Quimby’s students was **Mary Baker Eddy**. She found significant relief from her chronic medical problems under Quimby’s tutelage, but had questioned the fact that her symptoms returned when she left Maine and tried to resume her normal life. She also was offended by Quimby’s dis-

paragement of ministers, churches, and religion in general. She went to the Bible as a means of answering her questions.

Eddy reached a crisis in 1866 a few weeks after Quimby’s death. She slipped on some ice and injured herself to the extent that she was bedridden. Some thought she was going to die. However, during her recovery, all of her study came together in a new revelation that God was all, the sum of reality. Since God is all, and in his presence there can be no illness, she concluded that illness must be an error in the individual’s mind. The realization of this new insight led to her immediate healing. She would embody this new idealistic understanding of the universe in a booklet, *The Science of Man* (1870), and then more completely in her textbook, *Science and Health* (1875). She taught informally for several years but in 1876 encouraged the formation of the Christian Science Association, an organization of her students and the root of the Church of Christ, Scientist, which she would found three years later.

The Christian Science movement placed a new healing emphasis before the American public. Eddy regularly offered classes at which she trained people to become practitioners. Her students in turn moved out to establish offices and offer their services to their suffering neighbors. Led by the distribution of *Science and Health* (soon expanded with a biblical key to become *Science and Health with Key to the Scriptures*), the Christian Science movement spread across North America and into Europe during the 1880s.

The Emergence of New Thought

Eddy built this large movement, with which Quimby was never involved. It was built around her own particular healing vision, the core of which had been revealed to her in 1866 and which she developed throughout the rest of her life. She had little patience with students who wished to take her ideas and make personal elaborations upon them. Students who deviated from Eddy’s own presentation of Christian Science were soon separated from the organization. By the mid 1880s there were a number of independent Christian Science practitioners, including some who moved away due to Eddy’s insistence upon the centrality of Christian faith and symbols. Collectively they became known as the **mind cure** movement.

In 1885, one of Eddy’s most talented students, to whom she had entrusted the *Christian Science Journal*, broke with Eddy and moved from Boston to Chicago to establish an independent private practice. After a year as merely a practitioner, **Emma Curtis Hopkins** was talked into opening a school at which she could teach Christian Science and train practitioners. The school opened in 1886 as the Hopkins Metaphysical Association. By the end of 1887, affiliated associations managed by her students could be found from Maine to California. Hopkins’ efforts pulled together the independents into a coherent competing movement that grew and diversified over the next decade. Among Hopkins’s students were a number of capable leaders who, with her encouragement, founded their own independent movements. Over the years she taught Melinda Cramer (founder of Divine Science), Myrtle and **Charles Fillmore** (co-founders of Unity), Annie Rix Militz (founder of the Homes of Truth), and **Ernest Holmes** (founder of Religious Science).

Hopkins thus mobilized the followers and trained the leaders of what would in the 1890s become known as the New Thought movement and is rightly remembered as the movement’s founder. Hopkins would largely resign from any leadership role in 1895 after launching the movement, which consisted of several large associations of churches and centers (Unity, Divine Science, Homes of Truth, and later the Church of Truth and Religious Science) and many independent churches and centers. Various attempts to organize the movement were made through the early years of the twentieth century, culminating in the formation of the International New Thought Alliance in 1915. Several years later the alliance adopted a “Declaration of Principles” which guided it for forty years until the present “Declaration,” which was adopted in 1957, appeared.

The 1957 Declaration affirmed the oneness of God and humanity, a major implication being that humans can reproduce divine perfection in the body. God is defined as universal wisdom, love, life, truth, power, peace, joy, and beauty, and the universe is seen as the body of God. Mental states manifest in human life to good or ill. God manifests as the divine virtues in humans. Humans are basically an invisible spiritual dweller in the body.

Today the International New Thought Alliance is headquartered at 5003 E. Broadway Rd., Mesa, AZ 85206.

Sources:

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Trine, Ralph Waldo. *In Tune With the Infinite*. New York: Thomas Y. Crowell, 1897.

Toward, Thomas. *The Edinburgh Lectures on Mental Science*. London, 1904.

———. *The Hidden Power and Other Papers on Mental Science*. New York: Dodd, Mead, 1917.

New Thought (Organ)

Quarterly organ of the International New Thought Alliance (INTA), the major ecumenical organization bringing together the congregations of the large **New Thought** groups (Divine Science, Religious Science, and the Unity School of Christianity) with the many small and independent congregations that follow New Thought metaphysics. It includes a directory of the affiliated congregations. Founded in 1914, it was published in Los Angeles for many years; however, its editorial offices were moved in the 1980s to the new permanent headquarters of INTA, 5003 E. Broadway Rd., Mesa, AZ 85206.

The New Times

The New Times is a post-**New Age** networking monthly that serves the Northwest United States, primarily Washington and Oregon. It has adopted a tabloid newspaper format and is distributed free through a variety of metaphysical and health food establishments in the Seattle metropolitan area and beyond.

Each issue of *The New Times* includes a host of original feature articles, most written by local authors, that cover the wide range of typical concerns that had been brought together by the New Age Movement of the 1980s with spirituality philosophies and practices heading the list. **Holistic** health is a close

second. There is additional concern for such topics as ecology and psychic phenomena. Monthly columns cover **astrology**, reviews of books, music and transformational tools, and herbalism.

The heart of each issue is the "Resource Directory," the pages of advertisements that effectively delineate the range of metaphysical and health services and activities available for seekers throughout the Northwest. As is common in similar publications, the ads are classified into six major divisions: classes, workshops, and trainings; health services; intuitive arts and sciences; professional services; spiritual organizations and practices; and tools for your journey.

The New Times began publication in the mid-1970s, and continues under the leadership of publisher Deverick Martin and editor David Young. Its publishing headquarters may be contacted at P.O. Box 51186, Seattle, WA 98115-1186 and through its website at <http://www.newtimes.org/>.

Sources:

The New Times. Seattle, Wash., n.d.

The New Times. <http://www.newtimes.org/>. April 27, 2000.

New Times Network (Directory)

One of several **New Age** directories compiled in the early 1980s. It included sections on health and healing, growth and human potential, holistic education, spiritual traditions, New Age communities, networks, associations, and information centers. Unfortunately, like so many of the New Age directories that appeared in the 1980s, new editions were never issued and the volume quickly became outdated.

Sources:

Adams, Robert. *New Times Network: Groups Centers for Personal Growth*. London: Routledge & Kegan Paul, 1982.

New Ways of Consciousness Foundation See Intuition Network

New Wiccan Church

The New Wiccan Church, originally the New Celtic Church, was founded in the early 1970s to practice **Witchcraft** in the British tradition. Membership is restricted to adult witches who have been initiated in the Gardnerian tradition or one of the several variations of the Gardnerian practice, the most well known being the Alexanderian. **Gerald B. Gardner**, generally considered the father of modern Wicca, established a new form of Witchcraft in England in the 1950s. He instituted three degrees of accomplishment, the third being admittance into the priesthood.

In the statement of belief, called the "Dedication," the New Wiccans identify themselves with a form of traditional monotheism by affirming belief in Dyghtyn, the name they give to the ultimate godhead. They follow modern Wicca, however, by noting that the godhead, who is all knowing and all pervasive, differentiates itself into male and female as the "Lady of the moon" and the "Lord of Death and Resurrection." The Lord and Lady further differentiate themselves into a myriad of lesser deities that have been recognized throughout human history in the various world mythologies. Members are free to acknowledge these lesser deities in their rites as they see fit, save only that such practice does not lead to harm to people or animals. In addition to the "Dedication," the church circulates the statement issued in 1974 by the now-defunct Council of American Witches whose "Principles of Wiccan Belief" has become a popular statement defining the community.

The actual rites used in the church are secret, but the published Gardnerian rituals provide a close approximation of typ-

ical practice. There is a degree of variation from coven (small worshipping group) to coven. Traditionally, Gardnerians worshipped in the nude, but many New Wiccan coven dress for rituals.

There are annual dues for members and each coven may ask for an additional fee to cover the small costs involved in running the coven. However, no fees may be charged for initiating anyone into the craft or for the performance of an act of magic. Church members are very active in the larger Wiccan community, especially with the covens of the **Covenant of the Goddess**. Most New Wiccan covens are found in the Western United States. Headquarters are at Box 162046, Sacramento, CA 95816. Information about the group can be found in its periodical, *Red Garters*, and on its website, <http://www.angelfire.com/ca/redgarters>.

Sources:

Adler, Margot. *Drawing Down the Moon*. Boston: Beacon Press, 1997.

Newton, J. R. (1810–1883)

American healing medium. He began his healing career in 1855 and is said to have cured thousands of sufferers from a variety of ailments. He claimed to be aided by Christ and other spirits. He usually healed in large halls or other areas with space to move about in and used to handle patients, often giving a sufferer a push and telling him he was cured, which he usually was.

Newton gave most of his healing free. Many of his cures were reliably recorded both in the United States and in England, which he visited the first time in 1870. The publication *The Spiritualist* (June 15, 1870) listed 105 cases of persons cured or benefited by Newton on that visit, while the *Spiritual Magazine* (July 1870) cited full particulars of many cures.

New York Circle

The first experimental Spiritualist organization in the United States. It was an exclusive body in the initial stages, later broadening its membership. The principal medium was **Edward P. Fowler**, who had sat with **Kate and Margaretta Fox**. Fowler provided the location. Early members included the judge **John W. Edmonds**. At one sitting of the circle, the medium Henry Gordon demonstrated the feat of floating in the air, i.e., **levitation**, in the presence of many unimpeachable witnesses.

At the initiative of the circle, the New York Conference was established in November 1851, providing a focal point for the growing interest in **Spiritualism**.

NEW ZEALAND

The Maori

Among the Maori, the indigenous inhabitants of New Zealand, (known by the Maori as “Aotearoa”) the spirits of the dead played a prominent role, with the priests (or *tohungas*) functioning in a manner quite similar to Spiritualist mediums. Some were born with their gift. Others were devoted to the priestly office by their parents and acquired their power after the fashion of Eastern ecstasies, by prayer, fasting, and contemplation.

Prophets emerged among the Maoris during the early colonization phase of the islands. As Great Britain established hegemony in the land, her officials frequently wrote home that the Maori would never be conquered wholly. Information of the parties sent out to attack them, the color of the boats and the hour when they would arrive, the number of the enemy, and all particulars essential to Maori safety were invariably communicated to the tribes beforehand by their *tohungas*.

The best prophets and seers among the Maori were female. Christian missionaries tried to account for the extraordinary powers they exhibited. For example, these women listened for the sound of the spirit voice, a common designation that occurred in their communion with the dead. Skeptical observers suggested that the women who practiced such “arts of **sorcery**,” were really ventriloquists; yet this attempted explanation rarely accounted for the intelligence received.

In his book *Old New Zealand* (1863), F. E. Maning cites an interesting case of *tohungaism*. A certain young chief had been appointed registrar of births and deaths, when he suddenly came to a violent end. The book of registries was lost, and much inconvenience ensued. The man’s relatives notified their intention of invoking his spirit and invited General Cummings to be present at the ceremony, an invitation he accepted. Cummings’s story continues as follows:

“The appointed time came. Fires were lit. The *Tohunga* repaired to the darkest corner of the room. All was silent, save the sobbing of the sisters of the deceased warrior-chief. There were 30 of us, sitting on the rush-strewn floor, the door shut and the fire now burning down to embers. Suddenly there came a voice out from the partial darkness, ‘Salutation, salutation to my family, to my tribe, to you, pakeha, my friend!’ Our feelings were taken by storm. The oldest sister screamed, and rushed with extended arms in the direction from whence the voice came. Her brother, seizing, restrained her by main force. Others exclaimed, ‘Is it you? Is it you? Truly it is you! aue! aue!’ and fell quite insensible upon the floor. The older women and some of the aged men were not moved in the slightest degree, though believing it to be the spirit of the chief.

“Whilst reflecting upon the novelty of the scene, the ‘darkness visible’ and the deep interest manifest, the spirit spoke again, ‘Speak to me my family; speak to me, my tribe: speak to me, the pakeha!’ At last the silence gave way, and the brother spoke: ‘How is it with you? Is it well with you in that country?’ The answer came, though not in the voice of the *Tohunga*-medium, but in strange sepulchral sounds: ‘It is well with me; my place is a good place. I have seen our friends; they are all with me!’ A woman from another part of the room now anxiously cried out, ‘Have you seen my sister?’ ‘Yes, I have seen her; she is happy in our beautiful country.’ ‘Tell her my love so great for her will never cease.’ ‘Yes, I will bear the message.’ Here the native woman burst into tears, and my own bosom swelled in sympathy.

“The spirit speaking again, giving directions about property and keepsakes, I thought I would more thoroughly test the genuineness of all this: and I said, ‘We cannot find your book with the registered names; where have you concealed it?’ The answer came instantly, ‘I concealed it between the *tahuhu* of my house, and the thatch; straight over you, as you go in at the door.’ The brother rushed out to see. All was silence. In five minutes he came hurriedly back, with the book in his hand! It astonished me.

“It was now late, and the spirit suddenly said, ‘Farewell my family, farewell, my tribe; I go.’ Those present breathed an impressive farewell, when the spirit cried out again, from high in the air, ‘Farewell!’

“This, though seemingly tragical, is in every respect literally true. But what is that? ventriloquism, the devil, or what!”

Emma Hardinge Britten, in her book *Nineteenth Century Miracles* (1883), notes:

“The author has herself had several proofs of the Mediumistic power possessed by these ‘savages’ but as her experiences may be deemed of too personal a character, we shall select our examples from other sources. One of these is furnished by a Mr. Marsden, a person who was well-known in the early days of New Zealand’s colonial history, as a miner, who grew rich ‘through spiritual communications.’ Mr. Marsden was a gentleman who had spent much time amongst the Maoris, and who still keeps a residence in ‘the King country,’ that is—the district of which they hold control.

“Mr. Marsden informed the author, that his success as a gold miner, was entirely due to a communication he had received through a native woman who claimed to have the power of bringing *down* spirits—the Maoris, be it remembered, always insisting that the spirits *descend* through the air to earth to visit mortals.

“Mr. Marsden had long been prospecting unsuccessfully in the gold regions. He had a friend in partnership with him, to whom he was much attached, but who had been accidentally killed by a fall from a cliff.

“The Spirit of this man came unsolicited, on an occasion when Mr. Marsden was consulting a native seeress, for the purpose of endeavouring to trace out what had become of a valuable watch which he had lost.

“The voice of the Spirit was the first heard in the air, apparently above the roof of the hut in which they sat, calling Mr. Marsden by his familiar name of ‘Mars.’ Greatly startled by these sounds, several times repeated, at the Medium’s command, he remained perfectly still until the voice of his friend speaking in his well-remembered Scotch accent sounded close to his ear, whilst a column of grey misty substance reared itself by his side. This apparition was plainly visible in the subdued light of the hut, to which there was only one open entrance, but no window. Though he was much startled by what he saw and heard, Mr. Marsden had presence of mind enough to gently *put his hand through the misty column* which remained intact, as if its substance offered no resistance to the touch. Being admonished by an earnest whisper from the Maori woman, who had fallen on her knees before the apparition, to keep still, he obeyed, when a voice—seemingly from an immense distance off—yet speaking unmistakably in his friend’s Scotch accents, advised him to let the watch alone—for it was irreparably gone—but to go to the stream on the banks of which they had last had a meal together; trace it up for six miles and a half, and then, by following its course amidst the forest, he would come to a *pile* which would make him rich, if he chose to remain so.

“Whilst he was waiting and listening breathlessly to hear more, Mr. Marsden was startled by a slight detonation at his side. Turning his head he observed that the column of mist was gone, and in its place, a quick flash, like the reflection of a candle, was all that he beheld. Here the séance ended, and the astonished miner left the hut, convinced that he had heard the Spirit of his friend talking with him. He added, that he followed the directions given implicitly, and came to a mass of surface gold lying on the stones at the bottom of the brook in the depth of the forest. This he gathered up, and though he prospected for several days in and about that spot, he never found another particle of this precious metal. That which he had secured he added, with a deep sigh, was indeed enough to have made him independent for life, had it not soon been squandered in fruitless speculations.

“Many degrees of superstition exist among the Maoris,” states a writer in the *Pall Mall Gazette*. “In the recesses of the Urewera country for example, diablerie has lost little of its early potency; the *tohunga* there remains a power in the land. Among the more enlightened natives a precautionary policy is generally followed; it is always wiser and safer, they say, to avoid conflict with the two mysterious powers *tapu* and *makuta*. *Tapu* is the less dangerous of the two; a house, an individual, or an article may be rendered *tapu*, or sacred, and if the *tapu* be disregarded harm will befall someone. But *makuta* is a powerful evil spell cast for the deliberate purpose of accomplishing harm, generally to bring about death. The *tohunga* is understood to be in alliance with the spirits of the dead. The Maori dreads death, and he fears the dead. Places of burial are seldom approached during the day, never at night. The spirits of the dead are believed to linger sometimes near places of burial. Without going to experts in Maori lore, who have many and varied theories to set forth, a preferable course is to discover what the average Maori of to-day thinks and believes respecting

the strange powers and influences he deems are at work in the world around him.

“A Maori of this type—who can read and write, is under 40 years of age, and fairly intelligent—was drawn into a lengthy conversation with the writer. He believed, magistrates notwithstanding, that *tohungas*, somehow, had far more power than ordinary men. He did not think they got that power from the ‘*tiapo*’ (the devil?); they just were able to make themselves masters of men and many things in the world. There are many degrees of *Tohungaism*. An ordinary man or woman was powerless against a *tohunga*, but one *tohunga* could overcome another. The speaker knew of an instance of one *tohunga* driving the *tohunga* power entirely out of a weaker rival. It was a fairly recent east coast occurrence. Three Maoris had accidentally permitted their pigs to trespass into the *tohunga’s* potato paddock, and much damage and loss was the result. The *tohunga* was one of the dangerous type, and being very wroth, he *makutued* the three men, all of whom promptly died. Nobody was brave enough to charge the *tohunga* with causing the death of the men; they were all afraid of this terrible *makuta*. At length another *tohunga* was heard of, one of very great power. This oracle was consulted, and he agreed to deal effectively with *tohunga* number one, and punish him for killing the owner of the pigs. So, following his instructions, the first-mentioned individual was seized, and much against his will, was conveyed to the home of the greater magician. Many Maoris, it should be known, stand in awe of hot water, they will not handle it, even for purposes connected with cooking or cleaning. Into a large tub of hot water the minor *tohunga* struggling frantically, was placed, then he was given a page torn from a Bible, which he was ordered to chew and swallow. The hot water treatment, combined with the small portion of the white man’s sacred volume, did the expected work; the man was no longer a *tohunga*, and fretting over his lost powers, he soon afterwards died.”

Spiritualism in New Zealand

Among the earliest adherents to **Spiritualism** in New Zealand was John Logan of Dunedin. Before he had become publicly identified with the cause of Spiritualism, an association had been formed, the members of which steadily pursued their investigations in private circles and semi-private gatherings. Logan became well known when he became the subject of a church trial. Although holding a high position in the first Presbyterian church of the city, he had been attracted to Spiritualist circles and witnessed Spiritualistic phenomena. Rumors spread around the small community that one of his own near relatives was a very remarkable medium. On March 19, 1873, Logan was summoned to appear before a church convocation, to be held for the purpose of trying his case, and if necessary, dealing with his “delinquency.” That was when he was deprived of his church membership.

In many of the principal towns besides Dunedin, circles, held at first in mere idle curiosity, produced their usual fruit of mediumistic power. This again was extended into associative action, and organization into local societies. For over a year, the Spiritualists and Liberalists of Dunedin secured the services of Charles Bright as their lecturer. Bright had once been a member of the editorial staff of the Australian *Melbourne Argus*, and he had obtained a good reputation as a capable writer and liberal thinker. Bright’s lectures in Dunedin were highly appreciated. By their scholarly style and attractive manner they served to band together those citizens who were not attracted to orthodox Christianity, both the liberal dissenting element and those attracted to Spiritualism.

In Auckland, the principal town of the North Island, the same good service was rendered to the cause of religious thought by the addresses of a Rev. Edgar, a clergyman whose absorption of Spiritualist doctrines had tended to sever him from more traditional churches and drew around him the Spiritualists of the town.

Besides the work effected by these men, the occasional visits of well-known personalities like Rev. J. M. Peebles and J. Tyerman and the effect of the many private circles held in every portion of the islands tended to promote a general, although quiet, diffusion of Spiritualist belief and practice throughout New Zealand. In 1879, a lecture tour by Emma Hardinge Britten gave added impetus to public interest and discussion concerning Spiritualism.

By 1930, the Spiritualist Church of New Zealand, headquartered in Wellington, had branches throughout New Zealand. One of the most prominent mediums was **Pearl Judd**, who demonstrated **direct voice** phenomena in full light.

Psychical Research

Interest in New Zealand in psychical research flared briefly on the heels of the development of psychical research in Australia in the 1870s; but as in the neighboring land, soon died away. Only after World War II did interest revive. In the 1990s, there was an Auckland Psychical Research Society and a branch of the **Churches' Fellowship for Psychical and Spiritual Studies**, as well as the Federation of Spiritual Healers. There is also a New Zealand UFO Studies in New Plymouth.

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Nexus

Nexus is among the more distinctive newsstand magazines reporting on paranormal realities. This Australian-based publication takes a decidedly countercultural and antigovernment perspective and is especially attuned to what it sees as possible conspiracies operating against the public's welfare. It was born out of the **New Age** belief in humanity's current transition in consciousness, but believes that sinister forces are at work to block human progress. Thus *Nexus* has assigned itself the task of reporting on what it believes to be the news behind the news, hard-to-gather facts and suppressed information that are needed by people making the consciousness transformation.

Each issue of *Nexus* begins with approximately ten feature stories that cover such topics as natural health cures, UFO **abductions**, natural disasters and Earth changes, government wrong-doing, and possible future scientific catastrophes. Particular attention has been paid to alternative cancer therapies and government efforts to suppress their use. This overall perspective is carried over to the many short news items reprinted from around the world. *Nexus* is especially helpful for its extensive book review column that highlights many books on alternative science, UFOs, psychic phenomena, ancient mysteries, and conspiracy theories not generally reviewed in the mainstream UFO and New Age periodicals.

Nexus sponsors an annual conference (in Australia) that includes speakers on **psychical research**, **holistic** health, ancient mysteries, UFOs, and related topics.

Nexus was first issued as a quarterly in 1987. The present editors, Duncan M. Roads and Catherine Simons, purchased it in 1990. They adopted the present bimonthly schedule, removed articles on subjects like the environment of primary New Age interest, and gave it its present distinctive editorial perspective. Through the 1990s it gained an international audience. *Nexus* is published in **Australia**, but has developed an American and a British edition and a number of foreign-language editions (Polish, Italian, Swedish, Japanese, French, Korean, and Greek). Its editorial offices are located at P.O. Box 30, Mapleton, Queensland 4560, Australia. It has a webpage at <http://www.nexusmagazine.com/>.

Sources:

Nexus. Mapleton, Queensland, Australia. N.p.

Nexus. <http://www.nexusmagazine.com/>. June 10, 2000.

NFSH See National Federation of Spiritual Healers

Nganga

Members of the **Ndembo** secret society of the Lower Congo. *Nganga*—literally “the knowing ones”—was a term applied to those who had passed certain rites to distinguish them from the *vanga*, or uninitiated.

NICAP See National Investigations Committee on Aerial Phenomena

Nichusch

A Kabbalistic term for prophetic indication, in accordance with the view that all events and natural happenings have a secret connection and interact upon one another. It was believed that practically everything could become an object of soothsaying—the flight of birds, movement of clouds, cries of animals, events happening to man, and so on. A person might become *nichusch* by saying that if such and such a thing took place it would be a good or a bad omen. (See also **divination**; **Kabala**)

“Nick” (or “Old Nick”)

A well-known British nickname for the devil, comparable with the American “Mr. **Splitfoot**” or “**Old Scratch**.” It seems probable that this name is derived from the Dutch *nikken*, the devil, which again comes from the Anglo-Saxon *noec-an*, to slay, deriving from the theological view that the devil was “a murderer from the beginning.”

In northern countries there is a river spirit named “Neck,” “Nikke,” or “Nokke,” of the same nature as the water **kelpie** and the **merman** or triton.

Nicol, Betty (Elizabeth) Humphrey (1917–1993)

Psychologist and parapsychologist. She was born Elizabeth Humphrey on June 7, 1917, in Indianapolis, Indiana. She studied at Earlham College, Richmond, Indiana (B.A. philosophy, 1940), and Duke University (Ph.D. psychology, 1946). While at Earlham she became interested in psychical research and pursued her doctoral degree at Duke in order to work with **J. B. Rhine**. In the early 1950s she collaborated with her future husband on attempts to discern the personality correlates of psychic ability. In 1955 she married parapsychologist **J. Fraser Nicol**. She undertook a detailed analysis of published precognition cases in order to ascertain optimal psychological and physical conditions for spontaneous precognition, a project sponsored by a grant from the **Parapsychology Foundation**. She also wrote a number of articles.

Nicol died in January 1993.

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Nicol, J(ohn) Fraser (d. 1989)

Parapsychologist born in Edinburgh, Scotland. He was educated at Heriot's School, Edinburgh, and Heriot-Watt College, Edinburgh University. Quite early in his life he became a research member of the **Society for Psychological Research**, London (1934–51); he also became a member of its council (1948–1957). Then in 1951 he moved to the United States to spend a year as a research associate at the **Parapsychology Laboratory**, Duke University, where he met his future wife (known after her marriage as **Betty Nicol**). They worked together for many years, funded in part by grants from the Rockefeller Foundation, the **American Society for Psychological Research**, and the **Parapsychology Foundation**.

Among Nicol's early research projects carried out with his future wife—they were married in 1955—was on the personality components of psychically aware people. Besides his numerous articles, many written with his wife, Nicol is also remembered as a historian of psychological research, about which he authored several important articles.

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Nicolai, Christoph Friedrich (1733–1811)

German critic, novelist, and bookseller of Berlin, who is of special interest from the occult point of view because of his peculiar experiences, described in a presentation read before the Royal Society of Berlin. The case is one of the most celebrated in the annals of psychology. Nicolai reported:

"In the first two months of the year 1791, I was much affected in my mind by several incidents of a very disagreeable nature; and on the 24th of February a circumstance occurred which irritated me extremely. At ten o'clock in the forenoon my wife and another person came to console me; I was in a violent perturbation of mind, owing to a series of incidents which had altogether wounded my moral feelings, and from which I saw no possibility of relief, when suddenly I observed at the distance of ten paces from me a figure—the figure of a deceased person. I pointed at it, and asked my wife whether she did not see it. She saw nothing, but being much alarmed, endeavoured to compose me, and sent for the physician. The figure remained some seven or eight minutes, and at length I became a little more calm, and as I was extremely exhausted, I soon afterwards fell into a troubled kind of slumber, which lasted for half an hour. The vision was ascribed to the great agitation of mind in which I had been, and it was supposed I should have nothing more to apprehend from that cause, but the violent affection had put my nerves into some unnatural state. From this arose further consequences, which require a more detailed description.

"In the afternoon, a little after four o'clock, the figure which I had seen in the morning again appeared. I was alone when

this happened, a circumstance which, as may be easily conceived, could not be very agreeable. I went therefore to the apartment of my wife, to whom I related it. But thither also the figure pursued me. Sometimes it was present, sometimes it vanished, but it was always the same standing figure. A little after six o'clock several stalking figures also appeared, but they had no connection with the standing figure. I can assign no other cause for this apparition than that, though much more composed in my mind, I had not been able so soon entirely to forget the cause of such deep and distressing vexation, and had reflected on the consequences of it, in order, if possible, to avoid them; and that this happened three hours after dinner, at the time when digestion just begins.

"At length I became more composed with respect to the disagreeable incident which had given rise to the first apparition, but though I had used very excellent medicines and found myself in other respects perfectly well, yet the apparitions did not diminish, but on the contrary rather increased in number, and were transformed in the most extraordinary manner.

"The figure of the deceased person never appeared to me after the first dreadful day, but several other figures showed themselves afterwards very distinctly, sometimes such as I knew, mostly, however, of persons I did not know, and amongst those known to me, were the semblance of both living and deceased persons, but mostly the former, and I made the observation, that acquaintance with whom I daily conversed never appeared to me as phantasms; it was always such as were at a distance.

"It is also to be noted, that these figures appeared to me at all times, and under the most different circumstances, equally distinct and clear. Whether I was alone, or in company, by broad daylight equally as in the night-time, in my own as well as in my neighbour's house; yet when I was at another person's house, they were less frequent, and when I walked the public street they very seldom appeared. When I shut my eyes, sometimes the figures disappeared, sometimes they remained even after I had closed them. If they vanished in the former case, on opening my eyes again, nearly the same figures appeared which I had seen before.

"I sometimes conversed with my physician and my wife concerning the phantasms which at the time hovered around me; for in general the forms appeared oftener in motion than at rest. They did not always continue present—they frequently left me altogether, and again appeared for a short or longer space of time, singly or more at once; but, in general, several appeared together. For the most part I saw human figures of both sexes. They commonly passed to and fro as if they had no connection with each other, like people at a fair where all is bustle. Sometimes they appeared to have business with one another. Once or twice I saw amongst them persons on horseback, and dogs and birds; these figures all appeared to me in their natural size, as distinctly as if they had existed in real life, with the several tints on the uncovered parts of the body, and with all the different kinds and colours of clothes. But I think, however, that the colours were somewhat *paler* than they are in nature.

"None of the figures had any distinguishing characteristic, they were neither terrible, ludicrous, nor repulsive; most of them were ordinary in their appearance—some were even agreeable.

"On the whole, the longer I continued in this state, the more did the number of the phantasms increase, and the apparitions became more frequent. About four weeks afterwards I began to hear them speak. Sometimes the phantasms spoke with one another, but for the most part they addressed themselves to me, these speeches were in general short, and never contained anything disagreeable. Intelligent and respected friends often appeared to me, who endeavoured to console me in my grief, which still left deep traces on my mind. This speaking I heard most frequently when I was alone; though I sometimes heard it in company, intermixed with the conversation of real per-

sons; frequently in single phrases only, but sometimes even in connected discourse.

“Though at this time I enjoyed rather a good state of health both in body and mind, and had become so very familiar with these phantasms, that at last they did not excite the least disagreeable emotion, but on the contrary afforded me frequent subjects for amusement and mirth, yet as the disorder sensibly increase, and the figures appeared to me for whole days together, and even during the night, if I happened to awake, I had recourse to several medicines.”

Nicolai then recounted how the apparitions vanished upon blood being let.

“This was performed on the 20th of April, at eleven o'clock in the forenoon. I was alone with the surgeon, but during the operation the room swarmed with human forms of every description, which crowded fast one on another. This continued till half-past four o'clock, exactly the time when the digestion commences. I then observed that the figures began to move more slowly; soon afterwards the colours became gradually paler; every seven minutes they lost more and more of their intensity, without any alteration in the distinct figure of the apparitions. At about half-past six o'clock, all the figures were entirely white, and moved very little, yet the forms appeared perfectly distinct. By degrees they became visibly less plain, without decreasing in number, as had often formerly been the case. The figures did not move off, neither did they vanish, which also had usually happened on other occasions. In this instance they dissolved immediately into air; of some even whole pieces remained for a length of time, which also by degrees were lost to the eye. At about eight o'clock there did not remain a vestige of any of them, and I have never since experienced any appearance of the same kind. Twice or thrice since that time I have felt a propensity, if I may be allowed to express myself, or a sensation as if I saw something which in a moment again was gone. I was even surprised by this sensation whilst writing the present account, having, in order to render it more accurate, perused the papers of 1791, and recalled to my memory all the circumstances of that time. So little are we sometimes, even in the greatest composure of mind, masters of our imagination.”

Nicolai was a greatly respected writer who became an organizer and leader of the Enlightenment in northern Germany, together with G. E. Lessing and Moses Mendelssohn. He died January 1, 1811.

Sources:

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Nicoll, (Henry) Maurice (Dunlap) (1884–1953)

Prominent British physician and psychologist who became a leading exponent of the teachings of **G. I. Gurdjieff** and his most prominent pupil, **P. D. Ouspensky**. Nicoll was born in 1884. He was educated at Aldenham School and Caius College, Cambridge University, going on to study medicine at St. Bartholomew's Hospital, London, and in Vienna, Berlin, Paris, and Zürich (B.A., M.B., B.C., Cambridge; M.R.C.S., London). He was medical officer to Empire Hospital for injuries to the nervous system, a lecturer in medical psychology at Birmingham University, England, and a member of the British Psycho Medical Society. He became a member of the editorial staff of *Journal of Neurology and Psychopathy*. During World War I he served in Gallipoli in 1915 and Mesopotamia in 1916.

After his study in Zürich, Nicoll emerged as an early Jungian psychotherapist. In 1923 he spent a year with Gurdjieff and later spent several years with Ouspensky. In his mature life he founded his own groups based upon his understanding of his teachers' ideas, and ultimately became known as one of the most perceptive of their interpreters. The problems of travel-

ing and meeting with his groups during World War II spurred his putting his insights on paper, a practice he continued until his death on August 30, 1953.

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Nictalopes

Name given to human beings who can see in the dark. They are extremely rare. For example, a Dr. Tentin of Paris reported in 1874 the case of Marie Verdun, a girl of 18:

“Although her eyes do not present any special morbid character she is forced to keep her eyelids closed during the day, and to cover her head with a thick veil. On the other hand, when the shutters of the room are hermetically fastened, she reads and writes perfectly in the deepest darkness.” Auguste Müller, the Stuttgart somnambulist, saw perfectly well and recognized all persons and objects in the greatest darkness.

In view of the remarkable precision with which objects move in the darkness of the séance room, it was suggested that some mediums might be nictalopes. As, however, the same precision has been observed when the medium goes into trance, the theory as a normal explanation seems untenable. (See also **eyeless sight**)

NICUFO See National Investigations Committee on UFOs

Nielsen, Einer (d. 1965)

Danish materialization medium whose phenomena were first publicized by the report on experiments recorded by **Baron Schrenck-Notzing** in his book *Physikalische Phaenomene des Mediumismus* (1920). In 1922 in Christiania, Oslo, Nielsen was pronounced a **fraud** but seemed to have completely reinstated himself in 1924 in Reykjavik, in sittings for the Psychical Research Society of Iceland. The report of the novelist Einar H. Kvaran, endorsed by scientists and other people of high standing, recorded the materialization of forms, sometimes two appearing simultaneously near the medium while he himself was within view. **Levitation** and other telekinetic phenomena were also seen in abundance.

After his exposure in 1922, Nielsen refused to sit with researchers. However, that did not prevent further exposure. Several years later in Copenhagen, he was accused of fraud by Johs. Carstensen, the leader of his own circle, and a convinced Spiritualist. After his exposure in a pamphlet, the medium went to court but lost his case in April 1932. He continued to work but was never considered credible again by people outside of his small circle of influence. He died February 26, 1965.

Sources:

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Nielsen, Einer. *Solid Proofs of Survival*. Translated by Helmi Krohn. London: Psychic Book Club, 1950.

Nielsen, Winnifred Moon (1917–)

Assistant professor of psychology who experimented in the field of parapsychology. She was born on August 16, 1917, in Key West, Florida, and later studied at the University of Florida (B.A., 1958; Ph.D., 1962). Even before completing her first college degree, she worked for two years as a research fellow at the **Parapsychology Laboratory**, Duke University (1954–56). She later joined the faculty in psychology at Mary Washington College, University of Virginia. She was a charter associate of the **Parapsychological Association**. She investigated relationships between psi and personality.

Sources:

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Nielsson, Haraldur (d. 1928)

Professor of theology at the University of Iceland who became convinced by experiences with the medium **Indridi Indridason** that modern **Spiritualism** was identical with primitive Christianity. Three lectures in which he affirmed this faith were published in a small book: *Mes Expériences en Spiritualisme Experimentale*. Nielsson died in 1928.

Nif

An Egyptian symbol in the form of a ship's sail widely spread, symbolizing breath. (See also **Egypt**)

Niflheim

The region of everlasting cold, mist, and darkness in Teutonic mythology. It is situated north of Midgard (middle earth—the present human abode), across the river Gjol. It was into this region that the god Odin banished the goddess Hel to rule over the worlds of the dead. The lowest depths are named **Nastrond**—"Strand of the Dead."

Nightmare

Possibly deriving from the Old English *night* and *mara*, a specter, indicating a terrifying dream. It is said to be caused by a disorder of the digestive functions during sleep, inducing the temporary belief that some animal or demon is sitting on the chest. Among primitive people it was thought that the affliction proceeded from the attentions of an evil spirit.

Johann Georg Keyser, in his work *Antiquitates selectae Septentrionales et Celticae* (1720), collected interesting particulars concerning the nightmare. *Nactmar*, he stated, is from *Mair*, an old woman, because the specter which appears to press upon the breast and impede the action of the lungs is generally in that form. The English and Dutch words coincide with the German. The French *cochemar* is *Mulier incumbens* or *incubus*. The Swedes use *Mara* alone, according to the *Historia de omnibus Gothorum Sueonumque Regibus* of J. Magnus (1554), where he stated that Valender, the son of Suercher, succeeded to the throne of his father, who was suffocated by a demon in his sleep, of that kind which by the scribes is called *Mara*.

Others "we suppose Germans," continued Keyser, "call it *Hanon Tramp*." The French peasantry called it *Dianus* which is a corruption either of Diana or of *Daezmonium Meridianum* for it seems there is a belief which Keyser thought might not improbably be derived from a false interpretation of an expression in the 91st Psalm ("the destruction that wasteth at noon-

day") that persons are most exposed to such attacks at that time and therefore women in childbed are then never left alone.

But though the *Daezmonium Meridianum* is often used for the Ephialtes, nevertheless it is more correctly any sudden and violent attack which is deprives the patient of his senses.

In some parts of **Germany**, the name given to this disorder is *das Alpdructen*, either from the "mass" which appears to press on the sufferer or from *Alp* or *Alf* (elf). In Franconia it is *die Drud* or *das Druddructern*, from the Druid or Weird Women, and there is a belief that it may not only be chased away, but be made to appear on the morrow in a human shape, and lend something required of it by the following charm: "Druid tomorrow / So will I borrow."

These Druids, it seems were not only in the habit of riding men, but also horses, and in order to keep them out of the stables, the salutary *pentalpha* (which bears the name of *Drudenfuss* (Druids foot) should be written on the stable doors, in consecrated chalk on the night of St. Walburgh. It should also be mentioned that the English familiar appellation "Trot" as traced to "Druid," "a decrepit old woman such as the Sagas might be," and the same might perhaps be said of a Scottish Saint, Triduana or Tredwin.

In the *Glossarium Suiogothicum of Johann Ihre* (1769), a somewhat different account of the *Mara* is given. Here again, we find the "witch-riding" of horses, against which a stone **amulet** was suggested by the antiquarian John Aubrey, similar to one described below.

Among the incantations by which the nightmare may be chased away, Reginald Scot recorded the following in his *Discovery of Witchcraft* (1584):

St. George, St. George, or lady's knight,
He walked by day so did he by night:
Until such times as he her found,
He her beat and he her bound,
Until her troth to him plight,
He would not come to her that night.

"Item," continued this author, "hand a stone over the afflicted person's bed, which stone hath naturally such a hole in it, as wherein a string may be put through it, and so be hanged over the diseased or bewitched party, be it man, woman, or horse."

Readers of these lines may be reminded of the similar charm which Shakespeare put into the mouth of Edgar as Mad Tom in *King Lear*:

Saint Withold footed thrice the wold:
He met the night-mare and her ninefold
Bid her alight,
And her troth plight
And aroint thee, witch, aroint thee.

Another charm of earlier date occurs in Chaucer's *Miller's Tale*. When the simple Carpenter discovers the crafty Nicholas in his feigned abstraction, he thinks he may perhaps be haggard, and address him thus:

I crouch from the Elves and fro wikid wightes
And there with the night-spell he seide arightes,
On four halvis of the house about,
And on the dreshfold of the dore without,
'Jesus Christ, and seint Benedight,
Blesse this house from evrey wikid wight,
Fro the night's mare, the wite paternoster,
Where wennist thou Seint Peter's sister.

A later author has pointed to some other formularies, and has noticed the Asmodeus was the fiend of most evil repute on these occasions. In the *Otia Imperialia* of Gervase of Tilbury, some other protecting charms are said to exist.

To turn the medical history of the **incubus**, **Pliny** recommended two remedies for this complaint, one of which was the herbal remedy wild peony seed. Another, which it would not be

easy to discover in any modern pharmacopoeia, was a decoction in wine and oil of the tongue, eyes, liver, and bowels of a dragon, wherewith, after it has been left to cool all night in the open air, the patient should be anointed every morning and evening.

Dr. Bond, a physician, who stated that he himself was much afflicted with the nightmare, published an *Essay on the Incubus* in 1753. At the time at which he wrote, medical attention appears to have been very little called to the disease, and some of the opinions hazarded were sufficiently wild and inconclusive. Thus, a certain Dr. Willis said it was owing to some incongruous matter which is mixed with the nervous fluid in the cerebellum (*de Anima Brutorum*), while Bellini thought it imaginary and to be attributed to the idea of some demon which existed in the mind the day before.

Both of these writers might have known better if they would have turned to Fuchsius (with whom Dr. Bond appeared to be equally acquainted), who in his work *de Curandi Ratione*, published as early as 1548, had an excellent chapter (I, 31) on the causes, symptoms, and cure of nightmare, in which he attributed it to repletion and indigestion, and recommends the customary discipline.

Much of Gothic literature has been ascribed to dreams and nightmares. Horace Walpole's famous story *The Castle of Otranto* (1764) derived from a dream in which Walpole saw upon the uppermost banister of a great staircase a vision of a gigantic hand in armor.

In 1816, Mary Shelley had a gruesome and vivid nightmare which was the basis for her story *Frankenstein*.

Nearly seventy years later, novelist Robert Louis Stevenson had a nightmare that inspired his famous story *The Strange Case of Dr. Jekyll and Mr. Hyde*, which he completed in only three days.

Bram Stoker's immortal creation of *Dracula* (1897) was claimed to be the result of a nightmare after a supper of dressed crab, although clearly many of the elements in the story had been germinating in the author's mind much earlier. Many horror stories have also been inspired nightmares. (See also **fiction**; **Succubus**)

Nirmala Devi Srivastava (1923–)

Modern Hindu teacher, and wife of a United Nations diplomat. She was born on March 21, 1923, in Chindawara, a small hill station near Nagpur, India. Although born into a Christian family, she has embraced the concept of the basic truth of all religions in a universal teaching, based on ancient Hindu concepts of **kundalini**, the latent power believed to reside in the human organism and to be an evolutionary force in nature. Kundalini operates as a psycho-physical force in human beings, as the dynamic of sexual activity and also, when properly aroused, as the mechanism of higher consciousness and God-realization.

Kundalini **yoga** is concerned with the opening of *chakras* or psychic centers in the body, culminating in an energy flow to the highest center in the head. The arrival of kundalini energy in the top of the head is believed to result in an expansion of consciousness and mystical awareness.

On May 5, 1970, Nirmala Devi experienced the awakening of the *sahasrara* chakra (the highest center) through kundalini arousal and perceived a vision of her ability to communicate this arousal to other individuals (an ability generally termed *shaktipat*). She began teaching other people a technique called Sahaja Yoga (inborn technique) in order to transform their lives.

A center was established in New Delhi, India, and through the decade centers came into being in Great Britain, Australia, France, Switzerland, Hong Kong, Canada, and more recently in the United States. Known to her followers as "Mataji," Nirmala Devi travels to centers abroad, keeping contact in different countries. A bimonthly magazine, *Nirmala Yoga*, is pub-

lished from the international headquarters at 43, Banglow Road, Delhi 110007, India. In the west the movement may be contacted at Nirmala Palace, 99 Nightingale Ln., Clapham South, Balham, London, SW12, United Kingdom or at 12416 Reva St., Cerritos, CA 90701.

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Nixon, Queenie (ca. 1918–1989)

British transfiguration medium. Her psychic gifts manifested in childhood, when she grew up in the care of two aunts, both Spiritualist mediums. She spent 35 years as a medium, traveling widely in Europe, North America, and Australia. In addition to trance communications through her spirit guide "Paul," she manifested the rare phenomenon of **transfiguration**, when her features reportedly took on the appearance of deceased persons speaking through her.

These transfiguration demonstrations would sometimes last as long as three hours, with various personalities manifesting. In 1967, infrared photographs captured a record of such appearances, including what appeared to be clouds of **ectoplasm** around her face. Two newspapers accused her of **fraud**, but the reporters in each incident had neither interviewed her nor attended her sésances. She died at the age of 71, following several heart attacks.

NLPR See National Laboratory of Psychological Research

Noah's Ark Society for Physical Mediumship

Noah's Ark Society for Physical Mediumship originated on April 25, 1990, in a Spiritualist home circle in Ilkeston, Derbyshire, England. The people sitting in attempt to communicate heard an independent voice message (heard apart from any of their member's speaking), that urged those present to form an organization specifically devoted to the promotion of physical mediumship and the development of mediums in whose present physical **mediumship** occurs. The voice identified himself as Noah Zerdin, a Spiritualist known for his having founded **The Link**, a network of Spiritualists groups built around small groups that sat for spirit contact in their homes. Zerdin had been the mentor of Leslie Flint, who died in 1994.

Physical mediumship includes those paranormal phenomena that has an effect upon the medium, others present, or an object in the immediate space where spirit contact is being attempted. It would include the **materialization** of spirit entities, **apports**, **transfiguration** (when a spirit's face is superimposed on that of the medium), **psychic photography**, **direct voice** through a **trumpet**, independent voices, and **electronic voice phenomena** (imposition of voices on an electronic tape). Such physical mediumship has all but disappeared in the wake of discoveries of numerous fraudulent mediums. Most of these phenomena have never been known to occur apart from stage magic.

Soon after its founding, the society began promoting what it termed the safe practice of physical mediumship and encouraged the development of home circles for the development of its practice. The society also holds weekend seminars, limited to society members, which incorporate experimental sésances. The society now claims some functioning physical mediums

among its members. The Society is not affiliated with any religious body, though it recognizes its primary members appear to be Spiritualists.

Noah's Ark Society operates primarily in England, though it claims affiliates in other countries. It began publishing the *Noah's Ark Society Newsletter* soon after its formation. The *Newsletter* became *The Ark Review* in 1988, which includes speculative articles on physical mediumship as well as accounts of the experiences of affiliated home circles with physical mediumship. The society supports an Internet site at <http://home.clara.net/noahsark/ind1.htm>.

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Noah's Ark Society for Physical Mediumship. <http://home.clara.net/noahsark/ind1.htm>. May 23, 2000.

Noetics

Term used by scientific writer **Charles A. Musès** and others to denote the science of consciousness and its alterations. He noted in 1977, "Noetics is concerned with the nature, alterations and potentials of consciousness, and especially human consciousness." (This parapsychological use of "noetic" is, of course, distinct from its prior use as a synonym for "noachian," meaning pertaining to Noah and his period.)

An earlier use of the word noetic in relation to states of consciousness was in the article "Psychic and Noetic Action" by Theosophist **Helena Petrovna Blavatsky** (1831–1891), originally published in the journal *Lucifer* (October–December 1890) during the last years of her life. In this article, Blavatsky equated noetic with *manasic* (deriving from *manas*, a Sanskrit term for mind) and compared materialistic psychological views of her time with ancient Hindu religious teachings and occultism. She concluded that there is a higher noetic character of the mind principle than individual ego, a "spiritual-dynamical" force relating to divine consciousness, as distinct from mechanistic psychological dogmas or passive psychicism. This interesting article was reprinted in volume 3 of *Studies in Occultism*, a series of reprinted articles by Blavatsky.

Musès's use of noetics has been picked up by **Edgar D. Mitchell** for his psychical research organization, the **Institute of Noetic Sciences**.

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Nolan, Finbarr (1952–)

Contemporary Irish healer who is the **seventh son** of a seventh son, and was thus, according to folk tradition, destined to begin **healing by touch**. He was born October 2, 1952, at Loch Gowna, county Cavan, Republic of Ireland. His mother stated "I knew . . . God would give him the power to heal." There were requests for healing when Nolan was only three months old, but his mother insisted that healing wait until the boy was at least two years old. At that time, a man brought his five-year-old child, who was suffering from ringworm. Nolan's mother circled the spots with holy water, making the sign of the cross in the middle, then placed the two-year-old Nolan's hand on each spot in turn, while she prayed for healing and asked her son to repeat the prayers after her. She claims that the ringworm was cured after two visits.

However, Nolan did not immediately undertake regular **healing**, although at the age of nine he touched the paralyzed hand of a local hotel proprietor and the hand became normal

in three days' time. The father of this man was confined to a wheelchair with severe arthritis, but the day after Nolan touched him he was able to use his hands, and a month later he had recovered sufficiently to resume his job as a butcher.

At the age of sixteen, while still attending school, Nolan was asked to go to Donegal to cure an aunt. She notified the local newspaper, with the result that the young Nolan arrived to find a crowd of three hundred people and a television film crew. For several weeks afterward, some five thousand people a day came to his home for healing, and he touched them in groups of 14 or 15 at a time in the kitchen of the house. After that Nolan decided to leave school and devote himself full time to healing.

His reputation as a healer spread rapidly, and visitors came from around the world for treatment. Since county Cavan is located near the border of Northern Ireland, the political unrest and disorders began to discourage visitors, so Nolan moved with his parents and brothers to a house in the suburbs of Dublin. Here the large number of visitors seeking healing soon made it difficult for the family to live a normal life in an average-sized house, so Nolan hired halls and hotel rooms for regular clinics.

In the early period, Nolan had been influenced by his mother's religious outlook and used holy water, making the sign of the cross when touching each patient, but eventually he discarded such specifically Catholic tradition. As he said: "It deterred a lot of Protestants and I have nearly as many Protestant patients at my clinic as I do Catholic." Moreover he came to believe that his healing power had nothing to do with religion, and rejected the term "faith healer." He stated: "People should understand my healing has nothing to do with faith; I believe my power is a gift . . . I've proved that faith is not needed by curing animals and babies." Indeed, he became well known for treating injured race horses, and one horse he treated won nine races afterward.

His healing power appears to be in his right hand, and he therefore places it on each part of a patient's body that is afflicted. He lays his hand on the patient for several seconds and does not himself feel anything unusual happening, although patients often state that they feel a sensation of heat. His healing technique was monitored at a Belfast hospital, and it was found that during healing sessions there were changes in his respiration, pulse rate, and the electrical potential of his skin.

Like other seventh son healers, he has found that three visits are usually necessary. Patients sometimes feel worse after the first healing session, usually a sign that some changes have commenced. Healing is usually consolidated at the second and third visits.

Most patients pay a small voluntary contribution for healing, but some wealthier individuals have been very generous. An elderly lady in New York suffering from rheumatoid arthritis paid for Nolan's 6,000-mile journey and gave him an additional check for several thousand dollars. Nolan has also flown to Washington to treat a young Vietnamese war soldier. Nolan has held clinics in London as well as the United States and is credited with some remarkable cures.

An interesting experiment with Nolan was carried out by Robert E. Willner, diplomate of the Board of Family Practice, in his office in Florida. Willner selected ten patients on the basis of severity of their disease and failure to respond to multiple attempts at medical therapy. Nolan was introduced to them as "Dr. Finn, a medical student from the medical school in Dublin, Ireland." His function was ostensibly to confirm Willner's observations and provide an independent evaluation of each patient's disease process. The ten patients were involved with the experiment for three visits a week over a period of two weeks. Under these conditions, Nolan's touching appeared part of normal medical examination, so suggestion or placebo effect was eliminated, as no therapy was indicated.

Willner reported as follows:

"Four of the ten patients were completely unaffected by the examinations; five patients showed definite response of a posi-

tive nature and the improvement was thought to be of significant nature, in some cases 60% to 100% improvement. Two of these cases were extremely difficult and showed dramatic results. . . . It is also extremely important to note that all of these patients have been under the care of extremely fine specialists in the fields to which their diseases were related. Except for the increased attention that the patients were getting, I am not aware of any other positive influencing factor on the progress of the disease in any of them. One would expect that a patient in this setting would continue with their symptomatology in the hope that they would be chosen for the continuation of the experiment because their symptoms persisted. . . . The patients were not charged for their visits. Therefore, monetary incentive was absent.”

Nolan is an amiable and, apart from his healing activity, eminently normal individual, with none of the mystique of many professionals in the paranormal. He does not think about anything in particular during the laying on of hands and exudes a friendly matter-of-fact atmosphere. His relaxations include Gaelic football, golf, and water skiing. His may be contacted at 11 Foxfield Rd., Raheny, Dublin 5, Republic of Ireland. (See also **Danny Gallagher; King’s Evil**)

North American UFO Federation

A short-lived organization, founded in 1983 with the object of uniting other UFO organizations in an effort (1) to study and resolve the UFO phenomenon, (2) to develop a standard manual, reporting form, and vocabulary for investigation and reporting UFO sightings, (3) to inform the general public through educational materials and speakers, and (4) to provide a forum for discussion. The federation compiled a library and planned to develop and maintain a computer file of UFO reports and to establish a speakers bureau. The federation was headquartered in Los Altos, California.

North Door

In a possible remnant of pagan beliefs, some old Christian churches in Europe have a bricked-up doorway on the north side. There is an old tradition that witches used to enter on the north, which is connected with superstitions concerning the devil.

Northern UFO News

British publication concerned with UFOs and related topics, such as **crop circles**. It is edited by **Jenny Randles**. Address: Halsteads Close, Dove Holes, Buxton, High Peak, Derbyshire SK17 8BS, England.

Norton, Rosalind (1917–1979)

Rosalind Norton, an Australian occultist and avant-garde artist whose life anticipated the modern Wiccan movement, was born in Dunedin, **New Zealand**. As a child she had a vision of a shining dragon beside her bed, one of several events that convinced her of the existence of a spirit world. When she was seven, her family moved to Sydney, **Australia**. As she grew into her teen years, she felt increasingly alienated from mainstream life and by her 14th birthday decided to make her own way and express her unique vision in her art. During her years at East Sydney Technical College, she developed a deep interest in **witchcraft** and magic and began reading **Éliphas Lévi**, **Dion Fortune**, and **Aleister Crowley**.

After college Norton supported herself with a variety of menial jobs in King’s Cross, where she had moved, but increasingly lived for her art and occult life. She experimented with self-hypnosis as a means of inducing a trance state during which she would produce her art. Meanwhile she continued her reading

in the occult and Eastern religion. Her paintings became increasingly demonic complete with **ghouls**, werewolves, and even **vampires**. She also increasingly focused her subconscious on Pan, the ancient Greek deity, whose spirit she felt pervaded the Earth. She decorated her apartment with a Pan mural, did rituals invoking his presence, and felt him when she entered her trance states.

In 1949 she moved with her husband, Gavin Greenlees, to Melbourne. The next year, she had her first major encounter with the law. An exhibit of her art at the University of Melbourne was raided by the police, and Norton was charged with obscenity; the court ruled in her favor. In 1952, a limited edition book of her art was judged to contain two obscene pictures; the publisher was fined, and future copies were produced with the two pages blacked out.

Then in 1955, a woman who was being questioned by police on other matters began to make statements claiming that Norton was leading black masses as part of a Satanic cult. She described her as the “black witch of King’s Cross,” a label that would be frequently repeated by the press. While the woman later recanted some of her statements, they had already made their way to the newspapers, and Norton was forced to defend her attachment to Pan. No sooner had the issue died, than a film of her and her husband performing a ritual to Pan, which had been stolen from their apartment, found its way to the police. The film included some sex scenes, and the pair were arrested again. The trials of both the men who had stolen the film and of Norton entertained the public for almost two years. In the midst of the publicity, a café where Norton’s paintings were hanging was raided and the owner fined. Norton and Greenlees were eventually found guilty of making obscene pictures.

After the lengthy court proceeding, Norton became reclusive and stayed out of the public eye for the remaining 20 years of her life. She died in King’s Cross on December 5, 1979. In the years since, her work has been reevaluated and her artistic accomplishments praised by a new generation of art critics. Her magical career has found appreciation by the expanding Australian Wiccan movement who now see her as a herald of their community.

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Norton, Thomas (d. ca. 1477)

The exact date of this alchemist’s birth is wrapped in mystery, and little is recorded about his life in general. But at least it is known that he was born in Bristol, England, towards the end of the fourteenth century, and that in the year 1436 he was elected to represent that town in Parliament. This suggests that he was an upright and highly-esteemed person, and the conjecture is strengthened by the fact that Edward IV made him a member of his privy council and employed him repeatedly as an ambassador.

At an early age Norton showed curiosity concerning **alchemy**, demonstrating his predilection by attempting to make the personal acquaintance of **George Ripley**, sometime canon of Bridlington, who was reputedly a man of extraordinary learning, author of numerous alchemical works. For many months Norton sought Ripley in vain, but at length the canon, yielding to the other’s importunity, wrote to him in the following manner: “I shall not longer delay; the time is come; you shall receive this grace. Your honest desire and approved virtue, your love of truth, wisdom and long perseverance, shall accomplish your sorrowful desires. It is necessary that, as soon as convenient, we speak together face to face, lest I should by writing betray my trust. I will make you my heir and brother in this art, as I am setting out to travel in foreign countries. Give thanks

to God, Who next to His spiritual servants, honours the sons of this sacred science.”

After receiving this very friendly and encouraging letter, Norton hurried straightway to Ripley's presence, and thereafter for more than a month the two were constantly together. The elder man taught the novice many things, and he even promised that, if Norton showed himself an apt and worthy pupil, he would impart to him the secret of the **philosophers' stone**. In due course this promise was fulfilled, though it is reported that Norton's own alchemical research met with various disappointments.

On one occasion, for instance, when he had almost perfected a certain tincture, his servant absconded with the crucible containing the precious fluid; while at a later time, when the alchemist was at work on the same experiment and thought he was just about to reach the goal, his entire paraphernalia was stolen by a mayoress of Bristol. This defeat must have been doubly galling to the unfortunate philosopher, for soon afterwards the mayoress became very wealthy, presumably as a result of her theft.

Norton himself does not appear to have reaped pecuniary benefit at any time from his erudition, but to have been a comparatively poor man throughout the whole of his life. This is a little surprising, for his *Ordinall of Alchemy* was a popular work in the Middle Ages and was repeatedly published. The original edition was anonymous, but the writer's identity has been determined because the initial syllables in the first six lines of the seventh chapter compose the following couplet:

Tomas Norton of Briseto A parfet master ye maie him
trowe.

Norton died circa 1477, and his predilections descended to one of his great grandsons, Samuel Norton. The younger Norton was born in 1548, studied science at St. John's College, Cambridge, and afterward became a justice of the peace and sheriff of Somersetshire. He died about 1604, and in 1630 a collection of his alchemistic tracts was published at Frankfort.

The Nostradamian

Monthly journal that analyzed the predictions of **Nostradamus** (1503–1566), discussing prophecies fulfilled and interpreting those that have not yet come to pass. Last known address: Nostradamus Research, P.O. Box 6463, Lincoln, NE 68506.

Nostradamus (1503–1566)

Medieval French physician and prophet. Nostradamus was born Michel de Nostredame on December 24, 1503, in St. Remey de Provence. A short time before his birth his Jewish family had changed its name from Gassonet to Nostredame as a reaction to a “convert or go into exile” order of the government in Provence. He received his medical training at Montpellier. He sometimes voiced dissension with the teachings of the Catholic priests, who dismissed the study of astrology and the assertions of Copernicus that the Earth and other planets revolved around the sun—contrary to the Christian appraisal of the heavens. Nostradamus's family warned him to hold his tongue, since he could be easily persecuted because of his Jewish background. Earlier, from his grandfathers he had secretly learned mystical areas of Jewish wisdom, including the Kabbalah and alchemy. He graduated in 1525 and was licensed as a physician. Four years later he received his full medical degree. He established his reputation by treating the ill during the plague in southern France. For a while he lived in Agen to work with Julius Caesar Scaliger, a prominent physician of the day, but moved on to Aix-en-Provence and Lyons during the 1530s. He eventually settled in Salon.

Over the years Nostradamus (the Latin version of his name) became a practitioner of astrology and related occult arts. He

published his first book, an astrological almanac (issued annually for several years), in 1550. Five years later he issued a popular book of recipes for cosmetics and various medical remedies. That same year he also published the first edition of the book from which his current fame is largely derived, *The Centuries*.

In reference to Nostradamus's writings, a “century” referred to a grouping of one hundred verses, each verse being a four-line poem called a quatrain. It was this work that brought Nostradamus his fame. The 1555 edition contained the first three centuries and 53 quatrains of “Century Four.” A second edition two years later had 640 quatrains and Centuries Eight through Ten were published as a separate volume in 1558. The first English edition, published in 1672, also had eight additional quatrains from the “Century Seven” not in the French editions. As a result of the success of the first edition, in 1556 Nostradamus was invited to Paris as a guest of the French queen Catherine de Médicis. With the financial support she gave him, he was able to complete his writings of the prophetic verses.

The quatrains were written in a cryptic and symbolic fashion requiring some interpretation and thus offering room for a wide variety of understandings of exactly to which events and persons Nostradamus was making reference. Among the most famous of quatrains is one often seen as referring to the London Fire of 1666 (though more critical interpreters see a reference to the burning of Protestants by Queen Mary I of England, a contemporary of Nostradamus):

The blood of the just shall be wanting in London,
Burnt by thunderbolts of twenty three the Six(es),
The ancient dame shall fall from [her] high place,
Of the same sect many shall be killed.

Nostradamus died in June 1566 of congestive heart failure. He was succeeded by a colleague, Jean-Aimé de Chavigny, also a physician, who immediately began work on a biography. De Chavigny also published his interpretations of 126 of the quatrains. Over the centuries a number of additional interpreters have arisen (including Theophilus de Garencieres, who translated the quatrains into English (1672)), all of whom have championed the reputed accomplishments of Nostradamus as a seer of future events and emphasized those quatrains presaging events soon to occur. Garancieres's effort was marred by his acceptance of two fake quatrains written to attack French Roman Catholic Cardinal Jules Mazarin, who also served as the French prime minister.

Modern interest in Nostradamus, which has spawned a massive popular literature during the last generation, began with Charles Ward's work, *Oracles of Nostradamus* (1891). One prominent student of the quatrains, Edgar Leoni, submitted his lengthy treatise as a master's thesis at Harvard University (1961). Interpreters claim Nostradamus predicted Hitler's rise to power as well as the explosion of the U.S. space shuttle *Challenger* in 1986. The popular interest in Nostradamus has been countered by the observations of a variety of historians who have offered other explanations of his prophetic verse (often to the detriment of his reputation), and by some modern psychic debunkers, such as stage magician James Randi.

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[Note: There is a large literature on Nostradamus, of which only a selected list is given here. For a bibliography of the 25 oldest editions of Nostradamus, published up to 1689, compiled by Carl Graf von Klinckowstroem, see *Zeitschrift für Bücherfreude*, March 1913.]

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Noualli

Aztec magicians. (See **MEXICO AND CENTRAL AMERICA**)

Nous Letter (Journal)

Semi-annual journal of **noetics**, the science of states of consciousness. The *Nous Letter* also absorbed *Astrologica*, formerly a separate journal. Last known address: 1817 De La Vina St., Santa Barbara, CA 93101.

NROOGD See New Reformed Orthodox Order of the Golden Dawn

NSAC See National Spiritualist Association of Churches

Nuan

In ancient Irish romance, the last of the sorceress-daughters of Conaran. Having put **Finn Mac Cummal** under taboo to send his men in single combat against her as long as she wished, she was slain by Goll Mac Morna, her sister's slayer.

Numerology

A popular interpretive and prediction system deriving from the mystic values ascribed to numbers. In Jewish mysticism, for example, **gematria** refers to the traditional association of numbers with Hebrew letters, and the practice of seeking hidden meanings in words by systematically converting them into numbers.

Modern numerology was popularized by the palmist and fortune-teller "**Cheiro**" (Count Louis Hamon), who developed a system of what he called "fadic" numbers. These were arrived at by adding together all the digits in the subject's birth date to produce a number of destiny to which special planetary and other significance was then attached.

In general, numerology systems assign numerical values to the letters of one's name and/or birthplace. These are added

together to ascertain a basic number, which has a special symbolic interpretation, much as astrological types are traditionally assigned particular characteristics of helpful and harmful influences. Sometimes lucky or unlucky numbers are also related to the 22 symbols of the major arcana of the **Tarot** pack.

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Numeromancy

Alternative term for **numerology**, or **divination** by the letter and word values ascribed to numbers. Other synonyms are arithmancy and arithomancy.

Nurse, Rebecca (1621–1692)

Alleged witch executed at Salem Village (now Danvers), Massachusetts, in 1692. Rebecca Nurse was born Rebecca Towne in Yarmouth, England, and baptized on February 21, 1621. She was still a youth when her family moved to Massachusetts and settled at Topsfield. At some point she married Francis Nurse, and they settled at Salem. In 1678 they purchased a farm near Salem Village. They had four sons and four daughters. Until 1692 Rebecca Nurse was well-respected by her neighbors.

After several young girls in the community began to complain of being attacked by the spectres of several women who were accused of **witchcraft**, accounts of such affliction grew. One of the girls interrupted a church service with her accusations, and afterward the Nurses stopped going to church.

Eventually the young girls singled out Rebecca Nurse, and on March 23, 1692, she was arrested and, although sick at the time, confined to jail. During her initial hearing a number of her acquaintances spoke highly of her. The primary evidence against her were the spectral allegations, the girls' claim she afflicted them through her spirit. Possibly her deafness, a condition she developed in later years, and her subsequent inability to respond adequately to questions put to her tilted the jury against her in the end. She was finally excommunicated from her church and was hung on July 19, 1692, the same day as **Goodwife Good** and three other convicted witches were hung.

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O

“Oahspe”

A “New Bible” revealed to **John Ballou Newbrough** (1828–1891), a New York **medium**, and received through **automatic writing** on the newly invented typewriter in 1881. Newbrough spent ten years in self-purification so that he could become inspired by a higher power. The result was *Oahspe, The Kosmon Bible in the words of Jehovah and his angel ambassador*. It took fifty weeks to complete, with Newbrough working half an hour each morning. A movement grew out of people who responded to the teachings of *Oahspe*, which survives as a set of loosely organized groups that can be contacted through the Universal Faithists of Kosmon, Box 154, Riverton, UT 84065.

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Oak-Apples

An oak-apple is a spongy, brightly colored gall found on the leaf bud of oak trees; it is globular in shape. In folklore, oak-apples could be used in **divination**. To discover whether a child was bewitched, three oak-apples were dropped into a basin of water under the child’s cradle, at the same time preserving the strictest silence. If the oak-apples floated, the child was not fascinated, but if they sank, the child was believed to be bewitched.

Oak Tree

Much folklore belief surrounds the oak tree. From ancient times it has been regarded as sacred tree. The Druids venerated the oak and performed many of their rites under the shadow of its branches. When St. Augustine (the sixth-century archbishop of Canterbury) preached Christianity to the ancient Britons, he stood under an oak tree.

The ancient Hebrews also evidently held the oak as a sacred tree. It is believed that Abraham received his heavenly visitors under an oak. Rebekah’s nurse was buried under an oak, called afterward the oak of weeping. Jacob buried the idols of Shechem under an oak. It was under the oak of Ophra that Gideon saw the angel sitting who gave him instructions as to what he was to do to free Israel.

When Joshua and Israel made a covenant to serve God, a great stone was set up in evidence under an oak that was by the sanctuary of the Lord. The prophet sent to prophesy against Jeroboam was found at Bethel sitting under an oak. Saul and his sons were buried under an oak, and, according to Isaiah, idols were made of oak wood. Abimelech was made king beneath an oak located in Shechem.

As late as the eighteenth century the oak was used in curing diseases. It was believed that a toothache could be cured by boring the tooth or gum with a nail to draw blood, and then driving the nail into an oak tree. Another folk belief was that a child with rupture could be cured by splitting an oak branch, and passing the child through the opening backwards three times; if the splits grew together the child would be cured.

It was widely believed that carrying acorns brought long life and good luck, since the oak tree itself is used as a symbol of strength and endurance.

Oaten, Ernest W(alter) (ca. 1937)

Prominent British Spiritualist, and former president of the International Federation of Spiritualists. He was president of the **Spiritualists’ National Union** from 1915 and edited the journal *Two Worlds* (1919–36). He was also a **medium** and believed that his leading articles were inspired by the spirit of **Emma Hardinge Britten**, whose work had inspired the formation of the Union in 1890. As chairman of the Parliamentary Committee of the Spiritualists National Union he pressed for reform of the Fortune Telling Act, the British law relating to mediumship.

OBE (or OOB or OOB) See Out-of-the-Body Travel

Obeah

West Indian **witchcraft**. The term is believed to derive from an Ashanti word, *obayifo*, a wizard or witch, although there are claims that it refers to Obi, a West African snake god. Author M. G. Lewis (1775–1818) spent some time in Jamaica, where his father owned large estates, and reported cases of obeah. In his posthumously published *Journal of a West India Proprietor* (1834), he wrote an entry on January 12, 1816, describing how ten months earlier a black man “of very suspicious manners and appearance” was arrested,

“. . . and on examination there was found upon him a bag containing a great variety of strange materials for incantations; such as thunder-stones, cat’s ears, the feet of various animals, human hair, fish bones, the teeth of alligators, etc.: he was conveyed to Montego Bay; and no sooner was it understood that this old African was in prison, than depositions were poured in from all quarters from negroes who deposed to having seen him exercise his magical arts, and, in particular, to his having sold such and such slaves medicines and charms to deliver them from their enemies; being, in plain English, nothing else than rank poisons. He was convicted of Obeah upon the most indubitable evidence. The good old practice of burning had fallen into disrepute; so he was sentenced to be transported, and was shipped off the island, to the great satisfaction of persons of all colours—white, black, and yellow.”

Jamaican legislation of 1760 enacted that “any Negro or other Slave who shall pretend to any Supernatural Power and

be detected in making use of any materials relating to the practice of Obeah or Witchcraft in order to delude or impose upon the Minds of others shall upon Conviction thereof before two Magistrates and three Freeholders suffer Death or Transportation.” (See also **Voodoo; West Indian Islands**)

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Obercit, Jacques Hermann (1725–1798)

Swiss mystic and alchemist. He was born December 2, 1725, in Arbon, **Switzerland**, the son of a scientist keenly interested in Hermetic philosophy. Early in his life he decided to search for the **philosophers' stone**, hoping to resuscitate the fortunes of his family, which were at a low ebb. The young man worked strenuously, maintaining that whoever would triumph in this endeavor must not depend on scientific skill alone but rather on constant communion with God.

Notwithstanding this theory, he soon found himself under the ban of the civic authorities, who came to his laboratory and forced him to forego further experiments, declaring that these constituted a danger to public health and safety. Obercit was incensed and appears to have left and gone to live for some time thereafter with a brother of the noted physiognomist Johann Lavater. At a later date, Obercit renounced the civilized world altogether and took up residence in the Alps.

However, he did not live the solitary life of a hermit, since according to his own account, he took as bride a shepherdess named Theantis. Obercit's writings include *Disquisitio de Universali Methodo Medendi* (1767) and *Défense du Mysticisme et de la Vie Solitaire* (1775). He died at Weimar, Germany, February 2, 1798.

Oberion

One of three spirits (the others were “Andrea Malchus” and “Inchubus”) said to have been raised up by the parson of Lesingham and Sir John of Leiston in Norfolk, **England**, ca. 1528.

Objective Phenomena

Term used in **psychical research**, together with “subjective phenomena” as an alternative classification to “physical” and “mental” phenomena, terms which emerged out of the study of **Spiritualism**.

Object Reading

A term for **psychometry**, in which the operator may form impressions of events relating to an object associated with those events, usually by holding the object in his or her hand.

Obsession and Possession

Obsession, from Latin *obsidere* (to besiege), is a form of insanity caused, according to traditional belief, by the persistent attack of an invading spirit from outside the individual. Obsession is the opposite of possession, control by an invading spirit from within. Both, however, involve the usurpation of the person's individuality and control of the body by a foreign and incarnate entity.

In the Western Christian context, both obsession and possession, but especially possession, have been viewed as completely negative, a perspective somewhat enforced by the modern concern for the autonomous individual, possession implying a giving over of one's freedom. In most cultures, however, there is a distinction between dysfunctional possession and possession that occurs voluntarily, usually in a religious context. Numerous religions, like Spiritualism, are possession-oriented religions, in which a central feature is the voluntary possession of members by what is believed to be a deity, a spirit, or a deceased person. These religious functionaries may periodically become possessed, usually in a ritual context, during their entire active lives, but without the otherwise dysfunctional consequences so evident in pathological possessed states.

During the 1960s anthropologist Erika Bourguignon conducted a study of possession in 488 societies about which data was available. Seventy-four percent of them maintained some belief in spirit possession, of which more than half had some form of positive institutionalized structure in which possession occurred and was appropriated by believers.

Historical Background

This belief may be found in the earliest records of human history—in the ancient magic rites and in the pronouncements often used as charms against and for the **exorcism** of these invading influences. The oldest literary remains from **India**, **Greece**, and Rome are filled with references to possession. While there are passing references to demons and demon obsession or possession in sacred Jewish writings—such as the case of Saul, who was “troubled with an evil spirit from God” only to be relieved by the music of David's harp (1 Sam. 16:14–16)—it is with the Christian movement that a major emphasis on spirit possession emerges. Jesus regularly healed by casting possessing spirits out of the mentally ill. Crucial to later understanding of possessing spirits in the Western tradition are incidents such as Jesus' driving the legion of demons into the swine (thus demonstrating their existence apart from the psychology of the possessed individual) and Paul's driving out of the divining spirit who possessed a young woman of Thyatira (thus associating spirit possession with fortune-telling).

Plato, in the *Republic*, not only speaks of demons of various grades, but mentions a method of treating and providing for those obsessed by them. Sophocles and Euripides described the possessed, and mention of the subject is also found in Herodotus, Plutarch, Horace, and many other classical writers.

Appalling episodes in the Middle Ages can be traced to the unquestioned belief in possession and obsession by the Devil and his demonic legions. Many believed that all madness was caused by possession, the visible manifestation of the Evil One. Such madness had to be exorcised by charms and averted by the observance of sacred rites. In extreme cases the possessed body was to be burned and destroyed for the good of the tortured soul within. The rites of **black magic**, in all ages and places, deliberately evoked this possession by the Devil and his demons to obtain the benefit of the extensive knowledge it was believed they conferred and the consequent power and control over man and his destinies.

In the Middle Ages, when an intense belief in angels, saints, and devils flourished, the imagination of the individual was dominated by such beings.

A variation on the belief in obsession and possession can be found in the condition known as **lycanthropy** (the delusion that one has become a wolf), which afflicted large numbers of people in **France** and **Germany** in the fourteenth and sixteenth centuries.

The mania of **flagellation** took its rise in Perouse in the thirteenth century, caused by the panic accompanying an outbreak of the plague. Flagellants preached that there was no remission of sins (and dissipation of accompanying disasters such as epidemics) without their self-inflicted punishment offered as penance. Bands of them, gathering adherents everywhere, roamed

through city and country, clad in scanty clothing on which were depicted skeletons, and with frenzied movements publicly lashed themselves. It was to these exhibitions the name "Dance of Death" was first applied.

The dancing mania, accompanied by aberration of mind and maniacal distortions of the body, was prevalent in Germany in the fourteenth century, and in the sixteenth century in Italy, where it was termed *tarantism* and was ascribed to the bite of the tarantula spider. The music and songs employed for the cure are still preserved. Edmund Parish, in his book *Hallucinations and Illusions* (1897), summarizes the activity of the dancers:

"If not reckoned as true chorea, the epidemic of dancing which raged in Germany and the Netherlands in the Middle Ages comes under this head. Appearing in Aix it spread in a few months to Liège, Utrecht and the neighbouring towns, visited Metz, Cologne and Strasburg (1418) and after lingering into the sixteenth century gradually died out. This malady consisted in convulsions, contortions accompanying the dancing, hallucinations and so forth. The attack could be checked by bandaging the abdomen as well as by kicks and blows on that part of the body. Music had a great influence on the dancers, and for this reason it was played in the streets in order that the attacks might by this means reach a crisis and disappear the sooner. Quite trifling circumstances could bring on these seizures, the sight of pointed shoes for instance, and of the colour red which the dancers held in horror. In order to prevent such outbreaks the wearing of pointed shoes was forbidden by the authorities. During their dance many of the afflicted thought they waded in blood, or saw heavenly visions."

Tying the dancing to possession, Parish continues,

"To this category also belongs the history of demoniacal possession. The belief of being possessed by spirits, frequently met with in isolated cases, appeared at certain periods in epidemic form. Such an epidemic broke out in Brandenburg, and in Holland and Italy in the sixteenth century, especially in the convents. In 1350–60 it attacked the convent of St. Brigitta, in Xanthen, a convent near Cologne, and others. The nuns declared that they were visited by the Devil, and had carnal conversation with him. These and other 'possessed' wretches were sometimes thrown into dungeons, sometimes burnt. The convent of the Ursulines at Aix was the scene of such a drama (1609–11) where two possessed nuns, tormented by all kinds of apparitions, accused a priest of witchcraft on which charge he was burnt to death [see **Urbain Grandier**]. The famous case of the nuns of **Loudun** (1632–39) led to a like tragic conclusion, as well as the **Louvier** case (1642) in which the two chief victims found their end in life-long imprisonment and the stake."

Religious Possession

The widespread belief in and fear of magic and **witchcraft** produced some hallucinations. Certain levels of religious ecstasy partake of the same character, the difference being that they involve possession by and contact with so-called angelic or good (i.e., socially approved) spirits. The sacred books of all nations teem with instances of this and history can also furnish examples. The many familiar cases of ecstatic visions and revelations in the Torah may be cited, as well as those found in the legends of saints and martyrs, where they either appear as revelations from heaven or temptations of the Devil.

In the latter case, the sexologist Richard von Krafft-Ebing pointed out the close connection of religious ecstasy with sexual disturbances, especially in situations where the sexual drive was suppressed and diverted into religious activity. The religious ecstatic condition was frequently sought and induced. Von Krafft-Ebing noted as follows:

"Among Eastern and primitive peoples such as Hindus, American Indians, natives of Greenland, Kamtschatka and Yucatan, fetish-worshipping Negroes, and Polynesians, the ecstatic state accompanied with hallucinations is frequently observed, sometimes arising spontaneously, but more often artificially induced. It was known also among the nations of antiquity. The

means most often employed to induce this state are beating of magic drums and blowing of trumpets, howlings and hour-long prayers, dancing, flagellation, convulsive movements and contortions, asceticism, fasting and sexual abstinence. Recourse is also had to narcotics to bring about the desired result. Thus the flyagaric is used in Western Siberia, in San Domingo the herb coca, tobacco by some tribes of American Indians, and in the East opium and hashish. The ancient Egyptians had their intoxicating drinks, and receipts for witch's salves and philtres have come down to us from medieval times."

In many countries this condition of possession was induced for a spectrum of purposes from the higher mystical and prophetic to mere fortune-telling. Anthropologist Edward Tylor, in his *Primitive Culture* (1871), testifies to the extent to which this belief in obsession and possession persisted into the nineteenth century: "It is not too much to assert that the doctrine of demoniacal possession is kept up, substantially the same theory to account for substantially the same facts, by half the human race, who thus stand as consistent representatives of their forefathers back in primitive antiquity."

Such beliefs persisted in the development of **Spiritualism**. Pioneer Spiritualist seer **Andrew Jackson Davis** developed a theory of obsession to account for forms of insanity and crime. The following passage taken from his book *Diakka and Their Victims* (1873) indicates this belief:

"The country of the diakka is where the morally deficient and the affectionately unclean enter upon a strange probation. . . . They are continually victimizing sensitive persons still in the flesh making sport of them and having a jolly laugh at the expense of really honest and sincere people. They [these demonlike spirits] teach that they would be elevated and made happy if only they could partake of whiskey and tobacco, or gratify their burning free-love propensities. . . . Being unprincipled intellectualities their play is nothing but pastime amusement at the expense of those beneath their influence."

Davis saw some of these creatures as having such a malignant and bloodthirsty nature as to incite the beings they possessed to murder.

Recorded Instances of Possession

The sixteenth-century writer Jean Boulaese told how 26 devils came out of the body of the possessed Nicoli of Laon:

"At two o'clock in the afternoon, the said Nicoli, being possessed of the Devil, was brought to the said church, where the said de Motta proceeded as before with the exorcism. In spite of all entreaty the said Beelzebub told them in a loud voice that he would not come out. Returning to their entreaties after dinner, the said de Motta asked him how many had come out, and he answered, 'twenty-six.' 'You and your followers,' then said de Motta, 'must now come out like the others.' 'No,' he replied, 'I will not come out here, but if you like to take me to Saint Restitute, we will come out there. It is sufficient for you that twenty-six are out.' Then the said de Motta asked for a convincing sign of how they had come out. For witness he told them to look in the garden of the treasury over the front gate, for they had taken and carried away three tufts (i.e., branches) from a green maypole (a small fir) and three slates from above the church of Liesse, made into a cross, as others in France commonly, all of which was found true as shown by the Abbot of Saint-Vincent, M. de Velles, Master Robert de May, canon of the Church Notre-Dame of Laon, and others."

The same author gave an account of the contortions of the possessed woman:

"As often as the reverend father swung the sacred host before her eyes, saying, 'Begone, enemy of God,' so did she toss from side to side, twisting her face towards her feet, and making horrible noises. Her feet were reversed, with the toes in the position of the heel, and despite the restraining power of eight of the men, she stiffened herself and threw herself into the air a height of six feet, the stature of a man, so that the attendants, sometimes even carried with her into the air, perspired at their

work. And although they bore down with all their might, still could they not restrain her, and torn away from the restraining hands, she freed herself without any appearance of being at all ruffled.

“The people, seeing and hearing such a horrible sight, one so monstrous, hideous and terrifying cried out, ‘Jesus, have mercy on us!’ Some hid themselves, not daring to look; others, recognising the wild cruelty of such excessive and incredible torment, wept bitterly, reiterating piteously, ‘Jesus, have mercy on us!’ The reverend father then gave permission to those who wished to touch and handle the patient, disfigured, bent, and deformed, and with the rigidity of death. Chief among these were the would-be reformers, such men as Francois Santerre, Christofle, Pasquot, Gratian de la Roche, Masquette, Jean du Glas, and others well-known for their tendencies towards reform, all vigorous men. They all endeavored, but in vain, to straighten her limbs, and bring them to a normal position, and to open her eyes and mouth—it was futile. Further, so stiff and rigid was she, that the limbs would have broken rather than give, as also the nose and ears. And then, as she said afterwards, she was possessed, declaring that she was enduring incredible pain. That is, by the soul torment, the devil makes the body become stone or marble.”

A Dr. Ese expounded on the case of Sister Mary, one of Louviers’ nuns:

“The last was Sister Mary of St. Esprit, supposedly possessed by Dagon, a large woman, slender-waisted, and of good complexion, with no evidence of illness. She came into the refectory. . . head erect and eyes wandering from side to side, singing, dancing and skipping. Still moving about and touching lightly those around her, she spoke with an elegance of language expressive of the good feeling and good nature which were his (using the person of the devil). All this was done with movements and carriage alike haughty, following it up with a violence of blasphemy, then a reference to his dear little friend Magdalen, his darling and his favourite mistress. And then, without springing or using effort of any kind, she projected herself into a pane of glass and hanging on to a central bar of iron passed bodily through it, but on making an exit from the other side the command was given in Latin, ‘est in nomine Jesu rediret non per aliam sed per eadem viam.’ After some discussion and a definite refusal to return she, however, returned by the same route, whereupon the doctors examined her pulse and tongue, all of which she endured while laughing and discussing other things. They found no disturbance such as they had expected, nor any sign of the violence of her actions and words, her coming to being accompanied with some trivial remarks. The company then retired.”

As at Louviers, nuns at Auxonne also experienced a problem with possession, an account of which is in the *Relation des Ursulines possédées d’Auxonne* (ca. 1660):

“. . . the bishop of Chalons, with the intention of exorcising Denise Lamy, sent for her and when she was not found, he inwardly commanded her to come to him in the chapel of St. Anne where he was. It was striking to see the prompt obedience of the demon to this command, formulated merely in the mind, for in about a quarter of an hour a violent knocking was heard at the door of the chapel, as if by one hard pressed. On opening the door this girl entered the chapel abruptly, leaping and bounding, her face changed greatly and with high colour and sparkling eyes. So bold and violent was she that it was difficult to restrain her, nor would she allow the putting on of the stole which she seized and threw violently into the air despite the efforts of four or five clerics who did their best to stop her, so that finally it was proposed to bind her, but this was deemed too difficult in the condition in which she was.

“On another occasion, at the height of her frenzy. . . the demon was ordered to stop the pulse in one of her arms, and it was immediately done, with less resistance and pain than before. Immediate response was also made to the further order to make it return. The command being given to make the girl

insensible to pain, she avowed that she was so, boldly offering her arm to be pierced and burnt as wished. The exorcist, fortified by his earlier experience, took a sufficiently long needle and drove it, full length, into the nail and flesh, at which she laughed aloud, saying that she felt nothing at all. Accordingly as he was ordered, blood was allowed to flow or not, and she herself took the needle and stuck it into different parts of her arm and hand. Further, one of the company took a pin and, having drawn out the skin a little above the wrist, passed it through and through so that the two ends were only visible, the rest of the pin being buried in the arm. Unless the order was given for some no blood issued, nor was there the least sign of feeling or pain.”

As proof of the possession of the Auxonne nuns, the same account continues:

“Violent agitation of the body only conceivable to those who have seen it. Beating of the head with all their might against the pavement or walls, done so often and so hard that it causes one to shudder on seeing it and yet they show no sign of pain, nor is there any blood, wound or contusion.

“The condition of the body in a position of extreme violence, where they support themselves on their knees with the head turned round and inclined towards the ground for a foot or so, which makes it appear as if broken. Their power of bearing, for hours together without moving, the head being lowered behind below the level of the waist; their power of breathing in this condition; the unruffled expression of the face which never alters during these disturbances; the evenness of the pulse; their coolness during these movements; the tranquil state they are in when they suddenly return and the lack of any quickening in the respirations; the turning back of the head, even to the ground, with marvelous rapidity. Sometimes the movement to and fro is done thirty or forty times running, the girl on her knees and with her arms crossed in front; at other times, in the same position with the head turned about, the body is wound around into a sort of semicircle, with results apparently incompatible with nature.

“Fearful convulsions, affecting all the limbs and accompanied with shouts and cries. Sometimes fear at the sight of certain phantoms and spectres by which they say they are menaced, causes such a change in their facial expression that those present are terrified; at other times there is a flood of tears beyond control and accompanied by groans and piercing cries. Again, the widely-opened mouth, eyes wild and showing nothing but the white, the pupil being turned up under cover of the lids—the whole returning to the normal at the mere command of the exorcist in conjunction with the sign of the cross.

“They have often been seen creeping and crawling on the ground without any help from the hands or feet; the back of the head or the forehead may be touching the soles of the feet. Some lie on the ground, touching it with the pit of the stomach only, the rest of the body, head, feet and arms, being in the air for some length of time. Sometimes, bent back so that the top of the head and the soles of the feet touch the ground, the rest of the body being supported in the air like a table, they walk in this position without help from the hands. It is quite common for them, while on their knees to kiss the ground, with the face twisted to the back so that the top of the head touches the soles of the feet. In this position and with the arms crossed on the chest they make the sign of the cross on the pavement with their tongues.

“A marked difference is to be noticed between their condition when free and uncontrolled and that which they show when controlled and in the heat of their frenzy. By reason of their sex and delicate constitutions as much as from illness they may be weak, but when the demon enters them and the authority of the church compels them to appear they may become at times so violent that all the power of four or five men may be unable to stop them. Even their faces become so distorted and changed that they are no longer recognisable. What is more astonishing is that after these violent transports, lasting some-

times three or four hours; after efforts which would make the strongest feel like resting for several days; after continuous shrieking and heart-breaking cries; when they become normal again—a momentary proceeding—they are unwearied and quiet, and the mind is as tranquil, the face as composed, the breathing as easy and the pulse as little changed as if they had not stirred out of a chair.

“It may be said, however, that among all the signs of possession which these girls have shown, one of the most surprising, and at the same time the most common, is the understanding of the thought and inward commands which are used every day by exorcists and priests, without there being any outward manifestation either by word or other sign. To be appreciated by them it is merely necessary to address them inwardly or mentally, a fact which has been verified by so many of the experiences during the stay of the bishop of Chalons and by any of the clergy, who wished to investigate, that one cannot reasonably doubt such particulars and many others, the details of which cannot be given here.”

Simon Goulart, in *Histoires admirables et mémorables de nostre temps* (2 vols., 1610), called many stories of demonic possession from demonologist **Johan Weyer**, including the following:

“Antoine Benivenius in the eighth chapter of the *Livre des causes cachées des maladies* tells of having seen a girl of sixteen years whose hands contracted curiously whenever she was taken with a pain in the abdomen. With a cry of terror her abdomen would swell up so much that she had the appearance of being eight months pregnant—later the swelling went down and, not being able to lie still, she tossed about all over the bed, sometimes putting her feet above her head as if trying a somersault. This she kept up throughout the throes of her illness and until it had gone down by degrees. When asked what had happened to her, she denied any remembrance of it. But on seeking the causes of this affection we were of opinion that it arose from a choking of the womb and from the rising of malignant vapours affecting adversely the heart and brain. We were at length forced to relieve her with drugs but these were of no avail and becoming more violent and congested she at last began to throw up long iron nails all bent, brass needles stuck into wax, and bound up with hair and a part of her breakfast—a mass so large that a man would have had difficulty in swallowing it all. I was afraid, after seeing several of these vomitings, that she was possessed by an evil spirit, who deluded those present while he removed these things and afterwards we heard predictions and other things given which were entirely beyond human comprehension.

“Meiner Clath, a nobleman living in the castle of Boutenbrouch in the duchy of Juliers, had a valet named William who for fourteen years had the torments of a possession by the devil, and when, at the instigation of the devil, he began to get ill, he asked for the curé of St. Gerard as confessor. . . who came to carry out his little part . . . but failed entirely. Seeing him with a swollen throat and discoloured face and with the fear of his suffocating, Judith, wife of Clath and an upright woman, with all in the house, began to pray to God. Immediately there issued from William’s mouth, among other odds and ends, the whole of the front part of the trousers of a shepherd, stones, some whole and other broken, small bundles of thread, a peruke such as women are accustomed to use, needles, a piece of the serge jacket of a little boy, and a peacock’s feather which William had pulled from the bird’s tail eight days before he became ill. Being asked the cause of his trouble he said that he had met a woman near Camphuse who had blown in his face and that his illness was the result of that and nothing else. Some time after he had recovered he contradicted what he had said and confessed that he had been instructed by the devil to say what he had. He added that all those curious things had not been in his stomach but had been put into his throat by the devil despite the fact that he was seen to vomit them.

“On the 18th March, 1566, there occurred a memorable case in Amsterdam, Holland, on which the Chancellor of Guel-

dres, M. Adrian Nicolas, made a public speech, from which is the following: “Two months or so ago thirty children of this town began to be strangely disturbed, as if frenzied or mad. At intervals they threw themselves on the ground and for half an hour or an hour at the most this torment lasted. Recovering, they remembered nothing, but thought they had a sleep and the doctors, sorcerers, and exorcists were all equally unable to do any good. During the exorcism the children vomited a number of pins and needles, finger-stalls for sewing, bits of cloth, and of broken jugs and glass, hair and other things. The children didn’t always recover from this but had recurrent attacks of it—the unusualness of such a condition causing great astonishment.”

Dr. Jean Languis gives the following example in the first book of his *Epitres*, saying they happened in 1539 in Fugenstall, a village in the bishopric of Eysteten, and were sworn to by a large number of witnesses:

“Ulric Neusser, a ploughman in this village, was greatly troubled by a pain in the side. On an incision being made into the skin by a surgeon an iron nail was removed, but this did not relieve the pain, rather did it increase so that, becoming desperate, the poor man finally committed suicide. Before burying him two surgeons opened his stomach, in front of a number of persons, and in it found some long round pieces of wood, four steel knives, some sharp and pointed, other notched like a saw, two iron rods each nine inches long and a large tuft of hair. One wondered how and by what means this mass of old iron could be collected together into the space of his stomach. There is no doubt that it was the work of the devil who is capable of anything which will maintain a dread of him.”

Views of Obsession from Psychological Research

As Nandor Fodor pointed out, obsession in psychiatry means that the mind of the patient is dominated by fixed ideas to which an abnormal mental condition corresponds. In psychological research, obsession is an invasion of the living by a disincarnate entity, tending to a complete displacement of normal personality for purposes of selfish gratification that is more or less permanent. The difference between mediumship and obsession is not in principle but in purpose, duration, and (most important) effect. Mediumship, or trance possession, does not interfere with the ordinary course of life, does not bring about a demoralizing dissociation or disintegration; it shows consideration for the medium and its length is limited. After a certain time it ceases automatically and the medium’s normal self resumes its sway.

Obsession is always abnormal; it is an accompaniment of a shock, organic lesion, or, as has been observed among psychics, of low morale and weakening will power, induced by an unstable character and debility of health. Once the existence of spirits is admitted, the possibility of obsession cannot be disregarded.

Psychical researcher **James H. Hyslop** in *Contact with the Other World* (1919), observes:

“If we believe in telepathy we believe in a process which makes possible the invasion of a personality by someone at a distance. . . . It is not at all likely that sane and intelligent spirits are the only ones to exert influence from a transcendental world. If they can act on the living there is no reason why others cannot do so as well. The process in either case would be the same; we should have to possess adequate proof that nature puts more restrictions upon ignorance and evil in the next life than in this in order to establish the certainty that mischievous personalities do not or cannot perform nefarious deeds. The objection that such a doctrine makes the world seem evil applies equally to this situation in the present life.”

How are we to distinguish obsession from multiple **personality**? It was explained to Hyslop by the “**Imperator**” group of controls of medium **William Stinton Moses** that even for the spirits it is sometimes difficult to state how far the subconscious self of the patient is acting under influence and suggestion

from spirits or as a secondary personality. Nevertheless Hyslop claimed to have found a satisfactory method to find out the truth in **cross-reference**:

“I take the patient to a psychic under conditions that exclude from the psychic all normal knowledge of the situation and see what happens. If the same phenomena that occur in the patient are repeated through the medium; if I am able to establish the identity of the personalities affecting the patient; or if I can obtain indubitably supernormal information connecting the patient with the statements made through the psychic, I have reason to regard the mental phenomena observed in the patient as of external origin. In a number of cases, persons whose condition would ordinarily be described as due to hysteria, dual, or multiple personality dementia precox, paranoia, or some other form of mental disturbance, showed unmistakable indications of invasion by foreign and discarnate agencies.”

Hyslop tells the readers of his *Life After Death* (1918), “Before accepting such a doctrine, I fought against it for ten years after I was convinced that survival after death was proved. But several cases forced upon me the consideration of the question. The chief interest in such cases is their revolutionary effect in the field of medicine. . . . It is high time for the medical world to wake up and learn something.”

William James, shortly before his death, surrendered to the same belief. He wrote:

“The refusal of modern enlightenment to treat obsession as a hypothesis to be spoken of as even possible, in spite of the massive human tradition based on concrete experience in its favor, has always seemed to me a curious example of the power of fashion in things scientific. That the demon theory (not necessarily a devil theory) will have its innings again is to my mind absolutely certain. One has to be ‘scientific’ indeed to be blind and ignorant enough not to suspect any such possibility.”

James was affected by the account of the Thompson-Gifford case published in the *Proceedings* of the American Society for Psychical Research (vol. 3, part 8, 1909). According to the report, F. L. Thompson, a Brooklyn goldsmith, was seized in 1905 with an irresistible impulse to sketch and paint. The style was that of Robert Swain Gifford. The American artist had died six months previously but this fact was unknown to Thompson, who hardly knew of him and, except for a slight taste for sketching in his early years, had never shown artistic talent.

Supposedly, Thompson had visions of scenes of the neighborhood of Gifford’s country house and often had the hallucination that he was Gifford himself. He saw a notice of an exhibition of Gifford’s paintings. He went in and heard a voice whisper, “You see what I have done. Can you take up and finish my work?” The desire to paint became stronger. Soon it was so overpowering that he was unable to follow his former occupation.

Thompson grew afraid that he was losing his sanity. Two physicians diagnosed the case as paranoia. One of them, without offering to cure it, expressed a desire to watch the progress of the malady. Thompson went to Hyslop for advice, who took him to three different mediums. They all claimed to sense the influence of Gifford, described his character and life and confirmed the vague possibility, which Hyslop wished to investigate, that the case was not the result of mental disorder. As soon as the case was determined to be spirit obsession, a course of treatment was decided upon. Reportedly, Gifford, the spirit entity, was reasoned with and persuaded to desist.

Spirit Obsession and Personality Displacement

If one assumes the possibility of obsession being actually caused by a spirit entity, the importance of such treatment as Hyslop gave Thompson and Gifford seems appropriate. The obsessing spirit entity, if driven out either by strengthened willpower of the victim or by psychotherapeutic means, would logically seek and find another subject, but if it is convinced of the error of its ways, the danger is eliminated. Work of this kind was

done in the Temple of Light in Kansas City in 1910. Hyslop was impressed with the importance of this cure and established the James J. Hyslop Foundation for the Treatment of Obsession in New York. Physician **Titus Bull** served as its director.

The systematic practice of curing obsession through such means was soon taken up by Dr. and Mrs. **Carl Wickland** in their Psychopathic Institute of Chicago. The patient was brought to Mrs. Wickland, who operated as a medium. She went into trance. Her controls influenced the obsessing spirit to step into Mrs. Wickland’s body. If the obsessor was unwilling it was forced to do so by means known to the controls. Dr. Wickland then began to parley with the spirit, usually ending in convincing the invader that it did a great wrong to its spiritual evolution by strengthening ties to the Earth. The invader usually promised to depart and the patient became normal. Later Wickland moved to California and founded the National Psychological Institute for the Treatment of Obsession. His experiences are chronicled in his book *Thirty Years Among the Dead* (1924).

The Wicklands considered the obsessing entities to be mostly earthbound spirits—spirits of the recently deceased. They do not necessarily mean harm, the Wicklands said, but only wish to enjoy earthly existence again. Some may commit acts of revenge or do other harm, however, and if an occasional evil personality takes control, the obsessed individual could be driven to criminal, insane acts.

Just as the trance control will become perfect by practice, the obsessor will feel more at home in the victim’s organism after repeated possession and will settle as permanently as possible, said the Wicklands.

Certain historic records suggest that obsession may attain an epidemic character. The case of the Ursuline Nuns of Loudon in 1632–34 has already been cited. Several of the nuns of the convent, including the mother superior, were seized with violent convulsions, symptoms of catalepsy and demonic possession. Blasphemies and obscenities poured from their mouths, confessed to come from the devil. The priest **Urbain Grandier** was accused of immoralities preceding the outbreak. The devils indicated him as the cause of their troubles. He was burned alive in April 1634.

In February 1874 Franklin B. Evans was executed in Concord, New Hampshire, for the murder of a 12-year-old child. In his confession made just before his execution he said that “for some days before the murder I seemed to be attended continually by one who seemed to bear a human form, urging me on to the deed. At length it became fixed in my mind to take her life.”

Hudson Tuttle, in his book *The Arcana of Spiritualism* (1871), describes a suicidal obsession:

“While sitting in a circle at the home of the venerable Dr. Underhill, I was for the time in an almost unconscious state, and recognised the presence of several Indian spirits. The roar of the Cayahoga River over the rapids could be heard in the still evening air, and to my sensitive ear was very distinct. Suddenly I was seized with a desire to rush away to the rapids, and throw myself into the river. . . someone caught hold of me, and aroused me out of the impressive state I was in, so that I gained control of myself. Had the state been more profound, and had I once started, the end might have been different. The desire remained all the evening.”

On occasion the obsession might serve a beneficial end. An example is the case of **Lurancy Vennum, Watseka Wonder**. Her obsessors, it was said, were forced out by the spirit of Mary Roff, who had died 18 years earlier in the same city. “Mary Roff” supposedly lived in Lurancy Vennum’s body, but haunted the house of her own parents for 16 weeks and convinced everyone of her identity. Her long inhabitation somehow made Vennum’s body safe from malicious invasions, and when she finally yielded its control to the returning ego of Lurancy Vennum, the girl’s health was mentally and physically reestablished.

As a result of his twenty years' study of obsession as head of the James Hyslop Institute, Titus Bull published in 1932 some conclusions, as follows:

"An obsessing personality is not composed of the soul, mind and will of one disembodied being, but is, in reality, a composite personality made up of many beings. The pivot obsessor, or the one who first impinges upon the sensorium of the mortal, is generally one with little resistance to the suggestions of others. He or she, therefore, becomes an easy prey to those who desire to approach a mortal in this way.

"Some people, moreover, may be born with tendencies which make it easier for them to become victims of mental alterations later in life. . . . There is an influence which can be exerted upon the minds of mortals by ideas embodied in thoughts from their departed ancestors. In other words, some departed ancestors, whenever possible, attempt to mould the lives of those incarnated who are akin. . . . There is a type of mortal whose mind is easily influenced by the stronger minds of the family group. . . . The more clannish the family group, the more likely is this to be true on both sides of the veil. It is, however, not to be considered as spirit obsession in the true sense. . . . The intervention of shock, however, or anything that could upset the nerve balance of a member of such family group, would place him in actual danger of becoming a victim of true spirit obsession. . . . The primary obsessor, in this case, would likely be one who claimed the right by ties of blood, who had no desire to do anything but to keep the mortal in line with family ideals."

According to Bull, obsessors ". . . have three major points of impingement; namely, the base of the brain, the region of the solar plexus and at the center governing the reproductive organs. As there are three major points of impingement, it may be assumed that there can be three composite groups, each starting with a pivot entity. What satisfaction is to be gained this way includes the whole gamut of human emotions."

Objections to the Concept of Spirit Obsession

Much of the evidence for spirit obsession is subjective, based on the observations, feelings, and prejudices of investigators, many of whom have been reputable individuals. However, so far no conclusive evidence has been found that will resolve this question definitively.

The subconscious mind has the ability to weave convincing fantasies of personality, just as novelists create imaginary characters who seem to have lives of their own. Some cases of apparent secondary or multiple personality seem to be a dramatization of the subject's unconscious emotional desires and fears. Children often pretend to be different personalities, while even the effect of a powerful movie portrayal often awakens both conscious and unconscious imitation of personality traits in impressionable viewers.

For a time it was thought that the technique of hypnotic regression, in which a subject's memory is progressively explored into the past and then into apparent former lives, might offer reliable evidence of the continuity of personality from one life to another. However, although there are case histories, the evidence so far is not conclusive.

It may well be discovered that there is no one simple explanation for or against the concept of spirit obsessions, that certain cases may be genuinely spirit obsession, others only subconscious impersonation. The concept of spirit obsession/possession has suffered from the same doubts that have discouraged continued research on spirit communication. Such experiments as the conjuring of "Philip" by members of the Toronto Society for Psychical Research have done much to call into question the possibility of investigating spirit **survival** and working with a spirit hypothesis.

Exorcism

Pagan and Christian beliefs in demonic obsession and possession brought about complex rituals of exorcism, designed to

drive out the diabolical entities. Although such rituals had virtually fallen into disuse in Christian countries with the more pragmatic materialist philosophy of the twentieth century, they were revived on a startling scale with the occult boom of the 1960s. The theme permeated popular books and movies through the early 1970s and led to a revival of forgotten rituals of exorcism.

Active belief in demonic possession seems to be a causative force in generating apparent cases. Among Pentecostal Christians, who discuss demons and possession regularly from the pulpit and hold periodic exorcism services, cases of possession appear to be in response to the group's belief. Among liberal Christians and conservative groups who do not believe in demon possession, members manifest no symptoms of possible possession.

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Occidental Society of Metempiric Analysis

Founded in 1977, to investigate all types of anomalistic or "metempiric" phenomena (unexplained occurrences ignored or discounted by scientists) such as sightings of **UFOs**, space aliens, **ghosts**, and "Bigfoot." The society maintains a speakers bureau, museum, and charitable program, and compiles statistics. It maintains a library of 1,500 volumes on metempirical, **occult**, and UFO topics and issues a periodical, *Beacon*, semiannually. The society can be contacted at its headquarters, 32055 Hwy. 24E, Simla, CO 80835.

Occult

General term (derived from Latin *occultus*, *occulere*, to hide; the opposite of *apocalypse*, that which is revealed). The word has come to denote that which is hidden from the uninitiated, which is imperceptible by normal senses, and thus refers to various magical and divinatory beliefs and practices, beginning with **astrology**, **tarot**, **palmistry**, **numerology** and other divinatory arts and especially including various forms of spirit contact—**Spiritualism** (and the various forms of mediumship), **magic**, and **witchcraft**. It also applies to specific practices such as the **prediction** of the future, exploring past lives (**reincarnation**), casting spells, and psychokinesis (mind over matter).

The word exists as a derogatory label tending to denigrate and marginalize those against whom it is used. Those interested in the paranormal have often taken pains to isolate selected

areas of paranormal activity and separate them from other areas, which are left to the “occult.” Modern practitioners have also taken the opportunity offered by the relatively open context of contemporary society to attempt the recovery of classically occult terms such as witchcraft and astrology. The New Age movement, a contemporary phase of the life of the occult community, has allowed a significant revamping of the occult. Divinatory practices such as astrology and the tarot have been redefined as counseling methodologies, and Wiccans have joined together to denounce anti-witchcraft activities as religious bigotry.

In ancient times, it was believed that apparent deviations from natural law involved mysterious and miraculous “supernatural” or occult (i.e., hidden) laws, deriving from gods, invisible entities, or the souls of the dead. The rituals of magic were designed to evoke entities and spirits, to ward off misfortune, or to perform actions in defiance of natural law, such as obtaining knowledge of distant or future events, causing injury or death to one’s enemies, or securing sudden wealth (usually in the form of gold). In most tribal cultures, shamans or similar practitioners claimed the specialized ability to work magic, especially as relating to healing the sick or obtaining useful information.

Modern Spiritualism was an attempt to substantiate the ancient belief in the continued existence of personality after death and the evolution of the individual soul to perfection, a belief challenged by modern worldviews. The **Spiritism** inaugurated by **Allan Kardec** is a form of Spiritualism with an emphasis on reincarnation. Both Spiritualism and Spiritism are essentially religious movements, endorsing the miracles cited in the Bible and citing continuing paranormal phenomena as evidence of survival.

In pre-modern cultures occultism was an integral part of a religious worldview deriving from the mystery, wonder, and fearfulness of the environment in which human beings found themselves. By the Middle Ages, the occult had been separated from its religious base and competed with the dominant religious belief and practice. The magic spells and rituals of the Middle Ages contain popular practices of pre-Christian religions in the Mediterranean Basin.

One’s opinion of the validity of the occult and the meaning of claimed paranormal phenomena depends in large part upon one’s philosophical or religious viewpoint. From the early nineteenth century on, the successes of science and technology in achieving apparent miracles led to the widespread adoption of a materialist view of life and natural law, and to some extent encouraged the growth of agnosticism and atheism. Both the irreligious and those with a religion informed by the findings of the new sciences often ridiculed simplistic and literal belief in biblical teachings, the creation story in the book of Genesis being a particular target. They disparaged the accounts of scientifically impossible events in sacred texts and publicized the many instances of the abuse of power by religious authorities, vividly illustrated by the often violent suppression of heresies and blood-thirsty religious wars.

In the twentieth century, liberal Christianity has tended to play down the question of miraculous phenomena, although conservative voices still cite persuasive evidence that such miracles still occur. At the same time worldviews not so dependent on either a personal deity and/or a law-abiding universe have emerged. Many scientists have argued that what were formerly thought of as “natural laws” were imposed upon nature as observers made note of regularities. Such a worldview leaves room for spontaneous, supernatural, or miraculous occurrences.

Belief has always appeared to be a powerful creative factor in occult practice, and it is not impossible that even initial fraud could sometimes be a stimulating factor in producing paranormal phenomena by “priming the pump,” so to speak. Ancient religions sometimes used mechanical contrivances to simulate divine power, rather like religious conjuring tricks.

Many have argued that the reputed power of prayer may be more closely connected with the creative power of the praying individual rather than derived from the action of God (or the gods). Prayers to Eastern or Western deities appear equally to produce results. The mental state appears to be a relevant factor. Closely related is the willpower of the magical practitioner, which again has some relevance to the mystical concept of concentration and **meditation** being preliminaries to the manifestations of paranormal phenomena.

At a secular level, psychical researchers and parapsychologists have attempted to bring scientific method into the investigation of claims of the paranormal, attempting to extract the paranormal subject from any religious context. Such scientific endeavors may in many ways be an essential step in the learning process, but sometimes tend to bypass the possible religious dimension and ignore the broader aspects of the meaning and purpose of life and the interpretation of natural phenomena. The clinical atmosphere of a parapsychology laboratory, with its scientific controls, specialized jargon, and mathematical evaluation, as has been repeatedly noted, tends to remove the paranormal from a natural setting.

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Occult Americana (Magazine)

Bimonthly magazine published during the 1970s that included articles, interviews, and other material relating to **occultism** and **psi** phenomena. It was issued from Painesville, Ohio.

Occultism

A collective term for the various doctrines, theories, ideas, and principles believed to underlie and hold together the practices of **magic**, and related topics such as **alchemy**, **demonology**, **ghosts**, **poltergeists**, **prediction**, psychic powers, **spells**, and **Spiritualism**. The term “the **occult**” is often used synonymously with “occultism.” The term is most frequently used by those who oppose the existence of magic or the work of its practitioners. It is sometimes viewed as a derogatory label, and many involved in occultism have preferred other labels such as **New Age**.

Occult Observer (Magazine)

British journal first published May 1949 by **Michael Houghton**. Houghton was a well-known occultist and proprietor of the

Atlantis Book Shop. The journal failed to find its audience and ceased publication after completion of one volume.

The Occult Review

A journal dedicated to psychic and **occult** topics. *The Occult Review* was a British monthly journal published in London beginning in 1877 and edited by **Ralph Shirley**. In September 1933, its title was changed briefly to *The London Forum*. From January 1936 to Christmas 1948, it resumed the title *Occult Review*, but in 1949 it changed again to *Rider's Review*, after which it soon ceased publication.

Occult Studies Foundation See MetaScience Foundation

Ochorowicz, Julien (1850–1917)

Lecturer in psychology at the University of Lemberg, co-director from 1907 of the Institut Général Psychologique of Paris, and distinguished psychical researcher. He was born in Radzyn, Poland, on February 23, 1850, and educated at the University of Warsaw.

The **medium Eusapia Palladino** was his guest from November 1893 until January 1894 in Warsaw. Ochorowicz's conclusions did not favor the spirit hypothesis and he expressed his conviction that the phenomena were due to a "fluidic action" and were performed at the expense of the medium's own powers and those of the persons present.

The mediumship of **Stanislawa Tomczyk** was discovered by Ochorowicz. In his experiments with her, he achieved conspicuous success in **psychic photography**, having photographed what he believed was an etheric hand on the film, rolled together and enclosed in a bottle. Tomczyk was also successful in raising and suspending small objects in the air without contact with her hands. In 1911, Ochorowicz was awarded a prize of 1,000 francs by the Comité d'Étude de Photographie Transcendental for his experiments. A similar prize was awarded to him by the Académie des Sciences de Paris.

Ochorowicz was an honorary member of the **Society for Psychical Research**, London, the **American Society for Psychical Research**, and other societies in Hungary and **Germany**. He was author of over one hundred books, papers, and articles on psychology, philosophy, and **psychical research**. He died in Warsaw, **Poland**, on May 1, 1917.

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Oculomancy

An obscure system of identifying thieves by the turning of their eyes when associated with certain ceremonies.

Od (Odic Force) (or Odyle)

The term first used by **Baron Karl von Reichenbach** to denote the subtle effluence that he claimed emanated from every substance in the universe, particularly from the stars and planets, and from **crystals**, magnets, and the human body. The term "od" was derived from Odin, the Norse deity, indicating a power that permeated the whole of nature. The name "od" was retained by Dr. John Ashburner (1816–1878) in his translation of Reichenbach's writings, but another translator, William Gregory (1803–1858), substituted "odyle," probably hoping it would sound more scientific than "od."

Od or odyle was perceptible to **sensitives**, in whom it produced vague feelings of heat or cold, according to the substance from which it radiated. A sufficiently sensitive person might perceive the odic light, a clear flame of definite color, issuing from the human fingertips, the poles of the magnet, various metals, crystals and chemicals, and seen over new graves. The colors varied with each substance; thus silver and gold had a white flame; cobalt, a blue; copper and iron, a red.

The English mesmerists speedily applied Reichenbach's methods to their own sensitives, with results that surpassed their expectations. These observations were confirmed by experiments with persons in perfect health. Prof. D. Endlicher of Vienna saw on the poles of an electromagnet unsteady flames forty inches high, exhibiting numerous colors, and ending in a luminous smoke, which rose to the ceiling and illuminated it. The experiments were controlled by Ashburner and Gregory.

According to the sources from which the energy proceeded, Reichenbach, a chemist, employed the following nomenclature: crystallo, electro, photod, thermod, and so on. He claimed that this peculiar force also existed in the rays of the sun and the moon, in animal and human bodies. The force could be conducted to distances yet unascertained by all solid and liquid bodies, bodies may be charged with od, or od may be transferred from one body to another. Reichenbach believed this transference was apparently affected by contact. But mere proximity, without contact, was sufficient to produce the charge, although to a lesser degree. The mouth, the hands, the forehead, and the skull were the main parts of the body in which the od force manifested.

Reichenbach claimed that the odic tension varied during the day; it diminished with hunger, increased after a meal, and also diminished at sunset. He insisted that the odic flame was a material something, that it could be affected by breath or a current of air.

The thoroughness of Reichenbach's many experiments made an impression on the public mind, though his colleagues saw significant methodological flaws in his work. The objections of James Braid, a British surgeon, who at this time advanced his theory of suggestion, were ignored by the protagonists of od. Years later when **Spiritualism** had established itself in America, there remained a group of "rational" defenders of the movement, who attributed the phenomena of Spiritualism as well as those of **poltergeist** to the action of odylic force.

Others, such as Samuel Guppy, regarded the so-called "spirit" intelligences producing the manifestations as compounded of odic vapors emanating from the **medium**, and probably connected with an all-pervading thought-atmosphere—an idea sufficiently like the "cosmic fluid" of the early magnetists.

Reichenbach's odic force clearly had possible relevance to **psychical research**, and in 1883 the **Society for Psychical Research** in London formed a committee to report on "Reichenbach Phenomena." The committee's first report was published in the society's *Proceedings* and contributions on the subject also appeared from time to time in the *Proceedings* and the *Journal* of the Society for Psychical Research.

Reichenbach's experiments with od made an interesting comparison with the phenomenon of the human **aura** reported by **Walter J. Kilner**, **Oscar Bagnall** and others, and also with the research of **Wilhelm Reich** and his concept of **orgone** energy.

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O'Donnell, Elliott (1872–1965)

Author of popular books on **occult** subjects. Born February 27, 1872, in England, he claimed descent from Irish chieftains of ancient times, including Niall of the Nine Hostages (the King Arthur of Irish folklore) and Red Hugh, who fought the English in the sixteenth century. O'Donnell was educated at Clifton College, Bristol, England, and Queen's Service Academy, Dublin, Ireland. He had a psychic experience at the age of five, in a house where he saw a nude elemental figure covered with spots. As a young man, he claimed he was half strangled by a mysterious phantom in Dublin.

In later life he became a **ghost** hunter, but first he traveled in America, working on a range in Oregon and becoming a policeman during the Chicago Railway Strike of 1894. Returning to England, he worked as a schoolmaster and trained for the theater. He served in the British army in World War I, and later acted on stage and in movies.

His first book, written in his spare time, was a psychic thriller titled *For Satan's Sake* (1904). From this point onward, he became a writer. He wrote several popular novels but specialized in what were claimed as true stories of ghosts and **hauntings**. These were immensely popular, but his flamboyant style and amazing stories suggest that he embroidered fact with a romantic flair for fiction.

As he became known as an authority on the supernatural, he was called upon as a ghost hunter. He also lectured and broadcast (radio and television) on the paranormal in Britain and the United States. In addition to his more than 50 books, he wrote scores of articles and stories for national newspapers and magazines. He claimed "I have investigated, sometimes alone, and sometimes with other people and the press, many cases of reputed hauntings. I believe in ghosts but am not a spiritualist."

The O'Donnells were reputed to have a **banshee**—the wailing ghost that heralds a death, and O'Donnell wrote the first book devoted entirely to the subject. It is not known whether his own passing evoked this phantom, but he lived to the age of ninety-three years. He died on May 8, 1965. His entry in the British publication *Who's Who*, listed his hobbies as "investigating queer cases, inventing queer games, and frightening crooks with the Law." His books include: *The Banshee* (1926), *Ghosts with a Purpose* (1952), *Spiritualism Explained* (1917), *Strange Cults & Secret Societies of Modern London* (1934), *Werewolves* (1912), *For Satan's Sake* (1904), *Unknown Depths* (1905), *Some Haunted Houses* (1908), *Haunted Houses of London* (1909), *Reminiscences of Mrs. E. M. Ward* (1910), *The Meaning of Dreams* (1911), *Byways of Ghostland* (1911), *Scottish Ghost Stories* (1912), *The Sorcery Club* (1912), *Animal Ghosts* (1913), *Ghostly Phenomena* (1913), *Haunted Highways and Byways* (1914), *The Irish Abroad* (1915), *Twenty Years' Experience as a Ghost Hunter* (1916), *The Haunted Man* (1917), *Fortunes* (1918), *Haunted Places in England* (1919), *Menance of Spiritualism* (1920), *More Haunted Houses of London* (1920), *Ghosts, Helpful and Harmful* (1926), *Strange Disappearances* (1927), *Strange Sea Mysteries* (1927), *Confessions of a Ghost Hunter* (1928), *Fatal Kisses* (1929), *Famous Curses* (1929), *Great Thames Mysteries* (1929), *Rooms of Mystery* (1931), *Ghosts of London* (1932), *The Devil in the Pulpit* (1932), *Family Ghosts* (1934), *Spookerisms; Twenty-five Weird Happenings* (1936) *Haunted Churches* (1939), *Dead Riders* (1953), *Phantoms of the Night* (1956), *Haunted Waters*, and *Trees of Ghostly Dread* (1958).

Odor of Sanctity

Perfume said to be exhaled by Christian saints, even after death. The idea that sin has a disagreeable odor and holiness a sweet perfume occurs in Romance literature and reflects folk beliefs of medieval times. Over the centuries, the idea of the sweet smell has been tied to that of the incorruption of the body of some saints.

In Sir Thomas Malory's *Morte d'Arthur* (translated as *History of Prince Arthur*), the death of the wicked Sir Corsabrin is described as follows: "Then they smote off the head of sir Corsabrin, and therewithal came a stench out of the body, when the soul departed." And in contrast, the death of the noble Sir Launcelot is described: "When sir Bors and his fellows came to sir Launcelot's bed, they found him stark dead, and the sweetest savour about him that ever they did smell."

St. Benedicta (ca. 1643) claimed that angels had perfumes as various as those of flowers; Benedicta herself was supposed to exhale the sweet perfume of the love of God. The body of St. Clare (660 C.E.), abbot of Ferriol, exhaled a sweet odor after death, which pervaded St. Blandina's church. When St. Hubert of Brittany (714 C.E.) died, the whole province was said to be filled with sweet perfume. St. Casimir, Patron of Poland, died in 1483, and when his body was exhumed one hundred and twenty years later, it exhaled a sweet smell.

Odyssey

Odyssey, the leading New Age periodical in South Africa, was founded in 1977 by Jill Iggulden as a networking organ for the emerging New Age scene in the country. Iggulden continued as editor until June 1984 when the magazine was turned over to Rose de la Hunt, then the part-time leader of a small New Age center in the Cape Town area. In August 1986 the editorial offices moved into a new building in suburban Wynberg called The Wellstead. Within a short time, The Wellstead emerged as the center of the New Age Movement in the Cape region and offered a full range of programs. It is generally the first stopping place of spiritual teachers visiting the Cape. At first, the magazine was published informally with a staff consisting only of de la Hunt and one other. In addition, for several years the pair headed the annual "Health for Africa" holistic health conferences, though these were discontinued in the early 1990s. Then in 1994, de la Hunt was asked to take over the Cape Town Mind Body Spirit Festival, the largest New Age gathering in South Africa. She revamped the festival as the Art of Living Festival, now presented biannually in Cape Town. *Odyssey* has emerged as a 60-page periodical featuring articles of general interest to the post-New Age community, ranging from **channelling** and **crystals** to the wide variety of holistic health practices. South African metaphysical groups are regularly highlighted and their leaders and teachers profiled. In addition, a running list of up-coming events are included. *Odyssey* is published bimonthly. On alternate months, a second periodical, *Link-Up*, is issued as a newsletter carrying announcements of upcoming events and ongoing services offered by various esoteric/metaphysical and holistic health organizations. *Link-Up* is issued in six regional editions specific to the different areas of the country. The Wellstead and the editorial offices of *Odyssey* and *Link-Up* are at 1 Wellington Ave., Wynberg 7800, South Africa. Its website can be found at <http://www.odyssey.org.za/>.

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Oenomancy

An ancient system of **divination** based on interpretations of the patterns made by wine that had been poured out as an offering to the gods.

Oesterreich, Traugott Konstantin (1880–1949)

German professor of philosophy, an authority on religious philosophy, and one of the first modern scientists in Germany to declare publicly his belief in psychic phenomena. He taught philosophy at Tübingen University in 1910 and was appointed professor in 1922. He somehow survived in Nazi Germany, in spite of his Jewish wife and his anti-militarist views, although he was dismissed from his post in 1933, reinstated in 1945 and again forced into retirement on reduced pension soon afterward.

He was originally skeptical of psychic phenomena, and in the fourth volume of Friedrich Ueberweg's *Geschichte der Philosophie* he referred to **Baron Schrenck-Notzing**, pioneer of investigations into **materialization** phenomena, as the dupe of tricksters. In private correspondence with Oesterreich, Schrenck-Notzing protested at this sweeping charge and submitted his entire literary and photographic material on **Eva C.**, the **medium**. Oesterreich became interested, investigated the mediumships of **Maria Silbert** and **Willi Schneider**, and finally became convinced of the reality of such phenomena.

In 1921 he published two books: *Grundbegriffe der Parapsychologie* and *Der Okkultismus im modernen Weltbild*; and in the latter title testified to materializations and **telekinesis** as facts. He also presented his revised conclusions in Ueberweg's *Geschichte der Philosophie* published in 1923. His book *Weltbilder der Gegenwart* contained further contributions to psychic science. As an active and thorough psychical researcher, Oesterreich also published a number of scientific papers and monographs supporting psychic science.

His classic work, however, was a study of psychic **obsession and possession**, *Possession: Demoniacal and other among Primitive Races, in Antiquity, the Middle Ages, and Modern Times*, translated into English by D. Ibberson from the German publication of 1921. This is a detailed study of possession and multiple **personality** from earliest times onward. For many years it failed to secure other than a highly specialized readership, but following the 1966 reprint by University Books, it attracted the attention of William Peter Blatty, who derived much of the background material for his book, *The Exorcist* (1971), from it. After the movie of the book, there was a new wave of interest in demonic possession and **exorcism**, and Oesterreich's book was again reprinted by various publishers, sometimes under variant titles such as *Possession and Exorcism* and *Possession and Obsession*.

He died in 1949. His wife Maria wrote a biography of him that was published in 1954.

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Office of Paranormal Investigations

The Office of Paranormal Investigations (OPI) is an organization focused upon scientific research on spontaneous occurrences of psi phenomena, an area abandoned by most contemporary parapsychologists who concentrate on repeatable laboratory results. Of primary concern are sightings of ghosts, hauntings, and poltergeists, for which the office provides consulting services, especially to people who have been disturbed by such phenomena occurring in their homes or place of business. Though aware of the problems of proving scientifically

the phenomena with which it is primarily concerned, OPI personnel attempt to assist people in understanding what is happening and if possible take steps to remove it. Most on-site investigations occur in the San Francisco Bay area, but OPI associates are located across the United States.

Founder and head of OPI is Lloyd Auerbach, best known for his writings, including three books, *ESP, Hauntings and Poltergeists* (1986), *Psychic Dreaming* (1991), and *Mind Over Matter* (1996), and his regular column in **FATE** magazine. Auerbach is a graduate of Northwestern University (B.A., 1978) and JFK University (M.S. in parapsychology, 1981). Since 1983 he has been an adjunct professor at JFK University. He served as the president of the California Society for Psychical Research for four years (1988–1992), and in 1989 he became the president of the Assembly of American Magicians (the first person to serve as the head of both a professional magicians' association and a parapsychological research organization). He founded the Office of Paranormal Investigations in 1989.

OPI publishes a monthly newsletter, *Invisible Signals*. It maintains an Internet site at <http://www.mindreader.com/>. The office has no physical facilities but may be contacted through its website or telephone hotline.

Sources:

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Official UFO (Magazine)

Newsstand magazine, published nine times per year during the 1980s, that included articles, photographs, charts, and other information relating to extraterrestrial phenomena.

Ohio Sky Watcher

Former quarterly publication of Ohio UFO Investigators League, Inc. It included news and discussion of **UFO** sightings and other mysteries such as **monsters** and the **Bermuda Triangle**.

Ointment, Witches'

It was believed in medieval times that the wonders performed by witches such as changing themselves into animals or being transported through the air (i.e., **transvection**) were accomplished by anointing themselves with a potent salve. As ointments had been used in the ancient world as a means of inducing visions, many believe that a similar ointment may account for the hallucinations the witches may have experienced.

At the beginning of the fifteenth century, a trial was held near Bern, Switzerland, where the accused were said to have drained the juices of stolen children to make an ointment for flying. *The Witches Hammer* stated that the flying ointment was made "at the devil's instruction" from "the limbs of children, particularly of those whom they have killed before baptism." Francis Bacon stated: "The *ointment*, that witches use, is reported to be made of the *fat* of children, digged out of their graves; of the *juices* of *smallage*, *wolfbane*, and *cinque foil*, mingled with the *meal* of fine *wheat*: but I suppose that the soporiferous medicines are likeliest to do it, which are *hen-bane*, *hemlock*, *mandrake*, *moonshade*, *tobacco*, *opium*, *saffron*, *poplar leaves*, etc."

Other recipes that have been handed down as flying ointments for witches include the following: 1) Parsley, water of aconite, poplar leaves and soot 2) Water parsnip, sweet flag, cinquefoil, bat's blood, deadly nightshade and oil 3) Baby's fat,

juice of water parsnip, aconite, cinquefoil, deadly nightshade and soot.

It should be noted that such poisonous **drugs** as aconite, hemlock, and belladonna, absorbed through the skin, would probably cause mental confusion, dizziness, irregular heart action, and shortness of breath. These effects might give the sensation of flying through the air, although **witchcraft** authorities during the great witch hunts have claimed that witches did actually travel in the air.

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Ojai Foundation

A **New Age** foundation founded by Dr. Joan Halifax in Ojai, California. It was situated on 40 acres of former semi-wilderness land in the Upper Ojai Valley, some 80 miles from Los Angeles. Through the 1980s, the foundation offered retreats with well-known healers, scientists, artists, and others from various religious traditions and spiritual disciplines. At the end of the 1980s the foundation ran into a zoning quarrel with the community that eventually led to its demise.

O'Key Sisters, Jane and Elizabeth (ca. 1838)

Two somnambules or hypnotized subjects of **John Elliotson**, an early British experimenter in **animal magnetism**. The two girls were supposedly put into a **trance** by passes on the part of Elliotson and two different states induced: a condition of coma with insensibility and lack of consciousness, and ecstatic delirium in which they spoke, sometimes making clairvoyant predictions and also being subject to the operator's suggestions. In the ecstatic condition, which occasionally lasted for days, one of the girls claimed to be able to see with the back of her hand.

After many "successful" demonstrations, Elliotson one day met with a complete failure, which excited his opponents to accusations of imposture on the part of the girls. Elliotson was stigmatized as a weak and credulous man. Eventually he was obliged to resign his position as physician at University College Hospital, London. However, Elliotson persisted with his experiments and published his conclusions in an appendix to his textbook *Human Physiology* (1840) in which he detailed his further experiments with the O'Key sisters.

Oki, Masahiro (1921–)

Idiosyncratic teacher-healer-philosopher, originator of a very individual system of **yoga**. Oki was born in Korea in 1921, and brought up in a strictly religious environment. His early education familiarized him with **martial arts** and **Zen**. He was influenced by the politician Ottama Daisojo, who played an important part in the history of Burma (now Myanmar). Oki asked him about such great individuals as Buddha, Christ, and Muhammed, and their spiritual eminence. Daisojo explained that all three practiced something called yoga, which he would understand through later experience. At the time Oki was only eight years old.

As a young man, he studied at a military academy and also took a brief course in medicine before becoming a soldier. He became a spy for the Korean government in 1939, after **Japan** had seized areas on the China coast. Oki's task was to enter parts of southern Asia and cooperate with Islamic indepen-

dence movements. As a cover for this, he went to Tibet to train as a lama. At that time, this was a purely utilitarian move without religious significance.

His religious experience was later stimulated when he was arrested on an assignment in Iran and thrown in jail, with a leg chain and an iron ball. He shared a cell with an older man who, although facing a death sentence, was always serene and peaceful. Oki himself was scared that he would be executed, so he became a pupil of the older man, learning from his chanting, **meditation**, and religious observances that gave him serenity. Later, both men were freed when a raiding party liberated the jail. Oki's first teacher turned out to be Hoseini-shi, father of the Ayatollah Khomeini, the former spiritual leader of Islam in Iran.

After the war was over, Oki concentrated on earning a living. He ran a medical clinic and also operated a profitable smuggling business between Japan, Korea, and Taiwan. Becoming dissatisfied with material success, he joined a Japanese peace movement, but was soon disillusioned. He decided to become a Zen monk. He divorced his wife, built six orphanages, gave away the remainder of his money, and joined a monastery. After some time he grew restless in the monastery and concluded that he should do something more practical than simply purifying himself.

United Nations Educational, Scientific, and Cultural Organization (UNESCO) officials employed him to work for peace in India and Pakistan, where he lectured, practiced medicine, and taught practical skills in housing and food production. He stayed at the ashram of Mahatma Gandhi in India, where the concept of yoga in relation to practical life matured in Oki's experience.

During 1960 he worked as a researcher for a Japanese newspaper, traveling Europe and North America and lecturing on Zen to religious groups. In 1962 the Buddhist Society of America invited him to teach yoga. Oki also taught in Brazil before returning to Japan, where he founded the International Oki Yoga Institute in Mishima in 1967. He has since authored a number of books on **healing**, mastered thirty-two martial arts and taught them to students from all walks of life, and has given private lectures on the **Oki yoga** system to the Japanese royal family.

Oki has been criticized for violence in his teaching sessions by people who are unaware of the traditional use of a training stick in the old Zen tradition. However, his success with students and his uncompromisingly individualistic attitude to teaching and living rank him as a kind of Japanese Gurdjieff.

Sources:

"Behind the Scenes of Oki Yoga." *East West Journal* 15, 9 (September 1985).

Oki Yoga

The highly individual system of Japanese teacher-healer-philosopher **Masahiro Oki**. Oki Yoga is a unique blend of traditional Indian **hatha yoga** with **Zen meditation**, dancing, physical games, **martial arts**, and chanting. The training method emphasizes balance between opposites: tension and relaxation, heat and cold, stillness and movement. Oki's system of *shusei taiso* or corrective exercise through yoga postures stemmed from his detailed observations of the sleeping postures of students. He claims that during sleep people take postures that attempt to correct their physical imbalance.

The headquarters of the Oki system is The International Oki Yoga Institute in Mishima, Japan; there is another full-time center in Shimoda, on the Izu peninsula. There are over 250 centers throughout Japan, and others scattered around the world in North and South America, Europe, and Australia.

Olcott, Henry Steel (1832–1907)

Joint founder with **Helena Petrovna Blavatsky** and **William Q. Judge** of the **Theosophical Society**. Olcott was born August 2, 1832, in Orange, New Jersey, where his father had a farm. At the age of twenty-six, Olcott was associate agricultural editor of the *New York Tribune* and traveled abroad to study European farming methods. Olcott served in the Civil War and afterward became a special commissioner with the rank of colonel. In 1868, he was admitted to the New York bar. In 1878, he was commissioned by the president to report on trade relations between the U.S. and **India**.

His first contact with psychic phenomena was in 1874. The *New York Daily Graphic* had assigned him to investigate the phenomena of the **Eddy brothers** in Vermont. He spent ten weeks at the Chittenden farm and came away convinced of the genuineness of the phenomena he witnessed. The fifteen articles in which he summarized his experiences began his career as a leader in the psychic community.

His next opportunity was the Holmes scandal, when the **materialization mediums Mr. and Mrs. Nelson Holmes** were accused of **fraud**. Olcott sifted through all the records, collected new affidavits, and concluded that as the evidence of fraudulent mediumship was very conflicting, the mediums should be tested. After conducting tests, as with the Eddy brothers, he affirmed his belief in their powers.

Olcott related accounts of his investigations to the spiritualist community in his book, *People from the Other World*. Included was an account of his experiences with the medium **Elizabeth Compton**, who allegedly was able to accomplish an entire **dematerialization**. While some praised his work, as a whole, the book was heavily criticized. Among his harshest critics was **D. D. Home**, who denounced Olcott's account in his *Lights and Shadows of Spiritualism* as "the most worthless and dishonest" book.

As a result of his writing on the the Eddy brothers and the Holmeses, Olcott soon became known as a person aware of the spiritualist scene. When the professors of the Imperial University of St. Petersburg decided to make a scientific investigation of **Spiritualism**, they asked Olcott and his associate Helena Petrovna Blavatsky, who had worked with the Eddys, to select the best American medium they could recommend. Their choice fell on **Henry Slade**, later to become known as one of the most notorious of frauds.

Enter Madame Blavatsky

The association between Olcott and Blavatsky began at their meeting at the Chittenden farm. Blavatsky had identified with the Spiritualists but she broke with the Spiritualist movement soon after the Theosophical Society was founded in December 1875. Olcott was elected president; he worked at founding and organizing the society worldwide. The society was firmly established in New York by the time of the Blavatsky exposure by the **Society for Psychical Research**.

Nobody witnessed more apparent Theosophic episodes through Blavatsky than Olcott. In those early days, she professed to have been controlled by the spirit "**John King**." She first specialized in precipitated writing, independent drawing, and supernormal duplication of letters and other things (among them a \$1,000 banknote in the presence of Olcott and the Hon. J. L. Sullivan). Reportedly, the duplicate mysteriously dissolved in a drawer.

Olcott was convinced that Blavatsky could produce such illusions by hypnotic suggestion. Blavatsky once disappeared from his presence in a closed room and appeared again a short time afterward from nowhere. This admission called into question Olcott's observations and records and his testifying in "good faith" to the appearance of Mahatmas and to the souvenirs they left behind.

In 1878, Olcott and Blavatsky sailed for Bombay with a brief stop in London. **A. P. Sinnett** in his book *The Early Days of The-*

osophy in Europe suggested that the manners of Blavatsky and Olcott caused offense in polite society and the beginning of the unfriendly attitude of the Society for Psychical Research was to be traced to a society meeting at which Olcott made a speech in his worst style.

The Blavatsky exposure in 1895 left Olcott's reputation damaged. According to Dr. **Richard Hodgson**, who compiled the Society for Psychical Research report, Olcott's statements were unreliable either owing to peculiar lapses of memory or to extreme deficiency in the faculty of observation. Hodgson could not place the slightest value upon Olcott's evidence. But he stated definitely also: "Some readers may be inclined to think that Col. Olcott must himself have taken an active and deliberate part in the fraud, and been a partner with Blavatsky in the conspiracy. Such, I must emphatically state, is not my own opinion." On the other hand Vsevolod Solovyoff in *A Modern Priestess of Isis* called Olcott a "liar and a knave in spite of his stupidity."

For his critics, a problematic instance of psychic phenomena is the story of the **William Eglinton** letter. From the boat *Vega*, the letter was claimed to be "astrally" conveyed first to Bombay, then with the superimposed script of Blavatsky carried to Calcutta, where it fell from the ceiling in Mrs. Gordon's home while Olcott pointed to the apparition of two brothers outside the window. According to Mrs. Gordon's testimony, Olcott told her that the night before he had an intimation from his chohan (teacher) that K. H. (a Mahatma) had been to the *Vega* and had seen Eglinton.

If the delivery of this letter was fraudulent (and it has been convincingly argued by experts that the K. H. letters were written by Blavatsky), the only excuse for Olcott is that he acted unconsciously from suggestions fed him by Blavatsky.

It is believed Olcott will be remembered in the future not so much for his leadership of the Theosophical Society as for his public espousal of Buddhism in 1880 in Sri Lanka (then known as Ceylon). His action on behalf of Buddhism began with the writing and publication of his *Buddhist Catechism*, which introduced the religion to many people and remains in print. He also promoted and helped pay for the presence of Buddhists at the 1893 World's Parliament of Religions which led to the founding of the first Buddhist organizations to formally receive Americans into the faith.

Olcott remained president of the society until his death on February 17, 1907, at Adyar, India. During the last years of his life he worked with **Annie Besant**, who succeeded Blavatsky as head of the Esoteric section and then succeeded Olcott as president.

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Old, Walter G(orn) (1864–1929)

British author on **astrology** who became famous under his pseudonym, “Sepharial.” Originally named Walter Richard Old, he also wrote under the name Walter Gorn Old. He was born on March 20, 1864, at Harndsworth, Birmingham, England, and educated at King Edward’s School, Birmingham.

At an early age he studied books on **Kabala** and astrology, and became friendly with astrologer **Alan Leo** (1860–1917). He went on to study a variety of subjects, including medical dispensing, Orientalism, and ancient languages.

He moved to London in 1889 and joined the **Theosophical Society**, where he became a member of the inner group, known as the Esoteric Section, around **Helena Petrovna Blavatsky**. He was very interested in **astral projection**. Old left the Society after Blavatsky’s death.

Beginning in the 1890s, Old wrote extensively on astrology and his books remained popular through the twentieth century. In addition to his basic astrological texts, he developed a system of astrological prediction for the stock market and successfully predicted futures in basic commodities. His most profitable income came from his astrological horseracing systems. He died December 23, 1929, a year before newspaper astrology columns became popular in England. Old also wrote a number of books on general **occult** themes.

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Old Hat Used for Raising the Devil

One mode of “summoning” the **devil** was to make a circle, place an old hat in the center, and recite the Lord’s Prayer backwards.

“Old Moore” (1657–ca. 1714)

Pseudonym assumed by a succession of British astrologers for more than three centuries. The original Dr. Francis Moore, a physician, was born in 1657 and published *Vox Stellarum*, an almanac with predictions based on **astrology**, in 1701. Henry Andrews was a later “Old Moore” whose editions of *Vox Stellarum* had a circulation of five hundred thousand. *Vox Stellarum* had become *Old Moore’s Almanack* by the twentieth century and in the 1960s, “Old Moore” was Edward W. Whitman, secretary of the Federation of British Astrologers.

There is a “Genuine Old Moore” (“Beware of Spurious Editions”) credited to John Arigho featuring a portrait of Theophilus Moore, said to have lived ca. 1764. The Irish Old Moores contained word games, by “Lady Di.” There were four rival Old Moores in Britain, all claiming “Original Editions.” Foulsham states their own original Old Moore (“Beware of Imitations”) dates back to a copyright of 1697. Their predictions are now calculated by a team of four astrologers.

A comparable American publication is the *Old Farmer’s Almanac*, by Robert B. Thomas and rivals Old Moore in claiming centuries of continuous publication. It maintains the tradition established by Benjamin Franklin’s *Poor Richard’s Almanac*, started in 1732.

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The Old Religion

Folklore term popularized in the 1960s for **witchcraft** as an older paganism displaced by Christianity.

“Old Scratch”

One of the appellations given to the Devil. It is supposed to have been derived from *Skrati*, an old Teutonic faun or Satyr, a horned half-man and half-goat. (See also “**Nick**”; **Splitfoot**)

Oliveto Citra

Oliveto Citra, a town in Italy south of Naples, was the site in the 1980s of a series of **apparitions of the Virgin Mary**, unusual for the number of people who reported sightings. They began on May 24, 1985, the feast day of Saint Macarius, the patron saint of Oliveto Citra. In the evening, as the townspeople gathered for the celebration, some dozen boys ages eight to ten were playing at a small square just off the piazza Garibaldi, where the main celebration took place. Suddenly, behind the iron gate that led to the castle ruins that dominate the town, the boys heard a baby crying. It startled them, and they did not know what to do. Then, they saw what was variously reported as a light, or a light in the shape of a person. A few saw a young woman; several reported seeing an infant in her arms. Excited, they ran to the piazza to report that they had seen the Virgin. Two women returned to the spot, and one of them, Anita Rio, saw the young woman and the infant with a rosary in his hands. The woman spoke to Rio and said that she would see the woman in the evenings. Rio entered a state of shock and was taken to the town’s small hospital. One of the boys who had seen the woman asked her who she was, and she replied, “I am Our Lady of Graces.” The next evening, Gino Acquaviva and his twin brother, Carmine, saw the Virgin again, and asked her name. This time she replied, “I am Our Lady of Consolation.” The Lady appeared frequently over the next months. Rio saw her regularly and was told that she wished a small chapel built at the castle gate. That chapel was dedicated in 1987. As word spread of the sightings, the castle gate became a place of pilgrimage and by the end of the 1980s, a site of nightly worship services built around the recitation of the rosary and the mysteries of Mary. One resident wrote a hymn to the Virgin, and one evening as it was being sung, she supplied a new melody heard by some as coming from a heavenly choir. One man in the village, crippled since birth, was healed. A number of subsequent healings have been reported. Some 20 people saw the Virgin with some degree of regularity and by the end of the decade over 100 had signed statements recording at least one sighting. While many are children or youth, a number of adults have become a part of the group who regularly sees and/or speaks to the Virgin. Many also report a sweet-smelling perfume as indicative of her presence. Of those who have heard her speak, the Lady has spoken words of personal admonition as well as general admonitions supportive of Catholic piety. Several of the visionaries have been told secrets by the Virgin that they have not revealed to anyone. The parish priest at Oliveto Citra, Don Peppino, took a pastoral interest in the visionaries and soon took it upon himself to record all that has happened. He became convinced of the reality of the apparitions and believes the number of people who have seen the Virgin makes the sightings unique among the many reported sightings worldwide. Though the local archdiocese has made an initial investigation of the events, the archbishop has yet to

make a definitive statement. The sightings continued through the 1990s, though they have remained spontaneous and sporadic. Regular services continue at the site of the chapel, and several books have been written about the sightings. Like Medjugore, in Herzegovina, it appears that Oliveto Citra will remain a site of pilgrimage well into the twenty-first century.

Sources:

Faricy, Robert, and Luciano Pecoraio. *Mary Among Us: The Apparitions at Oliveto Citra*. Stubenville, Ohio: Franciscan University Press, 1989.

OM (or AUM)

A Sanskrit word of special sanctity in the Hindu religion, generally interchangeable with **AUM**. It is pronounced at the beginning and end of every lesson in the *Vedas* (ancient scriptures) and is also the introductory word of the *Puranas* (religious works embodying legends and mythology). The *Katha-Upanishad* states: "Whoever knows this syllable obtains whatever he wishes."

There are various accounts of its origin; one that it is the term of assent used by the gods and possibly an old contracted form of the Sanskrit word *evam* meaning "thus." The *Manu-Sangita* (Laws of Manu), a religious work of social laws, states the word was formed by Brahma himself, who extracted the letters *a-u-m* from the *Vedas*.

Om is also the name given by the Hindus to the spiritual sun, as opposed to *Surya*, the natural sun.

Omarr, Sydney (1926–)

U.S. astrologer born on August 5, 1926. He served with the Air Force in the Pacific during World War II. After predicting the death of President Roosevelt, the Armed Forces Radio assigned him to a horoscope show; he thus became the first official astrologer in U.S. Army history.

After the war, he wrote articles on astrology and appeared in radio shows. He was also a CBS radio news editor in Los Angeles. His astrology columns appeared in some 225 newspapers, and at the height of his success he moved to Hollywood. His books on astrology include: *Astrology: Its Role in Your Life* (1963); *My World of Astrology* (1965); *Dream-Scope* (1973); *The Thought Dial Way to a Healthy & Successful Life* (1973); *Sydney Omarr's Astrological Guide* (1974); *Sydney Omarr's Astrological Guide to Sex and Love* (1974).

Omega Directory

Monthly publication of psychic and **New Age** resources in the Southwest United States that includes articles and information on regional groups. Address: New Age Community Church, 6418 S. 39th Ave., Phoenix, Ariz. 85041.

Omen

Believed to be a sign or portent of some future event, occurring either as a result of some form of **divination**, or as an unusual or supernatural event prior to some great development or catastrophe. (See **Paranormal Signs**)

Omez, Réginald, O.P. (Order of Dominicans) (1895– ?)

Dominican priest who studied parapsychological subjects. He was born October 12, 1895, at Tourcoing (Nord), France. He studied at Le Saulchoir, Université Française des Dominicains (D. Theol., 1922), and the Dominican University, Rome, Italy (Ph.D., 1924). Omez joined the faculty of Dominican Uni-

versity in 1922 and taught while completing his doctorate. He remained there until the beginning of World War II. In 1942, he became the French and international chaplain of Catholic Writers and Journalists. He was a member of the French Association for Metapsychical Studies and the Society of Friends of the Institut Métapsychique International.

Omez authored a number of books and articles on religious subjects and has also published in the paranormal field. His books include: *Le Subconscient* (The Subconscious Mind) (5 vols., 1949–1953), *Etudes sur le subconscient* (Studies of the Subconscious) (1954), *Peut-on communiquer avec les morts?* (Can We Communicate with the Dead?) (1955), *Supranormal ou surnaturel?* (Supernormal or Supernatural?) (1956), *Religione E. Scienza Metapsichica* (Religion and the Metaphysical Sciences) (1957), *Médecine et Merveilleux* (Medicine and the Supernatural) (1956), *Le Gouvernement Divin: Coopération des hommes et des esprits* (God's Rule: Cooperation of Men and Spirits) (1959), *Le monde des ressuscités* (The World After Resurrection) (1961), *Jeunesse éternelle* (Everlasting Youth) (1962), and *L'Occultisme devant la science* (Occultism and Science) (1963).

Omphalomaney

A system of **divination** using the navel of the first newborn child to ascertain future conceptions by the mother. Indications were obtained from the number of markings or bands on the navel.

Onec, Omnec

Omnec Onec is the name of a woman who claims to be an extraterrestrial from Venus and is the subject of a book, *From Venus I Came*, published by **Wendelle Stevens**, best known for his promotion of the claims of Swiss contactee Billy Meiers in North America. According to Onec's account, she had lived for 210 years (Earth time) on Venus prior to taking on the form of a seven-year-old Earth girl and came to Earth in 1955 in a spaceship accompanied by her uncle.

Onec claims that she was born and raised in the Venusian city of Teutonia (a city whose name reflects earlier Venus-Earth contacts that included a trip to Venus by a German scientist). From the Temple of History she learned of the long-term monitoring of Earth by scientists from many planets and of the nature of life on all of these planets. Earth, the youngest of the planets in this solar system, is plagued by the imbalance caused by its singular Moon, which works an alternating influence on people as it moves through the heavens. The other planets are organized into a Brotherhood of Planets and their monitoring of Earth includes the era of Atlantis and Lemuria. The different races of earth have ties to the inhabitants of the various planets.

According to Onec, a set of teachings called Om-Notia Zedia, the laws of the Supreme Deity, exists on Venus. These teachings start with the utterly transcendent Supreme Deity from whom there issues an audible life stream of Spirit. This life stream sustains the existence of all worlds and universes. Human beings are Soul existing in the ocean of Spirit. Souls have been placed in physical embodiment to awaken to their true nature. The Soul may learn to exist apart from its physical body and to travel in the planes of existence between the physical world and God, beginning with the astral, causal, and mental planes. Wendelle Stevens has noted the similarity of these teachings with **ECKANKAR**.

Onec believed in **reincarnation** and **karma** and accepted the idea of coming to Earth to balance her personal karma. After landing, she said she was substituted for a seven-year-old girl who had just been killed in an accident. She was raised in Chattanooga, Tennessee, by the grandmother of Sheila, the girl whom she had replaced. She grew up in what was to all outward appearances a normal life, never speaking of Venus, and endured the struggles that allowed her to deal with her own

karmic past. As a young adult, however, she began to manifest her second mission, to offer humanity an increased awareness of their relation to spirit. As an initial step, she wrote a book published by Stevens in 1986. The account included a variety of problems, including claims of significant habitation of all of the planets of the solar system and assertions of conditions existing on these planets that contradict the repeated observations of various space probes. To defend the account, it had to be assumed that the inhabitants resided on something other than the physical plane of existence.

Sources:

Onec, Omnec. *From Venus I Came*. Tucson, Ariz.: W. C. Stevens, 1986.

Oneiromancy

Term for **divination** by **dreams**, possibly the oldest of the divinatory systems. Written records exist of dream interpretation in a papyrus ca. 1250 B.C.E. Prophetic dreams involving the interpretation of symbolic images and information are also in biblical history (See Gen. 41:1–36; Matt. 2:12, 22).

Psychologists and psychoanalysts claim that dreams include symbolic hopes and fears, sexual anxieties, and recollections of past events, as well as possible precognitive images. An attempt to isolate claimed precognitive factors in dreams was made by **J. W. Dunne** (1875–1949) in his book *An Experiment With Time* (1927).

Onimancy (or Onycomancy)

An elaborate ritual of **divination**, possibly based on the observation of the angel Uriel. Olive oil or walnut oil mixed with tallow is put on the nails of the right hand or in the palm of a young boy or girl. To recover money or hidden objects, the face of the child must be turned toward the east; for inquiry into a crime or romance toward the south; for robbery toward the west; and for murder toward the south.

Then the child must repeat the seventy-two verses of the Psalms, which the Hebrew Kabalists (see **Kabala**) collected for the Urim and Thummim. In each verse the venerable name of four letters and the three lettered name of the seventy-two angels occurs. Believers claim that at the end of this process would be the answer.

Other authorities give the name **onychomancy** to the interpretation of the spots on the human nails.

Onion

The onion was regarded as a symbol of the universe by the ancient Egyptians, and many beliefs were associated with it. It was believed that it attracted and absorbed infectious matters and was usually hung in rooms to prevent illness. This belief in the absorptive power of the onion is still prevalent.

British folklorist James Napier noted:

“When a youth, I remember the following story being told, and implicitly believed by all. There was once a certain king or nobleman who was in want of a physician, and two celebrated doctors applied. As both could not obtain the situation, they agreed among themselves that the one was to try to poison the other, and he who succeeded in overcoming the poison would thus be left free to fill the situation. They drew lots as to who should first take the poison. The first dose given was a stewed toad, but the party who took it immediately applied a poultice of peeled onions over his stomach, and thus abstracted all the poison of the toad. Two days after, the other doctor was given the onions to eat. He ate them, and died. It was generally believed that the poultice of peeled onions laid on the stomach, or underneath the armpits, would cure anyone who had taken poison.”

Onomancy (or Onomamancy)

Divination using a person's name, satirically said to be nearer to divination by a donkey, and more properly termed onomamancy or onomatomancy. The notion that an analogy existed between men's names and their fortunes is supposed to have originated with the Pythagoreans.

Onomancy had two rules: first, that an even number of vowels in a man's name signifies something amiss in his left side; an uneven number, a similar affection on the right. Second, of two competitors, success was based on the competitor with the longest name; thus Achilles triumphed over Hector.

According to Caelius Rhodiginus, the Gothic King Theodotus practiced an unusual version of onomancy recommended by a Jew. The diviner advised the prince, on the eve of a war with Rome, to enclose 30 hogs in three different sties, having previously given some Roman and others Gothic names. On an appointed day, when the sties were opened, all the Romans were found alive, but with half their bristles fallen off; all the Goths were dead. From this, the onomantist predicted that the Gothic army would be destroyed by the Romans, who would lose half their own force.

The system uses the rationale of Jewish **gematria** to assign numerical values to the letters of names.

Sources:

Waite, Arthur Edward. *The Occult Sciences*. N.p., 1891. Reprint, Secaucus, N.J.: University Books, 1974.

Onychomancy

Divination by fingernails. It was practiced by watching the reflection of the sun in the nails of a boy, and judging the future by the shape of the figures displayed on their surface. (See also **onimancy**)

Sources:

Waite, Arthur Edward. *The Occult Sciences*. N.p., 1891. Reprint, Secaucus, N.J.: University Books, 1974.

Onyx

A precious stone whose properties were believed to resemble those of jasper; it was also supposed to increase saliva in boys and cause bad dreams. If applied to the eye, it was believed to remove anything noxious.

The onyx was also believed to create strife, cause melancholy, and cure epilepsy. According to the Bible, an onyx was the eleventh stone in the breastplate of the High Priest (Exod. 28:20), but it is possible that this stone (in Hebrew, *shoham*) is known today as **beryl**.

Oomancy

A system of **divination** using the outer and inner forms of eggs. One method was to break an egg into a glass of water and interpret the shapes assumed by the white. (See also **ooscopy**)

Sources:

Waite, Arthur Edward. *The Occult Sciences*. N.p., 1891. Reprint, Secaucus, N.J.: University Books, 1974.

Oom the Omnipotent

Title given to **Pierre Bernard**, pioneer of **hatha yoga** study in the United States and founder of the New York Sanskrit College in 1909.

Ooscopy and Oomantia

Two methods of **divination** using eggs, similar to **oomancy**. An example of ooscopy was related by the Roman historian Suetonius (ca. 98–138 C.E.), who stated that Livia, when anxious to know whether she should be the mother of a boy or girl, kept an egg in her bosom at the proper temperature, until a chick was born.

The name oomantia denoted a method of divining the signs or characters appearing in eggs. John Brand, an English clergyman, described the custom of giving away pasche or paste eggs at Easter. These are eggs stained with various colors. The custom was religiously observed in Russia, where it was derived from the Greek Church. Gilded or colored eggs were mutually exchanged by men and women, who kissed one another and, if any coolness existed previously, became good friends again on these occasions.

The egg is one of the most ancient symbols of new birth and has been applied to natural philosophy as well as the spiritual creation of man.

Sources:

Brand, John. *Observations on Popular Antiquities*. 2 vols. London, 1813.

Waite, Arthur Edward. *The Occult Sciences*. N.p., 1891. Reprint, Secaucus, N.J.: University Books, 1974.

Opal

Gemstone of quartz or silica, praised by **Pliny the Elder** (ca. 23–79 C.E.), who wrote: “For in them you shall see the living fire of the ruby, the glorious purple of the amethyst, the green sea of the emerald, all glittering together in an incredible mixture of light.” In ancient times many legends existed around its claimed virtues. It was believed to recreate the heart, ward off airborne contagions, and dispel sadness. It was also good for weak eyes. The name *poederos*, applied to the opal, refers to the complexion of youth.

The superstition that opals were unlucky seems to have been popularized by Sir Walter Scott’s novel *Anne of Geirstein* (1829). The story claims the opal worn by Baroness Hermione of Arnheim lost its luster after a drop of water touched it.

Open Deck

Term used by parapsychologists in card guessing tests, where each symbol in the pack is chosen at random, versus a Closed Deck, where each symbol occurs a set number of times.

Open Letter (Newsletter) See Network News

The Open Mind (Newsletter)

Former bimonthly newsletter edited by parapsychologist **Charles T. Tart** devoted to increasing self-knowledge. Many of the articles featured in the newsletter were put together in a book, *Open Mind, Discriminating Mind: Reflections on Human Possibilities*. Copies of the now out-of-print book can be obtained from Tart’s own website: <http://www.paradigm-sys.com/cttart/>.

Sources:

Home Page and Virtual Library: Charles T. Tart. <http://www.paradigm-sys.com/cttart/>. March 24, 2000.

Open Mind Magazine

Publication by a group of Australian experimenters in the **Christos Experience**, a technique of traveling by mind to other places, identities, and time periods. The Open Mind group can

be contacted at Open Mind Publications, c/o Post Office, Mahogany Creek, Western Australia 6072.

Sources:

Glaskin, G. M. *Worlds Within: Probing the Christos Experience*. London: Wildwood House, 1976.

“Ophiel”

Pseudonym of Edward C. Peach, a writer on **occultism**. In 1961, after receiving a claims settlement of \$1,000 for an accident, he spent the money publishing his own manuscript *The Art and Practice of Astral Projection*, using a Hong Kong printer. Over the next decade, Peach published several **occult** books and continued to write through the 1970s.

Sources:

Ophiel [Edward C. Peach]. *Art and Practice of Talismanic Magic*. West Hollywood, CA: Peach Publishing, 1973.

———. *The Oracle of Fortuna*. St. Paul: Llewellyn Publications, 1971.

Ophiomancy

A system of **divination** based on the color and movements of serpents.

Ophites

This sect of **Gnostics** appears to date from the second century. A system of initiation was popular among the members and they possessed symbols to represent purity, life, spirit, and fire. Beliefs were based on mysteries of the Egyptian goddess Isis, concepts of Oriental mythology, and Christian doctrine.

According to the theologian Origen (ca. 185–ca. 254 C.E.), the sect was founded by a man named Euphrates. The sect was believed to have given special prominence to serpents in their rituals.

Sources:

Legge, Francis. *Forerunners and Rivals of Christianity from 330 B.C. to 333 A.D.* Reprint, New Hyde Park, N.Y.: University Books, 1964.

Oracle Bones

Oracle bones were popular tools for **divination** in ancient China, during that period of the Shang Dynasty, 1776–1122 B.C.E. Two primary objects were utilized, the bones of a now-extinct species of tortoise (*Pseudocardia anyangensis*) and the shoulder bones of oxen. The tortoise was a sacred animal in China and appears as a symbol in various divinatory systems including **astrology**. It was symbolic of long life and was considered a guardian of graves. The ox also acquired an array of symbolic meanings.

Pseudocardia anyangensis was bred in ancient China. The part utilized for divination was the relatively soft and flat underlayer called the plastron. It was cleaned, and a number of cavities were cut into the surface. Questions would then be put to the plastron. To discover an answer, a heated rod would be pressed on one of the cavities and in a short time, a crack would appear on the reverse side of the surface. The crack would then be analyzed for its suggested portents. The majority of the surviving examples appear to have been used on behalf of the ruler by court diviners. Many exist only as fragments, as the process of divination often caused the plastron to break in two. In the case of shoulder bones, one end of which is flat, a similar process to that used on the tortoise plastrons was used. Half of the socket would be removed along with the longitudinal ridge, leaving a flat piece of bone with a handle. The first burns would be made

on the end of the blade away from the handle. It also appears that the questions put to the bones would have been asked multiple times in order to determine the drift of the answers rather than simply relying on one response.

Archeologists have uncovered extensive collections of oracle bones of both varieties, in many cases bearing a number indicating the use of a filing system. At some point, however, after the fall of the Shang Dynasty, the use of oracle bones gave way to other popular systems of divination, especially the **I Ching**.

Sources:

Chang, Kwang-Chih. *Shang Civilization*. New Haven, Conn.: Yale University Press, 1980.

Keightley, David N. *Sources of Shang History: The Oracle-Bone Descriptions of Bronze Age China*. Berkeley, Calif.: University of California Press, 1985.

Temple, Robert K. G. *Conversations with Eternity: Ancient Man's Attempt to Know the Future*. London: Rider, 1984.

Oracles

Shrines where a god was believed to speak to human beings through the mouths of priests or priestesses. The concept of the god becoming vocal was not confined to ancient **Greece** or **Egypt**. The Eskimos used to consult spirits for hunting and fishing expeditions. It is believed their wizards were as familiar with the art of giving ambiguous replies to their clients as were the Oracle keepers of Greece. The direction of the gods was also sought in all affairs of private and public life.

The Oracle of Delphi at Greece

In Greek mythology, when Jupiter wished to learn where the central point of the earth was, he dispatched two eagles, or two crows, named by Strabo. The birds took flight in opposite directions from sunrise and sunset, and they met at Delphi. The site was given the title "the navel of the earth" and the central point has white marble.

Delphi became a place of distinction. It was designated as oracular when the fumes coming from a neighboring cave were first discovered by a shepherd named Coretas. His attention was attracted to the spot by his goats gambolling and bleating more than usual.

It is not known whether these fumes arose due to an earthquake or whether they were generated by human act. According to the story, Coretas, on approaching the spot, was seized and uttered words deemed to be inspired. Later as the danger of inhaling the fumes without proper caution was known, the fissure was covered by a table, with a hole in the center and called a tripod, so that those who wished to try the experiment could safely.

Eventually, a young girl became the **medium** for responses, now deemed oracular and called "Pythian," as proceeding from Apollo, the slayer of Python, to whom Delphi was consecrated. A wooden structure of laurel branches was erected over the spot and the Pythoness sat on throne to receive Apollo's dictation.

As the oracle became better known, the structure was constructed of more costly materials. The tripod was made of gold but the lid continued to be made of brass. The Pythoness began by drinking from a "sacred" fountain (Castalia) adjoining the crypt (the waters were reserved for her only), chewing a laurel leaf, and placing a laurel crown on her head.

The person making an inquiry from the oracle first offered a victim and then, having written his question in a notebook, handed it to the Pythoness before she ascended the tripod. The inquisitor and the priestess wore laurel crowns. Originally the oracle spoke only on the seventh day of the month "Byssus." This was regarded as the birthday of Apollo and was called "Polypthonus."

According to Diodorus, virginity was originally a prerequisite in the Pythoness, due to the purity of that state and its rela-

tion to Diana; moreover, virgins were thought better adapted than other women to keep oracular mysteries secret and inviolate. But after an accident had occurred to one of the Pythonesses, the guardians of the temple permitted no one to fulfil the duties of the office until she had attained the age of 50.

The Oracle of Dodona

Another celebrated oracle, that of Jupiter, was at Dodona in Epirus, Greece (from which Jupiter derived the name of Dodonus). It was situated at the foot of Mount Tomarus, in a grove of oaks, and there answers were given by a woman named Pelias. "Pelias" means dove in the Attic dialect. The fable arose that the doves prophesied in the groves of Dodona.

The historian Herodotus (ca. 484–425 B.C.E.) cites a legendary tale concerning the origin of the oracle. Supposedly two priestesses from Thebes, Egypt, were carried away by Phoenician merchants; one went to Libya, where she founded the oracle of Jupiter Ammon, the other to Greece. There she had a temple built at the foot of an oak in honor of Jupiter, whose priestess she had been in Thebes. Herodotus added that this priestess was called a dove, because her language could not be understood.

The Dodonic and African oracles were probably connected. Herodotus stated that the manner of prophecy in Dodona was the same as that in Thebes, Egypt. Diana was worshiped in Dodona in conjunction with Zeus, and a female figure was associated with Amun in the Libyan Ammonium. According to some authors, there was an intoxicating spring at Dodona and later other materials were employed to produce the prophetic spirit.

Several copper bowls and bells were placed on a column beside the statue of a boy. When the wind blew a chain attached to a rod or scourge with three bones struck the metallic bowls and bells, and the sound was heard by the applicants. These Dodonian tones stated the proverb: *Oes Dodonoekum*—an unceasing babbler.

The tree, the "incredible wonder," as Aeschylus calls it, was an oak, with evergreen leaves and edible acorns that the Greeks and Romans believed to be the first sustenance of mankind. The Pelasgi regarded this tree as the tree of life. In this tree the god was supposed to reside and the rustling of its leaves and the voices of birds showed his presence. When the questioner entered, the oak rustled and the Peliades said, "Thus speaks Zeus." Incense was burned beneath it. According to the legend, sacred doves continually inhabited the tree, like the Marsoor oracle at Tiora Mattiene, where a sacred hawk predicted the future from the top of a wooden pillar.

At the foot of the oak, a cold spring gushed and supposedly the inspired priestesses prophesied from this murmur. According to legend, when lighted torches were thrust into this fountain they would be extinguished and would rekindle without assistance. Ernst von Lasaulx in *Das pelagische Orakel d. Zeus zu Dodona* speculated:

"That extinction and rekindling has, perhaps, the mystical signification that the usual sober life of the senses must be extinguished, that the prophetic spirit dormant in the soul may be aroused. The torch of human existence must expire, that a divine one may be lighted; the human must die that the divine may be born; the destruction of individuality is the awakening of God in the soul, or, as the mystics say, the setting of sense is the rising of truth."

It appears predictions were drawn from the tones of the Dodonian brass bowls, the rustling of the oak, and the murmuring of the well. The Dodonian columns appear to express the following: The medium-sized brazen bowl was a hemisphere, and symbolized heaven; the boy-like male statue was a figure of the Demiurgos, or constructor of the universe; the bell-like notes were a symbol of the harmony of the universe and music of the spheres. That the Demiurgos was represented as a boy is in the spirit of Egypto-Pelasgian theology as it reigned in Samothrace (Greek Island). It is believed the bell told all who came to Dodona to question the god that they were on holy ground, must in-

quire with pure hearts, and be silent when the god replied. Those who questioned the god were also obliged to take a purificatory bath in the temple, similar to that of the Delphian Pythia when preparing herself for prophecy.

Besides soothsaying from signs, divination by the prophetic movements of the mind was practiced. Sophocles called the Dodonean priestesses divinely inspired. Plato (Phaedrus) stated the prophetess at Delphi and the priestesses at Dodona had done much good while in a state he termed “sacred madness,” but while in their senses accomplished little or nothing.

We may infer from this that the Delphian Pythia as well as the Dodonian priestesses did not give their oracles in the state of waking consciousness but with the assistance of incense and drink. Aristides stated the priestesses at Dodona neither knew (before being seized upon by the spirit) what would be said, nor remembered afterward when their natural consciousness returned, what they had uttered, so that all others, rather than they, knew it.

The Oracle of Jupiter Trophonius

According to Pausanias (ca. 470 B.C.E.), Trophonius was the most skillful architect of his day. There are various opinions regarding the origin of his oracle. Some say he was swallowed up by an earthquake in the cave and became prophetic; others, that after having completed the Adytum of Apollo at Delphi, he declined asking any specific pay, but requested the god to grant him whatever was the greatest benefit a man could receive—and three days later he was found dead.

This oracle was discovered after two years, when the Pytho-ness ordered the starving population who applied to her to consult Trophonius in Lebadaea. The deputies sent for that purpose could not find any trace of such an oracle until Saon, the oldest among them, followed the flight of a swarm of bees.

The responses were given by Trophonius to the inquirer, who descend into a cave. The inquirer resided for a certain number of days in a sanctuary, performed ceremonial purification, and abstained from hot baths, but dipped in the river Hercyna and was supplied with meat from the victims he sacrificed.

From an inspection of the entrails, a soothsayer decided if Trophonius could be consulted. The night of the decent a ram was sacrificed to Agamedes at the mouth of the cave. When the signal had been given, the priests led the inquirer to the river Hercyna, where he was anointed and washed by two Lebadaean youths, thirteen years of age, named “Hermai.”

He was then carried to the two spring-heads of the stream, and there he drank first of Lethe to forget all past events and present his mind to the oracle as a “tabula rasa” (cleaned tablet); and secondly of Mnemosyne, to remember every occurrence about to happen within the cave. An image, reputed to be the workmanship of Daedalus, was then shown to him. Because of its sanctity, no other eyes but those of a person about to undertake the adventure of the cave were ever permitted to see it.

Next he was clad in a linen robe, tied with ribbons, and shod with sandals peculiar to the country. The entrance to the oracle was a very narrow aperture in a grove on the summit of a mountain, protected by a marble wall about two cubits in height with brass spikes above it. The upper part of the cave was artificial, like an oven. No steps were cut in the rock; to descend a ladder was brought to the spot on each occasion.

On approaching the mouth of the temple, the adventurer lay flat, first inserting his feet into the aperture, then drawing up his knees and the remainder of his body, until caught by a hidden force and carried downward like a whirlpool.

The responses were given sometimes by a vision, sometimes by words, and a forcible exit was then made through the original entrance, feet first. Supposedly there was only one instance on record of any person who had descended failing to return.

Immediately upon returning from the cavern, the inquirer was placed on a seat called that of Mnemosyne, not far from the

entrance. The priests demanded an account of everything he had seen and heard; he was then carried once again to the sanctuary of good fortune, where he remained for some time.

The antiquary Dr. Edward D. Clarke (1769–1822) during his visit to Lebadaea found everything belonging to the hieron of Trophonius in its original state, except the narrow entrance to the temple was filled with rubbish. The Turkish governor was afraid of civil unrest if he gave permission to clean the aperture. In modern times, the waters of Lethe and Mnemosyne are used for the wash of Lebadaea.

The Oracles of Delos and Branchus

The oracle of “Delos” was derived from the nativity of Apollo and Diana in that island. At Dindyma, or Didyma, near Miletus, Apollo presided over the oracle of the “Branchidae,” so called from either one of his sons or of his favorites Branchus of Thessaly, whom he instructed in soothsaying while alive and canonized after death.

The responses were given by a priestess who bathed and fasted for three days before consultation, then sat upon an axle or bar, with a charming-rod in her hand, and inhaled the steam from a hot spring. Offerings and ceremonies were necessary, including baths, fasting, and solitude.

The Oracle at Colophon

Of the oracle of Apollo at Colophon, Iamblichus (ca. 330 C.E.) left an account relating that it prophesied by drinking water:

“It is known that a subterranean spring exists there, from which the prophet drinks; after he has done so, and has performed many consecrations and sacred customs on certain nights, he predicts the future; but he is invisible to all who are present. That this water can induce prophecy is clear, but how it happens, no one knows, says the proverb.

“It is believed, God is in all things, and is reflected in this spring, thereby giving it prophetic power. Supposedly the inspiration of the water prepares and purifies the light of the soul, to receive the divine spirit. The soothsayer uses this spirit like a work-tool over which he has no control. After the moment of prediction he does not always remember what has happened. Before drinking the water, the soothsayer must fast for day and night and observe religious customs in order to receive the god.”

The Oracle of Amphiaraus

Another celebrated oracle was Amphiaraus, who distinguished himself in the Theban war. He was venerated at Oropus, in Boeotia, as a seer. This oracle was consulted more in sickness than on any other occasion. The applicants had to lie upon the skin of a sacrificed ram and during sleep had the remedies of their diseases revealed to them. Not only were sacrifices and ceremonial purifications performed here, but the priests also prescribed other preparations for the minds of the sleepers to be enlightened. They had to fast one day and refrain from wine for three.

Amphilochus, the son of Amphiaraus, had a similar oracle at Mallos, in Cilicia, which Pausanias called the most trustworthy and credible of the age. Lucian mentioned that all those who wished to question the oracle had to lay down two oboles (small silver coins).

Egyptian Oracles

The oracles of ancient Egypt were as numerous as those of Greece. Herodotus claimed that at least seven gods in Egypt spoke by oracles. Supposedly, the most reliable were considered to give an intimation of their intentions by means of “remarkable events.” These were carefully observed by the Egyptians, who recorded these events.

The Egyptians also considered the fate of a person was determined by the day of his birth—every day belonged to a spe-

cial god. The oracle of Jupiter Ammon and the same deity at Thebes existed from the twentieth to the twenty-second Dynasty. He was consulted not only concerning the fate of empires but also for the identification of a thief. In all serious matters, however, it was sought to ascertain his views. Those about to make their wills sought his oracle and judgments were ratified by "his" word. For example, surviving inscriptions described what occurred when a king consulted a god:

"The King presented himself before the god and preferred a direct question, so framed as to admit of an answer by simple yes or no; in reply the god nodded an affirmative, or shook his head in negation.

"This has suggested the idea that the oracles were manipulated statues of divinities mechanically set in motion by the priests. But as yet no such statues have been found in the Valley of the Nile. It was customary for the king to visit the god alone and in secret. It is believed the king presented himself on such occasions before the sacred animal the god was incarnate, believing the divine will would be manifested by its movements." (See also moving statues)

The Apis bull also possessed oracles, as did Bes, the god of pleasure or of the senses, whose oracle was located at Abydos.

American Oracles

Among the peoples of the Americas many of the principal deities acted as oracles. For example, the ancient inhabitants of Peru, the *huillcas*, believed the noises made by serpents, trees, and rivers to be of the quality of articulate speech. Both the Huillcamayu and the Apurimac rivers at Cuzco were *huillca oracles* of this kind, as their names, "Huillcariver" and "Great Speaker," denote. These oracles often set the mandate of the Inca himself, occasionally supporting popular opinion against his policy.

As late as the nineteenth century, the Peruvian Indians of the Andes mountain range continued to believe in oracles they had inherited from their fathers. One account of this says they:

"... admit an evil being, the inhabitant of the centre of the earth, whom they consider as the author of their misfortunes, and at the mention of whose name they tremble. The most shrewd among them take advantage of this belief to obtain respect, and represent themselves as his delegates. Under the denomination of *mohanes*, or *agoreros*, they are consulted even on the most trivial occasions. They preside over the intrigues of love, the health of the community, and the taking of the field. Whatever repeatedly occurs to defeat their prognostics, falls on themselves; and they are wont to pay for their deceptions very dearly. They chew a species of vegetable called *pripipi*, and throw it into the air, accompanying this act by certain recitals and incantations, to injure some, to benefit others, to procure rain and the inundation of rivers, or, on the other hand, to occasion settled weather, and a plentiful store of agricultural productions. Any such result, having been casually verified on a single occasion, suffices to confirm the Indians in their faith, although they may have been cheated a thousand times."

Supposedly there is an instance on record of how the *huillca* could refuse on occasion to recognize even royalty itself. Manco, the Inca who had been given the kingly power by Spanish conqueror Francisco Pizarro, offered a sacrifice to one of these oracular shrines. The oracle refused to recognize him; through the medium of its guardian priest, the oracle stated Manco was not the rightful Inca. According to legend Manco had the rock shaped oracle thrown down, whereupon its guardian spirit emerged in the form of a parrot and flew away. But upon Manco commanding the parrot be pursued, the spirit sought another rock to receive it, and the spirit of the *huillca* was transferred.

Similar to the idols of Mexico, most of the principal *huacas* of Peru seem to also have been oracles. It is believed the guardians of the speaking *huacas* were not influenced by the Apu-Ccapac-Inca himself. There was a tradition that the Huillacumu, a venerable *huillac* whom the rest acknowledged as their

head, at one time possessed jurisdiction over the supreme war chiefs.

Sources:

Bouché-Leclercq, A. *Histoire de la divination dans l'antiquité*. Paris, 1879. Reprint, New York: Arno Press, 1975.

Dempsey, T. *The Delphic Oracles*. Oxford: B. H. Blackwell, 1918.

Halliday, W. R. *Greek Divination*. London: Macmillan, 1913. Reprint, Chicago: Argonaut, 1967.

Parke, Herbert W. *Greek Oracles*. London: Hutchinson, 1967.

———. *Oracles of Zeus*. Oxford: Blackwell, 1967.

Parke, Herbert W., and Donald Ernest Wilson Wormell. *The Delphic Oracles*. Oxford: Blackwell, 1956.

Oram, Arthur T(albot) (1916–)

British accountant and statistician who conducted research on card guessing. He was born June 27, 1916, at Devizes, Wiltshire, England, and worked both for the Civil Service and industry. His interest in parapsychology led to his joining and eventually serving on the council of the **Society for Psychological Research**, London. His work on the "displacement effect" in card guessing was reported in *Nature* (vol. 157, 1946).

Sources:

Oram, Arthur T. "An Experiment with Random Numbers." *Journal of the Society for Psychological Research* (1954) 37; (1955) 38.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Orbas

The name given by the French to a species of metallic electrum. According to the Roman historian **Pliny**, a vessel of this substance has a magical property—when added to liquor it reveals poison by displaying colored semicircles: the fluid also sparkles and hisses as if on the fire.

Orchis, Root of

In ancient times, the root of the *Satyrios Orchis* from the orchid family was believed to be a sure remedy against enchantment.

Order of Bards, Ovates & Druids

A British Druid Order that claims to continue the traditions of the ancient Bardic and Druid Order. One order is concerned with the arts, history, and archaeology and performs outdoor ceremonies. The initiatory order undertakes mystical studies. Public ceremonies are arranged at ancient sites based on the summer and winter solstices and the equinoxes of March and September. After the distance program was initiated in 1988 over 7,000 people have joined the order. Address: PO Box 1333, Lewes, E. Sussex, BN7 1DX England. Website: <http://www.druidry.org/>.

Sources:

Order of Bards, Ovates & Druids. <http://www.druidry.org/>. March 8, 2000.

Order of Elect Cohens

An occult Masonic group founded by **Martinees de Pasqualy** (ca.1710–1774) in Bordeaux, France, in 1760. The French title *Rite des Élus Cohens* refers to cohens, the Hebrew word for

“priests.” The rituals for the order’s magical invocation of spirits, with the ultimate purpose of communication with the “Active and Intelligent Cause” (i.e., God), were written by Pasqually. He drew upon Roman Catholic, astrological, and various occult texts, especially the **Kabbalah**.

The group appears to have had a Sovereign Tribunal at Paris in 1767 with Pasqually at its head. After the death of Pasqually in Port-au-Prince, Haiti, on September 20, 1774, the order was headed by J. B. Willermoz, then residing in Lyons. The order died out at Lyons following Willermoz’s death in 1815, but survived in Italy and Germany. It was later reestablished in Lyons and subsequently spread to Haiti and other islands of the Caribbean and to North America, where it survives today. The archives of the order passed to G. M. Profe Willermoz’s nephew, and then to a M. Cavernier, who finally returned them to the reestablished lodge at Lyons.

In 1887 a period of reorganization and diffusion of the order began that led in 1891 to the creation of a council of 21 members who supervised the work in France, across Europe, and in the Americas.

One of Pasqually’s students, Louis Claude de Saint-Martin, emerged as a mystic who gained much respect in Europe and is highly revered among Martinists today. Also connected with the order in the nineteenth century was Papus (**Gérard Encausse**).

Sources:

Le Forestier, René. *La Franc-maçonnerie occultiste au XVIII^e siècle et l’ordre des Elus Coens*. Paris: Dorbon, 1928.

McIntosh, Christopher. *Éliphas Lévi and the French Occult Revival*. New York: Samuel Weiser, 1974.

Waite, Arthur Edward. *The Unknown Philosopher: Louis Claude de St. Martin*. Blauvelt, N.Y.: Rudolf Steiner Publications, 1970.

Order of Napunsakäs in the West

The Order of Napunsakäs in the West (ON) was founded in 1996 as a special interest group (SIG) associated with the thelemic magical order the **Servants of the Star and the Snake** (SSS). It was inspired by the writings of the late scholar of Hinduism, Alain Daniélou (author of such books as *The Gods of India: Hindu Polytheism; Shiva and Dionysus* and *While the Gods Play*). The Hindu word “napunsakä” designates some 16 categories of non-heterosexual, gender variant types mentioned in the Sanskrit dictionary of V. S. Apete. Members of the order seek to reestablish the natural, divine order found in pre-Aryan Shaivism, but with an emphasis on gay, lesbian, bisexual, and transgendered **Tantra**. The outer order is open to all napunsakäs (people who define themselves as other than heterosexual); affiliates are considered associate members. An inner order, the Cultus Skanda-Karttikeya (CS-K), is open to gay males only, and only upon formal, in-person *diksha*, or initiation. The focus of the CS-K is on gay Tantra with special emphasis on the *sadhana* (or worship or more properly, adoration) of the Hindu deity Skanda as patron of gays, in His many forms (Kumara, Marugan, etc.). The current head of the Order of Napunsakäs in the West and the Cultus Skanda-Karttikeya is known by his religious name, Sahajananda Skanda-Das. The order is headquartered at P.O. Box 1219, Corpus Christi, TX 78403-1219. It publishes a periodical, *Zibaa*. Information on the order can be found on the Internet through the site of the Servants of the Star and the Snake at <http://www.wild.au/sss/index.html>.

Order of New Templars

German occult sect organized between 1894 and 1907 by Austrian occultist **Jörg Lanz von Liebenfels** (1874–1954) at Burg Werfenstein near the river Danube. The Order used the

swastika symbol, advocated master-race ideals, and developed rituals from appropriation of the Holy “Grail” traditions and Parsifal. Von Liebenfels published a journal, *Ostara*. The Order of New Templars survived for a generation but went underground after the German invasion of Austria in 1938.

Sources:

Webb, James. *The Occult Establishment*. LaSalle, Ill.: Open Court Publishing, 1976.

Order of the Black Ram

The Order of the Black Ram, founded and headed by its grand magister, Rev. Seth-Klippoth, was a Satanic organization that appeared in Detroit during the 1980s. Mixing elements of Nazism and racism with the teachings of the **Church of Satan** and neo-paganism, the order was closely associated with the neo-Nazi National Renaissance party. It published an irregular periodical, *Liber Venifica*.

Order of the Cross

The Order of the Cross is a Christian theosophical group founded in 1904 by former Congregational minister J. Todd Ferrier (1855–1943). Born and raised in Scotland, Ferrier began to read theosophical and other esoteric materials that led him to a very different understanding of the purpose and mission of Jesus. He resigned from the monastery in 1903 and the following year began what was to become his life’s work. The first sign of his new ministry was the initial issue of a new periodical, *The Herald of the Cross*, which continues in publication to the present. He also began work on what were to become his two most important books, *The Master: His Life and Teachings* (1913) and *The Logia, or Sayings of the Master*. He moved to London, where he established the order’s headquarters. Important in Ferrier’s development was participation in the animal rights movement. He became a vegetarian, which he described as a “bloodless” diet, and campaigned against vivisection. It led him to adopt what he termed the Christ-life, a path of self-denial, self-sacrifice, and self-abandonment to the Divine Will. Ferrier believed that Jesus had come into the world to prevent its further disintegration. Over the centuries, the Earth had gradually experienced an increasing disorder in both nature and society caused by the fading of the divine light in human beings. Jesus’ work was beginning to show signs of success in the twentieth century. Ferrier saw the changes occurring as the century progressed as signs of the increase of light. Those who actively align themselves with the effort to restore the light to human life will be endowed with a sense of purpose and an ability to communicate with the unseen (i.e., psychic abilities). According to Ferrier, the message of Jesus had been missed by the mainstream of Christianity. He intended not to create the vast earthly institution, but to restore spirituality to individuals. Thus the Order of the Cross has adopted a somewhat anti-institutional bias and devoted itself to introducing people to Jesushood, a state of spiritual realization. Jesushood leads to Christhood, a state of mystical illumination. The order is focused in a number of small groups, most in the British Isles, but some in North America and other English-speaking communities worldwide. International leadership is vested in a self-perpetuating executive council that seeks assistance from an advisory committee of representatives of the groups. International headquarters is located at 10 De Vere Gardens, London W8 5AE, United Kingdom and American headquarters at P.O. Box 2477, LaGrange, IL 60525. The order has a website at <http://www.ourworld.compuserve.com/homepages/GabrielBuist/OrdCross.htm>. The order has published more than 50 books and booklets of Ferrier’s writings and transcribed talks.

Sources:

Ferrier, J. Todd. *The Logia, or Sayings of the Master*. London: Percy, Lund, Bradford and Co., 1916, 1926.

———. *The Master: His Life and Teachings*. London: Order of the Cross, 1913.

Kemmis, E. Mary Gordon. *Shepherd of Souls: Some Impressions of the Life and Ministry of John Todd Ferrier*. Santa Barbara, Calif.: J. F. Rowney Press, 1947.

Order of the Cubic Stone

A group in the Hermetic Order of the **Golden Dawn** tradition, founded in Britain in the 1930s by Theodore Howard and two technicians, David Edwards and Robert Turner. The Order believes in a system of Enochian magic and trains students in **ceremonial magic**.

In the early 1990s, Robert Turner was severely injured in a criminal assault, which has resulted in disruption of the order and its magazine, *The Monolith*. The order is currently attempting a comeback, more information can be found at http://guildnavigator.demon.co.uk/the_monolith.htm.

Sources:

Edwards, David. *Dare to Make Magic*. London: Regal Press, 1971.

The Order of the Cubic Stone. http://guildnavigator.demon.co.uk/the_monolith.htm. March 8, 2000.

Turner, Robert, and David Edwards. *The Outer Court*. Woverhampton, UK: Order of the Cubic Stone, 1968.

Order of the Sacred Word

A breakaway order of the society Aurum Solis, founded in 1897. The Order developed separately in 1957 but was reunited with the main Society in 1971. (See also **Aurum Solis**)

Order of the Silver Star

The A.:A.: (Argentum Astrum), a secret order founded by occultist **Aleister Crowley**.

Order of the Star

Revival of the earlier **Order of the Star in the East**, formed to promote **Jiddu Krishnamurti** as the Great World Teacher. At its peak, the old order had over 45,000 members, but was suddenly suspended in 1929 after Krishnamurti had publicly rejected the role of Great World Teacher. He maintained that people should seek the truth within themselves rather than rely upon the authority of external teachers.

The present Order of the Star was founded by a group claiming a Spiritual Hierarchy had decided to reactivate the order in preparation for the second coming of Christ. The order worked "to establish a peripheral group on the outskirts of the major ashram under the sponsorship of the Master K. H., to initiate an active unit of service in the world, to raise the banner laid down temporarily by the old Order of the Star and to hold it aloft once again and to offer groups and individuals shelter under it." The order published *Star Bulletin* and the *Embers from the Fire*. Last known address: 57 Warescot Road, Brentwood, Essex, CM15 9HH, England.

Order of the Star in the East

Organization promoting the teachings of **Jiddu Krishnamurti** as a World Teacher. The Order was developed by Theosophical president **Annie Besant** in July 1911, as an international movement, extending the scope of the Order of the

Rising Sun (founded seven months earlier). The Star in the East had been founded

"...out of the rapidly growing expectation of the near coming of a great spiritual Teacher, which is visible in many parts of the world today. In all the great faiths at the present time, and in practically every race, there are people who are looking for such a Teacher; and this hope is being expressed quite naturally, in each case, in the terms appropriate to the religion and the locality in which it has sprung up. It is the object of the Order of the Star in the East, so far as is possible, to gather up and unify this common expectation, wherever and in whatever form it may exist, and to link it into a single great movement of preparation for the Great One whom the age awaits."

The Order expanded with the assistance of active branches of the **Theosophical Society**. A junior Order of the Servants of the Star was established for members under twenty-one years of age. Membership in the Theosophical movement peaked in the late 1920s.

Order Under Attack

Attacks by the Indian newspaper *The Hindu*, revived the Hodgson Report scandal of the **Society for Psychical Research**. The report alleged fraud by **Helena Petrovna Blavatsky** and sex scandals involving **Charles W. Leadbeater** and young boys in 1906. However, in spite of the attacks, the OSE survived. In 1911, Krishnamurti was claimed to be "the chosen Vehicle of the Lord Maitreya-Bodhisattva-Christ."

In October 1912, J. Narayniah, the father of Krishnamurti, and his brother, started legal proceedings against Besant for the guardianship of the two boys. Narayniah claimed that because of Leadbeater's influence, Besant was unfit to have custody. The case was heard two years later in Madras, the judge concluded that charges of sexual immorality against Leadbeater in relation to Krishnamurti were unfounded. However, he also ruled that Leadbeater was not a suitable person to associate with children, Besant should no longer have custody, and the boys were to become wards of the court. After an appeal court upheld this decision, Besant appealed to the Privy Council in England, and in May 1914, the original judgment was reversed.

Meanwhile, **Katherine Tingley**, head of the American branch of the Theosophical Society also attacked Leadbeater, Besant, and the OSE, declaring that "Krishnamurti is a fine chap who has been hypnotized by Mrs. Annie Besant, and is really an unwilling follower."

In 1912, American members of the Esoteric Section of the Theosophical Society (Adyar) formed a school and community named "Krotona" ("the place of promise") in the Hollywood Hills. Krotona was similar to the community Tingley had developed at Point Loma (San Diego). The complex included a temple, vegetarian cafeteria, metaphysical library, and experimental center. Disciples invented "stereometry," a three-dimensional geometric alphabet, involving a structure weighing three tons and using redwood. After an internal conflict concerning money, the property was sold and the group relocated to the Ojai Valley, a desert in California. Krishnamurti moved Besant to Ojai in hopes of reviving the health of his brother who was suffering from tuberculosis. His brother did not recover but Krishnamurti made Ojai his American headquarters.

On January 23, 1927, Besant announced the arrival of the World Master and that a new utopian colony would be set up in Ojai. Subscriptions were requested to establish a \$200,000 Happy Valley Foundation, covering 465 acres and comprising temples, an art center, places for worship and meditation, and a playground for Greek games.

During his world lecture tours, Krishnamurti was favorably received by his followers. However, in June 1927, he gave a speech that disturbed believers in the Vehicle of the Great Teacher. Krishnamurti suggested that **Masters** and other gurus were superfluous and there was a more direct route to the truth within every individual. Meanwhile, the objectives of OSE were

revised as follows: "1. To draw together all those who believe in the presence in the world of the World Teacher." "2. To work for Him in all ways for His realization of His ideal for humanity. "The Order has no dogmas, no creeds or systems of belief. Its inspiration is the Teacher, its purpose to embody His universal life."

On June 28, 1927, the name of the Order was changed to the Order of the Star, implying the World Teacher had "arrived," but on August 1, Krishnamurti gave an address on "Who brings the truth?" In this speech, he claimed the Masters had no objective existence—they were mental images shaped by belief and imagination. Krishnamurti stated: "What you are troubling about is whether there is such a person as the World Teacher who has manifested Himself in the body of a certain person, Krishnamurti." He believed the truth must be sought inside each individual rather than relying on an external authority such as himself. In effect, he renounced the role of World Teacher as defined by Besant and Leadbeater. The following day, at the Star Camp at Ommen, The Netherlands, Krishnamurti reiterated this message.

The Order of the Star was formally suspended in 1929. However, Krishnamurti continued to teach as an independent teacher and drew followers throughout his life. Many of his speeches were transcribed and published as books.

From time to time, the messianic concept of a coming World Teacher was similar to that of the Lord Maitreya/Jesus. The concept continued to find support from various theosophical teachers such as **Alice A. Bailey** and was revived as one theme within the **New Age** movement by Bailey student **Benjamin Creme**. In 1982, the Order of the Star was revived similar to its earlier form by a group in Britain.

Sources:

Jayakar, Pupul. *Krishnamurti: A Biography*. San Francisco: Harper & Row, 1986.

Lutyens, Mary. *Krishnamurti: The Years of Awakening*. New York: Farrar, Straus, and Giroux, 1975.

Mills, Joy. *100 Years of Theosophy: A History of the Theosophical Society in America*. Wheaton, Ill.: Theosophical Publishing House, 1987.

Order of the Thelemic Golden Dawn

The Order of the Thelemic Golden Dawn (OTGD) is an initiatory magical group that adheres to the teachings of **Aleister Crowley**. Originally known as The Thelemic Temple and Order of the Golden Dawn, it was founded in Los Angeles in 1990 by David Cherubim who now serves as its Frater Superior Chief. It exists to assist people in their initiation as thelemic magicians and to spread the Law of Thelema worldwide. Thelema (from the Greek word for will) is an approach to magic which attempts to assist the magician in the location of his/her particular destiny or True Will. The thelemic magician, having discovered his/her True Will is bound to identify with and follow it.

Members enter the order as a neophyte. Work is then pursued in seven successive grades beginning with Zelator. These grades or levels closely resemble the grades of the **Ordo Templi Orientis**, the order that Crowley headed during his lifetime. The seven grades are seen as corresponding to the seven chakras of the subtle body in the Indian tantric system, the seven planets found in traditional **astrology**, and the seven metals included in **alchemy**.

Members consider themselves a body of Free Warriors whose task is to extend the Law of Thelema as contained in *The Book of the Law*, the text of which Crowley claimed to have received from a preternatural entity named Aiwass in 1904. To this end members engage in occult research, practical mysticism, **ceremonial magic**, and tantric alchemy. Members are also expected to be thoroughly grounded in Crowley's thought as found in his many books.

The OTGD is headquartered in Los Angeles. Its website can be found at <http://www.tgd.org/>.

Sources:

Crowley, Aleister. *Magick: Book Four, Parts I-IV*. York Beach, ME: Samuel Weiser, 1994. [Includes *The Book of the Law*, a brief text that has been reprinted numerous times.]

———. *Magick in Theory and Practice*. New York: Dover Publications, 1976.

Order of the White Rose

The order of the White Rose was an esoteric Spiritualist organization that included elements of Rosicrucianism and mysticism not generally associated with **Spiritualism**. Its founder was Jesse Charles Fremont Grumbine (1861–1938), who created the order in the 1890s in Chicago. Around 1900 he moved to Boston, where he lived for many years. Then in 1921 he moved first to Cleveland, Ohio, and two years later to Portland, Oregon.

For Grumbine, there was a distinction between Universal Spirit and personal individual spirits. Universal Spirit does not exist as a deity outside of the universe, but as the radiant center from which spirits draw their life. Matter is the substance of form. Form defines and limits spirits, which are temporal, relative, and finite. Spiritualism reveals the spirit of God within each human spirit. By bringing evidence of **survival** of death and of disincarnate spirits, Spiritualism demonstrates the divinity of each spirit. Psychic abilities (clairvoyance, telepathy, healing, and prevision) are innate divine powers. Grumbine believed that the proper use and control of those powers could produce a divine manhood and womanhood.

The order was organized into two branches, the order of the Red Rose, an outer branch, and the order of the White Rose, its esoteric branch. Both branches were believed to lead members to the inner celestial branch of the order. Members were organized into chapters, though no information on the size of the order has survived. It published a number of books by Grumbine, an indication of at least some degree of success. There is no record of the order surviving Grumbine.

Sources:

Grumbine, J. C. F. *Clairaudience*. Boston: Order of the White Rose, 1911.

———. *Clairvoyance*. Boston: Order of the White Rose, 1911.

———. *Melchizedek; or, The Secret Doctrine of the Bible*. Boston: Order of the White Rose, 1919.

Ordo Rosae Rubeae et Aureae Crucis (Order of Rose of Ruby and Cross of Gold)

The second order or level of the Hermetic Order of the **Golden Dawn**, usually known by the initials R. R. et A. C. It included the grades of zelator adeptus minor, theoreticus adeptus minor, adeptus major, and adeptus exentis. The group was formed in 1892 by **S. L. M. Macgregor Mathers**, with **William W. Westcott** as Chief Adept.

It was kept secret from some members of the Golden Dawn and accessible only to those who had passed through the basic four grades. The R. R. et A. C. gave instructions in ritual **magic**. The poet, **W. B. Yeats** was initiated into the 5°=6° grade January 20–21, 1893. During later controversies in 1901, Yeats privately published a pamphlet titled *Is the R. R. et A. C. to Remain a Magical Order?*

Sources:

Harper, George Mills. *Yeats's Golden Dawn*. Wellingsborough, Northamptonshire, UK: Aquarian Press, 1974.

King, Francis. *The Rites of Modern Occult Magic*. New York: Macmillan Co., 1970.

Yeats, William Butler. *Is the R. R. et A. C. to Remain a Magical Order?* Privately printed, 1901.

Ordo Stellae et Serpente

The Ordo Stellae et Serpente (Order of the Star and the Serpent) is a magical order in the thelemic tradition founded on June 21 (the summer solstice), 1999, in Sacramento, California. It is headed by several advanced teachers, Adepts of the "Inner Continuum," who serve as personal mentors of the order's newer members.

Neophytes begin their work with basic studies in occult wisdom, including instruction in **gemantria**, **numerology**, **astrology**, and **tarot**. They are introduced to the understanding of the universe symbolized in the cabalistic Tree of Life diagram, the body's subtle energy system centered in the **chakras** and the **kundalini** energy, and the basics of **ceremonial magic**. Neophytes are expected to develop a daily practice in meditation and ritual and to broaden their knowledge with reading in the literature of Western magic. During this training period, the Adepts provide personal guidance and offer discourses that may be experienced in person (for those who live in northern California) or online. Regular rituals are held in the temple of the order. Members at a geographical distance participate in their own personal temple at an astrologically coordinated time. The goal of the basic training is the initiate's becoming an independent practitioner of ceremonial magic while at the same time learning to work in concert with others. It is the belief that both solitary and group work is necessary in the present age.

It is also the belief of the order that magical work will lead to an awareness of the meta-dimensional harmonious Unity. Encounter with the Unity does not lead to absorption, but to a more clearly defined individual who also feels at One with the totality of the universe. It is the teaching of the order that magical activity does not make us more than human, but grants knowledge of what it means to be fully human.

Advanced students are free to explore the variety of distinct magical systems, from Enochian to Egyptian to Tantric and Thelemic. In the process, the initiate remembers him/herself as a Divine Being of his/her own creation. This realization provides the entrance into the mysteries of the Inner Order that guides the Ordo Stellae et Serpente, known as the Elect Order of **Melchizedek**.

The order may be contacted through its Internet site at <http://members.aol.com/Yechidah37/ossintro.html>. It does not ask for set dues, but is supported by the tithing and gifts of its members.

Sources:

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Ordo Templi Orientis (Grant)

Aleister Crowley served as outer head of the Order of the Ordo Templi Orientis (OTO), until his death in 1947, when he was succeeded by Karl Germer. Germer died in 1962 without naming a clear successor, and among the people who emerged to succeed him was Kenneth Grant. Germer had given Grant a charter to begin a lodge in London to work the first three of the nine degrees of the OTO system, and in 1955 he founded New Isis Lodge. However, when Grant began working the higher degrees using his own material, Germer expelled him from the order. After Germer died in 1962, there was no one in England to challenge Grant's authority, and for a decade he operated unchallenged. In 1969 Grant co-edited *The Confessions of Aleister Crowley*, and in 1973 he published *Aleister Crowley and the Hidden God*, the first of a series of books on the thelemic magical tradition. As these books appeared, they described his

work with the **Kabala** (the Hebrew system of magic that became very popular in western magic in the twentieth century). He described his experiences exploring the Qliphoth, the negative side of the kabalistic work. While some accused Grant of flirting with **black magic**, other magical students were drawn to his work. Grant also brought out new editions of the work of the eccentric artist and magician Austin O. Spare.

Grant's OTO practiced a program similar to other OTO groups. Its goal was the establishment of the Law of Thelema (Will) in the world. New members had to have been practicing magic for at least nine months prior to being accepted in the order and had to agree to disseminate Liber LXXVII, the brief statement of thelemic principles written by Crowley. Grant also dropped the masonic initiatory degree system found in most magical groups, including the American OTO. Members are expected to seek their own true will (destiny) by their magical work.

Under Grant, the OTO dominated the British ritual magic scene into the 1970s. Over the last two decades a number of other thelemic magical groups have arisen in Great Britain and Grant's OTO has come to the United States, though it has remained small.

Ordo Templi Orientis (OTO)

A ritual magic organization founded in **Germany** around 1904. The order found its inspiration in the medieval Knights Templar, who were suppressed through most of Europe in the fourteenth century. Among the charges made against the order were that they practiced various forms of illicit sex, specifically sodomy and bestiality. Through the nineteenth century a number of groups had emerged in both **France** and **Germany** claiming to carry on the Templar tradition. However, this order seems to have originated out of a Masonic group founded by Karl Keller and **Theodor Reuss** and chartered in 1902 by English Mason John Yarker. They began publishing a magazine, *Oriflamme*, in which the first mention of the OTO occurred. There was mention that the order possessed the key of all hermetic and Masonic secrets (i.e., sex magic).

Keller claimed to have learned his secrets from three adepts, two Hindu and one Arab. His adepts seem to have been the sex manuals from India, the *Kama Sutra* and *Ananda Ranga*, and the Arab manual the *Perfumed Garden*. Keller died in 1905 and Reuss succeeded him as outer head of the order.

Meanwhile, in England, magician **Aleister Crowley** had emerged as head of his own magic order, the Astrum Argentinum. In 1909, with one of his initiates, Victor Neuberg, Crowley conducted a series of magic spells modeled after the invocations in the Enochian language produced by Edward Kelley, the clairvoyant who worked with Elizabethan magician John Dee. Crowley would pronounce the invocation, hoping to receive a vision, the content of which Neuberg would write down. Halfway through the invocations, Crowley had the idea of the two of them performing a ritual sex act. Several years later he published a volume of free verse, *The Book of Lies*.

Theodor Reuss read the book and perceived that Crowley had discerned the secret of the OTO and confronted him with his discovery. Reportedly, Crowley at that point perceived that the ritual sex in which he had engaged was the key to understanding Rosicrucian, Masonic, and magic symbolism.

Crowley was invited to join the OTO and became the outer head of the order for England. He was also invited to rewrite much of the ritual material. The order was organized in a Masonic manner, with a system of ten degrees, progress upward through the degrees admitting the member to more of the inner teachings. In the first six degrees of the OTO students were taught a general occult system that prepared them for the introduction of the sexual magic presented in the seventh, eighth, and ninth degrees. The tenth degree was purely administrative. Crowley later introduced an eleventh degree based upon his homoerotic predilections.

During the 1970s the secret materials of the OTO were published. They revealed a system of sexual magic based on the use of sex to accomplish goals in magic. Crowley's system is very different from the mystical sexual practices of tantric yoga, with which it has often been compared.

Reuss resigned his position in 1922 and Crowley became the outer head of the order. The order became his major means of spreading his particular magical philosophy based on the revelatory *The Book of the Law*, which he claimed he had received from a disembodied intelligence in 1904. This book was translated into German in the mid-1920s, and many of the German members rejected Crowley and his perspective. They withdrew and continued as a pre-Crowleyite OTO, although enough German members accepted Crowley that he could count one German lodge in his branch of the order. Both of the German groups were destroyed by the Nazi regime. A group continuing the anti-Crowley lineage reemerged in Switzerland after the war.

During the time he headed the OTO Crowley experimented with a variety of magic practices, wrote widely, and compiled a curriculum consisting of his own books and some additional valuable works on magic for the order members. He died in 1947 and left the leadership of the order to **Karl Germer**, a German who had moved to the United States after a nasty encounter with the Nazis. Germer was a loyal member but the order languished under him. He did charter a lodge in England under the leadership of **Kenneth Grant**, but then withdrew the charter when Grant began to operate outside its dictates.

Germer died in 1962. He had initiated no new members nor arranged for a successor. He was so out of touch with the members that for many years some did not even know that he had died. The order languished and could easily have dissolved. However, in 1969 Grady McMurtry, a member residing in the San Francisco Bay area, began to reorganize the OTO. McMurtry had been given a document by Crowley containing broad emergency measures. Through the 1970s and until his death in 1985, McMurtry rebuilt the order (assisted by the publication of many of Crowley's books), and by the time of his death there were lodges across the United States and in a number of foreign countries. By 1992 the order had approximately 2,100 members in 135 lodges and local groups in some twenty countries.

Several months after McMurtry's death, the ninth-degree members met and elected a new caliph (the title assumed by McMurtry because of the way he came to head the order). The new caliph has chosen to keep his identity a secret from all except the higher-degree members and has never published his real name. He goes by his title, Hymenaeus Beta, acting outer head of the order.

One part of the organization of the OTO is an ecclesiastical structure, the Ecclesia Gnostica Catholica (or Gnostic Catholic Church). The church offers a Gnostic-like mass written by Crowley that embodies the order's perspective in a public, ritualized, and celebratory setting. Crowley was consecrated a bishop in the French Gnostic tradition of Charles J. Doinel, and he in turn passed that episcopal authority to the OTO leadership.

The order values and uses all of Aleister Crowley's writings on magic. In the 1980s it published two collections of the most important writings, one concerning the OTO and its organizational structure, and a second consisting of the "holy books" (the revelatory material received, i.e., channeled, by Crowley, as opposed to the books he consciously wrote). The first was issued as Volume 3, number 10 of *The Equinox*, one of the order's periodicals.

Address: JAF Box 7666, New York, NY 10116.

Sources:

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Ordo Templi Orientis (Roanoke, Virginia)

The Ordo Templi Orientis (Roanoke, Virginia) was one of several ritual magic groups to emerge in the 1970s. **Karl Germer** had served as outer head of the order for 15 years (1947–62), but after his death, the order endured a period of leaderlessness and corporate chaos. While several leaders stepped forward with papers and claims from either **Aleister Crowley** or Germer, Robert E. L. Snell put forward other credentials. He suggested that the mission of the OTO was to facilitate the movement of humanity into the new age of the Aeon of Horus, which had been announced by Crowley in 1904. Snell suggested that leaders must validate their role by their allegiance to the Law of Thelema (Will), the primary principle guiding the order. He also claimed direct contact with the secret chiefs, those preternatural beings (similar to the Theosophical Society's **Great White Brotherhood**) believed to be ultimately guiding the order.

Ordre Kabbalistique de la Rosecroix

A French Rosicrucian order founded by Joséphin Péladan (1858–1918) and the Marquis Stanislas de Guaita (1860–1898). The occultist **Gérard Encausse** (known as "Papus") was a member on the Supreme Council.

Orenda

A magical force. (See **America, United States of**)

Oresme, Nicole (ca. 1320–1382)

Bishop of Lisieux, France, in 1378, who published works on theology, politics, economics, mathematics, and physical science. His book *Livre de Divinations* expresses orthodox theological thought on various aspects of medieval occultism. The book is titled after the *De Divinatione* of Cicero and defines the arguments for and against belief in the occult, lists frauds and deceptions in divination, and distinguishes between **astrology** and astronomy. Oresme accepted **alchemy** and ascribed occult success to demons.

Oresme was born ca. 1320, probably in Normandy, and entered the College of Navarre in Paris in 1348. As Archdeacon of Bayeux, he accepted the Deanship of Rouen but retained his university office until obliged to relinquish it due to a decision by the Parliament of Paris. In 1378, after his translation of the works of Aristotle into French, he was given the bishopric of Lisieux. He died in 1382.

His *Livre de Divinations* was originally written in Latin, subsequently in French. In the absence of an English translation, there was little scholarly discussion of the work until the 1900s. In 1934, Lynn Thorndike devoted three chapters in Volume 3 of *History of Magic and Experimental Science* to a detailed study of Oresme's work.

Sources:

Coopland, G. W. *Nicole Oresme and the Astrologers; A Study of His "Livre de Divinacions."* Liverpool, UK: University Press of Liverpool, 1952.

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Organisation pour la Recherche en Psychotronique

The Organisation pour la Recherche en Psychotronique was founded in 1987 in Toulouse, France, by the leadership of the **Laboratoire Universitaire de Parapsychologie et d'Hygiene Mental** to promote research in parapsychology in France and other French-speaking countries and throughout Europe. Its major contribution to the field was the formation of l'Oeil (the Eye), a library and data bank of parapsychological publications, through which it attempted to keep people in the field aware of research that had been conducted in order to avoid needless repetition of work in what has become a vast field. L'Oeil provided a mail order service for members who request articles from the library and data files.

The organization published two periodicals, including a journal, *Revue Francaise de Parapsychologie*, and a bulletin. Last known address: c/o Yves Lignon-OEIL, Laboratoire de Parapsychologie, UER Mathématiques, Université Toulouse-Le-Mirail 31058, Toulouse CEDEX, France.

Organization of Awareness (Canada)

The Organization of Awareness (now **Cosmic Awareness Communications**) underwent a splintering following the death in 1967 of its channel, William Ralph DUBY. One group, headquartered in Calgary, Alberta, Canada, under the leadership of Nick Chwelos, attempted to carry on the original effort, but it lasted only a few years.

Organization of Awareness (Federal Way)

Channel William Ralph DUBY, whose messages had tied together the Organization of Awareness (now **Cosmic Awareness Communications**), died in 1967. At that time the original group, which included adherents from around North America, splintered into a number of factions. One independent branch was established in Federal Way, Washington, by Frances Marcx. As with most of the splinter groups, it survived only a few years.

Organization of Awareness (Olympia)

The Organization of Awareness (now **Cosmic Awareness Communications**) was originally founded in the early 1960 and was built around the channeled material of William Ralph DUBY. In 1967 DUBY died, and the organization broke into a number of independent factions. One such faction, the Organization of Awareness of Olympia, Washington, was headed by David DeMoulin. It lasted only a few years.

Orgone

Primordial cosmic energy, claimed to have been discovered by **Wilhelm Reich** between 1936 and 1940. It is believed to be universally present and demonstrable visually (a blueness in the atmosphere), thermically, electrosopically, and by means of a Geiger-Müller counter. It manifest in living organisms as biological energy.

Reich invented what he termed an "orgone energy accumulator," a device to concentrate orgone energy in a box constructed from metallic material and covered by organic material. Reich found a temperature difference between the inside

and outside of the accumulator and believed that the accumulated energy had a therapeutic effect on individuals. He performed experiments using the accumulator on cancer patients and reported substantial improvement in the health of patients. He authorized use of the accumulator for "therapeutic" purposes provided it was used in conjunction with "reputable" medical advice. As a result, he was the subject of court action instituted by the Food and Drug Administration in the United States. The FDA argued the accumulator had no demonstrable scientific effect on the human body.

As physician and psychotherapist, Reich rejected the charges against him and the accumulator and denied the right of federal inspectors to arbitrate in matters of natural science, an argument not accepted by the court. His attack upon the court's authority caused his imprisonment for contempt of court. The court also ordered the destruction of his apparatus and the burning of his books. He died in prison. Many of his writings have been republished.

Currently, the idea of a static device accumulating some form of energy is being investigated; it has yet to be demonstrated scientifically. In the 1970s and 1980s, some people experimented with pyramid forms in an effort to claim this effect and sharpen old razor blades. Reich also claimed discovery of a motor force in orgone energy comparable with similar claims by **John Ernst Worrell Keely** and **John Murray Spear**.

Compared to Other Occult Concepts

Some have noticed the similarity of orgone energy to earlier ideas of "Od" and the occult concepts of vital force. The biological manifestation of orgone energy in humans as described by Reich is comparable to the **kundalini** energy of Hindu **yoga** science, but more closely resembles the idea of **prana**.

An account of the construction of an orgone accumulator was given in Vol. 2 of *The Discovery of the Orgone* by Wilhelm Reich or the booklet *The Orgone Energy Accumulator*. Observations on orgone energy were published in the journal *Orgonomic Functionalism* edited by Paul and Jean Ritter, published between 1954 and 1963 from Nottingham, England, and in *Energy and Character; the Journal of Bioenergetic Research* published from 1970 onwards by David Boadella (an associate of Paul Ritter) from Abbotsbury, Dorset, England. In June 1955, the official American Association for Medical Orgonomy began publishing *Orgonomic Medicine* (c/o Orgonomic Publications Inc., 515 E. 88 St., New York, N.Y. 10028).

Sources:

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Mann, William Edward. *Orgone, Reich and Eros.* New York: Simon and Schuster, 1973.

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Schul, Bill, and Ed Pettit. *The Secret Power of Pyramids.* Greenwich, Conn.: Fawcett, 1975.

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The Origin

The "Origin" is the name given the source of the channelled material received by Canadian businessman Aryn Dahya. Dahya was born to an Indian family of Muslim background living in Arusha, Tanzania, in West Africa, but as a child moved to Mombasa, Kenya, where he grew up. He was sent to England

for college, and after receiving his degree in chemical engineering, he moved to Canada. Shortly thereafter he married his wife Karina, and subsequently fathered four children. In 1987 he founded the Casmyn Corporation, a company whose business took Dahya around the world. During his travels he visited his family's homeland in India and discovered firsthand the poverty in which many children were born. He developed a vision of spending his life improving the lives of others, especially children. To that end, in 1992 he founded the Bismillah Children's Fund. In 1993, Dahya began to receive messages from the Origin via automatic writing. The first messages were received when he was awakened in the middle of the night. At a later date he began to hear the messages, which he transcribed. The messages asked him to deliver the content, summarized in a "Statement of Universal Truth," to the world. The Origin is described as the Creator of All Things. Origin is believed to have given human beings all that was necessary for their service to the world, including freedom to act and flexibility to think. The Origin guides humanity and has offered a fundamental guiding principle: "Each of Us is a part of the Creator. Therefore, I am You and You are Me. Together We are Everything." The continued reception of information, at first considered merely a personal event, soon took on more expansive dimensions as Dahya understood that the messages were meant to be broadly shared. He received messages of general significance along with messages for specific groups. The most important of the latter was a set of messages on the nature of the scientific task and the problems currently faced by scientists who do not understand the consequences of their actions for the environment. The first collection of messages from the Origin was released in 1997. Further messages are expected to be released in the future.

Sources:

Dahya, Amyrn. *Reflections from the Origin*. Vancouver, BC: Reflections Publishing, 1997.

The Orion Mystery

A book proposing that the **pyramids** of Giza, Egypt, are a terrestrial map of the constellation Orion, traditional home of the soul of the reborn kings of **Egypt**.

Sources:

Bauval, Robert, and Adrian Gilbert. *The Orion Mystery*. London: Heinemann, 1994.

Oris (1954–)

Oris is the spiritual name of Tsvelev Sergei Vassillievich, a psychic channel who emerged in Russia in the 1990s following the demise of the Soviet Union. Oris was born on January 25, 1954, in Mariinka, a town in the Donetsk. In 1978 he entered the Crimean Agricultural Institute, but his work in farming merely concealed his real interests. He became a student of martial arts and mastered kung-fu, karate, and judo, along with dim-mak, the art of deferred death. From his accomplishments, he wrote three books, which he were published in 1992 as *A Way of Karate: From the Pupil Up to the Master* (in Russian).

More importantly, Oris had become a channel, regularly receiving messages from a group of entities he came to know as the Universal Teachers. Many of these teachers come from the **Pleiades** and the Sirius star systems. Through the 1980s he spoke little about his channeling work for fear of being diagnosed as mentally deranged and placed in an asylum. Only in the 1990s did he begin sharing the information he had received. In 1990 he began to channel regularly and received the material for a book that he called *Life After Life, or the Revelation of Aquarius*. In the late 1990s, an English translation of that book, on the destiny of the human soul, was made available to

a Western audience through the Internet. The book describes the movement of the soul after death into various spheres of the fiery world, its meeting with spiritual hierarchies in space, and its preparation for reincarnation.

While Oris' understanding of the destiny of the soul contradicts that of traditional Russian Christianity, he insists that his message is Christian in its emphasis on the essential truth of love and its attempt to highlight Jesus' words that his followers would surpass his deeds. The channeled messages attempt to free people from the bondage of dogmatism and conservatism. It is his belief that the One Truth had been split by various churches into competing truths. This competition will have disastrous results.

Oris believes the Earth is about to make a leap into the next dimension when many will experience **ascension** (known as the day of judgment in traditional religion). Those with love in their hearts and the truth of what is occurring will be able to overcome space and time and unite with the Higher Cosmic Consciousness. The continued bickering of religious groups is counterproductive to that end. While some accept ascension, others will be killed as ecological disasters and a world war wipe out a large percentage of humanity.

Oris currently resides in Yalta. His work can be accessed on the Internet at http://members.xoom.com_XMCM/orisde/English/.

Sources:

The Channel Oris. http://members.xoom.com_XMCM/orisde/English/. March 1, 2000.

Ornithomancy

The ancient Greek term for augury, the method of **divination** by the flight or song of **birds**. For the Romans, it became a part of their national religion and had a distinct priesthood. The practice was also popular among the Spanish people, the Amoganenses.

Orton

A spirit alluded to by the historian, Jean Froissart (1338–ca. 1410) as the **familiar** of the Lord of Corasse. According to legend a clerk whom his lordship had wronged had the spirit torment his superior, but through conversation the Lord of Corasse won the spirit over and Orton became his familiar. Nightly Orton would shake his pillow and waken him to tell him the news of the world. Froissart wrote:

"So Orton continued to serve the Lord of Corasse for a long time. I do not know whether he had more than one master, but, every week, at night, twice or thrice, he visited his master, and related to him the events which had happened in the different countries he had traversed, and the lord of Corasse wrote of them to the Count of Foix, who took a great pleasure in them, for he was the man in all the world who most willingly heard news of strange countries.

"Now it happened that the Lord of Corasse, as on other nights, was lying in his bed in his chamber by the side of his wife, who had become accustomed to listen to Orton without any alarm. Orton came, and drew away the lord's pillow, for he was fast asleep, and his lord awoke, and cried, 'Who is this?' He answered, 'It is I, Orton.' 'And whence comest thou?' 'I come from Prague, in Bohemia.' 'And how far from hence is this Prague, in Bohemia?' 'Why,' said he, 'about sixty days' journey.' 'And thou hast come so quickly?' 'Faith, I go as quickly as the wind, or even swifter.' 'And thou hast wings?' 'Faith, none.' 'How then canst thou fly so quickly?' Orton replied—'It does not concern thee to know.' 'Nay,' said he, 'I shall be very glad to know what fashion and form thou art of,' Orton answered, 'It does not concern thee to know; it is sufficient that I come hither, and bring thee sure and certain news.' 'By G—, Orton,'

exclaimed the lord of Corasse, 'I should love thee better if I had seen thee.' 'Since you have so keen a desire to see me,' said Orton 'the first thing thou shalt see and encounter tomorrow morning, when you rise from your bed, shall be—I.' 'That is enough,' said the Lord of Corasse. 'Go, therefore; I give thee leave for the night.'

"When the morrow came, the Lord of Corasse began to rise, but the lady was so affrighted that she fell sick and could not get up that morning, and she said to her lord, who did not wish her to keep her bed, 'See if thou seest Orton. By my faith, I neither wish, if it please God, to see nor encounter him.' 'But I do,' said the Lord of Corasse. He leapt all nimbly from his bed, and seated himself upon the edge, and waited there to see Orton, but saw nothing. Then he went to the windows and threw them upon that he might see more clearly about the room, but he saw nothing, so that he could say, 'This is Orton.' The day passed, the night returned.

"When the Lord of Corasse was in his bed asleep, Orton came, and began speaking in his wonted manner. 'Go, go,' said his master, 'thou art a fibber: thou didst promise to show me to-day who thou wert, and thou hast not done so.' 'Nay,' said he, 'but I did.' 'Thou didst not.' 'And didst thou not see anything,' inquired Orton, 'when thou didst leap out of bed?' The Lord of Corasse thought a little while, and said—'Yes, while sitting on my bed, and thinking of thee, I saw two long straws upon the pavement, which turned towards each other and played about.' 'And that was I,' cried Orton, 'I had assumed that form.' Said the Lord of Corasse: 'It does not content me: I pray thee change thyself into some other form, so that I may see and know thee.' Orton replied: 'You will act so that you will lose me.' 'Not so,' said the Lord of Corasse: 'When I have once seen you, I shall not want to see you ever again.' 'Then,' said Orton, 'you shall see me tomorrow; and remember that the first thing you shall see upon leaving your chamber, will be I.' 'Be it so,' replied the Lord of Corasse. 'Begone with you, therefore, now. I give thee leave, for I wish to sleep.'

"Orton departed. When the morrow came, and at the third hour, the Lord of Corasse was up and attired in his usual fashion, he went forth from his chamber into a gallery that looked upon the castle-court. He cast therein his glances, and the first thing he saw was the largest sow he had ever seen; but she was so thin she seemed nothing but skin and bones, and she had great and long teats, pendant and quite attenuated, and a long and inflamed snout.

"The Sire de Corasse marvelled very much at this sow, and looked at her in anger, and exclaimed to his people, 'Go quickly, bring the dogs hither, and see that this Sow be well hunted.' The varlets ran nimbly, threw open the place where the dogs lay, and set them at the sow. The sow heaved a loud cry, and looked up at the Lord of Corasse, who supported himself upon a pillar buttress in front of his chamber. She was seen no more afterwards, for she vanished, nor did any one note what became of her. The Sire de Corasse returned into his chamber pensively, and bethought himself of Orton, and said, 'I think that I have seen my familiar; I repent me that I set my dogs upon him, for I doubt if I shall ever behold him again, since he has several times told me that as soon as I should provoke him I should lose him, and he would return no more.' He spoke truly; never again did Orton return to the Lord of Corasse, and the knight died in the following year."

Ortt, Felix (1866–1959)

Dutch engineer who developed a philosophy of "pneumatic-energetic monism," proposing that a spirit revealed itself under energy and entelechy. Ortt wrote on parapsychological subjects, including a theory of temperature drop in relation to psychical phenomena and "Philosophy of Occultism and Spiritualism," on concepts of substantiality and causality.

Osborn, Arthur W(alter) (1891– ?)

British author of books on the paranormal, higher consciousness, and mysticism. He was born March 10, 1891, in London, England, and privately educated. He became a businessman in the Dutch East Indies (1913–14) and later in Australia (1920–54). His career was interrupted by service in the British Army, Royal Field Artillery, during World War I. He received the Military Cross. Though he lived in Australia, Osborn was a member of the **Society for Psychological Research**, London.

Sources:

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Osborn, Arthur W. *The Axis and the Rim: The Quest for Reality in a Modern Setting*. London: V. Stuart, 1963.

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Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Osborn, Edward Collet (1909–1957)

British publicist and parapsychologist. He was born on November 4, 1909, at Irvingdean, Sussex, England and later studied at Giggleswick School, Yorkshire. Osborn was active in the **Society for Psychological Research** for the last decade of his life (1947–57). During this time he served on the council and edited the *Journal*. He also edited the society's *Proceedings* (1951–57). Osborn worked with the publishing company of Benn, and from 1932, with the Royal Institute of International Affairs. He died March 27, 1957, in London.

Sources:

Osborn, Edward Collet. "The Woman in Brown, an Investigation of an Apparition." *Journal of the Society for Psychological Research* (1939).

Osborn, Edward Collet, and C. C. Evans. "An Experiment in the Electro-Encephalography of Mediumistic Trance." *Journal of the Society for Psychological Research* (1952).

Oscilloclast

An apparatus invented by "healer" Dr. **Albert Abrams** (1863–1924), pioneer of **radionics**. It is better known by its popular name, the **black box**.

Sources:

Scott, G. Laughton. *The Abrams Treatment in Practice; an Investigation*. London: n.p., 1925.

Osis, Karlis (1917–1997)

Parapsychologist who investigated extrasensory perception, spontaneous psi phenomena, and mediumship. He was born

on December 26, 1917, at Riga, Latvia. After World War II he completed his graduate training in Germany at the University of Munich (Ph.D., 1950). His doctoral thesis concerned interpretations of Extrasensory Perception (ESP). He moved to the United States in 1950 on the displaced persons program after graduation and became a United States citizen in 1959.

His professional career in parapsychology began as a research associate at the **Parapsychology Laboratory** at Duke University (1951–57). Osis subsequently became director of research at the **Parapsychology Foundation** in New York City (1957–62), and in 1962 became director of research at **American Society for Psychical Research**. He was a council member of the **Parapsychological Association** and served as its president for one term (1961–62).

At Duke University from 1951–1957, he worked with **J. B. Rhine** and explored the relationship between ESP and psychokinesis, precognition, and psi between men and animals. In 1958, Osis investigated the poltergeist phenomena at Seaford, Long Island, N.Y., and concluded the facts did not support a paranormal explanation. His report was published in the March-April 1958 *Newsletter* of the Parapsychology Foundation. Among his studies were those concerning the effect of distance on ESP and the relationship between meditation and ESP. Before moving to the American Society for Psychical Research he began work on deathbed experiences indicative of survival.

Osis died December 26, 1997.

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Osmond, Humphrey (Fortescue) (1917–)

Psychiatrist who studied psychedelics and parapsychology. He was born July 1, 1917, at Milford, Surrey, England. He studied at the Royal College of Physicians and Surgeons, Canada, receiving a certificate in psychiatry in 1952; Guy's Hospital, London, England, receiving a M.R.C.S. and L.R.C.P. in 1942; and St. George's Hospital, London receiving a diploma in psychological medicine in 1949. During World War II, Osmond served as a surgeon lieutenant in the Royal Navy (1942–47), and afterward served in various positions in hospitals in London. In 1953, he moved to Canada as a physician superintendent and director of research (1953–61) at Saskatchewan Hospital, Weyburn, Canada. In 1961, he became the director of the Bureau of Research in Neurology and Psychiatry for the State of New Jersey.

In the 1950s, Osmond became interested in psychedelics, the study of mental activities and states of consciousness in relation to drugs and other pharmacological substances. His research then veered into parapsychology and the study of imagery in mediumship. He authored papers and books from his

two decades of research. He was co-chairman with **Emilio Servadio** at the Conference on Parapsychology and Pharmacology held in 1959 at St. Paul de Vence, France.

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Osmont, Anne (1872–1953)

Clairvoyant, author, and lecturer. Born August 2, 1872, at Toulouse, France. Osmont published articles on psychic subjects in *Initiation et Science* and *Psychic* magazine (a French journal). She died in Paris May 13, 1953.

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Osmont, Anne. *Envoutements et exorcismes à travers le ages* (Sorcery and Exorcism Through the Ages) N.p., 1954.

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Ossowiecki, Stephan (1877–1944)

Polish engineer and clairvoyant. Reportedly, he read thoughts from early childhood. At the Engineering Institute at Petrograd, where Ossowiecki studied, he reportedly answered questions enclosed in sealed envelopes. Supposedly he described the colored **auras** of people in his presence, heard raps, and could move objects telekinetically (without physical means). Reportedly when Ossowiecki practiced **telekinesis**, his clairvoyant powers diminished. At the age of thirty-five he “lost” his telekinetic powers and his “gift” of reading sealed papers developed.

With human subjects Ossowiecki claimed to know their most intimate thoughts and read their past, present, and future. Reportedly on several occasions, mostly involuntarily, but once by an effort of will, he projected his likeness over a distance. His friends claimed to have received the impression that he was near in flesh and blood.

Ossowiecki's “powers” were possibly **psychometry** rather than **clairvoyance**. It was claimed he never read the sealed letters word for word but perceived the ideas. He was unable to perceive ideas from typewritten or printed texts. Letters had to be written by a living person. If the writing was in a language he did not know, he could not disclose the contents but supposedly could describe the circumstances connected with the writer and the writing.

He impressed **Charles Richet**, **Gustave Geley**, and other scientists in reading sealed letters, the contents of which in many cases were unknown to the investigator. To Geley, he read the contents of a letter as follows: “I am in a zoological garden; a fight is going on, a large animal, an elephant. Is he not in the water? I see his trunk as he swims. I see blood.”

Geley said: “Good, but that is not all.”

Ossowiecki: “Wait, is he not wounded in his trunk?”

Geley: “Very good. There was a fight.”

Ossowiecki: "Yes, with a crocodile."

The sentence Geley wrote was "An elephant bathing in the Ganges was attacked by a crocodile who bit off his trunk."

In 1923, at the International Psychical Research Congress in Warsaw, Poland, Ossowiecki "read" the contents of a note sent by the **Society for Psychical Research** and sealed by Dr. **Edwin J. Dingwall** in an envelope. The note had been wrapped in several pieces of colored paper. The note contained the sketch of a flag, a bottle, and the date August 22, 1923. Reportedly Ossowiecki reproduced correctly the flag and the bottle and wrote the numerals of the date, although not in correct order. After the seal was broken, Ossowiecki was accepted by the Congress. The psychical researcher, **Baron Schrenck-Notzing** said: "Thank you, thank you, in the name of science."

Ossowiecki remained in Warsaw during World War II. He was killed in August 1944 during an uprising in which the Nazi occupation forces killed 9500 civilians.

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Osty, Eugèn (1874–1938)

French physician and director of the **Institut Métapsychique International**. Osty was born May 16, 1874. He was physician at Jouet sur l'Aubor's from 1901 through 1924.

In 1910, Osty investigated psychical phenomena and summed up his research three years later in *Lucidity and Intuition*. Osty claimed the acquisition of knowledge through paranormal means was possible. His subsequent research was published in *Supernormal Faculties in Man*. He described the source of after-death communication as "crypto-psychism" (lingering after bodily death).

Osty was succeeded by **Gustave Geley** as the head of the Institut Métapsychique. Geley considered Osty "the first living authority on lucidity as applied to a human being, both under its practical and its theoretical aspect. His book *Supernormal Faculties in Man (Une Faculté de Connaissance Supra-Normale)* is truly epochal in the study of subjective metapsychics."

In 1931 and 1932, with the collaboration of his son, Marcel, Osty employed infra-red and ultra-violet rays in the study of physical and physiological phenomena of **Rudi Schneider**. The results were published in *Les Pouvoirs inconnus de l'esprit sur la matiere*. Osty died August 20, 1938.

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Osty, Marcel. "Eugene Osty: Pioneer Researcher." *Tomorrow*. 7, 1 (1959).

Otani, Soji (1924–)

Japanese psychologist who founded the **Japanese Society for Parapsychology**. He was born on December 8, 1924, in

Chiba Prefecture, Honshu, Japan. He studied at the University of Tokyo (B.A. 1949), became a research fellow at the National Institute of Education, Tokyo (1951–52), and a lecturer at Chiba University, Chiba-shi (1952–60). In 1960, Otani began his career as a professor at the Defense Academy Yokosuka-shi.

Otani was a charter associate of the Parapsychological Association and councilor at the Japan Psychic Science Association, Tokyo. Otani studied and conducted experiments in Extrasensory Perception (ESP) and Psychokinesis (PK) through the 1970s. In the late 1970s, he headed a team studying the Japanese psychic Masuaki Kiyota in **metal-bending** and nengraphy (**psychic photography**); Kiyota later admitted the results were fraudulent. Otani is generally credited with helping to establish parapsychology in Japan.

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OTO See Ordo Templi Orientis

Ouija Board

Apparatus for psychic **communication**. The name was derived from the French word *oui* and the German word *ja* meaning 'yes.' A medium spells out messages by pointing out letters on a board with the apex of a wooden tripod on rollers. It is an ancient invention; a similar device was used in the days of Pythagoras, about 540 B.C.E. According to a French historical account of the philosopher's life, his sect held séances or circles at "a mystic table, moving on wheels, moved towards signs, which the philosopher and his pupil, Philolaus, interpreted to the audience as being revelations supposedly from the unseen world."

The original ouija board was replaced with a piece of alphabetical cardboard, and a finger-like pointer was added to the narrow end of the wooden tripod. If the pointer and the roll at the apex is replaced by a pencil to form a third leg, the ouija board becomes a **planchette**.

Mrs. Hester Dowden, an English medium stated: "The words come through so quickly that it is almost impossible to read them, and it requires an experienced shorthand writer to take them down when the traveller moves at its maximum speed." She also believed the cooperation of two automatists led to the best results.

It is believed the ouija board, when used as a method of communication, is slow and laborious but frequently works for those unable to receive **automatic writing** with a pencil.

While the ouija board remains popular and is sold commercially as a "game," it has been attacked both by critics of the occult and those within the occult community who consider it unsafe. Some mediums claim to have started with the board and "discovered" their psychic abilities as a result of using it.

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“The Oupnekhat”

According to **Lewis Spence** in *An Encyclopaedia of Occultism*, the *Oupnekhat* or *Oupnekhata* (Book of the Secret) is a work written in Persian providing the following instructions for the production of visions:

“To produce the wise Maschqgui (vision), we must sit on a four-cornered base, namely the heels, and then close the gates of the body. The ears by the thumbs; the eyes by the forefingers; the nose by the middle; the lips by the four other fingers. The lamp within the body will then be preserved from wind and movement, and the whole body will be full of light. Like the tortoise, man must withdraw every sense within himself; the heart must be guarded, and then Brahma will enter into him, like fire and lightning. In the great fire in the cavity of the heart a small flame will be lit up, and in its center is Atma (the soul); and he who destroys all worldly desires and wisdom will be like a hawk which has broken through the meshes of the net, and will have become one with the great being.” Thus will he become Brahma-Atma (divine spirit), and will perceive by a light that far exceeds that of the sun. “Who, therefore, enters this path by Brahma must deny the world and its pleasures; must only cover his nakedness, and staff in hand collect enough, but no more, alms to maintain life. The lesser ones only do this; the greater throw aside pitcher and staff, and do not even read the *Oupnekhata*.”

This book is possibly a revision of one of the Hindu *Upanishads*. *Oupnekhata* is probably from a nineteenth-century German translation titled *Das Oupnekhat; die aus den Veden zusammengefasste Lehre von dem Brahm* (Dresden, 1882), derived from an earlier Latin edition of 1801.

There is no single *Upanishad* “Book of Secrets.” All the *Upanishads* contain the esoteric wisdom of Hindu metaphysics (derived from the *Vedas*.) Comparable forms of meditation are also found in various Hindu **yoga** treatises and in the *Bhagavad-Gita*, a Hindu scripture derived from the *Mahabharata*, a religious epic.

Our Lady of Endor Coven

Our Lady of Endor Coven was an early semipublic Satanic group, which grew out of the appearance of “Satanas, the Horned God,” to Herbert Arthur Sloane of Toledo, Ohio. Sloane was a child at the time. He later saw the same entity pictured on the dust jacket of a study of **witchcraft**, *The God of the Witches*. When Sloane was 25 years old, Satan appeared again.

In structuring Our Lady of Endor Coven, Sloane was heavily influenced by his reading of *The Gnostic Religion*, a scholarly treatise on gnosticism by Hans Jonas. In gnosticism, the creator God (of the Christians), is considered a lesser deity than another God. Satan is that God’s messenger. Satan brought knowledge of God to Eve in the Garden of Eden. That God takes no direct interest in this world, except for his concern that the sparks of deity trapped in this world return to their origin. This return occurs through gnosis, occult wisdom.

Sloane taught that this gnostic form of **Satanism** was the oldest religion, dating to the worship of the horned god pictured in the ancient cave paintings of Europe. As developed by Sloane, the religion emerged in the context of the neo-pagan revival of the late 1960s. It differed from **Wicca** by refusing to turn the Horned God into a fertility god.

The coven dissolved following Sloane’s death in the early 1980s.

Ouroboros (or Uroboros)

Ancient Greek alchemical symbol of a serpent eating his tail. The mystical work *The Chrysopoeia of Kleopatra* has a drawing of the Serpent Ouroboros eating his tail, with the text “One is All.” Another emblem illustrates the symbols of gold, silver, and mercury enclosed in two concentric circles with the text

“One is the serpent which has its poison according to two compositions” and “One is All and through it is All and by it is All and if you have not All, All is Nothing.” The symbol of Ouroboros has also been interpreted as the unity of sacrificer and sacrificed, relating to the symbolism of the mystical life.

The symbol dates back to Mesolithic (Azilian) culture and appeared in the symbolism of many races. The Gnostic text *Pistis Sophia*, describes the disc of the sun as a great dragon with his tail in his mouth. The fourth-century writer Horopollon stated the Egyptians represented the universe as a serpent devouring its own tail, a symbol of eternity and immortality, an image also found on Gnostic gems.

In **alchemy**, the tail-eating dragon represented the guardian of mystical treasure, symbolized by the sun. Alchemy was to destroy or dissolve this guardian as a stage towards knowledge of this treasure.

Possibly the familiar Chinese Yin-Yang symbol is related to the tail-devouring serpent—here the masculine-feminine principles throughout nature are held in balance.

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Oursler, Will (William Charles) (1913–1985)

Author concerned with certain areas of parapsychology. He was born on July 12, 1913, in Baltimore, Maryland. Oursler attended Harvard College and received a B.A. (cum laude) in 1937. He then launched a career as an editor and writer. Oursler was a police reporter, magazine editor, and war correspondent accredited to the U.S. Army and U.S. Navy in World War II. As a writer he took a particular interest in inspirational subjects and often wrote and lectured on religion and narcotics. He was a member of the Overseas Press Club, Dutch Treat Club, The Players, P.E.N., Harvard Club of New York, Baker Street Irregulars. His books include: (with the late Fulton Oursler) *Father Flanagan of Boys Town* (1949), (with Lawrence Dwight Smith) *Narcotics: America’s Peril* (1952), *The Boy Scout Story* (1955), *The Healing Power of Faith* (1957), *The Road to Faith* (1960), *Family Story* (1963), *The Atheist: A Novel* (1965), *Marijuana: The Facts and the Truth* (1968), *Religion: Out or Way Out?* (1968). He has published a number of articles dealing with human problems and religious faith in such magazines as *Collier’s*, *Reader’s Digest*, *True*, *American Weekly*, *Photoplay*. Oursler died January 7, 1985, after a long illness.

Ousby, W(illiam) J(oseph) (1904–)

British investigator on hypnosis. Ousby performed field studies of **yoga** and African witchcraft. He was born in Liverpool, England, and worked as a journalist then as an industrial psychological consultant; he also studied hypnosis. Ousby lectured and taught self-hypnosis in Britain, Australia, and New Zealand. He spent several years in Africa, where he studied the methods of witch doctors. In India, he trained in **hatha yoga** and investigated **fire walking** and **trance** conditions. Ousby later practiced as a specialist in hypnosis and self-hypnosis in London.

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Ouspensky, P(eter) D(emianovitch) (1878–1947)

Follower of early twentieth-century spiritual teacher **Georgi I. Gurdjieff** (1877–1949) and interpreter of his system. Ouspensky was born in Russia in 1878. He became a student of mathematics at Moscow University, then went on to become a journalist.

In 1907, motivated by the conviction that some higher form of knowledge must exist beyond the tangent fields of science and math, Ouspensky became aware of Theosophical literature and the possible synthesis of religion, mysticism, and science. In 1909, he published *The Fourth Way*, dealing with abstract mathematical concepts. He later published a book on **yoga**, followed by *Tertium Organum; the Third Canon of Thought; a Key to the Enigmas of the World* (English translation London, 1923). It offered his synthesis of time, space, relativity, Theosophy, cosmic consciousness, and Eastern and Western philosophy.

From 1913, Ouspensky traveled on an extended journey to Egypt, India, and Ceylon, searching for the miraculous, and upon his return gave a series of lectures on his experiences. In 1915, he met Sophia Grigorievna Maximenko (who later became his wife) and the mystic G. I. Gurdjieff (who became his guru).

Ouspensky became a disciple and interpreter of Gurdjieff's system (i.e., that there exists real possibilities for individuals to evolve psychologically into a state of consciousness far higher than that in which they spend the whole of their ordinary lives) until 1924, when he decided to follow his own path. He lectured, wrote books, and conducted study groups in England and the United States on the work of Gurdjieff until his death in 1947. Rom Landau attended and wrote an account of an Ouspensky lecture in London.

Sources:

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Out-of-the-Body Travel

A phenomenon based on the belief that individual consciousness can leave the physical body during sleep or trance and travel to distant places or into an ethereal or astral realm. Different religions in the ancient world taught that men and women were essentially spiritual beings (souls) incarnated for a divine purpose, and that they shed the body at death and survived in an afterlife or a new incarnation.

The ancient Hindus believed in the phenomenon of out-of-the-body travel, featured in such Scriptures as the Yoga Vashishta-Maharamayana of Valmiki. Hindu teachings recognize three bodies—physical, subtle, and causal. The causal body builds up the characteristics of one's next reincarnation by the desires and fears in its present life, but the subtle body may sometimes leave the physical body during its lifetime and reenter it after traveling in the physical world. Ancient Egyptian

teachings also represented the soul as having the ability to hover outside the physical body in the *ka*, or subtle body.

In the twentieth century, psychical researchers began to study and conduct experiments on the possibility of out-of-the-body travel. Their interest was provoked by its possible contribution to evidence of the **survival** of death. Beginning in 1920 **Hugh G. Callaway**, under the pseudonym Oliver Fox, published a series of articles in *The Occult Review*. His articles would later become the basis of a book, *Astral Projection* (1939). Meanwhile, **Sylvan J. Muldoon**, an American experimenter who professed an ease with **astral projection** (another name for out-of-the-body travel), began to work with psychical researcher **Hereward Carrington**, their work resulting in the first of a series of books, *The Projection of the Astral Body*, in 1929.

Both Callaway and Muldoon gave detailed firsthand accounts of consciously controlled and involuntary journeys outside the body. Sometimes these involved appearances to other individuals or the obtaining of information that could not have been ascertained by other means. Such accounts were thus highly suggestive.

Certain techniques were also described by both Callaway and Muldoon for facilitating the release of the astral or ethereal body from the physical body. These included visualizing such mental images as flying or being in an elevator traveling upward, just before going to sleep. Some involuntary releases occurred as a result of regaining waking consciousness while still in a dream state (i.e., lucid dreaming). This was often stimulated by some apparent incongruity in the dream, such as dreaming of one's own room but noticing that the wallpaper has the wrong pattern. Such awareness sometimes resulted in normal consciousness, but with a feeling of being *outside* the physical body and able to look down at it.

Many individuals who claimed to have experienced astral projection describe themselves as joined to the physical body by an infinitely extensible connection—rather like a psychic umbilical cord—that would snatch the astral body back to the physical body if one were disturbed by fear.

Some cases of astral projection have reportedly occurred as a result of anesthetization (during operations) or even a sudden shock.

In spite of the significance attributed to out-of-the-body experiences (OBEs), both as a parapsychological phenomenon and for their relevance to the question of survival after death, they did not receive the acknowledged attention of the parapsychological community until British scientist **Robert Crookall** began to publish a number of books in which he cataloged and analyzed hundreds of cases of astral projection from individuals in all walks of life. It seems that the phenomenon is much more widespread than generally supposed, but some people are sensitive about discussing such experiences. Moreover, the majority of cases are of involuntary projection; consciously controlled projection under laboratory conditions is rare.

Crookall distinguished between the physical body of everyday life, a “vehicle of vitality,” and a “soul body,” connected by an extensible cord. Movement from one body to another is reported as often accompanied by strange sounds and sensations—a “click” in the head, a “blackout,” or a “journey down a long tunnel.” Reportedly, the projector often sees his own physical body lying on the bed and sometimes the semiphysical vehicle of vitality is observed by other people. Crookall also cited instances of the condition of consciousness in which one sees a **double** of oneself (see also **Vardøgr**).

Again, while much astral travel is supposedly in the world of everyday life, one sometimes moves into regions of otherworldly beauty or depression, characterized by Crookall as “Paradise condition” (the finer area of earth) or “Hades condition” (a kind of purgatorial area). Here one sometimes encounters friends and relatives who have died, or even angelic or demonic beings. Return to the physical body is often accompanied by violent loud “repercussion” effects. Sometimes the transition to

and from the physical body appears to be assisted by “deliverers” or spirit helpers, or even obstructed by “hinderers.”

Projection may be preceded by a cataleptic condition of the body in which there are **hypnogogic** illusions. Because of the close association of dreaming and hallucinatory images, many people have dismissed claimed OBEs as illusory or merely dreams.

One controlled experiment in astral projection was undertaken by the medium **Eileen J. Garrett** in 1934, when a test was set up between observers Dr. Mühl in New York and Dr. D. Svenson in Reykjavik, Iceland. Reportedly, Garrett projected her astral double from New York to Iceland and acquired test information afterward verified as correct. The case is described in her book *My Life as a Search for the Meaning of Mediumship* (1939), although at the time the experimenters were not named, in order to protect their anonymity, and “Newfoundland” was substituted for Reykjavik.

Since World War II, parapsychologists have given special attention to the phenomenon of OBEs. A number of special terms were devised by Celia Green, director of the Institute of Psychophysical Research, Oxford, England, in a scientific study of approximately four hundred individuals claiming OBEs. The general term *escomatic* was applied where objects of perception appeared organized in such a way that the observer seemed to observe from a point of view not coincident with the physical body. *Parasomatic* was defined as an escomatic experience in which the percipient was associated with a seemingly spatial entity with which he felt himself to be in the same kind of relationship as, in the normal state, with his physical body. *Asomatic* denoted an escomatic state in which the subject was temporarily unaware of being associated with any body or spatial entity at all.

Other experiments have been conducted at the **American Society for Psychical Research** (ASPR) in New York and the Psychical Research Foundation, Durham, North Carolina. At the ASPR Dr. **Karlis Osis** used a special target box designed to eliminate ordinary ESP. Subjects were invited to “fly in” astrally and read the target. Over a hundred volunteers participated in the test. Although Osis reported that the overall results were not significant, some of the subjects were tested further under laboratory conditions. Among those who reportedly performed well in such tests was psychic **Ingo Swann**.

At the Psychical Research Foundation, brain wave recordings were taken from OBE subjects, with special attention given to detection of the subject at the target location. There is a suggestion that some subjects may have been able to manifest psychokinetic effects while projecting. PK effects had been reported earlier in the experiments of Sylvan J. Muldoon in the book *The Projection of the Astral Body* (1929).

In 1956 Dr. **Hornell Hart** made a survey of reported apparitions of the dead, which he compared with apparitions of living persons when having OBE experiences. He concluded that “the projected personality carries full memories and purposes.”

As with other laboratory experiments in parapsychology, OBE tests lack the intrinsic interest of involuntary experiences, and acceptable evidence is correspondingly reduced. Many laboratory experimenters regard OBEs as a form of traveling clairvoyance and have criticized the methodology employed in many experiments because the methodology fails to distinguish between the two. A person experiencing astral travel may be having an experience somewhat analogous to “virtual reality.” It remains to be seen whether scientists can devise techniques that can validate objectively the phenomena of OBEs.

Meanwhile, in the many cases of involuntary projection, it is believed the experience itself often has a profound effect on the outlook of the subject, since it seems to give firsthand subjective evidence for the existence of a soul that survives the death of the physical body. Such experiences have become the subject of study by psychologists such as **Elizabeth Kübler-Ross** and Raymond Moody, who claimed to have been affected by

the intensity of the accounts and their long-term, life-changing quality. Critics of such stories have noted that ultimately there is little independent confirmation of the stories, and while there is a high degree of similarity between the experiences, there is enough divergence to call the nature of the experience into question. Others have also noted that the use of OBEs as evidence of survival is somewhat limited in that even if the consciousness could leave a living body and return there is no reason to jump to the conclusion that the consciousness could survive the death of its host body.

Some psychologists are confident that OBEs can be fully explained as hallucinatory mental phenomena. British parapsychologist **Susan J. Blackmore** has given special attention to the phenomenon in attempting to discover a psychological explanation. Her book *Beyond the Body* (1981) proposes that the experience is an altered state of consciousness characterized by vivid imagery, in which the subject’s cognitive system is disturbed, losing input control and replacing normal reality with one drawing upon memory. Blackmore’s experiments and theories have special interest to parapsychologists because, unlike so many investigators of claimed out-of-the-body phenomena, she has had such experiences herself.

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Owen, Alan Robert George (1919–)

Mathematician and parapsychologist. He was born July 4, 1919 at Bristol, England. During World War II, he studied at Cambridge University (B.A. 1940, M.A. 1945, Ph.D. 1948). After graduation he became a research fellow at Trinity College, Cambridge (1948–52) and met C. D. Broad, who kindled Owen's interest in parapsychology. Owen also met and, in 1952, married Iris May Pepper. He joined and became president of the Cambridge Society for Psychical Research, and was a council member of the Society for Psychical Research. While at Cambridge, he conducted research on poltergeist. The published results, *Can We Explain the Poltergeist?*, received the 1964 award from the Parapsychology Foundation as the best book of the year. Owen later moved to Canada where he taught genetics and mathematics at the University of Toronto. He cofounded with his wife, **Iris Owen**, the New Horizons Research Foundation in Toronto and the Toronto Society for Psychical Research. Before moving to Canada, he had investigated the British psychic, **Matthew Manning**. He stayed in contact with Manning, and in 1974 invited him (then 18 years old) to Toronto, to be studied at a seminar on psychokinesis. During this visit, Manning successfully tried the metal-bending phenomenon popularized by **Uri Geller**. Electroencephalograph recordings revealed significant movements toward theta and delta frequencies prior to Manning bending metal objects. Owen retired in 1988.

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Owen, George Vale (1869–1931)

British clergyman and convert of Spiritualism. Owen was born on June 26, 1869, in Birmingham, England. He was educated at the Midland Institute and Queen's College in Birmingham and ordained in the Church of England. After curacies at Seaforth, Fairfield and Liverpool, he became vicar of Orford, New Warrington. Here he created a new church and worked for twenty years.

After some psychic experiences Owen developed **automatic writing**, and received, from high spirits, an account of life after death and further philosophical teachings. After Lord Northcliffe published the scripts in his newspaper, the *Weekly Dispatch*, Owen was forced out of ministry by the Church authorities. He resigned his vicarage and went on a lecture tour in America and in England, eventually settling in a pastorate of a Spiritualist congregation in London. Through 1920, he authored a number of books about his new faith, his most notable being the five-volume *Life Beyond the Veil*.

He died March 8, 1931. Messages purported to emanate from the surviving ego of Owen were supposedly published in *A Voice from Heaven* by **Frederick H. Haines**. The clairvoyant Haines claimed the book contained messages he had "received automatically" from the deceased Owen.

Sources:

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Owen, George Vale, and H. A. Dallas. *The Nurseries of Heaven*. (1920).

Owen, Iris M.

Nurse and psychical researcher. As a registered nurse and volunteer in social work, Owen became a member of the governing board of schools and chairperson of governors of an approved school for delinquent boys. In 1962, she married parapsychologist **Alan Robert George Owen**. They shared an interest in poltergeist phenomena. She moved to Canada in the 1960s and became secretary of the Toronto Society for Psychical Research. Owen also assisted her husband's work at the New Horizons Research Foundation, Toronto.

In the early 1970s, she led the "**Philip**" experiment. A group of people sitting as a séance circle created a fictitious figure whom they named Philip and who then began to manifest physical phenomena. The result destroyed the "spirit" hypothesis by demonstrating that spirits were unnecessary in the production of phenomena—it could be produced by the sitters.

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Owen, Robert (1771–1858)

British socialist and humanitarian. Owen was born May 14, 1771, at Newtown, Montgomeryshire. He was successful in the cotton mill industry and, in 1800, established a utopian society based on his cotton mills at New Lanark.

Owen established a community at New Lanark. This news induced the settlers of the Harmony Society in Indiana to sell land to Owen, who purchased Harmony with its mills, factories, houses, and land when the Harmonists moved to Pennsylvania. Owen came to the United States in December 1824 and established the community of New Harmony, based on socialist principles; the experiment did not succeed. For an account of New Harmony see *Strange Cults & Utopias of 19th Century America* by J. H. Noyes (Dover, 1966).

On May 14, 1856, at The First Meeting of the Congress of the Reformers of the World, detailed plans, based on spiritually-inspired architectural conceptions, were submitted through Owen's agency for building Homes of Harmony.

At the age of 83, Owen developed an interest in **Spiritualism** after several sittings with **Maria B. Hayden**, the first American medium who visited England. In 1853, in his journal, the *Rational Quarterly Review*, Owen published a formal profession of his new faith. In the same year he issued as a separate pamphlet *The Future of the Human Race; or great, glorious and peaceful Revolution, to be effected through the agency of departed spirits of good and superior men and women*. The periodical installments of his *New Existence of Man Upon Earth* (1854–55) were, for some time, the only British publications dealing with Spiritualism.

Nevertheless, Owen cannot be ranked as a typical Spiritualist. Communication with the Beyond for him was another

means for the advancement of mankind. Supposedly Andrew Jackson Davis, who saw him when lecturing in America in 1846, wrote in November 1847, some months before the Rochester knockings, that according to a message he received from the spiritual spheres, Robert Owen was destined to hold "open intercourse" with the higher world. Reportedly some of the prophecy communications were printed in Owen's autobiography *The Life of Robert Owen* (2 vols., London, 1857–58). Owen died at Newtown November 17, 1858, and his Spiritualist interests were carried forward by his son, **Robert Dale Owen**.

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Owen, Robert Dale (1801–1877)

Son of the British socialist **Robert Owen**. He was born November 9, 1801 in Glasgow, Scotland, and educated in Switzerland. Owen eventually emigrated to America. He lived for several years in his father's socialistic community, New Harmony, in Indiana. He served in the Indiana legislature and in Congress. He introduced the bill organizing the Smithsonian Institution and in 1846 became one of its regents and chairman of its Building Committee. Owen was a member of the Indiana Constitutional Convention in 1850. In 1853, Owen was appointed Chargé d'Affaires at Naples and Minister in 1855. He remained there until 1858.

Owen was disappointed to learn of his father's attachment to **Spiritualism**. But experiences with the famous medium **D. D. Home** during his stay in Naples started his career of psychic investigation. Owen worked to prove whether **survival** was a certainty or delusion. He published two books, *Footfalls on the Boundaries of Another World* (1860) and *The Debatable Land Between this World and the Next* (1871), in support of the Spiritualist movement. In spite of scandals, such as cheating on the part of the mediums **Mr. and Mrs. Nelson Holmes** in 1874, Owen continued to advocate his new faith until his death. He died June 17, 1877.

Sources:

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Owens, Ted (1920–)

Psychic who in the 1960s claimed contact with intelligences from flying saucers. Unlike other contactees, Owens does not claim to have taken a ride on a saucer but uses his brain as a radio set for telepathic messages, to pass on to anyone interested. According to Owens, the ultimate purpose of the **space intelligences** was for him to act as an ambassador for them to world governments.

As a psychic, Owens claimed to control weather, predict events, and heal the sick. He has an IQ of 150, and is a member of Mensa, a well known organization of individuals with high mental test scores.

Sources:

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Oxford Golden Dawn Occult Society

The Oxford Golden Dawn Occult Society is a magical order that, as its name implies, is based in Oxford, England. It takes its name (without any claim of organizational continuity) from the **Hermetic Order of the Golden Dawn** and teaches a form of **magic** that it describes as a modern equivalent of the Golden Dawn system, the pioneering system of modern ceremonial magic. The society has a more public program aimed at disseminating authentic information about occultism and magic that includes lectures, workshops, and conferences, and a discussion seminar on the last Friday of each month. These are open to the public and run the gamut from magic to shamanism, to qabala (or **Kabbalah**) and **Witchcraft**.

Members of the society follow different traditions of magical practice including Neo-Pagan/**Wicca** traditions. Many find the society a place to meet others who share their magical interests but operate different magical systems. Often meetings involve the working of various rituals on an experimental basis. The society has served as a catalyst for new groups to form by people who wish to follow up on a particular ritual or idea.

The society also teaches a system of magic that combines insights from the Western Hermetic tradition with Eastern Tantric practice. Training is open to associate members of the society who can present themselves at one of their centers in Oxford and London. There is also a correspondence course in magic. The society considers itself a sister group to **AMOOKOS**, which it recommends to members especially interested in Tantra.

The society meets in various venues for its different activities. The Oxford group has an Internet page at <http://www.cix.co.uk/~mandrake/ogdos.htm> and the London group maintains a page at <http://www.lawbright.com/logdos/>. The society may be contacted through either site. The society is a small organization of fewer than 100 members in the United Kingdom.

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Ozanne, Charles E(uгене) (1865–1961)

History and philosophy teacher, who devoted many years to research in parapsychology after retirement from teaching. He was born April 14, 1865, in Cleveland, Ohio. Ozanne studied at Western Reserve University, Cleveland (B.A. 1889), Yale University (B.S.T. 1892), and Harvard University (M.A. 1895). He taught history and civics at Central High School, Cleveland, Ohio, until 1935. During those years he provided financial support for research in parapsychology at Duke University, Durham, North Carolina, and after 1951 moved to Durham because of the research at the **Parapsychology Laboratory**.

In 1961, Ozanne founded the **Psychical Research Foundation, Inc.** at Durham, N.C. The foundation is an independent research organization concerned with mental, spiritual, or per-

sonality characteristics associated with survival after death. **William G. Roll** was director of the Foundation. Ozanne died April 5, 1961, at Durham, North Carolina.

Sources:

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Oz Factor

The Oz Factor, a term coined by ufologists and author **Jenny Randles** (b. 1951), refers to the experience of being isolated or transported by the real world of everyday life into another environment which is quite similar to the real world but changed enough to be noticeable and disturbing. Such reports have been common in both UFO and paranormal accounts, but had been pushed aside (their evidential value being somewhat limited) until Randles called attention to such experiences as a common element in some types of UFO encounters.

Folklorist Peter M. Rojcewicz recounted such an experience in 1980 while working on his Ph.D. dissertation, which happened to be on UFOs. While working in the library, he had a strange encounter with a man who approached the table at which he worked and engaged him in conversation. As they talked on the subject of his dissertation, the man suddenly shouted accusingly, "Flying saucers are the most important fact

of the century, and you are not interested?" Shortly thereafter he left. Rojcewicz was relieved at his departure, thinking the man disturbed. However, as he tried to return to his work, he had a feeling that all was not right. Unable to stay seated, he wandered around the library. He noticed that no librarians were staffing the desks and that no patrons seemed to be in the library. In a mild panic, he returned to his working space and tried to settle his mind. An hour later when he finally left the library, all seemed to have returned to normal.

Such experiences often appear as an aspect of a longer story of paranormal encounters, doing more to describe the atmosphere surrounding more spectacular or definitive experiences. Also, such stories appear closely related to phenomena like **déjà vu**, which make an impact upon the person experiencing them, but only minimally impress one to whom the story is told. Stories abound of people who have felt a presence, sensed some guidance or seen something that led them to sense that they had been unwittingly pulled away from the normal sequence of experiences. It is almost impossible to further investigate the anecdotal accounts, however reality-shattering they might be to the person experiencing them.

Sources:

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Rojcewicz, Peter M. *The Boundaries of Orthodoxy: A Folkloric Look at the UFO Phenomenon*. Bloomington, Ind.: Indiana University, Ph.D. diss., 1984.

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Pacific Neuropsychiatric Institute

The Pacific Neuropsychiatric Institute, founded in 1992 in Seattle, Washington, by South African psychiatrist **Vernon M. Neppe**, serves primarily as a center treating patients suffering from neuropsychiatric disorders, but also as a center for research on neuropsychiatric-related phenomena, including paranormal phenomena. Prior to establishing the institute, Neppe had an outstanding career as a professor of psychiatry at the University of Witwatersrand in Johannesburg, South Africa, and the University of Washington.

Along with his work on specialized areas from forensic psychiatry to geriatric psychiatry, Neppe has had a long-term interest in paranormal phenomena that manifests as early as his masters thesis in 1979, in which he documented a correlation between the subjective experience of having a paranormal experience with the activity of the brain. Over the years he became convinced that if such experiences are real, then they should have links to more phenomena documented in psychiatric literature.

At the institute, Neppe has made use of a set of what he considers more neutral descriptive terms for phenomena such as ESP, **remote viewing**, or **psychokinesis**. The whole area of anomalous or paranormal phenomena is referred to as "delta." A clairvoyant event, an experience of reception of a delta experience, is termed an "afferent delta," and an event such as psychokinesis, or mind over matter, is termed an "efferent delta," an outgoing element of an anomalous experience. The new language recognizes the problem of researching subjective experiences of persons, which, while very real to the individual, is most difficult to understand in objective terms. Neppe has been especially concerned with correlating anomalous experience with brain activity. The institute may be contacted on the Internet at <http://www.pni.org>.

Sources:

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Pack, John L(ee) (1927–)

Research physicist who has experimented in the field of **parapsychology**. He was born on June 7, 1927, in Silver City,

New Mexico, and later attended the University of New Mexico (B.S., 1950; M.S., 1952). After graduation he became a research engineer at the Westinghouse Research Laboratories, Pittsburgh, Pennsylvania (1952–85). In addition to his work in physics, Pack tested a number of subjects under hypnosis for enhanced extrasensory ability as compared with a normal state of consciousness. He believes hypnosis may enable subjects to develop **ESP**. Pack was a charter associate of the **Parapsychological Association**.

Sources:

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Pacts with the Devil

Throughout history there have been documentations of individuals making agreements with the Devil. An agreement said to have been entered into between **Louis Gaufridi** and the Devil follows:

"I, Louis, a priest, renounce each and every one of the spiritual and corporal gifts which may accrue to me from God, from the Virgin, and from all the saints, and especially from my patron John the Baptist, and the apostles Peter and Paul and St. Francis. And to you, Lucifer, now before me, I give myself and all the good I may accomplish, except the returns from the sacrament in the cases where I may administer it; all of which I sign and attest."

On his side, Lucifer made the following agreement with Louis Gaufridi: "I, Lucifer, bind myself to give you, Louis Gaufridi, priest, the faculty and power of bewitching by blowing with the mouth, all and any of the women and girls you may desire; in proof of which I sign myself Lucifer."

Accounts of pacts with the devil emerged after Satan became an important figure in Christian theology and an image of the devil began to spread abroad in popular preaching. It was given a biblical basis from a reading of Isaiah 28:15, "We have entered into a league with death; we have made a covenant with hell." Thus Origen (185–254 C.E.) and, more important, St. Augustine (354–430 C.E.) could speak of a pact with demons.

The earliest Christian legend involving a pact with the devil is a story concerning St. Basil (ca. 329–379 C.E.). The most important was that of Theophilus, bursar of the church of Adam in Northern Cilicia (ca. 538 C.E.). After his bishop withdrew his employment, Theophilus sold his soul to the devil to recover the position. This story, translated into Latin in the eighth century by Paul the deacon, became a popular tale and was used as the basis of the drama *Le Miracle de Théophile*, by Ruteboeuf of Arras.

It was not until the medieval period however, that numerous accounts of pacts with the devil appear in literature. From the sixteenth century, the pact included homage and reverence to the devil and was thus considered a form of apostasy and heresy, crimes pursued by the Inquisition.

The first extended description of a pact with the devil seems to have been published in 1435 by Johannes Nider in his book

Formicarius. Then in 1486 the *Malleus Maleficarum* (The Witches' Hammer)—the main text used by the Inquisition and Protestant witch-hunters over the next centuries—tied the worship of Satan to **witchcraft**. Witches were branded as evil for, among other reasons, having made a pact with the devil and then having intercourse with him. The publication of *The Witches' Hammer* launched the great era of witch-hunts that culminated in the incidents at Salem Village, Massachusetts, three centuries later. Overwhelmingly, accounts of pacts with the devil are tied to witchcraft persecution.

In 1587 the first book appeared recounting the story of Johannes Faust, the legendary magician who made the most famous pact with a devil figure, the demon Mephistopheles. In exchange for his soul, Mephistopheles agreed to serve Faust for 24 years. He was granted every wish for that period, only to be killed by the demon when the 24 years ended. Faust has inspired a number of literary reflections upon the individual's relationship with evil.

Signs of the Devil's Presence

F. Pierre Crespet described the mark with which Satan brands his own:

"It may be assumed that it is no fallacy but very evident that Satan's mark on sorcerers is like leprosy, for the spot is insensitive to all punctures, and it is in the possession of such marks that one recognizes them as true sorcerers for they feel the puncture no more than if they were leprous, nor does any blood appear, and never indeed, does any pain that may be inflicted cause them to move the part.

"They receive, with this badge, the power of injuring and of pleasing, and, secretly or openly, their children are made to participate in the oath and connection which the fathers have taken with the devil. Even the mothers with this in view, dedicate and consecrate their children to the demons, not only as soon as born but even when conceived, and so it happens that, through the ministrations of these demons, sorcerers have been seen with two pupils in each eye, while others had the picture of a horse in one eye and two pupils in the other, and such serve as marks and badges of contracts made with them, for these demons can engrave and render in effigy such or similar lines and features on the bodies of the very young embryo."

Jacques Fontaine writes,

"These marks are not engraved on the bodies of sorcerers by the demons for recognition purposes only, as the captains of companies of light-horse know those of their number by the colour of their coats, but to imitate the creator of all things, to show his power and the authority he has gained over those miserable beings who have allowed themselves to be caught by his cunning and trickery, and by the recognition of these marks of their master to keep them in his power. Further, to prevent them, as far as possible, from withdrawing from their promises and oaths of fidelity, because though breaking faith with him the marks still remain with them and serve, in an accusation, as a means of betraying them, with even the smallest amount of evidence that may be brought forward.

"Louis Gaufridi, a prisoner, who had just been condemned to be burnt . . . was marked in more than thirty places over the body and on the loins especially there was a mark of lust so large and deep, considering the site, that a needle could be inserted for the width of three fingers across it without any feeling being shown by the puncture."

The same author claimed that the marks on sorcerers were areas that had mortified from the touch of the devil's finger.

"About 1591, Leonarde Chastenet, an old woman of eighty, was taken up as a sorceress while begging in Poitou. Brought before Mathurin Bonnevault, who deposed to having seen her at the meeting of witches, she confessed that she had been there with her husband, and that the devil, a very disgusting beast, was there in the form of a goat. She denied that she would have carried out any witchcraft, but nineteen witnesses

testified to her having caused the death of five labourers and a number of animals.

"Finding her crimes discovered and herself condemned she confessed that she had made a compact with the devil, given him some of her hair, and promised to do all the harm she could. She added that at night in prison the devil had appeared to her, in the form of a cat, to which she expressed the wish to die, whereupon the devil presented her with two pieces of wax telling her to eat them and she would die, but she had been unwilling to do it. She had the pieces of wax with her, but on examination their composition could not be made out. She was then condemned and the pieces of wax burnt with her."

An Exorcism

According to French Catholic Bible scholar **Dom Augustin Calmet** at the Jesuit Chapel of St. Ignatius in Molsheim, a well-known inscription gave the history of a young German nobleman named Michel Louis, of the family of Boubenhoren. He was sent as a youth to the court of the duke of Lorraine to learn French, and there lost all his money at cards. Reduced to despair, he decided to give himself to the devil if that spirit would give him *good* money, for he was afraid that the devil would be able to supply him only with counterfeit.

While Louis was thinking this over, a young man his own age, well built and well clothed, suddenly appeared before him. Asking him the cause of his distress, the young man put out a handful of money and invited him to prove its worth, telling Louis to look him up again the next day. Louis returned to his companions, who were still playing, won back all he had lost, and won all his companions' money as well.

Then he called on his Devil who asked in return three drops of blood, which he collected in an acorn shell. Offering a pen to Louis, the devil told him to write his dictation. This consisted of unknown words, written on two different contracts, one of which the Devil retained. The other was put into Louis's arm, in the place from which the blood had been taken. The Devil then said, "I undertake to serve you for seven years, after which you belong to me without reserve."

The young man agreed, though with some dread, and the Devil appeared to him day and night in various forms, inspiring him to various strange deeds, always with a tendency to evil.

The fatal period of seven years began drawing to an end when Louis was about 20 years old. He went home, where the Devil inspired him to poison his father and mother, burn the castle, and kill himself. He tried to carry out all these crimes, but God prevented their success—the poison failed to act on his parents, and the gun with which he would have killed himself misfired twice.

Becoming more and more uneasy, he revealed his plight to some of his father's servants and begged them to get help. The Devil seized him, twisting his body around and stopping very short of breaking his bones. His mother was forced to put him in the care of monks. He soon left them and escaped to Islade, but was sent back to Molsheim by his brother, canon of Wissbourg, who again put him into the hands of the monks.

It was then that the demon made the most violent efforts against Louis, appearing to him in the form of wild animals. In one attempt the demon, in the form of a wild man covered with hair, threw on the ground a contract different from the original, trying by this false show to get Louis out of the hands of those who were looking after him and to prevent his making a full confession.

Finally, October 20, 1603, was set aside for proof in the Chapel of St. Ignatius, and for reproduction of the true contract containing the deal made with the demon. The young man made profession of the orthodox Catholic faith, renounced the demon, and received the Holy Eucharist. Then with terrible cries he said that he saw two **goats** of immense size standing with their forefeet in the air, each holding between its hoofs one of the contracts.

But when the **exorcism** began and the name of St. Ignatius was invoked, the two goats disappeared and there issued from the arm or left hand of the young man—practically without pain and leaving no scar—a contract, which fell at the feet of the exorcist. There remained the contract that had been retained by the demon. The exorcisms began once more. St. Ignatius was invoked and a mass was promised in his honor. A stork appeared—large, deformed, and ill-shapen—and dropped from its beak the second contract, which was found on the altar.

Of Magic and Medicine

There is frequent mention among ancient writers of certain demons that showed themselves, especially at midday, to those with whom they were on familiar terms. They visited such persons in the form of men or animals or allowed themselves to be enclosed in a letter, account, or vial, or even in a ring, wide and hollow within. “Magicians are known,” states **Pierre Le Loyer**, “who make use of them [demons], and to my great regret I am forced to admit that the practice is only too common.”

Housdorf in his *Théâtre des exemples du 8e commandement*, quoted by Simon Goulart, states,

“A doctor of medicine forgot himself so far as to form an alliance with the enemy of our salvation whom he called up and enclosed in a glass from which the seducer and familiar spirit answered him. The doctor was fortunate in the cure of ailments, and amassed great wealth in his practice, so much so that he left his children the sum of 78,000 francs. Shortly before his death, when his conscience began to prick him, he fell into such a frenzy that he never spoke but to invoke the devil or blaspheme the Holy Ghost and it was in this unfortunate condition that he passed away.”

A Priest's Pact

In the celebrated case of **Urbain Grandier** and the **Nuns of Loudon**, the diabolical pact between Grandier and the devils was produced as evidence in his trial in 1634. It survives today in the Bibliothèque Nationale in **France**. This extraordinary document is handwritten in looking-glass letters in Latin (presumably devils did everything in reverse) and bears the signatures (also reversed) of Satanus Beelzebub, Elimi Leviathan, and Astaroth. Urbain Grandier's pact, in his own handwriting and signed, states his allegiance to Lucifer and his renunciation of the Christian faith. In return, the pact promises Grandier the love of women, wealth, and worldly honor. There are, of course, doubts as to the authenticity of this document, which the prosecution at Grandier's trial claimed had been stolen by the demon Asmodeus from Lucifer's private files.

Charges of a pact with the devil were also entered in the trials of **Jeanne D'Arc** and **Gilles de Laval**.

Modern Satanism

With the revival of **occultism** in the nineteenth century and the emergence of **Satanism** in France, a new set of modern accounts of pacts with the devil began to appear. Such pacts were discussed at length by **Paul Christian** in his monumental *History and Practice of Magic* (1870). Montague Summers, for example, describes an incident reported in 1929 by Maurice Garcon, who claimed to have watched a sorcerer invoke Satan in a secluded location near Fontainebleau. At the peak of the midnight ceremony, the sorcerer offered the devil a pact written in his own blood. He offered his soul and another soul to the devil for every wish he was granted in life. However, the devil did not appear.

Gracon said he believed that the devil refused to become visible because he (Gracon) was spying upon the sorcerer.

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Russell, Jeffrey Burton. *Witchcraft in the Middle Ages*. Ithaca, N.Y.: Cornell University Press, 1972.

Summers, Montague. *A Popular History of Witchcraft*. New York: Causeway Books, 1973.

Padrick, Sid (fl. 1965)

UFO contactee Sid Padrick rose out of obscurity in 1965 when he claimed that on January 30 a spacecraft landed near his home in Watsonville, California. A high school graduate, Padrick worked as a radio/television repairman. He was married and the father of three sons. Frightened at the sight of the ship, he dropped his guard after the being from the ship assured him that they were not hostile. He invited Padrick aboard their ship. Walking into the saucer-shaped ship, he met a humanoid being who spoke English and indicated his name was Xeno. All the entities on the craft were young. The single female among the crew was attractive. The other crew members did not speak, and Padrick concluded that they communicated by **telepathy**. This observation appeared to be confirmed by Xeno's slowness in answering Padrick's questions. He seemed to be receiving his answers through telepathic contact with another source.

Xeno indicated that he came from a planet hidden by another planet that could be seen from Earth. He told Padrick of his hometown on that planet. There was no crime or sickness. People lived long lives and the society practiced strict birth control. Children were trained for the single task they would work at later in life.

Unusual in contact claims, Padrick said he was led into a room on the spaceship that functioned as a chapel and was invited to “pay his respects to the Supreme Deity.” He offered prayer in the manner he had been accustomed to do through his life, but for the first time actually felt the presence of God. He concluded that these advanced beings had found the means to unite science and religion.

The contact had been made in the early morning hours while Padrick's family was asleep and he was walking outside. He was returned to his home around 4 a.m. Several days later he reported the incident to nearby Hamilton Air Force Base and announced plans to write a book, though it was never published. He lectured for several years to contactee audiences and claimed further contacts, though he did not elaborate on them. Eventually he moved back into the obscurity from which he had emerged.

Sources:

Clark, Jerome. “Two New Contactee Claims.” *Flying Saucer Review* 11, no.3 (May/June 1965): 20–23.

Lorenzen, Coral, and Jon Lorenzen. *Encounters with UFO Occupants*. New York: Berkley Medallion, 1976.

Pagan Alliance

The Pagan Alliance is the major networking organization of Pagans and Witches in Australia. As in the United Kingdom and North America, nature-centered Goddess worship spread through Australia during the 1970s and 1980s. The movement was based in a number of small autonomous covens and groves and in somewhat limited associations of covens that shared the same heritage and approach to **magic** and **witchcraft**. The Pagan Alliance, founded in 1991, emerged to promote communication and cooperation between the very decentralized movement. Members affirm their love for and kinship with nature; an ethic of individual responsibility; and an acceptance of the many-faceted nature of divinity.

The alliance is organized through a set of state councils, each of which seeks to have at least three members and repre-

sent three different Pagan/Wiccan traditions. The alliance attempts to network different groups and individuals and to serve as a contact between the Pagan community and outsiders, especially the news media. On a national level, the alliance involves itself as an advocacy group on issues of interest to Pagans including freedom of religion. In this regard, it monitors news coverage and responds to attacks, especially those involving negative stereotypes. It has also compiled a list of Pagans licensed to perform official functions such as marriages and funerals.

The alliance is currently administered by Chel and Jon Bardell, who may be contacted at P.O. Box 823, Bathurst, New South Wales 2795. The alliance's Internet site is found at <http://www.geocities.com/Athens/Thebes/4320>. It publishes the *Pagan Times* quarterly.

Sources:

Pagan Alliance. <http://www.geocities.com/Athens/Thebes/4320>. February 20, 2000.

Pagenstecher, Gustav (1855–1942)

Nineteenth-century German physician who conducted important experiments in **psychometry**. He was born in Germany in 1855, and received his medical degree from Leipzig University. Shortly afterward he moved to Mexico where he practiced medicine for some four decades.

One day Pagenstecher treated a patient, **Maria Reyes Zierold**, for insomnia by using hypnosis. During treatment she claimed to see beyond the closed doors of her room and could describe accurately individuals and events outside the range of normal vision. With Zierold's permission Pagenstecher conducted further experiments to test this paranormal perception. He discovered her normal physical senses were blocked by hypnotic sensation; nevertheless, she reported sensations of vision, smell, taste, hearing, or feelings from objects held by her. These sensations enabled her to report information connected with the history or associations of the objects held by her.

In 1919 Pagenstecher reported on these experiments to a medical society in Mexico City, which appointed a committee to study this psychometric ability. The committee gave Zierold pumice stones to hold while in trance, and she accurately reported information concerning the stones, their origin, and other details. The committee reported favorably on Pagenstecher's view that the phenomena appeared genuinely paranormal.

The next year Pagenstecher reported the facts to the **American Society for Psychical Research** via an article in the *Society's Journal*. In 1921 **Walter Franklin Prince** visited Mexico to observe Pagenstecher's experiments and to conduct his own. Prince also endorsed the phenomena in his reports to the society. Pagenstecher died December 26, 1942, in Mexico City.

Sources:

Pagenstecher, Gustav. *Die Geheimnisse der Psychometrie oder Hellsehen in die Vergangenheit* (Secrets of Psychometry or Clairvoyance into the Past). N.p., 1928.

———. "A Notable Psychometrist." *Journal of the American Society for Psychical Research* 14 (1920).

———. "Past Events Seership." *ASPR Proceedings* 16 (January 1922).

Prince, Walter Franklin. "Psychometrical Experiments with Señora Maria Reyes de Z." *ASPR Journal* 16 (January 1922).

———. "Psychometrical Experiments with Señora Maria Reyes de Z." *ASPR Proceedings* 15 (1921).

Page Research Library Newsletter

A 1970s publication giving news on **apparitions, mysteries**, and general **Fortean phenomena**. In 1979, it merged with *Ohio*

Sky Watcher to become the *UFO Ohio Newsletter* and continued to be published for several years by the now defunct **UFO Information Network** in Rome, Ohio.

The Paigoels

According to Nathaniel E. Kindersley, these were devils of Hindustan mythology. Some of the Hindus believed that the *paigoels* were originally created devils; other believed they were individuals put out of heaven because of their great sin. Some of these devils had individual names and were the tempters of men to special sins; others entered into the bodies of men and took possession of them. It was also believed that the souls of wicked men joined the *paigoels*.

Sources:

Kindersley, Nathaniel E. *Specimens of Hindoo Literature*. N.p., 1794.

Palingenesis

A term employed by the philosophers of the seventeenth century to denote the "resurrection of plants," and the method of achieving their astral appearance after destruction.

The Roman poet/philosopher Lucretius (ca. 98–55 B.C.E.) attacked the popular notion of ghosts by claiming they were not spirits returned from the mansions of the dead, but nothing more than thin films, pellicles, or membranes, cast off from the surface of all bodies like the exuviae (sloughs of reptiles).

An opinion by no means dissimilar to that of the Epicureans was revived in Europe about the middle of the seventeenth century and the process was performed by the likes of Sir Kenelm Digby, Athanasius Kircher, Abbé de Vallemont, and others. The complicated and exacting procedure began with a selected plant, a rose, for example. The operator then bruised it, burnt it, collected its ashes, and, in the process of calcination, extracted from it a salt. This salt was then put into a glass vial and mixed with some peculiar undisclosed substance.

When the compound was formed, it was pulverulent (crumbly) and blue. The powder was next submitted to a gentle heat. With its particles instantly set into motion, it then gradually arose (it was claimed) from the midst of the ashes—a stem, leaves, and flowers. It appeared as an apparition of the plant, which had been submitted to combustion. But as soon as the heat was removed, the form of the plant that had been sublimed was precipitated to the bottom of the vessel. Heat was then reapplied and the plant form was resuscitated; when it was withdrawn the form once more became latent among the ashes.

This notable experiment was said to have been performed before the Royal Society of England, and to have satisfactorily proved that the presence of heat gave a sort of life to the plant apparition, and that the absence of nourishment caused its death. The poet Abraham Cowley was quite delighted with the story of the experiment of the rose and its ashes, since he believed that he, too, had detected the same phenomenon in letters written with the juice of lemons, which were revived with the application of heat. He celebrated the mystic power of calorica in a poem:

"Strange power of heat, thou yet dost show,
Like winter earth, naked, or cloth'd with snow.
But as the quick'ning sun approaching near,
The plants arise up by degrees, new line
A sudden paint adorns the trees,
And all kind nature's characters appear.

So nothing yet in thee is seen,
But when a genial heat warms thee within,
A new-born wood of various lines there grows;
Here buds an A, and there a B,
Here sprouts a V, and there a T,
And all the flourishing letters stand in rows."

The rationale of this famous experiment made on the rose ashes was attempted by Kircher. He supposed the seminal virtue of every known substance and even its substantial form resided in its salt. This salt was concealed in the ashes of the rose, and adding heat put it in motion. The particles of the salt were quickly sublimed and by being moved about in the vial like a vortex, the particles arranged themselves in the same general form they had possessed from nature. Other particles were subject to a similar law, and accordingly, by a disposing affinity, they resumed their proper position, either in the stalk, the leaves, or the flowers.

The next object of these philosophers was to apply their doctrine to explain the popular belief in ghosts. As the experimenters claimed the substantial form of each body resided in a sort of volatile salt, it was believed that superstitious notions must have arisen about ghosts haunting churchyards. When a dead body had been committed to the earth, the salts were exhaled during the heating process of fermentation. Each saline particle then resumed the same relative situation it had held in the living body, and thus a complete human form was induced.

Palingenesis was similar to the early claims of Lucretius involving a chemical explanation of the discovery of filmy substances, which he had observed to arise from all bodies. Yet, in order to prove that apparitions might really be explained on this principle, a crucial experiment was necessary.

Three alchemists obtained a quantity of earth-mould from St. Innocent's Church in Paris, believing that this matter might contain the true **philosophers' stone**. They subjected it to a distillatory process. They saw (it was claimed) the forms of men produced in their vials, which immediately caused them to end the project. This was brought to the attention of the Institute of Paris (under the protection of Louis XIV), which, in turn, took up the business with much seriousness. The result of its own investigations appeared in the *Miscellanea Curiosa*. James F. Ferrier, in a volume of the *Manchester Philosophical Transactions*, made an abstract of one of these French documents:

"A malefactor was executed, of whose body a grave physician got possession for the purpose of dissection. After disposing of the other parts of the body, he ordered his assistant to pulverize part of the cranium, which was a remedy at that time admitted in dispensaries. The powder was left in a paper on the table of the museum, where the assistant slept. About midnight he was awakened by a noise in the room, which obliged him to rise immediately. The noise continued about the table, without any visible agent; and at length he traced it to the powder, in the midst of which he now beheld, to his unspeakable dismay, a small head with open eyes staring at him; presently two branches appeared, which formed into arms and hands; then the ribs became visible, which were soon clothed with muscles and integuments; next the lower extremities sprouted out, and when they appeared perfect, the puppet (for his size was small) reared himself on his feet; instantly his clothes came upon him, and he appeared in the very cloak he wore at his execution. The affrighted spectator, who stood hitherto mumbling his prayers with great application, now thought of nothing but making his escape from the revived ruffian; but this was impossible, for the apparition planted himself in the way, and, after divers fierce looks and threatening gestures, opened the door and went out. No doubt the powder was missing next day."

But older analogous results are on record, suggesting that the blood was the chief part of the human frame in which those saline particles resided. These arrangements gave rise to the popular notion of ghosts. John Webster's book *The Displaying of Supposed Witchcraft* (1677) related an experiment, given on the authority of **Robert Fludd**, in which this conclusion was drawn.

"A certain chymical operator, by name La Pierre, near that place in Paris called Le Temple, received blood from the hands of a certain bishop to operate upon. Which he setting to work

upon the Saturday, did continue it for a week with divers degrees of fire. But about midnight, the Friday following, this artificer, lying in a chamber next to his laboratory, betwixt sleeping and waking, heard a horrible noise, like unto the lowing of kine, or the roaring of a lion; and continuing quiet, after the ceasing of the sound in the laboratory, the moon being at the full, and, by shining enlightening the chamber suddenly, betwixt himself and the window he saw a thick little cloud, condensed into an oval form, which, after, by little and little, did seem completely to put on the shape of a man, and making another and a sharp clamour, did suddenly vanish. And not only some noble persons in the next chambers, but also the host with his wife, lying in a lower room of the house, and also the neighbours dwelling in the opposite side of the street, did distinctly hear as well the bellowing as the voice; and some of them were awaked with the vehemency thereof.

"But the artificer said, that in this he found solace, because the bishop, of whom he had it, did admonish him, that if any of them from whom the blood was extracted should die, in the time of its putrefaction, his spirit was wont often to appear to the sight of the artificer, with perturbation. Also forthwith, upon Saturday following, he took the retort from the furnace, and broke it with the light stroke of a little key, and there, in the remaining blood, found the perfect representation of an human head, agreeable in face, eyes, nostrils, mouth, and hairs, that were somewhat thin, and of a golden colour."

Regarding this narrative Webster added:

"There were many ocular witnesses, as the noble person, Lord of Bourdaloue, the chief secretary to the Duke of Guise; and he [Fludd] had this relation from the Lord of Menanton, living in that house at the same time from a certain doctor of physic, from the owner of the house, and many others."

Apart from such credulous statements, the claimed results of early experiments in palingenesis have long since been abandoned by science, but curious echoes of the subject have appeared in twentieth-century borderland researches. For example, Charles W. Littlefield, a physician of Seattle, Washington, published a book titled "*M. M. M.*"—*Man, Minerals and Masters* (1937) in which he described his experiments as showing by demonstration and illustration that thoughts are things, and that their power may be expressed through certain mineral compounds occurring in organic nature. Littlefield claimed the crystallization of solutions of organic salts could be modified by mental energy, and stated that he had produced microscopic animal or human-like forms in this way.

The work of another experimenter was reminiscent of the seventeenth-century Royal Society claim of the restoration of the form of a destroyed plant. In the 1920s a British biological chemist named Morley-Martin claimed the forms of fishes, plants, and animals continued to exist in miniature in ancient azoic rocks. Morley-Martin experimented by taking fragments of such rock and submitting them to a temperature of 2,000–3,000 degrees Fahrenheit in an electric oven. He isolated what he named "primordial protoplasm" from the ashes, which he transformed into crystalloids with Canada balsam. In the course of time the crystalloids condensed and produced numerous organisms that were creature-like, even having life and movement.

These little-known and bizarre experiments are described by **Maurice Maeterlinck** in his book *La Grande Porte* (Paris, 1939), and the work of both Littlefield and Morley-Martin is described in the booklet *The Morley-Martin Experiments* issued by the Borderland Sciences Research Associates. In these experiments palingenesis merged with the old theory of spontaneous generation, which was considered to have been solved by Louis Pasteur's experiments on micro-organisms, although P. J. A. Béchamp in France and H. Charlton Bastian in Britain claimed Pasteur's work did not cover all the facts.

Of possible relevance to the palingenesis experiments were the "osmotic growths" produced by Dr. Stéphane Leduc of Nantes. These were formed from crystal solutions and not only

presented the cellular structure of living matter, but also reproduced such functions as food absorption, metabolism, and the excretion of waste products. These beautiful growths are described in Leduc's book *The Mechanism of Life* (1914).

Sources:

Littlefield, Charles W. "M. M. M."—*Man, Minerals and Masters*. Los Angeles: DeVorss, 1937.

The Morley-Martin Experiments. BSRA booklet No. 1. San Diego: Borderland Sciences Research Associates, 1948.

Palladino, Eusapia (1854–1918)

The public name of Signora Raphael Delgaiz, the first physical **medium** who stood in the crossfire of collective scientific investigation for more than twenty years all over Europe and in America. It was largely due to her career that physical phenomena was given center stage by **psychical research** and the psychological complex of **fraud** was, in the early twentieth century, introduced to an array of brilliant minds.

Palladino was born in Minervo-Murge, Italy, on January 21, 1854. Her birth cost her mother's life; her father was assassinated by brigands in 1866. As a little girl she heard **raps** on the furniture against which she was leaning; she saw eyes glaring at her in the darkness and was frequently frightened in the night when invisible hands stripped off her bedclothes.

When she became orphaned, a family of the upper bourgeoisie received her in Naples as a nursemaid. They soon detected that she was not an ordinary girl, but her real discovery and mediumistic education was due to Signor Damiani, a noted Italian psychic investigator. His wife went to a **séance** in London. "**John King**" manifested and spoke about a powerful medium in Naples who was his reincarnated daughter. He gave her address, street and number. In 1872 Damiani went to the house and found Palladino, of whom he had never heard before. The development of her abilities progressed at a rapid rate. In the first five or six years she devoted herself mainly to phenomena of **movements** without contact. Then came the famous spectral appearances, the phantom limbs so often noticed to issue from her body, and the **materialization** of full but incomplete figures.

Her **control** "John King" communicated through raps and in **trance** spoke in Italian alone. Palladino always knew what phenomenon was going to take place and could warn the sitters. She appeared to suffer extremely during the process and exhibited a synchronism between her gestures and the movement without contact. If she glared defiantly at a table it began to move towards her, if she warned it off it backed away. A forcible motion of her head was accompanied by raps and upward movements of her hand would cause the table to lift in the air. Another peculiarity of her **séances** was that any particular phenomenon had to be wished for incessantly. Strong desire on the part of the sitters present usually brought about the occurrence.

The first scientist who proclaimed the reality of her phenomena was **Ercole Chiaia**. An opportunity to invite public attention to Palladino was occasioned by **Cesare Lombroso's** article on "The Influence of Civilisation upon Genius," which concluded:

"Twenty or thirty years are enough to make the whole world admire a discovery which was treated as madness at the moment when it was made. Even at the present day academic bodies laugh at hypnotism and homeopathy. Who knows whether my friends and I, who laugh at Spiritualism, are not in error, just as hypnotised persons are?"

On August 9, 1888, Chiaia addressed an open letter to Lombroso and challenged him to observe Palladino, saying:

"The case I allude to is that of an invalid woman who belongs to the humblest class of society. She is nearly thirty years old and very ignorant; her appearance is neither fascinating nor endowed with the power which modern criminologists call

irresistible; but when she wishes, be it by day or by night, she can divert a curious group for an hour or so with the most surprising phenomena. Either bound to a seat, or firmly held by the hands of the curious, she attracts to her the articles of furniture which surround her, lifts them up, holds them suspended in the air like Mahomet's coffin, and makes them come down again with undulatory movements, as if they were obeying her will. She increases their height or lessens it according to her pleasure. She raps or taps upon the walls, the ceiling, the floor, with fine rhythm and cadence. In response to the requests of the spectators something like flashes of electricity shoot forth from her body, and envelop her or enwrap the spectators of these marvellous scenes. She draws upon cards that you hold out, everything that you want—figures, signatures, numbers, sentences—by just stretching out her hand towards the indicated place.

"If you place in the corner of the room a vessel containing a layer of soft clay, you find after some moments the imprint in it of a small or a large hand, the image of a face (front view or profile) from which a plaster cast can be taken. In this way portraits of a face at different angles have been preserved, and those who desire so to do can thus make serious and important studies.

"This woman rises in the air, no matter what bands tie her down. She seems to lie upon the empty air, as on a couch, contrary to all the laws of gravity; she plays on musical instruments—organs, bells, tambourines—as if they had been touched by her hands or moved by the breath of invisible gnomes. This woman at times can increase her stature by more than four inches.

"She is like an India rubber doll, like an automaton of a new kind; she takes strange forms. How many legs and arms has she? We do not know. While her limbs are being held by incredulous spectators, we see other limbs coming into view, without her knowing where they come from. Her shoes are too small to fit these witch-feet of hers, and this particular circumstance gives rise to the suspicion of the intervention of mysterious power."

Two years later Lombroso visited Naples for a sitting. His first report stated:

"Eusapia's feet and hands were held by Professor Tamburini and by Lombroso. A handbell placed on a small table more than a yard distant from Eusapia sounded in the air above the heads of the sitters and then descended on the table, thence going two yards to a bed. While the bell was ringing we struck a match and saw the bell up in the air."

A detailed account of his observations and reflections appeared in the *Annales des Sciences Psychiques* (1892). Lombroso admitted the reality of the phenomena and, on the basis of the analogy of the **transposition of the senses** observed in hypnotic cases, suggested a transformation of the powers of the medium as an explanation. He continued his researches for many years and ended in the acceptance of the spirit theory.

In his book *After Death—What?* (1909) he expanded upon his observation of the medium:

"Her culture is that of a villager of the lower order. She frequently fails in good sense and in common sense, but has a subtlety and intuition of the intellect in sharp contrast with her lack of cultivation, and which make her, in spite of that, judge and appreciate at their true worth the men of genius whom she meets, without being influenced in her judgments by prestige or the false stamp that wealth and authority set upon people.

"She is ingenuous to the extent of allowing herself to be imposed on and mystified by an intriguer, and, on the other hand, sometimes exhibits, both before and during her trance states, a slyness that in some cases goes as far as deception. . . .

"She possesses a most keen visual memory, to the extent of remembering five to ten mental texts presented to her during three seconds. She has the ability to recall very vividly, especially with her eyes shut, the outlines of persons, and with a power

of vision so precise as to be able to delineate their characteristic traits.

“But she is not without morbid characteristics, which sometimes extend to hysterical insanity. She passes rapidly from joy to grief, has strange phobias (for example the fear of staining her hands), is extremely impressionable and subject to dreams in spite of her mature age. Not rarely she has hallucinations, frequently sees her own ghost. As a child she believed two eyes glared at her from behind trees and hedges. When she is in anger, especially when her reputation as a medium is insulted, she is so violent and impulsive as actually to fly at her adversaries and beat them.

“These tendencies are offset in her by a singular kindness of heart which leads her to lavish her gains upon the poor and upon infants in order to relieve their misfortunes, and which impels her to feel boundless pity for the old and weak. . . . The same goodness of heart drives her to protect animals that are being maltreated, by sharply rebuking their cruel oppressors.”

Arthur Levy also left a description of Palladino in his report on a séance held in the house of **Camille Flammarion** in 1898:

“Two things arrest the attention when you look at her. First, her large eyes, filled with strange fire, sparkle in their orbits, or again, seem filled with swift gleams of phosphorescent fire, sometimes bluish, sometimes golden. If I did not fear that the metaphor was too easy when it concerns a Neapolitan woman, I should say that her eyes appear like the glowing lava fires of Vesuvius, seen from a distance in a dark night. The other peculiarity is a mouth with strange contours. We do not know whether it expresses amusement, suffering or scorn.”

Lombroso made a thorough psychological study of Palladino. He wrote:

“Many are the crafty tricks she plays, both in the state of trance (unconsciously) and out of it—for example, freeing one of her two hands, held by the controllers, for the sake of moving objects near her; making touches; slowly lifting the legs of the table by means of one of her knees and one of her feet, and feigning to adjust her hair and then slyly pulling out one hair and putting it over the little balance tray of a letter-weigher in order to lower it. She was seen by Faifofer, before her séances, furtively gathering flowers in a garden, that she might feign them to be ‘apports’ by availing herself of the shrouding dark of the room.”

Similar observations were made by **Enrico Morselli** and later investigators. Her penchant to cheat caused Palladino trouble in her later years and destroyed any contribution her career might have made in the long run.

The sittings in Naples, which started Lombroso on his career as a psychical researcher, were followed by an investigation in Milan in 1892. Professor Schiaparelli, director of the Observatory of Milan, Professor Gerosa, **G. B. Ermacora**, **Alexander Aksakof**, **Baron Carl du Prel** and **Charles Richet** were among the members of the Milan Commission. Part of the report, based on a series of seventeen sittings, observed:

“It is impossible to count the number of times that a hand appeared and was touched by one of us. Suffice it to say that doubt was no longer possible. It was indeed a living human hand which we saw and touched, while at the same time the bust and the arms of the medium remained visible, and her hands were held by those on either side of her.”

At the end of the report the committee concluded:

“1) That in the circumstances given, none of the phenomena obtained in more or less intense light could have been produced by the aid of any artifice whatever.

”2) That the same opinion may be affirmed in a large measure with regard to the phenomena obtained in complete darkness. For some of them we can well admit, strictly speaking, the possibility of imitating them by means of some adroit artifice on the part of the medium; nevertheless, according to what we have said, it is evident that this hypothesis would be not only improbable, but even useless in the present case, since even ad-

mitting it, the assembly of facts clearly proved would not be invalidated by it.”

In the following year, a series of séances took place in Naples under the direction of a Professor Wagner of the University of St. Petersburg. The next series was in Rome in 1893–94 under the direction of Mr. de Semiradski, but was interrupted by a visit to Warsaw where **Julien Ochorowicz** conducted additional experiments. He worked out the hypothesis of a “fluidic double” which, under certain conditions, detaches itself and acts independently of the body of the medium. In 1894, at Richet’s home on the Ile Roubaud, **Sir Oliver Lodge** and **F. W. H. Myers** had their first opportunity to witness what they believed to be genuine physical phenomena of an unusual order. Lodge reported to the **Society for Psychical Research** that he had no doubts that movement occurred without contact.

Richard Hodgson, of Boston, criticized the report and pointed out that the precautions described did not exclude trickery. He suggested explanations for various phenomena on the theory that the medium could get a hand or foot free. Lodge, Myers, and Richet each replied. Richet pointed out that he attended 15 séances with Palladino in Milan and Rome and held 40 at Carquieranne and in the Ile Roubaud over a period of three months under his own supervision. He concluded: “It appears to me that after three months’ practice and meditation one can arrive at the certainty of holding well a human hand.”

Palladino at Cambridge (1895)

As an outcome of the critical reception of this report, Palladino was invited to England. In August and September 1895 twenty sittings were held at Myers’s house in Cambridge. Hodgson and **J. N. Maskelyne**, the professional conjurer, were also invited. The sitters’ attitude was not so much to prevent fraud as to detect it. Hodgson intentionally left Palladino’s hand free. She was given every opportunity to cheat and she availed herself of this generosity.

In communicating the findings of the Cambridge investigation to the Society for Psychical Research, Myers, who on the Ile Roubaud was convinced of having witnessed supernormal phenomena, reversed himself in a most decisive fashion:

“I cannot doubt that we observed much conscious and deliberate fraud, of a kind which must have needed long practice to bring it to its present level of skill. Nor can I find any excuse for her fraud (assuming that such excuse would be valid) in the attitude of mind of the persons, several of them distinguished in the world of science, who assisted in this inquiry. Their attitude was a fair and open one; in all cases they showed patience, and in several cases the impression first made on their minds was distinctly favourable. With growing experience, however, and careful observation of the precise conditions permitted or refused to us, the existence of some fraud became clear; and fraud was attempted when the tests were as good as we were allowed to make them, quite as indisputably as on the few occasions when our holding was intentionally left inadequate in order to trace more exactly the *modus operandi*. Moreover, the fraud occurred both in the medium’s waking state and during her real or alleged trance. I do not think there is adequate reason to suppose that any of the phenomena at Cambridge were genuine.”

The Cambridge report was not well received by some psychical researchers. Lodge only attended two of the sittings but declared that he failed to see any resemblance between the phenomena there produced and those witnessed on the Ile Roubaud. He reaffirmed his belief in what he observed there. **Ada Goodrich-Freer** soon broke with the Society for Psychical Research and defended Palladino in her book *Essays in Psychical Research* (1899): “The Italian medium, Eusapia Palladino, may have been a fraud of the deepest dye for anything I know to the contrary, but she never had a fair chance in England. Even her cheating seems to have been badly done. The atmosphere was inimical; the poor thing was paralysed.”

In his book *Metapsychical Phenomena* (1905), **Joseph Maxwell** concluded, "I cannot help thinking that the Cambridge experimenters were either ill-guided, or ill-favoured, for I have obtained raps with Eusapia Palladino in full light, I have obtained them with many other mediums, and it is a minimum phenomenon which they could have and ought to have obtained, had they experimented in a proper manner."

Meanwhile, Ochorowitz argued that Palladino frequently released her hand for no other reason than to touch her head, which was in pain from the manifestations. It was a natural reflex and a fixed habit. Immediately before the mediumistic doubling of her personality, her hand was affected with hyperaesthesia and consequently, the pressure of the hand of another made her ill, especially in the dorsal quarter. The medium acted by autosuggestion and the order to go as far as an indicated point was given by her brain simultaneously to the dynamic hand and the corporeal hand, since in the normal state they form only one. Sometimes the dynamic hand remained in place, while her own hand went in the indicated direction. Ochorowitz concluded that "not only was *conscious* fraud not proved on Palladino at Cambridge, but not the slightest effort was made to do so. *Unconscious* fraud was proved in much larger proportion than in all the preceding experiments. This negative result is vindicated by a blundering method little in accordance with the nature of the phenomena."

It appears from the *Journal* of the Society for Psychical Research that the dynamic hands of which Ochorowitz spoke created a strong presumption against Palladino. The paper said: "It is hardly necessary to remark that the continuity of the spirit limbs with the body of the medium is, *prima facie*, a circumstance strongly suggestive of fraud."

The issue of the "phantom limbs" continued to intrigue researchers, while at the same time it was well recognized that Palladino frequently resorted to fraud whenever allowed. Camille Flammarion tried to defend her:

"She is frequently ill on the following day, sometimes even on the second day following, and is incapable of taking any nourishment without immediately vomiting. One can readily conceive, then, that when she is able to perform certain wonders without any expenditure of force and merely by a more or less skillful piece of deception, she prefers the second procedure to the first. It does not exhaust her at all, and may even amuse her. Let me remark, in the next place, that, during these experiments, she is generally in a half-awake condition which is somewhat similar to the hypnotic or somnambulistic sleep. Her fixed idea is to produce phenomena; and she produces them, no matter how."

In the very month of the exposure a new series of experiments was made at l'Agnelas, in the residence of **Eugene Rochas**, president of the Polytechnic School. Dr. Dariex, editor of the *Annales des Sciences Psychiques*, Count de Gramont, Joseph Maxwell, Professor Sabatier, and Baron de Watteville participated. They all attested that the phenomena produced were genuine. On the result of the observations, Rochas built up his theory of "externalisation of motricity."

On December 1, 1898, a séance was arranged in Richet's library in Paris for the purpose of assisting Palladino to regain her reputation. The séance took place in good light, her wrists and ankles were held by the sitters, and before each experience she warned the sitters what she was going to do in order that they might establish the phenomenon to the best of their faculties and observation. She did not cease to admonish Myers to pay the closest attention and to remember exactly afterwards what had happened. "Under these conditions," wrote **Theodore Flournoy**, "I saw phenomena which I then believed, and still believe, to be certainly inexplicable by any known laws of physics and physiology." When Myers was begged by Richet to state his view, he again reversed himself and avowed his renewed belief in the supernatural character of Palladino's mediumship. Lombroso adopted the spirit hypothesis and Flamma-

rión became firmly convinced of the reality of Palladino's phenomena.

In 1901 Genoa was the scene of important experiments in the presence of Enrico Morselli, professor of psychology at the University of Genoa, and the astronomer Porro, director of the observatories of Genoa, Turin, and later La Plata in Argentina. Much instrumental investigation was carried on by Herdilitzka, Charles Foà, and Aggazotti; assistants of Professor Mosso, the distinguished physiologist in Turin; and by **Filippo Bottazzi**, director of the Physiological Institute at the University of Naples, with the assistance of six other professors.

The Institut Général Psychologique of Paris carried on extensive experiments in 43 sittings from 1905 to 1907. Pierre and Marie Curie were among the investigators. Fraud and genuine phenomena were observed in a strange mixture. Jules Courtier's report states that movements seemed to be produced by simple contact with the medium's hands; even without contact, such movements were registered by automatic recording instruments that ruled out the hypothesis of collective hallucination. The instruments show that molecular vibrations in distant external objects could be positively asserted. They explained the fraud by suggesting that Palladino was growing old and that she was strongly tempted not to disappoint her clients when genuine power failed. On the whole, the phenomena were less striking and abundant as the years passed. On one or two occasions she succeeded in discharging an electroscope without anybody being able to find out how it was done.

In consequence of this report and under the effect of a growing number of testimonies to the genuine powers of Palladino, the council of the Society for Psychical Research reconsidered its attitude and delegated in 1908 a committee of three very capable and skeptical investigators: **W. W. Baggally**, a practical conjurer; **Hereward Carrington**, an amateur conjurer, whose book *The Physical Phenomena of Spiritualism* (1907) is a reliable authority on fraudulent performances; and **Everard Feilding**, who also brought many a fraudulent medium to grief. They held eleven sittings in November and December in a room of a member of the committee at the Hotel Victoria in Naples.

Finally, they admitted that the phenomena were genuine and inexplicable by fraud. Their report was published as Part 59 of the *Proceedings* of the Society for Psychical Research, and even **Frank Podmore**, the most hardened skeptic of the time, felt compelled to say: "Here, for the first time perhaps in the history of modern spiritualism, we seem to find the issue put fairly and squarely before us. It is difficult for any man who reads the Committee's report to dismiss the whole business as mere vulgar cheating."

It is sufficient, however, against any outside criticism to quote the opinion of Everard Feilding as expressed after the sixth séance:

"For the first time I have absolute conviction that our observation is not mistaken. I realise as an appreciable fact in life that, from an empty curtain, I have seen hands and heads come forth, and that behind the empty curtain I have been seized by living fingers, the existence and position of the nails of which were perceptible. I have seen this extraordinary woman, sitting outside the curtain, held hand and foot, visible to myself, by my colleagues, immobile, except for the occasional straining of a limb while some entity within the curtain has over and over again pressed my hand in a position clearly beyond her reach. I refuse to entertain the possibility of a doubt that it could be anything else, and, remembering my own belief of a very short time ago, I shall not be able to complain, though I shall unquestionably be annoyed when I find that to be the case."

By this verdict, Palladino's standing was enormously enhanced, and not without reason. Richet wrote:

"There have perhaps never been so many different, sceptical and scrupulous investigators into the work of any medium or more minute investigations. During twenty years, from 1888 to 1908, she submitted, at the hands of the most skilled European and American experimentalists, to tests of the most rigor-

ous and decisive kind, and during all this time men of science, resolved not to be deceived, have verified that even very large and massive objects were displaced without contact.”

In discussing **materializations** he added: “More than thirty very sceptical scientific men were convinced, after long testing, that there proceeded from her body material forms having the appearances of life.”

The most extraordinary séance recorded with Palladino was probably the one described in full detail by Morselli in *Psicologia e 'Spiritismo'* (Turin, 1908, Vol. 2, pp. 214–237). The séance was held in Genoa on March 1, 1902. Besides Morselli, **Ernesto Bozzano**, Dr. Venzano, and six other persons were present. The cabinet was examined by Morselli and he himself tied the medium to a camp bed. In fairly good light six phantoms presented themselves in succession in front of the cabinet, the last one a woman with a baby in her arms. Each time after the phantom retired, Morselli rushed into the cabinet and found the medium tied as he left her. No doubt was left in Morselli's mind of the genuineness of the phenomena, yet strangely his materialistic attitude remained unshaken.

Palladino in America (1909–10)

Still one final blow was in store for Palladino. Owing to the success of the Naples sittings, the story of which was ably told in Hereward Carrington's *Eusapia Palladino and Her Phenomena* (1909), she was invited in 1909 to visit America. She landed in New York on November 10, 1909, and left on June 18, 1910.

Her first twenty séances were comparatively good ones. In the later sittings at Columbia University and at the house of Professor Lord she was caught in the use of her old trickery. The press made a tremendous sensation of the exposure. The authenticity of the published account, however, was questioned by Carrington. It said that at a sitting held on December 18, a young man crept under the cover of darkness into the cabinet and, during the movement of a small table, while Professor Hugo Munsterberg was controlling the left foot of Palladino, the young man grabbed a human foot, unshod, by the instep. Palladino's foot was pulled out of the shoe. Later she was watched from a concealed window in the cabinet and from a bureau provided with a secret peephole. She achieved the desired effect by gradual substitution, i.e., making one foot do duty for two as regards the control of her limbs, and acting freely with the loose foot.

It had not been emphasized that Paladino, at this stage, was so apprehensive of her investigators that she did not allow herself to go into trance for fear that an injury might be done to her. The psychological attitude of her sitters was reflected by the following statement of Palladino to a newspaper man: “Some people are at the table who expect tricks—in fact they want them. I am in a trance. Nothing happens. They get impatient. They think of the tricks—nothing but tricks. They put their minds on the tricks and I automatically respond. But it is not often. They merely will me to do them. That is all.”

Carrington contended that far from having been exposed in America, as the public imagined, Palladino presented a large number of striking phenomena that have never been explained; only a certain number of her classical and customary tricks were detected, which every investigator of this medium's phenomena had known to exist and had warned other investigators against for the past twenty years. No new form of trickery was discovered and Carrington had warned the sitters against the old and well-known methods in a circular letter in advance.

According to Palladino, when her power was strong, the phenomena began almost at once. When it was weak, long waiting was necessary. It was on such occasions that she was tempted to cheat. She did this so often that, as Carrington stated: “practically every scientific committee detected her in attempted fraud, but every one of these committees emerged from their investigations quite convinced of the reality of these phenomena, except the Cambridge and American investigation which ended in exposure.”

This was not the case as stated in a document from April 1910 at Columbia in which she was again exposed by a set of conjurers. Nevertheless, Palladino did not depart from America without her convert Howard Thurston, a magician, who declared: “I witnessed in person the table levitations of Madame Eusapia Palladino . . . and am thoroughly convinced that the phenomena I saw were not due to fraud and were not performed by the aid of her feet, knees, or hands.”

He also offered to give a thousand dollars to a charitable institution if it could be proved that Palladino could not levitate a table without trickery.

To the Present

In December 1910 Everard Feilding stated in documents in Naples that Palladino's observed phenomena were produced by fraud. Carrington, who had worked with Feilding earlier but was not with him in Naples, remained a supporter of her phenomena throughout his life and as late as 1930 concluded:

“To sum up the effects of these séances upon my own mind, I may say that, after seeing nearly forty of her séances, there remains not a shadow of doubt in my mind as to the reality of the vast majority of this phenomena occurring in Eusapia Palladino's presence . . . I can but record the fact that further study of this medium has convinced me more than ever that our Naples experiments and deductions were correct, that we were not deceived, but that we did, in very truth, see praeternormal manifestations of a remarkable character. I am as assured of the reality of Eusapia Palladino's phenomena as I am of any other fact in life; and they are, to my mind, just as well established.”

Paole Carrara, the daughter of Lombroso, published a biography of Palladino in 1907. A comprehensive bibliography related to her work is in Morselli's *Psicologia e spiritismo* (Turin, 1908).

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Palladium, Order of

Said to have been a Masonic order, also entitled the Sovereign-Council of Wisdom, founded in Paris on May 20, 1737. It initiated women under the name of “Companions of Penelope.” As proof of its existence, Jean Marie Ragon, the Masonic antiquary, published its ritual.

The “Palladium” was also one name used by Leo Taxil (**Gabriel Jogand-Pagés**) to refer to the Masonic order he made a

part of his 1880s hoax, which was aimed at showing that the Roman Catholic church secretly sponsored freemasonry.

Palmer, Raymond Alfred (1910–1977)

Entrepreneur publisher of **occult** and science-fiction magazines, who first published the series of stories in *Amazing Stories* known as the **Shaver Mystery**. He was born August 1, 1910, in Milwaukee, Wisconsin. Palmer began writing science fiction as a teenager, sold his first science-fiction story in 1930, and three years later had founded the Jules Verne Prize Club.

At age 28 Palmer became editor of *Amazing Stories*, which had just been bought by the Ziff-Davis Company. He transformed *Amazing Stories* by colorful editing, utilizing old and new science-fiction writers, and even writing much of the magazine himself under various pseudonyms such as G. H. Irwin, Frank Patton, and A. R. Steber. He is said to have boosted circulation from 25,000 to over 185,000. Although there were waves of protests from readers at the Shaver Mystery, Palmer's successor Howard Browne ended the series when he took over *Amazing Stories* in 1949. He later edited *Fantastic Adventures* for Ziff-Davis.

With fellow writer **Curtis Fuller**, Palmer also launched **Fate Magazine** a pocket-size pulp specializing in **occultism**. The first issue in spring 1948 contained an article by Kenneth Arnold, "I Did See the Flying Disks," which launched the **flying saucer** craze in North America. Palmer followed up with his own book on saucers, written in collaboration with Arnold.

With his unique flair for popular fantasy, Palmer started his own publication business from a dairy farm in Amherst, Wisconsin. In his magazines *Flying Saucers* and *Search* he generated a new mythology about saucers coming from holes in the polar ice caps. Palmer also promoted the medium Mark Probert and the New Age bible, "**Oahspe**." He died August 15, 1977, after suffering several strokes.

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Palmistry

The art of **divination** by means of lines and marks on the human hand. It is said to have been practiced in very early times by the Brahmins of India and to have been known to Aristotle, who discovered a treatise on the subject written in letters of gold. He presented the treatise to Alexander the Great and was afterward translated into Latin by Hispanus. There are also extant works on the subject by Melampus of Alexandria, Hippocrates, and Galen; several Arabian commentators have also dealt with it.

In the Middle Ages the science was represented by Cocles (ca. 1054) and Hartlieb (ca. 1448). In the early modern period, by which time its practice was identified with the **Gypsies**, **Robert Fludd** (1574–1637), Indigane, Rothmann, and many others wrote on "cheiromancy," as the subject was then known. D'Arpentigny, Desbarolles, Carus, and others kept the subject alive in the earlier half of the nineteenth century. Since 1860, or thereabouts, palmistry's popularity has grown steadily and has experienced a revival.

Practicing Palmistry

Palmistry is subdivided into three lesser arts—*cheirognomy*, the art of recognizing the type of intelligence from the form of the hands; *cheirosophy*, the study of the comparative value of

manual formations; and *cheiromancy*, the art of divination from the form of the hand and fingers, and the lines and markings thereon.

The palmist, first of all, studies the shape and general formation of the hand as a whole; afterward she regards its parts, details, lines, and markings. From cheirognomy and cheirosophy, the general disposition and tendencies are ascertained, and future events are foretold from the reading of the lines and markings.

There are several types of hands: the elementary or large-palmed type; the necessary, with spatulated fingers; the artistic, with conical-shaped fingers; the useful, the fingers of which are square-shaped; the knotted or philosophical; the pointed, or psychic; the mixed, in which the types are blended.

The principal lines are those that separate the hand from the forearm at the wrist, which are known as the rascettes, or the lines of health, wealth, and happiness. The line of life stretches from the center of the palm around the base of the thumb almost to the wrist and is joined for a considerable part of its course by the line of the head. The line of the heart runs across two-thirds of the palm, above the head line; and the line of fate between it and the line of the head runs nearly at right angles extending towards the wrist. The line of fortune runs from the base of the third finger towards the wrist parallel to the line of fate. If the lines are deep, firm, and of narrow width, the significance is good—excepting that a strong line of health shows constitutional weakness.

At the base of the fingers, beginning with the first, lie the mounts of Jupiter, Saturn, Apollo, and Mercury; at the base of the thumb the mount of Venus; opposite to it, that of Luna. If well-proportioned they show certain virtues, but if exaggerated they indicate the vices that correspond to these. The first displays religion, reasonable ambition, or pride and superstition; the second wisdom and prudence, or ignorance and failure; the third when large, makes for success and intelligence, when small for, meanness or love of obscurity; the fourth desire for knowledge and industry, or disinterestedness and laziness. The Lunar mount indicates sensitiveness, imagination, morality or otherwise, and self-will; the mount of Venus, charity and affection, or if exaggerated, viciousness.

The phalanges of the fingers are also indicative of certain faculties. For example, the first and second of the thumb, according to their length, indicate the value of the logical faculty and of the will; those of the index finger in their order—materialism, law, and order; of the middle finger—humanity, system, intelligence; of the third finger—truth, economy, energy; of the little finger—goodness, prudence, and reflectiveness.

There are nearly a hundred other marks and signs, by which certain qualities, influences, or events are believed to be recognized. The length of the line of life indicates the length of existence of its owner. If it is short in both hands, the life will be a short one; if broken in one hand and weak in the other, a serious illness is denoted. If broken in both hands, it means death. If it is much chained it means delicacy. If it has a second or sister line, it shows great vitality. A black spot on the line shows illness at the time marked. A cross indicates some fatality. The line of life coming out far into the palm is a sign of long life.

The line of the head, if long and well-colored, denotes intelligence and power. If descending to the mount of the Moon it shows that the head is much influenced by the imagination. Islands on the line denote mental troubles. The head line forked at the end indicates subtlety and a facility for seeing all sides of the question. A double line of the head is an indication of good fortune. The line of the heart should branch towards the mount of Jupiter. If it should pass over the mount of Jupiter to the edge of the hand and travel round the index finger, it is called "Solomon's ring" and indicates ideality and romance; it is also a sign of occult power. Points or dots in this line may show illness if black, and if white love affairs, while islands on the heart line indicate disease. If the line of fate or Saturn rises from the Lunar mount and ascends towards the line of the

heart, it is a sign of a rich marriage. If it extends into the third phalange of Saturn's finger it shows the sinister influence of that planet. A double line of fate is ominous. There are also numerous other lesser lines and marks the hand contains, which are detailed in a number of books on the subject.

Many practitioners of palmistry have their own special interpretations. A few of these works are on scientific lines, but others are merely empirical, and their forecasts of events to come are on a par with newspaper **astrology** columns.

The popularity of palmistry was raised to a new height, especially in the English-speaking world, by "**Cheiro**," the public name of Count Louis Hamon (1866–1936), who was patronized by royalty and distinguished individuals of his time. He wrote a number of books on palmistry, which were frequently reprinted in both England and the United States and taught and inspired a generation of palmists. Modern palmistry is largely an outgrowth of his efforts.

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Pansini Brothers (ca. 1904)

Italian mediumistic children, chiefly known for the reports of their mysterious bodily **transportations**. In 1901 their father Signor Mauro Pansini, a building contractor, went to live in an old house close to the town hall at Ruvo, in Apulia. A few days later **poltergeist** phenomena broke out in the house, articles were thrown about, and crockery was broken.

One evening Alfredo Pansini, then seven years of age, fell into **trance** and began to speak and recite in French, Latin, and Greek. These manifestations continued until he was sent to a seminary where he was entirely free from them.

When he returned home in 1904 at age ten, a new series of phenomena commenced in which, besides Alfredo, his eight-year-old brother Paolo was also involved. In a few minutes they were, according to reports, bodily transported to places ten to fifteen miles distant (see also **teleportation**). This phenomena created great bewilderment. The parents appealed to the bishop of Bitonto to deliver the children from the obsession of which they were supposed to be the victims. While their mother was talking to the bishop both boys mysteriously disappeared from the room.

Alfredo Pansini could answer mental questions by **automatic writing**. The spirit speaking through him explained that he achieved the transportation by the **dematerialization** of their bodies. No observer could explain the phenomena. Italian scientists who looked into the matter put forward the theory of "ambulatory automatism," moving about in a secondary state and forgetting it when returning to the normal state. This, however, did not explain how the boys ran nine miles in half an hour without anybody seeing them on the road.

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Pansophic Institute

A Tibetan Buddhist educational organization founded in Reno, Nevada, in 1973 by Simon Grimes and sponsored by the School of Universal Wisdom. It received its initial corporate status through the Church of Universal Light. The institute is intended to serve as "a voice for the perennial philosophy or ageless wisdom leading to liberation and enlightenment in the New Age. It united Eastern and Western forms of *gnosis* (spiritual wisdom) and *theurgy* (techniques of enlightenment) in the light of modern science." It also provided an educational program consisting of courses in **meditation**, esoteric cosmology, **divinations**, spiritual **healing**, superhealth and longevity, thanatology, and empowerment. It offered courses for ministers in four types of theurgy and theurgic cosmology, and in child education, creativity, and world responsibility. The institute discouraged intellectual learning for one's own sake in favor of learning "that assists one to become enlightened for the sake of all things."

Last known address: P.O. Box 2422, Reno, NE 89505.

Pantomnesia

Term coined by **Charles Richet** to denote "regression of memory, the imagination that a thing experienced has been seen before." Richet also stated: "I propose *pantomnesia* to indicate that no vestige of our intellectual past is entirely effaced. Probably we are all pantomnesic. In weighing metapsychic facts it should be taken for granted that we do not absolutely forget anything that has once impressed our senses."

Pap, Lajos (1883– ?)

Hungarian carpenter and nonprofessional **medium** for **apports** and **telekinesis**. A resident of Budapest, his powers first manifested in 1922 in a casual sitting for table movement and were developed by Major Cornelius Seefehlner, Dr. John Toronyi, and later by Dr. Elmer Chengery Pap (not a relative), a retired chief chemist to the government and president of the Budapest Metapsychical Society. For some years Lajos Pap gave joint sittings with Tibor Molnar, another Hungarian medium. "Rabbi Isaac," his **control**, first communicated through table rapping, then through **trance** speaking.

Chengery Pap gradually developed scientific control, not only searching the medium and dressing him in a special séance robe but also providing special garments for his immediate controls and searching every sitter. The medium wore luminous stripes; the sitters tied luminous straps on their ankles and wrists. Instead of red light, a 100 watt green lamp was used; Pap permitted it to be switched on during the proceedings for repeated examination.

Under such conditions telekinetic movements of luminous baskets, strange white and colored lights, and the arrival of hundreds of living and inanimate objects were observed. The majority of the apports were small animals and insects, including living beetles, butterflies, caterpillars, frogs, lizards, birds, mice, fish, and squirrels, as well as liquids, perfumes, flowers, and other objects.

In an article in the *Proceedings* of the Society for Psychical Research (vol. 38), **Theodore Besterman** described a sitting with Lajos Pap at John Toronyi's flat on November 18, 1928. He witnessed telekinetic phenomena and the apport of three stones. However, Besterman's verdict was **fraud**, and his general attitude was the subject of a strongly worded protest addressed by Pap's advocates to the **Society for Psychical Research**.

For an amusing account of the phenomena of Lajos Pap and probable explanation of the rationale of fraud, see the chapter "Apports of a Carpenter" in Nandor Fodor's *The Haunted Mind* (1959). Fodor also indulged some shrewd speculations about the psychology of fraud.

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Papaloi

An Obeah priest. (See **West Indian Islands**)

Papus

Pseudonym of occultist **Gérald Encausse** (1865–1916).

Parabola (Journal)

Journal of the Society for the Study of Myth & Tradition, concerned with exploring the inner being through myth and its manifestations. Published quarterly. Address: 656 Broadway, New York, NY 10012. Website: <http://www.parabola.org/>.

Sources:

Parabola Online. <http://www.parabola.org/>. March 8, 2000.

Parabrahman (or Para Brahm)

Term used in Hindu religious philosophy to denote the supreme absolute transcendental reality. Brahman is the non-personal divine beyond manifestation as gods and goddesses, as distinct from Brahma, the form as divine creator of the universe. Comparable concepts exist in most forms of **mysticism** and **Gnosticism**.

Paracelsus (1493–1541)

One of the most striking and picturesque figures in the history of medicine, **alchemy**, and **occultism**, full name Auroelus Philippus Theophrastus Paracelsus Bombast von Hohenheim, this illustrious physician and exponent of the hermetic philosophy was renowned under the name of Paracelsus.

He was born December 26, 1493, in Einsideln, near Zürich, Switzerland. His father, the natural son of a prince, himself a

physician, desired that his only son should follow the same profession. The fulfillment of that desire was directed during the early training of Paracelsus. The training fostered his imaginative rather than his practical tendencies, which first cast his mind into the alchemical mould.

He freed himself from the constraining bonds of medicine as practiced by his contemporaries, who chiefly applied bleeding, purging, and emetics, and set about evolving a new system to replace the old. In order to study the book of nature better, he traveled extensively between 1513 and 1524 and visited almost every part of the known world. During his travels he compiled the wisdom present at the time on metallurgy, chemistry, and medicine, and the folk wisdom of the untutored.

Paracelsus met the Cham of Tartary, conversed with the magicians of **Egypt** and Arabia, and is said to have even reached **India**. At length his protracted wanderings came to a close, and in 1524 he settled in Basel, then a favorite resort of scholars and physicians, where he was appointed to fill the chair of medicine at the university.

His inflated language, eccentric behavior, and the splendor of his conceptions attracted, repelled, and gained him friends and enemies. His antipathy to the Galenic school became ever more pronounced, and the crisis came when he publicly burned the works of Galen and Avicenna in a vase into which he had cast nitrate and sulphur. By such a proceeding he incurred the hatred of his more conservative brethren and cut himself off forever from the established school of medicine. He continued his triumphant career, however, until a conflict with the magistrates brought it to an abrupt close. He was forced to flee from Basel, and thereafter wandered from place to place, earning a living as best he could.

An element of mystery surrounds the manner of his death, which took place September 24, 1541. Some say that he was poisoned at the instigation of the medical faculty, others that he was thrown down a steep incline.

But interesting as were the events of his life, it is to his work that most attention is due. Not only was he the founder of the modern science of medicine, but the magnetic theory of **Franz A. Mesmer**, the "astral" theory of modern **Spiritualism**, and the philosophy of Descartes were all foreshadowed in the fantastic, yet not always illogical, teachings of Paracelsus.

He revived the "microcosmic" theory of ancient Greece, and sought to prove the human body analogous to the solar system by establishing a connection between the seven organs of the body and the seven planets. He preached the doctrines of the efficacy of willpower and the imagination (i.e., magic):

"It is possible that my spirit, without the help of my body, and through an ardent will alone, and without a sword, can stab and wound others. It is also possible that I can bring the spirit of my adversary into an image and then fold him up or lame him at my pleasure.

"Resolute imagination is the beginning of all magical operations.

"Because men do not perfectly believe and imagine, the result is, that arts are uncertain when they might be wholly certain."

He was thus a forerunner of **New Thought** teachings. The first principle of his doctrine was the extraction of the quintessence, or philosophic mercury, from every material body. He believed that if the quintessence were drawn from each animal, plant, and mineral, the combined result would equal the universal spirit, or **astral body** in human beings, and that a draught of the extract would renew youth.

He came to the conclusion that "astral bodies" exercised a mutual influence on each other, and declared that he himself had communicated with the dead and with living persons at a considerable distance. He was the first to connect this influence with that of the magnet, and to use the word "magnetism" with its modern application in the **occult**. It was on this idea that much of Franz A. Mesmer's work was built.

While Paracelsus busied himself with such problems, however, he did not neglect the study and practice of medicine, into which both **astrology** and the magnet entered largely. When he was sought by a patient, his first care was to consult the planets, where the disease had its origin, and if the patient were a woman he took it for granted that the cause of her malady lay in the moon.

His anticipation of the philosophy of Descartes consisted in his theory that by bringing the various elements of the human body into harmony with the elements of nature—fire, light, earth—old age, and death might be indefinitely postponed.

His experiment in the extraction of essential spirits from the poppy resulted in the production of laudanum (a popular form of opium through the nineteenth century), which he prescribed freely in the form of “three black pills.” The recipes he gives for the **philosophers’ stone**, the **elixir of life**, and various universal remedies are exceedingly obscure. He was known as the first physician to use opium and mercury, and to recognize the value of sulphur.

He applied himself also to the solution of a problem that exercised the minds of scientific men in the nineteenth and twentieth centuries—whether it was possible to produce life from inorganic matter. Paracelsus asserted that it was, and left on record a quaint recipe for a **homunculus**, or artificial man. By a peculiar treatment of certain “spagyric substances” (which he unfortunately omitted) he declared that he could produce a perfect human child in miniature.

Medical, alchemical, and philosophical speculations were scattered so profusely throughout his teaching that one concludes that here was a master-mind, a genius, who was a charlatan, by reason of training and temperament. Paracelsus displayed a curious singleness of purpose and a real desire to penetrate the mysteries of science.

He left on record the principal points of the philosophy on which he founded his researches in his *Archidoxa Medicinæ*. It contains the leading rules of the art of healing as he practiced and preached them. He stated that he had resolved to give ten books to the *Archidoxa*, but had reserved the tenth in his memory. He believed it was a treasure that men were not worthy to possess and should only be given to the world when it abjured Aristotle, Avicenna, and Galen, and promised a perfect submission to Paracelsus. The world did not recant, but Paracelsus relented and at the entreaty of his disciples published his *Tenth Book of the Arch-Doctrines*, also known as *On the Secret Mysteries of Nature*.

At the beginning Paracelsus hypothesized, and then attempted to substantiate, the existence of a universal spirit infused into the veins, which forms within us a species of invisible body, of which our visible body directs and governs at its will. This universal spirit is not simple—not more simple, for instance, than the number 100, which is a collection of units. The spiritual units are scattered in plants and minerals, but principally in metals. There exists in these inferior productions of the earth a host of sub-spirits that sum themselves up in us, as the universe does in God. So the science of the philosopher has to unite them to the body, disengage them from the grosser matter that clogs and confines them, and separate the pure from the impure. To separate the pure from the impure is to seize upon the soul of the heterogeneous bodies and evolve their “predestined element,” “the seminal essence of beings,” and “the first being, or quintessence.”

To understand this latter word “quintessence,” it is necessary to postulate that every body is composed of four elements. The essence compounded of these elements forms a fifth, which is the soul of the mixed bodies, or, in other words, its “mercury.” “I have shown,” stated Paracelsus, “in my book *Elements*, that the quintessence is the same thing as mercury. There is in mercury (soul) whatever wise men seek.” That is, not the mercury of modern chemists, but a philosophical “mercury” of which every body has its own. “There are as many mercuries as there are things. The mercury of a vegetable, a miner-

al, or an animal of the same kind, although strongly resembling each other, does not precisely resemble another mercury, and it is for this reason that vegetables, minerals, and animals of the same species are not exactly alike. . . .”

Paracelsus sought a plant in the vegetable kingdom that was worthy of holding the same rank as gold in the metallic—a plant whose “predestined element” united in itself the virtues of nearly all the vegetable essences. Although this was not easy to distinguish, he claimed to recognize at a glance the supremacy of excellence in the *melissa*, and first decreed to it the pharmaceutical crown. Then:

“He took some balm-mint in flower, which he had taken care to collect before the rising of the sun. He pounded it in a mortar, reduced it to an impalpable dust, poured it into a long-necked vial which he sealed hermetically, and placed it to digest (or settle) for forty hours in a heap of horse-dung. This time expired, he opened the vial, and found there a matter which he reduced into a fluid by pressing it, separating it from its impurities by exposure to the slow heat of a *bain-marie* (a vessel of hot water in which other vessels are heated). The grosser parts sunk to the bottom, and he drew off the liqueur which floated on the top, filtering it through some cotton. This liqueur having been poured into a bottle he added to it the fixed salt, which he had drawn from the same plant when dried. There remained nothing more but to extract from this liqueur the first life or being of the plant. For this purpose Paracelsus mixed the liqueur with so much ‘water of salt’ (understand by this the mercurial element or radical humidity of the salt), put it in a matrass, exposed it for six weeks to the sun, and finally, at the expiration of this term, discovered a last residuum which was decidedly, according to him, the first life or supreme essence of the plant. But at all events, it is certain that what he found in his matrass was the genie or spirit he required; and with the surplus, if there were any, we need not concern ourselves.”

Those who wished to know what this *genie* was like were informed that it as exactly resembled, as two drops of water, the spirit of aromatic wine known today as *absinthe suisse*. It was a liquid green. Unfortunately, it failed as a specific in the conditions indispensable for an elixir of immortality.

By means and manipulations as subtle and ingenious as those that he employed upon the *melissa*, Paracelsus learned to extract the “predestined element” of plants that ranked much higher in the vegetable aristocracy—the “first life” of the gilly-flower, the cinnamon, the myrrh, the scammony, and thecelandine. All these supreme essences, which, according to the fifth book of *Archidoxa*, united with a mass of “magisteries” as precious as they were rude, were the base of so many specifics, equally reparative and regenerative. This depended upon the relationship that existed between the temperament of a privileged plant and the temperament of the individual who asked of it his rejuvenescence.

However brilliant were the results of his discoveries, those he obtained or those he thought he might obtain, they were for Paracelsus but the beginning of magic. To the eyes of so consummate an alchemist, vegetable life was not important; it was the mineral—the metallic life—that was significant. Paracelsus believed it was in his power to seize the first life-principle of the moon, the sun, Mars, or Saturn; that is, of silver, gold, iron, or lead. It was equally facile for him to grasp the life of the precious stones, the bitumens, the sulphurs, and even that of animals. Paracelsus set forth several methods of obtaining this great arcanum. Here is the shortest and most simple explanation as recorded by Incola Francus:

“Take some mercury, or at least the element of mercury, separating the pure from the impure, and afterwards pounding it to perfect whiteness. Then you shall sublimate it with sal-ammoniac, and this so many times as may be necessary to resolve it into a fluid. Calcine it, coagulate it, and again dissolve it, and let it strain in a pelican [a vessel used for distillation] during a philosophic month, until it thickens and assumes the

form of a hard substance. Thereafter this form of stone is incombustible, and nothing can change or alter it; the metallic bodies which it penetrates become fixed and incombustible, for this material is incombustible, and changes the imperfect metals into metal perfect. Although I have given the process in few words, the thing itself demands a long toil, and many difficult circumstances, which I have expressly omitted, not to weary the reader, who ought to be very diligent and intelligent if he wishes to arrive at the accomplishment of this great work.”

Paracelsus himself described in *Archidoxa* his own recipe for the completion of it, and profited by the occasion to criticize his fellow-workers.

“I omit what I have said in different places on the theory of the stone; I will say only that this *arcanum* does not consist in the blast [*rouille*] or flowers of antimony. It must be sought in the mercury of antimony, which, when it is carried to perfection, is nothing else than the *heaven* of metals; for even as the heaven gives life to plants and minerals, so does the pure quintessence of antimony vitrify everything. This is why the Deluge was not able to deprive any substance of its virtue or properties, for the heaven being the life of all beings, there is nothing superior to it which can modify or destroy it.

“Take the antimony, purge it of its arsenical impurities in an iron vessel until the coagulated mercury of the antimony appears quite white, and is distinguishable by the star which appears in the superficies of the regulus, or semi-metal. But although this regulus, which is the element of mercury, has in itself a veritable hidden life, nevertheless these things are in virtue, and not actually.

“Therefore, if you wish to reduce the power to action, you must disengage the life which is concealed in it by a living fire like to itself, or with a metallic vinegar. To discover this fire many philosophers have proceeded differently, but agreeing to the foundations of the art, have arrived at the desired end. For some with great labour have drawn forth the quintessence of the thickened mercury of the regulus of antimony, and by this means have reduced to action the mercury of the antimony: others have considered that there was a uniform quintessence in the other minerals, as for example in the fixed sulphur of the vitriol, or the stone of the magnet, and having extracted the quintessence, have afterwards matured and exalted their *heaven* with it, and reduced it to action. Their process is good, and has had its result. Meanwhile this fire—this corporeal life—which they seek with toil, is found much more easily and in much greater perfection in the ordinary mercury, which appears through its perpetual fluidity—a proof that it possesses a very powerful fire and a celestial life similar to that which lies hidden in the regulus of the antimony. Therefore, he who would wish to exalt our *metallic heaven*, started, to its greatest completeness, and to reduce into action its potential virtues, he must first extract from ordinary mercury its corporeal life, which is a celestial fire; that is to say the quintessence of quicksilver, or, in other words, the metallic vinegar, that has resulted from its dissolution in the water which originally produced it, and which is its own mother; that is to say, he must dissolve it in the arcanum of the salt I have described, and mingle it with the ‘stomach of Anthion,’ which is the spirit of vinegar, and in this menstruum melt and filter and consistent mercury of the antimony, strain it in the said liquor, and finally reduce it into crystals of a yellowish green, of which we have spoken in our manual.”

As regards the **philosophers’ stone**, he gave the following formula:

“Take the electric mineral not yet mature [antimony], put it in its sphere, in the fire with the iron, to remove its ordures and other superfluities, and purge it as much as you can, following the rules of chymistry, so that it may not suffer by the aforesaid impurities. Make, in a word, the regulus with the mark. This done, cause it to dissolve in the ‘stomach of the ostrich’ (vitriol), which springs from the earth and is fortified in its virtue by the ‘sharpness of the eagle’ (the metallic vinegar or es-

sence of mercury). As soon as the essence is perfected, and when after its dissolution it has taken the colour of the herb called *calendule*, do not forget to reduce it into a spiritual luminous essence, which resembles amber. After this, add to it of the ‘spread eagle’ one half the weight of the election before its preparation, and frequently distil the ‘stomach of the ostrich’ into the matter, and thus the election will become much more spiritualized. When the ‘stomach of the ostrich’ is weakened by the labour of digestion, we must strengthen it and frequently distil it. Finally, when it has lost all its impurity, add as much tartarized quintessence as will rest upon your fingers, until it throws off its impurity and rises with it. Repeat this process until the preparation becomes white, and this will suffice; for you shall see yourself as gradually it rises in the form of the ‘exalted eagle,’ and with little trouble converts itself in its form (like sublimated mercury); and that is what we are seeking.

“I tell you in truth that there is no greater remedy in medicine than that which lies in this election, and that there is nothing like it in the whole world. But not to digress from my purpose, and not to leave this work imperfect, observe the manner in which you ought to operate.

“The election then being destroyed, as I have said, to arrive at the desired end (which is, to make of it a universal medicine for human as well as metallic bodies), take your election, rendered light and volatile by the method above described.

“Take of it as much as you would wish to reduce it to its perfection, and put it in a philosophical egg of glass, and seal it very tightly, that nothing of it may respire; put it into an athanor until of itself it resolves into a liquid, in such a manner that in the middle of this sea there may appear a small island, which daily diminishes, and finally, all shall be changed to a colour black as ink. This colour is the raven, or bird which flies at night without wings, and which, through the celestial dew, that rising continually falls back by a constant circulation, changes into what is called ‘the head of the raven,’ and afterwards resolves into ‘the tail of the peacock,’ then it assumes the hue of the ‘tail of a peacock,’ and afterwards the colour of the ‘feathers of a swan,’ finally acquiring an extreme redness, which marks its fiery nature, and in virtue of which it expels all kinds of impurities, and strengthens feeble members. This preparation, according to all philosophers, is made in a single vessel, over a single furnace, with an equal and continual fire, and this medicine, which is more than celestial, cures all kinds of infirmities, as well in human as metallic bodies; wherefore no one can understand or attain such an arcanum without the help of God: for its virtue is ineffable and divine.”

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Para Committee

Popular term for the **Committee for the Scientific Investigation of Claims of the Paranormal**, established April 30, 1976, at a meeting of the American Humanist Association in Buffalo, New York.

Paradise

A word derived from the old Persian (Zeud) *pairēdaēza*, an enclosure, a walled-in place; old Persian *pairi*, around, dig, to mould, form, shape (hence to form a wall of earth). The word moved into Greek (paradeisos), Latin (paradisus), and Hebrew (pardes). It literally denotes an enclosure or park planted with fruit trees and abounding with various animals, i.e., a pleasure garden or park. Josephus referred to Solomon's garden at Etham and to the hanging gardens of Babylon as paradises. Eden is not termed a "paradise" in the Hebrew text of Gen. 2:8, but a place where God planted a garden. The term, however, was inserted in the text in the Greek Septuagint translation, which read that God planted a paradise in Eden.

While the biblical paradise is located in reference to several well-known geographic reference points such as the Euphrates and Hiddekl (Tigris) rivers, the failure to find such a paradisaical place in that area in modern times has suggested the possibility that the paradise of Eden might be found elsewhere.

Paradise has been sought for or located in many regions of the earth: on the banks of the Euphrates and of the Ganges, in Tartary, Armenia, India, China, Mesopotamia, Syria, Persia, Arabia, Palestine, Ethiopia, and near the mountains of Libanus and Anti-libanus. Some place it in Judea, what is now the sea of Galilee; others in Armenia or Syria, near Mount Ararat, toward the sources of the Orontes, the Chrysorrhoeas, and the Barrady. In the early nineteenth century the Island of Ceylon (now known as Sri Lanka), which was the "Serendib" of the ancient Persians and the "Taprobane" of the Greek geographers, was cited as a possibility. Robert Percival, in his book *An Account of the Island of Ceylon* (1803), suggested:

"It is from the summit of Hamalleel or Adam's Peak that Adam took his last view of Paradise before he quitted it never to return. The spot on which his feet stood at the moment is still supposed to be found in an impression on the summit of the mountain, resembling the print of a man's foot, but more than double the ordinary size. After taking this farewell view, the father of mankind is said to have gone over to the continent of Judea, which was at that time joined to the island, but no sooner had he passed Adam's Bridge than the sea closed behind him, and cut off all hopes of return. This tradition, from whatever source it was derived, seems to be interwoven with the earliest notions of religion entertained by the Cingalese; and it is difficult to conceive that it could have been engrafted on them without forming an original part. I have frequently had the curiosity to converse with black men of different castes concerning this tradition of Adam. All of them, with every appearance of belief, assured me that it was really true, and in support of it produced a variety of testimonies, old sayings, and prophecies, which have for ages been current among them. The origin of these traditions I do not pretend to trace; but their connection with Scripture history is very evident, and they afford a new instance how universally the opinions with respect to the origin of man coincide."

We are further informed by this writer that a large chair fixed in a rock near the summit of the mountain is said to be the workmanship of Adam. It has the appearance of having been placed there at a very distant period, but who really placed it there, or for what purpose, it is impossible to discover.

However, long before Percival travelled to Sri Lanka, this apparently oversize footprint had been venerated equally by Buddhists and Hindus, who ascribe it respectively to Gautama, Buddha, or the god Siva.

Some believed Eden represented the whole earth, which was of surprising beauty and fertility before the Fall. A curious notion prevailed to a great extent among the various nations that the Old World was under a curse and the earth became very barren. This view is reflected in the Apostle Paul's letter to the Romans (8:22) where he refers to the whole of creation groaning in pain.

Eastern Philosophies of Paradise

Some Eastern philosophies shared the idea that nature had been contaminated, and that the earth labored under some defilement—a sentiment that might have resulted from obscure traditions connected with the first human pair. The Hebrew historian Josephus stated that the Sacred Garden was watered by one river, which ran round the whole earth and was divided into four parts, but he appeared to think Paradise was merely a figurative or allegorical locality. Some of the peoples of Hindustan had traditions of a place resembling Paradise on the banks of the river Ganges; their accounts were completely blended with mythology and legends respecting the Deluge and the second peopling of the world.

One writer who had diligently studied the Indian Puranas (religious and mythological works) placed Eden on the Imaus Mountains of India. He stated:

"It appears from Scripture that Adam and Eve lived in the countries to the eastward of Eden; for at the eastern entrance of it God placed the angel with the flaming sword (Gen. 3:24). This is also confirmed by the Puranics, who place the progenitor of mankind on the mountainous regions between Cabul and the Ganges, on the banks of which, in the hills, they show a place where he resorted occasionally for religious purposes. It is frequented by pilgrims. At the entrance of the passes leading to the place where I suppose was the Garden of Eden, and to the eastward of it, the Hindoos have placed a destroying angel, who appears, and it is generally represented with a cherub; I mean Garudha, or the Eagle, upon whom Vishnu and Jupiter are represented riding. Garudha is represented generally like an eagle, but in his compound character somewhat like a cherub. He is represented like a young man, with the countenance, wings, and talons of the eagle. In Scripture the Deity is represented riding upon a cherub, and flying upon the wings of the wind. Garudha is called Vahan [literally the Vehicle] of Vishnu or Jupiter, and he thus answers to the cherub of Scripture; for many commentators derive this word from the obsolete root c'harab, in the Chaldean language, a word implicitly synonymous with the Sanscrit Vahan."

In the fabled Mount Meru of Hindu mythology there is also a descriptive representation of a Mosaic-like garden of Eden. Meru is a conical mountain; the exact locality of which is not fixed, but Hindu geographers considered the earth as a flat table with the sacred mountain of Meru rising in the middle. It became at length their decided conviction that Meru was the North Pole, from their notion that the North Pole was the highest part of the world. Some Hindu writers admitted that Mount Meru must be situated in the central part of Asia. Rather than relinquish their notion of and predilection for the North Pole as the real locality of Paradise, they actually forced the sun out of the ecliptic and placed the Pole on the elevated plains of Lesser Bokhara. However, the Hindu description of this Paradise seems to be analogous to the Mosaic account.

The traditions of Kashmir represented that country as the original site of Paradise and the abode of the first human pair, while the Buddhists of Tibet held opinions respecting the mountain Meru similar to those of the Hindus. They located the sacred garden, however, at the foot of the mountain near the source of the Ganges.

The Muslims inhabiting adjacent countries adopted the belief that Paradise was situated in Kashmir. They believed the first man was driven from it, he and his wife wandered separately for some time, then meeting at a place called Bahlaka, or Balk. Two gigantic statues, which the Moslems said were yet to be seen between Bahlaka and Bamiyan, represented Adam and Eve. A third statue was that of their son Seish or Seth, whose tomb, or its site, was pointed out near Bahlaka.

Some writers maintained that Paradise was under the North Pole. They argued over the idea of the ancient Babylonians and Egyptians that the ecliptic or solar way was originally at right angles to the Equator, and so passed directly over the North Pole. Some Moslems speculated that it was in one of the seven

heavens. One commentator summed up extravagant theories respecting the locality of Paradise. "Some place it as follows: In the third heaven, others in the fourth, some within the orbit of the moon, others in the moon itself, some in the middle regions of the air, or beyond the earth's attraction, some on the earth, others under the earth, and others within the earth."

Before leaving the East, it may be observed that Oriental people generally reckoned four sites of Paradise in Asia: the first Ceylon, already mentioned; the second in Chaldea; the third in a district of Persia, watered by a river called the Nilab; and the fourth in Syria near Damascus, and near the springs of the Jordan. This last supposed site was not peculiar to Oriental writers, as it was maintained by some Europeans, especially Heidegger, Le Clerc, and Hardouin. The following are the traditions once believed by inhabitants of the city of Damascus—a city which the Emperor Julian the Apostate styled "the Eye of all the East," the most sacred and most magnificent Damascus. For example, M. de Lamartine observed:

"I understand that Arabian traditions represent this city and its neighbourhood to form the site of the lost Paradise, and certainly I should think that no place upon earth was better calculated to answer one's ideas of Eden. The vast and fruitful plain, with the seven branches of the blue stream which irrigate it—the majestic framework of the mountains—the glittering lakes which reflect the heaven upon the earth—its geographical situation between the two seas—the perfection of the climate—every thing indicates that Damascus has at least been one of the first towns that were built by the children of men—one of the natural halts of fugitive humanity in primeval times. It is, in fact, one of those sites pointed out by the hand of God for a city—a site predestined to sustain a capital like Constantinople."

According to Muslim beliefs, Damascus stood on the site of the Sacred Garden. Outside this city was a meadow divided by the river Barrady, and is alleged that Adam was formed from its red earth. This field was designated Ager Damascenus by the Latins, and nearly in the center formerly stood a pillar, intended to mark the precise spot where the Creator breathed the breath of life into the first man.

Other Philosophies of Paradise

Other traditions that existed among ancient nations of the Garden of Eden doubtless inspired the magnificent gardens that were designed and planted by Eastern princes, such as the Golden Garden, which was consecrated by Pompey to Jupiter Capitolinus of Aristobulus, King of the Jews. Nor is mythology deficient in similar legends. There are the Gardens of Jupiter, of Alcinous, of the Fortunate Islands, and of the Hesperides. These not only contain descriptions of the primeval Paradise, but also include the traditions of the Tree of Knowledge and of the original promise made to the woman. The Garden of the Hesperides produced golden fruit, guarded by a dangerous serpent—this fierce reptile encircled with its folds a mysterious tree—and Hercules procured the fruit by encountering and killing the serpent.

The story of the constellation, as related by Eratosthenes, is applicable to the Garden of Eden and the primeval history of mankind.

"This serpent," said that ancient writer, alluding to the constellation, "is the same as that which guarded the golden apples, and was slain by Hercules. For, when the gods offered presents to Juno on her nuptials with Jupiter, the Earth also brought golden apples. Juno, admiring their beauty, commanded them to be planted in the garden of the gods; but finding that they were continually plucked by the daughter of Atlas, she appointed a vast serpent to guard them. Hercules overcame and slew the monster. Hence, in this constellation the serpent is depicted rearing its head aloft, while Hercules, placed above it with one knee bent, tramples with his foot upon its head, and brandishes a club in his right hand."

The Greeks placed the Garden of the Hesperides close to Mount Atlas, and then claimed it was far into the regions of western Africa, yet all knowledge of its Asiatic site was not erased from the classical mythologists. Apollodorus states that certain writers situated it not in the Libyan Atlas, but in the Atlas of the Hyperboreans.

Others believed the world was originally a paradise, and its first inhabitants were human, whose dwelling was a magnificent hall glittering with fine gold and where love, joy, and friendship presided. But this happiness was soon overthrown by certain women from the country of the giants, to whose seductions the first mortals yielded, losing their innocence and integrity forever. The transgression of Eve was the obvious prototype of the fatal curiosity of Pandora.

The legends of Hindustan also supply accounts of the happiness of paradise in the Golden Age of classic mythology. Thomas Maurice, author of *Indian Antiquities* (1793–1800), observed at the end of the eighteenth century,

"There can arise little doubt that by the Satya age, or Age of Perfection, the Brahmins obviously allude to the state of perfection and happiness enjoyed by man in Paradise. It is impossible to explain what the Indian writers assert concerning the universal purity of manners, and the luxurious and unbounded plenty prevailing in that primitive era, without this supposition. Justice, truth, philanthropy, were then practised among all the orders and classes of mankind. There was then no extortion, no circumvention, no fraud, used in the dealings one with another. Perpetual oblations smoked on the altars of the Deity; every tongue uttered praises, and every heart glowed with gratitude to the Supreme Creator. The gods, in token of their approbation of the conduct of mortals, condescended frequently to become incarnate, and to hold personal intercourse with the yet undepraved race, to instruct them in arts and sciences; to unveil their own sublime functions and pure nature; and to make them acquainted with the economy of those celestial regions into which they were to be immediately translated, when the period of their terrestrial probation expired."

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Paragnost

Term coined by Dutch parapsychologist **W. H. C. Tenhaeff** in 1932 to indicate an individual gifted with **psi** or psychic faculties. The term derives from the Greek *para* (beyond) and *gnosis* (knowledge), i.e., paranormal knowledge.

Paranormal and Psychic Australian (Magazine)

Former name of a quarterly Australian magazine devoted to psychic phenomena, unexplained mysteries, news, and book reviews. Since the death of its editor in May 1999, the publication has been incorporated into *Masque Noir*. Address: P.O. Box 19, Spit Jct., New South Wales 2088, Australia.

Paraphysical Laboratory

A research unit organized by some members of the **Society for Psychological Research** (London) that specialized in study of

the physical aspects of **psi** phenomena. The laboratory published the *International Journal of Paraphysics*. Last known address: Summerhayes Hotel, 12 Cambridge Rd., Bournemouth, Dorset BH2 6AQ, England.

Parapsychic Phenomena

A term coined by psychologist **Max Dessoir** (1867–1947) in Germany in 1889 and picked up by psychical researcher **Emile Boirac** (1851–1917) and used to refer to “all phenomena produced in living beings or as a result of their action, which do not seem capable of being entirely explained by already known natural laws and forces.” According to Boirac, the term “psychical” is not satisfactory because it is synonymous with “mental.” The prefix “para” denotes that it relates to exceptional, abnormal, paradoxical phenomena. The term found some acceptance in Germany during the establishment of **psychical research**.

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Parapsychika (Journal)

A German bimonthly journal of the Swiss Parapsychological Society (Parapsychologische Arbeitsgruppe Base 1). It included papers on theoretical and experimental aspects of **parapsychology**. Last known address: c/o K. Berber, Leonhardsgraben 2, CH-4057, Basel, Switzerland.

Parapsychological Association, Inc.

Formed in 1957 as the professional society for parapsychologists following an initiative of **J. B. Rhine**. Its purpose was to “advance parapsychology as a science, to disseminate knowledge of the field, and to integrate the findings with those of other branches of science.” It holds an annual convention, which is reported in its *Proceedings*, and the proceedings of which are published annually as *Research in Parapsychology*.

In 1969 the association took a giant step in advancing the field by affiliating with the American Association for the Advancement of Science. The work of the association is reported in *Journal of Parapsychology* and *Journal of the American Society for Psychical Research*. Address: P.O. Box 92209, Durham, NC 27708-2209. Website: <http://www.parapsych.org/>.

Sources:

The Parapsychological Association, Inc. <http://www.parapsych.org/>. March 8, 2000.

Parapsychological Journal of South Africa

Bi-annual publication of South African Society for Psychical Research (founded in 1955). It publishes lectures given by the society and can be contacted at P.O. Box 23154, Johannesburg 2044, South Africa.

Parapsychological Research Society (Turkey)

Turkish organization concerned with parapsychological research. Last known address: c/o Mr. Selman Gerceksever, Sakizzülü Sokak, No. 21 Kat: 1 Bahariye, Kadiköy, Istanbul, Turkey.

Parapsychologischen Arbeitsgruppe Basel

The Parapsychologischen Arbeitsgruppe Basel (Parapsychology Work Group of Basel) was a small Swiss organization founded in 1967 at the suggestion of German parapsychologist Hans Bender, a professor at the University of Freiburg, Germany. It established a program of research and public lectures and annually cooperated with the Schweizer Parapsychologische Gesellschaft in sponsoring the *Basel PSI Days*, a congress that brought together an international audience for lectures on a variety of subjects. Last known address: c/o Psi Zentrum Basel, Guterstrasse 144, CH-4053, Basel, Switzerland.

Parapsychology

The name given to the scientific study of psychic or paranormal phenomena. The **Parapsychological Association**, refers to it as, “The scientific and scholarly study of certain unusual events associated with human experience.” The association also pointed out in its *Parapsychology FAQs*, on its website in 2000, that:

In spite of what the media often imply, parapsychology is not the study of ‘anything parnormal’ or bizarre. Nor is parapsychology concerned with astrology, UFOs, searching for Bigfoot, paganism, vampires, alchemy, or witchcraft.

Parapsychology largely replaced the earlier term “psychical research,” the change indicating a significant shift in emphasis and methodology. The term “parapsychology” is an old one. It appears to have been coined in Germany in or before 1889 by psychologist **Max Dessoir** (1867–1947). Dessoir first used the term in an article the June 1889 issue of the German periodical *Sphinx*. Dessoir’s use of the term “parapsychology,” as also the term “parapsychic,” predates the later use of the term by **Emile Boirac** (1851–1917) in a book in 1908.

The term “parapsychology,” as used currently was popularized by **J. B. Rhine** (1895–1980) and fellow pioneers **William McDougall** and **Louisa E. Rhine** to distinguish the laboratory based study, including the use of careful experimental methodology, of psychic phenomena in both its mental (telepathy, clairvoyance, and precognition) and physical (psychokinesis) form. In 1927, McDougall and the Rhines began research on mediumship, survival, and telepathy in the Department of Psychology at Duke University, Durham, North Carolina.

Rhine established the now familiar outlines of laboratory method with card-guessing and dice-rolling experiments. Card-guessing had been used already in scientific tests implemented by psychical researchers in Britain. It was Rhine who popularized the use of **Zener cards**, devised by his colleague psychologist **Karl Zener**. This experiment of sorts consisted of holding 25 cards bearing simple symbols in groups of five of a kind: star, circle, square, cross and waves. The pack simplified the mathematical calculations involved in evaluating chance factors in guessing.

In addition to this work, Rhine popularized the terms “parapsychology,” “extrasensory perception” and “psi.” In the 1930s his attempts to find a statistical validation of ESP transformed parapsychology into a legitimate area for scientific research for many who had eschewed psychical research previously.

Assisted by **J. Gaither Pratt**, who later became a prominent parapsychologist himself, Rhine looked for psychically gifted

people to study. One prominent subject was a Duke student, Hubert E. Pearce. In a significant set of 74 runs which Rhine named the Pearce-Pratt Series, the odds against the successful guesses being merely chance were estimated as 1 in 10,000,000,000,000,000,000,000. Many variants in experimental setup were developed in card-guessing, and the results were often significantly above chance expectation.

The idea for the classic psychokinetic (PK) experiments developed after a casual visitor to Duke boasted that he could will dice to fall so that he could get the numbers he needed to win. Experimental techniques were devised in which subjects threw dice for the face of their choice. The results were analyzed mathematically. The results over several years indicated strong evidence for the reality of PK. Such findings were later confirmed by experimenters elsewhere, using a variety of experimental techniques. Various methods were developed to ensure that PK tests with dice were not influenced by mechanical factors (weight of dice, etc.) or unconscious skills in throwing. Apparatus was designed which threw dice automatically.

Some special terms that have developed in the study of PK are: PK-MT (psychokinetic effect on moving targets such as dice); PK-LT (influence on living matter, such as growth in plants, healing, influencing animals); PK-ST (influence on static targets). Another initialism that grew up in evaluating PK was "QD," which indicated the division of record sheets into four equal quarters. Study of quarter divisions showed a consistent pattern of fall-off in scoring results as between upper left and lower right quarters of the record sheet, with the other two quarters bridging the gap in success fall-off. It became clear that this fall-off in success during the course of a series of tests was a characteristic feature of PK, suggesting the operation of some unknown mental process which affected the continuity of PK achievement.

In 1934, Rhine published his first book, *Extrasensory Perception*, which caused something of a furor in scientific and academic circles. For a time it was fashionable to attack his preliminary findings favoring ESP. The scientific community especially, and a large portion of the general public, were still much opposed to, and highly suspicious of parapsychology as a study. The identification of Duke University with such controversial and scientifically marginalized research, was also highly criticized; and eventually Rhine was obliged to open a separate **Parapsychology Laboratory**, seeking outside sponsorship for research. The persistent patient work of Rhine, his associates and other parapsychologists over decades eventually established a place for parapsychology as a proper scientific study, however many skeptics stood by with disbelief.

The early years of parapsychology were chronicled in a book by Rhine and others: *Extrasensory Perception after Sixty Years; a Critical Appraisal of the Research in Extrasensory Perception* (1940). In it they detailed the ESP research at Duke University from 1927 through 1940 in the context of the former period of psychical research from 1882 to 1927. Valuable scientific investigation of ESP and related phenomena and some laboratory research had been conducted during this earlier period by both the **Society for Psychical Research**, founded in London in 1882, and the **American Society for Psychical Research**, founded in 1885. For example, from 1921 on, an important series of card tests was conducted by **G. N. M. Tyrrell** in Britain. The British experimenter **W. Whately Carington** did important tests on telepathy and PK and developed a stimulating "association theory" of telepathy. Other British experimenters included: **G. W. Fisk** and **Donald J. West** working on PK scoring, **S. G. Soal**, and **Kathleen M. H. Goldney**.

In the United States, notable ESP pioneers included **Gardner Murphy** and **Gertrude R. Schmeidler**. Murphy joined the Society for Psychical Research, London, as early as 1917. He did graduate work at Harvard University in the field as the Richard Hodgson Fellow from 1922 to 1925, and also served as vice-president and president of the American Society (1940–62).

In 1937, Rhine began publication of the *Journal of Parapsychology*, devoted to original publication of experimental results and other research findings in extra-sensory perception and psychokinesis.

Rhine's early work with **Eileen J. Garrett**, a notable psychic whom he tested in the early days at Duke, bore fruit in 1951 when she established the **Parapsychology Foundation**, in New York City, to promote laboratory parapsychology and fund and sponsor research. From 1953 on, the foundation published a bimonthly newsletter, *Newsletter of the Parapsychology Foundation*, which was superseded in 1970 by the bimonthly journal *Parapsychology Review*. Between 1959 and 1968 the foundation also published a valuable *International Journal of Parapsychology*. The Parapsychology Foundation plays an important role in encouraging parapsychological research in universities and among scholars with established scientific reputations.

The Second Generation

A new day arrived for parapsychology with the founding of the **Parapsychological Association** in 1957 as *the* professional society for parapsychologists. The association projected a threefold effort to advance parapsychology as a scientific discipline, engage in public education, and integrate the results of their research with the findings of other branches of science.

By 1957 parapsychology and psychical research had developed a working partnership and tolerance of the particular contributions both made. Boundaries were blurred as individuals worked both areas. Researchers saw the need to investigate the claims and phenomena which emerged in the noticeable revival of the occult and occult religion in the 1960s. As psychical researchers examined a broad range of phenomena (Spiritualism, evidence for survival after death, hauntings, poltergeist occurrences, out-of-the-body traveling, reincarnation, psychical healing, and magical practices) parapsychologists expanded the range of topics covered by laboratory experimentation.

Popular interest in psychic and occult phenomena in the 1960s helped create a general climate of belief in the paranormal at both critical and uncritical levels. The most significant sign of the changing climate was the acceptance of the Parapsychological Association into membership of the American Association for the Advancement of Science in December 1969, after three previous rejections. This improved scientific status of parapsychology owed much to the patient laboratory work on ESP by Rhine and others since the 1930s.

Parapsychology and Fraud

Parapsychology, as science in general, is a very competitive field. The sense of urgency to produce results is heightened in this field. Undergirded as it is with the belief that positive results would necessitate a significant revision of currently operative scientific models of the universe the pressure is great. With such high stakes, the field has had to pay constant attention to improving its methodology and tightening its controls. Consequently, it has also had to watch out for the occasional production of fraudulent reports, especially the altering of laboratory statistics, in order to give significance to mundane or negative experimental results. With parapsychology being such a controversial field, it is not unexpected that ideological critics of the field have seized such revelations of fraud and widely publicized them. Many of these critics of parapsychology organized and affiliated with the **Committee for the Scientific Investigation of Claims of the Paranormal** (CSICOP).

While parapsychology has some well-publicized cases of fraud, the cases must be understood in the larger context of fraud that afflicts every field of science. Most cases of fraud go undetected as they concern peripheral matters of insignificant technological or philosophical consequence. Yet it only would follow that the temptation to fraud is everywhere. This temptation was vividly illustrated by CSICOP itself in their early investigation of the work of **Michel Gauquelin** in astrology. When

CSICOP results confirmed Guaquelin's results, data was changed to conceal that fact. Even after the fraud was pointed out to the committee, the original papers were republished without any reference to the cheating that had occurred. That refusal to deal with internal fraud has blunted much of the usefulness that the committee might have had as a watchdog in the field.

Two revelations of fraud have had the most effect on parapsychology. The first concerned the experiments in telepathy carried out by S. G. Soal with the percipient Basil Shackleton from 1941–1943. They had been regarded as highly evidential for many years. In 1971, serious doubts were raised about the experiments and Soal's handling of them. An article by R. G. Medhurst in the *Journal of the S.P.R.* in 1971 questioned the method of constructing quasi-random series in the tests. Medhurst implied inaccuracy (or worse) in Soal's methods. As early as 1960, Gretl Albert, an agent at some of the sittings, had alleged that she had seen Soal "altering the figures" several times on the score sheets. Thus the Medhurst article opened a controversy within parapsychology which resulted in a 1978 article by Betty Markwick in the *Proceedings of the S.P.R.* Markwick presented an overwhelming case for conscious or unconscious manipulation of data by Soal, based on computer analysis of his records. (Not all parapsychologists agree that Soal was deliberately fraudulent; but the validity of his telepathy experiments with Basil Shackleton has been shown to be inadmissible.)

In another case, the research of **Walter J. Levi, Jr.**, formerly the director of the Institute for Parapsychology offered a rival for the Soal experiments as an instance of fraud. In 1974 J. B. Rhine reported that Levi had been caught falsifying results in an experiment. Levi was asked to resign and left the field. A re-examination of all his research in the field, including independent replication of his experiments, began. His papers were from that time no longer cited as providing any evidence of psi.

During the 1980s a controversy developed around the **ganzfeld** psi experiments of Carl Sargent at Cambridge University. An article "A Report of a Visit to Carl Sargent's Laboratory" authored by **Susan Blackmore** (*Journal of the S.P.R.*, vol. 54, 1987) cast serious doubt on the methods and validity of Sargent's experiments. A defense of Sargent against the implication of fraud, "Cheating, Psi, and the Appliance of Science; A Reply to Blackmore" by Trevor Harley & Gerald Matthews, was published in the same issue of the *Journal*.

Contemporary Parapsychology

The general openness to psychic and occult phenomena that led to the burgeoning of the New Age movement and the acceptance of the Parapsychological Association into the American Association of the Advancement of Science served to create a decade of heightened parapsychological research in the 1970s. The founding of new research organizations such as the **Academy of Parapsychology and Medicine** (1970); the **Institute of Parascience** (1971); the **Academy of Religion and Psychological Research**; the **Institute for Noetic Sciences** (1973); and the **International Kirlian Research Association** (1975) created an optimistic climate. It offered promise that new breakthroughs were imminent. The reports of new work in parapsychology at the **Stanford Research Institute** further inflated the hope.

Parapsychology had become an international affair before World War II. During the last half of the twentieth century it became even more intricately woven into the everyday lives of people the world over. The decade of the 1970s saw further expansion of parapsychology. By the end of the 1980s the Parapsychological Association reported approximately 300 members working in more than 30 countries. In the United States alone by 1990, the organization listed over 150 members, including many professionals and scientists. Additionally, research not affiliated with the association was being carried out in Eastern Europe and the former Soviet Union.

Not surprisingly, both the scope and methods of parapsychology expanded greatly by the end of the twentieth century. Notable new directions included Kirlian photography, remote viewing, the investigation of altered states of consciousness (including alpha-related states and dream experiences) prompted by the influx of spiritual teachers from the East who made extraordinary claims for the abilities produced by **meditation** and related disciplines; experiments in the paranormal healing of animals; and, possibly the most controversial of all, the work of **Ian Stevenson** in the investigation of the evidence for reincarnation. The 1970s and 1980s also saw a significant amount of attention paid to the testing of the claims of paranormal feats by psychic **Uri Geller** followed by the emergence of a number of others, especially in Japan, who claimed similar abilities.

Parapsychologists still found themselves faced with strong opposition from their academic colleagues. Research and teaching positions were difficult to obtain, and unstable at best. No university seemed willing to establish a parapsychological department. Continued opposition both to parapsychological findings and the lack of any formal acknowledgement to the field remained a constant aggravation and threat to the work. The core of the opposition was focused in the Committee for the Investigation of the Claims of the Paranormal, founded in 1976, (CSICOP) and in its periodical, *Skeptical Inquirer*.

New lines of hopeful research soon proved to be dead-ends. The effects of Kirlian photography disappeared as more stringent controls were applied, as did most of the effects produced by Geller and his imitators. Stevenson was unable to pass on the enthusiasm he had for his reincarnation research. The Stanford Research Institute abandoned its parapsychological research. The Academy for Parapsychology and Medicine disbanded and the problem of the nonacceptance of parapsychology by the academic world continued to provoke concern and debate in parapsychological circles.

Charles Thomas Cayce, the grandson of **Edgar Cayce**, and director of the **Edgar Cayce Foundation**, and the **Association for Research and Enlightenment**, (ARE) reported in 1995 that the foundation's **Atlantic University**, was expected offer the first Master's Degree in Transpersonal Studies, much of the program directed to the readings of the elder Cayce and the meaning of his psychic revelations. Much of the research that previously had been conducted at Duke University, was being conducted through Atlantic and the ARE, as well as programs and seminars around the United States, and internationally. ARE's approach to studying paranormal phenomena consisted of understanding the whole person. Through holistic medical clinics, spiritual reflection and meditation the work to develop psychic ability must be a lifelong process. Again, the true believers worked hard to overcome the impression the non-believers had that the entire pursuit of uncovering the complexities of the paranormal world was the domain of the non-thinking person. While the Parapsychological Association wanted to specifically exclude paranormal as a part of their ongoing scientific research, and disassociate from the term, "paranormal," many outside the organization insisted on using both the terms and the phenomena in conjunction with any unexplained occurrence that involved the human mind.

Yet if the experts and scientists were skeptical, in 1991, *American Demographics*, reported that a **Gallup** poll indicated that people in the age group of 30 to 49, a generation more educated than any previous one in America, were more likely than any other to believe in paranormal phenomena. According to that poll, between 1978 and 1991, certain statistics emerged: 1), the proportion of people believing in ghosts increased to 25 percent from 11 percent; 2), belief in devils increased to 55 percent from 39 percent; 3), belief in **deja vu**, the belief that a person holds when a new experience gives the feeling that it has already occurred, in this life or another, increased to 55 percent from 30 percent; 4) 18 percent of adults believe in the possibility of communicating with the dead; and, 5), 70 percent believe in an afterlife. That poll also indicated a decline in certain

paranormal beliefs, including a drop from 51 percent to 49 percent of the people who claimed to believe in ESP. One person who appeared on television sets at the end of the 1990s was **James Van Praagh**. Van Praagh, a world-famous medium, wrote books and produced audio tapes, recounting his communication with the spirits of dead people. He received wide acclaim, particularly regarding his spiritual approach.

Popular television shows and movies at the end of the twentieth century belied, too, that skepticism was as rampant as CSI-COP claimed. In any case, Hollywood especially took advantage of the interest the average person seemed to have in the area of parapsychology—from ghosts to satanic possession. One popular network show, “Unsolved Mysteries,” featured at least one piece a week on some paranormal occurrence, right along with their true-crime mysteries of kidnapping, murder, and other crime-related stories. The weekly television series, “The X-Files,” had its two fictional heroes, FBI agents, experiencing the “out of the ordinary” phenomena as they hunted down mysterious criminals and sometimes supernormal forces. A 1999 hit summer movie, “The Sixth Sense,” even won an Academy Award nomination for its 11 year-old star. The line that became most infamous was familiar to those who did not see the movie, as well as those who had. “I see dead people.” A line that revealed the perplexed youngster’s dilemma, was pronounced on movie trailers for the months surrounding the picture’s opening. Indeed, the idea fascinated people enough to give the movie some of the highest ratings and biggest box office sales of the year.

Parapsychological phenomena did not abide by the constraints of time or space, according to those involved in its research. It does not distinguish between mind and matter—both are one, inextricably connected to each other. Still, the majority of parapsychologists believed that all of the unexplained experiences that included, ESP, PK, and the body surviving after death, to name only a few, would eventually be explained scientifically as scientific knowledge expanded.

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Parapsychology Abstracts International See Exceptional Human Experience (Abstracts)

Parapsychology Association of Riverside

Organization sponsoring lectures and study groups on parapsychology and acting as a center for information. It issued a monthly newsletter titled **PARINFO**. Last known address: 6370 Magnolia Ave., no. 219, Riverside, CA 92506.

Parapsychology Bulletin

Former publication of Parapsychology Press that brings together parapsychologists through the medium of their scientific publications. The main functions of *Parapsychology Bulletin* have been taken over by a section of news and comments in the *Journal of Parapsychology*. Back issues of *Parapsychology Bulletin* are available from the **Foundation for Research on the Nature of Man** (Box 6847, College Station, Durham, NC 27708) or from UMI, 300 N. Zeeb Rd., Ann Arbor, MI 48106.

Parapsychology Foundation

Founded in 1951 as a nonprofit educational organization to support "impartial scientific inquiry into the psychical aspect of human nature such as telepathy, clairvoyance, precognition, and psychokinesis." The foundation stems from the work of **Eileen J. Garrett**, the first president, and Frances P. Bolton. The foundation provides grants for research in **parapsychology** and maintains an active program of publications, including monographs, books, and journals. It holds both national and international conferences. It periodically issued journals beginning with *Tomorrow* and more recently the **International Journal of Parapsychology** (1959–1968) and *Parapsychology Review* (1970–1990). The *International Journal of Parapsychology* resumed publication in the spring of 2000. The foundation's web site offers answers to frequently-asked-questions, **The Parapsychology F.A.Q.**, and other information regarding the organization's history, research, and membership.

The foundation also maintains the Eileen J. Garrett Library, which provides valuable reference to students and researchers in the field of parapsychology. The main emphasis of the library is to disseminate information on the history of parapsychology, contemporary and experimental parapsychology, and related subjects. It warehouses publications that approach parapsychology from an objective and analytical point of view. The library also has access to various parapsychological databases, as well as, to current journals and periodicals. The foundation may be contacted at 228 E. 71st St., New York, NY 10021. Website: <http://www.parapsychology.org>.

Sources

The Parapsychological Association Web site. <http://www.parapsych.org>. April 25, 2000.

Parapsychology Laboratory (Duke University)

In 1927 **J. B. Rhine** and his wife, **Louisa Rhine**, moved to College Station, North Carolina, where they had found the support of **William McDougall**, chairman of the psychology department, in pursuing parapsychology. By the time McDougall died in 1931 they were settled in and working on the experiments that would lead to J. B. Rhine's early important work, *Extra-Sensory Perception* (1934). The next year, with the cooperation of McDougall's successor, a separate division of parapsychology was established in the psychology department and designated the Parapsychology Laboratory. Rhine was placed in charge. For the next 30 years, the Parapsychology Laboratory was the primary scene of major experiments in parapsychology. Among them were those of the well-known medium, **Eileen J. Garrett**. She conducted a series of experiments there, known as the **Zner Card Experiments**, studying the phenomenon of ESP.

The laboratory's controversial work made **ESP** a household word. It also met with mixed reactions from the faculty at the university, mostly critical. In 1950 it was made an autonomous unit, and in 1962, when Rhine formerly retired, the laboratory was discontinued altogether and support of this field by Duke came to an end. That same year Rhine created the **Foundation for Research on the Nature of Man** to continue the work of the laboratory and established the **Institute for Parapsychology** as a new laboratory.

Sources:

Garrett, Eileen J. *Adventures in the Supernormal*. New York: Creative Age Press, Inc., 1949.

———. *Many Voices, The Autobiography of a Medium*. New York: G. P. Putnam's Sons, 1968.

Rhine, J. B. *New World of the Mind*. New York: William Sloane, 1953.

Rhine, Louisa E. *ESP in Life and Lab: Tracing Hidden Channels*. New York: Macmillan, 1967.

Parapsychology Laboratory (Netherlands)

A former Dutch institute founded by **W. H. C. Tenhaeff** in 1933. The institute was supported by state funds, conducted experimental programs, and published books, periodicals, and reports on parapsychological research. It published the *European Journal of Parapsychology*, which is now distributed through the Koestler Chair of Parapsychology at the University of Edinburgh, 7, George Sq., Edinburgh EH8 9JZ, Scotland, UK. Website: <http://moebius.psy.ed.ac.uk/>.

Parapsychology Now (Journal)

Quarterly journal of **parapsychology** that included feature stories, book reviews, and news of parapsychological events in the Midwest. Last known address: 324 Touhy St., Park Ridge, IL 60068.

Parapsychology Research Group, Inc.

Nonprofit organization founded in Palo Alto, California, to conduct investigations into **psychical research** in 1962. The president was **Russell Targ**, with **Stanford Research Institute**. Targ collaborated with **Harold E. Puthoff** on parapsychological research involving psychics **Uri Geller** and **Ingo Swann**. Current address unavailable.

Parapsychology Review (Journal)

Published bimonthly from 1970 to 1990 by the **Parapsychology Foundation** to give news of individuals and organiza-

tions associated with **parapsychology**; information on courses, lectures, and grants; book reviews; and obituaries.

Parapsychology Sources of Information Center See Exceptional Human Experience Network, Inc.

Parapsychology: The Indian Journal of Parapsychological Research

An Indian journal (text in English) published quarterly by the University of Rajasthan. Last known address: University of Rajasthan, Department of Parapsychology, Jaipur (Rajasthan), India.

Parascience Proceedings

Publication of the **Institute of Parascience**, England. It included research papers and reports of conferences on **psi** subjects. Last known address: Institute of Parascience, Spryton, Lifton, Devon PL16 OAY, England.

Parascience Research Journal

Quarterly journal published by the **Institute of Parascience**, England, dealing with theoretical and experimental research into **ESP**, **PK**, **out-of-the-body travel**, and related subjects. Last known address: Parascience Centre, Sprytown, Devon PL16 OAY, England.

Paraskeva, Saint

A saint of the Russian calendar, whose feast day is August 3. On that day, pilgrims from all parts of Russia used to congregate in St. Petersburg for the purpose of casting out devils. A newspaper report of the proceedings as they occurred in 1913 is as follows:

"Another St. Paraskeva's day has come and gone. The usual fanatical scenes have been enacted in the suburbs of St. Petersburg, and the ecclesiastical authorities have not protested, nor have the police intervened. Special trains have again been run to enable thousands of the lower classes to witness a spectacle, the toleration of which will only be appreciated by those acquainted with the writings of M. Pobiedonostzeff, the late Procurator of the Holy Synod.

"The Church of St. Paraskeva is situated in a factory district of the city. On the exterior side of one of the walls is an image of the Saint, to whom is attributed the power of driving out devils and curing epileptics, neurotics, and others by miraculous intervention. At the same time, the day is made a popular holiday, with games and amusements of the all sorts, booths, and lotteries, refreshment stalls and drinking bars.

"The newspapers publish detailed accounts of this year's proceedings without comment, and it is perhaps significant that the *Novoe Vremya*, a pillar of orthodoxy, ignores them altogether. Nor is this surprising when one reads of women clad in a single undergarment with bare arms being hoisted up by stalwart peasants to the level of the image in order to kiss it, and then having impure water and unclarified oil forced down their throats.

"The treatment of the first sick woman is typical of the rest. One young peasant lifted her in the air, two others held her arms fully extended, while a fourth seized her loosened hair, and, dragging her head from side to side and up and down, shouted 'Kiss, kiss St. Paraskeva!' The woman's garment was soon in tatters. She began groaning. One of the men exclaimed: 'Get out! Satan! Say where thou art lodged!' The woman's head was pulled back by the hair, her mouth was

forced open, and mud-coloured water (said to be holy water) was poured into it. She spat the water out, and was heard to moan, 'Oh, they are drowning me!'

"The young man exultantly exclaimed, 'So we've got you, devil, have we? Leave her at once or we will drown you!' He continued pouring water into the victim's mouth, and after that unclarified oil. Her lips were held closed, so that she was obliged to swallow it. The unfortunate woman was again raised and her face pressed against the image. 'Kiss it! kiss it!' she was commanded, and she obeyed. She was asked who was the cause of her being 'possessed.' 'Anna,' was the whispered reply. Who was Anna? What was her village? In which cottage did she live? A regular inquisition.

"The physical and mental sufferings of the first victim lasted about an hour, at the end of which she was handed over to her relatives, after a cross had been given to her, as it was found that she did not own one. According to accounts published by the papers *Retch* and *Molva*, many other women were treated in the same fashion, the exercises lasting a whole day and night. The men 'pilgrims' would seem to have been less severely handled. It is explained that the idea of unclenching the woman is that there should be no knot, bow, or fastening where the devil and his coadjutors could find a lodgment. And one is left with the picture of scores of women crawling around the church on their knees, invoking the aid of the Almighty for the future of His pardon for sins committed in the past."

The treatment of the "possessed" is analogous to that employed by many peoples for the casting out of devils. Non-Western cultures such as the Chams of **Cambodia** forced the possessed to eat garbage in order to disgust the fiend they harbored and medieval Roman Catholic exorcisms occurred among the nuns of **Loudon**. Even at the end of the twentieth century similar practices that however effective are culturally offensive to most religious people can be found among contemporary Western religions that practice exorcism.

PARINFO

Monthly newsletter of the **Parapsychology Association of Riverside**. Last known address: 6370 Magnolia Ave., no. 219, Riverside, CA 92506.

Parish, W. T. (1873–1946)

Pioneer British spiritual healer, whose profession commenced in 1929 after a surgeon warned that his wife would die from inoperable cancer within six months. A Spiritualist friend suggested psychic **healing**, and during a Spiritualist séance, a spirit guide informed Parish that he was a natural healer and would cure his own wife.

Parish did in fact effect a cure within nine months, after which he began regularly to practice as a healer. Over seventeen years he received more than 500,000 letters of thanks from grateful patients, many of whom had been declared incurable by doctors. He became popularly known as "Parish the Healer." He died in January 1946.

Sources:

Barbanell, Maurice. *Parish the Healer*. London: Psychic Book Club, 1938.

Parkes, F. M. (ca. 1872)

British Spiritualist who practiced **spirit photography**. In association with a Mr. Reeves, the proprietor of a dining room, he obtained recognized spirit extras in 1872 after three months of experiments. That same year **Frederick A. Hudson** also obtained the first such pictures in England. Without the presence of Reeves or his own wife, Parkes could not get a full form and clearly defined pictures, only white patches and cloudy appearances.

In accordance with spirit directions, Parkes set it as a condition to have the plates in his possession in the dark room prior to their being placed in the camera for purposes of magnetization. To avert suspicion he had an inspection hole cut in the dark room through which the sitters could see the plate through its entire process.

Sexton wrote enthusiastically of Parkes's powers in the *Christian Spiritualist*. **William Stainton Moses** gave the following interesting description in *Human Nature*:

"A considerable number of the earlier pictures taken by Messrs. Parkes and Reeves were allegorical. One of the earliest, taken in April, 1872, shows Mr. Reeves' father holding up a cross above his head and displaying an open book on which is written "Holy Bible." Another shows a cloud of light covering two-thirds of the pictures, and made up of the strangest medley of heads and arms, and flashes of light, with a distinct cross in the centre. Another, in which Mr. and Mrs. Everitt were the sitters, taken June 8, 1872, is a symbolical picture of a very curious nature. Mr. Everitt's head is surrounded with a fillet on which 'Truth' is inscribed, while three pencils of light dart up from it. There are at least two figures in the picture which blot out Mrs. Everitt altogether.

"In a later photograph, in which Mr. Burns is the sitter, is a giant hand of which the thumb is half the length of the sitter's body. It is just as if a luminous hand had been projected or flashed on the plate without any regard to focus. Another very startling picture is one which shows on a dark background a huge luminous crucifix. Then we have angels with orthodox wings hovering over some sitters. One is a very striking model: the face of great beauty and of pure classical design. The figure floats with extended arm over the sitter, and below it, almost on the ground, appear nine faces, and, strangest of all, close by the sitter's head, a large eye, with beams of light proceeding from it. The eye is larger than the head of the sitter, and the whole picture presents a most curious appearance. Some show mere faces; some heads; some, again, whole bodies floating in the air; and some partially formed bodies projected on the plate, apparently at haphazard."

Paroptic Vision

Term coined by French author **Jules Romains** (Louis Farigoule) for the ability to see without the use of the eyes. (See **Eyeless Sight**)

Parrish-Harra, Carol W. (1935–)

Carol W. Parrish-Harra—author, **New Age** leader, and founder of the Light of Christ Community Church—emerged in the 1980s after establishing the Sparrow Hawk Spiritual Community in Tahlequah, Oklahoma, and publishing several popular New Age books. She was born on January 21, 1935, and in 1958 had a life-changing experience. A Florida housewife at the time, she was given a pain killer during the birth of her sixth child. In an allergic reaction to the drug, her lung collapsed and she slipped into unconsciousness. She would later claim that her consciousness left her body, and a new consciousness, who retained the memories of her previous earthly years, replaced it. As a result, she emerged as a new person. Formerly passive, she became assertive and outgoing. No longer content at home, she got a job and soon worked her way into an executive position.

In 1969 Parrish-Harra attended a lecture at a Spiritualist church in St. Petersburg, Florida, and began studying there. Two years later she was ordained as a minister in the Christian Metaphysical Church, became an associate minister (medium) at the church, and through the 1970s gave lectures around the United States. In 1976 she founded the Villa Serena Spiritual Community in Sarasota, Florida.

In 1981 she founded a New Age community on 300 acres in Oklahoma with five families from Florida. Parrish-Harra's

Light of Christ Community Church ministered to the spiritual welfare of the residents. Planned to be the home of approximately 150 people, the community is organized into clusters (tribes) to allow for both intimacy and community and serves as a prototype for other communities and as a training ground for future leaders.

Many people first heard of Parrish-Harra in 1983 in **Ruth Montgomery's** *Threshold to Tomorrow*. In the book Montgomery describes people who had had experiences similar to the one Parrish-Harra had in 1958. Montgomery designates such people as "**walk-ins**," and suggests that such changes represent the actual replacement of the consciousness of one person with the consciousness of another (rather than a new integration of the individual's personality). In any case, Parrish-Harra's experience was noted as a heretofore unrecognized type of personal event.

Sources:

Montgomery, Ruth. *Threshold to Tomorrow*. New York: Putnam, 1983.

Parrish-Harra, Carol W. *Messengers of Hope*. Black Mountain, N.C.: New Age Press, 1983.

———. *A New Age Handbook on Death and Dying*. Marina del Rey, Calif.: DeVorss, 1982.

Parsons, Denys (1914–)

British administrator and documentary film director who for some years was joint honorary secretary of the **Society for Psychical Research**, London. He was born on March 12, 1914, in London, England. He was educated at Eton, the University of London (B.Sc., 1936), and the Imperial College of Science and Technology, London (M.S., A.R.I.C., 1938). He was a research chemist (1939–45); a director of scientific, medical, and industrial films (1945–51); a manager with Applied Physics Group, National Research Development Corporation, London (1952–73); and the head of press and public relations for the British Library, London (1973–80). Parsons published a number of humorous books and guides and edited *The Directory of Tunes and Musical Themes* (1975). Parsons took special interest in research relating to quantitative evaluation of **extrasensory perception**, on which he published a number of articles.

Sources:

Parsons, Denys. "Attempts to Detect Clairvoyance and Telepathy with a Mechanical Device." *Proceedings of the Society for Psychical Research* 48 (1946).

———. "Cloud Busting: A Claim Investigated." *Journal of the Society for Psychical Research* 38 (December 1956).

———. "Experiments on PK with Inclined Plane and Rotating Cage." *Proceedings of the Society for Psychical Research* 47 (1945).

———. "A Nonexistent Building Located." *Journal of the Society for Psychical Research* 41 (July 1962).

———. "On the Need for Caution in Assessing Mediumistic Material." *Proceedings of the Society for Psychical Research* 48 (1949).

Parsons, Jack (1914–1952)

Jack Parsons, an explosives expert, pioneer in rocket propulsion, and follower of the thelemic **magic** of **Aleister Crowley** (1875–1947), was born Marvel Whiteside Parsons, the son of Marvel and Ruth Whiteside Parsons in Los Angeles, California, on October 2, 1914. Shortly after his birth, his parents separated, and his mother raised him as John Parsons. His friends and magical associates would know him as Jack.

During his teen years he developed an interest in rocketry and explosives, and carried out a number of amateur experiments. In 1932, while still in high school, he landed a job with

the Hercules Powder Company. He graduated the following year and entered Pasadena Junior College and then spent two years at the University of Southern California, though he never graduated. In 1935 he married Helen Northrup and shortly thereafter left school to take a job at the California Institute of Technology, even though he lacked the formal training that such a job usually required. He took the lead in the development of liquid-fuel propellants, and made a secure place for himself in the history of rocket science.

In 1939 Parsons discovered a book by Crowley and then met Winifred Smith, a resident of Pasadena, who also led what was then the only active chapter of Crowley's organization, the **Ordo Templi Orientis** (OTO), then in existence. Thus began his double life, rocket scientist by day and magical student by night. In 1941 he and his wife both formally joined the OTO. From that time forward he would be the occasional object of surveillance by law enforcement officials who were concerned with his keeping explosive materials at his home. Also, neighbors and some who had attended various events at Parsons' home reported that he was engaged in immoral actions and black magic. As a whole, the police discounted them. In 1943, Parsons and his wife divorced, and he began a relationship with Helen's sister Sara Elizabeth "Betty" Northrup.

In the months immediately after World War II (1939–45), Parsons began a set of independent magical operations that would become known collectively as the Babalon Workings. These workings brought him into contact with a preternatural entity and also coincided with another shift in his personal relations. Betty was attracted to a new friend of Parsons', **L. Ron Hubbard**. Soon after the workings began, Marjorie Cameron came to Pasadena, and Parsons introduced her to magic work. They would eventually marry.

The results of the Babalon Workings were manifold. Parsons channeled a document, "Liber 49," which he came to believe was a fourth chapter to Crowley's basic magic text, *The Book of the Law*. As the workings became more involved, Crowley, then living out his last years in England, became concerned and sent a representative to examine the situation with the Pasadena OTO. Parsons formed a company with Hubbard and Betty to purchase boats on the East Coast and transport them to California. This company failed after Parsons and Hubbard had a disagreement and the assets were divided in a court settlement. Hubbard would later go on to found the **Church of Scientology**.

Parsons went through a period of disillusionment with magic and the OTO and resigned. He became convinced that the organization had proven itself an obstacle to reach its own magical goals. He began to work his magic outside of the OTO system. In 1948 he lost his security clearance at the California Institute of Technology. It was reinstated the following year, but in January of 1952, he lost it again. His involvement in magic was the stated reason for his lost status. Then on June 17, 1952, Parsons died when his home was destroyed in an explosion. The exact nature of what occurred has never been satisfactorily explained. His mother committed suicide after hearing of his death.

Parsons was a minor figure in the magical world at the time of his death. However, in the wake of the revival of interest in Crowley and magic in the 1970s, his work was rediscovered and in the early 1980s published. It has remained in print and been reproduced widely on the Internet. A first biography appeared in 1999.

Sources:

[Carter, John.] *Sex and Rockets: The Occult World of Jack Parsons*. Venice, Calif.: Feral House, 1999.

Parsons, Jack. *The Book of AntiChrist*. Edmonton: Isis Research, 1980.

———. *The Book of B.A.B.A.L.O.N.* Berkeley, Calif.: O.T.O., 1982.

———. *Freedom Is a Two Edged Sword, and Other Essays*. Edited by Marjorie Cameron Parsons Kimmel and Hymanaeus Beta. New York: Ordo Templi Orientis, 1989.

Partridge, John (1643–1715)

John Partridge, an influential member of the large astrological community in late seventeenth-century London, was one of several people known for his production of almanacs. As a youth he was apprenticed to a shoemaker, but in his leisure moments he educated himself and learned the several classic languages. He also mastered **astrology**, and there is evidence that he studied with **John Gadbury**. In 1678 his first book, *Mikropanastron*, was published and became the catalyst for his leaving his shoemaking career for life as an astrologer. Two years later he published his first almanac, *Merlinus Liberatus*.

Political changes in 1685 (the year of the death of King Charles II) led Partridge to leave England and take up residence in Leyden, Holland. He returned four years later, having acquired a medical degree. He married a well-to-do widow and resumed his astrological practice. He is remembered as a prominent British exponent of a new system of division of the astrological house in the horoscope originated by Italian mathematician, Placidus de Tito. In the midst of several systems of house division, Placidus began by measuring the time needed for a point on the ascendent (horizon) to reach the midheaven (directly above the observer). The degree thus obtained is divided by three. The Placidian system, introduced in the late seventeenth century, was shunned by many British astrologers. It found its major exponent in Partridge.

By the end of the century, Partridge had emerged as the most prominent astrologer in England, a role he inherited from the late **William Lilly** (1602–1681). He also continued Lilly's attacks on fellow astrologer John Gadbury. In the early eighteenth century, his colleagues began to take advantage of Partridge's reputation by issuing competing almanacs in Partridge's name. Then in 1708 he became the victim of a vicious hoax. Author Jonathan Swift (1667–1745), writing under the pseudonym Isaac Bickerstaff, published a fake almanac that included a prediction of Partridge's death on March 29, 1708. He followed his almanac on March 30 with a brief tract that regretfully noted that the prediction of Partridge's death had been true and described Partridge's passing. Many almanac readers did not perceive the hoax, and Partridge was presented with the task of proving that he was still alive. He discontinued his almanac for several years and when he resumed, he included an attack on Swift's character.

Partridge died in London on June 24, 1715.

Sources:

Holden, James H., and Robert A. Hughes. *Astrological Pioneers of America*. Tempe, Ariz.: American Federation of Astrologers, 1988.

McCaffery, Ellen. *Astrology: Its History and Influence in the Western World*. New York: Charles Scribner's Sons, 1942.

Partridge, John. *Mikropanastron; or, an Astrological Vade Mecum*. . . London, 1679.

———. *Nebulo Anglicanus; or, the First Part of the Black Life of John Gadbury*. London, 1693.

———. *Opus Reformatum; or, a Treatise of Astrology in which the Common Errors of the Art Are Exposed and Rejected*. London, 1693.

Pascal, Guillermo B. (1906–)

Uruguayan instructor in parapsychology. He was born on June 6, 1906, at Montevideo, Uruguay. He is a member of the Brazilian Academy of Social and Political Sciences, the Argentine College for Psychic Studies, Buenos Aires, and the International Institute for Scientific Research, Paris. Pascal was president of the Parapsychology Society of Montevideo from 1952

onward and is instructor in parapsychology at the Institute of Advanced Studies, Montevideo. He also taught parapsychology at the University of San Salvador, El Salvador. He takes special interest in **telepathy**, **clairvoyance**, **precognition**, and mediumship.

Pasqually, Martines de (ca. 1710–1774)

French Kabbalist, Mason, and mystic, and founder of the **Order of Elect Cohens**. The date of his birth is not known definitely, and even his nationality is a matter of uncertainty. It is commonly supposed, however, that he was born about 1710 somewhere in the south of France, most likely Grenoble. Several writers have maintained that his parents were Jewish, but this theory has largely been dismissed.

It is said that from the outset he evinced a predilection for mysticism in its various forms, while it is certain that in 1754, at Montpellier, he founded an organization called the Scottish Judges, most likely a lodge of speculative **Freemasonry**. It failed, but around 1760 at Bordeaux he instituted a ceremonial magic organization that combined elements of the Catholic mass with any material from magic texts that he could gather. The members of his order were styled *cohens*, Hebrew for “priests.”

He propagated this *Rite des élus Cohens* (Order of Elect Cohens) in several Masonic lodges of France, notably those of Marseilles, Toulouse, Bordeaux, and Paris. In 1767 he settled in Paris, where he gathered around him many people ready to pursue the magic rituals he proposed. In 1772 he left after he heard that some property had been bequeathed to him on the island of Haiti, and he hastened there with the intention of asserting his rights; but he did not return to France, his death occurring in 1774 at Port-au-Prince, the principal town in Haiti. Pasqually is credited with having written a book, *Traité de la réintégration des êtres*, but this was not published until the end of the nineteenth century. A rather extensive summary of the rituals he proposed for the order were gathered and published by René Le Forestier in 1928.

The rituals drew heavily upon the **Kabala**, which Pasqually felt was the essence of true Judaism. The format, however, followed one that would have been familiar to a pious Roman Catholic. The members began the day with a reading of the office of the Holy Spirit. Around ten in the evening, following a time of prayer, the members entered a private ritual space where a ritual diagram would be drawn on the floor. The invocation would begin at midnight. Its purpose was to communicate with what Pasqually termed the “Active and Intelligent Cause” (God).

Members of the order were forbidden to consume blood, fat, or kidneys of any animal, were to refrain from fornication, and not indulge the senses.

Pasqually was succeeded as head of the order by his chief disciple, J. B. Willermoz, but is largely remembered today because of the work of a younger disciple, Louis Claude de Saint-Martin, who carried his work toward a mystical, rather than magical, direction.

Sources:

Le Forestier, René. *La Franc-maçonnerie occultiste au XVIII^e siècle et l'ordre des Elus Coens*. Paris: Dorbon, 1928.

McIntosh, Christopher. *Eliphaz Levi and the French Occult Revival*. New York: Samuel Weiser, 1974.

Pasqually, Martines de. *Traité de la réintégration des êtres*. Paris: Chacorac, 1899.

Patanjali

Patanjali was an Indian teacher traditionally thought of as the person who gathered and systematized the teachings of **meditation** and **yoga**. He is believed to have lived between 200

B.C.E. and 450 C.E. However, he is credited with composing the small Sanskrit volume of *Yoga Sutras* from which the modern practice of yoga is derived.

The *Sutras* laid out a system of practice by which one can attain a pure state free of illusion. The practice begins with the adoption of a fivefold ethic (call *yama*), very similar to that taught by **Mahavida** and the Jains—nonviolence, truthfulness, non-stealing, sexual restraint, and non-attachment. It is followed by the adoption of five virtues (*niyama*)—purity, contentment, austerity, study, and dedication. These practices inhibit the negative influences of being in the world. After adopting a lifestyle centered on *yama* and *niyama*, one begins the step-by-step adoption of the *asanas* (postures), breath control, control over the sense, concentration, and meditation, each of which should lead to the goal of *samadhi* (variously described as absorption or liberation).

According to Patanjali, the practice of yoga has a number of side effects. For example, the practice of nonviolence will lead to the cessation of violence in one's presence. Some of these side effects involve distinctly paranormal activity. For example, truthfulness in one's life leads to the ability to speak the future. The practice of concentration and meditation grants a number of *siddhas*, unusual powers, such as the ability to remain hidden or to greatly increase one's strength. It also leads to an understanding of the subtle anatomy of the body, including an awareness of the mysterious psychic/spiritual centers generally referred to as **chakras**. The practice of yoga then leads to the valuing of the *siddhas* and those who practice them throughout Indian society.

The practice of yoga (especially that part of Patanjali's system that included the *asanas*.) reached a low point in the nineteenth century, but was reborn early in the twentieth century. Simultaneously, **hatha yoga**, that aspect of the teachings devoted to the postures, was exported to the West as a discipline centered upon the improvement of bodily health. Hatha yoga has actually enjoyed a greater response in non-Indian cultures than in the land of its birth.

Sources:

Majumdar, Sachindra Kumar. *Introduction to Yoga Principles and Practice*. Secaucus, N.J.: Citadel Press, 1976.

Patanjali. *The Yoga Sutras of Patanjali: A New Translation and Commentary*. Edited by Georg Feuerstein. Folkstone, UK: Dawson, 1979.

Paterson, T(homas) T(homson) (1909–)

Scottish professor of industrial administration who took a special interest in **parapsychology**. He was born on September 29, 1909, at Buckhaven, Fife, Scotland. He studied at the University of Edinburgh (B.S. chemistry, mathematics, 1930; B.S. geology, zoology, anatomy, 1932) and Cambridge University (M.A. anthropology, 1938; Ph.D. anthropology, 1940).

He was a staff member of the Medical Research Council, Scotland (1948–51), senator lecturer in industrial relations, Glasgow University (1951–62), and a professor of industrial administration from 1962 onward at Royal College of Science and Technology, Glasgow. He authored many papers and books on anthropology, geology, psychology, administration, and sociology.

In the field of parapsychology he took a special interest in **telepathy** and **clairvoyance** in relation to psychedelics. He was chairman of the symposium on Methodology of Research at the Conference on Parapsychology and Psychedelics held in November 1958 in New York.

The Path

A popular term to indicate the way an individual leads a religious life, especially if the way is prescribed with stages leading

toward a preset goal. With **Theosophy** this term has taken on a special meaning in that it is used to denote not only the path itself but also the probationary path along which an individual must journey before he can enter on the path proper.

In order to begin the journey down a path, the individual first must be wholeheartedly devoted to this service. At the entrance to the probationary path, one becomes the *chela* or disciple of one of the **masters** or perfected beings who have all finished the great journey, and one must devote oneself to acquiring four qualifications, which are (1) knowledge of what only is real; (2) rejection of what is unreal; (3) the six mental attributes of control over thought, control over outward action, tolerance, endurance, faith, and balance; and (4) the desire to be one with God.

During the period of efforts to acquire these qualifications, the *chela* advances in many ways. The master imparts wise counsel and teaches the *chela* through meditation how to attain divine heights unthought of by ordinary human beings. The *chela* constantly works for the betterment of others, usually in the hours of sleep. Striving thus and in similar directions, he or she becomes fitted for the first initiation at the entrance to the path proper. It may be mentioned that the *chela* has the opportunity either during probation or afterward to forego the heavenly life that is due. The *chela* may allow the world to benefit by the powers that he or she has gained, which in ordinary course would have been utilized in the heavenly life. In this case, the *chela* remains in the **astral world**, from whence he or she makes frequent returns to the physical world.

There are four initiations that begin a new stage on the path, and each manifests the knowledge of that stage. On the first stage there are three obstacles or, as they are commonly termed, fetters, that must be cast aside, and these are the illusion of self, which must be realized to be only an illusion; doubt, which must be cleared away by knowledge; and superstition, which must be cleared away by the discovery of what in truth is real.

After this stage is traversed, the second initiation follows, and after this comes the consciousness that earthly life will now be short; only once again will physical death be experienced and the disciple begins more and more to function in the mental body.

After the third initiation, the disciple has two other fetters to unloose—desire and aversion, and now knowledge becomes keen and piercing and the disciple can gaze deep into the heart of things.

After the fourth initiation, the disciple enters on the last stage and is finally freed of what fetters remain—the desire for life whether bodily or not and the sense of individual difference from fellow human beings. The disciple has now reached the end of the journey and is no longer trammelled with sin or with anything that can hinder him or her from entering the state of supreme bliss, where he or she is reunited with the divine consciousness.

This theosophical scheme of spiritual realization has similarities with other mystical paths both East and West, but has a special affinity with Hinduism.

Sources:

Leadbeater, Charles W. *The Masters and the Path*. Chicago: Theosophical Press, 1925.

Pathetism

Term used to denote **mesmerism** or **animal magnetism** by **La Roy Sunderland** (1804–1885), a minister and prominent public advocate of the magnetist movement in America in the middle of the nineteenth century. Sunderland is a contemporary of **James Braid**, who is generally credited with secularizing mesmerist practice as **hypnotism**.

In his book *Pathetism* (1843), Sunderland wrote:

“I use this term to signify, not only the AGENCY, by which one person by manipulation, is enabled to produce *emotion, feeling, passion*, or any physical or mental effects, in the system of another but also that SUSCEPTIBILITY of *emotion or feeling*, of any kind, from manipulation, in the subject operated upon, by the use of which these effects are produced; as also the *laws* by which this agency is governed. I mean it as a substitute for the terms heretofore in use, in connection with this subject, and I respectfully submit it to all concerned, whether this be not a far better term for the *thing signified*, than either Magnetism or Mesmerism.”

Most magnetists had their own favorite term, such as “etherology” (J. Stanley Grimes), “neurology” (**Joseph Rhodes Buchanan**), “electrobiology” (John Bovee Dods), or “electropsychology” (Dr. Fiske), but eventually the term “hypnotism,” devised by Braid, was generally adopted.

Sources:

Sunderland, La Roy. *Book of Human Nature*. New York: Sterns, 1853.

———. *Ideology*. Boston: J. P. Mendum, 1885–87.

———. *Pathetism*. New York: P. P. Good, 1843.

———. *Trance and Correlative Phenomena*. Chicago: J. Walker, 1868.

Path of Gnostic Light

The Path of Gnostic Light is a new form of **Gnosticism** that was originated by a man known only as Master Leo, a resident of Macedonia. In the early 1980s, after a period of working with *The Book of the Law*, the holy book of the thelemic magick tradition, Master Leo claimed to have made contact with the entity Aiwaz, which he described as an energetic current, the same entity who had dictated *The Book of the Law* to **Aleister Crowley** early in the twentieth century. Aiwaz provided insight into the old magical formula Abrahadabra which gave rise to a set of magical techniques that connected the energy centers in the human body, the **chakras**, to the energies of Abrahadabra. The communication from Aiwaz led to the founding of the Path of Gnostic Light in 1985.

The Path of Gnostic Light was created as an outer order on April 16, 1985. Subsequently, Master Leo compiled the teachings of the order into a book, *Knjiga Gnoze* (Book of Gnosis), and published 121 copies, all of which were distributed in the former Yugoslavia. In the meantime, Master Leo had come into contact with Michael Bertiaux, a thelemic magician residing in Chicago, Illinois, who noted that while a new form of magical Gnostic teachings, Master Leo’s perspective was very close to his own and that of Kenneth Grant, the head of the **Ordo Templi Orientis** organization based in London, England.

Following the opening of the Path of Gnostic Light, a set of inner orders were created. They include the Order of the Gnostic Black Serpent (for males), the Order of the Gnostic Black Dove (for females), the Order of the Gnostic Black Star (for both males and females) and a fourth order known only by its initials, P.O.K.A. Included in the work of these orders is the practice of left-hand tantra, that is, sex magick.

The teachings of the Path are a path of self-exploration that begins in the direct experience of one’s personal nature and the destruction of the illusionary presentation of the mind about oneself. Following the Path leads to the complete identification of the self to the primal It. The teachings of the Path of Gnostic Light use the symbolism of the snake and the associated **kundalini** energy as central to its teachings. That symbol brings together such diverse esoteric teachings as the ancient cult of Orpheus and the modern **Voudou** cult of Damballah. Identification with the snake (and other animals on the astral plane) involves a magical transformation, a form of **lycanthropy**.

The Path of Gnostic Light has an Internet site at <http://www.mnsi.net/~miskovic/pglvx.htm> through which Master Leo in Macedonia and his representative in Canada may be contacted.

Sources:

The Path of Gnostic Light. <http://www.mnsi.net/~miskovic/pglvx.htm>. May 14, 2000.

Pathways

The name of a number of esoteric and **New Age** periodicals. Among them are *Pathways*, a British directory which provides a concise listing of New Age and **psi** events, organizations, periodicals, and meetings in England. It is published quarterly at 16 Great Ormond St., London, WC1N 3RB, England.

Pathways Journal is a quarterly publication of "ideas concerning personal and social transformation." Each issue includes a directory of services and events and book reviews. It is issued by the Yes Educational Society, P.O. Box 5719, Takoma Park, MD 20912.

A second *Pathways Journal* is a quarterly publication edited by B. C. Jaegers, head of the State Licensed Psychic Detective Bureau, P.O. Box 24571, Creve Coeur, MO 63141.

"Patience Worth"

A spirit entity, communicating from 1913 on through **Pearl Lenore Curran** (Mrs. John H.), of St. Louis, Missouri, first through the **ouija board**, then through **automatic speaking** and dictating in a late medieval English prose and poetry with extreme rapidity on a wide range of subjects.

The literary merit of the books was quite good and received favorable reviews apart from any notice of their unusual origin. Four novels were published: *The Sorry Tale*, *Hope Trueblood*, *Light from Beyond*, and *The Pot upon the Wheel*. *Telka*, a lengthy play of 60,000–70,000 words was considered by psychical researcher **Walter Franklin Prince** superior to analogous works.

"Patience Worth" claimed to have lived in Dorsetshire, England, in the seventeenth century and to have been killed in America by the Indians. Some of her statements as to her home and environment were verified. Caspar Yost, the editor of the *St. Louis Globe-Democrat*, took a great personal interest in the "Patience Worth" phenomenon and edited the publication of the texts.

Out of his study of the "Patience Worth" texts, Prince concluded, "Either our concept of what we call the subconscious mind must be radically altered so as to include potencies of which we hitherto have had no knowledge, or else some cause operating through, but not originating in, the subconsciousness of Mrs. Curran must be acknowledged." Most psychical researchers today would opt for the former of Prince's two choices.

Prof. Allison of Manitoba University said of the case in a personal study that "it must be regarded as the outstanding phenomenon of the age." Dr. Usher, a professor of history at Washington University, considered *The Sorry Tale*, a composition of 350,000 words, "the greatest story penned of the life and times of Christ since the Gospels were finished." On occasions "Patience Worth" demonstrated before professors. Starting in March 1918, a monthly called *Patience Worth's Magazine* was published for ten months to provide an outlet for her prolific literary activity.

Sources:

Douglas, Alfred. *Extrasensory Powers*. New York: The Overlook Press, 1977.

Hickman, Irene. *I Knew Patience Worth*. Sacramento, Calif., The Author, 1971.

Litvag, Irving. *Singer in the Shadows: The Strange Story of Patience Worth*. Macmillan, 1972; New York: Popular Library, 1973.

Prince, Walter Franklin. *The Case of Patience Worth: A Critical Study of Certain Unusual Phenomena*. Boston: Society for Psychical Research, 1927; New Hyde Park, N.Y.: University Books, 1964.

"Worth, Patience." *Hope Trueblood*. New York: Henry Holt, 1918.

———. *The Pot upon the Wheel*. New York: Patience Worth Publishing, 1916.

———. *The Sorry Tale*. New York: Henry Holt, 1917.

Yost, Casper S. *Patience Worth; A Psychic Mystery*. New York: Henry Holt, 1916. Reprint, London: Skeffington, 1919.

Paton, Mrs.

Nonprofessional **apport** medium of Melbourne, Australia, who flourished in the 1870s. She accepted no fees for her séances.

The objects apported were distinguished by the place where the objects came from. It often happened that things were brought from her own house over a distance of two miles. Occasionally, the objects were very heavy or difficult to handle like a glass of wine. A stone apported from the seashore was found to weigh 14 pounds and came with a mass of seaweed with shrimp-like creatures on it. One of the most notable apported household objects was a soup plate with twenty eggs on it.

Paton was not usually entranced during her apport phenomena, but was often markedly convulsed. She worked under strict test conditions: she was searched before a séance and completely enveloped in a large mosquito net bag, which was tied and sealed. The apports arrived on a table in the dark, but on some occasions, arrived even in bright light.

One of the most astonishing apports occurred at the house of a Miss Finlason, a resident of Castlemaine. During the séance, Paton mentioned to one of the sitters that before leaving her home, two miles away, she had made a cup of tea, but had forgotten to drink it. The cup of tea and saucer appeared as an apport on the table. At another séance on April 6, 1874, an iron wheel weighing sixteen and a half pounds fell with a crash on the table, brought from the yard outside.

Sources:

Denovan, W. C. D. *Evidences of Spiritualism*. Melbourne, 1882.

Patterson, Mrs. S. E.

American **slate-writing** medium, the first subject of the experiments of the **Seybert Commission** in 1884. In two sittings, no results were obtained, and evidence of **fraud** appeared.

A slate given to the medium was returned six months later without any writing inside. Dr. Horace Howard Furness, a member of the commission, gave her a second slate. At the end of a fortnight, the announcement was made that the slate pencil inside had disappeared, as it was not heard rattling. This was taken as a sign of success, as in Patterson's case the completion of the writing was not indicated by **raps**, but by the sudden appearance of the slate fragment on the top of the slates.

When, however, the committee opened the slates, no writing was seen inside. On the other hand, according to the report, the wooden frames bore telltale marks of a knife which was inserted to force an aperture for the slate pencil.

Pauwels, Louis (1920–)

Co-author with **Jacques Bergier** of the sensational bestselling French work, *Le Matin des Magiciens* (1960), later translated into English as *The Dawn of Magic* (London, 1963) and reprint-

ed in America as *The Morning of the Magicians* (1971). The book had a significant influence on the occult revival in Europe and elsewhere, and it contained revelations of the part played by occultism in the career of Adolf Hitler and the establishment of Nazi philosophy.

Pauwels and Bergier have also collaborated on *Der Planet der unmöglichen Möglichkeiten* (1968), translated into English as *Impossible Possibilities* (1971).

Pauwels was born in Paris, August 2, 1920, and worked in journalism and French television. As a student he was fascinated by the romance of alchemy. His collaborator Bergier was born 1912 and qualified as a chemical engineer during World War II. Pauwels was an active member of the French resistance movement. In the 1970s he was employed as the chief editor of *Figaro* magazine.

Sources:

Pauwels, Louis, and Jacques Bergier. *The Eternal Man*. London: Souvenir, 1972.

———. *Le Matin des Magiciens*. Paris: Editions Gallimard, 1960. English edition as: *The Dawn of Magic*. London: Anthony Gibbs and Phillips, 1963. Reprinted as *The Morning of the Magicians*. New York: Stein and Day, 1964.

———. *Der Planet der unmöglichen Möglichkeiten*. Bern: Scherz Verlag, 1968. English edition as *Impossible Possibilities*. New York: Stein and Day, 1971.

PEAR See Princeton Engineering Anomalies Research

Pearls

Various occult properties were ascribed to pearls. Among the early Greeks and Romans, the wearing of the gem as an **amulet** or **talisman** was much in vogue, and pearls were often made into crowns. Smedley, Taylor, Thompson and Rich noted, "Pope Adrian, anxious to secure all the virtues in his favour, wore an amulet composed of a sun baked toad, arsenic, tormentil, pearl, coral, hyacinth, smarag, and tragacanth."

It was popularly believed that to dream of pearls meant many tears. The occult virtues of pearls were said to be brought forth by boiling them in meat. When bruised and taken with milk, they were believed to be good for ulcers and to clear the voice. They were also said to comfort the heart and render their possessor chaste.

The mysterious **Mr. Jacob** ("Jacob of Simla") (ca. 1850–1921) described himself as a "Healer of Pearls," able to restore color to a "sick" pearl.

Sources:

Smedley, E., W. C. Taylor, H. Thompson, and E. Rich. *The Occult Sciences*. N.p., 1855.

Pederson-Krag, Geraldine Huanayra (1901–1995)

Psychoanalytic psychiatrist with interests in parapsychology. She was born on July 23, 1901, in Schenectady, New York. She was a member of the Royal College of Surgeons and a licentiate of the Royal College of Physicians, London. She began her medical career as an assistant surgeon and house physician at Westminster Hospital, London, but moved to New York at the beginning of the 1930s and held various positions through the next three decades. In 1960 she became the director of Huntington Township Mental Health Clinic. Over the years she has authored one book in a specialized area of concern, *Personality Factors in Work and Employment* (1955), and various articles in the *Psychoanalytic Quarterly*. She took a special interest in telepathy and clairvoyance. Pederson-Krag died June 23, 1995.

Sources:

Pederson-Krag, Geraldine H. "Telepathy and Repression." *Psychoanalytic Quarterly* 16 (1947).

Peebles, J(ames) M(artin) (1822–1922)

Prominent American Spiritualist, author, and lecturer. He was born on March 23, 1822, in a log cabin in Whittingham, Vermont. He studied at Oxford Academy, New York, graduating with a Ph.D. and LL.D.; he subsequently practiced as a physician. He was also ordained as a minister and preached in parishes in Kellogsville, Elmira, New York and Baltimore.

After preaching a sermon in Kellogsville, he was invited by one of his parishioners to attend a séance in Auburn, New York, where he first heard spirit rapping. Soon afterwards he heard a trance lecture delivered by an uneducated boy; the subject was chosen by Peebles: "The Philosophical Influence of the Nations of Antiquity Upon the Civilization and Sciences of Modern Europe and America." As Dr. Peebles described the event: "The boy at once stepped forward and commenced, and for one hour and three-quarters one continual stream of history and philosophy fell from his lips." When Peebles preached on "The Spiritual Gifts" in his own church, the deacons and congregation protested; Peebles resigned in disgust to follow a secular career and continue his investigation of **Spiritualism**. He wrote and lectured for more than eighty years, mainly in the cause of Spiritualism. He was also one of the earliest temperance workers and joined the abolition movement together with John Brown and William Lloyd Garrison.

In 1866 Peebles became western editor of the Spiritualist journal *Banner of Light*. His brilliant editorials greatly extended circulation. He became editor-in-chief of *The Spiritual Universe*, a journal devoted to Freethought and Spiritualism, which frequently joined in common causes in the nineteenth century. He subsequently became editor-in-chief of *The American Spiritualist*, published in Cleveland. In addition to his editorial and other newspaper contributions, he also published many books and pamphlets on Spiritualism.

Peebles was an advocate of Spiritualism, and traveled around the world five times in its behalf. He died February 15, 1922, in Los Angeles, California.

Sources:

Barrett, J. O. *The Spiritual Pilgrim: A Biography of James M. Peebles*. Boston: William White, 1872.

Peebles, James M. *Around the World: or, Travels in Polynesia, China, India, Arabia, Egypt, Syria*. Boston: Colby & Rich, 1875.

———. *Celebration of the Fiftieth Anniversary of Modern Spiritualism at Its Birthplace*. Battle Creek, Mich.: The Author, 1898.

———. *The Demonism of the Ages, Spirit Obsessions So Common in Spiritism, Oriental and Occidental Occultism*. Battle Creek, Mich.: Peebles Medical Institute, 1904.

———. *Five Journeys around the World: or, Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt and Other Oriental Countries*. Los Angeles: Peebles Publishing, 1910.

———. *Seers of the Ages*. 1869. Reprint, Chicago: Progressive Thinker, 1905.

Peebles, James M., Helen Densmore, and W. J. Colville. *Reincarnation; or the Doctrine of "Soul's" Successive Embodiment*. Battle Creek, Mich.: Peebles Medical Institute, 1904.

Pegomancy

A branch of **hydromancy** (**divination** by water), also associated with crystalomancy (also known as **crystal gazing** or scrying). Interpretations were made by dropping stones in sacred pools or springs and observing their movements. (See also **lecanomancy**)

“Pelham, George”

Pseudonym of “George Pellew,” **control** of the famous medium **Leonora E. Piper** (1859–1950). In earthly life, Pellew was a lawyer by education but a writer by preference. He often argued with his friend, researcher **Richard Hodgson**, that the idea of survival after death was not only improbable but inconceivable. Hodgson claimed that if not probable, it was at least conceivable. Pellew promised that if he died first he would return and “make things lively.” In February 1892, when he was 32 years old, he was killed in New York by a fall.

On March 22, the spirit entity “George Pellew” made his first appearance in Piper’s automatic script and from 1892 to 1898 he talked with some 130 people of whom 30 had previously known him. He addressed each of them in the tone and manner which he used in his lifetime.

From 1892 until 1897 he shared control with “**Phinuit**.” With the appearance of the “**Imperator**” group, who assumed the control function in Piper’s mediumship, “Phinuit” completely disappeared and “Pellew’s” communications became rare. He said that he was “advancing” in the afterlife and thus getting farther away from the physical realm. Finally he disappeared altogether. He was originally referred to in séance reports as “Pelham” or “G.P.” to protect anonymity.

Pellet Reading (or Billet Reading)

A popular means of demonstrating psychic ability in **Spiritualism**. Sitters at a séance or other gathering are each requested to write the name of a deceased person or persons whom they wish to contact or know about, and/or questions to which they seek an answer, on a slip of paper. The slips are either folded into billets or tightly screwed up into pellets, which are sometimes sealed in envelopes. The medium would hold each billet or pellet (often to the forehead) and give a message relating to the deceased individual or question on the slip of paper. The American medium **Charles H. Foster** specialized in this type of clairvoyance.

Variants of this performance are common with stage magicians and the very nature of the procedure suggests a conjuring trick. The psychical researcher **Harry Price** described in his book *Confessions of a Ghost Hunter* (1974) how he bought the secret of the trick from a man from Oshkosh, Wisconsin.

As practiced by fake mediums, such billet-readings sessions begin with the medium taking a piece of paper, holding it in his or her hand (or at the forehead for dramatic effect) and giving an initial reading. The first reading is not for the person who wrote the billet but for a person in cahoots who agrees with whatever is said. The medium then reads the billet and places it aside. The process is repeated and the answer is now given to the first billet, pretending it to be a reading for the billet in hand. By this manner the medium is always one billet ahead. After the session, the billets are collected and become part of a file on those persons who are regular attendees at the medium’s public events.

Sources:

Keene, Lamar. *Psychic Mafia*. New York: St. Martin’s Press, 1976.

Pellevoisen

In 1876, Pellevoisen, a town in central France, became the site of an **apparition of the Virgin Mary** and an accompanying spectacular healing of Constance Estelle Faguet. Faguet had been ill for several years. She was wasting away with tuberculosis (at the time an incurable disease) and related complications and had finally reached a point that she could not retain any food. She was given the last rites and a grave was being prepared. She had been the sole means of support for her aging parents and her death threatened to reduce them to beggars.

As her illness had taken its toll, she had composed a letter to the Virgin and placed it under the statue of Mary at the local church.

On the evening of February 14, as friends kept a death watch, Faguet awoke to a strange sight at the foot of her bed. A demon-like figure appeared and then the Virgin. She banished the demon and told the dying young woman not to fear. She would suffer for five more days and then be healed. The Virgin returned each evening to assure her. When she told her friends and neighbors about the apparitions, they assumed that it was the sickness talking, though many showed up on the fifth day to see what would occur. After taking Communion, Faguet announced her cure, got out of bed, put on her street clothes, and asked for food. She would live an additional 63 years.

Over the next year, Faguet had ten additional encounters with the Virgin, in one of which she was shown what is known as the red scapular, a square of red cloth with the picture of a heart pierced with a lance and surrounded by thorns. Over the next century, it would be a new item in the church’s depository of pious practices. In the last apparition, Faguet was told to make the spread of the scapular her mission in life.

Following a study of the apparitions, the local bishop reported favorably, but sent the results to the Vatican asking the pope’s blessing. Given a positive response, the bishop organized the Confraternity of Our Lady of Pellevoisen. The regular holding of services at Pellevoisen was only a matter of time, and soon a regular stream of pilgrims began to appear. It has also been added to the short list of approved Marian apparitions.

Sources:

Beaumont, Barbara. *Pellevoisen: Our Lady Reveals the Devotion to the Sacred Heart Scapular*. Chulmleigh, Devon, UK: Augustine Publishing House, 1986.

Sharkey, Don. *The Woman Shall Conquer*. Kenosha, Wis.: Franciscan Marytown Press, 1976.

Pencovic, Francis Heindswater (1911–1958)

Founder of the **WFLK Foundation of the World**, a communal religious group with roots in Hinduism. Pencovic operated under his religious name, **Krishna Venta**. Raised a Mormon, Pencovic became a public figure in his new identity in the 1930s and founded the group he led in the 1940s. He was killed by some dissident members in 1958 and the group finally disbanded in the early 1980s.

Sources:

Mathison, Richard. *Faiths, Cults, and Sects of America*. Indianapolis: Bibbs-Merrill, 1960.

Ormont, Arthur. *Love Cults & Faith Healers*. New York: Ballantine Books, 1961.

Pendulums

A divination device. Small pendulums are often used in **dowsing**, **radiesthesia**, and related divination systems instead of **divining-rods**. Questions can be put, and the clockwise or anticlockwise rotation of the pendulum gives an answer, rather like the **raps** in Spiritualist séances.

In earlier forms of pendulum divination, a wedding ring was suspended on a silk thread. Today, practitioners of radiesthesia obtain a number of subtle indications from the nature of the oscillations of the pendulum, which is used for water divining, discovery of metals, indications of health and medical remedies, and even discovery of missing persons.

Sources:

Bird, Christopher. *The Diving Hand: The 500 Year-Old Mystery of Dowsing*. New York: E. P. Dutton, 1979.

De France, Henry. *The Elements of Dowsing*. London: G. Bell, 1971.

Hitching, Francis. *Pendulum: The Psi Connection*. London: Fontana, 1977.

Letbridge, T. C. *The Power of the Pendulum*. London: Routledge & Kegan Paul, 1976.

Nielsen, Greg, and J. Polansky. *Pendulum Power: A Mystery You Can See, a Power You Can Feel*. New York: Destiny Books, 1977.

Wethered, V. D. *A Radiesthetic Approach to Health and Homeopathy, or Health and the Pendulum*. London: British Society of Dowsers, 1950.

Penelhum, Terence Michael (1929–)

Associate professor of philosophy who also studied in the field of parapsychology. He was born on April 26, 1929, at Bradford-on-Avon, England. He attended the University of Edinburgh (M.A., 1950) and Oxford University (B.Phil., 1952), England. Following graduation he joined the faculty of the Department of Philosophy of the University of Alberta, Edmonton, Canada.

In the field of parapsychology, he studied the question of personal identity with reference to the possibility of a purely psychical entity. He was also interested in theories of survival and discussed questions of identity and survival in his book *Survival and Disembodied Existence* (1970).

Pentacle (or Pantacle or Pentagram)

A five-pointed star formed from five straight lines of equal length, a symbol frequently used in magical rituals. When a single point projects upward, with two points on the base projecting downward, it is used in modern neo-paganism and Wicca (witchcraft) groups as a symbolic invocation of positive influences. When turned upside-down, it is used by post-Christian Satanic groups as symbolic of the invocation of Satan and evil (in the Christian sense of that term). Satanists frequently impose the figure of a goat with two ears pointing upward and its beard pointing downward on the reverse pentagram.

The pentacle has a wide use in religions. It has been used within Christianity in such a way that the five points represent the wounds of the crucified Christ. A more common contemporary use refers back to the star which hovered in the sky when the baby Jesus was born. It is found on the flag of many Muslim countries. In ancient Greece, the pentacle was used by the Pythagoreans to symbolize perfection. In folklore, the sign has been traced on windows and doors in order to repel witches.

In ritual magic, the pentacle has played an important part in evoking or repelling spirits. It was usually associated with holy or unholy names of power and inscribed or engraved with great care and concentration. A six-pointed version or hexagram is often known as "The Seal of Solomon." (See also **magical diagrams**)

Sources:

Valiente, Doreen. *The ABC of Witchcraft Past and Present*. New York: St. Martin's Press, 1973.

Pentecost Miracles (with D. D. Home)

Pentecostalism

A modern revival movement within free church Protestantism characterized by the appearance of the biblical gifts of the spirit as outlined in the Apostle Paul's First Epistle to the Corinthians 12. These gifts include the working of miracles, healing, prophecy, and speaking in tongues. Of the several gifts, the speaking in tongues has been the most controversial.

The Pentecostal movement began in 1901 in a Bible school in Topeka, Kansas. The school's teacher, Charles Parham, as-

signed his students the project of researching the sign of the baptism of the Holy Spirit in the lives of the first Christian apostles. Upon questioning, the students agreed that the baptism of the spirit was always accompanied by the individual "speaking in tongues." Thus the group began to pray for the baptism, and on January 1, 1901, Agnes Oznam was the first to receive an answer to her prayer and began to speak in tongues. The other students also soon spoke in tongues, and over the next few years news of the experience was spread through Kansas, Missouri, Oklahoma, and Texas. In 1906, a student from Parham's school in Houston carried the experience to Los Angeles. William J. Seymour, an African American led a small black congregation that became the center from which the movement spread to the world. It eventually took organizational form in a number of denominational bodies such as the Assemblies of God and the Church of God (Cleveland, Tennessee).

It is a doctrine of Pentecostals that every person who receives the baptism of the Holy Spirit will initially speak in tongues, and then subsequently manifest one or more of the other gifts of the spirit. Within Pentecostal congregations, members look for manifestations of all of the gifts.

The early Pentecostals believed that they were living in the last days prior to the return of Jesus. Therefore they interpreted the sounds which they heard as people were speaking in tongues as a foreign language, a supernatural tool to assist them in converting the nations of the world. Numerous accounts appear in the early Pentecostal literature of someone recognizing a specific foreign language being spoken despite the ignorance of the person speaking of that language. The speaking of a foreign language while in an altered state of consciousness is termed **xenoglossia**. Documented cases of xenoglossia are quite rare.

However, most people who speak in tongues speak sounds not translatable into any known language. In the Bible, the words spoken are described as the "words of men and of angels," and many have suggested that the unintelligible sounds were really angelic. These unintelligible vocalizations are referred to as glossolalia.

With the popularization of Pentecostalism in the last half of the twentieth century, research on the nature of glossolalia has been done. Among the most useful was the work of linguist William Samarin who studied a number of people who spoke in tongues and discovered that their vocalizations constituted a proto-language. The sounds were related to the language they spoke every day, but had only a limited number of vowels and consonants. Their speech did not have enough different sounds from which to construct a language, but was quite distinct from the gibberish spoken by someone trying to imitate someone speaking in tongues.

Pentecostal Happenings in Spiritualism

Within Spiritualism, the full range of phenomena generally referred to as the gifts of the spirit by Pentecostals also manifest. Among notable examples is the "Martian" language spoken by French medium Helene Smith and reported by Theodore Flournoy. Smith claimed that she had astrally visited Mars and while in trance spoke "Martian." Her claim was that she exhibited an instance of xenoglossia. Flournoy demonstrated that the language was related to her everyday French, that is, she was demonstrating glossolalia.

Viscount Adare, in his book *Experiences in Spiritualism with Mr. D. D. Home* (1870), claimed to have witnessed a broad modern duplication of the Pentecostal experience in the mediumship of **D. D. Home**:

"We now had a series of very curious manifestations. Lindsay and Charlie [Charles Wynne] saw tongues or jets of flame proceeding from Home's head. We then all distinctly heard, as it were, a bird flying round the room whistling and chirping, but saw nothing, except Lindsay, who perceived an indistinct form resembling a bird. Then came a sound as of a great wind

rushing through the room, we also felt the wind strongly; the moaning rushing sound was the most weird thing I ever heard. Home then got up, being in trance, and spoke something in a language that none of us understood; it may have been nonsense, but it sounded like a sentence in a foreign tongue. Lindsay thought he recognized some words of Russian. He then quoted the text about the different gifts of the spirit, and gave us a translation in English of what he had said in the unknown tongue. He told us that Charlie had that day been discussing the miracles that took place at Pentecost, and that the spirit made the sound of the wind; of the bird descending; of the unknown tongue, and interpretation thereof, and the tongues of fire to show that the same phenomenon could occur again.” (See also **Daniel Dunglas Home; Luminous Phenomena; Sounds; Winds; Xenoglossis**)

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Peoples Temple

A congregation led by Pastor **Jim Jones**. It fell victim to a massive murder-suicide in November 1978. In the wake of the tragedy, the Peoples Temple has become a symbol of the dangers of cults and Jones the model of the evil, manipulative cult leader. The Peoples Temple was for the last 15 years of its existence a part of the Christian church (Disciples of Christ), a large mainstream Christian denomination. In the 1960s it was hailed by liberal Protestants for its social activism. Within the loose structure of the Christian church, however, it developed a unique internal life.

The Peoples Temple was founded in Indianapolis, Indiana, in 1955 by a youthful Jim Jones as an independent congregation. He eventually brought the congregation into fellowship with the Disciples of Christ and he was ordained as a minister in that church in 1965. The next year he led most of the congregation's members to Ukiah, California, and once settled the group began to take on the elements of its unusual life. Although Jones was white, his efforts at recruiting were focused in the African American community, and the great majority of members were black. Worship services took on the free style of black Holiness churches.

Jones had been deeply influenced by his perception of black religious leader **Father Divine**, both in his ability to build an interracial community and in his godlike status. At one point he even attempted to merge his efforts with those of Divine's Peace Mission. Jones also came to see himself as possessing some of the godlike abilities claimed by Divine. This new self-perception was also influenced by Jones's experience among Brazilian Spiritists, and he was seen by followers as a prophet and miracle worker. Not only could he heal, but there were a number of cases of reported resurrection from the dead. Church services came to feature psychic readings and healings by Jones. Equally strong in Jones were the Marxist leanings underlying his social idealism.

By 1972 the Peoples Temple had grown to include several congregations, with groups in San Francisco and Los Angeles joining the older groups in Indianapolis and Ukiah. That same year Jones leased land in the South American nation of Guyana

and the temple initiated an agricultural colony. The colony prospered and in 1977 Jones and a number of the members moved there. Eventually approximately one thousand members resided at Jonestown, as the colony was named. Jones's move to Guyana coincided with a rising criticism of the church by former members (including accusations of violence directed toward some) and the prospect of several very negative media reports on the temple.

By this time a variety of government investigations had been launched into temple activities, including its use of the welfare checks received by many of the members. In the midst of the ongoing controversy, Congressman Leo J. Ryan went to Guyana to see the colony, claiming he was interested because many of its residents had formerly lived in his district. After what had been to all outward appearances a cordial visit, Ryan and his party were murdered as they were about to board an airplane to return to the United States. Within hours most of the temple members were dead; some committed suicide, but many were murdered. Very few survived to tell what had happened.

In the wake of the tragedy, the U.S. Congress conducted an extensive investigation. Unfortunately, though a lengthy report was issued, the mass of materials, including the files of the various government investigations of the temple, have never been made public, and the truth of what actually occurred at Jonestown remains shrouded in mystery. Substantive revelations of what occurred there will likely be made when those files become available. In the meantime, completely distancing herself from the standard anticult rhetoric concerning the temple, Patricia Ryan, Ryan's daughter, filed a lawsuit against the U.S. Central Intelligence Agency, claiming that it was in large part responsible for her father's death.

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Pepper, May S. (1868– ?)

Pastor of the First Spiritualist Church of Brooklyn, whose powers of **clairvoyance** were a subject of lively discussion in the American press for a considerable time. She was born in Mansfield, Massachusetts, in May 1868. When only 16 years old, after the death of her mother, she became controlled by the spirit "Bright Eyes." As she demonstrated her mediumistic talent at public meetings, she was ostracized by members of the public and even her father, who claimed that her phenomena were from "the evil one." She became one of the leading American mediums and president of the Rhode Island State Spiritualist Association.

According to contemporary accounts, her congregation wrote letters to deceased friends and put them in a plain envelope on a small table. After a prayer and short sermon, Pepper would take a letter and return a correct answer to the question if it was put in a spirit of serious inquiry, or declare it to be an attempt to mislead her. It also was said that she asked the spirit she clairvoyantly saw to look for the letter addressed to him. Before all eyes, the pile of letters moved and one of them was taken as though by an invisible hand and thrown on the floor.

James H. Hyslop, William James, J. D. Quackenbos and many others expressed their confidence in Pepper's supernatural faculties.

Percipient

General term in parapsychology to denote an individual taking part in a test of **extrasensory perception**. In the case of a subject who is involved in an experiment to receive impressions from an **agent** or sender of information, the term “percipient” is usually used.

Percival, Harold Waldwin (1868–1953)

Harold W. Percival, Theosophist and founder of the Word Foundation, was born April 15, 1868, at his parents' plantation near Bridgetown, Barbados, in the British West Indies. He lived on Barbados until his father's death when Harold was ten; he then moved with his mother to Boston and later New York City. As a youth he rejected the Christianity of his parents, and once in New York he discovered **Theosophy** and in 1892 joined the American **Theosophical Society** under the leadership of **William Q. Judge**. Four years later Judge died, and the society experienced a period of disruption in large part by members who rejected the leadership of **Katherine Tingley**, whom Judge wished to succeed him. Percival was among the members in New York City who left to found the independent Theosophical Society of New York. Percival founded the Theosophical Publishing Company of New York and emerged as a major writer, publisher, and distributor of theosophical literature.

In 1904 Percival launched the *Word*, which became the official journal of the Theosophical Society of New York. He wrote several books, including *The Zodiac* (1906), *Karma: The Law of Life* (1910), and *Hell and Heaven, on Earth and After Death* (1911).

Increasingly during his years with the Theosophical Society of New York, Percival worked on creating his own synthesis of knowledge. The beginning point of his thought was a personal mystical experience that had occurred in 1893. He described what happened to him as becoming “conscious of Consciousness.” It was an experience he had a number of times over the years. As early as 1902 he attempted to explain his experience in terms of Theosophy, and by 1912 was outlining a book that would contain his developing synthesis. He dictated the massive volume to a colleague, Benoni B. Gattell. A first edition appeared in 1932 as *The Law of Thought*. A completely rewritten edition appeared in 1946 as *Thinking and Destiny*. He subsequently published three books expanding upon topics in light of his system: *Man and Woman and Child* (1951), *Masonry and Its Symbols* (1952), and *Democracy Is Self-Government* (1952).

Percival believed that the state of being conscious of Consciousness allowed one to know about any subject simply by taking thought of that subject. Thinking, he defined, is the “steady holding of the Conscious Light within on the subject of the thinking. Briefly stated, thinking is of four stages: selecting the subject; holding the Conscious Light on that subject; focusing the Light; and the focus of the Light. When the Light is focused, the subject is known.”

In 1946 Percival founded the Word Publishing Company to print and distribute his books. In 1950 he founded the Word Foundation to perpetuate his teachings. The company and foundation have continued in the years since Percival's death on March 6, 1953.

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Perelandra

Title of a 1943 science fiction story by British Christian writer C. S. Lewis, denoting Venus, planet of perfection. The book deals with the play between the forces of good and evil, and the need to resolve this conflict with harmonious balance.

The name Perelandra has also been given to a garden established by Machaelle Small Wright and Clarence Wright covering some twenty-two acres near Jeffersonton, Virginia. The garden is the showpiece of the Wrights' Center for Nature Research, which seeks to harmonize the forces of nature in a joint creative process between the Wrights, nature spirits (or **fairies**) and **devas** (divine intelligences). Perelandra has been compared to the experimental **Findhorn Community**, Scotland, U.K., which has also claimed gardening success due to co-operation between human beings and nature spirits. In fact, books on Findhorn stimulated the Wrights to experiment with Perelandra.

Machaelle Wright believes that *devas* are the architects of growth in nature: if they are contacted through **meditation**, they will facilitate harmonious growth, communicating instructions for seed choice and planting, arrangement of intervening space, and other data. Wright distinguishes between *devas* and nature spirits. The latter are “more dense in vibration” and closer to the earth, whereas the *devas* guide the overall development of plant forms.

Perelandra is laid out in eighteen concentric circles, the innermost circle being a herb ring with a large quartz crystal in the center. The garden does not use chemical or organic repellents of any description, but produces unusually attractive flowers and vegetables without pest problems.

In the summer of 1986, writer P. M. H. Atwater visited Perelandra. At that time, this area of Virginia had been officially declared a drought disaster, but the vegetables and roses of Perelandra flourished without added moisture. Various neighbors who did not share the Wrights' belief in nature spirits nevertheless commented that the garden always looked great and produced good food. One remarked, “It's not normal.”

Wright has refreshingly original concepts of a harmonious balance between insects, weather, climate, and soil in nature. She is quoted as saying:

“What I am finding that works best is a garden which constantly changes, that is free to breathe and grow on its own without set rules. An organic garden will selectively repel some life but an energy garden repels nothing and includes everything. It took me a long time to learn that . . . once animals and insects realize they don't have to fight for their lives, that they are free to live and grow, their aggression subsides and they regulate themselves! I had a rabbit living in the herb ring for several years. It never did any damage. I've had turtles, skunks, and all manner of animals living in the garden without difficulty. My few Japanese beetles, for instance, stick to the same flower and leave the others alone now that they are no longer threatened with extinction.” Wright leaves ten percent of all produce for animal or insect consumption, and certain sections of land are also left unmowed for their benefit.”

Perelandra is open for day-long tours and occasionally sponsors workshops. For information on activities and visiting, write Perelandra, Box 136, Jeffersonton, VA 22724. (See also **crystal healing**)

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“Perfect Sermon”

A Hermetic book. (See **Hermes Trismegistus; hermetica**)

Perfumes

Perfumes are substances, generally made by blending plant oils, selected animal secretions, and synthetic chemicals, to produce a pleasant odor. Such substances were highly valued and sought after throughout human history, especially before regular bathing and the widespread use of deodorants altered the significance of human body odors. During earlier centuries, for a body to smell of a pleasant odor was noteworthy. Modern medicine has observed that in certain illnesses the skin gives out a scent of violets, pineapple, and musk, among others.

Whatever the explanation may be, this observation helps one understand the perfumes produced by mediums and makes the phrase “the **odor of sanctity**” appear in a new light. Christian saints are said to exhale a sweet perfume which increases at **death** and may remain for weeks, months, or even years afterwards. When the body of St. Casimir, Patron of Poland, was exhumed in 1603, 120 years after his death, it was found entire and exhaled a sweet smell. St. Cajetan emitted the scent of orange blossoms, St. Francis that of musk. Other saints stated to have given forth fragrance include St. Clare of Ferriol (660 C.E.), St. Hermann of Brittany (714 C.E.) and St. Patrick (461 C.E.).

Some Hindu yogis are credited with the ability to create perfumes by miraculous means. In his famous book *Bengal Lancer* (1930), F. Yeats-Brown described his encounter with a Mahatma named Babu Bisudhanan Dhan at Puri, Calcutta. With nothing more than a magnifying-glass and a piece of cotton-wool, the Mahatma conjured perfumes out of the air by focusing light on the cotton-wool through the glass. Each scent was waved away with the hand, to be succeeded by the next request. He produced in quick succession the scents of violets, musk, sandalwood, opium, heliotrope, flowering bamboo, nicotine plant, jasmine, and even cow-dung. A later book, *Naked Ascetic* by Victor Dane (1933), described a Tantric yogi in Bhawanipore who produced on request the smell of violets on Dane’s handkerchief without it leaving Dane’s hand; the perfume lasted for twelve hours.

In the records of **William Stainton Moses**, we find highly illustrative experiences recorded. For example, at the closing of a séance, scents were often found to be issuing out of his head. The more they were wiped away, the stronger and more plentiful they became. The most common scents were musk, verbena, new-mown hay and an unfamiliar odor which was assumed to be a “spirit scent.” During the séance it usually came down in showers. On Dr. Stanhope Templeman Speer’s request a good tablespoonful was once poured into a glass. Moses was fully aware that his body played an important part in the production of scents. He wrote on July 4, 1874:

“While in the garden, before we began to sit, I was conscious of scent all round me, especially on my hair. When I rubbed my hair my hand was scented strongly. I tried the experiment many times. When the peppermint came I was conscious of its presence first near my head, and it seemed, as it were, to be evolved out of the hair. I have before noticed the same thing, but not so markedly on this occasion.”

He suspected that the process was remedial, as the scent from his scalp was most marked when he was suffering pain. He believed that scents were employed to harmonize conditions. As he noted,

“If a new sitter is present, he or she is sensed, and so initiated. The chair which the stranger occupies is surrounded by luminous haze, from which issues the perfume; and very frequently wet scent, more or less pungent, according to conditions, is sprinkled from the ceiling at the same time. If a new intelligence is to communicate, or special honour to be paid to a chief, the room is pervaded by perfume which grows stronger as the spirit enters. This scenting of the room in which we are about to meet will sometimes commence many hours before we begin. There is a subtle odour in it which is perpetually being changed. Sometimes the aroma of a flower from the gar-

den is drawn out, intensified, and insinuated throughout the house. Sometimes the odour is like nothing of this earth’s production, ethereal, delicate, and infinitely delightful. Sandalwood used to be a favourite, and rose, verbena, and odours of other flowers have been plentifully used.

“I find it difficult to convey any idea of the subtle odours that have been diffused throughout the room, or of the permanence of the scent. It is usually the first manifestation and the last. The perfume is sprinkled in showers from the ceiling, and borne in waves of cool air round the circle, especially when the atmosphere is close and the air oppressive. Its presence in a particular place is shown to me by the luminous haze which accompanies it. I can trace its progress round the circle by the light . . . and can frequently say to a certain sitter: ‘You will smell the scent directly. I see the luminous form going to you.’ My vision has always been confirmed by the exclamations of delight which follow.

“When we first observed this manifestation, it was attended by a great peculiarity. The odour was circumscribed in space, confined to a belt or band, beyond which it did not penetrate. It surrounded the circle to a few feet, and outside of that belt was not perceptible; or it was drawn across the room as a cordon, so that it was possible to walk into it and out of it again—the presence and absence of the odour and the temperature of the air which accompanied it being most marked. . . . Within it the temperature was cool and the scent strong, outside of it the air was decidedly warmer, and no trace of the perfume was perceptible. It was no question of fancy. The scent was too strong for that.

“I have known the same phenomenon to occur in the open air. I have been walking with a friend, for instance, and we have walked into air laden with scent, and through it again into the natural atmosphere . . . I have even known cases where wet scent has been produced and showered down in the open air. On one special occasion, in the Isle of Wight, my attention was attracted by the patter of some fine spray on a lady’s [Mrs. Speer’s] silk dress, as we were walking along a road. One side of the dress was plentifully besprinkled with fine spray, which gave forth a delicious odour, very clearly perceptible for some distance round.

“During a séance the scent is either carried, as it seems, round the circle, and is then accompanied by cool air, or it is sprinkled down from the ceiling of the room in liquid form. In the clairvoyant state I am able to see and describe the process before the scent is sprinkled, and can warn a special sitter not to look upwards. For, on certain occasions, when conditions are not favourable, the scent is pungent and most painful if it gets into my eye, and it has caused no more pain than water would. On the contrary, I have seen the effect caused on another [Mrs. Speer] by a similar occurrence. The pain caused was excruciating, the inflammation was most severe, and the effects did not pass off for 24 hours or more. In fact, whatever the liquid was, it caused severe conjunctivitis.

“This variety in the pungency and potency of perfume I attribute to variety in the attendant circumstances. The illness of one of the sitters will cause the scent to become coarse and pungent. Harmonious conditions, physical and mental, are signalled by the presence of delicate subtle odours which are infinitely charming. I have said that sometimes the odour of flowers, either in the house or garden, will be intensified. A vase of fresh flowers put on the table causes the natural perfume in this way. We used frequently to gather fresh flowers, and watch the process. Flowers which had a very slight smell when gathered would, by degrees, throw off such a perfume as to fill the room and strike anyone who came into it most forcibly. In this case the natural odour of the flower was intensified and the bloom received no harm. At other times, however, some liquid was apparently put upon the blossom, and an odour, not its own given to it. In that case it invariably withered and died very rapidly. I have frequently had flowers in my buttonhole scented in this way.

“Great quantities of dry musk have been from time to time thrown about in the house where our circle meets. On a late occasion it fell in very considerable quantities over a writing-desk at which a lady was sitting in the act of writing letters. It was mid-day, and no one was near at the time, yet the particles of musk were so numerous as to pervade the whole contents of the desk. They were placed, for no throwing would have produced such a result, at the very bottom of the desk, and between the papers which it contained. The odour was most pronounced; and the particles, when gathered together, made up a considerable packet. Some time after this when at a séance, I saw something which looked like luminous dust on the table. No odour was perceptible, but in my clairvoyant state I saw a heap of luminous particles which appeared to be extremely brilliant. I described it, and putting out my hand I found that there was really a heap on the table. I inquired what it was and musk was rapped out. We demurred, for no odour was perceptible, but the statement was reiterated. After the séance we gathered up the dust, which looked like musk, but had no smell whatsoever. The next morning, however, the odour was powerful enough; and the powder still exists, and is indubitably a very good powdered musk. By what imaginable process can that phenomenon have been accomplished?”

The scents were not always welcome. In his note of July 4, 1874, Moses referred to a pungent odor of peppermint which was very unpleasant. Stanhope Speer described this happening more outspokenly:

“The other evening a newcomer slipped in, and stank us out of the room by throwing down from the ceiling a large quantity of Sp. Pulegii. Everything that it touched was impregnated for 24 hours. The dining-room cloth and my own nether habiliments had to be exposed to view in the back garden; and on the following morning our dining-room floor and passage had to be freely fumigated with pastilles. That spirit has not been invited to join us again.”

The experience suggests that the stench observed in some curious cases of haunting have a similar cause. Dr. **Justinus Kerner** recorded the case of Frau Eslinger who, in 1835, in the prison of Weinberg, was visited and talked to by a ghost that emitted an intolerable stench, felt by many others, as well.

The sickening stench of a charnel house was reported in a house near London (*Daily Chronicle*, April 15, 1908). On examination it was revealed that a body had been left unburied in the house until advanced putrefaction had occurred.

Florence Marryat wrote about the phantom “Lenore” of **Mary Showers**: “On one occasion . . . there was a charnel house smell about her, as if she had been buried a few weeks and dug up again. . . . One evening at Mrs. Gregory’s . . . I nearly fainted from the smell. It resembled nothing but that of a putrid corpse, and when she returned to the cabinet, I was compelled to leave the room and retch from the nausea it had caused me.”

The medium **Carlos Mirabelli** of São Paulo once produced a skeleton via **materialization**. An odor as that of a cadaver was emitted from his body.

The withdrawal of the scents of flowers of which Moses wrote was the only physical phenomenon known in **Leonora Piper’s** mediumship. “Mrs. Piper’s fingers,” wrote **Richard Hodgson**, “moved near the flower, as if withdrawing something from it; and in a few hours it had withered.”

Lord Adare witnessed the famous medium **D. D. Home** extending his hand towards the flowers on a small table, the fingers pointing towards them. “His hand remained there for few seconds, and was then brought round, and with a motion like sprinkling, cast the perfume of the flowers towards each of us in turn; the perfume was so strong that there could be no mistake about it. This was done twice. Home then made some very curious experiments with flowers; he separated the scent into two portions—one odor smelling exactly like earth; the other being sweet.

Essences were also similarly withdrawn,

“I am going to take the strength from the brandy—and he began to make passes over the glass and flipping his fingers, sending a strong smell of spirit through the room; in about five minutes he had made the brandy as weak as very weak brandy and water, it scarcely tasted at all of spirit; both Lindsay and I tasted it, at the moment, and also some time after the séance was over.

“He withdrew the acid flavour from a half a lemon, freshly cut and tasted. He held it up above his head; a yellowish light came over it, and when offered to taste again the lemon was found most disagreeable, the flavour was like magnesia or washing soda. He then restored the acid. Holding it up, a rose coloured flame came over it. After a little while, he offered it and it was found all right.” (See *Experiences in Spiritualism with D. D. Home* by Viscount Adare [1870]).

The psychical researcher Dr. **Joseph Maxwell** found the luminous phenomena of the medium **Eusapia Palladino** at the sittings of Choisy not very convincing because a strong aroma of phosphorus permeated the room. Later, however, he found this odor characteristic and discovered that it was more like the odor of ozone than that of phosphorus. It was like the odor perceptible in the vicinity of frictional electrical machines when in activity.

It is curious to note that this smell often disturbed clairvoyants during their visions. **Emanuel Swedenborg** was one of the first to record his annoyance over it. In the **poltergeist** disturbance of the **Drummer of Tedworth** in 1661, the manifestations were sometimes accompanied by “a bloomy noisome smell” as of sulphur.

There are early records of paranormal scents in the correspondence of Dr. **G. P. Billot** with J. P. F. Deleuze in 1839. Billot stated that superior intelligences presented themselves through his somnambules, presided at séances, and manifested themselves by the delicious odors which they diffused around them.

In the séances of the medium **David Duguid**, perfumes were administered to one sitter at a time, and the recipient felt the cooling odors gently blown over his face. The manifestation was not confined to the séance room; it was sometimes experienced in the open air.

Among later mediums in whose séances the phenomenon was often recorded the Marquis **Centurione Scotto** and **Mina Crandon** (“Margery”) stand foremost.

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Perispirit

The term applied by Spiritist **Allan Kardec** to denote the spirit body.

Pernety, Antoine Joseph (1716–1801)

Author of the *Dictionnaire Mytho-Hermetique* (1787) and *Les Fables Egyptiennes et Grecques* (1758). According to Pernety, the Golden Fleece in the Jason-Medea legend is symbolic. The labors of Jason represent human strivings towards perfection.

Perovsky-Petrovo-Solovovo, Count (1868–1954)

Distinguished Russian-born psychical researcher. He was born Michael Solovioy, succeeded to the title of Count, and was generally known as “Count Solovovo” among members of the **Society for Psychological Research**, London. He joined the society in 1890 at a time when it had commenced the collection of cases for the important **Census of Hallucinations** (published in vol. 10 of the society’s *Proceedings*), and he contributed Russian cases to this project.

He investigated the Russian medium **S. F. Sambor** and uncovered his methods of producing phenomena by **fraud**, and in 1910 he cooperated with **Everard Feilding** and W. Marriott in sittings with the famous medium **Eusapia Palladino** in Naples. He reported on these sittings in *Proceedings of the SPR* (vol. 25, pp. 57–69). He took a special interest in the question of whether competent researchers, qualified to detect fraud, might still be influenced by illusions induced by séance room conditions. He also contributed to the *SPR Proceedings* and *Journal* on such topics as **extrasensory perception** and the medium **D. D. Home**. He also reviewed for the *Journal* those continental journals devoted to psychical research. He was honorary secretary for Russia for the society for many years. In view of his eminent services, the society conferred honorary membership upon him.

In 1936, he moved to London and in his later years acquired British citizenship.

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Perriman, Florence (Mrs. A. E. Perriman) (d. 1936)

Voice medium tested by **Nandor Fodor**, who was not favorably impressed at the time. Perriman’s séance at Victoria Hall, London, is described in Fodor’s book *The Haunted Mind* (1959) and was also reported in the *Psychic News* of May 4, 1936.

Florence Perriman, also known by her married name, Mrs. A. E. Perriman, spent many years of her life as a society clairvoyant, using the professional name Madame Faustina. She was consulted by famous stars of stage and screen, including Esme Percy, Ivor Novello, Viola Tree, Isabel Jeans, and Gladys Cooper. She died in 1936.

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Perrott-Warrick Research Unit

The Perrott-Warrick Research Unit, a parapsychological research program located within the Psychology Department at the University of Hertfordshire in England, was launched in 1995 following Richard Wiseman’s reception of a Perrott-Warrick Fellowship (administered by Trinity College Cambridge). Wiseman, a practicing stage magician, had received his Ph.D. in psychology from Edinburgh University before joining the faculty at Hertfordshire. Since receiving the fellowship, he

has launched a multifaceted research program that includes probes into the paranormal, intuition, **false memory syndrome**, and lying and deception. He has also worked on promoting the public understanding of science and has frequently appeared on television discussing his research and related topics. In 1998 he brought together psychologists, historians, magicians, and professional actors to stage “Séance,” a show that encouraged the public to think critically about claims of the paranormal, and the following year he was awarded Britain’s first Readership in the Public Understanding of Psychology.

To carry out his research, Wiseman has assembled a team of doctoral students, each of which are exploring different topics under his supervision. Emma Greening, while pursuing a Ph.D. in psychology, possesses a scholarship funded by the **Society for Psychological Research** and is conducting a research project on belief in the paranormal and the development of false memories. Before beginning her graduate program, she had been the editor of *The Paranormal Review* (for the Society for Psychical Research), and she serves as secretary of its research activities committee.

Ciaran James O’Keefe completed his master’s thesis on the utility of psychic detectives and analyzed the style of their narrative, which he concluded tended to convince the listener that there was a higher degree of accuracy in the psychic words than actually existed. Building on this research, he is currently researching the discourse that occurs in psychic readings, both mediumistic session and phone sessions on psychic hotlines. Paul Rogers is working on people with reputed intuitive powers. He is testing their ability to size up other people’s personality relative to the ability of nonintuitive people. In the process, he is trying to discover which factors convince a person of his/her own intuitive abilities.

The Perrott-Warrick Research Unit may be reached c/o Psychology Department, University of Hertfordshire, Hatfield Campus, University of Hertfordshire, College Lane, Hatfield, Herts, AL10 9AB, England. The unit has an Internet site at <http://phoenix.herts.ac.uk/PWRU/hmpage.html>.

Sources:

The Perrott-Warrick Research Unit. <http://phoenix.herts.ac.uk/PWRU/hmpage.html>. May 23, 2000.

Perry, Michael C(harles) (1933–)

British clergyman concerned with parapsychology. He was born June 5, 1933, at Ashby-de-la-Zouch, Leicestershire, England. He studied at Trinity College, Cambridge University, England (first class honors in natural sciences and theology). He obtained his B.A. in 1955, his M.A. in 1959, and was ordained as a priest of the Church of England in 1959.

In 1963, he was appointed chief assistant for publishing at the Society for the Promotion of Christian Knowledge, London. He has written a number of books, edited the series “Mowbray’s Library of Theology,” and has contributed articles and reviews to various theological journals. He also served as Secretary to the Archbishops, Commission on Christian Doctrine (1967–1971). Perry was made assistant editor of report of the Lambeth Conference of Anglican Bishops in 1968 and became senior editor in 1978. He became student associate (1951) and later a member of the **Society for Psychological Research**, London, and also became a member of the **Churches’ Fellowship for Psychological and Spiritual Studies**. He was coeditor of the fellowship’s periodical, *Christian Parapsychologist*, for a year (1977–78) prior to becoming editor in 1978. He is particularly interested in the relationship between parapsychology and Christianity, about which he has written a number of articles.

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Personality

Term that has three uses in describing the self: (1) the sum of the characteristics that make up physical and mental being, including appearance, manners, habits, tastes, and moral character; (2) the characteristics that distinguish one person from another (individuality); and (3) the capacity to engage in mental processes, that is, possessing consciousness (according to psychical researcher **James H. Hyslop**).

For psychical researchers, this last definition is of primary importance. The question of **survival** after death cannot be decided until the continuance of personality as a stream of consciousness is proved. A stream of consciousness is proof of the presence of a personality.

The identity of this personality, however, is inseparably bound up with the faculty of remembrance. With a complete loss of memory a new personality will develop. If the former memory returns, the new personality tends to disappear. It may be resuscitated by another attack of amnesia or under hypnosis, in which case it will act as an independent personality.

The case of Anselm Bourne, investigated by **William James** and **Richard Hodgson** in 1890, is illustrative. Bourne suddenly lost his memory in 1887 in Providence, Rhode Island, and eight weeks later awoke in Norristown, Pennsylvania, as a shopkeeper. He knew nothing of Albert John Brown, the name under which he lived, nor of the shop or the business. In hypnosis a secondary personality came forward and Bourne's movements were satisfactorily traced from the moment of his disappearance.

This was a plainly degenerative case. Bourne suffered from a postepileptic condition. He had fits of depression from childhood and in later life presented symptoms suggestive of epilepsy. Such degenerative instances are numerous. In other cases the secondary state is an improvement on the primary one.

F. W. H. Myers gave an account of such a case, that of a Dr. Azam's patient, "Felida X." She was born in Bordeaux, France, in 1843, exhibited symptoms of hysteria around age 13, felt pains in her forehead and fell into a profound sleep, from which she awoke in a secondary condition. Whereas in her original condition she exhibited a melancholy disposition, constantly thought of her maladies, and suffered acute pain in various parts of her body, in the secondary state she appeared to be an entirely different person, happy and free from pain.

Such changes at first occurred every five or six days and were marked by a more complete development of her faculties. Her memory in the secondary state was continuous. This state was her lucid one; the primary state was marked by fits of melancholy. The secondary personality became more frequent and, relapses of short duration disregarded, slowly suppressed the melancholy one.

Multiple Personality

A well-developed secondary personality is often followed by the appearance of other personalities. As many as 11 personalities were recorded in the case of "Mary Barnes" (see *Journal of the Society for Psychical Research*, vol. 11, p. 231; vol. 12, p. 208). They may come and go, like lodgers in a tenement house. Among the better-investigated cases of multiple personality in the literature of psychical research was that of a Miss

Beauchamp, discussed by **Morton Prince** in *Dissociation of a Personality* (1906). Under emotional shocks, Beauchamp developed four personalities antithetic to her original one. They not only differed markedly in health, in memories, and in knowledge of their own life, but they were formally at war with one another. The third personality, "Sally," was the most interesting. She had all the appearance of an invading, outside entity. She wrote her autobiography, in which she claimed conscious but suppressed existence as far back as Beauchamp's infancy. She had a will of her own, could hypnotize the other personalities, had no notion of time, and exhibited complete tactile anesthesia. She persistently said that she was a spirit.

Prince attempted with hypnotic suggestion to weld the four personalities into one. Sally was bitterly resistant. After a long struggle and much reasoning, however, she agreed to be "squeezed" out of existence, and Beauchamp was restored to one personality commanding the memories of all her former selves with the exception of Sally.

In the remarkable case of Doris Fischer, Prince had to deal with five personalities. They were called "Real Doris," "Margaret," "Sleeping Margaret," "Sick Doris," and "Sleeping Doris." Real Doris barely had five minutes' conscious existence a day. The alternating personalities were veritably chasing after one another for years. After lengthy efforts, Prince finally effected a cure.

In the October 1931 issue of the British medical journal *The Lancet*, a case of eight distinct personalities is recorded by Robert M. Riggall, clinical psychologist at the West End Hospital of Nervous Diseases, London. The personalities were (1) "Mabel," the patient herself—good, composed, moral, and economical, without many faults, but usually unhappy; (2) "Miss Dignity," who considered it her duty to do all in her power to hurt Mabel. Miss Dignity went so far in her hostility as to write a letter to Mabel, urging her to commit suicide and saying that she had enclosed a packet of poison; (3) "Biddy"—bright, cheerful, laughing, and helpful; (4) "Hope"; (5) "Faith"; and (6) "Dame Trot," who were harmless and seldom appeared; (7) "Miss Take," so named because she did not know when she first appeared or what her name was, and added that she was just a mistake; and (8) another unnamed personality of an evil stripe.

Slight causes such as hunger, fatigue, or fever are sometimes sufficient to produce a transient but violent perturbation of personality. The novelist Robert Louis Stevenson, if ill or feverish, always felt possessed in part of his mind by another personality. According to **Frank Podmore**, overindulgence in daydreams is probably the first indication of a tendency to isolated and unregulated psychic activity, which, in its extreme form, may develop into a fixed idea or an obsession. **Theodore Flournoy** added:

"As a crystal splits under the blow of a hammer when struck according to certain definite lines of cleavage, in the same way the human personality under the shock of excessive emotions is sometimes broken along the lines of least resistance or the great structural lines of his temperament. A cleavage is produced between the opposite selves—whose harmonious equilibrium would constitute the normal condition—seriousness and gaiety; optimistic tendencies and pessimistic; goodness and egoism; instincts of prudery and lasciviousness; the taste for solitude and the love of Nature, and the attractions of civilization, etc. The differences, in which the spiritists see a striking proof of an absolute distinction between the spirits and their so-called instruments, awaken, on the contrary, in the mind of the psychologist the irresistible suspicion that these pretended spirits can be nothing but the products of the subconsciousness of the medium himself."

F. W. H. Myers argued that the first symptom of disintegration of personality is an *idée fixe*, the persistence of an uncontrolled and unmodifiable group of thoughts or emotions, which, from their brooding isolation, from lack of interchange with the general current of thought, become alien and intru-

sive, so that some special idea or image presses into consciousness with undue and painful infrequency. (Such a fixed idea has also, of course, led to some of the major new contributions by individuals to society.)

In the second stage, Myers maintained, there is a confluence of these obsessive notions overrunning the whole personality, often accompanied by something of a somnambulant change. This is the birth of the secondary personality from emotionally selected elements of the primary personality. It may attain a morbid intensity, and it may lead to so-called demonic possession. In other cases, arbitrary development of a scrap of personality is responsible for the dissociation. Its most common mode of origin, Myers believed, is in sleepwalking that is repeated until the mind acquires a chain of memories related exclusively to the sleepwalking state; this chain then alternates with the primary chain.

Sleepwalkers may display a secondary personality as the acts in repeated spontaneous **somnambulism** form a chain of memory. Considering the wide power and tenacious memory of the subconscious, Myers suggested that the conscious personality should be regarded as a privileged case of personality, a special phase, easiest to study because it is accessible. Its powers of perception he similarly considered a special case of the subliminal faculties.

The question of secondary personalities is unanswered, in spite of continued research over the decades. No single explanation has emerged as dominant. Within the psychic community, interest has centered on cases that seem to provide some evidence of possession or obsession by spirit entities or **reincarnation**. Many cases appear to be a matter of abnormal psychology in which artificial personalities are created from repressed desires, anxieties, or traumas. The question has been the center of a new debate within the psychological community with the emergence of a new set of multiple personality cases claiming origin in childhood trauma from ritual sexual abuse.

Much obscurity surrounds the development of normal personality in individuals, a situation likely to remain the case given the aversion of psychologists to researching personality using models with large groups of people. Character traits often change during the course of time. Many apparently normal individuals sometimes present different personalities in public from those exhibited in private.

The maintenance of a recognizable personality depends heavily on accumulated experiences and memories (the most obvious attribute of an individual personality) and the reassurance of a familiar body and sensory perception. If one grants the possibility of survival after death, the sudden removal of memories, sensory associations, and bodily presence must be a traumatic experience. The confusing or vague messages relating to identity received at many séances could be explained on this basis. Even the triviality of many communications seems explicable, since the departed spirit might place great value on such trivialities as reassurance of a continuation of personality.

How real are our personalities? Fantasy plays a great part in the maintenance of personality, nourished by the myriad fictions of novels, movies, and television shows. Our personalities have been shaped by fashion and role models that have had powerful influence through the modern mass media society. Talented actors and actresses have shown that it is possible to change roles night after night in a physical and psychological masquerade that becomes an intensely shared experience with an audience.

The larger implications of personality involve philosophies and religions, which often differ markedly in their understanding of personality. The imperfections and contradictions of earthly personality constitute unfinished chapters in the fascinating story of life, and it is reasonable to postulate sequels in an afterlife involving progressive evolution of personality.

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Personation

The portrayal of alien personalities by a temporary assumption of their bodily and mental characteristics. It is a frequent psychical phenomenon and differs from **trance** possession in that it does not necessarily involve a loss of consciousness or personal identity.

Personation is an impressive indication of the communicator's identity. It is an indication rather than proof, as experiments in **hypnotism** suggest the need for careful consideration in attributing the phenomena of personation to an outside intelligence. Under the effect of suggestion, the subconscious displays surprising histrionic abilities. The hypnotized subject is not only capable of successfully imitating any suggested personality, but may even sometimes take on animal similitudes. **Charles Richet** hypnotized a friend and suggested that he was a parrot. Richet asked him: "Why do you look preoccupied?" The friend answered: "How can I eat the seed in my cage?"

Richet compared the phenomenon of personation to crystallization from a saturated solution. Remembrances and emotions concentrate upon the personality invented like crystals form around a center.

Frank Podmore, in *Modern Spiritualism* (1902), quoted a curious instance of personation verging on possession in which the subject of personation was alive.

A Miss A. B. had a passionate love affair with a young man, C. D., and continued to cherish the belief, even after the young man broke off the relationship that he was still profoundly attached to her. "A few weeks after the breach she felt one evening a curious feeling in the throat, as of choking, the prelude probably, under ordinary circumstances to an attack of hysteria. This feeling was succeeded by involuntary movements of the hands and a fit of long-continued and apparently causeless sobbing. Then, in the presence of a member of her family she

became, in her own belief, possessed by the spirit of C. D., personating his words and gestures and speaking in his character. After this date she continually held conversation, as she believes, with C. D.'s spirit; 'he' sometimes speaking aloud through her mouth, sometimes conversing with her in the inner voice. Occasionally 'he' wrote messages through her hand, and I have the testimony of a member of her family that the writing so produced resembled that of C. D. Occasionally also, A. B. had visions in which she claimed to see C. D. and what he was doing at the moment. At other times she professed to hear him speaking or to understand by some inner sympathy his feelings and his thoughts." Podmore believed the phenomena to be a delusion.

An account of personation experiences was rendered by Charles Hill-Tout, principal of Buckland College, Vancouver, Canada, in *Proceedings of the Society for Psychical Research* (vol. 11, pp. 309–16). On one occasion, during a séance, he was oppressed by a feeling of coldness and loneliness, as of a recently disembodied spirit. His misery was terrible, and he was only kept from falling to the floor by some of the other sitters. At this point one of the sitters

"... made the remark, which I remember to have overheard 'It is father controlling him,' and I then seemed to realise who I was and whom I was seeking. I began to be distressed in my lungs, and should have fallen if they had not held me by the hands and let me back gently upon the floor. As my head sunk back upon the carpet I experienced dreadful distress in my lungs and could not breathe. I made signs to them to put something under my head. They immediately put the sofa cushion under me, but this was not sufficient—I was not raised high enough yet to breathe easily—and they then added a pillow. I have the most distinct recollection of a sigh of relief I now gave as I sank back like a sick, weak person upon the cool pillow. I was in a measure still conscious of my actions, though not of my surroundings, and I have a clear memory of seeing myself in the character of my dying father lying in the bed and in the room in which he died. It was a most curious sensation. I saw his shrunken hands and face and lived again through his dying moments; only now I was both myself—in some distinct sort of way—and my father, with his feelings and appearance."

The flaw, from the viewpoint of the theory of an extraneous influence, is that Hill-Tout personated his own father with whose circumstances of death he must have been familiar. But many mediums reenact the death-bed scenes of people they have never heard of and furnish, in the process, evidential details. This was a feature of the mediumship of a Mrs. Newell of Lancashire, England. As a rule such re-enactments were accompanied by great suffering. The medium seemed to experience the symptoms of illness and the agonies of dying.

The American medium **Mrs. J. H. Conant**, was recorded once to have shown the signs of hydrophobia; she foamed at the mouth and snapped at the sitters. The man whom she personated had died from the bite of a mad dog.

People who practice **psychometry** also exhibit this curious phenomenon. The object which they hold as a clue may establish a community of sensation with both men and beasts. Mrs. Denton, in describing her impressions from a fragment of mastodon tooth felt herself to be in the body of the monster, although she could not very well personate it. Personation of a dying animal, through **telepathy**, was illustrated by the vivid dream of the novelist **H. Rider Haggard** on the night when his dog Bob was struck and killed by a train.

If the assumption of the bodily characteristics of the departed is effected by the adaptation of **ectoplasm**, as in **materialization** séances, the case is known as **transfiguration**. (See also **personality**; **trance personalities**)

Perty, Maximilian (ca. 1861)

Professor at the University of Berne who suggested that the supernormal manifestations of mediums were caused by com-

munion with planetary spirits through an unconscious exercise of latent occult powers.

Sources:

Perty, Maximilian. *Die Mystischen Erscheinungen der menschlichen Natur*. Leipzig, 1861.

Pessomancy (or Psephomancy)

A system of **divination** using pebbles or beans marked with symbols and colors relating to issues such as health, communications, success, and travel. The stones were either thrown out after shuffling in a bag or drawn out at random. (See also **aleuromancy**; **astragalomancy**; **belomancy**; **sortilege**)

Peter of Abano (Petrus de Abano) (1250–1318)

Famous medieval philosopher, mathematician, and astrologer who also wrote treatises on **magic**. He was born in Abano, near Padua, and became a learned scholar. He traveled widely, visiting France, Sardina, and Constantinople, and he once met the famous traveler Marco Polo, from whom he obtained information on Asia. During his travels he also discovered one of the lost books of Aristotle and translated it into Latin.

He practiced medicine in Paris with success and became rich, but his wealth and attainments were annulled by the accusation of sorcery brought against him. He was said to receive instruction in the seven liberal arts from seven spirits that he kept in crystal vessels. Other rumors claimed that he had the curious and useful ability to make the money he spent to return to his own purse.

An act of revenge, for which he was called to account by the Inquisition, brought about his downfall. A neighbor of his had been possessed of a spring of excellent water in his garden, from which he allowed Peter to drink at will. For some reason, the permission was withdrawn, and it was claimed that with the assistance of the devil, Peter caused the water to leave the garden and flow uselessly in some distant street.

The unfortunate physician died before his trial was finished, but the inquisitors were so bitter that they ordered his bones to be dug up and burned. This public indignity to his memory was averted by some of his friends, who, hearing of the vindictive sentence, secretly removed the remains from the burying-ground where they lay. The inquisitors satisfied their animosity by burning him in effigy.

Peter had a considerable literary output. He translated the astrological work *Nativities* by Abraham Aben Ezra, and wrote books on physiognomy, **geomancy**, **prophecy**, and the practice of occult **magic**.

Sources:

Seligman, Kurt. *The History of Magic*. New York: Pantheon Books, 1948. Reprinted as: *Magic, Supernaturalism and Religion*. New York: Pantheon Books, 1971.

Peters, Alfred Vout (1867– ?)

British clairvoyant and trance **medium**. When still a child he was conscious of the presence of other ghostly children and remarked to his mother, "I suppose they are God's angels who come and play with me after you leave me?" He often had dreams that came true, saw visions, and heard voices. His mediumship began in 1895 when he attended a séance at his sister-in-law's house. Three years later he acted regularly as a medium controlled by a guide named "Moonstone."

Peters's mediumship figured in **Sir Oliver Lodge's** book *Raymond, or Life & Death* (1916), which largely concerned séances with Peters and **Gladys Osborne Leonard**. In 1899, Peters held a séance in London in which he had the strange expe-

rience of being controlled by a living person. There were two ladies at the sitting and a third, a well-known medium, acted as the **control** of Peters from Paris. Evidential messages were reportedly given.

Peters scored some notable success in demonstrating **psychometry** in connection with the box of religious enthusiast **Joanna Southcott** at the **National Laboratory of Psychical Research** in 1927, before the box was officially opened by psychical researcher **Harry Price**.

Phantasmagoria

Term generally used for a shifting series of imaginary or fantastic images as seen in a dream or fevered imagination. The term appears to have been derived from a magic lantern entertainment presented in 1802 by the Frenchman M. Philips-tal. Variants of the term have been used to describe the appearance of phantoms, as in the collection of stories by Jean Baptiste Eyries, *Fantasmagoriana, or Collection of the Histories of Apparitions, Spectres, Ghosts, etc.* (1812). This was the volume that Lord Byron read aloud to Percy Shelley, Mary Wollstonecraft (later Mary Shelley), Claire Clairmont, and J. W. Polidori on the night of June 16, 1816, which, along with the consumption of opium, stimulated their imaginations after Byron suggested that each should write a ghost story. The game culminated in Mary Shelley's **Frankenstein**, first published in 1818.

Sources:

Eyries, Jean Baptiste. *Fantasmagoriana, or Collection of the Histories of Apparitions, Spectres, Ghosts, etc.* Paris: F. Schoell, 1812.

Phelps, Eliakim (fl. 1850)

Presbyterian minister and early mesmeric healer of Stratford, Connecticut, whose house was the scene of alarming **poltergeist** disturbances from March 10, 1850, for a period of eight months. The documents on the phenomena consist mostly of letters written to the *New Haven Journal* during the progress of the events. Additional testimony from neighbors was collected and published by C. W. Elliott in his book *Mysteries or Glimpses of the Supernatural* (1852).

The phenomena started with the mysterious displacement of objects when the family was at church. After their return, inanimate things began to fly about and stuffed effigies were discovered in empty rooms.

The following letter in the *New Haven Journal* describes the early activity:

"While the house of Dr. Phelps was undergoing a rigid examination from cellar to attic, one of the chambers were mysteriously fitted up with eleven figures of angelic beauty, gracefully and imposingly arranged, so as to have the appearance of life. They were all female figures but one, and most of them in attitudes of devotion, with Bibles before them, and pointing to different passages with the apparent design of making the Scriptures sanction and confirm the strange things that were going on. . . .

"Some of the figures were kneeling beside the beds, and some bending their faces to the floor in attitudes of deep humility. In the center of the group was a dwarf, most grotesquely arrayed; and above was a figure so suspended as to seem flying through the air. These manifestations occurred sometimes when the room was locked, and sometimes when it was known that no person had been there. Measures were taken to have a special scrutiny in regard to every person who entered the room that day, and it is known with the most perfect certainty that many of these figures were constructed when there were no persons in the room, and no visible power by which they could have been produced. The *tout ensemble* was most beautiful and picturesque, and had a grace and ease and speaking effect that seemed the attributes of a higher creation."

The effigies were constructed from clothing and other materials in the house, stuffed with pillows to represent human figures.

The *New Haven Journal* correspondence reported that on another occasion, Phelps was writing in his room alone. For a moment he turned away, and resuming his seat he found the sheet of paper, which was quite clean before, now covered with strange-looking writing; the ink still wet. Thus began spirit correspondences to him which mostly came in hieroglyphs. Jocular messages on scraps of paper fluttered down from the ceiling. Other communications were scrawled on walls inside and outside the house. In one case, mysterious symbols were inscribed on a large turnip.

Phelps never discovered how the phenomena were produced. "I witnessed them," he said, "hundreds and hundreds of times, and I know that in hundreds of instances they took place when there was no visible power by which the motion could have been produced."

The family had four children: two girls; Harry, a stepson of eleven; and another son of six years of age. The phenomena mostly seemed to attach themselves to Harry. In one case, his bed was set on fire. When he was sent to school in Philadelphia he was pursued there, his books destroyed, and his clothes torn. There was such an uproar in the school that he had to be brought home. One of the girls also had some invisible share in the disturbances. When both Harry and she were away, peace reigned in the house.

Andrew Jackson Davis, the pioneer Spiritualist medium, paid a visit to the house. His explanation was that the raps were produced by discharges of vital electricity from Harry's being. Indeed he attributed an actual share in the phenomena to Harry, in saying: "Young Harry frequently failed to discriminate during certain moments of mental agitation between the sounds and effects which he himself made and those sounds which were produced by spiritual presence." Davis also offered lofty spiritual interpretations of the symbolic communications. (See also **Ashtabula Poltergeist**; **Cock Lane Ghost**; **Drummer of Tedworth**; **Enfield Poltergeist**; **Epworth Phenomena**)

Sources:

Capron, E. W. *Modern Spiritualism, its Facts and Fanaticisms*. 1855. Reprint, Boston: B. Marsh; New York: Partridge and Brittan, 1976.

Elliott, C. W. *Mysteries or Glimpses of the Supernatural*. New York: Harper, 1852.

PhenomeNews (Periodical)

Monthly publication that features news and information of **New Age** events. It includes articles on topics such as **astrology**, **holistic** health, diet, Eastern religions, and psychic subjects. It also includes a listing of groups and ongoing events and a calendar of lectures, workshops, and meetings.

Previously this publication served only the Michigan area, but with the addition of their online service the *PhenomeNews* reaches over 100,000 readers monthly. Address: 18444 W. 10 Mile Rd., Ste. 105, Southfield, MI 48075. Website: <http://www.phenomenews.com/>.

Sources:

PhenomeNews On-Line Publication. <http://www.phenomenews.com/>. March 8, 2000.

The Philadelphia Experiment

Title of a 1979 book by **Charles Berlitz** and William Moore that investigated the rumor that a top secret U.S. Navy experiment in 1943 had succeeded in rendering a destroyer, most likely the *Eldridge*, and its crew temporarily invisible and teleported it from its berth in Philadelphia to Norfolk, Virginia.

(The name “The Philadelphia Experiment” had earlier been used by various writers to denote the classic electrical experiments of Benjamin Franklin.)

The story of the Philadelphia Experiment stems largely from Carlos Allende (born in 1925 as Carl M. Allen). He claimed to have served as a deck hand on the S.S. *Andrew Furuseth* in 1943 and to have witnessed the experiment that rendered the *Eldridge* invisible. In 1956 he initially communicated with Morris K. Jessup (1900–1959), author of *The Case for the UFO* (1955), citing the Philadelphia Experiment as rationale for Jessup to stop researching unified field theory. A short time afterward, a copy of Jessup’s book with numerous annotations relative to UFOs and the Philadelphia Experiment arrived in the office of Naval Research.

In 1959, Jessup committed suicide, and the issue seemed to be closed. Then in 1963, Gray Barker published a book about Jessup and his unexpected death. In 1968 Brad Steiger and Joan Whritenour wrote a second book. Allende, angry that he had received nothing as a result of either the Barker or Steiger title, allowed L. J. Lorenzen, director of the **Aerial Phenomena Research Organization** (APRO), to interview him in 1969. He stated that his annotations on Jessup’s book were part of the hoax as were his letters to Jessup. Allende subsequently told William Moore that his confession was made in the expectation of financial gain from its publications. However, he later retracted that confession. **Gray Barker** published a facsimile edition of Jessup’s book, containing the annotations, in 1973 through his Saucerian Press.

In the face of a series of inquiries concerning the Philadelphia Experiment, on July 23, 1976, the Department of the Navy, Office of Information, Washington, D.C., stated in a letter regarding the Philadelphia Experiment (reproduced in full in Berlitz & Moore’s book): “ONR [Office of Naval Research] has never conducted any investigations on invisibility, either in 1943 or at any other time. . . . In view of present scientific knowledge, our scientists do not believe that such an experiment could be possible except in the realm of science fiction. A scientific discovery of such import, if it had in fact occurred, could hardly remain secret for such a long time.”

Berlitz and Moore revealed that Albert Einstein was employed as a scientific consultant to the U.S. Navy from May 31, 1943 to June 30, 1944, and made speculations that both Einstein and philosopher Bertrand Russell might have been involved in the Philadelphia Experiment. The Philadelphia Experience has continued to be a matter of entertainment on the fringe of the UFO community. (See also **invisibility**; **teleportation**)

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Philalethes (or Philaletha), Eirenaeus (ca. 1660)

The life of this alchemist is wrapped in mystery although a considerable mass of writing stands to his credit. The name, a pseudonym, is similar to the one used by **Thomas Vaughan**, who wrote as **Eugenius Philalethes**). Whoever Eirenaeus Philalethes was, however, he was not Vaughan. Others have striven to identify him with George Starkey, the doctor and author of *Liquor Alchahest*, but Starkey died of the plague in London in

1665, and it is known that Eirenaeus was living for some years after that date.

Philalethes appears to have been on intimate terms with Robert Boyle and, although this points to his having spent a considerable time in England, it is certain that he emigrated to America. Starkey was born in the Bermudas, and practiced his medical crafts in the English settlements in America, where, according to his contemporary biographers, he met Eirenaeus Philalethes. This meeting may have given rise to the identification of Starkey as Philalethes, while it is probably Starkey to whom Philalethes referred when, in a preface to one of his books, he told of certain of his writings falling “into the hands of one who, I conceive, will never return them,” for in 1654 Starkey issued a volume with the title, *The Marrow of Alchemy by Eirenaeus Philoponus Philalethes*.

It is to prefaces by Philalethes that we must chiefly look for any information about him. In the thirteenth chapter of his *Introitus Apertus ad Oclusum Regis Palatium* (Amsterdam, 1667) he also made a few autobiographical statements which illuminate his character and career.

“For we are like Cain, driven from the pleasant society we formerly had,” he wrote, which suggests that he was persecuted. Elsewhere he heaped scorn on most of the hermetic philosophers of his day. Elsewhere, again, he criticized the popular worship of money. “I disdain, loathe, and detest the idolizing of silver and gold, by which the pomps and vanities of the world are celebrated. Ah! filthy, evil, ah! vain nothingness.”

In his preface to *Ripley Revived* (London, 1678), he gave some account of those who wrote on **alchemy** to whom he felt himself chiefly indebted. “For my own part, I have cause to honour Bernard Trévisan, who is very ingenious, especially in the letter to Thomas of Boulogne, when I seriously confess I received the main light in the hidden secret. I do not remember that ever I learnt anything from Raymond Lully. . . . I know of none like Ripley, though Flamel be eminent.”

Lenglet du Fresnoy, in his *Histoire de la Philosophie Hermétique* (1742), referred to numerous unpublished manuscripts by Eirenaeus Philalethes, but nothing is known about these today.

Sources:

- Philalethes, Eirenaeus. *Enarratio methodica trium Gebri medicinarum*. N.p., 1678.
- . *Introitus apertus ad oclusum Regis Palatium*. N.p., 1667.
- . *The Marrow of Alchemy*. N.p., 1654.
- . *Ripley Reviv’d; or an Exposition upon Sir George Ripley’s Hermetico-Poetical Works*. 5 vols. London: T. Ratcliff and N. Thompson, 1677–78.
- . *Tractatus tres: (i) Metallorum Metamorphosis; (ii) Brevis Manuductio ad Rubinum Coelestem; (iii) Fons Chymicae Veritatis*. N.p., 1678; 1694.

Philalethes, Eugenius (1622–1666)

Pseudonym of alchemist **Thomas Vaughan**, brother of Henry Vaughan, the “Silurist” poet. Eugenius Philalethes has often been confused with **Eirenaeus Philalethes** (or Philaletha), another alchemist. The scholar **Arthur E. Waite** made this error in his book *The Real History of the Rosicrucians* (1887). He corrected it the following year, both in his new edition of *The Lives of Alchemistical Philosophers* (1888) and his edition of *The Magical Writings of Thomas Vaughan* (1888).

“Philip”

An experimental ghost created by **Iris M. Owen** and members of the Toronto Society for Psychical Research, Canada, who wanted to test the connections between living individuals and paranormal phenomena. In the past, many psychical researchers have hypothesized that the entities manifesting at sé-

ances may be artificial personalities created by the unconscious attitudes of the sitters. Many "spirit guides" and "spirits" have been self-evidently synthetic and illusory entities, although acceptance of them as real personalities often favorably influences paranormal phenomena.

In September 1972, the Toronto experimenters began meditating on "Philip," a deliberately created ghost with a personal history, idiosyncratic characteristics, and even an appearance consciously worked out by the group. The eight members of the group other than Owen (a former nurse) were Margaret Sparrow (former chairman of MENSA in Canada, an organization of individuals with high IQs), Andy H. (housewife), Lorne H. (industrial designer, husband of Andy H.), Al P. (heating engineer), Bernice M. (accountant), Dorothy O'D. (housewife and bookkeeper), and Sidney K. (sociology student). At times A. R. G. Owen (mathematician and Iris Owen's husband) or Joel Whitton (a psychologist) attended meetings as an observer.

After nearly a year without significant results, the group changed their method of sitting to conform with that of a traditional nineteenth-century Spiritualist séance, in which participants were seated around a table and sang or talked to enhance the atmosphere. This approach embodied the suggestions of British psychologist **Kenneth Batchelder**, who claimed that skepticism inhibited paranormal phenomena but that the conventional form of a séance tended to dispel skepticism and provide an atmosphere in which paranormal phenomena seemed natural.

Within only a few weeks, the group elicited raps from the table and communications from "Philip" on conventional yes-no lines. On one occasion this phenomenon was successfully demonstrated before a live audience of fifty individuals for a videotaped TV show. In addition, there have been instances of noises from various parts of the room, a light blinking, and an apparent levitation of the table.

The results attained by the group have provided insight on the nature of spirit **personality**, the phenomena of the **poltergeist**, **hauntings**, and the claims of **Spiritualism**.

Sources:

Owen, Iris M., and Margaret Sparrow. *Conjuring up Philip*. New York: Harper & Row, 1976.

Philips, James B. (1907–1987)

British businessman who played a prominent part in the practical affairs of the **Society for Psychical Research**, London (SPR). He was born on December 20, 1907. Philips traveled widely throughout his life, and at different periods he was in business in New Zealand, Nigeria, and South Africa.

He did not join the SPR until 1970, but soon became a member to the Council (June 1973) and subsequently accepted the post of deputy treasurer. His wide experience of practical business affairs proved of great value to the society. In May 1975, he became honorary secretary and treasurer. Two years later he resigned as honorary secretary, but continued as treasurer for another year. He retired in 1978, when he was elected an honorary associate. He returned to service on the executive committee for further short periods as needed. He died in London on August 7, 1987.

Phillimore, Mercy (d. 1975)

Pioneer British journalist and organizer in the field of **Spiritualism** and psychical research. She became a member of the staff of the **London Spiritualist Alliance** (since 1955 known as the **College of Psychic Studies**) in 1913, and she stayed with the organization for the next 39 years. She retired in 1952.

As secretary, she came in contact with such leading mediums as **Eileen Garrett**, as well as many well-known personalities in the British psychic scene, such as **Arthur E. Waite**, **W. B. Yeats**,

Stanley De Brath, **Sir Arthur Conan Doyle**, **Sir Oliver Lodge**, and **Paul Brunton**.

In 1928, Phillimore and the medium Clare Cantlon were arrested for vagrancy by two police officers who had come to the Alliance headquarters for a reading. Both were found guilty.

Phillimore contributed a number of articles to the British journal *Light* and gave many lectures. She was a tireless worker in the cause of Spiritualism and played a significant but unobtrusive part in the modern history of the movement. She was associated with **Nandor Fodor** in Britain, and after his death she wrote a tribute to him in the journal *Light* (Autumn, 1964).

Sources:

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Philosophers' Stone

A legendary substance which enabled **adepts** in **alchemy** to compass the transmutation of metals. Alchemists believed that one definite substance was essential to the success of the transmutation operation. By the application or admixture of this substance, often called the "Powder of Projection," any metal might be transmuted into gold or silver.

Zosimus, who lived at the beginning of the fifth century, was one of the first to allude to the philosophers' stone. He said that it was a powder or liquor formed of diverse metals, fused under a favorable astrological condition. The stone was supposed to contain the secrets not only of transmutation, but of health and life, for through it the **elixir of life** could be distilled.

The author of a *Treatise on Philosophical and Hermetic Chemistry*, published in Paris in 1725, stated:

"Modern philosophers have extracted from the interior of mercury a fiery spirit, mineral, vegetable and multiplicative, in a humid concavity in which is found the primitive mercury or the universal quintessence. In the midst of this spirit resides the spiritual fluid. . . .

"This is the mercury of the philosophers, which is not solid like a metal, nor soft like quicksilver, but between the two. They have retained for a long time this secret, which is the commencement, the middle, and the end of their work. It is necessary then to proceed first to purge the mercury with salt and with ordinary salad vinegar, to sublime it with vitriol and salt-petre, to dissolve it in aquafortis, to sublime it again, to calcine it and fix it, to put away part of it in salad oil, to distill this liquor for the purpose of separating the spiritual water, air, and fire, to fix the mercurial body in the spiritual water or to distill the spirit of liquid mercury found in it, to putrefy all, and then to raise and exalt the spirit with non-odorous white sulphur—that is to say, sal-ammoniac—to dissolve the sal-ammoniac in the spirit of liquid mercury which when distilled becomes the liquor known as the Vinegar of the Sages, to make it pass from gold to antimony three times and afterwards to reduce it by heat, lastly to steep this warm gold in very harsh vinegar and allow it to putrefy. On the surface of the vinegar it will raise itself in the form of fiery earth of the colour of oriental pearls. This is the first operation in the grand work.

"For the second operation, take in the name of God one part of gold and two parts of the spiritual water, charged with the sal-ammoniac, mix this noble confection in a vase of crystal of the shape of an egg; warm over a soft but continuous fire, and the fiery water will dissolve little by little the gold; this forms a liquor which is called by the sages "chaos" containing the elementary qualities—cold, dryness, heat and humidity. Allow this composition to putrefy until it becomes black; this blackness is known as the "crow's head" and the "darkness of the sages," and makes known to the artist that he is on the right track. It was also known as the "black earth." It must be boiled once more in a vase as white as snow; this stage of the work is called the "swan," and from it arises the white liquor, which is divided into two parts—one white for the manufacture of silver,

the other red for the manufacture of gold. Now you have accomplished the work, and you possess the Philosophers' Stone.

"In these diverse operations, one finds many by-products; among these is the "green lion" which is called also "azoph," and which draws gold from the more ignoble elements; the "red lion" which converts the metal into gold; the "head of the crow," called also the "black veil of the ship of Theseus," which appearing forty days before the end of the operation predicts its success; the white powder which transmutes the white metals to fine silver; the red elixir with which gold is made; the white elixir which also makes silver, and which procures long life—it is also called the white daughter of the philosophers."

In the lives of the various alchemists, we find many notices of the philosophers' stone in connection with those adepts who were supposed to have arrived at the solution. Thus in the story of **Alexander Seton**, a Scotsman who came from Port Seton, near Edinburgh, it is stated that on his various travels on the continent he employed in his alchemical experiments a blackish powder, the application of which turned any metal given him into gold.

Numerous instances are on record of Seton's projections, the majority of which were verified by multiple observers. On one occasion, while in Holland, he went with some friends from the house at which he was residing to undertake an alchemical experiment at another house near by. On the way there, a quantity of ordinary zinc was purchased, and reportedly Seton succeeded in projecting the zinc into pure gold by the application of his powder. A similar phenomenon occurred at Cologne, and even the most extreme torture could not wring the secret from him.

Seton's pupil or assistant, Sendivogius, made great efforts to obtain the secret from Seton before he died, but without success. However, out of gratitude Seton bequeathed him what remained of his marvelous powder, which Sendivogius employed with the same results Seton had achieved.

Sendivogius fared badly, however, when the powder came to an end. He had used it chiefly in liquid form, and into this he had dipped silver coins which immediately had become pure gold. When the powder gave out, Sendivogius was driven to the practice of gilding coins, which, it was reported, he had previously transmuted by legitimate means, and this brought upon him the wrath of those who had trusted him.

There are many intriguing accounts of successful alchemical operations with the philosophers' stone, but most students of the field have surmised that the great work accomplished was a personal and spiritual transformation rather than any chemical miracle. The close association of ideas of the philosophers' stone with the elixir of life reinforces this view.

The idea of the philosophers' stone is an ancient one. In Egyptian alchemy, which seems one of the oldest, the idea of a black powder (the detritus or oxide of all metals mingled) is already found.

The ancient Chinese believed that gold was immortal and that when absorbed in the human body could bestow immortality, thus we find here ideas of the mystical value of gold again associated with the concept of the elixir of life.

The art of Chinese alchemists can be traced back to circa 100–150 B.C.E., long before records of alchemy being practiced in the West appear. Gold was regarded as a medicine for long life, and there is a story that the great Wei Po-Yang (ca. 100–150 C.E.) succeeded in manufacturing the gold medicine and he and his pupil Yu, together with the wise man's dog, thereby became immortal.

The idea that the philosophers' stone could grant wishes is found in ancient Indian religious tradition, where this magical stone was named "Chintamani" and cited in scriptures. Similar ideas were carried over into Buddhism.

The antiquarian Sabine Baring-Gould suggested that legends of the philosophers' stone ultimately could be traced to reflections upon the life-giving properties of the sun, which was a prominent symbol in many alchemical works. He reviewed

such concepts in a chapter on the philosophers' stone in his book *Curiosities of Olden Times* (1895).

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Chkashige, Masumi. *Oriental Alchemy*. New York: Samuel Weiser, 1936.

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———, ed. *The Hermetic and Alchemical Writings of Paracelsus*. 2 vols. London: James Elliott, 1894. Reprint, New Hyde Park, N.Y.: University Books, 1967.

Philosophical Research Society

Founded in 1934 by **Manly Palmer Hall**, the Philosophical Research Society grew out of Hall's early successful work in **astrology** and occult philosophy and superseded the Hall Publishing Company and the Church of the People, which he had previously headed. The society was created:

"... to investigate the essential teachings of scientific, spiritual, and cultural leaders and further clarify and integrate man's body of knowledge, to apply this knowledge to the present needs of mankind by means of modern skills and the cooperation of outstanding experts, to make available these vital concepts to the public through lectures, publications and other medium to increase public awareness of the usefulness of these ideas and ideals in solving the personal and collective problems of modern man."

The society maintains a research library of over 50,000 volumes and a collection of art and rare books, conducts a weekly program of lectures, seminars, and special events, and publishes a quarterly *Journal*. The society has also published over 130 books, most by Hall, and produces audiocassettes. The society is located at 3910 Los Feliz Blvd., Los Angeles, CA 90027. Website: <http://www.prs.org/>.

Sources:

Philosophical Research Society Home Page. <http://www.prs.org/>. March 8, 2000.

"Philosophus"

One of the spirit **controls** of **William Stainton Moses**. It was said to have been the spirit of Alexander Achillini, who succeeded Francatiano in the chair of philosophy at Padua in 1506.

"Phinuit"

A spirit entity, the earliest permanent **control** of the medium **Leonora E. Piper**. "Phinuit," who succeeded the *soi-disant* spirit of Sebastian Bach, said that he was French and a physician in Metz, but never furnished convincing proof of identity. His statements about himself were hazy and contradictory. As N. S. Shaler wrote in a letter to William James of "Phinuit's" first year of manifestation in 1894, "Whatever the medium is, I am convinced that this influence is a preposterous scoundrel."

Attempts to verify the statements of “Phinuit” resulted in failure. The archives of Metz were searched. No trace was found of him. He could not even speak French. When an explanation was asked, he declared that he had forgotten his maternal tongue. Later, on closer questioning, he disclosed uncertainty over whether he was born at Metz or Marseilles, and finally concluded that his name was not “Phinuit,” but “Jean Alaen Sciville.”

Richard Hodgson regarded the existence of “Phinuit” as an open question. To **F. W. H. Myers**, it seemed clear that the name “Phinuit” was the result of a suggestion at one of the early sésances. Other psychical researchers thought it most probable that “Phinuit” was nothing more than a secondary **personality** of Piper.

According to “Imperator,” a later control, “Phinuit” was an earthbound spirit who had become confused and bewildered in his first attempts at **communication** and had lost his consciousness of personal identity. The “Edmund Gurney” control also bore out “Phinuit’s” claim to an independent existence. He said to **Sir Oliver Lodge** in 1889: “Dr. Phinuit is a peculiar type of man . . . he is eccentric and quaint, but good-hearted . . . a shrewd doctor, he knows his own business thoroughly.”

“Phinuit’s” regime was exclusive from 1884 to 1892, but beginning in 1892 he shared control with **George Pelham**. In 1897 the “Imperator” group took over Piper’s sessions and “Phinuit” was entirely suppressed.

Sources:

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Sage, M. *Mrs. Piper and the Society for Psychical Research*. New York: Scott-Thaw, 1904.

Phoenix, William

A **direct voice** medium of Glasgow, Scotland, who attempted feats of **xenoglossia**. Spiritualist **Sir Arthur Conan Doyle**, never known as a qualified observer of mediumistic phenomena, had a number of sittings with him and thought highly of his powers. However, Phoenix was later demonstrated to have been a clever **fraud**.

Lord Charles Hope of the **Society for Psychical Research** invited **Neville Whymant**, a professor of oriental literature and philosophy, to join him for a sitting with Phoenix in Glasgow and later in London. In the first Glasgow sitting, the voice of an Indian attempted to speak in a variety of Persian. In the second sitting a conversation of real import was being worked up in Italian but the control’s power failed too soon. Modern Greek was also heard. The Persian voice reappeared and was a little more explicit than on the previous occasion. Finally, a Chinese voice, that of a scribe or commentator apparently, also spoke and something was said in Japanese. Hope said of the Glasgow sittings, “Although the Glasgow sittings had not resulted in any communication of the order of importance of Dr. Whymant’s experience in New York they had apparently established a strong case for the speaking of languages unknown to the medium.”

Thereupon Phoenix was invited to London. In September and October 1927, he gave six sittings. In the first, Chinese and Japanese voices spoke to Gonoské Komai. But Whymant observed,

“I cannot truthfully say that I gathered anything at all from this voice. It was over-anxious to tell me something and probably the keenness of its desire prevented its being understood. Other voices struggled for expression without achieving more than whispering and trumpet taps. Then came a voice speaking a queer idiom; it sounded almost like a jargon of some kind and I called out that it sounded like Indo-Chinese border dialect, later giving the impression that it might have been badly spoken Yunnanese. The voice gave bugle calls of a military nature

easily recognized and several people suggested that it might have been a soldier.”

Of another voice Whymant surmised, “It seemed to me that the voice was that of a Straits Chinese who had lived in Singapore.”

Hope added his own conclusion,

“I had become convinced that at any rate on most occasions the medium left his chair before voices spoke to the sitters. I had sat next to the medium on several occasions and had distinctly heard sounds like a creaking boot. After the sitting at which I had heard these sounds I noticed that one of the medium’s boots creaked as he walked. The sounds were similar.”

In a late sitting, Hope obtained proof that the medium left his chair. Phoenix protested that he was under control. Hope suggested that he should turn out his pockets to prove that he had no appliance with which to produce the psychic lights which appeared at each sitting. Upon Phoenix’s refusal, Hope gave up and concluded, “reluctantly I had come to the conclusion that Phoenix was at least in part a fraud.”

Hope published an account of the sittings in the *Proceedings of the SPR* (vol. 40, pp. 419–427).

Phoenix: New Directions in the Study of Man (Journal)

A semi-annual scholarly publication published in the 1970s by Phoenix Associates of Stanford, California. It was concerned with the advancement of the scientific and philosophical study of paranormal phenomena.

Phone-Voyance

A kind of psychic television, named as a special form of **clairvoyance** by British psychic **Vincent N. Turvey** in 1905, when the telephone was still a relatively new device to most people. Phone-voyance implies four things: psychic vision, physical contact, the wires and instruments of a telephone company, and simultaneity of clairvoyance with physical contact. Turvey often described things which the listener at the other end of the telephone wire did not know, for instance, what his daughter was doing in the room above him or what a man behind his back was reading in a book.

Turvey saw things habitually worn by his listener, although they may not have been on the listener at the particular time. He also claimed to see spirits in the room of his listener. Once he described the picture of a young lady known to the listener, but then at a distant location, and told him that she was not dead and yet not actually in the room.

Turvey demonstrated this faculty intermittently from 1905 to 1908, but complained that it was a great strain on the brain and that too frequent use would lead to very serious injury. In most cases, he reported that he saw

“. . . through a halo, or aura, of bright heliotrope, or pale violet-coloured fire, the flashes or sparks of which do not appear to cover *all* the window, so to speak, but to leave the centre clear and colourless, and in that centre appears the person or object that is seen. Another extraordinary thing is that occasionally a part of my mentality seems to ooze out of me, and to run along the line for a little distance, say a yard or two; and as “I” (his spirit) go, so little pieces of the copper wire which lay together, A-B, seem to turn over to B-A, i.e., reverse their position as if on a hinge. These pieces appear to be about four inches in length. At other times phone-voyance seems to be very like mental body-traveling, because “I” appears to be in the room at the one end of the line, and by a sort of living cord to communicate with “ME” (his body)] at the other end, and to make “ME” speak about that which “I” see.”

The famous spiritualist editor **W. T. Stead**, in his preface to Turvey’s *Beginnings of Seership* (1911), quoted the case of Mrs. A. T. Giddings, a professional music hall performer, who

trained the faculty of “phone-voyance” to such perfection that it could be exercised at will under the most adverse conditions. Experiments with Giddings were carried out by a committee of investigators between the stage of the Alhambra Theater in London and the office of the *Daily Mirror*. Articles presented at random to Mr. Zomah (professional name of A. T. Giddings) by members of the committee in the Alhambra were immediately seen and described by his wife who was at the other end of the telephone in the newspaper office.

Of course this demonstration may have been simply long-distance telepathy or even clever stage mentalism, but according to Stead (to judge from the reports that were published), Giddings claimed to actually see the article which was held in her husband’s hand at the other end of the telephone wire.

Sources:

Turvey, Vincent N. *The Beginnings of Seership*. 1911. Reprint, New Hyde Park, N.Y.: University Books, 1969.

Phouka (or Puca)

The Irish form of a European field spirit, the kornböcke, one of various kinds of animal **fairies**. The phouka would appear as a goat, a pig, or, most frequently, as a horse. It would lure its victims to mount it, then take them for a wild ride and throw them off. It is possible that the word *puca* is related to Puck, another mischievous fairy figure.

Sources:

Arrowsmith, Nancy, and George Moorse. *A Field Guide to the Little People*. New York: Wallaby Books, 1977.

Phrenology

A nineteenth-century proto-science claiming that character and personality could be ascertained by the shape and size of various areas or “bumps” on the skull, resulting from development of the brain centers. It derives from the traditional belief that character traits are reflected in physical appearance, and was associated with physiognomy, the study of outward aspects of the individual.

Phrenology was first systematically developed by Franz Joseph Gall (1758–1828) at the end of the eighteenth century. He made observations on hundreds of heads and skulls, and in 1796 lectured in Vienna on the anatomy of the brain and the elements of phrenology. His pupil J. K. Spurzheim continued his work in England and America, where phrenology vied with **mesmerism** and spiritualist phenomena as a popular subject of study during the nineteenth century. Initially, Gall and Spurzheim encountered opposition from some church leaders because their system appeared to imply that personality characteristics were inborn instead of being subject to modification by leading a good life.

Gall was an accredited physician with a detailed knowledge of the brain and nervous system, and he proposed phrenology to his colleagues for their serious scientific consideration. Phrenology became the province of many original thinkers of the day. However, phrenology also was popularized and practiced by non-medical individuals and even fairground charlatans.

Essentially, phrenology defined more than thirty areas of the skull related to such instincts as amativeness, philogeniture, habitativeness, affection, combativeness, destructiveness, alimentiveness, secretiveness, acquisitiveness, and constructiveness, and to such moral faculties as self-esteem, approbateness, circumspection, benevolence, veneration, firmness, conscientiousness, hope, admiration, idealism, cheerfulness, and imitativeness.

The size and development of these areas implied strong or weak aspects of these instincts and faculties. The areas were measured by calipers and marked off on a chart, so that a complete character reading could be made.

Early exponents of **animal magnetism** (a precursor of **hypnotism**, but allied with psychic faculties) developed a new approach named “phreno-magnetism” or “**phrenomesmerism**.” Operators claimed that when any phrenological area of the subject was touched during a trance, the subject acted out the particular faculty associated with that area. Thus, when the operator touched the bump of “combativeness,” the entranced subject would exhibit belligerent behavior.

Although now discarded as a failed scientific option, phrenology flourished side by side with mesmerism and **Spiritualism** during the nineteenth century. Noted scientists were sympathetic, and additional supporters could be found among the literary elite such as Walt Whitman and Edgar Allan Poe.

Interest in phrenology continued in America well into the twentieth century, and the British Phrenological Society, founded in 1886 by Lorenzo J. Fowler, was still in existence in the 1960s, though it had long ceased to affect the culture that surrounded it.

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Phreno-Magnet and the Mirror of Nature (Journal)

Nineteenth-century British journal devoted to **phrenology** in relation to **animal magnetism**. It was founded in London in 1843 and edited by S. T. Hall.

Phreno-Mesmerism (or Phreno-Magnetism or Phrenopathy)

An application of the principles of **mesmerism** to **phrenology**, a means of discerning the nature of an individual’s personality from examining the skull. Mesmerism (or **animal magnetism**) and phrenology, both proposed as sciences in the mid-nineteenth century, had been regarded by English mesmerists as related topics after it was observed that a sleepwalker whose phrenological “bumps” were touched would respond to the stimulus by exhibiting every symptom of the mental trait corresponding to the bump touched. Thus signs of joy, grief, destructiveness, combativeness, and friendship might be exhibited in rapid succession by the entranced patient.

Among those who claimed to have discovered the new science were Dr. R. H. Collyer, a pupil of Dr. **John Elliotson**, and **La Roy Sunderland**, although the former afterwards repudiated it. As time went on, enterprising phreno-mesmerists discovered many new cerebral organs, as many as a hundred and fifty more than those already mapped out by J. K. Spurzheim and Franz Joseph Gall.

Phreno-mesmerism numbered among its supporters James Braid (credited with demythologizing mesmerism into **hypnotism**), who expressed himself fully satisfied of its reality. He recorded a number of cases in which the patient correctly indicat-

ed by his actions the organs touched, although the patient was by all accounts demonstrably ignorant of phrenological principles and inaccessible to outside information.

Concerning this evidence, it would seem advisable to admit the possibility of **suggestion**, (or even **telepathy**), by means of which the expectation of the operator, reproducing itself in the mind of the patient, would give rise to the corresponding reactions.

Phrygian Cap

Hargrave Jennings, in his book *The Rosicrucians: Their Rites and Mysteries* (1870), argued for the common ancestry of the Phrygian Cap, which is the classic cap of the god Mithra; the sacrificial cap; and the miter. The Mithraic or Phrygian Cap is the origin of the priestly miter in all faiths. The Phrygian Cap was worn by the priest in sacrifice. When worn by a male, it had its crest, comb, or point set jutting forward; when worn by a female, the same prominent part of the cap is in reverse, or on the nape of the neck, as in the instance of the Amazon's helmet, displayed in antique sculptures, or that of the goddess Athena.

According to Jennings, the peak of caps or hats (the term "cocked hat" is a case in point) all refer to the same idea. This point had a sanctifying meaning afterward attributed to it, when it was called the christa, crista, or crest, which signifies a triumphal top or tuft. The Grenadier Cap and the loose black Hussar Cap derive remotely from the same sacred Mithraic bonnet, or high pyramidal cap.

The Phrygian Cap comes from the highest antiquity. It is displayed on the head of the figure sacrificing in the celebrated sculpture it *Mithraic Sacrifice* (or the Mythical Sacrifice) in the British Museum, London. This loose cap, with the point protruding, gives the original form from which all helmets or defensive headpieces, whether Greek or not, derive.

When a Phrygian Cap, or Symbolizing Cap, is bloodred, it stands for the cap of liberty, a revolutionary symbol; in another way, it is even a civic or incorporated badge. It marks the needle of the obelisk, the crown or tip of the phallus, whether human or representative. It may have had its origin in the rite of circumcision. The real meaning of the *bonnet rouge* or cap of liberty is obscure, but it has always been regarded as a most important hieroglyph or figure. It signifies the supernatural simultaneous sacrifice and triumph. It has descended from the time of Abraham, and it is supposed to be an emblem of the strange mythic rite of the *circumcision preputii*.

The Phrygian Cap stands as the sign of the Enlightened. The heroic figures in most Gnostic gems have caps of this kind. The sacrificer in the sculptured group of the *Mithraic Sacrifice*, among the marbles in the British Museum, has a Phrygian Cap on his head. He performs the act of striking the bull with a dagger, which is the office of the immolating priest. The *bonnet conique* is the miter of the Doge of Venice. Cinteotl, a Mexican god of sacrifice, wears such a cap made from the thigh-skin of a sacrificed virgin. This headdress is shaped like a cock's comb. The Scotch Glengarry cap also seems, upon examination, to be "cocked."

Besides the "bonnet rouge," the Pope's miter and other miters or conical head-coverings derive their names from the terms "Mithradic," or "Mithraic," and the origin of the whole class of names is Mittra, or Mithra.

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Phyllorhodomancy

Divination by rose leaves. The ancient Greeks clapped a rose leaf on the hand and judged from the resulting sound the success or failure of their desires.

Physical World

In theosophical thought, the lowest of the seven **worlds**, the world in which ordinary man moves and is conscious under normal conditions (formerly known as the Sthula Plane). It is the limit of the ego's descent into matter, and the matter which composes the appropriate physical body is the densest of any of these worlds. Physical matter has the seven divisions of solid, liquid, gas, ether, super-ether, sub-atom, and atom in common with the matter of the other worlds.

Beside the physical body, familiar to ordinary vision, there is a finer body, the **etheric double**, which plays a very important part in collecting vitality from the sun for the use of the denser physical body through its etheric centers, the **chakras**. At death, the physical body and the etheric double are cast aside and slowly resolved into their components. **Theosophy** adopted these ideas from Hindu teachings.

Physiognomy

Physiognomy, also known today as personology, is an ancient form of **divination** based upon reference of the physical appearance of the individual. It was a widespread practice in the ancient Mediterranean Basin and in China, and also appears in India and the ancient Arab world. During the Renaissance, Gerolamo Cardano and Giovanni Battista della Porta emerged as popular exponents. As did other forms of divination, it came under heavy attack by the eighteenth-century Enlightenment and following the work of J. C. Lavater largely died. Its post-Enlightenment revival was delayed by the emergence of phrenology, which could be seen as a form of physiognomy that concentrated attention on the shape and appearance of the head.

In China, a form of physiognomy, called *Siang Mien*, developed that concentrated on face readings tied to the acupuncture points. Each of the 100 points on the face are numbered and named, assigned to a year in one's life, and carry a range of meanings. The Chinese measure life from conception, hence one must add a year to one's age to find the applicable point. At age 41, for example, one can make reference to point 42, the Delicate Cottage. It represents a place of seclusion and may be interpreted as an appropriate time to shift concentration from outer to inner concerns. A variety of face readers may be found throughout Chinese ethnic communities in the West.

In the mid-twentieth century new attention to physiognomy was proposed by Edward Vincent Jones, a judge with the U.S. Superior Court who did his primary research on defendants brought before him over a number of years. His modern development of physiognomy was called personology. During World War II (1939–45) he founded the Personology Foundation of California, which graduated its first class in 1942. Jones' work is being carried on by Paul Eisner, who founded the Personology Foundation of the Pacific. Its Learning Center is located at P.O. Box 3301, Honokaa, HI 96727. It has a website at <http://www.users.totalise.co.uk/~tmd/person.htm>.

The measurable growth of interest in physiognomy associated with the **New Age** Movement can be traced both to Personology and to the influx of Chinese into North America since 1965. Pushing the practice of physiognomy ahead is Rose Rosetree, a former **Transcendental Meditation** instructor who now teaches both aura readings and face readings and trains teachers in suburban Washington, D.C. Based on her initial study of both European and Chinese texts, she developed her own new system of physiognomy. She is the author of one of the most popular contemporary texts in the field, *The Power of Face*

Reading. She may be contacted through her webpage at <http://www.rose-rosetree.com/>.

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Pickering, Edward Charles (1846–1919)

Distinguished astronomer and a founding member of the **American Society for Psychical Research**. He was born on July 19, 1846, in Boston, Massachusetts. He studied at the Lawrence Scientific School of Harvard University (B.S., 1865). After graduation he taught mathematics and physics at Lawrence (1865–67) and then became a professor of physics at the Massachusetts Institute of Technology (1868–77). In 1877 he was appointed director of the Harvard Observatory, a position he held for 42 years. Pickering devised methods of measuring the magnitudes of stars and supervised the cataloguing of some 80,000 stars. He also established the Harvard Observatory auxiliary station at Arequipa, Peru, in 1891.

In the field of parapsychology, Pickering was vice president of the American Society for Psychical Research from 1885 to 1888 and served on the society's Committee on Thought Transference. He participated in the statistical analysis of experiments in **telepathy** using cards, dice, and numbers, a precursor to the methods later championed by **parapsychology**. He died on February 3, 1919, in Cambridge, Massachusetts.

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Pico della Mirandola, Giovanni (1463–1494)

Italian astrologer and Kabbalist born February 24, 1463. His family played a prominent part in a number of the civil wars which convulsed medieval Italy; they owned extensive lands in the neighborhood of Modena, the most valuable of their possessions being a castle bearing their own name of Mirandola. It was here that Giovanni was born.

He appears to have been a versatile student. According to tradition, before he was out of his teens he had mastered jurisprudence and mathematics, had studied philosophy and theology, and had dabbled in occultism.

As a young man, Mirandola soon left his brothers in charge of the family estate and proceeded to various universities in Italy and France. While in the latter country, his interest in **astrology** and related subjects deepened, thanks partly to his making a close study of the works of alchemist **Raymond Lully**. In 1486 Giovanni went to Rome, where he delivered a series of lectures on various branches of science.

While thus engaged, his erudition won high praise from some of his hearers, but certain members of the clergy suspected him of heresy, reported his doings to the Inquisition, and even sought to have him excommunicated. The pope, however, was rather averse to quarrelling with a member of so powerful a family as the Mirandolas, and accordingly he waived violent measures, instead appointing a body of church leaders to argue with the scientist.

A lengthy dispute ensued. Mirandola published a defence (under the title *Apologia*) of the ideas and theories promulgated in his lectures and in 1493 the pope, Alexander VI, brought the affair to a conclusion by granting him absolution.

Thereupon Mirandola went to live in Florence, and stayed there until his death in 1494, occasionally experimenting with **alchemy**, but chiefly busy with further study of the **Kabala**. He died November 17, 1494, in Florence.

Apart from the *Apologia Pici Mirandoli* cited above, Giovanni was author of several books of a theological nature, the most important of these being his *Conclusiones Philosophicae, cabalisticae et theologicae*, published in 1486, and his *Disputationes adversus Astrologiam Divinaticum*, issued in 1495. His works appear to have been keenly admired by those of his contemporaries who were not averse to speculative thought, and a collected edition of his writings was printed at Bologna in 1496, and another at Venice two years later.

Piddington, J(ohn) G(eorge) (1869–1952)

Officer of the **Society for Psychical Research**, London. He served successively as a member of council (1899–1932), secretary (1899–1907), treasurer (1917–21) and president (1924–25). He was born J. G. Smith in 1869, but he took his mother's family name in order to avoid confusion with other leading members of the Society for Psychical Research. He joined the SPR in 1890 and subsequently devoted the rest of his life to the cause of psychical research. He helped to create the SPR research endowment fund in 1902, which enabled the Society to have a full-time paid research officer. In 1905 Piddington visited the United States and assisted in the organization of the American branch of the SPR as an independent society.

In the field of psychical research, he worked with **Eleanor Sidgwick**, **G. W. Balfour**, **Sir Oliver Lodge**, and **Alice Johnson** in interpreting the scripts of the "SPR group" of automatic writers concerned with **cross correspondence**. The SPR group of mediums consisted of **Margaret Verrall**, Helen Verrall, **Leonora Piper**, **Winifred Coombe-Tenant** (usually identified in the literature as Mrs. Willett), **Alice Fleming** (Mrs. Holland), **Dame Edith Lyttelton** (Mrs. King), and Mrs. Stuart Wilson. There were over three thousand of these scripts, which became fully meaningful when correctly juxtaposed. These cross correspondences have been cited as among the very best evidence of individual **survival** of death.

Piddington's presidential address in 1924 was directed to the issue then dividing psychical research: the strict standards of investigation and reporting on the observation of mediums. The issue divided the American Society for Psychical Research in 1925 and would lead to the resignation of Spiritualist believer **Sir Arthur Conan Doyle** from the SPR. Piddington died in April 1952.

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Piddington, Sydney (1918–1991) and Lesley (1925–)

A husband-wife team who gave one of the most famous stage **telepathy** acts of modern times. Sydney Piddington was born in Australia in 1918. During World War II he served in an artillery regiment in Singapore. After the fall of Singapore he was imprisoned for four years in the dreaded Changi Camp, immortalized by fellow prisoners Russell Braddon, author of *The Naked Island* (1952), and artist Ronald Searle, who drew illustrations of his life in the camp.

As a relief from harsh treatment, forced labor, malnutrition, and disease, the camp prisoners staged theatrical entertainments. An article by Dr. **J. B. Rhine** on parapsychology in a stray copy of *Digest* magazine stimulated Piddington and Braddon to experiment with telepathy, and they devised an act which became a notable feature of the prison camp entertainments. After his release from the camp, Piddington returned to Australia where he met and married radio-actress Lesley Pope in 1946. The couple worked up a telepathy act based on Sydney’s experience in Changi jail, and the Piddingtons became a successful show on 2UE in Sydney and 3K2 in Melbourne, followed by live stage shows.

In 1949 the couple went to England, where they appeared over eight weeks on BBC radio programs, which were a sensational success. The Piddingtons became a household name almost overnight. In one remarkable program, twenty million listeners waited with bated breath while Lesley Piddington, sequestered in the Tower of London, correctly stated the difficult test sentence “Be abandoned as the electricians said that they would have no current” relayed by Sydney telepathically from a BBC studio in Piccadilly, several miles away. The line had been chosen independently of the Piddingtons, and it was only revealed to Sydney when he was asked to concentrate upon it in the studio.

Throughout the BBC shows, the tests were rigorously controlled, and if there *was* a code (as so many theorists suggested) it would have to have been independent of aural and visual signals and able to operate at a distance. The possibility of concealed electronic devices (in a period long before micro transistor techniques) was also ruled out by searching the Piddingtons. One by one each ingenious “explanation” of trickery was eliminated under conditions that precluded codes and confederates. Everyone had his pet theories about how it might be done, and part of the success of the shows was the challenge issued to the public by the Piddingtons: “You are the judge.” Some psychical researchers (including Dr. **S. G. Soal**) objected to the shows, presumably on the ground that telepathy should be restricted to laboratory investigation. However, the Piddingtons made telepathy a topic of conversation throughout Britain, and years later there has been no revelation of trickery. Skeptics have not offered a viable explanation, other than a staged hoax by the BBC that could account for the Piddington’s performance.

Russell Brandon later wrote a book about his former campmate and his wife and the *Journal of the Society for Psychical Research* provided lengthy discussion of their work (vol. 35, pp. 83–85, 116–19, 187, 244–45, 316–18; vol. 42, p. 250).

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Pienaar, Domenick Cuthbert (1926–1978)

South African personnel officer who took an active interest in parapsychology. He was born on August 2, 1926, at Krugersdorp, Transvaal, South Africa. He studied at the University of Potchefstroom (B.S., 1950) and the University of South Africa (B.S. hons., psychology 1956). After graduation he worked as an assistant personnel officer at Daggafontein Mines, Springs, Transvaal (1957), a vocational guidance officer at the Department of Labour, Johannesburg (1958–61), and in 1961 he joined the personnel study section of South African Coal, Oil and Gas Corporation.

In 1971, Pienaar received his Ph.D. from the University of South Africa for his thesis “Studies in ESP; an Investigation of Distortion in ESP Phenomena.” This study was aided by a grant from the **Parapsychology Foundation** and used clock cards as targets in testing for ESP. He has tested ESP ability in abnormal personalities using Zener Cards. Pienaar has also studied factors in the relationship between percipient and agent. He distinguished two primary factors: the “sheep/goat” effect and “friends/strangers” differences, as well as other agent-centered or percipient-centered factors.

He was associated with the South African Society for Psychical Research and the South African Parapsychology Institute for more than twelve years. He was a council member of the Society, served as secretary, and was president for seven years.

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Piérart, Z. J. (d. 1878)

Founder of the rival branch of **Spiritualism** in France against the **Spiritism** of **Allan Kardec**. As a more traditional Spiritualist than Kardec, Piéart did not accept the doctrine of compulsory **reincarnation**.

At one time, Piérart was a professor at the College of Maubeuge and afterward secretary to **Baron du Potet**. In 1858, he founded the Spiritualist journal *La Revue Spiritualiste* which engaged Kardec’s journal *La Revue Spirite* in debate. Eventually Kardec’s journal was sufficiently successful to overwhelm *La Revue Spiritualiste*, which was discontinued during the 1860s. It was revived in 1870 under the title *Concile de la Libre Pensée*, but in 1873 it was suppressed under pressure generated by clerical authorities.

Among the ideas Piérart advocated was a form of psychic vampirism. He thought **vampires** were the ghostly or astral bodies of deceased persons which vampirized the living to keep their physical bodies (still in graves) vitalized. His idea would explain why some bodies that were later dug up showed signs of life.

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Pierrakos, Eva (1915–1979)

Eva Pierrakos, a psychic channel who developed a system of spiritual development called Pathwork, was born in Vienna, Austria. Her father, Jakob Wasserman (1873–1934), was a famous Jewish novelist. As a young woman, she began to do **automatic writing** and developed her relationship to an entity

known only as The Guide. The Guide never identified itself, and pushed away inquiries of its identity. Out of the material she received, however, she came to feel that she was called to help people with their spiritual development. As World War II (1939–45) approached, she moved to the United States and continued to work as a trance channel and produced a series of lectures that were transcribed and circulated among those who came to hear her.

In 1971 she met and married psychiatrist **John C. Pierrakos**, a Greek expatriate who, like her, had moved to the United States as World War II approached. He had been one of the founders of bioenergetics, a system of bodywork partially inspired by the teachings of **Wilhelm Reich** and based upon an understanding of the way that psychological energy is reflected in body states. She added some of the energy teachings to her own work and developed the Pathwork. In 1972 she opened the first Pathwork Center in the Catskill Mountains near Phoenicia, New York.

Pierrakos' teachings are contained in the 258 *Guide Lectures*, and an additional 100 transcripts of question-and-answer sessions. Through her, the *Guide* taught that humans have problems from a distorted picture of reality that separates us from the flow of life energy and our true feelings and prevent insights into the nature of the world. The Pathwork offers techniques for dissolving misconceptions about the world.

Pierrakos died in 1979. Since that time her work has been carried on by her students and expanded from the two centers opened in 1979 to include work across North America and Europe, with newer centers now functioning in Africa, South America, and Australia. The Pathwork Foundation is headquartered at 13013 Collingwood Ter., Silver Spring, MD 20904-1414. It has an Internet site at <http://www.pathwork.org/>. Pierrakos' husband went on to develop the Institute of Core Energetics.

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Pierrakos, John C. (1921–)

Psychiatrist John Pierrakos, the husband of psychic channel Eva Pierrakos, was a student of controversial psychiatrist **Wilhelm Reich** and the founder of a system of bodywork called core energetics. Pierrakos was born in a small town, Neon Oitylon, in Greece. In 1939, as World War II loomed on the horizon, he left Greece for the United States. He settled in New York and attended Columbia University eventually earning an M.D. with a specialization in psychiatry. He eventually earned a Ph.D. in psychiatry. In the late 1940s, he came to know Reich and studied with him until he ran into trouble with the authorities for his teachings and practices concerning Orgone energy (his version of what was otherwise known as **prana** or psychic energy).

Pierrakos worked on the staff of a hospital for several years and then settled in private practice with another former Reichian, Alexander Lowen. The two created bioenergetics, a new system of bodywork that drew inspiration from Reich and dealt with the manner in which the inner life of people and energetic states were manifest in the body.

Around 1964, he was given a copy of a lecture of a medium, Eva Broch, a trance channel whose lectures were devoted to personal growth. The two were drawn to each other from their initial meeting, and he began to study with her on what she

called the Pathwork. The teaching seemed to provide what he had found missing from Reich and from bioenergetics. He also began to share with her what he had learned about the body's energies. They were married in 1971.

As **Eva Pierrakos** (1915–1979), she opened the first Pathwork Center in 1972. He supported her work while continuing to integrate the Pathwork insights into his own practice. He has seen the Pathwork as causing a shift of emphasis toward the development of the spiritual self in his bodywork and counseling practice. According to Pierrakos, "Core Energetics is based on a deep understanding of the ways in which energy and consciousness work together in the transformative process of healing." Following his wife's death in 1979, he founded the Institute of Core Energetics, now the Institute of Core Energetics International.

The institute may be contacted c/o Joan Groom, 47 Moseman Ave., Katonah, NY 10536. It offers an expansive program of professional workshops and symposia at locations across North America, Europe, and **Australia**. It has a webpage at <http://www.core-energeticsintl.org/>.

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Pike, Albert (1809–1891)

Albert Pike, the leading American Masonic scholar of the nineteenth century, was born on December 20, 1809, in Boston, Massachusetts, the son of an alcoholic father and a mother who tried to push him into the ministry. In 1925 he was sent to live with his uncle, who discovered that Pike had a photographic memory and was able to recall large volumes at will. He soon mastered several languages and passed his entrance exams for Harvard. Unable to afford tuition, he taught school at Gloucester. A free spirit, in 1831 he moved to New Mexico and joined several exploration expeditions. He finally settled in Fort Smith, Arkansas, in 1833 and taught school for a year while he studied law. He opened his practice in 1834.

He enjoyed some degree of prestige and in the 1850s became politically active. He organized the Know-Nothing Party (Order of United Americans), a reactionary political movement opposed to foreigners, and came to see the continuance of slavery as better for the country than farmers importing foreign laborers. At the same time he was pro-Indian, and as the representative of several tribes of Native Americans before the government, won some large settlements. At the beginning of the Civil War (1861–65), Pike, then living in New Orleans, Louisiana, was named commissioner of Indian Affairs for the Confederacy. He eventually was named a brigadier general and he organized several regiments from the Arkansas tribes. Unfortunately, some of his soldiers mutilated Union soldiers in a battle in 1862. In the midst of that controversy, he quarreled with his superiors and accused the Confederacy of neglecting its treaty obligation to the tribes. He was arrested for treason, but released as the war effort collapsed. Now hated by both sides, he retreated to the Ozark Mountains.

It is possible that Pike's sojourn into the occult started during his days in hiding. Rumors emerged that he was conjuring the devil and engaging in sexual orgies (charges discussed by Montague Summers in his *History of Witchcraft and Demonology*). He had joined the Freemasons in 1850 and began working seriously on reforming what he thought of as worthless rituals. He became accomplished in hermetic, Rosicrucian, and continental Masonic traditions and incorporated extensive esoteric content. His monumental textbook, *Morals and Dogma of Freemasonry*, appeared in 1872. Since Pike had dumped so much material

acquired from his memory, he refused to claim authorship. He could not determine what was his own contribution.

He was never able to recover his prewar prominence in law, and increasingly he lost himself in **Freemasonry**. In 1873 he moved into the Temple of the Supreme Council of the Scottish Rite in Washington, D.C. The council offered him a stipend and he would remain there the rest of his life. He dominated Scottish Rite Masonry for the next two decades. During this time he wrote several additional books on Masonry (and left behind a number of manuscripts still unpublished), but is still remembered for his early text and reformed rituals. He died in Washington on April 2, 1891.

In 1899 the Scottish Rites erected a statue of Pike in Washington. Ninety years later, civil rights activists brought up the old accusation of Pike having written the rituals of the Ku Klux Klan and demanded that it be removed. Lacking clear evidence of their accusations, they were unsuccessful.

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Pike, James A(lbert) (1913–1969)

Former Episcopalian bishop of California, whose bestselling book *The Other Side* (1968) was a powerful argument for psychic phenomena and communication with the dead. Pike was born on February 14, 1913, in Oklahoma City, Oklahoma. He was educated at the University of Santa Clara (1930–32), the University of California at Los Angeles (1932–33), the University of Southern California (A.B., 1934; LL.B., 1936), and Yale University (J.S.D., 1938). He later studied at Virginia Theological Seminary (1945–46), General Theological Seminary (1936–47), and Union Theological Seminary (B.D. magna cum laude, 1951).

Though raised a Roman Catholic, he converted to the Episcopal Church, in which he was ordained a priest in 1944. He was successively curate of St. John's Church, Washington, D.C. (1944–46), chaplain at Vassar College (1947–49), chaplain and head of the department of religion at Columbia University (1949–52), adjunct professor of religion and law (1952–58), and dean of the Cathedral of St. John the Divine, New York City (1952–58). He was elected the bishop coadjutor (i.e., with right of succession) of the diocese of California, San Francisco in 1958 and became bishop a few months later.

During his pastoral career, Pike wrote a number of popular books, but his popularity jumped significantly in 1964 with the publication of *A Time for Christian Candor* (1964). That volume became one of several volumes published during the 1960s that offered somewhat radical reinterpretations of traditional Christian doctrines, ideas freely discussed in a seminary context, but rarely openly discussed between pastors and church members. This volume, two subsequent titles, *If This Be Heresy* (1967) and *You and the New Morality* (1967), the admission of some failures in his personal life, and some happenings at the cathedral in San Francisco, combined to create significant enemies in the church. Pike was forced out of office. He resigned as bishop in 1966 to become theologian in residence at the Center for Study of Democratic Institutions in Santa Barbara, California.

Among the personal problems with which Pike was confronted was the death of his son Jim, who had committed suicide at the age of twenty after experimenting with LSD. In a 1967 Canadian television program, American medium **Arthur A. Ford** communicated a message to Pike apparently from his son Jim. The message, in the full glare of the television lights, was highly evidential and was augmented by strongly sugges-

tive messages purportedly from several of Pike's deceased colleagues, including theologian Paul Tillich. Pike soon publicly affirmed his belief in the reality of the phenomena he had experienced, and this affirmation made up the substance of his book *The Other Side* (1968). More quietly he also received messages through mediums **Ena Twigg** in London and George Daisley in Santa Barbara.

In 1969 he founded, with his wife Diane, the Foundation of Religious Transition to focus upon people who, like himself, had problems because of their demythologizing approach to Christian belief and practice. Soon afterward, Pike died when he wandered off and became lost in the Israeli desert in 1969. (Three days before the discovery of his body a communication claiming to be from him came through medium Ena Twigg stating what had occurred and where the body would be found.)

Diane Pike changed the name of the foundation to the Bishop Pike Foundation, and it eventually (1972) merged into the Love Project (now the Teleos Foundation) led by Arleen Lorraine. Diane and Lorraine have worked together ever since.

In the early 1970s, following the medium Arthur Ford's death, author Alan Spragett (who had hosted the television show during which Ford spoke to Pike) discovered material in Ford's papers which conclusively proved that Ford had faked the séance. Ford's **fraud** was discovered in his papers, which had been left in the care of William Rauscher, an Episcopal minister in New Jersey, in a file of material that contained all of the "evidential" facts stated by the supposedly entranced Ford. Prior to the television séance Ford had thoroughly researched Pike's career.

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Pilgrim's Guide to Planet Earth: A New Age Traveler's Handbook & Spiritual Directory

A directory published in 1981 of shrines, temples, churches, monasteries, holy places, spiritual and New Age teachings. It covers some 50 countries. It also cites schools, publications, communes, food stores, and vegetarian and macrobiotic restaurants and offers useful advice to international travelers (pilgrims) on the customs and facilities of unfamiliar countries and cultures. The guide was published by Spiritual Community Publications, formerly of San Rafael, California. Several years after the guide appeared Spiritual Community Publications went out of business, and no one has attempted an update of the original directory.

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A Pilgrim's Guide to Planet Earth: A Traveler's Handbook and New Age Directory. San Rafael, Calif.: Spiritual Community Publications, 1981.

Pincott, Hugh (1941–)

British chemist and psychical researcher. He was born on October 11, 1941, in Swansea, Wales. He was educated at Pontardawe Grammar School and the Universities of St. Andrews and Dundee. He obtained the first Ph.D. from Dundee University on its foundation in 1967, and he later became a chartered chemist. He was employed for nearly a quarter of a century by the British Petroleum group of companies and occupied several commercial positions of increasing seniority, eventually becoming assistant coordinator of BP's chemicals operation in the Western Hemisphere. Following a rationalization of company

interest in 1984, Pincott left BP and established his own organization, **Specialist Knowledge Services** (SKS), which does marketing consultancy and specialist bookselling.

Pincott joined the **Society for Psychological Research** in 1971, was appointed a member of its Council in 1974, and became its honorary secretary and treasurer in 1976. He was one of the founding members of the **Association for the Scientific Study of Anomalous Phenomena** (ASSAP) in 1981 and acted as the external affairs officer for two years. Since 1983 he has been the association's honorary general secretary. Among his wide research activities have been mental mediumship, paranormal metal bending, and, more particularly, regressive hypnosis to alleged previous lives.

Pinto

The grand master of Malta, who was assisted in alchemical experiments by **Cagliostro**.

Pio, Padre (da Pietralcini) (1887–1968)

Italian friar of the Capuchin monastery of San Rotundo, near Foggia, with reputed powers of **clairvoyance** and **precognition**, who also demonstrated the **stigmata** (wounds of Christ) from 1915 onward. Born Francesco Forgione, he lived a simple life and was a sympathetic personality who did not seek public notice. Among the phenomena he demonstrated that have excited some parapsychologists are instances of apparent bilocation. The most notable example occurred in 1941 when his friend Monsignor Damiani died in far-off Uruguay. On the evening of Damiani's death, the Cardinal Archbishop of Montevideo admitted a hooded Capuchin monk who Damiani testified before his death was Pio.

The phenomena surrounding Pio have been neither endorsed nor condemned by the official office of the church charged with the evaluation of such occurrences, but they have been widely accepted by the public. Pio has been the subject, especially since his death in 1968, of a large body of literature. (See also **Therese Neuman**)

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Grosso, Michael. "Padre Pio and the Paranormal." *Christian Parapsychologist* 4, no. 7 (1982).

Schug, J. A. *Padre Pio*. Huntington, Ind.: Our Sunday Visitor, 1976.

The Pioneer of Progress (Newspaper)

British Spiritualist weekly, published in London from January 1874 until November of the same year.

Piper, Leonora E(velina Simonds) (1859–1950)

Trance medium of Boston, among the most renowned in the history of psychical research. Her work is credited with convincing **Sir Oliver Lodge**, **Richard Hodgson**, **James H. Hyslop**, and many others to believe in **survival and communication** with the dead.

Early Life

Piper was born Leonora Simmonds on June 27, 1859, in Nashua, New Hampshire. There has been some discussion of the correct spelling of her first name, though it is now largely agreed to have been "Leonora," rather than "Leonore," as is often found in the literature. This issue became the subject of

a paper in the *Journal* of the American Society for Psychical Research.

When eight years old, playing in the garden, she suddenly felt a sharp blow on her right ear, accompanied by a prolonged sibilant sound. This gradually resolved itself into the letter *s*, which was then followed by the words "Aunt Sara, not dead, but with you still." The child was terrified.

Her mother made a note of the day and the time. Several days later it was found that Piper's aunt Sara had died at that very hour on that very day. A few weeks later the child cried out that she could not sleep because of "the bright light in the room and all the faces in it," and because the bed "won't stop rocking." However, discounting occasional experiences of this kind, her childhood was relatively normal.

At age 22 she married William Piper of Boston. Soon after this she consulted Dr. J. R. Croke, a blind professional clairvoyant who was attracting considerable attention by his medical diagnoses and cures. She fell into a short trance.

At the second visit to the clairvoyant's circle, which was held for effecting cures and developing latent mediumship, when Croke put his hand on her head, Piper again saw in front of her "a flood of light in which many strange faces appeared." In a trance, she rose from her chair, walked to a table in the center of the room, picked up a pencil and paper, and wrote rapidly for a few minutes before handing the written paper to a member of the circle and returning to her seat. The member was Judge Frost of Cambridge, a noted jurist; the message, the most remarkable he ever received, came from his dead son.

The report of Frost's experience spread and Piper was soon besieged for sittings. She was not at all pleased by this sudden notoriety, and apart from members of her family and intimate friends she refused to see anyone. However, when the mother-in-law of **William James** applied for a sitting (after hearing strange stories through servant gossip), for some inexplicable reason her request was granted. Her own experience, the subsequent experience of her daughter (i.e., James's wife), and the marvelous stories they told finally induced James to visit Piper in order to explain away her reputed psychic talents. But his impression of her supernormal powers was so strong that he not only continued sittings, but for the next eighteen months monitored Piper and controlled virtually all of her séance arrangements.

Referring mainly to this first period of his experiences, he wrote in 1890 in *Proceedings* of the Society for Psychical Research (vol. 6, pt. 17): "And I repeat again what I said before, that, taking everything that I know of Mrs. Piper into account, the result is to make me feel as absolutely certain as I am of any personal fact in the world that she knows things in her trances which she cannot possibly have heard in her waking state, and that the definite philosophy of her trances is yet to be found."

James also made the famous statement: "If you wish to upset the law that all crows are black . . . it is enough if you prove that one crow is white. My white crow is Mrs. Piper."

Piper's Controls

When James began his experiments, a claimed French doctor, "**Phinuit**," was in exclusive **control** of the sittings. He appeared to have been inherited from Croke. He was known there as "Finne" or "Finnett." His manifestation was not immediate. The first of Piper's controls was an Indian girl of the strange name "Chlorine." "Commodore Vanderbilt," "Longfellow," "Lorette Penchini," "J. Sebastian Bach" and "Mrs. Sidons," the actress, were the next communicators encountered.

"Phinuit" had a deep gruff voice, in striking contrast with the voice of the medium. His exclusive regime lasted from 1884 to 1892 when "**George Pelham**," who had died in an accident, appeared and manifested in **automatic writing**. Still, the trance speaking was left for "Phinuit" and the control, speaking and writing, was often simultaneous.

In 1897 the "**Imperator**" group took charge of the séance proceedings. "Phinuit" disappeared and "Pelham" became rel-

egated to the role of a minor communicator. While “Phinuit” had much difficulty in keeping back other would-be communicators, the advent of the “Imperator” group of controls made the communications freer from interruptions and from the admixture of apparently foreign elements. They excluded “inferior” intelligences (whom they spoke of as “earth-bound” spirits) from the use of the light.

Under the new regime, the communications assumed a dignity and loftiness of expression, as well as a quasi-religious character, which they had heretofore entirely lacked. Moreover, the passing in and out of the trance state, which in the earlier stages had been accomplished with a certain amount of difficulty, now, under the new conditions, became quiet and peaceful.

James called special attention to the fact that the “Imperator” group of controls not only exhibited characteristic personalities, but they could also divine the most secret thoughts of the sitters. As a lasting influence of this regime in later years, Piper showed remarkable development as spiritual adviser in her waking state. “It is almost,” wrote Alta L. Piper in 1929, “as if, since the trance state has been less and less resorted to, the cloak of ‘Rector’ has fallen upon Mrs. Piper herself, and the good that she has been able to do along these lines, during the past nine or ten years, is almost unbelievable.”

Piper did not exhibit physical phenomena, except for one single strange manifestation: she could withdraw the scent from flowers and make them wither in a short time. To establish rapport with her spirit communicators, she utilized psychometric influences (see **psychometry**), usually asking for an object belonging to the departed. James succeeded in hypnotizing her and found the conditions of the hypnotic and medium trances entirely different. He found no signs of thought transference either in the hypnotic condition or immediately after it.

Of the earliest trances there is no contemporary record. When, owing to other duties, James relinquished direct control of the Piper séances he wrote to various members of the **Society for Psychical Research** of the puzzling and remarkable facts of the mediumship. It was as a result of these letters that Richard Hodgson arrived in the United States for the express purpose of continuing the investigation on behalf of the SPR.

With his arrival began the most famous period of Piper’s mediumship. Hodgson was a keen **fraud**-hunter, having previously caught **Eusapia Palladino** and **Helena Petrovna Blavatsky** in trickery. He took every precaution to bar the possibility of deception including hiring a detective to follow Piper and watch for possible attempts to obtain information by normal means. On the first three days of the week, when sittings were given, Hodgson forbade her to see a morning newspaper. He arranged the sittings without communicating the name of the sitters and the sitters were in most cases unknown to her. They were introduced under the pseudonym “Smith.” The sittings were often improvised for the benefit of chance callers.

She was usually weakest precisely where the pseudo-medium is most successful. She was vague about dates, preferred to give Christian names to surnames, and mostly concentrated on the sitters’ diseases, personal idiosyncrasies, and characters. On the other hand, she often failed to answer test questions. For example, the spirit of “Hannah Wild” manifesting through her could not describe the contents of the sealed letter she wrote before her death.

The possibility of fraud was discussed at length by Hodgson, James, **William R. Newbold** (of Pennsylvania University), **Walter Leaf**, and Sir Oliver Lodge. In 1898 James wrote in the *Psychological Review*:

“Dr. Hodgson considers that the hypothesis of fraud cannot be seriously maintained. I agree with him absolutely. The medium has been under observation, much of the time under close observation, as to most of the conditions of her life, by a large number of persons, eager, many of them to pounce upon any suspicious circumstance for (nearly) fifteen years. During

that time not only has there not been one single suspicious circumstance remarked, but not one suggestion has ever been made from any quarter which might tend positively to explain how the medium, living the apparent life she leads, could possibly collect information about so many sitters by natural means. The scientist who is confident of ‘fraud’ here must remember that in science as much as in common life a hypothesis must receive some positive specification and determination before it can be profitably discussed, and a fraud which is no assigned kind of fraud, but simply ‘fraud’ at large, fraud in *abstracto*, can hardly be regarded as a specially scientific explanation of concrete facts.”

He added, at a later period:

“Practically I should be willing now to stake as much money on Mrs. Piper’s honesty as on that of anyone I know, and I am quite satisfied to leave my reputation for wisdom or folly, so far as human nature is concerned, to stand or fall by this declaration.”

In 1888–89, Hyslop joined the investigation. On the first two or three occasions he took the extraordinary precaution of putting on a mask before he got out of the cab, removing it only after Piper was entranced, and resuming it before she awoke. Twelve sittings were sufficient to convince him of the untenability of the secondary **personality** hypothesis. He declared, without hesitation, that “I prefer to believe that I have been talking to my dead relatives in person; it is simpler.” His first report was published in *Proceedings* of the Society for Psychical Research (vol. 16, pt. 41) and concluded: “I give my adhesion to the theory that there is a future life and persistence of personal identity.”

Piper in England

With unabated zeal, Hodgson sought still more stringent precautions and conceived the idea of removing Piper from her normal surroundings and placing her in a foreign country among strangers. As a result Piper made her first visit to England in November 1889. She was met at the station by Lodge and escorted the next day to Cambridge by **F. W. H. Myers**, at whose house she stayed. Myers later stated,

“I am convinced, that she brought with her a very slender knowledge of English affairs and English people. The servant who attended on her and on her two children was chosen by myself, and was a young woman from a country village, whom I had full reason to believe to be trustworthy and also quite ignorant of my own or my friend’s affairs. For the most part I had myself not determined upon the persons whom I would invite to sit with her. I chose these sitters in great measure by chance; several of them were not residents of Cambridge; and except in one or two cases where anonymity would have been hard to preserve, I brought them to her under false names—sometimes introducing them only when the trance had already begun.”

Piper gave, under the supervision of Myers, Lodge, and Leaf, 88 sittings between November 1889 and February 1890. Wherever she stayed in England, her movements were planned for her, and even when shopping she was accompanied by a member of the SPR Lodge, which even exceeded Myers in caution. Prior to Piper’s stay in Liverpool, Lodge’s wife engaged an entirely new staff of servants. Lodge safely locked away the family Bible, and throughout the duration of her stay, all of Piper’s correspondence passed through the hands of Lodge, who had permission to read it.

In Lodge’s first sitting, his father, his Uncle William, his Aunt Ann, and a child of his who died very young were described. There were some flaws in the descriptions that were later rectified. Many personal and intimate details of their lives were given. In subsequent sittings the names of the dead relatives were communicated in full, and supernormal knowledge of the history of the whole family was exhibited. Sir Oliver Lodge’s report, published in 1890, concluded:

“1. That many of the facts given could not have been learnt even by a skilled detective.

"2. That to learn others of them, although possible, would have needed an expenditure of money as well as of time which it seems impossible to suppose that Mrs. Piper could have met.

"3. That her conduct has never given any ground whatever for supposing her capable of fraud or trickery. Few persons have been so long and so carefully observed, and she has left on all observers the impression of thorough uprightness, candor and honesty."

Lodge enumerated 38 cases in which information not within the conscious knowledge of the sitter was given. In only five instances did the sitter acknowledge that the facts were at one time known to him. Considering the extraordinary familiarity of "Phinuit" with the boyhood days of two of his uncles, Lodge was curious how much of this knowledge might be obtained by normal means. He sent a professional inquiry agent to the scene for the purpose of making full and exhaustive inquiries. "Mrs. Piper," reported the agent, "has certainly beat me. My inquiries in modern Barking yield less information than she gave. Yet the most skilful agent could have done no more than secure the assistance of the local record keepers and the oldest inhabitants living."

In his summary, Lodge added,

"By introducing anonymous strangers and by catechising her myself in various ways, I have satisfied myself that much of the information she possesses in the trance state is not acquired by ordinary common-place methods, but that she has some unusual means of acquiring information. The facts on which she discourses are usually within the knowledge of some person present, though they are often entirely out of his conscious thought at the time. Occasionally facts have been narrated which have only been verified afterwards, and which are in good faith asserted never to have been known; meaning thereby that they have left no trace on the conscious memory of any person present or in the neighborhood and that it is highly improbable that they were ever known to such persons. She is also in the trance state able to diagnose diseases and to specify the owners or late owners of portable property, under circumstances which preclude the application of ordinary methods."

Further he stated:

"That there is more than can be explained by any amount of either conscious or unconscious fraud—that the phenomenon is a genuine one, however it is to be explained—I now regard as absolutely certain; and I make the following two statements with the utmost confidence:

"1. That Mrs. Piper's attitude is not one of deception.

"2. No conceivable deception on the part of Mrs. Piper can explain the facts."

Further Work with Hodgson

After Piper's return to the United States, Hodgson took charge again. His first report was published in 1892 in the *Proceedings* of the Society Psychical Research. He refused to consider spirit hypothesis acceptable. In 1892 the Piper phenomena underwent a notable evolution in the quality of trance communications. Automatic writing developed and "Pelham" a became the primary control.

Hodgson's second report, which appeared in the *Proceedings* of the SPR in 1897, ended with the adoption of the spirit hypothesis. His statement was quite firm:

"I cannot profess to have any doubt but that the 'chief communicators . . . are veritably the personalities that they claim to be; that they have survived the change we call death, and that they have directly communicated with us whom we call living through Mrs. Piper's entranced organism. Having tried the hypothesis of telepathy from the living for several years, and the 'spirit' hypothesis also for several years, I have no hesitation in affirming with the most absolute assurance that the 'spirit' hypothesis is justified by its fruits and the other hypothesis is not."

It is interesting to quote here the following note from Alta L. Piper's biography of her mother: "During the latter years of

his investigation I more than once heard Dr. Hodgson say, ruefully, that his *amour propre* had never quite recovered from the shock it received when he found himself forced to accept unreservedly the genuineness of the so-called Piper phenomena."

Hodgson's intended third report was cut short by his unexpected death in 1905. **J. G. Piddington** came over from England to go through his papers and a committee was formed to dispose of the material on hand. The reports were filled with intimate and personal data concerning the sitters, who trusted Hodgson but would not trust anybody else. Finally, despite Hyslop's efforts, all these reports were returned to the original sitters and the valuable material was lost. Piper remained under the jurisdiction of the SPR, and the sittings were continued under Hyslop's charge.

The Hyslop Era

In 1906, Piper made a second visit to England. It was mainly devoted to elucidating the mystery of **cross-correspondences**. Several famous investigators (such as Myers, **Edmund Gurney**, and Hodgson) had died and communications of an intricate nature were purported to emanate from their surviving spirits. Piper held 74 sittings. Many others were held with **Margaret Verrall** and **Alice K. Fleming** (usually cited as Mrs. Holland in the literature to protect her privacy). The results were summed up and analyzed by Piddington and others. According to their findings, the coincidences of thought and expression in the various messages were too numerous and too detailed to be accounted for by chance.

In 1909, James published his report on the Hodgson communications jointly in the *Proceedings* of the SPR and the ASPR. He judged the findings to be inconclusive. Writing on the Myers, Gurney, and Isaac Thompson communications in the same number of the *Proceedings*, Lodge showed none of James's reserve,

"On the whole they [the messages] tend to render certain the existence of some outside intelligence or control, distinct from the consciousness, and, so far as I can judge, from the sub-consciousness also, of Mrs. Piper or other mediums. And they tend to render probable the working hypothesis, on which I choose to proceed, that the version of the nature of the intelligences which they themselves present and favour is something like the truth. In other words, I feel that we are in the secondary or tertiary touch—at least occasionally—with some stratum of the surviving personality of the individuals who are represented as sending messages."

In only one instance were aspersions cast, in public, on Piper's character and phenomena, and this happened simply as an advertising stunt. On October 20, 1901, the *New York Herald* published a statement by Piper, advertised as a "confession," in which she was quoted to say that she intended to give up the work she had been doing for the SPR, as fourteen years' work was not enough to clear up the subject and summed up her own views as follows: "The theory of telepathy strongly appeals to me as the most plausible and genuinely scientific solution of the problem . . . I do not believe that spirits of the dead have spoken through me when I have been in the trance state. . . . It may be that they have, but I do not affirm it."

According to the inquiries made by the editor of *Light*, Piper forbade the publication of the article as soon as she learned that they had advertised it with the word "confession" above it. She received a telegram from the *New York Herald* assuring her that the word was used for advertising only and would not appear in the article. On October 25, 1901, Mrs. Piper stated in *The Boston Advertiser*:

"I did not make any such statement as that published in the *New York Herald* to the effect that spirits of the departed do not control me. . . . My opinion is today as it was eighteen years ago. Spirits of the departed may have controlled me and they may not. I confess that I do not know. I have not changed. . . . I make no change in my relations."

As Lodge pointed out, her honesty was not in question and the *New York Herald* spoke of her throughout in laudatory terms, “since little value would be attached to her opinion in favour of the spiritistic hypothesis, it cannot fairly be urged that her opinion on the other side would weigh with us. Mrs. Piper in fact . . . is not in a more favourable, but even in a less favourable position for forming an opinion than those who sit with her, since she does not afterwards remember what passes while she is in trance.”

The Closing of a Career

In October 1909, Piper made her third visit to England. Prostrated by a heavy cold, she was not able to give her first sittings until the late spring and early summer of 1910. Lodge supervised these sittings, during which Piper’s return from the trance state was very difficult. Both the sitters and the controls were disturbed by these conditions and at a sitting on May 24, 1911, a coming suspension of Piper’s mediumship was announced. The last sitting was held on July 3. After the appearance of a new control, “Mme. Guyon,” the sitting was closed by “Imperator.” In the years that followed, communications by automatic writing remained intermittent but the trance state did not make its appearance until 1915 when the famous “Fau-nus” message, relating to the forthcoming death of Sir Oliver Lodge’s son Raymond, was given.

Between 1914 and 1924 Piper did no regular work. Her mother’s failing health made increasing demands upon her time and strength. Further, no suitable supervisor for her work was found. In October 1924, Dr. **Gardner Murphy** conducted a series of sittings, at the end of which the SPR agreed that Piper should sit with the newly formed Boston Society for Psychical Research during the season of 1926–27. She complied.

Piper’s work in the cause of psychical research was of tremendous importance. For several decades her powers were tested to a degree that no other medium had approximated. Psychical research owes an enormous debt to her generous and sustained cooperation, often under difficult circumstances. The literature covering her work is vast and is spread out over several decades of the publication of both the SPR and the ASPR. Piper died in 1950.

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PK

Initialism for **psychokinesis**, the ability to move objects at a distance by mental power. (See also **movement**)

PKMB

Initialism for psychokinetic **metal-bending**, the claimed paranormal bending or deformation of metal objects such as spoons and keys by psi action. (See **psychokinesis**)

Plaat, Lotte (Mme. von Strahl) (1895– ?)

Dutch psychometrist whom, for some time, the German police regularly employed to trace criminals. She was born December 30, 1895. Plaat was under the observation of Drs. Paul Sünner, Gustave Pagenstechner, Harms, Ludwig Jahn, Kasnach, and other scientists, who recorded significant results with her. In 1930, important experiments in psychometry took place at the **National Laboratory of Psychical Research** in London at the conclusion of which Plaat left for the United States where further experimental work was performed.

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Placement Test

Term used by parapsychologists to indicate a test for **psychokinesis** in which the subject attempts to make objects land in a given area.

Placidus de Titis (or Titus) (1603–1668)

Italian astrologer, mathematician, and Roman Catholic monk, born at Perugia, Italy, into a prominent noble family. Little is known of his early life prior to his joining the Olivetan order around 1624 at age 21. He later became a reader of mathematics and physics at the University of Padua and then in 1657 was appointed professor of mathematics at the Milanese University in Pavia. He remained at Pavia for the rest of his life.

In Placidus’s lifetime, **astrology** was still the proper concern of scholars and churchmen, and Placidus served as astrologer to a number of prominent political leaders, including Leopold William (1614–62), the archduke of Austria. In his studies he focused upon **Claudius Ptolemy**’s ancient astrological work the *Tetrabiblos*, and in it he believed he had discerned Ptolemy’s lost method of “dividing houses.” (In reading an astrology chart, one must not only divide the chart into the 12 astrological signs but also rotate the chart to account for the rotation of the earth during a 24-hour period. **Astrological houses** serve as a second division system that (among other functions) facilitates that rotation. Placidus published his findings in two volumes in 1650 and 1657.

The work of Placidus had little immediate impact on astrology, which was entering a period of decline even as he was writing. At the end of the eighteenth century, however, as the revival of astrology began in England, Manoh Sibley translated some writings of Placidus into English, and a second translation, by John Cooper, was published in 1814. R. C. Smith, better known under his pen name, Raphael, used Sibley’s translation in his annual *Raphael’s Ephemeris*, the most popular ephemeris for the next century. (An ephemeris provides the daily charts of the planets and is used by astrologers to quickly prepare a horoscope chart.) *Raphael’s Ephemeris* is still published and is used by many astrologers in Great Britain. Through Raphael the Placidian system became the dominant system in astrology today.

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Planchette

A simple instrument designed for the purpose of communication with spirits. It consists of a thin heart-shaped piece of wood mounted on two small wheels that carries a pencil, point downward, for the third support. The hand is placed on the wood and the pencil writes automatically, or presumably by spirit control operating through the psychic force of the medium.

In 1853, a Mr. Planchette, a well-known French Spiritualist, invented this instrument, to which he gave his name. For some fifteen years it was utilized exclusively by French Spiritualists, but then in the year 1868, a firm of American toy makers took up the idea and flooded the shops of booksellers with great numbers of planchettes. They became a popular item and the instrument sold in the thousands in the United States and Great Britain. It was used largely as a toy and any results obtained that were arresting or seemingly inexplicable were explained by **animal magnetism** or ascribed to the power of subconscious thought.

Amongst Spiritualists the planchette has been used for spirit communication, and **automatic writing** has often resulted from its use. Some mediums published books that, they claimed, were written wholly by their spirit-controls through the use of planchettes.

An early attempt to explain the phenomenon was put forward by **Samuel Guppy** in his book *Mary Jane: or Spiritualism Chemically Explained* published under the modest pseudonym "A Child at School" in 1863. He stated that the human body is a condensation of gases, which constantly exude from the skin in an invisible electrical vapor and that the fingers coming in contact with the planchette transmit to it an "odic force," and thus set it in motion. He went on to say that some people have excess phosphorus in their systems and the vapor "thus exuded forms a positively living, thinking, acting body, capable of directing a pencil."

There are variations on the planchette form, such as the dial-planchette, which consists of a foundation of thick cardboard nine inches square on the face of which the alphabet and the numerals one to ten are printed. Also printed are the words "Yes," "No," "Goodbye" and "Don't know." These letters, words, and numerals are printed on the outer edge of a circle, the diameter of which is about seven inches. In the center of this circle, firmly affixed to the cardboard, is a block of wood three inches square.

The upper surface of this block has a circular channel in which balls run. Over the balls a circular piece of hard wood, five inches in diameter, is placed and attached to the outer edge of this a pointer. The upper piece of wood is attached to the lower by an ordinary screw, upon which the upper plate revolves when used for communication.

Another form is the **ouija** board, on which, in a convenient order, the letters of the alphabet are printed and over which a pointer easily moves under the direction of the hand of the person or persons acting as medium. It is stated that a form of this "mystic toy" was in use in the days of Pythagoras, about 540 B.C.E. One French author described his celebrated school of philosophy, asserted that the brotherhood held frequent sé-

ances or circles at which a mystic table, moving on wheels, moved towards signs inscribed on the surface of a stone slab. The author stated that probably Pythagoras, in his travels among the Eastern nations, observed some such apparatus in use amongst them and adapted his idea from them.

Another trace of some such communicating mechanism is found in the legend told by the Scandinavian Blomsturvalla of how the people of Jomsvikingia in the twelfth century had a high priest, one Völsunga, whose predictions were renowned for their accuracy throughout the land. He had in his possession a little ivory doll that drew with "a pointed instrument" on parchment or "other substance," certain signs to which the priest had the key. The communications were prophetic utterances, and it is said in every case they came true.

The writer who recounted this legend thought it probable that the priest had procured the doll in China. In the National Museum at Stockholm there is a doll of this description that is worked by mechanism, and when wound up it walks around in circles and occasionally uses its right arm to make curious signs with a pointed instrument like a pen that is held in the hand. Its origin and use have been connected with the legend recounted above.

The planchette and ouija board are devices to assist automatic writing. Such instruments allow use by more than one individual during a sitting, as distinct from other forms of automatic writing when only the operator handles the pen or pencil.

How It Works

The content of such messages may suggest either communications from spirit entities or unconscious mental processes on the part of the individuals concerned. Sometimes artificial entities appear to be created from the combined energies and the messages, although often startling and apparently authentic, may be deceptive. It is generally assumed that the actual movement of the planchette is due to unconscious muscular effort on the part of the operator or operators using the instrument, but as in **table-turning** and the **divining-rods** used in **dowsing**, it is by no means certain that this explanation covers all the facts.

Clearly the actual contact between fingers and instrument can communicate subtle muscular exertion, but the conversion of this exertion to the complex movements involved in writing intelligible messages is difficult to explain. Even granting the operation of unconscious muscular effort, it is not clear how this is adapted to constructing messages which are often not visible to the operator. Again, the planchette may sometimes move at remarkable speeds, far in advance of the normal intellectual mode or reflex muscular actions of the operator. The same phenomenon also occurs in automatic writing.

There are also some cases reported of **direct writing**, in which there was no contact between the operator and the writing.

It should be noted that the results of the use of the planchette and similar devices often reflect the intellectual and emotional status of the operator or operators involved, and most knowledgeable people advise against use of the planchette or ouija board in the frivolous atmosphere of party games. Suggestible individuals may become obsessive about the messages obtained.

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Planetary Light Association

The Planetary Light Association was founded in 1983 by Jane Weiss, a channel. She claimed that the messages she channels come from "Anoah." Described as a member of the Melchizedek Order of the White Brotherhood, the groups of advanced beings believed to be guiding the course of human history, "Anoah" spoke at Golden Circle sessions to assist the transition into the **New Age**, which many hoped would arrive during the next generation. These channeled messages were distributed worldwide through a newsletter and tapes. Weiss also gave psychic development workshops. Last known address: P.O. Box 180786, Austin, TX 78718.

Sources:

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Planetary Logos

According to the **Theosophy** scheme of creation, the Planetary Logos or Ruler of Seven Chains is one of the grades in the hierarchy assisting in the creation and guidance. It is the supreme Logos who initiates this work, but he is helped by the "seven." The seven receive from the Logos the inspiration and each carries on the work in his own Planetary Chain. (See also **Logos; planetary spirits**)

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Planetary Spirits

In **Theosophy**, the number of these spirits is seven. They are emanations from the Absolute and are the agents used by the Absolute to effect all changes in the Universe. (See also **Logos; Planetary Logos**)

Planetary Travels

Mediums in a trance state claim to travel to other planets. Descriptions of astral travel, inner vision, or spirit enlightenment and life on the planets were first given by **Emanuel Swedenborg** in the seventeenth to eighteenth century.

Swedenborg claimed the people of Mars were the best in the whole planetary system. Physiognomy, with them, was an expression of thought. They judged each other by it. They were God-fearing, and the Lord sometimes appeared among them. Of the inhabitants of Venus and the moon, Swedenborg said:

"They are of two kinds; some are gentle and benevolent others wild, cruel and of gigantic stature. The latter rob and plunder, and live by this means; the former have so great a degree of gentleness and kindness that they are always beloved by the good; thus they often see the Lord appear in their own form on their earth.

"The inhabitants of the Moon are small, like children of six or seven years old; at the same time they have the strength of men like ourselves. Their voices roll like thunder, and the sound proceeds from the belly, because the moon is in quite a different atmosphere from the other planets."

Swedenborg's accounts of planetary travel was limited to those planets known to exist in the eighteenth century.

Planetary exploration in the form of what appeared to be traveling **clairvoyance** was first recorded with Fraulein Romer, a German somnambule who in November 1813, at the age of

15, was seized with convulsive attacks and developed mediumship.

In 1921, C. Romer described how the spirits of dead relatives but more often the spirit of a living companion, Louise, led the medium to the moon. She described its flora, fauna and inhabitant and the spirits of the dead who spend there their first stage of existence in their progress to higher spheres. Romer claimed the descriptions were in accord with those offered by the subjects of **Joseph Ennemoser's** experiments.

Andrew Jackson Davis followed in the footsteps of Swedenborg. **Victorien Sardou** reportedly drew automatic sketches of houses and scenes on the planet Jupiter. **Auguste Henri Jacob** executed drawings of fruits and flowers he claimed grew on the planet Venus. **Thomas Lake Harris**, in *Celestial Arcana*, described the inhabitants on other planets of the solar system and also some of remote fixed stars. Harris claimed to have had conversations with them.

Statements and disclosures were also exemplified by a revelation of H el ene Smith. **Theodore Flournoy** in *From India to the Planet Mars* (1900), traced the origin of Smith's Martian Cycle to chance remarks and the desire expressed by Georges-Henri Lemaitre a Belgian astro physicist, to know more about the planet. On November 25, 1884, Flournoy noted:

"From the beginning . . . Mlle. Smith perceived, in the distance and at a great height, a bright light. Then she felt a tremor which almost caused her heart to cease beating, after which it seemed to her as though her head were empty and as if she were no longer in the body. She found herself in a dense fog, which changed successively from blue to a vivid rose color, to gray, and then to black. She is floating, she says, and the table, supporting itself on one leg, seemed to express a very curious floating movement. Then she sees a star growing larger, always larger, and becomes finally 'as large as our house.'

"H el ene feels that she is ascending; then the table gives, by raps: 'Lemaitre, that which you have so long desired!' Mlle. Smith, who had been ill at ease, finds herself feeling better, she distinguishes three enormous globes, one of them very beautiful. 'On what am I walking?' she asks. And the table replies: 'On a world—Mars.' H el ene then began a description of all strange things which presented themselves to her view, and caused her as much surprise as amusement. Carriages without horses or wheels, emitting sparks as they glided by; houses with fountains on the roof; a cradle having for curtains an angel made of iron with outstretched wings, etc. What seemed less strange were people exactly like the inhabitants of our earth, save that both sexes wore the same costume, formed of trousers, very ample, and a long blouse, drawn tight about the waist and decorated with various designs. The child in the cradle was exactly like our children, according to the sketch which H el ene made from memory after the s eance. . . .

"We are struck by two points, the complete identity of the Martian world, taken in its chief points, with the world in which we live, and its puerile originality in a host of minor details. . . . One would say that it was the work of a young scholar to whom had been given the task of trying to invent a world as different as possible from ours, but real and who had conscientiously applied himself to it loosening the reins of his childish fancy in regard to a multitude of minor points in the limits of what appeared admissible according to his short and narrow experience. All the traits that I discover in the author of the Martian romance can be summed up in a single phrase, its profoundly infantile character."

New Languages Appear

Flournoy claimed the Martian language, was not only revealed but also translated into French and bore the stamp of a "natural" language. "I will add that in speaking fluently and somewhat quickly, as H el ene sometimes does in somnambulism, it has an acoustic quality altogether its own due to the predominance of certain sounds, and has a peculiar intonation difficult to describe."

Seventeen days later a medium attempted to depict life in an undetermined planet farther away than Mars. Reportedly, medium saw a world, with a different language than the Martian, the tallest people were three feet high, with heads twice as broad as high, living in low, long cabins without windows or doors but with a tunnel about ten feet long running from it into the earth.

Flournoy believed there was an earthly origin of both the Ultra-Martian and the Uranian language and writing.

In August 1895, Hélène Smith found a rival in America. The medium, Mrs. Willis M. Cleveland (generally known as **Mrs. Smead**), made several revelations about the planets Mars and Jupiter. After a period of five years, the detailed descriptions according to Flournoy, presented “the same character of puerility and naive imagination as those of Mlle. Smith.”

Planetary Visitor

Isaac K. Funk, in his book *The Widow's Mite* (1904), wrote of a medium who impersonated “a lady eight feet tall from the planet Mars” by the use of a wire bust with rubber over it, and a false face. The wire bust fitted snugly on the shoulders of the medium and was inflated with air when in use. When not in use it could be made into a small package and concealed.

Numerous mediums have given descriptions of Martian life. Eva Harrison's *Wireless Messages from Other Worlds* (London, 1916) introduced planetary visitors from the constellation Orion. The medium **George Valiantine**, through “Dr. Barnett” predicted Martians would communicate with us before we communicated with them.

The Martian fascination of Mansfield Robinson should also be mentioned. Through a Mrs. James, the author claimed to have obtained a Martian alphabet, a Martian trance control “Oumaruru,” and gave a number of Martian revelations based on trance excursions to the red planet.

Many of the claimed spiritual revelations of life on other planets betray their terrestrial origins by everything being bigger and better than on earth. This is demonstrated in the pamphlet *A Description of the Planet Neptune; or, A Message From the Spirit World* by Japssa Seniel, Spiritual, from the Planet Naculo or Neptune (London, ca. 1872), from which the following quotations are typical:

“We have horses, which we call nemilis, but they stand nearly as high again as yours, and are very far superior to any that I have seen on this globe. We have a great variety of peculiar animals called denfan; they resemble your dogs; they are quite harmless, but very useful. . . . In the city of Zinting, which is distant from Vanatha about 80,000 miles, is a carnival or match factory, which employs 30,000 hands. These matches are made of wax, and can only be lighted by dipping them in water. . . .

“Now, we will return to Vanatha, and I will describe a grand piece of workmanship—namely a bridge of metal, which is in length about 59 miles. It passes over two rivers, each seven miles in width, also over corn fields, grazing pastures, and railways; its supporters are black marble pillars. The metal is composed of iron, steel, copper, gold, and silver; but we have another kind of metal we call accelity verua, which far exceeds all the rest in strength and durability. The cross supporters of this magnificent bridge are made of this durable material; they are nine feet in diameter.

“The immense bridge is only for foot passengers; its width is about 2000 feet; it has 2000 lamps of large dimensions—namely, nine feet in diameter; they are circular in form, and are lighted with gas. This bridge took 300 years to construct it, at a cost of £300,000,000 sterling; it employed about 40,000,000 workmen. It was laid out by a seraph; it is paved with pantine pardia, which is more durable than any other material we have. It is neither stone nor iron, yet it is harder than the diamond or sapphire. The pavement is all cut in stars; the balustrade is about twelve feet high, and all this stupendous bridge is covered with lemena or glass. There is on this bridge 500 drinking fountains, and about 200 filestres or water closets;

these are placed over the rivers. There is about 300 approaches to this bridge, which are ascended by 300 steps, with landings and windings, and seats to recline on. In the ascent to the top, there are small houses built in the centre of this bridge, where the inhabitants can take tea or coffee, or what you call luncheon or meals. . . .”

Similar contacts with extraterrestrials and descriptions of their planets appeared throughout the first half of the twentieth century. However, a new era began in 1952 with the public attention being given to flying saucers. Claims of contacts with extraterrestrials and accompanying descriptions of their home planets, almost totally received by psychic means, began to appear with the publication of **George Adamski's** first book. Through the 1950s people such as Truman Bethrum, Ernest Norman, and Howard Menger described life on other planets. However, in the 1950s, a new element was added. Space aliens traveled to Earth on space ships . . . thus supplemented their telepathic and related communications with actual physical contact.

These claims of contact with aliens from other planets were concurrent with the exploration of space by improved telescopes and space probes. Such data gave a better picture than previously possible of the different planets in this solar system and disproved the history of contact literature concerning life on the moon, Venus, Mars, and the other planets. By the end of the 1960s, almost no one continued to claim such contact, but claims of contact with planets beyond the reach of contemporary science in other solar system continued. Among the few claims for life on Mars was made by Ruth Norman in her 1977 *Martian Underground Cities Discovered!*

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Plants, Psychic Aspects of

Plant life has always been of interest to mankind. Plants have provided food, medicine, and hallucinogenic substances. However, beginning in the 1970s, there was more, public interest in the behavior and psychic aspects of plant life. Evidence was presented suggesting plants may diagnose disease, react to music and human emotions, and act as lie detectors.

Legends told of the power of sound to influence plants. In Hindu mythology, the flute music of Shri Krishna made flowers bloom. Reportedly the musician Tansen, during the era of Moghul Emperor Akbar could cause the flowers to blossom by singing a particular musical *raga* or mode. Tamil literature described how sugarcane grew in response to the musical sounds of beetles, wasps, and bees.

Scientific interest in the sensitivities of plants dates from the experiments of Charles Darwin, who attempted to stimulate *Mimosa pudica* by playing a bassoon in close proximity, hoping to bring about movements of the pinnae. There was no measurable response and twenty years later in 1877 the German plant physiologist Wilhelm Pfeffer reported in his book *Physiology of Plants* (translated into English 1900) another unsuccessful experiment he hoped would stimulate the stamens of *Cynararvae* by sound.

In 1903, the Indian scientist, **Jagadis Chunder Bose**, reported in *Philosophical Transactions* of the Royal Society, Britain, his results from experiments with plants. He concluded "all characteristics of the responses exhibited by the animal tissues, were also found in those of the plant." Bose devised an apparatus to demonstrate plant reactions, many of which resembled nervous responses in animal or human life. He also measured the electrical forces released in the "death-spasms" of vegetables. The American scientist George Crile also conducted experiments to measure the vital response of plant life.

Following Bose, T. C. N. Singh at Annamalai University, India, continued experiments on plants from 1950 and reported plants respond measurably to music, dance, and prayer. After publication of his papers, similar experiments were also conducted in Canada and the United States.

From 1966 onward, **Cleve Backster**, an American polygraph specialist, conducted experiments in plant extrasensory perception, using polygraph techniques. His experiments, as reported in the *International Journal of Parapsychology*, (vol. 10, 1968), supported the thesis that plants were sensitive to human thoughts. Backster's conclusions have been independently confirmed by other experimenters, including research chemist Marcel Vogel, who claimed plants and human beings shared a common energy field and may affect each other in a manner he could record with instruments. Vogel recorded the ability of Debbie Sapp, who claimed to "enter the consciousness of a plant."

Other experimenters have shown plants may be used to trigger electric relays and open doors, stimulated by emotional suggestions from human operators. Many owners of garden plots and window boxes take it for granted their plant life may be favorably affected by human feelings and talk regularly to their plants.

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Plastics (Spirit Markings)

Paranormally obtained plastics may be divided into two groups: imprints and molds. The first may be produced in any soft, yielding substance or on smoked or chemically treated surfaces; for the second, melted paraffin wax is employed.

Paranormal Imprints

Johann C. F. Zöllner, in his experiments with the medium **Henry Slade**, placed a dish filled to the brim with flour under the table hoping the spirit hand that took hold of him might leave an impression in the flour. **Baron Lazar Hellenbach** testi-

fied to having seen an impression of a hand larger than Slade's or any other individual present. None of their hands had any trace of flour. Zöllner also obtained the imprint of a foot on two sheets of paper covered with lamp black between two closed slates.

The imprint of a hand with four fingers, the imprint of a bird, two feet, and a materialized butterfly were supposedly obtained during the **George Valiantine**-Bradley sittings in 1925, in England. Charles Sykes, the British sculptor, was unable to give an explanation, as was Noel Jaquin, a fingerprint expert. In 1931, however, the same experts claimed to have caught Valiantine in a **fraud**. They smeared printing ink in secret on the modeling wax, stripped Valiantine after the séance and found a large stain on his left elbow corresponding with the lines of the imprint. Other imprints were found identical to those of his toes.

Palladino's Mediumship

Eusapia Palladino produced hand and face imprints in putty and clay. Reportedly they bore her characteristics, although she was held at a distance from the tray while the impression was made. Numerous imprints were obtained by the psychical researchers **Cesare Lombroso**, **Enrico Morselli**, **Ercole Chiaia**, and **Guillaume de Fontenay**.

Camille Flammarion claimed to be a witness of the process at Monfort-l'Amaury in 1897. Supposedly the resemblance of the spirit head to the medium was undeniable, yet seemingly she could not have imprinted her face in the putty. Besides having been physically controlled, Ms. Z. Blech kissed Palladian on the cheeks, searching for the odor of putty on her face.

Julien Ochorowitz wrote of Palladino's mediumship at Rome:

"The imprint of this face was obtained in darkness, yet at a moment when I held two hands of Eusapia, while my arms were entirely around her. Or, rather, it was she who clung to me in such a way that I had accurate knowledge of the position of all her limbs. Her head rested against mine even with violence. At the moment of the production of the phenomena a convulsive trembling shook her whole body, and the pressure of her head on my temples was so intense that it hurt me."

Paranormal Molds

In normal wax molding, the technical process of the production of paraffin wax casts begins with the placement of buckets of hot and cold water placed side by side. The hot water will melt the paraffin. If one dips a hand in and withdraws it, a thin shell of the liquid will settle and congeal. If a hand is dipped alternately into the hot paraffin and into the cold water the shell will thicken. When the hand is freed, a wax glove is left behind. These gloves are fragile. They must be filled with plaster of Paris to preserve. Then if the paraffin wax is melted off, the texture of the skin appears in the plaster. The hand freed from the paraffin shell must be washed in soap and water before another experiment, or the second shell will stick to the fingernails. Altogether, it takes about twenty minutes to deliver a finished shell. The fingers of the hand must be held fairly straight, otherwise they will break the shell when withdrawn. For the same reason no full cast, up to the wrist, can be obtained.

Supposedly molds obtained by psychical researchers in séances with mediums have bent fingers, joined hands, and wrists. These molds are fine and delicate, whereas those obtained from living hands are thick and solid.

The first paraffin wax casts were obtained by **William Denton** in 1875, in Boston with the medium **Mary M. Hardy**. Hardy produced the paraffin wax gloves in public halls. To test Hardy's ability, the dish of paraffin was weighed before the mold appeared and after. In later years, another test was devised, locking up the liquid paraffin wax and cold water in a wire cage. After Denton, **Epes Sargent** investigated Hardy.

In England, **William Oxley** produced the first psychic molds in 1876 with **Elizabeth d'Esperance** and later with **Mrs. A. H. Firman** and the Rev. **Francis W. Monck**. Similar success was claimed with the **Davenport Brothers**, **William Eglinton**, and **Annie Fairlamb** around the same time. T. P. Barkas of Newcastle, England, mixed magenta dye in the paraffin wax during experiments with Fairlamb in 1876. The gloves had traces of the dye.

The psychical researcher **Alexander Aksakof** hypothesized that the plaster casts showed similar characteristics between the medium and the **materialization**. He noted that Oxley made similar observations and quoted his letter:

"It is a curious fact that one always recognises in the casts the distinctive token of youth or age. This shows that the materialised limbs, whilst they preserve their juvenile form, evince peculiarities which betray the age of the medium. If you examine the veins of the hand you will find in them characteristic indications which indisputably are associated with the organism of the medium."

It had been suggested the wax gloves may have been prepared from inflated rubber gloves. **Gustav Geley** produced some casts using rubber gloves for comparison. They were also put on display. The charge that the gloves may have been made previous to the séance could not be sustained.

One variety of plastics is the working of linen into the semblance of human features by psychic means. Reportedly Dr. **Eliakim Phelps** left a well-detailed description of an instance, including the appearance of 11 figures of "angelic beauty." Occasionally similar phenomena have been reported as a manifestation in haunted houses, with cushions assuming the shape of human forms.

There are also artistic efforts under the heading of **direct paintings**—the paint appears to give three-dimensional effects. Many such pictures were produced during the late nineteenth and early twentieth centuries.

There are various methods to produce imprints. Mrs. Albert Blanchard, an American medium, produced imprints by depositing sediment under water in a dish. **F. Bligh Bond** discussed her work in *Psychic Research* (October 1930) using data collected from Horace Newhart. Blanchard put clay and water in a shallow dish, stirred the sediment with her fingers, and let it settle. When the water evaporated, supposedly the clay had assumed the outlines of a human face or head in low relief.

Playfair, Guy Lyon (1935–)

Writer and investigator concerned with anomalous and paranormal phenomena. He was born on April 5, 1935, in Quetta, India and educated at Pembroke College, Cambridge University (B.A., 1959). After graduation he moved to Brazil and from 1961 through 1975 was a freelance writer and photographer. From 1967 through 1974, he also worked for the Information Office of the United States Agency for International Development in Rio de Janeiro as a writer. Playfair is a member of the the Society for Psychical Research, the Society of Authors, and the College of Psychic Studies.

Although considered by many as a writer on occultism, he has stressed that his interest actually lies in the "border areas of human experience and in anomalous phenomena of all kinds." As he stated, "I am not concerned with the 'supernatural' but with unexplored areas of nature that are by definition natural." Playfair is the author of a number of books on the psychic and related subjects and was also a contributor to the series *The Unexplained*.

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Pleiades

The Pleiades is a star cluster an approximately 400 light-year distance from Earth and near the constellations of Orion and Taurus in the night sky. The cluster includes seven bright stars that are easily seen with the naked eyes. In more recent years, astronomers equipped with telescopes have found the cluster to contain some 400 stars and to be surrounded by a nebula. As with many of the heavenly bodies, the Pleiades has attracted the speculation of people who have imposed a mythological significance on the objects seen in the night sky. And such speculations have not been limited to prescientific cultures. Early in the twentieth century, the leader of the group later known as the Jehovah's Witnesses suggested that one of the stars of the Pleiades was actually the throne of the Lord God Jehovah.

In ancient **Greece**, the seven prominent stars were named after the seven daughters of Atlas and Pleione. Atlas, a titan who warred against the gods, was condemned by Zeus to hold up the heavens on his shoulders. His daughters were named Alcyone, Asterope, Celaeno, Electra, Maia, Merope, and Taygete. Each has her own story from the mythological cycles.

Pleiades, largely a concern for the astronomical community in recent centuries, broke into the news in 1975 when **Eduard Albert "Billy" Meier**, the leader of a small metaphysical study group in his native **Switzerland**, announced that he had seen a saucer-shaped craft land and had communicated with its pilot, a woman named Semjase. Semjase claimed to reside on a planet in the Pleiades. Having discovered Earth in the distant past, some Pleiadians settled here and intermarried. The peace-loving Semjase was part of a group who were attempting to assist humanity out of its warlike tendencies. Meier claimed that Semjase allowed him to take pictures of the Pleiadian spacecraft, called beam ships, and that he even took a trip to the Pleiades himself. While the photographs were the most important aspect of the Meier contact claims, he also asserted that he had telepathic contacts with Semjase.

A first volume of photographs and an outline of the Meier story was published in English in 1979, and a number of additional books appeared over the next few years as ufologists debated the pros and cons of the Meier pictures. American inventor **Fred Bell** also claimed to have been in touch and received a variety of technological information from Semjase. But, although Meier received much support, mainstream ufologists denounced him. Kal K. Kroff authored two books condemning him as a hoaxer. Kroff's attacks on Meier were countered by Meier's supporters with more than a dozen books, illustrated with his many photos of the spaceships, and several video tapes. Together they made the Pleiades a well-known item within the lay community of people interested in flying saucers.

Beginning in the late 1980s, channelers (mediums), people who receive information from various extrasensory sources, appeared within the larger New Age community and claimed that they were **channeling** material from Pleiadians. The results of these contacts began to appear in 1991 with **Jani King's** book, *The P'taah Tapes: Transmissions from the Pleiades*. It was followed the next year by possibly the most influential volume, **Barbara Marciniak's** *Bringers of the Dawn: Teachings from the Pleiadians*. Additional Pleiadian **contactees** include **Amorah Quan Yin**, Nina Jenice, Susan Drew, **Barbara Hand Clow**, and Lyssa Royal, whose channeled material appears regularly in the monthly magazine of channeled material, *Sedona: A Journal of Emergence*. In 1996 Preston Nichols, the man who made some extraordinary claims concerning his secret work on a U.S. government project with mind control, materialization, and weath-

er control known as the **Montauk Project**, revealed that he had also taken a trip to the Pleiades on a spaceship.

Together these New Age Channelers have led in the development of that segment of the New Age community who look to extraterrestrials as the source of the teaching material they are releasing.

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Pliny the Elder (Gaius Plinius Secundus)

(ca. 23–79 C.E.)

Roman historian who studied firsthand, and died during, the eruption of Vesuvius on August 24, 79 C.E., and was one of the earliest writers to record that animals behaved in an unusual way prior to earthquakes. Many of his writings no longer exist, but one surviving work is *Naturalis Historia*. It consists of 37 books, with a mathematical and physical description of the world, and covering geography, ethnography, anthropology, human physiology, zoology, botany, agriculture, horticulture, materia medica, mineralogy, painting, modelling, and sculpture. Although Pliny was skeptical about magic and **astrology**, he described many of the occult beliefs of his time. (See also **earthquake prediction**)

Plummer, George Winslow (1876–1944)

George Winslow Plummer, cofounder of the **Societas Rosicruciana in America**, was born August 25, 1876, in Boston, Massachusetts. He graduated from Brown University and moved to New York City as an artist. Along the way he joined the Masons. At this time there was within the Masonic movement a Rosicrucian society, but its membership was limited to Masons. In 1907 Sylvester C. Gould decided to found a Rosicrucian group that would be open to all. Plummer worked with Gould in the formation of the group, the Societas Rosicruciana in America, and the founding of a periodical, *The Rosicrucian Brotherhood*. Gould died in 1909, and Plummer emerged as the sole leader of the society, a position he held for the rest of his life. He also founded the First Rosicrucian Church in America. He was ordained and later consecrated as a bishop (1918) by Manuel Ferrando of the Reformed Episcopal Church.

In 1916 Plummer founded the Mercury Publishing Company and launched *Mercury*, a quarterly, as the official periodical of the Societas Rosicruciana in America. By 1920 he was able to quit his secular job and become the full-time executive of the society. He led in the founding of six colleges (Rosicrucian groups) in the United States and one overseas in Sierra Leone.

Plummer expanded his interest in an esoteric Christian mysticism in early 1902 with the founding of the Seminary of Biblical Research, a correspondence school, for which he wrote a series of lessons called *Christian Mysticism*. In 1924, with Episcopal priest Arthur Wolfort Brooks, he founded the Anglican

Universal Church of Christ in the U.S.A. He and Brooks went their separate ways in 1927, and Plummer emerged as archbishop. In 1934 he was reconsecrated by William Albert Nichols of the Holy Orthodox Church in America. The Anglican Universal Church and Holy Orthodox Church in America merged and took the name of the latter body.

Plummer developed congregations of the Holy Orthodox Church in all of the cities where Rosicrucian lodges had previously been developed. He also consecrated four men to assist him, one of whom, Stanislaus Wotowski, eventually succeeded Plummer as head of the church.

Plummer wrote a number of books, including the *Rosicrucian Fundamentals* (1920), *Principles and Practice for Rosicrucians* (1947), *The Art of Rosicrucian Healing* (1947), and *The Science of Death* (1978). He also wrote the lessons for the Rosicrucian society. Plummer died January 26, 1944, and was succeeded by Witowski and his wife, Gladys Plummer. His widow eventually married Witowski and succeeded him. She was known during the last years of her life as Mother Serena.

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PMIR

Initialism for **Psi-Mediated Instrumental Response**, an experimental concept developed by parapsychologist **Rex G. Stanford**.

Pneumatographers

Term used to denote **direct writing** mediums.

Podmore, Frank (1856–1910)

British opponent of **Spiritualism**, well-known psychical investigator, and author. He was born February 5, 1856, at Elstree, Hertfordshire. In 1874, he received a classical scholarship to Pembroke College, Oxford University, England. In 1879, he became a higher division clerk in the secretary's department of the post office.

His personal experiences in paranormal matters date from his academic studies at Oxford University. He believed in the survival and communication with the dead. In 1875, he became a contributor to *Human Nature* on Spiritualist subjects. His early belief in Spiritualism arose from his experiences with the medium **Henry Slade** (later discovered to be a **fraud**) in 1876. By 1880, in his address to the **British National Association of Spiritualists**, his belief was wavering.

He gradually developed into a skeptical critic and acted as a brake in the early years of the **Society for Psychical Research**, London. He was elected to the council of the Society for Psychical Research in 1882 and served for 27 years. **F. W. H. Myers** jointly held the office of honorary secretary for eighty years. He collaborated with Myers and **Edmund Gurney** in the producing *Phantasms of the Living*.

He admitted he was profoundly impressed by Slade and puzzled by **David Duguid** until, many years later, he considered the possibility of fraud. He did not believe the materializa-

tion demonstration of **Miss C. E. Wood** and proved he had reason to reject manifestations in the **Morell Theobald** case.

Podmore's Beliefs Challenged

Podmore believed all physical phenomena were due to fraud. **Ernesto Bozzano** in the *Annals of Psychical Science* (February 1905) claimed Podmore selected as proof those single incidents or episodes fitting his proposed theories and ignoring any contradictions to his theories. Nevertheless, Bozzano held that "we cannot refuse Mr. Podmore the extenuating circumstances of comparative good faith."

Podmore concluded: "Whether the belief in the intercourse with spirits is well-founded or not, it is certain that no critic has yet succeeded in demonstrating the inadequacy of the evidence upon which the spiritualists rely." In his book *The Newer Spiritualism*, published posthumously in 1910, Podmore stated his research had left him of the opinion:

"So far as the evidence at present goes, clairvoyance and precognition are mere chimeras, and telepathy may be no more than a vestigial faculty, to remind us, like the prehensile powers of the newly-born infant, of a time when man was in the making."

Although, in regard to trances, he stated:

"I should, perhaps, state at the outset, as emphatically as possible that it seems to me incredible that fraud should be the sole explanation of the revelations made in trance and automatic writing. No one . . . will believe that any imaginable exercise of fraudulent ingenuity, supplemented by whatever opportuneness of coincidence and laxness on the part of the investigators, could conceivably explain the whole of these communications."

Podmore resigned his position as a post office civil servant in 1906 after 25 years to devote himself fully to literary activities. His death on August 14, 1910, was an accidental drowning in the Malvern Hills.

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Pohl, Hans Ludwig (1929–)

Patent engineer who also investigated parapsychology. He was born on April 16, 1929, at Krefeld, Germany and was educated at Bad Godesberg and Staatliche Ingenieurschule, Essen. He was an engineer at the Institute of Research, Deutsche Edelstahlwerke, Krefeld (1952–57) and a patent engineer at Deutsche Edelstahlwerke beginning in 1957. He is interested in the phenomena of **psychokinesis**.

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"Poimandres" (or "Poemander")

Texts of the **Hermetica**, ascribed to **Hermes Trismegistus**.

POLAND

Poland's history of staunch Roman Catholic beliefs has offered an interesting perspective on that country's interest in parapsychology and the paranormal. For observers, the belief in miracles and other spiritual phenomena alone might have qualified as testimony to belief in the supernatural. In 2000 the country's Roman Catholic population was estimated at 80 percent of all Poles. Eastern Orthodoxy shares the majority of the remaining population but remains isolated to the eastern frontier, representing approximately one percent-still making it second to Roman Catholicism. Other communities of Protestants and Buddhists exist on a small scale. Prior to World War II, psychical phenomena not necessarily related to religion could be found throughout Poland. In the nineteenth century, Poland was the home of psychical researcher **Julien Ochrowicz** (1850–1917). He investigated the medium **Eusapia Palladino** who visited Warsaw from 1892 through 1894. Ochrowicz testified to the **levitation** of Palladino. He also experimented with the medium **Stanislawa Tomczyk**. His 1887 book, *Mental Dominance-Classics of Personal Magnetism and Hypnotism* was considered by experts to be the most comprehensive work on mental suggestion to appear in the nineteenth century.

After World War I, in the 1920s, a Metapsychical Society was founded in Crakow with approximately one hundred members, including authors and lecturers. The medium **Stefan Ossowiecki**, born in Moscow to Polish parents, served as the honorary chairman of the society. He also "demonstrated" telepathy, clairvoyance, psychokinesis, and the projection of the astral body (also known as **out-of-the-body** travel).

Ossowiecki was investigated by researchers such as **Charles Richet**, **Gustave Geley**, and **Baron Schrenck-Notzing**. His psychic abilities were also investigated by the Polish Society for Psychical Research. Ossowiecki was murdered by the Nazis in the final days of World War II.

Also active in the 1930s, was the Psycho-Physical Society in Warsaw. Its president, P. de Szmulro, edited the journal *Zagadnienia Metapsychiczne*.

As Poland began to recover from World War II, psychical research reappeared with an informal parapsychological network in Western Europe and North America. Psychical research in Poland has developed its own terminology.

Research on **radiesthesia**, hypnosis, and **clairvoyance** was conducted by the Bio-Electronic Section of the Copernicus Society of Naturalists, whose president was Dr. Franciszek Chmielewski. The section's activities included investigations of electric phenomena in living organisms, higher nerve activity in connection with parapsychological phenomena and hypnosis, and the influence on living organisms of cosmic and earth radiation.

Psychotronika embodies the papers of the proceedings presented at the biennial symposium of the Society of Radiesthetists held annually in Poland. Address: Towarzystwo Psychotroniczne w Warszawie, ul Noakowskiego 10 m 54, 00-666 Warszawa. The Polish monthly journal *Trzecie Oko* (Third Eye) is published by Stowarzyszenie Radiestetow, ul Noakowskiego 10 m 54, Warszawa.

In a country that can boast of a cultural life especially in literature and music that has crossed several centuries, and with

education a top priority, Poland is shaping its future in the twenty-first century with the political freedom for which its people have fought. An economy and lifestyle that will open to more Western and American influences could broaden the landscape in a way yet to be determined.

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Politi, Auguste (1855– ?)

Italian watchmaker and physical medium. His mediumship was developed by the physical researcher Captain Enrico de Albertis. In 1902, a series of experiments were conducted on Politi in Paris by de Albertis, Col. **Eugene Rochas**, Taton, Lemerle, Baclé, **Guillaume de Fontenay**, and Dariex. Photographs were taken of table **levitations**. In 1904, he was studied by a group in Rome under the direction of Professor Milesi.

In the Paris séances, a piano was supposedly raised several times and noisily dropped. A table of 39 pounds was lifted over the sitters' head, went through the opening of the curtain, and dropped upside down upon the floor. Supposedly luminous phenomena were also obtained. In the fifth séance, two luminous crosses, about four inches in high, appeared. The sitters were touched by a hairy hand and phantoms were seen. The medium sat in a sack fastened at the neck, wrists, and feet.

In 1908, Politi gave more than 70 séances in Milan at the Société d'Etudes Psychiques.

Polong

A Malay **familiar** spirit. (See also **MALAYSIA**)

Poltergeist

The name of unexplained rappings, noises, and similar disturbances. The term poltergeist (*Polter Geist*, or rattling ghost) is indicative of the character of these "beings." It is believed poltergeists rarely cause serious physical injury, but can cause much damage by breaking fragile objects and occasionally setting fire to pieces of furniture or clothing. Supposedly a person may be pulled out of bed or levitated.

Most psychic manifestations require darkness, but poltergeists act in daylight. However, the movement of objects usually happens when no one is looking. One frequently reported claim is that objects rose or fell through the air *slowly*. Otherwise objects are often seen in flight but seldom beginning to move.

In the late nineteenth century, to explain the crashing noises that occurred such as the sounds of breaking crockery later found intact, Adolphe d'Assier advanced a theory in his book *Posthumous Humanity* (1887). He suggested inanimate objects also possess a double, a phantasmal image and it is the duplicate that is flung by the poltergeist. D'Assier stated the sum of motion a moving body possesses is found by multiplying the mass of the moving body by its velocity and its live force at the moment of fall is equal to half the bulk by the square of velocity. D'Assier's theory was discarded.

Reportedly, Italian psychical researcher **Ernesto Bozzano** collected statistics on hauntings and claimed that out of 532

cases, 374 were ghostly manifestations and 158 were poltergeists.

Historical Poltergeists

Supposedly the poltergeist is not indigenous to any one country or any particular period. Author **Andrew Lang** claimed several cases belonging to the Middle Ages and at least one dates back to 856 B.C.E. In different cultures around the world, the reported phenomena are similar regardless of the country of origin.

Believers claim the disturbances are particularly active in the neighborhood of one person, generally a child, a young woman, an epileptic, or a hysterical subject. According to the theory advanced by Spiritualists, the center of the disturbances is a natural medium, through whom the spirits desire to communicate with the world of living beings. In earlier times, such a person might be regarded as a witch, the victim of a sorcerer, or even an evil spirit. Some believe the poltergeist developed out of witchcraft and is a direct forerunner of modern Spiritualism, possibly a link between the two.

Amongst the earliest poltergeist cases recorded were those of the **Drummer of Tedworth** (1661) and the **Epworth Phenomena** (1716). Supposedly the case of the Drummer of Tedworth began in 1661. A vagrant drummer was taken before a justice of the peace and deprived of his drum. The instrument was found in the house of Mr. Mompesson. Later, disturbances broke out in the house. Loud knockings and thumpings and the beating of an invisible drum were heard. Articles flew around the rooms and the beds (particularly those of the children) were shaken. After the drummer was sentenced to leave the manifestations ceased, but reoccurred when he returned.

Contemporary opinion classified the case as witchcraft by the drummer. Modern psychical researchers such as **Frank Podmore** believe the "two little modest girls in the bed" were responsible for the knockings and scratchings of the poltergeist rather than the drummer.

In the Epworth case, the family of the Reverend Samuel Wesley (father of Methodist founder John Wesley) reportedly described **levitations**, loud noises, and rappings, together with apparitions such as rabbits and badgers. Podmore was of the opinion that Hetty, one of John's sisters, was in some way responsible for the disturbances. Hetty did not give an individual account of the manifestations.

Poltergeists Around the World

Supposedly in Germany, **Justinus Kerner** recorded a poltergeist case in his book *The Seeress of Prevorst* (1845) that occurred in 1806–07 in the Castle of **Slawensik**, Silesia.

In Italy, the newspaper *La Stampa* of Turin claimed on November 19, 1900, poltergeist occurrences in a wine and spirit shop. **Cesare Lombroso** investigated the case and wrote:

"I went into the cellar, at first in complete darkness, and heard a noise of broken glasses and bottles rolled at my feet. The bottles were ranged in six compartments one above another. In the middle was a rough table on which I had six lighted candles placed, supposing that the spirit phenomena would cease in the bright light. But, on the contrary, I saw three empty bottles, standing on the ground, roll as though pushed by a finger, and break near the table. To obviate any possible trick, I felt and carefully examined by the light of a candle all the full bottles which were on the racks, and assured myself that there was no cord or string which could explain their movements. After a few minutes first two, then four, then two other bottles on the second and third racks detached themselves and fell to the ground, not suddenly but as though carried by someone; and after their descent, rather than fall, six of them broke on the wet floor, already soaked with wine; only two remained whole. Then at the moment of leaving the cellar, just as I was going out, I heard another bottle break."

In America, reportedly in 1850, disturbances occurred in the house of the Reverend **Eliakim Phelps** at Stratford, Con-

necticut. Twelve-year-old Harry Phelps was put in a water cistern and suspended from a tree. Mrs. Phelps was often pinched and pricked, and once, from a vacant room, a bottle of ink was thrown at her white dress.

The story known as “The Great Amherst Mystery” (after the 1888 book by Walter Hubbell) occurred between 1878–79 at Amherst, Nova Scotia, in the Teed family. The phenomena centered around Esther Cox, a sister of Mrs. Teed. A cardboard box, moving beneath the bed of its own accord, was the first manifestation. The next night Cox’s body began to swell to an abnormal size. Soon after, a noise, “like a peal of thunder” woke everyone in the house.

Supposedly the bedclothes flew off Cox’s bed, night after night; an invisible hand wrote in the plaster: “Esther Cox, you are mine to kill.” Cold water on the kitchen table bubbled and hissed like boiling water, yet its temperature remained unaffected; and a voice announced the house would be set on fire and for many days lighted matches were seen falling from the ceiling on the bed.

The spirit communicated by raps, and said he was an evil spirit bent on mischief and would torment Esther until she died. Things became so bad that Esther left. In the house of a friend, Mr. White, for a month everything was quiet. One day, while Esther was scrubbing the hall floor, the brush suddenly disappeared from under her hand. A few moments later, it fell from the ceiling. The spirit was heard to walk about the house, banged the doors, attempted to set the house on fire, stabbed Esther in the back with a knife, and piled up seven chairs in the parlor and pulled one out near the bottom allowing them to fall with a crash. This lasted for nearly a year.

Walter Hubbell, the actor, was supposedly a witness. In 1907, the psychical researcher **Hereward Carrington** interviewed some of the surviving witnesses at Amherst. The testimonies he gathered confirmed Hubbell’s narrative.

The Staus Poltergeist

One case occurred in the home of the Joller family in Switzerland. In 1860–62, disturbances broke out in Staus, in the home of Mr. Joller, a lawyer. Knocks were first heard by a maid, who also claimed she was haunted by grey shapes and the sound of sobbing. In the autumn of 1861, she was dismissed and another maid hired.

In the summer of 1862 the disturbances began again. Joller’s wife and his seven children claimed to have heard and seen many sights and sounds, though Joller remained skeptical. After a while he was convinced that neither trickery nor imagination would suffice as an explanation of the phenomena. Meanwhile the manifestations appeared before thousands who were attracted by stories of the phenomena circulating around town. The Land-Captain Zelger, the Director of Police Jaun, the President of the Court of Justice, and other people arrived to investigate the disturbances and some suggested a commission be appointed to examine the house.

Three of the police were to conduct a formal inquiry. They demanded the withdrawal of Joller and his family, and remained in the house for six days without witnessing anything abnormal. They drew up a report to this effect. However, after the Joller family returned to their home, the interruptions were renewed. Joller became the butt of ridicule and jokes and finally left his ancestral home.

Poltergeist Fires

Alexander Aksakof described several instances of poltergeist fires in his book *Animisme et Spiritisme* (1906). One occurred in 1870, at the country house of a Mr. Shcnapoff, near Orenburg, Russia and was investigated by various locals. It seems that Mrs. Shcnapoff was the medium in this case. When she was sent away from the house, the phenomena ceased. On one occasion a bluish phosphorescent spark was seen flying through the air, bursting a cotton dress into flames in her bedroom. Another time the dress she was wearing caught fire. In

extinguishing it her husband was severely burned, yet she suffered no injury.

Sporadically, events were claimed to have occurred to justify the Russian belief in the “domovoy,” the Slavic house elf who performs various domestic duties during the night and watches over the sleeping household. The Shcnapoff case is similar to the **Morell Theobald** case where the poltergeist obligingly lit the kitchen fires. An even more domesticated poltergeist was recorded by J. A. Gridley in his book *Astounding Facts from the Spirit World* (1854). He wrote that on one occasion the breakfast table was laid by spirit agency.

Stone Throwing

The medieval *Annales Fuldenses* includes a chronicle of stone throwing approximately 858 C.E. in the town of Bingen on the Rhine. It was believed stones were thrown by a malignant spirit, and they struck dwelling walls.

Joseph Glanvill in his study *Sadducismus Triumphatus* (1681), recorded the witch trial of Mary London. She was a servant girl who, in addition to vomiting pins, had stones flung at her. The stones vanished after falling on the ground.

Poltergeists in the 1900s

In the early period of the **Society for Psychical Research**, London, opinions about poltergeist phenomena were dominated by the skeptical theories of Frank Podmore, but an alternative view was presented by Sir William Barrett in 1911. Amongst reported cases, Barrett investigated one at Derrygonnelly, in Ireland, where he claimed the phenomena had intelligence. Four times he got answers to numbers that he mentally asked.

In 1926, **Eleonore Zügun**, a Romanian peasant girl, was brought to London by psychical researcher **Harry Price** to London, and studied at the **National Laboratory of Psychical Research** for more than three weeks. The girl exhibited **stigmata**. Poltergeists stuck pins and needles into her body. Objects wandered around the room when she was in it. Reportedly no **fraud** was detected.

Hereward Carrington investigated the Windsor Poltergeist case involving a haunted town. Many of the Windsor residents conspired to play a prank on an old judge to mock his belief in Spiritualism. Carrington’s account of the hoax was published in his book *Personal Experiences in Spiritualism* (1918, pp. 112–24). As is the case with many believers confronted with evidence of having been defrauded the judge refused to accept Carrington’s explanation and insisted the manifestations were genuine.

One of the most interesting things about poltergeist phenomena is that in modern times, when there has been a marked decline in the physical phenomena of mediumship (most of which was fraudulently produced by tricks that will no longer work), poltergeists (not the product of fraud) continue to be reported, and many have been accessible to parapsychologists with modern monitoring equipment.

In Germany, the Institut für Grenzgebiete der Psychologie (Institute for Border Areas of Psychology) under the direction of Dr. **Hans Bender** has studied 35 cases of poltergeists since World War II. Of these, the Rosenheim Case, 1967–68, attracted the most attention. In a lawyer’s office in Rosenheim, Bavaria electric lamp bulbs exploded, neon tubes continually went out, fuses blew, photostatic copying machines did not work, telephones rang or conversations were cut off unaccountably, and sharp bangs were reported. The focus of these events seemed to be Annemarie Sch., a nineteen-year-old employee. The disturbances ceased when she left the office, although witnesses claimed further events took place in her new office.

In Britain in 1977, the **Enfield Poltergeist** attracted wide attention. The poltergeist effects reportedly appeared in-house in the North London suburb of Enfield and focused its activity around the Hodgson family, Peggy Hodgson and her four children. Events recorded included inexplicable movements of ob-

jects, often flying through the air, levitation and transportation of one of the children, and noisy knockings. The case was investigated by members of the Society for Psychical Research, and author **Guy Lyon Playfair** who published a book on the phenomena.

In the United States, parapsychologist **William G. Roll** of the **Foundation for Research on the Nature of Man**, made poltergeists one of his specializations following his initial investigation of the Seaford Poltergeist of Long Island in 1958, when disturbances took place in the family of Mr. and Mrs. James Herrmann and their two children. Bottles were uncapped and the contents spilled, and toys were broken, in addition to the usual noises and movement of objects. Roll's monograph, *The Poltergeist* (1976), summarized the parapsychological aspects of the subject.

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POLYNESIA

The name Polynesia means "region of many islands," and Polynesia comprises a group of central Pacific islands, including the Hawaiian, Rotuma, Uved, Tokelau, Samoan, Cook, and Easter Islands as well as Tuvalu, Tonga, Niue, and **New Zealand**. Many traditions were also shared with Melanesians of the central and western Pacific islands. Under the impact of their discovery by the Europeans in the nineteenth century and their subsequently being drawn into affairs of the larger world, in-

cluding World War II, customs, beliefs, and lifestyles have undergone radical change.

Traditional Magic and Sorcery

Magic in Polynesia used to be the preserve of the priestly and upper classes, although lesser sorcery was practiced by individuals not of these castes. There was a prevailing belief in what was known as *mana*, or supernatural power in certain individuals. The method of using this power was twofold. One of these was practiced by a society known as the Iniat, where certain rites were carried out that were supposed to bring calamity upon the enemies of the tribe.

The ability to exercise magic was known as *agagara*, and the magician or wizard was termed *tena agagura*. If the wizard desired to cast magic upon another man, he usually tried to secure something that the person had touched with his mouth, and to guard against this, the natives were careful to destroy all food that they did not consume. They carefully gathered up even a single drop of blood when they received a cut or scratch, and burned it or threw it into the sea, so that the wizard might not obtain it.

The wizard, having obtained something belonging to the person whom he wished to injure, buried it in a deep hole with leaves of poisonous plants and sharp-pointed pieces of bamboo, accompanying the action by suitable incantations. If he chanced to be a member of the Iniat society, he would place on the top of this package one of the sacred stones. The Iniat believed that as long as the stone was pressing down on the article that had been buried in the hole, the man to whom it belonged would remain sick.

Because of this, as soon as a man fell sick he sent to find out who had bewitched him, and there was usually someone who did not deny it. If the victim did not succeed in having the spell removed he would almost certainly die, but if he succeeded in having it taken away, he began to recover almost immediately. The strange thing was that he showed no enmity toward the person or persons who bewitched him—indeed it was taken as a matter of course, and he quietly waited until the time when he could return the "compliment."

These practices applied mostly to New Britain, now Papua New Guinea, but its system of magic was practically the same as that known in Fiji as *vakadraunikau*, about which very little is known. In his book *Melanesians and Polynesians* (1910) the Reverend Dr. George Brown, pioneer missionary and explorer, gives an interesting account of the magic systems of these people, in which he incorporated several informative letters from brother missionaries. For example, the Rev. W. E. Bromilow gives the following account of the magic system at Dobu, in southeastern New Guinea:

"*Werabana* (evil spirits) are those which inhabit dark places, and wander in the night, and gave witches their power to smite all round. *Barau* is the wizardry of men, who look with angry eyes out of dark places, and throw small stones, first spitting on them, at men, women, and even children, thus causing death. A tree falls, it is a witch who caused it to do so, though the tree may be quite rotten, or a gust of wind may break it off. A man meets with an accident, it is the *werabana*. He is getting better through the influence of the medicine-man, but has a relapse; this is the *barau* at work, as we have ascertained from the terrified shouts of our workmen, as some sleeper has called out in a horrid dream. These medicine-men, too, have great power, and no wonder, when one of our girls gets a little dust in her eye, and the doctor takes a big stone out of it; and when a chief has a pain in the chest, and *to obaoba* takes therefrom a two-inch nail.

"The people here will have it that all evil spirits are female. *Werabana* is the great word, but the term is applied to witches as well, who are called the *vesses* of the *werabana*, but more often the single word is used. I have the names of spirits inhabiting the glens and forests, but they are all women or enter into women, giving them terrible powers. Whenever any one is sick,

it is the *werabana* who has caused the illness, and any old woman who happened to be at enmity with the sick person is set down as the cause. A child died the other day, and the friends were quite angry because the witches had not heeded the words of the *lotu*, i.e., the Christian religion *Taparoro*, and given up smiting the little ones. "These are times of peace," said they, "why should the child die then?" We, of course, took the opportunity and tried to teach them that sickness caused death without the influence of poor old women.

"Sorcerers are *barau*, men whose powers are more terrible than those of all the witches. I was talking to a *to obaoba*—medicine-man—the other day, and I asked him why his taking a stone out of a man's chest did not cure him. 'Oh,' said he, 'he must have been smitten by a *barau*.' A very logical statement this. Cases the *to obaoba* cannot cure are under the fell stroke of the *barau*, from which there is no escape, except by the sorcerer's own incantations.

"The Fijian sorcery of *drau-ni-kau* appears here in another form called *sumana* or rubbish. The sorcerer obtains possession of a small portion of his victim's hair, or skin, or food left after a meal, and carefully wraps it up in a parcel, which he sends off to as great a distance as is possible. In the meantime he very cunningly causes a report of the *sumana* to be made known to the man whom he wishes to kill, and the poor fellow is put into a great fright and dies."

The Rev. S. B. Fellows gives the following account of the beliefs of the people of Kiriwina (Trobriand Islands group):

"The sorcerers, who are very numerous, are credited with the power of creating the wind and rain, of making the gardens to be either fruitful or barren, and of causing sickness which leads to death. Their methods of operation are legion. The great chief, who is also the principal sorcerer, claims the sole right to secure a bountiful harvest every year. This function is considered of transcendent importance by the people.

"Our big chief, Bulitara, was asking me one day if I had these occult powers. When I told him that I made no such claim, he said, 'Who makes the wind and the rain and the harvest in your land?' I answered, 'God.' 'Ah,' said he, 'that's it. God does this work for your people, and I do it for our people. God and I are equal.' He delivered this dictum very quietly, and with the air of a man who had given a most satisfactory explanation.

"But the one great dread that darkens the life of every native is the fear of the *bogau*, the sorcerer who has the power to cause sickness and death, who, in the darkness of the night, steals to the house of his unsuspecting victim, and places near the doorstep a few leaves from a certain tree, containing the mystic power which he, by his evil arts, has imparted to them. The doomed man, on going out of his house next morning, unwittingly steps over the fatal leaves and is at once stricken down by a mortal sickness. Internal disease of every kind is set down to this agency. Bulitara told me the mode of his witchcraft. He boils his decoctions, containing numerous ingredients, in a special cooking-pot on a small fire, in the secret recesses of his own house, at the dead of night; and while the pot is boiling he speaks into it an incantation known only to a few persons. The bunch of leaves dipped in this is at once ready for use. Passing through the villages the other day, I came across a woman, apparently middle-aged, who was evidently suffering from a wasting disease, she was so thin and worn. I asked if she had any pain, and her friends said 'No.' Then they explained that some *bogau* was sucking her blood. I said, 'How does he do it?' 'Oh,' they said, 'that is known only to herself. He manages to get her blood which makes him strong, while she gets weaker every day, and if he goes on much longer she will die.'

"Deformities at birth, and being born dumb or blind, are attributed to the evil influence of disembodied spirits, who inhabit a lower region called *Tuma*. Once a year the spirits of the ancestors visit their native village in a body after the harvest is gathered. At this time the men perform special dances, the people openly display their valuables, spread out on platforms,

and great feasts are made for the spirits. On a certain night, when the moon named *Namarama* is at the full, all the people—men, women and children—join in raising a great shout, and so drive the spirits back to *Tuma*.

"A peculiar custom prevails of wearing, as charms, various parts of the body of a deceased relative. On her breast, suspended by a piece of string round her neck, a widow wears her late husband's lower jaw, the full set of teeth looking ghastly and grim. The small bones of the arms and legs are taken out soon after death, and formed into spoons, which are used to put lime into the mouth when eating betel-nut. Only this week a chief died in a village three miles from us, and a leg and an arm, for the above purpose, were brought to our village by some relatives as their portion of their dead friend."

Some of the unusual magic traditions of Polynesia were also noticed by the ethnologists working in the area. In New Guinea and Fiji the custom prevailed of cutting off a finger joint in mourning a dead relative, as did the bushmen of South Africa. They firmly believed in **mermaids**, tailed men, and dwarfs. One group of natives in fact declared to a missionary that they had caught a mermaid, who had married a certain native, and that the pair had several children. "But unfortunately," stated the storyteller, "I could never get to see them." Another tradition connected to the Polynesian belief in magic, noted by the Europeans, was the practice of tattooing. The practice is represented widely in bodies of mythology, as being connected to the people's process of migration.

Like many other races, the Polynesians used to work themselves into a great state of terror whenever an eclipse took place, and during the phenomenon they beat drums, shouted, and invoked their gods.

In Samoa, magic was not practiced to such an extent as in other Melanesian groups, the magician being much more sophisticated. Instead of asking for any trifling object connected with the person he desired to bewitch, he demanded property, such as valuable mats and other things of use to him.

His method of working magic was to get into communication with his god, through his body, which became violently contorted and convulsed. The assembled residents of the village would then hear a voice speaking from behind a screen (possibly through ventriloquism), which indicated the presence of the god invoked.

Sickness was generally believed to be caused by the anger of some god, who could thus be concealed by the priest or wizard and duly placated. The "god" invariably required some present of substantial value, such as a piece of land, a canoe, or other property, and if the priest happened to know of a particularly valuable object belonging to the person who supposed himself bewitched, he stipulated that the property should be given up to the "god." This caste of priests was known as *taula-aitu*, and they also acted as physicians.

Lost Secrets of Polynesian Magic

In 1917 **Max Freedom Long** went as a teacher to rural Hawaii and subsequently became fascinated by the idea of discovering the lost secrets of the *kahuna* magician priests, whose leadership role in the social order had been disrupted in the nineteenth century. Long obtained valuable information on the fire walk ceremony from Dr. William Tufts Brigham, who had taken part in a fire walk 40 years earlier. Brigham had also investigated the ancient *kahuna* practice of charging wooden sticks with some vital energy, the sticks being used in combat and giving opponents some kind of electric shock that rendered them unconscious.

It was difficult for Long to obtain precise information on *kahuna* magic, since the laws of Hawaii had, many years earlier, outlawed it through strictures against what was termed **sorcery** and **witchcraft**, but Long continued to investigate the subject even after leaving Hawaii in the 1930s. He found his most valuable clues in the Hawaiian language, describing *kahuna* magic and the use of *mana*, or vital force.

Eventually Long believed that he had rediscovered the secrets of Polynesian magic, and the concepts of a high, low, and middle self or *aka* body through which power, *mana*, was generated and applied for magic purposes. He collated his discoveries with the information on psychic phenomena in the literature of psychical research and published his finding initially in a short work, *Recovering the Ancient Magic*, in 1936. In 1945 he founded the Huna Fellowship and soon issued several more substantive summaries of his conclusions, *The Secret Science Behind Miracles* (1948) and *The Secret Science at Work* (1953). The Huna Fellowship grew into **Huna Research Associates** for research and experiment in Polynesian magic, now continued by **Huna Research, Inc.**

Hawaiianists continue their efforts to recover as much of the Hawaiian magical teachings as possible before all traces of them disappear. The sacred sites of the old religion are protected by the state, and still occasionally show signs of private use. Several healing kahunas have survived and pass on the teachings to a select few.

Long's theories of *huna* and *mana* make interesting comparison with the researches of **Baron Karl von Reichenbach** into a vital force that he named "**od**," and parallels can also be found in the nineteenth-century concepts of **animal magnetism**.

In 1952 George Sandwith, a British exponent of **radiesthesia** (**dowsing** with **pendulums**) who was familiar with Long's work, visited the South Sea islands and made his own investigation of magic practices. In Fiji he investigated fire walking (see **fire immunity**) firsthand and discussed with local priests the concept of *mana* or vital energy involved. He also studied the *atua* or ancient phallic stones of Fiji, regarded as shrines of ancestral spirits, and their activation for magic purposes. Sandwith tested the magical charge of these stones by radiesthesia, using a pendulum. He experienced firsthand the way in which *mana* is used in magic when he was bewitched by a local chief.

In sharp contrast to the European accounts of the Polynesian practices and myths, today, these rich cultural tales are used as a tool to expand children's creativity, especially American children's creativity. The creation tales, specifically, are short and vivid enough to attach in a child's mind and therefore aid in their creativity. Today, the religious make-up of Polynesia is largely Catholic and Protestant, with some traditional beliefs and myths incorporated into the Christian ideology.

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Polytrix

According to ancient belief, this was a stone causing hair to fall off the head of anyone who had it about his person.

Pontica

According to ancient belief, this was a blue stone with red stars or drops and lines like blood. It compelled the **devil** to answer questions, and also put him to flight.

Pontmain

Pontmain, a town not far from the border of Brittany and Normandy, was, in the year 1871, the scene of one of the more important of the modern **apparitions of the Virgin Mary**. Early on the evening of January 17, members of the Barbadette family were at work in their barn when Eugene (age 12) went to the door and looked at the starry sky. He noticed something unusual, a blank patch of sky over the house opposite theirs. Then within the patch, he saw stars appear in the shape of a triangle. Within the stars appeared a beautiful young woman. An expression of surprise brought his 10-years-old brother Joseph, who saw the Lady immediately, and his father, who saw nothing at all. The two boys began to describe what they were viewing. The Lady wore a blue dress decorated with stars and blue shoes with a gold buckle. She had a black veil on her head and a gold crown. The boys' mother arrived on the scene and saw nothing.

Their mother sent for a nun from the local convent school and she arrived with three children. Two of the three immediately saw the Lady. Soon other villagers arrived. Everyone could see the triangle of stars but not the Lady, seen only by the four children. The woman unrolled a scroll upon which a message calling for prayer was printed. She also showed the children various symbols—a red cross, some candles, and two luminous crosses. She then assumed the same position she had in the apparition to Catherine Labouré in Paris in 1830, with her arms to her side and hand extended in a blessing.

The local priest who had joined the group witnessing the apparition sent a report to his bishop, who appointed an investigating commission. Its report was positive; the bishop also ruled favorably. The Barbadette barn became a pilgrimage site. The two Barbadette children entered the priesthood and lived to see the completion and consecration of a large church near their family's house that was dedicated in 1900. Then in 1901 they participated in a second study of Pontmain ordered by Pope Leo XIII that also ruled favorably. Benedict's successor, Pius XI, gave permission for a special mass and liturgy for "Our Lady of Pontmain."

The Pontmain apparition took on special significance for many French Catholics as it occurred at the point that the Germans made their deepest penetration of the country. On January 17, 1871, the army stood on the outskirts of Lavel (just 30 miles from Pontmain) and were prepared to take it the next day. Instead, they received orders to withdraw. Many came to believe that the Virgin appeared at Pontmain to stop the German advance.

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Poortman, J(ohannes) J(acobus) (1896– ?)

Professor of metaphysics who wrote on parapsychology. Poortman was born on April 26, 1896, in Rotterdam, Netherlands and educated at the universities of Groningen, Hamburg, Paris (Sorbonne), Geneva, and Vienna. He was a research fellow in philosophy at Harvard University (1935–36) and received his Ph.D. from the University of Amsterdam in 1954.

Poortman was coeditor of *Tijdschrift voor Parapsychologie* (1937–38), the year before he began as head of the Library of

the Theosophical Society (Netherlands Section), Amsterdam (1938–59). Simultaneously he was secretary of the Division of Philosophy for the *Winkler Prins Encyclopædia* (1944–51), a lecturer in metaphysics at Leyden University (1945–53), and beginning in 1954, secretary of Netherlands Theosophical Research Center. In 1958, he became a special professor for “metaphysics in the spirit of theosophy” at Leyden University.

Poortman was a charter member of the *Studievereniging voor Psychical Research* (Dutch Society for Psychical Research) and for four years its treasurer (1934–38). He was a charter member of the **Parapsychological Association** and a member of *Korrespondierendes Mitglied Österreichische Gesellschaft für Psychische Forschung*. He took a special interest in the relationships between philosophy and parapsychology.

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Pope, Dorothy Hampson (1905–)

Parapsychologist and editor of the *Journal of Parapsychology* published by the **Foundation for Research on the Nature of Man**. Pope was born on December 28, 1905, in Providence, Rhode Island. She received her B.A. from Brown University, Providence (1927) and later did graduate work at Duke University (1939–41).

Pope was a staff member of the **Parapsychology Laboratory** at Duke University (1938–59) and assumed duties as managing editor of the *Journal of Parapsychology* in 1942. Four years later she also became the managing editor of the *Parapsychology Bulletin* (1942–63), and later coeditor. In 1963 Pope became an editorial consultant for the *Journal of Parapsychology*. She was a charter member of the **Parapsychological Association** and was named its treasurer in 1963.

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Poppy Seeds

Divination by smoke was sometimes practiced by **magicians**. A few jasmine or poppy seeds were flung upon burning coals; if the smoke rose lightly and ascended, straight into the heavens, it augured well; but if it hung about it was regarded as a bad omen. In parts of Europe, a pregnant woman would place poppy seeds on a window sill if she wanted a boy; sugar if she wanted a girl.

Popular Astrology (Magazine)

Monthly magazine with astrological forecasts for the year, universal zodiac, and day-to-day guides. Last known address: P.O. Box 3728, Marion, Ohio 43302.

Portent

An event or object seen as an omen to a future event. (See also paranormal **signs**)

Possession

An altered state of consciousness in which the conscious personality of the individual is replaced with that of another personality, commonly thought of as a possessing spirit entity. Possession is a phenomenon common to all religious traditions but some traditions have a greater focus upon it. For example, many of the Afro-Cuban religions (**Voudou**, **Santeria**, **Macumba**) can be described as possession religions, and the being possessed by the deity is central to worship in these groups.

In the Christian West, possession, with rare exceptions, has been viewed as a negative phenomena. Taking the lead from New Testament examples in which several people are described as possessed by demons and are healed by Jesus, Christian leaders have largely equated possession with possession by a demonic force, or even the devil himself.

The negative evaluation of possession in the West has been reinforced by the development of secular worldviews that champion the autonomous individual, the maker of choices. Such worldviews emerged in the nineteenth century from European encounters with what were deemed “primitive” cultures with possession-oriented beliefs and practices, and by the spread of the practice of hypnotism, in which people could seemingly be made to do things that they would not or could not do if conscious. More recently, in this century, negative views of possession have been reinforced as a by-product of contemporary psychological exploration of the phenomena of multiple personalities, in which a secondary personality of the individual comes forward, usually as a result of extreme trauma.

Spiritualism

Spiritualism emerged as a possession-oriented religion in the mid-nineteenth century. In Spiritualist mediumship, and its contemporary derivations such as **New Age channeling**, possession is a developed form of motor **automatism** in which the personality of the automatist is substituted by another, usually by as a discarnate spirit. The possessing personality aims to establish **communication** with this world through the organism of the entranced medium, by writing or speech.

The incipient stage of possession is **personation**, during which the medium's own personality is still in the body but is assuming the characteristics of someone departed. The next stage is partial possession, the excitation of the medium's motor or sensory centers by a discarnate agent either through the subconscious self or in some direct way. **F. W. H. Myers** suggested the word “telergic” as a correlative to telepathic for such action.

Full possession postulates the vacation of the organism by the medium to allow the entrance of another spirit. Alternating personalities offer the first suggestion of the possibility of possession. An arbitrary personality may possess the organism of the hypnotic subject at the hypnotizer's suggestion. Secondary personalities are often hostile and antagonistic to the primary one.

Traveling **clairvoyance** in dream states points to the wandering of the spirit while the body is asleep. Cases of religious ecstasy in which an excursion is made into the spiritual world furnish another instance of the temporary separation of body and soul. Once we admit the possibility of the soul leaving the body, we have to admit the possibility of another spirit entering it.

Whether possession actually takes place or whether a secondary personality speaks through the organism is a question of evidence. Such evidence has to be furnished by the nature and content of the communications. The testimony of the me-

dium is usually not available, as she or he often does not remember what happened.

Swedish seer **Emanuel Swedenborg** remembered his excursions into the spiritual world, but in his case there was no possession. The subjects of **Alphonse Cahagnet** described heavenly visions in trance, but there was not enough evidence to rule out the possibility that even when evidential communications from discarnate spirits were produced, they did not come from the subconscious self alone. If no new knowledge is shown in the trance state, there is no reason to ascribe the communication to an external intelligence. The character of the communicator alone does not furnish convincing proof.

The medium **Leonora Piper** never remembered her visions of the spiritual world and, the fragmentary utterances during her passing from **trance** to waking life aside, she was the tool for the writing and utterances of "alien entities".

Paranormal knowledge the medium could not have acquired is an indispensable condition for proving the presence of an external spirit. It is believed incoherence in the communicator does not militate against possession. It is rather in favor of it. If the spirit of the medium vacates the body, his or her brain will be left behind in a dreamlike state. To control such a brain and to make it obey the will of the communicator may not only be an enervating process, but full of pitfalls and possibilities of confusion.

Possession and Psychical Research

Taken as a phenomenon, possession presents one of the central mysteries of human life. It involves a mind using a brain. Possession is always temporary and implies a surrender of the body on the part of the medium. If possession takes place against the will of the medium and endures in the waking state, the phenomenon is called **obsession**.

The possibility of an instrumental test of possession was first suggested by **W. Whateley Carrington**. He advised the use of a galvanometer, which measured the emotional reactions of the medium to a certain set of questions. The different controls, if they are different personalities, should exhibit different emotional reactions to the same questions. It was by such tests that the independence of the controls of the medium **Eileen Garrett** was established at Johns Hopkins University and the New York Psychical Institute in 1933.

Postel, Guillaume (ca. 1510–1581)

A sixteenth-century visionary born around 1510 in the diocese of Avranches, France. At fourteen years of age, Postel was made master of a school. Postel believed he had been called by God to reunite all men under one law, either by reason or the sword. The pope and the king of France were to be the civil and religious heads of his new republic.

Postel was made almoner to a hospital at Venice, where he met Mére Jeanne, a woman who had visions. Because of his heterodox preachings, Postel was denounced as a heretic, but later was regarded as merely mad.

A follower of **Kabbalah** he spoke internationally about his belief in astrology wrote several works on the visions of his coadjutor. Postel retired to the priory of St. Martin-des-Champs at Paris, where he died penitent.

Posthumous Letters

Many investigators of psychic science, members of the **Society for Psychic Research** and others, have left sealed letters, whose contents are known only to the writer. On the death of the writer and before the letter is opened, an attempt is made by a medium to reveal the contents.

Since only the writer knows what the letter contains, it is presumed that on his death this knowledge can only be communicated through his discarnate spirit.

A notable posthumous letter from the escapologist **Harry Houdini**, was a code message apparently confirmed to his widow by the medium **Arthur A. Ford**. However, the genuineness of this story has been alternately confirmed, denied, and confirmed again.

Potawatomi Prophet

By the 1880s, the Native American tribes who had been pushed from their traditional homes in the East to new lands in the former Louisiana Territory had experienced a variety of new movements. Each movement had been led by a prophet/visionary who spoke to their new situation, including the loss of their land to white settlers and their forced removal to new land. Most offered some hope that the whites would be driven from the land. Among the Kickapoo, a prophet named **Kanakuk** had arisen calling for a heightened morality as a condition for the favor of the Great Spirit. From his visions, he had developed a new religion that came to dominate his people and found great favor among the Potawatomi. First introduced before removal to the West, it led to the Kickapoo remaining in the homeland for more than a decade after they should have moved. It continued in their new home in Kansas until Kanakuk's death in 1852, after which it appeared to die out.

At the beginning of the 1880s there appeared among the Potawatomi of Wisconsin a new prophet/visionary known only as the Potawatomi Prophet. He began to spread his message from the Great Spirit among the Winnebago and Ojibwa. In 1883 followers of the prophet introduced the prophet's teachings among the Kickapoo, and Potawatomi people then living in Kansas. The teachings appeared to have been a mixture of Christianity and traditional Native American beliefs but arose as competition to the missionary efforts of various Christian churches that were working among all the Native American people at the time. The movement spread quickly, aided by the memory of Kanakuk's teachings.

The movement called for moral living according to the Ten Commandments and offered special condemnation of some particular evils attendant upon reservation life: drunkenness, horse racing, and gambling. The apocalyptic element, offering the imminent end to white rule, had been abandoned in favor of rewards in the next life. It found a response among those Native Americans who had not joined a Christian church and who remembered Kanakuk. While surviving for some years, it was eventually overwhelmed by Christian missionary efforts.

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Pottenger, Maritha (1952–)

Maritha Pottenger, a contemporary astrologer, was born on May 21, 1952, in Tucson, Arizona, the daughter of famed astrologer **Zipporah Dobyns**. Dobyns began the study of **astrology** in 1956, the year she separated from Maritha's father. She moved the family to Los Angeles, California, in 1969 and became active in the Church of Religious Science (a **New Thought** church in which she was eventually ordained). Maritha assumed her mother's maiden name. She attended the University of California–Berkeley, where she earned her degree in psychology (1974) and did graduate work in clinical psychology at the California School of Professional Psychology (M.A., 1976).

Pottenger learned her astrology from her mother and in the 1980s began to work with **Astro Communications Services** (ACS), the original astrological computer company founded in 1973 by **Neil Franklin Michelsen**. Through ACS she began to

write computerized interpretive reports profiling various aspects of astrology interpretation, and she offers on-line interpretations of individual charts based on her profiles, the most recent being a comparison of horoscopes with the chart of the new millennium.

Pottenger is a member of the **National Council for Geocosmic Research** (chaired by Michelsen) and the International Society for Astrological Research. She has integrated her psychological training into her approach and encourages her clients to see their horoscope as a map of the psyche that assists them in making optimum choices. Her insights have been gathered in her encyclopedic work, *Complete Horoscope Interpretation* (1986). She has also authored a number of other books including *Encounter Astrology* (1978), *Healing with the Horoscope* (1982), *What Are Astrological Maps: All About Astrology* (1996), *Your Love Life, Venus in Your Chart* (1996), and *Astro-Essentials* (1991).

Pottenger is an editorial director at Astro Communications Services, where her brother Rique Pottenger also is employed.

Sources:

Pottenger, Maritha. *Astro-Essentials*. San Diego: ASC Publications, 1991.

———. *Complete Horoscope Interpretation*. San Diego: ASC Publications, 1986.

———. *Healing with the Horoscope*. San Diego: ASC Publications, 1982.

———. *What Are Astrological Maps: All About Astrology*. San Diego: ASC Publications, 1996.

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The Poughkeepsie Seer

Title given to **Andrew Jackson Davis** (1826–1910), a pioneer Spiritualist medium from Poughkeepsie, New York.

Powder of Projection

A powder claimed to assist alchemists in the transmutation of base metal into pure gold. (See also **Philosophers' Stone**)

Powder of Sympathy

An occult remedy applied to the weapon that caused a wound, and which supposedly cured the hurt. This method was in vogue during the reigns of James I and Charles I, when its chief exponent was Sir Kenelm Digby. Digby published his theory in a volume entitled *A late Discourse . . . by Sir Kenelm Digby, Kt. & c. Touching the Cure of Wounds by the Powder of Sympathy* (London, 1658). Sir Francis Bacon had also written on the subject a generation earlier in his book *Sylva Sylvarum: or, a Natural History* (1627), in which he quoted a recipe for the powder:

“It is constantly Received, and Avouched, that the Anounting of the Weapon, that maketh the Wound wil heale the Wound it selfe. In this Experiment, upon the Relation of Men of Credit, (though my selfe, as yet, am not fully inclined to beleeeve it,) you shal note the Points following; First, the Ointment . . . is made of Divers ingredients; whereof the Strangest and Hardest to come by, are the Mosse upon the Skull of a dead Man, Unburied; And the Fats of a Boare, and a Beare, killed in the Art of Generation. These Two last I could easily suspect to be prescribed as a Starting Hole; That if the Experiment proved not, it mought be pretended, that the Beasts were not killed in due Time . . .”

A summary of Digby's theory was presented at an assembly at Montpellier in France. According to T. J. Pettigrew's book *On Superstitions connected with the History and Practice of Medicine and Surgery* (1844), his instruction for making the powder was simple:

“Take Roman vitriol six or eight ounces, beat it very small in a mortar, sift it through a fine sieve when the sun enters Leo; keep it in the heat of the sun by day, and dry by night.”

Sources:

Pettigrew, T. J. *On Superstitions connected with the History and Practice of Medicine and Surgery*. N.p., 1844.

Redgrove, H. Stanley. *Bygone Beliefs: Being a Series of Excursions in the Byways of Thought*. London: Rider, 1920. Reprinted as *Magic & Mysticism: Studies in Bygone Beliefs*. New Hyde Park, N.Y.: University Books, 1971.

Powell, Ellis T(homas) (1869–1922)

British barrister, journalist, and Spiritualist. Powell was born in Ludlow, Shropshire, and educated at Ludlow Grammar School. He served an apprenticeship to a draper in Ludlow, then came to London, where he became a journalist on the *Financial News*, eventually becoming editor. He mastered several languages, including Hebrew, Greek, and Latin. In his spare time, he studied law and became a barrister. Powell was a fellow of the Royal Historical and Royal Economic Societies, the Institute of Journalists, and the Royal Colonial Institute (member of council). He lectured at the London School of Economics and Political Science (University of London).

Powell became a supporter of the Spiritualist movement, traveling throughout Britain and lecturing on psychic subjects. He was a member of the **British College of Psychic Science** and was a council member of the **London Spiritualist Alliance**. He frequently contributed to the Spiritualist journal *Light*.

As a good friend of **Sir Arthur Conan Doyle**, Powell's name figured in the séance conducted by Doyle and his wife for **Harry Houdini**. In 1922, when the Doyles were in Atlantic City, they met Houdini on the sea front. Lady Jean Doyle offered to give Houdini an **automatic writing** séance. This took place at the Ambassador Hotel, where they were staying.

Lady Doyle produced automatic writing purporting to come from Houdini's dead mother. At the end of the message, Houdini took up the pencil and wrote on the pad—the name “Powell.” This convinced Doyle that Houdini was a medium, since his friend Ellis Powell had died a few days earlier. Houdini later stated the message claimed to be from his mother was not evidential, since she would have been unable to communicate in fluent English, moreover he had been thinking of Frederick Eugene Powell, a fellow stage magician.

As a barrister, Powell brought his legal training to the problem of what he termed the “barbaric legislation” against mediums, campaigning to amend the Witchcraft Act of George II, still used against mediums during the twentieth century. He died June 1, 1922.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Powell, Ellis T. *The Essentials of Self-Government*. N.p., 1909.

———. *The Mechanism of the City*. London: P. S. King & Son, 1910.

———. *The Practical Affairs of Life*. N.p., 1918.

———. *The Psychic Element of the New Testament*. N.p., n.d.

Powell, Evan (1881– ?)

British physical medium of Paignton, South Devon. Powell was originally a coal miner and later a tradesman in Wales. Powell usually sat tied to a chair before a cabinet with drawn curtains. His chief control was “Black Hawk,” a Native American. **Movements** of objects, psychic lights (see **luminous phenomena**), and **direct voice** phenomena were supposedly witnessed at his séances. He gave many sittings at the **British College of Psychic Science**.

“Black Hawk” claimed that a book had been published about him in the United States. A friend of Powell’s commissioned a book agent to locate it and present it to the medium. The title was: *Life of Ma-Ka-Tai-Me-She-Kia-Kiak or Black Hawk, dictated by himself* (Boston, 1834). “Black Hawk” also maintained there was a memorial to him in Illinois, a fact subsequently proven wrong. For a discussion of Powell’s mediumship, see *Revue Métapsychique* (1924, p. 326) and *Journal of the Society for Psychical Research* (vol. 44, p. 161).

Powell, Kenneth F(rancis) (1923–)

Engineer who investigated parapsychology. Powell was born on March 4, 1923, in Boston, Massachusetts, and later studied at the University of Pittsburgh (B.S., 1949; M.A., 1951). After graduation Powell became an analytical engineer at Babcock & Wilcox (1951–55) and manager at International Business Machines in Pittsburgh. He was a member of the **Parapsychological Association**. He took a special interest in **psychokinesis**.

Sources:

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Powell, Kenneth F., R. A. McConnell, and Ruth J. Snowden. “Wishing With Dice.” *Journal of Experimental Psychology* 50 (1955).

Powell, W. H. (ca. 1879)

Slate-writing medium of Philadelphia with whom **Epes Sargent** conducted experiments in Boston on June 21, 1879. Under a chandelier, “without touching the surface of the slate, he made motions over it with his forefinger in the air, as if making a drawing, and then writing something. I reversed the slate, and there on the under surface, was a neat drawing of a flower, and under it in clear, bold letters, the word ‘Winona.’ ” Powell was tested by a committee, including chemists and physicians in 1879 in Philadelphia. The committee reported Powell’s slate-writing was “one of those peculiar psychological manifestations that we cannot account for.”

Power Spots

Within traditional religious thought as well as occult spirituality, different physical locations are believed to be holy sites because they possess an access to spiritual energy. Common sacred sites include many mountains, caves, springs, and the locations of unusual natural phenomena. This concept of power spots has received special emphasis in the contemporary occult community through the **New Age** movement. Recognized power spots are places that intensify whatever people bring to them, so that spending even short periods of time in them can lead to spiritual transformation.

The modern theory of power spots can be traced to the literature of the 1920s on the old monolithic culture in Great Britain that erected many stone monuments, of which **Stonehenge** is the most notable. In 1925 Alfred Watkins proposed that a system of straight lines, which he called “ley” lines, could be traced across England and from there to other parts of the world, and that these lines were aligned with the sun and various star clusters. This idea was expanded by later writers to suggest that the lines, which tended to cross at the sites of ancient pagan temples, manifested psychic energy. These writers compared the lines with the acupuncture meridians believed to crisscross the human body and hypothesized that ancient peoples intuitively chose the points where ley lines crossed as places to build their holy shrines. Archaeological evidence has proved that some straight paths actually exist, and, apart from any speculations about psychic energy, modern research has shown that magnetic forces surround the Earth relative to its

magnetic pole. Published maps show those lines of forces as well as spots of strong deviation from the norm, which has led to the designation of new power points such as **Sedona**, Arizona, which is believed to be home to four power spots.

Power spots tend to be sites of striking natural beauty (such as **Mount Shasta**, in northern California), ancient holy sites (such as the Egyptian pyramids, or the Incan temple in Machu Picchu, Peru), and unexplained human constructions (such as the massive earth drawings on the plains of Nasca in Peru, which many believe were built to guide UFO landings). Such sites have become the object of pilgrimages.

Sources:

Corbett, Cynthia L. *Power Trips*. Santa Fe, N.Mex.: Timewindow Publications, 1988.

Sutphen, Dick. *Sedona: Psychic Energy Vortexes*. Malibu, Calif.: Valley of the Sun Publishing, 1986.

PPCC Bulletin

Organ of the Planetary Professional Citizens Committee, established as an international organization concerned with UFOs and the **orgone** energy concepts of **Wilhelm Reich**. It was edited by **Jerome Eden**, and superseded his personal journal, the *Eden Bulletin*. PPCC operated as a small organization in the 1970s and 1980s and supported the idea UFOs were connected with the development of global deserts. It was published from Eden’s home in Careywood, Idaho.

Prana

According to Hindu **yoga** teachings, a subtle vitality contained in the air, modified by the human body to govern essential functions. In **hatha yoga** training, this vitality is enhanced by special yoga exercises known as **pranayama**. A combination of hatha yoga exercises and pranayama techniques created a latent force called **kundalini** in the body. Reportedly Kundalini usually supplies energy for sexual activity, but when fully aroused can be conducted up the human spine to a center in the head, resulting in higher consciousness or transcendental states.

Many writers have noted the similarity of teachings on prana and other teachings concerning subtle energies such as **od** or **orgone**.

Sources:

Kuvalayananda, Swami. *Pranayama*. Bombay, India: Popular Prakashan, 1966.

Prasad, Rama. *The Science of Breath and the Philosophy of the Tattvas*. 3rd ed., rev. London: Theosophical Publishing Society, 1897.

Prasad, Kali (1901–)

Indian professor of psychology who investigated parapsychology. Prasad was born in 1901, in Sitapur, India, and studied at Allahabad University (Ph.D.). He was professor and head of the Department of Philosophy and Psychology of Lucknow University beginning in 1944. He was the Fulbright Visiting Professor at the Massachusetts Institute of Technology (1954–56).

Prasad was author of the book *The Psychology of Meaning* (1949), was responsible for the section on ‘Communal Tensions’ in the United Nations Educational, Scientific, and Cultural Organization *Report on India* (1952), and was also included in the book, *In the Minds of Men* (1953) by **Gardner Murphy**. Prasad was interested in telepathy and psychokinesis and was involved in various research projects funded by the **Parapsychology Foundation**. These projects concerned experiments in extrasensory perception (ESP) and the influence of interper-

sonal relations between subject and experimenter on ESP results.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Pratt, J(oseph) G(aither) (1910–1979)

Parapsychologist and chief assistant to **J. B. Rhine** at Duke University. Pratt was born on August 31, 1910, at Winston-Salem, North Carolina. He entered Duke University during the 1920s with the idea of becoming a Methodist minister (Duke is sponsored by the Methodist Church) but was diverted into parapsychology and stayed to complete work with Rhine and eventually earned his Ph.D. (B.A., 1931; M.A., 1933; Ph.D., 1936). After graduation he became a research associate and the assistant director at the **Parapsychology Laboratory**, a position he held (except for service with the United States Navy during World War II) until joining the Department of Psychiatry at the University of Virginia in 1964. He remained at Virginia until his retirement. Pratt was a charter member of the **Parapsychological Association** and elected its president in 1960. He also served for many years on the editorial staff of the *Journal of Parapsychology*.

Pratt took a special interest in quantitative experiments in extrasensory perception. His early investigations at Duke University included the Pearce-Pratt series (with Hubert E. Pearce Jr.) and the Pratt-Woodruff series (with **J. L. Woodruff**.) These ESP tests were critiqued by **C. E. M. Hansel**.

Pratt investigated the card-guesser Pavel Stepanek in Prague, Czechoslovakia. Stepanek was discovered by parapsychologist Milan Ryzl in 1961. Pratt and Ryzl collaborated on experiments with Stepanek in Prague and Charlottesville, Virginia, for several years.

As a parapsychologist, Pratt traveled in Europe, India, South Africa, and the Soviet Union. He had hoped to study the talented Russian PK subject **Nina Kulagina**, but did not obtain permission, although he saw her informally in a hotel. Pratt collaborated with H. J. Keil, Benson Herbert, and **Montague Ullman** on a monograph about Kulagina, published in *Proceedings of the Society for Psychical Research*, January 1976. He died November 3, 1979, at his home near Charlottesville, Virginia.

Sources:

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———. *ESP Research Today: A Study of Developments in Parapsychology Since 1960*. Metuchen, N.J.: Scarecrow Press, 1973.

———. *On the Evaluation of Verbal Material in Parapsychology*. New York: Parapsychology Foundation, 1969.

———. *Parapsychology: An Insider's View of ESP*. Metuchen, N.J.: Scarecrow Press, 1977.

———. *The Psychic Realm*. New York: Random House, 1975.

Rhine, J. B., J. G. Pratt, et al. *Extrasensory Perception After Sixty Years*. New York: Henry Holt, 1940.

Pratt, Morris (d. 1901)

Morris Pratt, the founder of the **Morris Pratt Institute**, currently the educational arm of the National Spiritualist Association of Churches, was a successful nineteenth-century businessman and Spiritualist. Little is known of his early life, but in 1851, just three years after **Spiritualism** emerged in the United States, he visited the Lake Mills (New York) Spiritualist Center. The visit launched his interest in psychic phenomena and he soon became a dedicated Spiritualist. Over the years he enjoyed provoking ministers with the phenomena of Spiritualism, and on at least one occasion was arrested and fined for his interruption of a church meeting to argue his position.

In the 1880s, an investment in the Ashland Mine at Ironwood, Michigan, provided him with a large amount of cash. He had made the investment due to information that had come through a medium from an Indian spirit guide. True to a promise made earlier in his life, he dedicated part of that money to Spiritualism. He constructed a large mansion in Whitewater, Wisconsin, specifically designed to house gatherings for seances and lectures. Dedicated in 1889, the "Temple," as it was known, included classrooms, office space, and dormitories. The main lecture hall could comfortably seat 400 people.

The National Spiritualist Association (later the **National Spiritualist Association of Churches**) was founded in 1893, the first national organization representative of Spiritualism's maturing into a religious community. In 1901, the aging Pratt offered the house and property in Whitewater to the association for the purpose of opening an educational institution modeled on the training school that Spiritualist teacher **Moses Hull** had led for several years in the mid-1890s in Ohio. The association felt financially unable to assume the responsibility, and Pratt incorporated the Morris Pratt Institute separately. Unfortunately, he died on December 2, 1902, before the school could open. Hull assumed control of the corporation the next year and operated the institute for the rest of his life. In spite of some shaky years following the Great Depression, the institute has continued to the present and now serves as the educational arm of the National Spiritualist Association of Churches.

Sources:

Morris Pratt Institute. <http://www.morrispratt.org>. April 25, 2000.

Pratyahara

One of the advanced stages of the Hindu system of **yoga** practice. According to the Indian teacher Patanjali (ca. 200 B.C.E.), the following stages are prescribed: *yama* and *niyama* (ethical restraints and moral observances), **asanas** (the physical positions of **hatha yoga**), *pranayama* (breathing exercises), *pratyahara* (sense withdrawal), *dharana* (concentration), and *dhyana* (**meditation**), culminating in various degrees of samadhi (superconsciousness).

Pratyahara involves withdrawing sensory perception from external objects to concentrate on single-minded contemplation as a preliminary phase of meditation.

Sources:

Inengar, B. K. S. *Light on Yoga*. New York: Schocken Books, 1966.

Majumdar, Sachindra Kumar. *Introduction to Yoga Principles and Practices*. Secaucus, N.J.: Citadel Press, 1976.

Prayer

Prayer is a name given to the primary means for humans to make contact with the divine. In Western religion, especially, it is the means of contact between God and the individual believer. Prayer generally consists of one or more of the following elements: adoration and praise, thanksgiving, confession of sin, intercession for others, and supplication.

The belief that God intervenes to grant the petitions of fervent prayers, especially in the matter of healing the sick, has long been a central aspect of Christian theology, although in modern times more emphasis has been laid on submission to divine will than on desire for special favors. Such intervention is seen as the cause of most miracles and raises questions of the persistence of supernaturalism. Faith remains an essential component of successful prayer.

Samuel Jackson, in his biographical sketch of Jung-Stilling (**J. Heinrich Jung**), records that he attained the means for his

education by a succession of miracles in answer to fervent prayer. J. K. Lavater's life abounded in similar incidents. Augustus Franke of Halle erected a vast orphanage and yearly fed and educated thousands of children by the power of prayer, he said.

Christopher Blumhardt (1805–1880) of Württemberg, Germany, was not only famous for his prayer cures but also for his philanthropy, the means of which were procured by answer to prayer. Hundreds of persons reported to have been compelled by a power they could not resist to send presents of clothes or food to Blumhardt.

The **Curé d'Arns**, Jean Baptiste Vianney (1786–1859), furnishes a similar example of an extraordinary life of faith. He built three chapels and established a home for destitute children and another home for friendless women. Constant prayer, he said, was the source of his beneficence. When food, fuel, or money was wanted, he prayed for it and it came.

George Muller of Bristol, as related in his *Life of Trust, being a Narrative of Some of the Lord's Dealings with George Muller* (2 vols., 1837–41), depended on prayer for half a century for his own maintenance and that of his charitable institutions. He never asked anyone, or allowed anyone to be asked, directly or indirectly, for a penny. No subscriptions or collections were ever made. Hundreds of times there was no food in his house, yet he never took a loaf or any other article on credit even for a day. During the 30 years covered by his narrative, neither he nor the hundreds of children dependent on him for their daily food were ever without a regular meal. Secret prayer was his only resource, he claimed. The donors always described sudden and uncontrollable impulses to send him a definite sum at a certain date, the exact amount he was in want of.

F. W. H. Myers states in *Human Personality and Its Survival of Bodily Death* (2 vols., 1903) that “the recorded appearances, intimations, and messages of the departing and the departed” prove that “between the spiritual and material worlds an avenue of communication does exist—that which we call the despatch and receipt of telepathic messages, or the utterance and the answer of prayer and supplication.”

Traditional prayer in Western religions (Judaism, Christianity, and Islam) that imply a direct relationship between the believer and a beneficent deity have always been severely challenged by the existence of significant evil. The idea of a loving and omnipotent God acting on behalf of human life was put to its most intense test by the Holocaust of World War II. If there is any simple efficacy to devout and heartfelt prayers to a deity, why did the inconceivably monstrous horrors of the Nazi persecutions and prison camps fail to be averted? Reflection on this question has provided a watershed in theological thinking. It led in the short term to the emergence of the “death of God” movement in theology and only as some distance and reappraisal of the Holocaust has occurred has a theological reconstruction of faith been possible for many.

Less affected by the Holocaust were those who had adopted the alternative perspective on prayer offered by the metaphysical movements of the nineteenth century. **Christian Science** and **New Thought** metaphysics jettisoned a personal deity in favor of an underlying divine principle or law undergirding the visible structures of the universe. Prayer is seen much more as atuning oneself with the underlying universal spirit, in which condition anything is believed possible, especially on a personal scale. Numerous reports indicate that prayer with faith and confidence in this metaphysical context has produced the desired results in both a religious and secular setting. One wing of New Thought has retained a religious prayerful context, while a secular wing has simply emphasized the creative powers of the mind in achieving fulfillment of desire.

It seems possible that there are factors in prayer that are applicable to both religious and secular frames of thought, that faith and confidence enhance psychic factors at present not clearly identified. Even such mundane attempts to influence

events as the willing of the fall of dice in parapsychological research may hold clues to the mechanisms of prayer.

Again, it is interesting to note that in such ancient religions as Hinduism, the gods are said to be unable to avoid granting requests when the petitioner has practiced intense austerities. This idea suggests that spiritual disciplines may bring about psychophysical changes in the petitioner that influence events. Secondary aspects of traditional prayer that may also have relevance are the ritualistic forms of prayers and the need for constant repetition, which, like **autosuggestion**, may enhance subconscious powers. The concept of faithful prayer often gradually drifts into various attempts not just to petition the divine but to assist or coerce the deity's action.

Ultimately, however, divine will takes priority over the mundane desires of petitioners, and even in mystical Hinduism the highest wisdom is said to be transcendental awareness, which is beyond desires and fears in the mundane world and which accepts favorable or unfavorable destiny with equanimity, much as the petitioner in the Christian tradition concludes, “Thy will be done.”

Sources:

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- Steiner, Rudolf. *The Lord's Prayer*. London: Anthroposophic Press, n.d.
- Theresa, St. *The Interior Castle*. London: Baker, 1921.
- Yatiswarananda, Swami. *Universal Prayers*. 6th ed. Hollywood, Calif.: Vedanta Press, 1963.

“Preceptor”

Pseudonym of one of the spirit **controls** of **William Stainton Moses**, who later claimed to be the biblical Elijah. “Imperator” (another control) frequently referred to “Preceptor” as his “Great Master” and director of the movement to uplift humanity through the teachings they delivered to Moses under the leadership of Jesus. Reportedly “Preceptor's” first signed communication was May 27, 1876. He was seen clairvoyantly by Moses as a communications link between himself and Malachi in the chain of spirit influence from Melchizedek to Jesus.

Precession of the Equinox

Astrology as it is known today was developed between the fourth and first centuries B.C.E. in the Mediterranean Basin. At the beginning of the year, marked by the spring **equinox**, the sun rose in the constellation Aries. After several centuries of observations, around 125 B.C.E., a Greek astrologer named Hip-

parchus discovered that very gradually the sun was moving in relation to the zodiac; that is, the precession of the equinoxes. There is some evidence that the phenomenon had been discovered earlier, but since Hipparchus, Western astrologers in general were aware of it.

The precession is caused in part by the slant of the Earth. It spins on an axis slanted at 23 degrees relative to its orbit around the Sun. That slant immediately accounts for the seasons. As the Earth moves around the Sun, where the axis is pointed toward the Sun, summer occurs, and where it is inclined away from the Sun, there is winter. However, as the Earth spins on its axis, because it is not a perfect sphere, it also wobbles slightly. It is this wobble that causes it to move slightly backward each year. That movement is hardly noticeable, being only one degree every 71 years.

Most Western astrologers use what is termed the tropical **zodiac**. The beginning of the year is marked by positioning 0° Aries at the point where the sun is located on the spring equinox. However, that point changes slightly every year, hence the zodiac moves slightly every year. Some astrologers use what is termed a sidereal equinox, in which the sun's true alignment with the constellations is retained. In the sidereal zodiac, the traditional relationship of the zodiac with the seasons of the year is lost.

This movement is slight from year to year but over the centuries makes a real difference. It takes approximately 2,150 years for the spring equinox to move from one sign to another and approximately 27,000 years for the wobble to make that point to return to its previously held position. The movement of the Sun's position at 0° Aries within one sign over a 2,100-year period defines an astrological age. Astrologers believe that different historical periods are ruled by different signs. In our own day we are believed to be experiencing the transition of the sun from the sign Pisces to Aquarius. The sign of Pisces the fish is often associated with Christianity, of which the fish has been a popular symbol. The contemporary revival of astrology has seen the twentieth century as the beginning of the **Aquarian Age** and has projected a hope that it will bring broad characteristic changes.

Sources:

Bach, Eleanor. *Astrology from A to Z: An Illustrated Source Book*. New York: Philosophical Library, 1990.

Campion, Nicolas. "The Age of Aquarius: A Modern Myth." In *The Astrology of the Macrocosm*. Edited by Joan Evbers. St. Paul, Minn.: Llewellyn Publications, 1990.

Filbey, John, and Peter Filbey. *The Astrologer's Companion*. Wellingsborough, Northampton, UK: Aquarian Press, 1986.

Precipitation of Matter

One of the phenomena of Spiritualism known as the "passing of solids through solids." The theory suggests before one solid body passes through another it is resolved into its component atoms, to be precipitated in its original form when the passage is completed. **Camille Flammarion** suggested a parallel: the passage of a piece of ice (a solid) through a napkin. The ice passes through the napkin in the form of water, and may afterwards be re-frozen.

Sources:

Zöllner, J. C. F. *Transcendental Physics*. London: W. H. Harrison, 1882.

Precognition

Paranormal knowledge of impending events, also referred to as **prediction**, **premonition**, and **prophecy**. See also **retrocognition**.

Prediction (Magazine)

British magazine founded in 1936 dealing with astrology and the occult. Brief features articles in each issue cover such topics as the tarot, palmistry, graphology, yoga, and magic. Astrological forecasts are featured. *Prediction* is published from Link House, Dingwall Ave., Croydon, CR9 2TA, England.

Pre-Existence

The question of pre-existence has come to the fore throughout Western history. Some people adhere to the Hebraic and Christian notions that the individual is created during the period between conception and birth and other people believe the human soul is somehow immortal, neither created nor destined for destruction. For example, according to Christianity, God creates the person for life in this world and prepares a person for a life extended beyond death. A variety of positions arrayed themselves against Christianity.

The question of pre-existence is often tied to the religious issue of **reincarnation**, a belief that individuals now living on earth have had a series of previous human lives as they have moved from body to body, a position found in the Hindu text, the *Bhagavad-Gita*. Traditional Spiritualism believes a new soul is created at birth and goes on to other levels of existence. However, French **Spiritism** and Theosophy argue for reincarnation.

It is rare to believe in pre-existence without reincarnation. One person who articulated such a belief was **Sir Oliver Lodge**. In *Phantom Walls* (1929), he wrote:

"When the question of pre-existence arises I should say that the individual as we know him is a fresh apparition, a new individualisation of something preexisting. . . . We can imagine that, every now and then, an opportunity arises for spirit to enter into relation with matter, and to become gradually an individual, and develop a character and personality which will persist; so that there is almost a kind of 'choice' whether we enter into life or what sort of life we enter into. In that sense we may be said—with apparent absurdity, but possibly with some kind of truth—to select our parentage; and thus may some facts of heredity be accounted for."

Premonition

A paranormal impression warning of a future event. Premonitions may range from vague feelings of disquiet, suggestive of impending disaster, to actual **hallucinations**, visual or auditory. **Dreams** are frequent vehicles of premonitions, either direct or symbolical, as well as veridical dreams. Spiritualists do not know if the warning comes from an external intelligent source such as a knowledgeable spirit being, from clairvoyance (precognition), the intuitive projection of the outcome of presently existing trends, or coincidence or self-fulfilling prophecy, a form of **autosuggestion**.

A premonition differs from **prediction**. Reportedly the latter has a degree of precision and tends to detail the basic who, what, when, where, and how questions. When the event foreseen is not precisely outlined or is too insubstantial to prompt a prophetic utterance, "premonition" is the more appropriate term. For vague future events of a personal nature, "presentiment" is employed.

Richet's Conditions

According to psychical researcher **Charles Richet**, premonitions should have two fundamental conditions:

- "1. The fact announced must be absolutely independent of the person to whom the premonition has come."
- "2. The announcement must be such that it cannot be ascribed to chance or sagacity."

Richet did not employ the term "presentiment." He also ruled out personal premonitions. It was believed subconscious

perception or suggestion is possible if sickness or death were announced. Richet claimed a photograph taken of a person suffering from a slight attack of fever may show signs of a rash or eruption on the face invisible to ordinary sight. The photograph “foresees” the sickness. However, Richet accepted personal premonitions (“auto-premonitions,” to use his term) in cases when accidental death figured in the paranormal perception.

According to legend, the Earl of Hartington’s dream illustrates pseudo-premonitions. In good health, he dreamt of a skeleton that looked like him; it raised the coverlet bedclothes and slipped in bed between him and his wife. He died fifteen days later.

Premonitions where the subconscious is ruled out may be received under hypnosis, in trance, or accidentally in the dream or waking state. The Seeress of Prevorst (**Frederica Hauffe**), claimed while in hypnotic sleep she saw a spirit anxious to speak of misfortune threatening her daughter. Reportedly a few weeks later, the girl was almost killed by a tile falling on her head.

If the percipient is positive the event in question is about to happen, the term “precognition” is used. If it takes visual form, “prevision” is the appropriate label. When predictions involving the fate of larger units, countries, or nations are made, “prophecy” is the appropriate term. Premonition may be conceived of as the lowest degree of prophecy. Whether the premonition comes in the waking state or during sleep, it is believed the impression is usually deep and lasting. The recipient may write it down or narrate it for later verification.

In the 1880s, the **Society for Psychical Research** collected 668 cases of death premonitions; 252 more were added in 1922. **Camille Flammarion** collected 1,824 cases. From time to time, cases were registered in English, German, French, and Italian psychical periodicals. **Ernesto Bozzano** collected 260 cases in his *Des Phénomènes Premonitoires*. **Count Cesar Baudi de Vesme** analyzed premonition in games of chance (*Le Merveilleux dans les jeux de hasard*, Paris, 1930). An earlier work of William MacKenzie (*Metapsichica moderna*, Rome, 1923) related experiments in the same field with mediumistic intervention.

In *L’Avenir et la Premonition* (1931), Richet referenced **Julien Ochrowicz’s** experiment (*Annales des Sciences Psychiques*, 1909–10), stating a telekinetic explanation in stopping the roulette ball at the announced number should be considered.

Incidents of Premonitions

Many prominent people have left records illustrative of the general nature of premonitions:

Charles Dickens dreamed of a lady in a red shawl, who said: “I am Miss Napier.” He did not know who this woman was. Some hours later, he was visited by two ladies, and a girl in a red shawl was introduced as Miss Napier. (*Proceedings of the American Society for Psychical Research*, vol. 14, 1920).

Sir Oliver Lodge quoted the account of an English minister who dreamed of a terrible storm and lightning that entered the dining room and destroyed the chimneys of the roof opposite. Under the impression of the dream, although it was bright sunshine, he directed his wife to prepare lunch at an early hour. Events happened just as in the dream. Soon a storm broke out, and lightning struck through the dining room and demolished the chimneys of the neighboring roof.

Field-Marshal Earl Roberts (1832–1914), in his autobiography *Forty-one Years in India* (1897), related his experiences when commanding: “My intention, when I left Kabul, was to ride as far as the Kyber Pass, but suddenly a presentiment which I have never been able to explain to myself, made me retrace my steps and hurry back to Kabul, a presentiment of coming trouble which I can only characterise as instinctive. The feeling was justified when, about half way between Butkhak and Kabul I was met by Sir Donald Stewart and my Chief of Staff, who brought me the astounding news of the total defeat by Ayub Khan of Brigadier General Burrow’s brigade at Maiwand and of Lieu-

tenant-General Primrose, with the remainder of his force, being besieged at Kandahar.”

President **Abraham Lincoln** had strange presentiments of his coming end. John Forster, in his *Life of Dickens* (3 vols., 1872), quoted a letter written to him by Dickens, dated February 4, 1868. Charles Summer had told Dickens that on the day of Lincoln’s assassination an extraordinary change was noticeable in him. Lincoln said: “Gentlemen, something extraordinary will happen, and that very soon.” Later he spoke of a dream that came to him for the third time and said: “I am on a deep, broad, rolling river; I am in a boat, and I am falling in! I am falling in!” Six weeks before his assassination he saw a great concourse of mourners in the White House in a dream. The mourners surrounded a coffin in which he saw his own body. Presidents Garfield and McKinley also had premonitions of their violent ends.

William T. Stead, the Spiritualist journalist, had a presentiment that he would not die normally. He thought he would be kicked to death by a mob. Instead, he went down in the “Titanic” in 1912. In 1892 Stead had written a fictional story about a ship called the “Majestic,” that received a psychic message from a survivor of another ship that had struck an iceberg in the Atlantic. The novelist Emile Zola always dreaded asphyxiation by gas. It was the cause of his death.

A method of experimental premonitions was described by Richet in *L’Avenir et la Premonition* (1931) and *La Grande espérance* (1933). To quote from the latter (p. 198):

“Thirty six pieces of paper, each containing a number written in pencil. They are carefully folded, all alike. Armand, a painter of my friends, the brother of Brigitta, indicates the number which Brigitta is going to draw. There are errors, certainly. Armand is not always correct, but the result is far superior to the probability. There are periods of error and periods of astonishing lucidity. At my formal recommendation Armand only makes one experiment per day which gives the probability of 1/36. Well, during a certain week, in six draws, his predictions was five times correct. This is about 1/30,000,000.”

We have no satisfactory explanation for premonitions. Possibly Richet was right when he stated: “If we knew the totality of things in the present we should know the totality of things to come. Our ignorance of the future is the result of our ignorance of the present.”

According to novelist **Maurice Maeterlinck**, the phenomenon of premonitions is far less exceptional than generally thought. He believed in “human foreknowledge” and observed that the great catastrophes usually claim fewer victims than the probabilities of each case would allow. He found that generally some strange chance keeps a number of people away who otherwise would be there and perish. They are warned by a mysterious, unerring instinct.

Richet concluded, from his belief in the reality of premonitions, that the future is determined. His conclusion is a possible logical surmise from his line of reasoning, but it is not the only or right one. The basis of premonitions need not be the supposition of either a closed future or an eternal present. The consideration of the presence of presupposition leads directly to questions of freedom and the nature of the future. Do premonitions announce an unalterable future or suggest a future that can with attention be altered?

More recently an extended study of precognitive dreaming was done by Mary Stowell with a group of five women tabulating 32 characteristics of such dreams. Syntheses of the narratives of interviews indicated common patterns across the dream descriptions and the responses to the experiences. Both traumatic and nontraumatic situations arose, some of which would benefit by professional counseling to assuage guilt and a sense of helplessness. In some cases intervention was possible to prevent the dreams from coming true.

Premonitions registries founded in recent decades included (with their last known address) the **Central Premonitions Registry** (Box 482, Times Square Station, New York, NY 10023);

the Southern California SPR (via Carolyn Jones, 4325 E. Broadway, Long Beach, CA 90803); and the Toronto Society for Psychical Research (10 North Sherbourne St., Toronto 5, ON, Canada).

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The Prenestine Lots

Also known as *Sortes Prenestinae*. A method of **divination** by lots, in vogue in Italy in early times. The letters of the alphabet were placed in an urn, shaken, and dropped on the floor; the words thus formed were received as omens. In the East, a similar method of divination was also common.

Presentiment

Personal **premonition** of vague events in the future.

Preta

Hindu term for the soul of a departed. After death the soul was said to inhabit a subtle body the size of a man's thumb and remain in the keeping of Yama, judge of the dead. Punishment or reward arises for the *preta* depending upon the actions of the individual's life and may involve many rebirths.

Eventually through faith and enlightenment, the soul is translated to the heaven of the *Pitris* (the Manes or progenitors of the human race).

Prevision

Foreknowledge of the future acquired in a visual form. Reportedly, such visions are mostly spontaneous, but there are means of experimentally inducing them through **crystal gazing** and other forms of **divination**.

In the experiments of Col. **Eugene Rochas**, he supposedly took his hypnotic subjects on longitudinal passes into past

phases of their lives and brought them back to transversal passes. Reportedly, if these passes were continued beyond the present age the subject went into the future. These experiments are also known as "hypnotic regression."

Florence Marryat, in her book *There is No Death* (1892), claims her spirit was summoned by friends, sitting in a circle, while she was fast asleep in her home. Her spirit begged to be sent back with the words: "There is a great danger hanging over my children, I must go back to my children." The day after the séance, her brother-in-law accidentally discharged a rifle in the midst of her seven children and a bullet passed through the wall close to her eldest daughter's head.

The mechanism of prevision was described in Vincent Turvey's *The Beginnings of Seership* (1911):

"At certain times I see a sort of film or ribbon continually moving as does an endless belt in a cinematograph film. This film is in colour of a very, very pale pinky-heliotrope, and it seems to vibrate with very great velocity. Upon it are numerous little pictures, some of which appear to be engraved on the film itself, whilst others are like pale blue photographs stuck on the film. The former I have found to refer to past events, the latter to those about to happen. The locality of the event is judged by the scenery and the climatic heat. I have to estimate dates by the clearness of the pictures. I foresee more unpleasant than pleasant things. I believe the reason to be that evil, being nearer to matter than to spirit, is more ponderous in the ether than its opposite, and is therefore sensed more easily by a Seer. I not only see, but feel, the density of evil."

(See also **Arnall Bloxham**)

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Price, E(lias) Alan (1918–)

Physician and radiologist concerned with parapsychology. Price was born on April 15, 1918, in Dolhinow, Poland. He moved to South Africa and studied at the University of Witwatersrand, South Africa (M.B., Ch.B).

Price served in the Israeli Army from 1948 to 1949, during the formation of the state of Israel. He then returned to South Africa as a resident house physician from 1949 to 1951 and then went to England to study at London University College Hospital (D.M.R.D. diagnostic radiology, 1953). Price became a consulting radiologist (1954–58) at Johannesburg General Hospital, South Africa. He reentered private practice in Johannesburg in 1958.

Price was a member of the **Society for Psychical Research**, London and a founder and leader in 1955 of the South African Society for Psychical Research (vice president, 1956–57; president, 1958; and executive member from 1959).

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Price, George R(ober) (1922–1975)

Chemist and science writer, who published articles critical of parapsychology findings. Price was born on October 16, 1922, in Scarsdale, New York. He studied at Harvard Universi-

ty and at the University of Chicago (B.S., 1943; Ph.D. chemistry, 1946). He worked on the Manhattan Project during the last days of World War II and then from 1946 to 1957 worked at various teaching and industrial positions. In 1957, he became a full-time writer of material on science, primarily chemistry and biology.

In August 1955, Price started a controversy by publishing an article in *Science* magazine (the periodical of the American Association for the Advancement of Science). He dismissed parapsychologists (then attempting to gain admittance to the circles of the AAAS) with the observation that their positive results were “dependent on clerical and statistical errors and unintentional use of sensory clues” and claimed that “all extra-charge results not so explicable are dependent on deliberate fraud or mildly abnormal mental conditions.”

This article was quoted by newspapers and journals. It suggested various fraudulent methods used to show such results as those claimed by parapsychologists like **J. B. Rhine** and **S. B. Soal**, and stated their claims were not acceptable as proof of extrasensory perception. Rhine and Soal responded to these criticisms in the *Newsletter of the Parapsychology Foundation* (October 1955), which also published a further communication from Price.

It is believed the skeptical attitude of Price represented a backlash against parapsychology by orthodox scientists of the time, particularly by members of the American Association for the Advancement of Science, a body having refused to permit affiliation to the **Parapsychological Association**. Reportedly the skeptical and hostile criticisms stimulated parapsychologists to develop methods of testing extrasensory perception that could not be faulted by their colleagues in other fields on simple methodological grounds. An indication of the acceptability of parapsychology as a recognized scientific discipline was the acceptance of the Parapsychological Society into membership of the AAAS in December 1969.

In 1972, Price changed his mind about what he had written in the 1950s. In an article in *Science*, he apologized to Soal and Rhine for treating them unfairly. Shortly afterward, it was discovered that Price had been right about Soal, who had faked the data he had presented.

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Price, Harry (1881–1948)

Prominent British psychical researcher. Price was born January 17, 1881, and was educated at London and Shropshire. His interest in conjuring dated from his boyhood, when he watched the medicine show of “The Great Sequah” at a fair-ground, a performance with quack remedies, tooth drawing, and magical tricks. At the age of fifteen, he conducted his first scientific investigation of poltergeist phenomena, staying until midnight in a reputed haunted house with photographic equipment.

Price was involved in archaeological excavations in Greenwich Park and discovered a prehistoric cave in Shropshire. He assisted the early flying experiments of José Weiss, a year be-

fore the Wright Brothers at Kitty Hawk. Price was an amateur conjurer, a member of the Magic Circle, elected to the Society of American Magicians, and from 1921 onward was honorary librarian of the exclusive Magician’s Club.

As a psychical researcher, Price investigated **Stella C.** (Stella Cranshaw Deacon), **Eleonore Zügün**, and **Rudi Schneider**. He was a publicist for the cause of psychical research. Price went on an expedition to the Hartz Mountains, Germany, during the Goethe centenary of 1932, to test a fifteenth-century white magic ritual said to change a goat into a “fair youth of surpassing beauty.” The goat was not metamorphosed. Price was also founder of Britain’s National Laboratory of Psychical Research (which became the University of London Council for Psychical Research).

Price also attracted attention for his investigation of Borley Rectory, Essex, “The Most Haunted House in England,” and his connection with **R. S. Lambert** and the story of the **Talking Mongoose** of the Isle of Man. Price published many books and pamphlets concerning his research and other experiences in the Spiritualist and occult community. He also made an early talking picture, *Psychical Research*, in 1935, contributed an article on “Faith and Fire-Walking” to the *Encyclopedia Britannica* (1936), and collaborated on a film script of the Borley hauntings with novelist Upton Sinclair. Price died March 29, 1948. His collection of some 20,000 volumes of works on psychical research, magic, and related subjects, was donated to the University of London as the Harry Price Library of Magical Literature.

After his death, Price was accused by fellow psychical researchers of helping out or faking some of the Borley Rectory phenomena. One of those, Trevor Hall, went on to write a biography of Price critical of every aspect of his activities. Hall presented him as a pretender, fraud, and dishonest investigator.

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Price, Henry Habberley (1899–1984)

Emeritus professor of logic who also became a prominent figure in the field of parapsychology. Price was born on May 17, 1899, at Neath, South Wales, Britain. He was educated at Winchester College and New College, Oxford (B.S., M.A.). He was a fellow of Magdalen College, Oxford (1922–24) and a fellow of Trinity College, Oxford (1924–35) prior to beginning his long tenure as Wykeham Professor of Logic, University of Ox-

ford and fellow of New College, Oxford (1935–59). He was named emeritus fellow of New College at the time of his retirement. Price was honored as the Gifford Lecturer at Aberdeen University for the 1959–60 school year.

Price was president of the **Society for Psychical Research**, London (1939–41) and subsequently a council member. He was a charter member of the Parapsychology Association. An outstanding philosopher, he lectured and wrote articles and books on the philosophical problems raised by parapsychology. He lectured on “Some Philosophical Implications of Paranormal Cognition” at the International Conference on Philosophy and Parapsychology, St. Paul de Vence, France, in 1954. He died in Oxford, England, November 26, 1984, at the age of 85.

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Price-Mars, Jean (1875–1969)

Haitian educator and diplomat who also studied parapsychology. He was born on October 15, 1875, at Grande-Rivière du Nord, Haiti. Price-Mars was a professor and rector at the University of Haiti and a member of the Haitian Senate. Beginning in 1900 he served in the Haitian diplomatic service in Germany, the United States, France, the Dominican Republic, and the United Nations and served as Haiti’s Minister of Foreign Affairs. He was the founder of the Institute of Ethnology, Haiti, and president of the African Society of Culture. He published various books on the folklore, history, culture and ethnology of Haiti and took a special interest in parapsychology in relation to **voodoo**.

He died March 2, 1969.

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Prince, Morton (1854–1929)

Physician, neurologist, and psychologist whose career peaked as psychical research was maturing. He was born on December 21, 1854, at Boston, Massachusetts. He studied at Boston Latin School, Harvard (B.A., 1875), and Harvard Medical School (M.D., 1879). He was particularly interested in the work of Jean Charcot and Pierre Janet in hysteria and hypnosis. He was a physician for diseases of the nervous system at Boston Dispensary (1882–86) and Boston City Hospital (1885–1913), an instructor in neurology at Harvard Medical School (1895–98), a professor of neurology at Tufts Medical School (1902–12), and subsequently professor emeritus. He was an associate professor in abnormal and dynamic psychology at Harvard University for two years at the end of his life (1926–28).

Prince was an outstanding neurologist. He founded and, for almost a quarter of a century, edited the *Journal of Abnormal Psychology* (1906–29), and in 1911 he was elected president of the American Psychological Association. His book on *The Dissociation of a Personality* (1906) dealt with the famous case of “Sally Beauchamp” and is considered a basic work in the field of abnormal psychology, with an important bearing on the parapsychological phenomenon of secondary and multiple personality.

Prince was a member of the **American Society for Psychical Research** and contributed articles to the Society’s *Proceedings*. He authored a number of books including *The Nature of Mind and Human Automatism* (1885), the title most directly related to parapsychological concerns. He died August 31, 1929.

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Prince, Walter Franklin (1863–1934)

Prominent American psychical researcher, research officer of the **American Society for Psychical Research** (1920–25) and cofounder and research officer of the **Boston Society for Psychical Research** (1925–32). He was born in Detroit, Maine, April 22, 1863. After graduating from the Maine Wesleyan Seminary in 1881, he attended Yale University (B.A., 1896; Ph.D., 1899), and Drew Theological Seminary (B.D., 1896). He became the pastor of Methodist Episcopal congregations in Maine and Connecticut and then joined the Protestant Episcopal Church and served parishes in Brooklyn, Pittsburgh, and San Bernardino, California.

From church social work, he was led to study abnormal psychology and became the director of psychotherapeutics at St. Mark’s Episcopal Church in New York City (1916–17). While there, he met and became the assistant to **James Hervey Hyslop**, who had reestablished the American Society for Psychical Research. In 1925 he became the Society’s research officer, a post he held until the controversy over Mina Crandon (“Margery”) flared in the mid-1920s. The controversy split the society. Prince believed Margery a fraud and resigned from his position with the Society over his differences with the board on how to handle the data that it had assembled.

Along with Elwood Worcester and Gardner Murphy, Prince led in the founding of the rival Boston Society for Psychical Research in 1925 and became its research officer. While operating out of Boston, he was responsible for a remarkable cure in the multiple personality case of Doris Fischer and conducted important investigations of the cases of “**Patience Worth**” and the Antigonish poltergeist. His excellent work led to his twice being elected president of the Society for Psychical Research, London, in 1930 and 1931. He died on August 7, 1934.

In eighteen years of research with the American Society for Psychical Research and the Society for Psychical Research, London, Prince investigated many different kinds of paranormal phenomena in hundreds of cases, but in spite of his doubts about certain phenomena, he eventually concluded that a case for the reality of telepathy and clairvoyance has been “absolutely and scientifically proved.” In addition, he was inclined to belief in survival of personality after death and considered the evidence “very promising.”

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Princeton Engineering Anomalies Research (PEAR)

The Princeton Engineering Anomalies Research (PEAR) program was founded in 1979 by Robert G. Jahn, a physicist, engineer, and former dean of the School of Engineering and Applied Science, to pursue the study of the interaction of human consciousness with various mechanical devices and to measure the effects of such interaction. The ultimate goal was better understanding of the role of consciousness in establishing physical reality.

PEAR has emphasized research on attempts by humans to affect the behavior of various mechanical, electrical, and other devices apart from mundane physical forces. Utilizing various sophisticated machines that generally give random outputs, researchers found that various subjects had been able to produce outputs that varied considerably from expected random results. Among the more interesting experiments were those involving people located at some distance from the machine being affected, pairs of people with emotional bonds, and experiments in which the results were produced either prior to or after the actual attempt to make changes occurred.

PEAR also has become involved in the popular remote viewing experimentation that has dominated much parapsychological research through the 1980s and 1990s. PEAR experiments tended to be based on telepathy (rather than clairvoyance), as the experiments were set up between a recipient at one location attempting to reproduce the images perceived by a second participant who was at another location. Researchers also ran a lengthy remote viewing experiment using Urquardt Castle at Loch Ness in Scotland as a target. Repeated positive effects have been reported from these experiments.

The results of two decades of work, demonstrating the correlation of human intention and physical effects, has led Jahn and his associates to the conclusion that a larger model of reality exists, one that provides for an active role of consciousness in controlling the physical world. Jahn has called for his colleagues to alter their methodology based upon the phenomena he has explored.

The Princeton Engineering Anomalies Research program is headquartered at C-131, Engineering Quadrangle, Princeton University, Princeton, NJ 08544. It maintains an Internet site at <http://www.princeton.edu/~pear/index.html>.

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Princeton Engineering Anomalies Research. <http://www.princeton.edu/~pear/index.html>. May 20, 2000.

Private UFO Investigations (Group)

Organization of the 1970s concerned with UFO reports and international sightings which issued a quarterly publication *The UFO Examiner*. It was headquartered in Hazelton, Iowa.

Probe (Woonsocket) (Magazine)

Quarterly newsstand magazine concerned with controversial phenomena which was edited by Joseph L. Ferriere and published in Woonsocket, Rhode Island, in the 1970s.

Probe—The Unknown (Magazine)

Bimonthly newsstand publication published in Burbank, California in the 1970s that included articles on psychic phenomena, astrology, tarot and ESP generally.

Probing the Unexplained (Newsletter)

Former newsletter of the International Association for Investigation of the Unexplained. It included articles and news concerning UFOs and other mysteries and scientific anomalies. It was published in Edmond, Oklahoma.

Proceedings (of Psychical Research Societies)

Official publications of the societies for psychical research. The first in the field was the *Proceedings of the Society for Psychical Research*, London, the second the *Proceedings of the old American Society for Psychical Research* (1885–89), the third the *Proceedings of the independent American Society for Psychical Research* (1907–27) and the fourth the *Proceedings of the National Laboratory of Psychical Research*. The **Boston Society for Psychical Research** issued books and *Bulletins*, but nothing titled *Proceedings*.

Proceedings of the first four psychical research societies cited above and the reconstituted American Society for Psychical Research from 1907 onward are the subject of separate entries.

Proceedings of the College of Universal Wisdom

Official publication of the College of Universal Wisdom, the educational branch of the ministry of Universal Wisdom, founded by **George W. Van Tassell** (1910–1978). Van Tassell was the author of *I Rode in a Flying Saucer* (1952) and other books and the organizer of **Giant Rock Space Convention**, held annually at Giant Rock Airport, near Yucca Valley, California. The ministry was founded to perpetuate the teaching received from **UFO** visitors. The messages from outer space were published in the *Proceedings*. Toward the end of Van Tassell's life the *Proceeding* became irregular and then ceased to exist altogether.

Proceedings of the Institute of Psychophysical Research

Irregular publication in book form of research undertaken by the Institute during the 1960s into paranormal phenomena. The first volume was titled *Lucid Dreams* and the second, *Out-of-the-Body Experiences*. Both were by **Celia E. Green** and issued in 1968. The Institute of Psychophysical Research was headquartered in Oxford, England.

Proceedings of the National Laboratory of Psychical Research

The **National Laboratory of Psychical Research** was founded by psychical researcher **Harry Price** for scientific investigation of phenomena. The *Proceedings* published from 1927–29 contain research reports. Part 2, issued in April 1929, was the still valuable *Short-Title Catalogue of Works on Psychical Research, Spiritualism, Magic, Psychology, Legerdemain and Other Methods of Deception, Charlatanism, Witchcraft and Technical Works for the Scientific Investigation of Alleged Abnormal Phenomena from circa 1450 A.D. to 1919 A.D.*

In 1934, the National Laboratory of Psychical Research was taken over by the University of London Council for Psychical Research, London, and published various issues of a *Bulletin* concerned with psychical research. *Bulletin I*, issued in 1935, was a *Supplement* to the *Short-Title Catalogue*. The National Laboratory of Psychical Research also issued a *Bulletin* of psychical investigations.

Proceedings of the Old American Society for Psychical Research

The American Society for Psychical Research was originally formed in 1885 and existed as an independent organization until 1889, when it became a branch of the British Society for Psychical Research, under the leadership of **Richard Hodgson**. When Hodgson died in 1905, the branch was dissolved, and after a year of preparation, the present American Society for Psychical Research was formed under the leadership of **James H. Hyslop**. The main *Proceedings* of the original American Society for Psychical Research from 1885–89 continued reports of research by the Society and its members on such areas as thought-transference, the Supernatural Among the Omaha Tribe, hypnotic phenomena, telepathy, and automatic writing. The American Society for Psychical Research was reconstituted in 1907.

Proceedings of the Parapsychological Association

Annual publication from 1966 onward “to provide a published record of the annual convention of the Parapsychological Association.” This scholarly journal was edited by **W. G. Roll**, **R. L. Morris** and **J. D. Morris**. Numbers 1–7 were published by the Parapsychological Association, and subsequent issues have been published by Scarecrow Press as an annual volume of abstracts and papers under the running title *Research in Parapsychology*. The current address of the Parapsychological Association is: P.O. Box 3695, Charlottesville, VA 22903-3695. The association’s home page organizes these issues from current to past issues at <http://www.parapsych.org/>.

Sources:

Parapsychological Association. <http://www.parapsych.org/>. March 8, 2000.

Proceedings of the Psychological Society of Great Britain

A volume, published in London in 1880, with reports of the papers and discussions in **Sergeant Cox’s** Society for 1875–79. The society dissolved in 1880, and no further papers were published. The papers offered reflection on the common concerns of psychology and parapsychology. There is a copy of this volume in the library of the Society for Psychical Research, London.

Proceedings of the Society for Psychical Research

The society was founded in 1882 and has published *Proceedings* since then. The *Journal* was first published from 1883 onward and until 1949 was available only to members of the Society. The *Proceedings* for the first half century of the Society’s existence offer a comprehensive view of psychical research over that period. A *Combined Index* to the *Journal* and the *Proceedings* is issued by the society.

Procter & Gamble Logo

The familiar logo of Procter & Gamble for decades was a design of thirteen stars enclosed in a circle, with a man-in-the-moon. In the wake of the rise of a popular interest in Satanism and anti-Satanism in the late 1960s, the logo gave rise to persistent rumors that the company was run by Satan sympathizers and that the logo expressed allegiance to the devil. The rumor was spread by many conservative Christians and others who had come to believe in an international underground Satanic conspiracy, such as that described in the black magic novels of popular occult writer Dennis Wheatly. The company took a number of public relations countermeasures through the 1970s, but unable to stamp out the rumor, in 1982 it was obliged to take legal measures to defend itself. Procter & Gamble filed two libel suits in July 1982, one against a WXIA television weatherman, another against a Tennessee couple, for spreading such rumors. On April 24, 1985, Procter & Gamble dropped the suits when all three individuals publicly apologized. The logo was, nonetheless, removed from its products.

Professional Psychics United

Organization founded in 1977 by professional psychics with the object of helping police in crime solving. It provided a psychic rescue team to assist in locating missing persons, offered educational programs on the nature of extrasensory perception, and conducted teaching seminars. It maintained biographical archives and a library of 203 volumes and sponsored psychic fairs. It bestowed awards, maintained a speakers bureau, offered placement service, and conducted research programs. The organization, which survived only a few years, was headquartered in Berwyn, Illinois.

Progoff, Ira (1921–1998)

Jungian psychologist who has investigated areas of parapsychology. Progoff was born on August 2, 1921, in New York City. He studied at the New School for Social Research in the city from which he received his Ph.D. in 1951. He was a Bollingen fellow from 1952–58, during which time he spent a year in Zürich as a lecturer at the Jung Institute (1953). In 1959 he became the director of Institute for Research in Depth Psychology at Drew University, Madison, New Jersey. He was a member of the **Parapsychology Association**, a member of the advisory board of the Institute for Religion in an Age of Science, and a member of the board of editors of *Journal of Humanistic Psychol-*

ogy. Progoff took a special interest in mediumship, psychedelics, religious and creative experience, personality growth and psychic sensitivity, and image-making at depth-psychological levels. He also developed a system of Process Meditation, characterized by the individuals' use of an "Intensive Journal" to record their progress. He organized Life Context Workshops and published the *National Intensive Journal* at Dialogue House, 80 E. 11th St., New York, N.Y. 10003. His meditation system was the subject of his book *The Practice of Process Meditation* (1980). Progoff died December 28, 1998.

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Progressive Library & Spiritual Institution

Established by pioneer British Spiritualist **James Burns** in 1863. The organization included a lending library of several thousand volumes on Spiritualism and related subjects, with a reading room and rooms for séances or experiments relating to Spiritualism.

In addition, the Institution included a publishing department to assist and promote literature connected with Spiritualism. These included an edition of the writings of prominent American Spiritualist Judge Edmonds and the important *Report on Spiritualism of the London Dialectical Society* (1872). The Institution was an influential meeting place for nineteenth-century Spiritualists in London.

The Progressive Thinker (Newspaper)

American Spiritualist weekly, founded by J. R. Francis in 1899 and edited and published for many years by M. E. Cadwallader. The Progressive Thinking Company, headquartered in Chicago, also published a variety of Spiritualists books.

Project Starlight International

Founded in 1964, to gather and disseminate a broad range of instrumented **UFO** data to the scientific community. During its existence, the project has utilized magnetometers, a gravimeter, spectrometer, radar, laser-telescope-video system, and other electronic and optical systems for recording the physical effects, optical images, and location of UFOs. The project conducts in-depth analyses of motion-picture films of UFOs obtained by PSI staff members, along with magnetometric, spectrographic, and other data recorded during UFO events. Address: P.O. Box 845, College Park, MD 20740.

Project VISIT—Vehicle Internal Systems Investigative Team

Founded in 1976 with a membership of researchers, including engineers, scientists, analysts, and investigators, interested in **UFOs**. The project exists to conduct research in order to determine whether or not there is a correlation of engineering systems among UFO cases, to identify and evaluate such systems and determine the mode of operation of UFOs, and to

share research findings with government agencies, public corporations, and the general public. The project maintains an archives containing 10,000 clippings, reports, and reviews on current UFO cases and also compiles statistics. It sponsored the 1980 **Mutual UFO Network** Conference. It has also published study and monographs. Project VISIT may be reached at P.O. Box 890327, Houston, TX 77289.

Prophecy

In premodern society, prophets appeared both informally as gifted individuals with a sudden prophetic insight or as functionaries identical with what Western scholars in the nineteenth and twentieth century called witchdoctors, priests or **shaman**. For an example of the prophet/seer/judge functionary, see the biblical book of I Samuel which traces the history of the last judge to rule the Hebrew tribe. Samuel was, as a child, dedicated to God and placed in the care of Eli, the corrupt judge/seer of Israel. His career includes a number of clairvoyant and prophetic (precognitive) utterances, but the most illustrative of his daily functions is pictured in I Sam. 9 in which Samuel helps locate the lost donkeys of the future king Saul.

In many instances prophetic utterances were made in what appeared to be a normal state (see the references to prophecy in the biblical book of Acts) but often occurred in an altered or ecstatic state of consciousness (see the opening verse of the book of Ezekiel, or the sixth chapter of Isaiah). In general the Hebrew prophets went through a period in which "the word of the Lord" spoke to them and then they in turn went among the populace and spoke what they had been told. We know that the pythonesses attached to the oracles of ancient **Greece** uttered prophetic words under the influences of natural gases or drugs, and when the magical practitioners in tribal cultures attempt to peer into the future they often attain a condition of ecstasy by taking some drug, the action of which is well known to them. But this was not always the case; the shaman often summoned a spirit to his aid to discover what portents and truths lie in the future.

Most often **divination** is not prophecy in the true sense of the term, as artificial aids are employed. Those aids can stimulate the psychic attunement, but most of the time appear merely as a pretended **prediction** of future events by the chance appearance of certain objects that the augur supposedly understands. We often find prophecy disassociated from the ecstatic condition, as among the priests of the Maya Indians of Central America, known as *Chilan Balam*, who, at stated intervals in the year, made certain statements regarding the period which lay immediately before them.

Prophecy may be regarded as a direct utterance of the deity, taking a human being as mouthpiece, or the statement of one who seeks inspiration from the fountain of wisdom. In the biblical writings, Yahweh desired to communicate with human beings and chose certain persons as mouthpieces. Again individuals (often the same as those chosen by God) applied to the deity for inspiration in critical moments. Prophecy then may be the utterances of the deity(ies) through the instrument of an entranced shaman or seer, or the inspired utterance of a seer who later repeats what has been learned while in an altered state (hearing the word of the Lord).

In ancient Assyria the prophetic class were called *nabu*, meaning "to call" or "announce"—a name probably adopted from that of the god Na-bi-u, the speaker or proclaimer of destiny, the tablets of which he inscribed.

Among the ancient Hebrews the prophet was called *nabhia*, a borrowed title probably adopted from the Canaanites. They differed little in function from similar functionaries in the surrounding cultures, but differed greatly in the particular deity to which they were attached. Prophets were important functionaries in the ancient Near East. Four hundred prophets of Baal reportedly sat at Queen Jezebel's table (I Kings 18:19). The fact that they were prophets of this deity would almost go

to prove that they were also priests. We find that the most celebrated prophets of Israel belonged to the northern portion of that country, which was more subject to the influence of the Canaanites.

Association of prophets appeared in Israel quite early (see I Sam. 10:5) and records of such appear periodically through Israel's history. In the era after the death of Ahab and Jezebel they appear to have had some formal organization (see II Kings 2) with chapters in various towns (II Kings 2–5). They served to consolidate Elijah's victories over the prophets of the hated deity Baal. They seem to have died out by the time of the exile.

The general idea in Hebrew Palestine was that Yahweh, or God, was in the closest possible touch with the prophets, and that he would do nothing without revealing it to them. While often ignored or persecuted during their lifetime, their preserved written words were later given greatest veneration and still later canonized.

In ancient Greece, the prophetic class were generally found attached to the oracles and in Rome were represented by the augurs. In **Egypt**, the priests of Ra at Memphis acted as prophets as, perhaps, did those of Hekt. Among the ancient Celts and Teutons prophecy was frequent, the prophetic agent usually placing him or herself in the ecstatic condition. The Druids were famous practitioners of the prophetic art, and some hint of their utterances may be still extant in the so-called “Prophecies of Merlin.”

In **America**, as has been stated, prophetic utterance took practically the same forms as in Europe and Asia. Captain Jonathan Carver, an early traveler in North America, cited a peculiar instance where the seers of a certain tribe stated that a famine would be ended by assistance being sent from another tribe at a certain hour on the following day. At the very moment mentioned by them, a canoe rounded a headland, bringing news of relief.

A story was told in the *Atlantic Monthly* many years ago by a traveler among the Plains tribes, who stated that an Indian medicine-man had prophesied the coming of himself and his companions to his tribe two days before their arrival among them.

In recent years, **channeling** and **contactees** contributed more to American prophecy than any other sources. Hundreds of channeling books have been published in the past few decades, but the majority contain unspecified prophetic content. More often than not, the predictions are about millennial earth changes and a new era of spiritual transformation and peace. Prophetic channeling by **Edgar Cayce**, Kryon and Elizabeth Clare Prophet are considered the most prominent. More traditional psychic seers such as **Jeanne Dixon**, **Ruth Montgomery**, Gordon Scallion, Dannion Brinkley and Lori Toyne are in the forefront due to the lack of more particulars from channeled sources. Today, mass market prophecy paperbacks are just a number of hodge-podge collections of bits and pieces from Cayce, **Nostradamus**, Native American lore, etc. Much analysis on prophecy is rare, but works by John White and Tom Kay are considered noteworthy in their field.

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“The Prophet”

A control of the medium **William Stainton Moses**, said to have been the biblical Haggai, a contemporary of Malachi, brought in by “Imperator” as an assistant with Vates (Daniel), another contemporary. He signed communications several times jointly with “Imperator” but never gave independent teaching.

Prosperity Paths (Newsletter)

Newsletter published six times a year, which presents the teachings of Eastern mystic Yogi Bhajan and news of the activities of the **3HO Organization**. Address: P.O. Box 2337, Espanola, NM 87532. The newsletter is also available on the organization's website: <http://www.3ho.org/>.

Sources:

Healthy Happy Holy Organization. <http://www.3ho.org/>. March 8, 2000.

The Prosperos

A group stemming from the “Fourth Way” philosophy of **Georgei Ivanovitch Gurdjieff** founded in 1956 by **Thane Walker**, a charismatic student of Gurdjieff, and Phez Kahlil. The Prosperos were chartered in Florida, but moved around the country, and they reported a some 3,000 members in California.

The Prosperos believed in One Mind and claimed that reality can be experienced only from its perspective by removing the distortions of the senses and memory that hide the true self. This was generally in accord with traditional mystical teaching, but whereas the way of the fakir is through willpower, the yogi through intellect and the monk through emotions, the “Fourth Way” was available to individuals within world experience. The Prosperos believed that God is pure consciousness and use five processes to achieve identification of the individual with the One Consciousness: 1) Statement of Being (the facts of reality); 2) Uncovering the Lie or Error (the claims of the senses); 3) Argument (resting of claims); 4) Summing up the Results; and 5) Establishing the Absolute.

Lectures and classes were conducted on such topics as “Translation,” and “Releasing the Hidden Splendor,” and there was also an inner circle named High Watch, for those who complete three classes of development.

The name “Prosperos” derived from the magician Prospero in Shakespeare’s play *The Tempest*. Through his magical powers, Prospero could interpret, project, rationalize and imagine life as he wishes, but on his island he was interconnected with Caliban the monster (who parallels the unconscious mind) and Ariel (the intuitive agent who aids Prospero when called upon).

Current address unavailable.

Sources:

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Proxy Sitting

A consultation with a medium in which the individual uses a substitute or “proxy,” in order to avoid possible telepathic communication or other indications from the sitter.

Pruden, Laura A. (d. 1939)

Slate-writing medium of Cincinnati, widow of a judge, who practiced mediumship for well over half a century. She did not go into trance. **Hereward Carrington** sat with her on October 27, 1925, and in his book, *The Story of Psychic Science* (1930), he included an account of his experiences. After describing the result of his preliminary examination of the table and the slates, he stated that, at the medium’s request, he wrote two questions on slips of paper, one addressed to **Richard Hodgson**, and the other to his own father. He folded them up and placed one upon the floor under the séance table, the other on a small table to his right where it remained visible throughout the sitting, until used.

Pruden, sitting on a very low rocking chair, thrust the pair of slates, a small piece of slate pencil between them, through the slit on the tablecloth, with her right hand under the table. Her left hand rested in her lap and remained visible throughout the séance.

Carrington continued:

“The first pair of slates remained under the table for about half an hour, when they were removed and a brief message was found written upon one of the inner surfaces, signed “R. Hodgson,” and answering my question, written upon the first slip. These slates were then put to one side. I was then requested to remove the first slip from under the séance table and place the second one there. This I did. The second pair of slates was then examined and held under the table in the same manner as the first pair. At the end of about half an hour these were removed and a general message from my ‘father’ was found upon them, answering the question written upon the second slip. The slips and slates I took with me, and now have them in my possession.”

Carrington further stated:

“It is my opinion that, on any theory whatever, Pruden’s slate-writing is a very remarkable performance. The table and slates were certainly free from any previous preparation. She certainly could not have seen the written questions before they were placed on the floor under the séance table. She certainly keeps up an animated conversation with her sitter throughout the sitting. Her left hand is always visible and her body appears to be practically stationary throughout. At no time does she stoop to pick up anything from the floor.”

Carrington advanced a theory as a hypothetical explanation of the feat, but he himself admitted that his observations tended to support the genuine character of the manifestation.

A series of articles which gave a favorable impression of Pruden’s powers was published in the *Journal* of the American Soci-

ety for Psychological Research (1926–27). The British psychical researcher **Harry Price**, in his report of séances held with Pruden in London in 1925, withheld favorable pronouncement, as he found fault with Pruden’s conditions. See also *Journal* of the Society for Psychological Research (vol. 23, pp. 76, 97, 139; vol. 24, p. 128). Pruden died March 10, 1939, at age 86.

Sources:

Carrington, Hereward. *The Story of Psychic Science*. New York: Ives Washburn, 1931.

“Prudens”

One of the spirit **controls** of **William Stainton Moses**, said to be Plotinus. He contributed a Greek philosophical tone of thought to the spirit teachings. At an early stage he was appointed one of Moses’s guardians and was left in charge of him during the absence of the controls “Imperator” and “Doctor.”

Pryse, James Morgan, Jr. (1859–1942)

James Morgan Pryse, Jr., founder of the Gnostic Society, was born on November 14, 1859, in New London, Ohio, the son of a Welsh Presbyterian minister. His father, who belonged to the Welsh Order of Druid Bards, filled Pryse with the legends of the Druids along with the Presbyterian faith. As a young man Pryse pursued a law career but gave it up for journalism. He moved around frequently during his early adulthood, joined in the effort to create a colony at Topolobampo, Mexico, and from his New Jersey residence edited the Topolobampo periodical.

After moving to Los Angeles, Pryse joined the **Theosophical Society** in 1886. Within a few years he was one of its most active members and moved to New York to work for the society’s Aryan Press. Late in 1889 he moved on to London at the request of **Helena Petrovna Blavatsky**, cofounder of the society, to work with her in the founding of HPB Press.

In 1894, following Blavatsky’s death, Pryse moved to Ireland to work with the *Irish Theosophist*. While there he wrote the book *The Sermon on the Mount* (1896), the first of a series of theosophical treatments of the Bible and Christian theology. In 1895 Pryse returned to the United States to work with **William Quan Judge**, then the head of the American Theosophical Society, which had broken with the international theosophical movement. Following Judge’s death in 1896, Pryse remained in New York and affiliated with the independent Theosophical Society of New York, which had broken with Judge’s successor, **Katherine Tingley**. Pryse’s next books were published by the society’s Theosophical Publishing Co.

After 15 years in New York, Pryse returned to Los Angeles, where he wrote his most important text, *The Restored New Testament*, a theosophical translation of the New Testament. It was completed and published in 1914. While continuing to flirt with the larger Theosophical Society and writing articles for its periodicals, he remained aloof and led independent gatherings in Los Angeles. In 1925 he founded the Gnostic Society with six people who met in his home to discuss his metaphysical interpretation of Christianity. The small group is important as possibly the first modern group to describe itself as Gnostic. The society disbanded soon after Pryse’s death on April 22, 1942, but has been revived by Stephan A. Hoeller.

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Psi

Greek letter used in **parapsychology** to indicate psychic or paranormal phenomena such as **extrasensory perception** (ESP) or **psychokinesis** (PK).

PSI Center See Exceptional Human Experience Network, Inc.

Psi-Conducive

Term used by parapsychologists to indicate environmental or personal factors in the test situation that are favorable for the occurrence of **psi**. It is the opposite of **Psi-inhibiting**.

Psi-Forum (Journal)

Former Dutch-language journal published in the 1980s in Belgium by De Werkgroep Parapsychologie. It ceased publication after the third volume in 1986.

Psi-Hitting

Term used by parapsychologists to indicate a situation in a test of **extrasensory perception** when the subject's rate of scoring is above chance. It is the opposite to **Psi-missing**.

Psi-Inhibiting

Term used by parapsychologists to indicate environmental or personal facts in the test situation which inhibit the occurrence of **psi**. It is the opposite of **Psi-conducive**.

Psi-line Database System

Computer service providing online reference materials on parapsychology, covering dissertations, chapters from books, and psi-related publications. It is a service provided by the Exceptional Human Experience Network, Inc.; the service was established by parapsychologist **Rhea A. White** in 1983.

Psiline can be contacted at 414 Rockledge Rd., New Bern, NC 28562.

Psi Magazine

Former bimonthly periodical published by the Bartonian Metaphysical Society of Ottawa, Ontario, Canada. It was originally titled *Metaphysical Society Newsletter*.

Psi-Mediated Instrumental Response

An experimental concept developed by parapsychologist **Rex G. Stanford**, who proposed a model for spontaneous psi events where individuals may unconsciously obtain extrasensory knowledge of events relevant to their personal needs and use this knowledge to modify their behavior in a way which will be instrumental in satisfying those needs. Stanford and other parapsychologists have published a series of papers on experimental research relating to the PMIR model.

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Psi-Missing

Term used by parapsychologists to indicate a situation in a test of **extrasensory perception** when the subject's rate of scoring is below chance. This is the opposite of **Psi-hitting**.

Psi Network

Organization formed "to promote a broader understanding and acceptance of psychic phenomena through lectures, discussions and experiments." Psi Network shared information with members and also with the general field of parapsychology research. Last known address: Psi Network, P.O. Box 998, Carpinteria, CA 93013.

Psi News

Quarterly bulletin of the **Parapsychological Association**, an international society for professional parapsychologists and psychical researchers. It featured news on scientific and educational activities in the field of parapsychology and included reviews of new books and correspondence from readers. Address: PO Box 92209, Durham, NC 27708-2209.

Psionics

A term coined by science-fiction editor John W. Campbell, Jr. to denote a combination of **radionics** and **psi** phenomena. His editorial "The Science of Psionics," published in the February 1956 issue of his magazine *Astounding Science Fiction*, discussed "psychic electronic machines." One such machine was invented by Thomas G. Hieronymus (U.S. Patent No. 2,482,773) and resembles the **black box** of radionics. Campbell described the machine in an article later that year. Campbell is also remembered as the publisher of **L. Ron Hubbard's** initial article introducing **Dianetics** to the public.

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Psi Patterns (Journal)

Monthly publication of Midwestern Institute of Parapsychology which included articles on parapsychology and information on local psi events. Last known address: P.O. Box 262, Mason City, IA 50401.

Psi Research (Journal)

International publication that dealt with psi research. *Psi Research* was ceased in 1986.

Psi Science Institute of Japan

Organization concerned with parapsychological research in **Japan**. Its *Journal*, first published in 1977, is now an annual. It is in Japanese, but includes English abstracts. The institute is headquartered at Nishi-cho 786-3, Soka City, Saitama Prefect., 340-0035 Japan.

Psi-Trailing

A term used to indicate a form of **anpsi** or the **psi** faculty in **animals**, in which a pet may trace its owner in a distant location it has not previously visited.

Psyche

Anglicization of the Greek term for soul which has been adopted in a number of ways by various parapsychological and occult authors and organizations. Among them are:

(1) A German spiritualist monthly founded in 1894 and later, following the union in 1900 of the three largest Spiritualist societies of Berlin, superseded by a joint organ, the *Spiritistische Rundschau*, of which Karl Obertimpfler became the editor.

(2) An English monthly magazine devoted to the philosophy and phenomena of life, beginning in 1899.

(3) An English quarterly journal which succeeded **W. Whateley Carington's** *Psychic Research Quarterly* in 1921 as a journal of general and applied psychology. It was edited by C. K. Ogden out of London.

Psychonautics

Term coined by **Robert E. L. Masters** and **Jean Houston** to denote the combination of mechanical and hypnotic techniques by means of which they have probed the **psi** faculty in their **Foundation for Mind Research** in Manhattan, New York.

Psychic

A term denoting (1) as an adjective, the paranormal character of certain phenomena and (2) as a noun, a sensitive individual, one susceptible to psychic influences. A psychic is usually not a medium and tends to attribute his/her ability to clairvoyance or ESP rather than spirit contact. The term psychic, however, is used very loosely in an inclusive manner to include the medium, the somnambule, and the magnetic or mesmeric subject, i.e., anyone who is in any degree sensitive. **Camille Flammarion** seems to have been the first to use the word as a French term while **Edward William Cox** seems to have introduced it into England.

Psychic (Magazine) See New Realities

Psychical Research

Scientific inquiry into the facts surrounding and causes underlying reports of paranormal and mediumistic phenomena. Psychical research's first concern has been to establish the occurrence of the claimed events. If such events are not due to obvious mundane causes, including **fraud**, observational error, or the laws of chance, the next stage of the inquiry is to establish a reason for their occurrence—whether known natural laws are sufficient to explain them or whether there is reason to assume action by an unknown force.

Determining the nature of such an unknown force and the mode of its manifestation forms a third level of investigation. If it is not a blind force but operated by intelligence, it must be determined whether this intelligence is earthly. Not until every other explanation and test fails can the claim of a paranormal source be accepted.

The Historical Background

The term *psychical research* covers all scientific investigation into the obscure phenomena traditionally connected with the so-called supernatural, undertaken with a view to their elucidation. Certain of these phenomena are known all over the world and have remained practically unaltered almost since prehistoric times. Such are the phenomena of **levitation**, **fire ordeal**, **crystal gazing**, **thought reading**, and **apparitions**. Even though the formal discipline of psychical research rests on the scientific method of the nineteenth century, these phenomena have been investigated throughout the ages.

John Gaule, in his *Select Cases of Conscience Touching Witches and Witchcraft* (1646), observes:

“But the more prodigious or stupendous [of the feats mentioned in the witches' confessions] are effected merely by the devil; the witch all the while either in a rapt ecstasie, a charmed sleepe, or a melancholy dreame; and the witches' imagination, phantasie, common sense, only deluded with what is now done, or pretended.”

A few other writers of the same period arrived at similar conclusions. The result of many of these medieval records was to confirm the genuineness of some of the phenomena witnessed, but here and there, even in those days, there were skeptics who refused to give them any supernatural significance.

Poltergeist disturbances received a large share of attention and investigation. The case of the **Drummer of Tedworth** was examined by Joseph Glanvill and the results set forth in his *Saducismus Triumphatus*, published in 1668. The **Epworth phenomena**, which occurred in the house of John Wesley's father, elicited many comments, as did the **Cock Lane ghost**, the **Stockwell poltergeist**, and many others.

Those who investigated **animal magnetism** and **mesmerism** may be considered psychical researchers, since these forerunners of **hypnotism** were the fruits of prolonged investigation into the phenomena connected with the **trance** state.

The writings of **Paracelsus** and **Franz A. Mesmer** show that they had glimpses of perspectives that were ahead of their time, foreshadowing the work of psychical researchers. Paracelsus, for example, stated in his writings,

“By the magic power of the will, a person on this side of the ocean may make a person on the other side hear what is said on this side. . . . The ethereal body of a man may know what another man thinks at a distance of 100 miles and more.”

This reads like an anticipation of **telepathy**, which has since attained remarkable prominence, although it is by no means attributed to “the ethereal body of a man.” Such writings would seem to entitle many of the mesmerists and the older mystics to the designation of protopsychical researchers. As knowledge increased and systematized methods came into use, such inquiries became more focused and fruitful.

The introduction of modern **Spiritualism** in 1848 undoubtedly set the stage for psychical research. The movement was so widespread and the reports of its effects so numerous and impressive that it was inevitable that scientists (especially those facing the spiritual questions to which the movement spoke) would be attracted to the movement and then drawn into an examination of the alleged phenomena.

Thus we find engaged in the investigation of Spiritualism such individuals as William Carpenter, **Michael Faraday** and **Augustus De Morgan**, and on the Continent, **Count de Gasparin**, **Marc Thury** and **Johann C. F. Zöllner**. One of the most important investigators was undoubtedly **Sir William Crookes**, who worked independently for some time before the founding of the **Society for Psychical Research**.

However, although much good work was done by independent students of psychic science, as it came to be called, more systematic investigation was inevitable. The **London Dialectical Society** was established in 1867, and a resolution was carried out two years later to “investigate the phenomena alleged to be Spiritual Manifestations, and to report thereon.” The

committee included many distinguished individuals. An initial report was published in 1871.

In 1875 **Edward William Cox**, also connected with the London Dialectical Society, founded the **Psychological Society** of Great Britain for similar investigation. Cox included C. C. Massey, Walter H. Coffin, and Spiritualist medium **W. Stainton Moses** among the members. A single volume of *Proceedings* of the society's work was published in 1878. The society came to an end the next year, following Cox's death.

From 1878 on, the **British National Association of Spiritualists**, London (founded in 1873), appointed a research council that carried on significant research work with well-known mediums of the day under test conditions. Their work bore fruit early in 1882 when **William F. Barrett** presided over several conferences held by the association that resulted in the formation of the Society for Psychical Research.

The Establishment of Psychical Research

The Society for Psychical Research (SPR) was founded largely by a group of scientists and philosophers connected with Trinity College, Cambridge. The society was formed to "examine without prejudice or prepossession and in a scientific spirit those faculties of man, real or supposed, which appear to be inexplicable in terms of any generally recognized hypothesis."

The society's prospectus indicates its proposed aim and methods:

"It has been widely felt that the present is an opportune time for making an organised and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical, and spiritualistic.

"From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amid much delusion and deception, an important body of remarkable phenomena, which are *prima facie* inexplicable on any generally recognised hypothesis, and which, if incontrovertibly established, would be of the highest possible value.

"The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organised on a sufficiently broad basis."

The first president of the society was **Henry Sidgwick**, and among later presidents were **Balfour Stewart**, Sir William Crookes, **Arthur James Balfour**, and **Sir Oliver Lodge**. **William James** and **Charles Richet** were the first American and French researchers to serve as presidents, respectively. Prominent among the original members were **Frank Podmore**, **F. W. H. Myers**, **Edmund Gurney**, William F. Barrett, W. Stainton Moses, and **Eleanor Sidgwick** (later the first female to become president), **Lord Rayleigh**, and **Andrew Lang**. Many of these would eventually be honored with a term in the president's chair.

James initiated work in America that was later carried on by **Richard Hodgson** and **James H. Hyslop**.

On the Continent the Italian **Cesare Lombroso**, and French researchers **Joseph Maxwell**, **Camille Flammarion**, and **Richet**—all men of the highest standing in their respective branches of science—conducted exhaustive research into the phenomena of mediumship, chiefly with the Italian medium **Eusapia Palladino** as a subject.

At first the members of the Society for Psychical Research found it convenient to work in concert, but as they became more conversant with the broad outlines of the subject, it was necessary to specialize in various branches. The original plan, roughly sketched in 1882, grouped the phenomena to be researched under five different heads, each of which was placed under the direction of a separate committee. The five goals and their committee chairs were as follows:

"1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognized mode of perception. (Hon. Secretary of Committee, Professor W. F. Barrett.)

"2. The study of hypnotism, and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance, and other allied phenomena. (Hon. Secretary of Committee, Dr. G. Wyld.)

"3. A critical revision of Reichenbach's researches with certain organisations called 'sensitive,' and an inquiry whether such organisations possess any power of perception beyond a highly-exalted sensibility of the recognised sensory organs. (Hon. Secretary of Committee, Walter H. Coffin.)

"4. A careful investigation of any reports, resting on strong testimony, regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted. (Hon. Secretary of Committee, Hensleigh Wedgwood.)

"5. An inquiry into the various physical phenomena commonly called Spiritualistic; with an attempt to discover their causes and general laws. (Hon. Secretary, Dr. C. Lockhart Robertson.)"

A committee was also appointed to consider the literature of the subject; honorary secretaries were Edmund Gurney and Frederic W. H. Myers, who, with Frank Podmore, collected a number of historic examples.

Of the various goals of the SPR, however, the first is now generally considered the most important, and is certainly the one that has yielded the best results to investigators. In the case of hypnotism, the work of psychical researchers contributed to its admission to the sphere of legitimate physiology. It was formerly classed among doubtful phenomena, even at the time the society was founded.

The examination of Baron von Reichenbach's claims of having discovered a new psychic fluid or force, the "**od**" (or *odyle*), which issued like flame from the points of a magnet or the human fingertips, was at length abandoned since nothing was found to verify his conclusions.

The investigations in connection with apparitions, **haunted houses**, and Spiritualist phenomena continued for many years, although on the whole no definite conclusions were arrived at.

The members of the society attempted to carry out their investigations in an entirely unbiased spirit. Some members who had joined the society originally as avowed Spiritualists soon dropped out. After prolonged and exhaustive research the opinions of the various investigators often changed. Far from being pledged to accept the spirit hypothesis—or any other specific hypothesis—the SPR expressly stated that "membership of this Society does not imply the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation, in the physical world, of forces other than those recognised by Physical Science."

Nevertheless, two prominent researchers, F. W. H. Myers and Sir Oliver Lodge, found evidence sufficient to convince them of the operation in the physical world of disembodied intelligences who manifest themselves through the organisms of special people generally referred to as mediums or sensitives.

Frank Podmore, on the other hand, was the exponent of a telepathic theory. Any phase of the manifestations that could not be explained by means of such known physiological facts as suggestion and hyperesthesia (the so-called subconscious whispering), exaltation of memory and automatism, or the unfamiliar but presumably natural telepathy, according to him, fell under the grave suspicion of fraud. His theory of poltergeists, for example, which he regarded as the work of naughty children, did not admit the intervention of a mischievous disembodied spirit. He considered telepathy a suitable explanation for "coincident hallucination" (hallucinatory apparitions that coincide with the death of the person represented or with some other crisis in that person's life), as well as for all cases of "personation" by the medium. His view—one shared by Andrew Lang, several of his contemporaries, and many present-day parapsychologists—was that if telepathy were established the spirit hypothesis would not only be unnecessary, but impossible to prove.

The most important of telepathic experiments were those conducted by Henry and Eleanor Sidgwick (1889–91). The percipients were hypnotized by G. A. Smith, who also acted as agent, and the matter to be transmitted consisted at first of numbers and later of mental pictures. The agent and percipient were generally separated by a screen, or were sometimes in different rooms, although the results in the latter case were perceptibly less satisfactory. On the whole, however, the percentage of correct guesses was far above what could be attributed to chance, and the experiments did much to encourage a belief that some hitherto unknown mode of communication existed.

At a later date, the trance communication of **Leonora Piper** seemed to point to some such theory, although Myers, Hodgson, and Hyslop, who conducted a thorough investigation into those communications, were inclined to believe that the spirits of the dead were the agencies in this case.

Telepathy was never established in the early experiments of psychical research, yet something similar to telepathy (various names have been suggested) must be working to explain the results attained by the ESP experiments carried out over the last half century by parapsychologists. During the first generations of psychical research, many worked with the idea that the machinery of telepathy existed in the form of ethereal vibrations, or brain waves, acting in accordance with natural laws (although Gerald Balfour and others argued that the action did not conform to the law of inverse squares). The remnants of such material notions of telepathy were quickly disposed of by parapsychology.

The subject of **hallucinations** has also been investigated over the years, and has been found to be closely connected with the question of telepathy. Apparitions were in former times regarded as the **double** or ethereal body of the persons they represented, but they are now mainly considered to be subjective phenomena.

Nevertheless, the study of coincidental hallucinations, now termed **near-death experiences**, raises the question as to whether the agent can produce such a hallucination in the mind of the percipient by the exercise of telepathic influence, which may be judged to be more powerful during an emotional crisis.

Hallucinations have been shown to be fairly common among otherwise sane and normal people, about one person in ten having experienced one or more, but the odds that a hallucination will coincide with the death of the person it represents are about one in 19,000.

The SPR undertook a **Census of Hallucinations** in 1889. Henry Sidgwick and a committee of members of the society conducted the investigations, with Eleanor Sidgwick collating the results and writing the final report. Printed forms were distributed among 410 accredited agents of the society, including many medical men and others belonging to the professional classes, all of whom gave their services without fees in the interest of science.

In all, some 17,000 persons were questioned, and negative as well as affirmative answers were sent in just as they were received, the agents being instructed to make no discrimination between the various replies. Out of 8,372 men, 655 claimed to have had a hallucination, as did 1,029 out of 8,628 women—9.9 percent of the total. When ample allowance had been made for defects of memory with regard to early hallucinations by multiplying the 322 recognized and definite cases by 4, it was found that 62 coincided with a death; again making allowances, this number was reduced to 30.

Thus the survey results showed one coincidental hallucination in 43 instead of the expected one in 19,000. Clearly, then, if these figures are accepted, there must be some causal connection between the death and the apparition, whether it be a Spiritualist, telepathic, or other cause.

Apart from telepathy, perhaps the most interesting field of psychical research is **automatism**. Trance writings and utter-

ances have been known since the earliest times, when they were attributed to demonic possession, or, sometimes, to angelic possession. By means of the **planchette**, the **Ouija board**, and other contrivances people were able to write automatically and divulge information they were unaware of possessing.

The phenomena are purely subjective, however, and are the result of cerebral dissociation such as may be induced in hypnosis. In this state, exaltation of the memory may occur, accounting for such phenomena as **xenoglossis** (speaking in foreign **tongues** with which the medium is not acquainted). Cerebral dissociation may also produce a sensitiveness to telepathic influences, as would seem apparent in the case of the medium Leonora Piper, whose automatic productions in writing and speaking supplied investigators with plentiful material and did more in the early twentieth century, perhaps, than anything else to stimulate an interest in so-called Spiritualist phenomena.

In connection with the “physical” phenomenon—probably no less the result of automatism than the “subjective”—the Italian medium Eusapia Palladino was carefully studied by many eminent investigators, both in Great Britain and on the Continent. Camille Flammarion, Charles Richet, and Sir Oliver Lodge (to mention only a few) satisfied themselves with regard to the genuineness of some of her phenomena (although other equally eminent researchers dissented).

On the whole, even if psychical research has not succeeded in scientifically validating such matters as **survival** of death or the possibility of communication between the living and the dead, it can be credited with having widened the field of psychology and therapeutics and gaining support from the medical profession for the concept of suggestion.

In the United States, the **American Society for Psychical Research**, founded in 1885, and the **Boston Society for Psychical Research**, founded in 1925, were similar to the SPR of London. The American Society for Psychical Research (ASPR) was founded on the initial suggestion of William F. Barrett with the active cooperation of Richard Hodgson. A number of distinguished scientists were involved, many at the request of William James, and the general attitude was at first somewhat skeptical toward psychical phenomena.

The first period of the old ASPR lasted for four years (1885–89), after which it was absorbed by the Society for Psychical Research, London. It was briefly dissolved following Hodgson’s death in 1905, but was reconstituted in 1906 as Section B of the American Institute for Scientific Research, an organization that James H. Hyslop founded at Columbia University, where he taught. Section A was devoted to abnormal psychology. The name American Society for Psychical Research was not readopted until 1922.

After Hyslop’s death in 1920, the work of the society was carried on by his assistant **Walter Franklin Prince**, who became director of research and edited the society’s publications. In 1921 **William McDougall**, a noted psychologist, became president. He was succeeded the following year by Frederick Edwards, a clergyman.

During the 1920s there were strong policy dissensions within the society, sparked by the American tour of Spiritualist **Sir Arthur Conan Doyle** but substantively related to the controversial investigations of the mediumship of **Mina S. Crandon**, popularly known as “**Margery**.” In 1925, complaining of shoddy work and a lack of professionalism, Prince, McDougall, **Elwood Worcester**, and **Gardner Murphy** led a group that split off from the ASPR and formed the Boston Society for Psychical Research, which existed through the 1930s. During this period the most substantive psychical research was carried on by the Boston Society; the ASPR continued to be preoccupied with the problem of the “Margery” mediumship.

From Psychical Research to Parapsychology

Meanwhile, beginning in the 1930s, a new phase in American psychical research was beginning, spearheaded by **J. B.**

Rhine, whose experimental work at Duke University was encouraged by McDougall. This work involved using college students as subjects instead of mediums, with emphasis on statistical and scientific methods in evaluating experiments. Rhine's initial report, *Extra-sensory Perception*, published by the Boston Society in 1934, described 85,724 card-guessing trials. Rhine's work aroused a storm of controversy, and was attacked from every angle, most severely on methodological grounds. The sting of the controversy was removed in 1938 when the American Psychological Association (APA) upheld Rhine's testing procedures and his statistical method (if not his results). The APA report was confirmed by the American Institute of Mathematical Statistics, which issued this statement: "If the Rhine investigation is to be fairly attacked, it must be on other than mathematical grounds."

It was through the work of Rhine that the terms **parapsychology**, **extrasensory perception**, and **psychokinesis** became widespread. The *Journal of Parapsychology* was first published in 1937, and the Parapsychological Association was founded in 1957.

The work of Rhine and his associates established parapsychology—laboratory-based research on the paranormal—as a reputable field for scientific study. As another generation of researchers appeared, the boundary between parapsychology and the older concerns of psychical research became blurred. In the decades since World War II a new movement, in addition to the purely statistical studies, has embraced all the phenomena formerly associated with Spiritualist mediums, and the spontaneous phenomena of poltergeists and **out-of-the-body travel** has been reconsidered. In the 1970s and 1980s, a new wave of interest in psychokinesis was stimulated by widely heralded claims of psychic **Uri Geller**.

(Note: Developments in psychical research and parapsychology and their precursors in Continental Europe are dealt with under the headings of the various countries—**France**, **Holland**, **Switzerland**, **Germany**, and **Italy**.)

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Psychical Research Foundation

A parapsychological research facility established in 1960 with funds from **Charles E. Ozanne**, a high school and college teacher interested in the question of survival of death. The foundation was created to investigate phenomena relating to the survival of human personality after death. The foundation serves as a scientific and educational research center to investigate the possibilities of continuation of consciousness after death of the physical body. Its research program includes study of sensitives, haunting and poltergeist phenomena, as well as **out-of-the-body travel**.

In 1960, William G. Roll became project director and is now president. Under Roll's leadership the foundation has established an outstanding record of parapsychological research on meditation, haunts, poltergeists, out-of-the-body experiences, and mediumship. Roll can be reached at Isleway House, Fairfield Plantation, Villa Rica, GA 30180.

The foundation conducts lectures, workshops and seminars on topics related to the question of survival after death. It sponsors volunteer field investigators to assist in its research. The foundation has a research division that is directed by Dr. Andrew Nichols, City College, Gainesville, Florida 32608. News of its activities are published in its quarterly bulletin *Theta*.

Psychic Body

A Spiritualist term loosely applied to an impalpable body which clothes the soul on the "great dissolution of death" or to the soul itself. **Edward William Cox** in his book *Mechanism of Man* (2 vols., 1876) declared that the soul (quite distinct from mind, or intelligence, which is only a function of the brain) is composed of attenuated matter and has the same form as the physical body that it permeates in every part. From the soul radiates the psychic force, by means of which all the wonders of **Spiritualism** are performed. Through its agency, human beings become endowed with telekinetic and clairvoyant powers, and with its aid they can affect such natural forces as gravitation. When free of the body, the soul can travel at a lightning speed, nor is it hindered by such material objects as stone walls or closed doors.

The psychic body is also regarded as an intermediary between the physical body and the soul, a sort of shell or envelope, more material than the soul itself, which encloses it at death. It is this envelope, the psychic body or *nervengeist*, that, some believed, became visible during **materialization** by attracting to itself other and still more material particles.

According to traditional Spiritualist teachings, in time the psychic body decays just as did the physical and leaves the soul free. During trance, the soul leaves the body, but the vital func-

tions are continued by the psychic body. (See also **astral body**; **etheric double**)

Psychic Detective Bureau

State licensed organization, also known as the U.S. Psi Squad, headed by psychic **Beverly Jaegers**, who also edited a quarterly publication *Pathways*, containing articles, reports on activities, reviews and comments. The organization brought together “persons interested in utilizing mind skills such as psi to combat crime as a public service, to work with and for law enforcement officials in solving mysteries, to learn mind development to a higher, more useful stage.”

Last known address: P.O. Box 29396, Sappington, MO 63126.

The Psychic Directory

A directory published once in 1984, as a comprehensive guide to practicing psychics in Britain, with additional listing of Spiritualist churches, associations, societies, festivals and bookshops.

Sources:

Rodway, Howard. *The Psychic Directory: A Comprehensive Guide to Practicing Psychics in the U.K.* London: Futura/Macdonald, 1984.

Psychic Esperanto League (Palka Esperantista Ligo)

Founded in Britain by Alexander W. Thomson, F.B.E.A. in August 1934, with members in eleven countries. The work of the League was carried on mainly by correspondence, and its aim was to educate individuals concerning psychic awareness in various parts of the world untouched by other means because of the language barrier. Esperanto is an artificial language created in the 1880s by L. L. Zamehof of Poland to assist communication between people with incompatible languages. It was developed from root words taken from all of the European languages. It is the most successful of all of the artificial languages, and an estimated eight million people speak it (a relatively small number but far larger than the communities which speak most of the world's hundreds of languages). The league appears to have ceased operation after World War II.

The Psychic Evidence Society

An organization for inquiry into the actuality and meaning of psychical phenomena for clergymen throughout Great Britain. It was founded in London, England, in 1931 by John Engledow, who also served as its general secretary. It existed only briefly, but its work has been assumed by the **Churches' Fellowship for Psychical and Spiritual Studies**.

The Psychic Eye Directory

Annual listing of psychics, healers, dowsers, and lecturers published in the 1970s by the now defunct Parapsychology League of Toledo (Ohio).

Psychic Force

Nineteenth-century psychical researchers posited the existence of a psychic force, the existence of which had a direct inspiration from the force described by Franz A. Mesmer in the previous century and which was investigated by different researchers and occultists under different names. The primary reference to such a force was as a healing power and a hypnotiz-

ing influence. It was soon discarded as having any relation to hypnotism and now survives as a psychokinetic force. In addition it was claimed by inquirers into **Spiritualism** that the human organism, i.e., the sitters, is in some mysterious way bound up with séance room phenomena. They posited the existence of a psychic force which operated beyond the periphery of the body, apart from any physical contact.

The researches of **Baron von Reichenbach** suggested the term “Odic force” to Dr. E. C. Rogers of Boston in 1852, Asa Mahan, also in America, and **Count Agenor de Gasparin** in France, and they accepted it as such. **Marc Thury** called it “ectenic force.” Mayo at the Royal College of Surgeons, London, postulated on “exo-neural action of the brain.” **Edward William Cox** recommended the term “psychic force” and this rather vague inclusive term came into general use by psychical research through the era of concentrated research on physical mediums.

In a letter to **Sir William Crookes**, Cox wrote in 1871:

“I noticed that the force was exhibited in tremulous pulsations, and not in the form of steady, continuous pressure, the indicator rising and falling incessantly throughout the experiment. The fact seems to me of great significance as tending to confirm the opinion that assigns its source to the nerve organisation, and it goes far to establish Dr. Richardson's important discovery of a nerve atmosphere of various intensity enveloping the human structure. . . . To avoid the appearance of any foregone conclusion, I would recommend the adoption for it of some appropriate name, and I venture to suggest that the force be termed Psychic Force; the persons to whom it is manifested in extraordinary power Psychics; and the science relating to it Psychism as being a branch of psychology.”

Later he added:

“The theory of Psychic Force is in itself merely the recognition of the fact that under certain conditions, as yet but imperfectly ascertained, and within limited, but as yet undefined, distance from the bodies of certain persons having a special nerve organisation, a Force operates by which, without muscular contact or connection, action at a distance is caused, and visible motions and audible sounds are produced in solid substances.”

The speculation of the existence of a nervous atmosphere to which Cox alluded was expounded by Dr. Benjamin W. Richardson in the *Medical Times*, on May 6, 1871. As it came from a medical source, Crookes welcomed it, and noted in the *Quarterly Journal of Science*,

“I think I perceive what it is that this psychic force uses up for its development. In employing the terms *vital force*, or *nervous energy*, I am aware that I am employing words which convey very different significations to many investigators; but after witnessing the painful state of nervous and bodily prostration in which some of these experiments have left Mr. Home [The medium **D. D. Home**—after seeing him lying in an almost fainting condition on the floor, pale and speechless—I could scarcely doubt that the evolution of psychic force is accompanied by a corresponding drain on vital force.”

Joseph Maxwell observed,

“Certain peculiar sensations accompany the emission of this nervous force, and with custom the passage of the energy expanded in a séance can be felt, just as the interruption of the flow can be discerned.”

Maxwell was inclined to discern four principal sensations in connection with the generation of the force:

- “1) The sensation of cool breezes, generally over the hands.
- “2) The sensation of a slight tingling in the palm of the hand, and at the tips of the fingers, near the mounts.
- “3) The sensation of a sort of current through the body.
- “4) The sensation of a spider's web in contact with the hands and face, and other parts of the body—notably the back and the loins. “If the sensation of the ‘passage of the current’ may be feeble, it is not so with its abrupt interruption. . . . It may even cause a sensation of sudden indisposition, if the interruption coincide with the phenomenon in course of production. . . .

The sensation of the breaking of the current is distinctly felt; and it is this which makes me think, that the feeble impression of the passage of the current is not altogether imaginary.”

The medium **Gladys Osborne Leonard** in her book *My Life in Two Worlds* (1931) wrote of a visit to a materializing medium:

“He [the **control**] instructed the sitter who sat at the extreme end of the left side of the horse-shoe, to release her left hand and throw it out towards him. She did so, and we could all see a stream of pale grey matter, like fog or steam from a kettle, oozing from her fingers. It was shaped like rods, about a foot long and an inch thick. The medium reached out his hands carefully towards the end of the rods, and seemed to try and coax the grey material to come farther away from the sitter, towards himself. The rods thinned slightly, as he induced them to extend, and after a couple of minutes the French control said, speaking through the medium again “No, not strong enough, link hands up, and close in the power again.”

Harry Price wrote in 1930:

“I cannot help wondering whether there is really anything in the curious stroking movements which Rudi (or Olga) [Schneider] makes during the height of the trance and when she is leaving us. She ‘gathers power’ she says, by drawing his hands down my body and legs, or those of the second controller’s. She ‘releases’ it at the end of the séance by similar movements, but in a reverse direction.”

On the basis of his observations in the **Goligher Circle**, **W. J. Crawford** elaborated a more precise theory of psychic force:

“Operators are acting on the brains of the sitters and thence on their nervous systems. Small particles, it may even be molecules, are driven off the nervous system, out through the bodies of the sitters at wrists, hands, fingers, or elsewhere. These small particles, now free, have a considerable amount of latent energy inherent in them, an energy which can react on any human nervous system with which they come into contact. This stream of energized particles flows round the circle, probably partly on the periphery of their bodies. The stream, by gradual augmentation from the sitters, reaches the medium at a high degree of ‘tension,’ energises her, receives increment from her, traverses the circle again, and so on. Finally, when the ‘tension’ is sufficiently great, the circulating process ceases, and the energized particles collect on or are attached to the nervous system of the medium, who has henceforth a reservoir from which to draw. The operators having now a good supply of the right kind of energy at their disposal, viz., nerve energy can act upon the body of the medium, who is so constituted that gross matter from her body can, by means of the nervous tension applied to it, be actually temporarily detached from its usual position and projected into the séance room.”

Crawford put both his sitters and his **medium** on the scale and found that the loss of weight of the sitters was, at the end of the séance, greater than that of the medium. The sitters lost, on an average, 5–10 ounces and were more exhausted than the medium. His speculations were favorably received by many when published in his 1916 volume *The Reality of Psychic Phenomena* as it seemed to accord with other observations.

For example, the control “Walter,” in the “Margery” sittings, (see **Mina S. Crandon**) always stated that he used the brain of the sitters. His assertion was no novelty. The control of the great medium Home indicated the same source of power at an early period.

Neurologist Charles Féré noticed that excitation of almost any kind tended to increase “dynamometrical” power. The average squeezing power exhibited by educated students was greater than that of robust laboring men. Maxwell observed in his 1895 sittings with the medium **Eusapia Palladino** that there was a marked loss in dynamometric force not only on the part of the medium, but also on the part of the sitters at the end of the séance. Sometimes the loss amounted to six kilos on the right side and fourteen on the left.

Admiral Osborne Moore complained of a drain on his vitality after his direct voice séances with medium **Etta Wriedt**. One

of the reasons why **Lord Adare** retired from his researches with D. D. Home was that the séances physically exhausted him. **Cromwell Varley**, who assisted Crookes in his experiments with the medium **Florence Cook**, always felt depleted, while Crookes himself remained unaffected. **James H. Hyslop** had to go to bed for two days after his first sitting with the medium **Leonora Piper**. **Richard Hodgson** was also markedly affected.

Eugene Rochas said, in describing the case of levitation with Eusapia Palladino in his home: “We ought to add that one of the persons who was quite close to the table [Dr. Maxwell]; see Mediums almost completely fainted away, not from emotion, but through weakness, saying that he felt drained of his strength as the result of Eusapia’s efforts.”

The Nature of the Force

The method of the liberation of this vital force, the circumstances regulating the quantity of the supply, its use by the invisible operators of the séance room, and its relation to **ectoplasm** remained elusive. Reportedly, the force was subject to an ebb and flow. In some cases fasting or seclusion increased it, in some others a hearty meal. Psychological factors also enter to a great extent. In a calm, harmonious atmosphere it is more liberally generated. The operators spoke of lines of force and of a vibratory synchronization. They often asked the sitters to change places, the resulting combination frequently being surprising. Dr. Féré stated that “all our sensations are accompanied by a development of potential energy which passes into a kinetic state and externalises itself in motor manifestations.”

The observations on psychic force and its generation offered a rationale for the disappearance of the reported phenomena of the séance room when a skeptical observer was present—the cold and suspicious observer destroys the harmonious atmosphere, disrupts the psychic forces, and hence cannot witness strong manifestations. In the absence of sensations, he may not contribute to the psychic power in the same proportion as other sitters do. He may even have an effect of negative force.

It was also claimed that certain bodies and materials such as tables, linen, wood, and dresses appear to conduct the force. Perhaps this is why women’s dresses so frequently bulge out and approach the table during a séance. It also appears that some of the nervous force or fluid settles in the séance room or in the objects in use. According to the statements of controls, once the séance “room” has become charged the manifestations are easier to produce in that space at the next sitting. Controls often protested against the use of the séance room for other purposes. Again, in other instances, for reasons of their own, they had no concern for the preservation of the remains of the force.

Mrs. Stanhope Speer, in an account given to **F. H. Myers**, described nocturnal disturbances in her house after a séance with **William Stainton Moses**.

“The servants heard so much pounding in the séance room that they felt frightened and went to bed as quickly as possible. We were told afterwards that so much power had been generated that the spirits had to make the noise to get rid of it.”

She also described a similar circumstance which occurred to her and her husband. Their bedroom door was violently shaken after they went to bed and they were afterward told that a spirit had been attracted by the spiritual light over the house and had used up power that had been left by shaking the doors.

P. P. Alexander, in his book *Spiritualism; A Narrative with a Discussion* (1871), gave evidence of a physical phenomena that transpired after D. D. Home had left the house of a scientific friend and his wife. Chairs moved slowly across the carpet and set themselves beside his own.

In the early mediumship of **Agnes Guppy-Volckman** (then Agnes Nichols), powerful phenomena were witnessed in the empty séance room afterward. Displacement of furniture was recorded in the adjoining rooms. And Robert Cooper stated in his book *Spiritual Experiences, Including Seven Months with The Brothers Davenport* (1867):

“I have occasionally heard the furniture in the room where we had been holding a séance, in motion after retiring to bed . . . On leaving a room in which I had been with Ira Davenport for the purpose of talking with the spirits in a chair followed me into the passage, myself being the last to leave.”

When a medium-visitor of Eugene Rochas was shown into the room where the séance-suit of medium **Auguste Politi** was lying folded up and where, unknown to her, the investigations with Politi were going on, she became almost immediately controlled by an adverse and highly disagreeable influence. Rochas took up part of the suit and gave it to the medium. The effect was instantaneous; the controlling influence became violent and furious and was thought to be the spirit of a deceased monk who sometimes got hold of Politi and damaged the conditions as much as he could.

In one of W. J. Crawford's photographs, a vaporous substance seems to connect the medium Kathleen Goligher with the various sitters. Whether it was ectoplasmic emanation or a nervous fluid he did not attempt to answer.

The problem with the hypothesized psychic force, quite apart from the fraud committed by the mediums whose séances were the source of speculation about it, was the inability of researchers to find a way to have the force manifest in a way which would register on an instrument for measurement. The disconnection between the hypothesized source (cause) and the observed occurrence (effect) left too many explanations, quite apart from either fraud or psychic force, possible. Pierre Curie was occupied with the idea of devising an instrument which could register and direct the liberated psychic power. His death cut short his experiments. Before such an instrument could be devised, the era of the study of physical mediums ended. (See also **Od**)

Sources:

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Leonard, Gladys Osborne. *My Life in Two Worlds*. London: Cassell, 1931.

Maxwell, Joseph. *Metaphysical Phenomena*. New York: G. P. Putnam's Sons; London: Duckworth, 1905.

Price, Harry. *Rudi Schneider; A Scientific Examination of his Mediumship*. London: Methuen, 1930.

Psychic Museums

A museum was founded in 1925 by veteran Spiritualist **Sir Arthur Conan Doyle**, (1859–1930) and located at 2 Victoria Street, London, S.W. The museum housed an interesting collection of apports, automatic scripts, automatic and direct sketches and paintings, paraffin molds, photographs and other psychic objects. Unfortunately, at a later date, the museum was closed and its collection was dispersed. A number of the items have been lost or destroyed.

Some archives of the **British College of Psychic Science** were also dispersed, but items from the Institute for Psychic Research (of which **Nandor Fodor** was Research Officer) were absorbed by the **Society for Psychical Research**, London. The **Harry Price** archives are still kept at University of London, Senate House, Malet Street, London, W.C.I., England.

There are probably many psychic collections in existence in various corners of the world. T. W. Stanford, a Melbourne millionaire, collected all the **apports** of the controversial medium **Charles Bailey** and donated them to the Psychical Research Department of Stanford University, Palo Alto, California. In Budapest (I. Mészáros u.2.) Dr. Chengery Pap established a museum of the objects apported through the mediumship of **Lajos Pap**. There was an *Other World Museum* in Rome, Lungotevere Prati 12, founded by Father V. Jouet, containing many

rare objects and documents bearing upon different manifestations of the departed.

In Virginia, the **Association for Research and Enlightenment** has preserved for study 15,000 transcripts of the psychic readings of **Edgar Cayce**.

The most recent psychic museum is the **Britten Memorial Museum** on the grounds of the **Arthur Findlay College** (of the **Spiritualists National Union**) in Essex, England.

Psychic News (Newspaper)

The oldest Spiritualist weekly newspaper in Britain. It was founded in 1932 and for many years it was edited by **Maurice Barbanell** (1902–1981). After Barbanell's passing, Tony Orten became the new editor. *Psychic News* has always been the preeminent source for news, discussion, and controversy on Spiritualism in Britain, and, in the absence of a comparable organ in North America, exerted influence in the United States and Canada.

For many years the *Psychic News* maintained a bookshop for books and magazines connected with Spiritualism and psychical research. In November 1989, the proprietors, Psychic Press Ltd., acquired the long established **Atlantis Book Shop**, 49a Museum Street, London, WC1A 1LY, and moved their own book shop to these premises, with an augmented stock of new and secondhand books on the paranormal, Spiritualism, occult studies, and New Age topics.

The office of the *Psychic News* can be contacted at Clock Cottage, Stansted Hall, Stansted, Essex CM24 8UD, England.

Psychic Observer and Chimes (Magazine)

Prominent American Spiritualist magazine founded in 1974 by the merger of *Chimes* and the *Psychic Observer*. The *Psychic Observer* Corporation was founded in 1937 in Jamestown, New York, by Ralph and Juliette Pressing. The first issue of the *Psychic Observer* appeared in August 1938. In 1957 the Pressings retired and Agnes F. Reuther became editor. Two years later Tom O'Neill acquired the periodical, then issued as a tabloid. In 1960 he was informed by **Andrija Puharich**, then a young researcher, that he had discovered several of the more prominent mediums at Camp Chesterfield engaged in a conspiracy to conduct fake **materialization** séances. Puharich presented the photographic proof, pictures taken with an infrared camera. O'Neill published the pictures and announced the findings as a dark day for **Spiritualism**.

As a result of the exposé, O'Neill almost went bankrupt, as advertisers loyal to the camp pulled their support from the periodical. He relocated his publishing enterprise to North Carolina and for a brief period published under another title.

O'Neill died in 1965 and the *Psychic Observer* ceased publication. In 1968 it was purchased by Alice Tindell and moved to Washington, D.C. It was issued as an open forum magazine, but in effect it was the periodical of the **National Spiritual Science Center**, the church headed by Tindell. It was published by the ESPress, the church's publishing concern. Henry Nagoka edited the new publication.

Chimes began in 1942 under the editorship of Bert Welch and his wife. It was later purchased by June and Leighton Denton. *Chimes, Inc.*, the publishing company, also had a book distribution service and facilitated the Dentons' healing ministry. *Chimes* faithfully served the American Spiritualist community for a generation until it was discontinued as an independent publication in 1974.

Psychic Observer and Chimes was discontinued after the July/October 1981 issue.

Psychic Register International

An annual directory listing psychics in Great Britain, Canada and the United States published in 1977, 1978, and 1979 in Erie, Pennsylvania.

Sources:

The International Psychic Register. Edited by Donald McQuaid. 3 vols. Erie, Pa.: Orion Press, 1977, 1978, and 1979.

Psychic Research (Journal)

The *Journal* of the **American Society for Psychical Research** was published under this title for four years (1928–1932), during which time it was edited by **Frederick Bligh Bond**. After 1932 it returned to its former title.

Psychic Research Quarterly

British journal issued in 1920, edited by **W. Whately Carington**. The title was changed to *Psyche* in 1921, and the scope was enlarged to deal with psychology.

Psychics and Mystics Fayre

An offshoot of the **Mind-Body-Spirit Festival** in Britain started by **Graham Wilson**, comprising smaller exhibitions held regularly at different London and provincial centers, featuring practitioners and groups concerned with **yoga, tarot, astrology, clairvoyance**, health and healing, arts and crafts, ufology, and related topics. Wilson sold the Fayres in 1986 and similar shows are now commonplace in most major UK cities. For information write: New Life Promotions Ltd., Arnica House, 170 Campden Hill Rd., London, W8 7AS, England.

Psychic Science

A compilation and examination of data with the aim of demonstrating the possible existence of spirits independent of the human body and to validate their ability to communicate with humanity. According to **J. Hewat McKenzie**'s summary in his book *Spirit Intercourse*, (1916), the following claims fall within the proper research perimeters of psychic science:

- 1) That at the death of the body, a human being continues to function as a conscious being.
- 2) That he or she functions after death in a refined spirit-body or soul, which has substance and weight, and which can be seen and photographed.
- 3) That this soul existed within the physical body during life, and is organic, having brain, nerves, blood-vessels, heart, etc.
- 4) That the soul can communicate in various ways with persons on earth both before and after death.
- 5) That the world in which the soul dwells after the death of the body lies immediately around the physical earth.
- 6) That a man or woman while alive may leave the physical body, and by use of the soul, may explore spheres of refined physical states, commonly called the spirit world.

Abstractly, psychic science might seem to be but a focus within psychical research or parapsychology, however, in practice, it has functioned as a synonym of **Spiritualism**. The foundation of various British societies and colleges of "psychic science" and the dropping of the term "Spiritualist" in favor of "psychic science," without any appreciable redirection of program stems from the Spiritualist's claims that their religion can be scientifically demonstrated. (See also **British College of Psychic Science; College of Psychic Studies**)

Psychic Science (Journal)

Quarterly journal of the **British College of Psychic Science**, founded in 1920 in London by **James Hewat McKenzie**.

The first issue of the journal, April 1922, bore the title *Quarterly Transactions of the British College of Psychic Science*, but beginning with the April 1923 issue was shortened to *Psychic Science*. In 1945 *Psychic Science* was absorbed into **Light**, the journal of the **College of Psychic Studies**. Last known address: 16 Queensberry Pl., South Kensington, London, SW7 2EB England.

Sources:

Edmonds, Simeon. *Spiritualism: a Critical Survey*. London: Aquarian Press, 1966.

Psychic Science International Special Interest Group

A now-defunct group founded in 1976 from among members and associates of Mensa (persons who have established by score in a standard intelligence test that their intelligence is higher than that of 98 percent of the population). PSISIG was concerned with interest in and conducting of scientific research in the psychic sciences and arts, such as theories of existence and reality, states of mind, human **auras, clairvoyance**, mental and thought projection, **telepathy, dowsing, psychometry, healing** and defense, multiple personalities and possession, psychokinesis, survival after death, discarnate entities, and extraterrestrial life. It disseminated research findings and applied research and education for the benefit of humanity in mental health, reduction of superstition and **fraud**, safety, and enhancement of human relations.

PSISIG provided educational programs to promote awareness and capabilities in the psychic sciences and arts and offers grants, scholarships, and other aids to persons or organizations studying psychic sciences. It also operated a speakers bureau, provided members for surveys by responsible, noncommercial organizations, and compiled statistics. The group published the *PSI-M Newsletter/Journal* and a *Yearbook*.

Psychic Surgery

A term which is applied to two very distinct branches of psychic **healing**. It sometimes denotes psychic healers who believe that they are making "surgical" changes in the astral double that upon completion of the "operation" are reflected in the physical body. Such psychic surgeons believe that the spirit of a dead doctor influences them, and observers see them enter a trance state from which they mime an operation over the body of the person seeking healing.

Typical of the first type is British healer George Chapman, who claimed to be controlled by the dead surgeon "Dr. Lang." Chapman diagnosed while in trance and simply laid his hands on the patient or made movements indicative of a phantom operation.

More interesting to psychic researchers, because of their extraordinary claims, have been the psychic surgeons in the Spiritualist communities of the Philippines and Brazil. They appear to perform real operations making an incision with bare hands, removing pathological matter, and causing an instantaneous healing of the incision. Such healers in the Philippines have been the subject of numerous popular books, including vivid pictures of apparent operations, and several volumes by observers who have dismissed the phenomena as a complete hoax. The two most famous psychic surgeons of this second type have been **Tony Agpaoa** in the Philippines and **José Arigó** in Brazil.

Accounts of Tony Agpaoa began to emerge in the 1960s. He used no anesthetic or scalpel, yet appeared to make an incision in which there was a liberal flow of blood. He appeared to insert his hands into the body and either remove pathological tissue with his hands or cut it away with unsterilized scissors. He then moved his hand over the incision, which seemed to close instantaneously, leaving no scar.

Operations conducted by Agpaoa and similar psychic surgeons in the Philippines have been photographed and even filmed and are impressive, especially to the untrained eye. However, there is every reason to believe that these “operations” have been faked. There is to date no clear incident of either Agpaoa or any of the Philippine healers having ever opened the body and closed it again without leaving any evidence of their having operated. To the contrary, a spectrum of practicing magicians from a skeptic such as the **Amazing Randi** and **Milbourne Christopher** to a professional psychic such as David Hoy have agreed that the operations are done with slight of hand and have easily been able to duplicate every effect. It is suggested that if a small quantity of dried blood and a piece of animal tissue is palmed, the flesh “operated” on can be pinched and made to appear as if an incision has been made. The cure that follows would then be a matter of strong suggestion rather than actual surgery.

The issue is not so simple among the Brazilian healers. **Andrija Puharich**, himself a physician, visited Argio in Brazil and was the subject of a psychic operation for a small lipoma on the elbow. Arigó, who claimed to be controlled by the spirit “Dr. Fritz,” made an incision with a pocket knife without anesthetic or sterilization and removed the tumor. A small incision scar was left (thus there was no paranormal opening or closing of the body), and the elbow healed over the next four days (there was no instantaneous healing). The operation was filmed, and it was clear that the tumor had been removed by rather mundane, if crude, means, and that the extraordinary character of the event was the lack of infection. Arigó was killed in an automobile accident before he could be more completely tested.

Thousands of invalids and the merely curious travelers have visited the Philippines, especially through the 1970s and 1980s, with an interest in psychic healing. While some have been healed, many have returned disillusioned after an expensive and tiresome trip. There they have also encountered what became a highly competitive business between the various healers and those who provide transportation to the various locations (mostly outside of Manila) where the healers operate. Over the years, the number of reported healings is no higher than that reported by more domestic healers be they psychic or religious.

Australian journalist Gert Chesi investigated the Philippine healers and warned readers about the situation they will encounter should they choose to go to the Philippine Islands. In his *Geistheiler auf den Philippinen* (English edition as *Faith Healers in the Philippines*, 1981), he draws upon his prior observation of tribal magical practices in Africa.

Chesi discovered what he believed were genuine as well as fake healers, and concluded that the dividing line is often a confusing one, since although the blood and the objects apparently removed from a patient’s body may be unrelated to genuine surgery, they may still be part of a mysterious shamanistic healing process. He also discovered that some healers appeared to remove objects from a diseased body which are clearly unrelated to any genuine illness, such as coins, leaves, nails, plastic objects, or even garbage. Chesi suggests that such objects, as well as the blood, may be the products of the healer’s imagination, becoming solidified as **materializations** or **apports**. Journalist Tom Valentine found that some of the psychic surgeons in the Philippines have “removed” not only tissue from the body of their patients, but also such things as eggshells, coffee grounds and even a crayfish. Like Chesi, Valentine concluded that such phenomena might be related to **apports** and that healers like Agpaoa materialize and dematerialize matter. This observation offers little help as it merely introduces one equally dubious phenomenon to explain another. The tissue from the operations that has been tested has been non-human in origin, instead generally that of chickens.

Some healers have argued that patients will not believe in the healer’s power unless they see an apparent incision with

plenty of blood, and a tangible object removed from the body. Other Philippine healers eschew such practices and regard such bloody operations as unnecessary. They practice a more traditional form of psychic or “magnetic healing.”

Sources:

Chesi, Gert. *Faith Healers in the Philippines*. Perlinger Verlag, 1981.

Christopher, Milbourne. *Mediums, Mystics & the Occult*. New York: Thomas Y. Crowell, 1975.

Fuller, John G. *Arigó. Surgeon of the Rusty Knife*. New York: Thomas Y. Crowell, 1974.

Randi, James. *Flim-Flam: Psychics, ESP, Unicorns, and Other Delusions*. Buffalo, N.Y.: Prometheus Books, 1987.

Sherman, Harold. *Wonder Healers of the Philippines*. Los Angeles: DeVorss & Co., 1967.

Valentine, Tom. *Psychic Surgery*. Chicago: Henry Regnery, 1973.

Psychic Telephone

An instrument invented by F. R. Melton of Nottingham, England, consisting of a box inside of which was a rubber bag connected with a pair of earphones from a radio set. The idea was that if a medium inflated the bag with his or her breath and then sealed it, the bag would take the place of the medium and direct voices would be heard through the earphones in his absence. The psychical researcher **Harry Price** subjected the instrument to a thorough test in the **National Laboratory for Psychical Research**, London. It did not work.

The Psychic Yellow Pages

A 1977 listing of psi practitioners and organizations in Northern California. It includes psychics, astrologers, holistic centers, palmists, and tarot readers. It was issued from Saratoga, California.

Psychische Studien (Journal)

Journal of psychical studies, founded by **Alexander Aksakof** in 1874. It was published for many years in Leipzig, Germany. It changed its name to *Zeitschrift für Parapsychologie* in 1925 and ceased publication in 1934.

Psychode

Term proposed by psychical researcher **Marc Thury** to designate what others called **ectoplasm**.

Psychoenergetic (Journal)

Quarterly British publication edited by American parapsychologist **Stanley C. Krippner**, included discussions on psi phenomena by distinguished writers and parapsychologists. Last known address: Gordon & Breach, 41 William IV St., London, WC2, England.

Psychograph

Paranormal script obtained through **spirit photography** on a sensitive plate. (See also **psychic photography**; **skotograph**)

Psychography

Term used by British medium **William Stainton Moses** (1839–1892) to denote all forms of **direct writing** by spirit entities.

Psychokinesis

The ability to move objects at a distance by mental power. The term has now largely displaced “telekinesis,” formerly used by physical researchers and Spiritualists. The term “psychokinesis” or “PK” was proposed by psychologist **J. B. Rhine** and his associates at the Psychology Department, Duke University, Durham, North Carolina, in 1934 in relation to experiments with influencing the fall of dice by mental concentration.

Special terms have developed as the study of PK has expanded, such as: “PK-MT” (psychokinetic effect on moving targets, such as dice), “PK-LT” (influence on living target, such as plants, healing, influencing of animals), and “PK-ST” (influence on static targets). A “PK Placement Test” denotes a PK-MT experiment in which the subject attempts to influence falling objects to land in a designated area. (See also **movement**)

The Psychological Society

The Psychological Society, a precursor to the **Society for Physical Research**, was founded in England in April 1875 by **Edward William Cox**. Cox counted among his associates **William Stainton Moses**, Walter H. Coffin, and C. C. Massey. Cox articulated the aim of the society was the study and elucidation of those Spiritualist and related problems now grouped under the term **psychical research**, to which he somewhat loosely attached the designation of “psychology.”

To this end Cox proposed to collect and consider the available material bearing on psychic phenomena. In reality the members accomplished little of any practical value, as may be seen from their published *Proceedings* (1875–79), published in London in 1880. Cox did not possess the necessary scientific background for investigation of such phenomena. In November 1879, on his death, the society came to an end.

Although the Psychological Society regarded psychic phenomena from a more or less popular standpoint, and conducted its investigations in a somewhat superficial manner, it nevertheless contained the germ of scientific inquiry into the domain of psychic science that, a few years later with the founding of the **Society of Physical Research**, was to raise the study to a level where it became worthy of the attention of the academy. Up to that time, those intrigued by Spiritualist phenomena had to content themselves with the explanation of spirit intervention. The Psychological Society was the crystallization of a small body of “rationalist” opinions which had existed since the days of **Mesmer**.

Sergeant Cox, in his book *The Mechanism of Man* (2 vols., 1876–79) stated that “spirit” was refined matter, or molecular matter split into its constituent atoms, which thus become imperceptible to our physical organism; this view may have been shared by some members of the Psychological Society. (See also **London Dialectical Society**)

Psychology

Originally the name given to the branch of philosophy dealing with the soul (from the Greek *psyche*, or soul), then to the science of the mind, and now generally understood to be the science of behavior, both human and animal, and of human thought processes. Early **psychical research**, in contrast, concerned itself with the demonstration and investigation of paranormal faculties and the concept of the soul, with the question of **survival** after bodily death as a legitimate inference.

According to the criterion of **Charles Richet**, everything that the human intelligence can do, even when it is most profound and penetrating, is psychological. Everything of which such intelligence is incapable belongs to metapsychics.

The crux of the matter is that the greatest difficulty is experienced in drawing the line between what the human intelligence can and cannot do, because many paranormal faculties

appear to originate in the subconscious mind and manifest along the same channels as the phenomena of abnormal psychology. Their difference from abnormal phenomena seems to be primarily their social functionality.

Abnormal Psychology and the Paranormal

Some would contend that an abnormal bodily condition may facilitate the function of a paranormal faculty without being the reason and cause of it. **Hereward Carrington**, in *The Story of Psychic Science* (1930), relates the story of a female acquaintance who fell into Lake Minnetonka, sank three times, and was rescued unconscious. A severe illness complicated with pneumonia followed her misadventure. During her convalescence she became clairvoyant and could tell what letters were in the mailbox in the morning and often their approximate contents. When she was completely restored her clairvoyant faculty disappeared.

Neither pneumonia nor near-drowning can be supposed the cause of such **clairvoyance**. Similarly it is reasonable to infer that in the clairvoyance of hysteric subjects, the abnormal bodily condition is simply a coincidental phenomenon but not the cause and explanation of the clairvoyance. An abnormal condition may open up a channel of function for paranormal faculties. If the abnormal condition becomes permanent, mediumship may develop in organisms that constitutionally were not adapted for paranormal manifestations.

The study of abnormal psychology may also have relevance to the emotional and temperamental problems of some mediums, particularly those who are disposed to fraudulent tricks, even if gifted with some genuine psychic faculties.

Parapsychology adopted much from modern behavioral studies and does not assume any particular psychological structure, as did psychical research. Its name implies that it is a branch of psychology that specializes in the study of paranormal behavior. Parapsychologists seek to use appropriate psychological methodologies and integrate their findings into the larger body of psychological knowledge.

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Psychomancy

Divination by spirits or the art of evoking the dead. (See also **ceremonial magic**; **necromancy**)

Psychomanteum

A psychomanteum is a room set aside for communication with those who have died and are believed to have passed to the world beyond. It is specially designed to promote an altered state of consciousness that facilitates such contact. Essential to the décor is a mirror into which the person wishing to communicate with a deceased loved one gazes. The use of the psychomanteum is traced to the ancient Mediterranean Basin, where its use is described in various writings and to the sleep temples of the followers of Asklepios.

The modern use of the psychomanteum had been advocated by **Raymond Moody**, a physician most known for his study of the near-death experience. Moody had noted that having an apparition of a loved one who had recently died had a healing effect on many people. They were given a sense of peace by knowing that their loved ones were alive and in a better place. They were also, on occasion, to complete their grieving process by resolving a broken relationship that had been present at the time of the death of the other party.

Following the publication of his highly successful books, *Life After Life* and *Reflections on Life After Life*, Moody constructed a psychomanteum and developed a simple process of inducing apparitions that including sitting inside the mirrored room and sending telepathic messages to the person with whom contact was desired. He discovered that the great majority of the people who went through a process of preparation for the psychomanteum actually saw an apparition within the room or later in their bedroom. Moody reported on his research in his 1993 book, *Visionary Encounters with Departed Loved Ones*.

The successes of the initial attempts at encounter have led Moody to train facilitators to spread the psychomanteum work. In his book, he offers instructions on constructing a psychomanteum. He has also initiated a research program to quantify the results of contacts made within the psychomanteum. Moody believes that it will provide further evidence of communication between the living and the dead.

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Psychometry

A faculty, claimed by many psychics and mediums, of becoming aware of the characters, surroundings, or events connected with an individual by holding or touching an object, such as a watch or ring, that the individual possessed or that was strongly identified with the person. Medium **Hester Dowden** described psychometry as “a psychic power possessed by certain individuals which enables them to divine the history of, or events connected with, a material object with which they come in close contact.”

No doubt such an ability has been manifest from ancient times, but it was first named and discussed in modern history by the American scientist **Joseph Rhodes Buchanan** in 1842. The term derives from the Greek *psyche* (soul) and *metron* (mea-

sure) and signifies “soul-measuring,” or measurement by the human soul. Buchanan’s theory was based on the belief that everything that has ever existed—every object, scene, or event that has occurred since the beginning of the world—has left on the ether, or astral light, a trace of its being. This trace is indelible while the world endures and is impressed not only on the ether but on more palpable objects, such as trees and stones. Sounds and perfumes also leave impressions on their surroundings, said Buchanan. Just as a photograph may be taken on film or plate and remain invisible until it has been developed, so may those psychometric “photographs” remain impalpable until the developing process has been applied. That which can bring them to light is the psychic faculty and mind of the medium, he said.

Buchanan claimed that this faculty operated in conjunction with what he termed a **community of sensation** of varying intensity. The psychometric effect of medicines in Buchanan’s experiments as a physician was similar to their ordinary action. When an emetic was handed to a subject, the subject could only avoid vomiting by suspending the experiment. Buchanan’s earliest experiments, with his own students, showed that some of them were able to distinguish different metals merely by holding them in their hands. Later he found that some among them could diagnose a patient’s disease simply by holding his hand. Many of his acquaintances, on pressing a letter against their foreheads, could tell the character and surroundings of the writer, the circumstances under which the letter was written, and other details.

Many mediums who have practiced psychometry have since become famous in this line. As has been said, their method is to hold in the hand or place against the forehead some small object, such as a fragment of clothing, a letter, or a watch; appropriate visions are then seen or sensations experienced.

While on rare occasions a psychometrist may be entranced, normally he or she is in a condition scarcely varying from the normal. The psychometric pictures, presumably somehow imprinted on the objects, have been likened to pictures carried in the memory, seemingly faded, yet ready to start into vividness when the right spring is touched. Some have suggested, for example, that the rehearsal of bygone tragedies so frequently witnessed in haunted houses is really a psychometric picture that, during the original occurrence, impressed itself on the room. The same may be said of the sounds and smells that haunt certain houses.

The psychological effect of the experimental objects appears to be very strong. When a Mrs. Cridge, William Denton’s subject, examined a piece of lava from the Kilauea volcano she was seized with terror and the feeling did not pass for more than an hour.

On examining a fragment of a mastodon tooth, Elizabeth Denton said,

“My impression is that it is a part of some monstrous animal, probably part of a tooth. I feel like a perfect monster, with heavy legs, unwieldy head, and very large body. I go down to a shallow stream to drink. I can hardly speak, my jaws are so heavy. I feel like getting down on all fours. What a noise comes through the wood! I have an impulse to answer it. My ears are very large and leathery, and I can almost fancy they flap my face as I move my head. There are some older ones than I. It seems, too, so out of keeping to be talking with these heavy jaws. They are dark brown, as if they had been completely tanned. There is one old fellow, with large tusks, that looks very tough. I see several young ones; in fact, there is a whole herd.”

She derived further impressions from a fragment of a meteorite: “It carries my eyes right up. I see an appearance of misty light. I seem to go miles and miles very quickly, up and up. Streams of light come from the right, a great way off. . . . Light shining at a vast distance.”

Some negative impressions can prostrate the psychic and cause illness. On occasion, if the impressions are too antagonistic, the psychic will refuse to handle the object. Some psy-

chometrists have been known, when given an object belonging to a deceased person, to take on the personal appearance and mannerisms of the owner and even to suffer from his or her ailments.

Eugene Crowell, in *The Identity of Primitive Christianity and Modern Spiritualism* (2 vols., 1875–79), writes of a sentry box in Paris in which the sentry on duty committed suicide by hanging. Another soldier was assigned to the same duty, and within three weeks took his life by similar means. Still another succeeded to the post, and in a short time met a similar fate. When these events were reported to Emperor Louis Napoleon, he ordered the sentry box removed and destroyed.

There are many instances on record in which corpses have been traced through psychometric influence. Attempts have also been made to employ it in criminology with varying results. In his book *Thirty Years of Psychical Research* (1923), **Charles Richet** narrates the experience of a Dr. Dufay with a nonprofessional somnambulist called Marie. He handed her something in several folds of paper. She said that the paper contained something that had killed a man. A rope? No. A necktie, she continued. The necktie had belonged to a prisoner who hanged himself because he had committed a murder, killing his victim with a gouet (a woodman's hatchet). Marie indicated the spot where the gouet was thrown on the ground. The gouet was found in the place indicated.

While most psychometrists give their readings in a normal state, a few are hypnotized. Maria Reyes de Z. of Mexico, with whom **Gustav Pagenstecher** conducted a series of successful experiments, belongs to the latter class. From a shell picked up on the beach of Vera Cruz she gave the following reading: "I am under water and feel a great weight pressing upon my body. I am surrounded by fishes of all kinds, colors, shapes, and sizes. I see white and pink coral. I also see different kinds of plants, some of them with large leaves. The water has a dark green, transparent colour. I am among the creatures but they do not seem to notice my presence, as they are not afraid of me in spite of touching me as they pass by."

Many psychometrists in the Spiritualist community have asserted that they are simply instruments and that spirits do the reading. Trance mediums often ask for objects belonging to the dead to establish contact. It was a habit with **Leonora Piper**. But other psychics, like **Pascal Forthuny**, repudiated the theory of spirit intervention and considered psychometry a personal gift, a sensitivity to the influence of the objects possessed. This influence, or emanation, was likened by Waldemar Wasielewski to the "rhabdic force" that he believed bends the rod of the water-witcher while **dowsing**.

William T. Stead suggested that very slight contact would suffice to impart such personal influence. On one occasion he cut pieces of blank paper from the bottom pages of letters of eminent people, just below the signature of each, and sent them to a Miss Ross marked "No. 1. Lady," "No. 2. Gentleman." The readings were very successful (see Stead's journal, *Borderland*, October 1895).

The psychometric vision sometimes comes in quickly flashed images and requires an effort of will to slow down, say mediums. According to D'Aute Hooper in *Spirit Psychometry*, "It would be impossible to follow up and write the impressions as they pass through my consciousness. It is far too rapid. They are like cinematographic pictures. I seem to fly, and at other times I seem to be the piece of stone, without thinking power but seeing things and happenings around me."

The scope of the visions has been described as small or encompassing the whole room. There is no definite order in their emergence. The picture is kaleidoscopic, there is an oscillation in periods of time, but the images of more important events seem to have better sway, say mediums.

The exercise of the faculty requires a relaxed, receptive mind. After the object is touched, some psychometrists feel they are immediately at the location; others mentally travel there first. Some may tear off a piece of paper from an enve-

lope and put it into their mouths. Others are satisfied to handle an object, or hold it wrapped up in their hands.

As a rule, a clue containing an "influence" is indispensable for psychometric readings. But experiments with exceptional psychics led Joseph Buchanan to the conclusion that the clue may be supplanted by an index, for instance, by a name written on a piece of paper. Such cases appear to be rare.

It is usually said that a medium cannot get a reading for himself or herself by psychometry. An incident told some years ago in the journal *Light* is therefore very interesting. E. A. Cannon was handed, without her knowing the origin, a broad piece of elastic that was actually her own. She not only gave a character reading of herself, but also made a prediction that proved to be correct.

It is said that the image of engravings is retained by the glass and that by some processes, such as the use of mercury vapor, this image can be developed. There is a suggestion of some similar effect in an incident related by Elizabeth Denton. She had entered a car from which the passengers had gone to dinner and was surprised to see all the seats occupied. She later recalled:

"Many of them were sitting perfectly composed, as if, for them, little interest was attached to this station, while others were already in motion (a kind of compressed motion), as if preparing to leave. I thought this was somewhat strange, and was about turning to find a vacant seat in another car, when a second glance around showed me that the passengers who had appeared so indifferent were really losing their identity, and, in a moment more, were invisible to me. I had sufficient time to note the personal appearance of several; and taking a seat, I awaited the return of the passengers, thinking it more than probable I might find them the prototypes of the faces and forms I had a moment before so singularly beheld. Nor was I disappointed. A number of those who returned to the cars I recognized as being, in every particular, the counterparts of their late, but transient representatives."

Psychometric impressions may come so spontaneously as to seriously distract the medium in the daily course of life. The British medium **Bessie Williams** complained of this trouble. The Dutch psychometrist **Lotte Plaat** said she could not go into the British Museum in London because she felt that the exhibits were literally shouting their history. By a strong effort of will, however, such impressions can usually be dispelled.

Buchanan made a suggestion to test **direct writing** by spirits by submitting it to psychometric reading. He thought that if the writing was purely the product of the medium, the reading would give the medium's character; if not, the character of the spirit author would be described. The experiments were unsuccessful, however, because he had seemingly overlooked the complications of the **ectoplasm** from which the "spirit" hand was said to be formed. If the writing was done by a materialized hand built out of the bodily substance of the medium, it might bear as little impression of the spirit as a dictated text bears of the dictator, he reasoned.

As already mentioned, psychometry has been utilized to gain information about hauntings. "That the victim of some century old villainy," writes **Sir Arthur Conan Doyle** in his book *The Edge of the Unknown* (1930), "should still in her ancient garments frequent in person the scene of her former martyrdom, is indeed, hard to believe. It is more credible, little as we understand the details, that some thought-form is used and remains visible at the spot where great mental agony has been endured." But he was not unmindful of the difficulties of such speculation, adding, "Why such a thought-form should only come at certain hours, I am compelled to answer that I do not know." The psychometric impression should always be there and should always be perceived, if the theory is correct. The ghost apparently is not; its ways are strange.

Searching for Explanations

Psychometry was identified by Buchanan and entered into the terminology of Spiritualism at a time when a somewhat elaborate and detailed understanding of the spirit world was being conceived in order to explain the many varied phenomena emerging in the séance room. Many of these ideas were offered in an attempt to explain one mystery, such as psychometry, by another, such as ectoplasm. Much of that speculation disappeared along with the mass of physical phenomena. **Stephan Ossowiecki**, a prominent modern psychometrist, has noted correctly that should the psychometric speculation be even partially true, it would explain nothing. Psychometry is just a word and not an explanation, he said. Its essential nature, its exercise, is a mystery. He writes:

“I begin by stopping all reasoning, and I throw all my inner power into perception of spiritual sensation. I affirm that this condition is brought about by my unshakable faith in the spiritual unity of all humanity. I then find myself in a new and special state in which I see and hear outside time and space. . . . Whether I am reading a sealed letter, or finding a lost object, or psychometrizing, the sensations are nearly the same. I seem to lose some energy; my temperature becomes febrile, and the heartbeats unequal. I am confirmed in this supposition because, as soon as I cease from reasoning, something like electricity flows through my extremities for a few seconds. This lasts a moment only, and then lucidity takes possession of me, pictures arise, usually of the past. I see the man who wrote the letter, and I know what he wrote. I see the object at the moment of its loss, with the details of the event; or again, I perceive or feel the history of the thing I am holding in my hands. The vision is misty and needs great tension. Considerable effort is required to perceive some details and conditions of the scenes presented. The lucid state sometimes arises in a few minutes, and sometimes it takes hours of waiting. This largely depends on the surroundings; skepticism, incredulity, or even attention too much concentrated on my person, paralyzes quick success in reading or sensation.”

Illuminating as this subjective account is, it conveys little about the specific nature of psychometric influence. Gustav Pagenstecher conjectured as follows:

“The associated object which practically witnessed certain events of the past, acting in the way of a tuning fork, automatically starts in our brain the specific vibrations corresponding to the said events; furthermore, the vibrations of our brain once being set in tune with certain parts of the Cosmic Brain already stricken by the same events, call forth sympathetic vibrations between the human brain and the Cosmic Brain, giving birth to thought pictures which reproduce the events in question.”

Spiritualist Sir Arthur Conan Doyle, in plainer language, compared psychometric impressions to shadows on a screen. The screen is the ether, “the whole material universe being embedded in and interpenetrated by this subtle material which would not necessarily change its position since it is too fine for wind or any coarser material to influence it.” Doyle himself, although by no means psychic, would always be conscious of a strange effect—almost a darkening of the landscape with a marked sense of heaviness—when he was on an old battlefield. A more familiar example of the same faculty may be suspected in the gloom that gathers over the mind of even an average person upon entering certain houses. Such sensitivity may find expression in more subtle and varied forms. “Is not the emotion felt on looking at an old master [painting] a kind of thought transference from the departed?” asked **Sir Oliver Lodge**. The query cannot be answered conclusively, since the labels attached to psychic phenomena are purely arbitrary.

Akashic Records

Attempts at such a synthesis have been made by Theosophists. In his introduction to W. Scott-Elliot’s *The Story of Atlantis and the Lost Lemuria* (1904), the first book drawn from the so-called **akashic records**, **A. P. Sinnett** explains that the pictures

of memory are imprinted on some nonphysical medium; they are photographed by nature on some imperishable page of superphysical matter. They are accessible, but the interior spiritual capacities of ordinary humanity are as yet too imperfectly developed to establish touch, he says. He further notes:

“But in a flickering fashion, we have experience in ordinary life of efforts that are a little more effectual. Thought-transference is a humble example. In that case, ‘impressions on the mind’ of one person, Nature’s memory pictures with which he is in normal relationship, are caught up by someone else who is just able, however unconscious of the method he uses, to range Nature’s memory under favourable conditions a little beyond the area with which he himself is in normal relationship. Such a person has begun, however slightly, to exercise the faculty of astral clairvoyance.”

Such highly speculative ideas are beyond the scope of psychical research, but the concept of the akashic records in its philosophical depths can be partly supported by an astronomical analogy. Because of the vastness of interstellar distances it takes hundreds of thousands of years for light, traveling at the enormous speed of 186,000 miles per second, to reach us from distant stars. Anyone who could look at the Earth from such a distant star would witness, at the present moment, the primeval past. From various distances the creation of our world could be seen as a present reality. Theoretically, therefore, astronomy admits the existence of a scenic record of the world’s history. The concept of this **cosmic picture gallery** and that of the akashic records is similar.

There is no generally validated method of access to such records in sublimated psychometry. However, Theosophist G. R. S. Mead, in his book *Did Jesus Live 100 B.C.?* (1903), asserted the following regarding akashic research:

“It would be as well to have it understood that the method of investigation to which I am referring does not bring into consideration any question of trance, either self-induced, or mesmerically or hypnotically effected. As far as I can judge, my colleagues are to all outward seeming in quite their normal state. They go through no outward ceremonies, or internal ones for that matter, nor even any outward preparation but that of assuming a comfortable position; moreover, they not only describe, as each normally has the power of description, what is passing before their inner vision in precisely the same fashion as one would describe some objective scene, but they are frequently as surprised as their auditors that the scenes or events they are attempting to explain are not at all as they expected to see them, and remark on them as critically, and frequently as sceptically, as those who cannot ‘see’ for themselves but whose knowledge of the subject from objective study may be greater than theirs.”

Simultaneous Perception of “Memory Records”

One need not go to occultists for psychic experiences in which there is a clear suggestion of memory records existing independently of individual powers of cognition. Something of that nature has been perceived by several people simultaneously, thus suggesting some sort of objectivity.

The Battle of Edge Hill (on the borders of Warwickshire and Oxfordshire, England) was fought on October 22, 1624. Two months later a number of shepherds and village people witnessed an aerial reenactment of the battle with all the noises of the guns, the neighing of the horses and the groans of the wounded. The vision lasted for hours and was witnessed by people of reputation for several consecutive days. When rumors of it reached the ears of Charles I, a commission was sent out to investigate. The commission not only reported having seen the vision on two occasions, but actually recognized fallen friends of theirs among the fighters; one was Sir Edmund Varney.

A similar instance was recorded by Pausanias (second century B.C.E.), according to whom on the plains of Marathon, four hundred years after the great battle, the neighing of horses, the

shouts of the victors, the cries of the vanquished, and all the noise of a well-contested conflict, were frequently to be heard.

Patrick Walker, the Scottish Presbyterian covenanter, is quoted in *Biographia Presbyteriana* (1827) as stating that in 1686, about two miles below Lanark, on the water of Clyde, “many people gathered together for several afternoons, where there were showers of bonnets, hats, guns and swords, which covered the trees and ground, companies of men in arms marching in order, upon the waterside, companies meeting companies . . . and then all falling to the ground and disappearing, and other companies immediately appearing in the same way.” But Patrick Walker himself saw nothing unusual occur. About two-thirds of the crowd saw the phenomena; the others saw nothing strange. “Patrick Walker’s account,” states Andrew Lang in his book *Cock Lane and Common Sense* (1896), “is triumphantly honest and is, perhaps, as odd a piece of psychology as any on record, thanks to his escape from the prevalent illusion, which, no doubt, he would gladly have shared.”

Under the pseudonyms Miss Morrison and Miss Lamont, Anne Moberly, daughter of the bishop of Salisbury, and Eleanor Jourdain published in 1911 a remarkable book entitled *An Adventure*, in which they claim that in 1901 and 1902 they had a simultaneous vision, on the grounds of Versailles, of the place as it was in 1789. Some time after the first publication of their account of their **Versailles adventure**, testimony was given by people who lived in the neighborhood of Versailles that they also had seen the mysterious appearances, the strange phenomena being witnessed only on the anniversary of the attack on Versailles during the French Revolution. The most inexplicable feature of the story is that the people of the eighteenth century saw, heard, and spoke to the people of the twentieth century, who never doubted at the time that they were in communication with real individuals.

Psychometric Premonitions

Another class of phenomena could be classified as psychometric foreshadowings of the future. The report on the **Census of Hallucinations** made by the Society for Psychical Research in Great Britain in 1889 recorded one incident concerning a solitary excursion to a lake. The individual noted:

“My attention was quite taken up with the extreme beauty of the scene before me. There was not a sound or movement, except the soft ripple of the water on the sand at my feet. Presently I felt a cold chill creep through me, and a curious stiffness of my limbs, as if I could not move, though wishing to do so. I felt frightened, yet chained to the spot, and as if impelled to stare at the water straight in front of me. Gradually a black cloud seemed to rise, and in the midst of it I saw a tall man, in a suit of tweed, jump into the water and sink. In a moment the darkness was gone, and I again became sensible of the heat and sunshine, but I was awed and felt eerie. . . . A week afterwards Mr. Espie, a bank clerk (unknown to me) committed suicide by drowning in that very spot. He left a letter for his wife, indicating that he had for some time contemplated death.”

Princess Karadjia narrates in the *Zeitschrift für Metapsychische Forschung* (March 15, 1931) a story of a personal experience of the late Count Buerger Moerner that contains this incident:

“Passing through the little garden and glancing in at the window as he approached the house (looking for public refreshment) the Count was horrified to see the body of an old woman hanging from a ceiling beam. He burst into the room with a cry of horror, but once across the threshold was stunned with amazement to find the old woman rising startled from her chair, demanding the reason of his surprising intrusion. No hanging body was to be seen and the old lady herself was not only very much alive, but indignant as well. . . . Some days later, being again in that locality, he decided to visit the hut once more, curious to see if by some peculiarity of the window pane he might not have been observing an optical illusion. Nearing the hut through the garden as before, the same terrible sight met his eye. This time, however, the Count stood for

some minutes studying the picture, then after some hesitation knocked at the door. No answer, even to repeated knocks, until at length Count Moerner opened the door and entered to find what he saw this time was no vision. The old woman’s body was indeed hanging from the beam. She had committed suicide.”

Psychometry remains a popular practice in both psychic and Spiritualist circles. There has been little work done on it in parapsychology since it is difficult to quantify results and many consider it but a variation on clairvoyance. It may also be seen as merely a helpful tool to assist the psychic into the proper state for receiving clairvoyant impressions.

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Psychophone

Term suggested by **James Coates** for **direct voice** communications at séances.

Psychophysical Research Laboratories

An organization founded in 1979 by James S. McDonnell at the Forrestal Research Center, Princeton, New Jersey. It was devoted to laboratory investigation of **psi** phenomena, **extrasensory perception**, and **psychokinesis**. Under its director, **Charles Honorton**, it became known as the location of experiments using the **Ganzfeld** procedures, the subject of major controversy within parapsychology in the 1980s. The center closed in the late 1980s due to a lack of financial resources.

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Psychoplasm

Alternative term for **ectoplasm**.

Psychorrhagic Diathesis

Formidable term used by psychical researcher **F. W. H. Myers** for his theory of phantasmal appearances, a psychic faculty of detaching elements of personality and transforming by them a certain part of space into a phantasmogenetic center. In this center, in a manner not material or optical, the phantasm of the psychorrhagist appears and may become collectively visible. (See also **apparitions**)

Psychosynthesis Institute

A facility founded to promote the psychotherapeutic approach of **Roberto Assagiolo**, a psychiatrist who attempted to integrate theosophical ideas, especially those of **Alice A. Bailey**, into his psychotherapeutic work. Basic concepts in psychosynthesis include the supraconscious (a higher unconscious, source of meaning and purpose in life), the Self and the will.

Essentially psychosynthesis is a psychological and educational method of harmonizing one's relationship to environment through inner integration and synthesis. This involves a continuing process of expanding self-awareness and higher consciousness, leading from the personal to the transpersonal or universal. The approach varies according to the needs of the individual and the most suitable way of releasing inner guidance, combining the methods of psychology and spiritual disciplines.

The institute offered theoretical and practical training for professionals and concerned individuals, as well as supporting research on psychosynthesis. Last known addresses: High Point Foundation, 647 N. Madison Ave., Pasadena, CA 91101, and Nan Clark Ln., Mill Hill, London, NW7, England.

Sources:

Assagiolo, Roberto. *The Act of Will*. New York: Viking Penguin, 1973.

———. *Psychosynthesis: A Manual of Principles and Techniques*. New York: Viking Penguin, 1971.

The Psycho-Therapeutic Society

Founded in London, England, on April 1, 1901, for the advocacy of health reform, medical hypnotism, suggestive therapeutics, curative human radiations, and general drugless healing. The first president was **George Spriggs**, whose services as healing medium were at the disposal of patients for a generation. It is no longer active.

Psychotronics

A modern term favored in Eastern Europe for what in the West is termed parapsychology. It attempts to extend parapsychology by indicating the relationship of man to the universe, interaction with other physical bodies and matter, and fields of energy, known or unknown.

The First International Conference on psychotronics was held in Prague, Czechoslovakia, in 1974. Delegates included professors of physics and psychology, doctors of medicine and psychiatry, and parapsychologists. Subjects discussed included **dowsing** (water-witching and location of hidden objects), **radi-omics**, **telepathy**, **Kirlian aura**, **out-of-the body travel**, and bioelectric energy fields. Psychotronics organizations now exist in Poland, the Czech Republic and several other Eastern European countries.

Sources:

Wilczewski, Janusz, Zbigniew Szczerba, and Barbara Szbiicka, eds. *Materiały z Konferencji Parapsychologów '94*. Warsaw: Polskie Towarzystwo Psychotroniczne, 1994.

The Psychotronics and Folk Medicine Center

A research center dedicated to collecting and disseminating information on **psi** and alternative (especially folk) medicine. Since the fall of the Soviet Union, Russian study of parapsychology (or **psychotronics**) and contact with the West has increased measurably. The Psychotronics and Folk Medicine Center, established in the 1990s, initiated communication with Western scientists and businesses concerning psi knowledge. It

developed and published relevant literature and films on these subjects, working with such prominent healers as Nickolay Kasyan and psychic **Nina S. Kulagina**.

Edward Naumov, president of the center, was a corresponding member of the **Parapsychological Association**. He was known in the West for his work on "bioinformation" and healing. He dispensed information on what he called "the mystery of Psy-weapon," and the center's literature outlined examples of former Soviet government interest in "radioson," which allegedly was capable of causing "acoustic modulations in the brain." Naumov claimed that the representatives of the KGB and the CIA reported the creation of "a generator [that can] transmit information regardless of distance."

Last known address: House 1, Block B, Apt. 60, Pl. Poebody, 12193 Moscow, Russia, Commonwealth of Independent States.

Psylli

A class of persons in ancient Italy who had the power of charming serpents. This name was also given by various writers to the snake charmers of Africa, and it is claimed that the serpents twisted round the bodies of these *Psylli* without doing them any injury, although the reptiles did not have their fangs extracted or broken.

In Kahira, when a viper entered a house, the charmer was sent for, and he enticed it out by the use of certain words. At other times, music was used, and it is believed that the serpents understood what was said to them by the snake charmers, and they acted with complete obedience.

Since vipers do not have ears, thus eliminating the effect of words or music, they may instead respond to movements and body heat.

Ptolemy, Claudius (100–178 C.E.)

Greek scholar and the father of Western **astrology**. Ptolemy lived in the Greek community of Alexandria, Egypt, then one of the major centers of learning in the Mediterranean basin. He is most remembered as the author of *Mathematiké Syntaxis*.

In *Mathematiké Syntaxis* (also known as the *Almagest*.) Ptolemy synthesized current knowledge of the solar system. His earth-centered astronomy was accepted for centuries until finally overthrown by the solar-centered view of Copernicus (1473–1543).

From his earth-centered astronomy Ptolemy derived his perspective on astrology (the two disciplines not then so rigidly separated as they are today). In the *Tetrabiblos*, he organized the astrological knowledge then available into a unified system and tied it to a set of ethical principles that stress the proper function of astrology and the ways in which it can be properly used. Although his system has been modified in a number of ways in modern astrology, its basic structure remains.

Sources:

Brau, Jean-Louis, Helen Weaver, and Allan Edwards, eds. *Larousse Encyclopedia of Astrology*. New York: New American Library, 1982.

Holden, James H., and Robert A. Hughes. *Astrological Pioneers of America*. Tempe, Ariz.: American Federation of Astrologers, 1988.

Lewis, James R. *The Astrology Encyclopedia*. Detroit: Gale Research, 1994.

Puharich, Andrija (Henry Karl) (1918–1995)

Physician and parapsychologist. He was born on February 9, 1918, in Chicago, Illinois, of Yugoslavian ancestry. He studied at Northwestern University (B.A., 1942) and Northwestern University Medical School (M.B. and M.D., 1946). He developed an interest in psychic phenomena in 1947 and the follow-

ing year set up the Round Table Foundation, Glen Cove, Maine, to study the physico-chemical basis for paranormal phenomena. However, it was after his period of service in the army (1953–59) that his true interests emerged.

Through the 1960s, Puharich was an independent scientist and inventor operating with the funds and patronage of various funding sources including the Mind Science Foundation, San Antonio, Texas; the Belk Research Foundation, New York City; the Consciousness Research Foundation; and various industrial and scientific organizations. He holds some 50 patents. He did both psychological and non-parapsychological work; his several books reflect his exploration of hallucinogens and ESP.

In April 1971 he decided to change directions and devote himself fully to his first love, parapsychological investigation. This decision was stimulated by his brief contact in 1962 with the Brazilian psychic surgeon **José Arigó**, who died suddenly in an auto accident in 1971. Shortly thereafter he went to Tel Aviv, Israel, to meet **metal bending** psychic **Uri Geller** and commenced a series of tests of Geller's talents.

During these tests Geller apparently manifested psychokinetic ability and dematerialization of objects which reappeared elsewhere. Under hypnosis, a mysterious voice was heard in the same room as Geller, claiming to be a superior intelligence of an extraterrestrial nature. Similar messages had been conveyed to Puharich by a Hindu scholar and psychic Dr. D. G. Vinod in 1953, and also by Dr. Charles Laughead of Whipple, Arizona, three years later. These messages are described in detail in Puharich's biography of Geller, *Uri: A Journal of the Mystery of Uri Geller* (1974). It must be emphasized that these astonishing communications, claiming to originate from superior intelligences in spaceships, manifested in the Puharich's presence and seemed to follow him around from one psychic to another, and the reports of these voices led many of Puharich's colleagues to question his work otherwise.

Puharich continued to work quietly through the 1970s, and little has been published since concerning his direction or results. He died January 3, 1995.

Sources:

Puharich, Andrija. *Beyond Telepathy*. Garden City, N.Y.: Doubleday, 1962.

———. *The Sacred Mushroom: Key to the Door of Eternity*. Garden City, N.Y., Doubleday, 1959.

———. *Time No Longer*. N.p., 1980.

———. *Uri: A Journal of the Mystery of Uri Geller*. Garden City, N.Y.: Doubleday, 1974.

Puharich, Andrija, and Harold E. Puthoff. *The Iceland Papers*. Amherst, Wis.: Essentia Research Associates, 1979.

Purce, Jill (1947–)

British biophysicist, author, editor, and lecturer on mystical aspects of sound vibration and the human voice. Purce was born October 10, 1947, in Newcastle, Staffordshire. She attended Headington School, Oxford, Reading University (B.A. Hons., 1970), the Chelsea College of Art, London (1970–71), and Kings College, London (1971–72). Her special interest in the mystical aspects of life began when she studied the fine arts at Reading University and became fascinated with relationships between form and pattern in nature, and patterns in the development of human consciousness. She was awarded a research fellowship in the biophysics departments at Kings College and studied the spiral form in science, religion, and art. This became the basis for her book *The Mystic Spiral: Journey of the Soul* (1974), concerned with the evolution of consciousness in spiritual traditions and in psychology.

She also investigated the effect of sound vibrations on particles and on water, a subject that had been much neglected since the early experiments of E. F. F. Chladni in 1785 and Margaret Watts Hughes between 1885–1904.

Purce first introduction to the effect of sound in matter came from seeing photographs concerning the work of Hans Jenny, a Swiss engineer and doctor who had been influenced by the teachings of **Rudolph Steiner**. Jenny used liquids, pastes, and fine powders to demonstrate that formless matter could be organized into exquisite and precise patterns through sound vibration. In 1885, Hughes had studied the patterns formed by lycopodium seeds, sand, and also semi-liquid pastes when vibrated by the human voice. To assist her research, she invented the eidophone, an instrument to facilitate control of and the direction of the voice vibrations on any given medium.

Purce spent a period studying **music** with the eminent composer Karlheinz Stockhausen in Germany. It was at this time that Stockhausen composed his *Alphabet for Lieges*, illustrating relationships between sound vibration and matter. Afterwards she extended her studies with special reference to vibrations of the human voice. She studied Mongolian and Tibetan overtone chanting (producing chords of simultaneous notes octaves apart, with harmonics) in the Indian Himalayas, her teacher being the chantmaster of the Gyutö Tibetan Monastery and Tantric College. She subsequently developed her studies with American Indians and shamans from various traditions.

Purce has offered her research for the light it might shed on the mystic power of sound vibrations as they have operated in ancient traditions and practices. She has also tried to show that the human voice can act as a creative link between body and mind. In her lectures and workshops in various countries, Purce demonstrates to students the manner in which understanding and liberation of the voice can transform the personality, in both a psychotherapeutic and a spiritual way. She has also used her voice techniques as a tool of positive value for women in childbirth. She has conducted workshops on the healing and meditative effects of sound and voice across Europe and North America.

In addition to this specialized work, Purce is also general editor of the Thames & Hudson series of books on sacred traditions, art, and imagination. She is married to the biologist **Rupert Sheldrake** who has offered some new theoretical approaches to biologists about the origin and growth of form in nature. (See also **Mantra; Nada; Alfred Wolfsohn**)

Purna Yoga (Journal)

Annual publication of **Atmaniketan Ashram**, devoted to the teachings of **Sri Aurobindo** as interpreted by Sadhu Loncirth the ashram's founder. The journal included news of **Auroville**, the new religious city in India. Current address unavailable.

Purohit, Swami Shri (1882–ca. 1936)

Hindu monk, poet and spiritual teacher, who greatly influenced the poet **W. B. Yeats** and (through him) actress Margot Ruddock, a close friend of Yeats in his later years. Swami Purohit was born on October 12, 1882, at Badnera, near Amraoti in Berar, India (Central Provinces), of a religious and wealthy Brahmin family. His father had renounced a large fortune out of respect for the memory of his own father. As a boy, Purohit grew up in a devout religious atmosphere and had several encounters with wonder-working Mahatmas.

After attending a local Anglo-vernacular school, he studied at University of Bombay, enrolling in 1898. He went on to the Morris College at Nagpur, where he entered the Arts course. After passing his examination in 1901 he joined the B.A. class and studied philosophy. After failing this examination, he took a position as teacher at Amraoti, eventually receiving his B.A. from Calcutta University in 1903. He went on to Poona and studied at Deccan College, where he obtained his LL.B. degree.

However, he was more interested in obtaining spiritual experience from yogis and mahatmas than in practicing law. He

made several religious pilgrimages. At the request of his parents, he married a sixteen-year-old girl Godu Bai, but after the birth of two daughters and a son, he obtained his wife's permission to renounce the life of householder. He studied under his guru Bhagwan Shri Hamsa and in about 1923 became a renunciate and traveling monk. He practiced severe austerities and made religious pilgrimages throughout India. At the request of his guru, he traveled to Europe in 1930.

In London, he became a close friend of W. B. Yeats, then in his sixties, and strongly influenced his outlook on Hindu philosophy and mysticism. Yeats wrote introductions to the Swami's autobiography *An Indian Monk* (1932) and his translation of his guru's book *The Holy Mountain* (Faber, London, 1934).

In 1935, the Swami published a translation of *Bhagavad-Gita* under the title *The Geeta; The Gospel of the Lord Shri Krishna* (1935) which he dedicated "To my friend William Butler Yeats" on his seventieth birthday. In the same year, the Swami published a translation of the *Mandukya Upanishad*, for which Yeats provided an introduction. Yeats had planned to travel to India to assist the Swami in translating the ten principal Upanishads, but eventually the work was completed by the two friends at Majorca in 1936.

From 1934 onward, Yeats developed a romantic friendship with the young actress Margot Ruddock, then twenty-seven years old. He introduced her to the Swami, who thereafter became her spiritual adviser and influenced the poems which she wrote. The Swami also composed many religious poems, some of which Margot Ruddock translated into English.

The Swami featured frequently in the correspondence between Yeats and Margot Ruddock, published as *Ah, Sweet Dancer; W. B. Yeats and Margot Ruddock* edited by Roger McHugh (1970). Yeats corresponded with the Swami for some years before his own death. The Swami returned to India in 1936 after receiving news of the illness of his guru, who died the same year. The Swami died soon afterward.

Yeats's letters to the Swami were bought privately by Claude Driver, director of the Rosenbach Foundation, Philadelphia. Extracts from some letters were quoted in *The Later Phase of the Development of W. B. Yeats* by S. Mokashi-Punekar (1966).

Sources:

Patanjali, Bhagwan Shree. *Aphorisms of Yoga*. London: Faber, 1938.

The Purrah

A former secret society of the Tulka-Susus, a tribe whose members dwelled between the Sierra Leone river and Cape Mount in West Africa. The *Tulka* consisted of five small communities which together formed a kind of republic. Each group had its own chiefs and council, but all were under a controlling power that was called the *purrah*. Each of the five communities also had its own *purrah*, from which was formed the great or general *purrah*, which held supreme sway over the five bodies.

Before an African could join a district *purrah*, he had to be thirty years of age, and before being received into membership of the great *purrah*, he had to have reached the age of fifty. Thus the oldest members of each district *purrah* were members of the head *purrah*. On desiring admittance to the examination for the district *purrah*, the relations of the candidate had to swear to kill him if he did not stand the test, or if he revealed the mysteries and the secrets of the society. The explorer Leo Frobenius stated:

"In each district belonging to a *purrah* there is a sacred grove to which the candidate is conducted, and where he must stay in a place assigned to him, living for several months quite alone in a hut, whither masked persons bring him food. He must neither speak nor leave his appointed place of residence.

"Should he venture into the surrounding forest, he is as good as dead.

"After several months the candidate is admitted to stand his trial, which is said to be terrible. Recourse is had to all the elements in order to gain satisfaction as to his firmness and courage. We are even assured that at these mysteries use is made of fettered lions and leopards, that during the time of the tests and enrolment the sacred groves echo with fearful shrieks, that here great fires are seen at night, that formerly the fire flared up in these mysterious woods in all directions, that every outsider who through curiosity was tempted to stray into the woods was mercilessly sacrificed, that foolish people who would have penetrated into them disappeared and were never heard of again.

"If the candidate stands all the tests, he is admitted to the initiation. But he must first swear to keep all the secrets and without hesitation carry out the decisions of the *purrah* of his community and all the decrees of the great head *purrah*. If a member of the society betrays it or revolts against it, he is condemned to death, and the sentence is often carried out in the bosom of his family. When the criminal least expects it, a disguised, masked and armed warrior appears and says to him:—

"The great *purrah* sends thee death!"

"At these words everybody stands back, no one dares to offer the least resistance, and the victim is murdered.

"The Court of each district *purrah* consists of twenty-five members, and from each of these separate courts five persons are chosen, who constitute the great *purrah*, or the High Court of the general association. Hence this also consists of twenty five persons, who elect the head chief from their own body.

"The special *purrah* of each community investigates the offenses committed in its district, sits in judgment on them, and sees that its sentences are carried out. It makes peace between the powerful families, and stops their wranglings.

"The great *purrah* meets only on special occasions, and pronounces judgment on those who betray the mysteries and secrets of the order, or on those who show themselves disobedient to its mandates. But usually it puts an end to the feuds that often break out between two communities belonging to the confederacy. When these begin to fight, after a few months of mutual hostilities, one or other of the parties, when they have inflicted sufficient injury on each other, usually wants peace. The commune repairs secretly to the great *purrah*, and invites it to become the mediator and put an end to the strife.

"Thereupon the great *purrah* meets in a neutral district, and when all are assembled announces to the communes at war that it cannot allow men who should live together as brothers, friends and good neighbors, to wage war, to waste each others' lands, to plunder and burn; that it is time to put an end to these disorders; that the great *purrah* will inquire into the cause of the strife; that it requires that this should cease and decrees that all hostilities be forthwith arrested.

"A main feature of this arrangement is that, as soon as the great *purrah* assembles to put a stop to the feud, and until its decision is given, all the belligerents of the two districts at war are forbidden to shed a drop of blood; this always carries with it the penalty of death. Hence everybody is careful not to infringe this decree, and abstains from all hostilities.

"The session of the High Court lasts one month, during which it collects all necessary information to ascertain which commune caused the provocation and the rupture. At the same time it summons as many of the society's fighting-men as may be required to carry out the decision. When all the necessary particulars are brought in, and everything is duly weighed, it settles the question by condemning the guilty commune to a four days' sack.

"The warriors who have to give effect to this decision are all chosen from the neutral districts; they set out by night from the place where the great *purrah* is assembled. All are disguised, the face being covered with an ugly mask, and armed with lighted torches and daggers. They divide into bands of forty, fifty, or sixty, and all meet unexpectedly before dawn in the district that they have to pillage, proclaiming with fearful shouts the deci-

sion of the High Court. On their approach men, women, children and old people, all take to flight, that is, take refuge in their houses, and should anyone be found in the fields, on the highway, or in any other place, he is either killed or carried off and no more is ever heard of him.

“The booty obtained by such plundering is divided into two parts, one of which is given to the injured commune, the other to the great *purrah*, which shares it with the warriors that have executed its decree. This is the reward for their zeal, their obedience and loyalty.

“If one of the families in a commune subject to the *purrah* becomes too powerful and too formidable, the great *purrah* meets, and nearly always condemns it to unexpected sack, which is carried out by night and, as usual, by masked and disguised men. Should the heads of such a dangerous family offer any resistance, they are killed, or carried off, and conveyed to the depths of a sacred and lonely grove where they are tried by the *purrah* for their insubordination; they are seldom heard of again.

“Such, in part, is the constitution of this extraordinary institution. Its existence is known; the display of its power is felt; it is dreaded; yet the veil covering its intentions, decisions and decrees is impenetrable, and not till he is about to be executed does the outlaw know that he has been condemned. The power and reputation of the *purrah* is immense, not only in the homeland, but also in the surrounding districts. It is reported to be in league with the spirits (instead of the devil).

“According to the general belief the number of armed men who are members and at the disposal of the *purrah* exceeds 6,000. Moreover, the rules, the secrets and the mysteries of this society are strictly obeyed and observed by its numerous associated members, who understand and recognise each other by words and signs.”

Pursuit (Journal)

Quarterly publication of the **Society for the Investigation of the Unexplained**. The Society for the Investigation of the Unexplained was founded in 1966 by explorer-author **Ivan T. Sanderson** (1911–1973), an enthusiastic student of the research of **Charles H. Fort** into strange and anomalous phenomena and events. *Pursuit* included reports on the wide range of Fortean phenomena, i.e., bizarre events, strange anomalies, synchronicities and scientific ambiguities often ignored or explained away, such as unusual falls from the skies, mysterious **disappearances** and reappearances, **stigmata**, earthquake and tornado anomalies, invisible assassins, **teleportation**, **UFOs**, **levitation**, **monsters**, inexplicable fires and explosions. The society died soon after Sanderson's death in 1973 and with it went *Pursuit*.

Purucker, Hobart Lorentz Gottfried de (1874–1942)

Hobart Lorentz Gottfried de Purucker, a prominent American theosophical author and leader, was the son of a pastor of the German Reformed church. He was born January 15, 1874, in Suffern, New York. He grew up in parsonages in several states and also as a youth lived in Geneva, Switzerland, where his father moved to become chaplain of the American church. He attended the Collège de Genève for a short time but returned to the United States during his eighteenth year. After a period of wandering, he settled in San Diego, California, where he discovered the **Theosophical Society**. He met the leader of the American Theosophists, **William Q. Judge**, and became an assistant to Judge's successor, **Katherine Tingley**. In 1903 Purucker moved to Point Loma, California, where Tingley had established a theosophical community.

Purucker served as Tingley's personal secretary, and in 1911 he assumed additional duties as editor of the *Theosophical Path*,

the group's periodical. His years of work were acknowledged in 1929 when he succeeded Tingley as head of the society. He soon began a second periodical, the *Theosophical Forum*. He also took over Tingley's role as spokesperson of the society and began to give public lectures, which were later collected into some of his more popular books. The early 1930s were his most productive literary period. He completed *Questions We All Ask* (1930–31); *Theosophy and Modern Science* (1930); *Golden Precepts of Esotericism* (1931); *Fundamentals of Esoteric Philosophy* (1932); and *The Esoteric Tradition* (1935).

World War II presented a significant challenge to the community at Point Loma, which was located on Pacific coastal property adjacent to a major U.S. naval facility. The location was a vulnerable position should Japanese forces reach the West Coast, which many felt to be a real possibility at the time. That threat and the financial problems being experienced by the group led Purucker to close the community and sell the site. He died September 27, 1942, just a few weeks after new headquarters were established in Covina, California.

Following his death, the society published a variety of Purucker's writings, including *Studies in Occult Philosophy* (1945) and *Dialogues with G. de Purucker* (1948). Purucker's work is not very well known, because the branch of the society over which he presided has dwindled in size through the last half of the twentieth century.

Sources:

Purucker, Gottfried de. *Dialogues with G. de Purucker*. 3 vols. Covina, Calif.: Theosophical University Press, 1948.

———. *The Esoteric Tradition*. 2 vols. Point Loma, Calif.: Theosophical University Press, 1935.

———. *Fundamentals of Esoteric Philosophy*. London: Rider, 1932.

———. *Questions We All Ask*. 4 vols. Covina, Calif.: Theosophical University Press, 1930–31.

Puthoff, Harold E. (1936–)

Physicist and parapsychologist born June 20, 1936, in Chicago, Illinois. He earned his Ph.D. from Stanford University where he worked from 1972 onward in the field of lasers. He was responsible for developing a tunable Raman laser that produced high-power radiation throughout the infrared section of the spectrum. He has supervised research for Ph.D. candidates in electrical engineering and applied physics at Stanford.

His interest in parapsychology was first manifest in his initiating research in **biofeedback** and biofield measurements. However, he has become most known for his research with his colleague **Russell Targ** at **Stanford Research Institute** on remote viewing, a type of test for ESP in which one person goes to a specified location and another person attempts to describe what the first person is seeing. They reported remarkable success and following the publication of their book, *Mind Reach* (1977), others replicated the process with equally remarkable success. Critics, however, found a methodological flaw in the giving of cues to the percipient. The critics stimulated new research which prevented the cueing and researcher Robert Jahn has also reported (in Beloff, 1988) positive results with the new format. Puthoff and Targ have also done research on **Uri Geller**. (See also **Ingo Swann**)

Sources:

Beloff, John. *The Importance of Psychical Research*. London: Society for Psychical Research, 1988.

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Pyramid Church of Truth and Light

The Pyramid Church of Truth and Light is a Spiritualist church founded in 1941 in Ventura, California, by Revs. John Kingham and Emma Kingham. They led the church through its first generation after which, in 1962, Rev. Steele Goodman became the new head. Under the Kinghams, four congregations were chartered, but none have survived. Under Goodman two centers have been noted, one in Sacramento, California, and one in Phoenix, Arizona. The Phoenix church is pastored by Isaiah Jenkins, an African American who has emerged as a popular medium in the Spiritualist community. The church has a minimal set of beliefs and emphasizes personal development. It lives by the basic principle of love, upon which laws should be based.

Pyramid Guide (Newsletter)

Former bimonthly newsletter of the Life Understanding Foundation, concerned with **pyramids** and pyramid energy and related subjects, in the early 1990s superseded by **Universalist** magazine. Back issues (1-55) are available from PO Box 30305, Santa Barbara, CA 93130.

Pyramids and Pyramidology

The large pyramid structures built by the ancient peoples of Egypt, Peru, and Central America have fascinated scholars and lay people through the centuries. In the wake of the emergence of modern Egyptology, they have been the subject of religious and millennial speculation, and more recently occult speculation. In spite of the efforts of Egyptologists, who have done much to discover and describe the building, the structure, and the purposes of the pyramids, a number of unanswered questions, such as the unit of measurement used by the pyramid architects, remain, and provide a basis for broad speculation. The discovery and spread of public knowledge concerning the pyramids in the Americas only added fuel to the fires of imagination. Although the Egyptian pyramids served as tombs for royalty and the wealthy of society, some pyramids had no clearly discernible purpose and others had structures that seemed to have no relation to the primary burial function.

There were some eighty pyramids in Egypt, built under the reign of the Pharaohs from 3,100 to 332 B.C.E. Egyptian tombs reflect the early religious ideas about the afterlife. In predynastic times, the dead were buried in sand pits of an oval or square shape; in the dynastic era a structure called a *mastaba* was erected over the burial place of kings and nobles. This was made of dried mud bricks and reproduced the house or palace of the deceased, so that his soul could have a replica of earthly existence.

Eventually stone was used instead of mud bricks, and the process of development culminated in the Step Pyramid of the

Third Dynasty (ca. 2686–2181 B.C.E.) The familiar square-based, triangular-sided pyramid is seen at its best in the Great Pyramid of Giza, built in the reign of Cheops (or Khufu) of the Fourth Dynasty, regarded as one of the Seven Wonders of the World. It measures 756 feet square, with a height of 480 feet. It is made of some 2,300,000 blocks of stone that average 2 1/2 tons each. The core is of local stone and the outer facing of limestone, while the granite and limestone blocks are hewn with a high level of precision.

The pyramid is entered through a shaft on the north side, where a descending corridor leads to an unfinished chamber with a blind passage; an ascending corridor leads to what is called “the Queen’s Chamber,” containing two-dead end shafts, and eventually to the “Grand Gallery,” 100 feet long and 30 feet high, and the “King’s Chamber,” containing an empty sarcophagus. It is thought that it originally contained a mummy, rifled by tomb robbers who surmounted the granite plugs, false passages and other precautions of the pyramid builders.

Occult speculations regarding the Great Pyramid have arisen mainly around its construction, dimensions, and possible use. It is certainly a remarkable engineering feat, and it has been suggested that it could have been achieved only by supernatural techniques, such as levitating the great blocks of stone by mysterious occult force. However, tomb paintings, tool marks on stone, and quarry workings suggest more conventional technology.

Ruins found near the pyramid are thought to have been the barracks for about 4,000 skilled workmen. The heavy work could have been done by conscripted labor, as depicted on other tomb paintings. One such painting depicts about 172 men shifting a sixty-ton statue. The stones were probably moved on sleds and by barges and rafts. Earthen mounds may have surrounded the pyramid in the course of construction, with ramps for elevating the stones.

Pyramidology, the attempt to impose metaphysical and cosmological meaning upon the Great Pyramid, dates back to the 1830s, after Colonel Howard Vyse blasted a way inside and took measurements. The British mathematician John Taylor and Scottish astronomer Charles Piazza Smyth claimed that the pyramid embodied divine revelations and prophecy, calculated from its measurements, assuming a unit of a “pyramid inch” which was later the Anglo-Saxon inch. After Smyth pyramidology became the domain of British Israelites (who tried to prove that contemporary Anglo-Saxons were the descendants of the fabled ten lost tribes of Israel) and various conservative Christians who looked to the pyramid to verify biblical speculations concerning the end of the world.

For example, by considering the inch a symbol for a year, the internal structures of the pyramid are calculated to indicate the important dates of the world’s past and present history. This involves identifying the pyramid itself with biblical versions of history, such as the traditional view that the world was created about 4,004 B.C.E., duly verified by pyramid measurements, that also showed that the Second Coming of Christ was due in 1881. When this prophecy was not fulfilled, pyramidologists revised their calculations to produce a score of other dates.

It was from Smyth’s calculations that Charles Taze Russell, founder of International Bible Students Association, the precursor of what today is known as the **Jehovah’s Witnesses**, based his own prophecy of the Second Coming of Christ. The Edgar brothers, Scottish Bible students produced a massive two volume work on pyramidology beginning with Russell’s early writings.

However, the majority of pyramidology texts were put to use by the British Israelites, and the decline of British Israelism that had followed the dismantling of the British Empire had manifested in a marked reduction of interest in pyramidology in the last half of the twentieth century. Among the last noteworthy attempts at selling pyramidology was one made by the

Institute of Pyramidology. Adam Rutherford founded the institute in London, England, in 1940, and it became an international body a year later with the launching of *Pyramidology Magazine*, with special emphasis on "Divine Revelation" and prophecies. The Institute for Pyramidology is located at 108 Broad St., Chesham, Bucks. HP5 3ED, England.

Occult speculations on the Great Pyramid have been varied and somewhat disjuncted. For example, in the 1880s, **Ignatius Donnelly** had suggested that the Great Pyramid had been built by the descendants of the Atlanteans. That idea was picked up in the 1920s by **Manly Palmer Hall** who went one to suggest that they were the focus of the ancient Egyptian wisdom schools. **Edgar Cayce** built upon Hall's speculations.

Through this century, other writers have suggested that the plan of the Great Pyramid and its internal structures may have embodied a mystical symbolism of the journey of the soul, as described in the Egyptian *Book of the Dead* (Papyrus of Ani). It is also not unlikely that the north-south orientation of the pyramid and the nature of its dimensions reveal astronomical and geometrical knowledge of a high order. It seems clear that the Egyptians were aware of the mathematical ratio of π .

During the last generation, widespread publicity has been given to two interesting speculations about pyramids. The first was proposed by Erich von Däniken who, drawing upon popular ignorance about the broad findings of Egyptology, suggested that the pyramids had been built by extraterrestrials. Through the asking of rhetorical questions, he proposed a system by which the space visitors used anti-gravity devices to lift the very heavy block from which the structures were built. He failed to account for numerous other observations as to why the pyramids did not embody any modern technology or advanced architectural discoveries, not even the Roman arch. His speculations were soon put to rest and remain the property of a small circle of followers.

Pyramid Energy

The second set of speculations concerning pyramids have centered upon the possible existence of an unknown energy concentrated in pyramidal structures. Pyramid energy was rediscovered in the early 1970s after it was introduced in the popular best-selling *Psychic Discoveries behind the Iron Curtain* by journalists Sheila Ostrander and Lynn Schroeder. They described their experience with a Czech radio engineer, Karl Drbal, who had taken out a patent on a pyramid razor blade sharpener. The idea was picked up by **New Age** writer Lyll Wat and then a host of others including Peter Toth, Greg Nielsen, and Pat Flanagan. Through the 1970s, it was a common theme at psychic and New Age gatherings.

The idea of pyramid energy goes back to the 1920s. As early as 1928, at Lyons, a 33-year old Frenchman named Georges Gaillard demonstrated the ability to mummify two mutton chops by holding them in his hands for a minute. The French radiesthetist Antoine Bovis reported that meat, eggs and other organic substances could be mummified by placing them in a cardboard model of the Great Pyramid, which he claimed accumulated the same radiations as the King's chamber of the pyramid. It was Bovis's claims which were later picked up by Karl Drbal.

In 1950, at the Scientific and Technical Congress of Radionics and Radiesthesia, held in London, England, Noel Macbeth claimed that a cardboard model pyramid could mummify organic substances such as an egg and that this energy was connected with that radiated by the hands of gifted human healers. Such claims had also been made in Britain during World War II, when there was a shortage of razor blades.

Through the 1970s into the 1980s, experimentation with pyramids was one of the prominent New Age fads. For the most serious, pyramid tents and energy generators are marketed by Pyramid Products of Glendale, California. Interest in pyramids faded through the 1970s and exists in the mid 1990s as a mere shadow of its peak in the 70s.

In spite of all of the claims made for pyramids, from sharpening razors to the beneficial effects on the health of the persons sitting in one of the larger models, to date no scientific study has validated the reality of pyramid energy and the evidence of its effectiveness remains entirely anecdotal.

Sources:

Clark, Jerome. "Life in a Pyramid." *Fate* 36, no. 6 (June 1983): 38-44.

Davidson, David. *The Great Pyramid: Its Divine Message*. London, 1924.

De Camp, L. Sprague. *The Ancient Engineers*. Garden City, N.Y.: Doubleday, 1960. Reprint, New York: Ballantine Books, 1974.

Ostrander, Sheila, and Lynn Schroeder. *Psychic Discoveries Behind the Iron Curtain*. Englewood Cliffs, N.J.: Prentice Hall, Inc., 1970.

Smyth, Charles Piazzi. *Our Inheritance in the Great Pyramid*. London, 1864.

Stewart, Basil. *The Mystery of the Great Pyramid: Traditions Concerning It and Its Connection with the Egyptian Book of the Dead*. London, 1929.

Tompkins, Peter. *Mysteries of the Mexican Pyramids*. New York: Harper & Row, 1976.

———. *Secrets of the Great Pyramid*. New York: Harper & Row, 1971.

Toth, Max, and Greg Nielsen. *Pyramid Power*. London: Free-way, 1974. Reprint, New York: Warner Books, 1976.

Watson, Lyall. *Supernature*. Garden City, N.Y.: Anchor Press, 1973.

Pyromancy

Divination by fire, already alluded to in **extispicy**. The presage was good when the flame was vigorous and quickly consumed the sacrifice; when it was clear of all smoke, transparent, neither red nor dark in color; and when it did not crackle, but burnt silently in a pyramidal form. On the contrary, if it was difficult to kindle, if the wind disturbed it, or if it was slow to consume the victim, the presage was evil.

Besides the sacrificial fire, the ancients divined by observing the flames of torches and even by throwing powdered pitch into a fire; if it caught quickly, the omen was good. The flame of a torch was good if it formed one point, bad if it divided into two; but three was a better omen than one. Sickness for the healthy, and death for the sick, was foreshadowed by the bending of the flame and some frightful disaster by its sudden extinction.

The vestal virgins in the Temple of Minerva at Athens were charged to make particular observations on the light perpetually burning there.

Pyroscopy

A branch of **pyromancy** (**divination** by fire), based on the burn stains left on a light surface after burning a sheet of paper on it.

Q

The Q Directory

British directory published in London of **occult**, pagan, and **New Age** groups, services, and publications that appeared periodically from 1977 through the early 1980s. It was superseded by the **Quest List of Esoteric Sources**.

Sources:

The Q Directory. London: Aquariana, 1978–79. Rev. ed. London: Pallas Aquariana, 1980–81.

Qi

Qi is the Chinese name for the vital energy that undergirds the universe, analogous to the Indian **prana**. Its literal translation is “gas” and hence is similar to the Hebrew concept of spirit which is associated with breath. In **China**, qi is usually thought of as *yaunqi*, the original vital energy. Qi is the energy that flows through the body and is the subject of treatment in **acupuncture** and acupressure. Blockage of the flow of qi is the source of disease and the free natural flow of qi is the underpinning basis of health. The flow of qi, it is believed, can be stimulated by the practice of a series of exercises called **qigong**. Teaching about qi reaches into ancient China and much of the traditional Chinese understanding of the universe is based upon a belief in its existence. It is integral to Chinese medicine, including the understanding of the power of herbs, and basic to a vital sexual life.

Common throughout China were a wide range of practices designed to raise qi and hence invigorate the body and serve as a system of preventive medicine. These wide-ranging techniques are generally grouped under the name qigong, and include practices known elsewhere as **meditation** and exercise. Some form of qigong was integrated into Chinese religious practices, especially Buddhism and **Taoism**.

Working with qi was greatly affected by the Chinese Revolution in the mid-twentieth century, and especially during the brief period known as the Cultural Revolution. Religious institutions and practices were heavily suppressed and the secret books that held the teachings on qi were either destroyed or placed in government archives. Following the Cultural Revolution, Deng Xiao Peng went about rebuilding China’s past, but in the light of the Communist present. Most importantly, he promoted traditional Chinese medicinal practice and the revival of qigong. In the meantime, people knowledgeable of qi migrated to the West and began to talk openly about traditional Chinese practices, thus creating a demand from the West for more information. The flow of material on qi began with President Nixon’s trip to China in 1972 and the American government’s support for a new scientific look at acupuncture. Acupuncture has subsequently become a popular alternative medical practice, though its use by Western physicians remains limited.

In China in the 1980s and 1990s, extensive experimentation has proceeded aimed at gathering scientific data on the existence and beneficent effects of qi. These experiments parallel

Western attempts to measure the effects of spiritual/psychic healing. Using the EEG and related instruments, Chinese scientists believe that they have documented the existence of qi and in a wide range of experiments have documented the power of qi in the treatment of different diseases. It has, for example, appeared helpful in curing cancer in experiments involving the progress of carcinoma cells and leukemia in mice. These experiments are now being offered to Western scientists for duplication and verification.

Meanwhile, the promotion of qigong among the population has proved a two-edged sword for the Chinese. In the late 1990s, it was discovered that qigong had become the basis of the creation of new unofficial religious groups built around the mental and spiritual effects of the experience of qi. The most successful, a Buddhist movement named **Falun Gong**, now has followers in the millions and has become very popular in many countries with Chinese expatriate communities. In 1998, the Chinese government began an effort to suppress the movement in China.

Sources:

He, Hong-Zhen, et al. “A ‘Stress Meter’ Assessment of the Degree of Relaxation in Qigong vs. Non-Qigong Meditation.” *Frontier Perspectives* 8, no.1 (Spring 1999): 37–42.

Lee, Richard E. *Scientific Investigations in Chinese Qigong*. San Clemente, Calif.: China Healthways Institute, 1999.

Peisheng, Wang, and Chen Guanhua. *Relax and Calming Qigong*. Hong Kong: Peace Book Co., 1986.

Qigong

Qigong is an ancient Chinese practice believed to invigorate the body and bring health and well-being. It is based upon the belief in the existence of **qi**, also called ki or ch’i, the universal energy that undergirds the cosmos. The practice of qigong is related to **acupuncture**, the ancient form of medicine also based upon the flow of energy through the body. Acupuncture has mapped a series of channels or meridians that exist as part of the subtle anatomy of the body. If these meridians are blocked, the qi cannot flow freely, and ill health results.

Qigong has been practiced for millenia in China and has been exported to surrounding countries. It is intimately associated with Taoism, though it also freely mixes with Buddhism. Through the centuries, the practice was kept from the general public and its secrets passed orally from teacher to master, and through various families. Very few books were written prior to the 1950s and those were closely guarded in private monastic libraries. The changes accompanying the Chinese Revolution of 1948 forced qigong into the open.

Maoist leaders moved against the monasteries and forbade many traditional practices. Within China, the secret qigong texts were largely destroyed or confiscated and buried in government libraries. However, a few qigong masters left China and some texts were smuggled out of the country. Over the next decades, these masters resurfaced and began to teach qigong openly. Also, the first Western books on the practice were

published. In the meantime, China went through a generation of intensive change, culminating in the Cultural Revolution, that attempted to cut the people's ties with a large part of their religious and cultural heritage, and to eradicate what were seen as non-Chinese and particularly Western intrusions. In the wake of the Cultural Revolution, under Deng Xiao Peng, a re-evaluation of the tradition began and limited reemergence of various practices was encouraged and allowed.

The recovery of Chinese medicine in general led to the encouragement of qigong practice and hundreds of qigong groups appeared. The government also encouraged the formation of a national association of qigong groups which most joined, and as the benefits were documented, further encouragement of the practice came forth. Qigong was included, for example, in the training of fighter pilots, as it appeared to improve their reflexes. In the 1980s, a number of studies attempting to provide modern scientific underpinnings to the practices of qigong, especially documenting the existence of qi, were initiated. Qigong practitioners became guinea pigs for such research, which was similar to research done on spiritual healing in the West.

Qigong and Religion

Qigong practice had primarily been the special property of Taoist and Buddhist monasteries prior to the Chinese Revolution. When it resurfaced, inevitably the religious connections were present, in spite of efforts to keep the practice in a secular context. The existence of such a mysterious invisible force as qi is in itself encouragement to many to assume a spiritual explanation. At the same time, the Chinese government has given some limited space for the revival of religion, as long as it is kept within the confines of the several national religious organizations; there is one national Buddhist federation and one national Taoist federation.

In the mid-1990s, various popular qigong groups emerged apart from the national qigong federation. One, the Fakun Gong, operated in a Buddhist context and offered the peculiar form of qigong as taught by its Master Hongzi Lee as the superior form of qigong and as leading to a Buddhist-like enlightenment. Thus it existed as both unofficial religion and unofficial qigong. In 1999, in the midst of a nationwide crackdown on unofficial religion, the Chinese government began a systematic suppression of **Falun Gong** that has brought the country under the scrutiny of human rights groups around the world. By the end of 1999, a second group, **Zhong Gong**, was also under attack. Both groups were charged with practicing medicine without proper training and causing the death of people who used qigong in the place of modern medicine. There is little evidence to support these charges.

Sources:

Lee, Richard E. *Scientific Investigations in Chinese Qigong*. San Clemente, Calif.: China Healthways Institute, 1999.

Peisheng, Wang, and Chen Guanhua. *Relax and Calming Qigong*. Hong Kong: Peace Book Co., 1986.

Qi Magazine

Qi Magazine is a newsstand periodical launched in the mid-1990s to cover the world of **qigong** and inform the English-speaking world of the spectrum of practice and thought being offered by various master practitioners in the West. Qigong is the collective name of a number of exercise systems that emerged through the centuries in China. On one end of the spectrum, hard qigong, designed to build the body, grades into Tai Chi and the martial arts. On the other end, soft qigong, designed to relax the body and improve health, fades into **acupuncture** and the practice of Chinese medicine.

Each issue of *Qi Magazine* is built around a number of short feature articles that provide insight from the wisdom of one of

the more notable qigong masters, introduce an element of basic practice, or discuss the value of a form of Chinese medicine. Many of these are illustrated with detailed diagrams of the body or of the movements being discussed. There is a large letters-to-the-editor column in which readers are invited into a lively dialog with the editorial staff. In addition, the e-mail address of most writers for the magazine is given so that readers may respond to their articles immediately and directly. A selection of both Eastern and Western authors also write regular columns.

Qi Magazine is published by the Tse Qigong Centre in suburban Seattle, Washington. Its editor, Michael Tse, authors much of the content of each issue as well as translating material from the Chinese for inclusion. The Tse Qigong Centre offers a full range of student training, extension classes in New York and London, and teacher training and certification. *Qi Magazine* appears bimonthly. Address: P.O. Box 2697, Kirkland, WA 98083. Website: <http://www.qimagazine.com/>.

Sources:

Qi Magazine. Kirkland, Wash., n.d.

Quaesitor (Organization)

A British human potentials center, modeled on the **Esalen Institute**. It was concerned with such subjects as **meditation** and body-mind relationships. The word *quaesitor* means seeker, and the organization's workshops, courses, and sessions "are to explore this longing, to give us insight into how our lives can become more rich and more fulfilling." Last known address: Quaesitor II, Top Flat, 17 Hornsey Lane Gardens, London, N6 5NX, England.

Quest List of Esoteric Sources (Directory)

Comprehensive directory of British groups, societies, and courses, and publications and suppliers in the occult, neo-pagan, and mystical fields that appeared in 1984. It was compiled and edited by Marian Green, one of the leading neo-pagans in Great Britain and named after her neo-pagan organization and periodical. It superseded the **Q Directory**, which had appeared in several editions beginning in 1977. Quest still exists but no recent editions of the directory have appeared.

Sources:

Green, Marian, ed. *Quest List of Esoteric Sources*. London: Quest, 1984.

The Quest Society

An offshoot of the **Theosophical Society**, founded by scholar **G. R. S. Mead** (1863–1933), who had been secretary to **Helena Petrovna Blavatsky** and general secretary of the Theosophical Society. He resigned (in company with some 700 other members) in protest over the scandals concerning **C. W. Leadbeater's** love of young boys.

In March 1909, Mead founded the Quest Society as a group of sincere seekers after spiritual wisdom without any taint of charlatanry. The objects were "to promote investigation and comparative study of religion, philosophy and science on the basis of experience; to encourage the expression of the ideal in beautiful form." For 21 years (1909–30), the society published a quarterly journal, *The Quest*, edited by Mead and with an extremely high standard of contributions. The society faded away after the death of Mead in 1933.

Quigley, Joan (1927–)

San Francisco astrologer who claims that her astrological advice had "absolute control" over the movements, and influ-

enced the decisions, of former United States president Ronald Reagan. She was born April 10, 1927. Her secret role as an astrological influence at the White House was referred to by Donald Regan, former chief of staff to Ronald Reagan, who was quite critical of Nancy Reagan's influence on decisions made by the president. Regan's remarks caused a major controversy that eventually led to the complete revelation of the name and role of Nancy Reagan's astrologer.

In her book, *What Does Joan Say? My Seven Years as White House Astrologer to Nancy and Ronald Reagan* (1990), Quigley made far-reaching claims. She advised Nancy Reagan from 1981 through 1989 and is sure that her astrological advice decided the timing of key political events, including speeches, televised campaign debates, the signing of arms control treaties, and even the dates for Ronald Reagan's cancer surgery and the announcement that he would run for a second term. Quigley claims that Air Force One would only take off if she reported a favorable alignment of the planets and that she sometimes also gave the president and his wife political advice.

Quigley states, "I was responsible for timing all press conferences, most speeches, the State of the Union addresses, the take-offs and landing of Air Force One. . . . I picked the time of Ronald Reagan's debate with Carter and the two debates with Walter Mondale, all extended trips abroad, as well as the shorter trips and one-day excursions, the announcement that Reagan would run for a second term, and briefings for all the summits except Moscow." Quigley also claims credit for influencing the president's favorable view of the Soviet leader Gorbachev, whose astrological chart indicated a genuine reformer.

The title of Quigley's book derives from the period in late 1986 when the Iran-Contra scandal broke. She claims that the president asked "What does Joan say?" and that her advice was to stay in the White House and say nothing, because his stars were bad and she feared another assassination attempt.

Although the revelations of astrological influence on a modern leader's actions and decisions may seem bizarre to Western people, it is my no means unusual in Eastern countries. **Astrology** plays a significant part in the life of people in India, and marriages, dates of important meetings, dedication of temples, and other decisions normally involve the services of an astrologer for millions of Indians in all walks of life, including politics.

Sources:

Quigley, Joan. *What Does Joan Say? My Seven Years as White House Astrologer to Nancy and Ronald Reagan*. New York: Birch Lane Press, 1990.

Reagan, Nancy. *My Turn: The Memoirs of Nancy Reagan*. New York: Random House, 1989.

Regan, Donald. *For the Record*. San Diego: Harcourt Brace Jovanovich, 1988.

Quimby, Phineas P(arkhurst) (1802–1866)

An early influential exponent of **Mind Cure**, later known as **New Thought**. Born February 16, 1802 in Lebanon, New Hampshire, he became a clockmaker before becoming interested in **Mesmerism** in 1838. He had great success in treating patients but eventually developed his own system based on mental influence. He practiced in Portland, Maine, from 1859 on, treating some 12,000 individuals during seven years.

Several of Quimby students, such as Warren Felt Evans (1817–1899), went on to pursue careers that built on Quimby's insights. Another student, **Marry Baker Eddy** (1821–1910), dropped Quimby's approach and developed her own system of spiritual healing which she termed **Christian Science**. One of Eddy's students, **Emma Curtis Hopkins** (1849–1925), brought a number of Eddy's former students together and created the New Thought Movement.

Quimby died January 16, 1866.

Sources:

Quimby, Phineas P. *The Complete Writings*. Edited by Ervin Seale. 3 vols. Marina del Rey, Calif.: DeVorss & Co., 1987.

———. *The Quimby Manuscripts*. Edited by Horatio Dresser. New York: Thomas Y. Crowell, 1919. Reprint, New York: Julian Press. 1961.

The Quincey P. Morris Dracula Society

Defunct **vampire** interest group in the United States. It was named for the most obscure of the major characters in the novel *Dracula*, the one most often written out of the story in *Dracula* plays and movies. The society issued a quarterly newsletter called *Transfusion*.

Quincunx

An **astrology** term denoting planets at a distance of five signs of 150 degrees from each other. The term was once generally used to denote a disposition of five objects (especially plants or trees) placed so that there is one in each corner of a square or rectangle with the fifth in the center. The use of the quincunx in various aspects throughout history was exhaustively discussed by the English physician and author **Sir Thomas Browne** (1605–1682) in his book *The Garden of Cyrus* (1658).

Quirinus (or Quirus)

A fabled precious stone, described as "a juggling stone, found in the nest of the hoopoo" (hoopoe bird). If laid on the chest of a sleeping person, it "forces him to discover his rogueries." The word quirinus is also used to describe the third of the ancient gods (after Jupiter and Mars).

Qvarnstrom, S(ven) Birger (1897– ?)

Swedish teacher and journalist active in the field of parapsychology. He was born on June 22, 1897, at Vissefjärda, Kalmer län, Sweden. He studied at University of Lund and later held positions as an instructor in languages and political economics at colleges in the Swedish cities of Hälsingborg, Eskilstuna, Malmö, Orebro, and Norrköping.

He contributed to a number of Swedish newspapers as a columnist and literary critic, and as a member of the Swedish Society for Psychical Research he spent some years investigating psychic phenomena such as clairvoyance, telekinesis, and precognition.

Sources:

Qvarnstrom, S. Birger. *Parapskologi Resultat och Perspektiv* (Parapsychology—Results and Perspectives). N.p., 1959.

R

Radcliffe, Maud Elizabeth Furse (Lady Gorell) (d. 1954)

In December 1980, an auction sale at Sotheby's, London, included a batch of over thirty letters to Bessie (Elizabeth) Radcliffe from poet **William Butler Yeats**, revealing that Radcliffe had acted as a Spiritualist medium for **automatic writing** during the occult researches of Yeats.

Radcliffe had been introduced to Yeats in the summer of 1913, possibly through Eva Fowler, friend of Olivia and Dorothy Shakespear and of Ezra Pound. The mediumship continued for some four years until Yeats married Georgie Hyde-Lees in 1917, after which his wife acted as his medium. Before his marriage, Yeats had initiated Georgie into the Stella Matutina temple of the Hermetic Order of the **Golden Dawn** occult society.

Radcliffe's mediumistic activities remained through her lifetime. In 1922, she married Ronald Gorell Barnes, 3rd Baron Gorell (1884–1963); they had two sons and a daughter. Baron Gorell, C.B.E., O.B.E., had a distinguished military career, was deputy director of staff duties (Education) at the War Office (1918–20), and later served as Under-Secretary of State for Air (July 1921–October 1922). He was also the president of various societies, editor of *Cornhill Magazine* (1933–39), and the author of multiple volumes of poetry, fact, fiction, and religion.

The correspondence from Yeats sold at a Sotheby sale revealed that Radcliffe's mediumship had a profound influence on the poet, and in one letter he stated that her script "contained the most important evidence of the most important problem of the world" and in others: "I can never make known to you my profound gratitude. You have changed most things for me and I know not how far that change will go. A year ago your spirits saved me from serious error in a crisis of life."

Radha, Swami Sivananda (1911–1995)

Founder and spiritual leader of **Yasodhara Ashram**, Kootenay Bay, British Columbia, Canada. Swami Radha (born Ursula Sylvia Hellman) was born March 20, 1911, in Germany and demonstrated psychic ability when only a child. She was widowed twice during World War II and emigrated to Canada, in an effort to forget the horrors of the Nazi regime.

Hellman felt a strong urge for spiritual fulfillment, and during meditation she had a vision of a Hindu sage. A few days later, while looking at books in a Montreal store, she saw a photograph of the Hindu sage she had seen in meditation. His name was **Swami Sivananda Saraswati**, a famous yogi with an ashram at Rishikesh, India, in the foothills of the Himalayas.

Hellman wrote to Swami Sivananda and received a reply asking her to "come home" to India. With some considerable sacrifices, she finished up her job and traveled to Rishikesh, where she received intensive training in Hinduism and the integral yoga system taught by Sivananda. In January 1956, she was initiated as a renunciate (sannyasi) by Swami Sivananda and instructed to carry his spiritual message to the West. At that period, women swamis, particularly Westerners, were rare, and

the prospect of returning to Canada without income was a daunting one, but with faith in her guru, Swami Radha returned to Canada. Slowly a society grew around her to spread **yoga** teachings of the spiritual life.

The Sivananda Ashram was originally founded at South Burnaby, Vancouver, British Columbia, but later moved to Kootenay Bay, British Columbia. While searching for a possible site in this area, Swami Radha found an ideal setting by the side of a lake, officially listed since 1897 as "Yasodhara." It was a good omen, since in Hinduism Yasoda is the foster-mother of Shree Krishna, an incarnation of God.

Under the name Yasodhara Ashram, the society occupied an 83-acre site with a lake, forests, and mountains, reminiscent of the foothills of India. Several acres have been cleared, and the ashram premises include residential buildings, a guest lodge, prayer room, print shop, bookstore, office, recording studio, and a Temple of All Faiths. Various workshop programs and courses are given in yoga and the spiritual teachings of East and West. There are no religious limitations, as the aim of the ashram is to integrate the spiritual ideals and practices of all major religions.

As spiritual director, Radha took steps to avoid a personality cult growing up around her and allowed no pictures of herself or of Sivananda in the prayer rooms. Instead, the basic spiritual light of different religions was emphasized by their traditional symbols. Besides her many books, Radha was responsible for issuing various recordings, including her teachings, which were available on *Divine Light Invocation* and *Mantras: Songs of Yoga*, published by Ashram Records.

Radha died November 30, 1995.

Sources:

Radha, Swami Sivananda. *Gods Who Walk the Rainbow*. Porthill, Idaho: Timeless Books, 1981.

———. *Hatha Yoga, Hidden Language*. Porthill, Idaho: Timeless Books, 1987.

———. *Kundalini Yoga for the West*. Spokane, Wash.: Timeless Books, 1978.

———. *Mantras, Words of Power*. Porthill, Idaho: Timeless Books, 1980.

———. *Radha, Diary of a Woman's Search*. Porthill, Idaho: Timeless Books, 1981.

Radhasoami Satsang

An Indian spiritual movement, also known as *Sat May* (the way of the Saints), that emerged in the nineteenth century in northern India. It is one of the most important but least known of Indian religious movements, its teachers often being cited as either Hindus or Sikhs. The movement was founded in 1861 by Shiv Dayal Singh (1818–1878) of Agra, but had its base in the earlier teachings of Tulsi Singh who taught through the first four decades of the century. Known as "Soamiji Maharaj" by his disciples, he taught three basic principles of religious life: 1) *Satguru*, a term embracing the Absolute Lord and living human Master; 2) *Shabd* or sound current (spoken or written

expression, and also inner spiritual sound); and 3) *Satsang*, association of devotees seeking spiritual truth.

Although drawing on Sikhism, Radhasoami had discarded the Sikh bible, the *Adi Granth*, in favor of a living Master Teacher (the Satguru). It has also elevated the yoga of the sound current to a preeminent position. The Satguru (or his appointed representative) initiates people into the practice. Members also gather in community, *satsang*, much as do Christians.

After Soamiji Maharaj passed away, he was succeeded by Rai Salig Ram, and in turn by Pandit Brahma Shankar Misra in 1907. After the passing of Brahma Shankar Misra, questions over the succession led to a division of the movement under two competing gurus: Sri Kamta Prasad Sinha (known as “Param Guru Sarkar Sahib”) and Buaji Maharaj, sister of Brahma Shankar Misra. Further divisions occurred throughout the twentieth century as different rival leaders emerged claiming a succession. Among the different Stagurus who have appeared in America seeking followers are Kirpal Singh, Guru Maharaj Ji, and Ajaib Singh. **ECKANKAR** and the several groups that have developed from it are Westernized groups based on Radhasoami teachings but without the Punjabi appearance of its leaders.

The two groups within the larger movement became known as the Radhasoami Satsang, Beas, and the **Ruhani Satsang**, both descended from the founder Shiv Dayal Singh through Baba Jaimal Singh, whose *satsang* was based at Beas, Punjab.

Baba Jaimal Singh passed away in 1903 and was succeeded by his disciple Sawan Singh (1858–1948). Sawan Singh had a profound influence in the spread of teachings relating to *Shabd-Yoga*, the pathway of sacred sound current. On the passing of Sawan Singh, he was succeeded by his grandson Charan Singh (b. 1916). Some disciples challenged Charan Singh’s leadership and began alternative movements. Amongst these was Kirpal Singh, who established the Ruhani Satsang in Delhi. Charan Singh initiated many thousands of people and the Beas groups expanded remarkably under his leadership. Kirpal Singh began the Ruhani Satsang in 1951 and in 1955 made the first of several trips to the west. An energetic leader, his movement spread around India, and because of his periodic presence, his movement grew in North America. Paul Twitchell (founder of ECKANKAR) was disciple of Kirpal Singh and left to found a movement which kept all of the substance of the tradition but had a new terminology and a Western facade. From ECKANKAR came the Movement of Spiritual Inner Awareness (MSIA) founded by John-Roger Hinkins; MasterPath founded by Gary Olsen; and the Ancient Teachings of the Masters founded by Darwin Gross. The Divine Light Mission (now known as Elan Vital), brought to the West by Guru Maharaj Ji in the early 1970s, represents a new infusion of an Indian-based Radhasoami lineage.

The teaching that a mystical sound current heard in meditation may bring about higher consciousness is central to Radhasoami beliefs and also had been an important part of the **meditation** techniques of traditional yoga practice, though it was a rare practice by the time of the career of Tulsi Singh. It was cited in such yoga manuals as the *Hatha-Yoga-Pradipika* of Svamarama Svamin and the *Siva Samhita*. It is also loosely related to the special significance attached to the sacred trisyllable AUM in the Hindu Vedanta.

The main address of Radhasoami Satsang is: P.O. Dera Baba Jaimal Singh, Via Beas, Dist. Amritsar, India.

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Radiant School of Seekers and Servers

The Radiant School of Seekers and Servers was one of a number of occult groups drawn to **Mount Shasta**, the prominent mountain in northern California. Founded by Kenneth Wheeler in 1963, the original small group moved some years later to the village of Mount Shasta, at the base of the mountain. The school was a **channeling** group through whom “Phylos the Tibetan” spoke. “Phylos” is a disembodied entity who is claimed to have first spoken in the 1890s through Frederick Spencer Oliver. These channelings were collected and published in a book, *A Dweller on Two Planets* (1899). A second volume reported to be by “Phylos” appeared in 1940 as *An Earth Dweller Returns* and was channeled through one of the founders of the **Lemurian Fellowship**. In the 1960s “Phylos” began to speak again, and the material became the basis of the regular mailings sent to the supporters of the Radiant School.

The school taught a message of personal development in line with humanity’s ultimate life pattern, which in turn is in line with God’s universal plan. All people are expected to unfold their patterns in full. During our various lives on Earth, we are allowed to meet again all those we have previously interfered with and thus created karma (consequences). The divine plan assumes the right to health, happiness, and prosperity.

The school existed for several decades but disbanded in the early 1980s.

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Radiesthesia

A development of the art of **dowsing** (water witching) which extends the specific use of indicators such as rod and pendulum form water finding, to various additional uses such as the tracing of missing persons, treasure hunting, and/or the diagnosis and treatment of disease. The term *radiesthésie* was coined in 1930 by the Abbé Bouly, in France, where the use of a pendulum has largely replaced the divining rod. L’Association des Amis de la Radiesthésie was founded in 1930 and the **British Society of Dowers** in 1933. International Congresses of Radiesthesia are held regularly in Europe. The terms “dowsing” and “radiesthesia” have become virtually synonymous, and in France “radiesthésie” is used to include all forms of dowsing.

The dowser or radiesthetist is an individual who is sensitive (and often unconsciously so) to hidden objects or other information and uses a simple indicator, primarily a **dowsing rod** or **pendulum**, to amplify this sensitivity. It is still not entirely clear if, or just what kind of, radiation might be involved, and many investigators believe the individual to be rather like a psychic medium, and certainly some of the special applications of radiesthesia seem nearer to **ESP** than conventional physics.

The pendulum is usually a small ball attached to a thread on the end of a short stick. It is best to use a nonspun thread or thin nylon since the twist in a thread may communicate extraneous movement to the pendulum bob. The stick is held just above its connection with the thread and the pendulum bob tends to gyrate or oscillate. The length of the thread can be adjusted by winding it round the stick, so that the pendulum movement is clearly visible. There are characteristic pendulum movements relating to various substances, indicated by the number of gyrations and whether their movement is clockwise or counterclockwise. Like the dowsing rod, the pendulum also seems to be drawn toward hidden objects.

The pendulum is often used to diagnose disease conditions in the body or indicate remedies. The pendulum is first adjusted over a healthy part of the body. When moved to an unhealthy area its movement changes.

Another use of the pendulum is simply to answer questions put to it, rather in the manner of a **ouija board**; “Yes” is usually indicated by a clockwise gyration and “No” by counterclockwise movement. An even more psychic use of the pendulum is known as “teleradiesthesia” or “superpendulism.” Instead of using a pendulum over an actual area in which underground water or minerals are sought, the operator holds the pendulum over a map of the district. Some claim that a subtle link exists between a locality and its symbolic representation on a map. Some teleradiesthetists have also used a map to trace the movements of a missing person.

Some operators use a hollow pendulum that accommodates a sample of the material sought. Others hold something connected with the object of their inquiries in one hand while using the pendulum in the other. Since the indications of a pendulum are subtle and may also be deflected by conscious or unconscious muscular movements, some preliminary study is recommended before practice. There is considerable literature on the subject and various reports of its use.

In the United States, the **American Society of Dowsters**, which encourages the practice of various forms of dowsing and gives guidance and information on the subject, may be contacted at P.O. Box 24, Brainerd St., Danville, VT 05828. In Great Britain, the British Society of Dowsters is concerned with all aspects of dowsing and radiesthesia and publishes a journal. It is located at Sycamore Cottage, Tamley Lane, Hastingleigh, Ashford, Kent, TN25 5HW, England.

Sources:

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Wethered, V. D. *A Radiesthetic Approach to Health and Homeopathy, or Health and the Pendulum*. London, 1950.

Radiesthésie

Radiation-perception, the French word usually transliterated **radiesthesia**, the divining with pendulum or rod.

Radionic Association

Organization formed to promote knowledge and understanding of **radionics** as a method of healing at a distance using a specially designed instrument (the **black box**, originally developed by American physician **Albert Abrams**). The association also encourages use of the faculty of **ESP**.

The association includes a school of radionics, provides professional training, houses a library of relevant literature, and sponsors annual conventions. Publications include *Radionics Quarterly*, pamphlets, and monographs. Address: Baerlein House, Goose Green, Deddington, Banbury, Oxon OX15 0SZ, England.

Radionics

The instrumental detection of hypothesized vital energy patterns as a means of diagnosis and therapy of disease. In radionic theory, all living things radiate an electro-magnetic field which has different characteristics in health and disease conditions. Energy patterns are given a numerical value or “rate” usually calibrated on the dials of a diagnostic apparatus called a **black box**. The original black box, sometimes called the E.R.A. or **Oscilloclast**, was the invention of Dr. **Albert Abrams**, a San Francisco physician.

The black box consisted of several variable rheostats and a thin sheet of rubber mounted over a metal plate. A blood sample from the patient was put into the machine, which was connected with a metal plate placed on the forehead of a healthy person. By tapping on the abdomen of this person, the doctor determined the disease of the patient according to “areas of dullness” in relation to dial readings on the apparatus. This strange procedure brought together the special sensitivities of **radiesthesia** or **dowsing** and medical auscultation.

After the death of Abrams in 1924, his procedures were developed by **Ruth Drown** of the United States in the 1930s and **George De la Warr** in Britain. De la Warr devised black boxes that dispensed with the auscultation techniques of Abrams and even an apparatus which produced photographs relating to the condition of the patient whose sample was placed in the machine. De la Warr claimed that they registered a radiation pattern showing the shape and chemical structure of the radiating body, and given a suitable sample the camera plate would register not only regional tissue but also its pathology.

It should be noted that Abrams was attacked by the American Medical Association, but in England a committee of the British Medical Association gave him some initial approval in 1924. Then in 1950 Drown was given a test under the auspices of the American Medical Association. It was completely negative and had the effect of driving radionics out of the United States. Defenders of radionics have argued that the worth of the diagnostic techniques is based upon the consciousness of the operator, a fact which in itself takes the practice out of the realm of medical science and into the field of parapsychology and spiritual healing.

In England, the De la Warr Laboratories designs and manufactures radionic instruments and offers diagnosis and treatment for patients. It may be contacted at Raleigh Park, Oxford, UK. There is also a Radionic Association in Britain, which trains and represents radionic practitioners, located at Field House, Peaslake, Guildford, Surrey.

In the late 1960s, William A. Tiller, then chairman of the Department of Material Medicine at Stanford University, reported favorably on his experience in 1971. In 1975 an important development in American radionics studies was the U.S. Radionic Congress held in Indianapolis, Indiana, April 19–20, 1975, at which papers on research in the field were presented and discussed. Amongst those present was Thomas G. Hieronymus, regarded as the dean of American radionics researchers, whose patented invention of a machine to analyze a new type of radiation in 1949 led to American interest in radionics under the name **psionics**. Psionic was a term coined by John Campbell, Jr., editor of *Astounding Science Fiction*, to denote a combination of radionics and **psi** phenomena. He gave instructions for building a Hieronymus machine in the June 1956 issue of *ASF*.

Sources:

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Young, James Harvey. *The Medical Messiahs*. Princeton N.J.: Princeton University Press, 1967.

Raelian Movement

A flying saucer religious movement that originated in France in 1973 from the claims of contact with extraterrestrials by former motor-racing journalist Claude Vorilhon. Vorilhon claimed that on December 1, 1973, he encountered a small humanoid being who arrived on Earth in a spacecraft. The entity, addressing him in French, told Vorilhon that he had been chosen to spread a message of love, peace, and fraternity to all people. The substance of their continued contacts was published in 1974 in *The Message Given to Me by Extra-Terrestrials* (originally published in French). Vorilhon was given a new name, Rael, by the extraterrestrials.

According to the space beings, humankind is the product of experiments by an extraterrestrial race, the Elohim (a Hebrew term generally translated in the Bible as "God"). In their scientific experiments, the Elohim succeeded in creating life and eventually produced a humanlike creature. Their governmental authorities ordered them to continue their work elsewhere, and Earth was the chosen site.

The Elohim eventually left Earth, but returned in 1973 because of the threats of atomic war. The Elohim, according to Vorilhon, now wish to assist humanity in controlling aggressive urges that threaten the race with total annihilation. They have requested that an embassy be constructed where they can meet with world leaders. The construction of such a meeting place is high on the Raelians' agenda.

Rael organized those who read his book and adhered to his message into a Raelian movement. It is structured hierarchically. Leaders are termed guides, with Rael designated a sixth-level guide. He is assisted by 12 fifth-level guides scattered around the world overseeing the spreading movement. The growth of the movement has been assisted by the translation of Rael's work into some 25 languages. The movement moved into North America through French-speaking Canada in 1976.

American headquarters: P.O. Box 611793, North Miami Beach, FL 33261. Canadian headquarters: P.O. Box 86, Youville Sta., Montreal, PQ, Canada H2P 2V2. International headquarters: CP 225, CH-1411 Geneva 8, Switzerland.

Sources:

Rael [Claude Vorilhon]. *Sensual Meditation*. Tokyo: AOM Corp., 1986.

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———. *Welcome Our Fathers from Space: They Created Humanity in Their Laboratories*. Tokyo: AOM Corp., 1986.

Raffé, W(alter) G(eorge) (1888–ca. 1950)

British writer, lecturer, and designer, who took a special interest in the occult in relation to art and color. He was educated at Halifax Technical College, Leeds College of Art, and the Royal College of Art, South Kensington, England. He was art director of the Northern Polytechnic, London (1919–21); principal, Lucknow School of Art, India (1921–23); and lecturer to the London County Council (1925), before a lengthy career as an independent writer and designer. He contributed to many periodicals dealing with arts, crafts, color, psychology of art, and occultism.

Sources:

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———. *Graphic Design*. London: Chapman and Hall, Ltd., 1927.

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Ragnarok

A term meaning "rain of dust," derived from an ancient Scandinavian legend of a titanic conflict between gods and giants. It was also the title of a book by the Minnesota congressman and senator **Ignatius Donnelly** (1831–1901). More than a century before **Immanuel Velikovsky's** bestselling *Worlds in Collision*, Donnelly's book speculates that a comet passed close to or struck the earth in ancient times, causing cataclysmic changes dimly remembered in mythologies and scripture history.

Donnelly was an original thinker, and although some of his ideas may not stand up to modern scientific scrutiny, the theme of catastrophism has remained a persistent if minority opinion in contemporary science.

Sources:

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Rahu

According to Hindu mythology, Rahu is a demon who swallows the sun and moon. He is the cause of eclipses, and Rahu and Ketu are the ascending and descending nodes in Hindu astronomy.

Rajneesh (Journal)

A publication formerly issued by the Shree Rajneesh Ashram located in Poona, India. It contained lectures by **Bhagwan Shree Rajneesh**, a controversial Spiritual teacher (guru) who expounded an eclectic teaching which combined elements of Sufism, Hinduism, and modern human potentials perspective. Translated into a variety of languages, it tied together the growing international movement through the 1970s.

During the last years of his life, Rajneesh took the name Osho and the Center in Poona became known as Osho Commune International. The worldwide Osho movement is now served by the *Osho International Times*.

Rajneesh, Bhagwan Shree (1931–1990)

Controversial Indian spiritual teacher, known since 1988 within the movement he established as "Osho." From modest beginnings in India, he built up a worldwide following, which experienced a major crisis in 1985 when the community he was building in Oregon fell apart after four years of conflict with residents of the town of Antelope, Oregon, and their allies throughout the state. The disintegration of the center occurred in the midst of scandal surrounding various criminal exploits planned and committed by community leaders, several of whom were later tried and convicted.

Rajneesh was born Mohan Chandra Rajneesh, on December 11, 1931, in Kutchwara, India, with a Jain religious background. At age seven he attended the Gunj School at Gadwara, where he showed great intelligence. He went on to study at Jabalpur University (B.A., 1955) and the University of Saugar (M.A., 1957).

According to those who knew him, he was a fearless child, given to playing pranks and fascinated by the **occult** and **hypnosis**. He was also said to have been obsessed with death and sex. An astrologer had predicted that he might die at age 21. In surviving that year, he was said to have achieved total enlightenment.

He read widely, was an independent thinker, and displayed an original approach to traditional Indian concepts, often at odds with authority. In 1968 he became a traveling lecturer on the theme of the importance and sacredness of sex as a step on the path to higher consciousness. He was greatly impressed with the personality and teachings of **Georgei Gurdjieff**, whose concepts he knew through reading the books of his disciple **Peter D. Ouspensky**. His absorption of Gurdjieff's philosophy affected his style of leadership as a **guru** (teacher). He began to write books as Acharya [Professor] Rajneesh.

Basic to his teachings was a spiritual practice called "dynamic (or chaotic) meditation," said to be especially suitable for Western consciousness and physique. This involved fast intensive breathing, intended to break through tensions and related emotional blocks, followed by a cathartic release of emotional energy (rather like the **latihan** in **Subud**). The Sufi mantra "Hoo" was then shouted intensely, to further raise the energy level, with special effects on the sexual centers of the body. This was followed by a period of absolute stillness and silence, during which a form of meditation ensued.

The concept of emotional tensions rooted in different segments of the body recalls the "muscular armoring" postulated by **Wilhelm Reich**, whose therapeutic techniques also involved intensive breathing to achieve catharsis. The relationship between sexual energy and higher consciousness had been charted in ancient Hindu texts on **kundalini**, but the idea of achieving higher consciousness through unrestrained sexual expression differs somewhat from Hindu **tantric yoga** teachings, which involve disciplined sexual activity under exacting conditions. Rajneesh's teachings, which seemed to offer sanction for unrestrained sexual activity, had a great appeal to Western seekers of Eastern wisdom who were experiencing the freedoms of the modern sexual revolution.

In 1970 Rajneesh established a following in Bombay, where he assumed the title "Bhagwan" (Lord) and was seen by his followers as a spiritually enlightened master. In 1974 he acquired land for an ashram in Poona (southeast of Bombay), which became his headquarters for the rest of the decade. Here Western devotees flocked for a period before returning to their homes to spread the movement worldwide. Rajneesh himself is author of more than a hundred books in Hindu, and almost as many in English (almost all transcripts of the talks he gave over the years). Many have been translated into German, Japanese, Dutch, Italian, French, Spanish, and Portuguese.

Rajneesh retained some aspects of the traditional Hindu *guru-chela* (teacher-pupil) relationship. He termed his devotees *neosannyasins*. Devotees initiated into his movement were required to don the traditional robe of a renunciate (though it was red rather than ochre) and wear a *mala* (rosary necklace). They assumed new spiritual names. Seeing Rajneesh's followers adopt the trappings of the renounced life (*sannyas*) was greatly offensive to many Hindus, since a renunciate normally renounced sex, wealth, and family ties. The *neosannyasins* did not renounce ties to the world; rather, they saw themselves entering into a more conscious life. The spectacle of devotees advocating wildly permissive sexual activity while clad in the robes of renunciation, however, seemed a travesty of Hindu religion.

Through the late 1970s there were many complaints from local residents about the activities of the Rajneesh Foundation. A few of the female devotees turned to prostitution in order to make enough money to stay at the ashram. Drugs were forbidden at the ashram, but some devotees succumbed to the temptation of lucrative rewards as drug runners, and several were caught and prosecuted. There were also problems of sexually transmitted diseases, especially herpes, among the promiscuous followers. At one point, a British devotee allegedly made advances to an Indian lady outside the ashram, and enraged local residents attacked the devotees. The Indian authorities questioned the charitable status of the ashram, which had reputedly acquired some \$80 million in donations in only a few years, and the ashram accountants were accused of not keeping

proper receipts and documentation. The state charity commissioners in Bombay ruled against the ashram, which was pursued for some \$4 million in unpaid taxes.

In 1981 Rajneesh astonished and bewildered many of his followers by suddenly leaving the ashram with a handful of key workers who were involved in his secret plans and moving to the United States. Shortly thereafter the ashram was closed and many of the items accumulated there were sold. The Rajneesh Foundation was disbanded, and a new corporation, Rajneesh International, was founded in the United States.

The American Years

A prominent figure in handling Rajneesh's practical affairs was his disciple Ma Anand Sheela (Sheela Ambalal Patel), who had been a key figure in ashram activities since first joining the guru in 1972. She had found the mansion in Montclair, New Jersey, where the guru and his staff first became established in the United States, and she next set about locating a larger site for a more ambitious American ashram community.

In July 1981 she oversaw the purchase of the 64,000-acre Big Muddy Ranch and lands in eastern Oregon, near the village of Antelope, for \$5.75 million. Over the next two months, some two hundred devotees settled in, building 50 new houses. Rajneesh himself had arrived in August, ostensibly "on a visit," in order to avoid immigration rules. Plans were made to construct an ashram city on 2,000 acres of the site, to be named Rajneeshpuram. Large sums of money amounting to some \$120 million flowed into the project from sympathizers and Indian assets.

Local residents fiercely opposed the creation of an ashram city, and environmentalists organized against the movement. In the face of an increasingly hostile situation, with those opposed to the ashram taking every legal means to slow its development and harass its members, Sheela and her associates became increasingly paranoid and moved to solidify their position. Their plans began to take on a conspiratorial nature, and efforts were made both to subvert Oregon's liberal voting laws (which allowed new residents to vote immediately), and to organize criminal acts to stop their local detractors (including plans to spread salmonella bacteria). The commune eventually collapsed when some of the criminal plans became known to authorities and a federal court ruled against the union of religion and government implied in the Rajneeshpuram charter.

During the period of disintegration, internal conflict at the highest level broke out. It was discovered that Sheela had installed listening devices at houses in the commune and even bugged Rajneesh's own bedroom. The two severed their relationship. In September 1985 Sheela and some other officials fled from Oregon to Europe, and Rajneesh called news conferences to state that the commune was now "free from a fascist regime," accusing Sheela of maintaining a secret "poison lab" and trying to kill his personal doctor, dentist, and housekeeper. He claimed that she poisoned Jefferson County District Attorney Michael Sullivan, who had suffered a serious undiagnosed illness during a 1983 dispute with Sheela. In response, in an interview with a German magazine, Sheela denied these charges and also the accusation that she had created a \$55 million debt at the commune in a fraud scheme, diverting some of the funds to a Swiss bank account. She countercharged that the commune debts arose from the guru's opulent tastes.

Meanwhile back at the Rajneesh ranch, the guru ordered the burning of 5,000 copies of *The Book of Rajneeshism*, along with many pendants and the red robes formerly worn by Sheela, thus symbolizing a repudiation of the ideas and projects that he attributed to Sheela rather than to himself.

In October 1985, as authorities were building a strong case against him on a variety of charges, Rajneesh suddenly left Rajneeshpuram. A Lear jet took him and a few officials of his movement to an undisclosed destination, but when the jet landed at Charlotte, North Carolina, for refueling, police had already been alerted. On October 28 he was arrested, together

with six followers. Coincidentally, on the same day, Sheela and two associates were arrested in Germany. Rajneesh was handcuffed and taken back to Oregon to stand trial, but his progress in and out of jail and across several states was marked by a manner of simple dignity and became more like a triumphant procession.

The authorities were never able to connect him with crimes on the ranch, but he was found guilty of immigration violation and conspiracy to evade visa regulations (charges his followers claimed were entirely bogus). He was fined \$400,000, given a suspended prison sentence of ten years, and ordered to leave the United States for a minimum of five years. Sheela was returned from Germany on charges of attempted murder, poisoning, and wiretapping. She was jailed for four and a half years. After his sentence, Rajneesh left the country on what became a world tour. He became persona non grata all over the world. Countries that refused him entry or expelled him after entry include Antigua, Australia, Bermuda, Canada, Costa Rica, England, Fiji, France, Greece, Holland, Ireland, Italy, Jamaica, Mauritius, Seychelles, Spain, Sweden, Switzerland, Uruguay, Venezuela, and West Germany. Legal proceedings growing out of the fall of Rajneeshpuram continued into the mid-1990s.

Eventually Rajneesh returned to Poona and reestablished the ashram there. Eventually the ranch and its assets were sold and the movement in the United States returned to the decentralized state it was in before the founding of the Rajneeshpuram. In the wake of the fall, a number of books, including several by former members in the leadership of Rajneeshpuram, appeared. At Poona, Rajneesh continued to teach, and his disciples published an equal number of volumes aimed at his vindication. In 1988 the first national gathering of American followers since the fall of Rajneeshpuram was held. The movement reorganized and has continued to the present.

In 1988 Rajneesh changed his name to Osho (i.e., one upon whom the heavens shower flowers). He had begun to develop some new meditation techniques that were barely shared with the followers in India when on January 19, 1990, he suddenly died amid charges that the American government had poisoned him. The international movement continued under the leadership of senior disciples in Poona, there being no guru arising to take Rajneesh's place. Osho Commune International is headquartered at 17 Koregeon Park, Poona 411 001, MS, India. The American headquarters can be reached at Osho Viha Meditation Center, P.O. Box 352, Mill Valley, CA 94942.

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- Rajneesh: The Most Dangerous Man Since Jesus Christ*. Zürich, Switzerland: Rebel Publishing House, 1983.
- Strelley, Kate. *The Ultimate Gate*. San Francisco: Harper & Row, 1987.

Raj-Yoga Math and Retreat

A monastic community founded in 1974 by Yogi Father Satchakrananda Bodhisattvaguru on an ecumenical basis, com-

bing both Hindu and Christian traditions and practices. Satchakrananda started **yoga** practice in 1967 and is said to have experienced the raising of **kundalini** energy after only two months. He went on to spend a period at a Trappist monastery, attended Kenyon College, and became coordinator of the Northwest Free University, where he taught hatha yoga. In 1973, he was mystically initiated by the late **Swami Sivananda** (1887–1963), founder of the **Divine Life Society**, Rishikesh, India, and went on to found his own monastic community the following year. In 1977, he was ordained a priest by independent Archbishop H. Adrian Spruit of the Church of Antioch and has since combined teaching of traditional yoga practices with regular celebration of the Mass.

The small community is located in the foothills of Mt. Baker overlooking the Nooksuck River near Deming, Washington. The Math offers classes for residents and may be contacted at P.O. Box 547, Deming, WA 98244.

Sources:

- Satchakrananda, Yogi. *Coming and Going: The Mother's Drama*. Deming, N.Mex.: Raj-Yoga Math & Retreat, 1975.
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Rakoczi, The Master the Prince

One of the masters originally contacted by **Helena Petrovna Blavatsky**, cofounder of the **Theosophical Society**. According to theosophical teachings there exists a spiritual hierarchy composed of individuals who have finished their round of earthly reincarnations and have evolved to the spiritual planes, from which they guide the affairs of humanity. Those members of the hierarchy closest to humanity are the "lords of the seven rays" (of the light spectrum). Each ray represents a particular virtue, which the lord of that ray exemplifies.

The prince Rakoczi is the master of the seventh ray, concerned with ordered service or **ceremonial magic**. He is involved with the ceremonial aspect of religion and magic, especially the ancient mysteries. He is also occupied with the volatile political situation in Europe and North America and speaks many languages.

Reportedly, Rakoczi has had numerous incarnations. He was, successively, Saint Alban (third century C.E.), Proclus (a Neoplatonic philosopher, 410–85 C.E.), Roger Bacon (1220–92), Christian Rosencrutz (1378–1484), Hunyadi Janos (1387–1456), Robertus the monk (sixteenth century), and Francis Bacon (1561–1626). In his last incarnation he was a Hungarian prince, the last surviving member of the Hungarian Rokoczi family, and known throughout Europe as the **Comte de Saint Germain**. He still inhabits that body.

As Prince Rakoczi, this master was not as prominent in theosophical literature as some others, even though he became the subject of a popular book by **Isabel Cooper-Oakley**. He was lifted out of obscurity, however, after Guy W. Ballard claimed to have encountered him in 1929 on the slopes of Mt. Shasta. Saint Germain became the patron of the "I Am Religious Activity," and all of the groups that have emerged from it, such as the **Bridge to Spiritual Freedom** and the **Church Universal and Triumphant**, have given him a prominent place in their teachings.

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Rakshasa

An Indian demon. In one of the Indian folktales he appears black as soot, with hair yellow as the lightning, looking like a thunder-cloud. He made himself a wreath of entrails and wore a sacrificial cord of hair; he gnawed the flesh of a man's head and drank blood out of a skull, thus adding him to the list of the world's **vampires**. In other stories, these *rakshasas* have formidable tusks, flaming hair, and insatiable hunger. They wander about the forests catching animals and eating them.

Rakshasas feature in the Hindu religious epic of the *Ramayana*. When the monkey god Hanuman goes to the city of Lanka in search of Sita, he sees *rakshasas* of many varied kinds, some disgusting in appearance, others quite beautiful.

"Some had long arms and fearful shapes; some were fat, others very lean, some were dwarfs, others exceedingly tall. Some had only one eye and others one ear. Some had monstrous bellies, hanging breasts, projecting teeth and crooked thighs; others were exceedingly beautiful in appearance and clothed in splendor. Some had two legs, some three legs and some four legs. Some had the heads of donkeys, some the heads of horses and some the heads of elephants."

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Rama, Swami (1925–1996)

Well-known Indian teacher of **yoga**, **meditation**, and holistic health. At an early age he was ordained as a monk by a great sage of the Himalayas and later journeyed to numerous monasteries and caves, studying with many spiritual masters. Notable teachers he encountered included Mahatma Gandhi, Rabindranath Tagore, **Sri Aurobindo**, and **Sri Ramana Maharshi**. He studied psychology and philosophy in Varanasi and Prayas, India, and received a medical degree from Darbhanga Medical School in 1945. At a later date, he pursued a formal education at Oxford University, continuing his studies of Western psychology and philosophy in Germany and Holland for three years before coming to the United States in 1969. In the following year, he served as a consultant to the Voluntary Controls Project of the Research Department of the Menninger Foundation at Topeka, Kansas. Under scientific controls, he demonstrated such feats as manipulating his heartbeat at will to 300 beats per minute (effectively stopping the flow of blood) for seventeen seconds.

The publication of the results of such tests generated a new medical interest in body-mind relationships and spurred public interest in yoga techniques among young adults already involved in reacting to the steady arrival of new Indian spiritual teachers.

Swami Rama consistently sought to establish a clear scientific basis for the practice of yoga and meditation. He published books and audiotapes for the **Himalayan International Institute of Yoga Science and Philosophy**, first located in a Chicago suburb, which he founded in 1971. The institute later moved to Honesdale, Pennsylvania, and has a 422-acre campus in the Pocono Mountains of northeastern Pennsylvania. Branch centers have also been established throughout the United States. The Swami also continued to teach and write from his centers in India. He is widely respected in the East, where he held, and later renounced, the office of Shankaracharya, Indian's highest spiritual position. His lifetime of contributing to a reconciliation of scientific and spiritual knowledge brought him the Martin Buber Award for Service to Humanity in 1977. As the scientific interest in yoga declined through the 1980s, Swami Rama led the Himalayan Institute until his death in 1996. The last few months of his life were filled with accusations of sexual assault and harassment from several women against

himself and the Himalayan Institute. In 1997, after the Swami had died, one of the women pressing charges was awarded almost two million dollars in damages posthumously.

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Rama, Swami, Rudolph, and Swami Ajaya. *Yoga and Psychotherapy*. Glenview, Ill.: Himalayan Institute, 1976.

Tigunait, Pandir Rajmani. *Swami Rama of the Himalayas: His Life and Mission*. Honesdale, Pa.: Himalayan Institute Press, 1999.

Ramacharaka, Yogi (1862–1932)

Religious name of American writer/editor William Walker Atkinson. He was born on December 5, 1862, in Baltimore, Maryland. He went into business as a young man and was admitted to the Pennsylvania bar in 1894 and the Illinois bar 1903. He underwent a profound change after experiencing a nervous breakdown. He found healing through New Thought metaphysics and moved to Chicago where he emerged as a major advocate of the new faith. In that cause he became associate editor of the magazine *Suggestion* (1900–05), co-editor with his colleague Sydney Flowers of *New Thought* (1901–5), and later edited *Advanced Thought* (Chicago, 1916–19). He founded the Atkinson School of Mental Science and authored a large number of popular books on New Thought, Self-Healing, Mind-Power, and psychic phenomena.

During this time he was also introduced to yoga exercises, and the whole of the yogi philosophy. In 1903 he began to write books on yoga using the pseudonym Yogi Ramacharaka. Through the next several decades thirteen titles appeared and Atkinson thus became one of the earliest propagandists of and an important figure in the development of Hinduism in North America. His books on yoga and occultism were issued by the Yogi Publication Society, now located in Jacksonville, Florida, and continue to be reprinted. Atkinson died in California on November 22, 1932.

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Melton, J. Gordon. *Religious Leaders of America*. Detroit: Gale Research, 1991.

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———. *The Spirit of the Upanishads; or, The Aphorisms of the Wise*. Chicago: Yogi Publication Society, 1936.

Ramakrishna, Sri (1836–1886)

An important Indian spiritual teacher on **Vedanta** and mystic of the nineteenth-century Hindu Renaissance. He was born February 18, 1836, in a village in Bengal, after the divine hero Sri Rama had appeared in a vision to an old Brahmin named Khudiram, saying that he would be reborn as his son. In due

course, the boy was born and named Gadadhar. He grew up to worship the goddess Kali, the great mother, and even when he was obliged to marry, he directed his veneration toward his bride, identifying her with Kali. At the age of eighteen, Gadadhar was taken to Calcutta by his brother Ramkumar, whom he assisted as a teacher.

He settled in a temple at Dakshineswar, where he became known as “Ramakrishna,” and after a period of intense spiritual discipline had ecstatic visions and trances. He was virtually intoxicated with the bliss of *samadhi* or divine **trance**, and a number of miracles were credited to him. A group of young spiritual seekers informally gathered around him. One of these, **Swami Vivekananda**, went to the United States in 1893 to speak to the World’s Parliament of Religions. Given the strong public response to his presentation, he stayed on and in 1894 founded the Vedanta Society of New York, the first of a number of similar centers now present in the west. Upon his return to India he organized the followers of Ramakrishna into the Ramakrishna Order, which continues to spread the teachings of Ramakrishna and Vivekananda worldwide.

Sri Ramakrishna passed into the *mahasamadhi* (great sleep) of death August 16, 1886. The Ramakrishna Order is today the largest and most widely known monastic order in India, with colleges, schools, hospitals, relief projects, and publishing houses. Publications and information are available from Sri Ramakrishna Math, Mylapore, Madras 4, India, or from the American branches: Vedanta Press & Book Shop, 1946 Vedanta Pl., Hollywood, CA 90028; Vedanta Society, 2323 Vallejo St., San Francisco, CA 94123; Vedanta Society, 34 W. 71 St., New York, NY 10023.

Sources:

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Isherwood, Christopher. *Ramakrishna and His Disciples*, New York: Simon & Schuster, 1965.

Melton, J. Gordon. *Religious Leaders of America*. Detroit: Gale Research, 1991.

Ramakrishna, Sri. *The Gospel of Ramakrishna*. Boston: Beacon Press, 1947.

Raman, Bangalore Venkata (1912–1998)

Prominent Indian astrologer, born in Madras, India, on August 12, 1912. His grandfather **B. Suryanarain Rao** was also a prominent astrologer. In 1930 Raman became coeditor with his grandfather of *The Astrological Magazine*, founded by Rao in 1895, and gradually assumed complete control of it and of Raman Publications, an astrological publishing house in Bangalore. He published his first book, *A Manual of Hindu Astrology*, in 1935.

Raman spent his life writing on **astrology**, challenging the Western scientific view of the field as a pseudoscience or under the umbrella of occultism. After World War II his works began to circulate in England and the United States, introducing Vedic astrology to Europe and North America. Raman died in December 1998.

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Ramana Maharshi, Sri (1879–1950)

An important twentieth-century Indian spiritual teacher, whose life and teachings have been cited as an example of the classic God-realized sage. Born December 30, 1879, in the village of Tiruchuzhi, near Madura, South India, he was the second son of a pleader or solicitor. The boy attended elementary school at Tiruchuzhi and Dindigul, and went on to Scott’s Middle School, Madura, and the American Mission High School.

As a boy, he was impressed by a casual remark from a visitor that he had come from Arunachalam, a holy place in Tiruvannamalai, and his mind was directed to study of the lives of Tamil saints. At the age of seventeen, he had a strange mystical experience following a period in a **trance**-like condition. He felt that he was going to die, but perceived that only the body could die, the true self being independent. He lost interest in his studies and felt an intense desire to go to Arunachalam.

On August 29, 1896, he renounced his everyday life and set out for Arunachalam, where he spent the rest of his life in a condition of mystical meditation which transformed his understanding. Impervious to physical or mental discomforts, he remained in ecstatic spiritual meditation, at first in complete silence, living under a tree, or in temples, accepting minimum food which he ate mechanically.

In the course of time, the young renunciate attracted the attention of devotees, who found that he was able to answer the most abstruse metaphysical questions with wit and incisive wisdom. Eventually a religious settlement grew up around him, and he was visited by devotees from all over India and even from western countries.

He gave no formal teaching as such, but merely answered questions put to him in such a way that traditional Hindu metaphysical teachings had personal relevance to the questioner. His constant theme was the discovery of the essential Self present in all beings, summarized in the formulation “Who Am I?”

His statements combined metaphysical subtlety and simplicity, while his gentle and perceptive presence was inspiring to his devotees. Even the local creatures (monkeys, cows, peacocks, birds) were attracted to him as if to a latter-day St. Francis of Assisi. He was also visited by leading Western scholars and seekers, including **Paul Brunton** and **W. Y. Evans-Wentz**.

In his later years, he developed various illnesses and a cancerous tumor on his left elbow, but remained indifferent to intense physical pain. He passed into the *mahasamadhi* (great sleep) of death on April 14, 1950, after assuring devotees of continued presence. He stated “I am not going away. Where could I go? I am here.” This implied the omnipresence of the Universal Self. At the precise moment of death a large star was seen to trail slowly across the sky. It was witnessed by the famous French photographer Henri Cartier-Bresson, who was visiting the ashram at the time.

The ashram is still in existence and has published a number of books dealing with the teachings of Sri Ramana Maharshi. A biography by Arthur Osborne was published in London, 1957, and reissued by Jaico paperbacks, Bombay, 1958. The ashram is located at: Sri Ramananasramam, Tiruvannamalai, South India.

A North American branch, the Arunchala Ashrama, with centers in Canada and the United States, has been founded with headquarters at 72–63 Yellowstone Blvd., Forest Hills, NY 11375.

Sources:

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Ramana Maharshi. *The Collected Works of Ramana Maharshi*. 20 vols. London: Rider, 1970.

Ram Dass, Baba

Name assumed by **Richard Alpert**, associate of Dr. **Timothy Leary**, after giving up the psychedelic revolution of the 1960s and embracing traditional Hindu mysticism.

Ramer, Andrew (1951–)

Andrew Ramer, a contemporary channeler and angelologist, was born into a Jewish family. He attended the University of California–Berkeley, from which he graduated in 1973 with a B.A. in religious studies. He held a variety of jobs through the next decade, but also began to teach **meditation** and gay spirituality in the San Francisco Bay area and emerged as a channeler of various spirit entities. In his workshops, he began to relate traditional heterosexual occult techniques such as tantra to homoeroticism. In his first book, *Two Flutes Playing: Spiritual Love/Sacred Sex: Priests of Father Earth and Mother Sky* (1990), his spirit guides spoke to the situation of gay men seeking a spiritual way of being. They asserted that gay men are tuned differently, a fact that allows them to be drawn to each other. The same year his book appeared, Ramer joined with three like-minded associates, including Atlanta spiritual writer **John R. Stowe**, to found Gay Spirit Visions, a national association of men exploring alternative spiritualities, and remains an active leader.

Through the 1990s, Ramer has become best known for his writing about and channeling of angels. He believed that angels, who neither marry nor are given in marriage, appear to be genderless or of the same gender, and that they can be considered homosexual, and thus fitting spiritual resources for gay men. He argues that there are gay guides, gay angels, and gay heavens. His speculation resulted in two bestselling books, *Ask Your Angels: A Practical Guide to Working with Angels to Enrich Your Life* (1992) and *Angel Answers: A Joyful Guide to Creating Heaven on Earth* (1995). His most recent book, *Revelations for a New Millennium*, appeared in 1997.

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Thompson, Mark. *Gay Soul*. San Francisco: Harper San Francisco, 1995.

Ramirez, Richard (1960–)

Richard Ramirez, Satanist and serial killer, was born on February 29, 1960, in El Paso, Texas, the son of Julian and Mercedes Ramirez, Mexican immigrants. In his childhood, it was discovered that he was epileptic and subject to sporadic seizures. He also came under the influence of his Green Beret cousin who introduced him to marijuana and who taught him to fight and kill. He took to a life of crime, stealing money to pay for his drugs. Still in his teens, he began to imagine himself a child of Satan. At age 16 he was arrested for breaking into a room at the hotel where he worked part time, and raping a woman. He was released when the judge believed his story that the woman had lured him to the room for sex. In 1978, after turning 18, he moved to Los Angeles, California. By this time he was an accomplished burglar.

In Los Angeles, Ramirez's drug habit deepened as did the intensity of his crimes. He briefly flirted with the **Church of Satan** but quickly reverted to his loner ways. He did, however, have a deep belief that Lucifer would both protect and empower him. He was seemingly proved correct, as for several years he existed freely as a criminal. In June of 1984, however, he began the new phase of his life that was to bring him both notoriety and a lifetime in jail. For more than a year he operated in the Los Angeles suburbs burglarizing homes and savagely killing the residents, leaving **occult** symbols, usually an inverted pentagram (five-pointed star), behind.

In June of 1985, the police announced that a serial killer was loose in Los Angeles. The press called him the "Night Stalker." The following month, Ramirez finally left a clue to his identity behind, a fingerprint in a getaway car. Identified, Ramirez soon found his picture everywhere in the media, and people in the Mexican-American community where he lived recognized him and almost killed him before the police arrived to arrest him.

Ramirez was convicted on multiple counts of murder and rape and sentenced to death. Defiant, he scrawled a pentagram on the palm of his hand to show reporters. After the trial he still believed that Lucifer would avenge him. Though there was an overtone of occultism to his crimes, Ramirez proved in the end to be more like other serial killers than those involved in the occult, even the great majority of those who consider themselves Satanists.

As this edition goes to press, Ramirez remains alive and in prison while appeals to his death sentence are proceeding through the courts. In 1996 he married Doreen Lloyd, one of a handful of Ramirez female groupies who emerged over the years since his trial.

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Lane, Brian. *The Encyclopedia of Occult and Supernatural Murder*. London: Brockhampton Press, 1995.

Rampa, T(uesday) Lopsang (ca. 1911–1981)

Pseudonym of British author Cyril Henry Hoskins, whose first book, *The Third Eye* (1956), became a sensational bestseller. It purported to be written by a Tibetan lama and described a kind of occult leucotomy in which his "third eye," in the center of his forehead, was opened surgically, resulting in his psychic powers. It was soon followed by a sequel, *Doctor From Lhasa* (1959).

The books were well-written, but people knowledgeable of Tibet soon began to find numerous errors and inconsistencies. There is no tradition of surgical opening of the third eye, which is considered a structure in the subtle body, a concept underlying the practice of **meditation** techniques in various **yoga** systems.

An initial perceptive review appeared in the journal *Tomorrow* in 1958, in which the Tibetan scholar **Chen Chi Chang** declared the book literary entertainment, stating: "we have here a work of interesting and highly imaginative fiction—but certainly not . . . a source of authentic information on Buddhist teachings or training."

While this review was being published, an independent inquiry was undertaken by Clifford Burgess, a Liverpool (England) detective, on behalf of a group of Tibetan scholars. Burgess tracked down Hoskins to a village overlooking Dublin Bay in the Irish Republic and revealed that Hoskins had never been in Tibet or had an operation on his forehead.

Hoskins was the son of Joseph Henry Hoskins, a plumber. After leaving school he assisted his father for a time, and when his father died in 1937 he lived with his mother in Nottinghamshire. He worked for a surgical instrument company, then became a clerk with a correspondence school, teaching time and

motion studies. About this time he shaved his head, grew a beard and adopted the name of “Dr. Kuan-suo.” Later, with his wife, Sanya, he moved to Ireland. After exposure of his hoax, Hoskins attempted to recover by arguing that his own body had been taken over by the spirit of a Tibetan lama. He went on to write a number of other successful books that built on the original story and rehashed standard occult and psychic themes.

He died of heart trouble January 25, 1981, in Calgary, Alberta, Canada. His books have remained in print and continue to sell to an audience unaware of the **fraud**.

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Stein, Gordon. *Encyclopedia of Hoaxes*. Detroit: Gale Research, 1993.

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“**Ramtha**”

Spirit guide channeled through **J. Z. Knight**. According to Knight, “Ramtha” first made himself known in 1977 when he appeared to her one Sunday afternoon in 1977 in her home in Tacoma, Washington. Over a period of months, she became used to his presence and to his use of her body, through which he began to speak. In the 1980s he became the center of a movement that emerged in the context of the larger **New Age** movement. Knight became the most successful of the plethora of channels who became so definitive of the New Age.

Ramtha described himself as having lived on Earth some thirty-five thousand years previously. He was born in Lemuria, described as a section of the ancient continent of Atlatia (or Atlantis). When Ramtha was still a youth, the Atlatians misused their vast technology and created a disaster—the northern half of the continent, including Lemuria, was destroyed. The Lemurians had to seek a new home in the south; Ramtha’s family relocated to Onai, the great port city of Atlatia.

After the disaster the Atlatian social system fell apart and was replaced with a feudal-like structure with the Lemurians at the bottom. After his mother’s death, Ramtha fled to the mountains to nurture his anger. It became focused on the Atlatians, and he soon returned to Onai at the head of an army. He conquered the city and found a new life as a warrior. He became a conqueror who was stopped only by an assassin’s sword.

He survived, but had to endure a lengthy healing process. He used the time for contemplation of the Unknown God to be found in the life force. The death wish that had dominated his life to that point and led him to become a warrior was replaced with a desire to embrace life. His search for the Unknown God led him to contemplate the wind. The wind was powerful, free-moving, without boundaries, limits, or form. The image of the wind beckoned to Ramtha to exist unbounded by the common human limitations, including death. His contemplation over a number of years led first to an out-of-the-body experience. But as his concentration continued, his very bodily vibration changed and he rose as a body of light. He had conquered life, and, leaving his earthly existence, he ascended.

Now, thirty-five thousand years later, he returned to teach what he had learned, through the instrument of a young woman. The essence of his teachings was that each person is a god, a master, who has forgotten his or her origin. In remembering and coming to understand one’s true nature, the individual can become a creator who can have whatever he or she desires.

Ramtha’s teachings came forth in the mid 1980s through a series of “dialogues,” usually weekend gatherings at which Knight would channel Ramtha. These came to an end in 1987 and were replaced by Ramtha’s School of Enlightenment (RSE), a more structured course that included a program developed for students. While the dialogue sessions had been held around the country, and even overseas, RSE is centered entirely on Knight’s ranch in rural Washington, where students gather several times a year for intensive sessions of philosophical instruction and spiritual practice.

RSE allows more systematic instruction in Ramtha’s Gnostic theology. The universe emanated in stages from God, described as absolute potentiality, says Ramtha. Each stage of creation was marked by a slowing of the frequency of the energy out of which the universe has been created. Individual entities, gods, have been embodied in each stage of creation and now have come into physical embodiment to grow and experience life, he says.

The primary problem of humans is having accepted the limitation of physical existence, Ramtha teaches, when in fact, they are gods with vast powers. The spiritual practice of the school, based in concentration and **pranayama**-like breathing, is designed to teach students to remember and use their godly powers.

Ramtha’s School of Enlightenment may be contacted at Box 1210, Yelm, WA 98597

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Ramtha’s School of Enlightenment: The American Gnostic School. Yelm, Wash.: JZK, 1994.

Rand, William

William Rand, prominent teacher of the **Reiki** system of healing and founder of the Center for Reiki Training in suburban Detroit, Michigan, was a professional astrologer and hypnotherapist living in Hawaii in the 1970s at the time that the existence of the Reiki healing system became known. Reiki, a Japanese healing system, had been developed early in the twentieth century by **Mikao Usui**, a Buddhist layman. He passed his teachings to several students, among whom was Dr. Chujiro Hayashi. In the 1930s Hayashi passed his succession to a Ms. **Hawayo Takata** (1900–1980), a Japanese-American who resided in Hawaii. Takata practiced Reiki quietly in the Japanese-American community until the 1970s, when she began to teach non-Japanese for the first time and made the Anglo world aware of its existence.

Rand took his initial Reiki class from Bethal Phaigh in Hawaii in 1981, the year after Takata’s death. Phaigh was one of the first Reiki Masters, who had the knowledge to pass on the

teachings initiated by Takata. He took the second intermediate degree from Phaigh in 1982 and subsequently studied with other Reiki teachers. He received his own Reiki Master training from Diane McCumber and Marlene Schilke in 1989, and repeated the course with Cherie Prasuhn (1990) and Leah Smith (1992). Meanwhile, he met and studied with Phyllis Furumoto, Takata's daughter and one of the two people she named a Grand Master.

In the mid-1980s, Rand moved to Michigan and in 1988 opened the Center for Reiki Training (now the International Center for Reiki Training). Shortly after receiving his Reiki Master attunement, Rand created a virtual revolution in the larger community when he challenged a practice followed by Takata and both Grand Masters she initiated, of charging \$10,000 to become a Reiki Master as a means of emphasizing the value of what the students were learning. At the center, Rand dropped the fee to a mere \$600.00. He also authored *Reiki: The Healing Touch: First and Second Degree Manual*, a textbook that included most of Reiki's heretofore confidential teachings, though he refrained from revealing the unique Reiki symbols, a key esoteric element in the technique that the Reiki practitioner acquired to gain the initial attunement to the chi energy. In setting up the inexpensive training courses, Rand challenged the assumption that a Reiki practitioner Master should turn to one of the Grand Masters for Master training. His action would, in fact, stimulate the spread of the movement in the manner he envisioned.

Among the early students to take Rand's Master class was Kathleen Milner. Milner in turn became an associate of a channeler through whom she began to develop an expanded version of Reiki. Milner soon became a channel for some spirit entities known only as "Higher Beings," and under their guidance developed what became known as the Tera-Mai Reiki System. Rand began to work with Milner's system and then began to further alter it. He eventually experienced a new shift in energy and developed a further variation of the traditional Reiki system which he termed Karuna Reiki. He claimed that in his system the energy seemed "much more definite and focused" and helps release **karma** and deeply seated issues that are often stored at the cellular level. This difference seemed sufficient to demand he trademark the name Karuna Reiki to insure the quality of its transmission to students.

Rand heads the International Center for Reiki Training, now located at 21421 Hilltop, No. 28, Southfield, MI 48034. He has also founded Vision Publications, which issues books and the quarterly *Reiki News*. His second book, *Reiki for a New Millennium*, appeared in 1998. The website is: <http://www.reiki.org/>.

Sources:

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Randall, Edward Caleb (1860–1935)

American lawyer, author, Spiritualist, and psychical researcher. He was born at Ripley, New York, on July 19, 1860. He was educated at Allegheny College and practiced as a lawyer in Buffalo, New York, from 1884 onward. He became president of the Niagara Terminal Corporation, the American Super-Power Corporation and the South Buffalo Gas Corporation.

He experimented with the **direct voice** medium **Emily S. French** for 20 years, during which period she refused to accept fees or compensation. Randall also carried on Spiritualist work with **rescue circles** and contributed articles to Spiritualist journals. He died in Buffalo on July 3, 1935.

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Randall, John L(eslie) (1933–)

British school teacher and parapsychologist. Randall was born on November 27, 1933, in Warwick, England. He studied at Leicester University (graduate certificate in education), Leicester College of Technology (honors degree in chemistry; minor in biology), and the University of London (B.Sc., honors). He taught at secondary schools for four years prior to his position as biology master at Leamington College, a grammar school for boys (1962–79). In 1979 he became a biology teacher at the King Henry VIII School, Coventry.

He was a member of the **Society for Psychical Research**, London, and served on the council from 1978 onward. He introduced **psi** experiments and the study of **parapsychology** into a General Studies course for sixth form students. He has a special interest in the philosophical implications of psi and is a supporter of **Rupert Sheldrake's** theories concerning **formative causation**. He has written a number of papers and books on parapsychology.

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Randi, James (1928–)

Pseudonym of stage magician James Randall Zwinge who has developed what amounts to a second vocation as a co-founder and leading spokesperson of the **Committee for the Scientific Investigation of Claims of the Paranormal** (CSI-COP) and debunker of both psychics and their paranormal claims and religious claims of supernatural occurrences. Born August 7, 1928, in Toronto, Canada, he was exceptionally talented as a child, although he did not have the advantage of a college education. He was passionately interested in conjuring **magic**, and in adult life he achieved worldwide fame for his skill in legerdemain. He performed before royalty in Europe and Asia and appeared on national television programs and at college campuses under the stage name of "The Amazing Randi." In the lineage of many stage **magicians** over the last two centuries, Randi has assumed a watchdog role over people who would perform conjuring tricks while trying to pass them off as either supernatural or paranormal events. He has also been

somewhat incensed at “experts” who have been fooled by hoaxing through their naive trust of the hoaxer, their own will to believe ideas which the paranormal event seems to confirm, or a simple lack of attention in seeing a trick being worked on them. Randi’s own skepticism concerning the paranormal has a strong foundation in the significant element of **fraud** which permeated Spiritualism in past generations and is still present in the world of fortunetellers and psychics. In this work, Randi performs an unquestioned public service.

According to journalist Richard Pyatt in *USA Today* (August 29, 1986), Randi’s interest in investigating psychic phenomena started at the age of fifteen. Randi is quoted as stating:

“When I was 15 years of age, I had already started out on my career as an amateur magician. When I attended a spiritualist church in Toronto, I saw they were using the same gimmicks that I had been reading about in the catalog and had been learning to do myself. Ministers were apparently speaking with the dead. I saw people in that congregation who really believed that the minister was able to read the contents of sealed envelopes and bring them messages from beyond the grave. I resented that highly, and I tried to expose that. I was arrested for my troubles. So at 15, I ended up in a police station, sitting there for four hours waiting for my father to come and get me out. I guess that was the worst four hours the psychic world ever spent, though they didn’t know it until recently.” Like the late **Harry Houdini** (1874–1926), also a brilliant stage magician, he has made his concern for psychic tricks a public issue. He has made himself available to the media to attack specific psychics and has given public demonstrations imitating their feats and explaining the means by which some of the tricks were accomplished. He has also issued challenges to psychics to perform paranormal feats under his own exacting conditions and to his satisfaction for a prize of ten thousand dollars. One of his major targets has been **Uri Geller**, and he has published a book claiming that Geller’s **metal-bending** feats are not paranormal: *The Magic of Uri Geller* (1975).

Among his most successful exposes were of several Christian healers, the primary one being Peter Popoff in San Francisco in 1986. In his healing crusades, Popoff actually called sufferers by name and described their ailments, claiming to receive such information directly from God. Actually he had developed a rather elaborate and involved system which Randi began to uncover when he noticed that Popoff had a “hearing aid” inside his ear. That ear piece suggested that someone might be broadcasting information to Popoff; the problem was how to obtain definite evidence that the identification of sufferers was fraudulent. Randi enlisted the aid of trusted individuals from the Bay Area Skeptics group and the Society of American Magicians. Some members of the group took up strategic places in the Civic Auditorium in San Francisco, where the crusade was held. Robert Steiner and Alexander Jason (an electronics expert) established themselves behind the balcony of the auditorium with hidden tape recorders and electronic listening equipment.

Just before the healing service started, Jason succeeded in tuning into and recording a backstage broadcast from Elizabeth Popoff to her husband, the minister. The message began: “Hello Petey. I love you. I’m talking to you. Can you hear me? If you can’t, you’re in trouble.” Here was firm evidence that the claimed messages from God were in fact information relayed to Popoff by his wife, and received through Popoff’s hearing aid. The broadcast continued: “I’m looking up the names right now.” This appeared to be a reference to the “prayer cards” which those attending the healing service were asked to fill out, giving names, description of ailments, and other information.

The tape recordings of a claimed healing from a service of the Popoff Crusade a few weeks later in Anaheim, California, on March 16, 1986, provided evidence of a backstage prompting broadcast by Elizabeth Popoff to her husband. She gave the name “Virgil Jorgenson. Virgil. . . . Way back in the back somewhere. Arthritis in knees. He’s got a cane. . . . He’s got arthritis. He’s praying for his sister in Sweden, too.”

In the auditorium, the Rev. Popoff called out: “Virgil. Is it Jorgenson? Who is Virgil?” A man, apparently in his sixties and limping with a cane, came forward, and Popoff continued: “Are you ready for God to overhaul those knees?” Jorgenson then appeared to walk more easily, and Popoff continued: “Oh, glory to God. I’ll tell you, God’s going to touch that sister of yours all the way over in Sweden.” Popoff then broke Jorgenson’s cane, while the sufferer, apparently cured of his arthritis, walked about the auditorium, praising God and the minister Popoff.

This healing was so impressive that Peter Popoff used the film clip for three consecutive weeks on his television show. Unfortunately for the Popoff Crusade, “Virgil Jorgenson” was Don Henvick, program coordinator for Bay Area Skeptics and president of Assembly #70 of the Society of American Magicians, and he does not suffer from arthritis. His disguise as “Virgil Jorgenson” was only one of several appearances that challenged the claimed divine source of Peter Popoff’s information and healing. Under the name “Tom Hendrys,” Henvick was “healed” of nonexistent alcoholism at the San Francisco Civic Auditorium. In a Detroit healing crusade, Popoff “healed” Henvick of uterine cancer when this master of disguise appeared dressed in woman’s garb under the name “Bernice Manicoff,” seated in a wheelchair.

The decisive exposure of the electronic source of Popoff’s claimed divine messages from God was made by Randi nationwide on a Johnny Carson “Tonight” show on April 22, 1986, when scenes of a claimed healing were shown with a soundtrack of the secret information broadcast identifying the sufferer.

This brilliantly organized and presented exposure of Popoff showed Randi at his best, identifying the techniques of an intricate hoax set within the trusting environment of a church service. At the same time it provided a platform for him at his worst, making broad generalizations branding all faith healers by associating them with the guilt of the few. His attempts to push his conclusions far beyond what the data would suggest has tended to sever Randi from the larger audience who would be open to his actual uncovering of hoaxing.

Randi went beyond the uncovering of hoaxes to perpetuating one himself in what was termed Project Alpha. He sent two magicians to the McDonnell Laboratory for Psychical Research at Washington University in St. Louis. Their ability to fool the researchers into believing that they were genuine psychics became a matter of great embarrassment to the parapsychological community and the university and the laboratory was closed a short time afterward. This project was based upon the idea that most people in parapsychology are ill-equipped to do psychical research and need the help of a trained magician.

Randi served as a founding member of the Committee for Scientific Investigation of Claims of the Paranormal (CSICOP) and a member of the editorial board of their journal *The Skeptical Inquirer: The Zetetic*. When he is not traveling the world performing and exposing the paranormal as fraud and conjuring, Randi lives in New Jersey in a house full of unusual and remarkable illusions, with doors that open unexpectedly on the side opposite the door knob and clocks that run backward.

On July 14, 1986, Randi was the recipient of a \$272,000 award by the MacArthur Foundation of Chicago through his efforts in “alerting the unsuspecting public to hoaxers who, for example, claim to perform miracle cures of cancer, and also to support his exposure of shoddy, pseudo-science through his investigations and public lectures.” The MacArthur Fellow Awards are tax-free, no-strings grants to individuals to permit them to continue their work without economic hindrance.

In 1992, the *Skeptical Inquirer* noted that Randi is no longer associated with CSICOP due to two libel suits; he resigned in order to protect the committee from further suits because of legal issues. But in 1999 Randi was still in the public eye when he addressed the U.S. Congress on medical and scientific quackery.

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Steiner, Robert A. "Exposing the Faith-Healers." *The Skeptical Inquirer* 11, 1 (fall 1986).

Randles, Jenny (Jennifer Christine) (1951–)

British ufologist. She was born on October 30, 1951, in Bacup, England, and studied chemistry, mathematics, and physics, receiving advanced level General Certificates of Education in these subjects. She went on to post advanced level studies in geography and geology, receiving City and Guilds Certificates with distinctions in audio-visual technology and education. She was a teacher at a Cheshire Middle School (1972–74), a Research Coordinator on the council of the **British UFO Research Association** (BUFORA) (1975–77), and an audio-visual technician in a college of education, servicing teachers (1977–78). Through the 1970s she became increasingly involved in **UFO** research. She has held a variety of positions and has done a variety of tasks simultaneously.

In 1973 she helped form the Northern UFO Network and became the editor of the **Northern UFO News** in 1974. In 1977 she became a columnist for *Flying Saucer Review*. After 1978 she became secretary of the Northern UFO Network (NUFON) and the UFO Investigators' Network (UFOIN), concerned with procuring reports on UFO sightings in Britain. Her first book, co-authored with Peter Warrington, *UFOs; A British Viewpoint*, appeared in 1979.

In the 1980s Randles also allowed her interest in psychic phenomena and the paranormal to emerge. In 1983, she wrote and presented a thirty-week series of features on mysterious phenomena for the independent British radio station Radio City. She has also appeared in, researched, and helped to produce numerous other radio and television programs on British and foreign channels. During these media appearances, she met many celebrities who provided the inspiration and material of her book *Beyond Explanation?* (1985). This deals with the paranormal experiences of past and present public figures such as John Lennon, Edgar Allan Poe, Susannah York, Kevin Keegan, Donald Sutherland, Arthur Koestler, Winston Churchill, Anthony Hopkins, Lindsay Wagner, **Sir Arthur Conan Doyle**, and many others. It was followed by *Sixth Sense* (1986).

As a result of many years of study and investigation of the UFO phenomenon and the paranormal, she advised caution in reaching firm conclusions about UFOs and stated that she had found no objective evidence to support the belief that we are visited by extraterrestrials. She suggested that there may be several different answers to the unexplained cases, some of them possibly relating to new types of natural, physical phenomena. She has now explored the UFO question from almost every angle and continues to produce a new book based on her recent research every few years.

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Randolph, Paschal Beverly (1825–1875)

Paschal Beverly Randolph, an early leader of American Rosicrucianism, was born on October 8, 1825, in New York City, the son of William Beverly Randolph and Flora Beverly, a black woman who claimed descent from Madagascan royalty. At age 16 he went to sea, but this career ended five years later, when he was injured in an accident. He settled in Philadelphia and worked as a barber, while he trained as an eclectic (natural) physician and avidly studied magnetism and spiritualism. He later claimed to have been named the supreme hierarch of the Rosicrucian Fraternity in 1846.

Randolph, who traveled to Europe in 1854, claimed that he met occult magician **Éliphas Lévi** and began a relationship with the European **Rosicrucians** (a claim which can neither be proven nor contradicted). In 1858, on a trip to England, he was made the Supreme Grand Master of the Western World and Knight of L'Ordre du Lis. Following this trip he founded the first modern Rosicrucian group in the United States. In the 1850s he wrote his first articles for Spiritualist publications and in 1860 published his first independently published work, a pamphlet, *The Unweiling; or, What I Think of Spiritualism*. His own Rosicrucian system developed from his reading of occult texts and his dialogue with **Spiritualism**. Randolph, though, described the afterlife in terms quite different from the familiar Summerland of the Spiritualists. The concept of "will" and the exercising of volition dominated Randolph's mature thought. While he acknowledged the success of mediums, he suggested that they vacated their will and thus became subject to every wind of influence around them and thus reached contradictory results. He advocated a method of active mediumship called blending. Rather than operating in a trance, the medium identified with the soul of the deceased and thus developed a knowing without giving up will.

Randolph became best known for his teachings on sexuality, a largely taboo subject in public, but one about which as a physician he had some freedom to counsel and to write. At that time almost anyone who gave advice on sexual issues would be branded as an advocate of "free love." However, Randolph believed that he had discovered a great secret about the mysterious fluid produced by people when they became sexually aroused. This fluid was the secret of marital success and happiness, he contended, while its block was a bane to humankind. As a herbal physician and mesmerist, Randolph developed ways to cure the blockages to the production of this fluid. His final words on this topic were published in 1874 in his last book, *Eulis! The History of Love* (later reprinted under the title *Affectional Alchemy*). Two years earlier he had been brought to trial in Boston, charged with advocating free love, but he was found not guilty. In 1874 he reorganized the fraternity for the last time. That same year Randolph married, and his wife bore a son, Osiris Budha Randolph, for whom Randolph had great hopes. However, on July 29, 1875, despair overcame him, and for reasons not altogether understood, he killed himself. He was succeeded as head of the fraternity by Freeman B. Dowd and later Edward H. Brown and **R. Swinburne Clymer**. Under Clymer's leadership, the largely moribund fraternity was brought back to life and has since enjoyed a successful existence, though because of a rule against advertising itself, it has remained less known than some other groups.

Randolph is one of the lesser known but more important occult leaders of the nineteenth century. His many books were

widely read. Randolph's teachings on occult sexuality were carried to Europe and fed the development of **sex magic**. Both his ethnicity and his manner of death, which is something of an embarrassment to occultists, have contributed to his being forgotten.

A French-language book on occult sexuality was published in Paris in 1931 under Randolph's name, claiming to be the product of his secret teachings among European students. In fact, the book, which appeared in English in 1988, was taken from several of Randolph's published works mixed with other writings. It was denounced by the *Fraternitas Rosae Crucis* as a fraudulent work.

Sources:

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Random Event Generator (REG)

Electronic apparatus which generates random numbers, used as targets in a **psi** test. A basic form of REG is an electronic coin-tossing machine, generating a series of "heads and tails" outputs. Other REGs have more complex outputs. Tests with REGs are often conducted in conjunction with computers, so that the timing and running of the experiment can be mechanically controlled and analyzed, thus obviating fraud on the part of the subject, and facilitating evaluation of a long series of runs.

Sources:

Schmidt, Helmut. "A PK Test with Electronic Equipment." *Journal of Parapsychology* 34 (1970).

Ransom, Champe (1936–)

Editor in a law book publishing company and writer on parapsychology. He was born in San Diego, California, and became a seaman in the Merchant Marines after leaving high school. He obtained a B.A. degree from Lawrence University with a major in history (1961) and a J.D. degree from St. Mary's University School of Law (1966). He then served as legislative counsel to the state legislature in Juneau, Alaska (1966–70). During his final year in law school he had taken an interest in parapsychology and in 1970 was finally able to become a research assistant at the **Division of Parapsychology**, University of Virginia (1970–72). He then became an editor with Michie Company, law book publishers, Charlottesville, Virginia, and later owned a chimney sweeping business.

While at the University of Virginia he worked off of a grant for the **Parapsychology Foundation**, which supported his re-

search on parapsychology's critics. He also assisted J. G. Pratt with experiments in **PK** and **ESP**.

Sources:

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Pratt, J. G., with Champe Ransom. "Exploratory Observations of the Movement of Static Objects Without the Apparent Use of Known Physical Energies by Nina S. Kulagina." *Proceedings of the Parapsychological Association* 8 (1971).

———. "Extrasensory Perception or Extraordinary Sensory Perception?" *Journal of American Society for Psychical Research* 66 (1972).

Ransom, Champe. "Recent Criticisms of Parapsychology: A Review." *Journal of American Society for Psychical Research* 65 (1971).

Rao, Bangalore Suryanarain (1856–1937)

Indian astrologer, born in Srikakulam, India, on February 12, 1856. Rao graduated from Central College in Bangalore and practiced law at Bellary, India, for a decade. He also became interested in **astrology** and pioneered the introduction of Vedic astrology from the several Indian languages into the dominant English-speaking culture then existing in India. He published his first book in 1882 and his *Astrological Self-Instructor* in 1892. In 1895 he began an English-language periodical, *The Astrological Magazine*. The magazine continued until 1923, when it was suspended for seven years because of Rao's ill health. It was revived with Rao and his grandson **B. V. Raman** serving as coeditors. Over the next few years Raman gradually assumed control of the family business.

Rao wrote some of the first English-language books on Indian astrology, and his books introduced the topic to the West. Through his grandson's books, Vedic astrology has found a large following.

Rao died in March 1937.

Sources:

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Rao, B. Suryanarain. *Compendium of Astrology*. Bangalore: Raman Publications, n.d.

———. *Strijataka, or Female Horoscopy*. Bangalore: Raman Publications, 1933.

Rao, K(oneru) Ramakrishna (1932–)

Lecturer in philosophy and parapsychologist. Rao was born on October 4, 1932, in India. He did his college and graduate work at Andhra University, Waltair, India (B.A. hons., philosophy 1953; M.A. hons., psychology 1955; Ph.D., 1962). He was a lecturer in the Departments of Philosophy and Psychology at Andhra University from 1953–58. He left in 1958 to come to the United States as a Fulbright scholar. His stay at the University of Chicago was extended a year with a Rockefeller Fellowship. He returned to India in 1960 as chief librarian at Andhra University (1960–61), but then moved on to North Carolina to work with J. B. Rhine at the Parapsychology Laboratory at Duke University, Durham, North Carolina.

He returned to Andhra University in the mid-1960s and in 1967 established the Department of Parapsychology, the only such university department of its kind in the world. In the meantime he had become a charter member of the **Parapsychology Association** and was elected as its secretary in 1963 and its president in 1965. (He was again elected president in 1978). In 1977 he became the director of the Institute for Parapsychology, but again in 1984 went back to Andhra to become the university's vice-chancellor. The following year he estab-

lished the Institute for Yoga and Consciousness at Andhra and became its director. In 1987 he again became head of the Institute for Parapsychology, where he has remained to the present.

Rao has authored a number of papers and books on parapsychology and related fields. More than any other person, he embodies the internationalization of parapsychology and the involvement of a growing edge of the field among scholars with non-Western backgrounds in the last half of the twentieth century.

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Rao, K. Ramakrishna, and K. S. Murty. *Current Trends in Indian Thought*. New Delhi, 1972.

Rao, K. Ramakrishna, and P. Sailaja. *Experimental Studies of the Differential Effect in Life Setting*. N.p., 1972.

Raphael

An angel whose name means "God has healed." He first appeared in the *Apocrypha*, those honored but uncanonical books of the Hebrew people that were considered but not included in their Bible (i.e., the Christian Old Testament). The book of Tobit, written in the second century B.C.E., concerns a man who was blind. Raphael was the angel sent to heal him. In the pseudepigraphical (falsely ascribed) book of *Enoch* it was said that: "Raphael presides over the spirits of men." In Jewish rabbinical legend of the angelic hierarchies, Raphael was the medium through which the power of Tsebaoth, or the Lord of Hosts, passed into the sphere of the sun, giving motion, heat, and brightness to it.

As one of the angels named in the ancient writings, Raphael reappears in the Kabbalistic literatures of the Middle Ages. As an archangel, Raphael was identified with Hod, one of the ten sephiroth imitated by the Ein Soph (God) who implements God's creative purposes, in this case healing. He then reappears in a variety of magical operations of ceremonial magic and is one of the four angels called upon in, for example, the basic "Ritual of the Pentagram" which was taught to neophytes in the Hermetic Order of the **Golden Dawn**.

The name "Raphael" was also adopted by pioneer British astrologer Robert Cross Smith (1795–1832) whose career really marks the beginning of the modern astrological revival from the low point of astrological interest in the eighteenth century. Smith founded a successful astrological publishing house and compiled *Raphael's Astronomical Ephemeris*, the book of sun, moon, and planet position for each day of the year, a necessary tool for the preparation of an accurate horoscope. Since his death, the publishing house continues to publish his ephemeris which remains one of the most popular used today.

Through the nineteenth century, individual astrologers also assumed the name and operated as "Raphael." Raphael II was John Palmer (1807–1837), editor of *Raphael's Sanctuary of the Astral Art* (1834), Raphael III was a Mr. Medhurst, who edited the *Prophetic Messenger* almanac (1837–ca. 1847), Raphael IV was Mr. Wakeley (d. 1853) who wrote under the name "Edwin Raphael," and Raphael V was a Mr. Sparkes (1820–1875) who

edited *The Oracle* (May–June 1861). Raphael VI was Robert C. Cross (1850–1923) who acquired the Raphael copyrights, including the ephemeris. Since Cross's death, a company has continued the Raphael publications.

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Regardie, Israel. *The Golden Dawn*. 4 vols. Chicago: Aries Press, 1937–40. Revised ed., St. Paul: Llewellyn Publications, 1969.

Rapping

Phenomena of knockings or rappings have usually accompanied **poltergeist** disturbances, even before the commencement of the modern Spiritualist movement. Thus they were observed in the case of the **Drummer of Tedworth**, the "**Cock Lane Ghost**," and other disturbances of the kind, and also in the presence of various somnambules, such as **Frau Frederica Hauffe**, known as the Seeress of Prevorst.

With the "**Rochester Rappings**"—the famous outbreak at Hydesville in 1848—to which may be directly traced the beginning of modern **Spiritualism**—the phenomenon took on a new importance, rapidly increasing to an epidemic, remaining throughout the earlier stages of the movement the chief mode of communication with spirits.

Although it was afterward supplanted to some extent by more elaborate and complicated phenomena, it continued to occupy a place of some importance among the manifestations of the séance-room into the early twentieth century. It is apparent from descriptions furnished by witnesses that raps varied considerably both in quality and intensity, being sometimes characterized as dull thuds, sometimes as clear sounds like an electric spark, and again as deep, vibrating tones.

It has been shown that raps may be produced by the movement of various body parts (ankle-joints, knee-joints, shoulders, and other joints), and one man, Rev. Eli Noyes, claimed to have discovered seventeen different methods.

There are also instances on record where specially constructed "medium" tables were responsible for the manifestations. Besides the Spiritualist explanation and the frankly skeptical one of **fraud**, there have been other scientific (and pseudoscientific) theories advanced which ascribe the raps to various forces such as **od** (or odyle), **ectenic force**, or **animal magnetism**. (See also **Raps**)

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Pond, Mariam Buckner. *Time Is Kind*. New York: Centennial Press, 1947.

Rapport

A mystical sympathetic or antipathetic connection between two persons. It was formerly believed that for a witch to harm her victims, the latter must first have become in *rapport* with her, either by contact with her person or by contact with some garment she has worn. A certain Irish witch, Florence Newton (tried in 1661), was accused of establishing *rapport* between herself and those she sought to bewitch by kissing them, whereby she was able to compass their destruction.

In the practice of **animal magnetism**, it was considered that the only invariable and characteristic symptom of the genuine

trance was the *rapport* between patient and operator. It consisted of a **community of sensations**—the subject perceiving the sensations of the magnetizer and also divining his thought. In modern **hypnotism**, *rapport* denotes the community of sensation between the hypnotizer and his subject.

According to the psychical researcher **Julien Ochorowicz**, *rapport* was solely a “magnetic” condition. He observed that under hypnosis his subject was indifferent to anybody with whom he came in contact but in animal magnetism he had an incontestable preference for the magnetizer. In general, the touch of the magnetizer was agreeable while that of others was painful. This condition is not found in hypnosis.

The term *rapport* is also used in **Spiritualism**, signifying sympathy between the spirit **control** and the **medium** or any of the sitters. The control (through the medium) may be placed in *rapport* with anyone who is absent or dead, merely by handling something which has belonged to him or her. It is for a similar reason that in **crystal gazing** the crystal is sometimes held for a few moments prior to the inspection by the person on whose behalf the crystal-gazer is about to examine it.

The term *rapport* has also been employed by spiritual healers to describe the necessary relationship between the healer and the patient as a prerequisite for the successful flow of the healing power. *Rapport* is thus seen as an alternative to the patient’s faith, sometimes suggested in religious healing circles as the necessary precondition for healing. (See also **psychometry**)

Raps

Percussive sounds of varying intensity without visible, known or normal agency, a common phenomenon of nineteenth-century **Spiritualism**. **Typtology** was the name given to the “science” of communicating with spirits by means of raps. While a simple phenomenon, raps were considered to be of tremendous importance by nineteenth-century psychical researchers. **Charles Richet**, for example, wrote in *Thirty Years of Psychical Research* (1923):

“The reality of these raps is of primary importance, and this phenomenon carries the implication of the whole of metapsychics. If it is established that mechanical vibrations can be produced in matter, at a distance, and without contact, and that these vibrations are intelligent, we have the truly far-reaching fact that there are in the universe human or non-human intelligences that can act directly on matter.”

Modern Spiritualism began with **rappings** at Hydesville, New York, in 1848 in connection with the **Fox Sisters**. But the history of this paranormal manifestation reaches back into antiquity and the belief that it was in the house of the Fox family that intelligent contact with the unseen world through such agency was established for the first time is shortsighted.

Historical Background

Rudolf of Fulda, a chronicle dating from 858 C.E. spoke of communications with a rapping intelligence. The sixteenth-century physician **Paracelsus** called it “pulsatio mortuorum”—an omen of approaching death. The early church knew of *spiritus percutiens* (rapping spirits). They were conjured away by old Catholic formulae at the benediction of churches.

Raps were recorded by the theologian Philipp Melancthon in 1520 at Oppenheim, Germany. Montalambert, chaplain to François I, described raps which he heard in Lyon about 1521. According to a manuscript from 1610 at the University of Glasgow, Scotland, Mr. Welsh, a clergyman in Ayr, conversed with spirits by raps and observed movements of objects without contact.

The first detailed account of the phenomenon is in **Joseph Glanvill’s** *Saducismus Triumphatus* (1681). It described the disturbances of the so-called **Drummer of Tedworth** in the home of Magistrate Mompesson in 1661. It was discovered that an invisible entity would answer in drumming anything that was beaten or called for. But no further progress was made.

The phenomenon was a part of the **Epworth Phenomena** noticed at the home of Rev. Samuel Wesley, the father of John Wesley, in 1716. In the first quarter of the nineteenth century, **Justinus Kerner** detected in raps a means of conversation with the spirit visitants of **Frederica Hauffe**, better known as the Seeress of Prevorst. Then came the historic outbreak at Hydesville, followed two years later by the Stratford disturbances chronicled by Rev. **Eliakim Phelps**. Amid much public acrimony a literature grew up around the reality of the strange knocks.

The theories which have been advanced to explain the phenomenon are of historic interest. The cracking of knee joints and toe joints, the snapping of fingers, and the contraction of the respiratory muscles were variously called the scientific solution to the mystery. S. L. Loomis (1822–1896) offered one of the more creative theories. He discovered the effect of the vibrations of a dam over which water plunged. These sounds, transmitted to a distance by the earth, would produce sudden alarming knocking sounds in dwellings.

Raps were very likely often the product of **fraud**. British surgeon William Faulkner testified before the committee of the **London Dialectical Society** in 1869 that he was in the habit of selling trick magnets to produce rapping sounds at Spiritualist séances. The magnets could be concealed about the person or attached to furniture. By pressing a small brass button, raps could be produced whenever desired. Methods of fraud were described in various books by **Hereward Carrington**, Ed Lunt, and **David P. Abbott**.

Underneath the scientific theories there was a physiological foundation that suggested the use of a bodily mechanism of the medium that is responsible for the raps. Still it is one of the aberrations of scientific orthodoxy that when the **Seybert Commission** investigated the raps of Margaret Fox, one of the Fox Sisters, in 1884, the evidence for the genuine nature of the phenomenon was ruled out because one of the members of the committee, when placing his hand on her feet, distinctly felt an unusual pulsation although there was not a particle of motion in it.

Early Explanations of the Raps

But why should spirits knock and rap? According to **Andrew Lang**: “Were we inventing a form for a spirit’s manifestation to take, we never should invent that.” He frankly admitted that medieval and later tales of rapping have never been satisfactorily accounted for on any theory. He advanced a theory of “spectral aphasia,” suggesting that raps may be the easiest signs which a spirit wishing to affect the physical plane may produce, though he may aim at a different effect.

In the March 1888 issue of *Psyche*, a Dr. Purdon reported on the curious connection he had discovered between raps and chorea. He noted the case of two soldiers in Guernsey, both of them of neurotic temperament, in whose presence rappings of an unnatural character were heard. Under the administration of iodide of potassium, salicylate of soda, and arsenic in full doses, the men improved wonderfully, and the rappings became less frequent.

E. Howard Grey, in his book *Visions, Previsions and Miracles in Modern Times* (1915), quoted a similar experience with a member of his own family. The attack commenced during the cutting of a child’s permanent teeth, sometimes convulsions occurred in the night, and these generally seized upon the little girl about the same hour. He stated:

“We were usually well prepared for these nocturnal troubles by explosive and other auditory sounds, either on the wall or by Drs. Drury and Purdon, indeterminate or derial. Sometimes a tinkling sound as of dropping water would be heard, but none was visible, they occurred when the child was asleep, also in her absence . . .

“When she was in bed upstairs, they heard them in a room below; sometimes her mother heard them sounding like little taps on a newspaper she was reading. They did not exhibit intelligence. The last, or departing rap was especially loud. The

cure was effected in a few months by the administration of bromide of potassium.”

In speaking of the curious “thrilling” of the table in the presence of the great medium **D. D. Home**, Mrs. Augustus de Morgan wrote in *From Matter to Spirit* (1863):

“The last time I witnessed this phenomenon, an acute surgeon present said that this *thrilling*, the genuineness of which was unmistakable, was exactly like what takes place in that affection of the muscles called *subtultus tendinum*. When it ceased the table rose more than two feet from the floor.”

In the closing years of the medium **Henry Slade**, loud raps were heard on the bedstead, walls, and furniture while he was asleep. Chairs and other furniture moved about. The phenomena occurred even after he sank into senile dementia. The same phenomenon was observed around the deathbed of Margaret Fox. The mysterious illness of **Mary Jobson** started with loud rapping sounds. When D. D. Home was ill the same manifestation was continually witnessed. Many observed a connection between abnormal conditions and paranormal phenomena, but the larger percentage of such manifestations involves no bodily affliction.

The Varieties of Rapping Experience

Simple as the phenomenon appears to be, various important accounts reflect an astounding variety of manifestation. **John Worth Edmonds** heard raps on his own person. The Rev. Samuel Watson, a nineteenth-century British Methodist preacher, had similar experiences. “The noise made on my shirt bosom,” he wrote, “resembled more the telegraph machine than anything else.” **Abby Warner**, of Massillon, Ohio, was prosecuted in 1851 for disturbing the Christmas service in St. Timothy’s Church by raps which sounded in her presence.

Considerable excitement was caused in New York in 1871 in the prominent Brooklyn, New York, congregation of Henry Ward Beecher. In front of the rostrum at the reporter’s table, raps were heard for a succession of Sabbaths, and slow and deliberate motion of the table was witnessed. Eugene Crowell reported that it kept time with the preacher’s words and assented to Beecher’s demands for reform with great pushes and movement to the opposite side of the sanctuary as if to say: “That’s so, that is the truth.”

Leah Underhill, the eldest of the Fox Sisters, wrote in her book *The Missing Link in Modern Spiritualism* (1885) that during the funeral of Calvin Brown, her second husband, raps were heard all over the room while S. B. Brittan delivered the funeral sermon and Edmonds the eulogy.

Robert Dale Owen recorded some very curious experiments in raps with Underhill in 1861. He heard raps on the seaside in a ledge of rock. “Placing my hands on the same ledge, a few steps from Mrs. Underhill and asking for raps, when this came audibly I felt, simultaneously with each rap, a slight but unmistakably distinct vibration or concussion of the rock.” Owen heard raps onboard an excursion boat and later in a sailing boat sounding from underneath. He also obtained them in the open air on the ground; “a dull sound, as of blows struck on the earth; then I asked Mrs. Underhill to touch one of the trees with the tips of her fingers and applying my ear to the tree I heard the raps from beneath the bark.” In an account of a séance on February 22, 1860, in which psychic lights were seen, Owen wrote:

“While I was looking intently at such a light, about as large as a small fist, it rose and fell, as a hammer would, with which one was striking against the floor. At each stroke a loud rap was heard in connection. It was exactly as if an invisible hand held an illuminated hammer and pounded with it.”

As to the objectivity of the raps produced by Kate Fox, **Sir William Crookes** argued,

“... it seems only necessary for her to place her hand on any substance for loud thuds to be heard in it, like a triple pulsation, sometimes loud enough to be heard several rooms off. In this manner I have heard them in a living tree—on a sheet

of glass—on a stretched iron wire—on a stretched membrane—a tambourine—on the roof of a cab—and on the floor of a theatre. Moreover, actual contact is not always necessary. I have had these sounds proceeding from the floor, walls, &c. when the medium’s hands and feet were held—when she was standing on a chair—when she was suspended in a swing from the ceiling—when she was enclosed in a wire cage—and when she had fallen fainting on a sofa. I have heard them on a glass harmonium—I have felt them on my own shoulder and under my own hands. I have heard them on a sheet of paper, held between the fingers by a piece of thread passed through one corner.”

The membrane of which Crookes spoke was part of a complicated apparatus. A small piece of graphite was placed on it so as to be thrown upward by the slightest jar. The point of a lever registered in curves the amount of mechanical energy employed in the effect.

As to the sounds, Crookes observed:

“... delicate ticks, as with the point of a pin; a cascade of sharp sounds as from an induction coil in full work; detonations in the air; sharp, metallic taps; a cracking like that heard when a frictional machine is at work; sounds like scratching; the twittering as of a bird, &c.”

“We have been present with Kate Fox,” wrote **J. J. Morse** in *The Two Worlds* newspaper (vol. 19) “when the raps were heard on a sheet of paper, held between the thumb and forefinger of another person standing beside the medium, the paper visibly shaking from the violence of the raps produced upon its surface.”

Lord Adare’s father, in experiments with D. D. Home, heard raps upon the medium’s hand when he placed it upon his head. Raps came on a sheet of paper which they held by the corners. Adare heard raps under his feet and distinctly felt the jar while the raps were taking place. He saw a table leg rap. The spirits by raps joined into their conversation and signified approval in a most emphatic way. Adare was told to understand that by remaining in the earth’s atmosphere, spirits get so charged that it is a positive relief to make sounds. Sometimes they cannot help rapping, and cannot control them. They discharge their electricity by a whole volley of taps.

The sounds may be single or combined knockings. “It was the most singular noise,” wrote **William Stainton Moses** on December 5, 1873, “that the combined knockings made. The room seemed to be full of intelligences manifesting their presence.” The sounds had distinct individuality. They had characteristics as permanent as the voice, and the communicator could often be recognized by his rapping style.

Dr. J. Garth Wilkinson wrote of an inward thrill going through the table and chairs and found the sensation best conveyed by the exclamation of his daughter: “Oh, papa, there is a heart in my chair.”

“The departure of the spirits,” wrote J. H. Powell in *Spiritualism; Its Facts and Phases* (1864), “was preceded by an indistinguishable number of raps, loud at first, then gradually faint and fainter until, like echoes on a hill, they faded away in the echoing distance.”

In volume, the sounds may grow from a tiny tick to a loud crash. But the crashing blows leave no mark, although normally such force would be expected to smash the table. The tonality of the raps differs according to the object upon which they resound. They may resemble the slight noises made by a mouse, a fretsaw, or the scratching of a fingernail on wood or cloth, and their rhythm is as varied as their tonality.

They often sound like detonations. There are instances in which the impression is borne out by effect. Archdeacon **Thomas Colley**, in a **slate-writing** experiment with the medium **Francis W. Monck**, placed his foot on the slate and felt a sensation of throbbing in the enclosed space—a heaving as when the confined steam lifts the lid of a kettle—and in a moment, an explosion took place that scattered the slate in fragments over the carpet, like spray from a fountain. Such explosions and

shatterings of the slate were frequently reported in séances with the medium Henry Slade.

Helena Petrovna Blavatsky, the co-founder of the **Theosophical Society**, was a powerful rapping medium in her teens. While later accused of reproducing Spiritualist tricks, she was said to have caused raps inside the spectacles of a skeptical professor with such force that they were sent flying from his nose. In reply to a somewhat frivolous woman who asked what was the best conductor for raps, the table spelt out “gold,” and the next moment the lady in question rushed out of the room with her hand clapped on her mouth, as she had felt the raps on the gold in her artificial teeth.

Joseph Maxwell obtained raps in restaurants and railway refreshment rooms which were loud enough to attract public attention. In his book *Metapsychical Phenomena* (1905), he described experiences of “Doctor X.” with the medium Meurice:

“The raps on the open umbrella are extremely curious. We have heard raps on the woodwork and on the silk at one and the same time; it is easy to perceive that the shock actually occurs in the wood—that the molecules of the latter are set in motion. The same thing occurs with the silk, and here observation is even more interesting still; and each rap *looks* like a drop of some invisible liquid falling on the silk from a respectable height. The stretched silk of the umbrella is quickly and slightly but surely dented in; sometimes the force with which the raps are given is such as to shake the umbrella. Nothing is more absorbing than the observation of an apparent conversation—by means of the umbrella—between the medium’s personifications. Raps, imitating a burst of laughter in response to the observer’s remarks, resound on the silk, like the rapid play of strong but tiny fingers. When raps on the umbrella are forthcoming, M. Meurice either holds the handle of the umbrella, or someone else does, whilst he simply touches the handle very lightly with his open palm. He never touches the silk.”

Maxwell concluded,

“(1) Every muscular movement, even a feeble one, is generally followed by a rap. (2) The intensity of the raps does not strike me as being in proportion with the movement made. (3) The intensity of the raps did not seem to me to vary proportionately according to their distance from the medium.”

He questioned mediums about their sensations when raps were being produced. They acknowledged a feeling of fatigue, of depletion, after a good séance, a feeling perceptible to observers. One of the mediums reported a cramp-like feeling in the epigastric region when the raps were particularly loud.

In *From Matter to Spirit* (1863), the wife of **Augustus de Morgan** wrote that once, through typtological communication (i.e., through raps), she was informed that raps would come through herself that day.

“This was not expected but it was worth trying, and I therefore went into an uncarpeted room barely furnished, and sat down by the table, on which I laid my arm. Very soon loud raps, which I called some of the family to hear, resounded on the table. There seemed to be power enough to rap the number of times desired, but not to indicate letters so as to spell anything. The sounds soon ceased and never returned. As each rap seemed to be shot through my arm it was accompanied by a feeling like a slight blow or shock of electricity and an aching pain extending from the shoulder to the hand, which remained for more than an hour after they had entirely ceased. This experiment seemed to prove that the nerves of the human body were necessary, if not for the production, at least for the propagation of the sounds.

In the experiments of **W. J. Crawford**, the loudness of the raps varied with weight and massiveness of the psychic “rods.” Crawford put the medium, later discovered to be producing phenomena by trickery, on a weighing machine and measured the exact amount of ectoplasm necessary for the increase of rapping strength. He also found that the raps reacted upon the medium’s body but that she was not conscious of any stress. The reaction, however, was not always the case, as he noted:

“As soon as the séance begins, we hear noises, raps, rap, rap on the floor near the medium. They become louder and louder, on the table, on the chairs of the sitters. Sometimes they are like hammerblows, so loud that they can be heard outside, and they shake the floor and the chairs. They can imitate any different sounds, the step of a man, the trot of a horse, the rubbing of a match, or the bouncing of a ball.”

Sir William F. Barrett, who like Crawford also sat in the **Goligher circle**, wrote in *On the Threshold of the Unseen* (1917): “Very soon knocks came and messages were spelt out as one of us repeated the alphabet aloud. Suddenly the knocks increased in violence, and being encouraged, a tremendous bang came which shook the room and resembled the blow of a sledge hammer on an anvil.

In *Proceedings of the Society for Psychical Research* (vol. 17, p. 726), a case of rapping was described by a Mrs. Davis who had received a letter from India with the request to forward it to a Mrs. W. She placed the letter on the mantelpiece. Some time after, raps were heard. They seemed to emanate from the neighborhood of the letter. She placed it on another spot. The raps followed the letter. It was discovered afterward that the letter had some urgency attached to it as it announced the death of Mrs. W.’s husband.

James H. Hyslop, in a sitting with a young non-professional female medium, heard loud raps in a closed piano. He wrote, in *Contact with the Other World* (1919):

“After getting raps under her feet I had her stand on a very thick cushion. When she was standing on the cushion, which was at least six or eight inches thick, the raps occurred exactly as before, with the same quality of sound. If made by the joints, the raps would have been muffled when the feet were on the cushion. I then had her stand with a foot on each of my hands, which rested on the cushion, and the raps occurred apparently on the floor with the same quality of sound as when her feet were on the floor. I then tried the steam radiator some distance away, and the rap had a metallic ring, as if on iron. I then tried the piano experiment again. . . . The raps were very loud, and made the string ring so that the sound could be heard perhaps a hundred feet away.”

Again Barrett, in his *On the Threshold of the Unseen*, observed:

“On one occasion I asked for the raps to come on a small table near me, which Florrie [the medium] was not touching, they did so; I then placed one of my hands on the upper and the other on the under surface of the table, and in this position I felt the slight jarring made by the raps on the part of the table enclosed between my hands. It made no difference whether Florrie and I were alone in the room, as was often the case, or other observers were called in.”

The distance to which the sound of raps carry may be considerable. In Southend, England, metallic raps produced on the rail in the presence of Moses and Dr. Stanhope T. Speer were audible to both of them when they were seventy yards apart. The raps were apparently made in the space between them.

An interesting non-psychic method of procuring raps was described in *Psychic Research* (February 1930) by John E. Springer, a attorney from Palo Alto, California:

“In one face of a small cardboard box I cut an aperture the size and shape of my ear. When fitted to the ear the box sticks on securely and becomes a sort of sounding board. Upon retiring I affix the box to the ear which is not to rest on the pillow, and I will as strongly as possible that as I fall asleep I shall be awakened by a given series of raps upon the cardboard. It frequently—but not always—happens that when I reach the stage of drowsiness where unconsciousness is about to supervene, loud and clear raps upon the box in the predetermined series bring me back to wakefulness with a start. The raps may be subjective, but it is difficult for one who experiences them to escape from the conviction that they are objective psychic raps.”

The medium **Eusapia Palladino** frequently rapped a certain number of times on the table with her fingers. Holding her

hands about eighteen inches above the table the faint echoes of the raps were heard in the wood about two seconds later. She produced the same phenomenon with scratching sounds.

In the séances with **Mina A. Crandon** ("Margery"), the first raps were faint but definite, sounding like something soft inside a wooden box. Dr. Crandon listened to them through a stethoscope applied to the table. They were so magnified as to be unlike anything in his experience. Later they developed to such a degree that the **control** "Walter" could render tunes or rhythmical phrases with a marked syncopation upon the cabinet, the table, the arm of "Margery," the hands of the sitters, and even on the limited surface of a ring. Once he rapped out a popular tune unknown in his day and answered in explanation that they (the spirits) go everywhere, to our theaters and other places.

There are some rare cases on record in which raps were produced in the distance. The Seeress of Prevorst (Frederica Hauffe) could cause raps in the houses of others. There were similar testimonies in the mediumship of D. D. Home. **Cromwell Fleetwood Varley** stated before the London Dialectical Society that he heard raps in his home after his arrival from a séance with D. D. Home. The next morning he received a letter from Home which disclosed that the medium knew of the occurrence.

Countess Panaigai wrote in a letter to *Human Nature* (vol. 11) that in a sitting with Home the name of her deceased child was rapped out and that Home predicted the hearing of raps in her own house. The prediction not only came true, but when a friend called her attention to it she found the little boot of her child (kept in a locked box in a bureau) from which the raps appeared to proceed, imprinted by a perfect star with a letter at each of the six points forming the name "Stella," as the deceased was called. Not even the family of the Countess knew anything of the box and Home, to whom she was an utter stranger, was never in her house.

Interconnection of Psychic Phenomena

According to the hypothesis of spirit communication, raps represent the most primitive form of such communication. They may be manifest independently or through the faculties of a psychic individual. They may be obtained collectively through table-tipping or **table-turning**, in which a group sits round a table with their hands resting on it, and the raps indicate a letter of the alphabet, or a simple "yes" or "no" by one rap or two. This is a slow and tedious procedure.

Much more rapid communication is established through such simple devices as the **ouija board** or the **planchette**. Much swifter and more direct is **automatic writing**, in which the communicating entity operates the hand of the psychic.

In the presence of specially gifted mediums, **direct writing** by spirit hands has been reported. More direct still are the messages received vocally through a medium and, in rare instances, **direct voice** independent of the vocal apparatus of the medium.

It is not always clear if claimed spirit messages are the product of the subconscious mentation of the medium or the sitters, since fictitious entities can be created in séances (see "**Philip**"). Evaluation depends upon the detail and overall paranormal quality of the evidence in individual cases.

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Rasmussen, Anna (Melloni) (1898– ?)

Danish medium for physical and intellectual phenomena. Her mediumship was first manifested at the age of twelve, when a table moved both with and without contact. **Poltergeist** phenomena developed, then died out to give place to a range of phenomena: **telekinesis**, **raps**, **slate-writing**, automatic writing, **luminous phenomena** and **trance** speech under the control of an entity "Dr. Lasaruz."

In October and November 1921, the mediumship was examined at Fritz Grünwald's laboratory at Berlin. The results were placed before the second International Congress for Psychological Research at Warsaw, Poland, in 1923. The electrical condition of the séance room was a particularly noticeable phenomenon.

In September 1922, Christian Winther, of the Polytechnic Academy of Copenhagen, commenced a series of scientific experiments in which a Professor Bondorff, of the Danish Agricultural High School, the Laboratory Director R. Dons, and Dr. A. Marner, a practicing physician also participated. According to Winther's detailed account in *Psychic Research* (1928) among 116 séances which he had with the medium not a single one was completely negative.

There appeared a steady outpouring of psychical energy and if a séance was not organized the medium became restless and felt ill. In many cases she gave two, three, or even four sittings in a single day. All the sittings took place in actual daylight or in very strong artificial light. The medium sat quietly in the circle at the table, took her share of the conversation, took refreshments, read a newspaper and had apparently no connection with what was going on. Trance, however, was always a great fatigue, and it was only employed when this was the special subject of study.

Some of the automatic scripts came in English. A unique feature of her mediumship was that raps emanated from her left shoulder and answered questions. The British psychical researcher **Harry Price** placed his ear against the medium's shoulder and distinctly heard decided thumps from her body (*Psychic Research*, 1928, p. 377).

Rasputin, Gregory Efimovitch (1869-1916)

Charismatic Russian monk, who became a powerful figure in the court of Czar Nicholas II, before the Romanov dynasty was swept aside by the Russian Revolution of 1917. The son of a peasant, Rasputin joined a monastery as a novice at the age of sixteen. As the Orthodox Church established hegemony in Russia, various dissenting sect groups emerged, among them the Khlysty. The Khlysty were supposedly founded in the seventeenth century by Daniel Filippov. They deviated from Orthodoxy in numerous ways. Several different splinter groups developed through the nineteenth century and by the begin-

ning of the twentieth century the Khlysty numbered approximately 65,000 people.

Rasputin came into early contact with the Khlysty, though it is unclear just how dedicated a member he had been. Rasputin married around 1890, but his first son died when only six months old. The tragedy sent Rasputin to a strange hermit named Makary, and subsequently Rasputin became absorbed in scriptures, prayer, and meditation. One day he saw an image of the Virgin in the sky, and Makary told him, "God has chosen you for a great achievement. In Order to strengthen your spiritual power, you should go and pray to the Virgin in the convent of Afon."

The convent was at Mount Athos, in Greece, two thousand miles away, but in 1891, Rasputin made the pilgrimage on foot. Later he made a pilgrimage to the Holy Land, traveling across Turkey. For the next few years he became a wandering *staretz* (lay priest). He was widely believed to possess occult power, which made him both loved and feared. He manifested gifts of healing and prophecy. In 1903, he traveled to St. Petersburg, where he met influential churchmen, including the monk Illiodor, who later became a hateful rival. Rasputin's reputation as a prophet and miracle worker spread widely, and he was sought by rich and poor.

In those days, Russian court life and high society were still strongly attracted to the marvels of Spiritualism which had been introduced in the 1860s by Alexander N. Aksakof, and any wonder worker was in great demand. Soon Rasputin came to the attention of the czar of Russia to whom he became an indispensable adviser and healer to the royal family.

Surrounded by the madhouse of tyranny, secret police, bomb plots, crippling wars, and the ruthless suppression of liberty of the Romanov empire, Rasputin, self-absorbed in his own sense of destiny, towered above the sycophants, bureaucrats, and plotters. He treated the czar and zarina with complete familiarity, and they welcomed Rasputin because of the healing powers he supposedly possessed; he seemed to be able to treat the couple's only son, Alexis, who was a hemophiliac. In 1911, tiring of court life, he undertook another pilgrimage to the Holy Land, and during his absence his enemies intrigued against him. In the fall of 1915, when the czar left to take command of the Russian army, Rasputin took on more power as the czarina's chief aide. Rasputin forced many of the cabinet ministers to resign, and he replaced them with his cronies. His enemies, headed by Prince Yussupov, felt he had taken on too much political power and planned his murder.

The day before Rasputin was killed, Czar Nicholas requested his blessing and with curious presence, Rasputin said, "This time it is for you to bless me." Yussupov invited Rasputin to his palace and persuaded him to eat poisoned food and drink poisoned wine. The poison was ineffectual. Thereupon the treacherous Yussupov sang gypsy songs and played the guitar before leaving the room and returning with a loaded revolver, shooting his victim in the back. Other conspirators rushed in clumsily, accidentally switching off the room light. When the light was switched on again, Rasputin appeared dead, but was still alive. Another conspirator shot Rasputin again; the body was dragged from the house and battered with a steel press. But Rasputin was still alive when he was pushed through a hole in the ice on the River Neva. And although his wrists had been bound, he had still managed to free his right hand and make the sign of the cross before drowning. He died December 31, 1916.

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Ratte, Rena J(osephine) (1928–)

Instructor in philosophy who has experimented in the field of parapsychology. She was born on September 7, 1928, at Waterville, Maine. She studied at the University of Maine (B.A., 1951) and Duke University, (M.A., 1958; Ph.D., 1959). After receiving her doctorate, Ratte was a research fellow at the **Parapsychology Laboratory**, (1959-60), and joined the faculty in philosophy at Lewis and Clark College, Portland, Oregon, from 1960 onward.

She joined the **Parapsychology Association**. In her parapsychological work she focused on **psychokinesis** and experimented in the use of game techniques in PK to ascertain whether the PK effect would be enhanced by a game atmosphere.

Sources:

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Raudive, Konstantin (1909-1974)

Latvian psychologist and parapsychologist who spent many years investigating **electronic voice phenomenon**, involving electronic tape recordings of voices allegedly belonging to dead individuals, which has been popularly known as **Raudive voices**. His surname is pronounced "Row-dee-vay." Born in Uppsala, Sweden, on April 30, 1909, he studied psychology in Switzerland, Germany, and England. For some time he was a teacher at the University of Riga and also edited a Latvian newspaper. In Switzerland he had studied psychology under **Carl Jung** and was also a pupil of the Spanish philosopher Ortega y Gasset. He left Latvia when the Soviet Army invaded the Baltic and absorbed Latvia in 1945. With his wife, Dr. Zenta Maurina, he lived for a time in Sweden, later moving to Bad Kroningen, Germany, near the border with Switzerland.

It was during his period in Sweden in 1965 that Raudive met **Friedrich Jürgenson** who had pioneered the study of paranormal voice recordings. In 1959, Jürgenson tape-recorded a Swedish finch, and on playback he heard what appeared to be a human voice in addition to the bird. He thought there must be some fault in the apparatus, but subsequent recordings contained a message which seemed to be recognizably from his dead mother. Jürgenson described his experiments in his book *Rösterna från Rymden* (Voices From Space), published in Sweden in 1964. Prior to Jürgenson, **Raymond Bayless** had reported such phenomena. Raudive published an account of his research in 1968.

Starting in 1965, Raudive and his wife devoted themselves to investigating this phenomenon of paranormal voices manifesting on tape recordings, later assisted by Swiss physicist Alex Schneider and various engineers. Other scientists and parapsychologists who investigated the electronic voice phenomenon included Professor **Hans Bender** of the University of Freiburg, Germany, and Dr. Friedebert Karger of the Max Planck Institute in Munich. After 1969, differences of opinion arose between Jürgenson and Raudive, and thereafter they conducted their research independently.

Essentially the electronic voice phenomenon consists of paranormal voice communications (apparently from dead individuals) manifesting on recordings made on a standard tape recorder (sometimes enhanced by a simple diode circuit). The voices are also apparent on the “white noise” of certain radio bands.

The communications are usually fragmentary and ambiguous, rather like those produced by a **ouija board**, and need considerable amplification. The voices are sometimes in a mixture of different languages, rather like scrambled radio bands, but in many cases they appear to be recognizably from persons known to the experimenters during their lifetimes. They comment on the experimenters or convey cryptic messages in a kind of terse, disjointed telegram style. So far no communications appear to indicate high intelligence and seem relatively trivial.

Various explanations of the voices have been suggested. They may be sounds relayed back to earth from other planets by some unknown natural phenomenon or a potpourri of ordinary radio communications. Some skeptics think the voices may be imaginary, since listening to amplified electronics static and hum may suggest voices that do not really exist. Another theory is that the voices come from the subconscious of the experimenters, impressed on the tapes like the thought-forms of **psychic photography**.

Against such theories and criticisms, a number of highly qualified researchers have conducted and analyzed thousands of careful experiments which lead them to suggest that some of these recordings are of paranormal voices, and voice prints of communications purporting to be from the same source show matching patterns.

In June 1970, David Ellis, a Cambridge graduate, had been elected to the Perrott-Warrick Studentship which grants aid to conduct psychic research. He studied a selection of Raudive tapes in 1970. In his 1978 book, his findings were largely skeptical, and he believed that on occasion Raudive may have mistaken fragments of foreign language broadcasts for paranormal voice communications. However, Ellis was inclined to believe some of the voices might be paranormal, but their faintness and the background noise prevented positive identification.

Raudive died September 2, 1974, and his widow Dr. Zenta Maurina-Raudive published a tribute to his work. After his death, controversy arose on the question of archive storage and availability for study of the Raudive Collection, which the **Society for Psychic Research** expressed willingness to house.

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Raudive Voices

Popular term for the electronic voice phenomenon first reported by Raymond Bayless, but rediscovered by **Friedrich**

Jürgenson in 1959. Voices, apparently from deceased individuals, are found to be electronically impressed on tape recordings made on standard apparatus (sometimes enhanced by a simple diode circuit). The voices are also apparent on the “white noise” of certain radio bands. The suggestion that they are communications from the dead is based on many thousands of experimental recordings made by Jürgenson and later **Konstantin Raudive**, and later replicated by various parapsychologists, including **Hans Bender**.

Konstantin Raudive (1909–1974), a Latvian psychologist, conducted joint experiments with Jürgenson between 1964 and 1969 after reading a reference to the paranormal voice phenomenon in Jürgenson's book. Subsequently the two men had some differences of opinion and conducted their further researches independently.

Raudive's researches were very extensive and included collection and study of over 100,000 recordings. After the publicity given to his book *Unhörbares Wird Hörbar*, translated into English in an enlarged edition as *Breakthrough: An Amazing Experiment in Electronic Communication* (1971), the phenomenon became generally known and discussed as “Raudive voices.” The book was translated by **Peter Bander**, a British psychologist who subsequently appeared on a number of television and radio programs to discuss the subject. His own book reviewed replication experiments in Britain and the Irish Republic, the attitudes of religious authorities, the experiments carried out by the electronic experts, and the alternative theories to explain the phenomenon.

Bender, working at Freiburg University in Germany, suggested that electronic impulses might be transmitted by the subconscious mind and impressed on tapes, rather like **psychic photographs**. However, there is some evidence tending to suggest that the communications are mainly from dead individuals.

A later development of Raudive's researches into paranormal voices were his investigation of a budgerigar (a bird) named Putzi, owned by Editha von Damaros in Germany. In March 1972, von Damaros wrote to Raudive stating that a few weeks after the death of her daughter Barbara at the age of fourteen, her pet budgerigar started giving extraordinary messages suggestive of spirit communications; one of these advised contacting “the Latvian doctor.” Raudive made a careful investigation of the budgerigar and took a number of recordings. It concluded that possibly the bird was being used as an energy field for the direct transmission of paranormal voices.

This investigation has led to some confusion, since Jürgenson's original researches into paranormal voices on tape recordings were stimulated by attempts to record bird song. “Bird voices,” however, remain a quite separate phenomenon from “Raudive Voices.”

Sources:

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Ray, P(ramode) C(handra) (1916–)

Psychologist who carried out research in the field of parapsychology. He was born on January 1, 1916, in East Bengal, India. He studied at the University of Calcutta (M.Sc. psychology, 1940) and did graduate work in clinical psychology at the Institute of Psychiatry, Maudsley Hospital, London, England. After graduation he joined the staff of the Anthropological Survey of India of the Government of India and rose from lab assis-

tant to psychologist and officer in charge of the Department of Psychology. In addition to his studies and papers on psychological subjects, he carried out a research project on possession amongst the Lodha tribe of Bengal.

Rayleigh, Lord (1842–1919)

World-famous as experimental physicist, the discoverer of argon, and president of the **Society for Psychical Research** (SPR), London (1919). He was born John William Strutt on November 12, 1842. He inherited the title as the 3rd Baron Rayleigh from his father. He attended Trinity College, Cambridge (Senior Wrangler and Smith's Prizeman 1865, Fellow 1866). He was the Cavendish professor of experimental physics at Cambridge (1879–84) and a professor of natural philosophy at the Royal Institution (1887–1905). He was secretary of the Royal Society (1884–1896) and was awarded the Nobel Prize for physics in 1904 for his discovery of argon. He published many scientific papers and one important book *Theory of Sound* (2 vols., 1894–96).

One of several members of royalty interested in psychical research, Lord Rayleigh married Evelyn Balfour, the sister of **Arthur James Balfour**, one of the presidents of the SPR in the 1890s. Evelyn Balfour's other sibling was Eleanor Sidgwick, wife of SPR founder **Henry Sidgwick**. In 1876 in the discussion of **William F. Barrett's** paper on **Spiritualism** before the British Association for the Advancement of Science, he declared that his own interest in the subject dated from 1874. He was first attracted to it by the investigations of **Sir William Crookes**. "Although," he stated, "my opportunities have not been so good as those enjoyed by Professor Barrett, I have seen enough to convince me that those are wrong who wish to prevent investigation by casting ridicule on those who may feel inclined to engage in it."

Physical phenomena impressed him more than mental phenomena. He had many sittings with Kate Fox-Jencken, one of the **Fox sisters**, and with **Eusapia Palladino**. He was nonplussed by the result. Yet he never felt sufficiently convinced to declare himself in public. He paid little attention to **automatic writing** and **trance** phenomena. He did not think the evidence for **telepathy** conclusive, but he declared that, given irrefragable evidence for telepathy between living persons, he would have no difficulty in extending it to telepathy from the dead.

Speaking of Kate Fox-Jencken and the famous medium **D. D. Home** in his presidential address before the Society for Psychical Research, London, in 1919 (see pp. 275–290) he said: "I repudiate altogether the idea of hallucination as an explanation. The incidents were almost always unexpected, and our impressions of them agreed" (Rayleigh, pp. 275–90). He died June 30, 1919.

Sources:

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Rayleigh, Lord. "Presidential Address." *Proceedings of the Society for Psychical Research* 30, 70 (1918–1919).

Rays from the Rose Cross (Magazine)

Monthly publication of the **Rosicrucian Fellowship** founded by **Max Heindel** (1865–1919). It may be ordered from the fellowship's headquarters at 2222 Mission Ave., Oceanside, CA 92054-2399. The magazine is also available on the society's homepage at <http://www.rosicrucian.com/rays.htm>.

Sources:

Rays from the Rose Cross Magazine. <http://www.rosicrucian.com/rays.htm>. March 8, 2000.

Reality Change (Magazine)

Quarterly magazine "for people who want to change their lives," discussed the Seth Material channeled through medium **Jane Roberts** (1929–1984). The magazine contained news of **Seth** conferences and local groups, as well as contributions reporting personal experiences in relation to the Seth teachings. Last known address: **Austin Seth Center**, P.O. Box 7786, Austin, TX 78713-7786.

"Rebazar Tarzs"

Claimed to be the Tibetan lama guide of **Paul Twitchell**, founder of the religious organization **ECKANKAR** promoting "the ancient science of soul travel," a kind of **out-of-the-body travel** or **astral projection** to other planes. Researcher David Christopher Lane raised serious questions about the existence of "Rebazar Tarzs."

Sources:

Lane, David Christopher. *The Making of a Spiritual Movement*. Del Mar, Calif.: Del Mar Press, 1983.

Rebus (Newspaper)

The first Spiritualist periodical in Russia, founded in 1881, that, owing to the antagonism of the authorities to **Spiritualism**, was professedly devoted to rebuses and charades. It was commenced by Captain (later Admiral) Victor Ivanovitch Pribytkoff, and it was largely financed by **Alexander Aksakof**.

Reclaiming

The Reclaiming tradition of contemporary American **witchcraft** developed from a working collective in San Francisco in the summer of 1980 when Diane Baker and **Starhawk** decided to co-teach a basic class in Witchcraft. The initial class became so popular that a series of three classes were created which became known as the original Core Classes—The Elements of Magic, the Pentacle of Iron, and Rites of Passage. Classes were team-taught within a sacred space. This group of teachers and their students shared what they learned and eventually coalesced into a Reclaiming Collective. Soon classes were offered in groups consisting of all women, all men, or mixed genders; many of these classes evolved into future covens.

During the 1980s, many Collective members and people from the larger Reclaiming community were active in anti-nuclear civil disobedience. The Collective's activities, from designing classes to dealing with domestic concerns to public political protests, stemmed from the Religious Society of Friends (Quakers). These concepts and method of decision-making fostered close bonds among participants.

Concurrently, Reclaiming Collective began four public sabbat rituals at the Cross-Quarters and four issues of a small newsletter at the Solstices and Equinoxes. The Collective wrote a statement which appeared in each issue of the *Reclaiming Newsletter*:

"Reclaiming is a community of San Francisco Bay Area women and men working to unify spirit and politics. Our vision is rooted in the religion and magic of the Goddess—the Immanent Life Force. We see our work as teaching and making magic—the art of empowering ourselves and each other. In our classes, workshops, and public rituals, we train our voices, bodies, energy, intuition, and minds. We use the skills we learn to deepen our strength, both as individuals and as community, to voice our concerns about the world in which we live, and bring to birth a vision of a new culture."

So unlike most other Craft traditions, Reclaiming espouses a connection between spirituality and political action.

The Core Classes of the Reclaiming Tradition

The development of the core classes derived from Starhawk's and Diane Baker's basic classes in Witchcraft. The first class, known as the Elements of Magic, teaches basic ritual, concepts and correspondences, energy sensing and projecting, shifting consciousness, spellwork, and theology.

The second, or Iron Pentacle class, based upon a Faery Witchcraft concept, focuses on trance work and the discovery of the healing powers of the human body through meditations on the five-pointed star. The points represent sex, self, passion, pride, and power. Its opposite is the Pentacle of Pearl whose points represent love, law, wisdom, knowledge, and power. Both pentacles have correspondences with the head, hands and feet, going round and transversing the human body touching the points of a five-pointed star.

The third, or Rites of Passage, is the most adaptable class; it is usually redesigned, or created anew, by different teachers.

Besides the three classes, Reclaiming developed a concept in the 1990s known as the Three Souls—a concept sharing Faery Tradition Witchcraft, Hawaiian, Jewish, and Celtic cultures. Starhawk's own adaptation of this concept is called the Three Selves: The Spiral Dance, which represents the Younger Self; the Talking Self, or unconscious mind, which gives verbal and conscious expression; and Deep Self or God Self, which deals with the Divine within oneself.

Rituals Roles of Reclaiming

The leading of public rituals teach new ways of doing magic in large groups with participants of all degrees of magical expertise and inspire the creation of methods and roles to meet these changing circumstances.

Among those roles are "Crows," who oversee everything from an individual ritual to teaching plans to overall Collective activities. Snakes view things from the ground, the "little, down-to-Earth things." "Dragons" guard the perimeters of circles in public outdoor spaces such as beaches so that participants can work undistracted by curious passersby; they do not directly participate in the work of a ritual because they are providing a buffer between the public and the inner circle. In this role, Dragons are similar to what are called in other traditions Guardians, the Summoner or the Man in Black. "Graces" act as assistant priest or priestesses; they welcome people, guide them, keep aisles clear, get people standing, sitting, chanting, dancing, assembled for a spiral dance, all in different and appropriate parts of the ritual. Graces could be compared, in some sense, to Maidens in other Craft traditions.

In recent years Reclaiming employed "Anchors" in large public rituals. Anchors are individuals who help focus and contain the energy of the circle in settings where it might be prone to fragmentation and dissolution. They act to contain the energy until it's time to release and direct it. It's important that the anchor not try to control the energy of the ritual or to ground it through their body.

Currently, some Reclaiming Witches are trained in *aspecting*—a technique which closely corresponds to what in traditional British Craft traditions more commonly known as *Drawing Down the Moon*. Not all Reclaiming Witches practice all these techniques. Many full-fledged and respected Reclaiming Witches were trained and proceeded in their personal and coven practices before some of these techniques were commonly used.

Distinguishing Features of Reclaiming

In *The Pagan Book of Living and Dying*, Starhawk describes Reclaiming's style of ritual as *EIEIO*—Ecstatic, Improvisational, Ensemble, Inspired, and Organic. Practices are constantly growing, being "extended, refined, renewed and changed as the spirit moves us and need arises, rather than . . . learned and repeated in a formulaic manner."

Distinguishing features of Reclaiming Tradition Witchcraft are:

- (1) non-hierarchical covens and group priest- or priestess-hoods;
- (2) no specific pantheon;
- (3) no requirement of initiation, and when initiations are undertaken, customized ones;
- (4) strong emphasis on political involvement and social and ecological responsibility/consciousness;
- (5) no set liturgy (except in certain large, rehearsed or semi-rehearsed public sabbat rituals) but rather training in principles of magic and the structure of ritual, and how to "speak as the spirit moves you" within that structure;
- (6) cultivation of ecstatic states (customarily without the use of entheogens or psychotropics) and divine colloquy—more shamanic than ceremonial;
- (7) cultivation of self-empowerment, self-discovery, and creativity;
- (8) extensive use of chanting and breathwork in magical rites;
- (9) intense "energy-raising," often using our trademark spiral dance (or even double helix/DNA molecule dance);
- (10) magical use of the Pentacle of Iron construct and its obverse, the Pentacle of Pearl;
- (11) concept of Three Souls;
- (13) encouragement of the creation of new ritual forms by anyone.

Reclaiming rituals are typically loose in structure, high in energy, and ecstatic in nature.

Deities

Reclaiming has no specific pantheon, rather, invokes Goddess into circles and often, but not always, God. Collective classes, covens, and community usually have had more women than men. Eventually, two particular deities seemed to have adopted the Bay Area Reclaiming community—Brigit and Lugh.

Initiation, or Not

Initiation—though not required to perform rituals—is performed by "committees" of teachers selected by the candidate who must ask for initiation; it is not offered, or even suggested. Just asking for an initiation does not guarantee that the request is granted; one or more teachers may refuse. It may take some years before all on the "committee" agree that the candidate is ready. If the candidate works in a coven, they usually are simultaneously initiated into the Craft and that coven, and any initiates within the coven are invited to be part of the initiation whether they were the candidate's teachers or not.

Reclaiming initiations are customized to the individual seeker. First, the initiators give challenges to the candidate. The candidate must accept the challenges from each initiators and fulfill them to everyone's satisfaction before the actual ceremony takes place. Each initiator creates these challenges according to what that priest or priestess feels the candidate needs to improve upon. The initiator's challenge is a task, which they have already done, or would and could do. They can also require the candidate to complete a challenge if they determine it would foster the candidate's development. It must be a task the person is actually capable of completing. A challenge is never given if it poses a danger to the candidate's health or welfare.

Reclaiming Collective Today

Over the years, Reclaiming Collective expanded from teaching Craft and providing public sabbat rituals to recording chants, publishing books, and maintaining an internet presence with website and listserves. The Reclaiming Newsletter developed into *Reclaiming Quarterly*,—a magazine of articles, poetry, and photos.

After years of discussion, the Collective (which varied in size from about 10 to 20 or more at its largest) dissolved itself as a collective in 1999 and turned over its authority to the Wheel—a

representative body comprised of spokespersons from all the many different witchcraft groups. About 52 people had, over the years, been members of Reclaiming Collective, for greater or lesser periods of time.

With the dissolution of Reclaiming Collective and its evolution into a more inclusive complex, the Collective wrote Principles of Unity.

Reclaiming Principles of Unity

The values of the Reclaiming tradition stem from the understanding that the Earth is alive and all life is sacred and interconnected. The Goddess is seen as immanent in the Earth's cycles of birth, growth, death, decay, and regeneration. This practice comes from a deep, spiritual commitment to the Earth, to healing and to the linking of magic with political action.

Each of the members embodies the Divine. The ultimate spiritual authority is within oneself, and no other person is needed to explain its interpretation. A member's questions are welcomed, as well as, intellectual, spiritual, and creative freedoms.

Reclaiming is an evolving tradition honoring both Goddess and God. Members work with female and male images of divinity, but remember their essence is a mystery which goes beyond form. The community rituals celebrate the cycles of the seasons and their lives, and raise energy for personal, collective and earth healing.

It is known that everyone can do the life-changing, world-renewing work of magic and change one's consciousness at will. Reclaiming strives to teach and practice in ways that foster personal and collective empowerment, to model shared power and to open leadership roles to everyone. It makes decisions by consensus, and balance individual autonomy with social responsibility.

The tradition of Reclaiming honors the Wild, and calls for service to the Earth and the community. Its members value peace and practice non-violence, in keeping with the Rede, "Harm none, and do what you will." They also work for all forms of justice: environmental, social, political, racial, gender, and economic. Their feminist views include a radical analysis of power, seeing all systems of oppression as interrelated, rooted in structures of domination and control.

The organization welcomed all genders, races, ages, and sexual orientations before its disbandment. It strived to make public rituals and events accessible and safe. Members tried to balance the need for compensated labor with a commitment to make their work available to people of all economic levels.

The Reclaiming Tradition believed all living beings are worthy of respect and that the sacred Elements of Air, Fire, Water, and Earth support everything. The group worked to create and sustain communities and cultures that embody their values, that can help to heal the wounds of the earth and her peoples, and that can sustain and nurture future generations.

In the San Francisco Bay Area today Reclaiming, the entity, is the Wheel and many specialized cells or smaller groups. Several "daughter" collectives are spread over a widespread geographic area. Reclaiming Tradition Witch Camps, which began in 1985, are still conducted in the United States, Canada, and Europe. The camps are a series of intensive lessons held in a retreat-like setting. The people trained in these camps, in turn, train others in their communities. They are connected to Reclaiming's representative body called the Wheel through their Witch Camp spokescouncil called the Web.

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Records and Cassettes: A Selected Guide (Catalog)

Comprehensive mail order catalog issued by the **Yes! Bookshop** founded by Cris Popenoe. It lists records and cassette tapes of New Age music, non-Western music, choral music, instrumental music, and spoken tapes on health, healing and meditation, past lives, relaxation, sleep, dreams, visualization, weight control, yoga, and related subjects. It forms a useful companion to the Yes! Bookshop Guide *Inner Development*. The Yes! Bookshop is located at 1035 31st St. NW, Washington, D.C. 20007.

ReCreation

ReCreation is an organization founded out of the response to the three-volume set of the metaphysical best-seller *Conversations with God*, received over a three-year period (1992–1995) by **Neal Donald Walsch**. Walsch was a radio talk show host in Ashland, Oregon, who in 1992 vented his frustration over his lot in life in a letter to God. To his surprise God answered back, and thus began his three-year dialogue. The messages from God were received by a process generally termed **automatic writing**. The three volumes of *Conversations with God* appeared in 1995, 1997, and 1998 respectively. They each became best-sellers, and Walsch was faced with a massive response by people who were positively affected by his writing. He founded ReCreation to channel that response into action.

ReCreation is based upon the notion that deep within our memory, each human carries the awareness that there once existed a race of beings who had a deep acceptance of love as the only reality and thus lived without anger, fear, struggle, and war. Bonded by love, these people lived by three rules: Love is all there is; Do harm to no one; and We are all One. They had a code of ethics based on three imperatives: Awareness, honesty, and responsibility. Having once existed, a society of such people of love can be rebuilt, and that is the goal of ReCreation.

To that end, ReCreation now sponsors a full schedule of programs (seminars, workshops, and lectures) at various locations across North America and overseas. A *Conversations with God* in Action program seeks to mobilize people to create centers to actualize the ideals of *Conversations with God* in their own community. These centers will be able to offer many of the same programs heretofore only available in Oregon. CWG in Action also has a "Little Masters" program for children. Walsch leads an annual Empowerment Week at which interested people may learn to be CWG leaders, both those who wish to work at the local level and those who wish to train other leaders. ReCreation certifies those who complete the training as Message senders.

ReCreation publishes a newsletter and study materials for people reading *Conversations with God*. It is headquartered at PMB #1150, 1257 Siskiyou Blvd., Ashland, OR 97520. Its Internet site is at <http://www.conversationswithgod.org/>.

Sources:

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"Rector"

One of the spirit controls of **William Stainton Moses**, said to have been Hippolytus, pupil of Irenaeus, who was Bishop of

Portus, the harbor of Rome opposite to Ostia. He was banished in 235 C.E., when Maximin succeeded Alexander Severus. "Rector" first manifested on January 4, 1873. His distinctive sign was his heavy tread, which shook the room. His main duty was to act as amanuensis for "Imperator" and the other spirits. After the earlier books, almost all the writing was done by him.

He had the power of reading books paranormally. The experiments which were conducted to test this ability proved highly successful. When the "Imperator" group took control of the séances of the medium **Leonore E. Piper**, "Rector" manifested in his old role as amanuensis and spiritual adviser again.

Recurrent Spontaneous Psychokinesis (RSP)

A term suggested by parapsychologist **W. G. Roll** to denote **poltergeist** phenomena.

Red Cap (of Witches)

The witches of Ireland used to put on a magical red cap before flying through the air to their meeting-place. It has been suggested that witches in various countries may have experienced the illusion of traveling through the air after ingesting the "red cap" hallucinatory mushroom *amanita muscaria* (fly-agaric).

In Scotland the red caps were bloodthirsty elves who were said to live in the castles in the Lowlands. They dyed their caps red with human blood.

Redfield, James (1950–)

James Redfield, the author of the post-New Age spiritual classic **The Celestine Prophecy**, was born on March 19, 1950, in rural Alabama. He grew up near Birmingham, Alabama, and attended Auburn University, where he majored in sociology. After receiving his bachelor's degree, he continued at Auburn and received a master's degree in counseling. In 1974 he began work as a therapist for abused adolescents. During his college years and subsequent period as a counselor, he became a student of Eastern religions and the human potentials movement. He increasingly turned to theories of psychic phenomena and intuition as resources to assist his clients.

In 1989, Redfield quit his job to write and to synthesize his interests. The results of his initial effort, which included a trip to the New Age sacred sites in **Sedona**, Arizona, were completed in 1991 as his first book, *The Celestine Prophecy*. He self-published the book in 1992 and within a year over 100,000 copies had been printed. Eventually Warner Books bought the rights to the title and in 1994 brought out the first hardback edition. The book soon became number one on the *New York Times* nonfiction best-seller list. It remained on the list for three years, was translated into several languages, and was soon joined by its sequel, *The Tenth Insight* (1996).

The Celestine Prophecy appeared as it became evident that the vision of a New Age that had so transformed the metaphysical community through the 1980s had died. Many who had identified themselves with the New Age sought new understanding of what had been occurring. Redfield's book appeared to provide that new direction. *The Celestine Prophecy* described nine insights that Redfield felt were emerging in prominence among those who chose to be aware of them. The insights suggested that since the 1960s people had become more attuned to their intuitive self and the coincidences that filled their life. As a result of the attunement to these insights, a new vision of the transformation of human consciousness would emerge in the next century. *The Tenth Insight* explored the results of working with these insights.

People not only read *The Celestine Prophecy*, but study groups formed to work with the insights. For these people, Redfield authored "experiential guides" for both *The Celestine Prophecy*

and *The Tenth Insight*. He began a newsletter, *The Celestine Journal*, in 1994 that in 1998 became a monthly Internet newsletter on his website at <http://www.celestinevision.com>. More recently he continued to develop his perspectives in additional books, *The Celestine Vision* (1997) and *The Secret of Shambhala* (1999). He has been aided in his endeavors by his wife, Salle Merrill Redfield, who has authored several related books and who lectures with Redfield on their speaking tours around the world. Beyond supplying material for study of the nine insights, Redfield has done little toward organizing any movement out of the response to his writings. However, some readers of his works have formed the **New Civilization Network**, a loose association operating primarily through the Internet.

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Red Man

The demon of the tempests. He was supposed to be furious when the rash voyager intruded on his solitude and would show his anger in the winds and storms. The French peasants believed that a mysterious little red man appeared to Napoleon to announce coming military reverses.

Red Pigs

It was formerly believed that Irish witches could turn wisps of straw or hay into red pigs, which they sold at the market. But when the pigs were driven homeward by the buyers, they resumed their original shape on crossing running water.

Reese, Bert (1851–1926)

American-Polish medium with whom remarkable experiments in clairvoyance were conducted by **Baron von Schrenck-Notzing**, Thomas A. Edison, **Hereward Carrington**, and Felix Hollaender. Reese was said to have manifested extraordinary psychic faculties at the age of six. According to Felix Hollaender, writing in the *Annals of Psychic Science* (September 1913), these abilities so terrified the people of the little town where he was born that they deserted the shop where his father sold miscellaneous goods, and to avoid ruin he had to send his son away to Posen. The people of the country town were filled with horror. They considered the child a wizard and possessed by the devil.

In America, Reese was arrested and condemned for disorderly conduct. Appealing against his sentence he appeared before Judge Rosalsky and proved his powers to him. He asked the Judge to write something on three different pieces of paper, to fold them up and place them in three different pockets, mixing them in such a way that they could not be recognized.

Then Judge Rosalsky took one of the pellets and pressed it against Reese's forehead. He immediately answered: "You have fifteen dollars in the bank mentioned in your question." He continued by reading the second paper, which contained the name of a Miss O'Connor, a former governess to Judge Rosalsky's children. He also read the third paper, whereupon Judge Rosalsky acquitted him.

Schrenck-Notzing considered him one of the most extraordinary men of the time. Thought reading could not sufficiently account for his performances as the experimenters mostly took care that they themselves should not know which piece of paper

contained which question. In certain performances, “X-ray clairvoyance” also fell short as an explanation; his success must have been due to **psychometry**. According to the account of Felix Hollaender, he indicated to a commercial firm the pages on which there was a fraudulent entry. He was given five percent of the amount of the fraud.

However, **Harry Houdini** claimed Reese was a **fraud**, and that he knew his methods. In a letter to **Sir Arthur Conan Doyle**, Houdini wrote: “I have no hesitancy in telling you that I set a snare at the séance I had with Reese, and caught him cold-blooded. He was startled when it was over, as he knew that I had bowled him over. So much so that he claimed I was the only one that had ever detected him.”

Reese was at one time an assistant to Thomas A. Edison, who held séances with him. In his later years, Edison worked on apparatus to communicate with the dead. Reese also had a reputation for **dowsing** and was said to have discovered valuable oil deposits for the Rockefeller company.

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Reeves, M.

London restaurant proprietor who, in association with **F. M. Parkes**, gained renown in 1877 as one of the earliest practitioners of **spirit photography** in England. He was said to have contributed a considerable part of the team’s power, as without him Parkes could not obtain recognizable spirit “extras” on his photographic plates. The association was dissolved when Reeves emigrated to Canada. Many of the psychic pictures that appeared on their plates were symbolic. (See also **psychic photography**)

Reflectograph

An instrument for mechanical communication with spirits, invented by George Jobson and B. K. Kirkby. It consisted of a large typewriter, the key-contacts of which were so sensitive that by merely blowing upon them they could be depressed, closing an electric circuit and making an illuminated letter appear. The machine, however, was by no means independent of human action. The presence of the medium L. E. Singleton was necessary. When she was entranced, a hand (suggestive of **fraud**) appeared out of the cabinet, tapped the keys, and spelled out messages which were then flashed in luminous letters on a six-foot indicator. (See also **Ashkir-Jobson Trianon; communigraph**)

Re-formed Congregation of the Goddess-International

The Re-formed Congregation of the Goddess-International is one expression of feminist **Wicca** that has emerged in stages through the 1980s and 1990s. Wicca emerged as a religion built around the worship of the Goddess. It elevated the role of the priestess as a means of balancing the more traditional all-male leadership role in Western religion. Many women found Wicca and **magic** to be a means of empowerment. In the early 1970s Dianic Wicca took the notion of the feminine role in the religion one step further and began to speak of Wicca as “wimmen’s” religion. Feminist leaders began to organize all-female covens with a range of opinion from all-lesbian separatist groups to those groups that merely supplied women with a place for religious self-expression without male interference.

Feminist consciousness emerged within the strongest of the Wisconsin-based Wiccan groups, Circle, but generally manifested as all-female events during gatherings in which males otherwise participated. A more separatist format of feminist

Wicca emerged in 1983 with the first issue of *Of a Like Mind*, a periodical that became the focus of a network of goddess-worshipping women. *Of a Like Mind* covered such areas as women’s spirituality, Goddess religions around the world, nature-centered spirituality, and feminism. Each issue centered upon a particular Goddess and a singular theme, the subjects of feature articles, and included a number of columns that facilitated networking.

Over the years the Re-formed Congregation emerged as a network of groups (called **circles**) and then in the 1990s as a formal corporate structure that chartered member organizations and trained and ordained leaders. The congregation organized its own publishing house, Triple Crescent Press, and a school, the Women’s Theological Institute. The Grove is a retreat center near Madison, Wisconsin. It sponsors a number of celebrative and training events through the year.

The Re-formed Congregation is headquartered at Box 6677, Madison, WI 53726. *Of a Like Mind* is issued quarterly. It has an Internet presence at <http://www.cae.wisc.edu:80/~cashd/pathways/rcg.html>.

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REG See Random Event Generator

Regang

Malay system of astrology. (See **MALAYSIA**)

Regardie, (Francis) Israel (1907–1985)

Ritual magician, student of **Aleister Crowley**, and later a chiropractor who utilized the thought of **Wilhelm Reich** in his work. He was born in England on November 17, 1907, but emigrated to the United States with his family at age 13. He discovered the theosophical writings of **Helena Petrovna Blavatsky**, which provided him an entrée into the occult. Then through the writings of **Charles Stansfeld Jones**, he became more aware of the occult tradition and fascinated by Crowley’s outlook and exploits.

Beginning in 1928 he traveled through Europe as Crowley’s secretary and student. Although he later parted company with Crowley, he defended him from those who disliked his exploits in magic and sexual liberties, and spoke of his “real genius and grandeur.” Regardie was well aware of Crowley’s more controversial exploits, but was willing to overlook much that might be objectionable because of what he recognized as Crowley’s true magical genius.

Regardie began to write in the early 1930s, his first books being *The Tree of Life* (1932) and *The Garden of Pomegranates* (1932). In 1934, after parting with Crowley, he joined the **Stella Matutina**, an offshoot of the former Hermetic Order of the **Golden Dawn**. He despaired of the corrupt nature of the order’s leadership and saw no hope of reform. Enthused with the rituals, he broke his oath of secrecy and revealed all he had learned in a book, *My Rosicrucian Adventure* (1935). Several years later he published the complete rituals in a four-volume set, *The Golden Dawn: An Encyclopedia of Practical Occultism* (1937–40). (While angering his fellow magicians, these published rituals interested only a few until the renewal of the occult revival in the 1960s, when Regardie’s compendium was reprinted in a revised and enlarged edition in 1969.)

Regardie later became a chiropractor and, following the outbreak of hostilities with Japan, served in the U.S. Army. After the war he settled in southern California, where he practiced chiropractic and psychoanalysis. He had studied with

Nandor Fodor in the mid-1930s in New York City and later became an enthusiastic supporter of Wilhelm Reich and his theories of **orgone** energy.

In his highly individual linking of the Golden Dawn teachings with Reich's psychophysical therapy, Regardie created a unique synthesis of mysticism, occultism, and psychotherapy. In his introduction to the second edition of *The Golden Dawn* (1969), Regardie notes that, "Reich has succeeded in building a bridge between the modern psychologies and occultism. What he had to say, and the therapeutic method he developed and called vegetotherapy, have been found of inestimable value in my life, and the two hundred hours of therapy I had years ago comprise an experience that today, in retrospect, I would not be without."

Regardie retained his respect for the Golden Dawn teachings, and during the last years of his life he accepted a few magic students and nurtured the birth of several new organizations that drew inspiration from both the Golden Dawn and Crowley. In 1983 he visited New Zealand, where a Stella Matutina lodge had been founded by R. W. Felkin in 1912 and continued to function.

Regardie died March 10, 1985, at age 77, in Sedona, Arizona, where he lived for several years after he retired from some 30 years in practice as a Reichian therapist in Los Angeles. The forename "Francis" was adopted by Regardie in the 1930s at the suggestion of Winifred Burke (wife of the famous novelist Thomas Burke), who thought that his spiritual direction was reminiscent of St. Francis of Assisi, noted for his faith, humility, and love.

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Regurgitation

An explanatory theory of **materialization** phenomena that suggests that the white substance issuing from a medium's body, which is taken for **ectoplasm**, is something that the medium swallowed before the sitting and brought up at the appropriate moment. The theory was put forward by the **Society for Psychical Research**, London, in the case of **Eva C.**, accused of **fraud** in 1922. Wide public attention was also aroused by the case of the British medium **Helen Duncan**, in which the theory was considered a satisfactory explanation.

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Reich, Wilhelm (1897–1957)

Austrian psychoanalyst, whose later ideas on life energy had analogies with occult and mystical concepts. Reich was born on March 24, 1897, in Dobrzycynica, Galicia. The son of a farmer, he was tutored at home for entrance to the German Gymnasium at Czernowitz (Cernauti) at the age of 14. He boarded with

a family in Czernowitz and helped out on his father's farm during vacations. Reich passed his Abiturium in 1915 just as World War I was heating up. He joined the Austrian army and served on the Italian front.

In 1918, he returned to study in Vienna. He matriculated in law at the University of Vienna, then went on to study medicine. He obtained his M.D. in 1922 and after graduate studies in neurology and psychiatry became the first clinical assistant at **Sigmund Freud's** Psychoanalytic Polyclinic in 1922 and vice-director in 1928. He joined the Austrian Socialist Party in 1924 with the hope of reconciling Freudian and Marxist theories. He had become convinced that much neurosis was caused by poverty, bad housing conditions, and various social ills. His actions alienated him from orthodox psychoanalysts and doctrinaire Marxists.

He joined the Communist Party in 1928 and became a pioneer in advocating health centers, but after a visit to Russia in 1929 he was disappointed with Russian bureaucracy and bourgeois moralistic attitudes toward sexuality. He was expelled from the Communist party in 1933 because of his advocacy of sexual politics. Later, the International Psychoanalytic Association excluded him because of his Communist associations.

He moved to Berlin in 1930 and the following year helped establish Verlag für Sexualpolitik (Sexpol-Verlag) for the sexual education of young people. He followed the logic inherent in the original Freudian concept of the overriding importance of the sexual urge in human affairs. A vicious newspaper smear campaign centered in Scandinavia hounded him through the mid-1930s (1933–39). He left Germany to escape the Nazis in 1939, after exposing what he considered the sham Socialism and perverse character of the Hitler regime.

He escaped to the United States and settled in Forest Hills, Long Island, but moved to Oregon, Maine, in the 1940s, where he established the Orgone Institute Research Laboratories. He was once again the subject of attacks from journalists and was persecuted by the Food and Drug Administration (FDA) on charges arising from a tragi-comic misunderstanding of Reich's theories of cosmic "**orgone**" energy in relation to a cure for cancer.

He developed what he called an "orgone accumulator," a large box-like arrangement of materials that, he claimed, trapped orgone energy, which entered the device more rapidly than it exited. Reich believed that this energy had a tonic effect on individuals sitting in the accumulator, and that it was particularly beneficial for cancer sufferers.

He supplied this device only to individuals who would use it experimentally under the guidance of a qualified physician. But the FDA proceeded against Reich as if he were a common charlatan peddling a worthless cancer cure. Reich refused to comply with a court injunction banning the use of his "orgone accumulator" and insisting on the removal of the word "orgone" from all his books, and he was eventually sentenced to two years imprisonment for contempt of court. Most of his books (some of which had been burned in Nazi Germany) were seized by the American authorities and burned at the Gansevort Incinerator, New York, August 23, 1956.

Reich was a brilliant if eccentric thinker who continually ran up against intense social and government forces. Many of his ideas, especially those concerning sexuality, would be quite acceptable today. His championing of the importance of sexual expression in Freudianism was rejected by most psychoanalysts, although they used many of his therapeutic insights. His reconciliation of psychic and somatic aspects of psychoanalysis, long desired by Freud, was regarded with suspicion and mistrust by Freud himself. Reich's teachings on "sexual revolution," as opposed to authoritarian repression, were grossly misinterpreted after his death by cranks, pornographers, and hippies on one hand, and by a humorless orthodoxy of authoritarian Reichian physicians on the other.

Reich died in the federal penitentiary in Lewisburg, Pennsylvania, November 3, 1957.

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Reichenbach, Baron Karl von (1788–1869)

Nineteenth-century German chemist, expert on meteorites, and discoverer of kerosene, paraffin, and creosote. He also spent over two decades experimenting with the mysterious force which he named "**od**" (also known as odic force or odyle in various translations). This claimed force, which has its intellectual roots in mesmerism, had particular relevance to concepts of the human **aura**.

Reichenbach was born on February 12, 1788, at Württemberg and died at Leipzig on January 22, 1869. He was educated at the gymnasium (high school) in Württemberg and afterward at the State University of Tübingen, where he studied natural science, political economy, and law. During Reichenbach's student days, Germany was under the military control of Napoleon's France, and at the age of sixteen Reichenbach founded a secret society to set up a German state in the South Sea Islands. However, he was arrested by the Napoleonic police and detained for some months as a political prisoner. After his release he continued his studies and obtained his Ph.D.

He later traveled in France and Germany investigating the construction and operation of ironworks, and in 1815 he set up his own plant at Villigen in Baden. He later built a large charcoal furnace at Hausach in Baden. He established a beet-sugar factory, steelworks, and blast furnaces and devoted much time to experimental research. He discovered paraffin in 1830 and other coal-tar products such as eupion, creosote, and pittacal (pitch) in the following years. Between 1835 and 1860, he also published a long series of scientific papers on meteorites. His many contributions earned him a well-deserved reputation as a brilliant scientist and industrialist.

Meanwhile his experiments in human sensitivity from 1839 onward were not as well received by his colleagues; in fact, he was harshly criticized. These experiments involved attempts to demonstrate a mysterious vital force which he named "od," for the Norse deity Odin, indicating a power, like the **animal magnetism** conceived by **Franz A. Mesmer**, which permeates the whole of nature.

Detection and demonstration of this force depended upon sensitives—specially gifted individuals rather like psychics, although Reichenbach's sensitives were ordinary people from all walks of life. These individuals experienced specific reactions to the proximity of other people—feelings of pleasant coolness and drowsiness or, on the other hand, disagreeable, numbing, or exciting feelings. They also manifested a special right-hand/left-hand polarity, which affected their reactions to other people standing or sitting near to their right or left sides, and par-

ticularly to sleeping positions with partners. They were also sympathetic to the color blue, and antipathetic to yellow; they had particular food fetishes; were sensitive to certain metals; and unpleasantly affected by mirrors.

In a long series of experiments with some two hundred individuals, Reichenbach documented the reports of sensitives to seeing **emanations** from crystals and magnets in total darkness and detecting alternations of electric current. They could also perceive an aura surrounding the human body.

Reichenbach studied the various manifestations of this vital force in its relationship to electricity, magnetism, and chemistry. He experimented with its connection to water-witching (or **dowsing**), **mesmerism**, and similar psychic subjects. He tried to show that the force could move objects without conscious effort, as in the **table-turning** of the Spiritualists.

However, Reichenbach was neither a Spiritualist nor a mesmerist. His interest was purely scientific, his hundreds of experiments were conducted with empirical precision. Unfortunately, his experiments ran both against the dominant mechanistic view of the universe held by most mid-nineteenth-century scientists and had a significant methodological flaw. While he could and did produce a wide range of positive results, he was never able to demonstrate his major causative agent, the od. He was never able to eliminate a variety of possible causes, both paranormal and mundane, for the effects.

Reichenbach's researches were published in Germany in 1850. There were two English translations, one by William Gregory in 1850 and another by John Ashburner the following year. Both translations are good, but Gregory's was the official translation and is generally regarded as the best. Gregory translated Reichenbach's "od" as "odyle," perhaps feeling that this term would sound more acceptable to scientists. Gregory also translated Reichenbach's essays *Letters on Od and Magnetism* (1926), which are a simpler general introduction to Reichenbach's experiments and concepts than his main work.

Reichenbach died on January 22, 1869, at the age of eighty, and as Gustav Fechner, another scientist, commented: "Up to the last days of his life, he grieved at the thought of having to die without obtaining recognition for his system, and such was the tragic fate that actually befell him."

Some years after Reichenbach's death, there was a belated revival of interest in his work by the **Society for Psychical Research** in Britain, which formed a Reichenbach Committee that included **William F. Barrett**, **Edmund Gurney**, and **F. W. H. Myers**. In this case, it was precisely the possible connection with psychic phenomena that inspired this renewal of interest in a subject pointedly ignored by orthodox science. The committee made careful investigations, but was less fortunate than Reichenbach in obtaining suitable sensitives. Only three out of the forty-five individuals tested possessed the sensitivity postulated by Reichenbach, but these three provided interesting confirmation of Reichenbach's observations.

In 1908, **Walter J. Kilner**, who was familiar with the work of Reichenbach, developed a technique for making the human **aura** visible. In this century, **Wilhelm Reich's** theories of "orgone energy" seem to be about the same energy Reichenbach explored under the label "od."

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Reiki

A Japanese healing system built around the use of *ki*, the universal life energy, analogous to the Hindu **prana** and the **od** force described in the research of **Baron von Reichenbach**. Reiki can be traced to the discoveries of Mikao Usui, a Christian minister working in Kyoto in the 1880s. Challenged by his contemporaries concerning the Christian claims of biblical miracles, he began a search that led him to the United States to study at the University of Chicago, where he worked toward a Ph.D. However, he did not find answers to his questing until he investigated Buddhism.

Unable to find any Buddhists practicing healing, he learned Chinese and Sanskrit in order to read the early Buddhist sutras in their original languages. There he found a discussion of the healing power, and during a 21-day retreat he welcomed the power into himself. Soon afterward he was able to be the facilitator for several spectacular healings and he settled down in Kyoto to learn about this new power he had discovered and to perfect the techniques for using it. He eventually passed his knowledge to Chijuro Hayashi.

An event of great importance to the spread of reiki occurred in the 1930s when a young Japanese American, Hawayo Takata, ill and believing herself soon to die, returned to her native land. There she met several reiki healers and they facilitated her complete recovery. As a result she became the first woman, and first American, reiki master. She returned to Hawaii and taught quietly for many years. Then in the late 1970s she moved to the Midwest, where she began to share reiki healing with a larger audience of metaphysically-oriented Americans. Virginia Samdall of Chicago became the first of a new generation of reiki masters. In 1978 Takata initiated Barbara Ray of Atlanta, Georgia, and went on to teach her the secrets of initiating other reiki masters. She had previously taught the secrets to her granddaughter, Phillis Lei Furomoto.

Takata died in 1980. Both Ray and Furomoto, as reiki grand masters, assumed leadership for the development of the movement built around what Takata had taught them. Ray founded the American Reiki Association (later renamed the Radiance Technique Association International) and Furomoto founded the Reiki Alliance. Both have initiated further masters who formed different lineages of reiki practice.

Reiki is taught in three degrees. Students having mastered the first degree are equipped to use the reiki technique to heal others. The second degree provides a deeper knowledge of the reiki work. The third degree must be taught by a reiki grand master and allows one to become a reiki master and a teacher of reiki at the first and second levels. Today, an individual may learn reiki through classes or workshops at any number of special institutes or centers designed to teach reiki healing energy and educate the public. Each institute may teach its own unique system or interpretation of reiki based on traditional teachings. Completion of a reiki class usually leads to a certificate.

Legal requirements to practice reiki usually depend on the place where it is practiced. Regulation varies from state to state and any licenses are issued primarily by governmental bodies.

There are certain procedures and guidelines that are recommended with reiki treatments and therapy, although some reiki masters claim that reiki cannot cause harm or be per-

formed incorrectly (it is possible to perform reiki illegally if there is inappropriate touching). Some masters also claim that it makes no difference if the person receiving treatment has Eastern or Western beliefs. Several styles of reiki are practiced around the world. Different reiki styles apply different methods to conduct the flow of energy during a treatment or therapy session. Methods or tools may include meditation, prayer, use of colors or sounds, chants, mantras, applying hot and cold sensations, elements or healing rays (fire, air, water, earth), use of crystals, **astrology**, tantric healing, karmic body education, chakras, breathing exercises, and attunement openings.

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Reincarnation

The return to a new corporeal life of a soul (the incorporeal true self) that had previously been embodied and passed through bodily death. The idea of reincarnation—that the soul passes through a series of embodiments—stands in contrast to the dominant Western Christian idea of a single corporeal embodiment followed by resurrection (reunion of the soul with a spiritual body) and life with God in heaven. Reincarnation is often associated with, but is not necessarily connected with, transmigration, the idea that at death the soul might pass into the body of an animal, a plant, or even an inanimate object such as a stone. The belief in reincarnation was tied to moral categories in ancient religions, especially the Eastern concept of **karma**, which viewed the present life as the working out of consequences from previous lives. Future embodiments will also be determined by the consequences of this present life. One must remove oneself from the realm of consequences through spiritual activity or be stuck in the endless cycle of reincarnation forever. The belief in a form of reincarnation is fundamental to both Hinduism and Buddhism and had some popularity in the ancient Mediterranean basin. Pythagoras, for example, claimed that he was Euphorbus in a previous existence. In modern times, reincarnation has spread in the West through the efforts of French **Spiritism** and **Theosophy**.

Reincarnation in the East

The idea of reincarnation is usually associated with India. It is found in most of the forms of Hinduism; there are hundreds, with some variation in the different theologies and schools of thought. Basically, the soul is an immortal entity that has continuity through eternity, but falls into material existence and is trapped in the illusion that this physical world is ultimately real. Through multiple lives the soul becomes subject to karma, or consequences. Good karma leads to noble birth; bad karma to a lower birth, even to rebirth as an animal. The idea of karma and reincarnation was integral to social organization in the caste system and thus had practical application in everyday life. The caste system in turn dictated proper action that was sanctioned by the rewards and punishments of karma.

In the mainstream of Hindu thought—which found truth in the timeless eternal world beyond this world of illusion—while a favorable reincarnation was desirable, the ultimate goal was to escape the wheel of reincarnation totally. The means of such escape was spiritual discipline encased within a renunciation of the world. By withdrawing and concentrating on the spiritual realm, one ceased to create karma and dissolved old karma. Eventually, one could rid oneself of karma entirely and escape.

The essential soul is said to be pure and impersonal, part of a universal soul, but overlaid by illusions of individual egoism relating to desires and fears of the body and senses. The classic statements relating to reincarnation are to be found in the Hindu scripture *Bhagavad-Gita*, which stresses: “The soul is never born nor dies, nor does it exist on coming into being. For it is unborn, eternal, and primeval. Even although the body is slain, the soul is not” (2:20).

Buddhism emerged as a reform movement in Hinduism. It challenged the traditional Hindu system at a number of points, including its understanding of human life. In particular, Buddhism challenged the idea of a substantial soul that existed in and of itself apart from the body. The rather sophisticated understanding of the self in Buddhism is often likened to a candle flame. Obviously, as the candle burns down the flame will eventually die out. It has no existence apart from its burning. Buddhists suggest that reincarnation is as if, just as the flame is about to go out, it finds a new candle wick—a new body within which to burn.

In the nineteenth century, during the height of British rule in India, Christianity challenged Hinduism, especially as it existed in village temple worship. Christian leaders denounced animal sacrifice and the sexual promiscuity of some tantric groups, while slowly discovering the sophistication of Hindu philosophy. One of the responses to Christianity’s invasion of the country, with the backing of colonial authorities, however, was a revival of philosophical Hinduism in light of new nineteenth century Western notions of progress, evolution, and moral striving.

In this new Hinduism of the nineteenth century, the succession of lives of the soul in different bodies is regarded as one indivisible life. The soul uses the experience of each incarnation as an opportunity for expiating sins in former lives, of balancing bad karma with good, and perfecting the soul through a process of evolution so that further incarnations will not be necessary and the individual soul can be absorbed in the divine plan. Until then, the body of the next life (whether human or animal) is shaped by actions in the present life. Moral striving is the means of gaining good karma. Ultimately, all lives may be seen as illusions of consciousness. This form of reincarnationist thought—which called for the good life, rather than the more traditional form calling for withdrawal from life—influenced Western visitors to India and was ultimately imported to the West through Theosophy and the various Indian teachers who successfully established themselves in the United States (notably Swamis **Vivekananda** and **Yogananda**).

Some religions, like Hinduism, teach that reincarnation is not always immediate, but that some souls may enjoy a period in a transitional state, either heavenly or purgatorial, before rebirth.

An idea of reincarnation, though not karma, is also found in some early Greek philosophy, including that of both Pythagoras and Plato. It actually emerges in the Mediterranean basin simultaneously with its emergence in India, around 600 B.C.E. In the fourth century, Plato’s Phaedrus presents a reincarnation myth that seems to have been derived from the ophite religion. A preexistent soul falls from the realm of the gods into earthly existence, where it migrates from one body to the next for some ten thousand years before it returns upward to a place of judgment. Plato also introduced into Greek thought the possibility of a transmigration of the soul into an animal.

In Roman literature, the idea of reincarnation is found in the writings of Ennius, probably deriving from Greek thought.

There is no trace of it in Jewish literature, although it later entered into some Kabbalistic teaching. From Greek philosophy, it came into the Gnostic tradition, and from second- and third-century Gnosticism it passed to the Manichaeans and **Cathari**.

The theory underlying the concept of reincarnation differs from the eschatology of rewards and punishments in Christianity. Each individual soul will eventually attain perfection, although some will take more reincarnations than others, learning by painful experience, in one life after another, the inexorable laws of karma—of cause and effect. All actions involve consequences, some immediate, others delayed, others in future lives. We punish ourselves by our actions, and the very defects and difficulties under which we suffer offer scope for expiation and perfection.

The Jewish and Christian traditions were (and largely remain) inimical to reincarnation. All of the Christian theologians who spoke of reincarnation denounced it in no uncertain terms. The only break in the antireincarnationist view appears in the early writings of Origen, the third-century theologian who as a young man had converted to Christianity. Before his conversion he was an accomplished Platonist, and he attempted to integrate Platonic philosophy and Christian thinking in his earliest writings, which, if not affirming reincarnation, do speak of the preexistence of the soul and its possible transmigration. Origen later dropped his beliefs and in his biblical commentaries emerged as hostile to reincarnationist thought.

A major controversy involving Origen’s early thought emerged in the sixth century surrounding a group of people who adopted Origen’s early writings as part of their larger challenge to the Roman Empire. Thus it was that several councils reaffirmed the church’s opinion on reincarnationist ideas and, in the style of the times, pronounced them anathema. In the early twentieth century, several proponents of reincarnation, primarily Theosophists working against the opposition of Christian leaders, countered with the story of a sixth-century plot. According to the idea, Christianity had taught reincarnation until the Roman empress Theodosia forced the church to edit the Bible and remove any reference to it. This theory shows a great ignorance of the history of the period and has no foundation in fact. In recent decades the primary presentation of this idea appeared in a book by Noel Langley, *Edgar Cayce and Reincarnation*, and has passed into **New Age** literature.

Theosophical Teachings on Reincarnation

The major conduit of reincarnationist teachings in the West during the twentieth century has been the **Theosophical Society**. According to Theosophy, the various manifestations in the flesh are merely small portions of one whole. The **monad**, the divine spark, or individuality, remains the same throughout the whole course of reincarnation and is truly a denizen of the three higher worlds—the spiritual, the intuitional, and the higher mental. In order to further its growth and the widening of its experience and knowledge, however, it is necessary for the monad to descend into the worlds of denser matter—the lower mental, the astral, and the physical—and take back with it to the higher worlds what it learns there. Since it is impossible to progress far during one manifestation, the monad must return again and again to the lower worlds.

The laws of progress, the laws that govern reincarnation, are those of evolution and of karma. The scheme of the **evolution of life** decrees that all shall sooner or later attain perfection by developing to the utmost their latent powers and qualities, and each manifestation in the lower worlds is but one short journey nearer to the goal. Those who realize this law shorten the journey by their own efforts while those who do not realize it, of course, lengthen the journey.

Karma decrees that both good and bad effects follow whoever caused them. Hence, what an individual has done in one manifestation he will benefit by or suffer for in another. It may be impossible that actions should be immediately effective, but each is stored up and sooner or later will bear fruit.

It may be asked why one long life in the lower worlds should not suffice in place of a multitude of manifestations, but this is explained by the fact that the dense matter that is the vehicle of these bodies becomes, after a time of progress, incapable of further alteration to suit the developing monad's needs and must accordingly be laid aside for a new body.

After physical death, the individual passes first to the **astral world**, then to the heavenly portion of the **mental world**. Most time is spent in the latter, except when descending into the denser worlds to garner fresh experience and knowledge for further development in preparation for passage into a higher sphere.

In the heaven world these experiences and this knowledge are woven together into the texture of the individual's nature. In those who have not progressed far on the journey of evolution, the manifestations in the lower worlds are comparatively frequent, but with passage of time and development, these manifestations become rarer and more time is spent in the heaven world, until at last, the great process of reincarnation draws to an end, and the pilgrims enter the **path** that leads to perfection.

Reincarnation and Spiritism

In France reincarnation was advocated before the time of **Allan Kardec** by several philosophers and mystics, such as Henri de St. Simon, Prosper Enfantin, Charles Fourier, Pierre Leroux, and Jean Reynaud. From an article by **Alexander Aksakof** in the *London Spiritualist* during 1875, it appears that Kardec adopted the doctrine of reincarnation from spirit communications that were received by the medium Celina Japhet. Japhet's mediumship was developed by one M. Roustan, a mesmerist who believed in reincarnation.

If the medium disclosed the doctrine under the effect of the mesmerist's belief, it is easy to understand how Kardec and his school could receive ample confirmation through automatists of his tenet that spiritual progress is achieved through a series of incarnations, always in the human race, that successive corporeal existences are the necessary steps to perfection and that the soul retains its individuality and memory after separation from the body.

The influence of the Kardec school was powerful and, by the appeal of its reconciliation with the apparent injustices of life, it became more popular than the teachings of the Spiritualist **Z. J. Piérart** and his followers, who denied reincarnation and relied on the same kind of evidence as that which the Kardecists produced. Indeed, **Alphonse Cahagnet**, who kept the earliest careful trance records in France, was the first to whom the communicators emphatically denied reincarnation, but admitted the existence of the soul anterior to its appearance on Earth.

Outside France, the doctrine of Allan Kardec was denounced by many Spiritualists. In the United States, **Andrew Jackson Davis** declared it to be "a magnificent mansion built on sand." But he also believed in preexistence and taught that "all souls existed from the beginning in the divine soul; all individuality which is, has been, or will be, had its pre-existence, has its present existence in creative being."

In England, **William Howitt** was the chief antagonist. He said that the doctrine was pitiable and repellent, and argued that if it were true there must have been millions of spirits who, on entering the other world, have sought in vain their kindred, children, and friends.

A very pertinent remark may be quoted from a published letter of the great medium **D. D. Home**: "I have had the pleasure of meeting at least twelve Marie Antoinettes, six or seven Marys of Scotland, a whole host of Louis and other kings, about twenty Great Alexanders, but never a plain John Smith. I, indeed, would like to cage the latter curiosity."

For its psychological import, it is also interesting to note that at the exact time of Kardec's death, Home claimed to have received the following communication: "I regret having taught

the Spiritist doctrine. Allan Kardec." (See Home's book *Lights and Shadows of Spiritualism*, 1877.)

Among Spiritualists, those who favored reincarnation countered Home. His argument was no argument; reincarnation, if true, may not necessarily be a universal fact. It may not take place at once. In *The Road to Immortality*, by Geraldine Cummins (1932), the spirit of **F. W. H. Myers**, communicating from "the other side," admits reincarnation as an optional choice and as a necessity for "animal men," but not through a series of existences, and counters Theosophical notions of karma by a fascinating theory of **group souls**.

Regarding Howitt's objection it may be claimed that the **double**, in sleep, may establish meetings without recollecting them on awakening. **Sir Arthur Conan Doyle** pointed out that since reincarnation for the spirits is a question of their own future, they may not be more enlightened on it than we are on our own fate.

Reincarnation could be optional; it could be punitive. It could be imposed for the purposes of retribution or it could be undertaken for the fulfillment of a mission. The teachings of the spirit **control "Imperator"** through medium **W. Stainton Moses** admitted the possibility of reincarnation as another chance for souls that had sunk so low as practically to lose identity, and in the case of high spirits who descend with a mission.

The opposition to Kardec's philosophy in England was not universal; he had some followers. Theosophist **Anna Kingsford** translated many of his books. She believed herself to be the reincarnation of the Virgin Mary, while her follower **Edward Maitland** believed that he had been St. John the Divine.

Reincarnation and Spiritualism

Outside France, Spiritualist experience offered little to support the theory of reincarnation. "John King," the famous control of the medium **Eusapia Palladino**, claimed to have been Palladino's father in a previous existence. "John King" claimed manifestation through many different mediums at different times, however.

The experiences of **Carl A. Wickland** and his wife in **obsession** cases did not bear out the theory. They were told by earthbound spirits, brought into their **rescue circles**, that on passing over they had entered the auras of young children and obsessed them. The children, however, never ceased to struggle against these invaders. In those cases in which the Wickland rescue circle enlightened the obsessors of their error, the sanity of the patient quickly returned as the obsessing influence was relieved.

In the nineteenth century, however, hints of support for reincarnation began to emerge. **Charles Richet** gives one illustrative case from *Les Miracles de la Volonté*, by E. Duchatel and R. Warcollier:

"A distinguished physician of Palermo, M. Carmelo Samona, well acquainted with metapsychic science, lost his little daughter, Alexandrina, aged five, in 1910. Mme. Samona was wild with grief. Three days after she saw the child in a dream who said to her: 'I have not left you; I have become tiny like that,' designating some very small object. A fresh pregnancy was the more unlikely in that Mme. Samona had undergone a serious ovarian operation a year previously. On April 10, however, she became aware that she was pregnant. On May 4th it was predicted by Alexandrina, communicating by means of the table, that Mme. Samona would be delivered of twin girls, one of whom would entirely resemble Alexandrina. This came to pass. One of the twins had a mark on the left eye and another mark on the right ear with a symmetry of the face, precisely like the deceased child."

Among various **automatic writing** scripts, **Frederick Bligh Bond**, whose famous discovery of Edgar Chapel, Glastonbury Abbey, is described in his book *The Gate of Remembrance* (1918), noticed reincarnation claims in the communications he received through "Miss X." The old monks who communicated asserted that Miss X was one of the early Glastonbury monks

and addressed her as “Brother Simon.” Neither Miss X nor Bond believed in reincarnation when the script came through. The incident is referred to in Bond’s book *The Company of Avalon* (1924).

Spiritualist J. Arthur Hill presented his reflections on scripts received by a Mrs. Cary (pseudonym), a British working woman of about 50. The scripts detailed episodes involving reincarnation. The impact of “Some Reincarnationist Automatic Scripts,” in the *Proceedings of the Society for Psychical Research* (vol. 38), was weak, however, since no attempt had been made to verify the historic accuracy of the names. It was also noted that Cary was a Theosophist.

The Strange Experiments of Eugene Rochas

The feeling of *déjà vu* has often been cited as an argument for reincarnation. However, this phenomenon yields to a variety of explanations. More interesting than the rather vague feelings of *déjà vu* are claimed memories of past incarnations. **Eugene Rochas** was among the first to explore such memories. Rochas claimed that certain subjects, if put into hypnotic sleep by means of longitudinal passes, could be made to retrace the previous phases of their existence down to their birth and beyond “into the grey” and then into an even earlier state of incarnation. By means of transversal passes the subject was brought back to his normal state by going through the same phases in order of their time. If the transversal passes were continued, the subject was led into the future.

Marie Mayo, the daughter of a French engineer, was one of Rochas’s subjects. She passed through various stages of hypnotic sleep into the first stage of lethargy, in which she was suggestible for brief moment, into the first state of **somnambulism**, in which she was not at all suggestible and retained the memory of what happened in her preceding state and in her waking life. She then passed into the state of **rapport**, in which she heard no one but the hypnotizer.

In this state she began to exteriorize herself, a half phantom formed at the left and a half at the right, the colors red and blue. In a successive state, the phantom halves united; the exteriorization of the **astral body** became complete but was attached to the body by a fluidic cord. In this state of exteriorization, the astral body assumed shapes in accord with the age in which the subject saw herself going through the stages of her life.

At age eight, she wrote her name in Arabic. At that age she had attended a school in Beirut. Beyond that birth she called herself Lina, the daughter of a fisherman in Brittany. She married at age 20. Her husband was also a fisherman; his name was Yvon, but she did not remember his family name. She had one child who died at the age of two; her husband perished in a shipwreck. In a fit of despair she had thrown herself into the sea from the top of a precipice. Her body was eaten by fish.

All this information was successively elicited. She first passed through the convulsions of drowning and then went back to her life as Lina, through the childbirth to girlhood, infancy, the state of “grey” and then spoke in a previous incarnation as a man, named Charles Mauville, who lived in the time of Louis XVIII. He was a clerk in a ministerial office in Paris, a bad man, a murderer who died at age 50.

Still further back, she was a lady whose husband was a gentleman attached to the court. Her name was Madeleine de Saint-Marc. Being brought back to the present by transversal passes Mayo successively reached her real age of 18 and then was pushed, by a continuation of the passes, two years into the future. Beyond this she could not go. She saw herself in a strange country with Africans, in a house far away from a railway station, the name of which she could not read. She could not give any precise information that could be used for identification.

Rochas was also possibly the first to explore the fact that similar visions occur if a hypnotized subject is moved into the future instead of into the past. He pushed Juliette Durand, a

girl of 16, ahead nine years up to age 25, when she reported dying at Nice. After a time, she reportedly was reincarnated in the future as Emile Chaumette in a family of easy circumstances, studied for the ministry, and was appointed vicaire at Havre in 1940.

Rochas’s research soon reached the same dead end as did most of those to follow. It could never be proved that the past personalities enacted by the subjects had really lived, even though they were often very plausible. In some cases, the places and the families spoken of existed, but the individuals could never be traced in parish registers or family documents and the incarnations swarmed with improbabilities.

Rochas rejected the idea that the accounts were the result of suggestion:

“They certainly do not come from me, for I have not only avoided everything that could lead the subject into any determined path, but I have often tried in vain to lead her astray by different suggestions; and the same has been the case with the experimenters who have devoted themselves to this study. . . . Are we to assimilate these phenomena to mere dreams? Certainly not. There is in them a constancy, a regularity, which we do not find in ordinary dreams. . . . And besides, how are we to explain why physical causes, such as longitudinal and transversal passes should have absolutely certain effects on the memory of the subjects between the moments of their birth and that of their present life, and they produce phenomena which do not rest on any basis of fact. I believe that we must compare these manifestations with those which have been studied in the case of Mlle. Hélène Smith, and generally with all those which are provisionally attributed to spirits, and in which we see the true and the false intermingled in a way calculated to drive to despair those who do not reflect upon the darkness in which all observers have to struggle at the beginning of every new science.”

Psychical Researchers and Reincarnation

When Allan Kardec died, **Leon Denis** and **Gabriel Delanne** became the main pillars of the reincarnationist school in France. The general evidence they relied on was fourfold: (1) infant prodigies, (2) spontaneous recollection of past lives, (3) exploration of memory under hypnosis, and (4) the claims announced of coming reincarnation.

They found a powerful supporter in psychical researcher **Gustav Geley**. His book *From the Unconscious to the Conscious* (1920) was described as a veritable Bible for reincarnation by Innocenzo Calderone, founder and director of the Italian review *Filosofia della Scienza*, which made a widespread international inquiry on reincarnation in 1913. Geley asserted, “I am a reincarnationist for three reasons: (1) because the doctrine seems to me from the moral point of view fully satisfactory, (2) from the philosophic point of view absolutely rational, and (3) from the scientific point of view likely, or—better still—probably true.”

Reminding all that French thought was by no means unanimous on the subject, another distinguished representative of French psychical thinking, **René Sudre**, ranked himself definitely in the opposite camp, declaring in an article in *Psychic Research* (May 1930), “Even as I can admit the faith in survival from the religious point of view, I should in like measure reject as absurd the doctrine of reincarnation and I well understand how it is that the common-sense of the Anglo-Saxon refuses to bow to this teaching.”

Modern Experiments in Hypnotic Regression

Through the twentieth century, reincarnation garnered its supporters with little fanfare. Then in 1954 the subject of reincarnation became the subject of a public controversy following the serialization of the story of Bridey Murphy in the *Denver Post* and the subsequent publication of **Morey Bernstein**’s best-selling book *The Search for Bridey Murphy* in 1956.

Bernstein was a businessman in Pueblo, Colorado, who had hypnotized a housewife, Ruth Simmons (the pseudonym of Virginia Tighe). In those sessions Bernstein probed Tighe's memories back to childhood and then, as it seemed, to an earlier life as Bridey Murphy, an Irish girl. The book stimulated "come as you were" social parties, pop songs, and a spate of amateur hypnotic sessions. More important, it launched attempts to find remaining traces of Bridey Murphy. As the controversy seemed to be reaching a dead end, the *Chicago American* published a series of articles that effectively disproved the claim that Tighe was really Bridey Murphy in a former existence. Not only had the evidence for a Bridey Murphy been lacking, but an Irish woman turned up from Tighe's early life who proved the likely model from which the past life could have been constructed. Today most people consider Bridey Murphy to have been a case of **cryptonesia**.

A few other experimenters in hypnotic regression techniques produced more convincing results. Among these is the British hypnotherapist **Arnall Bloxham**, who spent more than 20 years tape recording hypnotic subjects. These sessions convinced many that they presented actual memories of former incarnations.

Reincarnation and Parapsychology

Renewed popular interest in reincarnation also led to serious research by parapsychologists, most notably that of **Ian Stevenson**, of the Department of Neurology and Psychiatry, School of Medicine, University of Virginia. Stevenson collected cases from around the world of people, primarily children, who remembered an immediately previous life, and was able to provide some convincing evidence when confronted with the actual locations and people in those former lives. His book *Twenty Cases Suggestive of Reincarnation* was initially published by the American Society for Psychical Research as the society's *Proceedings* for September 1966. It presented similar cases, each investigated personally by Stevenson on field trips to Alaska, Brazil, Ceylon, India, and Lebanon. Additional cases were documented in subsequent volumes.

Stevenson's research received mixed reactions. Many of his parapsychologist colleagues, having given up on the possibility of doing **survival** research, had moved away from that whole area of research. A few actively attacked his cases as representative of biased sources and the imposition of Stevenson's own well-known prior commitment to a belief in reincarnation. However, they remain the best contemporary attempt of psychical research to compile evidence on so complex a subject. (See also **Glastonbury Scripts**)

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The Religio-Philosophical Journal

Prominent American Spiritualistic weekly founded in 1865 in Chicago. Its founder and publisher, Stevens J. Jones, was murdered in 1877. His son-in-law, Col. J. C. Bundy, assumed charge. Successive editors were M. E. Bundy, B. F. Underwood, and T. G. Newan. In the 1890s the *Journal* moved to San Francisco and a new series (vols. 34–42) began. The publication of this long-running periodical ceased on April 22, 1905. It was superseded briefly by *The Mountain Pine* (1906–1908).

Religious Experience Research Centre

Originally founded in 1969 as the **Religious Experience Research Unit** at Manchester College, Oxford, England, by Professor Sir **Alister Hardy** after his retirement from the chair of zoology at Oxford University. In 1985, shortly before he died, Sir Alister was named before a group of eminent churchmen and scientists at the Church Centre of the United Nations as the winner of the Templeton Prize, awarded annually for progress in religion. Following Hardy's death in 1985, the name of the unit was briefly changed to the **Alister Hardy Research Centre**. In 1991 the name of the organization was renamed the **Religious Experience Research Centre** when it moved to Westminster College.

The purpose of the Religious Experience Research Centre is "to make a disciplined study of the frequency of report of first hand religious or transcendent experience in contemporary members of human species and to investigate the nature and function of such experiences." The centre explores such questions as: How many people in the modern world report religious or transcendent experiences? What do people mean when they say they have had one of these experiences? What sort of things do they describe? How do they interpret them? What effects do they have on their lives? Are the sorts of people who report them more likely to be: Well or poorly educated; impoverished or well provided for; happy or unhappy; mentally unbalanced or stable; socially responsible or self-preoccupied; members of religious institutions or not?

Since its foundation, the centre has built up a unique body of research data consisting of more than 5,000 case histories of individuals who have had some form of such experience. Although these case histories have come mainly from Britain, and, to a lesser degree, from other English-speaking countries, many other cultural and religious traditions are represented.

The centre has also conducted a number of large scale and in-depth surveys of reports of religious experiences in Britain and the United States.

Repeated national polls indicate that between a third and a half of the adult populations in Britain and the United States claim to have been “aware of or influenced by a presence or a power, whether they call it God or not, which is different from their everyday selves.” Parallel studies in the United States and Australia (e.g., by the National Opinion Research Center at the University of Chicago, the Survey Research Center of the University of California at Berkeley, and Gallup International) have produced similarly high figures. The centre has now completed a number of in-depth studies in Britain, in which random samples of particular social groups (e.g., adult members of the population of an industrial city, a sample of postgraduate students, and a sample of nurses in two large hospitals) have been interviewed personally and at length about their experiences. In all these groups the positive response rate has been over 60 percent.

The centre believes that such research is particularly important “in view of the crisis through which Western culture (and hence the world affected by it) is now passing, in part the result of an intellectually restricted perspective which appeared at the time of the European Enlightenment, especially during the eighteenth century.” The centre claims that modern analyses of the alienation, meaninglessness, and violence increasingly endemic to society have been limited by the proscriptions enforced by this dominant (and materially successful) thought pattern, particularly in failing to comprehend or dismissing the religious or transcendent dimension of human experience.

The mailing address of the Religious Experience Research Centre is Westminster College, Oxford, OX2 9AT England.

REM

Initialism for “rapid eye movement,” a physical phenomenon during which the most active, visually rich, and bizarre dreaming occurs.

Remy, Nicolas (1530–1612)

Nicolas Remy, a French demonologist, was the author of the frequently reprinted *Demonolatriy* (1595), a standard reference for witch-hunters in the next centuries. He was born around 1530 at Charmes, Vosges Department, in Lorraine. His father, Gérard Remy, was provost of Charmes and his uncle held a prominent position in the department. Following their lead, he also became a lawyer. He studied at the University of Toulouse where fellow demonologist **Jean Bodin** (1529–1596) also studied and later taught. He married Anne Marchand with whom he had seven children. In 1563 Remy relocated to Paris where his career blossomed. In 1570 he was appointed lieutenant general of Vosges, succeeding his retiring uncle. Five years later he was also named privy councilor to the Duke Charles III of Lorraine. In 1591 he became attorney general of Lorraine.

Remy traced his interest in **witchcraft** to his childhood, when he first witnessed a trial of an accused witch. Once placed in a position of power in Lorraine, he persecuted them mercilessly, and bragged that he had been responsible for the condemnation of over 900. In 1582 he personally prosecuted one woman on charges of working malevolent magic after his eldest son had died, believing she was responsible for his death. In 1592 the plague hit Nancy, and he retired to the country to write his book, concerned that all should know the power of witches. He wrote in haste, and the volume was unorganized and abruptly changed subjects.

Demonolatriy covers two broad subjects, the nature of **Satanism** and the activities of witches, especially their sexual lives. Following the lead of the *Witches Hammer*, the fountainhead of witch-hunting books, Remy assumed that witches are worship-

ping Satan. He also assumed that a sexual relationship with His Infernal Majesty was essential to the witchcraft rites as were illicit relationships with other members of the secret witchcraft fraternity. The strength of Remy’s text was the material he brought from his personal involvement with numerous cases. His own personal reflections gave the volume an air of authority that previous witch-hunting volumes had lacked, which accounts for its widespread acceptance as a standard authority on the subject. Remy argued that the influence of Satan was everywhere, in fact that whatever was out of the normal was probably due to the devil. There are no unexplained facts, hence whatever is unknown is of the realm of demons.

Remy remained at his post until his death in April of 1612. As attorney general he was able to prioritize **witchcraft** cases and alter decisions in instances where local magistrates had, in his opinion, been too lenient on witches. It was noted that he retained his hatred and fear of witches to the very end.

Sources:

Robbins, Russell Hope. *The Encyclopedia of Witchcraft and Demonology*. New York: Crown Publishers, 1970.

Shumaker, Wayne. *The Occult Sciences in the Renaissance: A Study in Intellectual Patterns*. Berkeley: University of California Press, 1972.

Renier, Noreen

Contemporary professional psychic with ten years’ experience as a teacher, investigator, and lecturer. Originally from Massachusetts, Noreen lived in Florida for eighteen years, working in advertising and public relations. In 1976, she was introduced to **meditation** and discovered a psychic ability. She submitted her gift to scientific testing and research, working with the **Psychical Research Foundation** in Durham, North Carolina, and the **Department of Personality Studies** at the University of Virginia in Charlottesville. Her experiments in archaeology and anthropology with Dr. David Jones at the University of Central Florida were reported in his book *Visions of Time* (1979).

Noreen became a consultant to law enforcement agencies, and she claims to have worked on more than a hundred cases. She briefly had a weekly call-in radio program “In Touch with Noreen” (1980–82). In 1984, she began work on a book about her experiences, returning to Orlando in 1985 to continue teaching, consultation, and lecturing.

During 1985, John D. Merrell of Beaverton, Oregon, published an article in the *Newsletter* of the Northwest Skeptics (a group of which Merrell was co-founder) questioning Noreen’s background credentials and what he claimed were “fraudulent claims” of psychic ability. Northwest Skeptics is a group dedicated to combating pseudoscience and uncovering false claims of paranormal phenomena, with loose ties to the **Committee for the Scientific Investigation of Claims of the Paranormal**. The *Newsletter* was mailed to newspapers, broadcast media, and police departments.

Noreen filed a defamation suit against Merrell, claiming that the *Newsletter* had damaged her reputation as a practicing psychic. The case was heard in September 1986, when Noreen testified that she lost at least one lecturing job with Oregon State Police trainees because of Merrell’s article. The suit claimed that Merrell’s statements “held the plaintiff up to public ridicule, humiliation, embarrassment, and loss of reputation causing her to suffer loss of self-esteem, mental anguish, humiliation, and loss of reputation regarding her occupation.” The jury’s verdict was that Merrell knew that at least some of his story was false or written with a reckless disregard for the truth. Noreen was awarded \$25,000 damages.

The case was something of a landmark in the present battle between skeptics and psychics. Militant skeptics claim that belief in paranormal phenomena is unscientific and socially irresponsible and must be exposed as pseudoscience or fraud.

Some skeptics have performed a useful service in joining with psychical researchers in exposing a variety of fraudulent claims; others have been irresponsible in attempting to use guilt by association to brand all psychics and all claims of the paranormal as **frauds**.

Sources:

Jones, David. *Visions of Time*. Wheaton, Ill.: Theosophical Publishing House (Quest), 1979.

Res Bureaux Bulletin

A Canadian bulletin about Fortean type phenomena (scientific anomalies), published in the 1970s by a person known only as Mr. X of Kingston, Ontario, Canada. It circulated among serious students of unusual and obscure events in exchange for reciprocity on cuttings and articles.

Reschith Hajalalim

The name of the ministering spirit of the angelic hierarchies in Jewish rabbinical legend. To this angel, the pure and simple essence of the divinity flows through Hajoth Hakakos; he guides the *primum mobile*, and bestows the gift of life on all.

Rescue Circles

Groups formed by Spiritualists for the purpose of “waking up” the dead and freeing them from their earthbound state. These spirits exist closer to the material plane than to the spiritual world and in many cases they do not realize that they are dead at all, and live in a state of bewilderment. If they are enlightened as to their true condition and if prayers are offered for them, they will progress to a higher existence. The origin of rescue circles may be traced to the **Shaker** communities of America.

The first such circles were held by the wife of a Col. Danskin of Baltimore and her other female acquaintances. The most renowned work was performed by a circle in Buffalo between 1875 and 1900 and by **Carl Wickland** and his wife.

The mediums in the Buffalo circle were Marcia M. Swain and Leander Fischer (a professor of music). The circle consisted of Daniel E. Bailey and his wife, Fischer’s mother, and Aline M. Eggleston, the stenographer. The identity of the spirit brought to be “woken” was often verified but as the search for such proof entailed considerable labor and time it was, after a while, given up. The circle’s work was described by D. E. Bailey in his book *Thoughts from the Inner Life* (1886). Twelve impressive records of these rescue séances were published in an appendix in Admiral Osborne Moore’s *Glimpses of the Next State* (1911). Similar mission work was carried on by **E. C. Randall**, also in Buffalo. The medium was **Emily S. French**.

Carl Wickland and his wife worked on literally hundreds of cases and kept detailed records which were published in his 1924 book *Thirty Years Among The Dead*. The work of the Tozer rescue circle in Melbourne is described by **Sir Arthur Conan Doyle** in *Wanderings of a Spiritualist* (1921).

Sources:

Bailey, D. E. *Thoughts from the Inner Life*. Boston: Colby & Rich, 1886.

Doyle, Sir Arthur Conan. *Wanderings of a Spiritualist*. New York: G. H. Doran; London: Hodder & Stoughton, 1921. Reprint, Berkeley, Calif.: Ronin Publishing, 1988.

Moore, Osborne. *Glimpses of the Next State*. London: Watts & Co., 1911.

Randall, E. C. *Frontiers of the After Life*. New York, A. A. Knopf, 1922.

Research Institute for Psi and Psychics

The Research Institute for Psi and Psychics was founded in 1980 by Dutch parapsychologist Dick Bierman and others as a research organization to conduct theoretical speculation and laboratory experiments highlighting the relationship of psychic phenomena to biology, psychology, and physics. Last known address: Alexanderkade 1, NL-1018 Amsterdam, Netherlands.

Research Institute for Supersensonic Healing Energies (RISHE)

Branch of **University of the Trees**, founded by **Christopher Hills** in 1973 at Boulder Creek, California. RISHE is devoted to practical, applied research in subtle energy therapeutics. This includes such subject areas as **radiesthesia**, **radionics**, homeopathy, Bach flower remedies, negative ionization, and healing with **crystals** and gemstones. Last known address: P.O. Box 644, 13151 Pine St., Boulder Creek, CA 95006.

Resurrection

The central claim of Christianity, that the pre-existent Son of God was incarnated in the man Jesus, that Jesus was the Christ (or Anointed One), and that Jesus died an agonizing death and three days later came back to life in the flesh. Underlying Christianity is a belief in the goodness of material creation and the necessity of a body for a human individual to be a complete person. Future existence will be in a “spiritual body,” though there is some disagreement as to what the Apostle Paul means by that term (I Cor. 15:44). Jesus in his resurrected body, as recorded in the gospel accounts and the books of Acts, had what appeared to be a physical body. He ate food and invited Thomas to touch his body. Again, he did extraordinary things such as suddenly appear in a closed room.

Many Spiritualists’ and Christians’ acceptance of Spiritualist claims have argued for “resurrection” in what might be termed an astral or light body, a non-corporeal body suitable for life in an existence analogous to earthly life but quite distinct from the material world.

As the theory of reincarnation has become the dominant belief within the **New Age** community, there has been an attempt to confuse the two terms both out of ignorance of Christian belief and in an attempt to lessen the tension in a society in which the majority believe in “resurrection” in a Christian sense.

Retrocognition

Term used in psychical research and parapsychology to indicate a form of extrasensory perception in which the subject obtains knowledge of some event in the past by paranormal cognition. This amounts to a kind of backward **precognition**. **F. W. H. Myers** combined retrocognition with his theory of “**psychorrhagic diathesis**” to explain the phenomena of haunting. It was also suggested that apparitions of the dead and visions of the future, owing to a curious inversion of time, may be amenable to retrocognition.

Retropsychokinesis

Retropsychokinesis (RPK) refers to the possibility of someone in the present affecting an event that occurred in the past. The study of possible RPK events grew out of the studies on **psychokinesis** (mind over matter) conducted by **J. B. Rhine** at Duke University. Rhine explored the possibility that human subjects could affect the roll of dice or the toss of coins. Rhine’s experiments raised a variety of methodological issues involving assumptions about, for example, the behavior of a pair of dice tossed numerous times under “normal” conditions and what

might constitute paranormal alteration of those conditions. They also raised questions about the nature of probability. More recently, **Helmut Schmidt** conducted similar experiments using an electronic random number generator, which ensured the randomness of the events being altered. The use of the random number generator greatly increased the sophistication of the experiments, and while laying to rest some of the questions concerning the Rhine experiments, it raised others, especially about the nature of time.

In the case of the random number generator, a series of numbers were generated and recorded, and the experiment was actually run at a later time. Subjects were then asked to force the choice which the random generation had already selected. After a series of experiments, and a variety of philosophical discussions about the nature of reality, causation, and the contemporary state of quantum theory, Schmidt concluded that his subjects seemed to be able to influence selected events in the past.

In the later 1990s, Matthew R. Watkins and Peter Moore of Cambridge University launched the RetroPsychoKinesis Project with the idea of continuing the work that Schmidt, now retired, had initiated. It is their understanding that the existence of the Internet has created a new possibility for testing Schmidt's assertions that developed out of his two decades of work. It is Watkins' belief that the use of the Internet can overcome a host of problems previously inherent in laboratory-based research and can eliminate many of the charges brought against parapsychology by the skeptics.

The use of the computer will allow a large number of subjects to be tested and untalented ones to be screened out. By having the computer handle the numbers, the opportunity for fraud will largely disappear. A major problem will, however, be the distinguishing of RPK from precognition, the most obvious alternative explanation for any positive results once fraud is eliminated. It is yet to be seen if the project can produce any positive results and deal satisfactorily with the multitudinous methodological problems. Those wishing to participate in the experiments may contact the project at its Internet site at <http://www.fourmilab.c/rpkp/>.

Sources:

- Schmidt, Helmut. "A PK Test with Electronic Equipment." *Journal of Parapsychology* 34 (1970): 175–81.
- . "PK Tests with a High Speed Random Number Generator." *Journal of Parapsychology* 37 (1973): 105–18.
- . "Precognition of a Quantum Process." *Journal of Parapsychology* 33 (1969): 99–108.

Reuss, Theodor (1855–1023)

German occultist who recruited **Aleister Crowley** to the **OTO** (Ordo Templi Orientis). Reuss was a mysterious and many-sided man. He was born on June 28, 1855 and lived in Britain during the 1880s and earned a living as a music-hall singer under the name Charles Theodore. He sang at fundraising concerts organized by the British Social League (of which he was an executive member) while acting as an undercover agent for the German Secret Service, spying on the Karl Marx family. Eleanor Marx considered him a vulgar and dirty man, and he was expelled from the league when his spying was discovered.

In 1902 Reuss was one of the three people named on the charter given by **John Yarker** for the establishment of a German Masonic lodge, which later emerged as the OTO. Reuss, then residing in England, most likely served as liaison between Yarker and Karl Keller, the German founder and leader of the order. Reuss became head of the OTO in 1905 after the death of Karl Keller and was from then on known by his occult name, Frater Merlin.

The most closely guarded secret of the OTO was that of **sex magic**, the use of sexual energy for occult purposes. In 1912

Crowley published *The Book of Lies*, which Reuss read and from one passage inferred that Crowley had discovered and was writing about this secret. Soon thereafter Reuss visited Crowley in London and begged him to conceal the secret, inviting him to enter the OTO as head of a British branch. The British lodge was duly launched under the name **Mysteria Mystica Maxima**.

In 1916 Reuss chartered a North American branch, which was organized as the **Ancient and Mystical Order of the Rosicrucians** (AMORC), headed by **H. Spencer Lewis**. In the legal battles between the several American Rosicrucian groups, the connection with the OTO became a matter of great embarrassment to AMORC, but while denying any connection with Crowley or sex magic, it has continued to publish its charter from Reuss.

After World War II Reuss resided in Switzerland, where he claimed to be a grand master of a Masonic order. He became friendly with Heinrich Tränker, a member of a Rosicrucian society, who had links with other German occult groups such as the **Fraternitas Saturni**. Reuss retired as outer head of the order in 1922, a year before his death, and nominated Crowley as his successor.

Sources:

- King, Francis. *Sexuality, Magic, and Perversion*. Secaucus, N.J.: Citadel Press, 1972.

Reuter, Florizel von (1893– ?)

Professor and director of the Master School for Violin at the Vienna State Academy of Music. His mother developed **automatic writing**, receiving messages in seventeen languages, many of them being evidential in character and often coming in mirror writing. In *The Psychic Experiences of a Musician* (1928), von Reuter gave a full analytical account of these phenomena.

His second book *The Consoling Angel* (1930), narrated the receipt of automatic-writing messages from a school friend of his mother's, including over three hundred proofs of identity, all dealing with matters totally unknown to von Reuter and his mother. **Ernesto Bozzano** considered the book to be one of the most evidential publications of the time.

A third book, *A Musician's Talks with Unseen Friends* (1931), is a record of automatic scripts received by von Reuter alone, dealing with ethical and philosophical matters, and given (as in the case of **William Stainton Moses**) by a band of communicators.

Later von Reuter and his mother also developed **direct voice** and received **apport** phenomena in their own circle. Von Reuter lectured on psychic matters all over Germany and the British Isles. He was associated with **Baron von Schrenck-Notzing** in a series of experiments with the **Schneider** brothers.

Sources:

- Reuter, Florizel von. *A Musician's Talks with Unseen Friends*. London: Rider, 1931.

Review of Indian Spiritualism

Indian monthly publication issued from 39 S.R. das Road, Calcutta 700026, India.

ReVision: A Journal of Consciousness and Transformation

Quarterly journal devoted to scholarly articles on consciousness and change in modern society. Typical subjects include interdisciplinary studies on Eastern and Western **meditation** and philosophy, **mysticism**, religion in contemporary transpersonal experiences, and research on higher consciousness. The journal is published by Heldref Publications (division of the

Helen Dwight Reid Educational Foundation) in cooperation with the International Transpersonal Association. The editorial staff has included such distinguished individuals as Stanislaw Grof, **Stanley Krippner**, Ralph Metzner, and Dr. Karan Singh. Heldref Publications is located at 1319 18th St. NW, Washington, DC 20036-1802. Online subscriptions to the magazine are available at <http://www.heldref.org/>.

Sources:

Heldref Publications. <http://www.heldref.org/>. March 8, 2000.

Revista de Parapsicologia (Brazil)

Bimonthly Brazilian publication (in Spanish or Portuguese) of Centro Latino Americano de Parapsicologia. Illustrated articles covered parapsychological phenomena and research. Last known address: Caixa Postal 11.587, 05.000, São Paulo, Brazil.

Revista de Parapsicologia (Chile)

Annual publication of Laboratorio de Investigaciones Parapsicologicas in Chile. It gave national and internal news in the field of parapsychology; reviews of experiments, books and journals; and critical and bibliographical surveys. Last known address: Centro de Investigaciones Parapsicologia J. B. Rhine, Constitution 187, Santiago, Chile.

Revivals

Outbreaks of religious mass enthusiasm, often inspired by a new wave of spiritual fervor and/or in reaction to persecution. They have often been accompanied by a variety of paranormal manifestations, such as **luminous phenomena**, aerial music, miraculous **healing**, speaking in **tongues**, and **prophecy**.

From June 1688 to February 19, 1689, five to six hundred prophets emerged in France (in Dauphiny and in the Vivarez) as a result of the revocation of the Edict of Nantes by Louis XIV and the consequent persecution of Protestants. Under its effect, eight thousand seers were counted in Languedoc in the first year.

There hardly was a house that did not have its inspired orators. Even children prophesied in tongues unknown to them. Heavenly music was heard day and night in the air, tongues of fire were observed and, in at least one case, the ordeal of the pyre was harmlessly undergone by the entranced leader Claris. Cavalier, Roland, and Marion, the organizers of the insurgency, were all inspired orators. The army which they assembled chose its own chief by their gifts of the spirit.

The great Irish revival in 1859 and the Welsh revival in 1904 were accompanied by similar phenomena, especially the sound of unearthly music and the sight of inexplicable lights.

The Reverend John Crapsey of Brookfield, Tioga County, was quoting the words of Jesus on the cross when:

“a mighty invisible power seemed suddenly to possess him, and a luminous appearance scintillated upon and around his hand, shining with brilliant effulgence in the eyes of all beholders. Under an impulse which I could not resist, I sprang from the desk out upon the middle of the floor into the midst of the congregation. Fire and pillars of smoke and luminous light rose up bodily in our midst; men, women and even stammering children were seized, speaking with new tongues, and uttering prophecies. Prayers and exhortations were poured forth in abundance, and many of the congregation broke out into the most marvelous and heavenly singing.”

McLoughlin, in *Modern Revivalism* (1959) cites three great revival periods in the United States history, each lasting about a generation, each spurred on by national periods of intellectual and cultural conflict and change. The First Great Awakening (1725–1750) followed a period of colonial growth prior to the

Revolution, featuring the immigration of the religiously persecuted. The Second Great Awakening (1797–1835), emerged as the new United States sought to establish its identity, expanding its political boundaries through western expansion.

The Second Great Awakening, in particular, emerged out of the rural camp meetings of Tennessee and Kentucky, on the western borders of the burgeoning United States. One of the most famous of these camps took place over five successive days in August of 1801. As many as 10,000 to 30,000 traveled to east of Paris, Kentucky from parts throughout the East and Midwest, to listen to ministers from the Presbyterian, Methodist, and Baptist churches preach adherence to fundamental Christian ideals.

“. . . from rotting stumps, fallen tree trunks, horse-drawn wagons, and makeshift platforms, they sermonized and admonished, cajoled and exulted, often all at the very same time. . . As many as 3000 to 5000 made their confessions of faith right there, many displaying involuntary physical convulsions as evidence of their heart-felt conversions: they jerked and twitched, barked and bayed, sang and chanted, cried like babies, and fainted dead away, often remaining unconscious for hours on end.”

The Third Great Awakening (1875–1915) followed the Reconstruction Period after the Civil War, as the country attempted to redefine itself as it moved toward the Industrial Revolution. Each of these Awakening periods swept through the growing nation, creating new sects, reviving old ones, and inspiring an infectious spiritual fervor. Among the most famous evangelists of the Great Awakenings included Charles Finney, Dwight Moody, and Billy Sunday, each paving the way for revivalists of future generations.

A peculiar form of revivalism is said to have arisen by the late twentieth century, culminating with the explosion of television evangelists in the politically conservative 1980s. Televangelists such as Oral Roberts, Billy Graham, Jimmy Swaggert, Jerry Falwell, and Jim and Tammy Bakker reached huge audiences through broadcast and cable television, virtually recreating the Great Awakenings' revivalist meetings in the American living room. These televangelists reflected much of the same fervor, fundamentalism, and showmanship of 19th century preachers. Scandals erupted among some of them in 1987, but by then the phenomenon of the televised revival had affixed itself to the modern cultural landscape. (See also **Convulsionaries of St. Médard**; **Pentecostalism**; **snake-handling**; **Tremblers of the Cevennes**)

Sources:

Buchanan, Paul D. *Historic Places of Worship*. Jefferson, N.C.: McFarland and Co., Inc., 1999.

Grey, E. Howard. *Visions, Previsions and Miracles in Modern Times*. London: L. N. Fowler, 1915.

Hadden, Jeffrey K. and Shupe, Answen. *Televangelism*. New York: Henry Holt and Co., 1988.

Kelsey, Morton T. *Tongue Speaking*. Garden City, N.Y.: Doubleday, 1964.

Lewis, Mrs. J. *The Awakening in Wales*. London: Marshall; New York: Revell, 1905.

McLoughlin, William G. *Modern Revivalism: Charles Grandison Finney to Billy Graham*. New York: The Ronald Press Co., 1959.

Simson, Eve. *The Faith Healer: Deliverance Evangelism in North America*. Concordia/Pyramid, 1977.

Revue des Études Psychiques

French edition of the *Rivista di Studi Psichici*, founded by **Count Cesar Baudi de Vesme** in 1898, after the death of **G. B. Ermacora** whom he succeeded in the editorial chair of the *Rivista di S.P.* In 1905 it was amalgamated with the *Annales des Sciences Psychiques*, which ceased publication in 1924.

Revue Métapsychique

Official organ of the Institut Métapsychique Internationale (IMI). It was founded in 1920, with the IMI president **Eugène Osty** as editor. The review, which published parapsychological research in France and elsewhere, was discontinued in 1981. Back issues from the 1930s onwards are available from the Institut Métapsychique, 1 Place Wagram, Paris 75017, France.

Revue Scientifique et Morale du Spiritisme

Periodical founded by Spiritist **Gabriel Delanne**, running from 1894–1923.

Revue Spirite

Monthly journal founded by **Allan Kardec** in 1858, and for many years the official journal of French **Spiritism**, published in Paris. After Allan Kardec's death, P. G. Ley-marie succeeded to the editorial chair. In the 1920s, it was directed by **Jean Meyer** and edited by **Pascal Forthuny**.

Revue Spiritualiste

Journal representing French **Spiritualism** (as distinct from the more popular school of **Spiritism**) founded by **Z. J. Pierart**. It was published from 1858 until 1870.

Rhabdic Force

Name given to the force which causes muscular contortions in the hands of sensitives while **dowsing**. The force can violently bend a hazel switch being used as a **divining-rod**, or oscillate a **pendulum**. Sometimes called "telluric force."

Rhabdomancy

Term for **divination** by **divining-rods**. Deriving from Greek words meaning "a rod" and "divination," it was thus alluded to by Sir Thomas Browne (1605–82): "As for the divination or decision from the staff, it is an augural relic, and the practice thereof is accused by God himself: 'My people ask counsel of their stocks, and their staff declareth unto them.' Of this kind was that practised by Nabuchadonosor in that Caldean miscellany delivered by Ezekiel."

John Brand's *Observations on Popular Antiquities* (1777) cited a manuscript, John Bell's *Discourse on Witchcraft* (1705):

"They set up two staffs, and having whispered some verses and incantations, the staffs fell by the operation of demons. Then they considered which way each of them fell, forward or backward, to the right or left hand, and agreeably gave responses, having made use of the fall of their staffs for their signs."

The practice is said to have passed from the Chaldeans and Scythians to the German tribes, who used pieces from the branch of a fruit tree, which they marked with certain characters and threw at hazard upon a white cloth. Something like this, according to one of the rabbis, was the practice of the Hebrews, only instead of characters, they peeled their rods on one side and drew the presage from their manner of falling. The Scythians and the Alani used rods of the myrtle and willow, and as the latter chose "fine straight wands" according to Herodotus, it may be inferred that their method was that of the Hebrews, or some modification of it. (See also **Aaron's rod**)

Rhapsodomancy

Divination by means of opening the works of a poet at hazard and reading the verse which first presents itself. This is sim-

ilar to **bibliomancy**, the well-known divination technique of opening a Bible at random and reading the verse on which the finger or other indicator lights as an oracular statement relative to the inquirer's problem.

Rhasis (or Rhazes) (ca. 825–925)

Name given to the famous Arabian physician, chemist, and alchemist Abu Bekr Muhammed Ben Zakeriyah er-Rasi. His popular name "Al-Rhasis" (Man of Ray) derives from his birthplace of Ray, near Teheran, on the frontiers of Khorassan. He first studied philosophy, logic, metaphysics, poetry, and music, and became a skilled player on the lute. At the age of thirty, he began to study medicine and soon became one of the most famous physicians of his time. He was director of the famous hospital of Baghdad, and a great many books on medicine, chemistry, and philosophy are ascribed to him.

He also wrote treatises on **alchemy** and the transmutation of metals. Some commentators have compared his intellectual attainments with those of Galileo and Robert Boyle. He had a great reputation for his insistence upon the importance of practical experiment over theory. He was one of the first experimenters to mention borax, orpiment, realgar, and other chemical compounds.

There is a probably apocryphal story that he dedicated an alchemical work to the Emir El Mansur, prince of Khorassan, who rewarded him with a thousand pieces of gold, but desired to witness a transmutation. Rhasis was by now an elderly man and his experiment was unfortunately unsuccessful.

El Mansur was enraged, and struck him with a whip, saying "I have rewarded you richly for your trouble, and now I must punish you for your affirmation of lies!" As a result, Rhasis was blinded. However, other explanations have been offered for his failing eyesight, including the claim that it resulted from an inordinate appetite for eating beans.

In his studies in chemistry he left some results of real value, notwithstanding the time and trouble he spent in the pursuit of the **philosophers' stone**. Another theory which he held in common with **Geber** and others was that the planets influenced metallic formation under the earth's surface.

Sources:

Barrett, Francis. *The Lives of the Alchemistical Philosophers*. 1815. Rev. ed. as *Alchemists Through the Ages*. Blauvelt, N.Y.: Rudolf Steiner Publications, 1970.

Rhine, J(oseph) B(anks) (1895–1980)

One of the pioneers of **parapsychology** and co-founder with **William McDougall** of the **Parapsychology Laboratory** at Duke University, Durham, North Carolina. He was born on September 29, 1895, in Juniata County, Pennsylvania. He studied at the University of Chicago (B.S., 1922; M.S., 1923; Ph.D., 1925) where he majored in botany. In 1920 he married Louisa Ella Weckesser, who as **Louisa Rhine**, also became a noted parapsychologist. After graduation Rhine became an instructor in plant physiology at West Virginia University (1924–26) before moving to Duke University where he would remain for the rest of his active career with the department of psychology. Rhine's interest in parapsychology grew out of his investigations of mediumship with Dr. **Walter Franklin Prince** at Harvard University in 1926. Rhine went on to Duke University the following year and studied psychic phenomena with William McDougall, head of the psychology department. It was Rhine's training in plant physiology which gave him the idea that psychic faculties might be tested with scientific disciplines.

With the encouragement of McDougall, Rhine commenced a program for statistical validation of **ESP** (extrasensory perception), a term he invented, working in collaboration with colleagues on the psychology faculty, with students as subjects.

The emphasis was first on **clairvoyance** and **telepathy**, transmitting images from sender to receiver, and the now familiar **Zener cards**, the simple symbols of cross, star, circle, square and waves assisting statistical evaluation of tests. Later work included experiments in **psychokinesis** using dice to test the ability of the human mind to affect movement of objects at a distance. Psychokinesis or “PK” has since largely displaced the term “telekinesis” formerly used in psychical research. The publication of Rhine’s monograph *Extrasensory Perception* by the **Boston Society for Psychic Research** in 1934 was a key point in the development of parapsychology as a scientific study, and opinion sharply divided on the validity of the work. Duke, like the rest of the academic world, was home to strong opposition to parapsychology. Thus Rhine and MacDougal were obliged to open a separate Parapsychology Laboratory in 1935 and seek outside financial sponsorship for research.

From 1937, Rhine launched the *Journal of Parapsychology* at Duke and settled down to create the basic foundational methodology and to generate the body of knowledge upon which laboratory parapsychology would build. In 1957 he led in the foundation of the **Parapsychology Association**. He retired from Duke in 1965 and lost the power base that allowed him to operate the Parapsychology Laboratory. Three years before, in anticipation of the lack of support for parapsychology, he began the reorganization of the endeavor he had managed for the last three decades. He founded the **Foundation for Research on the Nature of Man**, an organization to continue his parapsychological work. The foundation established a new research facility, the **Institute for Parapsychology**.

Through the years Rhine authored a set of basic texts in parapsychology, still necessary reading for any one interested in the field. Though he published many impressive reports, he was repeatedly dogged by criticism that he ignored much of the negative data he had gathered and reported only the positive. Because of these flaws, Rhine’s work was not often taken seriously. He died February 20, 1980, at the age of 84. Shortly before his death he had been elected president of the Society for Psychical Research, a recognition of his monumental contributions to the field.

Financial support for the work at the Parapsychology Laboratory at Duke University owed much to the generosity of **Charles E. Ozanne** who made regular financial gifts to support research. In 1960 he helped establish the **Psychical Research Foundation** at Duke Station, Durham, N.C., as an independent research center to investigate phenomena relating to survival of human personality after death as well as other aspects of parapsychology. Another generous donor in the field of parapsychology was the late Chester F. Carlson, inventor of xerography, whose financial support assisted the establishment of the Foundation for Research on the Nature of Man. Situated at Durham, N.C., this foundation made possible the transition from the Parapsychology Laboratory at Duke University to an independent world center for the study of parapsychology and related fields.

Sources:

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Rhine, Louisa Ella Weckesser (1891–1983)

Pioneer worker in the field of parapsychology. She was born on November 9, 1891, at Sanborn, New York. She studied at the University of Chicago (B.S., 1919; M.S., 1921; Ph.D., biology, 1923). In 1920 she married **Joseph Banks Rhine**. Like her husband, she found parapsychology a much more intriguing field than biology, and began to work in the area from the 1930s. She became a staff member of the Parapsychology Laboratory at Duke University (1948–62) and then research director of the **Institute for Parapsychology** which superseded it as the research branch of the **Foundation for Research on the Nature of Man**. She was a charter member of the Parapsychology Association and co-edited the *Journal of Parapsychology*.

She is known for her work on spontaneous psi cases, reports of which flooded into Duke University as the work of the Parapsychology Laboratory became known across the country. She studied the reports using categories and data coming out of the laboratory’s work. In this endeavor she in effect provided the laboratory’s transition from the older psychical research and the newer parapsychology that J. B. Rhine was developing. She authored a number of articles and books. She died March 17, 1983, at the age of 91.

In addition to substantial joint contributions to parapsychology, she and her husband also raised four children. Although committed to scientific disciplines in their parapsychology work, both the Rhines shared a humane and religious view of the implications of the subject.

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Rhine Research Center

The Rhine Research Center is a nonprofit organization devoted to parapsychological research and education. Established as the Foundation for Research on the Nature of Man in 1962 by **J. B. Rhine** and renamed in 1995, the RRC comprises two subsidiaries: The Institute for Parapsychology and Parapsychology Press. The institute is the research arm of the RRC, and its staff conducts experimental research into the apparently psychic (**psi**) functions of **extrasensory perception** (ESP) and **psychokinesis** (PK). As the designated successor to Rhine’s famous Duke University Parapsychology Laboratory, the institute maintains access to all records and other properties acquired by that laboratory during its three decades at Duke. The Parapsychology Press publishes the **Journal of Parapsychology**, a professional quarterly. Recognized world-

wide as a cornerstone of the professional parapsychological community, the RRC serves the lay public as a reliable resource of authoritative information on psi research. The center is supported through private funding and is sustained in part by memberships. It is currently directed by Richard S. Broughton, 402 N. Buchanan Blvd., Durham, NC 27701-1728. Website: <http://www.rhine.org>.

Ricerca Psichica (Journal)

The title which **Luce e Ombra**, the oldest Italian Spiritualist monthly, assumed in 1932.

Richet, Charles (1850–1935)

Pioneer psychical researcher, honored professor of physiology at the Faculty of Medicine in Paris, and winner of the 1913 Nobel Prize in Physiology and Medicine. He was also the honorary president of La Société Universelle d'études Psychiques, president of the **Institut Métapsychique Internationale**, and president of the **Society for Psychical Research**, London (1905).

Richet was born on August 26, 1850, and educated at the University of Paris. He had an initial personal experience in **lucidity** (paranormal knowledge) in 1872. He confessed that although it had tremendous effect on him, he lacked the requisite intellectual courage to draw conclusions. In 1875, while yet a student, he demonstrated that the hypnotic state was a purely physiological phenomenon which had nothing to do with "magnetic fluids." "Following my article," he wrote of the result, "many experiments were widely made, and **animal magnetism** ceased to be an occult science."

A few years later, he published his studies in multiple **personality**. He sat with various mediums, including **William Eglinton** and **Elizabeth d'Esperance**, and in 1886–87 conducted many experiments in **cryptesthesia** with four subjects—Alice, Claire, Eugenie, and Leontine. Some were in a hypnotic, some in a waking state. They reproduced drawings enclosed in sealed envelopes. As a result of these experiments Richet formulated the theory of cryptesthesia in these words: "In certain persons, at certain times, there exists a faculty of cognition which has no relation to our normal means of knowledge."

He founded with Dr. Dariex the *Annales des Sciences Psychiques* in 1890, and two years later he took part in the investigation conducted by the Milan Commission with the medium **Eusapia Palladino**. The report admitted the reality of puzzling phenomena, expressing also the conviction that the results obtained in light, and many of those obtained in darkness, could not have been produced by trickery of any kind.

Richet did not sign the report and in his notes on it in the *Annales des Sciences Psychiques* carefully stated his conclusions as follows:

"Absurd and unsatisfactory though they were, it seems to me very difficult to attribute the phenomena produced to deception, conscious or unconscious, or to a series of deceptions. Nevertheless, conclusive and indisputable proof that there was no fraud on Eusapia's part, or illusion on our part, is wanting: we must therefore renew our efforts to obtain such proof."

He became convinced of the reality of **materialization** phenomena by his experiments with the medium Marthe Béraud (better known as **Eva C.**) at the Villa Carmen, Algiers, in General Noel's house. His report, published in the *Annales des Sciences Psychiques* (April 1906) aroused wide attention. He confirmed his experiments in later sittings at the house of Juliette Bisson and at the Institut Métapsychique of which, after the resignation of Professor Santoliquido, he was elected president. He was unable to detect Eva C.'s fraud which was conclusively revealed only in the 1950s.

He conducted experiments with a number of different mediums including **Franek Kluski**, **Jan Guzyk**, and **Stephen Osowiecki**, both in Paris and Warsaw.

His book *Traité de Métapsychique* (1922; translated as *Thirty Years of Psychical Research*, 1923) summed up the experiences of a lifetime. The book was dedicated to **Sir William Crookes** and **F. W. H. Myers**. It became a sign of repentance for his earlier skepticism. He stated in his work:

"The idolatry of current ideas was so dominant at that time that no pains were taken either to verify or to refute Crookes' statements. Men were content to ridicule them, and I avow with shame that I was among the wilfully blind. Instead of admiring the heroism of a recognized man of science who dared then, in 1872, to say that there really are phantoms that can be photographed and whose heart beats can be heard, I laughed."

He accepted **cryptesthesia**, **telekinesis**, **ectoplasm**, materializations, and **premonitions** as abundantly proved. On the other hand, he considered doubtful **apports**, **levitations**, and the phenomena of the **double**, which he had no opportunity to examine thoroughly. He was most emphatic in stating: "The fact that intelligent forces are projected from an organism that can act mechanically, can move objects and make sounds, is a phenomenon as certainly established as any fact in physics." As if to leave a loophole for more definite proofs on **psychic photography**, **direct writing**, apports, **psychic music**, and **luminous phenomena** he added, somewhat naively: "No one would have thought of simulating them if they had never really occurred. I do not hesitate to think them fairly probable, but they are not proven."

His struggle with the problem of **survival** was very interesting. He stated: "I admit that there are some very puzzling cases that tend to make one admit the survival of human personality—the cases of **Leonora E. Piper's** George Pelham, of Raymond Lodge and some others."

His basis for disbelief in survival was twofold: first, the human mind has mysterious faculties of cognition; second these mysterious cognitions have an invincible tendency to group themselves around a new personality. He explained:

"The doctrine of survival seems to me to involve so many impossibilities, while that of an intensive cryptesthesia is (relatively) so easy to admit that I do not hesitate at all. I go so far as to claim—at the risk of being confounded by some new and unforeseen discovery—that subjective metapsychics will always be radically incapable of proving survival. Even if a new case even more astounding than that of George Pelham were to appear, I should prefer to suppose an extreme perfection of transcendental cognitions giving a great multiplicity of notions grouping themselves round the imaginary centre of a factitious personality, than to suppose that this centre is a real personality—the surviving soul, the will and consciousness of a self that has disappeared, a self which depended on a brain now reduced to dust. . . .

"But except in a few rare cases, the inconsistency between the past and the present mentality is so great that in the immense majority of spiritist experiences it is impossible to admit survival, even as a very tentative hypothesis. I could more easily admit a non-human intelligence, distinct from both medium and discarnate, than the mental survival of the latter." Treating of the so-called **death bed** meeting cases he stated: "Among all the facts adduced to prove survival, these even seem to me to be the most disquieting."

He did not accept the facts of materialization as proof of survival.

"The case of George Pelham, though there was no materialization, is vastly more evidential for survival than all the materializations yet known. I do not even see how decisive proof could be given. Even if (which is not the case) a form identical with that of a deceased person could be photographed I should not understand how an individual two hundred years dead, whose body has become a skeleton, could live again with this vanished body any more than with any other material form."

He called the phenomena of materialization absurd, yet true, and explained:

“Spiritualists have blamed me for using this word ‘absurd’; and have not been able to understand that to admit the reality of these phenomena was to me an actual pain; but to ask a physiologist, a physicist, or a chemist to admit that a form that has a circulation of blood, warmth, and muscles, that exhales carbonic acid, has weight, speaks, and thinks, can issue from a human body is to ask of him an intellectual effort that is really painful.”

In concluding his weighty *Thirty Years of Psychical Research*, he was assailed by doubts:

“Truth to tell—and one must be as cautious in denial as in assertion—some facts tend to make us believe strongly in the survival of vanished personalities. Why should mediums, even when they have read no spiritualist books, and are unacquainted with spiritualist doctrines, proceed at once to personify some deceased person or other? Why does the new personality affirm itself so persistently, so energetically, and sometimes with so much verisimilitude? Why does it separate itself so sharply from the personality of the medium? All the words of powerful mediums are pregnant, so to say, with the theory of survival? These are semblances, perhaps, but why should the semblances be there?” Then, again, as if repenting his doubts, he explained:

“Mysterious beings, angels or demons, existences devoid of form, or spirits, which now and then seek to intervene in our lives, who can by means, entirely unknown, mould matter at will, who direct some of our thoughts and participate in some of our destinies, and who, to make themselves known (which they could not otherwise do) assume the bodily and psychological aspect of vanished human personalities—all this is a simple manner of expressing and understanding the greater part of the metapsychic phenomena.”

His next book, *Notre Sixième Sens* (1927; translated as *Our Sixth Sense*, 1929), was a courageous attempt to grapple with the problem of cryptesthesia. He conceived it physiologically as a new **sixth sense** which is sensitive to what he called the vibrations of reality. It is a sweeping theory that, in its implications, is nearly as far-reaching as the spirit theory.

In *La Grande Espérance* (1933), following an important monograph, *L’Avenir et la Prémonition* (1931), he himself admitted that this vibratory theory is far from being sufficient for “there are cases in which *à la rigueur* one could suppose the intervention of a foreign intelligence.”

These were the cases of veridical **hallucinations**. Even there he would have preferred to fall back on the vibratory explanation but for the puzzle of collective veridical hallucinations in which “one is almost compelled to admit the objective reality of the phantom.” That admission did not allow him to doubt that “in cases of simple veridical hallucinations there is an objective reality as well.” Pursuing this line of reasoning, he stated: “It appears that in certain cases phantoms are also inhabiting a house. I hesitate to write this down. It is so extraordinary that my pen almost refuses to write but just the same it is true.”

Still, after having analyzed the purely psychological phenomena, if the choice was between the spirit hypothesis and a prodigious lucidity he would lean towards the second. For that explained all cases, whereas the former, although it is the better one in a small number of cases, was inadmissible in many others.

The grand hope of humanity lay in psychical research, in that immense incertitude which we feel in face of its extraordinary, truly absurd phenomena.

“The more I reflect and weigh in my mind these materializations, hauntings, marvelous lucidity, apports, xenoglossie, apparitions and, above all, premonitions, the more I am persuaded that we know absolutely nothing of the universe which surrounds us. We live in a sort of dream and have not yet understood anything of the agitations and tumults of this dream.

“Everything came down to this:

“Either the human intelligence is capable of working miracles. I call miracles the phantoms, ectoplasm, lucidity, premo-

nitions. Or assisting in our doings, controlling our thoughts, writing by our hand, or speaking by our voice there are, interblending with our life, mysterious, invisible entities, angels or demons, perhaps the souls of the dead, as the spiritualists are convinced. Death would not be death but the entrance into a new life. In each case we hurl ourselves against monstrous improbabilities (*invraisemblances*), we float in the inhabital, the miraculous, the prodigious.”

Richet died December 3, 1935.

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———. *Traité de Métapsychique*. N.p., 1922. English ed. as *Thirty Years of Psychical Research*. New York: Macmillan, 1923.

Richmond, Cora L(inn) V(ictoria)

(1840–1923)

The most famous American Spiritualist inspirational speaker and healer, variously known under her married names as Cora Scott, Cora Hatch, Cora L. V. Tappan, and Cora L. V. Tappan-Richmond. She was born April 21, 1840, a noteworthy event in that she had a veil (membrane) covering her face, an event often seen as portending a psychically aware life. She was named Cora, a seeress. Her family was attracted to Spiritualism and in 1851, as a child of eleven, she resided some months in the Spiritualist community headed by **Adin Ballou** at **Hopedale** and at the ranch community at Waterloo, Wisconsin. Passing into a **trance** while at Waterloo, she was controlled by the spirit of young Ballou. Two years later, she was appearing as a public speaker. At the age of sixteen she was famous, had traveled throughout the United States, often lecturing with great elocution before scientists on randomly-selected subjects.

She married while still a teen, but soon got a divorce because of spousal abuse. She worked out of Baltimore for many years prior to moving to England in 1873. While in England, she delivered some three thousand lectures. **Frank Podmore** wrote of her in his book *Modern Spiritualism* (2 vols., 1902),

“That the flow of verbiage never fails is a small matter; Mrs. Tappan’s trance-utterances surpass those of almost every other automatist in that there is a fairly coherent argument throughout. Two at least of the subjects sent to her in 1874 ‘The Origin of Man’ and ‘The Comparative Influence of Science and Morality on the Rise and Progress of Nations,’ may be presumed to have been little familiar. But the speaker is never at a loss . . . Again, we find none of the literary artifices by which ordinary speakers are wont to give relief—there is no antithesis, no climax, no irony or humour in any form. And the dead level of style reflects a dead level of sentiment; there is no scorn or indignation, no recognition of human effort and pain, no sense of the mystery of things. The style is clear, as jelly is clear; it is the proto-plasm of human speech; and it is flavoured throughout with mild, cosmic emotions.

“Frequently at the close of an address Mrs. Tappan would recite an impromptu poem, again on a subject chosen at the moment by the audience. Some of these poems are strikingly melodious, and it is interesting to note how the melody continually overpowers the sense.”

After her return to America, Richmond married William Richmond and settled in Chicago. She pastored the First Society of Spiritualists and he operated as her publisher and book

agent. From her platform in Chicago she became one of the movement's most famous leaders. In 1892, she officiated at the funeral of Nettie Colburn Maynard (also known as **Henrietta S. Maynard**), the medium who had worked with **Abraham Lincoln**. The next year she assisted in the founding of the **National Spiritualist Association of Churches** and became its first vice president and a national lecturer through the first decades of the new century.

She was equally renowned for her healing power and for her trance utterances. Of her excursions into the spirit world in trance she brought back recollections of an absorbing interest. She died January 2, 1923.

Sources:

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———. *My Experiments While out of the Body and My Return after Many Days*. Boston: Christopher Press, 1915.

———. *Psychosophy*. Chicago: The Author, 1888. Reprint, Chicago: Regan Printing House, 1915.

———. *The Soul in Human Embodiment*. Chicago: Spiritualist Publishing, 1887.

Richmond, Kenneth Forbes (1882–1945)

Scottish writer and educational psychologist who assisted the **Society for Psychical Research** (SPR), London, during the crucial years of World War II. He edited the *Journal* of the SPR (1939–45) and served as the Society's part-time secretary (1944–45). Richmond was born on August 8, 1882, at Glenarmond, Scotland, and was educated at Glenarmond School. His wife, **Zoe Richmond**, was a sensitive who was tested by the SPR.

His interest in psychical research was stimulated by the book *Raymond: Or Life After Death* by **Sir Oliver Lodge** (1916), which Richmond reviewed. He became a member of the SPR and investigated the phenomena of mediumship, especially the medium **Gladys Osborne Leonard** and her **control**, "Fedra." He wrote a number of popular articles which appeared in newspapers and magazines, one book, *Evidence of Identity* (1939), and several articles in the *Proceedings* of the SPR. He died November 30, 1945.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Richmond, Kenneth F. *Evidence of Identity*. London: G. Bell, 1939.

———. "Preliminary Studies of the Recorded Leonard Material." *Proceedings of the Society for Psychical Research* (1936).

Richmond, Thomas (1796– ?)

United States Senator, a leading man of Chicago, and also a medium. He was author of the book *God Dealing with Slavery* (1870), which told the story of his psychic influence which, along with that of **Henrietta S. Maynard**, prevailed upon **Abraham Lincoln** to abolish slavery.

Richmond, Zoe Blanche Russell (1888–1986)

Honorary associate of the **Society for Psychical Research** (SPR), London. Born June 14, 1888, in London, England. In 1914 she married **Kenneth Forbes Richmond**, whom she assisted in investigations of mediumship, in particular the phenomena of **Gladys Osborne Leonard**.

She joined the Society for Psychical Research in 1922. Subsequently she developed the faculty of **automatic writing** and was herself the subject of SPR experiments. She contributed a number of articles to *Light* (published by the London Spiritualist Alliance), and published *Evidence of Purpose* (1938), in which she reviewed purposive messages through mediums from deceased individuals.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Richmond, Zoe. *Evidence of Purpose*. N.p., 1938.

Ridley, Hazel (Hurd) (ca. 1900–)

American **direct voice** medium of Buffalo, New York. Her psychic development began at the age of 18. "Grey Wolf," an American Indian **control**, manifested in trance and declared that the medium would develop voices. She did. The voices were of a curious, whispering quality, coming from her larynx alone with no function of her mouth, lips, or tongue.

Wilson G. Bailey, a physician of Camden, New Jersey, wrote in his book *No, Not Dead; They Live* (1923): "I filled her mouth with water and then with salt, and still the voice came through without interruption or impediment and I also punctured her arm when in trance, and though I drew blood she did not feel any pain."

Ridley toured the American continent and paid three visits to England, the first in 1926, the second in 1931, and the third in 1932. While hailed by some, she also encountered strong opposition to her performances. Spiritualist author **H. Dennis Bradley**, not known for his critical appraisals, caustically condemned her performance as fraudulent rubbish in his book... *And After* (1931). Against Bradley's comments stands the testimony of Will Goldston, one of the renowned professional magicians in Europe, that she had genuine powers. In *Death Unveiled*, Mrs. D. U. Fletcher, wife of a senator from Florida, described how through Ridley's mediumship a violin was restored to its owner after thirty-seven years.

Sources:

Bailey, Wilson G. *No, Not Dead; They Live*. N.p., 1923.

Bradley, H. Dennis. . . . *And After*. London: T. W. Laurie Ltd., 1931.

Rinaldo des Trois-Echelles du Mayne (d. ca. 1571)

A much-dreaded French sorcerer of the reign of Charles IX, who, at his execution, boasted before the king that he had in France three hundred thousand confederates, whom they could not burn—meaning, perhaps, the demons of the witches **sabbat**. Trois-Echelles is cited in **Jean Bodin's** *De la démonomanie des Sorciers*.

Sources:

Bodin, Jean. *De la Démonomanie des Sorciers*. Paris, 1580.

Ringger, Peter (1923–)

Swiss author who has written on parapsychological subjects. He was born on February 1, 1923, in Zürich, Switzerland, and he studied at Zürich University (Ph.D., 1948). In 1950 he became editor of the journal *Neue Wissenschaft*, in which he published a number of his own articles. In 1951 he founded and became the director of the Swiss Society for Parapsychology (Schweizer Parapsychologische Gesellschaft). Ringer is cited for having contributed his financial resources to the building of Swiss **parapsychology**.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Ringger, Peter. *Parapsychologie: Die Wissenschaft des Okkulten* (Parapsychology: The Science of the Occult). N.p., 1957. Reprint, Zürich; Stuttgart: Werner Classen, 1972.

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———. *Das Weltbild der Parapsychologie* (The World View of Parapsychology). N.p., 1959.

Ring of Thoth

The Ring of Thoth is a contemporary Norse Pagan association founded shortly after the disbanding of the **Asatru Free Assembly** in 1987. The Asatru Free Assembly had been the first and most prominent organization attempting to revive the acknowledgment of the pre-Christian deities once generally worshiped throughout Germany and the Scandinavian countries. The Ring of Thoth was founded by Edred Thorsson (Stephen Edred Flowers) and James Chisholm as an explicitly non-racist organization dedicated to the promotion of the religion of the Germanic peoples. (During the 1980s racism was a persistent charge leveled against groups promoting Norse Paganism.) It sees itself as taking a more liberal and scholarly approach than that taken by the other major group formed somewhat simultaneously, the **Asatru Alliance**. In other respects it continues the beliefs and practices of the former Asatru Free Assembly.

The Ring allows considerable variation in belief and practice but is united by a common loyalty to, or “Troth” with, the Norse gods and goddesses; a respect for the religious, cultural, and historical heritage of the Northern Europeans; and a commitment to the virtues of Courage, Truth, Honor, Loyalty, Discipline, Hospitality, Industriousness, Self-reliance, and Steadfastness. Membership is open to all regardless of racial or ethnic background or sexual orientation, and the Ring is opposed to racist definitions of the Germanic Heathen people. The Asatru religion emerged from the experiences of the pre-Christian Germanic peoples of pre-Christian Northern Europe. While universalist in orientation, it would be impossible to understand without an appreciation of the cultural context that gave it birth.

The Ring of Thoth may be contacted at P.O. Box 25637, Tempe, AZ 85285. Its webpage can be found at <http://asatru.knotwork.com/troth/index.html>. Thorsson has authored several books on the Asatru traditions, especially on the magical practices associated with **runes**.

Sources:

Gundarsson, Kveldulfr Hagan, ed. *Our Thoth*. N.p.: Ring of Thoth, 1992.

Thorsson, Edred. *A Book of Thoth*. St. Paul, Minn.: Llewellyn Publications, 1989.

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———. *The Truth about Teutonic Magick*. St. Paul, Maine: Llewellyn Publications, 1989.

Rinpoche

An honorific used in Tibetan Buddhism meaning “precious master,” now commonly encountered among Tibetan groups operating in the West.

Ripley, George (ca. 1415–1490)

British alchemist born in Ripley, Yorkshire, England, where his kinsfolk appear to have been powerful and numerous. He entered the Roman Catholic Church, became an Augustinian monk, and was subsequently appointed Canon of Bridlington in his native Yorkshire, a priory which had been founded in the time of Henry I by Walter de Ghent.

Ripley’s priestly office did not prevent him from traveling, and he studied physical science and **alchemy** in France, Germany, and Italy, even voyaging as far as the island of Rhodes, where he is said to have made a large quantity of gold for the knights of St. John of Jerusalem.

Afterward he went to Rome, where he was dignified by the Pope, the result being that when he returned to Bridlington, he found his friends there intensely jealous of him. It was reported that he even resigned his position and retired to a priory at Boston, in Lincolnshire, but this story is probably unfounded, the likelihood being that Ripley the alchemist was confused with George Ripley, a Carmelite friar, who lived at Boston in the thirteenth century and wrote a biography of St. Botolph.

Ripley died in England in 1490, but his fame did not die with him; his name continued to be familiar for many years after his death. He was among the first to popularize the alchemical writings attributed to **Raymond Lully**, which first became known in England about 1445. An interest in alchemy was increasing steadily among English scholars at this time—the more so because the law against multiplying gold had lately been repealed.

Ripley wrote a number of learned treatises himself, notably *Medulla Alchimioe*, *The Treatise of Mercury* and *The Compound of Alchemie* (first printed 1591), the latter work dedicated to King Edward IV. A collected edition of his writings was issued at Kassel Germany in 1649.

Sources:

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———. *Medulla Alchimioe*. N.p., n.d.

———. *The Treatise of Mercury*. N.p., n.d.

Ripley Revived, or an Exposition upon George Ripley’s Hermetico-Poetical Works. London, 1978.

RISHE See Research Institute for Supersensonic Healing Energies

“Rita”

Pseudonym of British novelist and Spiritualist **Eliza M. Y. Humphreys**, who died in 1938.

Rita, A.

British private medium, who only sat with friends, in darkness, without passing into **trance**, and kept up a running conversation throughout with **apparitions** who apparently brought their own light. In 1878, in a séance in Amsterdam, Holland, he impersonated the spirit entity “**John King**” and was ex-

posed as a **fraud** and accomplice of the medium **Charles Williams**. Masks, false beard, and white muslin were found secreted on him.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Rivers, Olivia Burnett (Mrs. Doris Wilmer Rivers) (1919–)

Assistant professor of psychology and a parapsychologist. She was born on June 16, 1919, at Booneville, Mississippi. She studied at Blue Mountain College, Mississippi (B.A., 1941) and Peabody College, Nashville, Tennessee (M.A., 1942). After graduation she taught at Southwestern Louisiana Institute, Lafayette (1942–44), the Woman's College, University of North Carolina, Greensboro, (1944–47), and Mississippi State University (1947–49). In 1950 she joined the staff of the **Parapsychology Laboratory**, at Duke University.

Sources:

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Rivista Di Studi Psichici (Journal)

The first Italian psychical research periodical, founded by Dr. **G. B. Ermacora** with Georgio Finzi in January 1895. The journal was carefully and critically conducted on principles analogous to those of the *Proceedings* of the Society of Psychical Research. After the death of Ermacora in 1898, **Count Cesar Baudi de Vesme** became its editor, publishing a simultaneous French edition (*Revue des Etudes Psychiques*) until 1905, when the journal was amalgamated with the *Annales des Sciences Psychiques*.

Robbins, Shawn (1945–)

Shawn Robbins, a popular psychic best known for her many prophecies, was born and raised in the Queens section of New York City, the daughter of a businessman. As a child, her clairvoyant and precognitive powers began to manifest. She recalls that on her 16th birthday her mother tested her abilities by hiding all of her presents around the house. She found them quickly by simply walking around the room and pointing to where they were. As a teenager she read widely in the available literature trying to understand her gift.

She did not complete high school, and after dropping out she joined a band. For the next five years she attempted to establish herself as a musician in an all-female band. She grew bored with the grind, however, and in the early 1970s settled in New York as a professional psychic. Her first job was as a consultant to a large cosmetics company, but eventually she opened an office and began to offer psychic readings to the general public. Her career took an upward swing after she began doing call-in talk shows answering questions and giving brief readings to the audience. Her appearances led to her being featured in the pages of the popular tabloid, *The National Enquirer*, which regularly ran features on psychic predictions. While largely dismissed by many in the psychic community, the coverage in the *Enquirer* made her a national celebrity. That celebrity status was confirmed by several outstanding successes. Then, while in Boston to do a talk show, she was contacted by the local police who used her in the pursuit of some money that had been hidden by several robbers. Her success in assisting with the find created another area in which she could apply her skills.

Many of the stories of her early adventures, including her prediction of Patty Heart's arrest in 1975, were recounted in her autobiographical volume, *Ahead of Myself*, in 1980. During the 1990s, Robbins expanded her occasional prophecies and focused her attention on the new millennium. The effort resulted in two books filled with prophecies for the twenty-first century. It is yet to be determined how accurate she is, but by the end of her life the record she has produced will provide a wealth of material for evaluation.

Sources:

Robbins, Shawn, and Edward Susman. *More Prophecies for the Coming Millennium*. New York: Avon, 1996.

———. *Prophecies for the End of Time*. New York: Avon, 1995.

Robbins, Shawn, with Milton Pierce. *Ahead of Myself: Confessions of a Professional Psychic*. Englewood Cliffs, N.J.: Prentice-Hall, 1980.

Roberts, Estelle (1889–1970)

One of the more famous British Spiritualist mediums of the mid-twentieth century. Born May 10, 1889, she claimed to have first seen a spirit at the age of ten. At school, she constantly heard voices and saw apparitions. Her parents scolded her for having a too-vivid imagination. At the age of fifteen, she was employed as a nursemaid, but the visions and voices followed her wherever she went. She married at the age of seventeen and later foretold her husband's untimely death. After that she had a hard struggle to support her three children, and she took a job as a waitress, working from 7 a.m. until late at night.

One day a neighbor persuaded her to attend a Spiritualist service, where the clairvoyant said: "You are a born medium. You have great work to do in the world." In due course, she became a medium, controlled by the spirit guide "Red Cloud." She operated in complete darkness and manifested **clairvoyance, clairaudience, direct voice, materialization, psychometry, psychic healing, trance oratory, automatic writing, and production of appports**.

While hailed by Spiritualists, she would never allow trained observers to examine her work. She even gave a demonstration of **Spiritualism** in the august surroundings of the House of Commons in Britain, but she turned down a formal offer from the **Society for Psychical Research** to investigate her physical mediumship.

Estelle Roberts died in 1970.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Roberts, Estelle. *Fifty Years a Medium*. London, 1969. Reprint, New York: Avon, 1972.

Roberts, Etta

American **materialization** medium. After being accused of fraud she held a remarkable test séance at Onset Grove, Onset Bay, Massachusetts, on September 3, 1891, before sixty people. She was enclosed in a wire cage. Phantoms not only appeared, but the medium herself was mysteriously brought out of the cage without disturbing the seals.

Many of the phantoms were seen to build up before the cage and also to transform into other shapes. The full account of the séance, signed by twelve people present, was published in the *Banner of Light* (September 1891). Paul Joire wrote a brief description of this test séance in *Psychical and Supernormal Phenomena* (1916).

Roberts, Jane (1929–1984)

Public name of Jane Butts, an American psychic who became the medium for communications from an entity named “Seth” who claimed to be a minor pope of the fourth century.

In 1963, Roberts and her husband, Robert Butts, experimented with a **ouija board** and received the first “Seth” messages. Later, she started going into trance, and when “Seth” spoke through her, Roberts’s voice and features changed character. In her autobiographical work *Adventures in Consciousness: An Introduction to Aspect Psychology* (1975), Roberts gives the background and development of the “Seth” communications and discusses what she calls “aspect psychology,” based on the concept that human consciousness is mobile.

The “Seth” communications developed in various levels of awareness (Seth I, II, and III). They were tape recorded, and have been transcribed and published in a series of books, notably *Seth Speaks; The Eternal Validity of the Soul* (1972) and *The Nature of Personal Reality: A Seth Book* (1974). The popularity of the volumes led to the production of a series of texts through the 1970s and have been credited with generating the renewed interest in **channeling** so evident in the **New Age** movement of the 1980s. These communications cover a whole range of topics of concern to religious and metaphysical belief, from personal belief and development to mental and physical health, illumination, good and evil, sexuality, art, creativity, spiritual grace, and modern problems.

An early book by Roberts titled *How to Develop Your ESP Power* (1966) was reissued under the title *The Coming of Seth* (1976). It describes the day-to-day emergence of the personality of “Seth” and the experiments involved, with suggestions for experiments that readers can attempt. Roberts subsequently regarded this early book as occasionally naive, reflecting her own inexperience at the time. It was supplemented by *The God of Jane; A Psychic Manifesto* (1981), discussing her early life, psychic experiences, and outlook. Other “Seth” books include: *The “Unknown” Reality* (1977), *The Nature of the Psyche; Its Human Expression* (1979), and *The Individual and the Nature of Mass Events* (1981). Some of the “Seth” titles have been reprinted by Bantam in paperback.

Roberts lived a quiet life in spite of the demands of a growing readership. She rarely spoke in public and refused all suggestions that she head a “Seth” organization. She died September 5, 1984, in her home town, Elmira, New York. The **Austin Seth Center** was formed to spread the ideas of the “Seth” Material; it also publishes the quarterly magazine *Reality Change*.

In Roberts’s posthumously published book *Seth, Dreams and Projection of Consciousness* (1986), her husband Robert Butts stated: “I think that I’ve had a number of waking and dreaming experiences in which Jane and I have communicated with each other since her physical death. So have others.”

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Melton, J. Gordon. *Religious Leaders of America*. Detroit: Gale Research, 1991.

Roberts, Jane. *Adventures in Consciousness: An Introduction to Aspect Psychology*. Englewood Cliffs, N.J.: Prentice-Hall, 1975.

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———. *The God of Jane: A Psychic Manifesto*. Englewood Cliffs, N.J.: Prentice-Hall, 1981.

———. *How to Develop Your ESP Power*. New York: Frederick Fell, 1966. Reprinted as: *The Coming of Seth*. New York: Pocket Books, 1976.

———. *The Nature of Personal Reality: A Seth Book*. Englewood Cliffs, N.J.: Prentice-Hall, 1974.

———. *Seth, Dreams and Projection of Consciousness*. Stillpoint Publishing, 1986.

———. *The Seth Material*. Englewood Cliffs, N.J.: Prentice-Hall, 1970.

———. *Seth Speaks: The Eternal Validity of the Soul*. Englewood Cliffs, N.J.: Prentice-Hall, 1972.

Watkins, Susan. *Conversations with Seth. The Story of Jane Roberts’s ESP Class*. 2 vols. Englewood Cliffs, N.J.: Prentice-Hall, 1980–81.

Robertson, Olivia (1917–)

Irish neo-pagan writer and painter who founded the **Fellowship of Isis** to revive worship and communication with the feminine principle in deity. She was born in London on April 13, 1917, and later worked as a play leader in Dublin Corporation playgrounds, Eire (1941–45). Her book *St. Malachy’s Court* (1946) is based on these experiences. Other publications include *Field of the Stranger* (1948, a Book Society choice and also published in a Braille edition); *The Golden Eye* (1949); *Miranda Speaks* (1950); *It’s an Old Irish Custom* (1954); and *Dublin Phoenix* (1957). She has exhibited her paintings in Dublin.

Robertson founded the Fellowship of Isis at Clonegal Castle, Enniscorthy, Eire, in 1976, and subsequently has used her literary skills in service to the Fellowship.

Sources:

Robertson, Olivia. *The Call of Isis*. Enniscorthy, Eire: Cesara Publications, 1975.

———. *Dea: Rites and Mysteries of the Goddess*. Enniscorthy, Eire: Cesara Publications, 1975.

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———. *Ordination of a Priestess*. Enniscorthy, Eire: Cesara Publications, n.d.

———. *Rite of Rebirth*. Enniscorthy, Eire: Cesara Publications, 1977.

“Robert the Devil”

A popular thirteenth-century romance legend, known in France in both prose and verse forms as *Robert le Diable*. The story was printed in England ca. 1502 by Wynkyn de Worde (Caxton’s assistant) as *Lyfe of Robert the Devyll*.

According to the story, Robert was the son of a duke and duchess of Normandy. He was endowed with marvelous physical strength, which he used only for evil. Explaining to him the cause of his wicked impulses, his mother told him that he had been born in answer to prayers addressed to the devil. He sought religious advice and was directed by the Pope to a hermit, who ordered him to maintain complete silence, to take his food from the mouths of dogs, to feign madness, and to provoke abuse from common people without attempting to retaliate.

He became court fool to the Roman emperor, and three times delivered the city from Saracen invasions, having, in each case, been prompted to fight by a heavenly message. The emperor’s dumb daughter was given speech in order to identify the savior of the city with the court fool, but he refused his due reward, as well as her hand in marriage, and went back to the hermit, his former confessor.

Rocail

According to ancient Oriental legend, Rocail was the younger brother of Seth, the son of the biblical Adam. The circumstances of his history were picturesque and unique. A giant, of Mount Caucasus, finding himself in difficulties, applied for aid to the human race. Rocail offered his services to the giant, and these proved so acceptable that the giant made his benefactor his grand vizier.

For a long period Rocail successfully governed the giant’s realm and reached a position of dignity and honor. However,

when he felt himself growing old, he desired to leave behind him a more lasting monument than public respect, so he built a magnificent palace and sepulcher. The palace he peopled with statues, which, by the power of magic, he made to walk and talk.

Sources:

Herbelot, Barthélemy d'. *Bibliothèque Oriental*. Paris, 1697.

Rochas d'Aiglun, Lt.-Col. Eugene Auguste-Albert de (1837–1914)

Prominent French psychical investigator, famous for his researches in human **emanations**, **hypnotism**, **reincarnation**, and physical phenomena. He served as attaché to the French General Staff during the Franco-Prussian War and was administrator of the École Polytechnique of Paris, but owing to his interest in occult investigations was forced to resign.

Rochas was the first writer to acquaint the French public with the claims concerning the **od** made by **Baron von Reichenbach**. His own experiments in the **exteriorization of sensitivity** were preceded by those of **Paul Joire**, but he had unique observations to his credit.

He contributed new perspectives on the theoretical elucidation of the mystery of physical phenomena—the **exteriorization of motricity**. Rochas's book of the same title, in which his theory is expounded, summed up his experiments with the medium **Eusapia Palladino**, who was his guest in his country house at l'Agnelas, near Voiron, and sat in the presence of a large committee of scientists. Much of this work, of course, has been discarded as psychical research discounted physical phenomena as largely the product of fraud.

The interest of Rochas extended to every branch of psychical research. As an investigator he was keen and competent. **Charles Victor Miller**, the San Francisco materialization medium, came to Europe at his request, although he did not sit for Rochas. Nor did Rochas succeed in witnessing full materializations with other mediums. The second visit of **Charles Bailey**, the Australian **apport** medium, was arranged by him. Bailey came to Grenoble in 1910 and, as it turned out, was exposed as a fraud amid much excitement.

Sources:

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Reichenbach, Karl von. *Aphorismen Über Sensitivität und Od*. French ed. as *Le Fluide des Magnétiseurs*. Edited by Albert De Rochas. N.p., 1891.

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———. *L'Exteriorisation de la motricité*. N.p., 1896.

———. *L'Exteriorisation de la Sensibilité*. N.p., 1895.

Rochas, Eugene Albert de. *Les Forces non définies*. Paris: Masson, 1887.

———. *Receuil de documents relatifs à la levitation du corps humain*. N.p., 1897.

———. *La Science des Philosophes et l'Art des Thaumatourges dans l'Antiquité*. N.p., 1882.

———. *Les Sentiments, la Musique et le Geste; Les Vies Succesives*. N.p., 1911.

———. *La Suspension de la Vie*. N.p., 1913.

Rochester Rappings

The outbreak of **rappings** that occurred in Hydesville, near Rochester, New York, in 1848, and which became popularly known as the "Rochester Rappings," was of peculiar impor-

tance, not because of its intrinsic superiority to any other **poltergeist** disturbance, but because it inaugurated the movement of modern **Spiritualism**.

Hydesville is a small village in Arcadia, Wayne County, New York, and there, in 1848, lived John D. Fox with his wife and two young daughters, Margaretta, aged fifteen, and Kate, aged twelve. Their house was a small wooden structure previously tenanted by Michael Weekman, who afterward claimed that he had frequently been disturbed by knockings and other strange sounds in the Hydesville house.

Toward the end of March 1848, the Fox family was disturbed by mysterious rappings, and on the evening of the 31st, they went to bed early, hoping to get some undisturbed sleep. But the rappings broke out even more vigorously than they had on previous occasions, and Mrs. Fox, much alarmed and excited when the raps manifested signs of intelligence, decided to call in her neighbors to witness the phenomenon.

The neighbors heard the raps distinctly and it was decided to try to communicate with the unseen forces. Questions were asked by the "sitters" of this informal séance—if the answer was in the affirmative, raps were heard, if in the negative, there was silence. By this means the knocker indicated that he was a ghost, the spirit of a peddler who had been murdered for his money by a former resident of the house.

The raps also answered correctly other questions relating to the ages of those present and other particulars concerning persons who lived in the neighborhood. In the few days immediately following, hundreds of people made their way to Hydesville to witness the marvel.

Fox's married son, David, who lived about two miles from his father's house, recorded a statement to the effect that the Fox family, following the directions of the raps, which indicated that the peddler was buried in the cellar, had begun to dig early in April, but were stopped by water.

Later, however, hair, bones, and teeth were found in the cellar. Vague rumors were afloat that a peddler had visited the village one winter, had been seen in the kitchen of the house afterward inhabited by the Foxes, and had mysteriously disappeared without fulfilling his promise to the villagers to return the next day. There was not a scrap of real evidence, whether for the murder or for the existence of the peddler, particulars of whose life were furnished by the raps.

Soon after these happenings, Kate Fox went to Auburn, and Margaretta to Rochester, New York, where her married sister Leah lived, and at both places outbreaks of rappings subsequently occurred. New mediums sprang up, circles were formed, and soon Spiritualism started.

Sources:

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Rock Music

Soon after rock music began making an impact on youth during the 1950s it was denounced by parents, clergymen, educators, and others in positions of authority. The new music was antitraditional, antiauthoritarian, and disparaging of adult influence over teenagers. Pastors denounced it as evil—the product of Satan.

Rock music of the 1950s, however, did not prepare people for the upheaval of the 1960s and the open defiance against societal mores. In particular, the Rolling Stones' image as a "bad boy" band continued the identification of rock music with anti-establishment values in contrast to the "tamer" persona exemplified by the Beatles. In 1967 the Rolling Stones released *Their Satanic Majesties Request*. This was a harbinger of future events—two years later on December 6, 1969, some 300,000 young people gathered for a free pop music festival at Altamont Raceway, California, featuring the band. The crowd heard Mick Jagger singing "Sympathy for the Devil" while

Hell's Angels, who had been engaged as bodyguards, beat up spectators and clubbed and kicked a man to death. After the event, no one was willing to take responsibility for the debacle.

Some rock bands turned up the power on their electric instruments and created the sound known as heavy metal, a name that seems to have been derived from a line in the 1968 Stephenwolf song, "Born to Be Wild." One performer, Alice Cooper, moved into shock entertainment by integrating the occult, sadomasochism, and animal abuse in his act. The shock element developed from an unplanned event in 1969. During a concert in Detroit, Michigan, Cooper released some chickens into the audience at the close of his act. The audience killed them and tore them to pieces, a fact subsequently noted in the press.

A new connection between rock music and the occult was made in the late 1960s by another British band, Led Zeppelin. Formed in 1968, their first album went gold the next year. Guitarist Jimmy Page had a strong interest in magic and the occult and upon attaining fame and fortune purchased the house on Loch Ness once owned by **Aleister Crowley**. Crowley's advocacy of drugs and **sex magic** had already earned him a reputation as a supporter of **black magic** and **Satanism** (though he was into neither), and that image began to follow Page, Led Zeppelin, and the bands that followed their lead.

In 1970 Black Sabbath followed on the heels of the Rolling Stones and Led Zeppelin. In spite of lack of interest from radio stations and the music press, their first album hit the charts and remained for 13 weeks. Other albums followed that kept the band popular for the next two decades. While its predecessors had some ties to the occult, Black Sabbath actively cultivated an image of evil and darkness—its name suggestive of a satanic mass and its use of black in their stage clothing and album covers. Lyrics explored mystical fantasy themes. Among the early members of the band was **Ozzy Osbourne** who would leave in 1979 and cultivate a more graphic satanic image.

Through the 1970s and 1980s, heavy metal was on the edge of the larger rock community as music expressing teenage rebellion in both England and the United States. As such, it was music enjoyed for a relatively few years before its followers reached adulthood. The music survived because there was always a new crop of teenagers entering the market each year. However, due to the rapidly changing audiences it was difficult for many bands to survive on top for more than five to seven years. In order to capture the attention of an audience with an increasingly short attention span, some bands moved into the most graphic portrayals of sex, sadism, and Satanism, themes that played predominantly to male teenagers.

Satanist themes dominated heavy metal lyrics and images, horrifying pastors and parents (even those raised on Elvis Presley and the Rolling Stones). These people saw heavy metal music as both a direct attack upon the mind and morals of their children and a new low in cultural degeneracy.

Performers such as **Ozzy Osbourne** were singled out for particular criticism. After leaving Black Sabbath, Osbourne formed a new band that later released the albums *Talk of the Devil* (1982), *Bark at the Moon* (1983) with Osbourne as a **werwolf** on the cover, and *Ultimate Sin* (1984). Incidents in which teen delinquency was tied to listening to heavy metal rock received wide publicity and Osbourne was accused of instigating crimes and suicides.

Another band drawn into the Satanism/antiSatanism controversy was Judas Priest. They were accused of releasing albums that contained subliminal messages encoded into the songs via a process known as **backward masking**. A Reno, Nevada, couple charged that their son attempted suicide after listening to their *Stained Glass* (1978) album, which they argued contained subliminal messages ordering the suicide. The courts dismissed the case but not before rock music received a significant amount of negative publicity.

More contemporary groups that actively cultivated the satanic image include Slayer, a relatively unknown band on the

rock scene whose albums covers include an inverted satanic pentagram as their logo and other satanic symbols (such as an inverted cross) and whose lyrics cultivate satanic and black magic themes. Slayer was considered extreme, but other bands such as the obscure Possessed to the more widely recognized Motley Crüe (*Shout at the Devil*, 1983) also drew on satanic symbolism.

Contemporary rock has been criticized especially for the values it incorporates. However, to date, no valid evidence has been produced to link even the more objectionable form of heavy metal music as a causal agent to specific patterns of anti-social behavior or to long-term negative effects among devoted fans.

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Tane, David. *The Secret Power of Music: The Transformation of Self and Society Through Musical Energy*. New York: Destiny Books, 1984.

Wedge, Thomas W. *The Satan Hunter*. Canton, Ohio: Daring Books, 1988.

Rodhe, Gosta (1912–)

Swedish physician with special interest in psychical research. Born on May 11, 1912, at Kristanstad, Sweden, he later studied at Caroline Medical School, Stockholm (M.D., 1939). Before becoming the chief medical officer of the (Swedish) National Board of Education in 1959, he had been a practicing pediatrician (1948–53), a child psychiatrist, and school psychiatrist (1948–59). He was president of the Swedish Society for Psychical Research for many years.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Roerich, Helena (1879–1949)

Author and channeler, born in Russia on February 13, 1879. Roerich was not formally educated but early developed a love of reading that included serious works in philosophy. She married artist **Nicholas Roerich** in 1901. Both she and her husband had a leaning toward Theosophy, and soon after their marriage she came into contact with **Master Morya**, the teacher whom **Helena Petrovna Blavatsky**, the co-founder of the **Theosophical Society**, had heralded as the primary source of theosophical teachings.

In 1915 the Roerichs left Russia for England, but moved on to New York in 1920. Through the early 1920s Helena Roerich received the messages that would constitute her first book, *Leaves of Morya's Garden* (a second volume appeared in 1925). Over the rest of her life she operated quietly as a channel and produced a host of books from Morya, including *New Era Community* (1926); *Infinity* (2 vols., 1930); *Hierarchy* (1931), and *The Fiery World* (2 vols., 1933–34). During these years her own work, which constituted the teachings of the **Agni Yoga Society**, founded in the mid-1920s, was overshadowed by that of her

husband and his very public activities as an artist and peace advocate.

In 1929 she and her husband moved to the Punjab and lived near the Urusvati, the Himalayan Research Institute of the Roerich Museum. Through the 1930s she wrote letters on theosophical themes, which were assembled and published as *Letters of Helena Roerich*.

Sources:

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———. *Leaves of Morya's Garden*. 2 vols. New York: Agni Yoga Press, 1952, 1953.

———. *Letters of Helena Roerich*. New York: Agni Yoga Press, 1954, 1967.

Roerich, Nicholas K(onstantin) (1874–1947)

Versatile Russian-born painter, poet, writer, and mystic, and founder of the **Agni Yoga Society**. He was born in St. Petersburg on September 27, 1874, and educated at the University of St. Petersburg, becoming a graduate of the law school. He studied drawing and painting at the Academy of Fine Arts, St. Petersburg, and in Paris, France. In 1901, he married Helena Ivanov Shaposhnikov; they had two children. Both Nicholas and Helena Roerich were initially influenced by the theosophical writings of **Helena Petrovna Blavatsky**, the co-founder of Theosophy, and later by **Rudolf Steiner**, founder of Anthroposophy, and **Alice A. Bailey**.

Between 1901 and 1904, Roerich made a pilgrimage through Russia during which he produced some 75 paintings, exhibited at La Purchase Exposition, St. Louis. From 1906 to 1910, he was director of the School for Encouragement of Fine Arts, Russia, president of the Museum of Russian Arts, first president of *Mir Iskusstva*, and a leader in Moscow Art Theatre Diaghilev Ballet.

The Roerichs escaped Russia at the time of the revolution and in 1920 migrated to the United States under the auspices of the Art Institute of Chicago. Roerich established a number of institutions with the aim of bringing humanity together through education, art, and culture. He traveled extensively and spent much time in Eastern countries, which strongly influenced his philosophy.

He exhibited his paintings in New York in December 1920. In 1921, he showed his work at the Institute of United Arts in New York. He took an active part in the foundation of Cor Ardeus (Flaming Heart) by a group of artists in Chicago, and in September 1922, he associated himself with an international cultural center named Corona Mundi (Crown of the World), promoting cooperation among scientists and cultural workers in different countries.

In 1923, the Roerich Museum was inaugurated in New York, an occasion marked by President Calvin Coolidge with a greeting to the founders. Roerich was also concerned with the American-Russian Cultural Association. Although the Roerichs had left Russia after the revolution, they devoted much time to attempting to bring about friendly cultural relations between the newly-established Soviet Union and the United States. Their efforts were appreciated by the Soviet authorities. Georgi Chickerin, a People's Commissar for Foreign Affairs, once described Roerich as "a half-Communist and a half-Buddhist."

Roerich spent five years in Central Asia as head of an expedition, making 500 paintings. He took a great interest in United States agriculture at a time when soil erosion threatened the holdings of American farmers during the thirties. Roerich had established an institute at Urusvathi, in Kulu, India, and sent

specimens of drought-resistant plants collected in Central Asia to botanical research agencies in the United States. At the suggestion of the U.S. Department of Agriculture he headed an expedition to collect seeds of plants that prevented the destruction of fertile layers of soil. He also headed a further expedition to Japan in May 1934 and later continued these studies in Manchuria.

Roerich was internationally accepted at a time when his mysticism and artistic talents ranked equally with his efforts to improve agriculture and to bring about world peace. He was honored by many counties, and awards included: Commander, 1st class, Royal Swedish Order of North Star; Grand Cross, Legion of Honor (France); Order of Saint Sava, 1st class (Yugoslavia); Commander of Order of Imperial Russians of St. Stanislas, St. Anne and St. Vladimir; medal of city of Bruges, Belgium (for plan of Roerich Pact and Banner of Peace). His Roerich Pact and Banner of Peace was signed by twenty-two Pan-American countries at the White House, Washington, D.C., in 1935.

Among his many artistic activities, he was responsible for a number of works for the Chicago Opera Company, for the Russian Ballet (scenery in *Prince Igor*), and for Konstantin Stanislavsky (setting of *Peer Gynt*). He wrote libretto, and designed scenery and costumes for *Sacre du Printemps*, for which Stravinsky composed music. Ten Roerich Halls were established, in Paris, Belgrade, Riga, Benares, Bruges, Allahabad, Zagreb, Buenos Aires, Kyoto, and Praha. Roerich authored books on all of the artistic and social activities which he sponsored.

In all these activities, he was assisted by his wife Helena, who had in the meantime become a channel for Master Morya, one of the masters first brought forth by Blavatsky. Her channelled materials became the basis of what became known as Agni Yoga, a variation on theosophical teachings very much like those of Alice Bailey.

Roerich died December 12, 1947. The books of the Roerichs are kept in print by the Agni Yoga Society and the Roerich Museum, 319 W. 107 St., New York, NY 10025.

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Roessling, Bernhardt Emil (1892–1961)

Teacher who wrote on parapsychology. He was born on November 27, 1892, in Brussels, Belgium. He completed his doctorate at Louvain University, Belgium (1914), moved to the United States and became a language teacher at St. Joseph's College, Philadelphia (1919–23), and was later an assistant to an agronomy professor at the University of Florida (1924–27) and a high school teacher in the Florida and Georgia public school systems (1929–52).

While in Florida he was executive secretary of the Florida Society for Psychical Research. During his retirement years, beginning in 1955, Roessling investigated mental and physical

mediumship and contributed articles on psychical research to the Spiritualist periodical, **Psychic Observer and Chimes**.

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Rofé, (Fevzi) Husein (1922–)

Author, teacher, orientalist, and advocate of **Subud**, an Indonesian mystical movement closely associated with the work of **George I. Gurdjieff**. He was born May 3, 1922, in Manchester, England and studied at the University of London. He traveled widely as a lecturer and teacher, particularly in Eastern countries, and became a fellow of the Royal Asiatic Society, London.

During World War II Rofé served in the Royal Air Force (1940–45) and afterward became a teacher at the London School of Languages (1945–46). He moved to Morocco in 1947 as an interpreter for the British Consulate (1947–49) and was successively a teacher in government secondary schools, Djokjakarta, Indonesia (1950–54); a Turkish lycée, Nicosia, Cyprus (1955–56); a language tutor, University of Hong Kong (1959–65); and head of the translation service for the Asian Development Bank, Manila, Philippines, through the 1970s.

He took special interest in spiritual **healing** and during his stay in Indonesia associated with the Subud movement, on which he published two books: *Path of Subud* (1959) and *Reflections on Subud* (1961). He also authored several other books out of his Asian wanderings and frequently contributed articles on psychical research and related topics to popular journals around the world.

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Rogo, David Scott (1950–1990)

Parapsychologist and writer on psychological, scientific, and psychic subjects. Rogo was born February 1, 1950, in Los Angeles and studied at the University of Cincinnati for a year before finishing his degree at San Fernando Valley State College (B.A., 1971). Originally a musician, he became a student of parapsychology and in 1968–69 coordinated an experimental course in parapsychology at the University of California, Los Angeles. He joined the **American Society for Psychical Research** and the **Society for Psychical Research**, London. Over the years he educated himself in parapsychology and became one of the important interpreters of its findings to the public.

As a professional writer, he regularly contributed to various psychic and New Age periodicals such as *Fate* and *Psychic* (renamed *New Realities*), for whom he became a review editor. He authored several papers for parapsychology journals, but is most remembered for his many thoughtful books. He was tragically killed during a break-in at his apartment in Northridge, California on August 14, 1990. The Parapsychology Foundation has established the “D. Scott Rogo Award for Parapsychology Literature” in his memory.

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Rogo, Scott, and Raymond Bayless. *Phone Calls from the Dead*. Englewood Cliffs, N.J.: Prentice-Hall, 1979.

“Rohmer, Sax”

Pseudonym of British author **Arthur Henry (Sarsfield) Ward**, creator of the celebrated fictional character Dr. Fu-Manchu, and a student of the occult.

Roll, William George, Jr. (1926–)

Roll, a prominent parapsychologist, was born on July 3, 1926, in Bremen, Germany. He grew up in Denmark and studied at the University of California, Berkeley (B.A., 1949) and with **Henry Habberley Price** at Oxford University, England (B.Litt, 1960; M.Litt., 1961). While in England, he was president of the Oxford University Society for Psychical Research (1952–57). His Oxford researches covered the effects of hypnosis and the correlation of ESP with personality traits. With the help of the **Parapsychology Foundation** he was able to establish a laboratory and reading room for psi experiments at the university.

In 1957 he became Louis K. Anspacher Visiting Research Fellow at Duke University, Durham, North Carolina, and stayed on as a research associate at the **Parapsychology Laboratory** (1958–60). While at Duke he directed a research project on incorporeal personal agency concerned with survival (1960) and was a member of the editorial staff of the *Journal of Parapsychology* (1958–60). In 1958 he first investigated a poltergeist and launched himself upon the area of research with which he has become most identified.

While at Duke he also became a member of the founding council of the **Parapsychology Association** (1957) and was later the association's treasurer (1958), secretary (1959–60), vice president (1963), and president.

In 1960 **Charles Eugene Ozanne** chose Roll to become the new project director of the **Psychical Research Foundation**. In 1986 the foundation moved from Durham, North Carolina, to the campus of West Georgia College, Carrollton, Georgia.

Beginning in 1963 Roll edited *Theta*, a quarterly journal for research on the problem of survival after bodily death; this publication ceased in 1991. He also authored more than 100 scholarly papers on parapsychological topics, edited eleven volumes of research in parapsychology for the Parapsychology Association, and authored thirteen books.

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Romains, Jules (1885–1972)

Famous French author who first studied the phenomenon of **eyeless sight**. Born Louis Farigoule on August 26, 1885, at Saint-Julien, Chateuil in Velay, in the Haute-Loire district of France, he grew up in Paris. He was a talented scholar and received his bachelor's degree by 1903. In that year Romains also had a sudden mystical experience of universalism, which he embodied in a philosophy he called "Unanism" and expressed in his book of poems *La Vie Unanime* (1908).

In 1909, he received his degree in philosophy and science, and became a professor of philosophy at the Lycée of Brest. He published more poems, a play, and a novel before World War I shattered his universalist hopes of human society. After the war he devoted much time to travel and writing.

His book on eyeless sight is his only scientific work. First published in France in the early 1920s, it deals with his research in developing vision in blind people through a little-known faculty of perception usually associated with psychics. The book was ridiculed by his colleagues and he was refused access to subjects for experiments. He abandoned his scientific research, and under the name "Jules Romains" became a universally acclaimed poet, dramatist, and novelist. He is best known for his vast series of novels surveying the world scene from the beginning of the twentieth century on, published in English as *Men of Good Will* in 27 volumes (1932–48). Romains died August 14, 1972.

The subject of eyeless sight was revived in the 1960s with the Soviet experiments in "fingertip vision" with **Rosa Kuleshova**, and Romains lived to see his own research taken up again by Dr. Yvonne Duplessis in France.

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Rome (Ancient Religion & Magic)

Magical practice was widespread among the ancient Romans. Magic was integral to their worship and operated as an organized system of magical rites for communal ends. Magic formed a foundation for thought and outlook upon the world, entered daily life, and directly affected many laws and customs. This ingrained tendency eventually developed into a broad polytheistic system, which led during bad times, especially in the later years of the Empire, to a frenzied search for new gods, borrowed from various countries Rome had conquered. In times of misfortune and disaster, the Romans were always ready to utilize a non-Roman deity if his or her favors promised more than those of their own deities.

Although there was a strong conservative element in the populous, and the "custom of the elders" was strongly upheld by the priestly fraternity, this usually gave way before the momentary impulses of the people. Thus, as a rock shows its geological history by its differing strata, so the theogony of the Roman gods tells its tale of the race that conceived it. There are prehistoric nature deities, borrowed from indigenous tribes; gods of the Sabines, from whom the young colony stole its wives; gods of the Etruscans, and of the Egyptians, Greeks, and Persians. The temple of Jupiter on the capitol contained the altar of an ancient deity, a stone-god, Terminus, the spirit of boundaries. In the temple of Diana of the Grove, a fountain nymph was worshiped. Additional instances of this kind abound.

Belief in Spirits

In addition to the gods, the spirits needed to be propitiated. Indeed the objects offered to the Roman for veneration were seemingly numberless. Apuleius gave a description of popular supernaturalism when he told of a country road where one

might meet an altar wreathed with flowers, a cave hung with garlands, an oak tree laden with horns of cattle, a hill marked by fences as sacred, a log rough-hewn into shape, an altar of turf smoking with libations, or a stone anointed with oil.

Every single action of man's daily life had a presiding spirit, as did commerce and husbandry. Ednea was concerned with eating and Potina with drinking. Other spirits oversaw departures, travel, approaching, and homecoming. In commerce Mercurius reigned as the spirit of gain and Pecunia of money. Farmers had to pay attention to the spirits of cutting, grinding, sowing, and bee-keeping. A deity presided over streets and highways; Cloacina served as goddess of the sewers, while the lowly Mephitis was the spirit of bad smells. Spirits of evil, such as Robigo, the spirit of mildew, also had to be propitiated by pacificatory rites. In Rome there was an altar to fever and bad fortune.

From the country came Silvanus, god of farms and woods, and his fauns and nymphs with Picus, the woodpecker god who fed the twins Romulus and Remus with berries. Each deity or spirit possessed some influence, and had to be approached with proper rites. The names of these spirits were inscribed on tablets, *indigitamenta*, which were in the charge of the pontiffs (priests), who thus knew which spirit to evoke according to need. Most of these spirits were animistic in origin.

Rites and Worship

Worship in ancient Rome consisted largely of magical rites destined to propitiate the powers controlling human beings, to bring people into touch with those powers, to renew life and the land that supported it, and to stop that process of degeneration constantly set in motion by evil influences. Everything connected with worship typified this restoration. The priests, who represented the life of the community, were therefore bound by strict observances from endangering it in any way. Rules as to attire, eating, and touch were numerous. Sacrifices were systematized according to the end desired and the deity invoked.

Worship instructions designated the age and gender of all animal sacrifices; oxen were to be offered to Jupiter and Mars, and swine to Juno, Ceres the corn-goddess, and Silvanus. At one shrine, a pregnant cow was sacrificed and the ashes of the unborn young were considered to be of special magical efficacy. Even human sacrifice existed within historical times. After the battle of Cannæ, the Romans sought to divert misfortune by burying two Greeks alive in the cattle-market, while in the time of Julius Cæsar, two men were put to death with sacrificial solemnities by the pontiff and flamen of Mars. Again, in the time of Cicero and Horace, boys were killed for magical purposes.

Fire possessed great virtue and was held sacred in the worship of Vesta, in early belief Vesta being the fire itself; it presided over the family hearth; it restored purity and conferred protection.

Blood had the same quality and, smeared on the face of the god, symbolized and brought about the oneness of the deity with the community. On great occasions the statue of Jupiter was treated thus: the priests of Bellona made incisions in their shoulders and sprinkled the blood upon the image. The face of a triumphant general was painted with vermilion to represent blood.

Kneeling and prostration brought one into direct contact with the earth of the sacred place.

Music was also used as a species of incantation, probably deriving its origin in sounds made to drive away evil spirits. Dancing too was of magical efficacy. In Rome there were colleges of dancers for the purposes of religion, youths who danced in solemn measure about the altars, who, in the sacred month of Mars, took part in the festivals and were sent throughout the city dancing and singing. One authority stated that there were four kinds of "holy solemnity"—sacrifice, sacred banquets, public festivals, and games. Theatrical performances also belonged to this category, in one instance being used as a means of diverting a pestilence.

Sacred banquets were often decreed by the Senate as thanksgiving to the gods. Tables were spread with a sumptuous repast in the public places and were first offered to the statues of the deities seated around.

The festivals were numerous, all of a magical and symbolic nature. In the spring there was the *Parilia*, when fires of straw were lighted, through which persons passed to be purified, and the *Cerealia*, celebrated with sacrifice and offerings to Ceres, the corn-goddess, and followed by banquets. The *Lupercalia*, the festival of Faunus, was held in February and symbolized the wakening of spring and growth. Goats were slain as sacrifice and with their blood the *Luperci*, youths clad in skins, smeared their faces. They took thongs made of the goatskin and, laughing wildly, rushed through the city striking the crowd, Roman matrons believing that the blows thus received rendered them prolific.

Juno, the goddess of marriage and childbirth, also had her festival, the *Matronalia*, celebrated by the women of Rome. During festivals of the dead, the door leading to the other world was opened, the stone removed from its entrance in the Comitium, and the dark spirits who came forth were appeased with offerings. On these days, three times in the year, when the gods of gloom were abroad, complete cessation from all work was decreed. No battle could be fought nor ship set sail, neither could a man and woman marry.

To the sacred games were taken the statues of the gods in gorgeous procession, chariots of silver, companies of priests, and youths singing and dancing. The gods viewed the games reclining on couches.

The chariot races also partook of the nature of rites. After the races, in the Field of Mars, came one of the most important Roman rites, the sacrifice of the October Horse. The right-hand horse of the victorious team was sacrificed to Mars, and the tail of the animal, running with blood, carried to the Altar of the Regia. The blood was stored in the temple of Vesta until the following spring and used in the sacrifice of the festival of *Parilia*. The sacrifice was essentially magical, all citizens present being purified by the blood-sprinkling and bonfire.

The Roman outlook upon life was largely colored by magic. Bodily foes had their counterpart in the unseen world—wandering spirits of the dead, spirits of evil, the anger of innocently offended deities, and the menace of the evil eye. Portents and prodigies were everywhere. In the heavens, strange things might be seen. The sun had been known to double, even treble itself, its light turn to blood, or a magical halo to appear round the orb. Thunder and lightning were always fraught with presage. Jove was angered when he opened the heavens and hurled his bolts to earth.

Phantoms, too, hovered amid the clouds. Upon the Campagna, the gods were observed in conflict, and afterward tracks of the combatants were visible across the plain. Unearthly voices were heard amid the mountains and groves and cries of portent sounded within the temples.

Blood haunted the Roman imagination. Sometimes it was said to have covered the land as a mantle, the standing corn dyed with blood, the rivers and fountains flowing with it, while walls and statues were covered with a bloody sweat.

The flight and song of birds might foretell the decrees of Fate; unappeased spirits of the dead were known to lurk near and steal away the souls of men, who then died. All these happenings were attributable to the gods and spirits, who, if the portent was one of menace, must be propitiated, if one of good fortune, thanked with offerings.

Down to later times, this deep belief in the occurrence of prodigies persisted. When Otho set out for Italy in 69 C.E., Rome rang with reports of a gigantic phantom rushing forth from the Temple of Juno and of the statue of Julius turning from east to west.

Divination and Augury

Divination was connected with Roman worship. There was a spot on the Capitol from which the augur, with veiled head, read the auspices in the flight of birds. Augurs also accompanied armies and fleets and read the omens before an engagement was entered upon. Divination was also practiced by reading the intestines of animals, by dreams, by divine possession, as in the case of the Oracles, when prophecies were uttered. These had been gathered together in the **Sibylline Books** and were consulted as oracles by the state. With the worship of fortune were connected the *Lots of Praeneste*. The questions put to the goddess were answered by means of oaken lots a boy drew from a case made of sacred wood. The fortune-tellers also used a narrow-necked urn that, filled with water, only allowed one lot at a time to rise. Astrologers from Chaldea were also much sought after and were attached to the kingly and noble houses.

Familiar things of everyday life took on magical import. Words and numbers, especially odd ones, were of special significance. The Kalends, Nones, and Ides were so arranged as to fall upon odd days. Touch was binding, and so recognized in the law of Rome, as the grasp of a thing sold, from a slave to a turf of distant estate. Knotting and twisting of thread was injurious, so that women must never pass by cornfields twisting their spindles.

A strange sympathy existed between the trees and human-kind, and great honor was paid to the sacred trees of Rome. On the oak tree of Jupiter, the triumphant general hung the shield and arms of his fallen foe, while the hedges about the Temple of Diana at Nemi were covered with votive offerings. The trees also harbored the spirits of the dead, who came forth as dreams to the souls of men. **Pliny the Elder** stated in this matter:

“Trees have a soul since nothing on earth lives without one. They are the temples of spirits and the simple countryside dedicates still a noble tree to some god. The various kinds of trees are sacred to their protecting spirits: the oak to Jupiter, the laurel to Apollo, olive to Minerva, myrtle to Venus, white poplar to Hercules.”

These trees therefore partook of the nature of their presiding spirits and it was desirable to bring about communion with their magical influence, as in the spring, when laurel boughs were hung at the doors of the flamens and pontiffs, and in the temple of Vesta, where they remained hanging until the following year. Trees and their leaves were also possessed of healing and purifying value. Laurel was used for the latter quality after triumphs, when the spears and javelins of legionaries were wreathed with its branches to purify them from the blood of the enemy.

Man himself had a presiding spirit, his genius, each woman her “Juno” and the Saturnalia was really a holiday for this “other self.” The Roman kept his birthday in honor of his genius. He would offer frankincense, cakes, and unmixed wine on an altar garlanded with flowers while making solemn prayers for the coming year. Cities and villages had their geni.

Beliefs About Death

Death was believed to be the life and soul enticed away by revengeful ghosts, hence death would never occur save by such agencies. The dead therefore must be appeased with offerings or else they wandered abroad working evil among the living.

One manifestation of this belief appeared in Ovid's lines,

“Once upon a time the great feast of the dead was not observed and the manes failed to receive the customary gifts, the fruit, the salt, the corn steeped in unmixed wine, the violets. The injured spirits revenged themselves on the living and the city was encircled with the funeral fires of their victims. The townsfolk heard their grandsires complaining in the quiet hours of the night, and told each other how the unsubstantial troop of monstrous specters rising from their tombs, shrieked along the city streets and up and down the fields.”

Beans were used in the funeral feasts. They were supposed to harbor the souls of the dead, and the bean-blossom to be inscribed with characters of mourning.

Dreams were considered of great importance by the Romans and many historical instances of prophetic dreams may be found. They were thought to be like birds, the "bronze-colored" hawks; they were also thought to be the souls of human beings visiting others in their sleep or the souls of the dead returning to earth. In Virgil much may be found on this subject. Lucretius tried to find a scientific reason for dreams; Cicero, although writing in a slighting manner of the prevalent belief in these manifestations of sleep, recorded dreams of his own.

Sorcery & Witchcraft

Sorcery in all its forms, from love-magic to death-magic, was rife among all classes, as were necromantic practices. There were charms and spells for everything under the sun. The rain-charm of the pontiffs consisted of the throwing of puppets into the Tiber. The charm against thunderbolts was compounded of onions, hair, and sprats. The charm against an epidemic required the matrons of Rome to sweep the temple-floors with their hair. There were many more charms, including the simple love-charm strung around the neck of the country maiden.

Witches were prevalent. The poets often chose these sinister figures for their subjects, as when Horace described the ghastly rites of two witches in the cemetery of the Esquiline. Under the light of the new moon they crawled about looking for poisonous herbs and bones. They called the specters to a banquet consisting of a black lamb torn to pieces with their teeth, and afterward these phantoms had to answer the questions of the sorceresses.

Witches made images of their victims and prayed to the infernal powers for help; hounds and snakes glided over the ground, the moon turned to blood, and as the images were melted so the lives of the victims ebbed away.

Virgil gives a picture of a sorceress performing love-magic by means of a waxen image of the youth whose love she desired. Lucan, in his *Pharsalia*, discusses Thessaly, notorious in all ages for sorcery, and drew a terrific figure of Erichtho, a sorceress of illimitable powers, one whom even the gods obeyed, and to whom the forces of earth and heaven were bond-slaves.

Both Nero and his mother Agrippina were reported to have had recourse to the infamous arts of sorcery, while in the New Testament may be found testimony as to these practices in Rome.

The attitude of the cultured class towards magic is illustrated by an illuminating passage to be found in the writings of Pliny the Elder. He states,

"The art of magic has prevailed in most ages and in most parts of the globe. Let no one wonder that it has wielded very great authority inasmuch as it embraces three other sources of influence. No one doubts that it took its rise in medicine and sought to cloak itself in the garb of a science more profound and holy than the common run. It added to its tempting promises the force of religion, after which the human race is groping, especially at this time. Further it has brought in the arts of astrology and divination. For everyone desires to know what is to come to him and believes that certainty can be gained by consulting the stars. Having in this way taken captive the feelings of man by a triple chain, it has reached such a pitch that it rules over all the world and in the East, governs the King of Kings."

Roosevelt Spiritual Memorial Benevolent Association

The Roosevelt Spiritual Memorial Benevolent Association was founded in 1949 among independent Spiritualists as a corporation to hold church charters and ministerial credentials for

otherwise autonomous congregations and mediums. The association promoted **Spiritualism** but held a minimum of beliefs, including the idea that Spiritualist communication with the deceased is taught by the Bible. It provided a study course in Spiritualism. Last known address: P.O. Box 68-313, Miami, FL 33138.

Rose

In ancient Rome, the rose, the flower of Venus, was the badge of the sacred prostitutes. The rose additionally symbolized silence. Eros, in Greek mythology, presents a rose to the god of silence. Things spoken under the rose or *sub rosa* were the secrets of Venus' sexual mysteries, later generalized to refer to keeping any secret. The use of red and white roses symbolized the sexually active and virginal goddess respectively and set the stage for the later Christian sexual symbolism possessed by the rose. That symbolism survives today in the predominate use of roses at weddings and as gifts for Valentine's Day.

In Christian Rome it was the custom to bless the rose on a certain Sunday, called Rose Sunday. The custom of blessing the golden rose came into vogue about the eleventh century. The golden rose thus consecrated was given to princes as a mark of the Roman pontiffs' favor. The Christian use of the older rose symbolism achieved its most artistic expression in the rose windows of the medieval cathedrals.

In the East, it was believed that the first rose was generated by a tear of the prophet Mohammed, and it was further believed that on a certain day in the year the rose had a heart of gold.

In the west of Scotland, if a white rose bloomed in autumn it was a token of an early marriage. The red rose, it was said, would not bloom over a grave. If a young girl had several lovers and wished to know which of them would be her husband, she would take a rose leaf for each of her sweethearts, and, naming each leaf after one of her lovers, she would watch them until one after another they sank, and the last to sink would be her future husband.

Rose leaves thrown upon a fire gave good luck. If a rose bush was pruned on St. John's Eve, it would bloom again in the autumn. Superstitions respecting the rose are more numerous in England than in Scotland.

The rose became a prominent symbol in occultism at the beginning of the modern age. It appeared on the family crest of Martin Luther, seemingly the ultimate source of the **Rosicrucians'** juxtaposition of the rose and cross. Earlier it had been used in the symbolism of **alchemy**. Both pagan and Christian folklore cites the rose as a symbol of regeneration and love.

Sources:

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Rose, Ronald K(riss) H(ume) (1920–)

Australian author who has investigated parapsychology and written extensively on the subject. He was born on March 9, 1920, at Lakemba, New South Wales, **Australia**. After many years of employment in public relations for the New South Wales Railways (1935-49) he returned to school and earned his degree at the University of Queensland (B.A., 1953). In 1957 he became an information officer of the Department of Territories, Commonwealth of Australia.

His special interest involved investigating parapsychology among the original peoples of Australia, New Zealand, and Samoa, about whom he wrote extensively. He and his wife appear to have been the first to conduct **ESP** and **PK** tests with them.

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"Rosemary's Baby"

The sensational Satanist novel by Ira Levin, first published in 1967. It was issued the year after the public announcement of the founding of the Church of Satan by **Anton La Vey** and the popular interest in Satanism evidenced by several front page stories concerning La Vey's activities (including a military funeral) and his appearance on the Johnny Carson television show.

The Paramount movie version starring Mia Farrow was directed by Roman Polanski. La Vey was hired as a consultant and appeared briefly as the devil. La Vey called the film "the best paid commercial for Satanism since the Inquisition," and saw it as contributing to the growth of his church.

Some interesting coincidental events surrounded the film's release. On June 5, 1968, ten days before *Rosemary's Baby* was released, Polanski and his wife Sharon Tate dined with Robert Kennedy in Malibu; shortly afterward Kennedy left for the Ambassador Hotel, where he was assassinated.

A year later, on August 7, 1969, followers of **Charles Manson** brutally stabbed, mutilated, and murdered Sharon Tate and her unborn baby, together with four other people at the Polanski residence, Los Angeles.

The premises of the **American Society for Psychical Research** were housed immediately behind the famous Dakota Apartments in Manhattan, the large Gothic building that was the setting for *Rosemary's Baby*.

Sources:

Levin, Ira. *Rosemary's Baby*. New York: Random House, 1967.

Rosen, (Samuel) Paul

A sovereign grand inspector-general of the 33rd degree of the French rite of Masonry, who in 1888 decided that Masonry was diabolical in conception and to prove his strictures published a work called *Satan et Cie*. The Satanism credited to Freemasonry by Rosen was social anarchy and the destruction of the Catholic religion.

In 1890, he published a further attack titled *L'ennemie sociale; Histoire documentée des faits et gestes de la Franc-Maçonnerie de 1717 à 1890 en France, en Belgique et en Italie*. He made accusations of a "supreme directory" of Freemasonry in Berlin.

Such conspiracy accusations were common from the eighteenth century onward, reflecting social unrest and the involvement of Freemasons in the various revolutionary causes of the period. Freemasonry was generally pictured as anti-Catholic, pro-Jewish, subversive, and even diabolical. Substance for these accusations was provided by the prominent role of Freemasons, from George Washington to Garibaldi, in the anti-monarchical and secularizing trends of the eighteenth and nineteenth centuries.

Rosen's delusions were soon eclipsed by the infamous and sustained hoaxes of **Gabriel Jogand-Pagès**, who, under the name "Léo Taxil," claimed to have exposed Satanism in Freemasonry. This plot was double-edged, since it was also designed to embarrass and compromise the Catholic Church.

Rosetree, Rose

Rose Rosetree is an innovative teacher of **physiognomy**, the art of face reading, who has named her own system Face Reading Secrets. Following her graduation from Brandeis University, she became initially a student and then a teacher of **transcendental meditation** (TM). Among the highlights of her 15-year career was her pioneering the introduction of the TM program into the high school system of Miami, Florida, in the early 1970s. In 1974–75 she authored a syndicated column on meditation for newspapers in Massachusetts, and in 1981–82 she worked with the Environmental Protection Agency to develop a meditation program for its employees. This later program coincided with the challenge in the courts of TM's role in government agencies and its eventual banishment because of its religious nature. In 1986, Rosetree left the TM movement and began teaching independently.

During this time she began the study of physiognomy. She published her first book on the subject, *I Can Read Your Face*, in 1989. She continued to read widely in both the Chinese *Siang Mien* and Western texts, only a handful of which had been written over the nineteenth and twentieth centuries. Based upon her study and her own experiments in reading people's faces, she created her new system. This was also developed along with her abilities in reading the human aura, and greatly expanded the average person's ability to utilize aura reading skills.

Although teaching both physiognomy and aura reading, Rosetree, who resides in suburban Washington, D.C., has focused on teacher training, a key to spreading the practice of face reading, and upon application in the business world. The first book based upon her new system, *The Power of Face Reading for Sales, Self-Esteem, and Better Relationships*, appeared in 1998.

Sources:

Rose Rosetree. <http://www.rose-rosetree.com/>. April 23, 2000.

———. *Aura Reading Through All Your Senses: Celestial Perception Made Practical*. Sterling, Va.: Women's Intuition Worldwide, 1996.

———. *The Power of Face Reading for Sales, Self-Esteem, and Better Relationships*. Sterling, Va.: Women's Intuition Worldwide, 1998.

Roshier, Grace (d. 1980)

Noted British exponent of **automatic writing**. She was an artist who exhibited miniature paintings in the Royal Academy, London. Her psychic talent became manifest after the loss of her fiancé Gordon E. Burdick, whom she had known for many years. In June 1956, he was serving in the Canadian Navy, stationed at Vancouver, and intended to come to London to marry Roshier. A week before sailing, he died.

Fifteen months later, Grace Roshier had written a letter concerning an aunt and was wondering if she had time to write another letter before tea-time when she had a strong urge to keep her hand on the writing pad. The pen began to move without her conscious volition, and she discovered to her astonishment that it had written a letter in the handwriting of her dead fiancé. In the course of time, many other such automatic letters followed, stating that this phenomenon would be the means of bringing other people to realize that life continues after death.

Roshier was not a Spiritualist, and sought guidance from the Rev. **G. Maurice Elliot**, then secretary of the **Churches' Fel-**

lowship of Psychic and Spiritual Studies. Elliot enlisted the aid of handwriting expert F. T. Hilliger who studied the automatic scripts and compared them to the handwriting of Burdick when alive. Although initially skeptical, Hilliger reported that the automatic scripts bore a close resemblance to the genuine writing of Burdick in a large number of different ways, and were so consistent that “the writing reproduced by Grace Rosher was, if it were humanly possible, genuinely inspired by the personality of Gordon E. Burdick.”

Rosher subsequently produced many other scripts, including messages from her mother, father, and three sisters, and a relative who had died in 1752. On one occasion, she produced a communication claimed to be from the famous scientist **Sir William Crookes**, in handwriting remarkably similar to that of Crookes in his lifetime.

A special characteristic of these automatic scripts was the way in which they were written with a pen lying loosely across the joint of Rosher's index finger, the nib resting on a writing pad. Although she did not hold the pen, it wrote swiftly and intelligently. Skeptical stage magicians have pointed out that it is possible to guide a pen under these circumstances, but it is not clear whether they are suggesting a conscious or even subconscious deception on her part. The circumstances of the production of Rosher's automatic scripts are in no way comparable with the deliberate mystification of a professional magician. Grace Rosher died in July 1980.

Sources:

Rosher, Grace. *Beyond the Horizon*. London, 1961.

Rosicrucian Anthroposophical League

The Rosicrucian Anthroposophical League was founded in 1932 by Samuel Richard Parchment (b. 1881), an astrologer and occultist who trained with **Max Heindel**. During the 1920s, Parchment became a leader in the **Rosicrucian Fellowship**, founded by Heindel, which published his early writings. However, he broke away from the fellowship after Heindel's death and formed an independent organization out of the former fellowship center in San Francisco. Parchment is best remembered as the author of a classic textbook, *Astrology, Mundane and Spiritual*, which was used by many astrologers not affiliated with the league and later reprinted by the American Federation of Astrologers. He also wrote a number of booklets that became league texts: *The Just Law of Compensation*; *The Middle Path, the Safest*; *Ancient Operative Masonry*; and *Steps to Self-Mastery*.

The league strove to investigate occult laws, to practice the brotherhood of man, to disseminate spiritual truth, and to facilitate the attainment of self-conscious immortality by its members. During Parchment's lifetime, league centers developed on both coasts, but in recent years little has been heard of it. Its present status is unknown. In the 1970s the New York League became the independent **Ausar Auset Society**.

Sources:

Parchment, S. R. *Ancient Operative Masonry*. San Francisco: San Francisco Center—Rosicrucian Fellowship, 1930.

———. *Astrology, Mundane and Spiritual*. San Francisco: Anthroposophical Rosicrucian League, 1933.

———. *The Just Law of Compensation*. San Francisco: San Francisco Center—Rosicrucian Fellowship, 1932.

———. *Steps to Self-Mastery*. Oceanside, Calif.: Fellowship Press, 1927.

Rosicrucian Digest

The *Rosicrucian Digest*, the outer organ of the **Ancient and Mystical Order Rosae Crucis** (AMORC), is one of the oldest occult magazines being published in the Western world, having been established in the early 1920s. The *Digest* continues *The*

American Rosae Crucis, the original periodical established by **H. Spencer Lewis** (1883–1939) in 1915 when he opened the AMORC. The organization passed through an unstable initial decade before settling in San Jose, California, where its headquarters has remained and from which it has grown into a worldwide **occult** fellowship, possibly the largest in the contemporary world.

The *Rosicrucian Digest* is built around a set of feature articles expounding upon various Rosicrucian themes. The order traces its origins to ancient Egypt, and has founded an Egyptian museum that remains a popular tourist stop in San Jose. Articles discuss the museum's artifacts, its staff's archeological work, and ancient Egypt in general. The emphasis upon Egypt provides a foundation for regular treatments of the Hermetic tradition, also traced to Egyptian roots. Generally each issue begins with an article by the leader of the order, and recently each issue has reprinted an article from the many written by Lewis, the founding imperator.

Through the years, the *Digest* was issued as a monthly magazine. However, in the 1990s the order went through a major upheaval when it came into conflict with its imperator, Gary Stewart. Stewart was forced out of office after being accused of attempting to steal substantial funds. For several years the order faced severe financial problems. Eventually a new imperator, Christian Bernard, was named. Through the unrest, the *Digest* became a quarterly periodical. It currently circulates approximately 15,000 copies per issue (with parallel issues serving the order in other countries). Once a year, the *Digest* publishes a list of Rosicrucian lodges and centers around the world.

The *Rosicrucian Digest* may be ordered from the Grand Lodge of the English Language Jurisdiction, AMORC, Inc., 1342 Naglee Ave., San Jose, CA 95191.

Sources:

Rosicrucian Digest. San Jose, Calif., n.d.

Rosicrucian Fellowship

An occult organization founded in 1907 by Carl Louis van Grashoff who used the pseudonym **Max Heindel**. Born in **Germany** in 1865, he came to America in 1895 and in 1904 was vice president of a **Theosophical Society** lodge in Los Angeles.

He claimed that during a visit to Europe in 1907 he met a mysterious occult Rosicrucian who took him to a Rose Cross temple on the borders of Germany and Bohemia, where he was initiated. Heindel expounded his version of Rosicrucian teachings, with obvious roots in Theosophy, in his book *The Rosicrucian Cosmo-Conception* (1909) and established various Fellowship Centers. He also founded the fellowship's magazine **Rays from the Rose Cross**.

In 1911, the fellowship was established at Mt. Ecclesia, a plot of land in Oceanside, California, to disseminate Rosicrucian philosophy through books, magazines, lectures, and correspondence courses. The Oceanside headquarters now cover a vast estate with stucco temples, a healing department, and a vegetarian restaurant at nearby El Toro Marine base.

Much of Heindel's teachings seem to derive from the lectures he attended of Anthroposophist **Rudolf Steiner** (1861–1925) in Germany during the 1900s, and Steiner, who saw himself standing in the Rosicrucian tradition, may have been Heindel's mysterious Rosicrucian.

Heindel died in 1919, and his widow Augusta Foss Heindel became leader and director of the Fellowship until her own death in 1938. Another prominent official of the Fellowship during this later period was **Manly Palmer Hall**.

In 1995 the fellowship reported 8,000 members worldwide with 700 in the United States. Address: 2222 Mission Ave., Oceanside, CA 92054-0713. Website: <http://www.rosicrucian.com/>.

Sources:

Heindel, Max. *Rosicrucian Cosmo-Conception*. Oceanside, Calif.: Rosicrucian Fellowship, 1937.

Heindel, Mrs. Max [Augusta Foss]. *The Birth of the Rosicrucian Fellowship*. Oceanside, Calif.: Rosicrucian Fellowship, n.d.

The Rosicrucian Fellowship. <http://www.rosicrucian.com/>. April 14, 2000.

Rosicrucians

The idea of a Rosicrucian brotherhood arose in the early seventeenth century and through the succeeding decades aroused considerable interest among those with occult leanings. In the absence of an organization to coincide with the early documents that presented the basic Rosicrucian myth, numerous occultists filled the vacuum and invented a new mystical life. Over the next centuries, books appeared to present the true Rosicrucian teachings; Rosicrucian degrees appeared in speculative masonry; and different Rosicrucian orders emerged. During the nineteenth century, fiction writers found the idea of Rosicrucianism a suitable topic for romantic novels, such as **Bulwar Lytton's** *Zanoni*, Percy Shelley's *St. Irvyne the Rosicrucian*, and Harrison Ainsworth's *Auriol*.

The name Rosicrucian is derived from *rosa* (a rose) and *crux* (a cross); the general symbol of the supposed order was a rose placed on the center of a cross. In a Rosicrucian book of the nineteenth century, there is a symbol of a red cross-marked heart in the center of an open rose, which the writer **Arthur E. Waite** believed to be a development of the monogram of Martin Luther, which was a cross-crowned heart rising from the center of an open rose.

History of the Brotherhood

Little was known concerning the Rosicrucians before the publication of Waite's work *The Real History of the Rosicrucians* in 1887 (later revised and enlarged as *The Brotherhood of the Rosy Cross*, 1924). Waite's writing on the Rosicrucians laid the groundwork for serious study of the subject. Prior to that, a great deal had been written concerning Rosicrucianism by people claiming to be Rosicrucians or representatives of the brotherhood, including the most questionable volume by Hargrave Jennings, *The Rosicrucians: Their Rites and Mysteries* (1870). It was typical of many writings regarding the fraternity of the Rosy Cross, and as the *Westminster Review* wittily commented in its notice of the volume, it dealt with practically everything under the sun except the Rosicrucians. In contrast, working as a critical historian, Waite gathered all that could be known regarding Rosicrucians at that time. Assembling all the relevant manuscripts, some of which he discovered, he was the first to put together a believable account of the origins of this branch of the occult world.

The name Rosicrucian appears to have been unknown before the year 1598. The movement originated in Germany, where, in the town of Cassel in the year 1614, the public was surprised by the publication of a pamphlet bearing the title *The Fama of the Fraternity of the Meritorious Order of the Rosy Cross Addressed to the Learned in General and the Governors of Europe*.

It purported to be a message from certain anonymous **adepts** who were deeply concerned for the condition of humankind and who greatly desired its moral renewal and perfection. It proposed that all men of learning throughout the world should join forces for the establishment of a synthesis of science, through which would be discovered the perfect method for all the arts. The squabbles and quarrels of the literati of the period were to be ignored, and the antiquated authorities of the old world to be discredited. It pointed out that a reformation had taken place in religion, that the church had been cleansed, and that a similar new career was now open to science. All this was to be brought about by the assistance of the illuminated Brotherhood, the children of light who had been

initiated in the mysteries of the Grand Orient and would lead the age of perfection.

The fraternity supplied what purported to be an account of its history. The head and front of the movement was one C. R. C., a magic hierophant of the highest rank, who at age five had been placed in a convent where he studied the humanities. At age 15, he had accompanied one Frater (brother) P. A. L. on his travels to the Holy Land. To the great grief of C. R. C., Frater P. A. L. died at Cyprus, but C. R. C. resolved to continue the arduous journey himself.

Arriving at Damascus, he obtained knowledge of a secret circle of mystics, experts in all magic arts, who lived in an unknown city of Arabia called Damcar. Turning aside from his quest for the Holy Sepulcher, the lad made up his mind to trace these illuminati and sought out certain Arabians, who took him to the city of Damcar. He arrived there at age 16 and was graciously welcomed by the magi, who told him they had long been expecting him, and related to him several occurrences from his past.

They proceeded to initiate him into the mysteries of occult science, and he quickly became acquainted with Arabic, from which he translated the divine book *M* into Latin. After three years of mystic instruction, he departed from the mysterious city for Egypt, then sailed to Fez, as the wise men of Damcar had instructed him to do. There he fell in with other masters who taught him how to evoke the elemental spirits.

After a further two years' sojourn at Fez, his period of initiation was over, and he proceeded to Spain to confer with the wisdom of that country and convince its professors of the errors of their ways. The scholars of Spain, however, turned their backs upon him with loud laughter and intimated to him that they had learned the principles and practice of **magic** from a much higher authority, namely, Satan himself, who had unveiled to them the secrets of **necromancy** within the walls of the University of Salamanca.

With noble indignation, the young man shook the dust of Spain from his feet and turned his face to other countries, only to find the same treatment within their boundaries. At last he sought his native land of Germany, where he pored over the great truths he had learned in solitude and seclusion and reduced his universal philosophy to writing. Five years of a hermit's life, however, only served to strengthen him in his opinions and he continued to feel that one who had mastered the arts of **alchemy**, had achieved the transmutation of metals, and had manufactured the **elixir of life** was designed for a nobler purpose than rumination in solitude.

Slowly and carefully he began to gather assistants, who became the nucleus of the Rosicrucian fraternity. When he had gathered four of these into the brotherhood, they invented among them a magic language, a cipher writing of equal magic potency, and a large dictionary replete with occult wisdom. They erected a House of the Holy Ghost, healed the sick, and initiated further members, then, calling themselves missionaries, went to the various countries of Europe to disseminate their wisdom.

In course of time, C. R. C. died, and for 120 years the secret of his burial place was concealed. The original members also died one by one, and it was not until the third generation of adepts had arisen that the tomb of their illustrious founder was unearthed during the rebuilding of one of their secret dwellings. The vault in which this tomb was found was illuminated by the sun of the magi, and inscribed with magic characters. The body of the illustrious founder was discovered in perfect preservation, and a number of marvels were discovered buried beside him, which convinced the existing members of the fraternity that it was their duty to make these known to the world.

It was this discovery that immediately inspired the brotherhood to make its existence public in the aforementioned circular, and they invited all worthy persons to apply to them for initiation into their order. They refused, however, to supply their names and addresses, and asked those who wished for initiation

to signify their intention by the publication of printed letters, which they would be certain to notice. In conclusion they assured the public that they were believers in the reformed Church of Christ (i.e., Lutheranism) and denounced in the most solemn manner all pseudo-occultists and alchemists.

The *Fama* created tremendous excitement among the occultists of Europe, and a large number of pamphlets were published criticizing or defending the society and its manifesto, in which it was pointed out there were a number of discrepancies. To begin with, no such city as Damcar existed in Arabia. Where, it was asked, was the House of the Holy Ghost, which the Rosicrucians stated had been seen by 100,000 persons but was concealed from the world? C. R. C., the founder, as a boy of 15 must have achieved great occult skill to have astonished the magi of Damcar, skeptics said.

Despite these objections, however, considerable credit was given to the Rosicrucian publication. The *Confession of the Rosicrucian Fraternity*, addressed to the learned in Europe, appeared one year later. This offered initiation by gradual stages to selected applicants, and revealed its ultra-Protestant character by what an old Scottish minister used to call "a dig at the Pope," whom it publicly execrated, expressing the hope that his "asinine braying" would finally be put a stop to by tearing him to pieces with nails! This impious comment did little to enhance the reputation of Rosicrucians among Roman Catholics.

A year later, in 1616, *The Chemical Nuptials of Christian Rosencreutz* was published, purporting to recount incidents in the life of the mysterious founder of the Brotherhood of the Rosy Cross. But the "chemical marriage" makes Christian Rosencreutz an old man when he achieves initiation, and this hardly squared with the original account of his life as given in the *Fama*. By that time a number of persons had applied for initiation but had received no answer to their applications. Since many believed themselves to be alchemical and magical adepts, great irritation arose with the brotherhood, and it was generally considered that the whole business was a hoax. By 1620 the Rosicrucians and their publication had lapsed into obscurity.

Numerous theories were advanced as to the probable authorship of these manifestos, and it is now known that these documents were written by Johann Valentin Andreae (1586–1654), a Lutheran pastor who had absorbed both occult and magical teachings as well as a desire for social change in Germany. His aim in producing the books seems to have derived from a plan to attempt the formation of a secret society that could encourage the reformation of values among the public, but it is not impossible that the documents were simply a hoax. It is most unlikely that they describe an actual organization existing in Germany in the early seventeenth century or that C. R. C. ever existed.

Rosicrucian Groups

So far as can be gleaned from their publications, the Rosicrucians (or the person in whose imagination they existed) were believers in the doctrines of **Paracelsus**. They believed in alchemy, astrology, and occult forces in nature, and their belief in these is identical to the doctrines of that great master of occult philosophy and medicine. They were thus essentially modern in their occult beliefs, just as they were modern in their religious ideas.

Waite thought it possible that in Nuremberg, in the year 1598, a Rosicrucian society was founded by a mystic and alchemist named Simon Studion, under the name *Militia Crucifera Evangelica*, which held periodical meetings in that city. Its proceedings were reported in an unprinted work of Studion's, and in opinions and objects it was identical with the supposed Rosicrucian Society. "Evidently," stated Waite, "the Rosicrucian Society of 1614 was a transfiguration or development of the sect established by Simon Studion." But Waite's idea remains unsupported speculation.

In 1618 Henrichus Neuhuseus published a Latin pamphlet that stated that the Rosicrucian adepts had migrated to India.

This pamphlet received little response until the nineteenth century, when some Theosophists proposed the notion that Rosicrucians still existed in the tablelands of Tibet. It was even alleged that the Rosicrucians developed into a Tibetan brotherhood, and exchanged their Protestant Christianity for esoteric Buddhism.

On a more serious level, in England the Rosicrucian idea was taken up by **Robert Fludd** (1574–1637), who wrote a spirited defense of the brotherhood; by the alchemist **Thomas Vaughan** (1622–1666), who wrote as **Eugenius Philalethes** and translated the *Fama* and the *Confession*; and by **John Heydon** (ca. 1629–1668), who furnished a peculiarly quaint and interesting account of the Rosicrucians in *The Wise Man's Crown; or, The Glory of the Rosie-Cross* (1664). Heydon also wrote a variety of other treatises regarding alchemical skill and medical ability in *El Havareuna; or, The English Physician's Tutor* (1665), and *A New Method of Rosie Crucian Physick* (1658). In France, Rosicrucianism was also widely discussed. It has been stated that there was a strong connection between Rosicrucians and Freemasons.

In Germany, Rosicrucianism became identified with various Pietist movements, movements that attempted to revive spiritual life above and beyond that to be found in the many parish churches. One Pietist leader was Johann Jacob Zimmerman, a theologian and occultist who emerged in the 1680s. Zimmerman also believed that Christ would return at some point in the 1690s. He found an apt pupil in Johannes Kelpius, whom he brought into the Pietist movement and with whom he organized a small disciplined brotherhood ready to accept William Penn's offer of a home in the American colonies. Zimmerman died before this small group of Rosicrucians could migrate, which they finally did in 1694. They arrived in Philadelphia on June 23, just in time to celebrate St. John's Eve.

The group settled on Wissahickon Creek in what is today the Germantown section of Philadelphia and there erected a cubic house with 40 foot sides and America's first astrological observatory on its roof. They believed that by observation of the heavens, they would be able to discern the first signs of Christ's anticipated arrival. Kelpius died in 1708, and soon thereafter, Christ having not returned, the group disintegrated. It became the basis of the continuing magic (or powwow) tradition in southeastern Pennsylvania.

Early in the eighteenth century another Rosicrucian impulse appeared in Germany. In 1710 a certain Sincerus Racatus, or Sigmund Richter, published *A Perfect and True Preparation of the Philosophical Stone according to the Secret Methods of the Brotherhood of the Golden and Rosy Cross*, and annexed to this treatise were the rules of the Rosicrucian Society for the initiation of new members.

Waite considered these rules additional indication of the society's existence at the period, and he believed that Richter's group continued the Nuremberg group originally established by Studion. In 1785 the publication of *The Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries* took place at Altona, showing, in Waite's opinion, that the mysterious brotherhood still existed, but this was their last manifesto. These bits of evidence are so scanty that any reasonable and workable hypothesis that such a society ever existed can scarcely be founded upon them.

Waite humorously stated that he was not able to trace the eastern progress of the brotherhood further than the Isle of Mauritius, where it is related in an odd manuscript that a certain Comte De Chazal initiated **Sigismund Bacstrom** into the mysteries of the Rose Cross Order in 1794, but nothing is known about the Comte De Chazal or his character, and it is possible that Bacstrom might have been one of those persons who, in all times and countries, have been willing to purchase problematical honors. Bacstrom's manuscripts attained a new importance later, when they passed into the hands of **Frederick Hockley**, an important figure in the revival of magic in the nineteenth century in England and who was later concerned with a revival of the Rosicrucian society.

Rosicrucian Theories

Rosicrucianism fit into the stream of Gnosticism that emerged in the Mediterranean basin in the second century and coexisted with Christianity through the centuries. At times, as Manicheanism or as the **Cathari**, it attained a significant popular following, and in the late middle ages undergirded alchemy. From the *Fama* and *Confession*, it is possible to glean some definite ideas of the occult concept of the Rosicrucians. In these documents is included the doctrine of the **microcosm**, which teaches that man contains the potential of the universe. This is a distinctly Paracelsian belief. There is also the belief of the doctrine of **elementary spirits**, which many people wrongly think originated with the Rosicrucians, but which was probably reintroduced by Paracelsus.

The manifestos contain the doctrine of the *Signatura Rerum*, which is also of Paracelsian origin. This is the magic writing referred to in the *Fama* and the mystical characters of a book of nature, which, according to the *Confession*, stands open for all eyes but can be read or understood by only a very few. These characters, it is written, are the seal of God imprinted on the wonderful work of creation, on the heavens and Earth, and on all beasts.

It would appear, too, that some form of practical magic was known to the brotherhood. They were also, they said, alchemists, and claimed to have achieved the transmutation of metals and the manufacture of the elixir of life.

Modern Rosicrucianism

The flurry of interest in Rosicrucianism in the century following the initial announcement of the existence of a Rosicrucian Brotherhood was followed in the eighteenth and nineteenth centuries by the development of speculative masonry, especially in Scotland, and the inclusion of Rosicrucian degrees amid the mass of others. Such Rosicrucian degrees survive to the present in the eighteenth degree, "the Rose-Croix," of the Ancient and Accepted Rite and the RSYCS degree of the Royal Order of Scotland. However, the first of the modern Rosicrucian organizations was founded around 1861 by **Paschal Beverly Randolph** (1825–1875). Randolph claimed that in the 1850s he traveled to France, made contact with the **Rosicrucian Fraternity**, and was named grand master for the Americas of the organization. Unfortunately, no independent record of the Rosicrucians with whom he met was available, and some doubt exists as to from whom he received his commission. What is less in doubt is his founding the First Supreme Grand Lodge of the Rosicrucian Fraternity in San Francisco on November 5, 1861, just as the Civil War was beginning. Shortly thereafter, however, he left on a trip around the world, and then settled in Boston.

Randolph's travel required at least two reorganizations of the fraternity during his lifetime, the second in 1874 in Toledo, Ohio. Following Randolph's death in 1875, he was succeeded by Freeman B. Dowd (1875–1907) and Edward H. Brown (1907–1922). In 1922 Reuben Swinburne Clymer, under whose leadership the order found a stabilized existence, established the present headquarters in rural Pennsylvania near Quakertown. Clymer was eventually succeeded by his son Emerson Clymer. The Rosicrucian Fraternity differs from other Rosicrucian groups in its refusal to advertise or engage in self-promotional activities.

In England the idea of Rosicrucianism was passed through the masonic orders and thereby came to Frederick Hockley. In 1865 a small group of masons founded the Societas Rosicruciana in Anglia (RSIA; the Rosicrucian Society of England). (There is some hint of a "Rosicrucian" society having been founded in the 1830s, but its existence is somewhat shadowy.) The RSIA published a small quarterly magazine, beginning in 1868 and continuing through the end of the 1870s, which in an early number stated that the society was "calculated to meet the requirements of those worthy masons who wished to study the science and antiquities of the craft, and trace it through its

successive developments to the present time; also to cull information from all the records extant from those mysterious societies which had their existence in the dark ages of the world, when might meant right."

To join, it was necessary to be a mason. The officers of the society consisted of three magi, a master-general for the first and second orders, a deputy master-general, a treasurer, a secretary, and seven ancients. The assisting officers numbered a precentor, organists, torchbearer, herald, and so forth. The society was composed of nine grades or classes. These objects were, however, fulfilled in a very perfunctory manner, if the magazine of the association is any criterion of its work, for this publication was filled with occult serial stories, reports of masonic meetings, and verse. Waite observed (though he seemed to be speaking in heightened hyperbole) that the most notable circumstance connected with this society was the complete ignorance that seemed to have prevailed among its members concerning everything connected with Rosicrucianism.

The prime movers of the association were Robert Wentworth Little, (1840–1878); its first supreme magus, Frederick Hockley; **Kenneth Mackenzie**, author of *The Royal Masonic Cyclopaedia* (1877); and Hargrave Jennings, author of the infamous text, *The Rosicrucians: Their Rites and Mysteries* (1870). A Metropolitan College was founded in London in 1866, and the Soc. Ros. in Scotia about the same time. Other colleges were later formed in the provinces. W. R. Woodman succeeded Little as grand magus in 1878. Mackenzie was named honorary magus and gave many lectures to the society.

In 1891 **William Wynn Westcott** succeeded Woodman as supreme magus. Three years earlier, Westcott had become one of the founders of the Hermetic Order of the **Golden Dawn** occult society, whose grade system and rituals drew heavily on Rosicrucian concepts. **S. L. MacGregor Mathers**, another of the Golden Dawn chiefs, formed a second order known as R.R. et A.C. (Rose of Ruby and Cross of Gold), supposed to be a British branch of a German occult order known as Ordo Roseae Rubrae et Aureae Crucis. The Golden Dawn was regarded as the probationary order of the R.R. et A.C. and the initiation rite dramatized the Rosicrucian legend of Christian Rosenkreutz in his tomb. When executive dissension arose in the Golden Dawn in 1901, member W. B. Yeats privately published a pamphlet titled *Is the Order of R.R. et A.C. to Remain a Magical Order?*

Meanwhile, in the United States, a set of Rosicrucian orders began to emerge. The first was the Societas Rosicruciana Republicae Americae (now known as the Societas Rosicruciana in Civitatibus Foederatis), established by a set of masons who received their authorization in 1878 from the Societas Rosicruciana in Anglia, through the college in York. Like its British counterpart, one had to be a mason to join. Out of it grew the Societas Rosicruciana in America, founded in 1907, which opened its doors to non-masons. Founder Sylvester Gould was succeeded by George Winslow Plummer (1876–1944), under whose leadership the society flourished up to World War II. Plummer was succeeded by Stanislaus Witowski (or de Witow). He was succeeded by Gladys Plummer de Witow and more recently, Lucia L. Grosch.

Also based in the Western occult tradition is the **Ancient and Mystic Order of the Rosicrucians**, popularly known by its acronym, AMORC. AMORC was founded in 1915 by **H. Spencer Lewis**, and after locating the headquarters in San Jose, California, in the mid-1920s, Lewis built the order into the largest Rosicrucian organization in the world with an aggressive program of advertising and recruitment and a popular correspondence course for members.

Several Rosicrucian groups grew out of the Theosophical Society and the teachings of **Helena Petrovna Blavatsky** and **Rudolf Steiner**, an early theosophical leader in German-speaking Europe. Steiner was the leading champion of a Christ-centered approach to Theosophy and promoted Rosicrucian ideals. In 1907 Louis van Grashof, known under his public name, **Max Heindel**, founded the **Rosicrucian Fellow-**

ship. Heindel had attended Steiner's lectures, and he incorporated Steiner's ideas in his many books. The Rosicrucian Fellowship became an important force in reestablishing **astrology** in the West in this century. The Rosicrucian Fellowship became the source of several other Rosicrucian groups, including the **Lectorium Rosicrucianum**, the **Rosicrucian Anthroposophical League**, and the **Ausar Auset Society**, unique for its adaptation of Rosicrucian teachings to the needs of the African American community.

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Rosma, Charles B.

Claimed as the murdered peddler of Hydesville, New York, in 1848, when spirit rappings were heard in the Fox household. The supposed source of the **Rochester Rappings** produced by the **Fox sisters**.

Rossetti, Dante Gabriel (1828–1882)

English author and painter Gabriel Charles Dante Rossetti, commonly known as Dante Gabriel Rossetti, was born in London, May 12, 1828. His father was an Italian who had settled in England.

While yet a boy, Rossetti manifested artistic talent, and accordingly was sent to study drawing under John Sell Cotman. Shortly afterward he entered the Royal Academy Schools. In 1848, he commenced working in the studio of Ford Madox Brown, during which time he began to show himself a painter of distinct individuality, while simultaneously he made his first essays in translating Italian literature into English and became known among his friends as a poet of rare promise.

Meanwhile, however, Rossetti was really more interested in painting rather than writing, and soon after leaving Brown's studio he brought about a memorable event in the history of English painting by founding the Pre-Raphaelite Brotherhood, a body consisting of seven members, whose central aim was to render precisely and literally every separate object figured in their pictures. Leaving his father's house in 1849, Rossetti went to live at Chatham Place, Blackfriars Bridge, London, and during the next ten years his activity as a painter was enormous.

The year 1860 was a notable one in his career, as it marked his marriage to Eleanor Siddal. The love between the pair was of an exceptionally passionate order, and from it sprang Rossetti's later sonnet sequence called *The House of Life*, published in 1881. However, Eleanor died in 1862. The loss of his wife preyed upon him persistently; he was tortured by insomnia and, in consequence, began to take occasional doses of the drug chloral. Gradually this practice developed into a habit, and it soon became evident that his death was imminent unless he gave up his addiction to the drug. He died April 9, 1882, at Birchington, near Margate, and his remains were interred in the cemetery there.

Rossetti had a marked bias for mysticism in various forms. William Bell Scott, in his *Autobiographical Notes* (2 vols., 1892), told how the poet became at one time much enamored of **table-turning**. His temperament was undoubtedly a very religious one, and once toward the close of his life he declared that he had "seen and heard those that died long ago."

A belief in the possibility of communicating with the dead may have induced him on his wife's death to have some of his love poems enclosed in her coffin. Whatever the truth of his poems, it is by his painting rather than by his poetry that Rossetti holds a place as a great mystic, for despite his fondness for precise handling, most of his pictures are essentially of a mystical nature. They embody the scenes and incidents beheld in dreams in a manner similar to the work of **William Blake**.

Rothe, Frau Anna (1850–1907)

German working woman who, after the death of her daughter's fiancé in about 1892, developed mediumship. She constantly saw the deceased seated on the sofa in his accustomed attitude. She saw visions as a child, too, but soon physical phenomena also developed and Rothe soon specialized in **apports** of flowers and fruits in quantity. Her mediumistic career, however, was a stormy one and finally her fraud led to a sensational trial and a prison sentence.

Camille Flammarion held a séance with Rothe in May 1901, at his own apartment. He wrote:

"During its continuance, bouquets of flowers of all sizes did, in truth, make their appearance, but always from a quarter in the room opposite to that to which our attention was drawn by Frau Rothe and her manager, Max Jentsch.

"Being well-nigh convinced that all was fraud, but not having the time to devote to such sittings, I begged M. Cail to be present, as often as he could, at the meetings which were to be held in different Parisian salons. He gladly consented, and got invited to a séance at the Clément Marot house. Having taken his station a little in the rear of the flower-scattering medium, he saw her adroitly slip one hand beneath her skirt and draw out branches which she tossed into the air."

He also saw her take oranges from her corsage, and ascertained that they were warm.

"The imposture was a glaring one, and he immediately unmasked her, to the great scandal of the assistants, who heaped insults upon him. A final séance had been planned, to be held in my salon on the following Tuesday. But Frau Rothe and her two accomplices took the train at the Eastern Railway station that very morning and we saw them no more."

Charles Richet stated in his book *Thirty Years of Psychical Research* (1923):

"The first time that I saw the surprising performances of Anna Roth, The 'Blumen-medium,' I was dazzled; at a second sitting I was perplexed; at the third I was convinced that the thing was a fraud. I asked Anna Roth to allow a more complete control which would have settled the question. She refused."

The fact on which Richet based his belief in the imposture of Rothe was that he weighed her before the séance and after. The difference was two pounds, exactly the weight of the "apported" flowers. Therefore, he concludes, they must have been secreted about her person.

A serious exposure took place in Germany in 1902, as a result of which Rothe was kept in prison for over a year before the trial and was afterward sentenced to eighteen months imprisonment and a fine of 500 marks. Detectives posing as inquirers found 150 flowers and several oranges and apples in a series of bag-like folds in her petticoat.

At the trial, Judge Georges Sulzer, President of the Zurich High Court of Appeal, stated on oath that Rothe put him in communication with the spirits of his wife and father, who gave information unknown to any mortal. He also declared that the medium produced flowers in quantity in a room flooded with light. They came down slowly from above, and he saw four nebulous points on the hand of the medium condense into bonbons. Altogether forty witnesses, mostly doctors and professors, gave evidence on behalf of the medium. But the presiding judge stated in the sentence:

“The Court cannot allow itself to criticize the spiritistic theory, for it must be acknowledged that science, with the generality of men of culture, declares supernatural manifestations to be impossible.”

In *Die Zukunft* (April 4, 1903), journalist Maxmilian Harden criticized the sentence,

“Before the conclusion of the testimony one could not but ask: Does this Rothe case, taken as a whole, show the proof-marks of fraud? This question was answered by us in the negative; but the court answered it affirmatively after a short deliberation. The flower medium was condemned to imprisonment for a year and half—a strange transaction, an incomprehensible sentence. The court summons witnesses for the defence—dozens—although the proof-notes show that almost all testify to the same effect. They come, are sworn, and declare almost without exception ‘we feel ourselves in no way injured.’ The most say ‘we are convinced that no false representations were worked off on us by the Rothe woman.’ . . . But the sentence has been pronounced on Frau Rothe in the name of justice.”

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Roy, William (1911–1977)

Pseudonym of William George Holroyd Plowright, a notorious mediumistic fraud in British Spiritualist history. He boasted that he had earned £50,000 by cheating the bereaved and others who attended his fraudulent séances. He even made money out of publishing his own confessions. It is to the credit of the British Spiritualist movement that its members took the lead in first exposing Roy.

Born in Cobham, Surrey, England, Roy was boastful and deceptive even at an early age. He was seventeen years old when he married Mary Castle, who owned a nightclub in the Soho area of London’s West End. Mary was the first of many women who were deceived by Roy’s glamorous tall tales.

During the 1930s, his wife died and Roy married again. He set up in business as a professional psychic medium. Roy used ingenious technical devices for fraudulent mediumship and also employed confederates. He concealed a microphone in the séance room and recorded the conversations of sitters before commencement of a séance.

When people wrote to ask if they could attend his séances, Roy researched at the registry of births, deaths, and marriages in order to obtain detailed information about their relatives. When they visited his house for a sitting, they would be asked to leave their bags and coats outside the séance room. These were searched by a confederate for letters, tickets, bills, or other scraps of personal information. All the facts concerning sitters were recorded in a detailed card index system, and cleverly worked into Roy’s “psychic” messages during séances.

Roy also produced “spirit voices” and “materialization” phenomena through use of amplifiers, butter muslin, masks, and tape recorders and microphones in the hands of confeder-

ates. One of Roy’s most shameless con tricks was the exploitation of a widow who attended his séances. Through a female accomplice, Roy obtained detailed information about the widow’s dead husband and son, duly relayed to the widow at séances as messages from her loved ones. At the same time, Roy made advances to the widow and claimed that he wanted to marry her as soon as he could obtain a divorce.

During a séance, the widow was given “spirit messages” advising her to offer Roy’s wife £15,000 in return for an arranged divorce. In due course, Roy produced a letter apparently from his wife through a firm of solicitors, giving consent for this arrangement. The letter and the firm of solicitors were both bogus, but the widow paid Roy £15,000, which went into his own pocket, and the pair went away on a “honeymoon.”

Meanwhile Roy’s second wife Dorothy committed suicide. Three weeks after her death, Roy married Mary Rose Halligan. Roy had rich clients and lived in style, with expensive motorcars. He separated from his third wife in 1956.

Meanwhile in August 1955, after almost 20 years of mediumistic trickery, his activity was first exposed by veteran Spiritualist **Maurice Barbanell** (editor of *Psychic News*) in an article in the journal *Two Worlds*. The exposure did not occur until Roy quarreled with his accomplice, who left him and supplied evidence and explained Roy’s methods and apparatus. Roy instituted libel proceedings, but withdrew the action in 1958.

In 1958, Roy unblushingly published his own confessions in the *Sunday Pictorial* newspaper. But he continued operating as a fake medium, using a new name “Bill Silver.” At the age of 58, Roy bigamously married Ann Clements. He finally died at Hastings, Sussex, suffering from cancer, leaving three children from his various alliances.

Roy’s ingenious apparatus for fake mediumship is now in the care of Scotland Yard, in a museum at the Metropolitan Police Detective Training School. After Roy’s death and twenty years after his original exposure, Barbanell devoted a whole front page of *Psychic News* (August 13, 1977) to the story of Roy’s frauds, illustrated by photographs of the apparatus and techniques used for fake mediumship.

Royal Priest Research

Royal Priest Research is an Arizona-based company that facilitates the channeling work of Lyssa Royal, one of the more prominent **New Age** channels to arise in the 1980s. During her college years in the later 1970s, Royal studied self-hypnosis and learned to enter altered states of consciousness for purposes of stress management. In the early 1980s, having completed her degree in psychology, she had a dream in which she was told that she would become a channel. She developed her skills over the next few years and began channeling professionally in 1985. She was one of the first and most successful of the New Age channels to rely primarily on information claimed to be from extraterrestrial sources.

Priest’s early work focused on the **contactee** and abductee phenomena and resulted in three books, *The Prism of Lyra* (1989), *Visitors from Within?* (1992), and *Preparing for Contact: A Metamorphosis of Consciousness* (1993), all written with Keith Priest, a musician, alternative health therapist, and independent researcher who works with Royal. These books explored the possibilities of human contact with space visitors through telepathic means and were among the first to suggest that the **abduction** experience was not necessarily negative, but could be used for personal and planetary evolution. Through the 1990s, Royal has become identified with the post-New Age channels operating out of **Sedona**, Arizona, and her work has frequently appeared in **Sedona Journal of Emergence**. Also working with Royal Priest Research is Ron Holt, Lyssa’s husband, who has been a leader in the **Flower of Life** organization headed by Drunvalo Melchizedek.

During the 1990s, Royal and Priest have continued to produce books based upon her channeling work. In 1997 Royal re-

leased a book, *Millennium*, in preparation for the changes she saw coming as the new century began. She offered a more mundane view of the changing times, noting that the millennium was a manmade marker that designates the collective recognition of a milestone in human life. However, she also believes in the post-New Age vision of coming human transformation. She views this as a movement from the third density state to the fourth density state. In the new state, humans will have a higher vibratory rate, will radiate more light, and the illusion of separation from the Divine will come to an end.

Royal Priest Research can be reached at P.O. Box 30973, Phoenix, AZ 85046. It has a website at <http://www.royalpriest.com>. Royal's books have now been translated into a number of languages.

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Royce, Josiah (1855–1916)

Philosopher and a founding member of the **American Society for Psychical Research**. He was born on November 20, 1855, at Grass Valley, California. He studied at University of California (B.A., 1875) and later did graduate work at Johns Hopkins University (Ph.D., 1878) and in Germany at the universities of Leipzig and Göttingen. In 1880 he married Katharine Head.

After his return from Germany he became an instructor in English literature and logic at the University of California. Then in 1882 he joined the Harvard faculty where in 1914 he was named Alford Professor of Religion, Moral Philosophy, and Civil Polity. He authored a number of books and professional papers.

As a prominent modern American philosopher, Royce investigated the problem of the individual self as part of the world mind. In part due to his friendship with William James, he became a founding member of the ASPR in 1884 and served as chairman and vice president of the Committee on Apparitions and Haunting Houses. The committee's name was changed later to Committee on Phantasms and Presentiments; it classified cases sent in from individuals all over the United States and published his report in the first volume of the *Proceedings* of the ASPR. Royce died September 14, 1916, at Cambridge, Massachusetts.

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RSP See Recurrent Spontaneous Psychokinesis

Rudhyar, Dane (1895–1985)

Musician, painter, poet, novelist, and one of the most important voices redirecting **astrology** in the twentieth century.

Rudhyar was born in Paris, on March 23, 1895. At age 12 a severe illness and surgery disabled him and he turned to music and intellectual development to compensate for his lack of physical agility. He studied at the Sorbonne, University of Paris (graduating at age 16) and at the Paris Conservatoire. His early ventures into philosophy and association with the artistic community in Paris led to his conviction that all existence is cyclical in character.

His music led him to New York in 1916, where he composed some of the first polytonal music performed in the United States. He also met Sasaki Roshi, one of the early Japanese **Zen** teachers in America, who led him in the study of Oriental philosophy and occultism. His interest was further stimulated by his association with Theosophy, which began when he was asked to compose music for a production at the society's headquarters in Los Angeles in 1920. Rudhyar became a naturalized citizen of the United States in 1926. He stayed in California (often commuting to New York) through the 1920s and in 1930 married Marla Contento, secretary to independent Theosophist Will Levington Comfort. Comfort introduced Rudhyar to **Marc Edmund Jones**, who in turn introduced him to astrology.

Rudhyar learned astrology during a period when he was also studying the psychological writings of **Carl G. Jung**, and he began to think in terms of bringing astrology and Jungian psychology together. The marriage overcame some basic problems of astrology, including its deterministic approach to life and the trouble of designating an agreeable agent to produce the astrological effects. Rudhyar postulated that the stars did not cause the effects seen in human life but were pictures synchronistically aligned to human beings. They detailed psychological forces working in individuals, but did not override human freedom in responding to those forces, he said. At first he called his new interpretation "harmonic astrology" and as the ideas matured renamed it "humanistic astrology," the subject of his monumental volume, *The Astrology of Personality*, published in 1936. A friend, **Alice A. Bailey**, encouraged the development of his thought and published his book.

Over the next two decades Rudhyar continued to write and lecture on astrology, but while he was honored within the astrological community he was little known outside of it. It was not until the 1970s, as the **New Age** movement emerged, that major publishing houses discovered him and began to publish his writings: among the first was *The Practice of Astrology*, published in 1970 by Penguin Books.

In 1969 Rudhyar founded the International Committee for Humanistic Astrology, a small professional society that would work on the development of his perspective. He began one of the most fruitful periods of his life, turning out several books a year for the next decade. He began to absorb the insights of transpersonal astrology, which concentrated on exploring altered and exalted states of perception, and by the mid-1970s had moved beyond humanistic astrology to what he termed "transpersonal astrology." He also began to reflect upon the New Age movement and wrote several of the more sophisticated volumes on planetary consciousness and New Age philosophy.

He died September 15, 1985, in California.

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Ruggles, A. D. (ca. 1853)

Early American Spiritualist medium, the subject of experiments by Prof. **Robert Hare**. According to testimonies in contemporary periodicals, Ruggles's abilities included **xenoglossia**, the skill of writing and speaking in foreign languages that one does not understand.

Ruhani Satsang

A major branch of the **Radhasoami Satsang** spiritual movement of India, stemming from the guru Sawan Singh (1858–1948), a disciple of Baba Jaimal Singh. Central to the teaching is the concept of an inner light and inner sound experienced in meditation. After Kirpal Singh's death in 1974, his son Darshan Singh succeeded him. The Satsang currently operates in the West as the Sawan Kirpal Ruhani Mission.

There is an international headquarters at: Kirpal Ashram, 2 Canal Road, Vijay Nagar, Delhi 11009. In the United States, the mission may be contacted at 8605 Village Way, No. C, Alexandria, VA 22309-1605.

Ruh Ve Madde (Journal)

Monthly journal (in Turkish language) of the Metaphysical Research Society of Turkey that covered **Spiritualism**, healing, **astrology**, **UFOs**, and **parapsychology**. Last known address: P.O. Box 1157, Istanbul, Turkey.

Rumi, Jalal al-Din (1207–1273)

A Sufi poet born in 1207 in Balkh (now Afganistan). He taught the Sufi doctrine that the chief end of life is to emancipate oneself from human thoughts and wishes, human needs, and the outward impressions of the senses, so that one may become a mere mirror for the Deity. So refined an essence does one's mind become that it is as nearly as possible nothing, yet while in this state it can, by a union with the Divine Essence, mysteriously become the All.

In his teachings, Rumi declared that names and words must not be taken for the things they represent:

“Names thou mayest know; go, seek the truth they name
Search not the brook, but heaven, for the moon.”

Nature figured largely in the imagery of Rumi's poems. He also used the image of the reed-pipe, which figures largely in the symbolism of the Mevlevi order **Sufism**, popularly known as the whirling **dervishes**, which his followers founded after his death in 1273.

Sources:

Classical and Medieval Literature Criticism. Vol. 20, Detroit: Gale Research, 1997.

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Runes

An ancient alphabet found in inscriptions on stone in Scandinavian countries. The runic alphabet belongs to the Germanic group of languages, but is related to Greek and Latin alpha-

bets. The earliest inscriptions were pictured in the hands of the goddess Idun, the keeper of the gods' magic apples of immortality. Dating from the 3rd century C.E., runic inscriptions have been found in areas between the Black Sea and the Baltic (territories occupied by Goths) as well as throughout Scandinavia.

At one point, Odin dies to acquire the runes for humankind, and, as men were expected to imitate his sacrifice, high praise was given to one who died in battle. In place of dying in battle, a Norse warrior might carve the runes on his body and bleed to death, that day thus being marked as a “red-letter day.”

Runes were inscribed on stone monuments to commemorate events and individuals as well as for magical purposes. They were also used on objects like brooches. Typical of runic inscriptions is the writing on an ancient Danish monument which reads: “Rolf raised this stone, priest and chieftain of the Helnaes dwellers, in memory of his brother's son, Gudmund. The men were drowned at sea. Aveir wrote (the runes).” A Norwegian monument indicates that runes were believed to give magical protection: “This is the secret meaning of the runes; I hid here power-runes, undisturbed by evil witchcraft. In exile shall he die by means of magic art who destroys this monument.”

The use of runic inscriptions has been revived in both the modern magical and New Age ideas and activities, and crated a vast contemporary literature. Among the most popular, Ralph Blum has adapted runes for **divination** purposes. His publications *The Book of Runes* (1984) and *Rune Play* (1985) are issued in conjunction with a package of twenty-five runic letters on ceramic counters. These counters are “cast,” rather in the manner of a simplified **I Ching** system, to give oracular guidance on personal questions and decisions.

The concept of “casting the runes” also occurs in Western magical practice, where spells are inscribed on a slip of paper in runic letters, to be unobtrusively delivered to and accepted by the victim of the spell. This is brilliantly described in the short story *Casting the Runes* by M. R. James (included in *More Ghost Stories of an Antiquary*, 1911) in which one character takes a ticket-case belonging to the victim and places the slip of paper with the runic spell on it inside the case. He then hands it to the victim, implying casually that he must have dropped it. The victim recognizes the ticket-case as his own, and gratefully accepts it, so the runes are cast.

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Rupa

In theosophical teachings, *rupa* denotes form, appearance, or the physical body, the most gross of the **seven principles** of

which personality consists. It is a term originating in Hindu philosophy denoting the subtle essence of form. (See also **Mayavi-rupa**.)

Rusalki

The lovely river nymph of southern Russian legend endowed with human beauty and the gentle characteristics of the **Mermaids** of northern European nations. Shy and benevolent, she lived on the small alluvial islands that stud the rivers or in the detached coppices of their banks. Her pastime and occupation was to aid in secret the poor fishermen in their laborious and precarious calling.

The rusalki (also spelled “rusalky” or “rusalka”) were believed to have originated with young women who met an untimely death either by suicide, drowning, or murder by strangling or were not buried in holy ground. At times the rusalki would turn on people and kill them, especially young men who would go bathing in the streams without wearing a cross around their necks.

Little is known of these beautiful creatures. Thomas Keightley, a knowledgeable source in the lore of **fairies**, says little of *rusalki* in his book *The Fairy Mythology* (1850) and gives only this brief notice:

“They are of a beautiful form, with long green hair; they swim and balance themselves on the branches of trees, bathe in the lakes and rivers, play on the surface of the water, and wring their locks on the green meads at the water’s edge. It is chiefly at Whitsuntide that they appear; and the people then, singing and dancing, weave garlands for them, which they cast into the stream.”

Sources:

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Cherry, C. J. *Rusalka*. New York: Ballantine Books, 1989.

Rush, J(oseph) H(arold) (1911–)

Physicist and science writer who also studied aspects of parapsychology. He was born on April 17, 1911, at Mount Calm, Texas. He studied at the University of Texas (B.A., 1940; M.A., 1941) and Duke University (Ph.D., 1950). He worked as a physicist and teacher of physics through the 1940s, including work on the development of the atomic bomb during World War II, prior to becoming a physicist at the National Center for Atmospheric Research in Boulder, Colorado, in 1962. He has published a number of papers on astronomy and physics and is author of *The Dawn of Life* (1958). He was in Boulder at the end of the 1960s when the **Condon Committee** on **UFOs** was established and he was invited to participate on it.

Rush’s interest in parapsychology dates to the mid-1930s when he discovered some of the early texts on the subject by **J. B. Rhine**. His acceptance of parapsychology came in part because of his early experiences of clairvoyance and precognition. He became a charter member of the **Parapsychology Association**. In the field of parapsychology, he has studied and written about the associative aspects of psi phenomena and the functioning of psi with ordinary sensorimotor activities. He has emerged as a sympathetic critic of the field and claimed that much of parapsychology had been wasted by scientists using inadequate methodologies.

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Rushton, W(illiam A(lbert) H(ugh) (1901–1980)

Distinguished British physiologist who also took an active interest in parapsychology, becoming president of the **Society for Psychical Research**, London, (1969–71). Rushton was born on December 8, 1901. He was educated at Gresham’s, Bolt; Emmanuel College, Cambridge and University College Hospital, London. He joined the faculty at Cambridge University in physiology and taught until 1968 when he moved to Florida State University as the Distinguished Resident Professor in Psychobiology. Following his retirement in 1977 he was named emeritus professor of physiology.

He contributed to the *Journal of Physiology* and took a special interest in nerve excitation and vision. In the field of psychical research, his expert physiological knowledge stimulated inquiry into the possible mechanisms of ESP. He was critical about false assumptions or unscientific thinking in study of the paranormal, but maintained a keen interest in the subject and believed in the reality of some phenomena. He died June 21, 1980.

Ruskin, John (1819–1900)

Famous British author and critic born in London on February 8, 1819, who owed his belief in survival to **Spiritualism**. In *Pre-Raphaelitism and the Pre-Raphaelite Brotherhood* by W. Holman Hunt (2 vols., 1913) there occurs the following conversation:

“When we last met,” said Holman Hunt to Ruskin, “you declared you had given up all belief in immortality.” “I remember well,” Ruskin replied, “but what has mainly caused the change in my views is the unanswerable evidence of spiritualism. I know there is much vulgar fraud and stupidity connected with it, but underneath there is, I am sure, enough to convince us that there is personal life independent of the body, but with this once proved, I have no further interest in spiritualism.”

Also during one summer in Switzerland Ruskin had a startling experience with a child who saw a ghost that had long been known to haunt a particular spot in the valley of Chamonix. He described the female spirit as having no eyes, but only holes where they were supposed to be.

Ruskin died January 20, 1900.

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Russell, Eric Frank (1905–1978)

Prolific science-fiction writer, who based some of his stories on the ideas and data of **Charles Fort**; British representative of the **Fortean Society**. Russell was born on January 6, 1905, at Sandhurst, Surrey, England. He spent his early years at military bases abroad before returning to England, where he had

a scientific and technical education. In the 1930s he published science-fiction stories, later serving in the Royal Air Force during World War II. He was active in promoting Fortean ideas at a time when Fort's books were little known in Britain and difficult to obtain.

His first major novel *Sinister Barrier* (1943), published serially in 1939, was built around the Fortean theme "I think we're property," suggesting that the inhabitants of Earth may be controlled by alien entities. His story *Three to Conquer* (1956) is a science-fiction treatment of the theme of psi powers.

Other Russell books include: *Dreadful Sanctuary* (1953), *Sentinels From Space* (1954), *Deep Space* (1956), *Men, Martians & Machines* (1956), *Wasp* (1958), *The Space Willies* (U.K. title *Next of Kin*) (1959), *Far Stars* (1961), *The Great Explosion* (1962), *With a Strange Device* (1964), and *Somewhere a Voice* (1965).

With the decline of the Fortean Society, his enthusiasm waned and during the 1960s he also stopped writing.

Although never officially dissolved, the work of the Fortean Society was later taken over by the **International Fortean Organization** in North America and the **Fortean Times** in Great Britain. Russell died February 28, 1978.

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Russell, George W(illiam) (1867–1935)

Irish poet, essayist, and mystic, who wrote under the pseudonym "AE." Born April 10, 1867, at Lurgan, County Armagh, Northern Ireland, his family moved to Dublin when he was ten, where he was able to attend Rathmines School. He had a natural talent for painting and attended the Metropolitan School of Art in Dublin, where he met **William Butler Yeats**, who introduced him to **Theosophy**. At that time, Russell earned his living by working as a clerk and soon began contributing poems and articles to *The Irish Theosophist*.

Theosophical teachings and the literature of Hindu philosophy opened his mind to heightened consciousness of Celtic myth and nature spirits. He painted visionary pictures of the Irish landscape.

He felt a strange impulse to call one of his paintings "The Birth of Aeon," a Gnostic concept, and signed one of his articles "AEON." A proof reader rendered this as "AE-?" and thereafter Russell used the initials for his poems. In 1894 he allowed some of his poems to be published as a book, *Homeward: Songs of the Way*, and the response thrust him to the fore of Ireland's literary community. In 1913 the first edition of his collected poems was published.

He also wrote many political articles and became organizer for the Irish Agriculture Organization, successfully combining his mystical visions with everyday practical tasks, in the spirit of the ancient Hindu scripture, the *Bhagavad Gita*, a work which greatly impressed him. He edited the Irish Homestead for the Organization from 1906 to 1923. In 1923 he became the editor of the *Irish Statesman* in which he tried to steer a moderate course for the newly founded Irish Free States. He gave expression to his political idealism in two novels, *The Interpreters* (1922) and *The Avatars* (1932).

His major mystical book was *The Candle of Vision* (1918). His book *Song and Its Fountains* (1932) developed the mystical meditations of *Candle of Vision* and spoke of poetry as "oracles breathed from inner to outer being." *The Avatars: A Futurist Fantasy* (1933) indicated his debt to Hindu philosophy. Russell died July 17, 1935.

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RUSSIA

Spiritualism was first introduced in Russia by people who had been introduced to the subject abroad, witnessing manifestations of psychic phenomena and acquaintance with the works of **Allan Kardec**, the French exponent of **Spiritism**.

The new doctrine found its followers chiefly among the members of the professions and the aristocracy, finally including the reigning monarch of that time, Alexander II. Members of his family and entourage also became devoted adherents. Because of the immense influence of such converts, the progress of Spiritualism in Russia was made smoother.

Much of the spiritualist propaganda, manifestations, and publications were conducted under various ruses and deceptions such as the circulation of a paper entitled "The Rebus," professedly devoted to innocent rebuses and charades and only incidentally mentioning Spiritualism, the real object of its being.

Among the distinguished devotees of the subject was Prince Wittgenstein, aide-de-camp and trusted friend of Alexander II, who not only avowed his beliefs openly but arranged for various mediums, including **D. D. Home**, to give séances before the emperor. The Czar was impressed, and, from that time onward he consulted mediums and their prophetic powers as to the advisability of any contemplated change or step in his life.

Another Russian of high position socially and officially was **Alexander N. Aksakof**, who interested himself in Spiritualism, arranging séances to which he invited the scientific men of the University, editing a paper *Psychische Studien*, translating into Russian the works of **Emanuel Swedenborg** and various French, American, and English writers of the same subject, thus becoming a leader in the movement.

Later, with his friends Boutlerof and Wagner, professors respectively of chemistry and zoology at the University of St. Petersburg, he specially commenced a series of séances for the investigation of the phenomena in an experimental manner and a scientific committee was formed under the leadership of Professor Mendeleyef, who afterward issued an adverse report on the matter. This accused the mediums of trickery and their followers of easy credulity and the usual warfare proceeded between the scientific investigators and spiritual enthusiasts.

At the other extreme of the social scale, among the peasantry and uneducated classes generally, the grossest superstition existed, a profound belief in supernatural agencies and cases were often reported in the columns of Russian papers. Stories abounded of wonder-working, obsession and various miraculous happenings, all ascribed to demoniac or angelic influence, or in districts where the inhabitants were still pagan to local deities and witchcraft.

The final years of the Romanov dynasty were dominated by the strange charismatic figure of the monk **Rasputin**, murdered shortly before the outbreak of the Russian Revolution of 1917. **Grigory Yefimovich**, was a Siberian peasant who had entered a monastery at 18, but left, married and had 4 children. He became absorbed in a peculiar sect that promoted licen-

tious behavior—"Rasputin" was the nickname he was given because it means, "debauched one." Rasputin entered the royal circle in 1903 in the height of the popularity of the occult among the socially elite. He did not meet the royal family until 1905, but quickly gained favor particularly with the Czarina because he was able to help control the young Alexander's bleeding due to his hemophilia. Evidence suggests that Rasputin engaged his hypnotic prowess to calm the child which resulted in easing the bleeding.

During the same period, Russian philosopher and mystic, **Peter Demianovitch Ouspensky**, (1878–1947) who was a disciple of **Georgi Ivanovitch Gurdijeff** in connection with the Theosophy movement of **Helena Petrovna Blavatsky** began to rise to prominence in small elite circles of Europe. According to Peter Washington in his 1993 book, *Madame Blavatsky's Baboon*, "The self-taught Ouspensky was tempted more by Luciferian visions of self-transcendence, dreaming of a humanity remade in the image of gods by its own strenuous efforts." Ouspensky was never officially a member of the **Theosophical Society**, which was banned in Russia until 1908. By 1914 when World War I began and the revolution in Russia became imminent, Ouspensky moved away from Theosophy. He was in an ongoing search to raise consciousness—his own and others—in order to understand why, as was his belief, humans continued to relive past lives, and past mistakes.

In the modern era, especially during the 1960s, there was widespread modern interest in parapsychology in the USSR. Its popularity emerged again after the ultraconservative science of the Stalin era. One of the pioneers in this psychic renaissance was **Leonid L. Vasiliev** (1891–1966), who helped to establish the first parapsychology laboratory in the Soviet Union, at Leningrad. His book *Mysterious Manifestations of the Human Psyche* (1959) was published in the United States under the title *Mysterious Phenomena of the Human Psyche* (University Books, 1965).

One possible stimulus for Soviet interest in **extrasensory perception** (ESP) was the belief that ESP might have military significance. In 1959, a story was leaked in the French press that the United States Navy had experimented with telepathic communication between the atomic submarine *Nautilus* and a shore base.

Another surprising Soviet interest was disclosed in the readiness of the authorities to permit lectures and demonstrations by Hindu hatha yogis. This had nothing to do with prerevolutionary bourgeois cults of mysticism, but rather indicated willingness to learn about the alleged paranormal physical feats claimed for **yoga**. Russians have always placed great importance on physical training and sport. In addition, any system of physical culture that promised unusual feats of endurance or control of automatic nervous functions might also have relevance to the physical stresses involved in space travel.

By 1966 the Soviet Union was financing more than twenty centers for the scientific study of the paranormal, involving an annual budget of around 12 to 20 million rubles (\$13 to \$21 million). Soviet parapsychologists studied reports of such American psychics as **Edgar Cayce**, **Jeane Dixon**, and **Ted Serios**, as well as the parapsychological research of **J. B. Rhine** and his colleagues.

Throughout the 1960s, Soviet parapsychologists investigated the phenomena of their own sensitives in such fields as **dowsings**, **psychokinesis**, **telepathy**, **psychic healing**, and **eyeless sight**. Soviet individuals such as **Nina Kulagina** in psychokinesis and **Rosa Kuleshova** who claimed abilities such as fingertip vision (eyeless sight) became widely known and discussed even outside the Soviet Union.

Perhaps because of such international publicity, Soviet authorities sporadically suppressed information on parapsychological research, while a backlash of dogmatic conservatism impeded parapsychology studies. The essentially practical investigations into paranormal faculties by Soviet scientists did hold out hope through the 1970s that they might achieve a real breakthrough in such fields of study.

In his book *Psychic Warfare: Threat or Illusion?* (1983), Martin Ebon claims that in the early 1970s the KGB took over extensive parapsychological research to attempt to identify **psi** particles in order to discover unknown communication channels in living cells for the transfer of information and to conduct follow-up studies on such subjects as **hypnosis** at a distance. On a popular level, interest has grown in such areas as **thoughtography** and **UFOs**.

In the book *Psychic Discoveries Behind the Iron Curtain* (1970), Sheila Ostrander and Lynn Schroeder revealed the wide range of Soviet research in parapsychology. Much of their book was based on firsthand interviews and observations during visits to the Soviet Union and other Eastern European countries. The book is useful as a record of information on individuals and organizations at the peak of Communist psychic research.

Eyeless Sight and Psychokinesis

Rosa Kuleshova, exponent of fingertip vision or eyeless sight, reportedly suffered from overexposure of her talent and for a time was accused of cheating before her strange abilities were reasserted. Meanwhile, Abram Novemeisky at the Nizhny Tagil Pedagogical Institute in the Urals experimented with graphic arts students; he claimed that one in six individuals could distinguish between two colors by fingertip vision.

Yakov Fishelev of the Sverdlovsk Pedagogical Institute confirmed such findings and also experimented with subjects at the Pyshma school for the blind, starting with fingertip color recognition and then developing the ability to distinguish shapes of letters. S. N. Dobronravov of Sverdlovsk reported that he had found "skin sight" potential in 72 percent of children, mostly between the ages of 7 and 12.

At the Filatov Institute Laboratory of the Physiology of Vision, in Odessa, an experiment was conducted by Dr. Andrei Shevlev. His subject was Vania Dubrovich, an eight-year-old boy blind from early childhood, whose eyes and optical nerves had been removed. Shevlev attached a lens to Vania's forehead, and the boy learned to distinguish degrees of light through the lens. This experiment claimed to open up new possibilities of "skin glasses."

In the field of psychokinesis (PK), the unusual ability of Nina Kulagina to move small objects at a distance without contact was first discovered by L. L. Vasiliev, after Kulagina had demonstrated a talent for "skin vision." Vasiliev found that she could influence a compass needle by holding her hands over it. In further PK tests it was discovered that she could disturb or move objects at a distance. Film records were made demonstrating her PK ability. Among other feats Kulagina apparently changed the flow of sand in an hourglass and made letters appear on photographic paper by mental force. In early reports, her identity was at first hidden under the pseudonym Nelya Mikhailovna.

In March 1988 Kulagina won a libel action against the magazine *Man and Law*, published by the Soviet Justice Ministry. Two articles by Vyacheslav Strelkov published in the magazine described her as "a swindler and a crook." The Moscow court ruled that Strelkov had no firm evidence on which to base his allegations, and the magazine was ordered to publish an apology. In a subsequent appeal to the Moscow city court, the district court's ruling was upheld: "the articles published by *Man and Law* besmirch the honor and dignity of Nina Kulagina and . . . it must publish an apology."

Recent Developments

In the freer atmosphere of public debate and expression of opinion arising from the Mikhail Gorbachev policy of *glasnost*, public support and discussion of psychic matters increased. Psychic healing received much attention, and the healer Barbara Ivanova treated many prominent officials. She has also undertaken distant healing through the telephone.

In the field of dowsing and **radiesthesia**, Soviet scientists like G. Bogomolov and Nikolai Sochevanov have collected data

to support the reality of such phenomena. With recently developed techniques and apparatus, dowsers have been used to locate damaged cables, water pipes, and electrical lines, as well as underground minerals and water. One series of dowsing tests suggested that women dowsers have a higher ability than men. Dowsing and radiesthetic work is now reported as the “biophysical effect.”

Soviet experiments in telepathy are well advanced. Vasiliev studied spontaneous telepathy for nearly 40 years and collected hundreds of circumstantial accounts. In 1967 Yuri Kamensky in Moscow claimed to successfully relayed a telepathic message to Karl Nikolaiev in Leningrad; the message was in a form of Morse code. Other telepathy experiments involved the transmission of emotions, monitored by EEG records. A number of experiments were conducted to ascertain optimum conditions for telepathic transmission, involving a complex of touch, visualization, and thought.

Sometimes a biological sympathy between sender and receiver (heartbeat, brain wave, and similar synchronism) was found to facilitate transmission. Even the influence of high-frequency electromagnetic waves on telepathy was studied, while the neurologist Vladimir Bekhterev experimented with telepathy between human beings and animals.

One development in Soviet parapsychology claiming a significant amount of attention in the 1970s was **Kirlian photography**, developed by Semyon D. Kirlian and Valentina C. Kirlian, as a method of photographing a corona discharge in human beings and other objects both living and inanimate. It was hoped that an auralike phenomena had been discovered, but the effects reported early in experimentation were later shown to be an effect of differential pressure placed on the film by objects being photographed.

In 1960 the Soviet Academy of Sciences declared that the search for UFOs was “unscientific.” However it seems that reports of UFOs were closely studied, a matter of control of Soviet air space, and some Soviet researchers were prepared to consider the possibility of extraterrestrial intelligences.

Over the past two or three decades, there have been many reports of UFO phenomena from the USSR. On October 9, 1989, the Soviet news agency, TASS, astonished the world by reporting claims that a UFO had landed on the evening of September 27, 1989, in a park at Voronezh, a city of 900,000 inhabitants some three hundred miles southeast of Moscow, and that the UFO occupants had walked about and been seen by many people (cf. *Flying Saucer Review*, vol. 34, no. 4, 1898).

The practical and scientific investigations of Soviet scientists into every major aspect of the paranormal was in sharp contrast to the more romantic interest of Western countries, where psychics demonstrate for entertainment. The down-to-earth Soviet approach into the how and why of the paranormal appeared to be yielding results with clearly practical applications.

The strong, and long-held folk traditions of the Russian people are expected to emerge as the country re-shapes its identity. In his book, *The Russian Challenge and the Year 2000*, Russian ex-patriate Alexander Yanov, living in the United States since 1975, discussed the issues facing the country since the fall of the Soviet Empire. He noted that, “Orthodox marxism has been exhausted as an ideological resource for the system, just as the ideology of tsarism was exhausted at the beginning of the twentieth century. Alternative ideological resources are needed to enable the empire to survive a ‘systemic’ crisis.” Published two years before the fall of the Berlin Wall, Yanov’s book offered an interesting perspective while reform was anticipated. As Russians continue to pursue a free, elective government as a commonwealth, political reform will begin to shape other aspects of Russian life, as well. The curiosity that they have demonstrated for centuries regarding the inner workings of their consciousness—throughout artistic, cultural and religious pursuit especially—could evolve dramatically in the area of parapsychology, as well. While continuing in the economically stressed atmosphere of the demise of the USSR and the

emergence of the Commonwealth of Independent States, parapsychology has suffered and its future is as yet not discernible. (See also **Slavs**)

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[Note: For an authoritative survey of Soviet research in parapsychology and psychotronics, see the journal *Psi Research*, edited by Larissa Vilenskaya, published quarterly by Washington Research Institute and Parapsychology Research Group, San Francisco, California.]

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Rutot’s Spirit Indicator See Vandermeulen Spirit Indicator

Ruysbroek (or Ruysbrock), Jan van (1293–1381)

Flemish mystic, whose name probably derived from the village of Ruysbroek, near Brussels, where he was born in 1293. As a child he showed distinct religious inclinations and spent his adolescence exploring a wealth of mystical literature. He decided to follow the clerical profession, and in 1317 he was duly ordained. A little later he became vicar of St. Gudule, a parish in Brussels.

During his long term in this capacity he became widely esteemed for his erudition and for his personal piety, while his sermons and even his letters were passed from hand to hand and perused with great admiration by many of his fellow clerics.

He did not court fame nor publicity of any kind, and at the age of sixty he retired to Groenendale, not far from the battlefield of Waterloo, where he founded a monastery. There he lived until his death, devoting himself chiefly to the study and practice of mysticism, and maintaining those charitable actions befitting a monk. Ruysbroek was known to his disciples as “the ecstatic teacher.” As a thinker he was speculative and broad-minded, and indeed was one of those who prefigured the Reformation, the result being that although he won the encomiums of many famous theologians in the age immediately succeeding his, an attempt to beatify him was sternly suppressed.

Ruysbroek wrote a great deal, and at Cologne, in 1552, one of his manuscripts found its way into print with the title, *De Naptu svel de Ornatu Nuptiarum Spiritualium*, while subsequently a number of his other works were published, notably *De Vera Contemplatione* and *De Septem Gradibus Amoris* (Hanover, 1848).

The central tenet of his teaching was that “the soul finds God in its own depths.” But in contradistinction to many other mystics, he did not teach the fusion of the self in God, holding that at the summit of the ascent toward righteousness the soul still preserves its identity. Ruysbroek and his teaching gave rise to many voluminous commentaries throughout the Middle Ages, and he has attracted a number of great writers.

Ruysbroek died in 1381.

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Ryerson, Kevin (1953–)

Kevin Ryerson is a contemporary channel who became nationally known due to his association with actress **Shirley MacLaine**, who wrote about her interaction with him in her international best-seller *Out on a Limb* (1983). Born in 1953, Ryerson's childhood consisted of a number of psychic experiences, which he came to understand during his teen years in light of his study of occult literature. He joined a study group sponsored by the **Association of Research and Enlightenment (ARE)**, through which he studied the **Edgar Cayce** materials and learned to meditate. One evening, during a meeting of his ARE study group, Ryerson slipped into a trance, and a voice claiming to be a spirit guide, "John," began to speak through him.

The study group members became fascinated with "John" and with Ryerson's **channeling** and began to tape the sessions. "John" identified himself as the biblical apostle John and said that he had returned to assist people in the transformational process and make them aware of the Christ within. Ryerson later sought out Richard Ireland, a Spiritualist medium from Phoenix, Arizona, and was eventually licensed as a minister by Ireland's University of Life Church. In 1976 Ryerson became a full-time professional channel.

Ryerson's career has encompassed several projects. In 1979 he met Gurudas, an herbalist and natural healing practitioner. Gurudas taped a number of channeling sessions at which "John" spoke of natural healing processes and substances, which became the basis of a series of books. Early in the 1980s Ryerson met Shirley MacLaine and conducted several channeling sessions with her. The convincing nature of these sessions was quite important to her development, and Ryerson subsequently recreated their meetings for the film version of *Out on a Limb* (book, 1983; movie, 1987). He has also made several other media appearances, in *Poltergeist II*, *The Magic Boat*, and *Palooka*. Ryerson's character is also featured in MacLaine's books *Dancing in the Light* (1985) and *It's All in the Playing* (1987). He allowed himself to be studied by Dr. Jeffrey Mishlove and William Krautz at the Center for Applied Intuition.

Ryerson has his own website at <http://www.kevinryerson.com/>.

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Ryzl, Milan (1928–)

Czech biochemist who experimented in the field of parapsychology. Born May 22, 1928, at Prague, Czechoslovakia, he studied at Charles University, Prague (D.Sc., 1952). He became a biochemist at the Institute of Biology of the Czechoslovak Academy of Science, was a charter associate of the **Parapsychology Association**, and the winner of the 1962 McDougall Award for parapsychology research. He is considered one of the leading authorities on parapsychology in the West.

Ryzl took a special interest in paranormal cognition of subjects under hypnosis, and developed a method by which the **ESP** of such subjects may be brought under voluntary control. He organized a parapsychology study group in Prague, but later defected from Czechoslovakia and obtained a position as a biochemist at San José College, California. He worked for a time at the Parapsychology Laboratory at Duke University and in 1963 wrote a series of papers with **J. G. Pratt**. He is credited as being the first person to write on parapsychology in Communist Europe.

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S

S.I.

Initialism for **Space Intelligence**.

Saba

In ancient Irish legend, the wife of **Finn Mac Cummal** and mother of Oisín. Finn captured her in the form of a fawn while hunting, but noticing that his hounds would not hurt her, he gave her shelter. The next morning he found her transformed into a beautiful woman. She told him that an enchanter had compelled her to take the shape of a fawn, but that her original form would be restored when she reached Dun Allen, where she had just spent the night. Finn made her his wife and ceased for a while from battle and hunting.

Hearing one day that the Northmen's warships were in the Bay of Dublin, he mustered his men and went to fight them. He returned victorious, but found Saba gone. The enchanter, taking advantage of Finn's absence, had appeared to her in the likeness of Finn with his hounds and lured her from the dun. Away from the dun, she became a fawn again.

Sabbats

In modern Neo-Paganism, the sabbats are the eight great festivals of the sacred year. The sabbats follow the ancient festival days that were common throughout Europe, though different cultures poured variant meanings into their celebrations. Over the centuries, as Christianity became the dominant form in the West, ancient pagan worship sites were replaced with churches and the festival days integrated into the Christian liturgical calendar. Many of these older pagan festivals survived in secularized form and many of the practices were reinterpreted by Christians, especially the Yule (winter solstice) practices that became part of the celebration of Christmas.

The eight sabbats are defined by the principal points in the changing relationship of the Sun and the Earth over the year. These points are measured by the easily observable point of the sun's daily emergence on the eastern horizon. Through the spring, as the days grow longer, the sun appears to rise at a point slightly further north each day and then as the days reach their longest, it appears to pause and then start moving south. As the shortest day of the year is reached, it again pauses and starts north. The points of the pauses (the solstices), and half way between them, when the length of the day and night are equal (the equinoxes, formed four easily marked points in the years. They, and the four additional points halfway between them that mark points in the planting and harvest process, became the eight evenly spaced holidays of the ancient world.

During the Middle Ages, the ancient Pagan practices were invoked to supply content with the new understanding of **Witchcraft** as **Satanism** advocated by the Inquisition. The sabbats were identified as a time for Witches to gather to worship His Infernal Majesty. That mythology survived in the secularized celebration of Halloween.

In the 1950s, **Gerald B. Gardner** introduced his modern reconstruction of Witchcraft which drew on ancient Pagan practices mixed with elements of Asian beliefs and practices. It was a nature oriented religion in which the worship of the Goddess was central. Integral to the new Witchcraft were the ancient eight festivals that became times of gathering for the emerging Pagan community. In the Wiccan faith, the years begin on the evening of October 31, Samhain. This day culminated the harvest season, and heralds the coming of winter, a period of waiting until the planting can begin a new food production cycle. It is also a night in which the veil between the living and the dead is thin and communication with spirits is facilitated. It is a time to remember the dead and complete relationships with them.

Seven other sabbats follow:

Yule (December 21)
Imbolc or Candlemas (Feb 1)
Spring equinox
Beltane (May 1)
Summer solstice
Lamas (August 1)
Fall Equinox

These festivals marked important events in agricultural communities, though most modern Pagans are urban dwellers. In the rituals, while some recognition of their past significance is still noted, the sabbats have been reinterpreted as occasions for personal magic and reformation and the veneration of the deities.

As distinct from the eight major Sabbats, witchcraft covens also hold a bi-monthly **esbat** at each new and full moon. These are the coven's regular meetings for its ongoing magical work and group worship. (See also **litanies** of the sabbat)

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Valiente, Doreen. *The ABC of Witchcraft Past and Present*. New York: St. Martin's Press, 1973.

Sabbathi

This angel, in the Jewish rabbinical legend of the celestial hierarchies, is assigned the sphere of Saturn. He receives the divine light of the Holy Spirit and communicates it to the dwellers in his kingdom.

Sabellicus, Georgius (ca. 1490)

A magician who lived about the same time as the legendary necromancer **Faust**, at the end of the fifteenth century. Sabellicus's chief claim to fame as a sorcerer rests on his own wide and arrogant advertisement of his skill in **necromancy**. He styled himself: "The most accomplished Georgius Sabellicus, a second Faustus, the spring and centre of necromantic art, an

astrologer, a magician, consummate in chiromancy, and in agromancy, pyromancy and hydromancy inferior to none that ever lived." However, no proof is forthcoming that he ever substantiated these claims.

Sabian Assembly

Founded in Los Angeles, California, in 1923 by **Marc Edmund Jones**, the Sabian Assembly is dedicated to the "mastery of self and the world." The object of the assembly was the restoration of the Solar Mysteries.

Jones was a writer and exponent of astrology, and for many years students of the assembly requested him to give spontaneous interpretations of charts without study or prior knowledge of them. Five hundred of these horoscope sessions were tape-recorded and transcribed, and the first volume of *The Marc Edmund Jones 500* was published in 1977 by ASI Publishers, Inc. Address: P.O. Box 417, 1 Faurie Rd., Lakehills, TX 78063. Website: <http://www.sabian.org>.

Sabine, William H(enry) W(aldo) (1903–1994)

Author, historian and writer on parapsychological subjects. He was born on April 2, 1903, in Birkenhead, England. He was educated in private schools and emigrated to the United States in 1947. Before leaving England, Sabine taught at schools in Middlesex and London. In the United States he worked as an author, editor, and book dealer from 1947 onward, and he completed a number of books on American and European history. He had a number of spontaneous psi experiences, mainly of a precognitive kind, some of which he recorded in his book *Second Sight in Daily Life* (1949).

He died on July 13, 1994.

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SAC See Society for the Anthropology of Consciousness

SAC See Spiritual Advisory Council

Sacha Runa

Sacha Runa is the name of a section of the Amazonian Rain Forest at the upper reaches of the Madeira River in northern Bolivia. It is an area where **shamans** still function as religious functionaries for the residents. The Sacha Runa people describe themselves as the people who know how to live on the Earth and who are descended from ancestors in ancient times.

Stepping into this ancient culture is Bolivian spiritual seeker/guide Miguel A. Kavlin. Kavlin grew up in Bolivia but moved to the United States when he was 17, where he resided for a time amid the ancient Anazazi site in the Southwest. At a gathering of Sun Dance followers he met Beautiful Painted Arrow,

a Ute painter and visionary with whom he began to study. He moved on to complete his graduate studies in anthropology and philosophy. He also studied martial arts and traditional Chinese medicine.

In 1987, Kavlin went to Peru, where in the rain forest near Iquitos, he met and became a student of Don Agustin Rivas Vazques. He eventually was authorized by Don Agustin to conduct rituals outside of Peru, and in 1989, Kavlin began to take people to Peru to meet with Don Agustin. In the early 1990s, he returned to his homeland where he met two Bolivian shamans, Don Hector Aguanari and Don Jose Coral, and began studying with them. In 1996, Kavlin built what he termed a Peace Chamber, an underground ceremonial space for people to use and dedicated to instilling in all who come to it a heart of peace.

All of the people and events in Kavlin's life have subsequently come together in Sacha Runa Productions, the organization through which he brings people to Peru and Bolivia to meet with his teachers and to experience the shamanistic culture. Integral to that culture is the production and use of **ayahuasca**, a brew made from locally grown plants that have a psychedelic effect upon those who consume them.

Kavlin sees the meeting of modern Westerners with indigenous leaders as a tool in assisting them in reconnecting with the life-giving forces of the universe. It empowers them to become their own teacher as they realize their own self-knowledge and reach a point of self-realization. Self-realized people will, Kavlin believes, become pillars of the next generation and real caretakers within the culture.

Sacha Runa Productions may be reached through its website at <http://www.sacharuna.com/>.

Sources

Sacha Runa. <http://www.sacharuna.com/>. February 12, 2000.

SAFE Newsletter

Quarterly publication of the Society for the Application of Free Energy (associated with the **Mankind Research Foundation**), dealing with **dowsing**, **radiesthesia** and **pyramid** energies. Last known address: 1640 Kalmia Rd., Washington, DC 20012.

Saga UFO Report

A magazine, now out of print, edited by Martin M. Singer and published in the 1980s ten times a year by Gambi Publications in Brooklyn, New York. It was a spin-off of *Saga Magazine*, a long-running men's magazine that carried UFO articles during the 1970s, a time when many periodicals discontinued these articles following the skeptical **Condon Report**.

SAGB See Spiritualist Association of Great Britian

Sahu

The Egyptian name for the spiritual or incorruptible body. It is symbolized in the *Book of the Dead* by a lily springing from the Khat, or corruptible body.

Sai Baba (ca. 1856–1918)

Indian spiritual teacher and mystic who, like the celebrated spiritual poet **Kabir**, was accepted equally by both Hindus and Moslems. Little is known of his early life. It is believed that he was born into a Brahmin family in Hyderabad State, left home at an early age to follow a Moslem fakir, and on the death of his teacher became attached to a Hindu guru whom he called

“Venkusa.” Even these details are uncertain, however, since there was a profound symbolism attached to all the utterances of Sai Baba.

It is known that in 1872 he appeared as a lad of 16 in the village of Shirdi, in the Ahmadnagar district of Bombay. He first attempted to settle at a small Hindu temple but was asked to go to a half-ruined mosque nearby.

He made his home at the mud-walled mosque, where he kept an oil lamp burning and occasionally smoked a clay pipe. He muttered to himself and performed such strange secret rites as emptying and refilling water pots, regarded by devotees as symbolic gestures relating to divine grace. His actions and instructions were unconventional and erratic but often culminated in a great many extraordinary miracles and an outpouring of divine grace. His following grew among both Hindus and Moslems.

In 1886, almost as a rehearsal for death, he told a devotee that he was going to Allah and that his body should be preserved carefully for three days against a possible return. His heart stopped beating, his breathing ceased, and local authorities pronounced him dead. On the third day he opened his eyes and started breathing again.

Sai Baba died October 15, 1918, and was buried in a Hindu shrine. Since his death, the miracle-working guru **Satya Sai Baba** has been regarded by many devotees as a reincarnation of Sai Baba.

Sources:

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Pradhan, Rao Bahadur M. W. *Shri Sai Baba of Shirdi: A Glimpse of Indian Spirituality*. Bandra, India: R. A. Turkhud, n.d.

Saintes Maries de la Mer

A small village in the Camargue, France, on the shores of the Mediterranean, where every year, about the 24th and 25th of May, **gypsies** congregate to celebrate the feast day of their patron saint Sara. Sara, seemingly a survival of the Indian deity Kali, has been tied to Christian folklore in a story of the three Marys of the Christian New Testament traveling to France. Upon their arrival they were met and assisted by Sara. Like Kali, Sara is pictured with black skin. The Gypsies gather to keep a vigil before the statue that has been set up in the basement of the church.

Sources:

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Saint Germain, Comte de (ca. 1710–ca. 1780)

One of the most celebrated mystic adventurers in history. Like **Cagliostro** and others of his kind, little is known concerning Saint Germain's origin, but there is reason to believe that he was a Portuguese Jew. There were claims that he was of royal birth, but these have never been substantiated.

It is fairly certain that he was an accomplished spy, for he resided at many European courts, spoke and wrote various languages, including Greek, Latin, Sanskrit, Arabic, Chinese, French, German, English, Italian, Portuguese, and Spanish, and was even sent upon diplomatic missions by Louis XV. Horace Walpole mentioned him being in London about 1743 and being arrested as a Jacobite spy, but later being released.

Walpole wrote: “He is called an Italian, a Spaniard, a Pole, a somebody who married a great fortune in Mexico and ran away with her jewels to Constantinople, a priest, a fiddler, a vast nobleman. The Prince of Wales has had unsatiated curiosity about him, but in vain. However, nothing has been made out against him; he is released, and, what convinces me he is not

a gentleman, stays here, and talks of his being taken up as a spy.”

Saint Germain claimed to have lived for centuries and to have known Solomon, the Queen of Sheba, and many other persons of antiquity. Although regarded as a charlatan, the accomplishments upon which he based his reputation were in many ways real and considerable. He was alluded to by Baron Friedrich Melchior Grimm as the most capable and able man he had ever known. He was a composer of music and a capable performer on the violin.

This was especially the case regarding chemistry (or **alchemy**), a science in which he was certainly adept. He claimed to have a secret for removing the flaws from diamonds, to be able to transmute metals, and to possess the secret of the **elixir of life**.

Five years after this London experience, Saint Germain attached himself to the court of Louis XV, where he exercised considerable influence over the monarch and was employed on several secret missions. He was much sought after and discussed, since at this time Europe was fascinated by the occult, and Saint Germain combined mystical conversation with a pleasing, flippant character, he was extremely popular. But he ruined his chances at the French court by interfering in a dispute between Austria and France, and he was forced to leave for England.

He resided in London for one or two years, but in 1762 was in St. Petersburg, where he is said to have assisted in the conspiracy that placed Catherine II on the Russian throne. After this he traveled in Germany, where he was reported in the *Memoirs of Cagliostro* to have become the founder of **Freemasonry**, and to have initiated Cagliostro into that rite. If Cagliostro's account can be credited, Saint Germain set about the business with remarkable splendor and bombast, posing as a “deity” and behaving in a manner calculated to delight pseudo-mystics of the age.

Saint Germain died at Schleswig, Germany, somewhere between the years 1780 and 1785, but the exact date of his death and its circumstances are unknown.

Assessing Saint Germain's Career

It would be difficult to say whether Saint Germain really possessed genuine occult power. A great many people of his own time thoroughly believed in him, but we must also remember the credulous nature of the age in which he flourished. It has been said that eighteenth-century Europe was skeptical regarding everything except occultism and its professors.

Saint Germain possessed a magnificent collection of precious stones, which some considered to be artificial, but others believed to be genuine. He presented Louis XV with a diamond worth 10,000 livres (a livre is an old French monetary unit).

All sorts of stories were in circulation concerning Saint Germain. One old lady professed to have encountered him at Venice fifty years before, posing as a man of sixty, and even his valet was supposed to have discovered the secret of immortality. On one occasion a visitor teased this man, asking if he had been present at the marriage of Cana in Galilee. “You forget, sir,” was the reply, “I have only been in the Comte's service a century.”

Legend has it that Saint Germain made various appearances after his death. He is said to have appeared to Marie Antoinette and to other individuals during the French Revolution. He was also believed to have been one of the **Rosicrucians**, from whom he obtained his occult knowledge.

The deathless count was also resurrected in modern times by **Helena Petrovna Blavatsky** as one of the masters of the Great White Brotherhood, and he thus became an important figure in all of the more than a hundred theosophical splinter groups now active. **Guy W. Ballard** claimed that Saint Germain had appeared to him at Mt. Shasta, California, and from Saint Germain's teachings, Ballard built the **I Am Movement**. The centrality of Saint Germain has been common to all “I Am”-

related groups such as the Bridge to Spiritual Freedom and the **Church Universal and Triumphant**. Within the New Age movement, a number of psychics have emerged **channeling** an entity called Saint Germain. In the 1970s, author Chelsea Quinn Yarbro drew on the Saint Germain story to begin production of a series of novels and short stories that describe the mysterious count as a **vampire**. The novels helped begin the current popular interest in the vampire as hero.

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Seligmann, Kurt. *Magic, Supernaturalism, and Religion*. New York: Pantheon Press, 1971.

Wraxall, Lascelles. *Remarkable Adventurers and Unrevealed Mysteries*. 2 vols. London, 1863.

Yarbro, Chelsea Quinn. *The Vampire Stories of Chelsea Quinn Yarbro*. White Rock, BC: Transylvania Press, 1994.

Saint-Jacques, R. P. de

A monk of the seventeenth century, who published a book entitled *Lumière aux vivants par l'expérience des morts, ou diverses apparitions des âmes du Purgatoire* (Light to the living by the experiences of the dead, or divers apparitions of souls from purgatory) in Lyons in 1675.

Saint-Martin, Louis Claude de (1743–1803)

French mystic and philosopher, commonly known as “le philosophe inconnu” (the unknown philosopher), the pseudonym under which his books were published. The name of Louis de Saint-Martin is a familiar one, which is partly due to his having been a voluminous author, and partly due to his being virtually the founder of a sect, the Martinistes. Literary critic Augustin Sainte-Beuve wrote about him in his *Causeries du Lundi*. Saint-Martin was born on January 18, 1743, at Amboise. He came from a family of some wealth, but his mother died while he was a child. Fortunately his stepmother, besides lavishing a wealth of affection on him, early discerned his rare intellectual gifts and made every effort to nurture them.

The boy was educated at the Collège de Pontlevoy, where he read with interest numerous books of a mystical order. One that impressed him particularly was Jacques Abbadie's *Art de se connaître soi-même* (1692). At first he intended to make law his profession, but he soon decided on a military career instead and accordingly entered the army. A little before taking this step, he affiliated himself with the Freemasons, and when his regiment was sent to the garrison at Bordeaux, he became intimate with certain mystical rites that **Martines de Pasqually** had introduced into the masonic lodge there. His immersion in the philosophy of Pasqually, who became his teacher, and the writings of **Emanuel Swedenborg** alienated him from regimental life, and thus, in 1771, he resigned his commission, determined to devote the rest of his life to philosophical speculations.

He then began writing a book *Des Erreurs et de la Vérité, ou les Hommes rappelés au Principe de la Science*, which was published in 1775 at Edinburgh, Scotland, at this time a center of literary activity. This initial work by Saint-Martin was brought to the notice of Voltaire, the old cynic observing shrewdly that half a dozen folio volumes might well be devoted to the topic of *erreurs*, but that a page would suffice for the treatment of *vérité!*

The next years were spent in travel to England, Italy, and Germany (where an interest in the teachings of the mystic **Jakob Boehme** would eventually lead to his translating a number of the German mystic's writings into French). He never married, but he appears to have exercised a most extraordinary fascination over women, and in fact various scandalous stories were told, some of them implicating various courtly women of the French nobility.

Upon returning to France, he found his outlook suddenly changed. The revolution had broken out in 1789, and a reign of terror had set in. No one was safe. Saint-Martin was arrested in Paris simply because he was a gentleman by birth, but he was saved by his affiliation with the Freemasons. He resumed writing, and in 1792 he issued a new book, *Le Nouvel Homme*. Two years later he was commissioned to go to his native Amboise, inspect the archives and libraries of the monasteries in that region, and draw up occasional reports on the subject.

Shortly afterward, he was appointed an *élève professeur* at the *École Normale* in Paris, in consequence of which he now made his home in that city. He became acquainted there with Chateaubriand, of whose writing Saint-Martin was an enthusiastic devotee, but who appears to have received the mystic with his usual haughty coldness.

Saint-Martin had a large circle of admirers, and he continued to work hard, publishing in 1795 one of his most important books, *Lettres à un Ami, ou Considérations politiques, philosophiques et religieuses sur la Révolution*, which was succeeded in 1800 by two speculative treatises: *Ecce Homo* and *L'Esprit des Choses*. What proved to be his final volume appeared in 1802 as *Ministère de l'Homme Esprit*. In the following year his labors were brought to an abrupt close, for while staying at Annay, not far from Paris, with a friend, he succumbed to an apoplectic seizure, and died October 23, 1803. After his death it was found that he had left a considerable mass of manuscripts, and some of these were issued by his executors in 1807. In 1862 a collection of his letters appeared.

Martinism

As a philosopher, Saint-Martin found a host of disciples among his contemporaries, who gradually formed themselves into a cult and took the name of their teacher. His teachings are best summarized in his latter volumes *L'Homme du Désir* (1790) and *Tableau naturel des Rapports qui existent entre Dieu, et l'Homme et l'Univers* (1782).

He suggests that human beings are divine, despite the fall recounted in the Hebrew/Christian scriptures. Dormant within lies a lofty quality of which we are too often scarcely conscious, and it is incumbent on us to develop this quality, striving without ceasing and avoiding the snares of materialism. This life-style is exemplified by a life of occult striving. This basic perspective is common to the Gnostic writings of the Rosicrucians, past and contemporary theosophists, and ritual magicians. In writing in this vein, Saint-Martin owed a good deal to Freemasonry, Swedenborg, and Boehme. Saint-Martin also developed a system of numerical correspondences that are easily adapted to **gematria**.

Saint-Martin's teaching found their greatest response, as might be expected, in French-speaking areas and the lack of English translations of his works limited his influence in a large part of the world. Martinist themes, however, permeated the occult revival of the nineteenth century and can be seen in both the writings of **Éliphas Lévi** and the teachings of the Gnostic churches that began to appear toward the end of the century. Gérard Encausse, who authored numerous occult texts, emerged as the primary Martinist interpreter to the next generation. In England, **Arthur E. Waite** developed a great appreciation for Saint-Martin and tried to make his work known to his contemporaries in the Hermetic Order of the Golden Dawn. Waite wrote three separate titles about Saint-Martin, and for the first he received an honorary doctorate from the *École Hermetique*, an indication of esteem from Encausse and

the French Martinists. Saint-Martin's ideas spread to Haiti and from there entered the United States, where a new Martinist thrust emerged in the late twentieth century in the person of Michael Bertieaux, a thelemic magician residing in Chicago.

Sources:

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 Waite, A. E. *The Life of Louis Claude de Saint-Martin, The Unknown Philosopher*. London: Philip Welby, 1901.
 ———. *Saint-Martin*. Monroe, N.C.: The Sunside Press, 1935.
 ———. *Saint-Martin, The French Mystic, and the Story of Modern Martinism*. London: William Rider & Son, 1922.

Salagrama

A stone credited with possessing magical properties and worn in parts of India as an amulet. This stone is black in color, about the size of a billiard ball, and pierced with holes. It is actually a fossilized ammonite, and it is valued according to the number of its spirals and holes. It is said that it is found in the Gandaki, a river in Nepal, which some, depending upon their theological perspective, believe rises at either the foot of Vishnu or the head of Siva. The stone is kept in a clean cloth and often washed and perfumed by its fortunate owner.

The water in which it has been dipped is supposed to gain the power to expel evil and is therefore drunk and greatly valued. This water possesses other occult powers, and it is a necessary ingredient of the preparations for those about to die. The departing Hindu holds it in his hand and, believing in its powers, has hope for the future and dies peacefully.

Salamander's Feather

Another name for **asbestos**. It is an incombustible mineral that resembles flax, being of fine fibrous texture. It was used by pagans in their temples.

Saleh, Wadih (1910–)

Attorney and parapsychologist born on October 31, 1910, at Mansura, Egypt. He was educated in Egypt, Lebanon, and at the University of Lyon in France. He served for two years as a research associate of the **Parapsychology Laboratory** at Duke University (1958–60). He became a charter associate of the **Parapsychological Association** and has taken special interest in the question of the psychological conditions favoring psi phenomena.

Sources:

- Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Saller, K(arl) F(elix) (1902–1969)

German professor of anthropology and genetics who has also studied parapsychology. He was born on September 3, 1902, at Kempton, Germany and did his college work at the University of Munich (Ph.D., 1924; M.D., 1926). He was a lecturer in anthropology and anatomy at the Universities of Kiel and Göttingen but was dismissed in 1935 for opposing Nazi racial doctrines. He entered private medical practice and became the sanatorium physician at Badenweiler (1936–39) and served in the German Army during World War II. After the war he became director of the Robert Bosch Hospital, Stuttgart (1945–48), but was able to return to teaching as a professor of anthropology and genetics at the University of Munich in 1948. In 1949 he became the director of the Institute of Anthropology and Human Genetics at Munich.

He published his paper "Die Parapsychologie vom Standpunkt des Anthropologen" in the journal *Die Heilkunst*, in

1955. He took an interest in the question of parapsychology as related to racial and age differences. He attended the First International Conference of Parapsychological Studies, Utrecht, Netherlands, in 1953 and the International Study Group on Unorthodox Healing at St. Paul de Vence, France, in 1954.

Saller died on October 15, 1969.

Sources:

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Sallow

A willow tree or shrub. Rods made from this particular wood were much in use among the ancient Scythians and the Alani for purposes of augural **divination**. The magician chose fine straight wands, wrote certain characters on them, and threw them on a white cloth. From the way in which they fell the magician gained the desired information.

Salter, Helen Woollgar de Gaudrion Verrall (1883–1959)

Daughter of medium **Margaret Verrall**. Salter developed the faculty of **automatic writing** and was a prominent member of the **Society for Psychical Research**, London. She was an assistant research officer (1910–16), research officer (1916–21), a member of the council (1921–57), vice president (1953–57), editor of the *Journal* of the SPR (1921–29), and for many years editor of the *Proceedings* (1921–46, 1948–54). She was born July 4, 1883, in Cambridge, England, and was educated at Newnham College, Cambridge University (M.A., 1906). In 1915 she married **William Henry Salter**, president of the SPR.

Some of her automatic writing scripts form part of the important "**cross-correspondence**" project, which involved piecing together a number of scripts from different communicators that were meaningful only as a whole. Salter also participated in various telepathy experiments. She wrote a number of articles for the SPR's publications and interpreted the SPR for American colleagues. She died April 22, 1959.

Sources:

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 ———. "Some Observations on Scripts of the SPR Group of Automatists." *Journal of the American Society for Psychical Research* (1951).

Salter, W(illiam) H(enry) (1880–1970)

British lawyer who was president of the **Society for Psychical Research**, London. He was born on March 19, 1880, in London, England. He was educated at St. Paul's School, London and Trinity College, Cambridge University (M.A., LL.B.). In 1915 he married Helen Woollgar de Gaudrion Verrall, the daughter of medium **Margaret Verrall**. **Helen Salter**, who actually introduced her husband to psychical research, became an

important officer at the SPR and even served a term as vice president.

Salter served with the Ministry of Munitions during World War II (1916–21) and was awarded the Member of the British Empire in 1918. He joined the SPR in 1916, and was honorary treasurer (1920–31), honorary secretary (1924–48), and president (1967–68). Salter participated in a number of experiments and became an authority on the subject of **automatic writing**. He was also interested in **telepathy**, **apparitions**, mediumship, and the evidence for **survival**. Helen Salter, above and beyond her work for the society, was well-known for her automatic writing and took part in the famous “**cross-correspondence**” tests. After his death in 1970, William Salter left a series of papers concerned with these correspondences and his reminiscences of life at the SPR at Trinity College, Cambridge, with instructions that they were not to be opened until 1995 and 1996 respectively.

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———. *Zoar: The Evidence of Psychical Research Concerning Survival*. New York: Arno Press, 1961.

Saltmarsh, H. F. (1881–1943)

Shipping agent who became a prominent member of the **Society for Psychical Research**, London. He was born in London on July 16, 1881. His business career was interrupted by ill health, and in his early retirement he became interested in theosophical literature and philosophy, which eventually led him to psychical research. He joined the SPR in 1921 and served on the council for more than a decade (1931–43). Saltmarsh organized sittings with the medium Mrs. Warren Elliott, which were reported in the *Proceedings of the SPR* (vol. 39; parts 112, 114; 1930) and made a special study of “**cross-correspondence**” tests. He also classified evidence for precognition and survival. He died February 24, 1943.

Sources:

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Saltmarsh, H. F., and S. G. Soal. “A Method of Estimating the Supernormal Content of Mediumistic Communications.”

Proceedings of the Society for Psychical Research 39, no. 114 (1930).

Sambor, S. F. (d. 1902)

A Russian telegraph operator who was discovered and promoted as a powerful **materialization** and **telekinesis** medium. A series of his sittings between 1896 and 1902 was recorded in the Russian Spiritualist journal *Rebus*. Phantoms materialized from luminous vapor before the sitters and were seen together with the medium. Telekinetic phenomena were produced in abundance. Many of the experiments were conducted by **Count Perovsky-Petrovo-Solovovo**. However, the count's belief in Sambor's phenomena was considerably shaken when he discovered that one of the sitters, an accomplice, intentionally released Sambor's hand when he was supposed to be holding it.

This discovery of **fraud** offered a convenient general explanation for the movement of objects although not for the action of a white mandolin (as reported by Mme. Youdenitch in the *Annales des Sciences Psychiques*, vol. 14, 1904, p. 193), which began to play in the adjoining room and, visible in the faint light, was seen to come in and settle on the table in the séance room.

Neither Perovsky-Petrovo-Solovovo nor Youdenitch (who were far from trained observers) could explain the phenomena of a white column rising from the floor and turning into a human form in good light. Some other phenomena, for instance, the threading of a chair on the medium's or on a sitter's arm while all hands were held in a chain, were also difficult to explain. Such events were observed on several occasions, in conditions which caused Perovsky-Petrovo-Solovovo to observe in the *Annales des Sciences Psychique* “. . . if they do not absolutely eliminate all possibility of error, render it improbable to a degree which almost amounts to absolute certainty.” Perovsky-Petrovo-Solovovo also heard sounds from a piano after the lid had been locked with a key that remained on the table in the midst of the experimenters. Sambor died a few months after the séances in 1902.

Sanders, Alex(ander) (1926–1988)

Known as “the King of the Witches,” a title he gave himself during the early years of the Gardnerian Neo-Pagan Revival in the 1960s, Alexander Sanders became the originating point for a number of witchcraft covens that in acknowledgment of his leadership called themselves Alexandrian. In light of the revelations concerning the origins of modern Wicca, few Alexandrian covens now remain.

Sanders was born in Manchester, England, the son of a music hall entertainer. According to a story he told in the 1970s, when he was seven years old he discovered his grandmother in the kitchen performing a magic ritual. She was completely naked. She confided in him that she was a witch, and she initiated the young Alex then and there. She subsequently gave him a **Book of Shadows**, which he copied and from which he learned his magic rites. He held a number of jobs over his young adult years and became involved in ritual magic and even Satanism. In the 1960s he formed his first coven and began to initiate people into witchcraft.

In fact, Sanders encountered one of the covens of **Gerald B. Gardner** in the 1960s. From it he attained an initiation into the craft and a copy of Gardner's rituals. He eventually left that coven and began his own group independently. His version of witchcraft differed little from that of Gardner and included all of his distinctives.

About this same time he met Maxine Morris, a young woman some twenty years his junior. He married her and made her his high priestess. They were discovered by the media in 1969, the same year June Johns's fictionalized biography of Sanders appeared. Over the next decade he, Maxine, and their

coven were the subject of numerous magazine and newspaper articles, most frequently appearing in the nude and occasionally while engaged in symbolic sexual acts.

In 1971 Sanders and Maxine separated, and he largely retired. Interestingly, that same year, a book, *What Witches Do*, by Stewart Farrar, a close associate of Sanders, appeared and gave Sanders his most lasting fame as a Wiccan leader. Farrar and his wife Janet moved to Ireland where they became Wiccan leaders in their own right and together wrote a number of authoritative books on Wicca.

Sanders died April 30, 1988, from lung cancer. His movement spread around the English-speaking world during the 1970s, but following the revelations of his unacknowledged use of Gardner's rituals and his plagiarizing of material from **Éliphas Lévi** and **Franz Bardon**, most of the covens that had identified themselves as Alexandrian dropped any relationship with him.

Sources:

Farrar, Stewart. *What Witches Do*. New York: Coward, McCann & Geoghegan, 1971.

Guiley, Rosemary Ellen. *The Encyclopedia of Witches and Witchcraft*. New York: Facts on File, 1989.

Johns, June. *King of the Witches: The World of Alex Sanders*. London, 1969. Reprint, London: Pan, 1971.

[Sanders, Alexander]. *The Alex Sanders Lectures*. New York: Magickal Child Publishing, 1980. Rev. ed. 1982.

Sanders, C. B. (1831– ?)

A Presbyterian minister of Alabama, a **sleeping preacher**, who became subject to attacks over a 22 year period (1854–1876), during which a secondary **personality**, assuming the title of “ $X + Y = Z$,” developed and exhibited startling powers of **telepathy** and **clairvoyance**. His story is told in the book *$X + Y = Z$; or the Sleeping Preacher of North Alabama* (1876). It appears that the secondary personality had command over the memories of the normal self whereas the primary consciousness remained ignorant of the doings of “ $X + Y = Z$.” There are twelve cases on record in which this mysterious secondary personality found lost objects, money, or jewelry; he could shoot ducks at night that were invisible to his companions; and he could write letters and sermons with his hand completely concealed under the bedcloth. A review of the case was published by **Walter Franklin Prince** in the *Bulletin* of the Boston Society for Psychical Research.

Sources:

Mitchell, G. W. *$X + Y = Z$; or the Sleeping Preacher of North Alabama*. New York, 1876. Reprint, Owens Cross Roads, AL: Drake Publications, 1981.

Prince, Walter F. *Two Old Cases Reviewed*. Boston: Boston Society for Psychical Research, n.d.

Sanders, Celestine G.

Noted American **trance** medium. Reports on her trance phenomena were published by **James H. Hyslop** in *Proceedings of the American Society for Psychical Research* (vol. 15, 1921) and by **Walter Franklin Prince** in *Proceedings of American Society for Psychical Research* (vol. 18, 1924).

Sanderson, Ivan T(erence) (1911–1973)

Scottish-born naturalist, traveler, collector and exhibitor of rare animals, radio and television commentator, and author. In addition to his many books on nature, travel, and zoology, Sanderson also had special interest in such anomalous mysteries as the **Abominable Snowman**, the **Loch Ness Monster**, and **UFOs**. In 1965 he founded the **Society for the Investigation of the Unexplained**.

Sanderson was born on January 30, 1911, in Edinburgh, Scotland, the son of Arthur Buchanan, a famous whisky manufacturer who also founded the first game reserve in Kenya, East Africa. He was educated at Eton College (1924–27), Trinity College, Cambridge (1930–32), and the University of London (1933–34). He started collecting animals in 1924 and traveled around the world collecting for the British Museum (1927–29). He also led the Percy Sladen Expedition to Cameron, West Africa for the British Museum, the Royal Society of London, and other institutions (1932–33). Through the 1930s he traveled widely, exploring and collecting animals, a career cut short by World War II. He served in British Naval Intelligence (1940–45) and finished the war with the rank of commander. He continued in intelligence work with the British government through 1957.

He moved to the United States in the 1950s and became a regular on television shows as a naturalist spreading knowledge about the world's animals. He also edited books and wrote widely on animals and his favorite hobby, Fortean (the study of bizarre phenomena, named for **Charles Fort**.) Through the last two decades of his life he averaged more than a book a year. His books were commonly illustrated with photographs he had taken on his world tours. His Fortean interests become widely known after the publication of his memorable book on the Abominable Snowman in 1961. It was followed by a series of volumes on Fortean topics.

Sanderson died on February 19, 1973. His Society for the Investigation of the Unexplained continued his work into the 1980s, collecting data and maintaining the library he had assembled.

Sources:

Clark, Jerome. *Encyclopedia of Strange and Unexplained Phenomena*. Detroit: Gale Research, 1993.

Sanderson, Ivan T. *Abominable Snowmen: Legend Comes to Life*. New York: Chilton, 1961. Abridged ed., New York: Pyramid Publications, 1968.

———. *Investigating the Unexplained*. Englewood Cliffs, N.J.: Prentice-Hall, 1972.

———. *Invisible Residents: A Disquisition Upon Certain Matters Maritima, and the Possibility of Intelligent Life Under the Waters of This Earth*. New York: World Publishing, 1970.

———. *More “Things.”* New York: Pyramid Books, 1969.

———. *“Things.”* New York: Pyramid Books, 1967.

———. *Uninvited Visitors; A Biologist Looks at UFO's*. New York: Cowles, 1967.

Sandwich, The Earl of (Edward George Henry Montague) (1839–1916)

British baron who, in the later years of a life spent in diplomatic service, was prominent before the public because he claimed to be able to cure both organic diseases and functional derangement by prayer and the laying on of hands. In June 1912 he testified before the clerical and medical committee of inquiry into spiritual, faith, and mental healing, over which the Dean of Westminster presided, that his power was a divine gift that he was unable to explain. He never accepted money for his services.

Accounts of many of his cases, with letters of gratitude, are published in his autobiography.

Sources:

Erskine, Steuart *Memoirs of Edward, Eighth Earl of Sandwich, 1839–1916*. London, N.p., 1919.

Sandwich, The Earl of [Edward George Henry Montague]. *My Experiences in Spiritual Healing*. London, N.p., 1915.

Sangha Newsletter

Former quarterly publication devoted to the mysticism of various Tibetan Buddhist teachers, primarily **Chogyam Trungpa**. It was issued by Trungpa's organization, Vajradhatu, headquartered in Boulder, Colorado.

Santa Maria

Santa Maria, California, is the site of a set of **apparitions of the Virgin Mary** to Barbara Matthias that began on March 24, 1990. Santa Maria, a town on California's central coast, had been the site since 1970 of several active charismatic prayer groups. Within the groups, charismatic gifts, especially spiritual healing and prophecy, had been common. Several members of the groups periodically received **locutions**, direct communications via **telepathy**, from Jesus. In the 1980s these groups had become a center of Marian piety and many had received with enthusiasm the news of the apparitions that were occurring at **Medjugorje**, in Yugoslavia (Bosnia). Eventually, a prayer group centered on the Medjugorje events would arise.

In 1987, a young couple, Charlie and Carol Nole, attended a Holy Spirit seminar, a class to introduce the idea of the range of charismatic spiritual gifts (as mentioned in the Bible in 1 Corinthians 12) to new members of the charismatic prayer groups. The following year, on March 24, 1988, Carol began receiving locutions from the Virgin Mary. She was subsequently told to place a cross on a hill north of Santa Maria and given instructions as to its size and exact location. The project to place a cross on the hill was tied to the message of peace from the visionaries in Medjugorje and Santa Maria was designated a "City of Peace." In September the prayer group that the Noles attended was finally informed of the messages that Carol had been receiving and plans were made to publish them. A booklet, "A Cross Will Be Built. . .," was released in March of 1989. A movement grew up around the crusade to place a cross on the designated hill, but was blocked as the site was on private land and the owner had indicated his unwillingness to cooperate with the project. Groups began to gather on the highway right away near the hill, and their daily prayer meetings became a matter of media interest. Media coverage attracted visitors from across California, among them Barbara Matthias.

Matthias reported that the Virgin had appeared to her as Our Lady of the Immaculate Conception, a popular image in Roman Catholic circles since the apparitions at Lourdes. After the first few apparitions, Mary began to appear daily, usually in the later afternoon. Matthias would enter a trance-like state and stay in that state for several hours, on occasion approaching six hours. Crowds gathered in the afternoon and often stayed late into the evening. Many reported various unusual phenomena, including a dancing sun, the well-known miracle that so many had seen the day of the last apparitions at **Fatima**. However, no general miracles such as those that occurred at Fatima were reported. The attention to the apparitions completely overwhelmed the movement to erect the cross on the still-inaccessible hill.

On March 29, 1990, Mgr. John H. Rohde, Matthias' spiritual director, expressed some doubts about the apparitions. As a result, the public apparitions ceased in May of 1990, but Matthias continued to receive daily apparitions privately. In 1991, a request was made for an investigation of Matthias by the Diocese of Monterey. An agreement to proceed was reached in June of 1991. In October of 1991 she went to Berkeley, California, and underwent the first of a series of tests that would be conducted over the period of a year. These ruled out a number of alternative explanations for her apparitions, and Mgr. Rohde announced that all of his questions had been favorably resolved.

While the diocese has yet to rule on the apparitions to Matthias, in 1993 a book was published that recounted the history of the apparitions, summarized the testings, and offered the

opinions of various people, including Fr. René Laurentin, the famous French Mariologist. While public apparitions have not resumed, a group of people in Santa Maria now circulate the messages received and are attempting to implement the admonitions contained therein, much of which is directed to the Catholic community of the region.

Sources:

Castro, J. Ridley. *Mary's Plan: The Madonna Comes to Santa Maria*. Santa Barbara, Calif.: Queenship Publishing, 1993.

Santo Daime

Santo Daime is a new religion founded in Brazil at the beginning of the twentieth century when Raimundo Irineu Serra was introduced to the use of a powerful hallucinogenic brew called **ayahuasca** while in the upper Amazon. The drug is made from boiling the vine Banisteriopsis Caapi in water along with various other plants. The resultant mixture contains several psychedelic substances that produce a unique ecstatic experience that has been compared to that produced by peyote. In the case of Maestre Irineu, as he is called by those affiliated with the movement, his use of ayahuasca was accompanied by an **apparition of the Virgin Mary** in which she began to expound the doctrine of what would become the Santo Daime religion. Mary appeared as Our Lady of Conceição and opened the way for viewing Christian teachings through the new experience.

Soon after his initial experience Maestre Irineu received the text of new songs that now comprise a hymnal for the movement. He also received the movements to three dances, each with very simple steps, that are used to accentuate the flow of divine energy. Additional hymns have been received through the years and as the group has spread to other countries, new hymns in languages other than Portuguese have begun to be received and accepted for use in the rituals.

Santo Daime rituals begin with the separation of the men and women into two groups in the meeting hall. Two lines are formed and the ayahuasca is received. Then the hymns are sung and dancing begins. Different songs have different purposes (healing, communicating with spirits, celebration). Additional sips of the sacramental substance are handed out every few hours. The ceremony may last as long as eight to twelve hours.

Maestre Irineu was succeeded by Padrinho Sabastiao de Melo, who was in turn succeeded by his son, Padrinho Alfredo Gregório de Melo, the present international leader. A second smaller group is headed by Padrinho Alfredo's brother, Paulo Roberto de Melo. The larger group was incorporated in Brazil in 1974 as the Eclectic Center of the Universal Flowing Light, the term "Eclectic" referring to the mixing of Christian and traditional beliefs within the church. It is headed by a spiritual council, and headquartered at Céu do Mapiá, a community created by Padrinho Sabastiao de Melo. Céu de Mapiá is located in the jungle on the Purus River, a tributary of the Amazon River. The branch of the movement led by Paulo Roberto has established centers in Hawaii, California, and the Netherlands.

The Eclectic Center of the Universal Flowing Light may be contacted through its website at <http://www.santodaime.org/>.

Sources:

The Eclectic Center of the Universal Flowing Light. <http://www.santodaime.org/>. June 12, 2000.

Santoliquido, Rocco (1854–ca. 1930)

Italian scientist and Italy's director general of Public Health who became the first president of the **Institut Métapsychique International**, which was founded in 1919 in Paris by **Jean Meyer** on the initiative of Santoliquido and **Gustav Geley**.

Santoliquido's first experience in psychical research took place in 1906 in his own home. The table rapped out messages

in the presence of his niece, "Louise." He soon became convinced that the information furnished could not have been acquired normally. Among the messages was one directed to him: "Instead of criticising my experiments you ought to be working on your report which is not yet finished." Santoliquido believed that the report had been posted, but found out that owing to the negligence of an employee, it was still in his office. He published a pamphlet on these experiments under the title *Observation d'un cas de médiumnité intellectuel*.

During World War I his international hygienic activities obliged him to reside in Paris. He became acquainted with Gustav Geley and took him on as a secretary. They often discussed the problems of psychical research. Santoliquido found the rich and generous Jean Meyer to endow a research facility, and in 1918 Meyer founded the **Institut Métapsychique International** in Paris, following up on Santoliquido's and Geley's initiative. Santoliquido remained its president for ten years and was then elected honorary president.

To provide permanent headquarters for international psychical congresses and research, he founded another center in Geneva with a provisional committee consisting of Hans Driesch, Dr. Young, Professor Grandjean and Eugen Osty. This *Centre International de Conférences et de Congrès de Recherches Psychiques de Genève* dissolved after his death.

Sanyojanas

According to **Theosophy**, these are obstacles that the traveler along the **Path** must surmount. There are ten of them:

- (1) Belief in the Ego as unchangeable.
- (2) Lack of faith in higher effort.
- (3) Reliance on ritual.
- (4) Lust.
- (5) Ill-will.
- (6) Love of the world.
- (7) Egotistic longing for a future life.
- (8) Pride.
- (9) Self-righteousness.
- (10) Nescience.

Sources:

Leadbeater, Charles W. *The Master and the Path*. Adyar, Madras, India: Theosophical Publishing House, 1925.

Saphy (or Grigris)

Perhaps deriving from the Arabic *safi* ("pure, select, excellent"), saphy were charms or **amulets** worn by Africans as protection against thunderbolts and diseases, to procure wives, and to avert disasters of all kinds. They are composed of strips of paper on which sentences from the Koran are inscribed, sometimes intermixed with Kabbalistic signs. These strips are enclosed in silver tubes or silk bags, which are worn near the skin, often fastened in the dress. This is by no means a practice limited to Muslims; Africans of both sexes and many faiths have been believers in the occult properties of such talismans. The Scottish explorer Mungo Park (1771–ca. 1806) is said to have depended on the making of saphy or grigris, as they are sometimes called.

Sapphire

Many legends of occult properties surround this precious stone, whose name derives from the Sanskrit *sanipriya*, i.e., dear to the planet Saturn. Next to the diamond, it is the hardest mineral; its true color is blue, but it may also be red, yellow, violet, green, or brown. It was also known in ancient times as lapis lazuli. According to folklore, the vision seen by Moses and the Law given to him were inscribed on sapphire. The sapphire was one of the twelve stones on the Jewish high priest's breastplate,

located on the second row in the middle. It attained an eschatological significance as a foundation stone for the New Jerusalem (Isaiah 54:11 and Rev. 21:19).

When Roman Catholics select a new pope, a gold ring set with a sapphire is traditionally placed on his ring finger, symbolizing marriage to the church. Buddhists ascribed sacred magical power to the sapphire and believed that it reconciled mankind to God.

It was said to be a good **amulet** against fear, to promote the flow of good spirits, to prevent ague and gout, and to prevent the eyes being affected by smallpox. The sixteenth-century writer Camillo Leonardo claimed: "The sapphire heals sores, and is found to discharge a carbuncle with a single touch." The occult writer Francis Barrett stated in his book *The Magus* (1801): "A Sapphire, or a stone that is of a deep blue colour, if it be rubbed on a tumour wherein the plague discovers itself, (before the party is too far gone) and if, by and by it be removed from the sick, the absent jewel attracts all the poison, or contagion therefrom."

Sara, St.

A patron saint of Gypsies, especially in France and Western Europe. According to Gypsy lore, she was a maid to Marie Jacobé and Marie Salomé, two sisters of the Holy Virgin. The three Maries (the biblical Marys) are thought to have come to France after the resurrection of Jesus, where Sara met and served them. In fact, she seems to be an adaptation to Christian folklore of the goddess Kali, brought by the Gypsies from India. St. Sara is a local saint at les **Saintes Maries de la Mer** in the Camargue, France.

Sources:

Clébert, Jean-Paul. *The Gypsies*. Hammonds Worth, UK: Penguin Books, 1967.

Sarcognomy

A term coined by **J. Rhodes Buchanan**, pioneer writer on **psychometry**, to denote a therapeutic science of the relationship between body and brain. He advanced the ideas that the whole body is expressive; that the entire form is an embodiment of character; that each part of the evolving surface not only possesses a physiological characteristic but also psychological powers; and that each portion of this cutaneous surface exercises, through the nervous system, a direct action upon some particular part of the brain. Buchanan believed that understanding these relationships could have great value in the treatment of disease.

Sardius (or Sard)

A precious stone that is a variety of cornelian, varying in color from pale yellow to reddish orange. According to ancient tradition, it is an antidote to the onyx. It was believed to prevent unpleasant dreams, to make its possessor wealthy, and to sharpen the wit. It was one of the twelve stones in the breastplate of the Jewish high priest and a foundation stone of the New Jerusalem yet to appear (Revelation 21:20).

Sardou, Victorien (1831–1908)

Famous French dramatist and member of the Académie Française who attracted considerable attention in Spiritistic circles in the 1860s with curious automatic drawings, signed "Bernard Palissy, of Jupiter." He was born on September 5, 1831, in Paris. For a short period, he studied medicine, but gave it up in order to devote himself to writing. He was not successful at first, and was seriously ill and in great poverty when rescued by a Mlle. de Brécourt (whom he later married). She intro-

duced him to a Mlle Déjazet, for whom he wrote successful plays.

In due course, many outstanding actors and actresses acted in a long line of successful plays by Sardou. His plays enjoyed long runs in France, England, and America, and his drama *La Tosca* became the basis of Puccini's opera *Tosca*. He wrote plays for the great actress Sarah Bernhardt. One controversial play by Sardou in which Bernhardt appeared was titled *Spiritisme*. It had a plot that involved mediumship, and it included a discussion between believers in occultism and skeptics.

Sardou himself was a remarkable medium and produced many intricate automatic drawings. Some of these were supposed to delineate the dwellings of people in Jupiter. He sketched the houses of Mozart, Zoroaster, and Bernard Palissy, who were country neighbors on the immense planet that, at the time, was commonly believed to be inhabited by a superior race of beings.

He made his own opinions clear in a letter published in *Le Temps* at the time when he was putting on his drama *Spiritisme*. He spoke of himself as an observer, incredulous by nature, who had been obliged to admit that **Spiritism** concerns itself with facts that defy any present scientific explanation. Further:

"Respecting the dwellings of the planet Jupiter, I must ask the good folks who suppose that I am convinced of the real existence of these things whether they are well persuaded that Gulliver (Swift) believed in Lilliput, Campanella in the City of the Sun, and Sir Thomas More in his Utopia."

In another letter, written to Charles Frohman on the same occasion, he spoke with much greater freedom:

"Everybody knows that for forty years I have been a wonderful medium myself, and I have had in my own house wonderful manifestations. My piano has played by itself. Flowers have fallen from my ceiling upon a table; and it is I who have brought this about, and they dare not lay at my door calumnies such as true mediums are exposed to, and say of me, as they had the impudence to say of Home, that I am a charlatan."

Sardou was elected to the French Academy in 1878. He died in Paris November 8, 1908.

Sargent, Epes (1813–1880)

Well-known American author, editor, and psychical investigator. He was born on September 27, 1813, in Gloucester, Massachusetts. He graduated from Boston Latin School in 1829 and joined the editorial staff of the *Boston Daily Advertiser*. He subsequently worked for the *Daily Atlas* as its Washington correspondent. He wrote two plays, *The Bride of Genoa* and *Velasco*, which led to a move to New York City, where he worked as a journalist, founding the short-lived *Sargent's New Monthly Magazine* (January–June 1843). He also published a biography of Henry Clay (1842) and a popular novel *Fleetwood, or the Stain of Birth* (1845).

Returning to Boston, he edited the *Boston Transcript* (1847–1853) and published his own works, including two volumes of verse, the song "A Life on the Ocean Wave," *The Woman Who Dared* (1870), and a number of widely used textbooks for schools.

His attention was drawn to **mesmerism** as it emerged in New England around 1837. He studied the subject and soon became convinced clairvoyance and thought-reading were actually occurring. When the phenomena at Hydesville broke out, he was editing the *Boston Transcript* and did much to direct public attention to the problem.

This life-long interest resulted in a set of books during his mature years beginning with *Planchette; or, The Despair of Science* (1869). He wrote extensively on the subject of Spiritualism. He died in Boston on December 30, 1880.

Sources:

Sargent, Epes. *Planchette; or, The Despair of Science*. Boston: Roberts Brothers, 1869.

———. *The Proof Palpable of Immortality*. Boston: Colby & Rich, 1881. Reprint, Boston: Banner of Light Publishing, 1901.

———. *The Scientific Basis of Spiritualism*. Rev. ed. Boston: Banner of Light Publishing, 1891.

Sarkar, Probhat Ranjan (1923–1990)

Known primarily under his religious name, Shrii Anandamurti, the founder of the Hindu religious community, the **Ananda Marga Yoga Society**. Sarkar was born in 1923 in Jamalpur, India. His father died when he was still a youth, and he went to work for the railroad in order to provide for his family. In 1955, however, he announced to his fellow employees that he had attained enlightenment and was leaving his secular occupation to found a spiritual movement that he termed the path (*marga*) of bliss (*ananda*). The movement expanded rapidly.

Ananda Marga was envisioned as a fully integrated social-spiritual movement and members were expected to practice yoga (a form of tantric yoga) and to engage in social work. The group founded over 400 schools and 250 children's homes.

In 1958, under his given name, Sarkar launched Renaissance Universal, an organization designed to propagate his social ideals, which he presented as the Progressive Utilization Theory (Prout). Prout was offered as a political alternative to both the communists and the philosophy of the then Indian government. The Indian government became a particular target because of its perceived corruption, and in 1967 and 1969, Anandamurti's followers ran candidates. Indira Gandhi retaliated by issuing orders against any government employee joining Ananda Marga. Then in 1971 Anandamurti was arrested, ostensibly for giving orders to members to kill some former members. He was still in jail when Gandhi issued the Emergency Rule in 1975, and he was sentenced to life imprisonment in November 1976. Ananda Marga was banned, many of its members arrested, and its assets seized.

Finally, in August 1978, after the fall of the Gandhi government, Anandamurti's case was reviewed, the fictitious nature of the charges against him ascertained, and he was released. In the meantime his movement had spread around the world. He died in October 1990.

Sources:

Anandamurti, Shrii [P.R. Sarkar]. *The Spiritual Philosophy of Shrii Anandamurti*. Denver, Colo.: Ananda Marga Publications, 1981.

Sarkar, P. R. *Idea and Ideology*. Calcutta, India: Ananda Marga Pracaraka Research, 1967.

Tadblavananda, Avadhuta Archrya. *Glimpses of Prout Philosophy*. Copenhagen, Denmark: Central Proutish Publications, 1981.

Sasportas, Howard (1948–1992)

Howard Sasportas, an important voice in contemporary **astrology** supportive of the psychological interpretation of astrological theory, was born in Hartford, Connecticut, on April 12, 1948. He studied at Antioch University in New York, and received his master's degree in humanistic psychology. Shortly afterward, in 1973, he moved to England, where he pursued his psychological studies at the Psychosynthesis and Education Trust. (**Psychosynthesis**, developed by Italian psychotherapist **Roberto Assagioli**, is a form of psychotherapy that has been found compatible with occult perspectives.) He also developed an interest in **astrology**. As his interest grew, he became an associate of the **Faculty of Astrological Studies**, a prominent British astrological organization founded by a group of leading astrologers including Margaret Hone and **Charles E. O. Carter**. He became a stellar student and in 1979 was awarded the school's gold medal. That same year he also joined the school's staff as a tutor.

Sasportas' astrological career led him to make the acquaintance of **Liz Greene**, another exponent of the psychological approach to astrological interpretation. Together, in 1983, they founded the **Centre for Psychological Astrology** in London. The school offered a spectrum of seminars and a broad course of study in psychology and mythology, in addition to a standard curriculum in astrology.

Beginning in 1985, Sasportas authored a set of books, including the three volumes of the "Seminars in Psychological Astrology" series with Liz Greene, that quickly became popular texts for his colleagues. Then in 1987 he became the series editor for the Arkana Astrology series published by Viking-Penguin. He not only assembled volumes from some of the most important voices in contemporary astrology for the series, but contributed what most consider to be his finest volume, *The Gods of Change*. Unfortunately, at the height of his career, he passed away in London on May 12, 1992.

Sources:

Sasportas, Howard. *The Gods of Change: Pain, Crisis, and the Transits of Uranus, Neptune, and Pluto*. New York: Arkana, 1989.
 ———. *The Twelve Houses*. Wellingborough, Northamptonshire, UK: Aquarian Press, 1985.

Sasportas, Howard, and Liz Greene. *The Development of Personality*. Vol. 1. Seminar in Psychology Astrology. York Beach, Maine: Samuel Weiser, 1987.

———. *The Dynamic of the Unconscious*. Vol. 2. Seminar in Psychology Astrology. York Beach, Maine: Samuel Weiser, 1989.

———. *The Luminaries: Sun and Moon*. Vol. 3. Seminar in Psychology Astrology. York Beach, Maine: Samuel Weiser, 1992.

Sasquatch

Another name for Bigfoot, the mysterious humanoid creature reported to inhabit remote areas of North America. (See **monsters**)

Sasquatch Investigations of Mid-America

An organization founded in 1976, one of several which functioned in the 1970s and 1980s whose membership was interested in the scientific study of the Sasquatch, also known as Bigfoot, a large hairy nocturnal creature allegedly sighted in thickly-wooded, mountainous regions throughout the world. Sasquatches are reportedly about eight feet tall, walk upright, and appear to be intelligent and peaceful.

About 1,000 Sasquatch sightings were documented through the 1970s in the United States, primarily in the northwestern states. SIA collected and evaluated data on Bigfoot and released findings to the general public through lectures, publications, and radio and television programs. It maintained a library of books and magazines and published *Bigfoot News*, in which members reported their investigations and sightings. SIA was headquartered in Edmond, Oklahoma. (See also **Bigfoot Information Center**; **Michigan Canadian Bigfoot Information Center**; **Monsters**)

Satanic Bible

The basic text of the **Church of Satan** (founded April 1966), written and compiled by the church's founder, **Anton Szandor LaVey**. The book includes the basic principles, the texts of the rituals, and basic invocations and conjurations.

Sources:

LaVey, Anton S. *The Satanic Bible*. New York: Avon, 1969.

Satanic Ritual Abuse

Satanic ritual abuse is narrowly defined as an assault (either psychological, physical, or sexual) that takes place on an individual as part of a liturgy or ordered pattern incorporated into a ceremony of worship aimed at Satan, the Christian **devil**. As such, ritual abuse is one type of occult-related crime but different from other types of occult crimes such as the adoption of Satanic symbols and language by a serial killer or Satanic ceremonies that include only legal and voluntary activities.

The idea of Satanic ritual abuse was brought to the fore in the 1980s with the publication of a book, *Michelle Remembers*, which recounted the reputed memories/experiences of Michelle Smith (the pseudonym of Michelle Pazder, the wife of Lawrence Pazder, a psychiatrist and author of the book). The book recounted the story of Michelle's teen years in which she was forced into a Satanic cult, abused, and forced to forget her traumatic experiences. Her memory of the experience only re-emerged 20 years later when she underwent psychiatric treatment. It would be followed later in the decade by a growing number of reports of Satanic abuse following the pattern of and expanding upon Michelle's story. These reports were accompanied by additional accounts of contemporary abuse of children by parents in Satanic cults. Graphic accounts of Satanic ritual abuse were supplied in books such as Lauren Stafford's *Satan's Underground* (1988) and Rebecca Brown's *He Came to Set the Captives Free* (1993). By the end of the decade, it was apparent that a major wave of concern focused upon the belief in widespread Satanic abuse had emerged. Several cities established agencies to handle the problem.

The belief in Satanic abuse was greatly aided by the McMartin case, in which the teachers and employees of a preschool in Manhattan Beach, California, were accused of sexually and otherwise abusing the children left in their care. The case began with a letter by the Manhattan Beach police chief to the parents of children who had attended or were currently attending the preschool seeking confirmation that Ray Buckley, who worked at the school, had molested some children. When the letter became public, panic followed. Literally hundreds of children were interviewed at the Children's Institute International, a research facility that specialized in problems of child abuse, and by 1984 the doctors in charge had concluded that some 360 children had been abused over the years. Their report built upon a 1978 paper by Dr. Roland Summit who had argued that children's reports of sexual abuse were almost always factual. The accounts derived from the interviews included incidents of Satanic rituals complete with animal sacrifice and the drinking of blood.

The McMartin case lasted for six years. It was placed in the hands of prosecutor Marcia Clark (later to lose the equally high-profile O. J. Simpson case). The McMartin case fell apart when the videos of the interviews of the children revealed the manner in which interviewers planted the story of abuse in the minds of the children and in some of the factually unsubstantiated statements made by the children. Most important of the unsubstantiated claims from the interviews were the descriptions of an extensive set of tunnels under the school building. No such tunnels were ever found, in spite of the building being dismantled and the lot dug up in several different searches.

The multiplying accounts of ritual abuse began to coalesce into a very new picture of Satanism. They described an extensive Satanic network that had been in place for many decades. This picture contradicted all of the previous work that had basically described Satanism at best as a very small phenomenon on the cultural fringe. This network was seen to be responsible for thousands of kidnappings of infants and children who were then abused or killed. Adult members of these groups would give up infants for sacrifice in a black mass or allow their older children to become the object of rape by the cult. These children would otherwise seemingly lead a normal life, their trauma undetected by their friends and schoolmates, and later as-

sume a normal role in society as an adult. They would only remember the childhood trauma years later under hypnosis or similar techniques used during psychotherapy. As the veracity of the accounts of Satanic ritual abuse was called into question, stories adopted more extreme elements to account for an increasing number of inconsistencies.

In the early 1990s, the expansive hysteria over Satanism was called into question in books by FBI agent Robert Hicks and several sociologists such as James V. Richardson and David Bromley, who specialized in the study of new religious movements. Many psychologists who reviewed these reports along with other similar cases accusing parents of sexual abuse but without the Satanic element concluded that they had been falsely diagnosed. According to the psychologists, the memories were not recovered memories, but imposed memories. These patients were not suffering from their prior abuse; they were victims of a memory disorder called the **false memory syndrome**. In 1992 many of these psychologists banded together to form the **False Memory Syndrome Foundation**. Also, beginning in 1991, a series of government reports (including reports from England and other areas where abuse reports had surfaced) reached the conclusion that no evidence of the Satanic conspiracy or of widespread Satanic abuse could be found. Controversy peaked through the early 1990s with support for the idea coming mainly from individuals identified as "survivors" of ritual abuse, therapists who were specializing in counseling such survivors, and policemen who were conducting seminars on occult-related crimes. It was noted that much of the support was from therapists and police who were affiliated with conservative Christian churches.

A significant aspect of Satanic ritual abuse was the large number of court cases that arose (as opposed to the **UFO abductee** cases) in which parents were tried for abusing their children. Convictions were handed down in early cases, but through the 1990s those convictions tended to be reversed and not only were accused parents found not guilty, but civil cases were launched against therapists who testified to the truth of recovered memories of ritual child abuse.

In the midst of the controversy, a series of exposés occurred demonstrating that many prominent exponents of Satanic ritual abuse were in fact lying to an extent that called their entire story into question. These hoaxes included the books by Michelle Smith, Lauren Stafford, Rebecca Brown, and self-confessed Satanic priest Mike Warnke. While these fictionalized stories did not discredit the large number of reports by survivors who have come to be seen as victims of the false memory syndrome, they did much to quiet the support of the Christian community in the widespread panic over Satanism.

The scholarly attack upon the idea of ritual abuse, the government reports on the lack of evidence for such occurrences, and the court cases directed against exponents of Satanic ritual abuse combined in the late 1990s to destroy the popular wave of interest in Satanic ritual abuse, though for many reasons, religious and otherwise, many believers remain.

Sources:

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Satanic Society

The Satanic Society is a small Satanic organization in the tradition of **Anton LaVey** and one of a number of groups that emerged out of the **Church of Satan** that he founded. The Satanic Society was founded in the early 1990s by its High Priestess Jessica as the Society of Sin, and took its present name toward the end of the decade. Jessica was raised in a Christian home from which she rebelled and was led to Satanism through reading the writing of LaVey and others and through guidance from several older Satanists who served as her mentors. Since the death of LaVey, she considers herself no longer a supporter of the Church of Satan, but recommends both the **First Church of Satan** and the **First Satanic Church**.

Membership in the Satanic Society follows application and screening. Members must demonstrate their possession of a set of traits and abilities, including a sense of personal responsibility, a goal-centered approach to the future, the ability to organize and manage their life, the ability to listen and work with a team, and the ability to reform and revive the self. Prospective members must complete a lengthy membership application. The Satanic Society accepts the Nine Satanic Statements originally articulated by LaVey and promotes both **magic** and self-aggrandizement. It is opposed to illegal acts and abusive behavior.

The Satanic Society may be contacted at P.O. Box 109, 2025 Guelph Line, Burlington, ON, Canada L7P 4X4. It has an Internet site at <http://www.thesatanicsociety.net/> which includes an extensive collection of documents on **Satanism** and related topics for the use of its members.

Sources:

The Satanic Society. <http://www.thesatanicsociety.net/>. May 20, 2000.

Satanism

The worship of Satan, the Christian devil. The idea that such a parody of Christian worship could and did exist emerged in several stages. Central to Satanism was the idea of **magic** and that extraordinary miracles, if not performed by God in answer to the prayer of one of his servants (i.e., a Christian), had to be accomplished by the devil in cooperation with someone who had made a pact with the devil. Once the idea of the pact became commonplace, it was but a short step to the notion of an organized community of devil-worshippers. Some substance was provided by the small pockets of paganism that had not succumbed to the church's evangelical efforts.

Before the fifteenth century, the magic practices (i.e., **witchcraft**) associated with paganism had been defined as unreal and pagan belief as disbelief. However, for several centuries the Roman Catholic Church had been engaged in a struggle to eliminate heresy, especially in southern France. That successful effort had left it with a large and efficient organization, the Inquisition, essentially bereft of a job. Thus the redefinition of witchcraft as Satanism served the purpose of providing work for those conducting the Inquisition. It transferred witchcraft from the realm of doubt to that of heresy and apostasy, and thus the concern of the Inquisition. Satanism implies the acceptance of Christianity and the subsequent transfer of allegiance to the Christian anti-God.

Immediately after the papal bull *Summis desiderantes affectibus*, issued in 1484, which unleashed the Inquisition, two German Dominicans, **Jakob Sprenger** and **Heinrich Kramer**, wrote a massive text, *Malleus Maleficarum* (The Witches Hammer), which became the textbook for witch-hunters in understanding the evil of witchcraft and in locating and identifying witches. Witches were accused of sacrificing infants and of having sexual intercourse with the devil (most witches were women). Since the Bible affirmed the existence of witchcraft, to

believe it did not exist was to be considered in itself a heresy, according to the inquisitors.

Thus was initiated the era of the great witch-hunts. In spite of the Reformation, which split the church and commanded so much attention in the sixteenth century, the crusade against witches continued and was pursued by Protestants and Catholics alike. Confessions were obtained by torture and tended to conform to the image expected by the inquisitors after having read the *Malleus Maleficarum*.

There is no real evidence that a devil cult existed. Its description in the *Malleus Maleficarum* was the result of the imaginings of a group of people who had never seen what they described. The confessions were extracted from people informed as to the nature and content of what the inquisitor sought. Such has remained the case to the present. Even though some groups of Satanists emerged, they were always adult converts and created the organization *de novo* each generation. There was no Satanic organization to carry the tradition from generation to generation. Thus the imagination of Christian clergymen was necessary to inform each new group of Satanists as to the beliefs and activities of Satanism. Without the writings of Christian anti-Satanists, Satanism could not exist.

The anti-Satanist literature defined the practices proper to any self-respecting Satanist, including the Black Mass (a parody of the Roman Catholic Mass), the saying of the Lord's Prayer backwards, the destruction/profanation of sacred objects, the sacrifice of an infant, and the invocation of Satan for the purpose of working malevolent magic (**sorcery**). It was not until the late seventeenth century that something similar to the Satanism described in the *Malleus Maleficarum* came into being.

The Affair La Voisin

In the year 1679, King Louis XIV set up a secret court to deal with several cases of poisoning of the French nobility. The investigations and findings of the court centered around the activities of Catherine Deshayes, better known as La Voisin. La Voisin operated as an adviser and fortune-teller to ladies at the court. She supplied them with love potions, charms, and occasionally, poison. However, things turned in a more sinister direction in 1667.

In that year La Voisin was consulted by the Marquise de Montespan, Françoise-Athenais, who was ambitious in the extreme. She wanted to become the queen of France. Her goal was, through magic, to alienate Louis from both the queen and his current mistress. Reportedly, following a mass during which two doves were killed, she became Louis's mistress. Further masses were said to secure her position. Then in 1673, with the Abbé Guibourg officiating, a mass was said over Montespan's nude body, during which an infant was sacrificed and the blood used to create a host that was then added to the king's food.

These later masses seemed to have no effect, and Louis was perceived to be changing his affections to another. Finally, in 1879, she had a mass for the dead said for Louis, followed by an attempt to poison him. The plot was discovered. La Voisin was arrested and Montespan distanced from the king (though for the sake of appearances she was never publicly accused). The affair, as the extent of La Voisin's activities became known, threatened to bring down the monarchy if made public. It was handled with the utmost discretion. La Voisin was executed, but most of the people involved were merely banished.

Since the era of the affair, sporadic incidents of Satanism and ephemeral Satanic magic groups have appeared. Among the more renowned were those described in a fictionalized account in J. K. Huysman's novel *La Bas* in 1891. The groups that appeared were largely made of young people using Satanism as an expression of their youthful rebellion. They came and went with little sign of their existence except a desecrated graveyard or church. A few were discovered during a ceremony or soon afterward. The number of such groups seemed to rise in the years after World War II, though that may have been a result of better reporting and the correlation of the scattered

accounts facilitated by improved communications. However, a new thrust developed in the 1960s.

The Church of Satan

A new era began on Walpurgis Night (May Eve), 1966. **Anton LaVey** announced the first day of the year of Satan (anno Satanus) marked by the founding of the **Church of Satan**. The very affront of such an organization in an ostensibly Christian nation was newsworthy, but LaVey, an old carnival performer, was able to make good use of publicity events—the first Satanic wedding and the first funeral—to have his picture on the front page of newspapers across the United States.

To some, the very appearance of the Church of Satan was all they needed to project it as a symbol of all that was wrong with contemporary society and to associate the new organization with every occult-related crime that was uncovered. The reality was more mundane. The Church of Satan was, in fact, a fairly small group (never more than a few thousand members), which affirmed some of the values that LaVey saw as dominant in secular society but counter to traditional values. People were trapped in a value system that affirmed mutually contradictory goals. He advocated indulgence of the senses, individual responsibility, selfishness, life in the present, and ego strength and assertion. He specifically denounced love for ingrates, turning the other cheek, and obscurantism.

The main holiday in the church was an individual's birthday. The primary ritual was the Black Mass, which served as a psychodrama for people, allowing them to overcome inhibitions and move ahead with their lives. He specifically eschewed any illegal activities and told members to pursue their goals, but to do so without harming others.

The Church of Satan gave Satanism a new respectability. Its scripture, *The Satanic Bible*, became a steady seller at newsstands, and LaVey attracted some celebrities to his organization. During the early 1970s, however, the church went through a period of turmoil and a number of splinter groups emerged. The most substantive of these (and the only one to survive the decade) was the Temple of Set. Founded by Michael Aquino and Lilith Sinclair, two prominent leaders in the Church of Satan, the temple became the home of a sophisticated Satanic theology developed from Egyptian thought.

Satanism in the 1980s

Satanism had plainly declined by the end of the 1970s; however, in the mid 1980s reports that it had merely gone underground began to surface. Claims of the existence of a massive Satanic underground emerged around a set of reports concerning ritual child abuse. Amid the heightened concern for child abuse generated during the era, children began to tell horrendous stories of having been abused as part of forced participation in Satanic rituals, both in homes and in day care centers. These stories were soon joined by an increasing number of stories of women, and a few men, mostly in their thirties, who told stories of having been abused as children and youth, and then having suppressed the memories until they were recalled twenty years later in sessions with counselors.

These two types of reports generated much attention in the press, a heated debate among psychological professionals, and a variety of court cases. In the end, little substance concerning Satanic activity emerged, though a core of childhood trauma was discovered at the heart of many of the reports. Some cases were discovered to be lies told to reclaim custody of children lost in a divorce settlement, and many were generated by psychological counselors using unprofessional techniques and practices. As the cases were investigated and no supporting evidence was discovered, the stories became increasingly conspiracy oriented. By the 1990s little support remained for the veracity of the accounts of widespread Satanism.

Sources:

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- Richardson, James T., Joel Best, and David G. Bromley. *The Satanism Scare*. New York: Aldine de Gruyter, 1991.
- Robbins, Rossell Hope. *The Encyclopedia of Witchcraft and Demonology*. New York: Crown Publishers, 1959.

Sat B'Hai

A Masonic type of society supposed to be of Anglo-Indian origin. The name signifies "Seven Feathers," and it alludes to the bird *Malaccocercis Grisis*, which flies in groups of seven. The society was introduced into England about the year 1872 by J. H. Lawrence Archer. It had seven descending degrees, each of seven disciples, and seven ascending degrees of perfection, Ekata or Unity. Occult historian **Arthur E. Waite** believed that the rituals were compiled by Masonic writer **John Yarker**. Waite also believed that occultist **Kenneth MacKenzie** may have been involved and may have incorporated some of these rites into the Order of Light, another Masonic society.

Satchidananda, Swami (1914–)

Disciple of the late Swami **Sivananda** and founder of **Integral Yoga International**. He was born December 22, 1914, into a wealthy family. He married, but his wife died only five years later. Following World War II he began a wandering life that led him for a brief period to the monastery of the Ramakrishna order at Timpurraururai, and then to Sivananda's forest academy at Rishikesh. He was initiated as a renunciate in 1949 and emerged as Swami Satchidananda. He served as a professor of raja and hatha **yoga** at the academy, the educational arm of the **Divine Life Society**.

Toward the end of his life, Sivananda assigned different parts of the world to his leading disciples and gave them a commission to spread his yoga teaching around the globe. In 1953 Satchidananda settled in Sri Lanka, where he founded a branch of the Divine Life Society and led in the spread of its work of social service, so integral to Sivananda's life and work.

Then in 1966 he undertook a global tour sponsored by artist Peter Max, during which he visited the United States and gained popularity in the counter culture. He became widely recognized as a result of his making the opening address for Woodstock. While in America, not part of his assigned territory, he established the Integral Yoga Institute (now Integral Yoga International) in New York. Shortly thereafter he broke with the Divine Life Society and settled permanently in the United States. As a master of hatha yoga, in 1970 he wrote what has become one of the most popular yoga texts in the English language. To his students he taught the integral yoga system of Sivananda, which attempted to integrate the various branches of yoga into a unified practice.

In the 1980s Satchidananda established a new headquarters complex near Buckingham, Virginia, which included the Light of Truth Universal Shrine (LOTUS), a temple embodying the universalist religious perspective taught by Satchidananda and honoring all religious traditions. In his later years Satchidananda was known for his busy schedule of writing and lecturing, which he has since cut back.

Sources:

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Satchidananda, Swami, et al. *Living Yoga: The Value of Yoga in Today's Life*. New York: Gordon and Beach Science Publishers, 1977.

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Saturn-Gnosis

The teachings of the **Fraternitas Saturni**, or Brotherhood of Saturn, a German occult group dating from about 1930 and continuing after World War II. One essential feature of the Gnosis was the sex-magic adjustment of coital positions to match planetary movements.

Sources:

- Flowers, Elred. *Fire and Ice: Magical Teachings of Germany's Greatest Secret Occult Order*. St. Paul: Llewellyn Publications, 1990.

Satya Sai Baba (1926–)

Modern Hindu guru, regarded by his devotees as a **reincarnation** of an early twentieth century holy man, **Sai Baba** (d. 1918). He was born Sathyanarayana Ratnakaru Raju, November 23, 1926, in the village of Puttaparthi, South India. As a thirteen year old, in 1940, he was bitten by a scorpion and remained unconscious for some time. He emerged from the experience, however, a changed person. He stated to those around him, "I am Sai Baba," a name hardly known to anyone in his obscure village. He then became a religious teacher and healer, manifesting extraordinary miracles.

He quite frequently "materializes" small objects out of the air—pictures, statuettes, prayer beads, or rings—which he gives to his devotees. A widespread religious movement has grown up around him, and he has directed devotees into social work, resulting in the building of a number of schools and medical centers. His fame has spread far beyond India into both African and Western countries due to the distribution of his writings and the books about him written by **Indra Devi**, Howard Murphet, and other Western writers. A charismatic figure, he is regarded by many devotees as a divine *avatar*.

Sai Baba remains something of an enigma. He has refused many parapsychologists the opportunity to study him. Many have, however, joined his audiences and reported seeing the extraordinary feats his followers have reported. C. T. K. Chari raised the question of trickery, but gathered no substantial proof of it.

Sources:

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Saucer and Unexplained Celestial Events Research Society

A flying saucer organization founded on paper in 1954 by James W. Moseley as the sponsoring organization for his periodical, *Saucer News*. SAUCERS was never established as a group. It still exists, one of the oldest in ufology. *Saucer News* made its most lasting contribution in the 1950s with its exposés

of contactee **George Adamski**. *Saucer News* was sold to **Gray Barker** in 1968, and it continued to appear until 1972. In 1976 Moseley began a new periodical entitled *Nexus* and eventually changed the name to *Saucer Smear*. It was sent gratis to several hundred of Moseley's acquaintances. Address: P.O. Box 1709, Key West, FL 33041. Website: <http://www.martiansgohome.com/smear/>.

Savage, Minot Judson (1841–1918)

Unitarian clergyman, author, and an early member of the **American Society for Psychical Research**. He was born on June 10, 1841, at Norridgewock, Maine. He studied at Bangor Theological Seminary, graduated in 1864, and was ordained as a Congregational minister a short time afterward. He served churches in California, Massachusetts, and Missouri. In 1873 he left Congregationalism and joined the Unitarian Church. He subsequently pastored the Third Unitarian Church, Chicago (1873–74), the Church of the Unity, Boston (1874–96), and the Church of the Messiah (now the Community Church), New York City (1896–1906).

Savage frequently advocated the examination of Darwin's evolutionary theories and their acceptance by the church. Evolution, he believed, tended to strengthen rather than weaken religious faith. His views were expressed in his books: *Christianity, the Science of Mankind* (1873), *The Religion of Evolution* (1876), and *The Morals of Evolution* (1880).

As were many liberal thinkers of the day, he became interested not only in the scientific approach to origins supplied by biology, but the light shed on the end of earthy life by psychical research. He wrote several books dealing with issues of religion and survival. He died May 22, 1918, in Boston, Massachusetts.

Sources:

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Sawyer, Carrie M.

American **materialization** medium with whom **Paul Gibier**, director of the Bacteriological Institute of New York, conducted experiments in his own laboratory for ten years. According to Gibier's report, published in 1901 in the *Annales des Sciences Psychiques*, he enclosed the medium in a large wire cage, the meshes of which were so small that they only admitted his little finger. The cage was darkened. After the appearance of several spirit forms, Gibier was asked to tend to the medium, who required his care.

Stepping before the door of the cage, he was astounded to see the medium fall into his arms through the door, which was locked with intact paper slip fastenings and a stamp over the keyhole. The phenomenon was repeated on three occasions. According to sitters, the wire cage felt burning hot when the medium exited it, though Gibier could not confirm this observation.

Gibier intended to take Sawyer on a three-years tour of England, France, and Egypt, but he died in an accident before the project could be realized.

E. A. Brackett, a Boston sculptor, attended a séance in the mid-1880s during which he was led into the cabinet by a spirit. Sawyer was not entranced. Arm in arm, the three of them walked out of the cabinet in full view of 25 sitters. In his account of Sawyer, Brackett also wrote of evil influences that were sometimes noticeable in her séances.

Sources:

- Brackett, E. A. *Materialized Apparitions*. Boston: Colby & Rich, 1886.

Scallion, Gordon Michael

Gordon-Michael Scallion, a contemporary prophet known for his predictions of vast changes, began his current career in 1979. As an electronic consultant, he had been meeting with a client when unexpectedly, he lost his voice. He checked into a hospital, and during his stay had an **apparition** of a woman who came into his room and hovered several feet above him. She began to tell him about his life, what was in store for the next month and then events that would occur over the next decades. Most importantly, she predicted major changes to the Earth that would begin at the end of the 1980s and increase annually through the 1990s. Immediately after the woman departed, Scallion's voice returned. It also appeared that he had experienced a psychic awakening. He began to see auras around people and emerged as a healer.

He continued to receive visions of future events and through the 1980s had a series of successful predictions, including the 1984 Mexico City earthquake and George Bush's election as president in 1988. In 1984, inner guidance told him to move to a location within ten miles of the New Hampshire border at an elevation 300 feet above sea level. He settled in Chesterfield, New Hampshire. Then in 1991 he had a set of disturbing dreams that took place over 29 evenings. He wrote down the contents of the dreams and sent the transcript to a number of his friends. This report is now seen as the origin of what would become his periodical, *The Earth Changes Report*. The subject of his **dreams** was worldwide changes, many of a catastrophic nature.

In the 1990s, Scallion unveiled maps of North America and the world that indicated a series of significant geographical changes that he predicted would occur between 1998 and 2012. They bear some resemblance to the **I AM America** map published in 1989. Scallion's map shows the American West Coast, the Mississippi River Valley, and Florida now covered by water. It also shows the emergence of new land masses east of Australia, south of the southern tip of South America, and in the midst of the South Pacific Ocean. Concurrent with the map, Scallion predicted that a great spiritual awakening would occur worldwide during the 1990s. He saw that by the year 2002 humanity would be reborn and living in harmony with each other, and that a new utopian society would arise. Many of Scallion's predicted changes are based upon his appropriation of a form of what is termed the Gaia hypothesis, the idea that the Earth is itself a living organism that reacts to human disturbance of the natural order of things.

Scallion and his wife, Cynthia Keyes, now head the Matrix Institute and send out *The Earth Changes Newsletter* bimonthly. The institute may be reached at P.O. Box 336, Chesterfield, NH 03443. It has a website at <http://www.matrixinstitute.com/>. A complete evaluation of Scallion's career rests on the dramatic predictions he has made for the first decade of the new millennium. Objective looks at his predictions to date note both significant hits and misses among those predictions that were falsifiable.

Sources:

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SCANDINAVIA

[For the early history of occultism in Scandinavia, see the entry on the **Teutons**.]

Witchcraft

In medieval times, Scandinavian examples of the **witchcraft** persecutions that arose in much of Europe were rare, but in 1669–70 a great outbreak against witchcraft commenced in Sweden, in the villages of Mohra and Elfdale in the district of Elfdale. In 1669 a strange report was circulated that the children of the neighborhood were carried away nightly to a place they called **Blockula**, where they were received by Satan in person. The children themselves, who were responsible for the report, pointed out numerous women, who, they said, were witches and carried them there.

The alarm and terror in the district became so great that a report was at last made to King Charles XI, who nominated commissioners, partly clergy and partly laymen, to inquire into the extraordinary circumstances that had been brought to his notice. These commissioners arrived in Mohra and announced their intention of opening proceedings on August 13, 1670.

One day preceding, the commissioners met at the parsonage-house and heard the complaints of the minister and several people of the upper class, who told them of the miserable condition they were in. They gravely told the commissioners that by the help of witches, hundreds of their children had been drawn to Satan, who had been seen to go in a visible shape through the country and to appear daily to the people. They said that the poorer people had been seduced by him feasting them with meat and drink.

The commissioners entered upon their duties the next day with the utmost diligence, and the result of their misguided zeal formed one of the most remarkable examples of cruel and remorseless persecution that stains the annals of sorcery. No fewer than 70 inhabitants of the village and district of Mohra, 23 of whom made confessions, were condemned and executed. One woman pleaded that she was with child, and many denied their guilt, but they were sent to Fahluna, where most of them were put to death.

Among those who suffered death were 15 children, and 36 more, of different ages between nine and sixteen, were forced to run a gauntlet and be scourged on the hands at the church door every Sunday for one year. Twenty more, who had been drawn into these practices more unwillingly, and were very young, were condemned to be scourged with rods upon their hands for three successive Sundays at the church door. Some 300 children were accused in all.

It appears that the commissioners began by taking the confessions of the children, and then they confronted them with the witches, whom the children accused as their seducers. Most of the latter, to use the words of the authorized report, had “. . . children with them, which they had either seduced or attempted to seduce, some seven years of age, nay, from four to sixteen years.”

“Some of the children complained lamentably of the misery and mischief they were forced sometimes to suffer of the devil and the witches.” Being asked, if they were sure that they were at any time carried away by the devil, they all replied in the affirmative. “Hereupon the witches themselves were asked, whether the confessions of those children were true, and admonished to confess the truth, that they might turn away from the devil unto the living God.” One account noted,

“At first, most of them did very stiffly, and without shedding the least tear, deny it, though much against their will and inclination. After this the children were examined every one by themselves, to see whether their confessions did agree or no, and the commissioners found that all of them, except some very little ones, which could not tell all the circumstances, did punctually agree in their confessions of particulars.

“In the meanwhile, the commissioners that were of the clergy examined the witches, but could not bring them to any confession, all continuing steadfast in their denials, till at last some of them burst into tears, and their confession agreed with what the children said; and these expressed their abhorrence of the fact, and begged pardon. Adding that the devil, whom they called *Locyta*, had stopped the mouths of some of them, so loath was he to part with his prey, and had stopped the ears of others. And being now gone from them, they could no longer conceal it; for they had now perceived his treachery.”

The witches asserted that the journey to “*Blockula*” was not always made with the same kind of conveyance. They commonly used humans, animals, and even spits and posts, according to opportunity. They preferred, however, riding upon goats, and if they had more children with them than the animal could conveniently carry, they elongated its back by means of a spit anointed with their magical ointment.

It was further stated that if the children did at any time name the names of those, either man or woman, that had been with them and had carried them away, they were again carried by force, either to “*Blockula*” or the crossway, and there beaten, insomuch that some of them died of it, “and this some of the witches confessed, and added, that now they were exceedingly troubled and tortured in their minds for it.”

One thing was lacking to confirm these confessions: the marks of the whip could not be found on the bodies of the victims, except on one boy, who had some wounds and holes in his back that were given him with thorns; but the witches said they would quickly vanish.

As described in the court records, the mysterious “*Blockula*” was situated in a large meadow, like a plain sea, “wherein you can see no end.” The house they met at had a great gate painted with many different colors. Through this gate they went into a little meadow distinct from the other, and here they turned their animals to graze. When they had used men for their beasts of burden, they set them up against the wall in a state of helpless slumber, and there they remained until needed for the homeward flight. In a very large room of this house stood a long table, at which the witches sat down, and adjoining this room was another chamber, where there were “lovely and delicate beds.”

As soon as they arrived at the ritual site, the visitors were required to deny their baptism and devote themselves body and soul to Satan, whom they promised to serve faithfully. Hereupon the devil cut their fingers, and they wrote their names with blood in his book. He then caused them to be baptized anew, by priests appointed for that purpose.

Upon this the devil gave them a purse, wherein there were filings of clocks, with a big stone tied to it, which they threw into the water, and said, “As these filings of the clock do never return to the clock, from which they were taken, so may my soul never return to heaven!”

Since few of the children had any marks on their fingers to show where they had been cut, another difficulty arose in verifying their statement. But here again the story was helped by a girl who had hurt her finger, and who declared that because she would not stretch out her finger, the devil in anger had wounded it.

When the ceremonies were completed, the witches sat down at the table, those whom the devil esteemed most being placed nearest to him, but the children were made to stand at the door, where he himself gave them meat and drink. The food with which the visitors to “*Blockula*” were regaled consisted of “broth, with coleworts and bacon in it, oatmeal bread spread with butter, milk and cheese.” They said that the food sometimes tasted very good, and sometimes very bad.

After meals, they danced, and it was one peculiarity of these northern witches’ sabbaths that the dance was usually followed by fighting. Those of Elfdale confessed that the devil used to play upon a harp before them. Another peculiarity of these northern witches was, it was said, that children resulted from

their intercourse with Satan, and these children, having married together, became the parents of toads and serpents.

The witches of Sweden appear to have been less noxious than those of most other countries, for, whatever they confessed, there seems to have been no real evidence of mischief done by them. They confessed that they were obliged to promise Satan that they would do all kinds of mischief and that the devil taught them to “milk” in the following manner. They used to stick a knife in the wall and hang a kind of label on it, which they drew and stroked, and as long as this lasted, the persons they had power over were miserably plagued. The beasts that were milked like this sometimes died.

One woman confessed that the devil gave her a wooden knife, with which, going into houses, she had the power to kill anything she touched. However, there were few that could confess that they had hurt any man or woman. Being asked if they had murdered any children, they confessed that they had indeed tormented many, but did not know whether any of them died of these plagues. They also said that the devil had showed them several places where he had power to do mischief.

The minister of Elfdale declared that one night these witches were, to his thinking, on the crown of his head, and that from this he had a long-continued headache. One of the witches confessed that the devil had sent her to torment the minister, and that she was ordered to strike a nail into his head, but his skull was so hard that the nail would not penetrate it and merely produced that headache. The minister said further that one night he felt a pain as if he were torn with an instrument used for combing flax, and when he awoke, he heard somebody scratching and scraping at the window, but could see nobody. One of the witches confessed that she was the person who had disturbed him.

The minister of Mohra also claimed that one night one of these witches came into his house and so violently took him by the throat that he thought he would choke. Upon awaking, he saw the person that did it, but did not recognize her, and for some weeks he was not able to speak or perform divine service. An old woman of Elfdale confessed that the devil had helped her make a nail, which she stuck into a boy's knee, of which stroke the boy remained lame a long time. She added that before she was burned or executed by the hand of justice, the boy would recover.

Another circumstance confessed by these witches was that the devil gave them a beast, about the shape and size of a cat, which they called a “carrier,” and a bird as big as a raven, but white, and these they could send anywhere, and wherever they went, they took away all sorts of victuals, such as butter, cheese, milk, bacon, and all sorts of seeds, and carried them to the witches.

What the bird brought, they kept for themselves, but what the carrier brought they took to “Blockula,” where the archfiend gave them as much of it as he thought good. The carriers, they said, often filled themselves so full that they were forced to disgorge by the way, and what they thus rendered fell to the ground, and was found in several gardens where coleworts grew, and far from the houses of the witches. It was of a yellow color like gold and was called witches' butter.

Such were the details, as far as they can now be obtained, of this extraordinary occurrence, the only one known to have occurred in the northern part of Europe during the age of the witchcraft trials. In other countries, we can generally trace some particular cause that gave rise to great persecutions of this kind, but here, as the story is told, we see none, for it is hardly likely that such a strange series of accusations should have been the mere involuntary creation of a party of little children.

Suspicion is excited by the peculiar part the two clergymen of Elfdale and Mohra played in this affair, and perhaps they were not altogether innocent of fabrication. They seem to have been weak, superstitious men, and perhaps they had been reading the witchcraft books of the south until they imagined

the country around them to be overrun with witches. Perhaps the two clergymen themselves became alarmed, but one thing seems certain, that the moment the commission was revoked and the persecution ceased, no more witches were heard of.

The proceedings at Mohra caused so much alarm throughout Sweden that prayers were ordered in all the churches for delivery from the snares of Satan, who was believed to have been let loose in that kingdom. A new edict of the king suddenly put a stop to the whole process, and the matter was brought to a close rather mysteriously. It is said that the witch prosecution was increasing so much in intensity that accusations began to be made against people of a higher class in society, and then a complaint was made to the king, and the mania brought to a close.

Spiritualism

In 1843, an epidemic of “preaching” occurred in southern Sweden, which provided Joseph Ennemoser with material for an interesting passage in his *History of Magic* (1854). The manifestation of this was similar in character to outbreaks described elsewhere. A writer in the London *Medium and Daybreak* of 1878 states,

“It is about a year and a half since I changed my abode from Stockholm to this place, and during that period it is wonderful how Spiritualism has gained ground in Sweden. The leading papers, that used in my time to refuse to publish any article on Spiritualism excepting such as ridiculed the doctrine, have of late thrown their columns wide open to the serious discussion of the matter. Many a Spiritualist in secret, has thus been encouraged to give publicity to his opinions without standing any longer in awe of that demon, public ridicule, which intimidates so many of our brethren.

“Several of Allan Kardec's works have been translated into Swedish, among which I may mention his *Evangile selon le Spiritisme* as particularly well-rendered in Swedish by Walter Jochnick. A spiritual Library was opened in Stockholm on the 1st of April last, which will no doubt greatly contribute to the spreading of the blessed doctrine. The visit of Mr. Eglinton to Stockholm was of the greatest benefit to the cause. Let us hope that the stay of Mrs. Esperance in the south of Sweden may have an equally beneficial effect.

“Notwithstanding all this progress of the cause in the neighbouring country, Spiritualism is looked upon here as something akin to madness, but even here there are thin, very thin rays, and very wide apart, struggling to pierce the darkness.”

In Norway, **Spiritualism** as known to modern Europe, did not seem to have become existent until about 1880. A writer in a number of the *Dawn of Light* published in that year states,

“Spiritualism is just commencing to give a sign of its existence here in Norway. The newspapers have begun to attack it as a delusion and the ‘expose’ of Mrs. C., which recently took place at 38 Great Russell St., London, has made the round through all the papers in *Scandinavia*. After all, it must sooner or later take root as in all other parts of the world. Mr. Eglinton, the English medium, has done a good work in Stockholm, showing some of the great savants a new world; and a couple of years ago Mr. Slade visited Copenhagen. The works of Mr. Zollner, the great astronomer of Leipzig, have been mentioned in the papers and caused a good deal of sensation.

“Of mediums there are several here, but all, as yet, afraid to speak out. One writes with both hands; a gentleman is developing as a drawing medium. A peasant, who died about five years ago, and lived not far from here, was an excellent healing medium; his name was Knud, and the people had given him the nickname of Vise Knud (the wise Knud); directly when he touched a patient he knew if the same could be cured or not, and often, in severe cases, the pains of the sick person went through his own body. He was also an auditive medium, startling the people many times by telling them what was going to happen in the future; but the poor fellow suffered much from the ignorance and fanaticism around him, and was several

times put in prison. I am doing all I can to make people acquainted with our grand cause.”

A second and more hopeful letter of 1881, addressed to the editor of the *Revue Spirite*, was as follows:

“My dear Brothers, Here our science advances without noise. An excellent writing medium has been developed among us, one who writes simultaneously with both hands; while we have music in a room where there are no musical instruments; and where there is a piano it plays itself. At Bergen, where I have recently been, I found mediums, who in the dark, made sketches—were dessinateurs—using also both hands. I have seen, also, with pleasure that several men of letters and of science have begun to investigate our science spirite. The pastor Eckhoff, of Bergen, has for the second time preached against Spiritualism, ‘this instrument of the devil, this psychographie’; and to give more of eclat to his sermon he has had the goodness to have it printed; so we see that the spirits are working. The suit against the medium, Mme. F., in London, is going the rounds of the papers of Christiania; these journals opening their columns, when occasion offers, to ridicule Spiritualism. We are, however, friends of the truth, but there are scabby sheep among us of a different temperament. From Stockholm they write me that a library of spiritual works has been opened there, and that they are to have a medium from Newcastle, with whom séances are to be held.”

In the *London Spiritual Magazine* of May 1885, is a long and interesting paper on Swedish Spiritualism by **William Howitt**, in which he gives quite a notable collection of narratives concerning the “Phenomenal Spiritual Manifestations in Sweden,” most of which were furnished by an eminent and learned Swedish gentleman—Count Piper. Howitt stated that the public had become so thoroughly sated with tales of hauntings, apparitions, previsions, etc., that Piper’s narrations would present few, if any, features of interest, save in justification of one assertion, that Spiritualism was rife in human experience everywhere, although it might not take the form of a public movement, as it had in America and England.

As early as 1864, the *Afton Blad*, one of the most popular journals circulated in Sweden, published a number of excellent leading articles commending the belief in spiritual ministry, and the study of such phenomena that would promote communion between the “two worlds.”

Psychical Research and Parapsychology

Scandinavia has produced some notable psychical researchers, including Sydney Alritz (1868–1925) of Uppsala University; Chr. Winther of Copenhagen, who was president of the Danish Society for Psychical Research (Selskapet for Psykisk Forskning) and experimented with the medium **Anna Rasmussen**; and **Aage Slomann** (died 1970), a full-time parapsychologist and president of the Danish Society. Professor Jaeger and **Thornstein Wereide** (who edited the Oslo *Psykisk Tidsskrift*) led the effort in Norway, and in Iceland could be found **Harald Nielsson** (died 1928), who wrote books on theological and psychic subjects; Gudmundur Hannesson of the University of Reykjavik; and Einar Hjørleifsson Kvaran (1859–1938), who founded the Icelandic Society for Psychical Research in 1918.

In 1942, the Swedish Sällskapet för Parapsykologisk Forskning (Society for Parapsychological Research) was founded in Stockholm. Well-known members included **Gosta Rodhe**, Rolf Ejevåg, Eric Ugglå, and **Eva Hellström** (who was also clairvoyant). The engineer **Haakon Forwald** (1897–1978) carried out valuable studies in psychokinesis. Other Swedish parapsychologists include Martin Johnson and Nils Olof Jacobson.

In Norway, there is the Norsk Parapsykologisk Selskap, under Kirsten Pauss (Dahlsgt. 33, Oslo 3). The dramatist **Wiers Jensen** (1866–1925) made notable contributions to the study of the “vardøgr” or “projected double” phenomenon, and also edited the journal *Norsk Tidsskrift for Psykisk Forskning* from 1922 to 1925.

In Finland there has also been much activity in parapsychological research, which has received favorable notice from such scientists as Sven Segerstråle, professor of biology; **Sven Krohn**, professor of philosophy and former president of Parapsykologinen Tutkimusseura; Väinö Auer, famous geologist; and Uno Saarnio, philosopher and mathematician. The Finnish Society for Psychical Research was established as early as 1907 under the name Sällskapet för Forsking i Finland-Suomen Psykkinen Tutkimusseura. The psychical researcher **Jarl Fahler** was president for a number of years, and also experimented with ESP and psychokinesis; a later president was Stefan Talqvist. In 1938, the Parapsykologinen Tutkimusseura was established and has been active ever since. In 1965, an Institute of Parapsychology was established in Helsingfors, directed by Jarl Fahler, who is also president of the Society for Hypnosis in Finland. Another parapsychological organization is Tampereen Parapsykologinen Tutkimusseura, in Tammerfors, under the presidency of Gunnar Strömmer.

Scandinavian UFO Information (Organization)

Founded in 1957 to research and disseminate information relating to UFO phenomena. It publishes the quarterly *UFO-Nyt* (Danish language), *UFO-VISION* (Yearbook of UFO Literature, Danish language), and an occasional *Newsletter* in English. Address: P.O. Box 6, DK 2820 Gentofte, Denmark. Website: <http://www.ufo.dk>.

Scapulomancy

An ancient branch of **pyromancy** (**divination** through fire) based on the interpretation of the cracks in the shoulder blade of an animal burned in sacrifice.

Schaefer, Hans (1906–)

Physiologist, director of the Department of Physiology, College of Medicine, University of Heidelberg, Germany, who has also written on parapsychology. He was born on August 13, 1906, in Düsseldorf, Germany, and studied at the University of Bonn (M.D., 1931). He held teaching positions beginning in 1935 at the University of Bonn (1935–40), the Kerckhoff Foundation, Bad Nauheim (1940–41), Giessen University (1941–50), and at Heidelberg University after 1950. He was an editor of *Medizin, Theorie und Klinik*, a winner of the Adolf Fick Prize in Physiology (1944), and an honorary life member of New York Academy of Sciences.

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Schepis, Giovanni (1894–1963)

Italian official who experimented in the field of parapsychology. He was born on June 3, 1894, at Catania, Italy, and studied at the University of Rome. He was a lecturer in statistics at the University of Rome for many years (1936–63). In 1963 he became the director of the mechanographic center of Italy’s Department of Elections, of the Ministry of the Interior. In 1937 he co-founded and became the first general secretary of the **Società Italiana de Metapsichica**. He went on to become

its president (1959–63). Schepis conducted mass experiments in telepathy using radio and television. He also studied the personality of sensitives, but made his major contribution with his work on the statistical approach to parapsychological experiments. He published a number of papers in various Italian journals. He died December 1, 1963.

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Scherer, Wallace B(rown) (1913–)

Director of Psychological Instrument Company and experimenter in parapsychology. He was born on January 27, 1913, in Bristol, Tennessee. He studied at Davidson College in North Carolina (B.S., 1940) and Duke University (M.A., 1948). He taught at Atlantic Christian College, Wilson, North Carolina and Richmond Professional Institute at the College of William and Mary prior to becoming the director and owner of Psychological Instruments in 1953.

Scherer took special interest in the spectrum of ESP: telepathy, clairvoyance, precognition, and psychokinesis. He conducted experiments to ascertain whether spontaneous responses enhanced ESP results, and he reported on this in the *Journal of Parapsychology*.

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Scherer, Wallace B. "Spontaneity as a Factor in ESP." *Journal of Parapsychology* (June 1948).

Schermann, Raphael (1879– ?)

Austrian clairvoyant mostly known as a graphologist but with powers far transcending reading character from handwriting samples. He was credited with telling the past and future with an uncanny precision. From the writing Schermann could visualize the writer, from a face he could visualize and reproduce the script. "Psycho-graphology," the term employed by E. S. Bagger as the title of his book on Schermann, was coined to refer to this strange gift of combining the science of graphology with psychic talents.

Schermann was born in Cracow, then part of Austrian Galicia, in 1879. He was self-educated, and by the age of 12 he had developed a serious study of the characteristics of handwriting. He visited the United States early in the twentieth century, but soon returned to Europe and settled down in Vienna, where he earned a living as a claims inspector for an insurance company. His privately exhibited talents as a psycho-graphologist soon earned him a considerable reputation, and he was consulted by the police to assist their work, eventually being appointed an official handwriting expert at the Vienna Central Law Court.

During World War I, Schermann served in the Austrian army. In 1923, he again visited the United States, where he de-

livered lectures and cooperated with the New York police in solving a murder mystery. Back in Vienna, he acted in two silent movies based on some of his most interesting cases. After this, he continued to work as a consultant for a group of insurance companies, but spent his spare time on psychographology. He charged nothing for his talents and took part in many experiments conducted by psychical researchers. Oskar Fischer, of the University of Prague, conducted between 1916 and 1918 a series of experiments in character reading from writing with Raphael Schermann.

During World War II, Schermann returned to his birthplace in Cracow and became a victim of the Nazi occupation of Poland.

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Schierling, Charlotte Anna (1911–)

German archivist and evangelical Christian who conducted research in parapsychology. She was born on January 10, 1911, at Tiegenhof, West Prussia. She received her doctorate at the University of Berlin. After World War II, she joined the staff of the Danzig Library (1946) and then became the archivist of the Federal Board for Employment Service, Frankfurt am Main, West Germany. Schierling published a number of books and pamphlets for children and on religious subjects. She also studied shamanism in Asia and the United States and took special interest in telepathy and the study of poltergeist phenomena. She published an article "Red Indian Studies," in *Dakota Scout* (1960) and subsequently undertook research in shamanistic practices among Native Americans.

Schiller, F(erdinand) C(anning) S(cott) (1864–1937)

Author, philosopher, and president of the **Society for Psychical Research**, London (1914). He was born on August 16, 1864, at Ottensen, near Altona, Germany. He was educated at Rugby School, and Balliol College, Oxford University (M.A., D.Sc., LL.D.). He moved to the United States, taught philosophy at Cornell University for four years and then spent many years as a private tutor. He joined the SPR in 1884.

He became an active member of the SPR and served terms as president and vice president (1920–28). His earliest contribution to the society's *Proceedings* was on **automatic writing** experiments (vol. 4, pt. 11, 1887). He later contributed frequent reviews and articles on psychological and philosophical aspects to both the *Proceedings* and the *Journal* of the SPR and other psychic and non-psychic periodicals.

He was author of the articles on psychical research in the *Encyclopedia Britannica* (11th edition, 1920) and of articles on **Spiritism** and **telepathy** in Hasting's *Encyclopedia of Religion and Ethics*. He also authored a number of books on various philosophical questions. He died August 6, 1937.

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Schlatter, Francis (1855–1895)

Mystic and miracle worker of the nineteenth century. Born in Alsace in 1855, he emigrated to the United States and traveled the country with head and feet bare, preaching the love of God and peace amongst men. When imprisoned as a vagrant, he continued to preach in jail. He had a gift of healing and cured many sick individuals merely by placing his hand on their heads. He appeared in San Francisco, California, in 1894, traveled through Mexico, and crossed the Mohave Desert. He spent several weeks at Flagstaff, then wandered among the Indian tribes, staying with the chief of the Navajos five days and performing many miracles.

Thousands came to see him in Denver, Colorado, where he once identified a secret murderer. He reputedly healed blindness, deafness, diphtheria, cancer, and other diseases with a touch of the hand, and also cured a number of handicapped people. He claimed that faith was the cause of his cures, and that even touching was unnecessary. He would sometimes sensitize a piece of material or a handkerchief with healing force. He treated from three to five thousand people a day by standing with outstretched hands blessing them.

Eventually he undertook a forty-day fast, during which he continued to heal the sick. In November 1895 he disappeared from Denver without warning. He left a note at the house of Alderman Fox, where he was a guest, stating “Mr. Fox—my mission is ended, and the Father calls me. I salute you. Francis Schlatter, November 13th.” He was never heard from again.

Schmeidler, Gertrude Raffel (1912–)

Professor of psychology and parapsychologist, she was born Gertrude Raffel on July 15, 1912, in Long Branch, New Jersey. She studied at Smith College, Northampton, Massachusetts (B.A. magna cum laude, 1932), Clark University, Worcester, Massachusetts (M.A., 1933), and Radcliffe College/Harvard University, Cambridge, Massachusetts (Ph.D., 1935). She first encountered parapsychology by reading a just-published copy of **J. B. Rhine**'s first book, *Extra-Sensory Perception*, in 1934. Before she completed her Ph.D. she took a course in psychical research with **Gardner Murphy**.

After graduation she taught at Monmouth College, Long Branch, New Jersey (1935–37), was a research associate at Harvard University (1942–44) and a research officer at the **American Society for Psychical Research** (1945–46) before begin-

ning her long tenure at the City College of New York in 1945. She was a charter member of the **Parapsychological Association** and was elected vice president (1958, 1960) and president (1959). She also received a grant for research from the **Parapsychology Foundation** (1955–59).

Schmeidler has conducted quantitative experiments in telepathy and clairvoyance with hundreds of students and other subjects in an attempt to evaluate connections between objective interpersonal and personality factors and success or failure in **ESP** experiments. She has also taken an interest in the question of theories of survival after death. She attained fame in the 1940s for her “sheep-goat” experiments based upon the hypothesis that subjects who believed in ESP scored better as subjects in ESP tests than those who did not. Also among her many noteworthy experiments were PK tests with psychic **Ingo Swann**. She has contributed to over 150 articles for professional journals.

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Schmidt, Helmut (1928–)

Physicist who has specialized in parapsychology. He was born in Danzig, Germany, February 21, 1928. He was educated at the University of Göttingen (M.A., 1953) and the University of Cologne (Ph.D. Physics, 1958). He moved to North America in 1964 as a visiting lecturer at the University of British Columbia and stayed to become senior research physicist at Boeing Science Research Laboratory (1966–69) and a resident associate at the **Institute of Parapsychology** (1969–70). In 1970 he was named director of the institute, a position he held until 1973. More recently he became associated with The Mind Science Foundation in San Antonio, Texas.

Schmidt has been praised by critics of parapsychology as the person with the most sophisticated approach to the methodological design of parapsychological experiments. He has conducted research with electronic random generators (with which he is most identified), and with E. H. Walker he proposed a “psi enhancement” paradigm in which it is suggested that psi faculty is triggered at the instant of positive feedback. He also worked with **Walter J. Levy, Jr.** on possible PK in chickens, cockroaches, and rats, though the studies with Levy were called into question after it was discovered that he had been manipulating data.

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Schneider Brothers, Willi (1903–1971) and Rudi (1908–1957)

Physical mediums of Braunau, Austria, initially discovered by **Baron Schrenck-Notzing** and tested by him under stringent conditions in the presence of a number of scientists. The father of the Schneider brothers was a linotype compositor. Of his six sons, four—Willi, Rudi, Hans and Karl—had psychic power, though the latter two only in a slight degree.

The trance personality of Willi was a woman, “Olga,” who said that her full name was Olga Lintner, and that she was the notorious Lola Montez, the mistress of Ludwig I, the king of Bavaria, who died in New York in 1861. Willi’s mediumistic development was taken up by Schrenck-Notzing.

Between December 3, 1921, and July 1, 1922, a hundred scientists witnessed Willi’s **telekinesis** and **ectoplasm** phenomena under very strict test conditions and declared themselves completely convinced of their reality. The room was searched, the medium was examined by specialists, and glowing pins were affixed to his clothing so that his slightest movements could be seen by witnesses even in the dark. Willi sat outside the cabinet. Two witnesses held his wrists and a third sat in front of him, holding his hands and keeping his legs between his own. Both medium and experimenters were shut off from the objects to be telekinetically moved by a gauze screen in the form of a cage. The severity of the control did not prevent the phenomena. The result of these sittings was published in Schrenck-Notzing’s *Experimente der Fernbewegung* in 1924.

In English-speaking countries, the mediumship of the Schneider brothers began to be known after British psychical researcher **Harry Price**, accompanied by **Eric J. Dingwall**, attended some sittings in 1922 in Munich. Both Price and Dingwall signed statements that they witnessed genuine phenomena.

Meanwhile Willi aspired to be a dentist. When he concentrated on his studies, his mediumship showed signs of weakening. Having left Schrenck-Notzing he went to Vienna where he lived with E. Holub, the head of a large asylum at Steinhof. He gave a series of sittings. When Holub died in 1924 Willi continued sitting with university professors.

Late in 1924, at the invitation of the **Society for Psychical Research**, Willi Schneider, accompanied by Mrs. Holub, came to London, and from November 12 to December 13 he gave twelve sittings on the society’s premises. According to E. J. Dingwall’s report in *Proceedings of the SPR* (vol. 36): “The only phenomena clearly observed were telekinetic, and even these were only striking upon a few occasions.”

Making every effort to find a normal explanation Dingwall stated:

“In order to raise an object 2–3 feet distant from him, the medium must have had concealed in his mouth an extensible apparatus workable by the mouth alone and by this means have supported a flat object lying on the table and raise it into the air from below. This feat must have been accomplished without any obvious interference with his breathing or speech; and when completed the rod must have been in some inexplicable manner withdrawn and again concealed in his mouth. We frankly do not believe such a device exists, and therefore are driven to the conclusion that the only reasonable hypothesis which covers the facts is that some supernormal agency produced the results.”

The development of Rudi Schneider’s powers was also under Schrenck-Notzing’s supervision. One night in a séance with Willi, “Olga” said that the power was not strong enough and that she wanted Rudi to assist. As Rudi was only eleven years of age then and was asleep in bed, the parents objected. “Olga” did not answer.

A few minutes later, however, the door opened and Rudi, in deep trance, entered and joined the circle. After that night, “Olga” permanently attached herself to Rudi and never spoke through Willi again. Her place was taken by “Mina,” another female personality.

Rudi’s first independent séance was held in November 1919, at Braunau. The **materialization** of a tiny hand was witnessed. One peculiarity of his sittings was the frequent intermissions that “Olga” demanded.

In 1923–24, Stefan Meyer and Karl Przibram, of the Institut für Radiumforschung der Academie der Wissenschaften, Vienna, detected Rudi evading control. After that they had no reason to believe that any of the phenomena they witnessed were of supernormal character. Actually, however, **fraud** was more assumed than proved. Rudi went on with his sittings and several reports of his mediumship appeared through the 1920s in the *Journal of the ASPR*. Then in April 1927, the journal *Psyche* published an article by Warren Jay Vinton that made a detailed and categorical charge of fraud through confederacy. Vinton was introduced at Braunau by Dingwall, attended a total of ten séances and concluded that the phenomena were caused by someone who secretly invaded the séance room.

The article made a stir and provoked strong comment both for and against these claims. **J. Malcolm Bird**, the research officer of the **American Society for Psychical Research**, decided to see the evidence for himself. He arrived at Braunau in October 1927, but owing to pressure of business could only stay for a single séance. His conclusion was that all the essentials of the Dingwall-Vinton theory were verified and all the conditions requisite to its operation were reproduced.

Harry Price and the VX

Some time after, **Walter F. Prince** attended a series of ten sittings with Rudi in Braunau and in Rudolf Lambert’s house at Stuttgart. Phenomena were scarce. In his notes in *Bulletin VII of the Boston Society for Psychical Research*, published under the title *Experiments with Physical Mediums in Europe* (1928), Prince came to the conclusion that the phenomena could not be considered genuine. He observed,

“Throughout the thirteen sittings, despite my studied and unremitting complaisance, no phenomena have occurred when I had any part in the control, save curtain movements which were capable of the simplest explanation.”

These events somewhat dimmed the luster of Rudi’s reputation. Schrenck-Notzing desired to settle the matter definitely and arranged an elaborate program of experiments for 1929. They were to be conducted in Herr Krall’s laboratory under a completed system of partly electrical, partly tactual control. Early in 1929, before the test could be conducted, both Schrenck-Notzing and Krall died. Later that year, psychical research **Harry Price** paid a visit to Munich. On this occasion he made arrangements with Rudi to visit the **National Laboratory for Psychical Research** in London. Karl Amereller, an electrician who employed Rudi, accompanied him to London and installed his electric indicator in the laboratory. This indicator was developed from Price’s electric chair idea. As developed at the beginning of 1923, it consisted of a number of electric contact-makers, normally kept apart by light springs which corresponded to various parts of the medium’s anatomy. The contacts were connected up with a row of colored indicator lights, so that should a person under test move or rise from the chair, the corresponding light immediately failed.

The plan of this indicator had been submitted to Baron Schrenck-Notzing and perfected by him and Amereller. In its latest phase, it controlled the four limbs of the medium by four

separate electric circuits. In the experiments at the National Laboratory, however, Harry Price decided to control the hands and feet of the sitters in the same way, making six separate circuits and corresponding lights for all.

The first series of séances took place between April 12 and April 22, 1929. The second series lasted from November 14, 1929, to January 20, 1930. Both were eminently successful. As Harry Price stated in the conclusion to his book *Rudi Schneider: A Scientific Investigation of his Mediumship* (1930):

“But the fact remains that Rudi has been subjected to the most merciless triple control ever imposed upon a medium in this or any other country and has come through the ordeal with flying colours. The genuineness of the phenomena produced at his London séances has impressed nearly one hundred persons, including scientists, doctors, business men, professional magicians, journalists, etc. The triple control involved: The holding of Rudi’s hands and feet by one controller, a second person always having one hand upon the four locked hands of the medium and the controller; the electric indicator; the dressing of the medium in a pajama jacket to which metallic gloves were sewn, he being invariably searched besides.”

The phenomena witnessed were summed up by Harry Price as follows:

“. . . cold breezes felt by everyone; an occasional fall in the temperature of the cabinet . . . violent movements of the pair of curtains . . . movements and levitations of the luminous waste paper basket . . . and the coffee table . . . the ringing of the bells and the twanging of the toy zither, even in mid-air; the emergence from, and withdrawal into, the cabinet of a handkerchief, afterwards found in a far corner, tied into a *tight* knot, the ‘touchings’ and ‘brushings’ of the sitters at the wonderful thirteenth, fifteenth, twenty-first and other séances; the intelligent knocking of the table . . . when it was resting against a sitter’s leg near the end of the circle farthest from the medium; the tugs-of-war with Olga, and finally the emergence from, and withdrawal into, the cabinet of ‘hands,’ ‘arms,’ and ‘tubes,’ some perfectly formed. . . .

“. . . the following scientists have been present at the Rudi experiments: **Lord Rayleigh**, Prof. A. O. Rankine, **F. C. S. Schiller**, Dr. William Brown, Prof. Nils von Hofsten, Prof. A. F. C. Pollard, Mr. C. E. M. Joad, Mr. A. Egerton, Prof. A. M. Low, Dr. Braun, Dr. David Efron, Dr. **Eugen Osty** and Dr. **Jeans**.”

After the end of the séance on April 15, Price casually remarked to journalist **Hannen Swaffer** that he would give a thousand pounds to any person who could produce the same effects under identical conditions, provided that if the person failed he would pay a like sum to the laboratory. This was published as a challenge in the *Daily Express* and other papers. “No one appeared,” wrote Harry Price, “to want a thousand pounds, and the magical fraternity showed a sudden and strange lack of interest in psychic things. . . . What baffled magicians was the fact that the phenomena occurred inside the cabinet while Rudi was outside, nearly five feet away.”

Will Goldston, the famous stage magician, attended some séances and declared that under the same conditions a whole group of prestidigitators could not produce the phenomena which he witnessed.

As regards the personality, “Olga”: “After many séances and ‘confidential talks’ with her,” wrote Harry Price, “I am completely at a loss to know whether she is really a figment of Rudi’s subconscious mind or actually a discarnate entity.” After the experiments were over, Harry Price handed a certificate to Rudi Schneider on behalf of the Council of the National Laboratory of Psychical Research, stating that absolutely genuine phenomena have been produced through his mediumship. He added:

“If the Laboratory issued a ‘gold medal,’ or ‘diploma’ for genuine mediumship under our own scientific conditions, we should have no hesitation in awarding it to Rudi. I know of no other physical medium who could claim it—except perhaps Miss Stella C. . . . If Rudi were to be ‘exposed’ a hundred times

in the future it would not invalidate or affect to the slightest degree our considered judgment that the boy has produced genuine abnormal phenomena while he has been at the National Laboratory of Psychical Research.”

The Schneider brothers did not accept payment for their services. In London, Rudi was only paid as much as he would have earned at his trade as a motor engineer, from which he was taken. In 1932, however, he raised his maintenance fees considerably.

In October and November 1930, Rudi sat at the **Institut Métapsychique** in Paris. According to Eugen Osty’s report, in the fourteenth séance infra-red photography revealed, at a distance from the medium, the existence of an invisible substance, localized in space but rigorously commanded by the psychical organism of the medium. Sound registering and recording instruments signaled the movements of this invisible substance. No screens and meshes of various materials, nor electrically charged plates, could intercept it. An increase in red light, a change in the conditions of the room, or a change in the medium’s position however, always sensibly diminished the action of the substance.

Under the conditions laid down by Osty, no fraud seemed possible. He was satisfied as to the reality of telekinetic movements. At the end of ninety sittings, Rudi was presented with a gift of 5,000 francs from the institute in recognition of the willing manner in which he had submitted to experimentations. For details of the experiments see Osty’s book *Les Pouvoirs inconnus de l’esprit sur la matière* (1932).

In the spring of 1932, Rudi again sat at the National Laboratory of Psychical Research. Out of twenty-seven séances, eighteen were negative. His powers appeared to be on the wane. Nevertheless Osty’s infra-red experiments were successfully duplicated and a number of distinguished scientists were convinced of the reality of the phenomena.

As, however, an automatic photograph taken in the twenty-fifth sitting apparently revealed (as disclosed a year later in Price’s report *An Account of Some Further Experiments with Rudi Schneider*), there was an arm free behind Rudi when both his hands were supposed to be controlled by the sitter in front. Price concluded that “it will be necessary for previous investigators to revise their findings.”

Both this conclusion and its basis were subjected to vigorous attack by Professor Fraser-Harris (*Light*, March 17, 1933). He gave his unqualified testimony to the genuineness of the medium. Several members of the laboratory’s council resigned to protest the report.

Strong exception to Price’s methods was also taken by Osty in an offprint from the *Revue Métapsychique*, April 1933, *L’Etrange Conduit de M. Harry Price*. It has also been suggested that Price misinterpreted or deliberately falsified this photograph.

In October–December 1932, Rudi gave 27 sittings in London to Lord Charles Hope’s research group. According to the report in *Proceedings* of the SPR (vol. 41, p. 131): “On the whole, the phenomena noted were weaker and less frequent than those reported as having taken place with the same medium elsewhere, but the results obtained go far to support the claims put forward by Dr. Osty in his report.” Replying to Price’s allegation of trickery, Lord Charles Hope stated in a special section of the report:

“I submit that neither the evidence Mr. Price adduces nor his method of presentation is such as to make his charges count for anything against a medium with Rudi’s record. What does emerge damaged from Mr. Price’s report is his own reputation as controller, conductor of investigations and critic.”

In an addendum, **Theodore Besterman** stated: “Quite apart from other and important considerations, Mr. Price’s report appears to me to be in itself quite worthless as an exposure. It can have no effect on Rudi Schneider’s standing.”

The next development was *Bulletin V* of the National Laboratory of Psychical Research (*Rudi Schneider, the Vienna Experi-*

ments of Professors Meyer and Prizibram). This referred to sittings in 1924. The theories of fraud there advanced, however, had been dealt with earlier in Schrenck-Notzing's posthumous *Die Phenomene des Mediums Rudi Schneider* (December 1932) and by Osty in his book. The rest of the *Bulletin* was devoted to answering the criticism that Osty and others levelled against Price.

Meanwhile, Willi Schneider had retired from mediumship much earlier, after the sittings with Schrenck-Notzing. His psychic talents had waned, and he transferred his attention to studying dentistry. He died in 1971. Rudi gave up mediumship, married, and became an automobile mechanic, eventually owning a garage. He died April 28, 1957, at Weyer, Austria.

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School of Economic Science

British-based organization that helped to promote the **Transcendental Meditation** technique of **Maharishi Mahesh Yogi** in Britain in the 1960s. The school's roots actually stem from the land reform economic theories of Henry George (author of *Progress and Poverty*, 1879) and the mystical theories of **Georgi I. Gurdjieff** and his disciple **P. D. Ouspensky**. It commenced primarily as a political and economic group, founded by Andrew MacLaren in Glasgow. It was developed by his son Leon (Leonardo da Vinci), who added the esoteric philosophy of Gurdjieff and later the meditation popularized by Maharishi Mahesh Yogi in the belief that the practical problems of the world could best be solved by transforming the nature of human beings.

Leon MacLaren was strongly attracted to the teachings of the Mahareshi at the latter's first visit to London in 1960, and in the following year MacLaren organized the Maharishi's first world assembly in the prestigious Albert Hall, London. In that year a school of meditation was established by members of the SES. Leon MacLaren made a pilgrimage to India and became convinced of the importance of Hindu-based meditation and philosophy. The connection with Maharishi appears to have been short lived and was eventually discarded as the school's own technique was put in place.

Leon MacLaren began to devote more time to the SES, giving up his professional work as a lawyer. The SES acquired a number of valuable properties throughout the United Kingdom and, with the success of its teachings, soon expanded abroad, with branches in Europe, Cyprus, Malta, Australia, New Zealand, South Africa, North America, Trinidad, and Fiji. The organization was variously styled the "School of Philosophy," and/or the "School of Economics and Philosophy." The enormous successful expansion appears to owe much to MacLaren's systematic method and his firm control over the organization's branches.

As with the esoteric tradition in general and the Gurdjieff tradition in particular, some degree of secrecy veils much of the SES program from the uninitiated public. It appears to have an eclectic program for personal development drawing on the Sufism so central to Gurdjieff and various more or less familiar Hindu and yogic techniques.

The organization has encountered some criticism. Several people who had a bad experience with the group have branded it with the "cult" and "brainwashing" labels of the anti-cult movement, which the leadership of SES has chosen to ignore. Address: 90 Queen's Gate, London, SW7 5AB England. Website: <http://www.schooleconomicsscience.org/>.

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School of Natural Science See The Great School of Natural Science

School of Universal Philosophy and Healing

British Spiritualist organization founded in 1946 by the medium Grace Spearman-Cook, based on the teachings of her spirit guide "Ra-Men-Ra." The purpose of Universal Philosophy was to awaken the soul to its spiritual destiny so that it may participate actively in the working and unfolding of the cosmos. The school also published the monthly *The Occult Gazette*, Last known address: 6 Phillimore Place, Kensington, London, W8, England.

Schrenck-Notzing, Baron Albert von (1862–1929)

German pioneer of psychical research, a physician of Munich who specialized in psychiatry, which eventually led him into psychical research. He was born May 18, 1862, at Oldenburg, Germany, and educated at the University of Munich. He investigated the mysteries of somnambulism while a student, when, in hypnotic experiments, he succeeded in obtaining duplications of **personality**. He soon realized that there was a new realm of science awaiting discovery.

With a young woman of Munich, Lina M., he made experiments in **thought-transference**. They were described by **Baron Carl du Prel** in his books. Lina M. also presented the curious phenomenon of the **transposition of the senses**, when senses blocked from normal activity reappear and operate from another place on the body.

Magdeleine C., a musical medium, gave Schrenck-Notzing opportunity to study hypnotic alterations of personality. She was a dancer who, in trance, interpreted the feelings and reproduced the actions of various personalities and played any piece of music suggested mentally by a committee on the stage.

These cases, the study of which was described in Schrenck-Notzing's monograph *Die Traumtänzerin Magdeleine C.* (1904) marked the transition between his research on hypnosis and metapsychics. He resigned from the Gesellschaft für Wissenschaftliche Psychologie, a Spiritualist society which Carl du Prel founded, established himself as an authority in sexual anomalies and criminal psychopathy, published essays upon the importance of **suggestion** in medico-legal practice, and wrote many other remarkable books.

By his marriage to Gabrielle Siegle in 1892, he suddenly became financially independent, and he surrendered his medical practice and devoted himself exclusively to research. With the awakening of his interest in metapsychics he founded the Gesellschaft für Metapsychische Forschung and began the study of **telekinesis** and teleplastics (or **ectoplasm**) that rendered him famous. Up to the time of his death, there was no important medium in Europe with whom he did not conduct personal experiments.

He commenced with **Eusapia Palladino**, at whose séances in Rome he was present as early as 1894. He followed her all over Europe and invited her twice to Munich as his guest. But he did not declare his belief in the reality of her phenomena until 1914 and only published his Rome and Munich séance records in *Physikalische Phenomene des Mediumismus* in 1920.

For many years he studied the phenomena of **materialization** of **Eva C.** (Marthe Béraud), in Munich and at Juliette Bisson's house in Paris. His book, *Materialisations-Phenomene*, pub-

lished in Germany in 1914, at the same time as Bisson's work in France, is amply illustrated with photographs. He discussed the phenomena, concluding, "I am of the opinion that the hypothesis of spirits not only fails to explain the least detail of these processes, but in every way it obstructs and shackles serious scientific research." However, he put forward the equally vague theory of teleplasmic (ectoplasmic) phenomena. (In recent years Eva C. has been shown to have been a clever fraud who seems, with Bisson's help, to have completely fooled Schrenck-Notzing.) The book evoked much public criticism. The pros and cons were summed up by Schrenck-Notzing in a later book, *Der Kampf um die Materialisations Phänomene* (Battle for the Phenomena of Materialization). The two main works appeared in English translation under the title *Phenomena of Materialisation* (London, 1920, 1923; New York, 1975).

A supplementary volume to the original book was published in 1922. In it the cases of **Willi Schneider**, **Stanislava P.**, **Maria Silbert** and **Einer Nielsen** were presented. Schrenck-Notzing also sat with **Stanislawa Tomczyk**, **Franek Kluski**, **Linda Gazzera**, **Lucia Sordi**, and many other mediums. Their cases were reviewed in his book *Physikalische Phänomene des Mediumismus* (1920). He expressed his conclusions as follows:

"The telekinetic and teleplasmic phenomena are not only different degrees of the same animistic process, they depend in the end upon physical manifestations in the subconscious sphere of the medium. The *soi-disant* occult intelligences which manifest and materialize themselves in the séance, never display any higher spiritual faculty than is owned by the medium and the sitters; they are wholly of oneiric type, dream personifications that correspond to detached memories, to beliefs, to all the miscellaneous things that lie dormant in the minds of the participants. It is not on a foundation of extra-corporeal beings that one will find the secret of the psycho-dynamical phenomena of these subjects, but rather through consideration of hitherto unknown transformations of the biopsychical forces of the medium's organism."

When he discovered the mediumistic gifts of the Schneider children, he trained Willi Schneider so that the same phenomenon could be repeated under similar conditions at specified times and before varying observers. The conditions of these experiments were very strict and the records considered unimpeachable. An electrical system of control made the phenomena apparently fraud-proof. Schrenck-Notzing's work was criticized by **Harry Price**, but supported by a group of scientists who witnessed the phenomena in 1922 and declared themselves completely convinced of the reality of telekinesis and ectoplasm. The book, *Experimente der Fernbewegung*, Stuttgart, 1924, in which he summed up the story of these researches, is one of the most important works on telekinesis.

In *Der Betrug des Mediums Ladislaus László*, published in the same year in Leipzig, he described his experiences in Budapest with a pseudo-medium, László. At the conclusion of a series of four sittings he advised the sponsor of the medium, a Mr. Torday, of his uncertainties. Soon after László confessed to gross fraud. When Willi Schneider "lost" much of his power, the Baron trained his brother, Rudi. He discovered another subject, Karl Weber (Karl Kraus), a young man who produced **levitations** at will and while awake. He reported on him at the Paris Congress.

However, **Malcolm Bird** in *Psychic Research* (July 1930) accused Schrenck-Notzing of "extraordinary improprieties in the way of suppressing unfavorable evidence," and cited as one instance that Schrenck-Notzing had completely concealed at the Paris Congress that "Karl Weber" was identical to the notorious Karl Kraus.

In his last years, Schrenck-Notzing devoted much attention to the phenomena of haunting. He left behind a posthumous book, *Gefälschte Wunder: Kraus-László-Schlag*, in manuscript. In 1929, his widow published his collected articles; *Gesammelte Aufsätze zur Parapsychologie* devoted 47 pages to intellectual and more than 300 to experimental physical phenomena.

Another posthumous volume (*Die Phänomene des Mediums Rudi Schneider*) was published in December 1932. As **René Sudre** pointed out in his memorial article in *Psychic Research* (May 1929), Schrenck-Notzing never made any attempt at an inner interpretation of the phenomena he observed. "He lacked the spirit of the philosopher. With him there existed no urgent need for construction; he felt only the urge of accumulating material."

He died February 12, 1929, at Munich, Germany.

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Schucman, Helen (1910–1981)

Helen Schucman, the psychologist and channel who received the material later incorporated into *A Course in Miracles* (ACIM), the most successful channelled work of the late twentieth century, was born Helen Cohn, the daughter of Sigmund Cohn, a chemist. Her mother had dabbled both in **Theosophy** and Christian Science, but Helen had not been interested in either. She was influenced by a Roman Catholic governess and throughout her life she periodically attended mass and possessed a number of rosaries she had collected over the years. During her teens, she was attended by an African-American maid who saw to her baptism as a Baptist. However, through most of her life, she was a professing atheist who was quite aware of the dominant secularism of her professional colleagues.

She attended New York University, aiming for a career as a writer or possibly an English teacher, but following her graduation suffered a traumatic experience from complications following a gall bladder operation. In 1933 she married Louis Schucman, the owner of an antiquarian bookstore, and settled down to life as a housewife and sometime assistant to her husband. In 1952, however, she decided to return to school and entered the psychology program at her alma mater. She specialized in clinical psychology and concentrated upon the problems of mental retardation in children.

Following her graduation with a Ph.D., in 1958 she accepted a position at Columbia-Presbyterian Medical Center. Here she met **William N. Tetford**, the new head of the hospital's Psychology Department. The pair was temperamentally very different, and the next seven years they had an often stormy relationship. Then in 1965, Tetford, who had been dabbling in metaphysical literature, suggested that they attempt to change their relationship and shortly thereafter, at Tetford's suggestion, they began to practice meditation. Schucman began to have vivid visual experiences. Tetford suggested that she record her experiences, but on October 21, 1965, she heard an inner voice that told her, "This is a course in miracles. Please take notes." Again Tetford suggested that she do what the voice told her.

Schucman recorded what she was told in shorthand and over the next seven years read her notes to Tetford, who transcribed them. Eventually some 1,200 pages were received. She then worked with Kenneth Wapnick to edit the materials that would later be published as the three-volume *A Course in Mira-*

cles. The material, whose teachings are very close to those found in New Thought metaphysics, claims to have been dictated by Jesus Christ. It offers a means to a more meaningful life as an awakened child of god who learns the self-recrimination that manifests as guilt and hostility can be overcome through forgiveness and learning to forgive.

Schucman was ambivalent about the material and the method of its reception, both of which contradicted her self-professed atheism. However, she slowly became more comfortable with the material and finally allowed its publication in 1975. She assigned the copyrights to the Foundation for Inner Peace, a corporation set up to publish the books and disseminate the teachings. The *Course* took off and quickly spread through the New Thought and New Age communities. However, Schucman continued to be in the background and, while identified as the channel, was known only to a small circle of early leaders in the New York area.

In 1980, she developed pancreatic cancer and withdrew even more and lived largely cut off from the growing ACIM community until her death in 1981. Only in the years after her death was the story of her life made known.

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Schuetzinger, C(aroline) E(va) (1909–)

Psychologist and linguist who also explored parapsychological subjects. She was born on February 14, 1909, in Munich, Germany. She attended the Pädagogisches Institut, Munich (M.Ed., 1945), Incarnate Word College, San Antonio, Texas (B.A., 1951), and St. Louis University, St. Louis, Missouri (M.A., 1955). She taught at the Pädagogisches Institut (1947–60) before moving to Detroit, Michigan and assuming a position at Mercy College. She was a member of the **Parapsychological Association**, the author of the *German Controversy on St. Augustine's Illumination Theory* (1960), and has studied such parapsychological subjects as telepathy, clairvoyance, psychokinesis and theories of survival.

Schwartz, Emanuel K(ing) (1912–1973)

Psychologist who wrote on parapsychology. He was born on June 11, 1912, in New York City. He studied at College of the City of New York (B.S., 1932; M.S., 1933) and New York University (Ph.D., 1937). He was a practicing psychoanalyst for the United States Army during World War II (1942–46). After the war he worked as dean and director of the Postgraduate Center for Psychotherapy, New York (1947–73), and as a teacher at Long Island University (1951–57), New York University (1960–73), and Adelphi University, Garden City, New York (1960–73). His studies in the field of parapsychology concerned personality determinants in psychical experiences, and he conducted research to ascertain whether hypnosis can facilitate such experiences. He died January 22, 1973.

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Schweighöfer, Jurgen (1921–)

German psychologist who has written on parapsychology. He was born on June 22, 1921, at Allenstein, Germany. He served in the German Army during World War II (1940–46). He studied at the University of Mainz (Diplom-psychologe 1951; Ph.D. 1956). His psychology degree thesis in 1950 was entitled *Probleme der Aussersinnlichen Wahrnehmung und Telekinese im Lichte der Amerikanischen Forschung* (Problems of Extrasensory Perception and Psychokinesis in the Light of American Researches). After the war and the completion of his doctoral program, he worked as a vocational guidance officer. He was a charter associate of the **Parapsychological Association**. He translated **Betty Humphrey Nicol's** book, *Handbook of Tests in Parapsychology*, into German.

Schweizerische Vereinigung für Parapsychologie

Semi-annual German-language publication containing information on parapsychological research in Switzerland and elsewhere and reports on conferences and details of courses at Berne University. It is published from Brückfeldstrasse 19, 3012 Bern, Switzerland.

Scientific American (Journal)

In the summer of 1922, this New York journal, known for its outstanding presentation of scientific findings to the American lay public, decided to investigate the subject of psychical research. Contributions were invited, but as these proved to be rather contradictory, a plan was worked out for first-hand investigation, and the sum of \$2,500 was promised for the demonstration of an objective psychic phenomenon before a committee of five.

The offer was to remain open from January 1923, when it was published in the *Scientific American*, until December 31, 1924. The committee consisted of **William McDougall**, a professor of psychology at Harvard; Daniel Frost Comstock, formerly of the Massachusetts Institute of Technology and then a retired inventor; **Walter Franklin Prince**, principal research officer of the **American Society of Psychical Research**; **Hereward Carrington**, the well-known psychical investigator and author; and **Harry Houdini**, the stage magician and escapologist. **J. Malcolm Bird**, associate editor of the *Scientific American*, was assigned to the committee as a non-voting member to perform secretarial duties.

Psychics and mediums proved reluctant to appear before the committee, some objecting to its composition. In fourteen months, the committee had only three applicants. The verdict in each case was **fraud**, conscious or otherwise.

The offer of the *Scientific American* was enlarged in April 1924. It comprised the payment of the expenses of any high-class medium who would come forward, regardless of the verdict. No response came, but Bird succeeded in making arrangements with **Mina Crandon**, soon to become famous as "Margery," the wife of L. R. Crandon of Boston, to sit for investigation in Boston. In return for the change of scene, necessitated by L. R. Crandon's professional engagements, the doctor waived the *Scientific American's* offer to pay expenses and himself undertook to pay the committee's expenses in Boston.

The “Margery” Sitzings

The first séance was held on April 12. The committee witnessed gradual development of interesting phenomena and made good headway into the investigation by using scientific instruments. Final judgment might have been reached; however, friction, dissension, and distrust arose between the members.

One focus of tension was Houdini. He had established, at that time, a reputation in the unmasking of fraudulent mediums. In the end, possibly not without justification, he openly accused Bird with confederacy in producing the mediumistic phenomena. Other members of the committee had come to believe that Bird was at best highly incompetent.

Houdini obtained no direct proof against “Margery,” yet after two sittings in July, he published a document attacking both the Crandons and Malcolm Bird. He began to give lectures in which he claimed to have infallibly demonstrated that the rest of the committee was duped.

Orson D. Munn, the publisher of the *Scientific American*, now stepped in and, noting that the finality of the exposure was in no way acknowledged by the committee itself, prevailed upon Houdini to go back for further sittings in August and to make an attempt to reach a final verdict. At that stage, since Carrington had pronounced the mediumship genuine, he withdrew from further sittings. McDougall was otherwise engaged, so Comstock, Houdini, and Prince remained on the scene.

Houdini constructed a supposedly “fraud-proof” wooden cage for the critical séance, but refused to sit with it in red light, demanded total darkness, and categorically denied the request of his colleagues for its examination. The committee yielded to Houdini but some suspicion was present. In any case, after a few minutes of the séance the entire top of the cage was found open and Houdini at once stated that anybody sitting in it could throw it open with her shoulders. It appeared, therefore, that the problem at this point was Houdini’s design. This incident was followed with confrontations between Houdini and “Margery’s” spirit **control** “Walter,” who demanded to know how much Houdini was getting for stopping phenomena. “Walter” advised Comstock to take the bell box out into white light and examine it. Sure enough, a rubber eraser, off the end of a pencil, was found tucked down into the angle between the contact boards, necessitating four times the usual pressure to ring the bell.

At the next séance, when the top of the cage was properly secured, Houdini, on some pretext, put his arm in through the porthole at the last minute. “Walter” thereupon denounced Houdini and accused him of putting a ruler in the cage under the cushion on which “Margery’s” feet rested. The accusation was proved. A two-foot jointed ruler, of the sort used by carpenters, folded into four sections, was found at the designated spot. After this, Houdini was delivered an ultimatum for handing over the cage to the committee. Houdini refused to comply, packed the cage up, and carted it away.

The attitude of the rest of the committee towards the mediumship of “Margery” was also open to criticism. Prince sat ten times, Comstock 56 times, McDougall 22 times; none of them uncovered any fraud, yet they came increasingly to agree that the phenomena were not genuine.

Malcolm Bird’s Role

The next crisis came with Malcolm Bird’s unofficial (and very favorable) account of the investigation in the *Scientific American*. In the press reproductions, the distinction between the *Scientific American* and the committee was lost; headlines shrieked across the country that “Margery” was about to win the prize. Prince insisted that the *Scientific American* articles be stopped until the committee was through with the case and threatened resignation. Houdini sided with him. The articles were discontinued, and Bird was pressured to resign from further association with the committee.

When the August séances were over and still no verdict had been reached, the *Scientific American* insisted on its rights and demanded a statement from the committee or from its individual members. These statements were published in November 1924. Carrington pronounced the mediumship genuine and so proved, Houdini pronounced it fraudulent and so proved. Comstock said he found it interesting and wanted to see more of it. Prince disclaimed to have seen enough. McDougall could not be reached, but later sided with Comstock. After this, Prince and McDougall attended some more séances. Prince witnessed bell ringing in perfect daylight with the bell box in his lap; McDougall saw it ringing while being carried about the room, yet they still refused to commit themselves. Thus ended the investigation of the committee of the *Scientific American*.

In April 1925, O. D. Munn announced: “The famous Margery case is over so far as the *Scientific American* investigation is concerned.” The question of the “Margery” mediumship was now transferred from the *Scientific American* fiasco to the ASPR. Bird left the editorial board of the *Scientific American* and became a staff member of the ASPR. As a result the “Margery” question became central to the organization. Prince, who considered Bird incompetent, resigned, and, with others who had come to doubt Crandon’s abilities, he founded the Boston Society for Psychical Research. He was joined by William MacDougall, **Gardner Murphy** and **Elwood Worcester**. Bird’s book on “Margery” appeared in 1925.

The affair seemed to have reached a stalemate: the ASPR basically backed “Margery,” and the Boston SPR opposed her. Then Bird submitted a confidential report to the ASPR board in which he revealed that, contrary to his own book, he was aware that at least some of the phenomena produced by Margery were produced in a mundane manner and that he had been approached to become the Crandons’ accomplice. Bird soon resigned and dropped out of sight.

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Scientology, Church of

In 1950 writer L. Ron Hubbard announced the discovery of **Dianetics** as a new system of mental health. Several years later he announced the further development of Dianetics into a comprehensive system of spiritual philosophy and religion, which he termed Scientology. Both Dianetics and Scientology now form the teachings and practice of the Church of Scientology.

Dianetics

Developed in part in reaction to the dominance of behavioral approaches to psychology and then-current psychotherapeutic practices such as electric shock therapy, Dianetics is based upon the idea that the human is identified with the soul (termed the Thetan), and Dianetics identifies what the soul does to the body through the mind. It was first exposed to the public in the article “Dianetics . . . An Introduction to a New Science” in the pages of *Astounding Science Fiction* (May 1950), a magazine published by one of Hubbard’s friends who had become enthusiastic about the possibilities of the new approach. Several weeks later Hubbard’s book *Dianetics: The Modern Science of Mental Health* was published, on May 9, 1950, and became an overnight best-seller.

Hubbard suggested that the goal of life was what he termed “infinite survival.” Pain, disappointment, and failure are the

results of actions that do not promote survival, he said. The mind operates to solve the problems relating to survival. From the information it receives, stored in mental pictures, it directs the individual in actions geared toward surviving. Such mental images are three dimensional—they have energy and mass, they exist in space, and they tend to appear when someone thinks of them, Hubbard said. They are strung together in a consecutive record accumulated over a lifetime Hubbard called a “time track.”

The theory of Dianetics is a variation on preexisting concepts of conscious and unconscious mind, using the terms *analytic* and *reactive* mind. The analytic mind, according to Hubbard, records the mental image pictures derived from our experiences. However, pictures of experience which contain pain or painful emotions are recorded in the reactive mind. Also, experiences that occur when a person is unconscious (on the operating table, for example) or partially conscious (when inebriated) are recorded by the reactive mind and are not available to the analytic mind, he said.

The problem with the reactive mind is that it stores particular types of mental images called “engrams” (a term borrowed from psychologist Richard Semon to denote a memory trace), creating a complete record of unpleasant or unconscious experiences. It also thinks in identities, equating the various elements of a painful experiences. In the future, when one experiences several elements in the engram, all of the pain and emotion of past experiences will flood back into the present. Over a lifetime, the cumulative effect of engrams can be a set of unwanted and little-understood negative conditions, including, but not limited to, pains, emotional blocks, and even physical illnesses, according to Hubbard. Armed with Hubbard’s book, any ordinary individual was considered competent to practice a simple system of psychotherapy superior to those involving specialized training.

Having discovered the nature of the human psyche, Hubbard set out to discover the means of addressing psychological disorders. His techniques are supposed to erase the contents of the reactive mind, rendering them useless in further affecting the person without his/her conscious knowledge.

The aim of the techniques is the production of a “clear,” a person whose reactive mind has been cleared, who has no engrams. The primary technique is called “auditing,” a one-on-one counseling process that uses an instrument called an “E-meter,” a modified whetstone bridge that measures the level of electrical resistance in the human body. It is the belief that such resistance is directly related to the focus upon an engram. The process of becoming a clear occurs in a series of classes and personal counseling sessions. Participants record the state of clear in degrees.

Hubbard founded the Hubbard Dianetic Research Foundation in June 1950. He spent the rest of the year traveling and lecturing and the following year opened the Hubbard College in Wichita, Kansas. By this time Hubbard had speculated that human beings are basically spiritual, and that once cleared, have great potential. These insights led to what would be termed “Scientology.” The Hubbard Association Scientology International was founded in 1952, and the first Church of Scientology opened two years later. Dianetics became the method of entering the church and discovering its teachings.

Scientology

Hubbard proposed the existence of engrams—painful impressions from past experiences, extending back into innumerable previous incarnations. According to his book *The History of Man* (1952), the human body houses two entities—a genetic entity (for carrying on the evolutionary line), and a *Thetan*, or consciousness, like an individual soul, that has the capacity to separate from body and mind. In man’s long evolutionary development the Thetan has been trapped by the engrams formed at various stages of embodiment, Hubbard says.

As soon became obvious in Dianetics, clears were not the fully liberated individuals it had been hoped they would be. The idea of engrams from past lives explained the problem, thus a new concept appeared in Scientology—the “MEST-Clear” (MEST = Matter-Energy-Space-Time). Much of Hubbard’s thinking resonates with the concepts of **reincarnation** and **transmigration** of souls found in Eastern religions. The goal of Scientology training thus became the final clearing of the individual of all engrams and the creation of what is termed an “Operating Thetan.” Among the abilities of the operating Thetan is the soul’s capacity to leave and operate apart from the body.

The exact content of the teachings of the Church of Scientology are imparted in the classes attended by church members and are not revealed to the public. Such is especially true of the highest classes (OT-4-7 levels), though jumbled accounts have been presented in books by former members, several of whom left the church with the confidential materials used in the classes and who tried to hurt the church by making these materials available to the general public. As in Dianetics, one progresses through the OT levels on a degree basis, the mastering of one level being a prerequisite to the next.

Scientology’s Controversy

Almost from its beginning, Scientology has been a controversial religion. Soon after his announcement of the discovery of Dianetics, Hubbard encountered opposition by the American Medical Association, and in 1958 a two-decade battle with the Food and Drug Administration began. The initiation of these continuing battles had immense consequences, and critics of the church used the actions in one country as a basis for initiating actions elsewhere. Also, government files, not checked for accuracy, were passed to other government agencies and to other countries. Suddenly, in the 1960s, Scientology found itself under attack from a variety of quarters and has spent 30 years in the courts in the attempt to vindicate its existence and program.

Through the 1970s and 1980s, the church fought battles with the Internal Revenue Service in the United States (finally resolved in the early 1990s) and with several former members and anticult organizations who accused it of brainwashing church members. The church itself initiated legal action against publications that it believed libeled the organization and its founder. Important international cases were fought and won in **Australia**, Canada, and Great Britain, and ongoing cases are pending in **Germany**, among the most conservative of Western countries concerning religious freedom issues.

In the midst of its fight with the U.S. government, and continually blocked in its attempt to gather documentation of covert government actions against the church, in the mid-1970s several high officials conspired to infiltrate targeted agencies and obtain copies of files on the church. The FBI, CIA, and IRS were especially high on their list. When the plan was discovered, it resulted in a massive raid on the church’s headquarters. Several church officials were arrested and convicted of theft of government property.

As of the 1990s, with the solving of its problems with the U.S. government, the church has moved to gain its rights as a viable religion in Germany and to oppose the actions of the Cult Awareness Network—which it believes is simply an anti-religious organization—and similar groups internationally.

The Church of Scientology reports members in 129 countries and the words of L. Ron Hubbard have been translated into over 30 languages. They also maintain social reform and community activities among services such as the World Institute of Scientology Enterprises (WISE), that provide professional groups with strategies to find harmony in the workplace.

For an authoritative account of Dianetics and Scientology, see current editions of L. Ron Hubbard’s books *Dianetics: The Modern Science of Mental Health* and *History of Man*, both published by the Church of Scientology, Los Angeles, and available

at local Scientology organizations. Address: US IAS Members Trust, 1311 N. New Hampshire Ave., Los Angeles, CA 90027. Website: <http://www.scientology.com/>.

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Sciomancy

A somewhat obscure branch of **divination** concerned with the evocation of astral reflections to ascertain future events.

Scoresby, William (1789–1857)

British Arctic explorer, whaler, physicist, author, and clergyman who was also a pioneer in the study of **animal magnetism**. He was born on October 5, 1789, at Cropton, near Whitby, England. At the age of eleven, he accompanied his father (a master mariner) on a whaling expedition, afterward resuming his education at a simple country school. Three years later, he was apprenticed to his father on a whaler. He made annual voyages to Greenland, and became a ship's chief officer in 1806. Later in the same year, he resumed his studies, entering Edinburgh University, Scotland, and studying chemistry and natural philosophy.

In 1807, he undertook a voyage to survey and chart the Balta Sound in the Shetland Islands. Afterward he served with the fleet at Copenhagen. He left the navy a year later and became acquainted with Joseph Banks, who introduced him to other scientists of the day. Scoresby made studies of natural phenomena and resumed attendance at Edinburgh University. From 1813 to 1817, he was at sea again, in charge of whaling vessels. In January 1819, he was elected a fellow of the Royal Society of Edinburgh, and in the following month he contributed a paper on variations of the magnetic needle to the Royal Society of London. The next year he published his first book, *An Account of the Arctic Regions, with a History and Description of the Northern Whale-Fishery* (2 vols., 1820), for many years the standard work on the subject. This was the first of a number of books that grew out of his worldwide travels.

In 1819, Scoresby moved with his family to Liverpool, where he superintended the building of the *Baffin*, a vessel fitted for the Greenland trade. He made three successful voyages in this

vessel, but on returning to Liverpool in 1822, he found that his wife had died. Her death stimulated his strong religious convictions. Following his next voyage in 1823, he entered Queen's College, Cambridge, England, to prepare for the ministry. He was ordained in 1825, and for two years he was curé of Bessingby, near Bridlington Quay, in the north of England.

He became successively chaplain of Mariners Church, Liverpool (1827–32), incumbent of Bedford Chapel, Exeter (1832–39), and vicar of Bradford (1839–47). He resigned because of ill health, having spent six months leave on a voyage to the United States in search of a replacement. He lived his last years at the English seaside resort of Torquay when he was not traveling in search of some relief from his illness. He died at Torquay on March 21, 1857.

It was during his years at Exeter that Scoresby's interest in animal magnetism (**mesmerism**), arising from his observations on terrestrial magnetism during his polar voyages, emerged. During his last years at Torquay, he conducted a number of experiments, having found that he could mesmerize subjects easily. He gave the name "zoistic magnetism" to this hypnotic faculty. His third wife was one of his hypnotic subjects.

Scoresby's careful research into the possibility of clairvoyance resulted in persuasive evidence for **thought transference** or **community of sensation** between operator and subject. One entranced subject was able to describe accurately food that Scoresby tasted and also identified physical sensations in Scoresby's body. Another subject was immobilized as she sat on a sofa that had been "magnetized" by Scoresby and was unable to move outside an imaginary circle that Scoresby had traced on the floor. The power of purely imaginary diagrams to imprison hypnotized subjects was often explored by early mesmerists and suggests affinities with the magic circles of occult magicians.

Scoresby's work in the field of animal magnetism is of special importance. His book *Zoistic Magnetism* influenced **James Esdaile**, who read it while he was in India. Esdaile claimed to have successfully repeated Scoresby's experiment in "magnetizing" a sofa, using an armchair with knobs that Esdaile "magnetized." The subject was unable to remove his hands from the chair knobs until Esdaile had made mesmeric passes over him.

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Scoriton Affair

As he later told the story, on April 24, 1965, at about 5:30 in the late afternoon, Ernest Arthur Bryant, a resident of Scoriton, Devonshire, England, saw a flying saucer approach. It stopped near to him, and a door opened. Three beings appeared and beckoned to him. He approached the saucer. Two of the three beings appeared to be nonhuman, but the third seemed to be a youth in his teens. The youth spoke with an accent that Bryant thought might be Russian and called himself Yamski. He said that he was from Venus, and then remarked that he wished Des was there, as he would understand what was happening. At the close of their conversation, he said that in a month he would return and bring proof of Mantell.

Ufologists who would eventually hear the story immediately associated Yamski with **George Adamski**, the controversial flying saucer contactee who had died on April 23, 1965. Adamski was of Polish background and had a noticeable accent. If this were Adamski, he would have immediately lost the signs of his

aging. Adamski had a friend Desmond Leslie with whom he had written his first book. Captain Thomas F. Mantell, piloting an F-51, had been killed when he began chasing what he thought was a flying saucer. According to Bryant, the saucer returned in June and left some items, including several pieces of metal that could have possibly come from an F-51.

He reported the story to the **British UFO Research Association** (BUFORA), and an investigation was launched. The various items Bryant turned over to the two investigators proved to be mundane and of no relation to the F-51. In spite of problems with the story, one of the investigators, Eileen Buckle, rushed into print with a book. Shortly thereafter, Bryant unexpectedly took ill and died from a brain tumor. The other investigator, Norman Oliver, visited his widow. She reported that she was familiar with the story in the book as her husband has presented it to her first as the script for a science fiction novel. It was only after the investigation was well along that she realized her husband was trying to sell the story as a real event. She indicated that the supposed items related to Mantell had been purchased at a naval surplus store.

Alice Wells, head of the Adamski Foundation, dismissed the Scoriton story from the beginning, as did Desmond Leslie. Between their rejection and Oliver's uncovering of the hoax, few remained to support Bryant except Buckle. It is remembered amid the many UFO hoax attempts primarily because it extends, however briefly, the entertaining story of George Adamski.

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SCOTLAND

[For early historical material on Scotland, see the entry on the **Celts**].

Witchcraft

Witchcraft and, more commonly, **sorcery**, malevolent magic, appear to have been practiced in the earliest historical and traditional times in Scotland. It is related that during the reign of Natholocus in the second century there lived in Iona a witch of great renown, so celebrated for her marvelous power that the king sent one of his captains to consult her regarding the issue of a rebellion then troubling his kingdom. The witch declared that within a short period the king would be murdered, not by his open enemies but by one of his most favored friends, in whom he had most special trust. The messenger inquired the assassin's name. "Even by thine own hands as shall be well known within these few days," replied the witch.

So troubled was the captain on hearing these words that he abused her bitterly, vowing that he would see her burned before he would commit such a crime. But after reviewing the matter carefully in his mind, the captain arrived at the conclusion that if he informed the king of the witch's prophecy, the king might, for the sake of his personal safety, have him put to death, so thereupon he decoyed Natholocus into his private chamber and killed him with a dagger.

In about the year 388, the **devil** was said to be so enraged at the piety of St. Patrick that he assailed the saint with a whole band of witches in Scotland. The story goes that St. Patrick fled to the river Clyde, embarking in a small boat for Ireland. As witches cannot pursue their victims over running water, they flung a huge rock after the escaping saint, which fell harmlessly to the ground, and which tradition says now forms Dumbarton Rock.

Catholic and Protestant church leaders alike pursued the crusade against witchcraft with equal vigor, drawing their support from biblical passages such as Exodus 22:18, which commands, "Thou shalt not suffer a witch to live." Witches were believed to have sold themselves, body and soul, to the devil. Their ceremony was said to consist of kneeling before the devil, who placed one hand on the individual's head and the other under her feet, while she dedicated all between to the service of the devil and renounced baptism. The witch (usually thought of as a female) was thereafter deemed to be incapable of reformation. No minister of any denomination whatever would intercede or pray for her. On sealing the compact, the devil then proceeded to put his mark upon her.

Writing on the "Witches' Mark," the Reverend Bell, minister of Gladsmuir, in 1705 states,

"The witches' mark is sometimes like a blew spot, or a little tale, or reid spots, like fleabiting, sometimes the flesh is sunk in and hollow and this is put in secret places, as among the hair of the head, or eyebrows, within the lips, under the armpits, and even in the most secret parts of the body."

The Reverend Robert Kirk of Aberfoyle in his *Secret Commonwealth of Elves, Fauns and Fairies* (written in 1691) notes,

"A spot that I have seen, as a small mole, horny, and brown colored, throw which mark when a large brass pin was thrust (both in buttock, nose, and roof of the mouth) till it bowed [bent] and became crooked, the witches, both men and women, nather felt a pain nor did bleed, nor knew the precise time when this was doing to them (their eyes only being covered)."

In many cases the mark was invisible, and according to popular lore, no pain accompanied the pricking of it. Thus, there arose a group of experts who pretended great wisdom and skill concerning the marks. They referred to themselves as "witch prickers" and it became their business to discover and label witches.

The method employed was barbarous. First, having stripped and bound his victim, the witch pricker proceeded to thrust his needles into every part of the body. When at last the victim, worn out with exhaustion and agony, remained silent, the witch pricker declared that he had discovered the mark.

The witch pricker could also resort to trial by water. The suspects were tied, wrapped in a sheet, and flung into a deep pool. In cases where the body floated, the water of baptism was supposed to be giving the accused, while those who sank to the bottom were absolved, but no attempt was made at rescue.

If a confession was demanded, tortures was resorted to, burning with irons being generally the last torture applied. In some cases a diabolic contrivance called the "witches' bridle" was used. The "bridle" encircled the victim's head while a pronged iron bit was thrust into the mouth, piercing the tongue, palate, and cheeks. In cases of execution, the victim was usually strangled and her body later burned at the stake.

Witches were accused of a great variety of sorceries. Common offenses were bewitching milk cattle by turning their milk sour or curtailing the supply, raising storms, stealing children from their graves, and promoting various illnesses. A popular device was to make a waxen image of the victim, thrust pins into it, and sear it with hot irons, all of which the victim was supposed to feel. Upon domestic animals witches cast an **evil eye**, causing emaciation and refusal to take food until at length death ensued. On the other hand, to those who believed in them and acknowledged their power, witches were supposed to use their powers for good by curing disease and causing prosperity.

Witches were believed to meet weekly, at which time the devil presided. Saturday was commonly called "the witches' sabbat," as their meetings were generally believed to be held on that day in a desolate place or possibly a ruined church building (a number of which had been left by the invading Vikings). They rode to the gatherings through the air on broomsticks (see **transvection**). If the devil was not present on their

arrival, they evoked him by beating the earth with a fir stick and saying "Rise up foul thief."

The witches appeared to see the devil in different guises; to some he appeared as a boy clothed in green, others saw him dressed in white, while to others he appeared mounted on a black horse. After delivering a mock sermon, he held a court at which the witches had to make a full statement of their doings during the week. Those who had not accomplished sufficient "evil" were beaten with their own broomsticks, while those who had been more successful were rewarded with enchanted bones. The proceedings finished with a dance, the music to which the fiend played on his bagpipes.

The poet Robert Burns in his *Tale of Tam o'Shanter* gave a graphic description of a witches' gathering. There were great annual gatherings at Candlemas (February 2), Beltane (April 30), and Hallow-eve (October 31). These were of an international character and the witch sisterhood of all nations assembled, those who had to cross the sea performing the journey in barges of eggshell, while their aerial journeys were on goblin horses with enchanted bridles.

Laws Against Witchcraft

Through the confessions extracted from accused witches, guided by the fantasies about witchcraft in the several manuals that circulated through Europe beginning late in the fifteenth century, a picture of witchcraft was constructed and then promulgated into a society that still strongly believed in the powers of supernatural magic. In response to the fear of sorcerers and witches, the government passed laws outlawing their reported activities. In Scotland, less than a century after the redefinition of witchcraft as apostasy by the Roman Catholic Church in the 1480s, the first witchcraft law was enacted in the form of statute passed in 1563 in the Parliament of Queen Mary. It read (in the now archaic English of the time),

"That na maner of person nor persons of quhatsumever estate, degree or condition they be of, take upon hand in onie times hereafter to use onie maner of witchcraft, sorcerie, or necromancie, under the paine of death, alswell to be execute against the user, abuser, as the seeker of the response of consultation."

Scottish Catholics then accused Protestant reformer John Knox of being a renowned wizard and having by sorcery raised up saints in the churchyard of St. Andrews, when Satan himself was said to have appeared and so terrified Knox's secretary that he became insane and died. Knox was also charged with using his magical arts in his old age to persuade the beautiful young daughter of Lord Ochiltree to marry him.

There were numerous trials for witchcraft in the Justiciary Court in Edinburgh and at the circuit courts, while session records preserved from churches all over Scotland also show that numerous cases were dealt with by local authorities and church officials.

C. Rodgers, in his book *Social Life in Scotland*, (3 vols., 1884-86) states:

"From the year 1479 when the first capital sentence was carried out thirty thousand persons had on the charge of using enchantment been in Great Britain cruelly immolated; of these one fourth belonged to Scotland. No inconsiderable number of those who suffered on the charge of sorcery laid claim to necromantic acts with intents felonious or unworthy."

When James VI of Scotland in the year 1603 was called upon to ascend the throne of Great Britain and **Ireland** (as James I), his own native kingdom was in a rather curious condition. James himself was a man of considerable learning, intimate with Latin and theology, while his book, *Daemonologie* marks him as a person completely absorbed in the supernatural. Moreover while education and even scholarship were comparatively common at this date in Scotland (more common in fact than they were in contemporary **England**), the great mass of Scottish people shared abundantly their sovereign's dread of witches and sorcery. The efforts of Knox and his associates had

brought about momentous changes in Scottish life, but if the Reformation rejected certain popular beliefs, Presbyterianism (the particular form of Protestant Christianity that came to power in Scotland) undoubtedly tended to introduce others. For that stern Calvinistic faith that now began to take root in Scotland nourished the idea that sickness and accident were a mark of divine anger. This theory did not cease to be common in the north till long after King James' day.

King James mentioned few precise facts concerning the practitioners of magic who were said to flourish in Scotland during his reign. But other sources of information claimed that these people were very numerous, and whereas in Elizabethan England it was customary to put a witch to death by hanging, in Jacobean Scotland magistrates employed harsher measures. In fact, the victim was burned at the stake, and it is interesting to note that on North Berwick Law, in the county of East Lothian, there is a tall stone that, according to local tradition, was formerly used as a site for such burnings.

Yet it would be wrong to suppose that witches and sorcerers, although handled roughly, were regarded with universal hatred, for in seventeenth-century Scotland medicine and magic went hand in hand, and the man suffering from a physical malady (particularly one whose cause he could not understand) very seldom entrusted himself to a professional leech (a physician whose medical technique was the placement of bloodsucking leeches on the patient's body) and much preferred to consult one who claimed healing capacities derived from intercourse with the unseen world.

Sorcerers, however, were generally also experts in the art of poisoning, and while a good many cures are credited to them, their triumphs in the opposite direction would seem to have been much more numerous. Thus we find that in July 1702, a certain James Reid of Musselburgh was brought to trial, being charged not merely with achieving miraculous cures, but with contriving the murder of one David Libbertoun, a baker in Edinburgh. This Libbertoun and his family, it transpired, were sworn enemies of a neighboring household, by the name of Christie, and eventually their feud grew as fierce as that between the Montagues and Capulets. The Christies swore they would bring things to a conclusion, and going to Reid they petitioned his nefarious aid.

His first act was to bewitch nine stones, these to be cast on the fields of the offending baker with a view to destroying his crops. Reid then proceeded to enchant a piece of raw flesh and also to make a statuette of wax. The nature of the design is not recorded, but presumably Libbertoun himself was represented. Mrs. Christie was instructed to thrust the meat under her enemy's door, and then to go home and melt the waxwork before her own fire. These instructions she duly obeyed, and a little later the victim breathed his last. Reid did not escape justice and after his trial suffered the usual fate of being burned alive.

Isobel Grierson, a Prestonpans woman who was burned to death on the Castle Rock, Edinburgh, in March 1607, had a record of poisonings rivalling that of Cellini himself, and it is even recorded that she contrived to put an end to several people simply by cursing them.

Equally sinister were the exploits of another sorceress, Belgis Todd of Longniddry, who was reported to have brought about the death of a man she hated just by enchanting his cat. This picturesque method was scorned by notorious Perthshire witch Janet Irwing, who in about the year 1610 poisoned various members of the family of Erskine of Dun, in the county of Angus. The criminal was eventually detected and suffered the usual fate.

The wife of John Dein, a burghess of Irvine, conceived a violent aversion for her brother-in-law, Archibald, and on one occasion, when the latter was setting out for France, Margaret hurled imprecations at his ship, vowing none of its crew or passengers would ever return to their native Scotland. Months went by, and no word of Archibald's arrival reached Irvine, until one day a peddler named Stewart came to John Dein's

house and declared that the baneful prophecy had been duly fulfilled.

Learning of the affair, municipal authorities arrested Stewart, whom they had long suspected of practicing magic. At first he confessed innocence, but under torture he confessed how, along with Margaret Dein, he had made a clay model of the ill-starred ship, and thrown this into the sea on a particularly stormy night. His audience was horrified at the news, but they hastened to lay hands on the sorceress, whereupon they dealt with her as noted above.

No doubt the witches of Jacobean Scotland were credited with triumphs far greater than what they really achieved. At the same time, a number of the accused sorcerers firmly maintained, when confronted by a terrible death, that they had been initiated in their craft by the devil himself, or perhaps by a band of **fairies**. It is not surprising that they were dreaded by the simple, illiterate folk of their day, and, musing on these facts, we may feel less amazed at the credulity displayed by King James, who declared that all sorcerers "ought to be put to death according to the law of God, the civil and imperiale Law, and municipall Law of all Christian nations."

The last execution of a witch in Scotland took place in Sutherland in 1722. An old woman residing at Loth was charged, among other crimes, with having transformed her daughter into a pony, shod by the devil, which caused the girl to turn lame both in hands and feet. Sentence of death was pronounced by Captain David Ross, the Sheriff-substitute. C. Rodgers relates: "The poor creature when led to the stake was unconscious of the stir made on her account, and warming her wrinkled hands at the fire kindled to consume her, said she was thankful for so good a blaze. For his rashness in pronouncing the sentence of death, the Sheriff was emphatically reproved."

In more recent centuries witchcraft has been dealt with under laws pertaining to rogues, vagabonds, gamesters, and practitioners of **fortune-telling**.

Magic and Demonology

Magic appears to have been common in Scotland until a late period. In the pages of Adamnan, Abbot of Iona (ca. 625–704 C.E.), St. Columba and his priest regarded the Druids as magicians, and he countered their sorcery with what was believed to be a superior celestial magic of his own. Thus does the religion of one race become magic in the eyes of another.

Notices of sorcery in Scotland before the thirteenth century are scanty, if we except the tradition that Macbeth encountered three witches who prophesied his fate to him. There is no reason to believe that **Thomas the Rhymer** (who was endowed by later superstition with adventures similar to those of Tannhäuser) was really other than a minstrel and maker of epigrams, or that **Sir Michael Scott** was other than a scholar and man of letters.

The rhymed fragment known as "The Cursing of Sir John Rowil," by a priest of Corstorphine, near Edinburgh, which dates perhaps from the last quarter of the fifteenth century, provides a glimpse of medieval Scottish **demonology**. The poem is an invective against certain persons who rifled his poultry-yard, upon whom the priest called down divine vengeance. The demons who were to torment the evildoers were Garog, Harog, Sym Skynar, Devetinus "the devill that maid the dyce," Firemouth, Cokadame, Tutivillus, Brownly, and Syr Garnega, who may be the same as Girnigo, to whom cross children are often likened by angry mothers of the Scottish working classes. The Scottish verb, "to girn" (to pull grotesque faces or grin), may find its origin in the name of a medieval fiend, the last shadow of some Teutonic or Celtic deity of unlovable attributes.

In Sym Skynar, we may have Skyrnir, a Norse giant in whose glove Thor found shelter from an earthquake, and who sadly fooled him and his companions. Skyrnir was one of the Jotunn or Norse Titans, and probably one of the powers of winter, and

he may have received the popular surname of "Sym" in the same manner as we speak of "Jack" Frost.

A great deal has still to be done in unearthing the minor figures of Scottish mythology and demonology, and even the greater ones have not received the attention due to them. For example, in Newhaven, a fishing district near Edinburgh, we find the belief in a fiend called Brounger, who is described as an old man who levies a toll of fish and oysters upon the local fishermen. If he is not placated with these, he wreaks vengeance on the persons who fail to supply him. He is also described as "a Flint and the son of a Flint," which strongly suggests that, like Thor and many other gods of Asia and America, he was a thunder or weather deity. In fact his name is probably a mere corruption of an ancient Scandinavian word meaning "to strike," which still survives in the Scottish expression "make a breeng."

With regard to practical magic, a terrifying and picturesque legend tells how Sir Lewis Bellenden, a lord of session and superior of the Barony of Broughton, near Edinburgh, succeeded by the aid of a sorcerer in raising the devil in the backyard of his own house in the Canongate, somewhere around the end of the sixteenth century. Bellenden was a notorious trafficker with witches, with whom his barony of Broughton was reportedly overrun. Wanting to see the devil in person, he secured the services of one Richard Graham. The results of the evocation were disastrous to the inquisitive judge, whose nerves were so shattered at the devil's appearance that he fell ill and soon expired.

The case of Major Thomas Weir in 1670 is one of the most interesting in the annals of Scottish sorcery. Master storyteller Sir Walter Scott recounts the major aspects of the curious occurrence:

"It is certain that no story of witchcraft or necromancy, so many of which occurred near and in Edinburgh, made such a lasting impression on the public mind as that of Major Weir. The remains of the house in which he and his sister lived are still shown at the head of the West Bow, which has a gloomy aspect, well suited for a necromancer. It was, at different times, a brazier's shop and a magazine for lint, and in my younger days was employed for the latter use; but no family would inhabit the haunted walls as a residence; and bold was the urchin from the High School who dared approach the gloomy ruin at the risk of seeing the Major's enchanted staff parading through the old apartments, or hearing the hum of the necromantic wheel, which procured for his sister such a character as a spinner.

"The case of this notorious wizard was remarkable chiefly from his being a man of some condition (the son of a gentleman, and his mother a lady of family in Clydesdale), which was seldom the case with those that fell under similar accusations. It was also remarkable in his case that he had been a Covenanter, and peculiarly attached to that cause. In the years of the Commonwealth this man was trusted and employed by those who were then at the head of affairs, and was in 1649 commander of the City-Guard of Edinburgh, which procured him his title of Major. In this capacity he was understood, as was indeed implied in the duties of that officer at the period, to be very strict in executing severity upon such Royalists as fell under his military charge. It appears that the Major, with a maiden sister who had kept his house, was subject to fits of melancholic lunacy, an infirmity easily reconcilable with the formal pretences which he made to a high show of religious zeal. He was peculiar in his gift of prayer, and, as was the custom of the period, was often called to exercise his talent by the bedside of sick persons, until it came to be observed that, by some association, which it is more easy to conceive than to explain, he could not pray with the same warmth and fluency of expression unless when he had in his hand a stick of peculiar shape and appearance, which he generally walked with. It was noticed, in short, that when this stick was taken from him, his wit and talent appeared to forsake him.

“This Major Weir was seized by the magistrates on a strange whisper that became current respecting vile practices, which he seems to have admitted without either shame or contrition. The disgusting profligacies which he confessed were of such a character that it may be charitably hoped most of them were the fruits of a depraved imagination, though he appears to have been in many respects a wicked and criminal hypocrite. When he had completed his confession, he avowed solemnly that he had not confessed the hundredth part of the crimes which he had committed.

“From this time he would answer no interrogatory, nor would he have recourse to prayer, arguing that, as he had no hope whatever of escaping Satan, there was no need of incensing him by vain efforts at repentance. His witchcraft seems to have been taken for granted on his own confession, as his indictment was chiefly founded on the same document, in which he alleged he had never seen the devil, but any feeling he had of him was in the dark.

“He received sentence of death, which he suffered 12th April, 1670, at the Gallow-hill, between Leith and Edinburgh. He died so stupidly sullen and impenitent as to justify the opinion that he was oppressed with a kind of melancholy frenzy, the consequence perhaps of remorse, but such as urged him not to repent, but to despair. It seems probable that he was burnt alive.

“His sister, with whom he was supposed to have had an incestuous connection, was condemned also to death, leaving a stronger and more explicit testimony of their mutual sins than could be extracted from the Major. She gave, as usual, some account of her connection with the queen of the fairies, and acknowledged the assistance she received from that sovereign in spinning an unusual quantity of yarn. Of her brother she said that one day a friend called upon them at noonday with a fiery chariot, and invited them to visit a friend at Dalkeith, and that while there her brother received information of the event of the battle of Worcester. No one saw the style of their equipage except themselves.

“On the scaffold this woman, determining, as she said, to die with the greatest shame possible was with difficulty prevented from throwing off her clothing before the people, and with scarce less trouble was she flung from the ladder by the executioner. Her last words were in the tone of the sect to which her brother had so long affected to belong: ‘Many,’ she said, ‘weep and lament for a poor old wretch like me; but alas, few are weeping for a broken covenant.’”

Alchemy

While fearful of sorcery and witchcraft, James IV was attracted to the science of **alchemy**. The poet William Dunbar described the patronage the king bestowed upon certain adventurers who had studied the mysteries of alchemy and were ingenious in making “quintessence,” which should convert other metals into pure gold. In the *Treasurer's Accounts* there are numerous payments for the “quinta essentia,” including wages to the persons employed, utensils of various kinds, coals and wood for the furnaces, and for a variety of other materials such as quicksilver, aqua vitae, litharge, auri, fine tin, burnt silver, alum, salt and eggs, and saltpeter.

The Scottish monarch appears to have collected around him a multitude of quacks of all sorts for mention is made of “the leech with the curland hair,” of “the lang Dutch doctor,” of one Fullertone, who was believed to possess the secret of making precious stones, of a Dr. Ogilvy who labored hard at the transmutation of metals, and many other empirics, whom James not only supported in their experiments, but himself assisted in their laboratory. The most noted of these adventurers was Master **John Damian**, the French Leich. He probably held an appointment as a physician in the royal household.

John soon ingratiated himself with the king, who had a strong passion for alchemy. He remained in James's favor throughout the rest of his life, the last notice given to him being

on March 27, 1513, when the sum of £20 was paid to him to travel to the mine in Crawford Moor, where the king had artisans at work searching for gold.

From the reign of James IV to that of Mary Stuart, no magician or alchemical practitioner of note appears to have existed in Scotland, and in the reign of James VI, too great a severity was exhibited against such to permit them to avow themselves publicly. In the reign of James VI, however, lived the celebrated **Alexander Seton** of Port Seton near Edinburgh, known abroad as “The Cosmopolite,” who is said to have succeeded in achieving the transmutation of metals.

Magic and Religion in the Scottish Highlands

Pagan Scotland appears to have been lacking in benevolent deities. Those representatives of the spirit world who were on friendly terms with mankind were either held captive by magic spells or had some sinister object in view which caused them to act with the most plausible duplicity. The chief demon or deity (one hesitates which to call her) was a one-eyed hag who had tusks like a wild boar. She was referred to in folk tales as “the old wife” (Cailleach), “Grey Eyebrows,” or “the Yellow Mutearteach,” and reputed to be a great worker of spells. Apparently she figured in a lost creation myth, for fragmentary accounts survive of how she fashioned the hills, brought lochs into existence, and caused whirlpools. Echoes of this boar-like hag survive in folk ballads of “Old Bangum” and “Sir Lionel” (Child No. 18), prefigured in ancient Hindu legends of the god Vishnu as the giant boar Vahara.

The hag was a lover of darkness, desolations, and winter. With her hammer she alternately splintered mountains, prevented the growth of grass, and raised storms. Numerous wild animals followed her, including deer, goats, and wild boars. When one of her sons was thwarted in his love affairs by her, he transformed her into a mountain boulder “looking over the sea,” a form she retained during the summer. She was liberated again on the approach of winter. During the spring months, the hag drowned fishermen and preyed on the food supply; she also stole children and roasted them in her cave.

Her progeny included a brood of monstrous giants, each with several heads and arms. These were continually operating against mankind, throwing down houses, abducting women, and destroying growing crops. Heroes who fought against them required the assistance of a witch who was called the “Wise Woman,” from whom they obtained magic wands.

The witch of Scottish folk tales is the “friend of man” and her profession was evidently regarded in ancient times as a highly honorable one. Wizards also enjoyed high repute; they were the witch-doctors, priests, and magicians of the Scottish Pagans, and it was not until the sixteenth century that legal steps were taken to suppress them in the Highland districts.

There seems to have been no sun-worship or moon-worship in Scotland, for neither sun nor moon was individualized in the Gaelic language; these bodies, however, were reputed to exercise a magical influence. The moon especially was a “Magic Tank,” from which supplies of power were drawn by those capable of performing requisite ceremonies. This practice has been revived by modern neo-pagan witches in the ritual referred to as “drawing down the moon.”

But although there appear to have been no lunar or solar spirits, there were numerous earth and water spirits. The “water wife,” like the English “mer wife,” (see **mermaids**), was a greatly dreaded being who greedily devoured victims. She must not be confused with the **banshee**, that Fate whose chief business it was to foretell disasters, either by washing blood-stained garments or knocking on a certain boulder beside the river.

The water wife usually confronted a late traveler at a ford. She claimed him as her own, and if he disputed her claim she asked what weapons he had to use against her. The unwary one named each in turn, and when he did so, the power to harm her passed away. One story of this character is as follows:

"The wife rose up against the smith who rode his horse, and she said, 'I have you: what have you against me?' 'My sword,' the man answered. 'I have that,' she said, 'what else?' 'My shield,' the man said. 'I have that and you are mine.' 'But,' protested the man, 'I have something else.' 'What is that?' the water wife demanded. To this question the cautious smith answered, 'I have the long, grey, sharp thing at my thigh.' This was his dirk, and not having named it, he was able to make use of it. As he spoke he flung his plaid round the water wife and lifted her up on his horse behind him. Enclosed in the magic circle she was powerless to harm him, and he rode home with her, deaf to her entreaties and promises.

"He took her to his smithy and tied her to the anvil. That night, her brood came to release her. They raised a tempest and tore the roof off the smithy, but the smith defied them. When day dawned they had to retreat. Then he bargained with the water wife, and she consented that if he would release her, neither he nor any of his descendants should ever be drowned in any three rivers he might name. He named three and received her promise, but as she made her escape she reminded him of a fourth river. 'It is mine still,' she added. In that particular river the smith himself ultimately perished."

Ever since, fishermen have not liked to name either the fish they desire to procure or those that prey on their catches. Haddocks are "white bellies," salmon "red ones," and the dog-fish "the big black fellow." It is also regarded as unlucky to name a minister, or refer to Sunday, in a fishing boat—a fact that suggests that in early Christian times fishermen might be pious churchmen on land but continued to practice paganism when they went to sea, like the Icelandic Norsemen who believed that Christ ruled their island, and Thor the ocean. Fairies must not be named on Fridays, at Halloween, or on Beltane (May Day) when charm fires were lit.

Earth worship, or rather the propitiation of earth spirits, was a prominent feature of Scottish paganism. There too magic played a leading role. Compacts were confirmed by swearing over a piece of turf, certain moors or mounds were set apart for ceremonial practices, and these were visited for the performance of child-procuring and other ceremonies, which were performed at a standing stone.

In cases of sickness, a **divination** cake was baked and left at a sacred place: If it disappeared during the night, the patient was supposed to recover, if it remained untouched until the following morning it was believed that the patient would die.

Offerings were constantly made to the earth spirits. In a witch trial recorded in *Humbie Kirk Session Register* (September 23, 1649) one Agnes Gourlay was accused of having made offerings of milk, saying, "God preserve us too; they are under the earth that have as much need of it as they that are above the earth."

The milk poured out upon the earth at magical ceremonies was supposed to go to the fairies. "Gruagach" stones survived into relatively modern times in the Highlands. These were flat stones with deep "cup" marks. After a cow was milked, the milker poured into a hole the portion of milk required by the Gruagach, a long-haired spirit who is usually "dressed like a gentleman." If no offering was given to him, the cream would not rise on the milk, or even if it did, the churning would be a failure. There are interesting records in the Presbytery records of Dingwall, Ross-shire, regarding the prevalence of milk pouring and other ceremonies during the seventeenth century.

The seer was usually wrapped in the skin of a sacrificed bull and left lying all night beside the river. He was visited by supernatural beings in the darkness and obtained answers regarding future events. Another and horrifying way to perform this divination ceremony was to roast a live cat. The cat was turned on a spit until the "Big Cat" (the devil) appeared and either granted the wish of the performer of the ceremony, or foretold what was to take place in answer to a query. In the twentieth century, there are still memories of traditional beliefs regarding witch-

craft, fairies, the evil eye, second sight, and magical charms to cure or injure.

Individuals, domesticated animals, and dwellings were charmed against witchcraft by iron and certain herbs or berries. The evil eye influence was dispelled by drinking "water of silver" from a wooden bowl or ladle. The water was taken from a river or well of high repute, silver placed in it, then a charm repeated. When it had been passed over a fire, the victim was given it to drink and what remained was sprinkled around the hearth-stone with a ceremony that varied according to district.

Curative charms were handed down in families from a male to a female and a female to a male. Blood-stopping charms were regarded with great sanctity and the most persistent folklore collectors were unable to obtain them from those who were reported to be able to use these with effect.

Accounts were given of "blood-stopping" from a distance. Although the possessor of the power usually had a traditional charm, he or she rarely used it without also praying. Some Highland doctors testified in private to the wonderful effects of "blood-stopping" operations. In relatively recent times, a medical officer of Inverness-shire stated in his official report to the county council that he was watching with interest the operations of "King's Evil Curers," who still enjoyed great repute in the Western Isles. These were usually **seventh sons**.

Second sight, like the power to cure and stop blood, runs in families. There is scarcely a parish in the Scottish Highlands without a family in which one or more individuals are reputed to have occult powers. Some had visions, either while awake or asleep. Others heard ominous sounds on occasions and were able to understand what they signified. Certain individuals confessed, but with no appreciation of the faculty, that they were sometimes able to foretell that a person was likely to die soon.

Two instances of this kind may be cited. A younger brother caught a chill. When an elder brother visited him, he knew at once that the young man would die soon, and communicated a statement to that effect to a mutual friend. According to medical opinion, the patient, who was not confined to bed, was in no danger, but three months afterward, he developed serious symptoms and died suddenly. When news of the death was communicated to the elder brother, he had a temporary illness.

The same individual met a gentleman in a friend's house and had a similar experience; he "felt," he could not explain how, that this man was near death. On two occasions within the following week he questioned the gentleman's daughter regarding her father's health and was informed that he was "as usual." The daughter was surprised at the inquiries. Two days after this meeting, the gentleman in question expired suddenly while sitting in his chair.

Again the individual, on hearing of the death, had a brief but distressing illness, with symptoms usually associated with shock. The mother of this man had a similar faculty. On several occasions she saw lights. One day during the Boer War, an officer passing her door bade her goodbye, since he had been ordered to South Africa. She said, "He will either be slain or come back deformed," and turned ill immediately. A few months later the officer was wounded in the lower jaw with a bullet and returned home with his face much deformed.

The faculty of second sight manifests itself in various ways, as these instances show, and evidence that it is possessed by individuals may occur only once or twice in a lifetime. There are cases, however, in which it is constantly active. Those reputed to have the faculty are most reticent regarding it and appear to dread it.

At the close of the nineteenth century, "tow-charms" to cure sprains and bruises were sold in a well-known Highland town by a woman who muttered a metrical spell over each magic knot she tied as the afflicted part was treated by her. She had numerous patients among all classes. Bone-setters (the precursors of modern chiropractors) enjoyed high repute in some localities. In modern memory a public presentation was made to

a Ross-shire bone-setter in recognition of his life-long services to the community. His faculty was inherited from his forbears.

Numerous instances may be gleaned in the Highlands of the appearance of the spirits of the living and the dead. The appearance of the spirit of a living person is said to be a sure indication of the approaching death of that individual. It is never seen by a member of the family, but appears to intimate friends. Sometimes it speaks and gives indication of the fate of some other mutual acquaintance.

The Supernatural in Scottish Fiction

While Sir Walter Scott frequently introduced supernatural traditions into his novels and poems, and writers like Robert Louis Stevenson published powerful stories on occult subjects (see **fiction, English occult**), the magical and supernatural stories of the land go back to the ancient balladry of Scotland. Many of the 305 ballads collected and classified by Francis James Child (regarded as definitive in its time) echo ancient stories and beliefs from a magical past. Some of these themes seem to have descended from Scandinavian balladry.

From Folklore to Psychical Research

The study of Scottish **occultism** was begun by the collectors of folklore. Among the earliest was the Reverend Robert Kirk, whose *The Secret Commonwealth of Elves, Fauns and Fairies*, (written in 1691, but not published until 1815) reads like an anthropologist's report on a foreign country. The work is precise in its descriptions of fairy life and customs, and some believed that Kirk himself became a prisoner of the fairies.

Among Scottish folklorists whose research preserved ancient legends and magical traditions, the most prominent was John Francis Campbell of Islay (1822–1885). His great collection, *Popular Tales of the West Highlands, Orally Collected* (4 vols., 1860–62), achieved for Scotland what Jacob Grimm had done for the *Household Tales* of Europe. Alexander Carmichael (1832–1912) collaborated with Campbell and preserved the ancient Gaelic culture in his collection *Carmina Gadelica, Hymns and Incantations, With Illustrated Notes in Words, Rites, and Customs, Dying and Obsolete, Orally Collected in the Highlands and Islands of Scotland* (2 vols., 1900).

The versatile genius Andrew Lang (1844–1912) published over fifty major works concerned with poetry, book collecting, classical studies, Scottish history, English literature, anthropology, folklore, and fairy tales. Lang was a founder-member and later president of both the **Society for Psychical Research**, and the **Folk-Lore Society**. Lang was one of the earliest writers on psychical research to collate modern phenomena with the traditions and beliefs of ancient peoples, and his knowledge in this wide field was encyclopedic. He noted, for example, in regard to reports of **crystal gazing** that he found it difficult to understand why as long as such things rested only on tradition, they were a matter of respectable folklore, but whenever contemporary evidence was produced, folklorists dropped the subject hastily.

In 1897, he published *The Book of Dreams and Ghosts*, in which he collated stories from all ages dealing with the whole field of the supernatural, including uncanny dreams, hauntings, bilocation, crystal gazing, animal ghosts, and poltergeists. His classic study, *Cock Lane and Common-Sense* (1894), reviewed ancient spirit contact, haunted houses, the famous Cock Lane poltergeist of London in 1762, apparitions, ghosts, hallucinations, second sight, table-turning, and comparative psychical research.

Modern-day Scotland

In Scotland, the study of parapsychology has become a degree-bestowing science. Noted writer and critic **Arthur Koestler** provided in his will the establishment of an endowed Chair of Parapsychology at a British University. His intention was to further objective scientific research into “. . . the capacity attributed to some individuals to interact with their environment by

means other than the recognised sensory and motor channels.” Following Koestler's death in 1982, his trustees advertised the post and in 1984 awarded the Chair to the University of Edinburgh. Today, The University of Edinburgh's **Koestler Parapsychology Unit**, a part of the Department of Psychology, offers a doctorate program in parapsychology and publishes the **European Journal of Parapsychology**. Similarly, St. Andrews University has also offered courses in parapsychology.

Scotland remains famous for its ghost tales and haunted dwellings, with the natives proud to quip that “ghostly spirits are second only to the drinkable kind in the hearts of Highlanders.” Cities such as Edinburgh offer organized ghost walks and haunted tours through selected castles and ancient hotels. Ghostly notoriety is shared among spectors of famous as well as common folk, male and female, young and old. It is the spirit of Mary Queen of Scots that seems to be the most prevalent among Highland hauntings. The queen's spiritual presence has reportedly appeared in nearly every castle she visited during her life. In addition to ghost tours for mortal visitors to Scotland, interested parties can learn more about Scottish hauntings at web sites devoted to the subject, as well as the bimonthly magazine, *Haunted Scotland*.

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Scott, Christopher S(avile) O'D(onoghue) (1927–)

British sociologist who has experimented in the field of parapsychology. He was born on August 12, 1927, at Cuckfield, Sussex, England, and he studied at Cambridge University (B.A., 1948; M.A., 1952). Following his graduation, he became a statistician at UNESCO, Paris (1952–55), and a research officer of The Social Survey at the British Central Office of Information, London (1955–61), prior to returning to work with the United Nations in Africa.

He joined the **Society of Psychological Research**, London, and was an SPR council member during the years he lived in London (1957–60). He conducted experiments in an attempt to find a repeatable technique for the demonstration of extrasensory perception. He has also done theoretical work on models for psi and examined the work of **Gertrude R. Schmeidler** on the so-called “sheep-goat” effect on scoring in quantitative psi experiments.

Scott was among the first researchers to call into question the experiments of **S. G. Soal** based upon his statistical analysis. Based upon Scott's initial critique, much of Soal's work was re-examined and found to have been faulty and his spectacular results probably a matter of conscious **fraud**. Scott's conclusions were initially attacked, but later independently confirmed.

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Scott, Cyril (Meir) (1879–1970)

Eminent British composer, librettist, poet, author, and Theosophist. He was born on September 27, 1879, at Oxton, Birkenhead, England. He studied music at Frankfurt-on-Main,

Germany. He was only 21 when his *Heroic Suite* was first performed at Darmstadt, Germany, and launched him on a successful music career. He wrote for the piano, on which he also performed capably, as well as composing orchestral pieces, chamber and choral works, and violin studies. He composed an opera, *The Alchemist*, a ballet and a cantata, and songs and ballads. In addition he published several volumes of his poetry: *The Celestial Aftermath*, *The Vales of Unity*, and *The Voice of the Ancient*.

Scott was an outspoken Theosophist, and he gave much thought to the occult meanings of music, a topic to which only a few, for example, Corinne Helene, had given any consideration. He published his conclusions in the book *Music; Its Secret Influence Throughout the Ages* (1933; enlarged ed. 1950), a volume dedicated to “Master Koot Hoomi Lal Singh and his pupil Nelsa Chaplin.” It dealt with occult aspects of musical inspiration and the effects on the morals and aesthetics of different periods in history.

He also authored a series of books on the occult: *The Initiate* (1920), *The Initiate in the New World* (1927), and *The Initiate in the Dark Cycle* (1932). His autobiography, *Memoirs, Entitled My Years of Indiscretion*, appeared in 1924. He died December 31, 1970.

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Scott, David (1806–1849) and William Bell (1811–1890)

These two brothers displayed unusual talent in the treatment of supernatural themes in art. David Scott was born October 10 (or 12), 1806, in Edinburgh, Scotland, and lived a comparatively uneventful life, his remarkable gifts being largely unrecognized by his contemporaries. He died on March 5, 1849.

In modern times, however, connoisseurs have appreciated his paintings, perceiving in his work great technical merits. In addition, people who care for art dealing with the supernatural have noted that Scott's *Paracelsus* and *Vasco de Gama* are in the forefront of work of this kind. His beautiful drawings for *The Ancient Mariner* express the very spirit of Coleridge, the arch-mystic, rendering it with a skill unsurpassed in any previous or subsequent illustrations to this poem.

David's brother, William Bell Scott, was also born in Edinburgh, his birth date being September 12, 1811. His career was very different from David's, for he won worldly success from the outset, and before his death on November 22, 1890, he had received much acclaim.

Etching some of his brother's works, and painting a host of pictures, he was also a voluminous writer, and his *Autobiographical Notes of the Life of William Bell Scott* (2 vols., published posthumously, 1892) contains insights concerning the mystic symbolism permeating the painting of the Middle Ages. It also contains a shrewd and interesting account of D. G. Rossetti's essays on **table-turning** and other Spiritualist practices.

William Bell's poems are almost all of a metaphysical order, and although it is extravagant to call him “the Scottish Blake,”

as many people have done, his mystical verse undoubtedly reflects a certain “meditative beauty,” as “Fiona Macleod” (**William Sharp**) once wrote on the subject.

Scott, Michael (ca. 1175–ca. 1234)

Scottish mathematician, physician, astrologer, and reputed magician. Although Michael Scott's life is shrouded in obscurity, his name is familiar for various reason. First, the poet Dante referred to him in his *Inferno*, speaking of him as one singularly skilled in magical arts, while Scott was also mentioned by Boccaccio, who hailed him as among the greatest masters of **necromancy**. Moreover, Samuel Taylor Coleridge planned a drama dealing with Scott, who Scott asserted was a much more interesting personality than **Faust**. There is a novel about him by Allan Cunningham, but above all, he figures in Sir Walter Scott's *The Lay of the Last Minstrel*.

Sir Walter Scott, not a very careful antiquarian, identified the astrologer with one Sir Michael Scott of Balwearie, who, along with Sir David Wemyss of Wemyss, went to bring the Maid of Norway to Scotland in 1290. However, this identification is manifestly wrong, for in a poem by Vincent de Beauvais published as early as 1235, Michael Scott was mentioned as lately deceased.

This does not altogether dispose the idea that he emanated from the family of Balwearie, whose estates were situated near Kirkcaldy, in Fife, and it is almost certain that Scott was a man of high birth, since he studied at Oxford University.

When his Oxford days were over, Scott proceeded to the Sorbonne in Paris, where he acquired the title of *mathematics*, and from the French capital he wandered on to Bologna, in those days famous as a seat of learning. He did not stay for long, however, but went on to Palermo. He subsequently settled for a while at Toledo to study Arabic.

He appears to have been successful with these studies, thoroughly mastering the intricacies of the Arabic language. He next went to Sicily, where he became attached to the court of Ferdinand II, probably in the capacity of state astrologer. At least, he is so designated in an early manuscript copy (now in the Bodleian Library, Oxford, England) of his book on astronomy.

Scott had also at some time taken holy orders. In 1223, Pope Honorius III wrote to the Archbishop of Canterbury, urging him to procure an English benefice for Scott. It appears that in the following year, Scott was offered the Archbishopric of Cashel in Ireland, but he declined it on account of his total ignorance of the Irish language.

Scott was clearly highly esteemed at the Vatican, for in 1227 Gregory IX, successor to Honorius, made further overtures to the English primate on behalf of Scott. Whether these proved fruitful or not, according to **Roger Bacon**, Scott came to England in 1230, bringing with him the works of Aristotle—at that date virtually unknown in that country—and giving them a certain popularity among scholars.

Although no documentary evidence is forthcoming to support this theory, local tradition at Melrose, Scotland, contends that the astrologer came to that town in his old age, and that he died there and was buried somewhere in the neighborhood. Various other places in the Borders area of Scotland likewise claimed this distinction, and Sir Walter Scott stated that throughout the south of Scotland, “any great work of great labour or antiquity is ascribed either to Auld Michael, Sir William Wallace, or the Devil.”

One popular story about Scott maintains that he used to ride through the air on a demon horse, and another claims that he used to sail the seas on the back of some fabulous animal. Yet a further legend recounts that Scott went as Scottish envoy to the king of France, and that the first stamp of his black steed's hoof rang the bells of Notre Dame, whereupon his most Christian majesty granted the messenger all he desired.

As regards the writings of Scott, he is credited with a translation of Aristotle's *De Animalibus*, but the ascription is not very well founded. However, it is almost certain that he wrote *Quaestio Curiosa de Natura Solis et Lunae*, which is included in the *Theatrum Chemicum*. He was undoubtedly the author of *Mensa Philosophica*, published at Frankfurt in 1602, and also of *Liber Physiognomiae Magistri Michaelis Scot*, a book that was reprinted nearly twenty times and translated into various languages.

Reference has already been made to a manuscript attributed to Scott in the Bodleian Library, and it should be noted that at Corpus Christi College, Oxford, the Vatican, and at the Sorbonne, there are further documents purporting to have been written by the astrologer himself, at his dictation, or copied out by scribes soon after the actual author's death.

Scottish Society for Psychological Research

Organization concerned with the study of parapsychology in Scotland. It sponsors meetings and lectures and issues a regular newsletter. It may be contacted c/o Archie Lawrie, 5 Church Wynd, Kingskettle, By Cupar, Fife, KY15 7PS Scotland, U.K.

Screech Owl

A variety of owl (*Megascops asio*) commonly found in the United States. The cry of the screech owl at midnight is said to portend evil. In Italy, the screech owl became the basis of the stories of a night demon, which further developed into the *strega*, the witch/vampire who under slightly different names appears in the folklore of various southern European countries.

Scriven, Michael John (1928–)

Professor of the logic of science who has written widely on parapsychology. He was born on March 28, 1928, at Beaulieu, Hampshire, England. He studied at University of Melbourne, Australia (B.A., 1948; M.A., 1950) and returned to Oxford for his doctorate in 1956. Following his graduation he taught at Swarthmore College (1956–60) and Indiana University (1960–66) prior to joining the philosophy department at the University of California in 1966.

While in Australia, Scriven founded and served as secretary of the Melbourne University Society for Psychological Research and then presided over the Oxford University Society for Psychological Research. Scriven's interests included, research in psychokinesis and spontaneous phenomena and the theoretical and philosophical implications of parapsychology. He has contributed a variety of articles on the philosophical implications of psychical research.

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Scrying

Divination by gazing into crystals or at shining surfaces. Scrying is commonly simple **crystal-gazing** but also includes the use of a magical mirror in ceremonial magic.

Seabrook, William (Buehler) (1886–1945)

American traveler and author who explored paranormal phenomena and occultism many years before the occult revival

of the 1960s and 1970s. From the 1920s onward, he lived with a Bedouin tribe in Arabia, witnessed whirling **dervish** dancing at a monastery in Tripoli, saw Yezidee devil worshipers in Kurdistan, studied **voudou** in Haiti for a year, and also investigated **black magic** in West Africa. Born February 22, 1886, in Westminster, Maryland, he was educated at Mercersburg Academy; Roanoke College, Salem, Virginia (Ph.B.); Newberry College, South Carolina (M.A.); and the University of Geneva.

In 1908 he worked as a reporter on the *Augusta (Ga.) Chronicle* and became city editor at the age of 22. He went on to become a partner in an advertising agency in Augusta, then enlisted in the French Army in 1915. He was discharged after a gas attack at Verdun and awarded a Croix de Guerre. After a period as a farmer in Georgia, he went to New York, where he worked as a reporter for the *New York Times*, then as a writer for King Features Syndicate.

In 1924, he visited Arabia, where he lived with a Bedouin tribe, and thereafter he devoted himself to traveling and writing. In 1933, he committed himself to a New York hospital where he was treated for alcoholism; his seven-month treatment became the basis of his book *Asylum* (1935). He died on September 20, 1945, at Rhinebeck, New York, by committing suicide.

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Séance

A major structure of **Spiritualism**, the séance is a gathering of a small group of individuals who sit together to obtain paranormal manifestations or establish communication with the dead. At least one member of the group is usually a **medium** or at least possessed of some mediumistic powers.

In 1848 the **Fox** family at Hydesville, New York, called in their neighbors to listen to mysterious rapping sounds, which later became famous as the "**Rochester rappings**" and were responsible for inaugurating the modern Spiritualist movement. The gathering was too informal to be called a séance, although all the necessary elements were present, but within the following two or three years, the concept of spirit communication spread throughout a large part of the eastern states and many Spiritualist séance **circles** were formed.

In the early stages of the movement these séances were conducted by private mediums who took no fee for their performances; later, professional mediums arose whose séances were open to the public for a fee. Both public and private séances continue to be an indispensable feature of Spiritualism. Unfortunately, much of the common wisdom concerning séances was derived from sittings that later proved to be fraudulent, including the great majority of séances involving physical phenomena, and many of the conditions for a successful séance touted by Spiritualists have little relationship to the manifestation of psychic phenomena or spirit contact. Also, over the years many mediums developed personal peculiarities that they passed on to the mediums they trained. Such mannerisms have no bearing on the success or failure of a séance beyond the medium's belief in them.

The Sitters

The sitters need not have psychic powers, although the phenomena reported are generally more impressive if they do. As a rule séances are held with a single medium, because, according to Spiritualists, a second powerful medium introduces another spirit **control** and the ensuing conflict between the controls can lead to confusion.

The optimum number of sitters is generally believed to be eight or nine, but many mediums sit in larger circles. The great medium **D. D. Home**, even at the risk of offending the empress of France, refused to sit with more than eight individuals. However, the number of sitters in **Indridi Indridason's** séances sometimes approached seventy. **Lujza Ignath** demonstrated **direct writing** before a hundred people.

In isolated instances mediums have been known to demonstrate psychic phenomena onstage, although doubts surround the genuineness of such displays. The **Davenport brothers** demonstrated before as many as a thousand people, but there is no firm evidence that their phenomena were genuinely psychic. Others who held séances in public halls include the **Bangs sisters**, for spirit paintings; a Mrs. Suydam, for immunity to fire; **Annie Eva Fay**, Lulu Hurst, Annie Abbot, and a Miss Richardson, for feats of strength; **Etta Roberts** and a Mrs. Bliss, for **materializations**; Mary M. Hardy, for paraffin wax molds (see **Plastics**); **William Eglinton**, for **slate writing**; and **Mary Murphy-Lydy**, for **direct voice**.

Composition and Conditions of the Séance

Ideally, according to Spiritualists, males and females should be about equally represented at séances. The majority of the sitters should not be too old. Young sitters provide favorable conditions if their attitude is serious and not flippant. Persons of questionable moral character should not be admitted into the circle. Those in ill health, preoccupied, or nervous should withdraw. Skepticism does not prevent success, but the effect of a hostile or suspicious mind is not helpful and may be a hindrance.

Strangers should not be introduced frequently into the circle. A series of at least six sittings should be held without modifying the group. New sitters should be admitted one by one at intervals of three or four sittings. No more than two or three sittings should be held a week.

A favorable environment is an essential condition for a séance. Excitement or fatigue before the sitting should be avoided. The medium should not take any stimulants. He or she should be comfortable and maintain a genial frame of mind.

Both the medium and the experimenters have an equal share in success or failure. As the psychical researcher **Gustav Geley** aptly remarked, "Mediumistic investigations belong to the class of 'collective experiments,' for the phenomena are the result of subconscious psycho-physiological collaboration between the medium and the experimenters." **Augustus De Morgan** wrote to **Alfred Russel Wallace** at an early period: "There is much reason to think that the state of mind of the inquirer has something—be it external or internal—to do with the power of the phenomena to manifest themselves. This I take to be one of the phenomena—to be associated with the rest in inquiry into cause. It may be a consequence of action of incredulous feeling on the nervous system of the recipient; or it may be that the volition—say the spirit if you like—finds difficulty in communicating with a repellent organization; or, may be, is offended."

A dark or semi-dark séance room is believed to be favorable for phenomena, according to Spiritualists, because light often interferes with spirit manifestation. Critical observers have often noted that it favors **fraud**, and the demand for darkness was an early hindrance to discovering the manipulations of fake mediums. However, darkness is by no means essential for the production of psychic phenomena, and many remarkable effects have been produced in good light.

The placement of the sitters appears to be a matter of consequence. The controls often make changes to produce a better combination of “psychic currents.” After sitters form a chain by holding hands or placing them on the table with fingertips touching, they are requested to engage in general conversation or to sing. It is said that talking or singing creates **vibrations** that help produce the phenomena. For the same purpose, phonographs and audio tape players have been used in recent years.

Spiritualist medium **W. Stainton Moses** believed that the chief merit of music in the séance room was its soothing effect, that it harmonized conditions. In his own circle, music was very seldom asked for by the communicators. Harmony was effected by means of perfume and breezes of cool scented air.

The utility of general conversation, free and easy chatter, is that it prevents the sitters from concentrating too much. Tension, solemnity, eagerness, depression are obstructive. Even with the great medium D. D. Home intense attention often prevented manifestations. When everybody stopped talking and looked at him, he awoke from **trance**. (Mediums often enter into a trance condition during a séance, although they sometimes retain normal consciousness throughout.)

A natural, easy, relaxed attitude on the part of the sitters is most conducive to phenomena. Fear or terror usually breaks a manifestation. A table, partly levitated, may drop or a phantom may disappear at a scream. During his **levitations**, Home always asked the sitters not to get excited and to talk of something else because, until he had risen above their heads, any movement or excitement could thwart the force at work. Once in Nice in 1874, Home, in trance, reportedly buried his face and hands in the flames of the open fireplace. On seeing his head encircled by flames, Count de Komar started from his chair, crying, “Daniel! Daniel!” Home recoiled brusquely, and after some moments he said, “You might have caused great harm to Daniel by your want of faith; and now we can do nothing more.”

In 1867, Frederick L. H. Willis, professor of the New York Medical College, described his experience with a musical medium in *The Spiritual Magazine*:

“Scarcely had the medium struck the first note upon the piano when the tambourine and the bells seemed to leap from the floor and join in unison. Carefully and noiselessly I stole into the room, and for several seconds it was my privilege to witness a rare and wonderful sight. I saw the bells and tambourine in motion. I saw the bells lifted as by invisible hands and chimed, each in its turn, accurately and beautifully with the piano. I saw the tambourine dexterously and scientifically manipulated with no mortal hand near it. But suddenly . . . the medium became aware of my presence . . . instantly everything ceased. . . . A wave of mental emotion passed over her mind, which was in itself sufficient to stop the phenomena at once.”

Emma Hardinge Britten, testifying before the **London Dialectical Society**, narrated the case of the medium **J. B. Conklin**, who was invited to hold a number of séances in Washington:

“The manifestations were very marked and decisive until Mr. Conklin discovered that one of the gentlemen present was no other than President Lincoln, when his anxiety and surprise became so great as entirely to stop the manifestations which were not again renewed till a mutual explanation had restored him to his normal state of mind.”

According to Spiritualists, the medium should not be pressured to produce phenomena. Psychic researcher **Sir William Crookes** wrote of Home:

“I used to say [to Home], let us sit round the fire and have a quiet chat and see if our friends are here and will do anything for us; we won’t have any tests or precautions. On these occasions, when only my own family were present, some of the most convincing phenomena took place.”

Atmospheric conditions also can have an important bearing on séances. Dry climates are seemingly more favorable than wet

ones, and a thunderstorm is believed inimical. **Joseph Maxwell** observed that dry cold is helpful and rain and wind often cause failure.

The medium William Eglinton kept a careful record of the atmospheric conditions during his séances. He found that during the 170 failures in 1884–85 the weather was either very wet, damp, or dreary in the majority of instances.

Some Spiritualists believe that the location and furnishing of the séance room are also of considerable consequence. A place saturated with historic atmosphere facilitates manifestations, as does one with powerful emotional associations. With the marquis **Carlo Centurione Scotto** much better results were obtained in the medieval **Millesimo Castle** than in Genoa. The psychic researcher **Harry Price** reputedly had striking clairvoyant descriptions of the life of St. Agnes in a séance held in the Roman catacombs (*Psychic Research*, 1928, p. 665).

The séance room, according to most practitioners, should be plainly furnished. Spiritualists have argued that the table should be entirely of wood and the chairs plain and wooden. Carpets, cushions, and heavy drapes should be dispensed with because they appear to absorb the **psychic force**, whereas a wooden table apparently stores it up. If possible the same room should be used on subsequent occasions and should not be disturbed in the interval.

The Phenomena of Séances

Sitters have frequently reported that the advent of different manifestations, especially physical ones, is usually preceded by a current of cold air passing through the hands of the sitters or by a chilling of the atmosphere. Sometimes there are rapping sounds or moving furniture. In some cases there are moving lights.

If there is a medium in the circle, he or she may breathe heavily or groan before becoming entranced. The medium may then speak and deliver messages in the character of a spirit entity, often with a marked change of voice. In some sittings an alleged spirit control takes charge of the proceedings and indicates how the séance may best be conducted or reveals what departed spirit is conveying a message. With certain powerful mediums, messages may be given in direct voice, supposedly without use of the medium’s vocal apparatus.

In one simple form of séance, communication is accomplished through **raps** or audible movements of a table. Questions are asked, and the answers are given by a single rap for “yes” or a double rap for “no,” or by some other code of communication agreed upon by the circle. The **Ouija board** and **planchette** are more sophisticated forms of such communication, suitable for one to three individuals rather than a full séance sitting. Another mode of communication for a single sitter or a small group is slate-writing, although considerable doubt surrounds the genuineness of communications received via this method because it is most amenable to fraud.

It is convenient to classify parapsychological phenomena such as **automatic writing** or speaking by a medium as “psychical,” as distinct from the “mental” phenomena of, say, **telepathy**. Such manifestations as raps, **table turning**, and slate writing are also largely psychical, but also partly “physical.” Physical manifestations properly involve more remarkable phenomena, such as the paranormal **movement** of objects (**telekinesis**), the levitation of objects or human beings, the summoning of small objects such as flowers, fruit, or jewels from a distance through closed doors (**appings**), the transformation of heavy objects or people into very light ones, or the manifestation of spirits (materialization).

Mediums who regularly manifested materialization phenomena (few have attempted such feats in the last several decades) usually sat inside a small **cabinet** with a heavy curtain in front. Materialized forms issued from the cabinet. The cabinet was believed to conserve and condense psychic force in the production of spirit forms. Not all materializations were of full-length spirit forms. Some were only faces or other partial

human shapes, in some instances even grotesque forms. Materialization mediums were sometimes securely tied inside the cabinet as a check against fraud, but of course they frequently merely demonstrated their abilities as escape artists.

A few of the more renowned physical mediums of the nineteenth and early twentieth centuries demonstrated astonishing phenomena, such as the ability to handle live coals without injury and the manifestation of spirit hands that wrote messages in clear daylight instead of the darkness or subdued light of a séance room. The most talented medium was undoubtedly D. D. Home, who was never detected in fraud. An account of one of his most remarkable séances is given by H. D. Jencken in the journal *Human Nature* (February 1867):

“Mr. Home had passed into the trance still so often witnessed, rising from his seat, he laid hold of an armchair, which he held at arms’ length, and was then lifted about three feet clear of the ground; travelling thus suspended in space, he placed the chair next Lord Adare, and made a circuit round those in the room, being lowered and raised as he passed each of us. One of those present measured the elevation, and passed his leg and arm under Mr. Home’s feet. The elevation lasted from four to five minutes. On resuming his seat, Mr. Home addressed Captain Wynne, communicating news to him of which the departed alone could have been cognizant.

“The spirit form that had been seen reclining on the sofa, now stepped up to Mr. Home and mesmerised him; a hand was then seen luminously visible over his head, about 18 inches in a vertical line from his head. The trance state of Mr. Home now assumed a different character; gently rising he spoke a few words to those present, and then opening the door proceeded into the corridor; a voice then said: ‘He will go out of this window and come in at that window.’

“The only one who heard the voice was the Master of Lindsay, and a cold shudder seized upon him as he contemplated the possibility of this occurring, a feat which the great height of the third floor windows in Ashley Place rendered more than ordinarily perilous. The others present, however, having closely questioned him as to what he had heard, he at first replied, ‘I dare not tell you,’ when, to the amazement of all, a voice said, ‘You must tell; tell directly.’

“The Master then said, ‘Yes; yes, terrible to say, he will go out at that window and come in at this; do not be frightened, be quiet.’ Mr. Home now re-entered the room, and opening the drawing-room window, was pushed out semi-horizontally into space, and carried from one window of the drawing-room to the farthest window of the adjoining room. This feat being performed at a height of about 60 feet from the ground, naturally caused a shudder in all present. The body of Mr. Home, when it appeared at the window of the adjoining room, was shunted into the room feet foremost—the window being only 18 inches open. As soon as he had recovered his footing he laughed and said, ‘I wonder what a policeman would have said had he seen me go round and round like a teetotum!’

“The scene was, however, too terrible—too strange, to elicit a smile; cold beads of perspiration stood on every brow, while a feeling pervaded all as if some great danger had passed; the nerves of those present had been kept in a state of tension that refused to respond to a joke. A change now passed over Mr. Home, one often observable during the trance states, indicative, no doubt, of some other power operating on his system.

“Lord Adare had in the meantime stepped up to the open window in the adjoining room to close it—the cold air, as it came pouring in, chilling the room; when, to his surprise, he only found the window 18 to 24 inches open! This puzzled him, for how could Mr. Home have passed outside through a window only 18 to 24 inches open. Mr. Home, however soon set his doubts at rest; stepping up to Lord Adare he said, ‘No, no; I did not close the window; I passed thus into the air outside.’ An invisible power then supported Mr. Home all but horizontally in space, and thrust his body into space through the open window, head-foremost, bringing him back again feet foremost

into the room, shunted not unlike a shutter into a basement below.

“The circle round the table having re-formed, a cold current of air passed over those present, like the rushing of winds. This repeated itself several times. The cold blast of air, or electric fluid, or call it what you may, was accompanied by a loud whistle like a gust of wind on the mountain top, or through the leaves of the forest in late autumn; the sound was deep, sonorous, and powerful in the extreme, and a shudder kept passing over those present, who all heard and felt it. This rushing sound lasted quite ten minutes, in broken intervals of one or two minutes. All present were much surprised; and the interest became intensified by the unknown tongue in which Mr. Home now conversed. Passing from one language to another in rapid succession, he spoke for ten minutes in unknown languages.

“A spirit form now became distinctly visible; it stood next to the Master of Lindsay, clad, as seen on former occasions, in a long robe with a girdle, the feet scarcely touching the ground, the outline of the face only clear, and the tones of the voice, though sufficiently distinct to be understood, whispered rather than spoken. Other voices were now heard, and large globes of phosphorescent lights passed slowly through the room.”

The following extract is taken from an account of a séance held by **Cesare Lombroso** with the famous Italian medium **Eusapia Palladino**:

“After a rather long wait the table began to move, slowly at first—a matter explained by the skepticism, not to say the positively hostile spirit, of those who were this night in a séance circle for the first time. Then little by little, the movements increased in intensity. M. Lombroso proved the levitation of the table, and estimated at 12 or 15 pounds the resistance to the pressure which he had to make with his hands in order to overcome that levitation.

“This phenomenon of a heavy body sustained in the air, off its centre of gravity and resisting a pressure of 12 or 15 pounds, very much surprised and astonished the learned gentleman, who attributed it to the action of an unknown magnetic force.

“At my request, taps and scratchings were heard in the table. This was a new cause for astonishment, and led the gentlemen to themselves call for the putting out of the candles in order to ascertain whether the intensity of the noises would be increased, as had been stated. All remained seated and in contact.

“In a dim light which did not hinder the most careful surveillance, violent blows were first heard at the middle point of the table. Then a bell placed upon a round table, at a distance of a yard to the left of the medium (in such a way that she was placed behind and to the right of M. Lombroso), rose into the air, and went tinkling over the heads of the company, describing a circle around our table where it finally came to rest.”

At this séance the sitters also felt themselves pinched and their clothes plucked and felt invisible hands on their face and fingers. The accuracy of the account was testified to by Lombroso himself.

The Problem of Verification

It may seem surprising that a group of people sitting together can induce extraordinary phenomena that appear to defy normal physical laws. It has been argued that suggestion may play a part, and it is difficult to rule out the possibility of conscious or even subconscious suggestion as a factor. The important thing is that the paranormal character of phenomena be established, that fraud, chance, unconscious muscular action, and so on should be excluded. In the case of mental phenomena, the possibility of subconscious suggestion should also be examined. It is helpful to use visual and aural recording apparatus to register the objectivity of the manifestations. Experiments have shown that the senses may be deceived in the séance-room atmosphere and that individuals do not always remember accurately things seen or heard.

The availability of modern cameras and film, tape recorders, camcorders, and other highly sensitive electronic surveil-

lance devices greatly simplifies accurate documentation of séances.

The Wider Implications of the Séance

As mentioned earlier, the purposes and aims of a group of people sitting together may influence the result, although little research has been done on the mechanics of séance phenomena. It is clear that the medium and the sitters frequently have reported a drain on their energies, manifested in fatigue and weakness afterward; loss of weight has also been reported.

We do not at present know how nervous energy is related to any psychic forces. There are analogies to be drawn from the séance room to the claimed currents of energy in the human body that may be modified by **acupuncture** techniques and result in improvements in health. There are also comparable concepts in **yoga** and in the psychophysical energy popularly termed **kundalini**, expressed alternatively in either sexual activity or transformations of higher consciousness, sometimes with paranormal side effects. Large groups of people in an atmosphere of emotional fervor may contribute to the spiritual or psychic **healing** of revival meetings. Analogies can also be drawn to the changed atmosphere that often exist between entertainer and audience at concerts and theaters and even the atmosphere at traditional religious services in churches.

In each case, there is a single individual (or small group of individuals) acting as a focal point for the mass vital energies of the group. Entertainer, actor, minister, or medium: all are involved in vital energy exchanges and transformations. Although the nature of such energy transformations is clearly affected by the established conventions of the group occasion, it is not clear how a street demonstration accumulates and releases the lowest common impulse of the mob, resulting in stone throwing, window smashing, or other antisocial behavior while a revival meeting may result in paranormal healing, or a séance in levitation or telekinetic phenomena.

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Sea Phantoms and Superstitions

Sailors in general are often superstitious, as are fishermen and others who live by deep bodies of water. The old songs of the outer Hebrides off the coast of Scotland are full of wizardry, with figures in some of the old sea shanties as well. The novelist Captain Frederick Marryat (1792–1848), who understood sailors as few others have, testified repeatedly to their firm belief in the supernatural.

He is the not only author who has dealt with this subject: Coleridge also touched on the matter in his *Rime of the Ancient Mariner*. Turning from literature to painting, Scottish master **David Scott**, in a memorable canvas now in the seaport town of Leith, Scotland, showed Vasco de Gama and his henchmen gazing thunderstruck at an apparition rising from the waves.

It is scarcely surprising that the supernatural should be a preoccupation of sailors, as they have lived until this century with the constant possibility of sudden death.

In Cornwall, England, so rich in romantic associations of all sorts, quite a number of stories concerning marine specters have been handed down from generation to generation and are still remembered.

One of these stories relates how, on a winter's evening when a fierce gale was raging around the Cornish headlands, a fisherman chanced to see a ship in distress. The man called on some of his friends to aid him in the rescue. In a few minutes, a row boat had been manned, for Cornish fisherfolk are accustomed to being on the water in all weather despite the danger of drowning. Very soon the rescuers were almost within earshot of the distressed vessel and could see her name clearly on the stern. They planned to jump on board, their idea being that if the ship had a skillful pilot acquainted with the coast's dangers, the ship might be steered safely into Falmouth harbour. However, just as one of the fishermen stood up in the prow of the boat intending to throw a rope, the great vessel looming before him disappeared from sight.

The ship could not have sunk, for some relics would certainly have survived. Fearing that the devil had conjured up a phantom to induce them to put out to sea, the rowers put retreated speedily, and pulled for home. One and all, they were more afraid of the devil's machinations than of the more genuine perils they were encountering.

Another Cornish fishing tradition is associated with the village of Sennen Cove. This place is situated at the head of a bay flanked by two capes. Sometimes a band of misty vapor stretches across the bay, obscuring the villagers' outlook on the sea. Whenever this occurs, the fisherfolk believe that it warns them not to put out in their boats. At one time, Sennen Cove numbered among its inhabitants a group of skeptical fishermen who laughed at this superstition. Accordingly, when the warning band of vapor next made its appearance, they sailed off singing gaily. But their boat never returned, their fate remained a mystery, and they strengthened rather than weakened the belief they had ridiculed.

Scotland has stories of phantom ships. Near Ballachulish, on the west coast of Argyllshire, there is a rocky island on which the Macdonalds of Glencoe used to bury their honored dead. The tradition of the district tells that once, some hundreds of years ago, a skiff bearing a beloved chieftain's corpse to this place foundered before reaching its destination. For the Macdonalds, it was a horrible catastrophe that a leader of their clan should be denied a resting place beside his ancestors. Soon the accident came to seem supernatural, for invariably, just before

any misfortune overtook the Macdonald tribe, the wrecked skiff was seen drifting about the sea, its dead oarsman clinging to it, and a coffin floating in its wake. This weird vision appeared only too often, and it was said that on the eve of the massacre of Glencoe, the specter boat bore a crew of ghostly female mourners who sang a loud coronach.

Another Scottish Highland story claims that a large ship, wrecked off the coast of Ross at the time of the first Celts voyages to Canada, still rises occasionally from the waves and, after sailing for a few minutes, suddenly lurches and sinks beneath the ocean. Dwellers by the shores of the Solway tell how a certain craft, which went down there while conveying a happy bridal party towards Stranraer, is frequently seen sailing at full speed before the gale, the bride and bridegroom clinging to the rigging as though in terror of immediate death by drowning.

Nor is this the only Solway phantom, for that treacherous seaway once witnessed the foundering of two Scandinavian pirate vessels, which are said to rise periodically from the water, the crew of each calling for mercy.

Religion has played a prominent part in some stories of specter ships. At Boulogne, France, for example, there is a tradition to the effect that on one occasion in the Middle Ages, the townspeople wanted to build a church, for they were without any public place of worship. They were anxious to choose a site God would approve, but found it difficult to come to a decision, as everyone concerned suggested a different place.

Finally, a group assembled on the beach, intending to offer up a prayer for a solution to the problem. While they were thus engaged, they happened to look out to sea, where to their astonishment a vessel was seen sailing toward them, the sacred Virgin herself on board. Standing in the bow, she pointed in a certain direction, and the devout people concluded that their petition had been answered. The mysterious phantom vanished as quickly as it had come.

Another French specter ship, however, used to remain in sight for longer periods. The vessel was manned by a crew of demons and great dogs—the perjured souls of men who had been guilty of fearful crimes. Yet the pious knew that they had little to fear, the priests having told them that the repetition of a *paternoster* would guard against the hideous vision.

Somewhat similar to this story is one associated with Venice, where one stormy evening about the middle of the fourteenth century, a fisherman was requested to row three saints to a neighboring village on the Adriatic. After rowing for a while, he suddenly stopped as though petrified, a galley filled with Saracens having risen beside his boat. The oarsman wanted to start back, but his godly passengers calmed him, and while they sang an *Ave Maria* the ominous galley was submerged by the waves. The fisherman rowed on and reached his haven. The three saints rewarded him with a present of a gold ring. That ring figures in the old coat-of-arms of the Venetian Republic.

There are legends of the sea in most countries. In Japan, there are tales of phantom junks, distinctive Chinese ships. The Chinese used to paint a pair of great eyes on the prow of each craft to detect any monsters prowling afloat. On the coasts of the United States, there are traditions of spectral vessels. Kindred stories are known in the Ionian Islands, and the folklore of the Shetlands has a wealth of such tales. Around the coast of Denmark and the fiords of Norway, many a phantom vessel was supposed to hover as well.

It was on the North Sea that the most famous of all supernatural ships was said to sail, the ship known as *The Flying Dutchman*.

The story goes that a sailor who had loved a woman but wronged her, left her to languish, and put forth on the high seas, where he committed many flagrant acts of piracy. But the fates condemned him to sail wearily and everlastingly from shore to shore. He was to endure this punishment until he could win the staunch affection of a virtuous woman and prove faithful to her.

The guilty man longed to walk solid ground once more, but whenever he dared to put in to port to try to win the woman who might be able to save him, the devil drove him on board ship again, and his interminable voyage commenced again.

Century after century passed in this way, the ill-fated vessel gradually becoming familiar to all who sailed the North Sea or lived by its shores. The legend did not disappear with a more skeptical age, for Richard Wagner evolved a drama from the legend, and his powerful music—charged so abundantly with the weirdness, mystery, and glamour of the surging ocean—vividly evokes the Dutchman's ship driving before a gale, the criminal sitting terrified and hopeless at his useless helm.

Sea Monsters

Among persistent legends of the sea is the belief in great monsters of the deep. The sea serpent has been reported since earliest times. The Roman historian Pliny the Elder (ca. 23–79 C.E.) described in his *Naturalis Historia* how a Greek squadron on a voyage for Alexander the Great saw a shoal of sea serpents, each thirty feet long, in the Persian Gulf.

Much more terrifying is the great sea serpent two hundred feet long and twenty feet broad cited by Olaus Magnus in his *History of Northern People* in 1555. It would be a mistake to assume that all reports of great sea serpents belong to the fabulous past or represent confused accounts of known sea creatures, like whales or giant squids. Sea serpents continued to be reported into modern times, although some accounts would indicate creatures nearer to a plesiosaurus than a serpent. This is understandable, as the prehistoric plesiosaurus had a long neck which might appear to look like a serpent. One of the most celebrated of such creatures is the famed **Loch Ness Monster** of Scotland.

More legendary are the ancient accounts of a gigantic sea creature named the Kraken. Bishop Eric Pontoppidan discussed the Kraken in his *Natural History of Norway* (1751) and concluded that it was an enormous polyp (octopus) or starfish. It is probable that it was one of the cephalopods popularly known as cuttlefish.

Less ominous are the stories of **mermaids**, around whom many strange myths have grown. It is generally supposed that mermaid stories grew up around the dugong or sea-cow, which superficially resembles a human form. However, there are early accounts of mermaids that do not seem to fit this description. In an old history of the Netherlands, there is the following account of a sea-woman of Harlem in the fifteenth century:

“At that time there was a great tempest at sea, with exceeding high tides, the which did drown many villages in Friseland and Holland; by which tempest there came a sea-woman swimming in the Zuyderzee betwixt the towns of Campen and Edam, the which passing by the Purmeric, entered into the straight of a broken dyke in the Purmermer, where she remained a long time, and could not find the hole by which she entered, for that the breach had been stopped after that the tempest had ceased.

“Some country women and their servants, who did dayly pass the Pourmery, to milk their kine in the next pastures, did often see this woman swimming on the water, thereof at the first they were much afraid; but in the end being accustomed to see it very often, they viewed it neerer, and at last they resolved to take it if they could. Having discovered it they rowed towards it, and drew it out of the water by force, carrying it in one of their barks unto the towne of Edam.

“When she had been well washed and cleansed from the sea-moss which was grown about her, she was like unto another woman; she was appareled, and began to accustome herself to ordinary meats like unto any other, yet she sought still means to escape, and to get into the water, but she was straightly guarded.

“They came from farrre to see her. Those of Harlem made great sute to them of Edam to have this woman by reason of the strangeness thereof. In the end they obtained her, where she did learn to spin, and lived many years (some say fifteen), and

for the reverence which she bare unto the signe of the crosse whereunto she had beene accustomed, she was buried in the church-yarde. Many persons worthy of credit have justified in their writings that they had seene her in the said towne of Harlem.”

A strange superstition of seafaring life related to the **caul**, a thin membrane found around the head of some new-born babies. A caul was considered a good omen for the child, and also for anyone who acquired it. Many seamen considered a caul to be a powerful lucky charm against shipwrecks or death from drowning. There are many allusions to the occult power of the caul by early writers, and in Ben Jonson's play *The Alchemists* (act I, section 2), the character Face says to Dapper: “Ye were born with a Cawl o' your head.”

Belief in the power of the caul persisted even into the late nineteenth century, when advertisements relating to the sale of a caul frequently appeared in British newspapers. As much as fifteen, twenty, or even thirty guineas were asked by sellers. In the *Western Daily News* of Plymouth (February 9, 1867) a notice offered mariners a child's caul for five guineas. The *Times* (May 8, 1848) offered a caul for six guineas and described it as “having been afloat with its last owner forty years, through all the perils of a seaman's life, and the owner died at last in his bed, at the place of his birth.”

Great stress was laid on the soundness of the article, thus in the *Times* (February 17, 1813) an advertisement stated, “A child's caul in a *perfect state* for sale.”

The notion that a child's caul could prevent drowning prevailed in France as well as in England. It was alluded to in a *rondeau* by Claude de Malleville (born 1597).

The superstition concerning the caul is from remote antiquity and was prevalent in the days of the Roman empire. Aelius Lampridius in his life of Antonine (surnamed Diadumeninus) stated that paidumeninus was so called from having been brought into the world with a band of membrane around his forehead in the shape of a diadem, and that he enjoyed perpetual happiness from this circumstance. Pagan midwives had no scruples about selling cauls, and their best market was the Forum, where they got high prices from lawyers. Many of the councils of the early Christian Church denounced the superstition. St. John Chrysostom frequently inveighed against it in his homilies.

“*Il est né coiffé*,” is a well-known French expression describing a lucky man, and indicating that he was born with a caul.

It was believed that so long as the child from whom the caul had been taken enjoyed good health, the caul experienced the same and was dry, flexible, and healthy, but when the caul-born person suffered from any sickness, the membrane also underwent a change, either becoming totally crisp or regaining its former flexibility, according to whether the person died or recovered. Often these cauls became heirlooms, handed down from father to son (especially if it had been born in the family), and were regarded by their owners with as much superstition as if the caul-born person were still living. (Of course, the caul, a relatively unusual birth event, meant different things in different cultures. In Poland, for example, a child born with a caul was a potential **vampire** and the caul had to be treated precisely to prevent that fate.) (See **monsters**)

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The Searcher

A bi-monthly publication for followers of the teachings of the New Age bible *Oahspe*. Address: Kosmon Publications, P.O. Box 4670, Hualapai, AZ 86412-4670.

Search Magazine

Former quarterly publication dealing with UFOs and other mysteries, founded as *Mystic* in the early 1950s by entrepreneur occult publisher **Raymond A. Palmer**. In the 1970s *Search* magazine absorbed *Flying Saucers* magazine, formerly a separate publication issued by Palmer. *Search* continued into the 1980s.

Sebottendorf, Rudolf Freiherr von (1875–1945)

Name assumed by Adam Glauer, founder of the occult political **Thule Society** in pre-war Germany, and the Germanen Order.

Second Sight

Paranormal perception at a distance in time and space, today classified by parapsychology under such labels as ESP, **clairvoyance**, **precognition** and **remote viewing**. Second sight, as a faculty of foreseeing future events or occurrences happening at the moment at a distance, is traditionally attributed to certain individuals in the Highlands of **Scotland**.

The medium **Daniel Dunglas Home**, who claimed descent from a Highland family, was supposed to have second sight and described it in the following way: “A deadly tremor comes over me, and there is a film on my eyes, and I not only see persons, but hear conversations taking place at a distance.” While in Paris Home saw his brother, who was then in the North Sea. He saw his fingers and toes fall off. Six months afterward tidings came of the brother having been found dead on the ice, his fingers and toes having fallen off from scurvy.

The chief peculiarity of second sight is that the visions are often of a symbolic character. For example, in March 1927, in a lecture before the Société Internationale de Philologie, Sciences et Beaux Arts, F. G. Fraser noted: “The vision of coming events which some of the Highlanders possess, used to be accompanied, in some cases, by a nerve storm and by a subsequent prostration. It must not be confused with the sight of apparitions, nor does it depend upon artificial aids, such as accompanied by the invocation of the oracles in classic times.”

Samuel Johnson took note of the phenomenon in his 1775 account of *A Journey to the Western Islands of Scotland*: “The foresight of the seers is not always prescience. They are impressed with images, of which the event only shows them the meaning.” He denied that “to the second sight nothing is presented but phantoms of evil. Good seems to have the same proportion in those visionary scenes as it obtains in real life.” According to some old books (Ranulf Higden's *Polychronicon*, 1482 and Robert Kirk's *Secret Commonwealth of Elves, Fauns and Fairies*, 1691) second sight is communicated by touch. Napier's *Folklore or Superstitious Beliefs in the West of Scotland* (1879) mentions the practice as surviving in the nineteenth century.

The belief in second sight dates back to a very early period in the history of these regions, and has not been altogether eradicated by the encroachments of the twentieth century. And,

of course, apart from the name, which is used primarily in Scotland, second sight itself is not exclusive to the Celts of Scotland, for it is allied to the clairvoyance, prophetic vision, soothsaying, and so on, that have been reported from time immemorial in practically every part of the world. Yet the second sight has certain distinctive features of its own.

It may, for instance, be either congenital or acquired. In the former case, it generally falls to the **seventh son** of a seventh son, by reason of the potency of the mystic number seven. In the days of large families and no birth control, such a person appeared far more frequently than in modern society. Yet again, sometimes Highlanders would find themselves suddenly endowed with the mysterious faculty. A person gifted with second sight is said to be “fey.” Generally there is no apparent departure from the normal consciousness during the vision, although sometimes a seer may complain of a feeling of disquiet or uneasiness. A vision may be communicated from one person to another, usually by contact, but the secondary vision is dimmer than that of the original seer.

A frequent vision is that of a funeral, a **premonition** of a death shortly to occur in the community. This is an instance of the second sight taking a symbolical turn. Occasionally the apparition of the doomed person will be seen—his wraith, or **double**—while he himself is far distant.

Another form second-sight visions often take is that of “seeing lights.” The lights, too, may indicate death, but they may likewise predict lesser happenings. In one instance, a light was seen by two persons to hover above the mansion of an estate, then to travel swiftly in the direction of the gamekeeper’s cottage, where it remained stationary for a while. The next day the gamekeeper was found dead.

Animals also are said to possess second sight, especially dogs and horses. Two men were travelling in Scotland from Easdale to Oban on a stormy night. In making a short cut through a wood, one of them died from fatigue and exposure. That night more than one horse had to be carefully led past the spot by his driver, who as yet knew nothing of the tragedy. Many Highlanders used to believe that the faculty was common to all the lower **animals**, since they whine and bristle when there is nothing visible to human eyes or audible to human ears.

The march of civilization has eroded the occult beliefs of the Highlanders, but they still believe in second sight, even those who claim that they are not in the least “superstitious.”

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Secret Chiefs

A term which emerged in the nineteenth century to designate the superhuman **adepts** who were attributed with the founding of several secret magical orders. They were the real founders of the Hermetic Order of the **Golden Dawn**, for example, analogous to the Mahatmas or Masters who supposedly

led the **Theosophical Society** (founded in 1875). Together they formed the **Great White Brotherhood** who from their lofty perspective secretly guided and influenced human history. They also had a model in the *Superiores Incogniti*, or hidden superiors, introduced by Baron Hund (1722–76) for his *Strikt Observanz* Masonic system.

The Secret Chiefs of the Golden Dawn were said to be unknown magi who were “Concealed Rulers of the Wisdom of the True Rosicrucian Magic of Light.” Human founders **W. Wynn Westcott**, **S. L. MacGregor Mathers** and **W. R. Woodman** are supposed to be in contact with them.

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Secret Fire

Described by Philostratus (ca. 170–245 C.E.) in his *Life of Apollonius* as issuing from a basin in a well on the hill **Athamor**. A blue vapor was said to rise from the well and change into all the colors of the rainbow. The bottom was strewn with red arsenic; on it was the basin full of fire, and from it rose flame without smell or smoke. Two stone reservoirs were beside it, one containing rain, the other wind. This description is probably a symbolic one.

Secrets of Fatima

During 1917, three children in the town of **Fatima**, Portugal, claimed to have witnessed an **apparition of the Virgin Mary** some six times between May 13 and October 13. The attention of the public and the Roman Catholic Church was captured by the phenomenon in the sky over Fatima on the day of the last apparition, but as devotion to Mary as advocated at Fatima spread, a second element of the apparitions emerged to also claim widespread attention. During the July 13 apparition, the Virgin shared information with the children that they were to keep secret. This occurrence repeated the course of the apparition at **La Salette** several decades previously.

For a time, all that was known of the secret message was that while receiving it, the children were heard to groan aloud. Two of the children, Jacinta and Francisco Marto, died in 1919 and 1920 respectively, but did not speak of the message that they had been given. Subsequently, some years later Lucia Dos Santos, who had been the third child, made two parts of the secret message known. The first part consisted of a vision of hell, with an accompanying admonition that the children should sacrifice themselves for sinners in reparation for the many offenses against the Immaculate Heart of Mary. The second part was an admonition to spread the devotion to the Immaculate Heart of Mary, which has become a popular form of devotion in the Roman Catholic Church. Added to this admonition was a prediction that World War I (1914–18) would soon end, but another one would soon begin if people did not cease their offending behavior. The war would occur during the reign of Pope Pius XII. She added that five scourges would come upon the world and that as a sign they were about to appear, the night would be illuminated by an unknown light. Speaking to the three children, she asked that **Russia**, in particular, be consecrated to the Immaculate Heart, and that a communion of reparation be received on the first Saturday of each month. If that happened, Russia would be converted. If it did not, Russia would spread its errors throughout the world.

In 1925, Mary again appeared, this time privately to Lucia, and asked that she initiate the devotion to the Immaculate Heart of Mary through the Communion of Reparations on the first Saturdays. Lucia began to advocate the Communions but did not tie them to the original apparitions until 1927, when she received a further message from Christ to reveal that part

of the secret. She would spend the next decade promoting the devotion.

When Lucia saw the extraordinary aurora borealis on January 25, 1938, she believed it to be the sign that the punishment of the world was about to begin. Most believers equate the Spanish Civil War (1936–39) and the succeeding Second World War (1939–45) as confirmation of the **prophecy**. In 1940 she wrote to Pope Pius XII, asking for the consecration of Russia to the Immaculate Heart of Mary and tied the request to the secret received in 1917. Pius XII did consecrate Russia to the Immaculate Heart in 1942 and again in 1952.

In 1941, she wrote the last of several documents recording her memories of the 1917 apparitions, apart from the third secret. But two years later, when Lucia fell ill, her bishop finally ordered her to write down the rest of the secret. The brief message was sealed in an envelope and passed to the bishop of Leiria. On several occasions through the 1940s and 1950s, the bishop indicated that the letter would be opened in 1960 and/or after Lucia's death (she is still alive as of 2000). There was great expectation that the rest of the secret would be revealed in 1960. The sealed letter was transferred to Rome in 1957 and in 1960 was presented to Pope John XXIII, who did read it. He also shared its contents with several of his close advisors. Afterwards, he placed the message in another envelope, sealed it, and returned it to the archives.

The non-publication of the final secret came as a disappointment to many who had been swept up into the international community of Fatima devotees. Speculation as to the nature of the secret ranged from the bizarre to the mundane. Some suggested that it contained prophecies of imminent world disaster. Others suggested that it was quite unspectacular, anticlimactic. The idea of the secret was integrated into many conspiracy theories already present about the papal role in secret world government intrigues.

In what became one of the most widespread of reports, the German newspaper *Neues Europa* claimed that the third secret spoke of important treaties to be concluded in the years 1963–65 between the Anglo-Saxon nations and the Soviet Union. Following the test ban treaty of 1963, the newspaper went on to publish what it claimed was the exact text of the third secret document. The lengthy document referred to the previous secret at La Salette, internal church conflict, and the endtimes for humanity. It suggested that this text was being circulated to the rulers of Europe and helped bring about the 1963 treaty. The article was republished in French by *Le Monde de la Vie* in Paris and in English in a book printed and widely circulated by a conservative Catholic businessman, Emmett Culligan. Culligan tied his own understanding of the document to the assassination of U.S. president John F. Kennedy in 1963 and the predictions of seeress **Jeanne Dixon** that the antichrist was born in Egypt in 1962. Many Fatima experts have pointed out that this 1963 document is far too long to be the final secret which was written in longhand on a small piece of paper.

In 1971, **Ray Stanford**, a psychic channel and head of the Association for the Understanding of Man in Austin, Texas, did a set of readings in which the source that spoke through him discussed Fatima. It suggested that the children had been in contact with beings from the angelic realm. It also suggested that the third secret spoke of the assassination of a pope and the end of the papacy. Many Fatima enthusiasts believe that there will be only five popes installed after 1960 (Pope John Paul II being the third). The idea that the papacy would end, also suggested by some of the interpreters of **Nostradamus**, has become a popular theme in speculation on Fatima.

Still others, relying primarily on statements made by people such as Lucia or those from the Vatican known to have been privy to the secret, agree that the document speaks of the last days but suggest that it refers to a falling away of the faithful and a great apostasy among church teachers. In May of 2000, Pope John Paul II revealed the third secret of Fatima. The third secret dealt with an assassination attempt on a "bishop in

white" by an atheist system against the Catholic Church and Christians in the twentieth century. This was considered to be the assassination attempt of Pope John Paul II in 1981.

Apart from speculation over the content of the Fatima secret, the idea of Mary sharing a secret with the persons to whom she appears has become a common element in more recent apparitions. It was integral to the apparitions at **Beauraing** (1932), **Lipa** (1948), and **Bayside** (1968), among others. By its association with Fatima, the granting of a secret has come to be viewed as an element contributing to the authenticity of any given apparition.

In 2000, Pope John Paul II finally released the text of the third secret. The brief description of the vision seen by the three children in 1917 included an angel with a flaming sword. This angel spoke the words "Penance! Penance! Penance!;" a bishop dressed in white who while in prayer for the souls of the martyrs around him was killed; and an angel who gathered the blood of the martyrs to sprinkle on the faithful. At the time of the release of the third secret, the pope was quoted as identifying the image of the martyred bishop in white as a reference to himself and to the attempted assassination of him on May 13, 1981, which occurred on the anniversary of the first vision at Fatima.

It was hoped by many that the release of the third vision would end the many speculations concerning its content.

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Secret Tradition

Since the medieval period, students of occultism (that which is hidden) have professed a belief that the ancient wisdom and secret tenets of the various psychic sciences have been preserved to modern times by a series of **adepts**, who have handed these secrets down from generation to generation in their entirety. Leaders have gained authority by claiming to be in contact with such secret adepts, for proficiency in any one of the occult sciences requires instruction from a master of that branch.

It is possible that in neolithic times, societies existed among our ancestors similar in character to the **Midiwiwin** of the North American Indians, the snake-dancers of the Hopi of New Mexico, or the numerous secret societies of aboriginal Australians. This is inferred from the probability that **totemism** existed amongst neolithic peoples. Hierophantic castes would hand down secret traditions from one generation to another.

The early **mysteries** of Egypt, Eleusis, Samothrace, and Cabiri were probably the elaboration of such primitive mysteries. There would appear to be what might be called a fusion of occult beliefs throughout the ages. It has been said that when the ancient mysteries are spoken about, it should be understood that the same sacred ceremonies, initiatory processes, and revelations are intended, and that what is true of one applies with equal certainty to all the others.

Thus the Greek geographer Strabo recorded that the strange orgies in honor of the mystic birth of Jupiter resembled

those of Bacchus, Ceres, and Cybele, and the Orphic poems identified the orgies of Bacchus with those of Ceres, Rhea, Venus, and Isis. Euripides also mentioned that the rites of Cybele were celebrated in Asia Minor in a manner identical with the Grecian mysteries of Dionysius and the Cretan rites of the Cabiri.

The Rev. Geo. Oliver, in his book *The History of Initiation* (1829), asserted that the rites of **Freemasonry** were exercised in the antediluvian world, were received by Noah after the Flood, and were practiced by people at the building of Babel. These rites spread and were molded into a form, the great outlines of which can be traced in the mysteries of every heathen nation. These mysteries are the shattered remains of the one true system, from which they were derived.

Although there may have been likenesses between the rites of certain societies, the idea that all sprang from one common source has never been proved. One thing, however, is fairly certain. Anthropology permits us to believe that human concepts, religious and mystical, are practically identical wherever people exist, and there is every possibility that this brought about a strong resemblance between the mystical systems of the older world.

The principles of magic are universal, and these were probably handed on throughout the centuries by hereditary castes of priests, **shamans**, medicine-men, magicians, sorcerers, and witches. But the same evidence does not exist with regard to the higher magic. Was this handed on by means of secret societies, occult schools or universities, or from adept to adept?

This magic is that spiritual magic that, taken in its best sense, shades into **mysticism**. The schools of Salamanca and the mystic colleges of Alexandria could not impart the great truths of this science to their disciples. Its nature is such that communication by lecture would be worse than useless. It is necessary to suppose then that it was imparted by one adept to another. But it is not likely that this magic arose at a very early period in human history, probably not before some three or four thousand years B.C.E. The undisturbed nature of Egyptian and Babylonian civilization leads to the belief that these countries brought forth a long series of adepts in the higher magic.

We know that Alexandria was heir to the works of these adepts, but it is unlikely that their teachings were publicly disseminated in her public schools. Individuals of high magical standing would, however, be in possession of the occult knowledge of ancient Egypt, and it seems likely that they imparted this to the Greeks of Alexandria. Later Hellenic and Byzantine magical theory is distinctly Egyptian in character, and we know that its esoteric forms were disseminated in Europe at a comparatively early date, placing all other systems in the background.

Regarding **alchemy**, the evidence is much more sure, and the same may be said regarding **astrology**. These are occult studies in which it is peculiarly necessary to obtain the assistance of an adept if any excellence is to be gained in their practice, and it is known that the first originated in Egypt, and the second in ancient Babylon.

The names of those early adepts who carried the sciences forward until the days of Alexandria are not known, but subsequent to that period the identity of practically every alchemical and astrological practitioner of any note is known. In the history of no other occult study is the sequence of its professors so clear as is the case in alchemy, and the same might almost be said of astrology.

In the case of mystical brotherhoods, a long line of these have probably existed from early times, sharing the traditions. Many persons would be members of several and would import the conceptions of one society into another, as we know **Rosicrucian** ideas were imported into Masonry.

In the mystic societies of the Middle Ages there seem to be reflections of the older Egyptian and classical mysteries, and some support the theory that the spirit and, in some instances,

even the letter of these may have descended to medieval and perhaps to present times.

Such organizations die much harder than any credit is given them for doing. We know, for example, that Freemasonry was transformed at one part of its career, about the middle of the seventeenth century, by an influx of alchemists and astrologers who crowded out the operative members and strengthened the mystical position of the brotherhood.

It is therefore possible to suppose that on the fall or disuse of the ancient mysteries, their disciples, looking eagerly for some method of saving their cults from entire extinction, would join the ranks of some similar society, or would keep the flame alive in secret.

The occult idea has been preserved through the ages, the same in essence among the believers in all religions. To a great extent, the occult's trend was in one direction, so that the fusion of the older mystical societies and their rebirth as a new brotherhood is a plausible hypothesis.

The entry on the **Templars**, for example, suggests the possibility of that brotherhood having received its tenets from the East. It seems very likely that its rites were oriental in origin, and certainly the occult systems of Europe owed much to the Templars, who, probably, after the fall of their own order, secretly formed others or joined existing societies.

Masons have a hypothesis that they inherited traditions from the Dionysian artificers, the artisans of Byzantium, and the building brotherhoods of Western Europe. This is not a proven theory; however, it is much more feasible than the romantic legend concerning the rise of Freemasonry at the time of the building of the Temple of Solomon.

One of the chief reasons that we know so little concerning these brotherhoods in medieval times is that the charge of dabbling in the occult arts was a serious one in the eyes of the law and the church; therefore, occultists found it necessary to carry on their practices in secret.

But after the Reformation, a modern spirit took possession of Europe, and protagonists of the occult sciences came out of their secrecy and practiced in the open light of day. In England, for example, numerous persons avowed themselves alchemists; in Germany the "Rosicrucians" sent out a manifesto; in Scotland, **Alexander Seton**, a great master of the hermetic art, flourished.

But it was nearly a century later when further secret societies were formed, such as the Academy of the Ancients and of the Mysteries in 1767; the Knights of the True Light, founded in Austria about 1780; the Knights and Brethren of Asia, which appeared in Germany in the same year; the Order of Jerusalem, which originated in America in 1791; and the Society of the Universal Aurora, established in Paris in 1783.

Besides being masonic, these societies practiced **animal magnetism**, astrology, **Kabala**, and even **ceremonial magic**. Others were political, such as the **Illuminati**. But the individual tradition was kept up by an illustrious line of adepts, who were more instrumental in keeping the flame of mysticism alive than even such societies as those mentioned.

Anton Mesmer, **Emanuel Swedenborg** **Louis Claude de Saint-Martin** and **Martines de Pasqually** all labored to that end. We may regard all these as belonging to the school of Christian magicians, distinct from those who practiced the rites of the **grimoires** or Jewish **Kabalism**. The line may be carried back through Lavater, **Karl von Eckartshausen**, and so on to the seventeenth century. These men were mystics besides being practitioners of theurgic magic, and they combined in themselves the knowledge of practically all the occult sciences.

With Anton Mesmer began the revival of a science that cannot be altogether regarded as occult when consideration is given to its modern developments, but that powerfully influenced the mystic life of his time and even later. The Mesmerists of the first era were in a direct line from the Martinists and the mystical magicians of France in the late eighteenth century. Indeed, for some English mystics, such as **Valentine Greatrakes**,

mysticism and “magnetism” are one and the same thing. But when **hypnotism**, to give it its modern name, became numbered with the more practical sciences, persons of a mystical cast of mind appear to have deserted it.

Hypnotism does not bear the same relation to mesmerism and animal magnetism that modern chemistry does to alchemy, but those who practice it are as dissimilar to the older professors of mesmerism as the modern practitioner of chemistry is to the medieval alchemist. It is symptomatic of the occult studies that its students despise knowledge that is “exact” in the common sense of the term, that is to say, pertaining to materialistic science. Students of the occult do not delight laboring upon a science whose basic laws are already known.

The occultists of the twentieth century, however, draw upon an ancient inspiration. They recognize that their forerunners of the seventeenth and eighteenth centuries were influenced by older traditions and may have had access to records and traditions that are now obscure. The recovery of these is, perhaps, the great question of modern occultism. But apart from this, modern occultism strains towards mysticism. It ignores ceremony and exalts the spiritual. (See also **Gnosticism**; **Neoplatonism**)

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Secret Words

According to Christian folklore, Christ communicated certain words relating to the Eucharist to Joseph of Arimathea, who was described as a secret disciple in John 19:38, and these words were committed orally from keeper to keeper of the **Holy Grail**. In Robert de Borron's (ca. 1170–1212) metrical romance, *Joseph of Arimathea*, material power is added to the spiritual efficacy of these words, and whoever could acquire and retain them had a mysterious power over all around him, could not suffer by evil judgments, could not be deprived of his rights, and need not fear the result of battle, provided his cause was good.

The words were the secret of the Grail and were either incommunicable in writing or were written only in the Book of the Grail, which, de Borron implied, was itself written by Joseph of Arimathea. These words are the chief mystery of the *Lesser Holy Grail*, as the prose version of de Borron's poem is called. They were most probably a form of eucharistic consecration, and there is evidence that the Celtic church, following the example of the Eastern Church, used them in addition to the usual consecration as practiced in the Latin Church, which is

merely a repetition of the New Testament account of the Lord's Supper. The separate clause they are supposed to have formed was called Epiclesis and consisted of an invocation of the Holy Ghost.

De Borron's account also ties the Grail to **Glastonbury**, a borough in England that had also been identified with King Arthur by the reported discovery of his body and that of his queen, Guenevere. According to de Borron, the Grail was to be conveyed to the Far West, to the veils of “Avaron” (i.e., “Avalon,” i.e., Somerset).

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Sedona

During the last quarter of the twentieth century, Sedona, Arizona, a small city south of Flagstaff, emerged as a center of the New Age Movement, and in the 1990s, as the **New Age** waned, it has become a major center of the successive focus upon ascension and human transformation. Sedona has been touted as a remnant of the ancient mythical continent of **Lemuria**, and contemporary psychics have claimed that it is the center of various energy vortexes that make it a place especially accommodating to psychic/spiritual awakening and **channeling** work.

Sedona's present role as a metaphysical center can be traced to the late 1950s when Mary Lou Keller moved to the area and opened the Sedona Church of Light. The church became a center for disseminating metaphysical teachings both by Weller and the many outside speakers who came to Sedona. She was joined in the early 1960s by Evangeline and Carmen Van Pollen, two teachers who led the Ruby Focus of Magnificent Consummation, an independent “I AM” group. The Van Pollens operated as messengers of the **ascended masters**, much as had **Guy W. Ballard** in the 1930s, and their work continues under the name Rainbow Focus.

As the New Age Movement began to identify different significant locations as power spots, places where the Earth's configuration creates a spiritual energy vortex, Sedona was touted as such a location. As the image of Sedona developed, New Age writer/publisher **Dick Sutphen** joined the chorus of Sedona supporters and in 1986 published a new book, *Sedona Psychic Energy Vortexes*. He built his discussion both upon the ancient designation of sacred spaces by Native Americans and the more modern mapping of the lines of magnetic forces on the earth's surface. The area around Flagstaff has been noted as an area of deviation from the expected pattern of the Earth's magnetic field. Sutphen argued that Sedona is a sight at which several vortexes, peculiar places where energy is emitted on the Earth's surface, are located. He identified these particular locations (while offering practical advice on visiting the more remote spots that require hiking through the snake-infested countryside). He also explained the power vortexes on the Earth as similar to acupuncture points on the human body. Others tied Sedona to UFO activity.

During the 1990s, many holistic healers and channelers settled in Sedona, while others visit regularly. Around 1989, *Emergence—a Journal for the Golden Age* began to feature the people, organizations, and events in the larger New Age community of Sedona. In the mid-1990s, renamed *Sedona: Journal of Emer-*

gence, it became the voice of the new generation of channelers across North America and around the world, and has established Sedona as the vocal center of the post-New Age vision of the ascended life. Light Technology Publishing also publishes and distributes a wide range of channeled material both from the Sedona channels and other like-minded channels around the world.

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Sedona Journal of Emergence

Sedona Journal of Emergence is one of the most important expressions of the post-New Age spirituality as it has become focused in the **channeling** activity of a group of channelers who have emerged to prominence in the 1990s. The monthly publication began as a local networking magazine serving the **Sedona**, Arizona, community which became known in the 1980s as a peculiar spot favoring psychic and spiritual activity. Over the decade it transformed into a large monthly magazine circulated nationally and throughout the English-speaking world.

Each issue of *Sedona* is built around excerpts of channeled material produced by a spectrum of individuals, a number of whom reside in the Sedona area, though increasingly channelers from around the world contribute material. Occasionally, this material is grouped around particular themes to which a variety of channeled entities have spoken. While these entities have their differences, they tend to speak out of the common worldview supplied by the Western Esoteric tradition as exemplified in **Theosophy**. In the post-New Age environment, the two strains of channeling work, that based primarily on conversations with **ascended masters** and that with extraterrestrials, has merged and many channelers have both members of the spiritual hierarchy and space beings speaking through them. Particularly prominent is Robert Shapiro, who channels Zoosh, Isis, and other entities. These entities are listed along with the magazine staff as the magazine's "Interdimensional Board of Directors."

Along with the channeled material, *Sedona* also carries a monthly **astrology** column and a column by **New Thought** metaphysician Louise Hay. There is relatively little space devoted to advertising, most of which advertises the counseling sessions and books by the channels. In the late 1990s *Sedona* nurtured the development of an **Australia/New Zealand** edition, which after a year-and-a-half, in 1999, became **Elohim**. *Elohim* continues as a sister publication following the format of *Sedona*.

Sedona Journal of Emergence is published at 2020 Contractors Rd., #4, Sedona, AZ 86336. Its Internet presence is found at <http://www.sedonajo.com/>.

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The Seekers

A spiritual healing organization founded in London in 1926 by C. A. Simpson, formerly a New Zealand electrical engineer,

who gave up his profession to establish this center under the direction of the spirit guide "Dr. Lascelles." The center was originally named The Guild of Spiritual Healing. Many cures were reported in cases generally classed as incurable. Associated Harmony Prayer Circles throughout Britain provided absent healing treatment. In 1933, the Seekers center moved to larger premises at West Malling, Kent, where over 5,000 members were linked in prayer circles. Last known address: Seekers' Trust, The Close, Addington Park, West Malling, Kent, England.

The Seer (Journal)

Early twentieth-century monthly review of occult and psychic sciences, founded 1928, published in Nice, France, and later in Carthage, Tunisia. It was edited by Francis Rolt Wheeler. Contributors included **Ernesto Bozzano**, **Lewis Spence**, and Jollivet Castelot.

Seer (or Seeress)

A traditional term for a person who manifests **clairvoyance** or **precognition**. In ancient Israel the term was replaced by "judge." The judges used their psychic abilities to guide the twelve tribes from the time of the settlement in Palestine until the establishment of the monarchy under Saul (I Samuel 9:9). In Scotland it is equated with the possession of **second sight**.

"Seer" (Software)

An **astrology** software program that purportedly indicates from their star signs how well business partners will perform with each other. From the proposed partners' date and place of birth, the program calculates the planetary conjunction believed to determine personal characteristics and behavior patterns. An index of business compatibility is then generated using a scale from 0 to 30. "Seer" was marketed by British-born Peter Mackenzie through the Triangle Group in California, and customers are said to have included Pizza Hut and Motorola. The package was also tested on a KOBA Television program.

Seik Kasso

Burmese evil spirits inhabiting trees. (See **MYANMAR**)

Seiktha

A Burmese evil spirit. (See **MYANMAR**)

Self-Realization Fellowship

An early American Hindu organization founded in 1920 as the Yogoda Satsang Society by Swami **Paramahansa Yogananda**. Yogananda was the inheritor of a tradition of kriya yoga, which had been revived in the 1860s by Mahavatar Babaji, a guru who lived in the foothills of the Himalayas and was believed to be an incarnation of Shiva, the Hindu deity. The lineage was passed to Swami Sri Yukteswar, who passed it to Yogananda.

Yogananda traveled to Boston in 1920 for the tricentennial anniversary of the Pilgrims' landing, sponsored by the International Congress of Religious Liberals, and decided to stay in the United States, one of the few Hindu teachers to settle in the country before immigration from India was stopped in 1924. He moved the headquarters to California in 1925. He wrote several books and began a magazine, *East-West* (later *Self-Realization*). He also developed a set of correspondence lessons, which facilitated the spread of the movement to all parts of the country.

The Self-Realization Fellowship was incorporated in 1935. As its name implies, it emphasizes the attainment of *ananda*, through self-realization, which it teaches is accomplished “through definite techniques for attaining a personal experience of God.” Central to Yogananda’s teachings is the practice of *kriya yoga*, which reinforces and revitalizes subtle currents of life energy in the body, enabling the normal activities of the heart and lungs to slow down naturally. It is based on a form of **meditation**, the details of which are taught only to students of the Self-Realization Fellowship Lessons.

The fellowship also emphasizes what it sees as the essential unity of Eastern and Western spiritual teachings. To that end, its teachers often provide interpretations of parallel passages in the Christian New Testament and the Hindu Bhagavad Gita.

Following Yogananda’s death in 1952, Swami Rajasi Janakananda (James J. Lynn) led the organization for three years but died in 1955. He was succeeded by Sri Daya Mata, who has led the organization since. SRF has more than 500 meditation centers in 56 countries, including twelve temples and ashram centers: nine in California and one each in Arizona, Virginia, and Nuremberg, Germany.

Yogananda’s *Autobiography of a Yogi*, first issued in 1946, has proved to be a widely popular text and has influenced people far beyond the Self-Realization Fellowship. Among the more famous members of the fellowship is **W. Y. Evans-Wentz**, scholar of Eastern mysticism and author of various books dealing with Tibetan and yogic texts. Website: <http://www.yogananda-srf.org/>.

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The Semites

This entry on the Semites applies to the more ancient divisions of the race, such as the Babylonians and Assyrians, and the Hebrews in Biblical times. For later Semitic occultism, see **Arabs** and **Kabala**.

In ancient **Babylonia** and Chaldea, magic was a department of priestly activity. In Mesopotamia a sect of priests named the *Asipu* were set apart for the practice of magic, which in their case probably consisted of hypnotism, the casting out of demons, the banning of troublesome spirits and so forth.

The caste of priests called the *Baru* consulted the oracles on the future by inspecting the entrails of animals, the flight of birds, “the observation of oil in water, the secret of Anu, Bel, and Ea, the tablet of the gods, the sachet of leather of the oracles of the heavens and earth, the wand of cedar dear to the great gods.”

These priests of *Baru* and *Asipu* wore clothing peculiar to their rank, which they changed frequently during the ceremonies in which they took part. In ancient tablets we find kings making frequent inquiries about the future through these priestly castes: in a tablet of Sippar, we find treated the royal Sennachrib seeking through the *Baru* the causes of his father’s violent death. The *Asipu* were exorcists, who removed taboos and laid ghosts. An *Asipu*’s functions are set forth in the following incantatory poem:

[The man] of Ea am I,

[The man] of Damkina am I,
The messenger of Marduk am I,
My spell is the spell of Ea,
My incantation is the incantation of Marduk,
The circle of Ea is in my hand,
The tamarisk, the powerful weapon of Anu,
In my hand I hold,
The date-spathe, mighty in decision,
In my hand I hold.
He that stilleth all to rest, that pacifieth all,
By whose incantation everything is at peace,
He is the great Lord Ea,
Stilling all to rest, and pacifying all,
By whose incantation everything is at peace.
When I draw nigh unto the sick man
All shall be assuaged.
I am the magician born of Eridu,
Begotten in Eridu and Subari.
When I draw nigh unto the sick man
May Ea, King of the Deep, safeguard me!
O Ea, King of the Deep, to see. . . .
I, the magician, am thy slave.
March thou on my right hand,
Assist [me] on my left;
Add thy pure spell to mine,
Add thy pure voice to mine,
Vouchsafe (to me) pure words,
Make fortunate the utterances of my mouth,
Ordain that my decisions be happy,
Let me be blessed where’er I tread,
Let the man whom I [now] touch be blessed.
Before me may lucky thoughts be spoken.
After me may a lucky finger be pointed.
Oh that thou wert my guardian genius,
And my guardian spirit!
O God that blesseth, Marduk,
Let me be blessed, where’er my path may be!
Thy power shall god and man proclaim;
This man shall do thy service,
And I too, the magician thy slave.
Unto the house on entering. . . .
Samas is before me,
Sin [is] behind [me],
Nergal [is] at (my) right hand,
Ninib [is] at my left hand;
When I draw near unto the sick man,
When I lay my hand on the head of the sick man,
May a kindly Spirit, a kindly Guardian, stand at my side.

The third caste was the *Zammaru*, and its members sang or chanted certain ceremonials.

The lower ranks of sorcery were represented by the *Kassapu* and *Kassaptu*, the wizard and witch, who, as elsewhere, practiced black magic and were fiercely combated by the priest-magician caste. In the code of Hammurabi there was a stringent law against the professors of black magic:

If a man has charged a man with sorcery and has not justified himself, he who is charged with sorcery shall go to the river, he shall plunge into the river, and if the river overcome him, he who accused him shall take to himself his house. If the river makes that man to be innocent, and he be saved, he who accused him shall be put to death. He who plunged into the river shall take to himself the house of him who accused him.

This recalls the water test for a witch in the seventeenth century: if she sank when thrown in a pond, she was innocent, but if she floated, she was a witch.

Another series of tablets dealt with the black magician and the witch, who were represented as roaming the streets, entering houses, and prowling through towns, stealing the love of men, and withering the beauty of women. The exorcist made an image of the witch and he called upon the fire-god to burn it. He seized the witch’s mouth, tongue, eyes, feet, and other

members and prayed that sin would cast her into an abyss of water and fire, and that her face would grow yellow and green. He feared that the witch was directing a similar sorcery against himself, but sent the *halthappan* plant and sesame to undo her spells and force the words back into her mouth. The exorcist trusted that the images she had fashioned against him would assume her own character, and her spells would be turned back on her.

Another tablet expressed the desire that the god of night would strike the witch's magic, that her mouth become fat and her tongue salt, that the words of evil she had spoken be poured out like tallow, and that the magic she was working be crumbled like salt.

The tablets abound in magical matter, and in them we have a record of the actual wizardry in vogue at the time they were written, which runs at least from the seventh century until the time when cuneiform inscription ceased to be used.

Chaldean magic was renowned throughout the world, especially for its astrology. The book of Isaiah states: "Let now the astrologers, star-gazers, monthly prognosticators, stand up and save thee from the things that shall come upon thee." In the book of Daniel, magicians are called Chaldeans, and even in modern times occultists have praised Chaldean **magi**. The Greek geographer Strabo and the Roman rhetorician Ælian alluded to Chaldean knowledge of astrology, and it is supposed to have been the Chaldean magician Æthanes who introduced his science into Greece, which he entered with Xerxes.

The great library of Assurbanipal, king of Assyria, who died in 626 B.C.E., affords first-hand knowledge of Assyrian magic. Assurbanipal gathered together numerous volumes from the cities of Babylonia, stored them in his great library at Nineveh, and had them copied and translated. In fact, letters have been discovered from Assurbanipal to some of his officials, giving instructions for the copying of certain incantations. Many **grimoires** also come from Babylonia, written during the later empire, the best known of which are the series entitled *Maklu* (burning), *Utukki limnuti* (evil spirits), *Labartu* (hag-demon), and *Nis kati* (raising of the hand).

There are also many ceremonial texts available that throw considerable light on magical practice. The *Maklu*, for example, contains eight tablets of incantations and spells against wizards and witches—the general idea running through it being to instruct the bewitched person how to manufacture figures of his enemies and thus destroy them.

The series dealing with the **exorcism** of evil spirits enumerates demons, goblins, and ghosts, and consists of at least sixteen tablets. They were for the exorcist's use in driving devils out from possessed people. This was to be accomplished by invoking the aid of the gods, so that the demons might be placed under a divine taboo. The demon who possessed the unfortunate victim had to be described in the most minute manner.

The series dealing with the *Labartu* or hag-demon, a kind of female devil who delighted in attacking children, gave directions for making a figure of the *Labartu* and the incantations to be repeated over it. The magician and philosopher appear to have worked together in Assyria, for medical men constantly used incantations to drive out demons, and incantations were often associated with prescriptions. Medical magic indeed appears to have been of much the same sort as we find among the Native American.

The doctrine of the "Incommunicable Name" was established among the early Semites, as among the Egyptians. It related to the secret name of a god that, when discovered, gave the speaker complete power over him by its mere utterance. Knowing the name or description of the person or demon against whom the magician directed his charm was also essential to success. Drugs were originally ascribed the power vouchsafed by the gods for the welfare of mankind and were supposed to aid greatly in exorcism.

In Assyrian sorcery, Ea and Marduk were the most powerful gods, Marduk being an intermediary between human beings

and their father, Ea; indeed the legend of Marduk going to his father for advice was commonly repeated in incantations. When working magic against an individual it was necessary to have something belonging to him or her—clippings of hair, or fingernails if possible. The possessed person was usually washed, the principle of cleansing probably underlying this ceremony. An incantation called the Incantation of Eridu was often prescribed, and this must have related to some such cleansing, for Eridu was the Home of Ea, the Sea-god.

A formula for exorcising or washing away a demon named Rabešu stated that the patient was to be sprinkled with clean water seven times. Of all water none was so sacred as that from the Euphrates river, and its water was frequently used for charms and exorcisms.

Fumigation with a censor was also employed by the Assyrians for exorcism, but the possessed person was often guarded from the attack of fiends by being placed in the middle of an enchanted circle of flour, through which it was thought no spirit could break. Wearing the glands from the mouth of a fish was also a charm against possession. In making a magic circle, the sorcerer usually formed seven little winged figures to set before the god Nergal, blessing them with a long spell that stated he had completed the *usurtu* or magic circle with a sprinkling of lime. The wizard further prayed that the incantation might be performed for his patient by the god. This would seem to be a prototype of the use of the circle among magicians of medieval times.

R. Campbell Thompson, in his book *Semitic Magic* (1908), stated:

"Armed with all these things—the word of power, the acquisition of some part of the enemy, the use of the magic circle and holy water, and the knowledge of the magical properties of substances—the ancient warlock was well fitted for his trade. He was then capable of defying hostile demons or summoning friendly spirits, of driving out disease or casting spells, of making amulets to guard the credulous who came to him. Furthermore, he had a certain stock-in-trade of tricks which were a steady source of revenues. Lovesick youths and maidens always hoped for some result from his philtres or love-charms; at the demand of jealousy, he was ever ready to put hatred between husband and wife; and for such as had not the pluck or skill even to use a dagger on a dark night, his little effigies, pierced with pins, would bring death to a rival. He was at once a physician and wonder-worker for such as would pay him fee.

"Among the more modern Semites magic is greatly in vogue in many forms, some of them quite familiar to Europeans: indeed we find the *Arabian Nights* edited by Lane, a story of old women riding on a broom-stick. Among Mahomedans the wizard is thought to deserve death by reason of the fact that he is an unbeliever. Witches are fairly common in Arabic lore, and we usually find them figuring as sellers of potions and philtres. . . . In Arab folk tales the *moghrebi* is the sorcerer who has converse with demons, and we find many such in the Old and New Testaments, as well as diviners and other practitioners of the occult arts. In the *Sanhedrin*, Rabbi Akiba defines an enchanter as one who calculates the times and hours, and other rabbis state that 'an enchanter is he who grows ill when his bread drops from his mouth, or if he drops the stick that supports him from his hand, or if his son calls after him, or a crow caws in his hearing, or a deer crosses his path, or he sees a serpent at his right hand, or a fox on his left.'"

The Arabs used to believe that magic would not work while he that employs it was asleep. In this belief system it is possible to overreach Satan himself, and many Arabic tales exist in which men of wisdom and cunning have succeeded in accomplishing this. The Devil Iblis once sent his son to an assembly of honorable people with a flint stone, and told him to have the stone woven. He came in and said, "My father sends his peace, and wishes to have this flint stone woven." A man with a goat-beard said, "Tell your father to have it spun, and then we will weave it."

The son went back, and Iblis was very angry and told his son never to make any suggestion when a goat-bearded man was present, "for he is more devilish than we."

Curiously enough, the rabbi Joshua ben Hananiah made a similar request in a contest against the wise men of Athens, who required him to sew together the fragments of a broken millstone. He asked in reply for a few threads made of the fiber of the stone. The good folk of Mosul, too, always prided themselves on a ready wit against the Devil. Once upon a time, the devil Iblis came to Mosul and found a man planting onions. They fell to talking, and in their fellowship agreed to divide the produce of the garden. On the day when the onions were ready, the partners went to their vegetable patch and the man said, "Master, wilt thou take as thy half that which is above ground or that which is below?"

The Devil saw the green shoots of the onions sprouting high and carried these off as his share, leaving the gardener chuckling over his bargain. But when wheat time came round, the Devil looked over the land and complained that he had made nothing out of their previous compact. "This time," he said, "we will divide differently, and thou shalt take the tops," and so the bargain fell to the gardener's advantage again.

When they visited the land together when the corn was ripe, the man reaped the field and took away the ears, leaving the Devil stubbing up the roots. After he had been digging for a month, he began to realize his error and went to the man, who was cheerily threshing his portion.

"This is a paltry quibble," said Iblis, "thou hast cozened me this twice." "Nay," said the former, "I gave thee thy desire, and furthermore, thou didst not thresh out thine onion-tops, as I am doing this." So it was a hopeful Devil that went away to beat the dry onion-stalks in vain. Iblis left Mosul sullenly, stalking away in frustrated anger, stopping once in a while to shake his hand against so crafty a town. "Cursed be he, ye tricksters! who can outmatch devilry like yours?"

"In modern times in the East," stated R. C. Thompson, "from Morocco to Mesopotamia, books of magic are by no means rare, and manuscripts in Arabic, Hebrew, Gershuni, and Syriac can frequently be bought, all dealing with some form of magic or popular medicine. In Suakin in the Soudan I was offered a printed book of astrology in Arabic illustrated by the most grotesque and bizarre woodcuts of the signs of the Zodiac, the blocks for which seem to have done duty in other places. Such books existed in manuscript in ancient days, as is vouched for by the story of the Sibylline books or the passage in Acts XIX, 19; 'Not a few of them that practised curious arts brought their books together, and burned them in the sight of all.'"

It is curious to find the charm for raising hatred was practically the same among the Semites and the peoples of Hungary and the Balkan States—that is, through the agency of the egg of a black hen.

We find, too, many minor sorceries the same among the Semites as among European races. To be invisible was on attainment much sought after, and it was thought that if one wore a ring of copper and iron engraved with certain magic signs this result would be secured. The heart of a black cat, dried and steeped in honey, was also believed to be effective.

(For various instances of potent enchantments, see **Solomon**.)

Sympathetic magic was often resorted to by the Arabic witch and wizard, just as it was among the ancient Hebrews and Assyrians. The great repertory of Semitic occultism is the *Kabala*, but here the occult has been transmuted into Hebrew **mysticism**.

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Sensitive

The term "sensitive," often interchangeable with "**psychic**," refers to a person with psychic powers, but eschews communication with the dead. A sensitive is thus distinguished from the "**medium**," or "channel." A medium is usually also a sensitive. According to Spiritualism, a medium is not necessarily a sensitive but may be simply an instrument for spirit communication. (It must be remembered that such a distinction was made in the days in which many "mediums" accepted by the movement were frauds. This distinction explained why they made no pretense of being "psychic" except in the séance room.)

Sensitives ordinarily believe that their psychic abilities are a natural ability that they possess to a greater degree than most, either through natural endowment or a process of psychic development. Many believe in reincarnation, a belief that is often incompatible with Spiritualist contact with the dead, and they may explain many events (such as seeing an apparition) that Spiritualists ascribe to spirit agency to memories from previous lives. Sensitives may specialize in one form of psychic ability, be it **psychometry**, **precognition**, **telepathy**, or **clairvoyance**. Many emerge as healers with some ability in **psychokinesis**.

During the nineteenth century, prior to the rise of Spiritualism, German scientist **Baron Karl von Reichenbach** conducted numerous experiments with "sensitives" in order to validate his concept of a mysterious vital force in nature which he termed "**od**" or "**odyle**." These individuals, drawn from all walks of life, were selected on the basis of specific sensitive reactions—feelings of pleasant coolness or alternatively disagreeable feelings in relation to other people or to metals, as well as reactions to colors and foods.

Sources:

Reichenbach, Karl von. *Der sensitive Mensch und sein Verhalten zum Ode* (The sensitive man and his relation to od). 2 vols. Stuttgart and Tübingen, 1854–55.

Sensory Deprivation

The process of psychic development generally entails learning to refocus attention from the outer world of sensory input and directing attention inward in some form. One popular form is meditation, in which the person consciously withdraws attention from sensory data. Various attempts to readjust the environment to reduce sensory input have been made. Lights can be dimmed, a quiet location selected, a comfortable posture assumed, and breathing regulated.

The heightened blocking of normal sensory input has been found to result in **hallucinations** and vivid fantasies. Such a heightened blockage can be attained by placing a person in a sensory neutral environment. In the **Ganzfeld setting**, the eyes and ears are covered, and a sensory neutral environment is created with blue light and white noise.

An even more intense experience is provided by the isolation tank, in which an individual can float in water at a controlled temperature in a soundproof, lightproof chamber. While such experiments may be exhausting and affect mental process in an unstable individual, they can throw light on personality disorders and apparent paranormal experiences. An apparatus called the **Witches' Cradle**, devised by **Robert E. L. Masters** and **Jean Houston** of the **Foundation for Mind Research**, has been developed to study heightened sensory deprivation.

Sources:

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Solomon, P., and others eds. *Sensory Deprivation*. Cambridge, Mass.: Harvard University, 1961.

Zubeck, John P., ed. *Sensory Deprivation: Fifteen Years of Research*. Appleton-Century-Crofts, 1969.

“Sepharial”

Pseudonym of British astrologer and occult author **Walter Gorn Old** (1864–1929).

Serios, Ted (1918–)

A former Chicago bellhop, born November 27, 1918, with a claimed ability to project photographic images onto camera film by staring into the lens of a Polaroid camera. He sometimes used a piece of rolled cardboard to look into the camera lens at the moment the picture was taken. This “gismo,” as he called it, tended to arouse suspicions of **fraud**, although there was no evidence that it was a device for trickery. Serios also produced images using a camera without a lens.

A report of Serios’s strange talent by Pauline Oehler of the Illinois Society for Psychic Research was published in *Fate* magazine. **Curtis Fuller**, proprietor of *Fate*, sent a copy of the article to parapsychologist **Jule Eisenbud**, and as a result Eisenbud conducted an extensive investigation of Serios’s phenomena in 1964, the results of which were published in *The World of Ted Serios: “Thoughtographic” Studies of an Extraordinary Mind* (1966). Eisenbud found the phenomena as erratic as Serios himself, but probably genuine.

Critics charged fraud and James Randi claimed to have been able to reproduce pictures like Serios’s by use of a “gizmo-like” device. While Randi had suggested a means by which the pictures could be reproduced, at least those in which Serios held the camera in his hand and used the cardboard device, he did not explain how the pictures were produced when the camera was at some distance. Among some of the extraordinary images produced by Serios with a Polaroid camera were pictures of Mariner IV and Russian Vostok rockets. Many pictures produced by Serios are ambiguous, in soft focus, or too vague to identify. Some contained mistakes which would have been absent from a picture of an object that had merely been reproduced via the “gizmo.”

At one point, a rumor circulated that Serios had confessed to fraud, a fact that both Eisenbud and Serios staunchly denied. His work has fallen into the shadow created by the confession of Masuki Kiyota to having faked similar effects after he had passed a number of tests by both Japanese researchers and Eisenbud.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Eisenbud, Jule. “On Ted Serios’ Alleged ‘Confession.’” *Journal of the American Society for Psychical Research* 69 (1975).

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Serling, Rod (1924–1975)

Writer, dramatist, television producer, and creator of the classic science fiction/horror series, *Twilight Zone*. He was born in Syracuse, New York, on December 25, 1924. During World War II, he served with the paratroopers, and after the war he studied at Antioch College (B.A., 1950), but even before completing his degree he had become a writer for radio (beginning in 1946) and television (beginning in 1948). His plays were produced on a variety of popular drama shows such as the Kraft Theatre, Studio One, U.S. Steel Hour, Playhouse 90, Suspense, and Danger. He later became writer-producer for *The Twilight Zone*, and *Rod Serling’s Night Gallery*, and the narrator for *In*

Search of Ancient Astronauts. He received Emmy awards for best teleplay writing in 1955–57, 1959–61, and 1963–64 and numerous additional awards for his teleplay writing. He also authored a number of books. He died on June 28, 1975.

Sources:

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———. *Patterns*. New York: Simon & Schuster, 1957.

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Servadio, Emilio (1904–1995)

Italian psychoanalyst, author, and co-founder in 1937 of the **Societa Italiana Di Parapsychologia** (the Italian Society for Psychic Research, now Italian Society for Parapsychology). He was born on August 14, 1904, in Genoa, Italy. He studied at Genoa University (LL.D., 1926). In private practice for much of his life, he took special interest in the psychodynamic and psychoanalytic aspects of ESP. In 1932 he investigated the phenomena of the medium **Pasquale Erto**, and in 1957 he investigated the miraculous healers in Lucania, South Italy.

Highlighting his outstanding career, he was named president of the Psychoanalytic Center of Rome in 1962, and he was elected to terms as vice president of the Italian Society for Parapsychology (1955–56) and vice president of Italian Psychoanalytic Society (1953–55, 1958–60). He was a charter member of the **Parapsychological Association** and in 1982 was elected president of the Parapsychological Association of Italy. He was chairman of the International Committee for the Study of Methods in Parapsychology and a subeditor and contributor to the *Enciclopedia Italiana* and various scholarly and scientific journals. He is author of *La Ricerca Psicica* (Psychical Research, 1930, 1946), and contributed to *Proceedings of an International Conference on Methodology in Psi Research: Psi Favorable States of Consciousness* edited by Roberto Cavanna (Parapsychology Foundation, 1970) and *Proceedings of an International Conference: Psi Factors in Creativity* edited by Allan Angoff and Betty Shapin (Parapsychology Foundation, 1970).

Servadio died January 18, 1995.

Sources:

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Servants of Awareness

The Servants of Awareness was one of a several organizations that formed in response to the turbulence in the **Organization of Awareness** (now **Cosmic Awareness Communications**) that arose after the death of William Ralph Doby in 1967. Since the Organization of Awareness's founding, Doby had served as the channel for messages from "Cosmic Awareness," upon which the group's teachings were based. Servants of Awareness was formed by David E. Worcester in Seattle, Washington. It gained some support through the 1970s but has since disappeared.

Servants of the Light (SOL)

The Servants of the Light is a contemporary ritual **magic** group founded by **William E. Butler** (1898–1978) in early 1965. Butler had studied with **Dion Fortune** and the **Society of the Inner Light**, which he founded and had gone on to establish his own direct contact with the higher magical planes. In the years following Dion Fortune's death, Butler wrote several basic magical textbooks, several of which became quite popular in occult circles for their clarity and readability: *Magic: Its Ritual, Power, and Work* (1952), *The Magician: His Training and Work* (1959), and *Apprenticed to Magic* (1962).

In 1965, along with fellow society member **Gareth Knight**, he left the society and founded the Helios Book Service and a new correspondence course of study in magic, the Helios Course, similar to that taught by Dion Fortune. In 1972, Knight departed and the following year founded a new magical group. Butler continued to offer the Helios Course, which evolved into the curriculum of the Servants of the Light School of Occult Science. He was joined in this endeavor by Michael and **Delores Ashcroft-Nowicki**. Together they built the school into an international training instrument with students in more than 20 countries.

Delores Ashcroft-Nowicki eventually came into direct contact with the same inner plane teacher that Butler had contacted. She decided to dedicate her life to the service of this inner plane adept. She was appointed to succeed Butler as the director of studies for the school and Michael was named the school's guardian. In the decades since assuming leadership of the school, as the school has expanded, Delores Ashcroft-Nowicki has emerged as a teacher in her own right and has authored a number of books, both beginning and advanced.

The Servants of the Light offers a 50-lesson correspondence course in magic (with each lesson taking approximately one month). The content of the course is drawn from the **Kabbalah**, the **tarot**, and the Arthurian myths. It supplies a basic understanding of the esoteric tradition and the fundamentals of magical practice. Students study in their own home but are assigned a personal teacher to whom they may direct questions and from whom they can receive guidance. The school is not sectarian and teaches a system of magic that is compatible with a variety of religious backgrounds.

As of the beginning of the new millennium, the school reports some 2,600 students in 23 countries. Contact may be made through the international headquarters at P.O. Box 215, St Helier, Jersey, Channel Islands, Great Britain JE4 9SD. An Internet site is found at <http://www.servantsofthelight.org/>.

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Servants of the Light. <http://www.servantsofthelight.org/>. May 16, 2000.

Servants of the Star and the Snake

The Servants of the Star and the Snake (SSS), founded in 1995, grew out of the remnants of the Ordo Templi Baphemetic (OTB), a thelemic magical order which had functioned earlier in the decade, and it retains the thelemic character of the OTB. SSS exists as a free association of magical practitioners, members variously defining themselves as ceremonial magicians, shamans, witches, neopagans, sorcerers, or tantrikas. Having jettisoned the hierarchical structures and degree systems of what is considered the Old Aeon, the magicians of the SSS come together for mutual sharing, learning, and networking. There are no leaders, no holy books, and no formal initiations; however, the group does have a special respect for the teachings of the late Sri Gurudeva Mahendrabath Paramahansa, known to his followers as Dadaji, the cofounder of AMOOKOS (the Arcane, Magikal Order of the Knights of Shambhala) and the late Alain Daniélou.

The association is overseen by an administrator-general, a revolving office; the current administrator-general of the SSS is known by his magical name, Frater Eeyore. SSS may be contacted at P.O. Box 642, Weslaco, TX 78599-0642. It publishes a periodical, *Lila*. Closely associated is the American Gnostic Church, founded in 1985, headed by the Rev. James M. Martin. The church serves as an umbrella organization for several closely related spiritual movements, each claiming some form of illumination by stellar-gnosis. Through it, the SSS is closely related to the **Order of Napunsakas in the West** (ON), a tantric Order for non-heterosexuals. The ON exists through an outer order for both males and females, though its inner order, the Cultus Skanda-Karttikeya (CS-K), is open only to males. The Tantra (from Hinduism) and Thelema (the magical system developed by **Aleister Crowley**) systems have a common interest in sex magick, though traditionally they approach sexuality from different perspectives.

The SSS has a webpage at <http://www.wild.au/sss/index.html>.

Sources:

Servants of the Star and the Snake. <http://www.wild.au/sss/index.html>.

Servier, Jean H(enri) (1918–)

Professor of ethnology who has written on parapsychology. He was born on November 2, 1918, in Constantine, Algeria. He moved to France and studied at the Sorbonne. After graduation he became a professor of sociology and ethnology at the University of Montpellier, France. He was a member of Société des Africanistes. In addition to his studies in ethnology and anthropology, Servier has taken special interest in clairvoyance, mediumship, and the ethnological aspects of the history of magic.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Servier, Jean H. "Geomancy, Clairvoyance and Initiation." *La Tour Saint-Jacques* (September–December 1956). Reprinted in the *Proceedings of Four Conferences of Parapsychology* (1957).

———. *L'Homme et l'Invisible*. Paris: R. Laffonto, 1964.

———. *Les Parties de l'Année*. Paris: R. Laffonto, 1962.

"Seth"

Entity channeled through the medium **Jane Roberts**, the public name of Jane Butts (1929–1984). The communications from Seth began in 1963, when Jane and her husband Robert

Butts first experimented with an **ouija board**. Later, Jane went into a trance, and when “Seth” spoke through her, Jane’s voice and features changed character.

The “Seth” material comprises a mass of teachings in manuscript and on tape recordings, much of which has been edited and issued in a series of books. The philosophy presented is coherent and continuous, covering teachings on dreams, health, **reincarnation**, **astral projection**, and the relationship of human beings to their creator. The teachings are comprehensive, dealing with “aspect psychology” (different levels of awareness and grades of reality in relation to mobile consciousness), the nature of the soul, death, and after-death experiences.

In a communication titled “The Unknown Reality,” “Seth” stated:

“The individual self must become aware of far more reality, it must allow its identity to expand to include previously unconscious knowledge. Your species is in a time of change—you are now poised on the threshold from which the race can go many ways. Potentials within the body’s mechanisms, not as yet used, can immeasurably enrich the race and bring it to levels of spiritual, psychic, and physical fulfillment. But if some changes are not made, the race will not endure. . . . I am suggesting ways in which the unknown reality can become a known one.”

Sources:

Roberts, Jane. *The God of Jane: A Psychic Manifesto*. Englewood Cliffs, N.J.: Prentice-Hall, 1981.

———. *How to Develop Your ESP Power*. New York: Frederick Fell, 1966. Reprinted as *The Coming of Seth*. New York: Pocket Books, 1976.

———. *The Nature of Personal Reality: A Seth Book*. Englewood Cliffs, N.J.: Prentice-Hall, 1974.

———. *Seth, Dreams and Projection of Consciousness*. Walpole, N. H., Stillpoint Publishing, 1986.

———. *The Seth Material*. Englewood Cliffs, N.J.: Prentice-Hall, 1970.

———. *Seth Speaks: The Eternal Validity of the Soul*. Englewood Cliffs, N.J.: Prentice-Hall, 1972.

Sethos (ca. 12th century C.E.)

According to M. A. Del Rio (1561–1608), Sethos was a diviner, who was deprived of his sight by the Emperor Manuel because of his addiction to magic. It is said that the emperor Andronicus Comnenus, cousin of Manuel, had Sethos divine by **hydromancy** an answer to the question of who was to succeed him. The spirit gave the letters “S I” in reply; and on being asked when, said before the feast of the exaltation of the Cross. This prediction was fulfilled, for before the date mentioned, Isaac Angelus had thrown Andronicus to the mob to be torn to pieces. It is said that when the devil spells, he spells backwards, so that “S I” may be taken to represent Isaac.

Setna, Papyrus of

An ancient papyrus said to have been discovered by Prince Setna Kha-em-ust, son of Rameses II of Egypt, under the head of a mummy in the Necropolis at Memphis. The Egyptologist Alfred Wiedemann stated in his book *Popular Literature in Ancient Egypt* (1902):

“The first text, which has been known to us since 1867, tells that this prince, being skilled and zealous in the practice of necromancy, was one day exhibiting his acquirements to the learned men of the court, when an old man told him of a magic book containing two spells written by the hand of Thoth himself, the god of wisdom.

“He who repeated the first spell bewitched thereby heaven and earth and the realm of night, the mountains and the depth of the sea; he knew the fowls of the air and every creeping

thing; he saw the fishes, for a divine power brought them up out of the depth. He who read the second spell should have power to resume his earthly shape, even though he dwelt in the grave; to see the sun rising in the sky with all the gods and the moon in the form wherein she displays herself.

“Setna inquired where this book was to be found, and learned that it was lying in the tomb of Nefer-ka-Ptah, a son of King Mer-neb-ptah (who is nowhere else named), and that any attempt to take away the book would certainly meet with obstinate resistance. These difficulties did not withhold Setna from the adventure. He entered the tomb of Nefer-ka-Ptah, where he found not only the dead man, but the Ka of his wife Ahuri and their son, though these latter had been buried in Koptos.

“Ahuri told all the trouble that the possession of the book had brought upon her husband and herself, but her tale of woe produced no effect upon the intruder. Setna persisted in his undertaking, and at length, by the help of magic, he gained his end.

“But as in many other tales among many other peoples, success brought no blessing to the man who had disturbed the repose of the dead. Setna fell in love with the daughter of a priest at Memphis, who turned out to be a witch, and took advantage of his intimate connection with her to bring him to ignominy and wretchedness.

“At length the prince recognized and repented of the sacrilege he had committed in carrying off the book, and brought it back to Nefer-ka-Ptah. In the hope of atoning to some extent for his sin he journeyed to Koptos, and finding the graves of the wife and child of Nefer-ka-Ptah, he solemnly restored their mummies to the tomb of the father and husband, carefully closing the tomb he had so sacrilegiously disturbed.

“The second text, edited two years ago by Griffith from a London papyrus, is also genuinely Egyptian in its details. Three magic tales, interwoven one with another, are brought into connection with Saosiri, the supernaturally born son of Setna.

“In the first, Saosiri, who was greatly Setna’s superior in the arts of magic, led his father down into the underworld. They penetrated into the judgment-hall of Osiris, where the sights they saw convinced Setna that a glorious future awaited the poor man who should cleave to righteousness, while he who led an evil life on earth, though rich and powerful, must expect a terrible doom. Saosiri next succeeded in saving his father, and with him all Egypt, from great difficulty by reading without breaking the seal a closed letter brought by an Ethiopian magician, whom he thus forced to recognize the superior power of Egypt.

“The last part of the text tells of a powerful magician once dwelling in Ethiopia who modelled in wax a litter with four bearers to whom he gave his life. He sent them to Egypt, and at his command they sought out Pharaoh in his palace, carried him off to Ethiopia, and, after giving him five hundred blows with a cudgel, conveyed him during the same night back to Memphis. Next morning the king displayed the weals on his back to his courtiers, one of whom, Horus by name, was sufficiently skilled in the use of amulets to ward off by their means any immediate repetition of the outrage.

“Horus then set forth to bring from Hermopolis, the all powerful magic book of the god Thoth, and by its aid he succeeded in treating the Ethiopian king as the Ethiopian sorcerer had treated Pharaoh. The foreign magician then hastened to Egypt to engage in a contest with Horus in magic tricks. His skill was shown to be inferior, and in the end he and his mother received permission to return to Ethiopia under a solemn promise not to set foot on Egyptian territory for a space of fifteen hundred years.”

Seton (or Sethon) Alexander (d. ca. 1604)

One of the very few alchemists, reportedly, who succeeded in the great experiment of the transmutation of metals. He was

said to have taken his name from the village of Seton, in the vicinity of Edinburgh, Scotland.

In the year 1601, the crew of a Dutch vessel was wrecked on the coast near Seton's dwelling, and he personally rescued several of them, lodged them in his house, and treated them with great kindness, ultimately sending them back to Holland at his own expense. In the following year, he visited Holland and renewed his acquaintance with at least one of the shipwrecked crew, James Haussen, the pilot, who lived at Arksun.

Haussen, determined to repay Seton for the hospitality he had received in Scotland, entertained him for some time in Haussen house, and to him Seton disclosed the information that he was a master of the art of **alchemy** and proved his words by performing several transmutations. Haussen could not keep this information to himself and confided it to Venderlinden, a physician of Enkhuysen, and showed him a piece of gold that had been transmuted from lead. Venderlinden's grandson, in turn, showed it to the celebrated author D. G. Morhoff, who wrote a letter concerning it to Langlet du Fresnoy, author of the *Histoire de la Philosophie Hermétique* (3 vols., 1742).

Seton visited Amsterdam and Rotterdam, traveled by sea to Italy, then went through Switzerland to Germany, accompanied by Wolfgang Dienheim, a professed skeptic of alchemy, whom Seton convinced of the error of his views at Basel, before the eyes of several of its principal inhabitants. Dienheim described Seton, and the pen picture he made resembles a typical Scot of the seventeenth century. "Seton," Dienheim said "was short but stout, and high coloured, with a pointed beard, but despite his corpulence, his expression was spiritual and exalted." "He was," added Dienheim, "a native of Molier, in an island of the ocean."

Seton demonstrated several experiments of importance. In one of these the celebrated physician Zwinger himself brought the lead that was to be transmuted. A common crucible was obtained at a goldsmith's, and ordinary sulphur was bought on the road to the house where the experiment was to take place. Seton handled none of these materials and took no part in the operation except to give those who followed his directions a small packet of powder that transformed the lead into the purest gold of exactly the same weight. Zwinger appears to have been absolutely convinced of the genuine nature of the experiment, for he wrote an account of it to his friend Dr. Schobinger, which appears in Lonig's *Ephemerides*.

Shortly after this Seton left Basel and, changing his name, went to Strasbourg before traveling to Cologne, where he lodged with Anton Bordemann, who was something of an alchemist himself. In this city, Seton was sufficiently imprudent to exhibit his alchemical skill openly, on one occasion producing six ounces of gold through the application of one grain of his magical powder. The incident seems to have made an impression on at least one of the savants of Cologne, for Theobald de Hoghelande in his *Historie Aliquot Transmutationis Metallice*, which was published in Cologne in 1604, alluded to it.

Seton then went to Hamburg and traveled south to Munich, where something more important than alchemy engaged his attention: he eloped with the daughter of a citizen of that city. Christian II, the young elector of Saxony, had heard of Seton's brilliant alchemical successes and invited him to his court, but Seton, reluctant to leave his young wife, sent his friend William Hamilton (probably a brother-Scot) instead, with a supply of the transmuting agent.

In the presence of the whole court, Hamilton undertook and carried through an experiment with complete success, and the gold manufactured resisted every known test. This excited the elector's desire to see and converse with Seton himself, and a pressing invitation, which amounted to a command, was dispatched to Seton, who, unable to refuse, came to the electoral court.

He was received there with every mark of honor, but it soon became evident to him that Christian II had only invited him for the purpose of learning his secret, but Seton, as an adept

in the mysteries of alchemy, remained true to his calling and flatly refused to gratify the elector's greed.

In the end the elector ordered him to be imprisoned in a tower, where he was guarded by forty soldiers. There he was subjected to every conceivable species of torture, but it failed to extort from him his methods. The elector at last ceased the torture.

At this point, Michael Sendivogius, a Moravian chemist who happened to be in Dresden, heard of Seton's terrible experiences and possessed sufficient influence to obtain permission to visit him. Himself a searcher after the **philosophers' stone**, he sympathized with the adept, and proposed to him that he should attempt a rescue. Seton agreed to this and promised that if he were fortunate enough to escape, he would reward Sendivogius with his secret.

The Moravian traveled back to Cracow, where he resided, sold his property, and returned to Dresden. He lodged near Seton's place of confinement, entertaining the soldiers who guarded the alchemist and judiciously bribing those who were directly concerned in his imprisonment.

At last he judged that the time was ripe to attempt Seton's rescue. He feasted the guards and they were soon in a condition of drunken carelessness. Sendivogius hurried to the tower in which Seton was imprisoned, but found him unable to walk through the severity of his tortures. He therefore supported Seton to a carriage, which they reached without being observed. They halted at Seton's house to pick up his wife, who had in her possession some of the all-important powder, and sped to Cracow, which they reached in safety.

When quietly settled in that city, Sendivogius reminded Seton of his promise to assist him in his alchemical projects, but was met with a stern refusal. Seton explained to him that it was impossible for him as an adept to reveal to his rescuer the terms of such a great mystery. The health of the alchemist, however, had been shattered by the torture he had suffered, and upon his death he presented the remains of his magical powder to his preserver.

The possession of this powder made Sendivogius more eager than ever to discover the mysteries of alchemy. He married Seton's widow, perhaps with the idea that she was in possession of her late husband's occult knowledge, but she was absolutely ignorant of the matter.

Seton left behind him a treatise entitled *The New Light of Alchymy*, which Sendivogius published as his own. In its pages he thought he saw a method of increasing the powder, but he only succeeded in lessening it.

With what remained he posed as a successful alchemist. In his own country of Moravia, he was imprisoned, but escaped. His powder was rapidly diminishing, but he still continued his experiments. Pierce Borel, in his work *Tresor de Recherches et Antiquites Galoises et Françoises* (1655), mentioned that he saw a crown piece that had been partially dipped into a mixture of the powder dissolved in wine, and that the part steeped in the elixir was gold, porous, and was not soldered or otherwise tampered with.

The powder expended, Sendivogius degenerated into a charlatan, pretending that he could manufacture gold, and receiving large sums on the strength of being able to do so. He survived until the year 1646 when he died at Parma at the age of eighty-four. Seton's book *The New Light of Alchymy* would appear to deny that the philosophers' stone was to be achieved by the successful transmutation of metals. It stated:

"The extraction of the soul out of gold or silver, by what vulgar way of alchymy soever, is but a mere fancy. On the contrary, he which, in a philosophical way, can without any fraud, and colourable deceit, make it that it shall really tinge the basest metal, whether with gain or without gain, with the colour of gold or silver (abiding all requisite trials whatever), hath the gates of Nature opened to him for the enquiring into further and higher secrets, and with the blessing of God to obtain them."

Seven Principles (in Theosophy)

According to the teachings of **Theosophy** (derived from Hinduism), there are seven principles or parts of the human being that reflect cosmic principles. These concern the **evolution of life** from the unmanifest principles through creation. The seven principles of the human being are: *Atman* (the universal self), *Buddhi* (the intellectual principle), *Manas* (the mental principle), *Kama* (desire), *Prana* (subtle vitality), *Linga-sarira* (astral body), and *Sthula-sarira* (gross physical matter).

For convenience, these are sometimes simplified into three principles of the human being: spirit, soul, and body, as in Christianity. These three parts are first and highest, the Divine Spirit or the Divine Monad, rooted in the universe, whose spirit is linked with the All, being in a mystical sense a ray of the All; second, the intermediate part of Spiritual **Monad**, which in its higher and lower aspects is the spiritual and human soul; third, the lowest part of the human constitution, the vital-astralphysical part, composed of material or quasi-material life atoms. (See also **Logos; Planetary Logos; Rupa**)

Sources:

Besant, Annie. *The Seven Principles of Man*. 1892. Reprint, New York: London & Bernes; Theosophical Publishing Society, 1904.

Seven Stewards of Heaven

According to the sixteenth-century magical ritual system **Arbatel**, these are the spirits through whom God governs the world. They are known as the Olympian spirits, and they govern the Olympian spheres, which are composed of 196 regions. Their names in the Olympian language are: Aratron, the celestial spirit of Saturn, whose day is Saturday; Bethor, the angel of Jupiter, whose day is Monday; Phaleg, the prince of Mars, whose day is Tuesday; Och, the master of the Sun, whose day is Sunday; Hagith, the sovereign of Venus, whose day is Friday; Ophiel, the spirit of Mercury, who must be invoked on Wednesday; Phul, the administrator of affairs in the Moon, whose day is Monday. Each of these Seven Celestial Spirits may be invoked by magicians with the aid of ceremonies and preparations.

Seventh-Day Adventism

Heterodox Christian cult stemming from the teachings of William Miller (1782–1849), formerly a Baptist convert, whose simplistic interpretation of scripture led him to assert that Christ would return to earth March 21, 1843. He built up a considerable following, but lost support when the return did not take place, even for a revised calculation of October 22, 1844.

His teachings were later modified by the Millerite Hiram Edson in New York State, who claimed that he had a vision which confirmed that Miller was right about the time of redemption but wrong about the *place*, which should have been the “heavenly sanctuary” and not the earth. Edson’s doctrine was further developed by “Father Bates” (former sea captain), Elder James White of the S.D.A. church which had been organized in 1860 and his wife Ellen G. White.

Since then, S.D.A. has built up a membership claimed at over two million in the United States and abroad. Two of its doctrinal points influenced Charles Taze Russell (1870–1916) in the formation of his evangelical cult of ‘Russellites’ which became known as **Jehovah’s Witnesses** under Joseph Rutherford (1916–1942). These doctrines were those of a “soul-sleep” after death, and of annihilation of the wicked. Other specifically S.D.A. doctrines include the concept of a completion of Christ’s atonement which had remained unfinished and the need to observe the Sabbath on Saturday.

Sources:

Land, Gary, ed. *Adventism in America*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1986.

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Seventh Son

It has long been believed in Europe and the United States that a seventh son is especially lucky or gifted with occult powers, and that the seventh son of a seventh son has healing powers. In Scotland, the seventh daughter of a seventh daughter was said to have the gift of **second sight** (prophetic vision). In Ireland, the saliva of a seventh son was said to have healing properties. However, in Romanian folklore, a seventh child was believed to be fated to become a **vampire**.

As early as the beginning of the seventeenth century, the *Diary of Walter Yonge 1604–1628* (published by the Camden Society, 1847, edited by G. Roberts) had a negative reference to the healing powers of a seventh son:

“In January, 1606–7, it is reported from London by credible letters, that a child being the seventh son of his mother, and no woman child born between, heaeth deaf, blind, and lame; but the parents of the child are popish, as so many say as are healed by it. The Bishop of London, Doctor Vaughan, caused divers [various people] to be brought to the child as aforesaid, who said a short prayer as [he] imposed his hands upon, as ‘tis said he did unto others; but no miracle followeth any, so that it appeareth to be a plain lie invented to win grace to the popish faction.”

Thomas Lupton, in the second edition of his book *A Thousand Notable Things* (1660), noted, “It is manifest, by experience, that the seventh male child, by just order (never a girl or wench being born between) doth heal only with touching (through a natural gift) the king’s evil [scrofula], which is a special gift of God, given to kings and queens, as daily experience doth witness.”

In France, there was also a tradition that a seventh son had the power to cure the **king’s evil**. He was called a “Marcou” and branded with a fleur-de-lis. The Marcou breathed on the part affected, or else the patient touched the Marcou’s fleur-de-lis.

Robert Chambers, in his *Domestic Annals of Scotland from the Reformation to the Revolution* (1858), stated that in February 1682, a certain Hugh McGie, “. . . gave in a bill to the Privy Council, representing that, by the practice of other nations, any tradesman having seven sons together, without the intervention of a daughter, is declared free of all public burdens and taxes, and has other encouragements bestowed on him, to enable him to bring up the said children for the use and benefit of the commonwealth; and claiming a similar privilege on the strength of his having that qualification. The Council recommended the magistrates [of Edinburgh] to take Hugh’s seven sons into consideration when they laid their ‘stents’ (trade taxes) upon him.”

A tradition in Donegal, Ireland, claimed that the healing powers of a seventh son required a special ceremony at the moment of the infant’s birth. The woman who received the child in her arms should place in its hand whatever substance she decided that he should use to heal in later life. This substance could be metal (e.g., a silver coin) or a common substance like salt, or even hair; when the child was old enough, it would rub the substance and the patient would apply it to an afflicted part for healing purposes. There was also an Irish tradition similar to the Scottish belief that a seventh son of a seventh son possessed prophetic as well as healing powers.

There was a general belief in Britain that the seventh son of a seventh son was destined to be a physician and would have an intuitive knowledge of the art of healing, often curing a patient simply by touching an afflicted part. This belief also extended to the seventh daughter of a seventh daughter. A contributor to *Notes & Queries* (June 12, 1852) observed: “In

Saltash Street, Plymouth [England], my friend copied, on the 10th December, 1851, the following inscription on a board, indicating the profession and claims of the inhabitant: 'A. Shepherd, the third seventh daughter, Doctress.'"

The belief in the healing powers of the seventh son of a seventh son has persisted into the twentieth century, and there are two Irish healers of this kind: **Danny Gallagher** and **Finbarr Nolan**. Both are "touch healers," although Gallagher additionally "blesses" soil that is to be mixed with water and applied to the afflicted area of the patient; both healers recommend a sequence of two or three visits for maximum healing. They are credited with remarkable cures. Gallagher is reported to have restored the sight of a woman blind for twenty-two years, and Nolan claims to have successfully healed injured race horses as well as human beings.

Sources:

Chambers, Robert. *Domestic Annals of Scotland from the Reformation to the Revolution*. 2 vols. Edinburgh, 1858.

Lupton, Thomas. *A Thousand Notable Things*. London, 1660.

Sex Magic

The sexualization of spirituality has a long tradition in most non-Western religious traditions and is especially prominent in Hindu **tantric yoga**, which strongly influenced Tibetan Buddhism. Sex was utilized as a means to unite with the goddess, in one of her several guises. It also emerged in Chinese Taoist traditions, where it was integrated into speculations of longevity and immortality.

In the West, sexual activity was to a large extent denigrated and identified with original sin. Thus the idea of positively integrating sexuality and religion was considered somewhat scandalous. With the emergence of alternative forms of spirituality, however, new attention was given to sexuality.

Within **Spiritualism** a new attention to sexuality began quite early as the basis of the concept that would become known as "soul mates." Early speculation would be passed on to **Pascal Beverly Randolph**, an eclectic physician who specialized in marital problems. Randolph developed a teaching of occult sexuality centered upon a hypothesized energy transfer between couples during intercourse. His ideas led directly to a full-blown "sex magick" as embodied in the **OTO** (Ordo Templi Orientis), a German magic order founded in the 1890s.

Through the nineteenth century the basic problem in **ceremonial magic** was the building of energy for the accomplishment both of mundane goals and the great work of union with the ultimate. A variety of different methods, from chanting to using mind-altering drugs, was used. The Ordo Templi Orientis proposed that sex was the best means of raising such energy. The order developed a degree system that taught basic magic practice and then introduced sexual techniques at the eighth (autoerotic) and ninth (heterosexual intercourse) degree levels. Through the early decades of the twentieth century, sex magic was the great secret of the OTO.

Independently of the OTO, **Aleister Crowley** (1875–1947), a former member of the Hermetic Order of the **Golden Dawn** who had formed his own small group, pursued his development of magic through attempts to repeat some of the operations described in older texts. In 1909 he was in Egypt attempting to understand works of magic originally described by Elizabethan magicians **John Dee** and Edward Kelly. Assisting Crowley was **Victor Neuburg**. In the midst of these studies Crowley was inspired to conduct his first act of sex magic, with Neuburg as his partner. Crowley's work led to the publication *The Book of Lies*, which contains, in allegorical phrasing, some of the insights on sex and magic he had acquired.

Following the publication of *The Book of Lies*, **Theodor Reuss**, the outer head of the order of the OTO, contacted Crowley and complained that he had published the secret of the OTO. The result of their encounter was Crowley's induc-

tion into the OTO and his quick rise to a position of power as head of the British section. He then succeeded Reuss as outer head of the order. Crowley rewrote the ritual material for the order and added an eleventh, homoerotic, degree. Crowley also experimented with sex magic at an intense level over the next decade and kept detailed journals of his endeavors.

Through the decades after World War I several other sex magic groups were born, most founded by former members of the OTO. They included the Fraternal Saturni (Germany) and the Choronzon Club, also known as the Great Brotherhood of God (United States).

The OTO itself was never a large organization and few knew about and practiced its sex magic techniques. Crowley was succeeded by Carl Germer, whose administrative leadership was almost nonexistent. Through the 1950s the secret materials were dispensed to a variety of people internationally. Germer died in the early 1960s without designating a successor, and the order fell into chaos. In the meantime a set of Crowley's papers were deposited at the Warburg Institute in London and became known to various British magicians (especially **Kenneth Grant**).

Then in 1969 Louis Culling, a former member of the OTO who had left to join an American offshoot, published the *Complete Magick Curriculum of the Secret Order of the G.B.G.*, and shortly thereafter a commentary on it, *A Manual of Sex Magick*. Beginning with the publication in 1972 of an edited edition of Crowley's *Magical Diaries*, which contained the account of some of his sexual experiments, within a decade all of Crowley's writings on sex magic and all of the secret materials of the OTO were published. These books provided the basis for the spread of sex magic throughout the Western world. At the same time, through the Bihar School of Yoga in Bengal, the sexual teachings of Indian tantra were for the first time spread to the West in such detail that tantric practice could be institutionalized.

From the 1980s to the present a host of different sex magic groups drawing upon the Crowley/OTO tradition have arisen. At the same time a number of tantric groups (and a few Taoist groups) have also appeared. While each tradition seems to be aware of the other and has some superficial similarity in its use of sexual intercourse for religious and magical ends, they have remained separate. The Western and Eastern teachings on sexuality are quite different. While the same basic practices are present in both Eastern and Western forms of occult sexuality, the ideas under which they were organized do not easily mix.

Sources:

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King, Francis, ed. *The Secret Rituals of the O.T.O.* New York: Samuel Weiser, 1973.

———. *Sexuality, Magic, and Perversion*. Secaucus, N.J.: Citadel Press, 1972.

Sexton, George

British secularist teacher of the nineteenth century. **Robert Owen** invited his attention to the phenomena of **Spiritualism**. After a crusade against its doctrines, personal experiences with the **Davenport Brothers** convinced Sexton of their genuine validity. Continuing his experiments, he finally ended by accepting Spiritualism and proclaimed its truth in lectures with the same outspokenness with which he formerly fought against it. He denounced the pretensions of conjurers who claimed to have exposed Spiritualism and, pointing out the difference in

condition and effect, he actually performed sham spiritual manifestations before his audience.

Sexton authored one pamphlet, a transcript of a lecture: *Scientific Materialism Calmly Considered; A Reply to Prof. Tyndall's Belfast Address* (1874). He also served as editor of the *Spiritual Magazine* and became a member of the **British National Association of Spiritualists**.

Sextus V. Pope (1521–1590)

One of the popes accused of sorcery. J. A. de Thou said of him in his *Histoire Universelle* (1734, Vol. II):

“The Spaniards continued their vengeance against this Pontiff even after his death, and they forgot nothing in their anxiety to blacken his memory by the libels which they flung against him. Sextus, said they, who, by means of the magical art, was for a long time in confederacy with a demon, had made a compact with this enemy of humanity to give himself up to him, on condition he was made Pope, and allowed to reign six years.

“Sextus was raised to the chair of St. Peter, and during the five years he held sway in Rome he distinguished his pontificate by actions surpassing the feeble reach of the human intellect. Finally, at the end of this term, the Pope fell sick, and the devil arriving to keep him to his pact, Sextus inveighed strongly against his bad faith, reproaching him with the fact that the term they had agreed upon was not fulfilled, and that there still remained to him more than a twelve-month.

“But the devil reminded him that at the beginning of his pontificate he had condemned a man who, according to the laws, was too young by a year to suffer death, and that he had nevertheless caused him to be executed, saying that he would give him a year out of his own life; that this year, added to the other five, completed the six years which had been promised to him, and that in consequence he did very wrong to complain.

“Sextus, confused and unable to make any answer, remained mute, and turning himself towards the *ruelle* of his bed, prepared for death in the midst of the terrible mental agitation caused by the remorse of his conscience.” De Thou added, “For the rest, I only mention this trait as a rumor spread by the Spaniards, and I should be very sorry to guarantee its truth.”

During his papacy, Sextus authorized very large sums to be expended on public works, including completion of the dome of St. Peter's, the loggia of Sextus in the Lateran, and the chapel of the Praesepe in Sta. Maria Maggiore. In spite of the controversy, today Sextus is ranked among the greatest popes.

Seybert Commission

A commission for the investigation of **Spiritualism**, appointed by the wish of Henry Seybert, a Philadelphia Spiritualist who, in his will, left \$60,000 to the University of Pennsylvania to be devoted “to the maintenance of a chair in the said University to be known as the ‘Adam Seybert Chair of Moral and Intellectual Philosophy,’ upon the condition that the incumbent of the said chair, either individually or in conjunction with a commission of the university faculty will make a thorough and impartial investigation of all systems of morals, religion, or philosophy which assume to represent the truth, and particularly of Modern Spiritualism.”

The commission, which began its investigations in March 1884, was composed as follows: William Pepper, Joseph Leidy, George A. Koenig, Robert Ellis Thompson, George S. Fullerton, and Horace Howard Furness; added afterward were Coleman Sellers, James W. White, Calvin B. Knerr, and S. Weir Mitchell. Pepper, as provost of the university, was ex-officio chairman. Furness acted as chairman and Fullerton was secretary to the committee.

Seybert was represented in the committee by Thomas R. Hazard, a personal friend. Hazard was charged by Seybert to prescribe the methods to be used in the investigation, desig-

nate the mediums to be consulted, and reject the attendance of those whose presence might be in conflict with the harmony or good order of the spirit circles. In May 1887, the committee published a preliminary report with negative conclusions in the whole field of Spiritualist phenomena. No final report was ever published, nor was the investigation continued.

The committee first turned its attention to **slate-writing**. Two séances with **Mrs. S. E. Patterson** led to no result. The committee then sent to New York for **Henry Slade** and promptly caught him in **fraud**. As no other slate-writing medium was available for testing, a mock séance was arranged for the committee by Harry Kellar, one of the more capable magicians of the day, and he proceeded to deliver messages in French, Spanish, Dutch, Chinese, Japanese, Gujarati, and German, without the committee being able to discover the trick.

The committee then turned to the issue of spirit **rappings**. Margaret Kane-Fox (of the **Fox Sisters**), the medium of these experiments, stood on four glass tumblers, the heels of her shoes resting upon the rear tumblers and the soles upon the first tumblers. After many attempts, raps were heard and Furness remarked to the medium, “This is the most wonderful thing of all, Mrs. Kane, I distinctly feel them in your feet. There is not a particle of motion in your foot, but there is an unusual pulsation.” After two séances the experiments were abandoned as the medium expressed doubt that in her state of health a third meeting would bring more striking results. According to the committee, this investigation was not sufficiently extensive to warrant any positive conclusions. The report, however, points out that “sounds of varying intensity may be produced in almost any portion of the human body by voluntary muscular action. To determine the exact location of this muscular activity is at times a matter of delicacy.”

An attempt was made to study **spirit photography**. This was frustrated as the committee felt disinclined to accept the high fees of **William M. Keeler**. He asked three hundred dollars for three séances and the right to demand, if conditions made it necessary, the exclusive use of the dark room and his own instruments. The committee refused and concluded “that in these days of composite photography it is worse than childish to claim a spiritual source for results which can be obtained at any time by any tyro in the art.”

The investigations into **materialization** with **Pierre L. O. A. Keeler**, into **telekinesis** phenomena with Dr. Rothermel, and into **direct voice** with **Maud E. Lord** were declared to have been negative.

In 1886 Fullerton visited to Germany to reexamine psychic researcher **Johann C. F. Zöllner's** experiments with Henry Slade. He interviewed William Wundt, philosopher of the University of Leipzig; Gustave Theodore Fechner, emeritus physicist at the University of Leipzig; W. Schneibner, mathematician of the University of Leipzig; and Wilhelm Weber, emeritus physicist at the University of Göttingen. With the exception of Weber, the learned professors declared that Zöllner's mental condition was not normal. The results of Fullerton's investigation in Europe appeared as an appendix to the Seybert Report.

The report of the Seybert Commission was received with indignation by Spiritualists. Thomas R. Hazard, the only Spiritualist on the committee, declared that he repeatedly protested against the committee's methods, but his protests were disregarded. In the *Philadelphia North American*, Hazard publicly argued for the removal of Fullerton, Thompson, and Koenig as prejudiced researchers. For, he continued, “. . . had the object in view been to belittle and bring into discredit, hatred and general contempt the cause . . . the Trustees could scarcely have selected more suitable instruments for the object intended from all the denizens of Philadelphia than are the gentlemen who constitute a majority of the Seybert Commission.”

This protest was considered and rejected. The report subsequently appeared, and A. B. Richmond, a Philadelphia lawyer, replied in two books. Frank Podemore observed, “Spiritualists contend, and not apparently without justification, that the in-

tentions of Mr. Seybert were never fairly carried out, and that the prepossessions of the committee against the subject under investigation are demonstrated by their willingness to leave the inquiry unfinished and to divert the funds entrusted to them to an object which was regarded by the testator as at most of secondary importance.”

The negative results attained by the Seybert Commission, and its implicit condemnation of the movement for harboring fraudulent mediums, which has been substantiated by later research, did much to set the intellectual community in the United States against Spiritualism and marginalize it in the religious community.

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Shaddai

According to the mysticism of **Kabbalah**, this was one of ten divine names in the angelic hierarchy. The *Zohar* speaks of three supernal degrees or divine hypostases (that which stands under), the first being Kether. When the world of manifest things was in the condition of Tohu, God revealed himself in the hypostasis Shaddai; when it had proceeded to the condition called Bohu, he manifested as the hypostasis Tsabaoth, but when the darkness had disappeared from the face of things he appeared as Elohim.

Shah, (Sayed) Idries (1924–1996)

Author and translator of important works on occultism and Eastern mysticism. He was born on June 16, 1924, in Simla, India. He came from an Afghan family of Arabian origin that claims descent through the prophet Mohammed to the Sasanian emperors of Persia. He was educated privately, and became a British citizen. He became the proprietor of the International Press Agency in 1953, and from 1966 until his death he was the director of studies of the Institute for Cultural Research in London. He was also the literary and film director of Mulla Nasrudin Enterprises.

Shah wrote over 30 books and translated others, and through them he became a major force in the movement of Islamic, especially Sufic, thought into the West. He also had a broad knowledge of the occult and reportedly ghostwrote the early biography of **Gerald B. Gardner**, the founder of the neopagan revival in the 1940s.

He was awarded the Dictionary of International Biography Certificate of Merit for Distinguished Service to Human Thought, and in 1972 he was appointed Visiting Professor in Intercultural Studies at the University of Geneva, Switzerland. He was the Professor Honoris Causa, National University of La Plata, Argentina, from 1974 to his death on November 23, 1996, in London.

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Shakers

A spiritual community established in New Lebanon, New York, near the Massachusetts line, formally known as the United Society of Believers in Christ's Second Appearing. It had its origin in England in 1747, when Jane and James Wardley became the first leaders of a Lancashire revivalist sect. They were Quaker tailors influenced by the French prophets, an enthusiastic movement that had spread through southern France earlier in the century. Ann Lee, 22-year-old daughter of a Manchester blacksmith, joined this group of “shaking Quakers” in 1758 and through her strange visionary gifts became their leader. She was imprisoned in 1772 for disturbing the Sabbath and preaching a doctrine of celibacy, an idea stemming from her own experience of losing four children at or soon after their birth.

In 1774, after visions and inspired revelations, she moved to America with a handful of followers. By 1780 the Shaker colony had grown, attracting many settlers. Men and women lived together in celibacy with common ownership of property.

Between 1781 and 1783 Lee and her elders visited 36 towns in Massachusetts and Connecticut on a missionary campaign, but the Shakers were ridiculed. They had become especially unpopular for their pacifist ideas during the Revolution.

Lee died in 1784. The community eventually prospered, especially under Lee's successor, Joseph Meacham, and established an enviable reputation for hard work, excellent furniture making, and community spirit. The most characteristic behavior of the Shakers, from which their popular name derived, was an ecstatic dance. It seems clear that much of the very genuine joy and creativeness of the Shaker community arose from the intense energy of sexual sublimation.

Starting in 1837, the Watervliet community near Albany, New York, was visited by Spiritualist-type manifestations of shaking and jerking, and some Shakers were possessed by Indian spirits and spoke in tongues (see **Xenoglossis**). Some of them became Spiritualists.

The Shaker community grew throughout the nineteenth century. The Shakers were able to gather many converts on the frontier and found other members among the many orphans to whom they provided a home. They originally had functioned informally as an orphanage in many areas, but the creation of a system of government and church-sponsored orphanages had a significant impact on the movement's development. The eventual decline of Shakerism owed partly to materialistic influences from outside and partly to the inevitable dwindling of a community that outlawed sexual activity.

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Shaman

The magician or "medicine man" of primitive tribes, with powers of healing, prophecy, or paranormal phenomena. The term is thought to derive from Tungus *shaman* and Sanskrit *sramana* (ascetic). As distinct from priests, shamans have no ritualistic knowledge, but operate rather as occult adepts. Their primary ability, at least in their Siberian setting, was the power of astral travel. The gift of shamanism is often a hereditary function, and its nature is communicated orally from one shaman to another.

Shamanism has been studied among the Eskimos and in Scandinavia, Tibet, China, Japan, Korea, Siberia, Manchuria, Mexico, Yutacan, Guatemala, and the North Pacific coast. A shamanistic performance often includes dancing, a mediumistic trance, and spirit possession. The role of the shaman (and shamaness) became the subject of a new movement in the West that began in the 1980s primarily through the work of Michael Harder and a number of popular teachers (many with Matove American backgrounds) who have developed a neo-Shamanism that draws on many themes emphasized in the **New Age** movement. Neo-Shamanist leaders have varied: some, such as Sun-Bear, have attempted to translate traditional Native American themes into useful practice for those outside of the Native American community. Other have developed new systems claiming Native American esoteric traditions as a base (Lynn Andrews) and still others have simply taken traditional occult teachings upon which they have placed a Native American overlay.

Sources:

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Eliade, Mircea. *Shamanism: Archaic Techniques of Ecstasy*. Princeton, N.J.: Princeton University Press, 1964.

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Shaman's Drum

Shaman's Drum: A Journal of Experiential Shamanism & Spiritual Healing is a newsstand magazine that has through the 1990s emerged as the major voice of neoshamanism, the new appropriation of shamanism by modern Westerners. **Shamans** are the major bearers of the spiritual wisdom of pre-modern, preliterate societies (once termed primitive) that underwent a significant reappraisal in the last half of the twentieth century. Anthropologists who had led in the study of such societies discov-

ered a level of sophistication in the thought of pre-modern peoples and others found in their holistic worldviews a wisdom they believed had much to teach contemporary society. Not a small part of the attractiveness of pre-modern cultures was their use of various psychedelic substances as an integral element in their psychic and spiritual activity. The appropriation of wisdom came from around the world, but special attention was paid to the peoples of the Amazon, Tibetan cultures, and Native Americans.

Shaman's Drum emerged in the late 1980s to provide education, information, and networking in the growing neoshamanistic community. It is published quarterly by Cross-Cultural Shamanism Network, a small nonprofit corporation whose major program is the sustaining of the magazine. *Shaman's Drum* is a subsidized publication, with a minimum of advertising, all directly related to the subject matter.

The majority of the space in each issue of the magazine includes a set of feature articles on such topics as traditional shamanism, environmentalism, and contemporary spiritual healing. The magazine functions in the space between the scholarly study of shamanism and its popular appropriation. *Shaman's Drum* has given significant space to airing the controversy of non-Indians claiming status as teachers of Native American wisdom and the business of selling Native sacred artifacts for use in secular and other non-Native contexts. Each issue also contains a news column, a book review column, and a directory of individuals and organizations that offer resources for studying shamanism.

Shaman's Drum may be contacted at P.O. Box 97, Ashland, OR 97520.

Sources:

Shaman's Drum. Ashland, Ore., n.d.

Shamballah

Fabulous mystical city of ancient legend, believed to be the site of the Garden of Eden.

Shanti Nilaya

A healing and growth center founded in Escondido, California, in 1978. The name means "final home of peace" and the organization is concerned with the work of physician **Elisabeth Kübler-Ross**, author of the book *On Death and Dying* (New York, 1970). An extension of Kübler-Ross's earlier well-known "Life-Death and Transition" workshops, Shanti Nilaya offers short- and long-term therapeutic sessions connected with the experience of death and the question of life after death. The *Shanti Nilaya Newsletter*, giving news of the work of Kübler-Ross and Shanti Nilaya centers, is published from the center, now located in Virginia: General Delivery, Headwaters, VA 24442.

Sharp, William (1856–1905)

Scottish poet, biographer, and editor, who also achieved fame under the name of "Fiona Mac-Leod"—not so much a literary pseudonym as virtually a psychic secondary personality. Sharp was born in Paisley, Scotland, on September 12, 1856, and spent his childhood in the Scottish Highlands. He ran away from home three times, on one occasion spending a whole summer in a gypsy encampment. He studied for two years as a student at Glasgow University before becoming an attorney's clerk.

He suffered from ill health and his family sent him on a Pacific cruise. Afterward he settled in London as a bank clerk, eventually becoming acquainted with literary circles that included B. G. Rossetti and Walter Pater.

Pater encouraged his literary work, which first appeared in the *Pall Mall Gazette*. Then in 1885 Sharp became the art critic

for the *Glasgow Herald*. In the same year he married his first cousin Elizabeth Amelia Sharp, who became companion and co-worker as well as wife. They worked jointly on the anthology *Lyra Celtica* (1896). Sharp abandoned banking for a journalistic career, becoming editor of *The Pagan Review* in 1892. He traveled throughout Europe and even visited the United States, where he met Walt Whitman.

Sharp's enthusiasm for the Celtic literary revival brought him into contact with **William Butler Yeats** and the Isis Urania Temple of the famous Hermetic Order of the **Golden Dawn** magical society. Here he was initiated into the Neophyte grade. This occult connection may have been a stimulus to the development of his *anima* personality of "Fiona MacLeod." Sharp and "Fiona" remained distinctly different identities in literary style and outlook, even corresponding with friends as separate personalities for many years.

Sharp himself kept up a correspondence with Yeats and **George W. Russell** on occult and mystical experiments, while also writing to them on literary, poetical, and Celtic matters as "Fiona Mac-Leod."

The identical nature of the two personalities remained a closely guarded secret among Sharp, his wife, and one or two personal friends until after Sharp's death. The "Fiona" letters were in the handwriting of Sharp's sister, but their style and personality were those of a distinct individual. "Fiona's" letters, poems, and books were quite feminine in outlook, quite unlike the masculine lifestyle and writings of the bearded Sharp.

The "Fiona" works played a leading part in the Scottish Celtic literary revival and were the product of automatic writing by Sharp, who virtually acknowledged "Fiona" as a separate personality. She was said to be a distant cousin and even had a biography in the prestigious British biographical annual *Who's Who*.

Sharp died December 12, 1905, after catching a cold during a visit to a friend in Sicily. His widow died a few years later, leaving two large packets of materials "to be destroyed unexamined." It is believed that these may have contained Golden Dawn documents.

Sources:

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Shasta, Mount

Mount Shasta is an awe-inspiring volcanic cone in northern California. Long a sacred site for Native American tribes, it became a magnet for many occult speculations in the twentieth century. As early as 1899 Mount Shasta was an element in the Spiritualist world created in a channeled book, *An Earth Dweller Returns*, by Phyllos (the pseudonym of Frederick William Oliver), an early text discussing the lost Pacific continent of **Lemuria**. After the publication of this book, California and Mount Shasta began to be seen as a remnant of Lemuria. The Lemurian hypothesis was developed by **H. Spencer Lewis**, who, under the penname Wishar Spenie Cerve, wrote a text for the Ancient

and Mystical Order of the Rosae Crucis, *Lemuria, the Lost Continent of the Pacific* (1931).

Two years before the publication of Lewis's work, **Guy W. Ballard**, walking the slopes of Mount Shasta, had an encounter with a mysterious person whom he later identified as Saint Germain, an ascended master of the **Great White Brotherhood** (the spiritual hierarchy believed by many occultists to be guiding the destiny of humankind). Out of this encounter, Ballard later led in the founding of the **I Am Movement**. The story of his encounter appears in Ballard's 1934 book *Unveiled Mysteries*, published under the penname Godfre Ray King. In recent years, the "I Am" has presented an annual pageant centered upon their unique interpretation of the life of Jesus.

Over the years since the Rosicrucian and "I Am" publications on Mount Shasta, numerous authors have described mystical experiences associated with the mountain and offered their speculations about its significance. The resort community of Mount Shasta, California, became a unique gathering place for metaphysical people, a trend further spurred by the beginning of the **flying saucer** era.

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Shaver, Richard S(harpe) (1907–1975)

Pennsylvania welder and author born on October 8, 1907, responsible for the series of revelations known as the "Shaver Mystery," originally published by **Raymond A. Palmer** in *Amazing Stories* from 1945 to 1949. Drawing upon "racial memories," Shaver described a race of "deros" or vicious dwarfs living in underground caverns, indulging in sexual orgies and harassing human beings by means of secret rays and telepathy.

Shaver's somewhat crude original manuscript, titled *A Warning to Future Man*, was extensively worked over by Palmer and emerged in the March 1945 issue of *Amazing Stories* as "I Remember Lemuria." At first the series boosted the magazine's circulation to a record 185,000. Many earnest readers described their own knowledge of secret influences from deros who were also apparently responsible for the disaster of Pearl Harbor. More traditional science fiction readers were indignant at such stories being presented as factual, and after thousands of protests, Howard Browne, who took over from Palmer, ended the series. Browne described the Shaver material as "the sickest crap I'd run into."

However, Palmer kept the the Shaver legend alive and revived it from time to time in *Search* and *Flying Saucers* magazines and *The Hidden World*, a series of periodicals in trade paperback format. For a while there was also a fanzine, the *Shaver Mystery Magazine*, and *I Remember Lemuria* and *The Return of Sathanas* were reissued in book format in 1948.

Shaver died on November 5, 1975.

Sources:

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Shavick, Nancy (1957–)

Nancy Shavick, a contemporary author and **tarot** counselor, was born in Englewood, New Jersey, in 1957. Following high

school graduation she entered Hampshire College (Massachusetts), from which she graduated in 1979 with a degree in creative writing. Through the 1980s she taught creative writing, worked as an editor, and became an accomplished student of the tarot cards. In 1984 she founded Prima Materia Books, a publishing house, through which she published her first book, *The Tarot: A Guide to Reading Your Own Cards*. In the process of mastering the tarot, she became a gifted reader with a growing clientele. In 1991 she closed Prima Materia and moved to San Francisco.

Shavick felt that the tarot should be demystified and was most useful as a tool for self-transformation and personal development. These themes dominated the four best-selling books she wrote for Berkley Books between 1988 and 1993: *The Tarot* (1988), *The Tarot Reader* (1991), *Traveling the Royal Road: Mastering the Tarot* (1992), and *The Tarot Guide to Love and Relationships* (1993). Along the way she also acquired a working knowledge of astrology and in 1994 authored her first volume on it, *Reach for the Stars*. Her most recent work, *Nancy Shavick's Tarot Universe* (2000), is a comprehensive text summarizing her previous five books.

Sources:

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Sheargold, Richard K(empell) (1911–1988)

British parapsychologist. He was born on December 20, 1911, at Caterham, Surrey, England. He was departmental manager at McMichael Radio, Slough, England. He joined the **Society for Psychical Research** and took a special interest in scientific experiments relating to the question of human survival. In 1963 he became the first chairman of the Survival Joint Research Committee Trust.

Under the sponsorship of the SPR, he completed a series of card-guessing tests with mediums as percipients, in order to investigate the possibility of a relationship between telepathic faculty and the ESP demonstrated by mental mediums. These experiments were reported in the *Journal* of the SPR (June 1961). From 1971 on, Sheargold experimented with the **electronic voice** phenomenon, also known as **Raudive Voices**, that had just been publicized in the West by Friedrich Jürgenson and **Konstantin Raudive**. In September 1973, he gave a talk on "Experiments on the Jürgenson Voice Phenomena" at a symposium organized by The Institute of Parascience. He died January 25, 1988.

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- . "The Occultism of Occultism." *Journal of the Society for Psychical Research* 45 (1970).

Sheep-Goat Hypothesis

A concept in parapsychology relating to the effect of belief and attitude to success in **ESP** scoring. The term derives from the pioneer researches of parapsychologist **Gertrude R. Schmeidler** in 1958. She conducted experiments in which her subjects were divided into two groups—"sheep" and "goats." The sheep had belief in the possibility of **psi**, while the goats rejected the possibility.

It was observed that, in individual and group tests, the sheep scored higher in ESP trials than the goats, suggesting that belief strongly influenced successful ESP. The differences in scoring were relatively small, although statistically significant. Many later experiments have been conducted by other parapsychologists to test the hypothesis, and the term "sheep-goat" has now become commonplace in parapsychological discussions.

Sources:

- McConnell, R. A., and Gertrude Schmeidler. *ESP and Personality Patterns*. New Haven, Conn.: Yale University Press, 1958.

She-Goat

One of the branches of divination in ancient Rome dealt especially with the signs that might be derived from animals, and it was believed that if a she-goat crossed the path of a man who was stepping out of his house, it was a good omen.

Sheldrake, Rupert (1942–)

British biochemist with specialized experience in plant research who has proposed a bold new theory of **formative causation**, concerned with the origin and growth of form and characteristics in nature. While not denying the inheritance of characteristics through the gene complex, he has suggested a literal view of what has been termed for convenience "morphogenetic fields" as actual structures independent of time and space. Although Sheldrake's field theory applies primarily to organisms, plants, and animals, it also has important relevance to concepts of parapsychological phenomena, such as **telepathy**, **clairvoyance** and **reincarnation**.

Robert Sheldrake was born June 28, 1942, in Newark Notts, England. He was educated at Clare College, Cambridge University, England, becoming a fellow and director of studies in biochemistry and cell biology. In 1973, he was awarded a Rosenheim Research Fellowship of the Royal Society. Instead of taking a professorship at a university, he decided to study growing plants first hand, and he became a member of the staff of the International Crops Research Institute for the Semi-Arid Tropics in Hyderabad, India. He became a consultant to the institute in 1978.

In 1966, Sheldrake was associated with the Epiphany Philosophers, a group of scientists and philosophers at Cambridge University concerned with exploring interconnections between science, philosophy, and mysticism. This contact stimulated his early ideas on formative causation. Other influences were the theories of **Henri Bergson** and **Hans Driesch**.

Sources:

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Shelta Thari

An esoteric language spoken by the tinkers (a Gypsy-type people) of Britain and Ireland and possibly a descendant of an “inner” language employed by the ancient Celtic Druids or bards. It was in 1876 that the first hint of the existence of Shelta Thari reached the ears of **Charles Godfrey Leland**. It seems strange that George Borrow, the first authority on Romany and Gypsy lore, had never stumbled upon the language, and that fact may be taken as evidence of the jealousy with which the nomadic classes guarded it.

Leland related how he and E. H. Palmer were wandering on the beach at Aberystwyth in Wales when they met a wanderer who heard them conversing in Romany. Leland questioned the man as to how he made a living, and he replied, “Shelkin gallo-pas.” The words were foreign even to Leland, and he asked what they meant. “Why,” said the man, “it means selling ferns. That is tinker’s language or minklers’ thari. I thought as you knew Romany, you might understand it. The right name for the tinkers’ language is Shelta.”

“It was,” said Leland, “with the feelings of Columbus the night before he discovered America that I heard the word Shelta, and I asked the fern-dealer if he could talk it.” The man replied “A little,” and on the spot the philologist collected a number of words and phrases from the fern-seller that gave him sufficient insight into the language to prove that it was absolutely different from Romany.

The Celtic origin of the dialect soon began to suggest itself to Leland, and he attempted to obtain from the man some verse or jingle in it, for the purpose of observing its syntactical arrangement. But all he was able to learn from his informant were some rhymes of no philological value, and he found he had soon exhausted the fern-seller’s knowledge.

It was later on in the United States that Leland terrified a tinker by speaking to him in the lost dialect. The man, questioned as to whether he could speak Shelta, admitted that he could. He proved to be an Irishman, Owen Macdonald by name, and he furnished Leland with an invaluable list of several hundred words. But Leland could not be sure upon which of the Celtic languages the dialect was based. Owen Macdonald declared to him that it was a fourth language that had nothing in common with old Irish, Welsh, or Gaelic and hazarded the information that it was the idiom of the “Ould Picts,” inhabitants of Scotland, but this did not convince the philologist.

Shelta is not a jargon, for it can be spoken grammatically without using English, as in the British form of Romany. Pictish in all probability was not a Celtic language, nor even an Aryan one, however intimately it may have been affected by Celtic speech in the later stages of its existence.

Leland’s discovery was greeted in some quarters with laughter. The *Saturday Review* jocosely suggested that he had been conned and that old Irish had been palmed off on him for a mysterious lingo. Leland put this view of the matter before his tinker friend, who replied with grave solemnity, “And what’d I be after makin’ two languages av thim for, if there was but wan av thim?”

Since Leland’s time, much has been done to reclaim this mysterious tongue, chiefly through the investigations of John Sampson and professor Kuno Meyer. The basis of these investigations rested on the fact that the tinker caste of Great Britain and Ireland was a separate class—so separate indeed as almost to form a “race” by itself. For hundreds of years, possibly, this caste existed with nearly all its ancient characteristics, and on the general disuse of Celtic speech had conserved its language as a secret dialect.

The peculiar thing concerning Shelta is the extent of territory over which it is spoken. That it was known rather extensively in London itself was discovered by Leland, who heard it spoken by two small boys in the Euston Road. They were not Gypsies, but Leland found out that one of them spoke the language with great fluency. Since Leland’s discoveries Shelta has been to some extent mapped out into dialects, one of the most important of which is Ulster. The Ulster dialect of this strange and ancient tongue differed from that in use in other parts of Britain and Ireland.

John Sampson, the successor to Borrow and Leland, and a linguist of repute, published in the *Journal* of the Gypsy Lore Society (new series, vol. 1, 1908), a number of sayings and proverbs that he had collected in Liverpool from two old Irish tinkers—John Barlow and Phil Murray. Sampson stated that these were in the Ulster dialect of Shelta.

Some of these may be quoted to provide the reader with specimens of the language: “Krish gyukera have muni Shel-dru” (Old beggars have good Shelta). “Stimera dhi-ilsha, stimera aga dhi-ilsha” (If you’re a piper, have your own pipe). “Mislo granhes thaber” (The traveler knows the road). “Thom Blorne mjesh Nip gloch” (Every Protestant isn’t an Orangeman). “Nus a dhajon dhuilsha” (The blessing of God on you). “Misli, gami gra dhi-il” (Be off, and bad luck to you).

There seems to be considerable reason to believe that the tinker (or more properly “tinkler”) class of Britain and Ireland sprang from the remnants of its ancient Celtic inhabitants and differed as completely from the Gypsy or Romany as one people can well differ from another. This is strongly suggested by the criterion of speech, for it is now generally believed that Shelta is a Celtic tongue and that Romany is a dialect of Northern Hindustan. Those who now speak Romany habitually almost invariably make use of Shelta as well, but that only proves that the two nomadic groups, having occupied the same territory for hundreds of years, gained a knowledge of each other’s languages. Who, then, were the original progenitors of the tinkers? Whoever they were, they were a Celtic-speaking people and probably a nomadic one. Shelta has been referred to as the language of the ancient bards of Ireland and the esoteric tongue of an Irish priesthood.

Leland put forward the hypothesis that the Shelta-speaking tinker is a descendant of a prehistoric guild of bronze-workers. This, he thought, accounted in part for the secretiveness as regards this language. In Italy, to this very day, the tinker class is identified with the itinerant bronze workers. The tinker fraternity of Britain and Ireland existed with perhaps nearly all its ancient characteristics until the advent of railroads. But long before this, it had probably amalgamated to a great extent with the Gypsy population, and the two languages had become common to the two peoples.

It seems to be highly probable that Shelta originated in Ireland, for in no other part of these islands during the later Celtic period was technology sufficiently advanced to permit of the existence of a close corporation of metalworkers possessing a secret language. Moreover, the affinities of Shelta appear to be with old Irish more than with any other Celtic dialect. One other theory that presents itself in connection with the origin of Shelta that it is the modern descendant of the language of the “Ould Picts” mentioned by Owen Macdonald, Leland’s tinker friend. But there are great difficulties in accepting the hypothesis of the Pictish origin of Shelta, the chief among them being its obvious Irish origin. There were, it is known, Picts in the north of Ireland, but they were almost certainly a small and primitive colony and a very unlikely community to form a metalworking fraternity that possessed the luxury of a private dialect.

It still remains for the Celtic student to classify Shelta in a definitive way. It may prove to be “Pictish,” strongly influenced by the Gaelic of Ireland and Scotland. A comparison with Basque and the dialect of the Iberian tribes of Morocco might

bring affinities to light and thus establish the theory of its non-Aryan origin, but its strong kinship with Gaelic seems likely.

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Shemhamphorash

In the Talmud, the external term representing the hidden word of power, by whose virtues a new world might be. This word is lost to the human race, although even sounds approximating it have a magic power and can give to whomever pronounces them dominion in the spirit world.

Some of the old rabbis believed that the word of power contains 12 letters, others, 42, and yet others 72, but these are the letters of the divine alphabet, which God created from certain luminous points made by the concentration of the primal universal light. *Shemhamphorash* is, in fact, the name of this word.

In the **Kabala**, the *Shemhamphorash*, or 72 syllabled name of God, is related to three verses of the Hebrew Bible, Exodus 14, 119–21. Each of these verses, in Hebrew, contains 72 letters. If one writes the 72 letters or verse 19 in correct order, and under them write the letters of verse 20 in a similar manner in reverse order, and then the letters in verse 21 in correct order below the first two, one creates 72 three-letter names. By adding either AL or IH to these names the names of the 72 angels of Jacob's ladder were created.

This ancient Jewish mystical concept is somewhat paralleled by the ancient Hindu teachings of the creation of the world through the mystical trisyllable "**AUM**," said to contain the origin of the alphabet and all sounds. related to such concepts are the use of certain letters and sounds known as **mantras** for magical purposes. (See also **Nada**; **Yoga**)

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Shepard, Jesse Francis Grierson (1848–1927)

Mystic, seer, author, and musical medium who performed before famous musicians and royal personages. His musical séances were held both in light and darkness. In darkness his renderings were marvelous. He did not always actually play the piano: the music sometimes came through the shut keyboard. He rendered duets and sang simultaneously in bass and soprano. He also played the organ and sang in cathedrals. He could give trance addresses in English, French, German, Latin, Greek, Chaldean, and Arabic on any subject.

His full name was Benjamin Henry Jesse Francis Grierson Shepard. He was born on September 18, 1848 and was of Scottish-Irish descent but moved to the United States with his family in his first year. He spent his boyhood on the Illinois prairie. At the age of 13 he became a pageboy to General John C. Frémont and made the acquaintance of both Generals Grant and Sherman.

When in his twenty-first year, he set out for Paris without any funds. Within a short time he became one of the most famous mediums in Europe, demonstrating **psychometry**, **clairvoyance**, **prediction**, and diagnosis of disease. He also displayed uncanny musical gifts. Without extensive formal training in music, he gave performances at the piano and claimed to be possessed by the spirits of Mozart, Beethoven, Meyerbeer, Rossini, Sontag, Persiani, Malibran, Lablache, Liszt, Berlioz, and Chopin. He performed to the rich, the famous, and the royal in Europe. The audience at one concert in Holland in 1894 in-

cluded the duchess of Cumberland, the queen of Hanover, the reigning duke of Saxe-Altenburg, and the queen of Denmark.

In addition to his piano performances, Shepard sometimes sang, in every range of voice from bass to soprano. Henry Kiddle, superintendent of schools in New York, was imprudent enough to state that he heard Shepard playing a splendid piano symphony under the control of Mozart, while at the same time delivering a learned philosophical discourse under the influence of Aristotle. Kiddle was forced to resign his position.

In Catherine Berry's *Experiences in Spiritualism* (1876), historical fragments relating to Assyrian queen Semiramis were published as recorded after Shepard's trance statements under the control of an Egyptian spirit. In 1889 he published two volumes of which **Maurice Maeterlinck** declared that he knew nothing in literature more admirable or profound.

Prince Adam Wisniewski wrote in an account quoted by *Light* in 1894:

"After having secured the most complete obscurity we placed ourselves in a circle around the medium, seated before the piano. Hardly were the first chords struck when we saw lights appearing at every corner of the room . . . The first piece played through Shepard was a fantasia of Thalberg's on the air from "Semiramide." This is unpublished, as is all the music which is played by the spirits through Shepard. The second was a rhapsody for four hands, played by Liszt and Thalberg with astounding fire, a sonority truly grand, and a masterly interpretation. Notwithstanding this extra ordinarily complex technique, the harmony was admirable, and such as no one present had ever know paralleled, even by Liszt himself, whom I personally knew, and in whom passion and delicacy were united. In the circle were musicians who, like me, had heard the greatest pianists of Europe; but we can say that we never heard such truly supernatural execution."

Shepard was also occasionally a **direct voice** medium. During a séance at The Hague, Holland, in 1907, direct voices were heard speaking in Dutch. High officials of the Dutch government who were present also heard voices speaking in Sundanese and Mandarin Chinese.

In 1907, after his fabulous success in Europe and return visits to America, Shepard broke with his psychic connections and mediumship and settled in London, where he ceased his musical exhibitions and devoted himself to writing. He changed his name to Francis Grierson and made a reputation through his essays in both English and French. At the age of fifty, he published his book *Modern Mysticism and Other Essays* (1899), followed by *The Celtic Temperament and Other Essays* (1901). The latter work was adopted as a textbook by Japanese universities. Other publications included *The Valley of Shadows: Recollections of the Lincoln Country, 1858–63* (1909), *Portraits* (1910), *La Vie and Les Hommes* (1911), *The Humour of the Underman* (1911), *The Invisible Alliance* (1913), *Illusions and Realities of the War* (1918), and *Abraham Lincoln: The Practical Mystic* (1918).

The quality of his literary work secured him a place in the prestigious Kunitz and Haycraft *Twentieth Century Authors* (1942). Many of Shepard's readers were unaware of his earlier psychic activities until he published a Spiritualist pamphlet, *Psycho-Phone Messages*, in 1921.

In spite of Shepard's mystical and artistic talents or perhaps because of his dedication to mystic insight rather than material things, he died in utter poverty. As an old man of 78, he died from hunger May 29, 1927, while a case worker from the Los Angeles Assistance League was knocking on his door. She was unaware of his glittering past as a musician or his fame as a writer. He had earlier pawned his last valuable—a watch given to him by the king of England.

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Sherman, Harold (Morrow) (1898–1987)

Author, broadcaster, and lecturer in the field of parapsychology. Born July 13, 1898 in Traverse City, Michigan, he was educated at Traverse City High School and the University of Michigan. In 1920 he married Martha Frances Bain. Memberships include Authors League of America and the Dramatists Guild. After working as a freelance writer, he was employed at CBS-Radio in New York from 1935–36. He was founder and president of E.S.P. Research Associates Foundation, Little Rock, Arkansas from 1964 onward.

He conducted experiments in **clairvoyance, telepathy, psychokinesis, precognition**, mediumship, and survival; he lectured on ESP. With psychologist **Leslie LeCron** and scientists affiliated with the University of California, L.A., he investigated the question and the method of operation of ESP faculty. Sherman contributed articles to *Mind Digest*, *Journal of Living*, *Success Unlimited*, and *Tomorrow*.

By the age of twenty-two, Sherman authored approximately sixty books on such subjects as sports, adventure, and short stories, as well as books on **extrasensory perception** and mental power. He was also interested in the theater and produced plays and a Hollywood movie "The Adventures of Mark Twain." His book *Your Key to Happiness* (1935) was presented on radio and he conducted a radio series on philosophy three times a week under the title "The Man Who Helped You to Help Yourself."

Sherman died August 19, 1987, at Mountain View, Arkansas. One of his final messages to his many friends was, "I expect it will be a great moment when I greet you in the next dimension."

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Shermer, Michael (1954–)

Michael Shermer, cofounder of the **Skeptics Society**, one of the major organizations debunking what it considers pseudoscientific claims, especially of a psychic or occult nature, was born on September 8, 1954, in Glendale, California. He attended Pepperdine University, where he majored in psychology. He later received an M.A. in experimental psychology from California State University–Fullerton and a Ph.D. in the history of science from the Claremont Graduate School (1991).

During the 1980s Shermer launched a ten-year career as a professional cyclist, the high point of which was his participation in a 30,000-mile transcontinental Race Across America. His racing activity, which led to his first media appearances on various sports broadcasts, led to his first books, including *Sport Cycling* (1985), *Cycling for Endurance and Speed* (1987), *The Woman Cyclist* (with Elaine Mariolle, 1989), and *Race Across America: The Agonies and Glories of the World's Toughest Bicycle Race* (1994).

Shermer's racing career coincided with a growing interest in the movement started by the **Committee for the Scientific Claims of the Paranormal** (CSICOP), based in Buffalo, New York. Though he was a member, he also felt that more could be done, and in January of 1992, with Pat Linse and Kim Ziel Shermer, he founded the Skeptics Society, with its base in the Greater Los Angeles area. Several months later the first issue of *Skeptic*, a new periodical, joined the newsstand shelves next to CSICOP's *Skeptical Inquirer*. Shermer envisioned the Skeptics Society as treating traditional pseudoscience issues concerning psychic and occult claims, but also was concerned with other boundary issues in science where no such paranormal element was present (cold fusion, cryonics, nanotechnology, etc.) as well as controversial issues in social science and history, such as Holocaust denial.

Shermer has supplied much of the energy that has seen the Skeptics Society, which he directs, grow into a significant organization challenging occult claims, and the *Skeptic* magazine, which he edits, gain national circulation. He has authored several related books, including *Why People Believe Weird Things* (1997), *How We Believe: The Search for God in an Age of Science* (2000), and *Denying History* (2000). He created the Skeptics Lecture Series at the California Institute of Technology and is an adjunct professor at Occidental College in Los Angeles. Shermer also put the media attention he gained in his cycling era to good use and has been a popular guest on talk shows. Most recently he has hosted a weekly radio show, "Science Talk," on the NPR affiliate in Southern California and a national television show on the Fox Family Channel.

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Sherwood, Carlton M(ontgomery) (1895–1970)

Financial counselor also active in the field of parapsychology. He was born on April 12, 1895, in Buffalo, New York. After serving in the Army during World War I, he worked for various agencies, mostly Christian organizations, through the next two decades. They included the New York State Christian Endeavor Union (1919–27), the Citizens Committee of 100 (1926–36), and the International Society of Christian Endeavor (1926–34). He edited *Christian Endeavour World* (1930–34). After two years as the executive director of Associated Boards for Christian Colleges in China (1934–36) he began a long tenure as presi-

dent of Pierce, Hedrick & Sherwood, counselors in institutional financing.

Over the years he became interested in psychical research. He joined and served on the boards of both the **Parapsychology Foundation** and the **American Society for Psychical Research**. He was also a member of the **Society for Psychical Research**, London, and chaired the Conference on Parapsychology and Psychedelics, New York, November 1958. He died on September 14, 1970.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Shiatsu (or Shiatzu)

A Japanese term from the root words *shi* (fingers) and *atsu* (pressure). Shiatsu is an applied system of massage which, like **acupuncture**, seeks to release and facilitate the flow of vital life energy, known as *Qi* (*chi* in Chinese, *ki* in Japanese), within the body. Shiatsu incorporates a number of massage techniques, such as pressing, sweeping, rotating, and patting. More than techniques, however, shiatsu has been described as a dance of two, a touch communication between practitioner and client, grounded in the traditional Chinese medicine concept of balance.

In the 10th century, a contingent of Japanese monks reportedly traveled to China to study Buddhism. While there, they observed the tenets of traditional Chinese medicine. They learned of the *Qi* (analogous to **kundalini** in Hindu tradition), the balancing life concepts of **yin and yang**, plus the body's energy pathways called meridians. They also gleaned the connections between the meridians, the five basic elements (earth, metal, water, fire, and wood) and corresponding organs of the body. The monks combined this acquired knowledge with the ancient medicinal practices of Japanese massage, which over time has become known as Shiatsu.

Shiatsu was introduced to the United States by individuals such as Wataruu Ohashi, founder of Ohashiatsu. Ohashi was a protégé of Japanese psychologist and Zen student Shizuto Masunaga. Instrumental in the repeal of governmental restrictions on massage, Masunaga reincorporated psychological and spiritual dimensions to shiatsu. Another instrumental pioneer of shiatsu was Tokujiro Namikoshi. Working as a masseur, he developed a chart comparable to the acupuncture chart, showing where the appropriate pressure could be applied to relieve pain in specific parts of the body, as well as affect underlying conditions.

In the United States a variation on shiatsu, *jin shin jyutsu*, has been developed by Jiro Murai. Also closely related are the Chinese system of *do-in* and reflexology.

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Shiatsu: Japanese Massage. http://www.rianvisser.nl/shiatsu_e_index.htm. March 31, 2000.

Shiels, Tony ("Doc")

Well-known contemporary magician who presents **conjuring** and mentalism in a setting of "psychic power." In his publicity to fellow stage magicians, Shiels gives instructions on how "to bend metal in the Geller style . . . to teleport and levitate . . . to become a successful witch . . . to raise ghosts and poltergeists, etc." However, Shiels also acknowledges the reality of **PK** and **ESP** as well as the effects produced by conjuring and mentalism.

Shiels claims to have taken several photographs of the **Loch Ness monster** but most researchers have dismissed them as a hoax attempt. He has also been accused as the hoaxter behind some photos of fairies and Morgawr the Cornish sea serpent.

Sources:

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Ship of the Dead

Similar to the idea of the death-coach is the belief that at times a phantom ship carries away the souls of men. In the form of a cloud-ship, or wrapped in a driving mist, it sails over mountains and moors, and at sea it sails without hindrance.

A story is told of a certain pirate, at whose death a spectral ship approached in a cloud. As it sailed over the roof, the house was filled with a sound as of a stormy sea, and when the ship had passed by, the soul of the pirate accompanied it. (See also **Flying Dutchman**)

Shipton, Mother

Legendary British prophetess, supposed to have been born in the reign of King Henry VII and to have predicted the deaths of Cardinal Wolsey and Lord Percy, as well as other events. Her prophecies had a clarity quite unlike the cryptic verses of **Nostradamus**. Shipton was also credited with even more remarkable prescience in the following rhymed couplets:

"Carriages without horses shall go,
And accidents fill the world with woe.
Around the world thoughts shall fly
In the twinkling of an eye.
The world upside down shall be
And gold be found at the root of a tree.
Through hills man shall ride,
And no horse be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, in green;
Iron in the water shall float,
As easily as a wooden boat.
Gold shall be found and shown
In a land that's now not known.
Fire and water shall wonders do,
England shall at last admit a foe.
The world to an end shall come,
In eighteen hundred and eighty one.

These alleged prophecies occurred in a chapbook pamphlet published in 1862 by the bookseller Charles Hindley, who claimed that they were reprinted from an earlier chapbook by Richard Head titled *The Life and Death of Mother Shipton*, first published in 1684.

The final couplet about the end of the world caused a great deal of panic in country districts of Britain during 1881, with people leaving their houses and spending the night in the open fields or praying in churches and chapels.

Meanwhile Hindley had already confessed that these lines were a fabrication in 1873, but by then they had passed into folk tradition, and ordinary country folk did not read learned antiquarian journals. Even in modern times, these spurious prophecies of Hindley, which seem to predict automobiles, steamships, submarines, the telegraph, radio, and aircraft, are still often quoted as Shipton's. (For details of Charles Hindley's confession of having invented Shipton prophecies, see *Notes and Queries*, 4th series, vol. 9.)

Richard Head's chapbook of 1684 contains an undoubtedly imaginary account of the birth of Shipton from a union between her mother Agatha and the Devil in Yorkshire, England. That account appears to be an embellished version of an earlier pamphlet of 1641 titled *The Prophesie of Mother Shipton, In the Raigne of King Henry the Eighth. Fortelling the death of Cardinall Wolsey, the Lord Percy and others, as also what should happen in ensuing times*.

Four years later, the famous astrologer **William Lilly** published *A Collection of Ancient and Moderne Prophecies* that included what he called "Shipton's Prophecy, after the most exact Copy." This gave 20 prophecies attributed to Shipton, most of which were said to have been fulfilled.

There is no validation that these prophecies were actually made or that Shipton was even a real person, but she rapidly became a folk heroine and even the subject of stage comedies. In *The Life of Mother Shipton: A New Comedy* (1660), the heroine and prophetess is named Agatha Shipton, daughter of Solomon Shipton. In a later work titled *Mother Shipton and Nixon's Prophecies* (1797), she is stated to have been born in July 1488 and to have been baptized Ursula Sonthiel. This account added: "Her stature was larger than common, her body crooked, her face frightful; but her understanding extraordinary."

Early chapbook portraits of Shipton represent her as an ugly woman with the characteristic hooked nose, chin, and humped back associated with Punch in the traditional Punch and Judy puppet show. Shipton is probably wholly legendary, and many prophecies attributed to her are spurious inventions.

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Shirley, Ralph (1865–1946)

Leading British pioneer in the publication of occult and mystical literature. Ralph Shirley was born at Oxford, England, December 30, 1865, of aristocratic stock, brother of the eleventh Earl Ferrers and a direct descendant of Robert Devereux, Earl of Essex. He was educated at Winchester and New College, Oxford University.

For more than three decades (1892–1925) he was director of William Rider & Son, the foremost British publishers of literature dealing with **occultism**, **mysticism**, **New Thought**, **astrology**, **psychical research**, and related subjects. Rider's authors included **Éliphas Lévi**, **Arthur Edward Waite**, **Hereward Carrington**, and **Franz Hartmann** in addition to many others who became legendary in the field.

In 1905, Shirley founded the *Occult Review*, which he edited for 21 years. It included contributions from the leading occultists of the time and set a high standard of both popular and scholarly occultism. Shirley also became vice president of the **International Institute for Psychic Investigation**, for whom he edited **Ernesto Bozzano's** important study *Discarnate Influence in Human Life* (1938).

It was in the pages of the *Occult Review* that Shirley published the important firsthand experiences of Oliver Fox (pseudonym of **Hugh G. Callaway**) on **astral projection** and **out-of-the-body travel** from April to May 1920. Shirley also published other pioneer writings on the subject, including his own book *The Mystery of the Human Double: The Case for Astral Projection* (1938; reprinted University Books, 1965).

Shirley had a special interest in astrology and had edited *The Horoscope* (under the pseudonym Rollo Ireton). From 1943 to 1944 he was chairman of the Spiritualist journal *Light*, but suffered from failing health and was obliged to retire. He also published a pamphlet *The Angel Warriors at Mons* (1915) reviewing the legends that accumulated around **Arthur Machen's** famous short story *The Bowmen*. He died December 29, 1946.

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Shivapuri Baba (Sri Govinananda Bharati) (1826–1963)

Hindu mystic who made a great impression on his biographer **J. G. Bennett**, who met him in 1961 when the sage was already a reported 135 years old. Bennett stated: "He was a true saint who produced an immediate and uplifting effect on everyone who entered his presence." Shivapuri Baba had a profound influence on many individuals during his long life, including Hindus, Buddhists, Moslems, and Christians.

When he was born, Britain was under the reign of George IV, and the future Queen Victoria was only a child of seven. Later in life, Shivapuri Baba visited England and made no fewer than 18 visits to Queen Victoria; he was possibly the first Indian holy man invited to meet the queen.

Shivapuri Baba was born in a Brahmin family in Kerala. His grandfather, a famous astrologer, announced that the boy would become a great *sannyasin* (renunciate or wandering monk) and became his guru until about 1840.

Shivapuri Baba decided to leave a worldly life in 1844, at age 18. After making a will leaving his rights of succession in his father's property to his sister, he joined his grandfather in the forest of the upper Deccan, near the banks of the river Narbada. The grandfather insisted that after his own death, the boy should meditate until he obtained God-realization, then make a pilgrimage on foot not only through India, but also around the world, and he set aside money for this purpose.

After the death of his grandfather, the young man received initiation as a sannyasin and took the name of Govindananda Bharati. He then retreated to the Narbada forest and spent 25 years in absolute seclusion. During this period he was even completely unaware of the Indian Mutiny of 1856. At the age of 50, he achieved the beatific vision and became aware of the divine as absolute, beyond name and form, which in Hinduism is considered the highest and most difficult stage of God-realization. He then undertook his great pilgrimages.

He visited all the holy places of India, meeting **Sri Ramakrishna** and **Sri Aurobindo**. He went on to travel through Afghanistan and Persia, then made a pilgrimage to Mecca. After this experience of the Moslem shrine, he next traveled to Jerusalem, the holy city of Judaism and Christianity. He went on to Turkey, through the Balkans into Greece and then through Italy to Rome, so that he might better understand the Christian religion. After visiting most European countries, he was invited

to England by Queen Victoria's Indian Secretariat and had 18 private visits with the queen.

In 1901, after the death of the queen, Shivapuri visited the United States and met President Theodore Roosevelt. He spent two or three years in America before going to Mexico, where he met Porfirio Diaz before going on through the Andes to Colombia and Peru. After a period in South America, he embarked on a ship for the Pacific Islands, moving through New Zealand and Australia and visiting Japan in 1913. He then followed an ancient pilgrim route into Nepal, then back to India, visiting Benares. He traveled more than 25,000 miles, eighty percent on foot.

He then returned to his own home in Kerala as a wandering sannyasin after 70 years. He found no trace of his sister, who had also become a renunciate. He concluded remaining family affairs, then retired to the forests of Nepal. Although he was known as a holy man, equally at ease with the religions of Buddhism, Christianity, and Islam (a task made easier by Hindu ideas about the nature of religion), he insisted on remaining isolated, living in a small wooden hut and seeing only a few genuine seekers. Those who saw him received a sense of inner peace and realization from him, and one visitor suggested that even the wild beasts of the forest were on friendly terms with him.

J. G. Bennett, a disciple of **G. I. Gurdjieff** who later promoted the mission of **Subud**, met the Shivapuri Baba in Easter 1961 and found him, at the age of 135 years, alert, quick, and graceful, with a phenomenal memory and an inspiring spiritual presence. One of the most remarkable features of his teaching was his ability to communicate spiritual wisdom in only a few words in the idiom of his questioners. He explained his teaching in three words to S. Radhakrishnan, famous philosopher and former president of India, and afterward Radhakrishnan expounded for 15 minutes on the theme of these three words.

Shivapuri Baba died on January 28, 1963. His final message was: "Live Right Life, Worship God. That is all. Nothing more." He took a drink of water then said "Gaya" (I'm gone), laid down on his right side and passed away. His teaching of right living involved duty, morality, and worship. The sole purpose of human life was to find the Ultimate Truth, or God, and to this end a certain code of life was required—a spiritual, moral, and intellectual order.

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Showers, Mary (ca. 1857– ?)

British **materialization** medium, daughter of General C. L. Showers of the Bombay Army. As a child she conversed with invisible people, sat for the first time in the circle of her family in the spring of 1872, produced **raps** and **movement** without contact, obtained **poltergeist** manifestations in daylight, performed **direct writing**, and saw spirit forms among which "**John King**" and "Peter" rose to prominence.

In 1874, Showers and her mother came from Teignmouth to London to give séances to representative Spiritualists. The test conditions in these early séances were taken charge of by the spirits. At the beginning of the séance, coils of rope or tape would be placed in the cabinet. At a signal, the curtain of the cabinet was drawn aside and the medium was discovered tightly bound.

The usual materialized spirit form was a girl, "Florence," who was eight inches taller than the medium, could vary her height, and was often seen by **Florence Marryat** together with the medium. Marryat describes these experiences in her book *There is No Death* (1891).

Marryat found herself so much in rapport with Showers that she wrote:

"We could not sit next each other at an ordinary tea or supper table when we had no thought of, or desire to hold a séance, without manifestations occurring in the full light. A hand that did not belong to either of us would make itself apparent under the table-cloth between us—a hand with power to grasp ours—or our feet would be squeezed or kicked beneath the table, or fingers would suddenly appear and whisk the food off our plates."

An attempt at exposure of Showers was made on April 2, 1874, at the house of **Edward William Cox**. When "Florence" appeared between the curtains of the cabinet, Cox's daughter Mrs. Edwards opened the curtains wider. The spirit resisted; in the struggle the headdress fell off and revealed Showers. Cox, however, seemed satisfied that the medium was entranced and had unconsciously impersonated the spirit.

Although Cox may have believed that the medium was entranced, the episode cast strong doubts upon the genuineness of Showers's phenomena. Cox himself reinforced such doubts in a letter dated March 8, 1876, to the medium **D. D. Home** (printed in full in Home's *Light and Shadows of Spiritualism*, London, 1877):

"I am satisfied that a large amount of fraud has been and still is practiced. Some of it is, doubtless, deliberately planned and executed. But some is, I think, done while the medium is in a state of somnambulism, and therefore unconscious. As all familiar with phenomena of somnambulism are aware, the patient acts to perfection any part suggested to his mind, but wholly without self-perception at the time, or memory afterwards. But such an explanation serves only to acquit the medium of deliberate imposture; it does not affect the fact that the apparent manifestation is not genuine.

"The great field for fraud has been offered by the production and presentation of alleged spirit-forms. All the conditions imposed are as if carefully designed to favour fraud if contemplated, and even to tempt to imposture. The curtain is guarded at either end by some friend. The light is so dim that the features cannot be distinctly seen. A white veil thrown over the body from head to foot is put on and off in a moment, and gives the necessary aspect of spirituality. A white band round head and chin at once conceals the hair, and disguises the face. A considerable interval precedes the appearance—just such as would be necessary for the preparations. A like interval succeeds the retirement of the form before the cabinet is permitted to be opened for inspection. This just enables the ordinary dress to be restored. While the preparation is going on behind the curtain the company are always vehemently exhorted to sing. This would conveniently conceal any sounds of motion in the act of preparation. The spectators are made to promise not to peep behind the curtain, and not grasp the form. They are solemnly told that if they were to seize the spirit they would kill the medium. This is an obvious contrivance to deter the on-lookers from doing anything that might cause detection. It is not true. Several spirits have been grasped, and no medium has died of it; although in each case the supposed spirit was found to be the medium. That the detected medium was somewhat disturbed in health after such a public detection and exposure is not at all surprising. Every one of the five mediums who have been actually seized in the act of personating a spirit is now alive and well. There need be no fear for the consequences in putting them to the proof.

"But I have learned how the trick is done. I have seen the description of it given by a medium to another medium who desired instruction. The letter was in her own handwriting, and the whole style of it showed it to be genuine.

"She informs her friend that she comes to the *séance* prepared with a dress that is easily taken off with a little practice. She says it may be done in two or three minutes. She wears two shifts (probably for warmth). She brings a muslin veil of thin material (she gives its name, which I forget). It is carried *in her drawers!* It can be compressed into a small space, although when spread it covers the whole person. A pocket-handkerchief

pinned around the head keeps back the hair. She states that she takes off all her clothes except the two shifts, and is covered by the veil. The gown is spread carefully upon the sofa over the pillows. In this array she comes out. She makes very merry with the spiritualists whom she thus gulls, and her language about them is anything but complimentary.

“This explains the whole business. The question so often asked before was—where the robe could be carried? It could not be contained in the bosom or in a sleeve. Nobody seems to have thought of the drawers.

“But it will be asked how we can explain the fact that some persons have been permitted to go behind the curtain when the form was before it, and have asserted that they saw or felt the medium. I am sorry to say the confession to which I have referred states without reserve that these persons knew that it was a trick, and lent themselves to it. I am, of course, reluctant to adopt such a formidable conclusion, although the so-called ‘confession’ was a confidential communication from one medium to another medium who had asked to be instructed how the trick was done. I prefer to adopt the more charitable conclusion that they were imposed upon, and that it is easy to find how this was likely to be. The same suspicious precautions against detection were always adopted. The favoured visitor was an assured friend; one who, if detecting trickery, would shrink from proclaiming the cheat. But one was permitted to enter. A light was not allowed. There was nothing but the ‘darkness visible’ of the lowered gas rays struggling through the curtain. I have noted that no one of them ever was permitted to see the face of the medium. It was always ‘wrapped in a shawl.’ The hands felt a dress, and imagination did the rest. The revealer of the secret above referred to says that, when she took off her gown to put on the white veil, she spread it upon the sofa or chair with pillows or something under it, and this is what they felt and took for her body!

“The lesson to be learned from all this is, that no phenomena should be accepted as genuine that are not produced under strict test conditions. Investigators should be satisfied with no evidence short of the very best that the circumstances will permit.”

Cox’s reference to the means by which “spirit forms” were produced fraudulently in a “communication from one medium to another medium who had asked to be instructed how the trick was done” is thought by **Trevor H. Hall** (in his book *The Spiritualists*, London, 1962) to refer to **Florence Cook** and Mary Showers, who were known to each other and indeed collaborated with each other in a joint performance of fully materialized “spirit forms” at the house of **Sir William Crookes**. It is particularly significant that at the final séance with the phantom “**Katie King**” on May 21, 1874, Crookes himself noted that the face of the medium Florence Cook was covered with a red shawl, ostensibly to protect her from the effects of light, and that this established the separate identity of phantom and medium, seen together.

Although some sitters at the Crookes séances with Florence Cook noted marked similarities between the medium and the phantom “Katie King,” Crookes himself was at pains to establish specific differences. If the phenomena of Florence Cook was fraudulent, it is likely that her friend Showers was an accomplice at séances when the differences between medium and “spirit form” were apparent.

Both Trevor H. Hall and **E. J. Dingwall** are satisfied that the circumstantial evidence strongly indicates that Cook’s phenomena were fraudulent and that Showers was an accomplice. Their conclusion that such **fraud** was known to Crookes and that he connived at it, using the séances as a cover for an affair with Cook, is much more speculative, although it is undeniable that Crookes was tremendously impressed and captivated by the beauty of the materialized phantom “Katie King.”

The story of the connections between Showers, Cook, and the investigations of Crookes and Cox is a complex one. The best sources are the writings of Hall and Dingwall.

Sources:

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Shrine of Sothis

The Shrine of Sothis was a short-lived occult organization that made its public appearance in 1973 through ads placed in a variety of occult periodicals. It stressed a system of practical theurgy (magick) as the best form of communication between the individual and the inner self. It offered a set of lessons on the occult and magical disciplines, including the pentagram, the deities, initiation, reincarnation, black magick, divination, and the construction of talismans. Progressing through the lessons led the student to a realization of “the great concealed one,” i.e., God.

The shrine was headquartered in San Francisco. After several years it dropped out of sight.

Shrine of the Eternal Breath of Tao/ Universal Society of the Integral Way

Organization founded by Master Ni, Hua Ching, who had studied **Taoism** as a child in China. He moved to Taiwan after the Chinese Revolution. He continued his studies and became a teacher of Taoism and related martial and healing arts. During the 1970s, he moved to the United States and began to teach in Los Angeles.

This Taoist teaching concerns a universal law of subtle energy response. According to Master Ni, everything in the universe is a manifestation of energy in either its grosser or more subtle states. An understanding of how to develop the proper response to the energies of one’s environment will bring harmony to one’s life. The practice of Taoist meditation, **martial arts** (kung fu and **t’ai chi ch’uan**), and medical practices (**acupuncture** and herbs) assist in attaining a balanced relationship to life. The universal law of response is claimed to be the basis of all spiritual practices.

The shrine is located in Los Angeles and sponsors the College of Tao and the Yo San University of Traditional Chinese Medicine. Website: <http://www.usiw.org/>.

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Shroud of Turin Research Project

Former project founded in 1978, with a membership of professionals, logistics support personnel, and physical scientists whom acted as principal investigators in research work being performed on the **Turin Shroud**.

The purpose of the project was to determine the physics and chemistry of both the cloth and image in order to verify or refute the authenticity of the Shroud. The project conducted nondestructive testing and research and attempted to simulate and analyze various images and stains found on the Shroud

through laboratory testings, including chemical analysis, infrared spectroscopy and thermography, optical and ultraviolet reflectance and fluorescent spectroscopy, photography, X-radiography, and X-ray fluorescence.

The project reported findings in the form of technical papers to the scientific press, sought to coordinate all activities in the field, reviewed research proposals, and distributed funding. It published a quarterly called *Update*. The project was formally dissolved by the Connecticut Secretary of State in 1993.

Siberia

Siberia is a vast territory of northern Asia, part of the Commonwealth of Independent States (formerly the U.S.S.R.). It is bounded by the Urals on the west, by Kazakhstan, China, and North Korea on the south, by the Pacific on the east, and by the Arctic on the north.

In former times, most of the tribal cultures of Siberia practiced the art of sorcery through the expertise of the **shaman**. The definitive characteristic of the shaman, as opposed to other tribal ritual leaders, was the ability to go into trance and travel in the spirit world.

The Samoyeds of Siberia believed in the existence of an order of invisible spirits called *tadebtsois*. These were ever circling through the atmosphere and were a constant menace to the people, who were anxious to propitiate them. This propitiation could only be effected through the intervention of a *tadibe*, or necromancer, who, when his services were requisitioned, attired himself in a magic costume of reindeer leather trimmed with red cloth, a mask of red cloth, and a breastplate of polished metal. He then took a drum of reindeer skin ornamented with brass rings and, attended by an assistant, walked in a circle and invoked the spirits while shaking a large rattle. The practice was very similar to that found among the Lapps in **Lapland**.

As the noise grew louder the spirits were supposed to draw near the sorcerer, who addressed them, beating his drum more gently and pausing in his chant to listen to their answers. Gradually he worked himself into a condition of frenzy, beat the drum with great violence, and appeared to be possessed by the spirit's influence, writhing and foaming at the mouth. All at once he stopped and oracularly pronounced the will of the spirits.

The *tadibe's* office was a hereditary one, but a member of the tribe exhibiting special qualifications was adopted into the priesthood, and through fasts, vigils, and the use of narcotics and stimulants—in the same manner as employed by some Native Americans—came to believe that he or she was visited by the spirits. The initiate was then adopted as a *tadibe* in a midnight ceremony and invested with a magic drum.

Many of the tricks of the priesthood were merely those of ordinary conjuring, such as the rope trick, but some of the illusions were exceedingly striking. With their hands and feet tied together, the *tadibe* sat on a carpet of reindeer skin and, putting out the light, summoned the assistance of the spirits. Peculiar noises heralded the spirits' approach, snakes hissed and bears growled, the lights were rekindled, and the *tadibe's* hands and feet were untied.

The Samoyeds sacrificed often to the dead and performed various ceremonies in their honor, but they believed that only the souls of the *tadibes* enjoyed immortality, hovering in the air and demanding frequent sacrifices.

Further to the east, inhabiting the more northerly part of Siberia, lived the Ostiaks, who nominally adopted the rites of the Greek church, but magic was also common among them. Many Ostiaks carried a kind of fetish they called *schaitan*.

Larger images of this kind were part of the furnishings of an Ostiak lodge, but they were attired in seven pearl-embroidered garments and suspended from the neck by a string of silver coins. In a strange sort of dualism they were placed in many of the huts cheek by jowl with the image of the

Virgin Mary, and at mealtimes their lips were smeared with the blood of raw game or fish.

The Mongols, who inhabited the more southern parts of the vast expanse of Siberia, were also ancient practitioners of magic and relied greatly on **divination**. To prognosticate the weather they employed a stone endowed with magic virtues, called *yadeh-tash*, which was suspended over or laid in a basin of water with sundry ceremonies.

Many of the old beliefs and practices in Siberia died out following the Russian Revolution of 1917 and the subsequent development of the area. (See also **Fetishism**)

Sibley, Ebenezer (1751–1799)

Ebenezer Sibley, British astrologer, **magician**, and practitioner of herbal medicine, was born on January 30, 1751. He had a conservative upbringing in a Calvinist Baptist church and later attended the Aberdeen Medical College. He studied orthodox medicine, but also had an interest to study **animal magnetism** under **Franz Anton Mesmer**; he joined Mesmer's Harmonic Philosophical School. Then Sibley also taught himself the basics of occultism. In 1784 he joined the Freemasons.

Sibley is best remembered for two books. In 1784 the first volume of his four-volume magnum opus, *The Complete Illustration of the Celestial Art of Astrology*. It summarized the work of the previous century of astrological writing and became a steady seller for the rest of Sibley's life in spite of the reviews. *The Conjuror's Magazine*, the only occult periodical in England at the time dismissed it as derivative. The final volume, concerning magic, that appeared in 1792, presented an interesting variation on **Emanuel Swedenborg's** vision of the spiritual world. According to Sibley, spirits live in another world that is neither heaven nor hell. Magic can summon only the evil spirit. Good spirits watch over humans, but do not respond to any summoning. Sibley went on to highlight seven good spirits that watch over human affairs and noted seven corresponding wicked spirits. He noted that since God had removed his wrath through Christ, these seven spirits made but few appearances.

The same year that his fourth volume was purchased, Sibley also completed *A Key to the Physic and the Occult Sciences*, a systematic statement of his occult philosophy. Like Mesmer, he suggested that the world was animated by a universal spirit, the operative agent in both astrology and healing work. This spirit works on matter and can be used by the magician for his purposes. This understanding would become standard for magical thought through the century and anticipates the more heralded work of **Éliphas Lévi**. Also included in the *Key*, published a supplement to the famous work on herbal medicine by **Nicolas Culpepper**.

Ebenezer's brother **Manoah Sibley** became a prominent Swedenborgian minister.

Ebenezer Sibley styled himself an "astro-philosopher." He claimed to have cast the horoscope of the forger-poet Thomas Chatterton, and to have predicted his fatal end, such as "death by poison." Among various successful prognostications made through **astrology**, Sibley claimed to have foretold the American War of Independence in a symbolic picture in his book. Sibley was sufficiently enterprising to design a small notebook for astrologers, engraved from plates but with blank spaces for recording the positions of various planets and noting horoscopes.

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Sibley, Manoah (1757–1840)

Swedenborgian minister and astrologer, born in Bristol, England, on August 20, 1757, the younger brother of astrologer **Ebenezer Sibley**. Unlike his college-educated brother, Manoah Sibley had to study on his own from age 11, but through his teens he mastered several languages, which, along with shorthand, he taught through the 1760s and 1770s. He married in 1780 and opened a bookshop, which he and his wife managed. Sibley dropped his own work to align with the church that had been established in London by **Robert Hindmarsh**. Swedenborg's teachings were received as the end of his spiritual quest and by Easter of the next year he began preaching. He was ordained in 1790. Hindmarsh, a former Methodist, modeled his church on that which was familiar to him. Sibley found his approach too restrictive and in 1793 he left to found his own Swedenborgian congregation. He preached weekly for the next forty years.

Apart from pioneering the beliefs of **Emanuel Swedenborg** in England, Sibley is most remembered today for his publication of translations of the writings of **Claudius Ptolemy** and **Placidus**. Sibley's translation of the *Tetrabiblos* (four books) of Ptolemy, the major work from which Western **astrology** developed, appeared in 1786, and the writings of Placidus, whose system of arranging the astrological houses would come to dominate astrology in the next century, appeared in several volumes in 1789 and 1790.

Astrologers hail Sibley for making these works available and note their importance in directing the astrological revival in England in the nineteenth century. Critics have charged Sibley with theft, first of Whalley's earlier translation of the *Tetrabiblos*, and then of a manuscript of a translation of the writing of Placidus. All of his books are full of errors that, in spite of his linguistic accomplishments, he could not correct because he did not have copies of the Latin originals.

Whatever the problems with the translations, Sibley went on to an even more prestigious career with the Bank of England, beginning in 1797, and was appointed principal of the Chancery Office in 1815.

Sibley died in December 1840 in London.

Sources:

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Ptolemy, Claudius. *The Quadripitate, or Four Books*. Translated by J. Whalley. Edited by Manoah Sibley and J. Browne. London, 1786.

Sibyl

General term for a prophetess. The original Sibyl was believed to have lived in Asia Minor in the seventh century B.C.E., but three centuries later various sibyls were claimed in different parts. Sibylline prophecies in hexameters ascribed to Sibyl were current in classical Greece and were referred to by Aristophanes and Plato.

Sibylline Books

The manuscripts that embodied the secrets of human destiny, the work of the **sibyls** or prophetesses of the ancient world. According to the historian Tacitus (ca. 55–120 C.E.), these

books were first preserved in the Roman Capitol. When it burned down, the previous leaves were preserved and removed to the temple of Apollo Palatinus. Their subsequent fate is enshrouded in mystery, but it would seem that the Cumean books existed until 339 C.E., when they were destroyed by the consul Stilikon.

Augustus sent three ambassadors—Paulus Gabinus, Marcus Otacilius, and Lucius Valerius—into Asia, Africa, and Italy to collect whatever could be discovered of the Sibylline Oracles in order to replace those that had been lost or burned.

The books are of two kinds: the books of the elder Sibyls, (that is, of the earlier Greek and Roman times) and those of the later Sibyls, which are falsified and disfigured with numerous interpolations. Of the latter, eight books in Greek and Latin are still said to exist.

Those preserved in Rome had been collected from various places, at various times, and contained predictions of future events couched in the most mysterious of symbolic languages. At first they were permitted to be read only by descendants of Apollo, then later by priests, until their care was entrusted to certain officials.

Siddhas

According to Hindu mythology, the 88,000 semi-divine beings of great holiness dwelling between the Earth and the Sun.

Siddhis

The eight occult powers resulting from the practice of yoga, according to the system of Patanjali (ca. 200 B.C.E.). These powers are *anima* (to become infinitely small at will), *mahima* (large), *laghima* (light), *garima* (heavy), *prapti* (to reach anywhere), *prakamya* (to gratify any wishes), *ishatwa* (to create), and *vashitwa* (to command).

There are many accounts of Hindu yogis possessing and manifesting such powers, even in relatively modern times. However, at the same time the *siddhis* are regarded by many as obstacles to spiritual realization as they might distract the seeker from his or her true goal. In recent years, the **Transcendental Meditation** movement founded by **Maharishi Mahesh Yogi** inaugurated a controversial Siddha Course for advanced students and claimed the ability to teach students the power of levitation.

Sources:

Divededi, M. N., ed. *The Yoga-Sutras of Patanjali*. Adyar, Madras, India: Theosophical Publishing House, 1890.

Siderealist (Journal)

Former publication for professional astrologers and students concerned with sidereal aspects of **astrology**. Among astrologers, there are several systems of calculating the divisions of the horoscope chart and devising its relation to the actual stars that constitute the 12 signs of the zodiac. The sidereal zodiac places the division according to the present locations of these signs, which, because of a phenomenon known as the procession of the equinoxes, are constantly changing. In contrast, the tropical zodiac always measures the divisions from the position of the sun at the annual spring equinox. *The Siderealist* included charts of public personalities in relation to star patterns.

Siderite

An old name for a loadstone or magnet. The term has also been variously used to indicate a steel-colored stone (possibly sapphire), a blue-colored quartz, carbonate of iron, and meteorites containing iron.

Sideromancy

A branch of **pyromancy** (**divination** by fire), based on interpretation of the flame, smoke, and pattern of straws placed on a hot piece of iron.

Sidgwick, Eleanor Mildred Balfour (1845–1936)

Psychical researcher and president of the **Society for Psychical Research** (SPR). Sidgwick was born on March 11, 1845, the older sister of **Arthur James Balfour** (later British Prime Minister Premier) and **Gerald William Balfour**, both of whom were also elected president of the SPR. In 1876 she married Henry Sidgwick, who would go on to become a professor of moral philosophy at Cambridge and in 1882 the first president of the SPR. Though without formal training, she was of great intellect and began to participate in research alongside her husband. Her sister Evelyn Balfour married **John William Strutt** (Lord Rayleigh), also an SPR president.

Mathematics was her forte. With her brother-in-law Lord Rayleigh, she conducted several experiments in electricity and with him published three papers in the *Philosophical Transactions of the Royal Society*. Lord Rayleigh later won the Nobel Prize for physics.

She joined the SPR, and in 1888 she assumed the duties formally assigned to her husband as editor of the society's *Journal* and *Proceedings*. In the 1890s, deemed the best at handling large masses of information, she was placed in charge of the **Census of Hallucinations** and was the author of the final report. She was elected president of the SPR for 1908–09. After her term of office was finished, she acted as honorary secretary until 1931. At the society's Jubilee Celebrations in 1932, she was appointed as President d'Honneur. Over a 30 year period she collected and analyzed the many communications that made up the bulk of the **cross-correspondences**.

Over the years she wrote a number of papers for the *Journal* and *Proceedings* of the SPR. She assisted **Edmund Gurney**, **F. W. H. Myers**, and **Frank Podmore** in the compilation of their key work *Phantasms of the Living* (2 vols., 1886) and edited an abridged edition in 1918. She also contributed the entry on **Spiritualism** to the 9th edition of the *Encyclopedia Britannica* (1875–89). She died February 10, 1936.

Sources:

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———. "The Physical Phenomena of Spiritualism." *Proceedings of the Society for Psychical Research* (1886).

Sidgwick, Henry (1838–1900)

First president of the **Society for Psychical Research** (SPR), London, a professor at Cambridge University who filled the chair of moral philosophy, and who once was described as "the most incorrigibly and exasperatingly critical and sceptical mind in England." **F. W. H. Myers** (who pursued investigations with Sidgwick) and **Edmund Gurney** made their cooperation with the fledgling SPR contingent upon his acceptance of the presidential post.

Sidgwick was born May 31, 1838, at Skipton, Yorkshire, England. He attended Rugby and Trinity College, Cambridge (fellow, 1859–69). In 1876, he married Eleanor Mildred Balfour, the sister of **Arthur James Balfour**, later British Prime Minister.

In his first presidential address to the SPR, on July 17, 1882, Sidgwick used plain words:

"We are all agreed that the present state of things is a scandal to the enlightened age in which we live, that the dispute as to the reality of these marvelous phenomena of which it is quite impossible to exaggerate the scientific importance, if only a tenth part of what has been alleged by generally credible witnesses could be shown to be true—I say it is a scandal that the dispute as to the reality of these phenomena should still be going on, that so many competent witnesses should have declared their belief in them, that so many others should be profoundly interested in having the question determined, and yet the educated world, as a body, should still be simply in an attitude of incredulity."

He declared that he did not expect to produce evidence of a better quality than that of **Sir William Crookes**, **Alfred Russel Wallace**, and **Augustus de Morgan**, but wanted a great deal more of it. Speaking on scientific incredulity he concluded:

"We have done all that we can when the critic has nothing left to allege except that the investigator is in the trick. But when he has nothing else left he will allege that. . . . We must drive the objector into the position of being forced either to admit the phenomena as inexplicable, at least by him, or to accuse the investigators either of lying or cheating or of a blindness or forgetfulness incompatible with any intellectual condition except absolute idiocy."

For 18 years Sidgwick claimed an active share in the work of the SPR, contributed many important studies to the *Proceedings*, and helped the investigations by his personal means. He edited the society's *Journal* in 1885.

He died without admitting any reality to either **telekinesis** or **ectoplasm**. But as early as 1864 he wrote to a Mr. Dakyns, a friend: "I (fancy I) have actually heard the raps . . ." and added: "However, I have no kind of evidence to come before a jury. So keep it still till I blaze forth." He never blazed forth.

He had sittings with mediums **Frank Herne** and **Henry Slade** and **materialization** séances with **C. E. Wood** and **Annie Fairlamb** in his own home at Cambridge under the most stringent test conditions, as testified by Myers's notes. **Eleanor Sidgwick** published an account of those she attended in the *SPR Proceedings* (vol. 4) and admitted that it was exceedingly difficult "but not perhaps impossible" to impute the results to imposture. In justice, however, it should be added that the most astounding and conclusive phenomena, according to Myers, occurred in the absence of both Sidgwicks.

It is more widely known that Sidgwick was impressed by the phenomena of **Eusapia Palladino**, which he witnessed with his wife on the Ile. Roubaud in 1894, as the guest of **Charles Richet**. During the latter part of Palladino's stay there, her phenomena were less spectacular, and he then took a leading part in the sittings held at Cambridge in 1895 that resulted in her exposure. He had a number of sittings with **Leonora Piper** in 1889–90 and retained the keenest interest in her trance phenomena.

He died August 28, 1900. The first communications purporting to come from Sidgwick after his death were obtained

through **Rosina Thompson** on January 11, 1901. According to **J. G. Piddington**, who was present, the diction, manner, and voice were astonishingly lifelike, and he felt that he was indeed speaking with and hearing the voice of the man he had known. The written communications that followed the oral one bear out a striking resemblance to Sidgwick's handwriting. The first such script was received through Thompson in Piddington's presence. Other messages, of varying evidential value, were received through the hand of **Margaret Verrall**.

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Sierra, Ralph U(son) (1904–1982)

Chiropractic doctor who conducted research in parapsychology. Sierra was born December 6, 1904, in San Juan, Puer Rico, and graduated from Atlantic States Chiropractic Institute of New York. He was a physical therapist at Kings County Hospital, Brooklyn, New York (1935–47), an instructor in neurology at Atlantic States Chiropractic Institute (1947–49), and a lecturer on healing and natural sciences. He wrote the *Handbook of Neurology*, a chiropractic text. Sierra investigated respiratory and diaphragmatic changes in mediums during manifestation of phenomena. He died in November of 1982.

Sources:

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Sigil

A sign or seal for an occult entity. Sigils, especially those that are the marks of angels, deities, or demons, are often used on **amulets** and **talismans**. According to occultists, such signs are like the signatures of gods and other supernatural entities, and the inscribing of such sigils evokes the entities that they symbolize. (See also **Yantra**)

In this century, the art of creating sigils was recreated by artist-magician Austin Osman Spare. He saw in sigils a means of concentrating the magical will. He would write his magic intention or will down in a sentence or word, and then combine the major letters (without repeating any letter) into a patterned shape, the sigil. The symbolic shape thus created could be impressed upon the subconscious for working magic.

Sources:

Drury, Nevill, and Stephen Skinner. *The Search for Abraxas*. London: Neville Spearman, 1972.

Gettings, Fred. *Dictionary of Occult, Hermetic and Alchemical Sigils*. London: Routledge & Kegan Paul, 1981.

Signs (Paranormal)

At various moments in history and in times of great stress, suffering, and persecution, reports of paranormal signs (be-

lieved to portend great events) frequently emerged. Under these conditions it was not unusual for ecstatic states to become epidemic, prophecies to be uttered, and unusual physical phenomena to appear. Many of these reports appear to be a mixture of misobservation of mundane if unusual occurrences and hallucinations.

The ancient historians Josephus and Tacitus wrote of fearful sights and great signs from heaven before the judgment on Jerusalem. When, three centuries later, Julian the Apostate attempted to rebuild Jerusalem, fiery balls burst forth upon the workmen and took strange shapes. This was recorded not only by Julian's own historian but by Jewish and non-Roman writers as well. Many accounts testify of the signs and wonders during the persecution of the Huguenots in France.

From the dawn of printing onward, unnatural events and prodigies of nature became the subject of broadside ballads, sheets and chapbook pamphlets, the street literature of poor people. Monstrous births and other signs and wonders were made the occasion for moralizing about the sins of the day and predicted divine judgment. Even in modern times, visions of the Virgin Mary are often considered signs of divine wrath at a sinful world. (See also **Fatima**; **Garabandal**)

Sources:

Eniatis. *Mirabilis Annus; or, The Year of Prodigies and Wonders; Being a Collection of Several Signs That Have Been Seen in the Heavens, in the Earth, and in the Waters, Together with Many Remarkable Accidents and Judgments . . . Within the Space of One Year Last Past*. London, 1661.

Grey, E. Howard. *Visions, Previsions and Miracles in Modern Times*. London: L. N. Fowler, 1915.

Rollins, Hyder E., ed. *The Pack of Autolykus or Strange and Terrible News of Ghosts, Apparitions, Monstrous Births, Showers of Wheat, Judgments of God, and other Prodigious and Fearful Happenings as told in Broadside Ballads of the Years 1624–1693*. Cambridge, Mass.: Harvard University Press, 1927.

Thompson, C. J. S. *The Mystery and Love of Monsters*. London: Williams & Norgate, 1930. Reprint, New Hyde Park, N.Y.: University Books, 1968.

Silberhartz, Allen (1947–)

Allen Silberhartz, the host of the national **New Age** television show **Bridging Heaven and Earth**, was born on February 28, 1947, in New York City. He grew up in a Jewish home and had his Bar Mitzvah at age 13. He completed his degree at the University of Pennsylvania (1967), where he majored in accounting, and earned a law degree at George Washington University (1971). He moved to rural Maryland, where he joined a commune residing on an organic farm. While there he learned to practice meditation which has subsequently remained a part of his daily schedule.

Having joined the bar in Maryland, in 1975 Silberhartz began practicing law, but in 1980 moved to Santa Barbara, California, where he became an investment counselor. During his Maryland years, he had had a profound mystical experience of oneness that changed his outlook on life and that he has since sought to manifest in all his various activities. In 1985 he began to teach meditation and spiritual development. He became close friends with another independent spiritual teacher named Wistancia.

In 1995, along with Wistancia and a group of spiritual friends, he launched a television show on the local community access station in Santa Barbara. The show grew out of a conversation reflecting upon the negativity that appeared to dominate many of the daytime talk shows then running on national television. Silberhartz and his colleagues attempted to put together a show that would be positive and uplifting and reflect his own experience of oneness which he had come to feel transcended any particular organizational expression. In the begin-

ning, he and Wistancia served as cohosts, but since 1997 he has been the sole host.

By the end of the decade, *Bridging Heaven and Earth* had become a national show, having been picked up on a number of community access stations. Silberhartz continues his financial counseling work and role as a teacher.

Sources:

Bridging Heaven and Earth. <http://www.heaveneearth.com/>. March 23, 2000.

Manville, Rhonda Parks. "Local Metaphysical Talk Show Resonates with Viewers." *Santa Barbara News Press* (March 7, 1999).

Silbert, Maria (d. 1936)

Austrian physical medium of Waltendorf, near Graz, mainly known for **telekinesis**, **stigmata**, **apport**, and **trance** phenomena. As a child she reportedly could predict future events, but her later physical powers were developed at the expense of her clairvoyant abilities.

Her apports were preceded by remarkable lights resembling lightning strokes. A deceased doctor, calling himself "Franciscus Nell," was her chief control. One of his curious demonstrations was engraving cigarette cases with his name when they were held under the table. However, such a feat is more reminiscent of **conjuring** than paranormal phenomena. Paul Sünner recorded in *Psychic Science* (January 1931) some sittings in which, while the medium's hands were visible above the table, the engraving feat was demonstrated five times in succession, additions being scratched on the same cigarette case on his request.

Silbert's standing on the Continent was high. But except for her three visits to the **British College of Psychic Science** in London, she did not have the good fortune to sit with sympathetic British investigators. **Walter Franklin Prince**, of the **Boston Society for Psychical Research**, published a negative report after two sittings in Graz in 1927. **Theodore Besterman**, in an account of a personal investigation in November 1928 (*Proceedings of the Society for Psychical Research*, vol. 38), admitted some interesting phenomena that he could not explain but nevertheless concluded **fraud**.

During 1925, the British psychical researcher **Harry Price** was in Graz, and on November 3 he attended a sitting with Silbert. Various objects, including Price's gold cigarette lighter, were placed under the table. The lighter suddenly appeared on top of the table with the word "well" engraved on it.

Price obtained permission to look under the table to see the movement of the objects. After 30 minutes he saw Silbert's right foot outside her shoe with her toes visible where the end of a stocking had been cut off. Price was satisfied that the medium used her toes to handle objects. He did not accuse the medium of fraud because he was hoping to make further investigations later, and because he learned that five other individuals who had publicly criticized Silbert had suffered inexplicable misfortunes. (Price believed that Silbert actually possessed some paranormal powers, especially in regard to the **raps** she produced.)

Silbert died in September 1936.

Silva, Edivaldo Oliveira (ca. 1930–1974)

Brazilian Spiritualist healer specializing in **psychic surgery**. Born in Vitoria da Conquista, Bahia, he became a schoolteacher, taxidermist, and entomologist. In his later years he studied medicine and law, hoping thereby to qualify as a doctor so that his spiritual healing would be secured against prosecution for illegal medical practice. Although brought up as a Roman Catholic, he was an unconventional Christian who did not endorse the monopoly of the church authorities and developed his own personal theological approach. He did not claim to be

formally aligned to **Spiritism**, the Brazilian form of **Spiritualism**, although his healing work was ascribed to spirit controls.

He first discovered his healing abilities in 1962, when he visited a neighbor who had a fit of temporary insanity. Silva went into a **trance** and was taken over by a spirit personality, becoming very violent. When he recovered normal consciousness, his neighbor had been cured.

Later, Silva visited a Spiritist center where he again went into trance, discovering on his way home that he had performed psychic surgery while in this state. Over the next ten years, he performed psychic **healing** on some 65,000 individuals.

During his healing sessions, Silva went into a trance-like condition while his spirit controls performed the work. He only learned the details of his healing afterward from conversations, photographs, or tape recordings. His spirit controls consisted of an international team that included "Dr. Calazans," "Pierre" (a Frenchman), and "Dr. Fritz" (a German), as well as an Englishman, a Japanese person, an Italian, and a Brazilian.

Silva believed that the psychic surgery operated on two planes—plasmic and ectoplasmic. In the former, red globules were actually separated from the plasma; in the latter, the operation was on a subtle body rather than a physical body. As with other psychic surgeons, he would make instantaneous incisions that were afterward apparently paranormally healed.

Silva was investigated by author **Guy Lyon Playfair**, a member of the Brazilian Institute for Psycho-Biophysical Research, who spent two years studying Brazilian healers firsthand. Two operations were performed on Playfair himself, who also witnessed the making of an incision in another patient and was allowed to place his fingers into the hole before the flesh was reunited.

Silva performed over 10,000 psychic operations during his lifetime. He died in 1974 after being involved in a car accident.

Sources:

Playfair, Guy Lyon. *The Flying Cow*. 1975. Reprinted as *The Unknown Power*. New York: Pocket Books, 1975.

Silvester II, Pope (d. 1003)

Silvester II (Gerbert), a distinguished scholar, statesman, and pope (999–1003 C.E.), was one of a number of popes from the tenth century on who were regarded as sorcerers. It was said that Silvester had evoked a demon who obtained for him the papacy, and who further promised him that he should die only after he had celebrated High Mass in Jerusalem.

One day while he was saying mass in a church in Rome, he felt suddenly ill, and, remembering that he was in a church called the Holy Cross in Jerusalem, suddenly knew that the demon had played him a trick. Before he died, he confessed to his cardinals his compact with the devil. However, as Silvester had been preceptor of two monarchs, and a friend of others, it is more likely that he owed his preference to one of these.

He was one of the most learned men of his day, proficient in mathematics, astronomy, and mechanics. He introduced clocks, and some writers credit him with the invention of arithmetic. It is not at all improbable that his scientific pursuits and the technical language involved might have appeared to the less educated to savor of magic. The brazen head that the chronicler William of Malmesbury stated as belonging to Silvester, which answered questions in an oracular manner, probably had its origin in a similar misinterpretation of scientific apparatus. It also recalls folk stories of the wonderful brazen head of **Roger Bacon**.

There is no lack of picturesque detail in some of the stories told of Silvester. He was said to have discovered buried treasure by the aid of sorcery and to have visited a marvelous underground palace, whose riches and splendor vanished at a touch. His tomb was believed to possess the powers of sorcery and to shed tears when one of the succeeding popes was about to die.

Simmonite, William Joseph (ca. 1800–ca. 1862)

Prominent leader of the nineteenth-century astrology revival in England. Little is known of Simmonite's life prior to his appearance as a schoolteacher in Sheffield, England, in the 1830s. He knew several languages and was a mathematician. It appears he also practiced herbal medicine. His first book, *The Practical Self-teaching Grammar of the English Language*, appeared in 1841.

Simmonite emerged as an astrologer in the mid-1840s with the publication of his first astrological text, *Prognostications on Revolutions, or Solar Figures* (1845). He continued to write through the remainder of his life, greatly expanding the minuscule number of books available to would-be astrologers of the era. His books went through many editions and were republished in the United States at the end of the century as the American phase of the astrology revival commenced. His work was noted for its erudite cast. Simmonite is also credited with simplifying the nature of the calculations required to construct a horoscope chart.

Simmonite lived into the early 1860s, but the date and place of his death are unknown.

Sources:

Holden, James H., and Robert A. Hughes. *Astrological Pioneers of America*. Tempe, Ariz.: American Federation of Astrologers, 1988.

Simmonite, W. J. *The Celestial Philosopher*. 2d ed. London: Simpkin, Marshall, 1847.

———. *Medical Botany, or Herbal Guide to Health*. London: Simpkin, Marshall, [1848].

———. *The Prognostic Astronomer, or Horary Astrology*. London: Simpkin, Marshall, 1851.

———. *Prognostications on Revolutions or Solar Figures*. London: Simpkin, Marshall, 1845.

Simon Magus (ca. 67 C.E.)

Founder of the heterodox sect of Simonites, often identified with the sorcerer mentioned in the New Testament (Acts 8) who was said to have bewitched the people of Samaria and made them believe that he was possessed of divine power.

He was born in Samaria or Cyprus and was among the number of Samaritans who came to Philip for baptism after hearing him preach. Later, when Peter and John laid their hands on the new converts, so that they received the Holy Ghost, Simon offered the disciples money to procure a similar power. But Peter sternly rebuked him for seeking to buy the gift of God with money (a practice afterward called simony) and bade him pray that his evil thought might be forgiven, whereupon the already repentant Simon said, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me."

Though we are not told in detail the sorceries with which Simon was supposed to have bewitched the people of Samaria, certain early ecclesiastical writers have left a record of his doings. They claimed that he could make himself invisible when he pleased, assume the appearance of another person or of one of the lower animals, pass unharmed through fire, cause statues to come alive, make furniture move without any visible means of imparting motion, and perform many other miracles. In explanation of his desire to possess the apostles' power of working miracles, he is said to have affirmed that his sorceries took a great deal of time and trouble to perform, owing to the necessity for a multitude of magical rites and incantations, while the miracles of the apostles were accomplished easily and successfully by the mere utterance of a few words.

The adept from whom Simon was supposed to have learned the art of magic was Dositheus, who pretended to be the Messiah foretold by the prophets and who was contemporary with

Christ. From this person Simon was said to have acquired a great store of occult erudition, and owed his power chiefly to the hysterical conditions into which he was capable of throwing himself. Through these, he was able to make himself look either old or young, returning at will to childhood or old age.

It seems that he had not been initiated into transcendental magic, but was merely consumed by a thirst for power over humanity and the mysteries of nature. Repulsed by the apostles, he is said to have undertaken pilgrimages, like them, in which he permitted himself to be worshiped by the mob. He declared that he himself was the manifestation of the Splendor of God, and that Helena, his Greek slave, was its reflection. Thus he imitated Christianity in the reverse sense, affirmed the eternal reign of evil and revolt, and was, in fact, an antichrist.

After a while, according to popular legend, he went to Rome, where he appeared before the Emperor Nero. He is said to have been decapitated by him; however, his head returned to his shoulders, and he was instituted by the tyrant as court sorcerer. Legend also states that St. Peter, alarmed at the spread of the doctrine of Simon in Rome, hurried there to combat it. When Nero was made aware of Peter's arrival, he imagined Peter to be a rival sorcerer and resolved to bring Simon and Peter together for his amusement.

An account ascribed to St. Clement states that upon the arrival of Peter, Simon flew gracefully through a window into the outside air. The apostle made a vehement prayer, whereupon the magician, with a loud cry, crashed to the earth and broke both his legs. Nero, greatly annoyed, immediately imprisoned the saint, and it is related that Simon died of his fall. He had, however, founded a distinct school, headed by Merrander, that promised immortality of soul and body to its followers.

In the mid-nineteenth century, a sect existed in France and the United States that credited the principles of this magician.

French scholar Jacques Lacarrière viewed Simon Magus as one of the precursors of **Gnosticism**.

Sources:

Lacarrière, Jacques. *The Gnostics*. London: Owen, 1977. Reprint, San Francisco: City Lights, 1989.

SIMS See Student's International Mediation Society

Sinclair, Upton (Beall) (1878–1968)

Famous American novelist, fearless champion of many unpopular causes. He was born on September 20, 1878, in Baltimore, Maryland, and later studied at the City College of New York. He was a Socialist candidate for the U.S. House of Representatives (1906, 1920); for the Senate (1922); and for governorship of California (1926, 1930). In 1934, he was narrowly defeated as the Democratic candidate for governor of California.

He published over 80 books, some of which were translated into more than 50 languages. His most well-known books include *The Jungle* (1906), *King Coal* (1917), *The Brass Check* (1919), *The Goose Step* (1923), *Oil* (1927), *Between Two Worlds* (1941), *Presidential Agent* (1944), *Presidential Mission* (1947), and *O Shepherd Speak* (1947).

In his book *Mental Radio: Does it Work, and How?* (1930), he detailed his investigations into the phenomena of **telepathy** with his wife, Mary Craig Sinclair. The book, to which **William McDougall** wrote the introduction to the English edition and Albert Einstein to the German edition, presents a lively account of the abilities of Mary Sinclair as a **sensitive**, or psychic. She first became aware of her powers after the death of several intimate friends. They were further awakened by her contact with Jan, a Pole, who had studied **yoga** in India and performed some of the feats of the **fakirs**. He was, for some time, a guest in the Sinclair home.

Upton Sinclair himself was, for some time, irritated by his wife's gift. In the waking state and in her dreams she could follow her husband and describe his doings. Finally he decided to experiment. The usual method was to make half a dozen drawings of anything that came into his mind. These were folded. His wife, in a dark room, would take them one by one, place them on her abdomen and then write or draw her impression.

The curious thing was that sometimes the second drawing was registered on her mind before she finished with the first one. When, for instance, a necktie was drawn, she added puffs of smoke at the end of the tie. The next object was a burning match.

Sinclair concluded:

"We have something more than telepathy, for no human mind knows what drawings she has taken from that envelope. No human mind but her own even knows that she is trying an experiment. Either there is some super-human mind or else there is something that comes from the drawings, some way of 'seeing' other than the way we know and use all the time."

Walter Franklin Prince made the Sinclair experiments the subject matter of the sixteenth bulletin of the **Boston Society for Psychic Research**, dealing also with a great deal of unpublished material and giving an account of a series of control tests with ten different persons. Upton Sinclair died November 25, 1968.

Sources:

Berger, Arthur S. and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Prince, Walter Franklin. *The Sinclair Experiments Demonstrating Telepathy*. Boston: Boston Society for Psychic Research, n.d.

Sinclair, Upton. *The Autobiography of Upton Sinclair*. N.p., 1962.

———. *Mental Radio: Does it Work, and How?* Pasadena, Calif.: The Author, 1930.

Sindonology

Term given to studies relating to the **Turin Shroud**, a burial shroud that some people have promoted as the one in which Jesus was wrapped after his crucifixion. A first Sindonological Congress, held in Turin in 1939, was attended by scholars, primarily Roman Catholic, who supported the claims of the Shroud, though the majority of those who have studied the cloth have pronounced it a product of the Middle Ages.

Sinnett, A(lfred) P(ercy) (1840–1921)

British journalist and occultist who played an important part in the affairs of the **Theosophical Society** during its first generation. He was born on January 18, 1840, in London. His father was a journalist and his mother a writer who had published numerous books. Sinnett became a journalist himself at the age of 19, working on the staff of the London *Globe*. Later he went to Hong Kong, where he became editor of the *Daily Press*. He returned to England in 1868 and became a writer on the *Standard*, then traveled to India to take a position as editor of the *Pioneer* in Allahabad in 1871.

He published some articles on **Spiritualism**, which led to a meeting with **Helena Petrovna Blavatsky** and **Henry S. Olcott**, founders of the Theosophical Society. Sinnett and his wife Patience became members. The subsequent publicity given to **Theosophy** in the *Pioneer* assisted its membership growth, but it cost Sinnett his job. He returned to London in 1883, where he became friendly with **Frederic W. Myers**, who (with **Edmund Gurney** and **Henry Sidgwick**) had founded the **Society for Psychic Research** a year earlier.

For a period, Sinnett was vice president of the Theosophical Society, but his independent views made it difficult for him to

cooperate fully with other officials, although Sinnett's book *The Occult World* had attracted many individuals to the society. During his association with the society, Sinnett received a number of **Mahatma letters**, supposedly from the mysterious Masters who had directed the formation of the society. Sinnett's book *Esoteric Buddhism* was said to have derived from communications from the "Master K. H." on human evolution and cosmogony.

By 1887, Sinnett and his wife had formed associations with the Hermetic Order of the **Golden Dawn**, the pioneering **ceremonial magic** society. In 1896 the poet **William Butler Yeats**, a prominent member of the Golden Dawn, wrote that Sinnett was in charge of the order's neophytes. Sinnett was also friendly with the important occult and mystical writer **Arthur Edward Waite**, and with **Mary A. Atwood**, who sent Sinnett her library of alchemical texts.

Sinnett died June 26, 1921, at the age of 81. He had written a number of books, including many that grew out of his theosophical experience.

Sources:

Blavatsky, H. P. *Letters of H. P. Blavatsky to A. P. Sinnett*. Edited by A. T. Barker. London: T. Fisher Unwin, 1925.

Sinnett, A. P. *The Autobiography of Alfred Percy Sinnett*. London: Theosophical History Centre, 1986.

———. *Early Days of Theosophy in Europe*. London: Theosophical Publishing House, 1922.

———. *Esoteric Buddhism*. London: Trubner, 1883.

———. *The Growth of the Soul: A Sequel to "Esoteric Buddhism."* London: Theosophical Publishing Society, 1896.

———. *Incidents in the Life of Madame Blavatsky*. London: George Redway, 1886.

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———. *The Occult World*. London: Trubner, 1881.

———. *The "Occult World Phenomena," and the Society for Psychological Research*. London: George Redway, 1886.

———. *The Rationale of Mesmerism*. Boston: Houghton, Mifflin, 1892.

Sirens

The sea nymphs of Greek mythology whose hypnotically sweet song lured mariners to their deaths. The island of the sirens had a meadow strewn with the bones of the victims of these deadly nymphs. In Homer's *Odyssey*, Odysseus has to steer his vessel past the island and takes the precaution of having his men fill their ears with wax to avoid hearing the siren song, while he himself is lashed to the vessel's mast. Jason and his band of heroes also had to sail past that island, but Orpheus sang so sweetly that he drowned out the song of the sirens. After Orpheus's song vanquished them, the sirens sprang into the sea and became rocks.

The sirens, two or three in number, were said to be the offspring of Phorcys or Achelous, and were part women, part birds. Some believed they were unhappy souls of the dead, envious of the living. The modern story of the **Lorelei** has something in common with the myths of the sirens.

The Sirius Mystery

Title of a book by Robert K. G. Temple (1972), discussing his discovery that a primitive African tribe, the Dogon of Mali in former French Sudan, apparently had been aware for centuries that the Dog Star Sirius was orbited by a white dwarf neighbor invisible to the naked eye and only recently discovered by astronomers. Temple claimed that this knowledge of the Dogon tribe was five thousand years old, that the white dwarf was known also to the ancient Egyptians in pre-dynastic times prior to 3200 B.C.E., and that the Dogon people may have par-

tially descended from them. His idea was quickly integrated into the ancient astronaut hypothesis.

Sources:

Temple, Robert K. G. *The Sirius Mystery*. Folkstone, Kent, England: Bailey Brothers and Swinfen, 1972.

Sisters of the Amber

The Sisters of the Amber was an early **New Age** network around Merta Mary Parkinson. Parkinson headed two interlocking networks. The Dena Foundation catered to the general audience. The more committed female members were invited to be part of the Sisters of the Amber. Parkinson was intrigued by the healing power of amber, and she sent a piece of the fossil resin to each of the women who dedicated themselves to be linked to each other in a life of loving service.

Parkinson was among the early supporters of the Universal Link network, which developed in England in the 1960s and was active in the United States into the 1980s. She wrote several books, but her loosely organized network died soon after her death in 1983.

Sitchin, Zecharia

Zecharia Sitchin, an author of books offering an alternative history of the extraterrestrial origins of ancient humanity, was born in the 1920s in Baku, Russia. Soon after his birth his family moved to Palestine, where he grew up. He learned a variety of Near Eastern languages including Hebrew and Sumerian. He moved to England for college and attended both the London School of Economics and the University of London, from which he graduated with a degree in economics. He returned to Palestine, where he became a journalist. During World War II (1939–45) he served in the British Army. He moved to the United States in the mid-1950s.

In the 1970s, Sitchin's lifelong interest in the archeology of the Middle East culminated in a book, *The 12th Planet*, published in 1976. It appeared at the height of the **ancient astronaut** controversy that had been generated by claims of **Erich von Däniken** that he had discovered evidence of the presence of UFOs and extraterrestrials in the artifacts from various ancient cultures. Sitchin, out of his knowledge of ancient languages, proposed a new option concerning ancient history and lifted the debate to a new level. While the debate generated by von Däniken was largely resolved, Sitchin's hypothesis survived and has continued to be the subject of a series of books through the 1990s.

The von Däniken approach centered upon pictures from ancient sites that, taken out of context, could be seen as resembling contemporary astronauts and objects similar to items reported as unidentified flying objects. Sitchin started with a somewhat different hypothesis, that ancient mythology should be read as historical documents, as reports of actual occurrences. His starting point was the biblical book of Genesis, chapter 6, and the cryptic references to the sons of God marrying the daughters of men and the giants or *nephilim* who were on Earth in the era prior to the biblical flood. Using a variety of ancient documents, though primarily the Babylonian epic known as "Enuma Elish," he hypothesized the existence of another planet in our solar system, which he named Nibiru, that travels an elliptical orbit that brings it into the area between the orbits of Jupiter and Mars every 3,600 years. The planet is inhabited by a humanoid race called the Anunnaki, who created homo sapiens.

A war in the heavens, as described in the ancient Sumerian chronicles and the Bible, Sitchin believes, accounts for the ancients' knowledge of information that had only become available to modern science in recent centuries, especially the existence of the outer planets, Neptune, Uranus, and Pluto. He

believes that the Anunnaki first arrived on Earth almost half a million years ago, their arrival motivated by the problem of an eroding atmosphere. They established a large gold mining operation in South **Africa**, and gold was shipped to Mesopotamia where the space port was set up to transport it to Nibiru. The Anunnaki created humans to work the mines, then later intermarried with their creation. The near approach of Nibiru around 11,000 B.C.E. led to the destructive flood recounted in Genesis. Noah and his family escaped in a submersible ship. After the flood, life began again with the Anunnaki's assistance.

Given the hypothesis of human interaction with the Anunnaki, Sitchin has been able to present an alternative reading of ancient history that, while ignored by the mainstream of modern archeologists and astronomers, has found a broad popular audience. *The 12th Planet* has been followed by five additional volumes, collectively termed the Earth Chronicles, that expand and undergird the original hypothesis. The most recent volume, *The Cosmic Code*, appeared in 1998.

Sitchin's hypothesis was given additional credibility by a lively debate among astronomers in the 1970s over the possible existence of an additional planet in the solar system, commonly referred to as Planet X. Sitchin identified Nibiru with the hypothesized Planet X. The astronomical debate, however, proceeded without reference to Sitchin, and by the 1990s astronomers had abandoned the search for Planet X. At the end of the 1990s, **Alan F. Alford**, whose 1998 book *Gods of the New Millennium* had been most supportive of Sitchin, attempted independently to verify Sitchin's hypothesis with his own research. In the end, however, he too abandoned Sitchin after encountering astronomical data suggesting the impossibility of some of Sitchin's claims about the way that Nibiru's close approach affected the Earth. He subsequently has produced a significant variant hypothesis that nevertheless retains much of Sitchin's alternative approach to history.

Sitchin resides in New York City. He has an Internet site: <http://www.crystalinks.com/sitchin.html>. There are a number of additional sites that discuss Sitchin's work.

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SITU See Society for the Investigation of the Unexplained

Sivananda, Swami (1887–1963)

One of the most influential modern Hindu spiritual teachers, whose most important contribution was the wedding of the traditional concept of *sannyas*, the renounced life, with social service directed toward people in need. Born Kuppuswami Iyer on September 8, 1877, in Pattamadai, near Tirunelveli in southern India, he was a son of Vengu Iyer, a revenue official and devotee of the Hindu deity Siva. Kuppuswami was educated in Ettayapuram, attending the Rajah's High School, where he was a good scholar and proficient in athletics. In 1903 he matriculated and went on to the Society for the Propagation of the Gospel College at Tiruchirappalli.

In 1905 he entered the Tanjore Medical Institute but was obliged to leave when the death of his father made it financially impossible to continue at the institute. He moved back to

Tiruchirappalli, where he started a medical journal, *Ambrosia*, in 1909. Soon afterward, he supplemented his small income from the journal by working at a pharmacy in Madras.

In 1913 Kuppaswami decided to take up medical work in Malaya, where he eventually earned a reputation for combining medical work, spiritual observance, and selfless service to the poor. By 1920 he was working with three European doctors and managing a hospital. He became a member of the Royal Institute of Public Health, London, a member of the Royal Asiatic Society, London, and an associate of the Royal Sanitary Institute, London. In addition he published several books, including *Household Remedies, Fruits and Health, Diseases and their Tamil Terms, Obstetric Ready Reckoner*, and *Fourteen Lectures on Public Health*.

During his spare time, he studied traditional **yoga** and **Vedanta**, spending much time in **meditation**. In 1923 he became increasingly preoccupied with the desire to realize spiritual truth. He gave up his job and returned to India. He became a religious mendicant, making pilgrimages to Varanasi (Benares), Poona, Nasik, Pandharpur, and Hardwar, staying at ashrams. In Rishikesh in northern India, a traditional holy place, he was formally initiated as a *sannyasi*, or renunciate, by Swami Viswananda, an elderly monk, and became Swami Sivananda Saraswati on June 1, 1924.

For some time, he lived at Swargashram by the side of the river Ganges, subjecting himself to intense spiritual discipline and using his medical knowledge to help the sick. He also made pilgrimages to Kedarnath and Badrinath, holy places high in the Himalayan mountains. He excited great enthusiasm by his popular lectures, inspiring chanting and singing of spiritual verses. In 1933 he was invited to attend the birthday celebration of Swami Ram Tirtha in Lucknow, and he subsequently traveled through India inspiring a great spiritual revival.

Returning to Rishikesh, he established an ashram in abandoned cowsheds on the banks of the Ganges in March 1934. With the help of disciples and supporters, the humble premises, named *Ananda Kutir* (hut of bliss), grew into a large self-contained community with a temple, hospitals, a pharmacy, a printing press for literature, and even a post office. As the **Divine Life Society**, the ashram sent its spiritual literature all over the world.

The rapid and successful establishment of the ashram was accelerated by the swami's dynamic personality and an astonishingly simple financial routine involving the spending of all donations on the day of receipt. Hindu swamis traditionally renounce the accumulation of wealth, so all contributions were immediately applied to practical purposes—feeding the sadhus of the district, maintaining hospital and medical treatment for the poor, leper relief, building huts, and developing a printing department for literature.

Integral yoga, Sivananda's unique system, which combined the practices of the various branches of traditional yoga, and Vedanta were propagated in hundreds of books and pamphlets and in the several magazines issued by the swami. They were often printed on poor-quality paper in quaint English as well as in the vernacular, yet they powerfully influenced thousands of devotees all over the world.

The Sivananda Ashram or Divine Life Society became a kind of Shangri-La in the foothills of the Himalayas, a half unreal world poised between past and present, between materialism and religion, between popular and advanced teaching. Part of its strange power lay in its paradoxical contrasts as a world in miniature, where high government officials and maharajahs rubbed shoulders with wandering mendicants, saints, and rogues. Each day, the swami would receive visitors and resident monks, giving instructions with a few succinct words, a gift, or a good-humored joke. In the evening, he would preside over *Satsang* (association of the wise), a kind of religious meeting at which visitors, Indian or Western, were encouraged to lecture, sing, dance, or tell a joke. Many individuals underwent a sud-

den uprush of spiritual awareness in this highly charged atmosphere.

Sivananda was credited with many miracles, and his teaching was often manifested obliquely in the collective unconscious of the ashram itself. The key to someone's problem might come from a casual remark from a stranger or the events of the day. One of the quaint but practical mottoes of the swami was, "Do it now!" In the same succinct manner, he condensed all religious teachings of various creeds to the simple formula, "Serve—Love—Give—Purify—Meditate—Realise. Be Good—Do Good—Be Kind—Be Compassionate. Inquire 'Who am I?'—Know the Self, and Be Free!"

Many swamis now well known in the Western world were disciples of Swami Sivananda or were influenced by his teachings. These include **Swami Vishnudevananda** (famous teacher of **hatha yoga**), Swami Venkateshananda, Swami Hridayananda (a woman, formerly an eye surgeon), **Swami Satchidananda** (founder of Integral Yoga Institute), Swami Jyotir Maya Nanda, **Swami Nadabrahmananda** (famous for his application of yoga principles to music), and **Swami Sivananda Radha** (Western founder of the **Yasodhara Ashram**).

After the death of Swami Sivananda on July 14, 1963, his successor as president of the ashram was his leading disciple, **Swami Chidananda**, the secretarial work continuing in the hands of Swami Krishananda.

Sivananda wrote a great number of books, and several biographies about him have been published. There are also two recordings of life at the Sivananda Ashram: *The Sounds of Yoga-Vedanta: Documentary of Life in an Indian Ashram* (Folkways Records, 33 1/3 rpm, Album 8970) and *Sounds of Sivananda Ashram*, volumes 1 and 2 (two C60 cassette tapes), issued by Ashram Records, Box 9, Kootenay Bay, BC, Canada VOB 1X0.

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Sivananda Yoga Vedanta Centers See International Sivananda Yoga Vedanta Centers

Sixth Sense

The theory of the existence of a sixth sense as a convenient explanation of paranormal phenomena was first put forward in the era of **animal magnetism** by Tardy de Monravel in his *Essai sur la Théorie du Somnambulisme Magnétique* (1785). Departing from his mesmerist contemporaries, he considered the sixth sense as the source and sum of all our partial senses. (His colleagues attempted to explain **clairvoyance** and **prevision** by positing the existence of a "magnetic fluid.")

More recently the sixth sense has been given prominence as **Charles Richet's** comprehensive term for the phenomena of **telepathy**, **clairvoyance**, **psychometry**, **premonition**, **prediction**, **crystal gazing**, and phantasmal appearances. They were, in Richet's view, manifestations of a new unknown sense that

perceives the vibrations of reality. The conception is largely an attempt to do away with the spirit hypothesis, making its invocation unnecessary. Richet admitted, however, that the working of this sense is incomprehensible when a choice has to be made between vibrations of reality, for instance in the case of a **book test**, when the **sensitive** is called upon to read a certain line on a certain page in a certain book that nobody has opened.

His main argument in favor of his theory was that the hypothesis of the sixth sense as a new physiological notion contradicted nothing that we learn from physiology, whereas the spirit hypothesis does. A hint of Richet's term survived in the concept of **extrasensory perception** as used by **J. B. Rhine**.

Sources:

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The Skeptic (Newsletter)

Newsletter issued by a group associated with CSICOP (the **Committee for Scientific Investigation of Claims of the Paranormal**) and formerly named **The British & Irish Skeptic**. It is published four times a year, and the first issue (January/February 1987) included notes on the **James Randi** exposure of faith healer Peter Popoff, Ireland's claimed phenomena of Marian apparitions at **Knock**, and moving **statues**. The newsletter is edited by Wendy M. Grossman, at The Skeptic, PO Box 475, Manchester M60 2TH, England. Website: <http://www.cix.co.uk/~philmck/skeptic/>.

Sources:

The Skeptic. <http://www.cix.co.uk/~philmck/skeptic/>. March 8, 2000.

Skeptics Society

The Skeptics Society, one of the major American groups challenging claims to paranormal and supernatural reality which it considers largely in the realm of pseudoscience, was founded in 1991 by **Michael Shermer**, Pat Linse, and Kim Ziel Shermer. Michael Shermer, formerly a professional cyclist, completed his Ph.D. in the history of science in 1991. A former member of the **Committee for the Scientific Investigation of Claims of the Paranormal** (CSICOP), he felt that much more could be done in public education in this area by an organization that was located in the media nexus of Los Angeles and aggressively used radio and television as educational tools. He also wanted to launch a periodical that would allow for articles presenting more in-depth treatments of subjects and original research articles. Shortly after its founding, the society launched a quarterly newsstand magazine, *Skeptic*, which has a circulation of 40,000.

While focused upon claims of a psychic or occult nature, and the investigation of claims of supernatural miracles, the society has also involved itself in a variety of controversial issues of a scientific, psychological, historical, and religious nature, where no claim of paranormal or miraculous phenomena is present. Thus, while attacking such phenomena as claims to spirit contact or UFOs, the society has also attacked Holocaust denial as pseudo history and joined in the general denigration of minority religions (popularly called cults). Any issues that arise in public debate and include a crucial element of scientific (or social scientific) information in their resolution is considered an area of consideration.

The society currently pursues its expansive program through a monthly lecture series at the California Institute of Technology; an annual conference; a weekly radio show, "Science Talk," on the Southern California NPR affiliate, KPCC; and a national weekly television show on the Fox Family Chan-

nel. The society carries out its education through a book service that sells skeptical literature and cassette tapes. The Skeptics Society may be contacted at P.O. Box 338, Altadena, CA 91001. Its website can be found at <http://www.skeptic.com/>.

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Skoob Occult Review

Modern occult periodical reviving the title of the former *Occult Review*, which flourished in Britain from 1877 to 1948. *Skoob Occult Review* commenced publication in the spring of 1990 and has been published irregularly by Scoop Two Books, which has become a significant London-based occult publishing house and bookstore. The substantive periodical focuses on magic, occult, and esoteric subjects. Address: Skoob Two Books, 19 Bury Pl., London, WC1 2JH England.

Skotograph

A term (from the Greek for "dark-writing") proposed by Felicia Scatcherd for psychographs, spirit writing on photographic plates in unopened packets, and similar effects. Scatcherd was a member of the **Society for Psychical Research**, London, and helped **W. T. Stead** found **Julia's Bureau**. She was associated with the study of **psychic photography**. She died in 1927.

Madge Donohoe, widow of Martin H. Donohoe, British war correspondent of the *Daily Chronicle*, was known to produce a bewildering variety of skotographs—landscapes (often peopled), flowers, star constellations, jewels, birds, dogs, hands, eyes, and faces. Her gift was tested by F. W. Warrick, a chemical manufacturer and well-known British psychical researcher.

SKS See Specialist Knowledge Services

Skylook Bulletin See Mutual UFO Network (MUFON)

Skynet (Project)

Founded in 1965 by a team of physicists, engineers, scientists, and other individuals interested in **UFO** research. Project Skynet conducted scientifically-oriented research into UFOs in the Los Angeles and southern California area, investigated sightings worldwide, engaged in statistical studies, operated a tracking system to help identify UFOs, and worked with other **UFO** networks. Leaders of Skynet held no socioeconomic or philosophical opinions on the sightings, though individuals associated with it had reached various conclusions. Among those associated with Skynet was Ann Druffel, now an investigator for the **Mutual UFO Network**.

Skywatch (Journal)

Former quarterly publication of the Manchester Aerial Phenomena Investigation Team in England. Each issue included reports on local **UFO** sightings, information from other areas, letters from readers, and editorial comment on ufology.

Slade, Henry (d. 1905)

Controversial American medium, best known for his **slate-writing** phenomena. He was familiar to the American public

for 15 years when the choice fell on him to demonstrate paranormal phenomena in St. Petersburg, Russia, before the investigators of the university of that city. **Helena Petrovna Blavatsky** and **Henry S. Olcott**, cofounders of the **Theosophical Society**, were asked to find a suitable medium and sit with him for weeks. They testified to “messages inside double slates, sometimes tied and sealed together, while they either lay upon the table in full view of all, or were laid upon the heads of members of the committee, or held flat against the under surface of the table-top, or held in a committee man’s hand without the medium touching it.”

En route to Russia, Slade arrived in England on July 13, 1876. He gave many sittings in London and was examined by both Spiritualists and non-Spiritualists. Besides slate writing he produced partial **materializations** and strong **telekinesis** phenomena. Observers reported seeing tables being moved, **matter passing through matter**, **levitation**, and musical instruments played by invisible hands. For six weeks all went well, his fame spread, and J. Enmore Jones, the editor of *The Spiritual Magazine*, declared that he was taking the place vacated by the great medium **D. D. Home**. *The World* wrote in a long article on August 30, 1876:

“Then came more and violent knockings at the table, a chair at the farthest corner from Dr. Slade was lifted rapidly in the air and hurled to the ground without visible agency. My coat and trousers were plucked violently, and I was pinched and patted, all with great rapidity, and in quarters which it seemed absolutely impossible Dr. Slade could reach. A hand appeared and disappeared fitfully, but with unmistakable reality, close to me; and when the slate was produced with a similar crumb of pencil, once on it when it was held under the table, and once under it when it was placed on the table, messages of various kinds were inscribed rapidly and in different handwritings. One, the longest, was of a religious character, and inculcated the usual religious lessons. Others were in reply to questions in which I pressed hard for a communication on some subject which could be only known to myself.”

The article on the séance at which the reporter was alone with Slade and, presumably from the context, in daylight, concluded: “I had not, and have not, a glimmering of an idea how the effects described had been produced, and I came away inexpressibly puzzled and perplexed.”

Slade was visited by men of science who were unable to explain what they saw. **Lord Rayleigh** stated at a meeting of the British Association for the Advancement of Science in September 1876 that he had attended a séance with Slade in the company of a professional conjurer, who admitted that he was completely puzzled. Slade convinced **Alfred Russel Wallace** of his genuine powers and “finally” solved the doubts of skeptic **Frank Podmore** as to the truth of **Spiritualism**.

Podmore, author of the skeptical work *Modern Spiritualism* (1902), preserved silence in his later writings over this stage of his beliefs, but he frankly admitted that he was profoundly impressed by Slade’s performance.

Then, early in September 1876, at the peak of his fame, Slade was entangled in a serious controversy with accusations of **fraud**. Ray Lankester, who was outvoted as a member of the Selecting Committee of the British Association for the Advancement of Science when **William F. Barrett**’s paper on Spiritualism was admitted, intended to strike a deadly blow at this new “superstition” and when **Edward William Cox** told him of the puzzling slate-writing demonstrations of Slade, he went to Slade with his friend Dr. Donkin determined to unmask the medium at whatever cost.

He paid the usual fee of a pound, and in the second sitting he suddenly seized the slate before the writing was supposed to have taken place. He found a message ready, published his exposure on September 16 in *The Times*, and brought an action against the medium for obtaining money under false pretenses.

Over this exposure a fierce controversy ensued. Besides Lankester the skeptics were represented by **Henry Sidgwick**,

R. H. Hatton, **Edmund Gurney**, and W. B. Carpenter. According to Podmore,

“... the Spiritualists were perhaps justified in not accepting the incident as conclusive. Slade defended himself by asserting that, immediately before the slate was snatched from his hand, he heard the spirit writing, and had said so, but that his words were lost in the confusion which followed. If we grant that Slade’s testimony was as good as Prof. Lankester’s or Dr. Donkin’s it was difficult summarily to dismiss this plea.”

The case came up for trial at the Bow Street Police Court, London, on October 1, 1876. Evidence in favor of the genuineness of Slade’s mediumship was given by Wallace, Cox, and George Wyld. Only four witnesses were allowed. The magistrate overruled their evidence, saying that he must base his decision on “inferences to be drawn from the known course of nature,” and, on the ground of the deposition of Lankester and Donkin, he sentenced Slade, under the Vagrancy Act, to three months’ imprisonment with hard labor.

In the course of the appeal, the conviction was nullified on technical grounds and Slade quickly left for the Continent before Lankester could obtain a fresh summons. However, Slade wrote from Prague, Czechoslovakia, offering exhaustive private tests to Lankester if he would let him come. To this he received no answer, nor did Slade come to London again until 1878, and later in 1887 under the assumed name of “Dr. Wilson.”

Armed with many testimonies of Spiritualists and other people of distinction against the blot of the conviction, Slade spent interesting months on the Continent in the Hague, in Berlin, and in Denmark. In Berlin, Bellachini, the famous conjurer, testified on oath to his powers.

In St. Petersburg the séances were satisfactory, but owing to the disturbed state of Russia the investigation did not assume the character originally intended. A successful sitting was given to the Grand Duke Constantine in the presence of **Alexander Aksakof** and one Professor Boutlerof. According to an account there had been accidentally two bits of pencil on the slate. When he held it under the table the writing of two pencils was heard at the same time and when he drew out the slate it was found that one pencil had written from left to right, the other from right to left.

In December 1877, the experiments of **Johann Zöllner**, well-known in psychical literature, commenced in Leipzig. Zöllner hoped to establish his theory of four-dimensional space. Professors Fechner, Scheibner, and Weber participated in the investigation. Writing on sealed slates was produced under the strictest test conditions, knots were tied on an endless string, there were remarkable displays of force, and the apparent penetration of matter through matter was several times demonstrated.

After this brilliant success, Slade went to Paris and placed himself at the disposal of **Camille Flammarion**, “but I obtained nothing certain,” stated Flammarion. He added:

“In the cases that did succeed, there was possible substitution of slates. Tired of so much loss of time, I agreed with Admiral Mouchez, director of the observatory of Paris, to confide to Slade a double slate prepared by ourselves, with the precautions which were necessary in order that we should not be entrapped. The two slates were sealed in such a way with paper of the observatory that if he took them apart he could not conceal the fraud. He accepted the conditions of the experiment. I carried the slates to his apartment. They remained under the influence of the medium, in this apartment, not a quarter of an hour, not a half hour or an hour, but ten consecutive days, and when he sent them back to us there was not the least trace of writing inside.”

Charles Richet writes of the same period:

“I saw Slade once with Gibier. Slade handed me a slate and put a small fragment of a slate-pencil on it. I held one end and Slade the other, and we put the slate under the table. In a few moments we heard a noise as of writing. There was some writing and the bit of slate-pencil was worn. But I give this experi-

ment (my only one of the kind) under all reserves: (1) It was long ago; (2) I cannot find the notes I took; (3) Slade's honesty is open to question; and (4) Experiments with slates lend themselves to trickery."

The next stage of Slade's career was his visit to Australia. His activities there were recorded in a book by James Curtis titled *Rustlings in the Golden City* (1894).

In 1885, he appeared before the **Seybert Commission** in Philadelphia. He was caught in glaring fraud. On one occasion, the sitters distinctly saw that his foot, before he had time to get it back into its slipper, was the instrument of claimed telekinetic phenomena. Once a slate, resting against the leg of the table, was upset by a sitter. It was seen that it had a message on it prepared in advance.

The writing obtained was generally of two kinds. The general messages were very legible and clearly punctuated, but when the communication came in answer to questions it was clumsy, scarcely legible, abrupt and vague. It bore traces of hasty work under difficult conditions, as these impromptu messages could not be prepared in advance.

According to the Seybert Committee's report, Slade declared that Zöllner watched him closely only during the first three or four sittings, but afterward let him do as he pleased. This was the starting point of Fullerton's trip to Germany to interview Zöllner's surviving colleagues in an attempt to discredit his favorable findings.

The exposure by the Seybert Commission was preceded by J. W. Truesdell's revelations. In *Bottom Facts of Spiritualism* (1883), he claimed to have caught Slade in cheating and narrates an amusing incident. He had discovered a slate with a prepared message in the séance room. He stealthily added another message of his own: "Henry, look out for this fellow; he is up to snuff—Alcinda." He says that he enjoyed Slade's discomfort when, at the appropriate moment, the unrehearsed message came to light.

Another highly damaging incident was recorded on February 2, 1886, in the *Boston Herald*, namely an account of the denunciation of Slade as an impostor in Weston, West Virginia. Both Slade and his business manager were arrested but they were afterward released without prosecution.

During the last years of his life Slade fell victim to alcohol addiction; his moral standing was far from high, and he sank lower and lower. He died penniless and in mental decrepitude in a Michigan sanatorium in 1905.

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Truesdell, J. W. *Bottom Facts of Spiritualism*. New York, 1883.

Slater, John (1861–1932)

American clairvoyant who, for 50 years, gave remarkable demonstrations of reading sealed letters and giving names, data, and specific information on deceased people from the platform. He traveled all over the United States and attracted big audiences. In 1930, he established his right to function as a medium in Detroit, Michigan. A clergyman had him arrested for making predictions, then a statutory offense, but he won the case with costs and continued his work thereafter undisturbed. He later moved to San Francisco.

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Slater, Thomas (ca. 1872)

British spirit photographer, the first after the initial success of **Frederick A. Hudson** in England. He was an established optician and amateur photographer in London. After a sitting with Hudson in 1872, he experimented at his own home and, the family being mediumistic, obtained striking success.

By the side of a portrait of his sister two heads appeared on the plate. One of them was unmistakably Lord Brougham, the other, much less distinct, was recognized by Slater as **Robert Dale Owen**. The curious thing about this picture is that in 1856, when Slater was holding a séance with Lord Brougham and Robert Dale Owen, it was predicted by **raps** that the time would come when he would be engaged in **spirit photography**. Owen immediately remarked that if dead at the time he would attempt to appear.

Alfred Russell Wallace believed that the Slater pictures were genuine.

Slate Writing

A form of **direct writing**, or "autography," that has been one of the popular phenomena of séances. The method is the same in the majority of cases. The medium and the sitter take their seats at opposite ends of a small table, each grasping a corner of an ordinary school slate that they thus hold firmly pressed against the underside of the table. A small fragment of slate-pencil is first enclosed between slate and table, for the use of the spirit-writer. Should the séance be successful, a scratching sound, as of someone writing on a slate, is heard at the end of a few moments; three loud raps indicate the conclusion of the message; and on the withdrawal of the slate, it is found to be partly covered with writing—either a general message from the spirit world, or an answer to some question previously written down by the sitter.

Among the mediums who were most successful in obtaining spirit writing in this manner were **Henry Slade** and **William Eglinton**. The former, an American medium, came to England in 1876 and succeeded in mystifying a number of people of education and of scientific attainments. His critics attributed his success, in part at least, to his frank and engaging manner.

Ray Lankester exposed his trickery, and Henry Slade was prosecuted. Although sentenced to three months' hard labor, the omission of certain words in the accusation made the conviction of no effect. But Slade found that England had become too hot for him and speedily left.

Many of the accounts of his séances in different countries are of interest, chiefly because of the discrepancy that exists between the observations of credulous Spiritualists and those of trained investigators. **Richard Hodgson**, however, has pointed out that even in the latter class, instances of flawed observation were the rule rather than the exception, particularly where sleight of hand played a prominent part.

William Eglinton was a worthy successor to Slade as a medium for slate-writing manifestations and attained extraordinary popularity, with more than a hundred people testifying to his mediumistic powers in the Spiritualist journal *Light*. Speaking of Eglinton's performances, C. C. Massey of the Psychological Society said: "Many, of whom I am one, are of the opinion that the case for these phenomena generally, and for autography, in particular, is already complete."

Eglinton's manifestations were produced in full light, and his séances were seldom without results, so it is hardly surprising that many persons, ignorant of the lengths to which conjuring can be carried and overconfident in their own ability to observe correctly, should have seen in slate-writing a phenomenon explicable only by a Spiritualist theory.

But there was definite proof of **fraud** in several cases. Muslin and a false beard, part of the make-up of a "spirit," had been found in Eglinton's portmanteau, and various persons declared

that they had seen his messages written on prepared slates previous to séances.

Other well-known exponents of slate-writing were **Fred P. Evans** and **Laura A. Pruden**.

Spiritualists themselves responded to exposures by asserting that fraud might occasionally be practiced by genuine mediums, owing to the uncertainty of the "power" and the constant expectation of phenomena. Particularly was this so in the case of professional mediums, who felt obliged to produce *some* results, and who had to resort to trickery when other means failed them.

S. J. Davey, an associate of the **Society for Psychical Research**, London, having discovered the tricks of slate-writing, practiced them himself and was accordingly claimed by certain Spiritualists as a medium as well as a conjurer, notwithstanding his protestations to the contrary! This was undoubtedly a powerful argument against the good faith of slate-writing. If his sitters could mistake these sleight-of-hand tricks (which Davey practiced with the express purpose of discrediting professional mediums) for genuine spirit manifestations, they might also be misled by the legerdmain of Slade and Eglinton, and other well-known mediums. It has been objected that even a skilled conjurer such as Professor Hoffmann (Angelo J. Lewis) professed himself mystified by slate-writing performances.

The methods adopted by Davey were of a simple nature, requiring little or no apparatus. In the case of a long, general message, he would prepare a slate beforehand and substitute it for the test slate. A shorter message, or a reply to a question, he would write on the reverse side of the slate, with a scrap of pencil fastened in a thimble, and so withdraw the slate that the side written on would be uppermost. There is reason to believe that similar devices were used in other séances for their simplicity and the absence of all apparatus rendered them particularly difficult to detect. But where the sitters were more credulous, intricate furniture and appliances were used and the most elaborate preparations made for the séance.

Slate writing is now a largely discredited phenomenon because it is open to conjuring fraud and it has never required anything in the nature of the reverent atmosphere of a Spiritualist séance. The businesslike way in which vague messages or answers to questions are obtained does not suggest either spirit agency or the operation of a paranormal faculty.

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Slavs

The early Slavonic races passed down an extensive demonology embedded in a polytheistic religious system. It included reference to spirits of nature. According to folklorist F. S. Krauss:

"In the *vile*, also known as *Samovile*, *Samodivi*, and *Vilivrajci*, we have near relations to the forest and field spirits or the wood and moss-folk of Middle Germany, France and Bavaria, the 'wild people' of Hesse, Eifel, Salzburg and the Tyrol, the woodwomen and woodmen of Bohemia, the Tyrolese Fanggen, Fanken, Norkel and Happy Ladies, the Roumanish Orken, Euguane, and Dialen, the Danish Ellekoner, the Swedish Skogsnufvaz, and the Russian Ljesje, while in certain respects they have affinity with the Teutonic Valkyries."

The *vila* were, however, more like divine beings, constantly watching over and controlling the destiny of mortals. They were prayed to or exorcised on all occasions. In short, their origin was shamanistic.

Nineteenth-century American writer and folklorist **Charles Godfrey Leland** remarked of this unseen spirit world, "We can still find the *vila* as set forth in old ballads, the incarnation of beauty and power, the benevolent friend of sufferers, the geniuses of heroes, the dwellers by rock and river and greenwood tree. But they are implacable in their wrath to all who deceive them, or who break a promise. Nay, they inflict terrible punishment even on those who disturb their rings, or the dances which they make by midsummer moonlight. Hence the proverb applied to any man who suddenly fell ill, 'he stepped on a fairy ring.'"

There were three varieties of nature spirits among the southern Slavs: the *Zracne vile*, or aerial spirits, which were evilly disposed to human beings and inflicted serious injuries upon them; will-'o-the-wisps, which led people astray by night; the *pozemne vile*, companionable spirits who gave sage counsel to humankind and dwelled in the earth; and the *podovne vile*, or water spirits, kindly to people on shore but somewhat treacherous in their own element.

Another water spirit was the *likho*, the Slavonic Polyphemus, a dreaded and terrible monster. The *leshy* was a wood demon, *Norka* was the frightful lord of the lower world, and *Koschei* was a kind of ogre whose specialty was the abduction of princesses.

Witchcraft

The witch was frequently mentioned in Slavonic folktales, especially among the southern Slavs. She was called *vjestica* (masculine *viestae*), meaning originally "the knowing one" or "the well-informed one." In Dalmatia and elsewhere among the southern Slavs the witch was called *krstaca*, "the crossed," in allusion to the idea that she was of the horned race of hell. It was said that it enraged the witches so much to be called by this word that when they heard that anyone had used it they went to his house by night and tore him into four pieces, which they cast to the four winds of heaven, and drove away all his cattle and stock. Therefore, the shrewd farmers of the country called the witch *hmana zena*, or "common woman."

There were many forms of Slavonic witches, however, and the *vjestica* differed from the *macionica* and the latter from the *zlokobnica*, or "evil-meeter," whom it was unlucky to encounter in the morning and who possessed the **evil eye**.

One Serbian authority related that he had often heard that "every female Wallach [Slav] as soon as she is forty years old, abandons the 'God be with us,' and becomes a witch (*vjestica*) or at least a *zlokobnica* or *macionica*. A real witch has the mark of a cross under her nose, a *zlokobnica* has some hairs of a beard, and a *macionica* may be known by a forehead full of dark folds with blood-spots in her face."

In southern Slavonian countries on St. George's Day, the peasants adorned the horns of the cattle with garlands to protect them from witches. They attached great importance to a seventh or a twelfth child, believing that children born in that order were the great protectors of the world against witchcraft. But children of that order were thought to be in great danger on St. John's Eve, for then the witches, having the most power, attacked them with stakes or the stumps of saplings, which is why the peasantry carefully removed everything of the kind from the ground in the autumn.

The Slavs believed that on St. George's Day the witches climbed into the steeples of churches to get the grease from the axle of the bell, which, for some reason, they greatly prized.

The *krstnik*, or wizards, notoriously attracted female *vila*, who in most instances desired to be their mistresses, just as female salamanders desired to mate with men. (See the *Curiosa* of Heinrich Kornmann, 1666.) The man who gained the love of a *vila* was supposed to be extremely lucky.

Transformation stories were also fairly common in Slavonic folklore, which indicates that this was a form of magic practiced by the witches of those countries. (See also **Seventh Son**)

Slawensik Poltergeist

A curious **poltergeist** case in 1806 in the Castle of Slawensik, Upper Silesia. Councillor Hahn, in the service of the Prince of Hohenlohe, was directed to proceed to Slawensik, where he stayed in the castle with his old friend Charles Kern, attended by John, Hahn's servant.

On the third day of their residence, the disturbances commenced with a shower of lime, apparently from the ceiling. This was repeated the next day, accompanied by the sound of heavy blows. Soon afterward, noises like a beating drum and a sound as if someone was walking around the room with slippers on and striking a stick on the door were heard. Soon various small articles in the room were thrown around, including knives, forks, brushes, caps, slippers, padlocks, funnels, snufflers, and soap, while lights darted from corner to corner. The showers of lime and heavy noises continued. Various witnesses were called and confirmed the phenomena.

One day, Kern saw a figure in the mirror staring at him, apparently interposed between himself and the glass. Another evening, Hahn was about to shave when the soapbox, razor, brush, and soap flew at him and fell at his feet. When he tried to sleep he was awakened by the heavy noises, and once it seemed as if someone had sprinkled water on him while he lay in bed, although he could find no water.

Hahn then made a journey to Breslau, but when he returned he was told that rather than be alone, Kern had asked Hahn's servant John to stay in the room with him.

As Kern lay in his bed, John was talking to him when he saw a jug of beer slowly lift to a height of about three feet and pour into a glass until it was half full. The jug was then gently replaced and the glass lifted and emptied as if by some invisible specter. John exclaimed in terrified surprise, "Lord Jesus! It swallows!" The glass was quietly replaced.

After some time, the disturbances ceased as suddenly as they had begun. Hahn wrote a detailed narrative of the events and signed it November 19, 1808. Many years later the castle was destroyed by lightning, and among the ruins was found the coffinless skeleton of a man, his skull split open and a sword by his side. It was believed by some that Kern may have been a powerful sensitive.

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Sleep

A state of unconsciousness or partial consciousness in which, according to psychical belief, the human organism is being perpetually replenished with energy from an unseen world. **Hereward Carrington**, writing in *Your Psychic Powers and How to Develop Them* (1920), notes: "Various theories have been advanced in the past to explain sleep, but no satisfactory theory has even been fully accepted. Thus we have the so-called 'chemical theories,' which endeavor to account for sleep by assuming that certain poisonous substances are formed in the body during waking hours and are eliminated during sleep. Others have suggested that sleep is due to peculiar conditions of the circulations of blood in the brain; still others that the action of certain glands explains sleep; others that muscular relaxation accounts for it, others that the lack of external stimuli is sufficient to induce profound slumber. All these theories have been shown insufficient to explain the facts. We shall never arrive at a satisfactory theory of sleep, doubtless, until we admit the presence of a *vital force* and the existence of an individual *human spirit* which

withdraws more or less completely from the body during the hours of sleep, and derives spiritual invigoration and nourishment during its sojourn in the spiritual world."

In the paranormal phenomena observed in dreams and the hypnotic state, **F. W. H. Myers** found indications that "the self of sleep is a spirit freed from ordinary material limitations, and this conclusion conforms to the hypothesis that we live in two worlds; the waking personality is adapted to the needs of terrestrial life, the personality of sleep maintains the fundamental connection between the spiritual world and the organism, so as to provide the latter with energy while developing itself by the exercise of its spiritual powers."

Related to theories of sleep are theories on **astral projection**, also known as OBE (out-of-body experience) or soul traveling, in which the soul is said to leave its body, and travel about the astral plane. People who experience this, claim OBEs eliminate their fears of death, while convincing them of their connection to the spiritual realm. Writer **Sylvan J. Muldoon**, explains the theory through his own experience: "the astral body disincarnates during sleep for the purpose of recharging and the depth of sleep and the amount of recuperation depend upon the distance between the astral and physical bodies; i.e., the greater the distance of separation, the freer the inflow of cosmic energy, or prana, into it." Precursors to astral projection are lucid dreaming (an awareness of the self in dream state) and interrupted sleep (in which the physical body arises during the sleep state).

Considerable study is presently being conducted in the area of Rapid Eye Movement (REM) sleep. REM sleep is said to constitute between 20 and 50 percent of sleep activity. During this type of sleep, the brain seems to behave as if the body is awake: brainwave activity is high, heart rate increases, and sexual stimulation occurs. It is during this REM period that most of the night's dream activity—and perhaps paranormal activity—occurs.

While the increased neural activity during REM sleep may facilitate the development and maturation of the nervous system in infants, the role of REM in adults remains unclear. William C. Dement of the Stanford Sleep Disorders Clinic proposes some of the possibilities:

"There is strong evidence that REM sleep plays a role in the regulation of mood and/or drive; that it is related in some way to excitability of the central nervous system; and that its suppression may in some way jeopardize the learning and memory functions. The occurrence of large amounts of REM sleep among newborn infants remains possibly the most provocative puzzle of all; it suggests a very important role for REM in the earliest stages of life."

Another subject currently receiving significant attention is sleep deprivation. Murphy, in an article written for the *Atlantic Monthly* (1996), asserts Americans living a century ago could sleep 20% longer than the average American today. Ten million Americans each year seek medical, alternative medical, or therapeutic help for the treatment of sleeping disorders. Also sleep deprivation is thought to be a greater contributor to traffic fatalities than intoxication. Severe sleep deprivation is known to cause substantial detrimental alterations in both behavior and perception. Since a considerable amount of people who have been deprived of sleep report paranormal experiences, there exists the question of what role sleep deprivation plays in perceived paranormal incidents.

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The Sleeping Preacher (1794– ?)

Rachel Baker, known as "the Sleeping Preacher," was born at Pelham, Massachusetts, in 1794. When she was nine years old, her parents moved to Marcellus, New York. As a child she had religious training, her parents being devout people, and she manifested a strong conviction about sinfulness. In 1811 she showed symptoms of **somnambulism**, in which she seemed stricken with horror and despondency. But gradually her mind became calmer, and she delivered discourses of singular clarity, marked by a devout and solemn tone. Reportedly, these fits of somnambulism, or trance-speaking, seized her regularly every day.

She began and concluded her devotional exercises with prayer, between which came the discourse. Then a period of apparent physical distress appeared, characterized by shaking, sobs, and groans. At length the paroxysms passed, and she would fall into a natural sleep. Change of scene did not affect these exercises, but the administration of opium would interrupt them.

Such **trance** sermons later became an integral phenomenon of the Spiritualist movement. Among famous later trance speakers were Nettie Colburn (**Henrietta Maynard**), remembered for the trance address before **Abraham Lincoln**, and **Louis Anne Meurig Morris** in Britain. Trance addresses of an inspirational or a spiritually guiding nature became an important part of the modern **New Age** movement under the label **channeling**.

Sources:

Devotional Somnium; or a Collection of Prayers and Exhortations Uttered by Rachel Baker . . . During her Abstracted and Unconscious State. New York, 1815.

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Sloan, John C. (1870–1951)

British physical medium of Glasgow, Scotland. He worked as a packer in a warehouse and later operated a small shop. Unlike many professional mediums, he accepted no remuneration for his séances, and worked without the use of a **cabinet**. He had as a spirit control "White Feather," a Native American, a genial personality who preferred to be called "Whitey." He spoke both through the medium's vocal organs and provided **direct voice** phenomena through a **trumpet**.

To have the medium at the disposal of the **British College of Psychic Science**, **James Hewat McKenzie** found employment for Sloan in a London garage and made him accessible to various experimenters. After his return to Glasgow, Sloan cooperated in experiments with **J. Arthur Findlay**.

In 1924, Findlay published a small book on his findings: *An Investigation of Psychic Phenomena*, with a preface by **Sir William Barrett**. This was followed by a larger volume: *On the Edge of the Etheric* (1931), in which Findlay graded his evidential cases A1 and A2, according to the quality of the evidence.

Examining three of the 180 A1 communications, he stated: "An eminent mathematician on calculating the chances of correctly guessing all the facts recorded, answers that to have reached such accuracy, represented the equivalent of 1 to 5,000,000,000,000 in other words the odds were 5,000,000,000,000 to 1 against chance being the explanation."

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Slocum, John (1842–1897)

John Slocum, a Native American prophet and visionary, was a member of the Squaxin people who resided on Puget Sound in the state of Washington. Among his people he was known as Squ-sacht-un. As a young man he had lived on the Skokomish reservation, where he attended a Presbyterian church and also became familiar with the Roman Catholic faith. In October of 1881 he found himself giving strong consideration to the problems that afflicted the Native Americans of Puget Sound and the manner in which they had been ravaged by alcohol, gambling, and general immorality. He was himself among the guilty. As he contemplated his condition, he became ill and apparently died one morning about 4 a.m. He was considered dead by those present and preparation began for his burial. Then in the middle of the afternoon, he awoke and announced to all present that he had been to heaven. He saw the light, so frequently mentioned in accounts of **near-death experiences**, and faced a life review. He also, at one point, looked down upon his own body.

At the gates of heaven, according to Slocum's account, he had been turned back because of his immoral life. He encountered some angelic beings who gave him a choice of going to Hell or returning to Earth to teach his people the way to heaven. He announced that all should be Christians and requested that a church be built. Within a short time, some 50 people associated with the church. The movement subsequently spread among the various Native American groups in the area.

The teachings of the new church combined elements of Presbyterianism, Catholicism, and the traditional religion of his people. Among the traditional practices, members of a secret society were known to go into a **trance** and commune with various spirit entities. Slocum taught a form of Christianity, but downplayed the Bible in favor of his own contacts with heaven that he felt were more immediate and relevant than an old book. He emphasized moral living as a prerequisite to heaven.

A short time after the founding of the church, he fell ill again. His wife, Mary, began to pray for him. In her concern she began to shake and tremble. When Slocum recovered, he

attributed his getting better to the shaking. Very soon afterwards, the members began to copy Mary Slocum's movements and soon were demonstrating a range of exuberant body movements that had been a familiar part of revival and camp meetings among Protestant religious groups. Because of this shaking, they became known as the Shaker religion. The members also adopted a form of ritualized prayer for the sick.

The Shaker Church was incorporated in 1892. Slocum led it for the rest of his life but as the end of his earthly life drew near, he withdrew from the public, and the exact place and date of his death is unknown. His church continues to the present.

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Slomann, Aage (1891–1970)

Danish chemical engineer who was concerned with parapsychology. He was born on October 25, 1891, at Copenhagen. He graduated as a chemical engineer in 1914 at the Technical University of Denmark. He worked as a chemical engineer in Denmark (1914–18), in Bordeaux, France (1919–20), and in New York (1920–31). He returned to Denmark where he was a factory superintendent for Colgate-Palmolive in Copenhagen until his retirement (1932–56).

Slomann was particularly interested in qualitative research and philosophical aspects of parapsychology, and he lectured on psychical research throughout Scandinavia and broadcast over Danish radio. He was a member of the executive committee of the Danish Society for Psychical Research beginning in 1950, named honorary librarian and research officer in 1956, and elected president in 1961. He was a member of the **Society for Psychical Research** (SPR) and the Swedish Society for Parapsychological Research, and he was a charter associate of the **Parapsychological Association**.

In 1959, he completed a two-year survey of paranormal phenomena in Denmark. He published many articles on parapsychology in the *Journal* of the American Society for Psychical Research, the *Journal* of the SPR, and the Danish parapsychological journals *Psykisk Forum* and *Psykisk Information*.

Sources:

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"Smagorad"

A mysterious book of magic power in the possession of Arnaud Guillaume in 1393, during the reign of Charles VI of France.

Smaragdine Table

Believed to be the earliest statement of the principles of spiritual **alchemy**, ascribed to **Hermes Trismegistus**. It was said to have been inscribed on emerald (smaragdine) in Phoenician letters and was generally referred to as the **Emerald Table of Hermes**.

Smead, Mrs. (ca. 1902)

Pseudonym of Mrs. Willis M. Cleveland, wife of an American preacher to whom **James H. Hyslop**'s attention was invited in

December 1901. Smead had occasionally practiced **planchette** writing from her childhood and began systematic experiments in 1895. Records were kept of the communications received and put at Hyslop's disposal. He was impressed with both Willis Cleveland and Mrs. Smead as honest, conscientious people. The communicators claimed to be the deceased children of the couple and a deceased brother of Willis Cleveland's. Their identities were very plausible.

A curious feature of Smead's mediumship began to develop when in August 1895 several references were made to the planets Mars and Jupiter. A short time before, an article by Percival Lowell was published in the *Atlantic Monthly* that referred to the canals of the planet Mars. This article may have had something to do with Smead's new variety of phenomena in which Jupiter played an additional but minor part.

A crude map of Jupiter's surface was given, and the planet was said to be the "babies' heaven." At the next sitting, the map of Mars was drawn, the different zones were named in Martian, and several communications were given about the inhabitants and the canals.

There followed then an incubation period of five years during which no Martian revelations were granted. In September 1900, the communications returned in a developed state. Men, boats, houses, and flowers were drawn, named in Martian, and written in hieroglyphic characters. Some of the sketches, such as one of a self-winding double clock, were very ingenious; others, like a Martian airship, were peculiar but unconvincing. A curious coincidence existed with **Hélène Smith**, the French medium studied by **Theodore Flournoy**, who also produced Martian drawings.

In general, according to Flournoy's review in *Spiritism and Psychology*, "the Martian revelations of Mrs. Smead present the same character of puerility and naive imagination as those of Mlle. Smith." He could only think that the psychological explanation was at basis the same. Flournoy's book was actually in the house, but it was carefully kept from the medium.

The number of Martian scripts continued to increase until a new **personality**, calling himself "Harrison Clark," abruptly came on the scene and shut out all other communicators. He showed great facility in inverted and mirror writing and gave his autobiography. When he was confronted by Hyslop with the findings of his investigation, he began "a battle of intellectual sparring and defiance which perhaps has hardly its equal in the annals of secondary personality."

For a considerable period, Hyslop attributed all the communications to a secondary personality. In this view Hyslop was confirmed by the controls of the medium **Leonora Piper**. They sent a message to Hyslop that he should be wary. "The so-called light as seen by us is not a light given from our world at all, but the conditions are hypocritic and fanciful."

Later, however, the mediumship improved, scraps and bits of paranormal information came through, and, although at first Hyslop only classified the case as an intermediate one between Smith and Piper, he later surrendered his hesitations and admitted the existence of genuinely paranormal phenomena beyond question.

Smells (Psychic)

Smells appearing in the séance room have often been ascribed to a paranormal origin. **Materializations** in sittings with the medium **Franek Kluski** were associated with strong animal odors. Psychic perfumes were reported at séances of **Carlos Mirabelli** and **Daniel Dunglas Home**. (See also **Odor of Sanctity; Perfumes**)

Smith, Alson Jesse (1908–1965)

Writer and lecturer on religion and parapsychology. He was born on August 12, 1908, at Danbury, Connecticut. He studied

at Dickinson College, Carlisle, Pennsylvania (B.A., 1930) and Garrett Biblical Institute (now Garrett Theological Seminary), Evanston, Illinois (B.D., 1933). He was ordained as a minister in the Methodist Episcopal Church, and after a year in Montana (1933–34) he served churches in New York and Connecticut for 20 years (1935–54). He retired from the active ministry in 1954 and became a full-time author and lecturer. In the years after World War II he wrote a number of books including several on the psychic. He was a member of Spiritual Frontiers fellowship (now the International Spiritual Frontiers Fellowship) in its initial years. He died May 17, 1965.

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Smith, Barbara Gosline (1909–1994)

Newspaper columnist who studied parapsychological subjects. She was born on November 4, 1909, in Dallas, Texas. She studied at the University of California at Los Angeles (B.A., 1929) and the University of Southern California (M.A., 1933). She was successively an elementary school teacher (1930–35), high school teacher (1935–45), and college instructor (1945–50). In 1950 she became a freelance writer. She was a member of Bema Forensic Society. With **Karlis Osis** she investigated possible relationships between religious backgrounds and ESP among elementary school children.

She died on January 7, 1994.

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Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Smith, Hélène (1861–1929)

Pseudonym of Catherine Elise Muller of Geneva, the medium whose case caused much dissension among continental psychologists for many years and was considered as the Dreyfus case of science by some. Had **Theodore Flournoy** not written his brilliant work *Des Indes à la Planète Mars* (English ed. as *From India to the Planet Mars*, 1900), in which he psychoanalyzed and presented the more mundane explanations of some of her more extraordinary phenomena, she might have been acclaimed as the greatest medium of her time, the first human being to whom the glory was due of having established intelligent communication with Mars and of having revealed the language and writing of the red planet. Her work occurred, of course, long before the modern triumphs of interplanetary research and space probes that have revealed the actual nature of the surfaces of Mars and Venus.

Smith's father, a merchant, was a Hungarian who possessed a remarkable facility for languages; her mother had sporadic visions but showed no mediumistic powers. As a young girl, Smith was always fond of indulging in daydreams. She used to see highly colored landscapes, a lion of stone with a mutilated head, and fanciful objects on pedestals. These visions made her discontented. She asked her parents on one occasion whether she was really their child or a changeling. When 14 or 15 years old, she saw a bright light thrown against the wall of her room, which then seemed to be filled with strange and unknown things.

She heard of **Spiritualism** for the first time in the winter of 1891–92. An acquaintance lent her the book *D'Après la Mort* by

Leon Denis. It excited her curiosity and led her to a Spiritualist circle. At the second séance that she attended, her hand moved automatically. Soon the table began to move and in April 1892, a spirit communicated through **typology** and said that he was **Victor Hugo**, her guide and protector. His reign as a **control** lasted undisturbed for about six months. Then another control appeared, "Leopold," who, against the warning of "Victor Hugo," forced the medium into trance and, after a struggle lasting for a year, completely ousted his predecessor.

At this period Smith possessed every attribute of a powerful medium. She produced **telekinesis** phenomena and strange **appings**, found lost objects, predicted future events, saw spirit visitors, clairaudiently heard their names, and received the explanation of visions that unfolded before her eyes by **raps**.

Flournoy was admitted to her circle in the winter of 1894–95. The séances that he attended for five years alternated with a series given to August Lemaître and one Professor Cuen-det, vice president of the Geneva Society for Psychic Studies. In his book *From India to the Planet Mars* (1900), Flournoy notes,

"I found the medium in question to be a beautiful woman about thirty years of age, tall, vigorous, of a fresh, healthy complexion, with hair and eyes almost black, of an open and intelligent countenance, which at once invoked sympathy. She evinced nothing of the emaciated or tragic aspect which one habitually ascribes to the sybils of tradition, but wore an air of health, of physical and mental vigour, very pleasant to behold, and which, by the way, is not often encountered in those who are good mediums."

In describing her triple mediumship (visual, auditive and typological) he admitted:

"Speaking for myself alone . . . I was greatly surprised to recognize in scenes which passed before my eyes events which had transpired in my own family prior to my birth. Whence could the medium, whom I had never met before, have derived the knowledge of events belonging to a remote past, of a private nature, and utterly unknown to any living person?"

The professor made good friends with the spirit control "Leopold." The secret of his identity, which for a long time he refused to reveal, was already known. He claimed to have been Giuseppe Balsamo, alias **Cagliostro**. With the exception of Flournoy, everybody believed in his existence as a spirit. Even he admitted that "it would be impossible to imagine a being more independent and more different from Smith herself, having a more personal character, and individuality more marked, or a more certain actual existence."

When "Leopold" wrote with Smith's hand she held the pen in a different way and her handwriting differed from her usual calligraphy and showed the style of the last century. The voice of "Leopold" was a deep bass. He had a strong, easily recognizable Italian accent.

But Flournoy was firm in his conviction that "there is no reason to suspect the real presence of Joseph Balsamo behind the automatism of Mlle. Smith." He traced the psychogenesis of "Leopold" to a great fright that she had when ten years old. She was attacked in the street by a big dog. She was terrified but the terror was dispelled by the sudden appearance, as if by a miracle, of a personage clothed in a long brown robe with flowing sleeves and with a white cross on the breast who chased the dog away and disappeared before she had time to thank him.

"Leopold" claimed that this was his first appearance. Whenever some unpleasant sight or a dangerous encounter lay in her way the phantom always rose at a distance of about ten yards, walked or glided in silence at the same rate as she advanced toward him, attracting and fascinating her gaze in such a manner as to prevent her turning her eyes away either to the right or left, until she passed the place of danger.

Flournoy found some curious analogies between what is known to us of Cagliostro and certain characteristics of "Leopold," but he believed that they accorded well with the subliminal medley. "Leopold" did not know Italian and turned a deaf ear if anyone addressed him in that language. His handwriting

showed striking dissimilarities to that known of the real Cagliostro. His answers to questions regarding his terrestrial existence were evasive or vague. He did not furnish a single name, date, or precise fact. He was, on the other hand, as archaic in his therapeutics as in his orthography and treated all maladies in an old-fashioned way. He claimed that his sentiments for Smith were only the continuation of those of Cagliostro for Marie Antionette.

Marie Antoinette was the first great romance of Smith's mediumship. Flournoy called it the "Royal Cycle." It was roughly outlined at séances in the house of Cuendet in December 1893. The announcement that Smith was the reincarnation of the late queen was made by the table on January 30, 1894. In the interval she had for some time believed herself to be the reincarnation of Lorenze Feliciani. When, however, she was told that Lorenze Feliciani only existed in the fantasy of novelist Dumas, she quickly dropped this role.

There was less difference between the autograph of Cagliostro and "Leopold" than between the handwriting of the real Marie Antoinette and the somnambulistic one. The role of the queen was acted in a very lifelike manner. Probably Smith's tastes for everything that was noble, distinguished, and elevated made the task easier. In the surroundings of the queen, the king was conspicuous by his absence. Three personages figured most often. "Cagliostro" ("ce cher sorcier"), "Louis Philippe d'Orleans," and the "Marquis de Mirabeau." They were discovered reincarnated in two sitters: M. Eugene Demole and M. Auguste de Morsier. For the spectators, the royal somnambulism was the most interesting on account of the brilliancy and life of the role and the length of time during which it was sustained. But for lovers of the paranormal it was not in the least extraordinary.

The Hindu dream in which Flournoy was cast in the role of Prince Sivrouka Nayaka began on October 16, 1894, eight weeks before his admission to the circle. The Martian romance dated from the same period and was to be attributed, in Flournoy's view, to an involuntary suggestion of one Professor Lemaître. In the Oriental Cycle, Smith was Simandini, the daughter of an Arab sheik in the sixth century, and was courted and married by Prince Sivrouka, lord of the fortress of Tchandruguiri built in the province of Kanara, Hindustani, in 1401. After many years of married life she was burned alive on her husband's funeral pyre.

In enacting the role of the Oriental princess, Smith spoke Hindustani and wrote a few words in good Arabic. She did not speak it. While recovering in trance the use of Hindustani, which she formerly spoke at the court of Sivrouka, she appeared to have forgotten her mother tongue. Her Hindustani was a mixture of improvised articulations and of veritable Sanskrit words well adapted to the situation. This means that it expressed personal thought and was not merely a series of senseless phrases. Besides Flournoy, Professor Seipel, another investigator, also figured in the Oriental romance. He was an Arab slave.

Historians appeared to be singularly ignorant of Kanara, Sivrouka, and Simandini. One day, however, Flournoy accidentally came across an old history of India by De Marles printed in Paris in 1828 and found in it a confirmation of the main facts. It was objected that De Marles was a very unreliable historian. The fact was, however, that only two copies of the work existed in Geneva, both covered with dust. Only in a combination of absolutely exceptional and almost unimaginable circumstances could the work have found its way into Smith's hands.

Flournoy saw himself forced to admit that the precise historical information given by "Leopold" and the language spoken by "Simandini" defied normal explanation. He said:

"The Hindoo romance, in particular, remains for those who have taken part in it a psychological enigma, not yet solved in a satisfactory manner, because it reveals and implies in regard to Hélène, a knowledge relative to the costumes and languages

of the Orient, the actual source of which it has up to the present time not been possible to discover."

The Martian romance, one of the outstanding modern claims of **planetary travels**, was the most striking of all. In November 1894, the spirit of the entranced medium was carried to the planet Mars. She described the human, animal, and floral life of the planet from night to night and supported her story by writing in Martian characters and speaking fluently in that language. Suggestive of **xenoglossis**, the characters were unlike any written characters used on the Earth, and the language had many characteristics of genuineness. From the translation she furnished in French, Flournoy concluded that the Martian language was a subconscious elaboration.

The vowels and consonant sounds were the same as in French, and the grammar, the inflections, and the construction were modeled on French. As a work of art Flournoy considered the subconscious construction of this language infantile, as a feat of prodigious transpose memory. The Martian descriptions he found similarly childish and the landscapes suggested Japanese lacquer and Nankin dishes.

Curiously enough, when the defects were pointed out to the medium by Flournoy, her subconscious mind appeared to be impressed and set a new task before itself. Not long afterwards an Ultra-Martian romance developed and descriptions were given of the life of still another, more distant planet (Uranus), with grotesque inhabitants and a language totally different from the former one and having apparently no relationship with the known languages of the Earth.

The medium and the other investigators of the phenomena did not share Flournoy's view of the earthly origin of the Martian romance. In articles published in the *Annales des Sciences Psychiques* (in March-April and May-June, 1897), Lemaître argued for the extraterrestrial origin of Smith's Martian language. The medium's defense was also taken up in an anonymous volume (*Autour des Indes à la Planète Mars*) published under the auspices of the Société d'Etudes Psychiques de Genève (1901). On the other hand, V. Henry, professor of Sanskrit at the Sorbonne, completely vindicated Flournoy's conclusions in his book *La Langue Martien* (1901) and showed how the Martian words, with the exception of a residue of two percent, were derived from known terrestrial words.

Flournoy did not stop at the claim that all the controls of the medium were secondary personalities. He proposed that the source of the incarnation dreams was to be found in the influence **Allan Kardec's** belief in **reincarnation** exercised on the minds of various automatic writers. Flournoy also disputed the paranormal character of the other manifestations. He stated:

"As to the Supernormal, I believe I have actually found a little telekinesis and telepathy. As to lucidity and spiritistic messages, I have only encountered some brilliant reconstructions, which the hypnoid imagination, aided by latent memory, excels in fabricating in the case of mediums."

At a séance in 1899, Smith had a vision of a village and a landscape that she could not recognize. At the same time, an old man whom she also saw possessed her hand and wrote: "Chaumontet Syndic." Later, further information was divulged. The old man was syndic of Chessenaz in 1839. At another séance these words came: "Burnier, Curé de Chessenaz." Flournoy made inquiries and found out there was a little village named Chessenaz in Haute Savoie, that in 1839 the syndic of the village was Jean Chaumontet, and the curé was named Burnier; furthermore the signatures resembled the authentic signatures of these two people. Nevertheless he dismissed the case, as he found out that Smith had relations in a neighboring village and had been to visit them.

To the physical phenomena of the mediumship he devoted little attention. He was inclined to admit that a force may radiate from the medium that may be capable of attracting or repelling objects in the neighborhood. How such a force could be employed to levitate a table, play on distant instruments, or apport branches of trees, leaves of ivy bearing the name of the

control, shells filled with sand and still wet from the sea, a China vase full of water containing a rose, or Chinese money, he did not even attempt to explain. The physical phenomena did not last long and ceased at an early period.

In 1901, Flournoy published another extensive study on some further developments in the *Archives de Psychologie (Nouvelles Observations sur un cas de Somnambulisme avec Glossolalie)*. He related that owing to the sensation that his previous work created, Smith was inundated with letters and requests for sittings. A rich American lady provided her with a life income. Smith resigned her position and gave many sittings to her new friends, but Flournoy and Lemaitre were not among the invited ones. In the summer of 1900 there came a complete break. Flournoy was no more accorded facilities for study. The material that he dealt with in his new book hardly covered the period of a year.

He stated that the Martian romance passed into oblivion, but the Martian personalities "Astané" and "Ramier" were retained as guides and interpreters in the exploration of the Ultra-Martian and Uranian worlds. A Lunarian phase also developed at a later period, with descriptions, language, and writing. But of this Flournoy had no firsthand information. The Ultra-Martian romance was accompanied by several painted scenes. The writing was ideographic. Its curious hieroglyphs did not express letters but words. The ideograms showed no resemblance to the objects that they represented.

In this, Flournoy found another proof of infantile imagination. This essential characteristic was omitted because the medium strove to create something defying all analysis. The Uranian language and writing differed totally from the Ultra-Martian. But, stated Flournoy, the phonetic and alphabetic system was a copy of the Martian, and the Uranian language differed less from French than French from the languages of the neighboring countries. The origin of the strange notion of Lunarian inhabitants presumably sprung from Smith reading an article in *La Paix Universelle* in which, after flattering allusions to Smith, mention was made of the claims of certain yogis of psychic visits to the inhabitants of that side of the moon that is turned away from the Earth.

The duration of the astronomic cycle was not long. It was superseded, after a complete break with the Spiritualists, by a religious cycle in which Christ, the Virgin, the apostles, and the archangels played the dominant roles. In 1903, a luminous vision filled Smith's room. "Christ" appeared and she heard the voice of "Leopold": "You will draw him." Two years later, Smith began with crayon. This was later changed to oil. On large wooden boards, in a state of trance, she executed 12 religious tableaux.

Lemaitre stated in a study that, according to certain mediumistic communications she had received, Smith was a reincarnation of "Raphael," or of "Michaelangelo"; the medium herself, however, did not accept his conclusion.

In May 1913, at the International Congress for Psychical Research at Geneva, eight of her striking pictures were exhibited. In a statement to *Light* (October 11, 1913) she said:

"On the days when I am to paint I am always roused very early—generally between five and six in the morning—by three loud knocks at my bed. I open my eyes and see my bedroom brightly illuminated, and immediately understand that I have to stand up and work. I dress myself by the beautiful iridescent light, and wait a few moments, sitting in my armchair, until the feeling comes that I have to work. It never delays. All at once I stand up and walk to the picture. When about two steps before it I feel a strange sensation, and probably fall asleep at the same moment. I know, later on, that I must have slept because I notice that my fingers are covered with different colours, and I do not remember at all to have used them, though, when a picture is being begun, I am ordered to prepare colours on my palette every evening, and have it near my bed."

A brush was very seldom used in these pictures. She put on the first coating of paint with her three middle fingers. For the

second coating, she moved the same fingers very lightly from right to left and back, thus producing a very smooth surface. The outlines were made by the nails and the sky with the palm of her hand.

This last phase of Smith's mediumship was exhaustively dealt with by W. Deonna in his book *De La Planète Mars en Terre Sainte* (1932). As the medium did not again subject herself to scientific investigation, Deonna's psychoanalytic examination was based on the voluminous correspondence that Smith left behind and on the paintings themselves. The religious cycle was arrested in 1915 in its further progress by the shock that the medium received when her dearest Italian friend died. Her later years were dominated by visions and automatic communications of and from this friend.

Deonna attached no particular value to the paintings. He stated that their inspiration did not surpass the usual level of religious imagery. The tableaux did not have an elevating effect, indeed a striking mediocrity was often noticeable. But he also admitted certain qualities and said that the paintings were far above what Smith could produce normally. He looked for an explanation to the regression of infantile memories. He offered no explanation for certain paranormal features.

It was Smith's habit to have photographs taken of the successive stages of the pictures. To her utter despair, some of the negatives of the painting "Judas" were spoiled. Her guardian angel appeared and announced a miracle. Two days later, the portrait began to fade out. The beards, the moustache, the tears of Judas, and other details gradually disappeared until the painting returned to the stage where it was last successfully photographed. Then an inscription appeared: "God's will, November 18, 1913." The photographs were taken again. The inscription vanished and Smith finished the picture as before.

She always painted from visions. The eyes appeared first. But Judas was painted into the landscape from the leg upward. The visions were accompanied by luminous phenomena. They began with a ball of light that expanded and filled the room. This was not a subjective phenomenon. Smith exposed photographic plates that indeed registered strong luminous effects. But to Deonna, they had no scientific value as they were only supported by the good faith of the medium.

The Smith case is, on perspective, one of the more important in parapsychology. It illustrated many of the phenomena encountered by parapsychologists as they dealt with Spiritualist claims. Flournoy proved the equal of the task and was able, through his long-term observation and study, to understand the dynamics operating in Smith's life. He was able to show the mundane sources for her extraordinary material without falling into name calling and charges of fraud and to present the material fully without the need of an exposé format.

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Smith, Helene Veeder Altpeter (1890– ?)

Worker in the field of parapsychology. She was born on July 31, 1890, at Redding, California. She became a school teacher, college instructor, and secretarial worker. From 1957 on Smith was secretary, treasurer, and librarian for the **California Society for Psychical Studies**, meeting in Berkeley. Her own special interests included telepathy, clairvoyance, and spontaneous psi phenomena.

Smith, Robert Cross (1795–1832)

Robert Cross Smith, a pioneering modern astrologer, was the first of a lineage of British astrologers to use the pseudonym **Raphael** with his writings. He was born in Bristol, England, on March 19, 1795. He became a carpenter and in 1820 married Sarah Lucas. Soon after his marriage he moved to London. In the city he became interested in **astrology**, possibly due to his acquaintance with G. W. Graham, the balloonist. The pair authored a book on **geomancy**, *Philosophical Merlin*, in 1822. In 1824, Smith became the editor of a new magazine, *The Struggling Astrologer*, but it failed for lack of subscribers after only a few issues. Then, two years later, he was offered the opportunity to edit an almanac, *The Prophetic Messenger*. The first issue appeared in 1827 under his pen name and carried the ephemeris (chart of daily planetary positions) that was to become so identified with him.

Smith edited *The Prophetic Messenger* annually for the rest of his life. It was widely read and the ephemeris used by an increasing number of astrologers. Following Smith's death on February 26, 1832, in London, his work as Raphael would be continued by a series of astrologers who successively inherited the title. Eventually, *Raphael's Ephemeris* would be issued as a separate volume and become the standard text consulted by both British and American astrologers for the construction of their clients' horoscopes. The *Ephemeris* was unique in introducing in its table of houses the system of house division developed by the Italian monk **Placidus de Titus** (1603–1668). Through the success of *Raphael's Ephemeris*, the Placidian system of house division would come to dominate English-speaking countries.

Smith also wrote several books, the most important being *A Manual of Astrology* (1828), which joined **James Wilson's Dictionary of Astrology** as a basic textbook for astrology. It continued to be reprinted into the twentieth century. Raphael thus joined Wilson, his older contemporary, in creating the astrological revival that, following a century of decline, would initiate two centuries of steady growth.

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Smith, Susy (1911– ?)

Journalist and author of a number of books on psychical subjects and parapsychology. She was born on June 2, 1911, in Washington, D.C. She attended the University of Texas and the University of Arizona. She was a columnist for the *Salt Lake Tribune* and the *Desert News*, in Salt Lake City, Utah, and also conducted radio programs on shopping information at Daytona Beach, Florida.

Smith has spent most of her life as a freelance writer, and for a period she worked as an editor at Sherbourne Press on the popular “. . . for the Millions” series. Besides her own many books, she edited the one-volume edition of **F. W. H. Myers's Human Personality and Its Survival of Bodily Death** for University Books in 1961. She was a member of the **Society for Psychical Research**, London; the **American Society for Psychical Research**; the International Spiritual Frontiers Fellowship; the **Association for Research and Enlightenment**; and founded the **Survival Research Foundation** in 1971.

In addition to her many popular books on parapsychology she also lectured on the subject and has operated as a psychic and channeled one book from **William James**. She is herself psychic, as related in her book *Confessions of a Psychic* (Macmil-

lan, 1971). Toward the end of her life, she also had a religious awakening and renounced some of her previous psychic activity.

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Smith, W. W. (1884–1947)

Original name of **Walter Whateley Carington**, British psychical researcher. He changed his name in 1933 for family reasons.

Smohalla (1815?–1907)

Smohalla, a chief of the Wanapum, a small Native American group in the state of Washington, became famous as a visionary and dreamer among the Native Americans of the Northwest in the 1880s. As a youth he attended a Catholic mission operating among the Yakima, where he learned French and absorbed some Christianity. He distinguished himself as a warrior during his early manhood and participated in the Yakima war of 1855–56. He had also become known as a powerful medicine man and possessed great occult power and the knowledge to use it.

In 1860 he had a life-changing experience. A chief of another tribe, believing that Smohalla was engaging in malevolent occultism (making medicine) against him, almost killed him and left him for dead. Smohalla was able to crawl away and after a long period of recovery, he became a wanderer. Finally reaching Mexico, he traveled for several years throughout the West. He finally returned to his people, who, believing him dead, listened in awe as he told them a story of his journeys. He claimed that he had visited the spirit world and had returned as a teacher. His message was that Saghalee Tyee, the Great Chief Above, wanted his people to return to their old ways. His teachings included a mixture of what he knew of traditional Native American beliefs along with Catholicism and Latter-day Saints teachings. Because of their departure from the old ways, whites had been allowed to come into the land, Smohalla told them.

Smohalla's message was emphasized by his falling into **trance** states (during which times he was stuck with sharp objects and he offered no response). During these times he would claim to visit the spirit world, much as a **shaman**, and upon his return relate the latest message. White people who were present at these trance sessions compared him to Spiritualist **mediums**. Others called him the Dreamer and his followers the Dreamers. He was also able to predict eclipses.

Smohalla's movement spread among the Native people of Washington and Oregon and westward into Idaho. It had a

teaching based upon the Earth as the Mother of All and articulated a program that opposed the attempts of the U.S. government to force the various groups into reservations and favored individuals integrating into the larger economic system. Church-like buildings were constructed for the gathering of the Dreamer religion. Out of his teachings a new Native American church developed that would prosper for a generation and remnants of which, known as the Feather Religion or Seven Drums religion, can still be found. His ideas influenced the Paiute prophet **Wovoka**, the founder of the Ghost Dance movement. Among his converts was Old Joseph (d. 1871) of the Nez Perce who passed the Dreamer religion on to his son, Chief Joseph, who would later adopt Wovoka's message.

Smohalla lived into his 90s. He died in 1907.

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Smythies, J(ohn) R(aymond) (1922–)

University lecturer and psychiatrist who has written widely on parapsychology. He was born on November 30, 1922, at Naini Tal, U.P., India. He studied at Cambridge University and the University of British Columbia. He settled in Edinburgh and for many years was a senior lecturer at the Department of Psychological Medicine, University of Edinburgh, and a consultant psychiatrist at Royal Edinburgh Hospital, Scotland (1961–73). In 1973 he was named C. B. Ireland Professor of Psychiatry at the University of Alabama at Birmingham. In 1957 he began a lengthy tenure as editor of the *International Review of Neurobiology*.

In addition to his many papers on psychological and psychiatric subjects, Smythies has special interest in the theoretical basis of **ESP**. He was a member of the **Society for Psychical Research** (SPR), London, and has published various articles in the *Journal of the SPR* and *Tomorrow*. He also attended the International Conferences on Philosophy and Parapsychology and Unorthodox Healing, St. Paul de Vence, France, 1954, and the Conference on Parapsychology and Psychedelics, New York, 1958.

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Snake Handling

Snakes played a prominent part in pagan mythologies and religious ceremonies long before the Judeo-Christian story of the Garden of Eden. The snake has often been regarded as a fertility symbol. In the Mayan scripture *Popul Vuh*, the plumed serpent assists in the creation of life, as it does in the beliefs of the Aztec and the Pueblo Indians. The deity Dambollah, an Af-

rican deity most frequently pictured as a serpent, is central to Haitian **voodoo**. Various American Indian tribes have dances in which live snakes are carried, while the Yokut shamans of central California handled rattlesnakes at public ceremonies.

In the early twentieth century, among members of the Church of God (Cleveland, Tennessee), one of the early Pentecostal churches to emerge in the Appalachian Mountains of the American Southeast, the handling of poisonous snakes took on a new life and importance. These practices arose from a quite literal application of the "signs" of Jesus' disciples mentioned in the biblical gospel of Mark (16:17–18): "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

While Pentecostals had practiced **speaking in tongues** and healing—both also mentioned as gifts of the Holy Spirit in the writings of the apostle Paul—no one had paid attention to the signs in the passage in Mark until 1909. That year George W. Hensley of Tennessee captured a rattlesnake and brought it to a church service for snake handling as a test of religious faith. In 1914, Hensley was invited to an annual meeting of the Church of God, whose leader Ambrose Tomlinson gave the practice tacit approval. In 1928, the leadership of the church realized their mistake and distanced themselves from the practice, but by that time it had spread among church members throughout the Appalachian Mountains and as far south as central Florida.

Hensley, Raymond Hays, and Thomas Harden eventually founded the Dolley Pond Church of God with Signs Following, in Pine Mountain, Tennessee; it became the mother church of Southern snake handling. Pushed out of the Church of God, the "signs" people founded similar churches in a loose fellowship that became in effect a new denomination. Snake handling became clandestine after World War II, when Tennessee led other states in passing laws to forbid the practice, following the publicity given to the death of a member of the Dolly Pond church. Less known is the associated practice of drinking poison, usually a solution of strychnine, at church services, also forbidden by law.

The astonishing fact is that scores of sincere devotees of snake handling have survived the bites of deadly snakes and the effects of drinking poisons at church ceremonies. Less than 75 deaths have been recorded as of the mid-1990s. The deaths that occurred were ascribed to lack of faith. Interestingly enough, Hensley, after surviving numerous snake bites, died after being bitten during a church service in Florida in 1965. Snake handling adds a dramatic element to religious faith, and has much in common with the earlier practice of the **fire ordeal** in non-Christian religions.

Present-day members of the Holiness Church of God in Jesus' Name in the Southeast are more concerned about the dangers of persecution through punitive laws against snake handling than from the practice itself. They regard such laws as a breach of their freedom to exercise their religious convictions sincerely in accordance with Holy Scripture.

Estimates place the number of snake-handling church members at about 3000, living chiefly in Ohio, Indiana, and Appalachia.

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Sneezing

There are many superstitions concerning sneezing. It is said that the custom of blessing one who sneezes originated in Italy in the time of Pope Gregory the Great (ca. 540–604) during a pestilence that proved fatal to those who sneezed. A still older date is given to this custom by some writers, who traced the idea to the biblical Adam and to his descendent Jacob, who supposedly begged that its fatal effects might be removed. On his request being granted, the people gratefully instituted the custom of saluting the sneezer.

In some diseases, sneezing was a bad omen, while in others it was a good omen. Sneezing to the right was lucky, to the left, unlucky; from noon to midnight good, from night to noon, bad. St. Augustine (d. 430) stated that the ancients would return to bed if they sneezed while putting on a shoe.

Snowdon, Ruth J(ohnson) (1896– ?)

Research associate in biophysics who published articles on parapsychology. She was born in 1896 in Philadelphia, Pennsylvania, and studied at Vassar College. In 1948 she became a research associate in biophysics at the University of Pittsburgh, where **R. A. McConnell** established his center for parapsychological research. She was a charter member of the **Parapsychological Association**.

Sources:

Snowdon, Ruth J., R. A. MacConnell, and K. F. Powell. "Wishing with Dice." *Journal of Experimental Psychology* 50 (October 1955).

Soal, S(amuel) G(eorge) (1889–1975)

Mathematician and important figure in British parapsychology whose credibility has been attacked. He was born on April 29, 1889, at Kirby Moorside, Yorkshire, England. He received his degrees at London University (B.S. first class honors mathematics, 1910; M.A. mathematics, 1914). He was for many years a lecturer in mathematics at Queen Mary College, University of London (1911–54). After his retirement he was a part-time lecturer at Queen Mary College (1954–58) and an examiner at London University (1960–62).

Soal was one of the shining stars of British parapsychology. From 1919 onward he conducted parapsychological studies, in mediumship (1919–24), automatic writing (1923–28), and statistical experiments in telepathy and clairvoyance (1927 on). He collaborated in quantitative research with **Kathleen M. Goldney**, Frederick Bateman, and **J. G. Pratt**. He lectured widely on parapsychology in Britain and the United States.

He was the Myers Memorial lecturer (1947); Perrott Student in Psychical Research, Cambridge (1948–49); Fulbright Research Scholar in Parapsychology (1951); and president of the Nottingham University Society for Psychical Research (1938). In 1950 he was elected president of the **Society for Psychical Research**.

Soal, at first critical of **J. B. Rhine**'s early work, carried out some very successful experiments with Basil Shackleton. The Soal-Goldney experiments became one of the foundation stones of the emerging field. As early as 1949 critics began to complain that the results were too good, that they had to have been produced by error or **fraud**. In 1960, **C. E. M. Hansel** crit-

icized the claimed precognitive findings in the card-guessing experiments and suggested a number of ways in which there might have been conscious or unconscious falsification of the evidence.

A March 1971 article in the *Journal* of the SPR by **R. G. Medhurst** initially pointed out inaccuracies in the method of constructing quasi-random series in the experiments. By 1974, such criticism had become hostile, with papers by other experimenters suggesting that Soal had deliberately falsified or manipulated his data.

It was also suggested that experimenters J. G. Pratt and J. B. Rhine, who had checked Soal's statistical evaluation, had failed to disclose in detail a glaring error in the assessment of probability, using instead the vague term "very significant." There may, of course, have been a number of quite valid reasons for Pratt and Rhine to have failed to be specific. Soal himself ascribed his initial error to an assistant.

Soal died in 1975. Three years later Betty Markwick, a computer expert, published a complex technical paper in which computer analysis indicated that Soal was guilty of fraud. Other researchers have attempted to defend Soal from the charge of conscious deception, but their arguments have been unconvincing. The effect has been to destroy whatever value had been attached to the Shackleton experiments and, more significantly, to call into question Soal's lifetime of contributions to the field.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Markwick, Betty. "The Soal-Goldney Experiments with Basil Shackleton: New Evidence of Data Manipulation." *Proceedings of the Society for Psychical Research* 56 (1978).

Medhurst, R. G. "On the Origin of the 'Prepared Random Numbers' Used in the Shackleton Experiments." *Journal of the Society for Psychical Research* 46 (March 1971).

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Soal, S. G. "Experiments in Supernormal Perception at a Distance." *Proceedings of the Society for Psychical Research* 123 (1932).

———. "Fresh Light on Card Guessing." *Proceedings of the Society for Psychical Research* 46 (1940).

———. "A Report on Some Communications Received Through Mrs. Blanche Cooper." *Proceedings of the Society for Psychical Research* 35 (December 1925).

Soal, S. G., and F. Bateman. *Modern Experiments in Telepathy*. New Haven, Conn.: Yale University Press, 1954.

Soal, S. G., and H. T. Bowden. *The Mind Readers*. London: Faber and Faber, 1959.

Soal, S. G., and K. M. Goldney. "Experiments in Precognitive Telepathy." *Proceedings of the Society for Psychical Research* 47 (1943).

Soal, S. G., and J. G. Pratt. "ESP Performance and Target Sequence." *Journal of Parapsychology* (September 1951).

———. "Some Relations Between Call Sequence and ESP Performance." *Journal of Parapsychology* (September 1952).

Sociedad Espanola de Parapsychologia

The Sociedad Espanola de Parapsychologia (Spanish Parapsychological Society) was founded in 1973 and grew out of the fledgling interest in parapsychology that emerged in Spain in the 1960s. In 1971 Ramos Molina Perera became the first person to offer courses in parapsychology at a Spanish university, the Universidad Autónoma Madrid. Two years later Perera became one of the founders of the Sociedad Espanola de Parapsychologia.

The society was an open membership group with members from many segments of Spanish society, including psycholo-

gists, newspaper reporters, and scholars of various backgrounds. Its program had both research and educational components, and it published a journal, *Psi Comunicación*. Last known address: Belen 15—1 Derecha, 28004, Madrid, Spain.

Sociedad Mexicana de Parapsicología

The Sociedad Mexicana de Parapsicología (Mexican Parapsychological Society) was founded in 1974 by Carlos B. Trevino and Marcela G. de Trevino. Its formation was occasioned by the perception that the general public was being defrauded by people claiming various paranormal abilities, from tea leaf reading to **witchcraft**, and by various self-appointed parapsychologists. The society immediately became controversial, and many who did not believe in the existence of psychic phenomena protested the formation of the organization.

The society found an ally in the Roman Catholic Church. The church has made use of the society's expertise in cases of reported diabolical possession. It occasionally sends people to the parapsychologists for an initial assessment of their condition and psychological health. The primary objectives of the society, however, remain the battle against psychic trickery and public gullibility and the perennial attempt to gain some acceptance for psychical research from the mainstream of the scholarly world. Its major focus is education rather than research, and it sponsors frequent programs to alert the public to the tricks of fake psychics. In 1984, it sponsored its first symposium on parapsychology, at which a number of international speakers were featured. The symposium was held at the Centro Universitario México, Mexico City. Address: CDA Nicolas San Juan No. 16, D. F. Mexico 12 D.F.

Societa Italiana di Parapsicologia

The Societa Italiana di Parapsicologia (Italian Society of Parapsychology) was founded in Milan, Italy, in 1946 as the Associazione di Metapsichica. It was an educational association and does not engage in research. It sponsored an annual series of lectures on psychical research and publishes a journal, *Rassegna Italiana di Ricerca Psicica (Italian Journal of Psychic Research)*. Last known address: Via dei Montecatini 7, Rome, Italy.

Societas Rosicruciana in Anglia

The Rosicrucian Society of England, organized in 1865 by Robert Wentworth Little (who claimed to have found some old Freemasonry rituals) and **Kenneth R. H. Mackenzie** (who claimed to have received Rosicrucian initiation in Austria). The Metropolitan College was founded in London in 1865 with Little as supreme magus, and a Societas Rosicruciana in Scotia was started soon afterward, followed by provincial lodges.

Some famous names associated with the Societas Rosicruciana in Anglia include Sir Francis Burdett (vice president) and author-occultist-politician Lord Edward Bulwer Lytton (grand patron 1871–73). Kenneth Mackenzie became an honorary magus. **William Wynn Westcott** was supreme magus in 1916.

The aims of the society were:

“... to afford mutual aid and encouragement in working out the great problems of Life, and in discovering the Secrets of Nature; to facilitate the study of the system of Philosophy founded upon the Kabala and the doctrines of Hermes Trismegistus, which was inculcated by the original Fratres Rosae Crucis, of Germany; and to investigate the meaning and symbolism of all that now remains of the wisdom, art and literature of the ancient world.”

In spite of these resounding aims, the society confined itself mainly to lectures and Freemasonry rituals.

In 1887, Westcott, Mackenzie, and **W. R. Woodman** were concerned in the formation of the Isis-Urania Temple of the

Hermetic Order of the **Golden Dawn**, in which the esoteric Freemasonry of the Societas Rosicruciana in Anglia was expanded into a more complex occult system. The Societas Rosicruciana in America was modeled on the Societas Rosicruciana in Anglia.

Sources:

King, Francia. *The Rites of Modern Occult Magic*. New York: Macmillan, 1970.

Societas Rosicruciana in Civitatibus Foederatis

The Societas Rosicruciana in Civitatibus Foederatis was founded in Boston in 1878 by Charles E. Meyer (1839–1908) with a Mason from Pennsylvania. The Mason had headed the **Societas Rosicruciana in Anglia**, the British branch of the society founded in the 1860s by Robert Wentworth Little. Within a few years the American group had established lodges, called colleges, across the country. With several others, Meyer traveled to England and was initiated at the college in Sheffield. When Sheffield blocked their request for a charter, they turned to the college in Edinburgh, which issued a charter in 1879. The next year a second charter was issued for a college in New York, and the two American colleges jointly founded the Societas Rosicruciana Republicae Americae. Almost immediately, colleges were chartered for Baltimore and Boston. As did the English body, the American group limited membership to Masons.

The society remained stable for a generation but experienced a schism shortly after the turn of the century. At that time some of its members, led by Sylvester C. Gould and George Winslow Plummer (1876–1944), formed the **Societas Rosicruciana in America**, with membership not limited to Masons. However, the losses were compensated for by the chartering of new colleges in Duluth, Minnesota (1911), and Texas (1918). The society enjoyed a brief period of growth during the 1930s when new colleges were chartered for New Jersey (1931), North Carolina (1932), Virginia (1933), Illinois (1934), and Colorado and Long Island, New York (both in 1935). The society expanded to Canada with colleges chartered in Nova Scotia in 1936 and Ontario in 1937.

The society issues the periodical *Rosicrucian Fama*. The membership in 1990 was 1400 and as of 1996 there were 32 active colleges. Website: <http://www.geocities.com/Athens/2092/>.

Sources:

Societas Rosicruciana in Civitatibus Foederatis. <http://www.geocities.com/Athens/2092/>. April 14, 2000.

Voohis, Harold V. B. *Masonic Rosicrucian Societies*. New York: Press of Henry Emerson, 1958.

Societies of Harmony

Associations formed for the practice of **animal magnetism** by the pupils of **Franz Anton Mesmer**. The first *Société de Harmonie* was formed in Paris, and its members seem to have acted in a manner that was anything but “harmonious.” After some quarreling among themselves, they broke their contract with Mesmer, whereby they had promised before being admitted to his lectures that they would not practice on their own account or give away the secret of his methods without his consent. Other Societies of Harmony soon sprang up, the most important being that of Strasbourg, founded in 1785 by the Marquis Chastenet de Puysegur.

Society for Astrological Research

British organization that superseded the older **Astrological Society**, which had been formed in 1895 but had been criti-

cized by astrologers around England as being primarily a London operation. In 1903, the older society was disbanded and a new one reorganized with a seven-person leadership committee. The committee consisted of **Walter Gorn Old**, **Alan Leo**, **Bessie Leo**, **H. S. Green**, **E. H. Bailey**, **Robert King**, and **G. T. Elliot**. This body gave way to the Astrological Lodge of the Theosophical Society (now the **Astrological Lodge of London**).

Sources:

Naylor, P. I. H. *Astrology: A Fascinating History*. North Hollywood, Calif.: Wilshire Book Co., 1970.

Society for Interdisciplinary Studies

British organization founded in 1974 to act as a link between specialists in various disciplines who are interested in the theories of **Immanuel Velikovsky**. The aim of the society has been “. . . to bring a rational and objective approach to the study of Velikovsky's theories and encourage the detailed evaluation which is their due in the light of the evidence accumulating in their favour.”

Meetings for members are held throughout the United Kingdom and public seminars and conferences are organized at universities. While activities are focused in England, membership comes from around the world. The society maintains an extensive archive of reviews, reports, and other material. The society publishes a journal, *Chronology & Catastrophism Review* and the *SIS Internet Digest*. Address: 10 Witley Green, Darley Heights, Stopsley, Beds, LU2 8TR England. Website: <http://www.knowledge.co.uk/sis/>.

Sources:

Society for Interdisciplinary Studies. <http://www.knowledge.co.uk/sis/>. March 8, 2000.

Society for Parapsychological Studies (Taiwan)

Organization for parapsychological investigations. It published a newsletter, *Parapsychology*, in Chinese.

Current address unavailable.

Society for Psychical Research (SPR)

The British organization that became the focus for the emerging field of psychical research in the nineteenth century. Its establishment was proposed on June 6, 1882, at a meeting, by **Sir William F. Barrett**, and on February 20, 1882, the society came into being. **Henry Sidgwick**, professor of moral philosophy at Cambridge, was elected president. The first council included Barrett, **Edmund Gurney**, **Balfour Stewart**, **F. W. H. Myers**, Richard Hutton (all non-Spiritualists) and **W. Stainton Moses**, Dawson Rogers, **Morell Theobald**, **E. N. Bennett**, George Wyld, and others (all Spiritualists). The investigation of Spiritualist phenomena was to be the focus of the society's work. **Eleanor Sidgwick**, **Frank Podmore**, and **Richard Hodgson** were among the first to join.

The objects of the society consisted of the following points:

1. An examination of the nature and extent of any influence that may be exerted by one mind upon another, apart from any generally recognized mode of perception.
2. The study of hypnotism and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance and other allied phenomena.
3. A critical revision of Reichenbach's research with certain organizations called sensitive, and an inquiry whether such organizations possess any power of perception beyond a highly exalted sensibility of the recognized sensory organs.
4. A careful investigation of any reports, resting on strong testimony regarding apparitions at the moment of death, or

otherwise, or regarding disturbances in houses reputed to be haunted.

5. An inquiry into the various physical phenomena commonly called spiritualistic; with an attempt to discover their causes and general laws.

6. The collection and collation of existing materials bearing on the history of these subjects.

The early activity of the society was devoted to an experimental investigation of **thought transference**. They established it to their satisfaction as a fact. Equally important to this achievement was the discovery of the authors of *Phantasms of the Living* (Gurney, Myers, and Podmore) that between death and apparitions a connection existed that was not due to chance alone. The report of the committee on the **Census of Hallucinations** came to the same conclusion. It was largely attributable to the SPR's investigation that **hypnotism** was officially received by the British Medical Association.

Hysteria, **haunted houses**, Reichenbach's phenomena, the **divining rod**, multiple personality, **automatic writing**, and trance speaking were other subjects taken up in due course.

Very valuable work was done in the study of **cross-correspondence** and in the investigation of the mediumship of **Leonora Piper**. The specific subject of communication with the dead was not included in the original program of the society, but the presumption for evidence became so strong that much of the SPR's activity was devoted to its consideration.

In 1889, the **American Society for Psychical Research** was affiliated. From 1887 until his death in 1905, Hodgson was in charge and concentrated most of his activity on the mystery of Piper's trance communications. This investigation is one of the most memorable events in the whole existence of the society, for, to the satisfaction of many distinguished psychical researchers, it dealt with the question of **survival** and the possibility of holding intercourse with the departed. Hodgson himself accepted the evidence of survival, to the great jubilation of Spiritualists, for, in the words of E. Dawson Rogers, then president of the **London Spiritualist Alliance**, “he was a very Saul persecuting the Christians.” Officially, however, the society reached no conclusions, and in the century of its existence it has made no collective pronouncement on the question of survival, maintaining that the constitution of the society precludes a collective opinion.

At first the cooperation between the SPR and the Spiritualists was friendly. The line of distinction was that psychical researchers only attempted to establish the veracity of the phenomena whereas Spiritualists not only considered them proved but also attributed them to the action of disembodied spirits. Sympathy, however, soon changed to hostility as the society refused to endorse, and then in many ways became antagonistic to, the views of the Spiritualists (in spite of the personal views of many of the society's members).

Spiritualists objected to the extreme suspicion and the frequently voiced charges of **fraud** by psychical researchers and said that their standard of evidence, when they wished to prove fraud, was far more elastic than when the genuine occurrence of phenomena was in question.

Early resentment was shown for the treatment of mediums **Kate Fox-Jencken** (one of the **Fox Sisters**), **Henry Slade**, and **William Eglinton**, and that this feature of the situation remained constant through a great many years is best evidenced by the statement of **Sir Oliver Lodge** in his book *The Survival of Man*, published in 1909: “It has been called a society for the suppression of facts, for the wholesale imputation of imposture, for the discouragement of the sensitive, and for the repudiation of every revelation of the kind which was said to be pressing itself upon humanity from the regions of light and knowledge.”

It cannot be denied that a certain bias against physical phenomena was observable in the society. The exposure by Hodgson of **Helena Petrovna Blavatsky**, cofounder of the Theosophical Society, of performing the same kind of tricks that

were present throughout Spiritualism, appears to have prejudiced the society against this side of psychical research.

Eusapia Palladino was branded an impostor in 1895, and it was only after the society's commitment had been reduced to an amusing anachronism by many years of competent investigation all over Europe that the case was reopened in 1908. A committee was delegated to sit with her in Naples; the later verdict was in favor of Palladino.

E. N. Bennett, who was assistant secretary to the society for 20 years, published a book in 1904 under the title *Twenty Years of Psychical Research*. It is a review of the work of the society and states:

"... the question of the movement of tables without contact is exactly in the state in which it was left by the Dialectical Society in the year 1869. In all the series of the *Proceedings* there is no light whatever thrown on this simple phenomenon. Some investigation was made as regards direct writing and spirit photography, but to a large extent with negative result."

As far as the official attitude of the society is concerned the question is in about the same state even now. In a century of research, not a single physical phenomenon has been established as an unquestionably genuine fact. This attitude of reserve and the gradual dying out of the first famous group of psychical investigators dimmed the luster of the society for many years. The society could have never been accused of being unduly credulous. Only the most hostile and defensive of debunkers could disagree with **William James** in his widely read volume, *The Will to Believe and Other Essays* (1902), "In fact, were I asked to point to a scientific journal where hard-headedness and never-sleeping suspicion of sources of error might be seen in their full bloom, I think that I should have to fall back on the *Proceedings* of the Society for Psychical Research."

The reserve shown by the society, so necessary if the findings of psychical research were to be integrated into the larger body of scientific knowledge, led to criticism by those who had too quickly jumped to unwarranted conclusions. Otherwise outstanding scientists such as **Gustav Geley** scathingly criticized the society's report on **Eva C.** The **William Hope** scandal reflected on the good reputation of the society. In public protest against its methods, **Sir Arthur Conan Doyle** resigned his membership in 1930. His example (as pointed out in an indictment by **H. Dennis Bradley**) was followed by some other members supporting his views. This indictment was published in the daily press in March 1931 but elicited no public reply on the part of the society.

In his Jubilee address in June 1932, Sir Oliver Lodge remarked that up to that time, in its corporate capacity, the society had entertained no corporate conviction and reported no progress except to the extent that it might have committed itself to a corporate belief in **telepathy**. He also remarked:

"Many of us are now similarly convinced of the reality of a spiritual world and of its interaction with this world. I wonder whether it would be premature to say so and thus show that we are not merely working towards some unknown and perhaps unprofitable end, but are really in our opinion making progress. . . . I suggest that time has now arrived and that during the next 50 years we might announce this as a verified hypothesis and use it as an explanation of occurrences in which it is evidently an operative factor."

Against criticisms of negative or over-skeptical attitudes, it must be said that the society has maintained a high standard of investigation and discussion. The middle period of elitism and rejection has long passed; the membership has broadened and the scope of investigations is a wide one. In the middle of the twentieth century the society went through a shift from emphasis on psychical research to laboratory experimental **parapsychology**. The society has successfully avoided the uncritical contagion of the "occult explosion" of the 1960s and also the negative backlash of the 1980s, and has thus retained its leadership in the scientific investigation of the paranormal in England.

The style of contributions to the society's *Journal* and *Proceedings* now varies from the simple clarity of a down-to-earth investigation to the highly technical project heavily structured with statistical analysis. Members hold a wide variety of viewpoints and there are lively and stimulating controversies.

The presidential chair of the society has been filled by a veritable who's who of the leading researchers in the field and public personalities who have lent their names to the cause. They include: Henry Sidgwick, 1882–84; Balfour Stewart, 1885–87; Henry Sidgwick, 1888–92; **Arthur James Balfour**, 1893; William James, 1894–95; **Sir William Crookes**, 1896–99; F. W. H. Myers, 1900; Sir Oliver Lodge, 1901–03; Sir William Barrett, 1904; **Charles Richet**, 1905; **Gerald William Balfour**, 1906–07; **Eleanor Sidgwick**, 1908–09; H. Arthur Smith, 1910; **Andrew Lang**, 1911; The Rt. Rev. Bishop W. Boyd Carpenter, 1912; **Henri Bergson**, 1913; **F. C. S. Schiller**, 1914; **Gilbert Murray**, 1915–16; **L. P. Jacks**, 1917–18; **John William Strutt** (Lord Rayleigh), 1919; **William McDougall**, 1920–21; **T. W. Mitchell**, 1922; **Camille Flammarion**, 1923; **J. G. Piddington**, 1924–25; **Hans Driesch**, 1926–27; Sir Lawrence J. Jones, 1928–29; **Walter Franklin Prince**, 1930–31; Eleanor Sidgwick (President of Honour) and Sir Oliver Lodge, 1932; Dame **Edith Lyttelton**, 1933–34; **C. D. Broad**, 1935–36; **R. J. Strutt** (Baron Rayleigh), 1937–38; **Henry Habberley Price**, 1939–41; **Robert H. Thouless**, 1942–44; **G. N. M. Tyrrell**, 1945–46; W. H. Slater, 1947–48; **Gardner Murphy**, 1949–50; **S. G. Soal**, 1950–51; **Gilbert Murray**, 1952; **F. J. M. Stratton**, 1953–55; **G. W. Lambert**, 1955–58; **C. D. Broad**, 1958–60; Henry Habberley Price, 1960–61; **E. R. Dodds**, 1961–63; **D. J. West**, 1963–65; **Sir Alister Hardy**, 1965–69; **W. A. H. Rushton**, 1969–71; **C. W. K. Mundle**, 1971–74; **John Beloff**, 1974–76; A. J. Ellison, 1976–79; **J. B. Rhine**, 1980; **Louisa E. Rhine**, 1980; A. J. Ellison, 1981–83; **D. J. West**, 1983–87; **Ian Stevenson**, 1988–89; **Alan Gauld**, 1989–92; Archie E. Roy, 1992–95; David G. J. Fontana, 1995–98; D. J. West, 1998–2000.

In addition to the *Journal* and *Proceedings*, the society has published a number of books and pamphlets on a wide range of topics concerned with psychical research as well as recordings of important lectures. It also publishes its own quarterly *Paranormal Review*.

The society is headquartered at 49 Marloes Rd., Kensington, London, W8 6LA, England. Website: <http://moebius.psy.ed.ac.uk/~spr/>.

Sources:

Grattan-Guinness, Ivor, ed. *Psychical Research: A Guide to Its History, Principles and Practices, in Celebration of 100 Years of the Society for Psychical Research*. London: Aquarian Press, 1982.

Haynes, Renee. *The Society for Psychical Research 1882–1982: A History*. London: MacDonald, 1982.

Thouless, R. H. *Psychical Research Past and Present*. London: Society for Psychical Research, 1952.

Society for Psychic Research (Australia)

The Society for Psychic Research was founded in 1933 by Spiritualists who wished to assemble evidence that human personality survives death. **Spiritualism**, as a religion, has as a major objective obtaining proof that humans survive into a spirit existence. While it carried on occasional research, none of the society's work was scientifically valid, and the major effect of the organization was to stimulate the Australian public's interest in psychical research.

The society continued to function into the 1980s; however, during the last years of its existence it gave up all pretense of being a research organization. It moved its headquarters into a personal growth center and operated a referral agency for various mediums and psychic readers.

Society for Psychic Research (California)

Present name of the organization for many years known as the **Southern California Society for Psychological Research**. Not to be confused with the long-established British organization, the California group conducts research into **extrasensory perception**, altered states of consciousness, and related subjects, and it issues a monthly newsletter to members.

Current address unavailable.

Society for Research on Parapsychological Phenomena (Germany)

A parapsychological organization founded in 1976 in Freiburg, Germany. In March 1980, the society organized an International Congress of Parapsychology in Freiburg, attended by eminent parapsychologists from a number of different countries.

Current address unavailable.

Society for Scientific Exploration

Society devoted to advancing the study of anomalous phenomena of the kind **Charles Fort** called attention to. It operates in various areas both inside and outside established science. It publishes a semiannual *Journal of Scientific Exploration*. Address: P.O. Box 5848, Stanford, CA 94309-5848. Website: <http://www.scientificexploration.org/>.

Sources:

Society of Scientific Exploration. <http://www.scientificexploration.org/>. March 8, 2000.

Society for the Anthropology of Consciousness (SAC)

An interdisciplinary organization (formerly the Association for the Anthropological Study of Consciousness) interested in states of consciousness; shamanic, spiritual, and magic phenomena; indigenous healing practices; mythological and religious studies; and **psi** phenomena. SAC publishes a quarterly journal, *The Anthropology of Consciousness* (formerly the *AASC Newsletter*), and sponsors an annual spring meeting consisting of monograph readings, panel discussions and workshops. Address: Box 13758, Berkeley, CA 94712.

Society for the Diffusion of Spiritual Knowledge

The first American Spiritualist organization, established in New York on June 10, 1854. It published the *Christian Spiritualist* and engaged mediums to give séances free. New York judge **John Worth Edmonds** and governor **N. P. Tallmadge** were among its members.

Society for the Investigation of the Unexplained (SITU)

An organization founded by naturalist **Ivan T. Sanderson** in 1965, "... for the acquisition, investigation and dissemination of information on reports of all tangible items in the fields of chemistry, astronomy, geology, biology and anthropology, that are not readily explained." For a generation it was the leading organization pursuing research on anomalous phenomena of the kind usually associated with **Charles Fort**. It encouraged fieldwork and on-the-spot investigation by offering advice, helping to raise funds, and arranging contacts for members who planned field trips and expeditions. Fieldwork and research were reviewed by a panel of 20 scientists.

The society disseminated information on findings through a quarterly journal, *Pursuit*, and through papers and reports. Investigations by society members included such areas as claims of ancient Egyptian television, ringing rocks, entombed toads, and poltergeist manifestations. The society maintained information files of original material, a map collection, and a specialized library. It was disbanded in the 1980s.

Society for the Study of Physiological Patterns

The Society for the Study of Physiological Patterns is a prominent British **palmistry** organization founded around 1945 by Noel Jaquin (1893–1974) and Beryl Hutchinson to further the science of hand analysis. The society arose amid the vacuum created by the demise of the **Cheirological Society of Great Britain** at the end of the 1930s, and many former members of the Cheirological Society joined the new organization. It differed from the older organizations in that it included a place for related occult interests such as **astrology**, **graphology**, and **phrenology**.

As a young man, Jaquin had studied with William G. Benham, the prominent palmist and author of *The Laws of Scientific Hand Reading* (1900). He later developed his own approach to palmistry based upon the idea that the shape of the fingers, palms, and nails, and the texture of the skin were the primary elements indicative of the personality traits of the individual. By the 1930s he concentrated his studies on the fingerprint and the five major patterns, the loop, whorl, arch, tented arch, and composite (a subfield of palmistry called **dermatoglyphics**). He published his initial findings in two books, *The Hand of Man* (1933) and *The Signature of Time* (1940). Jaquin, in particular, was an amazingly productive author and reportedly was the only palmist ever invited to work with Scotland Yard on their investigations. In addition, both Jaquin and Hutchinson worked in the field of medical palmistry, their findings being published in Jaquin's book, *Hand and Disease* (1926), and Hutchinson's *Your Life in Your Hands* (1967).

The Society for the Study of Physiological Patterns has grown into an international organization with members throughout the English-speaking world. It is headquartered at 39 Larchwood House, Baywood Sq., Chigwell, Essex IG7 4AY, United Kingdom.

Sources:

Campbell, Edward D. *The Encyclopedia of Palmistry*. New York: Perigee, 1996.

Hutchinson, Beryl. *Your Life in Your Hands*. London: Sphere, 1967.

Jaquin, Noel. *The Hand of Man*. London: Faber, 1933.

———. *The Hand Speaks: Your Health, Your Sex, Your Life*. New Delhi: Sagar Publications, 1973.

———. *The Human Hand—The Living Symbol*. Bombay: Taraporevala, 1958.

The Society for the Study of Supernormal Pictures

Small psychical research organization established in 1918 in London, England, to promote the scientific study and investigation of supernormal pictures. Its members consisted largely of professional photographers. The first president was Abraham Wallace. He was assisted by first vice presidents W. G. Mitchell, **Sir Arthur Conan Doyle**, and H. Blackwell.

After many hundreds of experiments, the society reported in May 1920:

"The members here present desire to place on record the fact that after many tests and the examination of thousands of pictures, they are unanimously of opinion that results have been obtained supernormally on sensitive photographic plates

under reliable test conditions. At present the members do not undertake to explain how the results have been obtained, but they assert that they have undoubtedly been secured under conditions excluding the possibility of fraud.”

The society's views were not found acceptable to other psychological researchers and it ceased operation in 1923.

Society of Metaphysicians

British organization devoted to a science of unity between physical and psychological fields, founded by J. J. Williamson, an electronic engineer, in 1948. Williamson experienced such psychic abilities as **astral projection**, also known as **out-of-the-body travel**, and **clairvoyance** at an early age, and in later life attempted to find a basis for integrating such faculties with normal physical science. An early associate of the society was “Oliver Fox” (**Hugh G. Callaway**), pioneer of astral projection, who prepared a mail-order course on the subject for the society.

The society commenced by experimenting in such areas as out-of-the-body travel, **aura** studies, and **dowsing**, and later explored **biofeedback** phenomena. The society concentrates largely on postal courses in conjunction with a mail-order business for books and such psychic appliances as aura goggles for viewing the human aura (as described in the books of **Walter J. Kilner** and **Oscar Bagnall**). It is headquartered at Archers Ct., Stonestile Ln., The Ridge, Hastings, East Sussex, England.

Society of Novus Spiritus

The Society of Novus Spiritus was founded in 1986 by spirit medium **Sylvia Browne** (1936–), who has been **channeling** a spirit, Francine, since the 1960s. The society was created to disseminate the teachings that have been received over the past 25 years. Novus Spiritus strives to uncover all of the “mysteries” regarding the nature of life, death, God, and the role humans play in life's scheme. Members believe that God never withholds information, though individuals may choose to ignore it.

Novus affirms the existence of an all-loving God and is dedicated to eliminating what it considers the false concepts of Satan, hell, sin, guilt, and the fear of God, all of which are contrary to its understanding of a benevolent Creator. The pain of life is not punishment from God; rather it is a learning tool, and a very necessary one in the larger scheme of life.

The society also affirms that after “death,” the human soul goes to the Other Side, which is better known as heaven. This place is the true reality, as opposed to the temporal planet Earth. The Other Side is eternal, a place of total harmony, no physical limitations. The individual's identity is intact. Life exists in its most wondrous and joyous form on the Other Side. Even though the Other Side is total beauty and happiness, the soul may not be at peace and will still seek to better itself. This seeking drives an urge again to enter life on Earth to experience God's knowledge, gaining perfection in the process. Each soul decides how much experience it wants. While some may never have a life on Earth, others will choose 50 or more lives.

Based upon the observation that everything in nature exhibits a dual nature, most notably in the pairing of male/female, the society teaches that this pattern extends even to the Most High, to God. Members believe in both Mother God and Father God who reflect the patterns of nature. While God the Father holds creation in a constant state of being, God the Mother actively works with and through human beings for learning and perfection. Each is a distinct entity, not just a nebulous force, and they are addressed as Om (male) and Azna (female).

The society exists to help prepare individuals to receive God's wisdom. It teaches that knowledge provides the key needed to unlock the mind, and considers itself to be a Gnostic organization, by which it means that members are seekers after truth (gnosis). God is the source of all truth, available to all who are ready to receive it. The society promotes a community of

people who seek to be guided by the Light and dedicated to living a spiritual life.

The society holds weekly celebration services in Campbell, California, and Seattle, Washington. The work of the society is expanded through study groups which utilize a 16-volume set of books written by Browne, *Journey of the Soul*. Monthly, related study groups receive two cassette tapes by Browne to focus their meetings. Those who complete the *Journey of the Soul* lessons may choose to take more advanced lessons leading to becoming a deacon and ordained minister of the society.

The Society of Novus Spiritus is headquartered at 35 Dillon Ave., Campbell, CA 95008-3001. Its website can be found at <http://www.sylvia.org/novusdoc.htm>.

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Society of Rosicrucians in America See Societas Rosicruciana in Anglia

Society of the Inner Light

The Society of the Inner Light was founded by the British occultist “Dion Fortune” (**Violet Mary Firth**) in 1924. Originally known as the Community then Fraternity of the Inner Light, it became the Society of the Inner Light when incorporated as a registered charity in 1946.

Firth was a member of the **Stella Matutina**, an outer order of the famous Hermetic Order of the **Golden Dawn**, and the Community of the Inner Light was originally intended by Golden Dawn members as a recruitment body for suitable prospects. Firth came into conflict with Golden Dawn leaders, however, and she split away from the parent body. Firth remained warden of the fraternity until her death in 1946.

The fraternity was headquartered in London and maintained a library of occultism and mysticism, including the various works on occultism by Fortune herself. It also organized public lectures and published a monthly journal, the *Inner Light Magazine*, devoted to esoteric Christianity, occult science, and the psychology of superconsciousness.

The fraternity purchased a site at **Glastonbury**, long considered a holy place in Britain, a power center associated with legends of Joseph of Arimathea. A guest house was established on this site on the side of the Tor, the famous Hill of Vision supposed to overlook the Isle of Avalon. Here, Fortune could retreat from the continued tensions she experienced from her interactions with the older, male-dominated magic community. The guest house became a meeting place and social center for those interested in mysticism.

After the death of Dion Fortune, the fraternity continued her teachings virtually unchanged for a time, but eventually its scope broadened, embracing a wider range of occult practices and dispensing with the initiation oath. The society recommenced the publishing of *The Inner Light* as a quarterly in 1993. Website: <http://www.innerlight.org.uk>.

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Society Ordo Templi Orientis (SOTO)

The Society Ordo Templi Orientis (SOTO) is one of several groups to emerge following the death in 1962 of **Karl Germer**, the outer head of the **OTO** (Ordo Templi Orientis). In the English-speaking world the OTO had been headed by **Aleister Crowley** until his death in 1947. Crowley appointed Karl Germer as his successor. Germer, however, was inactive during much of the 15 years of his administration, which allowed contact with many of the order's members to be broken. When Germer died, several different people emerged to lead the leaderless organization. A Brazilian, **Marcelo Ramos Motta** (1931–1987), claimed that on his deathbed, Germer had appointed him as the new head. Motta was not at the time sufficiently advanced to assume the office, but over the next years he completed his initiate work and assumed control of a reorganized order, which he named the Society Ordo Templi Orientis.

Through the society, Motta issued in 1975 the first of four massive volumes of a revived *Equinox*, modeled on the journal Crowley had published early in the century. Each issue contained writings by Motta and documents that supported his claims, as well as writings by Crowley. Various issues of the *Equinox* also denounced the rival claimants to OTO leadership who came forward. The issue came to a head in the United States when the OTO sued the SOTO on several legal actions. The publication house Samuel Weiser was caught in the middle as the publisher of both organizations. The primary ruling occurred in 1985, when the court declared the OTO, then led by Grady McMurtry, to be the legal entity who owned all Crowley copyrights and trademarks. In effect, the court turned back all Motta's claims to OTO lineage and leadership.

It may be contacted through the Parzival XI O.T.O. Foundation, P.O. Box 979, Belconnen, ACT 2616 Australia.

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Solar Systems (in Theosophy)

Theosophy has presented a unique perspective on the formation of solar systems. It postulates the existence of an all pervading ether (a popular concept of nineteenth-century science, later discarded), known as **koilon**, which is imperceptible to ordinary senses and indeed even to clairvoyants except the most highly-developed. It is considered dense despite its diffusion.

The Deity, intending to create a universe, invests this ether with divine force to become matter in the shape of minute drops or bubbles and the universe with its solar systems is formed. First, a mass is aggregated by the appropriate agitation of these drops and added to this mass is a rotatory motion. The formed mass contains the matter to create all the seven worlds. It may be possible to observe that these worlds are not separate in the manner we usually conceive separate worlds to be, but interpenetrate each other.

The substance in its original form is the texture of the first world and to create the texture of the second—and lower—world, the Deity sets up numerous rotatory agitations to collect 49 atoms arranged in a certain way, sufficient for the first atom to form the first world.

This process continues six times, the atoms of the succeeding lower worlds are formed from the world immediately higher and each time with a multiple of forty-nine atoms. Gradually, and with time, the aggregation containing the atoms of all seven worlds completely intermingled, contracts until it forms a nebula with the flat, circular form familiar to astronomy students.

The center is more dense than the fringes. During the process of flattening and due to the initial revolving motion, rings are formed encircling the center. From these rings the planets are formed and later these planets can support human life.

The various worlds penetrate each other substantially within the same bounds, with the exception being the worlds of finer texture that extend beyond those relatively more dense. The names of the worlds are: first, the **Divine World**, which has not yet been experienced by man; second, the **Monad** whence come the impulses that form human beings; third, the **Spiritual World**, which is the highest world humans have experienced; fourth, the **Intuitional World**; fifth, the **Mental World**; sixth, the **Emotional or Astral World**; and seventh is the world of matter familiar to us.

Some of these worlds are referred to in other entries as: *Adi* or *Divine plane*; *Anupadaka plane* (see **Monad**); *Atmic, Nirvanic*, or *Spiritual plane*; and *Buddhic* or *Intuitional plane*. (See also **Evolution of Life**)

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SOL See Servants of the Light

Solar Temple

The Solar Temple (officially the *Ordre du Temple Solaire* or *OTS*) was an obscure French-speaking initiatory occult order that made front-page headlines following the suicide death of its leaders among 52 people who died in a 72-hour period in three incidents on October 3–5, 1994, in Switzerland and Quebec. Sixteen additional members of the group died on the winter solstice in 1995 and five more on March 22, 1997, in Quebec. It appears that some of those who died committed suicide in hopes of making a transition to a higher world. A few people were murdered, considered traitors by the larger group. The remainder were considered weaker members and were assisted (i.e., murdered) to make the transition.

The Solar Temple was one of a number of groups that emerged in France and neighboring countries in the years since 1804 that traced their authority to a lineage of grand masters of the Order of the Temple, a medieval order of knights that was suppressed at the beginning of the fourteenth century. In 1804, a Parisian physician, Bernard-Raymond Fabré-Palapat (1773–1838), claimed that he was the successor to a secret line of Templar grand masters who had kept the order alive through the years since its disappearance from public view. Following his death the order began to splinter. Among the modern splinters from this milieu was the Renewed Order of the Temple founded around 1970 by Julian Origas (1920–1983).

The Solar Temple was founded in 1984 as the *Ordre International Chevalresque Tradition Solaire* by **Luc Jouret** (1947–1994) and **Joseph Di Mambro** (1924–1994). Jouret was born in the Belgian Congo, but as a youth his parents returned

to Belgium where he attended the Free University of Brussels and became a physician. After a short time in the army, he took training as a homeopathic physician and established a practice in France. In the early 1980s he became a popular speaker on alternative medicine in French-speaking Europe and Quebec. His travels brought him into contact with Di Mambro. Di Mambro was a French jeweler and watchmaker who as a young man had joined the **Ancient and Mystical Order of the Rosae Crucis** (AMORC). In 1973, he founded the first of several successive organizations, the Center for the Preparation of the New Age, in Annemasse, France. One of the successor groups, the Golden Way Foundation, in Geneva, Switzerland, hosted Luc Jouret for some of his health lectures.

The Solar Temple was founded as a secret order in the 1980s. Its members were drawn from affiliates of the Amenta and Archéda Clubs, esoteric groups founded by Jouret, and the Golden Way Foundation. The Solar Temple members saw themselves as assisting in the arrival of the coming New Age. They practiced various meditative and occult disciplines and participated in elaborate rituals to achieve an enlightened state of consciousness. The rituals invoked the spiritual hierarchy of ascended masters to send light and love to bring in the New Age. The recitation of the popular "Great Invocation" that originated in the Alice Bailey's Arcane school was an integral part of their ritual life. Members also believed that the group would produce a next generation of exceptional children, including nine cosmic children who would initiate the New Age. To this end, group members listened to Di Mambro's identification of them with famous people in previous incarnations, his pairing them in cosmic marriages.

The group prospered through the 1980s, reaching a peak of 442 members in 1989, but in the early 1990s it began to lose members, a number of whom demanded the money they had contributed be returned. The leadership became increasingly pessimistic as members defected, no signs of the coming New Age appeared, and Di Mambro's health suffered.

By 1994, Di Mambro, Jouret, and a few members in their confidence began to think in terms of an alternate plan. Since the world was not responding to their message, they decided to escape the world to a higher reality via suicide. In the process, they also decided to take revenge on some of the former members.

In 1982, Di Mambro had fathered a female child, Emmanuelle, who was assigned a messianic role in the New Age. At a later date, against Di Mambro's orders not to have children, Nicki Dutoit became pregnant, and she and her husband left the order. When their child arrived, he was named Christopher Emmanuel. Di Mambro saw this act as a challenge to Emmanuelle's status and labeled the young boy the Antichrist. When the decision was made to make the transition, the Dutoits and their son were the first victims. They were murdered on October 3, 1994, and their two assailants then committed suicide in the house in Morin Heights, Quebec. On that same day, 22 people were found dead in Cheiry, Switzerland, 18 of whom were found in a room with their bodies arranged in a circular patterns as if they were the spokes of a wheel. On October 25 bodies were found in two chalets in Granges-sur Salvan, Switzerland.

It was later concluded that of the total of 52 dead, only 15 were suicides. Besides the three people murdered in Canada, the majority had been drugged and killed, many by shooting. Di Mambro and Jouret were among those who committed suicide. However, the next year 16 more who had not been invited to the original event in Switzerland died at their own hand near Grenoble, France. A final five died on March 22 (spring equinox), 1997, in Canada. In the meantime, the Solar Temple had been disbanded and its surviving members have melded back into the population.

The Solar Temple deaths were a unique event for the European Templar and occult community, though it has in the popular consciousness been tied to several other violent incidents

involving small new spiritual/religious groups such as the murders committed by leaders of the **AUM Shinrikyo** Buddhists in Japan and the suicides of 39 members of **Heaven's Gate**, the American UFO contactee group. In France and Belgium, it led to a backlash against minority religions that continues to the present. The government of Switzerland carried out an extensive investigation of the deaths and concluded that it had been the outcome of the group's theological choices. Religious scholar Jean François Mayer consulted with the police in their investigation.

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Solomon

Legends have connected the biblical King Solomon, son of David, with magical practices. Although it does not possess any biblical authority, there is a considerable body of Middle Eastern folklore concerning Solomon that grows out of his reputation as one of the wisest of men, coupled with the possible identification of Solomon with a still older mythical figure named Suleiman. Arabic and Persian legends speak of a prehistoric race that was ruled by 72 monarchs by the name of Suleiman.

Nineteenth-century occultist John Yarker, author of *The Arcane Schools* (1909), stated: "It does not seem that these Suleimans who are par excellence the rulers of all Djinn, Afreets and other elemental spirits, bear any relationship to the Israelite King." The name, he said, is found in that of a god of the Babylonians. Dr. Kenealy, the translator of Hafiz, said that the earliest Aryan teachers were named Mohn, Bodles, or Solymi, and that Suleiman was an ancient title of royal power, synonymous with "Sultan" or "Pharaoh."

A Persian legend states that in the mountains of **Kaf**, there is a gallery built by the giant Arzeak, where there are statues of a race who were ruled by the Suleiman or wise King of the East. There is a great chair or throne of Solomon hewn out of the solid rock called the Takht-i-Suleiman or throne of Solomon.

It is to these older Suleimans that we must look for a connection with the tradition of occultism. It is not unlikely that the legend relating to Solomon and his temple have been confused with these, and that the protagonists of the antiquity of **Freemasonry**, who trace their organization to the building of Solomon's Temple, have intermingled some still older rite or mystery relating to the ancient dynasty of Suleiman with the circumstances of the Masonic activities of the Hebrew monarch. Hebrew historian Josephus notes,

"God enabled Solomon to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations, also, by which distempers are alleviated, and he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return. And this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal, in the presence of Vespasian and his sons, and his captains, and the whole multitude of his soldiers.

"The manner of the cure was this. He put a ring that had a root of one of these sorts mentioned by Solomon to the nostrils; and when the man fell down immediately, he adjured him to return unto him no more, making still mention of Solomon,

and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set, a little way off, a cup, or basin full of water, and commanded the demon as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man."

Some claimed fragments of these magical books of Solomon are mentioned in the *Codex Pseudepigraphus* of Fabricius, and Josephus himself has described one of the antidemoniacal roots, which appears to refer to legends of the perils involved in gathering the mandrake root, or **mandragoras**.

The Islamic Solomon

The Qur'an alleges that Solomon had power over the winds, and that he rode on his throne throughout the world during the day, and the wind brought it back every night to Jerusalem. This throne was placed on a carpet of green silk, of a prodigious length and breadth, and sufficient to afford standing room to all Solomon's army, the men on his right hand and the **jinn** on his left. An army of the most beautiful birds hovered near the throne, forming a kind of canopy over it and the attendants, to screen the king and his soldiers from the sun.

A certain number of evil spirits were also made subject to Solomon, whose business it was to dive for pearls and perform other work.

It is also stated that the devils, having received permission to tempt Solomon, in which they were not successful, conspired to ruin his character. They wrote several books of magic, and hid them under his throne, and when he died they told the chief men among the Jews that if they wished to ascertain the manner in which Solomon obtained his absolute power over men, Genii, and the winds, they should dig under his throne. They did so and found the books, abounding with the most impious superstitions.

The more learned and enlightened refused to participate in the practices described in those books, but they were willingly adopted by the common people. Muslims asserted that the Jewish priests published this scandalous story concerning Solomon, which was believed until Mahomet, by God's command, declared him to have been no idolater.

It was further maintained by some Muslims that Solomon brought a thousand horses from Damascus and other cities he conquered, although some say they were left to him by his father David, who seized them from the Amalekites; others claimed that they came out of the Red Sea and were provided with wings. The king wished to inspect his horses and ordered them to be paraded before him. Their symmetry and beauty so much occupied his attention that he gazed on them after sunset, and thus neglected evening prayers until it was too late. When aware of his omission, he was so greatly concerned at it that he ordered the horses to be killed as an offering to God, keeping a hundred of the best of them. This, we are informed, procured for him an ample recompense, as he received for the loss of his horses dominion over the winds.

The following tradition was narrated by Muslim commentators relative to the building of the temple of Jerusalem. According to them, David laid the foundations of it, and when he died he left it to be finished by Solomon. That prince employed Jinn, and not men, in the work; and this idea may relate to what is said in Kings 6:7, that the temple was "built of stone, made ready before it was brought thither, so that there was neither hammer, no axe, nor any tool of iron, heard in the house while it was building." The rabbis noticed a worm that they claimed assisted the workmen, the power of which was such as to cause the rocks and stones to separate in chiseled blocks.

While engaged in the erection of the temple, Solomon found his end approaching, and he prayed that his death might be concealed from the Jinn until the building was finished. His request was granted. He died while in the act of praying, leaning on the staff that supported his body in that posture for a whole year. The Jinn, who believed he was still alive, continued

their work. At the expiration of the year the edifice was completed. When a worm that had entered the staff ate through it and, to the amazement even of the Jinn, the body fell to the ground, the king was discovered to be dead.

The inhabitants of the valley of Lebanon believed that the celebrated city and temple of Baalbec were erected by the Jinn under Solomon's direction. The object of the erection of Baalbec was variously stated, one tradition affirming that it was intended to be a residence for the Egyptian princess whom Solomon married, and another that it was built for the Queen of Sheba.

The Magical Solomon

From the sixteenth century on, occultists have studied the great grimoire known as *The Key of Solomon* (*Clavicula Salomonis*) to which tradition ascribes an ancient history before it was committed to writing. This book of ceremonial magic has two sections: the *Great Key* and the *Lemegeton* or *Lesser Key*. The first is concerned with magic spells, rituals, and talismans, the second with the evocation of spirits.

There is also another work known as *The Testament of Solomon* that was translated into German from an ancient Greek manuscript. Manuscripts of the *Testament* have also been reported from Greek monasteries, and the work is extremely rare in any format. The work claims to be Solomon's own story covering the period between the building of the Temple in Jerusalem and his own fall from grace. It tells the story of a vampire-like Jinn and the magic ring of Solomon and details the various spirits and the magical means of controlling them. The ring of Solomon is also the subject of stories in the *Arabian Nights*.

In the seventeenth century, Freemasons began to trace their work backward to Hiram, the architect of Solomon's kingdom. This indirect reference to Solomon has possibly been the single reference that has kept Solomon associated with the occult world.

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Solomon, Mirror of

Popular name given to a "magic mirror" used for **divination**. Various magical signs and devices have been attributed to the biblical **Solomon**, but they were derived from folk legends rather than any statements in the Hebrew Bible. The Mirror of Solomon is constructed from a shining and well-polished plate of fine steel, slightly concave. The blood of a white pigeon is inscribed at the four corners with the names "Jehovah," "Eloym," "Metatron," and "Adonay."

The newly constructed mirror is placed in a clean and white cloth. Its owner, when beholding a new moon during the first hour after sunset, would repeat a prayer that the angel Anaël might command and ordain his companions to act as they are instructed, that is, to assist the operator in divining from the mirror. He or she would then cast a suitable perfume upon burning coals, at the same time uttering a prayer.

After repeating this process three times, the person breathes on the mirror and evokes the angel Anaël. The sign of the cross is then made upon the operator and upon the mirror for 45 days in succession, at the end of which period, if all goes as planned, Anaël appears in the form of a beautiful child to accomplish the operator's wishes. Sometimes he appears on the

fourteenth day, according to the devotion and fervor of the operator. The perfume used in evoking him is saffron.

For another method of constructing a magic mirror that does not involve the sacrifice of a white pigeon, see the appendix to *The Philosophy of Natural Magic* by Henry C. Agrippa (University Books, 1974).

Solomon Ibn Gabirol (ca. 1021–ca. 1058)

Spanish-Hebrew poet and mystic philosopher. He was an advocate of **neoplatonism**, but also ascribed to the *via negativa*, the mystical doctrine that holds that the deity can only be understood as a negation of all attributes (which are in themselves limiting and human in our thoughts). He considered this view essential to the preservation of Jewish monotheism.

Solovovo, Count See Perovsky-Petrovo-Solovovo, Count

Solstices

As ancient peoples began systematic observation of heavenly phenomena, they noticed the wandering habits of the Sun, easily measured by its changing location at its daily rising. Over half a year the rising point would be a little further to the north each day and then it would appear to pause and begin moving south. In the Northern Hemisphere, it would reach its northernmost point just as the summer began and its southernmost point as a prelude to the coldest days. The word “solstice” is derived from the apparent pause, from the Latin *sistere*, to stand still. The phenomena of the changing position of the rising sun is due to the 23-degree tilt to the Earth’s axis. The axis changes daily as the Earth rotates around the Sun.

The Sun’s movements were so obvious, and so equated with changing weather, that some form of acknowledgment of the solstices occurred in cultures around the world. Some of these festivals continue into the present and many were observable in the recent past. Among the oldest records of solstice celebrations are found in the remains of the ancient megalithic cultures, such as the one that led to the building of **Stonehenge**. Such stone monuments were frequently oriented to include an alignment to the point of the rising sun at the summer solstice, presumably an occasion for the community to gather for ritual observances.

In **astrology**, the solstices were important markers. The Sun entered Capricorn at the winter solstice and Cancer at the summer solstice. While important markers in constructing a horoscope, the solstices were little used in its interpretation.

In modern times, as Paganism has been revived, the summer solstice has become a major occasion for ritual gatherings, among the oldest and certainly the most famous being the gatherings of the Druids at Stonehenge. Until quite recently, the summer solstice was celebrated in Germany with a picnic and bonfire. Couples would attempt to jump the bonfire as a sign of the strength of their relationship. Neo-Pagans mark the solstices as two of the major festival occasions (called **sabbats**). The ancient winter solstice, called Yule, has survived in a radically altered form as the Christian’s Christmas, but is now being celebrated in its own right.

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Soma

A term found in the hymns of the *Rig-Veda*, one of the four sacred scriptures of ancient **India** (the others are the *Sama Veda*, *Yajur Veda*, and *Artharva Veda*). The essential teachings of the *Vedas* were recast in the form of the **Upanishads**, of which there are 108 principal scriptures and a number of minor ones.

The ninth chapter of the *Rig-Veda* comprises 114 verses in praise of *soma*, the ambrosia of the gods and the elixir of immortality. It is clear that *soma* was also an intoxicating drink (possibly made from the milk-weed *asclepias acida* described in the *Yajur Veda* as a dark, sour creeper without leaves). This drink was offered by the priests as a libation to the gods, much as wine is used sparingly in the sacraments of the Christian religion for symbolic purposes.

In the twentieth century, several writers, most notably R. Gordon Wasson in his book *Soma, Divine Mushroom of Immortality* (1968), have speculated that *soma* was the *amanita muscaria* (a mushroom with hallucinogenic properties) and that Hindu mysticism arose from intoxication of the priests. This suggestion stemmed from Wasson’s research in Mexico, when he discovered a Mazatec Indian religious practice based on the use of a hallucinogenic mushroom.

Wasson’s *soma* theory became attractive during the psychedelic revolution of the 1960s, and it became fashionable to expand upon Wasson’s view to assert that transcendental revelation had always been stimulated by the use of psychedelic drugs. Another writer, John M. Allegro, suggested in his book *The Sacred Mushroom and the Cross* (1970) that the crucifixion story of Jesus was a symbolic myth of the ecstasy produced by a psychedelic drug.

Intoxicating (as opposed to psychedelic) beverages have certainly been known since ancient times in **Egypt**, **India**, **Greece**, and **Rome**. Warnings about intoxication abound in ancient writings, notably in the Bible, in the Proverbs of Solomon, in Isaiah, Jeremiah, Amos, and Hosea. In the Christian religion, the apostle Paul complained of drunkenness at the *agape*, or love feasts, celebrated in common. Novatian, a Church father of the third century, spoke of Christians who, in the morning after fasting, began the day by drinking, pouring wine into their still “empty veins,” and were drunk before eating.

In India, the *Manava Dharma Shastra* (Ordinances of Manu), a code of religious and civil duties, prohibited intoxication on the part of Brahmin priests and made it clear that the *soma* drink was from a plant, not a mushroom. This plant is sometimes called the “moon plant,” and *soma* was traditionally associated with the moon.

Yoga treatises on meditation suggest that the true *soma*, or elixir of life, is the union of the twin currents of **kundalini** energy in the human body, culminating in higher consciousness. Some Hindus believe in kundalini as a latent energy situated at the base of the spine that is activated in normal life in sexual activity, but which may also be drawn upward in subtle channels of the spine to a center in the head, illuminating the consciousness with mystical awareness. The goal of some forms of yoga practice is often referred to as the union of the sun and moon, the fiery and cool kundalini currents in the spinal column. At the junction of these currents, the blissful condition is described as “drinking the *soma* juice,” and the energy flow as “*amaravaruni*” (wine drinking).

The elaborate symbolism and metaphor of Hindu mysticism has often misled commentators into literal interpretations. While intoxicants and hallucinatory drugs may produce transcendental experiences, throughout history great prophets and mystics, as well as scientists and geniuses, have been inspired by a higher consciousness that owed nothing to intoxication or hallucinogenic mushrooms. The twentieth-century discovery of psychedelic drugs and their power to transform normal consciousness have misled many people into vastly overstating the role of such substances in the history of mystical experiences. Critics of drug use have also complained that the use of drugs

for mystical purposes has yet to “produce a single inspiring statement on the philosophy and meaning of life comparable with the wisdom of the prophets and mystics of history.”

In the 1960s, several groups were formed in the United States to promote the idea of the religious use of psychedelics, but most of these dissolved following negative court actions. Outside of these circles, as recently as 1988, a short-lived attempt to defend the psychedelic/soma connection was made in the journal *ReVision* (vol. 10, no. 4, spring 1988). There was little positive response and a strong rebuttal by Gene Kieffer, a follower of Indian teacher **Gopi Krishna**.

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Somatography

A fringe medical technique deriving from study of the human **aura**, devised by Welsh healer Bryn Jones. The term derives from the Greek and implies “mapping-out of the soul.” Jones “massages” the auras of his patients, using a diagnostic device taken over from **radionics** and designed by an American named Mark Gallot. This therapy of healing through the human aura recalls an earlier technique of **Hyppolite Baraduc**, who used to “clip” a short distance around the face and body of his patient with large copper scissors to free the etheric body from the physical part of the aura.

Jones operates a center for healing known as the Company of Somatographers, located in Nottingham Pl., London, W.1., England.

Sommer, Robert (1929–)

Research psychologist with special interest in imagery and its relationship to paranormal experience. He was born April 26, 1929, in New York City. He studied at Hobart College, Geneva, New York (B.A., 1950), the University of Oklahoma (M.S., 1952), and the University of Kansas (Ph.D., 1956). Following his graduation he was a research psychologist at Saskatchewan Hospital, Canada (1957–63) and assistant professor, University of Alberta, Edmonton (1961–63) prior to joining the Department of Psychology at the University of California, Davis, California, in 1963. He contributed a paper on parapsychology to *The Psychic Force: Essays in Modern Psychological Research* edited by Allan Angoff (1970).

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Somnambulism

Term derived from Latin *somnus* (sleep) and *ambulare* (to walk). A state of **sleep**, or half-waking **trance**, spontaneously or artificially induced, in which subconscious faculties take the place of normal consciousness and direct the body in the performance of various actions from the erratic (sleep walking) to the highly intellectual (solving problems). Somnambulism may start as an exaggerated dream and lead to the development of what resembles a secondary personality with a chain of memory of its own. This chain of memory will often be found as part of the hypnotic memory. The personality itself, in some cases, may exhibit wisdom beyond that of the waking subject and perform paranormal feats.

The somnambulist may have his or her eyes closed, and ears deaf to auditory impressions or sense impressions, without awakening any gleam of consciousness. This lack of attention to sensory impressions may have some effect in rousing new trains of association and suggesting a new line of action. It is suggested that the sleepwalker may see only a mental picture of what he or she is doing as in a dream instead of objective reality, and certain experimental tests have suggested that this occurs in some cases.

The somnambulist state was the discovery of the Marquis Chastenot de Puysegur in 1784 in the context of **mesmerism** and **animal magnetism**. He induced it by passes, and finally, by a simple act of will. The Abbé Faria brought it on by shouting; Chevalier de Barbarin by praying; and **James Braid** by staring at a bright object, usually his lancet case.

The nineteenth-century physician Alexandre Bertrand assigned somnambulism to four causes: (1) A particular nervous temperament that predisposes individuals otherwise in good health to paroxysm of somnambulism during their ordinary sleep. (2) It is sometimes produced in the course of certain diseases of which it may be considered a symptom of a crisis. (3) It is often seen in the course of the proceedings necessary to bring on the condition known as animal magnetism. (4) It may result as a consequence of a high degree of mental exaltation. Accordingly, he distinguished four kinds of somnambulism: the natural, the symptomatic, the artificial, and ecstatic. **Hypnotism** would fall under the artificial category, and trance under the ecstatic.

Physiologically, somnambulism differs from sleep in that the muscles retain the ordinary tension of the waking life. The eyeballs are usually in an unnatural position, drawn upward and inward so that the vision is directed to the top of the forehead. There is an insensibility to pain; taste and smell are paralyzed. The external senses are perfectly sealed. No memory is carried into the waking state.

There are various degrees of somnambulism. **Charles Richet** spoke of semi-somnambulism, the state in which the medium retains consciousness while automatic manifestations take place. Catalepsy is a deep stage of somnambulism. The fakirs and yogis of India induced it by an effort of will.

The mildest form of somnambulism is typified in the inarticulate murmurings or vague gestures of a dreaming child, while in the most extreme cases where all the senses are active and the actions apparently as purposive as in the normal waking state, it borders on the condition of spontaneous hypnotism.

Its affinity with hypnosis was recognized early, when the hypnotic subjects of the animal magnetists were designated “somnambules.” It is remarkable that somnambulists may walk in dangerous paths with perfect safety, but if they are suddenly awakened they are liable to fall. Spontaneous somnambulism generally indicates some tendency of the nervous system, since as a rule, only in some abnormal state could the dream ideas exercise so exciting an influence on the brain as to rouse to activity centers normally controlling voluntary movements.

Sylvan J. Muldoon (with **Hereward Carrington**) in *The Projection of the Astral Body* (1929) writes of “astral somnambulism,” a state of unconscious **astral projection** that, according to Muldoon, was far more common than generally supposed. It mostly occurred in the dream state.

It should be noted that in the wake of contemporary language concerning altered states of consciousness, somnambulism has dropped out of the language of psychology and parapsychology.

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Sons Ahman Israel See Suns Ahman Ishrael—I:A:O:

Sorcery

Term originating in the 14th century. From Middle English *sovererie*, and Old French *soverier*, derived from the Vulgar Latin *sortiarius*, traced back to the original Latin, *sors*, meaning lot, or chance, and *sortis*, the genitive case meaning *of*, or *by*, lots. Indicating the practice of **divination** by lots. Its practices date back to prehistoric and pre-Columbian religions, as well as those of the Middle East and ancient Egypt; by the Middle Ages it referred to the practice of malevolent **magic**, or **black magic**, most commonly the use of supposed supernatural power by the agency of evil spirits called forth by spells by any person with a desire for malice, often motivated out of envy or revenge. Contrasted from **witchcraft**, referring to the destructive methods that can be used by anyone, rather than by one with the special innate powers attributed to witches. Also connotes the use of special charms, potions, or rituals to cast a particular spell. Practices abounded in certain regions of Africa and Oceania among the tribal peoples into the 21st century.

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Sordi, Signora Lucia (1871– ?)

Italian physical medium, a working-class woman controlled by “Remigio,” a spirit who specialized in giving demonstrations, under test conditions, of **matter passing through matter**, producing many-colored psychic lights, **materializations**, and **telekinesis**.

The clothes of the securely-fastened medium were often removed from under a labyrinth of knots while not the slightest ringing was heard from the small bells attached to her garments. Handcuffs and a straitjacket were similarly taken off, and the medium herself was repeatedly placed outside a padlocked wooden fence more than two yards high.

In 1911, the Società de Studi Psichici de Milano engaged Sordi’s services for test sittings during a period of not less than a year. During this investigation, **Baron Schrenck-Notzing** attended two of the sittings. He discovered no trickery but expressed an opinion in *Psychische Studien* that the results might have been obtained by purely mechanical means. This opinion stimulated an animated controversy. In December 1911, and in the following January, the medium sat for scientists in Rome. An interesting account of an attempted exposure is given by Professor V. Tummolo in *Luce e Ombra*. A sitter being touched by a solid materialized limb switched on an electric lamp and produced a dazzling light. Tummolo continues,

“Then to my sight there appeared a sort of transparent shirt, which vanished immediately, instantaneously entering the medium. The latter, who happened to be standing at some distance from the cabinet and not far from the individual responsible for the sudden illumination, fell to the ground like a corpse, and then commenced to wail in an indescribable manner. Every possible attention was hastily rendered her; but she expectorated blood, and felt terrible pains in the region of the heart until the next day—pains which forced her to utter cries which she was unable to repress. . . . In the cabinet, immediately after the event just narrated, the medium’s gown was found completely buttoned up, in spite of the fact that she was still bound in the manner previously described—bound, that is to say, in respect to her hands and body, with a network of ribbon.”

Tummolo expressed his conviction of the genuineness of Sordi’s mediumship.

Sorokin, Pitirim Alexandrovitch (1889–1968)

Professor of sociology with special interest in the supraconscious, manifestations of genius, and creativity. He was born January 21, 1889, at Turya, Vologda Province, Russia. He studied at the University of St. Petersburg (M.A. criminal law, 1916; Ph.D. sociology, 1922). He became a lecturer at the University of St. Petersburg but was eventually banished by the Soviet government in 1922.

He moved to the United States and became a professor of sociology at the University of Minnesota (1924–30). In 1930, he moved to Harvard University, where he founded and headed the department of sociology (1930–43). In 1943, he became the director of the Harvard Research Center in Creative Altruism where he remained until his retirement. Sorokin published 30 books on sociology and history.

He contributed an introduction to *The Psychic Source Book*, edited by **Alson J. Smith**, which includes an appendix in which Sorokin wrote on the importance of parapsychology. He died February 19, 1968.

SORRAT

Acronym for the Society for Research on Rapport and Telekinesis, a group founded by **John G. Neihardt**. Meetings were usually held at Neihardt’s home at Skyrim Farm, near Columbia, Missouri.

Neihardt’s interest in psychic matters stemmed from his close association with the Indian Rights movement from 1903 on. Neihardt was accepted as a participant in secret healing ceremonies and was actively concerned with the Indian shaman Black Elk, the subject of his book *Black Elk Speaks* (William Morrow, 1932). Neihardt’s wife, Mona, had been associated with

Spiritualism and was mediumistic, and Neihardt investigated the phenomena of various mediums.

The SORRAT group was formed during the mid-1960s with a primary focus on the manipulation of matter by conscious mental effort. Neihardt discussed the group methods with veteran parapsychologist **J. B. Rhine**, in order to conduct experiments in a congenial atmosphere that would also be **fraud-proof**.

One technique employed was the “mini-lab”—a sealed transparent box containing target objects for testing psychokinesis. With the assistance of parapsychologist **Edward William Cox**, an automatic filming method was developed in which a fixed movie camera and lights were trained on a mini-lab and activated by an electrical signal. The former **McDonnell Laboratory for Psychic Research** also supported these techniques. From 1965 on, the SORRAT group performed experiments tending to validate **psychokinesis, levitation, apport, apparitions, and communication** with entities. However, the methods of recording the phenomena were so poor that most parapsychologists have dismissed the experiments as the unfortunate work of unprepared amateurs and hence of no evidential value.

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Sorrel Leaf

A sorrel leaf was sometimes used to bewitch people, as in the case of the Irish witch mentioned in George Sinclair's *Satan's Invisible World Displayed* (1685), who gave to a girl a leaf of sorrel that the child put into her mouth. Great torture ensued for the child and increased on the approach of the witch.

Sortilege

Divination by lots, one of the most ancient and common superstitions. It was used among Oriental nations to detect a guilty person, as when Saul by this means discovered that Jonathan had disobeyed his command by taking food, and when the sailors by a similar process found Jonah to be the cause of the tempest by which they were overtaken.

The various methods of using the lot have been very numerous, including **rhabdomancy**, clidomancy, the Sortes Sagittariae or **belomancy**, and the common casting of dice. The following are the more classical methods:

Sortes Thriaecae, or Thriaen lots, were chiefly used in Greece; they were pebbles or counters distinguished by certain characters that were cast into an urn, and the first that came out was supposed to contain the right direction. This form of divination received its name from the Thriaej, three nymphs supposed to have nursed Apollo and to have invented this mode of predicting futurity.

Sortes Viales, or street and road lots, were used both in Greece and Rome. The person that wanted to learn his fortune carried with him a certain number of lots, distinguished by several characters or inscriptions. Walking to and fro in the public ways he asked the first boy whom he met to draw, and the inscription on the lot thus drawn was received as an infallible prophecy. Plutarch declared that this form of divination was derived from the Egyptians, by whom the actions and words of boys were carefully observed as containing in them something prophetic.

Another form of the Sortes Viales was exhibited by a boy, or sometimes by a man, who positioned himself in a public place to give responses to all comers. He was provided with a tablet,

on which certain predictive verses were written; when consulted, he cast dice on the tablet, and the verses on which they fell were supposed to contain the proper direction. Sometimes instead of tablets they had urns, in which the verses were thrown, written upon slips of parchment. The verse drawn out was received as a sure guide and direction. Tibullus alluded to this custom as follows: “Thrice in the streets the sacred lots she threw, and thrice the boy a happy omen drew.” This form of divining was often practiced with the Sibylline oracles, and hence was named Sortes Sibyllina.

Sortes Prenestinae, or the Prenestine lots, were used in Italy. The letters of the alphabet were placed in an urn and shaken; they were then turned out upon the floor, and the words that they accidentally formed were received as omens.

This divinatory use of letters is still known in Eastern countries. The Muslims had a divining table that they said was invented by the prophet Edris or Enoch. It was divided into a hundred little squares, each of which contained a letter of the Arabic alphabet. The person who consulted it repeated three times the opening chapter of the Qur'an, and the 57th verse of the 6th chapter: “With Him are the keys of the secret things; none knoweth them but Him; He knoweth whatever is on the dry ground, or in the sea: there falleth no leaf but he knoweth it; neither is there a single grain in the dark parts of the earth, nor a green thing, nor a dry thing, but it is written in a perspicuous book.”

Having concluded this recitation, he averted his head from the table and placed his finger upon it; he then looked to see upon what letter his finger was placed, wrote that letter; the fifth following it; the fifth following that again; and so on until he came back to the first he had touched. The letters thus collected formed the answer.

Sortes Homericae and Sortes Virgilianae involve divination by opening some poem at hazard and accepting the passage that first turns up as an answer. This practice probably arose from the esteem that poets had among the ancients, by whom they were reputed divine and inspired persons. Homer's works among the Greeks had the most credit, but the tragedies of Euripides and other celebrated poems were occasionally used for the same purpose. The Latins chiefly consulted Virgil, and many curious coincidences were related by grave historians, between the prediction and the event; thus, the elevation of Severus to the Empire is supposed to have been foretold by his opening at this verse, “Remember, Roman, with imperial sway to rule the nations.”

It is said that Charles I and Lord Falkland made trial of the Virgilian lots a short time before the commencement of the great Civil War. The former opened at that passage in the fourth book of the *Aeneid* where Dido predicts the violent death of her faithless lover; the latter at the lamentation of Evander over his son in the eleventh book. If the story is true, the coincidences between the responses and events are remarkable.

Sortes Biblicae was divination by the Bible, which the early Christians used instead of the profane poets. Nicephorus Gregoras recommended the Psalter as the fittest book for the purpose, but Cedrenus stated that the New Testament was more commonly used. St. Augustine denounced this practice in temporal affairs, but declared in one of his letters that he had recourse to it in all cases of spiritual difficulty. Another form of the Biblical lots was to go to a place of worship and take as an omen the first passage of Scripture read by the minister or the text from which he preached.

Muslims consulted the Qur'an in a similar manner, but one of their methods was to deduce their answer from the seventh line of the right-hand page. Others counted how often the letters *kha* and *shin* occurred in the page; if *kha* (the first letter of *kheyr*, “good”) predominated, the answer was deemed favorable, but if *shin* (the first letter of *shim*, “evil”) appeared more frequently, the inference was that the projects of the inquirer were forbidden or dangerous.

It would be easy to multiply examples of these efforts to obtain guidance from blind chance. They were once so frequent that it was deemed necessary to denounce them from the pulpit as being clearly forbidden by the divine precept, "Thou shalt not tempt the Lord thy God."

Soul

The term soul is used in two senses—it indicates the ego and the spirit-body. In ancient writings, an individual was described as a triune being: body, soul, and spirit. According to this concept, the soul is just as much an envelope, animated by the spirit, as the physical body is an envelope for the soul. At death the soul withdraws and continues to function in the spiritual world. **Astral body** and soul are almost equivalent terms.

Some occult and Eastern teachings, however, speak of five bodies of differing degrees of refinement that will be cast away in time just as the physical body is left behind.

In his book *Man and the Universe* (1908), **Sir Oliver Lodge** defined the soul and ego as,

"... that controlling and guiding principle which is responsible for our personal expression and for the construction of the body, under the restrictions of physical condition and ancestry. In its higher development it includes also feeling and intelligence and will, and is the storehouse of mental experience. The body is its instrument or organ, enabling it to receive and convey physical impressions, and to effect and be effected by matter and energy."

Because such concepts as "soul" and "spirit" (as its animating essence) are not available for scientific scrutiny like the body or the world of matter generally, many scientists have either denied their existence as real entities or as a reality not subject to scientific scrutiny, although retaining as useful the concept of consciousness, with which the ego is associated.

Spiritualists claim that there is evidence for **survival** of consciousness after death, and that there is sufficient individuality in the surviving consciousness to justify the use of the term soul. A good deal of psychical research tends to confirm this position, without necessarily accepting the religious implications of such survival.

Christianity has generally taught the resurrection of the body, although, in light of Paul's mention of a spiritual resurrection body, there has been some disagreement on the exact nature of that revived body. The doctrine of the soul has always vied for attention with the Greek notion of the immortality of the soul.

In Eastern religious philosophy, there are clear distinctions between the gross ego of name and form (with individual experience) and the subtle ego that is claimed as a universal substratum of all individual souls. The gross ego, by reason of its limitations of experience and consciousness, is tied to the world of matter, which is transient. This ego is an obstruction to fuller awareness of reality and must be transcended by selfless service and refinement of consciousness. In this process, the individual soul loses its attachment to the transient desires and fears of material life and is eventually subsumed in a divine consciousness. In this progress, the world of matter becomes like an illusion that ceases to have validity when divine reality supervenes. As long as an attachment to the world of matter and sense experience remains, the soul must go through a process of **reincarnation**.

The concept of the soul remains unverifiable by experimental method that is based on the limitations of material existence itself. But it is a useful concept insofar as it relates to individual subjective experience, which is often more relevant to ethical goals than laboratory experiments.

For many individuals, the conviction that there is a soul that is independent of (although shaped by) the physical body occurs as they experience **out-of-the-body travel** or **astral projection**. Such an experience is an overwhelming one to most who

have it and has become a profound religious experience to many individuals.

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Soule, Minnie Meserve (d. 1936)

Trance medium of the **American Society for Psychical Research**, known in early experiments under the pseudonym "Mrs. Chenoweth." For many years **J. H. Hyslop** made interesting tests in cases of **obsession** with her mediumship. She produced excellent trance phenomena, similar to those of **Leonora Piper**. Soule was controlled by "Imperator" and "Sunbeam," the spirit of a child.

In the publications of the **Boston Society for Psychic Research**, an interesting record of séances narrates the experiences of **Lydia W. Allison**, with supplementary material by **Walter Franklin Prince**, under the title *Leonard and Soule Experiments in Psychical Research* (1929). An earlier work, *Spirit Messages* (Rochester, 1914), dedicated to the medium Hiram Corson of Cornell University, recorded unique communications received through Soule, apparently from Robert and Elizabeth Barrett Browning, Alfred Lord Tennyson, Henry Wadsworth Longfellow, and many other eminent minds.

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SoulSongs, Inc., The Center for Sound Healing

SoulSongs, Inc., The Center for Sound Healing is an organization founded and led by a woman known only as Shulamit (from the Hebrew word *Shalam*, meaning whole or complete), described as a gifted healer and a Kabbalistic vocal toner. Her work is based upon the **Kabbalah**, the ancient Jewish system of mystic wisdom. The Kabbalah pictures the universe as having emanated from God through a series of levels, each of which is entered through a gate or *sephiroh* (sephira). These ten gates are often pictured on a diagram called the Tree of Life. The highest of the sephiroh are named Kether and Chochmah.

As a tonal healer, Shulamit uses her voice to produce sacred tones (the sounds of the Hebrew vowels that are identified as the breath of God in the Kabbalistic literature). Her intoning

the sounds allows her to access what is thought of as the Chochmah consciousness, a level of wisdom that exists beyond words and concepts, a realm that is boundless and infinite. She then brings that wisdom into a realm of verbal and conceptual understanding (the sephiroh call Binah) and relates it to each person with whom she works.

Shulamit teaches that according to Kabbalah, each person has a higher self (the Neshamah) that in most cases is dormant and must be awakened. Shulamit offers personal sessions to individuals who wish to stimulate their higher self into action or who are in need of healing.

The Center for Sound Healing may be contacted at P.O. Box 465, High Falls, NY 12440. It maintains two webpages, <http://www.soulsongs.com/> and <http://www.kabbalah.com/>.

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Soul Songs. <http://www.soulsongs.com/>. May 20, 2000.

Soul Travel

The primary spiritual experience of practitioners of **EC-KANKAR**, a religious system developed by Sir **Paul Twitchell**. While connections are denied by the organization, soul travel closely resembles **astral projection** or **out-of-the-body travel**. Travel is seen as taking place on the various planes of existence as originally described in the literature of the Radhasoami Beas.

Sounds (in Psychological Research)

Sounds produced in the séance room fall into two main categories: ordinary and psychic. In the first category belong all the natural sounds emitted by the manipulation of certain objects without any visible agency. In the second are the sounds that apparently do not relate to any visible object; both the source and the production of these sounds are unknown.

The noises that accompany the movement of objects, such as the lifting of a table or the shaking of bells or tambourines, are ordinary noises. **Raps, direct voice**, direct music, sounds of invisible instruments, machines, the rattle of chains, the clashing of swords, and sounds of galloping, without having the noise-producing object in the room, would be considered psychic.

Another differentiation may be made according to the intelligence required for the sound production. No intellectual effort is necessary to bang a table or shake a bell. The phonograph requires certain experience, the playing of an instrument artistic education.

The simplest psychic sounds are the raps. Their tonal scale and expressive power is surprising and their strength may increase to formidable blows. For example, as Lord Adare in *Experiences in Spiritualism with D. D. Home* (1870) notes, "At one time, Miss Wynne, Home and I heard a very singular rumbling and rolling sort of sound in the air behind us, which was repeated three times."

The sounds in the séances of **W. Stainton Moses** showed an extraordinary range. The first sound, as distinct from raps, was heard on March 23, 1873, and resembled the plucking of a string in midair. It soon imitated a musical clock that was in the next room. Two months later, the sound became so loud that the vibration of the table was marked.

"The sound would traverse the room and seem to die away in the distance, and suddenly burst forth into great power over the table, which appeared, in some inexplicable way, to be used as a sounding board. The wood of the table vibrated under our hands exactly as it would have done had a violincello been twanged while resting upon it. . . . The sounds were at times deafening and alternated between those made by the very small strings of a harp and such as would be caused by the violent thrumming of a violincello resting on the top of a drum. . . .

With them, as with other phenomena, a great variety was caused by good or bad conditions. Just as illness or atmospheric disturbance made the perfumes and drapery coarse and unrefined, so the lyre sounds became harsh, unmusical and wooden. . . . The table was used until at times the musical twang would shade into a sort of musical knock, and finally become an ordinary dull thud upon the table. . . . When things were not all right, the sound would assume a most melancholy wailing character, which was indescribably weird and saddening. It was not unlike the southing of the wind through trees in the dead of night; a ghost-like dreary sound that few persons would sit long to listen to. That sound was always accompanied by black darkness in the room. . . . No point, indeed, connected with these strange sounds is more remarkable than the intensity of feeling conveyed by them. . . . Anger, sadness, content and mirth, solemnity and eagerness, are conveyed in a way that is quite inexplicable. . . . The wailing sounds above noticed seem at times almost to sob and shriek as if in a burst of sadness. Sometimes to a question put silence will be maintained for a while, and then little hesitating sounds will be made, very slowly and tremulously, as to convey perfectly the idea of uncertainty and doubt. Then again the reply will come clear, sonorous, and immediate as the 'I do' of a witness in the box who has no doubt as to the answer he should give.

"The sounds used always to commence near the circle, and, so to say, radiate from it as a centre into different parts of the room. Of late they have changed, and are usually audible to me before they strike the ear of any other person. How far this may be attributable to clairaudience, a faculty lately developed in me, I cannot say positively. But at any rate, they seem to me to commence by a distant rumble, not unlike the roll of a drum. This gradually draws nearer until it is audible to all, and the old sounds are in our midst.

"Hitherto I only mentioned the stringed musical sounds. . . . But there are other sounds which professedly emanate from the same source and which resemble the sound of a tambourine played over our heads, or, at times, the flapping of a pair of large wings. . . . Still later other sounds, like those made by a small zither, have presented themselves."

Charlton Speer, in an account given to **F. W. H. Myers**, described four kinds of musical sounds produced without any instrument in the room. The first was called "fairy bells." These resembled the tones produced by striking musical glasses with a small hammer. No definite tune was ever played, but the bells, on request, would always run up and down a scale in perfect tune. It was difficult to judge where the sounds came from, but when Speer applied his ear to the top of the table it seemed to be somehow in the wood. The second was a stringed instrument, akin to a violincello but more powerful and sonorous. It was only heard in single notes and was employed to answer questions. The third sound was an exact imitation of an ordinary handbell. It denoted the presence of a particular spirit. The fourth sound could best be described by imagining the soft tone of a clarinet gradually increasing in intensity, until it rivaled the sound of a trumpet, then by degrees gradually diminished to the original subdued tone of the clarinet, until it eventually died away in a drawn-out, melancholy wail. In no case were more than single notes, or at best isolated passages, produced. The controlling agencies accounted for this with the peculiarly unmusical organization of the medium.

Various sounds were used by some of the spirit **controls** as a special mark of identity. "Grocyne" produced pure sounds like those of a thick harp string; "Chom" made the sound of an old Egyptian harp with four strings; "Said" used a three stringed lyre; "Roophal" a seven-stringed one with a rippling sound; and "Kabbila's" sound was like a drum, very deep, a sort of prolonged roll.

It is said in mediumistic communications that the spirits, in their world, can create for themselves from fluidic material the things they wish. Spirits have claimed that they can produce the sound of anything in this same way.

In Gwendolyn K. Hack's *Modern Psychic Mysteries at Millesimo Castle* (1929), there is the interesting note that the spirit of the young aviator Vittorio Centurione always arrived and departed in his airplane. The coming of the airplane was heard from a distance, then it descended into the séance room with the characteristic noise and flew above as if there was no limit of space and finally stopped. On the first occasion when "Centurione" manifested, the approach of the plane was followed by the sound of falling, hissing, and splashing into the water illustrating the very manner by which this aviator had perished over Lake Varese.

Dancing performances and duels were executed for the sitters' entertainment at the séances at Millesimo Castle. In the notes of the séance August 12, 1928, we find:

"D'Angelo: 'Here, in the midst of you, a little battle between two Romans is going to take place' . . . we heard the sound of two swords hastily withdrawn from their scabbards. They were crossed and glanced off each other in a sinister manner. Then we heard the most formidable blows, given first by one side and then by the other. These blows rained upon metal, echoing upon the shields and helmets of the warriors. We heard rapid footsteps pounding the floor as the combatants fought, now advancing, now retreating. It was quite alarming, and one could not avoid covering instinctively, when a powerful thrust came too close, for one felt that the next blow might glance off and strike one's head or neck."

Will Goldston wrote an account of a séance with **Rudi Schneider** in the *Sunday Graphic* (December 22, 1929):

"Several heavy thuds followed, as though a giant were striking a block of marble with a mallet. The extraordinary thing was that the thuds did not seem to come from the walls, the ceiling or the floor, but from the table. They were powerful thuds, and yet they did not cause any vibration in the room, as such thuds caused by normal means would create."

Sources:

Adare, Lord. *Experiences in Spiritualism with D. D. Home*. Glasgow: R. Maclehose, 1924.

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South African Society for Psychical Research

The first South African Society for Psychical Research was founded in 1910 but existed for only a few years. It was not until 1955 that a second attempt to form such an organization was attempted, this time by Arthur E. H. Bleksley and others at the University of Witwatersrand. The previous year an informal group had gathered to study psychic phenomena, and the interest stimulated by this group led directly to the society's formation.

No sooner had the society formed than it came under a strong ideological attack by a group of psychic debunkers, described as "Marxists, atheists, and communists," and the original program of the group was diverted to answering the challenge. It developed a public program to establish the existence of psi phenomena and the legitimacy of scientific efforts to study it. It was able to survive this crisis successfully and has continued to exist to the present. In 1968, it founded the South African Institute for Parapsychological Research and moved from an exclusive emphasis on education to the development of a research program. The institute survived for several years but eventually ran out of funds.

Over the long haul, the society has suffered from the country's former apartheid policies, which prohibited the participation of black people in the organization. Social customs also prevented research among the native population, which would have provided a unique resource for the society. Also, the relatively small white population has had difficulty keeping the so-

ciety functioning on a steady basis. Its meetings and publications are sporadic, and it has been unable to establish a headquarters or hire staff. However, the society now publishes the *Parapsychological Journal of South Africa*, and in 1974 a branch of the society opened at the University of Natal in Durbin. It may be contacted at P.O. Box 23154, Joubert Park, Johannesburg 2044, South Africa.

Sources:

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SOUTH AMERICA

[Note: See the related article on Native North Americans in the entry **America**.]

South American Indians

Throughout South America, the magician caste analogous to the medicine men or shamans of North America were known as *piates* or *piaes*. Of those of British Guiana (now Guyana), W. H. Brett gives the following account in *The Indian Tribes of Guiana* (1868):

"They are each furnished with a large gourd or calabash, which has been emptied of its seeds and spongy contents, and has a round stick run through the middle of it by means of two holes. The ends of this stick project—one forms the handle of the instrument, and the other has a long string to which beautiful feathers are attached, wound round it in spiral circles. Within the calabash are a few small white stones, which rattle when it is shaken or turned round. The calabash itself is usually painted red. It is regarded with great awe by the heathen Indians, who fear to touch it, or even to approach the place where it is kept.

"When attacked by sickness, the Indians cause themselves to be conveyed to some friendly sorcerer, to whom a present of more or less value must be made. Death is sometimes occasioned by those removals, cold being taken from wet or the damp of the river. If the patient cannot be removed, the sorcerer is sent for to visit him. The females are all sent away from the place and the men must keep at a respectful distance, as he does not like his proceedings to be closely inspected. He then commences his exorcisms, turning, and shaking his *marakka*, or rattle, and chanting an address to the *yauhahu*. This is continued for hours, about midnight the spirit is supposed to be present, and a conversation to take place, which is unintelligible to the Indians, who may overhear it. These ceremonies are kept up for successive nights.

"If the patient be strong enough to endure the disease, the excitement, the noise, and the fumes of tobacco in which he is at times enveloped, and the sorcerer observes signs of recovery he will pretend to extract the cause of the complaint by sucking the part affected. After many ceremonies he will produce from his mouth some strange substance, such as a thorn or gravelstone, a fish-bone or bird's claw, a snake's tooth, or a piece of wire, which some malicious *yauhahu* is supposed to have inserted in the affected part. As soon as the patient fancies himself rid of this cause of his illness his recovery is generally rapid, and the fame of the sorcerer greatly increased. Should death, however, ensue, the blame is laid upon the evil spirit, whose power and malignity have prevailed over the counteracting charms. Some rival sorcerer will at times come in for a share of the blame, whom the sufferer has unhappily made his enemy, and who is supposed to have employed the *yauhahu* in destroying him. The sorcerers being supposed to have the power of causing, as well as of curing diseases, are much dreaded by the common people, who never willfully offend them. So deeply rooted in the Indian's bosom is this belief concerning the origin of diseases, that they have little idea of sickness arising from other causes. Death may arise from a wound or a contusion, or

be brought on by want of food, but in other cases it is the work of the *yauhahu*.

"I once came upon a Warau practising his art upon a woman inflicted with a severe internal complaint. He was, when I first saw him, blowing violently into his hands and rubbing them upon the affected part. He very candidly acknowledged his imposture when I taxed him with it, put up his implements, and went away. The fate of the poor woman, as it was related to me some time afterwards, was very sad. Though a Venezuelan half-breed, and of the Church of Rome, she was wedded to the Indian superstitions, and after trying the most noted sorcerers without relief, she inflicted on herself a mortal wound with a razor in the vain attempt to cut out the imaginary cause of her internal pain.

"Some have imagined that those men have faith in the power of their own incantations from their performing them over their own children, and even causing them to be acted over themselves when sick. This practice it is indeed difficult to account for. The juggling part of their business is such a gross imposture as could only succeed with a very ignorant and credulous people; but it is perhaps in their case, as in some others, difficult to tell the precise point where credulity ends and imposture begins. It is certain that they are excited during their incantations in a most extraordinary way, and positively affirm that they hold intercourse with spirits; nor will they allow themselves to be laughed out of the assertion however ridiculous it may appear to us.

"The Waraus, in many points the most degraded of the tribes, are the most renowned as sorcerers. The huts which they set apart for the performance of their superstitious rites are regarded with great veneration.

"Mr. Nowers, on visiting a Warau settlement, entered one of those huts, not being aware of the offense he was committing and found it perfectly empty, with the exception of the gourd, or *mataro*, as it is called by the tribe. There was, in the centre of the hut, a small raised place about eighteen inches high, on which the fire had been made for burning tobacco. The sorcerer being asked to give up the gourd, peremptorily refused, saying that if he did so his two children would die the same night."

Franz Keller, in *Amazon and Madeira Rivers* (1874), observes of the Brazilian tribes as follows:

"As with the shamans of the North Asiatic nations, the influence a Pajé may secure over his tribe depends entirely on the success of his cures and his more or less imposing personal qualities. Woe to him if by some unlucky ministration or fatal advice he forfeits his prestige. The hate of the whole tribe turns against him, as if to indemnify them for the fear and awe felt by them until then; and often he pays for his envied position with his life.

"And an influential and powerful position it is. His advice is first heard in war and peace. He has to mark the boundaries of the hunting-grounds; and, when quarrels arise, he has to decide in concert with the chieftain, sometimes even against the latter's wishes. By a majestically distant demeanour, and by the affectation of severe fasting and of nightly meetings with the spirits of another world, these augurs have succeeded in giving such an appearance of holiness to the whole caste, that their influence is a mighty one to the present day, even with the Indians of the Aldeamentos, where contact with the white race is sure by-and-by to produce a certain degree of scepticism.

"When I was at the Aldeamento of San Ignacio, on the Paranapanema, Cuyaba, chieftain and Pajé of an independent horde of Cayowa Indians made his appearance, and I had the honour of being introduced to this magnificent sample of a conjurer. He was a man of about fifty, with large well-cut features, framed within a dense, streaming mane of long black hair. The long *xerimbata* on his under lip (a long, thin, cylinder of a resin resembling amber), a great number of black and white beads covering his chest in regular rows like a cuirass, and a broad girdle holding his *cherapi* (sort of apron), which was

fringed all round with rich, woven ornaments, gave him quite a stately, majestic appearance."

The Chileans called their magicians *gligua* or *dugol*, and they were subdivided into *guenguenu*, *genpugnu*, and *genpiru*, meaning respectively "masters of the heavens," "of epidemics," and "of insects or worms." There was also a sect called *calcu*, or "sorcerers," who lived in caves, and who were served by *ivunches*, or "man-animals," to whom they taught their terrible arts.

The Araucanians believed that these wizards had the power to transform themselves at night into nocturnal birds, to fly through the air, and to shoot invisible arrows at their enemies, besides indulging in the malicious mischief with which folklore credits the wizards of all countries. They believed their priests possessed numerous familiars who were attached to them after death—similar to the beliefs of the magicians of the Middle Ages. These priests or diviners were celibate, and led an existence apart from the tribe, in some communities being dressed as women. Many tales are told of their prowess in magic, that indicate that they were either natural epileptics or ecstasies, or that disturbing mental influences were brought about by the use of drugs. The Araucanians also held that to mention their real personal names gave magic power over them that might be turned to evil ends. Regarding the wizards of the inhabitants of the territory around the River Chaco in Paraguay, Barbrook Grubb records as follows in *An Unknown People in an Unknown Land*:

"The training necessary to qualify an Indian to become a witch-doctor consists, in the first place, in severe fastings, and especially in abstention from fluid. They carry this fasting to such an excess as to affect the nervous system and brain. Certain herbs are eaten to hasten this stage. They pass days in solitude, and, when thoroughly worked up to an hysterical condition, they see spirits and ghosts, and have strange visions. It is necessary, furthermore, that they should eat live toads and some kinds of snakes. Certain little birds are plucked alive and then devoured, their power of whistling being supposed to be thus communicated to the witch-doctor. There are other features in the preliminary training which need not be mentioned, and when the initiatory stage has been satisfactorily passed, they are instructed in the mysteries under pledge of secrecy. After that their future depends upon themselves.

"It is unquestionable that a few of these wizards understand to a slight degree the power of hypnotism. They appear at times to throw themselves into a hypnotic state by sitting in a strained position for hours, fixing their gaze upon some distant object. In this condition they are believed to be able to throw their souls out—that is, in order to make them wander. It seems that occasionally, when in this state, they see visions which are quite the opposite of those they had desired. At other times they content themselves with concentrating their attention for a while upon one of their charms, and I have no doubt that occasionally they are sincere in desiring to solve some perplexing problems.

"One of the chief duties of the wizard is to arrange the weather to suit his clansmen. If they want rain it is to him they apply. His sorceries are of such a kind that they may be extended over a long period. He is never lacking in excuses, and so, while apparently busy in combating the opposing forces which are hindering the rain, he gains time to study weather signs. He will never or rarely venture an opinion as to the expected change until he is nearly certain of a satisfactory result. Any other Indian could foretell rain were he to observe signs as closely as does the wizard. The killing of a certain kind of duck, and the sprinkling of its blood upwards, is his chief charm. When he is able to procure this bird he is sure that rain cannot be far off, because these ducks do not migrate southwards until they know that there is going to be water in the swamps. These swamps are filled by the overflowing of the rivers as much as by the local rainfalls, and the presence of water in the rivers and swamps soon attracts rain-clouds.

“The wizards also observe plants and animals, study the sky and take note of other phenomena, and by these means can arrive at fairly safe conclusions. They are supposed to be able to foretell events, and to a certain extent they succeed so far as these events concern local interest. By judicious questioning and observation, the astute wizard is able to judge with some amount of exactitude how certain matters are likely to turn out.

“After we had introduced bullock-carts into their country, the people were naturally interested in the return of the carts from their periodical journeys to the river. When the wizards had calculated carefully the watering-places, and had taken into consideration the state of the roads, the character of the drivers, and the condition and number of the bullocks, all that they then required to know was the weight of the loads and the day on which it was expected that the carts would leave the river on their return journey. The last two items they had to obtain from us. When they had these data, by a simple calculation they could make a very shrewd guess, not only at the time when they might be expected to arrive at the village, but also at what particular part of the road they might happen to be on any given day. A great impression was made upon the simple people by this exhibition of power, but when we discovered what they were doing, we withheld the information, or only gave them part, with the result that their prophecies either failed ignominiously or proved very erroneous. Their reputation accordingly began to wane.

“The wizards appear to be authorities on agricultural matters, and when application to the garden spirit has failed, the witch-doctor is called in. He examines the crop, and if he thinks it is likely to be a poor one, he says it is being blighted by an evil spirit, but that he will use what sorceries he can to preserve it. If, on the other hand, he has reason to believe that the crop will be a good one, he spits upon it here and there, and then assures the people that now they may expect a good harvest.

“Some of the chief duties of the witch-doctor consist in laying ghosts, driving off spirits, exorcising *kilykhama* in cases of possession, assisting wandering souls back to their bodies, and generally in the recognising of spirits. When a ghost is supposed to haunt a village, the wizard and his assistants have sometimes an hour’s arduous chanting in order to induce the restless one to leave. When he considers that he has accomplished this, he assures the people that it is done, and this quiets their fears. Evil spirits frequenting a neighbourhood have also to be driven off by somewhat similar chanting.”

Through the twentieth century, practices first described in the nineteenth century by anthropologists have been integrated into the Spiritualist groups of the countries of South America, especially **Brazil**.

Sources:

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Southcott, Joanna (1750–1814)

British prophetess of the eighteenth and nineteenth centuries who announced that she had a divine pregnancy. She was born on April 25, 1750, one of the daughters of a farmer in the village of Gittisham, East Devon, England. She grew up in a devout religious atmosphere, being obliged to read a chapter of the Bible daily and discuss it with her father. She became a sturdy, vivacious, self-reliant young woman.

When she was 21, her father became ill, obliging her to take charge of the farm, which she managed admirably for a couple of years until her father recovered. Southcott left the farm and

went into domestic service for five years at the house of an upholsterer in Exeter, where she also became skilled in the trade. She next went to work as a maid for a couple named Taylor.

For 42 years Joanna had lived a normal life, but in 1792, at the time of her menopause, she began to have strange experiences.

Southcott’s Prophetic Career

These were apocalyptic times. In France, revolutionary mobs had stormed the king’s palace, and the houses of noblemen were in flames. Radical propagandists sought to foment revolution in Britain. Tom Paine’s *The Rights of Man* had just been published. Several extreme religious movements had appeared.

Among the prophetic voices was that of a young naval officer, Richard Brothers. Brothers immersed himself in Bible study and preached powerful sermons on his apocalyptic visions, with warnings of the Day of Doom. He believed that the time had come for the Jews to regain Palestine, that the British were a lost tribe of Israel, and that the Second Coming of the Lord was at hand. Brothers was eventually arrested and charged with “maliciously publishing fantastical prophecies with intent to cause disturbances,” certified as insane, and sent to a mental asylum, where he stayed for 11 years.

About this time Southcott also began to have similar apocalyptic dreams and visions. She was visited by a “voice,” which told her, “The Lord is awakened out of sleep. He will terribly shake the earth.” At first, Southcott thought she was being deluded by Satan, but the voice began to make amazingly accurate prophecies about events, both great and small.

Asked for a sign, the voice knocked three times on the bedstead—an early precursor of the **raps** at nineteenth-century Spiritualist séances. Then she suddenly found her hand writing messages without conscious guidance. She stated, “The writing comes extremely fast, much faster than I could keep up by voluntary effort. I have to turn over the pages and guard the lines of writing from running into each other; but, except for this, I need not look at the paper. I can talk on other subjects while writing. The mass of the writings consists in teachings on Religion. Some messages, however, deal with earthly matters.” Many of the writings were in simple verse form.

When her prophecies on domestic affairs began to be vindicated, Southcott became confident that the voice was a true guide, and she attempted to interest religious authorities in her messages. A Methodist preacher listened to her, then pronounced, “This is from Satan to disturb your peace.” She approached the Dissenters, but their minister stated that her revelations were unscriptural. She then turned to the established Church and wrote to a preacher named Joseph Pomeroy, vicar of St. Kew in Cornwall, who had himself warned of perilous times to come.

Pomeroy received her kindly and said he saw nothing diabolical in the messages, but he told her mistress, Mrs. Taylor, “She will be out of her mind soon.” On a subsequent visit, Southcott spoke to Pomeroy of impending events of an apocalyptic nature, and he said, “You have advanced things that make me shudder. It is bordering on blasphemy.” At a loss to refute her sincerity, he suggested that she have her writings examined by a jury of clergymen.

Thereupon Southcott sent Pomeroy a number of prophecies that were fulfilled. She predicted that the bishop of Exeter, then in good health, would not live until Christmas of that year. He died on December 12. In 1796 Lord Malmesbury went on a peace mission to Paris. Southcott foretold that it would fail, and so it did. At that time it would have seemed unreasonable to believe that the French revolutionary armies would conquer Italy, as predicted by Southcott, but young Bonaparte’s success brought this to pass. Southcott was sincerely convinced that her messages were from God.

In 1797, Southcott left the service of the Taylors and went to work for several Exeter tradesmen in upholstering. She was

a good worker, and her income helped to support her father, who was ill again. She also saved some money for her eventual retirement.

All this time her messages continued. Joanna introduced an early feminist view into her messages, claiming that when the time was right, God would use a woman to fulfill divine purpose. She stated, "Is it a new thing for a woman to deliver her people? Did not Esther do it? And Judith? Was it not a woman that nailed Sisera to the ground?" She became convinced that she herself was the destined "Bride of the Lamb," "woman clothed with the sun" in Revelation (12:1). In 1794, her voice had stated, "Now I'll tell thee who thou art, The true and faithful Bride."

Southcott alarmed Pomeroy with what seemed to him a blasphemous claim, as well as with more prophecies. She demanded that her messages be considered by a panel of clergymen. She wrote to the bishop, the archdeacon, and the chancellor, urging them to visit Pomeroy and test her teaching. On January 5, 1801, she wrote again to five clergymen, asking them to prove within seven days that the messages were not divine revelations. After a week she heard nothing, so she took her messages to an Exeter printer, paying him £100 she had saved for her old age.

In February of that year, *The Strange Effects of Faith* appeared as a 48-page, nine-penny pamphlet describing how the messages had come to Southcott and how she had sought to get clerical recognition of them. The following month she published *Second Part*. By now, her life savings were exhausted, so she borrowed from a moneylender to sponsor publication of further parts.

Rev. T. P. Foley, fellow of Jesus College, Cambridge, an intelligent, educated man and a former follower of the unfortunate fanatic Richard Brothers, saw these modest pamphlets and was immediately impressed with them. He consulted other friends, including the engraver William Sharp (who had also been a follower of Brothers's), and they attempted to interest clergymen in forming a jury to consider Southcott's writings. Afterward, many of the prophecies and other papers were put in a box fastened with cords and sealed with seven seals. Sharp had charge of this. The sealed box was later to become a central point in controversies over the writings.

When some of Southcott's followers printed her letters, Pomeroy was alarmed to find his name frequently quoted, and in a weak moment threw her papers on the fire. Almost immediately he had a letter from Southcott demanding their return, and thereafter his life was made miserable by scores of letters from her and her followers, denouncing him as a second Johoiakim who burned the roll of the prophet and threatening him with divine and diabolical justice.

The Seals

As Southcott's followers increased, she devised a strange sign of her mission, her famous "seal." Years earlier, when working in the shop of Mr. and Mrs. Taylor, she had found a seal with the initials "I. C." and two stars. One day she formed the idea that these were the initials of Jesus Christ ("I" and "J" were then interchangeable as initials) and marked her prophecies with this seal. Now the idea came to her that this also indicated the sealing of believers as well as prophetic writings, as cited in Rev. 7:3: "Hurt not the earth till we have sealed the servants of our God."

She cut paper into squares and marked a circle on each square, writing inside, "The Seal of the Lord, the Elect and Precious, Man's Redemption to Inherit the Tree of Life, to be made Heirs of God and Joint Heirs with Jesus Christ." Her followers received one of these squares after signing it, and it was folded up like an envelope and marked with the "I. C." seal.

Within a year she had issued several thousand of these "seals." Unfortunately she was accused of selling them and making a handsome income, although she claimed the seals were freely issued without any charge. (It is possible that mid-

dlemen asked money for them, since many people regarded them as lucky charms or passports to heaven.)

The Ministry Prospers

From time to time, Southcott was genuinely tortured by doubts as to whether her inner voice was a delusion of Satan, and she toyed with the idea of giving up her mission and going back to the upholstery trade. Some of her prophecies had failed. After one period of depression, she published her doubts in a pamphlet titled "A Dispute between the Woman and the Powers of Darkness." It seemed to be an honest work by a sincere woman, caught up in a strange mission that she had never sought.

But after 18 months her mission grew rapidly, with followers in London and the provinces, and she soon enrolled more than eight thousand disciples. She continued to demand that the bishops examine her claims and prophecies and agreed to abide by their decision, but the church dignitaries were unwilling to become involved.

Her mission continued to grow in spite of various unfortunate setbacks. One of these was the case of the infamous Mary Bateman, thief and abortionist, who had obtained a seal from Southcott and claimed that her hens were laying eggs with an inscription announcing the coming of Christ. Mary Bateman was executed for the murder of Rebecca Perigo, whom she had unmercifully fleeced for years by selling her charms against evil. For a time this scandalous episode of one of the "sealed followers" caused much embarrassment to the movement.

But Southcott's writings sold well, and many people who had followed the unfortunate Richard Brothers now came to join her mission. In 1812 a legacy from a disciple gave her financial independence. During 1813 her ecstasies increased and she felt surrounded by angels.

Shiloh

Southcott was 64 years old when her "voice" commanded, "Order twelve gowns for thy wedding." She was greatly disconcerted by this, as she had no desire for matrimony, but in early 1814 the voice added, "This year in the sixty-fifth year of thy age thou shalt bear a son by the power of the Most High." Back in 1794, she had already declared her conviction that she was "the Bride of the Lamb," but now the full significance of this dawned on her. The Virgin Mary had born a divine son. Southcott's child would have a divine destiny.

In Genesis (49:10) Jacob says that the scepter will not depart from Judah "until Shiloh come." This passage has confused and comforted many religious prophets, including Richard Brothers, who had declared at one point, "I am Shiloh." Southcott believed Brothers misunderstood the passage; Shiloh was to arise in the Last Days. In March 1814 she declared her belief that Shiloh was her unborn child. By then she showed every sign of pregnancy, and astonishingly enough this was confirmed by a leading surgeon and no fewer than 20 other medical practitioners.

The followers received the news of the coming divine virgin birth with great joy, and gifts flowed in. A satinwood cradle for the baby was prepared at a cost of £200. A superbly bound Bible was presented, and dozens of christening mugs and pap spoons. Recalling her message to Pomeroy (the Cornwall vicar) that she was the bride mentioned in Scripture, Southcott concluded that she must make an earthly marriage so that Shiloh would have a foster father, as with Joseph and the child Jesus. Accordingly on November 12 she was married in her bedroom to John Smith, steward of the earl of Darnley.

Southcott expected the divine birth in July, but as late as September nothing had happened. During November, painful doubts began to manifest in her mind, and once again she began to wonder if her voice had misled her. She called her close friends to her bedside and confessed despairingly, "Now it all appears delusion." She grew weaker, and by December 16 the symptoms of pregnancy had vanished. She told her doctor

she was gradually dying, and requested that after her presumed death her body be kept warm for four days, in case she was only in a trance. She died early in the morning on December 27.

After the four days had elapsed, her doctor and 14 other medical practitioners examined the body and found no organic disease beyond a condition of dropsy, which may have enhanced the false pregnancy. It is probable that Southcott suffered a deep depression and no longer wished to live after her final disillusionment with her divine mission.

Just before her death she had made a will in which she sadly claimed that she had been deceived by the Devil and directed that all the gifts intended for the coming Shiloh be returned to their donors. She was buried in Marylebone Cemetery, London, on January 2, 1815, and her tombstone, evidently supplied by a follower, predicted great wonders yet to come but inaccurately stated her age as 60 instead of 64. The tombstone was shattered in a gunpowder explosion at Regent's Park in 1874.

The Successors of Joanna Southcott

Her death and recantation left her thousands of followers in great confusion. A large number refused to believe that her mission had been a delusion. Others formed splinter groups. Among these was a group led by George Turner, "Herald of Shiloh," who claimed to be Southcott's successor. He explained that Shiloh had been taken from Southcott's womb into Paradise until the appointed time.

Turner's demented "Proclamation of the Final Days" was to be delivered in Palace Yard, London. It denounced "the Treasury, Horse Guards, Carlton House, the Playhouses, Churches and Chapels, the Tower, Somerset House, and other public places. The Angel of the Lord shall sink all by earthquake." His radical manifesto dictated, "The whole United Kingdom is to be divided to the People on the Roll. Those who are not worth a penny now must be lords of the land. No rents must be paid. No postage for letters. No turnpikes. No taxes. Porter a gallon for one half-penny. Ale the same. The dead must be carried in carts three miles from the city and put into deep pits covered with pigs' flesh."

Confined to a Quaker asylum for the insane, Turner continued with fantastic directions for his faithful followers. Shiloh's palace must have walls of pure gold adorned with precious stones. "There must be in attendance 70,000 men that play musical instruments and 70,000 singing women. He must have 500,000 servants, and his carriages must be of pure gold." Turner himself was to have 300,000 servants and accommodations similar to those of Shiloh.

In 1820 Turner was declared cured of insanity, and his followers petitioned the lord chancellor for his release, granted a few months later. After an extravagant "marriage supper," Turner promised that Shiloh would appear in London on October 14, being born as a boy already six years old. When the date passed uneventfully, the faithful took it as merely a divine test of their love. Turner's own "voice" ordered him to marry, so that Shiloh might have a foster mother. Accordingly Turner chose a wife, and a new date of April 10, 1821, was pronounced for the birth of Shiloh. When nothing happened, some followers were disillusioned; others followed rival leaders.

Visions came to a wool comber named John Wroe, another Southcott follower, who came into prominence when he challenged Turner's original prophecy of October 14, 1820, as the date of birth of Shiloh. Wroe now assumed control of Turner's group, and his followers proclaimed themselves Christian Israelites. Wroe dictated new laws for the Final Days. Males were to be circumcised, and everyone was to eat only kosher meat. Men had to wear dark, broad-brimmed hats and special clothing; even the sober dress for women was stipulated in great detail. Men were also to give up shaving and wear beards. Everyone was to give up snuff, tobacco, and alcohol. Those who transgressed these laws were to be severely beaten.

One child died after circumcision and the man performing the operation was charged with manslaughter. He was acquitted after Jewish leaders pressured the government, fearing that their own legitimate rite would be prohibited.

Eventually the movement renounced Wroe after persistent debaucheries on his part, but he emigrated to the United States and then to Australia, where his mission continued to have followers. He died in 1863. The Christian Israelite church continues in Australia, and there was one congregation in the United States as of the mid-1990s.

Meanwhile another large group of Southcott believers had followed John Ward, a pauper Irish shoemaker. He had been a disciple of George Turner's before his faith in Southcott was shaken when he read an attack on the New Testament account of Christ by the freethinker Richard Carlile. Eventually he concluded that the Scriptures were not history but prophecies, foretelling future events, and that the accounts of the birth of Jesus were allegorical. He had visions of Southcott, who told him, "Thou art Shiloh."

Ward eventually decided that he himself was the Jesus foretold in the Gospels, in part because he had been born on Christmas Day and his mother's name was Mary. Even more fantastic was Ward's belief that he was Satan before becoming Christ, and that the Devil was now the Son of God. All the Scriptures implicated him in a multiplicity of roles. He was Adam, Judah, and Elijah. He claimed, "There is no name in Scripture which I may not with propriety apply to myself." Because of the many texts using the name Zion, he chose this designation for himself, becoming known as "Zion Ward."

Ward escaped from the poorhouse where he had been confined and talked followers into supporting his mission by publishing literature and handbills. He roamed the country preaching his unique variety of messianism, which included attacks on landlords, the government, and the established Church. He was a remarkable orator and obtained considerable support for his mission. Eventually his health broke down, and he died of a stroke on March 12, 1837. Faithful followers continued to support him long after his death, and as late as 1921 one supporter published his book *The Shilohites' Bible*. By then there was no public mission, and a handful of the faithful simply read his books and meditated on his message.

In 1875, the Southcott followers were given a new direction by another prophet, a soldier named James White, whose friends called him "The Stranger." Like Southcott, he was inspired by a mysterious voice that ordered him to regroup the faithful. He adopted the name James Jereshom Jezreel. "Jereshom" was a misspelling of "Gershom," the name of the first child of Moses. "Jezreel" came from Hosea: "Then shall the children of Israel and the children of Judah be gathered together and appoint themselves one Head, for great shall be the day of Jezreel."

White published a book, titled *The Flying Roll* (derived from the book of Zechariah), outlining his new creed. In Rev. 8:2, seven angels are given seven trumpets to sound before the Day of Doom. According to White, these angels were seven prophets. The first five were Richard Brothers, Southcott, George Turner, a man named Shaw (another Southcott successor), and John Wroe. White was the sixth angel. One more prophet would arise, then Shiloh would come.

One of Jezreel's important converts was a girl of 15 named Clarissa Rogers. She too heard a mystical voice, which called on her to preach in the United States. Her beauty and eloquence converted many Americans, some of whom returned with her to Gillingham, Kent, where Jezreel had become established. Jezreel married her, and they both toured America in 1880 with six wagons, a large tent, and a hundred benches.

They collected enough financial support to enable them to buy a 20-acre site in Gillingham, where they built a housing estate for their followers, with shops and bakeries so that they could pursue a trade. They ran a successful delivery service in Gillingham and Chatham with their carts, selling bread, meat,

produce, and other provisions. The Jezreel estate also had the International College for boys and girls, with special emphasis on harp playing and study of Jezreel's writings.

In 1884, after a successful tour in Australia, Jezreel returned with ambitious plans for a temple, cubic in shape, 100 feet high, 100 feet wide, and 100 feet long. It was to house printing presses, offices, and an assembly hall seating six thousand people. The walls were to be reinforced with steel girders and cement used instead of mortar, and it was to last for a thousand years. After six months' building, Jezreel died in March 1885.

His wife, who had adopted the name Esther, continued to develop the movement effectively, opening Jezreel chapels in many areas and employing hawkers to carry the movement's literature all over the country. There were Jezreel followers in the United States, Australia, and New Zealand. Esther was accepted as the seventh angel with a trumpet, to be followed by Shiloh. She died in 1888, only three years after her husband. The great temple remained unfinished.

After her death, quarrels and schisms arose in the movement. One branch followed Michael Keyfor Mills, who organized a Jezreel community in Detroit, Michigan, but it soon broke up. In 1903 Benjamin Purnell, who had been expelled from the Detroit community, founded his own colony, the House of David, in Benton Harbor, Michigan. Things went well for several years, and their orchestra and baseball team became famous.

Problems began in 1926, when the community had nine hundred colonists. Four years earlier, Purnell had stopped making public appearances and disappeared from public sight, but in 1926 he was arrested during a police raid on the community. A lengthy investigation and court proceeding followed. In 1927 the colony was declared a public nuisance and moved into receivership. Purnell and his wife, Mary, were excluded from further association with the colony. Purnell died on December 16. Mary Purnell began a lengthy fight for the return of the colony's property, and in 1930 a settlement was reached. Assets were divided between her and H. T. Dewhist, who had assumed control of the House of David following Purnell's arrest.

The House of David continues on its original land. Mary Purnell and her followers established a second community a short distance away. Both continue to the present time. An Australian branch of the House of David also survives.

The Panacea Society

The final phase of the Southcott movement commenced in 1907 and involved four ladies who became skillful propagandists for the movement. They were Alice Seymour, who edited editions of Southcott's books; Rachel Fox, a Quaker; her friend Helen Exeter, who received Spiritualistic messages about Joanna Southcott's sealed box; and Mabel Barltrop, widow of an Anglican curate, who was a godchild of the poet Coventry Patmore.

Mabel Barltrop pestered innumerable clergymen and bishops, demanding that they open Southcott's box. She joined forces with Helen Exeter, whose spirit messages through **automatic writing** informed her that she would be the mother of Shiloh. Exeter, who was to be the eighth prophet, adopted the name Octavia.

Octavia established a settlement at Bedford, and many supporters of the emerging suffragette movement joined her. She continued to badger the bishops to open Southcott's box and study the writings and prophecies it contained. For 20 years she propagandized with handbills, posters, and petitions.

In 1918 the bishop of Lambeth stated that he had the consent of 24 bishops to receive the box and open it on March 7 or 8. But Octavia's followers were not satisfied unless all the bishops were prepared to spend a whole week studying the contents. Not surprisingly, Bishop Carpenter could not agree, and the matter was dropped. It was the nearest the famous box ever came to being officially examined as Southcott had always desired.

By this time Octavia had been declared to be Shiloh by her followers. By 1920 she had a team of 36 residents at Bedford and a large following in Britain, Australia, and America.

In 1923 the movement took a new direction. One night Octavia tried to swallow a pill, but it slipped away and rolled under a cupboard. Accordingly she took the glass of water and prayed that it would serve the purpose of the pill. When it did, her voice proclaimed that she had been given healing powers. Thereafter the community prepared small linen squares "with the breath of prayer." These were to be dipped in water, which was to be drunk or poured onto wounds. The community adopted the name The Panacea Society, convinced that they had a universal remedy for all ills.

Octavia herself died in 1934, notwithstanding the universal remedy, but her movement continues.

The Opening of the Southcott Box

For decades, quaint notices continued to appear in British newspapers stating, "War, disease, crime and banditry will increase until the Bishops open Joanna Southcott's box."

In 1927 an attempt to resolve this persistent controversy was undertaken by the British psychical researcher **Harry Price**, who had a great flair for publicity. On April 28, 1927, he arrived at his **National Laboratory of Psychical Research** to be greeted by his secretary with the news "Joanna Southcott's box has arrived!" According to Price, it had been sent by the employer of two servants who were descendants of Mrs. Rebecca Morgan (née Pengarth), said to have been the sole companion of Southcott between 1798 and 1814. The cover letter stated that the Morgans had become custodians of Southcott's box, which had been earlier entrusted to Rebecca, and that the National Laboratory of Psychical Research should arrange for a formal opening of the box because the writer was moving to the United States.

This account has been challenged by **Trevor H. Hall** in his book *The Search for Harry Price* (1978), which suggests that the letter was a forgery by Price to obtain publicity for the box. It is true that there is no mention of Rebecca Pengarth as a companion to Southcott in histories of the movement, although the box itself appeared to be a genuine Southcott relic, however Price came into possession of it. It was a strongly built casket of walnut, stained with age, with a heavy lid with a mother-of-pearl plate bearing the engraved initials "I. S." (i.e., J. S.). The casket was secured by two rusty steel bands and by strong silk tapes secured in five places with large black seals bearing a profile of George III.

Price invited eight psychics, a psychologist, and a dowser to inspect the box and give their impressions of its contents. Most of the psychometric impressions proved reasonably accurate. When Price later x-rayed the box in his laboratory he identified the following objects: an old horse pistol, a dice box, a fob purse with coins in it, a bone puzzle with rings, some blocks (one with metal clasps), a framed painting or miniature, a pair of earrings, and a cameo or engraved pebble.

Price secured much publicity for the box, and sensational stories were published that it might contain a boobytrap bomb intended to kill the bishops. Price wrote to three archbishops and 80 bishops stating his intention to make a formal opening of the box, and asking if they would consent to be present to honor Southcott's wishes and perhaps to end the persistent superstition surrounding the box.

Some replies were noncommittal. The bishop of Derby hoped that Price could get a quorum for the opening in order to "lay to rest the Joanna Southcott legend." The bishop of Lincoln strongly advised opening the box "with or without the presence of bishops." The bishop of Liverpool wrote: "I join you in hoping that the Southcott myth will be exploded." In contrast, the bishop of Kensington was unsympathetic, saying that he did not wish to be a party to providing amusement for a public that would like nothing better than to see a company

of bishops the victims of a hoax, even if it had been arranged one hundred years earlier.

However, the bishop of Chichester wrote that he would be glad if the Southcott myth could be exploded and would be willing to be present, if in London at the time. The bishop of London replied that he would try to be present. The bishop of Carlisle replied that he would be present if the archbishop of Canterbury "should be satisfied as to the propriety of bishops being present at the opening of the box."

The archbishop of Canterbury replied that his correspondence over Southcott's box had been voluminous and extended over many years. He was not sympathetic to the idea, "partly profane and partly comic," that 24 bishops representing the 24 elders in Revelation should sit around the box. He believed the box should be opened speedily, but also thought that as soon as it was opened a rival box would be found. Other bishops expressed interest in being present if in London, or if given permission by the archbishop of Canterbury.

The opening of the box took place before a large audience at the Hoare Memorial Hall, Church House, Westminster, London, on July 11, 1927. For the event, only the bishop of Grantham turned up, but the bishop of Crediton was represented by his son, the Reverend Trefusis.

As already mentioned, the psychometric impressions given by the psychics contained many accurate statements. Not surprisingly, the X-rays of the solid objects were also correct. Among the 56 objects in the box, the pamphlets and books included: *The Surprises of Love, Exemplified in the Romance of a Day . . .* (1765), with annotations; *Rider's British Merlin* (1715); *Calendrier de la Cour* (1773); and Ovid's *Metamorphoses* (1794). There was a paper souvenir "printed on the River Thames, Feb. 3rd, 1814," and a lottery ticket for 1796. Among the objects were a fob purse (containing silver and copper coins and tokens), a horse pistol, a miniature case, an ivory dice cup, a bone puzzle, a woman's embroidered nightcap, and a set of brass money weights.

Naturally the loyal Southcottians did not accept that these pathetic souvenirs were the contents of the right box, and the appeals to bishops to attend the opening of the true box continued, although it was by no means clear where this box might be. Certainly one would have expected the real Southcott box to contain voluminous prophecies, correspondence, and religious pamphlets.

The incredible story of Joanna Southcott and her prophecies has continued over nearly two centuries and is still not wholly extinct. The Southcott literature is voluminous. She herself published some 65 books and pamphlets, while her followers in the various groups added a flood of additional communications.

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Southern California Society for Psychological Research, Inc. See Society for Psychic Research (California)

Sovereign and Military Order of the Temple of Jerusalem

The Sovereign and Military Order of the Temple of Jerusalem, incorporated in Belgium in 1932, is the largest group growing out of the Neo-Templar Movement launched by Bernard-Raymond Fabré-Palaprat (1773–1838) in the years following the French Revolution. The Order of the Temple, commonly called the Templars, was a medieval monastic order virtually destroyed by King Philip the Fair of France and formally dissolved by Pope Clement V in 1307. The order survived for another century in Portugal, but by the beginning of the fifteenth century had completely disappeared.

However, as Speculative **Freemasonry** spread through Europe in the eighteenth century, a rumor developed that the order had survived in the person of knights who sought protection in the masonic guilds of Scotland and Ireland. They were the sources of the "Templar" degrees in the Masonic initiatory structure. Then, at the time of the French Revolution, some French masons began to argue that since the **Templars** came before Freemasonry, it was logically independent of it and hence not subordinate to it. Their cause was championed by Fabré-Palaprat, a physician residing in Paris, who claimed to have found documents proving the existence of a lineage of grand masters who continued to operate from the time of the order's official suppression to 1792 when the then-grand master was killed by political opponents. The most important of these documents was the Lamenius charter which specifies the passing of the grand mastership by the last public master, Jacques de Molay, to one John Mark Lamenius who he met in prison while awaiting his execution.

In the freer atmosphere of post-Revolutionary France, in 1804 Fabré-Palaprat organized a new Templar Order and four years later received the approbation of Napoleon. Since the Roman Catholic Church had not changed its official stance against the Templars, he also organized an esoteric Johannite church and consecrated its first bishop. After his death in 1838, the order experienced the first of many schisms. Over the next century, a number of branches and derivative groups would appear, including the German **Ordo Templi Orientis** and the French-based Independent Group of Esoteric Studies founded by **Gérard Encausse**. Among the more than 30 Neo-Templar groups operating in the 1990s was the infamous **Solar Temple** whose leaders committed suicide in 1994.

Fabré-Palaprat's Order of the Temple existed as an informal association until 1932, when it was legally incorporated in Belgium as the Sovereign and Military Order of the Temple of Jerusalem, under the leadership of Theodore Covais. Covais assumed the title of regent rather than grand master. Then, as Belgium was engulfed by World War II (1939–45), the regency was passed to Antonio Campello Pinto de Sousa Fontes, who resided in neutral Portugal. After the war, he continued as the regent, though not without opposition from some of the French-speaking Templars. He issued charters in many countries and

the order grew significantly. An American branch was chartered in 1962.

Antonio Campello Pinto de Sousa Fontes died in 1960 and was succeeded by his son, Fernando Campello Pinto de Sousa Fontes. However, not all approved his election and in 1970, a French-speaking group gathered in Paris where Antoine Zdrojewski was elected regent of what became a rival body. This rival body included a number of people with right-wing political affiliations. They soon involved the order in their political intrigues and it was disbanded in France in 1973. Internationally it became the source of a variety of new orders.

The order that remained loyal to Antonio Campello Pinto de Sousa Fontes has grown and prospered while at the same time it has played down its occult roots. Like Freemasonry, the contemporary Templars (especially in North America) have emerged as a fraternal organization dedicated to work for their community and country, to support the poor and the unjustly accused, to stand against oppression, and to encourage the ideal of medieval chivalry. Harking back to the Templar history during the Crusades, the modern Templars see it their duty to assist Christian pilgrims and to maintain a Christian presence in the Holyland. One must be a professed Christian to be a member.

The current grand prior of the order in the United States is Col. Chev. Stewart McCarty. He may be contacted through the order's Internet site at <http://www.smotj.org/>. Internationally, the order is led by the current Grand Master MG Sir Roy Redgrave, who resides in London, England. He may be contacted through the Internet site at <http://www.osmth.org/index.html>. Grand priorities may be found in Austria, England and Wales, Scotland, Finland, France, and Italy.

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Space and Unexplained Celestial Events Research Society

A paper organization created to cover the activities of James W. Moseley, an early flying saucer enthusiast and journalist. It was founded at the time of the preparation of the first issue of his magazine, originally called *Nexus* but quickly changed to *Saucer News*. In 1968 Moseley sold *Saucer News* to Gray Barker of Saucerian Press in Clarksburg, West Virginia. The name **Space and Unexplained Celestial Events Research Society** appeared on the masthead of Barker's issues of *Saucer News* through 1972, but it continued as a paper organization.

In 1976 Moseley started another newsletter. Each issue of this humor- and gossip-oriented periodical had a different title, the first word being saucer and the second word rhyming with "smear." *Saucer Smear* can be ordered from Moseley at Box 1709, Key West, FL 33041.

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Space Intelligence

Alleged extraterrestrial entities. Prior to the 1970s such entities usually claimed to be inhabitants of the Moon, Mars, Venus, or another planet of this solar system. In the last two decades such claimed inhabitants have tended to come from far distant solar systems. Space Intelligences (SIs) allegedly communicate telepathically to chosen individual channels or through Spiritualist mediums. The most consistent Space Intelligences are those that communicate to the several contactee organizations such as the Raelian Movement, Unarius-Science of Life, the **Aetherius Society**, and Mark-Age, Inc.

SPAIN

Witchcraft

Modern Spain emerged in the fifteenth century. The land had previously been occupied by the Romans, Visagoths, and the **Moors**, who remained dominant beginning in the eighth century C.E. From early times, Spain was regarded as a special abode of superstition and **sorcery**, malevolent magic, and, in the Middle Ages, as the home of witchcraft, much of that reputation deriving from the notoriety of the Moorish alchemists. Spain was a major point of dissemination of Arab learning into Christian Europe. As early as 1370, the kingdom of Castile (a major component of what would become Spain) declared **divination** to be heresy. Writing about 1458 C.E., Alfonso de Spina, a Franciscan brother from Castile, created a work especially directed against heretics and nonbelievers, in which he gave a chapter on those articles of popular belief that were derived from ancient pagan beliefs. Among these, witches, called *Xurguine (jurgina)* or *bruxe*, held a prominent place. He stated that in his time offenders abounded in Dauphiny and Gascony, where they assembled in great numbers by night on a wild tableland, carrying candles with them to worship Satan, who appeared in the form of a boar on a certain rock, popularly known by the name Elboch de Biterne, and that many of them had been taken by the Inquisition of Toulouse and burned.

Spain reemerged as a Christian kingdom during the reign of Ferdinand V (1474–1504) and Isabella. They introduced the Inquisition, expelled the Jews, and financed Columbus's voyages to America. Their reign coincided with the redirection of the Inquisition against witchcraft in the 1480s and from that time in Spain, the charge of **witchcraft** and **sorcery** was frequently made under different forms and circumstances. Local inquisitors operated without clear guidelines, especially regarding exactly what constituted sorcery, and had considerable latitude in their prosecution of the accused.

The first *auto-da-fé* (act of faith) against witchcraft appears to have been that of Calahorra in 1507, when 30 women charged before the Inquisition as witches, were burned. In 1527 a great number of women were accused in Navarre of the practice of sorcery through the information of two girls, one 11, the other only nine years old, who confessed before the royal council of Navarre that they had been received into the sect of the *jurginas*. They promised, on condition of being pardoned, to expose all the women who were involved in these practices.

The prevalence of various magic practices in the Basque provinces became notorious, and Charles V, judging that it was to be attributed more to the ignorance of the population of those districts than to any other cause, directed that preachers should be sent to instruct them.

The first treatise in the Spanish language on the subject of sorcery was by a Franciscan monk named Martin de Castanaga, printed under approbation of the bishop of Calahorra in 1529. About this time, the zeal of the inquisitors of Saragossa was excited by the appearance of many witches who were said to have come from Navarre, and to have been sent by their sect as missionaries to make disciples of the women of Aragon. This sudden witch persecution in Spain appears to have had an influ-

ence on the fate of the witches of Italy. Pope Adrian IV, who was raised to the papal chair in 1522, was a Spanish bishop, and had held the office of inquisitor-general in Spain.

In the time of Pope Julius II (1503–13), a large sect of witches and sorcerers had reportedly been discovered in Lombardy who had their Sabbats and all the other activities of the Continental witches. The proceedings against them had been hindered by a dispute between the inquisitors and the ecclesiastical judges who claimed jurisdiction in such cases. Then on July 20, 1523, Pope Adrian issued a bull against the crime of sorcery, equating divination with its practice, and by naming both as heresy, placed sorcery clearly under the sole jurisdiction of the inquisitors. This bull freed the Inquisition to act against witches in Spain.

Of the cases that followed during more than a century, the most remarkable was that of the *auto-da-fé* at Logrono on November 7 and 8, 1610, which arose in some measure from a visit to the French Basque province in the preceding year. The valley of Bastan is situated at the foot of the Pyrenees on the French frontier, near Labourd. It was within the jurisdiction of the Inquisition established at Logrono in Castille. The mass of the population of this valley were said to have been sorcerers, and they held their meetings or Sabbats at a place called Zugarramurdi.

A woman who was condemned implicated a number of other persons. All the persons arrested on this occasion agreed in their description of the Sabbat and of the practices of the witches, who in their general features bore a close resemblance to the witches of Labourd. The usual place of meeting was known here, as in Labourd, by the popular name of Aquelarre, a Gascon word signifying “the meadow of the goat.” Their ordinary meetings were held on the nights of Monday, Wednesday, and Friday, every week, but they had grand feasts on the principal holidays of the church, such as Easter, Pentecost, and Christmas. All these feasts appear to have been fixed by the Christian teachers at the period of older pagan festivals. The accounts of their claimed Sabbats were similar to those given of such meetings elsewhere. They supposedly danced, sang, took part in orgies, and came into personal contact with Satan.

The *auto-da-fé* of Logrono, as far as it related to the sect of the sorcerers of Zugarramurdi, caused a sensation, and brought the subject of witchcraft under the consideration of the Spanish theologians. They were far more enlightened than most of their contemporaries in other countries, that they generally held the opinion that witchcraft was a mere delusion and that the details of the confessions of its victims were all creations of the imagination. They were punished because their belief was a heresy, contrary to the doctrines of the church. Llorente gave the abstract of a treatise on this subject by a Spanish ecclesiastic named Pedro de Valentia, addressed to the grand inquisitor in consequence of the trial at Logrono in 1610. It remained in manuscript among the archives of the Inquisition.

Valentia adopted the opinion that the acts confessed by the witches were imaginary; he attributed them partly to the methods in which the examinations were carried out—and to the desire of the people examined to escape by saying what seemed to please their persecutors—and partly to the effects of the ointments and draughts they had been taught to use. These were composed of ingredients that produced sleep and acted upon the imagination and the mental faculties.

Although the heresy-hunting of the Spanish Inquisition resulted in a vast number of victims being burned throughout Europe, in Spain itself witchcraft persecutions were relatively more restrained than elsewhere, and there were relatively fewer burnings. An entrenched skepticism on the part of the Suprema as to the reality of witchcraft discouraged mass persecutions from 1526 onward. During the witchcraft panic of 1610 in Navarre, the secular judges had burned their victims before the Inquisition could act. Subsequently the Suprema restrained punishment for alleged witches and in some cases denounced the charges as a delusion.

Spiritualism

A writer in the *Religio-Philosophical Journal* (flourished 1865–1905) states: “The language that furnishes the largest number of periodicals devoted to the dissemination of the doctrine and philosophy of modern Spiritualism, is the Spanish. This statement will be somewhat surprising to many of our readers, for we have been accustomed to look upon the Spaniards as non-progressive and conservative in the extreme. Spain, until a few years, has always been intolerant of any religions except the Roman Catholic, and was the latest of European nations to yield to the spirit of religious progress. Protestantism has with the greatest difficulty obtained a foothold in that country within the last few years, but it has been attended with annoying restrictions and persecutions, while its progress has been exceedingly slow and discouraging.”

Spiritualism in Spain began, as in many other lands, with a series of disturbances, which took place in a family residing in the outskirts of Cadiz. Stone throwing, bell ringing, and other **poltergeist**-style annoyances were the first means of awakening attention to the subject. Because they occurred at the house of a Spanish gentleman who had just returned from the United States, full of the marvels of the **Rochester rappings**, circles were at once formed, intelligent responses by rappings obtained, and a foothold for Spiritualism established. So rapidly did interest in Spiritualism spread, that the first promulgators were soon lost sight of. As early as 1854, a society was formed at Cadiz for the sole purpose of publishing the communications received from the spirits during the two preceding years.

From 1854 to 1860, Spiritualism spread through the principal towns and villages of Spain in the usual fashion, aided in large part by Spiritualism’s claim to be a nonreligious, scientific movement. Circles were held in private families, and an endless number of societies were formed and dissolved, according to the exigencies of the time.

One of the first public events of note in connection with Spanish Spiritualism deserves special mention. It was no other than a modern *auto-da-fé*, held on the morning of October 9, 1861, at the Esplanade Barcelona. The difference between this burning and the fiery executions of earlier centuries was that the early victims were humans, while these were all the books, pamphlets, and works of a Spiritualist character that could be procured at that period of the movement. Resting on the “funeral pyre” were the writings of **Allan Kardec** and **Baron Ludwig von Guldenstubbe**, some copies of English and American Spiritualist papers, and a large collection of tracts issued by the Spiritualists of Spain. Some change of attitude soon occurred.

Among the well-known residents of Barcelona was a Señor Navarez, whose daughter Rosa had, for many years, been the subject of spasmodic attacks, called by some of the Roman Catholic clergy “the obsession of demons,” and by the medical faculty, “an aggravated condition of epilepsy.” Within two years following the Barcelona burning, Rosa was pronounced entirely cured by the magnetic passes of a gentleman who was the medium of the private circle held in the city.

Shortly after this, Barcelona could boast of its well-approved Spiritualist publications, numerous societies for investigation, and several mediums. A journal published by a Señor Alcantara was supported by the Viscount de Torres Solanot and many other leaders of science and literature in Spain. Through this publication the opponents of Spiritualism were amazed to learn of the immense progress the cause was making, and the number of distinguished persons who assembled nightly in circles to promote its investigation.

A circular calling the attention of the Spanish public to the phenomena of Spiritualism was published in 1875 by Viscount Solanot. The authors of this circular met with no little response. However, the energetic viscount again promoted the subject before the Paris Exposition of 1878. In articles written for *El Criterio*, he argued for the development of an international cooperative effort by Spiritualists and named among those societies prepared to promote such a structure as including: La Fed-

eration Espirita, of Belgium; The British National Association of Spiritualists, England; La Sociedad Central Espirita, of the Republic of Mexico; and El Central General del Espiritismo. There was also an attempt to form a national association and unite all the discordant elements under the one broad banner of Spiritualism. Instead of further development, however, by the end of the century Spiritualism had ceased to exist as a vital movement in Spain.

Animal Magnetism and Mediums

In Spain, as in Italy, a considerable amount of attention was directed toward exploring mediumistic abilities by means of **animal magnetism**. Magnetic societies abounded in Spain prior to World War I, but internal discord eventually dissolved the bonds that had united flourishing associations.

Among the numerous groups formed in the different parts of Spain in the late nineteenth century to study Spiritualism and its phenomena was one of long standing at Tarragona called The Christian Circle. The president of this circle sent the following communication to the *Revue Spirite* of Paris:

"The convict prison here in Tarragona has 800 inmates sentenced to forced labour. By some means, Spiritualistic books have been introduced among the prisoners. The circulation of these books among them has been the means of bringing seventy or eighty of them to be believers in our doctrine. These converts have ceased to regard their miserable position from their old point of view; they no longer entertain schemes of revolt against the authorities. They endure their lot with resignation under the influence of the teaching that this world is but a preliminary stage to another, where, if repentant of the ill they have done, and seeking the good of others, they will be better off than here.

"Not long since one of these men died; at his death he declined the established offices of the prison priest, on the ground that he was a Spiritualist and did not need them. The priest then discovered that Spiritualism was a subject of discussion with many of the prisoners. He made a representation of the matter to his bishop, who made formal complaint of it to the commandant of the prison, and the commandant made an investigation. In the end a particular prisoner was selected for punishment in the form of an additional weight of fetters. This coming to the knowledge of the Spiritualists of Tarragona, Barcelona, and Lerida, they had a meeting upon the subject and delegated one of their number, a man of position, to interview the commandant. The representations which he made, led the commandant to cancel his order as to the additional fetters. The bishop's censure against Spiritualist books placed them under prohibition, which was maintained. It is known, however, that although never found by gaolers, the books are still there."

In April 1881 the editor of the Madrid *El Criterio* stated that "... great progress has been made in the cause of Spiritualism; that the hall of meeting of the Spiritual Society is completely full every Thursday evening, and is not now large enough to hold the public who come to the sessions, that Dr. Merschejewski has called the attention of the University of St. Petersburg to a psychometric phenomena of much importance; to wit: A young man deemed from childhood to be an idiot, who will in some seconds solve any mathematical problem, while if a poem be read to him, even of many hundred verses, he will repeat the whole of it without failing in a single word."

In the same issue of *El Criterio* Señor Manuel Lopez wrote on the progress of a society of Spiritualists in Madrid: "We have received a mediumistic work of extraordinary merit, executed by a medium of the Society of Spiritualists of Zaragoza. It consists of a portrait of Isabel the Catholic, made with a pencil, and is a work truly admirable. It is said by intelligent persons who have examined it to be an exact copy of one preserved in the Royal Museum of Painters of this court. Many thanks are tendered to the Zaragozan Society for this highly appreciated present."

It was about the end of the year 1880 that the Spiritualists of Spain sustained another series of attacks from the church. The first of these was the refusal of the clergy to accord the customary rites of interment to the remains of two women, both of irreproachable character and good standing in society, but both "guilty" of having believed in Spiritualist manifestations.

The second attack by the church about this time was the suppression of a Spiritualist paper published at Lerida, entitled *El Buen Sentido*. The bishop of Lerida had long threatened this step and warned the editor to beware allowing any writings reflecting upon clerical doings to appear in his columns.

One article that seemed to inflame the clergy to such threats was an article that appeared in *El Buen Sentido* protesting the condemnation of a working man to three years' imprisonment, leaving a family of children destitute, and all for daring to speak in public against the intolerance of the church.

In an issue of *El Criterio* dated 1881 was a letter from Don Migueles in which he gave a somewhat discouraging account of the cause of Spiritualism as it existed at that time in Spain. The editor commented, "Don Migueles visited many cities to examine into the state of affairs of a spiritual nature, but found many who were only to be enticed by physical phenomena, caring nothing for the esoteric beauties of our faith; many who were convinced that they knew all there was to be known concerning it, and others who were timid fearing the disapproval of neighbours."

In some places, however, excellent mediums were discovered. In Santiago, in Oviedo, in Corunna, and in Valladolid an exceptional interest was manifest. Near Santiago, there was a young girl said to be possessed of remarkable faculties. Two bars of magnetized iron held over her horizontally, half a meter distant, were reportedly sufficient to suspend her body in the air.

In 1881 the Barcelona *Lux* gave encouraging accounts of séances held at Cordova, Tarragona, Seville, and many other places. The editor, Madame Soler, also referred to an archbishop's prohibiting Catholics from possessing or reading the Spiritualist work of Niram Aliv of the Society of Spiritualists of Tarrasa; that of the circle of Santa Cruz of Tenerife; that of Faith, Hope, and Charity, of Andujar, and that of St. Vincent de Bogota.

Psychical Research

Psychical research emerged in Spain but had an extremely spotty existence. Some research was carried on by the Federacion Espirita Española, a Spiritualist group in Sabadel. Periodicals included *Hacia La Iguidad y el Amor* of Barcelona and *Lumen* of Tarrasa. Spain was also represented at the several international congresses of psychical research. By 1930 Don Manuel Otero of Madrid and Signor Tassi of Perugia were active psychical researchers who had investigated the phenomena of the medium **Eusapia Palladino** in Naples in 1899.

The Civil War and World War II disrupted developments from the 1930s on. However, interest in parapsychology reappeared in 1971 when Ramos Molina Perera began to teach courses at the Universidad Autónoma de Madrid. Two years later Perera, several colleagues, and others interested in the field founded the Sociedad Española de Parapsicología. Perera served as president for many years. The society, which at one time had several thousand members, conducts research, sponsors courses at colleges and universities, and issues *Psi Comunicación*.

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The Roots of the New Age Movement. <http://www.xs4all.nl/~wichm/newage3.html>. June 19, 2000.

Spangler, David (1945–)

David Spangler, prominent architect and theoretician of the **New Age** movement, was born in Columbus, Ohio, on January 7, 1945. He was raised in a family open to the psychic realm, and as a boy of seven he had his first mystical experience. As a teenager he affiliated with several theosophical groups, and through the writings of **Alice A. Bailey**, Spangler first learned of the coming New Age at the end of the twentieth century. In 1964 he settled in Los Angeles, where he and Myrtle Glines opened a counseling service. He began to channel an entity named "John," who would periodically emerge over the next decades, and in 1967 he authored the booklet *The Christ Experience and the New Age*.

In 1970, Glines and Spangler traveled to Great Britain, where Spangler decided to pay a brief visit to the **Findhorn** Community in northern Scotland, an early New Age center. He then canceled his travel plans and joined the 15-member community for three years. Here Spangler began to articulate an idea that the coming New Age would be a cooperative venture between humans and cosmic forces. He disagreed with Findhorn leader Peter Caddy, who believed that the New Age would be brought in by a cataclysmic event.

In 1973 Spangler returned to the United States as an apostle of the New Age movement and founded the Lorian Association in Belmont, California, based on the Findhorn model. He lectured widely and wrote a series of books about the New Age. Major titles include *Revelation: The Birth of a New Age* (1976), *Towards a Planetary Vision* (1977), *Explorations: Emerging Aspects of the New Culture* (1980), and his autobiography *Emergence: The Rebirth of the Sacred* (1980).

By the 1980s, the New Age idea had become a mass movement. Spangler, who had worked so hard on popularizing the idea, now found himself in the role of critic of the more dubious aspects of the New Age. He vilified the interest in crystals, psychic phenomena, and even **channeling**, as taking people away from a focus on self-transformation and upon developing a compassionate and creative life. In 1988, after several years of silence, Spangler published a series of articles in which he professed to have given up on the idea of the New Age as a social event. He now described the New Age as a metaphor for personal transformation and said that its essence would be found in the change and growth of individuals. He called upon such people to work for real change in the social order.

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Spare, Austin Osman (1886–1956)

Artist and magician. Spare was born on December 13, 1886, in London. At the age of seven, he met a Mrs. Paterson, a for-

tune-teller and witch, with whom he kept company for many years. She eventually initiated him into her magical work. At the age of thirteen he dropped out of school and began to work in a stained glass factory while attending school at night. He won a scholarship to the Royal Academy and in 1905 published his first book of drawings, *Earth Inferno*. He emerged as a precursor to the surrealists by calling attention to an inner world. The book also brought him to the attention of magician **Aleister Crowley**, who commissioned drawings by Spare for his magazine, *The Equinox*.

Spare served in the British army in Egypt during World War I and then settled down to life as a poor painter, his pictures being the expression of the inner world he was exploring. Integral to that world was sexuality, and Spare took many partners through his lifelong practice of sexual magic. Spare died on March 15, 1956, in London. Though Spare wrote, illustrated, and circulated two books during his life, *The Focus of Life* and *The Book of Pleasure*, it was only after his death that some appreciation of his system could be found and his work made available to the larger magical community.

Spare's teachings have been referred to as the cult of the Zos and Kia, centered upon the polarized (positive and negative) interplay of sexual energy. The two currents are symbolized by the hand (touch) and the eye (vision). The hand and the eye become the magical instruments of the innate obsession to embody the cosmic in the flesh. Expositions of Spare's system have been offered by Kenneth Grant, head of the British OTO in several books.

Sources:

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Grant, Kenneth. *Cults of the Shadow*. New York: Samuel Weiser, 1976.

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Speal Bone (Divination by)

An early form of **divination** used in Scotland. A speal bone, or blade bone of a shoulder of mutton, was used, but full details of the method are lacking. A soldier accompanying Lord Loudon on his retreat to Skye foretold the result of the battle of Culloden at the very moment it was decided, claiming to have seen the event by looking through the bone.

Spear, John Murray (ca. 1804–1887)

Famous American Universalist preacher and an outstanding figure in the history of early American **Spiritualism**. He was baptized by John Murray, the founder of the Universalist Church, whose name he bore. In the early years of his public activity he distinguished himself as an ardent abolitionist. In 1845, with his brother Charles, he published a weekly newspaper, *The Prisoner's Friend*, in Boston, and for many years devoted himself to helping the poor, especially prisoners and their relatives. In one year alone he delivered 80 lectures on criminal reform and against capital punishment, distributing 7,500 books to prisoners and traveling 8,000 miles in the cause.

His attention was first drawn to Spiritualism in 1851. A year later, he developed **automatic writing** and **healing**. Messages came through his hand giving addresses and names of sick people. He visited them and drove the pain out of their bodies by his touch.

Later he began to draw and deliver inspirational discourses. It was asserted that they came from John Murray. Under the title *Messages from the Superior State* they were published in 1852. In the following year he was made the instrument of a spirit band called the "Association of Beneficents" and produced a large work that bore resemblance in scope to the *Divine Revelations* of **Andrew Jackson Davis** (1847).

The first volume of Spear's work was published in 1857 in Boston under the title *The Educator, being Suggestions, theoretical and practical, designed to promote Man-Culture and Integral Reform, with a view of the Ultimate Establishment of a Divine Social State on Earth*. In the spirit world several similar organizations to the Association of Beneficents appear to have existed. One of them, the "Association of Electricizers," involved John Murray Spear in one of the strangest adventures in the history of Spiritualism.

As announced in April 1854, in *The New Era*, they instructed him to construct a "new motor" that would be self-generative, drawing upon the great reservoir of the magnetic life in nature and acting, like the human body, as a living organism. The machine was duly built at High Rock, near Lynn, Massachusetts, of zinc and copper at the cost of \$2,000. One of Spear's disciples, Mrs. Alonzo E. Newton (the wife of one of his assistants), was appointed in a vision to be "the Mary of the New Dispensation." At High Rock, near the machine, she fell into trance and went through frightful convulsions for a period of two hours, at the end of which there were said to be indications of life in the machine. The machine was considered a newborn child; the medium nursed it for weeks and the enthusiastic band announced it as "the Art of Arts, the Science of all Sciences, the New Messiah, God's last Best Gift to Man."

Reports of a shocking nature were circulated about the birth of this modern **Frankenstein**-style creation and the practices by which the life principle had been infused. Andrew Jackson Davis explained ". . . that by means of a spiritual overshadowing, à la Virgin Mary, the maternal functions were brought into active operation; a few of the usual physiological symptoms followed; the crisis arrived and being in presence of the mechanism, the first living motion was communicated to it." In an anonymous article Newton's husband proceeded to show that Newton had been the subject of a set of remarkable psychological experiences and prophetic visions at the time Spear was engaged in directing the construction of the machinery at High Rock, that the coincidence between their experiences was later discovered, and that the crisis reached its apex when Newton visited the machine. She communicated, and subsequently maintained through certain mediumistic processes, an actual living principle until the machine was pronounced "a thing of life."

When the machine did not work, Davis concluded that mechanically minded spirits, deficient in practical knowledge, were conducting experiments at Spear's expense. A few months later in Randolph, where the machine was moved to have the advantage of a lofty electrical position, superstitious villagers destroyed the new motor in the night.

The destruction of the new motor had a certain advantage in silencing critics of the machine's failure to work as predicted. Other Spiritualists took the loss philosophically, S. B. Brittan commenting in the *Spiritual Telegraph* that, "If the New Motor is to be the physical savior of the race, it will probably rise again." John Murray Spear also projected plans for the building of a "circular city," or "perfect earthly home." These plans were also inspired by spirits. Emma Hardinge Britten, writing in *Modern American Spiritualism* (1869), observes,

" . . . that Mr. Spear honestly believed in a spiritual origin for the various missions he undertook, and the remarkable part he played, none who ever have come into personal relations with him can question. The unwavering patience with which he endured reproach and odium of their execution, would attest his sincerity, were other evidence wanting."

On April 15, 1869, Spear made a statement about his introduction to Spiritualism at a meeting of the **London Dialectical**

Society. Since the time of John Murray Spear, other individuals, such as **John Worrell Keely** and **Wilhelm Reich**, have claimed to have discovered a motor force in nature.

Sources:

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Spear of Destiny

A legendary Christian relic, the Spear of Longinus, identified in folklore with the spear that pierced the side of Christ (John 19:34) nearly two thousand years ago. Occult legend states that whoever claims this spear and understands its occult significance holds the destiny of the world in his hands. According to **Houston Stewart Chamberlain**, British-born propagandist for anti-Semitism and the German philosophy of an Aryan master race, this spear was claimed by Constantine the Great, Justinian, Charles Martel, Charlemagne, and various German emperors, all men of destiny.

Before World War II, the Spear of Destiny (more properly known as the Maurice Spear) was exhibited in the Hofburg Museum in Vienna. It attracted the attention of the young Adolf Hitler, who linked it with legends of the Holy Grail and made his own plans to be a man of destiny. The spear held a special fascination for Hitler and his associates in the hothouse atmosphere of occultism and evil philosophies that gave rise to the Nazi plan for world domination. In 1935, Heinrich Himmler had a replica of the spear made and kept it in his private room. Three years later, Hitler led his troops into Austria, the first stage of his plan for world conquest. One of his first acts was to remove the Spear of Destiny from the Hofburg Museum.

The spear was buried beneath the Nuremberg Fortress, where it was discovered on the day that Hitler shot himself in the Berlin bunker on April 30, 1945. It was recovered together with other treasures of the Imperial collection. On January 6, 1946, these treasures were returned to the authorities at Vienna, and the spear was reinstated in the Hofburg Museum.

Trevor Ravenscroft has compiled an exhaustive account of the story of the spear. The manner in which it influenced Hitler was integral to the occult philosophy that permeated the upper echelons of the Nazi movement and effected the actual events of World War II. Ravenscroft drew much of his unique research information from Walter Johannes Stein (1891–1957) who knew Hitler as a young man and saw Hitler's books concerned with occultism and Grail legends, with copious manuscript notes by Hitler himself indicating the beginnings of his Nazi philosophy.

Sources:

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Specialist Knowledge Services (SKS)

A now-defunct British organization that conducted research, consultancy, and information in the fields of the paranormal, Fortean and anomalous phenomena, ufology, earth mysteries, and occultism. SKS was founded by **Hugh Pincoff**, secretary of the ASSAP (**Association for the Scientific Study of Anomalous Phenomena**).

Spectral Flames

Luminous phenomena seen in cemeteries and around churches, believed by some to be paranormal.

Spectrum—Society for Psychical and Spiritual Studies

Irish society that conducted study of such paranormal phenomena as haunted sites, **ESP**, **psychokinesis**, and spiritual healing. It provided a healing service for individuals in need and was available to investigate hauntings. It was also associated with the **Irish UFO Organisation**, with which it shares a headquarters. Last known address: 70 Glasmeen Rd., Glasnevin, Dublin 11, Republic of Ireland.

Specularii

The name by which those who engaged in **crystal gazing** were known in the sixteenth century.

Speculum

The crystal ball or any shining, light-refracting surface that a scryer uses for divination, i.e., **crystal gazing**.

Spells

Spells are incantations, written or spoken formulas of words believed to be capable of magical effects. The term “spell” derives from the Anglo-Saxon *spel*, a saying or story, hence a form of words; the Icelandic *spjall*, a saying; and the Gothic *spill*, a fable.

The conception of spells appears to have arisen from the idea that there is some natural and intimate connection between words and the things signified by them. Thus if one repeats the name of a supernatural being the effect will be analogous to that produced by the being itself. It is assumed that all things are in a “sympathetic” connection and act and react upon one another; things that have once been in contact continue to act on each other even after the contact has been removed. People in ancient **Egypt** believed that certain secret names of gods, demi-gods, and demons unknown to human beings might be discovered and used against them by the discoverer.

The power of the spoken word was a ubiquitous belief in nearly all ancient societies and continues among pre-industrial societies to the present. Magical practitioners also developed a special language, known only to them, that became an object of mystery and a source of their power in the society. Thus the magicians of ancient Egypt employed foreign words for their incantations, such as *tharthar*, *thamara*, *thatha*, *mommon*, *thanabotha*, *opraru*, *brokhrex*, and *abranazukhel*. These occurred at the end of a spell with the purpose of bringing dreams. The development of magic was integral to the development of writing, and magical writings reveal the manner in which the simple knowledge of writing, especially of a foreign language, was a magical skill of great import.

The magicians and sorcerers of the Middle Ages likewise employed words of a similar kind that were unknown to most people, as did the medicine men of the North American Indians into relatively modern times. The reason the spell was usually couched in a well-known formula may have been that it was the most efficacious. Thus in ancient Egypt not only were the formulas of spells well fixed, but the exact tone of voice in which they were to be pronounced was specially taught. The power of a spell remained until it was broken by an antidote or exorcism.

Spells belong to what modern magicians call low magic, that which attempts to effect the mundane world, as opposed to high magic, which attempts to change the consciousness of the magician and bring him or her into contact with the transcendent realm. Spells or enchantments can be divided into several classes: (1) Protective spells; (2) The curse or taboo; (3) Spells by which a person, animal, or object is to be injured or trans-

formed; (4) Spells to procure some minor end, love-spells, or the curing of persons and animals.

Protective Spells

The protective spell commonly appeared as an incantation, usually rhymed, imploring the protection of certain gods, saints, or beneficent beings, who in waking or sleeping hours would guard the speaker from maleficent powers. For example: “Matthew, Mark, Luke and John, Bless the bed that I lie on.”

Of a deeper significance were those spells thought to be spoken by a dead Egyptian on his journey through Amenti (the kingdom of the dead), by which he warded off the evil beings who would hinder his way. The serpent who would bite the dead was addressed thus: “O serpent come not! Geb and Shu stand against thee. Thou hast eaten mice. That is loathsome to the Gods. Thou hast gnawed the bones of a putrid cat.”

E. A. W. Budge stated in his book *Egyptian Magic* (1899), “The Book of the Dead says, ‘Whoever readeth the spells daily over himself, he is whole upon earth, he escapes from death, and never doth anything evil meet him.’”

The deceased placed great confidence in his words of power. The gods of Thoth and Isis were the sources from which these words sprang. It will be remembered that Thoth is called the “scribe of the gods,” the “lord of writing,” the “master of papyrus,” the “maker of the palette and the ink-jar,” and the “lord of divine words,” i.e., the holy writings or scriptures. As he was the lord of books and master of the power of speech, he was considered to be the possessor of all knowledge both human and divine. The priests of Thoth were the learned magicians skilled in the written language for which Thoth had been responsible.

At the creation of the world, it was he who reduced to words the will of the unseen and unknown creative power, who uttered them so wisely that the universe came into being, and who proved himself by the exercise of his knowledge to be the protector and the friend of Osiris and of Isis, and of their son Horus.

From the evidence of the texts we know that it was not by physical might that Thoth helped these three gods, but by giving them words of power and instructing them how to use them. We know that Osiris vanquished his foes, and that he reconstituted his body and became the king of the underworld and god of the dead. It is this belief that made the deceased cry out, “Hail, Thoth, who madest Osiris victorious over his enemies, make thou Ani to be victorious over his enemies in the presence of the great and sovereign princes who are in Tattu, or in any other place.”

Without the words of power given to him by Thoth, Osiris would have been powerless under the attacks of his foes, and similarly the dead man, who was always identified with Osiris, would have passed out of existence at his death but for the words of power provided by the writings that were buried with him. In the Judgment Scene it is Thoth who reports to the gods the result of the weighing of the heart in the balance, and who has supplied its owner with the words that he has uttered in his supplications, and whatever can be said in favor of the deceased he says to the gods, and whatever can be done for him he does.

But apart from being the protector and friend of Osiris, Thoth was the refuge to which Isis fled in her trouble. The words of a hymn declare that she knew “how to turn aside evil happening,” and that she was “strong of tongue and uttered the words of power which she knew with correct pronunciation, and halted not in her speech, and was perfect both in giving the command, and in saying the word,” but this description only proves that she had been instructed by Thoth in the art of uttering words of power with effect, and to him, indeed, she owed more than this. Spells to keep away disease are of this class.

The **amulets** found upon Egyptian mummies and the inscriptions on Gnostic gems are, for the most part, of a protective nature. The protective spell may be said to be an amulet

in words and is often found in connection with the amulet on which it is inscribed.

Taboos

The curse or taboo may appear as (a) the word of blighting, the damaging word, or (b) the word of prohibition or restriction.

The curse is of the nature of a spell, even if it is not in the shape of a definite formula. Thus we have the Highland Scottish curses: "A bad meeting to you," "Bad understanding to you," and "A down mouth be yours," which are popular as formulas.

Those who had seen old women, of the type of Madge Wildfire (in Sir Walter Scott's novel *The Heart of Midlothian*), cursing and banning, say their manner is well-calculated to inspire terror. Some years ago, a party of Scottish tinkers quarreled and fought, first among themselves, and then with some Tírce villagers. In the excitement, a tinker wife threw off her cap and allowed her hair to fall over her shoulders in wild disorder. She then bared her knees, and falling on them to the ground in a praying attitude, poured forth a torrent of wishes that struck awe into all who heard her.

She imprecated: "Drowning by sea and conflagration by land; may you never see a son to follow your body to the graveyard, or a daughter to mourn your death. I have made my wish before this, and I will make it now, and there was not yet a day I did not see my wish fulfilled."

Curses employed by witches usually invoked a blight upon the person cursed and their flocks, herds, and crops. Barrenness, too, was frequently called down upon women. A person under a curse or spell was believed in the Scottish Highlands "to become powerless over his own volition . . . alive and awake but moves and acts as if asleep." Curses or spells that invoked death were frequently mentioned in works that deal with Medieval magic (see **summons by the dying**).

The taboo was a word of prohibition or restriction. This is typified in the mystic expression "thou shalt not." Thus a number of the Biblical commandments are taboos, and the book of Leviticus teems with them. The taboo is the "don't" applied to children—a curb on basic desire for the sake of the community. To break a taboo was to bring dire misfortune upon oneself, and often upon one's family. It could even threaten the whole community and some action would have to be taken to counter the effects of a broken taboo.

Transforming Spells

There are copious examples of injury or transformation of a person, animal, or object. These were nearly always affected by a spell of a given formula. No fewer than 12 chapters of the Egyptian *Book of the Dead* (chapters 77 to 88) are devoted to providing the deceased with words of power, the recital of which was necessary to enable him to transform himself into various animal and human forms.

S. Baring Gould, in his *Book of Folklore* (1913), states that in such cases the consequence of a spell being cast on an individual required him or her to become a beast or a monster with no escape except under conditions difficult to obtain. To this category belong a number of so-called fairy tales that are actually folktales. Wherever the magical art is believed to be all-powerful, one of its greatest achievements is the casting of a spell so as to alter completely the appearance of the person on whom it is cast, so that this individual becomes an animal. One need only recall the story in the *Arabian Nights* of the Calendars and the three noble ladies of Baghdad, in which the wicked sisters are transformed into dogs that have to be thrashed every day. Also of this class are the stories "Beauty and the Beast" and "The Frog Prince."

Procurement Spells

Procurement spells are spells to procure some minor end. Love spells were engraved on metal tables by the **Gnostics** and

the magicians of the Middle Ages. Instances of these are to be found in *The Book of the Sacred Magic of Abraham the Jew*. Spells were often employed to imprison evil spirits.

Jewish folklore has many opinions and legends relating to this subject, which appear to have derived in a great measure from the Babylonians. The ancient historian Josephus affirmed that it was generally believed by his countrymen that **Solomon** left behind many spells that had the power of terrifying and expelling evil spirits. Some of the old rabbis also described Solomon as an accomplished magician. It is possible that the belief in the power of spells and incantations became general among the Hebrews during the captivity, and that the invention of them was attributed to the wise Solomon, as a more creditable personage than the deities of the Assyrians.

Those fictions acquired currency, not only among the Arabs, Persians, and other Islamic nations, but, in the process of time, also in many Christian communities. They were first adopted by the Gnostics and the dualistic sects in whose beliefs pagan rituals mixed with Jewish and Christian notions. In the Middle Ages they found their way among Catholics too, principally by means of the apocryphal gospels and the hagiography of the saints.

An incident in the life of St. Margaret is typical. This holy virgin, having vanquished an evil spirit who assaulted her, demanded his name. "My name," replied the demon, "is Veltis, and I am one of those whom Solomon, by virtue of his spells, confined in a copper caldron at Babylon, but when the Babylonians, in the hope of finding treasures, dug up the caldron and opened it, we all made our escape. Since that time, our efforts have been directed to the destruction of righteous persons, and I have long been striving to turn thee from the course which thou hast embraced." The reader of the *Arabian Nights' Entertainments* will be immediately reminded of the story of the fisherman. The Oriental origin of many similar legends, e.g., of St. George of Cappadocia, seems equally clear.

Modern Spell Magic

Spells became a large part of popular folk magic, a fact illustrated by the magic of the Pennsylvania Dutch as compiled in *The Long Lost Friend* by John Hohman. This book of magic largely consists of short spells that could be easily learned and just as easily repeated at any appropriate moment. Through the nineteenth century, as Western society reoriented itself around science and technology, spells supposedly became part of the superstitious pre-scientific past. However, the survival of magic into the post-scientific world has been accompanied with a reappraisal of magic in light of its social function.

As magic has been revived in the West, one can note the spread and use of spells, especially among the Wiccans, practitioners of neo-pagan **witchcraft**. Much of the popular Wiccan movement is focused on the improvement of the lives of the adherents and the lives of their friends and family. Low magic is common and accompanies a program that emphasizes psychic training, self-discipline, and the development of new social skills.

In modern Wicca, the emphasis is placed upon positive spells, but there is a place for curses and negative spells. Admonitions surround the use of such spells. Some pagan priestesses speak of a threefold law of return. If one seeks out a spell, and if that spell does not take, it will rebound upon the one who sent it with a triple force.

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Spence, (James) Lewis (Thomas Chalmers) (1874–1955)

Scottish journalist and scholar of the occult who took a particular interest in the **Atlantis** theme. Born November 25, 1874, in Forfarshire, Scotland, he was educated privately and at Edinburgh University before following a journalistic career. He was copy editor of the newspaper *The Scotsman*, (1899–1906), editor of *The Edinburgh Magazine* (1904–05), and copy editor of *The British Weekly* (1906–09). About this time he took to serious study of mythology and folklore, with special reference to Mexico and Central America. He published some important books on the subject, including his own study of *The Popul Vuh*, the sacred book of the ancient Quiché Indians of Maya (1908) and *A Dictionary of Mythology* (1910).

He also published more than 40 other works dealing with mythology, folklore, and the occult, including the *Encyclopaedia of Occultism* (1920) the first comprehensive work of its kind and ultimately one of the primary sources of this *Encyclopedia of Occultism and Parapsychology*.

He contributed articles to the *Hibbert Journal*, the *Glasgow Herald*, and *The Times*. An ardent Scottish nationalist, he contested North Midlothian as a candidate in 1929. He also found time to write romantic poetry. He was a fellow of the Royal Anthropological Institute of Great Britain and Ireland and was vice president of the Scottish Anthropological and Folklore Society. In 1951 he was awarded a royal pension for services to literature.

He is best known, perhaps, for his books exploring the Atlantis myth. He also edited the journal *Atlantis Quarterly* in

1932. His *Magic Arts in Celtic Britain* (1945) was used extensively in the early years of the modern neo-pagan **witchcraft** revival. He died March 3, 1955.

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Spheres

Divisions of the spirit world, both in spatial and moral-spiritual senses. The doctrine of spheres, in a literal sense, was integral to the ancient world, and much of occult teachings—astrology, magic, Gnosticism—emerged in such a cosmology. It was retained in the occult culture and has passed into modern theosophical and Spiritualist circles, where it has remained, though the spheres are usually thought of as levels of a multi-dimensional world.

Spiritualists have developed a doctrine of the spheres based upon the communications of spirits in the nineteenth and twentieth centuries. The information conflicts at many points, and there is no authority to declare for one opinion over another, but there is a general agreement as to the number of spheres. They are seven: (1) Hell, (2) Sphere of Desires, (3) Summerland, (4) Mind, (5) Abstract, (6) Meeting of the Sexes, and (7) Union of the Sexes.

There is some contradiction as to whether the Earth should be considered as the first sphere. It is said that the first sphere is the abode of gross and ignorant spirits. It is gloomy and desolate, replete with sadness and misery. After a realization of their state and the circumstances that cast them into it, the desire for progress and betterment will transfer the spirits into the second sphere where, in a scenery as natural as that on Earth, harmony, love, and kindness help to develop the higher qualities of the soul.

The period of the stay in a particular sphere varies individually. The higher spheres cannot be perceived by spirits in the lower ones. Information on the higher spheres is obtained from visitors descending to lower spheres. Owing to a lack of conception, no adequate description can be conveyed to us. It is also said that beyond the spheres are the heavens of boundless extent. These are the ultimate abodes of the glorified and blessed.

Hudson Tuttle, in his book *Arcana of Spiritualism* (1871), furnishes an interesting exposition of the origin of the spheres. According to Tuttle, the spirit world is built up from atomic emanations. Exhalations from all substances ascend as mist rises from a sheet of water. The spirit world therefore depends on the Earth for its existence and is formed through its refining instrumentality. Without the Earth there could not have been corresponding spirit spheres, actually zones rather than spheres. They are 120 degrees wide; that is, they extend 60 degrees on each side of the equator. If we take the sixtieth parallel of latitude each side of the equator and imagine it projected

against the blue dome of the sky, we have the boundaries of these zones.

The first zone, or the innermost one, is 60 miles from the Earth's surface. The next external one is removed from the first by about the same distance. The third is just outside the moon's orbit, or 265,000 miles from the Earth. From the third sphere rise the most sublimated exhalations, which mingle with the emanations of the other planets and form a vast zone around the entire solar system, including even the unknown planets beyond the vast orbit of Neptune (the spirits had yet to inform him of the existence of Pluto).

The first zone is nearly 30 miles in thickness, the second 20, the third but two miles. While the Earth is slowly diminishing, the spheres are gradually increasing. The surface of the zones is diversified with changing scenery. Matter, when it aggregates there, is prone to assume the forms in which it existed below. Hence there are all the forms of life there as on Earth, except those, such as the lowest plants and animals, that cannot exist surrounded by such superior conditions. The scenery is of mountain and plain; river, lake and ocean; and of forest and prairie. It is like Earth with all its imperfections perfected, and its beauties are multiplied.

The first trance reference to spheres in the lineage of modern Spiritualism seems to have been made by **Frederica Hauffe**, the seeress of Prevorst. The second is contained in a letter from **G. P. Billot** to **J. P. F. Deleuze** in 1831. Billot wrote: "They taught that God was a grand Spiritual Sun—life on earth a probation—the spheres, different degrees of comprehensive happiness or states of retributive suffering—each appropriate to the good or evil deeds done on earth. They described the ascending changes open to every soul in proportion to his own efforts to improve."

The first exact dimensions were claimed by J. A. Gridley in his book *Astounding Facts from the Spirit World* (1854). According to his data, the first sphere is 5,000 miles, the sixth 30,000 miles from the Earth's surface.

Diagrams of the spheres were first drawn by Hauffe. Nahum Koons in the Koon loghouse was the second to provide detailed sketches; his information was supplemented by accounts given through the trumpet (see also **Jonathan Koons**).

Robert Hare differed from Gridley and agreed with Hudson Tuttle inasmuch as his communicators put the distance of the nearest sphere as 60 miles from the Earth's surface. But his further distances did not tally with Tuttle's calculations. He placed the sixth sphere within the area of the moon. He was told that the spheres are concentric zones, or circles, of exceedingly refined matter encompassing the Earth like belts or girdles. They have atmospheres of peculiar vital air, soft and balmy. Their surfaces are diversified with an immense variety of picturesque landscapes, with lofty mountain ranges, valleys, rivers, lakes, forests, trees and shrubbery, and flowers of every colour and variety, sending forth grateful emanations.

As flights of unverifiable speculation proceeded, almost every trance description of the spheres asserted something different. Eugene Crowell, in *The Identity of Primitive Christianity with Modern Spiritualism* (2 vols., 1875–79), states that he had received the following figures: the first sphere is within our atmosphere, the second is about 60 miles from the earth, the third about 160, the fourth 310, the fifth 460, the sixth 635, the seventh 865 miles.

Precise information was tendered in **J. Hewat McKenzie's** *Spirit Intercourse* (1916). The supposed spirit of **William James** was quoted as the authority behind the statements. The disagreement is all too apparent. "The third sphere, the Summer Land, is 1,350 miles from the earth, the fourth 2,850, the fifth 5,050, the sixth 9,450, and the seventh 18,250."

The sustenance of the body in superphysical states is derived from the atmosphere by inhalation in the ordinary act of breathing; the material for clothing and houses is manufactured; there is a union of sexes in a bond of affection, with no offspring; the animals that live there have previously existed on

Earth; the spiritual worlds of each planet unite at the seventh sphere; the spheres are built of essences cast off by millions of tons of matter that condense into solid substance and float in space like vast continents, by the operation of centripetal and centrifugal attraction; and the passage from one sphere to the other is effected by gradual refinement of the spiritual body under the effect of the spirit.

An impressive conception of after-death states was disclosed in **Geraldine Cummins's** *The Road to Immortality* (1932), a book said to be dictated by the spirit of **F. W. H. Myers**. According to the chapter "The Chart of Existence," the journey of the soul takes place through the following stages:

1. The Plane of Matter.
2. Hades or the Intermediate State.
3. The Plane of Illusion.
4. The Plane of Color.
5. The Plane of Flame.
6. The Plane of Light.
7. Out Yonder, Timelessness.

Between each plane or new chapter in experience, there is existence in Hades or in an intermediate state when the soul reviews his past experiences and makes his choice, deciding whether he will go up or down the ladder of consciousness.

Although there is marked disagreement between different accounts of spirit worlds in the afterlife, it will be recalled that this is also characteristic of the eschatology (considerations of the afterlife) of the different Eastern and Western religions.

It has been claimed that spirits who have not become purified and refined and remain tied to earthly desires have been easier to contact and that their communications would be unreliable. Advance spirits would have moved on to more rarified planes of existence. However, that idea seems to be contradicted by the attempts to identify various spirits with advanced beings from the past.

It is interesting to note that many individuals who have experienced **out-of-the-body travel**, especially as part of a **near-death experience**, have reported a remarkable similarity of content in terms both of positive experiences of moving toward a bright light and meeting light beings, as well as negative experiences of a purgatorial realm. These experiences, however, have no relation to the spiritualist doctrine of the spheres.

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Spider

Various folklore beliefs surround the spider. In England, spiders were known as "money makers." If found on clothing, they were a sign that money was on the way, provided that the spider was not killed. A similar idea prevailed in Polynesia, where a spider dropping down in front of a person was a sign of a present. An American belief is that killing a spider will bring rain.

In folk medicine, a spider was rolled in butter or molasses and swallowed. As a cure for ague, it was tied up and secured on the left arm. A spider was also traditionally used as an **amulet**. The insect was baked and worn around the neck.

The British antiquary Elias Ashmole stated in his *Memoirs* (1717): "I took early in the morning a good dose of elixir, and hung three spiders around my neck, and they drove my ague away. Deo Gratias!"

Robert Burton (1577–1640) stated:

"Being in the country in the vacation time, not many years since, at Lindly in Leicestershire, my father's house, I first observed this amulet of a spider in a nut-shell, wrapped in silk, so applied for an ague by my mother. . . . This I thought most

absurd and ridiculous, and I could see no warrant in it . . . till at length, rambling amongst authors, I found this very medicine in Dioscorides, approved by Matthiolus, repeated by Aldrovandus. . . . I began to have a better opinion of it, and to give more credit to amulets, when I saw it in some parties answer to experience.”

Spiders were sacred to the ancient Egyptian goddess Maat and are used today as symbolism of a Maatian (feminist) form of **ceremonial magic**.

Spiegelschrift

Writing written backward, from right to left, so as to be read in a mirror. **Automatic writing** is frequently done in this way, and it is said that the ability to produce spiegelschrift is often found where there is a natural tendency to automatism.

Spiral Journey

Spiral Journey, a post-**New Age** networking periodical, serves the greater Seattle area of the state of Washington. Appearing ten times annually, *Spiral Journey* covers **holistic** health, **New Thought** spirituality, and alternatives designed to connect the body, mind, and spirit.

Each issue is built around a set of brief feature articles on various religious and health perspectives dominated by a New Thought positive thinking approach, chosen for their aim to empower and inform. There are also several regular columns, including a question-and-answer column by hypnotherapist Ayal Hurst, and an astrology-tarot column, “Astrocures,” by health consultant Donna Pinkston, who is also *Spiral Journey*’s editor and marketing director. The sensitivity to a spectrum of alternative spiritual options is demonstrated in the inclusion of a “Totem of the Month” feature highlighting the symbolic significance of various animals.

Spiral Journey initially appeared in July of 1997, and grew out of the spiritual crisis that its editor, Asara Sharon Briski, had gone through in the mid-1990s. It is published at PMB 6121, 13300 Bothell-Everett Hwy., Mill Creek, WA 98012, and distributed free at a number of bookstores, health food stores, and other businesses in its target area. It is issued monthly, with combined issues in December/January and July/August.

Sources:

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SPIRICOM

Apparatus invented by research engineer George W. Meek of the METAscience Foundation as a communication system with the dead. This particular development of an **electronic voice phenomenon** (EVP) involves a frequency modulation system using supplementary audio tones. In contrast to the previously claimed EVP or **Raudive voices** system, which obtained very weak voice signals, usually of a few words spoken at higher than normal speeds, Meek and his associates claimed to have received many hours of sustained conversation at normal speed from the American scientist George Jeffries Mueller, who had died of a heart attack 14 years earlier.

The first announcement of SPIRICOM was made on April 6, 1982, following 11 years of research and development. The system was not entirely mechanical, since, like other electronic devices such as the **black box**, it required the psychic energies of an operator.

In a release published in the journal *New Realities* (vol. 4, no. 6), Meek describes his system of SPIRICOM Mark IV as consisting of three components: a transceiver operating in the 30–130 Mhz range; a special combination of 13 audio frequencies from 21 to 701 cps; and the input of energy from an operator who had certain highly psychic abilities, involving energy apparent-

ly outside present knowledge of the electromagnetic system, tentatively called “bioplasmic.” The system was developed in conjunction with the MetaScience Foundation at Franklin, North Carolina.

The inventor and his associates made their preliminary announcement in order to encourage other researchers to develop their invention beyond basic stage so that communication with the dead by means of electronic apparatus might become perfected as quickly as possible. No patent rights were filed on the equipment, and both printed and audio explanatory materials were published to facilitate the work of other experimenters. For further information, contact METAscience Foundation, P.O. Box 10749, Minneapolis, MN 55458. (See also **Ashkir-Jobson Trianion; Communigraph; Friedrich Jürgen-son; Reflectograph**)

Spirit

A basic concept in the Western religious traditions, in which it is often contrasted to the material aspect of existence. The Hebrew word *ruah* (spirit) originally meant “breath” or “wind,” and the association of spirit with breath and wind is also found in the Greek word *pneuma*. In the Christian tradition, biblical interpreters generally argue for one of two views of the spirit. Some see the spirit as synonymous with the soul and as the principle of all life, including the intellectual, moral, and religious, and believe that when the body dies the soul returns to God, who made it. Others tend to see a distinction between the spirit and the soul. They believe the soul (psyche) is the principle of animal life and is possessed by humans and animals alike. The spirit, in contrast, is that which humans possess which is not shared with other animals—a moral and an immortal life, a conscious relationship to God. In this view, the soul and body die, but the spirit survives and goes into God’s presence. This latter view has tended to dominate within **Spiritualism**.

The Spirit in Spiritualism

In Spiritualism *spirit* is variously defined as the inmost principle, the divine particle, the vital essence, and the inherent actuating element in life. It is seen as manifesting through its association with protoplasm and dwells in the **astral body**, which Spiritualists identify with the **soul**, the connecting link between the spirit and the physical body.

At death the connection between the spirit and the physical body is severed, and the spirit finds no ordinary means of manifestation. Spirits appear to be cognizant of space, although not conditioned by it. The same applies to time. Past, present, and future cease to exist for the spirit in the earthly sense.

Spiritualists do not see spirits in the role of Peeping Toms, keeping watch on the most private actions of the living, but have concluded that they are partly conscious of the thoughts and emotions directed toward them from the Earth.

They also maintain that spirits cannot hold communion with the living if the mental attitude of the latter is not receptive to spirit communication. In the mid-nineteenth century chemistry professor **Robert Hare** was told by alleged spirits that there were peculiar elementary principles out of which spiritual bodies were constructed that were analogous to material elements; that spirits have bodies, with a circulation and respiratory apparatus; and that they breathe a gaseous or ethereal matter that is also inhaled by men, beasts, and fish.

William Denton a geology professor noted for his research in **psychometry**, wrote: “The vision that can see through brick walls and distinguish objects miles away, does not belong to the body; it must belong to the spirit. Hundreds of times have I had the evidence that the spirit can smell, hear and see, and has powers of locomotion. As the fin in the unhatched fish indicates the water in which he may one day swim, so these powers in man indicate that mighty realm which the spirit is fitted eternally to enjoy.”

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Spirit and Nature (Magazine)

Bimonthly magazine dealing with the teachings of **Paramahansa Yogananda** and his disciple Swami Kriyananda, who left the **Self-Realization Fellowship** to found Ananda. Address: **Ananda Cooperative Village**, 14618 Tyler Foote Rd., Nevada City, CA 95959. Website: <http://www.ananda.org/>.

Sources:

Ananda. <http://www.ananda.org/>. April 14, 2000.

Spirit Children

A Spiritualist explanation for the relatively frequent phenomenon of children reporting invisible playmates. In **Spiritualism**, these are children who have died and, according to accounts of mediums in **trance**, are growing to maturity in an afterlife. Child mediums have often claimed spirit children as their playmates, and mediums have often had a “child” as one of their spirit controls.

Florence Marryat, in her book *There is No Death* (1891), writes of medium **Bessie Williams's** little girl “Mabel”: “I have watched her playing at ball with an invisible child, and have seen the ball thrown, arrested half-way in the air, and then tossed back again as if a living child had been Mab's opponent.” According to Marryat, when a still-born baby enters the other side, she is delivered over to the nearest relative of its parent to be named and brought up.

“The nurse of the little Guldenstubbe,” writes **Baron Helmbach** in his book *Birth and Death as a Change of Perception* (1886), “who afterwards became a very celebrated medium, noticed with terror that his playthings moved about by themselves, while the child declared that another child was playing with them.”

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Marryat, Florence. *There is No Death*. London: K Paul, Trench, Trubner, 1891. Reprint, London: Griffith, Farran, 1893.

Spirit Hypothesis

The theory that the intelligence that directs the phenomena of the medium and the séance room is a disembodied spirit. In-

terest in the possibility of this theory being true and of establishing proof of it energized much of **psychical research** in its first generations. The theory suffered greatly from the discovery that most of the more interesting phenomena was simply the product of **fraud**. Most of contemporary **parapsychology** has redirected itself away from any consideration of the spirit hypothesis and in favor of exploring psychic powers inherent in the individual and the various altered states of consciousness that accompany the exercise of such powers. Some consideration of possible spirit activity remains in the study of **poltergeists** and the **near-death experience**.

As **Spiritualism** developed, the spirit hypothesis stood against various psychological theories of mediumship and the diabolic theories of conservative Christian theologians. The psychological theory reduced the genuine phenomena to mental processes inherent in the mediums themselves and their associates.

Theodore Flournoy was an early champion of the psychological hypothesis:

“The state of passivity, the abdication of the normal personality, the relaxation of voluntary control over the muscular movements, and the ideas—this whole psycho-physiological attitude, where the subject is in a state of expectancy of communicating with the deceased—strongly predisposes him to mental dissociation and a sort of infantile regression, a relapse into an inferior phase of psychic evolution, where his imagination naturally begins to imitate the discarnate, utilising the resources of the subconscious, the emotional complexes, latent memories, instinctive tendencies ordinarily suppressed, etc., for the various roles it plays.”

James H. Hyslop summed up the fundamental conditions of the spirit hypothesis as follows: (1) The information acquired must be supernormal, that is, not explicable by normal perception; (2) The incidents must be verifiable memories of the deceased persons and so representative of their personal identity; (3) The incidents must be trivial and specific—not easily, if at all, duplicated in the common experience of others.

William James, in his report of the “Richard Hodgson” spirit control of **Leonora Piper** states:

“I myself can perfectly well imagine spirit agency, and find my mind vacillating about it curiously. When I take the phenomena piecemeal, the notion that Mrs. Piper's subliminal self should keep her sitters apart as expertly as she does, remembering its past dealings with each of them so well, not mixing their communications more, and all the while humbugging them so profusely, is quite compatible with what we know of the dreamlife of the hypnotised subjects. . . . But I find that when I ascend from the details to the whole meaning of the phenomenon . . . the notion that such an immense current of experience, complex in so many ways, should spell out absolutely nothing but the word humbug, acquires a character of unlikeness. The notion that so many men and women, in all other respects honest enough, should have this preposterous monkeying self annexed to their personality seems to me so weird that the spirit theory immediately takes on a more probable appearance. The spirits, if spirits there be, must indeed work under incredible complications and falsifications, but at least if they are present some honesty is left in the whole department of the universe which otherwise is run by pure deception. The more I realise the quantitative massiveness of the phenomenon and its complexity, the more incredible it seems to me that in a world all of whose vaster features we are in the habit of considering to be sincere at least, however, brutal, this feature should be wholly constituted on insincerity.”

In a chapter called “The Spiritistic Hypothesis” in his book *My Philosophy* (1933), **Sir Oliver Lodge** states:

“My doctrine involves the primary reality of mind in association with whatever physical mechanism it may find available. Matter constitutes only one of these mechanisms, and indeed only constitutes it in a secondary fashion; and by a study limited to matter alone we shall never get the full reality of existence.

I hold that all our actions on matter here and now are conducted through empty space, or rather through the entity which fills space; and that if our activity continues, it must be continued in the same sort of way and through the same sort of etheric mechanism that we already unconsciously utilise now. That in brief terms is the spiritistic hypothesis which I proclaim and work on."

Sources:

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Spirit Intervention

Spiritualist annals contain a number of accounts of the intervention of spirits to find lost wills, other papers, or objects of importance, or to track down murderers. Boccaccio, in his *Life of Dante*, related that the spectral form of Dante appeared in a dream to his son Jacopo Alighiere, and on the son's inquiry whether he had finished his great poem, the thirteenth canto of which they were unable to find, the spirit took him by the hand and led him to the house and into the room where Dante had been accustomed to sleep and pointed out a blind window covered by matting. On waking, Alighiere found the missing canto, which had not been seen before, in this place.

The philosopher Kant, in his revelations on **Emanuel Swedenborg**, narrated the story of a Madame Marteville, a widow who was asked to pay a debt of her deceased husband. She remembered that the debt was paid but could not find the receipt. During a visit to Swedenborg, Marteville asked the seer if he had known her husband. Swedenborg answered in the negative. Eight days afterward, the spirit of the dead man appeared to the widow in a dream and showed her where she would find a casket of finest workmanship with the receipt and a magnificent pin, which was also lost, inside. She immediately got out of bed, ran to the place indicated, and found the casket and contents.

In the morning, she was hardly awake when Swedenborg was announced. Without having knowledge of her dream Swedenborg told her that during the night he conversed with many spirits, among them her deceased husband who, however, cut short the conversation by saying that he must visit his wife in order to reveal to her the whereabouts of a paper of the highest importance and of a diamond breast pin she thought lost. Swedenborg called to find out whether the spirit had kept his promise.

The **Master of Lindsay**, on being questioned before the committee of the **London Dialectical Society** on July 6, 1869, as to whether he ever obtained any information that could not

have been known to the medium or to any present, told the following story:

"A friend of mine was very anxious to find a will of his grandmother, who had been dead 40 years, but could not even find the certificate of her death. I went with him to the Marshall's, and we had a séance; we sat at a table, and soon the raps came; my friend then asked his questions *mentally*; he went over the alphabet himself, or sometimes I did so, not knowing the question. We were told the will had been drawn by a man named William Walker, who lived in Whitechapel; the name of the street, and the number of the house were given. We went to Whitechapel, found the man, and subsequently, through his aid, obtained a copy of the draft; he was quite unknown to us, and had not always lived in the locality, for he had once seen better days. The medium could not possibly have known anything about the matter, and even if she had, her knowledge would have been of no avail, as all the questions were mental ones."

Robert Macnish, in his book *The Philosophy of Sleep* (1830), narrates the court case of R. of Bowland. This man was summoned to pay a sum that his father had already paid. When he was about to pay again, the spirit of his father appeared to him in a dream and informed him that the respective papers were in the hands of M. of Inveresk, near Edinburgh. If he had no recollection of it, he should be reminded of the difference of opinion that he had with the deceased about a Portuguese coin. The reminder was most helpful. With the help of it the old attorney remembered and found the papers.

Gabriel Delanne, in his book *Le Spiritisme devant la Science* (1885), tells the story of a spirit communication given to a descendant of Johann Sebastian Bach by the spirit of an Italian musician named Baldasarini who lived at the court of Henry III of France. The communication led to the discovery of a small strip of paper inside a spinet of 1664 with four lines of verse in the handwriting of Henry III. The authenticity of the writing was proved by comparing the strip with manuscripts in the Imperial Library.

The "Widow's Mite" incident was described by Isaac K. Funk in his book of this title, published in 1904. In February 1903, he heard of a Brooklyn family where every Wednesday evening sittings took place in the presence of a few invited guests. On his third visit, when he was getting reconciled to the notion that the mediumship was a remarkably good case of secondary personality, the **control** "George" asked: "Has anyone here got anything that belonged to Mr. Beecher?"

There was no reply. On his emphatic repetition of the question, Funk replied: "I have in my pocket a letter from the Rev. Dr. Hillis, Mr. Beecher's successor. Is that what you mean?"

The answer was: "No, I am told by a spirit present, John Rakestraw[,] that Mr. Beecher, who is not present, is concerned about an ancient coin, the Widow's Mite. This coin is out of place, and should be returned, and he looks to you, doctor, to return it."

Funk was greatly surprised and asked: "What do you mean by saying that he looks to me to return it? I have no coin of Mrs. Beecher's." The control then explained that he knew nothing about it, except that he was told that the coin was out of place and had been for a number of years and that Beecher had said that Funk could find and return it. The control also added that he was impressed that the coin was in a large iron safe in a drawer under a lot of papers.

Funk then remembered that when he was making the *Standard Dictionary*, he had borrowed a valuable ancient coin, known as the Widow's Mite, from a close friend of Beecher's. This friend had just died several days before. Funk asked if the coin had been returned. The answer came that it had not.

After Funk instituted a search, the coin was found in his office in a little drawer in his large iron safe under a stack of papers. In later inquiries through the control Funk was told that Beecher was not concerned about the return of the coin. His

purpose was to give Funk a test to prove communication between the two worlds.

James H. Hyslop, in his report on the **direct voice** mediumship of Elisabeth Blake of Ohio (*Proceedings of the American Society for Psychical Research*, vol. 7, p. 581), quotes the following case given by L. V. Guthrie, superintendent of the West Virginia Asylum at Huntington, Blake's medical adviser:

"An acquaintance of mine, of prominent family in this end of the State, whose grandfather had been found at the foot of a high bridge with his skull smashed and life extinct, called on Mrs. Blake a few years ago and was not thinking of her grandfather at the time. She was very much surprised to have the spirit of her grandfather tell her that he had not fallen off the bridge while intoxicated, as had been presumed at the time, but that he had been murdered by two men who met him in a buggy and had proceeded to sandbag him, relieve him of his valuables, and throw him over the bridge. The spirit then proceeded to describe minutely the appearance of the two men who had murdered him, and gave such other information that had led to the arrest and conviction of one or both of these individuals."

Spiritism

A general term for the belief that the spirits or souls of the dead communicate with the living through a medium or psychically sensitive individual. The term has been used with two quite different meanings in the twentieth century. In conservative Christian circles it is often used as a derogatory term to describe **Spiritualism** in anticult literature. It is also used as the designation of the followers of the particular Spiritualist teachings of **Allan Kardec** (1804–1869), a French medium who also had immense influence on the development of Spiritualism in Spain, Portugal, and South America (especially **Brazil**). Kardec's thought was distinctive from British and American Spiritualism in the nineteenth century by its advocacy of belief in **reincarnation**.

Prior to his adoption of Spiritualist beliefs in about 1862, Kardec had been an exponent of **animal magnetism** and **phrenology**. He based his new teachings on spirit revelations received through clairvoyants, and so popular were these teachings that they rapidly spread over the Continent. In Britain, however, Spiritism obtained little hold, its only prominent exponent being **Anna Blackwell**, who endeavored without success to establish the doctrine of reincarnation.

Spiritism and Spiritualism should not be confused, since the adherents of each section were opposed to the tenets of the other. Even in France, where Spiritism obtained the strongest footing, there was a distinct Spiritualist party reluctant to accept the doctrine of reincarnation.

Kardec's Spiritism flourished in nineteenth-century France, and is today well established in South America, especially Brazil, where it is estimated that there are now some four million Spiritists. In contemporary South American Spiritism there is a noticeable tendency to blur formal distinctions between Spiritism and Spiritualism, particularly in Brazil, where all kinds of physical phenomena are manifest, including **psychic surgery**. The Spiritism of Kardec discouraged such physical mediumship as materialization in favor of **automatic writing**, believing this to be a more direct and unambiguous contact with departed spirits.

Modern Brazilian Spiritists also make a distinction between ordinary automatic writing (*escrita automotica*), which might involve the medium's own subconscious, and *psicografia* (dictation from a spirit entity).

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Spirit Messenger (Journal)

(Full name: *The Spirit Messenger, and The Star of Truth*.) Started in Springfield, Massachusetts, in 1849, the chief organ of **Andrew Jackson Davis's** "harmonial philosophy" after the *Univercoelum* journal expired. Rev. R. P. Amber, a Universalist minister, and Apollos Munn were joint editors.

Spirito, Ugo (1896– ?)

Professor of philosophy who wrote on parapsychology. He was born on September 9, 1896, at Arezzo, Italy, and he studied at the University of Rome (LL.B., 1918; Ph.D., 1920). He taught at the University of Pisa (1932–34), the University of Messina (1935), the University of Genoa (1936), and the University of Rome (beginning in 1937).

Spirito developed an interest in parapsychology as it related to his own scholarly discipline, and he wrote several related books. He also attended the First International Conference of Parapsychological Studies in Utrecht, Netherlands, in 1953.

Sources:

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Spiritoid

Term used by psychical researcher **Emile Boirac** for messages that originate in the subconscious mind and appear in a dramatic and personalized form. It was also used by **Cesare Lombroso** and **Theodore Flournoy**.

Spirit Photography

The production of photographs on which alleged spirit forms are visible. When the plate or film is developed there sometimes appears, in addition to the likeness of the sitters at a **séance**, a shape resembling more or less distinctly the human form, which at the moment of exposure was imperceptible to normal vision.

Beginning in the late nineteenth century, Spiritualists asserted that there were photographs of spirits (the spirits of departed friends and relatives of the sitters) and that the presence of a medium was generally required to facilitate their production. Even though the main evidence in favor of spirit photography rests on recognition of the supposed spirit by the sitter and others, the "astral figure" is often very vague and indistinct, with the head and shoulders enveloped in close-clinging draperies.

The practice of "spirit photography" originated in the United States in the nineteenth century and enjoyed a fitful existence through the 1930s. It was first introduced in 1862 by **William H. Mumler**, a Boston photographer. A Dr. Gardner, of the same city, was photographed by Mumler, and on the plate appeared an image that the sitter identified as his cousin, who had died 12 years before. Gardner published his experience, and the new spirit photography was at once adopted by Spiritualists, who saw in it a means of proving their beliefs. In 1863,

however, Gardner discovered that in at least two instances a living model was the subject of Mumler's "spirit" pictures. Although he continued to believe that some of the photographs might be genuine, his exposure of Mumler as fraudulent effectively checked the movement for a time.

After a lapse of six years, Mumler appeared in New York, where the authorities endeavored to prosecute him, but the evidence against him was insufficient to prove fraud, and he was acquitted.

Spirit photography had flourished in the United States for some ten years before it became known in Britain. Samuel Guppy and his wife, **Agnes Guppy-Volckman**, the well-known Spiritualist mediums, endeavored without success to produce spirit photographs in private, and at length called for the assistance of **Frederick A. Hudson**, a professional photographer. A photograph of Guppy revealed a dim, draped "spirit" form.

Hudson speedily became popular, and his studio was as largely patronized as Mumler's had been. He found support from several outside observers. **Thomas Slater**, a London optician, made careful observations of his process without being able to detect any fraud. **John Beattie**, a professional photographer and something of a skeptic, made the following statement concerning Hudson's performances: "They were not made by double exposure, nor by figures projected in space in any way; they were not the result of mirrors; they were not produced by any machinery in the background, behind it, above it, or below it, nor by any contrivance connected with the bath, the camera, or the camera-slide." Trail Taylor, editor of the *British Journal of Photography*, said that "at no time during the preparation, exposure, or development of the pictures was Mr. Hudson within ten feet of the camera or darkroom. Appearances of an abnormal kind did certainly appear on several plates."

Such testimonies as these from the lips of skilled and disinterested witnesses would naturally seem to raise spirit photography to the level of a genuine psychic phenomenon. But a careful analysis of the evidence, such as is given by **Eleanor Sidgwick** in her article "On Spirit Photographs . . ." in the *Proceedings* (no. 8, 1891) of the **Society for Psychical Research** shows how even a trained investigator can be deceived by sleight of hand. And it is notable that Beattie himself afterward pointed out instances of double exposure in Hudson's productions.

In spite of this, Hudson continued to practice, and various Spiritualist magazines continued to lend him their support, with the notable exception of the *Spiritualist*, whose editor, himself a practical photographer, had aided John Beattie in denouncing spirit photography. Another enthusiastic Spiritualist, Enmore Jones, who at first claimed to recognize a dead daughter in one of the pictured "spirits," afterward admitted that he had been mistaken.

Those who had pinned their faith to the genuineness of the photographic manifestations were naturally unwilling to relinquish their belief in what they considered sure proof of the reality of the spirit world, and ingenious explanations were offered to cover the circumstance of the apparent double exposures. The spirit aura, they said, differed from the natural atmosphere in its refracting power, and it was not to be wondered at that objects were sometimes duplicated. And so Hudson retained a considerable measure of popularity.

In 1874 the Paris photographer **Édouard Buguet** crossed over to London and commenced the practice of spirit photography. Many of the purported spirits in his pictures were recognized by his clients, and even when he had been tried by the French government and had admitted deception there were those who refused to regard his confession as spontaneous, inclining to believe that he had been bribed by "Jesuits" to confess to fraud of which he was innocent.

Other spirit photographers were **F. M. Parkes**, a contemporary of Hudson, and **Richard Bournell**, who produced spirit pictures in London in later years.

The principal evidence in favor of spirit photography is undoubtedly the recognition of the spirits by their friends and relatives, but the unreliable nature of such a test has been seen time and again when a single "spirit" has been claimed by several persons as a near relative.

One of the most prominent defenders of the mediumistic photographers was **W. Stainton Moses** (who wrote under the pseudonym M. A. Oxon), who saw in them the best proof of the reality of Spiritualism. The same view was shared by **Alfred Russel Wallace**, who said (*Arena*, January 1891), "It is that which furnishes, perhaps, the most unassailable demonstration it is possible to obtain of the objective reality of spiritual forms."

Throughout the 1920s and 1930s the whole idea of spirit photography was called into question by psychical researchers. In 1933 Fred Barlow and W. Rampling Rose presented the results of their research to the Society for Psychical Research and indicated that they had been unable to locate any spirit photographs not produced fraudulently. Their opinion has remained the consensus opinion of parapsychologists in the decades since. No set of photographs have been offered in recent decades for serious consideration as genuine spirit images.

"Spirits" are not the only paranormal effects claimed in psychic photography. Many photographs have been produced that allegedly show "spirit writing," some on photographic plates not exposed in a camera (see **Skotograph**). In modern times, **Ted Serios** of Chicago has produced what appear to be "thought pictures" of distant scenes on Polaroid film. The Japanese investigator **Tomobichi Fukurai** used the term **thoughtography** to denote "paranormal" images on photographic materials.

Sources:

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“Spirit Teachings” (by “M. A. Oxon”)

The famous book written by **W. Stainton Moses** that records the teachings of the “Imperator” group of spirit controls.

The Spirit World (Periodical)

The first Spiritualist periodical in England, published by W. R. Hayden in May 1853. However, only one issue appeared. The title had earlier been used by **La Roy Sunderland**, who changed the name of his American periodical *The Spiritual Philosophy* to *The Spirit World* in 1851.

SpiritQuest

SpiritQuest is an educational program designed to introduce people to the spiritual experiences of Peruvian **shamans** and **curanderos** (healers) who live in the upper Amazonian area of Peru near the city of Iquitos. A defining part of the SpiritQuest experience is the opportunity to work with shamans who use the consciousness expanding substances in **ayahuasca**, an hallucinogenic substance made from the vine of the plant *Banisteriopsis Caapi*, which is boiled in water along with various other plants. These plants contain different substances identified as **psychedelic drugs**.

The SpiritQuest program was put together by a brother/sister team, Howard E. Lawler and Sanchi Reta Lawler. Howard is a former museum curator trained in biology. Reta is a transpersonal psychologist and student of Zen. Both have many years of association with shamans in both South America and Asia. The pair also heads El Tigre Journeys, a tourist company that facilitates travel to Peru and arranges for small groups to enter into the culture, meet the indigenous religious leaders, and see the sights in a way that is sensitive to the ecology of the region. Founded in 1997, El Tigre has been designed to help enhance and restore the natural resources of eastern Peru through various programs financially supported by tourism. Howard Lawler also heads a nonprofit organization, the International BioPark Foundation, as an environmental organization dedicated to preserving the natural world and promoting an understanding of humanity’s interdependent relationship with the natural order. The foundation is working with El Tigre on a number of projects including the development of a living Museum of Western Amazonia along the banks of the Río Momón outside Iquitos.

The SpiritQuest program is focused upon small groups (limited to eight people) who travel to Peru to participate in shamanic workshop retreats. The participants have in the Lawlers experienced guides, but are assured of experiencing shamanic initiations, including ceremonies with ayahuasca, much as they have been performed prior to the arrival of Europeans in the area. The Lawlers facilitate the preparation for the journey and are present to assist people through the cleansing, cathartic, and spiritually expansive moments that may go through, some of which may be temporarily uncomfortable.

SpiritQuest (and the associated organization) may be contacted through the Lawlers offices: Reta Lawler, P.O. Box 1704, Boulder, CO 80306-1704 and Howard Lawler, Calle Loreto #337, Iquitos, Peru. They may also be contacted through the International BioPark Foundation website at <http://www.biopark.org/>, which has subpages for both SpiritQuest and El Tigre Journeys.

Sources:

International BioPark Foundation. <http://www.biopark.org/>. June 11, 2000.

Spiritual Advisory Council (SAC)

A **New Age** organization. The Spiritual Advisory Council (SAC) was founded in 1974 in Chicago by Paul V. Johnson and Paul Ericsson, both former national leaders in the Spiritual Frontiers Fellowship (now the **International Spiritual Frontiers Fellowship**). The council adopted a New Age perspective and built an open fellowship of like-minded people who gathered regularly for national and regional conferences and in small study groups. In 1979 Johnson relocated to Florida and opened the New Age Centre for Alternative Realities in Orlando. Also in 1979, some people who had found their primary spiritual home within the council organized the Church of the Spiritual Advisory Council and saw the first ministers of the new church ordained.

SAC has no creed or dogma but generally operates within a New Age perspective. **Channeling**, both for spiritual contact with the other world and for healing energies, is accepted. SAC publishes the *Outreach Newsletter*. Address: 2933 W. State Rd. 434, Longwood, FL 32279.

The Spiritual Age (Periodical)

Early American periodical serving the cause of **Spiritualism**.

Spiritual Athenaeum

Briefly the headquarters of British Spiritualists in London in 1866. The post of residential secretary was offered to **D. D. Home**. The real intent behind the foundation’s offer was to help Home, who was at the time struggling with financial difficulties. When, owing to a change of fortune, Home resigned his post, the institution died a natural death. **John Elliotson** was among those who sat on the council.

Spiritual Churches

The spiritual church movement developed in the early twentieth century among African Americans who had responded to **Spiritualism** and its championing of the cause of universal brotherhood. In spite of its rhetoric, however, too often Spiritualists practiced the same racism so evident in non-Spiritualist circles. By World War I, black leaders began to form their own separate churches, some of which grew into substantial denominations. Among the first to emerge was Leafy Anderson (1887–1927), who in 1913 founded the Eternal Life Christian Spiritualist Association. She moved to New Orleans in 1920, by which time her association had more than ten congregations, and founded a congregation, the first of many spiritual churches in what would become one of the most important centers of the spiritual movement.

Through the 1920s a number of new spiritual churches emerged, beginning in 1922 when the black members of the National Spiritualist Association of Churches were pushed out and formed the national Colored Spiritualist Association of Churches. The next year, in Detroit, Willie Hurley founded the Universal Hagar’s Spiritual Church, and in 1925 William Frank Taylor and Leviticus L. Boswell founded the Metropolitan Spiritual Churches of Christ in Kansas City. Also founded in the mid-1920s was the Church of God in David (later the Spiritual Israel Church and Its Army).

The spiritual movement is quite diverse. It mixes Protestantism, Spiritualism, and various elements of popular folk religions. Individual congregations and denominations use different blends of these elements. Leafy Anderson represented the more conservative wing of the movement: she used the Bible and denounced the voodoo and popular magic she found among potential members. On the other hand, her student, Mother Catherine Seals, freely incorporated elements of “hoo-

doo,” the popular folk magic of the Southern black community, into her church’s rituals.

George Willie Hurley incorporated Masonic elements in the mystery school that became a part of every congregation in his Universal Hagar’s Spiritual Church. He also followed **Father Divine’s** example and proclaimed himself God. As Jesus was the God of the Picean Age, so he was the God of the coming Aquarian Age. Hurley was also a pioneer black nationalist and incorporated Ethiopianism into his teachings, identifying black Americans with their African heritage, especially with the land of Emperor Haile Selassie.

The spiritual movement has experienced upheavals as new leaders have appeared on the scene. For example, in 1942, the Metropolitan Spiritual Churches of Christ merged with the Divine Spiritual Churches of the Southwest, making it by far the largest spiritual denomination in the country. Shortly thereafter William Taylor died, and Thomas Watson, formerly the head of the Divine Spiritual Church of the Southwest, was elected to succeed him. However, by that time Clarence Cobbs had arisen as a charismatic leader of a church in Chicago and believed that the church was his to inherit. As a result of the struggle for control between Watson and Cobbs, the church split, with Cobbs inheriting the larger group.

During the last half of the twentieth century, spiritual churches have experienced ups and downs. Both Spiritualist and spiritual churches are more susceptible than most to volatile swings in support for prominent leaders who rise and pass from the scene. While several large denominations remain, many of the young talented mediums have formed independent churches or passed into the **New Age** movement.

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The Spiritual Clarion (Periodical)

One of the first American periodicals serving American **Spiritualism**. It was published in Auburn, New York.

Spiritual Community Guide See New Consciousness Sourcebook

Spiritual Frontiers Fellowship See International Spiritual Frontiers Fellowship

Spiritual Gazette

Monthly publication of the **Spiritualist Association of Great Britain**, including reports on psychic phenomena and events of interest to Spiritualists. Address: 33 Belgrave Sq., London, SW1X 8QL, England.

The Spiritual Herald (Journal)

A short-lived British journal of Swedenborgian Spiritualists published in London from February to July 1856.

Spiritual India and Kundalini (Magazine)

Former quarterly journal published in India of international spiritual and scientific consideration in the study of **kundalini**, the energy believed to reside in human beings related to sexual activity and higher consciousness. The journal is published by the Kundalini Research and Publication Trust, New Delhi. This journal centers round the experience and theories of Hindu teacher **Pandit Gopi Krishna** (1903–1984), an advocate of kundalini who has built a following in the West.

Spiritual Institution

Established by pioneer British Spiritualist **James Burns** at 15 Southampton Row, London, in conjunction with a library dealing with books on **Spiritualism**. The organization oversaw a lending library of several thousand volumes on Spiritualism, psychic phenomena, and related subjects, with a reading room and rooms for séances or experiments connected with Spiritualism.

The organization became a center for Spiritualism in London, providing a regular program of circles, séances, concerts, and other social events; it was an influential meeting place for Spiritualists. The organization has been disbanded.

Spiritualism

A social religious movement founded in the mid-nineteenth century in New York State. According to the definition adopted by the **National Spiritualist Association of Churches**, Spiritualism is

The Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World. Spiritualism is a science because it investigates, analyses and classifies facts and manifestations, demonstrated from the spirit side of life. Spiritualism is a philosophy because it studies the laws of nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day. Spiritualism is a religion because it strives to understand and to comply with the Physical, Mental and Spiritual Laws of Nature[,] which are the laws of God.

According to the British medium **W. Stainton Moses**, a Spiritualist is “one who has proven for himself, or has accepted on adequate evidence, the fact that death does not kill the spirit.”

Spiritualism centers upon two basic teachings: the continuity of personality after the transition of death, and the possibility of communication between those living on Earth and those who have made the transition to death. Spiritualism teaches that death is a new birth into a spiritual body, the counterpart of the physical, which is gifted with new powers. Spiritualists claim that their beliefs are based upon scientific proof and communication with the surviving personalities of deceased human beings by means of mediumship.

After death, the individual faces neither punishment nor rewards. Individuality, character, and memory survive and undergo no change. Continued progression in the new life rests upon individual fitness. The rapidity of progress is in proportion to the mental and moral faculties acquired in Earth life. Every spirit is left to discover the truth for itself. Evil passions or a sinful life may chain a spirit to the Earth, but the road of endless progress opens up for these as soon as they discover the light. Higher and higher spiritual **spheres** correspond to the state of progress. The gradation is apparently endless. Communion with higher intelligences appears to be available, but the spirits report no particular communion with the deity.

Origins of Spiritualism

Spiritualism in its modern form dates back no further than 1848 and the **Fox sisters**. Its practices can be traced to attempts at spirit communication reaching back to ancient times. Such attempts at communication with both the surviving consciousness of the dead and various orders of spiritual beings, both angelic and demonic, appear in the oldest extant records of cultures worldwide. It has only been in the last few centuries that strong doubts about the possibility of life after death and communication with a spiritual world have arisen.

Spiritualism emerged as a direct counter to such post-Enlightenment doubts, which by the nineteenth century had become the subject of popular debates and literature.

In his 1993 book, *Madame Blavatsky's Baboon*, writer Peter Washington noted that the true momentum for the movement was given full vent in America; but, in fact, its roots sprouted up from people and places all over the world. Washington noted that it seemed to have found a particular following in America for certain reasons. He also said that,

The seance offers a new version of holy communion, in which faith is replaced by evidence, blood and wine by manifested spirits. It was therefore especially popular among the Protestant sects to the east coast of the United States, deprived as they usually were of any sensuous fulfillment in their religion and susceptible to any sign of the workings of divine grace, however bizarre. It is no coincidence that Hydesville is in the middle of the notorious 'burned-over' district of New York State, so called because of the extraordinary number of religious fashions that swept through it in the early nineteenth century. Spiritualism blends easily with millenarian Christianity: though most of its messages were trivial, the expectation remained that these were merely a prelude to news of real import from the Other World. Having confirmed its own existence through the Fox girls, that world was now expected to come through with the facts about life after death, immortality, and even the future of mankind.

As Spiritualism formed, it looked to a number of individual occurrences of Spiritualist phenomena and previous movements to show its continuity with the past. For example, many famous outbreaks of an "epidemic" nature, such as that among the **Tremblers of the Cevennes** and the **Convulsionaries of St. Médard**, which to the beholders showed clear indications of demonic possession, had in their symptoms considerable analogy with modern Spiritualism. They were accompanied by spontaneous **trance** or **ecstasy**, lengthy discourses, and **speaking in tongues**, all of which are phenomena to be found in the séance room.

The fluency of speech noted in such outbreaks, especially of persons lacking any formal education, has been equaled, if not surpassed, by the outpourings of the unlearned medium under the influence of a "**control**." In such historical cases, the conditions were generally ascribed to either angelic or diabolic possession, and most frequently to the latter. Witches were supposed to converse with the Devil, and many aspects of **witchcraft**, notably the part played by persecuted young women and children, show a relationship to **poltergeist** disturbances. These were the connecting link between early forms of **possession** and modern Spiritualism. Cases in which children of morbid tendencies pretended to be the victims of a witch are to be found in many records of witchcraft.

However much it seemed otherwise, still it was the poltergeist who showed affinity to the "control" of the mediumistic circle. For at least the past few centuries, poltergeist disturbances have occurred from time to time. The mischievous spirit's favorite modes of manifesting itself have been similar to those adopted by spirit controls.

Both poltergeists and spirit controls require a "medium," an agent for the production of their phenomena. It is in the immediate presence of the medium that the phenomena generally

make their appearance. Both also tend to display personality, even if of an infantile nature in the case of poltergeists. Intelligent communication has often been reported to have occurred by means of raps in phenomena attributed to poltergeists.

A related manifestation also believed to be caused by spirits occurred in the practice of **animal magnetism**, which was said to have originated with the alchemist **Paracelsus**, in favor with the old alchemists. An actual magnet was rarely used, but was regarded as a symbol of the magnetic philosophy. This belief rested on the idea of a force or fluid radiating from the heavenly bodies, human beings, and, indeed, from every substance, animate or inanimate, by means of which all things act upon one another.

While Paracelsus's students were engaged in formulating a magnetic philosophy, there were others. They included the seventeenth-century healer **Valentine Greatrakes**, who cured diseases. He claimed such magnetic power as a divine gift and did not connect it with the ideas of the alchemists. According to Spiritualist thought, these two phases of "magnetism" united and climaxed in the work of **Franz Anton Mesmer**, who published *De planetarium influxu*, in 1776, a treatise on the influence of the planets on the human body. His ideas were essentially those of the magnetic philosophers. His cures equaled those of Greatrakes; but he infused new life into both theory and practice and won for himself the recognition, if not of the learned societies, at least of the general public. He laid the groundwork for the discovery of the induced hypnotic trance. This has considerable significance in Spiritualism.

In 1784 a commission was appointed by the French government to consider magnetism as practiced by Mesmer and his followers. Unfortunately, its report only served to cast discredit on the practice and exclude it from scientific discussion. A detailed account of the trance utterances of a hypnotic subject was given in 1787 in the journals of the Swedish Exegetical and Philanthropic Society. Members of the society inclined to the doctrines of their countryman **Emanuel Swedenborg**, who was the first to identify the "spirits" as the souls of the deceased.

Until the third decade of the nineteenth century, the explanations of **mesmerism** concerned themselves almost entirely with a fluid or force emanating from the mesmerist—and even visible to the eye of a clairvoyant. In 1823, however, Alexandre Bertrand, a Parisian physician, published his *Traité du Somnambulisme*. In 1826 he published the treatise *Du Magnetisme Animal en France*, in which he set forth a relationship between ordinary sleepwalking, **somnambulism** associated with disease, and epidemic ecstasy and advanced the doctrine, now generally accepted, of **suggestion**.

Animal magnetism was by this time receiving a good deal of attention all over Europe. A second French commission appointed in 1825 presented its report in 1831, which, although of no great value, contained a unanimous testimony as to the authenticity of the phenomena. In Germany magnetism was also practiced to a considerable extent, but rationalist explanations of the associated phenomena found some acceptance. There was a class, however, more numerous in Germany than elsewhere, who inclined toward a Spiritualist explanation of mesmeric phenomena. Indeed, the belief in spirit communication had grown up beside magnetism from its conception, in opposition to the theory of a magnetic fluid.

In the earlier phases of "miraculous" healing, the cures were ascribed to the divine gift of the person conducting the session, or the operator, who expelled the evil spirits from the patient. In epidemic cases in religious communities, as well as in individual instances, the spirits were questioned both on personal matters and on abstract theological questions.

In Germany **Justinus Kerner** experimented with **Frederica Hauffe**, "the Seeress of Prevorst," in whose presence physical manifestations took place and who described the condition of the soul after death and the constitution of man—the physical body, the soul, the spirit, and the *nervengeist*, an ethereal body that clothes the soul after death—theories afterward elaborated

by Spiritualists. Other German investigators, such as **J. H. Jung** (Jung-Stilling), C. Römer, and Heinrich Werner, recorded the phenomenon of **clairvoyance** in their somnambules. In 1845 **Baron Karl von Reichenbach** published research he claimed demonstrated the existence of an emanation, which he called **od** or **odyllic force**, radiating from every substance. This effluence allegedly could be seen by clairvoyants and had definite colors and produced a sensation of heat or cold.

Animal magnetism received little attention in England until the third decade of the nineteenth century. In 1828, Richard Chevinix, an Irishman, gave mesmeric demonstrations. **John Elliotson**, of University College Hospital, London, practiced mesmerism with the **O'Key sisters**, who were somnambules, and although he first believed in the magnetic fluid, he afterward became a Spiritualist. In 1843 two journals dealing with the subject—the *Zoist* and the *Phreno-magnet*—were founded. Most of the English mesmerists of the time preferred the magnetist explanation of the phenomena to the notion of spirit agency. Within the Spiritualist community, the so-called “magnetic” phenomena were largely attributed to the agency of the spirits of the deceased.

Spiritualism as a Religious Movement

In responding to the challenge of Enlightenment thinking, Spiritualism became the first of the new “scientific” religions. Adherents talked little of faith. Rather, they asserted that they could prove Spiritualism’s central doctrine of **survival** of death through facts, instead of relying on traditions and the revelations of ancient times. They saw Spiritualism as a progressive and evolutionary faith reconciling religion with contemporary science. “Spiritualism,” wrote **Sir Arthur Conan Doyle**, “is a religion for those who find themselves outside all religions; while on the contrary it greatly strengthens the faith of those who already possess religious beliefs.”

Not long after Spiritualism swept America, it began to take over Europe. According to Washington, “In the wake of failing political revolutions in 1848—the very year of the Hydesville phenomena—it rapidly became part of an ‘alternative’ synthesis which included vegetarianism, feminism, dress reform, homoeopathy and every variety of social and religious dissent.” He noted that when Harriet Beecher Stowe, famed American abolitionist, visited Europe in 1853, the seance was “all the rage.”

Early Spiritualists also believed their religion restored primitive Christianity, pointing to inscriptions in the Roman catacombs in which the early Christians spoke of the dead as though they were still living. According to Saint Augustine, in *De cura pro Mortuis*, “The spirits of the dead can be sent to the living and can unveil to them the future which they themselves have learned from other spirits or from angels, or by divine revelation.” Not surprisingly, much of the movement’s motivation still rested in anti-Catholicism—not so different from the antagonism many Protestant sects harbored without Spiritualism.

Spiritualists do not believe in an afterlife of unchangeable bliss or eternal damnation. In their perspective, there is no hell with brimstone and flames of fire as some Christians teach. In like measure they deny the existence of devils, a final judgment, and the vicarious atonement. Christ was a great teacher who descended to set an example. “It is our task to do for Christianity what Jesus did for Judaism,” said a message received by W. Stainton Moses from the spirits who allegedly spoke through his **automatic writing**. Spiritualists also deny the resurrection of the physical body, as did the hieracites, a sect that flourished in the fourth century: they maintain that it is the soul alone that resurrected.

Spiritualism admits all the truths of morality and religion of all other sects. The moral stance is illustrated in the role of mediums. Spiritualists tend to maintain that those mediums who hold séances and become the direct mouthpieces of the spirits are only supereminently endowed with a faculty common to all humanity—that all men and woman are mediums to some de-

gree, and that all inspiration, whether good or bad, comes from the spirits.

It is in connection with this idea of the universality of mediumship that the effect of Spiritualism on the morals and daily life of its adherents is most clearly seen. The spirits are naturally attracted to those mediums whose qualities resemble their own. Enlightened spirits from the highest spheres seek “high-souled” and earnest mediums through which to express themselves. Mediums who use their divine gifts for ignoble ends are sought by the lowest and wickedest human spirits, or by **elementals**, who do not even reach the human standard of goodness. Indeed, it is claimed that the lower spirits communicate with the living much more readily than do the higher, by reason of a certain gross or material quality that binds them to Earth. As with the full-fledged medium, so with the normal individual; if one is to ensure that the source of inspiration be a high one, one must live in such a way that only the best spirits will control.

In the United States, Spiritualists embraced many socialist ideals, and many resided in the socialist communities of the nineteenth century. The loose, nondogmatic approach also allowed some Spiritualists to embrace a variety of different ideals, such as free love. In England, where habit and tradition were more settled, Spiritualists emphasized its compatibility with Christianity and projected an image of affording a fuller revelation of the Christian religion. In France, **Allan Kardec**’s doctrine of **reincarnation** blended with the doctrines of Spiritualism to produce **Spiritism**, a form of Spiritualism highly alienated from Christianity.

These varied forms of Spiritualism are held together by two central beliefs: that the soul continues after “the great dissolution” (death of the body) and continually progresses and that the freed spirit can communicate with living human beings. The continuity of life after death is, of course, one of Spiritualism’s most important tenets. It is not a distinctive one, since most of the world’s creeds and religions also affirm such a belief. But Spiritualist ideas concerning the *nature* of the life of the freed soul are unique.

Spiritualists believe that the soul, or spirit, is composed of a sort of attenuated matter inhabiting the body and resembling it in form. On the death of the body the soul withdraws itself, without undergoing any direct change, and for a period remains on the “Earth plane.” But the keynote of the spirit world is *progress*, so after a time the spirit proceeds to the lowest “discarnate plane.” From that plane they go on to higher and higher planes, gradually evolving into a purer and nobler type. At length it reaches the sphere of pure spirit.

From the comments of mediums speaking in trance, a picture of the spirit domain has been constructed by Spiritualists. It is thought to be a somewhat attenuated version of earthly life, conducted in a highly rarified atmosphere. **Automatic drawings**, purporting to depict spirit scenes, afford a description no less flattering than that gleaned from mediums speaking in trance, although many such drawings appear imaginative rather than factual. From their exalted spheres the spirits are said to be cognizant of the doings of their fellow individuals still on Earth.

The other central belief of Spiritualism is that the spirits communicate with the living—primarily through the agency of mediums—offering their aid and counsel. They can produce in the physical world certain phenomena that transcend known physical laws. Most Spiritualists, in seeking proof of the reality of the creed, have been content with what is described as “subjective” phenomena, including such as trance speaking, automatic writing, clairvoyance.

Spiritualism was enlivened by more or less sensational physical manifestations through an entire period of its history. These found great favor among both believers and psychical researchers. Their success seemed to promise irrefutable proof of the extraordinary nature of Spiritualist phenomena, and they were relatively easy to investigate. They were so intimately

connected with **fraud** unfortunately, that any hope for verifying the phenomena disappeared in the first half of the twentieth century.

Manifestation of phenomena therefore occupies a central place in Spiritualism, and the question of the genuineness of claimed phenomena remains of great importance. It is true, of course, that paranormal phenomena are also central to the development of other great religions that have claimed miracles in support of doctrine. Spiritualists point to the Judaeo-Christian Holy Bible as a book full of accounts of “miraculous” phenomena not essentially different from those demonstrated by modern mediums—inspired trance addresses, paranormal healing, apparitions, and prophetic statements. The primary difference is that traditional religions assume a perspective of awe in the presence of the occasional miraculous event, whereas Spiritualists view such events as constant aspects of a mundane world.

The Literature of Spiritualism

There is vast literature on Spiritualism. Many important works from the nineteenth century are long out of print. This literature ranges from mediumistic communications of varied value, including spirit revelations from automatic writing, trance sermons, and **séances**, to personal experiences of investigators and theories of psychical researchers, to histories of Spiritualism and attacks on it.

Books that chart the transition from mesmerism and animal magnetism to Spiritualism are valuable for the information and opinions of the time. **Emma Hardinge Britten**'s *Nineteenth Century Miracles* (1884) and *Modern American Spiritualism* (1869) are full of detailed, hard-to-find information on the events of the period but are written from the viewpoint of a firm believer and worker in the field and are sometimes marred by inaccurate quotations. **Alphonse Cahagnet**'s *The Celestial Telegraph* (2 vols., 1851) and Robert Hare's *Experimental Investigation of the Spirit Manifestations* (1856) are also of special period interest.

Autobiographies of mediums are fascinating and well worth studying for their firsthand subjective viewpoint. A classic work of this kind is **D. D. Home**'s *Incidents in My Life* (1863). Other popular works of this kind are **Estelle Roberts**' *Fifty Years a Medium* (1969) and Doris Stokes's *Voices in My Ear* (1980).

Various histories of Spiritualism are available, but there is no single satisfactory work. It is advisable to study different histories, bearing in mind the commitment of their writers. **Cesar de Vesme**'s *History of Experimental Spiritualism* (2 vols., 1931) is a comprehensive survey of Spiritualist type phenomena in many countries from primitive times on. **William Howitt**'s *The History of the Supernatural* (1863) is useful, if simplistic, in tracing the antecedents of Spiritualism in past ages. E. W. Capron's *Modern Spiritualism: Its Facts and Fanaticism, Its Consistencies and Contradictions* (1855) has special interest as an account of the movement in its early years.

Sir Arthur Conan Doyle's *History of Spiritualism* (2 vols., 1926) is an important review of the background and history of the movement, but non-critical in its presentation. **Frank Podmore**'s *Modern Spiritualism* (2 vols., 1902) is a skeptical review, valuable for its detailed information of early mediumship. J. Arthur Hill's *Spiritualism: Its History, Phenomena and Doctrine* (1918) is useful but fragmentary. A. Campbell Holms's *The Facts of Psychic Science and Philosophy* (1925) is a useful tabulation of the phenomena of Spiritualism but non-critical in treatment.

In the decades since Spiritualism celebrated its centennial in 1948, a variety of scholars, primarily sociologists and historians, have taken a look at the movement and provided valuable additions to the literature. Foremost is J. Stillson Judah's *The History and Philosophy of the Metaphysical Movements in America* (1967), which discusses Spiritualism in the larger context of the movement, from the doctrines of Emanuel Swedenborg to Spiritualism and then to **Theosophy**. An excellent modern survey of nineteenth-century Spiritualism in the United States is provided in Slater Brown's *The Heyday of Spiritualism* (1970);

and British Spiritualism is covered in Geoffrey K. Nelson's *Spiritualism and Society* (1969). Hans Bear supplies a most valuable discussion of the very neglected **spiritual churches**, the movement of Spiritualism in the African American community. Lamar Keene, a former Spiritualist, documents the continuance of fake materialization séances in some Spiritualist churches. Keene's volume joins a long list of older but still valuable literature, such as John W. Truesdell's *The Bottom Facts Concerning the Science of Spiritualism* (1884); Julien J. Proskauer's *Spook Crooks! Exposing the Secrets of the Prophet-eers Who Conduct Our Wickedest Industry* (1932); **Harry Houdini**'s *A Magician Among the Spirits* (1924); and the anonymous *Revelations of a Spirit Medium* (1891; reissued by **Harry Price** and **Eric J. Dingwall**).

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Spiritualism—France

Animal magnetism, the phenomenon so important and central to Spiritualism, manifested itself in France at a comparatively early period in the movement. From correspondence between **J. P. F. Deleuze** and **G. P. Billot** from the year 1829, it appears that phantom forms and the phenomenon of **apports** were well known in this early age. Deleuze more frankly admitted that his experience was more limited.

Almost the full range of the phenomena of Spiritualism are found in **Baron Du Potet's** *Journal du Magnétisme*, which records his investigations between 1836 and 1848. His magnetized subjects excelled in **clairvoyance**, trance speaking, **healing**, **dermography**, **levitation**, **fire immunity**, **telekinesis**, **apports**, **xenoglossis**, **prophecy**, **crystal gazing**, **materializations**, and descriptions of scenes in the spirit world.

The best early séance records come from **Louis-Alphonse Cahagnet**, the author of *Arcanes de la vie future dévoilés* (1848–54), translated as *The Celestial Telegraph* (1850). He received many evidential communications from departed spirits through his somnambule, Adèle Maginot.

Table turning was introduced into France by **Baron Ludwig von Guldenstubbe** and the **Compte d'Ourches** in 1850 and became an epidemic, as in England. Soon other phenomena followed. The famous direct scripts of Guldenstubbe were obtained in 1856.

In that same year **Allan Kardec's** book *Le Livre des Esprits* was published, and developments took a radically different route from that in the United States and England. Kardec founded a school of thought called **Spiritism** that was dominated by the idea of a series of compulsory reincarnations. This was the opposing school to Spiritualism, which followed the American and English ideas. Spiritualism was represented in France by **Z. J. Piérart** and *La Revue Spiritualiste*, founded in 1858; Spiritism was championed by Kardec's *La Revue Spirite*, founded in the same year.

Kardec's school eventually prevailed. Piérart, after years of bitter controversy, retired to the country. By 1864 there were ten periodicals published in France: three in Paris, the two already mentioned and *L'Avenir*; four in Bordeaux, which, in 1865, were merged into *L'Union Spirite Bordelaise*; *La Médiun Evangélique*, of Toulouse; *L'Echo d'Outre Tombe*, of Marseilles; and *La Vérité* of Lyons. With the exception of *La Revue Spiritualiste* all represented the school of Kardec.

Kardec and his followers discouraged physical phenomena. Because of that the stimulus for experimental investigators was largely provided by the visits of **D. D. Home**, the **Davenport brothers**, **Henry Slade**, **William Eglinton**, **Frank Herne**, **Charles Williams**, **Elizabeth d'Esperance**, **Florence Cook**, **Lottie Fowler**, and other famous mediums.

Joseph Maxwell, **Camille Flammarion**, **Eugene Rochas**, **Paul Joire**, **Charles Richet**, **Emile Boirac**, **Gustav Geley**, and **Eugén Osty** represented psychical research. **Gabriel Delanne** founded the *Revue scientifique et morale du spiritisme*. The first attempt at organized psychical research was La Société de Psychologie Physiologique and its journal, *La Revue des Sciences Psychiques*.

In 1890 the *Annales des Sciences Psychiques* was founded. It was replaced in 1920 by *La Revue Métapsychique*, the official organ

of the Institut Métapsychique. In 1904 the Institut Général Psychologique was established in Paris.

The real benefactor of Spiritism and psychical research arrived during the war in the person of **Jean Meyer**, a rich industrialist. He founded La Maison des Spirits for spiritistic propaganda and the Institut Métapsychique for psychical research. In 1918 the institute was recognized as a public utility. Meyer endowed it with a portion of his fortune. The work it has carried on in experimentation and in demonstration of supernormal phenomena before invited scientists has been of great importance for psychical research in France.

In 1987, due to the general dissatisfaction with the nature of the research there, the **Organisation pour la Recherche en Psychotronic** was established. Such research has had a difficult time in France due to the university system's refusal of official recognition. Much of the work done there at the end of the twentieth century was done "underground." **Prof. Remy Chauvin** has been one such researcher forced to take his work out of the mainstream due to the overly critical educational establishment.

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Spiritualism—Germany

In Germany Spiritualism developed very slowly, despite a rather early history of scattered individuals who conducted paranormal investigations back in the 1830s, most notably Justinus Kerner. Philosopher I. H. von Fichte believed in Spiritualism; Gustav Fechner, the founder of psychophysiology, admitted belief in personal immortality; and Edward von Hartmann, author of *The Philosophy of the Unconscious* (1869), desired to give Spiritualist phenomena a definite place in philosophy. Carl Du Prel, author of *The Philosophy of Mysticism* (2 vols., 1889) delved into the subconscious for explanation and founded the first Spiritualist monthly, *The Sphinx*.

Most of the Spiritualist activity was the work of a foreigner, **Alexander Aksakof**, imperial councilor of Russia, who, owing to Russian censorship, concentrated his work in Germany. In 1874 he began publishing *Psychische Studien*, which continued for many years. Its title was changed in 1926 to *Zeitschrift für Parapsychologie*. *Spiritualistische Blätter* was started in 1883.

A great impetus was given to Spiritualism by the visit of the well-known medium **Henry Slade** in 1877. The conversion of **Johann C. E. Zöllner** caused a sensation and was the subject of strong language on the part of other scientists. The visits of such mediums as **William Eglinton**, **Elizabeth d'Esperance**, **Annie Fairlamb**, and others kept the interest alive.

Psychical Research

Modern psychical research is best represented by **Baron von Schrenck-Notzing**. His book on the materialization phenomena of **Eva C.**, *Materializations-Phaenomene* (Phenomena of Materialization, 1914), aroused heated scientific controversy. With this work and also the investigation of the mediumship of **Willi Schneider**, he convinced a hundred well-known scientists of the reality of **telekinesis** phenomena and of the existence of the elusive substance called **ectoplasm**. Other important thinkers and researchers included **Hans Driesch**, **Konstantin Oesterreich**, and **Rudolf Tischner**.

Prewar Germany saw the founding of a society for psychical research and also a medical society for psychical research: the Deutsche Gesellschaft für Wissenschaftliches Okkultismus and the Deutscher Spiritisten Verein. Periodicals included *Zeitschrift für Parapsychologie*, *Zeitschrift für Metapsychische Forschung*, *Zeitschrift für Psychisch Forschung*, *Zeitschrift für Seelenleben*, *Psyche und die übersinnliche Welt*.

Crucial to the history of post-World War I Germany, were the movements of **Rudolf Steiner**, founder of the **Anthroposophical Society**, and whose philosophy continues to be known today in the United States for the background of the **Waldorf Schools**. When Steiner left the Theosophists, deeming it impossible to create a spiritual science based in Eastern mysticism, he inadvertently became a favorite of Hitler's Reich. Even while living in **Switzerland** during World War II and attempting to maintain neutrality, his Anthroposophy became identified with German war aims. His first evolution might have led the Nazis to believe he was on their side. As Peter Washington noted, in his 1993 book, *Madame Blavatsky's Baboon*, "At first, Steiner shared a common view that something pure and noble might arise out of the conflict between nations; but as the apparently unstoppable carnage became ever more horrifying he modified his instinctive nationalism in favour of a broader perspective. After the war he was ready to support the League of Nations." Yet all through the rise of the Aryan model for purity and perfection, even some of the artistic renderings associated with many of the Christian-based spiritual movements, portrayed Christ, for example, as being more Aryan in features than Jewish. Steiner and his group, Washington commented, were only too willing to make Jesus an honorary German, denying his semitic origins completely, and thus lending credence to the mounting racial tensions.

Since World War II, there has been considerable German activity in the field of parapsychological research with the Lehrstuhl für Psychologie und Grenzgebiete de Psychologie at Freiburg University and the independent **Institut für Grenzgebiete der Psychologie und Psychohygiene**, directed by **Hans Bender**. A new direction to Spiritualist beliefs in **survival** was stimulated by the experiments in **electronic voice phenomena** (Raudive voices) of **Friedrich Jürgenson**, who cooperated with the Freiburg Institute.

Despite many efforts, Germany's pursuit of paranormal studies and parapsychology remained rather bleak at the turn of the twenty-first century. Individual research under such people as **Gerd H. Hovelmann**, **Eberhard Bauer**, **Walter von Lucadou**, **Klaus Kornwachs**, **Ulrich Timm**, and **Hans D. Betz**, while remarkable, has not served to form a collective movement for research. All but one effort to form parapsychological associations failed. The research center, Institut für Grenzgebiete der Psychologie und Psychohygiene, (Institute for Border Areas of Psychology and Mental Hygiene) and the organization, **Wissenschaftliche Gesellschaft zur Förderung der Parapsychologie**, (Scientific Society for the Advancement of Parapsychology) are the only two avenues for study currently in Germany.

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Spiritualism—Great Britain

Spiritualism was introduced from the United States to England within a few years of its emergence in New York. The transition from **mesmerism** into Spiritualism was effected in Britain under the impetus of visiting American mediums, the first being **Maria B. Hayden**, who arrived in 1852. Her way had been prepared by the publication the previous year of William Gregory's book *Animal Magnetism*, which contains records of supernatural occurrences, and by the accounts published from time to time in the mesmerist journal *Zoist*.

Table turning soon became epidemic in Britain, and society invitations, it is said, were extended to five o'clock tea and table turning. An early controversy arose when prominent scientist Michael Faraday suggested that the table movements were caused by unconscious muscular action. Another theory suggested they resulted from "unconscious cerebration."

Hayden herself was treated with derision by the press and returned to the United States in 1853. Yet, besides acting as forerunner for the great medium **D. D. Home**, she registered important conquests: **Robert Owen**, the veteran socialist; **Robert Chambers**, the publisher; and **Agustus de Morgan**, the famous mathematician. Sir Charles Isham and John Ashburner mostly owed their conversion to a belief in **survival** and communication with the dead to her limited powers. One Mrs. Roberts, a second American medium, and later **Pascal B. Randolph** and **J. R. M. Squire** left comparatively slight impressions.

Without Home, Spiritualism in England would probably have made but little further headway. He was received in the highest society and was visited by famous people of the day. Some of them (including novelist **William Thackeray**, Anthony Trollope, Robert Bell, **Bulwer Lytton**, and Lord Brougham) were said to have been deeply impressed but kept quiet for fear of public ridicule. Some figured in press sensations when they vented their anger for having become associated with Spiritualism before the public (e.g., **Sir David Brewster** and **Robert Browning**). Others, including **William Howitt**; J. Garth Wilkinson; **Lord Adare**, the earl of Dunraven; the **Master of Lindsay**, Nassau Senior; **Cromwell Varley**; and **Alfred Russel Wallace**, braved the scorn of the public.

Home first visited England in 1855 at age 23, having acted as a medium for some four years. He made an impression before returning to America in 1856. During Home's tour in 1855, London solicitor John Rymer and his wife, gathered friends at their home in the suburb of Ealing to experience the medium's gifts. Famed poets **Elizabeth Barrett Browning**, a devotee of the spiritualism movement, and her husband, **Robert Browning**, who disdained spiritualism, managed to receive an invitation to this exclusive gathering. In 1859 medium **Thomas Lake Harris** visited England. As early as 1854, the trance utterances of a medium named "Annie" were recorded by a circle of Swedenborgians presided over by Elihu Rich. The first British professional medium, **Mary Marshall**, began to offer séances, but less successfully than D. D. Home and his American colleagues. British Spiritualists, however, did not seek publicity, but practiced for the most part anonymously.

The phenomena at these séances resembled those in America—playing of instruments by unknown means, **materialization** of hands, table-turning, and so on, but on a less sensational scale. It was not so much these physical manifestations that inspired early British Spiritualists as it was **automatic writing** and

automatic speaking. Although at first rare, it soon became a feature of séances.

In 1860 a new Spiritualist era commenced and the whole subject came into greater prominence. This enhanced attention was caused by an increase in the number of British mediums and the emigration to Britain of many American mediums, including the stage performers the **Davenport brothers**, who did not claim to be Spiritualists but were hailed as such.

Kate Fox of the original Fox Sisters who caused the whole movement to rise, married and settled in England as Mrs. Jencken. It is said that her child became a writing medium. Thomas Lake Harris, **Emma Hardinge Britten**, and **Cora L. V. Richmond** were remembered for inspirational addresses; **Charles H. Foster** for rather dubious **pellet-reading** and skin-writing phenomena (see **dermography**); the Davenport Brothers for noisy telekinetic demonstrations; **Lottie Fowler** for trance communications and predictions; and **Henry Slade** for **slate-writing** demonstrations.

British mediums were rather slow to arise. Mary Marshall was, for a long time, the only professional medium. In October 1867 the journal *Human Nature* knew of only one more, W. Wallace. The number of private mediums, however, was considerable. **Mrs. Thomas Everitt** was considered the most powerful. **Edward Childs** was also credited with strong powers.

William Howitt, William Wilkinson, and Mrs. Newton Crossland developed as automatists (see **automatism**). Agnes Nichols (later **Agnes Guppy-Volckman**) presented mysterious **apport** phenomena and the first materializations in England. The partners **Frank Herne** and **Charles Williams** produced impressive if suspect phenomena.

Frederick A. Hudson introduced **spirit photography** to London, and others followed in his footsteps. Marvelous things were reported to occur in the séances of **Florence Cook**, **W. Stainton Moses**, **William Eglinton**, **Annie Eva Fay**, **F. W. Monck**, **Mary Showers**, **Arthur Colman**, **Elizabeth d'Esperance**, **C. E. Wood**, **Annie Fairlamb**, **Cecil Husk**, and **David Duguid**.

Organizational Efforts

Because British mediums were slow to arise, Spiritualism as a movement was delayed until comparatively late. The **Charing Cross Spirit Circle** was the first experimental organization. In July 1857 it was superseded by the London Spiritualistic Union, a year later renamed the London Spiritualist Union, and in 1865 the Association of Progressive Spiritualists in Great Britain was formed. The Spiritual Athenaeum of 1866 was a temporary institution, established mainly to offer D. D. Home a paid position. The first really representative body, the **British National Association of Spiritualists**, was not born until 1873. In 1882 it was renamed the Central Association of Spiritualists and in 1884 the **London Spiritualist Alliance**.

The tardiness in organization was also manifested in the field of Spiritualist periodicals. *The Spirit World*, published by W. R. Hayden during his wife's visit in May 1853, was issued only once. Robert Owen's *The New Existence of Man Upon the Earth*, published in 1854, was spiritual but not Spiritualist. In April 1855 the *Yorkshire Spiritual Telegraph* was established by D. W. Weatherhead in Keighley, the chief provincial center of British Spiritualism. In 1857 it was renamed the *British Spiritual Telegraph* but was discontinued the next year.

Toward the end of 1860 *The Spiritual Magazine* was founded by William Wilkinson and became the leading organ. It ran until 1875. Thomas Shorter and William Wilkinson were the editors for the greater part of its existence, and William Howitt was the chief contributor.

The Spiritual Times ran from 1864 to 1866. In 1867 **James Burns** founded *Human Nature*, a monthly that ran until 1877, and in 1869 he brought out a weekly, *The Medium*, which absorbed the provincial *Daybreak*, founded in 1867, and was continued under the title *The Medium and Daybreak* until 1895.

In 1869 W. H. Harrison's paper *The Spiritualist Newspaper* entered the field. Under the later abbreviated title *The Spiritualist*, held its own until 1881. *The Christian Spiritualist* began its month-long run in 1871. *The Pioneer of Progress* lasted for ten months, appearing weekly from January 1874. In 1878 *Spiritual Notes* was founded and ran until 1881, the year in which *Light* appeared.

Light is the oldest British Spiritualist journal. It was founded by Dawson Rogers and W. Stainton Moses. Later editors included **E. W. Wallis** and **David Gow**. It was the official organ of the London Spiritualist Alliance but is now published quarterly by the **College of Psychic Studies**, London.

The *Proceedings* of the Society for Psychical Research and the society's *Journal* had their inception in 1882. *The Two Worlds* began publication in 1888 at Manchester. It is now the second-oldest Spiritualist journal in Britain. (Address: Headquarters Publishing Co., 5 Alexandria Rd., West Ealing, London W13 ONP.)

Emma Hardinge Britten's *Unseen Universe* ran from 1892 to 1893; **W. T. Stead's** *Borderland* ran from 1893 to 1897; and, **J. J. Morse's** *The Spiritual Review* was published from 1900 to 1902. *The Spiritual Quarterly Magazine* was started by the Two Worlds Publishing Company in October 1902. An English edition of the *Annales des Sciences Psychiques* was published between 1905 and 1910 under the title *Annals of Psychic Science*.

In addition to *Light* and *Two Worlds*, the most important of surviving Spiritualist journals is *Psychic News*, founded by Maurice Barbanell in 1932 and now published at 2 Tavistock Chambers, Bloomsbury Way, London, WC1A 1LY.

The Rise of Psychical Research

Although Spiritualism arose in the United States, the effort to investigate it started in England. There was plenty to investigate. Mrs. De Morgan, Lord Adare, and Alfred Russel Wallace published the first important books. In 1869 the **London Dialectical Society** delegated a committee to investigate. After its favorable report, which brought the testimonies of many important people before the public, **Sir William Crookes** stepped to the fore and announced an investigation. His findings, which were published in 1871, and later in 1874, simply stupefied the contemporary savants.

E. W. Cox founded the **Psychological Society** of Great Britain in 1875; the British National Association of Spiritualists appointed a research committee in 1878; and the year 1882 witnessed a historic event, the foundation of the **Society for Psychical Research** (SPR).

The development of Spiritualism in Britain has been closely associated with the work of the SPR; but it has often been an uneasy relationship. Indeed, many early Spiritualists claimed that the society's initials really meant "Suppression of Psychical Research." From time to time the skepticism of some members of the SPR has seemed hostile. Still, the society has had a wide range of membership and is not tied to a sponsor's opinion on the genuineness of claimed phenomena.

The SPR was formed in 1882 to investigate psychic phenomena in a scientific and impartial spirit, free from the bias of preconceived ideas. The first president was **Henry Sidgwick**, and the council numbered among its members **Edmund Gurney**, **Frank Podmore**, **F. W. H. Myers**, **William F. Barrett**, Stainton Moses, **Morell Theobald**, George Wild, and Dawson Rogers, the latter four individuals being Spiritualists. However, avowedly Spiritualist membership in the society gradually declined over time.

Other notable presidents of the society were **Balfour Stewart**, **A. J. Balfour**, **William James**, Sir William Crookes, **Sir Oliver Lodge**, several of these being among original members of the society.

The initial scope of the SPR was defined by the areas of investigation mandated to six committees: (1) thought transference; (2) hypnotism; (3) Reichenbach phenomena; (4) apparitions; (5) physical (Spiritualist) phenomena; and (6) the history

and existing literature on the subject. The scope of the society was further enlarged in later years when a committee headed by **Richard Hodgson** conducted an inquiry into the claimed phenomena of **Theosophy**.

To find alternative explanations for Spiritualist phenomena, members explored psychological theories and studied automatism, hallucinations, and **thought transference**. Some members were also instrumental in detecting a great deal of **fraud** in connection with mediumistic performances, particularly in the field of slate writing.

Many individuals had declared slate writing to be such a simple and straightforward phenomenon that fraud was impossible. But **S. T. Davey**, a member of the SPR, attended séances by the well-known medium William Eglinton and considered them fraudulent. He began to study the rationale for slate writing and emulated Eglinton's phenomena by conjuring methods. He then gave a number of pseudo séances, which Richard Hodgson carefully recorded.

Davey's techniques were so successful that none of the sitters could detect the fraud, even though they had been assured in advance that it was simply a conjuring trick—indeed some Spiritualist sitters refused to believe that the performances were fraudulent. After that, slate writing declined in Spiritualist circles and, like the phenomenon of spirit photography, was largely discredited.

Excellent work was done by the society in collecting evidence relating to apparitions of the dead and the living, reported in the monumental *Human Personality and Its Survival of Bodily Death*, by F. W. H. Myers (2 vols., 1903) and *Phantasms of the Living*, by Myers, Frank Podmore, and Edmund Gurney (2 vols., 1886).

A statistical inquiry on a large scale was undertaken by a committee of the SPR in 1889, and some seventeen thousand cases of **apparitions** were collected. The main objective in taking such a census was to obtain evidence for the workings of **telepathy** in apparitions; to make such evidence of scientific value, the utmost care was taken to ensure the impartiality and responsible character of all who took part in the inquiry. From the results it was concluded that the number of apparitions coinciding with a death or other crisis greatly exceeded the number that could be ascribed to chance alone.

There was much to encourage belief in some "supernormal" agency, especially in the last decade of the nineteenth century. The two mediums whose manifestations led many in Britain, the United States, and Europe to conclude that the spirits of the dead were involved in their phenomena were the Italian medium **Eusapia Palladino** and the American **Leonora Piper**.

In 1885 William James of Harvard began a study of Piper, and he was joined a few years later by Richard Hodgson, who had moved to the United States to be the secretary of the American branch of the SPR. Of all the trance mediums, Piper offered the best evidence for spirit agency. The skeptical Hodgson himself declared his belief that the spirits of the dead spoke through the lips of the medium, and among others who held that fraud would not account for the revelations given by Piper in the trance state were James, Sir Oliver Lodge, F. W. H. Myers, and **James H. Hyslop**.

Frank Podmore, while not admitting any supernormal agency, suggested that telepathy, probably aided by skillful observations and carefully conducted inquiries concerning the affairs of prospective sitters, might help to explain the matter. Eleanor Sidgwick also suggested that Piper probably received telepathic communications from the spirits of the dead and reproduced them in her automatic speaking and writing.

The other medium, Eusapia Palladino, after attracting considerable attention from **Cesare Lombroso**, **Charles Richet**, **Camille Flammarion**, and others on the Continent, went to Britain in 1895. Several British scientists, including Lodge and Myers, had already witnessed her powers on the Continent, at Richet's invitation. Lodge, at least, said he was satisfied that no known agency was responsible for the remarkable manifesta-

tions of Palladino. The British sittings were held at Cambridge, and because it was proved conclusively that the medium made use of fraud, the majority of the investigators ascribed her “manifestations” entirely to that. Later, in 1898, more séances were held at Paris, and they were so successful that Richet, Myers, and Lodge once more declared themselves satisfied of the genuineness of the phenomena.

Perhaps the most convincing evidence for the working of some paranormal agency, however, was to be found in the famous **cross correspondence** experiments conducted in the early twentieth century. F. W. H. Myers had suggested before he died that if a spirit **control** were to give the same message to two or more mediums, it would go far to establish the independent existence of such control.

On the deaths of Sidgwick (in August 1900) and F. W. H. Myers (in January 1901) it was thought that if mediums were controlled by their spirits some agreement might be looked for in the scripts. The first correspondences were found in scripts of **Rosina Thompson** and a Miss Rawson, the former in London, the latter in the south of France. The Sidgwick control allegedly appeared for the first time to these ladies on the same day, January 11, 1901.

On May 8, 1901, the Myers control appeared in the scripts of both Thompson and Margaret Verrall, and later in those of Piper and others. So remarkable were the correspondences obtained in some cases where seemingly there could not possibly have been collusion between the mediums, that it is difficult to believe that some discarnate intelligence was not responsible for at least some of the scripts.

Toward the end of 1916 a great sensation was caused with the publication by Sir Oliver Lodge of a memoir about his son, Lieutenant Raymond Lodge, who was killed near Ypres in September, 1915, during World War I. The book, titled *Raymond, or Life and Death*, is divided into three parts, the first of which contains a history of the brief life of the subject. The second part details numerous records of sittings, both in the company of mediums and at the table, by Sir Oliver Lodge and members of his family. It was claimed that considerable evidence of the personal **survival** of his son were obtained in these sittings. The third part of the book deals with the scientific material relating to life after death, which is reviewed and summarized in a spirit of great fairness, although a natural bias toward belief in immortality is obvious.

Notwithstanding much useful work by the SPR on the phenomena of Spiritualism, there was frequent antagonism from Spiritualists during the first half-century or so of the society's existence. The pioneer Spiritualist W. T. Stead fulminated against it, and **Sir Arthur Conan Doyle**, after several disputes, resigned his membership as a public protest shortly before his death in 1930. Controversies over the phenomena of “Margery” (American medium **Mina Crandon**) also reached across the Atlantic to involve the society in London.

Meanwhile, many independent research organizations had been formed. In 1920 the **British College of Psychic Science** was founded by prominent Spiritualists **Hewat McKenzie** and his wife Barbara. It was a source for information, advice, and guidance for consultation of reputable mediums and the investigation of psychical phenomena. The McKenzies assisted in the development of the psychic faculties of the medium **Eileen J. Garrett**, who was to become world-famous. Garrett was invited to the United States by the **American Society for Psychical Research** in 1931 and took part in parapsychological investigations with **William McDougall** and **J. B. Rhine**. In 1951 she founded the **Parapsychology Foundation** in New York.

Meanwhile the British College of Psychic Science performed useful work for a number of years, finally closing in 1947. Similar work was carried on by the **College of Psychic Science**, London (not to be confused with the former organization), founded in 1955, which grew from the London Spiritualist Alliance, which in turn was an outgrowth of the British National Association of Spiritualists, founded in 1896.

In 1970 the College of Psychic Science was renamed the **College of Psychic Studies**. It publishes the long-established journal *Light* and maintains an excellent library, organizes lectures, and conducts other activities associated with Spiritualism and psychical research.

The **National Laboratory of Psychical Research** was founded by **Harry Price** in 1925 as an independent research body and conducted investigations with such mediums as **Rudi Schneider**, **Eleonore Zügün**, **Stella C.**, and **Helen Duncan**. In 1936 the laboratory, with its library collected by Price, passed to the University of London Council for Psychical Investigation. Although laboratory work ceased, the library remains at the University of London.

Ever since the famous experiments of Sir William Crookes with the mediums Daniel Dunglas Home and Florence Cook beginning in 1871, Spiritualists had hoped that science would validate the phenomena of Spiritualism. The overall trend of psychical research tended to be skeptical and sometimes hostile, however, particularly as careful investigation disclosed mediumistic frauds. The different viewpoints of researchers and Spiritualists were largely irreconcilable, because Spiritualists operated within a framework of religious belief and researchers from a largely agnostic stance.

Some interesting Spiritualist organizations did not survive the passage of time. **Julia's Bureau**, associated with W. T. Stead, was absorbed by the W. T. Stead **Borderland Library** in 1914 but closed in 1936. Other ephemeral groups included the Jewish Society for Psychical Research; the Society for the Study of Supernormal Pictures; the Link Association of Home Circles; and, the Survival League.

Spiritualism Today

The British Spiritualist movement as a whole continues to flourish. The exposure of famous mediums in the past as fraudulent or partially fraudulent proved largely irrelevant to the less-publicized activities of nonprofessional mediums in home circles and churches. The larger Spiritualist organizations are now careful to apply the strictest scrutiny to mediums and to regulate their activities through professional organizations. Any unsatisfactory conduct is firmly controlled, frauds exposed, and only the highest standards of integrity permitted.

As a result, British Spiritualist mediums and public demonstrators of evidence for survival are the most famous in the world. Such personalities as **Doris Stokes** became international figures on television and radio programs as well as in public demonstrations but remained dedicated to the Spiritualist cause and did not become rich. There are now more than four hundred Spiritualist churches in Britain.

Many of the Spiritualist organizations founded in the nineteenth century have continued into modern times, and new organizations have also grown up. The **Marylebone Spiritualist Association**, founded in 1872, became the **Spiritualist Association of Great Britain**, and is claimed to be the largest of its kind in the world. It is located at 33 Belgrave Sq., London, SW1.

The **British Spiritualist Lyceum Union**, founded in 1890, was amalgamated with the **Spiritualists' National Union** (SNU) in 1948. The SNU had been founded in 1891. It is now located at Britten House, Stanstead Hall, Stanstead, Essex, CM24 8UD.

White Eagle Lodge grew from the mediumship of **Grace Cooke**. It was founded in 1936 and includes a publishing trust. It has branches in Edinburgh, Bournemouth, Plymouth, Worthing, and Reading, as well as in New Jersey. Headquarters address: New Lands, Rake, Liss, Hampshire, GU33 7HY.

The **Greater World Christian Spiritualist League** was founded in 1921 around the mediumship of **Winifred Moyes**. It has more than 140 local branches throughout Britain, as well as in a dozen foreign countries. Headquarters address: 3 Landsdowne Rd., Holland Park, London, W11.

Associated with the Spiritualist movement are healers, represented by talented individuals and organizations. One of the most famous was **Harry Edwards**, who died in 1976. He claimed the assistance of spirit helpers and established a healing clinic, which is now carried on by Joan and Ray Branch, whom he had designated as his successors. Edwards had published several books on healing and the magazine *The Spiritual Healer*, which continues publication. The address of the Harry Edwards Spiritual Healing Sanctuary is Burrows Lea, Shere, Guildford, Surrey, GU5 9QG.

The National Federation of Spiritual Healers is located at Shortacres, Churchill, Loughton, Essex. There is also a World Healing Crusade at 476 Lytham Road, Blackpool, Lancashire, and a Churches' Council for Health and Healing at 8–10 Denman St., London, W1.

Spiritualism and the Established Churches

Throughout the history of Spiritualism in Britain the established churches have been largely antagonistic. In 1881 Canon Basil Wilberforce was the partisan of Spiritualism before the Church Congress. The reception was hostile and denunciatory.

The General Assembly of the Church of Scotland was three times petitioned, by the Reverend W. A. Reid, to investigate psychic phenomena. On the first occasion, a committee was appointed, which reported that psychic phenomena did occur. Subsequent appeals, however, resulted in no fresh investigation.

Books have been published by Catholics insisting that Spiritualism is the work of evil spirits. In the period of postwar permissiveness, active opposition declined, and still today there are occasional fulminations from dogmatic clergymen that Spiritualism is the work of the **Devil**. The obsession with themes of possession and **exorcism** during the occult boom of the 1950s and 1960s confused many people.

In 1953 a group of interested clergymen led by Reginald M. Lester founded the **Churches' Fellowship of Psychic and Spiritual Studies**, which investigates paranormal healing, psychic phenomena, and mysticism in a sympathetic manner and publishes the *Quarterly Review*. Address: The Rural Workshop, South Rd., North Somercotes, Nr. Louth, Lincs., U.K. LN11 7PT.

One of the greatest obstacles to Spiritualism was the cruel, archaic legislation under which mediums were persecuted. Mediums found themselves accused under the **witchcraft** laws of 1735 for "pretending to communicate with spirits." Throughout the interwar years mediums were frequently brought into court under provisions of both the Witchcraft Act of 1735 and the Vagrancy Act of 1824. Disguised policewomen, posing as bereaved parents, would approach a medium, begging for some consolatory message. A small sum of money would be offered as a "love offering," and if this was accepted the medium was prosecuted and often fined or imprisoned for up to three months. This punitive legislation was finally repealed in 1951 and replaced with the new Fraudulent Mediums Act, which, although not wholly satisfactory to the Spiritualist community, implicitly acknowledged that there might be genuine mediumship.

The matter was by no means settled at the turn of the twenty-first century. The Spiritualists' National Union recently warned its churches about the possibility of prosecutions under the Vagrancy Act of 1824, which was only partially amended. The act has recently halted plans for a large commercial enterprise to combine fortune-telling with computer technology. This has revived fears that mediums are still not adequately protected by law.

Research organizations that continue to thrive were the **Religious Experience Research Centre**, at Manchester College, Oxford; the Brain and Perception Laboratory, at the medical school of the University of Bristol; the **International Institute for the Study of Death**, UK Branch, Hampnett, Northelach;

the Parapsychical Laboratory, Downton, Wiltshire; and, the **Society for Psychic Research**, London.

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Spiritualism—Italy

In Italy the birth of the Spiritualist movement was largely brought about by French periodicals and developed along the lines of the **Kardec** school. The visit of the famous medium **Daniel Dunglas Home** in 1855 led to the formation of many societies and to the publication of the first Spiritualist journal, *L'Amore del Vero*.

The Kardec school of **Spiritism** greatly affected the development of Italian Spiritualism. Copies of Kardec's books and French Kardecean periodicals circulated freely in Italy. Once introduced, Spiritualism developed rapidly, and by 1870 there were more than a hundred societies in different parts of the country. Both Spiritists and Spiritualists were represented.

Among the prominent organizations were La Società Spirituale di Palermo, formed in 1863. In the same year the first representative Spiritualist organ, *Annali dello Spiritismo*, was started in Turin by Niceforo Filalete (also known as Vincenzo Scarpa). The Magnetic Society of Florence, which had influential members, began its activity about the same time. Baron Seymour Kirkup sent many accounts of activities to the London *Spiritual Magazine*.

In 1873 Baron Guiterm de Bozzi founded the Pneumatological Psychological Academy at Florence, where earlier the visit of the British medium **Agnes Guppy-Volckman**, beginning in 1868 and extending to a period of almost three years, left a deep impression. The academy existed only a brief time.

A period of lively psychic activity began in 1872 when Signor Damiani discovered the medium **Eusapia Palladino**, around whom famous scientists gathered for a many years. **G. B. Ermacora**, founder and coeditor of the *Rivista di Studi Psicici*, **Cesare Lombroso**, **Ernesto Bozzano**, **Enrico Morselli**, **Angelo Brofferio**, **Filippo Bottazzi**, **Benigno Bianchi**, and many other well-known researchers worked to establish the authenticity of psychic phenomena. A succession of such powerful mediums as **Auguste Politi**, **Francesco Carancini**, **Amedee Zuccarini**, **Lucia Sordi**, and **Linda Gazzera** helped them in their task.

Various organizations were formed, including the Società di Studi Psicici in Rome and the Society for Psychic Studies at Florence. Ernesto Bozzano, a leading psychical researcher, presided over the Italian Spiritualists Association, and a very well-organized society, Circolo Arnaldo Vassallo, was formed in Genoa. It was named after one of the pioneers of the movement in Italy.

The formation of the **Associazione Italiana Scientifica de Metapsichica** (1946) at Milan and the **Centro Italiano de Parapsicologia** (1960) in Naples indicates the revived interest in psychic phenomena after World War II.

Spiritualism made considerable progress in Italy in spite of continual opposition from conservative Catholics, who stigmatized the movement as diabolical. Progress owed much to the open-minded investigations of psychical researchers such as **Angelo Brofferio**, author of *Per lo Spiritismo* (1892), **Ercole Chiaia**, and Ernesto Bozzano, who published a defense of the British medium **W. Stainton Moses**. In 1985 the Archivio de Documentazione Storica Della Rocerca Psichica was established in Bologna as a collection of psychological books and research records. The collection was built around the collections of Ernest Bozzano and Gastone de Boni.

According to a poll conducted in 1999, nearly a quarter of Italians believed in magic, fortune-telling, astrology, and spiritualism. They spent a total of one billion lire per year on these interests, according to the survey conducted by **Confesercenti** and the polling institute, SWG. The poll found that 22 percent, or more than 10 million people, believed in mystical practices in a country that counts 70,000 magicians, astrologers, clairvoyants and faith healers. About 2.5 percent of those polled, or 1.2 million, admitted that they had been victims of fraud when they turned to the supernatural to solve the more mundane difficulties of love, health, and work. For a nation whose population has been largely one of practicing Roman Catholics, their church's admonition against such practices apparently was not heeded. "While there is an understandable need for a touch of magic in life. . . action is needed to stamp out abuses, illegal behaviour and fraud widely linked to these practices," noted Confesercenti.

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Spiritualism—Phenomena

Spiritualism emerged in response to the post-Enlightenment attack on supernaturalism, which by the mid-nineteenth century had made a significant impact on the public. As part of a general assault on belief in the existence of a spiritual world, post-Enlightenment thinking had cast particular doubt on **survival** of bodily death. Spiritualists claimed that they had discovered a regular method of making contact with the spiritual world and could establish beyond a reasonable doubt the continuation of life beyond death.

The primary phenomenon of Spiritualism centers on **mediums**, individuals who can, it is believed, establish contact with spirit entities and through whom the spirits speak and act. Mediums seem to have a peculiar sensitivity to the presence of spirit forces and entities. Sometimes that sensitivity reportedly manifests early in life in such childhood experiences as know-

ing something is going to happen before it does or seeing spirits, sometimes described as invisible playmates. Other mediums grow to adulthood unaware of any psychic sensitivity and discover it quite by accident. For example, what occurs while playing with a **Ouija board**. Several report their sensitivity emerging after an accident to the head. Many have discovered their abilities while associating with Spiritualist friends or participating in a psychic ability development class.

The basic task for mediums is facilitating communication between individuals and their acquaintances in the spirit world. In either **trance** or a waking state, the medium mediates the conversation. When the medium is in a trance state, the spirit entity often speaks directly to an individual using the medium's vocal cords, it is said. When awake, the medium most frequently simply repeats messages from the spirits. Such communications may take place in a private session between the medium and the client, in a **séance**, or in "platform work," in which the medium stands in front of a large audience and gives brief readings to selected members.

Mediumship is thus meant to be a demonstration of the continued existence of persons who used to reside in a body on Earth. The problem, of course, is determining whether what appears to be happening (i.e., a simple conversation between an individual, a medium, and a spirit) is real, an elaborate hoax, or an unconscious charade stemming from the vivid imagination of the medium.

The basic evidence comes from the content of the messages. That is, the voice speaking through the medium often reveals information that only the spirit entity could have known. From a successful session with a medium, sitters often report hearing private details of their lives, possibly relating to incidents shared with the deceased. They note peculiar traits of speech of the entity assumed by the medium or the discovery of a lost object by following the directions given by the spirit. Occasionally spirits offer predictions of things that will happen to the sitter. Spirits speaking through an entranced medium often demonstrate knowledge and erudition apparently not available to the medium when awake.

In the course of a séance or platform work, the entire range of **extrasensory perception** (e.g., **telepathy**, **psychometry**, **telekinesis**, **clairvoyance**, and **precognition**) may occur; in fact, some psychical researchers have suggested that mediumship can be completely explained by ESP.

Mediumistic phenomena also include psychic or spiritual healing. Spiritualist healers generally see their healing work as originating in the work of spirit helpers who work through them. At one end of the healing spectrum is **psychic surgery**. Philippine psychic surgeons became famous with claims of actually opening the body of a patient and under spirit guidance removing unhealthy tissue. A tamer form, found among early American and British healers, involved an entranced medium operating on the **astral body** of the patient. With the patient lying on an operating table, the medium would appear to pantomime an operation several inches above the body. Corrections in this spiritual body double having been made, it was believed that appropriate changes would then occur in the physical body.

More commonly today, however, Spiritualist healers simply reach a rapport with their spirit guides and mediate healing energy from them. Spiritualists point to alleged healings as evidence of the spirit world. Critics, of course, point to similar healings in other contexts having no reference to spirits, and all contemporary research in paranormal healing has been directed toward defining a healing power without reference to any spirit agency. In actions akin to healing, mediums have demonstrated the ability to influence the growth of **plants**, seemingly by passing energy from their body to the plants.

Early in the Spiritualist movement various telekinetic phenomena began to appear. In fact, the initial events from which Spiritualism dates itself were rapping sounds that seemed to manifest some intelligence because they occurred in response

to questions put to a supposed spirit. Such **raps** became commonplace over the next decades, as did various other noises, such as paranormal **voices** and **music**.

Among the most common mediumistic phenomena are various forms of automatism: agitation of the body or limbs, **automatic writing**, **automatic drawing and painting**, **slate writing**, and **direct writing**. Of these forms, automatic writing is by far the most common. Numerous texts have been produced purportedly by a medium simply allowing his or her hands to be controlled by a spirit.

The most controversial physical phenomena have been those associated with **materialization** and dematerialization. Throughout the early twentieth century a great deal of psychical research was devoted to the study of reported claims of full-body materializations of spirit entities created from a mysterious substance called **ectoplasm**. In séances where such materializations occurred, sitters were often treated to the appearance of **apports**, objects believed to have been dematerialized elsewhere and rematerialized in the séance room. Closely related was the occasional production of **plastics** imprints of fingers, hands, faces, legs, and psychic molds of faces, hands, and legs. Spiritualists have also claimed incidents of **matter passing through matter** and the **transportation** of the human body (i.e., **teleportation**).

Less common has been the alleged production of various **chemical phenomena**, including psychic lights (**luminous phenomena**), **perfumes**, catalytic phenomena, and water. Of these, incidences of **psychic photography**, or more particularly, **spirit photography**, were the most spectacular. The literature also reveals incidents of some **electric phenomena**, including the discharge of electroscopes and phenomena suggesting human radioactivity.

Mediums have also claimed the powers attributed to Indian **fakirs**, such as **fire immunity** and the **levitation** of the human body.

Finally, also reported in séances have been a wide variety of unusual but less evidential phenomena, such as the **movement** of objects without contact (telekinesis), vibratory effects, increase and decrease in weight, and spelling out of messages by **typtology**. Reports of psychophysiological phenomena include change in stature (**elongation**, shrinking or puffing out of the human body); **stigmata**; effects of **personation**, **transfiguration**, **obsession**, and trance; loss of weight; nervous drain; the appearance of **auras**; and various **emanations**.

Thermodynamic effects include the frequently reported variations of temperature and the less common reports of increase of heat in apported objects or, in case of penetration of matter through matter, currents of air and psychic **winds**.

Explanations

Although numerous fanciful explanations for mediumistic phenomena have been put forth—including one positing the existence of “planetary spirits” with whom mediums communicated and one theorizing a vast “thought reservoir” fed by human “thought rays”—most twentieth-century psychical researchers have concluded that not only were they not produced by spirit agencies, but were produced by **fraud**. That conclusion was reached after numerous cases of cleverly produced fraud were uncovered and information on how such phenomena could be produced through conjuring became available. The broad acceptance of that appraisal has meant the virtual abandonment by mainstream Spiritualism of physical séances and their survival only on the fringes of the movement. Revelations of fraud have called into question all of the accounts of materializations, apports, and spirit photography produced throughout the first century of Spiritualism.

Spiritualism still adheres to the **spirit hypothesis**, meaning the belief that the intelligence that directs the phenomena of the medium is of a disembodied spirit's. The spirit hypothesis remains the most intriguing of the explanations of such phe-

nomena, and the possibility of finding evidence of the spirit's survival after death still motivates many parapsychologists.

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Spiritualism—United States

On March 31, 1848, Mrs. John Fox of Hydesville, New York, summoned her neighbors to hear strange knockings that were disturbing her family. At this time the Fox household comprised John Fox, his wife, and their two young daughters, Margaretta and Kate, aged 15 and 12 years respectively. On being questioned, the **raps** seemed to manifest signs of intelligence, and it was eventually deciphered from them, it was said, that the disturbing influence was the spirit of a peddler, murdered for the sake of his money by a former resident of the house. It was subsequently claimed in April of that year that the Foxes, while digging in their cellar at the instigation of the spirits, discovered fragments of human hair, teeth, and bones.

The neighbors of the Fox family were deeply impressed by these “revelations” and, by way of a test, questioned the spirits on such matters as the ages of their acquaintances, questions that were answered, apparently, with some correctness. Soon afterward the daughter Margaretta Fox visited her married sister, Mrs. Fish, at Rochester, New York, where the knockings broke out as vigorously as they had at Hydesville. Her sister Catherine visited some friends at Auburn, and there, too, the rappings were heard.

Committee after committee was appointed but could not discover the cause of the sounds or how the answers to mental questions that were posed were correctly given. Some of those who sat with the **Fox sisters** soon found that they had similar powers. So the movement spread. The public had already been prepared for such demonstrations by the spread of the teachings of **Emanuel Swedenborg** and demonstrations of **animal magnetism**. Clairvoyants had also made use of rapping prior to the mediumship of the Fox girls. The induced **trance** had also recently been brought to the notice of the American people by lecturers, the clergy, and others. So, accustomed to departures from orthodoxy in every direction, many found no difficulty in admitting the intervention of good or evil spirits in human affairs, and for those who refused to accept the spirit hypothesis a satisfactory explanation of the phenomena was found in electricity, electromagnetism, or the **od** (odic) force.

The first experimental Spiritualist organization, the New York Circle, was formed in 1851. The New York Conference was established the same year, and the preaching of a new science and faith began to make converts among the notable personalities of the day. Wisconsin governor **N. P. Tallmadge**, abolitionist William Lloyd Garrison, Professors Britten, Wells, Bryant, and Bliss of the University of Pennsylvania, Chief Justice Williams, Judge **John Worth Edmonds**, Professor **Robert Hare**, Professor **James Jay Mapes**, General Bullard, Horace Greeley, James Fenimore Cooper, and William Cullan Bryant were some of the distinguished early converts.

According to an estimate in *Spirit World*, there were 100 **mediums** in New York and 50 to 60 private circles in Philadelphia in 1851. The *North American Review* wrote in April 1855 that the New England Spiritualist Association, which computed the number of Spiritualists in America as nearly two million, did not overstate the facts.

Probably the strangest developments in the early history of American Spiritualism were the **new motor** machine of **John Murray Spear** and the **Mountain Cove Community** of Rev. James Scott and **Thomas Lake Harris**. As time progressed,

Spiritualists struggled with many offshoot movements that claimed justification for such ideas as free love and community ownership of the spirit communications of mediums.

Soon physical phenomena began to supplement the simpler forms of spirit communication. **Table turning** and tilting partially replaced the phenomenon of raps. Playing of musical instruments by invisible means, “direct” spirit writing, bell ringing, **levitation**, and **materialization** of spirit hands were just some of the phenomena witnessed and vouched for by distinguished sitters.

The levitation of the great medium **Daniel Dunglas Home** was recorded at an early stage in his career. **Slate writing** and playing of musical instruments were feats practiced by the alleged spirits that frequented the “spirit room” of **Jonathan Koons** in Dover, Ohio.

At Keokuk, Iowa, in 1854 two mediums spoke in **tongues** identified—on somewhat insufficient data—as “Swiss,” Latin, and Indian, and thereafter other mediums practiced trance speaking in foreign tongues, a phenomena known as **xenoglossis**. Recognized foreign tongues included Latin and Greek, French, German, Spanish, Italian, Chinese, and Gaelic, but generally the trance utterances, when they were not in English, were not recognized definitely as any known language, and frequently the “spirits” themselves interpreted the “tongue.” Speaking in pseudotongues, or **glossolalia**, was evidently related to the articulate but meaningless fluency of people caught up in a moment of religious ecstasy. There were a few verified cases, however, where persons in a state of exaltation spoke fluently in a language with which they were unfamiliar in their normal state.

Many of the “spirit” writings were signed with the names of great people—particularly Franklin, Swedenborg, Plato, Aristotle, St. John, and St. Paul. Trance lecturing before audiences was also practiced, books of inspirational sayings were published, and poetry and drawings were produced in abundance. These “automatic” productions had a character of their own—often vague, high-sounding, incoherent, and distinctly reminiscent. In cases where they displayed even a fair amount of merit, as in the poems of T. L. Harris, it was pointed out that they were not beyond the capacity of the medium in a normal state. As a rule they had a superficial appearance of intelligence, but on analysis were often found to be devoid of meaning.

Spiritualist Literature

With the spread of the movement, Spiritualist periodicals, most short-lived, sprung up. The *Univercoelum* of 1847 and the *Spirit Messenger*, which succeeded it in 1849, were mouthpieces of the “harmonial” philosophy as articulated by **Andrew Jackson Davis**. A similar paper, *Disclosures from the Interior and Superior Care for Mortals*, was published by Rev. James L. Scott, founder of the Mountain Cove Community, and Thomas Lake Harris. *The Spiritual and Moral Instructor*, by T. S. Hiatt, and *Heat and Light* also came into existence. The first true Spiritualist periodical was issued on July 1850 by former “magnetist” **La Roy Sunderland**. The title, *The Spiritual Philosopher*, was changed a year later to *Spirit World*. In 1852 the *Shekinah* was launched on its short career by S. B. Brittan and Charles Partridge. After 18 months it was absorbed by **Joseph R. Buchanan’s** *Journal of Man*.

The first periodical that could boast of permanence was the *Spiritual Telegraph*, born of a resolution of the New York Conference in 1852. It ran until 1860, when it was absorbed by Andrew Jackson Davis’s *The Herald of Progress*.

In 1854 the Society for the Diffusion of Spiritual Knowledge, the first well-organized Spiritualist body, started the *Christian Spiritualist* (1854–57), and the year 1857 witnessed the appearance of *The Banner of Light*, which ran into the 1930s. Other early periodicals were *The Spiritual Clarion*, *The New Eva*, *The Light from the Spirit World*, of St. Louis, the *Age of Progress*, and *The Sunbeam*. Later ones included the *Religio-Philosophical Journal*, the *Western Star*, *The Spiritual Scientist*, *The American*

Spiritualist, the *New England Spiritualist*, *The Spiritual Age*, and *The Lyceum Banner*.

Trends in the Movement

From the beginning of the movement those who accepted the actuality of the phenomena arrayed themselves into two separate schools, each represented by a considerable body of opinion. The theory of the first was frankly Spiritualistic, and the second tended toward **mesmerism** or animal magnetism under one name or another, with a flavor of contemporary scientific thought. These two schools had their foundation in the early days of animal magnetism, when the more rationalist ideas of the magnetists were pitted against the theological theories of angelic or diabolic possession.

In the United States the hypothetical “force” of the rationalists went by such names as od (odic) force, electromagnetism, and so forth. **Poltergeist** disturbances, occurring from time to time, were ascribed either to spirits or to odic force, as in the case of the **Ashtabula poltergeist**. Asa Mahan, one of the “rationalists,” suggested that a medium could read the thoughts of sitters by means of odic force. The proponents of magnetic theory attributed trance speaking to the subject’s own intelligence, but after the birth of American Spiritualism in 1848 a Spiritualist interpretation became more common.

Notwithstanding these conflicting theories, little was done in the way of scientific investigation, with the exception of the experiments conducted by Robert Hare, a professor of chemistry at the University of Pennsylvania, which resulted in Hare’s conversion to Spiritualism. His critics denounced him violently, and he was obliged to resign.

Very few exposures of **fraud** were made, partly because the majority of the sitters accepted the phenomena with unquestioning faith, and partly because the techniques with which such detection might be made were not available. The collaboration of skillful, trained, and disinterested investigators, such as those who later applied themselves to the elucidation of parapsychology, was entirely lacking in the early days, and the public was left to form its own conclusions.

Spiritualism in the United States was, from the first, intimately bound up with socialism. It was, in fact, the outgrowth of the same original outlook that produced socialistic communities and occasioned the rise and fall of so many strange religions. Warren Chase, Horace Greeley, T. L. Harris, and other prominent Spiritualists founded such communities, and “inspirational” writings (today called **channeling**) frequently gave directions for their construction.

The Problem of Fraud

American Spiritualism has been characterized by a wide range of phenomena, and there has been a problem distinguishing genuine phenomena from those that are fraudulent. For example, the **Davenport brothers**, who traveled far and wide, advertised Spiritualism by inexplicable noisy demonstrations but most likely were simply very good stage magicians. The medium **Henry Gordon** introduced levitation of the human body, and D. D. Home produced phantom hands that dissolved in the grasp of the sitters. Home’s accomplishments remain a mystery. Joseph Rhodes Buchanan discovered **psychometry**, which **William Denton** corroborated in some exciting experiments. **William H. Mumler** accidentally became the first exponent of **spirit photography**. **Mary Hardy** produced the first paraffin wax molds. **Emma Harding Britten**, **Nettie Colburn** (also known as **Henrietta Sturdevant Maynard**), and **Cora Scott** (later **Cora L. V. Richmond**) did inspirational speaking, and **Mary J. Hollis** and **Mrs. J. H. Conant** became outstanding trance mediums. The infamous **Henry Slade** was the major exponent of slate writing, and **Charles Foster** led in the art of **pellet reading** and skin writing (**dermography**).

The Fox sisters, who gave the first impetus to modern Spiritualism, were soon eclipsed in power and variety of demonstrations by these and other mediums. But they were also the first

who had to bear the brunt of the backlash against Spiritualism, which was soon to come. In the sisters' first university examination, on February 17, 1851, Professors Austin Flint, Charles A. Dee, and C. B. Coventry of Buffalo University, delivered the following verdict on their phenomena: "It is sufficient to state that the muscles inserted into the upper and inner side of the large bone of the leg (the tibia) near the knee joint, are brought into action so as to move the upper surface of the bone just named, laterally upon the lower surface of the thigh bone (the femur), giving rise, in fact, to a partial lateral dislocation. This is effected by an act of the will, without any obvious movements of the limb, occasioning a loud noise[,] and a return of the bone to its place is attended by a second sound."

The revelation by Mrs. Norman Culver of an alleged confession by one of the Fox sisters cast more doubt on their credibility.

Then, in 1857, the editor of *The Boston Courier* offered \$500 for the production of genuine phenomena and provided a committee from Harvard University be the umpire. On behalf of the Spiritualists, a Dr. Gardner accepted the challenge. The committee consisted of Professors Pierce, Louis Agassiz, and Horsford of Harvard University, N. B. Gould of the Albany Observatory, the editor of the *Boston Courier*, and a few friends of Gardner's. The mediums were Mrs. Brown (Leah Fox), Kate Fox, J. V. Mansfield, Mrs. Kendrick, George Redman, and the Davenport brothers.

Two days were devoted to the manifestations. They were imperfect and unsatisfactory, and the committee returned a negative verdict, promising also a later report of additional investigations, which, however, was never issued. After the failure of the Cambridge investigation, Gardner extended invitations to the press to attend séances with the same mediums. Several papers published impressive accounts.

The Progress of the Movement

Over the years important records of observations and long experiments were published by E. A. Brackett, **Epes Sargent**, a Dr. Wolfe, Allan Putnam, and Eugene Crowell. An early history of Spiritualism by E. W. Capron, *Modern Spiritualism*, was supplemented by Emma Hardinge Britten's *Modern-American Spiritualism* (1870), outlining 15 years of progress. Many organizations and Spiritualist churches worked for the advancement of the cause. In 1873 the first camp meeting was initiated at Lake Pleasant, Massachusetts. It was quickly followed by others.

The years between 1880 and 1890 witnessed four outstanding events: the report of the **Seybert Commission**; the self-exposure of Margaret and Kate Fox in 1885; the founding of the **American Society for Psychical Research** for systematic and organized psychical research in 1885, with the participation of a group of distinguished scientists; and the discovery of the remarkable mediumship of **Leonora Piper**.

The Seybert Commission was set up by the University of Pennsylvania, which received an endowment of \$60,000 from the will of Spiritualist Henry Seybert to investigate Spiritualist phenomena. After issuing a preliminary negative report in 1887, which was widely resented, the committee discontinued the investigation.

The self-exposure of Margaret and Kate Fox did not result in the deathblow to Spiritualism hoped for by anti-Spiritualists, because the motives of the sisters were called into question and their confession was followed a year later by full retraction.

The emergence of psychical research with the founding of an American branch of the **Society for Psychical Research** in 1885 was of far-reaching importance, marking the beginning of regular attention to Spiritualist phenomena. At about the same time **William James** discovered and became intensely interested in Leonora Piper's powers. He wedded his research to that of the new organization and lent it the prestige of his name. **Richard Hodgson** joined James in the Piper investigations and acted as secretary of the American Society for Psychi-

cal Research until his death in 1905. The American branch of the society was then dissolved, but its work was quickly resumed by Columbia professor **James H. Hyslop**, who assumed leadership of a reorganized American Society for Psychical Research and conducted its work until his death in 1920.

Other keen and able investigators arose. **Hereward Carrington** established his claim to renown and Hyslop's mantle was placed on the shoulders of **Walter F. Prince**. In the early twentieth century, Piper's earlier role was filled by "Margery" (**Mina Crandon**). The controversy produced by her phenomena, focused in the investigation of the *Scientific American* and of Harvard committees, split the psychical research community and its major organization. Prince and other American Society for Psychical Research leaders withdrew and founded the **Boston Society for Psychic Research** in 1925. The Boston society competed successfully with its New York rival for 15 years until the Margery controversy had died and a merger was worked out.

Spiritualism in the Twentieth Century

The nineteenth century has been called the "heyday of Spiritualism," and the period up to World War I was certainly the time when most attention was paid to it. However, such a designation, coupled with the knowledge of the negative results of so many investigations of the movement, led many to assume that it had largely died out. Such was not the case. In 1893 the National Spiritualist Association, later the **National Spiritualist Association of Churches** (NSAC), began to bring some order to the organizational chaos of state and local associations, provided a united front to respond to other competing groups, such as the **Theosophical Society**, and presented a creed abstracted from spirit teachings.

The NSAC dominated the movement for a generation but in the 1920s began to experience internal discord arising from some mediums' belief in reincarnation. While French Spiritualists had adopted a reincarnationist position, in general British and American mediums were opposed to it. As early as 1924 it became an element of contention, with the withdrawal of Amanda Flowers and the formation of the Independent Spiritualist Association. In 1930 the NSAC passed a strong statement repudiating reincarnation only to have the majority of the New York membership withdraw and reorganize as the **General Assembly of Spiritualists**. The issue would arise again and again.

The twentieth century also saw the emergence of an African American presence in the Spiritualist movement. Some joined the NSAC, but as early as 1913 Leafy Anderson founded the Eternal Life Christian Spiritualist Association. Through the remainder of the decade 11 additional congregations were founded, and in 1920 Anderson moved to New Orleans to pastor the congregation there. In 1922 the NSAC pushed black members out of its fellowship, and they founded the **National Colored Spiritualist Association of Churches**. Over the next decade additional black denominations were founded and began to spread throughout the African American community nationally.

Among the larger Spiritualist churches that appeared over the century were the **Universal Church of the Master** (formed in California in 1908), the International General Assembly of Spiritualists (1936), the National Spiritual Science Center (1941), the Spiritual Episcopal Church (1941), the Universal Spiritualist Association (1956), and the United Spiritualist Church (1967).

Spiritualism seems to have spread slowly and consistently across the United States through the century. However, with the emergence of parapsychology and the refocus of psychical research away from the claims of Spiritualists and toward the laboratory production of **psi** phenomena, Spiritualism was largely forgotten. The last great crusade against it was conducted by the magician **Harry Houdini** in the 1920s. A number of Spiritualist mediums attained some public recognition as psy-

chics but were rarely identified with their churches. One such medium was **Arthur A. Ford**, who first came to public notice when he claimed to have received a message left behind by Houdini at the time of his death. Ford went on to inspire the formation of the Spiritual Frontiers Fellowship (now the **International Spiritual Frontiers Fellowship**), a fellowship of non-Spiritualists who wanted the resources of the psychic world to investigate the religious life. He ended his career with a famous séance on Canadian television for Episcopal bishop **James A. Pike**.

The Pike séance revealed a continuing problem of Spiritualism. Several years after the séance and both Pike's and Ford's death, an examination of Ford's papers revealed that he had faked the séance. Periodically, word of similar fraudulent activity served to substantiate that Spiritualism was itself saturated with fakes and thus should simply be dismissed as a movement of consequence. In 1960, psychical researcher **Andrija Puharich** uncovered the fake materializations going on at Camp Chesterfield. Then, in 1976, Lamar Keene quit his career as a fake medium and offered detailed information about a circle of churches operating what amounted to a confidence scheme to provide a constant stream of phenomena for their members.

Meanwhile, during the same period, Spiritualism had to compete with the revival of occult religion in the **New Age** movement. Integral to the New Age has been mediumship under a new name, "channeling." However, Spiritualism has largely remained aloof from the New Age movement, its adherents not participating to any marked degree.

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Spiritual Israel Church and Its Army

The beginnings of the Spiritual Israel Church and Its Army, a prominent spiritual church within the African American community of the United States, are somewhat obscure. It seems to have begun with the absorption of black Jewish ideas by Derk Field, a black Alabama man who founded the Church of God in David. Along the way he met a man named W. D. Dickson, who eventually succeeded him as head of the church. Dickson took the title "King of All Israel." According to the Spiritual Israelites, Field and Dickson restored the teachings of the ancient Israelites. They believe that "Ethiopian" is the national name of black people, and "Israel" is their spiritual name.

The Spiritual Israelites are like other Spiritualist churches in that they value contact with the spirit world and the work of mediums who serve as the pastors of their temples. They believe that they belong to the one true spiritual church, but that the Spirit dwells in all people. They believe in life after death but think that traditional ideas of heaven and hell are mere projections of the limited human mind.

The Spiritual Israelites have adopted a version of the black Jewish myth. They maintain that black people were the first people, humanity having originated in Africa. All of the biblical patriarchs and prophets were black people, but at the time of Jacob and Esau, the sons of Isaac, a division occurred. Jacob is the progenitor of the Ethiopian people and Esau of the Caucasian. Modern Jews are the product of intermarriage between the children of Jacob and Esau.

By the 1980s, the Spiritual Israelites had some 40 temples and missions. There were also several schismatic groups, all of whom carried the word Israel in their title. A number of the congregations are located in the greater Detroit area.

Current address unavailable.

Sources:

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The Spiritualist (Periodical)

The name of several Spiritualist periodicals. The first was an influential British weekly, edited by W. H. Harrison (formerly coeditor of **The Spiritual Times**), and published in London from 1869 until 1881 (originally issued as *The Spiritualist Newspaper*). It was closely associated with the **British National Association of Spiritualists** until 1879.

The name was again used by a monthly journal published in New York and edited by C. P. Christenson, from August

1915 to November 1916. A third periodical called *The Spiritualist* was published monthly in England beginning in 1932 by the **Spiritualist Community**, London. The Community dissolved soon after the start of World War II. *The Spiritualist* was the bi-monthly journal of the **Spiritualist Association of Great Britain**, since renamed *The Spiritualist and Spiritual Gazette*.

Spiritualist Association of Great Britain (SAGB)

One of the oldest and largest Spiritualist associations. It grew out of the **Marylebone Spiritualist Association** founded in 1872. The story of the association's early struggles "to propagate spiritual truths in the Marylebone area of London" has been told in an SAGB publication *One Hundred Years of Spiritualism*, which also states that Queen Victoria held several sésances after the death of the Prince Consort.

Even the term "Spiritualist" led to many difficulties in the early days of the association, which had to change its name to The Spiritual Evidence Society in order to hire halls. Widespread opposition to Spiritualism was also encouraged by the Witchcraft Act of 1735, which was frequently invoked for police prosecution of mediums.

Four years after the repeal of the Witchcraft Act in 1951, the SAGB moved to its present headquarters where it now provides lectures, demonstrations of clairvoyance, healing clinics, Sunday services, a library, a bookstall, and other facilities for the study and practice of Spiritualism. It also links together "a commonwealth" of Spiritualist churches throughout Britain. Among the prominent mediums associated with the group were **Ursula Roberts** and healer Gordon Turner.

Membership of the association is open to interested members of the public, who are put in touch with their local Spiritualist church. Members may also attend psychic development classes or book sittings with approved mediums. The association publishes a magazine, *The Spiritualist and Spiritual Gazette*. Address: 33 Belgrave Sq., London, SW1X 8QL England.

Sources:

Edmunds, Simeon. *Spiritualism: A Critical Survey*. London: Aquarian Press, 1966.

The Spiritualist Community

British organization, active in the period between the two world wars in presenting religious and educational aspects of **Spiritualism**. It was founded by **Mrs. St. Clair Stobart**, known as "the woman on the black horse," who had led one half of the Serbian Army in their retreat during World War I and was an early member of the **British College of Psychic Science**. She eventually became chairperson of its advisory council and published several books on Spiritualism.

The Community, under the presidency of Spiritualist **Hannen Swaffer**, conducted religious services with speakers, clairvoyant and healing services, and organized instruction groups, also publishing a monthly journal *The Spiritualist* from 1932 onward. The community is no longer active.

Spiritualist Episcopal Church

One of the most important Spiritualist churches in the United States in the mid-twentieth century, the Spiritualist Episcopal Church was founded in 1941 out of the turmoil that had plagued Camp Chesterfield, a central gathering point for Spiritualists in the midwestern United States. The founders included Revs. Clifford Bias and John Bunker of the Independent Spiritualist Association and Robert Chaney of the National Spiritualist Association of Churches. Each of these had experienced some degree of alienation over traditional **Spiritualism's** emphasis on the phenomena believed to constantly dem-

onstrate and prove the existence of life after death. They wanted to emphasize the teachings and philosophy coming through their **channeling** activity. This new emphasis was welcomed by some, and for many years the church conducted a summer seminary at Camp Chesterfield using the materials produced by Rev. Ivy Hooper.

The church prospered through the mid-1950s, though Chaney departed in 1951 to found Astara. However, in 1956, a morals charge was brought against a prominent leader in the church who was a candidate for a church office. The leadership was split by the candidate's supporters and detractors. The tension affected the church's position at Camp Chesterfield, where the church had its headquarters. Hoping to calm the anger, prevent the divisiveness at the camp from spreading through the whole church, and to dissuade the medium from seeking office, church president Rev. Dorothy Graff Flexer moved the headquarters to Lansing, Michigan. Despite the move, the church split, and Clifford Bias founded the Universal Spiritualist Association. The Spiritualist Episcopal Church's mediums were denied access to Camp Chesterfield. Flexer left the church in 1958 and founded the Church of Metaphysical Christianity.

Formally, the Spiritual Episcopal Church has beliefs very similar to those of the National Spiritualist Association of Churches. **Reincarnation** is denied. However, inspiration is drawn from all of the world's religions and the influence of Buddhism, Rosicrucianism, and Theosophy is evident in the lessons produced for the summer seminary. The present status of the church is unknown.

Sources:

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Development of Mediumship. Dimondale, Mich.: Spiritual Episcopal Church, n.d.

The Spiritualistic Dramatic Society

British society of the 1930s, located in London, which presented plays with a Spiritualist theme to spread knowledge of **Spiritualism** through the channels of dramatic art. The Duchess of Hamilton and Brandon, Ms. Lind-af-Hageby, **Hannen Swaffer**, and Robert McAllen were its patrons.

Spiritualistische Blaetter (Periodical)

Pioneering German Spiritualist periodical of 1883.

Spiritualist Outlook (Magazine)

Monthly publication of the First United Spiritualist Church. It included poetry, inspirational articles, and a directory of affiliated Spiritualist churches.

Spiritualists' National Union

One of the oldest British Spiritualist organizations. It was founded in July 1890 at the suggestion of **Emma Hardinge Britten** and focused attention on **Spiritualism** in Manchester and throughout northern England. In the beginning, it was known as the Spiritualists' National Federation, bringing together a number of leading Spiritualists in Manchester for an annual conference with delegates from other Spiritualist societies to discuss matters of common interest. This annual conference still takes place today.

In October 1901, the Spiritualists' National Union was incorporated under the Companies Acts, taking over the assets, rights, and obligations of the federation in July 1902.

In 1948, the **British Spiritualists' Lyceum Union**, founded in 1890, amalgamated with the SNU, transferring its work of

spiritual education for children and young people to that organization. The SNU formulates policy through a National Executive Committee, which delegates certain responsibilities to standing and sub-committees such as Trust Property, Education, Training, and Awards, Publicity and Public Relations and Healing. The SNU also operates the **Arthur Findlay College**, which is based at Stansted Hall in Essex and runs courses on Spiritualist philosophy, religious practice, spiritual healing, and other related subjects.

The SNU delegates local matters to fourteen district councils, with executive committees formed by directly-elected members in the districts. Four hundred Spiritualist churches are affiliated with the SNU, most are in the UK, along with one in the US and several in Australia. The union also maintains a register of National Spiritualist ministers and mediums.

Membership in the union is open to individual Spiritualists as well as to churches and other organizations. The primary aim of the union is to promote the religion and religious philosophy of Spiritualism on the basis of the seven principles:

1. The fatherhood of God
2. The brotherhood of Man
3. The communion of spirits and the ministry of angels
4. The continuous existence of the human soul
5. Personal responsibility
6. Compensation and retribution hereafter for good and evil deeds done on earth
7. Eternal progress open to every human soul.

The Spiritualists' National Union may be contacted at Redwoods, Stansted Hall, Stansted, CM24 8UD. Website: <http://www.snu.org.uk>.

Sources:

Edmunds, Simeon. *Spiritualism: A Critical Survey*. London: Aquarian Press, 1966.

The Spiritual Magazine

A British Spiritualist monthly (1860–77) founded by William Wilkinson, who jointly edited it with Thomas Shorter. **William Howitt** was its chief contributor. It was the successor to the *British Spiritual Telegraph*.

The Spiritual Messenger (Journal)

British Spiritualist monthly that published a few editions in London in the winter of 1858–59. It was edited by W. Carpenter.

Spiritual Notes (Journal)

Monthly official publication of the **British National Association of Spiritualists**, which flourished from 1878 to 1881.

The Spiritual Philosopher (Periodical)

The first Spiritualist periodical in the United States, founded by **La Roy Sunderland** in 1850 as a monthly, then becoming a weekly, the title changing to *Spirit World* after the first year.

The Spiritual Quarterly Magazine

British periodical of Spiritualism, published by the Two Worlds Publishing Company in Manchester beginning in October 1902. It was edited by Will Phillips and had only a short life.

Spiritual Regeneration Movement Foundation

Founded in 1959 to teach the philosophy of **Transcendental Meditation** (TM) and its technique as developed by **Maharishi Mahesh Yogi**. It is now a section of the World Plan Executive council, the international organization that directs the TM movement from **Switzerland**. Address: Maharishi Mahesh Yogi, 433 South Harvard Blvd., Los Angeles, CA 90020-3402.

Spiritual Research Society

The Spiritual Research Society was an early American **New Age** group founded by Edwin Cain, Sr., and his wife, Nellie Cain. The society can be traced to a psychic development circle that the Cains, both Spiritualists, organized in their home. During these sessions, Nellie began to channel messages purported to be from the **Great White Brotherhood**, the group of advanced beings believed by Theosophists to guide the destiny of the human race. These messages were compiled and published in 1965 as *Gems of Truth from the Masters*. A copy was sent to Merta Mary Parkinson, head of the **Sisters of the Amber**. Parkinson's group was an early representative of the Universal Link, the original New Age organization headquartered in England. As a result a relationship developed between the Cains and British New Agers such as Libbie Pugh.

The Cains were introduced to the prediction that a momentous event would occur near Christmas Day 1967. The day came and went with nothing momentous having occurred. The Cains later explained to the disappointed Link members that the predictions had been fulfilled in a somewhat unexpected manner. They stated that during the years before 1967, human life had been tried and tested at every level. During the 1960s, a visible network of spiritual groups had been established through the Universal Link. The late 1960s was a time to shift the emphasis to the invisible work of spiritual practice, which would spread the spiritual energy in the world. They suggested a program termed the Nuclear Evolution Operation, through which the invisible spiritual light would be radiated to humanity.

Sources:

Cain, Nellie B. *Exploring the Mysteries of Life*. Grand Rapids, Mich.: Spiritual Research Society, 1972.

———. *Gems of Truth from the Masters*. Grand Rapids, Mich.: Spiritual Research Society, 1965.

Spiritual Review (Journal)

British monthly founded by **J. J. Morse** in 1900. It continued until May 1902, when Morse departed from England for an extensive lecture tour to Australia, New Zealand, and the United States.

Spiritual Science Mother Church

The Spiritual Science Mother Church grew out of an interest in **Spiritualism** developed by some Christian Scientists in the early twentieth century. It was organized in 1927 by Mother Julia O. Forrest, a former Christian Science practitioner who had become a Spiritualist, and Dr. Carl H. Pieres. They believed they were dealing scientifically with spiritual matters, and they felt comfortable with the organization of the Christian Science movement, which they used as a model. Forrest became the pastor of the Spiritual Science Mother Church, headquartered in New York, and head of the ecclesiastical council, which administered the church's affairs. She and Pieres also established a Spiritual Science Institute for training ministers.

Spiritual Science is specifically Christian in its belief and affirms a Trinity of God the Father and creator, the virgin-born

Son, and the Holy Spirit. Jesus is seen as the Lord, Master, and dispenser of the law of love. Humans have been given free agency and are traveling a spiritual path that includes many incarnations. Members of the church are expected to demonstrate spiritual realities in this life. Three principal demonstrations are emphasized: preaching, i.e., clairvoyant messages from God about what each member has to do; communications from other realms; and healing through the channeling of healing power. Members are expected to grow in their spiritual life, a process termed soul-unfoldment. Salvation eventually results as a cleansing process through intelligent prayer.

The Spiritual Science Mother Church was headquartered in New York City for many years and by the 1970s had some 40 affiliated congregations. It was headed at that time by Glenn Argoe, who had succeeded Forrest as pastor of the mother church. However, its present status is unknown.

The Spiritual Scientist (Journal)

Nineteenth-century American weekly founded in 1874 in Boston and edited by E. Gerry Brown.

Spiritual Telegraph (Periodical)

American Spiritualist weekly founded by S. B. Brittan and Charles Partridge and published in New York from 1852 to 1860. In 1860 it merged into the *Herald of Progress*, which **Andrew Jackson Davis** founded.

The Spiritual Times (Periodical)

British Spiritualist weekly published in London (1864–66) and edited by J. H. Powell and W. H. Harrison.

Spirituelles Addressbuch (Directory)

Annual publication in German giving comprehensive listings of mystical, spiritual, yoga, and New Age organizations all over Germany. Last known address: PARAM, Verlag Gunther Köch, Kurz Strasse 5, D-2161 Ahlerstedt 1, Germany.

Splitfoot

A facetious name for the Devil, who is traditionally depicted with hooves, sometimes expressed as “Old Splitfoot” or “Mr. Splitfoot.”

When the **Fox Sisters** first encountered the mysterious **rappings** at Hydesville, New York, that supposedly heralded the beginnings of **Spiritualism**, the youngest child Cathie reportedly said “Mr. Splitfoot, do as I do” and clapped her hands; the raps immediately repeated her clapping. At first, Cathie thought somebody was tricking her, since it was the day before April Fools’ Day.

Spodomancy

Divination by means of the cinders from sacrificial fires.

Spokesman (Newsletter)

Former monthly publication of the Universal Christ Church, headquartered in Los Angeles, California. It included inspirational messages, advice to readers, and a directory of affiliated churches.

Spontaneous Human Combustion

The idea that human beings can, quite apart from any outside stimulus, be consumed from an internal heat source so in-

tense as to consume even the bones, but leave the immediate environment relatively unburned, has been a subject of controversy since the nineteenth century. Incidents had been reported since the fifteenth century and became the subject of both public and medical controversy in the 1850s following the use of spontaneous combustion as a means of disposing of a character by popular writer Charles Dickens in his novel *Bleak House*. During the twentieth century, with the continued if sporadic reports of burned bodies, the controversy has been pressed by writers on fortan anomalous phenomena. In a 1992 book on the subject, Jenny Randles and Peter Hough tracked some 85 cases that had occurred since 1850.

Though some incidents appear to be cases of spontaneous combustion in the ancient literature, the modern string of cases begins with the death of the Italian knight Polonus in 1470. A century and a half later, John Hillard tried to bring the issue before the public in his pamphlet *Fire from Heaven* (1613). The death of Nicole Millet, the wife of an innkeeper in Rheims, France, on February 20, 1725, led to the first court inquiry and ruling. In the middle of the night, Jean Millet awoke smelling fire. He awakened the inn’s guests and together they found Nicole’s body in the kitchen. All except her skull, a few vertebrae, and her lower extremities had been consumed. Wooden objects close by were untouched. Millet was tried and found guilty of murder, but on appeal the conviction was reversed based on the testimony of a physician who had been staying at the inn that night who concluded that Mme. Millet’s death was due to a “visitation of God,” that is, an unknown cause. The fact that Mme. Millet had consumed a significant amount of alcohol was seen as possibly causing the fire to start and contributing to its disastrous results. Ever since, alcohol consumption has been associated with the phenomenon.

The first American case of spontaneous combustion was that of Hannah Bradshaw in New York City in 1770; however, the most heralded case has been that of Mary Reeser, a widow residing in St. Petersburg, Florida. Her body was discovered on the morning of July 2, 1951, after her landlady’s hand found the doorknob too hot to grasp. She and two men called to assist an entry found Reeser’s body, the chair she had been sitting in, and a side table burned, along with a six-foot circle of carpet. The remainder of the room, including a pile of newspapers just outside the circle, remained unaffected. The Reeser case illustrated the essential problem raised by human combustion cases. As those in charge of crematoriums are quite aware, it takes a very high temperature applied over a period of time to consume the human body, especially the bones. Under normal conditions, such a concentration of heat would cause considerable damage in the immediate surrounding area.

In the last two centuries a variety of explanations for spontaneous human combustion have been offered, ranging from the scientific to the paranormal. Some have tied it to **leys**, magnetic irregularities in the Earth, and UFOs. Writing in 1995, Larry Arnold, currently the leading proponent of a paranormal explanation for the phenomenon, was not the first to suggest that the image on the Turin Shroud might have been caused by spontaneous human combustion.

Vincent Gaddis, known for his broad study of anomalous phenomena, suggested a tie to depression and even suicide. Possibly the same forces which, when directed outwardly, produce suicide, might when projected inwardly lead to the burning of the body.

Edinburgh University scientist Dougal Drysdale suggested what he termed a candle-wick theory, noting that the body, which contains a considerable amount of fat, could burn like a candle with great local intensity. This theory is favored by the major spokespersons of the skeptical community, especially Joe Nickell and John F. Fischer, as a part of their crusade to remove any paranormal explanations from anomalous phenomena. While this theory accounts for the consumption of body fats and the body’s high water content, its flaw remains in the ex-

tremely high temperatures needed even to begin to consume bone material.

Spontaneous human combustion remains a rare phenomenon, and even among those most prone to adopt occult interpretations, few have followed that lead. Several fortune-tellers have suggested that like the **Bermuda Triangle**, it may be a constructed problem that brings together cases that are only superficially related. Most have accepted the more telling incidents as unexplained, but view it as a natural mystery whose solving has been delayed due to the paucity of cases, the high level of diversity among cases studied, and the limitations imposed on experimenting on human subjects.

Sources:

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Nickell, Joe, and John F. Fischer. *Mysterious Realms*. Amherst N.Y.: Prometheus Books, 1992.

———. *Secrets of the Supernatural*. Buffalo, N.Y.: Prometheus Books, 1988.

Randles, Jenn, and Peter A. Hough. *Spontaneous Human Combustion*. London: Robert Hale, 1992.

Wilson, Damon. *Spontaneous Combustion: Amazing True Stories of Mysterious Fires*. Sydney: The Book Co., 1997.

Spontaneous Phenomena

Unexpected experiences of **extrasensory perception** (ESP), **psychokinesis** (PK), or other paranormal phenomena in everyday life.

The Spotlight (Magazine)

Published by the Lyceum section of the **National Spiritualist Association of Churches** and directed toward young people. It is published ten times a year and includes poetry, stories, cartoons, along with spiritual lessons. It is published from 1418 Hall SE, Grand Rapids, MI 49506-3960. Website: <http://www.nsa.org/>.

Sources:

NSAC Lyceum Spotlight. <http://www.nsa.org/>. March 8, 2000.

SPR See Society for Psychological Research

Sprengel, Anna (ca. 1888)

The mythical Rosicrucian adept and member of the German occult society Die Goldene Dämmerung who is supposed to have given permission to Rosicrucian **William Westcott** to found the Hermetic Order of the **Golden Dawn**. Westcott claimed to have found Sprengel's name and address on a sheet of paper inserted in the pages of a mysterious cipher manuscript bought from a bookstall on Farringdon Road, London, in 1887.

Correspondence exists between Westcott and Sprengel relating to the Golden Dawn, but its authenticity has been questioned, and the cipher manuscript is believed to be a forgery that nevertheless launched an occult society.

Sources:

Howe, Ellic. *The Magicians of the Golden Dawn*. London: Routledge and Kegan Paul, 1972.

King, Francis. *The Rites of Modern Occult Magic*. New York: Macmillan, 1970.

Sprenger, Jakob (1436–1495)

Dominican inquisitor of Cologne, **Germany**, generally associated with **Heinrich Kramer** author of **Malleus Maleficarum**, a sourcebook directing the **witchcraft** persecutions in Europe. Sprenger was born in Basel, **Switzerland**, and became a novice in a Dominican house. He rapidly rose to a responsible position, and in 1468 the Dominican General Chapter ordered him to lecture at the University of Cologne on the sentences of Peter Lombard. He soon became master of theology at the university and was elected prior and regent of studies of the Cologne convent. On June 30, 1480, he was elected dean of the faculty of theology at Cologne University, and a year later he became an inquisitor for the provinces of Mainz, Trèves, and Cologne and traveled extensively throughout these provinces. In 1488, he was elected provincial of the whole German province.

His earlier writings included: *The Paradoxes of John of Westphalia Refuted* (1479) and *The Institution and Approbation of the Confraternity of the Most Holy Rosary, which was first erected at Cologne on 8 September in the year 1475* (1475). This latter work recorded his activities for the Confraternity of the Most Holy Rosary, which brought him praise from leading Dominicans as an apostle of the rosary.

In 1484, at the time the pope released the Inquisition to deal with **witchcraft**, now redefined as Satanism, Sprenger became involved with Heinrich Kramer in trying alleged witches and sorcerers. In the following year, Kramer prepared a treatise on witchcraft (later published as the *Malleus Maleficarum*) that circulated in manuscript. Sprenger then added his name to the finished work, first published in 1486. *Malleus Maleficarum* embodied the new direction in the church's consideration of witches. It became the authoritative manual for inquisitors, judges, and magistrates in dealing with accusations of witchcraft, which multiplied over the next several centuries. Interestingly, the Reformation of the sixteenth century did not slow these accusations, as witchcraft was accepted by Protestants as thoroughly as by Roman Catholics. The book went into some thirty editions between 1486 and 1669, and it was published in French, Italian, and English editions, as well as in German.

Sprenger died December 6, 1495, at Strassbourg, where he was buried.

Spriggs, George (1850–1912)

British **materialization** medium. The first records of his phenomena date from 1877 to 1879. Having discovered his psychic gifts, he became a nonprofessional medium and conducted séances for The Circle of Light in Cardiff, Wales. He had two Indian controls: "Swiftwater" and "Shiwaukee," who was "captured" from the medium **Mary J. Hollis** (also known as Mrs. Billings), with whom Spriggs sat in London.

The unique feature of Spriggs' séances was supposedly that the phantoms that appeared moved at a distance from the medium, walked about the house, went out into the garden in evening light (on one occasion three phantoms did this simultaneously), and sometimes changed into the form of somebody else. These visitors were seen by next-door neighbors, who threatened to call the police for "dealings with the devil."

In November 1880, Spriggs went to Melbourne, Australia. Similar phenomena were reported there: spirits who held out heavy objects, drank water, ate biscuits, and wrote letters to former sitters. After six years, the materializations ceased, but other phenomena remained. Spriggs gave **direct voice** sittings and clairvoyant diagnosis and treatment of diseases.

In 1900, he returned to England, and from 1903 until 1905 he gave free medical advice in the rooms of the **London Spiritualist Alliance**. The **Psycho-Therapeutic Society** was largely formed through his efforts. For years he diagnosed diseases for the society without charge.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Denovan, W. C. D. *The Evidences of Spiritualism*. Melbourne, 1882.

Springheeled Jack

Legendary nineteenth-century British creature who supposedly harassed travelers and terrified women with his giant leaps, vicious behavior, and diabolical appearance. As the legend goes, he successfully eluded capture for many years, evading police and the army, and mocking them with his daring leaps and wild eerie laughter.

Reportedly, he was a large man in a black cloak, and when the cloak was thrown aside, blue and white flames shot from his mouth and his eyes appeared like balls of fire. His hands appeared to be metallic claws, with which he slashed at people or tore their clothing. He was able to leap across high walls and hedges with ease. Sometimes he even knocked or rang at front doors, using his athletic ability to escape after terrifying the occupant of the house. The first report survives from September 1837. A press account from 1838, quoted in Peter Haining's *The Legend and Bizarre Crimes of Springheeled Jack* (1977), notes a typical incidence:

"She returned into the house and brought a candle and handed it to the person, who appeared enveloped in a large cloak, and whom she at first really believed to be a policeman. The instant she had done so, however, he threw off his outer garment, and applying the lighted candle to his breast, presented a more hideous and frightful appearance, and vomited forth a quantity of blue and white flame from his mouth, and his eyes resembled red balls of fire.

"From the hasty glance which her fright enabled her to get at his person, she observed that he wore a large helmet, and his dress, which appeared to fit him very tight, seemed to her to resemble white oilskin. Without uttering a sentence he darted at her, and catching her partly by the dress and the back part of her neck, placed her head under one of his arms, and commenced tearing her gown with his claws, which she was certain were of some metallic substance.

"She screamed out as loud as she could for assistance, and by considerable exertion got away from him and ran towards the house to get in. Her assailant, however, followed her, and caught her on the steps leading to the hall-door, where he again used considerable violence, tore her neck and arms with his claws, as well as a quantity of hair from her head; but she was at length rescued from his grasp by one of her sisters."

Springheeled Jack is reported to have terrorized many people in London and the provinces with his appearances in 1843, 1845, and sporadically until 1877. He appeared again in 1904. He popped up again in 1953 in Houston, Texas, where his appearance was linked to a UFO sighting.

Some have suggested that the original Springheeled Jack was the eccentric Marquis of Waterford, Henry de la Poer Beresford, who was also Baron Tyrone of Haverfordwest (1811–1859). According to the Reverend Brewer in *The Reader's Handbook* (1899; reprinted Gale Research, 1966):

"The Marquis of Waterford in the early parts of the nineteenth century used to amuse himself by springing on travellers unawares, to terrify them; and from time to time others have followed his silly example. Even so late as 1877–78, an officer in her majesty's service caused much excitement, in the garrisons stationed at Aldershot, Colchester, and elsewhere, by his 'spring-heel' pranks. In Chichester and its neighbourhood the tales told of this adventurer caused quite a little panic, and many nervous people were afraid to venture out after sunset, for fear of being 'sprung' upon. I myself investigated some of the cases reported to me."

The Marquis of Waterford was known to have been responsible for a number of somewhat sadistic pranks, particularly involving offensive behavior to women. But there is no firm evidence that he devised special boots fitted with steel springs or a phosphorescent mask with provision for emitting flames or smoke (as reported by victims and onlookers).

He was, however, reported as having protuberant eyes and also a peculiar ringing laugh. Moreover, a servant gave an account of an encounter with the sinister cloaked figure with fiery eyes and claw-like hands and spoke of an ornate crest on the cloak, with the initial "W" in gold filigree.

If the original Springheeled Jack was the Marquis of Waterford, he outgrew this behavior when he met and married Louisa Stuart in 1842. The Marquis seems to have been benevolent towards the tenants on his Irish estates and like many noblemen of the period spent a good deal of time in sport and hunting. He died while hunting; his horse stumbled and threw him, dislocating his neck.

Springheeled Jack has been considered a supernatural or paranormal being by many people. In her book *Stand and Deliver* (1928), historian Elizabeth Villiers commented:

"A thousand tales were afloat and all lost nothing in the telling. Plenty of people definitely swore they had seen him leap right over the roofs of large houses, the cottages and hayricks were as nothing to him, the mail coaches and post chaises and family barouches were taken in his stride. Then, rather unaccountably, public opinion veered from thinking him a new form of highwayman and declared he was an inventor experimenting with a form of flying machine, while others maintained he was not flesh and blood but a haunting spirit."

After the death of the Marquis of Waterford, reports of Springheeled Jack continued, generated either through legend or a succession of imitators, which led to him being the central character of plays, "penny-dreadful" comic books, and popular thrillers. As late as 1945, a British movie was made about Springheeled Jack titled *The Curse of the Wraydons*, starring actor Tod Slaughter.

The suggestion that Springheeled Jack might have been a creature from outer space was made in an article in *Flying Saucer Review* (May–June, 1961) by J. Vyner. It cited twentieth-century reports from the United States.

An earlier suggestion was made that Springheeled Jack might have been a kangaroo that had escaped from captivity. The numerous reports of a creature breathing flames, molesting women, and laughing eerily indicated characteristics beyond the capacity of a kangaroo.

Sources:

Clark, Jerome. *Encyclopedia of Strange and Unexplained Phenomena*. Detroit: Gale Research, 1993.

Haining, Peter. *The Legend and Bizarre Crimes of Springheeled Jack*. London: Frederick Muller, 1977.

Keel, John A. *Strange Creatures from Time and Space*. Greenwich, Conn.: Fawcett, 1970. Reprint: London: Neville Spearman, 1975.

Vyner, J. "The Mystery of Springheel Jack." *Flying Saucer Review* (May–June, 1961).

Sprinkle, Ronald Leo (1930–)

R. Leo Sprinkle, psychologist and researcher of UFO **contactee** experiences, was born on August 31, 1930, in Rocky Ford, Colorado. He received his bachelor's and master's degrees from the University of Colorado and in 1961 completed his doctorate in counseling psychology at the University of Missouri. After three years in the administrative department at the University of North Dakota, he moved to the University of Wyoming, where he remained until his retirement in 1989.

Sprinkle has traced his interest in UFOs to a sighting he had in 1949. He and his wife also had a sighting in 1956. During the years immediately following the completion of his formal

education, he conducted several studies, including an early survey of the members of the **National Investigations Committee on Aerial Phenomena** and an initial study of people who had experienced extraterrestrial encounters, both contactees and abductees. He served as a psychological consultant for the **Condon Report** (1969) on UFOs, which led to further work on several **abduction** cases through the 1970s.

Sprinkle is best known, however, for the annual conferences he has organized for UFO contactees each summer since in 1980. For a number of years, Sprinkle had corresponded with people who had claimed friendly contact with the entities who drove the flying saucers. Unlike most ufologists, he had not dismissed them; in contrast, he had responded to them sympathetically. The conferences, sponsored by the Institute for UFO Contactee Studies, brought contactees to the university and provided an open forum for them to tell their stories in a non-judgmental environment. As the number of abduction reports increased in the late 1980s, abductees were welcomed to the summer conferences and it was in these conferences that the sharp distinction between the two groups began to disappear.

Eventually, Sprinkle identified himself as a contactee. He also concluded that UFO activity was part of a larger program of what he termed “cosmic consciousness conditioning.” The UFO entities, whether one thinks of them as being from outer space or another dimension, are attempting to move humanity into an understanding of themselves as cosmic citizens.

Sources:

Clark, Jerome. “Psychologist-Researcher Dr. R. Leo Sprinkle; Exclusive UFO Report Interview.” *UFO Report* 3, no. 2 (June 1976): 30–32, 72–76, 78.

Parnell, June O., and R. Leo Sprinkle. “Personality Characteristics of Persons Who Claim UFO Experiences.” *Journal of UFO Studies* 2 [new series, 1990]: 45–58.

Sprinkle, R. Leo. “The Significance of UFO Experiences.” In David Pursglove, ed. *Zen in the Art of Close Encounter*. Berkeley, Calif.: New Being Project, 1995.

———, ed. *Proceedings of the Rocky Mountain Conference on UFO Investigation*. Laramie: School of Extended Studies, 1980.

The Spunkie

A **goblin** similar to the Scottish **kelpie**. He was popularly believed to be an agent of Satan, and travelers who had lost their way were his special prey. Supposedly, he attracted his victim by means of a light, that looked like a reflection on a window not far away, but as the victim proceeded toward the light, it receded. However, the victim still followed the gleam until the spunkie lured him over a precipice or into a morass.

Sources:

Arrowsmith, Nancy, and George Moose. *A Field Guide to the Little People*. New York: Wallaby, 1977.

Squinting

A popular superstition that a squint was a bad omen. It was said that if you met a squint-eyed person, you should spit three times, to avert bad fortune. The superstition is an old one, and it was referred to in the treatise on **Fascination** (*de Fascino*) published in 1589 by Vairus, prior to the Benedictine Convent of St. Sophia in Benevento, Italy. In this work he stated “Let no servant ever hire himself to a squinting master.”

Squire, J. R. M. (ca. 1860)

American medium and editor of the Spiritualist weekly *Banner of Light*, who visited England in 1859. He was introduced into society under the auspices of the medium **D. D. Home**, with whom he frequently held joint sittings. In the same year, the American minister presented Squire at court.

Lockhart Robertson described in the *Spiritual Magazine* (1860) some displays of psychic force in his sitting with Squire. Reportedly, a heavy circular table was tossed in the air and thrown on the bed when the medium placed his left hand on the surface; his other hand was held and his legs were tied to the chair on which he sat. Afterward, the table was twice lifted onto the head of Robertson and the medium.

SRI International

Contract research firm conducting advanced research in physics, electronics, bioengineering, and parapsychology. Originally affiliated with Stanford University, it became an independent organization in 1970. Some parapsychological research was conducted at SRI by **Harold E. Puthoff** and **Russell Targ** from 1973 through the end of the decade concerning psychics **Uri Geller** and **Ingo Swann**. Address: 333 Ravenswood Ave., Menlo Park, CA 94025-3493. Website: <http://www.sri.com>.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

SRI International Home Page. <http://www.sri.com/>. April 14, 2000.

Targ, Russell, and Harold E. Puthoff. *Mind Reach: Scientists Look at Psychical Research*. New York: Delacorte Press, 1977.

SRU

The SRU, formerly the **Synchronicity Research Unit**, is a foundation founded in the Netherlands by Jeff C. Jacobs, a Dutch engineer and statistician. He brought together a team of researchers that included Scottish parapsychologist Brian Miller, who now resides in the Netherlands, to pursue theoretical speculation on the basis of psychic phenomena and to carry out a directed program of research. During the decade of its existence, research has focused on psi-guided awakenings from sleep and theoretical speculation on the problem of the possible influence of the observer on psychic events (a particular interest of Miller's). With the cutback of research at the University of Utrecht, the SRU has emerged as one of the most productive centers of Dutch psychical research. It may be contacted at P.O. Box 7625, 5601 JP Eindhoven, The Netherlands.

Stafford-Clark, David (1916–)

British consulting physician and authority on psychiatry with interests in parapsychology. He was born March 17, 1916, in Bromley, Kent, England and studied at Guy's Hospital, London, and the University of London (M.D.).

Stafford-Clark was a consulting physician at the Department of Psychological Medicine, Guy's Hospital (1950–74), Bethlem Royal and Maudsley Hospitals, and the Institute of Psychiatry from 1954. He was a member of the Archbishop of Canterbury's Commission of Divine Healing, and attended the Conferences on Parapsychology and Pharmacology in July 1959 at St. Paul de Vence, France. Stafford-Clark has authored a number of books, though none on parapsychology.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Stanford, Rex G(ale) (1938–)

Stanford was born June 21, 1938, in Robstown, Texas, and received both his B.A. (1963) and Ph.D. (1967) in psychology from the University of Texas at Austin. He received Summer

Research Fellowships from the Parapsychology Laboratory at Duke University in 1964, 1965, and 1966. He was a research associate at the **Division of Parapsychology**, Department of Psychiatry, University of Virginia School of Medicine (1968–75). From 1976 through 1980, he directed the center for Parapsychological Research, the research division of the former nonprofit corporation, and the Association for the Understanding of Man (led by his brother, psychic Ray Stanford). Stanford then joined the faculty in psychology at St. John's University, Jamaica, New York, where he currently teaches.

Stanford is especially interested in the development and experimental testing of models for spontaneous psi, the factors involved in **extrasensory perception** (ESP) response, and the basic nature of psi events. He was vice-president (1970–71) and then president (1973) of the **Parapsychological Association**. He also served on the Publication Committee of the **American Society for Psychical Research**. He was a participant in the symposium "Parapsychology (Psi) Processes; Towards a Conceptual Integration" held at the annual convention of the American Psychological Association, Montreal, August 27–31, 1973. Stanford is the author on numerous papers on parapsychological topics.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Stanford, Rex G. "Case Studies, Folklore and Personal Experiences of Investigators: Their Role in Experimental Research." In *Spontaneous Psi, Depth Psychology and Parapsychology*, edited by Betty Shapin and Lisette Coly. New York: Parapsychology Foundation, 1992.

———. "Scientific, Ethical and Clinical Problems in the 'Training' of Psi Ability." In *Research in Parapsychology 1976*, edited by William G. Roll and R. L. Morris. Metuchen, N.J.: Scarecrow Press, 1977.

———. "A Study of the Cause of Low Run-Score Variance." *Journal of Parapsychology* 30 (1966).

Stanford Research Institute See SRI International

Stanislawa P. (ca. 1930)

Polish medium, wife of a Polish officer, and subject of psychical experiments by **Baron Schrenck-Notzing** for research **materialization**. At the age of eighteen, Stanislaw believed she saw the phantom of a friend, Sophie M., at the exact time she died. Soon afterward spontaneous **telekinesis** phenomena developed. After Stanislaw joined a Spiritualist circle, "Sophie M." began to materialize through her and "Sophie" became the medium's permanent attendant, occasionally sharing control with "Adalbert" and a young Polish boy.

In 1911, P. Lebedzinski, a Polish engineer, began a series of experimental séances that lasted intermittently until 1916. His report, published in the *Revue Métapsychique* (1921, no. 4) was favorable. Schrenck-Notzing's experiments began in 1913. After a few months, Stanislaw's mediumship lapsed and did not return until 1915. In 1906, when Schrenck-Notzing recommended his séance observations, he became assured that Stanislaw produced flows of **ectoplasm**. Schrenck-Notzing took many photographs.

In 1930, her reputation, based on the early favorable reports, suffered a blow. Stanislaw appeared at the **Institut Métapsychique** shortly after a special automatic registering apparatus for phenomena produced in the dark was installed. She produced nearly blank séances until assured that no registering apparatus would remain in the room.

Eugene Osty suspected that the abortive phenomena noticed in séance was brought about by Stanislaw's secretly freed

hand. He decided to attempt to catch her in the act. During a later séance, when Osty heard the objects on the table move, he exploded a secret flashlight and took three stereoscopic photographs. Both the sudden light and the developed photographs showed that Stanislaw's hand was free and manipulating the table.

Osty concluded in the *Revue Métapsychique* (Nov.–Dec. 1930): 1) Stanislaw played a joke on the Institute; 2) her **fraud** was persevering and organized; 3) her procedure consisted of giving the illusion of being restrained while she temporarily disengaged one of her hands from the restraints; and 4) used this procedure to displace objects and show luminous movements. Osty, however, hastened to add that his findings made no attempt to judge the phenomena of Stanislaw that were produced elsewhere.

Stapleton, Ruth Carter (1929–1983)

Evangelist, healer, and sister of U.S. president Jimmy Carter. She was born August 7, 1929, in Plains, Georgia. After two years of the Georgia State College for Women, she married Robert Stapleton, a veterinarian, and they settled in North Carolina. She became the mother of four children.

Her career as a healer dates from her own recovery from periods of deep depression. She combined attendance at group therapy sessions with an interdenominational retreat at a North Carolina hotel and "experienced God as a God of love." Some three months later she attended a second retreat and came in contact with Pentecostalism. She received the baptism of the Holy Spirit in a Pentecostal meeting and experienced its definitive manifestation, speaking in **tongues**.

She subsequently developed her own kind of healing technique, which might be described as a spiritually-based psychotherapy. She combined prayer with a probing of the unhappy memories of the individuals who sought her help. She taught them to recreate painful past experiences in a "guided day-dream" in which the figure of Jesus is introduced to neutralize emotional difficulties by love and forgiveness.

In her book *The Gift of Inner Healing* (1976), she describes her work over nine years with various Christian groups. She preached and prayed for Roman Catholics as well as Protestants at her spiritual workshops in over 70 American cities and abroad in Indonesia, Malaysia, Japan, and Britain. She rejected the label of "faith healer," since she claimed God is the healer, but was also involved in more traditional healing of physical ailments by means of prayer.

In 1977, Stapleton hit the headlines when she was instrumental in bringing religious conviction to Larry C. Flynt, editor of the pornographic *Hustler* magazine. On February 8, 1977, Flynt was found guilty of engaging in organized crime and pandering to obscenity. CBS News producer Joe Wershba introduced Flynt to Stapleton, and after a discussion on religion and sexual repression, Flynt claims a religious conversion was set in motion. According to his own account, Flynt discovered God at 40,000 feet while on a flight from Denver to Houston.

Subsequently, both Stapleton and Flynt appeared together on the *Today* program on November 23, 1977, when Flynt publicly acknowledged that God had entered his life and that henceforth his magazine would introduce a religious element. *Hustler* would be transformed into a religious magazine, and Flynt's multimillion-dollar empire would be turned into a nonprofit religious foundation. At a Pentecostal congregation in Houston, Flynt stated: "I owe every woman in America an apology." Flynt did not carry through, and *Hustler* remains a pornographic publication.

Stapleton was plunged into the spotlight by the election of her brother to the presidency in 1976. Through those years she wrote three more books and continued an active life of traveling and speaking. Then in 1983 she discovered that she had cancer, but refused standard medical treatment, turning in-

stead to a macrobiotic diet, meditation, and reliance on God's healing power. She died September 26, 1983, at Fayetteville, North Carolina.

Sources:

Stapleton, Ruth Carter. *The Experience of Inner Healing*. Waco, Tex.: Word Books, 1977.

———. *The Gift of Inner Healing*. Waco, Tex.: Word Books, 1976.

———. *In His Footsteps*. San Francisco: Harper & Row, 1979.

Star, Ely

Pseudonym of Eugène Jacob (1847–1942), French astrologer and medical charlatan. He was a member of the Athoor (or Athoor) Temple of the **Golden Dawn**. He was prosecuted and sentenced for **fraud** in 1914.

Star-Esseenia Temple of Ascension Mastery

The Star-Esseenia Temple of Ascension Mastery is a channeling group that grew out of the intense experience of former **Reiki** healer August Stahr during the 1991 solar eclipse. She has described the experience as a walk-in type experience, but one in which her own higher energy self was the entity that stepped in. At that time she was also told to abandon the Reiki and the related Seichem healing systems, as she would soon be bringing in a new set of fifth-dimensional energies that would be needed to assist in the coming **ascension** of the individuals on the planet. Since that time, Stahr has functioned as a healer, a channel, and Quadrant Commander of the Star Esseenia Division. She concentrates her efforts in the training of people to use these healing modalities in the effort to facilitate planetary ascension. In that effort she has discovered a number of new higher healing energies which she has named and to which she offers attunement.

Stahr has also seen herself as operating in the program developed by Solara of **Starborne Unlimited** around the symbol of 11:11. According to Stahr, 11:11 triggers a precoded response in humans indicating the time of completion or ascension. On January 11, 1992, Solara opened the 11:11 doorway that will remain open until December 31, 2011. The doorway includes 11 gates and levels of consciousness. The journey through the levels of consciousness will move us from the present ways of living in duality to the new way of living as ascended beings.

It is believed that at 11 moments during the period between 1992 and 2011, those on the ascension pathway will collectively experience a common issue (or set of related issues). These issues have been released for the purpose of clearing (removing them). Thus in 1992, at the first gate, financial survival issues were released. Once cleared by a realignment to God, the individual can move on to abundance. The second issues, concerning personal relationships, were released in the summer of 1993. In clearing them, everything not related to Divine Love must be abandoned. The third set of issues relates to the sense of personal power. Stahr has indicated the projected course of issue releasement through the time of the closing of the gate.

As each set of issues has been released, Stahr has developed healing modalities for dealing with them. In 1995, she also initiated the Star Team Mastery Program that would allow people to do their own clearing for ascension with her as the guide, rather than relying on Stahr alone to be their healer/facilitator for the cleansing process. Those who align with the program are initially linked up with a Star Team, a group of spirit beings specially trained for the healing needs of the ascension process. This linkup occurs in private sessions with Stahr over a year; individuals are trained to work with the Star Team and are attuned to the new healing energies with which she has come into contact since 1991. Those who complete the program and

begin to work with the Star-Esseenia Technologies constitute the Star-Esseenia Temple.

Stahr has authored a number of self-published books that are used by Star-Esseenia members, including *Reality Maintenance 101* (1993), *Implants and Imprints: A Healer's View of Ascension Clearing* (1996), *Spiritual Discernment, Volume One: Sananda's Heart Initiation* (1996), and *Daily Ascension* (1996). The Star-Esseenia Temple of Ascension Mastery is headquartered at 10064 Oglethorpe Way, Elk Grove, CA 95758. It may be contacted through its website at <http://www.star-esseenia.org/>.

Sources:

Star-Esseenia Temple of Ascension Mastery. <http://www.star-esseenia.org/>. February 28, 2000.

Stargate

Stargate is a name Americans came to know in the 1990s, first as the name of a television series concerning a doorway that allowed instantaneous travel between planets in different star systems. Then in 1995, the U.S. government announced that it had been carrying on secret parapsychological research, the last phase of which had been given the name Project STAR GATE. Not as well-known, in 1991 Mark Roberts (1934–), an independent spiritual searcher, found what he had termed the real Stargate, an ancient painting of the constellation **Pleiades** located at the entrance to a cave. He believes the painting to be a presentation of a cosmic-portal. The painting seems to connect decades of studies in archeology of Egypt, an ancient alphabet (Ogham), and ancient symbols of the Pleiades. The portal seems to point toward ancient visitors to Earth. The real Stargate provides a mental doorway to step into a new consciousness where massive amounts of materials may be connected, mysteries of the ancient past solved, and contact with extraterrestrials established.

Roberts grew up in Oklahoma during the Dust Bowl era. He had several experiences, which he now interprets as extraterrestrial contacts, but then interpreted as a call to the ministry. After two years as a Methodist minister, he left to become an archeologist. His life traveling the world on archeological digs allowed him to pursue his search for what he had come to see as the spirituality he believed lay behind and contrasted with the religious establishment.

He also was able to study with Arch Druid Thomas Maughn and Margaret Lumley Brown, an associate of **Dion Fortune**, founder of the **Fraternity of the Inner Light**. In the early 1970s he was led to Dianic Wicca, that form of contemporary **Witchcraft** that most emphasized feminism. He also changed occupation within television. Over the next quarter of a century, he moved from cameraman to stage manager to director in television programming.

Since his discovery of the Stargate, and the announcement of it at a meeting of the **Mutual UFO Network** in 1992, Roberts has invited others to share the Quest, especially those drawn by the keys and symbols pictured on the Stargate. From the contemplation of the Stargate, research during the 1990s reached a set of conclusions that now serves as a base for future development. Roberts believes that Earth has been visited many times, from the distant past to the present, by visitors from the Pleiades and Sirius. The set of actual artifacts denoting Sirius and the Pleiades tie together the archeology of the ancient world with the extraterrestrial presence. That presence had a primarily positive effect. The extraterrestrials made judgments about human behavior and offered positive guidelines for human evolution.

Roberts also believes that the **crop circles** reported around the world in the 1990s are related to extraterrestrials.

The Stargate project can be contacted through the Stargate Internet site at <http://home.earthlink.net/~pleiades/>.

Sources:

Roberts, Mark. *An Introduction to Dianic Witchcraft*. Dallas, Tex.: The Mother Grove, n.d.

Stargate. <http://home.earthlink.net/~pleiades/>. April 19, 2000.

Starhawk

Starhawk is the public name of Wiccan priestess Miriam Simos. She is an international spokesperson for neo-paganism, feminist concerns, and social activism. Through the 1970s she studied magic and witchcraft with a succession of prominent teachers, including Sara Cunningham of the Temple of Tip-erath, Victor H. Anderson (founder of the Faery tradition), and Zsuzsanna E. Budapest.

In the mid-1970s she founded the Compost Coven and was one of the original signers of the **Covenant of the Goddess** (COG), serving as COG's first officer in 1976–77. She cofounded Reclaiming: A Center for Feminist Spirituality and Counseling in Berkeley, California, for which she served as a director, teacher, and counselor.

In 1979 Starhawk wrote the first of her three books, *The Spiral Dance*, a textbook on **witchcraft** that became one of the most popular introductions to **Wicca** in the 1980s. In the wake of the book's success, Starhawk lectured extensively in both America and Europe. She followed it with *Dreaming in the Dark* (1982) and *Truth or Dare* (1987). During the late 1980s Starhawk figured in the conflict between Catholic priest Matthew Fox and the Roman Catholic Church. Among many complaints, church officials objected to Fox using Starhawk as a faculty member at his Institute in Culture and Creation Spirituality at Holy Names College in Oakland, California. Most recently Fox has left the Roman Catholic Church.

Sources:

Starhawk. *Dreaming in the Dark*. Boston: Beacon Press, 1982.

———. *The Spiral Dance*. San Francisco: Harper & Row, 1979.

———. *Truth or Dare: Encounters of Power, Authority, Mystery*. San Francisco: Harper & Row, 1987.

Statues, Moving

The belief that images of gods, goddesses, and saints might become imbued with divine force and acquire movement is an ancient one, and such miracles have been reported of both Christian and non-Christian images. In the 1980s, the belief was revived in Ireland, where a statue of the Virgin Mary at **Ballin-spittle**, County Cork, attracted nationwide interest after claims by many witnesses that they had seen it move.

Moving Statues in Ancient History

Many reports of miraculous statues in pagan times were undoubtedly fraudulent, just as there are known cases of moving statue hoaxes in modern times. It is well known that ancient peoples constructed lifelike images of their gods and goddesses.

Plato and Aristotle stated that the Greek Daedalus was said to have made statues that not only walked but also needed to be tethered at night to prevent them from walking away. Aristotle described a wooden statue of Venus that moved as a result of quicksilver being poured into the interior. Pliny reported that the architect Timochares began using loadstone (magnetized ore) to construct the vaulting in the temple of Arsinoë at Alexandria, to suspended in midair an iron statue inside. Such a levitating statue would have been a great wonder if the plan had succeeded. Procopius described a complex clock that the engineers for the ancient Romans were responsible for having figures of gods and heroes that moved on the hour.

Lucian related how a certain Alexander caused a statue of Aesculapius to speak by using the gullet of a crane to transmit

a voice through the mouth of the statue. In the fourth century, Bishop Theophilus described statues at Alexandria that he broke open and discovered to be hollow; they were placed against a wall in such a position that priests could slip behind them and speak.

It was believed that in ancient Egypt there were numerous statues of gods, said to deliver oracles. The *Pyramider Asclepius* (attributed to Hermes Trismegistus) asserted the Egyptians “knew how to make gods,” i.e., to install deities, angels, or demons in statues, with the power to do good or evil. Although such statues have not survived, it seems probable that they were animated by priests. The archaeologist Gaston Maspéro (1846–1916) stated (*Journal des Debats*, December 21, 1898):

“There were thus obtained genuine terrestrial gods, exact counterparts of the celestial gods, and, as their ambassadors here below, capable of protecting, punishing and instructing men, of sending them dreams and delivering oracles.

“When these idols were addressed, they replied either by gesture or by voice. They would speak and utter the right verdict on any particular questions. They moved their arms and shook their heads to an invariable rhythm. . . . And as they assuredly did nothing of all this by themselves, someone had to do it for them. Indeed, there were priests in the temples whose business it was to attend to these things. Their functions, being anything but secret, were carried out openly, in the sight and to the knowledge of all. They had their appointed places in ceremonies, in processions and the sacerdotal hierarchy; each individual knew that they were the voice or the hand of the god, and that they pulled the string to set his head wagging at the right moment. Consequently this was not one of those pious frauds which the moderns always suspect in like circumstances; no one was ignorant that the divine consultation was brought about by this purely human agency.

“Things being so, one wonders how not only the people but the kings, nobles, and scribes could have confidence in advice thus proffered. . . . The testimony afforded by monuments compels us to acknowledge that it was taken seriously until paganism died a natural death, and that all who played any part in it did so with the utmost respect. They had been brought up from childhood to believe that divine souls animated the statues, to approach these living statues only in the most respectful dread and awe. . . . Their mental attitude was that of the modern-day priest who ascends the altar. No sooner has he donned the sacerdotal garb and repeated the first few sacramental words than he no longer belongs to himself but to the sacrifice he is about to consummate; he knows that at this voice and gesture the elements will change into precious blood and flesh, and he continues unperturbed the work which he is certain he can accomplish.”

Such a reverential attitude to manipulating statues, if true, offers an alternative theory to views of either miracle or **fraud**. Similarly, in some societies, **shamans** may invoke divine inspiration by initial trickery, acting out a miraculous situation by conjuring tricks as a preliminary to creating the emotional atmosphere in which heightened consciousness and genuine phenomena may arise.

However, there are also many claims in both ancient and modern times that statues have actually moved independently of humans. In some cases, rival religions did not deny the miracles but asserted that they were demonic, not divine. In analyzing a passage from Hermes Trismegistus concerned with “statues animated by divine association, which do great things, foretell the future and heal diseases,” St. Augustine did not dispute the claims, but commented that “this art of binding genii to statues is an ungodly art . . . Instead of serving men, these would-be gods can do nothing, except as devils” (*Civitas Dei*, book 8, chapters 23, 24). The Synod of Laodicea defined idolatry as “the art of invoking demons and incorporating them in statues.”

Moving Statues in Modern History

Throughout history, moving statues have tended to be reported at times of civil, political, or religious crisis, in which a breakdown of morale or the imminence of national disaster seemed beyond human aid, inviting divine intervention. In 1524, Italy was overrun by French armies and coping with floods, famine, and plague. During this time, when Rome itself seemed threatened, a statue of the Virgin Mary at Brescia was reported to open and close its eyes and to move its hands, bringing them together and separating them in a gesture of sympathy. Thousands of witnesses attested to the phenomenon, and similar moving statues were reported in other towns. After the crisis, such miracles ceased.

A similar event took place in 1716, when Turkish forces threatened war on Venice. One man claimed that the Virgin Mary had appeared to him in a vision and stated that if enough prayers for souls in purgatory were offered up, the infidels would be defeated. A crowd assembled in front of a statue of the Virgin Mary, and some of those present later declared that the statue opened and closed its eyes to confirm what the visionary had stated. The senate of the city and the local bishop affirmed their belief in the reality of the phenomenon.

Eighty years later, when the French revolutionary forces threatened the Papal States during 1796–97 there were numerous reports of Virgin Mary statues opening and closing their eyes or shedding tears. These miracles were claimed in many churches in Rome and also all over the country. A papal commission examined over nine hundred witnesses and reported favorably on the reality of the phenomena. The manifestations subsided when Napoleon Bonaparte entered the Italian seaport town of Ancona and ordered the statue of the Virgin Mary, which had been one of those reported to move, to be covered up.

In 1870, at Soriano, Calabria, Spain, there were reports of a statue that appeared to move its hand and arm. In 1919, at Limpas, Santander, Spain, pictures of saints were reported to move their eyes or drip blood, some even stepping out of their panels. Hundreds of sworn statements attesting to such miracles were obtained. Many similar incidents were reported in Spain, in 1893 at Campocavallo and on five separate occasions at Rimini between 1850 and 1905. In the latter cases, paintings of saints were said to shed tears.

The reports from Limpas, Spain, were investigated by Professor A. Encinas of Santander University, who compared notes with the scientist E. R. Jaensch. These and similar cases were ascribed to collective hallucination, specifically arising from the psychological phenomenon of eidetic imagery.

In his book *The Mechanism of Thought, Imagery and Hallucination* (1939), J. Rosett commented: “The reports of mystics and of devotees about pictures and statues which moved and spoke like living persons and performed miracles are . . . not necessarily fraudulent. An understanding of the mechanism of attention and its relation to the state of falling asleep, and of the hallucinations associated with that state, offers a rational explanation of such reports.”

According to Jaensch in his important study *Eidetic Imagery* (1930):

“Topical perceptual (or eidetic) images are phenomena that take up an intermediate position between sensations and images. Like ordinary physiological after-images, they are always *seen* in the literal sense. They have this property of necessity and under all conditions, and share it with sensations. In other respects they can also exhibit the properties of images (*Vorstellungen*). In those cases in which the imagination has little influence, they are merely modified after-images, deviating from the norm in a definite way, and when that influence is nearly, or completely zero, we can look upon them as slightly intensified after-images. In the other limiting case, when the influence of the imagination is at its maximum, they are ideas that, like after-images, are projected outward and literally *seen*.”

Eidetic imagery has relevance to the visual faculty of artists, who can “see” their subject on the blank paper or canvas. It may also have relevance to the phenomenon of **crystal gazing**. The existence of various explanations for moving statues—deliberate fraud, sacramental or ritualistic manipulation, hallucination through eidetic imagery—offers a number of explanations that must be discarded before any claims of paranormal phenomena can be considered.

It would be wrong to assume that moving statues belong only to earlier history. In 1985, there were numerous reports of statues moving, bleeding, or weeping throughout Ireland. Cases were reported from over thirty localities during a few months of that year. Interestingly enough, no cases were reported from Northern Ireland during this period, although there is a large Catholic population there.

Characteristically, the period was one of cultural, political, and religious unrest. The cultural unease was focused around a 1983 referendum on amending the constitution to protect the rights of unborn children. New legislation liberalizing the availability of contraceptives and the promise of a referendum on the issue of divorce (not permitted by the constitution) had excited conservative protests. All this came to a head with the 1985 judicial inquiry into the case of an infant corpse discovered with stab wounds in Chirciveen.

It was against this background that statues of the Virgin Mary were reported as moving throughout Ireland. It began on February 14, when several children in Asdee, County Kerry, claimed to have seen a statue of the Madonna and child at the parish church of St. Mary open its eyes and move its hands. An eighty-year-old farmer also stated that he saw the Madonna blink three times. Thousands of people visited the church, but there were no further reports.

A few weeks later, children at Ballydesmond, County Cork, stated that they saw a statue move in the local church, but parents ascribed this to their imaginations. A group of tourists at Courtmacsharry, County Cork, claimed to have seen a statue near the town move, but no other movements were reported and the affair died down.

In July, two teenage girls reported seeing movement in a statue of the Virgin Mary in a grotto some 20 feet up on the side of a hill at Ballinspittle. Soon other people reported seeing the statue change expression or move, and large crowds gathered regularly to watch and recite the rosary. Many people claimed to have seen the Virgin’s eyes or hands move, or the statue to move back and forth or sway from side to side. Thousands of pilgrims visited the shrine, which became the central focus for stories of statues that moved. Pilgrimages and reports of moving statues persisted for over three months and subsided at the end of October, when vandals smashed the hands and face of the statue with an axe and a hammer.

Meanwhile, throughout August and September, further reports of phenomena associated with the Virgin Mary came from all over the Ireland. In Mitchelstown, County Cork, children stated they had seen black blood flowing from a statue of the Virgin Mary and an apparition of the devil had appeared behind the statue. Many pilgrims gathered, and other young people claimed they saw the statue move. Four teenage girls said a statue at the local Marian shrine spoke to them and called for peace.

In Dunkitt, County Waterford, a statue of the Virgin Mary in a grotto on the main Waterford to Kilkenny road was reported to have been seen moving. Some people claimed the statue breathed and the hands moved from center to right. A local publican and his wife stated the statue shimmered. Thousands of pilgrims visited the grotto.

In Waterford, two young boys stated a statue of the Virgin Mary outside the Mercy Convent School moved its eyes, which were full of tears, and spoke of Pope John Paul II being assassinated. Hundreds of people kept vigil around the statue. At Mooncoin, County Waterford, several youths stated they saw a statue move, and a girl said she saw a tear fall from the right

eye of the statue and the left eye open and close. Local people gathered at the site.

In the scores of cases reported from all over the country, it seems the statues *appeared* to move, rather than physically shifting position. Psychologists pointed out that staring at statues in dim light, especially with a glare from an illuminated halo, could result in optical illusions. However, the essential and more elusive aspect of the phenomenon was the religious fervor associated with it, and the feelings of spiritual grace experienced by many individuals.

Staus Poltergeist

Between 1860–62, the village of Staus, on the shores of Lake Lucerne, **Switzerland**, was the scene of a reported case of **poltergeist** haunting. The outbreak occurred in the house of M. Joller, a lawyer and a member of the Swiss national council. The household comprised Joller, his wife, seven children (four boys and three girls), and a maid. One night in the autumn of 1860, the maid was disturbed by a loud rapping on her bed frame that she regarded as an omen of death. Joller ascribed the sounds to the girl's imagination and forbade her to speak about them.

A few weeks later, returning after a short absence, Joller found his family alarmed. The knocks had been repeated in the presence of his wife and daughter. A few days later, the family received news of a friend's death and they imagined this must have been what the raps portended.

The outbreak was renewed in June 1861. This time one of the boys fainted at the apparition of a white, indistinct figure. Supposedly, the children began to see and hear other strange things and a few months later the maid complained that the kitchen was haunted by dim, grey shapes who followed her to her bedroom and sobbed all night in the lumber-room.

In October of the same year, the maid was replaced, the rappings ceased, and the disturbances seemed to be at an end. The disturbances returned in August 1862, during the absence of Joller, his wife, and their eldest son on business. Reportedly, the annoyance was so bad that the children fled from the house into the garden, in spite of their father's threat of punishment.

Later, the poltergeist supposedly began to persecute Joller himself, pursuing him from room to room with loud knocks. Reportedly, items were thrown by invisible hands, locked doors and fastened windows were flung open, and strange music, voices, and the humming of spinning wheels were heard.

In spite of Joller's attempts to conceal these happenings, the news spread abroad and people came to witness the phenomena. Finding no rational hypothesis to fit the circumstances, Joller requested the Commissary Niederberger to come and investigate. Niederberger was unavailable so Father Guardian visited the house and blessed it. Reportedly, this did not stop the disturbances and Guardian suggested an inquiry be made by men of authority.

Joller privately called in several scientists he knew, but they also were unable to find a solution, although various theories of electricity, galvanism, and magnetism were advanced. Other authorities were present while Niederberger and Guardian examined the house without discovering any cause for the disturbances, which had continued unabated.

Later, Joller requested a formal examination by the police, and three police were chosen to investigate. The Joller family left and for six days the police occupied the house. At the end of that period, having neither heard nor seen any sign of the poltergeist, they wrote a report to that effect and left the house.

When the Jollers returned to the house, supposedly the phenomena started again. Joller found it impossible to carry on his business and in October 1862, he left his ancestral home forever. The following spring he found a tenant for the house in Staus, but the poltergeist outbreak was not renewed.

St. Chad (620 C.E.–672 C.E.)

According to the hagiography of the Roman Catholic church, St. Chad was a bishop born in what is now England around 620 C.E. He was the youngest of four brothers, two of whom, Cynebil and Caelin, became priests; the other, Cedd, also became a bishop. He was educated at the monastery at Lindisfarne under St. Aidain, and following the advice of his mentor, he lived close to his people and always traveled on foot. In 664, Cedd was serving as the bishop of East Saxons (London). Making his rounds, he arrived at the monastery of Lastingham where Cynebil lay dying of the plague. When Cedd also became ill, he sent for Chad, who became the new abbot at Lastingham.

Meanwhile, Chad had become the bishop of York. This was at the time when the Roman tradition was replacing the Celtic tradition in the Church in England. Five years after his consecration, the archbishop of Canterbury noted that Chad had an irregularity in his past, as he had been ordained as a priest by two Celtic bishops. He asked Chad to step down, and Chad retired to the monastery at Lastingham. His ordination problem was corrected and he soon assumed duties as bishop of Mercia (Lichfield).

In 672, the plague swept through England again and Chad became ill. At the time, he resided with a small group of monks at the monastery at Lichfield. One day Chad called the brothers together and announced that he would soon leave them and admonished them to live together in peace and observe the rules of their order after his passing. He died later that day, and one of the brothers testified that he had earlier heard angelic singing coming from the oratory where the bishop had been praying. The angels had come to summon Chad to heaven. His death occurred on March 2, 672.

Chad soon became a focus of healing stories, and he was eventually canonized. His relics (bones) were moved on several occasions but placed in a special shrine in the cathedral by the bishop of Lichfield in the fourteenth century. When Henry VIII broke with the Roman Church and outlawed the cult of relics, the bones were removed from the shrine and kept quietly in the homes of loyal Roman Catholics until 1841, when they were placed in the new Roman Catholic Cathedral, which was dedicated to St. Chad, in Birmingham.

Modern scholars have charged that Chad and his brother never existed. They allege that he and his brother Cedd are variants of the Pagan deity Ceadda and emerged as the Roman Catholics gained dominance in the formerly Celtic Pagan area. Ceadda was associated with healing springs, a theme that flowed into the legend around St. Chad. He remains a saint on the Roman calendar, however, and churches are dedicated to him throughout the English-speaking world. There are also several ancient wells in the British Midland dedicated to him.

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St. Clair, David (1932–1991)

Actor, journalist, writer, and lecturer on the occult. He was born on October 2, 1932, in Newton Falls, Ohio. He was educated at Columbia University and the New School for Social Research. He spent five years as a professional actor in summer stock as well as did some television work.

In 1956 he went to Mexico and started to travel by land into Central and South America; he reached Brazil, where he worked full-time for *Time* and *Life* until 1965. Afterward he became a freelance writer and lecturer. He had a strong interest in the occult and investigated local occult practices everywhere he traveled. He made expeditions into the Amazon and Mato Grosso jungles, lived with Indians, and was initiated into vou-

dou temples. St. Clair stated, "I've talked to spirits, communicated with and even photographed a ghost, but the living still interest me more than the dead. I believe in the spirit world, in reincarnation, and in spirit intervention in our lives. I've seen too much of it *not* to believe." His experience became the basis of a number of books.

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Stead, William T(homas) (1849–1912)

British editor, journalist, publicist, and champion of **Spiritualism**. He was born July 5, 1849, at Embleton, Northumberland, England, the son of a Congregationalist minister. He was first educated by his father, then attended school in Wakefield.

In 1863, Stead left school to apprentice in a merchant's countinghouse in Newcastle-on-Tyne. At the age of eighteen, he was impressed by the poems of James Russell Lowell and resolved to dedicate his life to helping other people. Throughout his subsequent career as an editor, he campaigned for truth and justice. In 1880, while editing the *Northern Echo* at Darlington, England, he protested against the Bulgarian atrocities. The *Pall Mall Gazette* of London, a pro-Turk paper, unexpectedly changed owners, and he was offered the post of assistant editor. Three years later, he received full control of the paper.

Stead founded the *Review of Reviews* in 1890. His interest in psychic subjects was first demonstrated in the publication (as the Christmas issue of the *Review of Reviews*) of his book *Real Ghost Stories* in 1891. Next year it was followed by *More Ghost Stories*.

In 1892, Stead believed he discovered his ability to receive communications in **automatic writing**. This was the beginning of his psychic activities. Stead claimed proof of survival in the form of a message received through his hands, from Julia Ames. Ames was a journalist acquaintance and editor of *The Woman's Union Signal* of Chicago, who had died shortly before. On March 14, 1893, in an address to members of the **London Spiritualist Alliance**, Stead made his first public confession of faith, narrating the details of his discoveries and early psychic experiences.

Reportedly, a communication from "Julia" suggested he could obtain automatic scripts from living friends as well. He noted,

"I put my hand at the disposal of friends at various degrees of distance, and I found that, although the faculty varied, some friends could write extremely well, imitating at first the style of their own handwriting, sometimes for the first few words until they had more or less established their identity, and then going on to write exactly as they would write an ordinary letter. They would write what they were thinking about—whether they wanted to see me, or where they had been."

In 1893, Stead began publication of *Borderland*, a quarterly psychic magazine that ran until 1897, in which the "Letters from Julia" he had obtained automatically were published for the first time. They were printed in a book in 1897 under the title *After Death*.

Stead was assisted in the editorial work by Miss X. (**Ada Goodrich-Freer**, later Mrs. Hans Spoer). In her notes on the origin of *Borderland* she stated:

"Mr. Stead was as definitely spiritualist as I was definitely an anti-spiritualist. He believed in everybody until they were

found out, and often afterwards, and he would seek to introduce into *Borderland* the lucubrations of people at whom as a disciple of Lavater I shuddered."

For the 1893 Christmas issue of *Review of Reviews*, Stead wrote a story entitled "From the Old World to the New," a fiction concerning the dangers of icebergs in the Atlantic Ocean. The story is set on a ship named the *Majestic* with Captain Smith as commander. Reportedly, this is the same Captain Smith who 21 years later goes down with the *Titanic*. The narrative pictures the sinking of the liner and depicts the Atlantic Ocean as a grave.

Stead's eldest son, Willie, died in December 1907. It is believed this incident demonstrated to him the need for consoling the bereaved. Reportedly, "Julia" always urged Stead to establish a "bureau" where free communication with the Beyond should serve inquirers.

Julia's Bureau was opened on April 24, 1909. A small circle of sensitives supposedly chosen by "Julia" herself met every morning at ten at Mowbray House, Norfolk St., London, W.C. Strangers were not admitted to this circle. The sittings were invariably held in broad daylight. **Robert King** was engaged as a special clairaudient and clairvoyant. When he was unable to attend, **Alfred Vout Peters** attended. Records were kept of private sittings. **Psychometry** (divination through material objects) was believed to be successful.

In the three years of its existence about 1,300 sittings were given in the bureau. Its maintenance cost Stead 1,500 pounds a year. Besides King and Peters, Mrs. Wesley Adams and J. J. Vango were employed as psychics.

In addition to "Julia," Stead claimed an influence, calling it-self "Catherine II" of Russia, among his communicators. In the *Contemporary Review* for January 1909, under the title "The Arrival of the Slav," an article was published under Stead's name. It contained Catherine's "Manifesto to the Slavs," a singularly prophetic script made up of different Catherine messages obtained through the hands of Stead and his secretary.

Stead's review of **Sir Oliver Lodge's** book *The Survival of Man* (1909) disclosed an experiment. Supposedly, while writing the review, it occurred to Stead to ask one of Sir Oliver's spirit friends on the other side to write the concluding passage of the review through two automatists, one of whom had read the book and one who had not. There was a distance of 70 miles between the two automatists. The second automatists did not know where the script of the first ended. In his review, Stead concluded the two automatists had performed satisfactorily.

As a result of his article "When the Door Opened" in the *Fortnightly Review*, the *Daily Chronicle* challenged Stead on the eve of general elections to obtain Gladstone's views on the political crisis. He consulted "Julia." Supposedly, she deprecated the attempt but did not forbid it. Accordingly, King listened for a clairaudient communication that seemed to come to Stead as though from a long distance. It was published to ridicule and public derision. Stead himself did not claim that it emanated from the spirit of Gladstone, but thought that it resembled the recorded utterances of Gladstone.

The sequel to this interview was obtained from scripts through a nonprofessional automatist as letters of further explanation. They were not published at the time. But in 1911, Admiral Osborne Moore telephoned Stead and informed him that during a séance in Detroit with the medium **Etta Wriedt**, "Gladstone" purported to speak and ask whether Moore remembered the name of the lady in England through whose hand he had given a message. The voice then gave the correct name. As the story of the "Gladstone" interview sequel was only known to a few, Stead considered this as a good test.

There was a constant dispute between Stead and the **Society for Psychical Research**. "What are known as psychical research methods," wrote Edith K. Harper in her book *Stead, the Man* (1918), "was abhorrent to him. He held them truly unscientific in the most extended meaning of the word. He said he would rather die in the workhouse than believe that anyone

would tell him a deliberate falsehood for the mere purpose of deceiving him.”

Speaking against the society in admitting evidence of communications from the dead, Stead drew, before the members of the Cosmos Club in 1909, a graphic, imaginary picture of himself, shipwrecked and drowning in the sea and calling frantically for help. He imagined that instead of throwing him a rope the rescuers would shout back: “Who are you? What is your name? ‘I am Stead! W. T. Stead! I am drowning here in the sea. Throw me the rope. Be quick!’ But instead of throwing me the rope they continue to shout back: ‘How do we know you are Stead? Where were you born? Tell us the name of your grandmother.’”

The picture of a sinking ocean liner with its attendant horrors often recurred in Stead’s writings. His earliest prediction took the form of a narrative by a survivor in the *Pall Mall Gazette*. It was attended by the following editorial note: “This is exactly what might take place if liners are sent to sea short of boats.” Twenty-six years afterwards 1,600 lives were lost on the *Titanic*, due to a shortage of lifeboats, and Stead went down among them.

He was invited to speak at Carnegie Hall, New York, on April 21, 1912, on the subject of world peace. Before his departure on the *Titanic* he wrote to his secretary: “I feel as if something was going to happen, somewhere, or somehow. And that it will be for good . . .”

George Henslow’s book *The Proofs of the Truths of Spiritualism* (1919) stated that Archdeacon **Thomas Colley** (who later printed a pamphlet *The Foreordained Wreck of the Titanic*) sent a forecast of the disaster to Stead and received the answer: “I sincerely hope that none of the misfortunes which you seem to think may happen, will happen; but I will keep your letter and will write to you when I come back.”

Reportedly, Stead intended to bring Etta Wriedt, the Detroit **direct voice** medium, to England when he returned. Wriedt was waiting for him in New York. The *Titanic* was struck by an iceberg on the night of April 14, 1912. Supposedly, two nights later, “Dr. Sharp,” Wriedt’s **control**, gave a detailed account of the *Titanic* disaster, assured sitters of Stead’s death and gave the names of some who went down with the ship. Reportedly, the following night, three days after his death, Stead himself communicated. Reportedly, his articulation was weak in the beginning but he was understood.

The messages which purported to emanate from Stead through automatic writing, direct voice, **materialization**, and **psychic photography** were summed up by James Coates in his book *Has W. T. Stead Returned?* (1913). Coates concluded the messages had established his identity. There was a W. T. Stead Memorial Society in Britain: c/o Victor Jones, “Rosamund,” 7A Seagrave Ave. (Hants.), Hayling Island, PO11 9EU, England.

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Steen, Douglas (1925–)

Researcher in finance, weather, astropsychology, and parapsychology. Steen was born on July 22, 1925, in Los Angeles, California and studied at the University of California at Los Angeles (M.A., 1951). He served in the United States Navy and as a mathematical physicist on guided missiles for the Northrop Air Corp. (1951–54). In 1954 he became a freelance researcher. He assisted at the Parapsychology Laboratory at Duke University in adapting four sports to dice-throwing for laboratory research in psychokinesis.

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Steiger, Brad (1936–)

Popular writer on **UFOs**, **reincarnation**, and related paranormal subjects. Steiger was born Eugene E. Olson on February 19, 1936, in Bode, Iowa. He was educated at Luther College (1953–57) and the University of Iowa (1963). From 1957 to 1963 he was a high school English teacher in Clinton, Iowa, and then a literature and creative writing instructor at Luther College, Decorah, Iowa, from 1963 to 1967. In 1965 his first book, *Ghosts, Ghouls and Other Peculiar People*, was published. A series of paperbacks began to appear in 1966, and in 1967 Steiger became a full-time writer and lecturer on paranormal and ufological subjects.

Steiger produced a steady stream of books over the next 25 years (sometimes as many as six a year), and in their entirety they chronicle the whole range of paranormal subjects. He early turned his attention to UFOs with the 1966 *Strangers from the Skies*. He would go on to write more books on the subject than any other person (more than 15 titles). Three of these, *Aquarian Revelations* (1971), *Revelation: The Divine Fire* (1973), and *The Fellowship* (1988) remain important studies of the flying saucer contactee movement. In *Gods of Aquarius: UFOs and the Transformation of Man* (1976), he introduced the concept of “star people,” human beings who are tied by some means, usually past lives, to extraterrestrials. Star people have reported contacts with otherworldly individuals who are preparing them for a transition through which humanity must go. *Gods of Aquarius* brought Steiger numerous letters from people claiming to be star people. He produced five books on the topic in the early 1980s.

Steiger had an important role in introducing **Paul Twitchell** and **ECKANKAR** to the American public. He wrote a chapter on Twitchell in an early book and followed it with an entire biographical treatment, *In My Soul I Am Free* (1968).

Throughout the 1970s Steiger manifested a strong interest in American indigenous cultures and produced important and empathetic books on the paranormal world of the Hawaiian Kahuna and of Native Americans. He also documented the careers of a number of prominent psychics, such as **Olof Jonsson** and **Irene Hughes**.

While Steiger has often presented a skeptical view of many of the claims of the people he discusses in his books, the overall result of his experience in the psychic and contactee community has been a belief that some external intelligence has been interacting with humanity in order both to learn about our species and to communicate some basic metaphysical truths.

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Steiner, Rudolf (1861–1925)

Founder of the **Anthroposophical Society**. He was born on February 27, 1861, at Kraljevic, **Austria**, but a year later his parents moved to Vienna. He grew up a Roman Catholic and attended a technical college in Vienna. While in college he attended lectures at the university, where he was attracted to the great German writer **Johann Wolfgang von Goethe**. He did intense study in Goethe's writings, in which he developed an expertise. Because of his technical background and his competence in the subject, he was invited to edit a critical edition of Goethe's scientific writings. Eventually he was offered a position at the Goethe Archives in Weimar.

As a young man Steiner became interested in the occult. He was a member of the **OTO** (Ordo Templi Orientis) for a brief period and in the late 1890s moved to Berlin, where he became affiliated with the **Theosophical Society**. He soon rose to leadership of the German section of the society.

Almost from the beginning Steiner had opposed what he considered a downplaying of Christ in Theosophical teachings. **Theosophy** considers Christ but one member of the vast spiritual hierarchy. His differences were brought to the fore, however, in 1910, with the announcement by international president **Annie Besant** that a young Indian boy was to be the new world savior. To Steiner, and many others who identified themselves as Theosophists, the emergence of **Jiddu Krishnamurti** and the formation of the **Order of the Star of the East** was very clearly an un-Christian statement. Steiner moved to oppose Besant and Krishnamurti by declaring that membership in the German section of the Theosophical Society and the Order of the Star were incompatible. Besant revoked the charter of the German section.

With 55 of the 65 chapters with him, Steiner in 1913 reorganized the membership as the Anthroposophical Society. The name of the organization was taken from a alchemical work by Thomas Vaughn, *Anthroposophia Theomagica*. He created a Gnostic-like theology and during the remaining years of his life wrote voluminously, developing his perspective in every area of life, especially art, education, natural farming, and religion. In 1922 he introduced the Christian Community as a related church structure for those members who wanted more traditional worship.

Steiner died on March 30, 1925, at Dornach, in German-speaking Switzerland. From there the movement was later able to survive the destruction of occultism in **Germany** by the Nazi regime. His movement began to spread internationally in the 1920s and is now represented across Europe and North America.

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Steinschneider, Heinrich

Real name of famous clairvoyant and stage performer **Erik Jan Hanussen** (d. 1933), who established a reputation in Germany during the 1920s and 1930s.

Stella C. (Cranshaw) (ca. 1950)

A London hospital nurse whose mediumship was discovered by psychical researcher **Harry Price** in 1923. Price met Stella C. by chance when they shared a compartment on a train. During a casual conversation on psychical matters it was apparent she had psychic gifts. She gave a series of sittings in Price's **National Laboratory of Psychical Research** in London. **Telekinesis** phenomena were reportedly produced, with changes in temperature that were recorded by a self-registering thermometer. On many occasions, the temperature in the séance room was found to be lower.

Price read a paper on the subject before the Third International Congress for Psychical Research in Paris. It was entitled: "Some Account of the Thermal Variations as Recorded During the Trance State of the Psychic Stella C." The physical phenomena of **raps, movements, and levitations** of the table took place under stringent conditions.

Price developed a trick table that has since become famous. This table was a double table, the inner one fitting into a table rim of four legs. The space under the table was barred by strips of wood connecting the legs of the outer table. The inner table had a shelf nearly as large as the top. This shelf was surrounded on the sides by gauze of a fine mesh so that the only access to the space was through a trap door in the table top that was easy to push open from the inside but very difficult to lift from the outside. Supposedly, various musical instruments were placed on the shelf and operators of Stella C. got inside to play the instruments.

Price also developed the telekinetoscope. An electric telegraph key was placed in brass cup and connected to a red light under a hermetically sealed glass shade. A soap bubble was blown over the cup and covered with another glass shade. The red light would flash only by pressing the telegraph key. The instrument was placed on the shelf inside the double table. The telegraph key was repeatedly pressed. The soap bubble, at the end of the séance, was found unbroken.

A shadow apparatus, consisting of a battery and lamp in a metal box with a Zeiss telephoto lens as a projector and a Wratten ruby filter to project a pencil of light on a luminous screen, was employed to supposedly detect the shape of the invisible arms that moved the bell or the trumpet. When the light was switched on, the shadow of the arm appeared on screen.

To quote the result of this experiment in the words of **Eric J. Dingwall**:

"When the red light was switched on under the table I lay down on the floor and looked through the passage towards the luminous screen. From near the medium's foot, which was invisible, I saw an eggshaped body beginning to crawl towards the centre of the floor under the table. It was white and where the light was reflected it appeared opal. To the end nearest the medium was attached a thin white neck, like a piece of macaroni. It advanced towards the centre, and then rapidly withdrew to the shadow."

Stella C. married Leslie Deacon in 1928 and ceased to give sittings. Her last sittings in 1926 and 1928 were attended by scientists such as Julian Huxley, Edward Andrade, and R. J. Tillyard.

Sources:

Tabori, Paul. *Companions of the Unseen*. London: H. A. Humphrey, 1968.

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Stella Maris Gnostic Church

The Stella Maris Gnostic Church, one of a number of South American Gnostic sect groups, was founded in 1989 by Rodolfo Perez and former members of the Universal Christian Gnostic Movement. Modern **Gnosticism** had emerged in nineteenth-century Europe, from where it had been transferred to South America early in the twentieth century by **Arnoldo Krumm-Heller** and other occult leaders. The Stella Maris is headquartered in Cartagena, Colombia.

The small group rose out of its obscurity in the larger occult milieu in June of 1999. A month earlier, the mother of one of the young adult members complained to the local authorities about the group and asked them to assist her in removing her daughter from the group. They did not respond. In June, the group went on its annual retreat. The day after the small group (fewer than 100 members) departed for the retreat, Colombian papers carried stories that the group had departed for the Sierra Nevada mountains to meet a spaceship that would take them to another world. The Sierra Nevada has been the focus of UFO reports and many flying saucer buffs believe it to be a place where direct contact with extraterrestrials is possible. The story was given added credence by expectations of crazy actions by different groups as the millennium came to an end.

The story was picked up by international wire services, carried worldwide, and tied to memories of the suicide of the 39 members of **Heaven's Gate**. However, within 24 hours of the story breaking, Perez and several members of the group went on television, denied that they had any interest in flying saucers, and said that they would return to Cartagena as usual when their retreat was over. The retreat was taking place near San Pedro, Colombia, as the media had been informed some weeks previously. *El Tiempo*, the leading daily newspaper, had run the initial story without checking the facts that they had at hand. The follow-up story of the group was carried by the Colombian press, but no follow-up appeared in the English-language media for almost a year when *Fortean Times* finally broke the story of the hoax in its May 2000 issue. Meanwhile, the Stella Maris Gnostic Church returned to its routine life in Cartagena.

Sources:

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Stella Matutina (Order of the Morning Star)

A temple of the Hermetic Order of the **Golden Dawn**, an offshoot of the outer order that broke with the Golden Dawn's chief **S. L. M. Mathers**, and rejected moving the London temple away from magic toward mysticism. It was founded by R. W. Felkin around 1903. Its members included **Dion Fortune**, **Israel Regardie**, **W. B. Yeats** and "E. Nesbit" (pseudonym of Mrs. Bland, author of stories for children). Some of the members of the Stella Matutina founded the healing organization, the Guild of St. Raphael.

Sources:

King, Francis. *The Rites of Modern Occult Magic*. New York: Macmillan, 1970.

Stella Tenebrarum

Stella Tenebrarum (Star of Darkness) is a traditionalist Satanic group that was founded on June 21 (the summer solstice), 1993, in Croatia. On that date, three medallions were struck for the three leaders of the group. Each medallion had an inverted

pentagram, and they were made to be placed next to each other, at which time the full group motto was depicted: "Vexilla regis prodeunt inferi fulget Stella Tenebrarum" ("Flag of the king flies through hell, shines the Star of Darkness"). Some of the original members of the group, including one who was killed, served in the Croatian army during the Croatian war for independence.

The Stella Tenebrarum accepts the myth of Satan as the fallen angel who rebelled against the autocratic God of Jewish and Christian traditions. **Satanism** thus stands for the free spirit, rebellion against tyranny, standing for one's own beliefs and not allowing oneself to be forced into accepted norms simply to get along with others.

Satanism offers an active approach to living one's life, and encourages the use of magic to carry out one's ends. Members of Stella Tenebrarum are not opposed to the use of magic both to influence others (as in love spells) or to harm an enemy with curses. They promote the exchange of knowledge of effective curses with other Satanist groups. They also recommend the writings of **Anton LaVey**, founder of the American-based **Church of Satan**, as a means of getting started in magic and Satanism. Unlike most Satanist groups in the LaVey tradition, Stella Tenebrarum is not opposed to animal sacrifice, which it sees as primarily an issue between cultures.

Stella Tenebrarum may be contacted through its Internet site at <http://www.geocities.com/Athens/Parthenon/2026/stella.html>.

Sources:

Stella Tenebrarum. <http://www.geocities.com/Athens/Parthenon/2026/stella.html>. May 20, 2000.

Stelle Group

The Stelle Group was founded in Chicago in 1963 by Richard Kieninger, a former student of the **Lemurian Fellowship**. That same year he released an autobiography, *The Ultimate Frontier*, under the pseudonym Eklal Kueshana. The book described Kieninger's occult accomplishments, beginning with his meetings with a Dr. White on Kieninger's twelfth birthday. Originally Stelle members were also required to join and absorb the teachings of the Lemurian Fellowship, a practice that continued until the disruptions of the mid-1970s.

White taught Kieninger about **reincarnation** and suggested that he was both King David and Akhnaton. He gave Kieninger his mission: to found a new nation that was to center on an ideal community, Stelle City, near Kankakee, Illinois. By 1970 there were enough members and capital to purchase land, and Stelle City began to rise out of the surrounding corn fields. Some urgency pervaded the creation of Stelle, as *The Ultimate Frontier* predicted a massive natural catastrophe to be triggered by the alignment of the planets on May 5, 2000. Before that, in 1999, an atomic war would occur, killing 90 percent of the Earth's population.

Stelle grew steadily until 1976, when Kieninger left and formed a second community near Dallas, Texas, called the **Adelphi Organization**. It later was revealed that Kieninger had been expelled from Stelle for having sexual liaisons with several married women in the community. A leadership struggle ensued among the Illinois members after Kieninger's departure. A number, including the entire board of trustees and Kieninger's ex-wife, left the community. Those remaining reconciled with Kieninger. The headquarters of the Stelle group was moved to Texas in 1982, and Kieninger was named "Chairman of the Board for Life." However, by 1986 new problems had emerged, and Kieninger was forced out again.

He resigned and founded another organization, the Builders of the Nation, in Dallas. A short time later he again assumed control of the Adelphi Organization, and the Texas and Illinois groups separated.

As of the mid-1990s, the members of the Stelle Group are concentrating on applying Lemurian philosophy to their daily lives. The group is currently led by Tim Wilhelm. Address: The Stelle Administration Building, Stelle, IL 60919.

Sources:

Kossy, Donna. *Kooks: A Guide to the Outer Limits of Human Belief*. Portland, Ore.: Feral House, 1994.

Kueshana, Ekklal [Kieninger, Richard]. *The Ultimate Frontier*. Chicago: Stelle Group, 1963.

Stendek (Journal)

A former Spanish-language publication concerned with UFOs, published from 1970–1981.

Sterner, Katherine Schmidt

Founder and president of the California Parapsychology Foundation and editor of *Parapsychology News-Notes* beginning in 1956. Born at Steelton, Pennsylvania, Sterner attended Akron University, Juilliard School (N.Y.), Columbia University, and San Diego City College. She was a public school teacher at in Akron, Ohio during World War II.

Stevens, William Oliver (1878–1955)

Author and educator who wrote on parapsychology. Stevens was born on October 7, 1878, in Rangoon, Burma. Stevens studied at Colby College, Waterville, Maine (B.A., 1899) and Yale University (Ph.D., 1903). He taught English for many years at the United States Naval Academy, Annapolis, Maryland (1905–24), and then successively was the headmaster of Roger Ascham School, White Plains, New York (1924–27); headmaster of Cranbrook School, Bloomfield Hills, Michigan (1927–35); and dean of the School of Literature and Journalism, Oglethorpe University (1936–37).

Out of his interest in parapsychology, Stevens joined the **American Society for Psychological Research**. He wrote many books on naval history and other subjects, including psychic research. He died January 16, 1955.

Sources:

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Stevens, William O. *Beyond the Sunset*. New York: Dodd, Mead, 1944.

———. *Mystery of Dreams*. New York: Dodd, Mead, 1949. Reprint, London: Allen & Unwin, 1950.

———. *Psychics and Common Sense*. New York: Dodd, Mead, 1945.

———. *Unbidden Guests*. N.p., 1945.

Stevenson, Ian (1918–)

Physician, professor of psychiatry, and parapsychologist. His special area of study has been used as evidence for **survival**, and apparent memories of former incarnations. Stevenson was born on October 31, 1918, in Montreal, Quebec, Canada. He studied at McGill University, Montreal (B.S., 1943, M.D., 1944). He held positions at Cornell Medical College (1947–49), Louisiana State University (1949–1957), and the Department of Neurology and Psychiatry, University of Virginia School of Medicine, Charlottesville, Virginia, beginning in 1957.

Stevenson was a charter member of the **Parapsychological Association** and a member of the **American Society for Psychological Research**. He wrote on various issues in parapsychology, but was particularly concerned with evidence supporting the belief of reincarnation. His research and writing concentrated in that area, beginning with his contest winning essay in honor

of William James, “The Evidence for Survival from Claimed Memories of Former Incarnations” (1961). His publications include 8 books on parapsychology, 136 articles dealing with medicine, and 70 articles that address parapsychology.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Stevenson, Ian. “An Antagonist’s View of Parapsychology. A Review of Professor Hansel’s ‘ESP: A Scientific Evaluation.’” *Journal of American Society for Psychical Research* 61 (July 1967).

———. *Cases of the Reincarnation Type*. 3 vols. Charlottesville: University Press of Virginia, 1975–1983.

———. “A Review & Analysis of Paranormal Experiences Connected with the Sinking of the Titanic.” *Journal of American Society for Psychical Research* 54 (1961).

———. *Telepathic Impressions: A Review and Report of Thirty-five New Cases*. Charlottesville: University Press of Virginia, 1970.

———. *Twelve Cases in Lebanon & Turkey*. N.p., 1980.

———. *Twenty Cases Suggestive of Reincarnation*. 2d ed. Charlottesville: University Press of Virginia, 1974.

Stewart, Balfour (1828–1887)

Professor of natural philosophy at Owens College, Manchester, England, who received the Rumford Medal of the Royal Society for his discovery of the law of equality between the absorptive and radiative powers of bodies. He occupied the presidential chair of the **Society for Psychological Research**, London, from 1885 to 1887.

Stewart was born on November 1, 1828, in Edinburgh, Scotland. He was educated in Dundee and the Universities of St. Andrews and Edinburgh. He traveled to Australia, where he acquired a reputation as a physicist. After returning to Britain in 1856, he joined the staff of Kew Observatory, becoming a director in 1859. He also made important scientific contributions in mathematics and radiant heat.

Stewart was interested in the phenomena of the medium **Daniel Douglas Home**, of whom he commented to **Sir William Crookes**:

“Mr. Home possesses great electrobiological power by which he influences those present . . . however susceptible the persons in the room to that assumed influence, it will hardly be contended that Mr. Home biologized the recording instrument.”

Stewart coauthored with Professor Tait the anonymously published *The Unseen Universe* (1875), a book that created a stir as the first serious scientific attempt to establish a spiritual view of the universe to oppose the prevailing materialistic one. He died suddenly on December 19, 1887, of a cerebral hemorrhage.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Stewart, Kenneth Malcolm (1916–)

Professor of anthropology who studied **possession** and **shamanism**. He was born on June 16, 1916, in Tecumseh, Nebraska. Stewart completed his college work at the University of California (B.A., 1938, M.A., 1940, Ph.D., 1946). In 1947 he began his long tenure as a professor of anthropology at Arizona State University. Stewart conducted ethnological field work among the Native American Mohave and Pagago tribes of the American Southwest.

Sources:

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Stewart, Kenneth M. "Spirit Possession." *Tomorrow* (spring 1956).

———. "Spirit Possession in Native America." *Southwestern Journal of Anthropology* 2, no. 3 (1946).

Stewart, W(ilber) C(larence) (1936–)

Research assistant and graduate student at Duke University, Durham, North Carolina. Stewart was born on July 22, 1936, in Durham, North Carolina. He studied at Duke University (B.S. electrical engineering, 1958, M.S. electrical engineering, 1960). He is an associate member of the **Parapsychological Association**. He experimented with electrical devices for testing extrasensory perception.

Sources:

Stewart, W. C. "Three New ESP Test Machines and Some Preliminary Results." *Journal of Parapsychology* (March 1959).

Sthenometer

Instrument invented by psychical researcher **Paul Joire** to demonstrate the existence of a nervous force acting externally to the body. In the center of a horizontal dial, marked out in 360 degrees, is a light needle or pointer, usually of straw, balanced by a pivot on a glass support. The device is covered with a glass shade.

When the extended fingers of a hand are at a right angle to the pointer, near the shade without touching it, reportedly, after a few seconds, the pointer moves toward the hand in the majority of cases. This movement extends between fifteen and fifty degrees. Certain substances that had been previously held in the hand also produce this movement. Wood, water, linen, and cardboard appear to store up this nervous energy. Tinfoil, iron, and cotton produce no effect.

The **Society for Psychical Research**, London, and some French scientific groups attributed the movement of the needle to the action of radiating heat rather than psychic force. (See also **Biometer of Baradoc**; **De Tromelin Cylinder**; **emanations**; **exteriorization of sensitivity**; **Magnetometer**)

Stichomancy

Another term for **bibliomancy** (**divination** through random choice of words in a book).

Stigmata

Marks resembling the wounds of the crucified Christ that appear inexplicably on the limbs and body of certain sensitive individuals, especially Christian mystics. The most common stigmata are marks on a person's hands and feet resembling piercing with nails, sometimes accompanied by bleeding. Other stigmata include the weals of scourging, wounds on the shoulder and side, the bruising of the wrists (where Christ was bound with cords), and marks on the mouth (paralleling the effect of the sponge soaked in vinegar). The most dangerous stigma is the *Ferita* or heart wound, which under normal circumstances can cause death.

There have been hundreds of cases of stigmata over the last two thousand years, many of them on the bodies of women. In spite of some actual or suspected frauds, most of these cases seem genuine, and some individuals bearing stigmata have been canonized or beatified by the Roman Catholic Church. In those cases, the stigmata was one of many criteria used to determine canonization and church authorities have never used belief in stigmatization as a mark of holiness.

Some people believe the Apostle St. Paul was the first stigmatic. He wrote in an epistle: *Ego enim stigmata Domini Jesus in corpore meo porto*. In the first twelve centuries of the history of the church his words were taken figuratively. There were ascetics who had wounds attributed to the teeth and claws of the devil on their body, but it was St. Francis of Assisi (died 1226) from whom the history of stigmatic wounds really dates. He was also reported to have manifested the phenomenon of **bilocation**. He carried the marks of stigmata during the final two years of his life. He fasted all through the 40-day fast of St. Michael and concentrated his thoughts on the Passion of Christ.

Not only was his flesh torn and bleeding at the five places, but

"... his hands and feet appeared to be pierced through the middle with nails, the heads of which were in the palm of his hands and the soles of his feet; and the points came out again in the back of the hands and the feet, and were turned back and clinched in such a manner that within the bend formed by the reversal of the points a finger could easily be placed as in a ring, and the heads of the nails were found and black. They were the source of constant pain and of the utmost inconvenience. He could walk no more and became exhausted by the suffering and loss of blood. It hastened his premature decease. . . . After the death of Francis . . . a certain cavalier, named Jeronime, who had much doubted and was incredulous concerning them . . . ventured, in the presence of the brethren and many seculars to move about the nails in the hands and feet."

The Reverend F. Fielding-Ould, in his book *Wonders of the Saints* (1919), conjectured that the nails were of some horny material the body is able to naturally develop.

La Bienheureuse Lucie de Narni (1476–1544) carried stigmata for seven years, from 1496 onward. Reportedly, four years after her death, her body was exhumed. It was perfectly preserved and exhaled a sweet scent. The stigmatic wounds on her sides were open and blood flowed from time to time. In 1710 she was again exhumed and the body was found still intact.

The stigmatic wounds of Johnanna della Croce, 1524, appeared every Friday and vanished the following Sunday.

St. Veronique Giuliani, born in 1660, received the crown of thorns at the age of 33. On April 5, 1679, the five wounds developed.

Seventy-five years after the death of St. Francis 30 stigmatic cases were on record, including twenty-five women. Dr. Antoine Imbert-Gourbeyre in his monograph *L'Hypnotisme et la Stigmatisation* (1899) recorded more than 321 cases, and men comprised a seventh of the cases. This number includes the "compatients" and not those instances in which the stigmatic wounds were considered the work of the devil.

The "compatients" or participants did not exhibit the physiological signs of stigmatization in the form of wounds. It is believed to be an inner, psychical experience, noticeable, however, by outsiders as well. For instance, the complexion of Jeanne de Marie-Jesus in the ecstatic state of the Passion became dark and blue, the blood mounted under her nails, bruises appeared on her arms and hands as if left by chains, her forehead and other parts of her body sweated blood.

Of the cases enumerated by Imbert-Gourbeyre, 29 occurred in the nineteenth century. **Catherine Emmerich** (1774–1821) furnished one case. Count Stolberg, the celebrated naturalist, visited her in 1821. We learn from his description that for months the nun of Dolmen ate small portions of an apple, plum or cherry and drank water daily. The thorn wounds on her head opened every Friday morning and later blood flowed continuously from eight wounds on her hands and feet.

Research in the Nineteenth and Twentieth Centuries

Marie-Dominique Lazzari, Marie-Agnes Steiner, Marie de Moerl (1812–68), Crescenzia Nierklutsch, Victorie Courtier (1811–88), Louise Lateau (1858–83), Marie-Julie Jahenny, **Therese Neumann** (died 1962) and **Padre Pio** (died 1968) bring the line of stigmatists to the twentieth century.

Padre Pio (Francesco Forgione of Pietrelcina) was a Capucin monk in the convent of San Giovanni Rotondo. Reportedly, in 1918 bleeding scars pierced his hands and feet and produced approximately a glassful of blood and water daily. Physicians certified the fact. In 1926 the stigmata of Therese Neumann, of Konnersreuth, developed during Lent. There was no evidence of infection or inflammation and blood flowed freely every Friday from the wounds. She also shed tears of blood.

In some cases the stigmata appear as simple red marks, in others as blister-like wounds oozing blood and lymph. The flow of blood, according to many testimonies, conforms to the supposed position of a body on the cross. The individual bearing stigmata may lie in bed and the blood appears to flow up the toes in defiance of gravity. In the case of Dominique Lazzari, of Tyrol, Lord Shrewsbury testified to this fact. He also referred to the statement of a German physician that the stigmatic could not endure water and was never washed, yet the blood sometimes suddenly disappeared, leaving the stigmatic with clean skin on unsoiled bedding. The wounds were often said to be luminous and to exhale a scent. Supposedly, the wounds never produced pus and after death the entire body frequently became exempt from putrefaction.

During the nineteenth century, physicians investigated some 29 reported cases of stigmatization and were convinced of the honesty of the subjects and the objective reality of the phenomenon.

One difficulty in assessing the strictly Christian spiritual value of stigmatization is due to the perception that some stigmatics have not been especially religious. Moreover similar phenomena have been reported of Islamic ascetics, who appear to have reproduced the wounds received by Muhammed the Prophet in spreading the message of Islam. Experiments with posthypnotic suggestion have shown that burns, blisters, and similar wounds may be produced on the body as a result of strong **suggestion**, and it is possible that some cases of stigmatization resulted from conscious or unconscious selfhypnosis.

Professor **Jean-Martin Charcot** was the first to demonstrate in an experiment the role of autosuggestion in stigmatic or borderland phenomena. **Hereward Carrington** in *Psychic Oddities* (1952) cited this case from an original document:

“On the afternoon of May 1st, 1916, I was standing in my hall, preparing to go out, when I saw the knob of my front door slowly turn. I stood still, awaiting developments; gradually the door opened, and I saw a man standing there. As he saw me he quickly closed the door and ran down the stairs and out of the front door. (He was, in fact, a burglar, trying to enter my apartment.) The interesting thing about the experience is this: that during the moment he was standing in the door, although he did not actually move, I had the distinct impression that he had run up the hall and grasped me firmly by the arm, and I was for the moment petrified with fear. The next day my arm was black and blue in the exact spot where I thought he had pinched me; and this mark continued for several days until it finally wore off. I told Dr. Carrington about this two days later when he called, and showed him the mark. Louise W. Kops.”

Charles Richet stated that marks of stigmata,

“... may and do often appear on hysterical persons, bearing predetermined forms and shapes, under the influence either of a strong moral emotion, or of religious delirium. These are facts which have been thoroughly and scientifically established, and they only prove the power of the action of the brain upon the circulatory processes and upon the trophism of the skin.”

As a mediumistic phenomenon, it was reported by many experimenters, including **J. Malcolm Bird**, in his book *My Psychic Adventures* (1924). Additionally, the stigmatization of **Eleonore Zügün**, who had strange bites and scratches on her body, was supposedly recorded in the process of invisible production by the camera.

An experience, resembling stigmatization, was mentioned by Richet in a footnote to his book *Thirty Years of Psychical Research* (1923). Supposedly, Count Baschieri placed a handker-

chief to his eyes and withdrew it stained with blood. His eyes had sweated blood. He was unable to discover any conjunctival ecchymosis.

Dermography (skin writing) is a phenomenon of the stigmatic class, but there is an essential difference. Reportedly, stigmata last for months, years, or throughout a lifetime, whereas skin writing disappears in a few minutes or a few hours at the most. A kindred phenomenon to stigmatization is the mark of a burn or in rare cases blood left by the touch of phantom hands.

Reportedly, some devout Christians experience stigmatization. Such individuals usually exhibit wounds that bleed on Good Friday, sometimes accompanied by a personal identification with Christ during crucifixion.

The Case of Ethel Chapman

The phenomenon of stigmatization was studied in the case of British subject Ethel Chapman. A victim of multiple sclerosis, Chapman was paralyzed from the waist down. She was unable to hold things in her hands. Chapman was a patient at the Cheshire Home in Britain, where she was interviewed by geriatrician Dr. Colin Powell, who found no indication of depression, neurosis, or psychosis. There was also no indication of the condition known as *dermatitis artifacta*, when subjects scratch or otherwise harm themselves for various reasons. Chapman appeared friendly, mentally stable, and far from gaining any psychological advantage from stigmata, she found it a burden. Various witnesses testified to seeing wounds on Chapman's hands and feet on Good Friday. In a BBC radio interview in 1973, Chapman gave a description of her first vision and sensations in the following words:

“I remember saying quite plainly ‘Oh Lord, please show me in some way you're there.’ In the early hours of the morning, I thought it was a dream. I felt myself being drawn on to the Cross. I felt the pain of the nails through my hands and through my feet. I could see the crowds, all jeering and shouting and, of course, it was in a foreign language, I don't know what they were saying. I felt myself all the agony and all the pain that the Lord Himself went through. . . .”

Chapman also claimed that on occasions she had been lifted up in the air and smelled supernatural sweet **perfumes** (see also **odor of sanctity**). However, it is believed that sensations of floating often occur in subjects with heightened or mystical consciousness and do not involve any actual physical levitation. Reportedly, in some cases, “astral projection” or **out-of-body** experience may occur in which a subtle body appears to leave the physical body.

Witnesses affirmed seeing fresh blood on Chapman's hands on Good Friday and it is believed that Chapman was unable to inflict the wounds herself due to her paralysis. Neither Chapman nor her medical adviser at the Cheshire Home seemed interested in publicity or cultism. Chapman, like some other stigmatics, seemed to regard the phenomenon as a mark of divine love due to her illness. Word spread about Chapman's stigmata and people wrote asking for her help or healing. She regularly devoted time to prayers on behalf of the afflicted.

The objective aspects of such phenomena as stigmata take second place to the spiritual issues and their resolution. The rationalistic explanation of stigmata seems to be of interest chiefly for any light it may throw on the *way* that the phenomenon works, but it says nothing of the mystery of the function of stigmata in the spiritual life of the subject.

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Stiles, Joseph D.

American printer who, in the early days of **Spiritualism**, received through **automatic writing** remarkable prophecies of the impending Civil War. The story was published under the title *Twelve Messages from John Quincy Adams through Joseph D. Stiles* in 1859 by Josiah Brigham. The author had met Stiles in June 1854. The messages were written by Stiles in **trance** from August 1854 until March 1858. They came in John Quincy Adams's handwriting and under his signature.

Stiles also produced other remarkable autographs. One prophecy—"I thus boldly prophesy the dissolution of the American Confederacy, and the destruction of slavery"—was signed "George Washington" with every peculiarity of Washington's difficult signature.

St. Irvyne; or the Rosicrucian

A turgid Gothic novel published in 1811 by Percy Bysshe Shelley under the pseudonym "Gentleman of the University of Oxford." It derives from the genre of Ann Radcliffe (1764–1823) and **Matthew Gregory Lewis** (1775–1881) and may also have been influenced by William Godwin's novel *St. Leon; A Tale of the Sixteenth Century* (1799). It tells the story of a man whose desire for the **elixir of life** leads him to make a compact with the devil. (See also English occult **fiction; Rosicrucians**)

St. John's Crystal Gold

A mysterious and possibly symbolic operation, described by alchemist **Thomas Vaughan** (1622–1666), who wrote under the name **Eugenius Philalethes**:

"In regard of the Ashes of Vegetables, although their weaker exterior Elements expire by violence of the fire, yet their Earth cannot be destroyed, but is Vitrified. The Fusion and Transparency of this substance is occasioned by the Radical moisture or Seminal water of the Compound. This water resists the fury of the fire, and cannot possibly be vanquished. 'In hac Aquâ' (saith the learned Severine), 'Rosa latet in Hieme.'

"These two principles are never separated; for Nature proceeds not so far in her Dissolutions. When death hath done her worst, there is a Union between these two, and out of them shall God raise us to the last day, and restore us to a spiritual constitution. I do not conceive there shall be a Resurrection of every Species, but rather their Terrestrial parts, together with the element of water (for 'there shall be no more sea'—*Revelations*), shall be united in one mixture with the Earth, and fixed to a pure Diaphanous substance.

"This is St. John's Crystal Gold, a fundamental of the New Jerusalem—so called, not in respect of Colour, but constitution. Their Spirits, I suppose, shall be reduced to their first Limbus, a sphere of pure, ethereal fire, like rich Eternal Tapestry spread under the throne of God." (See also **alchemy**)

St. John's Wort

General term for the plant species *Hypericum*. In classical mythology, the summer solstice was a day dedicated to the sun, and was believed to be a day on which witches held their festivities. St. John's Wort was its symbolic plant. People used to judge from it whether their future would be lucky or unlucky, as it grew they read in its progressive character their future lot. This

traditional lore carried over into the Christian era, when this festival period was dedicated to St. John's Wort or root. It became a talisman against evil.

In one of the old Scottish romantic ballads, a young lady falls in love with a demon, who tells her:

Gin you wish to be leman mine [my lover]

Lay aside the St. John's Wort and the vervain.

When hung up on St. John's Day, together with a cross over the door, this plant was supposed to keep out the devil and other evil spirits. To gather the root at sunrise on St. John's Day and to retain it in the house, gave luck to the family in their undertakings, especially in those begun on that day.

St. Joseph of Copertino (1603–1663)

St. Joseph of Copertino, a seventeenth-century Roman Catholic monk, is still remembered for his reported **levitations**, many of which were seen by multiple witnesses. He was born Joseph Dasa on June 17, 1603, in Copertino in Northern Italy into a poor family and spent his youthful years preparing himself for the monastic life. His neighbors were aware of his psychic abilities, though they did not blossom until after he joined the Franciscans and was ordained in 1628.

Various incidents of levitation began to occur without planning or control by Fr. Joseph, and no overall pattern emerged. It was noted that many of his levitations occurred as he was in prayer or engaged in veneration of the Virgin Mary. On one occasion he levitated in front of Pope Urban VIII who saw him hover in the air for several minutes. The pope was merely one among many notables of the era who testified to seeing Joseph in the air. The Duke of Brunswick was even taken into the air with Joseph. While the church built much of its case for being the prime contact point with God from the miraculous occurrences that happen among its members, it was somewhat embarrassed by Joseph's paranormal life. They kept him from the public as much as possible and at one point had him examined by the Inquisition. However, in his later years, he won the support of Pope Urban VIII.

The levitations of Joseph remain baffling and inexplicable. They are difficult to dismiss, having been so thoroughly documented from so many sources. They were not promoted, and the very people who tried to keep Joseph from becoming a public spectacle were among those who left the best records of his activity. They also remain an anomaly, his levitations finding few repetitions in other lives. Several medieval monks were reported to have levitated, including St. Philip of Neri and Francis Loyola, but their examples never approached the quality or quantity of Joseph's. The most famous modern levitator was Spiritualist medium **Daniel Dunglas Home** (1833–1886), who also had several spectacular levitations witnessed by a number of people.

Joseph died in 1663. It would only be some years later when the church reversed its opinion of him and canonized him. His levitations were an essential part of their considerations leading to his beatification. The case against him in the beatification process was conducted by Prosper Labertini, who later as Pope Benedict XIV read the beatification decree. Joseph was canonized in 1767. His feast day was set as September 18.

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St. Leon: A Tale of the Sixteenth Century

A Gothic novel by William Godwin (1756–1836), first published in 1799. It may have been suggested by stories of the mysterious **Comte de Saint Germain** and the curious book *Her-*

mippus Redivivus; or The Sage's Triumph Over Old Age and the Grave by J. H. Cohausen (1744).

Godwin used this novel to propagate some of the ideas expressed in his work *An Enquiry Concerning Political Justice and its Influence on General Virtue and Happiness* (2 vols., 1793). *St. Leon* sought to show that “boundless wealth, freedom from disease, weakness and death are as nothing in the scale against domestic affection and the charities of private life.” (See also **Signor Gualdi**; occult English fiction; **St. Irvyne**; or the **Rosicrucian**)

Stobart, St. Clair (Mrs. Stobart Greenhalgh) (d. 1954)

Author, playwright, and prominent figure in British Spiritualism. She was founder of the Women's Sick and Wounded Convoy Corps during the Balkan War in 1912–13, when she served with the Bulgarian Red Cross. During World War I she organized hospitals in Belgium and France for St. John's Ambulance Association, was taken prisoner by the Germans, and condemned to be shot as a spy. She survived, and in September 1915 was appointed commander of column, First Serbian English Field Hospital.

She lectured for the British Ministry of Information in Canada and Ireland (1917–18) and was a candidate for the Westminster borough at the London County Council Election of 1913. She was a founder and vice president of the SOS Society and chairman and leader of the **Spiritualist Community**, London, which was concerned with religious and educational aspects of Spiritualism.

She was life patron of the **British College of Psychic Science** and a member of the council of the World Congress of Faiths. She was an active lecturer and campaigner for the alliance between Spiritualism and Christianity. She died December 7, 1954.

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Stoicheomancy

A method of **divination** that is practiced by opening the works of Homer or Virgil and reading as an oracular statement the first verse that presents itself. It is regarded as a form of **rhapsodomancy**.

Stoker, Bram [Abraham] (1847–1912)

Writer of books on occult themes and creator of the deathless vampire **Dracula**. He was born on November 8, 1847, in Dublin, Ireland. Stoker was named Abraham after his father but later preferred the short form “Bram.”

He was a sickly child for some years although quite athletic as a young man. Perhaps his brooding childhood first engendered those imaginative horrors that found expression in his great vampire story and other weird thrillers. His mother had told him tales of the **banshee**, the Irish fairy whose terrifying wails announce death in the family, and also of the great cholera plague that had claimed thousands of victims in an Ireland ravaged by starvation and foreign occupation.

Stoker studied at Trinity College, Dublin, and became a member of the college's Philosophical Society, later being elected president. His first essay delivered to the society was titled “Sensationalism in Fiction and Society.” He was auditor for the Historical Society and also developed a great interest in theater. At age 19 he was electrified by a performance of the great actor Henry Irving, whose company he later joined as a manager.

Stoker graduated with honors in science in 1870 and spent ten uneventful years as a civil servant at Dublin Castle. His first book was the prosaic but quite useful *The Duties of Clerks of Petty Sessions* (1879). In 1878 he married Florence Balcombe, a beautiful woman who had been on friendly terms with Oscar Wilde.

After a period as part-time drama critic, newspaper editor, and barrister at law, he became acting manager for Henry Irving, accompanying him on his British and American tours. Stoker was a hardworking manager and faithful friend to Irving for 27 years until Irving's death in 1905.

His masterpiece, *Dracula*, was written at odd moments and weekends during a busy career. It owed the name of its basic character to chance conversation with the intrepid Hungarian scholar-explorer **Arminius Vambéry** (1832–1913), who visited Dublin on a lecture tour.

It seems that Vambéry told Stoker about Romanian legends of the bloodthirsty tyrant Prince Vlad Tepes (known as Dracula, or “son of Dracul”). Stoker also researched in libraries in Whitby and London and perfected his knowledge of the background of the Transylvanian countryside, in which he set his fictional count. Some of the weird atmosphere of his story probably derived from the vampire story *Carmilla*, written by another Dubliner, Sheridan Le Fanu, and first published in 1871.

In addition to his immortal *Dracula*, Stoker published other novels and stories: *The Snake's Pass* (1890), *The Watter's Mow* (1895), *The Shoulder of Shasta* (1895), *Miss Betty* (1898), *The Mystery of the Sea* (1902), *The Jewel of Seven Stars* (1904), *The Man* (1905), *The Gates of Life* (1908), *Lady Athlyne* (1908), *Snowbound* (1908), *The Lady of the Shroud* (1909), and *The Lair of the White Worm* (1911). His volume of short stories *Dracula's Guest* was published posthumously in 1937; the title story was originally a chapter in the manuscript of *Dracula*, deleted to shorten the work. He died April 20, 1912. His greatest work, at least to himself, was his biography of his mentor, *Personal Reminiscences of Henry Irving* (2 vols., 1906). He also wrote an interesting volume called *Famous Impostors* (1910).

Bram Stoker's memory and his association with Gothic literature is kept alive by various societies, notably the Bram Stoker Society (c/o David Lass, Hon. Secretary, Regent House, Trinity College, Dublin, 2, Ireland); the **Dracula Society** (36 Elliston House, 100 Wellington St., London, SE10 QQF, England); The Count Dracula Fan Club (29 Washington Sq. W., New York, NY 10011); and the Transylvanian Society of Dracula (P.O. Box 91611, Santa Barbara, CA 93190–1611). (See also **Fiction, English Occult**)

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Stokes, Doris (1920–1987)

British psychic who established a worldwide reputation for her **clairaudience**. Born Doris Sutton, January 6, 1920, in Grantham, Lincolnshire, she grew up in poverty. Her father was gassed in World War I and retired on a small pension; Doris's mother was obliged to take in laundry work to augment the family income. Her father died while Doris was still in school. She left school at age 14 and became a nurse. During

this period she discovered she had psychic abilities, but they remained undeveloped.

At 24, she married John Stokes, an army paratrooper. During World War II, she was officially notified that her husband had been killed in action. Reportedly, her dead father appeared to her, however, and stated that her husband was alive and would return, which he did.

Later Doris had another vision, in which her father appeared again to warn her that her baby son would soon die but that he would take good care of him after death. Although the child was perfectly healthy, he died at the time and date predicted. Subsequently John and Doris attended a local Spiritualist church, where Doris claimed she was told that she would become a medium. She was unwilling at first, but gradually her mediumship developed. It principally took the form of hearing spirit voices.

In her autobiography, *Voices in My Ear* (1980), she describes the problems and temptations of a young medium. She was often worried about losing continuity with the spirit voices and the members of the audience for whom the messages came. She was advised by a visiting medium to use one of the "tricks of the trade" by arriving at the meeting early, listening to what people said to each other, then slipping away and writing down conversations and names, to be used later to keep contact between the spirit voices and the audience.

It seemed like cheating, she said, but at her next meeting Stokes tried it, and it was successful, until in the middle of a communication that had been "helped out" in this way contact with the spirit voice was suddenly broken. She struggled to continue, but dried up and had to break off. After two more spirit communications, her spirit guide, "Ramonov," supposedly told her to go back to the recipient of the message and apologize.

This happened at two meetings, after which Stokes determined never again to help out spirit communications in that way, in spite of the fear she felt at losing contact. After that, she openly admitted it to the audience if she lost contact with the spirit voices and simply tried to reestablish the link. She warned other developing mediums to be brave enough to admit it if no messages were being received. In 1948 her credentials as a bona fide clairaudient were endorsed by the **Spiritualists National Union** in England.

In more than thirty years of mediumship, Stokes attracted large and enthusiastic audiences and also appeared on popular radio and television shows in Australia, New Zealand, and the United States. She often dumbfounded skeptical reporters and presenters by the accuracy of her spirit messages. Her reputation as a Spiritualist superstar was phenomenal. On her Australian tour, she packed the massive Sydney Opera House three nights in a row, and a private plane was chartered to take her from city to city. A television soap opera was postponed to make room for her.

Yet this international fame came only in later life. Prior to the mid-1970s, she had lived in modest circumstances in Lancaster, working as a nurse, or giving her mediumistic services to Spiritualist churches for no more than modest traveling expenses, sometimes giving private consultations for £1 (two or three dollars).

Stokes moved to London and became well known as a clairaudient medium, but she never ceased to be amazed by her growing fame. She made no showbiz concessions but appeared on stage in a simple frock, sitting in an armchair, and speaking to her audience in colloquial language.

Her fame attracted derisive and often hostile criticism from skeptics, but she met controversy head on and would not be bullied. In 1980 she appeared on a British television show with professional magician **James Randi**, who denounced her (without evidence) as a liar and a fake. When Doris challenged Randi to appear with her and prove her a fake, he declined.

In addition to *Voices in My Ear* Doris Stokes wrote several other popular books of reminiscences: *More Voices in My Ear* (1981), *Innocent Voices in My Ear* (1983), *A Host of Voices* (1984),

Whispering Voices (1985), *Voices of Love* (1986), and *Joyful Voices* (1987). Their combined sales exceeded two million copies. Unfortunately, in her last years, she was quite ill and had to go through several operations. She died May 8, 1987, two weeks after surgery for removal of a brain tumor.

Stokes, Henry Newlin (1859–1942)

Theosophist and editor, born in 1859 at Moorestown, New Jersey. Stokes attended Haverford College (B.S.) and Johns Hopkins University (Ph.D., 1884). He later did postgraduate work in **Germany** and **Switzerland**. He returned to the United States in 1889 and became a chemist for the U.S. Geological Survey. He wrote articles for scientific journals and served a term as president of the Chemical Society of Washington, D.C. He moved to the Bureau of Standards in 1903.

Early in the new century the agnostic Stokes began a search in esoteric philosophy that led him to **Theosophy** and the writings of **Annie Besant**. He joined the **Theosophical Society** in 1903 and the following year also became a member of a small, independent theosophical organization, the Oriental Esoteric (OE) Head Center. The OE had been headquartered in Paris but had a small group in Washington. In 1905 Stokes helped establish the Oriental Esoteric Library as a focal point of occult information in the District. In 1909 he retired from the Bureau of Standards. During this time his former wife spread rumors alleging that he was involved with Anna Marsland, the head of the OE.

Over the next three years he devoted his increased free time to the OE, especially to developing the library, into which he poured much of his own finances. In 1910 he and Marsland broke with the Paris headquarters and established the Oriental Esoteric Society as a separate entity. Then, in 1912, he and Marsland split, and he sued the OE Society for the library, claiming that he had largely built it with his own money. The court agreed and gave him the books. He then aligned the library as an independent but associated organization of the American section of the Theosophical Society.

By 1911 Stokes had begun a periodical, the *O. E. Library Critic*, which became his means of livelihood for the rest of his life. After his break with Marsland he conceived the *Critic* as an independent theosophical periodical serving the larger cause of Theosophy. All was fine for a few years, but in the wake of the founding of the theosophically based **Liberal Catholic Church** in 1916, he turned on the church and especially bishops **Charles W. Leadbeater** and James I. Wedgwood. Stokes attacked Leadbeater for the new teachings he was introducing into the society and condemned the homosexual preferences of Wedgwood. He went on to attack theosophical offshoots such as the **Aquarian Foundation**, the **Arcane School**, and the **I AM Movement**.

Stokes couched his criticism of the new trends in the theosophical movement under the slogan Back to Blavatsky, a phrase he first used in the November 14, 1917 issue of the *Critic*. He lauded the groups and independent lodges that still adhered to the writings of **Helena Petrovna Blavatsky**, the co-founder of the Theosophical Society. He did not leave the international Theosophical Society and is credited with reintroducing Blavatsky's writings to the general membership.

Stokes continued to edit the *Critic* until his death on September 20, 1942.

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Stolisomancy

Divination from the manner in which a person dresses. In ancient Rome the emperor Augustus believed that a military revolt was predicted on the morning of its occurrence when his attendant buckled his right sandal to his left foot.

Stomach, Seeing with the

A phenomenon occasionally observed by the followers of **Franz Anton Mesmer** in their somnambules (hypnotic subjects). In a cataleptic state closely resembling death, the subject would sometimes show no signs of intelligence when questions were directed to the ears, but if the questions were addressed to the pit of the stomach, or sometimes to the fingertips or toes, an answer would be given immediately. Several such cases were recorded by one Dr. Pététin, of Lyons, France, who in 1808 published *Électricité Animale*, and by other mesmerists. Not only hearing, but seeing, tasting, and smelling were apparently performed by the stomach, independent of the sensory organs.

Pététin attributed the phenomenon to “animal electricity” and stated that objects placed on the patient’s stomach were not seen when they were wrapped in wax or silk, that is, non-conductors. It was believed that the best way to communicate with a subject in the cataleptic state was for the operator to place his hand on the subject’s stomach and address questions to the fingertips of his own free hand.

This **trance** phenomenon, as well as others similar to it, might now be considered to be the result of suggestion or hyperesthesia. (See also **Eyeless Sight**; **Transposition of the Senses**)

Stonehenge

Ancient prehistoric monument of standing stones located in Wiltshire, England. The name derives from the Old English *hengen* (“hung up”), referring to the horizontal lintel stones. Over the centuries, legend ascribed Stonehenge to Druidic, Roman, and Danish construction, but it is now generally accepted that it dates from Neolithic times and stands as the culmination of the period of megalith construction, remnants of which can be found across the British Isles. It was probably last in use about 1400 B.C.E. Megalithic (large stone) monuments exist in many locations in Europe.

A major step in understanding the use and significance of Stonehenge occurred in the 1960s when it was discovered that the alignment of the stones seems to facilitate the prediction of a variety of astronomical events, such as the summer solstice, and were thus probably related to late Neolithic worship ceremonies.

The Stonehenge site is composed of three distinct elements—an outer circle of local sarsen stones and two inner circles of blue stones from the Prescelly Mountains of Wales, 200 kilometers (125 miles) away. The first and third circles are capped with stone lintels, and the whole construction is encircled by a ditch, inside the bank of which are 56 pits known as the “Aubrey Holes” and a cemetery associated with them.

Isolated outside the stone circles is the Heel stone, over which the sun rises on Midsummer Day (June 24). It is clear that Stonehenge had special astronomical significance, since, in addition to the marking of the summer solstice by the Heel stone, the center of the great circle indicated the orbits of sun and moon, and holes were positioned for posts to mark these orbits. The whole construction indicates remarkable astronomical and mathematical knowledge on the part of the ancient builders. Like the pyramids of ancient Egypt, Stonehenge and similar monuments also involved considerable engineering skill in mining and transporting the huge stones.

Prior to modern archaeological investigations, Stonehenge was surrounded by confusing legends of origin and use. Radiocarbon dating has now established a date of around 2000 B.C.E.

for the first monument, the second a few centuries later, and the third about the middle of the second millennium B.C.E. It is possible that the Druids inherited an oral tradition of the significance of Stonehenge and used it for sacred rituals involving sun worship.

Folklore credits such sites with magical power, and they have been associated with witchcraft rites. In France young girls would slide down such ancient stones with bare buttocks in the belief that it would make them fertile.

Early Christian missionaries attempted to absorb or neutralize such occult traditions by building churches inside prehistoric mounds. In medieval times, at the great stone monument at Avebury in southern Britain, there was a ceremony in which a single stone was dislodged and ritually attacked to symbolize the victory of the Christian Church over the Devil. Most sites, including Stonehenge, have also suffered vandalism over the centuries.

Modern Stonehenge

In the 1980s Stonehenge became the center of another strange ritual every midsummer. Thousands of hippies, living a nomadic life in battered automobiles (often unlicensed), reminiscent of the American dust bowl days, descended on the fields surrounding Stonehenge and set up makeshift camps, intending to gain access to Stonehenge to celebrate the summer solstice. But the site has been fenced off with barbed wire and the solstice ceremony restricted to a modern revival Druid organization and no more than six hundred ticket-holding visitors. To prevent the hippies from overrunning the site, farmers annually barricaded paths and byways with trailers and machinery, while hundreds of police stood by in riot gear.

For many years there was a ritual battle between hippies and police. Rocks, bottles, and other objects were thrown, while police with helmets and batons forced back the intruders and arrested many of them. After the summer solstice, the hippies were obliged to retreat to their battered vehicles.

Stonehenge remains one of England’s most visited tourist sites in spite of the fence, which prevents visitors from walking among the stones.

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Stowe, John R. (1956–)

John R. Stowe, a spiritual teacher, cofounder of Gay Spirit Visions, and founder of EarthFriends, was born in 1956. He lived a closeted gay existence until 1979, when he began a quest to discover what it meant to live as an aware, spiritually-engaged gay man. As with many gay men, much of that struggle meant dealing with negative self images acquired from growing up in a world that does not accept homosexuality as a legitimate option amid the myriad options from which people can choose.

After coming out, he found employment as a bodyworker/masseur and pursued his spiritual and self-understanding quest through a spectrum of alternative spiritual options from the gay-informed Christianity of Episcopal priest Malcolm

Boyd to channeller **Andrew Ramer**. He eventually decided that people have the right to their own spiritual path and that personal spirituality begins in listening to the inner self. He found bodywork as one tool that assisted the exploration of the inner self, but also found help in Jungian reflections on archetypes. He soon emerged as a spiritual teacher serving the gay community primarily in the Atlanta, Georgia, area.

In 1990, Stowe joined with a small group of friends who had pursued similar spiritual journeys, including Ramer, to found Gay Spirit Visions. The primary program of Gay Spirit Visions is an annual conference where gay men gather to explore alternative spiritual options. The work of the group, which Stowe has described as mutual mentoring, provided the atmosphere for him to develop his focus on the archetypes that led to his book, *Gay Spirit Warrior* (1999). *Gay Spirit Warrior* was written to assist men begin an inner journey and start to experience the reality of the self, both positive and negative. Stowe views archetypes as universal characters that reside in the human consciousness. Each person carries the archetypes developed to a greater or lesser strength. By looking at each archetype successively, and assessing how each manifests in its particularity, one can come to new levels of self-understanding.

In 1984, Stowe had discovered **flower essences**, substances distilled from flowers and other plants by a particular method first discovered by Edward Bach, a British physician. Since Bach's death in the 1930s, the number of flowers processed in the manner he discovered has greatly expanded, especially after the formation of the Flower Essence Society in 1979. Stowe began to make his own flower essences from flowers found in the Southeastern United States and use them in his bodywork sessions. In the mid-1980s he founded EarthFriends to manufacture and sell the essences he had developed. One line of products, Exploring Gayspirit Oils, is marketed primarily to gay men.

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Strange Magazine

Quarterly magazine featuring "all aspects of the inexplicable as it appears in science, art, literature, philosophy, technology, magic, religion and everything else we call reality." It gives special attention to **Fortean phenomena** (i.e., scientifically anomalous phenomena of the kind originally cataloged by **Charles H. Fort**) and includes book reviews and news. Address: P.O. Box 2246, Rockville, MD 20847. The magazine is now accessible on the Internet at <http://www.strangemag.com/>.

Sources:

Strange Magazine Online. <http://www.strangemag.com/>. March 8, 2000.

Stratton, F(rederick) J(ohn) M(arrian) (1881–1960)

Professor of astrophysics and a notable member of the **Society for Psychical Research** (SPR), London. He was born on October 16, 1881, in Birmingham, England. He studied at Gonville and Caius College, Cambridge University (B.A., 1904; M.A., 1908). In 1928 he began his long tenure as professor of astrophysics and director of the Solar Physics Observatory, Cambridge (1928–47), with time out during World War II to serve with the Royal Corps of Signals. After the war he became president of Gonville and Caius College (1946–48).

An outstanding scientist of his day, Stratton took a great interest in spontaneous phenomena concerning **psi** and **hauntings**, and his reports appear in the *Journal* of the SPR. He was

a member of the SPR for some 60 years and served as president (1953–55) and vice president (1955–60). He was also a charter member of the **Parapsychological Association**. He died September 2, 1960.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Stratton, F. J. M. "Four Modern Ghosts." *Journal of the Society for Psychical Research* 39 (1938).

———. "Psychical Research—A Lifelong Interest." *Proceedings of the Society for Psychical Research* (1953).

Strauch, Inge H(enriette) (1932–)

German parapsychologist and research associate in psychology. She was born on April 4, 1932, in Dresden, Germany, and studied at Freiburg University (M.A. psychology, 1956; Ph.D., 1958). While completing her doctorate she was a research associate at the Institut für Grenzgebiete der Psychologie and Psychohygiene, Freiburg (1956–58), and after graduation she became a research associate for the Department for Border Areas of Psychology at Freiburg University, where she stayed for many years. She served as managing editor of the *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie* and was an associate member of the **Parapsychological Association**.

Her special interest in dream research resulted in her 1960 paper "Investigations into Various Stages of Dream Recall," which became Report 22 at the 1960 Congress of Deutsche Gesellschaft für Psychologie. During 1961–62 she undertook a study tour in the United States and conducted electroencephalographical research on dreams at New York's Mount Sinai Hospital and electroencephalographical studies of the neurological basis of psychic phenomena at the **Parapsychology Foundation**, New York. She also conducted quantitative research at the **Parapsychology Laboratory** at Duke University.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Strauch, Inge H. "Dreams and Psi in the Laboratory." In *Psi Favorable States of Consciousness*, edited by R. Cavenna. New York: Parapsychology Foundation, 1970.

———. "Medical Aspects of 'Mental' Healing." *International Journal of Parapsychology* 5 (1963).

Strieber, Whitley (1945–)

Best-selling author of fantasy and horror stories, several of which, including *Wolfen* and *The Hunger*, have been adapted as successful movies. In 1987 he completed a nonfiction book, *Communion*, in which he relates his personal experiences in encounters with what he believes to be extraterrestrials. The encounters included an abduction and examination by strange creatures in a flying craft. The response led to two follow-up books on the same theme: *Transformation: The Breakthrough* (1988) and a novel, *Majestic* (1989). All three made the best-seller lists.

Strieber was born on June 13, 1945, in San Antonio, Texas. He was educated at the University of Texas (B.A., 1968) and the London School of Economics and Political Science (certificate, 1968). From 1970 through 1977 he wrote novels while working at an advertising company, becoming account supervisor and vice president.

The idea for his novel *The Wolfen* (1978), later made into a successful movie, is said to have arisen from the experience of encountering a pack of feral dogs while walking through Central Park in New York. His other publications include *Black Magic* (1982), *The Night Church* (1983), *Wolf of Shadows* (1986) (with James W. Kunetka), and *The Consequences of the Twentieth*

Century (1986). His novel *The Hunger* (1981), notable for the very different twist it gave to the **vampire** myth, was made into a movie in 1983. Strieber has also designed games based on various periods of history, including a game about the late Middle Ages entitled "1480: Age of Exploration" and one covering computer games. He has participated in archaeological projects in Central America and has been involved with a scientific group attempting to authenticate the **Turin shroud**.

Soon after the publication of *Communion*, Strieber received more than five hundred letters, many claiming similar experiences of contact by extraterrestrials or other creatures. His experience was further publicized in an article in the *International UFO Reporter* (January/February 1987), in which Strieber characterizes such reports as "visitor experiences."

Strieber eventually came to the conclusion that, in spite of the intrusive nature of the initial abduction experience, the extraterrestrials were a benevolent group. In 1989 he founded the Communion Foundation to assist in establishing a productive relationship with the space beings. Professional psychologists working for the foundation began to catalog similar reports in a database and follow-up studies involving mental and physical tests with selected volunteers were planned.

Strieber immediately ran into conflict with the ufological community, which draws a sharp distinction between the more negative abduction reports and the more positive claims of encounters with **flying saucers**, which are classified as contactee accounts. Strieber's account began to sound more and more like a contactee story of the type that had been written off as either fraudulent or religiously hyperbole. In 1991 he closed the Communion Foundation and returned to fiction writing. He reportedly is still interested in the field, however, and has continued having encounters with extraterrestrials.

Sources:

Clark, Jerome. *UFOs in the 1980s*. Vol. 1 of *The UFO Encyclopedia*. Detroit: Apogee Books, 1990.

Conroy, Ed. *Report on "Communion": An Independent Investigation of and Commentary on Whitley Strieber's "Communion."* New York: William Morrow, 1989.

Strieber, Whitley. *Communion: A True Story*. New York: William Morrow, 1987.

———. *Majestic*. New York: G. P. Putnam's Sons, 1989.

———. *Transformation: The Breakthrough*. New York: William Morrow, 1988.

Striges

In Greek folklore, vampire women with the power to transform themselves into birds of prey or other sinister animals. The striges derived from the Roman *strix*, a night demon, named for the screech owl. It was believed to attack infants and drain their blood. The *strix* appears across southern Europe, where it is known variously as *strega* (Italy), *striges* (Greece), and *strigoi* (Romania). The striges differed from other **vampire** creatures in that they were thought of as living members of the community rather than the returning dead.

Sources:

Melton, J. Gordon. *The Vampire Book: The Encyclopedia of the Undead*. Detroit: Visible Ink Press, 1994.

Striporta

Frankish name for a witch. (See also **France**)

Stroboscopes

Devices that create light pulsations at intervals varying from one flash every few seconds to several flashes per second. They have become a familiar part of the atmosphere of excitement

at some dance halls and discotheques, but in different situations they have proved of some assistance in inducing hallucinatory experiences, especially when seen with half-open or even closed eyes.

Pierre Janet did pioneering work with stroboscopes. He flashed lights at mental patients and saw some immediate breakthroughs in their health. The strobes work by a process called *entrainment*, in which the brain tends to align itself with the frequency of the flashing light. A beam flashed at the right frequency can induce a more relaxed state and cause the brain to change its frequency.

Sources:

Hooper, Judith, and Dick Teresi. *Would the Buddha Wear a Walkman?* New York: Simon and Schuster, 1990.

Stroking Stones and Images

Cotton Mather (1662–1728) wrote that an Irish American witch produced pain and disease in others by merely wetting her finger with saliva and stroking small images, or sometimes a long, slender stone.

Stromberg, Gustaf (Benjamin) (1882–1962)

Astronomer, lecturer, and author of books on parapsychological subjects. He was born on December 16, 1882, at Gothenburg, Sweden, and studied at the University of Lund, Sweden (Ph.D., 1916). After assisting at the Stockholm Observatory during his school years (1906–13) as World War I began, he moved to the United States to become an astronomer at Mount Wilson Observatory in California, where he remained for the next three decades (1917–46). Above and beyond his astronomical work, he turned his scientific training toward explanations for psychic phenomena. In this endeavor he wrote a number of books and articles. He died January 30, 1962.

Sources:

Stromberg, Gustaf. *Det Eviga Sökandet* (The Eternal Quest). N.p., 1948.

———. *God's Place in Modern Science*. N.p., 1958.

———. *Psychic Phenomena and Modern Science*. N.p., 1957.

———. *The Searchers*. N.p., 1948.

———. *The Soul of the Universe*. N.p., 1940.

Strutt, Arthur Charles (1878–1973)

Vice-admiral of the British navy and for a quarter of a century (1933–58) the treasurer of the **Society for Psychical Research**, London. He was born on October 2, 1878, at Chelmsford, England. He entered the navy in 1892 and was named master of fleet during World War I. He later served as the director of navigation for the Royal Navy (1923–25) and as the naval officer in charge of Dartmouth College. He died in February 1973.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Strutt, John William (3rd Baron Rayleigh) (1842–1919)

Physicist who was president of the **Society for Psychical Research** (SPR), London, 1919. He was born on November 12, 1842, at Witham, Essex, England, and was educated at Trinity College of Cambridge University (fellow, 1866). At the height of his outstanding career he was named Cavendish Professor of Experimental Physics at Cambridge (1879–84) and then pro-

fessor of natural philosophy at the Royal Institution (1887–1905). He was also the secretary to the Royal Society for a decade (1887–96). In 1904 he received the Nobel Prize in physics for his isolation of argon. In 1908 he was named chancellor of Cambridge.

Lord Rayleigh became interested in psychical research after reading about the investigations of his colleague **Sir William Crookes**. He was present at sittings with **Kate Fox** and **Eusapia Palladino**. He died on June 30, 1919, a short time after delivering his presidential address to the SPR.

Sources:

Strutt, John William. "Presidential Address." *Proceedings of the Society for Psychical Research* 30, no. 77 (1918–19).

Strutt, Robert John (4th Baron Rayleigh) (1875–1947)

Physicist and president of the **Society for Psychical Research** of London from 1937 to 1938. Strutt was born on August 28, 1875, at Witham, Essex, England, the son of **John William Strutt**. He was educated at Eton College and Trinity College, Cambridge, England (B.A. 1897, M.A. 1901), and like his notable father majored in physics. He was variously a fellow of Trinity College (1900–1906), professor of physics at the Imperial College of Science and Technology, Kensington (1908–19), and president of the Royal Institution of Great Britain (1945–47). Financially independent, he was able to create a private laboratory at which he conducted research for much of his life. He published one of the first volumes on radioactivity. Also like his father, Strutt had an intense interest in psychic research, which gave the subject some standing with fellow scientists.

He died December 13, 1947.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Strutt, Robert John. "A Method of Silhouette Photography by Infra-Red Rays for Use in Mediumistic Investigation." *Proceedings of the Society for Psychical Research* 41, 128 (1932).

———. "The Problem of Physical Phenomena in Connection with Psychical Research." *Proceedings of the Society for Psychical Research* 44, 152 (1938).

———. "The Question of Lights Supposed to Have Been Observed near the Poles of a Magnet." *Proceedings of the Society for Psychical Research* 44, 153 (1938–39).

———. "Some Recollections of Henry Sidgwick." *Proceedings of the Society for Psychical Research* 44, 156 (1936–39).

Stuart, C(harles) E. (1907–1947)

Parapsychologist. He was born on December 5, 1907, in Pennsylvania and later attended Duke University (B.A., 1932; Ph.D., 1941). He became interested in the work of **J. B. Rhine** as an undergraduate at Duke and conducted **ESP** tests on himself and friends. He went on to become a research associate in the Parapsychology Laboratory in 1934, and his doctoral thesis dealt with experimental research in ESP. He was on the laboratory staff at Duke for the rest of his life except for two years at Stanford University (1942–44) as a fellow in psychic research. He took a special interest in psychological conditions and personality factors in relation to ESP, concerning which he wrote several papers. During his many years at the Parapsychology Laboratory he was frequently called upon to answer objections to the methodology of the early ESP experiments. He died March 23, 1947.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Stuart, C. E. "A Classroom ESP Experiment with the Free Response Method." *Journal of Parapsychology* 9 (1945).

———. "The Effect of Rate of Movement in Card Matching Tests of Extrasensory Perception." *Journal of Parapsychology* 2 (1938).

———. "GESP Experiment with the Free Response Method." *Journal of Parapsychology* 10 (1946).

———. "An Interest Inventory Relation to ESP Scores." *Journal of Parapsychology* 10 (1945).

———. "A Review of Recent Criticisms of ESP Research." *Journal of Parapsychology* 2, no. 3 (1939).

Stuart, C. E., and J. G. Pratt. *A Handbook for Testing Extrasensory Perception*. New York: Farrar and Rinehart, 1937.

Stuart, C. E., J. G. Pratt, J. B. Rhine, B. M. Smith, and J. A. Greenwood. *Extrasensory Perception After Sixty Years*. New York: Henry Holt, 1940. Rev. ed. Boston: Bruce Humphries, 1966.

Student's International Meditation Society (SIMS)

Organization founded in 1965 to promote the **transcendental meditation** technique as taught by **Maharishi Mahesh Yogi**. In the early years of the movement in the United States, SIMS and the Spiritual Regeneration Movement were the two major vehicles for spreading the maharishi's teachings, which were mainly focused on college and university campuses.

In 1972 the maharishi announced the World Plan, an overall strategy for sharing his teachings with the world and making them effective in the reformation of society. From that proposal, the World Plan Executive Council was formed to coordinate the different aspects of the plan. SIMS was continued as one of the five divisions of the executive council. The council had headquarters in Europe as well as the United States. Last known address: P.O. Box 390, Lake Shandeele Rd., Livingston Manor, NY 12758.

Studievereniging voor Psychical Research

The Studievereniging voor Psychical Research (Dutch Society for Psychical Research), the oldest of the Dutch parapsychological research facilities, was founded in 1920 by Gerardus Heymans and I. Zeehandelaar. The organization was soon joined by a young psychology student at the University of Utrecht, **W. H. C. Tenhaeff**. In 1928 Tenhaeff and Paul A. Deitz founded the society's journal, *Tijdschrift voor Parapsychologie*.

The early work of the society focused upon the study of the phenomena generated by the spreading Spiritualist movement in the Netherlands, but over the years laboratory parapsychology found its place in the society's work. Among the impressive research reported by the society was the 1950 study of telepathy in schoolchildren conducted by J. G. Busschbach. Through the remainder of the decade parapsychology gained status in the country, as signaled by the holding of the First International Conference of Parapsychological Studies at Utrecht in 1953 and the establishment of a chair of parapsychology and a Parapsychology Institute at the University of Utrecht that same year.

Tenhaeff was named to the chair in parapsychology and given the directorship of the institute at Utrecht. From that time forward he came to dominate the society and resentment grew over his authoritarian leadership. The tension between Tenhaeff and some of the other leading members culminated in 1960 with the withdrawal of a group led by **George A. M.**

Zorab, who founded the **Nederlandse Vereniging voor Parapsychologie**.

During the 1960s Tenhaeff became famous both in the Netherlands and throughout the West because of his studies of and extraordinary claims for the psychic abilities of **Gerard Croiset**, the psychic who became well known for his work in assisting police to solve crimes, especially cases involving missing persons. Tenhaeff authored many articles and books that initially brought him some acclaim, but as people began to give his work close scrutiny, it was discovered that he had falsified data in a number of cases. During the late 1970s his exaggerations, misrepresentations, and alterations of findings became a major scandal in European parapsychology. Tenhaeff tried to withstand the massive attack by calling the religious to his support and suggesting that Communists were behind the attacks upon him. However, by the time of his death in 1981, he had been rejected by his colleagues.

The Studievereniging voor Psychical Research survived the Tenhaeff scandal and was led by Henri van Praag from 1978–1986. Under his management the Parapsychology Institute was transformed into a private organization that existed independently from the university. In 1986, Douwe Bosga became the institute's director and he was succeeded by Dick Bierman who was appointed in 1991. The institute continues a program of lectures for the public and the publication of its journal, **Tijdschrift voor Parapsychologie**. Address: Springweg 7, 3511 VH Utrecht, The Netherlands.

Stukeley, William (1687–1765)

William Stukeley, an antiquarian famous for his research on Stonehenge and related megalithic monuments in Western England, was born in Holbeach, Lincolnshire, England, on November 7, 1687, the son of a lawyer. As a youth, he collected and studied plants, and studied astrology. He entered Bennet College, Cambridge, in 1703 and received his degree in 1708. During his school days he made some notable contributions to the cataloguing of plant life.

After college he studied medicine and opened a medical practice in Lincolnshire in 1710. He moved to London in 1717, and soon became a member of the Royal Society. Meanwhile he continued formal studies in medicine and in 1719 received his medical degree from Cambridge. The following year he was admitted as a fellow to the College of Physicians.

While making his living as a physician, Stukeley also developed a spiritual quest centered upon a recovery of the mysteries from the ancients. He joined a speculative Freemasonry lodge in 1720, hoping to find there the answer to his questions. He also made a number of trips exploring ancient ruins in England, the first result being a book, *Itinerarium Curiosum*, published in 1724. His book on **Stonehenge** appeared in 1740.

Through the 1730s he had accepted the idea first broached by **John Aubrey** in the previous century tying Stonehenge and related stone monuments to ancient **Druidism**. He had read and made notes from Aubrey's unpublished *Monumenta Britannica*, and in 1719 began to make annual visits to study the stone remains in Wiltshire. In 1717 a new Druidic order had emerged in England, and **John Toland** was named its first chief. Stukeley became the second chief following Toland's death in 1722. He took the name Chyndonax and became known to his friends as the Archdruid. His 1740 book on Stonehenge argued that it was of Druid origin, and a later volume made a similar argument for the nearby formation at **Avebury**. While Aubrey had first broached the idea, it was Stukeley who popularized it and gave it substance with his publications.

In 1726 Stukeley moved back to Lincolnshire, where he laid out a temple to the Druids centered on an apple tree covered with mistletoe. His understanding of Druidism was consistent with his understanding of Christianity, and in 1730, he became a priest in the Church of England. In 1734 he published a

book, *Paleographia Sacra*, in which he argued that Pagan mythology was derived from the biblical tradition.

He spent the rest of his life as a clergyman, though known for some unorthodox quirks. He is remembered for delaying a church service to allow his congregation to experience an eclipse of the sun and of preaching a sermon after receiving a new set of spectacles from a text in Paul's letter to the Corinthians, "Now we see through a glass darkly." He died on February 25, 1765, in Queen Square, Kent, where he had retired. Among the artifacts he left behind that were sold at auction in 1766 was a wooden model of Stonehenge he had carved.

Sources:

Carr-Gomm, Philip. *The Elements of the Druid Tradition*. Shaftesbury, Dorset, UK: Element, 1991.

Sturdevant, William D(esmond) (1922–)

Professor of art who was active in the field of parapsychology. He was born July 3, 1922, in Des Moines, Iowa. He attended Drake University, Des Moines (B.S. education, 1945; M.S. education, 1947) and following graduation became an art instructor at New Mexico Western College, Silver City (1947–48). He afterward taught at Minnesota State College at Mankato (1948–55); was an art supervisor for the Joliet public schools, Joliet, Illinois (1955–59); and was assistant professor of art at California Western University, San Diego (1959–61). A practitioner as well as a teacher, Sturdevant has works in the permanent collection of the Boston Museum of Fine Arts and has exhibited widely. He made experimental studies concerning extrasensory color perception and from his findings published two monographs. He was a charter associate of the **Parapsychological Association**.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Sturdevant, William D. *Extrasensory Color Perception*. N.p., 1958.

———. *Fluorescent Color Perception and Graphic Response in the Perceptually Impaired Child*. N.p., 1957.

St. Winifred's Well

St. Winifred's Well, a holy healing well in northern Wales (United Kingdom), is a site related to ancient Celtic Christianity that has come back into prominence as a result of the contemporary Celtic revival. The legend of the well goes back to the fifth century C.E. and the movement of Christian hermits into the region. Among those who studied Christianity with the hermits was Winifred, the daughter of a Welsh chieftain. One day she was attacked by another chieftain and refused his advances. In his anger, he cut off her head. Where the severed head fell, a healing spring well gushed forth. Where her blood splattered the moss turned red and began to emit an odor like violets. The head rolled into a nearby chapel where Bueno, one of the hermits, retrieved it, carried it to the body, and prayed over Winifred. She returned to life. At a later date, Bueno blessed the well and promised that all who came to the well would receive an answer to their prayer.

While the story of Winifred and Bueno is set in the fifth century, it can be dated as a legend only to the twelfth century. Since that time the well has been in use as a healing spring and relics believed to belong to Winifred were placed in the church at Shrewsbury. During the Middle Ages, pilgrims would go to Shrewsbury and then to the well. Along the route they passed stones said to have been covered with her blood. The wife of Henry VII built a large building over the well in 1500. However, not long afterwards, the cult of Winifred was disrupted when King Henry VIII, who at one time had visited the well, moved

against the monasteries and pilgrimage sites across his land. The stones along the pilgrimage site were scattered and the relics lost. Only a single finger believed to be Winifred's survived and was hidden away in Rome until 1852, when it was sent back to England and divided between Shrewsbury and the well.

When the Church of England replaced the Roman Catholic Church as the official state religion, Winifred's Well remained a focus of Catholicism in England. Pilgrims continued to come to the site and reported healing through the years that Catholicism was officially outlawed in England. When the church was again given legal status in the middle of the nineteenth century, the well immediately became the scene of official pilgrimages. Today, both Anglicans and Catholics utilize the well shrine. The Church of England sponsors an annual pilgrimage for the handicapped. The Catholic priest in the church adjacent to the shrine blesses pilgrims with Winifred's finger relic. Though it is not as famous as **Lourdes**, many healings have been reported from the shrine.

Sources:

Charles-Edwards, T. *Saint Winifrede and Her Well*. London: Catholic Truth Society, 1971.

David, Christopher. *Saint Winifrede's Well*. Slough, UK: Kenning Press, 1969.

Jones, Francis. *The Holy Wells of Wales*. Cardiff: University of Wales, 1992.

Subconscious

A term used by some to describe a segment of the mind below the threshold of consciousness and by others as a collective name for mental phenomena dissociated from those directly or introspectively cognized. **F. W. H. Myers**, an early and prominent psychical researcher, ascribed various **supernormal** faculties to it. During the early twentieth century, theories involving such faculties eliminated for many any need to appeal to spirit agencies. Others, however, pointed to the subconscious as a means to reconcile mental activity with spirit agencies. The subconscious may be—as **J. H. Hyslop** pointed out—the very instrument for receiving and transmitting foreign transcendental stimuli, to which, on favorable occasions, it becomes sensitive.

Subjective Phenomena

“Subjective,” as distinguished from “objective,” is a classification for mental phenomena that are not capable of objective validation, as in the case of physical phenomena.

Subliminal

A term first used by A. H. Pierce of Harvard University for sensations beneath the threshold of consciousness, too vague to be individually recognized. **F. W. H. Myers** extended the meaning to cover all that takes place beneath the consciousness threshold—sensations, thoughts, and emotions that seldom emerge but form a **consciousness** quite as complex and coherent as the supraliminal one, since they demonstrate processes of mentation and exhibit a continuous chain of memory.

Nevertheless, Myers did not consider the subliminal consciousness a separate self but, together with the supraliminal (normal consciousness) one, a fragment of the larger self revealed through an organism that cannot afford it full manifestation. In this concept he came close to the Hindu Vedanta concepts of *jiva* (individual soul) as part of *atman* (collective soul).

Myers attributed most supernormal psychical phenomena to the subliminal self, but not as a complete explanation or exclusion of the **spirit hypothesis**. On the contrary, his inference was that if our incarnate selves may act in **telepathy** in at least apparent independence of the fleshly body, the presumption

is strong that other spirits may exist independently of the body and may affect us in a similar manner.

Myers divided the influence of the subliminal on the supraliminal into three main areas: (1) When the subliminal mentation cooperates with and supplements the supraliminal, without changing the apparent phase of personality, we have genius. (2) When subliminal operations change the apparent phase of personality from the state of waking toward the direction of **trance**, we have hypnotism. (3) When the subliminal mentation forces itself up through the supraliminal, without amalgamation, as in crystal vision, **automatic writing**, and so forth, we have sensory or motor **automatism**.

Subliminal Self

A term formerly used in psychical research to denote that part of the personality is normally beneath the “threshold” (*limen*) separating **consciousness** from unconsciousness. The phrase owed its popularity largely to pioneer researcher **F. W. H. Myers**, who made use of it to explain the psychic phenomena he had observed. The view of Myers was that only a fraction of the human personality, or soul, finds adequate expression through the ordinary cerebral processes, because the brain and physical organism have not yet reached a very advanced stage of evolution. The soul, in short, is like an iceberg, with a fraction of its bulk above water but with a much greater part submerged.

The subliminal self, according to Myers, is in touch with a reservoir of psychical energy, from which it draws forces that influence the physical organism. Thus the inspiration of genius, the exaltation of the perceptive and intellectual faculties in hypnosis, and such exercises as **automatic writing** and talking and **table turning** are caused by great influxes of these psychical forces rather than by any spirit influences.

These hypotheses have been advanced to explain **telepathy** and communication between the living and the dead, as well as **hallucination**, **automatism**, and all the phenomena of **hypnotism**. But the two former, even if they could be demonstrated, would have to be explained on other grounds, while the others, whose existence is undisputed, are more generally regarded as resulting from cerebral dissociation (i.e., the temporary dislocation of the connecting links between the various neural systems). (See also **Subconscious**)

Subterranean Cities

A persistent myth of modern occultism concerns the existence of societies residing underground. The myth takes many forms, including stories of underground caverns inhabited by malevolent **deros** (dwarfs) and subterranean cities inhabited by the survivors of **Atlantis** or **Lemuria**, or **flying saucer** pilots.

Much of this new mythology stems from the publications of the enterprising **Raymond A. Palmer** in *Amazing Stories*, *Flying Saucers*, and *Search* magazines. In 1945 Palmer introduced the readers of *Amazing Stories* to the fantasies of **Richard S. Shaver**, with whom Palmer collaborated in producing what were stoutly claimed to be factual “racial memories” of survivors from Atlantis and Lemuria, originally giants but now degenerated into malevolent dwarfs, influencing mankind by secret rays.

Palmer, who helped focus the first excitement about flying saucers in his magazine *Fate* in the spring 1948 issue, later went on to publish articles suggesting that saucers came from an underground world entered through the polar ice caps.

Other sources for subterranean mythology include the writings of **Robert Ernest Dickhoff** and Milenko S. Stevic. In Dickhoff's book *Agharta*, he describes a vast network of underground tunnels radiating from Antarctica with openings in the United States, Brazil, Tibet, and Pacific islands. These underground strongholds are inhabited by descendants of Martians, who colonized the Earth in prehistory.

Stevic, a Yugoslav-born engineer, lectures about the extensive subterranean cities beneath New York, Tokyo, Leningrad, São Paulo, and large areas of the Atlantic Ocean. Survivors of Atlantis reside in this subterranean world, where they have built huge domes of fiberglass. There are millions of inhabitants, who also contribute illegal immigrants to the United States. There are, apparently, secret entrances to the underground world through a number of churches, including, specifically, St. John the Divine at 103rd Street and Amsterdam in New York. Stevic also claims that Adolf Hitler did not die but reached the United States through a secret tunnel and now lives quietly in New Jersey.

In Livingston, Montana, W. C. and Gladys Hefferlin also publicized a Rainbow City in the Antarctic, founded two million years ago as the focal point of a network of underground tunnels. Heading the large population in Rainbow City are the Ancient Three, descendants of Martians who exercise a favorable influence on world affairs, in contrast to Shaver's malevolent deros. These powerful mystics of Rainbow City won World War II for the Allies by stopping Rommel in Egypt and halting the Japanese in the Pacific.

Early in this century, Frederick Spencer Oliver (writing as the channel for "Phylos the Tibetan") began to speak of people living inside a hollow Mt. Shasta, in northern California. His initial revelations were later strengthened by the revelations of **Guy W. Ballard**, founder of the **I Am Movement**. In 1934, writing as Godfré Ray King, Ballard published *Unveiled Mysteries*, in which he detailed his encounters with a godlike figure named Master Saint-Germain.

Although based somewhat on traditional fairy lore, notions of demonic realms beneath the Earth, and Asian folklore, accounts of underground worlds have emerged as an integral part of modern occult lore. (See also **Subterranean Crypts and Temples**)

Sources:

Chaney, Earlyne. *Revelations of Things to Come*. Upland, Calif.: Astara, 1982.

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Subterranean Crypts and Temples

Subterranean resorts, crypts, and places of worship have always fascinated the human mind. The mysteries of the Egyptians and other peoples were held in underground crypts, possibly to render these ceremonies still more mysterious to ordinary people, perhaps because it was essential to the privacy they required, or possibly to symbolize the exploration of the hidden parts of the self. The caves of Elephanta, the Roman catacombs, and similar subterranean edifices are also well-known examples. There are also several lesser but perhaps more interesting underground meeting places and temples in various parts of the world.

An Underworld City in Central America

The Jesuit priests of the early eighteenth century left descriptions of the palace of Mitla in Central America that leave no doubt that in their time it contained many subterranean chambers, and one especially appears to have surpassed all others in the dreadful uses to which it was put.

Father Torquemada gave the following description of the place:

"When some monks of my order, the Franciscan, passed, preaching and shriving through the province of Zapoteca,

whose capital city is Tehuantepec, they came to a village which was called Mictlan, that is, underworld (hell). Besides mentioning the large number of people in the village they told of buildings which were prouder and more magnificent than any which they had hitherto seen in New Spain. Among them was the temple of the evil spirit and living rooms for his demoniacal servants, and among other fine things there was a hall with ornamented panels, which were constructed of stone in a variety of arabesques and other very remarkable designs. There were doorways there, each one of which was built of but three stones, two upright at the sides and one across them, in such a manner that, although these doorways were very high and broad, the stone sufficed for their entire construction. They were so thick and broad that we were assured there were few like them. There was another hall in these buildings, or rectangular temples, which was erected entirely on round stone pillars very high and very thick that two grown men could scarcely encircle them with their arms, nor could one of them reach the fingertips of the other. These pillars were all in one piece and, it was said, the whole shaft of the pillar measured 5 ells [about 18 feet or 6 meters] from top to bottom, and they were very much like those of the church of Santa Maria Maggiore in Rome, very skillfully made and polished."

Father Burgoa was more explicit with regard to these subterranean chambers:

"There were four chambers above ground and four below. The latter were arranged according to their purpose in such a way that one front chamber served as chapel and sanctuary for the idols, which were placed on a great stone which served as an altar. And for the most important feasts[,] which they celebrated with sacrifices, or at the burial of a king or great lord, the high priest instructed the lesser priests or the subordinate temple officials who served him to prepare the chapel and his vestments and a large quantity of the incense used by them.

"And then he descended with a great retinue, when none of the common people saw him or dared to look in his face, convinced that if they did so they would fall dead to the earth as a punishment for their boldness. And when he entered the chapel they put on him a long white cotton garment made like an alb, and over that a garment shaped like a dalmatic, which was embroidered with pictures of wild beasts and birds; and they put a cap on his head, and on his feet a kind of shoe woven of many-colored feathers.

"And when he had put on these garments he walked with solemn mien and measured step to the altar, bowed low before the idols, renewed the incense, and then in quite unintelligible murmurs he began to converse with these images, these depositories of infernal spirits, and continued in this sort of prayer with hideous grimaces and writhings, uttering inarticulate sounds, which filled all present with fear and terror, till he came out of that diabolical trance and told those standing around the lies and fabrications which the spirit had imparted to him or which he had invented himself.

"When human beings were sacrificed the ceremonies were multiplied, and the assistants of the high priest stretched the victim out upon a large stone, baring his breast, which they tore open with a great stone knife, while the body writhed in fearful convulsions and they laid the heart bare, ripping it out, and with it the soul, which the devil took, while they carried the heart to the high priest that he might offer it to the idols by holding it to their mouths, among other ceremonies; and the body was thrown into the burial-place of their 'blessed,' as they called them. And if after the sacrifice he felt inclined to detain those who begged any favor he sent them word by the subordinate priests not to leave their houses till their gods were appeased, and he commanded them to do penance meanwhile, to fast and to speak with no woman, so that, until this father of sin had interceded for the absolution of the penitents and had declared the gods appeased they did not dare to cross their threshold.

“The second [underground] chamber was the burial place of these high priests, and third that of the kings of Theozapoltan, whom they brought thither richly dressed in their best attire, feathers, jewels, golden necklaces, and precious stones, placing a shield in their left hand and a javelin in the right, just as they used them in war. And at their burial rites great mourning prevailed; the instruments which were played made mournful sounds; and with loud wailing and continuous sobbing they chanted the life and exploits of their lord until they laid him on the structure which they had prepared for this purpose.

“The last [underground] chamber had a second door at the rear, which led to a dark and gruesome room. This was closed with a stone slab, which occupied the whole entrance. Through this door they threw the bodies of the victims and of the great lords and chieftains who had fallen in battle, and they brought them from the spot where they fell, even when it was very far off, to this burial place; and so great was the barbarous infatuation of these Indians that, in the belief of the happy life which awaited them, many who were oppressed by diseases or hardships begged this infamous priest to accept them as living sacrifices and allow them to enter through that portal and roam about in the dark interior of the mountains, to seek the great feasting places of their forefather. And when anyone obtained this favour the servants of the high priest led him thither with special ceremonies, and after they had allowed him to enter through the small door they rolled the stone before it again and took leave of him, and the unhappy man, wandering in that abyss of darkness, died of hunger and thirst, beginning already in life the pain of his damnation; and on account of this horrible abyss they called this village Liyobaa, The Cavern of Death.

“When later there fell upon these people the light of the Gospel, its servants took much trouble to instruct them to find out whether this error, common to all these nations, still prevailed, and they learned from the stories which had been handed down that all were convinced that this damp cavern extended more than 30 leagues underground, and that its roof was supported by pillars. And there were people, zealous prelates anxious for knowledge, who, in order to convince these ignorant people of their terror, went into this cave accompanied by a large number of people bearing lighted torches and firebrands, and descended several large steps. And they soon came upon many buttresses which formed a kind of street. They had prudently brought a quantity of rope with them to use as a guiding line, that they might not lose themselves in this confusing labyrinth. And the putrefaction and the bad odour and the dampness of the earth were very great and there was also a cold wind which blew out their torches. And after they had gone a short distance, fearing to be overpowered by the stench or to step on poisonous reptiles, of which some had been seen, they resolved to go out again and to completely wall up this back door of hell. The four buildings above ground were the only ones which still remained open, and they had a court and chambers like those underground; and the ruins of these have lasted even to the present day.”

The Temple Hill at Jerusalem

The vast subterranean vaults under the temple hill at Jerusalem were probably used as a secret meeting place by the Templars during their occupation of the Holy City, and it was perhaps there that the strange Eastern rites of **Baphomet** that they later affected were first celebrated.

In his book *Recent Discoveries on the Temple Hill* (1884), Rev. James King gives the following account:

“On the occasion of a visit to the Noble Sanctuary, the author had an opportunity of examining the ancient masonry inside the wall at the south-east corner, as well as the vast subterranean vaults popularly known as Solomon’s stables. A small doorway, under a little dome at the south-east corner, admits by a flight of steps to a small chamber known as the Mosque of the Cradle of our Lord, from the existence of a hollowed stone

which somewhat resembles a cradle, and a tradition that the Virgin Mary remained in this chamber for some time after her purification in the Temple. Passing through the chamber, the spacious vaults, which extend over an acre of ground, are reached. These subterranean substructures consist of one hundred square piers arranged in fifteen rows, each pier being five feet wide and composed of large marginal drafted stones, placed singly over each other. The rows are connected by semi-circular arches, the intercolumniations of which range from ten to twenty-three feet. The floor of these vaults is about forty-feet below the Haram Area, and more than a hundred feet above the great foundation corner-stone. They are called Solomon’s Stables by the Franks. But the Moslems call the place, Al Masjid al Kadim, that is, The Old Mosque. These vaults were used as stables by the Frank kings and the Knights Templar, and holes in which rings were fastened can still be traced on some of the piers.

“Since the floor of Solomon’s Stables is upwards of a hundred feet above the foundation stone, it seems highly probable that there exists another system of vaults below, for the vast space from the rock upwards is not likely to be filled with solid earth.

“Some allusion seems to be made to these vaults in the writings of Procopius, a Greek historian of the sixth century. He was born at Caesarea, in Palestine, about 500 A.D., and as a young man went to Constantinople, where his eminent talents brought him under the notice of the Emperor Justinian. In 529 A.D. Justinian built a splendid church on the Temple Hill, in honour of the Virgin Mary, and in the writings of Procopius there is a full and detailed account of the edifice. The historian relates that the fourth part of the ground required for the building was wanting towards the south-east; the builders therefore laid their foundations on the sloping ground, and constructed a series of arched vaults, in order to raise the ground to the level of the other parts of the enclosure. This account is eminently descriptive of the subterranean vaults at the south-east portion of the Haram, and, according to [an authority], the stone-work of these vaults certainly belongs to the age of Justinian.” (See also **Subterranean Cities**)

Subud

A spiritual movement that has grown up around the Indonesian mystic **Muhammad Subuh**, known as “Bapak” (spiritual father). Beginning in Java, it spread to Europe and elsewhere, after winning support from the **Gurdjieff** disciples at Coombe Springs, England, led by **J. G. Bennett**. Gurdjieff himself had predicted that there would be an Indonesian teacher to bring emotional warmth to his system. Subud gained public recognition in 1959 when the movement held an international congress in England. Soon afterward, the Hungarian actress Eva Bartok was initiated and claimed to be healed from childbirth complications.

The basis of the Subud movement is the **latihan**, an initiation ceremony for newcomers and a spiritual exercise for those already initiated. A “helper” prepares the initiate for “opening” or receptivity to the descent of spiritual energy. This often causes pronounced convulsions, similar to the “shakes” or “jerks” elicited by nineteenth century evangelists at camp meetings, or the onset of **kundalini** energy in traditional Hindu mysticism.

This energy is seen as having a purifying function and reportedly brings intense feelings of peace when there is submission to divine will. Subud has no creed, dogma, rules, or regulations but makes available the experience of the latihan to initiates. Subud groups meet regularly in members’ homes or in rented halls. The movement does not advertise or proselytize.

More than 70 North American cities have Subud centers, and there are many in the United Kingdom. Address in North America: Subud USA, 13701 Bel-Red Rd., Ste. B, Bellevue, WA

98005. Address in Great Britain: Subud, 342 Cricklewood Ln., London, NW2 2QH.

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Subuh, Muhammad (1901–1987)

Indonesian mystic whose spiritual mission led to the formation of the movement known as **Subud**. Following some years of searching for spiritual guidance in Sufi and other movements, Subuh had an initiatory experience in 1925 on his twenty-fourth birthday when a sphere of light appeared in the night and seemed to enter his head, filling him with vibrating energy and light. Three years later this strange energy source stopped abruptly, and Subuh continued his everyday life as a government official and married man, while passing through the equivalent stage of the Western mystical “dark night of the soul.” On his thirty-second birthday he had an enlightenment revealing his spiritual mission, and he devoted himself to his work.

The name Subud derives from an abbreviation of three words: *susila* (morality in line with divine will), *budhi* (enlightenment in man), and *dharma* (attitude of submission and sincerity toward God). Subuh’s own name actually means “sunrise,” but he is known to his followers as “Bapak,” an affectionate Javanese term meaning “father” often applied to a spiritual teacher.

Prior to 1956 Subud was little known outside Indonesia, but after that it attracted European interest. When Subuh visited the **Gurdjieff** headquarters of Coombe Springs in Britain, its director, **J. G. Bennett**, and followers were won over by his emotional and spiritual vibrancy. During his lifetime, Gurdjieff had made mysterious allusions to a forthcoming Indonesian teacher, and Bennett led many Gurdjieffian students in accepting Subuh as that teacher.

By 1960 interest in the group died out and Subuh returned to Indonesia where he died in 1987.

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Succubus

A demon who takes the shape of a woman, stealing the vitality of men during sleep. Old rabbinical writings relate the legend of how Adam was visited over a period of 130 years by female demons and had intercourse with demons, spirits, specters, lemurs, and phantoms.

Another legend relates how under the reign of Roger, king of Sicily, a young man was bathing by moonlight and thought he saw someone drowning and hastened to the rescue. Having drawn from the water a beautiful woman, he became enamored of her, married her, and they had a child. Afterward she disappeared mysteriously with her child, which made everyone believe she was a succubus.

In the fifteenth century, the succubus and the male demon, the counterpart **incubus** (which takes the form of a man, to seduce women), were associated with **witchcraft**, and witches were assumed to have intercourse with demons. The historian Hector Boece (1465–1536), in his history of Scotland, related that a very handsome young man was pursued by a female demon, who would pass through his closed door and offer to

marry him. He complained to his bishop, who enjoined him to fast, pray, and confess, and as a result the infernal visitor ceased to trouble him.

The witchcraft judge **Pierre de Lancre** (1553–1631) stated that in Egypt an honest blacksmith was occupied in forging during the night when a demon in the shape of a beautiful woman appeared to him. He threw a hot iron in the face of the demon, which at once took flight.

The succubus was generally believed to appear most frequently during sleep, especially in nightmares. Roman Catholic theologian Thomas Aquinas argued for the objective existence of the incubus/succubus and believed that such intercourse could lead to the pregnancy of a woman. Twentieth-century psychology tends to see such creatures as dream symbols of repressed sexual feelings.

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Sudre, René (1880– ?)

Scientific writer and parapsychologist. Sudre was born April 19, 1880, at Angoulême, France. He received degrees from Poitiers Academy and the University of Paris.

As a writer and teacher he held a variety of positions between the world wars. He was a scientific commentator for Radiodiffusion Française (1926–40), a writer on psychic research for *Mercur de France* (1925–28), a professor at École des Hautes Etudes Sociales, Paris (1931–40), and a scientific writer for the *Journal des Débats* (1935–40). After the war he worked for the French Ministry of Information, the Foreign Ministry (1945–56), and for the *Revue des Deux Mondes* beginning in 1949. He won a number of awards for his writing.

Sudre experimented in many fields of parapsychology and spent many years attempting to show that **psi** phenomena were a matter for science. He argued for a coherent theoretical approach to psi and believed that the universe was permeated with a creative power that accounted for all psychic phenomena. He believed that the assumptions of **Spiritualism** were erroneous and that all living creatures possessed some extrasensory faculty. He was a corresponding member of the **National Laboratory of Psychological Research**, London University; secretary of French committees for international conferences on psychical research in Copenhagen (1922) and Warsaw (1923); and a member of the **Society for Psychological Research**, London. Besides his own books, he translated into French various books on parapsychology by **William James**, **Sir William Barrett**, **J. B. Rhine**, and **T. K. Oesterreich** and contributed numerous articles to such journals as *Psychic Research* (1926–31) and *Revue Métapsychique* (1922–26).

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Sufism

A mystical movement of Islam. The name derives from the woollen clothing (*suf*), worn by Sufis as a token of penitence, similar to the Christian penitent tradition of wearing hair shirts.

In medieval times Sufism was characterized by a complex system of striving for spiritual attainment and divine grace. The spiritual stages involved include conversion, abstinence, renunciation, poverty, patience, trust in God, and contentment; with spiritual states of meditation, nearness to God, love, fear, hope, longing, intimacy, tranquility, contemplation, and certainty. Much of this is analogous to the *yama* and *niyama* of Hindu **yoga**.

There were four orders of Sufis: the Qadiriyya, an orthodox wing emphasizing devotional exercises leading to spiritual experience; the Suhrawardiyya, less orthodox and with a suggestion of pantheism; the Shadhiliyya (widespread in Egypt and North Africa) with intense devotion and utter dependence on God; and the Mevlevi order, founded by the poet Rumi, which developed the special mystical dance of the **dervishes**.

Sufism has influenced religious movements in India, Java, and elsewhere and played a part in the development of such unorthodox prophets as Baha'u'llah of the **Baha'i** faith and the mystic Meher Baba. The major emphasis in Sufism is intense love for God, expressed in the perfection of the soul.

A Western Sufi organization is the Sufi Order (headed by Pir Vilayat Inayat Khan), whose traditions are said to predate Islam and to have become incorporated in it. In 1910 the Sufi Order was established in Europe and the United States through the lectures of Hazrat Pir-o-Murshid Inayat Khan. The order stresses that God is one and that there are no barriers between religions. Address: Sufi Order Secretariat, Box 574, Lebanon Springs, NY 12114. British branch: Barton Farm, Pound Lake, Bradford-on-Avon, Wiltshire, England.

A separate group of the Sufi movement is the Sufi Islamia Ruhaniat Society. Address: The Mentorgarten, 10 Precita Ave., San Francisco, CA 94110.

Another Sufi group is the Sufi Cultural Center in London, established in 1971. It places great emphasis on the mysticism of music, and encourages the teaching of classical Indian music with the more modern adjunct of health foods and alternative healing. (See also **Idries Shah**)

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Suggestion

Sensitivity of an entranced subject to suggestion is the characteristic and invariable accompaniment of the hypnotic state and is also a distinctive feature of hysteria. Indeed, many scientists gave to **hypnotism** the name "suggestion." An abnormal suggestibility implies some measure of cerebral dissociation. In this state every suggestion advanced by the operator, whether

conveyed by word, gesture, or even unconscious glance, operates with abnormal force in the brain of the subject, which becomes relieved from the counterexcitement of other ideas and stimuli.

In the view of psychologist **Pierre Janet**, all suggestibility implies a departure from perfect sanity, but this, although perhaps true in the strictest sense, is somewhat misleading, since all individuals are more or less amenable to suggestion. In hypnotism and hysteria, however, the normal suggestibility is greatly exaggerated, and the suggestion, meeting with no opposition from the recipient's critical or judicial faculties (because there are no other ideas with which to compare it), becomes, for the time, the subject's dominant idea. The suggestion thus accepted has a powerful effect on both mind and body; hence the value of suggestion in certain complaints is incalculable.

The miracles of healing claimed by **Christian Science**, **New Thought**, and other groups, the efficacy of a pilgrimage to **Lourdes**, the feats of healing **mediums**—all testify to its powerful effect.

Posthypnotic suggestion is the term applied to a suggestion made while the subject is entranced but which is to be carried out after awakening. Sometimes an interval of months may elapse between the utterance of a command and its fulfillment, but almost invariably at the stated time or stipulated stimulus the suggestion is obeyed, the recipient usually being unaware of the source of the impulse.

Autosuggestion does not proceed from any extraneous source, but arises in one's own mind, either spontaneously or from a misconception of existing circumstances, as in the case of a person who is persuaded to drink colored water under the impression that it is poison and exhibits every symptom of poisoning. Autosuggestion may arise spontaneously in **dreams**, the automatic obedience to such suggestion often giving rise to stories of "veridical" dreams.

The outbreaks of religious frenzy or ecstasy that swept Europe in the Middle Ages were examples of the results of mass suggestion (i.e., suggestion made by a crowd, and much more potent than that made by an individual). Cases of so-called collective **hallucination** may have the same cause.

Psychical researchers have been interested in suggestion because it involves abnormal conditions of mind and body. It may be an aspect of **healing by faith**, for suggestion can cause and cure diseases and bad habits, remove inhibitions, mitigate deficiencies of character, stimulate the imagination, vivify the senses, and heighten intellectual powers.

William James described suggestion as "another name for the power of ideas, so far as they prove efficacious over belief and conduct." According to **F. W. H. Myers**, the power is exercised by the **subliminal self**. He defined suggestion as "successful appeal to the subliminal self." It is well known that dreams may be influenced by external stimuli applied to the sleeper, such as whispering in the ear or moving the limbs. Suggestion is also a powerful factor in advertising, particularly in the use of persuasive repetition and "subliminal suggestions" in television commercials.

Sukias

Central American witches.

Sullivan, Erin (1947–)

Erin Sullivan, a notable contemporary Canadian astrologer, was born in Vancouver, British Columbia, on November 9, 1947. She took up the study of **astrology** in her late teens and soon developed a thriving practice. She married and became the mother of two daughters. She also became a popular author, contributing articles to a variety of astrological periodicals. She was among the founders of the Association for Astro-

logical Networking and the Cross Canada Council for the Fraternity of Canadian Astrologers. During the 1980s she had a radio show that originated in Victoria, British Columbia.

In 1989, Sullivan moved from Canada to the United Kingdom. She established a private practice and associated with the **Centre for Psychological Astrology**, for whom she taught classes in London and Zürich, **Switzerland**. She also travels to **Australia** annually to teach. Shortly after moving to London, she succeeded **Howard Sasportas** as editor of the Arkana Astrology series published by Viking-Penguin, and she contributed two of her own works to the series, *Saturn in Transit: Boundaries of the Mind, Body and Soul* (1990) and a second volume offering a psychological reevaluation of the phenomenon of retrograde planets, *Retrograde Planets: Traversing the Inner Landscape* (1992). Retrograde planets were a major problem for pre-modern astrologers, who assumed an earth-centered astronomy. While they moved steadily through the sky on their course, at times they appeared to come to a complete stop and begin to move backward. This unusual action came to be seen as an ill omen. Moving to a post-Copernican astronomy explained retrograde planets as an illusion created by the relative movements of the earth and other planets around the sun. Psychologically considered, retrograde became symbolic of challenges presented to the inner self.

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Summerland

The land of bliss of spirits, so named by **Andrew Jackson Davis**, similar to the “Plane of Illusion” described by the claimed spirit of **F. W. H. Myers** in the book *The Road to Immortality* by Geraldine Cummins (1932). Summerland is the Spiritualist equivalent to the Christian heaven.

Summers, Montague (1880–1948)

Author who wrote about occult history and folklore. Alphonse Joseph-Mary Augustus Montague Summers was born on April 10, 1880, near Bristol, England. He attended a private academy that prepared him to enter Clifton College. In 1899 he entered Trinity College, Oxford, and then went on to Lichfield Theological College to prepare for the Anglican priesthood. He received his B.A. in 1905 and an M.A. the following year. After a brief stay in Italy, in 1908 he was ordained a deacon and assigned to a Church of England congregation in Bath. He later served in Bitton, a suburb of Bristol. Soon after his assignment there, he and another clergyman were accused of homosexual activity. Although acquitted, he left the church and became a Roman Catholic. At some point, he seems to have been ordained as a priest.

Summers served in a parish for a brief period but in 1911 became a teacher. Over the next decades he pursued the life of an independent scholar, which led him to become a respected authority on the literature and drama of the Restoration era and on Gothic literature. His expertise emerged fully in the 1930s with a series of texts—*The Restoration Theatre* (1934), *A Bibliography of Restoration Drama* (1935), *The Gothic Quest: A History of the Gothic Novel* (1938), and *A Gothic Bibliography* (1940).

Summers reached a more popular audience with his interest in the occult and some of the more esoteric areas of folklore. Once he retired from his teaching post in 1925, he devoted his full time to research and writing. His first important book, and possibly still his best known, *A History of Witchcraft and Demonology*, appeared in 1926. It was followed by *Geography of Witchcraft* (1927). He moved on to complete his massive surveys of vam-

pirism: *The Vampire: His Kith and Kin* (1928) and *The Vampire in Europe* (1929). He also edited English editions of *Malleus Maleficarum* (The Witches' Hammer, 1928), *Compendium Maleficarum* (1929), *Demonolatry* (1930), and Reginald Scot's *The Discoverie of Witchcraft* (1930). His occult interests continued with his study of *The Werewolf* (1933) and *Witchcraft and Black Magic* (1946).

Summers wrote as a conservative Catholic who retained pre-Enlightenment views concerning the reality of evil supernaturalism. Such views distracted from his otherwise scholarly perspectives on **witchcraft** and **vampires**, both of which he believed existed.

Summers died August 10, 1948, in England. He wrote an autobiographical study, which was published in 1980 as *The Galant Show*.

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Summit Lighthouse See Church Universal and Triumphant

Summons by the Dying

It was once maintained by theologians that if anyone who was unjustly accused or persecuted should, with his dying breath, summon his oppressor to appear before the supreme tribunal, the person thus summoned would die on the day fixed by his innocent victim. Thus the grand master of the **Templars** cited the pope and the king of France to appear before God on a certain date, and as the story goes, both died at the appointed time.

François I, duke of Brittany, hired assassins to murder his brother in 1450. The dying prince summoned his murderer before the highest of all courts, and François shortly expired. Yet another instance is that of Ferdinand IV of Spain, who was summoned by two nobles whom he had condemned unjustly; he died at the end of 30 days.

Many more examples could be quoted to show how firmly rooted was this belief in the power of the dying to avenge their death by supernatural means. Fear, and possibly remorse, acting on the imagination of the guilty person might well cause him to expire at the stated time, and authenticated accounts of death caused by these agents are not unknown. This conclusion is further borne out by the fact that if the condemned man was guilty—that is, if the judge's conscience was clear—the summons had no effect.

An old story tells of Gonzalo of Cordova (1453–1515), who sentenced a soldier to death for sorcery. The soldier exclaimed that he was innocent and summoned Gonzalo to appear before God. “Go, then,” said the judge, “and hasten the proceedings.

My brother who is in heaven, will appear for me.” Gonzalo did not die at that time, as he believed he had acted justly and had no fear of the consequences of the summons.

Sundari, T(irunelveli) A(vudaippan) (1934–)

School psychologist who has also taken an active interest in parapsychology. She was born on December 25, 1934, at Dindigul, Madras State, India. She studied at Presidency College, Madras (B.A. psychology, 1956) and Madras University (M.A., 1959). After her graduation she went to work as a psychologist for the Government Girls' Approved School and the Vigilance Home, Madras. Her master's thesis was titled "Experimental Studies in Time Perception," and she has attempted to train subjects in precognition. She has also collected data relating to clairvoyance and telepathy.

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Sunderland, La Roy (1804–1885)

Methodist minister, abolitionist, and magnetist. Sunderland was born May 18, 1804, in Exeter, Rhode Island. He was apprenticed to a shoemaker. He became converted to Methodism and became a revivalist preacher at the age of 18. He had a reputation as an orator of great power and was prominent in the temperance and antislavery movement, presiding at the meeting in New York in October 1834 when the first Methodist antislavery society was organized. He was a delegate to the first antislavery convention at Cincinnati in 1841 and the World Convention in London in 1843.

In 1833 he withdrew from the ministry and two years later became one of the founders of *Zion's Watchman*, the antislavery periodical for the Methodist abolitionists in New England. He edited the tabloid for the next seven years. In 1842 he joined with a number of his socially active colleagues in withdrawing from the Methodist Episcopal Church and founding the Wesleyan Methodist Church. However, at the same time, he was undergoing a crisis of faith. A noted evangelist, he had come to feel that his abilities were a result of hypnotic powers. He had concluded that conversion was a natural, not a supernatural, action. His line of reasoning led him to the conclusion that religion was a fraud.

In 1842 he founded and also edited the *Magnet* in which he expounded his beliefs in mesmeric power and suggestion. He made a special study of animal magnetism and **mesmerism**, and in 1843 published *Pathetism; With Practical Instructions: Demonstrating the Falsity of the Hitherto Prevalent Assumptions in Regard to What Has Been Called "Mesmerism" and "Neurology," and Illustrating Those Laws Which Induce Somnambulism, Second Sight, Sleep, Dreaming, Trance, and Clairvoyance, with Numerous Facts Tending to Show the Pathology of Monomania, Insanity, Witchcraft, and Various Other Mental or Nervous Phenomena*.

He moved on to support Grahamism, an early school of natural diet, and **Spiritualism**. In 1851, he founded *The Spiritual Philosopher*, the first Spiritualist periodical in America. A year later, the title changed to *The Spirit World*. Although in the first issue he criticized the spirit theory and the evidence adduced on its behalf, he quickly became a believer when his own daughter, Margarette Cooper, became a medium. His enthusiasm cooled somewhat in the following year as a result of a hoax played upon him, and he warned his readers against believing that all the phenomena ascribed to spirit intervention had necessarily an extra-mundane cause, as many might be due to unconscious action on the part of the medium.

Sunderland was also an exponent of **phrenology**. Of special interest is the fact that he sometimes exhibited painless tooth

extraction with entranced subjects, and on two occasions even the dentist was hypnotized. Sunderland's ideas were mentioned by **James Braid**, whose term "hypnotism" eventually won general consent.

In 1868, Sunderland's doubts about spirit phenomena returned, and in his book *The Trance and Correlative Phenomena* he states that neither mediums nor spirits have ever been able to show where human actions end and the real spiritual begins in phenomena.

In the last years of his life he became an infidel and advocated atheism. He died in Quincy, Massachusetts, on May 15, 1885, reportedly having a happy end in spite of his disbelief in any afterlife.

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———. *The Trance*. Chicago: J. Walker, 1868.

Suns Ahman Ishrael—I:A:O: (Organization)

A religious/magic organization drawing upon Mormon traditions. It was founded in 1981 by presiding Patriarch David Asia Israel and four other former members of the **Church of Jesus Christ of Latter-Day Saints**. The group believes that angels continue to visit and deliver messages to humans, and David Israel claims to receive regular revelations in the form of morning and evening oracles.

Besides the Bible and the Book of Mormon, the Suns Ahman Ishrael (SAI) accepts a wide variety of materials as scripture, including ancient apocryphal writings (Gospel of Thomas, Gospel of Philip, Book of Enoch, writings from Nag Hammadi) and modern Mormon revelations (Oracles of Mohonri, The Order of the Sons of Zadok). The group believes in a secret oral tradition passed from Moses to the Essenes, to the Gnostics, and eventually to Joseph Smith Jr. That tradition is believed to be preserved in mystical books such as the *Pistis Sophia* and *Sepher Yetzira*.

A 22-item statement of SAI beliefs posits a heavenly hierarchy consisting of the Heavenly Father and Mother; their son, Jesus Christ; the Holy Spirit; angels and archangels; and ministers of the flame (righteous humans made perfect). Human beings are the literal offspring of the heavenly parents and have come into earthly existence to experience the mystery of mortality. Redemption for humans comes only through surrendering their life to Yeshu-Maria the Christ and subsequently developing a relationship with the heavenly hierarchy in the holy temple ordinances and ritualistic ceremonies. The SAI also follows the Old Testament feasts and holy days.

The SAI is headed by a presiding patriarch and matriarch under whom function (when the organization is at full strength) a first presidency, twelve apostles, seven "arch seventies," and twelve "stake princes." Each stake is headed by twelve high counselors, a "quorum of seventy," and twelve bishops. The church endorses the practice of polygamy, but also believes in perfect equality of the sexes. Women are accepted into the priesthood on an equal basis with men.

SAI publishes a monthly periodical, *Stone Magazine*. During the 1980s the group developed an international following in England, Norway, Japan, and the Netherlands. Address: Chevrah B'Qor Community, HC 65, Box 535, Canebeds, AZ 86022.

Superet Light Doctrine Church

The Superet Light Doctrine Church is an international religious movement that developed from the spiritual teachings of its founder, Dr. Josephine De Croix Trust (d. 1957), called Mother Trust within the movement. She is described as a Light Scientist who rediscovered Jesus' religion because of a special gift she had to see the light, vibrations, and aura of Jesus' words. According to Mother Trust, she was able to see auras, or the light emanations that psychics claim to see around all objects, from the age of four. As a teenager she developed tuberculosis, at that time an incurable disease, but she claimed she was healed by Jesus, who appeared to her in a vision. When she was a young woman living in New York City, she gained a reputation as a miracle healer. Important for her future teaching work, she discovered while reading the Bible that Jesus' words, and only Jesus' words, shone with a light.

In a later revelation she was given the secret of the Holy Spirit as the Mother God, a doctrine not previously revealed because males looked upon females as little more than breeders. In addition, the Holy Spirit told her, "This is the new name, Superet, which is the everlasting Fire in God's sacred purple Heart."

The Superet Science taught by Mother Trust is the manifestation of God's light through our light atom aura. All substances that possess magnetism, especially all life, have an aura. As an aura scientist, Mother Trust was able to see both the inner (light of the soul) and outer aura. We produce the light atom aura, which is capable of receiving God's light, by developing our inner soul aura. We can then use that light for healing and to become successful in life.

The Superet Light doctrine is presented in the more than 25 books written by Mother Trust and in several sets of lessons. Mother Trust also founded the Prince of Peace Movement, an interreligious peace movement, on Christmas Day 1938 in Bethlehem, the site of the Nativity.

The church has congregations in the United States, Canada, Mexico, Panama, and Nigeria. It issues the biennial *Newsletter of the Superet Brotherhood and Sisterhood*. There are Prince of Peace clubs in the United States, Nigeria, Panama, Mexico, Trinidad, and the Bahamas. It is headquartered at 2516 W. Third St., Los Angeles, CA 90057.

Sources:

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Superet Light Doctrine Ministry. Los Angeles: Superet Press, 1947.

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Super-Extrasensory Perception

Term used by parapsychologists for the hypothesis that some individuals may have unlimited powers of acquiring information from living persons or objects, thus making the conventional Spiritualist explanation of discarnate entities unnecessary.

Supernatural

An occurrence in violation of the known laws of nature. This was a concept that developed as the idea of a law-abiding nature was developed in the Middle Ages. The supernatural realm included both the heavenly world of God and the angels and the world of Satan and demons.

Many leaders of the Enlightenment of the eighteenth century were exponents of Deism, a view that drew a sharp line between the natural and supernatural realms and denied that the two interact. Spiritualism reacted to such a view: it suggested that phenomena that had previously been viewed as supernatural actually happened, and it also suggested that they occurred in accordance with natural laws, laws as yet unknown or undefined by science.

Now, the term "paranormal" is more generally used to describe such extraordinary phenomena.

Supernormal

A term substituted in psychical research for "supernatural." It was coined by **F. W. H. Myers** and is applied to phenomena that are beyond what usually happens—beyond, that is, in the sense of suggesting unknown physical laws. While supernormal phenomena point to new powers, abnormal phenomena indicate the degeneration of powers already acquired. The term "paranormal" is now preferred.

Supersensonics

Term devised by New Age teacher **Christopher Hills** to indicate a science of subtle energy therapeutics, involving **radies-thesia**, **radionics**, homeopathy, Bach flower remedies, and related fields.

Supreme Council of the Independent Associated Spiritualists

Founded in 1925 as a federation of churches and groups of churches concerned with **Spiritualism**. It participated in research on psychic phenomena, psychic photography, and spiritual healing. It was affiliated with Duke Research Foundation. Last known address: 7230 Fourth St. North, #2304, St. Petersburg, FL 33702.

Survival

The continued possession of personality after the change called **death**. It is a fundamental doctrine of **Spiritualism** that Spiritualist phenomena demonstrate survival, and the investigation of that phenomena has been a major aspect of **psychical research**. The emergence of parapsychology represented, in part, a distinct reorientation of priorities away from survival research.

The basis of survival is the contention that mind can exist independently of the brain, that thought is not the result of changes in the brain, but that these changes (as **William James** suggested in his book *Human Immortality*, 1903) merely coincide with the flow of thought through it. The brain fulfills the role of an instrument of transmission. **Thought transference** and experiments in **telepathy** furnished the first scientific support of this contention.

The **trance** communications received through the mediumship of **Leonora Piper** convinced many famous skeptical investigators that the communicators had survived the change of death. Even **Eleanor Sidgwick** admitted in her brilliant but extremely skeptical study of Piper's phenomena: "Veridical communications are received, some of which, there is good reason to believe, come from the dead, and therefore imply a genuine

communicator in the background.” (*Proceedings of the Society for Psychical Research*, vol. 28, December 1915, p. 204.)

The arguments for and against survival are mainly centered around the evidential value of such communications. The first and most powerful point of attack is made on the subconscious front. The communicating personality is said to be artificial, a masquerading secondary self, and that supernormal information lies occasionally within the bounds of acquisition of the subconscious mind.

It is also pointed out that many of the communications are erroneous, of a lying nature, uncharacteristic of the dead, and easily obtainable by fraudulent means.

Those who argue for survival deny the sufficiency of subconscious powers as an explanation for communications, pointing to the distinct personalities of the communicators, their greatly differing abilities to communicate, their recognition of old friends, their behavior, temper, memories, and ability to give information outside the mind of everybody present and perhaps of everybody living.

They also point out the inconsistency of the telepathic theory in that it gradually leads to the supposition of a cosmic mind that is tapped by the telepathist, forming thereby a more far-reaching and less justified theory than individual survival. As evidence against telepathy, the results of some **cross-correspondences** and **book** (and newspaper) **tests** are quoted.

Philosophic speculation has often supported the concept of survival. P. G. Tait and **Balfour Stewart** posit in their book, *The Unseen Universe* (1875), that the main realities of the universe are not in matter at all, but in the ether of space. Although the concept of the ether has since been refuted, the enigma of the relationship between matter and consciousness remains, and it is feasible that consciousness continues to survive the death and disintegrating changes of the physical body. This implies that consciousness is a superior system to matter.

According to **Sir Oliver Lodge**, “the marvel is that we are associated with matter at all . . . I used to say that death was an adventure to which we might look forward. So it is; but I believe that really and truly it is earth-life that is the adventure. It is this earth-life that has been the strange and exceptional thing. The wonder is that we ever succeeded in entering a matter body at all. Many fail.” (*Phantom Walls*, 1929). In the same book he also considers the possibility of grades of survival, stating:

“Now survival only applies to things that really exist. If there is no individuality, then there is nothing to persist. Whether all human beings have sufficient personality to make their individual persistence likely is a question that may be argued. Whether some of the higher animals have acquired a kind of individuality, a character and wealth of affection which seem worthy of continued existence, may also be argued. There may be many grades of personality, and accordingly there may be many grades of survival.”

The subjective experience of **out-of-the-body travel** or **astral projection** is often cited as presumptive evidence that the personality can exist independently of the body.

Sources:

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Survival Joint Research Committee Trust

British organization founded in 1963, “exclusively concerned with **survival** of human personality after bodily death.” In November 1987, the trust held a one-day E. J. Dingwall Memorial Conference on “Science and Survival.” The trust meets regularly to discuss experimental design and conduct experiments, and may be contacted at 47 Mayfield Rd., Hornsey, London, N8 9LL, England.

The Survival League

British organization founded in London by Mrs. C. A. Dawson Scott in October 1929 to affirm the unity of all religions and spread the knowledge of the scientific demonstrability of **survival** after death. The first chairman was Spiritualist author **H. Dennis Bradley**. The Survival League of America was an affiliated organization. The league published *Survival Magazine*. The organization did not survive World War II.

Survival Research Foundation

Incorporated in 1971 by author and psychical researcher **Susy Smith** and attorney Frank C. Tribbe, a long-time leader in the Spiritual Frontiers Fellowship. The foundation engaged in scientific research into anomalous phenomena that lie outside the traditional disciplines of science.

The foundation works in the field of end of life care and support as well as develops protocols designed to communicate with comatose patients to determine their wishes with respect to the withdrawal or withholding of life support. The foundation also promotes a cipher test devised by Arthur S. Berger to help lessen grief during the bereavement process.

The foundation may be reached c/o the current president, Arthur Burger, P.O. Box 63-0026, Miami, Florida 33163-0026.

Swaffer, Hannen (1879–1962)

Journalist, drama critic, author, and publicist for **Spiritualism**. He was born on November 1, 1879, in Lindfield, Sussex, England, and was educated at Stroud Green Grammar School. The family moved to London, where young Swaffer discovered that his neighbor was a journalist; he immediately decided that this would be his profession. Many years later, that neighbor worked for Swaffer on the *Weekly Dispatch*.

Swaffer joined the *Daily Mail* in 1902 and spent a number of years working under Lord Northcliffe, becoming, in succession, news editor, art editor, night editor, and assistant editor of the *Daily Mirror*. He originated a gossip column in the *Daily Sketch* that was soon extensively copied by other newspapers. He also worked on the *Daily Herald* and was drama critic for the *Daily Express*. He was editor of the *Weekly Dispatch*, and later he was editor of *The People*. For many years, “Swaff” was a familiar and eccentric figure in London's Fleet Street, center of the na-

tional newspaper offices. He affected somewhat Bohemian dress, as befitted a drama critic, and was popularly known as “The Poet.”

He became convinced of **survival** in 1924, through attending **direct voice** sittings with the medium **Gladys Osborne Leonard** in the circle of **H. Dennis Bradley**. These sittings were strongly evidential of the survival of Swaffer’s old chief Lord Northcliffe, who had died in 1922. Swaffer published accounts of the séances in *The People* and created a sensation with his book *Northcliffe’s Return* (1924).

He became an indefatigable propagandist for Spiritualism, and argued that Spiritualism and socialism were two halves of one great whole. He succeeded **Sir Arthur Conan Doyle** as honorary president of the **Spiritualists’ National Union** and the **Spiritualist Community**, and he was connected with other Spiritualist organizations.

In 1932, Swaffer was one of the three cofounders of the well-known British newspaper *Psychic News*—the other two were his accountant Jack Rubens and his friend **Maurice Barbanell** (who was editor for many years). He died January 16, 1962.

Sources:

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Swain, Marcia M. (1819–1900)

Voice medium of a **rescue circle** in Buffalo from 1875 to 1900 under the direction of Leander Fisher, a music teacher and medium. Daniel E. Bailey, a wealthy man, took interest in the work and at his death made provision for the support of Swain for the rest of her life. She was never a public medium and did not give séances for money. The activity of the rescue circle was largely devoted to making the dead realize their true condition.

Sources:

Bailey, D. E. *Thoughts from the Inner Life*. Boston, 1886.

Swaminarayan, Shree (1781–1830)

Famous saint of nineteenth-century India, born as Nilakantha at Capaiya, near Ayodhya. He developed a revised form of the traditional *Vishishadvaita Vedanta* of Shree Ramanujan and traveled all over India for 30 years with his disciples, initiating a religious revival that had an impact upon the masses in Gujarat, Saurashtra, and Kutch. The movement eradicated violence, drunkenness, and lawlessness among those who responded to it and attracted favorable notice from both the Christian bishop Heber and the British rulers.

Shree Swaminarayan performed miracles and was accepted by his followers as an incarnation of the Divine, the first of a succession of such incarnations, of which His Holiness Shree Pramukh Swami is the current living representative. Modern followers of Shree Swaminarayan number hundreds of thousands, and prior to the expulsion of Asians from Uganda, this faith was widespread among Indian people throughout East Africa. The Swaminarayan faith has a popular following in Great Britain and North America among Asian immigrants.

Sources:

Dave, H. T. *Life and Philosophy of Shree Swaminarayan, 1781–1830*. London: Allen & Unwin, 1974.

Swann, Ingo (1933–)

Prominent American psychic research subject, parapsychologist, and author. Born September 14, 1933, at Telluride, Colorado, he studied at Westminster College, Salt Lake City, Utah, receiving a double bachelor’s degree in biology and art. He enlisted in the U.S. Army and served three years in Korea, after which he worked for twelve years at the United Nations Secretariat while pursuing an independent art career.

Swann’s active participation in parapsychology research began in 1969 when he was 36 years old. During the next twenty years he worked only in controlled laboratory settings with scientific researchers. Although he lectured widely on the importance of psychic faculties and potentials, he has never publicly demonstrated his abilities. Because of his participation in hundreds of thousands of experimental trials, author Martin Ebon wrote of him as “parapsychology’s most tested guinea pig,” and *Psychic News* and other media often refer to him as “the scientific psychic.”

During the 1950s and 1960s, because of psychic potentials partly evident in childhood, he became actively interested in occult and parapsychological literature and in a variety of novel mind-development programs which took positive approaches to the enhancement of ESP potentials.

Swann early distinguished between *psychic phenomenon* and *psychic mind-dynamic processes*. He especially noticed that while parapsychology researched the existence of paranormal phenomena (such as ESP, telepathy, and psychokinesis), there was little interest in the mental processes involved in producing evidence of them. From this distinction he slowly developed unique theoretical approaches to *process enhancement* of psi perceptions, which was in keeping with ancient descriptions of Siddhis as found in various Eastern Yoga literature and Abraham Maslow’s developmental ability theories.

In 1970–71 Swann experimented with **Cleve Backster** in attempting to influence plants by mental activity. In 1971–72 psychokinetic experiments involved successfully influencing temperature recorded in a controlled setting devised by parapsychologists **Gertrude Schmeidler** and Larry Lewis at City College, New York. This involved PK effects upon target thermistors (temperature measuring devices) in insulated thermos bottles at a distance of 25 feet from Swann. (For a report, see G. R. Schmeidler, “PK Effects Upon Continuously Recorded Temperature,” *Journal of the American Society for Psychical Research*, no. 4, Oct. 1973).

Swann was also the subject of experiments in **out-of-the-body travel**, or psychic perception at a distance. These took place during 1971–73 at the **American Society for Psychical Research**. They involved Swann sitting in a chair and attempting to project his consciousness into sealed boxes on a small platform several feet above his head, in which there was a target symbol completely shielded from view. Swann was monitored by electrodes that would have recorded any movement from the chair.

Under these difficult laboratory conditions, Swann nevertheless scored significant successes in describing the targets. In one test he was actually able to state correctly that a light that should have illuminated the target was inoperative. There was no normal way of ascertaining this fact without opening the box.

In 1972–73, at the American Society for Psychical Research, Swann began suggesting experimental protocols to test for the existence of mind-dynamic processes that would enhance ESP perceptions. Together with Dr. **Karlis Osis**, Dr. Janet Mitchell, and Dr. Gertrude Schmeidler, he coined the term “remote viewing” to describe the experiments in which subjects attempted to view targets at a far distance. His original remote-viewing protocols were later utilized and expanded upon in collaboration with the researchers Dr. **Harold E. Puthoff** and **Russell Targ**. Other laboratories ultimately repeated various kinds of remote-viewing experiments.

Swann's successes on the East Coast attracted the attention of the quantum physicist, H. E. Puthoff, at the Stanford Research Institute, in Menlo Park, California (later renamed SRI International). From late 1973 until 1989 Swann worked principally at SRI's "psychoenergetics project" established by Puthoff to examine important psi faculties (rather than psychic phenomena per se).

One of the first most remarkable experiments involved a successful attempt to influence the stable magnetic field of a super-cooled Josephson junction inside a quark detector (a complex apparatus designed to detect subatomic particles). The apparatus was completely inaccessible, being encased in aluminum and copper containers and buried in five feet of concrete. When Swann mentally visualized the hidden target, significant variations were recorded in sine waves. This PK effect was reported at a conference on quantum physics and parapsychology.

On April 27, 1973, in another extraordinary experiment, Swann "visited" the planet Jupiter in a joint "psychic probe" shared by fellow psychic **Harold Sherman**. Swann's drawings made during the experiment showed a 'ring' of tiny asteroids around the planet which scientists at the time said did not exist. The existence of the ring was later scientifically confirmed in 1979.

From the first experiments, Swann was increasingly considered a very unique test subject because, at the command of the experimenters, he could reproduce and sustain the desired effects over time at a significant rate of success. Throughout the history of parapsychology, other test subjects had been temporarily or spontaneously successful. But these subjects typically suffered from the well-known "decline effect" or "psi-missing effect" which statistically erased the successes, and thus permitted skeptics to believe that the successes were due to some outside factor other than claimed human psi abilities.

Most books and articles written after 1973 about parapsychology and psychic matters refer to Swann's work in some way. Many analysts of science and parapsychology generally concede that his work and the high levels of official sponsorship it obtained gradually influenced positive reevaluations of the validity of psi in human experiencing.

After nineteen years on the cutting edge of psi developments, the "longest run" of any subject on record, Swann retired from full-time research to undertake independent research into the problems and states of consciousness. In final interviews regarding the dimensions of his past work, he stated that the long-term stresses of laboratory work and the constant need to defend the validity of psi faculties and exceptional experiencing had taken their toll. He occasionally accepts invitations to lecture but refuses to talk with the media. In a paper read at the United Nations in March 1994 (entitled "Scientists find the basis for seventeen-plus human senses and perceptions"), he stated that psi faculties and exceptional experiencing are not purely scientific issues. Their discovery and development involve larger social, philosophical, political, and religious problems not amenable to objective research and rational appreciation.

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Swann, William F(rancis) G(ray) (1884–1962)

Physicist and educator who wrote on parapsychology. He was born on August 29, 1884, at Ironbridge, Shropshire, England. He studied at the Royal College of Science, London; University College; King's College; the University of London; and City and Guilds of London Institute. Swann was an authority on cosmic radiation and atomic structure and was head of the Bartol Research Foundation of Franklin Institute at Swarthmore for 32 years. He had previously taught at the Royal College of Science, London and at the University of Sheffield.

Early in his career he was successively employed as the head of the physical division of the Department of Terrestrial Magnetism at the Carnegie Institute, Washington, D.C.; the University of Minnesota (1918–23); the University of Chicago (1923–24); and Yale University (1924–27). His interest in parapsychology was by way of physics and philosophy. He died January 29, 1962, in Swarthmore, Pennsylvania.

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Swastika

One of the most important and widespread symbols in ancient religion, mysticism, and magic is the swastika or *tetraskeleion*. Essentially, it is a Greek cross with arms of equal length, each with four arms at right angles, either right-handed (regarded as a male symbol implying good fortune) or left-handed (female symbol). The right-handed form is sometimes known as *gammadion*, i.e., formed from joining four gamma letters.

The swastika is generally regarded as a symbol of the power of the sun, and it may have been derived from a circle divided into four by crossed lines. A variation of the swastika is the *Triskele* ("three-legged") form, often found on Sicilian coins and used as the emblem of the Isle of Man off the coast of Britain.

The swastika dates back to the Neolithic Age, when it was engraved on stone implements, but it has also been found in many cultures—in ancient Britain, Ireland, Mycenae, and Gascony, as well as among the Etruscans, Celts, Hindus, Germanic peoples, Central Asians, and pre-Columbian Americans. The Buddhists regarded it as a *chakra* or wheel of the law; the Tibetans called it *Yun-drum* or path of life. The swastika has traveled from the ancient Greek cities of Troy and Mycenae down to the 9th century in Ireland, as well as to Persia, China, North Africa, and Scandinavia.

Some authorities have interpreted the swastika as a symbol of the deity during the Iron Age, and others have associated it with agriculture, compass points, and the origin of the universe. No doubt this universally diffused symbol has acquired many secondary associations in addition to its main association with the sun wheel.

The name “swastika” derives from a long-established use in India, where the expression *Su-asti* means “Be well,” implying auspiciousness and good fortune. Hindu parents mark the symbol on the breast and forehead of a baby, and a swastika formed of ears of wheat is made in the birth chamber. Hindu writers often place a red swastika at the beginning and end of manuscripts; the sign is also marked on floors and paths at weddings. There is a hatha **yoga** sitting position known as “Swatikasana” or the auspicious posture, in which the legs are crossed and the feet rest on opposite thighs.

The use of the swastika as a Nazi symbol may have derived from German scholarship in the field of Hindu folklore and religion, distorted by such pseudo-mystical occultists as **Guido von List**, who originated theories of Germanic and Nordic folklore as early as the 1870s. According to List, the swastika was the symbol of a secret band of initiates called the Armanen or “children of the sun,” who flourished in ancient times.

It may also have been reputable scholarly discussions of the Indo-European migrations of ancient peoples and cultures that were perverted to the antisemitic doctrine of an Aryan master-race. Before World War I, the use of the swastika symbol was popular among romantic youth folklore movements like the *Wandervögel*. It was continued by political revolutionaries who had been *Wandervögel* members and by Hitler’s National Socialist German Workers’ Party in the post-war period.

The Nazi swastika was designed by Friedrich Krohn, formerly a member of the Germanen Order, a secret order founded by followers of Guido von List. Krohn’s design was adopted around 1920. Ever since, this ancient Hindu sacred symbol of auspiciousness has become inextricably associated with the perverse doctrines of the German Nazis.

Swawm

Burmese vampires. (See also **Myanmar**)

SWEDEN

Witchcraft

In 1649, Queen Christina banned witch trials, stating that **witchcraft** confessions of women were due to illusions or disorders of health. However, there was an extraordinary outbreak of witchcraft hysteria between 1669 and 1670 at Mora, in Dalecarlia, resulting in the burning of 85 individuals accused of transporting no fewer than 300 children by magical flights to a witches’ sabbat on the island of **Blockula**.

On July 5, 1668, the pastor of Elfdale in Dalecarlia stated that Gertrude Svensen, aged 18, had been accused by Eric Ericson, aged 15, of stealing children for the devil. There followed similar charges. Then in May 1669, King Charles XI appointed a commission to look into the matter and attempt to redeem the accused by prayers rather than punishment or torture. However, the prayers resulted in mass hysteria among the 3,000 people who had assembled. The commissioners claimed to have discovered 70 adult witches, who were all burned, together with 15 children. Lesser sentences were given to 56 other children who were punished by having to run a gauntlet or be lashed with rods.

The witches were said to have carried the children on goats, sticks, and the backs of sleeping men, even flying through windows. One writer recorded that “being asked how they could go with their Bodies through Chimneys and broken panes of Glass, they said, that the Devil did first remove all that might hinder them in their flight, and so they had room enough to go.” They assembled for their sabbat in a large meadow, where they feasted, danced, and performed diabolical rituals.

Commenting on the affair, Bishop Francis Hutchinson states in his book *An Historical Essay Concerning Witchcraft* (1718):

“Is it not plain that the people had frightened their children with so many tales, that they could not sleep without dreaming of the devil, and then made the poor women of the town confess what the children said of them.”

Other witchcraft persecutions followed, and between 1674 and 1675, individuals were burned or beheaded in three parishes. There was also a witchcraft mania in Stockholm in following years, but when it was discovered that accusations were due to the malice or greed of young informers, Charles XI once again prohibited witchcraft prosecutions.

Spiritualism and Psychical Research

Spiritualism entered Sweden at the end of the nineteenth century and progressed slowly. In the decades following World War I, there was a general apathy, and in some areas a marked hostility to Spiritualism, fortune-telling, and psychic matters.

On March 14, 1931, a bill was presented to the Swedish Parliament with the intention both of regularizing mediumship and legitimizing **psychical research**. It did not succeed and Spiritualism was still actively discouraged. However, there was a revival of interest after World War II.

In spite of the hostility to psychical research, the Sällskapet för Parapsykologisk Forskning was established in Stockholm after World War II. It has carried out valuable experimental work. **Gosta Rodhe**, the president, has now been succeeded by Rolf Evjögård. The former secretary, **Eva Hellström**, well known as a clairvoyant, was succeeded by Eric Uggla. The society maintains a good research library, has organized lectures and meetings, and has carried out research in psychometry and precognition. Another important experimenter was **Haakon Forwald** (1897–1978) of Ludvika, who in the 1950s began research in psychokinesis. More recently, a branch of the **Churches’ Fellowship for Psychic and Spiritualist Studies** was organized, and may be reached c/o Mrs. Eva Lejam, St. Sodergatan 17, Lund.

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Swedenborg, Emanuel (1688–1772)

Swedish seer. He was trained as a scientist and became the country’s leading expert in mining and metallurgy. He was also a military engineer, learned astronomer, reputed physicist, zoologist, anatomist, financier, political economist, and biblical student.

He was born January 29, 1688, at Stockholm, son of a professor of theology at Upsala, afterward bishop of Scara. Swedenborg graduated from Upsala University in 1710 and then traveled in England, Holland, France, and Germany, studying natural philosophy. He studied and was influenced by the work of the most famous mathematicians and physicians—Sir Isaac Newton, Flamsteed, Halley, and De Lahire. He made sketches of inventions as varied as a flying machine, a submarine, a rapid-fire gun, an air pump, and a fire engine. He wrote many poems in Latin, and when after five years of study he returned to Sweden, he was appointed assessor of the Royal College of Mines.

Originally known as Swedberg, nobility was bestowed upon him by Queen Ulrica, and he changed his name to Swedenborg. He sat in the House of Nobles, his political utterances having great weight, but his tendencies were distinctly democratic. He busied himself privately in scientific gropings for the explanation of the universe. He published at least two works dealing with cosmology remembered primarily as foreshadowing many scientific facts and ventures of the future. His theories

regarding light, cosmic atoms, geology, and physics were distinctly ahead of their time.

In 1734 he published *Prodomus Philosophie Ratiocinatrio de Infinito*, about the relation of the finite to the infinite and of the soul to the body. In this work he sought to establish a definite connection between the two as a means of overcoming the difficulty of their relationship. The spiritual and the divine appeared to him as the supreme study of man. He searched the countries of Europe for the most eminent teachers and the best books dealing with anatomy, for he considered that science the locus of the germ of the knowledge of soul and spirit. Through his anatomical studies he anticipated certain modern views dealing with the functions of the brain.

At the height of his scientific career he resigned his office to devote the rest of his life to spreading spiritual enlightenment, for which he believed himself to have been specially selected by God. He showed signs of psychic power as a child. Even at an early age he could cease breathing for a considerable period and freely enter an altered state of consciousness, possibly **trance**. In his book *Dreams of a Spirit Seer* philosopher **Immanuel Kant** narrates several paranormal experiences from Swedenborg's early life. He had gifts of **clairvoyance**. Kant also investigated and reported as authentic the story that in Gothenburg Swedenborg observed and reported a fire that was raging in Stockholm, 300 miles away.

Swedenborg's real illumination and intercourse with the spiritual world in visions and dreams began in April 1744. He claimed that in a waking state his consciousness wandered in the spirit world and conversed with its inhabitants as freely as with living men.

In later experiences he heard wonderful conversations and sensed the eyes of his spirit were so opened that he could see heavens and hells and converse with angels and spirits. He claimed that God revealed himself to him and told him that he had chosen him to unveil the spiritual sense of the whole Scriptures to man. From that moment, according to Swedenborg, he eschewed worldly knowledge and worked for spiritual ends alone. Through the next three decades, he lived in Sweden, Holland, and London.

After initially reviewing his knowledge of the Hebrew language, Swedenborg began his great works on the interpretation of the Scriptures, which were to dominate the rest of his life. A man of few wants, his life was simplicity itself, his food consisting for the most part of bread, milk, and coffee. He was in the habit of lying in a trance for days, and day and night seemed to have no distinction for him. He regularly conversed with angels in broad daylight, he said. At other times, his wrappings with evil spirits so terrified his servants that they would seek refuge in the most distant part of the house.

Swedenborg speaks of the nature of his visions and communications with the angels and spirits in his book *Heaven and Hell*:

"Angels speak from the spiritual world, according to inward thought; from wisdom, their speech flows in a tranquil stream, gently and uninterrupted—they speak only in vowels, the heavenly angels in A and O, the spiritual ones in E and I, for the vowels give tone to the speech, and by the tone the emotion is expressed; the interruptions, on the other hand, correspond with creations of the mind; therefore we prefer, if the subject is lofty, for instance of heaven or God, even in human speech, the vowels U and O, etc. Man, however, is united with heaven by means of the word, and forms thus the link between heaven and earth, between the divine and the natural.

"But when angels speak spiritually with me from heaven, they speak just as intelligently as the man by my side. But if they turn away from man, he hears nothing more whatever, even if they speak close to his ear. It is also remarkable that several angels can speak to a man; they send down a spirit inclined to man, and he thus hears them united."

From his ongoing conversations with the angelic beings, he wrote a number of books. These may be divided into expository

books, notably *The Apocalypse Revealed*, *The Apocalypse Explained*, and *Arcana Coelestia*; books of spiritual philosophy, such as *Inter-course between the Soul and the Body*, *Divine Providence* and *Divine Love and Wisdom*; books dealing with the hierarchy of supernatural spheres, such as *Heaven and Hell* and *The Last Judgment*; and books outlining the teachings of the new church, such as *The New Jerusalem*, *The True Christian Religion*, and *Canons of the New Church*.

Of these works, his *Divine Love and Wisdom* most succinctly presents his entire religious system. God he regarded as the divine man. Spiritually God consists of infinite love, and corporeally of infinite wisdom. From the divine love, all things draw nourishment. The sun, as we know it, is merely a microcosm of a spiritual sun emanating from the creator. This spiritual sun is the source of nature; but whereas the first is alive, the second is inanimate. There is no connection between the two worlds of nature and spirit unless in similarity of construction. The causes of all things exist in the spiritual sphere and their effects in the natural sphere, and the purpose of all creation is that man may become the image of his creator, and of the cosmos as a whole.

Swedenborg believed that man possesses two vessels or receptacles for the containment of God—the will for divine love, and the understanding for divine wisdom. Before the Fall, the flow of these virtues into the human spirit was perfect, but through the intervention of the forces of evil, and the sins of man himself, it was interrupted. Seeking to restore the connection between himself and man, God came into the world as Man, for if he had ventured on Earth in his unveiled splendor, he would have destroyed the hells through which it was necessary for him to proceed to redeem man, and this he did not wish to do, merely to conquer them.

The unity of God is an essential of Swedenborgian theology, and Swedenborg thoroughly believed that God did not return to his own place without leaving behind him a visible representative of himself in the word of Scripture, which is an eternal tripartite incarnation—natural, spiritual, and celestial. Of this Swedenborg was the apostle. Nothing seemed hidden from him; he claimed to be aware of the appearance and conditions of other worlds, good and evil, heaven and hell, and of the planets. "The life of religion," he stated, "is to accomplish good. . . . The kingdom of heaven is a kingdom of uses."

Central to understanding his system is the doctrine of **correspondences**. There are two realms of created existence, the spiritual, which is real and substantial, and the physical, a mere reflection of the spiritual, according to this doctrine. Everything visible, Swedenborg argued, is the shadow of an appropriate spiritual reality. Between the two realms is an exact correspondence.

The work of explaining the correspondences, said Swedenborg, begins with the Scriptures; hence the prodigious amount of time he devoted to his voluminous Scripture commentaries.

Swedenborg died in London on March 29, 1772, at Prince's Square, in the parish of St. George's in East London, on the very day he had earlier predicted in a letter to Methodist leader John Wesley, who had sought an audience with him. In April 1908 his bones were removed, at the request of the Swedish government, for reburial in Stockholm.

Swedenborg wrote at a time when heretical ideas were taken seriously by state and church officials. To avoid any sanctions for his increasingly divergent ideas he initially published his works without his name. It was not until 1760, with the publication of the *Treatise on Four Doctrines*, that his authorship was acknowledged on the title page. Also, he wrote in Latin and argued that he was writing for the intelligentsia and church leadership and had no intention that his new approach would have a following until judged by his colleagues. Nevertheless, in his later years he found it convenient to reside outside his native land.

In England Swedenborg's ideas found some popular support, and beginning in the 1770s his major works were translated

ed. The Church of the New Jerusalem was founded there in 1774, moving to the United States in 1792 soon after the Revolution.

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Swedenborg Foundation Newsletter See Logos

Swedenborg Society

Founded in London, England, in 1810 to translate, print, and publish the works of **Emanuel Swedenborg** (1688–1772). The society organizes meetings and conferences and assists the needs of the **New Church**, which has grown up around Swedenborg's teachings, by keeping Swedenborg's writings in print. The society maintains a reference and lending library, with a reading room, at the London headquarters, 20 Bloomsbury Way, London, WC1A 2TH. Website: <http://www.swedenborg.org.uk>.

SWITZERLAND

[For material on ancient Switzerland, see the entry on the **Teutons**.]

Witchcraft and Demonology

Switzerland was by no means free from the **witchcraft** manias of Europe. About the year 1400, there were secular trials of people accused of **sorcery**, malevolent **magic**, in the Alps region now constituting southern and western Switzerland. During the same period, the Inquisition was pursuing heretics in neighboring valleys. One of the most active secular judges was Peter of Berne (Peter von Freyerz) in Simmenthal. Jeannette Charles was arrested as a sorceress in Geneva in 1401, and after torture she admitted evoking the **devil**. In Basel, in 1407, various women from well-to-do families were prosecuted for alleged sorcery in love affairs. In 1423, at Nieder-Hauenstein, near Basel, an alleged witch was condemned after a peasant testified that she had ridden on a wolf.

In the Valais area in 1428, the Bishop of Sion headed early systematic persecutions involving torture by secular authorities. Some 200 alleged witches were burned. There were many more tortures and burnings throughout the fifteenth century.

The records of the judge Peter of Berne tell of a witch named Staedelin in Boltingen (Lausanne) who confessed after torture to killing seven unborn babies in one house and preventing births in cattle. Also in Lausanne, certain witches were said to have cooked and eaten their own children, and 13 children were said to have been devoured by witches in Berne. Witches confessed to killing unbaptized children and afterwards digging up the remains and boiling them, making a transmutation ointment from the flesh.

Jakob Sprenger (1436–1495), co-author with **Heinrich Kramer** of the infamous *Malleus Maleficarum*, published in the

1480s, was born in Basel (part of German-speaking Switzerland), where he grew up in a Dominican house. While his main work was in **Germany**, after he was established at the University of Cologne, and his writings became the handbook of the great European witchcraft persecutions, some of which occurred in Switzerland.

The Protestant movement begun in Zürich by Ulrich Zwingli (1484–1531) did not slow the prosecution of witchcraft in Switzerland, indeed, some of the Zwinglians were active propagators of the cause. Typical of such attitudes was the book *Magiologia* by Bartholomäus Anhorn (Basel, 1674) which endorsed the demonology of M. A. Del Rio and others. The last legally executed witch in Switzerland appears to have been Anna Göldi, who was hanged in the Protestant canton of Glarus in 1782.

Demonic Possession

A remnant of the witchcraft persecutions appeared in the nineteenth century in the form of an extraordinary outbreak of paranoia over possible demonic possession. This took place in the parish of Morzine, a beautiful valley of the Savoy near Lake Geneva, during 1860. [The following account is drawn from reports in the *Cornhill Magazine*, London daily journals, the *Revue Spirite* and an article by William Howitt titled "The Devils of Morzine."] Morzine was quite remote, and was seldom visited by tourists before 1860. Being shut in by high mountains, and inhabited by a simple, industrious, and pious peasantry, Morzine might have appeared to a casual visitor the very center of health, peace, and good order.

The first appearance of an abnormal visitation was the conduct of a young girl, who, once quiet, modest, and well-conducted, suddenly began to exhibit what her distressed family and friends supposed to be the symptoms of insanity. She ran about in the most singular and aimless way, climbed high trees, scaled walls, and was found perched on roofs and cornices that it seemed impossible for any creature but a squirrel to reach. She soon became wholly intractable, was given to fits of hysteria, violent laughter, passionate weeping, and general aberration from her customary modest behavior.

While her parents were anxiously seeking advice in this dilemma, another and still another of the young girl's ordinary companions were seized with the same malady. In the course of ten days, more than 50 females ranging from seven to fifty years of age were reported as having been seized in this way, and were exhibiting symptoms of the most bewildering mental aberration. The crawling, climbing, leaping, wild singing, furious swearing, and frantic behavior of these women soon found crowds of imitators. Before the tidings of this frightful affliction had passed beyond the district in which it originated, several hundred women and children, and scores of young men, were writhing under the contagion. The seizures were sudden, like the attacks. They seldom lasted long, yet they never seemed to yield to any form of treatment, whether harsh, kind, medical, religious, or persuasive.

The first symptoms of this malady do not seem to have been noted with sufficient attention to justify giving details that could be considered accurate. It was only when the number of the possessed exceeded 2,000 persons and the case attracted multitudes of curious inquirers from all parts of the Continent, that the medical men, priests, and journalists of the time began to keep and publish constant records of the progress of the situation.

One of the strangest features of the case, and the one that most constantly baffled the faculty, was the appearance of rugged health and freedom from all physical disease that distinguished this malady. As a general rule, the victims spoke in hoarse, rough tones unlike their own, used profane language, such as few of them could ever have heard, and imitated the actions of crawling, leaping, climbing animals with ghastly fidelity. Sometimes they would roll their bodies up into balls and dis-

tort their limbs beyond the power of the attendant physicians to account for or disentangle.

Many among them reportedly experienced **levitation** in the air, and in a few instances, the women spoke in strange tongues, manifested high conditions of exaltation, described glorious visions, prophesied, gave clairvoyant descriptions of absent persons and distant places, sang hymns, and preached in strains of sublime inspiration. It must be added that these instances were very rare and were only noticeable in the earlier stages of the series of events.

It is almost needless to say that the tidings of what was happening in Morzine attracted multitudes of witnesses, as well as the attention of the learned and philosophic. When the attempts of the medical faculty, the church, and the law had been tried again and again, and all had utterly failed to modify the ever-increasing horrors of this malady, Louis Napoleon, the French emperor, under whose protectorate Morzine was then governed, yielding to the representations of his advisers, actually sent out three military companies to Morzine, charged with strict orders to quell the disturbances "on the authority of the Emperor, or by force if necessary." The result of this high-handed policy was to increase tenfold the violence of the disease and to augment the number of the afflicted, including some of the soldiers themselves, who sank under the contagion they were expected to quench.

The next move of the baffled government was a spiritual one. An army of priests, headed by a venerable bishop, much beloved in his diocese, was dispatched in the company of exorcists at the suggestion of the Archbishop of Paris. This second experiment worked no better than the first. Respectable-looking groups of well-dressed men, women, and children, would pass into the churches in reverent silence and with all the appearance of health and piety, but no sooner was heard the sound of the priest's voice or the notes of the organ, than shrieks, sobbings, and frenzied cries resounded from different parts of the assembly. Anxious fathers and husbands were busy in carrying their distracted relatives into the open air, and whether in the church or the home, every attempt of a sacerdotal character seemed to arouse the mania to heights of fury before unknown.

The time came at length when the old bishop thought of a way to achieve a general victory over the diabolical adversary. He commanded that as many as possible of the afflicted should be gathered together to hear high mass, when he trusted that the solemnity of the occasion would be sufficient to defeat what he evidently believed to be the combined forces of Satan. According to William Howitt, the assemblage in question, which included at least 2,000 of the possessed and a number of spectators, recalled Milton's description of Pandemonium. Children and women were leaping over the seats and benches, clambering up the pillars, and shrieking defiance from pinnacles that scarcely admitted of a foothold for a bird.

The bishop's letter contained one remark that seems to offer a clue to these scenes of horror and madness. He stated, "When in my distress and confusion I accidentally laid my hand on the heads of these unfortunates, I found that the paroxysm instantly subsided, and that however wild and clamorous they may have been before, the parties so touched generally sunk down as it were into a swoon, or deep sleep, and woke up most commonly restored to sanity, and a sense of propriety."

The failure of episcopal influence threw the government back on the help of medical science. One Dr. Constans had published a report in which he held out hopes of a cure if his advice was strictly followed. He was commissioned to do what he could for Morzine. Armed with the powers of a dictator he returned there, and, backed by a fresh detachment of sixty soldiers, a brigade of gendarmes, and a fresh cure, he issued despotic decrees and threatened lunatic asylums and deportation for the convulsed.

He fined any person who accused others of magic, or in any way encouraged the prevalent idea of supernatural evil. He de-

sired the *curé* to preach sermons against the possibility of demonica possession, but this order could not be carried out by even the most obedient priest. The persons affected with fits were dispersed in every direction. Some were sent to asylums and hospitals, and many were simply exiled from Chablais. They were not allowed to revisit except by very special favor. Howitt notes,

"We need not point to the salient facts of our narrative, or discuss the various theories that have been invented to account for them. . . . It is impossible not to see the resemblance of the Morzine epidemic with the demonopathy of the sixteenth century, and the history of the Jansenist and Cevennes convulsionnaires. . . . Some of the facts we have related were often observed in the state of **hypnotism**, or nervous sleep, with which physicians are familiar. The hallucinations of which we have given instances are too common to astonish us. But the likeness of this epidemic to others that have been observed does not account for its symptoms."

Psychical Research and Parapsychology

As early as the mid-nineteenth century, interest in what would later be called **psychical research** emerged in Switzerland, one of the earliest pioneers of research into the paranormal being **Maximilian Perty**, who published studies on occult phenomena and **Spiritualism** from 1856 on. Although originally skeptical of **survival** of personality after death, he later became sympathetic to the concept.

Possibly the most famous Swiss psychical researcher is **Theodore Flournoy** (1854–1920), a psychologist at the University of Geneva who took part in the investigations of the mediumship of **Eusapia Palladino**. However, his enduring fame derived from his important investigation of the famous case of the medium **Hélène Smith**, as recorded in his book *From India to the Planet Mars; A Study of a Case of Somnambulism with Glossolalia* (1900).

While Flournoy operated from French-speaking Geneva, most interest in psychical research came from the German-speaking sections of the country. Other important Swiss investigators include Marc Thury (1822–1905); Eugene Bleuler of Zürich; Georg Sulzer (d. 1929); **Karl E. Müller** (1893–1969); Fanny Hoppe-Moser, who published *Okkultismus, Täuschungen und Tatsachen* (1935), and *Spuk* (1950); Guido Huber (died 1953), who published studies on survival; **Gebhard Frei** (1905–1967), who published a useful bibliography on the psychology of the subconscious; **Peter Ringger**, who founded the first parapsychological society in Switzerland and published works on parapsychology; and Friedrich A. Volman, who specialized in the literature of hauntings.

The great psychologist **Carl Jung** also occupies a special position for his interest in reconciling occult studies with the psychology of the subconscious. Between 1899 and 1900, he experimented with a young medium and submitted a doctoral thesis *On the Psychology and Pathology of the So-Called Occult*. He later cooperated in experiments in **psychokinesis** and **materialization** phenomena with famous mediums. There were a number of paranormal events in his own experience.

There are two major parapsychological societies. The Schweitzer Parapsychologische Gesellschaft Zürich was founded in 1952, with Peter Ringger as president. Six years later, his place was taken by Dr. Hans Naegeli-Osjord. The SPG organizes lecture programs in Zürich, maintains a library, and issues the periodical *Parapress*. It may be contacted c/o Frau N. von Muralt, Weihaldenstrasse 3, CH-8700 Kusnacht, Switzerland.

The Schweizerische Vereinigung für Parapsychologie was founded in Zürich in 1966 and organizes public lectures, discussions, and high school courses in psychical subjects. Under the presidency of Theo Locher, it has conducted investigations into a variety of parapsychological subjects, results of which are published in the biannual *Bulletin für Parapsychologie*. The society may be contacted at Industriestrasse 5, 2555 Brug, Zürich.

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Sword of Dyrnwyn

Periodical issued sporadically since 1977 by the Association of Cymmry Wicca and the Church of Y Tylwyth Teg, devoted to Welsh pagan traditions; includes articles on ley lines, astrology, megaliths, magick, ecology, and other occult subjects. It is issued by Camelot Press at PO Box 674884, Marietta, GA 30006-0006. Website: <http://www.tylwythteg.com>.

Sycomanacy

Divination by the leaves of the fig tree. Questions or propositions were written on fig leaves. If the leaf dried quickly after the appeal, it was an evil omen, but it was a good sign if the leaf dried slowly.

Symbolism (Metapsychical)

A term used by psychical researcher **Ernesto Bozzano** in relation to:

“... cases in which, by subconscious or mediumistic methods, an idea is expressed by means of hallucinatory perceptions, or ideographic representations, or forms of language differing from the ideas to be transmitted, but capable of suggesting them indirectly or conventionally. In other words, there is metapsychical symbolism every time an idea is transmitted by means of representations which are not reproductions.”

F. W. H. Myers included one instance of such symbolic communication in his book, *Human Personality and Its Survival of Bodily Death* (1903): A botanical student passing inattentively in front of the glass door of a restaurant thought he saw “*Verbascum Thapsus*” printed on it. The real word was “*Bouillon*,” and that happens to be the trivial name in French for the plant *Verbascum Thapsus*. The actual optical perception was thus subliminally transformed.

Symbolism often occurs in occultism, particularly in prophetic dreams, which are sometimes represented in visual or etymological puns. **Sigmund Freud** drew attention to such symbolic imagery in his psychoanalytical theory of dreams. Many psychics find their visions of future events occur in symbolic form. Traditional astrological predictions used to be presented in symbolic pictures called **hieroglyphs**.

Symmes, John Cleves (1780–1829)

Born November 5, 1780, Symmes was a captain in the U.S. Army in the war of 1812–14, nephew of the jurist of the same name. He served with distinction at the battle of Niagara and in the sortie from Fort Erie. He later devoted himself to philosophical pursuits. In 1818, he promulgated his theory that the Earth is a hollow sphere, habitable within, open at the poles to admit light, and containing within it six or seven concentric hollow spheres also open at the poles.

In May 1818, he mailed prominent people in various countries a manifesto of his theories, asking for an expedition to be equipped for exploration at the poles. He lectured widely and his convert James McBride was responsible for the anonymously published *Symmes' Theory of Concentric Spheres; Demonstrating that the Earth is Hollow, Habitable Within, and Widely Open About the Poles*, by A Citizen of the United States (1826). It was not favorably received, but later influenced other hollow Earth theorists.

In 1820, a pseudonymous book by “Captain Seaborn” titled *Symzonia* described a steamship voyage to the south polar open-

ing. The ship goes over the rim and enters the continent of “Symzonia,” where the inhabitants live in a socialist utopia. This concept may have influenced Edgar Allan Poe’s story “Narrative of Arthur Gordon Pym.”

Symmes died May 28, 1829, at the early age of 49, but his theories were revived by his son Americus Vespucci, who published *The Symmes' Theory of Concentric Spheres* (1878).

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Symonds, John (1914–)

British novelist, writer of children’s books, and author of important works on occultism. He met **Aleister Crowley** in 1945 and tried to assist publication of his writings in the last two years of Crowley’s life. He became Crowley’s literary executor, and he is the author of the standard biography of Crowley: *The Great Beast* (1951). He went on to write several books about Crowley—the most recent appeared in 1989—and with **Kenneth Grant** he edited *The Confessions of Aleister Crowley* and Crowley’s own book *Magick* (1973). Symonds was a member of the editorial board of *Man, Myth, and Magic* (1970) and wrote other books on occult topics, the most notable being his biography of **Helena Petrovna Blavatsky**: *Madame Blavatsky: Medium and Magician* (1960).

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Sympathy

A mutual attraction or identity of feeling between individuals and also animals, the opposite of the reaction of **antipathy**. The term “sympathy” has a special significance in **mesmerism** or **animal magnetism**, where it is used to indicate the rapport between operator and subject, by means of which the operator could influence and control the perceptions of the subject. It has also been suggested that a condition of sympathy might exist between **agent** and **percipient** in **telepathy**, particularly in the transmission of emotions.

Synchronicity

A connecting principle, expressing the linkage of events without a cause-and-effect relationship in time. In addition to the normal cause-and-effect connections observed in nature, there appears to be another principle expressed in the simultaneous arrangement or connection of events. A theory of synchronicity was developed by psychotherapist **Carl G. Jung** and related to certain ESP phenomena. In recent decades the concept has been widely borrowed by occultists in support of their worldview.

As an illustration of this principle, some, such as astrologer Dan Rudhyar, suggest a relationship between astrological posi-

tions and events in the life of individual human beings. The human events are not necessarily *caused* by the position of heavenly bodies, only linked in a causal relationship.

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Synchronicity Foundation

Synchronicity Foundation, known for its support of an innovative high-tech form of **meditation**, was founded in 1983 by Master Charles, a mystic and former leading disciple of Swami Paramahansa Muktananda (1908–1982), one of the most popular spiritual teachers from India to build a following in the West in the 1970s. He taught a form of **kundalini** yoga. Master Charles was born on March 14, 1945, in Syracuse, New York, and raised in a Roman Catholic family. As a child he began to have mystic and visionary experiences and developed a special devotion to the Virgin Mary. He attended a Roman Catholic high school and at one point considered entering a Roman Catholic order, but became disenchanted with the church as an institution.

As he moved into adulthood, he began to explore the alternative spiritualities, especially Eastern forms, that were flowing into the country at the time. Then in 1970, some friends who had been to India showed him a photo of Swami Muktananda. He had an immediate reaction to the picture. He discovered a copy of *Guru*, Muktananda's autobiographical book, and laid plans to go to India himself. His meeting with Muktananda confirmed the awakening of divine energy he already experienced. He became a disciple and was given the name Arjuna. He eventually became Muktananda's private secretary.

Shortly before his passing in 1982, Muktananda instructed Arjuna to return to the West and create a form of the teachings not bound in an Indian cultural format. Thus, in 1982, Arjuna changed his name to Brother Charles and settled in rural Virginia. He began to attract a few disciples, and as his following grew he founded the Synchronicity Foundation. The name of the foundation grew out of his understanding that meditation is an experience that synchronizes the activity of the two halves of the brain. When the brain is unsynchronized, one experiences the duality of the world. When they are synchronized, one experiences the underlying unity of the Source of all.

Brother Charles (now known as Master Charles) has also considered the scientific advances in the West and the understanding of the role sound played in enhancing the meditation experience. He discovered that certain patterns of sound aid synchronization and developed recordings that could be fed to meditators in headphones. This became the basis of a growing technological approach to spirituality and **mysticism**.

The Synchronicity Foundation is headquartered at P.O. Box 694, Nellyford, VA 22923. It offers a program of retreats and workshops, and a network of Synchronicity centers have emerged around the world. The foundation has an Internet site at <http://www.synchronicity.org/>.

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Synchronicity Research Unit See SRU

Szekely, Edmond Bordeaux (?–1980)

Edmond Bordeaux Szekely, the proponent of a modern spiritual pathway he ascribed to the ancient Essenes, was born

in Hungary early in the twentieth century. He was the grandson of the poet Alexander Szekely. His father was the Unitarian bishop of Clug, Transylvania (now in Romania), and his mother was a French Roman Catholic. His primary education was at a parochial school, and as a young man he was sent to study in Rome. There around 1923, in the Vatican Archives, he reportedly discovered the lost gospel written in Aramaic, the language Jesus actually spoke. He also reportedly discovered a Hebrew fragment of the text in Monte Cassino. (Szekely left little information about the manuscripts and no one else has been able to locate them.) Szekely also claimed to have found a copy of the manuscript written in Old Slavonic in Vienna, but again few details have been left concerning the find or its present location.

Szekely published a section of the manuscript in 1937 as the *Gospel of Peace by the Apostle John*. It was later republished as the *Essene Gospel of Peace*, the name by which it is currently best known. Given the vague information on its discovery and the failure in locating the original manuscripts, critics have suggested that the ancient texts never existed and that the *Essene Gospel* is an entirely modern product of Szekely's imagination. In spite of these criticisms, many have found the book of great inspirational value.

Shortly after the publication of the Gospel, Szekely founded several communes in France which attempted to embody its teachings. However, as Hitler rose to power, Szekely left for the Americas. He settled in Tecate, Mexico, south of San Diego, and eventually became a Mexican citizen. He purchased a rural estate and opened the Essene School, built upon the idea that Jesus and the first Christians were Essenes. Here he began to systematically teach his principles for healthy living, which he termed biogenics. Keys to the system were vegetarianism and the use of whole fresh foods. His estate, Rancho la Puerta, became famous as a health spa, attracting many wealthy and famous people.

In 1958 Szekely opened the Golden Door, a health spa in Escondido, California, that became one of the most famous of the era. It was especially favored by Hollywood stars. From his base in the Essene School he founded the International Biogenic Society to perpetuate his health perspective and authored numerous books. He also founded the Academy of Creative Living, which published many of his books, including the second and third installments of the *Essene Gospel of Peace* (1974). He spent the last years of his life in Cartago, Costa Rica, where he died in 1980.

Following his death, his wife continued as head of the International Biogenic Society. It may now be contacted at P.O. Box 849, Nelson, BC, Canada V1L 6A5. A spiritual community emphasizing the Essene teachings was created in 1982 by his colleague Garry White in San Diego, California, as the First Christians' Essene Church (now the **Essene Foundation**), headquartered at 2536 Collier Ave., San Diego, CA 92116. More recently, the Essene New Life Church founded by Rev. Dr. Charles A. Thomas in 1993 is headquartered at 110 Smith St., Ste. A, Mount Shasta, CA 96067-2636. It, and its associated Awareness Institute, is the only group to have a website, to be found at <http://www.awarinst.com>.

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T

Table-turning (or Table-tipping)

A form of psychic phenomena in which a table rotates, tilts, or rises completely off the ground by the mere contact of the fingertips of an individual or group of individuals. In exceptional cases tables have been known to move or even levitate without direct contact. The familiar form of *séance* in table-turning is that in which the sitters place their fingertips on the table; then the table moves without conscious exercise of muscular force. By relating the **raps** or tilts of the table to the alphabet it becomes possible to receive intelligent messages. (See **movement**)

Historical Background

Table-turning is the simplest and oldest form of communication with extraneous intelligences or the subconscious self. In ancient times tables were used for purposes of divination as “*mensa divinatoriae*.” In fourth-century Rome, Ammianus Marcellinus described a table with a slab, engraved with the letters of the alphabet, above which a ring was held, suspended by a thread; by swinging to certain letters, messages were spelled out. Tertullian (ca. 155–ca. 222) appears to have been one of the first who knew of table communications with the unseen world.

Table-turning in modern **Spiritualism** dates from the mid-nineteenth century and seems to have originated in America soon after the **Rochester rappings** of 1848. At that time, there was considerable interest in **animal magnetism** or “electro-biology,” stemming from the **mesmerism** of Europe.

Mesmerism established the convention of groups of individuals arranged in a circle with a variously named magnetic fluid linking them. After the phenomena of **rappings** in the presence of the **Fox sisters** became widely known, groups gathered around other individuals who possessed the same ability to generate raps.

Table-turning and rapping spread like an epidemic throughout America and was brought to England by such professional **mediums** as **Maria B. Hayden**, who came to London with a lecturer on electro-biology in 1852. An advantage of table-turning was that it did not require a paid professional medium. Amateur groups could sit round a table and obtain the intelligent rappings which had first been manifest only to specially talented individuals, i.e., mediums.

In 1852 afternoon social invitations to tea and table-turning were common. Table-turning was even more successful in France, with its tradition of mesmerism and animal magnetism. One widespread jest was that people no longer asked after each other's health, but asked instead how the table was. “Thank you, mine turns beautifully, and how goes yours?”

Mesmerists welcomed table-turning as a demonstration of animal magnetism or odic force, while Fundamentalist ecclesiastics denounced it as due to Satanic agency. Scientists and doctors thought that the new craze would be a danger to mental health and a committee was formed to find a non-Spiritualist explanation for the phenomenon. They reported in the *Medical*

Times and Gazette on June 11, 1853, that the motion of the table was due to unconscious muscular action.

A few weeks later the great chemist and physicist **Michael Faraday** reported experiments with a simple apparatus to demonstrate that the movements of the table were due to unconscious muscular action of the part of the sitters, who were by implication the automatic authors of the messages claiming to come from the spirit world. Faraday's apparatus consisted of two thin wooden boards with little glass rollers between them. The contraption was whole bound together with rubber bands and so contrived that the slightest lateral pressure on the upper board would cause it to slip a little way over the other. A hays-talk or a scrap of paper served to indicate any motion of the upper board over the lower.

The conclusion drawn from these experiments was that when the sitters believed themselves to be pressing downward, they were really pressing obliquely in the direction they expected the table to rotate. Other investigators also held the expectation that the operators had much to do with the motions of the table. **James Braid** pointed out in the appendix to his book *Hypnotic Therapeutics* (1853) that someone generally announced beforehand the direction they expected the table to rotate.

Among the earliest investigators of the phenomenon of table-turning were Count **Agenor De Gasparin** and Prof. **Marc Thury** of Geneva, who held *séances* and were satisfied that the movements resulted from a force radiating from the operators, to which they gave the name of **ectenic force**.

The public, on the whole, ignored the conclusions of Faraday and others, preferring the more popular Spiritualist explanation or the pseudo-scientific theories of “electro-biology.” Other explanations offered included **od** or odic force, galvanism, animal magnetism, and the rotation of the Earth. Revs. G. Sandby and C. H. Townshend claimed to have experienced a feeling of fatigue after a table-turning *séance* as though they had been hypnotizing someone. They reported a tingling sensation in their fingertips, while Townshend claimed somewhat vaguely that spirit rappings might be caused by a “disengagement of Zoogen (an unidentified force in nature) from the System.”

Meanwhile various Evangelical clergymen insisted that table-turning was Satanic. Revs. N. S. Godfrey, E. Gillson, and others held *séances* in which the “spirit” confessed themselves to be either spirits of worthless persons of evil inclination or devils. Both of the “spirits’” confessions caused the reverent gentlemen to denounce the whole practice of table-turning. One of them purposely mentioned the Faraday experiments, stating that the phenomena “appear to be whatever the investigator supposes them to be”—a saying which aptly characterized his own attitude.

The psychical researcher **Camille Flammarion**, whose exhaustive experiments and scientific attainments gave considerable weight to his opinion, offered an explanation of the various phases of table-turning phenomena. Simple rotation of the table he ascribed to an unconscious impulse given by the operators; other movements of the table while the fingers of the sitters rested upon it were ascribed to similar causes. The tilting

of the table on the side furthest away from the operator was explained by muscular action. The vibrations in the wood of the table, its **levitation** under the fingers, or extent, its rotation without contact of the operator's hands, he attributed to a force emanating from the body. In the latter case, the operator was capable of acting at a distance by means of ether-waves. This force, the result of a cerebral disturbance, was greater than that of the muscles, as is seen by the levitation of tables so weighty that the combined muscular strength of the operators would not suffice to lift them.

To the dictating of messages and other intelligent manifestations he gave an origin in this psychic force, which is perhaps identical with Thury's "ectenic force," or "psychode," and which is obedient to the will and desires, or even, in some cases, the subconscious will of the operator. Flammarion did not consider the **spirit hypothesis** necessary.

It is possible that some **fraud** may have crept into the séances investigated by Flammarion, as it has done in so many other cases. There are, of course, those among the most qualified of psychological researcher, who find the hypothesis of unconscious muscular action or deliberate fraud a satisfactory explanation of the phenomena.

The Mechanics of Table-Turning

One common procedure followed by those engaged in table tipping began with those in attendance forming a circle around the table. They placed hands lightly, with fingertips touching, on the leaf, and with lowered lights or in complete darkness, waited for the manifestations. According to reports, if someone with psychic powers was present the table might show signs of animation. The first such sign was often a quivering motion under the sitters' hands; it increased until the table pulsed with a mysterious energy. The wooden surface appeared to come to act as a reservoir of externalized nervous force.

The psychical researcher **Hereward Carrington** said that in his séances with **Eusapia Palladino** the table appeared to be somehow alive like the back of a dog. In one of his stories a similar phenomenon that occurred during the mediumship of medium **D. D. Home** induced Alexander Dumas to fantasize the table as an intelligence itself. The conception of a spirit entering furniture became a favorite idea with French authors afterward.

After the vibratory stage the table might jerk, tilt, stumble about, and eventually become entirely levitated. Apparently, there was believed to be an intelligence behind these movements. If the letters of the alphabet were called over in the dark, the table, by tilting, knocking on the floor, or tapping, indicated certain letters that connectedly spelled out a message, often claiming to come from someone deceased. The intelligence that manifested had personal characteristics. In repeated sittings it was soon noticed by observers that the skill with which the table was manipulated or the eccentricities of its behavior were indications of the presence of the same entity. The strange, stolid, or clumsy behavior of the table immediately denoted that a new visitant was tampering with the contact.

But the table might disclose much more than that. Its motions could express humor, emotion, and personality. It might climb up into the sitter's lap as a mark of affection; it might chase others all over the room in a hostile manner. As an additional means of expression, the table could convey queer impressions by creaking. P. P. Alexander noted in his book *Spiritualism: A Narrative with a Discussion* (1871):

"At a particular stage of the proceedings the table began to make strange undulatory movements, and gave out, as these proceeded, a curious accompaniment of creaking sounds. Mr. Home seemed surprised. 'This is very curious,' he said, 'it is a phenomenon of which I have no experience hitherto.' Presently my friend remarked that movement and sound together—it reminded him of nothing he could think of except a ship in distress, with its timbers straining in a heavy sea. . . . This conclusion being come to . . . the table proceeded to rap out: 'It is

David.' Instantly a lady burst into tears, and cried wildly: 'Oh, that must be my poor, dear brother, David, who was lost at sea some time since.'"

When the table moves under contact there is an obvious possibility for the subconscious mind or a secondary **personality** to convey ideas by unconscious muscular pressure of either a medium or the sitters. According to **F. W. H. Myers**,

"The subliminal self, like the telegraphist begins its effort with full knowledge of the alphabet, but with only weak and rude command over our muscular adjustments. It is therefore *a priori* likely that its easiest mode of communication will be through a repetition of simple movements, so arranged as to correspond to letters of the alphabet."

But Myers was inclined to attribute to the subconscious mind the movement of the table without contact as well. "If a table moves when no one is touching it, this is not obviously more likely to have been effected by my deceased grandfather than by myself. We cannot tell how I could move it; but then we cannot tell how he could move it either."

Certainly, there are experiences which bear out this possibility and show how singularly deceptive the interpretation of phenomena may be. George S. Long, an acquaintance of **Richard Hodgson**, narrated in the *Proceedings of the Society for Psychological Research* (vol. 9, p. 65) a strange experience with a chair. Through a young lady he received what was said to be the most convincing test of spirit return:

"First the chair spelt out my name and showed a disposition to get into my lap; then it spelt out 'George, you ought to know me as I am Jim.' But I didn't, and said so. Then without my looking at the board, it spelt out 'Long Island, Jim Rowe' and 'Don't you remember I used to cary you when you were a little fellow,' or words to that effect. I had to acknowledge the truth of it and also to say that as he was an ignorant man he possibly intended 'Cary' for carry. I must own I was puzzled for the moment. To make sure of his power I asked that he count the pickets in the fence. Somehow he could not agree to this, and even the medium objected. As a last resort I asked how long he had been in the spirit land and the answer came, between thirteen and fourteen years. Now to the sequel. First it occurred to me a day or two later, that while all the incidents given were correct the name should have been given as Roe instead of Rowe. Second I was upon Long Island this summer, and the matter coming to my mind I inquired how long Jim Roe had been dead, and was informed he died last Winter; so when I received this test so convincing to the believers the man was not dead."

The material from which the chair or table was made seemed to make no difference once the available power was sufficient to manifest. The reason why a table was used for spirit communication was primarily convenience; it was piece of generally available furniture which allowed contact around it for a large number of people. Some Spiritualists also thought its surface acted as a receptacle for the generated force and compared the space underneath the table to a medium's cabinet, especially if it was surrounded by a deep hanging table cloth. In the early days of Spiritualism, they often used a table with a hole in the middle through which "materialized hands" could be thrust.

Eusapia Palladino insisted on a séance table built entirely of wood. She considered soft pine wood the best to absorb vital magnetism. She allowed no metal in the construction of the table.

The color of the table made no difference. **Joseph Maxwell** found an advantage in covering it with some white material of light texture. He also insisted that the table should, if possible, be fastened with wooden pegs instead of nails since mediums, supposedly, are sometimes extremely sensitive to metals.

It was reported that with a powerful medium the movement of the table could occur at any time and disclose a tremendous force in operation. Thus Gambier Bolton, writing in *Psychic Force* (1904) observed,

“During any meal with Mrs. Elgie Corner [i.e., **Florence Cook**] in one’s own house, and whilst she herself is engaged in eating and drinking—both of her hands being visible all the time—the heavy dining table will commence first to quiver, setting all the glasses shaking, and plates, knives, forks and spoons in motion, and then to rock and sway from side to side, occasionally going so far as to tilt up at one end or at one side; and all the time raps and tappings will be heard in the table and in many different parts of the room. Taking a meal with her in a public restaurant is a somewhat serious matter.”

In experiments conducted by psychical researcher **Harry Price** with the psychic **Stella C.** in 1923, powerful and rhythmical vibrations of tables were obtained, and on one occasion, after violent movements of a table, it suddenly snapped, the top breaking into two pieces, and the legs breaking off.

Table-Turning and Dowsing

The various theories about the rationale of table-turning parallel those advanced for the phenomena of **dowsing** and **radiesthesia**, where there is meaningful movement of a water-witching rod or a **pendulum** or similar indicator. The actual force moving the indicator is still a matter of controversy.

It is generally assumed that unconscious muscular action or nervous energy plays a significant part, but it is still far from clear how information on underground water, minerals, or buried objects is conveyed to the mind, or from the mind to the indicator.

One of the earliest investigators to link the action of table-turning with **divining rods** or pendulums was the French chemist Michel Eugène Chevreul, in his book *De la baguette divinatoire, du pendule dit explorateur et des tables tournantes, au point de vue de l’histoire, de la critique et de la méthode expérimentale* (1854).

In modern times, table-turning is a laborious method of establishing contact with unseen intelligence. **Planchette** and **ouija board** are more satisfactory and faster. Also, while a number of prominent mediums such as Betty White began their career with a ouija board, they quickly moved beyond. Messages obtained by such methods are often misleading or false. Again, the communications received at circles in general tend to reflect the general interest level of the sitters.

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Taboo (or Tabu or Tapu)

A Polynesian word meaning “prohibited” and signifying a prohibition enforced by religious or magical power, which has come to be applied to similar usages among primitive peoples all over the world. It also has parallels in the religious codes of sophisticated societies, as in the early Hebrew term *Kherem* (“set apart” or prohibited), and in the highly developed social etiquette of modern society.

Taboo, or prohibition, was enforced in the cases of sacred things and unclean things. In the first instance, the taboo was placed on the object because of the possession by it of inherent mysterious power. But taboo might be imposed by a chief or priest. It would be used for the protection of important individuals, the safeguarding of the weak, women, children, and slaves from the magical influence of more highly-placed individuals, against danger incurred by handling or coming in contact with corpses, or eating certain foods, and the securing of human beings against the power of supernatural agencies, or the deprecations of thieves.

Taboo could be sanctioned by social use or instinct. The violation of a taboo made the offender taboo; taboos, like various kinds of social uncleanliness, were transmissible, but the taboo could be thrown off by magical or purificatory ceremonies. It might last for a short period, or be imposed for eternity.

It may be said that the practice of taboo was instituted through human instinct for human convenience. This applies of course merely to the most simple type of taboo. It was, for example, forbidden to reap or steal the patch of corn dedicated to an agricultural deity, for the simple reason that his wrath would be incurred by so doing. Similarly it was taboo to devour the flesh of the totem animal of the tribe, except in special circumstances with the object of achieving communion with him. It was taboo to interfere in any manner with the affairs of the **shamans** or medicine men, also a type of the imposed taboo for the convenience of a certain caste. It was prohibited to marry a woman of the same totem as oneself, because all the members of a totemic band are supposed to be consanguineous; such a union might incur the wrath of the patron deity. A very strict taboo was put upon the witnessing of certain ritual instruments belonging to some primitive tribes, but this only applied to women and uninitiated men. It was considered a degradation for women to behold sacred implements.

If taboo does not spring directly from the system known as **totemism**, it was strongly influenced by it—that is, many intricate taboos arose from the totemic system. There was also the taboo of the sorcerer; it in effect was merely a spell placed upon a certain object, which makes it become useless to others. Taboo, or its remains, can still be found even in modernized communities. From its use the feeling of reverence for ancient institutions and those who represent them is undoubtedly derived.

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Tabori, Paul (1908–1974)

Hungarian-born British novelist, journalist, political writer, scriptwriter, and psychical researcher. Some of his books were published under the pseudonyms “Christopher Stevens” and “Paul Tabor.” Tabori was born on August 5, 1908, in Budapest, Hungary. He was educated at Kaiser Friedrich Wilhelm University (Ph.D., 1930) and Pazmany Peter University (Doctor of Economics and Political Science). He worked in various journalistic positions in Hungary (1926–1937) and London (1937–1960s). Beginning in the 1920s, Tabori wrote a number of books on various political and other subjects. He lived in the United States for several years as a 1966 visiting professor at Fairleigh Dickinson University (1966) and the City College of New York (1967). He also translated a number of books and authored 32 feature films and over a hundred television films and plays.

On the death of psychical researcher **Harry Price** (1881–1948), Tabori was literary executor for Price and a trustee of the Harry Price Library at London University, England. Subsequently he published a biography, *Harry Price: The Biography of a Ghost Hunter* (1950), the first of several books on psychic topics. He died November 9, 1974.

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Tadabtsois

Spirits believed in by the Samoyeds. (See also **Siberia**)

Tadibe

The name for a Samoyed magician. (See also **Siberia**)

Taetzsch, Robert Leonard (1931–)

Statistician, management engineer, and parapsychologist. He was born on July 6, 1931, at Irvington, New Jersey, and studied at the Newark College of Engineering, New Jersey, where he received both a B.S. (mechanical engineering, 1952) and a M.S. degree (engineering, cum laude, 1959). For many years after his graduation he was employed at Union Carbide Plastics.

Out of his interest in **parapsychology**, as an engineer he worked on developing statistical techniques in order to control **psi** phenomena, and the development of systems for transmitting messages by psi processes. Utilizing an IBM 1620 digital computer, he developed a psi communication system based on binary targets and sequential sampling. He was a member of both the **Parapsychological Association** and the **American Society for Psychical Research**.

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T'ai Chi Ch'uan

A system of ancient Chinese physical movements, designed to build up subtle energy in the body, resulting in spiritual development. For centuries it was a secret taught only to males in certain families, but by the middle of the nineteenth century it was openly taught in Peking.

The roots of T'ai Chi Ch'uan are said to go back to the breathing exercises of Taoist monks in the 2nd century B.C.E. The purported founder of the actual Tai Chi Chuan system was a fifteenth century monk named Chang San-feng.

The yielding, supple philosophy behind T'ai Chi Ch'uan is summarized in the Tao Te Ching:

“A man is born gentle and weak, at his death hard and stiff. Green plants are tender and filled with sap, at their death they are withered and dry. Therefore the stiff and unbending is the disciple of death. The gentle and yielding is the disciple of life. Thus an army without flexibility never wins a battle. A tree that is unbending is easily broken. The hard and strong will fall. The soft and weak will overcome.”

In addition to the philosophy there are 37 basic exercises and postures that are repeated with variations, culminating in some 65 or 108 exercises fusing energetic with relaxed movement. During practice, it is important to be concerned with centering the body with **meditation** and relaxation. T'ai Chi Ch'uan is often linked with the study of the **I Ching** to enhance the philosophical aspects of the system.

Although T'ai Chi Ch'uan has been facetiously referred to as “shadow boxing,” it often resembles a slow-motion ballet, and has been described as “yoga in movement.” Like the asanas of **hatha yoga**, T'ai Chi Ch'uan takes the names of its

forms from animals or events occurring in nature: “White Crane Spreads Its Wings,” “Meteor Runs After Moon,” or “Brush Dust Against the Wind.” Both hatha yoga and T'ai Chi exercises encompass focused concentration and special breathing patterns. But while the graceful, flowing movements of T'ai Chi seem to superficially contrast with the asanas, developing forms of yoga movement bring the two regimens closer together.

T'ai Chi has become popular in the United States, as Americans realize the great health benefits of the practice. Most often the elderly do these exercises to regain strength and balance, greatly decreasing their chances of injuries from falls. The slow movements of T'ai Chi make it easy for everyone to practice and still gain health benefits.

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Taigheirm

A magical sacrifice of cats to the infernal spirits, formerly practiced in the Highlands and islands of Scotland. It is believed to have been originally a ceremony of sacrifice from the more northern lands to the subterranean gods, which became in Christian times an invocation of infernal spirits. The word *taigheirm* signifies either an armory, or the cry of a cat, according to the sense in which it is used.

An early description of the ceremony, which must be performed with black cats, is given in George C. Horst's *Deuteroscopie* (1830):

“After the cats were dedicated to all the devils, and put into a magico-sympathetic condition by the shameful things done to them, and the agony occasioned them, one of them was at once put upon the spit, and, amid terrific howlings, roasted before a slow fire. The moment that the howls of one tortured cat ceased in death, another was put upon the spit, for a minute of interval must not take place if they would control hell; and this continued for the four entire days and nights. If the exorcist could hold it out still longer, and even till his physical powers were absolutely exhausted, he must do so.”

When the horrible rites had been continued for a time, the demons began to appear in the shape of black cats, who mingled their dismal cries with those of the unfortunate sacrifices. At length a cat appeared of larger size and more frightful aspect than the others, and the time had come for the exorcist to make known his demands. Usually he asked for the gift of **second sight**, but other rewards might be asked for and received.

The last *Taigheirm* was said to have been held in Mull about the middle of the seventeenth century. The exorcists were Allan Maclean and his assistant Lachlain Maclean, both of whom received the psychic gift of second sight.

Of this particular ceremony Horst stated:

“The infernal spirits appeared, some in the early progress of the sacrifices in the shape of black cats. The first who appeared during the sacrifice, after they had cast a furious glance at the sacrifices, said—Lachlain Oer, that is, ‘Injurer of Cats.’ Allan, the chief operator, warned Lachlain, whatever he might see or hear, not to waver, but to keep the spit incessantly turning. At length the cat of monstrous size appeared; and after it had set up a horrible howl, said to Lachlain Oer, that if he did not cease before their largest brother came he would never see the face of God.

“Lachlain answered that he would not cease till he had finished his work if all the devils in hell came. At the end of the fourth day, there sat on the end of the beam in the roof of the barn a black cat with fire—flaming eyes, and there was heard a terrific howl quite across the straits of Mull into Mowen.”

By this time, the elder of the two men was quite exhausted and sank down in a swoon, but the younger was sufficiently self-possessed to ask for wealth and prosperity, which both received throughout their lifetime.

Shortly before this, Cameron of Lochiel received at a *taigheirm* a small silver shoe which, put on the foot of a newborn son of his family, would give courage and fortitude to the child. One boy, however, had at his birth a foot too large for the shoe, a defect inherited from his mother, who was not a Cameron. His lack of the magically bestowed courage was apparent at the battle of Sheriffmuir, where he fled before the enemy.

Takata, Hawayo (1900–1980)

Hawayo Takata, the teacher who brought **Reiki** healing to the West, was born on December 23, 1900, to a Japanese family in Hawaii. At the age of 16, she married Saichi Takata. She gave birth to two daughters and she settled into the quiet life as a housewife in the growing Hawaiian Japanese-American community. Following her husband's death in 1930, she sought employment at a nearby plantation. She worked her way up to become the owner's housekeeper and then bookkeeper within a few years.

However, during the early 1930s Takata's health deteriorated. When in 1935 her sister died and it became her duty to travel to Japan to take the news of the death to her parents personally, she used the occasion to seek out some Japanese doctors. She located a surgeon, but just before she was to submit to an operation, she decided against it. Instead, she asked for a referral to an alternative doctor who did not do surgery. As it happened, the sister of the surgeon was a Reiki healer. The doctor referred Takata to Chujiro Hayashi (1878–1941), a former naval officer who had opened a clinic based on Reiki. After four months she was healed.

Takata asked Hayashi to train her as a healer. At first he refused, as she was considered an American. However, her persistence was rewarded, and in the spring of 1936, he included her and several others in a class for basic Reiki training. The following spring she was able to take Reiki Master training, from which she emerged as the 13th and last Reiki Master he initiated.

Shortly after becoming a Master, Takata returned home and opened a small clinic similar to Hayashi's in Kapaa, Hawaii. Hayashi visited at the beginning of 1938, and while in Hawaii named Takata as his successor. A few months later, she took the opportunity to come to the mainland as the translator for a group of Buddhist ministers making a tour of the West Coast. She stayed behind to attend the National College of Drugless Physicians, a naturopathic school in Chicago, Illinois.

Hayashi died in 1941. Meanwhile, in Hawaii, Takata operated quietly through the World War II (1939–45) and postwar years, during which time the Hawaiian Japanese received much of the anger for the bombing of Pearl Harbor.

Takata continued as a Reiki healer in Hawaii for several decades. It was only with her aging without a successor that Takata decided to start teaching others as Reiki healers. More impor-

tantly, she opened those teachings to those outside of the Japanese American community. In the fall of 1973 she traveled to Puget Sound to offer a first class on Reiki for mainland students. This class launched her brief public career and introduced the public to the Reiki system. Two years later she took the additional step and for the first time trained a new Reiki Master.

The decision to train Masters became one of her more controversial actions. She concluded that the Master status was a thing of value and that the best way to communicate its worth to Westerners was to charge for it. She asked a fee of \$10,000.00 U.S. During the remaining five years of her life, she initiated 22 Masters.

In 1979, the year before she died, she named two of the Masters as Grand Masters, her daughter Phyllis Furumoto and Barbara Ray a healer from Atlanta, Georgia. Takata died on December 11, 1980.

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“Tales of Terror”

Title of an anonymous collection of Gothic style ballads, usually ascribed wrongly to **Matthew Gregory Lewis**. There are actually two books with this title. The first, published in 1799, included three of Lewis's ballads, together with others by Sir Walter Scott and Robert Southey, but does not appear to be compiled by Lewis. The three ballads later appeared in his book *Tales of Wonder* (1801).

A second *Tales of Terror* (1801) is a coarse and grotesque collection that contains parodies of the work of Lewis and others, and does not therefore seem to be compiled by Lewis either. (See also English occult **fiction**.)

Talisman

An inanimate object which is supposed to possess a supernatural capacity of conferring benefits or powers, in contradistinction to the **amulet**, the purpose of which is to ward off evil. Talismans were common in ancient Egypt and Babylon, and have been popular in magical communities to the present. Originally, talismans were usually a disc of metal or stone engraved with astrological or magical figures. In recent centuries, among practitioners of ceremonial **magic**, talismans inscribed in parchment have been favored.

Traditionally, three varieties of talisman have been recognized: 1. The astronomical, having the characters of the heavenly signs or constellations; 2. the magical, with extraordinary figures, occult words, or the names of angels; and 3. the mixed, engraved with celestial signs and barbarous words. To this list Thomas D. Fosbrook, in his *Encyclopedia of Antiquities* (1825), added two others: 4. The *sigilla planetarum*, composed of Hebrew numeral letters, used by astrologers and fortune-tellers and 5. one with Hebrew names and characters.

As an example of the most powerful of the latter may be the sacred name of Jehovah. The famous **tephillin** or phylacteries, used in Jewish devotion, which were bound on the head, the arm, and the hand, may be regarded as talismans. They were the subject of many traditional ceremonies. There is also the **mezazoth** or schedules for doorposts; another article of this description mentioned in the following quotation from the *Talmud*: “Whoever had the tephillin bound to his head and arm, and the tsitsith thrown over his garments, and the mezuzah fixed on his door-post, is protected from sin.”

On astrological talismans the figure of Mercury, engraved upon silver, which is the corresponding metal, and according

to the prescribed rites, gave success in merchandise; that of Mars gave victory to the soldier; that of Venus, beauty, and so of the rest. All such talismans were seen as more powerful during the hour of their planet's ascendancy.

Writing of talismans in his book *The Occult Sciences* (1891), A. E. Waite stated:

“1. The Talisman of the Sun must be composed of a pure and fine gold, fashioned into a circular plate, and well polished on either side. A serpentine circle, enclosed by a pentagram must be engraved on the obverse side with a diamond-pointed graving tool. The reverse must bear a human head in the centre of the six-pointed star of Solomon, which shall itself be surrounded with the name of the solar intelligence Pi-Rhé, written in the characters of the Magi. This talisman is supposed to insure to its bearer the goodwill of influential persons. It is a preservative against death by heart disease, syncope, aneurism, and epidemic complaints. It must be composed on a Sunday during the passage of the moon through the first ten degrees of Leo, and when that luminary is in a favourable aspect with Saturn and the Sun. The consecration consists in the exposure of the talisman to the smoke of a perfume composed of cinnamon, incense, saffron, and red sandal, burnt with laurel-wood, and twigs of desiccated heliotrope, in a new chafing-dish, which must be ground into powder and buried in an isolated spot, after the operation is finished. The talisman must be afterwards encased in a satchel of bright yellow silk, which must be fastened on the breast by an interlaced ribbon of the same material, tied in the form of a cross. In all cases the ceremony should be preceded by the conjuration of the Four, to which the reader has already been referred. The form of consecration, accompanied by sprinkling with holy water, may be rendered in the following manner:—

“In the name of Elohim, and by the spirit of the living waters, be thou unto me as a sign of light and a seal of will.

“Presenting it to the smoke of the perfumes:—By the brazen serpent before which fell the serpents of fire, be thou unto me as a sign of light and a seal of will.

“Breathing seven times upon the talisman:—By the firmament and the spirit of the voice, be thou unto me as a sign of light and a seal of will.

“Lastly, when placing some grains of purified earth or salt upon the pentacle:—In the name of the salt of the earth and by virtue of the life eternal, be thou unto me as a sign of light and a seal of will.

“2. The Talisman of the Moon should be composed of a circular and well-polished plate of the purest silver, being of the dimensions of an ordinary medal. The image of a crescent, enclosed in a pentagram, should be graven on the obverse side. On the reverse side, a chalice must be encircled by the duadic seal of Solomon, encompassed by the letters of the lunar genius Pi-Job. This talisman is considered a protection to travellers, and to sojourners in strange lands. It preserves from death by drowning, by epilepsy, by dropsy, by apoplexy, and madness. The danger of a violent end which is predicted by Saturnian aspects in horoscopes of nativity, may be removed by its means. It should be composed on a Monday, when the moon is passing through the first ten degrees of Capricornus or Virgo, and is also well aspected with Saturn. Its consecration consists in exposure to a perfume composed of white sandal, camphor, aloes, amber, and pulverized seed of cucumber, burnt with desiccated stalks of mugwort, moonwort, and ranunculus, in a new earthen chafing-dish, which must be reduced, after the operation, into powder, and buried in a deserted spot. The talisman must be sewn up in a satchel of white silk, and fixed on the breast by a ribbon of the same colour, interlaced and tied in the form of a cross.

“3. The Talisman of Mars must be composed of a well-polished circular plate of the finest iron, and of the dimensions of an ordinary medal. The symbol of a sword in the centre of a pentagram must be engraved on the obverse side. A lion's head surrounded by a six-pointed star must appear on the re-

verse face, with the letters of the name Erotosi, the planetary genius of Mars, above the outer angles. This talisman passes as a preservative against all combinations of enemies. It averts the chance of death in brawls and battles, in epidemics and fevers, and by corroding ulcers. It also neutralizes the peril of a violent end as a punishment for crime when it is foretold in the horoscope of the nativity.

“This talisman must be composed on a Tuesday, during the passage of the moon through the ten first degrees of Aries or Sagittarius, and when, moreover, it is favourably aspected with Saturn and Mars. The consecration consists in its exposure to the smoke of a perfume composed of dried absinth and rue, burnt in an earthen vessel which has never been previously used, and which must be broken into powder, and buried in a secluded place, when the operation is completed. Finally, the talisman must be sewn up in a satchel of red silk, and fastened on the breast with ribbons of the same material folded and knotted in the form of a cross.

“4. The Talisman of Mercury must be formed of a circular plate of fixed quicksilver, or according to another account of an amalgam of silver, mercury, and pewter, of the dimensions of an ordinary medal, well-polished on both sides. A winged caduceus, having two serpents twining about it, must be engraved in the centre of a pentagram on the obverse side. The other must bear a dog's head within the star of Solomon, the latter being surrounded with the name of the planetary genius, Pi-Hermes, written in the alphabet of the Magi. This talisman must be composed on a Wednesday, when the moon is passing through the ten first degrees of Gemini or Scorpio, and is well aspected with Saturn and Mercury. The consecration consists in its exposure to the smoke of a perfume composed of benzo-in, macis, and storax, burnt with the dried stalks of the lily, the narcissus, fumitory, and marjolane, placed in a clay chafing-dish which has never been devoted to any other purpose, and which must, after the completion of the task, be reduced to powder and buried in an undisturbed place. The Talisman of Mercury is judged to be a defence in all species of commerce and business industry. Buried under the ground in a house of commerce, it will draw customers and prosperity. It preserves all who wear it from epilepsy and madness. It averts death by murder and poison; it is a safeguard against the schemes of treason; and it procures prophetic dreams when it is worn on the head during sleep. It is fastened on the breast by a ribbon of purple silk folded and tied in the form of a cross, and the talisman is itself enclosed in a satchel of the same material.

“5. The Talisman of Jupiter must be formed of a circular plate of the purest English pewter, having the dimensions of an ordinary medal, and being highly polished on either side. The image of a four-pointed crown in the centre of a pentagram must be engraved on the obverse side. On the other must be the head of an eagle in the centre of the six-pointed star of Solomon, which must be surrounded by the name of the planetary genius Pi-Zéous, written in the arcane alphabet.

“This talisman must be composed on a Thursday, during the passage of the moon through the first ten degrees of Libra, and when it is also in a favourable aspect with Saturn and Jupiter. The consecration consists in its exposure to the smoke of a perfume composed of incense, ambergris, balm, grain of Paradise, saffron, and macis, which is the second coat of the nutmeg. These must be burnt with wood of the oak, poplar, fig tree, and pomegranate, and placed in a new earthen dish, which must be ground into powder, and buried in a quiet spot, at the end of the ceremony. The talisman must be wrapped in a satchel of sky-blue silk, suspended on the breast by a ribbon of the same material, folded and fastened in the form of a cross.

“The Talisman of Jupiter is held to attract to the wearer the benevolence and sympathy of everyone. It averts anxieties, favours honourable enterprises, and augments well-being in proportion to social condition. It is a protection against unforeseen accidents, and the perils of a violent death when it is threatened by Saturn in the horoscope of nativity. It also pre-

serves from death by affections of the liver, by inflammation of the lungs, and by that cruel affection of the spinal marrow, which is termed *tabes dorsalis* in medicine.

“6. The Talisman of Venus must be formed of a circular plate of purified and well-polished copper. It must be of the ordinary dimensions of a medal, perfectly polished on both its sides. It must bear on the obverse face the letter G inscribed in the alphabet of the Magi, and enclosed in a pentagram. A dove must be engraved on the reverse, in the centre of the six-pointed star, which must be surrounded by the letters which compose the name of the planetary Genius Suroth. This talisman must be composed on a Friday, during the passage of the moon through the first ten degrees of Taurus or Virgo, and when that luminary is well aspected with Saturn and Venus. Its consecration consists in its exposure to the smoke of a perfume composed of violets and roses, burnt with olive wood in a new earthen chafing-dish, which must be ground into powder at the end of the operation and buried in a solitary spot. The talisman must, finally, be sewn up in a satchel of green or rose-coloured silk, which must be fastened on the breast by a band of the same material, folded and tied in the form of a cross.

“The Talisman of Venus is accredited with extraordinary power in cementing the bonds of love and harmony between husbands and wives. It averts from those who wear it the spite and machinations of hatred. It preserves women from the terrible and fatal diseases which are known as cancer. It averts from both men and women all danger of death, to which they may be accidentally or purposely exposed. It counterbalances the unfortunate presages which may appear in the horoscope of the nativity. Its last and most singular quality is its power to change the animosity of an enemy into a love and devotion which will be proof against every temptation, and it rests on the sole condition that such a person should be persuaded to partake of a liquid in which the talisman has been dipped.

“7. The Talisman of Saturn must be composed of a circular plate of refined and purified lead, being of the dimensions of an ordinary medal, elaborately polished. On the obverse side must be engraved with the diamond-pointed tool which is requisite in all these talismanic operations, the image of a sickle enclosed in a pentagram. The reverse side must bear a bull's head, enclosed in the star of Solomon, and surrounded by the mysterious letters which compose, in the alphabet of the Magi, the name of the planetary Genius Tempha. The person who is intended to wear this talisman must engrave it himself, without witnesses, and without taking any one into his confidence.

“This talisman must be composed on a Saturday when the moon is passing through the first ten degrees of Taurus or Capricorn, and is favourably aspected with Saturn. It must be consecrated by exposure to the smoke of a perfume composed of alum, assa-foetida, cammonée, and sulphur, which must be burnt with cypress, the wood of the ash tree, and sprays of black hellebore, in a new earthen chafing-dish, which must be reduced into powder at the end of the performance, and buried in a deserted place. The talisman must, finally, be sewn up in a satchel of black silk and fastened on the breast with a ribbon of the same material, folded and tied in the form of a cross. The Talisman of Saturn was affirmed to be a safeguard against death by apoplexy and cancer, decay in the bones, consumption, dropsy, paralysis, and decline; it was also a preservative against the possibility of being entombed in a trance, against the danger of violent death by secret crime, poison, or ambush. If the head of the army in war-time were to bury the Talisman of Saturn in a place which it was feared might fall into the hands of the enemy, the limit assigned by the presence of the talisman could not be overstepped by the opposing host, which would speedily withdraw in discouragement, or in the face of a determined assault.”

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Talking Mongoose

A celebrated paranormal phenomenon from **Cashen's Gap** on the Isle of Man, United Kingdom. It was investigated by psychical researchers **Harry Price** and **R. S. Lambert** in the 1930s. Named "Gef," the mongoose manifested to the Irving family, and there is some doubt whether it was a real creature or a **poltergeist** phenomenon.

Sources:

Price, Harry, and R. S. Lambert. *The Haunting of Cashen's Gap*. London, 1936.

Tallmadge, Nathaniel Pitcher (1795–1864)

United States senator from 1833–34, governor of Wisconsin from 1844–46, and one of the early converts to **Spiritualism**. His experiences with the **Fox sisters**, recounted in a letter to a friend under the date April 12, 1853, were published in most of the newspapers of the time. He stated that he had received messages in **direct writing** from the spirit of John Calhoun and also witnessed very strong physical manifestations, notably the **levitation** of a table with himself on top of it. He also reported experiences in his own household. His thirteen-year-old daughter, who never touched the piano, began to play classical works and popular airs in **trance**.

In April 1854, a memorial was presented in Congress by James Shields, asking for an inquiry into the truth of Spiritualism. Tallmadge's name topped the list of the 13,000 signatures that were attached. Tallmadge contributed an introduction to *The Healing of the Nations* by **automatic writing medium Charles Linton**, published in 1855 by The Society for the Diffusion of Spiritual Knowledge. He died November 2, 1864.

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The Talmud

From the Hebrew *lamad*, to learn, the *Talmud* is the name of the great code of Jewish civil and canonical law. It is divided into two portions—the *Mishna* and the *Gemara*; the former constitutes the text and the latter is a commentary and supplement. But besides being the basis of a legal code, it is also a collection of Jewish poetry and legend.

The *Mishna* is a development of the laws contained in the Pentateuch. It is divided into six *sedarim* or orders, each containing a number of tractates, which are again divided into *peraqim* or chapters. The *sedarim* are:

- (1) *Zeraim*, which deals with agriculture;
- (2) *Moed*, with festivals and sacrifices;
- (3) *Nashim*, with the law regarding women;
- (4) *Nezaqin*, with civil law;
- (5) *Qodashim*, with the sacrificial law; and
- (6) *Tohoroth* or *Tah*, with purifications.

The *Mishna* is said to have been handed down by Ezra and to be in part the work of Joshua, David, or Solomon, and originally communicated orally by the Deity in the time of Moses.

There are two recensions—the *Talmud* of Jerusalem and the *Talmud* of Babylon. The latter, besides the *sedarim* already mentioned, contains seven additional treatises that are regarded as extra-canonical. The first is supposed to have been finally edited toward the close of the fourth century, and the second by Rabbi Ashi, president of the Academy of Syro in Babylon, sometime in the fourth century. Although revised from time to time before then, both versions have been greatly affected through the interpolation of traditions, and reinterpretations in the light of rabbinical discussions. The rabbinical decisions in the *Mishna* are entitled *helacoth* and the traditional narratives *haggadah*.

The cosmogony of the *Talmud* assumes that the universe has been developed by means of a series of cataclysms—world after world was destroyed until the Creator made the present earth. E. Deutsch, commenting on the Talmuc in the *Quarterly Review*, (1867) noted:

"The *how* of the creation was not mere matter of speculation. The co-operation of angels, whose existence was warranted by Scripture, and a whole hierarchy of whom had been built up under Persian influences, was distinctly denied. In a discussion about the day of their creation, it is agreed on all hands that there were no angels at first, lest men might say, 'Michael spanned out the firmament on the south, and Gabriel to the north.' There is a distinct foreshadowing of the Gnostic Demiurges—that antique link between the Divine Spirit and the world of matter—to be found in the *Talmud*. What with Plato were the Ideas, with Philo the Logos, with the Kabbalists the 'World of Aziluth,' what the Gnostics called more emphatically the wisdom (sophi), or power (dunamis), and Plotinus the nous, that the Talmudical authors call Metation.

"There is a good deal, in the post-captivity *Talmud*, about the Angels, borrowed from the Persian. The Archangels or Angelic princes are seven in number, and their Hebrew names and functions correspond almost exactly to those of their Persian prototypes. There are also hosts of ministering angels, the Persian *Yazatas*, whose functions, besides that of being messengers, were two-fold—to praise God and to be guardians of man. In their first capacity they are daily created by God's breath out of a stream of fire that rolls its waves under the supernal throne. In their second, two of them accompany every man, and for every new good deed man acquires a new guardian angel, who always watches over his steps. When a righteous man dies, three hosts of angels descend from the celestial battlements to meet him. One says (in the words of Scripture), 'He shall go in peace;' the second takes up the strain and says, 'Who has walked in righteousness;' and the third concludes, 'Let him come in peace and rest upon his bed.' In like manner, when the wicked man passes away, three hosts of wicked angels are ready

to escort him, but their address is not couched in any spirit of consolation or encouragement.”

The *Talmud* is the supreme repository of Jewish moral and spiritual law; it also enshrines a wealth of historical, geographical, philosophical, and poetical traditions. It is one of the great documents of human history and the central focus of Jewish law.

It has been considered by some authorities that a great many of the traditional tales in the *Talmud* have a magical basis, and that magical secrets are contained in them, but this depends entirely upon the interpretation put upon them, and the subject is one which necessitates close study. An English translation of the Jerusalem *Talmud* was published in 1871, and of the Babylonian *Talmud* (35 vols.), 1935–52.

Tamlin, Sarah (ca. 1848)

One of the very early American rapping **mediums**, soon after the famous **Rochester rappings** of the **Fox sisters**. E. W. Capron visited Tamlin and attended one of her **séances** at which **raps** were heard. A table moved in various directions and “was held down to the floor so that it required the whole strength of a man to move it from its position.” At that time, the phenomenon of raps spread like a contagion. Harriet Bebee, a girl of sixteen, visited Tamlin and on returning to her own home twenty miles away, the raps broke out again in her presence. And, according to Capron’s account, about fifty mediums were soon operating in private circles.

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Tanagras, Angelos (1875–ca. 1970)

An admiral in the Greek Navy who took an active interest in **parapsychology**. He was born on May 20, 1875, in Athens, Greece. Through his life he authored a number of books on Greek history and legends.

As a young man he became a corresponding member of the **Society for Psychical Research**, London, as well as various European psychical research societies. He founded and served as the first president (1923 on) of the Hellenic Society for Psychical Research; he edited and contributed to the society’s journal, *Psychic Research*. Tanagras organized the Fourth International Congress of Psychic Research in Athens during 1930, when he worked closely with **Hans Driesch** and **Sir Oliver Lodge**.

Tanagras took part in experiments in long distance **telepathy**, collaborating with **Rene Warcollier** in France and **Gardner Murphy** in the United States, as well as experimenters in Italian and British psychic research societies. He studied **psychometry** in Greece, and contributed various articles on parapsychological subjects to different psychical research journals and one book.

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Tanagras, Angelos. *Destiny and Chance*. N.p., 1934.

Tannhäuser

A medieval German legend about how a minstrel and knight of that name, who passed by the Hørselberg (Hill of Venus) and entered therein in answer to a call. He remained there with an enchantress and lived an unholy life. After a time he grew weary of sin, and longing to return to normal living, forswore the worship of Venus and left her.

He then made a pilgrimage to Rome to ask pardon of the Pope, but when he was told by Urban IV himself that the papal staff would as soon blossom as such a sinner as Tannhäuser be forgiven, he returned to Venus. Three days later, the Pope’s

staff did actually blossom, and the Pope sent messengers into every country to find the despairing minstrel, but to no purpose. Tannhäuser had disappeared.

The story has a mythological basis that has been overlaid by medieval Christian thought, and the original hero of which has been displaced by a more modern personage, just as the Venus of the existing legend is the mythological Venus only in name. She is really a German earth-goddess, Lady Holda.

Tannhäuser was a *minnesinger* (love-minstrel of the middle of the thirteenth century). He was very popular among the *minnesingers* of that time. The restless and intemperate life he led probably marked him out as the hero of such a legend as has been recounted.

He was the author of many ballads of considerable excellence, which were published in the second part of the *Minnesinger* of Friedrich H. von der Hagen (Leipzig, 1838) and in the sixth volume of Moriz Haupt’s *Zeitschrift für deutsches Althertum* (1841). The most authentic version of this legend is given in J. L. Uhland’s *Alle hoch und niederdeutsche Volkslieder* (Stuttgart, 1844–45).

Tantra

A science or *sadhana* (spiritual practice) based on a vast collection of religious and **occult** Hindu scriptures that emphasize the *shakti* (energy of the deity), usually called **kundalini**, which comes from the goddess. The scriptures are generally in the form of a dialogue between the god Shiva and his wife Parvati. In treatises where Shiva answers the questions, they are called *agama*; where Parvati answers it is a *nigama*.

The tantra scriptures represent a cumulation of knowledge dating to ancient times. The majority of texts are written in Sanskrit, but are also found in Pali, Prakrit, Tibetan, Hindi, and Bengali. They are considered encyclopedias of esoteric wisdom, covering topics such as creation and destruction of the universe, worship of the gods, spiritual disciplines, rituals, occult powers, and meditations. The tantras also discuss the subtle anatomy of the body including the **chakras** (spiritual centers) and the connection paths between them through which the kundalini energy travels. The tantras are also supposed to be specially relevant to *Kali Yuga* (the present age of devolution).

As vast and varied as the scriptures appear, however, they all have one characteristic in common: “an integrative approach to *sadhana*, with the objective of making the best use of all available resources within and without.” Tantra can be considered the **holistic** approach to spiritual practice.

In opposition to traditional Judeo-Christian and aesthetic Eastern practices, Tantra does not seek to sublimate the flesh to the spirit, the physical to the metaphysical. Instead, tantra seeks to reintegrate all aspects of life, to “dissolve boundaries we’ve created, the separateness, the disconnectedness and become more connected with all of life.”

Since the tantra’s purpose is to integrate all aspects of life, it is a practice where numerous varieties of sciences can blend: **hatha yoga**, pranayama, medras, rituals, kundalini yoga, nada yoga, **mantra**, yantra, mandala, visualization of deities, alchemy, Aryurveda, and astrology can all comfortably fit within the realm of tantra. But because so many intricate sciences and techniques can be employed, it is usually advised that the tantra is studied under a competent master, who can lead the student through the complex weave of ideas and procedures.

In the West, tantra is often identified with sexuality and sexual practices. Tantric ideas are often used to help individuals and couples transform love making into a more satisfying experience, on the physical, emotional, and spiritual realm. By integrating the male and female aspect of the individual and the couple, tantra is used to raise the sexual union to a reflection of the mystical union between the shiva and shakti aspects of the divine.

A popular knowledge of tantric anatomy came to the West through **Theosophy**. Western scholar **Sir John Woodroffe** (1865–1936) wrote several pioneering books on tantra and translated tantric scriptures under a pseudonym, Arthur Avalon. The various systems of **tantric yoga** based on the tantras have spread in the West through the twentieth century.

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Tantric Yoga

A system of Hindu yoga which emphasizes the *shakti* (sexual energy) associated with the female principle and usually characterized as **kundalini**.

There are essentially two concentrations of tantric yoga, which can be called the pragmatic and the aesthetic.

The pragmatic level focuses primarily on the sexual act and promotes a sacred style of sexuality which promotes communication, breath, and energy. In concert with the Tantra philosophy, this concentration seeks to enhance the sexual experience through integration of the male and female (shiva/shakti) aspects of each individual, and of the couple together. Hatha yoga (postures), raja yoga (meditation), pranayama (breathing techniques), and other techniques such as coitus reservatus (ejaculation control) and amrita (female ejaculation) are employed to enrich the sexual act. Participants are taught to expand their focus from the second (sexual or *svadhithana*) chakra to all seven chakras throughout the body. This cultivates sensitivity and kundalini throughout the body, vastly enriching the sexual experience.

The second concentration focuses on raising the kundalini energy to encompass several areas of life, including the sexual. It follows the philosophy of tantra (meaning to weave, to expand, to spread) by integrating all aspects of life. In this concentration there is no separation of the physical from the metaphysical, the female to the male, of the animate to the inanimate, of the spiritual to the corporeal. The corporeal is not seen as a barrier to spiritual growth, as in many Judeo-Christian traditions, but instead as another source of divine energy. "Whatever is in the body is also in the universe."

In addition to these concentrations of tantric yoga there exists a specifically left-hand or **occult** pathway of tantric yoga, known as tantrism, that involves a taboo-breaking ceremony with a female assistant. This form of tantrism tends to oppose ascetic forms of yoga that align spiritual development with the denial of the things of the world. Instead of avoiding those things normally eschewed by a *sanyassin* (a person living the re-

nounced life), the tantric uses those things and converts them into a tool of tantric development. The generally avoided items, called the five "M's" consist of: *Madya* (wine), *Mansa* (flesh), *Matsya* (fish), *Mudra* (a term implying both parched grain and mystic gesture), and *Maithuna* (sexual intercourse). From Hinduism, tantric beliefs and practices passed into Buddhism and became a notable part of Tibetan Buddhism.

Knowledge of tantric yoga began to appear in the West in the early twentieth century within the writings of **Sir John Woodroffe** (who wrote under the pseudonym Arthur Avalon). However, it was not until the 1970s, with the volume of Omar Garrison, that details of the rituals of the left-hand path were written down and published in the West. Subsequently, a number of texts have appeared. A measurable number of modern tantric teachers first became familiar with tantric yoga through Bhagwan Rajneesh (later known as Osho).

Through the twentieth century, a form of sexual occultism usually associated with magician **Aleister Crowley** arose out of Western ceremonial **magic**. Because of the common use of sexual intercourse as a means of spiritual attainment in both tantra and Western **sex magic**, many have assumed that the two are related. As knowledge of the rituals and teaching of each system was made public through the 1980s, however, scholars are now aware that the two practices are quite different in operation and purpose and have very different historical roots.

Although there is acknowledgment between the differences between Western sex magic and tantric yoga, there must exist an understanding that the philosophy of Tantra is missing in most Western tantric yoga. Most often tantric yoga is used as a sort of sexual or marital therapy, which is ultimately missing the goal of enlightenment. News of sexual enhancement advantages has even lured such celebrities as Sting to explore the benefits of tantric yoga.

Besides Western exploitation of tantra there is also controversy surrounding teachers who allegedly take sexual advantage of students. Swami Rama of the Himalayas, for example, faced several allegations of sexual misconduct with his students, prior to his death in 1997. There have been numerous other accounts of sexual improprieties between tantric yoga teachers and their students. These stories act as a reminder of the delicate and often vulnerable relationship that can exist between the spiritual master and the student.

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Tao

Term used in ancient Chinese religious philosophy, signifying “the Way” or pathway of life. The *Tao* is understood as a unity underlying the opposites and diversity of the phenomenal world. *Ching Shen Li* (cosmic energy) is manifest in the duality of *yin* and *yang* (negative and positive), female and male principles in nature. *Yin* and *yang* are also energies in the individual human body and the balancing of these energies is one of the tasks of life. The correct harmony between *yin* and *yang* may be achieved through diet, **meditation**, and a life of truth, simplicity, and tranquillity, identifying with the *Tao* of nature.

Taoism teaches union with the law of the universe through wisdom and detached action. Special techniques of Taoist **yoga** normalize and enhance the flow of vital energy in the human body. This yoga is variously named *K'ai Men* (open door), *Ho Ping* (unity), and *Ho Hsieh* (harmony). *K'ai Men* implies opening the path to the channels of mind, spirit, and body so that they reflect the balance of *yin* and *yang* and a harmony with the energy of the cosmos.

Taoist yoga is very similar to the **kundalini** yoga systems of India, and it is not clear whether such a parallel system originated by direct influence of traveling mystics or by spontaneous rediscovery of basic truths. Both Indian and Chinese yogas are concerned with the control of vital energy, seen as the force behind sexual activity, but which may be diverted into different channels in the body for blissful expansion of consciousness. For centuries the techniques of Chinese yoga were little known in the West; teaching manuals were closely guarded and not translated into Western languages. Teachings were usually transmitted orally from teacher to pupil.

During the twentieth century, and especially since the Chinese Revolution, teachers of Taoism and Chinese yoga have established schools in the United States and published translations of basic Chinese yoga texts. Modern teachers of Chinese yoga include Charles Luk (Lu K'uan Yü) of Hong Kong, who has translated various Chinese Buddhist and yoga texts, and Mantak Chia from Thailand, who studied with Taoist and Buddhist masters and has created a synthesis of their spiritual techniques, in conjunction with classical techniques of **T'ai Chi Ch'uan**. Together with his wife Maneewan Chia, Mantak Chia has been instrumental in establishing Healing Tao Centers in the United States and Europe that offer a basic self-development course of what is termed Taoist Esoteric Yoga.

In distinction to the philosophical esoteric concept of the *Tao*, but growing out of it, **Taoism** as a religious system complete with temples and popular worship, became one of the three major religious systems of China, together with Confucianism and Buddhism.

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Taoism

One of the three major religious systems of ancient **China**, together with Confucianism and Buddhism. Early Taoism derives from the **Tao** (“the road” or “the way”) teachings of Lao Tzu. The origins and background of Lao Tzu is uncertain; in fact, most details of his life are legendary. Some sources claim Lao Tzu was said born of poor parents in Tau (Honan) under the Emperor Ting of the Kau dynasty (ca. 605 B.C.E.). Others believe he was a philosopher who became disgusted with the world and became a pessimist, later resigning his position in the Record Department and retiring to a monastery. He also allegedly met and was taught by Gautama Buddha, and held discussions with Confucius. The name, Lao Tzu (meaning “Old Master”), may not be an actual persons name but a pseudonym for the philosophers and teachers who developed Taoism as it is known today.

Lao Tzu's book *Tao-te-Ching* was regarded as a sacred work in North and Central China, but was burned with other writings in 220 B.C.E. It reappeared under the Han dynasty and was reinforced by the teachings of *Chuang Tzu*, another Taoist classic. It is believed to have been the work of a philosopher of the same name. Lao Tzu was the first to formalize Taoism while Chuang-Tzu developed a more philosophical system, metaphysics, and epistemology. Chuang Tzu's teachings of the Tao is considered to be transcendental, while Lao-Tzu's is considered to be a natural form.

Taoism was originally an esoteric philosophy, concerned with the unity underlying the opposites and diversity of the phenomenal world. Taoism taught union with the law of the universe through wisdom and detached action. The union of cosmic and individual energies is reminiscent of the **Vedanta** teachings of **India**.

As central to the Taoist tradition as the concepts of **yin and yang** are the ideas of Tao and Te (“the power”). Like yin, Tao is often identified with the passive (or *wu wei*); because the way is often given preeminence over the power. It is said a real seeker of wisdom knows the power (Te) but seeks the way (Tao). One should not strive for wealth or prestige and that aggression is to be avoided.

As part of the Taoists' practice, followers have incorporated lifestyle rituals, such as vegetarianism, herbal and tactile medicinal approaches, good moral conduct, and the use of appropriate incantations, amulets, and charms. T'ai Chi Ch'uan, with its fusion of energetic and relaxed exercise, has provided a means of increasing and enhancing **ch'i** (or Qi), the vital force of life. The overall goal of Taoists' life is to attain harmony with the Tao. This means one must desire nothing, live simply, and act by not acting. It is a practice where solitude and individualism is cherished and where the “upper classes” of social standing are rejected.

Taoism has also developed its own yoga techniques, which parallel the ancient Hindu system of **kundalini** yoga. These involved control of ch'i, the force believed to stand behind sexual activity, but which could also be diverted into different channels in the body for blissful expansion of consciousness. The circulation of this generative force in the body, aided by breathing techniques, corresponds with Indian yoga techniques involving *pranayama* breathing, and the ascent of kundalini energy through the **chakras** or vital centers of the body. This individual **alchemy** was variously known as *k'ai men* (open door), *ho ping* (unity), or *ho hsieh* (harmony).

The extraordinary parallels between ancient Indian and Chinese Taoism in its various forms and Hinduism (Vedanta and yoga) do not appear to have been documented by historians. The yoga teachings of China descended from teacher to pupil; it is only in recent times that basic texts have been translated into English. There are now teachers of Chinese yoga in Western countries and centers for instruction. There are also many translations with commentaries of the earlier Tao teachings in the *Tao-te-Ching*.

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Targ, Russell (1934–)

Physicist with parapsychological interests. He was born on April 11, 1934, in Chicago, Illinois. He studied at Queens College, New York (B.S., physics, 1954) and completed his graduate study in physics at Columbia University. He worked through the 1960s as a senior physicist (plasma and microwaves) at Technical Research Group, Syosset, Long Island, New York.

In 1972 he entered **Stanford Research Institute** as a senior research physicist, where he collaborated with **Harold E. Puthoff** on parapsychological research. Their work on remote viewing (a form of **clairvoyance**) became well known in 1977 when they published *Mind Reach*; in this publication they argued for the reality of psychical phenomena. Even earlier on, their work had become controversial because of their experiments with **metal-bending** attempted by psychic **Uri Geller**. He and Targ left SRI in 1982 to become partners in Delphi Associates, which attempted to use psychic phenomena for commercial purposes, including predictions of changes in silver prices. He has become president of Bay Research Institute and a staff scientist at Lockheed Research and Development.

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Target

Term used by parapsychologists to indicate the object (mental or physical) to which a subject attempts to respond paranormally. A mental target would relate to **extrasensory perception**, a physical target to **psychokinesis**.

Tarnas, Richard Theodore (1950–)

Richard Theodore Tarnas, a psychologist and intellectual historian best known for his work with the Esalen Institute, was born on February 21, 1950, in Geneva, Switzerland. His parents were Americans and he grew up in Michigan. His father, a professor of law, encouraged his intellectual pursuits and he completed his high school work at the University of Detroit Preparatory School, operated by the Jesuits. He entered Harvard in 1968 and graduated with an A.B. (cum laude) in 1972. He then entered the doctoral program at Saybrook Institute, the graduate school of psychology in San Francisco, California, and completed his Ph.D. in 1976.

Tarnas was able to travel for several years before settling at Esalen, where he was able to interact with some of the leading minds of the human potentials movement including **Stanislav Grof**, **James Hillman**, and **Rupert Sheldrake**. In 1979 he became Esalen's director of programs and education. While at Esalen he became known for his work on psychedelic therapy. In 1982 he married Heather Malcolm, a Canadian, and the following year left Esalen to enter private practice and to write. The major product of this period was *The Passion of the Western Mind* (1991), a narrative history of the Western worldview from the ancient Greek to the postmodern.

More recently Tarnas has joined the faculty of the California Institute for Integral Studies in San Francisco, where he became the founding director of the Philosophy, Cosmology, and Consciousness program. The program is indicative of his broad eclectic interests which include the evolution of consciousness, depth psychology, psychedelic research, **astrology**, and **gnosticism**. He has, for example, contributed essays furthering the psychological interpretation of astrology and arguing for the importance of astrology in understanding the evolution of the Western mind.

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Tarot (or Tarots)

French term for a special pack of playing cards popularly used for the purpose of **divination**. These cards enjoyed a boost in popularity as a self-discovery tool of the **New Age** and a development tool among Wiccans and ritual magicians. The derivation of the word *tarot* is still debated. Some suggest that these cards were named because of the *tarotes* on the back, that is, the plain or dotted lines crossing diagonally. Some confirmation of this theory is indicated by the German form of the word, a *tarock-karte* being a card checkered on the back.

Tarot cards form part of an ordinary pack in countries of southern Europe and the name *tarocchi* is given to an Italian game. In its familiar form, the tarot pack consists of a pack of 78 cards, comprising four suits of 14 cards each (the extra court card in each suit being the Cavalier, Knight, or Horseman) and 22 symbolical picture-cards as *atouts* or trumps. The four suits, related to the modern hearts, clubs, diamonds, and spades, are swords, cups, coins, and batons (earlier represented as swords, cups, rings, and wands).

The 22 symbolic cards generally picture the Juggler or Magician, High Priestess or Female Pope, Empress, Emperor, Hierophant or Pope, Lovers, Chariot, Justice, Hermit, Wheel of

Fortune, Strength or Fortitude, Hanged Man, Death, Temperance, Devil, Lightning-struck Tower, Star, Moon, Sun, Last Judgment, Fool, and Universe. These symbolic designs, which vary slightly from pack to pack according to different traditions, are popularly interpreted as follows: Willpower, Science or Knowledge, Action, Realization, Mercy and Beneficence, Trial, Triumph, Justice, Prudence, Fortune, Strength, Sacrifice, Transformation, Combination, Fate, Disruption, Hope, Deception or Error, Earthly Happiness, Renewal, Folly, and Expiation. These interpretations also vary according to different authorities. In addition, the other cards in the pack are considered to have symbolic significance.

There are many different ways of consulting the cards for divination, but they mostly involve laying out the cards after shuffling and interpreting the indications of the major symbolic cards in their relationship to each other.

Origins

Much speculation surrounds the whole question of the origins of the tarot and its relationship to the present-day set of 52 playing cards. It is not difficult to see symbolic interpretations of the 52 pack in its division into four suits, corresponding to the seasons of the year, 52 weeks, and the symbolic rulers of the court cards. Some writers have connected the pack with the ancient Eastern origins of the game of chess, with its comparable king, queen, and knight. However, within the **occult** community, many have looked to an origin in ancient **Egypt**. According to such popular lore, the priests of ancient Egypt invented the tarot cards to represent their secret doctrines and teachings. They escaped the destruction of the Christian era because the book burners did not know what they were. Later, some Egyptians brought them to Rome, and they survived in the courts of the popes and passed to France during the period when the papacy was headquartered in Avignon.

This story of the Egyptian lineage first appeared in the French occult community of the eighteenth century, having been invented by a Protestant minister, Antoine Court de Gébelin (1719–1784). De Gébelin, an occultist and Martinist, had become an early supporter of Franz A. Mesmer's ideas of **animal magnetism** and an amateur Egyptologist. In 1781, well before the Egyptian hieroglyphics had been deciphered, he published an eight-volume tome *Le monde primitif* (1781) with his speculative notions. Tarot cards had existed for several centuries in Europe with no speculation about any mysterious foreign or occult connection. But De Gébelin argued, with little evidence, that the word "tarot" actually meant royal road, a derivation he made from the Egyptian words "ta" or "way" and "tosh" or "royal." It should be noted that no such words have been found in the Egyptian language. Along with his essay on the deck, De Gébelin also published another essay by an anonymous friend, the first to label the cards the "Book of Thoth," Thoth being one name for the Egyptian god Horus.

As a result of widespread reading of *Le monde primitif*, the tarot cards began to be used as divination devices in Paris, though the spread of the practice was slow. It was significant that Francis Barrett did not include any mention of the deck in his 1801 catalog of magical practice, *The Magus*.

The next important step in the establishment of the occult tarot occurred in the mid-nineteenth century when **Éliphas Lévi** encountered a deck during his massive reworking of the magical tradition in light of Mesmerist thought. He identified their magical power with animal magnetism, a theory still popular to the present.

In 1853 Lévi published *Dogma de la haute magie*, in which he first laid out his ideas tying the tarot to the ancient Egyptian teacher **Hermes Trismegistus**, the legendary author of the Hermetic magical writings. He then tied the cards to the Hebrew magical/mystical **Kabala** (which he spelled "Qabalah"). He identified the numbered cards with the ten sephiroth. The court cards represented the stages of human life, and the suits symbolized the tetragrammaton, the four letters that made up

the Hebrew name of God. The 22 trump cards were tied to the 22 letters of the Hebrew alphabet, and all of the Kabbalistic content earlier ascribed to each letter was plowed into the tarot cards.

Lévi used the Marseilles tarot deck, but grew increasingly dissatisfied with it. His early efforts to produce a new deck did not come to fruition, but Lévi did promote his project with an English Mason, **Kenneth Mackenzie** (1833–1886). Mackenzie, as a leader in the **Societas Rosicruciana in Anglia**, taught tarot to the group of men who were to found the Hermetic Order of the **Golden Dawn** (OGD), the organization most responsible for the modern magical revival.

S. L. MacGregor Mathers and his wife, Moina, collaborated on the OGD deck to go along with the order's rituals, most of which he also wrote. He produced one original, which was given to each member as they reached the grade of Adapte Minor, who in turn made their own personal copy. It is this deck that was described by **Aleister Crowley** in his journal, *The Equinox*. It was finally published in 1978.

Possibly the most important deck to date to come out of the OGD was that produced by **Arthur Edward Waite** in collaboration with Pamela Coleman-Smith. It was released in 1910 to accompany Waite's *The Key to the Tarot* (later reissued as *The Pictorial Key to the Tarot*) and went on to become the most popular deck for divinatory purposes in the twentieth century. Paul Foster Case (1884–1954), an OGD member who later founded the Builders of the Adytum, developed a deck, based in large part upon the Waite-Smith cards, in collaboration with Jessie Burns Parks. The deck was published in 1931.

Finally, in 1938, Aleister Crowley (1875–1947), who left the OGD and published many of its secrets, began a collaboration with Freda Harris to embody the thelemic magick of the **Ordo Templi Orientis**. They used both the OGD and Waite-Smith deck, but both the art and concepts went far beyond either. While the original art work was displayed at an art gallery during World War II, and a limited edition of 200 decks appeared in 1944, the Crowley-Harris tarot did not reach the public until it was finally published in 1969 by Samuel Weiser. This deck is the only one to challenge the Waite-Smith deck's popularity.

Gypsy Origins

One hypothesis, which paralleled the idea of Egyptian origins and has likewise been largely disproved, concerned the mysterious **Gypsies**. The idea that the tarot was introduced into Europe by the Gypsies of the Middle Ages was first suggested by an anonymous friend of de Gébelin's in the eighteenth century. It was championed in the next century by J. F. Vaillant, who had lived for many years among the Gypsies and who had been instructed by them in their traditional lore. He tied the word "tarot" to the Hungarian Gypsy *tar* (pack of cards), and claimed that ancient esoteric symbolism found its way throughout Europe through Gypsy migrations. Vaillant incorporated what he had been told in his books *Les Rômes, histoire vraie des vrais Bohémiens* (1857), *La Bible des Bohémiens* (1860), and *La Clef Magique de la Fiction et du Fait* (1863). Vaillant's theory was endorsed by the French writer "Papus" (penname of **Gérald Encausse**) in his book *Le Tarot des Bohémiens: Le plus ancien livre du Monde*, (1899) (English edition as *The Tarot of the Bohemians*, 1919) in which he claimed that the tarot was the absolute key to occult science. Papus notes, "the Gypsy pack of cards is a wonderful book according to Court de Gébelin and Vaillant. This pack, under the names of *Tarot*, *Thora*, and *Rota*, has formed the basis of the synthetic teaching of all the ancient nations successively.

The British legal authority De l'Hoste Ranking, writing in 1908, adds:

"I would submit that from internal evidence we may deduce that the *tarots* were introduced by a race speaking an Indian dialect; that the form of the Pope shows they had been long in a country where the orthodox Eastern Church predominated; and the form of head-dress of the king, together with the shape

of the eagle on the shield, shows that this was governed by Russian Grand Dukes, who had not yet assumed the Imperial insignia. This seems to me confirmatory of the widespread belief that it is to the Gypsies we are indebted for our knowledge of playing-cards."

In 1865, E. S. Taylor added his support to the same hypothesis in his book *The History of Playing Cards*. However, W. H. Wilshire, in his book *A Descriptive Catalogue of Playing and Other Cards in the British Museum* (1876), questioned Taylor's conclusion, on the ground that "whether the Zingari [Gypsies] be of Egyptian or Indian origin, they did not appear in Europe before 1417, when cards had been known for some time." But this objection is nullified by the fact that the presence of Gypsies in Europe is now placed at a date considerably before 1417. There was, for example, a well-established *feudum acinganorum*, or Gypsy barony, in the island of Corfu in the fourteenth century. It is also believed that the Gypsies themselves were originally the ancient *chandala* caste of India.

Coincidental with the occult revival referred to as the New Age movement, the tarot has enjoyed an unprecedented period of popularity. New Agers have seen the tarot as an important additional tool for personal transformation and have interpreted the symbolism as a new map of the subconscious. The New Age approach has spurred the production of a variety of decks that explore different symbolic worlds, offer variant interpretations from the psychological to the Wiccan, and present a broad scope of artistic styles. Traditional tarot cards have gone high-tech, with digital decks for sale on the Internet for those who are curious and willing to spend a few dollars. Some of these digital decks have replaced the customary card suits and symbols (i.e. cups, wands, pentacles, swords, priestesses, magicians) with characters representing modern themes. For example, a "king" in a traditional tarot deck is replaced with a "businessman" in a contemporary deck. These modern versions may attract a broader audience to tarot, however, many will take the practice less seriously than with the more traditional decks.

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Tarot Network News

A journal serving the community of tarot card readers, *Tarot Network News* was founded in 1983 by Gary Ross. Ross had anticipated the new burst of enthusiasm for tarot cards largely because of the New Age movement and the neopagan Wicca movement. Throughout the twentieth century the tarot deck designed by Pamela Coleman Smith and **Arthur Edward Waite** and published by Rider & Co. in London (1910) has been the most popular deck. Some alternative decks were based on the Rider-Waite deck, but new designs were increasingly based on different psychologies and worldviews. Several decks adopted Egyptian motifs (including one by Oscar Ichazo, the founder of **Arica**), and others operated from such widely divergent realms as tantrism, the 1960s counterculture, and surrealism.

Whereas Wiccans adopted tarot decks as simply part of their magic worldview, New Agers began to see the tarot as an important tool for personal transformation. Both movements created an environment in which creation of new tarot decks was seen as an important personal exploratory activity, and readers were encouraged to find a deck that suited their individual personality and concept of truth.

Tarot Network News, 12 issues of which had appeared by 1994, reviews new decks as they appear, discusses the meaning of the cards of the major arcana, and celebrates the expansion of the world of tarot cards. The *News* also sponsors the Bay Area Tarot Symposium twice annually. Gary Ross continues as editor of the *News*, which is published by Jack and Rae Hurley. Address: c/o TAROCO, P.O. Box 104, Sausalito, CA 94966.

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Tart, Charles T(heodore) (1937–)

Psychophysicologist and parapsychologist. He was born on April 29, 1937, in Morrisville, Pennsylvania. He studied for two years at the Massachusetts Institute of Technology (MIT) before moving to the University of North Carolina (B.A., 1960; M.A., 1962; Ph.D., 1963). During his student years he also was a research assistant at the Psychophysiology Laboratory, Department of Psychiatry, Duke University Hospital (1958–60). Following his graduation he became a lecturer at Stanford University (1964–65) and at the University of Virginia, School of Medicine (1965–66). This was prior to joining the faculty at the University of California, Davis in 1966. He is currently a professor of psychology at Davis, and the publisher of a quarterly *The Open Mind*.

Tart's interest in **parapsychology** manifested while a student in North Carolina when he became a frequent visitor at the **Parapsychology Laboratory** at nearby Duke University. He became a member of the **American Society for Psychical Research** and in the 1970s associated with **Russell Targ** and **Harold E. Puthoff** in their research at the Stanford Research Institute. He was elected president of the **Parapsychology Association** in 1977.

Tart's research has ranged across the field of parapsychological concerns and been the subject of numerous papers, but he is possibly most respected for his studies of states of consciousness and transpersonal psychology. This research resulted in two classic volumes *Altered States of Consciousness* (1969) and *Transpersonal Psychologies* (1975). Less known, Tart proposed an instrument for automatic testing of **ESP**, which was constructed at the University of Virginia and named the "ES-PATEACHER." It was set up in the Research Laboratory of the American Society for Psychical Research.

Sources:

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Tarhang Tulku

One of several Tibetan lamas known as a **Tulku** (incarnated being) who brought traditional Tibetan Buddhist teachings to the West in the wake of the Chinese takeover of the country. He came to the United States and settled in the San Francisco Bay area early in 1969, bringing with him his wife and a collection of rare Tibetan sacred texts.

With the help of a small group of students, he soon established the Tibetan Nyingmapa Meditation Center in Berkeley. Nyingmapa is one of four Tibetan Buddhism sects with an ancient tradition. It was founded in the eighth century C.E. by Guru Padmasambhava and Shantirakshita. The literature of Nyingmapa is classified as *Kama* (oral tradition from master to disciple) and *Terma* (secret books originally concealed by Padmasambhava, such as *The Tibetan Book of the Dead*.)

Known generally as *Rinpoche* (precious master), Tarhang Tulku teaches the advanced system of Buddhist doctrine known as *Vajrayana*. It embodies some teachings of **tantra**, but is essentially directed at enhancing degrees of understanding and awareness.

Tasseography

A formal term for the branch of **fortune-telling** of **divination** by **tea leaves**.

Tattvic Yoga

Term for the ancient Hindu science of breath, as expounded in one of the earliest texts presenting Hinduism to the West, *The Science of Breath and the Philosophy of the Tattvas* (1897) by Pandit Rama Prasad. The “breath” referred to is the life-giving breath of Brahman and in it are contained, according to Prasad, the five elementary principles of nature, corresponding to the five senses of man. These principles are known as *tattvas*, and from them the body and the physical world is composed.

The knowledge of the *tattvas* is believed to confer wonderful power and to this end all undertakings must be commenced at times that are known to be propitious for the movements of the *tattvas* or vital currents in the body.

Tavibo

Tavibo, a Native American of the Paiute people, emerged among them around 1869 as a prophet and visionary. He resided in Mason Valley, north of Virginia City, Nevada, in mountainous territory. It was common for the men to go to the

mountains to seek vision and revelations from various spirit entities. Whites began to move into the area in the 1860s and the various chiefs and religious leaders among the Paiute were confronted, as had Native people before them, with the problem of losing their land to the new settlers.

Accounts of Tavibo vary, but all agree that he received a new revelation in a set of spiritual visions that offered hope to his contemporaries that the Earth would rise up and consume the whites and the land would be returned to its original state before their arrival. These visions most likely occurred in 1869 or 1870. In possibly the best account, left by a Captain J. M. Lee, an infantry officer on duty in the area in the 1870s, Tavibo had gone into the mountains and had an initial vision in which he was told that the Paiute's situation would be relieved by an earthquake. The Earth would open up and consume the white people. He enlarged upon this prediction in a second vision that suggested that all the humans in the area would be taken into the ground by the quake but that after a short while the Native people would be resurrected.

In a final third revelation, Tavibo said that only those who believed in the prophecy would be resurrected. Unbelievers would join the whites in eternal damnation. Each new revelation brought him some additional followers; however, before he was able to firmly establish his teachings, he died. His movement appeared to die with him and little was heard of it for some two decades. However, in the 1890s, his son **Wokova** emerged as a new prophet, teaching a variation of his father's message and what became popularly known as the Ghost Dance.

Sources:

Mooney, James. “The Ghost-Dance Religion and the Sioux Outbreak of 1890.” In *The Fourteenth Annual Report of the Bureau of Ethnology*. Compiled by J. W. Powell. Washington: Government Printing Office, 1896.

Taxil, Leo

Pseudonym of **Gabriel Jogand-Pagès**, a French journalist of the nineteenth century, who sustained a prolonged **occult** hoax alleging devil-worship amongst French Freemasons.

Taylor, Gordon Rattray (1911–1981)

A British author and broadcaster who served as a member of the **Society for Psychical Research**, London (1976–81). He was born in Eastbourne on January 11, 1911, and educated at Radley College, Trinity College, and Cambridge University. He worked as a journalist beginning in 1933 and in 1958 joined the British Broadcasting Company where he wrote and devised science television programs. In 1966 he became a full-time author. He had authored a number of books over his lifetime. Taylor died December, 7, 1981.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Taylor, John (Gerald) (1931–)

Professor of applied mathematics at King's College, London, England, who was the first British scientist to investigate the phenomena of **Uri Geller**. Taylor was born on August 18, 1931, in Hayes, Kent. He won his way into Christ's College, Cambridge at age 16; at 18 he enrolled at Mid-Essex Technical College, where he took his B.Sc. in general science. He completed a three-year mathematics degree course in two years at Cambridge and passed with first class honors. His academic career has included visiting professorships in the United States as well as being Professor of Theoretical Physics at the University of Southampton and a post at King's College, London.

When Uri Geller visited Britain in 1974, Taylor conducted scientific tests of Geller's feats of **metal bending** and interference with a Geiger counter. Taylor also experimented with some of the children and adults who manifested paranormal abilities after seeing Uri Geller's appearances on British television programs. Taylor's interest in such phenomena was not only in its scientific validation, but also in investigation of the way in which such phenomena take place and the nature of the forces involved. He suggested the phenomena may be some low-frequency electromagnetic effect generated by human beings.

Through the 1970s Taylor was regarded as fully endorsing the paranormal metal bending of Uri Geller, but gradually has made more guarded statements; then in 1980 he largely retracted his support for Geller's paranormal talents. In 1974 he noted, "The Geller effect—of metal-bending—is clearly not brought about by fraud. It is so exceptional it presents a crucial challenge to modern science and could even destroy the latter if no explanation became available." Taylor then spent three years of careful investigation of such phenomena as **psychokinesis**, metal bending, and **dowsing**, but could not discover any reasonable scientific explanation or validation that satisfied him. He was particularly concerned to establish whether there is an electromagnetic basis for such phenomena. After failing to find this he did not believe that there was any other explanation that would suffice. Most of his experiments under laboratory conditions were negative; this left him in a skeptical position regarding the validity of claimed phenomena.

In contrast to the endorsement in his first book on **psi**, *Superminds*, he published a paper expressing his doubts in a paper in *Nature* (November 2, 1978) titled "Can Electromagnetism Account for Extra-sensory Phenomena?" He followed this with his book *Science and the Supernatural* (1980) in which he expressed complete skepticism about every aspect of the paranormal. In his final chapter he stated: "We have searched for the supernatural and not found it. In the main, only poor experimentation [including his own], shoddy theory, and human gullibility have been encountered."

Taylor's new position seems to stem from his failure to find an electromagnetic explanation for paranormal phenomena. In his new book he stated: "We therefore have to accept that when science faces up to the supernatural, it is a case of 'electromagnetism or bust.'" In contrast, **John Hasted**, another British scientist who has tested Uri Geller, continues to support the reality of the Geller effect and also believes that there is evidence of an electromagnetic field in the phenomenon.

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Tea Leaves, Divination by

One of the most popular forms of **fortune-telling**, depending largely upon psychic intuition. After a cup of tea has been poured, without using a tea strainer, the tea is drunk or poured away. The cup should then be shaken well and any remaining liquid drained off in the saucer. The diviner now looks at the pattern of tea leaves in the cup and allows the imagination to play around the shapes suggested by them. They might look like a letter, a heart shape, or a ring. These shapes are then interpreted intuitively or by means of a fairly standard system of symbolism, such as: snake (enmity or falsehood), spade (good fortune through industry), mountain (journey or hindrance), or house (changes, success).

With the popularity of tea bags, **divination** by tea leaves has declined somewhat, but the bags can be opened and placed in a tea-pot and brewed in the old-fashioned way. The system can also be used for coffee grounds. This long established popular form of fortune-telling has been given the formal name of **tasseography**.

Sources:

Fontana, Marjorie A. *Cup of Fortune: A Guide to Tea Leaf Reading*. Wis.: Fantastic, 1979.

Sheridan, Jo. *Teacup Fortune-telling*. London: Mayflower, 1978.

Tears Painted on Shutters

It was mentioned in Thomas Pennant's book *A Tour in Scotland* (1769) that in some parts of Scotland it was the custom, on the death of any person of distinction, to paint on the doors and window-shutters white tadpole-like shapes on a black ground. These were intended to represent tears, and were a sign of general mourning.

Techter, David (1932–)

Museum worker who has written widely on parapsychology. Born October 5, 1932, at Morristown, New Jersey, he studied at Yale University (B.S. geology, 1954). He was an assistant in fossil vertebrates at the Chicago Natural History Museum from 1955 on. He was a member of the American Society for Psychical Research, an associate member of the Parapsychological Association, and an organizer and executive secretary of the Illinois Society for Psychic Research.

He has conducted tests for extrasensory ability with school-children and written many reviews of books on parapsychological subjects.

Sources:

Techter, David. *A Bibliography and Index of Psychic Research and Related Topics for the Year 1962*. Illinois Society for Psychic Research, 1963.

Teesing, H(ubert) P(aul) H(ans) (1907–1973)

Dutch professor of German literature and former president of the **Studievereniging voor Psychical Research** (Dutch Society for Psychical Research). He was born on March 6, 1907, in Amsterdam, the Netherlands. He spent his college career at the University of Groningen (B.A., 1932; M.A., German philology and literature, 1935; Ph.D., 1948). After graduation he became a grammar school teacher of German (1935–52) before assuming a position as a professor of German literature and literary theory at the University of Utrecht in 1952. He died August 19, 1973.

Sources:

Teesing, H. P. H. "Mystiek en Literatuur" (Mysticism and Literature). *Tijdschrift voor Parapsychologie* (1959).

Telekinesis

A term denoting the claimed faculty of moving material objects without contact, presumably by **psychic force**. The movement of objects, without contact or with only limited contact was frequently observed in the **séance** room. Phenomena included **rappings**, **table-turning**, **levitations**, the conveyance of **apports**, and other material phenomena. Spiritualists believed these were caused by the intervention of discarnate spirits. Magnetists believed in the existence of some kind of fluidic or energetic emanation as the cause of such movements. Others, discounting those phenomena that were the result of **fraud**,

suggested some form of telekinetic theory, which held that all these varied feats are accomplished by the thoughts of **mediums** and sitters, independent of muscular energy, whether direct or indirect.

The term has more recently been supplanted by **psychokinesis** or **PK**.

Telepathy

Term coined by British psychical researcher **F. W. H. Myers** in 1882, as a result of his joint investigation with **Edmund Gurney**, **Henry Sidgwick**, and **William F. Barrett** into the possibilities of **thought-transference**. It was applied to the researchers' concept of "a coincidence between two persons' thoughts which requires a causal explanation," and it was defined as "transmission of thought independently of the recognized channels of sense."

Though the researchers never implied such a connotation, the public assumed that telepathy was an agency of communication between mind and mind, that it was a mysterious link between conscious and subconscious minds, and that it could be used to select intelligence by which incidents from the memories of persons present and familiar or distant and unknown.

The public concept of telepathy became a rival of the **spirit hypothesis**. This misconception spread so widely that many people considered telepathy to be distinct from thought transference, advancing the following argument:

"In telepathy the transmitter is often unaware that he acts as an agent and the receiver does not consciously prepare himself for the reception. Telepathy cannot be made a subject of experiments, while thought-transference can. Thought-transference is a rudimentary faculty. Telepathy is a well-developed mode of supernormal perception and is usually brought into play by the influence of very strong emotions."

The need for differentiation was acknowledged by the old school of telepathists, too, when they spoke of spontaneous telepathy as distinct from experimental telepathy. **Frank Podmore**—a hardened skeptic—in his *The Newer Spiritualism* (1910) suggests that: "Whilst the attempt to correlate the two kinds of phenomena is perhaps legitimate, we can hardly be justified in making the spontaneous phenomena the basis of a theory of telepathy."

Myers argued that telepathy as a faculty must certainly exist in the universe if the universe contains any disembodied intelligences at all. Prayer could be telepathic communion with higher beings, and the basis of sympathy and antipathy may be telepathy. **Monitions of approach** appear to be telepathic messages. The knowledge of victory or disaster in war that so inexplicably occurred among ancient Greeks may have been telepathically acquired.

Origins of Modern Telepathic Theories

The theory of thought transference is not a new one. Like the theory of gravitation, it is a daughter of **astrology**, but while gravitation is universally accepted by science, telepathy remains a questionable hypothesis for many. However, it is clear how both sprang from astrology, and one may trace the connection between them.

The wise men of ancient times taught that the stars radiated an invisible influence that held them together in their course and that affected men and events on our planet, receiving in turn some subtle emanation from the earth and its inhabitants. From this idea it was but a step to assume that a radiant influence, whether magnetic or otherwise, passed from one human being to another. The doctrine of astral influence was shared by **Paracelsus** and his alchemistic successors until the epoch of Sir Isaac Newton, whose discovery of the law of gravitation brought the age of simplistic astrology to a close.

The possible analogy between the mysterious force binding worlds together and the subtle influence joining mind with mind is obvious. The two are vastly different, however, in that

while gravitation may be readily demonstrated and never fails to give definite results, experiments in telepathy cannot be depended upon to succeed uniformly even under the most favorable conditions. Nevertheless, the experiments that have been conducted from time to time have more than justified the public interest in telepathy.

In 1882 the **Society for Psychical Research** (SPR), London, came into being, numbering among its members some of the most distinguished men of the era. Its goal was to elucidate the so-called supernatural phenomena that were exciting so much popular interest and curiosity. Foremost among these was the phenomenon of thought transference.

Viewing their subjects in a purely scientific light, trained in handling of evidence, and resolved to pursue truth with open and unbiased minds, members of the SPR did much to bring a purer and more dignified atmosphere to the study of psychic phenomena. They recognized the untrustworthiness of human nature in general, and the prevalence of **fraud**, even where nothing was to be gained but the gratification of a perverted vanity. Their experiments were conducted under the most rigid conditions, with every precaution taken against conscious or unconscious deception.

Among the most valuable evidence obtained from experimental thought transference was that gleaned by Professor Henry Sidgwick and his wife **Eleanor Sidgwick** from their experiments at Brighton in 1889 to 1891. In this series the percipients—clerks and shop assistants—were hypnotized. Sometimes they were asked to visualize, on a blank card, an image or picture chosen by the agent. At other times, the agent would choose one of a bundle of cards numbered from 10 to 90, and the percipient was required to state the number on the chosen card, which was done correctly in a surprising number of cases.

Curiously enough, the results varied in proportion as the agent and percipient were near or far apart, and were affected by the intervention of a door or even a curtain between the two. This was ascribed to a lack of confidence on the part of the percipient, however, or to such physical causes as fatigue or boredom, rather than to the limited scope of the telepathic principle. On the whole it seems probable that chance alone did not account for the number of correct replies given by the hypnotized subject.

Toward the end of the nineteenth century, criticism was leveled at these experiments by **F. C. C. Hansen** and A. Lehmann, of Copenhagen, who believed that the phenomenon known as "involuntary whispering," combined with hyperesthesia on the part of the percipient, would suffice to produce the results obtained by the Sidgwicks (see *Journal of the Society for Psychical Research*, vol. 9, p. 113).

This suggested explanation has some merit. If hypnotism causes such a refinement of the senses, may not some elements of hyperesthesia linger in the subconscious of the normal individual? If **dreams** contain such unusual examples of deduction, may not the mind in waking moments follow a process of reasoning imperceptible to the higher consciousness?

It seems that the "other self," which is never quite as much in the background as we imagine, sees and hears a thousand things of which we are unconscious and that come to the surface in dreams. There is no reason to suppose that it might not see and hear things too slight to be perceived in a grosser sphere of consciousness, and thus account for some cases of thought transference. On the other hand, there is evidence of telepathy acting at a distance where subconscious whispering and hyperesthesia are obviously out of the question.

Unusual Kinds of Telepathy

An example of audibly received telepathy is recorded in an early issue of the *Proceedings of the Society for Psychical Research* (vol. 1, p. 6): "On September 9, 1848, at the siege of Mooltan, Major-General R_____, C. B., then adjutant of his regiment, was severely wounded, and thought himself to be dying, and requested that his ring be taken off and sent to his

wife. At the same time she was in Ferozepore (150 miles distant), lying on her bed between sleeping and waking, and distinctly saw her husband being carried off the field, and heard his voice saying "Take this ring off my finger and send it to my wife." The facts of the case were verified and all the names were obtained by the SPR.

The journalist and pioneer Spiritualist **William T. Stead** often received **automatic writing** from the living. Thinking of a lady with whom he was in such communication more than once, his hand wrote:

"I am very sorry to tell you that I have had a very painful experience of which I am almost ashamed to speak. I left Haslemere at 2:27 P.M. in a second-class carriage, in which there were two ladies and one gentleman. When the train stopped at Godalming, the ladies got out, and I was left alone with the man. After the train started he left his seat and came close to me. I was alarmed, and repelled him. He refused to go away and tried to kiss me. I was furious. We had a struggle. I seized his umbrella and struck him, but it broke, and I was beginning to fear that he would master me, when the train began to slow up before arriving at Guildford Station. He got frightened, let go of me, and before the train reached the platform he jumped out and ran away. I was very much upset. But I have the umbrella."

Stead sent his secretary to the lady with a note that he was very sorry to hear what had happened and added, "Be sure and bring the man's umbrella on Wednesday." She wrote in reply: "I am very sorry you know anything about it. I had made up my mind to tell nobody. I will bring the broken umbrella, but it was my umbrella, not his." The lady's decision not to tell of the painful evidence suggests that a telepathic message may not only be unconscious, but may directly counteract the desire of the conscious mind.

In many instances of **cross-correspondence**, where two or more people receive part of a message that only becomes clear when the parts are placed together, telepathy between the receivers would furnish an alternative to the spirit hypothesis.

The working of telepathy is apparently demonstrated in certain cases of **suggestion**. Hypnotization has been claimed to be effected at a distance. Myers called it telepathic hypnotism.

The Wave Theory

In his presidential address to the British Association for the Advancement of Science in September 1898, **Sir William Crookes** said:

"If telepathy takes place we have two physical facts—the physical change in the brain of A, the suggester, and the analogous change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. . . . [and] with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly equal to any demand—even to the transmission of thought."

He believed that these ether waves were of small amplitude and greater frequency than x-rays and continually passed between human brains, arousing an image in the second brain that is similar to the image in the first.

Damaging to this theory is the fact that the intensity of waves—any waves—diminishes with distance and that the telepathic image may not only be very vivid despite the remoteness of the agent, but that the picture is often modified or symbolical. A dying man may appear to the percipient in a normal state of health. As Myers noted: "Mr. L. dies of heart disease when in the act of lying down undressed in bed. At or about the same time Mr. N. J. S. sees Mr. L. standing beside him with a cheerful air, dressed for walking and with a cane in his hand. One does not see how a system of undulations could have transmuted the physical facts in this way."

In cases of collective reception, an added difficulty is presented. Why should only a few people in a room be sensitive to the waves and other strangers outside the room not at all recep-

tive? Why should a crystal gazer get a telepathic message at the time of his own choosing, when he happens to look into the crystal? How can the pictures in the crystal sometimes be seen by others if they are only produced in his brain through telepathy?

In his book *The Survival of Man* (1909), **Sir Oliver Lodge** asserts that the experimental evidence was not sufficient to substantiate the nonphysical nature of thought transference. He had no doubt of its reality, and as early as 1903 he stated in an interview to the *Pall Mall Magazine*: "What we can take before the Royal Society, and what we can challenge the judgment of the world upon, is Telepathy."

Hereward Carrington suggested that telepathic manifestations may take place through a superconscious mind, that there may be a "mentiferous ether," as some writers have suggested, that carries telepathic waves, and that there is a species of spiritual gravitation uniting life throughout the universe, as physical gravity binds together all matter.

In the 1920s the Italian researcher Prof. F. Cazzamali of the University of Milan conducted experiments that appeared to show that the human brain emits short waves of high frequency under the stress of emotion. In an insulated all-metal room, he carried out a number of experiments inducing, by means of suggestion, an emotional crisis in his subjects. Delicate receivers placed in the room registered cerebral radiation in the form of waves, which were also recorded on photographic plates. The reports were published in the *Revue Métapsychique*, but were severely criticized. The wave theory of telepathy remains unproven, and psychical researchers have now largely discarded it, although a few modern Soviet investigators suggested an electromagnetic theory of telepathy.

Animals and Telepathy

There is some evidence indicating that telepathy is not restricted to humans. Among the better cases of telepathy from animal to man is one furnished by the novelist H. Rider Haggard in the *Journal of the Society for Psychical Research* (October 1904). Mrs. Haggard heard her husband groaning and emitting inarticulate sounds like the moaning of a wounded animal during the night of July 7, 1904. She woke him and her husband told her his dream. It consisted of two distinct parts:

In the first, the novelist only remembered having experienced a sense of grievous oppression, as though he were in danger of suffocation. Between the moment when he heard his wife's voice and that in which he regained full consciousness, the dream became much more vivid. He states: "I saw good old Bob [his dog] lying on his side among brushwood by water. My own personality seemed to me to be arising in some mysterious manner from the body of the dog, who lifted up his head at an unnatural angle against my face. Bob was trying to speak to me, and not being able to make himself understood by sounds, transmitted to my mind in an undefined fashion the knowledge that he was dying."

Bob was found dead four days later, floating in the river, his skull crushed in, and his legs broken. He had been struck by a train on a bridge and thrown into the water. His bloodstained collar was found on the bridge the morning after the dream.

William J. Long, in his book *How Animals Talk* (1922), produces many examples of a telepathic faculty in animals. He notes that if a mother wolf cannot head off a runaway cub because there is too much distance between them, she simply stops quiet, lifts her head high, and looks steadily at the running cub. He will suddenly waver, halt, whirl, and speed back to the pack. The famous case of the **Elberfeld horses** also suggests that telepathy may operate between animals and humans, and Edmund Selous, in his book *Thought Transference—or What?—in Birds* (1931), records many observations on the subject from bird life.

Telepathy vs. Survival

Obviously the role of telepathy is of some importance to any understanding of the paranormal, but those who tried to find in it an all-inclusive solution to paranormal manifestations faced great difficulties. If a telepathic message is followed by motor movements—for instance, the announcement of a death in automatic writing—the question is, Who executes the movements—the subconscious self or the agent who sends the message? Similar uncertainty applies if the reception of a telepathic message is accompanied by telekinetic movements.

Frank Podmore, the author of *Apparitions and Thought Transference* (1894)—which deals with the accumulated evidence for telepathy—became the great exponent of the theory that all apparitions could be explained as “telepathic hallucinations.” F. W. H. Myers, on the other hand, was among the first to argue that telepathy was an insufficient explanation for **apparitions**. Being forced to concede that collective perception of phantasmal appearances called for something objective, he worked out a theory of “psychical invasion”—the creation of a “phantasmogenetic” center in the percipients’ surroundings.

The theory was midway between telepathic and spirit explanations, and it accounted for many freakish phantasmal manifestations for which no satisfactory solution had yet been offered.

Early in the twentieth century, the problem of whether to admit telepathy could occur in both the living and the dead plagued researchers. Apparitions of the dying border between telepathy with the living and telepathy from the dead. A similar phenomenon that lacks all the conditions for evidence of telepathy is visions of the dead appearing to the dying.

The strain on the telepathic theory grew with instances that made the acquisition of certain knowledge by telepathic process wildly improbable but were easily understood on the basis of the **survival** theory. The question was not only how certain information could have been acquired, but also why it was associated with definite personalities or disclosed in a personified form.

In the *Proceedings* of the Society for Psychical Research (vol. 35, 1926), **S. G. Soal** tells how, in a **séance** with **Blanche Cooper**, a voice came through, claiming to be his deceased brother. As proof of identity the voice told him that a year before in a playhut at home he had buried a lead disk which he would probably find if he dug there. Soal was satisfied that none of his brother’s surviving acquaintances knew of the incident, and dug and found the disk.

Nevertheless, he argued that this might have been a case of telepathic transmission in his brother’s earthly life, the knowledge having remained latent in his own subconscious mind. If yet another person had figured in the telepathic chain it would have been an example of the so-called three-way telepathy first advanced by **Andrew Lang** in his discussion of the case of the medium **Leonora Piper** (*Proceedings* of the Society for Psychical Research, vol. 15, pp. 48–51).

Hugh J. Browne’s book *The Holy Truth* (1876) contains the story of his two sons, who drowned. One, in a communication through the medium **George Spriggs**, told the detailed story of their fatal pleasure cruise and added that his brother’s arm had been torn off by a great shark. This information could not have been telepathically conveyed by anyone living, except by the shark, yet it was found to be true. The shark was caught two days later, and a man testified to **Sir Arthur Conan Doyle** that he cut the shark open and found an arm, part of a waistcoat, and a watch, which were identified as belonging to the dead youth. The watch had stopped at the exact hour at which the brothers were engulfed by the sea.

There are many cases on record in which missing wills and other lost property were found through alleged **spirit intervention**. **F. Bligh Bond**’s in *The Gate of Remembrance* (1920) records an incident in which an entire chapel was found. The Glastonbury Abbey was in ruins; every trace of the Edgar Chapel was lost, and very little was known about its location and pre-

cise dimensions. Nevertheless, in automatic writing a series of communications came through, giving detailed information. When excavations were undertaken in 1908, a year after the communications were received, the chapel was found. (For a critical view of this case see G. W. Lambert’s “The Quest of Glastonbury” in the *Journal* of the Society for Psychical Research, June 1966).

The personal element puts insurmountable obstacles in the way of telepathic explanation in the following case recorded by the psychical researcher **Ernesto Bozzano** in notes on the July 14, 1928, sitting at **Millesimo Castle**, Italy. An unknown voice, in Genoese dialect, addressed sitter Gino Gibelli, saying, “I am Stefano’s father. You must tell my son that I insist on his giving the message to Maria with which I entrusted him. He has not carried out my request in the slightest degree.” Signor Gibelli explained that he had been in Genoa a month before. In a **séance** there the father had communicated with the son and charged him with a message to his mother. Very probably the young man had not dared to carry out this request. Gibelli stated that he had completely forgotten the incident, that it had nothing to do with him personally and did not interest him in the slightest degree. He was not thinking of Stefano’s father, whom he did not know in life, and was unaware that the request that the father had made to his son had not been carried out.

Some aspects of spirit communication strongly suggest that telepathy was not the means by which the medium gained knowledge. Telepathy makes no allowance for false or confused information, and it does not explain the communicator’s loss of the concept of time, nor the individual style of the different spirit controls (i.e., the biblical manner of “Imperator,” or “George Pelham’s” impatience as he spoke through Leonora Piper). In spirit communications, names are often spelled inaccurately, giving, for instance, “Margaret” instead of “Maggie.” Telepathy cannot reveal coming events, and it cannot explain how the spirits of children, if recently dead, ask for their toys and act childishly, yet behave years later as adults although no such memory of them is retained in any living mind.

If a medium operated by means of telepathy, he would have to be omniscient. There is no need for the supposition of omniscience if a telepathic message may originate as well from the dead as from the living. Once this admission is made one can well understand the futility of the “brain wave” theory. A incarnate spirit has no physical brain. The message must come from the spirit and not from the percipient. If it may come from the spirit as an agent, it may be received by the medium’s spirit and transmitted to his brain.

The insufficiency of the telepathic explanation has also been demonstrated by hundreds of strange cross correspondences and newspaper and **book tests**.

Many post-mortem letters have been preserved by the Society for Psychical Research and will not be opened until after a communication revealing their contents comes through a medium after the writer’s death. It is unlikely that this evidence will ever be conclusive, since in one instance the content of the letter was revealed, apparently through telepathy, by the medium while the writer was still living. The telepathist may always argue that the contents of the letter were subconsciously transferred into another brain while the writer was preparing it.

As proof of survival, cross correspondences are far more conclusive, since the partial messages coming through several mediums are by themselves nonsensical and can only be explained away by the supposition of a conspiracy between several subconscious minds.

The Arguments of James H. Hyslop

Telepathy became a rival of the spirit theory because, according to **James H. Hyslop**, early twentieth-century head of the **American Society for Psychical Research**, of the word *transmission* in the original definition of telepathy. He preferred to define telepathy as “a coincidence excluding normal perception, between the thoughts of two minds.” It was the word trans-

mission, Hyslop said, that gave telepathy the implication that “it is a process exclusively between living people and not permitting the intervention of the dead, if the discarnate exist and can act on the living.”

Hyslop’s definition permits the employment of the term to describe the action of discarnate as well as incarnate minds. Hyslop further concluded, “We are not entitled to assume the larger meaning of telepathy to be a fact because we are not sure of its limitations. Here is where we have been negligent of the maxims of scientific methods and the legitimate formation of convictions.”

“Mediumistic phenomena,” he writes in his book *Contact with the Other World* (1919), “too often suggest the action of spirits, to be cited as direct evidence for telepathy. The possibility of spirits and the fact that an incident is appropriate to illustrate the personal identity of a deceased person forbids using it as positive evidence for telepathy. One can only insist that one theory is as good as the other to account for the facts.”

About selective telepathy, he argues:

“No evidence has been adduced. . . . and I do not see how it would be possible to adduce such evidence. Every extension of the term beyond coincidences between the mental states of two persons is wholly without warrant. The introduction of the assumption that this coincidence is due to a direct transmission from one living mind to another has never been justified, and as there is no known process whatever associated with the coincidences we are permitted to use the term only in a descriptive, not in an explanatory sense.

“There is no scientific evidence for any of the following conceptions of it: (1) Telepathy as a process of selecting from the contents of the subconscious of any person in the presence of the percipient; (2) Telepathy as a process of selecting from the contents of the mind of some distant person by the percipient and constructing these acquired facts into a complete simulation of a given personality; (3) Telepathy as a process of selecting memories from any living people to impersonate the dead; (4) Telepathy as implying the transmission of the thoughts of all living people to all others individually, with the selection of the necessary facts for impersonation from the present sitter; (5) Telepathy as involving a direct process between agent and percipient; (6) Telepathy as explanatory in any sense whatever, implying any known cause.

“The failures in experiments to read the present active states of the agent and the inability to verify any thoughts outside those states, in the opinion of science is so finite that its very existence is doubted, while the extended hypothesis requires us to believe in its infinity without evidence.

“As a name for facts, with suspended judgment regarding explanation, it is tolerable, but there can be no doubt that spirits explain certain facts, while telepathy explains nothing. At least as a hypothesis, therefore, the spiritistic theory has the priority and the burden of proof rests upon the telepathic theory.”

Dr. **Richard Hodgson** similarly concluded in his second report on the Piper phenomena: “Having tried the hypothesis of telepathy from the living for several years, and the spirit hypothesis also for several years, I have no hesitation in affirming with the most absolute assurance that the spirit hypothesis is justified by its fruits, and the other hypothesis is not.”

Telepathy—The Result of Spirit Agency?

Hyslop was not averse to the possibility that spirits might furnish the explanation of telepathy between the living. He stated that Myers saw this implication at the very outset of his investigations into telepathy. Hyslop said that only part of the story was told in the report on the experiments of Miss Miles and Miss Ramsden in long-distance telepathy (*Proceedings of the Society for Psychical Research*, vol. 21, pp. 60–93). Miles was an all-round psychic, and in her correspondence with Hyslop she disclosed that she could always tell when her telepathy was successful by the **raps** that she heard. She said she concen-

trated on the object Ramsden was to perceive until she heard raps. Raps are not telepathic phenomena, however, and carry an entirely different connotation.

Further, Hyslop stated that in communications through the medium Mrs. Willis M. Cleveland (also known as **Mrs. Smead**), the deceased Frank Podmore purported to say that telepathy was actually messages carried by spirits and that they could perform it instantly. Had Smead known Podmore, such a misstatement could not have occurred—Podmore always pressed the theory of telepathy between the living to the exclusion of spirits.

The purported spirit of F. W. H. Myers also made a strange allusion through the medium **Minnie Meserve Soule** (“Mrs. Chenoweth”), saying telepathy “all depended on the carrier.” When Hyslop asked for an explanation, the answer was: “Telepathy was always a message carried by the spirits.”

A more interesting and elaborate statement reportedly came from the spirit of **Margaret Verrall**:

“I said yesterday that I would write more about the telepathic theory as I now understand it. I am not sure of the passage of thought through space as I was once, and I had begun to question the method by which thought was transferred to brains before I came here, but you will recall that I had some striking instances of what seemed telepathy tapping a reservoir of thought direct, and the necessity for an intervening spirit was uncalled for; but there were other instances when the message was transposed or translated and the interposition of another mind was unquestionably true. I tried many experiments and I think you must know about them. I will say that I found more people involved in my work than I had known and there seemed more reason to believe that I was operated upon than that I operated, in other words, the automatic writing was less mine than I had supposed.”

The dividing line between **clairvoyance** and telepathy is vague. The telepathic message may take the form of visual or auditory sensation. If the content indicates future events, clairvoyance should be suspected. Past events may be both telepathic communications and the result of a reading by **psychometry**.

A constructive and evidential resumé of experiments in telepathy is given by **Walter Franklin Prince** in an appendix to the sixteenth *Bulletin* of the Boston Society for Psychical Research, published under the title “The Sinclair Experiments Demonstrating Telepathy” (1932).

Parapsychology and Telepathy

From the 1920s on, psychical researchers in both Great Britain and the United States investigated telepathy through intensive laboratory experiments. Card guessing was a favored testing tool, but it was not until the 1930s, after **J. B. Rhine** popularized the **Zener Cards**, a pack of five simple symbols (star, cross, circle, rectangle, and wavy lines), that statistical evaluation of experiments was simplified.

Using the Zener cards, experimenters attempted to obtain significant quantitative tests under laboratory conditions. In the experiments by C. W. Olliver with playing cards over some twenty thousand trials, a distinction was made between telepathy (between agent and percipient) and clairvoyance (perception without an agent).

In the modern period of parapsychological research, many aspects of telepathy have been investigated, including such questions as expectation, emotional incentives, and dream telepathy, in addition to the completion of many quantitative and qualitative experiments. So far researchers have not summarized their findings in a way that will definitely establish telepathy as a scientific fact, repeatable on demand. There is reasonable evidence that some telepathy has occurred under laboratory conditions, however.

Certain basic problems remain, such as the disparity in telepathic faculty between different percipients, and the problem of assessing spontaneous telepathy. In the former Soviet Union there was considerable interest in telepathy because of its possi-

ble practical applications, and experimenters gave special attention to methods of intensifying visualization on the part of the agent sending impressions to a percipient. In the United States researchers like **Andrija Puharich** have experimented with high-speed strobe lights on the closed eyes of subjects in order to heighten telepathic impressions.

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Telephone Calls (Paranormal)

The extraordinary claimed phenomenon of telephone calls from the dead, one of a variety of new forms of contact with the dead using modern technology, was raised by parapsychologists **D. Scott Rogo** and Raymond Bayless in their 1979 book *Phone Calls From the Dead*. Their research had been stimulated by a report in the September 1976 *Fate* Magazine from Don B. Owens of Toledo, Ohio, concerning his close friend Lee Epps. They had lived in the same neighborhood for years before Lee moved away and their contact became limited to occasional meetings or telephone calls.

On October 26, 1968 at 10:30 P.M., Don's wife Ethel answered a telephone call and immediately recognized the voice as that of Lee. He said: "Sis, tell Don I'm feeling real bad. Never felt this way before. Tell him to get in touch with me the minute he comes in. It's important, Sis." Ethel tried to ring him back but got no answer; neither did Don when he came in. That evening Don learned that Lee was in a coma in hospital, six blocks from their home and died at 10:30 P.M. It would have been impossible for Lee to have made the call himself in his condition, yet Ethel had immediately recognized his voice.

Although this case was purely anecdotal, without firm supporting evidence, Rogo and Bayless were sufficiently intrigued to follow up the phenomenon of "phone calls from the dead." After collecting a few cases, they wrote an article in the October 1977 issue of *Fate* Magazine titled "Phone Calls from the Dead?" More cases came to hand and led to a two-year investigation of the claimed phenomenon. It proved peculiarly difficult to establish in a manner acceptable to the present standards of **psychical research**, since the accounts dealt with spontaneous events, usually without the opportunity of rigid factual verification. Moreover, it was difficult to rule out coincidental hoaxes. Rogo and Bayless concluded, however, that such paranormal phone calls actually did occur and might even be more common than supposed.

A satisfactory theory to explain such cases presents difficulties. On the face of things, if one grants that mediumistic communication is possible through a **trumpet** at Spiritualist séances, or even by **direct voice**, the use of a telephone earpiece is hardly more far-fetched, but the prior ringing of the telephone announcing a call is another matter. Is there an actual **PK** manipulation of the telephone apparatus, or are the ringing tone and the voices actually in the subject's mind? Many individuals have experienced the hallucination of "phantom bells" when they think they hear a door bell or a telephone ringing but find no one there.

In some of the cases examined by Rogo and Bayless, it seemed that the call was placed in a normal way through an exchange that caused the phone to ring. In other cases the phone

calls appeared to be placed through long-distance operators. Some subjects reported hearing the familiar “click” at the end of the call as the communicator apparently hung up. Rogo and Bayless suggested PK-mediated electromagnetic effects and discussed the possible relevance to the related phenomenon of **Raudive voices** or **electronic voice phenomenon**.

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Teleplasm

An alternative term for **ectoplasm**.

Teleportation

The paranormal transportation of human bodies through closed doors and over a distance is a comparatively rare but still a thoroughly documented occurrence. It is a composite phenomenon fitting between **levitation** (frequently reported) and **apports** (objects which were frequently reported in séances in generations past but which were almost totally fraudulently produced). According to the testimony of the Bible, teleportation is by no means new in human experience. We find in Ezek. 11:1, “Moreover the spirit lifted me up, and brought me unto the East gate of the Lord’s house which looketh eastward.” Elijah, walking with Elisha, was carried away by a whirlwind. Habbakuk was carried from Judea to Babylon to bring food to Daniel in the lion’s den, then carried back to Judea through the air.

In the Acts of the Apostles 5:23, the warders of St. Peter’s prison testify: “The prison house we found shut in all safety, and the keepers standing before the doors; but when we opened we found no man within.” When St. Philip baptized the Ethiopian, the author of the Acts of the Apostles notes (8:39–40), “And when they were come up out of the water, the spirit of the Lord caught away Philip that the eunuch saw him no more. . . . But Philip was found at Azotus.” The distance between Gaza, the scene of the baptism, and Azotus was 30 miles.

Reports of this phenomenon reappeared very early in modern Spiritualism. **J. B. Ferguson** said from his observation of the **Davenport brothers**:

“From as good testimony as I have of any fact that I can accept without personal knowledge, I believe that these young men have been raised into the air to the ceilings of rooms, and have been transported a distance of miles by the same force and intelligence, or intelligent force, that has for 11 years worked in their presence so many marvels.”

In England, accounts of transportation were published in the Spiritualist press between 1871 and 1874 of **Agnes Guppy-Volckman**, **Charles Williams**, and **Frank Herne** (*Spiritual Magazine*, July 1871); of **Lottie Fowler** (*The Spiritualist*, March 15, 1872); and of **F. W. Monck** (*Spiritual Magazine*, 1875), the latter reportedly making an aerial journey from Bristol to Swindon.

Thomas Blyton writes in his reminiscences in *Light* (April 11, 1931):

“I was present on one occasion at a private home séance at Hackney in London, when without warning or preparation, in total darkness, Mr. Frank Herne was suddenly placed in the midst of the sitters; and after recovering from our surprise and resuming the séance, Mr. Herne’s overcoat, hat and umbrella were dropped on the table. John King, speaking in the direct voice, explained that his band of spirit people had found an unexpected opportunity to transport Mr. Herne from where he had been with friends, witnessing a theatrical play that evening; on his appearance at Hackney he was in a semi-conscious condition.”

Grave suspicion surrounds the mediumship of Herne and Williams, however, the latter being exposed in **fraud** on two oc-

casions. In 1876 Monck was imprisoned after his fake **materializations** were discovered.

Very little evidential value can be attached to the episode in Catherine Berry’s *Experiences in Spiritualism* (1876), according to which, at the studio of **Frederick A. Hudson**, the spirit photographer, between the hours of 2 and 5 P.M., in the presence of Frank Herne and herself:

“Mr. Williams was seen to descend from the roof of the studio; he fell on the ground very gently. I do not think he was hurt, but sadly frightened. The spirit ‘John King’ was rather vexed with him for not obeying a summons to come into the studio, and told Mr. Williams that this putting him through the roof bodily was done as a punishment, and he hoped it would teach him not to disobey in the future. We all went immediately to see if there was an opening in the roof, but there was none, and the boards had all the appearance of not having been disturbed.”

Guppy-Volckman’s transportation must also be called into question. It occurred on June 3, 1871. There were ten witnesses, including the two fraudulent mediums, Williams and Herne, and eight sitters. It was a sequel to Herne’s previous questionable transportation to Guppy-Volckman’s house. In answer to a witty expressed wish of a sitter, in a moment of time Guppy-Volckman was apparently carried bodily from her home in Highbury (North London) to the house of Williams on Lamb’s Conduit Street (West Central London), a distance of over three miles.

The case was the occasion of much facetious comment in the daily press. *The Echo* printed the only serious report. The story was summed up on the basis of the sitters’ written testimony by Abraham Wallace in *Light* (1918, p. 259) as follows:

“Neither door nor window could have been opened without the admission of light. After various phenomena usual in dark séances had taken place someone asked Katie King, one of the controls, to bring something. Another member of the circle observed, in a joking sort of way, ‘I wish you would bring Mrs. Guppy.’ Upon which a third remarked: ‘Good gracious, I hope not, she is one of the biggest women in London.’ Katie’s voice at once said ‘I will, I will, I will.’ Then John’s voice was heard to exclaim, ‘Keep still, can’t you?’ In an instant somebody called out: ‘Good God, there is something on my head’ simultaneously with a heavy bump on the table and one or two screams. A match was struck, and there was Mrs. Guppy on the table with the whole of the sitters seated round it closely packed together as they sat at the commencement. Mrs. Guppy appeared to be in a trance, and was perfectly motionless. Great fears were entertained that the shock would be injurious to her. She had one arm over her eyes, and was arrayed in a loose morning gown with a pair of bedroom slippers on, and in a more or less décolleté condition. When telling me the story, Mrs. Volckman very naturally said how much she disliked having been brought in such a state into the presence of strangers. There was a pen in one hand, which was down by her side. From the first mention of bringing her to the time she was on the table three minutes did not elapse. It seems that Mrs. Guppy had a pen in one hand and an account book in the other. She had been making up her weekly accounts and had just written the word ‘onions,’ the ink still being wet on the page.”

After Guppy-Volckman had shaken off the effect of the shock, the séance was continued with her presence. During this part of the séance, her boots, hat, and clothes arrived from her home, as well as lots of flowers. Both Herne and Williams were levitated and disappeared in turns.

After the séance one Mr. Harrison, editor of *The Spiritualist*, together with three of the sitters, offered to escort Guppy-Volckman to her home. Then their inquiries convinced them that Guppy-Volckman was really sitting in the room with Miss Neyland, writing her accounts at the time that one of the séance sitters wished her to be brought. Her husband also bore testimony to the fact that his wife, shortly before her disappearance,

had been up to the billiard room where he was playing with a friend. This visitor corroborated his statement.

Regarding this visit of inquiry, **Frank Podmore** states in his book *Modern Spiritualism* (1902):

“They there learnt from Miss Neyland, a friend of Mrs. Guppy’s, who had come out as a medium under her auspices, that an hour or two previously she had been sitting with Mrs. Guppy near the fire making up accounts when suddenly looking up she found that her companion had disappeared, leaving a slight haze near the ceiling.”

The report of this marvelous phenomenon gave rise to repetitions.

In another case, the authenticity of which is difficult to establish, the subject of transportation was a sitter in Guppy-Volckman’s house. His name was Henderson. Ten sitters held the séance on November 2, 1873. Suddenly it was discovered that Henderson broke the séance chain and disappeared. The doors and windows of the room were locked. About the same moment of his disappearance, he was discovered at a distance of a mile and a half in the backyard of the house of his friend, Mr. Stoke. Nine people noticed his sudden arrival. The night was wet. His boots and clothes were “almost” dry.

There is one transportation case associated with **William Eglinton** (also cited as a fraudulent medium). It occurred on March 16, 1878, at Mrs. Makdougall Gregory’s house. Two other mediums, **Arthur Colman** and **J. W. Fletcher**, were present with five sitters. One of the sitters suggested that Colman should be taken through the ceiling. Almost immediately Eglinton disappeared. The noise of a violent bump was heard and Eglinton was found in the room above on the floor in a trance.

Several cases were put on record in the first years of the present century. The story of one is recounted in the *Annals of Psychic Science* (vol. 9). The place was San Jose, Costa Rica, the date between 1907 and 1909 and the persons concerned were the children of Buenaventura Corralès. The oldest child, **Ophelia Corralès**, was 18 years old. There were two younger sisters and a brother. Separately and together the children frequently vanished from the séance room, found themselves in the garden and returned, to their great delight, in the same mysterious manner. To quote from the account of Alberto Brenes, a professor at the Law Academy:

“A few minutes passed in absolute silence. Suddenly we heard knocks coming from the pavilion; we turned up the gas and found the children were no longer there. The doors were examined and found to be completely closed. Two persons were deputed to look for the children. When the door of the room was opened they were found standing in a row, talking and laughing at what had taken place.

“They said that they had been brought there, one by one; first little Flora, then Berta, and finally Miguel—their respective ages being seven, twelve and ten years.

“We then asked them how they had been carried and they replied that they had felt a pressure under the arms, then they were lifted up in the air and placed where they were found, but they could not tell us anything more.

“The two investigators then asked the spirits to repeat the translation in the reverse direction; they recommended the children to remain silent where they were, and locking the door, returned to the séance room to give an account of what had happened.

“We locked the séance after taking the necessary precautions of locking the doors. Then ‘Ruiz’ came and after recommending all to keep up their spirits, said in a clear and energetic voice: ‘Let the children come.’ Immediately one of them called out: ‘We are here.’ The light was turned up and the three children appeared in a line in the same order in which they had been previously found. On this occasion all three had been transported at the same time.”

Again, we must add, considerable suspicion surrounds the mediumship of Ophelia Corralès.

Joseph Lapponi, medical officer to Popes Leo XVII and Pius X, recorded in his *Hypnotism and Spiritism* (1906) the case of the **Pansini brothers**, Paul and Alfred, eight and ten years old respectively. They experienced mysterious transportation in a half hour from Ruvo to Molfetta. Another time, at 12:30 P.M., they disappeared from Ruvo and at one o’clock found themselves on a boat at sea near Barletta, making towards Trinitapoli. Once they disappeared from the square of Ruvo and found themselves, ten minutes later, before the house of their uncle Jerome Maggiore in Trani. Several other mysterious flights took place to Gios, Biseglie, Mariotta, and Terlizzi. Once they disappeared in Bishop Berardi’s presence while he was discussing these phenomena with their mother. The windows and doors were closed. In another volume, *Spedizione e Spiriti*, the same author told of the flying brothers of Bari who could transfer themselves over a distance of 45 kilometers in 15 minutes.

Henry Llewellyn had a series of sittings with the medium **F. G. F. Craddock** at Burslem, Staffs. The medium sat in a corner of the room from which a door led into a cellar beneath. The cellar door was completely covered with a curtain tacked around the opening, so that any disturbance there would have been at once detected. The curtains were drawn over the medium.

Some time later, the medium was discovered in a cataleptic state suspended horizontally across the top of the curtained corner of the room, with his feet and head lodged on each end of about two inches of boarding. The curtain was opened so that all present could see the sight for themselves, and then closed in the hope that the medium would be put safely on the floor again. Hearing no movement for some time the curtain was opened again, when to the bewilderment of the experimenters it was found that Craddock was gone. The cellar door and its curtain were undisturbed. Shortly afterward they heard someone moving about in the next room; when the door of that room was unlocked, the medium walked out of it with his hands still tied behind him. On another occasion Craddock was found to be missing and was discovered in the bedroom directly over the place in which they were sitting. This case must also be treated with reserve, since Craddock was also exposed in fraud on several occasions.

A report of Willi Reichel’s experiences with **C. V. Miller**, the California materialization medium, as given in *Psychische Studien* (January–February 1906) states:

“‘Betsy,’ the principal control of Mr. Miller, called Herr Reichel first into the cabinet in order that he might assure himself of the presence of the medium asleep. He examined all again and considers it impossible that the medium could have quitted the cabinet in a normal way; in front of the curtains were seated the 27 persons who formed the circle on that evening, and the windows looked out on a much frequented street. The weather, moreover, was very windy and wet, and it would have been impossible, he says, to open a window without causing a current of air to be felt at once. After about four minutes ‘Betsy’ told him to go with three other persons to the first floor and Mr. Miller’s housekeeper gave them the keys. They found the medium breathing heavily on a chair; they brought him back into the séance room, where he awoke, remembering nothing.”

Franz Hartmann, the well-known Theosophist and writer on occultism, employed the term “magical metathesis.” In *Occult Review* (July 1906), he quoted the case of a Dr. Z., of Florence, a friend of his, who was reportedly transported from Livorno to Florence (100 kilometers) in 15 minutes and deposited in a closed room.

Stepping into the realm of occult magic, the book of Harry de Windt, *From Paris to New York by Land* (1904), may be cited for an ancient transportation case in which a medicine man, while he was closely watched, disappeared from a tent and was found in an unconscious condition in a tent half a mile away.

The medium **Ada Besinnet** was said to have been several times the subject of transportation, but there is no evidential

record of the feat. Reporting on the Polish medium **Franek Kluski** in *Psychic Science* (October 1925, p. 214), one Professor Pawlovski writes:

“The most extraordinary case related to me by the members of the circle is that of Mr. Kluski having been fetched by the apparitions, or disappearing from the sealed and locked séance room. The astonished sitters found him in a rather distant room of the apartment quietly sleeping on a couch. I report the case upon the responsibility of my friends, whom I have no reason to distrust.”

Harald Nielsson states in *Light* (November 1, 1919), in an account of his experiences with **Indridi Indridason**, the Icelandic medium:

“We have had on several occasions the experience of matter being brought through matter, and one evening the medium herself was taken through the wall into a room which was locked and in darkness. This sounds incredible, but many things occur in the presence of physical mediums which must seem absurd to men who have not themselves investigated them. But they are nevertheless true.”

In *Psychic Research* (March 1930), an account was published by **Harry Price** and H. Kohn of the **poltergeist** persecution of an Indian boy, Damodar Ketkar, of Poona, India. According to Kohn, who was a lecturer in languages at the governmental Deccan College (Bombay University), Poona, the following transportation case occurred in April 1928 during the most violent period of the manifestations:

“At 9:45 A.M. on April 23, my sister says in a letter, the elder boy (his brother, Ramkrishna Bapat) suddenly materialised in front of [her]. . . . He looked bright but amazed, and said ‘I have just come from Karjat.’ He didn’t come through any door. My sister describes the posture of the boy as having been most remarkable. When she looked up from her letter-writing she saw him bending forward; both his arms were hanging away from his sides, and the hands hanging limp—his feet were not touching the floor, as she saw a distinct space between his feet and the threshold. It was precisely the posture of a person who has been gripped round the waist and carried, and therefore makes no effort but is gently dropped at his destination.”

This account is unique, as in no other case was the actual arrival of the transported individual seen.

Two accounts of transportation are to be found in the amazing case of **Carlos Mirabelli**, the South American medium. On the basis of the original Portuguese documents, psychical researcher **E. J. Dingwall**, in *Psychic Research* (July 1930), recounts:

“. . . the transportation of the medium from the railway station at Luz [São Paulo] to the town of S. Vincente, a distance of some 90 kilometers. The report states that at the time the medium was at the station at Luz in company with a number of people and was intending to travel to Santos. Shortly before the train started he suddenly disappeared to the astonishment of everybody, his presence in S. Vincente being ascertained 15 minutes later by telephone, it being proved that he was met in the town exactly two minutes after his disappearance. . . . On one occasion when the medium had been secured in his arm-chair by means of various ligatures he vanished utterly from his position, the doors and windows remaining both locked and firmly secured. Five sitters remained in the séance room whilst the rest went in search of the missing man. He was soon discovered in a side room lying in an easy chair and singing to himself.”

A well-documented case was the transportation of **Marquis Carlo Centurione Scotto**, at Millesimo Castle, on July 29, 1928. Psychical researcher **Ernesto Bozzano** reported on his investigation of the case in *Luce e Ombra* (September–October 1928). It can be summarized as follows:

During the course of the sitting, the medium Marquis Centurione Scotto exclaimed in a frightened voice: “I can no longer feel my legs!” The gramophone was stopped. An interval of death-like silence followed. The medium was addressed,

without answer, then felt for. His place was empty. The sitters turned on the red light. The doors were still securely locked with the key on the inside but the medium had disappeared.

All the rooms of the castle were searched without result. Two and a half hours passed when it occurred to the sitters to ask Gwendolyn Kelley Hack to try and get into communication, through automatic writing, with her spirit guide “Imperator.” After several attempts in which the sitters were only told, “Do not be anxious, we are watching and guarding” and that the “medium is asleep,” the correct information came through: “Go to the right, then outside. Wall and Gate. He is lying—hay—hay—on soft place.” The communication was signed by the cross of “Imperator.”

The place indicated a granary in the stable yard. The great entrance door was locked, and the key was not in the lock. They ran back to fetch it and, entering, found a small door that had been previously overlooked. This door was also locked, but the key was in the keyhole on the outside. They opened it with the greatest caution. On a heap of hay and oats, the medium was comfortably lying, immersed in profound sleep. When he first regained consciousness and found himself lying in the stable he feared that he had gone out of his mind and burst into tears.

The authenticity of the phenomenon was unexpectedly confirmed by a message from New York from the spirit guide “Bert Everitt,” who, manifesting in a sitting with the medium **George Valiantine**, referred to the Millesimo experiments and stated “that he had helped Cristo d’Angelo [the spirit guide] to carry out the phenomenon of the transport of the medium into the granary.” This was received a whole month before a report of the case had been published in Italy or elsewhere.

The marquis himself described his impressions as follows:

“At this instant I could not feel my legs any more, having the impression of going into trance. I asked Fabienne for her hand, which I took willingly to reassure myself. After having taken the hand I felt something descending over my brain and my face—and I felt myself light . . . light . . . light . . . but of such lightness . . . I felt myself as if fainting and I . . . Then I recall nothing more. Nothing, nothing.”

Many cases have been reported in the hagiographic literature of the transportation of saints, and sometimes their bilocation (simultaneous appearance in different places over a great distance) is noted. (See **Gambier Bolton; Psychic Force**)

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Telergy

Term used by psychical researcher **F. W. H. Myers** to denote the force that is manifest in **telepathy** and perhaps in other **supernormal** operations.

Telesomatic

Term used by psychical researcher **Alexander N. Aksakof** for **materialization**.

Telesthesia

Perception from a distance through psychic rapport with the place or environment. It is less than **clairvoyance** since it is restricted to the perception of material things or conditions. The word was coined by psychical researcher **F. W. H. Myers**

in 1882 to express sensation at a distance after it was found that the communication between distant persons is not a transference of thought alone, but also of emotion, of motor impulses, and of many impressions not easy to define.

Frequent instances were described during World War I. The experience of a Mrs. Fussey of Wimbledon on November 4, 1914, was typical. At home she suddenly felt in her arm the sharp sting of a wound. She jumped up and cried. There was no trace of an injury. Fussey continued to suffer pain and exclaimed: "Tab [her soldier son] is wounded in the arm. I know it." On the following Monday, confirmation arrived.

Telluric

M. Benedict's term for the **rhabdic force** that presumably moves the **divining rod**.

Tellurism

A name applied by Dietrich G. Kieser (1779–1862) to **animal magnetism**. He was one of the early scientific investigators who supported the reality of the phenomenon and drew attention to its legal aspects. "**Téméraire**," **Charles** (or **Charles the Bold**) (1433–1477)

Duke of Burgundy (1467–1477) in the fifteenth century. During his reign the state enjoyed its height of political, economic, and cultural power. According to legend, he disappeared after the battle of Morat on June 22, 1477, when he was defeated. It was said by his chroniclers that he was carried off by the devil; others maintained that he had withdrawn to a remote spot and become a hermit.

More sober accounts state, however, that he perished in the battle and that his mutilated body was discovered several days later. Charles was introduced into two novels by Sir Walter Scott—*Quentin Durward* and *Anne of Geirstein*. The latter novel contains an account of the battle of Nancy, before the fatal encounter at Morat.

Temperature Changes

Marked changes of temperature sometimes occur in the séance room, usually a sudden lowering. (See also **Winds**)

Templars

The Knights Templars of the Temple of Solomon were a military order founded by Hugues de Payns of Burgundy and Godefroi de St. Omer for the purpose of protecting pilgrims journeying to the Holy Land. They were soon joined by other knights; a religious chivalry speedily gathered around this nucleus. Baldwin I, king of Jerusalem, gave them as headquarters a portion of his palace, contiguous to a mosque that tradition asserted was part of the Temple of Solomon, and from this building they took their name.

One of the purposes of the society was to convert and render useful knights of evil living. So many of these entered the order as to bring it under the suspicion of the church, but there is every reason to believe that its founders were instigated by pious motives. The fact that they lived in a condition near poverty, notwithstanding the numerous rich gifts that were showered upon them, is the best evidence of their motivations.

They had properly constituted officials, a grand master, knights, chaplains, sergeants, craftsmen, sensechals, marshals, and commanders. The order had its own clergy, who like other clergy in orders were exempt from the jurisdiction of diocesan rule, and its chapters were held as a rule in secret. The dress of the brotherhood was a white cloak with a red cross for unmarried knights, and a black or brown cloak with a red cross for the others. The discipline was very strict and the food and clothing rough and not abundant.

By the middle of the twelfth century, the new order had firm footing in nearly all the Latin kingdoms of Christendom. Its power grew, and its organization became widespread. It formed a nucleus of the Christian effort against the paganism of the east. Its history may be said to be that of the Crusades. Moreover it became a great trading corporation, the greatest commercial agency between the east and west, and as such amassed immense wealth.

On the fall of the Latin kingdom in Palestine, the Templars were forced to withdraw from that country. Although they continued to harass the Saracen power, they made little headway against it, and in reality appeared to have undertaken commercial pursuits in preference to those of a more warlike character.

The Attack Upon the Templars

When the Temple was at the high point of its power, its success aroused the envy and avarice of Philip IV of France (1285–1314), who commenced a series of attacks upon it. Pope Clement V, who was devoted to Philip's interests, denounced the order for heresy and immorality and gave Philip his chance.

For several generations before this time, rumors had been circulating concerning the secret rites of the Templars, which were assisted by the very strict privacy of their meetings. They were usually held at daybreak with closely-guarded doors. It was alleged that the most horrible blasphemies and indecencies took place at these meetings, that the cross was trampled underfoot and spat upon, that an idol named **Baphomet** (*Baphemetios*, baptism of wisdom) was adored, or even that the devil in the shape of a black cat appeared. Other tales told of the roasting of children, and the smearing of the idol with their burning fat. And even wilder rumors spread through the uneducated populous.

A certain Esquian de Horian pretended to betray the "secret" of the Templars to Philip, and they were denounced to the Inquisition. Jacques de Molay, the grand master, who had been called from Cyprus to France, was arrested with 140 of his brethren in Paris and thrown into prison. A universal arrest of the Templars throughout France followed. The wretched knights were tortured *en masse*, as was usually the case, and confessed to the most grotesque crimes. The most damning confession of all was that of the grand master himself, who said that he had been guilty of denying Christ and spitting upon the cross, but repudiated all charges of immorality in indignant terms.

The process dragged on slowly for more than three years, in consequence of the jealousies that arose among those interested in its prosecution. The pope wished to bring it entirely under the jurisdiction of the church, and to have it decided at Rome. The king, on the other hand, mistrusting the pope, resolved on the destruction of the order so that none but himself should reap advantage from it. He decided it should be judged at Paris under his own personal influence.

The prosecution was directed by his ministers, Nogaret and Enguerrand de Marigny. The Templars asserted their innocence and demanded a fair trial, but they found few advocates who would undertake their defense. They were subjected to hardships and tortures, which forced many of them into confessions dictated to them by their persecutors.

During this interval, the pope's orders were carried into other countries, authorizing the arrest of the Templars and the seizure of their goods. Everywhere the same charges were brought against them. The same means of imprisonment and torture were used to procure their condemnation, although they were not subjected to the same severity as in France.

The Destruction of the Order in France

At length, in the spring of 1316, the grand process was opened in Paris. An immense number of Templars, brought from all parts of the kingdom, underwent a public examination. A long act of accusation was read: they denied Christ (and

sometimes they denied expressly all the saints) declaring that he was not God truly but a false prophet and that they had no hope of salvation through him; they always, at their initiation into the order, spat upon the cross, and trod it under foot (they did this especially on Good Friday); they worshiped a certain cat, which sometimes appeared to them in their congregation; they did not believe in any of the sacraments of the church; they took secret oaths which they were bound not to reveal; the brother who officiated at the reception of a new brother kissed the naked body of the latter, often in a very unbecoming manner; each different province of the order had its idol, which was a head, having sometimes three faces, and at others only one, or sometimes a human skull; they worshiped these idols in their chapters and congregations, believing that they had great power; they girt themselves with cords, with which these idols had been superstitiously touched; those who betrayed the secrets of their order, or were disobedient, were thrown into prison and often put to death; they held their chapters secretly and by night, and placed a watch to prevent them from any danger of interruption or discovery; and they believed the grand master alone had the power of absolving them from their sins.

The publication of these charges, and the agitation that had been deliberately fomented, created such horror throughout France that the Templars who died during the process were treated as condemned heretics. Burial in consecrated ground was refused to their remains.

A great number of knights agreed to the general points of the formula of initiation. It seems possible that they denied Christ and spat and trod upon the cross. The alleged words of the denial were "Je reney Deu" or "Je reney Jhesu," repeated thrice. Most of those who confessed having gone through this ceremony declared that they did it with repugnance and spat beside the cross, not on it. The reception took place in a secret room with closed doors; the candidate was compelled to take off part or (in rare instances) all of his garments, and then he was kissed on various parts of the body.

One of the knights examined, Guisard de Marzici, said he remembered the reception of Hugh de Marhaud, of the diocese of Lyons. He saw him being taken into a small room, which was closed up so that no one could see or hear what took place within. After some time, he was let out; he was very pale and looked as though he were troubled and amazed. In conjunction with these strange ceremonies, however, there were others that showed a reverence for the Christian church and its ordinances, a profound faith in Christ, and the consciousness that the partaker of them was entering into a holy vow.

The historian Jules Michelet (1798–1874), who carefully investigated the materials relating to the trial of the Templars, suggested an ingenious explanation for these anomalies. He imagined that the form of reception was borrowed from the figurative mysteries and rites of the early church. The candidate for admission into the order, according to this notion, was first presented as a sinner and renegade; in the example of St. Peter, he denied Christ. This denial was a sort of pantomime, in which the novice expressed his reprobate state by spitting on the cross. The candidate was then stripped of his profane clothing, received through the kiss of the order into a higher state of faith, and re-dressed with the garb of its holiness. Forms like these would be easily misunderstood in the Middle Ages and their original meaning soon forgotten.

Another charge in the accusation of the Templars seems to have been proved by the depositions of witnesses, namely the idol or head which they were said to have worshiped; the real character or meaning of which it was difficult to explain. Many Templars confessed to having seen this idol, but as they described it differently, it must be supposed that it was not in all cases represented under the same form. Some said it was a frightful head, with long beard and sparkling eyes; others said it was a man's skull; some described it as having three faces; some said it was of wood, and others of metal; one witness described it as a painting (*tabula picta*) representing the image of

a man (*imago hominis*), and said that when it was shown to him, he was ordered to "adore Christ his creator."

According to some it was a gilt figure, either of wood or metal, while others described it as painted black and white. According to another deposition, the idol had four feet. The one belonging to the order at Paris was said to be a silver head with two faces and a beard. The novices of the order were told to regard this idol as their savior. Deodatus Jaffet, a knight from the south of France, deposed that the person who performed the ceremonies of reception showed him a head or idol. It appeared to have three faces. The person from the ceremonies said, "You must adore this as your savior, and the savior of the order of the Temple," and then Jaffet was made to worship the idol, saying, "Blessed be he who shall save my soul." Cettus Ragonis, a knight received at Rome in a chamber of the palace of the Lateran, gave a somewhat similar account.

Many other witnesses spoke of having seen these heads, which, however, were perhaps not shown to everybody. The greatest number of those who spoke on this subject said they had heard others speak of the head, but that they had never seen it themselves. Many of them declared their disbelief in its existence. A friar minor deposed in England that an English Templar had assured him the order had four principal idols: one at London in the sacristy of the Temple, another at Bristellham, a third at Brueria (Bruern in Lincolnshire), and a fourth beyond the Humber.

Baron von Hammer-Purgstall indicated that Gnosticism was the secret doctrine of the Temple. His important essay *Mysterium Baphometis Revelatum* (The Mystery of Baphomet Revealed) was published in vol. 6 of *Fundgraben des Orients* (Vienna, 1811). The suggestion of Baphomet being related to the rituals of Ophite and Gnostic heresies has some plausibility.

The confessions with regard to the mysterious cat were much rarer and more vague. Some Italian knights confessed that they had been present at a secret meeting of 12 knights held at Brindisi. There a grey cat suddenly appeared among them and they worshiped it. At Nismes, some Templars declared they had been present at a chapter at Montpellier at which the demon appeared to them in the form of a cat and promised them worldly prosperity. They added that they saw devils in the shape of women. An English knight, who was examined at London, deposed that in England they did not adore the cat or the idol to his knowledge, but he had heard it positively stated that they worshiped the cat and the idol in parts beyond the sea. English witnesses deposed to other acts of "idolatry."

Such accounts suggest the witchcraft accounts of the appearance of the devil at what were basically pagan rituals. Agnes Lovecote stated she had heard that at a chapter held in Dineslee (Dynesley, in Hertfordshire), the devil appeared to the Templars in a monstrous form. It had precious stones for eyes, which shone so bright that they illuminated the whole chapter; the brethren, in succession, kissed him on the posteriors and marked there the form of the cross. She was told that one young man, who refused to go through this ceremony, was thrown into a well, and a great stone was cast upon him.

Another witness, Robert de Folde, said he had heard that 20 years ago, in the same place, the devil came to the chapter once a year. He flew away with one of the knights, whom he took as a sort of tribute. Two others stated that certain Templars confessed to them that at a grand annual assembly in the county of York, the Templars worshiped a calf. All this is mere hearsay, but it shows the popular opinion of the conduct of the order.

A Templar examined in Paris, named Jacques de Treces, said he had been informed that at secret chapters held at midnight, a head appeared to the assembled brethren, and "had a private demon, by whose council he was wise and rich."

The wretched aim of King Philippe was successful. He seized the whole treasure of the temple in France and became rich. Those who ventured to speak in defense of the order were browbeaten and received little attention. Torture was em-

ployed to force confessions. Fifty-four Templars who refused to confess were carried to the windmill of St. Antoine, in the suburbs of Paris, and there burned. Many others, among whom was the grand master himself, were subsequently brought to the stake. After having lasted two or three years, the process ended in the condemnation and suppression of the order; its estates were given in some countries to the knights of St. John.

It was in France that the persecution was most cruel. In England, the order was suppressed, but no executions took place. Even in Italy, the severity of the judges was not everywhere the same. In Lombardy and Tuscany the Templars were condemned, while they were acquitted at Ravenna and Bologna. They were also pronounced innocent in Castile; in Arragon they were reduced by force only because they had attempted to resist by force of arms. In Spain and Portugal they only gave up their own order to be admitted into others. The pope was offended at the leniency shown towards Templars in England, Spain, and Germany. The Order of the Temple was finally dissolved and abolished, and its memory branded with disgrace.

Some of the knights were said to have remained together and formed secret societies. The result, however, was much the same everywhere. Convicted of heresy, sorcery, and many other abominations, many of the wretched Templars were punished with death by fire, imprisonment, and their goods reverted to the various crowned heads of Europe. Nearly all of these nobles followed the greedy example of Philip of France.

Jacques de Molay, the grand master, was brought out onto a scaffold erected in front of Notre Dame in Paris and asked to repeat his confession and receive a sentence of perpetual imprisonment. He flared into sudden anger and recanted all he had said, protesting his innocence; he was sentenced to burn. De Molay summoned the pope and the king with his dying breath; he waited to meet them before the bar of Heaven. Both of these dignitaries shortly afterwards died and it remained in the public mind that the outcome of the grand master's **summons** seemed to have proved his innocence.

There is every reason to believe there was some foundation for the charges of heresy made against the Templars. Their intimate connection with the East and the long establishment of the order had in all probability rendered their Christianity not quite so pure as that of Western Europe. Numerous treatises have been written for the purpose of proving or disproving the Temple heresy, to show that it followed the doctrines and rites of the Gnostic Ophites of Islam, that "Baphomet" was merely a corruption of "Mahomet," and it has been collated with various other eastern systems.

Hans Prutz furthered the view of the rejection of Christianity in his book *Geheimlehre und Geheimstatutendes Tempelherren-Ordens* (1879) in favor of a religion based on Gnostic dualism, and at once raised up a host of critics.

But many defenders of the order followed, and it was proved in numerous instances that the confessions wrung from the Templars were the result of extreme torture. In a number of cases they were acquitted in Castile, Aragon, Portugal, and in many German and Italian centers. It has also been shown that the answers of a number of the knights under torture were practically dictated to them. In England, out of 80 Templars examined, only four confessed to the charge of heresy, and of these, two were apostates.

The Templars were also the victims of their own arrogance and commercial success, which excited the avarice their enemies and the superstitious ignorance and hatred of their contemporaries. There has been a steady stream of writings on the Templars, especially in the last two centuries. Contemporary writers on the order have agreed that charges of witchcraft and homosexuality directed against the order were basically lies spread to hide Philip's motives.

Modern Templarism

It has been asserted that on the death of Jacques de Molay, a conspiracy was formed by the surviving Templars. The con-

spiracy had for its ends the destruction of papacy and the various kingdoms of Europe. This tradition was supposedly handed on through generations of initiates through such societies as the **Illuminati** and the **Freemasons**, who in the end brought about the French Revolution and the downfall of the French throne.

After the French Revolution, people claimed the Templar tradition and founded several neo-Templar organizations that spread through the French-speaking world. In 1805 a Frenchman, Bernard-Raymond Fabr e-Palpret, founded a reconstituted Templar order with himself as the head. He also created a gnostic church to compete with Roman Catholicism and consecrated Ferdinand-Francois Chatel as the first bishop. After the death of Fabr e-Palpret in 1838, the order split. It developed even more factions in every generation. At present more than 30 operate in France, Switzerland, Belgium, and Quebec. One of these neo-Templar groups, the Solar Temple, became the subject of interest when nearly 50 of its members were murdered in Switzerland in 1994. Apparently they were killed by their leaders, who then killed themselves.

A second neo-Templar tradition began in Germany in the 1890s with the founding of the **OTO**, the *Ordo Templi Orientis* (or Order of the Eastern Temple), which spread from Germany to German-speaking Switzerland and through **Aleister Crowley** to Great Britain and the United States.

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Temple Beautiful

Temple Beautiful is a **channeling** group currently headquartered in South Africa. It was founded in the United States by Iona Linda Day who began to channel **St. Germain** and other of the ascended masters associated with the **Theosophical Society** and the "I Am" Religious Activity. Day passed the leadership of the group to a woman named Phaeryn. In the 1980s, tapes of Day's and Phaeryn's channeled messages were received in South Africa by Mienke Riemens, a resident of Rondebosch, a suburb of Cape Town. Riemens held meetings in her home where she played the tapes for those assembled.

At one point in the early 1990s, Phaeryn visited South Africa and gave a channeled reading to Chris Erasmus, a young man who had joined the group around 1990. During the reading, St. Germain asked Erasmus to be his channel in South Africa. He began channeling in 1994 and has established special contact with St. Germain and Serapis Bey. Prior to joining the group, he had been on a spiritual search that had led him to **transcendental meditation**. Shortly after Erasmus began channeling, the group outgrew the space in the Riemens' home and moved to Erasmus' home. The growth of the work in the late 1990s has led the group to build a separate temple facility.

The Temple Beautiful is organized as a mystery school. It is designed to assist people in making a connection to their higher self and places initiates in a position to receive direct guidance.

Temple Beautiful is located in suburban Cape Town.

Sources:

Erasmus, Chris. "A Mystery School in the Suburbs." *Odyssey* 23, no.4 (August 1999): 10–14.

Temple Church (London)

The Church of the Knights **Templars** in London, consisting of two parts, the Round Church and the Choir. The Round Church (transition Norman) was built in 1185. The Choir (early English style) was finished in 1240.

Hargrave Jennings, in his book *The Rosicrucians, their Rites and Mysteries* (1870), states that the Temple Church in London presents many mythic Rosicrucian figures. One figure signifies the Virgin Mary, and displays the cross as rising like the pole or mast of a ship (*argha*) out of the midst of a crescent moon (*navis biprora*), curved at both ends.

The staff of the grand master of the Templars displayed a curved cross of four splays, or blades, red upon white. The eight-pointed red Buddhist cross was also one of the Templar ensigns.

The church's arches abound with stars with wavy or crooked flames. The altar at the east end of the Temple Church has a cross on a field of wavy stars; to the right is the Decalogue, surmounted by the initials A.O. (alpha and omega); on the left are the monograms of the Saviour, I.C., X.C.; beneath is the Lord's Prayer. The winged horse, or Pegasus, is the badge of the Templars.

The tombs of the Templars, disposed around the circular church in London, are of that early Norman shape called *dos d'ane*; their tops are triangular; the molding passes through the temples and issues out of the mouth and horned skull of a mask. The head at the top is shown in the cover of the tomb. There is much hidden meaning in every curve of these Templar tombs.

Temple of Set

The Temple of Set emerged during the period of internal discord that almost destroyed the **Church of Satan** in the early 1970s. In 1972, **Michael Aquino**, an officer in the U.S. Army and a priest in the church, critiqued the authoritarian leadership of church founder **Anton LaVey** as well as his understanding of Satanism. Claiming LaVey to be an atheist who did not believe in the literal existence of Satan, Aquino left the church. Three years later, in response to Aquino's invocation, Satan appeared under the guise of Set, the ancient Egyptian deity. Set gave Aquino a mandate in the form of a book, *The Book of Coming Forth by Night*, which authorized Aquino to found the Temple of Set as the Church of Satan's successor. The temple is dedicated to Set, the corrupted legends of whom became the basis of the Christian devil.

The temple teaches that the universe is a nonconscious environment possessed of mechanical consequences. However, the deity Set can on occasion violate the laws. Over the millennia, Set has altered the genetic makeup of human beings in order to produce an enhanced nonnatural intelligence. The temple works to identify and develop this enhanced ability in selected individuals. It is governed by a Council of Nine, which appoints the high priest of Set. Members are organized into six initiatory degrees: Setian, Adept, Priest(ess) of Set, Master of the Temple, Magus, and Ipsissimis.

The Temple of Set may be contacted at P.O. Box 470307, San Francisco, CA 94147. It publishes the newsletter *Scroll of Set*. While the work occurs primarily on the individual level, the

temple provides a variety of resources for the individual to develop as a Setian.

Sources:

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———. *Temple of Set Reading List XIX*. San Francisco: Temple of Set, 1984.

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Temple of the Holy Grail (THG)

The Temple of the Holy Grail (THG) is a small initiatory mystery school based upon the belief that what are now known as the "Grail" mysteries (and hence associated with the cup used by Christ at the Last Supper) existed in Western Europe long before the first century and the advent of Christianity. They were a as a graded path of initiation comparable to the Lam Rim of Tibetan Buddhism. Through the centuries, the mysteries evolved into an esoteric Christian school, the primary work being attributed to the legendary Graalmeister Treverezent in the ninth century C.E. It was later associated with chivalric orders, and the alchemical and Gnostic schools.

The Temple of the Holy Grail began its history at the end of the nineteenth century with a secret English Templar order that possessed an ancient Jewish terra-cotta cup believed to be the true Eucharistic vessel of the Last Supper. The cup was encased in gold, with two ancient silver auxiliary "grails," prepared in 1888 to do the sacred Grail Rites as had been done once each century by the order and its predecessors in the 88th year (88 being a mystical number in the Christian Kabbalah). The rite (a theurgical Eucharist) was performed with the understanding that it would reempower a channel for Divine Blessing upon the planet for the coming century and protect humanity from being overwhelmed by dark forces. However, in 1888, the elderly abbot of the order had some concern that the chalices would be stolen by people who wished to use them for less altruistic magical purposes.

The chalices were secretly transported to London, where the centennial ceremony was to be performed. However, in spite of all precautions, the three chalices were stolen and used for black magical purposes. When the primary chalice was eventually recovered, the gold was melted down, and the pottery cup smashed into the earth. (Later, one of the auxiliary chalices turned up at an antiquities auction in Antioch where it was purchased by the Metropolitan Museum in New York; it is now exhibited as the "Chalice of Antioch" with legends of it having been the **Holy Grail**. The third chalice was never found.)

The actual founding of the Temple of the Holy Grail as it presently exists began in the 1960s with the magical preparation undertaken by a solitary magician. He was not aware of the prior history of the destruction of the Grail and not formally connected with any traditional Grail order. However, through interior guidance, he was led over several years to construct a new chalice using white magical and theurgical preparations. Following that same guidance, in August of 1988 he traveled over 1,000 miles to a sacred site in Canada, where he used the new chalice for a theurgical Eucharist to bless the planet and humanity. Only after this event, which he performed quite unaware of its full implications, did he while returning home hear an interior voice naming him the "Grailmaster." He was unfamiliar with the term. Subsequently, he received teachings telepathically in lucid dreams from a Tibetan Lama that eventually became the First Empowerment of the First Order of THG. Shortly after this, he discovered a written account of the events of 1888. He then began to understand the impulse that led him to prepare the new vessel and conduct the 1988 centennial rite.

Soon after these events, Bishop George Boyer of the Sanctuary of the Gnosis in London contacted the new Grailmaster and transmitted to him all of the documents and information neces-

sary to reestablish and preserve the esoteric European lineages deriving from the Grail tradition. The new Grailmaster subsequently brought forth new initiatory materials (by the process commonly called channeling) and led Bishop Boyer in undergoing them.

The new Grailmaster has also received the authority provided by both the traditional apostolic lineages passed through the Christian bishops over the centuries and newer lineages begun by bishops claiming ordination from occult realms. Various independent bishops have consecrated the new Grailmaster in 18 historical Apostolic and 22 European esoteric lineages. Additionally, the Grailmaster and Temple are Keepers of the True Grail, which is the Divine Royal Blood (San Greal in Christian esoteric tradition, and not to be confused with the Grail Chalice itself). For believers, the Grail is the normally invisible and intangible Divine sacrificial energy that nurtures evolutionary unfoldment in the physical universe and among beings developing in the physical level of existence. The Grail power sanctifies matter, and is identified with the Philosopher's Stone that transforms the lower into the Higher, expands contracted Heart-consciousness, and mediates inspiration, guidance, selfless service, and Divine Love.

The THG exists solely for a small number of individuals wishing to undertake private advanced esoteric training in order to anonymously serve human and planetary evolution. A relationship to the order is offered by invitation to people already ordained or otherwise advanced in recognized groups, or to individuals who, having prepared themselves apart from organizations, manifest a devotion to the spiritual unfoldment of humanity and of the planet. Members of the order proceed through the mysteries it perpetuates, the content of which is not disclosed to nonmembers, in an ordered sequence.

The Temple of the Holy Grail may be contacted through the Grailmaster at P.O. Box 3816, Santa Cruz, CA 95063-3816 or through Bishop George Boyer, Bishop Templar, 53 College Rd., Colliers Wood, London, UK SW19 2BP. Information on the temple may be found at its website: <http://www.hometemple.org/>.

Sources:

Temple of the Holy Grail. <http://www.hometemple.org/>. April 4, 2000.

Temple of the People

The Temple of the People formed out of the American **Theosophical Society** in Syracuse, New York, in 1898. The American Theosophists had broken with the international theosophical movement under **William Q. Judge**, who died just a few years later. Judge was succeeded by **Katherine Tingley**, who enjoyed strong but less than universal support. Members of the Syracuse lodge were among those who broke with Tingley and established the independent temple.

The Temple of the People was led by Dr. William H. Dower (1866–1937), known by members as “Red Star,” and Francis A. LaDue (1849–1922), known as “Blue Star.” The pair channeled the masters of the **Great White Brotherhood**, that group of advanced souls believed by Theosophists to guide the destiny of humankind. They had a special relationship to “Hilarion,” the master of the fifth, or red, ray. The channeled sessions were published in the massive book *Theogenesis*, which came to be regarded as the third volume of Madame Blavatsky's magnum opus, *The Secret Doctrine*, Volume 1: *Anthropogenesis*, and Volume 2: *Cosmogenesis*.

Dower outlived LaDue as the leader of the temple and was succeeded by Pearl F. Dower and Harold Forgostein. When Forgostein died in 1990, he was succeeded by Eleanor Shumway, the present guardian-in-chief. The temple may be contacted at Box 7100, Halcyon, CA 93421. It has some 200 members worldwide.

Sources:

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Theogenesis. Halcyon, Calif.: Temple of the People, 1981.

Temple of Universal Law

The Temple of Universal Law is a Spiritualist church founded in 1936 by the Rev. Charlotte Bright. Bright was a medium whose spirit guide “Master Nacidemus” was considered to be a member of the **Great White Brotherhood**, that group of evolved disembodied entities who are believed to guide the destiny of the human race. Under the brotherhood's direction, Bright erected a church on Chicago's North Side in 1956. She pastored the church until her death in 1989, when she was succeeded by her son, Rev. Robert E. Martin. Before her death she oversaw the establishment of a second congregation in Wisconsin.

The temple affirms the beliefs of metaphysical Christianity, including a belief in a God who expresses himself as a Trinity; God the Father as the universal law of life that creates, sustains, and progresses to eternal life; Christ as the perfect demonstration of divine mind; the Holy Spirit as the action of divine mind within; the variety of forms of worship; the discovery of spiritual truth in the Bible and all spiritual truths; and the immortality of humans. The church teaches that it is the essential duty of people to look within and begin to awaken the Christ Spirit. As one comes to understand universal law, oneness with God can be attained.

Address: 5030 N. Drake, Chicago, IL 60625.

Tempon-teloris (Ship of the Dead)

Among the Dayaks of Borneo, the ship of the dead, the vessel that carried the souls of the departed in search of the hereafter, was generally represented in the shape of a bird, the hornbill (*rhinoplax vigil*). Accompanying the souls on their journey through the fire-sea were all the stores that had been laid out at the feast of the dead (*trivah*), and all the slaves who had been killed for that purpose. After some chain of events in the fiery sea, the ship of the dead, with Tempon-telon at the helm, reached the golden shores of the blessed.

Some of these beliefs echo the ancient burial rites of **Egypt** as portrayed in the **Book of the Dead**.

Tenaille, Jean (1882–1962)

Engineer who was active in the field of parapsychology. He was born on April 16, 1882, in Paris, France. He followed various occupations through his life: ranching in Canada, importing and managing a department store in Paris, and managing several industrial plants near Amiens, France (1931–39). After World War II he operated as an acoustical engineer. Toward the end of his life he wrote one important book, *Civilisation occidentale* (Western civilization, 1957), awarded the Académie Française prize for history in 1958. He contributed several articles to the French parapsychological journal *Revue Métapsychique*, including “A propos des sources” (Concerning sources, 1932). He died December 31, 1962.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Tenhaeff, W(ilhelm) H(einrich) C(arl) (1894–1981)

Dutch parapsychologist, for some years director of the Parapsychology Institute of the State University of Utrecht, Netherlands (which he founded), now known as Parapsychological Division of the Psychological Laboratory. Tenhaeff was born on January 18, 1894, in Rotterdam, the Netherlands. He studied at the University of Utrecht (Ph.D. psychology, 1933). His doctoral thesis *Paragnosie en infulhen* was the first on parapsychology in the Netherlands.

Tenhaeff had a long career as a respected parapsychologist. He was a lecturer on psychology (1932–53), lecturer on parapsychology (1933–53), professor of parapsychology, and director of the Parapsychology Institute, University of Utrecht (1953 on). He was founder (1928) and for many years editor (1928 on) of *Tijdschrift voor Parapsychologie*, the journal of the **Stu-dievereniging voor Psychical Research** (the Dutch Society for Psychical Research). He served as secretary (1929–38) of the Dutch Society for Psychical Research prior to World War II and as an advisor afterward. In 1960 a number of leading parapsychologists withdrew from the society due to his autocratic disposition and established the rival **Nederlandse Vereniging voor Parapsychologie**.

Tenhaeff showed an interest in parapsychology from an early age, and conducted investigations and reported on psychometry, clairvoyance, precognition, unorthodox healing, the divining rod, and the structure of personality in sensitives. Through his career he lectured in many countries on parapsychological subjects, published numerous articles in *Tijdschrift voor Parapsychologie* and other journals, and wrote a number of books. In 1945 he commenced a long and detailed investigation of the clairvoyant **Gerard Croiset**. In the years after the 1960 break in the society, people began to look into his extraordinary claims for the psychic abilities of Croiset and discovered that he had been systematically doctoring data in his research. The **fraud** called his whole career into question. Because of his own popularity with the media and public, he was able to hold off the critics for some years, but eventually all of his colleagues acknowledged his fall. Tenhaeff died July 9, 1981, in the Netherlands; no major parapsychological journal carried an obituary.

Sources:

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———. *Beschouwingen over Het Gebruik van Paranognosten* (The Use of Sensitives for Police and Other Purposes). Utrecht: Erven J. Bijleveld, 1957.

———. *Telepathie en Helderziendheid*. English edition as *Telepathy and Clairvoyance*. C. Bertelsmann, 1962.

Tenskwatawa (1775–1836)

Tenskwatawa, a Native American prophet of the Shawnee people, was the brother of the famous war chief Tecumseh. He grew up in the shadow of his more famous brother, and was a somewhat alienated soul who did not take part in traditional male activities such as hunting and fishing. At some point he also lost the use of his right eye. He compensated for this physical defect by wearing jewelry from his pierced ears and nose. He did have some oratorical abilities.

He arose out of obscurity in the first decade of the nineteenth century as American settlers moved into traditional Shawnee territory in the Midwest. He had become a medicine man in his brother's tribe and claimed additional status as a prophet after being visited by the Great Spirit in a dream. The new settlers labeled him "The Prophet." People took him seriously after he successfully predicted a solar eclipse in 1806. Especially younger Shawnee were drawn to this new leader and his new religion. He told them to reject white culture and adhere to their traditional ways. He also urged them to follow his example and give up the use of alcohol.

The white settlers, however, were more interested in his broad message that North America was a land that was held in common by all the tribes. Hence, no particular Indian group had the right to sign away its territory to the U. S. Government. It was not theirs to give. Tecumseh accepted the idea and used it to build a confederation of tribes. Meanwhile, Tenskwatawa gathered his most dedicated followers and created a new village called Tippecanoe, at the point where the Wabash and Tippecanoe Rivers met. The settlers called it Prophet's Town. As the movement focused in Tenskwatawa grew, anxiety over Indian resistance to further settlement was focused on Prophet's Town.

In the fall of 1811, Tecumseh headed south to gather the support of additional tribes for his confederacy to resist further white encroachments. Indiana governor William Henry Harrison decided to seize the opportunity and remove the heart of the movement. He sent soldiers to Prophet's Town and in what came to be known as the Battle of Tippecanoe, destroyed the village. Though not a great battle, it was later used by Harrison in his quest for the American presidency. It also led to the downfall of Tenskwatawa. Former residents of Tippecanoe almost killed him, and his influence as a man of magical power and prophetic ability waned from that moment. However, the idea of the confederation of tribes was still very much alive the next year and was used by the British to enroll Indians as allies in the War of 1812.

After the war, Tenskwatawa lived in Canada on a British pension. He returned to the United States in 1826 and attempted to reassert his authority among a group of Shawnee who were being moved from Ohio and eventually settled in Kansas. He died there in 1836.

Sources:

Drake, Benjamin. *The Life of Tecumseh and of His Brother the Prophet*. 1841. Reprint, N.p., 1969.

Tephillin

In Hebrew, *tephillin* means "attachments." They were originally prayer thongs worn by Jews at morning prayer—one on the left arm and another on the head. They came to be regarded as **talismans** and were used in many traditional ceremonies. The **Talmud** states: "Whoever has the *tephillin* bound to his head and arm . . . is protected from sin."

Tephramancy

A mode of **divination** in which sacrificed victims from a fire are used.

Teraphim

These appear to have been ancient images of household gods. They were relatively small in size and easily carried. The teraphim were taken away from Jacob by his daughter Rachel (Gen. 31). They were probably seen as bringers of good luck. They are mentioned throughout the earlier record of Hebrew society, but beginning with the prophet Samuel (1 Sam. 15:23) were condemned by association with sorcery and idolatry.

When Josiah conducted his reforms (II Kings. 23:24), the destruction of the teraphim was included among his actions. They were still being used, however, after the period of the Babylonian exile (Zech. 10:2).

Tesla, Nikola (1856–1943)

Eccentric scientific genius whose inventions in the field of electrical apparatus stemmed from inspirations received in extraordinary visions of a paranormal character. Unlike most innovators in the fields of engineering and electricity, his inventions did not require patient experiment and trial-and-error testing of models. The ideas flashed into his mind as working units, complete to the final details of component design and size. For example, as a young student of electrical engineering and physics, at a time when the concept of alternating current was considered a fallacy of the perpetual motion type, he knew that he could solve this problem. After only a few years of consideration of the problem, the complete detailed vision of an alternating current motor using a rotating magnetic field came to him while he gazed at a sunset.

He was born in July 10, 1856, in the village of Similjan in the Austro-Hungarian border area of Lika (now in Slovenia). Even as a boy, he was inventive; at the age of nine he constructed a 16-bug power motor by harnessing June bugs to a thin wooden wheel. He was educated at an elementary school, then had four years at Lower Realschule, Gospic, Lika, which was followed by three years at the Higher Realschule, Carlstadt, Croatia. He graduated in 1873. Tesla was a student for four years at the Polytechnic School, Gratz, Austria, studying mathematics, physics, and mechanics. Afterward he enrolled in philosophy studies for two years at the University of Prague, Bohemia (now the capital of the Czech Republic).

He commenced his career as an inventor in Budapest, Hungary, in 1881. There he constructed a telephone repeater and engaged in various branches of engineering and manufacture. In 1884 he immigrated to the United States, later becoming a naturalized citizen. For nearly a year he worked for inventor Thomas A. Edison, who was impressed by his skill and hard work, but the two men were diametrically opposed in temperament and method. Tesla was a visionary who solved problems in a flash of insight, whereas Edison relied on patient trial-and-error in practical experiments. Tesla insisted on the superiority of alternating current and its applications, whereas Edison believed it a dead end and championed direct current. Tesla parted company with Edison after being promised \$50,000 for improving the design and efficiency of dynamos. When Tesla solved the problem and asked for the money, Edison said he was only joking. Tesla immediately resigned.

His salary at the Edison Company had been modest. For the next two years he had a difficult time, but in 1887 he was backed to form the Tesla Electric Company in New York. He was now able to construct the alternating current machines he had visualized earlier.

The Tesla system made it possible to supply electricity economically over distances of hundreds of miles, instead of the short distances of the Edison direct current powerhouses. Tesla's demonstrations made a great impression on another inventor, George Westinghouse of the Westinghouse Electric Company of Pittsburgh. Westinghouse paid Tesla \$1 million for rights on his alternating current system, comprising some 40 patents, with a contract additionally stipulating a royalty of a dollar per horsepower.

In attempting to span the continent with an alternating current system, Westinghouse ran into financial difficulties; his own backers insisted that he renounce his royalty contract to Tesla, otherwise they would withdraw support. When Westinghouse explained his difficulty to Tesla, Tesla recalled how Westinghouse had believed in him. In a magnanimous gesture Tesla tore up his contract, thereby sacrificing some \$12 million in unpaid royalties.

Tesla went on to invent new apparatus involving original principles. He was responsible for many important innovations: the system of electricity conversion and distribution by oscillatory dischargers, generators of high frequency current; the Tesla coil or transformer, a system of wireless transmission of intelligence; mechanical oscillators and generators of electrical oscillation; research and discoveries in radiation, material streams, and emanations; and high-potential magnifying transmitting. One of his most spectacular achievements was harnessing the water power of Niagara Falls. In 1895 the Westinghouse Electric Company installed a gigantic hydroelectric project, using the Tesla polyphase system of alternating current.

Tesla opened up many important avenues of scientific development and has rarely been properly acknowledged by later historians. His experiments with electromagnetic waves formed the basis of the development of radio. He stated that cosmic rays were responsible for the radioactivity of radium, thorium, and uranium and predicted that other substances would be made radioactive by bombardment. He thus anticipated the basic principles of X-ray apparatus and the electron microscope. In his work with wireless controlled automata he anticipated radio-controlled rocket missiles.

Not surprisingly, he had one or two blind spots. He did not accept for many years that atomic fission would produce energy. He misunderstood the mechanism of vision; he believed that visual images perceived by the brain were returned to the retina of the eye, and might be amplified or projected. However, there was no mistaking his own extraordinary visionary faculty and the discoveries associated with it. In an article titled "Making Your Imagination Work For You," he wrote:

"During my boyhood I had suffered from a peculiar affliction due to the appearance of images, which were often accompanied by strong flashes of light. . . . Then I began to take mental excursions beyond the small world of my actual knowledge. Day and night, in imagination, I went on journeys—saw new places, cities, countries, and all the time I tried hard to make these imaginary things very sharp and clear in my mind.

"This I did constantly until I was 17, when my thoughts turned seriously to invention. Then, to my delight, I found I could *visualize* with the greatest facility. I needed no models, drawings, or experiments. I could picture them all in my head.

"Here, in brief, is my own method: After experiencing a desire to invent a particular thing, I may go on for months or years with the idea in the back of my head. Whenever I feel like it, I roam around in my imagination and think about the problem without any deliberate concentration. This is a period of incubation.

"There follows a period of direct effort. I choose carefully the possible solutions of the problem I am considering, and gradually center my mind on a narrowed field of investigation. Now, when I am deliberately thinking of the problem in its specific features, I may begin to feel that I am going to get the solution. And the wonderful thing is, that if I do feel this way, *then I know I have really solved the problem and shall get what I am after.*

"The feeling is as convincing to me as though I already had solved it. I have come to the conclusion that at this stage the actual solution is in my mind *subconsciously*, though it may be a long time before I am aware of it *consciously*.

"Before I put a sketch on paper, the whole idea is worked out mentally. In my mind I change the construction, make improvements, and even operate the device. Without ever having drawn a sketch I can give the measurements of all parts to workmen, and when completed all these parts will fit, just as certainly as though I had made the actual drawings. It is immaterial to me whether I run my machine in my mind or test it in my shop.

"The inventions I have conceived in this way have always worked. In 30 years there has not been a single exception. My first electric motor, the vacuum tube wireless light, my turbine engine and many other devices have all been developed in exactly this way."

Tesla's friend and biographer John J. O'Neill stated that Tesla "was unquestionably an abnormal individual, and of a type that does have what are known as 'psychic experiences.' He was emphatic in his denial that he ever had experiences of that sort; yet he has related incidents that clearly belong in the psychic category." According to O'Neill, Tesla was fearful that admitting to having psychic experiences might cause him to be misunderstood as supporting **Spiritualism** or theories that something operates in life other than matter and energy.

In his later years, Tesla suffered financial difficulties and was unable to construct some of his most ambitious inventions. He claimed he had discovered an inexhaustible source of energy that could be transmitted anywhere in the world without wires or loss of power. He correctly foresaw that at some future time "it will be possible for nations to fight without armies, ships, or guns by weapons far more terrible, to the destructive action and range of which there is virtually no limit." Tesla is credited with having discovered a protective radiation principle of the kind popularly termed "death ray."

In 1912 he refused the Nobel Prize because it was to be awarded jointly to himself and Thomas A. Edison; instead the award went to the Swedish scientist Gustav Dalen.

In an unpublished article entitled "Man's Greatest Achievement" (cited in O'Neill's biographical *Prodigal Genius*, 1968), Telsa writes:

"Long ago he [the human being] recognized that all perceptible matter comes from a primary substance, or tenuity beyond conception, filling all space, the Akasa or luminiferous ether, which is acted upon by the life-giving Prana or creative force, calling into existence, in never ending cycles, all things and phenomena. . ."

This is the language of Theosophy or Hindu metaphysics. Tesla's states of higher consciousness, achieved by intense concentration and a celibate life, resemble Hindu concepts of cosmic energy in the universe, aroused in the human body under the name of **kundalini** through **yoga** disciplines and **meditation**, resulting in expanded consciousness and access to an infinity of cosmic intelligence.

Tesla died in poverty in New York on January 7, 1943. Soon afterward, FBI operatives opened the safe in his room and took away papers reputedly containing details of a secret invention of possible value in warfare.

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Tetford, William N. (1923–1988)

William N. Tetford, a psychologist and transcriber of the channeled work *A Course in Miracles*, was born in Chicago, Illinois, into a Christian Science family. In 1931, following his older sister's death, the family disassociated themselves from Christian Science and Tetford was raised from that time in a largely secular environment. Several years later he became ill with scarlet fever, and though he survived, he was bedridden for two years with the complications. Tutored during his recovery, once back in school he soon caught up with his classmates and graduated from high school with honors.

He attended DePauw University in Indiana, where he majored in psychology. He graduated in 1944, at the height of World War II (1939–45). Deferred from military action because of his medical record, he took a position at the University of Chicago supervising the buildings at which the atom bomb re-

search was being conducted. The week after the detonation of the first bomb in Japan, understanding the full nature of the project, he resigned.

He returned to psychology by taking a course with Carl Rogers, then on his way to psychological fame with what was termed client-centered therapy, a new form of psychotherapy that allowed the analysis to arise from the patient's growing self-understanding rather than from the more common analysis offered by Freudian systems. He went on to complete his Ph.D. at the University of Chicago in 1949. He held several positions through the 1950s before becoming the director of the Psychology Department at Columbia-Presbyterian Medical Center in New York City in 1958. Within a few weeks, another person with whom he was to be intimately related also joined the staff, **Helen Schucman**, who had just graduated from New York University.

Tetford and Schucman were very different personalities, and their relationship was sporadically filled with anger and hostility. However, in 1965, Tetford suggested that they work on their relationship and attempt to change it. He had been reading metaphysical literature from which he offered the discipline of meditation as a tool to assist them. They began meditating and Schucman began to receive a series of vivid images. Tetford encouraged her to keep a record of whatever she received. However, on October 21, 1965, she heard a voice say to her, "This is a course in miracles. Please take notes." Tetford encouraged her to continue to record what she heard. Schucman recorded what she heard in shorthand. She read it to Tetford, who turned it into typescript.

The result of their collaboration over the next seven years was *A Course in Miracles* (ACIM). During this period, Schucman frequently expressed trepidation over her **channeling** work, but Tetford continually calmed her fears and doubts. It was published in 1975. Tetford, a quiet, somewhat passive man, was uncomfortable being in the public eye and allowed others to operate out front on the dissemination of the books and their teachings. In 1978 he moved to Tiburon, California, where the Foundation for Inner Peace, the corporation assigned the task of publishing the *Course*, had relocated. There he lived a quiet existence using much of his time trying to make the teachings on self-forgiveness real in his life. In 1986, he moved to LaJolla, California, and resided there for the last two years of his life. In the years since his death, his essential role in bringing forth *A Course in Miracles* has been widely recognized.

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Teutons

Little can be gleaned from the writings of classical authors on the subject, but manuscripts of the Middle Ages by such writers as Snorri Sturluson and Saemund Sigfússon (*The Eddas*) and Saxo Grammaticus, and such epics or pseudohistories as *The Nibelungenlied*, shed some light on Teutonic magic practice and beliefs.

From these writers one can arrive at several basic conclusions: (1) that **magic** with the Teutons was nonhierophantic, and was not the province of the priesthood, as with the Celtic Druids, for example; (2) that women were its chief conservators; and (3) that it principally resided in the study and elucida-

tion of the runic script. In the same manner as in early Egypt it was part and parcel of the ability to decipher the hieroglyphic characters.

It seems that all kinds of people dabbled in the practice of magic, and, to a great extent, **sorcery** was principally the province of women. Perhaps only those who could read the **runes**—that is, those who could read at all—were able to undertake the study of the **occult**, and therefore the unlettered warrior too restless to study was barred from all participation in the subject.

Women in all ranks of life seem to have been addicted to the practice of sorcery, from the queen on the throne to the wise-woman or witch dwelling apart from the community. Thus the mother-in-law of Siegfried bewitches him by a draught, and scores of similar stories could be imagined.

Generally ancient Teutonic magic was not very high; it was greatly hampered by human considerations and much at the mercy of the human element on which it acted and the very human desires that called it forth. In many cases it was rendered useless merely by the cunning of the object upon which it was wreaked. It does not seem to have risen very much above the type of sorcery in vogue among primitive peoples in modern times. It is surprising, with all these weaknesses, how powerful a hold sorcery had upon the popular imagination, which was literally drenched with belief in the supernatural.

Runes

In its various forms—German *rune*, Anglo-Saxon *run*, Icelandic *run*—the word is derived from an old Low German word *raunen* (to cut or to carve), since the runes in ancient times were invariably carved instead of written. It later came to designate the characters themselves.

Comparatively few people were able to decipher the runes, and the elucidation was left to the curious, the ambitious among the females, and the leisured few in general, perhaps including priests and lawmen. Consequently the power to decipher runes was a mysterious gift venerated among ordinary people who believed that the ability to elucidate them meant the reader possessed magic powers. The possessors of this ability maximized it so the belief in their prowess would flourish. A certain amount of patience and natural ability were necessary for mastery of such an intricate script, and the tradition that they were connected with sorcery lingered long in some parts of Iceland.

In later times the word *runes* came to be applied to all the alphabetical systems employed by the Teutonic peoples before the introduction of Christianity. Their origin is obscure; some authorities deny that it is Teutonic and assert that the runes are merely a transformation or adaptation of Greek characters, others that they have a Phoenician or even cuneiform origin.

That they are of non-Teutonic origin is inferred from their strong resemblance to other scripts. It has also been argued that it was unlikely that they could have been invented by the Teutonic race given their state of organization and learning at the time the runes first came into general use.

Runes have been divided into three systems—English, German, and Scandinavian—but the difference between these is merely local. They were not employed in early times for literary purposes, but for inscriptions only. Runes were usually found on stone monuments, weapons, implements, and personal ornaments and furniture. In England, runic inscriptions are found in the north only, where Scandinavian influence was strongest.

The first symbols of the runic alphabet are for the letters *f*, *ú*, *th*, *ó*, *r*, and *c*. For this reason the order of the runic letters is not called an alphabet but a *futhorc*. The system is symbolic. Thus the first letter pictures the head and horns of an ox, and is called *feoh* after that animal; the second is called *ur*, the word for bull; the third, *thoru* (tree), then *os* (door); *rad* (saddle); and *caen* (torch). The runes were probably derived or evolved from a purely pictorial system in which the figures of the animals or objects stood for the letters of the alphabet.

Since runes were carved, some connection may be possible between the Anglo-Saxon *secgan* (to say), and the Latin word *secare* (to cut), especially since secret signatures were made by merely cutting a chip from a bark manuscript. The old meaning of the word spell was “thin chip or shaving.” The Roman historian Tacitus mentioned that in Teutonic **divination**, a rod cut from a fruit-bearing tree was cut into slips, and the slips, having marks on them, were thrown onto a white garment to be taken up with prayer to the gods and interpreted as they were taken. A special use of light cuttings for such fateful cross-readings, or “Virgilian lots,” may have given the word spells its particular association with the words of the magician.

Belief in Nature Spirits

Among the lesser figures of mythology who were believed to have direct contact with ancient Teutonic peoples and assist them, or were connected with them in the practice of magic, were the *duergar*, or dwarfs, trolls, undines, nixies, and other spirits. Belief in them was distinctly animistic. The people believed that dwarfs and trolls inhabited the recesses of the mountains, caves, and the underworld. Nixies and undines were said to dwell in the lakes, rivers, pools, and inlets of the sea. In general these were friendly to humans, but objected to more than occasional intercourse with them.

Although not of the class of supernatural beings who obeyed humans in answer to magical summonses, these, especially the dwarfs, often acted as instructors in the arts of magic. Many instances of this are found in tales and romances of early Teutonic origin.

The dwarfs were usually assisted by adventitious aids in their practice of magic, such as belts that endowed the wearer with strength (like that worn by the dwarf “**Laurin**”), shoes for swiftness (analogous to the seven-league boots of folk tale), caps of invisibility, and so forth.

Witchcraft

Witchcraft was much more in favor among the northern Teutons than it was in Germany, and this circumstance has been attributed to their proximity to the Finns, a race notorious for its propensities toward magic. In Norway, Orkney, and Shetland, the practice of sorcery seems to have been almost exclusively in the hands of Finnish women. There is little doubt that the Finns exercised upon the Teutons of Scandinavia the mythic influence of a conquered race; that is, they took full advantage of the terror inspired in their conquerors by an alien and unfamiliar religion and ritual in which magic was an integral element.

The principal activities of Teutonic witchcraft were the raising of storms, the selling of pieces of knotted rope (each knot representing a wind), divination and prophecy, and acquiring invisibility. Since the sea was the element of the people, it became the chief element of the witch of the northern Teutons. Thus in the saga of *Frithjof*, the two sea witches Heyde and Ham ride the storm and are sent by Helgi to raise the tempest that will drown Frithjof. They take the shapes of a bear and a storm-eagle. In the saga of *Grettir the Strong*, a witch-wife, Thurid, sends adrift a magic log that comes to Grettir's island. The log leads to his downfall.

In the north of Scotland, the Teutonic and Celtic systems of magic may be said to have met and fused, but not to have clashed, since their many points of resemblance outweighed their differences.

Animal transformation also played a considerable part in Teutonic magic and witchcraft. In early Germany the witch (*hexe*) seems to have also acquired the characteristics of a **vampire**.

Second Sight

The Teutons seem to have excelled in prophecy and divination; the practice was more widespread among the northern Teutons than the southern. Prophetic utterance was usually in-

duced by ecstasy, but it was not the professional diviner alone who was capable of supernatural vision. Anyone under stress of excitement, and particularly if near death, might become fey (prophetic), and great attention was invariably paid to utterances made while the person was in this condition. (See also **Holland and Germany**)

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Texas Monthly UFO Report

A former periodical concerned with the technical aspect of **UFO** investigation for individuals with some scientific background. It also included reports on parapsychological research. It was published at the Texas Scientific Research Center for UFO Studies in Waco.

Thackeray, William Makepeace (1811–1863)

This noted novelist was introduced to the phenomena of **Spiritualism** during a lecture tour in the United States, when he attended a séance with the famous medium **D. D. Home**. He also observed the rapping phenomena of Ann (Leah) Underhill, one of the **Fox sisters**. His sympathetic reaction was described in Underhill's book *The Missing Link in Modern Spiritualism* (1885). This experience and subsequent observations with Home led Thackeray to endorse the sincerity of the anonymous account (written by Robert Bell) "Stranger Than Fiction." It was published in the *Cornhill Magazine* and edited by Thackeray. He was severely criticized for this apparent endorsement of Spiritualism.

However, it seems that, in fact, his attitude was somewhat ambiguous. In a letter to his friends Mrs. Thomas F. Elliot and Kate Perry, he states:

"Yes I have seen the Rappers, and the table moving, and heard the Spirits. The moving of tables is undoubted, the noises and knocks (continual raps following the person who has the gift of eliciting them) some natural unexplained phenomenon but the Spirits is of course dire humbug and imposture. They try to guess at something and hit or miss as may be. 1000 misses for one hit—It is a most dreary and foolish superstition. . . . But the physical manifestations are undoubted—Tables moving lifted up and men even lifted off the ground to the ceiling so some are ready to swear—but though I do not believe in this until I see it; I wouldn't have believed in a table turning 3 weeks ago—and that I have seen and swear to. . . ."

Both Thackeray and his friend **Charles Dickens** had the highest regard for **John Elliotson**, a pioneer of **mesmerism** who was later converted to Spiritualism after initial skepticism. Thackeray based his character "Dr. Goodenough" in *Pendennis* and *The Newcomes* on Elliotson, and dedicated the former novel to him.

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Thanatology

The formal study of the nature of **death** and dying. Prior to the demarcation of thanatology as a new area of specialization, the study of various aspects of death had been included in psychology and parapsychology. Parapsychological research has concentrated on three human experiences that seem to be part of the death experience: 1) the sensation of floating out of the body; 2) feelings of peace or wholeness; and 3) meetings with someone who has died previously. Studies of what today is called the **near-death experience** have been made by psychical researchers since the nineteenth century, often under the label death-bed experiences.

Significant in defining the new field of thanatology has been the work of physician **Elisabeth Kübler-Ross**, author of the book *On Death and Dying* (1970), whose work began with a concern for the grief process she frequently encountered in counseling with dying patients. Her continued interest led her to questions of survival of death, traditionally an area of psychical studies. She is the founder of **Shanti Nilaya**, a healing and growth center in Virginia. Among the leading centers focused on research in thanatology are the **International Institute for the Study of Death** in Florida and the **International Association for Near-Death Studies**.

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Thau Weza

Burmese wizards, literally "wire-man who works in wire." (See also **Myanmar**)

Thayer, M(ary) B(aker) (ca. 1887)

Well-known professional **apport** and **slate-writing** medium of Boston, who chiefly produced flowers and fruits, sometimes live birds. In the *Banner of Light* (1875) there is an account of a canary apport in answer to a mental request. In the report of the **Seybert Commission**, a slate-writing séance attended by one Professor Fullerton was considered a failure. There was a description of another séance, at which 30 people were present. The Seybert Commission was represented by Drs. Koenig and Leidy.

According to the Leidy's account:

"... sounds were heard of objects dropping on the table, and from time to time matches were lit and exposed, strewn before the company, cut plants and flowers. These were all of the kind sold at this season by the florists, consisting of a pine bough, fronds of ferns, roses, pinks, tulips, lilies, callas and smilax. At one time there fell on the table a heavy body, which proved to be a living terrapin, at another time there appeared

a pigeon which flew about the room. . . . The proprietor of the house declared that the flowers and the other objects brought to view in the séance were not previously in the room, and their appearance could not be explained unless through spiritual agency.”

In a footnote to his translation of Adolphe d'Assier's book *Posthumous Humanity* (1887) **Henry S. Olcott** writes:

“While she [Mrs. Thayer] was enclosed in a large bag, sealed closely at her neck, and all possibility of trickery guarded against, I have seen a long table, quite covered with vines, plants and flowers, dropped out of space. I marked a certain leaf of a rare plant in the garden without her knowledge, and the same evening, in response to my mental request, it dropped upon the back of my hand, with which I was at the moment holding the medium's two hands. The above occurred in the dark; but once a tree branch was brought me in full daylight, through her mediumship, in the house of a gentleman whose guest I was.”

Due to the nature of her work with apports and slate writing and the fact that her only support came from people such as Olcott, who was never known for his critical approach to such phenomena, Thayer is considered likely to be one of the fraudulent mediums of the era.

Thee Satanic Church

Thee Satanic Church was a small Satanic organization in Chicago during the 1970s. It was formed in 1974 as a break-away group of **Thee Satanic Church of the Nethilum Rite**. Evelyn Paglini, one of the original founders of the Nethilum Rite group, established Thee Satanic Church, opened an occult book store in Chicago, and began the periodical *Psychic Standard*. The group gradually dropped their Satanic elements, the *Psychic Standard* ceased publication in 1980, and shortly afterwards the church was dissolved.

Thee Satanic Church of the Nethilum Rite

Thee Satanic Church of the Nethilum Rite was founded around 1970 in Chicago by High Priest Terry Taylor and Evelyn Paglini and went public in 1971. The church opposed the Satanism of **Anton S. LaVey** and the **Church of Satan**, founded in 1966, contending that LaVey did not believe in the actual existence of Satan. In contrast, the Nethilum Rite church taught that Satan was the epitome of God's creation who possessed all of the power and knowledge of the universe. Members of the church sought to acquire as much of Satan's knowledge and power as possible. Magical rituals and psychic development were the primary tools for accessing Satan.

By 1973 the church claimed 538 members. It split in 1974 when Paglini led a group out of the church and founded a rival organization, **Thee Satanic Church**. The Nethilum Rite church ceased to exist in the mid-1970s.

Thee Temple ov Psychick Youth (TOPY)

Thee Temple ov Psychick Youth (TOPY) grew out of the magical philosophical thought of rock musician Genesis P. Orridge, formerly with the band Throbbing Gristle. He wished to explore the possibilities of human potential and saw performance art as a fruitful means for his work. In 1981 he started a new band, Psychic TV, and TOPY. He soon reached the conclusion that humans possessed an infinite potential and were limited only by the restraints imposed upon it. That idea brought him close to one of the major tenets espoused in *The Book of the Law*, the Thelemic magical text that had been received by **Aleister Crowley** in 1904, “The word of sin is restriction.” Orridge also began to identify what he was doing with magic.

Orridge identified the human problem as the narrowing of choice by society and the movement of most people into a

sleep-like state in which they lose awareness of their vast potential. He believes that religion and politics are vast systems that operate to put people to sleep. Temple members are those who have begun to awaken to their potential and are attempting to explore it even as they become more aware. A first step is coming to grips with one's mortality. Members also seek to discover their True Will (a basic concept of Thelemic Magic) and generally accept the basic Thelemic notion, “Do What thou Will shall be the whole of the Law.” TOPY has generally prescribed an intuitive approach to life rather than the following of rules, laws, and regulations.

Integral to living intuitively is sexual expression, which should follow one's wants and desires rather than social mores, according to TOPY. Correlatively, sexual magic is the single best tool for raising the energy need for liberation. TOPY has matured into a ritual magic group that espouses all of the traditional teachings of magic, though in a most modern fashion. Unlike traditional magical orders, there is no initiatory grading system, hierarchical organization, or secret rituals. TOPY is organized as a fellowship of equals with various complementary talents and abilities.

Its egalitarian stance and the constant striving of members to expand their individual potential has contributed to TOPY's instability as an organization. On several occasions it has been reported defunct. However, at least in a minimal way, it has survived. The TOPY North American headquarters is at P.O. Box 1212521, Tacoma, WA 98411-1521. It has a website at <http://www.uncarved.demon.co.uk/topy/htm>.

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Theobald, Morell (1828–1908)

British Spiritualist and author of *Spiritualism at Home* (1884) and *Spirit Workers in the Home Circle* (1887), the latter describing a series of curious psychic manifestations in his home that lasted for many years.

Some of Theobald's family members reportedly possessed psychic gifts—his grandfather and father saw spirits. His own friendship with the author **William Howitt** and family initiated him into writing and mediumship in 1855. The psychic ties were further strengthened by intimacy with Mr. and **Mrs. Thomas Everitt**, and the two families held séances together for many years. Not surprisingly, the loss of three children increased the receptivity of the Theobald family. A sitting following their death led to **rapping** phenomena, which, in the presence of three living children, developed into movements of a heavy dining table and, eventually, intelligent communications.

The book by Theobald's sister titled *Heaven Opened; or, Messages for the Bereaved from Their Little Ones in Glory* (1870) contains records of these experiences. The contact with the beyond was, at this period, threefold—the elder boy fell into **trance** and was controlled by the deceased children and others; Theobald and his wife wrote automatically; and Mrs. Everitt produced **direct voice** manifestations for the family.

The strange phenomena of later years were first heralded during a joint excursion with the Everitt family to Cornwall in 1871. To quote from *Spirit Workers in the Home Circle*:

“As we sat on woodland slopes we had the curious sensations of rapping beneath the solid earth on which we sat. If we took a basket of sandwiches, that was moved about by our sportive invisible friends. At an inn where we stayed with our hamper of provisions we expected the waiter would be scared, for raps resounded on the window, walls and wainscoted panelling,

while our hamper was bodily taken off by invisible hands into one corner of the room and there opened and partly unpacked for us.”

In 1882 Mary, a new cook, was discovered to have clairvoyant powers. When Tom, the youngest son, complained that his hair was being pulled by invisible beings, Mary saw and described the phantom visitors. Because of her gifts Mary was soon advanced to the standing of a trusted friend of the family. After the maid left, Nellie Theobald and Mary occupied the same bedroom and looked jointly after the household duties.

Morell Theobald employed many tests to verify strange occurrences in the house; he often got up in the middle of the night in an attempt to catch the perpetrators in the act, but he was unsuccessful.

For some time, Theobald resisted every request of competent psychic investigators to take Mary to their own rooms for investigation. In this resolve he was strangely strengthened by spirit advice in **direct writing**. The limited investigation of **Frank Podmore** and Frank S. Hughes of the **Society for Psychical Research** (SPR) was finally allowed to continue in the Theobald home in 1884, and cast considerable doubt on many of the marvelous occurrences, especially on the spirit writings, which appeared in every conceivable place—on the ceiling, on the walls, on locked drawers and receptacles, on marked papers, and came in many languages: old French, Latin, Hebrew, Greek, and Raratongan, among others.

The SPR investigators were never able to witness the actual performance of the various phenomena and found many circumstances that suggested human origin in the spirit writings. The letters were regularly formed and of normal size when they appeared in places accessible to persons of ordinary stature but became straggling and irregular on higher places as if they had been written with a broomstick with a pencil attached. The locked secretaire in which writing was produced was not **fraud-proof**. A piece of paper could easily be slipped in through a crack.

The investigators also contended that the small characters in certain pieces of spirit writing could have been written by anybody with a sharp pencil and patient practice. They found many crude mistakes in the Latin and Greek scripts and discovered finally the facts contained in the communications coming from “Saadi” had been published in an article, “Persian Poetry in the Past” in Part 6 of *Chamber’s Repository of Instructive and Amusing Tracts*. It also appeared that “Wamik,” who claimed to have been “Saadi’s” friend and contemporary poet, was a fictitious entity, the imaginary hero of the poem to which he subscribed his name. In the end it appeared that Mary was the mundane source of much if not all of the phenomena.

The findings of the two investigators were strongly criticized in *Light* (January, February, and March 1885). The editor concluded that the investigation was incomplete and hasty and that fraud could not explain the extraordinarily varied phenomena of the Theobald house.

Morell Theobald admitted that “many of the writings . . . are comparatively feeble compositions” and that he had found the source of the most puzzling pieces of direct writing (i.e., the Lord’s Prayer as used in the twelfth century and the Rarantongan Script) in a volume he had given Mary as a Christmas present. He refused to seek a normal explanation to the diversified styles of handwriting, even when the scripts were handed out by Mary herself from the cabinet in which she sat to develop materializations.

There was no better evidence for deep-rooted unshakable faith than Theobald’s account of the test undertaken on behalf of the SPR in 1886. He was handed two sealed envelopes by E. T. Bennett, assistant secretary of the SPR, in order to have the hidden contents deciphered by spirit agency. After some weeks, writing was obtained on the outside of the envelopes that proved to be a fairly good counterpart of the inside. Theobald was then handed a third envelope, which was in his careful

keeping for some months, according to him “no one in the house besides myself and my wife knowing of its existence.”

Again the contents were revealed, but instead of triumph, a very painful accusation was made against the Theobald family: the SPR claimed that all the envelopes had been opened and gummed up again. To make matters worse, the handwriting on all three was identical in character with the well-known scripts.

Theobald believed mischievous and fraudulent spirits had spoiled the tests. He said that the family had broken the essential condition of trust and thereby had opened the door to such evil influences. This conviction of Theobald’s was apparently borne out by psychometric readings of the envelopes through a clairvoyant and by many mediumistic communications. One of the readings was obtained through the mediumship of **William Eglinton**, who was on more than one occasion caught in mediumistic fraud. It is a very legitimate inference that the atmosphere of blind faith that pervaded the Theobald family had allowed serious deception.

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“Theologus”

One of the spirit controls of **William Stainton Moses**, “Theologus” was said to be St. John the Divine.

Theomancy

The aspect of the study of the **Kabala** that deals with the mysteries of divine majesty and seeks the sacred names. He (and only males over 40 could engage in this study) who possessed this knowledge knew the future, commanded nature, had full power over angels and demons, and could perform miracles.

The Hasidic masters (*zaddik*) claimed that it was by this means that Moses performed so many marvels; that Joshua was able to stop the sun; that Elias caused fire to fall from heaven and raised the dead; that Daniel closed the mouths of the lions; and that the three youths were not consumed in the furnace. Even today, the leaders of some Hasidic groups are reputed to have mastered at least part of this material and are known for their miracle-working abilities.

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Theon, M(ax) (1850–1927)

Max Theon, the enigmatic occultist whose work initiated the **Hermetic Brotherhood of Luxor** in the mid-1880s, was born Louis Maximilian Bimstein into a Jewish family in Poland. He appears to have first received knowledge of the occult world in the thriving Hassidic communities of his homeland. As a young man he began to travel the world, but in 1873 settled in England at Saint John’s Wood, in the northern section of London. He made his living as a psychic healer and advertised himself in the Spiritual periodicals as able to cure cholera.

In 1882 he began to work with a young Scotsman named Thomas Dalton (1855–1895), later known under his pseudonym, **Thomas H. Burgoyne**. In their three years’ association, he awakened Burgoyne’s spiritual vision and put him in touch

with some preternatural entities, the adepts who were acknowledged as the Interior Circle, the real founders of the Hermetic Brotherhood of Luxor. The brotherhood's existence was announced in 1884 in a small advertisement placed in the back of an English translation of the *Divine Pymander of Hermes Mercurus Trismegistus*. It invited contact with Bimstein under his magical name, Theon. Theon was named Grand Master of the Exterior Circle, the human agents who carried out the instructions of the Interior Circle.

Within a short time Theon retired from any active involvement with the brotherhood, which he left to the care of Burgoyne and the Rev. William Alexander Ayton. He married a medium, Mary Christine Woodroffe Ware. Ware was the founder of the Universal Philosophical Society in London, at which she offered Spiritualist lectures. In 1886 Theon, along with his wife and secretary, Augusta Rolfe, moved to Paris and then in 1888 to Algiers.

His activities in the 1890s are largely unknown, though he probably continued to support himself as a healer and worked with his new wife in perfecting her mediumship. In 1899 he surfaced to write for the *Journal du Magnétisme et de la Psychologie* against the philosophy of the French Spiritists led by **Allan Kardec**.

Around the turn of the century Theon reappeared in Tlemcen, Algeria, and in 1901 began to issue a magazine, *Cosmic Philosophy*, whose content seems to have been derived from material channeled by Madame Theon. It ceased publication shortly after her death in 1908. In Algeria he also took students, among whom was Mira Alfassa (1878–1973), who as **Mira Richard Ghose** (1872–1950), the famed Indian spiritual teacher. Known as “The Mother,” she ran the Aurobindo Ashram for many years.

Theon passed away in March of 1927 in Algiers.

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“Theophilus”

One of the spirit controls of **William Stainton Moses**, “Theophilus” was said to be St. John the Apostle.

Theosophical History (Journal)

A quarterly journal founded by Leslie Price in January 1985 that reports on the historical study of the expansive theosophical movement, including individuals and impulses associated with but not a part of the **Theosophical Society**. The journal has an independent stance and is neutral to various expressions of Theosophy. It seeks to promote the common historical enterprise by Theosophists and non-Theosophists interested in the history of the occult.

The journal seeks to aid historical assessment of such pioneers of Theosophy as **Alice Bailey**, **Annie Besant**, **William Quan Judge**, **J. Krishnamurti**, **C. W. Leadbeater**, and **G. R. S. Mead**. By arrangement with the **Society for Psychical Research**, London, early issues of the journal carried items from its files on theosophical phenomena.

In 1989 funding became a problem after the death of its prime donor and subsequent difficulties with the Theosophical Publishing House, there was a brief lapse of publication in 1989 until James Santucci, a professor at California State University

in Fullerton, California, commenced publication with the January 1990 issue. Santucci built a new editorial board (which includes Price) and continued publication with the same independent stance and high standards as Price originally envisioned.

Theosophical History may be ordered from Dr. James Santucci, Department of Comparative Religion, P.O. Box 6868, California State University, Fullerton, CA 92834-6868. Website: <http://idt.net/~pdeveney/>.

Theosophical Society

The major modern organization advocating gnostic-esoteric teachings. The Theosophical Society was founded in New York in 1875 by **Helena Petrovna Blavatsky**, **Henry Steel Olcott**, **William Quan Judge**, and others. It grew out of interest in the occult generated previously by the magnetist movement and especially **Spiritualism**, in which both Blavatsky and Olcott had participated. The society proposed a different direction, including attention to a distinct philosophical stance drawn from Eastern teachings.

Both Blavatsky and Olcott were closely concerned with Spiritualist investigations, and they met at the house of the **Eddy brothers** in Vermont. They were also concerned in the claimed phenomena of the mediums **Mr. and Mrs. Nelson Holmes** of Philadelphia, who were accused of cheating. The Holmes partnership involved the alleged manifestation of the spirits “**Katie King**” and “**John King**,” associated with the British medium **Florence Cook**. Blavatsky eventually disowned the Holmes phenomena, but endorsed the reality of the spirit “John King.”

In May 1875 Blavatsky and Olcott formed the Miracle Club, which offered an alternative to prevailing scientific materialism, but the organization languished. Soon Olcott began to receive messages through Blavatsky from a mysterious “Brotherhood of Luxor,” prototypes of the famous **Mahatma letters** of later years. These messages claimed the support of hidden masters of wisdom in the spreading of truth.

In November 1875 the Theosophical Society was founded with Olcott as president, Blavatsky as corresponding secretary, and Judge (a lawyer) as counsel. There were approximately 20 original members. The term “theosophy” was proposed by Charles Sotheran, a well-known bibliophile and editor of the *American Bibliopolist*. The preamble to the society's bylaws states:

“The Title of the Theosophical Society explains the objects and desires of its founder: they ‘seek to obtain knowledge of the nature and attributes of the Supreme Power, and of the higher spirits by the aid of physical processes.’ In other words, they hope, that by going deeper than modern science has hitherto done, into the esoteric philosophies of ancient times, they may be enabled to obtain, for themselves and other investigators, proof of the existence of an ‘Unseen Universe,’ the nature of its inhabitants if such there be, and the laws which govern them and their relations with mankind. Whatever may be the private opinions of its members, the society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualist schism, nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propaganda. In considering the qualifications of applicants for membership, it knows neither race, sex, color, country nor creed.”

The stated objects of the society were “to collect and diffuse a knowledge of the laws which govern the universe.” To the society, these laws involved phenomena of a miraculous kind as claimed in the history of occultism, **Rosicrucians**, and other secret orders.

This preoccupation with the miraculous, which has also been the popular focal point in the establishment of great world religions, proved to be the strength as well as the weakness of the society. Over the next two years, there was a short-

age of unusual phenomena and the society seemed doomed to failure, many members dropping out.

Meanwhile, Blavatsky was preparing her book *Isis Unveiled*, a compilation and survey of esoteric religious and occult traditions through the ages. This book, together with the amalgamation of the Theosophical Society with the Arya Samaj of Swami Dayananda Saraswati in 1878, stimulated new interest in the society.

In 1879 Blavatsky and Olcott toured **India**, establishing new contacts and developing an aura of the mystic East. India was traditionally associated with the supernatural feats of yogis and the esoteric wisdom of the *Vedas* and **Upanishads**. Although Swami Dayananda proved to be something of a disappointment, due to being a social reformer rather than a repository of the prized miraculous feats of **yoga**, extraordinary events surrounded Blavatsky over the next few years in India and reports on them attracted widespread support for the Theosophical Society.

Olcott's tour of Ceylon and acceptance of Buddhism helped to solidify the society's image as a unifying principle for all religions, though it also succeeded in exciting opposition from Christian missionaries who did not believe that religions could or should be unified.

During 1880–82 there were many letters purportedly from the mysterious *Mahatmas*, or Masters of Wisdom, governing the development of the society, which established headquarters at Adyar, Madras. Although the marvels associated with Blavatsky brought new and important supporters for the society, they also excited opposition and accusations of **fraud**, even from Swami Dayananda, who publicly repudiated Blavatsky and the society in April 1882.

Through the years the Theosophical Society suffered from various dissensions and schisms. Most notable was the controversy over the so-called Mahatma letters, which Blavatsky claimed were supernaturally produced messages from Masters or adepts. Accusations from Christian missionaries in India that these letters were fraudulent began in 1884; in the same year **Richard Hodgson** of the **Society for Psychical Research**, Britain, went to the headquarters of the Theosophical Society at Adyar, Madras, to conduct an on-the-spot investigation.

He reported the discovery of a shrine with a false back, used with the connivance of Madame Coulomb, an employee of the society, as a fake mailbox for the letters. The confession of fraud by Coulomb was dismissed by loyal members of the society as part of a Christian plot to discredit Blavatsky and the society. Coulomb's disclosure of the different methods by which the "miracles" were produced and Hodgson's own discovery of various fraudulent events proved more conclusive to most.

Blavatsky left India and settled in England, leaving the society in Olcott's hands. There she drew a group of students, and an internal controversy arose in the society over the establishment of an esoteric section for the study of arcane doctrines and practices. Meanwhile, Blavatsky worked on her massive presentation of theosophical teachings, which finally appeared as *The Secret Doctrine*.

Meanwhile, following the transfer of international headquarters to India, Judge had organized and was leading the American section. After Blavatsky's death in 1891, disputes arose over the production of further Mahatma letters by Judge. These letters supported his claim to take charge of the esoteric section, which Blavatsky had bequeathed to newcomer **Annie Besant**.

While there was a temporary agreement for Besant and Judge to share leadership, tension between Judge and the society leadership outside of the United States continued; in 1895–96 he led the great majority of the American lodges in the establishment of the **Theosophical Society in America** as a separate entity. Judge died a short time later and E. T. Hargrove was elected president of the Theosophical Society in America. But like Blavatsky, Judge had found a talented protégé, and **Katherine Tingley's** abilities were recognized by the

membership and she became president of the American society—a post she would hold for the rest of her life. She led in the establishment of a Theosophical community at Point Loma, San Diego, California.

Meanwhile, Annie Besant succeeded Olcott (d. 1907) as president of the international Theosophical Society. A capable orator and administrator, she helped the society and built it into a worldwide organization. While the society was hindered by the scandals attached to Blavatsky, Besant attempted to put that history in the past. However, one of her colleagues, **Charles Webster Leadbeater** who impressed Besant as one possessed of occult abilities, was involved in several scandals that involved some young boys. Eventually he was exiled from India to **Australia**, though not before he and Besant had produced some of the standard theosophical texts. Leadbeater cost the society the considerable support of the scholar **G. R. S. Mead** and some 700 other members in England who left in 1908 and established a rival organization.

Besant adopted, with the aid of Leadbeater, a young Brahmin boy named **Jiddu Krishnamurti**, who they claimed would be the vehicle through whom the future "World Teacher" would manifest. After World War I, as Krishnamurti matured, Besant promoted him and took him on speaking tours around the world. The society's membership peaked in response to his presence and both Besant and the members were devastated in 1929 when he resigned and renounced the role she had assigned him. Krishnamurti went on to become an independent teacher in his own right with a considerable following.

Theosophy's teachings had been given to Blavatsky by a group of exalted masters. Following her death, various people, such as Leadbeater, also claimed to be in spiritual contact. One who made such claims was **Alice A. Bailey**, a member living in southern California. She claimed that she was serving as the amanuensis of Djual Khul, usually called the Tibetan. Her claims eventually led to her separation from the society and the establishment in the 1920s of another offshoot of Theosophy—the **Arcane School**.

In spite of its controversial background, the Theosophical Society itself has had a considerable influence on the spiritual and intellectual life of many individuals in India, Europe, and the United States. Much of the power of the Irish literary renaissance of **William Butler Yeats** and AE (**George Russell**) stems from their association with Theosophy, which also exercised a powerful influence on European occultism.

Perhaps its greatest contribution came during the presidency of Besant, when Theosophy provided the people of India with a feeling of pride in their own cultural and spiritual heritage and participated in the growing wave of nationalism that eventually resulted in the independence of India. Under the auspices of the Theosophical Society, many important Hindu scriptures were translated and published and the library at Adyar contains many rare manuscripts preserved by the society.

The Theosophical Society, with its international headquarters in Adyar, Madras, India, is today a worldwide body perpetuating the basic perspective and teachings of ancient Gnosticism, as promoted by Blavatsky in the 1880s and 1890s. While the society is a significant body in its own right, its influence has been extended through the hundreds of organizations that have taken the basic theosophical worldview and built variations upon it. Theosophy led directly to the founding of the **Liberal Catholic Church**, the **Anthroposophical Society**, the Alice Bailey movement, and the **I Am Movement**. Almost a hundred different organizations, some of which rival the parent Theosophical Society in size, have emerged from these offshoots. Less directly attached to Theosophy, but owing much to its initial impulse, is the modern magical revival whose initial major organizational expression was the Hermetic Order of the **Golden Dawn**, but which has found contemporary expression in the **OTO** and the popular neo-pagan **witchcraft** movement. The single most popular expression of Theosophy has been the

New Age movement of the 1980s, which brought literally millions of people into esoteric studies.

The main theosophical bodies, i.e., those that have a specifically theosophical heritage, are the Theosophical Society (with international lodges and headquarters at Adyar, Madras, India); the Theosophical Society, American Branch (with international headquarters at Altadena, California); and the United Lodge of Theosophists (headquarters in Los Angeles, California). The American affiliate of the international society headquartered in Adyar is the Theosophical Society in America, with headquarters in Wheaton, Illinois on an estate called Olcott; the British affiliate is the Theosophical Society at 50 Gloucester Pl., London, W1H 3HJ, England.

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Theosophical Society in America

The American affiliate society of the international Theosophical Society, which is headquartered in Adyar, Madras, India. It continues the tradition of Theosophy established in 1875 in New York. The American branch was organized in 1886 but became separate from the international movement in 1895–96. The few American lodges still loyal to the international headquarters in Adyar reorganized and eventually became the dominant segment of the society in the United States.

The society is headquartered in Wheaton, Illinois, where it maintains a library of more than 20,000 volumes and publishes books through the Theosophical Publishing House. It issues a magazine, *Quest*. Headquarters are located at 1926 N. Main St.,

Wheaton, IL 60187. The American branch of the Esoteric Section is headquartered in a small theosophical community in Ojai, California. The complex also houses a large library as well as an educational facility known as the Krotona Institute. Theosophical literature is distributed through Quest bookstores, outlets being located in several cities, including Wheaton and Ojai.

Theosophical Society of Agrippa

The famous occultist and alchemist Agrippa (1486–1535) established in Paris and other centers a secret theosophical society, the rites of admission to which were of a peculiar character.

Agrippa visited London in 1510, and there he established a branch of the order in that city.

Theosophy

Term derived from the Greek *theos* (god) and *sophia* (wisdom), denoting a philosophical-religious system that claims absolute knowledge of the existence and nature of the deity, and is not to be confused with the later system evolved by the founders of the **Theosophical Society**.

This knowledge, or theosophy, it is claimed, may be obtained by special individual revelation, or through the operation of some higher faculty. It is the transcendent character of the godhead of theosophical systems that differentiates them from the philosophical systems of the speculative or absolute type, which usually proceed deductively from the idea of God. God is conceived in theosophical systems as the transcendent source of being, from whom human beings in their natural state are far removed.

Theosophy is practically another name for speculative **mysticism**. Thus Kabalistic and Neoplatonic conceptions of divine emanations are in reality theosophical, as are the mystical systems of **Jakob Boehme** and Baader.

Theosophy has also come to signify the tenets and teachings of the founders of the Theosophical Society. This society was founded in the United States in 1875 by **Helena Petrovna Blavatsky**, **Col. H. S. Olcott**, and others. Its objectives were to establish a nucleus of the Universal Brotherhood of Humanity, to promote the study of comparative religion and philosophy, and to investigate the mystic powers of life and matter.

The conception of the Universal Brotherhood was based upon the oriental idea of one life—that ultimate oneness underlies all diversity, whether inward or outward. The study of comparative religion had materialized into a definite system of belief, the bounds of which were dogmatically fixed. It was set forth in the theosophical system that all the great religions of the world originated from one supreme source and that they are merely expressions of a central "Wisdom Religion" vouchsafed to various races of the earth in such a manner as is best suited to time and geographical circumstances.

Underlying these was a secret doctrine or esoteric teaching, which, it was stated, had been the possession for ages of certain *Mahatmas*, or adepts, in mysticism and occultism. With these Blavatsky claimed to be in direct communication, and she herself manifested occult phenomena, producing the ringing of astral bells, and so forth.

On several occasions these effects were unmasked as fraudulent, but many people believed that Blavatsky was one of those rare personalities who possess great natural psychic powers, which at times failing her, she augmented by fraudulent methods.

The evidence for the existence of the **Great White Brotherhood** of Mahatmas, the existence of which she asserted, was unfortunately somewhat inconclusive. It rested, for the most part, on the statements of Blavatsky, Olcott, **A. P. Sinnett**, **Charles W. Leadbeater**, and other committed Theosophists, who claimed to have seen or communicated with them.

With every desire to do justice to these upholders of the theosophical argument, it is necessary to point out that in occult, or pseudo-occult experiences, the question of hallucination enters very largely, and the ecstatic condition may be responsible for subjective appearances that seem real enough to the visionary.

Again, the written communications of the Mahatmas—the **Mahatma letters**—give rise to much doubt. One Mahatma employed the American system of spelling, and this was accounted for by the circumstance that his English had been sophisticated by reading American books. A study of these letters leaves little doubt that their style, script, and purpose were nearer to Blavatsky than to Tibetan or Himalayan hermitages.

The revelations of Blavatsky in her books *Isis Unveiled* (2 vols., 1877) and *The Secret Doctrine* (2 vols., 1888–97) are an extraordinary mixture of Buddhistic, Brahministic, and Kabalistic matter with a basic theme of religious unity and the persistence of occult and miraculous phenomena throughout history.

The Theosophical Society has numbered among its members many persons of high ability, whose statement and exegesis of their faith has placed it upon a much higher level and more definite foundation.

The system was constructed in a manner akin to genius, and evolved on highly intricate lines. It was, to a great extent, pieced together after the death of the original founder of the society, on which event a schism occurred in the Brotherhood through the claims to leadership of **William Q. Judge**, of New York, who died in 1896, and who was followed by **Katherine Tingley**, the founder of the great Theosophical community at Point Loma, California.

Olcott became the leader of the remaining part of the original Theosophical Society in America and India, being assisted in his work by **Annie Besant**, but a more or less independent organization was founded in England.

A brief outline of the tenets of Theosophy may be stated as follows. It posits a rational belief in its views rather than blind faith, and allows for individual differences of opinion. It professes to be a religious philosophy that holds the germs of all others. It has also its aspect as a science—a science of life and of the soul.

The basic teaching is that there are three absolute truths that cannot be lost, but yet may remain silent for lack of speech. (1) The soul of humanity is immortal and its future is the future of the thing, whose growth and splendor has no limit. (2) The principle that gives life dwells in us and without us, is undying and eternally beneficent, is not heard, or seen, or smelt, but is perceived by the man who desires perception. (3) Each individual is his or her own absolute law-giver, the dispenser of glory or gloom to oneself, decreer of one's life, one's reward, one's punishment.

Although Theosophy posits the existence of an absolute, it does not pretend to knowledge of its attributes. In the absolute are innumerable universes and in each universe countless solar systems. Each solar system is the expression of a being called the *Logos*, the Word of God, or the Solar Deity, who permeates it and exists above it and outside it.

Below this Solar Deity are his seven ministers, called Planetary Spirits, whose relation to him is like that of the nerve centers to the brain, so that all his voluntary acts come through him to them. Under them are vast hosts or orders of spiritual beings called *devas*, or angels, who assist in many ways. This world is ruled by a great official who represents the Solar Deity, who is in absolute control of all the evolution that takes place upon this planet. When a new religion is to be founded, this being either comes or sends pupils to institute it.

In the earlier stages of the development of humanity the great officials of the hierarchy are provided from more highly evolved parts of the system, but whenever human beings can be trained to the necessary level of power and wisdom these offices are held by them. They can only be filled by adepts, who in goodness, power, and wisdom are immeasurably greater than

ordinary individuals, and have attained the summit of human evolution. These advance until they themselves become of the nature of deities.

There are many degrees and many lines of activity among these, but some of them always remain within touch of the Earth and assist in the spiritual evolution of humanity. This body is called the "Great White Brotherhood." Its members do not dwell together, but live separately apart from the world and are in constant telepathic communication with one another.

Their knowledge of higher forces is so great that they have no necessity for meeting in the physical world, but each dwells in his own country, and their power remains unsuspected among those who live near them. These adepts are willing to take as apprentices those who have resolved to devote themselves utterly to the service of humankind. Blavatsky was presumed to be such an apprentice. One of these masters said: "In order to succeed the pupil must leave his own world and come into ours."

The Theosophical conception of the constitution of the human being is that he or she is in essence a spark of the divine fire belonging to the monadic world. For the purposes of human evolution, this monad manifests itself in lower worlds. Entering the spiritual world it manifests itself there as the triple spirit; one of its three aspects always remains in the spiritual sphere.

The second aspect manifests itself in the intuitional world, and the third in the higher mental world, and these two are collated with intuition and intelligence. These three aspects combined make up the ego, which is individual personality during the human stage of evolution. The way or path towards enlightenment and emancipation is known as **karma**.

The human personality is composed of a complex organization consisting of seven principles, which are united and interdependent, yet divided into certain groups, each capable of maintaining a kind of personality. Each of these principles is composed of its own form of matter and possesses its own laws of time, space, and motion.

The most gross of those, the physical body, is known as *rupa*, which becomes more and more refined until we reach the universal self, *atma*, but the circumstance that determines the individual's powers, tests, and advantages, or in short his or her character, is the karma, which is the sum of bodily, mental, and spiritual growth and is spread over many lives past and future. If in one existence the individual is handicapped by any defect, mental or physical, it may be regarded as the outcome of past delinquencies. This doctrine is common to both Buddhism and Brahminism, from which Theosophy derives.

Returning to concepts of the constitution of the human being, the ego existing in the higher mental world cannot enter the physical world until it has drawn around itself a veil composed of the matter of these spheres, nor can it think in any but an abstract manner without them—its concrete ideas being due to them. Having assumed the astral and physical bodies, it is born as a human being, and having lived out its Earth-life sojourns for a time in the astral world, until it can succeed in throwing off the shackles of the **astral body**.

When that is achieved the individual finds himself or herself living in the mental body. The stay in this sphere is usually a long one—the strength of the mental constitution depending upon the nature of the thoughts to which one has habituated oneself. But he or she is not yet sufficiently developed to proceed to higher planes, and once more descends into the denser physical sphere to again go through the same round. It is only through that descent that a full recognition of the higher worlds is developed in the individual.

In the higher mental world, the permanent vehicle is a causal body, which consists of matter of the first, second, and third sub-divisions of that world. As the ego unfolds one's latent possibilities in the course of one's evolution, this matter is greatly brought into action, but it is only in the perfect individual or adept that it is developed to its fullest extent. In the causal

body, none of the possibilities of the grosser bodies can manifest themselves.

The mental body is built up of matter of the four lower subdivisions of the mental world, and expresses the individual's concrete thoughts. Its size and shape are determined by those of the causal vehicle.

While on Earth the personality wears the physical, mental, and astral bodies all at once. It is the astral that connects one with the **astral plane** during sleep or trance. It is easy to see how the doctrine of **reincarnation** arose from this idea. The ego must travel from existence to existence, physical, astral, mental, until it can transcend the mental world and enter the higher spheres.

The Theosophical path to the goal of *Nirvana* is derived from Buddhist teaching, but there are also other elements in it—Kabalistic and Greek. The path is the great work whereby the inner nature of the individual is consciously transformed and developed. A radical alternation must be made in the aims and motives of the ordinary mortal. The path is long and difficult, and as has been said extends over many existences. Morality alone is insufficient to the full awakening of the spiritual faculty, without which progress in the path is impossible. Something incomparably higher is necessary.

The physical and spiritual exercises recommended by Theosophy are those formulated in the Hindu philosophical system known as raja yoga. The most strenuous efforts alone can impel the individual along the path, and thus to mount by the practice of vidya, that higher wisdom that awakens the latent faculties and concentrates effort in the direction of union with the absolute.

The way is described as long and difficult, but as the disciple advances he or she becomes more convinced of ultimate success, by the possession of transcendental faculties that greatly assist in overcoming difficulties. But these must not be sought for their own sake, as to gain knowledge of them for evil purposes is tantamount to the practice of **black magic**. (See also **Kabala**)

Theta (Journal)

Scholarly journal of **parapsychology** published quarterly by the **Psychical Research Foundation**. Its title derives from the initial letter of the Greek word, *Thanatos* (death) and its concern is mainly with research on the problem of **survival** of bodily death. It was edited for many years by **William G. Roll**. *Theta* has been published since 1963. The publication can be reached c/o Dr. Andrew Nichols, P.O. Box 142193, Gainesville, FL 32614-2193.

THG See Temple of the Holy Grail

Thian-ti-hwii

The Heaven and Earth League, an ancient esoteric society in **China**, said to have still been in existence in 1674. The society professed to continue a system of brotherhood derived from ancient customs.

Sources:

Chesneau, Jean. *Secret Societies in China in the Nineteenth and Twentieth Centuries*. Ann Arbor, Mich.: University of Michigan Press, 1971.

Third Eye

The mystical center behind the forehead between the eyes, which is a focus for Oriental mystical **meditation**. It is known in **yoga** philosophy as the *ajna chakra* (center of command) and its activation or opening through meditation is often the pre-

liminary to activation of other *chakras*. The initial experience of the third eye, the seeming presence of a screen inside the head at the front of the brain, can be had by anyone who simply shuts his eyes and attempts to reach a focus.

The idea of "opening" the third eye is a common one in psychic and metaphysical circles. An interesting variation of the idea is found in the popular book *The Third Eye* (1956) by **T. Lopsang Rampa** (pseudonym of Cyril Hoskins). It states that this *chakra* may be opened by a physical operation. Rampa's story was a hoax and the operation complete fiction. No such operation is featured in Hindu or Tibetan **mysticism** (or any other system of occult thought) and it must be regarded as an imaginative fantasy.

Thomas, C(harles) Drayton (1867–1953)

British clergyman who was an active member of the **Society for Psychical Research**, London, for many years. He was a Council member from 1934–53 and one of the first regular sitters with the medium **Gladys Osborne Leonard**. He reported on her phenomena in the society's *Journal* and *Proceedings*.

He worked with **W. Whateley Carington** in the quantitative study of **trance personalities**. His many articles and several books indicate an interest in **psychical research** as a means of supporting his belief in life after death.

His books include: *Some Evidence for Human Survival* (1922), *Life Beyond Death with Evidence* (1928), *The Mental Phenomena of Spiritualism* (1930), *An Amazing Experiment, Beyond Life's Sunset* (1931), *From Life to Life* (1946), *In the Dawn Beyond Death, and Precognition and Human Survival* (1948).

Thomas died July 14, 1953.

Sources:

Allison, L. W. "Obituary: The Reverend C. Drayton Thomas." *Journal of the American Society for Psychical Research* 48 (1953).

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Thomas, John F(rederick) (1874–1940)

Psychologist and educator who studied **parapsychology**. He was born on July 22, 1874, in Parker City, Pennsylvania. He attended the University of Michigan (LL.B., 1898; M.A., 1915) and after a break of two decades, he went to Duke University to pursue a doctoral program (Ph.D., 1935). Thomas was a member of the Michigan Education Association (president in 1940), the National Education Association, Boston Society for Psychic Research, and **Society for Psychical Research**, London.

During much of his career Thomas worked for the Detroit public school system. However, he had been interested in **psychical research** for many years, but did not become actively involved until the 1920s when he sat with the Boston medium **Minnie M. Soule** (also known as "Mrs. Chenoweth"); she produced what he perceived as strong evidence of **survival**. He went on to sit with **Gladys Osborne Leonard** and **Eileen J. Garrett**. Sittings in 1932 formed the subject of his Ph.D. thesis at Duke: *An Evaluative Study of the Mental Content of Certain Trance Phenomena*. This was also the first doctoral thesis dealing with parapsychology and the first of several books and articles he contributed to the field. Thomas died November 21, 1940.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychic Research*. New York: Paragon House, 1991.

Gibson, Edmond P. "The Ethel Thomas Case." *Tomorrow* (summer 1954).

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Thomas, John F. *Beyond Normal Cognition*. Boston: Boston Society for Psychic Research, 1937. Reprint, New York: Arno Press, 1975.

———. *Case Studies Bearing Upon Survival*. N.p., 1929.

Thomas Aquinas (ca. 1225–1274)

One of the most profound scholars and subtlest logicians of his day. Aquinas was born around 1225 in Roccasecca, Italy. He was educated under the Benedictine Monks of Monte Cassino and in the University of Naples, and entered the Society of Preaching Friars, or Dominicans, at 17 years of age. His mother, indignant that he should take the vow of poverty and thus remove himself from the world for life, employed every means in her power to induce him to change his mind. In order to remove Aquinas from her influence, the friars relocated him from Naples to Terracina, from Terracina to Anagnia, and from Anagnia to Rome.

His mother followed him in all these changes of residence but was not permitted to see him. At length she induced his two elder brothers to seize him by force. They kidnapped him while he was traveling to Paris, where he had been sent to complete his course of instruction, and they carried him off to the castle of Aquino, where he had been born. Here Aquinas was confined for two years, but he found a way to correspond with the superiors of his order, and he finally escaped from a window in the castle.

Aquinas exceeded most men in the severity and strictness of his metaphysical disquisitions and thus acquired the name of "Seraphic Doctor." He was canonized by Pope John XXII in 1323.

Because of his association with **Albertus Magnus**, he shared many legends of magical powers. For example, it was said that because his study was placed in a great thoroughfare where the grooms exercised their horses, Aquinas found it necessary to apply a magical remedy to this nuisance. He made by the laws of magic a small brass horse, which he buried two or three feet underground in the middle of this highway so that horses would no longer pass along the road. The grooms were compelled to choose another place for their daily exercises.

Another legend claimed that Aquinas was offended by the perpetual chattering of an artificial man made of brass, constructed by his tutor Albertus Magnus, and he dashed the automaton to pieces. Aquinas was also supposed to have written some tracts on **alchemy**.

However, his credulity regarding **demonology** and **witchcraft** had an unfortunate influence on witchhunters, and he was later cited as an authority by such writers as **Heinrich Kramer** and **Jakob Sprenger**, authors of the infamous *Malleus Maleficarum*. Although Aquinas did not accept the concept of a pact with the Devil, he endorsed the belief of diabolical association, and the **incubus** and **succubus**. He echoed Albertus Magnus in claiming that when Satan tempted Christ on the mountaintop, he carried Christ on his shoulders, and this belief was used by later witchhunters to endorse the theory of transvection, or magical transport of witches through the air. Aquinas also believed in the power of the **evil eye** used by old women who had an association with the Devil. His argument that heretics should be burned was later used to justify the burning of witches.

It should be stressed that Aquinas's credulity was characteristic of his time, and his theses concerning the Devil reflected the conclusions of theological dogmas of his day. Nevertheless,

his discussions were used by later and lesser individuals to justify the witchcraft delusion.

The major works of Aquinas include the *Summa Theologica* and the *Summa contra Gentiles*. His great intellectual and theological achievements have somewhat overshadowed the mystical side of his character, and it should be remembered that he ended his life as a contemplative mystic.

He died March 7, 1274, in Fossanova, Italy.

Sources:

St. Thomas Aquinas and His Legacy. Washington, D.C.: Catholic University of America, 1994.

Stockhammer, Thomas. *Thomas Aquinas Dictionary*. New York: Philosophical Library, 1965.

Thomas the Rhymer (fl. 1220)

Scottish soothsayer (prophet) of the thirteenth century. It is impossible to name the exact birth date of Thomas the Rhymer, who is well known for figuring in a ballad included in Sir Walter Scott's *Minstrelsy of the Scottish Border*.

Thomas is commonly supposed to have lived at the beginning of the thirteenth century, that period being assigned because the name "Thomas Rimor de Ercildun" is appended as witness to a deed, whereby one "Petrus de Haga de Bemersyde" agreed to pay half a stone of wax annually to the Abbot of Melrose, and this "Petrus" has been identified with a person of that name known to have been living about 1220.

Erceldoune or Ercildun is simply the old way of spelling Earlston, a village in the extreme west of Berwickshire, near the line demarking that county from Roxburgh.

It would seem that Thomas held estates in this region, for he is mentioned as a land owner by several early writers, most of whom add that he did not hold his lands from the Crown, but from the Earls of Dunbar. Be that as it may, Thomas probably spent the greater part of his life in and around Earlston, and a ruined tower there, singularly rich in ivy, is still pointed out as having been his home, and bears his name, while in a wall of the village church there is a lichened stone with the inscription:

"Auld Rhymour's Race
Lies in this Place."

According to local tradition, this stone was removed to its present resting place from one in a much older church, long since demolished.

Nor are these things the only relics of the soothsayer, a lovely valley some miles to the west of Earlston being still known as "Rhymer's Glen." It is interesting to recall that the artist J. M. W. Turner painted a watercolor of this place, and no less interesting to remember that Sir Walter Scott, when buying the lands that eventually constituted his estate of Abbotsford, sought eagerly and at last successfully to acquire the glen in question. Naturally he loved it on account of its associations with the shadowy past, and his biographer J. C. Lockhart stated that many of the novelist's happiest times were spent in this romantic place. Lockhart related that the novelist Maria Edgeworth visited it in 1823, and that thenceforth Scott used always to speak of a certain boulder in the glen as the "Edgeworth stone," the writer whom he admired so keenly having rested there. It seems probable, however, that the glen was named "Rhymer's Glen" by Scott himself.

It is thought that Thomas died in 1297, and it is clear that he had achieved a wide fame as a prophet, many references to his skill being found in writers who lived comparatively soon after him. A Harleian manuscript in the British Museum known to have been written before 1320 disclosed the significant phrase, "La Comtesse de Donbar demanda a Thomas de Eseddoune quant la guere descoce prendreit fyn," but the lady in question was not a contemporary of the prophet. In Barbour's

Bruce, composed early in the fourteenth century, we find the poet saying:

“Sekerly
I hop Thomas Prophecy
Off Hersildoune sall weryfyd be.”

The historian Andrew of Wyntoun in the *Originale Cronykil of Scotland*, also mentions Thomas as a redoubtable prophet, while Walter Bower, the continuator of Fordun’s *Scoticronicon*, recounts how once Rhymer was asked by the Earl of Dunbar what another day would bring forth, whereupon he foretold the death of the king, Alexander III, and the very next morning news of his majesty’s decease was heard.

Blind Harry’s poem *Wallace*, written midway through the fifteenth century, likewise contains an allusion to Thomas’s prophesying capacities.

Coming to later times, Sir Thomas Cray, constable of Norham, in his Norman-French *Scalacronica*, compiled during his captivity at Edinburgh Castle in 1555, spoke of the predictions of Merlin, which like those of “Banaster ou de Thomas de Ercildoune . . . furount ditz en figure.”

A number of predictions attributed to Thomas the Rhymer are still current, for instance that weird verse Sir Walter Scott made the motto of his novel *The Bride of Lammermuir* and also a saying concerning a family with which, as we have seen, the soothsayer was at one time associated:

“Betide, betide, whate’er betide
There’ll aye be Haigs at Bemersyde.”

It will be observed that these lines are in poetic meter, yet there is really no sure proof that the soothsayer was a poet. It is usually supposed that he acquired the nickname “Rhymer” because he was a popular minstrel in his day, but the fact remains that “Rymour” had long been a comparatively common surname in Berwickshire, and, while it may have originated with Thomas, the assumption has but slight foundation.

Again, the prophet of Earlston has been credited with a poem on the story of Sir Tristram belonging to the Arthurian cycle of romance, and the Advocate’s Library contains a manuscript copy of this probably written as early as 1300. However, while Sir Walter Scott and other authorities believed in this ascription, it is quite likely that the poem is only a paraphrase from some French troubadour.

For generations, however, the Scottish peasantry continued to be influenced by the sayings attributed to “True Thomas,” as they named him, as evidenced by the continuing publication of books and chapbook pamphlets containing his prophecies until well into the nineteenth century. For a detailed study, see *The Romance and Prophecies of Thomas Erceldoune*, edited by J. A. H. Murray for the English Text Society, London, 1875.

A beautiful legend credits Thomas with obtaining his prophetic powers after visiting fairyland. The ballad of “Thomas Ryner and the Queen of Elfland” in its various forms is classified as no. 37 of the collection of *English and Scottish Popular Ballads*, edited by Francis James Child, published in five vols., 1882–98.

Thompson, Rosina (1868– ?)

British **trance medium**, whose abilities developed at Frederic W. Thurstan’s **Delphic Circle** at Hertford Lodge, Battersea, London. In her early sittings in 1897 and 1898, the records of which in *Light* refer to her as Mrs. T., she exhibited startling physical phenomena, **raps**, **movements** of objects, **luminous phenomena**, **elongation of the human body**, **direct voice**, **apports**, scents, and **materializations**.

Her physical manifestations were discouraged by **F. W. H. Myers** and she was persuaded to give her services to the **Society for Psychological Research** as a trance medium from 1898 onward. Her chief control was her deceased daughter, Nelly, who had died in infancy. Another communicator of importance was

a Mrs. Cartwright, the teacher of the school where Thompson was educated. Her trances were much lighter than those of **Leonora Piper** and occasionally they were scarcely distinguishable from the state of normal wakefulness. Many instances of her paranormal perceptions were recorded in the waking state.

Richard Hodgson, after six sittings, formed an unfavorable opinion of her powers; it was the skeptical **Frank Podmore** who hurried to Thompson’s defense. He considered Hodgson’s conclusion that Thompson was untrustworthy to go beyond the warrant of the facts. Podmore expressed his opinion in plain words: “I should perhaps add that the supernormal source of much of the information given at Mrs. Thompson’s **séances** seems to me to be almost beyond dispute.”

The reports of **Frederik van Eeden** contained many curious accounts. The results of Frederik van Eeden were very convincing. He came from Holland with an article of clothing that belonged to a young man who first cut his throat and then shot himself. He obtained dramatic communications, and Thompson spoke in Dutch (a language she did not know) with the young man.

Margaret Verrall had 22 sittings with Thompson. She made statistical calculations and found that out of 238 definite statements referring to things past and present, 33 were false, 64 were unidentified, and 141 (approximately 59 percent) were true. Of these 141 true statements, 51 could not have been ascertained from normal sources. Verrall’s general opinion of the controlling personalities was that although their characteristics were not very marked, all bore strong resemblance to the waking Thompson, the voice was hardly to be distinguished from hers, and the words and phrases were such as she herself used in the normal state. She nevertheless, admitted that many personalities bore, for the sitters, the marks of independent individuality.

Myers’s belief in **survival** was chiefly founded on experiments with Thompson following the death of his great love, Annie Marshall. He and his friends had 217 sittings, about two thirds of which he personally attended. After Myers’s death on January 17, 1901, Thompson, who had previously suspended sittings altogether, gave two sittings to **Sir Oliver Lodge**. In both of them, communications characteristic of Myers were forthcoming. She also took part in the **cross-correspondence** sittings.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Myers, F. W. H. “On the Trance Phenomena of Mrs. Thompson.” *Proceedings of the Society for Psychological Research* 17 (1902).

Van Eeden, Frederik. “Account of Sittings with Mrs. Thompson.” *Proceedings of the Society for Psychological Research* 17 (1904).

Thompson, William Irwin (1938–)

Author of books analyzing society in the light of contemporary **New Age** movements and founder of **Lindisfarne** Association, a commune based on a “new planetary culture.” Thompson was born on July 16, 1938, in Chicago, Illinois. He was educated at Pomona College (B.A., 1962) and Cornell University (M.A., 1964, Ph.D., 1966). He became an assistant professor of humanities at Massachusetts Institute of Technology for several years (1965–68). Afterward, he joined the faculty at York University, Toronto, in 1968 and remained there for many years.

In the 1970s, Thompson began to explore the possibility of a new culture emerging in the light of **occult**, spiritual, and new consciousness movements. In *Passages About Earth* (1974), he analyzed the alternative cultures of Paolo Soleri, H. G. Wells, Werner Heisenberg, Aurelio Peccei and his Club of Rome, the

Integral Yoga of **Sri Aurobindo**, the Institute for World Order and W. Warren Wagar, C. F. von Weizsäcker of the Max Planck Institute, and the Kundalini yogi **Pandit Gopi Krishna**. The book contains observation into the nature and impact of various New Age movements and lifestyles of the established technological nation-states.

Thompson was most favorably impressed by the alternative culture of **Findhorn Foundation**, the pioneering Scottish New Age community established by Peter and Eileen Caddy in 1962 as “a training center for the embodiment of universal consciousness in those who recognize their path is one of world service.” He also visited the ruins of Lindisfarne, a monastery on Holy Island off the coast of Northumberland, England; it was founded by St. Aidan in 635 C.E. Later, Thompson founded the Lindisfarne Association in Southampton, New York, as an educational community for cultural transformation in a new synthesis.

In Thompson’s view, the original Lindisfarne typified a historic clash between esoteric Christianity and ecclesiastical Christianity—between religious experience and religious authority. As with Eileen Caddy’s experiments at Findhorn, Thompson’s Lindisfarne has great significance as an attempt to extend intellectual theories by practical community work. In such a setting, occultism and higher consciousness movements are integrated into a truly New Age “planetary culture” rather than a counterculture.

Sources:

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———. *Coming Into Being: Artifacts and Texts in the Evolution of Consciousness*. New York: St. Martin’s Press, 1996.

———. *Evil and World Order*. New York: Harper & Row, 1976.

———. *Gaia 2: Emergence: The New Science of Becoming*. Hudson, N. Y.: Lindisfarne Press, 1991.

———. *Islands Out of Times*. Garden City, N.Y.: Dial Press, 1985.

———. *Passages About Earth: An Exploration of the New Planetary Culture*. New York: Harper & Row, 1973.

Thorogood, Brackett K(irkwood) (1881–1965)

Engineer and educator who wrote on parapsychological subjects. He was born on December 21, 1881, at Cambridge, Massachusetts and educated at the Chauncy Hall School, the Lowell Institute, and the Massachusetts Institute of Technology. In 1922 he became a technical and technological consultant and then beginning in 1938 to 1957 was the director of the Franklin Technical Institute.

Thorogood had more than a passing interest in mediumship and became involved in the latter stages of the controversy over the mediumship of **Mina Crandon** (i.e. “**Margery**”). He also served as a consultant to **American Society for Psychological Research** during the turbulent years of the 1930s. He died November 1965.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Thorogood, Brackett K. “The Margery Mediumship.” *Proceedings of the American Society for Psychological Research* 22 (1933).

Thoughtforms

The existence of thoughtforms has been claimed by occultists, especially theosophists. The idea of thought-forms has supplied a realm for some interesting and curious speculations

by physical researchers as they investigated the substance of their designated study. The suggestion of physical researcher **Sir William F. Barrett** that the operator may so stimulate the mind of the subject that he is able to see the thought-shape in the former’s mind is similar to what theosophist **A. P. Sinnett** claimed in his book *The Occult World* (1882): “An adept is able to project into and materialize in the visible world the forms that his imagination has constructed out of inert cosmic matter in the visible world. He does not create anything new, but only utilizes and manipulates materials which Nature has in store around him.”

And there are other similarities. **James H. Hyslop**, in his book *Psychical Research and The Resurrection* (1908), quoted a curious communication from a private source. The communicator, while commenting on the peculiarities of his spiritual life, stated that he “sometimes saw, for instance, a man reading a book, but when he approached to talk with him he found it was only a thought.” Hyslop, however, did not agree with the thought-form theory and suggested that the instance was a case of veridical, or subjective **hallucination** in the spiritual life.

James T. Fields in a lecture on “Fiction and its Eminent Authors,” said: “Dickens was at one time so taken possession of by the characters of whom he was writing that they followed him everywhere and would never let him be alone for a moment. He told me that when he was writing *The Old Curiosity Shop* the creatures of his imagination haunted him so that they would neither let him sleep or eat in peace.”

Vincent Turvey wrote in his book *The Beginnings of Seership* (1911; 1969) about a discussion that took place between him and a man from Christian Evidence Society on psychic matters. The man insisted that Turvey’s psychic gifts were from the devil and prayed that the devils should leave him.

“On lying down in the afternoon in order to rest and meditate, I suddenly saw three or four ‘devils’ in the room—typical orthodox fiends. Men with goats’ legs, cloven hoofs, little horns just over their ears, curly hair, . . . tails and clawlike hands. In colour they were entirely brown, like ordinary brown paper. I candidly profess that I was ‘a bit shaken’ . . . I pulled myself together and rose into the ‘higher state of consciousness.’ In this ‘state’ I was able to see not only their fronts, but also their backs. To my utter astonishment they were all *hollow at the back*, like embossed leather, or the ordinary papier maché mask. Then my guardians caused me to make a sign, say a word, or think a sentence—what I do not know; but directly it was done or said, these forms disintegrated or dissolved and vanished.”

Thoughtforms are often perceived in the hypnotic state. Dr. Lindsay Johnson, the celebrated British ophthalmic surgeon, described in the May 21, 1921, issue of the Spiritualist journal *Light* an experiment of Professor Koenig of Berlin, in a Paris hospital at which he assisted. A peasant woman was hypnotized. It was suggested that she saw an imaginary picture on a plain sheet of paper. Twenty identical sheets of paper were produced and a picture was suggested for each; a record was kept of the picture and tiny identification marks added on the back of each sheet. Johnson added five more sheets, shuffled them, and handed them back one after the other to the subject. She described the suggested picture in every case, but saw nothing on Johnson’s sheets.

A Russian investigator, Dr. Naum Kotik, made similar experiments in Wiesbaden with a fourteen-year-old girl Sophie and drew the following inference: “Thought is a radiant energy. This energy has physical and psychic properties. It may be called psycho-physical. Originating in the brain, it passes to the extremities of the body. It is transmitted through air with some difficulty, more easily through a metallic conductor and can be fixed on paper.”

Koenig’s and Kotik’s experiments echo the experience of the engineer and physical researcher **René Warcollier**. One evening, partially waking, he saw a large quadrangular corded package in a yellow packing paper on a chair. He inquired about the package. There was no package on the chair but it

had been there some time before as described. If the image of a package can impress a chair it is no more improbable that thoughts may similarly impress a sheet of paper.

Hyppolite Baraduc informed the Academie de Médecine in May 1896 that he had succeeded in photographing thought. He experimented with many people. The subjects placed their hands on a photographic plate in the dark room and were asked to think intently of the object they wished to impress upon the plate. Many curious markings were obtained, some of them representing the features of persons and the outline of objects.

Baraduc also contended that thought photography was possible from a distance. He quoted the case of a Dr. Istrati who promised a friend of his that he would appear on a photographic plate at Bucarest on August 4, 1893, while he slept in Campana. The distance was 300 kilometers. Before closing his eyes, Istrati willed that his image should impress the plate with which his friend went to bed. The result was achieved. The plate showed a luminous spot, in the midst of which the profile of a man could be traced.

Commandant Darget, of Tours, France, obtained several good thought photographs in 1896. His procedure was to gaze attentively at a simple object for a few moments in order to engrave it firmly on the mind, then go into the dark room and (1) place a photographic plate with the glass side against the forehead for a quarter of an hour, mentally picturing the object decided upon and strongly desiring to make an impression on the plate, (2) Place the hand on a plate (or hold the plate in the hand) for a quarter of an hour, operating as before, (3) Put the plate into a developing bath, placing the fingers of one hand on the edge of the plate for ten minutes. There should always be the desire to imprint on the plate the picture of the object which is very strongly thought of.

An interesting case was quoted by James Coates from the November 1895 issue of the *Amateur Photographer*. W. Inglis Rogers, the experimenter, gazed for a minute at a postage stamp and then went into the dark room and gazed at a sensitive plate for twenty minutes. When the plate was developed two images of postage stamps were plainly visible.

Tomobichi Fukurai, a professor of Kohyassan University, carried out important experiments with Ikuko Nagao. If she concentrated on Japanese alphabetical symbols they were found printed on photographic plates.

Walter Franklin Prince reported in the *Journal* of the American Society for Psychical Research (April 1925) the case of the Japanese artist Mikaye. Microscopic symbols were projected by some capillary action from the tip of his brush filled with fluid pigment. The artist simply held the brush downwards and he made a mental image of the intended symbol to a large scale.

In his researches with **Stanislawa Tomczyk**, **Julien Ochorowicz** was deeply puzzled to find that in several of his radiographs the medium's ring appeared on the finger of her "etheric" hand. This seemed to indicate to him: (1) That there is a kind of link between the organism and the object it wears, (2) That the occult notion that material objects have an **astral body** is not limited to living bodies. The ring, however, did not always appear on the radiographs. Ochorowicz tried to find out whether objects frequently worn by the sensitive were more easily produced on the plate than others. He chose a thimble that she rarely used. The medium suggested that he should himself retain the thimble on the finger of his left hand, holding her with his right hand. "Perhaps," she added, "the thimble will pass from your body on to my finger."

The experiment appeared absurd, but he was willing to try it. He took a plate from his box, marked it, and laid it on the medium's knees. She was seated on his right; with his right hand he held up her left hand about sixteen inches above the plate, the thimble being on the middle finger of his left hand, which he kept behind his left knee. After a minute had elapsed, the medium said that she felt a sort of tingling in the direction

of her forearm, where their hands met. She exclaimed: "Oh, how strange. Something is being placed on the tip of my finger . . . I do not know if it is the thimble; I feel something keeps pressing the end of my finger."

When the plate was developed, it showed the hand of the medium, and on the middle finger was what he called, jokingly, "the soul of her thimble." Ochorowicz asked in some bewilderment if the image was a double of the thimble, or was it a photograph of the idea of the thimble. A close examination of the photograph and comparison with the thimble showed that the two corresponded exactly, the one "was a true copy of the other, precise in details and in dimension."

This exactness supported the idea of a direct impression from some object rather than merely a thought-image. The finger supporting the thimble was the palest of all the fingers, probably, as Ochorowicz suggests, because the light by which the radiograph was taken, proceeded from it. He inclined to the conclusion that an etheric hand wearing an etheric thimble produced the image, and that mental desire gave the direction to the light that was necessary in order to make the details of the thimble visible on the plate.

When he proceeded to test his conclusion, however, a strange thing happened. Unknown to the medium, he held in his left hand an Austrian five-crown piece. Presently she exclaimed: "I see behind you a white round object . . . it is the moon." "At the same instant," wrote Ochorowicz, "I saw a faint but distinct light pass near my left hand, which held the coin; it was not round, nor a flash, it was like a little meteor, like a thin ray, lighting up the space round my hand on the side away from the medium." When the plate was developed it showed an image of a full moon.

He considered it evident that this time a photograph of thought obtained the existence of a quasi-physical intermediary, since the image represented the medium's conception of something that existed outside her mind.

The image of the moon was once obtained previous to the experiment. On the night of September 7, 1911, the medium was much impressed by the superb sight of the starry heavens, and particularly by the full moon, which she looked at for some time with admiration. On the following day, instead of the little hand, which was desired, a full moon appeared on the plate against a background of white cloud. The cinematograph representations of the eclipse of the moon on April 17, 1912, showed the image of the moon slightly flattened in the direction of the axis of rotation. This characteristic appeared in the radiograph of September 7. The impression was double and it looked as if the cloud had not been duplicated.

Some have suggested that the psychic extras obtained by spirit photographers may be the thoughts of the sitters (though most now agree that they were more likely the product of fraud). **Hereward Carrington** offered some curious evidence out of his experiences with Mrs. A. E. Deane as did **Frederick Bligh Bond**, who experimented with the same medium. Bond prepared a diagram of four by three squares and made, in one of the twelve squares, a cross of two diagonal lines and drew a small circle over the crossed lines. After he deposited this diagram with the principal of the **British College of Psychic Science**, he went to meet Deane. She drew upon a blackboard a similar diagram and asked for a perfect circle over the center of the two intersecting lines.

The camera was loaded by Carrington and he did the development himself; Deane simply placing her hand during the exposures on the camera top. The first plate showed the diagram alone; the second had a sort of localized fog over the square in question; the third, possessed a circular spot of intense blackness, exactly over the intersection.

In a second trial, Bond hung a small picture frame upon the wall of the studio and asked that an image, the exact character of which he did not specify, might be recorded on the space within the frame. The idea was to preclude any successful pre-exposure of a plate for the purpose of fraud. He obtained a

cloud of small size that on the first two plates was not quite rightly centered, but was well within the center of the third plate.

A Mr. Warrick, a manufacturing chemist, repeated the experiments but used no camera, only sheets of paper that he had specially sensitized. By impressing upon Deane the exact nature of the image he wanted, and placing the paper beneath Deane's hands or feet, he obtained circles, squares, triangles, or more complex images. Bond believed that his part in the success was dependent upon a power of mental visualization that he had special opportunities to cultivate.

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Thoughtography

Term devised by a Japanese experimenter **Tomobichi Fukurai** for thought photography, the impressing of mental images on photographic plates. His researches were embodied in his book *Clairvoyance and Thoughtography* (1911, English translation 1930). Modern Japanese experimenters now use the term "Nengraphy."

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Thought-Reading

Thought-transference from the reverse aspect. The agent attempts to picture the contents of the subject's mind, i.e., to "read it," instead of impressing it with his own transmitted ideas.

In more modern society, where outbursts of ecstatic frenzy are and were ascribed to "demonic" possession, ecstasies are often credited with the power to read thoughts. Various psychic functionaries were supposed to possess the same faculty. In the religious revivals of the sixteenth century among the so-called **Tremblers of the Cevennes**, for example, thought-reading was one of the minor but very practical miracles that occurred. It was used for the detection of spies who frequently attended the meetings of the proscribed devotees.

In the fifteen century, **Paracelsus** had observed the phenomenon of thought-reading, and it was also reported by early experimenters in **animal magnetism**. More recently, Robert Baxter, a member of the Irvingite congregation, seized with Pentecostal fervor in 1831 and recorded that when he was possessed by tongues he could often read the unspoken thoughts of his hearers. **Sydney and Lesley Piddington** and **Julius and Mrs. Zancig** were two couples who also became well-known for their thought-reading abilities.

Thought-reading may occur through **rapport** with or the positive perception of the ideas existing in another mind. Musical strings furnish an analogy to the first mode. A note struck on one string will be taken up and echoed by another. In cases of mass panic, the sense of fear is communicated to surrounding people who may be ignorant of the original cause of the terror. It is often difficult, however, to differentiate between psychic contagion and the transmission of emotions or ideas by subconsciously perceived signs such as facial expressions and postures.

The advent of **Spiritualism** gave thought-reading a new driving force. It was now the spirits who read the thoughts of the sitters and replied to them with **raps** and **table-turning** messages. Sergeant **E. W. Cox**, an early investigator of the phenomena of Spiritualism, speculated:

"If the Darwinian theory be true, there must have been a time when man had no articulate speech. For intercommunication with his kind he must have then possessed some other faculty than language. Most probably that was what the intercourse of animals is, and the abnormal cases of thought reading that occur among ourselves may be possibly the survival of a faculty which has now almost vanished, because it has gradually fallen into disuse."

The term "thought-reading" is also popularly used for demonstrations by stage performers who actually use subtle codes for apparent telepathic communication, a practice described in a number of books such as Stuart Cumberland's 1888 text, *Thought-Reader's Thoughts*. It is possible that some tricks of stage performers may be similar to methods employed subconsciously by ordinary individuals who appear to manifest thought-reading or telepathic faculty. Some performers can do **muscle reading**, perceiving the subtle muscular movements when holding the hand of a subject or even pick up subconscious whispering. (See **Rev. Edward Irving**)

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Thought-Transference

This claimed faculty was baptized **telepathy** in 1882 by the **Society for Psychical Research**, London. In the fifteenth century, for example, **Paracelsus** observed, "By the magic power of the will, a person on this side of the ocean may make a person on the other side hear what is said on this side . . . the ethereal body of a man may know what another man thinks at a distance of 100 miles or more."

The Swedish seer **Emanuel Swedenborg** (1688–1772) clearly stated that spiritual or sympathetic states of consciousness conquer time and space. The state of **rapport** discovered by the mesmerists of the nineteenth century demonstrated transference of thoughts and emotions. They sought the mechanism in a "magnetic fluid." Somnambulant (hypnotic **trance**) induced from a distance seemed to indicate direct action between mind and mind. The possibility that this condition might have been brought about by conscious or subconscious suggestion was not immediately apparent.

Many experiments in thought transference were recorded in Germany in the beginning of the nineteenth century. A valuable series was published by Dr. Van Ghert, Secretary of the Royal Mineralogical Society at Jena in the *Archive für den tierischen Magnetismus* and by H. M. Weserman, the Government Assessor and Chief Inspector of Roads in Düsseldorf with his *Der Magnetismus und die allgemeine Weltsprache* (1822).

William F. Barrett read a paper on the subject before the British Association in 1876. Psychical researchers Barrett, **Ed-**

mund Gurney, and **F. W. H. Myers** concluded in 1881 in their first report on thought-transference: "The possibility must not be overlooked that further advances along the lines indicated may, and we believe, will, necessitate a modification of that general view of the relation of mind to matter to which modern science has long been gravitating."

It must be admitted, however, that these experiments were severely criticized for not excluding **fraud**.

In an 1883–84, extensive series of experiments in Liverpool, England, conducted by Malcolm Guthrie and James Birchall with a Miss Ralph and a Miss Edwards, concluded that impressions of objects and sensations of taste and pain were successfully transmitted. **Sir Oliver Lodge** participated in some of these experiments and initiated some original ones at a later period.

The experiments of **Eleanor Sidgwick** and her more famous husband **Henry Sidgwick** in 1889–90 were classic. In thousands of experiments, a high percentage of success was registered in transferring simple images. The increase of distance, however, apparently had a marked effect on the results. According to **Frank Podmore**, only Dr. Gilbert's and Professor Janet's experiments with "Leonie" at Havre in 1885 and 1886 could compare in competence, care, and precision to the results with these. In the latter case, the effect aimed at was the induction of hypnotic sleep.

Clarissa Miles and Hermione Ramsden experimented through an intervening distance of 20–300 miles in transferring complex images and obtaining **cross-correspondence** of thought-transference. The results were carefully noted down; in many cases, an agreement was found between the impressions of the two parties (see the *Journal of the Society for Psychical Research* vol. 12 and 13, and the *Proceedings* vol. 25).

The psychical researcher **Cesare Lombroso** found 12 neuropaths in 20 subjects who registered success in thought-transference experiments. In some cases, transmission was facilitated by alcoholic drinks or coffee stimulating the nerve centers. He assigned great importance to the "hysterical" state and expressed the opinion that the disequilibrium of sensibility in hysterical persons was an essential condition for the production of the phenomena. This is because these individuals imply a greater accumulation of nervous energy in certain points of the cortex of the brain, and a diminution in others. He did not, however, exclude the possible influence of other causes and held, in alluding to transmission of thought in the dying, that the greater accumulation of energy in the cortex during the period just before death may be due to ptomaines that become lodged in it.

In reviewing this theory, Dr. Guiseppe Venzano speculated (*Annals of Psychic Science*, January 1906) that the causes of the accumulation of greater energy in the centers of intelligence must be manifold and diverse and that disequilibrium of sensibility does not constitute more than one among these many causes. He concluded that: (1) Mediumship favored the development of the phenomenon of transmission of thought, (2) In mediumistic **séances**, the thought formulated by the agent may be carried out even by material actions absolutely independent both of the medium and of the experimenters, (3) Under special circumstances, thought may be transmitted to the medium in a **séance**—even at a considerable distance—from a person outside the **séance** (telepathy), (4) The unconscious transmission of thought was possible.

In *Proceedings*, of the Society Psychical Research (1918), **Margaret Verrall** reviewed 504 previous experiments in thought-transference. The *Proceedings* (1924) also contained Eleanor Sidgwick's report on the experiments of **Gilbert Murray**, which she considered "perhaps the most important ever brought to the notice of the society both on account of their frequently brilliant success and on account of the eminence of the experimenter." The percipient of these experiments was Murray himself.

On February 16, 1927, V. J. Woolley, research officer of the Society for Psychical Research, arranged interesting experi-

ments through radio. He and the agents were in the society's office, with no means of communication with anyone outside it. Sir Oliver Lodge sat in the broadcasting office at the microphone and directed the radio listeners to record any impressions they were able to form of the objects willed. They were shown three minutes each with an interval of two minutes. The only information given to the listeners was that the first and fourth objects were playing cards of unusual design; second was a Japanese print of a skull with a bird on top; the third was a bunch of three sprays of white lilac; the fifth was of Woolley himself wearing a bowler hat and a grotesque mask. The agents remained in the society's premises through the night without access to a telephone.

The morning mail brought in 24,659 answers. According to Woolley's summary in *Proceedings*, vol. 38 (part 105), the card test gave no evidence of telepathic transmission but the answers disclosed the peculiarity of a strong tendency to choose an ace, especially the ace of spades and that there was a marked preference for odd-numbered cards as against even-numbered ones. Of the third object, five listeners gave a skull as the description of the picture, one adding the interesting detail that it represented a skull in a garden, and a sixth noted a human head. Of these six records, no less than three gave flowers as the third object. Of the last object of the test, five answers gave the impression of Mr. Woolley, 146 of someone present, 236 of someone dressed up or masquerading, 73 of masks or faces, 202 of hats, and 499 of feeling of amusement.

Woolley, however, believed that these numbers in themselves were of little importance as there was no definite chance of expectation with which to compare them. The number of double successes was very small. "There does seem to be an indication of a supernatural faculty," stated Woolley, "on the part of a few of those who took part, though their successes are swamped by the very large mass of failures on the part of others."

The first attempt to link thought-transference with radio was staged in Chicago some years previous to the Society for Psychical Research experiment by **Gardner Murphy** while at Harvard. At a later date he conducted a second similar experiment with the assistance of **J. Malcolm Bird** in Newark. Murphy did not publish a complete record though the Newark tests were reported in the *Scientific American* (June 1924).

Interesting results in thought-transference have been obtained in cross-correspondence experiments. The principle is that two people at a stated time think of something, write it down and post it to find out whether their thoughts corresponded.

Charles Richet outlined the steps for successful experiments in transferring drawings or cards: (1) The agent must be absolutely motionless and have his back turned to the percipient, (2) The choice of the number, the card, or the drawing must be made by pure chance, (3) No result, whether success or failure, should be told to the percipient before the end of the sitting, (4) Not more than twenty trials should be made on any one day, (5) All results, whatever they may be, should be stated in full, (6) The percipient must be unable to see anything, directly or indirectly; it is best that his eyes should be bandaged and his back turned.

It had been found that the success of thought-transmission depended upon the moods and health of the experimenters. This required concentration on the part of the transmitter and passivity of mind on the part of the recipient. It proved helpful if the agent tried to visualize the picture that he or she wished to convey and was best to keep an object before the eye and think of it while trying to transmit its image.

Lodge observed that the transference of drawings was much more distinct when tactual contact was maintained between the agent and the percipient. He discovered as early as 1883 that when two agents are acting, each contributes to the effect; the result is due to both combined. He put down between two agents a double opaque sheet of thick paper with a square

drawn on one side and a St. Andrew's cross on the other. Each agent looked on one side without any notion what was on the other. One percipient declared that "the thing won't keep still . . . I seem to see things moving about. . . . First I see a thing up there and then one down there." Finally the percipient drew a square and drew a cross inside from corner to corner saying afterward "I don't know what made me put it inside."

He also attempted to find out what is really transmitted—the idea, or name of the object or the visual impressions. He observed the transmission of irregular drawings was very difficult and that in some cases the idea or name, and not the visual impression at all, was the thing transferred.

Engineer and psychical researcher **René Warcollier** made an interesting table of the comparative facility in transmission. He found the percentage of color transmission 70 percent; of attitudes, 55 percent; drawings, 45 percent; objects, 38 percent; ideas 37 percent; mental images, 10 percent; words and figures 10 percent. Russian experimenter Dr. N. Kotik found that the percentage of successes increased when the agent and percipient were linked by a wire.

Objections to the reality of thought-transference is primarily two-fold: chance and natural parallelism of kindred minds. Stage demonstrations of thought-transference are known to be explained by a secret code. Sometimes, however, more subtle sensitivity may be present. The stage performer **Mrs. Zancig**, for instance, was found by **James Hewat McKenzie** in experiments at the **British College of Psychic Science** to possess a marked gift of **clairvoyance** to the degree of reading passages in closed books.

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Thouless, Robert Henry (1894–1984)

Psychologist, parapsychologist, and president of the **Society for Psychical Research**, London, from 1942–45. He was born July 15, 1894, in Norwich, England. He studied at Cambridge University, England (B.A. hons., 1914; M.A., 1919; Ph.D.,

1922). After serving in World War I, he was a lecturer of psychology at Manchester University in 1921 and moved on to Glasgow University in 1926, and the Department of Education, Cambridge University in 1938.

His initial interest in parapsychology began about 1934 and was stimulated by contact with the experimental work of **J. B. Rhine**. After that, parapsychology became a prominent theme for half a century of his life. He published nearly ninety articles and book reviews in the *Journal* and *Proceedings* of the Society for Psychical Research.

Through the years, Thouless conducted many experiments in card-calling, **psychokinesis**, and other areas of parapsychology. He created many of the current terms used in parapsychology out of the realization that some of the original terms, such as "extrasensory perception," carried with them a suggestion of their operation—in this case "perception." He coined the less-committal term "**psi**." He and his colleague B. P. Weiser also coined the terms "psi Gamma" and "psi Kappa" to replace **ESP** and **PK**.

In distinction to parapsychologists who disparaged the study of spontaneous phenomena, Thouless maintained that it had value in structuring experimental methods:

"The special function of the study of spontaneous cases is to serve as a guide to the problems to be investigated by experimental methods. . . . [The] choice is not between statistics and experiment on the one hand and observation of spontaneous cases on the other. Let us have much more of both. . . . New problems for experimental investigation may be suggested by new observations of spontaneously occurring phenomena."

On the question of **survival**, he proposed a cautious optimism, and about 1948 devised a cipher test of survival which he believed was his most significant contribution to parapsychology. The test used a standard method of encipherment with a secret key passage. It consisted of two coded sequences: INXPJ CJKGM JIRPR FBCVY WYVES NOECN SCVHE GYRJO TEBJM TGXAT TWPNH CNYBC FNXPJ LFXRV QWQL and BTYRR OOFLLH KCDXK FWPCZ KTADR GFHKA HTYXO ALZUP PYPVF AYMMF SDLR UVUB. The key to the first sequence was a passage of poetry or prose indicated by reference to its title, and the key to the second sequence consisted of two words. The key passage necessary to cipher the test might have been transmitted posthumously as a proof of survival of consciousness. This method obviated the objection that a claimed posthumous communication might be read by clairvoyance if left in a sealed envelope. The Thouless test did not involve any sealed message and only the correct key would solve the enciphered message. In the event of a claimed posthumous message, percipients were asked to contact the Society for Psychical Research so that it might be keyed into the society's computer program to see if it yielded a correct message.

Thouless was an active member of the Society for Psychical Research and served on its council. He was elected president in 1942. In the end he was willing to consider the religious implications of psi and argued that parapsychology pointed to a more interesting world in which God and what has been termed the supernatural play their part. Thouless died at the age of 90 on September 25, 1984.

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3a Visao

3a Visao (3rd Vision) is one of two newsstand periodicals serving the psychic and esoteric community of Portugal. Launched in 1997, it is designed to cover issues in the areas of mysticism, parapsychology, spiritualism, astrology, nonconventional science, and natural medicine. Each issue includes a set of feature articles that cover psychic experiences, esoteric sciences (**astrology**, **numerology**, etc.), health, and the personal appropriation of esoteric truth (an inner vision). The esoteric community in Portugal, while having a long history, remains relatively small, though it has been bolstered by the influx of immigrants from Asia and the Middle East during the last decades of the twentieth century. The older theosophical and Spiritualist organizations have been joined by groups promoting new religions, Asian healing techniques, and **channeling**. As the great majority of the Portuguese public is unfamiliar with the occult world, many of the articles are presented at an introductory level. While a range of literature available in Portuguese is advertised, the magazine does not include a book review column.

3a Visao is a full-color magazine published by 3a Visao Editors and edited by a man who goes by the single name of Pápalus. He is assisted by a staff of writers drawn from the Portuguese-speaking communities in Brazil and India. *3a Visao* also cosponsors events in Portugal aimed at promoting its general area of interest. *3a Visao* may be contacted at its editorial offices at Rua Almirante Cesar Augusto Campos Rodrigues, n.16–13 Esq., 2795 Carnaxide, Portugal.

Sources:

3a Visao. Carnaxide, Portugal, n.d.

3D Nibiruan Council

The 3D Nibiruan Council is one of several **channeling** organizations that, like the **Ashtar Command**, claim contact with a set of extraterrestrial beings. Its earthly presence dates from 1992 and a traumatic experience in the life of a trainer and entrepreneur named Jocelyn. While in the hospital for an abortion, she lost consciousness, and a second personality who called herself Jelaila emerged in her place. The new personality described herself as a **walk-in**. Jelaila assumed the role of mother to Jocelyn's daughter Daniele.

Jelaila describes her pre-embodied life as that of a 9th-dimensional being. When she walked in, she was unaware of her mission but in May 1993 made contact with Devin, the head of the 9D Nibiruan Council. He began training her and awakening her to her role as a channel and voice of the Nibiruan Council on earth.

The Greater Nibiruan Council is seen as the largest council of the Galactic Federation (the interplanetary authority mentioned and described in flying saucer **contactee** literature beginning since the 1950s). It serves as the primary governing arm of the Federation. Among its many duties are supporting Federation emissaries to various planets, developing communications between various planetary beings, and initiating training for potential new members of the Federation (such as Earth).

The Greater Nibiruan Council consists of a set of what are described as dimensional councils, among them being the 9D (or ninth dimension) Nibiruan Council. This oldest Council in the Greater Council has the task of coordinating efforts with other councils and with various Spiritual Hierarchies for the evolution of all souls. In particular it has charge of the Earth Grand Experiment. The 9D Nibiruan Council is said to be composed of two royal families, Aln and Avyon, from the Lyra constellation.

The 3D Nibiruan Council has the responsibility of representing the higher councils on Earth and of supplying the 9D tools of Integration to Earthlings. It carries out this function through the publication of books and other materials and the sponsoring of seminars and workshops. The 3D Council was formally organized in 1996 in Kansas City, Missouri, and moved to Los Angeles in 1998. That same year, Jelaila married John Starr. In December 1998, John Starr experienced a walk-in and was replaced by an entity personality named Jehowah, a 9D Council member and brother of Divan who had trained Jelaila.

The Nibiruan Council is one of a spectrum of groups that see the human race preparing for ascension to a higher dimension in the near future and who see a key to that ascension being the recodings of the individual's DNA. It offers training in what is termed the Accelerated DNA Recoding Process. This training among its many benefits, releases painful memories of the past. The Council also offers training in the realization and manifestation on compassion.

A more complete description of the larger Nibiruan Council and a presentation of its program are found on its website at <http://www.nibiruancouncil.com/>.

Sources:

3D Nibiruan Council. <http://www.nibiruancouncil.com/>. February 28, 2000.

3HO Foundation

Educational branch of the Sikh Dharma, a Sikh religious group founded by Shri Singh Bhai Sahib Harbhajan Singh Khalsa Yogiji, popularly known as Yogi Bhanjan in Los Angeles in the late 1960s. “3HO” means “Healthy, Happy, Holy Organization,” and is based on the idea that it is everyone's birthright to obtain these three characteristics. The foundation provides teacher training courses, lectures, and demonstrations in all types of **yoga**, with special emphasis on **kundalini** yoga.

The group is also focused on “the uplift of the dignity and respect of womanhood.” Programs such as the *Khalsa Women's Training Camp* and *Young Women's Camp* are specialized to unleash the inner potential of women. Publications include a journal **Prosperity Paths** Address: P.O. Box 2337, Espanola, NM 87532. Website: <http://www.3ho.org/>.

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Healthy Happy Holy Organization. <http://www.3ho.org/>. March 8, 2000.

Thule Society

German occult society founded in Munich in 1918 by Adam Glauer (1875–1945) who styled himself Rudolf, Freiherr von Sebottendorf. This was an anti-Semitic society that had links with Adolf Hitler through the German Workers' Party (later National Socialist German Workers Party). The activities of the Thule Group were as much political as **occult**, and their sphere of influence included judges, police chiefs, professors, and industrialists.

Dietrich Eckart, a central figure in the Thule Group, also played a prominent part in the committee of the German

Workers' Party and became one of the seven founder members of the Nazi Party. When he died in December 1923, he is reported to have said: "Follow Hitler! He will dance, but it is I who have called the tune! I have initiated him into the 'Secret Doctrine,' opened his centers in vision and given him the means to communicate with the Powers. Do not mourn for me: I shall have influenced history more than any other German."

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Thurston, Herbert Henry Charles (S. J.) (1856–1939)

Roman Catholic priest, historian, and writer on parapsychological subjects. He was born on November 15, 1856, in London. He was educated at Séminaire St. Malo, France; Mount St. Mary's, Derbyshire, England; Stonyhurst, Lancashire, England; Manresa House, Roehampton; and the University of London. He became a novice in the Society of Jesus in 1874. During his lengthy career he authored over 700 articles, essays, pamphlets, and translations.

In 1919 he joined the **Society for Psychological Research**, London, and was active in its deliberation for the rest of his life. He became one of its most widely read members, which compensated for the fact that as a practicing Roman Catholic he could not attend **séances**, even as an observer. He was particularly interested in **poltergeist** phenomena and **Spiritualism**, and also made a study of miraculous and paranormal events associated with holy people and saints in Roman Catholicism. While his opinions in general represented a minority opinion in parapsychological circles, he was a well-respected scholar.

His books include: *Beauraing and Other Apparitions* (1934), *The Church and Spiritualism* (1933), *Ghosts and Poltergeists* (1953), *The Memory of Our Dead* (1915), *Physical Phenomena of Mysticism* (1955), *Superstition* (1933), and *Surprising Mystics* (1955).

He died November 3, 1939.

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Thury, Marc (1822–1905)

Swiss psychical researcher, professor of physics and natural history at the University of Geneva, and a pioneer of investigations into **telekinesis** phenomena. In a small pamphlet *Les Tables tournantes* (1855) he reviewed **Count de Gasparin's** experiments and detailed his own observations with a circle of private friends under test conditions. He was the first exponent of the theory of **ectoplasm**. He named the substance that he believed to be a link between the soul and body "psychode," and the force that manipulated it "**ectenic force**." This force, he believed, was subject to the will power of the **medium**.

While De Gasparin repudiated **Spiritism** as absurd and contrary to moral truth, Thury contended that while "the known

facts are not as yet sufficient for the demonstration of the spirit theory," yet "the absurdity of the belief in the intervention of spirits has not been scientifically demonstrated." He asserted that there may exist in this world wills other than those of man and the animals, wills capable of acting on matter.

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TIBET

Historical Background

Tibet is a country with ancient religious and mystical traditions that, over the last two centuries, have become the focus of **occult** legends. The peaceful accumulation of data on Tibet was abruptly altered following the Chinese communist invasion in October 1950, when Tibet lost its independent status. On May 23, 1951, Tibetan leaders were obliged to sign a Sino-Tibetan agreement for "the peaceful liberation of Tibet."

Tibetans had formerly been a separate people with a distinctive language, culture, and religion, but had been in an uneasy relationship with **China** since 1720, when the Manchus entered Tibet to help drive out Mongol invaders and used the situation to become overlords. Over the subsequent period, the acknowledgment of Chinese suzerainty was the price of Tibetan autonomy, but for practical purposes Tibet was an independent state.

The 1950 invasion was justified by the Chinese as necessary in order to destroy inequitable feudalism in Tibet and to bring progress, education, and social justice. In practice, this involved suppression of the Buddhist religion, destruction of monasteries and their libraries, and the public humiliation of priests. Tibet was a theocratic society and any reorganization of its governmental system would necessarily involve the destruction of the power held by the Buddhist religious functionaries.

In all fairness, it must be said that these and other reported violations of human rights were largely paralleled by similar excesses in China itself in the early period of the communist revolution and the upheavals of the Cultural Revolution. Since then, however, the age-old Buddhist religion of Tibet has been largely suppressed and related occult practices replaced by practical socialism and exploitation of Tibetan resources and territory.

Religion and Superstition

Buddhism came to Tibet from India in the eighth century C.E. and it pushed aside the earlier polytheistic and magical religion of the Tibetan people. However, the price of the conquest was the integration of many of the old deities, beliefs, and occult practices into the unique form of Buddhism that emerged in the land. Also moving into Tibet from **India** was a form of Hindu **tantra**, with its emphasis upon the subtle energies of the body and ritualized sex. Strong superstitions, belief in **ghosts**, demons, and **magic** coexisted with deep mystical thought.

The apostle of Buddhism in Tibet was named Padmasambhava and entered the country in the 1740s. As Buddhism developed, it divided into various sects, the degree of acceptance of the local religion being an important differentiating factor. The four main groups are popularly distinguished by the color of the hats their followers wear. The older Red Caps or *Ningmapas*, for example, follow the *Adi-Yoga* or path of the Great Perfection, founded by the guru Padmasambhava, while the Yellow Cap sect or *Gelugpas* follow a Middle Way Buddhism; the Kargyütpas, or Followers of Successive Order (deriving from the great Tibetan saint Milarepa, died 1135, successor of the revered gurus Marpa, Tilopa, and Naropa) follow the way of *Mahamudra* or Great Symbol. As with the various sects of Hindu

religious philosophy, with their many subtle emphases, the general overall philosophy of the four groups is the same.

By the fifteenth century a teaching had emerged in Tibet that the heads of all of the many monasteries were bodhisattvas, highly evolved beings who were refraining from entering Nirvana to assist other souls in their spiritual pilgrimage. The monastic rulers, or lamas, thus attained a unique role in Tibetan Buddhism as well as significant political power as temporal rulers.

The present spiritual leader of Tibet, the fourteenth Dalai Lama, who escaped to India in 1959, and the other lamas and their successors, are dedicated to keeping alive the spiritual traditions and the political aspirations to independence of the Tibetan people.

Like his predecessors, the Dalai Lama is claimed as a living incarnation of the Divine Spirit, and was discovered as such by traditional search and testing. When a Dalai Lama (or any lama for that matter) departs from life, priests traditionally conduct a search for his successor through signs and visions. Selected children are tested by their ability to recognize objects belonging to the former Dalai Lama. After identification, the child is brought to the holy city of Lhasa and initiated as a monk in the monastery of the Potala, which becomes a power center of the Divine Spirit, which issues forth from the Dalai Lama over the whole of Tibet. As Tibetan Buddhism has spread to the west and lamas have died in the west, the search for successors has also been conducted in the families of Western converts and several European children have been "identified" as reincarnated lamas.

The title "Dalai Lama" is from a Mongolian term meaning "Wide Ocean," and is not normally used by Tibetans among themselves, who prefer such terms as "Precious Protector" or "Precious Ruler," of *Kundun* (Presence), implying spiritual association. The first Dalai Lama was Tsong Ka-pa, born in Am-do in 1358. His disciples became the Yellow Hat sect, as distinct from the earlier priesthood of the Red Hats.

In addition to the regular monastic disciplines of complex prayer, meditation rites, and regular religious festivals, lamas traveling through Tibet were expected to act as oracles, fortune-tellers, and healers for the ordinary people. Prayer wheels with the mystic mantra "Om mani padme Hum" (Om, The Jewel in the Lotus) and rosaries were in use all over the country, and groups of prayer-flags fluttered around the villages. In the monasteries, *tankas* (complex symbolic mandala banners) became a focus for mystical meditation.

It is not difficult to understand why Lamaism should be permeated with **demonology** in view of the vast and terrifying grandeur of the Tibetan environment, in which the forces of nature appear to have the power of supernatural beings. Belief in magic was once universal.

The Dalai Lama came under attack in 1998 when he publicly announced that Dorje Shugden practices should no longer be performed by any sect of Tibetan Buddhism. Shugden has been regarded as a protector spirit of the Geluk sect, to which the Dalai Lama himself belongs. However, after studying ancient texts and consulting the state oracle, the Dalai Lama is convinced that Shugden is a hungry spirit and therefore incorrect to worship and regard as a protector for the Buddhist. Due to the Dalai Lama's opposing view, he is accused by some Buddhists for being a religious censor. Since the Tibetan culture and religion is thought to be near extinction, the Dalai Lama attempted to set a level of commonality between all sects of Buddhism. The great controversy that resulted from this attempted act of unification, may have also been the cause for the deaths of three monks in the Dalai Lama's inner circle.

Dissent within the Tibetan culture may be the result of the larger issues that still exist between Chinese and the Tibetan government-in-exile. The Chinese government seeks to control, and ultimately squelch, the Tibetan Buddhism religion. Ultimately the set-up of the religious hierarchy may become the demise of the religion itself. The Dalai Lama exists as the

highest, top authority, while the Panchen Lama is the second in command, and the Karampa is the third in power. Presently the Panchen Lama, a boy of ten years, will be the one to choose the next Dalai Lama. However, with the aging Dalai Lama living in India, the Panchen Lama is still being held under Chinese supervision. This is a direct example of the Chinese wishing to control the Buddhist chain of command, and influence the continuity of the religion. The Chinese government conducted the search for this present Panchen Lama but the Dalai Lama announced their discovery publicly before ever having met him. The boy has never even been in Dharmasala, India. Thus, the boy has become a political pawn between the Dalai Lama (Tibetan Buddhism) and the Chinese government.

The Karampa, third in command, has been raised to heed the Chinese government as well. However, on December 28, 1999, he made his escape from Tibet to India to be united with the Dalai Lama. The two men met "as if a father was meeting his dear son after a long separation". The Dalai Lama reported his spirit as clear and strong saying after proper instruction he will be able to make great contributions. The struggle between Tibet and China continues and therefore the outcome of the survival of Tibetan Buddhism.

David-Neel's Psychic Sports

For centuries, Tibet was a forbidden territory to Westerners, and only a handful of Europeans succeeded in penetrating the country, usually in disguise. From 1912 on, an intrepid Frenchwoman, Alexandra David-Neel, began a series of travels through Tibet over fourteen years. She acquired the rank of lama.

An Oriental scholar, David-Neel learned Sanskrit and Tibetan and studied the various forms of Buddhism and Lamaism. She became the first European woman to penetrate the holy city of Lhasa. Although skeptical regarding the supernatural, she gained firsthand experience of Tibetan ghosts and demons and saw the paranormal feats of mystics. In her book *With Mystics and Magicians in Tibet* (1931), she revealed how Tibetan mystics acquired the ability to live naked in zero temperatures by generating a protective body heat (*tumo*), how they learned to float in air and walk on water, and how they brought corpses back to life or created **thoughtforms** that had independent existence.

She described such feats as "psychic sports," acquired by special mind and body training. Amongst such feats was the *lung-gom* training of "inner breathing" and meditation, which enabled an individual to travel at high speed for days and nights without stopping, sometimes with the feet hardly touching the ground. David-Neel herself witnessed a *lung-gom-pa*, or swift traveler. She described the special training necessary for feats of **levitation** and for thought-reading and **telepathy** ("sending thoughts on the wind").

She successfully experimented in the creation of a *tulpa* or phantom thoughtforms. After a period in isolation following special concentration techniques, she claimed that she succeeded in creating a phantom monk, who became a guest in her party, seen and accepted by the others. But in the course of time, this phantom form changed from a fat jolly monk, becoming lean, mocking, and somewhat malignant, and it was necessary for her to concentrate on special techniques to destroy a phantom, which was beginning to take on independent life.

She explained that Tibetans believed that such psychic phenomena were the result of utilizing natural forces by the powers of the mind. Her experiences seem to have been the result of a long and intimate association with Tibet and its peoples in a period when magic and mystery were more common. Few subsequent travelers have reported such remarkable phenomena, and her books survive as a unique record of a Tibet that has largely been destroyed. However, they helped create the image of Tibet as a place where the most successful mastery of the occult arts had been made. The spread of Buddhist masters to the

west has done much to offer a more mundane picture of Tibetan life.

Tibetan medicine, the fundamentals virtually unchanged for 2,000 years, is completely intertwined with Tibetan Buddhism, in that they are based on the most essential Buddhist belief, that of **karma**. Thus, unhealthy human actions, such as greed, hatred, and desire can be the cause of disease. Like karma, disease can be caused from present as well as past actions. Disease is also thought to be caused by an imbalance of the three basic humors of the body—air, bile, and phlegm. Diagnosis consists of three techniques, visual observation, pulse reading, and questioning. Simply put, Tibetan medicine is highly **holistic** in the areas of diagnosis and treatment. Treatments are usually always of the non-invasive variety. Lifestyle changes are recommended, medicines are made of herbs, and “surgery” consists of **acupuncture**, cauterization, hot and cold compresses, hot springs and vapor treatments.

A lot can be learned from Tibetan medicine by Western countries, as it and its practitioners listen and are aware of the individual body, as an extension of religion. The body then exists as only part of the whole scheme of the universe.

It is still too early to predict whether the upheavals of the last half of the twentieth century will involve a permanent loss of spiritual and psychic identity for the Tibetan people. Those many Tibetans who moved into exile have established strong enclaves of traditional Tibetan culture and many people have given of their time, energy, and financial resources to see that the manuscripts and artifacts taken out of the country are preserved.

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“The Tibetan”

The Master, known in theosophical circles as Dhwal Khul (under various spellings) who first spoke to **Helena Petrovna Blavatsky**, and in the early twentieth century spoke through **Alice A. Bailey** (1880–1949). Bailey, formerly a member of the **Theosophical Society**, withdrew in the 1920s and established the **Arcane School** in New York.

Tibetan Foundation

The Tibetan Foundation began in June of 1982 when Janet McClure established contact with the Ascended **Master Djwal Khul**. He asked her to assist him in his work of helping people in their own spiritual progress and bringing about the coming **New Age**. Previously she had studied with the Brotherhood of the White Light, from whom she received a doctorate degree, and was happy to join in the work. Djwal Khul is the same master who was originally identified by **Helena Petrovna Blavatsky** (1831–1891) as one of the spiritual hierarchy and later was credited with **channeling** a number of volumes through **Alice A. Bailey** (1880–1949). Bailey generally referred to Djwal Khul as The Tibetan.

While McClure was generally thought of as channeling The Tibetan, she spoke of his overshadowing her. Overshadowing is a special connection by which they became permanently linked. The Tibetan was thought to be anchored in McClure's head. He could speak through her without the necessity of her entering a trance state.

The foundation was established in Youngstown, Arizona, but soon developed affiliate centers in Colorado and California. Once launched on her new endeavor, McClure channeled a considerable amount of material from The Tibetan that was published in a number of booklets. She also began to channel from other beings such as Vywamus and Lenduce. She was among the first of the channels to receive material from both the spiritual hierarchy and the space hierarchy led by **Ashtar**. Receiving from both hierarchies would become common in the 1990s. The channels associated with the foundation would become part of the post-New Age Movement that was focused in the **Sedona Journal of Emergence**.

McClure channeled only eight years before passing away in 1990. However, by that time other channels had become associated with the Tibetan Foundation and had begun to channel the various masters previously channeled by McClure, especially The Tibetan and Vywamus. Light Technology Publishing, the parent company that produces the *Sedona Journal of Emergence*, published many of McClure's volumes of channeled material and keeps them in print at present.

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Tii

A Polynesian **vampire**.

Tijdschrift voor Parapsychologie

Major Dutch journal of **parapsychology**, founded and edited for many years by **W. H. C. Tenhaeff** (1894–1981) and

more recently edited by Dick J. Bierman. It functions as the journal of both the **Studievereniging voor Psychical Research** (the Dutch Society for Psychical Research) and the Parapsychology Institute. Address: Springweg 7, 3511 VH Utrecht, The Netherlands.

Tillyard, R(ubin) J(ohn) (1881–1937)

British psychical researcher and biologist, vice president of the **National Laboratory of Psychical Research** in 1926. He was born in Norwich, England, on January 31, 1881. He was educated at Dover College, and Queen's College, Cambridge University (M.A., Sc.D.). Following his graduation in 1903 he migrated to Australia and taught at the Sydney Grammar School for a decade (1904–13) before becoming a Fellow in Zoology at Sydney University (1914–17) and then a lecturer in zoology in 1917. In 1920 he became Chief Entomologist to the Commonwealth of Australia.

He traveled to England and the United States in the 1920s to sit with mediums, especially **Mina Crandon** (“**Margery**”). This sitting convinced him of **survival** of bodily death. He published his convictions in 1928 in *Nature*. In a “solus” sitting with “Margery” in Boston, he obtained apparent fingerprints of “Walter,” the **control**. In his enthusiastic letter to **Sir Oliver Lodge** he stated: “This séance is, for me, the culminating point of all my psychical research; I can now say, if I so desire, *nunc dimittis*, and go on with my own legitimate entomological work.” However, there now seems little doubt that this particular phenomenon was fraudulent.

During his association with psychical researcher **Harry Price** at the National Laboratory of Psychical Research, Tillyard also investigated the phenomena of **Eleonore Zügün** and **Stella C.**

In his book *Confessions of a Ghost Hunter* (1936; 1974), Harry Price described a visit to Jeanne Laplace, a French clairvoyant, who gave a remarkable series of correct statements about Tillyard through simply holding a letter from him (without seeing the letter itself). The impressions included the prediction, later fulfilled, that he would die in a railway accident.

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Timaeus of Locri (ca. 400 B.C.E.)

One of the earliest known writers on the doctrines of **magic**. He was a Pythagorean philosopher born in Locri, Italy, and lived ca. 420–380 B.C.E. He is credited with the work *On the Soul of the Universe*, although some historians believe this may be an abridgement of Plato's dialogue of *Timaeus*.

The Timaeian theory of God, the Universe, and the World-soul was thus set forth by A. F. Büsching:

“God shaped the eternal unformed matter by imparting to it His being. The inseparable united itself with the separable; the unvarying with the variable; and, moreover, in the harmonic conditions of the Pythagorean system. To comprehend all things better, infinite space was imagined as divided into three portions, which are—the centre, the circumference, and the intermediate space.

“The centre is most distant from the highest God, who inhabits the circumference; the space between the two contains

the celestial spheres. When God descended to impart His being, the emanations from Him penetrated the whole of heaven, and filled the same with imperishable bodies. Its power decreased with the distance from the source, and lost itself gradually in our world in minute portions, over which matter was still dominant.

“From this proceeds the continuous change of being and decay below the moon, where the power of matter predominates; from this, also, arise the circular movements of the heaven and the earth, the various rapidities of the stars, and the peculiar motion of the planets. By the union of God with matter, a third being was created, namely, the world-soul, which vitalizes and regulates all things, and occupies the space between the centre and the circumference.”

Plato's *Timaeus* also tells the legendary story of the lost drowned continent of **Atlantis**.

Time (in Paranormal Perception)

Time is an element of uncertainty in paranormal functions. Yet we know from hypnotic experiments that the subconscious mind has a remarkable faculty in estimating time. J. Milne Bramwell made classical demonstrations, such as suggesting to a hypnotic subject, Miss A., that at the expiration of 11.470 minutes, she should make a cross on a piece of paper and note the time. Out of 55 similar experiments, 45 were completed successfully.

One would expect that if an entity, communicating through an entranced individual, was either a hypnotic or secondary **personality**, that the entity should demonstrate the same consciousness of time discovered by Bramwell. Such has not been the case. Its surprising absence needs an alternative explanation. Certainly fraudulent production of the entity by the **medium** would explain the lack of time consciousness. Spiritualists have suggested that the odd relationship to time, often manifesting displacements of a day or more, provides additional proof of the presence of extraneous entities in **séances**.

In one instance, “Pelham,” a spirit control of **Leonora Piper**, was often asked to go and see what a certain friend was doing at the moment. The account that he gave on his return often contained descriptions that applied to happenings a day after or what he thought a day before.

The psychical researcher **S. G. Soal** received through Blanche Cooper communication from Gordon Davis, a friend who, a few months after, turned up alive. Through the medium, he gave a description of his house. The description was incorrect at the time he turned up but perfectly matched his home a year after.

In clairvoyant perceptions, a similar uncertainty is often noticed. The percipients often do not know whether the visions of events that unfold themselves refer to the past or future. There is a good instance in Quaker history. George Fox cried “Woe to the bloody city of Lichfield” as he passed through it, and discovered later this was not a prophecy but a psychometric sensation of the martyrdoms in a past age. The British investigator **J. W. Dunne** observed a mixture of past and future elements in **dreams**, as described in experiments he conducted.

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Time Pattern Research Institute

A New York astrological corporation founded May 1967, bringing modern technology to horoscopes. The institute used an IBM 360-30 computer in conjunction with well-known astrologer Katina Theodossiou. The computer's memory banks held twenty-five million items of basic information. Individual

horoscopes ran to ten thousand words, including character analysis and future trends, and the company merchandized hundreds of thousands of horoscopes, using department stores as outlets. The service provided by the institute became obsolete as the slew of astrological computers permeated the market. (See also **Astroflash**)

Tingley, Katherine (Augusta Westcott) (1847–1929)

Prominent American Theosophist who founded a Theosophical community at Point Loma, California. Tingley was born on July 6, 1847, at Newburyport, Massachusetts, and was educated at a public school in Newburyport and under a private instructress. She took an early interest in social work before becoming active in the fields of **Spiritualism** and later **Theosophy**. In 1887, she formed the Society of Mercy (concerned with emergency relief work on New York's East Side). At this time she became known as a Spiritualist **medium**.

Through her social work she met theosophist **William Q. Judge**, who made a profound impression on her. With the sponsorship of Judge, one of the co-founders of the **Theosophical Society**, she quickly became an important figure in the American branch.

After the death of **Helena Petrovna Blavatsky** in 1891, Judge led the majority of American Theosophists in a secession from the international society then headed by **Annie Besant** and **Henry S. Olcott**. Judge died in March 1896, and his independent **Theosophical Society in America** stated that he had nominated a successor, referred to in symbolic language as "The Purple Mother." A month later, E. T. Hargrove, then president of the Theosophical Society in America, confirmed that "The Purple Mother" was Katherine Tingley.

Soon afterward, Tingley began a World Crusade for Theosophy, during which she claimed to have encountered a theosophical master in Darjeeling. Upon returning to the United States, she founded the School for the Revival of the Lost Mysteries of Antiquity, at Point Loma, California. She also founded the Universal Brotherhood organization, and after taking charge of the Theosophical Society, she merged it with the Universal Brotherhood. Permanent headquarters were established at Point Loma, San Diego, California, in 1900.

During the Spanish-American War, Katherine Tingley organized the War Relief Corps and established an emergency hospital on Long Island for soldiers wounded in Cuba. In 1899 the International Brotherhood League, a department of the Theosophical Society, undertook relief work in Cuba. Later, Tingley visited Cuba and brought a group of children to Point Loma for education. She was first obliged to prove the financial and moral competence of the society to take charge of the children. She was funded by the U.S. government to establish hospitals in Cuba, and in 1925 was awarded the Medal of Honor of the German Red Cross. In 1924 she established a summer school for children at Visingsö, Sweden, and in the following year, she opened seven new Theosophical Centers in Europe.

Tingley was editor of *Theosophical Path*, published at Point Loma, as well as other Theosophical magazines in Holland, Germany, and Sweden. She also founded *The New Way*, a monthly magazine for free distribution to prisoners in penitentiaries and jails.

She died July 11, 1929, in Sweden, after an automobile accident in Germany, and was succeeded at the Point Loma community by Dr. Gottfried de Purucker. The community survived until World War II when a combination of financial difficulties and the strategic position of the community's land on the Point Loma peninsula led to its sale. The property is now the site of a college.

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Tischner, Rudolf (1879–1961)

Ophthalmologist of Munich, who entered the ranks of leading German psychical researchers in 1919 with the publication of his *Über Telepathie und Hellssehen*, one of the groundworks on the subject (translated into English as *Telepathy and Clairvoyance*, 1925). It was followed in 1920 by a small book on the clairvoyant Ludwig Aub, *Einführung in den Okkultismus und Spiritismus*, and *Monismus und Okkultismus*.

Tischner was also the author of many small monographs and of a large historic work: *Geschichte der okkultistischen Forschung. Von der Antike bis zur Gegenwart* (1924), which was published as the second volume to August F. Ludwig's *Geschichte der okkultistischen Forschung bis zur Gegenwart . . . Mitte des 19 Jahrhunderts*. It is a comprehensive and careful survey of the history of **psychical research**. The **Society for Psychical Research**, London, honored this work by making Tischner a corresponding member. He published a study under the title *Fernfühlen und Mesmerismus*, (1925) which deals with the experiments of **Eugene Rochas** on the exteriorization of sensibility.

With his research, lectures, and propaganda work Tischner did a great deal for the advancement of psychic science in Germany prior to the disruptions of the Nazi era.

His later books included: *Der Okkultismus als Natur und Geisteswissenschaft* (Occultism as a Natural and Philosophical Science, 1926), *Ergebnisse Okkultischer Forschung* (Results of Occult Research, 1950), and *Geschichte der Parapsychologie* (History of Parapsychology, 1960). Tischner was among the first to use the term "extrasensory perception" before it was adopted by **J. B. Rhine**. He died April 24, 1961 at Vierhöfen, Germany.

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Tissot, James Joseph Jacques (1836–1902)

Well-known French painter of the life of Christ, chiefly remembered in **Spiritualism** for his mezzotint "Apparition Medianimique," which portrayed his impressions of a **materialization séance** in 1885 with the **medium William Eglinton**. He saw the apparition of his departed fiancée accompanied by "Ernest," the guide of the medium. The painting was acquired by the **London Spiritualist Alliance**.

TM

Initialism for **Transcendental Meditation**, the popular Hindu meditation system taught by **Maharishi Mahesh Yogi**.

Tocquet, Robert (1898– ?)

Professor of chemistry who published books on parapsychology and the occult. He was born on June 5, 1898, in Saint-Oulph (Aube), France. He taught at the École des Travaux Publics and the École d'Anthropologie de Paris. In addition to his many books on chemistry and science, he published *Encyclopédie pour la Jeunesse*, a five volume encyclopedia for young people.

Tocquet had a strong interest in psychology and was a member of the board of the **Institut Métapsychique International**. He authored a number of articles and several books on occult topics. His titles include: *Les Calculateurs prodiges et leurs secrets* (The Magic of Numbers, 1957), *La Médecine se tait* (When Medicine is Silent, 1954), *Phénomènes de médiumnité* (Phenomena of Mediumship), *Les Pouvoirs secrets de l'Homme* (The Secret Powers of Man, 1963), and *Tout l'Occultisme dévoilé* (Secrets of the Occult Revealed, 1952).

Today's Astrologer

Monthly bulletin of the **American Federation of Astrologers** available to members of the federation. The bulletin contains news of classes, lectures, and events connected with the AFA, and substantive articles on various aspects of **astrology** of a professional nature. The headquarters of the federation may be reached at P.O. Box 22040, Tempe, AZ 85285 or through their web site at <http://www.astrologers.com>.

Token Object

An object associated with the subject, held by the psychic giving a reading. It might be a slip of paper with a name on it, unseen to the psychic, who gives information relative to that named person while holding the paper. It might alternatively be an object that the psychic holds while giving impressions through **psychometry**, i.e., apparently being sensitive to impressions from that object.

Toland, John (1670–1722)

John Toland, first chief of the revived Druid movement in England, was born on November 30, 1670, near Londonderry, Ireland. Originally named Junius Janus, he took the name John to avoid being a butt of jokes by his youthful schoolmates. Though raised a Catholic, he converted to Protestantism as a teenager. Some Irish Protestants saw to his education and eventually sent him to Glasgow. He earned his M.A. at Edinburgh in 1690. He completed his education in Leyden, Holland.

By the early 1690s, he had begun to hold liberal opinions that questioned the orthodoxy of his teachers. In 1696 he published his most famous work, *Christianity not Mysterious*, now considered an early classic of the Deist movement, a movement that not only denied the Christian doctrine of the Trinity, but challenged the idea of God's continued activity in the world. He soon became the subject of sermons denouncing his thought. After the Irish House of Commons voted to burn the book and sent out orders for his arrest, Toland moved to England. He made his living as an editor and writer on a variety of subjects. Though he would often attempt to distance himself from his work, he was never successful, as he basically continued to believe. However, his beliefs would lead in a different direction.

In 1717, a number of delegates from what have been described as Druidic circles across the British Isles and Brittany met in Covent Gardens (London) at the Apple Tree Tavern. There they organized the Mother Grove of a revived Druidic order, a group continuing the ancient Druidic traditions as then understood. Toland was elected the chief of this grove, called Ar Tigh Geatha Gaurdeachus. Toland's own understand-

ing of **Druidism** seemed to have been summarized in his 1720 publication *Pantheisticon*, in which he described a nature-oriented religion. He died two years later on February 11, 1722, at Putney, where he had been living since 1718.

While there were rumors of an earlier Druidic organization, possibly traceable to **John Aubrey**, an early writer on Druidism whom Toland had met in 1694, from Toland's term as the Druidic leader there is an organizational continuity of modern Druidism.

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Tomczyk, Stanislaw (Mrs. Everard Feilding) (ca. 1920)

Non-professional Polish **medium**, the subject of the experiments of **Julien Ochorowicz** in 1908–9, at Wisla, Poland. Tomczyk was regularly hypnotized by Ochorowicz for therapeutic purposes, when she became controlled by an entity called "Little Stasia." She could produce **movement** of objects without contact (**telekinesis**), stop the movement of a clock in a glass case, and influence a roulette wheel to the extent that the numbers chosen by the medium turned up more often than justified by chance.

Ochorowicz hypothesized that the physical movements were performed by rigid "rays" projecting from the fingers of the medium. The medium's hands were thoroughly examined and washed before each **séance**. A small object, such as a ball, cork, matchbox, or scissors, was placed before her on a table. The medium then placed her fingers about six to eight inches from the sides of the object. The object would move and eventually rise in the air, floating between the medium's fingers on each side.

Sometimes investigators claimed to feel a subtle "thread," but it was a psychic line of force, not a material thread. Ochorowicz stated: "I have felt this thread on my hand, on my face, on my hair. When the medium separates her hands the thread gets thinner and disappears; it gives the same sensation as a spider's web. If it is cut with scissors its continuity is immediately restored . . . it is then seen to be much thinner than an ordinary thread." These observations have a strong resemblance to the **od**, the claimed "odic force" of **Baron Karl von Reichenbach**, which sensitive individuals claimed to see in a darkened room issuing from the fingertips. However, Tomczyk's phenomena took place in good light.

"Little Stasia" was a mischievous entity who played many tricks on the medium. She said herself that she was not the spirit of any dead person. The medium considered her, at first, as her **double**. This was Ochorowicz's opinion, too, until he was shaken in this view by having obtained Little Stasia's photograph, as announced by her, in an empty room with all light excluded, while the medium in a normal condition was with him in an adjoining room.

Theodore Flournoy witnessed a **séance** in Paris in 1909. It left him "in no doubt as to the reality of simple telekinesis." However, at a later series of **séances** at Geneva to which, besides Flournoy, Professors Claparède, Cellerier, Batelli, and Flournoy's son were invited, the expectations of the sitters were not fulfilled.

In 1910, Tomczyk was investigated at the Physical Laboratory in Warsaw by a group of scientists. She produced remarkable physical phenomena under strict test conditions. **Baron Schrenck-Notzing** described the experiments in his *Physikalische Phenomene des Mediumismus*, München, 1920. **Charles Richet** quoted his own observations in his book *Traité de Métapsychique*, (1922) (translated as *Thirty Years of Psychical Research*, 1923).

In 1919, Tomczyk married the distinguished British psychical researcher **F. H. Everard Feilding** (1867–1936), and seems to have discontinued séances.

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Tomga

Familiar spirits among the **Eskimos**.

TOM Religious Foundation

The TOM Religious Foundation is a Spiritualist organization founded in the 1960s by Rev. Ruth Johnson in Velarde, New Mexico. The headquarters were moved to Canon City, Colorado, in 1970, and more recently they moved back to New Mexico. The teachings are based upon Johnson's own study and exploration of her past lives, which are disseminated primarily through correspondence lessons, "Moon Time Studies in Spiritual Culture." These lessons cover subjects familiar to occult students, including psychic development, **dreams, ESP, Atlantis**, the Bible, and what is said to be original Christianity. According to Johnson, God is the divine One, Spirit, or Whole, who knows, loves, and cares for us and manifests that love through divine guidance. Students may pursue ordination and receive charters to establish churches. Address: P.O. Box 52, Chinmayo, NM 87522.

Tongues, Speaking in

Vocalization that sounds like a language but is devoid of semantic meaning or syntax; also known as glossolalia. Glossolalia is a protolanguage based on the everyday spoken language of the person, but lacking enough sounds (vowels and consonants) upon which to build an actual language. Glossolalia often occurs in a religious context, most notably modern **Pentecostalism**, where it appears as a vocalized religious expression.

Glossolalia is to be sharply distinguished from **xenoglossia**, or xenoglossy, the speaking or understanding of a foreign language one does not normally know or recognize. In the Bible, glossolalia is referred to as the tongues of angels (1 Cor. 13:1), possibly suggesting that the unintelligible sounds are an angelic language.

Glossolalia is familiar to most from its association with the birth of Christianity at Pentecost as described in the Christian New Testament (Acts 2), though what in fact is described is an event of xenoglossia. Those listening to the apostles speak were amazed to hear the sermon each in their own language. The more obvious example of glossolalia occurred in the Corinthian church of which Paul spoke when he said, "For he that speaks in a tongue speaks not unto men but unto God; for no man understands, but in the spirit he speaks mysteries" (1 Cor. 14:2).

There are accounts of how the gift of tongues descended on the London congregation of Rev. **Edward Irving** in 1831. Robert Baxter, in his book *Narrative of Facts Characterizing the Supernatural Manifestations in Members of Mr. Irving's Congregation* (London, 1833), gives a narrative of his own experiences:

"... The power of the Spirit was so great upon me that I was obliged to call out, as in agony, for pardon and forgiveness and for strength to bear a faithful testimony. In these cryings I was,

however, at the time conscious of a power of utterance carrying me beyond the natural expression of my feelings. . . . for the space of more than ten minutes I was, as it were, paralysed under a shaking of my limbs, my knees rapping one against the other, and no expression except a sort of convulsive sigh. During this period I had no other consciousness than this bodily emotion, and an inexpressible constraint upon my mind, which although it left me composed and sensible of all I was doing, yet prevented my utterance and gave no distinct impression, beyond a desire to pray for the knowledge of the Lord's will. This increased so much that I was led to fall on my knees and cry in a loud voice 'Speak, Lord, for they servant hearest,' and this I repeated many times, until the same power of the Spirit which I had before felt, came upon me, and I was made to cry out with great vehemence, both of tone and action, that the coming of the Lord should be declared, and the messengers of the Lord should bear it forth upon the mountains and upon the hills, and tell it to the winds, that all the earth should hear it and tremble before the Lord."

The utterances often began in an unknown tongue and then passed into English. As one witness described them, "The tongue invariably preceded, which at first I did not comprehend, because it burst forth with an astonishing and terrible crash, so suddenly and in such short sentences that I seldom recovered from the shock before the English commenced."

The phrases were mostly taken from the Scriptures and repeated again and again. The actual words of the tongues were not recorded. Baxter believed them to be a jargon of sounds. However, the possessed also spoke with extraordinary fluency in languages with which they were but imperfectly acquainted. The utterances were supposedly grandiose both in manner and diction.

In a pamphlet, *Drei Tage in Gros Almerode (Three Days in Great Almerode)*, J. Busching, a theological student at Leipzig, Germany, described ten cases of glossolalia at a religious revival in 1907 at Almerode, a small town in Hesse. The phenomena began with a hissing or peculiar gnashing sound. It was said that these sounds were produced when the subject, not wishing to disturb the order of service by interrupting a prayer already commenced, tried to repress the inward impulse acting on the speech organs; but the sounds had to come out, and the momentarily repressed glossolalies only burst forth with increased vigor.

Modern American **Pentecostalism** began in 1901 with the speaking in tongues that occurred at the Bethel Bible School in Topeka, Kansas. While away during the Christmas season of 1900, the school's founder set a task for the students: investigate the "baptism of the Holy Spirit" and discover what, according to the Bible, is the sign(s) of its presence. When he returned on New Year's Eve, he asked what the students had discovered. They replied, "speaking in tongues." Shortly after reaching a consensus on that point, the group retired to the chapel, where they entered a time of prayer. Then, on New Year's Day, 1901, Agnes Osman became the first person in modern times to ask for and receive the gift of the Holy Spirit with the accompanying sign of speaking in tongues.

Usually accompanying speaking in tongues is the additional phenomenon of the "interpretation of tongues," in which a reputed "translation" of the glossolalia is offered. An interpretation of tongues does not always occur even when it is prayed for. When it does occur, the speaker may either envision a written translation or hear it inwardly, or perceive directly the meaning of the foreign words.

Receiving the "baptism of the Holy Spirit" accompanied by speaking in tongues became the distinguishing mark of Pentecostalism. The movement spread from Topeka to Houston, Texas, and then to Los Angeles, California, from where it spread around the world.

Although Pentecostals were denigrated as "Holy Rollers" through much of the twentieth century (see George B. Cutten's *Speaking with Tongues*), in the 1960s Pentecostalism began to

spread through the mainline Christian churches first in North America and then in Europe. This new charismatic movement, as it was called, brought a new respectability to Pentecostalism and resulted in the acceptance of Pentecostals into the larger Evangelical movement. It also led to new attention to glossolalia by social and behavioral scientists and historians. While supernatural explanations still dominate among Pentecostal believers, a more mundane perspective has emerged from those who have observed glossolalia widely.

A few detractors put forth the idea, a remnant of religious prejudice from earlier in the century, that glossolalia was a sign of psychopathology. This idea was possibly the first laid to rest as it had no basis in empirical data. In fact, quite the opposite was found to be true, in that Pentecostals seemed to have a higher level of mental health than that of the general population.

Other detractors suggested that glossolalia was simply gibberish; however, linguistic studies, most prominently that of William Samarin, have suggested that it is in fact a very structured speech, easily distinguishable from gibberish or attempts to imitate glossolalia. It is also said to be a protolanguage, highly structured and derived from the everyday language of the speaker.

Its relation to everyday language suggests that it too, like everyday language, is a learned behavior, and experimental data, testing people's ability to learn glossolalia in a nonreligious setting, provides some substantiation of this hypothesis. Others have also suggested that glossolalia is related to altered states of consciousness. Glossolalia is not generally associated with severe alteration of consciousness as in trance or hypnosis, but it seems to involve lightly altered consciousness such as that which occurs in daydreaming.

Historians have noted the widespread appearance of glossolalia in various religious traditions from ancient Greece to modern Spiritualism, although certainly the great majority of recorded cases are in Christianity. Some Christians have countered the obvious implications of cross-cultural studies by arguing that some tongues speaking is simply a ruse by the devil to imitate the actions of the Holy Spirit.

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Toolemak

Familiar spirits among the **Eskimos**.

TOPY See Thee Temple ov Psychick Youth

Totemism

A form of religious and social organization among tribal peoples that associates groups of persons with particular animals or objects. The term derives from the language and practice of the Ojibway tribe of Native Americans, but the Ojibways' own form of totemism was not typical of the use of the term as adopted by anthropologists. A totemic tribe consists of a number of totem groups, each closely related to a totem, which may be an animal or an inanimate object. That totem is specific for that particular group, thus while every member of the tribe has a characteristic totem, it will differ from those of other totem groups within the same tribes in the same area. Plants are used as totems in some parts of the world, and other totems are sometimes only a token part of an animal (i.e., a buffalo tongue instead of a buffalo).

A totem implies some kinship between the animal or object and the members of the group, sometimes a belief in descent from an animal totem. Masks and images may reinforce this association. Members of a particular totemic group respect the animal or object used as totem, and place a **taboo** on its being destroyed by members of that group, although their taboo does not apply to other members of the tribe.

Totemism is practiced around the world, among Australian aborigines, some African societies, certain North and South American Indian tribes, and among the peoples of Indonesia and Melanesia. Among Australian aborigines, totemism is related to a belief in the constant reincarnation of the spirits of primary animal forms into human beings.

In North America, the totem pole, used by Native American tribes of the Northwest coast of Canada and the United States, is the most widely recognized example of totemism. These poles or pillars are carved and painted with symbolic animals or spirits to represent ancestry or to tell family legends.

Sources:

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Touches, Psychic

Tactile sensations represent an allied phenomenon to the paranormal **movement** of objects. Spiritualists claim such touches are intentional, just as the movement of objects is characterized by perfect localization; the touch is invariably meant for the one who receives it.

While the objects by which the sitters are touched may be recognized, in psychic contacts the case is different, as there is no apparent material means for their production. If the touches are produced by rods of **ectoplasm**, they may cause an immense variety of sensations according to the manipulation of this substance. The tactile sensation is often announced in advance, affected by psychic lights or luminous structures, and is visible to others.

The effect of the sensation may be as though coming from a soft object, for example, a rubber ball, an animal's paw feathers, gloves, fur, powderpuff, cobwebs, flowers, or fingers. The touch itself may be sharp, soft, dry, wet, clammy, or cold. It may be a tap, a caress, a stroke, a slap, a kick, a prick, a push, a punch, or a kiss. The invisible operator may pull or rumple your hair, she may rub your legs and search your pockets.

In 1905, in the *Annales des Sciences Psychiques*, psychical researcher **Charles Richet** translated a Latin chronicle from 1656 dealing with the phenomena that happened to a young girl named Regina Fischerin of Presbourg, Hungary. The chronicle, which is still part of the records of the Venerable

Chapter in the Archbishopric of Pest, gave report on the apparitions of Jean Clement of Presbourg, who led an evil life. The chronicle contained the following dramatic passages:

"Therefore, fearing that she might be the victim of an illusion, Regina asked of the spirit, if it were truly a spirit, to touch her with its finger. Immediately it touched her right arm and she felt the contact instantly. There appeared immediately a blister, giving her the same sensation of pain as though it had been a burn; moreover, fully to attest the phenomenon, the blister remained upon the skin a long time, and all the servants of the house saw it. Thereafter, desirous to be sure that this was not the work of an evil spirit, Regina demanded as proof that the visitor was a good spirit to make the sign of the cross. 'Here then,' said the phantom 'what you ask!' At once a flaming cross appeared outside the cloak which enveloped the figure, and with this it burned deeply the hand of the young girl, leaving thereon a branded cross which everyone could see. . . .

"A little later this spirit of Jean Clement recalled with remorse a crime which he had committed during his life, declaring that the money which had been secured from this crime was not all spent [this proved afterwards to be true]; that part of it had been used for his subsistence, another part had been otherwise spent, but that some still remained and that this should be restored from the possessions which he had left.

"Regina demanded yet other proofs. Surely the proof of the cross burned on her hand, and on her mantle was sufficiently strong, but it did not suffice for the young woman, who, in order to be absolutely sure that the strange visitant was truly a good spirit, insisted that it should make the same Sign of the Cross on a piece of money. The spirit obeyed, took a coin, threw it on the ground, and snatching a piece of cloth from the girl's hands, threw this upon the coin; then, taking Regina's hand violently in his grasp, scorching her deeply as before, burned thereon through the hand and the linen cloth upon the coin the character of a triple cross. 'Here is a further sign,' said he, and launched forth a flame with so much force that it reached the heart of the young woman, while another jet of flame crossed the entire room and struck the opposite wall. Whereupon Regina fell unconscious. . . .

"This affair seems extraordinary to us; firstly because a cross and an exact form of the hand have been marked in every detail; secondly, because this brand of burning did not extend beyond limits of the marks, though, upon linen material, fire has a tendency to spread. Finally, the right hand which was thus branded in on flesh and cloth, was an exact replica of the right hand of Clement, just as though he had been operating by his own dead physical hand. And the proof of this is that, during life, the tip phalange of Clement's forefinger had been amputated by a surgeon for a disease which was then known as 'Worms' and the absence of the finger-tip is clearly indicated upon the branded hand." (This account can also be found in the English edition of *Annals of Psychical Science*, No. 4, April 1905).

Other chronicles contained similar accounts. In 1908 and 1910 Mrs. Zingarapoli, a Naples lawyer, published a dozen such cases in *Luce e Ombra*. One was recorded from the seventeenth century and the brands or scorch marks of the hands of fire preserved at the Convent St. Claire at Todi. The exhibits in Father V. Jouet's Other World Museum at Rome comprised photographic records of the marks. In another instance in 1853, a spirit left an imprint as if by an iron hand heated red-hot on the door of the convent of the Franciscan nuns of Saint Anne at Foligno. When the grave of the deceased was reopened, the hand was found to fit the scorch marks to perfection.

In **William Howitt's** *History of the Supernatural* (2 vols., 1863), a story was told of an apparition that appeared to the grandfather and father of a fellow student of **Johann H. Jung**. It stated in part:

"Yet there were circumstances which made the father and son believe that he was far from his purification, for fire

streamed from every finger when he became angry at their resistance to his wishes. Still more, when he touched the Bible it smoked, and the marks of his thumb and finger shrivelled up the leather of the binding where he held it, and also the paper where he pointed out the place in the hymn 'From guilt of blood deliver me' was black and singed. The Bible with these marks is preserved in the family, and many creditable persons have seen it and may still see it."

Howitt added:

"The fiery touch of the spirit which induced the father and son to believe it a bad one, modern spiritualists can testify to belong to many spirits. How often have we seen fire streaming even from the finger of a medium? How often have spirits, before shaking hands with you, desired you, at Mr. Home's, to lay your handkerchief over your hand first? How often have you felt the touch of spirit fingers prick as from the sparks of electricity?"

Under the mediumship of the **Rev. William Stainton Moses** there are two instances of somewhat similar character. According to his note dated April 18, 1874, a psychic light touched his fingers, which resulted in the skin being broken up and the joint swollen. Mrs. Speer stated in her account in *Light* that a spirit of low order was responsible for the injury.

In the second instance, W. B., a friend of Stainton Moses, figured he had committed suicide. His portrait appeared on a plate on May 16, 1876, when Moses sat for **spirit photography**. On May 20, Moses woke up in the night and saw the spirit trying to reach him; it struggled with two other spirits. He was inspired with horror and revulsion. The spirit got nearer and stretched out his hand. Moses did not remember any more. In the morning, he found on his forehead an oblong dull red mark in the exact place where his friend wounded himself. The mark was a red discoloration and faded in two or three days.

The psychical researcher **Frank Podmore** quoted a similar case in *Proceedings of the Society for Psychical Research* (vol. 10, p. 204). A Miss M. P. was awakened in the night with a jump with a horrible feeling that there was someone in the room. An icy hand pressed against her face. The next moment her sister cried out and complained of a violent burn on her cheek. "The gas having been turned up higher, we saw on one side of her face, a very vivid red mark, which rapidly took the form of a hand, with fingers open."

The psychical researcher **Ernesto Bozzano** analyzed this and many similar cases in the journal *The Seer* (1931) under the title 'Spirit Hands of Flame,' and drew attention to the fact that the elder sister felt an icy sensation and a minute later, apparently by the same hand, her sister was burned. Bozzano asked whether the opposed sensation felt by the two percipients might not be explained by "a rapid change in the ectoplasmic condensation of the phantom hand resulting from a sudden modification of the vibratory tonality. This vibratory tonality, under certain circumstances, seems to be very much more intense either on living or inanimate matter, and as a result, like fire, it would destroy living animal or vegetable tissue."

In a séance with **Heinrich Melzer**, the Dresden **apport** medium, as reported in the June 1906 issue of *Die Unbersinnliche Welt*, a plant was apported. The sitter, at the very same instant that he received the plant, felt the sensation of burning on the thumb. When the light was switched on, the mark of a burn was clearly seen and a blister formed immediately.

Emma Hardinge Britten in her book *Modern American Spiritualism* (1870), vouched for the following occurrences in the family of a well-known merchant of San Francisco in a séance with the eldest daughter:

"Instantly, and while every eye was fixed upon her, she sank back in her chair in a swoon and there, in the broad glare of the sunlight, appeared on her face, which the moment before was perfectly white and colorless, a large patch of wet, reeking blood, one of her cheeks being marked exactly as if struck with a bloody hand. On approaching the swooning figure, a second patch appeared on the other cheek; and as she stretched out

her hand as if to ward off an invisible foe, another wet and reeking stain instantaneously became manifest on its palm.

“The ladies present procured a washbowl and removed the stains from the young woman’s face and hand; but though they replaced her in the chair, restored her to consciousness and never for one moment lost sight of her, nor suffered a single movement to escape them, this terrible phenomena was repeated five times in less than an hour.”

The house in which this occurred was haunted, and the scene of frightful disturbances at night. The younger children always insisted that these frightful marks were made “by a Spanish girl” who followed their sister about. She had her throat cut. Another apparition who helped to make the marks was their mother whom they represented as reproaching her daughter with an infamous life. The fluid was several times analyzed and found to be human blood. The phenomena lasted for many months. Finally the police interfered and the circles were terminated.

The issue of psychic touches has actually been discussed but it is such an allusive phenomena that little can be concluded from its occurrence. It has been noted that records of such occurrences in modern séances have usually be in conjunction with other fraudulent phenomena such as apports and materializations; the mundane action of a sitter or accomplice in a darkened room could account for the overwhelming psychic touches. A variety of body sensations, from the ordinary to the spectacular, can also be ascribed to actions completely internal to the person him/herself. It can even be argued that some cases of burns and bleeding might be ascribed to autosuggestion (or **hypnotism**).

Tower of London

Ancient British fortress on the east side of the city of London, England, scene of many executions, once used for imprisonment of high-ranking traitors. With its grim history, it is not surprising that various ghosts are associated with it.

The jewelroom at the Tower of London is reported to be haunted and in 1860 there was published in *Notes and Queries* by Edmund Lenthal Swifte, Keeper of the Crown Jewels, an account of a spectral appearance witnessed by himself in the tower. He stated in October 1817, he was having supper with his wife, her sister, and his little boy in the sitting room of the jewel house. Swifte stated:

“I had offered a glass of wine and water to my wife when, on putting it to her lips, she exclaimed, ‘Good God! what is that?’ I looked up and saw a cylindrical figure like a glass tube, seemingly about the thickness of my arm, and hovering between the ceiling and the table; its contents appeared to be dense fluid, white and pale azure. This lasted about two minutes, when it began to move before my sister-in-law; then, following the oblong side of the table, before my son and myself, passing behind my wife, it paused for a moment over her right shoulder. Instantly crouching down, and with both hands covering her shoulder she shrieked out, ‘O Christ! it has seized me!’

“It was ascertained that no optical action from the outside could have produced any manifestation within, and hence the mystery has remained unsolved.”

Notes and Queries also reported how “one of the night sentries at the jewel house was alarmed by a figure like a bear issuing from underneath the jewel room door. He thrust at it with his bayonet which stuck in the door. He dropped in a fit and was carried senseless to the guard-room. . . . In another day or two the brave and steady soldier died.”

In February 1933, a sentry at the Tower reported seeing the ghostly figure of a woman in white floating toward him. A newspaper report stated: “Confronted by such an apparition, the sentry fled, making his way to the guardroom, greatly unnerved.”

On February 12, 1957, a young Welsh Guardsman was on duty, and at 3 A.M. saw a “white shapeless form” forty feet up

on the battlements of the Salt Tower. He called for a search party, who found nothing, although another guardsman later admitted to seeing a shapeless white apparition. The time and the date was in conjunction with the execution of Lady Jane Grey, four hundred and three years earlier.

Trance

An altered state of consciousness, either spontaneous or induced, bearing some analogy to the ordinary sleep state, but differing from it in certain marked particulars. Among tribal peoples, trance states have been common since ancient times, used by the **shaman**, medicine man, or other religious practitioners for demonstrations of paranormal knowledge. Such shamans were forerunners of the modern Spiritualist **mediums**.

The term is loosely applied to many varied mental states (e.g., hypnosis, **ecstasy**, **cataplexy**, **somnambulism**, certain forms of hysteria, and the mediumistic trance). Sometimes, as in catalepsy, there is a partial suspension of the vital functions; generally, there is insensibility to pain and to any stimulus applied to the sense organs. The main distinguishing feature of the trance is that the subject retains consciousness and gives evidence of intelligence, either his or her own normal intelligence or, as in cases of **possession** and impersonation, some foreign intelligence.

In hypnosis, the subject, although indifferent to sensory stimuli, has been known to exhibit a curious sensitivity to such stimuli applied to the hypnotist’s body (see **Community of Sensation**).

In ecstasy, which is frequently allied with **hallucination**, the subject remains in rapt contemplation of some transcendental vision, deaf and blind to the outside world. It was formerly considered to indicate that the soul of the ecstatic was viewing some great event distant in time or place or some person or scene from the celestial sphere. Today such a state is believed to be brought about by intense and sustained emotional concentration on some particular mental image, by means of which hallucination may be induced.

The mediumistic trance is recognized as being similar to hypnosis, for the hypnotic trance, induced many times in the same subject, may become spontaneous. It then strongly resembles the trance of the medium.

Some Spiritualists have objected to the term *trance* being applied when there is no sign of spirit possession. The entranced medium (who seems able to produce this state at will) frequently displays an exaltation of memory (hypermnnesia), of the senses (hyperesthesia), and even of the intellectual faculties.

Automatic writing and utterances are generally produced in the trance state and frequently display knowledge the medium does not normally possess, or knowledge that is said to give evidence of **telepathy**. Such were the trance utterances of the medium **Leonora Piper**, whose automatic phenomena in the late nineteenth century provided a wide field for scientific research.

Spiritualists believe these phenomena are caused by spirits of the dead acting through the medium’s physical organism, as distinct from ancient ideas that trance personalities were all the result of demonic possession. Moreover, the trance messages of Spiritualist mediums are said to come from the spirits of deceased persons, and this assertion is often supported by the medium’s exhibiting the voice, appearance, or known opinions of the dead friend or relative.

Such trance representations supply a large part of the evidence on which the structure of Spiritualism rests. In cases of **fraud**, however, the information concerning the deceased was probably obtained by normal means, or, in some cases, obtained telepathically from the minds of the sitters. While there is some strong evidence for a Spiritualist view, there are also many cases when other explanations seem more appropriate.

Subjective Aspects of Trance

Some light can be shed on the nature of trance from the reports of those who have experienced it. The great medium **D. D. Home**, for example, described his movement into trance before a committee of the **London Dialectical Society** in 1869: "I feel for two or three minutes in a dreamy state, then I become quite dizzy, and then I lose all consciousness. When I awake I find my feet and limbs cold, and it is difficult to restore the circulation. When told of what has taken place during the trance it is quite unpleasant to me, and I ask those present not to tell me at once when I awake. I myself doubt what they tell me."

Lord Adare, who studied Home's mediumship, observed, "The change which takes place in him is very striking; he becomes, as it were, a being of higher type. There is a union of sweetness, tenderness and earnestness in his voice and manner which is very attractive."

W. Stinton Moses, himself a medium, added his observations:

"By degrees Mr. Home's hands and arms began to twitch and move involuntarily. I should say that he has been partly paralysed, drags one of his legs, moves with difficulty, stoops and can endure very little physical exertion. As he passed into the trance state he drew power from the circle by extending his arms to them and mesmerizing himself. All these acts are involuntary. He gradually passed into the trance state, and rose from the table, erect and a different man from what he was. He walked firmly, dashed out his arms and legs with great power and passed round to Mr. Crookes. He mesmerized him, and appeared to draw power from him."

"I feel a cold shivering," stated **Annie Fairlamb**, "a sensation as of water running down my back, noise in my ears, and a feeling as if I were sinking down into the earth; then I lose consciousness."

Leonore Piper noted:

"I feel as if something were passing over my brain, making it numb; a sensation similar to that experienced when I was etherized, only the unpleasant odour of the ether is absent. I feel a little cold, too, not very, just a little, as if a cold breeze passed over me, and people and objects become smaller until they finally disappear; then, I know nothing more until I wake up, when the first thing I am conscious of is bright, a very bright light, and then darkness, such darkness. My hands and arms begin to tingle just as one's foot tingles after it has been 'asleep,' and I see, as if from a great distance, objects and people in the room; but they are very small and very black."

It is interesting to note that when the Seeress of Prevorst (**Frederica Hauffe**) awoke from trance, she said that the persons around her looked so thick and heavy that she could not imagine how they could move.

Objective Aspects of Trance

On awakening from trance, Piper often pronounced names and fragments of sentences that appeared to have been the last impressions on her brain. After that, she resumed conversations at the point where they were broken off before she fell into trance. It is significant to quote from among the mumbled remarks during her return to consciousness, "I came in on a cord, a silver cord." Before she became conscious she heard a snap, sometimes two. They were physiological experiences. She said she heard "sounds like wheels clicking together and then snaps." Similar observations have been made by individuals reporting **out-of-the-body travel** experiences.

Describing the development in Piper's trances, **Sir Oliver Lodge** writes in his book *The Survival of Man* (1909):

"In the old days the going into trance seemed rather a painful process, or at least a process involving muscular effort; there was some amount of contortion of the face and sometimes a slight tearing of the hair; and the same actions accompanied the return of consciousness. Now the trance seems nothing more than an exceptionally heavy sleep, entered into without

effort—a sleep with the superficial appearance of that induced by chloroform; and the return to consciousness, though slow and for a time accompanied by confusion, is easy and natural. . . . For half an hour or so after the trance had disappeared the medium continues slightly dazed and only partly herself. . . . A record was also made of the remarks of Mrs. Piper during the period of awaking from trance. . . . part of them nearly always consisted of expressions of admiration for the state of experience she was leaving, and of repulsion—almost disgust—at the commonplace terrestrial surroundings in which she found herself. Even a bright day was described as dingy or dark, and the sitter was stared at in an unrecognising way, and described as a full and ugly person. . . ."

Piper's trances seemed to have three distinct stages—subliminal 1, in which the medium was partly conscious of her surroundings but saw things distorted and grotesque; subliminal 2, in which she was possessed by spirits and lost contact with the material world; and subliminal 3, a deep trance in which the loss of consciousness was complete, the body became anaesthetic, and automatic writing began.

William James found Piper's lips and tongue insensible to pain while she was in trance. **Richard Hodgson** later confirmed this by placing a spoonful of salt in Piper's mouth. He also applied strong ammonia to her nostrils.

James also led what became a series of more intrusive experiments, once making a small incision in Piper's left wrist. During trance the wound did not bleed and no notice was taken of the action. It bled freely afterward and the medium bore the scar for life. In England, Lodge pushed a needle into her hand. At another time, **Charles Richet** inserted a feather into her nostril. Harsh experiments in 1909 resulted in a badly blistered and swollen tongue that caused the medium inconvenience for several days, while another test resulted in numbness and partial paralysis of her right arm for some time afterward. Although these scientific experiments were of great importance, it is obvious that the experimenters overstepped the mark in causing inconvenience and pain to the medium.

The trance of the medium **Eusapia Palladino** was described by Italian researcher **Cesare Lombroso**:

"At the beginning of the trance her voice is hoarse and all the secretions—sweat, tears, even the menstrual secretions are increased. Hyperaesthesia . . . is succeeded by anaesthesia. . . . Reflex movement of the pupils and tendons are lacking. . . . Respiratory movements . . . passing from 18 inspirations to 15 and 12 a minute . . . heartbeats increase from 70 to 90 and even 120. The hands are seized with jerking and tremors. The joints of the feet and the hands take on movements of flexure or extension, and every little while become rigid.

"The passing from this state to that of active somnambulism is marked by yawns, sobs, perspirations on the forehead, passing of insensible perspiration through the skin of the hands, and strange physiognomic expressions. Now she seems a prey to a kind of anger, expressed by imperious commands and sarcastic and critical phrases, and now to a state of voluptuous erotic ecstasy. In the state of trance she first becomes pale, turning her eyes upward and her sight inward. . . . exhibiting many of the gestures that are frequent in hysterical fits. . . . Toward the end of the trance when the more important phenomena occur, she falls into true convulsions and cries like a woman who is lying-in, or else falls into a profound sleep while from the aperture in the parietal bone in her head there exhales a warm fluid or vapour, sensible to the touch.

"After the séance Eusapia is overcome by morbid sensitiveness, hyperaesthesia, photophobia and often by hallucinations and delirium (during which she asks to be watched from harm) and by serious disturbances of the digestion, followed by vomiting if she has eaten before the séance, and finally by true paresis of the legs, on account of which it is necessary for her to be carried and to be undressed by others.

“These disturbances are much aggravated. . . . if she is exposed to unexpected light.”

“My eyes ache a good deal after a séance,” said Annie Fairlamb, “and generally my lower limbs are thin, sometimes very thin, and usually I feel pain in the left side.”

Pioneering researcher **F. W. H. Myers** distinguished between three successive stages in trance. In the first stage the subliminal (subconscious) self obtains control. In the next stage the incarnate spirit, whether or not maintaining control of the whole body, makes excursions into or holds telepathic intercourse with the spiritual world. In the third stage, the body of the medium is controlled by another incarnate spirit.

The first stage is well illustrated by the case of Alabama minister C. B. Sanders, whose trance personality always called itself by the name of “X Y Z,” and claimed to represent the incarnate spirit of Rev. Sanders exercising his higher faculties. He spoke of Sanders in his normal state of consciousness as his “casket,” but showed no evidence of direct communication with discarnate spirits.

The nineteenth-century histologist Gaëtano Salvioli, investigating hypnosis, noticed for the first time that in trance the flow of blood to the brain is greater than in waking hours, which might account for the greater psychical activity and an increase in muscular excitability.

Theodore Flournoy frequently found complete allochiria, a confusion between the right and left side, with the medium **Hélène Smith**. In trance she would consistently look for her pocket on the left side instead of on the right. If one of her fingers was pricked or pinched behind a screen, it was the corresponding finger on the other hand that was agitated. Allochiria is one of the stigmata of hysteria.

Lombroso also called attention to the fact that Eusapia Palladino, who was usually left-handed in sittings, became right-handed in one séance and fellow researcher **Enrico Morselli** became left-handed. This observation served as confirmation of one doctor’s hypothesis of transitory left-handedness in the abnormal state, and the transference to the sitters of the anomalies of the medium. The left-handedness seemed to indicate the increased participation of the right lobe of the brain in mediumistic states.

Morselli measured Palladino’s left-handedness in dynamometric figures. He found, after a séance, a diminution of 6 kilograms for the right and 14 for the left hand. The spirits around Leonore Piper always communicated on the left side. The trance, as a rule, began with hissing intakes of breath and ended with deep expirations.

There is a suggestion in this of *pranayama*, the **yoga** system of breathing. “Like the fakirs,” wrote Morselli, “when they wish to enter into trance, Eusapia begins to slacken her rate of breathing.” The seer **Emanuel Swedenborg** believed that his powers were connected with a system of respiration. He said that in communing with the spirits he hardly breathed for half an hour at a time.

The poet **Gerald Massey**, who published an alternative history of humankind, wrote of his own mystical vision: “You know Swedenborg and Blake claimed a kind of inner breathing. I know that is possible. I have got at times to where I find there needs to be no further need for expiring, it is all inspiration, I consider that consciously or unconsciously we all draw life from the spirit world, just as we shall when we pass into it.”

“I have tried to simulate the deep and rapid breathing of Rudi in the trance state,” writes psychical researcher Harry Price in his book *Rudi Schneider* (1930). He says: “This breathing has been likened to a steam engine, a tyre being pumped up, etc. Taking off my collar and tie and with my watch in my hand, I found that in six and a quarter minutes I was exhausted and could not continue. I have known Rudi to continue this hard breathing, interspersed with spasms and the usual clonic movements, for *seventy-five minutes without cessation*. And this while being held and in a most uncomfortable position, while, of course, I was quite free.”

Trances did not always come at will and occasionally appeared when not desired. In Cambridge, England, at the request of F. W. H. Myers, Piper looked into a crystal before going to bed. She saw nothing but looked exhausted the next morning and said that she thought that she had been entranced during the night. The next time when she went into a trance, her spirit **control** “Phinuit” said that he came and called but no one answered. Piper’s trances generally lasted about an hour. On one occasion, in Sir Oliver Lodge’s experience, it lasted only for a minute.

The trance, as a rule, is continuous. In the mediumship of **Mrs. J. H. Conant**, much discomfort was caused at an earlier stage by the medium’s return to consciousness as soon as the control had left. She had to be entranced again for the next communicator. Each change took about ten minutes. In the case of Rudi Schneider, the trance was similarly intermittent but the same entity, “Olga,” remained in control.

To be roused from trance by a materialized spirit is exceptional. The spirit form “Katie King” was said to have roused the medium **Florence Cook** when the time of her farewell arrived and a tearful scene was witnessed between the two. The novelist **Florence Marryat**, who was present at this séance, describes a similar experience with the medium **Mary Showers** in her book *There is No Death* (1891): “The spirit [‘Peter’] proceeded to rouse Rosie by shaking her and calling her name, holding me by one hand as he did so. As Miss Showers yawned and woke up from her trance, the hand slipped from mine, and ‘Peter’ evaporated. When she sat up I said to her gently: ‘I am here! Peter had brought me in and was sitting on the mattress by my side till just this moment.’ ‘Ha, ha!’ laughed his voice close to my ear, ‘and I’m still here, my dears, though you can’t see me.’”

The medium **F. W. Monck** was once apparently awakened by the common consent of the materialized spirit and the sitters. However, controversy surrounds the mediumship of Florence Cook, Mary Showers, and Monck, and these unusual occurrences seem to be but further confirmation of the **fraud** engaged in by the three mediums.

Usually the medium has no remembrance of what has passed in the trance. To all intents and purposes he or she is an entirely distinct being while in that state, with physiological functions totally different from the normal ones. Florence Marryat wrote that the medium **Bessie Williams** ate like a sparrow, and only the simplest things. “Dewdrop” (her **guide**), on the other hand, liked indigestible food and devoured it freely, yet the medium never felt any inconvenience from it.

About 1846 the limbs of Mary Jane, servant girl of a Dr. Larkin of Wrentham, Massachusetts, were, under the spirit influence of a rough sailor, thrown out of joint in several directions in a moment and without pain. Larkin was often obliged to call in the aid of his fellow doctors and two or three strong assistants to replace them. On one occasion the girl’s knees and wrists were thrown out of joint twice in a single day. These painful feats were always accompanied by loud laughter and hoarse, profane jokes.

On the testimony of S. W. Turner of Cleveland, Ohio, in December 1847, the *Spiritual Telegraph* reported the peculiar adventure of a medium called William Hume. In a trance state and under the control of “Capt. Kidd,” Hume threw himself into the lake to recover a ring and was brought out of the water, still in trance, after swimming for 15 to 20 minutes, without injury to his health.

Trance in Animal Magnetism and Hypnotism

The first surgery on a subject in mesmeric trance was performed in France in April 1829, by M. Cloquet on a Mme. Plantin, a 64-year-old woman who suffered from an ulcerated cancer in the right breast. The operation lasted 10–12 minutes. The patient’s pulse and breathing remained unchanged. She was not awakened until two days later. The case was reported to the Section of Surgery of the Academy. In 1836 a Dr. Hamard invited a member of the academy, M. Oudet, to extract

a tooth from a somnambulant patient. The operation was a success.

In England the first operation in mesmeric trance took place in 1842, in Nottinghamshire, on James Wombell, whose leg was amputated above the knee. W. Topham, a London barrister, was the mesmerist, and the operation was performed by Squire Ward, M.R.C.S. James Esdaile records a number of similar incidents in his book, *Mesmerism in India* (1846).

There is one instance on record in the mediumship of F. L. H. Willis, who later acquired a medical degree and became professor of materia medica in New York, when not the patient, but the operator was in trance. Controlled by the spirit of "Dr. Mason," Willis successfully performed a difficult operation.

Apart from Swedenborg, the first modern conversation with spirits of the departed through the use of trance was recorded in May 1778 by the Société Exegetique Philantropique of Stockholm. A 40-year-old woman was controlled in trance by her own infant daughter and another young child of the town, who gave accounts of both their Earth lives and their existence in the spirit world.

The somnambulant state in **mesmerism** was the discovery of the Marquis Chastenot de Puysegur. **Franz Anton Mesmer** himself was aware of something unknown in the "magnetic sleep" and warned against deepening it. The use of **animal magnetism** was primarily for healing power, and the possibility of intercourse with spirits was largely avoided. It cropped up as early as 1878 in Tardy de Montravel's writings, but he opposed it. Kaleph Ben-Nathan admitted the possibility in 1793 but contended that spirits with which a somnambule might hold intercourse would be spirits of an inferior order and that magnetists practiced sorcery and divination.

Dr. Alexandre Bertrand recorded the exclamation of his young somnambule: "There are no spirits, they are stories, yet I see them, the proof is perfect." **J. P. F. Deleuze** conceded in 1818 that the phenomena of **clairvoyance** established the spirituality of the soul, but he did not consider spirit intercourse proven by the phenomena of somnambulant trance. In later years, however, under the effect of Dr. **G. P. Billot's** experiments, he appeared to have changed his belief. Billot's somnambules were mediums in the present-day sense. The spirits who possessed them proclaimed themselves to be their guardian angels and on occasion produced physical phenomena.

Louis-Alphonse Cahagnet recorded fully developed trance communications through the early medium **Adèle Maginot**. Before Cahagnet's appearance, an official acknowledgment of trance took place in 1831 when an investigating commission of the Royal Academy of Medicine reported on the phenomena of animal magnetism and found it genuine and the state of somnambulism, although rare, well authenticated.

In Germany the theory of spiritual intercourse in trance took a quicker hold on the imagination of mesmerists. Jung-Stilling (**J. H. Jung**) founded the school with the theory of the psychic body and its elements, based on the luminiferous ether. **Auguste Müller**, of Carlsruhe, appears to have been the first somnambule whose spirit communications and other phenomena were carefully recorded; Fräulein Römer, the second. Müller was the first interplanetary traveler, making claimed clairvoyant excursions to the moon. The most stirring account of intercourse with the spirit world was the story of the Seeress of Prevorst, Frederica Hauffe, published in 1826 by Dr. Justinus Kerner.

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Trance Personalities

Trance messages claiming to come from the medium's spirit **control** do not always reveal a definite personality. The control often reflects the thoughts and opinions of the **medium** and the sitters, possesses little knowledge that they do not possess, and is an artificial personality. Yet, frequently a trance medium is controlled by a spirit of distinct or distinguished personality, whose education level appears to be more extensive and culture of a much different quality than the medium's and whose ideas and opinions appear independent.

Such spirits are generally given distinguishing names. They may control the medium alternately with other controls. On the other hand, the medium has generally a monopoly of one or more of these spirits, though sometimes one control may seemingly appear to be shared by several mediums.

Among those who may justly be regarded as the common property of dubious mediums are the spirits of certain great men—Virgil, Socrates, Shakespeare, Milton, Benjamin Franklin, Victor Hugo, Swedenborg, and so on. The messages delivered through their control seldom resemble anything they wrote or said during their lives.

Not all the mediums involved in such counterfeit personalities are frauds; some are self-deluded. Others exhibit the faculty of the subconscious mind to weave fantasies like the characters and incidents of a novelist. Similar artificial personalities sometimes manifest in the claimed **reincarnation** experiences of subjects in hypnotic regression as in the famous "Bridey Murphy" case (see **Morey Bernstein**).

Some trance personalities assume pseudonyms, suggesting the possibility that the personality of everyday life, which is modified from year to year, may suffer radical change after death, losing the distinctive nature that the physical body, memories, and emotions normally reinforce.

Some of the most well-known pseudonymous trance personalities were those of the **Rev. William Stainton Moses**—"Imperator," "Rector," "Mentor," "Prudens," and others. "Imperator" and "Rector" were also among the controls of the medium **Leonora E. Piper** in subsequent years and indeed much of her automatic discourse did not come directly from communicating spirits, but was dictated by them to "Rector." It was suggested, however, by **Sir Oliver Lodge** and other investigators, that Piper's controls were not identical with those of Stainton Moses but were merely masqueraders.

Piper had, however, several interesting trance personalities of her own without borrowing from anybody. One of her earliest controls was “Sebastian Bach;” but before long he gave place to a spirit calling himself “Dr. Phinuit,” who was an influence for a considerable time, then succumbing in his turn to George Pelham (“G. P.”). Pelham was a young author and journalist who died suddenly in 1892. Soon after his death he supposedly controlled Piper, and indeed gave many striking proofs of his identity. He constantly mentioned intimate details of the affairs of Pelham, recognized his friends, and gave to each their due welcome. He never failed to recognize an acquaintance, or give a greeting to one whom he did not know. Many of Pelham’s old friends did not hesitate to recognize in him that which he claimed to be.

Only on one occasion, when asked for the names of two persons who had been associated with him in a certain enterprise, the spirit “G. P.” refused, saying that as there was present one who knew the names, his mentioning them would be referred to as **telepathy**. Later, he gave the names—incorrectly. When “G. P.” ceased to communicate as the principal control of Piper, his place was taken by “Rector” and “Imperator,” as mentioned above.

Another well-known trance medium, **Rosina Thompson**, had as her chief control “Nelly” (a daughter of hers who had died in infancy), a “Mrs. Cartwright,” and others. Thompson’s controls were said not to have shown any individual characteristics, but to resemble Thompson herself strongly both in voice and manner of speech, although **Margaret Verrall**, one of the sitters, stated that the impersonations gave an impression of separate identity to the sitter. Thompson’s early trance utterances were controlled by another band of spirits, with even less individuality than those mentioned.

Frequently mediums and investigators themselves, when reaching the discarnate plane, seem to become controls in their turn. The psychical researchers **F. W. H. Myers**, **Edmund Gurney**, **Richard Hodgson**, and **Henry Sidgwick** claimed to speak and write posthumously through many mediums, notably through Piper, Thompson, Verrall, and **Alice K. Fleming** (i.e., Mrs. Holland). Many of the statements made by these controls were correct; some matters revealed were apparently outside the scope of the medium’s normal knowledge. At the same time several fatal discrepancies were found to exist between the controls and those they were supposed to represent.

Thus the script produced by Fleming contained grave warnings, claiming to come from Myers, against the medium **Eusapia Palladino** and her physical phenomena, whereas Myers was known to hold opinions favorable to the physical manifestations.

On the whole, such trance personalities show themselves influenced by the personality of the medium. In cases where the latter was acquainted with the control, the trance personality was proportionately strong. When there was no personal acquaintance, it was often of a neutral tint, and sometimes bad guesses were made, as when Fleming represented the Gurney control as of a harsh and almost discourteous temperament.

But such instances must not be taken as impeaching the medium’s good faith. Instances in which the trance personality is patently the product of the medium’s own consciousness do not in themselves suggest that there is any intentional deception. In some of the most definite cases, there is evidence suggesting the operation of a discarnate intelligence, evidence that has proved convincing to careful investigators.

Among the most important pieces of evidence in evaluating the separate existence of trance personalities as spirit entities is the case of “**Philip**.” In 1972–73, members of the Toronto Society for Psychical Research, Canada, deliberately created an artificial séance entity named “Philip,” with a history, personal characteristics, and an appearance decided upon by the group in a quite mundane manner. Sitting as in a séance, the experimenters soon obtained raps from the séance table and communications from “Philip.” It seems that in many instances, a spir-

it control may simply be a convention of **personality**. In other cases, however, convincing evidence of true personality survival has been established.

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Transcendental Meditation (TM)

A popular Hindu meditation technique first taught in the West by **Maharishi Mahesh Yogi**, an Allahabad University physics graduate who, in the 1940s and 1950s studied among monks in the Himalayas. Emerging with his teachings in 1958, the Maharishi’s transcendental meditation spread across the United States and Europe by the mid-1960s. Due largely to the endorsements of celebrities such as the Beatles, Jane Fonda, and Mia Farrow, TM became one of the first forms of Eastern meditative practices to receive widespread media attention in the West. Essentially, TM is a streamlined form of the ancient Hindu initiation of bestowing a **mantra**, or sacred Sanskrit word or phrase, for the pupil to meditate upon for a short period each day.

A number of personal and social benefits have been claimed as a result of meditating. In fact, the movement has cited 508 individual scientific studies conducted since the 1970s, measuring psychological and physiological differences between meditators and non-meditators. The reports laud the physical and mental benefits of transcendental meditation, citing increased creativity, broader comprehension, improved perception, lowered blood pressure, reduced anxiety, and decreased medical visits among the meditators.

In 1977, studies such as those conducted by Fales and Markovsky at the University of Iowa question the validity of claims made by TM studies. Particularly, the analysis examines the phenomenon known as the Maharishi Effect, which asserts the effect advanced TM meditators can exercise over the social serenity of local communities. The scientific work on TM has been criticized within the academic community for methodological flaws, vague definitions, and loose statistical controls. It has been argued that the effects attributed to TM are the same effects produced by any number of yogic and meditative techniques; this places TM in the context of goals and results of traditional **meditation**.

The TM movement has also been criticized for lifting the time-honored Hindu practice from its religious context, mass producing it as a contemplative quick-fix for western consumers. Critics have argued that TM is disjointed from the Hindu **mysticism** from which it emerged, as well as from the other great world religions that have emphasized the need for pa-

tient and continuing self-purification through spiritual disciplines in order to give integrity to spiritual growth or eventual transcendental consciousness.

Traditional Hindu mysticism regards meditation as a later stage in the program of continuing spiritual discipline, and passive meditation is considered secondary to active meditation in quality and results. Moreover *mantra-diksha*, or initiation, is not normally given until the aspirant has proven his or her fitness to engage in meditation. Hinduism also reserves its highest transcendental experiences for those who have properly fulfilled their social and religious obligations.

Criticisms aside, the five million TM participants (as asserted by the program) seem to attest to the everyday value of TM as a simple, natural means of relaxation and a feeling of well-being. The method has received worldwide endorsement at every level of society, including support from politicians, scientists, doctors, and members of the general public. Many have brought TM to the pragmatic world of business, asserting its positive affects on productivity, job satisfaction, and employee health in the workplace.

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Transfiguration

The metamorphic power ascribed to certain **mediums** to assume facial or bodily characteristics of deceased people for their representation. The phenomenon was described in detail in the account of William J. Erwood in *The National Spiritualist*, at a **séance** in 1931 with a Mrs. Bullock, a Chicago medium. In the light, which showed every movement of the medium, he claimed to have seen more than fifty faces in an hour and a half.

He writes:

"It was as though the medium's face were of plastic material being rapidly molded from one form to another by some master worker in plastics. Oriental faces, Indians, calm, dignified, serious, spiritual, in short, almost every type of face was depicted during the most unusual séance. One of the most striking was the impersonation of a paralysed girl whom I had known in the States. The medium's entire body, as well as face, was

twisted out of all semblance of its normal state, to depict the condition of this victim of paralysis."

H. Dennis Bradley, in his book *The Wisdom of the Gods* (1925), described an experience with the medium Mrs. Scales:

"Gradually the whole of the expression of the medium's face changed completely. It was a transformation. Whilst the outline remained, the eyes and the expression became beautiful . . . At first it was only with very great difficulty that the first few words were articulated. It was as if they were produced with considerable effort. Within a little while, however, the power strengthened considerably, and the spirit of my sister was able to assume complete control. It was my sister. It was her spirit, using the organism of another physical body, and speaking to me in her own voice."

Joseph Maxwell vouched for the following case of transfiguration in sleep, narrated by one of his colleagues in the magistry:

"On January 1, 1903, my father began to feel the first attacks of the painful disease from which he died after six months of terrible suffering . . . I watched him as he slept, and was not long in noticing that his physiognomy gradually assumed an aspect which was not his own. I finally observed that his face bore a striking resemblance to that of my mother. It was as though the mask of her face was placed over his own. My father had no eyebrows for a long time, and I noticed above his closed eyes the very marked black eyebrows which my mother had retained to the last. The eyelids, the nose, the mouth, were those of my mother. . . . My father wore his moustache and a pointed, but rather short beard. This beard and moustache, which I saw, helped, contrary to what might have been expected, in forming the features of my mother. The appearance lasted for ten or twelve minutes; then it gradually disappeared, and my father resumed his habitual physiognomy. Five minutes later he awoke, and I immediately asked him if he had not been dreaming, especially about his wife. He answered in the negative."

The phenomenon was witnessed by a woman servant who came into the room while it lasted. She was told: "Jeanne, look at Monsieur sleeping!" She cried out, "Oh, how he resembles poor Madame. It is striking, it is quite extraordinary!"

In the experiences of **Allan Kardec**, founder of French **Spiritism**, there was an extraordinary case of a young girl of fifteen whose metamorphic power extended to the duplication of the stature, mass, and weight of deceased persons, especially of her brother. Kardec recorded that another metamorphic medium, a Ms. Krooke, saw one evening her own face changed. She observed a thick black beard and by it her son-in-law recognized his dead father. A little later, her face changed into that of an old woman with white hair. She preserved her consciousness in the meantime, yet felt through her entire body a prickling like that of a galvanic battery. No such miracles are recorded in modern experience.

Transfiguration is most often reported as occurring in séances in conjunction with **materializations**. It involves grave risks for the medium, but no records of any harm have been reported. There is an observation based on several accounts including an experiment at the **British College of Psychic Science**, a Spiritualist organization, with the medium **Ada Besinnet** in 1921. A light was flashed on a face that was illuminated by a spirit lamp. The medium was leaning over the table and illuminated her own face with light held in her hand. The light quickly vanished, as did the white drapery which draped over her head. When awakened, she was in **trance** and complained of great pain in the pit of her stomach; for three days she was shaken with muscular contractions.

There are some past experiences on record of the disappearance of the medium during materialization. In such cases, Spiritualist argue, the entire bodily substance of the medium is believed to have been withdrawn for the purpose of building up phantom bodies. Such occurrences are also known as transfigurations. More rational approaches to the séance have ascribed more mundane causes to such occurrences.

Henry S. Olcott and **John Newbrough** experienced transfigurations with the medium **Elizabeth J. Compton**. While phantoms were parading in front of the sitters before the **cabinet**, she vanished from the chair into which she was tied in such a way that the least effort to face herself would have given her away. Not only had her body vanished, but the fastenings, threads, wax-ends, seals, and nails as well. Yet something must have been left in the chair, for Olcott was strictly forbidden to touch the chair when he was allowed to go into the cabinet.

Where was the medium? According to Olcott and Newbrough, she was transfigured into the phantom bodies. Many of the phantoms were recognized as departed relatives and divulged intimate knowledge of the lives of their relations. If they were seized, and they were sometimes, they resolved into Compton and always rendered her ill.

In 1890 **Alexander N. Aksakof** had a similar experience with the medium **Elizabeth d'Esperance**, at a séance in Gothenburg. While the phantom "Yolande" was outside the cabinet, he slipped his arm through the curtains and felt for the medium's chair. He found it empty; at the same time his hand was flung aside. At the very moment "Yolande" returned into the cabinet, the séance came to an abrupt end and the medium was discovered on her chair in her red dress ("Yolande" was in white).

Through **automatic writing**, Aksakof, who did not tell of his part in the sudden disturbance, was told by "Walter," d'Esperance's **control**, that if the contribution of the circle was insufficient there might not be enough left of the medium to be visible; the clairvoyant may still see the body, but in reality there might not be much more in her place than her organs of sense. In such cases, a simple touch may do the medium serious injury.

When Aksakof asked what would happen if in such a case he should pull the band of cloth which encircled the medium's waist, whether it would not cut her body in two, the answer was yes. D'Esperance summed up her only sensations in this sentence: "I felt as I were empty inside."

The existence of transfigurations is questionable at best, and like many of the physical phenomena with which it was associated, reports of its occurrence have become quite rare. Most psychical researchers regard it with skepticism, suggesting that its primary occurrences in séances were fraudulently produced. Reported cases have been rare and it is unsatisfactory to attempt to assess them long after the event.

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Transition

Spiritualist term for death, used to emphasize survival of personality after death. Another term sometimes used is "promotion."

Transmutation of the Body

The aim of spiritual **alchemy**—to restore a human being to the fundamental condition of grace, strength, perfection, beauty, and physical immortality. Dedicated alchemists over the ages labored to discover the secret of the **elixir of life**, which occultists believed would achieve this renewal of youth, and grant immortality. Endless recipes for this medicine have been given, and some alchemists honestly believed they had attained it, but it still has not been proven.

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Transportation

Alternative term for the claimed phenomenon of **teleportation**, the paranormal movement of human bodies through closed doors and over a distance.

Transposition of the Senses

An extraordinary phenomenon, first reported by Tardy de Montravel. In his *Essai sur la Theorie du Somnambulisme Magnetique* (1785), he described how in his half-waking **trance** he could see with the "pit of his stomach." In 1808, Dr. Pététin reported in his book, *Electricité Animale* (1808), that he found the senses of taste, smell, and hearing also wandering from the pit of the stomach to the tip of the fingers and of the toes. Since then many similar cases have been recorded, especially with hysterical subjects.

Cesare Lombroso carefully observed the phenomenon of **eyeless sight**. C. S. was a young girl who lost the power of vision, but as a compensation she "saw" with the same degree of acuteness at the point of the nose and the left lobe of the ear. Her sense of smell was transposed under the chin and later to the back of the foot. (See also **Stomach, Seeing with the**)

Transvection

Term used to indicate the claim of witches flying through the air on a broomstick, but also on a distaff, a shovel, or an animal. The term was originally used in a religious sense for the **transportation** of saints, such as St. Joseph of Copertino. There were some seventy aerial flights claimed, but from the sixteenth century onward the flight of witches was also described as transvection.

The flight of witches was achieved with a magical flying ointment. However, if the witches heard the sound of church bells while flying to the **Sabbat**, they might be grounded. It is likely that the special ointments used to assist transvection may have had a hallucinatory effect, giving the illusion of traveling through the air. Such ointments could have produced experiences akin to **astral projection** or **out-of-the-body travel**.

Transylvanian Society of Dracula

The Transylvanian Society of Dracula emerged at the end of the 1990s as the largest **vampire**-interest organization in the world. It was founded in the early 1990s by a group of writers, Romanian scholars, tourist experts, and others interested in **Dracula** and vampire folklore in Romania and initially announced its existence through the sponsorship of the World Dracula Congress in 1995. Taking the lead was Nicolae Padurararu, formerly with the Romanian Ministry of Tourism. During that conference both an American and a Canadian chapter were established by **J. Gordon Melton** and Elizabeth Miller respectively, and a short time later an Italian chapter was founded by Massimo Introvigne. Each is a scholar in vampire studies and the author of multiple titles in the field.

The Canadian and American chapters joined with the Count Dracula Fan Club to sponsor Dracula 97, the centennial celebration of the publication of the novel *Dracula*, that brought some 100 scholars and more than 600 participants to Los Angeles, California, August 14–17, 1997. For three years, the two chapters cosponsored *The Transylvanian Journal* (1996–98). Currently, the Canadian chapter issues a newsletter,

The Borgo Post, and an annual *Journal of Dracula Studies*. It has an extensive Internet site at <http://www.ucs.mun.ca/~emiller/>. The American chapter has issued a set of monographs including a detailed bibliography of the English-language editions of *Dracula*. The Italian chapter has an Internet site (in Italian) at <http://www.cesnur.org/dracula.htm>.

The Romanian chapter sponsors an annual symposium in the Borgo Pass in May of each year. The original novel *Dracula* opens in May as Jonathan Harker travels to Borgo Pass to meet the Count. In May 2000, the society is sponsoring a much larger event, *Dracula 2000*, which will include a number of international scholars in *Dracula* and vampire studies.

The international headquarters of the Transylvanian Society of *Dracula* is at 47 Primaverii Blvd., Bucharest 1, Romania. The Canadian chapter is at P.O. Box 23240, Churchill P.O., St. John's, NF, Canada A1B 4J9; the American chapter at P.O. Box 91611, Santa Barbara, CA 93190-1611; and the Italian chapter at Via Bertola 86, 10122 Torino, Italy.

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TREAT See Treatment and Research of Experienced Anomalous Trauma

Treatment and Research of Experienced Anomalous Trauma (TREAT)

A center focusing on UFO (unidentified flying object) abduction phenomena, TREAT was founded in 1989 by psychiatrist Rima E. Laibow. It held its first conference May 12–14, 1989, at Fairfield University in Connecticut. Laibow has suggested that such “abductions,” which she considers “experienced anomalous trauma,” are the result of an unknown factor, possibly one outside the realm of conventional psychological explanation. However, even though the cause remains unknown, it is possible to treat the effects (symptoms) which are themselves well known.

Although Laibow initially maintained a friendly relationship with ufologists, for whom abduction phenomena had emerged as a major issue of research, tension soon developed. Laibow broke with leading abduction spokespersons Budd Hopkins and David M. Jacobs and removed them from participation in TREAT. She also disagreed with other ufologists by asserting the dominant role of mental health professionals, as opposed to a cooperative (essentially equal) role between psychologists and ufologists.

In spite of the problems, TREAT has continued to function. It holds annual meetings in the United States, paralleled by a series of regional meetings in Europe and Russia. Such meetings between professionals and interested parties are intended to create a nexus of collaborators and colleagues worldwide to further research and investigate UFO and parapsychological phenomena. Address: 13 Summit Terr., Dobbs Ferry, NY 10522.

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Laibow, Rima E. “Dual Victims: The Abused and the Abducted.” *International UFO Reporter* 14, 3 (May/June 1989): 4–9.

Tree Ghosts

Tree spirits of the Indian subcontinent were among the many mythological spirit entities described by William Crooke in his book *Religion and Folklore of Northern India* (1926).

“These tree ghosts are, it is needless to say, very numerous. Hence most local shrines are constructed under trees; and in one particular tree, the Bira, the jungle tribes of Mirzapur locate Bagheswar, the tiger godling, one of their most dreaded deities. In the Konkan, according to Mr. Campbell, the medium or Bhagat who becomes possessed is called *Jhad*, or ‘tree,’ apparently because he is a favourite dwelling-place for spirits.

“In the Dakkhin it is believed that the spirit of the pregnant woman of Churel lives in a tree, and the Abors and Padams of East Bengal believe that spirits in trees kidnap children. Many of these tree spirits appear in the folk-tales. Thus, Devadatta worshipped a tree which one day suddenly split in two and a nymph appeared who invited him to go inside the tree. In there was a heavenly palace of jewels and Vidyatprabha, the maiden daughter of the king of the Yakshas [supernatural beings]; in another story the mendicant heard inside a tree the Yaksha joking with his wife.”

Sources:

Crooke, William. *Religion and Folklore of Northern India*. Humphrey, Milford: Oxford University Press, 1926.

The Tree of Life, and The Tree of the Knowledge of Good and Evil

Two of the trees said to have been planted by God in the Garden of Eden (Gen. 2:17; 3:24). They were believed by St. Ambrose to be of mystical significance. The former is understood to be the manifestation of God, and the latter of the worldly wisdom to which our human nature is too apt to incline.

Tremblers of the Cevennes

A Protestant caste of convulsionaries, who during the sixteenth century grew in numbers from their center in the Cevennes (south of Lyon, France), over almost the whole of Germany. They possessed many points of resemblance with cases of **obsession and possession**, and are said to have been insensible to thrusts and blows with pointed sticks and iron bars, as well as to the oppression of great weights. They had visions, communicated with good and evil spirits, and are said to have performed many miraculous cures similar to the apostolic miracles. They made use of modes of treatment called *grandes secours* or *secours meurtriers*, which were authenticated by the reports of eyewitnesses and by judicial documents.

Although they were belabored by the strongest men with heavy pieces of wood and bars of iron weighing at least thirty pounds, they complained of no injury, but experienced a sensation of pleasure. They also were covered with boards, on which as many as twenty men stood without its being painful to them. The Tremblers even bore as many as a hundred blows with a twenty pound weight, alternately applied to the breast and the stomach with such force that the room trembled; they begged the blows might be laid on harder, as light ones only increased their sufferings. It seemed only when the power of these blows had penetrated to the most vital parts that they experienced real relief.

Joseph Ennemoser explained this insensibility to pain by stating that in his experience:

“... spasmodic convulsions maintain themselves against outward attempts, and even the greatest violence, with almost superhuman strength, without injury to the patient, as has often been observed in young girls and women, where anyone might have almost been induced to believe in supernatural influence. The tension of the muscles increases in power with the insensibility of the power, so that no outward force is equal to it; and when it is attempted to check the paroxysm with force, it gains in intensity, and according to some observers not less psychical than physical. . . . I have observed the same manifestations in children, in Catholics, Protestants and Jews, without the least variation, on which account I consider it to be nothing more than an immense abnormal and inharmonic *lusus naturae*.” (See also **Convulsionaries of St. Médard**)

Sources:

Ennemoser, Joseph. *The History of Magic*. 2 vols., 1854. Reprint, New Hyde Park, N.Y.: University Books, 1960.

Trench, (William) Brinsley Le Poer (1911–1995)

Distinguished British authority on **UFOs**. He is the 8th Earl of Clancarty and a member of the House of Lords, where he introduced a serious debate on UFOs January 18, 1979. This was a historic occasion—the first on which this subject had been discussed by the British Parliament.

Born September 18, 1911, Trench is the fifth son of the fifth Earl of Clancarty and of Mary Gwatkin. He was educated at Nautical College, Pangbourne. His interest in UFOs extends over thirty years. After World War II, he noticed many reports of UFO sightings and began to collect press cuttings on the subject. Through a meeting with **Desmond Leslie**, he was encouraged to attend a lecture on flying saucers at Battersea Polytechnic, London.

Trench, Derek Dempster (aviation correspondent of the British newspaper *Daily Express*), and other interested individuals founded a company named Flying Saucer Service Ltd. and commenced publication of a magazine *Flying Saucer Review*. The first edition appeared in spring 1955 with Derek Dempster as editor, followed by Trench in September 1956, then in September 1959 by Waveney Girvan. When Girvan died, the magazine was edited by Charles Bowen. After 25 years of publication, this remains the first authoritative British publication on the subject of UFOs. It is now included in the House of Lords library.

In 1967, Trench founded Contact International, a worldwide UFO organization with members in 37 different countries. His interest led to his writing a variety of books including some which moved from ufology to a consideration of the **ancient astronaut** hypothesis.

He died May 18, 1995.

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Trent, A. G. (1789–1850)

Pseudonym of philologist and author **Richard Garnett**, assistant keeper of printed books at the British Museum Library. He used this alias for his writings on **astrology**, at a time in which his professional reputation might have suffered if it had been known that he was actively interested in such a subject.

Trevelyan, Sir George (Lowthian) (1906–1996)

Fourth Baronet, born November 5, 1906, eldest son of the Rt. Hon. Sir C. P. Trevelyan who was Minister of Education in Ramsay MacDonald's first Labour Government in Britain. Sir George grew up with a background of liberal politics and progressive thought. He was educated at Sidcot School and at Trinity College, Cambridge. He also worked as an artist-craftsman with Peter Waals workshops 1930–1.

For four years (1932–36), he trained and worked in the Alexander Technique, the psychophysical healing system developed by F. M. Alexander. Then until World War II, he taught at Gordonstown School and Abinger Hill School. During the war, he was a Home Guard Training Captain and following the war taught at No. 1 Army College, Newbattle Abbey (1945–47). On retirement for the Army, he became principal of Attingham Park, the Shropshire Adult College, where he did pioneering work in the teaching of spiritual knowledge as adult education.

On his retirement in 1971, he founded the **Wrekin Trust**, one of the pioneering **New Age** organizations, concerned with dissolving the barriers between science and religion. The trust held important conferences on science in relation to **mysticism**, with papers from such distinguished individuals as Prof. Glen W. Schaefer, Prof. Joscelyn Godwin, and Pir Vilayat Inayat Khan. These conferences provided a nexus of early New Age networks. As the new age developed Trevelyan authored a number of books reflecting on the growing vision and offering the movement his mature insights.

He died February 7, 1996.

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Trévisan, Bernard of (1406–1490)

Italian alchemist seeking to discover the **philosophers' stone**. Trévisan began at an early age to spend large sums of money on the pursuit.

Trévisan was born at Padua. His father was a doctor of medicine, so it is probable that Bernard received his initial training in science at home. At the age of fourteen he devoted himself to **alchemy**. He read the works of Eastern philosophers Gerber and **Rhasis**. Trévisan augmented his learning with the writings of Sacrobosco and Rupecissa. He engaged in a long course of reading and praying.

Trévisan heard that Henry, a German priest, had succeeded in creating the philosophers' stone. He went to Germany, accompanied by other alchemists. Henry claimed he would disclose all if they would supply a certain sum of money to procure the necessary tools and materials. After Henry proved **fraud** Trévisan decided to abandon his search. However, he visited Spain, Great Britain, Holland, and France, trying in each of these countries to learn more about creating the philosophers'

stone. Eventually he went to **Egypt**, Persia, and Palestine and subsequently travelled in **Greece**.

Ultimately Trévisan found himself impoverished and was forced to sell his parental estates. He retired to the Island of Rhodes and met a priest who knew something of science. Trévisan proposed they should start fresh experiments together. The cleric agreed to help, so the pair borrowed a large sum of money to purchase the necessary paraphernalia. The two found some success.

It is believed that Trévisan was at least partly responsible for an octavo volume published in 1643, *Le Bernard d'Alchmague, cum Bernard Treveso*, while he is commonly credited with another work titled *La Philosophic Naturelle des Metaux*. In this latter work he insists on the necessity of **meditation** by the scientist who would create the philosophers' stone.

Bernard of Trévisan is often confused with two other individuals—Bernardo Trevisano (1652–1720), a Venetian devoted to languages, mathematics, philosophy, and painting, and Bernardinus Trivisanus (1506–1583), who studied arts and medicine at Padua and became professor of logic and medical theory.

Triad Group

Nonprofit organization founded by author **Whitley Strieber** to catalog and study “visitor experiences”—claims of contacts with extraterrestrials or other creatures. The project followed Strieber's claimed experiences detailed in his book *Communion* (1987). After the formation of the organization, rather than joining his cause, many believers in unidentified flying objects claimed Strieber was an amateur. After several years, he dissolved the group.

Triad Society

An ancient esoteric society of China. The candidate was taken to a dark room by two members to kneel before the president. He was given a living cock and a knife and took an oath to assist his brethren in any emergency, even at the risk of his life. He then cut off the head of the cock, mingled its blood with his own, and the three assisting individuals added some of their own blood.

After being warned that death is the punishment should he divulge the secrets of the society, he was initiated and given the triad signs of recognition. For example, a member had to lift any object with three fingers only. This society, originally altruistic, later became political.

Various Triad societies were revived in Hong Kong to operate criminal extortion and protection rackets. Cinema protection was a specialty of these gangs and usually involved Triad members being employed as ushers, ticket-sellers, or sub-managers.

Financial operations involve magic numerals, symbolic of the particular Triad society. For example, protection money may be demanded in sums relating to the figure 8, the lower half of the Chinese character *Hung*, used by some Triad societies. The numeral 3 denotes heaven, earth, and man. The word Triad originally was used as a mystical symbol.

In the 1970s, the Triad racketeering operations in Hong Kong resulted in the publication of a police manual, *Triad Societies of Hong Kong*, restricted to police personnel. In 1976, the Triad societies spread their operations to Britain, where cities like Birmingham, Bristol, Liverpool, Portsmouth, Southampton, Manchester, and London with large Chinese populations could be victimized. Triad protection rackets even operate in the West End cinemas and clubs of London, where vicious fights have been reported involving meat cleavers.

A muscleman in the Shing Wo Triad is known as “426,” a numerical symbol for “Red stick” or “enforcer.” In some British cities, the protection racket is being partially reduced by

closing down illegal gambling clubs where Triad members meet or convert their funds.

Sources:

Chesneaux, Jean. *Secret Societies in China in the Nineteenth and Twentieth Centuries*. Ann Arbor: University of Michigan Press, 1971.

Triangles (Network)

Network funded by the Lucis Trust, formed to propagate the teachings of **Alice A. Bailey** (1880–1949), former Theosophist who founded her own **Arcane School**.

The Triangles Program was inaugurated in 1937 by Bailey in which she called upon people to form groups of three who would daily unite to channel spiritual energy to the world. Address: 120 Wall St., 24th Fl., New York, NY 10005. British headquarters are at Ste. 54, 3 Whitehall Ct., London, SW1A 2EF, England. Website: <http://www.lucistrust.org/>.

Trilite Seminars

Trilite Seminars is a Canadian channeling organization built around the activity of a walk-in personality named Shaari. Prior to 1989, she had been a professional in computer graphics who was also a trance medium who led personal growth workshops. That year she was in a car accident. During her period of recovery, she decided that she had completed her life work and requested that she end her incarnation. However, rather than let her body die, she offered it for the use of someone else. That someone came to be known as Shaari.

According to Shaari, she is a commander in the Star Command, which she has worked with for more than 750 years. She had an unusual birth as a Pleiadian/Arcturan hybrid. She was not born of normal parents but created as a result of action by a Pleiadian and Arcturan council. In her early years, she traveled the universe studying various cultures. She had a family with her husband Mishar.

During what on Earth was the 1980s, she had traveled to the planet Ur to assist the development of consciousness of a primitive life form. On the return journey, she stopped at the **Ashtar Command** headquarters near Earth. This area is under the command of Veyares and operates under the strict directives of **Ashtar**, the Star Command, and the Intergalactic Council of Twelve. While here, she was offered the opportunity to assist in the leap of consciousness of Earth and humanity by consciously integrating into another life form. The Earth mission was to last 30 years, at the conclusion of which she would take over the post currently held by Veyares.

Shaari channels Abraham, a member of the Light Brotherhood and Intergalactic Command, as well as Malaya, a feminine consciousness. Together she and these two entities form the triad for which her organization is named. These two entities had previously been channeled by the person whose body she took over. The Trilite organization offers seminars and retreats, and Shaari channels in private sessions for individuals. Several times a year she leads travel seminars to power spots in order to provide a focus for the healing of the planet.

Trilite is headquartered at P.O. Box 22040, Brentwood Bay, BC, Canada, V0S 1R0. It does not have a website, but information can be found on the Internet at <http://members.spiritweb.org/Spirit/et-journey.htm>.

Sources:

Trilite Seminars. <http://members.spiritweb.org/Spirit/et-journey.htm>. February 28, 2000.

Trintzius, Rene (1898–1953)

A writer and unorthodox healer, born July 29, 1898, at Rouen, France. He became a novelist and playwright and wrote

biographical studies of Rousseau, Charlotte Corday, Jacques Cazotte, and John Law. His books include: *L'Astrologie à la portée de tous* (Astrology for All), *Lisez dans vos mains* (Palmistry), *La Magie a-t-elle raison* (Is Magic on the Right Lines?), *Les Guérisons supranormales* (Supernormal Cures), *Les Pouvoirs inconnus de l'Homme* (Man's Unknown Powers), *La Voyance et ses supports* (Clairvoyance and Its Supports), and *Au seuil du Monde invisible* (On the Threshold of the Invisible World). He died in 1953.

Triskaidekaphobia Illuminatus Society

A defunct organization founded in 1984 concerned with superstitions about the number 13. Membership was comprised of individuals who believed the number 13 had the ability to affect the balance of world power and political structure through the "Illuminati" (persons who are or who claim to be unusually enlightened). The society sought to isolate seemingly unconnected events caused by the numerical forces inherent in the number 13, correlate the meanings of these events, and develop solutions and strategies.

The society promoted the organization of illuminated task forces for the elimination of Triskaidekaphobia (fear of the number 13) from society. It operated a think tank, bestowed an annual award for contributions concerning the "power" of the number 13, and maintained an archive collection of media clippings and videotapes from television shows. The society published *The 13th Illuminated Stratum* newsletter (two to five per year); *Thirteen*, an editorial report issued at irregular intervals; and *Fear to Feel: the Illuminated Network of 13 Concealed Phantoms*, a book. The society disbanded around 1990.

Trithemius (Johann) (1462–1519)

Alchemist and magician. The son of a German vine grower named Heidenberg, he received his Latin name from Tritenheim, a village in the electorate of Trêves, where he was born. He lost his father when he was a year old, and his mother remarried.

Trithemius worked all day in the vineyards and studied at night. He read whatever books he could beg or borrow. With his share of the patrimony bequeathed by his father, Trithemius went to Trêves, entered as student at the university, and assumed the name of Trithemius.

By the age of 20, Trithemius had acquired the reputation of a scholar. In the winter of 1482, he left Trêves and returned to Tritenheim to visit his mother.

On arriving at Spanheim, Trithemius found the roads impassable due to snow. He went to a neighboring Benedictine monastery. There he stayed for several days. He liked the monastery and voluntarily took the monastic vows and retired from the world. In the course of two years, he was elected abbot and devoted himself to the repair and improvement of the monastery.

After 21 years as abbot, the monks elected another abbot. Trithemius left Spanheim and wandered from place to place, until finally elected abbot of St. James of Wurzburg, where he died in 1519.

Trithemius devised a shorthand called *stenogonographia*, stigmatized as a Kabalistic and necromantic writing, concealing his most fearful, occult secrets. He wrote a treatise on the subject, another on the supposed administration of the world by its guardian angels, translated into English in 1647 by the astrologer **William Lilly**. He wrote a third book on **geomancy**, or divination by means of lines and circles on the ground, a fourth upon sorcery, and a fifth on **alchemy**. In his work on sorcery, Trithemius made an early mention of the popular story of **Faust**, and recorded his experiences with the spirit named Hudekin.

Reportedly, Trithemius gave the Emperor Maximilian a vision of his deceased wife, the beautiful Mary of Burgundy. Re-

putedly he defrayed the expenses of his monastic establishment at Spanheim by resources obtained from the **philosophers' stone**.

Sources:

Seligmann, Kurt. *The History of Magic*. New York: Pantheon Books, 1948. Reprinted as *Magic, Supernaturalism and Religion*. New York: Pantheon Books, 1971.

Trivah

Among the Dayaks of Borneo, the trivah, or feast of the dead, was celebrated after a death had taken place. A panel containing a representation of the **tempon-teloris** (ship of the dead) was generally set up at the trivah, and sacrifices of fowls were offered to it. It was believed that until the trivah had been celebrated, the souls were unable to reach the golden shores. (See also **Book of the Dead; Egypt**)

Trollope, Thomas Adolphus (1810–1892)

British novelist, author on travel, biography, history and frequent investigator of the medium **D. D. Home**. In 1855, Trollope opposed Sir David Brewster when the latter published a denial of having witnessed Home's psychic phenomena.

Eight years later, in a letter to *The Athenaeum* (April 1863), Trollope testified to "having seen and felt physical facts, wholly and utterly inexplicable, as I believe, by any known and generally received physical laws. I unhesitatingly reject the theory which considers such facts to be produced by means familiar to the best professors of legerdemain."

The report by a committee of the **London Dialectical Society** contained his written testimony on an **apport** of jonquil flowers through the mediumship of **Agnes Guppy-Volckman** in his own home in Florence, Italy.

Tromp, S(olco) W(alie) (1909–1983)

Geophysicist, director of the Bioclimatological Research Center, Leiden, Netherlands, and writer on parapsychological subjects. Tromp was born on March 9, 1909, at Djarkarta, Indonesia. He moved to Europe for his education and earned his Ph.D. at the University of Leiden in geology in 1932.

After military service (1932–33), Tromp was a field geologist for oil companies in Indonesia and Egypt from 1933 to 1940. During World War II, he worked as an advisor on oil explorations for the Turkish Government (1940–43) and then joined his country's war effort as the director of economic warfare, Netherlands Army (1943–45). After the war he held a variety of positions as an economic geologist. Related to his geological interests, Tromp specialized in the study of phenomena connected with **dowsing** (water divining) about which he wrote several articles and books. He died March 17, 1983, in the Netherlands.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Tromp, S. W. *Dowsing and Science*. N.p., 1950.

———. "First Report on Experiments Concerning the Influence of Variations in the Strength of the Magnetic Field on Muscular Contraction." *Dutch Journal of Parapsychology* (January 1947).

———. *Fundamental Principles of Psychical Physics*. N.p., 1952.

———. "The Problem of the Possible Influence of Dowsing Zones on the Health of Men." *Dutch Journal of Parapsychology* (November 1948).

———. *Psychical Physics*. N.p., 1949.

Tron, Giorgio (1884–1963)

Italian physician who studied parapsychology. Tron was born on September 12, 1884, in Turin, Italy. He studied at the University of Pavia (M.D., 1910; teaching diploma in hygiene, 1924). He was staff doctor at the Hospital for Infectious Diseases, Milan (1915–26), hygiene officer at Milan (1927–38), and director of the Istituto Sieroterapico Italiano, Naples (1940–53). Tron was a member of the Società Italiana di Parapsicologia and served as the society's secretary (1955–59).

In addition to his writings on medical subjects, Tron contributed articles to the *Bulletin of the Società Italiana di Parapsicologia*. He also wrote a chapter on unorthodox healing in the book *Studia Parapsychologica* (1956) and on physical mediumistic phenomena in *Nuovi Problemi di Metapsichica* (1953). He died February 5, 1963, in Rome.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Trophonios

Trophonios, a legendary Greek hero who was eventually considered a god-like being, was credited with building the original temple housing the Oracle at **Delphi**. At a later date, the Oracle at Delphi is said to have ordered the building of an oracle site to be established at Lebadea (known today as the town of Livadia) dedicated to Trophonios. The site would become one of the prominent oracular centers in ancient Greece, and accounts of it survive in the writings of Pausanias.

Those who consulted the oracle at Labadea followed a pattern common in the ancient world. They took up residence at the center for several days, during which they offered sacrifices of various animals. Following the sacrifices, soothsayers were present to read the entrails of the animals (a practice termed **extispicy**), specifically determining if Trophonios would receive the inquirer graciously or not. The night before entering the cave where the god dwelled, the person would receive a bath and was anointed with olive oil. The priests then took him to water springs where the water of forgetfulness (for the loss of memory of all that was past) and the water of memory (to recall all that would be seen) were consumed. It is believed that these waters contained doses of hallucinogenic drugs.

The inquirer was taken to the entrance of the cave and supplied with a ladder by which he went down into a room. In the floor was a small opening through which the person entered into the actual oracle space. Here the person had both visionary experiences and encounters with the deity (possibly one of the priests acting as a **medium**). Upon his return, the person was seated on the Throne of Memory and questioned as to what had been seen or heard.

The site of the Trophonion oracle is well known, though modern explorers of the area have been unable to locate the entrance to the caves used for **divination** in ancient times. Some believe that a complex of interconnected caves exist in the area.

Sources:

Pausanias. *Guide to Greece*. Translated by Peter Levi. Harmondsworth, UK: Penguin, 1971.

Temple, Robert K. G. *Conversations with Eternity: Ancient Man's Attempt to Know the Future*. London: Rider, 1984.

True Black Magic, Book of the

A **grimoire** (manual of **ceremonial magic**) that is an adapted version of the **Key of Solomon the King**.

True World Order (TWO)

Movement started by **Swami Vishnudevananda**, disciple of the late **Swami Sivananda** of Rishikesh, India, and believer in **hatha yoga**.

TWO is dedicated to promoting world peace and understanding, good health, and happiness through yoga harmony and a vegetarian diet. For information: International Sivananda Yoga Vedanta Center, 673 8th Ave., Val Morin, Quebec, Canada J0T 2R0.

Trumpet

A funnel-shaped device of cardboard, aluminum, or other lightweight material used at Spiritualist séances for the manifestation of **direct voice** communication from spirits. **Jonathan Koons**, the nineteenth-century American farmer medium, appears to have been the first to use a trumpet.

Spiritualists have suggested the trumpet serves as a condenser of psychic energy and increases the volume of the spirit voice. Reportedly, weak or inexperienced spirits often have to use the trumpet. It is seldom necessary for a spirit **guide**. Some mediums also wet the trumpet with water, in the belief this facilitates the phenomena.

The trumpet is usually coated with a marking of luminous paint. Supposedly at séances in dark rooms the trumpet is seen levitating when there is sufficient psychic force and moving around the circle, conveying personal messages to individual sitters.

Reportedly as a safeguard against **fraud**, psychical researchers have devised techniques and apparatus to attempt to exclude the possibility of a medium employing ventriloquism in producing voices ostensibly from the trumpet. One method is to fill the medium's mouth with water. During the investigation of the medium **Mina Crandon** (better known as "Margery"), Mark Richardson of Boston invented a "Voice Control Machine."

The American direct voice medium **Elizabeth Blake** used a double trumpet with a saucer-shaped extension at the small end to be placed on the ear of the sitter and on her own. Another trumpet, the "Shastaphone," was developed through a psychic communication in Australia, but does not appear to have been widely used.

Trungpa Rinpoche, Chogyam (1940–1987)

Throughout the nineteenth and twentieth centuries, teachers of the **occult** have portrayed **Tibet** as an outpost of the highest occult wisdom. However, it was not until after the Chinese invasion of Tibet in 1959 that Tibetan teachers arrived in the West, making firsthand encounters with Tibetan Buddhism available to more than a few adventurous explorers. Among the first to arrive was Chogyam Trungpa, the eleventh Trungpa Tulku. He was born in February 1929 in Geje, Tibet. Designated the reincarnation of a famous lama as an infant, he was raised in a monastery and trained in Tibetan Buddhism. He fled Tibet at the time of the invasion, and in 1963 received a Spaulding grant to attend Oxford University. While in England he wrote his autobiography, *Born in Tibet* (1966), and established a center in Scotland.

In 1970 Trungpa renounced his monastic vows to marry. He moved to the United States that same year and founded Karme Choling, a seed center of what would grow into Vajradhatu, an international fellowship of his students. He presented his version of Tibetan Buddhism in a number of books, including *Mudra* (1972); *Cutting through Spiritual Materialism* (1973); *Visual Dharma, the Buddhist Art of Tibet* (1975); *The Dawn of Tantra* (1975), with Herbert Gunther; and *The Myth of Freedom* (1976). He found ready acceptance among one segment of people who appreciated his total dedication to his spiritual teachings and his simultaneous ability to enjoy life, manifested through his

love of alcohol and women. He was also a patron of the arts, especially poetry, and founded a school, Naropa Institute, which offers an alternative curriculum with college-level instruction. The institute has taught the likes of Allen Ginsberg and **Ram Dass**.

Trungpa possibly became best known for his denunciation of “spiritual materialism,” manifest in the spiritual seekers of alternative religions who seemed preoccupied with collecting as many varied spiritual experiences as possible. Such seekers never settle down long enough to have their search rewarded with real insight, he said.

In 1981 Trungpa expanded his teachings to Canada, where he established a community in Halifax. He died at these Canadian headquarters April 4, 1987 of cardiac arrest and respiratory failure. He was succeeded by Osel Tendzin, his chief disciple.

Sources:

Clark, Tom. *The Great Naropa Poetry Wars*. Santa Barbara, Calif.: Cadmus Editions, 1980.

Fields, Rick. *How the Swans Came to the Lake: A Narrative History of Buddhism in America*. Boulder, Colo.: Shambhala, 1981.

Queen, Edward L., Stephen R Prothero, and Gardiner H Shattuck. “Chogyam Trungpa,” *Encyclopedia of American Religious History*. 2 vols. New York: Facts on File, 1996.

The Tibetan Book of the Dead. Translated and with a commentary by Francesca Fremantle and Chogyam Trungpa. Berkeley, Calif.: Shambhala, 1973.

Truth Journal

Publication of the **Center for Spiritual Awareness** (CSA), a kriya yoga organization developed from the teachings of Swami **Paramahansa Yogananda** and headed by Roy Eugene Davis. CSA may be contacted at P.O. Box 7, Lakemount, GA 30552-0001. The center’s website is <http://www.csa-davis.org/>.

Sources:

Center for Spiritual Awareness. <http://www.csa-davis.org/>. March 8, 2000.

Truzzi, Marcello (1935–)

Contemporary sociologist and scholar of parapsychology and the occult. Truzzi was born on September 6, 1935, in Copenhagen, Denmark. He attended Florida State University (B.A., 1957), the University of Florida (M.A., 1962), and Cornell University (Ph.D., 1970). He taught at several universities before settling permanently in the sociology department at Eastern Michigan University, Ypsilanti. He chaired the department for 12 years (1974–86).

Born into a prominent circus family, Truzzi has interests encompassing folklore, stage magic, the history of science, popular culture, and parapsychology. He has been most identified with anomalous phenomena and coined the term *annomolistics* to designate the field of study.

In 1972 Truzzi began to issue a small newsletter, *Explorations*, renamed *The Zetetic* two years later. In 1976 *The Zetetic* was offered to the **Committee for the Scientific Investigation of Claims of the Paranormal**, cofounded by Truzzi, as its official publication. Within a short time, Truzzi, who viewed himself as a true skeptic, found himself in conflict with the majority of the committee members. As a skeptic, he expressed his doubts about unproven claims and withheld judgement pending definitive evidence. The majority of the committee proved themselves to be debunkers who opposed all discussion of the paranormal. Truzzi broke with the committee when it was discovered that members had falsified data that tended to support **Michel Gauquelin’s** views on **astrology**.

After separating from the committee, Truzzi founded the Center for Scientific Anomalies Research and began a new pe-

riodical, the *Zetetic Scholar*. He edited the *Zetetic Scholar* for a decade (1978–87). Besides his more conventional books on sociology, Truzzi has ventured into the sociology of witchcraft and the occult and cowritten (with Arthur Lyons) the definitive text on the use of occult powers in solving crimes, *The Blue Sense: Psychic Detectives and Crime* (1991).

Sources:

Clark, Jerome. *Encyclopedia of Strange and Unexplained Phenomena*. Detroit: Gale Research, 1993.

Clark, Jerome, and J. Gordon Melton. “The Crusade Against the Paranormal.” *Fate* pt. 1, 32, 9 (September 1979): 70–76; pt. 2, 32, 10 (October 1979): 87–94.

Lyons, Arthur, and Marcello Truzzi. *The Blue Sense: Psychic Detectives and Crime*. New York: Mysterious Press/Warner Books, 1991.

Truzzi, Marcello. *Cauldron Cookery: An Authentic Guide for Coven Connoisseurs*. New York: Meredith, 1969.

———. “The Occult Revival as Popular Culture: Some Random Observations on the Old and Nouveau Witch.” *Sociological Quarterly* 13 (Winter 1972): 16–34.

———. *Where Witchcraft Lives*. London: Aquarian Press, 1962.

The Tsitsith

An article of Jewish religious apparel, the fringe or tassels attached to the outer garment, which are believed to be endowed with talismanic properties. In modern times, the fringe has survived in the praying shawl named *talith* and in a garment worn on the chest. A sentence in the Talmud states: “Whoever has the tephillin bound to his head and arm, and the tsitsith thrown over his garments . . . is protected from sin.” (See also **Tephillin**)

Tubby, Gertrude Ogden (1878–1967)

Teacher, author, and psychic researcher. Born June 18, 1878, at Kingston on Hudson, New York, Tubby studied at Smith College, Northampton, Massachusetts (B.S., 1902). In 1907 she became the special research assistant to **James H. Hyslop**, then president of the **American Society for Psychical Research** (ASPR) and remained in that position for the rest of Hyslop’s life. The society split in 1925, with dissident members forming the **Boston Society for Psychic Research**. Tubby, who had control of Hyslop’s papers, continued to work for the ASPR as a secretary and as editor of its *Journal* until 1924. However, after a dispute with the leadership of the society she refused to give them the Hyslop collection for their archives. Eventually she turned that material over to the Spiritual Frontiers Fellowship (now the **International Spiritual Frontiers Fellowship**).

Also, as a result of working as Hyslop’s assistant, Tubby investigated a wide range of psychic phenomena, including **mediumship**, **telepathy**, **clairvoyance**, **psychokinesis**, and **survival**. After his death, she collected communications apparently from him from various mediums. These messages are discussed in the book *James H. Hyslop—X, His Book* (1929). She also published the book *Psychics and Mediums, A Handbook for Students* (1935; British ed. 1938), as well as various articles in the *Journal* and *Proceedings* of the ASPR.

She died July 1967.

Tulku

Term for a Tibetan entity recognized in a present incarnation. Tibetan Buddhism teaches that highly evolved individuals become spiritually liberated by abandoning the sense of ego or separate identity, but the spiritual forces comprising such an individual may still elect to be reborn for the benefit of other people. It is believed they are only illusory manifestations sustained by the sense of ego.

Traditional tests exist for the identification of tulkus, especially in the case of the Dalai Lama. Other contemporary tulkus include **Chogyam Trungpa** (1939–1987), author of the book *Born in Tibet* (London, 1966) and **Tarthang Tulku**, both popularly known by their disciples as “Rinpoche,” a title meaning “precious master.”

Tulpa

Tibetan term for a phantom form generated by mental concentration. In her book *With Mystics and Magicians in Tibet* (1931), Alexandra David-Neel describes how she created a tulpa of a monk, who supposedly became a recognizable member of her party during a journey. Reportedly in the course of time this phantom took on an independent life of its own. David-Neel claimed it took six months of intense concentration to dissolve this phantom.

A tulpa may also double as the magician who created it, employed for protective purposes by appearing instead of its creator. A tulpa should be distinguished from a **tulku**, which is either the reincarnation of a saintly individual or the incarnation of a non-human entity, such as a god, demon, or fairy.

Sources:

David-Neel, Alexandra. *Initiations and Initiates in Tibet*. London, 1932. Reprint, New Hyde Park, N.Y.: University Books, 1959.

———. *The Secret Oral Tradition in Tibetan Buddhist Sects*. San Francisco: City Lights, 1964. Reprint, Calcutta: Maha Bodhi Society of India, 1971.

———. *With Mystics and Magicians in Tibet*. 1931. Rev. ed. as *Magic and Mystery in Tibet*. New Hyde Park, N.Y.: University Books, 1956. Reprint, New York: Dover Publications, 1971.

Tumah

According to the **Kabala**, the term refers to physical or moral uncleanness. The latter is divided into three main divisions—idolatry, murder, and immorality. Sin has rendered humanity imperfect, but also affected the whole of nature, even to the sphere of angels and the divinity. In physical uncleanness, there is a coarser and subtler form. The latter causes a dimness in the soul felt by those who are nearest to sacred things. Organic matter that comes into contact with the human body is more liable to tumah than remoter things. The human corpse is more unclean than lower animals, because its more complex nature involves more decay.

Tumo

The mystical practice from **Tibet** of generating bodily heat, so that a hermit may spend winter naked in a cave amid snow and freezing temperatures at an altitude between 11,000 and 18,000 feet. Adepts have supposedly distinguished various types of tumo: exoteric arises spontaneously in the course of mystical raptures; esoteric keeps a hermit comfortable on a snowy hill; and mystic produces experiences of paradisiacal bliss.

According to Alexandra David-Neel, tumo “is also the subtle fire with which warms the generative fluid and drives the energy in it, till it runs all over the body along the subtle channels.” This has some similarity to the Hindu teachings of the nature of **kundalini** energy—possibly aroused in subtle physical channels, related to the energy of sexual activity, and productive of either heat or cold in the body.

Sources:

David-Neel, Alexandra. *Initiations and Initiates in Tibet*. London, 1932. Reprint, New Hyde Park, N.Y.: University Books, 1959.

———. *The Secret Oral Tradition in Tibetan Buddhist Sects*. San Francisco: City Lights, 1964. Reprint, Calcutta: Maha Bodhi Society of India, 1971.

———. *With Mystics & Magicians in Tibet*. 1931. Rev. ed. as *Magic and Mystery in Tibet*. New Hyde Park, N.Y.: University Books, 1956. Reprint, New York: Dover Publications, 1971.

Tunisa

Burmese diviners. (See also **Myanmar**)

Turin Shroud

A relic housed in a chapel in Turin (or Turino), Italy, and believed by some to be the shroud in which Jesus was wrapped after his crucifixion. In the accounts of Jesus' burial in the Christian New Testament, the earliest of which appears in the Gospel of Mark 15:46, it is noted, “And he [Joseph of Arimathea] brought fine linen, and took him [Jesus] down and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock. . . .” There is no record of the survival of that burial cloth for the next five centuries. Then about 570 C.E., a pilgrim reported that it was kept in a monastery by the river Jordan. In 670 C.E. the French bishop Arculph, returning from a pilgrimage to Jerusalem, was shipwrecked on the coast of Scotland and traveled to a monastery on the island of Iona. Here he said he had seen the shroud and been allowed to kiss it.

Subsequent references are made to a surviving shroud by the Venerable Bede, St. Willibald, St. John Damascene, and the Emperor Baldwin. In 1284, Robert de Clari, chronicler of the Fourth Crusade, described the triumphant entry of Crusaders into Constantinople and mentioned the monastery of Lady St. Mary of the Blachernes, in which a cloth claiming to be the shroud was kept. In the Middle Ages some 40 different shrouds were claimed to be the one in which Christ was buried. At this time there also existed a variety of similar relics, including tears from Jesus, milk from the Virgin Mary, thorns from the crown of thorns worn by Jesus, and enough pieces of the cross to make a number of different such instruments of execution. The reformation of the church concerning such superstitions began in earnest in the sixteenth century and continued in subsequent centuries.

Nothing is known of the particular piece of cloth known as the Shroud of Turin until its appearance in the church of Lirey, Troyes, France, during the fourteenth century. At the time between 1353 and 1356, the shroud was placed in a small wooden church at Lirey by Geoffrey de Charny, Lord of Lirey, but exhibition of the relic aroused opposition from Henry of Poitiers, Bishop of Troyes. Many years later, in 1389, the Lord of Lirey's son (Geoffrey II) obtained permission to exhibit the shroud, but Henry's successor as bishop of Troyes, Pierre d'Arcis, objected most strenuously.

In a statement to the Avignon Pope Clement VII, he complained that the exhibition was not for devotion, but for monetary gain, and that the relic was a forgery, “a certain cloth cunningly painted, upon which by clever sleight of hand was depicted the twofold image of one man, that is to say the back and the front, [the canons at Lirey] falsely declaring and pretending that this was the actual shroud in which our Saviour Jesus Christ was enfolded in the tomb.” D'Arcis claimed that Henry of Poitiers, 30 years earlier, after “diligent inquiry and examination” had established that the shroud had been “cunningly painted, the truth being attested by the artist . . . that it was a work of human skill and not miraculously wrought . . .” and that the first exhibition by Geoffrey's father had been prohibited.

Meanwhile, however, Geoffrey's widow had married Aymon of Geneva, who had ecclesiastical influence with Pope Clement, and the prohibition was bypassed, much to the anger of d'Arcis,

hence his complaint in 1389. Pope Clement resolved the matter by declaring that Geoffrey II could continue exhibiting the shroud provided that it was always stated that it was only “a figure or representation” of Christ’s cloth, and that d’Arcis must keep silence in the matter under pain of excommunication.

This affair has often been revived as “proof” that the shroud was a forgery, but the accusations of d’Arcis were never proved, and the original campaign against the genuineness of the shroud had started on the somewhat flimsy grounds that if such a cloth imprinted with an image of Jesus Christ had really existed, it would have been mentioned in the Gospels, and that the exhibition at Lirey was all part of a plot to hire persons for pretended miracles of healing. The statement that diligent inquiry had revealed a cunning artist remains unconvincing, since the artist was never named or punished.

After the death of Geoffrey II, his widow Margaret claimed that the relic had only been loaned to Lirey by her grandfather, but she was eventually obliged to give it up.

In 1452, it passed into the keeping of the Duke of Savoy. In 1532 it was kept in the sacristy of Sainte Chappelle, France, where it was nearly destroyed in a fire. It was then taken to the monastery of St. Clair where it was patched by nuns. It was brought to Saint Charles Borromeo in Turin, Italy, in 1578, and for more than four centuries remained the property of the ruling House of Savoy from which came the kings of Italy. It was exhibited annually until it was feared that frequent handling might damage it. By the end of the nineteenth century it was exhibited only on very special occasions.

In 1946, Umberto II, former king of Italy and the owner of the shroud, was exiled. He settled in Portugal and in the ensuing years, the Catholic Church, in the person of the archbishop of Turin, became its custodian. In 1978 it was disclosed that Umberto was leaving the shroud to the Pope, an event that occurred in 1983 with Umberto’s passing. Italy did not challenge the will or claim the shroud for itself. Since that time, the Roman Catholic Church has had the power to respond directly to pressure to have the shroud definitively tested by modern scientific methods.

Description of the Shroud

The shroud always had vague markings indicating the outlines of a body, but these took on a special significance only at the end of the nineteenth century. Modern interest in the shroud dates from 1898, when Secundo Pia obtained permission to photograph it for the first time and discovered that his negative plate revealed a perfect image of a noble and majestic face with forehead wounds suggesting a crown of thorns, and a body with wounds in the hands and side.

The supposition is that in some unknown way, emanations from the body laid in the shroud reacted with the spices used for burial in such a way as to cause an image on the cloth, rather like a photographic negative. Although the shroud had been venerated for centuries, nobody had formerly realized that the markings might be more revealing than supposed. Pia’s negative plate showed a *positive picture*, virtually a full-length photograph of the occupant of the shroud.

The publication of Pia’s negative caused great excitement, and led to a scientific investigation by Paul Vignon, professor of Biology at the Institut Catholique in Paris. With his co-worker Yves Delage he presented his findings, favorable to the authenticity of the shroud, to the French Academy of Science. The collaboration was a strange one, since Delage was an agnostic and Vignon a Catholic. Since then, the shroud has received increased attention and scholarship, and Vatican experts spent some years studying and verifying historical documents connected with it.

On September 6, 1936, Pope Pius XI offered his opinion of the cloth, “These are the images of the Divine Redeemer. We might say they are the most beautiful, most moving and dearest we can imagine.”

The name **sindonology** has been given to studies of the shroud, and in 1939 the first Sindonological Congress was held in Turin. The Centro Internazionale di Sindonologia was created, drawing upon the highest academic, scientific, and ecclesiastical authorities.

In August 1978, the Holy Shroud was publicly exhibited again in the Cathedral of Turin, Italy. Because Turin had been a flashpoint for Red Brigade terrorism, special precautions were taken to protect the relic. In addition to extra police protection, the shroud itself was housed in a special display case with bulletproof glass. Archbishop Anastasio Ballestrero of Turin insisted that the shroud not be the subject of any form of commercialism, and the cost of the new protective case was born by a Turin exposition fund launched in the United States.

In October 1978, at the end of the exposition, a special Shroud Congress was held in Turin and attended by scientists from around the world. Advanced techniques of image analysis were discussed, including infra-red photography, photomicrography, high contrast photography, X-ray fluorescence, radiographic examination, and carbon dating.

Unfortunately much of the scientific analysis and discussion resulted in controversy and confusion. Many issues were hotly debated, such as whether the amount of iron oxide on the shroud indicated genuine bloodstains or artistic pigment. The main issue of dating the shroud was delayed through the reluctance of the authorities to permit destruction of a sample piece of the material for carbon dating. For a presentation of scientific views for and against the authenticity of the shroud, see the book *The Image on the Shroud* by H. David Sox (1981) and more recently *The Mysterious Shroud* by Ian Wilson (1986).

A significant breakthrough in the study of the shroud occurred in early 1987, when Pope John Paul II finally approved a plan to test fragments of the cloth in laboratories for radio-carbon content. Tests had been scheduled to begin in 1986, but were halted at the last minute by the Bishop of Turin.

Three major laboratories—in Switzerland, the United States, and Britain—were involved in these carbon-14 dating tests. Three other institutions were involved in statistical analysis of the results of tests, which included scientific controls using pieces of linen from known sources, ancient and modern. These included fragments of medieval cloth and a specimen from ancient Egypt, as well as modern cloth. The scientists involved did not know which cloth they were being provided with for testing until the results were correlated by the British Museum Research Laboratory and evaluated at the Vatican in Rome.

Edward Hall, of the Research Laboratory for Archaeology and Art at Oxford University, England, was one of the scientists involved in testing. He used an Accelerator Mass Spectrometer, generating a charge of two million volts. This massive new tool for radio-carbon dating is said to have influenced the Vatican decision to go ahead with the tests on actual fragments of the Turin Shroud. Earlier apparatus would have required the destruction of a sample about the size of a pocket handkerchief, whereas the new machine required a sample of only about a quarter of an inch.

In a report by Pearson Phillips in *The Times*, London, (April 15, 1987), Hall was quoted as stating: “If we get a medieval dating then we shall know it is a forgery and we can relax and forget the whole business. Although there will still be a mystery about how anyone in medieval times could have produced such a complex and effective fraud.” Hall assumed an agnostic viewpoint, stating: “My view of Christ as a historical individual is that he was obviously a powerful personality. I suppose it is possible that, in some way we do not currently fully understand, some kind of impression from him was transferred to the shroud. But if we produce a carbon date around the start of the first century A.D., the fat will really be in the fire. As a scientist, I would then find it difficult to dismiss the shroud’s authenticity.”

An official report on October 13, 1988, revealed that the three laboratories in Oxford, Zürich, and Arizona had inde-

pendently carbon dated the cloth fragments as medieval, and not from the time of Jesus Christ. There was close agreement on the possible dates, giving an estimated span of circa 1260–1390. For most skeptics, this established once and for all that the shroud was a medieval forgery.

Die-hard believers in the authenticity of the shroud either questioned the accuracy of the scientific evidence or propounded fantastic theories to account for the dating of the cloth, e.g., that the image was formed by a burst of divine radiant energy that somehow altered the texture of the cloth.

The close concurrence in dating of three independent scientific laboratories, with the best and most accurate apparatus, cannot be dismissed lightly. The normal margin of error in carbon dating is considered to be about 100 years either way.

It is unlikely that these tests can resolve the enigma of the shroud. Critics of the carbon testing have noted that scientific tests of any kind sometimes overlook anomalies revealed by later research. In the case of the dating of the shroud, there is no reason to doubt the good faith and accuracy of reputable scientific laboratories, but it is good to remember that the centuries-old shroud has been through many vicissitudes, and we are dealing with minute fragments of material.

In 1532, for example, when the shroud was kept in a silver casket at the church of Sainte Chappelle in Chambéry, France, a fire broke out in the sacristy, melting drops of silver, which fell on the shroud and burned through folds in the cloth. In 1534, the burns on the cloth were patched by nuns at the monastery of St. Clair. The shroud has also suffered damp stains, and may have been washed or cleaned with oil at some time. Could the samples tested for carbon dating have been contaminated with threads or solutions from the later history of the shroud?

Moreover, carbon dating, accurate or misleading, cannot explain the extraordinary and awe-inspiring character of the image on the shroud as disclosed by the camera negative of Secondo Pia in 1898. There are no apparent brush marks, and other theories of production of the marks, however ingenious, hardly do justice to the beauty and accuracy of the icon. Common sense suggests that even a medieval forger of genius would be unlikely to have the prescience to produce a perfect and noble image *in negative*. What the pilgrims of that period in an out-of-the-way French district would surely have expected to see would have been a stylized rudimentary positive image, more like the icons in stained glass windows or the paintings in churches.

Dr. Robert Otlet, of the Atomic Energy Research Establishment at Harwell, had hoped that his famous laboratory would be included in the carbon dating tests, and later commented: "It is most unfortunate—entirely unnecessary when you put the amount of material to be taken in context. It will lead to a result which will be wide open to criticism and sadly will not be seen as definitive." It is clear that the story of the shroud has not come to an end. True believers in its authenticity have found ways to ignore and question the carbon dating evidence, while many fully accept the carbon dating results as conclusive.

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Turner, Ann

A nineteenth-century English reputed witch. (See also **England**)

Turner, M(alcolm) E(lijah) (1929–)

Biometrician who experimented in the field of parapsychology. Turner was born on May 27, 1929, in Atlanta, Georgia. He studied at Duke University (B.A., 1952) and North Carolina State College (M.S. experimental statistics, 1955; Ph.D., 1959). After graduation he joined the faculty at the Medical College of Virginia. He joined the faculty of Emory University, Atlanta, Georgia, in 1963.

In the field of parapsychology, Turner experimented in model-building and statistical inference. He collaborated with Ann B. Turner and Elizabeth McMahan in experiments relating to the effects of time and distance on card-calling. Turner also worked with **Karlis Osis** on experiments in **extrasensory perception** over distance and developed a statistical model to evaluate ESP over spatial distances.

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Turoff, Stephen

Contemporary British spiritual healer who practices **psychic surgery**. His healing is through an entity claimed to be "Dr. Joseph Kahn," whose healing resembles that of Philippine healers. At times, a real scalpel is manipulated; at other times, an invisible syringe or other apparatus is involved.

Purported healings effected through Turoff's mediumship include cases of fibroids in the womb, infected lungs, and liver tumor. "Dr. Kahn" is said to be one of a team of 18 spirit helpers. Turoff has demonstrated his healing before members of the **Noah's Ark Society for Physical Mediumship**.

Turquoise

A number of ancient beliefs surround this stone. **J. B. Van Helmont** stated: "Whoever wears a Turquoise, so that it, or its gold-setting touches the skin, may fall from any height; and the stone attracts to itself the whole force of the blow, so that it cracks, and the person is safe."

Medieval writers stated that turquoise became paler if its owner was ill, lost color entirely at his or her death, but recov-

ered color when placed upon the finger of a new and healthy owner. It was believed to be a good **amulet** for preventing accidents to horsemen or becoming tired. Another belief was that turquoise moved itself when any danger threatened its possessor. Turquoise originally came from Persia, where it would sometimes be engraved with a motto or a verse from the Koran. The stone was also prized by Native American healers.

Turvey, Vincent Newton (1873–1912)

A British seer who refused to be classified as a medium since he was never entranced or controlled, did not develop his gifts (which he was born with), functioned not by mental passivity but mental activity, and instead of being controlled was able to control others, as a spirit might. Supposedly Turvey saw phantoms as a child. One such experience was a vision of his father while singing in church as a choir boy; the father died at the same time three hundred miles away. At the age of ten Turvey lost his visionary faculty.

Turvey studied engineering. In 1902, while engaged in his profession, he suffered a serious accident. For many years, he lived alone in his garden, in a tent, and spent ten or twelve hours a day reading, writing, and meditating on occult things.

The result is described in his own words:

“After forty thousand hours on one topic, I think I can claim to be, in a small way, a yogi. My illness and my meditation have produced, or awakened, my psychic gifts; and all the Yoga, Vedic and Gnostic teachings which I now read (and much more besides) seem to be familiar to me. I seem to have evolved them in my own mind, during meditation from a sort of ‘memory.’ In fact I often pitch a book away and say ‘Why, I know all this,’ and yet I had not read it before. Many Eastern forms come and argue with me, and, of course, I learn from them; but they do not come to teach me as a guru would. They come ‘to help you to teach yourself in this present life.’ In a word, I am ‘Self-taught’; but I owe a great deal to Eastern forms, many of whom visit me and give tests of their identity by talking to me in their own languages; and I get the messages translated.”

Turvey affiliated with **Spiritualism**. The Bournemouth Society of Spiritualists, of which he was vice president from 1908, gave demonstrations of clairvoyance at the end of their Sunday service. Turvey announced from the platform the presence of spirit visitors before the service was over, so that those who recognized them could stay for a closer communion.

Supposedly these spirits came to Turvey days before and impressed their appearance on his mind. Once a visitor appeared by the side of his bed, which was only a few inches from the wall. Turvey wrote: “Sometimes, they will come at dead of night and wake me up; at other times they will come when I am alone in the tent in my garden, or in my drawing room, or, what is still more obliging of them, they will look in while passing when I have earthly visitors with me who can bear witness that I described the visitants to them, before I went to the hall!”

Turvey’s 1911 book records his experiences in long-distance **clairvoyance**, **out-of-the-body travel**, **predictions**, spirit seeing, and a variation of clairvoyance he termed “**phone-voynance**.” A voucher was printed in the book by four men who testified to having inspected the original documents and controlled their reproduction. The journalist and Spiritualist **W. T. Stead**, declared “Mr. Turvey is a man of truth, that his testimony is trustworthy evidence as to what is within his own knowledge, and that the witnesses’ letters which are held for the scrutiny of inquirers are the genuine epistles of credible witnesses.”

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Tutankhamen Curse

On November 26, 1922, in the Valley of the Kings, the tomb of Tutankhamen, the boy king of **Egypt**, was discovered. After three thousand years, four burial chambers were uncovered with nearly five thousand objects of gold, alabaster, lapis lazuli, and onyx, in addition to the mummy of the king and his gold mask. These treasures have expanded modern understanding of the art, life, religion, and history of ancient Egypt.

Two men were responsible for this discovery—Howard Carter, a British painter-archaeologist, and George E. S. M. Herbert, fifth Earl of Carnarvon. A few weeks after the excavation, Lord Carnarvon died suddenly, and this event, together with the deaths of various other individuals associated with the Tutankhamen tomb, started the story of a “Curse of the Pharaohs.” One writer claimed the curse was responsible for the lives of some three dozen scientists, archaeologists, and scholars.

Who Was Tutankhamen?

It has been claimed that Tutankhamen was a great king because his tomb contained such treasures. Others have suggested he was the pharaoh of Exodus and it was his wife, Ankhesenpa-Aten, who found Moses in the bulrushes and raised him. In fact, both claims are incorrect. Tutankhamen reigned during the Eighteenth Dynasty of the New Kingdom. He was a boy of nine when he came to the throne and his reign lasted nine years, from about 1334 to 1325 B.C.E. He was not the ruler of Egypt during the exodus described in the Bible.

It is believed Tutankhamen’s name was originally Tutankhaten (“perfect life of Aten”). He married Ankhesenpa-Aten when a child. He wife was a daughter of King Amenhotep IV (1372–1334 B.C.E.) who had earlier attempted to supplant the god Amun by the Aten, in the process changing his name to Akhenaten (“pleasing to the Aten”). At that time, the priests of Amun had more power than the ruler, so as Akhenaten he reinforced his rule and suppressed worship of Amun.

During the reign of Tutankhamen, the priesthoods dissolved by Akhenaten were partially reinstated and new images installed in temples. However, in giving pride to Amun, there was no attempt to destroy the worship of Aten, only a displacement of Aten’s former status as principal or sole god. Many of the treasures from the tomb of Tutankhamen indicate tolerance toward former gods. One inscription on a golden throne calls Tutankhamen “image of Ra, beloved of the gods,” and a cabinet inscription states “eldest son of Aten in heaven.” The memory of Akhenaten is also preserved in tomb objects such as a box bearing the name of Akhenaten, and an artist’s palette that belonged to Akhenaten’s eldest daughter Meritaten.

Tutankhamen died before a grand burial tomb could be prepared. Its importance lies in its contents—chariot bodies, state chairs, gilded couches, royal apparel, trinkets, cosmetics, statues, alabaster vessels, even food, and the golden mask of Tutankhamen himself. Most of the other royal tombs had been ravaged by robbers over the centuries.

The Excavators

Credit for discovery of the tomb was given to Howard Carter. Born May 9, 1873, in Swaffham, Norfolk, England, he was the son of a watercolor painter. At the age of 17, he was hired by Percy E. Newberry of the Egyptian Museum of Antiquities to work at the British Museum, London, to make finished drawings of Egyptian inscriptions. Carter later became assistant to Sir William Flinders Petrie, an Egyptologist, traveling in Egypt and recording in watercolors the paintings and inscriptions in temples.

In 1899, at the age of 25, Carter became inspector of monuments in Upper Egypt and Nubia, employed by the Antiquities Service, which was then administered by the French authorities. In 1904, Britain and France partitioned North Africa, the French assuming control of Morocco, and the British of Egypt. But French rights in archaeology continued, and authorization

to excavate tombs required the investigator be accompanied by an inspector of antiquities and share the finds with the Antiquities Service on behalf of the Egyptians.

While Carter was an inspector of monuments, he worked for several seasons excavating the Valley of the Kings with American millionaire Theodore M. Davis. After opposition from the Egyptians, the French, and the newspapers, Carter lost his position as an inspector in 1903 due to an incident in a tomb at Saqqara.

For a time, Carter sold watercolor paintings to tourists and made paintings for Theodore Davis. In 1907, he stated working for the amateur archaeologist Carnarvon. George Edward Stanhope Molyneux Herbert became fifth Earl of Carnarvon on the death of his father in 1890. After an automobile accident he was advised by physicians to avoid the damp English winter and spent a year in Egypt, where he first became attracted to archaeological excavation.

The joint explorations of Carnarvon and Carter began in the winter of 1907–08, with excavations in the Valley of Der al-Bahari in Western Thebes. In 1910–11, they discovered an unfinished temple of Hatshepsut and other remains. In 1911–12, new ground was broken with excavations of Xoïs near the Nile delta. It was thought by 1922 that there were no more royal tombs in the Valley of Kings, but Carter persisted, and in December 1922 discovered the tomb of Tutankhamen.

On November 6, Carter sent a telegram to Carnarvon in England: "AT LAST HAVE MADE WONDERFUL DISCOVERY IN VALLEY. A MAGNIFICENT TOMB WITH SEALS INTACT. RE-COVERED SAME FOR YOUR ARRIVAL. CONGRATULATIONS." Carnarvon went to Egypt and 20 days later the entrance to the tomb was finally excavated and Carter entered, accompanied by Carnarvon, Lady Evelyn Herbert (Carnarvon's sister), and an assistant.

On February 17, 1923, Carter and Carnarvon entered the main burial chamber of Tutankhamen and found a wall of gold. The work of describing, classifying, and removing the shrine contents, including the mummy of the pharaoh himself, could not take place for another season. There were also disputes between Carter and the Egyptian authorities, notably with the Frenchman Pierre Lacau, appointed head of the Antiquities Service in Cairo in 1917. These disputes concerned the ownership of the antiquities in the Tutankhamen tomb—Carnarvon and Carter claiming rights to a proportion of them and Lacau maintaining all the contents were the property of the Antiquities Service and the Cairo Museum.

In March 1933, Carnarvon and Evelyn left for Cairo so that Carnarvon could negotiate for a "proper division" of the tomb antiquities. However, Carnarvon did not live to see the conclusion of the dispute or even the removal of the golden funerary mask of the Tutankhamen mummy. In April, he became seriously ill after his razor nicked a mosquito bite. Infection set in, followed by pneumonia. He died on April 6. The newspapers printed a story that he was a victim of the "Curse of the Pharaohs."

The Legend of the Curse of the Pharaohs

Curses were certainly known in ancient Egypt, usually invoking the wrath of the gods against those seeking to embezzle funds for guards, occasionally against thieves. Many tombs were robbed by grave robbers over the centuries. An inscription of the Fifth Dynasty of the Old Kingdom, made over five thousand years ago, reads: "As for any people who shall take possession of this tomb as their mortuary property or shall do any evil thing to it, judgment shall be had with them by the great God."

In his book *The Curse of the Pharaohs* (1975), Philipp Vandenberg states there were 22 other "mysterious" deaths of individuals associated with the tomb. The American archaeologist Arthur Mace, who had assisted Carter in opening the tomb, suffered from exhaustion after the death of Carnarvon and fell into a deep coma, dying in the same hotel as Carnarvon. George J. Gould, son of the financier, visited the tomb and died

the next day after a high fever ascribed to bubonic plague. Joel Wood, a British industrialist who visited the tomb, died of a high fever on the ship carrying him back to England. Archibald Douglas Reid, a radiologist who worked on the Tutankhamen mummy, suffered from weakness, and died after returning to England.

Other fatalities associated with the tomb included a Professor Winlock, a Professor Foucraft, and archaeologists Garry Davies, Edward Harkness, and Douglas Derry. Carnarvon's wife, Lady Alimina, died in 1929, apparently from an insect bite, and Carter's secretary Richard Bethell died the same year with a circulatory collapse. When Bethell's father heard the news, he committed suicide, and reportedly his hearse ran over a boy on the way to the cemetery.

Vandenberg further claimed Carter had found a clay tablet in the antechamber with an inscription that Alan Gardiner deciphered as "Death will slay with his wings whoever disturbs the peace of the pharaoh." However, such a tablet was never cataloged and there is no trace of it.

One newspaper reported there was a hieroglyphic curse on the door of the inner shrine: "They who enter this sacred tomb shall swift be visited by wings of death," but this story is a fabrication. Similarly another report cited an inscription on the mud base of a candle that stated: "It is I who hinder the sand from choking the secret chamber. I am for the protection of the deceased and I will kill all those who cross this threshold," but the last phrase was another invention.

"The Curse of the Pharaohs" became a newspaper topic for many years and every death of an individual even distantly associated with the tomb long after the excavation was solemnly recorded as another victim of the curse.

Some of these claims were remote. They included the friend of a tourist who had entered the burial chamber; the friend was knocked down by a Cairo taxicab. An associate curator of Egyptology at the British Museum in London died peacefully in his bed, while an Egyptologist in France died of old age—both were reported as curse victims. A workman in the British Museum was said to have died suddenly while labeling objects from the tomb—although the British Museum did not have any of the Egyptian antiquities. For some time, such stories panicked collectors of Egyptian antiquities, who hurriedly donated their souvenirs to museums.

Carnarvon's son was interviewed on NBC Television in New York on July 14, 1977, and questioned about the "curse." Carnarvon's son stated he "neither believed it nor disbelieved it," but added that he would "not accept a million pounds to enter the tomb of Tutankhamen in the Valley of the Kings." A New York *Daily News* report claimed that the same evening, the younger Lord Carnarvon was attending a dinner in an apartment high above Manhattan and looked out over the city and saw all the lights flicker and black out. After candles were lit, he said to his hosts: "It is again the curse of Tutankhamen." However, Carter lived for 17 years after his great discovery, dying March 2, 1939, in his mid-sixties.

For decades, relics of Tutankhamen remained in the Cairo Museum, limited by space, and many objects were not even displayed. In June 1974, President Richard M. Nixon visited Egypt, where President Anwar Sadat suggested an exhibition of the masterpieces of Tutankhamen in the United States could affirm the friendly accord and goodwill between the two nations.

The subject of "King Tut's Curse" has been raised from time to time and still has believers. The term is also used by travelers in the Middle East to describe the hazard of diarrhea, also known in Mexico as "Montezuma's Revenge."

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———. *Der Vergessene Pharao*. C. Bertelsmann Verlag, 1978. English edition as *The Golden Pharaoh*. New York: Macmillan; London: Hodder & Stoughton, 1980.

Wynne, Barry. *Behind the Mask of Tutankhamen*. New York: Taplinger, 1973.

Tuttle, Hudson (1836–1910)

American seer of the early days of **Spiritualism**. Tuttle was born October 4, 1836, in Berlin Heights, Ohio, and spent his early years in a wilderness on the southern shores of Lake Erie. His father's house was the headquarters for itinerant Unitarian preachers and the atmosphere was burdened with dogmatic disputations. As a result young Tuttle became at an early age skeptical of organized religion.

Tuttle attended his first Spiritualist séance at the home of a retired Congregational minister who had heard of the **Rochester rappings** and called in a few friends for an experiment. Tuttle fell into **trance** and wrote spirit messages automatically. Simultaneously with his **automatic writing, raps** developed and the table moved. The séances were free. The communicators, in hours of seclusion, were his teachers. "It was my only source of knowledge," he wrote in the preface to his book *Arcana of Spiritualism* (1871), "for I had access to few books. I had attended school eleven months in all, six of which were at a district school, and five at a small academy."

In 1857, he married Emma Rood, writer, lecturer on education, composer of songs, and a frequent contributor to the Spiritualist press.

The first article Tuttle published was on prayer in *The Spiritual Telegraph*. He often wrote and rewrote a script several times before the communicator would declare the result satisfactory. He began writing a story founded on spirit life. It was entitled *Scenes in the Spirit World* (1855). In England it was published under the title *Life in Two Spheres* (1895). After completing it, he began a scientific work, *Arcana of Nature*.

His impression was that the French naturalist Lamarck and Alexander von Humboldt, along with other intelligences, were associated in the production of the book. But he knew nothing of these great minds. He was only entering his eighteenth year. When the book was completed, his spirit guides declared it to be unsatisfactory and demanded the destruction of the script. Reluctantly he burned the large bulk of the manuscript and started again.

For two years, the remaining manuscript lay on his table and he made some correction or addition to it nearly every day. The engravings in both volumes were made by the same influences that wrote the book. He claimed no merit for himself and said: "Mine has been the task of an amanuensis, writing that which has been given to me. I claim no honour, except honestly and faithfully attempting to perform my part of the task."

Arcana of Nature, two volumes, published 1860–63, was certainly a remarkable book for the time. It was quoted by F. C. L. Büchner in his own book *Force and Matter* (1864) to strength-

en his materialistic position, while Charles Darwin in the *Descent of Man* quoted statements from Tuttle's later *Origin and Antiquity of Physical Man*. Both Büchner and Darwin were unaware that the book was produced by an uneducated farm boy.

The spirit controls were good educators. But Tuttle never gave up his modest life as a farmer and breeder of horses in Berlin Heights, Ohio. The spirit influences did not come to Tuttle at all times. He said:

"Sometimes I have prolific periods, and again, I go over a deserted country. For days, weeks, even months, I feel forsaken and alone. The very fountains of thought seem dried up. No incitement can compel me to write, or if I attempt to do so it is worthless, or worse, unreliable. It sometimes seems to me that I have never written anything of value, and I am sure I never can again. At the same time, when I study it, this experience is one of the most convincing tests that some superior intelligence comes into my life."

He died December 15, 1910, in Berlin Heights, Ohio.

Sources:

Tuttle, Hudson. *Career of Religious Ideas*. New York: D. M. Bennett, 1878.

———. *Career of the Christ—Idea in History*. Boston: Adams, 1870.

———. *Career of the God—Idea in History*. Boston: Adams, 1869.

———. *Ethics of Spiritualism*. Chicago: Religio-Philosophical Publishing, 1878.

———. *Mediumship and Its Laws*. Chicago: Progressive Thinker Publishing, 1900.

———. *Philosophy of Spirit and the Spirit World*. London: H. A. Copley; Berlin Heights, Ohio: H. Tuttle, 1896.

———. *Religion of Man and Ethics of Science*. New York: M. L. Holbrook, 1890.

———. *Studies in Outlying Fields of Psychic Science*. New York: M. L. Holbrook, 1889.

Tuttle, Hudson, and Emma Rood Tuttle. *Stories from Beyond the Borderland*. Berlin Heights, Ohio: Tuttle Publishing, 1910.

Twain, Mark (1835–1910)

Pseudonym of author **Samuel Langhorne Clemens**. Throughout his life, the great humorist and observer of the world around him often reflected upon the psychic and metaphysical events of which he was aware. In 1880 he wrote an article on "mental telegraphy" that related a personal experience of **telepathy**. He also had a vivid premonitory dream of the death of his brother Henry. Twain was an early and long-term member of the **Society for Psychical Research**, London.

After his death, various posthumous **communications** and writings were claimed. In 1917, the story *Jap Herron* was published in New York, purporting to come from the discarnate Mark Twain, as received by Emily Grant Hutchings and Lola V. Hays. Hutchings, the recorder of the *Patience Worth* material of **Pearl Lenore Curran** of St. Louis, was herself an author who greatly admired Mark Twain. She had a keen sense of somewhat similar humor and a strong tinge of melancholy like Mark Twain's. She had strongly wished him to communicate through her. All this furnished an ideal condition for subconscious production.

James H. Hyslop resolved the problem by interesting cross-reference experiments. The two women received the communications through the **ouija board**; the presence of both of them was necessary to operate it. They were brought by Hyslop to Boston. He gave each woman, at separate times, five sittings with the medium "Mrs. Chenoweth" (see **Minnie M. Soule**). But he did not admit them to the **séance** room until "Mrs. Chenoweth," who knew nothing of them, went into trance, and he made them sit behind her where they could not be seen.

Instead of the usual family relatives, Mark Twain purported to communicate with each of them. He used many of the same

expressions that came through the ouija board, mentioned incidents in his life to prove his identity, described what he was doing through the women, and revealed the password that he gave to Hyslop in a St. Louis sitting.

“The outcome of the experiments,” concluded Hyslop in the *Journal* of the American Society for Psychical Research (July 1917), “is that there is abundant evidence that Mark Twain is behind the work connected with his name, though the student of psychology would probably find abundant evidence that it was colored more or less by the mind through which it came.” The conclusion also applied to *Brent Roberts*, another posthumous Mark Twain novel that the two women received.

In Hyslop’s *Contact with the Other World* (1919), a long chapter was devoted to other evidential **spirit** communications from Mark Twain.

Sources:

Paine, Albert Bigelow. *Mark Twain*. 3 vols. N.p., 1912.

Tweedale, Charles L(akeman) (d. 1944)

Prominent British writer on **Spiritualism**. He was educated at Durham University, England, and became the Church of England vicar of Weston, Otley, Yorkshire. A talented and versatile man, he was an astronomer, musician, and inventor. He published books on astronomy and discovered a comet. He was also a close friend of psychic photographer **William Hope**, whom he defended against hostile criticism. He died June 29, 1944.

Sources:

Tweedale, Charles L. *Man’s Survival After Death*. N.p., 1909.
———. *News From the Next World*. N.p., 1940.

Tweedale, Violet (1862–1936)

British novelist, granddaughter of author **Robert Chambers**, and a convinced Spiritualist. She attended séances with Lord Haldane, **Arthur Balfour**, and his brother **James Balfour**. W. E. Gladstone held sittings in her house. Most of her experiences came through the mediumships of **Charles Williams** and **Cecil Husk**.

She was a powerful witness in the famous trial when trance speaker **Meurig Morris** sued the *Daily Mail* for libel in 1932. In addition to many poems and novels, she published over 30 books on Spiritualist subjects. She died December 10, 1936.

Sources:

Tweedale, Violet. *The Cosmic Christ*. N.p., 1930.
———. *Ghosts I Have Seen*. N.p., 1920.
———. *Mellow Sheaves*. N.p., 1927.
———. *Phantoms of the Dawn*. N.p., 1924.

Twigg, Ena (1914–ca. 1984)

Well-known British medium. Born in Kent, England, January 6, 1914, she was a member of a psychic family in which the parents and other children had sensitive ability. She played with spirit children at the age of seven and at 14 predicted the death of her father. Her psychic gifts disturbed her marriage to Harry Twigg.

After a serious illness, spirit visitors assured her that she would be restored to health; when she was eventually healed she made a decision to devote her life to helping other people. She became a member of the **Marylebone Spiritualist Association** and in due course opened her own healing clinic.

Sources:

Twigg, Ena, with Ruth Hagy Brod. *Ena Twigg: Medium*. New York: Hawthorn Books, 1972. Reprint, London: W. H. Allen, 1973.

Twins

It has long been believed that there is a special relationship between identical twins, a belief that has become the subject of contemporary research from a variety of approaches. Research has suggested that there are startling correspondences between twins’ temperaments, personalities, lifestyles, and even sensitivity to names.

In 1979, the University of Minnesota began a study of identical twins in which twins separated for years were investigated and subjected to medical and psychological tests. The results of nine identical twin studies, involving over 15,000 questions, demonstrated affinities between the subjects.

For example, unknown to each other, Jim Spring and Jim Lewis were raised in different Ohio towns. Both married and divorced women named Linda and chose women named Betty as second wives. Each of the two Jims named his son James Allan and had a favorite dog named Toy. Both twins had remarkable similarities in medical profiles, including identical blood pressures and sleep and heartbeat patterns. Both also suddenly put on 10 pounds at the same time in their lives. At the age of 18, both Jim twins suffered similar syndromes of intermittent migraine headaches. Their drinking and smoking habits were also identical, and both chewed their fingernails.

Another pair of identical twins, Jack and Oscar, were raised apart with completely different backgrounds. Jack was brought up as an American Jew by his father after his parents separated; the mother took Oscar back to Germany (where she had been born) where he was raised as a Catholic, later joining the Nazi Youth party. In adult life, Jack ran a store in San Diego, while Oscar became a factory supervisor in Germany. But both men wore wire-rimmed eyeglasses and mustaches and two-pocket shirts with epaulets. Both were absentminded and had other matching idiosyncracies, such as storing rubber bands on their wrists.

Bridget and Dorothy were identical British twins who were raised apart after being separated soon after birth, yet when they met in 1941, each wore two bracelets on one wrist, and a watch and bracelet on the other. Each sister also wore seven rings. Each twin had married and had a family of a boy and a girl. The sons had been christened Richard Andrew and Andrew Richard, while the daughters were Karen Louise and Catherine Louise.

Many such identical twins share IQ and psychological profiles, as well as EEG tracings. It is not yet clear whether the coincidences derive from some kind of psychic bonding or simply indicate some manifestation of inheritance. It should be noted that astrologers have investigated twins, with ambiguous results to date, with the idea of verifying and informing astrology.

Sources:

Watson, Peter. *Twins: An Investigation Into the Strange Coincidences in the Lives of Separated Twins*. London: Hutchinson, 1981.

Twitchell, (John) Paul (ca. 1918–1971)

Founder of the **ECKANKAR**, a spiritual movement teaching the “ancient science of soul travel.” ECKANKAR is derived from the Radhasoami religion of the Punjab area of India. Twitchell was born in Paducah, Kentucky, around 1918. He joined the navy during World War II and then pursued a career as a journalist and the life of spiritual seeking after the war.

His spiritual search led him to the Church of Absolute Monism, a Hindu offshoot of the Self-Revelation Fellowship. He became editor of the church’s periodical, *The Mystic Cross*, but came into conflict with the church’s founder, Swami Premananda, in 1955. Shortly after leaving, he became a disciple of Kirpal Singh, a teacher in the Radhasoami tradition and head of the Ruhani Satsang. He also became involved with the recently founded **Church of Scientology**.

In 1964 Twitchell and his wife, Gail Atkinson, moved to San Francisco, where he became an independent Radhasoami teacher, and the following year founded ECKANKAR and announced that he was the Living ECK Master. He claimed that he had originally heard of soul travel from his foster father, who learned about it from an Indian holy man, Sudar Singh, originally from Allahabad, whom Twitchell later met in Paris, France. He further claimed that he had been taught soul travel by a mysterious Tibetan master named Rebazar Tarzs, who first appeared to Twitchell in 1944 while Twitchell was serving on a U.S. Navy vessel in the Pacific. He visited India after World War II and upon returning to the United States began writing books allegedly dictated by Rebazar Tarzs.

Twitchell authored a number of books in the years after the founding of ECKANKAR. He died unexpectedly on September 17, 1971, by which time ECKANKAR had become a successful new religion. He was succeeded by Darwin Gross as the new Living ECK Master.

During the 1980s **David Christopher Lane** made serious charges of plagiarism against Twitchell. He suggested that Twitchell not only took his basic teachings from the Radhasoami tradition but also plagiarized lengthy passages from the books of several prominent authors. Lane's well-documented charges caused much dissension within the movement and a reappraisal of Twitchell's career.

Sources:

Lane, David Christopher. *The Making of a Spiritual Movement*. Del Mar, Calif.: Del Mar Press, 1983.

Simpson, Patti. *Paulji: A Memoir*. Menlo Park, Calif.: ECKANKAR, 1985.

Steiger, Brad. *In My Soul I Am Free*. New York: Lancer Books, 1968.

Twitchell, Paul. *The Tiger's Fang*. New York: Lancer Books, 1969.

TWO See True World Order

Two Worlds (Magazine)

Spiritualist monthly magazine, founded in 1887 as a weekly newspaper in Manchester, England, by **Emma Hardinge Britten**. (Another weekly paper under the same title was started in London in 1858 at the beginning of the movement in England but lasted for only a brief period.) It was, for many years, the voice of Spiritualists in the north of England (the movement being dominated at the time by the London centers). It was edited for some time by **Ernest W. Oaten**. Beginning in the 1930s it had as its major rival *Psychic News*, the newspaper edited by **Maurice Barbanell** in London. However, in 1960 the editorial offices of the two periodicals were united, *Two Worlds* was transformed into a monthly magazine, and Barbanell edited both until his death in 1981. Tony Ortzen is the current editor. Address: 7 The Leather Market, Weston St., London, SE1 3ER England. Website: <http://www.users.globalnet.co.uk/~tortzen/>.

Sources:

Edmunds, Simeon. *Spiritualism: A Critical Survey*. London: Aquarian Press, 1966.

Two Worlds. <http://www.users.globalnet.co.uk/~tortzen/>. March 8, 2000.

Tyl, Noel (1936–)

American astrologer, born in West Chester, Pennsylvania, on December 31, 1936. Tyl attended Harvard University and received his B.A. in psychology in 1958. He worked in business for more than a decade before becoming a writer-astrologer in 1970. He developed a relationship with **Llewellyn Publications**, a leading publisher of astrology literature, which, begin-

ning in 1973 with *Horoscope Construction*, released a 12-volume series entitled *The Principles and Practice of Astrology*. The series largely established his reputation in the field. Through the 1980s he edited *Astrology Today*, Llewellyn's astrology magazine.

In addition to operating as a consulting astrologer, Tyl has continued to write. Additional titles include *The Horoscope as Identity* (1974), *The Missing Moon* (1979), and *Holistic Astrology: The Analysis of Inner and Outer Environments* (1980). He has worked to redefine astrology as a psychological counseling practice.

Sources:

Tyl, Noel. *Holistic Astrology: The Analysis of Inner and Outer Environments*. McLean, Va.: TAI Books, 1980.

———. *The Horoscope as Identity*. St. Paul: Llewellyn Publications, 1974.

———. *The Missing Moon*. St. Paul: Llewellyn Publications, 1979.

Typtology

The science of communicating with spirits by means of **raps**, various codes being arranged for the purpose. The sitters may read the alphabet aloud, or slowly pass a pencil down a printed alphabet, and the rappings will indicate letters that form a message or an answer to some question. One rap may be made to mean "yes," two "no," and so on. Some relationship seems to exist between such rapping and the use of the **divining rod** and **pendulum** in **dowsing**.

Tyromancy (or Tiromancy)

An old form of **divination** based on interpretations from cheese. Unfortunately, the method does not appear to have been recorded.

Tyrrell, G(eorge) N(ugent) M(erle) (1879–1952)

Mathematician and parapsychologist. He was a member of the council of the **Society for Psychical Research** (SPR), London (1940–52), and was elected its president in 1945. Born in 1879, he was educated at Haileybury School, Seafeld Engineering College, and London University (where he attained degrees in physics and mathematics). A pioneer in the study of wireless telegraphy, Tyrrell worked under Guglielmo Marconi. He served in the British Army during World War I.

Tyrrell joined the SPR in 1908. After conducting a series of experiments in **telepathy** and **precognition** with Gertrude Johnson, he devoted himself exclusively to psychical research. He undertook further experiments with Johnson in 1924, using quantitative methods, and invented mechanical devices to randomize selection and scoring. His apparatus, unfortunately, was destroyed during an air raid in World War II, and in the years after the war he concentrated on the theoretical and philosophical aspects of extrasensory perception. Out of this period came possibly his single most important volume, *Apparitions* (1953), cited for its clarity in integrating data. He died October 29, 1952.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Salter, W. H., G. W. Fisk, and Harry H. Price. "G. N. M. Tyrrell and His Contributions to Psychical Research." *Journal of the Society for Psychical Research* 37 (1953).

Tyrrell, George N. M. *Apparitions*. London: Society for Psychological Research, 1953. Reprinted in *Science and Psychological Phenomena and Apparitions*. New Hyde Park, N.Y.: University Books, 1961.

———. "Further Research in Extrasensory Perception." *Proceedings of the Society for Psychological Research* 44, no. 147 (1936–37).

———. *Grades of Significance*. N.p., 1930.

———. *Homo Faber*. N.p., 1951.

———. *The Nature of Human Personality*. London: Allen & Unwin, 1954.

———. *The Personality of Man*. Harmondsworth, UK: Penguin Books, 1947.

———. "Presidential Address." *Proceedings of the Society for Psychological Research* 47, no. 171 (1945).

———. *Science and Psychological Phenomena*. London, 1938. Reprinted in *Science and Psychological Phenomena and Apparitions*. New Hyde Park, N.Y.: University Books, 1961.

U

U.S. Psychotronics Association

Founded in 1975 for persons interested in the study of psychotronics, "the science of mind-body-environment relationships, concerned with the interactions of matter, energy and consciousness," psychic phenomena, free energy systems, **radionics**, and alternative health methodologies.

It provides a forum for the exchange of current research developments in psychotronics; seeks to maintain high standards of ethical, humanitarian, and scientific practices in the study and application of psychotronics; promotes standardization in investigation, testing, reporting, and evaluation of **psychotronics**; and preserves the history of the field.

The association promotes continuing education and training of members, presents members' views to the government, the public and other organizations, bestows research awards, and makes available cassette recordings of conference lectures. Research areas include: anti-gravity, agri-radionics, free energy, psychic detectors, psychic instrumentation (hardware types), radionics, and tesla waves. It publishes a quarterly newsletter and can be contacted at PO Box 45, Elkhorn, WI 53121. Website: <http://www.elknet.net/uspa>.

Übersinnliche Welt, Die (Journal)

Former German Spiritualist monthly, founded in 1893. It changed into a biweekly in 1902 and merged with *Psyche* under the title *Psyche und die Übersinnliche Welt*.

Udumbara (Center)

Alternative name for the **Minnesota Zen Meditation Center** and also the title of their biannual periodical.

UFO See Unidentified Flying Objects and the Occult

UFOCAT

Computerized files of reports of **UFOs** and related material, maintained by the **Center for UFO Studies** and Dr. Donald A. Johnson. UFOCAT99 contains over 109,000 UFO reports and related information, which may be retrieved by date, geographic location, and special features. The files are available at minimum cost to serious researchers. Inquiries concerning UFOCAT should be directed to the **J. Allen Hynek Center for UFO Studies**, 2457 W. Peterson Ave., Chicago, IL 60659.

The UFO Examiner (Journal)

Former quarterly publication of Private UFO Investigations, a group concerned with UFO reports and international sightings, headquartered in Hazelton, Iowa.

UFOIN See UFO Information Network

UFO Information Network (UFOIN)

Name adopted in the late 1970s by the Page Research Library. It published a newsletter, which merged with *Ohio Sky Watcher* in 1979 to become *UFO Ohio*. UFOIN, which existed only a few years, collected and collated information on **UFOs** and other Fortean phenomena. It was headquartered in Rome, Ohio.

UFO Information Retrieval Center

Founded in 1966 to collect, analyze, publish, and disseminate information on reports of unidentified flying objects and related anomalies. The center compiles statistics, conducts research programs, maintains a library and an on-line data base, runs children's and students' services, and gives referrals. From time to time it publishes *Reference for Outstanding UFO Sighting Reports*. Address: 3131 W. Cochise Dr., No. 158, Phoenix, AZ 85051-9501.

UFO Investigator (Newsletter)

Longtime monthly newsletter of **National Investigations Committee on Aerial Phenomena**. It was discontinued in 1980, a short time before the organization folded.

UFO Magazine

UFO Magazine, the primary English-language UFO newsstand periodical as the twenty-first century begins, was founded in 1985 as a quarterly California UFO periodical, but quickly moved to national prominence as the abduction phenomenon renewed public interest in extraterrestrial explanations of **UFOs**. Editor Vicki Ecker also demonstrated both a knowledge of the field and a genuine interest in reporting the news. Several other newsstand periodicals, since defunct, played to outlandish and sensational accounts of **UFOs** and **contactees**, and were not above fabricating stories to fill space. The magazine has adopted an objective approach that is nevertheless sympathetic to the ufological enterprise.

Each issue of *UFO Magazine* is built around a half-dozen or more feature articles that highlight spectacular sightings, interview celebrities concerning their views on **UFOs**, focus on issues of government involvement in (and cover-up of) **UFO** research, debate controversies within the ufological community, and inform readers on various related topics such as time travel or conspiracy theories. The magazine covers more prominent **UFO** conventions, especially those on America's West Coast, and provides a synopsis of presentations and pictures of participants. Regular columns review new **UFO** books, highlight prominent websites, and provide contact information on **UFO** organizations.

In the late 1990s, the magazine launched its own website at <http://www.ufomag.com/>. It provides space for timely items of interest, guest opinions, an archive of past articles from the magazine, and editorials by Ecker, her husband Don Ecker, the magazine's research director, and publisher William J. Birnes. Also, Peter Robbins continues his timely surveys of other UFO-related websites in a regular page on the *UFO Magazine* website. *UFO Magazine* may be contacted at 5455 Centinela Ave., Los Angeles, CA 90066.

Sources:

UFO Magazine. Los Angeles, California. n.d.
UFO Magazine. <http://www.ufomag.com/>. June 10, 2000.

UFO Magazine New Bulletin

Former quarterly publication reporting UFO sightings, with critical analyses, published in Cleveland, Ohio.

UFO Nachrichten (Journal)

German bimonthly publication concerned with **UFOs**. Last known address: Karl L. Veit, Deutsche UFO-Studiengesellschaft, Ventla-Verlag, Postfach 13185, 6200 Wiesbaden 13, Germany.

UFO Newsclipping Service

Monthly publication that reproduces North American and other newspaper reports of UFOs and other related unexplained phenomena. It may be ordered from 2 Caney Valley Dr., Plumerville, AR 72127-8725.

UFO-Nyt (Journal)

Danish-language quarterly periodical dealing with unidentified flying objects. It is published by Skandinavisk UFO Information, Postbox 6, DK-2820, Gentofte, Denmark. Website: <http://www.ufo.dk>.

UFO Quebec (Periodical)

Bilingual (French and English) Canadian quarterly concerned with **UFOs**. Last known address: Claude McDuff, BP 53, Dollard-des-Ormeaux, PQ Canada H9G 2H5.

UFO Reporter (Journal)

Former bimonthly publication reporting UFO sightings and related events, published in La Mesa, California.

UFO Research Newsletter

Former monthly journal edited by Gordon I. R. Lore from Los Angeles, California.

Uhland, Ludwig (1787–1862)

Famous German poet who figured posthumously in an interesting lawsuit in Berlin over ownership of a holograph parchment **apport** obtained in a séance with Else Arnheim in 1920. The medium, in trance, described the presence of Ludwig Uhland. There appeared in her hands, which were tightly clasped by a well-known German author, a yellowed piece of parchment with two short verses scrawled on it, signed: "Uhland, 1920."

The handwriting was pronounced identical to that of Uhland's, the parchment was of his era, and the verses were in

genuine Uhland style. A **clairvoyant**, to whom Uhland's handwriting and the parchment were shown, declared after touching both papers that they were written by the same hand but that a long interval had elapsed between the writing of them.

The German author whose hand had encircled the medium's when the parchment appeared claimed the paper. Since witnesses stated that it had been thrust into the medium's hand, the court decided that the parchment belonged to the medium.

UHSC See Universal Hagar's Spiritual Church

Ullman, Montague (1916–)

Psychiatrist, parapsychologist, and trustee of the **American Society for Psychological Research**. He was born on September 9, 1916, in New York City and studied at the City College of New York (B.S., 1935), New York University College of Medicine (M.D., 1938), and New York Medical College (1948). After graduation, he joined the psychoanalytic faculty of New York Medical College (1950–62). Having encountered psi events in his counseling work, he began to work with **Gardner Murphy** in exploring **ESP** experimentally. With Murphy and **Laura Dale**, he helped establish the medical section of the ASPR. The section lasted until 1953.

That same year, the **REM** (or rapid eye movement) stage of sleep was discovered. Ullman soon had the idea of using REM sleep in a controlled experiment in telepathy. With funds provided by the Parapsychology Foundation, Ullman, **Karlis Osis**, and **E. Douglas Dean** carried out the initial experiments. Murphy then arranged for a large grant for the establishment of the famous **Dream Laboratory** at Maimonides Hospital in New York City. Ullman became its initial director and an associate professor of psychiatry at Downstate Medical Center, State University of New York. The work of the dream laboratory produced some striking results, leading Ullman to conclude that altered states of consciousness, such as dreaming, were associated with ESP.

In 1966 Ullman was elected president of the **Parapsychological Association**. He is the author of numerous papers and several books, the most important for parapsychology being his work on dream telepathy.

Sources:

Ullman, Montague. "On the Occurrence of Telepathic Dreams." *Journal of the American Society for Psychological Research* (April 1959).

Ullman, Montague, and Roberto Cavanna, eds. *Proceedings of an International Conference on Hypnosis, Drugs, Dreams and Psi: Psi and Altered States of Consciousness*. New York: Parapsychology Foundation, 1968.

Ullman, Montague, and Stanley Krippner. *Dream Studies and Telepathy: An Experimental Approach*. New York: Parapsychology Foundation, 1970.

Ullman, Montague, Stanley Krippner, and Alan Vaughan. *Dream Telepathy*. 1979. Reprint, Los Angeles: J. P. Tarcher, 1985.

Ullman, Montague, and Nan Zimmerman. *Working with Dreams*. London: Hutchinson, 1983.

Umbanda

A contemporary Afro-Brazilian religion. Like **Santeria**, it is basically a possession religion in which members assume the form of deities both for worship and magic. It was founded in 1920, at a time when a wave of anti-European feelings was sweeping through the country, fanned by the inspiration of a young man, Zélio de Moraes, by an alleged Indian spirit. Among the initial leaders were former Spiritist mediums who

became known for receiving spirits of *caboclos*, Brazilian Indians, and *pretos velhos*, former African slaves.

Umbanda's stronghold is Rio de Janeiro and the surrounding area in the south of Brazil. Worship is lively with much clapping, singing, and dancing.

Sources:

Brown, Diana DeGroat. *Umbanda: Religion and Politics in Urban Brazil*. Ann Arbor, Mich.: UMI Press, 1986.

Hess, David J. *Samba in the Night: Spiritism in Brazil*. New York: Columbia University Press, 1994.

St. Clair, David. *Drum and Candle*. Garden City, N.Y.: Doubleday; London: Macdonald, 1971.

Ummo Hoax

Ummo is a planet that reputedly circles the star Iumma located some 14.6 light-years from Earth. Knowledge of this planet and the associated star emerged in 1965 through Spanish **contactee** Fernando Sesma, president of the Society of the Friends of Space, headquartered in Madrid. In 1967 Sesma let it be known that a spacecraft would appear near the city on the evening of June 1. Contact with the Ummites was quite different. Sesma had neither direct physical contact nor telepathic contact. Instead he was contacted via the mail or by telephone. He had received several lengthy documents in typescript that included descriptions of Ummo and insights into a variety of scientific, psychological, technological, and socio-political issues.

The messages from Ummo intersected with a series of UFO sightings that began on February 6, 1966. Several people saw the saucer near Alauche, Spain, and one, José Luis Jordan Peña, drew a sketch and reported it to the newspapers. The saucer was distinguished by a peculiar symbol. A second sighting occurred on June 1, 1967, at which time pictures were taken. One picture showed the same symbol Jordan had reported the previous year. Copies of the pictures were recovered by a Madrid newspaper photographer from an anonymous source. Adding to the mystery, a flyer signed with the name Henri Dagousset was circulated, suggesting that the 1967 UFO had left behind some small cylinders and asking anyone who found one to make contact through the general post office. One of these was sent anonymously to UFO author Marius Leugget. Inside the object was a piece of paper with the mysterious symbol.

In the days after the announcement of Sesma's contact with the Ummites others began to report intriguing but anonymous contacts with people who also claimed to be from Ummo. In the meantime the lengthy messages from the Ummites continued to appear. By 1983 the number had grown to some 6,700.

While written from a knowledgeable standpoint, the Ummo communications were always troubling because of their lack of a means of independently verifying that they were from Ummites. None of those who wrote and circulated the documents allowed any direct contact. In addition, none of the other people who claimed contact were ever located. Then, the U.S.-based Ground Saucer Watch examined the pictures of the Ummo symbol and determined that they were taken of a small object held close to the camera. The saucer appeared to be an eight-inch plate with the symbol painted on it in ink.

In spite of the finding concerning the photographs and the lack of independent verification of either the sightings or the documents, the latter have been published in both English and Spanish. The Ummo material has subsequently been integrated into the large body of flying saucer contactee material and several websites have been placed on the Internet, including one detailing the Ummite philosophy at <http://perso.wanadoo.fr/ummo.textes-essentiels/anglais/a016.htm> (as of December 1999).

Sources:

Ribera, Antonio. *Ufo Contact from Planet Ummo: The Incredible Truth*. 2 vols. Tucson, Ariz.: UFO Books, n.d.

Sesma, Fernando. *Otro Planeta Habitado, Ummo*. Madrid, Spain: Editorial Grafica Espejo, 1967.

Vallee, Jaques. *Revelations: Alien Contact and Human Deception*. New York: Ballantine Books, 1991.

Underhill, Leah

Married name of Leah Fox, the eldest of the famous **Fox sisters**, who launched American **Spiritualism**. She became Mrs. Underhill by her third marriage. She published the book *The Missing Link in Modern Spiritualism* (1885; reprinted 1976).

Understanding Cults and Spiritual Movements (Research Publication Series)

A short-lived research journal published three times a year in the 1980s and designed to analyze critically new religious groups and their leaders. **David Christopher Lane**, its editor, defined its goals:

"With the continuing growth of new spiritual movements, it is imperative for both the scholar and the seeker to be able to discriminate between groups which are fraudulent and manipulative and those which are genuine and beneficial. The failure to do so has troublesome consequences: witness Jim Jones and Jonestown. What is necessary, therefore, in the examination of religion and its mystical claims—be they old and traditional like Roman Catholicism or new and emerging like Eckankar—with unbridled rational scrutiny. That is, the opportunity to fully investigate every facet about the particular spiritual movement: from the biography of its founder, the history of its organization, the value of its teachings, to the practical application of its techniques, etc.

"*Understanding Cults and Spiritual Movements* is . . . interested in promoting rational inquiries into the entire cult phenomenon. Editorially, it does not hold to any particular religious doctrine, nor does it have any church affiliation. Thus, in this way, it is an open system of study primarily concerned with documented appraisements which help in developing a keen sense of critical discrimination."

Lane established a high standard of scholarly reporting and investigation. Lane has become a leading authority on the history of the **Radhasoami** spiritual movement, and much of the emphasis of *Understanding Cults and Spiritual Movements* was directed to an examination of the new religions that emerged out of that tradition. Most of the writings originally published in the 1980s have been republished as a book, *Exposing Cults*. Lane now teaches in Los Angeles.

Sources:

Lane, David Christopher. *Exposing Cults: When the Skeptical Mind Confronts the Mystical*. New York: Garland Publishing, 1994.

Understanding Magazine

Journal published into the 1980s by Daniel W. Fry, author of the book *White Sands Incident* (1954), in which he claimed contact with a **UFO**. *Understanding* explored the metaphysical ideas that grew out of Fry's claimed contacts. It was the organ of World Understanding, the religious group Fry founded to promote his perspective.

Underwood, Peter (1923–)

British writer on occultism and psychical investigation. He has also written on the cinema. He is a member of the **Society**

for **Psychical Research**, the vice president of the Unitarian Society for Psychical Studies, and a former member of the Research Committee of the Psychic Research Organization.

Underwood took part in investigations into a **haunting**, conducted worldwide tests in **telepathy** and ESP, and has compiled comprehensive files of hauntings in the British Isles. He has been president and chairman of the **Ghost Club** for many years. He has written a number of books, has lectured extensively on psychic matters, and made several hundred television appearances and radio broadcasts. His interests have reached far beyond ghosts and hauntings to include horror movies, **vampires**, and the occult in general.

Sources:

Underwood, Peter. *The Complete Book of Dowsing and Divining*. London: Rider, 1980.

———. *Dictionary of the Supernatural*. 1978. Reprinted as *Dictionary of the Occult of Supernatural*. London: Harrap, 1978.

———. *A Gazetteer of British Ghosts*. New York: Walker, 1975.

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———. *Ghosts and How to See Them*. North Pomfret, Vt.: Trafalgar Square, 1995.

———. *Haunted London*. N.p., 1973.

———. *Hauntings: New Light on the Greatest True Ghost Stories of the World*. London: Dent, 1977.

———. *No Common Task: The Autobiography of a Ghost Hunter*. N.p., 1983.

———. *The Vampire's Bedside Companion*. London: Frewin, 1975.

Unguents

General term for ointments used in anointing ceremonies in various religions from Christianity to **witchcraft**. There are many kinds of magical unguents, each with its peculiar properties. Christians ascribed these compounds to the devil, who they believed invented them in order to harm the human race. According to medieval mythology, for example, one such unguent was composed of human (or even baby) fat and was said to be used by witches to enable them to fly through the air.

Many old recipes exist for unguents to induce sleep or visions, and these unguents were made from various obscure ingredients. Some of them are described in *Des Science Occultes* by Eusèbe Salverte (1829).

Sources:

Robbins, Rossell Hope. *The Encyclopedia of Witchcraft and Demonology*. New York: Crown Publishers, 1959.

Unidentified Flying Objects and the Occult

UFOs entered popular consciousness as “flying saucers”—the name an anonymous wire-service reporter gave to the silvery discs Americans were reporting by the thousands in the last week of June 1947. At 3 P.M. on June 24 private pilot Kenneth Arnold, passing over Mount Rainier, Washington, spotted nine shiny disc-shaped objects flying in formation at what he conservatively estimated to be 1200 mph. The worldwide publicity resulting from his sighting, plus the other sightings that came in its immediate wake, brought the UFO age into being.

Since then UFOs have been the focus of furious controversy. Many dispute their existence, claiming that unexplained reports exist only because of inadequate investigation or insufficient data. Proponents counter that some of the best cases have withstood the most thorough scrutiny. The debate that began in earnest in 1947 continues, with essentially the same arguments being recycled endlessly.

Early Reports of UFOs

The UFO phenomenon did not spring abruptly into being one summer afternoon in 1947. In fact, the first UFO book, **Charles Fort's** *The Book of the Damned*, was published in 1919. An eccentric social critic and keen satirist, Fort collected accounts of anomalous physical phenomena, including extraordinary aerial objects, and poked fun at scientists' sometimes labored efforts to account for them in prosaic terms. In *The Book of the Damned* and two subsequent books, *New Lands* (1923) and *Lo!* (1931), he theorized that visitors from other worlds are observing Earth.

Although it is often claimed that the phenomenon has been part of human history for many centuries, reports of anything resembling modern UFOs do not appear in print until the early decades of the nineteenth century. UFOs, in other words, seem to be a product of the modern age. In the twentieth century UFOs were called, successively, “airships,” “foo fighters,” and “ghost rockets” before “flying saucers” and (starting in the late 1940s, in U.S. Air Force memos), “unidentified flying objects” and (in the early 1950s) “UFOs.”

Postwar UFO Investigations

Between 1947 and 1969 the U.S. Air Force ran three successive public UFO projects. The first was code-named Sign, followed by Grudge (1949–52) and Blue Book (1952–69). A faction within Project Sign concluded by mid-1948 that UFOs were extraterrestrial spacecraft, but air force Chief of Staff Gen. Hoyt S. Vandenberg rejected its report. Reorganized as Grudge, the project took a pronounced anti-UFO line. Except for a period between 1951 and 1953, when Capt. Edward J. Ruppelt, neither pro- nor anti-UFO but committed to open-minded inquiry, directed the project (renamed Blue Book in March 1952), Air Force UFO investigations sought to debunk sightings and to explain them, if not always persuasively, as arising from misidentifications and hoaxes.

In 1966 the Air Force entered into a contract with the University of Colorado ostensibly to conduct an independent investigation under the leadership of physicist **Edward U. Condon** but in fact to find a way of ridding itself of its UFO albatross. The Condon committee, as it was called informally, soon became embroiled in controversy as Condon's view, which echoed the Air Force's in dismissing UFOs as nonsense, were known. Released in January 1969, the **Condon Report** (formally titled *Scientific Study of Unidentified Flying Objects*) declared the phenomenon nonexistent and further research pointless. The National Academy of Sciences endorsed the report's conclusions, and in December 1969 the Air Force cited them when it announced it was closing Blue Book. To many it appeared as if the UFO controversy had ended.

Yet the Condon Report had its critics, including University of Arizona atmospheric physicist James E. McDonald and Northwestern University astronomer (and longtime Blue Book consultant) **J. Allen Hynek**, who pointedly observed that fully one-third of the cases in the report were listed as unsolved. They also contended that even some of the “explained” cases had been inadequately accounted for. In November 1970 a UFO subcommittee of the American Institute of Aeronautics and Astronautics, explicitly rejecting Condon's conclusions, remarked on the “small residue of well-documented but unexplainable cases which form the hard core of the UFO controversy.” Hynek's 1972 book *The UFO Experience* argued for renewed inquiry into what he thought might prove to be “not merely the next small step in the march of science but a mighty and totally unexpected quantum leap.”

A wave of sightings in the fall of 1973 served to revive popular interest. By the 1980s much of the fascination focused on abduction stories, reported in such widely read books as Budd Hopkins's *Missing Time* (1981) and **Whitley Strieber's** *Communion* (1987), and on alleged official cover-ups of UFO secrets, including the crash of an unidentified object near Roswell, New Mexico in 1947. In 1994 the Air Force acknowledged its cover-

up of the so-called Roswell incident but said authorities at the time had been trying to conceal a classified project, Mogul, in which balloons were sent aloft to monitor possible Soviet nuclear tests. Three years later, in a follow-up study, it theorized that the humanoid bodies associated with the crash were “anthropomorphic test dummies that were carried aloft by U.S. Air Force high altitude balloons for scientific research”—though such tests had not commenced until six years later.

Though polls have consistently found that a significant plurality of Americans “believe” in UFOs, the scientific establishment continues to treat the phenomenon as illegitimate. In the fall of 1997, however, an international panel of scientists met in Tarrytown, New York, to examine a body of UFO evidence, mostly cases involving physical evidence, presented by a small group of ufologists. The panel’s report, released in June 1998, cautiously stated that “unexplained observations” exist—though it distanced itself from extraterrestrial theories—and that further evidence of the best cases is worth science’s time.

Nonetheless, UFOs remain a fringe subject. Most scientific investigations of the phenomenon since the Condon period have been conducted by individuals acting on their own or in concert with such civilian groups as the **J. Allen Hynek Center for UFO Studies (CUFOS)**, the **Mutual UFO Network**, and the **Fund for UFO Research**. CUFOS, founded by Hynek in 1973 (Hynek died in 1986), publishes the *Journal of UFO Studies*, the one refereed scientific journal devoted exclusively to the subject.

Schism: Science vs. the Occult

The controversy about UFOs and their meaning has generated innumerable books, scientific papers, popular articles, specialist periodicals in many languages, and Internet websites. Much of this writing, especially in mainstream magazines, newspapers, and journals, has been from a skeptical perspective. Active UFO proponents worldwide probably number no more than several thousand, and they range from the intellectually careful to the wildly credulous. The literature they have produced since the 1940s documents a variety of approaches to the questions raised by UFO reports.

Early on, active proponents divided themselves into two camps. The first, who in the 1950s started calling themselves “ufologists,” held a relatively conservative view. In their reading of the phenomenon, UFOs were unexplained occurrences that merited conscientious study. Scientific procedures and logical analysis of the evidence would eventually yield a solution, which probably would validate the notion of extraterrestrial visitation. Ufologists thought communication with UFO intelligences might occur in the future but rejected claims that such contacts were already taking place.

The second camp consisted of individuals sometimes called “saucerians.” Saucerians typically were enthusiasts of occultism and the paranormal. Many had backgrounds as active Theosophists, Spiritualists, or followers of other esoteric doctrines. Some believed—even before the Arnold sighting put flying saucers on the world stage—that contact with otherworldly beings not only was possible but already had been accomplished. Such beings, who lived on other planets, in the spirit realm, or in the astral world (or all of these), were on the whole advanced and benevolent, concerned about the fate of the lowly, violent human race and engaged in efforts to guide our spiritual evolution in positive directions. Believers also acknowledged, however, that evil space and spirit entities, operating in concert with terrestrial allies, sought to exert malevolent influences over life on Earth.

Charles Fort’s books, especially the collective omnibus *The Books of Charles Fort* (1941), influenced many individuals who would go on to become ufologists. If Fort had alerted them to reports of unusual aerial phenomena, he had also piqued their interest in other mysteries of the physical world: **falls** from the sky, monsters, archaeological anomalies, and more. The **Fortean Society** continued to collect and chronicle accounts of

“Fortean phenomena” after Fort’s death. In the early UFO age a few ufological theorists, most notably Morris K. Jessup (in *The Case for the UFO*, [1955], and *The Expanding Case for the UFO*, [1957]), sought a sort of unified field theory of anomalistics. Jessup wrote that spillage from “celestial hydroponic tanks” in alien spacecraft causes falls of fish, frogs, and other organic matter, and in his view archaeological evidence indicates that earth once housed an advanced civilization which has now returned to its ancestral home in flying saucers.

Both ufologists and saucerians read **Fate** magazine, the first issue (Spring 1948) of which featured a long article by Kenneth Arnold. A digest-sized pulp quarterly which went bimonthly in 1949 and then monthly in 1952, Fate became the only national magazine to cover UFOs on a regular basis. It also reported on Fortean occurrences. Its main interest, however, was the psychic. Even ufologists who initially had no particular interest in such matters could not help being exposed to material on **ghosts, poltergeists, ESP, and psychokinesis**.

The most important early saucerian theorist was California occultist N. Meade Layne, founder of the **Borderland Sciences Research Foundation**. To Layne, who tied the old occult idea of an “etheric world” to the new phenomenon of flying saucers, UFOs were “ether ships.” They and their occupants, the “etherians,” come from a fourth dimension of existence or atomic vibration. They enter our realm by lowering their vibratory rates. Their realm exists as an etheric counterpart of our universe. Its inhabitants are also our ethereal counterparts, but they are far more advanced than we are. In the Borderland publication *Round Robin* and in his book *The Ether Ship and Its Solution* (1950), Layne brings forth an eclectic mix of **Theosophy**, Swedenborgianism, **Spiritualism**, and Fortean events. Much of the material came from San Diego medium **Mark Probert**, who channeled teachings from alleged discarnates, among them the 500,000-year-old Himalayan philosopher Yada Di’ Shi’ite.

Saucerians embraced Layne’s ideas, and favorite Layne phrases such as “mat” (materialization) and “demat” (dematerialization) quickly entered their vocabulary. To southern California’s contactee subculture, which arose in the early 1950s in the wake of claimed contacts (physical and telepathic) with space people by **George Adamski**, **George Van Tassel**, and others, Layne was an intellectual hero. To ufologists, who despised the contactees and all they stood for, he was just another crackpot. Yet a modified version of his idea, called the 4D (fourth-dimensional) theory, found favor among some ufologists. Here science fiction, another important influence on first-generation ufologists, was at least as much an inspiration as watered-down Borderland doctrine.

Generally speaking, ufologists and saucerians existed in separate universes, the former as would-be (and sometimes actual) scientists, the latter as more or less open occultists. In the 1960s, however, the lines began to blur, and occultism became a major force in ufology. Before then, ufologists had assumed that they were dealing with a reasonably straightforward issue. As they saw it, the UFO phenomenon consisted of credible observations of anomalous lights and structured objects in the sky. A number of prominent ufologists went further and included reports of humanoid occupants (later called “close encounters of the third kind”) in their definition of the phenomenon. Unlike the golden-haired, angelic “space brothers” of contactee lore, these entities were both uncommunicative and strange enough—alien—to frighten those who encountered them. Such reports were consistent with the conservative version of the extraterrestrial hypothesis ufologists championed.

By the mid-1960s, however, new developments challenged ufology’s dominant view that UFOs are space visitors. For one thing, UFO encounters seemed to be getting weirder. Persons of ostensible sanity and sincerity claimed to have been abducted into UFOs and communicated with their crews, who gave odd, conflicting accounts of themselves, their motives, and their origins. Monstrous creatures showed up in areas

where UFOs were being seen. UFO witnesses sometimes complained of postsighting visits by odd-looking, dark-suited individuals like the menacing “men in black” in saucerian literature. Some close-encounter percipients told investigators of poltergeistlike infestations in their homes.

Ultraterrestrials: A Malevolent Genesis

Many of these claims seemed incompatible with extraterrestrial theories, which started to fall out of favor in some circles of ufology. The principal figure in this revisionist ufology, at least initially, was writer **John A. Keel**, whose investigations in New York, West Virginia, and Ohio elicited scores of incredible tales that could not be shrugged off as the creations of lunatics and charlatans. On the other hand, these were extraordinary claims without extraordinary—or even ordinary—proof. Someone more cautious would have hesitated to use such material, which existed only in testimony (admittedly, for all its fantastic qualities, at times *compelling* testimony), to construct a phantasmagorical explanatory scheme. Brash and opinionated, Keel had no such reluctance.

Keel credited Layne with having “worked it all out in the early 1950s;” unfortunately, Keel added, “nobody would listen to him.” But ufologists, Fortean, and psychic enthusiasts were listening to Keel, whose writing and pronouncements excoriated traditional ufology as the domain of “buffs” who lacked the courage, the imagination, or even the mental health to face the truth. The truth according to Keel was that “ultraterrestrials” from the “superspectrum” (Keel’s term for the etheric realm) are entering our world and doing terrible things to us. “We are biochemical robots helplessly controlled by forces that can scramble our brains, destroy our memories and use us in any way they see fit,” he wrote. “They have been doing it to us forever.” Here he parted radically from Layne, who believed the ethereans to be largely benevolent.

To Keel the contact claims loved by saucerians were not the hoaxes suspected by ufologists; they were actual experiences, but not the sort contactees thought they were. According to Keel, “The quasi-angels of Biblical times have become magnificent spacemen. The demons, devils, and false angels were recognized as liars and plunderers by early man. These same impostors now appear as long-haired Venusians.”

He holds that *Homo sapiens* came into existence because of a war waged between ultraterrestrial factions. One faction took on human form so that it could more easily communicate with Neanderthals, whom this ultraterrestrial group wanted to enlist in its “physical army.” An unintended consequence of this assumption of physical form was erotic desire. Sexual intercourse between the ultraterrestrials and the protohuman Neanderthals created the modern human race. As Keel tells the tale in *Our Haunted Planet* (1971), “This produced strange responses in [the offspring’s] materialized nervous system. Emotions were born. Frequencies were changed. The direct control of the superintelligence was driven from their bodies. They were trapped on Earth, unable to ascend the electromagnetic scale and reenter their etheric world. With the loss of control they became animals, albeit highly intelligent animals.”

The other ultraterrestrials continue to torment us, their former adversaries, and effectively control the world, manipulating our social, political, scientific, and religious beliefs, creating all paranormal phenomena and destroying the lives of individual human beings who interact with them.

Jacques Vallee and Magicland

A more restrained, erudite occult ufology is expressed in a series of books by an equally influential theorist, **Jacques Vallee**. A French American educated in astronomy and computer science (with a Ph.D. in the latter), Vallee worked at Northwestern University with Allen Hynek in the mid-1960s. His first two books, *Anatomy of a Phenomenon* (1965) and *Challenge to Science* (1966, with Janine Vallee), were hailed as seminal works of scientific UFO literature. But soon Vallee’s thoughts had gone

elsewhere, back to an early fascination with the esoteric. In *Passport to Magonia* (1969) Vallee holds that UFOs are a modern manifestation of a supernatural otherworld long ago known as Magonia (“Magicland,” according to one controversial translation), whose inhabitants other ages experienced as angels, demons, and fairies.

Passport was misread by some as an effort to depict the UFO phenomenon as a modern folklore (folklore here being equated with delusion). More careful reading reveals Vallee’s true meaning: an unknowable “other intelligence” plays to human dreams and manifests accordingly; it manipulates human consciousness and seeks to affect human affairs. Though Vallee sees nothing inherently evil in this, his idea is strikingly like Keel’s.

If Vallee at first looked less paranoid than Keel, elements of paranoia would show up soon enough. In such subsequent books as *Messengers of Deception* (1979) and *Revelations* (1991), Vallee speculates that a shadowy human group, intent on manipulating societal consciousness (for reasons Vallee never explains), may be producing fraudulent UFO encounters and paranormal occurrences. It is even conceivable, Vallee hints, that this group has some kind of link with Magonia itself. This group or the UFO phenomenon or both—again Vallee is unclear—comprise a “control system” which communicates with us on a subliminal level, employing a symbolic language of “metalogue” as well as a “schedule of reinforcement.” In his view, “UFOs can never be analyzed or conceived because they are the means through which man’s concepts are being rearranged.”

In time, Vallee persuaded his friend and onetime mentor Hynek that the quest for nuts-and-bolts extraterrestrial UFOs was doomed to certain failure. Particularly in his later years, Hynek’s pronouncements took on an increasingly occultish coloration, even to the extent of references to the **astral world** and to **elementals**. While such talk provided ammunition for his critics and made many of Hynek’s friends and colleagues uncomfortable, it also reflected a longtime, privately held interest in the occult.

Journalism on the Fringe

Under Charles Bowen’s editorship *Flying Saucer Review* (*FSR*), published in England, carried some of the best ufological writing of the 1960s and became for a time the world’s most influential UFO magazine. Two or three years into Bowen’s stewardship, *FSR*’s contents turned more and more to extraordinary claims and extreme speculations. Eventually, as Bowen’s health began to fail, Gordon Creighton—temperamentally much like Keel—assumed de facto (then, in 1982, actual) editorship. Sober material continued to appear, but increasingly Creighton’s openly supernaturalist approach dominated the pages of *FSR*. According to Creighton, the **jinn**, the demonic spirits of Middle Eastern mythology, are the cause of UFO, Fortean, and paranormal phenomena, and they are doing all manner of harm to the human race. Among other atrocious acts they are responsible for the AIDS epidemic. (Comparable views figure in the writings of Salvador Freixedo, sometimes called the Latin American John Keel, and of California ufologist Ann Druffel.)

By 1984 Creighton’s extremism had so alienated more conservative ufologists that one of them, John Rimmer, was led to observe, “No journal espousing the bizarre beliefs that are now emanating from [*FSR*’s] pages can be considered worthy to be the literary flagship of British ufology. From now on, it seems, it will be of interest largely to paranoid cultists, conspiracy-mongers, and students of fringe literature.” *FSR*’s readership and influence have declined markedly during Creighton’s tenure.

More UFO Theories

Not all proponents of occult ufology and anomalistics went as far as Creighton, but the notion that UFOs and other strange

phenomena may be related, and all the product of paranormal forces, continued to have a wide appeal. Two popular British writers, Janet and Colin Bord, argued the case for a unified paranormal theory in a number of books. In *Alien Animals* (1981) they chronicle worldwide reports of anomalous creatures. All such reports, in their view, “have features in common which suggest they are all aspects of a single phenomenon, together with UFOs and other weird apparitions.” These otherworldly entities may feed on electrical power and “earth energies.”

Another theorist in what may be termed the paracryptozoological school, the late F. W. Holiday (author of *The Dragon and the Disc*, 1973), held that all through history good and evil entities have fought for the soul of the human race. To the ancients the disc represented the benevolent forces, the dragon the destructive ones, and the two have a sort of symbiotic relationship. Creatures such as the **Loch Ness Monster** are dragons in the literal sense—supernatural and evil. Discs, of course, are flying saucers. On June 2, 1973, accompanied by Holiday, the Rev. Dr. Donald Omand exorcised Loch Ness and subsequently other British and European lakes in which serpent-like beasts traditionally are believed to dwell.

Parapsychologist **D. Scott Rogo** offered a different sort of paranormal theory to explain UFO and Fortean occurrences. They are, he wrote, the product of mass psychic energy. If the psychokinetic energy emanated by the unconscious of a single individual can produce something so dramatic as a poltergeist, what might the psychokinesis of the entire human race produce? Rogo speculated in *The Haunted Universe* (1977) that “our entire culture may be projecting UFOs psychically” in response to our “needs and expectations.”

Psychologist Michael Grosso calls these psychokinetically generated entities “psychoterrestrials.” Their function is to affect the evolution of human consciousness, specifically to break down modern humanity’s excessive focus on materialism and rationalism. Grosso borrows here from the prominent Swiss psychologist-philosopher **Carl G. Jung** who, in *Flying Saucers: A Modern Myth of Things Seen in the Skies* (1959), characterizes the appearance of UFOs as indicative of “psychic change . . . which may be expected when the spring-point enters Aquarius.” According to Grosso the UFO image inspires fantasies and dreams and, more profoundly, draws archetypal material from deep within the collective unconscious. Symbolically the disc shape of the flying saucer represents psychic wholeness, a resolution of the conflict between rational (conscious) thought and intuitive (unconscious) feeling.

To Jung, however, the notion of a “materialized psychism”—Grosso’s “psychoterrestrial”—“opens a bottomless void under our feet” and “surpasses our comprehension.” It is absurd to propose that “psychic projections throw back a radar echo.” Since some UFOs seem to do just that, Jung wrote it is more probable that the “appearance of real objects affords an opportunity for mythological projections.” These “real objects” may be spacecraft whose presence only now is being noticed because our “earthly existence feels threatened [and] unconscious contents have projected themselves on these inexplicable heavenly phenomena and given them a significance they in no way deserve.”

But in Grosso’s more radical version of Jung’s hypothesis, psychic projections do show up on radar. “If UFOs are mythic constructs,” he writes, “it is not surprising that their physical effects fit the UFO construct. To look like real spaceships, they obligingly affect radar.” Psychoterrestrials also manifest as religious visions, monsters, men in black, angels, and more—all “forces of rebirth” in the service of the consciousness transformation that will save us from otherwise certain self-destruction.

Unlike Jung, but in common with Grosso and other occult-oriented theorists, folklorist Peter M. Rojcewicz rejects extraterrestrial UFOs in favor of the psychoterrestrials Grosso describes. “In the narrative accounts born of the ongoing human interaction with other worldliness,” he writes in *The Boundaries*

of *Orthodoxy* (1984), “we see the articulation over time of a mental argument, both for a more cooperative and harmonious existence on the one hand, and on the other, [for] a transcendent dimension of human will and imagination.” Rojcewicz defines “UFO phenomenon” as virtually any sort of encounter with paranormal entities. He argues, “The ‘UFO Phenomenon,’ so Other, so here and now, reveals to us ourselves triggered by the intensity of unanswered longing and passionate collective desire.”

As UFO abduction stories came into prominence in the 1980s, they inspired a new round of both extraterrestrial and occult hypotheses. Among proponents of the latter, Grosso, Rojcewicz, and Dennis Stillings quickly identified the abducting entities as psychoterrestrials, while Whitley Strieber, **Kenneth Ring** (*The Omega Project*, 1992), and John E. Mack (*Abduction*, 1994) believed them to be genuine otherworldly supernatural intelligences bent on human betterment. In this view, abduction experiences were a variety of contact claim. The aliens may be odder-looking than the ones who figure in classic contact tales, and they may not come from outer space, and their methods may be bizarre and even cruel in the short term, but their mission is the same.

Not all ufologists have embraced occultism. Indeed, occult ufology reached its peak in the 1970s, and by the turn of the century, with Keel and Vallee growing less active and publishing little, it was no longer a significant element of mainstream ufology. Meantime, extraterrestrial theories underwent something of a revival.

Just as significantly, by the late 1970s and early 1980s some disillusioned proponents of paranormal ufology had radically altered the occult model in a way that made it possible for them to deal with extreme experiential claims without also having to embrace unverifiable supernatural explanatory schemes. Thus was born the “psychosocial” school, which proposed what were represented as psychological solutions to entity encounters. Though these solutions were themselves often speculative, they were certainly not occult-based; yet they borrowed ideas from Vallee, Grosso, and Rojcewicz, especially the relationship between alleged human needs and encounter experiences. Essentially the psychosociologists disagreed with the occults on only one point, albeit a crucial one: they did not believe dreams and visions could have physical properties.

Over time the psychosocial approach has evolved into more conventionally defined skepticism. It is more popular in Britain and the European continent than in the United States. Criticisms of occult ufology within the UFO literature have focused on its speculative nature and unfalsifiability. Beyond that, Keel and Vallee have been accused of using dubious material, including rumors and claims later exposed as hoaxes, to argue their cases. Critics have also objected that the evidence linking UFOs to other anomalous and paranormal manifestations is slight. In the *Journal of UFO Studies* Thomas E. Bullard writes of Rojcewicz and others:

“Claims about reality demand proof on the same terms that we treat other scientific claims. What do we find instead? The phenomenological theories of alternate realities handicap themselves with a well-nigh fatal combination of poor comparative methodology and unsound structural components, and no algebra of apologetics can transform these two minuses into a plus. Speculations about the psychoid properties of archetypes will not explain the physical effects of UFOs. If those physical effects are genuine, then prove to me first that archetypes exist and can have physical effects, or I will look for simpler and more direct solutions elsewhere. Using one unproven theory to support another is just a more sophisticated tautology, more verbose but ultimately no more informative about the physical world than identifying a bald man as hairless. In one sense this tack is even less informative. It clouds the basic questions with confusing masses of theory, distracting participants in the dialogue to talk only about theories and forget the real issues. The very proliferation of phenomenological theories with no way to

sort out the right from the wrong simply underscores the danger that we may become more deeply mired in sophistry than the Athenian Academy.”

Another critic complained (in *International UFO Reporter*, January/February 1994) that occult theories turn the UFO argument on its head. The extreme experiential claims on which occult ufologists have been fixated comprise the least compelling evidence for the existence of UFOs. The best evidence—in the form of radar trackings, landing traces, photographs—suggests that at least some UFOs may be technological devices. The extreme claims, even when related by apparently sincere persons, amount only to stories. He went on:

“The fantastic entities described—fairies, merfolk, Blessed Virgins, apparitions of all kinds—do not bless us with physical evidence or even coherent pictures of themselves, their behaviors, and their missions. Of such things we can say only that experiences of them are possible, but the question of whether these experiences are *events* is another matter altogether. If events—in other words, occurrences amenable to incorporation into consensus acceptance via traditional methods of scientific documentation—they would force us to reinvent the world, and they would give us real reason to believe fourth dimensions, ethereal realms, superspectrums, and Magonias are more than words without meaning or attempts to redefine God. Nothing we have seen so far calls on us to embark on so daring an undertaking.”

Meanwhile, the saucerian movement, which in its present form began in 1952 with contactees Adamski and Van Tassel, goes on. The flamboyant figures of the early years, often suspected (and often with reason) of conscious charlatanry, are gone, but channelers and visionaries in the thousands still claim to commune with space and extradimensional personalities. An enormous literature of contactee lore and philosophy circulates in books and newsletters and now on the Internet.

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———. *UFOs: Operation Trojan Horse*. New York: G. P. Putnam's Sons, 1970.

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Vallee, Jacques. *Messengers of Deception: UFO Contacts and Cults*. Berkeley, Calif.: And/Or Press, 1979.

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Unification Church

A religious movement founded in 1954 in Korea by Rev. **Sun Myung Moon**, a South Korean engineer. His family had converted to the Presbyterian Church, and in 1935 he had a vision of Jesus, who reportedly told him to complete Jesus' unfinished work. He began to collect followers as early as 1944 into the Broad Sea Church. In 1946 he began a six-year stint in a North Korean prison camp. After his release, he made his way to Pusan, South Korea, where he eventually founded his church. Its basic teachings were written down in the *Divine Principle*, first published in 1957.

The first missionaries of the church were sent to Japan, where they had their greatest success. Members moved to the United States in 1959, and the first centers were begun in Eugene, Oregon, and Washington, D.C. Moon moved to the United States in 1971. Soon established were a headquarters in Manhattan, a seminary in Barrytown, New York, and Moon's residence in Irvington, New York.

Unification thought is based on a unique understanding of the concepts of Creation, the Fall, and Restoration. The principle of Creation asserts that God created the world and by that act became known. The world, reflecting God's nature, has two expressions, as Sung Sang (internal, invisible) and Hyung Sang (external, visible). It also is expressed as male and female. In the first set of expressions, one sees the relationship of spiritual and material; the second reveals what is traditionally known as yin and yang, the masculine and feminine. God created out of his inner nature, his heart of love. The purpose of creation is to experience the joy that comes from loving.

The Fall came about from Adam and Eve's failure to realize God's purpose in creation. The Fall placed Satan in control of creation. God has been trying to restore his primal intention ever since. The Bible is an account of God's various restoration attempts.

The principle of Restoration delineates the conditions necessary for the reestablishment of God's intention. The plan involves both God's sending of one sinless man and the response of a free and responsible humankind. The Messiah was to be born as a substantial, physical being, an example of the ideal person. He was also to take a bride and realize the ideal family and thus become the True Parent. Through the True Parent, God will implant love in the hearts of all who follow him. He will also show them how to accomplish the true purpose in life.

Throughout the 1970s the Unification Church (full name: The Holy Spirit Association for the Unification of World Christianity) became one of the more controversial of the new religions. Because of its intense indoctrination, it was labeled a “cult” by many parents of the primarily youthful converts. Many were offended by the church's policy concerning sex and marriage. New members spent at least seven years in celibacy,

after which Moon selected a spouse for them. Most marriage partners were drawn from a different country or race. Following their engagement, couples were married in mass weddings, the most recent of which occurred in 1995.

The church spawned a number of organizations, some evangelistic arms and others designed to carry out social policies. The church also made friends with many scholars and intellectuals. Most of the church's programs are now organized into two structures, the International Cultural Foundation and the International Religious Foundation. The former has sponsored possibly the most successful program involving nonchurch members, the International Conference on the Unity of the Sciences.

The church has spread internationally and is active in over 150 countries. It has approximately five thousand members in the United States but counts members in the hundreds of thousands worldwide. Address: HSA-UWC, 4 W. 43rd St., New York, NY 10036. Website: <http://www.unification.org/>.

Sources:

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The Unification Church. <http://www.unification.org/>. March 8, 2000.

Union Esperitista Cristiana de Filipinas, Inc.

The Spiritualist church to which many of the psychic surgeons in the Philippines belong.

Current address unavailable.

Union Spirite Bordelaise (Journal)

Nineteenth-century Spiritist journal, published in Bordeaux, France, incorporating other journals.

Union Spirite Française

French Spiritualist organization, active in the 1930s, founded by Léon Chevreuil, its president, and **Jean Meyer**, its vice president. It published *Le Bulletin de l'Union Spirite Française* from its headquarters at the *Maison des Spiritistes*, 8 Rue Copernic, Paris, a center founded by Jean Meyer.

United Lodge of Theosophists

The United Lodge of Theosophists is an independent theosophical organization founded in 1909 by Robert Crosbie (1849–1919). Crosbie belonged to the theosophical community created by **Katherine Tingley** at Point Loma, San Diego, California, in the early 1900s. Before long he argued that the community had lost its direction as originally established. He moved to Los Angeles, opened the United Lodge, and founded a publishing facility, the Theosophy Company. The first issue of *Theosophy Magazine* appeared in 1912.

Among the people attracted to the United Lodge was B. P. Wadia, an Indian who had held a high position in the **Theosophical Society**. Wadia eventually succeeded Crosbie as head of the lodge and is credited with turning it into an international organization. More recently a leadership role was assumed by Rhagavan N. Iyer, now a retired professor of political science at the University of California, Santa Barbara. With his wife,

Nandini, Iyer heads the lodge's Santa Barbara group and founded Concord Press, which has developed an extensive publishing program of theosophical and related materials.

The United Lodge of Theosophists has no formal membership but there are some 11 lodges in the United States and 11 more in other countries. Along with the magazine *Theosophy*, the group publishes the monthly, *The Theosophical Movement*, and the bimonthly, *Vidya*. Address: 245 W. 33rd St., Los Angeles, CA 90007. Website: <http://www.ult.org/>.

Sources:

Crosbie, Robert. *Answers to Questions on the Ocean of Theosophy*. Los Angeles: Theosophy, 1937.

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United Lodge of Theosophists. <http://www.ult.org/>. March 8, 2000.

United Lodge of Theosophists: Its Mission and Its Future. Los Angeles: Theosophy, n.d.

United Metropolitan Spiritual Churches of Christ

The United Metropolitan Spiritual Churches of Christ were founded in 1945 by Bishop Thomas Watson, but date to the earliest days of the spiritual church movement in New Orleans. The spiritual movement, the name assumed by many African American Spiritualist churches in the early twentieth century, was brought to New Orleans by Rev. Leafy Anderson in 1921. The popular leader of the Eternal Life Christian Spiritualist Association attracted many African Americans who were interested in psychic phenomena and mediumship. Among them was Thomas Watson. In 1929, two years after Anderson's death, Watson withdrew from his association and founded the St. Joseph Helping Hand Church in a New Orleans suburb. This independent congregation grew by the addition of affiliated congregations into the St. Joseph Helping Hand Missionary Association (1934) and the Divine Spiritual Church of the Southwest (1935).

In 1936 Watson was elected senior bishop of the church. Among his major decisions for the new church was a rejection of his own heritage with Anderson. In 1940, having concluded that women should not be ordained ministers, he removed all of the women mediums and pastors, many of whom left the church. Then in 1942 Watson led his church into a merger with the Metropolitan Spiritual Churches of Christ to form the United Spiritual Churches of Christ. When William F. Taylor, the former president of the Metropolitan Churches, died shortly after the merger, Watson was selected to succeed him. However, Watson immediately ran into a conflict with Clarence Cobbs, who also thought he should be president of the United Spiritual Churches.

The conflict grew over the next three years and eventually Cobbs forced Watson out of office and became the new president. With his following, Watson withdrew and reorganized his following into the United Metropolitan Spiritual Churches of Christ. There is no difference in belief and practice between the two churches, and the area of disagreement was purely administrative.

Current address unavailable.

Sources:

Jacobs, Claude F., and Andrew J. Kaslow. *The Spiritual Churches of New Orleans: Origins, Beliefs, and Rituals of an African American Religion*. Knoxville: University of Tennessee Press, 1991.

Murphy, Larry G., J. Gordon Melton, and Gary L. Ward. *Encyclopedia of African American Religions*. New York: Garland Publishing, 1993.

United Spiritualist Church

The United Spiritualist Church was founded in 1967 by Rev. Floyd Humble, Edwin Potter, and Howard Mangan. Humble had earlier served a variety of independent Spiritualist congregations. The church affirms belief in **Spiritualism** and mediumship, both spiritual and physical, and the example of Jesus as a teacher, healer, and prophet. Humans are immortal and will bring the kingdom of God to Earth as they develop their spiritual sides.

The United Spiritualist Church differs from most Spiritualist churches by its development of a centralized form of government. Most Spiritualists have been organized into very loose fellowships of autonomous congregations. The United Church is headed by a presidency consisting of a president, first adviser-secretary, and second adviser-treasurer. They oversee the board of governors, which in turn guides the boards of publication, education, and church extension and missions. The board of governors is elected by the general conference. The church publishes a periodical, the *Spiritual Outlook*. Address: 813 W. 165th Pl., Gardena, CA 90247.

Sources:

Humble, Floyd. *Bible Lessons*. Gardena, Calif.: United Spiritualist Church, 1969.

Unity-and-Diversity World Council

An international coordinating body devoted to linking metaphysical and **New Age** groups. It was originally formed as the **International Cooperation Council**, and it has been led for three decades by its coordinator Leland Stewart. The council seeks to coordinate cultural and religious organizations that, in their own ways, "foster the emergence of a new universal person and a civilization based on unity in diversity among all peoples." Formed to propagate ideals of unity during International Cooperation Year, it was voted into being in 1965 by the General Assembly of the United Nations. The Unity-and-Diversity World Council continues its work of publicizing the aims and ideas of humanitarian groups that bring together the methods and discoveries of modern science with the insights of religion, philosophy, and the arts. Much of this synthesis is concerned with developing areas of awareness in human consciousness and unorthodox healing techniques.

In its early period, the council took part in a New Age Institute directed toward public and private education. A World-View Exploration Seminar, formed in spring 1969, grew out of the Fifth Annual International Cooperation Festival, composed primarily of professionals from the fields of science, religion, art, education, and philosophy, who met on the campus of the California State College at Los Angeles to explore "the meaning of the new universal person and the world civilization."

In place of the magazine *The Cooperator*, the Unity-and-Diversity Council now issues the monthly newsletter *Spectrum* and also publishes a *World Directory* of affiliated organizations from its headquarters at 5521 Grosvenor Blvd., Ste. 22, Los Angeles, CA 90066-6915.

Univercoelum (Journal)

Early Spiritualist periodical started by **Andrew Jackson Davis** in December 1847, in New York, for "the establishment of a universal system of Truth, the Reform and Reorganization of Society." It ran for a year and a half before being absorbed in July 1849 by W. M. Channing's *The Present Age*.

Univercolian (Magazine)

Quarterly publication growing out of former **Pyramid Guide Newsletter**, concerned with earth mysteries, featuring

articles on such subjects as Easter Island, Stonehenge, Atlantis, UFOs, and energy centers. Its mailing address is P.O. Box 292, Dalton, MA 01226.

Universal Balm

An elixir sought by alchemists that was supposed to be a remedy for every malady and would even bring the dead back to life. (See also **elixir of life**)

Universal Christ Church

The Universal Christ Church is a small fellowship of Spiritualist congregations in Southern California. It was founded in 1970 by Rev. Anthony Benik and was unique in its acceptance of an element of ritualism in its worship. It operates out of a Spiritualist perspective and **reincarnation** is accepted. Most of the churches are in the Los Angeles area, but there is one large congregation reported in Australia. In the 1970s there were five congregations in the greater Los Angeles area, but recent attempts to contact the church have failed. Its present status is unknown.

Universal Church of the Master

The Universal Church of the Master, one of the largest Spiritualist churches in the United States, especially on the West Coast, was founded in 1908 in Los Angeles by Dr. B. J. Fitzgerald (d. 1966) and others. The church was incorporated in 1918 and during its first generation was largely confined to congregations on the West Coast. Fitzgerald was the author of the church's basic textbook, *A New Text of Spiritual Philosophy and Religion*. In 1930 the church's headquarters moved to Oakland, California, and then in 1966 to San Jose. The church was headed for many years by Birdie Peterson, who passed away in 1994.

The church has a statement of faith that affirms the fatherhood of God and the brotherhood of man; the necessity of living in harmony with nature; life after death; communication [through mediumship] with the unseen world; the Golden Rule; individual responsibility; the continual possibility of improvement; prophecy; and the eternal progress of the soul. The implication of the emphasis on the laws of nature defies any supernaturalism in the communication with the dead or other psychic phenomena. The church also suggests the use of *The Aquarian Gospel of Jesus the Christ*, a channeled work by Levi Dowling, as a source for teachings.

In the 1980s it had over 300 associated congregations. The church is headquartered at 501 Washington St., Santa Clara, CA 95050.

Sources:

Dowling, Levi. *The Aquarian Gospel of Jesus the Christ*. Los Angeles: Leo W. Dowling, 1925.

Fitzgerald, B. J. *A New Text of Spiritual Philosophy and Religion*. San Jose, Calif.: Universal Church of the Master, 1954.

Universal Faithists of Kosmon

The Universal Faithists of Kosmon is one of several groups founded by believers in the authority of *Oahspe: A New Age Bible*. **Oahspe** was channeled by **John Ballou Newbrough** (1828–1891) and published in 1882. The first convention of Faithists, held in 1883, planned the formation of a community in New Mexico called Shalam. Initially successful, it was destroyed by a flu epidemic, which took many of its leaders, including Newbrough.

The Faithist cause has been kept alive by a variety of independent groups, the Universal Faithists among the oldest of the several presently existing organizations. It has assumed responsibility for preserving Faithist communication. The move-

ment has had some alignment with the **New Age** movement, since *Oahspe* was originally described as a “New Age” Bible. It describes the evolution of the human race into the Kosmon Era, a time of worldwide peace and joy.

The Universal Faithists publish the periodical *Kosmon Voice*. The organization may be contacted at the Oahspe Information Service, Messilla, New Mexico 88046-0891.

Sources:

Dennon, Jim. *Newbrough and Oahspe*. Kingman, Ariz.: Faithist Journal, 1975.

———. *The Oahspe Story*. Kingman, Ariz.: Faithist Journal, 1975.

Stowes, K. D. *The Land of Shalam: Children's Land*. Evansville, Ind.: Molinet Print Shop, n.d.

Universal Hagar's Spiritual Church (UHSC)

The Universal Hagar's Spiritual Church (UHSC), a Spiritualist church operating primarily among African Americans, was founded in 1923 in Detroit, Michigan, by **George Willie Hurley** (1884–1943). Hurley moved to Detroit from Georgia in 1891 and affiliated with Triumph the Church and Kingdom of God in Christ and rose to become the leader of the church in Michigan. A short time later he became involved with the esoteric, left his position in 1920 to join a Spiritualist church, and three years later founded his own church. In 1924 he established the School of Mediumship and Psychology, and as new congregations developed, each also had a school attached to it. Hurley conceived of the school as a branch of the Great School of the Prophets, which he believed to be the school Jesus attended during the 18 years between his appearance in the temple in Jerusalem and the beginning of his public ministry at the age of 30.

UHSC was one of the main bodies spreading **Spiritualism** through the African American community in the twentieth century. Like other spiritual churches, (spiritual was the name adopted by Spiritualism in the black community), UHSC altered traditional Spiritualism by blending Catholic ritual, Holiness preaching, and elements of the folk magic culture or **voodoo**. Hurley also drew upon Ethiopianism, a belief that identified black people (Ethiopians) with the ancient Israelites; **astrology**; and insights from *The Aquarian Gospel of Jesus Christ*, a channeled book that purports to tell of Jesus' lost years. Unlike many spiritual leaders, Hurley took a strong stand on social issues and was an early supporter of Franklin D. Roosevelt.

The church planted congregations across the Northeast and Midwest during Hurley's lifetime. As the church expanded, Hurley acquired an increasingly grandiose self-understanding. He told his followers that his carnal flesh had been transformed into the flesh of Christ and that he had become the “God” of this Aquarian Age, just as Jesus had been the God of the previous Piscean Age. Since Hurley's death, the UHSC has been led by Prince Thomas Surbacher, Mother Mary Hatchett, Prince Alfred Bailey, and Rev. G. Latimer, Hurley's daughter. Hurley welcomed women to the ministry, and they have always been well represented on the Wiseman's Board, the church's ruling structure. State directors are called princes, a term taken over from Triumph the Church and Kingdom of God in Christ. In recent years the church has spread into the Southwest and California.

Current address unavailable.

Sources:

Baer, Hans A. *The Black Spiritual Movement: A Religious Response to Racism*. Knoxville: University of Tennessee Press, 1984.

Universal Harmony Foundation

The Universal Harmony Foundation is a Spiritualist church founded in New York in 1942 as the Universal Psychic Science Association. The founders, Revs. Helene Gerling and J. Bertram Gerling, were both prominent mediums at **Lily Dale**, the Spiritualist camp near Rochester, New York. Association headquarters were soon moved to Saint Petersburg, Florida. Helene Gerling wrote several books and a set of correspondence lessons and also opened a seminary for training mediums, through which students could receive ordination and charters for churches. Ordained positions include ministers, healers, missionaries, and teachers.

The church strives for a universal philosophy and draws insight from revelation and the teachings of all religions and prophets. Church belief is premised upon the religious and scientific demonstration of the talents and powers of the Living Spirit, that is, mediumship. The foundation affirms the fatherhood of God, the brotherhood of man, the eternalness of life, the power of prayer, spiritual healing, the reality of the psychic, soul growth as the purpose of life, and that the way of life is fraternal service.

Helene Gerling led the foundation for almost a half century. She retired in 1988 and was succeeded by Rev. Nancy Castillo. Castillo pastors the mother church, and members are encouraged to join it and support it in an annual free-will offering. The church issues the magazine *Spiritual Digest*. Address: c/o Rev. Nancy Castillo, 5903 Seminole Blvd., Seminole, FL 33542.

Sources:

Gerling, Helene. *Healthy Intuitive Development*. New York: Exposition Press, 1971.

Universal Life—The Inner Religion

Universal Life—The Inner Religion began in 1977 to spread the message of contemporary German channel Gabriele Wittek (b. 1930). In 1975, according to Wittek, the same spirit of Christ who had been present in Jesus of Nazareth stepped into her life and chose her as his prophetic instrument for this generation. He disclosed his intention to lead his children back to their eternal home and to build the kingdom of God on Earth. Wittek organized the Homebringing Mission of Jesus Christ, the original name of the new religion.

Wittek, a Wurzburg housewife, received an awakening experience in 1970 when she saw the spirit of her deceased mother. Convinced of “**survival** of bodily death,” she began visiting a local medium, then operated as a channel herself for several years before going public with the messages she was receiving. Wittek emphasized the indwelling kingdom of God and taught a method of going within to open the kingdom and experience God in one's innermost being. She advised people to learn to live God's laws as expressed in the Ten Commandments and the Sermon on the Mount.

The mission operated for seven years, and in 1984 was superseded by Universal Life—The Inner Religion. Wittek now taught that, given the contact with God, it was possible to put the Sermon on the Mount into operation immediately. She encouraged those formerly associated with the mission to form businesses that would operate on the principles of the Sermon on the Mount. Toward the end of the decade, a school based on the same principles was opened.

During these years, the mission-turned-religion spread across Europe and into North and South America. By the early 1990s, the teachings had been translated into ten languages, and over 130 Inner-Spirit-of-Christ churches opened. Universal Life publishes the periodical *Christ State-International* and may be contacted through its world headquarters, Universelles Leben, Postfach 5643, 8700 Wurzburg, Germany. In the United States the address is Box 3579, New Haven, CT 06525.

Sources:

The Christian Mystery School. Pelham, N.H.: Homebringing Mission of Jesus Christ, 1983.

The Divine Mystical Method of Instruction of the Homebringing Mission of Jesus Christ. Pelham, N.H.: Homebringing Mission of Jesus Christ, 1980.

A Formerly Spiritually Unknown Person on the Path to God: The Course of Life of the Prophetess in the Homebringing Mission of Jesus Christ. Pelham, N.H.: Homebringing Mission of Jesus Christ, 1980.

Universal Religion of America

The Universal Religion of America was a Spiritualist movement founded in 1958 in Kenosha, Wisconsin, by the Rev. Marjie Koski. Koski was formerly a minister with the Spiritual Science Mother Church. She was known by the members of her church as Soraya ("Solar Ray") as a result of the channeled messages she receives from Jesus.

During the 1960s, Koski left the Kenosha congregations under the leadership of her students and moved to Florida, first to Rockledge and then to Merritt Island. The Universal Religion had some 500 members in its two centers. Last known address: Christ Universal Church, 295 North Tropical Trail, Merritt Island, FL 32952.

Sources:

Koski, Marie. *Personal Talks with Jesus.* Washington, DC: ES-Press, 1979.

Universal Spiritualist Association

The Universal Spiritualist Association is an association of Spiritualist churches and clergy. It was originally founded in 1956 by Clifford Bias to issue credentials for Camp Chesterfield, which housed the seminary where many Spiritualist ministers and healers were trained and licensed. Until 1956, the Spiritualist Episcopal Church was in charge of the seminary. At that point the leaders of the new association, mostly former Spiritualist Episcopalians, assumed the administrative and faculty roles at the Chesterfield school, an arrangement that was cordial until 1970, when a dispute erupted between the camp and the association. The school reverted to the control of the Chesterfield staff, and the Universal Spiritualist Association conducted its own seminary. In 1985 the association moved to the Maple Grove Spiritual Retreat near Pendleton, Indiana, and opened the Institute for Holistic Studies. In 1993 the association moved headquarters once again to the Universal Institute for Holistic Studies at Ball State University, Muncie, Indiana.

The Universal Spiritualist Association provides limited demonstrations of the physical phenomena of spiritualism for their institute registrants and candidates for the clergy, primarily for lack of demand.

Clifford Bias served as first president of the association until his death in 1986. He organized the Ancient Mystical Order of Seekers, the esoteric society for the association's ministers and more serious lay students. Bias' successor was Warren Smith, who retired in 1990. The association is presently led by T. Ernest Nichols. The president heads the association's general board, which charters churches and licenses ministers. A board of regents oversees the Institute for Holistic Studies. Both boards are elected at the annual membership-at-large meeting.

In 1990 the association reported 512 members in 14 churches, including one in Windsor, Ontario, Canada. It publishes the magazine *Banner of Light*, and may be contacted at the Universal Institute for Holistic Studies, 4905 W. University Ave., Muncie, IN 47304-3460. Website: <http://www.spiritualism.org>.

Sources:

Bias, Clifford. *The Way Back.* York Beach, Maine: Samuel Weiser, 1985.

Universal Spiritualist Manual. Universal Administration, Muncie, Ind.: Universal Spiritualist Association, n.d.

Wallace, Austin D. *Thistle Presents Prince Nikeritis.* Eaton Rapids, Mich.: Transcendental Science Publications, 1905.

Universe Quarterly

Former quarterly journal of the Vortex Institute of Fairbanks, Alaska, concerned with spiritual life in Alaska, self-growth techniques, and meditation.

Universities (Occult)

In many works on the occult sciences, allusions are made to schools and universities and the instruction of those who were drawn to them. The idea for such schools derived from the philosophical schools and academies of the ancient Greek teachers. In the early Christian era, **Gnosticism** was taught in such schools. Since that discipline was centered upon *gnosis* or knowledge, a school (rather than a temple or church) was the natural form that its group life assumed.

While a few similar schools might have existed in the Dark Ages, the idea of such institutions was largely a myth used to credential otherwise informally and self-taught occultists or to refer to the places where alchemists and occultists quietly gathered to consult with each other. It was the practice of those on the faculties of the universities and those who operated independently to draw students around them, and professors of the occult sciences were no different.

There is no doubt that during the Middle Ages many lecturers taught **alchemy** and kindred subjects at great universities. Thus **Paracelsus** lectured on alchemy at the University of Basel, and he was preceded and followed there and elsewhere by others who taught that and other occult arts.

Louis Figuier, in his book *L'alchimie et les alchimistes* (1854), alluded to a school in Paris frequented by alchemists that he himself attended in the middle of the nineteenth century. The school—an ordinary chemical laboratory during the day—became in the evening a center of the most elaborate alchemical study, where Figuier met alchemical students, visionary and practical.

The novelist Balzac alludes to an occult school in the story "The Secret of Ruggier," which he placed at the time of Catherine de Medici. He stated: "At this epoch the occult sciences were cultivated with an ardour which put to shame the incredulous spirit of our century. . . . The universal protection accorded to these sciences by the ruling sovereigns of the times was quite remarkable."

He goes on to say that at the beginning of the sixteenth century, Ruggier was a member of a secret university for the study of the occult sciences, where astrologers, alchemists, and others studied several branches of hidden knowledge. Balzac gives no details as to its locality, or as to the exact nature of its curriculum.

The College of Augurs in Rome and the Calmecac of ancient Mexico are distinct examples of institutions for the study of divination, and in this connection, the House of Wisdom of the Ismaelite sect at Cairo, Egypt, may be mentioned.

Helena Petrovna Blavatsky insisted that a great "school" of illuminated occult adepts flourished in Tibet, but nobody except herself and her immediate friends ever saw them or had any dealings with them. Prior to 1959, Tibet was the home of a large number of monasteries that were also the schools of Tibetan Buddhism and its esoteric practices.

Instructional centers for people who studied the occultism integral to Hinduism, Buddhism, and other Asian systems did exist (and continue to exist) across Asia. These centers, remote

and mysterious prior to the transportation and communications revolution of the twentieth century, took on a mythical character in the occult literature of the nineteenth century. Those associated with these Asian schools were rumored to have extraordinary occult prowess.

In the nineteenth and twentieth centuries attempts have been made to recreate these ancient occult schools. For example, the School for the Discovery of the Lost Secrets of Antiquity flourished for a generation in San Diego, California. It was founded by **Katherine Tingley** late in the nineteenth century and taught Theosophy. A decade earlier, Blavatsky founded the Esoteric Section of the Theosophical Society, an organization carried on by Theosophists associated with the **Theosophical Society**.

One modern equivalent of ancient occult universities are the secret magical orders, such as the Hermetic Order of the **Golden Dawn**, where occult and mystical subjects are taught to students, with grades of advancement. Many such orders, based in part on a format adopted from **Freemasonry**, exist.

One outstanding attempt to recreate the ancient Gnostic schools, with an intense course in esoteric training, is Ramtha's School of Enlightenment in Yelm, Washington, opened in 1988 by JZ Knight. Ramtha, a channeled entity, instructs students through the entranced Knight.

University Books, Inc.

One of the most influential imprints in occult publishing from the 1950s on. The corporation was founded by **Felix Morrow**, who played a major role in the modern occult revival by reprinting rare and important scholarly works of occultism and mysticism that had long been unavailable.

In addition to being sold to libraries, the books reached a large general public through the Mystic Arts Book Club. The spokespersons of the occult revival of the 1960s and 1970s drew heavily from these texts. In 1966, the company was absorbed by Lyle Stuart, Inc., which continued occult publishing under the Citadel Press imprint.

University of London Council for Psychological Investigation

A reorganization of the **National Laboratory of Psychological Research**, which had been founded by psychological researcher **Harry Price** in 1926. The National Laboratory passed under the direction of the University of London Council on June 6, 1934. At that date the organization was still at the National Laboratory address, but by the end of 1936 the large library assembled by Price was moved to University College, London.

Later the National Laboratory's séance room and laboratory equipment were transferred to the administrative offices of the University Council, but all experimentation ceased with the outbreak of World War II. After the death of Harry Price in 1948, the library was bequeathed to the University of London.

A short-title catalogue of the library was issued as volume 1, number 2 of the **Proceedings of the National Laboratory of Psychological Research**, and a supplement was issued as the first bulletin of the University of London Council for Psychological Investigation. A second publication was issued by the University of London Council as *Bulletin II, A Report on Two Experimental Fire-Walks*; *Bulletin III, Preliminary Studies of a Vaudeville Telepathist*.

Last known address: University of London, Senate House, Male St., London.

University of the Trees

An experimental **New Age** school community for world change through consciousness research and related spiritual development. The main thrust of teaching was directed to-

wards self-discovery and creative individual change, and in addition to community life courses, teaching was also maintained through correspondence with students all over the world. Courses were wide-ranging, including art, literature, environmental studies, changing, transpersonal awareness, alternative energy systems, health and yoga, healing, history and neurology of consciousness, philosophy, mysticism, radiational physics, and what is termed "supersensonics" (which includes **radesthesia**, **dowsing**, **pyramid** research, and psychotronics).

The university granted degrees in consciousness research, but aimed to provide students with methods of study that deepen their inner awareness. The term "the Trees" denoted the nerve dendrites in the brain, and the "Tree of Life" of the nervous system that can combine with knowledge to enhance direct perception of truth.

The community was founded in 1973 and grew out of the teachings of **Christopher Hills**, a New Age teacher, researcher, and yogi who directs the work of the university. Associated with the university is a **Research Institute for Supersensonic Healing Energies**. Last known address: P.O. Box 644, 13151 Pine St., Boulder Creek, CA 95006.

The Unknown (Magazine)

Former British monthly magazine "exploring strange phenomena." The first issue, published July 1985, included discussions at a popular level of spontaneous combustion, ley lines, wolf children, lost civilizations, sea serpents, alchemy, and the Fatima apparitions.

The Unknown World (Journal)

Occult and metaphysical journal founded by James Elliott and edited by **Arthur Edward Waite** (1857–1942). Eleven issues appeared from August 1894 to June 1895. It was devoted to "The Occult Sciences, Magic, Mystical Philosophy, Alchemy, Hermetic Archaeology, and the Hidden Problems of Science, Literature, Speculation and History."

Sources:

Gilbert, R. A. A. E. *Waite: A Bibliography*. Wellingsborough, Northamptonshire, England: Aquarian Press, 1983.

Unknown Worlds (Newsletter)

Bimonthly newsletter reporting strange phenomena of a Fortean kind. It was published by World Investigators of Strange Phenomena. Last known address: Rte. 2, Box 159, Vina, AL 35593.

Upanishads

The *Upanishads*, literally teachings received while sitting at the feet of a master, are a set of writings produced in the first millennium B.C.E. in India, which had been the most important in defining the general perspective of that set of religions generally referred to as Hinduism. Transmitted to the West in the nineteenth century, they became a major source for contemporary belief in karma and **reincarnation**, and through **Theosophy** were integrated into the teaching of Western occult thought.

The first era of Indian thought was built around the *Vedas*, writings which suggest that India's ancient culture was built around the celebration of nature, the activity of the deities in the world, and the propitiation of the gods in acts of devotion, temple sacrifice, and the following of rules. The *Upanishads* represent a radical shift in perspective that developed around 1000 B.C.E. The authors of the *Upanishads* launched a search for the unifying reality behind the visible universe.

There are 13 Principle *Upanishads*, which summarize the whole of the teachings, and numerous lesser supportive docu-

ments. They critique the *Vedas* and are often referred to as the Vedanta, or “end of the *Vedas*.” Rather than outward acts of temple worship, the *Upanishads* call for an inward search for the ultimate principle of reality (called Brahman) and a mystical union with that principle. Brahman is the source of the visible world that goes through a continuous process of being created, sustained, and destroyed. Brahman is hidden by *maya* (illusion), that aspect of the world that conceals reality from us.

The essential mystical insight offered by the *Upanishads* is the identification of Brahman with Atman. Atman is the essential core of the individual self. The implication is that to reach the inner essence of oneself is to discover ultimate reality. It is upon this identification that disciplines of concentration and **meditation** and ultimately the practice of **yoga** are based.

According to the *Upanishads*, individuals are trapped in *maya*. Lost in *maya*, we face a continuous series of incarnations, the exact nature of any incarnation being the result of the consequences of actions in prior lives (karma). To escape *maya* one must focus upon reality, the yogic path being the ideal process for pursuing that focus. It is also recognized that such a focus can lead to selfishness. To prevent such an error, the *Upanishads* recommend the cultivation of virtues such as detachment and self-control, and call for the performance of one’s social duties.

The *Upanishads* now exist in several translations in English and other Western languages, though the 1879 translation by world religions scholar Max Müller was the important early one which built support for Indian perspectives in the West. In 1893, **Swami Vivekananda** brought the teachings of the **Vedanta** to the West and established it throughout the Vedanta Societies that grew out of his work. Through the twentieth century, numerous commentaries on the *Upanishads* were published and circulated by the many Indian religions operating in the West. Equally important, insights from the *Upanishads*, freed from the texts, have permeated Western esoteric and metaphysical groups through which they have been popularized among a public unaware of their origin.

Sources:

Beidler, William. *The Vision of the Self in Early Vedanta*. Delhi: Motilal Barnarsidass, 1975.

Radhakrishnan, Sarvepalli. *The Principal Upanishads*. New York: Harper and Brothers, 1953.

Uphoff, Walter (1913–1998)

Professor of economics who has also written and lectured extensively in the field of parapsychology. He was born February 28, 1913, in Sheboygan County, Wisconsin, and studied at the University of Wisconsin (B.S., 1934; Ph.D., 1935). In 1938 he married Mary Jo Weiler, who co-authored some of his writings on parapsychology. He worked in business for many years before joining the faculty of the University of Minnesota in 1951. He moved to the University of Colorado in 1961. He retired in 1976 and until his death pursued the interest in psychical research that he developed during his student days.

Uphoff and his wife founded the New Frontiers Center and he served as its president. He was a member of the **American Society for Psychical Research**, **International Spiritual Frontiers Fellowship**, and the **Society for Psychical Research**, London. He was a board member of **ESP Research Associates Foundation** and a member of the former Academy of Parapsychology and Medicine. One of Uphoff’s books concerns the early experiments with **Masuaki Kiyota**, the **metal-bending** psychic who later admitted that he had fraudulently accomplished his remarkable PK effects. Uphoff died September 26, 1998.

Sources:

Uphoff, Walter, and Mary Jo Uphoff. *Mind Over Matter: Implications of Masuaki Kiyota’s PK Feats with Metal and Film*. Oregon, Wis.: New Frontiers Center, 1980.

———. *New Psychic Frontiers: Your Key to New Worlds*. Gerard’s Cross, U.K.: Colin Smyth, 1975.

The Upright Man

In the sixteenth century, the vagabonds and beggars of Britain were organized into unions with rules and grades. Of these grades, the order of the “Upright Man” seems to have had some special significance and authority, and it is believed by some authorities to have descended from the folk adherents of paganism, the “Old Religion,” or **witchcraft**.

Ura

A Babylonian spirit. (See also **Babylonia**)

Uranian Astrology

Uranian astrology is an innovative system of **astrology** developed early in the twentieth century by Friedrich Siegggrün (1877–1951) and **Alfred Witte** (1878–1943), two pioneers of the contemporary astrological revival. The system is sometimes referred to as the Hamburg School, a reference to Witte’s main teaching centre in Germany.

The Uranian system was distinguished from traditional astrology at several points. First, traditional astrology bases many of its interpretations of the chart on the angles formed between planets in the charts. Important relationships or aspects are formed when planets are apart as 0° (conjunction), 30° (semisextile), 45° (semisquare), 60° (sextile), 90° (square), 120° (trine), and 180° (opposition). There are also a set of lesser aspects. Some aspects have traditionally been regarded as beneficent and others as more malevolent. These latter, now termed the hard aspects, include the square, semisquare, and opposition. The Uranian system emphasized the role of hard aspects.

Second, the Uranian system introduced the idea of midpoints to astrological interpretation. As the name implies, a midpoint is a spot halfway between any two planets pictured on the horoscope. The midpoint is the place where the combined energies of the two planets manifest. The two planets and their midpoint form a planetary picture. The calculation of said midpoints requires an additional level of mathematical skill by the astrologer drawing up the chart, a fact that limited the spread of the Uranian approach.

Third, the most questionable aspect of the Uranian system was the introduction of hypothetical planets to the chart. Prior to the advent of space travel and the development of various means of verifying the existence of otherwise unknown planets, the existence of different as yet undiscovered planets was proposed. Such speculation was encouraged by the discovery of Uranus and Neptune and heralded the discovery of Pluto (1930) and **Chiron** (1977), a comet originally believed to be a planet.

Uranian astrology was unique in suggesting the existence of no less than eight hypothetical planets that were given the names Cupido, Hades, Zeus, Kronos, Apollon, Admetos, Vulcanos, and Poseidon. Each of these planets was assigned its particular role in the chart.

Uranian astrology enjoyed its greatest success in German-speaking countries during the first half of the twentieth century. It also gave birth to **cosmobiology**, an astrological system started by **Reinhold Ebertin**, one of Witte’s students. It has had little success outside of German-speaking countries, though Witte’s most important book, *Rules for Planetary Pictures*, was published in an English edition in 1939. Also, modern advances in astronomy made the addition of hypothetical planets to the horoscope an increasingly dubious endeavor.

Sources:

Brau, Jean-Louis, Helean Weaver, and Allan Edwards. *Larousse Encyclopedia of Astrology*. New York: New American Library, 1982.

Holden, James H., and Robert A. Hughes. *Astrological Pioneers of America*. Tempe, Ariz.: American Federation of Astrologers, 1988.

URANTIA

A lengthy nineteenth-century channeled message published in *The URANTIA Book* (1955). It explains that the true name of Earth is Urantia and that we are part of the universe of Nebadon, or the larger universe of Orvonton, whose central committee of Uversa dictated the work. The book presents its own unique view of human origins, including the precursors of Adam and Eve and a claimed more accurate version of the life and teaching of Jesus (said to have been really Michael of Nebadon, one of the myriad sons of the Eternal Son). The miracles are given largely natural explanations.

The book owes its publication to William S. Sadler (1875–1969), former Seventh-Day Adventist minister, who served as a surgeon in Adventist hospitals before leaving the movement. Although skeptical of psychic phenomena, he became involved with the Urantia writings, which proceeded from an unnamed individual who “became a clearing house for the coming and going of alleged extraplanetary personalities.” These channeled communications were first studied in the 1920s by a group of individuals named The Forum. The URANTIA Foundation was formed in 1950 in Chicago, Illinois, and published *The URANTIA Book* five years later. The foundation promotes the study of the book and sponsors study groups of interested people. It is located at 533 Diversey Pkwy., Chicago, IL 60614, and publishes the *URANTIAN NEWS . . . from URANTIA Foundation*.

Sources:

Gardner, Martin. “The Great URANTIA Mystery.” *The Skeptical Inquirer* 14, no. 2 (winter 1990).

Myers, Martin W. *Unity, Not Uniformity*. Chicago: URANTIA Foundation, 1973.

The URANTIA Book. Chicago: URANTIA Foundation, 1955.

URANTIA Brotherhood Association

The URANTIA Brotherhood Association was founded in 1989 to continue the work of the URANTIA Brotherhood, founded in 1955. That year people attracted to the teachings of *The URANTIA Book*, a large volume of channeled material first published in 1955, organized to nurture their learning experience. Over the years the URANTIA Brotherhood formed a number of groups around the country. They operated in harmony with the URANTIA Foundation, the corporation established in 1950 to publish and hold the copyrights and trademarks associated with the book. However, in 1989 the brotherhood and the foundation had an irreconcilable disagreement, and the foundation withdrew the use of the name **URANTIA** and the associated symbols from the brotherhood. Committed to the book, the brotherhood reorganized as the Fifth Epochal Fellowship. Those students still in relation to the foundation organized a new structure, the URANTIA Brotherhood Association. It may be contacted at 529 W. Wrightwood Ave., Chicago, IL 60614. Website: <http://urantiabook.org/>.

Sources:

Special Report to the Readers of THE URANTIA BOOK: URANTIA Foundation Ends Its Relationship with the Former URANTIA Brotherhood. Chicago: URANTIA Foundation, 1990.

The URANTIA Book. Chicago: URANTIA Foundation, 1955.

Urban, Hubert Josef (1904–)

Professor of neuropsychiatry who investigated areas of parapsychology. He was born on June 4, 1904, in Linz, Austria. He studied at the University of Vienna (B.A., 1923; M.D., 1929). He pursued post-graduate studies at several locations and in 1938 became a professor of neuropsychiatry at the University of Innsbruck, Austria. Urban took special interest in telepathy, **clairvoyance**, and mediumship as related to psychiatry, and studied the question of extrasensory ability before and after shock treatment or narcoanalysis. Between 1948 and 1958, he made visits to India to conduct field work in psychiatry, which allowed observation and research on spontaneous psi phenomena. He published articles on connections between psi, psychiatry, and medicine in various journals.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Urim and Thummim

Literally “lights and perfections,” a means of **divination** employed by the ancient Hebrews. The objects were placed on a breastplate, which bore the names of the twelve tribes of Israel, that was worn over the heart of the high priest when he went before the Lord (Ex. 28:30). It was believed to consist of a species of casting lots.

The use of Urim and Thummim was not for determining questions concerning individuals, only for questions of national import. Answers were usually given in a brief fashion, yes or no, or the designation of one tribe out of the twelve. There is no mention of the Urim and Thummim after the time of King David. Their form and method of use is uncertain, but from passages in the Hebrew Bible, it seems probable that they were used somewhat like dice to cast lots (I Sam. 10:19–22 and 14:37–42).

The Urim and Thummim reappeared in the nineteenth century in the form of two divining stones possessed by Joseph Smith, Jr., prophet and founder of the **Church of Jesus Christ of Latter-day Saints**, whose followers are commonly called Mormons. Smith used the stones to “translate” the *Book of Mormon* from what was claimed to be golden tablets with writing in a reformed Egyptian text.

Urine

Urine has long been credited with magical and medicinal properties. It has been featured in **black magic** rituals. It has been mixed with wine, herbs, or oils; used as an ointment and in pills; employed in **amulets**, **talismans**, and **charms**; and used in aphrodisiacs and fertility potions.

Medicinally, urine has unusual properties. It contains ammonia, which can neutralize acids, and is usually free from bacteria, thus has disinfectant properties. Women have drunk urine from their husbands to speed up childbirth or have been given their own urine to relieve hysteria. Male urine contains androsterone, a male hormone, and it has long been believed that drinking one’s own urine improves health and virility. Moraji Desai, former prime minister of India, openly admitted to drinking a small quantity of his own urine each morning for health reasons.

USSR See RUSSIA**Usui, Mikao (1865–1926)**

Mikao Usui, the creator of the **Reiki** system of healing, a Japanese healing discipline that became a global phenomena

during the years of the New Age Movement, was born on August 15, 1865, in Yago, Yamagata district, Gifu Prefecture, Japan. As a young man he married Sadako Suzuki, with whom he fathered two children. For a while he was associated with a Japanese Spiritualist group, Rei Jyutsu Kai, whose headquarters was west of Kyoto at the base of Kurama Kai, a holy mountain. However, he spent most of his life as a Buddhist. He completed the study and reflection that led to his creation of Reiki in 1914. Then, following a mystical experience he had while meditating on Kurama, he was led to found an organization, Usui Reiki Ryoho Gakkai, to disseminate the teachings and practice of Reiki.

Reiki, a Japanese word roughly translated as “universal energy,” is a healing system based upon the subtle energy system (variously called **qi**, chi, or ki) within the human body as developed in Taoist China. It is the same system that underlies **acupuncture**, and pictures energy flowing through the body vertically from the head downward through a set of channels or meridians. The Reiki system teaches a method of attuning to the energy and assisting its flow in the body of the patient.

After developing Reiki, Usui worked in a poorer section of Kyoto for several years, but around 1921 moved to the Harajaju section of Tokyo. There he set up a school/clinic. His students would move into the school and work with Usui until they had learned the system, though occasionally he traveled to other parts of the country to teach. Anticipating a practice later pop-

ularized in the New Age Movement, Usui is remembered as using crystals in his healing work. He taught the Reiki system to some 2,000 students, several of whom opened clinics and centers around the country. Usui also wrote a brief handbook which included a description of Reiki healing (though without mentioning any of the particulars of the method), the answers to some frequently asked questions, and some poems composed by the emperor designed to advise people on a worthy life.

Usui died on March 9, 1926, of a stroke. He was buried at Saihoji Temple, a traditional Buddhist temple in a Tokyo suburb. Leadership of Usui Reiki Ryoho Gakkai was passed to a Mr. Ushida, and continues to the present. Among his last students was Dr. Chujiro Hayashi, a retired naval officer. He in turn taught Ms. **Hawayo Takata**, a Japanese-American who had traveled to Japan in the mid-1930s to seek help for her failing health. Hayashi named her his successor. Toward the end of her life, she initiated the first non-Japanese into Reiki and through the Reiki Masters she initiated, Reiki became a global phenomenon.

Sources:

Petter, Frank Arjava. *Reiki Fire*. Twin Lakes, Wis.: Lotus Light Publications, 1997.

———. *Reiki: The Legacy of Dr. Usui*. Twin Lakes, Wis.: Lotus Light Publications, 1998.

V

Valentine, Basil

This German adept in alchemical philosophy is commonly supposed to have been born at Mayence toward the close of the fourteenth century. As a young man he became a Roman Catholic priest and entered the Abbey of St. Peter, at Erfurt. He eventually became its prior, but otherwise very little is known concerning him, and even the date of his death is not known. His very existence is believed to be mythical by some authorities.

He appears to have been a very modest person, for according to Olaus Borrichius, the author of *De Ortu et Progressu Chemicæ*, Valentine hid all the manuscripts of his writings inside one of the pillars of the Abbey Church where they might have remained for an indefinite period, but they were discovered during a thunderstorm, when a flash of lightning dislodged them from their curious hiding place. Valentine's reluctance for his work to be known may have been prompted by fear of the Inquisition discovering his researches in **alchemy**.

Valentine's works in alchemy certainly mark him as a very shrewd man and a capable scientist. Unlike much other medieval literature, his treatises were not all in Latin, some of them being in high Dutch and others in German. Prominent among those in his own language is *The Triumphal Chariot of Antimony*, first published at Leipzig in 1624. In this work, Valentine extolled antimony as an excellent medicine. The volume also embodies a lengthy metrical treatise on the **philosophers' stone**, the writer contending that whoever should discover and use this must do charitable deeds, mortify the flesh, and pray without ceasing. Among the alchemist's further writings are *Apocalypsis Chymica*, *De Microcosmo degue Magno Mundi Mysterio et Medecina Hominis* and *Practica unâ cum duodecim Clavibus et Appendice*. All these were originally published in Germany at the beginning of the seventeenth century, and various passages in them demonstrate that the author understood the distillation of brandy and was acquainted with the method of obtaining hydrochloric acid from saltwater. Reverting to his faith in antimony, he has been credited with having been the first to extract this from sulphuret.

Valiantine, George (ca. 1874– ?)

Controversial **direct voice** medium of Williamsport, New York. He was a small manufacturer when at the age of 43 his mediumship was discovered by accident. At a hotel where he was staying he heard distinct raps on the door. No physical agency could be detected and he was deeply puzzled. A lady acquaintance who was familiar with **Spiritualism** later persuaded him to hold a séance.

The result was surprising. His deceased brother-in-law, Bert Everett, claimed to be present and rapped out that the spirits for a long time had been trying to attract Valiantine's attention. "Everett" then instructed Valiantine to make a **cabinet**. One evening, the medium went into trance and "Bert Everett" appeared in a materialized form. But direct voice communications became the chief feature of the séances as Valiantine's or-

ganism appeared to lend itself to this manifestation. "Bert Everett" found assistants in other controls: "Dr. Barnett," who often gave medical prescriptions, "Hawk Chief" and "Kokum," two Native Americans with booming voices and "Black Foot," another Native American, the last usually speaking in deep tones from the center of the floor.

In 1923 *The Scientific American* of New York offered a prize of \$2,500 for the production of genuine physical phenomena. Valiantine was one of the mediums tested. **Gardner Murphy** of Columbia University and Kenneth Andrews of the *New York World* visited him at Wilkes-Barre for two preliminary sittings. Both sittings were successful and they returned with an initial favorable impression. Thereupon Valiantine came to New York.

During his first two séances before the committee of *The Scientific American*, eight distinct spirits manifested and spoke to the sitters. For the third séance, an electrical control apparatus had been secretly fixed to the medium's chair. It was meant to disclose to observers in another room whether the medium left his chair during the séance, under the cover of darkness, to reach for the trumpet. The apparatus did not register the medium's full weight for fifteen seconds on one occasion and from 1–14 seconds on other occasions.

For this reason, although the voices admittedly came from high in the air and carried on prolonged conversations, the result, in the report published in the July 1923 issue of *The Scientific American*, was ruled out as evidence. Over the construction of the report, which conveyed the impression that Valiantine was actually caught in fraud, a controversy arose between psychical researcher **J. Malcolm Bird** and British author **H. Dennis Bradley**, who pointed out the weaknesses of the report and its important admissions, which, however, were not sufficiently emphasized.

On several occasions, Bradley vigorously defended Valiantine. He met him at Arlena Towers, Ramsey, New York, in the home of Joseph de Wyckoff, a wealthy American financier who had been in close association with Valiantine for some years.

In November 1923, Wyckoff received long scripts from Valiantine which Valiantine said he had obtained through **direct writing** in his home. They were signed by "Everett" and "Dr. Barnett," and referred to a project involving an expedition to Guiana. Wyckoff discovered by chance that Valiantine's handwriting showed striking resemblance to the spirit scripts and took them to a handwriting expert who pronounced them identical. Wyckoff showed the report to Valiantine. He insisted that he did not do the writings. A test séance was arranged at his own house at Williamsport. Valiantine, at his request, was tied up. The séance was a failure. Wyckoff thereupon broke off his relations with Valiantine.

Not long afterwards, Wyckoff went to Europe. He met Bradley, who convinced him, by showing indirect evidence that he obtained in sittings with **Gladys Osborne Leonard**, that his evaluation of the Valiantine communications was unjust. Thereupon Wyckoff cabled to Valiantine from Europe and invited him to come and join him. Valiantine arrived in February

1924 and gave séances almost daily for five weeks in Bradley's home.

In the presence of more than fifty prominent people, over one hundred different spirit voices manifested and carried on long conversations in Russian, German, Spanish and even in idiomatic Welsh. Caradoc Evans, the Welsh novelist, spoke with his father's spirit in Cardiganshire Welsh.

But the seeds of suspicion had been sown. Wyckoff soon leveled a second charge against Valiantine, which grew out of a sitting in the St. Regis Hotel in New York on April 19, 1924. When the sitting was closed by the address of "Dr. Barnett," it was revealed that the trumpet had fallen sideways between Valiantine's legs, with the small end against the edge of the chair. As the medium was setting it upright, Wyckoff struck a match and scolded him for his action. Moreover, as Malcolm Bird pointed out in a letter to *Light*, "examination of the trumpet developed the facts that it was quite warm at the point where a human hand would naturally and conveniently grasp it, and that the mouthpiece was damp."

Bradley answered that this is exactly what would happen with independent voice phenomena. In his own séances, in which a luminous trumpet was seen sailing about the room, at the finish the inside was found moist, according to Bradley, for the simple reason that it is necessary for a spirit to materialize the vocal organs and breathe in order to produce its voice.

The following year, Valiantine paid another visit to England. In March 1925, he gave two test sittings before the **Society for Psychological Research** at Tavistock Square. Five words were spoken at the first, none at the second. They were considered blank.

Following this failure, Una, Lady Troubridge and Miss Radcliffe Hall of the society attended some sittings in Bradley's house. Later they were joined by Dr. V. J. Woolley, research officer of the society. Eleven distinct and individual voices were heard. Woolley agreed that he heard them and could not account for them. He was also satisfied that the movement of the luminous trumpet in the air was supernormal. Shortly afterward **E. J. Dingwall**, in company with Dr. Woolley, the other research officer of the society, obtained voices in daylight inside Valiantine's trumpet.

In his reports published in the *Journal* of the SPR (vol. 26, pp. 70-71; vol. 27, p. 170) and the *Proceedings* (vol. 36, pp. 52-53), Woolley wrote of these experiences and stated:

"Both of us heard raps which seemed similar to those she [Lady Troubridge] has described, but as I wish only to deal in this account with evidential utterances I do not propose to consider them in further detail. Both of us also heard whispering sounds, apparently in the trumpet, at times when we were convinced that Mr. Valiantine's lips were entirely closed, and I was able also to distinguish the words 'Father Woolley,' but nothing further."

The Coming of Confucius

But the most important phase of Valiantine's mediumship was yet to come. Strange languages were heard in séances in New York, and it was decided to test their nature by inviting a scholar. Dr. **Neville Whyment**, an authority on Chinese history, philosophy, and ancient literature, who happened to be in New York, was requested by Judge and Mrs. Cannon to come to a séance. He was slightly amused, but accepted. To quote from his notes:

"Suddenly, out of the darkness was heard a weird, crackling, broken little sound, which at once carried my mind straight back to China. It was the sound of a flute, rather poorly played, such as can be heard in the streets of the Celestial Land but nowhere else. Then followed in a low, but very audible voice the words 'K'ung-fu T'zu.' Few persons, except Chinese, could pronounce the name correctly as the sounds cannot be represented in English letters. The idea that it might be Confucius himself never occurred to me. I had imagined that it might be some-

body desirous of discussing the life and philosophy of the great Chinese teacher."

When, however, correct personal information was given, Whyment decided to test the matter. He said: "There is among your writings a passage written wrongly; should it not read thus?" At this point, Whyment began to quote as far as he knew, that is to say, to about the end of the first line. At once the words were taken out of his mouth, and the whole passage was recited in Chinese, exactly as it is recorded in the standard works of reference. After a pause of about fifteen seconds, the passage was again repeated, this time with certain alterations which gave it a new meaning. "Thus read," said the voice, "does not its meaning become plain?" Previous to the voice of "Confucius," Whyment heard a Sicilian chant and conversed with one of the controls, "Cristo d'Angelo," in Italian.

At the next séance at which Whyment was present, after having been absent through illness, "Confucius" again manifested and, omitting all ceremonious expressions, referred to Whyment's indisposition, saying "the weed of sickness was growing beside thy door." This metaphor was used in ancient Chinese literature but it is no longer current in the language. Nor was the dialect in which "Confucius" spoke any longer used in the Chinese Empire.

There are only about twelve Chinese sounds of which it can be definitely said that it was known how the Chinese of Confucius' time would have pronounced them. The voice which claimed to be that of Confucius used these archaic sounds correctly. Moreover, there were at that time only about six Chinese scholars in the world whose knowledge would have been equal to the one displayed by the direct voice. None of them was in America at the time.

In 1927, when Valiantine paid a third visit to England further tests of importance took place. Countess Ahlefeldt-Laurvig brought an ancient Chinese shell to a sitting in the apartment of Lord Charles Hope. At the top of the shell, circular folds ended in a small hollow mouthpiece. In China the shell was used as a horn and blown on occasion. The sitters tried it but could produce no sound whatsoever. Yet at one period during the sitting, from high up in the room, the shell horn was blown, and the peculiar notes were rendered in the correct Chinese fashion.

But the most important Chinese test tried was in making a phonograph record of the voice of "Confucius." The attempt was successful. The voice of "Confucius," (who died in 479 B.C.E.) was recorded in 1927 in London. It has curious flute-like tones, which rise and fall, and sometimes break into a peculiar sing-song tone. Whyment could only interpret a few sentences because the voice was faint and became blurred in the recording. But he recognized a number of the peculiar intonations. He could gather the meaning of the recorded speech by the tonal values. The voice was identical with the one he heard in America.

From H. Dennis Bradley's summary of this strange occurrence it is interesting to quote:

"I have heard the K'ung-fu T'ze voice speaking on two or three occasions in archaic Chinese. I have also heard the same voice with its peculiar intonation, speaking to me personally in English. The voice has spoken slowly, but with quite beautiful cadences. It possessed an extraordinary dignity."

New Controversies

In his books *Towards the Stars* (1942) and *The Wisdom of the Gods* (1925), Bradley published many important accounts of sittings with Valiantine. On several occasions he heard Valiantine speak simultaneously with the voices. He listened to the voices of the controls of Valiantine in séances with other mediums and heard "Fedá," the control of Gladys Osborne Leonard, and "Cristo d'Angelo," who later associated himself with the **Marquis Centurione Scotto**, speak through Valiantine.

Including the 1927 period, Bradley conducted over a hundred experiments of which he deemed 95 percent successful.

This high percentage of success was undoubtedly partly due to the powerful direct voice mediumship which Bradley and his wife themselves developed after the first sittings with Valiantine in New York. But the physical manifestation was only part of the evidence. Bradley observed of Valiantine in his book . . . *And After* (1931),

“He is a man of instinctive good manners but it is essential to state that he is semi-illiterate. He possesses no scholastic education whatever, beyond the ordinary simplicities; he is ill-versed in general conversation and ideas. I mention these facts because many of the communications which have been made in the direct voice under his mediumship have been brilliant in their expressions and culture.”

On April 26, 1929, Valiantine arrived for the fourth time in England from America. He spent one day with Bradley and then left with the Bradleys for Berlin. The sittings were held in a Ms. von Dirksen's house. Bradley considered them comparatively poor in result. Some members of the Berlin Occult Society, for which the séances had been arranged, subsequently claimed imposture and supported their assertions by referring to Bradley's and Valiantine's refusal to permit strict control. These charges were published five months afterward by Dr. Kroner in the *Zeitschrift für Parapsychologie*. Kroner attended only three of the sittings. Two lady sitters made direct allegations of fraudulent movements on Valiantine's part. However, no definite proof of having caught Valiantine in fraud was brought forward.

In May 1929, Valiantine gave a series of séances at the house of the Marquis Centurione Scotto in Genoa. One of the sittings, held in the presence of psychical researcher **Ernesto Bozzano**, was rigorously controlled. Valiantine was fastened to his chair and an adhesive bandage secured over his mouth. The knots were sealed, the doors were locked.

The results were excellent. The enthusiasm, however, was soon marred by a charge made by Rossi and Scotto. Rossi claimed to have distinctly felt Valiantine in one of their sittings lean forward and speak into the trumpet. He also said that Castellani caught hold of Mrs. Bradley's hand which was touching the back of his (Castellani's) head. Both of them were furiously indignant and left immediately. Castellani later withdrew his allegation against Mrs. Bradley and Rossi also became wavering. (These allegations charged the Bradleys with being Valiantine's accomplices. Evidence that such was the case would be forthcoming.)

As Bradley pointed out there was a truly bizarre aspect in the situation:

“The Marquis Centurione Scotto, Mr. Rossi and Madame Rossi, unknown before to me or to Valiantine, visit me in England in 1927. The Marquis, to his astonishment, speaks to his [dead] son in Italian. The Marquis and Mrs. Rossi then develop voice mediumship entirely from, and because of, their meeting and initiation with Valiantine. Valiantine then, in 1929, visits them in Italy and is accused of being a fraud. The poet is right when he declares ‘It is a mad world.’”

In 1931, Valiantine was again invited to England. This visit ended on a tragic note. Bradley asked him to devote six evenings to experiments for psychic imprints (molds). Striking previous successes were recorded in the book *The Wisdom of the Gods*. Since then, famous people whom Bradley knew had died and their original left and right hand imprints were in the possession of palmistry authority **Noel Jaquin**. Scientifically, therefore, the experiments held potential promise. The claimed spirits of **Sir Arthur Conan Doyle**, Lord Dewar, and Sir Henry Segrave all apparently complied with Bradley's eager request, but the plastic substance used in the séances, unknown to Valiantine, was chemically prepared. A stain was found on Valiantine's elbow and expert examination disclosed that the spirit thumbprint of “Sir Arthur Conan Doyle” was exactly similar to the print of Valiantine's big toe on his right foot, a spirit thumbprint of “Lord Dewar” to that of Valiantine's left big toe, a spirit fingerprint of “Sir Henry Segrave” to the print of Valiantine's middle finger and another spirit impression to that of Valiantine's elbow.

antine's middle finger and another spirit impression to that of Valiantine's elbow.

Ex-Chief Detective Inspector Bell, the head of the fingerprint department at New Scotland Yard, declared that in a court of law the resemblance would be sufficient to hang a man charged with murder. According to Bradley, when Valiantine was confronted with this evidence, he broke down completely and sobbed. He would not, however, admit fraud. His only answer to questions was: “I cannot understand it.”

Bradley believed that the rapid accumulation of money and fame as a professional medium did not have a beneficial effect upon Valiantine's character. He found that he had progressively changed, becoming a conceited and arrogant man. Yet “his reason for attempting these imprint frauds will remain incomprehensible. He received no money from me, and for him to imagine that in the presence of imprint experts he could commit palpable fraud and escape detection was a sign of sheer lunacy.”

Besides Valiantine, his controls were also compromised, as on the night, just near the end of the sitting, when “Bert Everett” spoke in his usual shrill tones, announcing that an imprint had been made which was excellent. Mr. X., with whom Valiantine stayed during the visit, obtained the fingerprint of “Walter Stinson,” control of the American medium **Mina Crandon** (known as “Margery”). This print was identified by Noel Jaquin as identical to that of the middle finger of Valiantine's left hand.

After the exposure, Valiantine gave twelve séances to Dr. Vivian. The report stated that while two voices were speaking, Valiantine was simultaneously heard to draw the attention of the sitters to the two voices. Surgeon Admiral Nimmo had two sittings in daylight. The voice that he heard to come distinctly from within the trumpet gave intelligent and evidential communication. In the presence of a second doctor, the voices were heard again, speaking distinctly and intelligently. During the phenomena, the doctors kept Valiantine's face under acute observation but they did not discover any movement whatever on it.

The experiences of Whyment with the voice of “Confucius” came before the Society for Psychical Research in 1927. Whyment delivered a lecture, played the phonograph record of the voice, and submitted his account of twelve séances. No action was taken. Thereupon the records were the subject of a book by Whyment, published in 1931 under the title *Psychic Adventures in New York*. In *Proceedings* of the Society for Psychical Research (vol. 40, pt. 125), the report of Lord Charles Hope on his sittings in 1927 concluded: “I was disappointed at the lack of evidence for survival which the voices had given me. I was left uncertain whether Valiantine was a genuine medium or not.” (For other cases of imprints and molds, see **plastics**.)

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Valiente, Doreen (1922–1999)

Doreen Valiente, poetess and one of the founders of modern Wicca, was born on January 4, 1922, in London, England. During World War II (1939–45) she married a soldier who had been wounded fighting for the Free French and had been sent to England to recuperate from his wounds. Her rise out of obscurity began in 1952 when she was introduced to **Gerald B. Gardner**, who was in the process of creating a new Goddess-oriented religion that he called **Witchcraft**. Following her initiation into the Craft, she worked with Gardner to perfect the rit-

uals he had assembled. Among her most important contributions was a poetic piece called "The Charge to the Goddess." After four years with Gardner, she left to become the priestess of her own coven, and in 1962 authored her first book, a small volume describing the new Wicca religion. In 1964 she accepted a second Witchcraft initiation from Robert Cochrane.

Valiente worked quietly through the 1960s but became an object of controversy in the 1970s as Wicca emerged as a popular counterculture religion and various researchers began to explore the literary origins of the Pagan rituals. This controversy grew in the 1980s after Gardner's papers were sold to Ripley's Believe It or Not. The papers indicated that Gardner had not inherited the Witchcraft rituals, but had created them with the assistance of various people, especially Valiente.

Valiente began to emerge into her own in the 1970s when she wrote a set of popular books on Witchcraft, *An ABC of Witchcraft Past and Present* (1973), *Natural Magic* (1975), and *Witchcraft for Tomorrow* (1978). Then, as the controversy on Gardner heated up, and speculations concerning her own role in the development of the Gardnerian rituals were rife, she published her account of the story confirming much of what had been said about the discontinuity of Gardner's work with any folk survivals of the Craft from previous centuries. At the same time, she documented one of the major aspects of Gardner's story, that he had been initiated into Witchcraft in 1939 by a woman named Dorothy Clutterbuck. Some had speculated that Clutterbuck had never existed. Valiente tracked her birth and death records and found a copy of her will. All of this material was included in her most important book, *The Rebirth of Witchcraft* (1989). Besides being a significant contribution to modern religious history, the book established her place in the creation of modern Wicca.

During the last decade of her life, Valiente was widely acknowledged as a matriarch within the Wiccan community internationally though she lived quietly and made few public appearances. She died on September 1, 1999.

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Valkhoff, Marius (1905– ?)

Professor of Romance studies who investigated areas of parapsychology. He was born on January 7, 1905, at Zwolle, the Netherlands. He studied at the University of Amsterdam (D.Litt., 1931), taught at Amsterdam University for many years (1932–1950), and then moved to South Africa to become head of the Department of Romance Studies and a professor of French at the University of Witwatersrand, Johannesburg, South Africa. In South Africa he became chair of the South African Society for Psychical Research and published various articles on parapsychology in *Tijdschrift voor Parapsychologie* and various publications of the South African Society for Psychical Research. He experimented with **psychokinesis** and with drug-induced states related to **extrasensory perception**.

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Vallee, Jacques Francis (1939–)

French scientist and authority on **Unidentified Flying Objects**. He was born September 24, 1939, in Pontoise, France and attended the Sorbonne (B.S. mathematics, 1959), Lille University (M.S. astrophysics, 1961), and Northwestern University (Ph.D. computer science, 1967). He organized a computer company in northern California, and became a member of the editorial board of *Telecommunications Policy*.

While at Northwestern he became an associate of J. Allen Hynek and authored two important works in ufology, *Anatomy of a Phenomenon* (1965) and *Challenge to Science: The UFO Enigma* (1966). Vallee was quickly hailed as one of the most important theorists in the field and was said to be the original of the character "Lacombe" in Steven Spielberg's popular movie *Close Encounters of the Third Kind*.

Several years later, Vallee released *Passport to Magonia* (1969) in which he directed attention to the similarity of UFO reports to folklore. This volume was followed by others in the 1970s which tied some of his speculations concerning the non-physical nature of UFOs to political conspiracy theories and occultism. *The Invisible College* (1975) and *Messengers of Deceit* (1979) largely marginalized Vallee in the ufological community. There he remained through most of the 1980s, but he returned to the center with *Confrontations* (1990), an account of investigations of UFO-related deaths and various physical evidence cases.

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Vambéry, Arminius (1832–1913)

Hungarian historian and world traveler who may have communicated to author **Bram Stoker** the facts and legends concerning the real **Prince Dracula** (Vlad V), who supplied the inspiration for Stoker's famous occult thriller. Stoker and Vambéry met at the Beefsteak Club on April 30, 1890, after a performance of Henry Irving in the play *The Dead Heart*, and also two years later at Trinity College, Dublin, where Vambéry was presented with an honorary degree.

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Vampire

Russian *vampir*, South Russian *upuir*, probably from the root *pi*, to drain, with the prefix *va*, or *av*. A dead person who returns in spirit form from the grave for the purpose of sucking the blood of living persons, or a living sorcerer who takes a special form for destructive purpose. *Webster's International Dictio-*

nary defines a vampire as “a blood-sucking ghost or reanimated body of a dead person; a soul or re-animated body of a dead person believed to come from the grave and wander about by night sucking the blood of persons asleep, causing their death.”

The belief in vampires is an ancient one. It was found in ancient **India, Babylonia, Greece**, and for a time accepted by early Christians. The conception of the vampire was common among Slavonic peoples, especially in the Balkan countries and in Hungary, Bohemia, Moravia, and Silesia.

In these territories from 1730 to 1735, there was a claimed epidemic of vampirism, but it was by no means confined there. In Russia and the Ukraine it was believed that vampires were generally wizards or sorcerers, but in Bulgaria and Serbia it was thought that any corpse over which a cat or a dog jumped or over which a bird flew was liable to become a vampire. In Greece, a vampire was known as a *broncolata* or *bourkabakos*, which was identified with the Slavonic name for “werewolf,” *vl-kodlak*, or *vukodlak*. The vampire, too, was often supposed to steal the heart of his victim and to roast it over a slow fire, thus causing interminable amorous longings.

Marks of Vampirism

Vampirism is said to be epidemic in character: where one instance is discovered it is almost invariably followed by several others. It is believed that the victim of a vampire pines away and dies and becomes in turn a vampire after death, and so duly infects others.

After the disinterment of a suspected vampire, various well-known signs are looked for by experienced persons. Thus, if several holes about the breadth of a man's finger are observed in the soil above the grave, the vampire character of its occupant may be suspected. The corpse is usually found with wide-open eyes, ruddy, life-like complexion and lips, a general appearance of freshness, and shows no signs of corruption.

It may also be found that the hair and nails have grown as in life. On the throat, two small livid marks may be observed. The coffin is also very often full of blood, the body has a swollen and gorged appearance, and the shroud is frequently half-devoured. The blood contained in the veins of the corpse is found, on examination, to be in a fluid condition as in life, and the limbs are pliant and have none of the rigidity of death.

Examples of Vampirism

Many tales of vampirism have been recorded. Charles Ferdinand de Schertz, in his work *Magia Posthuma*, printed at Olmutz in 1706, related several stories of apparitions of this sort.

One, among others, was of a herdsman of the village of Blow near the town of Kadam in Bohemia, who visited several persons who all died within eight days.

At last, the inhabitants of Blow dug up the herdsman's body and fixed it in the ground with a stake driven through it. The man, even in this condition, laughed at the action of the people about him and told them they were very obliging to furnish him with a stick with which to defend himself.

The same night, he extricated himself from the stake, frightened several persons by appearing to them, and caused the deaths of many more individuals. He was then delivered into the hands of the hangman, who put him into a cart in order to burn him outside the town. As they went along, the carcass shrieked in the most hideous manner and moved as if it were alive, and upon being again run through with a stake, it gave a loud cry, and a great quantity of fresh blood issued from the wound. At last, the body was burned to ashes.

Augustine Calmet, in his *Dissertation on Vampires* appended to his *Dissertation upon the Apparitions of Angels, Demons, and Ghosts* (English translation, 1759), gave several instances of vampirism:

“It is now about fifteen years since a soldier, who was quartered in the house of a Haidamack peasant, upon the frontiers of Hungary, saw, as he was at the table with his landlord, a

stranger come in and sit down by them. The master of the house and the rest of the company were strangely terrified, but the soldier knew not what to make of it. The next day the peasant died, and, upon the soldier's enquiring into the meaning of it, he was told that it was his landlord's father who had been dead and buried above ten years that came and sat down at table, and gave his son notice of his death.

“The soldier soon propagated the story through his regiment, and by this means it reached the general officers, who commissioned the count de Cabrerias . . . to make an exact enquiry into the fact. The count, attended by several officers, a surgeon, and a notary, came to the house, and took the deposition of all the family, who unanimously swore that the spectre was the landlord's father, and that all the soldier had said was strictly true. The same was also attested by all the inhabitants of the village.

“In consequence of this the body of the spectre was dug up, and found to be in the same state as if it has been but just dead. . . . The count de Cabrerias ordered its head to be cut off, and the corpse to be buried again. He then proceeded to take depositions against other spectres of the same sort, and particularly against a man who had been dead above thirty years, and had made his appearance there several times in his own house at meal-time. At his first visit he had fastened upon the neck of his own brother, and sucked his blood; at his second, he had treated one of his children in the same manner; and the third time, he fastened upon a servant of the family, and all three died upon the spot.

“Upon this evidence, the count gave orders that he should be dug up, and being found, like the first, with his blood in a fluid state, as if he had been alive, a great nail was drove through his temples, and he was buried again. The count ordered a third to be burnt, who had been dead above sixteen years, and was found guilty of murdering two of his own children by sucking their blood.

“The gentleman who acquainted me with all these particulars, had them from the count de Cabrerias himself, at Fribourg in Brisgau, in the year 1730.”

Other cases alluded to by Calmet are as follows:

“In the part of Hungary . . . on the other side of the Tibiscus, . . . the people named *Heydukes* have a notion that there are dead persons, called by them *vampires*, which suck the blood of the living, so as to make them fall away visibly to skin and bones, while the carcasses themselves, like leeches, are filled with blood to such a degree that it comes out at all the apertures of their body. This notion has lately been confirmed by several facts.

“About five years ago, an Heyduke, named Arnold Paul, an inhabitant of Medreiga, was killed by a cart full of hay that fell upon him. About thirty days after his death, four persons died suddenly, with all the symptoms usually attending those who are killed by *vampires*. It was then remembered that this Arnold Paul had frequently told a story of his having been tormented by a Turkish *vampire*, in the neighbourhood of Cassova, upon the borders of Turkish Servia (for the notion is that those who have been passive *vampires* in their life-time become active ones after death; or, in other words, that those who have had their blood sucked become suckers in their turn) but that he had been cured by eating some of the earth upon the *vampire's* grave, and by rubbing himself with his blood. This precaution, however, did not hinder him from being guilty himself after his death; for, upon digging up his corpse forty days after his burial, he was found to have all the marks of an arch-vampire. His body was fresh and ruddy, his hair, beard, and nails were grown, and his veins were full of fluid blood, which ran from all parts of his body upon the shroud that he was buried in. The *hadnagy*, or bailiff of the village, who was present at the digging up of the corpse, and was very expert in the whole business of vampirism, ordered a sharp stake to be drove quite through the body of the deceased, and to let it pass through his heart, which is attended with a hideous cry from the carcass, as if it had been

alive. This ceremony being performed, they cut off the head, and burnt the body to ashes. After this, they proceeded in the same manner with the four other persons that died of vampirism, lest they also should be troublesome. But all these executions could not hinder this dreadful prodigy from appearing again last year, at the distance of five years from its first breaking out. In the space of three months, seventeen persons of different ages and sexes died of vampirism, some without any previous illness, and others after languishing two or three days. Among others, it was said, that a girl, named Stanoska, . . . went to bed in perfect health, but awoke in the middle of the night, trembling, and crying out that the son of the Heyduke Millo, who died about nine weeks before, had almost strangled her while she was asleep. From that time she fell into a languishing state, and died at three days' end. Her evidence against Millo's son was looked upon as a proof of his being a *vampire*, and, upon digging up his body, he was found to be such.

"At the consultation of the principal inhabitants of the place, . . . it was considered how it was possible that the plague of vampirism should break out afresh, after the precautions that had been taken some years before: and, at last, it was found out that the original offender, Arnold Paul, had not only destroyed the four persons mentioned above, but had killed several beasts, which the late *vampires*, and particularly the son of Millo, had fed upon. Upon this foundation a resolution was taken to dig up all the persons that had died within a certain time. Out of forty were found seventeen, with all the evident tokens of vampirism; and they had all stakes drove through their hearts, their heads cut off, their bodies burnt, and their ashes thrown into the river."

Methods of Extirpation

The commonest methods of extirpation of vampires are beheading the suspected corpse, taking out the heart, impaling the corpse with a white-thorn stake (in Russia an aspen), and burning it. Sometimes more than one or all of these precautions is taken.

Instances are on record where the graves of as many as thirty or forty persons have been disturbed during the course of an epidemic of suspected vampirism and their occupants impaled or beheaded.

Persons who dread the visits or attacks of a vampire sleep with a wreath made of garlic round the neck, as garlic is supposed to be especially obnoxious to the vampire.

When impaled, the vampire is usually said to emit a dreadful cry, but it has been pointed out that intestinal gas may be forced through the throat by the entry of the stake into the body, and that this may account for the sound.

The method of discovering a vampire's grave in Serbia was to place a virgin boy upon a coal-black stallion which had never served a mare and to mark the spot that the horse refused to pass. An officer quartered in Wallachia wrote to Calmet, giving him an instance of this method.

A Bulgarian belief was that a wizard or sorcerer may entrap a vampire by placing some food for which the vampire has a partiality in a bottle. When the vampire enters in the shape of fluff, the sorcerer can seal up the flask and throw it into the fire.

Scientific Views of Vampirism

The British custom of piercing a suicide's body with a stake would appear to be a remnant of the belief in vampirism. Such beliefs were also to be seen in the Polynesian *tui*, the Malayan *hantu penyardin* (a dog-headed water demon), and the *kephn* of the Karens, which devoured human souls.

The English anthropologist E. B. Tylor considered vampires to be "causes conceived in spiritual form to account for specific facts of wasting disease." The Russian folklorist Alexander N. Afansyev regarded them as thunder gods and spirits of the storm, who sleep during winter in cloud coffins and rise again in spring.

Calmet's difficulty in accepting vampires was that he could not understand how a spirit could leave its grave and return there with matter in the form of blood, leaving no evidence that the surface of the earth above the grave had been stirred. But this view might be combated by the theory of the precipitation of matter.

In modern times, it is easy to understand how individuals in an unrecognized condition of cataleptic trance might have been prematurely buried alive and upon regaining consciousness have struggled to escape their horrible plight. Their bodies would have exhibited many of the signs associated with vampires.

It is now also generally known that some individuals suffer from a morbid fascination with human blood, and it would have been easy in the past to associate such unnatural appetite with vampirism. The infamous Countess Elizabeth Bathory of Transylvania (d. 1614) was reputed to have murdered nearly 700 young women in the belief that their blood would keep her young.

No doubt the observed activities of the various types of vampire bats (*Desmodus Rufus*, *Didemus Yungi*, *Diphylla Caudata*, *Desmodus Rotunda*) in sucking blood from cattle and horses have helped to spread legends of vampires. The vampire bat drinks 20 ccs of blood per day and has been known to attack human beings. It also spreads rabies, thus enhancing stories of a vampire plague.

Psychic Theories of Vampires

Some individuals seem to have the ability to draw some kind of psychic energy from others. Every stage performer or public speaker is aware of the rapport which exists between performer and audience, and many have become expert at gaining confidence and power through some instinctive techniques of centralizing and transforming psychic or nervous energy.

The common experience of **out-of-the-body travel** or **astral projection** has sometimes been associated with visits to other individuals, as well as contacts with frightening **elementals** on the astral plane. Some occultists appear to have mastered techniques by which they can astrally project, and visit their victims while asleep and drain their vitality from them.

During the nineteenth century, the French Spiritualist **Z. J. Piérart** attempted to reconcile the theory of premature burial with astral projection by those who died after being buried alive. He wrote:

"Poor dead cataleptics, buried as if really dead in cold and dry spots where morbid causes are incapable of effecting the destruction of their bodies, the astral spirit enveloping itself with a fluidic ethereal body, is prompted to quit the precincts of its tomb and to exercise on living bodies acts peculiar to physical life, especially that of nutrition, the result of which, by a mysterious link between soul and body which spiritualistic science will some day explain, is forwarded to the material body lying still within the tomb, and the latter is thus helped to perpetuate its vital existence."

Adolphe d'Assier, in his book *Posthumous Humanity* (1887), admitted that the body of the vampire may be dead but the spirit earthbound and obsessed with the idea that the physical body must be saved from dissolution. Consequently the dense astral body feeds on human victims and, by some mysterious process, conveys the blood into the tomb.

Both speculations furnish explanations of the attestation of numerous ancient chronicles that fresh blood was found in the exhumed and uncorrupted body of dead people suspected of vampirism.

Following the occult boom of the 1950s, **Bram Stoker's** powerful but much neglected masterpiece *Dracula* was taken up again, examined by critics and found to be as full of vitality as during Stoker's own lifetime. Almost by contagion, it has generated a plethora of horror movies, plays, and other vampire thrillers.

In Britain, the **Dracula Society**, with its general interest in Gothic themes, pioneered tourist expeditions to Transylvania, and in Stoker's Ireland, a Bram Stoker Society was founded to honor a much neglected Irishman. Through the 1980s and 1990s, the most active organization was the Count Dracula Fan Club, headquartered in New York City. However, in 1999, the club announced its closing.

Much of the interest in vampires has also been carried by fan clubs that have grown out of television series. "Dark Shadows" fandom, from the 1960s, had retained its vitality for over 30 years and still attracts 400-600 members to its annual meeting. Another set of fan clubs sprung up from "Forever Knight," the series featuring a vampire policeman from Toronto. As the century ended, vampire fandom received an unexpected boost from the successful series, "Buffy the Vampire Slayer."

In the 1990s, interest in vampires shifted largely to the Internet where thousands of sites cover all aspects of the vampire world. Over 2000 sites alone were devoted just to the "Buffy the Vampire Slayer" show in 1999. *Vampire Junction*, formerly a fan magazine, was one of the first to make the transition to the Internet and emerged as one of the most complete guides to vampires. (See also **Dracula**; **Magia Posthuma**; **Monsters**)

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Vampire Information Exchange

Vampire interest group founded by Eric Held and Dorothy Nixon in 1978. In 1979 they began a newsletter which Held has continued over the years as Nixon moved on to other interests. Held has also published an annual Calendar of Vampire Events and a bibliography of vampire books for its members. For information on membership, write to Eric Held, Dir., P.O. Box 290328, Brooklyn, NY 11229-0328.

Sources:

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The Vampire Journal

Former publication devoted to the subject of **vampires** that served as the organ of the now defunct Dracula and Company, a vampire interest group headquartered in the New Orleans suburb of Metairie, Louisiana.

Vampire Quarterly (Magazine)

Magazine devoted to the subject of **vampires** formerly published from Toms River, New Jersey.

Vampire Studies

Founded in Chicago in 1977 as the Vampire Studies Society by Martin V. Riccardo, the organization was the first vampire fan club to use the word “vampire” in its name (there had previously been several organizations built around Dracula). For several years the society published a *Journal of Vampirism*. The word “society” was dropped in 1990 and Vampire Studies now exists as a correspondence network and information clearinghouse for people interested in all aspects of vampire lore. Those interested may contact Riccardo at P.O. Box 151, Berwyn, IL 60402-0151.

Sources:

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Van Bruhesen, Peter (d. 1571)

A Dutch doctor and astrologer who died at Bruges. He published in that town in 1550 a *Grand and Perpetual Almanack* in which he scrupulously indicated by the tenets of judicial **astrology** the correct days for bathing, shaving, haircutting, and so forth. The work caused offense to a certain magistrate of Bruges, a barber by profession, with the result that there appeared against Bruhesen’s volume another *Grand and Perpetual Almanack*, with the flippant subtitle *a scourge for empirics and charlatans*. This squib was published by a rival doctor François Rapaert, but Peter Haschaerts, a surgeon and protagonist of astrological science, warmly defended Bruhesen in his *Astrological Buckler*.

Van Busschbach, J(ohan) G(eorge) (1896–1974)

Dutch Inspector of Schools who was winner of the first McDougall Award for Distinguished Research in Parapsychology for his work in investigating ESP between teachers and pupils in American schools. Van Busschbach was born July 3, 1896, in Amsterdam. He was a primary school teacher (1916–21), teacher in psychology (1927–39), director of training school for teachers (1940–49), and inspector of schools, Amsterdam, (1944–61). He was a charter member of the **Parapsychological Association**, a council member of the Parapsychologisch Onderzoek (Amsterdam Foundation for Parapsychological Studies), and a member of the Studievereniging voor Psychical Research (Netherlands Society for Parapsychology).

Sources:

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Van de Castle, Robert L(eon) (1927–)

Clinical psychologist and parapsychologist. He was born on November 16, 1927, at Rochester, New York, and studied at Syracuse University (B.A., 1951), the University of Missouri (M.A., 1953), and the University of North Carolina (Ph.D., 1959). While in North Carolina he was a research associate at the Parapsychology Laboratory at Duke University (1954–55). Following graduation in 1959 he joined the faculty in psychology at the University of Denver where he remained until he became the director of the Sleep and Dream Laboratory at the University of Virginia in 1967. He is now a psychologist at the Blue Ridge Hospital in Charlottesville, Virginia.

While in Denver he did research with members of the Cuna tribe as part of research on whether people from a non-technological society would score significantly on **ESP** tests. He went on to conduct dream research with Calvin Itall at the Institute of Dream Research in Miami, publishing a joint work *The Content Analysis of Dreams* (1966). He also studied personality correlates in extrasensory perception and **psychokinesis**, and conducted experiments relating psychological tests to extrasensory ability, on grants from the Parapsychology Foundation.

He was a charter member of the **Parapsychological Association**, since 1969 a council member, and was elected its president in 1970.

Sources:

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Vandermeulen Spirit Indicator

One of various devices invented to facilitate communication with spirits through mechanical means. It consisted of two glass prisms—one plain, the other resinous—fixed face-to-face on a board. Between them hung a very light triangle of wire. The prisms were connected to the positive and negative poles of a dry bell battery.

If the hanging triangle swung out and touched the positive wire, the circuit was closed and the bell rang. The spirits were expected to generate electricity in the prisms. If this was done, the hanging triangle wired to the negative pole would be repelled by the negative prism and attracted to the positive wire. The bell would ring, which was taken as an indication that a spirit desired to communicate, and the observers would rush to the **ouija board** to obtain the message.

The young inventor died in 1930 before his apparatus could be tested properly, but it was revived by a Mr. Rutot, a Belgian professor and a member of the Royal Academy of Sciences. Rutot claimed that by means of the apparatus he had been able to contact the dead inventor. The apparatus, which came to be known as **Rutot’s Spirit Indicator**, was described in *Revue Métapsychique* (May–June, 1930, p. 256), and Rutot’s own experiences were published in the *Bulletin du Conseil de Recherches Métapsychiques de Belgique* (July 1930). An English-language de-

scription of the apparatus, with detailed instructions for construction, was published by Robert J. Strong in his book *Spiritual Engineering* (1931).

For a detailed report of tests, with photographs, see the chapter “Rutot’s Triangles” in *Laboratory Investigations into Psychic Phenomena* by Hereward Carrington (n.d.). It was not possible for Carrington to confirm the “instrumental communication with the dead” claimed by Rutot. Mechanical faults were not ruled out, and it was suggested that Rutot’s claimed results may have been due to experimenters with mediumistic or telekinetic powers. (See also **electronic voice phenomenon**)

Van Eeden, Frederik (1860–1932)

Dutch physician, author, and poet, who was also actively interested in psychiatry and psychical research and was acquainted with **Frederic William Henry Myers**. He conducted important research with the non-professional British medium **Rosina Thompson** and also made valuable contributions to the study of dreams. He coined the term “**lucid dreams**” to denote dreams in which the sleeper is aware of dreaming, i.e., some degree of waking consciousness persists in the dream state, often a preliminary to **out-of-the-body** (OOB) experiences. He appears to have had some OOB experience himself, since he described it in one of his novels (*The Bride of Dreams*, 1918). He also obtained **cross-correspondences** between his own dreams and the trance utterances of “Nelly,” Thompson’s control, while Van Eeden was in Holland and Thompson in England.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Van Eeden, Frederik. “A Study of Dreams.” *Proceedings of the Society for Psychical Research* 26 (1913).

Vanga

The unenrolled members of the Ndembo secret society of the Lower Congo. (See **Ndembo**)

Van Gelder Kunz, Dora (1904–1999)

American psychic and leader in the **Theosophical Society**. She was born on April 28, 1904, in Java, where she grew up on her father’s sugar plantation. Here she saw and communed with **fairies**, unaware that this was a special psychic faculty. At the age of eleven, she left Java for Australia, where she studied with an Anglican priest who also possessed unusual psychic abilities. At the age of twenty-two, she married an American and moved to the United States, where she became president of a corporation concerned with teaching materials, while her husband became head of an educational foundation.

Van Gelder had never been a professional paid medium nor publicized her psychic abilities but instead worked unobtrusively with physicians on difficult cases for diagnostic and healing purposes. She showed a natural ability to see the psychic energy patterns in human beings and their relationship to conditions of health and disease. She also claimed the unusual ability of being able to predict specific illness, sometimes as early as eight months in advance.

She said she never lost her ability to commune with fairy life. When she was a young woman she wrote about her fairy experiences. This early manuscript was revised and published as *The Real World of Fairies* (1977). She stated that fairy life is still apparent, but becoming less evident with the growing pollution of cities and urban life. She even reported seeing fairies in Central Park, New York.

Van Gelder Kunz died on August 25, 1999.

Sources:

Van Gelder, Dora. *The Real World of Fairies*. Wheaton, Ill.: Theosophical Publishing House, 1977.

Van Helmont, Jean Baptiste (1577–1644)

Belgian physician, chemist, and physiologist, whose research was associated with occult theories. He was born to an aristocratic family in Brussels. Studying at Louvain, he attained early distinction in mathematics, lecturing on physics at the age of 17. Before he was 22, he had read Hippocrates and the Greek and Arabian authors, had become eminent in the doctrines of Aristotle and Galen, and had practiced medicine, according to Vopiscus and Plempius.

In the year 1599, he received his Ph.D. in medicine. After this, he spent some years in the practice of medicine, but meeting a follower of **Paracelsus**, he became interested in the theories of chemical medicine to such a degree that he retired to the castle of Vilvorde, near Brussels, to spend the rest of his life in the study of experimental chemistry, on which he wrote various treatises, becoming famous throughout Europe for his scientific knowledge.

He revolutionized medicine as known in his day, turning aside from the theories of Galen and the Arabs, and creating an epoch in the history of physiology, being the first to recognize the functions of the stomach and its relation to the other organs of the body.

Van Helmont’s many and varied experiments led him to deal with aerial fluids, to which he gave the name of gas—carbonic acid gas being his discovery—and it is said that without him the chemistry of steel in all probability would have been unknown to science.

Van Helmont is remembered as an alchemist more than a scientist. **Alchemy**, with its visions of the **elixir of life** and the **philosophers’ stone**, presented itself to him as another field of experiment and research. Although he never pretended to the art of making the transmuting powder, he testified his belief in the **transmutation** of metals, claiming to have seen the experiment performed many times.

Among other things he became a firm believer in mineral and human magnetism, anticipating **Franz Anton Mesmer** in almost the very terms of the later exponent of the theory, and basing his argument on the observed sympathy or antagonism that seems to spontaneously arise between individuals and the influence exerted by a firm will over a weak imagination.

In 1609, he retired to Vilvorde, near Brussels, and devoted himself to medical practice and chemical experiments. He declined to leave his retirement, although his fame brought him flattering invitations and offers from the Emperor and the Elector Palatine. Almost unknown to his neighbors, he attended anyone stricken by illness without accepting any fees for his services.

His published writings included: *De Magnetica Vulnerum naturali et Legitima Curatione* (1621), *De aquis Leondiensibus medicatis* (1624), *Opuscula Medica inaudita* (1641), and *Febrium doctrina maudita* (1642). Some of these were translated into Dutch, French, and German. English translations of his tracts include: *A Ternary of Paradoxes; The Magnetick Cure of Wounds, The Nativity of Tartar in Wine, The Image of God in Man* (1650), and *Deliramenta Catarrihi: or the Incongruities, Impossibilities and Absurdities couched under the vulgar opinion of Defluxions* (1650).

He died December 30, 1644.

Van Hoof, Mary Ann (1909–1984)

Mary Ann Van Hoof, who reported **apparitions of the Virgin Mary** at **Necedah**, Wisconsin, for a quarter of a century beginning in 1949, was born Mary Ann Bieder on July 31, 1909, in Philadelphia, Pennsylvania. She grew up in Kenosha County, Wisconsin, in a German-speaking family and attended

school only through the eighth grade. As a young woman she married Godfried Van Hoof, and together they had eight children. They moved to Necedah, Wisconsin, in 1942.

Van Hoof had her initial brief apparition of the Virgin on November 12, 1949, which happened to be the anniversary of the last apparition of a set of appearances by the Virgin that had occurred the previous year in Lipa, Philippines. The following spring, beginning on April 7 (Good Friday), Van Hoof experienced a set of apparitions that called for a large shrine to be established for Marian devotion. Subsequent apparitions occurred on May 28 (Pentecost Sunday), May 29 and 30, and June 6 (Trinity Sunday). By the time of the June apparition, many had heard of Van Hoof seeing the Virgin, and a large crowd gathered. With the announcement that Mary would return on August 15 (marked by Roman Catholics as the feast day of the Assumption of Mary into heaven) and October 1 (the feast day honoring the rosary), the story became news and articles began to appear in newspapers throughout the Midwest.

In the meantime, the local Roman Catholic priest became aware of the apparitions and sent an initial report to his bishop in La Crosse, Wisconsin. The bishop issued an initial statement decrying any sensationalism associated with the apparitions and launched a study of Van Hoof's claims. Van Hoof believed the apparition told her the American Catholics must rededicate themselves to prayer and piety, or the Korean War would be the beginning of the end for America. She also indicated that the Soviets would invade the United States and Alaska would be "the first stepping stone." Prior to the August apparition, the diocesan paper called them into question. In spite of many bishops discouraging the faithful from attending, crowds estimated in the tens of thousands were present for the last two apparitions of 1950. Over the next few years the apparitions continued, and not only did people travel long distances to be present, but several hundred relocated their residence to Necedah. An organization emerged and the shrine that began at the location of the apparitions grew into a set of related shrines.

In 1955 the bishop gave a more definitive ruling. He suggested that Van Hoof's claims to supernatural visitation were false and prohibited all religious worship at the shrine, now named after Mary's appearance as the Shrine of Our Lady of the Holy Rosary, Mediatrix of Peace. Van Hoof and her supporters were disappointed but continued in hope of a reversal of the ruling. Reminiscent of the apparition of **Catherine Labouré** in 1830, in 1957 Van Hoof was shown the design of a medal for the unity of church, home, and school, which was later struck and distributed.

Finally, in 1975, the bishop of La Crosse placed Van Hoof and her followers under an interdict, one step short of excommunication. They were denied access to all sacraments except confession. The interdict did not stop work at the shrine. Two years later Van Hoof announced plans to build a large sanctuary on her property, which she had inherited when her husband died in 1960.

In 1979, the final break with the Roman Catholic Church came as Van Hoof developed a relationship with Edward Michael Stehlik, the archbishop of a small independent church, the American National Catholic Church. She also pushed ahead with plans to build a home for infants and organized an order of nuns. Stehlik consecrated the shrine, which had grown into a sizable place of pilgrimage, but two years later Stehlik left the shrine. He denounced Van Hoof as a fraud and returned to the Roman Catholic Church. The scandal accompanying Stehlik's departure hurt Van Hoof, but did not affect many who had come to support her apparitions. Her visions of the Virgin continued, the work of the shrine grew, and several books appeared with texts of the apparitions and accounts of Van Hoof by her supporters.

In 1978, Van Hoof married Raymond Hirt. By this time, a pattern of pilgrimages to the shrine on the anniversaries of the 1950 apparitions had been established. Van Hoof died on

March 18, 1984. She was buried at the shrine her visions inspired.

Sources:

Revelations and Messages as Given to Mary Ann Van Hoof. 2 vols. Necedah, Wis.: For My God and My Country, Inc., 1971, 1978.

Swan, Henry. *My Work at Necedah*. 4 vols. Necedah, Wis.: For My God and My Country, Inc., 1959.

Van Peursen, C(ornelis) A(nthonie) (1920–)

Dutch professor of philosophy who has written on parapsychology. He was born July 8, 1920, at Rotterdam, Netherlands. His educational career was interrupted by World War II but he completed his doctorate in 1948 at the University of Leiden. After several years with the Netherlands Committee for the United Nations Educational, Scientific, and Cultural Organization (UNESCO) (1948–50), he taught successively at the University of Utrecht (1950–53), the University of Groningen (1953–60), and, since 1960, at the University of Leiden. He has shown an interest in physical research and was a member of the editorial board of a Dutch parapsychology journal.

Sources:

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———. "Parapsychologie en Wijsgerige Bezinning" (Parapsychology and philosophical reflection). *Tijdschrift voor Parapsychologie* 1–3 (1959).

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Van Praagh, James (ca. 1960–)

James Van Praagh, a Spiritualist **medium** and author of two best-selling books on his experiences with psychic reality, was born into a Catholic family in Bayside, New York, around 1960. As a youth he attended Sacred Heart School. Responding to his mother's wish that he become a priest, he entered a junior seminary, Eymard Preparatory School in Hyde Park, New York. He stayed only one year, having concluded that neither the priesthood nor the Roman Catholic Church were for him. He completed his high school years in a public school.

As a child, Van Praagh had a variety of psychic experiences. One in particular stood out. At the age of eight, he had a vision of a giant hand above his bed one evening. He interpreted it as the Hand of God and from that time forward his belief in God never wavered. Also, on the first anniversary of singer Janis Joplin's death he tried to contact her. Sitting before a candle, he called her spirit to manifest and immediately afterward the flame bent in a most unusual manner.

In 1978 Van Praagh left New York to attend San Francisco State University, where he majored in broadcasting. He hoped for a career in Hollywood as a screenwriter. Following his graduation in 1982, he moved to Los Angeles and took a menial job as he began working his way up. A colleague at his workplace invited him to visit Spiritualist medium Brian Hurst, who told him that one day he would also be a medium. He was intrigued enough with the prediction that he began to pick up books on psychic development and find ways to hone his skills. Within a year he was regularly receiving calls from friends and acquaintances asking him for advice.

Within a short time, he was spending so much of his time doing readings for people who valued his talents that he was forced to make a choice to either drop his spiritual work or his

plans for a Hollywood career. He chose to continue with his spirit contact and soon emerged as a Spiritualist medium. Over the years he gave private readings, conducted many development classes, and traveled frequently. He founded Spiritual Horizons in Los Angeles to coordinate his activities.

In 1997, Van Praagh took a step upward with the publication of his first book, *Talking to Heaven*. The book became a best-seller and he became a public personality as a result of the subsequent radio and television appearances. It was followed by a sequel, *Reaching to Heaven* (1999), which also became a best-seller. Both books recount some of his more successful experiences of spirit contact, discuss the view of the universe they suggest, and offer means for individuals to develop their own **clairvoyance** and mediumistic abilities.

Sources:

Van Praagh, James. *Reaching to Heaven: A Spiritual Journey through Life and Death*. New York: E. P. Dutton, 1999.

———. *Talking to Heaven: A Medium's Message on Life After Death*. New York: E. P. Dutton, 1997.

Van Tassel, George W. (1910–1978)

Early **flying saucer** contactee and author of the pioneering flying saucer volume *I Rode in a Flying Saucer* (1952). As people responded to his claims of extraterrestrial contact and other **contactees** emerged, Van Tassel organized the **Giant Rock Space Convention**, held annually at Giant Rock Airport, near Yucca Valley, California. Van Tassel was proprietor of the airport and had some background in aeronautics.

Van Tassel was born on March 11, 1910, in Jefferson, Ohio. He went into aviation as a young man and worked for both Howard Hughes and Lockheed. He moved to the desert in 1947 where he opened a restaurant, an airport, and a dude ranch. In 1952 he began to receive psychic messages from extraterrestrials, primarily from a group of people who made up what was called the Ashtar Command. The Ashtar Command operated very much like the **Masters** of theosophical traditions, but were seen as authorities in this solar system.

Over the years Van Tassel claimed to have continued contact with the Ashtar Command telepathically. He often went into a trance in his circle of friends and communicated messages allegedly from **UFO** entities. Such communications were published in his journal, *Proceedings of the College of Universal Wisdom*, and became the basis for future books.

He constructed a round domed building called an "Integraton" at Giant Rock, based on instructions from his outer space contacts. The Integraton was designed to assist the development of antigravity and time travel. The Integraton was never finished.

Van Tassel also published *Into this World and Out Again; a modern proof of the origin of humanity and its retrogression from the original creation of man. Verified by the Holy Bible. Revelations received through thought communication* (1956).

Van Tassel died February 9, 1978, after a sudden heart attack. The work of completing the Integraton was continued by an associate designated as successor by Van Tassel in 1977 and the building was later purchased by the Christology Church, P.O. Box 4648, San Diego, CA 92104. The work of his **College of Universal Wisdom** was continued by Van Tassel's widow, Doris Van Tassell.

Sources:

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———. *I Rode in a Flying Saucer*. Los Angeles: New Age Publishing, 1952.

Van Vuurde, Wilhelm (1909– ?)

Wilhelm van Vuurde, a famous subject of parapsychological research, was born and grew up in the Netherlands. As a young man he attempted to escape the coming war by migrating to South Africa, but wound up a prisoner of the Japanese. While a prisoner he suffered from extreme malnutrition and lost some of his sight. After the war he settled in South Africa.

Van Vuurde believed he had a talent for waking himself at any unknown and randomly chosen times. He developed an experiment to test himself using two clocks, one of which would be set before he went to sleep at an unknown position and the other set to run but with a string that could be pulled to stop the clock upon awakening. The next morning the two clocks could be checked to see if the times coincided. He tested himself over 200 times between 1951 and 1954 and published a report on his effort in 1956. As a result of his claim, A. E. H. Bleksley of the **South African Society for Psychical Research** conducted a series of experiments between 1959 and 1967, which produced a spectacular level of positive results. During the 1980s van Vuurde moved back to the Netherlands and has most recently been involved in a new set of experiments with Jeff C. Jacobs of the Synchronicity Research Unit. Van Vuurde has thus emerged as one of a very few subjects who have been able consistently to produce positive results over a long period of time in repeated experiments.

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Vardøgr

A psychic **double** or forerunner that appears in advance to announce the arrival of an individual. Sometimes it may manifest simply as familiar sounds associated with the individual concerned. Occasionally it may appear to the individual himself or herself, as in the celebrated experience of the great German poet **Johann Goethe**, who met his double on the road to Drusenheim dressed in a garment which Goethe was to wear by accident eight years later on the same route. Little has been published on the curious phenomenon of the vardøgr apart from an article in 1917 by Wiers Jensen, editor of the *Norwegian Journal of Psychical Research*.

Varley, Cromwell Fleetwood (1828–1883)

Renowned Spiritualist and consulting electrician of the Atlantic Telegraph Company and the Electric and International Telegraph Company. He was born at Kentish Town, London, April 6, 1828, and named after two of his ancestors, Oliver Cromwell and General Fleetwood. He was educated in South London, and went on to study telegraphy, joining the Electric and International Telegraph Company in 1846.

He was first attracted to **Spiritualism** in 1850. He investigated the hypothesis that table rapping was the result of an electric force and demonstrated that this hypothesis was altogether unfounded. In later years, he had many curious psychic experiences, discovered that he possessed mesmeric healing power, and effected cures on his wife. She in turn had clairvoyant **visions** and spells of **trance** in which she foretold the exact course of her illness. After the birth of a son, Varley was one night

aroused by three tremendous **raps**. He felt impelled to go into his wife's room, where he found the nurse intoxicated and his wife rigid and in a cataleptic state.

He later made the acquaintance of the famous medium **Daniel Dunglas Home**. Narrating his experiences before the committee of the **London Dialectical Society** in 1869, he concluded:

"Still, I was too astonished to be able to feel satisfied. Fortunately, when I got home, a circumstance occurred which got rid of the element of doubt. While alone in the drawing room, thinking intently on what I had witnessed, there were raps. The next morning I received a letter from Mr. Home, in which he said 'When alone in your room last night you heard sounds. I am so pleased.' He stated the spirits had told him they followed me, and were enabled to produce sounds. I have the letter in my possession now, to show that imagination had nothing to do with the matter."

Varley gave account of other personal occurrences. In the winter of 1864, at Beckenham Kent, he was awakened during the night by raps. His wife was lying by his side in trance and he saw the transparent phantom of a man in military dress in the air. He asked him, through the voice of his wife, to deliver a message to his brother in Birmingham.

Varley also had other curious experiences. In a dream state, he saw and heard the **double** of his sister-in-law. Next morning she confirmed everything by narrating her own dream experience. At another time, having accidentally chloroformed himself, he had vivid **out-of-the-body** experiences which were similarly confirmed by his wife. In 1860, at Halifax, his double, anxious to wake his physical self, made him dream of a bomb explosion; when the shock woke him he found the scene outside his window exactly corresponding to what his double saw.

In New York, he made the acquaintance of several mediums and conducted experiments in the home of C. F. Livermore, the banker, with the famous medium Kate Fox of the **Fox Sisters**. His efforts to find the laws that govern the physical phenomena of Spiritualism were fruitless. He began to suspect that powers other than electricity and magnetism were at work. On the basis of his varied experiences he was led to believe "that we are not our bodies; that when we die we exist just as much as before, and that under certain conditions we are able to hold communications with those on earth; but I also believe that many of the phenomena are often caused by the spirits of those whose bodies are present."

When **Sir William Crookes** started his famous investigation into the phenomena of Spiritualism, Varley assisted him in devising means of electric control. For his outspoken stand he was subject to abuse from the skeptical W. B. Carpenter who, in the October 1871 *Quarterly Review*, assured readers that there were grave doubts of his scientific ability and that these misgivings of the learned world had kept Varley out of the Royal Society. At the time of this attack, Varley had been a fellow of the Royal Society for more than three months.

In addition to his researches in Spiritualism, Varley was renowned for his important part in the successful laying of the first Atlantic cable. He died at Bexley Heath, Kent, September 2, 1883.

Varma, Devendra P. (1923–1994)

Leading authority on the Gothic novel and author and editor of over two hundred books on the subject. Dr. Varma was born on October 17, 1923, in northeastern India, on the borders of the Himalayan Mountains. He has been a professor of English in Katmandu, Nepal, and also taught at the University of Damascus in Syria and in Cairo. For many years he taught English at Dalhousie University in Halifax, Nova Scotia, specializing in the Gothic romance.

He had taken a particular interest in the study of the **vampire** and discussed the subject in his introduction to the three-volume reprint of *Varney the Vampire* by James Malcolm Rymer

(often mistakenly attributed to Thomas Prest), a mid-nineteenth-century vampire novel. In 1973, he traveled to Castle Dracula in Transylvania to investigate the background of Bram Stoker's famous novel *Dracula*, first published in 1897.

Varma had kept in close touch with such Hollywood directors of horror movies as Curtis Harrington, Frank Cunningham, Walter Doughty, and Forrest Ackermann and was friends with such actors as Christopher Lee and Vincent Price. He edited the seven volumes of the "horrid novels" mentioned in Jane Austen's *Northanger Abbey*, the Gothic Studies and Dissertations Series in 36 volumes, and three series of *Gothic Novels* reprinted by Arno Press (including *The Complete Works of Sheridan LeFanu*) in 52 volumes. In 1977, he was awarded the Queen's Silver Jubilee Medal in Britain for his contributions to education and the arts.

Vsarma died in 1994.

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Vasiliev, Leonid Leonidovich (1891–1966)

Soviet physiologist and parapsychologist. Born in Russia, he graduated from Petersburg University in 1914. He was a teacher of biological sciences at Ufa, Bashkir (1914–21), head of the Physiology Department, Bekhterev Brain Institute, Leningrad (1921–38), and a professor of physiology at Leningrad University from 1943 onward. Vasiliev pioneered parapsychology in the Soviet Union, and helped to establish the first parapsychology laboratory at Leningrad (now St. Petersburg). His work is both contemporaneous with and of equal quality as that of **J. B. Rhine**. He began by attempting to replicate some of the experiments of Pierre Janet, the nineteenth-century French psychologist. His spectacular success gave parapsychology some recognition in the highly politicized atmosphere of Stalinist Russia. He first developed a "politically correct" hypothesis of the material basis of telepathy, but his experiments to establish his theory proved quite the opposite. Financial support was withdrawn and Vasiliev's work was not published until the 1960s, after Stalin's death.

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Vassago

According to the *Lemegeton* (Book of the Spirits), a famous work attributed to King Solomon, Vassago was one of the sev-

enty-two spirits to be conjured up by magical evocation. Vassago is described as a prince in the hierarchy of genii, favored by those who would know the unknown; he could tell of the future and find anything lost or stolen. As with other princes among the spirits, Vassago could be conjured into a mystical triangle, but kings and emperors among the spirits could be conjured into a magical crystal. (See also **crystal gazing**)

Vasse, Christine M(aria) Piot (1922–)

Teacher who has written on parapsychology. Born December 8, 1922, in Salouel, France, Vasse received her college degree (B.A.) in 1941 and was a charter member of the **Parapsychological Association**.

She experimented in extrasensory perception with children, and studied teacher-student relationships in these tests. She collaborated with her husband on experiments involving dice placement and also plant growth. She is co-author of various articles with her husband **Paul M. Vasse**, and translator of French the *Handbook of Tests in Parapsychology* by **Betty Humphrey Nicols**.

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Vasse, Paul M(arie) (1910– ?)

Physician who experimented in areas of parapsychology. He was born February 17, 1910, at Amiens, France, studied at the University of Paris (B.A., 1928; M.D., 1936), and was a charter member of the **Parapsychological Association** and the *Ordre des Médecins*. In collaboration with his wife, **Christine M. Vasse**, Vasse conducted experiments in dice placement and in the growth of plants and lectured on his results at the Institut Métapsychique.

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"Vates"

One of the spirit controls of **William Stainton Moses**. "Vates" was an assistant to the control "**Imperator**," said to have been the prophet Daniel.

Vaughan, Alan (1936–)

Author, editor, and psychic who has written widely on psychical and parapsychological topics. He was born on December 28, 1936, in Akron, Ohio, and studied at the University of Akron (A.B., 1958), Rutgers University (1958–59), the New School for Social Research (1966–67), and the University of Freiburg (1967–68). He held several editing jobs before going to work for *Psychic* magazine (later *New Realities*) in 1969. He was the editor of *Psychic* for five years (1972–77). From 1978 onward he was president of New Ways of Consciousness Foun-

ation, San Francisco. He also started a Los Angeles-based computer software company called Mind Technology Systems.

Vaughan has worked in parapsychology, especially with the Dream Laboratory at Maimonides Hospital, and he is an associate member of the **Parapsychological Association**. He is also a psychic, having begun his development in Europe in the 1960s. In 1983 he began channelling an entity named "Li Sung" who claimed to be an ancient Chinese healer and herbalist. Vaughan reflected upon his unusual dual life:

"The transition from a skeptical science textbook editor to a parapsychologist and practicing psychic was a painful one. I had to give up the cherished idea of traditional science to discover the more important underlying realities of consciousness and its psychic effects. The research leading to *Patterns of Prophecy* opened up my own prophetic talent, and enabled me to teach others how to develop their latent psi gifts. . . . Each of us has a unique consciousness and a unique task in life. We also have unique problems to solve. But only *our* consciousness has the answers to *our* problems. Your inner self has the wisdom of the universe locked up within it. By finding the key to unlock that wisdom, you will enrich your life."

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Vaughan, Diana

The mythical figure in a famous nineteenth-century occult hoax initiated by **Leo Taxil**, pseudonym of **Gabriel Jogand-Pagés**, a French journalist. From 1885 to 1886, Taxil published a sensational story that one branch of **Freemasonry** was following a form of **devil-worship** called Palladianism, of which Diana Vaughan was the High Priestess. Allegedly, she was the descendent of the seventeenth-century alchemist **Thomas Vaughan**.

These revelations synchronized with Roman Catholic opposition to Freemasonry (based upon their support of democratic trends in nineteenth-century Europe) and were profitable for Taxil. Diana Vaughan was supposed to have repented to her Satanist background and embraced the Catholic Church. Her memoirs were read with satisfaction by the pope himself.

An announcement appeared that she would appear at a press conference on Easter Monday 1897. Instead, Taxil appeared and calmly revealed his hoax, stating that he was merely anxious to see how far he could dupe the church. News of this deception was badly received, for the plot had lasted three or four years, and Taxil had to be smuggled away under police protection. In Britain, the hoax was exposed by occult scholar **Arthur Edward Waite** in his book *Devil Worship in France* (1896).

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Vaughan, Thomas (1622–1666)

British alchemist and poet, who wrote under the pseudonym **Eugenius Philalethes**. He was born April 17, 1622, at Newton, Breconshire, the younger twin brother of poet Henry Vaughan. He matriculated at Oxford and entered Jesus College, Oxford University, becoming a fellow of his college. In 1640, at the age of eighteen, he received the living [i.e., the income as parish priest] of St. Bridget's [Church of England], Breconshire, and on February 18, 1642, the B.A. degree. He was a royalist during the Civil War and in 1658 was accused of "drunkenness, swearing, and incontinency, being no preacher," and deprived of the living of St. Bridget's. However, this may have been no more than high spirits. He became a devoted student of chemistry, following his research both in Oxford and London, under the patronage of Sir Robert Murray. He died February 27, 1666, at the rectory of Albury, Oxfordshire, allegedly from inhalation of fumes of mercury, upon which he was experimenting.

Vaughan was an ardent follower of **Cornelius Agrippa**, to whom, as he stated, "he acknowledged that, next to God, he owed all that he had." He claimed to be a philosopher of nature rather than a vulgar alchemist. In one of his manuscripts he recorded strange dreams of premonitions that he had experienced and prayed for forgiveness of past errors, including former revels and drunkenness. Although he published a translation of a Rosicrucian work with a preface by himself, he explicitly stated that he was not a member of any such fraternity. Under the pseudonym of Eugenius Philalethes, he published a number of books including: *Anthroposophia Theomagica*, with *Anima Magica* (London, 1650; Amsterdam, 1704; and in German, Leipzig, 1749); *Magia Adamica; or the Antiquities of Magic* (London, 1650, 1656; Amsterdam, 1704, in German), *Lumen de Lumine* (London, 1651; Hof, 1750, in German), *Aula Lucis; or the House of Light* (London, 1652), *Euphrates; or the Waters of the East* (London, 1655, Stockholm & Hamburg, 1689, in German), and *The Chymists Key to shut, and to open; or the True Doctrine of Corruption and Generation* (London, 1657). He contributed verses for Thomas Powell's *Elementa Opticæ* (1651), for the English translation of Cornelius Agrippa's *Three Books of Occult Philosophy* (1651), and William Cartwright's *Comedies* (1651). A collection of his Latin verses was included at the end of Henry Vaughan's *Thalia Rediviva* (1678).

Vaughan was falsely identified with the mystical writer "**Eirenaeus Philalethes**" through the **Diana Vaughan** writings of **Leo Taxil** (pseudonym of **Gabriel Jogand-Pagés**), who also popularized a false legend of a pact between him and Satan.

Vaulderie

A term indicating connection with Satanic powers, so called from Robinet de Vaulx, a hermit, one of the first persons accused of the crime. In 1453, the Prior of St. Germain-en-Laye, Guillaume de l'Allive, a doctor of theology, was accused of Vaulderie, and sentenced to perpetual imprisonment. Six years later there was burned at Lille a hermit named Alphonse, who preached heterodox doctrines. During the fifteenth century, many accusations of "witchcraft" were directed against those who followed the heretical sect of the Waldenses or Vaudois.

Such were the preludes of a persecution which, in the following year, the Vicar of the Inquisition, administrator of the Diocese of Arras, seconded by the Count d'Etampes, Governor of Artois, directed at first against loose women, but afterwards against citizens, magistrates, knights, and especially the wealthy.

The procedures against the accused had almost always for their basis some accusation of sorcery (i.e., malevolent magic). Most of the unhappy creatures confessed to having attended the Witch's **Sabbat**, and the strange revelations wrung from them by torture gave some idea of the ceremonies that, according to the popular tradition, were enacted in the lurid festivals presided over by Satan.

The following are some extracts from the judgment pronounced at Arras in 1460 upon five women, a painter, a poet nicknamed "an abbé of little sense" and aged about seventy, and several others, who all perished in the flames kindled by barbarous ignorance and fed by a cruel superstition:

"And the said Inquisition did say and declare, that those hereinunder named had been guilty of Vaulderie in manner following, that is to say:—That when they wished to go to the said Vaulderie, they, with an ointment given to them by the devil, anointed a small wooden rod and their palms and their hands; then they put the wand between their legs, and soon they flew wherever they wished to go, over fair cities, woods and streams; and the devil carried them to the place where they should hold their assembly, and in this place they found others, and tables placed, loaded with wines and viands; and there they found a demon in the form of a goat, a dog, an ape, or sometimes a man; and they made their oblation and homage to the said demon, and adored him, and yielded up to him their souls, and all, or at least some portion of their bodies; then, with burning candles in their hands, they kissed the rear of the goat-devil. . . . [Here the Inquisitor becomes untranslatable].

". . . And this homage done, they trod and trampled upon the Cross, and befouled it with their spittle, in contempt of Jesus Christ, and the Holy Trinity, then turned their backs towards heaven and the firmament in contempt of God. And after they had all eaten and drunk well, they had carnal intercourse all together, and even the devil assumed the guise of man and woman, and had intercourse with both sexes. And many other crimes, most filthy and detestable, they committed, as much against God as against nature, which the said Inquisitor did not dare to name, that innocent ears might not be told of such villainous enormities."

The eagerness displayed by the inquisitor and his acolytes so excited the public indignation that at the close of the year 1460 the judges did not dare any longer to condemn to death the unfortunate wretches accused. It was said that the persecution was only for the purpose of depriving them of their property. As in the case of many great wrongs, a reaction set in favor of justice.

Thirty years later, when the country of Artois had been reunited to the Crown, the Parliament of Paris declared, on May 20, 1491, that these trials were "abusive, void, and falsely made" and condemned the heirs of the duke of Burgundy and the principal judges to an amend of 500 Parisian livres, to be distributed to a reparation among the heirs of the victims. The events as Arras stand behind the formal change of attitude toward **witchcraft** made by the Roman Catholic Church in 1484 in that it was redefined as Satanism. (See also **Sabbat**; **Witchcraft**)

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Vay, Baroness Adelma (1840–1924)

Authoress, medium, and pioneer of **Spiritualism** in Hungary. Her powers, inherited from her mother, the Countess Teleki, later Duchess Solm, first blossomed in 1865. She became clairvoyant; wrote, spoke and drew in trance; had the prophetic gift; and was credited with many cures. In 1873, with her husband, she formed the Hungarian Spiritualist Association of which they became the first presidents. Her books included: *Spirit, Force and Matter* (1869), *Studies on the Spirit World* (1874), *From My Life* (1900), and *Pictures from the Beyond* (1905).

Vedanta

Vedanta is the highest teaching of the *Vedas*, (*veda* means knowledge), the ancient Sanskrit scriptures of India. There are four *Vedas*: the *Rig-Veda*, the *Yajur-Veda*, the *Sama-Veda*, and the *Artharva-Veda*, which are comprised of hymns, ritual texts, and philosophical treatises that are regarded as divine revelation. Vedanta is considered one of the six *darshanas* (viewpoints) of orthodox Hinduism. However, it is not simply a formal instruction but a revelatory experience of transcendental consciousness.

In 1893, **Swami Vivekananda** appeared “like an Eastern comet in the Western spiritual sky” and made a startling appearance at the Parliament of Religions at the Chicago World’s Fair. With him, he brought news of **yoga** and Vedanta; since then, yoga has taken solid root in the Western soil, with an estimated 2 million participants outside India. Vedanta, on the other hand, has remained relatively unknown.

The *Vedas*, completed between 1500–500 B.C.E., were originally an oral tradition, later codified in scriptures called the **Upanishads** (meaning nearness to wisdom). Of the 108 *Upanishads*, created between 900–500 B.C.E., some ten out of twelve books are regarded as the principle ones. The Vedanta, like the New Testament of the Bible, not only serves as the end of the *Upanishads* but the culmination of the scriptures.

Hindu scriptures differ from the sacred writings of other religions as they go beyond faith in particular deities (regarded as legal fictions, useful only at certain stages in life) to awareness of an Absolute, beyond time, space and causality. It is said the Vedanta’s two main themes are humanity’s true nature as divine, and this divinity as the aim of human life. The ideas of the Vedanta also introduce and reflect the traditional yogic paths.

There are three perspectives of Vedanta: One is dualistic (*dvaita*), the second is nondualistic (*advaita*), while the third is qualified nondualistic (*vishishtadvaita*). The *advaita* perspective proclaims there are no individual souls, but all are unified. It is called nondualistic because “it acknowledge[s] only one Spirit, a single underlying reality beyond which nothing else could possibly exist.”

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Vedanta Societies

American Vedanta Societies stem from the visit to the United States by **Swami Vivekananda** in 1893, when he lectured on Hinduism at the World Parliament of Religions held in Chicago. The Swami founded the Vedanta Society of New York in 1896, followed by the Vedanta Society of San Francisco in 1900.

Swami Vivekananda became the foremost interpreter of Yoga and Hinduism in Western countries, basing his teachings on the inspiration of his master **Sri Ramakrishna**.

Vedanta comprises the supreme wisdom of the *Vedas*, the ancient Sanskrit scriptures of India, together with the **Upanishads**, which derived from them. This wisdom is manifest as a revelatory experience after following spiritual disciplines (such as the various forms of **yoga**) in conjunction with scripture study under the guidance of a qualified *guru* or teacher.

There are now some sixteen Vedanta Centres in the United States which form branches of the Ramakrishna Order of India. Addresses: Vedanta Society of Northern California, 2323 Vallejo St., San Francisco, CA 94123; Vedanta Society of Southern California, 1946 Vedanta Pl., Hollywood, CA 90068. There are also Vedanta Centre/Ananda Ashrama communities providing spiritual retreats in both Massachusetts and Southern California. Addresses: Vedanta Centre, 130 Beechwood St., Cohasset, MA 02025; Ananda Ashrama, 5301 Pennsylvania Ave., CA 91214.

Vedic Astrology

Astrologers in India trace their art to the fifth millennium B.C.E. though a new shape was given to ancient astrological speculations by **Parashara Muni** around 1500 B.C.E. He is one of the first astrologers in the world known to have actually cast horoscopes, the personal birth charts for individuals. He also is known to have had a special interest in the application of **astrology** to health and longevity concerns. He wrote several books, the most important being the *Brihat Parashara Hora Shastra*, and composed hymns to the several planetary deities.

Muni’s work was expanded by Ranavira, who lived during the same era. Ranavira, who also operated as a clairvoyant seer, concentrated on the astrological correlated to compatible personal relationships, female astrology, and psychological astrology. Ranavira appears to be the fountainhead of Indian astrology’s continued interest in applying astrology to predicting successful marriages.

Astrology emerged in the context of the *Vedas*, the ancient holy writings of the Indian people, which through the Vedic hymns offered a positive worldview oriented to nature and the pastoral agricultural life. Astrology, also called *Jyotisha* (meaning of the shining world of light), complemented this worldview in its attempt to shine the divine light on the individual’s life. As a teacher, astrological knowledge attempted to dispel the darkness of illusion and assist the person to understand the purpose of the soul’s present incarnation.

The birth chart pictures the consequences or karma that the person brings into this incarnation (Indians believing that the soul reincarnates in a series of embodied existences either as humans or animals). While at times, as in Western astrology, astrological interpretation has fallen into a fatalistic mode, contemporary Vedic astrologers, drawing on the optimistic spirit of the Vedic literature, specifically eschew such a view. They emphasize that the natal chart offers a picture of karmic influences but also shows indicative rather than deterministic forces active in the person’s life.

The Vedic birth chart differs from the traditional Western horoscope in several ways. Most importantly, Indian astrologers use what is termed the sidereal **zodiac** rather than the topical zodiac. The sidereal zodiac is based upon the actual positions of the 12 signs of the zodiac in the sky. The topical zodiac is based upon the position of the Sun as it rises at the spring equinox. Over the years, that point (called O° Aires) shifts slightly year by year, one aspect of the phenomenon known as the procession of the equinoxes. Over the centuries, the two zodiacs have developed a difference of 23°, enough to throw most planets into an adjacent sign. Vedic astrologers cast a chart based upon the moment of birth (defined as the moment of the first cry of the newborn).

The most important elements in the individuals’ charts are the planets, which were in ancient times identified with lesser deities. Planets are termed *graha*, that which possesses a person, hence the planets are seen as symbolic of the illusions (*maya*) of earthly existence that obscure the individual’s divine nature. Each planet has acquired a set of associations and its particular placement in the chart indicates a variety of strengths and weaknesses. Generally, only the ancient visible planets are utilized by Vedic astrologers and thus one will not find Uranus, Neptune, or Pluto, not to mention the asteroids

or hypothetical planets that occasionally appear as elements in Western horoscopes.

Besides the signs, planets, and houses that both Indian and Western astrology share, Vedic astrology also includes a unique set of divisions placed on the birth chart, the planetary periods. Vedic astrology not only divides the zodiac into the 12 signs, but it also divides it into 27 lunar mansions roughly defined by the movement of the Moon around the earth every 27 days. The planetary periods relate to the lunar mansions very much as houses relate to the traditional signs. The planetary periods are of varying lengths as they are related to the different planets. The place of the newborn in the cycle of periods is determined by the position of the Moon in the natal chart. The recognition of these periods provides Indian astrologers with an additional level of interpretation of the person's life not available to traditional Western practitioners.

The Western appropriation of Vedic astrology began early in the twentieth century but did not become prominent until the migration of large numbers of Indians to the West after World War II (1939–45) and the contemporaneous turn Eastward by numerous young spiritual seekers. The flux through which Western astrology has passed in the last decades of the twentieth century, during which time every aspect and boundary of traditional Western astrology was challenged, provided openings for the introduction of Vedic astrology. Many Westerners found it more appealing than the dominant system and a growing number of books explaining the system have been published in the West. Also, materials published in India have become freely circulated through the English-speaking world. During the 1990s, annual conventions of Vedic astrologers were held in North America.

Sources:

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Cameron, Barbara. *Predictive Planetary Periods: The Hindu Dasa*. Tempe, Ariz.: American Federation of Astrologers, 1984.

DeLuce, Robert. *Constellational Astrology: According to the Hindu System*. Los Angeles: DeLuce Publishing, 1963.

Vehm-Gerichte

A secret tribunal that during the Middle Ages, exercised a peculiar jurisdiction in **Germany** and especially in Westphalia. Its origin is uncertain. The sessions were often held in secret, and the uninitiated were forbidden to attend them on pain of death. Various stories have been circulated concerning the group, but these have been discounted by modern research. Far from dabbling in the occult, these courts frequently punished persons convicted of **witchcraft** and sorcery (malevolent magic).

Veleda (ca. 70 C.E.)

A prophetess among the ancient Germans, of whom the historian Tacitus stated:

"She exercises a great authority, for women have been held here from the most ancient times to be prophetic, and, by excessive superstition, as divine. The fame of Veleda stood on the very highest elevation, for she foretold to the Germans a prosperous issue, but to the legions their destruction! Veleda dwelt upon a high tower, whence messengers were dispatched bearing her oracular counsels to those who sought them; but she herself was rarely seen, and none was allowed to approach her. Cercalis is said to have secretly begged her to let the Romans have better success in war. In the reign of the Emperor Vespasian she was honored as a goddess."

Veleda predicted the success of Claudius Civilis in the Batavian revolt against Rome (69–70 C.E.) and the fall of the Roman Empire.

Velikovsky, Immanuel (1895–1979)

Psychoanalyst and cosmologist who emerged as a major defender of catastrophism, the idea that the earth's history and prehistory have been distorted by significant catastrophies. Catastrophism stands over against uniformitarianism, the dominant postulate of geologic sciences that the earth has developed slowly by long-term processes which are still occurring and observable. About the time of the prophet Moses in 1500 B.C.E., a comet from the planet Jupiter is supposed to have collided with Mars, formed the planet Venus, and shifted the orbit of the earth, displacing oceans and reversing the earth's poles.

Velikovsky was born on June 10, 1895, at Vitebsk, Russia. He attended the Medvednikov Gymnasium in Moscow, graduating with full honors. After a short period of study at Montpellier, France, he traveled in Palestine, then started pre-medical studies in natural science at Edinburgh, Scotland, in 1914. On the outbreak of World War I, he enrolled in the Free University in Moscow, studying law and ancient history. In 1915 he took up medical studies again at the University of Moscow and received his medical diploma in 1921. He moved to Berlin, where together with Prof. Heinrich Loewe he founded and published *Scripta Universitatis*, a series of scholarly volumes contributed by Jewish scholars in various countries. Velikovsky also met Albert Einstein, who edited the mathematical-physical volumes.

Velikovsky then moved to Palestine, where he practiced as a physician for fifteen years. He then spent some time in New York researching a study of Freud's own dreams and the relationship of Freud's thought to such figures as Oedipus, Akhnaton and Moses, but in the course of his researches, he became intrigued by the suggestion that there might have been a catastrophe at the time of the Exodus of the Israelites from Egypt.

A new book began to develop, under the title *Ages in Chaos*, followed by a further manuscript, *Worlds in Collision*. The latter work was published in 1950 and created a storm in the scientific world, and the original publisher felt compelled to drop the book. The extraordinary campaign of suppression is fully documented in Alfred de Grazia's book *The Velikovsky Affair; the Warfare of Science and Scientism* (University Books, 1966). Diehard and intolerant scientists were later infuriated when various hypotheses of Velikovsky, originally sneered at as "unscientific" and inaccurate, were eventually proved correct. Velikovsky correctly predicted the existence of geomagnetic planetary fields, the negative electrical charge of the sun, the high temperature of Venus, the existence of hydrocarbon clouds surrounding Venus, and emission of radio sounds from Jupiter—all vindicated by space probes and other recent scientific developments. (At the same time, of course, many other ideas proved completely false).

Velikovsky developed a small but loyal following in the scientific community and a large public response. Two journals, including the *S. I. S. Review* published by the **Society for Interdisciplinary Studies**, appeared in the 1970s to expand the discussion of his ideas, though support has noticeably declined since his death on November 17, 1979 in Princeton, New Jersey. During his lifetime, his ideas were attacked vigorously by many of the same writers who attacked psychic research. Carl Sagan penned the most definitive refutation of Velikovsky's ideas.

Sources:

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Velikovsky, Immanuel. *Ages in Chaos*. Garden City, N.Y.: Doubleday, 1952.

———. *Earth in Upheaval*. Garden City, N.Y.: Doubleday, 1955.

———. *Oedipus and Akhnaton: Myth and History*. Garden City, N.Y.: Doubleday, 1960.

———. *Peoples of the Sea*. N.p., 1977.

Veltis

An evil spirit who assaulted St. Margaret of Cortona (died 1297), but was overcome by her. On being asked by St. Margaret who he was and whence he came, he replied:

“My name is Veltis, and I am one of those whom Solomon by virtue of his spells, confined in a copper cauldron at Babylon, but when the Babylonians, in the hope of finding treasure dug up the cauldron and opened it, we all made our escape. Since that time our efforts have been directed to the destruction of righteous persons, and I have long been striving to turn thee from the course thou hast embraced.”

Verdelet

Said to be a demon of the second order, master of ceremonies at the infernal court. He was charged with the transport of witches to the **Sabbat**. He took the names of “Master Persil,” “Sante-Buisson,” and other names of a pleasant sound, so as to entice women into his snares.

Verdun, Michel (d. 1521)

A self-confessed **werewolf**, burned at Besançon, France, in 1521 together with his accomplice Pierre Burgot. They had stated that they had stripped naked and anointed themselves with a certain **unguent**, after which they changed shape and became werewolves, hunting and attacking children and adults. Verdun was discovered after attacking a traveler who wounded him while in animal form. Following the trail of the wounded creature, the traveler discovered Verdun, who had returned to human form, with his wife bathing the wound.

Sources:

Summers, Montague. *The Werewolf*. London, 1933. Reprint, New York: University Books, 1966.

La Vérité (Journal)

Nineteenth-century Spiritualist journal published in Lyons, France.

Verograph

One of various modern devices for experimenting with aura-electronics or kirlian photography. It is small enough to be conveniently portable.

Veronica

A religious term for a cloth bearing the likeness of Jesus imprinted miraculously. The term was coined by St. Gregory of Tours (538–594 C.E.), deriving from the Greek *icon* (image) and Latin *vera* (true).

The story of veronica is that a woman of rank, living in the Via Dolorosa, broke through the procession of Jesus' crucifixion when it stopped for Simon of Cyrene to assist in carrying the cross. The woman, usually named as Seraphia (sometimes called Veronica), wiped the face of Jesus with a cloth, and the miraculous portrait became impressed from the blood and sweat. Other versions of the story claim that the woman simply handed the cloth to Jesus, who wiped his own face and returned the cloth. A detailed and highly circumstantial version of the incident was given by **Anne Catherine Emmerich** (see **Germany**) when in an ecstatic trance.

A claimed veronica was placed in a marble coffer on the altar of a chapel attached to St. Peter's in Rome during the period of Sixtus V, but it was moved in 1440 and is said to be deposited in the Vatican. Another cloth with a similar miraculous portrait was presented by two Fathers to the seventh synod of Nice, C.E.

787. Such miraculous likenesses not made by people are also known as **Acheropites**.

In 1813, when a vault was opened in St. George's Chapel, Windsor, England, one of the coffins, believed to be that of Charles I, was opened and a portrait found on the grave cloth which had wrapped the body. The myth which surrounds the **Turin Shroud** is quite similar to that of the veronicas.

Verrall, Arthur Woollgar (1851–1912)

Classical scholar, husband of the psychical researcher and medium **Margaret de Gaudrion Verrall**, and father of **Helen Verrall Salter**, the wife of **W. H. Salter**. After his death he was one of the purported communicators in the famous “**cross-correspondence**” tests of the **Society for Psychical Research**, London, in which wife and daughter participated by producing automatic scripts.

Verrall was born on February 5, 1851, in Brighton, England. He studied at Wellington College and Trinity College, Cambridge University, (B.A., 1873; M.A., 1874). He lectured at Trinity, where he became First King Edward VII Professor of English Literature in 1911. He died June 18, 1912.

Verrall, Margaret de Gaudrion Merrifield (1859–1916)

Prominent British psychical researcher, medium and lecturer in classics at Newnham College. She was born December 21, 1859, at Brighton, England, and educated at Newnham College, Cambridge University. She married A. W. Verrall, the well-known classical scholar, in 1882.

Verrall joined the **Society for Psychical Research**, London, in 1889. She wrote a number of papers for the *Proceedings* at the request of **Frederic William Henry Myers**, held sittings with the medium **Leonora S. Piper** when she visited England, and was elected to the Council in 1901.

Eventually she developed psychic powers herself and in 1901 through **automatic writing** obtained the first significant results after the death of Myers. Afterwards she produced hundreds of scripts which often contained matter of paranormal interest. In 1906, she published an analysis of her own scripts in the society's *Proceedings* which formed the starting point of a serious study in **cross-correspondence**.

Sir Oliver Lodge paid the following tribute to Verrall in his book *The Survival of Man* (1909):

“The fame of Mrs. Piper has spread into all lands, and I should think the fame of Mrs. Verrall also. In these recent cases of automatism the society has been singularly fortunate, for in the one we have a medium who has been under strict supervision and competent management for the greater part of her psychical life; and in the other we have one of the sanest and acutest of our own investigators, fortunately endowed with some power herself, some power of acting as translator or interpreter between the psychical and the physical worlds.”

After years of experiments and testing, Verrall concluded:

“It cannot be denied that the ‘communicator’ of the Piper sittings and of my own scripts presents a consistent personality dramatically resembling that of the person he claims to be. I entirely acquiesce in this judgment. . . . The boundary between the two states—the known and the unknown—is still substantial, but it is wearing thin in places; . . . and we are at liberty, not indeed to announce any definite conclusion, but to adopt as a working hypothesis the ancient doctrine of a possible intercourse of intelligence between the material and some other, perhaps ethereal order of existence.”

She died July 2, 1916, at Cambridge. Her daughter Helen married **W. H. Salter**, another prominent psychical researcher.

Versailles Adventure

One of the most famous psychic experiences reported at the beginning of the twentieth century. In August 1901, two English ladies, C. A. E. Moberly and E. F. Jourdain, took an afternoon walk in the Gardens of Versailles, France, and found themselves transported to the Trianon of 1789, complete with buildings and other people of the period. They described their experience with much corroborative detail in their 1911 book *An Adventure*. In the first edition their identity was concealed by the names "Miss Morison" and "Miss Lamont."

The book went into many editions and generated much controversy, coinciding with rising British interest in psychic phenomena through the work of the **Society for Psychical Research**, London. In spite of many subsequent attempts to discredit the writers, the adventure still stands as a unique experience.

Sources:

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Gibbons, M. E., and A. O. Gibbons. *The Trianon Adventure*. London: Museum Press, 1958.

Iremonger, Lucille. *The Ghosts of Versailles*. London: Faber & Faber, 1957.

Mackenzie, Andrew. *The Unexplained: Some Strange Cases of Psychical Research*. London: A. Barker, 1953. Reprint, New York: Abelard, 1968.

Moberly, C. A. E., and E. F. Jourdain. *An Adventure*. London: Faber & Faber, 1911.

Olivier, Edith. *Four Victorian Ladies of Wiltshire*. London: Faber & Faber, 1945.

Parrott, Ian. *The Music of "An Adventure."* London: Regency Press, 1966.

"Richard's Garden Revisited." *Journal of the Society for Psychical Research* 41, 712 (June 1962).

Sturge-Whiting, J. R. *The Mystery of Versailles: A Complete Solution*. London: Rider, 1938.

Vervain

A sacred herb used to cleanse the table of Zeus before a feast in ancient Greece. In Rome it was also strewn on the altars of Jupiter, and water containing vervain was also sprinkled in houses to cast out evil spirits.

Among the Druids particularly it was employed in connection with many forms of superstition. They gathered it at daybreak, before the sun had risen. Later sorcerers followed the same usage, and demonologists believed that in order to evoke demons it was necessary to be crowned with vervain.

During the Crusades it was believed that when the nails were driven into the hands of Christ, vervain sprang upon Calvary.

The old herbalists recommended vervain to ease childbirth, and for jaundice, dropsy, gout, worms, stomach complaints, wound healing, ulcers and piles. Native Americans used vervain to cure menstrual disorders.

Vestigia (Organization)

Founded in 1976, with membership that consisted of scientists, engineers, technicians, and interested individuals, to investigate and conduct research into unexplained anomalous scientific phenomena of the kind usually associated with **Charles Fort**. Members are trained in investigative techniques and supply speakers to universities and organizations. The name of the group is the Latin word for "investigate," which, in itself, means footprint.

The group sponsored charitable programs, maintained a library and biographical archives, compiled statistics, and offered computerized services. It had committees on photography and technical matters, and divisions on aerial phenomena,

biological matters, earth sciences, and parapsychology, as well as published an annual newsletter. Last known address: 56 Brookwood Rd., Stanhope, NJ 07874.

Vett, Carl Christian (1871–1956)

Danish agriculturalist and author, who played a leading part in organizing international cooperation and spread of information in the field of parapsychology. He was born September 25, 1871, in Aarhus, Denmark. Vett became a director of textile companies in Scandinavia. During World War I he was a diplomatic courier and cultural advisor to the Danish Ministry of Education on museum acquisitions. He was also a pioneer of biodynamic agricultural methods.

Vett was intensely interested in psychical research as a proper scientific study, and it was largely through his efforts that the First International Congress on Psychic Research was held in Copenhagen in 1921, with researchers from fifteen different countries. He became general secretary of a permanent committee for the organization of later international congresses of this kind, held at Warsaw (1923), Paris (1927), Athens (1930), and Oslo (1935). A tribute was paid to his work at the First International Conference of Parapsychological Studies held in Utrecht, Netherlands, in 1953. In the years after World War II, Vett lectured and wrote on parapsychological topics. He died February 1, 1956, in Rome, Italy.

Sources:

Vett, Carl Christian. "Memoirs of Psychic Research." *Tomorrow*, 3, 4 (Summer 1955).

Victoria, Queen (1819–1901)

Queen of England, Scotland and Ireland (1837–1901), Empress of India (1876–1901), who presided over the great days of the British Empire. She was known to be sympathetic to **Spiritualism**, and to have held séances with Prince Albert and other individuals. She approved of the book *Our Life After Death* by medium **Robert James Lees** and was said to have used Lees as a personal medium. Her belief in the possibility of communication between the spirit world and the living is illustrated by an entry in her journal commenting on the story that Princess Feodora, when at the point of death, had talked about a beloved child who had died earlier: "Surely at the approach of death the veil is raised and such pure spirits are allowed to see a glimpse of those dear ones waiting for them."

A short time before the death of Prince Albert, he had told the Queen: "We don't know in what state we shall meet again, but that we shall recognize each other and be together in eternity I am perfectly certain." After Albert's death, Victoria relied heavily on the companionship of her personal servant, the rough Highlander **John Brown**. Rumors suggested both that he was her lover and that together they participated in Spiritualist séances. After his death in 1883, the Queen erected a statue to him at Balmoral.

The Queen's Prime Minister **W. E. Gladstone** was also sympathetic to psychical research and was an early member of the **Society for Psychical Research**, London. He once summoned the famous palmist "**Cheiro**" to explain his theories and also sat with the medium **William Eglinton**.

Sources:

Underwood, Peter. *Queen Victoria's Other World*. London: Harrap, 1986.

Vidya

In **Theosophy**, the knowledge by which man on the **Path of Life** can discern the true from the false and so direct his efforts correctly by means of the mental faculties which he has learned

to use. It is the antithesis of *avidya* (ignorance). Both terms are borrowed from Hindu religious philosophy.

Viedma

A Russian name for a witch. (See **Slavs**)

Vila

Vili were nymphs who frequented the forests at the bases of the Eastern Alps. According to popular belief, they could be seen traversing glades, mounted on stags, or driving from peak to peak on chariots of clouds. Old Serbian ballads tell how Marko, the great hero of ancient Serbia, was joined in a bond of brotherhood with a *Vila*, who showed to him the secrets of the future. At that period, Serbia was a mighty nation, extending from the Alps to the Black Sea, from the Danube to the Adriatic.

Vinchon, Jean (1884– ?)

French neuropsychiatrist who published books in areas of parapsychology. He was born on June 21, 1884, in the Department of the Somme, France. He received his M.D. in 1911 at Paris. He was successively the medical director of the Neuropsychiatric Center of the French Army of the East during World War I (1917–18), director of the clinic of Paris Medical School between the wars, and director of Army Neuropsychiatric Center, Paris Region as World War II began (1939–40). He then became a neuropsychiatrist at the War Veterans Ministry and a neuropsychiatric consultant at Hôpital de le Pitié.

Through most of his career Vinchon had a lively interest in psychic phenomena. He was a member and, for a period, president of the **Institut Métapsychique**. He authored several books growing out of his broad interests.

Sources:

Vinchon, Jean. *L'Art et la Folie* (Art and Insanity). Paris: Stock, Delamain et Boutelleau, 1950.

———. *La Magie du dessin: Du griffonage automatique au dessin thérapeutique* (The Magic Drawing: From Automatic Scribbling to Therapeutic Drawing). N.p., 1959.

———. *Mesmer et son secret* (Mesmer and His Secret). Toulouse Privat, 1936.

Vinchon, Jean, and Maurice Garçon. *Le Diable*. 1928. English ed. as *The Devil*. London, 1929. Reprint, New York: E. P. Dutton, 1930.

Vintras, Eugène (1807–1875)

A Normandy peasant of great devoutness, who in the year 1839 was nominated by a strange sect named the Saviours of Louis XVII as a fitting successor to their prophet Thomas Martin who had just died. The sect believed that the child of Louis XVII and Marie Antoinette did not die in prison and would be restored to the throne of France. The Saviours addressed a letter to the pretended Louis XVII and arranged that it should fall into the hands of Vintras. It abounded in good promises for the reign to come and in mystical expressions calculated to attract the attention of a naive excitable character as they believed Vintras to be. Later, in a letter, Vintras himself described the manner in which this communication reached him as follows:

“Towards nine o'clock I was occupied in writing, when there was a knock at the door of the room in which I sat, and supposing that it was a workman who came on business, I said rather brusquely, ‘Come in.’ Much to my astonishment, in place of the expected workman, I saw an old man in rags. I asked merely what he wanted. He answered with much tranquility, ‘Don't disturb yourself, Pierre Michel.’ Now, these names are never used in addressing me, for I am known everywhere as Eugène, and

even in signing documents I do not make use of my first names. I was conscious of a certain emotion at the old man's answer, and this increased when he said: ‘I am utterly tired, and wherever I appear they treat me with disdain, or as a thief.’ The words alarmed me considerably, though they were spoken in a saddened and even a woeful tone. I arose and placed a ten sous piece in his hand, saying, ‘I do not take you for that, my good man,’ and while speaking I made him understand that I wished to see him out. He received it in silence but turned his back with a pained air. No sooner had he set foot on the last step than I shut the door and locked it. I did not hear him go down, so I called a workman and told him to come up to my room. Under some business pretext, I was wishing him to search with me all the possible places which might conceal my old man, whom I had not seen go out. The workman came accordingly. I left the room in his company, again locking my door. I hunted through all the nooks and corners, but saw nothing.

“I was about to enter the factory when I heard on a sudden the bell ringing for mass, and felt glad that, notwithstanding the disturbance, I could assist at the sacred ceremony. I ran back to my room to obtain a prayer book and, on the table where I had been writing, I found a letter addressed to Mme. de Generès in London; it was written and signed by M. Paul de Montfleury of Caen, and embodied a refutation of heresy, together with a profession of orthodox faith. The address notwithstanding, this letter was intended to place before the Duke of Normandy the most important truths of our holy Catholic, Apostolic and Roman religion. On the document was laid the ten sous piece which I had given to the old man.”

Vintras immediately concluded that the bringer of the letter was a messenger from heaven and became devoted to the cause of Louis XVII. He became a visionary. He had bloody sweats, he saw hearts painted with his own blood appear on hosts, accompanied by inscriptions in his own spelling. Many believed him a prophet and followed him, among them several priests, who alleged that they partook of his occult vision. Doctors analyzed the fluid which flowed from the hosts and certified it to be human blood. While his enemies referred these miracles to the devil, a small band regarded Vintras as a new Christ.

But one follower named Gozzoli published scandalous accounts of his activities, alleging that horrible obscenities and sacrilegious masses took place in their private chapel at Tilly-sur-seules. The unspeakable abominations alluded to were contained in a pamphlet entitled *Le Prophète Vintras* (1851). The sect was formally condemned by the pope, and in response Vintras designated himself sovereign Pontiff.

He was arrested on a charge of exploiting his followers for money, tried at Caen, and sentenced to five years' imprisonment. When freed in 1845, he went to England and in London resumed his leadership role. In the relative freedom provided in England, he carried on the group's affairs for some time and eventually returned to France and settled in Lyons.

Sources:

Waite, Arthur E. *Studies in Mysticism*. London: Hodder and Stoughton, 1906.

Vishnu Devananda, Swami (1927–1993)

Disciple of the late **Swami Sivananda**, teacher of **hatha yoga**, and founder-president of the **Sivananda Yoga Vedanta Centers**, with branches in Canada, the United States, and Europe. He was born Swamy Kuttan Nair, on December 31, 1927, in Kerala, India. He became a school teacher at the age of 17, then later joined the Indian Army in which he served for two years. By chance he read a pamphlet by Swami Sivananda which emphasized the importance of studying the Hindu scripture *Bhagavad-Gita*. He did so and felt a strong impulse to visit the Sivananda Ashram. In 1946, while on army leave, he went to Rishikesh and became a disciple of Sivananda's. He decided

to leave his family and become a renunciate. He was initiated, settled at the ashram, and became the professor of hatha yoga at the affiliated Yoga Vedanta Forest Academy.

At the suggestion of his guru, he undertook a tour of India, demonstrating hatha yoga *asanas* (positions) and training many hundreds of individuals. In 1957, he undertook a world tour, spending two years traveling throughout the U.S. and eventually settling in Canada, where he founded a Sivananda Yoga Vedanta Center. Of the several students of Sivanada operating in North America, he is the one recognized by the Divine Life Society, the Sivananda organization in India.

He became the first yoga instructor to obtain a pilot's license and flew a private "peace plane" decorated by artist Peter Max to such disturbed areas of the world as Northern Ireland, West Pakistan and the Suez Canal, dropping peace leaflets. He established yoga centers in twenty-five communities, including a large yoga camp in Quebec, Canada, and another in the Bahamas. He also founded **True World Order**, an organization dedicated to yoga harmony, health, peace, and vegetarianism. International headquarters of the Sivananda Yoga Ashram is at 673 8th Ave., Val Morin, PQ, Canada J0T 2R0.

Swami Sivananda died of kidney failure in 1993.

Sources:

Vishnu Devananda, Swami. *The Complete Illustrated Book of Yoga*. Julian Press, 1960.

———. *Meditation and Mantras*. New York: OM Lotus Publishing, 1978.

———. *The Sivananda Upanishad*. New York: OM Lotus Publishing, 1987.

Vision (Ocular and Inner)

Ocular vision is the perception of material objects in accordance with optical laws from a definite point in space. Difficult to classify are those rare cases when the sense of sight is transposed and the subject "sees" with his elbows, forehead, fingertips or stomach, since it is not clear what mechanism of vision is involved.

Inner vision is independent of space, objective existence, and, seemingly, optical laws. The simplest type of inner vision is presented by memory images, waking dreams, and images of imagination. The latter type may attain such an intensity as to emerge spontaneously and reach the pitch of **hallucination**.

Hallucination is the widest extent of inner vision. **Dreams** represent the primary type. They are hallucinations of low intensity. Generally, hallucinations appear to conform to all factors of ocular vision—space, optical laws, objectivity. The images appear externalized in space.

Indeed, objectivity in some cases of hallucinations may be more than an appearance, as some believe that a camera may register an apparition when outwardly nothing is visible and the vision must have taken place internally (see **psychic photography**). A still stronger proof of objectivity is furnished by cases of veridical visions in which the perception is afterward found to be a true visual representation of incidents taking place at a distance.

On the other hand, no objectivity is discoverable in degenerative hallucinations, the dogs and snakes of the drunkard, the scarlet fire of the epileptic, or the visions of the psychotic.

Inner vision may be developed empirically in **crystal gazing** and afford fruitful study for the determination of what elements are externalized from the subconscious mind of the sryer or of discarnate intelligences. Visions may also be distinguished as either spontaneous or induced. (See also **Transposition of the Senses**.)

Vision Magazine

Vision Magazine, self-described as a "Catalyst for Conscious Living," is a **New Age** networking tabloid serving San Diego

and the surrounding counties in Southern California. Similar to other networking magazines, it attempts to keep readers informed of events and services in the constantly changing post-New Age scene. It seeks to offer a model for a more conscious, peaceful, and healthful world.

Each issue carries a series of short articles that highlight individuals and groups who are active in San Diego or who are visiting the area to put on special programming. Articles are organized so as to present the spectrum of reader interest from natural health to **astrology** and food. There are also one or two feature articles, often interviews conducted by one of the editors with leading figures in the national metaphysical or holistic health world.

Vision Magazine functions as a means for New Age practitioners to reach potential clients, and each issue devotes a significant amount of space to advertisements that inform readers where they may contact an astrologer, a **meditation** teacher, a hypnotist, a **qigong** teacher, or a spiritual community. Ads are selected from those organizations deemed to provide tools that are inspirational, solve problems, and provide dialogue on health, the environment, and the future course of society. The bulk of the ads are grouped into a "Monthly Calendar" and a "Community Resource Directory." The advertising supports the magazine, which is distributed freely throughout Southern California.

Vision Magazine began in 1994 and is published monthly from its headquarters at 4452 Park Blvd., Ste. 211, San Diego, CA 92116. It is edited by Sydney Murray and Kendall Klug. *Vision Magazine* has also extended itself into the Internet with a site found at <http://www.visionmagazine.com/>. Unlike most similar sites, however, *Vision's* editors have moved to transform their Internet presence into an extension of the networking services offered by the magazine rather than simply an Internet description of the magazine.

Sources:

Vision Magazine. San Diego, Calif., n.d.

Vision Magazine. <http://visionmagazine.com/>. March 15, 2000.

Visions

Term derived from Latin *visus*, past participle of *videre*, to see, indicating the appearance to human beings of supernatural persons or scenes. Of great frequency in early and medieval times, and among primitive or semi-civilized races, visions seem to have decreased proportionately with the advance of learning and enlightenment. Thus, among the Greeks and Romans of the classic period, they were comparatively rare, although visions of demons or gods were occasionally seen. On the other hand, among Oriental races, the seeing of visions was a common occurrence, and these visions took more varied shapes.

In medieval Europe, visions were almost commonplace, and directions were given by the church to enable men to distinguish visions of divine origin from false delusions which were either self-generated or the work of the demons and/or the devil.

Visions may be roughly divided into two classes—those which are spontaneous and those which are induced. The great majority belong to the latter class.

In 1854, Joseph Ennemoser, in his work *The History of Magic*, enumerated causative factors in the appearance of visions to an individual: (1) a sensitive organism and delicate constitution; (2) a religious education and ascetic life (fasting, penance, etc.); (3) narcotics—opium, wine, incense, narcotic salves (witch-salves); (4) delirium, monomania; and/or (5) fear and expectation, preparatory words, songs, and prayers.

Among the visions induced by prayer and fasting and the severe self-discipline of the religious ascetic, must be included many historical or traditional instances—the visions of St.

Francis of Assisi, St. Anthony, St. Bernard Ignatius, St. Catherine of Siena, St. Hildegard, and Joan of Arc. It may be noted that the convent has often been the special haunt of religious visions. A wave of **apparitions of the Virgin Mary** began in France early in the nineteenth century and several hundred incidents have been reported in the intervening decades to the present time. (See **Garabandal**; **Medjugorje**)

But the most potent means for the induction of visionary appearances are those discovered and used by indigenous people around the world. Over the ages people have indulged in narcotic substances, especially those with hallucinogenic properties, from opium and hashish to peyote. They have also used a variety of spiritual, psychic, and physical disciplines. Thus some fakirs, yogis, and other practitioners have been known to gaze for hours at a time at one object or remain for months in practically the same position, or practice various mortifications of the body, so that they may fall at length into a visionary state. Another ancient method of inducing visionary experience was staring into a shiny object such as a crystal or magic mirror.

The narcotic salves with which some anoint themselves are said to be similar to the witch **unguents** used in the Middle Ages, which induced in the witch the hallucination that she was flying through the air on a goat or a broomstick. Opium is also said to produce a sensation of flying, as well as visions of celestial delight. Alcoholic intoxication can induce visions of a more negative nature, most notably of insects or animals, as those who have experienced delirium can attest. Nitrogen may have a similar effect. The vapors rising from the ground in some places, or those found in certain caverns, are said to exercise an influence similar to that of narcotics.

Native Americans practiced external methods of inducing visions—solitude, fasting, and the use of salves or ointments. The vision quest was a popular activity of young men in many tribes. In some African, West Indian, and Arabic countries certain dances produced altered conferences, helping participants toward the desired visionary **ecstasy**. Rhythmic and repetitive music also assisted this process.

Spontaneous Visions

Spontaneous visions, although less common, are yet sufficiently numerous to merit attention here. The difficulty is, of course, to know just how far “fear and expectation” may have operated to induce the vision. In many cases, as in that of the seer **Emanuel Swedenborg**, the visions may have commenced as “visions of the night,” hardly to be distinguished from dreams, and so from vision of an “internal” nature to clearly externalized apparitions. Swedenborg himself declared that when seeing visions of the latter class he used his senses exactly as when awake, dwelling with the spirits as a spirit, but able to return to his body when he pleased. The artist **Benvenuto Cellini**, like Swedenborg, had a number of spontaneous visions, though little of the same positive results.

Visions are by no means confined to the sense of sight. Taste, hearing, smelling, and touch may all be experienced in a vision. Joan of Arc, for instance, heard voices encouraging her to be the deliverer of her country. Examples may be drawn from the Hebrew Bible, as the case of the child Samuel in the temple (1 Sam. 3:4), and instances could be multiplied from all ages and all times.

The visions of John Pordage (1607–1681) and the “Philadelphia Society,” or, as they called themselves later, the “Angelic Brethren,” a British organization stemming from the mysticism of **Jakob Boehme** in 1651, were noteworthy in this respect because they included the taste of “brimstone, salt, and soot.” In the presence of the “Angelic Brethren,” pictures were drawn on the windowpanes by invisible hands and were seen to move about.

Physiological explanations of visions have, from the earliest times, been offered. Plato observed:

“The eye is the organ of a fire which does not burn but gives a mild light. The rays proceeding from the eye meet those of

the outward light. With the departure of the outward light the inner also becomes less active; all inward movements become calmer and less disturbed; and should any more prominent influences have remained they become in various points where they congregate, so many pictures of the fancy.”

Democritus held that visions and dreams are passing shapes, ideal forms proceeding from other beings. Of death-bed visions Plutarch said:

“It is not probable that in death the soul gains new powers which it was not before possessed of when the heart was confined within the chains of the body; but it is much more probable that these powers were always in being, though dimmed and clogged by the body; and the soul is only then able to practise them when the corporeal bonds are loosened, and the drooping limbs and stagnating juices no longer oppress it.”

The Spiritualist theory of visions can hardly be called a physiological one, save insofar as spirit may be regarded as refined matter. An old theory of visionary ecstasy on these lines was that the soul left the body and proceeded to celestial spheres, where it remained in contemplation of divine scenes and persons.

In modern times, the idea of the soul as an entity distinct from the physical body has been studied under the name of **out-of-the-body travel**. Stemming from this concept is the modern study of **near-death experiences**, in which individuals regarded as clinically dead have been revived and have described visionary experiences (see **death**).

Similar to this was the doctrine of Swedenborg, whose spirit, he believed, could commune with discarnate spirits (the souls of the dead) as one of themselves. To this may be traced the doctrines of modern **Spiritualism**, which thus regarded visions as actual spirits or spirit scenes, visible to the ecstatic or entranced subject whose spirit was projected to discarnate planes.

The question whether or not visions are contagious has been much disputed. It has been said that such appearances may be transferred from one person to another by the laying on of hands. In the case of those Scottish seers who claimed **second sight**, such a transference may take place even by accidental contact with the seer. The vision of the second person is, however, less distinct than that of the original seer.

The same idea prevailed with regard to the visions of “magnetized” patients in the days of **animal magnetism**. Insofar as these may be identified with the collective hallucinations of the hypnotic state, there is no definite scientific evidence to prove their existence.

Visions occur to people of all cultures and all states and positions. They come to the irreligious and educated, and by no means have they been confined to the ignorant or the superstitious. Many men of genius have been subject to visionary appearance. While Raphael was trying to paint the Madonna, she appeared to him in a vision. The famous composition known as the “Devil’s Sonata” was said to have been dictated to Tartini by the devil himself. **Johann Wolfgang von Goethe** also had visions. **William Blake**’s portraits of the Patriarchs were done from visionary beings which appeared to him in the night. There have been a number of such instances.

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Visions (Magazine)

Monthly publication containing articles on psychic phenomena, energy fields, and unorthodox healing. It was published by the American National Institute for Psychical Research. Last known address: 11222 La Cienega Blvd., Inglewood, CA 90304.

Visitants

Another term for spirit **apparitions**.

Vitality

Vitality is a name given that force or principle possessed by living things. In the case of human beings, controversy has long raged between those who interpret vitality mechanistically as the energy derived from food and oxygen intake and those who support theories of vitalism, a doctrine that the origin and phenomena of life derive from a vital principle as distinct from a purely chemical or physical force.

Vitalists argue that the mechanistic view appears inadequate as a matter of everyday experience, since there are limits to the vitality obtainable from oxidation of food and air. At a certain point of eating and breathing one becomes tired, and it is impossible to regain vitality without rest and sleep. Exactly what happens in the sleep state to enhance vitality is still not entirely clear. It does appear, however, that the human body is not simply an internal combustion machine, but rather an energy transforming machine. Contrary to the energy combustion view is the fact that fasting may often enhance vitality rather than deplete it.

The mind also has a profound effect on the vital condition of the body, as, vitalists further suggest, is clear from one's attitude to life, as well as the special phenomena of hypnosis and the profound effects which are possible through **meditation** techniques. It would seem that subtle processes are involved in energy transformation of food and air and the relationship of such transformation to the psychic life of human beings and their mental activities, states of consciousness, and sociological and spiritual aspirations.

Various great religions posit the existence of an individual soul as an essential principle of a human being, influenced by the physical and mental life as well as by environment and food intake, but independent from the physical body and surviving it after death. Spiritualists and psychical researchers have offered evidence for such survival, while materialists have argued that the phenomena presented as evidence of such apparent survival may be nothing more than mental artifacts. However, even this latter view also predicates mental life as capable of existing in a form almost as subtle as that of the claimed soul.

From a subjective point of view, the experience of **out-of-the-body travel** or **astral projection** has usually carried an overwhelming awareness of individuality as distinct from the body, which it apparently leaves, and for many individuals the experience has been one of deep religious conviction. **J. Sylvan Muldoon**, a pioneer writer on the subject, has argued in the light of his out-of-the-body experiences that the sleep state is

a condition of vitality transfer between a "soul body" and the physical body, drawing upon some subtle life force outside the body.

Such a view is similar to the Polynesian concept of **mana** and the Hindu concept of **prana**, a subtle principle in the air and in food that is transformed into **kundalini**, energy in the body. A proportion of *kundalini* remains static in the body, but may become dynamic in sexual activity. It may also be diverted to subtle centers in the body through the spinal column by the practice of meditation in conjunction with the psycho-physical effects of purification of the mind and emotions, traditionally through self-purification and ethical living. Ancient Hindu treatises on *prana* have described at length the atomic structure of matter and its connection with the subtle currents of *prana* operating in the universe generally, as well as modified in the individual human being.

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Vitality (Magazine)

Vitality, the primary **New Age** networking periodical serving Toronto and surrounding communities in Ontario, Canada, emerged in the 1980s and during the 1990s grew into a substantive bimonthly magazine with more than 100 pages per issue. *Vitality* began as a self-described "wellness journal" primarily as an organ of the holistic health community and through the mid-1990s concentrated its attention on natural foods, herbs, nutrition, alternative psychologies, various body work therapies, and related other forms of drugless and noninvasive healing treatments. However, as the decade progressed, while the holistic health emphasis remains, the attention of the magazine grew to encompass all of the psychic and spiritual concerns of the post-New Age.

Vitality sees itself as an information organ. Each issue highlights the organizations and events that constitute holistic health and the New Age. As with most networking magazines, it is built around the advertisements placed by organizations that sponsor events and individuals who offer services to the public. Four times a year, *Vitality* publishes a pullout supplement, the "Vitality Resource Directory," in which coming events and major holistic organizations are listed.

Each issue carries a set of feature articles, the majority on health issues. There are also a set of columns that treat **astrology**, New Age lifestyles, and meetings and gatherings in the Toronto area. *Vitality* sees its purpose as providing an antidote to the world situation by offering a positive vision of the New Age of wholeness and health for body and soul.

Vitality is distributed as a free magazine in metaphysical and health food stores in Ontario, but subscriptions for home delivery may be obtained at 356 Dupont St., Toronto, ON Canada M5R 1V9.

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Vivekananda, Swami (1863–1902)

Hindu monk who became the leading interpreter of Yoga and Hinduism in the West; founder of the Ramakrishna Mission. Born as Narendra Nath Dutt in Calcutta in a Bengali family, January 12, 1863, he was educated at a Christian College in Calcutta. Here he was much impressed by the analytic and scientific methods of Westerners. For a time, Narendra was influenced by the Brahma Samaj movement, but its rationalistic spirit did not altogether satisfy him.

When eighteen years old, he first met his spiritual teacher **Sri Ramakrishna**, who was much impressed by the boy's beautiful singing. Within a couple of years, Narendra was won over by the deep spiritual realization of Sri Ramakrishna and became his follower.

He made a number of visits to Sri Ramakrishna at Dakshineswar, but after the death of his father he was obliged to take charge of family affairs and got a job in an attorney's office. Eventually he persuaded Sri Ramakrishna to use his spiritual powers to ensure that his mother and brothers would never lack food and clothing, then renounced his worldly life.

Sri Ramakrishna died in 1886 and Narendra adopted the name Vivekananda in 1893, when he sailed from Bombay on May 31 to attend the Parliament of Religions held in Chicago in connection with the World's Fair.

In his opening address he caused tumultuous applause by commencing "Sisters and Brothers of America," and thereafter his simple trenchant style and his grasp of both Hindu and Christian beliefs won over many audiences. His book on *Raja Yoga* attracted the attention and respect of such enlightened thinkers as **William James** and Leo Tolstoy. Vivekananda lectured throughout Chicago, Detroit, Boston and New York for two years, then visited England, where he also aroused great enthusiasm, before returning to Calcutta in 1897.

Back in India, he took up the cause of ordinary people with realism as well as spiritual insight, stating: "The great national sin is the neglect of the masses and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses of India are once more well educated and well cared for."

Soon afterwards he established the Ramakrishna Mission for training young monks and preachers. In June 1899, he made a second journey to the West, but by now his strength was giving out. He spent some time in California, which was congenial to his health and his teachings, and in December 1900 returned to India, where he passed away July 4, 1902, in Behur Monastery.

Today there are Ramakrishna Vedanta Centers in a number of countries, and the books of Swami Vivekananda remain one of the best and clearest introductions to Hindu spiritual teachings and yoga. These books are constantly reprinted, and include such popular works as *Jnana Yoga*, *Raja Yoga*, *Bhakti Yoga*, and *Karma Yoga*. His *Collected Works* covers eight volumes. The standard biography is by Swami Nikhilananda: *Swami Vivekananda; A Biography*, Adwaita Ashram, Calcutta, India, 1975.

Vjestica

A name for a witch among the **Slavs**.

Voices (Paranormal)

Paranormal voices may be objective or subjective. The latter category is covered by **clairaudience**. The former is on the borderline of **apparitions**, as in the biblical statement: "And he fell to the earth, and heard a voice saying unto him: Saul, Saul, why persecutest thou me? . . . And the men which journeyed with

him stood speechless, hearing a voice, but seeing no man." (Acts 9:4, 7).

According to Eusebius, a spirit voice was heard by the crowds at the martyrdom of Bishop Polycarp: "Be brave, Oh Polycarp." St. Francis, praying in a little ruined church, heard a voice from the painted wooden crucifix before which he knelt: "Francis, seest thou not that my house is being destroyed? Go, therefore, and repair it for me."

Joan of Arc was started on her mission by voices. "A very bright cloud appeared to her and out of the cloud came a voice." The sentence of death was based on admission of her monitory voices. She heard them first at thirteen years of age. They came mainly when she was awake, but also roused her sometimes from sleep. They were not always intelligible. She believed in them implicitly. The predictions of the voices were mainly fulfilled: the siege of Orleans was raised, Charles VII was crowned at Rheims and Joan was wounded, all as foretold. The preacher George Fox stated in his *Journal*:

"When my troubles and torments were great, when all my hopes in men were gone so that I had nothing outwardly to help me, nor could I tell what to do, then, O then, I heard a voice which said: 'There is one, even Jesus Christ, that can speak to thy condition.' When I heard it my heart did leap for joy."

Dr. Edwin Ash, in his book *Faith and Suggestion* (1912), described the case of Dorothy Kerin, who, after a long illness and on the point of death, suddenly heard a voice say "Dorothy." She woke up and saw the bed enveloped in light and a beautiful woman holding an Annunciation lily in her hand, saying "Dorothy, you are quite well," putting the stress on "quite." She became instantly well. For her own account, see Dorothy Kerin's book *The Living Touch* (1919).

There are various types of clairaudience. As a conscious subjective phenomenon, many writers, from Socrates onward, have claimed that their works were dictated by an inner voice. In **automatic writing**, psychics and Spiritualist mediums are usually unaware what is being written through their hands. Many Spiritualist mediums go into trance and apparently transmit messages from the spirits of the dead through their own vocal organs, sometimes with the tones and mannerisms of the deceased, but often only an approximation. **Inspirational speakers**, or channelers, also occasionally speak with the voices of spirit entities, while at other time employing their own vocal mannerisms with only the message being dictated by inner inspiration.

In the case of a clairvoyant, images of the deceased are perceived and described by the mediums, sometimes in conjunction with clairaudient messages. Both **clairvoyance** and clairaudience are classed as mental phenomena, involving **extrasensory perception**. In such cases, the voices may be paranormal in origin, but not in manifestation, and sometimes they may be more reasonably credited to unconscious mental activity.

Much controversy has surrounded the phenomenon of "**direct voice**" in Spiritualist séances, where spirits are claimed to speak independently of the medium, either through a **trumpet** or through a "voice box" built up from **ectoplasm** drawn from the medium. Both the use of trumpets and the idea of ectoplasm have been largely abandoned.

In line with modern technological developments, a new type of paranormal vocal phenomenon has emerged—" **Raudive voices**," or "**electronic voice phenomenon**." It is claimed that messages, often individual words or phrases apparently from deceased individuals, have appeared paranormally on audiotape recordings. In spite of much research, the evidence is ambiguous, as some apparent successes might be due to a mediumistic power of the investigator, rather than to some susceptibility of audiorecording to communications from deceased individuals.

A variant phenomenon which has been reported anecdotally in modern times is the "electronic visual (or video) phenome-

non,” in which it is believed that paranormal images have appeared on videotape recordings. Much research remains to be done before such claims can be validated.

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Volguine, Alexandre (1903–1976)

Prominent French astrologer. In 1937 he founded *Les Cahiers Astrologiques*, a forum of French astrological research, which he edited until his death in 1976. He wrote a number of works on **astrology**, some of which have now been published in English translation.

Sources:

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Vollhardt, Maria (Frau Rudloff) (ca. 1925)

A physical medium whom Dr. F. Schwab, author of *Teleplasma und Telekinese* (Berlin, 1923) made the subject of searching studies for two years. Vollhardt, the wife of an official in the Berlin Postal Ministry, produced **telekinesis** (movements of objects at a distance), **levitations**, **apports**, **ectoplasm** and **stigmata** phenomena of a baffling character.

In his book *My Psychic Adventures* (1924), psychical researcher **J. Malcolm Bird** wrote of having seen a quantity of irritated-looking puncture wounds, some actually bleeding, appear in a rough square pattern on the medium's hand. The only suggestion he could make for normal duplication was a battery of three or four forks or a section of nutmeg grater. The mystery of how such wounds were produced deepened when the sitters declared that they had seen on Vollhardt's hand a small object, the shape of a bird's beak, or claw. They put a pot full of farina on the table and asked for an imprint. They got it—in the shape of a chicken's foot.

Once the medium's hand was stigmatized across the hand of one of the sitters who was controlling her. At each puncture, the medium gave a sharp cry of pain. She stated that she felt as though an electric current had entered at the skin and passed through the body.

Schwab observed the phenomenon some fifty times outside the séance room in good light. When he made photographs with a stereoscopic camera he got a picture of a sort of claw of several branches, poised upon the perfectly controlled hand of the medium. He believed it was a materialized symbol of the medium's subconscious notion of oppression and torture.

In 1925, Vollhardt figured in court proceedings. At a séance given to a number of scientists and doctors, her arms, linked up in the orthodox manner, were found, on the lights being turned up, encircled by two massive rings. Albert Moll refused to believe in the penetration of **matter passing through matter**

and later declared in a book that the medium must have had the rings concealed under her sleeves. The medium retorted with libel proceedings and offered to demonstrate her powers before the Bench. The offer came to nothing as Moll insisted that the demonstration should be done in daylight.

Degner testified on behalf of Vollhardt. The court found Moll guilty of calumny, but acquitted him as his statement was made “in defense of justified interests.” The medium appealed against the acquittal and lost her case. Prof. Busch testified that the apports produced were fraudulently introduced by the medium while in a “semi-conscious condition.”

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Volometer

An instrument invented by Dr. Sydney Alritz (1868–1925) of Uppsala University, Sweden, to measure **will** as a dynamic power.

Von Däniken, Erich (1935–)

Swiss writer whose 1969 book, **Chariots of the Gods**, gave focus to a wave of popular interest in the idea that in ancient times the earth was visited by **extraterrestrials** whose presence is documented in a variety of archeological remains. Born in Zofingen, Switzerland, April 14, 1935, he was brought up in a conservative Roman Catholic setting at St. Michel College in Fribourg. At an early age von Däniken was fascinated by “inconsistencies” between religious doctrine and the accounts of mysterious events in the Bible. After leaving school, he took various jobs in hotels, and this seasonal work left him with spare time that he spent in traveling and reading. He visited South America, Russia and Egypt, seeing firsthand many of the monuments of the ancient past.

In his reading, he was particularly impressed by the biblical account of Ezekiel's fiery wheel and by Sumerian accounts of the coming of the Sun God in the ancient epic of *Gilgamesh*. Von Däniken began to evolve a theory of sky-borne gods in vehicles resembling accounts of **flying saucers**, built around the religious legends and myths of ancient civilizations. With the advent of American and Soviet space travel, such theories became much more plausible to many people.

In 1961, von Däniken started publishing articles about his theories and by 1966 had prepared a book, *Erinnerungen an die Zukunft*, which was published in Germany and serialized in the Swiss newspaper *Die Weltwoche*. This book was translated into English and published in England in 1969 and in the United States the following year under the title *Chariots of the Gods? Von Däniken's* introduction stated:

“I claim that our forefathers received visits from the universe in [the] remote past. Even though I do not know who these extraterrestrial intelligences were or from which planet they came, I nevertheless proclaim that these ‘strangers’ annihilated part of mankind existing at the time and produced a new, perhaps the first *homo sapiens*.”

As evidence, von Däniken cited accounts of cosmic battles in ancient legends and inscriptions suggestive of space travel. In later books he supported his theories by further legends, traveler's tales and photographs of ancient religious inscriptions.

Critics jumped upon von Däniken's facile interpretations such as his claims that Mayan temple figures and inscriptions represent spacemen at the controls of their vehicles. Such interpretations pulled odd artifacts out of their cultural context, revealed a significant misunderstanding of ancient cultural motifs, and falsely assumed that “ancient” astronauts would employ “twentieth-century” technology and design.

More crucial to his credibility, however, von Däniken admitted to falsifying his presentation. In an interview on the PBS

Nova science program on television in 1978, he confessed that he had not really explored an artifact-filled cave in South America as claimed in his book *The Gold of the Gods* (1973). In fact the artifacts were brass, not gold. He admitted:

“No that did not happen, but I think when somebody writes books in my style and in my sense, which are not scientific books, we call it in German ‘Sachbucher.’ It’s a kind of popular book but it’s not science fiction, though all the facts do exist but with other interpretations. Then an author is allowed to use effects. So some little things like this are not really important because they do not touch the facts . . .”

This astonishing defense of falsehood in order to strengthen a romantic interpretation of facts necessarily casts doubt on Von Däniken’s theories. Von Däniken has not appeared perturbed by adverse criticism from scholars and scientists. He believes that his unconventional interpretations of mythology and archaeology will be generally accepted in the course of time.

Von Däniken has found his strongest support in the writings of Zecharia Sitchin. His theories have been debunked by Ronald Story and Clifford Wilson. In light of the intense criticism the idea of ancient astronauts received in the late 1970s, the wave of interest in the idea subsided and new books on the subject have become quite rare.

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Voudou

The African-based religion of Haiti. Voudou can be traced to the first Africans brought to Haiti in the sixteenth century. However, it was during the years of French acquisition of land in Haiti that the bulk of African people were brought to the island. Between 1664 and 1830 some 1,650,000 Africans arrived in Haiti. The dominant group came from Dahomey, and the Dahomean religion became the most important element in the emergence of Voudou.

The Africans brought with them beliefs found throughout West Africa, including a belief in a supreme deity or divine power. In Haiti that deity came to be known as le Bon Diei (the Good God). This deity had largely withdrawn from human affairs, but under him were a number of greater and lesser deities. Among the major deities were Legba, Erzulie, and Damballah. The lesser deities (*loas*) are numerous, and are of two varieties, those of African origin (the Rada) and those of Haitian origin (Péto). Many of the African deities, especially those tied to local sites, did not survive the Atlantic crossing, and they were replaced with new local deities. The name Péto derived, according to oral tradition, from a man named Don Pédro who introduced a distinctive dance into Haitian religion.

The plantation owners in Haiti attempted to impose Catholicism on the slave population. One of the means by which Voudou survived was in the identification of the *loas* with various Catholic saints. Thus Legba was identified with Saint Anthony, Erzulie with the Virgin Mary, and Damballah with Saint Patrick. Damballah is pictured as a snake, and, as in Ireland, there

are practically no snakes in Haiti. Hence the association with St. Patrick.

Voudou worship and practice is conducted by male (*oungan*) and female (*manbo*) priests. They operate out of a worship center called *ounfo*. In the center of the *ounfo* is a *peristil*, a pole that usually has a representation of Damballah coiled around it. Worship includes honoring the deities (which may involve the sacrifice of various animals), lively dancing with drum accompaniment, and the possession of priests or others in attendance by *loas*.

Like all West African religion, Voudou includes the practice of **magic**. Voudou has a particularly bad image, even among other African-based religions, as the home to much **sorcery** (malevolent magic), even to the extent of the calling forth of **zombies**, dead people brought back to life to handle menial labor in the fields.

The image of evil attached to Voudou in the popular imagination seems to have begun with what is known as the *Affaire de Bizoton*. On December 27, 1863, a little girl of the town of Bizoton was kidnapped and used in a sinister cannibalistic ritual. Eventually the perpetrators were caught, tried, and convicted. While the actions of the people who had killed the girl were offensive to all, in the popular press, especially the foreign press, the actions of the murderers were identified with the Voudou community. Besides the gruesome stories printed at the time, in the 1880s a volume on Haiti by Sir Spenser St. John describes the incident in vivid detail and uses it in a diatribe against Voudou. His work has been followed by a variety of writings, varying from the academic to the journalistic to the merely exploitive, that point a self-righteous finger at Voudou adherents.

There is, of course, an element of magic, even of black magic in Voudou, but it operates quite differently than outsiders have usually presented it. Besides the *oungans* and *manbos*, there are *bocors* (sorcerers), and *caplatas* (lesser magical functionaries). Most magic is used to ward off evil. Charms ward off the **evil eye** and various *loas* are seen as the cause of the different ills people suffer. Magic will be applied to discover the *loa* responsible and the means of getting the *loa* to go away. There are also accounts of evil spirits, creatures such as **vampires** and **werewolves**.

During the eighteenth century, the ruling class did not take particular notice of Voudou. They tended to identify it with the nocturnal gatherings most notable for dancing. The dancing drums, however, served as a communication system across Haiti, and in 1804 they became the means of organizing a massive and successful revolt. Haitians were able to pull off the revolution without the aid of a great leader because they were united by their religious beliefs. Those beliefs, including the protection of the *loas*, allowed them to rise against the better-armed rulers.

The use of Voudou in this revolt led the first black ruler of Haiti to oppose it. Later rulers embraced Voudou, most notably Jean-Claude Duvalier, who promoted his own image as a great Voudou magician and his use of Voudou priests in his militia.

Voudou was brought to the United States in 1804 and the years following the Haitian revolt. It spread through the black population of New Orleans and the surrounding countryside. It found its most famous practitioner in Marie Laveau in the mid-nineteenth century. Legal measures were taken to curb its power in the years prior to the Civil War, but they merely drove the practice underground. It survives today, both in a public mode accessible to tourists and as a semisecret religious community. In the 1920s it provided inspiration for the development of African American Spiritualism and the Spiritual Church movement.

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Vril

A word invented by **Edward Bulwer Lytton**, famous novelist, politician and occultist, to describe a kind of psychic energy.

It was featured in his book *Vril: Power of the Coming Race* (1871), which told how “Vril” enabled a race to reach a high degree of civilization and develop a Utopian society without poverty, inequality, or war. Lytton himself had some connections with occultism and received the magician **Éliphas Lévi** at his house. The idea of Vril was very much in tune with ideas of magical power that Lytton had previously espoused in his books and which continue to be used by occultists to the present time. In prewar Germany there was a Vril Society founded in Berlin.

Sources:

Lytton, Edward Bulwer. *Vril: Power of the Coming Race*. Edinburgh; London: W. Blackwood and Sons, 1871.

W

WADL See **Witches Anti-Defamation League**

Wafer (in Devil Worship)

The sacred wafer used in the Christian Eucharist is frequently cited as a prized item in **devil worship** for purposes of profanation. When Satanism was invented in the late fifteenth century by Roman Catholic inquisitors, no phenomenon existed which could be called Satanism. The inquisitors envisioned Satanism as a reversal of Christianity, the devil being the opposite of God. Devil worship, then, would be a reversal of Christian rituals, primarily the Roman Catholic Mass. Thus a Satanist would speak the Lord's prayer in reverse. The idea of a cult that parodied and profaned Christianity was in all likelihood built out of incidents in which different individuals, over the centuries, actually performed individual sacrilegious acts.

It was rumored that Satanists would attempt to obtain consecrated hosts or wafers from the chalice of a church altar to be profaned in some manner. Sometimes, a turnip was said to be colored black and used to imitate a host wafer.

The practice of Satanism was recorded in the memory and documents of the Christian Church in the West but no actual incident of devil worship occurred until the time of Louis XIV of France, although it was alleged that in the house of the Irish sorcerer, **Dame Alice Kyteler**, a wafer of sacramental bread was found bearing the name of the Devil.

Sources:

Robbins, Rossell Hope. *The Encyclopedia of Witchcraft and Demonology*. New York: Crown Publishers, 1959.

Wagner, Edward A. (1906–1982)

Journalist and astrologer, born in Philadelphia on November 15, 1906. As a youth he moved with his family to Cleveland, Ohio, where he finished high school. In 1924 he went to work for the *Cleveland Press*. He emerged from obscurity to become an assistant to **Harry Houdini** in the exposure of Spiritualist frauds and charlatans. Houdini died in 1926 and Wagner turned his attention to **astrology** with the idea of publishing a Houdini-like exposé. In order to carry out that task, Wagner immersed himself in the subject, learning to cast horoscope charts and interpret them. In the process he was converted to a belief in astrology, and rather than write an exposé, he became a professional astrologer. He affiliated with the **Rosicrucian Fellowship** and eventually moved to Oceanside, California, as the fellowship's assistant superintendent of publications.

In the early 1930s Wagner established a business in Los Angeles and for two years published the *National Astrological Journal* (1933–35). In 1936 he began a nationally syndicated column, "Your Daily Forecast," which continued until the general discontinuance of astrological columns during World War II (a voluntary gesture of the journalistic and astrological community due to Hitler's use of astrology). Wagner served in the army during the war. In 1946 he established a weather forecasting

business, but also became the editor-in-chief for Dell Publishing Company (1946–73). Dell published, amid its many astrological publications, *Horoscope* magazine. In 1973 Wagner was named consulting executive editor of *Horoscope*, and he was named editor emeritus in 1975. He died in May of 1982.

Sources:

Holden, James H., and Robert A. Hughes. *Astrological Pioneers of America*. Tempe, Ariz.: American Federation of Astrologers, 1988.

Waite, Arthur Edward (1857–1942)

A British scholar and historian of occultism and mysticism. Waite was born on October 2, 1857, in Brooklyn, New York, and brought to London, England, by his family when he was an infant. He was educated in Roman Catholic schools. As a boy, he cherished an affection for "penny dreadfuls," the romantic popular pulp literature of the day.

Waite grew up during the first European renaissance of occultism which stretched from the end of the nineteenth century to the outbreak of World War I, and his personal friends included **Arthur Machen** and **Ralph Shirley**. He also met **William Butler Yeats**, **Helena Petrovna Blavatsky**, **Annie Besant**, **Rudolf Steiner**, **Wynn Westcott**, **Algernon Blackwood**, and **Aleister Crowley**.

Waite regularly contributed to Shirley's *Occult Review*, and for some twenty years he edited anonymously its monthly "Review of Periodical Literature." During this period he acquired a knowledge of the major current developments in occultism all over the world.

He was also a Freemason and authority on Masonic writings. He was responsible for the first British publication of many important occult and mystical texts. He translated and publicized the writings of occultist **Éliphas Lévi** (Alphonse Louis Constant).

In 1891 Waite joined the Hermetic Order of the **Golden Dawn** but quit in less than a year believing his time was better spent studying and translating alchemical texts. He developed a negative attitude toward all magical ritual and believed that rituals differed primarily in the amount of black magic they contained.

Waite became a devoted mystic and in the wake of the collapse of the Golden Dawn in 1915, he founded the Fellowship of the Rosy Cross. He believed that suitably constructed rituals, which he endeavored to write, that had a dramatic form but were of a religious (devotional) rather than magical (manipulative) format, could assist the mystical quest.

Waite was involved in the transition from the first to the second generation of the occult revival. He was a productive occult writer and produced some historical texts and translations. Because he critiqued the magical endeavor, he was disliked and denigrated by occultists, and orthodox mystics distrusted him because of his association with the occult. Recovery of his work has been assisted by the efforts of Robert Gilbert, who has produced a biography and a bibliography of his writings.

Through the twentieth century, Waite was known for his work with Pamela Coleman-Smith in the production of a deck of tarot cards (the Waite deck) and his commentary on the tarot, *The Key to the Tarot* (1910). Both the deck and the book remain popular in spite of the numerous new divinatory tarot decks that have been produced in the late twentieth century as expressions of the Wiccan and **New Age** movements.

Waite died May 19, 1942.

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- . *The Hidden Church of the Holy Grail*. London: Rebusman, 1909.
- . *The Key to the Tarot*. London: William Rider, 1910.
- . *The Occult Sciences*. London: George Redway, 1891. Reprint, Secacus, N.J.: University Books, 1974.
- . *The Pictorial Key to the Tarot*. London: William Rider, 1911.
- . *The Real History of the Rosicrucians*. London: George Redway, 1887.
- . *Shadows of Life and Thought*. London: Selwyn and Blount, 1938.
- . *Studies in Mysticism and Certain Aspects of the Secret Tradition*. London: Hodder and Stoughton, 1906.

Waldensians

The name of a proto-Protestant Christian sect that arose in the south of France late in the twelfth century C.E. Peter Waldo, a prosperous merchant from Lyon, appeared about 1170 as a wandering preacher. He soon built a substantial following in the same region in which the heretical **Albigensians** had their centers. However, the Waldensians were a Bible-centered, theologically orthodox group. The Albigensians had adopted a **Gnostic** religious system that rested somewhat upon that of Manichaeism, with its extreme dualism (a belief that God and evil exist as two equal and opposing forces) and severe asceticism. Waldo's complaints were against much of the undisciplined behavior of priests, and a number of "unbiblical" practices such as pilgrimages, worship of saints, and church wealth, all of which arose as items on the agenda of protestants in the sixteenth century.

Waldensianism's adherents were divided into two classes: "Christ's paupers," who left their secular lives behind; and the "friends" who accepted Waldo's teachings but remained in their secular lives. This division was similar to the two levels of membership among the **Cathari**. As the movement spread to Italy and Germany, it was carried by wandering preachers who went out in pairs.

After a generation in which the church attempted to win them back to the fold, the Waldensians began to experience persecution about the second decade of the thirteenth century. A number were burned in southern France and Germany, but in Italy they were able to survive by retreating into the Alpine mountain valleys. The group survived primarily in Italy, where they aligned themselves to the sixteenth-century reformation. In the last half of the twentieth century, they emerged as a recognized group in Italy and the Methodist Church of Italy recently merged with them.

During the Middle Ages the spokespersons of the Roman church believed that, like the Albigenses, the Waldensians had

a diabolical element in their religion, and from time to time they were classed with the various secret societies that sprang up in medieval Europe, such as the **Templars** and the **Rosicrucians**. Although the Waldensians possessed an internal doctrine and disciple accepted by the inner core of adherents, their beliefs and practices were more of an ethical nature and were in no manner associated with the occult or magic.

Sources:

- Westin, Gunnar. *The Free Church through the Ages*. Nashville, Tenn.: Broadman, 1958.

Walder, Phileas

A Swiss Lutheran minister who became an occultist and Spiritualist, and a friend of French occultist **Éliphas Lévi**. In the anti-clerical hoax of Léo Taxil (**Gabriel Jogand-Pagès**), Walder and Miss Sophia Walder were represented as associates of Freemason **Albert Pike** in the rites of **devil worship** in Charleston, South Carolina. In reality, Walder was an earnest Freemason and mystic.

WALES

Wales shares with other Celtic countries an ancient mythology and traditional lore, although much of this was suppressed with the spread of Christianity from the fifth century on, and a succession of conquests by Romans, Normans, and English. Many of the enchanted stories of the **King Arthur** cycle are also found in Welsh tradition.

In the seventeenth century, Puritanism took a firm hold, and the spread of Methodism in the eighteenth century further worked to eradicate traditions of magic, although the religious revivals of the late nineteenth century had a wild, almost Pagan flavor about them and were accompanied by the appearance of various forms of paranormal phenomena.

Ancient Traditions

One of the great sources of Welsh legends is the **Mabinogion**, dating from medieval times, containing stories for oral recitation by bards in the halls of the ancient princes of Wales. Typical motifs in these tales are supernatural birth, visits to the Other World, and magic shape-changing. Rhiannon, the wife of Pwyll, possessed marvelous birds that came from the Unseen World, and their singing held warriors spellbound for 80 years. In another story, Llevelys helps his brother Ludd to eradicate three plagues that have devastated Britain—the Coranians, a strange race whose knowledge is infinite and who hear everything uttered, even the softest whisper; a horrifying shriek that penetrates every house on a May evening, caused by the battle between two dragons; and a great giant who carries off all the food from the king's palace.

A well-known story is that of the birth of Taliesin, chief of the bards of the west. The hero, Gwion Bach, goes to the Land under Waves at the bottom of Lake Bala in North Wales. There he finds the giant Tegid the Bald and his wife Ceridwen, goddess of poetry and knowledge. Ceridwen owns an immense cauldron in which she brews a mixture of science and inspiration, with the aid of her books of magic. This great brew has to simmer for a year and a day, and she sets the blind man Morda to keep the fire going and Gwion to stir the brew. It is to yield three magical drops.

Toward the end of the year, as Ceridwen is picking herbs and making incantations, three drops of the brew spurt out of the cauldron and fall upon Gwion Bach's finger. With the sudden heat on his finger, he puts it into his mouth to cool, whereupon the three drops instantly give him knowledge and meaning of all things, and he becomes aware that he must guard against Ceridwen's cunning, so he flees to his own land. Meanwhile the cauldron bursts and the rest of the brew is a black poi-

son that overflows into the waters, poisoning the horses of Gwyddno Garanhir.

Ceridwen seizes a billet of wood and strikes blind Morda on the head, but he declares that he is innocent and that it is the fault of Gwion Bach. She runs in pursuit of Gwion, but he sees her coming and changes himself into a hare. She changes herself into a greyhound and follows him. He runs toward a river and becomes a fish, but she, in the form of an otter, chases him under the water, so he must turn himself into a bird. She becomes a hawk and gives him no rest in the sky. Just as she is going to swoop on him, he sees a heap of winnowed wheat on the floor of a barn, so he drops among the wheat and turns himself into one of the grains. She turns herself into a black hen, scratches at the wheat and swallows him.

She carries him for nine months and is delivered of him, but cannot kill him because of his beauty, so she wraps him in a leather bag and casts him into the sea to the mercy of God. He is carried into the weir of Gwyddno Garanhir and found by Prince Elphin, who has come to catch fish in his net. Elphin renames him Taliesin, which can mean “beautiful brow” or “great value.”

Druids

Wales is also considered a center for the cult of the Druids (brought by the **Celts**), who came into Wales as early as 200 B.C.E. They were said to practice human sacrifice, although it has also been claimed that the victims were criminals. They also employed methods of **divination**.

The Druids are thought to have come from ancient Gaul, where they were suppressed in the Roman Conquest as a rival source of power and prestige. The historian **Pliny the Elder** recorded their association with the mistletoe plant in their sacred rites.

He also mentioned a mysterious object used by the Druids, which he named the “serpent’s egg.” It was roughly the size and shape of a small apple, and it was said that a mass of hissing serpents threw this egg into the air. If it could be caught in a white cloak before touching the ground, it would convey powers of magic to the possessor, such as the ability to float against a river current, and success in legal undertakings.

Witchcraft and Demonology

Sir Dafydd Llwyd, who lived in Cardiganshire in the reign of Charles II, had studied **black magic** at Oxford. He practiced as a physician and was famous for his wonderful cures, but his skill was owed to a **familiar** spirit or demon that he kept locked up in a book of spells. One day, the story is told, he accidentally left this **grimoire** behind and sent his pageboy home to fetch it, commanding him to on no account open it. Like most lads the boy could not resist being inquisitive; he lifted the cover and turned over the leaves, with their weird inscriptions.

Suddenly there came forth a huge demon who frowned and in a hoarse grumbling voice asked to be set to work. In spite of his terror, the boy had the wit to say, “Fetch me some stones out of the River Wye.” In a few moments, stones and pebbles began hurtling through the air, when Sir Dafydd, aware that something was wrong, came hurrying back and conjured the spirit back into the book before any serious harm could be done.

As early as the twelfth century, Christian priests in Wales were warned about letting the Eucharistic Host get into the hands of magicians and witches, who might secretly slip it out of their mouths and hide it in a handkerchief or glove. In 1582 the wife of Edward Jones was called upon to prove to the satisfaction of the archdeacon of Lewes “that she did eat the Communion bread and put yt not in hir glove.”

As late as the opening years of the eighteenth century, two old dames were said to have attended the morning service at Llanddewi Brefi Church to partake of Holy Communion, but instead of eating it like the other communicants, they kept it in their mouths and went out. Then they walked round the

church nine times, and at the ninth circuit the Devil came out of the church wall in the form of a frog, to whom they gave the Host from their mouths, and by doing this, sold themselves to Satan and became witches.

There are many stories about Dr. John Harries (1785–1839), a celebrated Welsh physician and seer of Cêrt-y-Cadno, Carmarthenshire, who was said to possess a great book of magic, which was kept locked to prevent any ignorant person from letting loose its powerful influences. Harries boasted of his knowledge of future and distant events, imparted to him by familiar spirits.

Belief in witchcraft persisted into the twentieth century in Wales, but it concerned “white witches” who cast useful spells and horoscopes, or averted evil events. In 1933 there was a wise man in Llangwrig, Montgomeryshire, who was famous throughout Wales for breaking the spells of witches. He kept his book of divination and an almanac in a rosewood casket.

In November 1936 a correspondent in *John O’London’s Weekly* stated that “even now belief in witchcraft in the upper parts of the Wye Valley is not quite extinct.” In the following month, another correspondent stated: “When we lived in a small village in Montgomeryshire some years ago we found a widespread belief in witchcraft among the farmers of the district.” If the cattle became sick, farmers visited the wise man to find out who had bewitched their beasts. If two farmers had a serious quarrel, one of them went to the wise man to obtain a charm to injure his neighbor.

Phenomena at Religious Revivals

Welsh preaching is celebrated for its fervor, and the traditional **hwyl** or peroration of a sermon is said to have magic effects. During the nineteenth century, there were reports of mysterious **luminous phenomena** associated with revivalism, and such accounts were given again in 1904 and 1905 during the inspired revival campaigns of Mary Jones of Egryn. Jones was a happily married peasant woman with a family, when in December 1904 she received beatific visions instructing her to undertake the work of religious revival that had earlier been the mission of the preacher Evan Roberts in Glamorgan.

The first night of Jones’ mission was marked by the appearance of a mysterious star and various lights. She herself reported seeing “a circle of small stars, encompassing a cross of diamond stars, and on this cross at times the draped figure of the Saviour.” The strange luminous phenomena were witnessed by other individuals. A skeptical businessman was driving her home one evening from a meeting, and prayed that he might be accorded a sign if she was indeed a divinely ordained preacher. Immediately there appeared above the road, in front of the car, a misty star. As the man gazed a luminous cross was formed inside it, sparkling with diamonds, and upon this was a draped figure with bowed head.

On another occasion, Jones herself reported seeing the Devil, who first appeared in the figure of a man, but when she started singing revival hymns, suddenly stopped, turned on her and became transformed into an enormous black dog. She prayed for strength, and the dog rushed growling into a hill-ock.

The star and the light were seen by many people from the first day of Jones’ mission. The star seemed to rest above particular houses where converts later came to the meetings. It also followed her on her journeys. On her trip to Criccieth, for example, the lights were witnessed by the people with her. At Bryn-crug, a few miles inland from Towyn, the gallery of the chapel was flooded during the service by the mysterious light. After the service, the light, in the form of a ball of fire casting its rays down to earth, was seen by a party of young quarrymen. Overtaking the light, which had stopped, they knelt down in the middle of the road and held a prayer meeting, bathed in the unearthly light.

Some of these lights and their movements are reminiscent of many modern accounts of **UFOs**.

The Gardnerian Revival

In the last generation, growing out of the initial work of **Gerald B. Gardner** (the witch of the Isle of Man), a new neopagan witchcraft or Wicca movement spread from England through the British Isles, the lands of the commonwealth, and the United States. As the movement grew and broke into numerous segments, there arose a number who attached themselves to Welsh witchcraft traditions. Among the early covens in the northeastern United States in the 1970s were the New York Coven of Welsh Traditional Witchcraft and the New England Coven of Welsh Traditional Witchcraft, which supplemented their Gardnerian rituals with material from folkloric, archeological, and anthropological texts on Wales. Several significant groups—the most notable possibly the Church and School of Wicca (Box 1502, New Bern, NC 28560) and the Cymry Wicca (Box 4196, Athens, GA 30605)—claim to draw on Welsh traditions. In addition, many modern witches, drawing on the **Mabinogion**, have chosen such names as Ceridwen and Taliesin as their religious names.

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Morgan, J. V. *The Welsh Religious Revival, 1904–05*. London: Chapman & Hall, 1909.

Walker, Kenneth Macfarlane (1882–1966)

Surgeon and author of books relating to parapsychology and mysticism. Walker was born in 1882 in London, England. He studied at Cambridge University (M.A., M.B., Ch.B.), the Royal College of Surgeons, and the International College of Surgeons. He was a captain in the Royal Army Medical Corps during World War I (1915–19) and later a consulting surgeon at London hospitals.

As an adult Walker was introduced to the writings and work of **George I. Gurdjieff**, a mystic. In England he studied with Maurice Nicoll and **P. D. Ouspensky**. He visited Gurdjieff in France in 1948–49 (a visit described in a 1952 article). He wrote both autobiographically of his time as a Gurdjieff student and about his philosophical conclusions. By the time of his death, January 25, 1966, he was a well-known exponent of Gurdjieff's perspective.

Sources:

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———. *The Unconscious Mind*. London: Rider, 1961. Reprinted as *The Extra-sensory Mind*. New York: Emerson, 1961.

———. *Venture with Ideas*. London: Jonathan Cape, 1951.

Walker, Roland (1907–1993)

Professor of biology who wrote on parapsychology. Walker was born on February 8, 1907, at Stellenbosch, South Africa. He studied at Oberlin College, Ohio (B.A., 1928; M.A., 1929) and Yale University (Ph.D., 1934). Following his graduation he began a long tenure in the biology department at Rennselaer Polytechnic Institute, Troy, New York. Walker developed a side interest in parapsychology and operated from a critical perspective. The primary product of that interest was an essay critical of fellow biologist **J. B. Rhine's** understanding of **extrasensory perception** (ESP) and **psychokinesis** (PK). He died July 30, 1993.

Sources:

Walker, Roland. "Parapsychology and Dualism." *Scientific Monthly* (July 1954).

Walker, Thane (ca. 1890– ?)

Founder (with Phez Kahlil) of the **Prosperos**, a group stemming from the philosophy of mystic **G. I. Gurdjieff**. Walker was born in Nowaway County, Missouri. He claimed to have been one of America's first psychologists and to have been imprisoned in a Nazi concentration camp after writing the article "I Saw Hitler Make Black Magic." He was a Marine Corps officer and entertained American troops in Japan during the occupation in World War II.

As a former pupil of Gurdjieff, Walker became a Gurdjieff-style figure, teaching students through stories and disorienting activities, but also drawing upon Freudian and Jungian psychology and occult and astrological traditions. Walker believed students should wake from the misleading reality of everyday sensory experience and limited personality to a wider reality.

The Prosperos group was founded in Florida in 1956, but the organization has since moved its headquarters to California and reported some 3,000 members at the end of the 1980s.

Sources:

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Walker, William

British spirit photographer, a member of the **Crewe Circle** associated with **William Hope**. Walker was the first to perform **psychic photography** on which spirit "extras" appeared in full color.

Walk-ins

In 1979 popular **New Age** author **Ruth Montgomery** identified an unknown phenomenon that had occurred to a variety of unrelated individuals. They reported that the soul originally inhabiting their body had vacated it so that another could "walk in" and take over. Montgomery wrote about walk-ins in her book, *Strangers Among Us* (1979), suggesting that at times people with otherwise perfectly healthy bodies no longer wished to live. If they were allowed to leave, the people would turn over their physically sound bodies to some advanced (though as yet unperfected) soul. In a subsequent book, *Threshold to Tomorrow* (1983), Montgomery related some 17 case histories of walk-ins, including New Age leaders Dick Sutphen and **Carol Parrish-Harra**.

The background of a person claiming to be a walk-in often contains a traumatic, even life-threatening, event through which the person passed to a new, transformed life. Some individuals suffered a medical crisis, often to the point of clinical death and revival. Others reached the conclusion that they simply no longer wanted to live. Because the new personality

emerging after the crisis retains the memory of the previous personality, some observers have suggested more mundane explanations of the walk-in experience, including a dramatic reintegration of a previously fragmented personality. The experience of walk-ins has also been compared to near-death experiences, which have led to similar life transformations, though without the feeling of being a different person.

Montgomery claims she received the concept of walk-ins from her “guides,” a group of evolved entities from whom Montgomery had channeled material for many years. According to her guides, many of the world’s leading figures have been walk-ins, including Moses, Joseph, and Jesus of Nazareth. More recent leaders include Muhammad, Christopher Columbus, Abraham Lincoln, Joseph Smith Jr., **Mary Baker Eddy**, and many of the founders of the American nation, notably George Washington, Alexander Hamilton, Benjamin Franklin, Thomas Jefferson, James Madison, and Abigail Adams.

None of the outstanding people from history identified by Montgomery as walk-ins left any hint of having experienced anything similar to the experiences of contemporary walk-ins. Montgomery believed the public nature of the contemporary phenomenon is related to the approaching New Age, which she believed would be initiated by a polar shift in the year 1999. In the past, walk-ins have not identified themselves as such, but in the light of the events of 1999, they need to know of each other so they can locate each other as the leaders who will build the new golden age.

Among the more interesting of the contemporary walk-ins is the couple who heads the **Extraterrestrial Earth Mission**. Over the last decade they have claimed to be inhabited by a series of extraterrestrial metaphysical teachers. In 1986, John, a metaphysical teacher in Seattle, Washington, abandoned his body to a personality known as “Avinash.” Later that year he met another walk-in, then named “Arthea.” During the next eight years Avinash would also depart and be succeeded by persons known as “Aktivar,” “Alarius,” “Savizar,” and “ZaviRah.” At the same time Arthea was followed by “Akria,” “Polaria,” “Silarra,” and “Ziva’rah.” There is every expectation that further walk-in teachers will appear in the future.

Sources:

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———. *Threshold to Tomorrow*. New York: G. P. Putnam’s Sons, 1983.

Parrish-Harra, Carol W. *Messengers of Hope*. Marina del Rey, Calif.: DeVorss, 1983.

Zuromski, Paul. “Dick Sutphen.” *Body, Mind, Spirit* (September/October 1987): 14–18.

Wallace, Alfred Russel (1823–1913)

British naturalist, codiscoverer with Charles Darwin of the principles of biological evolution. Wallace was a philosophical skeptic, a materialist. His experience of Spiritualist phenomena overcame his skepticism.

In the preface to his book *On Miracles and Modern Spiritualism* (1874) Wallace writes:

“They compelled me to accept them, as facts, long before I could accept the spiritual explanation of them: there was at that time ‘no place in my fabric of thought into which it could be fitted.’ (Argument of Dr. Carpenter). By slow degrees a place was made.”

Wallace was led to believe 1) in the existence of numerous preternatural intelligences of various grades and 2) that some of these intelligences, although usually invisible and intangible to us, can and do act on matter, and do influence our minds. It was by the latter doctrine that he accounted for some of the residual phenomena in his work *Contributions to the Theory of Natural Selection* (1870).

Wallace was born on January 8, 1823, at Usk, Monmouthshire. After leaving school he worked as a land surveyor and architect. Around 1840 his interest in botany began and he started a herbarium. In 1845, he was an English teacher at the Collegiate School, Leicester, where he met H. W. Bates, who influenced him to collect and study beetles.

In 1848, they commenced a joint naturalist expedition to the River Amazon. On the return journey, most of Wallace’s collection was destroyed in a fire on the ship, but his book *A Narrative of Travels on the Amazon and Rio Negro* appeared in 1853. He next traveled in the Malay Archipelago, and his large insect collections passed to Oxford University and the British Museum.

In February 1858, during a severe attack of fever, he was thinking about Malthus’ *Essay on Population* when, to quote his own words: “There suddenly flashed upon me the idea of the survival of the fittest.” He drafted a theory which he posted to Charles Darwin a few days later. By coincidence, Wallace’s paper was virtually an abstract of Darwin’s own theory, written in 1842.

Wallace’s earliest experiences relating to Spiritualism dated from 1844 when he was a schoolmaster in Leicester. Influenced by a lecture given by Spencer Hall on **mesmerism**, he tried similar experiments. Later, during twelve years of tropical wanderings in which he was occupied in the study of natural history, he heard occasionally of **table-turning** and spirit **rapping**. He decided to investigate them on his return.

His first opportunity came on July 22, 1865, in the house of a friend. After more than a dozen sittings he became satisfied that “there is an unknown power developed from the bodies of a number of persons placed in connection by sitting round a table with all their hands on it.”

The next stage of his inquiry began in September 1865 and was devoted to the physical and mental phenomena of **Mary Marshall**. In broad daylight, Wallace observed **levitation**, movement of objects without contact (**telekinesis**), and the alteration of weight. Although unknown to Marshall, the place name “Para,” where Wallace’s brother died, his name and that of the last friend who saw him were spelled out. Messages came spelled backwards, through **direct writing**.

Impressed by these occurrences, Wallace investigated in his own home with the help of a medium. Phenomena were obtained and from November 1866 onward, Wallace had the opportunity to watch mediumship of **Agnes Guppy-Volckman** develop. A stout woman, she was lifted noiselessly on the top of the table while sitting in her chair, with five or six persons close around her. Musical sounds were heard without the presence of instruments. A German guest, a stranger, sang several songs and the strains of this music accompanied her throughout.

Guppy-Volckman supposedly had the ability to **apport** flowers and fruit. In midwinter, after she sat for four hours in a small, warm, gas-lighted room in the Wallace home, a quantity of flowers appeared upon a bare table—anemones, tulips, chrysanthemums, Chinese primroses, and several ferns. Wallace stated: “All were absolutely fresh as if just gathered from a conservatory. They were covered with a fine cold dew. Not a petal was crumpled or broken, not the most delicate point or pinnule of the ferns was out of place.”

Wallace stated that the phenomenon was repeated afterward hundreds of times. The flowers sometimes arrived in large quantities. They were often brought on request, fruits as well as flowers. A friend of Wallace asked for a sunflower, and one six feet high fell on the table, with a large mass of earth about its roots.

The naturalist formed a committee of the **London Dialectical Society** in 1869 and witnessed, under test conditions, a variety of telekinetic phenomena. When the possibility of **spirit photography** was for the first time demonstrated in England in the studio of **Frederick A. Hudson**, Wallace was anxious to test this new phenomenon. Sitting with Guppy-Volckman he

obtained a communication by **raps** that his mother would try to appear on Hudson's photographic plate.

He sat three times, choosing his own position, and found a male figure with a short sword on the first photographic plate, and a female figure on the two other plates. Reportedly, both of the latter images resembled his mother, and the second plate was unlike any known photograph previously taken of her. Under a magnifying glass, supposedly this second picture disclosed a special feature of his mother's face.

In view of these experiences and the large amount of testimony in the literature of Spiritualism to similar occurrences, Wallace declared it was his opinion that the phenomena of Spiritualism did not require further confirmation. "They are proved, quite as well as any facts are proved in other sciences."

His later attitude was in accordance with this conviction. He never missed an opportunity to test psychic phenomena. He made several attempts to convince the pillars of scientific skepticism and started by inviting W. B. Carpenter to attend some sittings in his own home. Carpenter came one evening. Raps were heard, and these were repeated, sounding, at request, in any part of the table. Carpenter sat still and made no comment. He never returned to Wallace's home.

The same thing happened with his colleague John Tyndall, another scientific skeptic. Wallace had sent Thomas Henry Huxley his paper "The Scientific Aspect of the Supernatural," which was later included in *On Miracles and Modern Spiritualism*. Huxley responded to Wallace, "I am neither shocked nor disposed to issue a commission of lunacy against you. It may be true, for anything that I know to the contrary, but really I cannot get up interest in the subject." G. H. Lewes accepted an invitation to the Wallace home but never went.

Between 1870 and 1880, Wallace had many opportunities to witness interesting phenomena in the houses of various friends. Through a member of his own family, **automatic writing** was received in his own home, purporting to come from his deceased brother William and containing many predictions which were later fulfilled.

In 1874, Wallace was asked by the *Fortnightly Review* to write an article on Spiritualism. It appeared under the title "A Defence of Modern Spiritualism" and also later in *On Miracles and Modern Spiritualism*, first published in 1875. The volume also included two new chapters on the nature and purport of **apparitions**. Later editions would be enlarged with accounts of the author's further personal experiences in séances with **Katie Cook**, **W. Haxby**, **Francis Ward Monck**, **William Eglinton**, and others. During much of the rest of his life, Wallace found himself defending mediums, who were increasingly seen as frauds. His defense would lead to a lively discussion with **Eleanor Sidgwick** in the *Journal of the Society for Psychical Research* in 1888.

Wallace defended **Henry Slade** and gave evidence of the genuineness of his phenomena at the trial in Bow Street Police Court, London, in 1876. In the same year, by casting his vote as president of the anthropological subcommittee of the British Association for the Advancement of Science he made possible the presentation of **William F. Barrett's** paper on Spiritualism.

In the years 1886–87, during a lecture tour of America, Wallace stayed for some time in three centers of Spiritualism—Boston, Washington and San Francisco. He attended **materialization** séances with a medium named Ross, and when it was rumored that she was caught in **fraud** he testified on her behalf in a letter to the *Banner of Light*.

In Washington, in the company of Elliot Coues, General Lippitt and D. Lyman, Wallace had remarkable experiences with the medium **Pierre L. O. A. Keeler**, and he sat in San Francisco at an outstanding **slate-writing** séance with **Fred P. Evans** in which writing was produced in five different colors and, on his impromptu suggestion, six crayon drawings were precipitated on six pieces of paper placed between a pair of slates, some of the drawings having personal relevance.

In later years, Wallace did not encounter much Spiritualist phenomena but he remained true to his convictions up to the end of his busy life. In 1910, he received the Order of Merit for his scientific researches, however, because of his advocacy of Spiritualism, his scientific contributions were largely ignored and have remained unheralded. He died at Broadstone, Dorset, on November 7, 1913.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Wallace, Alfred Russell. "Correspondence." *Journal of the Society for Psychical Research* 16 (1898).

———. *My Life: An Autobiography*. 2 vols. New York: Harper & Brothers, 1906.

———. *On Miracles and Modern Spiritualism: Three Essays*. London: James Burns, 1975.

Wallis, E. W. (1848–1914)

British trance medium, inspirational speaker, healer, lecturer, and author. "Lighthouse," the spirit of a South American Indian, claimed responsibility for his mediumistic development. "Standard Bearer," "Leader," and "Tom Joyce" were others of his well-known controls.

Assisted by his wife, also a notable psychic, Wallis did propaganda work for many decades. He assisted **Emma H. Britten** in starting the journal *The Two Worlds* in Manchester, which he edited until 1899. In that year he came to London and became editor of *Light*, a position he held until his death.

As a medium, his wife did not enter deep trance. She could hear the words she spoke but reportedly could not prevent herself from saying them. Her mediumship began at the age of eighteen in 1872. A young Spanish Indian girl, "Veina Goree," was her first control. From 1875 onward, she gave inspirational addresses at the Spiritual Institution founded by **James Burns**. While speaking there, she was suddenly controlled by "Morambo," an African slave who died in South America.

Wallis produced physical phenomena for many years. His wife was associated with the **London Spiritualist Alliance** and answered questions on **Spiritualism** in afternoon meetings.

Walsch, Neal Donald (1943–)

Neal Donald Walsch, the channel for receiving the material in a three-volume best-selling metaphysical book, *Conversations with God*, was born and raised in Milwaukee, Wisconsin. He grew up in a Roman Catholic family and for a while considered the priesthood. Instead, he went to work at a local radio station and for the next 30 years worked in a variety of jobs that took him around the United States. He also married multiple times.

At the end of the 1980s he was in Ashland, Oregon, and went to work as a talk show host. Fired from one job, he landed a job at KOPE and became known locally as a radio personality under his public name, Bob White. In 1992 he experienced a period of frustration and depression. He was, in part, upset that the success in life that he had hoped for had alluded him. He fell back on a technique that had worked for him in the past. He composed a letter in which he poured out all of his anger in a series of questions. Previously, he would address such letters to individuals with whom he had problems. This time, he decided to direct the letter to God. As he finished the letter, he received an answer. Words formed in his mind and he wrote them down. God asked if Walsch wanted answers to his questions or was merely venting. He responded that he was venting but in fact wanted answers to the questions.

Thus began a dialogue with God that would last over the next three years. Walsch would pose questions and God would

reply. Walsch wrote the answers out in longhand. This process has traditionally been called **automatic writing**, and has more recently been seen as a variety of **channeling**. As the material was received, an initial batch of it was compiled as volume one of *Conversations with God* and published in 1995. It quickly became a best-seller and remained on the *New York Times* list for 91 weeks, and was subsequently translated into 27 languages. Volume two appeared in 1997 and it too reached the best-seller list. Volume three appeared in 1998.

As the response to the volumes grew Walsch founded **ReCreation**, an organization to put the idea of the books into action. ReCreation now sponsors a full range of lectures, workshops, retreats, and seminars across the United States and abroad. Beginning in the year 2000, it is organizing an annual Empowerment Week that includes a training session for leaders who wish to expand the work. Walsch also created the CWG in Action program to establish local centers for the work.

Walsch resides in Ashland and continues to lead ReCreation, which may be contacted at PMB #1150, 1257 Siskiyou Blvd., Ashland, OR 97520. His Internet site is at <http://www.conversationswithgod.org/>.

Sources:

Varble, Bill. "Former Rogue Valley Radio Host Finds Success in Conversations with God." *Mail Tribune* (Ashland, Ore.) (September 14, 1997).

Walsch, Neal Donald. *Conversations with God I, II, III*. Charlottesville, Va.: Hampton Roads Publishing, 1995, 1997, 1998.

"Walter"

The claimed spirit **control** of the medium **Mina Stinson Crandon**, popularly known as "Margery," the name used by those who investigated her early in the twentieth century. "Walter" was identified with Walter Stinson, the medium's brother, who had died in a railway accident in 1911 at the age of 28. He manifested at a séance for the first time during his sister's visit to a clairvoyant. "Walter" furnished proofs of personal identity and took charge of Crandon's sittings.

"Walter" was described as a spirit communicator, active, having a keen sense of humor, showing no pretence of saintliness, and, on occasions, swore and cursed. He was supposedly highly intelligent and full of energy and curiosity. He never pretended to know whether he could accomplish something new, but was always ready to try and was gratified at his own achievements.

Supposedly, "Walter" gave the impression that he himself was learning about conditions while giving a demonstration. "I don't give a damn about convincing the public or anyone. You have no idea why I am here," he said once.

Reportedly, "Walter" often threatened the sitters: "When this is done I am going away, and I shan't come back. My crowd came here because we liked you people, and you kept us here working at this damned thing." However, he never kept this threat. It is believed the satisfaction that his increasing dexterity gave him in producing high-grade psychic phenomena was enough to bind him to the "Margery" circle.

He introduced many new features into the experiments, provided **cross correspondences**, and gave his fingerprints (see **plastics**). These fingerprints were later found to be those of another living individual, prompting accusations that Crandon's mediumship was partly or wholly fraudulent.

"Walter" was also manifested at **Glen Hamilton's** circle in Winnipeg, being the chief control of the medium "Mary M."

Sources:

Bird, J. Malcolm. *'Margery' the Medium*. New York: Maynard, 1925.

Tietze, Thomas R. *Margery*. New York: Harper & Row, 1973.

Walter, W(illiam) Grey (1910–1977)

Physiologist with special interests in the study of the neurophysiological correlates of such paranormal states as hypnosis, sleep, trance, and hallucination. Walter was born on February 19, 1910, in Kansas City, Missouri. He studied at Cambridge University (B.A., 1931, M.A., 1935; D.Sc., 1947). He was director of the Physiological Department at Burden Neurological Institute, Bristol, England, from 1939 onward, founder of the EEG Society, and the editor of *EEG Journal*. He wrote a number of books, the most famous being *The Living Brain* (1953), which was translated into several foreign languages. He died May 6, 1977.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Walter, W. Grey. *The Living Brain*. New York: Norton, 1953.

———. "The Neurophysiological Aspects of Hallucination and Illusory Experience." *Proceedings of the Society for Psychical Research*.

Walther, Gerda (1897–1977)

Psychical researcher and author. She was born on March 18, 1897, at Nordrach-Colonie, Baden, Germany. As a child she discovered she could communicate telepathically with both the living and the dead. She studied at Ludwig Maximilians University, Munich, Germany (Ph.D. *summa cum laude*, 1921).

In 1927, she became scientific secretary to **Baron Albert von Schrenck-Notzing**, the German psychic researcher, and assisted his investigations of the mediums **Willi and Rudi Schneider**. After Schrenck-Notzing's death, she edited his manuscripts for publication. She continued her contributions to the field over the years by writing numerous reviews of European books on psychical research for English-language journals. During 1941 in Germany, her research in parapsychology resulted in a short period of imprisonment under the Hitler regime.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Walther, Gerda. *Zum anderen Ufer*. Remagen: Otto Reichl, 1960.

The Wandering Jew

A medieval German legend that takes several forms. Although writers and details differ, the essential features of the narratives that have been handed down to us are basically the same.

The legend is that as Christ was being dragged on his way to Calvary, he passed the house of a Jew and stopped there, being weary under the weight of his cross. The Jew, however, inspired by the mob, would not allow him to rest there and drove him on. Jesus, looking at him, said, "I shall stand and rest, but thou shalt go till the last day." The Jew was compelled to wander over the Earth until this prophecy was fulfilled.

The legend of the Wandering Jew is regarded as the epic of the Semite people in the Middle Ages. Unfortunately it has often become a vehicle for crude anti-Semitic propaganda and persecution.

In some parts of Germany, the Wandering Jew theme has been identified with the wild huntsman myth, while in several French districts that mythical character is regarded as the wind of the night. This legend was treated in literary fashion by Eu-

gène Sue in his novel *Le Juif errant* (10 vols., 1844–45) and by the British author George Croly in his novel *Salathiel; A Story of the Past, The Present and The Future* (1829). Something of the same atmosphere also pervades the legend of the **Flying Dutchman**.

Sources:

Barring-Gould, Sabine. *Curious Myths of the Middle Ages*. 1866–68. New Hyde Park, N.Y.: University Books, 1967.

Wang, Chung Yu (1880–1958)

Metallurgist, with interests in various aspects of parapsychology. Born in 1880 in Hong Kong, Wang studied at Queens College and Peiyang University and came to the United States for graduate work at the University of California and Columbia University (M.A. mining and geology). He was a member of the American Society for Psychical Research. He died August 30, 1958, in New York City.

Sources:

Wang, Chung Yu. "China's Unwanted Heritage." *Tomorrow* (Autumn 1955).

Wannein Nat

A Burmese evil spirit. (See also **MYANMAR**)

Warcollier, René (1881–1962)

Chemical engineer, author, parapsychologist, and president of the Institut Métapsychique International, Paris (1951–62). He was born on April 8, 1881, at Ormonville-la-Rogue, France. He studied at Ecole Nationale Supérieure de Chimie, Paris (Ch.E., 1903).

He became interested in psychical research, especially in **telepathy**, in the 1920s and collaborated with such experimenters as **Cesar de Vesme** and **Eugene Osty** on investigations of **clairvoyance** and related phenomena. He oversaw the European end of an experiment in telepathy jointly conducted with **Gardner Murphy**. He was affiliated with the Institut Métapsychique, served as its treasurer (1929–38), and edited the *Revue Métapsychique* for two years (1938–40) until the beginning of World War II. He died May 23, 1962, in Paris, France.

Sources:

Warcollier, René. *Experimental Telepathy*. London: George Allen & Unwin, 1939. Reprint, New York: Arno Press, 1975.

———. *Experiments in Telepathy*. New York: Harper & Brothers, 1938.

———. "Fifty Years of Telepathy." *Tomorrow* (summer 1961).

———. *Mind to Mind*. New York: Collier Books, 1963.

Warcollier, René, and Edmond Duchatel. *Les Miracles de la Volonté* (Miracles of the Will). N.p., 1912.

Ward, Arthur Henry (Sarsfield) (1883–1959)

Author who wrote under the pseudonym "Sax Rohmer" and created the celebrated fictional character Dr. Fu-Manchu. Ward was also a student of the occult. Born of Irish Catholic parents in Birmingham, England, on February 15, 1883, Ward had no formal schooling until the age of nine, when he attended a day school in London. As a youth, Ward stopped attending Mass and became an agnostic. His first job was as a bank clerk in London, after which he worked briefly as a newspaper reporter. He started writing short stories at the age of twenty and first used the pseudonym "Sax Rohmer" in 1912. He also wrote some successful songs for music hall comedians George Robey and Little Tich.

His famous character Fu-Manchu was based on reports of a Chinese master criminal operating an international opium racket, and the atmosphere of Limehouse, London's Chinatown district, provided local color. The first Fu-Manchu book was published in 1913, but Rohmer did not immediately settle down to developing his character. Instead, he spent much time on his nonfiction study *The Romance of Sorcery* (first published London, 1914; E. P. Dutton, 1915). The book brought a letter from illusionist **Harry Houdini**, who soon afterward became a friend.

Rohmer is said to have become a member of the Hermetic society the **Golden Dawn** and may also have belonged to a Rosicrucian order. However, his occult interests were eventually overshadowed by the success of his Fu-Manchu books. In 1929, Paramount Pictures first brought the character to the screen with *The Mysterious Dr. Fu-Manchu*, starring Warner Oland and Jean Arthur. Rohmer died June 1, 1959.

Sources:

Rohmer, Sax. *The Romance of Sorcery*. London, 1914. Reprint, New York: E. P. Dutton, 1915. Reprint, New York: Causeway, 1973.

Warminster UFO News

Monthly publication through the 1970s of the **British UFO Society**, dealing with news and sightings in the Warminster district of Britain, where hundreds of local residents have reported **UFO** phenomena since the 1960s.

Warner, Abby

An illiterate American orphan girl who was instrumental in arousing lively interest in **Spiritualism** in Ohio soon after the phenomenon of the **Rochester Rappings**. Mrs. Kellogg of Massillon, in whose house Warner performed domestic services, discovered that **raps** were produced in the girl's presence. Soon she was able to move into a **trance** state, and the uneducated girl, who at eighteen could only read printed characters, wrote with both hands at the same time on different subjects, while a third communication was spelled out by raps.

Reports of the séances began to be widely circulated. Abel Underhill, a physician, took the girl into his family for medical treatment and wrote her history. The occurrences at St. Timothy's Church on Christmas Eve, 1851, put her in the limelight. Supposedly, unusually powerful raps resounded in the church in her presence and attracted the attention of the whole assembly. The minister asked that "those knockings might cease." Instead, they increased in vehemence.

Warner was arrested on a charge of disturbing a religious meeting and brought before a public tribunal. The trial commenced on December 27 and lasted for three days. As "not a single witness could be found who could swear that they perceived the slightest movement in the accused party; on the contrary, when closely examined, those who professed to have scrutinized the action of the spirit rapper narrowly were compelled to admit that they could not detect the least perceptible motion, even of her dress, at the times when the knocks were most numerous and emphatic," the defendant was discharged.

Following the acquittal, Underhill announced an investigation by a selected committee, under stringent test conditions, of the medium's physical and mental phenomena. Four séances were held. The committee believed the phenomena wholly unaccountable and genuine evidences of an occult and intelligent force outside the medium.

Warner, Lucien (Hynes) (1900–1963)

Psychologist and opinion analyst who conducted surveys in parapsychology. He was born on September 9, 1900, at Irving-

ton, New York. He studied at Oberlin College (B.A., 1922) and Columbia University (Ph.D., 1927). After graduation he held a variety of research positions prior to becoming a professor of biology and psychology at Claremont Men's College and Graduate School, Claremont, California, in 1948. He is most remembered in parapsychological circles for the 1938, 1952, and 1955 surveys he conducted among psychologists to ascertain attitudes to extrasensory perception. His reports were published in the *Journal of Parapsychology* (vol.2, 1938; vol.16, 1952; vol.19, 1955). He died in 1963 in Las Vegas, Nevada.

Wartime Occult Phenomena (World War I)

The emergence of **Spiritualism** heightened interest in the separations and deaths caused by war. Thus it was not surprising that a number of stories of supernatural events should have crystallized around the international circumstances of World War I. Perhaps the most striking of these was the alleged vision of the **Angels of Mons**. The first account was the story in the *London Evening News* of September 14, 1915, by writer **Arthur Machen** describing a statement by an officer who had been in the retreat from Mons. This officer saw a large body of horsemen who later vanished. Machen suggested that they were the spirits of the English bowmen who had fought at Agincourt.

Although this story was fiction, it stimulated corroborative reports of phantom armies. The most significant of these were repeated by a Red Cross nurse, Phylis Campbell, who claimed to have heard several different stories of phantom soldiers. In his book *On the Side of the Angels* (1915), Harold Begbie repeated the claims that soldiers saw a vision of angels during the retreat from Mons and gives the narrative of a soldier, who states that an officer came up to him "in a state of great anxiety" and pointed out to him a ". . . strange light which seemed to be quite distinctly outlined and was not a reflection of the moon, nor were there any clouds in the neighbourhood. The light became brighter and I could see quite distinctly three shapes, one in the centre having what looked like outspread wings. The other two were not so large, but were quite plainly distinct from the centre one. They appeared to have a long, loose-hanging garment of a golden tint and they were above the German line facing us. We stood watching them for about three-quarters of an hour."

All the men in the battalion who saw this, with the exception of five, were killed. Begbie went on to say that a nurse told him that a dying soldier spoke to her of the reluctance of the Germans to attack the British line, "because of the thousands of troops behind us." It is believed this man had heard these claims from German prisoners and believed in the ghostly nature of those supporting hosts.

Ralph Shirley published a pamphlet titled *Prophecies and Omens of the Great War* (1914; 1915) dealing with various oracular utterances on the struggle.

Stories were also common in the early period of the war regarding the appearance of saintly and protective figures resembling the patrons of the several allied countries. Thus the English were convinced that in certain engagements they had seen the figure of Saint George mounted on a white charger and the French were equally sure that the figure in question was either Saint Denis or Joan of Arc. Wounded men in base hospitals asked for medallions or coins on which the likenesses of these saints were impressed in order to verify the statements they made.

Sources:

Brown, Raymond Lemment. *The Phantom Soldiers*. New York: Drake, 1975.

Machen, Arthur. *The Angels of Mons: The Bowman and Other Legends*. New York: G. P. Putnam's Sons, 1915.

Stein, Gordon. *Encyclopedia of Hoaxes*. Detroit: Gale Research, 1993.

Warts

Small skin lesions on face, fingers, or elbows, and sometimes on the genitals, caused by a virus, as distinct from **moles**, which are birthmarks. The general medical term for a wart is *verruca*, but warts on the genitals or around the anus are known as *condylomae*, or venereal warts.

Warts often appear and disappear without any obvious cause, and this characteristic tended to reinforce belief in many old folk cures or wart-charming. In eastern Massachusetts, central New York, and parts of England, it used to be believed that warts could be removed by rubbing them with spittle. Other widespread superstitions about warts:

To cure warts, wash hands in the moon's rays in a dry metal basin, saying:

I wash my hands in this thy dish,
O man in the moon, do grant my wish
And come and take away this!

Water taken from a gravestone and rubbed on warts will cure them.

Striking warts with an undertaker's hammer will cure them.

To remove warts from the hand, watch for a funeral procession to pass and as it goes by, say secretly: "I do sincerely hope that these warts will pass off my hands as that body decays in the ground."

If a person steals an egg and secretly buries it in the ground, his or her warts will disappear when the egg decays.

Pick up an old marrow bone, touch it to your warts, walk off, throw it behind you, and don't look back.

If you take as many pins as you have warts and give them to someone else, your warts will be transferred to the other person.

Take as many pebbles as you have warts and touch each wart with a pebble, then wrap the stones in cloth or paper and throw them away in the roadway. Whoever picks up the parcel of pebbles will get your warts, and you will lose them.

Take a piece of string and tie as many knots in it as there are warts and lay the string under a stone. Whoever treads on the stone will be attached to the warts.

Such superstitions are often very ancient. **Pliny** (23–79 C.E.) recommended that warts be touched with chick peas on the first day of the moon, and that the peas then be wrapped in cloth and thrown away behind you. The pebble charm was known to Marcellus of Bordeaux in the fourth century, and it is cited in his book *De Medicamentis*.

Apart from natural remission, it is possible that many wart cures worked through a process analagous to selfhypnosis. Other wart remedies were of a pseudomedical nature, such as rubbing warts with milkweed, or the fluid from grasshoppers, or the fresh blood of mice. Modern medical remedies involve treating warts with a substance that dissolves the hard layer and cauterizes the remainder, which is then scraped off.

During the witchcraft manias of the sixteenth and seventeenth centuries, warts and moles were considered "devil's marks" if they did not bleed when pricked.

Washington Research Center and Parapsychology Group

The Washington Research Center and Parapsychology Group was founded in 1982 by Russian-American parapsychologist Larissa Vilenskaya (b. 1948). Vilenskaya had been involved in parapsychological research throughout the 1970s at the Research Institute of General and Pedagogical Psychology of the USSR Academy of Sciences. She moved to the United States in 1981. The center published a journal, *Psi Research*, which made an effort at informing an English-speaking audience of research being conducted in Russia, Eastern Europe, and China.

The center also became identified with the firewalking movement. Vilenskaya became interested in firewalking and conducted numerous events teaching attendees to experiment with the practice. Last known address: 484B Washington St. #317, San Francisco, CA 93940.

Wasserman, Gerhard Dietrich (1919–)

University lecturer in applied mathematics who experimented in the field of parapsychology. Wasserman was born December 12, 1919, at Leipzig, Germany. He studied at Queen Mary College, University of London (B.Sc. hons. math. 1942, Ph.D. quantum mechanics, 1946). In 1948 he began a tenure as an instructor in applied mathematics at King's College Newcastle-upon-Tyne, Durham University.

In the field of parapsychology he has taken special interest in the construction of theoretical models for psi phenomena. His article "An Outline of a Field Theory of Organismic Form and Behavior" was published in a Ciba Foundation symposium on **extrasensory perception**.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Wasson, R(ober) Gordon (1898–1986)

Journalist and writer who argued for "ethno-mycology," the claimed relationship of wild **mushrooms** (especially hallucinogenic varieties) to various human cultures throughout history. Wasson was born on September 22, 1898, at Great Falls, Montana. He studied at the Columbia School of Journalism, and in 1926 he married Valentina Pavlovna Guercken, who shared his research in ethno-mycology.

Wasson worked as a reporter through the 1920s before becoming a prominent banker for the Guaranty Company of New York (1928–34) and later the Morgan Guaranty Trust Company. In the 1950s Wasson and his wife conducted field research in Mexico, studying firsthand the sacred mushroom ceremonies of the Mazatec Indians. Their record album *Mushroom Ceremony of the Mazatec Indians of Mexico* (Folkways Records, New York, 1957) was the first documented recording of its kind. Wasson's researches influenced the psychedelic revolution of the 1960s.

Wasson concluded that the "**soma**" mentioned in the literature of ancient India was in fact the *amanita muscaria* mushroom. He suggested that Hindu mysticism arose from its priests' intoxication from this mushroom, considered to be the elixir of immortality. This line of speculation was followed up by John M. Allegro in his book *The Sacred Mushroom and the Cross* (1970), which suggested the crucifixion story of Jesus was a myth, symbolic of the ecstasy of a drug cult. More recently it has been revived approvingly in the journal *ReVision* (vol. 10, no. 4, Spring 1988), together with the suggestion that *amaita muscaria* was the forbidden fruit from the tree in the Garden of Eden in the Old Testament story. Wasson's research found little approval in the scholarly world. He died December 23, 1986.

Sources:

Wasson, R. Gordon. *Persephone's Quest: Entheogens and the Origins of Religion*. New Haven: Yale University Press, 1986.

———. *Soma: Divine Mushrooms of Immortality*. The Hague: Mouton, 1968. Reprint, New York: Harcourt Brace, 1971.

———. *The Wondrous Mushroom: Mycolatry in MesoAmerica*. New York: McGraw, 1980.

Wasson, R. Gordon, and Valentina Pavlovna Wasson. *Mushrooms, Russia, and History*. New York: Pantheon, 1957.

Waterfall Astrological Directory

An annual reference work for individuals involved in **astrology** formerly published by Tony Waterfall of Vancouver, British Columbia.

Watkins, Geoffrey (1896–1981)

Proprietor and later director of **Watkins Book Shop**, a major London bookstore dealing in the literature (both new and used) of the occult, alternative religious traditions, and esoteric philosophy since 1894, when Watkins' father John M. Watkins founded the company at the instigation of Theosophist **Helena Petrovna Blavatsky**. The bookshop has long been a meeting place for leading personalities in such subjects as metaphysics, mystical and hermetic studies, oriental and comparative religion, parapsychology, astrology, and the occult. John Watkins was a close friend of Blavatsky, who was co-founder of the Theosophical Society. **Carl G. Jung**, **Aldous Huxley**, **William Butler Yeats**, and magician **Aleister Crowley** were frequent visitors to the shop. Crowley was reputed to have caused thousands of books in the store to vanish and reappear by his occult powers, but, like other stories about Crowley and invisibility, this apocryphal story retains its element of tongue-in-cheek humor.

Watkins, who carried on his father's tradition in the bookshop, was born June 7, 1896. He attended a private school in Heidelberg, Germany. Known to close friends as "Wattie" or "Nigel," he was employed by British Intelligence in both World Wars. In World War I, his duties included interrogation of German officers who were prisoners of war. In World War II, he was concerned with the distribution of top-secret documents to appropriate government departments.

One of his closest friends was **Christmas Humphreys**, who was president of the Buddhist Society for many years and author of numerous books on Buddhism and Eastern philosophy. Humphreys acknowledged Watkins' valuable assistance in the preface to his book **Concentration and Meditation** (1935).

Watkins took over running the bookshop when his father became blind. During his tenure running the bookshop international visitors most remembered him as a spiritual guide rather than a bookseller. Though specializing in selling occult books, he disliked the word "occultism" because of its perjorative connotations. His own special interests lay elsewhere, in depth psychology and the spiritual wisdom commonly called the "perennial philosophy," a term popularized by Aldous Huxley in his book of that name.

Kathleen Raine stated in an obituary in *Temonos* (no.2, 1982):

"Geoffrey Watkins was far more than a bookseller; indeed he was perhaps the only bookseller who made a practice of advising customers (many of whom were, or became, his friends) against purchasing books which he thought unsuitable for their particular interests, or too valuable to be entrusted to ignorant hands. . . . As to his courtesy, he welcomed his customers as his guests, assuming that we were seekers for wisdom, and meeting each of us at the level of our learning (or our ignorance) as he was well able to do. He seemed always to have time to listen. When we left, he saw us to the door of his shop like a courteous host."

Reportedly, Watkins had an encyclopedic knowledge of books and was well-informed on all aspects of the groups, societies, and individuals in the fields of mysticism and occultism. He gave valuable information to many individuals who later became famous. Kathleen Raine, who has since published many works of poetry, literary criticism, and philosophy, acknowledged the help Watkins gave her in her special studies on Thomas Taylor the Platonist. **Alan Watts** also paid tribute in his autobiography *In My Own Way* (1972):

"Nigel [Geoffrey Watkins] runs the most magical bookshop in the world, and is the most unobtrusively enlightened person

I have ever known. . . . Nigel not only became my bibliographer on Buddhism, comparative religion, and mysticism, but also my most trusted adviser on the various gurus, pandits, and psychotherapists then flourishing in London. . . . In the Watkins bookshop one would expect at any moment, to come across a Mahatma or a high Lama visiting England on a secret mission to feel out academically accredited professors. Instead of giving lectures and holding seminars, he simply tells you what to read. . . . He never tries to convert anyone to a system. He is what the Japanese would call a *buji-nin*; a man without affectations, who has also compassion and clarity of mind.”

With the death of Watkins, many regular customers at the bookshop felt they had lost a true friend and wise guide. Meanwhile, the bookshop started by his father continues to flourish.

Watkins Book Shop

Long established British bookshop specializing in occultism, mysticism, comparative religion, parapsychology, esoteric psychology, and related topics, founded by John M. Watkins in 1894. Watkins was a friend of **Helena Petrovna Blavatsky** and other leading occult figures of the late nineteenth and early twentieth centuries. The shop in Cecil Court, Charing Cross Road, London, was a meeting place for such famous and varied individuals as **A. E. Waite**, **William Butler Yeats** and **Aleister Crowley**. Watkins also published texts in the fields of occultism and mysticism. After his death, the business was carried on by his son **Geoffrey Watkins** (1896–1981).

All through the prewar occult boom of the 1920s and 1930s and the more recent occult explosion of the 1960s, the Watkins Book Shop has been a central focus of occultism, with a strong emphasis on mysticism and Eastern religion. After the death of Watkins, the company went through various changes of title, including Stuart & Watkins (associated with Stuart & Robinson), but retained its essential character, as familiar to British students of occultism and mysticism as the **Weiser Bookshop** in New York.

In April 1984, the company became firmly linked with the Weiser Bookshop through the formation of Watkins Books Ltd., with directors Donald Weiser and Henry Suzuki of Samuel Weiser, Inc., and Valerie Chris of Robert Chris Bookseller (also in Cecil Court). Formerly a general literary book shop, Robert Chris is now a leading supplier of books on health and alternative medicine. Both Weiser and Watkins remain important book shops but with the growth of the field, the proliferation of alternative bookshops, and the passing of shops like Watkins into the hands of other owners, they have lost their unique place in the occult/alternative religious community.

The Watseka Wonder

A story told in a pamphlet by physician E. W. Stevens, *The Watseka Wonder*, which details a most intriguing case of continued spirit control. In 1865, at the age of nineteen, a girl named Mary Roff who was mentally ill died in Watseka, Illinois. Thirteen years later, another Watseka girl, Lurancy Vennum, almost a stranger to the Roff family, became similarly afflicted. Stevens diagnosed her case as an **obsession**. In the hypnotic state, Vennum confirmed the diagnosis.

Stevens suggested that she try to induce a good spirit to control her. She answered that several spirits were about who would be willing. “There is one who was called Mary Roff.” The father of Mary Roff was present, and he approved the idea. “Mary Roff” was asked to control Vennum. Supposedly she did so.

Reportedly, on February 1, 1878, she possessed Lurancy’s body and remained in possession for 16 weeks in an almost unbroken continuity. As soon as she appeared, she took over Vennum’s body and behaved like Mary Roff. She did not know Vennum’s parents, went “home,” and recognized every old object

in the Roff house. She continued where she had left off over 13 years before. She exhibited paranormal faculties during this time, gave proofs of **clairvoyance**, made **predictions**, had **out-of-body** experiences in trance, and described her astral journeys on her return to consciousness.

On May 21, 1878, she supposedly left in tears from her Roff parents and all of her friends, fell into trance, and awoke as Lurancy Vennum again. The new Vennum was mentally and physically reestablished. It is believed Vennum had been watched over for a time by “Mary Roff,” who came back occasionally in trance. Three and a half years later, Vennum married and when her first baby came “Mary Roff” put her into trance to save her the pains of childbirth. “Mary Roff” never appeared to anyone at Watseka, except through Vennum’s body. She never materialized independently.

The psychical researcher **Richard Hodgson** investigated the case on behalf of the **American Society for Psychical Research** and concluded:

“I have no doubt that the incidents occurred substantially as described in the narrative by Dr. Stevens, and in my view the only other interpretation of the case—besides the spiritistic—that seems at all plausible, is that which has been put forward as the alternative to the spiritistic theory to account for the trance communications of Mrs. Piper, and similar cases, viz., secondary personality with supernormal powers. It would be difficult to disprove this hypothesis in the case of the Watseka Wonder, owing to the comparative meagreness of the record and the probable abundance of ‘suggestion’ in the environment, and any conclusion that we may reach would probably be determined largely by our convictions concerning other cases. My personal opinion is that the ‘Watsseka Wonder’ case belongs in the main manifestations to the spiritistic category.”

The evidence obtained by Hodgson was published in the *Religio-Philosophical Journal* (Chicago, December 20, 1890), and his account was verified by J. Bundy, the *Religio-Philosophical Journal*’s editor. A detailed report also appeared in *The Spiritu-alist* (September & October 1878).

Sources:

Anderson, Rodger J. “The Watseka Wonder: A Critical Re-evaluation.” *Theta* 8, no. 4 (1980).

Myers, F. W. H. *Human Personality and Its Survival of Bodily Death*. 2 vols. London: Longmans, Green, 1903.

Stevens, E. W. *The Watseka Wonder*. Chicago, 1879.

Watson, Lyall (1939–)

Zoologist and archaeologist whose book *Supernature* attempted to bridge the gap between science and the occult. Watson was born April 12, 1939, in Johannesburg, South Africa. He was educated at the University of Witwatersrand (B.S., 1958), the University of Natal (M.S., 1959), and the University of London, England (Ph.D., 1963). Through the 1960s he was director of the Zoological Gardens of Johannesburg, South Africa (1964–65), produced documentary films for the British Broadcasting Corporation, London (1966–67), and was an expedition leader and researcher in Antarctica, the Amazon River area, Seychelles, and Indonesia (1968–72). In 1967 he founded the life science consultancy Biologic of London, and in the 1970s he wrote a number of books. Three further books followed themes first developed in *Supernature: The Romeo Error* (1974), *Gifts of Unknown Things* (1976), and *Lifetide: The Biology of The Unconscious* (1979).

Lifetide had an important effect within the emerging **New Age** movement. In two pages it told the story of four scientists studying monkeys in islands off the coast of Japan. The scientists left food for the monkeys. In 1953 they observed an older monkey wash the sand and grit from a potato. She then seemed to teach the other monkeys the same procedure. Gradually the practice spread to the other monkeys in the group. Watson stated:

“In the autumn of that year [1958] an unspecified number of monkeys on [the island of] Kosima were washing sweet potatoes in the sea. . . . Let us say, for argument’s sake, that the number of monkeys was ninety-nine and that at eleven o’clock on Tuesday morning one further convert was added to the fold in the usual way. But the addition of the hundredth monkey apparently carried the number across some sort of threshold, pushing it through a kind of critical mass, because by that evening almost everyone was doing it. Not only that, but the habit seems to have jumped natural barriers and to have appeared spontaneously, like glycerine crystals in sealed laboratory jars, in colonies on other islands and on the mainland in a troupe of Takasakiyama.”

What became known as the “hundredth monkey” myth would be seized upon by New Age spokespersons who were seeking to explain to people how relatively small groups would be capable of bringing New Age consciousness to a public generally apathetic to their concerns. It was believed if only a critical number of people accepted the consciousness, it would, as if by magic or atomic explosion, spread suddenly to everyone.

Given the jumps in such an argument, Watson was soon attacked on the factual basis of the story. Psychologist Maureen O’Hara and psychic-critic Ron Amundson both challenged the story and forced Watson to admit that it was in essence fiction. By that time, however, it had become a widely discussed issue in the New Age movement and author Ken Keyes had printed and distributed over 300,000 copies of a book, *The Hundredth Monkey* (1982).

Sources:

Keyes, Ken. *The Hundredth Monkey*. Coos Bay, Ore.: Vision Books, 1982.

Melton, J. Gordon. *New Age Encyclopedia*. Detroit: Gale Research, 1990.

Watson, Lyall. *Dark Nature: A Natural History of Evil*. New York: HarperCollins, 1995.

———. *Gifts of Unknown Things*. New York: Simon and Schuster, 1976.

———. *Lifetide: The Biology of The Unconscious*. New York: Simon and Schuster, 1979.

———. *The Romeo Error: A Matter of Life and Death*. Garden City, N.Y.: Anchor Press, 1975.

———. *Supernature*. Garden City, N.Y.: Anchor Press, 1973.

Watson, Thomas (1898–1985)

Thomas Watson, a pioneer spiritual church leader and medium, was raised in New Orleans and attended Xavier University, a school founded to serve the African American community, and Texas Christian University. He became a schoolteacher after graduation. He was in New Orleans at the time Leafy Anderson brought the spiritual movement to the city. He joined Anderson’s Eternal Life Christian Spiritual Association and emerged as a leader. He left the association in 1929, two years after Anderson’s death, and founded an independent congregation, St. Joseph Helping Hand Church in Algiers, a New Orleans suburb.

Over the next five years similar congregations were founded and affiliated with Watson’s work. These were formally organized into the St. Joseph Helping Hand Missionary Association in 1934. Following Anderson’s emphasis, the new association retained a strong attachment to traditional Christian affirmations, unlike other Spiritual churches, which had discarded most Christian distinctions. The next year the association reorganized into the Divine Spiritual Churches of the Southwest. This church adopted a strong hierarchical structure and named Watson as its senior bishop. Bessie S. Johnson was named as his junior bishop. During the late 1930s Watson reconsidered his opinions on women ministers, and in 1940 he demoted Smith to Reverend Mother Superior, a non-ministerial position common in many black churches. The change led to a schism, and

those members who supported the women pastors and mediums left.

In 1942 Watson led his church into a merger with the Metropolitan Spiritual Churches of Christ to form the United Spiritual Churches of Christ. Shortly after the merger, the leader of the Metropolitan Spiritual Churches of Christ, William Taylor, died, and Watson was named his successor. However, he immediately ran into conflict with Clarence Cobbs, a prominent medium from Chicago. The conflict led to a schism in 1945. Watson departed with his following and organized the United Metropolitan Spiritual Churches of Christ. He led the churches until his death on November 12, 1985, when he was succeeded by his son, Bishop Aubrey Watson.

Sources:

Jacobs, Claude F., and Andrew J. Kaslow. *The Spiritual Churches of New Orleans: Origins, Beliefs, and Rituals of an African American Religion*. Knoxville: University of Tennessee Press, 1991.

Murphy, Larry G., J. Gordon Melton, and Gary L. Ward. *Encyclopedia of African American Religions*. New York: Garland Publishing, 1993.

Watts, Alan (Wilson) (1915–1973)

British-born American philosopher, teacher of Zen Buddhism, and pioneer popularizer of Eastern philosophy in the United States. Watts was born January 6, 1915, in Chislehurst, Kent, England. He came to the United States in 1938, and he was naturalized in 1943. The same year he moved to the United States he married the daughter of Ruth Fuller Everett (who was involved with the First Zen Institute of America). Even as a youth he had been interested in Eastern religions in general and Zen Buddhism in particular. However, Watts studied for the priesthood and after completing his course at Seabury-Western Theological Seminary, he was ordained in the Episcopal Church in 1944. He remained in Evanston, Illinois, and pursued a master of sacred theology degree (1948) at Seabury while serving as a chaplain at Northwestern University (adjacent to the Seabury campus) for six years (1944–50).

In 1950 Watts divorced, resigned from the priesthood, and entered a year of seclusion. In 1951 he moved to California as an instructor at the American Academy of Asian Studies (1951–57). He gained some degree of fame in 1957 with the positive response to his book, *The Way of Zen* (1957), which became a book introducing Zen to a public eager for Eastern wisdom. Over the next fifteen years he wrote numerous books presenting his personal appropriation of Buddhism. As a lecturer, from 1956 onward he traveled to universities across the continent. He directed the *Eastern Wisdom and Modern Life* series on station KQED, San Francisco (1959–60).

In 1962 some of those who had gathered around him as students founded the Society for Comparative Philosophy as a vehicle for his teaching. He died November 16, 1973.

Sources:

Melton, J. Gordon. *Religious Leaders of America*. Detroit: Gale Research, 1991.

Stuart, David. *Alan Watts*. Radnor, Pa.: Chilton Book, 1976.

Watts, Alan. *The Book on the Taboo Against Knowing Who You Are*. New York: Vintage Books, 1966.

———. *The Early Writings of Alan Watts*. Edited by John Snelling. Berkeley, Calif.: Celestial Arts, 1987.

———. *The Essential Alan Watts*. Berkeley, Calif.: Celestial Arts, 1977.

———. *In My Own Way: An Autobiography, 1915–1945*. New York: Pantheon Books, 1972.

———. *Psychotherapy, East and West*. New York: Ballantine Books, 1961.

———. *The Spirit of Zen*. New York: Grove Press, 1958.

———. *The Way of Zen*. New York: Pantheon Books, 1968.

Wayland Smith

A character in German mythological romance, father of Weltich, whom he trained in the art of warfare and sent to the Court of Dietrich in Bern. Wayland Smith gave the sword Miming to Weltich and told him of a **mermaid** to whom he was to apply when in difficulty.

Wayland Smith is also referred to in the Sigfried story as in company with another metalsmith named Mimi when Sigfried joins the smithy. His workmanship is praised in the Beowulf saga and he is mentioned there and elsewhere as a maker of impregnable armor. He is the supernatural smith of the Teutonic peoples and comparable to the gods Vulcan and Hephaistos in Roman and Greek mythology.

Weatherhead, Leslie (Dixon) (1893–1976)

British Methodist minister interested in aspects of parapsychology. Weatherhead was born on October 14, 1893, in London. He studied at the University of Manchester (M.A., 1926) and Richmond College, and he later received his doctorate at the University of London (1950). He served as a chaplain to British troops during World War I, ministered at the English Church in Madras, India, after the war (1918–22), and served several appointments prior to becoming the pastor of City Temple, the large Methodist church in London, in 1936.

Weatherhead wrote a number of notable books over the years, including a frequently reprinted early text on God and the problem of evil. As an adult, he became interested in psychic phenomena and wrote a series of books that ran from a pioneering text in pastoral psychology to more controversial texts within the Christian community on such topics as reincarnation. He died January 5, 1976.

Sources:

- Weatherhead, Leslie. *After Death*. London: J. Clarke, 1923.
 ———. *Psychology, Religion, and Healing*. Rev. ed. London: Hodder and Stoughton, 1952.
 ———. *The Resurrection of Christ in the Light of Modern Science and Psychical Research*. London: Hodder and Stoughton, 1959.

Webb, James (C. N.) (1946–1980)

Scottish author who conducted historical surveys of the occult. Webb was born in 1946 in Edinburgh, Scotland. He was educated at Harrow and Trinity College, Cambridge University. He spent some years as a ghostwriter, television producer and trainer, and schoolmaster, but in 1969 became a full-time writer.

He was advisory editor of *The Occult*, a series of thirty-three reprints chosen to illustrate the origins and development of modern occultism, as well as *Perspectives in Psychical Research*, a series of 34 books (both for Arno Press, New York, 1976) and contributed to *Man, Myth and Magic* (Marshall Cavendish, 1970), and *Encyclopedia of the Unexplained* (McGraw-Hill, 1974).

Webb's major contribution, however, came from the special study he conducted of the historical and cultural background of Western occultism, with special reference to its relationship with extremist political movements. This research resulted in three major books: *The Occult Underground* (1974; British title *The Flight from Reason*, 1971), *The Occult Establishment* (1976), and *The Harmonious Circle* (1980). Along the way he also edited several volumes, including *The Quest Anthology* (1976), *The Subliminal Consciousness* (selections from writings by Frederic W. H. Myers in *Proceedings of the Society for Psychical Research*, London, 1976), and *The Mediums and the Conjurers* (anthology of writings by J. N. Maskelyne, G. Smith-Buck, and George Sexton, 1976).

The scholarly surveys by Webb of the ideas and personalities preceding the occult revival of the 1960s and 1970s constitute an overview of the problem of the twentieth century as a battle-

ground between reason and unreason. He started his writings with a somewhat skeptical viewpoint, but in the course of time experienced unusual visions and insights, sometimes associated with hallucinations and nervous breakdowns. He died May 9, 1980, in Scotland.

Sources:

- Collin-Smith, Joyce. "A Precognitive Dream: James Webb." *Light* (summer 1982).
 Webb, James. *The Harmonious Circle*. New York: G. P. Putnam's Sons, 1980.
 ———. *The Occult Establishment*. LaSalle, Ill.: Open Court Press, 1976.
 ———. *The Occult Underground*. LaSalle, Ill.: Open Court Press, 1974. Reprinted as *The Flight from Reason*. 1971.
 Wilson, Colin. "James Webb and the Occult." *Light* (summer 1982).

Webber, Jack (1907–1940)

Jack Webber was a prominent physical medium who in his few years greatly impressed his fellow Spiritualists with his abilities. Webber lacked formal education and had been a miner in Wales who was brought to **Spiritualism** by his wife. He attended a home circle and discovered his own mediumistic abilities. He acquired several spirit controls, the most famous being an Irish spirit named Paddy. He began with table tipping and soon afterwards experienced the **levitation** of objects, including the famous trumpets which spirits reportedly used as a megaphone-like device. He also became a healer. As he developed, those attending his seances reported hearing spirit voices, both coming through the trumpets and independent of them. They also saw objects move and levitate.

Through the 1930s Webber traveled at an increasing pace and during the last two years of the decade was widely heralded in the Spiritualist press for the phenomena he produced. While not formally investigated, he was the object of attention of several skeptical journalists who reported favorably on what they had witnessed. He worked in a darkened room, but without a cabinet. He was frequently tied to his chair with wire. Among his more spectacular feats was the production of ectoplasm in the form of light rods that were used to levitate objects and the movement of objects from distant places ostensibly through solid walls. At one point a recording was made of Paddy and of a second spirit guide singing a duet.

While Webber was touted in the Spiritualist press and many leading Spiritualists from **Maurice Barbanell** to **Harry Edwards** voiced their support of his work, skeptics accused him of fraud, and today most, even in the larger psychic community, would deny that the abilities Webber reportedly demonstrated exist. Though never exposed as a fraud, his career has to be seen in the light of the many mediums caught in fraud doing exactly the same acts attributed to Webber.

Webber died in 1940 at the age of 33. Within weeks, various mediums, including **Bertha Harris** and Harold Evans, reported that they had heard from him from the spirit world. Harry Edwards penned his biography.

Sources:

- Barbanell, Maurice. *This Is Spiritualism*. London: Spiritualist Press, 1959.
 Edwards, Harry. *The Mediumship of Jack Webber*. London: Rider & Co., 1940.

Weeping Statues

Through the 1980s and 1990s, a profusion of reports of statues and icons weeping tears emanated from Roman Catholic and Eastern Orthodox settings. These reports came from around the world, including Asia and Africa. One of the more

spectacular reports came from an icon at St. George's Antiochian Orthodox Church in Cicero, Illinois, a suburb of Chicago. In the spring of 1994, tears began to flow from an icon picturing the Virgin Mary and the baby Jesus. The tears originated at the eyes of the Virgin. As word spread concerning the occurrence, thousands of people came to see the phenomenon. Ultimately, Metropolitan Philip, the head of the Antiochian Church, visited and pronounced the phenomenon miraculous.

While the number of reports of weeping statues and icons have multiplied in the last decades of the twentieth century, in part a function of media interest, similar events have been recorded since the sixteenth century. An account has survived from 1527 of a statue that wept just prior to the sacking of Rome. In 1719, a statue of St. Lucy wept in the town of **Syracuse** on the island of Sicily. Syracuse appears to be the originating point of modern accounts of weeping statues as it was the site in 1953 of a widely reported incident. The eyes of a statue of the Virgin Mary given to a newly wedded couple began to produce a substance which upon analysis proved to be the same as human tears. The story of the statue was widely disseminated through Roman Catholic circles. The incident has been analyzed from both a parapsychological perspective (as a poltergeist phenomenon) and a skeptical (as a hoax) viewpoint.

Possibly the most spectacular modern incident of a weeping statue occurrence is **Akita**, Japan, where from 1975 to 1981, a statue of the Virgin Mary was seen to weep on more than 100 separate occasions. Sister Agnes, a nun, also experienced the stigmata, three apparitions of the Virgin Mary, and locutions from an angelic being. The statue not only wept, but had previously sweated what upon analysis proved to be human sweat, and bled human blood. The incident in Akita demonstrated the close connection between weeping statues and icons and **bleeding statues** and icons. Some of the reports of weeping icons concern the weeping of blood, the production of a red substance coming from the eyes.

In 1996, an icon on the Church of the Nativity in Bethlehem, Israel, began to weep tears of blood, a phenomenon seen by many of both Christian and Muslim persuasion. In this case, the eyes on the icon were also reported to have winked at the people viewing it. One skeptical journalist, Stephanie Nolen, a Canadian and lapsed Catholic, reported seeing both the red tears and the wink.

Investigators of such incidents have generally sought initially to rule out the obvious, hoaxes and natural phenomena (for example, a leak above the statue or icon). Enough hoaxes have been uncovered, even among people with reputations for piety and honesty, that an extended search for mundane explanations and the hesitancy of church officials to promote phenomena such as weeping statues except in the rarest of cases is justified. Once obvious natural causes are ruled out, a search is launched for various mundane explanations such as might be provided by the particular substance from which the weeping object was made. Beyond the natural explanation, parapsychologists have offered psychic explanations and skeptics have reached for any possible explanation, in the end suggesting hoaxing as the most widespread cause. Unfortunately, in most cases, especially from Third World countries, no adequate investigation has been done.

Sources:

Nickell, Joe. *Looking for a Miracle*. Amherst, N.Y.: Prometheus Press, 1998.

Rogo, Scott. *Miracles: A Parascientific Inquiry into Wondrous Phenomena*. New York: Dial Press, 1982.

Wege—Zur Synthese von Natur und Mensch (Magazine)

A bimonthly German-language, **New Age** publication. Each issue included articles, a program of mystical/spiritual activities

in the Frankfurt area, and listings of New Age organizations. Last known address: Aviva, Kobachstr. 12, D-6000 Frankfurt 50 FN, Germany.

Weiant, C(larence) W(olsey) (1897–1986)

Anthropologist and chiropractor with interests in parapsychology. Weiant was born on November 30, 1897, at West Haverstraw, New York. He studied at the School of General Studies, Columbia University (B.S., 1937), pursued graduate work in 1937 at the Instituto de Filosofia y Letras, Mexico City, and finished a doctorate at Columbia University (1943). He lectured in the Department of Sociology and Anthropology at Hunter College, New York (1943–51). He became a chiropractor and was associated with the Chiropractic Institute of New York. He retired as its dean in 1963.

Weiant was interested in **clairvoyance**, mediumship, **reincarnation**, and **survival** theories. He translated the book *Lo Sagrado entre los Primitivos y la Parapsicología* (The Sacred Among Primitive Peoples, and Parapsychology), by Juan Rogers, and contributed to *Tomorrow* magazine. He died in October of 1986.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Weiant, C. W. "Parapsychology and Anthropology." *Manas* 13 (1960).

Weinberger, Julius (1893–1978)

Radio engineer who wrote on parapsychology. Weinberger was born on July 22, 1893, in New York City and studied at the City College of New York (B.S., 1913). He worked 42 years for the Radio Corporation of America (RCA) in various positions (1916–1958). He wrote numerous articles in his chosen field, but also delved into parapsychology and reflected upon a variety of issues. He died in June of 1978.

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———. "A Physicist Looks at Survival." *Tomorrow* (autumn 1956).

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Weingarten, Henry

American astrologer, executive secretary of the **National Astrological Society** (1974–) and editor of *NASO Journal*. He has lectured extensively on **astrology** and taught at the NASO School of Astrology in New York.

Sources:

Weingarten, Henry. *A Modern Introduction to Astrology*. New York: ASI Publishers, 1974.

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———. *The Study of Astrology*. 3 vols. New York: ASI Publishers, 1977.

Weiser Bookshop

Occult bookstore in the United States through most of the twentieth century, the New York equivalent of London's **Watkins Book Shop** or **Atlantis Bookshop**, patronized by occultists and students of the occult. Weiser's was located at 117 4th Ave., then in a large rambling store at 845 Broadway, and in the 1960s it moved to 740 Broadway. Founded by Samuel Weiser, it was taken over by his son Donald in the 1960s. The store has in each of its locations been known for its large antiquarian occult stock as well as a comprehensive selection of new volumes. Its regular catalogs, issued through the 1950s, of new and old occult books have since become useful bibliographical records.

In the 1980s the store moved again, this time to 132 E. 24th St. (between Park Avenue and Lexington), New York, NY 10010. It slowly adapted to **New Age** emphases and responded to the competition supplied by the emergence of many esoteric bookstores both in New York and around the country. It was one of the more significant retail specialty shops in North America.

In April 1984, Donald Weiser and Henry Suzuki of Samuel Weiser, Inc., became directors (with Valerie Chris, England) of the famous Watkins Book Shop in Cecil Court, Charing Cross Road, London. Samuel Weisers, Inc. is an affiliated publishing company specializing in occult titles. The bookshop is now closed.

Weisman, Kenneth E(arl) (1930–)

Teacher who has been active in the field of parapsychology. Weisman was born on November 16, 1930, in Chicago, Illinois. He served in the United States Army from 1951 to 1954, and he then studied at Bradley University, Peoria, Illinois (B.S. biology, 1958). He began a teaching career in the Peoria, Illinois, public school system.

Weisman conducted experiments among school children to correlate **clairvoyant** ability with class grades, sex, achievement test ratings and teacher attitude toward pupils.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Weiss, Claude J. (1941–)

Claude J. Weiss, a prominent Swiss astrologer, was born on May 6, 1941, in Basel, Switzerland. He attended the Swiss Institute of Technology, where he earned an engineering degree with a specialization in agronomy. He later spent two years in India, and during his stay, in 1967, was introduced to **astrology**. He studied astrology over the next decade and became a full-time professional in 1977. The following year he created Astrodata, a calculation and interpretation service for astrological delineations that is now the largest in Continental Europe. He continues to serve as its president.

Weiss has emerged as one of the leading European voices calling for the psychological interpretation of astrology, and he has been a particular devotee of transactional analysis and Jungian psychology. He has emphasized the role of free will and individual choice in light of the insights of astrology. He authored a widely used two-volume work on horoscope interpretation and a specialized study of the effects of the planet Pluto.

Through the 1980s and 1990s, Weiss became a dominant voice in the German-speaking astrological community. He is a popular lecturer, has written a number of books, and edits a periodical, *Astrologie Heute*. He has helped organize four world astrological congresses and has served as president of the Swiss Astrological Association. He has also become known as a master of mundane astrology, the astrology that deals with the larger political fates of people and nations. His office is in Wettswil, near Zürich.

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Weiss, Claude J. *Astrologie: Eine Wissenschaft von Raum und Zeit*. Wettswil, Switzerland: The Author, 1967.

———. *Horoskopanalyse*. 2 vols. Wettswil, Switzerland: Edition Astrodata, 1992.

———, and Verena Bachmann. *Pluto: Das Eritische und Dämonische*. Wettswil, Switzerland: Edition Astrodata, 1991.

WEL

Initialism for *Welt-Eis-Lehre* (Cosmic Ice Theory), a cult built around the eccentric theories of Austrian engineer **Hans Hörbiger**, author of *Glazial-Kosmogonie* (1912). These theories involved a complex system of "cosmic ice" that generated stellar systems in which smaller planets become moons and are captured by larger planets. According to Hörbiger, Earth's present moon is coated with ice 140 miles thick and is now moving toward Earth with a spiral motion.

After Hörbiger's death, his theories were further developed by the British mythologist Hans Schindler Bellamy in his book *Moons, Myths, and Man* (1936). The WEL cult combined such theories with Nazi political philosophy and anti-Semitism. The character of the WEL is indicated by statements such as:

"Our Nordic ancestors grew strong in ice and snow; belief in the World Ice is consequently the natural heritage of Nordic Man. . . . Just as it needed a child of Austrian Culture—Hitler!—to put the Jewish politicians in their place, so it needed an Austrian to cleanse the world of Jewish science."

Sources:

Bellamy, Hans Schindler. *Moons, Myths, and Man*. London: Faber & Faber, 1949.

Hörbiger, Hans. *Glazial-Kosmogonie*. N.p., 1912.

Wellman, Adele

Former executive secretary of the **American Society for Psychical Research**. He was born in Brooklyn, New York.

Wendigo (or Windigo)

A creature of the forests featured in the mythology of many North American and Canadian native peoples. Algonquin tribes believe that a hunter lost in the bush without food may become a Wendigo, seeking other human beings in order to eat their flesh. Members of the Ojibwa tribe use the term "Windigo" to denote a ferocious ogre who will take away children if they do not behave properly.

A powerful horror story called *The Wendigo* was written by novelist **Algernon Blackwood** (1869–1951). It was first published in *The Lost Valley and Other Stories*, London, 1910. It was probably drawn from legends encountered by the author during his own travels in the Canadian backwoods.

In 1982 John Colombo assembled a comprehensive compilation of accounts (both traditional and modern) on the Wendigo. He observed:

"Windigo has been described as the phantom of hunger which stalks the forests of the north in search of lone Indians, halfbreeds, or white men to consume. It may take the form of a cannibalistic Indian who breathes flames. Or it may assume the guise of a supernatural spirit with a heart of ice that flies through the night skies in search of a victim to satisfy its craving for human flesh. Like the vampire, it feasts on flesh and blood. Like the werewolf, it shape-changes at will."

Colombo lists some 37 variant forms of the word "Windigo" or "Wendigo" and states that the first appearance of the word in print appears to be in an account by the French traveler Bacqueville de la Potherie in 1722, when it appeared as "Onaouientagos." The word derives from the Algonquian Indian root *witiku* meaning "evil spirit" or "cannibal." Legends of the

Wendigo are current among the Algonquian tribes in the Northwest Territories of Canada and the northern regions of Quebec, Ontario, Manitoba, Saskatchewan, and Alberta.

The Wendigo is said to inhabit a large territory bounded by the Atlantic Ocean in the east, the Arctic Ocean in the north, and the Rocky Mountains in the west. According to Algonquian belief, a human being may “turn Windigo” through an act of cannibalism, being in the presence of the demon, or the sorcery of a shaman. Such transformation has much in common with legends of the **vampire** and **werewolf**.

Sources:

Colombo, John R., ed. *Windigo: An Anthology of Facts and Fantastic Fiction*. Lincoln: University of Nebraska Press, 1982.

Wenzl, Aloys (1887– ?)

Philosopher active in the field of parapsychology. He was born on January 25, 1887, in Munich, Germany, and studied at the University of Munich (Ph.D., 1912). He was a lecturer in philosophy and psychology at the University of Munich (1926–38), but was discharged on ideological grounds during the Nazi regime. He returned to his position as professor of philosophy at the University of Munich in 1946. He retired with emeritus status in the early 1960s.

Wenzl took an interest in **clairvoyance** and **psychokinesis**, and he attended the International Conference on Philosophy and Parapsychology at St. Paul de Vence, France, held in 1954. He was the author of a number of books, several of which considered parapsychological questions.

Sources:

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———. *Unsterblichkeit* (Immortality). Bern: A. Francke, 1951.

Wereide, Thorstein (1882– ?)

Norwegian physicist and parapsychologist. He was born on March 9, 1882, at Nordfjord, Norway. He studied at the University of Oslo (B.A., 1910; Ph.D., 1914). He joined the staff of the University of Oslo as a physicist in the Medical College following World War I and remained there throughout his long career.

In 1919 he was among the cofounders of the Norwegian Society for Psychical Research. In 1926 he became editor of *Psykisk Tidsskrift*, the society's journal (1926–39), and the following year was elected president of the NSPR. He was a delegate to the international psychical research congresses at Copenhagen (1920), Warsaw (1923), Paris (1927), and Athens (1930) and president of the International Congress of Psychical Research held in Oslo in 1935. Having survived World War II, he was also able to attend the International Conference on Parapsychological Studies at Utrecht in 1953 and the International Conference on Spontaneous Phenomena at Cambridge, England, 1955.

His investigations covered mediumship, materialization, and multiple personality phenomena. He made a special study of the Norwegian medium Ingeborg Koeber and the multiple personalities of Hungarian **Lujza Ignath**. Among his many writings, several were translated into English for *Tomorrow* magazine.

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Wereide, Thorstein. *Byggesamfund* (Building Societies). N.p., 1956.

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Werewolf

A human temporarily or permanently transformed into a wolf, from the Anglo-Saxon *wer* (man) and *wulf* (wolf). It is a term used in the phenomenon of **lycanthropy**, which in ancient and medieval times was of very frequent occurrence. It was in Europe, where the wolf was one of the largest carnivorous animals, that the superstition became prevalent. Similar tales in other countries usually introduced bears, tigers, leopards, or other animals.

Origins

The belief in werewolves may be a relic of early cannibalism. Communities of semicivilized people would begin to shun those who devoured human flesh, ostracizing them and classifying them as wild beasts. The idea that they had something in common with animals would grow, and the concept that they were able to transform themselves into veritable animals would likely arise.

More likely, however, the belief derives from early ritual practices in the Balkan area. For example, the Dacians, an ancient people who had the wolf as their totem animal, annually turned their young men into wolves during a ritual in which they wore wolf skins and imitated the animal. The wolf was much respected in the area as a hunter. The ritual transformation into a wolf survives today in the Greek word *vrkolaka* (and its Slavic equivalents), derived from the old Slavic word for wolf-pelt, though the term is now applied to a form of **vampire**. It has been suggested that as the people settled into an agricultural life, the wolf lost its positive associations and became the outlaw animal many still consider it today. Thus the *vrkolaka* became the werewolf. *Werewolf* itself is an Old English term meaning shape-shifter, probably derived from older Germanic roots.

The oldest account of a man changing into a wolf came from Greek writings. Lycaon (from whom the term *lycanthropy* is derived) was changed into a wolf by Zeus, whom the unfortunate Lycaon had displeased.

The Nature of the Werewolf

There were two kinds of werewolves: voluntary and involuntary. The voluntary were, as has been said, persons who, because of their taste for human flesh, had withdrawn from association with other people.

They possessed a reputation for the magic power to transform themselves into the animal shape at will. This they effected by merely disrobing—by taking off a girdle made of human skin, or putting on a belt of wolf skin, obviously a substitute for an entire wolf skin. There were also cases in which they donned the entire skin. In other instances, the body was rubbed with a magic ointment, or water was drunk from a wolf's footprint. The brains of the animal were also eaten. Olaus Magnus (1490–1558) stated that “the werewolves of Livonia drained a cup of beer on initiation, and repeated certain magic words.”

In order to throw off the wolf shape, the animal girdle was removed, or else the magician merely muttered a certain formula. In some instances, the transformation was supposed to be the work of Satan.

The superstition regarding werewolves seems to have been exceedingly prevalent in France during the sixteenth century, as is evidenced by numerous trials, in some of which murder and cannibalism took place. Self-hallucination may have ac-

counted for some of these cases, the supposed werewolves admitting that they had transformed themselves and had slain numerous persons, but at the beginning of the seventeenth century such confessions were not believed. Self-hallucination does not cover a number of cases in which werewolves were seen by witnesses, however. In Teutonic and Slavonic countries, men of learning complained that werewolves did more damage than real criminals, and a regular “college” or institution for the practice of the art of animal transformation was attributed to them.

Involuntary werewolves were often said to be persons transformed into animals because of the commission of sin, and condemned to pass a certain number of years in that form. Certain saints were said to metamorphose sinners into wolves. In Armenia it was thought that sinful women were condemned to pass seven years in the form of a wolf. To such a woman a demon appeared, bringing a wolf skin. He commanded her to don it, and from that moment she became a wolf, with all the nature of a wild beast, devouring her own children and those of strangers; wandering at night, undeterred by locks, bolts, or bars; returning only in the morning to resume her human form.

French romance literature often mentions werewolves, and there are complete romances on the theme, such as the *Lais du Bisclavret* of Marie de France and the *Guillaume de Palerne* (known as *William and the Werewolf*) of the twelfth century. However, in such romances the werewolf was the innocent victim of magic, rather than a dangerous cannibal.

Many werewolves were said to be innocent persons suffering through the witchcraft of others. To regain their true form it was necessary for them to kneel in one spot for a hundred years, to lose three drops of blood, to be hailed as a werewolf, to have the sign of the cross made on their bodies, to be addressed thrice by their baptismal names, or to be struck thrice on the forehead with a knife.

According to Donat de Hauteemer, quoted by Simon Goulart (1543–1628), “There are some lycanthropes who are so dominated by their melancholy humour that they really believe themselves to be transformed into wolves. This malady . . . is a sort of melancholy, of a black and dismal nature. Those who are attacked by it leave their homes in the months of February, imitate wolves in almost every particular, and wander all night long among the cemeteries and sepulchres, so that one may observe a marvelous change in the mind and disposition, and, above all in the depraved imagination, of the lycanthrope. The memory, however, is still vigorous, as I have remarked in one of these lycanthropic melancholiacs whom we call *werewolves*. For one who was well acquainted with me was one day seized with his affliction, and on meeting him I withdrew a little, fearing that he might injure me. He, having glanced at me for a moment, passed on followed by a crowd of people. On his shoulder he carried the entire leg and thigh of a corpse. Having received careful medical treatment, he was cured of this malady. On meeting me on another occasion he asked me if I had not been afraid when he met me at such and such a place, which made me think that his memory was not hurt by the vehemence of his disease, though his imagination was so greatly damaged.”

Guillaume de Brabant, in the narrative of Wier, repeated by Goulart, writes in his *History* that a certain sensible man was so tormented by the evil spirit that at a particular season of the year he would think himself a ravening wolf and would run through the woods, caves, and deserts chasing little children. It was said that this man was often found running in the deserts like a man out of his mind, and that at last by the grace of God he came to himself and was healed. Job Finsel, in the book *On Miracles*, relates that a villager near Paule in the year 1541 believed himself to be a wolf and assaulted several men in the fields, killing some. Captured at last, though not without great difficulty, he strongly affirmed that he was a wolf, and that the only way in which he differed from other wolves was that they wore their hairy coats on the outside, while he wore his between

his skin and his flesh. Certain persons, more inhuman and wolfish than he, wished to test the truth of this story, and gashed his arms and legs severely. Learning of their mistake and of the innocence of the melancholiac, they passed him on to the surgeons, in whose hands he died some days later.

Those afflicted with lycanthropy are pale, with dark and haggard eyes, seeing only with difficulty; the tongue is dry, and the sufferer very thirsty.

Speaking of lycanthropy, Gaspar Peucer (1525–1602) stated the following:

“As for me I had formerly regarded as ridiculous and fabulous the stories I had often heard concerning the transformation of men into wolves; but I have learnt from reliable sources, and from the testimony of trustworthy witnesses, that such things are not at all doubtful or incredible, since they tell of such transformations taking place twelve days after Christmas in Livonia and the adjacent countries; as they have been proved to be true by the confessions of those who have been imprisoned and tortured for such crimes.

“Here is the manner in which it is done. Immediately after Christmas day is past, a lame boy goes round the country calling these slaves of the devil, of which there are a great number, and enjoining them to follow him. If they procrastinate or go too slowly, there immediately appears a tall man with a whip whose thongs are made of iron chains, with which he urges them onwards, and sometimes lashes the poor wretches so cruelly, that the marks of the whip remain on their bodies till long afterwards, and cause them the greatest pain. As soon as they have set out on their road, they are all changed into wolves. . . .

“They travel in thousands, having for their conductor the bearer of the whip, after whom they march. When they reach the fields, they rush upon the cattle they find there, tearing and carrying away all they can, and doing much other damage; but they are not permitted to touch or wound persons. When they approach any rivers, their guide separates the waters with his whip, so that they seem to open up and leave a dry space by which to cross. At the end of twelve days the whole band scatters, and everyone returns to his home, having regained his own proper form. This transformation, they say, comes about in this wise. The victims fall suddenly on the ground as though they were taken with sudden illness, and remain motionless and extended like corpses, deprived of all feeling, for they neither stir, nor move from one place to another, nor are in any wise transformed into wolves, thus resembling carrion, for although they are rolled or shaken, they give no sign of life.”

Jean Bodin (1529–1596) related several cases of lycanthropy and of men changed into beasts, including the following:

“Pierre Mamot, in a little treatise he has written on sorcerers, says that he has observed this changing of men into wolves, he being in Savoy at the time. Henry of Cologne in his treatise *de Lamiis* regards the transformation as beyond doubt. And Ulrich in a little book dedicated to the emperor Sigismund, writes of the dispute before the emperor, and says that it was agreed, both on the ground of reason, and of the experience of innumerable examples, that such transformation was a fact; and he adds that he himself had seen a lycanthrope at Constance, who was accused, convicted, condemned, and finally executed after his confession. And several books published in Germany say that one of the greatest kings of Christendom, who is not long dead, and who had the reputation of being one of the greatest sorcerers in the world, often changed into a wolf.

“I remember that the attorney-general of the King, Bourdin, has narrated to me another which was sent to him from the Low Countries, with the whole trial signed by the judge and the clerks, of a wolf, which was struck by an arrow on the thigh, and afterwards found himself in bed, with the arrow (which he had torn out), on regaining his human shape, and the arrow was recognised by him who had fired it—the time and place testified by the confession of the person.

“Garnier, tried and condemned by the parliament of Dole, being in the shape of a *werewolf*, caught a girl of ten or twelve years in a vineyard of Chastenoy, a quarter of a league from Dole, and having slain her with his teeth and claw-like hands, he ate part of her flesh and carried the rest to his wife. A month later, in the same form, he took another girl, and would have eaten her also, had he not, as he himself confessed, been prevented by three persons who happened to be passing by; and a fortnight after he strangled a boy of ten in the vineyard of Gredisans, and ate his flesh; and in the form of a man and not of a wolf, he killed another boy of twelve or thirteen years in a wood of the village of Porouse with the intention of eating him, but was again prevented. He was condemned to be burnt, and the sentence was executed.

“At the parliament of Bezançon, the accused were Pierre Burgot and Michel Verdun, who confessed to having renounced God, and sworn to serve the devil. And Michel Verdun led Burgot to the Bard du Chastel Charlon where everyone carried a candle of green wax which shone with a blue flame. There they danced and offered sacrifices to the devil. Then after being anointed they were turned into wolves, running with incredible swiftness, then they were changed again into men, and suddenly transformed back to wolves, when they enjoyed the society of female wolves as much as they had done that of their wives. They confessed also that Burgot had killed a boy of seven years with his wolf-claws and teeth, intending to eat him, but the peasants gave chase, and prevented him. Burgot and Verdun had eaten four girls between them; and they had caused people to die by the touch of a certain power.”

Some cases of lycanthropy may have been a cover for a perverse appetite for drinking blood or eating human flesh, but it is also possible that there were cases of psychic transformations, in which the astral double of a lycanthrope was projected in the form of a beast, similar to other stories of witches and wizards attacking their victims in an astral form.

Modern attempts to understand the werewolf have opted for a psychological approach, one exception being Robert Eisler, who has explained it in terms of the cycles of human violence that have been a part of social existence since time began. Richard Noll has gathered a variety of reports of modern werewolves, whom psychologists see as people under the delusion that s/he has been transformed into an animal.

Another aspect of lycanthropy is the Romulus and Remus theme of abandoned children reared by wolves. One classic case of such “feral children,” as they are termed, is that of the two wolf girls of Midnapore, India, who were rescued by the Reverend J. A. L. Singh in 1942. This case is discussed in detail by Charles Maclean in his book *The Wolf Children* (1978). (See also **Vampire**)

Werewolf Fiction

In the middle of the nineteenth century, as other forms of modern horror fiction were emerging, three werewolf novels appeared: *Hughes the Wer-wolf*, by Sutherland Mnzies (a serial published in installment in the 1850s); *The Wolf-Leader* (1857); and *Wagner the Wehrwolf*, by George W. M. Reynold (1857). The latter is considered the fountainhead of modern werewolf fiction, and it was not until 1934 that another noteworthy werewolf novel was published.

Guy Endore’s *The Werewolf of Paris* was bought by Universal Studios, who wanted to produce a cinematic version. The screenplay changes the location of the movie, which appeared in 1935 as *The Werewolf of London*. The story was inspired by the true story of Francis Bertrand, a French noncommissioned officer who in 1848 was convicted of breaking into several Paris graveyards, and consuming the flesh of several recently buried bodies. His ghoulish activity was transformed into the story of Bertrand Caullet, the son born as a result of a brief affair between his mother and a priest. He discovered that he was a werewolf when shot with a silver bullet. (The now-standard as-

sociation of werewolves and silver is derived from a Scottish belief in the efficacy of silver in killing witches.)

The Werewolf of London was followed by its more famous sequel, *The Wolf Man*, starring Lon Chaney, Jr. Chaney reappeared in several movies with other Universal monsters, but made his next notable appearance in the 1961 remake, *The Curse of the Werewolf*. The werewolf became a television star as a character in the early 1960s in the vampire television soap opera *Dark Shadows*.

Since the 1970s the werewolf has become an integral part of a horror genre that has grown spectacularly. While not approaching the popularity of the vampire, new werewolf novels have appeared annually and some, such as Whitney Streiber’s *Wolfen* have become popular movies. Gary Brandner’s *The Howling* led to no less than five sequels, most of which were made into movies. The lycanthropy/shape-shifting theme also was prominent in movies like *The Cat People*, which features a woman able to transform into a panther.

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Weschcke, Carl Llewellyn (1930–)

Prominent American astrologer, occultist, publisher, and owner-president of **Llewellyn Publications**, St. Paul, Minnesota, originally founded as Llewellyn Publishing Company by **Llewellyn George** in 1905 in Portland, Oregon. Weschcke was born on September 10, 1930, in St. Paul, Minnesota. He was educated at the St. Paul Academy; the Babson Institute, Wellesley Hills, Massachusetts; and the University of Minnesota.

He purchased the Llewellyn Publishing Company of Los Angeles, California, in 1960 and moved the business to St. Paul, Minnesota. For a number of years the Llewellyn enterprise also included *Gnostica*, a large retail bookstore housed in a 12,000-square-foot former mortuary in St. Paul. In addition to publishing a number of popular occult books, Llewellyn also issued *Gnostica* magazine (now superseded by Llewellyn’s *New Worlds of Mind and Spirit*) and **Astrology Now** magazine (discontinued). Among the company’s prominent publications are the annual *Moon Sign Book* (established by Llewellyn George in 1905) and *Daily Planetary Guide*. It is now one of the largest wholesale dealers in occult books and products in the United States.

Weschcke was editor-in-chief of *Gnostica* magazine, and his own writings included articles on lunar astrology, gardening, **tantra**, and **witchcraft**. He is a practicing witch and has chaired the Council of American Witches. In addition to many appearances on radio and television interview programs, he was responsible for a half-hour commercial television program on Halloween and prepared a videotape on witchcraft for the University of Wisconsin.

Sources:

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West, D(onald) J(ames) (1924–)

Psychiatrist and parapsychologist. He was born on June 9, 1924, in Liverpool, England, and studied at Liverpool University (M.B., Ch.B., 1947; M.D., 1958). He did postgraduate work at London University (D.P.M., 1952) and Cambridge University, England (M.A., 1960). For many years he was the director of the Cambridge University Institute of Criminology. After his retirement in 1984, he was named professor emeritus of clinical criminology research.

He has been a long-time member of the **Society for Psychical Research**, London, having joined when he was only 17. He later served as its research officer (1947–49) and on two occasions as president (1963–65). With **G. W. Fisk** he carried out a set of experiments designed to show the effects of the experimenter on the results of ESP tests. In 1958 he and Fisk won the William McDougall Award for Distinguished Research in Parapsychology. He wrote a book on **Lourdes**, notable for its conclusion that miracles have not been proven to have occurred at the famous shrine. West has played an important part in British laboratory experiments in **extrasensory perception**.

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Westcar Papyrus

An Egyptian papyrus dating from the eighteenth century B.C.E. devoted chiefly to tales of magic and enchantment. The beginning and ending are missing, yet much of the subject matter has survived.

Alfred Wiedemann, in his book *Popular Literature of Ancient Egypt* (1902), describes these tales of magic and enchantment as follows:

"The papyrus tells how Kheops—the king whom notices of Greek writers have made universally famous as the builder of the Great Pyramid of Gizeh—commands stories of magic to be told to him. The first of these, of which the conclusion only remains, is supposed to have occurred in the reign of King T'oser of the Third Dynasty. The next, which is complete, belongs to the reign of Nebka, a somewhat earlier king.

"In those days it came to the ears of a great nobleman that his faithless wife was in the habit of meeting her lover by the side of a lake. Being skilled in magic he modelled a crocodile in wax and ordered one of his servants to cast it into the water. It was immediately transformed into a real crocodile and devoured the lover. Seven days later the king was walking by the lake with his friend the nobleman, when at the command of the latter the crocodile came to the shore and laid its victim at their feet. The king shuddered at the sight of the monster but at the touch of its maker it became once more a mere figure of wax. Then the whole astonishing story was told to the king, who thereupon granted the crocodile permission to take away that which was its own. The creature plunged into the depths of the lake and disappeared with the adulterer, while the guilty wife was burnt to death and her ashes were scattered in the stream.

"A tale of enchantment follows, the scene of which is laid during the reign of King Sneferu, the predecessor of Kheops. The king was one day taking his pleasure on a lake in a boat rowed by twenty beautiful maidens, when one of the girls dropped a malachite ornament into the water. The king promised to give her another in its stead, but this did not content her, for she wanted her own jewel and no other. A magician was summoned who repeated a spell by the might of which he piled one half of the lake on the top of the other, so that the water, which at first was twelve ells deep in the middle of the lake, now stood twenty-four ells high. The jewel, found lying in the mud in the dry portion of the lake, was restored to its owner; and the magician having once more mumbled his spell the water returned to its former place.

"When Kheops had listened for some time with much interest to the accounts of the strange events that had transpired in the days of his predecessors, then stepped forward Prince Horduduf, who is really known to us from the song in the tomb-temple of King Antef as renowned for his wisdom. He told the king that all marvels were not things of the past but that even then there was living a magician named Deda, who was one hundred and ten years old, and consumed every day five hundred loaves, a side of beef, and a hundred jars of beer.

"Kheops was so much interested that he sent the prince to escort the magician to his presence. Deda obeyed the royal summons and performed his chief feat before the king. This consisted in decapitating a goose, a duck, and an ox, and charming the heads back again on to the bodies so that the creatures lived and breathed as before. Kheops fell into talk with the magician, who told him that the wife of a priest in Sakhebu was awaiting the birth of three sons, children of the god Ra, who should one day sit on the throne of Egypt. Deda sought to allay the king's natural distress at this information by prophesying that only after the reigns of his son and grandson should the power fall into the hands of the descendants of the Sun-god. But Kheops was not to be consoled; he inquired into the details of the story and announced that he would himself travel to Sakhebu, no doubt with the ultimate intention of finding an opportunity to put out of the way the pretenders to his throne.

"The scene of the sequel is laid in Sakhebu. The birth and infancy of the three children are described in detail, and all sorts of marvelous incidents are represented as influencing their fate. The gods cared for the safety of the little ones. A maid to whom the secret was known being enraged by a severe punishment inflicted upon her, threatened to betray all to Kheops. Her own brother beat her, and when she went down to the water she was carried off by a crocodile. Here the papyrus ceases, but it is possible to a certain extent to restore the conclusion. The names of the three children of Ra show that they stand for the first three kings of the Fifth Dynasty, the family that followed the house of Kheops. The papyrus must therefore have told how the boys escaped all the snares laid for their lives and in due time ascended the throne for which they were destined." (See also **Egypt**)

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Westcott, William Wynn (1848–1925)

Prominent British occultist and one of the founders of the **Hermetic Order of the Golden Dawn**. He was born in December 1848 at Leamington, Warwickshire, England. He lost both parents before the age of ten and was adopted by Richard Westcott Martyn, an uncle who was a surgeon by profession. Westcott was educated at the Queen Elizabeth Grammar School at Kingston-upon-Thames, London, and studied medicine at University College, London.

He qualified as a physician in 1871 and became a partner in his uncle's practice in Somerset. He also joined a Masonic lodge in Crewkerne. After 1879, he moved to Hendon, where he pursued studies in occultism for two years. About 1880, he became a leading member of the **Societas Rosicruciana in Anglia** (Rosicrucian Society of England), an occult society open only to master masons. A year later he was appointed deputy coroner and later coroner for northeast London, and he wrote a number of articles for the Medical Directory. During this period, his occultism remained a closely guarded secret.

In 1887, he acquired an old manuscript written in code, said to have been bought from a bookstall in Farringdon Road, London. In the pages of the manuscript was a sheet of paper with the name and address of a **Fraulein Sprengel**, a Rosicrucian adept living in Germany. Westcott deciphered the manuscript, which contained fragments of mystical rituals.

These rituals were expanded by Westcott's occultist friend **S. L. MacGregor Mathers**, also a member of the Societas Rosicruciana in Anglia. Westcott thereupon corresponded with Sprengel, who authorized him to found an English branch of the German occult society Die Goldene Dämmerung. Westcott, Mathers, and **W. R. Woodman** thereupon founded the Isis-Urania temple of the Hermetic Order of the Golden Dawn in 1888. Westcott's occult motto in the order was *Sapere Aude* (Dare to Be Wise).

This is the official story of the foundation of the famous Golden Dawn order, but there is strong reason to suppose that the manuscript may have been the invention of Westcott or his associates and that Sprengel never existed. Correspondence with her has been produced, but many students of occultism doubt its genuineness. For all that, the Golden Dawn attracted some of the most eminent talents of its day, including poet **William Butler Yeats**, until it eventually degenerated into undignified squabbles, expulsions, resignations, and complex fragmentation.

Westcott had retired from the Golden Dawn by around 1897, possibly because of pressure relating to his official status as a coroner. He continued to be a member of the Rosicrucian Society, and, after the death of Woodman in 1891, he became supreme magus. Through the 1890s he published a number of books and pamphlets. In his later years, he moved to Durban, South Africa, where he became vice president of two Theosophical Society lodges. He died June 30, 1925.

Westcott is not only known for his work with the Golden Dawn, he wrote books on the **Kabbalah** and translated work of **Eliphas Levi**.

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West Indies

The importation of Africans into the Caribbean area as slaves began in the sixteenth century but expanded greatly after 1640 when the islands became a major source of sugar and workers were needed for the plantations. Most of these people came from the various tribes along the coast of West Africa from present-day Senegal to Nigeria. The white planters looked upon Africans with disdain and developed the opinion that they had no religious life, that they were at best bearers of a set of heathenish superstitions. Such was not the case. While a few of the Africans were Muslims, the majority were followers of the West African religious system, which with relatively minor alterations from tribe to tribe pervaded the area from which the slaves were taken.

The West African system acknowledged a supreme divine power but found its more personalized expression in the various deities responsible for the harmonious operation of the natural world. In the West Indies the major deities included Shango, Ogun, and Eshu (in Trinidad) and Legba, Erzulie, and Damballah (in Haiti). The Haitian deities (*loas*) were of two varieties: those of African origin (Rada) and those of Haitian origin (Péto). Rites were constructed for both.

There was also a belief in fate, which to a large extent determined the course and eventual destiny of the individual. A person's future could be seen through divinatory practices. Also, by propitiating the messenger to the Gods, who carried words of the individual's fate, that fate could be altered to one more favorable. The religion was led by priests and priestesses (variously termed in the different islands), who performed the rites for the higher deities; medicine men, who dealt with lower evil spirits (the cause of disease and harm to individuals); and sorcerers, who were supposed to attack tribal enemies but sometimes, for a price, attacked individuals with their magical powers. The sorcerer (*obayifo*) worked clandestinely at night. People wore **amulets** to protect themselves. The priest supplied the amulets and often worked to counter the effects of the sorcerer.

In Africa, this religion permeated tribal life. Religious practice included *obeah* (**magic**), "possession" of certain people by the deities (similar to mediumship), and communication with and guidance from ancestor spirits.

In the New World, such religion was at best distasteful to the European understanding; it was often despised by the ruling elite. However, some of the planters did not hesitate to make use of obeah to manage the workers. To prevent theft of crops, for instance, they sometimes adorned trees around the edge of a banana or orange grove with miniature coffins, old bones, bottles of dirty water, and other obeah objects. Then the workers would not enter and steal. As late as 1908, a case of obeah was reported in a Jamaican journal:

"The *cause célèbre* at Half-way Tree Court, Jamaica, recently, was the case of Rex V. Charles Donaldson for unlawfully practicing Obeah. Robert Robinson, who stated that he was a labor-

er living at Trench Pen, in the parish of St. Andrew, stated that on Tuesday, the 8th ult., he was sitting down outside the May Pen cemetery on the Spanish Town Road. He was on his way from work, and had a white handkerchief tied around his head. He was feeling sick, and that led him to sit down. While there sitting the prisoner came to him. He did not know the man before, but he began by asking him what was the matter. Witness replied, 'I am well sick.' The prisoner said, 'No, you are not sick; you have two ghosts on you—one creole and one coolie.' Witness told the prisoner to go away and was left. He next saw prisoner on Wednesday 9th. He came to him at Bumper Hall, where he was working, and he said to him, 'Man, how you find me here?' 'Oh,' replied the prisoner, 'if a man is in hell self I can find him; I come for you to give me the job?' Witness then inquired, 'What job?' and accused told him he wanted to 'take off the two ghosts.' He would do it for £25, and he 'killed' for any sum from £25 to £50. He had worked for all classes—white, black, coolie, Chinese, etc. Witness said he did not give him any 'good consent' at the time, but reported the matter after the accused left to Clark and Wright, two witnesses in the case. Clark told him he must not scare the man but go home. On Thursday, the 10th, the defendant came to him at his yard at French Pen. The accused told him he would come back to him to take off the ghost. He also told him to get a bottle of rum and 5s. He (witness) consented to the arrangement. The defendant began by taking off his jacket. He then opened his 'brief bag' and took out a piece of chalk. The accused then made three marks on the table and took out a phial and a white stone. The phial contained some stuff which appeared like quicksilver. He arrayed his paraphernalia on the table. They consisted of a large whisky bottle with some yellow stuff, a candle, a pack of cards, a looking-glass, three cigarette pictures, a pocket knife, etc. The accused also took out a whistle which he sounded, and then placed the cards on the table. He then asked for the 5s. which was given to him. He placed the coins on the cards around a lighted candle. The pint of rum which he (witness) had brought was on the table and prisoner poured some of it into a pan. He went outside and sprinkled the rum at the four corners of the house. Accused came back in and said, 'Papa! papa! your case is very bad! There are two ghosts outside. The creole is bad, but the coolie is rather worse. But if he is made out of hell I will catch him.' The prisoner then began to blow his whistle in a very funny way—a way in which he had never heard a whistle blown before. He also began to speak in an unknown tongue and to call up the ghosts."

[The following dialogue is taken from court proceedings regarding the case.]

Mr. Lake—"Aren't there a lot of you people who believe that ghosts can harm and molest you?"

Witness—"No, I am not one."

Mr. Lake—"Did you not tell him that a duppy [Jamaican ghost] struck you on your back and you heard voices calling you?"

Witness—"He told me so." [Continuing, witness said he had seen all sorts of ghosts at all different times and of different kinds also].

Mr. Lake—"Of all different sexes, man and woman?"

Witness—"Yes; any man who can see ghosts will know a man ghost from a woman ghost."

While it empowered those who practiced it, African religion had to be practiced undercover, and as a result it underwent some changes. For example, it took on an overlay of Christianity of whatever variety was dominant on the plantation. In Haiti, **Voodoo** resulted from obeah's association with French Catholicism. In Cuba and Puerto Rico, Santería emerged its mixing with Spanish Catholicism. In Brazil, **Macumba** is a result of its mixing with Portuguese Catholicism.

African-based religions gained significant favor in the West Indies because of their role underlying the various rebellions by which the slaves gained their freedom. Today, they survive in competition with the dominant Catholicism or Anglicanism.

They are reemerging despite several centuries of negative writing by outsiders.

African-derived Caribbean religion entered the United States at the time of the Haitian slave rebellion in 1908 and in the years to follow. Voodoo eventually became established in New Orleans and the surrounding countryside. During the twentieth century, and especially as immigration laws have eased during the last generation, numerous people have moved to America from the Caribbean, carrying their faiths with them.

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Westlake, Aubrey T(homas) (1893–1985)

Prominent British authority on **radiesthesia**, alternative medical therapies, and **holistic** health. Born in 1893, in Redhill, Surrey, he was educated at the Quaker Sidcot school, and he trained in medicine at Birmingham and Cambridge universities and St. Bartholomew's Hospital, London. He entered general practice in Bermondsey, London. In 1938, he and his family moved to the family estate at Fordingbridge, Hampshire, where Westlake continued the private practice of medicine.

He also spent many years investigating a wide range of alternative studies beyond the purely physical parameters of orthodox medical science, such as the Bach flower remedies, medical **dowsing**, radiesthesia, **radionics**, the odic force of **Baron von Reichenbach**, the **orgone** energy of **Wilhelm Reich**, **Huna**, homeopathy, and anthroposophical medicine. In 1956, he formed a study group with several associates, investigating the use of radiesthesia techniques in healing patients at a distance.

The wide range of his inquiries is demonstrated in his important paper "Vis Medicatrix Naturae," given at the Scientific and Technical Congress of Radionics and Radiesthesia, London, May 16, 1950. He published a number of important articles and a major work, *The Pattern of Health* (1961).

He was a founding member of the Soil Association, an active member of the Medical Society for the Study of Radiesthesia, an honorary fellow of the Radionic Association, an honorary life vice president of the **British Society of Dowsers**, and president of the Psionic Medical Society. He died at the age of 92 in Fordingbridge, on October 30, 1985.

Westwood, Horace (1884–1956)

Unitarian minister who wrote on parapsychology. He was born on August 17, 1884, at Wakefield, England. He became an ordained minister of the Methodist Episcopal Church in 1906 and pastored at Sault Ste. Marie, Michigan (1906–08). Then in 1910 he joined the Unitarian Church and was pastor successively at the First Unitarian Church, Youngstown, Ohio (1910–12); All Soul's Church, Winnipeg, Manitoba, Canada (1912–19); and First Church, Toledo, Ohio (1919–27). He was minister at large for the Unitarian Church (1927–33) and for the First Unitarian Church, Berkeley, California (1934–45).

He studied psychic research for a number of years and described his personal attitudes in his book *There Is a Psychic World* (1949). He died December 24, 1956.

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Weyer, Johan (also known as John Wier or Wierus) (1515–1588)

Protestant physician and demonologist, born in Basel, Switzerland, who compiled an inventory of devils published in 1568, in which he estimated that the devil's kingdom consisted of an army of 7,405,926 devils and demons, organized in 1,111 divisions of 6,666 each. During the Reformation, this total was raised by the Lutherans, who calculated that the true figure was 2,665,866,746,664 devils.

However, in his major work *De Praestigiis Daemonum et Incantationibus ac Veneficiis* (Basel, 1568), Weyer denounced witch hunters for extracting confessions under torture, pointing out that extreme hardships would force even the most innocent to confess themselves guilty. Weyer offered a voice of reason, claiming mental disease rather than demonic possession. Unfortunately his book went unheeded and heavily criticized.

For a summary of Weyer's comprehensive book, see H. C. Lea, *Materials Toward a History of Witchcraft*. (See also **demonology**)

Sources:

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Weza

Burmese sorcerers. (See also **MYANMAR**)

WFLK Fountain of the World

Hindu-based religious community centered in the San Fernando Valley of southern California. The WFLK Fountain of the World was founded by Francis H. Pencovic (1911–58). He grew up in Utah but became known in 1932 under his religious name, Krishna Venta. As Krishna Venta he claimed that he had been sent from heaven to work among the American Indians. He was believed to be the latest in a series of "saviours" who had come to assist humankind. The lineage included Adam, Enoch, Methuselah, Noah, Abraham, Moses, Elijah, Jesus, and more recently Abraham Lincoln and Joseph Smith, Jr., (the founder of the **Church of Jesus Christ of Latter-day Saints**).

Krishna Venta established his followers on land in Box Canyon in the San Fernando Valley. They lived communally, a practical step in their gaining a unity of mind and spirit, and attempted to put into practice the four cardinal virtues taught by Krishna Venta: Wisdom, Faith, Love, and Knowledge (WFLK), from which the group took its name. The members became well known in the area for their outstanding work in the periodic and dangerous fires that afflict the area.

The organization was traumatized in 1958 when Krishna Venta was assassinated by two former members who complained that he had debauched their spouses. They set off a dynamite explosion in the group's headquarters on December 10, 1958, killing themselves, Krishna Venta, and seven other members. Krishna Venta's wife, Mother Ruth Pencovic, took over leadership of the group and led the group through the 1970s. It was formally dissolved in the early 1980s.

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Wheatley, Dennis (Yates) (1897–1977)

British author of many fictional works on occult themes, born on January 8, 1897, and described by a British newspaper writer as "the greatest adventure-writer of our time." Wheatley wrote stories about **black magic** and **witchcraft** during the 1930s.

Although Wheatley was essentially a popular writer with a prodigious output, many of his occult thrillers have retained their appeal over several decades and are constantly reprinted; some, such as *To the Devil—a Daughter* (1953), have been filmed, others translated into 27 different languages. A versatile individual, Wheatley traveled in 56 countries, became proprietor of a wine merchant business, was a member of Churchill's War Cabinet Secret Planning Committee, and invented (with J. G. Links) the Crime Dossier Murder series of fictional stories in the form of complete police files with clues and reports. Born January 8, 1897, in London, England, he was educated at Dulwich College (1911) and privately in Germany. Upon the death of his father in 1926 he became sole owner of a wine company. He served in the British Army in World War I from 1914 to 1919, becoming second lieutenant. After the war he became the director of various companies.

From 1940 to 1941, Wheatley toured England as a member of Sir John Anderson's panel of voluntary speakers on National Service. In 1945 he was a wing commander serving on Sir Winston Churchill's staff, and he worked for three years in offices of the War Cabinet. He was awarded the United States Bronze Star. He was a fellow of the Royal Society of Literature and the Royal Society of Arts.

Wheatley also edited the Dennis Wheatley Library of the Occult, a series of reprints of significant occult books by other writers. His nonfiction volume, *The Devil and All His Works* (1971), reproduced much of the popular fiction about witches and Satanists. He died November 11, 1977.

Wheatley, J(ames) M(elville) O(wen) (1924–)

Assistant professor of philosophy, active in the field of parapsychology. He was born February 29, 1924, at Guelph, Ontario, Canada. He studied at the University of New Brunswick (B.S., 1947; M.A., 1949) and the University of Toronto (Ph.D. philosophy, 1957). He joined the faculty of the University of Toronto and taught there for many years.

Wheatley has taken special interest in the philosophy of parapsychology, the question of **survival**, quantitative research in **extrasensory perception**, **psychokinesis**, and epistemological aspects of psi. He worked with **Karlis Osis** in an exploratory study among college students concerning clairvoyance scores in card reading. He was an associate member of the **Parapsychological Association**.

Sources:

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Whistling

Various superstitions are connected with whistling. It has long been considered unlucky for women to whistle. It was unlucky for sailors to whistle aboard ship, because it was thought that doing so might raise a wind. It was also considered unlucky for miners to whistle in a mine, since this might be followed by an explosion.

A more recent superstition is that whistling in a theater or its dressing rooms may cause a play to fail.

White, Rhea A(melia) (1931–)

Prominent American parapsychologist. Born May 6, 1931, in Utica, New York, she studied at Pennsylvania State University (B.A., 1953). After graduation she spent four years as a research fellow at the **Parapsychology Laboratory**, Duke University (1958), became a research assistant at the Foundation for Integral Research (1959), and worked as a research and editorial associate at the **American Society for Psychical Research** (1959–63).

She was a charter member of the **Parapsychological Association** and held the offices of secretary (1958, 1962), council member (1958, 1960–63), and president (1984). She was the director of information of the American Society for Psychical Research beginning in 1965. She published a series of bibliographical articles for the successive editions of *Advances in Parapsychological Research*, and was editor of the Parapsychological Association's *Research in Parapsychology* from 1981–1985. She also edited *Theta* for the Psychical Research Foundation from 1981–1986. Her background in library science led to the first of a series of bibliographical publications with her 1973 *Parapsychology: Sources of Information*.

In 1981 she founded the Parapsychology Sources of Information Center, an organization with bibliographical control over the vast and ever-growing body of parapsychological and related material. The Psi-Line Database System was the first computerized database of the literature on psychical research and parapsychology. The center publishes *Parapsychology Abstracts International*, providing brief summaries of periodical literature from English, Spanish, Dutch, Portuguese, Italian, German, French, Polish, Japanese, and Russian researchers. The center's other important publications include bibliographies on specific paranormal topics and reading lists for students, the general public, and specialists. In 1992 White published *Parapsychology: New Sources of Information* and in 1994, with Michael Murphy, she wrote *In the Zone: Transcendent Experience in Sports*.

White also has direct involvement in parapsychological research, and quite apart from her bibliographical work, she has published on a wide variety of topics. Address: EHE Network, 414 Rockledge Rd., New Bern, NC 28562. Website: <http://www.ehe.org>.

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White, Stewart Edward (1873–1946)

Author who published a number of books of "channeled" material. Born March 12, 1873, in Grand Rapids, Michigan, he studied at the University of Michigan (Ph.D., 1895; M.A., 1903). In 1904 he married Elizabeth (Betty) Grant, and they settled in California where he became well known as an author of many books, articles, and short stories dealing with his experiences around the state in mining and lumber camps, and on exploration trips.

In 1922 he and Betty met a couple known in the literature as Joan and Darby. Several years earlier the couple had been playing with a Ouija board and made contact with a spirit entity, "Stephen," who became the source for a book they published in 1920 as *Our Unseen Guest*. Joan had become a full **trance** medium. Betty eventually followed a similar course and also became a **medium** in contact with a group of entities called simply "the Invisibles." Betty channeled numerous sessions with them. In 1937, after many years of quietly working with a very small group, Stewart told the story of Betty's development and repeated the basic teachings of "the Invisibles" in what has become a classic work in the field, *The Betty Book*. White believed that these messages embodied a valuable philosophy and religious interpretation for daily life. Enough readers agreed and a second "Betty" book was issued in 1939 as *Across the Unknown*.

Betty died in 1939, and in the months after her death, White received communication he believed to be from her through Joan. These were gathered into a book, *The Unobstructed Universe* (1940), which proved the most popular volume in the series and remains in print.

The continued response, possibly accelerated by the war, led to a number of further books. *The Road I Know* (1942) was an anthology of further selections from the material Betty had channeled. *Anchors to Windward* (1943) was a philosophical treatment of the Betty material. *The Stars Are Still There* (1946) grew out of specific questions sent to White during the war. *With Folded Wings* (1947), the last in the Betty book series, was published posthumously.

White died September 18, 1946, at Hillsborough, California. After his death, two manuscripts remained, both reflective of White's own development as a medium. One, *The Job of Living*, was published in 1948; the other, *The Gaelic Manuscripts*, was never published, though it circulated among White enthusiasts in mimeographed form.

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White Brotherhood

The White Brotherhood, a Bulgarian occult order with roots in Rosicrucianism, was founded in 1900 by **Peter Konstantinov Deunov** (1864–1944), known more popularly by his spiritual name, Beinsa Douno. Douno was raised in the Bulgarian Orthodox Church and at one time thought of being a monk. However, he became a school teacher and then traveled to the United States, where he received a seminary degree in religion and one in medicine. Shortly after his return to Bulgaria, he began a period of seclusion during which time, in 1897, he had an initiatory experience that he described as the Spirit of God de-

scending upon him. He emerged from the experience as The Master and began to take students. He organized the White Brotherhood with his first three students, whom he called to the first of what would become an annual meeting in August of 1900. He also began to write books out of his own mystical experiences.

Douno traveled widely through Bulgaria, and the organization grew through the first decade of the new century. By 1914 Douno was ready to relocate his base of activity to Sofia, the capital. However, his presence in the country's center also called the attention of the government and the closely aligned Orthodox church to his work. Various efforts were made to suppress the movement. Members were arrested and meetings were broken up. In 1922 Douno was excommunicated from the Bulgarian church. However, the movement persisted, and in 1926 a new headquarters was opened in Izfrevna, not far from Sofia. A complex of buildings, including a publishing center, soon sprang up.

Among the popular elements of his teachings, paneurhythmy, a set of exercises set to music, was introduced in 1934. Two years later, the first group of the White Brotherhood was brought together in Paris, and other followers emerged in Latvia and Estonia. However, the positive upward course of the movement was brought to a halt by World War II (1939–45) and the changes in the political situation following the war. Douno died only a few weeks after the Soviet Army took control of Bulgaria in 1944.

After the war, the brotherhood reorganized under a council and moved to pick up the work as before. The first major sign of trouble came in 1948 when the headquarters property was nationalized. As a realization of the new hostile environment grew, steps were taken to preserve Douno's writings. A series of suppressive acts culminated in the leveling of the headquarters community in 1970. However, by this time work had been developed in Western Europe and the United States, and manuscripts had found their way throughout Europe and were being translated. In the meantime, Michael Aivanhov, who in 1937 had been sent to take charge of the work in Paris, founded his own movement continuing Douno's teachings in a separate organization, now known as the **Universal Great Brotherhood**.

Douno saw his work as continuing the true spirituality of Christianity and a modern transmission of the eternal religion of Christ. He thought of the White Brotherhood as continuing the Church of St. John as opposed to the official church, the Church of St. Peter.

The White Brotherhood survived as a small movement in the West, and was able to revive in Bulgaria as soon as the political changes at the beginning of the 1990s brought a new level of religious freedom to the country. It was officially recognized in November of 1990. A periodical was reinstated in 1991. The rebuilding of a White Brotherhood community and an educational center in Sofia began in 1995.

Today the brotherhood exists as a vital international organization with international headquarters in Sofia and North American headquarters at Telesma-Evida Publishing, P.O. Box 174, Ahuntsic, Montreal, PQ Canada H2L 3N7. It has an expansive Internet presence at http://www.vega.bg/~beinsa_douno/.

Sources:

Douno, Beinsa. *The Master Speaks: The Word of the Great White Brotherhood*. Los Angeles: Sunrise Press & Books, 1970.

———. *Reminiscences: Talks with the Master*. Los Angeles: Sunrise Press, 1968.

———. *The Teachings of Beinsa Douno: Pearls of Love*. Glasgow: Beyond the Rising Sun Publications, n.d.

White Dove's Message

White Dove's Message is a quarterly magazine that features the channeled messages of Zavena White Dove, the name adopted

by a medium now residing in Wichita, Kansas. The name White Dove was given to her as a child by angelic beings she came to know as her playmates. The little angels told her they were from Gabriel, her guardian angel. They also prophesied that she would one day become a messenger of the Spirit and would experience three confirmatory events that would designate the time that she was to start using her "rightful" name. Two of these events occurred in the late 1980s when she received messages from two Native American guides, one an Apache and one a Cheyenne. The third occurred two years later in a vision of the Indian hierarchy that confirmed the time had come. Since that time she has been known as White Dove. An associated near-death experience confirmed that she had a special mission to fulfill.

In 1997, she was given the additional name Zavena during an initiation ceremony where it was revealed that she was now a Cosmic Inter-galactic Server. She began using her full name on September 21, 1997. She brings messages from a spectrum of beings including her Native American guide, Silver Eagle, a light being, Firefly, and ascended master **Kuthumi**. She is also a Reiki Master and teaches **Reiki** healing.

White Dove's Message was launched in 1993 as a monthly, but in 1999 became a quarterly publication. At about the same time, White Dove began her Internet presence and posts a daily message for interested readers. The Internet site is at <http://www.whitedovmsg.com/>. Much of the emphasis in White Dove's communication concerns the handling of the ongoing and even accelerated changes in the lives of people involved in the post-New Age spiritual community.

White Dove's Message may be contacted at P.O. Box 781792, Wichita, KS 67278-1792.

Sources:

White Dove's Message. <http://www.whitedovmsg.com/>. June 10, 2000.

White Eagle Lodge

British Spiritualist organization founded in 1934, arising from the mediumship of **Grace Cooke** (d. 1979), assisted by her husband Ivan Cooke, and presenting the teachings channeled from her Native American spirit guide, "White Eagle." These teachings present "a way of life which is gentle and in harmony with the laws of life," involving the belief that "God, the eternal spirit, is both Father and Mother, and that the Son—the Cosmic Christ—is also the light which shines in every human heart."

Cooke worked for many years as a medium primarily with the Stead Borderland Library in London. Then in 1930 she was contacted by a member of the Polaire Brotherhood in France, who informed her that **Arthur Conan Doyle**, an author and Spiritualist, had chosen her as the medium through which he wished to speak from the other side. She was also given a six-pointed star as a symbol for new work.

The lodge teaches that there is a unity that runs through all forms of life, visible and invisible, including the fairy and angelic kingdoms. White Eagle spoke of five Cosmic Laws: (1) **reincarnation**—the soul may return to earth many times until it has mastered all the lessons it must learn; (2) cause and effect—the belief in the law of **karma** (i.e., "as you sow, so you will reap"); (3) opportunity—every experience in life is an opportunity for an individual to become more Godlike and everyone is placed in exactly the right conditions needed "to learn lessons and give service"; (4) correspondence—the belief that "as above, so below." The microcosm is part of the macrocosm. We are cells of the cosmos, just as our bodies, in turn, are made up of cells, with the same laws applying at all levels; (5) equilibrium and balance—the law connected to karma, described as "the law of compensation." It claims that no action can continue indefinitely, but will travel just as far before a reaction pulls things back to normal. Human joy and sorrow follow this law (i.e., ex-

tremes of emotion will eventually cause a reaction that pulls the soul back to normal).

The physical body is considered the outer garment of the soul, which includes subtler bodies of emotions and thoughts, and the spirit that is the heart of the soul and is known as the “Christ Spirit,” or real self. Spiritual healing involves concentrating divine power on the soul of the sick person to dissolve the disharmony causing the sickness. In “absent healing,” six healers sit as a group, sending out “rays of spiritual light.” In lone healing, 36 healers combine meditative healing from their own homes. In contact healing, there is a laying on of hands at special lodge services. The lodge also propagates “spiritual communion,” a pure form of meditation.

Membership in the lodge is in three stages—ordinary membership, progressing to “outer brother,” and eventually to “inner brother.” The lodge publishes a bimonthly magazine, *Stella Polaris*, which includes White Eagle teachings, answers to readers’ questions and general articles on healing and meditation.

The lodge is headquartered at New Lands, Rake, Liss, Hampshire, GU33 7HY, England, and has a major center at 9 St. Mary Abbot’s Pl., Kensington, London, W8 6L5, England. There are also branches throughout the British Isles. The movement spread to the United States in the 1950s and is headquartered at St. John’s Retreat Center, P.O. Box 930, Montgomery, TX 77356. Website: <http://www.saintjohns.org/>.

Sources:

Cooke, Grace, ed. *The Illuminated Ones*. Liss, England: White Eagle Publishing Trust, 1966.

Cooke, Ivan, ed. *The Return of Arthur Conan Doyle*. Liss, England: White Eagle Publishing Trust, 1956.

Lind, Ingrid. *The White Eagle Inheritance*. Wellingborough, England: Turnstone Press, 1984.

The Story of the White Eagle Lodge. Liss, England: White Eagle Publishing Trust, 1986.

Whiteman, J(oseph) H(ilary) M(ichael) (1906– ?)

Mathematician and writer on religion, science, and parapsychology. He was born on November 2, 1906. He attended Highgate School, London; Gonville and Caius College, Cambridge; and the University of Cape Town (Ph.D. and M.Mus.). He joined the faculty of mathematics at the University of Cape Town and remained there for many years (1939–71). He was named emeritus professor of mathematics in 1972. Also an accomplished musician, he published some 100 articles on music in the journal *South African Music Teacher*, and he also contributed to various symposia on music.

Whiteman experienced **out-of-the-body travel**, prompting his interest in parapsychology. He has described these experiences in several of his books and articles. From a scientific perspective, he has also argued that the new post-quantum physics will provide a new worldview that has a place for parapsychology and psychic phenomena. He has contributed numerous papers on parapsychology and related subjects to various publications. He received the Valkhoff Medallion from the South African Society for Psychological Research for his contributions to the field.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Whiteman, J. H. M. *The Mystical Life: An Outline of Its Nature and Teachings from the Evidence of Direct Experience*. London: Faber & Faber, 1961.

———. “The Mystical Way, and Habitualizing of Mystical States.” In *Handbook of States of Consciousness*. Edited by B. Wolman and Montague Ullman. New York: Van Nostrand Reinhold, 1986.

———. “Parapsychology and Physics.” In *Handbook of Parapsychology*. Edited by B. Wolman. New York: Van Nostrand Reinhold, 1977.

———. “The Process of Separation and Return in Experiences Fully ‘Out of the Body.’” *Proceedings of the Society for Psychological Research* 50 (1956).

Whiteman, Michael. *Philosophy of Space and Time and the Inner Constitution of Nature: A Phenomenological Study*. London: Allen & Unwin; New York: Humanities Pub., 1967.

White Order of Thule

The White Order of Thule describes itself as a loose alignment of Aryan minds, hearts, and souls working together for the Cause, that is, the revitalization of the culture-soul of the European people. It is modeled upon the idea of an ancient mystery school that facilitates its members’ acquisition of a higher state of consciousness, though it is not a mystery school itself, merely an esoteric brotherhood. The order emerged in the late 1990s when its leader, Nathan Pett, posted information about the group on the Internet.

Thule is the mythical site of the origin of the Aryan race. It is believed that the Aryans have become disunited and need to be called to a new unity to face the challenges of the future. To accomplish this task, the order has acquired the knowledge of the mystery schools of the Hermetic alchemical traditions that it is now offering to the Aryan people. The practical work of the order includes **meditation**, the use of imagery, and rituals designed to initiate changes in the inner self leading to an expansion of consciousness. Higher consciousness moves the individual past self-consciousness to the level of intuition where direct knowledge of the answers to life’s questions is perceived and a vision of Truth seen. The teachings do not replace activism in the cause of racial advancement but are a means of empowering the individual engaged in active work.

The order teaches the Hermetic tradition in a planned course of study that begins with Hermetic philosophy and Jungian psychology, especially the concept of archetypes. Specific archetypes will become the focus of attention and the subject of pathworking, the foundation of the order’s esoteric practices. The basic curriculum also includes instruction in Pagan mythology, genealogy, and **astrology**. The order teaches that the deities of Norse Paganism represent in essence the creative/destructive forces of the cosmos. Students are also advised to supplement their study with additional readings, including the writings of Adolf Hitler, Friedrich Nietzsche, Julius Evola, and Oswald Spengler.

The order may be contacted at Box 1473, Deer Park, WA 99006. It publishes a quarterly periodical, *Crossing the Abyss*. Its Web presence may be accessed at <http://www.thulean.org/>. The order came to public attention in August of 1999 when it held a ceremony on Whitbey Island, Washington, near the site where Robert Mathews had been killed in a shootout with the FBI. Mathews led The Order, a controversial racist group in the early 1980s tied to a series of violent crimes.

Sources:

White Order of Thule. <http://www.thulean.org/>. May 5, 2000.

White Sands Incident

Title of a book by Daniel Fry published in 1954, claiming that the author saw a **flying saucer** land at the White Sands Proving Ground in New Mexico and took a trip in it. Fry has importance in UFO history for being among the first to claim to have traveled in a UFO.

White Temple Church

The White Temple Church is the ecclesiastical organization associated with the **Brotherhood of the White Temple**, an occult school headquartered in Sedalia, Colorado. The church emphasizes the "Original Gnostic Teachings of Jesus," the occult beliefs that members of the brotherhood believe Jesus passed on to humankind. The White Temple Church may be contacted c/o the Brotherhood of the White Temple, PO Box 966, Castle Rock, CO 80104.

Whittlesey, John R. B. (1927–)

Data processing analyst who experimented in areas of parapsychology. He was born on July 21, 1927, in Los Angeles, California. He studied at the California Institute of Technology (B.S. physics, 1948; M.S. astronomy, 1950), the University of North Carolina (1951–54), and the Graduate School of Religion, University of Southern California (1960–61). He served with the United States Army (1954–56) and then joined the faculty at the University of California at Los Angeles as a data analyst in 1957.

Whittlesey has taken a special interest in computer statistics and probability as related to **ESP** and ESP in its relationship to religion and mystical experience. He designed an experiment in the use of the chemical LSD and analyzed data in its relation to extrasensory perception, working with several psychiatrists. He also designed and built an electronic device for experimental testing of precognition, using non-verbal responses from subjects influenced by drugs. He is coauthor of various papers on LSD experiences read before the American Psychiatric Association and the California State Psychological Association.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Whittlesey, John R. B. "Further Comments on Causality." *Journal of Parapsychology* 17 (September 1953).

———. "Some Comments Apropos of Pooling." *Journal of Parapsychology* 23 (June 1959).

———. "Some Curious ESP Results in Terms of Variance." *Journal of Parapsychology* 24 (September 1960).

Whole Again Research Guide

Comprehensive annual directory and resource guide (superseding and incorporating **Guide to Psi Periodicals**), several editions of which appeared in the 1980s. First published 1982, it was edited by Tim Ryan and Rae Jappinen and had nearly 30 contributors, including Elizabeth M. Werner (of *Guide to Psi Periodicals* and other publications) and **Elisabeth Kübler-Ross**. The *Guide* covered alternative technologies and therapies, **New Age** teachings, psychic studies, spiritual growth, **yoga**, **UFOs**, nature religions, environmental issues, minority rights, as well as media—magazines, newspapers, journals, newsletters, sourcebooks, directories, and bibliographies. It was issued by SourceNet in Santa Barbara, California.

Whole Life

New Age networking journal serving New York City and the northeast with news of current events in holistic health, macrobiotics, ecology, spiritual growth, **yoga**, **gurus**, and **mysticism**. It features a national calendar of events and personalities, as well as directory information. Last known address: Whole Life Enterprises, P.O. Box 2058, New York, NY 10159. *Whole Life* also created *Whole Life Times*, a similar networking journal serving Southern California. *Whole Life Times* is currently an independent venture that sponsors annual New Life expositions in several locations on the West Coast from its headquarters at

P.O. Box 1187, Malibu, CA 90265. Website: <http://www.wholelifetimes.com/>.

Whole Life Expo (Fair)

Annual **New Age** exposition featuring leading spokespeople and organizations in the fields of health, fitness, education, social action, science, the environment, **yoga**, spiritual growth, and related topics. Address: Whole Life Expo, National Headquarters, 803 Fourth St., Suite 7, San Rafael, CA 94901. Information on upcoming expositions can be found at <http://www.wholelifeexpos.com/>.

Whole Life Times

Whole Life Times is one of the more prominent networking journals to emerge in the 1980s to serve the growing **New Age** Movement. The possibilities of networking as a means of organizing without the burdensome hierarchies of pyramidal structures was placed before New Agers in 1982 by Jessica Lipnack and Jeffrey Stamps in their best-selling book, *Networking: The First Report and Directory*. Periodicals supplying addresses, phone numbers, and announcements of coming events and gatherings initially appeared in the major metropolitan complexes. In the Northeast, *Whole Life* served New York and Boston, but soon developed a section including Los Angeles. *Whole Life* evolved into two editions, one based in New York and one in Los Angeles. By the end of the decade, these had become independent publications with the Los Angeles edition taking the name *Whole Life Times*.

Whole Life Times follows a model pioneered by **Common Ground**, the original networking periodical serving the San Francisco Bay area. It is an oversized magazine built around a set of advertisements organized topically into a directory. Groups and events are arranged under such topics as astrology, beauty and personal care, healing and health centers, psychology and counseling, schools and instruction, and spirit and transformation. Each issue also includes an additional supply of display ads, the advertisements paying the cost of the magazine, which is distributed through health food and metaphysical bookstores without charge.

Also included in each issue is a set of feature articles about issues and personalities of interest to the continuing post-New Age community. These range from issues of health and personal spiritual and psychic development to profiles of channelers and psychic counselors. Additional content is supplied with news coverage and columns.

Whole Life Times is the largest circulating of the regional networking periodicals in the United States. It also organizes the **Whole Life Expo** held annually in the Los Angeles area. Publishing offices of the *Whole Life Times* may be contacted at P.O. Box 1187, Malibu, CA 90265. Its website is at <http://www.wholelifetimes.com/>.

Sources:

Whole Life Times. <http://www.wholelifetimes.com/>. February 28, 2000.

Whole Life Times. Malibu, Calif., n.d.

The Whole Person

The Whole Person—Calendar of Events in Southern California is one of several magazines dedicated to networking within the metaphysical/psychic/spiritual community in the greater Los Angeles area. *The Whole Person* is devoted entirely to announcements of upcoming events and has no feature articles, news columns, or book reviews. Over half of the content of any issue is given over to display advertisements. It is designed entirely to serve individuals looking for activities to attend of a spiritual and metaphysical nature, from yoga classes to lectures by visiting teachers.

The Whole Person is published monthly and built around two extensive lists of want-ad-type announcements of events. The initial list provides basic information on events (including location, registration, and sponsor) occurring on each day of the month (with three to four pages devoted to each day). A second list provides information on ongoing events, primarily weekly gatherings held by metaphysical or Eastern spirituality groups on a continuing basis. These announcements are solicited monthly and published without cost to the person or group submitting them.

Readers may subscribe to *The Whole Person* for home delivery, but the overwhelming percentage of copies is distributed monthly to stores in the areas covered by the announcements and given away free. The many advertisements pay the cost of the publication. From a small newsletter in the 1980s, *The Whole Person* has grown into a large magazine of more than 100 pages per issue. It may be ordered from *The Whole Person*, P.O. Box 2398, Santa Barbara, CA 93102. It is assembled by Leslie Snyder and a small staff.

Sources:

The Whole Person. Santa Barbara, Calif., n.d.

Whyment, (A.) Neville (John) (1894– ?)

Author and editor who investigated the phenomena of the medium **George Valiantine**. He was born on September 4, 1894, at Rothwell, England, and studied at Oxford University (Ph.D.). After World War I he served as a professor of Oriental literature and philosophy at the Universities of Tokyo and Peking. He became an editor and journalist in 1926 and eventually became editor of *The Indian Nation* in the 1930s. He was advisor to the embassy of the Republic of China in London from 1947 to 1950.

In addition to various books on China and the Chinese, he published *Psychical Research in China* (1925), dealing with sand painting and “ghost photographs,” and *Psychic Adventures in New York* (1928). Whyment was present at séances with the medium George Valiantine, who produced messages in ancient Chinese languages. A report of the phenomena was published in the *Journal* of the American Society for Psychical Research (April 1928).

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

WICA See **Witchcraft International Craft Association**

WICA Newsletter

Early newsletter serving the Wiccan and neo-pagan community as it emerged as a national network in the 1970s. Its editor, Leo Martello, a former Spiritualist medium, wrote a number of books detailing the practice of contemporary witches. Martello heads Witchcraft International Craft Associates in New York City.

Wicca

The first world religion to originate in England, Wicca represents a new religious expression inspired by pre-Christian ethnic and tribal religions. The word *wiccan* as a plural for witch was used in Old English; its singular forms were feminine *wicce* with the masculine form as *wicca*. Pronounced with hard C's instead of the former “witch-a,” the term Wicca was adopted by Gerald Gardner and other English Witches in the 1940s to distinguish their life-affirming and fertility-based Pagan religion from **Satanism** or individual sorcery.

Although Wiccan writers are prolific, Wicca has no sacred texts as such to guide belief and practice. Most Wiccans view the Divine as dual (male/female) or plural, accept the idea of reincarnation, and see the natural world as a manifestation of divine force rather than as something created by a transcendent god. Attunement of the self to natural cycles through seasonal rituals is Wicca's central public religious practice.

Wicca as a religion has no central authority nor organization, although various umbrella groups such as the **Covenant of the Goddess** in North America and the Pagan Federation in the United Kingdom include many individuals and groups. The primary organization remains the coven, ideally numbering thirteen persons but in actuality often comprised of fewer. Because of Wicca's rapid growth, however, some adherents now seek more formal organizational plans and credentialing of leaders (priests and priestesses), a trend resisted by those Witches who hold individual and small-group practice and experience to be primary. Wiccans often identify with a particular “tradition”—a school of teaching or an initiatory lineage—but the boundaries between traditions are loosely drawn, and new traditions are constantly being created.

Estimates of the number of Wiccans in North America in 2000 ranged from 300,000 to the low millions. Sociological studies of Wicca show its followers as tending to be younger and better-educated than the population overall.

Wiccan Church of Canada

The Wiccan Church of Canada is one of the pioneering organizations of the modern **Witchcraft** movement in Canada. It was founded by two Wiccan priests, Tamara James and Richard F. James, who had their initial contacts with Neo-Paganism while in California in 1977. They moved to Toronto two years later, where they founded the Wiccan Church of Canada and opened an occult store that catered to Pagans and witches. By 1983 the community had grown to the point that an initial regional Pagan festival could be held. In 1984 the first of several covens formed within the church.

It is the belief of the church that many of the important ultimate questions of life are unanswerable. Humans cannot know about the origin of the universe, the reality of life after death, or the mechanics of the miraculous. Thus, the religious answers that are given to such questions carry a large element of subjectivity. They must be held with some reserve and must not become the basis of intolerance and judgmental attitudes toward those who believe differently. Morality also falls into the same category. It is a human creation. However, the church believes that society has a right to organize and pass laws that protect individuals from violence and the land from outside forces.

Its ignorance asserted, the church believes that the universe is self-aware, and that elements of that awareness have been differentiated as the deities. The number of deities is unknown. Awareness is genderless and individual deities may be either male or female. There is also an ordering among the deities and it is proper to speak of the greater and lesser deities. The Wiccan church follows primarily a European format with worship centered upon the eight annual festivals common to Pagans and also the small coven gatherings at the new and full moon (**esbats**). The church also has its own rituals to designate important moments in the life cycle, from the naming ceremony for the new born (wiccaning) to the passing from this incarnation (funeral). It performs both weddings and handpartings (for couples that are separating).

All of the priests and priestesses of the church constitute a ruling Priesthood Council. Their job is to train members and any new priests. The church is headquartered at 109 Vaughn Rd., Toronto, ON, Canada M6C 2L9. Most of its several hundred members reside in Ontario. Its webpage may be found at <http://www.wcc.on.ca/>.

Sources:

Hopman, Ellen Evert, and Lawrence Bond. *People of the Earth: The New Pagans Speak Out*. Rochester, Vt.: Destiny Books, 1996.

James, Richard. *The WIC-CAN Handbook*. Toronto: Wiccan Church of Canada, 1987.

Chubinovotch, Shelley Tsivia. "The Institutionalization of the Wicca in Ontario via the Wiccan Church of Canada." Unpublished paper in the American Religion Collection, Davidson Library, University of California—Santa Barbara, 1991.

Wickland, Carl August (1861–1945)

Physician, psychiatrist, and Spiritualist who spent more than three decades researching and experimenting with the application of Spiritualist techniques to assist those suffering from mental illnesses. Wickland was born on February 14, 1861, in Leiden, Sweden. He qualified as a physician at Dunham Medical College, Chicago, Illinois, later becoming a medical advisor for the National Psychological Institute, Los Angeles.

He claimed that discarnate spirits caused some phases of mental illness in the living, and his book *Thirty Years Among the Dead* (1924) reports his experiences. Using the services of his wife as a medium, he operated what amounted to a **rescue circle** dealing with what Spiritualists describe as earth-bound entities who attach themselves to unsuspecting individuals. Their work in diagnosing and treating mental patients believed to be possessed by spirit entities had much in common with that of **Titus Bull**. Mrs. Wickland died in March 1937; Carl Wickland died November 13, 1945.

Widdershins

Widdershins, a Pagan periodical that serves the northwest Pagan and Wiccan community, is a tabloid newspaper distributed without cost in the states of Washington and Oregon. It is unique, as most Pagan publications have attempted to transform from informal newsletters into newsstand magazines. In contrast, *Widdershins* has adopted a popular format that has proved successful in the **New Age** community.

Each issue of *Widdershins* includes several longer articles of interest to Neo-Pagans, with special attention to themes that are common to all of the variety within the larger world of contemporary Paganism and **Witchcraft**. The publication also attempts to introduce non-Pagan readers with the essentials of Pagan spirituality and practice, while emphasizing those concerns of common interest with the larger New Age community such as ecology, attention to the changing seasons, and feminism.

Neo-Pagans, still a miniscule minority largely invisible within the larger culture, also have a need for communication among its far-flung groups, the covens and groves, most of whom meet in private homes.

Widdershins carries notices of public Pagan events and of individuals and groups that are open to contact. Advertising carries notices of Pagan business, especially stores that carry Pagan and Wiccan books and supplies (candles, incense, and ritual implements).

Widdershins is published eight times annually, its appearance following the eight major Pagan festivals that are spread evenly throughout the year. It is published by Emerald City/Silver Moon Productions, 12345 Lake City Way NE, Ste. 268, Seattle, WA 98125. While distributed free throughout the Seattle and Portland metropolitan regions, it is also available by subscription for delivery to individual addresses. It maintains a Web presence at <http://www.widdershins.org/>. As many Pagans still do not feel comfortable with identifying themselves openly, most of the editors and writers for *Widdershins* are listed by their first names only.

Sources:

Widdershins. Seattle, Wash., n.d.

Widdershins. <http://www.widdershins.org/>. May 1, 2000.

Wiesinger, Alois (1885–1955)

Abbot of the Cistercian Order who was active in the field of parapsychology. He was born on June 3, 1885, at Magdalena-berg, Upper Austria. Ordained in 1909, he received his doctorate in theology in 1912 at the University of Innsbruck. He taught philosophy for five years (1912–17) and then became abbot of the Cistercian Monastery, Schlierbach, when World War I was beginning. During his lengthy career as abbot, he took a great interest in such parapsychological phenomena as **poltergeists** and **materialization**.

In addition to his writings on Christianity, he was editor-publisher of the journal *Glaube und Erkenntnis* (Journal for Christian Parapsychology) and author of *Okkulte Phänomene im Lichte der Theologie* (Occult Phenomena from the Theological Point of View, 1948). He died January 3, 1955, at Schlierbach, Upper Austria. The German periodical *Die Vergangene Welt* published a tribute to his lasting contributions as a parapsychologist.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Wiesinger, Alois. "Wie Stellt Sich der Katholik zu den okkulten Erscheinungen?" (The attitude of the Catholic toward occult phenomena). *Neue Wissenschaft* (1953).

Wilber, Ken

Psychologist and writer on mysticism and transpersonal consciousness. He was one of the pioneers of transpersonal psychology, and his early volume, *The Spectrum of Consciousness* (1977), is considered one of its classic statements. For several years, he was editor-in-chief of the journal **ReVision**, prior to its acquisition by Heldref Publications.

Wilber has taken a special interest in the study of new religious movements in the light of transpersonal psychology, arguing for a non-reductionistic approach that is rooted in a transcendental structuralism and takes into account the various stages of human evolution, which culminates in God-realization. Wilber is a Buddhist but hailed the mystic **Da Free John** as a **New Age** avatar. In the 1980s he became the general editor of the New Science Library, published by Random House.

Sources:

Anthony, Dick, Bruce Ecker, and Ken Wilber. *Spiritual Choices: The Problem of Recognizing Authentic Paths to Inner Transformation*. New York: Paragon House Publishers, 1987.

Wilber, Ken. *Eye to Eye: The Quest for the New Paradigm*. Garden City, N.Y.: Anchor/Doubleday, 1983.

———. *No Boundary: Eastern and Western Approaches to Personal Growth*. Los Angeles: Center Publications, 1979.

———. *A Sociable God: A Brief Introduction to a Transcendental Sociology*. New York: McGraw-Hill, 1982.

———. *Up From Eden: A Transpersonal View of Human Evolution*. Garden City, N.Y.: Anchor Press/Doubleday, 1981.

Wilber, Ken, Jack Engler, and Daniel P. Brown. *Transformation of Consciousness: Conventional and Contemplative Perspectives on Development*. Boston: New Science Library, 1986.

Wild-Women

In German folklore the *Seligen Fräulein* were a species of nature spirits. An early account is provided by Thomas Keightley in his book *The Fairy Mythology* (1850):

“The Wilde Frauen or Wild-women of Germany bear a very strong resemblance to the Elle-maids of Scandinavia. Like them they are beautiful, have fine flowing hair, live within hills, and only appear singly or in the society of each other. They partake of the piety of character we find among the German Dwarfs.

“The celebrated Wunderberg, or Underberg, on the great moor near Salzburg, is the chief haunt of the Wild-women. The Wunderberg is said to be quite hollow, and supplied with stately palaces, churches, monasteries, gardens, and springs of gold and silver. Its inhabitants, besides the Wild-women, are little men, who have charge of the treasures it contains, and who at midnight report to Salzburg to perform their devotions in the cathedral; giants, who used to come to the Church of Grödich and exhort the people to lead a godly and pious life; and the great emperor Charles V., with golden crown and sceptre, attended by knights and lords.”

Keightley continues:

“The inhabitants of the village of Grödich and the peasantry of the neighbourhood assert that frequently, about the year 1753, the Wild-women used to come out of the Wunderberg to the boys and girls that were keeping the cattle near the hole within Glanegg, and give them bread to eat.

“The Wild-women used frequently to come to where the people were reaping. They came down eagerly in the morning, and in the evening, when the people left off work, they went back into the Wunderburg without partaking of the supper.

“It once happened near this hill, that a little boy was sitting on a horse which his father had tethered on the headland of the field. Then came the Wild-women out of the hill and wanted to take away the boy by force. But the father, who was well acquainted with the secrets of this hill, and what used to occur there, without any dread hastened up to the women and took the boy from them, with these words: ‘What makes you presume to come so often out of the hill, and now to take away my child with you? What do you want to do with him?’ The Wild-women answered: ‘He will be better with us, and have better care taken of him than at home. We shall be very fond of the boy, and he will meet with no injury.’ But the father would not let the boy out of his hands, and the Wild-women went away weeping bitterly.

“One time the Wild-women came out of the Wunderberg, near the place called the Kugelmill, which is prettily situated on the side of this hill, and took away a boy who was keeping cattle. This boy, whom every one knew, was seen about a year after by some wood-cutters, in a green dress, and sitting on a block of this hill. Next day they took his parents with them, intending to search the hill for him, but they all went about it to no purpose, for the boy never appeared any more.” (See also **Fairies**)

Sources:

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Will

Will, a basic category in philosophy, emerged in the nineteenth century as a concern of psychical research, as attempts were made to prove that human will was a dynamic energy. The earliest experimental apparatus was constructed by M. E. Savary d’Odiardy. An investigation of the instrument by the **Society for Psychical Research**, London (*Proceedings*, vol. 8, p. 249) dismissed his claims.

Another instrument was designed by Sydney Alrutz, of the University of Uppsala, Sweden. He called it a **volometer** or “will board.” It comprised a small board resting on knife-edged pegs. The longer and heavier end was supported by means of a string attached to a letter scale and held the board in horizontal position. In this position the scale registered a pressure of

five ounces. If the short end was depressed, the long end rose and the letter scale showed a decrease of weight.

The task put before the subjects of Alrutz’s experiment was to fix their attention on the long end and will its depression. In a number of cases, 40–100 grams of pressure was thus obtained. Among those who attempted the experiment were many members of the Sixth Psychological Congress at Geneva in August, 1909.

Theodore Flournoy wrote after his own test:

“I was able to prove conclusively, after three trials, and under conditions precluding all possibility of fraud or illusion, that the will of these ladies, concentrated upon a certain material object, with a desire to produce a movement in it, ended by producing this movement as if by means of a fluid or an invisible force obeying their mental command.”

While these results were impressive, the experiment was flawed by severe methodological vagueness. The experiment demonstrated an unusual effect, but said nothing about the agency involved in causing the change. It could just as easily been an experiment to demonstrate “mesmeric fluid” or ectoplasmic emanations. The intrusion of concepts of “will” have been discarded by parapsychologists in the twentieth century.

Willett, Mrs.

Pseudonym of medium **Winifred Margaret Serocold Coombe-Tennant**.

William Rufus (William II of England) (ca. 1056–1100)

Son of William the Conqueror, and tyrant of England in the eleventh century. Much disliked, particularly by priests and monks, whom he reduced to extreme poverty, he became the subject of a devilish legend after his welcomed death.

One day when he was out hunting in the year 1100 (the 44th year of his life, the 13th of his reign), he was assassinated by an arrow launched by an unknown assailant. According to the legend, while Rufus was drawing his last breath, the Comte de Comonailles, who had been separated from the hunt, saw a shaggy black goat carrying off a mangled human form, pierced by an arrow. The Comte ordered the goat to halt, asked who he was, and tried to find out where he was going. The goat responded that he was the Devil and was carrying William Rufus off to be judged, condemned for his tyranny, and forced to accompany him (the Devil) to his abode.

Williams, Bessie

Late nineteenth-century British clairvoyant, **trance** and healing medium, later also known under her married names as Mrs. Fitzgerald and Mrs. Russell Davies. Her spirit **control**, “Dewdrop,” claimed to be a Native American girl and played all the tricks of a mischievous secondary personality on the medium, such as controlling her in an omnibus and talking loudly in a foreign language until the other passengers thought that they were riding with a lunatic.

For a long time, Williams assisted a well-known spiritualist healer known as Dr. Mack in diagnosing medical conditions. She gave her services free. As she took on all the symptoms of the illnesses diagnosed, her failing health compelled her, after a while, to give up this pursuit. W. T. Stead thought highly of the medium’s powers and included articles by her on the subject of haunted houses in his journal *Borderland*.

Sources:

Marryat, Florence. *The Spirit World*. New York: C. B. Reed, 1894.

———. *There Is No Death*. New York: Lovell, Coryell, 1891.

———, ed. *The Clairvoyance of Bessie Williams. Related by Herself*. N.p., 1893.

Williams, Charles

British **materialization** medium, claiming the spirit **control** “**John King**,” who worked from 1871 on in partnership with fellow medium **Frank Herne**. They gave public séances at 61 Lamb’s Conduit St., in west central London. The first was held under the patronage of the medium **Agnes Guppy-Volckman**. The famous **transportation** of Guppy-Volckman occurred at one of these séances.

Williams often sat with **W. Stainton Moses**, but the results were always very meager. Moses was in doubt about the authenticity of Williams’ mediumship and asked his controls for information. They were reluctant to give it. Catherine Berry’s book *Experiences in Spiritualism* (1876) and A. Smedley’s *Some Reminiscences* (1900) contained enthusiastic accounts, but **fraud** was often suspected and, in at least one case, glaringly proved.

In Paris, at a séance on May 14, 1874, an attempt was made to seize “John King.” He eluded capture and left a piece of drapery behind, the further history of which is not known. The medium was found in his seat. The search of his person revealed nothing suspicious.

In 1878, the research committee of the **British National Association of Spiritualists** constructed a **cabinet** with an automatic recording apparatus. An observer sat in another cabinet with a lighted lamp. In one sitting with Williams, a spirit form appeared, sometimes ten or twelve feet from the cabinet. These appearances corresponded with fluctuations recorded by the self-registering apparatus. The maximum loss of weight amounted to 100 pounds. There was no weight in the cabinet that could have been fixed on the weighing platform. **Frank Podmore** suggested that the medium need only have fastened the suspended cabinet to the floor by a gimlet or a piece of string, but that seemed insufficient to explain fully the extreme variations in weight.

However, a few months after this experiment, in a Spiritualist circle in Amsterdam, Williams and his fellow medium **A. Rita** were exposed. “Charlie,” a materialized spirit, was seized and found to be Rita. Many handkerchiefs, a bottle of phosphorized oil, several yards of very dirty white muslin, a false black beard with brown silk ribbon, and other paraphernalia were found on the persons of the two mediums.

The exposure did not stop a subsequent visit to Russia, where Professor Boutlerof and **Alexander Aksakof** (a strong believer in Spiritualist phenomena) had what they considered convincing experiences. In a note to Boutlerof’s account of the visit in *Psychische Studien*, Aksakof added:

“I can testify to having received the confirmation of the appearance of John King from Mr. Crookes in his own house, Mrs. Crookes’ hand being on William’s shoulder while he was asleep behind the curtain; also that in the house of Mrs. MacDougall Gregory, the curtain behind which Williams was placed was in a niche almost hermetically sealed; and that John King appeared above the table, round which the company were assembled in front of the curtain.”

Williams, Mrs. M. A.

American **materialization** medium. **Florence Marryat**, who sat with her in a public séance in New York without being introduced, described in her book *There is No Death* (1892) the appearance of her daughter (also named Florence), exactly the way she had seen her in Europe under the mediumships of **Florence Cook**, **Arthur Colman**, **Charles Williams**, and **William Eglinton**. Another familiar apparition was “Joey,” Eglinton’s spirit **control**. Altogether 40 different materializations were witnessed that evening.

In 1894, Williams was the guest of the Duchess of Pomar in Paris. Paul Leymarie, the son of the editor of *La Revue Spirite*,

slipped behind the curtain during the séance and grasped the spirit. When the lights came up Williams was found in flesh-colored tights and the whole apparatus of her fraudulent spirit puppet show was discovered in the cabinet.

Williamson, Cecil H.

British occultist who claimed the power to conjure spirits by ritual **magic**. He was a graduate of Malvern College and spent some time as a tobacco planter in Rhodesia. During World War II he was in the British Intelligence Service. An expert on **witchcraft**, he is proprietor of a museum of magic and witchcraft known as the Witches’ House, situated in the small Cornish village of Bocastle, England, near Tintagel. The museum was originally based at Bourton-on-the-Water in the Cotswold countryside, but closed about 1966. Williamson was formerly an associate and friend of witchcraft revivalist **Gerald B. Gardner**, who also ran a **Museum of Magic and Witchcraft** on the Isle of Man.

Williamson, George Evans (1887– ?)

A businessman active in South African parapsychology. He was born on January 14, 1887, at Malvern, England. He studied at Rugby School (1900–05) and Cambridge University (M.A., LL.B., 1908). He served in the British Army during World War I (1914–18) and then became a businessman in England (1918–39). He moved to South Africa as World War II began and lived there for the rest of his life. He was a founding member and president for some years of the Cape Town Psychic Club and Library, and a fellow of the **College of Psychic Science**, London.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Williamson, George Hunt (1926–1986)

George Hunt Williamson, a metaphysical teacher, **flying saucer** contactee, and bishop, was born on December 9, 1926, in Chicago, Illinois. As a youth Williamson had a variety of psychic experiences capped by a vivid **out-of-body experience** in his late teens which aroused his interest in the occult. He attended college and studied anthropology, though he never attained the advanced degrees he later claimed. In 1951 he read *The Flying Saucers Are Real* by Donald Keyhoe and became interested in UFOs. Thus it was that in 1952, he and his wife, Betty, then living in Prescott, Arizona, met another couple interested in the saucers, Alfred and Betty Bailey. One evening the four experimented with **automatic writing** and received a message purportedly from an extraterrestrial, Nah-9 of Solar X Group. In subsequent communications, he and other extraterrestrials warned of a nuclear blast about to occur on Earth. The ongoing messages received by the small group later became the basis of a 1954 book, *The Saucers Speak!*

His involvement in contact with the space entities led Williamson to **George Adamski**, and he, his wife, and the Baileys began to commute to Southern California to attend Adamski’s lectures. Adamski channeled messages from his space contacts, one of which heralded an imminent face-to-face contact. That contact occurred on November 20, 1952, when the Williamses, the Baileys, Adamski, and two of his associates met at Blythe, California, and headed into the nearby desert. Here Adamski would have his meeting with Orthon, which the rest looked upon from some distance. After Adamski told his story to the press, the Williamses moved near Adamski’s residence at Palomar, but soon parted company over Adamski’s public stance against channeling.

Following the publication of *The Saucers Speak!*, Williamson was briefly associated with fellow **contactee** Dick Miller at the

Telonic Research Center, but soon moved to Peru. There, under the name Brother Philip, he founded the Brotherhood of the Seven Rays, an occult community that attracted not only other contactees, but many of a theosophical inclination. This was Williamson's most productive period as a writer. He authored *Secret of the Andes* (as Brother Philip) (1958), *Secret Places of the Lion* (1958), *UFOs Confidential* (with John McCoy) (1958), and *Road in the Sky* (1959), and a volume he had written earlier, *Other Tongues—Other Flesh*, was also published (1957). He was the first to call attention to the Nasca lines as a possible artifact related to extraterrestrials.

By 1958 the Peruvian experiment had come to an end, and Williamson spent the next years touring the world and lecturing to contactee-oriented audiences. However, by the early 1960s he disappeared from the flying saucer world. In fact, in 1969 he legally changed his name to Michael D'Obenovic, asserting that this was the real name of his Serbian-American family prior to their migrating to America. Also, in 1971, he was ordained as a priest in the Liberal Catholic Church by Archbishop Gerrit Munik and became the priest of a small congregation in Cornville, California. Early in the 1970s he left the Liberal Catholic Church and in 1974 was consecrated as a bishop by John Marion Stanley of the Orthodox Church of the East. He was consecrated a second time in 1977 by Albert R. Coady of the Eastern Catholic Syro-Chaldean Archdiocese of North America, like Stanley's church, a small independent Orthodox jurisdiction. Both jurisdictions were aligned with the Charismatic Movement and believed in the experience of **glossolalia** or speaking-in-tongues.

D'Obenovic had reasserted his Orthodox heritage, but did not agree with the Charismatic emphasis of his consecrators, and a short time after his second consecration, he found a new independent jurisdiction, the Holy Apostolic Catholic Church Syro-Chaldean Diocese of Santa Barbara and Central California. By this time he was pastoring a small parish in Santa Barbara, California. During these years Williamson rarely associated with the flying saucer community though he gave a few conservative lectures on UFOs as D'Obenovic. He died in 1986, and his church dissolved shortly thereafter. A friend who was a member of the church in Santa Barbara subsequently authored a brief biography.

Sources:

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Robinson, John J. "George Hunt Williamson—Revisited." *Saucer News* 10, no. 3 (September 1963): 9–10.

Ward, Gary L. *Independent Bishops: An International Directory*. Detroit: Apogee, 1990.

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———. *The Saucers Speak*. London: Neville Spearman, 1963.

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———. *Secret Places of the Lion*. Amherst, Wis.: Amherst Press, 1958.

Williamson, Marianne (1953–)

Marianne Williamson, a popular metaphysical teacher of the channeled text *A Course in Miracles* (ACIM), was born in Houston, Texas, the daughter of a prominent Jewish lawyer who specialized in immigration law. Her father, Alan Vishnevsky, had changed the family name when he moved to the United States from his birthplace in Russia. In her youth, she was influenced more by leftist politics than spirituality. She attended Pomona College for two years (1970–72), but found herself rudderless through the next years of her life. In 1977, while living in New York City and trying to develop a singing career, she first encountered *A Course in Miracles*. Though ini-

tially put off by its Christian references, the following year she volunteered at the **Foundation for Inner Peace**, the corporation set up to publish the books and disseminate the teachings, and assisted in its move to Tiburon, California.

Williamson moved back to Houston in 1979, and she married a businessman. The marriage soon ended in divorce. Her first attempt to appropriate the teachings of the *Course* led her into a lengthy spiritual crisis which she termed a "dark night of the soul." She eventually found her way to a psychiatrist who was also a student of the ACIM, and attributes his help in getting her through this difficult period. She finally reached the point where she invited God into her life and in essence began her life anew. In 1983 she moved to Southern California. She took a secretarial job with the **Philosophical Research Society** in Hollywood, and soon became the weekly lecturer on *A Course in Miracles*.

Articulate, attractive, and entertaining, Williamson soon outgrew the facilities at the society, and went out on her own. She drew large audiences in both Los Angeles and New York, and discovered that she had a special appeal among gay males who had been affected by the AIDS epidemic. Her recognition of her gay audience led her to found the Center for Living, a combination hospice/cultural center for people with catastrophic illnesses. Centers were opened in both Los Angeles and New York. She spent a considerable amount of her time raising financial resources for the center.

Williamson attained a new level of fame beginning in 1991 when the newsstand magazine *Vanity Fair* published a feature article on her. Then she officiated at the wedding of Liz Taylor and Larry Fortensky. When her first book, *A Return to Love*, appeared early in 1992, Oprah Winfrey invited her on the show and endorsed the volume, copies of which she distributed to the audience that day. Williamson was a national celebrity, her fame reaching far beyond that previously attained by ACIM. In the meantime, dissension had emerged at the two centers. She eventually withdrew from an active administrative role and in the mid-1990s moved to Santa Barbara for several years before relocating to New York.

While being attacked in the press for what were considered by some as personality flaws, Williamson continued to write popular spiritual texts including *A Woman's Worth* and *Illuminata*. Still drawing large audiences for her presentations, she remains the single most popular interpreter of *A Course in Miracles*.

Sources:

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Miller, D. Patrick. *The Complete Story of the Course: The History, the People and the Controversies Behind A Course in Miracles*. Berkeley, Calif.: Fearless Books, 1997.

Oumano, Elena. *Marianne Williamson: Her Life, Her Message, Her Miracles*. New York: St. Martin's Press, 1992.

Willington Mill

A famous British haunted house. The story of the mill was reported in an early issue of the *Journal* of the Society for Psychological Research (vol. 5) in the 1880s. It was owned by a Mr. Proctor, who was quite used to the ghosts. The following extracts give some idea of the manifestations:

"When two of Mrs. Proctor's sisters were staying at the Mill on a visit their bed was suddenly violently shaken, the curtains hoisted up all round to their tester, and then as rapidly let down again, and this again in rapid succession. The curtains were taken off the next night, with the result that they both saw a female figure, of mysterious substance and of a greyish-blue hue, come out of the wall at the head of the bed and lean over them. They both saw it distinctly. They saw it come out of and go back again into the wall. . . . Mrs. Davidson's sister-in-law had a curious experience on one occasion. One evening she was

putting one of the bedrooms aright, and, looking towards the dressing table, saw what she supposed was a white towel lying on the ground. She went to pick it up, but imagine her surprise when she found that it rose up, and went behind the dressing table over the top, down on the floor across the room, disappearing under the door, and was heard to descend the stairs with a heavy step! The noise which it made in doing so was distinctly heard by Mr. Proctor and others in the house."

The old mill foreman once saw a bald-headed, luminous figure at a window. The body was brilliant, diffusing radiance, then it turned bluish and gradually faded from the top down. One of the little girls living in the house said on one occasion: "There is a lady sitting on the bed in Mamma's bedroom. She has eyeholes but no eyes, and she looked so hard at me."

It was the opinion of Andrew Lang that the noises and apparitions at Willington Mill were a stimulus to the novelist **Edward Bulwer Lytton** in writing his famous supernatural story *The Haunted and the Haunters*.

Sources:

Armitage, Harold. *The Haunted and the Haunters by Lord Lytton, With an Introduction; and an Account of the Haunted House at Willington*. London: Simpkin, Marshall, 1925.

Willis, F. L. H.

Instructor in medicine at a New York college, who, as a student, was forced out of the Divinity School at Harvard University in 1857, largely because of his developing mediumship. He came from a respected family in Cambridge, Massachusetts, and was a good speaker and improviser of poetry. While studying at divinity school, he was discovered to be a strong physical medium, and as a result of charges brought against him by a Professor Eustis, he was expelled. He was charged with simulating spiritual phenomena at Harvard, although the authenticity of the phenomena were attested by the famous author and reformer Thomas Wentworth Higginson.

Willis was observed producing **apports**, **direct writing**, and **direct music**. He was levitated on several occasions and possessed gifts of **healing**. Once, while in trance and controlled by the spirit of a "Dr. Mason," he performed a difficult operation on a female patient. He achieved this feat prior to his medical studies.

Willis was known to **Epes Sargent**, author of *The Scientific Basis of Spiritualism* (1880), who included in this book extracts from a letter written by Willis in May 1879 regarding his **materialization** of spirit hands. Willis wrote:

"It is 23 years ago that these materializations of hands occurred. . . . On one occasion a gentleman present drew a knife from his pocket with a long, keen blade, and taking no one into his counsel, watching his opportunity, pierced with a violent blow one of the psychic hands. The medium [Willis] uttered a shriek of pain. The sensation was precisely as if the knife had passed through his hand. The gentleman sprang to his feet exultant, thinking he had made a most triumphant exposé of trickery, and fully expected to find the medium's hand pierced and bleeding. To his utter chagrin and amazement there was no trace of a scratch even upon either hand of the medium; and yet to him the sensation was precisely as if the knife had passed through muscle and tendon, and the sensation of pain and soreness remained for hours."

This account of early materialization of spirit hands, long before the days of **Eusapia Palladino** and other physical mediums, is of special interest for its claim that violence to pseudopodic **ectoplasm** reacts painfully upon the medium.

Willis described events in his life during a lecture at the Spiritual Institute in London in 1869, published in *The Spiritual Magazine* (1870, p. 193) and in *Human Nature* (1869, p. 573).

Sources:

Britten, Emma Hardinge. *Modern American Spiritualism*. New York: The author, 1870.

Willow Tree

Many superstitions have been connected with the willow ever since, according to the authorized version of the English Bible, the Israelites were said to have hung their harps on willow trees (Psalms 137:2). The weeping willow is said to have drooped its branches since the time of the captivity of the Jews in Babylon, in sympathy with this circumstance.

The common willow was once popularly believed to be under the protection of the devil, and it was said that if any person were to cast a knot upon a young willow, sit under the tree, and renounce his or her baptism, the devil would confer upon that person supernatural power. It was believed in Bulgaria that a fever would depart if you ran around a willow tree three times at sunset, crying "The fever shall take thee and the sun shall warm me."

Wilson, Cedric W(illiam) M(alcolm) (1925–)

Lecturer in pharmacology who has written on parapsychology. He was born on November 23, 1925, in Edinburgh, Scotland. He studied at the University of Edinburgh (B.S., 1947; M.C., Ch.B., 1949; Ph.D., 1954; M.D., 1958). He had a distinguished medical career, and in 1955 he became a lecturer in pharmacology and general therapeutics at the University of Liverpool. In addition to his articles on medical and pharmacological subjects, he has contributed to the *Journal of Parapsychology* and the *International Journal for Parapsychology*. Wilson also conducted experiments on the telepathic control of automatic responses and the influence of drugs on such responses.

Sources:

Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Wilson, Colin (Henry) (1931–)

Popular British novelist and writer on occultism who attracted worldwide attention with his first book, *The Outsider*. He was born on June 26, 1931, in Leicester, England. He was educated at the Gateway School, Leicester, and worked at a great variety of jobs before becoming a writer. In 1947 he was employed by a wool company, and he subsequently worked as a laboratory assistant at a secondary technical school (1947–48) and as a tax collector (1947–49). He spent time in Germany and France, and while in Paris he worked on *Merlin* and *Paris Review*. Wilson was writer-in-residence at Hollins College, Virginia (1966–67) and now resides in Cornwall, England.

While preparing his first book *The Outsider* (1956), Wilson researched at public libraries, slept outdoors, and wrote in coffee houses. The book was an instant success, and the term "outsider" passed into common use as a romantic way to denote a type of brilliant misfit capable of surveying life in an original way. Assuming that role himself, Wilson has shown originality in his other writings, and in recent years he has achieved the status of an authority on popular occultism for his many writings and reviews in that subject area. His major study *The Occult* (1971) is a substantive survey of the emerging occult community at the beginning of the 1970s. He has produced several books annually through the 1980s to the present. He has continued to reflect upon the world of psychic experience, the occult, and alternative spirituality. His novel, *The Space Vampires* (1975), was turned into a movie.

Sources:

- Wilson, Colin. *Beyond the Outsider*. Boston: Houghton, Mifflin, 1965.
- . *Enigmas and Mysteries*. Garden City, N.Y.: Doubleday, 1976.
- . *The Essential Colin Wilson*. London: Harrap, 1985.
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- . *Mysterious Powers*. Reprinted in the United States as *They Had Strange Powers*. Garden City, N.Y.: Doubleday, 1975.
- . *The Occult*. London: Hodder & Stoughton; New York: Random House, 1971.
- . *The Unexplained*. Lake Oswego, Ore.: Lost Pleiade Press, 1975.
- Wilson, Colin, and John Grant, eds. *Directory of Possibilities*. Exeter, England: Webb & Bower, 1981.

Wilson, Graham (1940–)

New consciousness entrepreneur who organized the international annual **Mind-Body-Spirit Festivals** held in England in the 1970s. Born in Yorkshire, England, he spent his preschool years on a farm. After World War II his family returned to London, where Wilson attended Wandsworth Grammar School, studying advanced level zoology and botany and investigating the writing of **Rudolph Steiner** and other occult mystics in his spare time. He was also active in sports and became a London Youth Athletics champion for the half-mile and cross country events at the age of 18. He played rugby and soccer as well as squash, and he took a great interest in the “peak” experiences of athletes.

After a varied business career, Wilson teamed up with Terry Ellis in 1976 to hire an exhibition hall in London and present the first Festival for Mind and Body, drawing upon his own knowledge of mystical and spiritual philosophies and athletic experiences. He put all his own money into the venture, which was presented in April 1977 in London. It was a success and led to successive annual festivals in Britain, Australia, and the United States. He later launched the UK's first Psychics and Mystics Fayres and the UK's first holistic health clinic, the London Natural Health Clinic.

In organizing these festivals, Wilson and his associates provided a regular focal point for **New Age** and mystical activities, and he himself believes that “you can use the best of the commercial world to allow in a spiritual flow in such a way that the final product has quality and integrity.”

Wilson, James (fl. 18th century)

Through the seventeenth century, **astrology** enjoyed broad support in the West, though it had come under attack by Protestant church leaders and from the same skeptical voices that had taken the lead in denouncing the witchcraft hysteria. In the eighteenth century it suffered greatly from the new scientific worldview and appeared to be on its way to disappearing completely. However, in the early nineteenth century, as part of the general post-scientific occult revival, astrology also experienced a rebirth. At the fountainhead of that revival in the English-speaking world was James Wilson.

Little is known of this astrologer who worked during the early decades of the nineteenth century except that he published what became the seminal work from which modern astrology would develop. *The Dictionary of Astrology*, a comprehensive new astrology textbook, appeared in 1819. Wilson had made an extensive study of the teachings accumulated by astrologers over the centuries and rejected everything for which he could find no evidence. He paid particular attention to horary astrology, a branch of astrology that assumes that whenever a question is asked, the answer is reflected in the patterns of the planets at that particular moment. The following year Wilson released a new set of astrological tables, the charts of plane-

tary positions needed by the astrologer to construct a horoscope. Later in the decade he would publish a new edition of Ptolemy's *Tetrabiblos*, the book from which all Western astrology derives.

Wilson's *Dictionary* went through several editions and was periodically reprinted throughout the century. It would influence several generations of British astrologers until replaced by the writings of **William J. Simmonite** and **Raphael (Robert Cross Smith)**. It was regularly quoted by **Luke Broughton**, the founder of contemporary American astrology.

Sources:

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- Wilson, James. *Dictionary of Astrology*. London: W. Hughes, 1819. Reprint, New York: Samuel Weiser, 1969.
- . *A New and Complete Set of Astrological Tables*. London: W. W. Hughes, 1920.

Wilson, John C.

Pseudonym of **Felix Morrow**, pioneer publisher of **occult** and metaphysical books under the imprint of **University Books, Inc.**

Wilson, Percy (1893– ?)

Electronics and acoustics consultant and Spiritualist leader who also wrote on psychical subjects. He was born on March 8, 1893, in Halifax, Yorkshire, England. He attended Oxford (M.A., 1918). He became the technical editor of *The Gramophone* magazine in 1924 and later head of the Roads Department, Ministry of Transport, London (1938–49). He was also chairman of Psychic Press and a consultant in electronics and acoustics.

He was president of the **Spiritualists' National Union** (1950–53), member of the **Society for Psychical Research**, London, and vice president of the **College of Psychic Science**, London. He was author of the books *Modern Gramophones* (1929) and *The Gramophone Handbook* (1957), and he also published a number of articles on physical and trance mediumship, **clairvoyance**, **clairaudience**, and **healing** in the Spiritualist periodicals *Two Worlds*, *Psychic News* and *Light*.

Wilson, Richard (1926–)

Physics professor who was active in the field of parapsychology. He was born on April 29, 1926, in London, England. He studied at Oxford University (M.S., Ph.D.). He began his teaching career as a research lecturer at Christ Church, Oxford (1948–53). He spent two years in the United States before returning to Oxford for two years (1953–55), and then moved to the United States as a professor at Harvard University.

A corresponding member of the **Society for Psychical Research**, London, Wilson devised a random number selector for extrasensory perception.

Sources:

- Pleasants, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.
- Wilson, Richard. “A Random Number Selector.” *Proceedings of the American Society for Psychical Research* 48 (1946–49).

Winds (Paranormal)

Paranormal breezes, currents of air, and cooling temperatures are frequently reported séance room phenomena, as well

as being traditionally associated with the subjective effects of **hauntings**. It is an open question whether such temperature changes serve a direct purpose or are only by-products.

Such thermic manifestations are a great convenience both for the sitters and the medium, who sometimes report excessive perspiration. One the other hand, **Celestine Sanders**, a New York medium, used to feel so unnaturally cold during her séances that she enveloped herself in many coverings and shawls to counteract the effect. It is difficult to allot the parts that the sitters and the medium play in the phenomenon. Sometimes the source seems to be the medium.

The spouting fountain of air that psychical researcher **Cesare Lombroso** discussed in his account of séances with **Eusapia Palladino** issued from a depression on the medium's forehead. **Hereward Carrington** noticed that after a good séance the breeze was strong, and after a poor one it was altogether lacking. Yet the breeze was not generally an after-séance effect. It usually preceded and heralded strong physical phenomena.

The chilly feeling that accompanies apparitions may be the result of a sudden drop in the temperature. All those who saw the apparition of a wooden cross in a certain haunted house felt unnaturally cold.

"Walter," the spirit **control** of the medium **Mina S. Crandon** ("Margery"), said that cold breezes and drops in temperature were the result of some psychic emanation from the sitters' brains. "Walter" found immense pleasure in using the thermometer as an indicator of the physical conditions confronting him. He said that if he looked at it and it was steady, he used "Margery" alone, and if it was going down, he used the sitters' brains as well. If he used "Margery" alone no cold breezes or drops in temperature were produced.

"Walter's" statement contains nothing new for Spiritualists. A control of the famous medium **D. D. Home** said more than a half a century earlier: "It is through your brains that the atmosphere we make use of is thrown off." **Lord Adare**, in a séance with Home, heard the sound of a great wind. "We also felt the wind strongly," he wrote "the moaning, rushing sound was the most weird thing I ever heard."

Prior to the Spiritualist era, the seer **Emanuel Swedenborg** also encountered the phenomenon. He wrote in his *Spiritual Diary*:

"A spirit is compared to the wind (John iii, 8); hence it is that spirits have come to me both now, and very frequently before, with wind, which I felt in the face; yea, it also moved the flame of the candle, and likewise papers; the wind was cold, and indeed most frequently when I raised my right arm, which I wondered at, the cause of which I do not yet know."

The same experience has been recorded with many physical mediums. **Sir William Crookes** wrote in *Researches into the Phenomena of Spiritualism* (1874):

"These movements, and indeed, I may say the same of every kind of phenomenon, are generally preceded by a peculiar cold air, sometimes amounting to a decided wind. I have had sheets of paper blown about by it, and a thermometer lowered several degrees. On some occasions I have not detected any actual movement of the air, but the cold has been so intense that I could only compare it to that felt when the hand has been within a few inches of frozen mercury."

In the experiments at the **Millesimo Castle** with the **Marquis Centurione Scotto**, the psychical researcher **Ernesto Bozzano** recorded:

"On the evening of July 7, 1928, the heat was very oppressive . . . we happened to mention this disadvantage, and immediately blasts of unusually strong, icy air were felt by us all. . . . There was a continual change in the direction from which these air currents came; sometimes they descended from the ceiling, then we felt them in front of us, or at our side, or blowing from behind us; sometimes they were like small whirlwinds. It felt as though several electric fans were working in the centre, outside and above the circle."

In the next séance, the phenomenon was repeated and perfected:

"Almost immediately we felt strong blasts of icy air which rapidly increased in force, giving one the impression of a powerful supernormal electric fan which periodically wafted its pleasant, cooling currents of air over the sitters. . . . These currents were so strong that our hair waved in the wind, and men's coats, and the lace on the ladies' dresses were blown about."

Bozzano added that not the slightest sound accompanied the production of this phenomenon. The breezes sometimes brought down the temperature of the séance room by as much as 20 degrees.

George Henslow described the sensations of the sitters of **T. d'Aute Hooper** of Birmingham, England, as of that of "an intensely cold dew or mist, as though a vapour of methylated spirit were floating about the room." While **apports** were being produced, "the sitters felt as if they were sitting up to their knees in cold water."

Measuring Temperature Differences

The psychical researcher **Harry Price** established a definite connection between the phenomenon of **telekinesis** and the drop in temperature. In his experiments with the medium **Stella C.** at the **National Laboratory of Psychical Research** he noticed a maximum drop of 20.5 degrees Fahrenheit. At the close of the séance the temperature was again normal. The medium's temperature was always higher at the end of the sitting, but she herself always complained of feeling cold. The rapidity of her pulse beats was always accompanied in the trance by a pronounced coldness in the extremities.

In the "Margery" séances, a maximum-and-minimum thermometer was employed to measure the temperature. In one case the initial temperature dropped from 68 to 42, a difference of 26 degrees. After the breezes had been blowing for a while "Margery" often complained of feeling as though cobwebs were on her face.

General experience regarding the nature of the cold breezes was curiously contradicted in an address by the British clairvoyant **Robert King** (*Light*, April 25, 1903). He stated that the peculiar cold air of the séance room is not a wind,

" . . . it does not move things. I have watched pieces of paper placed on the table when these cold airs have been playing around. If a wind of that intensity had been blowing, the paper would have been moved, so I rather incline to the opinion that this phenomenon is due to a difference in pressure caused by abstraction of etheric matter from the sitters."

Sources:

Hack, Gwendolyn Kelley. *Modern Psychic Mysteries*. London: Rider, 1929.

Windsor Castle

One of the largest inhabited castles in the world. Windsor Castle, in Berkshire, England, is one of the royal residences and headquarters of the Order of the Garter. It is frequently cited as a **haunted house**, filled with numerous notable specters. Queen Elizabeth, Henry VIII, Charles I, and some of the Georges have all been reputed to haunt the castle, and Herne the Hunter is also said to roam the twelve-acre Great Park.

In February 1897, Lieutenant Carr Glynn of the Grenadier Guards was sitting in the library reading in the twilight when he heard the rustle of a silken dress and, looking up, saw the ghost of Queen Elizabeth I glide across the room. He buckled on his sword and reported the matter. The story attracted the attention of the country for some weeks. Sir Richard Holmes and his assistants kept watch for many nights, but the ghost did not reappear.

On another occasion, a housemaid in St. John's Tower thought she saw a ghost. She was so frightened that she became

ill and had to be sent home. In 1908, a sentry discharged five rounds of ball cartridge at a figure that appeared on the terrace, which he declared was a specter.

A famous ghost is that of Sir George Villiers, father of the Duke of Buckingham in the reign of James I. Herne the Hunter, who is said to lead a wild hunt in the park, was immortalized in W. Harrison Ainsworth's novel *Windsor Castle* (1843).

Today, Windsor Castle is open daily except when used for royal visits. There are historic treasures in the state apartments, including period furniture, fittings, paintings and suits of armor. The castle also houses Queen Mary's Dolls' House, which is a popular exhibit.

Wingfield, Kate (d. 1927)

British non-commercial medium, the "Miss A." of whom psychical researcher **F. W. H. Myers** wrote enthusiastically in *Proceedings of the Society for Psychical Research* (vol. 8, 498–516; vol. 9, 73–92) and in his book *Human Personality and Its Survival of Bodily Death* (1903). Wingfield was also the "Miss Rawson" of **J. G. Piddington's** report in *Proceedings of the SPR* (vol. 18) on **cross correspondence** with Rosina Thompson.

Her identity was eventually revealed by Sir Lawrence J. Jones, president of the society in 1928, in his presidential address in *Proceedings* (vol. 38). He told the story of a series of sittings that he and his wife had with her in the years 1900 and 1901, when her **clairvoyance** and **automatic writing** developed into **trance** mediumship. He observed many physical phenomena: **raps**, table tilting, movement of objects (**telekinesis**) and **apports**. In one instance, three tiny unset turquoises were brought as apports.

But it was the trance speaking phase of Wingfield's mediumship that convinced Jones of **survival**. Deceased relatives proved their identity and on several occasions their living daughter came through as a communicator.

Among the medium's **controls** was an entity "Semirus," who claimed to have been a doctor in ancient Egypt. Once a sitter desired some information from him. "Semirus" did not come. Later in the day he came through in automatic writing and explained that he heard the call, but was unable to come as he was assisting in a new operation. The operation was successful. On inquiry the story of the operation was found to be true. "Semirus" could report on patients at a great distance with incredible rapidity. Someone asked for information about the health of his aunt. "Semirus" went away and came back to say that the aunt was dead. The sitter hurried away and to his relief found his aunt alive. But he suddenly realized that he had given, by mistake, the address of a neighbor's house to the spirit control. A day or two later, a funeral took place there.

Wingfield's sittings were primarily **rescue circles**. The controls aided many spirits by pointing out the errors of their ways. She ceased holding sittings in 1901, as her family objected that she become known as a trance medium. The automatic writings that came through her hand were published in two books.

Sources:

Wingfield, Kate. *Guidance from Beyond*. N.p., 1923.
———. *More Guidance from Beyond*. N.p., 1925.

Wirdig's Magnetic Sympathy

A theory of magnetic attraction and repugnance formulated by Tenzel Wirdig, professor at Rostock, who published his *Tenzelius Wirdig, Nova medicina spirituum* in 1673. Wirdig believed that everything in the universe possessed a soul, and that the Earth itself was merely a larger animal. Between the souls of things in accordance with each other there was a "magnetic sympathy" and a perpetual antipathy existed between those of an uncongenial nature. To this sympathy and antipathy Wirdig gave the name **magnetism**. He stated:

"Out of this relationship of sympathy and antipathy arises a constant movement in the whole world, and in all its parts, and an uninterrupted communion between heaven and earth, which produces universal harmony. The stars whose emanations consist merely of fire and spirits, have an undeniable influence on earthly bodies; and their influence on man demonstrates itself by life, movement, and warmth, those things without which he cannot live. The influence of the stars is the strongest at birth. The newborn child inhales this influence, and on whose first breath frequently his whole constitution depends, nay, even his whole life."

Wisconsin Phalanx

A Spiritualist community, based upon the doctrines of communalist Francois Fourier, founded by **Warren Chase** in 1844. Chase had settled in Southport, Wisconsin, in 1838, and with his wife and child, he lived there for a time in poverty. At length, however, their circumstances improved and Chase attained to a position of civic honor in Southport. During this time he studied **mesmerism** and socialism with the aid of a few periodicals such as **La Roy Sunderland's Magnet** and the *New York Tribune*, and he was filled with the idea of founding a community where his ideals of social order and harmony might be carried out.

With the aid of his friends, he formed such a community. Each member had a share of 25 dollars. The chosen settlement—near the town of Ripon—was christened "Ceresco," in honor of Ceres, the Roman goddess of agriculture. For six years the Wisconsin Phalanx flourished, with Chase acting as its leader and ruling spirit.

But dissension arose, and in 1850 the community was dissolved. When its affairs were closed, a considerable profit fell to its members. In all, it was one of the more successful Spiritualist communes of the time. (See also **Apostolic Circle; Mountaintain Cove Community**)

Sources:

Noyes, John Humphery. *History of American Socialisms*. 1870. Reprinted as *Strange Cults and Utopias of 19th-Century America*. New York: Dover Publications, 1966.

Wissenschaftliche Gesellschaft zur Förderung der Parapsychologie

The Wissenschaftliche Gesellschaft zur Förderung der Parapsychologie (Scientific Society for the Advancement of Parapsychology), founded in 1981 by Eberhard Bauer, Walter von Lucadou, and German researchers interested in parapsychology, sponsors and promotes research in universities and similar research institutions. Psychical research had been stamped out in Germany during the Nazi regime and faced a difficult period of recovery after World War II. Several attempts to found parapsychological associations have failed, but this society succeeded in a unique way and through the 1980s was able to secure a membership, among whom were a number of professors in leading German schools. Last known address: Abteilung für Psychologie und Grenzgebiete der Psychologie, Albert-Ludwigs-Universität, Freiburg i. Br., Belforrstrasse 16, 7800 Freiburg i. Br., Germany.

Witch Balls

Decorative items made of glass or metal, used as ornaments and to avert ill fortune or witchcraft. These appear to date from the eighteenth century. One variety favored by antique collectors and occultists is that manufactured in Nailsea, near Bristol, England. These balls are full of swirling colors.

Witchcraft

The word “witchcraft” derives from the Saxon *wicca*, sometimes translated as “wise person” but more accurately derived from an Indo-European root, “weik,” that produced words in various Western languages related to magic, religion, and **divination**. Currently, the word is used to designate a variety of very different but vaguely related phenomena including, but not limited to, (1) the magical/religious practitioners in a variety of third world pre-industrial societies; (2) the **Satanism** described in the anti-witchcraft books beginning in the late fifteenth century in Europe; (3) the Neopagan followers of **Wicca**, the religion started by **Gerald B. Gardner** in the 1940s; and (4) individuals (primarily female) who are reputed to have psychic abilities.

Interpretations of Historic Witchcraft

Throughout the nineteenth and twentieth centuries, the figure of the European witch was interpreted and reinterpreted in numerous ways, depending on the orientations of the scholars involved. They described her (typically) as variously an antisocial practitioner of malevolent magic; as a pro-social healer, midwife, and magician condemned by churches and universities; as a victim of mental illness or of accidental poisoning by mind-altering plants; or as a deliberate user of mind-altering plants who sought a shamanic “soul flight.” She was either the follower of a Satanic religion developed in opposition to Christianity, or she was the inheritor of pre-Christian Paganism. She was supported by her neighbors, or she was the unfortunate scapegoat for social tensions, a lonely victim with no family to protect her. These different pictures of the typical witch of the Burning Times or the Great Hunt (both terms for the persecutions that peaked in the sixteenth and seventeenth centuries) in turn reflect the sympathies of the writers, whether pro or anti-Catholic, socially rebellious, socially conservative, feminist, or Neopagan. These different perspectives on historical European witchcraft have also influenced what is today called Neopagan Witchcraft, a new religious movement.

Since the mid-1970s, historians have more closely examined the court records of witch trials in various European countries (and in North American colonies). They have studied the verdicts, punishments, social status of accused witches, lists of goods confiscated from the accused, and other evidence. In one notable case, scholarly re-examination of older work revealed a major forgery, a portion of Etienne Leon de Lamothe-Langon’s *Histoire de l’Inquisition en France* (History of the French Inquisition), written in 1829. Lamothe-Langon’s description of huge 14th-century witch trials with hundreds of executions in the South of France turned out to be complete inventions by the writer—who had also written a profitable series of “gothic” horror novels with titles like *The Monastery of the Black Friars*.

Today, informed estimates of the total deaths in central and western Europe range from 40,000 to 50,000, much lower than the millions once claimed. Contrary to the picture created by writers such as Lamothe-Langon, the Inquisition (an arm of the Roman Catholic Church created in 1246 to combat heresy) did not execute many witches; secular courts were more likely to condemn accused witches than were church courts. As many or more accused witches were executed in Protestant lands as in Catholic countries, and the witch trials did not peak until 1550-1650, a period that historians describe as “early modern” rather than “medieval.”

During the early Middle Ages, Church writers were more likely to insist that witchcraft was a delusion and that priests should discourage their congregations from believing that anyone could cast spells or fly through the air in the entourage of a Pagan deity. The famous *Canon Episcopi*, publicized in the tenth century but possibly of earlier date, stated that it was heretical to believe in witchcraft, not to practice it. This ecclesiastical legal document, like others of its kind, urged bishops and priests to combat the practice of sorcery, but also suggested that

people who believed that they were witches were deluded by the Devil. Another set of church ordinances from the late eighth century demanded the death penalty not for the witch, but for the person who murdered an alleged witch—again, because believing in witches was a Pagan superstition.

After the Black Death swept Europe in the 1340s, mysteriously killing thousands of people, Europeans were more likely to accept conspiracy theories involving enemies of Christianity, defined variously as heretics, Muslims, Jews or possibly witches. Officers of the Inquisition now began to expand their scope from Christian dissenters and heretics, such as Cathars and Waldensians, to people who supposedly had chosen to follow a diabolical anti-Christian religion (rather than a lingering Paganism). New manuals for witch-hunters appeared, such as the infamous *Malleus Maleficarum*, or “Hammer of Witches,” a book that although authored by Dominican monks was used and reprinted equally by Protestant witch-hunters in Germany and England. By the sixteenth century, the witches’ sabbat was regarded by authorities as a parody of the Christian Sabbath, the worshipful aspect of a religion which was a distorted image of true religion, i.e., Christianity. According to the records, the sabbat was generally held in some wild and solitary spot, often in the midst of forests or on the heights of mountains, at a great distance from the residence of most of the visitors. (The use of the word “sabbat,” clearly derived from the Jewish Sabbath, indicates the way in which medieval and early modern Christians tended to blur distinctions between all perceived enemies of Christianity, whether Jews, Muslims, Pagans, or perceived sorcerers and witches.)

The witches themselves told a story—usually after torture—of taking off their clothes and anointing their bodies with a special **unguent** or ointment. They then strode across a stick, or any similar article, and, muttering a charm, were carried through the air to the place of meeting in an incredible short space of time. Sometimes the stick was to be anointed as well as the witch. They generally left the house by the window or by the chimney, which perhaps suggests survival of the custom of an earth-dwelling people. Sometimes the witch went out by the door, and there found a demon in the shape of a goat, or at times of some other animal, who carried her away on his back, and brought her home again after the meeting was dissolved.

In the confessions extorted from them, the witches bore testimony to the truth of all these details, but those who judged them, and who wrote upon the subject, asserted that they had many other independent proofs in corroboration.

Powers of Witches

In the eyes of the populace, the powers of witches were numerous. The most peculiar of these were: The ability to blight by means of the **evil eye**, the sale of winds to sailors, power over animals, and the power of witches to transform themselves into animal shapes.

Witches were also believed to possess the power of making themselves invisible, by means of a magic ointment supplied to them by the Devil, and of harming others by thrusting nails into a waxen image representing them.

New research has shown that witch trials were more likely to occur in areas of political instability and religious conflict. Hence both **Germany** and **Switzerland**, each a patchwork of small political entities and divided between Catholics and Protestants, witnessed more witch trials than did **France** or **Spain**. In late seventeenth-century Spain, after an outbreak of witchcraft accusations in the Basque region (shared with France), a lawyer for the Spanish Inquisition convinced its supreme council not to prosecute. Instead, the council ordered an “Edict of Silence” forbidding further discussion of witchcraft. In that Spanish case and others, local secular authorities went around the Catholic Church and appealed to the king for the right to try witches. The king agreed with their request and accused witches began to be sentenced until the Inquisition stopped the process on the grounds that this was church business only.

By the eighteenth century, however, fewer educated Europeans believed in spell-casting, witches flying through the sky, or other typical accusations of the Great Hunt. Thinkers of the Enlightenment such as Voltaire (1694–1778) had denounced the witch trials as the product of religious bigotry, whether Catholic or Protestant, supported by superstitious monarchs across Europe. They hoped that new, more rational attitudes would produce societies where such events could not occur.

In America, the Salem witch trials of the 1690s were similarly seen as the product of a repressive Puritan church struggling to hold onto power. Nineteenth-century American historian George Bancroft's *History of the United States* used the Salem trials to condemn Puritan "superstition," as did the poet and editor James Russell Lowell. As part of the nineteenth-century struggle for authority between science and religion, the witchcraft trials were entered into evidence as examples of the excesses of religion. This view tended to overlook the fact that secular courts were as likely or more likely to execute accused witches than were religious courts, producing the slightly skewed stereotype of "medieval" witches being hauled before the "Inquisition."

The Witch as Romantic Rebel

This anti-clerical view of the medieval and early modern witch as the victim of superstitious churchmen was strengthened by a new nineteenth-century view of the witch as a Romantic rebel or outlaw—an idea which partly underlies the new religion of Neopagan Witchcraft. It connects with the romanticization of medieval life (and of rural nineteenth-century life) by writers such as Sir Walter Scott and Thomas Hardy, both of whom described fictional "cunning women" or solitary rural witches in their novels. A leading proponent of this new Romantic view of witches was the French writer Jules Michelet, a fervent anti-Catholic and anti-monarchist, who produced numerous books of history, natural history, and social reform. Advocating a turn from Christianity to worship of a Great Mother Goddess such as Isis, Michelet held that women were morally superior to men, and that their persecution as witches in former centuries was an attack by the elites on both the rights of women and the working classes. Michelet took the position of the *Malleus Maleficarum* that women were innately drawn to witchcraft and made a positive good of it. Medieval witchcraft, he declared in his 1862 book *La Sorcière*, had been an egalitarian rural religion led by female priestesses—a view which was to resonate with later maverick writers on witchcraft such as Charles Leland and Margaret Murray. Had the witches worshipped Satan, as their accusers claimed? Indeed they had, Michelet wrote, for "Satan" was merely the god of fertility and the patron deity of those persons condemned by kings and bishops and their henchmen. Although he did little actual research for *La Sorcière*, Michelet succeeded in introducing ideas that would be taken up by later generations of non-academic writers and by unconventional academics. One was the idea that witches were healers and midwives persecuted by a male-dominated medical establishment; another was that the persecuted witches represented traces of a secret Pagan religion.

Michelet's advocacy of a Mother Goddess religion helped reinforce a new current in nineteenth-century scholarship: that there had once been a universal matriarchal period of goddess-worship, later buried by a patriarchal Paganism typified by the well-known Greco-Roman pantheon: Jupiter/Zeus, Hera/Juno, and so on. The notion of a universal ancient matriarchy appealed to thinkers as different as Karl Marx and Sigmund Freud, both of whom incorporated parts of it in their theories of communism and psychoanalysis respectively. It also influenced the first wave of women's rights advocates, such as the American feminist Matilda Joslyn Gage, who published her own version of the anti-clerical witch trials in 1893, *Women, Church, and State*. Basing her research largely on Michelet, Gage produced a figure of nine million victims of the Burning

Times, a figure which although wildly inflated continues to be repeated by some persons today.

Witches, Drugs, and Shamans

As the nineteenth century closed, two interpretations of the medieval and early modern witchcraft period were gaining adherents. One interpretation, suggested above, held that the persecuted witches were leaders and followers of an underground pre-Christian religion. The second, somewhat related to the first, was that at least some of the accused practiced an underground form of European shamanism, utilizing an ancient tradition of entheogenic plants such as *Amanita* mushrooms and members of the solanaceous plant genus such as henbane, mandrake, belladonna, and datura.

During the height of the Great Hunt, the fifteenth and sixteenth centuries, some lawyers and physicians had made their own tests of the **unguents** or "flying ointments" seized from accused witches, attempting to learn their compositions and effects. At the time, these men were advancing a counter-argument to the witch-hunters' position that the witches worshipped Satan. No, said such men as Andrés Laguna, physician to Pope Julius III, the witches were merely "wretched ones," deluded by drugs, who "firmly believe that they have done in a waking state all of that which they dreamt while sleeping."

Theologian Nicholas Remy, writing at the height of the trials, in the late 1500s, made numerous references to witches smearing their bodies with oils and ointments, noting, "Now if witches, after being aroused from an 'iron' sleep, tell of things they have seen in places so far distant as compared with the short period of their sleep, the only conclusion is that has been some unsubstantial journal like that of the soul."

In an account published in 1555, Laguna described one of his experiments, using "a jar half-filled with a certain green unguent" confiscated from some accused witches, which he believed was prepared with "cold" herbs such as henbane or mandrake. He took the mixture to another city, where he gave it to the wife of the public hangman. This woman suffered from insomnia, lying awake with worry because she thought her husband was unfaithful to her.

"On being anointed," Laguna wrote, "she suddenly slept such a profound sleep, with her eyes open like a rabbit, that I could not imagine how to wake her. By every means possible, with strong ligatures and rubbing her extremities, with effusions of oil of costus-root and officinal spurge, with fumes and smoke in her nostrils, and finally with cupping glasses, I so hurried her that at the end of thirty-six hours she regained her senses and memory: although the first words she spoke were: 'Why do you wake me at such an inopportune time? I was surrounded by all the pleasures and delights of the world.' And casting her eyes on her husband (who was there all stinking of hanged men), she said to him, smiling: 'Knavish one, know that I have made you a cuckold, and with a lover younger and better than you,' and she said many other and very strange things."

Such experiments led Laguna and some of his contemporaries, including some clergy, to a conclusion that the theologians and demonologists were wrong: the flights through the air, feasts and orgies, encounters with Satan and other fantastic experiences reported by (or tortured out of) the accused witches were really the results of using psychedelic drugs.

These earlier accounts of experiments with witches' unguents led to new experiments using old recipes in the late nineteenth and twentieth centuries. Karl Kiesewetter, a German scholar of the occult, reported dreams of flying after reproducing some of the old ointments; his later experiments were fatal. The pharmacologist Gustav Schenk wrote in *The Book of Poisons* that he experienced the sensations of flying through the clouds after breathing the smoke of burning henbane seeds. As interest in entheogenic or psychedelic drugs increased in the 1950s and 1960s, anthropologists such as Michael Harner returned to the older writings about "flying ointments" in order to suggest that European witches took part

in shamanic “soul flights,” projecting their consciousness into other realms of existence even while their physical bodies appeared to sleep. If parallel with the shamanism reported from other cultures around the world, these soul-journeys might be attempted to gain a cure for a sick person, for knowledge or simply for the experience.

Some of the same herbs, such as *datura*, have been traditionally used in India both for religious purposes, pleasure, and as poisons. Likewise, the fly agaric mushroom, *Amanita muscaria*, has been proposed as the source of *soma*, the drink of the gods in the ancient Hindu scriptures. Unlike the peyote and *ayahuasca* of the New World, plants such as henbane, *datura* or fly agaric can be fatally poisonous—they continue to claim victims today. Therefore, if sixteenth-century witches such as Laguna’s indeed were using them, they likely were heirs to an underground tradition of safe preparation and use, although we do not know what form such a shamanic tradition might have taken.

Witchcraft as “The Old Religion”

The identity and motives of the witches and their accusers continue to be re-interpreted. In the period from 1890 to 1930, however, one interpretation of the trials not only blossomed but produced a genuine new religion. That was the theory that the witches followed an underground pre-Christian religion. Even though most modern scholars reject the notion, it contributed to the birth of today’s fast-growing Neopagan Witchcraft.

Charles Godfrey Leland, an American lawyer, political journalist, and folklore scholar who lived a number of years in the Italian city of Florence, produced three books in the 1890s arguing that some Italian peasants, through their innate religious conservatism, maintained not only a pre-Christian but a pre-Roman religion, dating to the days of the ancient Etruscan culture. Camouflaged with Catholic saints’ names and other details, this hidden “Old Religion” maintained its own deities, creation stories, prayers, and rituals, Leland wrote, describing these surviving bits of Paganism as “something more than a sorcery and something less than a faith.” His most influential book, *Aradia: or the Gospel of the Witches*, published in 1899, synthesized traditional legends with material gathered for him by a woman known as Maddalena or Margherita (her surname may have been Talenti) and translated from local dialects into standard Italian, which Leland spoke and wrote moderately well. *Aradia*, which Leland claims was originally a Semitic goddess name, is described as the daughter of Diana, goddess of darkness, and Lucifer, god of light. *Aradia* comes to earth, and in the style of Michelet, teaches her ceremonies to outlaws and outcasts, as well as the secrets of poisoning corrupt feudal lords. What remains problematic about *Aradia* is the source of Leland’s witchcraft gospel. Is it genuine, or did Maddalena herself concoct it to please her wealthy American patron, or did Leland shape it from a body of genuine invocations, stories, and folk practices?

Twenty years after Leland’s work, the English archaeologist Margaret Murray (1862–1963) developed her own version of the “Old Religion” through her reading of witch-trial records from the British Isles and France. A recognized Egyptologist, Murray turned her attention to the witch-cult problem while World War I prevented her from working in Egypt. Her 1921 book *The Witch Cult in Western Europe* and its two successors laid out an apparently clear picture of the Old Religion. Even though that picture has largely been refuted by more recent historians such as Russell Hope Robbins, Elliot Rose, L’Estrange Ewen, and Ronald Hutton, its evocative power threatened to overwhelm the former academically accepted idea of the medieval and early modern witches as victims of bigotry, social stresses, and mob psychology. Many followers of modern Witchcraft continue to accept large portions of Murray’s version of earlier witchcraft.

In essence, her version was this. The “witch cult” was a pre-Christian religion centered on a fertility god (somewhat parallel to the Greek Pan), whom Christian theologians deliberately confused with their Devil in order to persecute the witches. This god was often depicted with horns, and a man portrayed and embodied him during group rituals. (Murray had much less to say about goddesses than did Leland.) Covens of witches, ideally consisting of thirteen persons, grouped together at four major holidays—Candlemas, around 1 February; May Day; Lammas, around 1 August; and All Hallows or Hallowe’en. These large-group meetings, with their feasting and fertility rituals, alternated with smaller meetings (“esbats”) for spell-casting and other local witch business.

In medieval England, Murray claimed, the Old Religion had been protected by the Plantagenet dynasty of kings, beginning with William the Conqueror in 1066. These were “sacred kings” who had to die as sacrificial victims or else find a substitute after they had reigned for seven years, or a multiple of seven years. Murray held that the murder in 1170 of the archbishop of Canterbury, Thomas à Becket (later made a saint), supposedly at the orders of King Henry II, his longtime friend, was actually the substitution of a voluntary victim for the king himself. Murray also maintained that the French mystical warrior maiden Joan of Arc (1412–1431) was in fact a priestess of the Old Religion. This underground religion, in Murray’s view, permeated medieval society, and its followers left traces in the carvings on Christian churches and in folklore.

Murray’s views were almost immediately attacked by historians who pointed out that she manipulated evidence, lifted quotations from witch-trial records out of context, and ignored evidence that did not fit her theory. But her picture of the “Old Religion” was embraced by many folklorists, occultists, and all those who wanted to believe that British rural life retained traces of ancient Paganism, even after 1500 years of Christianity.

Neopagan Witchcraft

Neopagan Witchcraft is the only worldwide religion to have begun in England. Its apparent birth date lies between 1939 and 1951, when the Witchcraft Act of 1735 was repealed by Parliament and reports about people claiming to follow the religion of Witchcraft began appearing in British newspapers. Contemporary Witchcraft appears to have multiple parents, and historians of religion continue to debate who exactly was present at its creation, for no solid evidence exists of a religious continuity with pre-Christian Paganism. This new religion of Witchcraft (usually capitalized it differentiate from definitions 1, 2, and 4 above) has grown rapidly in all English-speaking countries and in Western Europe, aided by its compatibility with the feminist and environmental movements. It is often referred to as Wicca, although some Neopagan Witches limit that term to the “tradition” founded by Gerald Gardner (see below), and as “The Craft,” a term borrowed from Freemasonry along with certain aspects of Masonic ritual.

The most public figure associated with the new religion of Witchcraft was Gerald Gardner (1884–1964). Gardner spent most of his adult life in Britain’s Asian colonies, owning and managing tea plantations and later working for the colonial customs service in Malaya. He and his wife retired to England in 1936. During his time in Asia, his lifelong interest in magic and the supernatural led him both to the Masonic order and to visits with Buddhists priests, tribal shamans, spiritualists, and any other practitioners he chanced across.

In 1949 Gardner published an adventure novel, *High Magic’s Aid*, set in the Middle Ages and incorporating much ceremonial magic. He claimed that he had met members of a surviving witches’ coven shortly before World War II, operating under the cover of the Rosicrucian Theatre at Christchurch, Hampshire, and headed by a wealthy widow. He had been accepted into the group, which performed a magical ritual during the summer of 1940 to stop the threatened German inva-

sion of England (thus identifying the Witches with the patriotic soul of Great Britain). In 1954 his nonfiction book *Witchcraft Today* was published, which he wrote in the voice of a sympathetic outsider describing the modern continuation of an ancient fertility religion. Margaret Murray supplied an approving introduction.

Subsequent research suggests that it is more likely that Gardner and a female companion whose Craft name was Dafo, plus possibly other individuals, actually began the coven. They drew inspiration for their practices from ceremonial magic, from Classical Pagan religions, and from British folklore. What Gardner in 1954 described as “Wica” or cult of the “wise people” contained “no crucifixes, inverted or otherwise, no sermons, mock or otherwise, and no absolution or [eucharistic] hosts save for the cake and wine. . . . There is no praise or homage to the Devil, no liturgy, evil or otherwise, nothing is said backwards, and there are no gestures with the left hand; in fact with the exception that it is a religious service and all religious services resemble one another, the rites are not in any way an imitation of anything I have ever seen.”

In other words, Gardner denied the reality of “Burning Times” witchcraft with its pacts with the Devil and parodies of Christian ritual. For this he substituted a Murray-style “Old Religion,” in which the “Devil” was merely the ritual leader with his crown of stag’s horns—and often a nobleman in disguise. Witchcraft, he alleged, had come down from the Stone Age as a fertility religion that honored the “God of death and what comes after” (in other words, rest and reincarnation) and the Great Mother Goddess of nature, love, and pleasure.

These new Witches celebrated a cycle of eight festivals a year—the solstices and equinoxes and the four cross-quarter days between them: Lughnasadh or Lammass (Loaf-Mass) at the beginning of August, a harvest festival; Samhain (Hallowe’en) a festival honoring the ancestors; Brigid or Oimelc, at the beginning of February, a feast of creativity and new beginnings; and Beltane, at the beginning of May, celebrating the new growing season. New Moons and full Moons were times of magic-working as opposed to the celebration and attunement of the seasonal festivals.

They worshipped in the nude, a practice indeed claimed of medieval witches. Gardner and his first associations were “naturists,” people who advocated sunbathing for better health, and he and his first associates purchased land next to a naturist club north of London. While many Neopagan Witches today wear either ritual robes or other clothing, those who continue to meet nude or “skyclad” claim that the practice erases social distinctions, helps them to overcome the fear of aging and death, and makes magic-working easier.

Other common practices include the creation of a temporary sacred space, the circle, usually marked by candles, which may be drawn indoors or out, but which is erased at the conclusion of a ceremony. Most Neopagan Witchcraft rituals involve the use of a sacred knife, the *athame*, symbolizing the God, and a chalice symbolizing the Goddess.

Coven leadership typically lies with the high priestess (“high” because all experienced Witches are considered to be priests and priestesses themselves) who may or may not have a permanent male partner. This combination of female leadership and a powerful feminine image of deity has drawn many women to the Craft, which they see as a religion that values and sacralizes their bodies, their cycles, their ability to nurture as well as their rage and anger against other male-dominated religions.

Gardner’s coven produced a number of offshoots in Britain in the 1950s and 1960s. In addition, other Witches came forth who claimed (sometimes falsely) to have no connection with his coven but rather to represent independent traditions of Witchcraft. These included Alex Sanders (1926–1988), Robert Cochrane (d. 1966) and Sybil Leek, who emigrated to the United States in 1965, where she continued to write books on occult topics and to lecture on Witchcraft.

Two more British Witches of Gardner’s lineage, Ray and Rosemary Buckland, moved to Long Island, New York, in the mid-1960s and many American and Canadian “Gardnerian” Witches trace their initiatory lineage to them.

Meanwhile, modern Pagan religions were being developed independently in the United States and elsewhere during the 1960s, including Feraferia in Los Angeles, The Church of All Worlds in St. Louis, and others. However, as more books about Witchcraft were being published, including an edition of the basic Gardnerian ritual manual, the **Book of Shadows**, in 1973, followers of these new movements tended to adopt many of the key characteristics of Gardner’s tradition—or else to define themselves in opposition to it. Those saying that they followed some other form of Witchcraft often cast it in ethnic terms such as Italian or Scottish. Other forms of Witchcraft include women-only groups (often called “Dianic” Witchcraft) and male-only groups, including the Radical Faeries.

By the 1980s, most elders and leaders in Witchcraft began to distance themselves from claims of an unbroken pre-Christian religious tradition, saying instead that their practices were inspired by ancient Paganism but adapted to the present times. Whether known as Wicca or Witchcraft, this new religious movement grew steadily from the 1970s to the present, typically among people in their twenties and thirties. The Cold War expansion of the American military provided one means, as Wiccan personnel shuttled between the United States, Europe, and elsewhere. Neopagan Witchcraft is now found throughout the English-speaking world and parts of Europe, particularly Germany, the Netherlands, and Scandinavia.

The historian Ronald Hutton describes these common characteristics of the “protean and eclectic” varieties of Neopagan Witchcraft: They “aim to draw out and enhance divinity within human beings, abolish the traditional Western distinction between religion and magic, [are] a mystery religion or a set of mystery religions [and their essence lies] in the creative performance of ritual.”

Estimates of total membership in North America range into the low millions, but since covens are fluid and ever-changing (and since not all Witches belong to covens), an accurate count is impossible. While Witchcraft has no sacred scriptures, modern Witches have produced dozens of books on the practice of their religion. Notable authors, besides those named, include Stewart and Janet Farrar, **Starhawk**, Scott Cunningham, Vivianne Crowley, Marion Weinstein, Margot Adler, Evan John Jones, and Michael Howard.

In the early 1970s, two organizations, the Church and School of Wicca and the Council of American Witches, began holding conventions for their members and other interested people in American hotels. By 1980, outdoor festivals began at campgrounds across the United States, beginning in the Midwest and spreading to both coasts, the South, and the Rocky Mountains. These provide a venue for the exchange of songs, ritual formats, and the merchandising of clothing, jewelry, and other artifacts of the Pagan lifestyle.

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Witchcraft Digest: Voice of the Old Religion

A short-lived supplement to the *WICA Newsletter*. It was edited by **Leo Louis Martello** and published by Witchcraft International Craft Association in New York City in the 1970s. Only a few issues appeared.

Witchcraft International Craft Association (WICA)

An early neopagan **witchcraft** organization founded in 1970 as the outward expression of the Sicilian Strega Wiccan tradition in America. WICA is led by Dr. **Leo Louis Martello**, who was a Spiritualist minister in New York City and was also known as a hypnotist and graphologist. Martello stepped into the spotlight within the Wiccan community through his authorship of one of the first widely recognized texts presenting modern post-Gardnerian witchcraft to the public, *Witchcraft: The Old Religion* (1973). He argued effectively that witches were people from all walks of life "who practice the pre-Judeo-Christian, Pagan religion." They were not Satanists and did not believe

in the Devil, he said; their main deities were Mother Goddess and Horned God, and they were nature worshipers.

Martello also founded the Witches Antidefamation League (WADL) "to educate the public, counteract false accusations, take legal steps, obtain IRS recognition, paid legal holidays (such as Halloween) for members, fight distortion and discrimination, sponsor seminars across the country, hold regular festivals." In 1970 WICA and WADL, backed by the American Civil Liberties Union, sued the New York Parks Department for discrimination when refused a permit for their "witch-in," and won, the first such victory for witches in the history of the world.

The teachings of the Strega have never been revealed, though much of their lives and thought were written about by Charles B. Leland in his book *Aradia*. Diana is recognized as the major deity and the goddess of witches. During the 1970s Martello published the *Witchcraft Digest* and the *WICA Newsletter*. Books representative of the Strega are published through Hero Press. Last known address: 153 W. 80 St., Ste. 1B, New York, NY 10024.

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Witches Anti-Defamation League (WADL)

An early organization in the contemporary neo-pagan **witchcraft** movement founded by **Leo Louis Martello**. It was designed ". . . to educate the public, counteract false accusations, take legal steps, obtain IRS recognition, paid legal holidays (such as Halloween) for members, fight distortions, hold regular festivals."

Neo-pagan witches claim that they are descendants of the pagan religions that held sway in Europe prior to the forced conversion of the population to Christianity. They do not believe in the Devil or practice **Satanism**. This view was presented in Martello's book, *Witchcraft: The Old Religion*.

WADL functioned through the 1970s and was superseded by other similar organizations including the Aquarian Anti-Defamation League (1980s) and the presently existing Witches' League for Public Awareness.

Witches' Cradle

During the witchcraft persecutions in Europe, inquisitors were said to have sometimes put an accused witch in a bag, which was then strung up over the limb of a tree and set swinging. When witches learned about this punishment they experimented with it themselves and found that the **sensory deprivation** or confusion of senses it caused induced hallucinatory experiences. A similar technique has long been used by shamans and dervishes and is sometimes known as "dervish dangling." It involves being suspended by a rope tied around the waist.

Modern researchers have followed up on this insight and developed, among other devices, the ASCID (Altered States of Consciousness Induction Device). The ASCID was devised by **Robert Masters** and **Jean Houston** of the **Foundation for Mind Research**. This technological-age witches' cradle is a metal swing in which the subject stands while blindfolded and wearing earplugs. The motion of the swing exaggerates the slightest movement of the occupant. Profoundly altered states of consciousness involving hallucinatory visions and sensations often take place within 20 minutes.

Witte, Alfred (1878–1941)

German astrologer and founder of the Hamburg school of astrological interpretation. Witte was born in Hamburg, Germany, on March 2, 1878. As a young man, he worked for the city of Hamburg and then served in the German army during World War I. By the time the war started he had become interested in **astrology** and pursued his speculations while soldiering. He discovered a certain moving point in the zodiac that he found helpful in interpreting charts and he hypothesized the existence of a trans-Neptunian planet which he call Cupido. Such a planet would be discovered in 1930 and named Pluto.

After the War, Witte gathered a group of astrologers, especially Friedrich Siegggrün (1877–1951), to assist in developing his insights. The results were an innovative system of astrology that came to be known as Uranian Astrology or the Hamburg School, after Witte's hometown. As the system developed, Witte postulated first three additional planets, named Hades, Zeus, and Kronos, and then four additional imaginary planets. Criticism of the additional planets, unknown to anyone except Witte and his associates, was balanced by the good reports of satisfied clients.

Witte also introduced the idea of midpoints, another imaginary addition to the horoscope. As the name implies, a midpoint is a point halfway between any two planets in the chart. The combined influences of the two planets are evident at the midpoint. This combined influence is activated by planets in the present transiting the midpoint. The two planets and their midpoint together made a planetary picture and the various planetary pictures become an important element in chart interpretation.

The Hamburg School, as the Witte-Siegggrün system of interpretation was called, created a controversy in Germany for its challenge to traditional methods of astrological interpretation. Witte defended the system, for which he claimed outstanding results not provided by more traditional charts in several books, beginning with *Regelwerk für Planetenbilder* (1928).

Witte's system never gained support outside Germany and did not reemerge from the Nazi suppression of astrology in the late 1930s. It is remembered today primarily through cosmobiology, the system developed by **Reinhold Ebertin**, one of Witte's students. The Hamburg school was championed by Hermann Lefeldt after the war. Lefeldt published both a revised German edition of Witte's book and an English translation.

The progress of Uranian astrology stopped by Witte's suicide in Hamburg on August 2, 1941, a death possibly related to the rise of Nazism and the resulting suppression of astrology in Germany.

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The Wolf

Among the ancient Romans, there were many tales in which the wolf figured as a good or evil omen. A wolf running to the right with his mouth full was a sign of great joy. If a wolf escaped unhurt after he had entered a Roman camp, it was regarded as a sign of the army's defeat, and the terrible result of

the second Punic war was said to have been foretold when a wolf carried off the sword of a sentinel.

Plutarch related the story of a wolf who ate the landmarks of a proposed new settlement in Libya and thus stopped its colonization, but later another wolf, which had stolen a burnt sacrifice, led his pursuers to the place where they later settled. It is said that a wolf ran off with Hiero's slate when he was a schoolboy, and this was regarded as a sign of his future greatness.

The peasants of Sweden used to avoid speaking of a wolf by name but called it "grey one" or "old grey"; speaking its name was seen as unlucky.

The wolf is featured in Roman mythology in the story of Romulus and Remus, and throughout history there have been stories of feral children—orphans reared by wolves. For a modern case, see Charles Maclean, *The Wolf Children* (1978). As the **werewolf** the wolf was the most popular animal mentioned in accounts of **lycanthropy**.

Wolfsohn, Alfred (1896–1962)

German singing teacher who ran a school of psychophysical vocal development in England during the 1940s and 1950s and revived legends of the occult power of sound. During World War I he served in the trenches and suffered a breakdown; he was haunted by the sound of a voice calling for help. When the Nazis came to power, he was deeply impressed by the evil power associated with the voice of Adolf Hitler, which was amplified over street corners and the great square at Nuremberg and moved people to destructive acts of folly, hatred, ambition, and unspeakable cruelty.

Wolfsohn played a significant role in the life of artist Charlotte Salomon, and he features in her posthumous autobiography *Leben oder Theater* (1981). Wolfsohn had been engaged by Salomon's stepmother, opera singer Paula Lindberg. Salomon, a German Jew, was murdered in the Auschwitz extermination camp by the Nazis, but her paintings and prose had been left with a doctor in France before she was arrested. Salomon's book has been compared with *The Diary of Anne Frank*, and it was the basis of the film *Charlotte* by Dutch director Frans Weisz.

Before he escaped from Germany to serve with the British forces, Wolfsohn had the idea that it must be possible for the voice to have positive power. He also believed that ordinary men and women have potentialities seldom seen, but when placed under stress, they could achieve feats of physical endurance, run faster, see further, shout louder, or bear pain in a way they had not believed possible. Wolfsohn became a kind of voice doctor, working to restore fine and beautiful tones to singers suffering from fear or overstrain and also developing a kind of psychotherapy around the vocal possibilities of ordinary individuals.

In his studio in London, England, he experimented to prove that the conventional musical classifications of male and female voices from bass to soprano were artificial divisions, and that any normal human male or female could develop the whole range in a single voice and in the process discover heightened consciousness. Wolfsohn demonstrated a range of eight octaves in male and female voices, old and young. His pupils figured in the *Guinness Book of Records* after demonstrating phenomenal vocal range.

Wolfsohn's work has been described as a spontaneous revival of what is known as *surat shabd yoga* (the yoga of sound vibration), as taught by the Radhasoami Sat Sang and other spiritual teachers such as **Swami Nadabrahmananda** of **Swami Sivananda's** Divine Life Society. After Wolfsohn's death, some members of his group carried on under his pupil Roy Hart, and a film was made of their remarkable *sprechstimme* performances. The group tended to concentrate on a new application of extended vocal range in theater rather than in musical sound. Roy Hart also died soon afterward, in 1975, but the members of his group have carried on his work.

The only extant record of the work of Wolfsohn's pupils is the album *Vox Humana* issued by Folkways Records, New York, in 1956. Former pupils of Wolfsohn who adapted his techniques to theater under Roy Hart as the Roy Hart Theatre Group can be reached at Chateau de Malerargues, Thoiras, Aduze 30140, France. The therapeutic aspect of Wolfsohn's work has been carried on by Derek Gale at the Gale Centre for Creative Therapy.

Wood, C. E. (1854– ?)

British **materialization** medium. She was born in October 1854. In 1873, at the age of 18, she was employed, with **Annie Fairlamb**, as an official medium by the Newcastle Spiritual Evidence Society. Fairlamb was a year younger. Both mediums apparently demonstrated **telekinesis**. Wood had shown the first signs of psychic power a year before at a meeting of the society to which she had been taken by her father, a mechanic. She stayed with the society for three years.

In 1874, partial materializations were obtained. Over the next few years there were some outstanding phenomena reported. For example, T. B. Barkas, a prominent Newcastle investigator, wrote in the *Medium and Daybreak* (May 4, 1877):

"I have seen, through the mediumship of Miss Wood, in a private house, living forms walk from the curtained recess, which it was utterly impossible for her to simulate. I have seen children, women and men of various ages, walk forth under her mediumship. I have seen a materialised form and the medium at the same time. I have had through her mediumship a child-like form standing beside me for about half an hour together; the child has placed its arms around my neck and permitted me at the same time to place my arm around her neck, and has laid its cheek against mine, breathed upon my face, and, in fact, caressed me precisely as a child would do its parent or guardian. This was not in darkness but in light, and in the presence of professors and fellows of one of the leading universities in the kingdom. I have, under these conditions, and after having handled the psychic form, seen it gradually vanish or dematerialise and become invisible in the middle of the room."

Barkas also remarked that "she is subject to strange controls, which there is some difficulty in banishing."

Alfred Smedley, in *Some Reminiscences* (1900), also reported on séances with Wood. While the medium was enclosed in a wire cage her phantom "Bennie" left excellent paraffin wax molds of his foot. In front of the sitters, he dipped his foot into the hot dish of paraffin and cold water, then put his left leg across his right knee, tapped the mold, dematerialized his leg, and, when the mold was free, handed it to Mr. Adshead. In the same séance, another left leg mold was obtained from "Maggie," Wood's deceased sister. On measurement it was found to be one inch less in length and one and three quarter inches less in breadth than Wood's foot.

In 1878, **Henry Sidgwick** engaged her for séances at Cambridge University and at the house of **Arthur Balfour**. **F. W. H. Myers** and **Edmund Gurney** were among the investigators. **Alfred Russel Wallace** wrote in his book *My Life* (2 vols., 1905) that Myers showed him several books full of notes on these séances and described to him the test that they applied. They tied the wrists of the medium securely with tape, leaving two long ends that they tacked down to the floor, covered with sealing wax, and sealed. As the medium lay on a mattress on the bare floor, the light was sufficient to see phantom figures of children and adults issuing from the cabinet. The tapes, knots, and seals were found afterward to be untampered with.

On the chance objection that the medium might provide herself with tape, tacks, wax, and seal, they varied the color of the sealing wax and the pattern of the seal and also employed a hammock that, by means of pulleys, was put on a weighing machine. Nevertheless, the phenomena occurred as before. Myers had never published these experiences.

Morell Theobald (at one time involved in a massive fraudulent mediumship scandal) in his book *Spirit Workers in the Home Circle* (1887) had some moving if nonevidential observations of Wood. "Pocka," a "vivacious coloured little sprite about three feet high" not only came out of the cabinet, but "went to my wife who was sitting 4 or 5 feet from the cabinet, took her hand, and as my wife leaned downwards she put her tiny arms round her neck and kissed her. Crossing over the room she took my hands, then my daughter's and afterwards my daughter-in-law's hands, fondled them a bit, and retired to the cabinet."

However, like most materialization mediums who operated for any length of time, Wood was caught in **fraud**. In the mid-1870s, for example, the materialized form was seized and found to be the medium, after which Wood opined "that she was an unconscious instrument temporarily in the hands of an evil power." In 1882 Wood was exposed in Peterborough by spirit grabbing. "Pocka," her Indian child **control**, was found to be the medium on her knees, partially undressed and covered with muslin, which she attempted to conceal about her person.

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Woodhull, Victoria Claflin (1838–1927)

American Spiritualist, social reformer, and feminist. Born September 23, 1838, in Homer, Licking County, Ohio, she traveled with a medicine show when only a child, giving demonstrations of fortune-telling and Spiritualist séances together with her younger sister Tennessee (1846–1923). Victoria married Canning Woodhull, a physician, before she was 16, was divorced in 1864, and later remarried twice.

In 1868 the sisters moved to New York City where they met Cornelius Vanderbilt, who was interested in Spiritualism. Vanderbilt installed them in a stock-brokerage office as Woodhull, Claflin & Company, where the "Lady Brokers" made considerable profits. From this enterprise they founded the journal *Woodhull and Claflin's Weekly* in 1870. This publication advocated equal rights for women, free love, and other feminist issues.

In 1871, Victoria Woodhull spoke on women's rights before the House Judiciary Committee and became a prominent leader in the cause of women's suffrage. In 1872 she was the first woman to be nominated for the presidency, sponsored by the Equal Rights Party. Although she did not expect to be elected, she and her sister publicized their cause and attracted much attention by attempting to vote.

The February 2, 1872, issue of their *Weekly* contained a sensational story alleging intimacy between Henry Ward Beecher and the wife of Theodore Tilton. This scandal was reported largely to discredit Beecher's sisters, who had attacked the *Weekly's* stand on free love. In the event, Beecher went on a trial for adultery, but was exonerated. Interestingly enough the *Weekly* was the first periodical in the United States to publish the *Communist Manifesto*.

In 1877, the sisters moved to England, where they continued to publicize women's rights. Victoria Woodhull married a wealthy London banker and became well known for charitable work. With her daughter, Zula Maud Woodhull, Woodhull published *Humanitarian* magazine from 1892 to 1910. She died in England June 10, 1927.

Sources:

Brough, James. *The Vixens*. New York: Simon and Schuster, 1980.

Melton, J. Gordon. *Religious Leaders of America*. Detroit: Gale Research, 1991.

Woodhull, Victoria. *Garden of Eden: Allegorical Meaning Revealed*. London: The author, 1889.

———. *Humanitarian Government*. London: The author, 1892.

———. *Stirpiculture; or, the Scientific Propagation of the Human Race*. London: The author, 1888.

Woodhull, Victoria, and Tennessee Claflin. *The Human Body the Temple of God*. London, 1890.

Woodman, William Robert (1828–1891)

British physician. Woodman was a member of the **Societas Rosicruciana in Anglia** and one of the founders (with **W. W. Westcott** and **S. L. M. Mathers**) of the magic society the Hermetic Order of the **Golden Dawn**.

Woodman was a student of **Kabala**, Egyptian antiquities, **Gnosticism**, and Platonism. In 1867 he became secretary of the Rosicrucian Society and in 1878 was supreme magus. His magic motto in the Golden Dawn was “Vincit Omnia Veritas” (Truth rules all).

Sources:

King, Francis. *The Rites of Modern Occult Magic*. New York: Macmillan, 1970.

Woodroffe, Sir John (1865–1936)

The pioneering scholar of the beliefs and practices of the **Tantra**, a group of religious and occult Hindu scriptures emphasizing the female energy known as **kundalini**. He was born December 15, 1865, the eldest son of J. T. Woodroffe, advocate general of Bengal, India. He was educated at Woburn Park School and Oxford University, England, where he took classes in jurisprudence.

He was called to the bar in 1889, and a year later he was enrolled as an advocate of the Calcutta High Court. He became a fellow of Calcutta University and was appointed Tagore Law Professor. In collaboration with Ameer Ali he published the widely used textbook *Civil Procedure in British India*.

In 1902 he became standing counsel to the government of India, and in 1904 he was raised to the High Court bench, where he served for a number of years before being appointed chief justice in 1915. Upon his retirement he became a reader in Indian law at Oxford University. He died at Beausoleil (Alpes Maritimes) on January 16, 1936, at the age of 70.

In addition to his official duties, he spent many years translating some then little-known Hindu scriptures and in the study of Hindu culture. These were published under the pseudonym “Arthur Avalon.” They provided many Western scholars with their initial entrée into a major, if minority, perspective in Indian religion. Even under a pseudonym, however, he had to cover the discussion of the Tantrics’ sexual practices with indirect allusions. He also published several volumes of *Tantrik Texts*.

Sources:

Avalon, Arthur [Sir John Woodroffe]. *The Garland of Letters: Studies in the Mantra Shastra*. 1922. Reprint, Madras: Ganesh, 1963.

———. *The Great Liberation (Mahānirvāna Tantra)*. Madras: Ganesh, 1927.

———. *Hymns to the Goddess*. London: Luzac, 1913.

———. *The Serpent Power*. 1918. Reprint, New York: Dover Publications, 1974.

Woodruff, Joseph L(eroy) (1913–1988)

Professor of psychology active in the field of parapsychology. He was born October 8, 1913, in Galesburg, Illinois. He studied at Tarkio College, Missouri (B.A., 1936) and Duke University (M.A., 1939; Ph.D., 1941). While at Duke, Woodruff, in conjunction with **Joseph G. Pratt**, conducted one of the most

famous **ESP** tests, still generally considered one of the best ever carried out in parapsychology.

In 1946 he began a lengthy tenure teaching psychology at the City College of New York. For some years Woodruff conducted quantitative research in extrasensory perception, with particular reference to the relationship between certain subjective aspects of card-calling and success in calling. In 1959 he became the secretary of the board of trustees of the **American Society for Psychical Research**. He was also a charter member of the **Parapsychological Association**. He died July 23, 1988.

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychical Research*. New York: Paragon House, 1991.

Pleasant, Helene, ed. *Biographical Dictionary of Parapsychology*. New York: Helix Press, 1964.

Woodruff, J. L. “Some Basic Problems for Parapsychological Research.” *Journal of Parapsychology* 12 (1948).

Woodruff, J. L., and Laura A. Dale. “ESP Function and the Psychogalvanic Response.” *Journal of the American Society for Psychical Research* 46 (1952).

———. “The Psychokinetic Effect: Further ASPR Experiments.” *Journal of the American Society for Psychical Research* 41 (1947).

———. “Subject and Experimenter Attitudes in Relation to ESP Scoring.” *Journal of the American Society for Psychical Research* 44 (1950).

Woodruff, J. L., and J. G. Pratt. “Size of Stimulus Symbols in Extrasensory Perception.” *Journal of Parapsychology* 3 (1939).

Woodruff, Maurice (1916–1973)

Famous **clairvoyant** whose American television shows attracted a large audience. His syndicated column reached nearly fifty million people and at the height of his career he was receiving 5,000 letters a week from individuals seeking advice. He had a reputation for highly accurate predictions made under any conditions, without special atmosphere or restrictions. He forecast the end of the Vietnam War, the death of President John F. Kennedy, and many other important world events. He died from a heart attack January 28, 1973, while in Singapore.

Worcester, Constance Rulison (1896–1986)

Daughter of Episcopal minister and psychical researcher Elwood Worcester. She was born July 25, 1896, in Bethlehem, Pennsylvania. She attended Bryn Mawr College (1915–17) and Radcliffe College, Cambridge, Massachusetts (B.A., 1921). She worked with **James H. Hyslop** and **Walter Franklin Prince** on the study of spontaneous parapsychological phenomena during the 1920s and 1930s and later with **Gardner Murphy** and **J. B. Rhine**. She died in August of 1986.

Worcester, Elwood (1862–1940)

Episcopal clergyman, psychical researcher, and founder of the Emmanuel movement, which pioneered medicine and psychotherapy in conjunction with spiritual guidance for individuals with physical, mental, and nervous problems. Through **James H. Hyslop** he became interested in psychical research, and he was a founder of the **Boston Society for Psychic Research**, of which he was president from 1925 until his death.

Worcester was born on May 16, 1862, in Massillon, Ohio. He studied at Columbia College, New York (B.A., 1886), General Theological Seminary, New York (1887), and Leipzig University (Ph.D., 1889). He was ordained in 1891. He served as rector at St. Stephen’s Church, Philadelphia (1896–1904) prior to his quarter of a century at Emmanuel Episcopal Church in Boston

(1904–29). While at Emmanuel he began to work with a group of pioneering psychotherapists, including Joseph H. Pratt, Richard C. Cabot, and Isador H. Ciriati. Out of their collaboration emerged the Emmanuel movement, one of the early spiritual healing movements in mainline Protestantism (later superseded by the Order of St. Luke).

In the mid 1920s, Worcester became associated with the group within the **American Society for Psychic Research** (ASPR) that believed that medium **Mina Crandon** was a fake. They left the organization and founded the Boston Society for Psychic Research in 1925. Worcester retired a few years later but continued to serve as the society's president almost until the time it was reincorporated into the ASPR.

Worcester wrote a number of books, including several titles with Samuel McComb, who was for many years the associate rector at Emmanuel. He died July 19, 1940, at Kennebunkport, Maine.

Sources:

Melton, J. Gordon. *Religious Leaders of America*. Detroit: Gale Research, 1991.

Worcester, Elwood. *Allies of Religion*. Boston: Marshall Jones, 1929.

———. *The Christian Religion as a Healing Power*. New York: Moffat, Yard, 1909.

———. *Life's Adventure*. New York: Charles Scribner's Sons, 1932.

Worcester, Elwood, and Samuel McComb. *Body, Mind and Spirit*. Boston: Marshall Jones, 1931.

Worcester, Elwood, Samuel McComb, and Isador Ciriati. *Religion and Medicine*. New York: Moffat, Yard, 1908.

World Congress of Faiths

Interfaith organization founded in 1936 by British explorer, soldier, and mystic **Sir Francis Younghusband** (1863–1942). The congress is dedicated to the work of reconciliation between different world faiths and the removal of intolerance and exclusivism, to “. . . instill a spirit of fellowship among mankind through religion, and . . . to revitalise all that is highest in man's spiritual being.”

The congress combines dissemination of knowledge of world religions with the building of friendly relationships between them. It encourages interreligious understanding through personal contacts and frank dialogue and believes that all great religions have much to learn from each other.

The congress arranges lectures, debates, visits to religious centers, “All Faith Services,” and annual conferences. Speakers from different faiths give talks at schools and colleges. A journal, *World Faiths Encounter*, includes news of activities, book reviews, and articles of religious interest, and a newsletter, *One Family*, is published regularly. Although there are branches in Kent, Bath, and Bristol, the congress headquarters are located at 2 Market St., Oxford OX1 3EF England. Website: <http://www.interfaith-center.org/wcf/>.

Sources:

World Congress of Faiths. <http://www.interfaith-center.org/wcf/>. March 8, 2000.

World Goodwill

An organization founded in 1932 to apply the teachings of former Theosophist **Alice A. Bailey** (1880–1949) in the social context, specifically to improve human relations in the world. Bailey founded the **Arcane School** to propagate the theosophical teachings that came through her channelings from the Tibetan Master. World Goodwill extends the work of the Arcane School by mobilizing the constructive power of goodwill in society to dealing with problems throughout the world.

The organization supports the work of the United Nations and is recognized as an accredited nongovernmental organization. As such, it provides advice and assistance to individuals and groups concerned with world service projects. One of its activities has been the formation of **triangles**, a linkage of individuals who employ constructive thought in a daily meditation of groups of three, invoking “the energies of light and goodwill” in a “network of light.”

The energies are visualized as circulating through three points of a triangle, connecting with other triangles. This network carries the “great invocation” or universal prayer, forming “a channel for the downpouring of light and love into the body of humanity.”

World Goodwill is associated with *Lucis Trust*, which is located at 120 Wall St., 24th Fl., New York, NY 10005. It also has subsidiary offices at 3 Whitehall Ct., Ste. 54, London SW1A 2EF, England, and also in Geneva. Website: <http://www.lucistrust.org/>.

Sources:

Sinclair, John E. *The Alice Bailey Inheritance*. Wellingborough, England: Turnstone Press, 1984.

World Goodwill. <http://www.lucistrust.org/>. March 8, 2000.

World League of Illuminati

In 1880, **Theodor Reuss**, a druggist, singer, and student of the esoteric, launched an attempt to reactivate the **Illuminati**, the order originally founded by Adam Weishaupt (1748–1830) in 1776 and destroyed in 1785. The first lodge was opened in Munich, Germany. The Berlin lodge opened in 1895, and soon afterwards Reuss met an actor named Leopold Engel (1858–1931). They became involved in several activities, including the founding of the German section of the **Theosophical Society**. Engel was interested in all things psychic, and practiced mesmerism and naturopathic healing. Like Reuss, he also had the idea of reviving the Illuminati and had himself founded the World League of Illuminati in 1893. In 1896 he joined Reuss' Order of Illuminati and in 1899, they formally merged the two organizations.

On March 12, 1901, Reuss, Engel, and a group of their order members met and drafted a document that was backdated to the first day of the new century, January 1, 1900. It reestablished the then-dormant Munich lodge and asserted the order's authority to found Masonic lodges. Reuss was affirmed as the order's master. The founding of the new Munich lodge was duly announced as a regular Masonic lodge open to master Masons. Masons objected that it was merely an offshoot of the Illuminati and not Masonic. Reuss simply severed its connection with the Order of Illuminati. As a result, he and Engel quarreled. They patched up their relationship for a while, but in 1902 went their separate ways.

Actually, Reuss was losing his interest in the Illuminati. He renewed a relationship with **Karl Kellner** and began the process that would lead to the founding of the **Ordo Templi Orientis** (OTO). In the meantime, Engel reestablished the World League of the Illuminati and issued a new set of regulations at the beginning of 1903. Three years later, he issued a manifesto in the form of a history of the order. He took extra pains to separate his position from that of Reuss, now operating under the OTO banner.

The World League survived through the 1930s and drew on a variety of Masonic and Rosicrucian sources. Engel died on October 8, 1931. He was succeeded by Julius Meyer. Then on September 22, 1934, the League was closed down by the Gestapo, and much of its material confiscated. Work of the order was immediately transferred to the regional groups. As early as 1896, Engel had opened a group in Austria and a Swiss group was founded in 1929. A Polish group opened in 1937, but as with the Austrian group, it was closed after the Nazi takeover

of the country. Only the Swiss group under Karl Brodbeck operated through World War II (1939–45).

Meyer was able to revive what was now known as the *Illuminaten Orden* (IO) after the war. He charged Maximilian Haitz with the task of reassembling the archive that the Gestapo seized, which he was partially able to accomplish. Eduard Korbel revived the IO in **Austria**. Following Brodbeck's death in 1955, Hermann Joseph Metzger (1919–1990) assumed leadership of the Swiss IO. That same year, P. Kirchvogel emerged as the new international leader of the World League, Julius Meyer having died in 1953. In 1963 Kirchvogel passed that office to Metzger.

Metzger had already begun work on a master vision that included the uniting of a various Magical/occult lineages/activities in his person. In 1947 he had taken over a publishing house, *Psychosophische Gesellschaft*, following the death of its owner. In 1957 he had become a bishop, and then in 1960, the patriarch of the Gnostic Catholic Church, a church that traces its history to the **apparition of the Virgin Mary** and subsequent consecration to the bishopric of **Jules-Benoit Doinel** (1842–1902). Metzger had also joined the *Ordo Templi Orientis*, the order cofounded by Reuss and passed to magician **Aleister Crowley**. In 1963, Crowley's successor as Outer Head of the Order, **Karl Johannes Germer** (1885–1962), died. Metzger held an election of the German-speaking leadership and in 1963 proclaimed himself the new Outer Head.

The World League was merged into what Metzger called the *Ordo Illuminatorum* (OI). The work of the new OI includes 13 degrees that borrow material from all of the different organizations over which Metzger had attained control. The 13th degree was the administrative degree for the international leaders, including the *Aeropagus* of the *Illuminati*.

Sources:

Anson, Peter. *Bishops at Large*. London: Faber and Faber, 1964.

Koenig, Peter R. "Illuminati and Templars." <http://cyberlink.ch/koenig/illumin.htm>. April 21, 2000.

Worlds Beyond (Fund)

A special appeal fund of the **National Spiritualist Association of Churches** to promote knowledge of **Spiritualism** on radio and television. Formerly titled "Satellite Séances," this fund is based upon the idea that mass media provides:

"... an opportunity to show to the world the true facts about 'life after death' and 'communication.' Even now, many outside organizations are stimulating their forces to counter-censor or attempt to head off these facts. . . . Those in spirit are anxious for us to open wide the door between the two worlds of life. All we have to do is present the facts in the true light. . . . The time is now for unification of world Spiritualism. The time is now for Spiritualists to step forward confidently and face the 21st century. The time is now for Worlds Beyond. Once these programs are on the air they can attract the support they need to continue through direct appeals to viewers."

The NSAC Worlds Beyond fund can be contacted at P.O. Box 128, Cassadaga, FL 32706.

Worlds, Planes, or Spheres (in Theosophy)

According to the teachings of **Theosophy**, deriving in part from esoteric Hinduism, the universe is divided into seven planes. Beginning with the one closest to God, they are referred to as the divine, *adi*; monadic, *anutadaka*; spiritual, *nirvana*; intuitional, *buddhi*; mental, *manas*; astral, *kama*; and physical, *sthula*. These worlds are not physically separate in the manner that planets appear to be, but interpenetrate, and their differences depend on the relative density of the matter that composes them and the consequent difference in the rates at which the matter of each world vibrates.

Except for the physical world (the densest), our knowledge of them, so far as it extends, is dependent on **clairvoyance**. The more exalted the vision of the clairvoyant, the higher the world his or her vision can pierce. Each world has its appropriate inhabitants, clothed in appropriate bodies, and possessing appropriate states of consciousness.

According to theosophical belief, the two highest worlds, the divine and the monadic, are at present incapable of attainment by human powers, and the remaining five are attainable in greater or lesser degree. The **monad** (soul), for the purpose of gathering experience, finds it necessary to pass downward into the material sphere. When it has taken possession of the spiritual, intuitional, and higher mental worlds, it may be looked on as a soul embodying will, intuition, and intellect, continuing eternally the same entity, never altering except by reason of increasing development, and hence being immortal.

These worlds, however, do not afford sufficient scope to the monad and it presses still further down into matter, through the lower mental, and into the astral and physical worlds. The bodies with which it is there clothed form its personality and this personality suffers death and is renewed at each fresh incarnation, a process generally called **reincarnation**. At the death of the physical body, the ego has merely cast aside a garment and continues to live in the next higher world, the astral.

At the death of the **astral body** another garment is cast aside, the ego is cleared of all appendages and is as it was before its descent into denser matter, having returned to the mental, the heavenly world. The ego finds itself somewhat strange in this situation, owing to insufficient development, and it again descends into matter as before. This round is completed again and again, and each time the ego returns with a fresh store of experience and knowledge, which strengthens and perfects the mental body.

When at last this process is complete, this body in turn is cast aside and the ego is clothed with its causal body. Again it finds itself strange and the cycle of descent into matter begins again and continues until the causal body has been fully developed. The two remaining worlds are imperfectly known, but the intuitional, as its name indicates, is that where the ego's vision is quickened to see things as they really are, and in the spiritual world the divine and the human become unified and the divine purpose is fulfilled. (See also **Evolution of Life; Logos; Spheres**)

World Union Journal

Bimonthly journal of the World Union Community propagating the teachings of **Sri Aurobindo** and the ideal of human unity. Last known address: World Union International, Pondicherry 2, India 605002.

Worrall, Ambrose Alexander (1899–1972)

Engineer and spiritual healer. He was born on January 18, 1899, at Barrow-in-Furness, Lancashire, England. He studied mechanical engineering. In 1928 he married **Olga Nathalie Ripich Worrall**. For 30 years (1924–64) he was employed by the Martin Company, Baltimore, Maryland, and worked as a consultant for various firms in the years after his retirement.

He and his wife worked quietly as spiritual healers for many years, but their work gained a wider audience after the founding of the *Spiritual Frontiers Fellowship* (now the **International Spiritual Frontiers Fellowship**) in the 1950s. They became leaders in the organization. They also contributed to the annual seminars on spiritual healing held by the Laymen's Movement, Wainwright House, Rye, New York. Worrall's interests included **clairvoyance**, **clairaudience**, **clairsentience**, **psychokinesis**, **psychometry**, and theories of **survival**. He lectured widely on **ESP** and spiritual healing at colleges, churches, and other associations and published several pamphlets on spiritual healing and related subjects. He died on February 2, 1972.

Sources:

Worrall, Ambrose A. *The Gift of Healing*. Baltimore, Md.: The Author, 1961.

———. *The Philosophy and Methodology of Healing*. Baltimore, Md.: The Author, 1961.

Worrall, Ambrose A. and Olga Worrall. *Basic Principles of Spiritual Healing*. Evanston, Ill.: Spiritual Frontiers Fellowship, 1969.

———. *Explore Your Psychic World*. New York: Harper & Row, 1970.

———. *The Gift of Healing: A Personal Story of Spiritual Therapy*. New York: Harper & Row, 1965.

Worrall, Olga Nathalie Ripich (1906–1985)

Spiritual healer and associate director of New Life Clinic, Mount Washington Methodist Church, Baltimore, Maryland. She was born on November 30, 1906, in Cleveland, Ohio. In 1928 she married **Ambrose Alexander Worrall** and the two of them worked together for many years as healers. For many years prior to their marriage she healed the sick through a psychic talent that had manifested itself when she was eight. In addition to human beings, she healed cats, dogs, horses, chickens, and plants. In the 1950s, the Worralls associated with the newly-founded Spiritual Frontiers Fellowship (now the **International Spiritual Frontiers Fellowship**), and for many years they were among the fellowship's leading speakers and resource people.

Her special gift was of great interest to physicians, some of whom were her patients. One physician who sought her aid was John Cerutti, who had suffered from severe back pain for many years. Cerutti's experience with the healer was so profound that his wife Edwina, originally a skeptic, was won over and eventually published a book about the healer: *Olga Worrall, Mystic with the Healing Hands* (1975). Following her husband's death in 1972, Worrall continued to be active within the new wave of interest in alternative healing and during the 1970s became one of the most famous healers in the United States. In spite of her fame, she continued to focus her healing work in daily prayer sessions and with the New Life Clinic.

Worrall was also interested in the work of parapsychologists and on one occasion noted, "Since I am gifted in psychic abilities such as clairvoyance, etc. and spiritual healing, I am interested in the scientific research approach into parapsychological demonstrations motivated by personal experiences, especially in the areas of proving immortality and spiritual healing."

Worrall wrote a number of pamphlets explaining her methods of prayer and healing and coauthored several books with her husband. She died January 9, 1985, in Baltimore, Maryland.

Sources:

Cerutti, Edwina. *Olga Worrall, Mystic with the Healing Hands*. New York: Harper & Row, 1975.

Worrall, Ambrose, and Olga Worrall. *Basic Principles of Spiritual Healing*. Evanston, Ill.: Spiritual Frontiers Fellowship, 1969.

———. *Explore Your Psychic World*. New York: Harper & Row, 1970.

———. *The Gift of Healing: A Personal Story of Spiritual Therapy*. New York: Harper & Row, 1965.

Worrall, Olga. *How to Start a Healing Service*. Chicago, Ill.: Inner Creations, 1947.

Wortcunning

Anglo-Saxon term for knowledge of the medical and occult properties of plants. (See also **Cunning**)

Wraith

The apparition or **double** of a living person, generally supposed to be an omen of death. The wraith closely resembles its prototype in the flesh, even to details of dress. There are accounts of people seeing their own wraith, and among those who were warned of approaching death in this way are said to be Queen Elizabeth I, the poet Percy Bysshe Shelley, and Catherine of Russia. The latter, seeing her double seated upon the throne, ordered her guards to fire upon it.

But wraiths of others may appear to one or more persons. Lord Balcarres of Scotland saw the wraith of his friend "Bonnie Dundee" at the moment when the latter fell at the Battle of Killiecrankie, and the poet Ben Jonson saw his eldest son's double when the original was dying of the plague.

The belief in the wraith flourishes in Europe, and in different parts of Britain it goes under different names, such as "waff," "swarth," "task," and "fye." Variants are the Irish "**fetch**," and the Welsh "lledrith."

In Scotland it was believed that the wraith of one about to die might be seen wrapped in a shroud. The higher the shroud reached, the nearer was the approach of death.

Something analogous to wraith-seeing comes within the scope of modern psychical science, and the **apparition** is explained in various ways, as an **astral projection** or an emanation from the person of its living prototype.

A well-known case is that of the Birkbeck Ghost, when three children witnessed the apparition of their mother shortly before her death. This instance, reported in *Proceedings of the Society for Psychical Research* (vol. 1, 1882, pp. 121–122), is noteworthy because Mrs. Birkbeck was conscious before she died of having spent the time with her children. (See also **J. W. Goethe; Vardøgr**)

Wrekin Trust

British based **New Age** organization, "concerned with the spiritual nature of Man and the Universe. It was not affiliated to any particular doctrine or dogma, did not offer any one way to 'the truth' and helps people find the disciplines most suited to them. After more than 12 years of pioneering courses and conferences on the holistic world view and introductory approaches to various disciplines, the Trust offered in addition, a curriculum for ongoing spiritual training. The inspiration was derived from the medieval concept of the University, which was concerned to find and orchestrate methods and systems of knowledge leading to union with the One, as the term 'Univversus,' turned to the One, reveals."

The trust was founded by **Sir George Trevelyan** in 1971 and was especially concerned with dissolving the barriers between science and religion. The trust had been honored with the Right Livelihood Award, known as the "Alternative Nobel Prize," given in Stockholm for "Work forming an essential contribution to making life more whole, healing the planet, and uplifting humanity."

The trust organized important conferences on science and mysticism, with papers from Glen W. Schaefer, Joscelyn Godwin, and Pir Vilayat Inayat Khan. Last known address: Runnings Park, Croft Bank, West Malvern, Worcestershire WR14 4BP, England.

Sources:

Trevelyan, George A. *A Vision of the Aquarian Age*. London: Stillpoint, 1984.

Wriedt, Etta (ca. 1859–1942)

American professional **direct voice** medium who charged a nominal fee of one dollar for a successful séance. She never sat in a **cabinet**, did not pass into **trance**, and often joined in the conversation of the voices with the visitors.

Admiral Osborne Moore, author of *The Voices* (1913), heard three voices talking at once, one in each ear, and one through the **trumpet**. Wriedt only spoke English, but the voices knew no linguistic limitation. On occasion Dutch, French, Spanish, Norwegian, and Arabic were heard.

Wriedt's spirit **control** was an entity called "Dr. John Sharp," who claimed that he was born in Glasgow, Scotland, in the eighteenth century, lived most of his life in the United States as an apothecary farmer, and died in Evansville, Indiana. He took great care of the medium—often at the nervous or psychic expense of the sitters. Moore found the strain on his system so great while sitting with the medium in Detroit that he did not recover his normal health until more than six weeks later.

Wriedt paid five visits to England. She came the first time in 1911, at the age of 51, on the invitation of **W. T. Stead**, and held séances at **Julia's Bureau**. In 1912 and 1913, the arrangements for her visits were made by Moore, and in 1915 and 1919 she sat chiefly in Rothesay, Scotland.

E. K. Harper, W. T. Stead's secretary, recorded nearly 200 sittings with Wriedt. She often heard the direct voice in daylight. There were other features to the séance, such as luminous forms gliding about the room in the darkness. Sometimes dogs materialized and barked.

The spirit control "**John King**" claimed responsibility for the physical phenomena in England. Flowers were taken from vases and placed in the hands of sitters in the dark in different parts of the room. Invisible fingers touched the sitters and rapped by the trumpet to urge a hesitating person to answer promptly when spoken to. Luminous discs were seen to move inside the circle. The sitters were often sprinkled with drops of water, felt wafts of cool air, and saw heavy objects displaced.

From the spirit world, "W. T. Stead," who died in the *Titanic* tragedy, frequently communicated and gave many particulars of his passing over. He said that he was struck on the head when the *Titanic* sank and never felt the actual sensation of drowning.

Wriedt could clairvoyantly read names "written up," as she put it, in the dark. Once a name met with no recognition. Suddenly "John King's" voice broke the silence: "You had better clear out, my friend, nobody knows you." Moore was greeted by the voice of "Grayfeather," the Native American control of the medium **J. B. Jonson** of Detroit, who had never manifested before through Wriedt.

The psychical researcher **William F. Barrett** heard voices simultaneously with Wriedt. "Professor Henry Sidgwick" came through. Barrett stated:

"Mrs. Wriedt doubtless had heard his name, but he died before she visited England, and I doubt if she, or many others who knew him by name, were aware that he stammered badly. So I asked the voice 'Are you all right now?' not referring to his stammering. Immediately the voice replied 'You mean the impediment in my speech, but I do not stutter now' . . . I went to Mrs. Wriedt's séances in a somewhat skeptical spirit, but I came to the conclusion that she is a genuine and remarkable medium, and has given abundant proof to others besides myself that the voices and the contents of the messages given are wholly beyond the range of trickery or collusion."

Chedo Miyatovich, a Serbian diplomat and member of several learned societies, sat with Wriedt in the company of a Croatian lawyer friend, H. Hinkovitch, who had just arrived in London. Voices of deceased friends and relatives spoke to them

in Serbian, Croatian, and at a later séance in German when Margarete Selenka of Germany was present.

An attempt to discredit Wriedt's phenomena was made in *Christiania* in August 1912, by one Professor Birkenhead and state chemist L. Schmelck. They averred that the noises in the trumpet were caused by lycopodium, a mildly inflammable powder used by druggists to coat pills. Other chemists held the report up to ridicule, and it became known that Birkenhead was extremely deaf and could not judge voices at all.

Wriedt died in Detroit, Michigan, September 13, 1942.

Wyllie, Edward (1848–1911)

Spirit photographer. He was psychic from his childhood, which was spent in Calcutta. He served in the Maori War in New Zealand with the rank of captain and settled in California in 1886 as a photographer. Spots and lights threatened to ruin his business until a lady, who had heard of **spirit photography**, examined his plates and suggested this explanation.

The Pasadena [California] Society for Psychical Research investigated the case on November 27, 1900, in Los Angeles. Their report stated: "As a committee we have no theory, and testify only to that which we do know. Individually we differ as to probable causes, but unanimously agree concerning the palpable facts." The committee promised \$25 to any Los Angeles photographer who by trick or skill could produce similar results under similar conditions.

The early scene of Wyllie's psychic photography was Sycamore Grove, near Los Angeles. He had to move from there as the psychic "extras" obtained were dissolute-looking men and women. It was suggested as an explanation that about 50 years earlier the place had been the scene of wild orgies. The authorities stamped them out, but the evil influences apparently clung to the place.

Wyllie was accused by P. A. Jensen in *The Progressive Thinker* of producing his spirit faces by superimposing a prepared negative. The basis of the charge was that a suspicious negative had been found in a house where Wyllie had been. But according to James Coates in *Photographing the Invisible* (1911), Jensen had not been able to produce a single case where the negative in question had been used.

Another charge was raised by a Dr. Woillard. He said that Wyllie, for a fee, taught him how to take spirit pictures. His method was to hold in the hollow of his arched hand a photo prepared with luminous paint, and to keep it over plates in the darkroom previous to exposure. He said that he found two such miniatures prepared with India ink and luminous paint and also that Wyllie had confessed.

As well as being a spirit photographer, Wyllie was credited with powers of **psychometry**. He could obtain photographic "extras" through the influence of objects. James Coates sent him locks of his and his wife's hair. Two human heads were obtained on a photograph and one was recognized as Mrs. Coates' grandmother. It was as a result of this experiment that Wyllie was invited to England. Coates gave the following summary of his experiments:

"About 60 percent of the photographs taken exhibited psychic extras, and 25 percent of these were identified as those of departed persons. To all the subjects Mr. Wyllie was a complete stranger, and of the origins of the psychic extras or portraits he could have no knowledge; and except in the cases where flowers—roses and lilies—were produced there was a marked absence of symbolism in the photographs taken."

X

Xavier, Francisco Candido (1910–)

Famous Brazilian Spiritist medium. (**Spiritism**, the Brazilian form of Spiritualism, stems from the teachings of French Spiritist **Allan Kardec**.) Known throughout Brazil as “Chico Xavier” (pronounced *Sheeko Shaveer*), he was born April 2, 1910, in the town of Pedro Leopoldo in the central state of Minas Gerais. He was one of a family of nine children. His mother died when he was only five, but Chico saw her materialize after her death, and during his period at primary school three years later, he became accustomed to hearing voices and sensing spirit presences.

He won an honorable mention for an essay contest with an entry that appeared to be dictated to him by a spirit form. On being challenged to produce another “spirit essay,” he went straight to the blackboard and started writing a profound statement on the theme suggested, after which the teacher recommended he stop talking about spirit voices and pray on conventional Catholic lines.

He became a practicing medium in 1927 soon after one of his sisters was cured of apparent possession through the efforts of a healing medium. The whole Xavier family became Spiritists, and the medium’s wife, Carmen Perácio, founded an evangelical Spiritist center, where Xavier manifested an ability for **automatic writing**. At one of these sessions, Perácio had a vision of a priestly spirit, “Emmanuel,” who became Xavier’s spirit guide thereafter. Xavier’s mediumship continued in the form of automatic writing from spirit dictation.

Although nearly blind in one eye through most of his life and with only a rudimentary primary education, Xavier produced a prodigious number of books recognizably in the style of hundreds of deceased Brazilian and Portuguese authors whose works he had never had the opportunity to study.

In addition, he visited invalids in the district and undertook voluntary social work at his Pedro Leopoldo Spiritist Center at Uberaba. Hundreds of visitors came to this center for a personal message delivered by Xavier in trance, with instructions on individual problems, whether spiritual or medical. He has written some 130 books, of which over 3,000,000 copies have been sold in 415 editions. Some of these books have been translated into Spanish, French, Japanese, Esperanto, and English.

His book *Evolução em dois mundos* (*Evolution in Two Worlds*, 1959) was written in collaboration with Dr. Waldo Vieira, who lived 250 miles away. The chapters were written alternately in uniform style and continuity, and the work took only forty days. It contained scientific concepts beyond the medium’s understanding, suggesting to many that such information does not come from the medium’s subconscious. Brazilian Spiritists follow Allan Kardec in clearly distinguishing between *escrita automática* (automatic writing involving the medium’s subconscious) and *psiografia* (involving a spirit entity).

In spite of the enormous popularity of his prodigious literary output, Xavier never accepted payment for any of his books and even disclaimed personal credit by the phrase “dictated by the spirit of—” on the title page.

He left Brazil only on two occasions. In 1965 and 1966 he made brief trips to Spiritualist centers abroad and a pilgrimage to the tomb of Allan Kardec in Paris, France. He appeared on Brazilian television programs, but remained a modest, sincere individual who devoted his psychic gift to the service of mankind. He was made an honorary citizen of São Paulo in 1973, and was similarly honored by other cities and towns in Brazil, including Rio de Janeiro, Uberada, Campinas, and São Bernardo. In 1977, the government of Brazil endorsed Xavier’s half century as a medium by issuing a postage stamp in his honor. This official recognition of Spiritism is unique to Brazil; the government has also issued postage stamps honoring Allan Kardec and his teachings.

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Xenoglossy

Speaking in a language unknown to the speaker in the normal waking state. It is different from what is commonly called glossolalia, or **speaking in tongues**, a form of vocalized religious experience characteristic of some religious movements, such as **Pentecostalism**. It has been compared with **automatic writing**, writing in a language unknown to the writer.

Speaking in an unknown language is perhaps a far more impressive phenomenon than writing in it. Subconscious visual memory may account for occasional reproduction of foreign sentences, but the explanation becomes more difficult if the problem of intonation is added, since it necessitates an auditive memory, the subconscious retention of fragments of strange languages actually heard somewhere at some time.

In medieval times speaking in foreign languages was one of the four principal signs of the presence of a demon. The belief was bound to have its subconscious effect. The Ursuline nuns of **Loudon** (according to their earliest historian in *La Véritable Histoire des Diables de Loudun, par un Témoin, à Poitiers*, 1634) spoke Latin, Greek, Turkish, Spanish, and a Native American tongue and confessed to having been obsessed by the devil.

In later religious revivals, the outbreak was a sign of celestial inspiration. The recitals of the refugees from the Cévennes, reported in *Le Théâtre Sacré des Cévennes*, by M. Misson (London, 1707) contains numerous accounts of the gift among unlettered Camisard (French Protestant) adults and infants, who spoke French in the purest diction (see also **Tremblers of the Cévennes**). The phenomenon was also noted among the **Convulsionaries of St. Medard** in 1730.

It is interesting to note that the psychological researcher **F. W. H. Myers** did not believe in the phenomenon. He said that he knew of only a few instances when a few words, fragments of a language, came through the medium—some Italian and Hawaiian words in Leonora Piper’s utterances and a few Kaffir and Chinese words through another medium, a Ms. Browne. “We

have no modern case, no case later than the half-mythical Miracles of the Cevennes, where such utterance has proved to be other than gibberish.”

Apparently Myers ruled out or was unaware of many early cases, among them the testimony of Judge **John W. Edmonds**. His daughter, Laura Edmonds, was the first medium in modern **Spiritualism** reportedly with a gift for xenoglossy. Supposedly, foreign sitters could converse through her with spirits in their native language, even if it was a country as remote as Greece or Poland. Judge Edmonds wrote in a letter dated October 27, 1857:

“One evening when some 12 or 15 persons were in my parlor, Mr. E. D. Green, an artist of this city, was shown in, accompanied by a gentleman whom he introduced as Mr. Evangelides, of Greece. He spoke broken English, but Greek fluently. Ere long, a spirit spoke to him through Laura, in English, and said so many things to him that he identified him as a friend who had died at his house a few years before but of whom none of us had ever heard. Occasionally, through Laura, the spirit would speak a word or a sentence in Greek, until Mr. E. inquired if he could be understood if he spoke in Greek. The residue of the conversation, for more than an hour, was, on his part, entirely in Greek, and on hers sometimes in Greek and sometimes in English. At times Laura would not understand what was the idea conveyed, either by her or him. At other times she would understand him, though he spoke in Greek, and herself when uttering Greek words. . . .

“One day my daughter and niece came into my library and began a conversation with me in Spanish, one speaking a part of a sentence and the other the residue. They were influenced, as I found, by a spirit of a person whom I had known when in Central America, and reference was made to many things which had occurred to me there, of which I knew they were as ignorant as they were of Spanish. . . . Laura has spoken to me in Indian, in the Chippewa and Menomonic tongues. I knew the language, because I had been two years in the Indian country.”

According to the book *Modern American Spiritualism*, by **Emma Hardinge Britten** (1870), in addition to Laura Edmonds, the gift was demonstrated at an early period by Jenny Keyes, who sang in trance in Italian and Spanish, and by a Mrs. Shepherd, Mrs. Gilbert Sweet, a Miss Inman, a Mrs. Tucker, Susan Hoyt, **A. D. Ruggles**, and several others whose names she was not permitted to make public. They frequently spoke in Spanish, Danish, Italian, Hebrew, Greek, Malay, Chinese, and Indian.

In 1859, 19 people testified in the *Banner of Light* to 34 cases of persons who occasionally spoke or wrote in tongues. **J. J. Mapes** and Governor **Nathaniel P. Tallmadge** bore witness to numerous instances in which uneducated mediums conversed with strangers in the streets in various foreign languages.

A decade later, a Mr. Lowenthal testified in England before the Committee of the **London Dialectical Society**: “I am frequently made to speak the language of another nation. I believe it to be an Indian language. My mouth utters sounds that I do not understand and which have no meaning to me. I think it is the language of some North American tribe. It is a soliloquy, and I get an impression on the brain, an idea that it means so and so. A voice articulate but not audible conveys a meaning to me. I have been among the Indians a great deal, and it sounds to me like their language.”

Archdeacon **Thomas Colley** wrote of having heard the “Mahedi,” a materialized Egyptian in the mediumship of **Francis W. Monck** (who knew no English), speak in that language under the control of Monck’s regular guide, “Samuel.” This appears to be the only instance on record where a claimed materialized individual was used as an automatic instrument by another spirit.

The Italian medium **Alfredo Pansini**, who, with his brother Paolo, was the subject of reported bodily transportation (see **teleportation**) by mediumistic power, spoke in a sort of hypnot-

ic trance at the age of seven, in French, Latin, and Greek, and recited several cantos of the *Divina Commedia*. On one occasion, according to accounts, he spoke successively in twelve different voices. **Frederik van Eeden** recorded in the *Proceedings* of the Society of Psychical Research (vol. 17, 1901, pp. 59, 75) a Dutch conversation with a deceased friend through the medium Rosina Thompson:

“During a few minutes . . . I felt absolutely as if I were speaking to my friend myself. I spoke Dutch and got immediate and correct answers. The expression of satisfaction and gratification in face and gesture, when we seem to understand one another was too vivid to be acted. Quite unexpected Dutch words were pronounced, details were given which were far from my mind, some of which, as that about my father’s uncle in a former sitting, I had never known, and found to be true only on inquiry afterwards.”

Many German Orientalists testified that when the stigmatic subject **Thérèse Neumann** relived the Passion of Christ, she spoke in ancient Aramaic. The weakness of the case is that the phrases she used exist in print with translations in modern languages.

The *New York Evening Post* reported on November 10, 1930, the case of a four-year-old girl at Warsaw. Although the parents of Marie Skotnicki spoke only Polish, she developed the extraordinary habit of talking to herself in a foreign tongue that no one about her could understand but was later established to be pure Gaelic. It is important to add that her great-grandfather came from the Island of Lewis in the Scottish Hebrides.

In *The Two Worlds* (March 31, 1933), F. H. Wood wrote of the medium Rosemary and “Lady Nona,” her ancient Egyptian **control**: “The fact is now established beyond disproof that over 140 Egyptian word-phrases which were in common use when the great Temple of Luxor in Egypt was built, have been spoken fluently through an English girl who normally knows nothing about the ancient tongue.” Howard Hulme of Brighton, Sussex, the translator of the Egyptian phrases, after a preliminary test by mail which resulted in an unexpected but correct Egyptian answer, had also heard Lady Nona speak. After an amazing dialogue in the dead tongue of the pyramid builders, “Nona cleared up many points of pronunciation, gave her own earth name and explained the full meaning of some of her previous language tests.”

In the early 1980s, Dr. William H. Kautz also announced a computer-based project at the Research Center for Applied Intuition (of which he is founder and director) involving the preparation of a translation and lexicon of the Rosemary Egyptian language text, to be studied in conjunction with all relevant publications relating to Egyptian language of the Eighteenth Dynasty, and a reconstitution of vocal Egyptian of the same period. The lexicon was to be compared with written Egyptian language and also with the reconstitution of the spoken form.

The medium **Etta Wriedt** reportedly spoke in many unknown tongues, and no stranger inflection could be imagined than the archaic Chinese that the voice of “Confucius” used in speaking through the medium **George Valiantine** to **Neville Whyment**, the renowned Oriental scholar. Whyment heard 14 languages spoken in 12 sésances, and the strangest of all was the speech that came to him in fluent classical Chinese: “Greetings, O son of learning, and reader of strange books,” and gave a complete new reading of poems and of the analects of Confucius, over which learned scholars have differed for centuries. Whyment’s book *Psychic Adventures in New York* (1931) is among the most convincing twentieth-century records of xenoglossia.

Spirit Languages—The Primeval Tongue

The appearance of xenoglossy is not restricted to languages known to the people present when the words are spoken. On occasion, such vocalizations may turn out to be pure gibberish, or possibly attempts at a subconscious creation of a new language. Often they seem to be instances of glossolalia. An exam-

ple of the latter was reported by **William James** in an article, "A Case of Psychic Automation . . .," published in the *Proceedings* of the Society of Psychical Research, vol. 12, 1896. Albert Le Baron (a pseudonym), an American journalist at a Spiritualist camp, spoke automatically in an unknown tongue. Fragments of the discourse were written down by himself, others were spoken into a phonograph in the presence of both James and **Richard Hodgson**. The following is a specimen: "Te rumete tau. Ilee lete leele luto scele. Impe re scele lee luto. Onko keere scete tere lute. Ombo te scele to bere te kure. Sinte lute sinte Kuru. Orumo imbo impe rute scelete. Singe, singe, singe eru. Imba, Imba, Imba."

The medium went on to supply the translation, "The old word! I love the old word of the heavens! The love of the heavens is emperor. The love of the darkness is slavery. The heavens are wise, the heavens are true, the heavens are sure. The love of the earth is past. The King now rules in the heavens."

Some spirit languages were allegedly extremely condensed. Psychical researcher **Frank Podmore**, for instance, reported that the phrase "Ki-e-lou-cou-ze-ta" required no less than 45 words to furnish an adequate translation in English. This relative difference in the number of words spoken and translation is again typical of glossolalia.

A Primeval Language?

The primeval language and the claimed "Martian" languages (see **Hélène Smith**) present the most interesting problems. The primeval or nature language has been described as the inner language of the soul, the universal tongue of men before the Fall, of which Hebrew is a corrupted form. In origin it is the language of the angels, of which the seer **Emanuel Swedenborg** writes in his book *The True Christian Religion* as follows:

"There is a universal language, proper to all angels and spirits, which has nothing in common with any language spoken in the world. Every man, after death, uses this language, for it is implanted in every one from creation; and therefore throughout the whole spiritual world all can understand one another. I have frequently heard this language and, having compared it with languages in the world, have found that it has not the slightest resemblance to any of them; it differs from them in this fundamental respect, that every letter of every word has a particular meaning."

In his book *Heaven and Hell*, Swedenborg further states: "Writing in the inmost heaven consists of various inflected and circumflected forms and the inflections and circumflections are according to the form of heaven. By these the angels express the arcana of their wisdom, many of which cannot be uttered by words; and, what is wonderful, the angels are skilled in such writing without being taught, for it is implanted in them like their speech . . . and therefore this writing is heavenly writing, which is not taught, but inherent, because all extensions of the thoughts and affections of the angels, and thus all communication of their intelligence and wisdom, proceeds according to the form of heaven, and hence their writing also flows into that form. I have been told that the most ancient people on this earth wrote in the same manner before the invention of letters, and that it was transferred into the letters of the Hebrew language which in ancient times were all inflected. Not one of them had the square form in use at this day; and hence it is that the very dots, iotas and minutest parts of the word contain heavenly arcana and things Divine."

The first record of the existence of a primeval language seems to be in the experiments of Elizabethan magician **John Dee** (1527–1608). The next, apart from Swedenborg's insights, was in the visions of the Seeress of Prevorst (**Frederica Hauffe**), which were confirmed by a somnambule patient of Heinrich Werner's a few years later and cited in Werner's book *Die Schutzgeister, oder Merkwürdige Blicke zweier Seherinnen in die Geisterwelt* (Stuttgart, 1839).

In Dee's notes, the invocation of the spirits was given in the "primeval language." It was accompanied by a word-for-word translation. The properties of this ancient tongue, claimed to be that which Adam employed and the angels speak, are singular, according to Dee: "Every letter signifieth the member of the substance whereof is speaketh: every word signifieth the quiddity of the substance . . . signifying substantially the thing that is spoken of in the centre of his Creator, whereby even as the mind of man moveth at an ordered speech, and is easily persuaded in things that are true, so are the creatures of God stirred up in themselves, when they hear the words wherewith they were nursed and brought forth . . . the creatures of God understand you not. You are not of their Cities: you are become enemies, because you are separated from Him that governeth the City, by ignorance. . . . Men in his Creation, being made innocent was also authorised and made partaker of the Power and Spirit of God, whereby he did know all things under his Creation, and spoke of them properly, naming them as they were."

In plain language, this apparently means that the original speech bore an organic relation to the outer world, that each name expressed the properties of the thing spoken of, and that the utterances of that name had a compelling power over that creature. This has analogues in the mystical traditions of the Hebrew **shemhamphorash**, the secret name of God, and the mystical traditions connected with Hindu mantras.

In his book *The Seeress of Prevorst* (1845), Justinus Kerner writes:

"In her sleep-walking state, Mrs. H. frequently spoke in a language unknown to us, which seemed to bear some resemblance to the Eastern tongues. She said that this language was the one which Jacob spoke, and that it was natural to her and to all men. It was very sonorous, and as she was perfectly consistent in her use of it, those who were much about her gradually grew to understand it. She said, by it only could she fully express her innermost feelings; and that, when she had to express these in German, she was obliged first to translate them from this language. It was not from her head, but from her epigastric region that it proceeded. She knew nothing of it when she was awake. The names of things in this language, she told us, expressed their properties and quality. Philologists discovered in it a resemblance to the Coptic Arabic and Hebrew: for example, the word 'Elschaddai,' which she often used for God, signifies, in Hebrew, the self-sufficient, or all-powerful. The word 'dalmachan' appears to be Arabic, and 'Bianachli' signifies in Hebrew: I am sighing, or in sighs.

"Here follow a few of the words of this inner language, and their interpretations: 'Handacadi,' physician; 'alentana,' lady; 'chlan,' glass; 'schmado,' moon; 'nohin,' no; 'mochiane,' nightingale; 'bianna fina,' many coloured flowers; 'moy,' how; 'toi,' what; 'optini poga,' thou must sleep; 'mo li arato,' I rest, etc.

"The written characters of this language were always connected with numbers. She said that words with numbers had a much deeper and more comprehensive signification than without. She often said, in her sleep-walking state, that the ghosts spoke this language; for although spirits could read the thoughts, the soul, to which this language belonged, took it with it when it went above; because the soul formed an ethereal body for the spirit."

Further on Kerner adds:

"With respect to the inner language, the Seherin [Seeress] said, that one word of it frequently expressed more than whole lines of ordinary language; and that, after death, in one single symbol or character of it, man would read his whole life. It is constantly observed that persons in a sleep-walking state, and those who are deep in the inner-life, find it impossible to express what they feel in ordinary language. Another somnambule used often to say to me, when she could not express herself 'Can no one speak to me in the language of nature?'

"The Seherin observed by Mayers said, that to man, in the magnetic state, all nature was disclosed, spiritual and material; but that there were certain things which could not be well expressed in words, and thus arose apparent inconsistencies and errors. In the archives of animal magnetism, an example is given of this peculiar speech; the resemblance of which to the eastern languages doubtless arises from its being a remnant of the early language of mankind. Thus, sleep-walkers cannot easily recall the names of persons and things, and they cast away all conventionalities of speech. Mayers' Seherin says, that as the eyes and ears of man are deteriorated by the fall, so he has lost in a great degree the language of his sensations; but it still exists in us, and would be found, more or less, if sought for. Every sensation or perception has its proper figure or sign and this we can no longer express.

"In order to describe these perceptions, Mrs. H. constructed figures which she called her 'sun sphere,' her 'life sphere' and so forth.

"Many instances proved how perfect her memory for this inner language was. On bringing her the lithograph of what she had written a year before, she objected that there was a dot too much over one of the signs; and on referring to the copy which I had by me, I found she was right. She had no copy herself."

Heinrich Werner in his book *Die Schutzgeister oder Merkwürdige Blicke Zweier Seherinnen in die Geisterwelt* (1839), gave a dissertation on the inner language, traces of which he found in the babbling of children, and stated that in rare states of exaltation the inner spirit can recover the lost vocabulary.

With the advent of modern Spiritualism, the idea of the primeval tongue faded out. Nor did spirit languages hold out for long. **Camilla Crosland** was one of the last of its recorders in Britain. In her book *Light in the Valley* (1857) she writes:

"Three years ago a young lady, a medium whom I shall designate The Rose was taught by spirits, directly communicating with her, three spirit languages; that is to say, she was taught the meaning of certain characters and inflections, which are quite distinct, so far as I have been able to ascertain, from any known languages ancient or modern. . . . Introduced last autumn to another medium, a young lady whom we have been instructed to call Comfort, The Rose discovered that her new acquaintance wrote by spirit power the first-taught of these mystic languages. . . . Subsequently five other mediums, all personally known to me, have developed as writers of the first spirit language; and one of them, an author of repute and M.A. of the University of Oxford, has also on two or three occasions written in the second of the spirit languages, the characters of which seem mainly composed of dots."

The universal language of Swedenborg, according to Crosland, developed dialects. Unfortunately the sample of spirit writing in *Light in the Valley* is the plainest scribble and no evidence whatever was introduced to show how the identity, if any, was established among the strange ornaments of spiral and shell forms, with dots and scroll-like ciphers adorning the spirit drawing illustrations.

Writing in Tongues

Writing xenoglossic script is a comparatively frequent phenomenon. According to Richard Hodgson, "the chief difficulty, apparently, in getting another language written by the hand is that strange words tend to be written phonetically unless they are thought out slowly letter by letter. The medium **William Eglinton**, caught in fraudulent activity on several occasions, produced messages in a séance with the statesman Gladstone in Spanish, French, and Greek in direct writing. He did not know Spanish or Greek. An apparition at a séance held by **Elizabeth d'Esperance**, calling herself "Nepenthes," wrote in classic Greek in Professor L.'s notebook, "I am Nepenthes, thy friend. When thy soul is oppressed by overmuch pain, call on me, Nepenthes, and I will speedily come to assuage thy trouble."

According to **Charles Richet**, Mrs. X. (Laura Finch), a young woman of thirty, "wrote long sentences in Greek, with some errors, that clearly show mental vision of one or more Greek books. After much research . . . I was able to discover the book from which Mrs. X. had drawn most of the long Greek sentences that she had written in my presence. The book is not to be found in Paris except in the National Library—the Greco-French and Franco-Greek dictionary by Byzantios and Coromelas. As it is a dictionary of modern Greek, it is not in use in any school."

Richet further stated that Mrs. X. wrote some twenty lines of Greek with about 8 percent of small errors, that she was looking into space as if she were copying from the text of a language unknown to her of which she saw the characters without knowing their meaning, and that Mrs. X. knew no Greek at all and could not understand the sentences that appeared before her mental vision.

Several other examples of this phenomenon are to be found in Florizel von Reuter's books, *Psychic Experiences of a Musician* (1928) and *The Consoling Angel* (1930). The Chinese **cross-correspondences** of **Mina Crandon** (known as "Margery" in the literature) furnish especially striking instances.

Recent Research

The emergence of the charismatic movement in the 1970s led to a revival of claims that the glossolalia commonly experienced in Pentecostal services was in fact xenoglossy. To bolster this argument anecdotal accounts of xenoglossy in church services and on the mission field were reprinted. However, rather thorough research largely laid these claims to rest.

The most impressive reported incidents of xenoglossy were collected in *Unlearned Language: New Studies in Xenoglossy*, by psychical researcher **Ian Stevenson**, more known for his research on cases of **reincarnation**. Additionally, through the 1970s and into the 1980s, he supposedly recorded some cases of speaking an unlearned language that he had witnessed. He also noted that the publication of his first book on the subject brought numerous reports that, while interesting, were poorly documented.

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Xibalba

The Hades of the Kiche (or Quiché) Indians of Central America. (See **Mexico and Central America**)

Xylomancy

Divination by means of wood, practiced particularly in Slavonia. It was the art of reading omens from the position of small pieces of dry wood found in one's path. Presages of future events were also drawn from the arrangement of logs in the fireplace and from the manner in which they burned.

Y

Yadachi

A Mongolian weather changer. (See also **Siberia**)

Yadageri

The science of inducing rain and snow by means of enchantment. (See also **Siberia**)

Yaksha (or Jak)

A kind of Hindu supernatural being, usually inoffensive, but sometimes troublesome. Yakshas seem to have been somewhat analogous to the **fairies** of other countries.

According to W. Crooke, author of *Religion and Folklore of Northern India* (1926),

“The *Jak* is the modern representative of the *Yaksha*, who in better times was the attendant of Kuvera, the god of wealth, in which duty he was assisted by the *Guhyaka*. The character of the *Yaksha* is not very certain. He was called *Punay-janas*, ‘the good people,’ but he sometimes appears as an imp of evil. In the folk-tales, it must be admitted, the *Yakshas* have an equivocal reputation. In one story the female, or *Yakshimi*, bewilders travellers at night, makes horns grow on their foreheads, and finally devours them; in another the *Yakshas* have, like the *Churel*, feet turned the wrong way and squinting eyes; in a third they separate the hero from the heroine because he failed to make due offerings to them on his wedding day. On the other hand, in a fourth tale the **Yakshini** is described as possessed of heavenly beauty; she appears again when a sacrifice is made in a cemetery to get her into the hero’s power, as a heavenly maiden beautifully adorned, seated in a chariot of gold surrounded by lovely girls; and lastly, a Brahman meets some Buddhist ascetics, performs the *Uposhana* vow, and would have become a god, had it not been that a wicked man compelled him by force to take food in the evening, and so he was reborn as a *Guhyaka*.

“In the modern folk-lore of Kashmir, the *Yaksha* has turned into the *Yech* or *Yach*, a humorous, though powerful, sprite in the shape of a civet cat of a dark colour, with a white cap on his head. This small cap is one of the marks of the Irish fairies, and the *Incubones* of Italy wear caps, ‘the symbols of their hidden, secret natures.’ The feet of the *Yech* are so small as to be almost invisible, and it squeaks in a feline way. It can assume any shape, and if its white cap can be secured, it becomes the servant of the possessor, and the white cap makes him invisible.

“In the *Vishnu Purana* we read that Vishnu created the *Yakshas* as beings emaciate with hunger, of hideous aspect, and with big beards, and that from their habit of crying for food they were so named. By the Buddhists they were regarded as benignant spirits. One of them acts as sort of chorus in the *Meghaduta* or ‘Cloud of Messenger’ of Kalidasa. Yet we read of the *Yaka Alawaka*, who, according to the Buddhist legend, used to live in a Banyan tree, and slay any one who approached it; while in Ceylon they are represented as demons whom Buddha destroyed. In later Hinduism they are generally of fair repute,

and one of them was appointed by Indra to be the attendant of the Jaina Saint Mahavira.”

Sources:

Crooke, William. *Religion and Folklore of Northern India*. Humphrey Milford: Oxford University Press, 1926.

Yantra

Hindu mystical diagram, often inscribed on copper. Divine energy is invoked into the *yantra* by special prayers. The *yantra* is clearly a precursor of the magic diagrams of Western occultists, although in India it was used in a religious rather than an **occult** context.

Yarker, John (1833–1913)

British Freemason and occultist, active in Manchester, England. He was initiated as a Mason at the age of 21 in the Lodge of Integrity, Manchester, October 25, 1854, becoming master of this lodge in 1857. He became the first worshipful master of the Fidelity Lodge of Mark Masters. At the age of 23, he was installed a Knight Templar in the Jerusalem Conclave on July 11, 1856. There followed various Masonic honors, and in 1864 he was appointed Masonic Grand Constable of England. He also traveled extensively, visiting the United States, the West Indies, and Cuba. At a time of Masonic renaissance, he revived many rites and promoted a number of rites on his own, probably more for vanity than profit. These included the Rites of Sat B’Hai, Swedenborg, Mizraim, and the Ancient and Primitive Rite. The latter was later associated with magicians **Theodor Reuss** and **Aleister Crowley**.

Yarker was thus associated with the fringe Masonic secret orders that preceded the establishment of the **OTO** and the Hermetic Order of the **Golden Dawn**. The OTO originated in a charter from Yarker to the German occultists Joshua Klein, **Franz Hartmann**, and Theodore Reuss, licensing them to set up in Berlin a Grand Lodge of the Masonic rite of Mizraim and Memphis. By 1904, occultist Karl Kellner was also involved. The August Order of Light, developed by Maurice Portman, was passed to Yarker circa 1890, who amalgamated it with rituals from his Sat B’Hai Rite.

Yarker published a number of Masonic works and also an abridged translation of **Louis-Alphonse Cahagnet’s** *Magie Magnétique* under the title *Magnetic Magic* (1898). His most well-known work is *The Arcane Schools; A Review of Their Origin and Antiquity; with a General History of Freemasonry* (1909). He also edited a periodical, *The Kneph* (1881–95), concerned with Masonic matters. He died on March 30, 1913.

Yasodhara Ashram

A spiritual retreat and study center founded in Canada in 1962 by German-born **Swami Sivananda Radha**, a disciple of the late **Swami Sivananda** Saraswati of Rishikesh, Himalayas,

India. The Yasodhara Ashram is situated in a picturesque rural location and includes residential buildings, a guest lodge, prayer rooms, bookstore, office, and a Temple of Divine Light.

In addition to the ashram residents, facilities are offered for temporary residents to follow teaching programs in courses and workshops dealing with Eastern spiritual teachings and Western techniques for self-development. A yoga teachers course is also organized. The ashram publishes the journal *Ascet* four times a year and issues tape and disc recordings concerned with **meditation**, **mantras** and **kundalini** yoga. Address: Yasodhara Ashram, Box 9, Kootenay Bay, British Columbia, Canada VOB 1X0. Website: <http://www.yasodhara.org>.

Yauhahu

A spirit believed to cause diseases among Indians of British Guiana.

Yeats, W(illiam) B(utler) (1865–1939)

Famous Irish poet, playwright, and mystic. He was born at Sandymount, near Dublin, Ireland, on June 13, 1865. His father John Yeats was a talented portrait painter. William's brother Jack Butler Yeats was also an artist, and his sisters Elizabeth and Lily assisted in the establishment of the Dun Emer (later Cuala) Press.

Much of Yeat's childhood was spent in London, where he attended the Godolphin School, Hammersmith, but he also spent time in Dublin and County Sligo, in Western Ireland. At the age of fifteen, he attended Erasmus Smith School, Dublin, then studied art for three years, turning to literature at the age of 21. His first book, a play titled *Mosada*, was published in 1886. It was followed by two books of poems, *The Wanderings of Oisín* (1889) and *The Wind Among the Reeds* (1899). In 1888, he edited a collection titled *Fairy and Folk Tales of the Irish Peasantry*, which included some of his fairy verse. He became one of the leading figures in the Irish literary renaissance.

In London he was a founder of the Rhymers' Club and friend of Ernest Rhys, Ernest Dowson, Lionel Johnson, William Morris, W. E. Henley, and Arthur Symons. In Ireland, he was associated with J. M. Synge, "AE" (**George W. Russell**), Douglas Hyde, George Moore, and Lady Gregory. He helped to establish the Irish Literary Theatre in 1899 (later the Abbey Theatre). His poems and plays have become world famous. He was a member of the Irish Senate from 1922 to 1928 and received the Nobel Prize for Literature in 1923.

The **occult** and mystical side of his life and work received less publicity than his literary work, yet he believed that his poetry owed much to his occult studies. In 1892, he wrote: "If I had not made magic my constant study I could not have written a single word of my Blake book, nor would *The Countess Kathleen* have ever come to exist. The mystical life is the centre of all that I do and all that I think and all that I write."

His interest in the writings of Theosophists led to the formation of the **Hermetic Society**, Dublin, and he presided over its first meeting on June 16, 1885. While in London at the end of 1888, he joined the Esoteric Section of the **Theosophical Society**. In 1890, he joined the pioneering magical society, the Hermetic Order of the **Golden Dawn**, taking the magical motto "Demon Est Deus Inversus," (DEDI) and continued to be associated with the Golden Dawn over some thirty years. In April 1900, he clashed with **Aleister Crowley**, also an order member, in a leadership crisis.

Yeats' book *Ideas of Good and Evil* (1903) contains studies of the mystic element in Blake and Shelley and another essay is titled "The Body of the Father Christian Rosencrucx." Another essay titled "Magic" commences: "I believe in the practice and philosophy of what we have agreed to call magic, and what I must call the evocation of spirits, though I do not know what they are, in the power of creating magic illusions, in the visions of truth in the depths of the minds when the eyes are closed."

After his declaration, he related how once an acquaintance of his, gathering together a small party in a darkened room, held a mace over "a tablet of many coloured squares," at the time repeating "a form of words," and immediately Yeats found that his "imagination began to move itself and to bring before me vivid images. . . ." It was **S. L. MacGregor Mathers** of the Golden Dawn, states Yeats, "who convinced me that images well up before the mind's eye from a deeper source than conscious or subconscious memory."

In a lecture on "Psychic Phenomena" before the Dublin Society for Psychical Research (reported in the Dublin *Daily Express*, November 1913), he spoke of most amazing experiences during his investigation, which lasted for many years, and declared that so far as he was concerned, the controversy about the meaning of psychic phenomena was closed. But he was not "converted," in the true sense of the word, since he was a born believer, and he had never seriously doubted the existence of the soul or of God.

Yeats and Spiritualism

Lecturing on "Ghosts and Dreams" before the **London Spiritualist Alliance** in April 1914, he gave another clear account of his beliefs and experiences. In his book *Per Amica Silentia Lunae* (1918), he spoke as a poet and mystic in dealing with some of the deeper issues of **Spiritualism**.

In 1917, he married Georgia Hyde Lees and discovered that his wife was a **medium** and capable of **automatic writing**. In 1934, Yeats wrote a one-act play "The Words Upon the Window-Pane" built around a Spiritualist séance at which the spirit of Jonathan Swift communicated.

He showed considerable courage in making known some of his occult beliefs, although he did not publicize his Golden Dawn connections.

His mystical inclinations, stimulated by the Hindu religious philosophy of the Theosophical Society that had also attracted fellow poet "AE," continued to develop. When in his sixties, he became friendly with the Hindu monk **Swami Shri Purohit** and wrote introductions to the Swami's autobiography *An Indian Monk* (Macmillan, London, 1932) and his translation of the book by the Swami's guru titled *The Holy Mountain* (Faber, London, 1934). In 1935, the Swami published a translation of the *Bhagavad-Gita* under the title *The Geeta; The Gospel of the Lord Shri Krishna* (Faber, London), which he dedicated "To my friend William Butler Yeats" on the poet's seventieth birthday. In the same year, the Swami also published a translation of the *Mandukya Upanishad*, for which Yeats provided a perceptive introduction. He had planned to travel to India to assist the Swami in translating the ten principal Upanishads, but eventually the work was completed by the two friends at Majorca in 1936.

Yeats died January 28, 1939, in the town of Roquebrune, overlooking Monaco, and was buried in the cemetery there until nine years later, when his remains were transferred to the churchyard of Drumcliffe, near Sligo.

Sources:

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———. *Mythologies*. New York: Macmillan, 1959.

Yeats-Brown, Francis (Charles Clayton) (1886–1944)

British soldier, author, and early popularizer of **yoga** in Western countries. He was born at Genoa, Italy, August 15,

1886, the son of the British consul-general in that city. He was educated at Harrow-on-the-Hill and Sandhurst, England. He was second lieutenant in the king's Royal Rifle Corps at Bareilly, India, in 1906; posted to 17th Cavalry, Indian Army in 1907; and adjutant in 1913. He served in France with 5th Lancers and in Mesopotamia with the Royal Flying Corps (DFC). He was imprisoned in Turkey in November 1915 but escaped in 1918. He retired on pension in 1925. From 1926 to 1928 he was editor of the British journal *The Spectator*.

He published several books, the most famous of which was *Bengal Lancer* (1930), based on his nineteen years in India and his intense interest in yoga. The book became a best-seller and was translated into Italian, Spanish, German, Danish, Norwegian, Swedish, and Romanian. It attracted worldwide interest in the subject of yoga. A film version of the book under the title "Lives of a Bengal Lancer" was produced in 1935, starring Gary Cooper, Franchot Tone, and Richard Cromwell.

Yeats-Brown also published *Yoga Explained* (1937), a pioneering yoga text. In spite of his great interest in yoga philosophy he remained a Christian throughout his life. His other books include *Caught by the Turks* (1919), *Golden Horn* (1932), *Escape: A Book of Escapes of All Kinds* (1933), *Dogs of War* (1934), *Lancer at Large* (1937), *European Jungle* (1939), *Indian Pageant* (1942), and *Martial India* (1945).

During the 1930s, Yeats-Brown was a news correspondent in Germany and expressed admiration for Hitler, whom he compared with Gandhi and T. E. Lawrence. It seems likely that this unfortunate judgment stemmed from Yeats-Brown's enthusiasm for German physical fitness and military precision and that he never really understood the real implications of Nazi philosophy and ambitions.

From 1943 to 1944 Yeats-Brown served in the British Army, touring the Indian and Burmese war fronts.

He died in London, December 19, 1944.

Yerger, Eloise Barrangon (1915–)

American writer who also conducted parapsychology experiments to investigate teacher-pupil attitudes and **clairvoyance** test results among students in fifth, sixth, and seventh-grade levels. She was born on January 16, 1915, at Northampton, Massachusetts. She studied at Smith College (B.A.) and in 1935 became a freelance writer. She was a member of the **Parapsychological Association** and the **American Society for Psychical Research**.

Yes! Bookshop

A **New Age** bookstore founded in Washington, D.C., in 1972 by Cris Popenhoe. The bookshop covers every aspect of New Age concern, spiritual development, and positive **occult** teachings. Popenhoe is convinced of the basic New Age belief that positive social and political change is desirable and such change necessitates individual transformation. She published an excellent annotated bibliography (which doubled as a bookshop catalog): *Books for Inner Development* (1976), revised as *Inner Development; the Yes! Bookshop Guide* (1979), with eleven supplements in the early 1980s. In 1977 she also did a similar work on healing books, entitled simply *Wellness*.

Sources:

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Yeti

Also known as the "abominable snowman," the yeti is the mysterious humanoid creature reported by Western sources as

early as 1832 as living in the Himalayan Mountains. It became well known following several expeditions to the area in the 1950s. In 1960 Sir Edmund Hillary, who conquered Everest, called further attention to the yeti in his attempts to debunk them. The Soviet Ministry of Culture established a group of "cryptozoologists" to locate the yeti, according to a report of January 9, 1988, by *Tass*, the Soviet press agency. The agency stated that nearly one hundred sightings had been collated by Zhanna Kofman of Moscow.

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Clark, Jerome. *Encyclopedia of Strange and Unexplained Phenomena*. Detroit: Gale Research, 1993.

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Yezidis

A dualistic religious group operating among the Kurds in northern Iraq and the neighboring lands of Syria, Turkey, and Iran. Their religion probably goes back to the Manicheans but has borrowed heavily from the Shiite Muslims. The Yezidis call themselves the Dawasin or Dasnayye. The term Yezidi was originally probably a name of derision. It refers to a Caliph Yezid who in 680 C.E. ordered the death of al-Husayn, the grandson of the Prophet Mohammed. The Shiite hold al-Husayn in special reverence, for they claim to derive their authority from him. Others have suggested that the word is derived from the Persian word *ized* (for angel, deity), and would mean "worshippers of God." They are also derogatorily referred to by their neighbors as "devil-worshippers." The Yezidi community is centered upon the tomb of Shaykh Adi ibn Musafir at Llish in the district of Mosul.

The Yezidi faith is quite eclectic, drawing upon Christian (baptism, breaking of bread, drinking of wine), Jewish (dietary restrictions), Muslim (fasts, circumcision, pilgrimages), Sufi (reverence for Shaykhs, secrecy, ecstatic experiences), and Sabeansist (**reincarnation**) traditions. They believe that they were children of the seed of Adam (but not of Eve). Thus, they believe themselves different from the rest of humanity, who are derived from both Adam and Eve. They try to remain separate and no outsider may join them. One must be born a Yezidi.

A dominant symbol among them is the peacock, a symbol of the seven angels who cooperated in the creation of the world. The peacock angel is their euphemism for evil. They believe evil is a part of the divinity, along with good. Thus they are more properly seen as dualists rather than devil worshippers. The Yezidis also consider Christ an angel in human form, and Mohammed as a prophet with Abraham and others.

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———. *The Yezidis*. London: KPI, 1987.

Nau, Abbé F. "Recueil de textes et de documents sur les Yézidis." *ROC* 2, no. 10 (1915–17).

Seabrook, William B. *Adventures in Arabia among the Bedouins Druses Whirling Dervishes & Yezidee Devil-worshippers*. New York, 1927.

Yin and Yang

According to ancient Chinese philosophy, the dual principles of nature. *Yin* signifies earth, passive, negative, female, yielding, weak, or dark; *yang* signifies heaven, active, positive, male, strong, or light. These principles are manifest throughout nature and in the human body. They relate to mental, physical, and spiritual structure and are affected by food, drink, ac-

tion, and inaction. The balance of *yin* and *yang* in the individual, nature, and the cosmos is symbolized by a circle separated by an “S” shape, one half of the circle dark and the other light. This has something in common with the ancient Greek alchemical symbol of a serpent or dragon eating its tail, known as **Ouroboros**.

The *yin-yang* symbol represents unity and duality, a universal dual monism. It is also inherent in the ancient Chinese system of **divination** of the **I Ching** (Book of Changes). It is basic to the teachings of **Taoism**, as embodied in the classic work *Tao-te-Ching* (Book of the Right Way) of the philosopher Lao Tzu.

In modern times, the *yin* and *yang* principles are a vital part of the revived system of diet known as macrobiotics, where health and mental and spiritual balance are developed by the correct proportions of *yin* and *yang* foods, properly prepared. (See also **China**; **Tao**)

Sources:

Legge, James, trans. *The I Ching*. New York: Dover Publications, 1963.

Y-Kim (or I Ching), Book of

A Chinese mystical book attributed to the Emperor Fo-Hi and ascribed to the year 3468 B.C.E. It consists of ten chapters and was stated by **Éliphas Lévi** in his *History of Magic* to be a complement and an appendix to the *Kabalistic Zohar*, the record of the utterances of Rabbi Simeon Ben Jochai. The *Zohar*, according to Lévi, explains universal equilibrium, and the *Y-Kim* is the hieroglyphic and ciphered demonstration thereof.

The key to the *Y-Kim* is the pentacle known as the Trigrams of Fo-Hi. In the *Vay-Ky* of Leon-Tao-Yuen, composed in the Som Dynasty (about eleventh century), it was recounted that the Emperor Fo-Hi was one day seated on the banks of a river, deep in **meditation**, when to him there appeared an animal having the parts of both a horse and a dragon.

Its back was covered with scales, on each of which shone the mystic Trigrammic symbol. The animal initiated the just and righteous Fo-Hi into universal science. Numbering its scales, he combined the Trigrams in such a manner that there arose in his mind a synthesis of sciences compared and united with one another through the harmonies of nature. From this synthesis sprang the tables of the *Y-Kim*.

According to **Éliphas Lévi**, the numbers of Fo-Hi are identical with those of the **Kabala**, and his **pentacle** is similar to that of **Solomon**. His tables are in correspondence with the subject matter of the *Sephir Yesirah* and the *Zohar*. The whole is a commentary upon the Absolute that is concealed from the profane, concluded Lévi.

Since Lévi's time, much scholarship has been expended on the symbolism and mystical significance of this important work under its more generally expressed title of **I Ching**.

Sources:

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Yoga

General term for various spiritual disciplines in Hinduism. The word “yoga” implies “yoking” (as with oxen to the ox-cart) or “union,” expressing the linking of man with divine reality. This union is a transcendental experience beyond the plane of words and ideas and has to be achieved by release from the limiting fields of physical, emotional, mental, and intellectual experience. This requires purification at all levels and according to Hindu belief might take many lifetimes, but sincere exertions in one birth should bear fruit in the next.

Yoga's widespread introduction to the West is thought to have begun with Swami Vivekananda's yoga presentation at the Parliament of Religions in Chicago, 1893. Influential twentieth century yogis since then have included **Ramana Maharshi**, Indra Devi, Selvarajan Yesudian, **Swami Sivananda**, Sri Yogendra, and **Maharishi Mahesh Yogi**, of the Transcendental Meditation movement. In the 1960s and 1970s, Richard Hittleman and Liliás Folan (of *Liliás, Yoga, and You*) brought yoga to the American mainstream through television. Yoga's popularity is also due to endorsements from celebrities such as Sting and Madonna. Yoga's allure as a stress reliever has also helped the practice to gain popularity with Americans who try to regain control over their hectic lifestyles. It is estimated that more than two million people throughout the world practice some discipline of yoga.

The existence of many spiritual disciplines and practices in India allowed for a multitude of forms and beliefs. Most religious systems are aligned to one or more forms of yoga, though most commonly they will emphasize one of the traditional spiritual paths. Some would judge the adoption of a particular spiritual path to be linked to age, occupation, personality, or a particular interest in life.

The six principle branches of yoga are:

Bhakti Yoga

Bhakti yoga is the path of love and devotion. An individual with an emotional temperament can transform those emotions, to be absorbed in spiritual service instead of being attached to physical or sensory gratification. Love can be centered on a familiar form of God, a great saint, or some great task in life. In bhakti yoga, the whole universe, whether animate or inanimate, is seen as permeated by divinity. *Bhakti* (meaning loving devotion) is the practice of self-surrender for the purpose of identifying with the source of love, the higher self.

The Hare Krishna, which became notable in the West in the last generation, follow a form of Hinduism that emphasizes this type of yoga.

Hatha Yoga

Hatha yoga is known as the path of inner power. It is the science of physical exercises most familiar to Westerners. In hatha yoga the mind, body, and spirit are linked, and the purification of the body is intended to enhance mental and spiritual development, balance, and harmony. Good physical health, however, is an essential prerequisite to the strenuous disciplines of this yoga system.

Hatha yoga consists of a number of *asanas*, or physical postures, that develop flexibility in associated muscle groups throughout the body, and favorably affect the tone of veins and arteries. They are also believed to improve the function of the ductless glands through persistent gentle pressure. In Patanjali's system, *asana* was chiefly directed to the achievement of a firm cross-legged sitting position for **meditation**. Other yoga authorities, however, have elaborated the stages of Patanjali yoga to meet the requirements of different temperaments, so that they may be harmonized.

The *asanas* differ from Western gymnastics in that they feature static postures instead of active movements, though some *asanas* are linked sequentially. There are theoretically some 8,400,000 *asanas*, of which 84 are said to be the best and 32 the most useful for good health. These are named after animals, geometric structures, mountains, or plants. An *asana* is considered to be mastered when the yogi can maintain the position without strain for three hours. *Asanas* may be supplemented by special symbolic gestures and positions called *mudras*.

Various cleansing techniques, called *kriyas*, of the nasal passages, throat, stomach, and bowels can be practiced in conjunction with *asanas*. *Pranayama*, breathing exercises, are also employed to arouse **kundalini** or vital energy. Some systems focus upon the arousal of kundalini as the central spiritual discipline.

Hatha yoga had largely died out in India but was revived in the nineteenth century in Maharashtra, western India, from whence it radiated out into the world during the twentieth century.

Jnana or Sankya Yoga

Jnana yoga is the path of knowledge, science, and wisdom. This begins with fine distinctions that may be evolved from careful observation; study and experiment; combining knowledge with the ability to reflect, meditate, and develop intuition. It is the way of transcendent knowledge, and is geared for those prone to intellectual curiosity, reason, and analysis.

Karma Yoga

Karma yoga is the science of **karma** or selfless action. Karma yoga teaches the student that all actions have inescapable consequences, some producing immediate results, others delayed results, and some bearing fruit in future lives. Emphasis is placed on altruistic actions that purify the individual soul and release it from petty desires. In karma yoga, actions are spiritualized by dedicating them to selfless service and divine will. Karma yoga calls for union with God through right action, and service for service sake, without regard for accomplishment or glory or attribution.

Mantra Yoga

Mantra yoga is the path of sacred sound. It is the science of sound vibration, prayer, and hermetic utterance. According to Hindu mystical belief, the world evolved from the essence of sound, through the diversity and intricacy of vibration and utterance.

One of the most sacred **mantras** is the three-syllabled OM or **AUM**, origin of the universe, comparable with the Hebrew Shemhamphorash and the creative Word of God in the Gospel of John. The reading of Hindu scriptures is both begun and ended with the sacred sound AUM.

Raja Yoga

Raja Yoga is the path of stillness, whose goal is to quiet the mind through meditation to create a state of focused, unbroken concentration. It is also known as the path of spiritual science, particularly suitable for those of a more abstract or metaphysical temperament. This path combines religious study with refinement of all levels of the individual, culminating in transcendental awareness. Raja yoga is the summation of all other yogas. Ancient textbooks of hatha yoga emphasize that it should only be practiced in conjunction with raja yoga.

Other yoga paths are usually derivatives of the principle six. They include:

Asparsha Yoga

This is the yoga of non-contact. A form of jnana yoga, asparsha seeks reintegration through non-touching, avoiding all forms of contact with others.

Astanga Yoga

Astanga yoga is often known as the path of Patanjali. The sage Patanjali (ca. 200 B.C.E.) taught a comprehensive yoga system that became a spiritual school unto itself. According to Patanjali, in order to experience true reality one must transcend the body and mind. In his *Yoga Sutras* he outlined the following special stages:

- yama* and *niyama*—ethical restraints and moral observations.
- asana*—physical postures.
- pranayama*—breathing exercises. This uses various cleansing techniques of the nasal passages, throat, stomach, and bowels; it is used to enhance the pranayama.
- pratyahara*—sense withdrawal.
- dharana*—concentration.
- dhyana*—meditation.
- samadhi*—superconsciousness.

Japa Yoga

A branch of mantra yoga, *japa* (meaning recitation) yoga emphasizes repetition of prayers, hymns and sacred syllables.

Kundalini Yoga

Utilizing hatha yoga and mantra yoga techniques to arouse kundalini, or divine creative energy. This path focuses on the arousal of kundalini as the central focus of spiritual exercise. Whether kundalini rising occurs because of the exercises or on its own accord remains a matter of debate.

Kriya Yoga

Based on teachings of Paramhansa Yogananda, author of *Autobiography of a Yogi*. Kriya yoga stresses the path to Eternal Tranquility, emphasizing the stillness of sensory input.

Laya Yoga

Laya yoga is the yoga of absorption. It underscores absorption in meditation, merging the mind and breath in the divine. In this practice the yogi immerses himself in the universe, becoming a part of the universal body.

Siddha Yoga

This path is based on the teachings of Swami Muktananda. *Siddha* (meaning guru) yoga emphasizes the intervention and guidance of a teacher to raise kundalini.

Tantric Yoga

A derivative of karma and bhakti yogas, tantric yoga is associated with arousal of sexual energy and its conversion into **kundalini**, or creative energy. It is the human reflection of the divine union between the male (*shiva*) and female (*shakti*) as aspects of the divine. It is concerned with techniques and disciplines intended to transform the sexual act into a kundalini-raising experience.

Tantric yoga has often been implicated as an arena for sexual abuses in the West. Less-than-enlightened yogis have been entangled in clandestine affairs with students, later forced to step down from the position of spiritual leader.

Yantra Yoga

Yantra yoga is a form of jnana yoga, in which meditation is accomplished through contemplation of a geometric figure.

No single pathway of yoga is regarded as an alternative to another, and many of the paths intertwine and intersect, as a means of purifying and harmonizing individual temperaments. An intellectual person might profitably concentrate on bhakti yoga or karma yoga; an emotional temperament one might benefit from jnana yoga and hatha yoga. Likewise, the practice of hatha yoga without proper actions, devotion, and ethical codes might be harmful or result simply in gymnastics without spiritual development.

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"Yoga Paths." SpiritWeb 2000. <http://www.spiritweb.org/>. April 20, 2000.

Yogananda, Paramhansa. *Autobiography of a Yogi*. Los Angeles: Self-Realization Fellowship Publishers, 1972.

Yoga International

Quarterly magazine devoted to **yoga, meditation**, philosophy, **psychology**, and holistic living. Formerly called *Dawn*, Yoga International is the official organ of the **Himalayan International Institute of Yoga Science and Philosophy**. Address: R.R. 1, Box 400, Honesdale, PA 18431.

Yoga Journal

Monthly journal of California Yoga Teachers Association, dealing with various aspects of (primarily hatha) **yoga**, nutrition, and health. Lists annually an international directory of yoga teachers and centers. Address: P.O. Box 469088, Escondido, CA 92046-9088. Website: <http://www.yogajournal.com/>.

Sources:

Yoga Journal. <http://www.yogajournal.com/>. March 8, 2000.

Yoga Life (Magazine)

Illustrated magazine and organ of the **International Sivananda Yoga Vedanta Centers**, with articles on hatha **yoga, meditation**, and related topics. It includes information on branch activities of the affiliated centers. It is issued from the group's headquarters at 673 8th Ave., Val Morin, Quebec, Canada J0T 2R0. Website: <http://www.sivananda.org/>.

Sources:

Sivananda Yoga "Om" Page. <http://www.sivananda.org/>. March 27, 2000.

Yoga-Mimamsa Journal

Indian journal founded in 1935 devoted to the serious study of hatha **yoga** and pranayama, with papers describing medical and scientific researches as well as popular aspects. Edited by **Swami Kaivalyadhama**, a noted authority on yoga. The journal commenced publication in 1935 and describes activities at the Kaivalyadhama SMYM Samiti, India. It is issued from the Yoga-Mimamsa Office, 117 Valvan, Lonavla 410 403, India.

Yogananda, Paramahansa (1893–1952)

An early Indian spiritual teacher who visited and taught in Western countries and who founded the **Self-Realization Fellowship**. Yogananda was born Mukunda Lal Ghosh in Gorakpur, near Calcutta, on January 5, 1893. He manifested psychic powers as a child. As a youth he was fascinated by the holy men of India and visited many of them. Shortly after graduating from high school, he was initiated by Swami Yukteswar in the spiritual lineage of Swami Babaji, a legendary Himalayan master. He graduated from college in 1914. While in college he took the vows of a sannyasin, to live the renounced life, and was given his religious name, Yogananda, meaning the bliss (ananda) of **yoga**.

Yukteswar encouraged Yogananda to come to the West, and he traveled to Boston in 1920, ostensibly to speak at a conference, where he taught a system of yoga deriving basically from the classic text *Yoga Sutras of Patanjali*. He also developed his own variety of kriya yoga, involving withdrawal of life energy from outward affairs to inner spiritual centers (basically a form of **kundalini** yoga).

Yogananda remained in the United States after the 1920 conference and several years later founded the Yogoda Sat-sang, which was incorporated in 1935 as the Self-Realization Fellowship. He wrote books and a correspondence course that attracted a number of pupils to him. He laid great emphasis on the reconciliation of Hinduism with Christian teachings and established the "Church of All Religions."

Yogananda passed into *mahasamadhi* (the great sleep of death) in 1952, but his body is said to have remained free from decay for 20 years afterward. Among his last accomplishments was the writing of his *Autobiography of a Yogi* (1946), which was widely influential in attracting Americans to Eastern religion. He was also the teacher of Donald Walters, founder of the Ananda Church of Self-Realization, and Roy Eugene Davis, now head of the Church of the Christian Spiritual Alliance.

Sources:

Yogananda, Swami Paramahansa. *Autobiography of a Yogi*. New York: Philosophical Library, 1946.

———. *The Divine Romance*. Los Angeles: Self-Realization Fellowship, 1986.

———. *Metaphysical Meditation*. Los Angeles: Self-Realization Fellowship, 1960.

———. *The Science of Religion*. Los Angeles: Yogoda Sat-sanga Society of America, 1928.

———. *Whispers of Eternity*. Los Angeles: Self-Realization Publishing House, 1944.

Yoga Research Foundation, Inc.

Founded in 1962 as the Sanatan Dharma Mandir in Puerto Rico by **Swami Jyotirmayananda**. The headquarters moved to suburban Miami in 1969 as the International Yoga Society. It adopted its present name in the 1980s. Swami Jyotirmayananda is a disciple of **Swami Sivananda Saraswati**. He has been assisted by Swami Lalitananda (Leonora Rego), vice president of the foundation.

The foundation publishes books, cassettes, and study courses on **yoga** and Hindu philosophy, and a monthly magazine called *International Yoga Guide*. Swami Jyotirmayananda is

an authority on the little-known Hindu scripture *Yoga-Vasishtha Maharamayana*, upon which he comments regularly in the magazine. He has lectured widely, participated in Spanish/English radio programs, and appeared on television.

Branches of the Yoga Research Foundation exist throughout the world. Swami Jyotirmayananda's ashram in Loni, near New Delhi, India, publishes the Hindi Journal *Yogajali*, as well as numerous Hindi translations of Swami Jyotirmayananda's books. Ashram members assist those in need through a medical clinic, and also further the education of children through the Bal Divya Jyoti Public School.

Devotees of Swami Jyotirmayananda have turned his ancestral home of Ananda Bhavan in Dumari (Bihar, India) into a spiritual center. The project provides the village of Dumari Buzurg with a school for children, library, satsang hall, and technical workshop. Women are taught hygiene, nutrition, and home economics. The project is designed to affect the economic, ethical, cultural, and spiritual life of the village.

The foundation is an international organization, dedicated to "elevating the consciousness, alleviating suffering and enriching the lives of all humanity" through integral yoga (Sivananda's system integrating hatha yoga with the four major traditional yogas: raja, bhakti, karma, and jnana), providing "a basis for upgrading the cultural growth of humanity while bringing about a worldwide level of social and religious harmony." Regular classes teaching yoga, Vedanta, and Indian philosophy are conducted from the center. A Yoga Research Foundation catalog of books and cassettes, and subscriptions to the *International Yoga Guide* can be obtained by writing to 6111 SW 74th Ave., South Miami, FL 33143. Website: <http://www.yrf.org/>.

Sources:

Yoga Research Foundation Home Page. <http://www.yrf.org/>. March 8, 2000.

Yoga Society of San Francisco

Organization founded in 1972 by Shri Brahmananda Sarasvati that offers classes in **yoga**, **meditation**, massage therapy, and teacher training courses. Its headquarters are located at 2872 Folsom St., San Francisco, CA 94110. Website: <http://www.artnetwork.com/healing/yoga/>.

Sources:

Yoga Society of San Francisco. <http://www.artnetwork.com/healing/yoga/>. March 8, 2000.

Yoga Today (Magazine)

Comprehensive monthly magazine dealing with all aspects of **yoga** as seen from a British and European viewpoint. Typical articles covered interviews with yogis, sidelights on yoga teaching and practitioners, and health and diet. Special features included book reviews and worldwide news coverage. Last known address: Yoga Today Ltd., 21 Caburn Crescent, Lewes, East Sussex, BN7 1NR, England.

"Yolande"

The spirit of a young Arabian girl of 15, materialized through the mediumship of **Elizabeth d'Esperance** (1885–1919). Yolande appeared to manifest as an independent entity and was photographed, like the equally famous "**Katie King**" of the medium **Florence Cook**.

'You' and ESP (Newsletter)

Monthly newsletter issued by the Temple of the Inner Flame, headed by Carol Ann Liaros, concerned with such psy-

chic activities as Fingertip Vision (also known as **eyeless sight**) and alternative medical treatments. Last known address: 3329 Niagara Falls Blvd., North Tonawanda, NY 14120

Younghusband, Sir Francis (Edward) (1863–1942)

British explorer, soldier, author, and mystic. Born at Murree, India, May 31, 1863, he was educated at Clifton and Sandhurst, England. He joined the British army in 1882.

From 1886 to 1887 he traveled across central Asia from Peking to Yarkand and on to India, crossing the Karakoram Range by the Muztagh Pass. He discovered the Aghil Mountains and showed that the Great Karakoram was the water divide between India and Turkistan. On later explorations beyond the Karakoram he was able to trace the river Shaksgam to its junction with the Yarkand, and explored the Pamirs. During his period in the 1st Dragoon Guards, Younghusband held the rank of captain.

In 1890 he transferred to the Indian political department and served in northwest frontier stations. He visited South Africa in 1896. He was a special correspondent for *The Times* newspaper, London, in the Chitral Expedition in 1895 and a political agent in Harauti and Tonk in 1898. While residing in India, he was the British Commissioner to Tibet (1902–04). He led the British mission to Lhasa, culminating in the Anglo-Tibetan Treaty of September 7, 1904. For this he was honored by the decoration of Knight Commander of the Indian Empire. He was one of the first modern British explorers to investigate the almost legendary territory of Tibet and enter the mysterious city of Lhasa, long fabled by Theosophists and others as the center of mysterious adepts and Masters. While he discovered no secret **occult** forces, he did develop a sympathetic consideration of Eastern religions and an appreciation of their spirituality.

In 1905 he returned to England, where he became Rede lecturer at Cambridge University before traveling to Kashmir as Resident. He was honored as Knight Commander of the Star of India in 1917. After his retirement in 1919, he became chairman of the Royal Geographical Society, who had awarded him their gold medal in 1891. He also formed and was chairman of the Mount Everest Committee.

Younghusband typified the best of the old-style British patriots of the British Empire period. He was an excellent and courageous soldier and explorer, yet deeply sympathetic to the aspirations and spiritual ideals of other peoples. He recognized the need for self-government in India. His book *Modern Mystics* (1935; reissued University Books, 1970) expressed his sympathy with the spirituality of different religions and his belief in an underlying unity. In 1936 he founded the **World Congress of Faiths**. His books include: *But in Our Lives* (1926), *The Heart of Nature* (1921), *India and Tibet* (1910), *Within* (1912), *The World Congress of Faiths* (1938), and *World Fellowship of Faiths* (1935).

He died at Lytchett Minster, near Poole, Britain, on July 31, 1942.

Sources:

Samuel, Herbert L. *Man of the Spirit: Sir Francis Younghusband*. London, 1953.

Seaver, George F. *Francis Younghusband: Explorer and Mystic*. London, 1952.

Your Astrology (Journal)

Quarterly journal that includes monthly and daily guides for all signs, with articles on **astrology** for lay readers. Last known address: Charlton Publications, Inc., Charlton Building, Derby, CT 06418.

Yowie

Australian equivalent of the **yeti**, or “Abominable Snowman.” The first account of the yowie appeared in 1835 when a Mr. Holman said of his trip to the subcontinent, “The natives are greatly terrified by the sight of a person in a mask calling him ‘devil’ or Yah-hoo, which signifies evil spirit.” By 1840, Australian scientists were debating whether or not the yahoo was an imaginary being or a real, but rare, species. By the 1880s European settlers began to report seeing something that resembled a huge monkey or baboon. Through the first half of the twentieth century occasional reports appeared, almost all from New South Wales and Queensland. Along the way, “yahoo” became “yowie.”

A new set of reports arose in the 1970s following the sighting of some large (too large to be a human), humanlike tracks by an Australian Air Force surveying team on Sentinel Mountain. In the late 1970s Rex Gilroy founded the Yowie Research Center and now claims over 3,000 sightings.

The yowie has been integrated into the field of cryptozoology, but remains one of the more doubtful creatures under consideration. Australia has no naturally occurring primates other than humans. The major champion of the yowie’s existence is Graham C. Joyner, who has argued that it is a bear-like marsupial.

Sources:

Clark, Jerome. *Encyclopedia of Strange and Unexplained Phenomena*. Detroit: Gale Research, 1993.

Joyner, Graham. *The Hairy Man of Southeastern Australia*. Canberra: National Library of Australia, 1977.

———. “Scientific Discovery and the Place of the Yahoo in Australian Zoological History.” *Cryptozoology* 9 (1990): 41–51.

“Yram” (1884–1917)

Pseudonym of Dr. Marcel Louis Forhan, pioneer French experimenter and writer on **astral projection**, i.e., **out-of-the-body travel**. Forhan was born on November 17, 1884, at Corbell, France. About 1911 he became a member of the **Theosophical Society** and investigated psychic phenomena and hypnotism.

About this time he had his first experience of astral projection and developed an awareness of higher worlds. It is claimed that he was able to travel astrally from China, where he lived for some years, to France, where he had friends and relatives. His experience of invisible worlds is related in his book *L’Evolution dans les mondes supérieures*. He died in China on October 1, 1917.

Sources:

Yram [Marcel Louis Forhan]. *Le Medecine de l’Ame*. English edition as *Practical Astral Projection*. London, 1935. Reprint, New York: Samuel Weiser, 1966.

Z

Zabulon

Name of a demon said to have possessed a lay sister among the community of nuns at **Loudun**, France, in 1633.

Zacaire, Denis (b. 1510)

This French alchemist is chiefly remembered for his book, *Opusculum Tres-Excellent de la Philosophie naturelle des Metaux* (published 1567). This includes a preface written by Zacaire in his lifetime, giving some account of his life.

As a young man Zacaire studied at Bordeaux under an alchemist and subsequently at Toulouse, intending to become a lawyer. He soon became more interested in **alchemy** than in legal affairs. In 1535, on his father's death, he came into possession of some money. He thereupon decided to try and multiply it by artificial means. Associating himself with an abbé who was considered a great adept in gold-making, Zacaire had soon disposed of the bulk of his patrimony, but far from the charlatan's futile experiments disillusioning him, they encouraged him.

In 1539, he went to Paris, where he made the acquaintance of many renowned alchemists. From one of them, he learned the precious secret, and thereupon he hastened to the court of Antoine d'Albert, the king of Navarre, offering to make gold if the requisite materials were supplied.

The king was deeply interested and promised a reward of no less than four thousand crowns in the event of the researches proving fruitful, but unfortunately Zacaire's vaunted skill failed him, and he retired discomfited to Toulouse. Here he became friendly with a certain priest, who advised him strongly to renounce his quest and study natural science instead. Zacaire went off to Paris once more, intending to act in accordance with his counsel. But after a little while, he was deep in the study of alchemy again, running experiments and studying closely the writings of **Raymond Lully** and **Arnold de Villanova**.

According to his own account, on Easter day of 1550, he succeeded in converting a large quantity of quicksilver into gold. Then, some time after this alleged triumph, he left France to travel in Switzerland and lived for a while at Lausanne. Later on he wandered to Germany, and there he died.

There is a story that he married before setting out to travel through Germany, but on reaching Cologne, he was murdered in his sleep by his servant, who escaped with his wife and his store of transmuting powder. The story of Zacaire's life was told in verse by De Delle, court poet of Emperor Rudolph II (1552–1622), who took a great interest in alchemy, chemistry, and **astrology**.

Zacaire's *Opusculum* was published originally at Antwerp and repeatedly reprinted. It won the honor of being translated into Latin.

Sources:

Davis, T. L. "The Autobiography of Denis Zacaire: An Account of an Alchemist's Life in the Sixteenth Century." *Isis* 8, 2 (1926).

Zacornu

A tree in the Islamic hell that has for fruit the heads of devils.

Zadkiel

Pseudonym of **Richard James Morrison** (1795–1874), one of the pioneer British astrologers of the nineteenth century. He was born in London, England, on June 15, 1795. He joined the navy when only eleven and eventually rose to the rank of lieutenant by the time of his retirement in 1817. He developed an interest in **astrology** in the 1820s and became a friend of Robert Cross Smith ("Raphael") who published *Raphael's Astronomical Ephemeris*. Morrison modeled his own successful *Zadkiel's Almanac*, begun in 1836, on Smith's work. Morrison calculated horoscopes for the Prince Consort and the Princess Royal that were gratefully accepted, but Queen Victoria later expressed concern about predictions for the Prince Consort, possibly because they were so accurate as to cause some disquiet.

Morrison's name made reference to one of the angels in the Jewish rabbinical legend of the celestial hierarchies. He was the ruler of Jupiter. Through him pass grace, goodness, mercy, piety, and munificence, and he bestows clemency, benevolence, and justice on all.

Sources:

Lewis, James R. *Astrology Encyclopedia*. Detroit: Visible Ink Press, 1994.

Morrison, R. J. *An Introduction to Astrology by William Lilly*. 1835. Reprint, Hollywood, Calif.: Newcastle, 1972.

Zaebos

Said to be grand count of the infernal regions. He appears in the shape of a handsome soldier mounted on a crocodile. His head is adorned with a ducal coronet. He is of a gentle disposition.

Zagam

Said to be grand king and president of the infernal regions. He appears as a bull with the wings of a griffin. He changes water into wine, blood into oil, the fool into a wise man, lead into silver, and copper into gold. Thirty legions obey him.

Zahuris (or Zahories)

French people who had traveled in Spain frequently had curious tales to tell concerning the *Zahuris*—people who were so keen-sighted that they could see streams of water and veins of metal hidden in the earth and could indicate the whereabouts of buried treasure and the bodies of murdered persons.

Explanations were offered on natural lines. It was said that these men knew where water was to be found by the vapors aris-

ing at such spots, and that they were able to trace mines of gold, silver, and copper by the particular herbs growing in their neighborhood. But to the Spaniards, such explanations were unsatisfactory; they persisted in believing that the *Zahuris* were gifted with supernatural faculties, that they were in rapport with demons, and that, if they wished, they could, without any physical aid, read thoughts and discover secrets that were as a sealed book to the grosser senses of ordinary mortals. The *Zahuris* were said to have red eyes, and in order to be a *Zahuri* it was necessary to have been born on a Good Friday.

Zain, C. C.

Pseudonym of **Elbert Benjamine** (1882–1951), astrologer and occultist. He was born December 12, 1882, in Iowa. As a young man he became associated with an **occult** organization, the Hermetic Brotherhood of Luxor, which presented itself as the outer court of the Brotherhood of Light, a group of spiritual masters equivalent to the **Great White Brotherhood**. In 1907 Benjamine became one of the Hermetic Brotherhood's three leaders. He was asked by the other two leaders to write a series of lessons in occult wisdom. He began to write in 1914. The lessons, published under the pen name C. C. Zain, appeared in 21 volumes, each dealing with one area of occult knowledge.

While Benjamine was writing, the Hermetic Brotherhood was discontinued, and in 1932 Benjamine founded the **Church of Light** as a new outer court for the Brotherhood of Light. Benjamine died November 18, 1951, and was succeeded by Edward Doane as president of the church.

Sources:

"The Founders of the Church of Light." *Church of Light Quarterly* 45, no. 1 (February 1970): 1–2.

Zain, C. C. [Elbert Benjamine]. *Brotherhood of Light Lessons*. 21 vols. Los Angeles: Church of Light, 1922–1932.

Zancig, Julius (1857–1929) and Agnes

Famous Danish **thought-reading** couple, whose mentalist demonstrations at the London Alhambra in Britain fooled many people, caused much public excitement, and led to a minor scientific controversy. Mrs. Zancig could correctly name any article, number, or word at which her husband cast a glance. The *Daily Mail* arranged a series of tests in their offices on November 30, 1906, and published the conclusion that the performance was the result of true **telepathy**. The *Daily Chronicle* differed and considered a clever code system sufficient explanation. The questions and answers were registered by a phonograph record. Nothing was discovered.

The psychical researcher **W. W. Baggally** conducted some experiments. He concluded that although the alleged transmission of thought might possibly depend on a code or codes that he was unable to unravel, the performance was of such a nature that it was worthy of serious scientific examination.

The **Society for Psychical Research**, London, investigated on January 18, 1907. The result was not published. However, it appeared sufficiently favorable for some of the members present to subsequently form an official committee to carry on further tests. The report stated:

"While we are of opinion that the records of experiments in telepathy made by the SPR and others raise a presumption for the existence of such a faculty at least strong enough to entitle it to serious scientific attention, the most hopeful results hitherto obtained have not been in any way comparable as regards accuracy and precision with those produced by Mr. and Madame Zancig. . . . Those who have only witnessed the public theatre performances, clever and perplexing as these are, will not appreciate how hard it is to offer any plausible explanation of their *modus operandi*."

The Zancigs claimed telepathy as an explanation, and Mrs. Zancig had well-developed **clairvoyant** faculties. At the Spiritu-

alist **British College of Psychic Science**, London, she successfully passed book-reading tests.

Magician Will Goldston was among the first to publicize the Zancigs' method of operation. His book *Sensational Tales of Mystery Men* (1929) spoke of their mentalism from the inside knowledge of a practitioner of stage magic:

"The pair worked on a very complicated and intricate code. There was never any question of thought transference in the act. By framing his question in a certain manner Julius was able to convey to his wife exactly what sort of object or design had been handed to him. Long and continual practice had brought their scheme as near perfection as is humanly possible. On several occasions confederates were placed in the audience and at such times the effects seemed nothing short of miraculous. All their various tests were cunningly faked and their methods were so thorough that detection was an absolute impossibility to the layman."

In his book *Rudi Schneider* (1930), the psychical researcher **Harry Price** expanded upon Goldston's observations: "The Zancigs' performance took years of study to perfect, and several hours practice daily were needed to keep the performers in good form. I have the Zancigs' codes in my library and know the hard work that both Mr. Julius Zancig and his wife put into their 'act,' a matter which I have discussed with Mr. Zancig himself."

Just when the Zancigs were at the pinnacle of their career Agnes died in 1916. Julius tried to continue the act with several other people, but never to the same effect.

"Zanoni"

Title of an **occult** novel by **Bulwer Lytton**. (See also **Fiction, English Occult**)

Zapan

According to demonologist **Johan Weyer**, one of the kings of Hell.

Sources:

Weyer, Johannes. *Witches, Devils and Doctors in the Renaissance: Johann Weyer, De Praestigiis*. Ed. George Mora. Binghamton, N.Y.: Medieval & Renaissance Texts & Studies, 1991.

Zazen

Term used in **Zen** Buddhism to indicate the sitting position for **meditation**, which usually takes place in the *Zen-do* or meditation hall in Zen monasteries. The meditation position is known as *dhyanasana*. It resembles the "lotus" position of **hatha yoga** known as *padmasana*, but the hands have a precise positioning integral to the very different method and goal of Zen meditation.

ZCLA Journal

Former periodical concerned with past and present writings of **Zen** masters on the subject of Zen Buddhism. Some of the contents include material not previously translated into Western languages. It was published three times a year by the Zen Center of Los Angeles and has in recent years been superseded by a new periodical, *The Ten Directions*.

Zedekias (fl. ninth century C.E.)

Said to have been a Jewish physician of the ninth century who was in great favor with the Emperor Charles the Bald. Zedekias had a reputation as a Kabbalist and wizard and was said to have eaten a whole load of hay, together with the driver and horses, in the presence of the emperor's court. On another occasion he supposedly flew around in the air.

Zedekias was mentioned by the **Abbé de Montfaucon de Villars** in his book *Comte de Gabalis* (1670). According to de Villars, Zedekias was anxious to show the world that **elementary spirits** really existed and advised the sylphs to show themselves in the air to everyone:

“These beings were seen in the Air in human form, sometimes in battle array marching in good order, halting under arms, or encamped beneath magnificent tents. Sometimes on wonderfully constructed aerial ships, whose flying squadrons roved at the will of the Zephyrs. What happened? . . . The people straightway believed that sorcerers had taken possession of the Air for the purpose of raising tempests and bringing hail upon their crops. . . . The Emperors believed it as well; and this ridiculous chimera went so far that the wise Charlemagne, and after him Louis the Débonnaire, imposed grievous penalties upon all these supposed Tyrants of the Air. You may see an account of this in the first chapter of the Capitularies of these two Emperors.”

Zeernebooch

A dark god, monarch of the empire of the dead among the ancient Germans.

Zeitoun

Zeitoun, a suburb of Cairo, Egypt, was the site from 1968 to 1971 of some of the most spectacular sets of **apparitions of the Virgin Mary**. She was seen not just by a few children as in most of the reported apparitions in the last two centuries, but by thousands of Christians, Jews, and Muslims alike. However, it is also the case that the sightings appeared at a Coptic church, rather than a Roman Catholic one, and that very little interest in the apparitions has been demonstrated by Catholic authorities.

The apparitions began on the evening of April 2, 1968. Two men, both Muslims, working in a garage across from the Coptic Church of St. Mary in Zeitoun, saw what they first thought was a nun standing on top of the central dome of the church's roof. Their initial thought was that she was about to commit suicide by leaping off the dome. One went to get the priest and one an emergency squad. Others began to gather, attracted by the confusion. The woman on the dome rose to her feet and was revealed as a being encompassed in brilliant light. A woman in the crowd shouted out that it was the Virgin. Several objects that appeared to be luminous birds fluttered around the lady. One of the workmen who had originally seen the figure had a wounded hand and was scheduled for surgery the next morning. When he reported to the hospital, the doctors discovered his hand had been healed.

The object on the church roof, soon believed by many to be the Virgin, faded from sight after a while. It would be another week before it reappeared. After that, the appearances varied. For periods they would occur every night. Sometimes they would be brief, and on occasion last as long as six or seven hours. Most of the time she was alone. On occasion she had a child in her arms or appeared with figures believed to be St. Joseph and Jesus as a lad of 12. As many as 250,000 people crowded the streets around the church and witnessed the Virgin's appearances. Eventually, a number of pictures of the phenomena were taken. The last apparition occurred on May 29, 1971, at which pictures were taken.

The Coptic Church has made much of the apparitions and of the many healings reported because of them. Stories of healing have continued to the present. Because of the context, no inquiry by the Roman Catholic Church of the kind that has accompanied reported apparitions in Europe has been made. However, the Coptic patriarch did order an inquiry and the general information and complaints department of the Egyptian government made an inquiry and report. During the appa-

ritions, Fr. Jerome Palmer, an American Benedictine monk, went to Egypt and wrote one of the first accounts of the phenomena by a Westerner. They have also become the subject of ecumenical discussions between the Coptic patriarch and the pope.

To date, no critical studies of the phenomena have appeared. These sightings differ greatly from the more traditional reported encounters with the Virgin that have been limited to only a few people. They also involve the sighting of an object that had enough solidity that it could be seen and photographed. While no hint of fraud has appeared in the literature about the phenomena, one must not rule out the possibility that the sightings were staged, though the hows and whys are unknown.

Sources:

Johnson, Francis. *When Millions Saw Mary*. Chulmleigh, Devon, UK: Augustine Publishing, 1980.

Palmer, Jerome. *Our Lady Returns to Egypt*. San Bernardino, Calif.: Culligan Book Co., 1969.

Zeitschrift für Metapsychische Forschung

Monthly psychical research magazine, established in 1930, and published through the decade in connection with the Institut für Metapsychische Forschung, by Dr. Christop Schroeder, in Berlin, Germany.

Zeitschrift für Parapsichologie

A monthly German periodical of **psychical research**, originally founded by **Alexander Aksakof** in 1874 under the title *Psychische Studien*. The new title was assumed in 1925 and continued through 1934. Aksakof had originally hoped to publish a Spiritualist journal in his native tongue of Russian, but was prevented by the power of the Orthodox Church. His journal was issued in German from Leipzig.

Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie (Journal)

Journal of Parapsychology and Border Areas of Psychology, published by the **Institut für Grenzgebiete der Psychologie** (Institute for Border Areas of Psychology). Articles in the journal frequently are accompanied with summaries in English. Address: Eichhalde 12, D-7800 Freiburg in Br., Germany.

Zen (or Ch'an)

One of the few traditional forms of instant enlightenment in Oriental religions. However, Zen normally demands a long preliminary period of monastic life and spiritual discipline culminating in the somewhat surrealist techniques that give instant *satori*, or enlightenment.

Zen is a special branch of Mahayana Buddhist school (which dominates Buddhism in China, Korea, and Japan), dating from 520 C.E. when Bodhi-Dharma (d. 534 C.E.) went from India to China with a mission later codified in the maxims: “a special transmission outside the scriptures; no dependence upon words and letters; direct pointing at the soul of man; seeing into one's nature; and the attainment of Buddhahood.” Zen was later divided into two main schools, called Rinzai and Soto in Japan.

Rinzai Zen depends very much upon sudden or startling paradoxes, embodied in *koans*, mystical riddles such as “Empty-handed I come, carrying a spade.” Modern interest in Zen often misunderstands the nature of such riddles, where the verbal factor is merely a trigger to intensify stress in the pupil, and as a result many Westerners tend to treat Zen as a kind of

intellectual exercise. In practice, however, such paradoxes were the culmination of a more formal monastic training emphasizing traditional spiritual values. The disciple would be fully extended on all levels of his nature—physically, in the everyday hard work of the monastery; mentally, in the assimilation of spiritual teaching; and emotionally, in the sudden clash of unconventional techniques used in Zen.

The koans merely accentuated an intolerable pressure at all levels, culminating in the sudden flash of enlightenment by transcendence on a higher, spiritual plane. (See also **ZCLA Journal**; **Zazen**; **Zen Studies Society**)

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Suzuki, D. T. *Manual of Zen Buddhism*. New York: Grove Press, 1960.

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Zener Cards

A pack of twenty-five cards bearing simple symbols in groups of five of a kind: star, circle, square, cross, and waves, used in **parapsychology** in testing extrasensory faculty under laboratory conditions. The use of the Zener card pack dates from the work of **J. B. Rhine** in the Department of Psychology at Duke University, North Carolina, from 1927 onward, first reported in Rhine's *Extrasensory Perception*, published 1934 by the **Boston Society for Psychic Research**.

Prior to the work of Rhine, ordinary playing cards had been used in testing telepathy, notably by **Margaret Verrall** between 1890 and 1895. Significant tests were carried out in Britain by Ina Jephson and other members of the **Society for Psychical Research** beginning in 1924.

The Zener card pack was devised by Karl Zener (1903–1963) of the psychology faculty at Duke University as a means of avoiding preferences for individual playing cards during tests and in order to facilitate evaluation of test scores. Having concluded that parapsychology as pursued by Rhine was a threat to the psychology department, Zener later turned against Rhine and joined with some colleagues in an attempt to have him removed from his faculty position.

Two problems developed with the Zener cards. First, while they were designed to be more emotionally neutral than traditional playing cards, in fact, they used some highly charged emotional symbols, such as the star, a prominent symbol in many religions. Second, in the early printings, the ink bled through and the symbol was clearly visible on the back of the card. This later problem was immediately corrected when discovered.

Sources:

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Jephson, Ina. "Evidence for Clairvoyance in Card-Guessing: A Report on Some Recent Experiments." *Proceedings of the Society for Psychical Research* 38: 223–271, and 39: 375–414.

Jephson, Ina, S. G. Soal, and Theodore Besterman. "Report on a Series of Experiments in Clairvoyance (conducted at a distance)." *Proceedings of the Society for Psychical Research* 39 (1928).

Sanger, C. P. "Analysis of Mrs. Verrall's Card Experiments." *Proceedings of the Society for Psychical Research* 2, no. 28 (1895).

Zen Studies Society

American lay organization for the study of traditional **Zen** meditation inspired by the presence of D. T. Suzuki in New

York City in 1956. Upon the death of its founder Clifton Cane in 1962, it became inactive for a few years but was reactivated when some of the students met Eido Tai Shimano, a Zen master who agreed to move to New York and lead the work. Emphasis in the reorganized society shifted from study to practice, and branches soon developed in Philadelphia and Washington, D.C.

Associated with the society is the Dai Bosatsu Zendo Kongo-ji, in the Catskill Mountains, that is open to lay people for full-time Zen practice with daily meditation, study, work, and community life. The society publishes *The Newsletter of the Zen Studies Society*, a semi-annual newsletter and writings of Shimano. The society can be contacted at HCR 1 Box 171, Livingston Manor, NY 12758-9402. Website: <http://www.zenstudies.org/>.

Sources:

Shimano, Eido. *Golden Wind*. Tokyo: Japan Publications, 1979.

Shimano, Eido, ed. *Like a Dream, Like a Fantasy*. Tokyo: Japan Publications, 1978.

The Zen Studies Society. <http://www.zenstudies.org/>. March 8, 2000.

Zepar

Said to be the grand duke of the infernal empire, possibly identical with Vepar, or Separ. Nevertheless, under the name of Zepar he had the form of a warrior. He cast men into evil passions. Twenty-eight legions obeyed him.

Zeroid

Term used by some ufologists to denote creatures or animals that may exist and live in space. As yet, no positive evidence exists for their reality. To date reports are limited to the likes of the account in the *Weekly World News*, for October 1, 1985, that "a herd of space animals, the size and shape of the Goodyear blimp, grazed for three hours on cattle pastures near the remote Argentine ranching settlement of Villa Iruya."

Zetetic Scholar

A journal of academic research into **occultism**, **cryptozoology**, and related fields founded by **Marcello Truzzi** of the Department of Sociology at Eastern Michigan University. Originally titled *Explorations*, the title was changed after the second volume to avoid confusion with the Explorations Institute in Berkeley, California.

"Zetetic" derives from the Greek philosophical school of Pyrrho (365–275 B.C.E.) and indicates extreme skepticism. *Zetetic Journal* circulated to serious academics researching occultism and to organizations and individuals in the field. It contained critical notes and news of current events and personalities in occultism, a who's who in occult research, and valuable lists of books and articles in the fields of occultism and **parapsychology**. The *Zetetic* was given to the **Committee for the Scientific Investigation of the Claims of the Paranormal**. However, in 1977 Truzzi had a disagreement with the committee leadership over their handling of a research project in which false data was published in an attempt to refute **astrology**.

Truzzi disassociated himself from the committee and announced publication of *Zetetic Scholar* as an independent scientific review. The first issue appeared in 1978. In the meantime, beginning with the Fall/Winter issue, the committee continued its journal under a new name, *The Skeptical Inquirer*. Truzzi continued the *Zetetic Scholar* through the 1980s, some 15 issues appearing. *The Skeptical Inquirer* continues as the organ of the Committee for the Scientific Investigation of Claims of the Paranormal.

Zhong Gong

Zhong Gong, founded in China in 1988, is one of the most popular of the **qigong** groups operating in the Peoples Republic of China through the 1990s. By the end of the decade it was estimated to have 20 million followers. However, in 1999, in the wake of the crackdown on the **Falun Gong** group, it was also singled out for repressive measures. The Chinese government declared that the meditation-exercise sect was an “evil cult.”

Zhong Gong, the China Health Care and Wisdom Enhancement Gong, was founded by Zhang Hongbao (b. 1955) during the heyday of government support for qigong. In spite of its operating apart from the officially sanctioned National Qigong Association, Zhong Gong speedily spread across the country. It was also favorably mentioned in the official press. Its training school in Shaanxi Province had over 2,000 students. Reportedly, the country’s president, Jiang Zemin, had sought out a Zhong Gong Master to treat his arthritis and back pain.

Zhang Hongbao taught a traditional form of qigong that emphasized the use of exercises and **meditation** as a means of stimulating **qi** energy. Such energy, once properly flowing through the body, would bring health and enhanced mental functioning.

Through the 1990s, the group had some minor run-ins with authorities and became known as an independent organization apart from government control, though no ideological elements appeared to contradict government authority (as with Falun Gong). However, in December of 1999, police closed the Zhong Gong training facility in Shaanxi. Then in January of 2000, the leader of the group in Zhejiang Province was sentenced to two years for the Chinese equivalent of practicing medicine without a license, a charge potentially placing all qigong groups at risk. The government has charged that following qigong has been accompanied with admonitions to stop seeing medical doctors.

In the wake of the move against Zhong Gong, the government announced broad changes in regulations dealing with qigong groups specifying how they must be organized and what teachings they may espouse. The ongoing issues concerning Zhong Gong and other qigong groups are being covered in the press and monitored by various human rights groups.

Sources:

Eckholm, Erik. “China Imprisons a Leader of Healing-by-Meditation Society.” *New York Times* (January 20, 2000).

Ziazaa

A mysterious fabled black and white stone. It was said to render its possessor litigious and cause terrible visions.

Zierold, Maria Reyes

A Mexican **sensitive** who was the subject of experiments by **Gustav Pagenstecher** (1855–1942) from about 1919 onward. Zierold was a housewife whom Pagenstecher treated for insomnia by means of hypnosis. To his surprise, Zierold manifested psychometric ability while in hypnotic trance.

A medical committee in Mexico City also examined Zierold’s abilities and reported that the phenomena seemed genuinely paranormal. In 1921 **Walter Franklin Prince**, then principal research officer of the **American Society for Psychical Research** visited Mexico to observe Pagenstecher’s experiments and to conduct his own. He reached similar conclusions.

Sources:

Pagenstecher, Gustav. *Die Geheimnisse der Psychometrie oder Hellsehen in die Vergangenheit* (Secrets of Psychometry or Clairvoyance into the Past). N.p., 1928.

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———. “Psychometric Experiments with Maria Reyes de Z.” *Proceedings of the American Society for Psychical Research* 15 (1921).

Tyrell, G. N. M. *The Personality of Man: New Facts and Their Significance*. U.K.: Penguin Books, 1947.

Ziito (fl. fourteenth century)

One of the most remarkable magicians that history has left record of. He was a sorcerer at the court of King Wenceslaus of Bohemia (afterward emperor of Germany) toward the end of the fourteenth century. Among his more famous exploits was one chronicled by Janus Dubravius, bishop of Olmutz, in his *Historiae Regni Boemiae* (History of Bohemia, 1552). On the occasion of the marriage of Wenceslaus with Sophia, daughter of the elector Palatine of Bavaria, the elector, knowing his son-in-law’s liking for juggling and magical exhibitions, brought a number of morris dancers, jugglers, and other entertainers. When they came forward to give their exhibition Ziito remained unobtrusively among the spectators. He was not entirely unnoticed, however, for his remarkable appearance drew the attention of those about him. His oddest feature was his mouth, which reportedly stretched from ear to ear.

After watching the magicians for some time in silence, Ziito appeared to become exasperated at the halting way in which the tricks were carried through, and going up to the principal magician, he taunted him with incompetency. The rival professor hotly defended his performance, and a discussion ensued that was ended at last when Ziito allegedly swallowed his opponent, just as he stood, leaving only his shoes, which he said were dirty and unfit for consumption.

After this extraordinary feat, he retired for a little while to a closet, from which he shortly emerged, leading the rival magician by the hand. He then gave a performance of his own which put the former exhibition entirely to shame. He changed himself into many different shapes, taking the form of first one person and then another, none of whom bore any resemblance either to himself or to each other.

In a car drawn by barn-door fowls, he kept pace with the king’s carriage. When the guests were assembled at dinner, he played a multitude of elfish tricks on them.

Indeed, he was at all times an exceedingly mischievous creature, as is shown by another story told of him. Pretending to be in want of money, and apparently casting about anxiously for the means of obtaining some, he at length took a handful of corn and made it look like thirty fat hogs. These he took to Michael, a rich but very mean dealer. The latter purchased them after some haggling, but was warned not to let them drink at the river. The warning was disregarded, the hogs drank, and they were turned into grains of corn.

The enraged dealer went in search of Ziito, whom he found in a vintner’s shop. In vain Michael shouted and stamped. The magician took no notice, but seemed to be in a fit of abstraction. Eventually the dealer, beside himself, seized Ziito’s foot and pulled it as hard as he could. To his dismay, the foot and leg came right off, while Ziito screamed lustily and hauled Michael before the judge, where the two presented their complaints. What the decision was, history does not relate, but it is unlikely that the ingenious Ziito came off worse.

Zikr

A Sufi term meaning “remembrance,” indicating the constant awareness of divine consciousness in humanity. In **Sufism**,

Zikr takes the form of a specific ritual to bring individuals into a higher state of consciousness. The practice of zikr varies considerably from group to group, but its most famous form, as practiced by some Turkish Sufis, involves circular movements of the group members who came to be known as whirling **der-vishes**.

Zitko, John Howard (1911–)

John Howard Zitko, **New Age** lecturer and founder of the World University, a center for alternative education, was born in Milwaukee, Wisconsin, on October 26, 1911. He attended the University of Wisconsin in Milwaukee and the University of California in Los Angeles, and received a Doctor of Divinity degree from Golden State University.

Zitko was cofounder of the Lemurian Fellowship established in Chicago, Illinois, in 1936 and edited its early book, *The Earth Dweller Returns* (1940), reputedly a sequel to the nineteenth-century channeled text, *A Dweller on Two Planets* (1899), by Phyllos the Tibetan (through Frederick William Oliver). The movement of the fellowship to rural California in 1941 encouraged Zitko's move to the West Coast. He served as the minister of the Temple of the Jeweled Cross in Hollywood for four years (1942–46). During this time he conceived of the idea of a World University, and on December 21, 1946, founded the World University Roundtable as a parent corporation to develop the idea and raise funds. He later served a brief tenure as pastor of the Church of the Abundant Life in Huntington Park, California (1956–59).

Over the years the concept of the World University was undergirded with the idea of promoting world peace through world education. Finally, in 1967, the World University was founded in Tucson, Arizona, to offer nontraditional, experiential, and tutorial learning with an emphasis on world order studies, environmental concerns, and human potential knowledge. It is headquartered from its campus, now located in Benson, Arizona, but functions primarily through its many small affiliated schools located around the world. It has pulled together a faculty of independent scholars who are intellectually aligned with the nontraditional curriculum supported by the university. Among its American affiliates is the Aum Esoteric Study Center headed by Robert Hieronimus in Baltimore, Maryland.

Though concentrating on the university's development, through the years Zitko has remained active with the Lemurian Fellowship and in 1981 was named its vice president. His 1947 book, *Streamers of Light from the New World*, had heralded many New Age themes, and as the New Age Movement emerged, he authored several books that embodied the alternative perspective on education and life represented by the university: *New Age Tantra Yoga* (1974) and *World University Insights with the Future in Mind* (1980). These books resonated with the movement of the 1980s and Zitko became a popular New Age lecturer and teacher.

Sources:

Zitko, Howard J. *New Age Tantra Yoga*. Benson, Ariz.: World University, 1974.

———. *World University Insights with the Future in Mind*. Benson, Ariz.: World University, 1980.

Zizaa

A fabulous precious stone, said to produce marvelous dreams for those who looked at it before sleeping. An illustration of it appears in *Hortus Sanitatis* by Johannis de Cuba, Strasbourg (ca. 1483).

Zizis

The name that modern Jews give to their phylacteries.

Zlokobinca

Among the **Slavs**, name for a witch, meaning “evil dealer.”

Zoaphite

According to the seventeenth-century traveler Jan Struys, a zoaphite was a species of cucumber that fed on neighboring plants. Its fruit had the form of a lamb, with the head, feet, and tail of that animal distinctly apparent, and it is thus called, in the language of the country, *Canaret*, or *Conarer*, signifying a lamb. Struys described this plant in his book *Drie aanmerkelijke en seer rampspoedige* (1676), translated as *The Voyages and Travels of Jan Struys* (1684).

Its skin was covered with a white down. The ancient Tartars thought a great deal of it and most of them kept it carefully in their houses, where Jan Struys says he saw it several times.

It grew on a stalk about three feet in height, to which it was attached by a sort of tendril. On this tendril it could move about and turn and bend toward the herbs on which it fed, and without which it soon dried up and withered. Wolves loved it, devouring it with avidity, because, reportedly, it tasted like the flesh of a lamb. The author added that he had been assured that it had bones, flesh, and blood, thus being known in its native country as zoaphite, or animal plant.

Zodiac

The zodiac, literally the circle of animals, is constituted by the 12 stellar constellations through which the Sun appears to pass in its annual movement through the heavens. The 12 constellations form a belt across the night sky some 8 to 9 degrees on either side of the solar orbit. The Moon and the planets of this solar system also move within that belt. The path of the Sun is called the ecliptic as eclipses occur when the Moon's orbit crosses the Sun's path.

The idea of a zodiac is relatively complex, and long-term observation of planetary motion is quite possible without it. The idea of naming the various constellations in the sky for gods and animals is ancient; the singling out of the 12 constellations that constitute the zodiac goes back at least to the second millennium B.C.E. in ancient Mesopotamia. The zodiac as it appears in modern **astrology** was certainly in use by the sixth century B.C.E. Each culture gave the constellations of the zodiac different names, the modern Western zodiac being derived from the Greeks. The designation of 12 constellations, a worldwide phenomenon, relates to the division of the year by the Moon's 12 complete orbits through the zodiac in each solar year.

In modern astrology, two different zodiacs are popularly recognized. The sidereal zodiac reflects the actual location of the constellations in the night sky. Practitioners of **Vedic astrology** use this zodiac. The position of the constellations relative to the beginning of the years shifts slightly each year due to the phenomenon known as the **precession of the equinoxes**. Most Western astrologers use the tropical zodiac as defined by **Ptolemy** in the second century C.E. According to Ptolemy, the astrological year would begin each spring **equinox** and it would assume that the sun was at 0 degrees Aries. Due to the progression of the equinoxes, the sun at the spring equinox is close to 0 degrees Pisces. Much of the symbolism of the signs of the zodiac in Western astrology is tied to the seasons of the year. That symbolism would be lost with the acceptance of the sidereal zodiac.

The 12 signs of the zodiac are: Aries, Taurus, Gemini, Cancer, Leo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. (See also **Astrological Houses**; **Astrological Planets**; **Astrological Signs**; **Astrology**)

Sources:

Brau, Jean Louis, Helen Weaver, and Allen Edwards. *Laurouse Encyclopedia of Astrology*. New York: New American Library, 1980.

Cirlot, J. E. *A Dictionary of Symbols*. New York: Philosophical Library, 1971.

McCaffery, Ellen. *Astrology: Its History and Influence in the Western World*. New York: Charles Scribner's Sons, 1942.

The Zoist (Journal)

The journal of medical mesmerists in Britain during the mid-nineteenth century. It was under the direction of Dr. John Elliotson and was published from 1843 to 1856. The popular side of **mesmerism** was represented by *The Phreno-Magnet*, another periodical started at the same time and edited by Spencer T. Hall.

“Zolar”

Pseudonym of successful astrologer **Bruce King**.

Zöllner, Johann C. F. (1834–1882)

Professor of physics and **astronomy** at the University of Leipzig, remembered most for his speculative work, *The Nature of the Comets*, which attracted the attention of the intellectual world in view of the many original ideas he advanced. He also engaged in **psychical research** beginning with an investigation of the phenomena of the medium **Henry Slade**. His subsequent book, *Transcendental Physics* (1880), rendered his name famous in the annals of psychical research and subjected him to persecution, contempt, and ridicule from the scientific fraternity. He is considered a somewhat naive investigator unable to detect the **fraud** perpetuated on him by a series of physical mediums.

His experiments began in December 1877. He was assisted by William Edward Weber, a professor of physics; W. Scheibner, a professor of mathematics; and Gustave Theodore Fechner, a professor of physics who, to quote Zöllner's words, became “perfectly convinced of the reality of the observed facts, altogether excluding imposture or prestidigitation.” Professor Fichte, of Stuttgart, and Professor Ulrici, of Halle, also endorsed the experiments that were further supported by an affidavit of Bellachine, the conjurer at the court of Berlin.

The evidential value of the investigation was somewhat weakened by Zöllner's insistence on the theory of fourth dimension as an explanation. Of the theory itself, the astronomer G. V. Schiaparelli wrote in a letter to **Camille Flammarion**:

“It is the most ingenious and probable that can be imagined. According to this theory, mediumistic phenomena would lose their mystic or mystifying character and would pass into the domain of ordinary physics and physiology. They would lead to a very considerable extension of the sciences, an extension such that their author would deserve to be placed side by side with Galileo and Newton. Unfortunately, these experiments of Zöllner were made with a medium of poor reputation.”

Zöllner, after his sittings with Slade, had further interesting experiences with **Elizabeth d'Esperance**. In March 1880, Baron von Hoffmann engaged the medium **William Eglinton** to give twenty-five sittings to Zöllner. He was very satisfied with the result and intended to write another book on his experiences. He died before he could do it.

The report of the skeptical **Seybert Commission** quoted testimonies from Scheibner, Fechner, and some others that Zöllner, at the time of his experiments, was of unsound mind. As he filled his chair up to the moment of his sudden death, this charge cannot be seriously supported. In his book *Birth and Death as a Change of Form of Perception* (1886), **Baron Lazar De Baczolay Hellenbach** wrote that Zöllner “was in his last days

deeply wounded and embittered by the treatment of his colleagues, whose assaults he took too much to heart. Zöllner, however, was in perfect possession of his intellect till his last breath.”

When the report of the Seybert Commission was made public, anti-Spiritualists, like popular atheist writer Joseph McCabe, seized upon the remarks about Zöllner and wrote of him as “elderly and purblind.” **Dr. Isaac Kauffmann Funk**, the New York publisher and psychical investigator, wrote to Leipzig and received from Dr. Karl Bücher, the Rector Magnificus of the University of Leipzig, a letter, dated November 7, 1903, that “information received from Zöllner's colleagues states that during his entire studies at the university here, until his death, he was of sound mind; moreover, in the best of health. The cause of his death was a hemorrhage of the brain on the morning of April 26, 1882, while he was at breakfast with his mother, and from which he died shortly after.”

Sources:

Berger, Arthur S., and Joyce Berger. *The Encyclopedia of Parapsychology and Psychological Research*. New York: Paragon House, 1991.

Inglis, Brian. *The Paranormal: An Encyclopedia of Psychic Phenomena*. London: Granada, 1985.

Zöllner, Johann C. F. *Transcendental Physics*. Trans. C. C. Massey. London: W. H. Harrison, 1882.

Zombies

In Haitian **voudou** superstition, a zombie is a dead body revived by magic to act as a soulless robot. In recent years stories of zombies have spread throughout Western countries in Hollywood horror films about the walking dead. According to the folk tradition, the *houngans*, or voudou priests, are said to dig up corpses and reanimate them by magic rituals. Another way of creating a zombie is to feed the victim a preparation that stupefies the soul, leaving the body a living corpse.

To cure a zombie, it is said one should give it saltwater to drink. Special burial techniques are sometimes used to prevent corpses from being used as zombies. The corpse may be buried face down and its mouth filled with earth; sometimes the lips are sewn together, presumably to prevent the soul from leaving by the mouth. A somewhat naive custom is to strew handfuls of sesame seed on the grave (a common practice in eastern Europe to entertain vampires), so that the spirit of the deceased will always be occupied in counting the seeds.

Firsthand accounts of zombies have continued into the late twentieth century. Author Alfred Métraux stated that six months after the death of a friend he saw that friend as a zombie at the house of a houngan. Harvard ethnobiologist Wade Davis, who visited Haiti in 1982, succeeded in penetrating the secret societies and understanding and documenting the voodoo culture. He has suggested that certain powerful drugs might be capable of influencing centers in the brain concerned with conscious control. A person given such drugs would appear dead, would be buried alive, and revived several days later. They would then be given hallucinogens and forced into a new life as an unpaid laborer.

Davis' theories were recently validated by an expedition to Haiti that was the subject of a remarkable BBC television program presented by John Tusa in 1984. In interviews with houngans, the secret of creating zombies was disclosed. A poisonous substance from the puffer fish (*Diodon hystrix*) is carefully prepared by the houngan and administered to the victim, who thereafter appears dead and is buried. He is exhumed by the houngan and used as a zombie. The poison stupefies certain brain centers.

The poison was analyzed by Leon Roizy, professor of neurobiology at Columbia University, and identified as tetrodotoxin, found in the puffer fish, the exquisitely dangerous gourmet

dish of Japanese Fugu, requiring skillful preparation by experienced chefs in order to avoid poisoning the diner.

When eaten sliced raw (*sashimi*), the flesh is relatively safe, but among eaters of the partly cooked dish known as *chiri*, which includes toxic cooked livers, there are over a hundred deaths annually.

Sources:

Davis, Wade. *The Serpent and the Rainbow*. New York: Simon & Schuster, 1985.

Zoomancy

A system of **divination** based on the appearances and behavior of animals.

Zorab, George A(vetoom) M(arterus) (1898–1990)

Author and parapsychologist. He was born on January 11, 1898, at Surabaya, Java. His family sent him to the Netherlands for his education. He encountered **Spiritualism** when only twelve years old and was interested in psychic phenomena from then on. He was also grateful to Spiritualists for relieving him of his fear of death. He became an active Spiritualist as a young man and edited several Spiritualist periodicals. He joined the Studieverening voor Psychical Research (Dutch Society for Psychical Research) and beginning in 1932, he experimented in **parapsychology** with a concentration on spontaneous paranormal phenomena and quantitative experiments in **extrasensory perception** with psychotics. In 1938 he joined the **Society for Psychical Research**, London. He published his first book in 1940, by which time he had concluded that the spirit hypothesis was only weakly supported and the evidence for survival questionable.

After the war Zorab emerged as an active parapsychologist. He chaired the International Committee for the Study of Spontaneous Paranormal Phenomena, The Hague; was a secretary for the First International Conference on Parapsychological Studies in Utrecht, the Netherlands, in 1953; and participated in the Conference on Spontaneous Paranormal Phenomena at Cambridge, England, in 1955, and the International Conference on Psychology and Parapsychology at Royaumont, France, in 1956.

He was named honorary secretary of the Dutch Society for Psychical Research (1945–57) and directed the **Parapsychology Foundation's** European Research Center at St. Paul de Vence, France. In 1960 he was selected to become a member of the Council of the Parapsychology Association, a position which he refused. He did accept, however, the Perrott-Warwick Studentship in Psychical Research for 1968/1969. He was the European review editor of the *Indian Journal of Parapsychology*, contributed many articles to *Tijdschrift voor Parapsychologie* and other parapsychological journals, and wrote a number of books. Zorab remained active in the field of parapsychology until 1987, due to failing health. He died July 4, 1990.

Sources:

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———. *Proscopie, Het Raadsel der Toekomst* (Precognition, the Riddle of the Future). N.p., 1953.

———. *Wichelroede en Aardstralen* (The Divining Rod and Earthrays). N.p., 1950.

———. *Wonderen der Parapsychologie* (Wonders of Parapsychology). N.p., 1954.

Zorab, George A. M., P. A. Dietz, and K. H. E. de Jong. *Parapsychologische Woordentolk* (A parapsychological dictionary). N.p., 1956.

Zos Kia Cultus

The system of magic developed by occult artist **Austin Osmond Spare**, involving a complete symbolism of form, sound, desire, and will, deriving from sexual energy. Zos was not only Spare's magic name but also a symbol of the body as a whole, which could project desires and modify the world of matter. The primary practitioner of the system in the United States is Michael Bertiaux, head of the Monastery of the Seven Rays.

Sources:

Grant, Kenneth. *Cults of the Shadow*. New York: Samuel Wiser, 1976.

Zschokke, (Johannes) Heinrich (Daniel) (1771–1848)

German-Swiss writer, actor, and pastor, born at Magdeburg, March 22, 1771. He was educated at Frankfurt-on-Oder, where he studied theology, philosophy, and jurisprudence. He encountered difficulties with authorities on account of his pronounced political opinions, but eventually concentrated on writing plays and Gothic romances influenced by Sir Walter Scott. His romance *Abaeillino, der grosse Bandit* was produced in 1794 and had an enormous success, being dramatized the following year. It was adapted by the English writer Matthew Gregory Lewis as *The Bravo of Venice* in 1804 and greatly influenced themes in Gothic romance. Zschokke died at Aarau June 27, 1848.

Zuccarini, Amedee (ca. 1907)

Italian, non-professional medium of Bologna who exhibited the ability to perform **levitation**, which was studied in great detail by Dr. L. Patrizi, professor of physiology at the University of Modena, and Professor Creste Murani of the Milan Polytechnic. (*Annales des Sciences Psychiques*, vol. 17, pp. 528–549). For an English language account, see *Annals of Psychical Science* (vol. 6, no. 34, 1907, pp. 303–306). Flashlight photographs showed him up in the air without support. Zuccarini had two **trance** personalities, a deceased brother and a doctor who had died in 1600.

Zügun, Eleonore (1914–)

A Romanian peasant girl, born in 1914 at Talpa, Romania, the subject of **poltergeist** persecution and the phenomena of **stigmata**. Her experiences filled her neighbors with dread. When the phenomena appeared, about 1925, the peasants attributed them to Dracu, the devil, an idea the girl accepted. She was incarcerated in an asylum.

The Countess Wassilko-Serecki and her friends heard of the strange case, rescued the girl, and took her to Vienna. The countess published an article and a book about the young girl. The British psychical researcher **Harry Price** visited Vienna in May 1926 and reported on the phenomena surrounding Zügun in the *Journal of the American Society for Psychical Research* (August 1926). He found the phenomena genuine. On Price's invitation, the countess and her protégée then came to London for an investigation at the **National Laboratory of Psychical Research**. The case was reported in the NLPR *Proceedings* (vol. 1, part 1, January 1927) and widely discussed in the press.

Capt. Seton-Karr testified on October 19, 1926: "I was present on October 5, when the so-called stigmatic markings appeared on the face, arms and forehead of Eleonore Zügun under conditions which absolutely precluded the possibility of Eleonore producing them by scratching or other normal means. The marks were photographed in my presence."

The report of the National Laboratory of Psychical Research, after describing various telekinetic and **apport** phenomena, concluded on the stigmata as follows:

"There is not the slightest doubt that our careful experiments, made under ideal scientific conditions, have proved that:

"(a) Stigmatic markings appeared spontaneously in various parts of Eleonore's body;

"(b) That Eleonore was not consciously responsible for the production of the marks;

"(c) That under scientific test conditions movements of small objects without physical contact undoubtedly took place. The experimenters, unless they are bereft of all human perceptions, cannot possibly come to any other conclusions.

"What has happened to Eleonore is apparently this: During her early childhood when the so-called 'poltergeist' phenomena became first apparent, the simple peasants threatened her so often with *Dracu* (the Devil) and what he would do to her that her subconscious mind became obsessed with the idea of whippings, bitings, etc., which the ignorant peasants said would be her lot at the hands—or teeth—of *Dracu*. Remove the *Dracu* complex and the girl would probably be troubled no further with stigmatic markings.

"If we have discovered the cause of the 'stigmata' I am afraid we cannot lay claim to having unraveled the mystery of the telekinetic movements of the coins, etc. We have merely proved that they happen."

Toward the end of her fourteenth year, at the approach of the menses, Zügun completely lost her psychic powers.

Sources:

Price, Harry. "Some Account of the Poltergeist Phenomena of Eleonore Zügun." *Journal of the American Society for Psychical Research* (August 1926).

Wassilko-Serecki, The Countess. "Observations on Eleonore Zügun." *Journal of the American Society for Psychical Research* (September/October 1925).

———. *Der Spuk von Talpa*. München, 1926.

Zwaan Rays

An hypothesized energy field demonstrated by N. Zwaan, Dutch delegate to the International Spiritualist Federation Congress in London in 1948. The Zwaan Rays were supposed to be capable of stimulating the psychic senses into activity. Subsequently the Spirit Electronic Communication Society was founded in Manchester, England, on September 10, 1949, and an apparatus was developed that claimed to improve the Zwaan effect. (See also **Ashkir-Jobson Trianon**)

Sources:

Dyne, Mark. *Electronic Communication for the Spiritual Emancipation of the People*. Rev. ed., Manchester, England: The Spirit Electronic Communication Society, 1954.

Internet Resources

This section, organized by subject, contains information on organizations specializing in occultism, parapsychology, New Age, Theosophy, holistic healing, etc. Every effort has been made to provide the most current sites available. All sites were active at the time this edition went to press.

ACUPRESSURE

Acupressure.org
<http://www.acupressure.org/>
British Columbia Acupressure Therapist's Association
<http://www.islandnet.com/~bcata/>

ACUPUNCTURE

Acupuncture Canada
<http://www.acupuncture.ca/>
Acupuncture.com
<http://www.Acupuncture.com/>
American Association of Oriental Medicine
<http://www.aaom.org/>
The British Medical Acupuncture Society
<http://www.medical-acupuncture.co.uk/>
National Certification Commission for Acupuncture and Oriental Medicine
<http://www.nccaom.org/>

ADAMSKI FOUNDATION

GAF International/Adamski Foundation
<http://www.gafintl-adamski.com/html/GAFpg1.htm>

THE AETHERIUS SOCIETY

The Aetherius Society
<http://www.aetherius.org/>

ALCHEMY

Alchemy Lab
<http://www.alchemylab.com/>
The Alchemy Web Site and Virtual Library
<http://www.levity.com/alchemy/>
The Hermetic Alchemical Order of the QBLH
<http://www.qblh.org/>
Hermetic Alchemy
<http://www.mension.com/pikealcm.htm>
Mensionization Complimentation
<http://www.mension.com/#math>
White Order of Thule
<http://www.thulean.org/>

AMERICAN MUSEUM OF MAGIC

American Museum of Magic
<http://www.marshallmi.org/tours/virtual/magic.html>

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

American Society for Psychical Research
<http://www.aspr.com/>

AMULETS

Arabic Folk Medicine and Magic: 20th Century Amulets from the Kelsey Museum of Archaeology
<http://www.si.umich.edu/CHICO/Archives/amulets/home.html>

ANCIENT ASTRONAUT SOCIETY

Ancient Astronaut Society (German)
<http://home.t-online.de/home/astonautik/aas.htm>

ANCIENT MYSTERIES

Ancient Mysteries
<http://www.ancientweb.com/>
Atlantis Rising Online
<http://atlantisrising.com/>
Mysterious Places
<http://www.mysteriousplaces.com/>

ANCIENT MYSTICAL ORDER ROSAE CRUCIS (AMORC)

Ancient Mystical Order Rosae Crucis
<http://www.amorc.org/>
Rosicrucian Park
<http://www.rosicrucian.org/>

ANCIENT WISDOM

Lemurian Fellowship
<http://www.lemurian.org/>
Universal Life—The Inner Religion
<http://www.universelles-leben.org/>

ANGELS

Angel Therapy
<http://www.angeltherapy.com/>

ANTHROPOSOPHICAL SOCIETY

Anthroposophic Press
<http://www.anthropress.org/>
Anthroposophical Society in America
<http://www.anthroposophy.org/>

AROMATHERAPY

Aromatherapy
<http://www.naturalland.com/pcv/ar/arom.htm>
Aromatherapy Center Home Page
<http://www.madison-avenue.com/aroma/aroma01.htm>
International Federation of Aromatherapists
<http://www.ifa.org.au/index.htm>
National Association for Holistic Aromatherapy
<http://www.naha.org/>

ARTHURIAN STUDIES

Arthuriana
<http://dc.smu.edu/Arthuriana/>
Arthurian Legends
<http://www.ncsa.uiuc.edu/Edu/RSE/RSEblue/arthur/artidu.html>
Arthurian Resources
<http://www.users.globalnet.co.uk/~tomgreen/Arthuriana.htm>
The Camelot Project
<http://www.kingarthur.co.uk/>
The Cardiff Arthurian Society
<http://www.cf.ac.uk/uwcc/archi/howshall/arthurm/>
The Oxford Arthurian Society
<http://users.ox.ac.uk/~arthsoc/>
Pendragon Society
<http://www.pendragon.mcmail.com/index.htm>

ASTROLOGY

American Federation of Astrologers
<http://www.astrologers.com/>
Astro Communications Services
<http://www.astrocom.com/>
The Astrological Journal
<http://www.astrologer.com/aanet/journal.html>
Astrological Magazine
<http://www.personal.vsnl.com/astromag/>
Astrology and Numerology (The Basics)
<http://astrology-numerology.com/astrology.html>
Astrotalk
<http://www.astrologysoftware.com/>
Free Online Chart Calculation
<http://alabe.com/frechart/>

Friends of Astrology
<http://www.toonland.com/astro/index.html>
 Online College of Astrology
<http://www.astrocollege.com/library/index.html>
 Project Hindsight (Origins of Ancient Astrology)
<http://www.projecthindsight%2Dtghp.com/>
 Sabian Assembly
<http://www.sabian.org/>

AUROVILLE

Auroville Homepage
<http://www.auroville.org/>

AYURVEDA

Ayurvedic Foundations
<http://www.ayur.com/>
 Ayurvedic Health Center
<http://www.ayurvedic.org/>
 Ayurvedic Institute
<http://www.ayurveda.com/>

BACH CENTRE

Bachových květových esencích (Czech Republic)
<http://www.bachovy-esence.cz/>
 Dr. Edward Bach Centre
<http://www.bachcentre.com/>
 Instituto Dr. Edward Bach (Brazil)
<http://www.institutobach.com.br/>

BERMUDA TRIANGLE

Bermuda Triangle Information (Navy)
<http://www.history.navy.mil/faqs/faq8-1.htm>
 Bermuda Triangle Theories/Stories
<http://www.gms.ocps.k12.fl.us/student/bt/bt/home.html>

BIG FOOT

Big Foot Central
<http://www.suresite.com/wa/b/bigfoot/>
 Big Foot Fact or Fantasy
<http://www.netcomuk.co.uk/~rfthomas/bigfoot.html>
 The Bigfoot Field Researchers Organization
<http://www.moneymaker.org/BFRR/>
 Big Foot Sightings
<http://www.suresite.com/oh/b/buckeyebigfo/>
 Big Foot Sounds
<http://www.angelfire.com/wa/sasquatchsearch/page7.html>
 North America's Great Ape: Sasquatch
<http://www.island.net/~johnb/>
 Sasquatch Society
<http://members.aol.com/ParaPsi/OSSS.htm>
 Shadowland's Big Foot Page
<http://www.serve.com/shadows/bf.htm>

BIOFEEDBACK

Association for Applied Psychophysiology and Biofeedback
<http://www.aapb.org/>
 Biofeedback Foundation of Europe
<http://www.bfe.org/>
 Biofeedback Network
<http://www.biofeedback.net/>

Feedback Institute, Ltd. and EEG-Biofeedback Institute
<http://www.eeg-bfb-i.cz>
 Society for Neuronal Regulation
<http://www.snr-jnt.org/>

BLAVATSKY, HELENA PETROVNA

Die Theosophische Gesellschaft
<http://www.theosophie.de/>
 Blavatsky Net
<http://www.blavatsky.net/>
 Helena Blavatsky
<http://www.helena-blavatsky.de/>
 The Theosophical Society International
<http://www.theosociety.org/>
 Theosophical Society in America
<http://www.theosophical.org/>
 The Theosophical Society in Australia
<http://www.austheos.org.au/>

BODY WORK

American Chiropractic Association
<http://www.amerchiro.org/>
 American Massage Therapy Association
<http://www.amtamassage.org/>
 Feldenkrais Guild of North America
<http://www.feldenkrais.com/>
 Massage Magazine
<http://www.massagemag.com/index.html>
 Ortho-Bionomy
<http://www.ortho-bionomy.org/>
 Reflexology: A Better Way to Health
<http://www.ozemail.com.au/~sharonc/index.html>
 Reflexology Association of America
<http://www.reflexology-usa.org/>

BUCKLAND, RAYMOND

Ray Buckland's Home Page
<http://www.geocities.com/SoHo/Workshop/6650/>

BUDDHISM, TIBETAN

Kagyu Dharma
<http://www.kagyu.com>
 Tibetan Government in Exile's Official Web Site
<http://www.tibet.com/>

CAO DAI

Cao Dai
<http://www.caodai.org/>

CHANNELING

Society of Novus Spiritus
<http://www.sylvia.org/novusdoc.htm>

CLAIRVOYANCE

Berkeley Psychic Institute
<http://www.berkeleypsychic.com/>
 The Spiritual Development Resource
<http://www.gettingthru.org/ascend.html>

A COURSE IN MIRACLES

A Course in Miracles
<http://www.miraclecenter.org/>
 Foundation for A Course in Miracles
<http://facim.org/>
 Joseph Plan Foundation
<http://www.josephplan.org/>

CROP CIRCLES

Centre for Crop Circles Studies
<http://www.cropcircleconnector.com/anasazi/cccs97.html>
 The Cereologist
<http://www.abel.net.uk/~sayer>
 Crop Circle Central
<http://www.paradigmshift.com/>
 The Crop Circle Connector
<http://www.cropcircleconnector.com/anasazi/connect.html>
 Crop Circle Researchers
<http://www.cropcirclesearch.com/resources/>

CRYPTOZOLOGY

The British Columbia Scientific Cryptozoology Club
<http://www.ultranet.ca/bcsc/>
 Centre for Fortean Zoology
<http://www.eclipse.co.uk/cfz/>
 International Society of Cryptozoology
<http://www.izoo.org/isc/>
 Loren Coleman's Cryptozoology Page
<http://www.lorencoleman.com/>
 Virtual Institute of Cryptozoology (English Version)
<http://perso.wanadoo.fr/cryptozoo/welcome.htm>

DEMONOLOGY

Demonology
<http://www.djmcadam.com/demons.htm>

DIVINATION

ANAM (divining)
<http://homepage.tinet.ie/~diviner/>
 Glossary of Divination
<http://home.rmci.net/idahopyro/2000.htm>

DOWSING

American Society of Dowsters
<http://dowers.new-hampshire.net/>
 British Society of Dowsters
<http://www.dowers.demon.co.uk/>
 Canadian Society of Dowsters
<http://www.angelfire.com/on/dowers/>
 Canadian Society of Dowsing
<http://users.uniserve.com/~questers/>

DREAMS, STUDY OF

Association for the Study of Dreams
<http://www.asdreams.org/>
 Dream Dictionary
<http://www.dreamloverinc.com/Dictionary2.htm>
 DreamGate
<http://www.dreamgate.com/>
 Lucidity Association
<http://www.sawka.com/spiritwatch>
 The Lucidity Institute (Dream Control)
<http://www.lucidity.com/>
 The Quantitative Study of Dreams
<http://psych.ucsc.edu/dreams/>

DRUIDISM

The British Druid Order
<http://www.druidorder.demon.co.uk/index.htm>

Henge of Keltria
<http://www.keltria.org/>
 The Insular Order of Druids
<http://www.insular.demon.co.uk/druids.htm>
 Introduction to Druids
<http://www.geocities.com/Athens/2519/druids.html>
 The Order of Bard, Ovates and Druids
<http://www.druidry.org/index.shtml>

ECKANKAR

ECKANKAR
<http://www.eckankar.org/>
 ECKANKAR i Norge og Danmark
<http://www.eckankar.no/>
 Eckankar in Australia
<http://www.eckankar.org.au/>
 ECKANKAR Netherlands
<http://www.eckankar.nl/>
 ECKANKAR Oesterich
<http://members.eunet.at/eckankar/>
 ECKANKAR in Ontario
<http://www.eckankar-ont.org/>

ELECTRONIC VOICE PHENOMENON (EVP)

Alphaland Biographies
<http://www.alphaland.com/biogs.htm>
 The American Association of Electronic Voice Phenomena
<http://www.hibrichan.com/evpfiles/AEVP.html>
 Electronic Voice Phenomenon Internet Center
<http://www.hibrichan.com/evpfiles/evp.html>
 International Ghost Hunters Society
<http://www.ghostweb.com/evp.html>
 Reincarnation Electronic Voice Phenomenon
<http://home.earthlink.net/~iwonder/evp.htm>
 World ITC
<http://www.worlditc.org/>
 Verein für Tonbandstimmeforschung (VFT) e.V.
<http://www.vtf.de/>

EXORCISM

Exorcism-links
<http://alapadre.net/exorcism.html>
 New Definitions for Exorcisms in the Catholic Church
<http://www.smh.com.au/news/9901/28/text/national4.html>
 A Simple Exorcism for Priests and Laity
<http://www.truecatholic.org/exorcismsimple.htm>

FAIRIES

The Cottingley Fairies
<http://www.lhup.edu/~dsimane/cooper.htm>
 Fairy Encyclopedia
<http://www2.cybercities.com/c/cattis/>
 Fairy Legends (Cornish)
<http://www.gandolf.com/cornwall/fairies/index.shtml>
 Guide to Irish Fairies
<http://www.irelandseye.com/animation/intro.html>

FALSE MEMORY SYNDROME

False Memory Syndrome Foundation
<http://www.fmsfonline.org/>

FENG SHUI

American Feng Shui Institute
<http://www.amfengshui.com/>
 Feng Shui Institute of America
<http://www.windwater.com/>
 Feng Shui Institute of New Zealand
<http://www.fengshui.co.nz/>
 Feng Shui Society (England)
<http://www.fengshuisociety.org.uk/>

FOLKLORE AND MYTHS

American Folklore Society
<http://afsnet.org/>
 Baltic Institute of Folklore
<http://haldjas.folklore.ee/BIF/bhome.htm>
 Lilith Myth
<http://ccat.sas.upenn.edu/~hummm/Topics/Lilith/>

FORTEAN PHENOMENA

Fortean Times
<http://www.forteanimes.com/>
 International Fortean Organization
<http://research.umbc.edu/~frizzell/info>

GEOMANCY

Geomancy-Online
<http://www.3dglobe.com/on/>
 Geopathic Information Site Project
<http://www.geo.org/>
 Labyrinthina
<http://www.flinet.com/~labyrinthina/index.htm>
 Mid-Atlantic Geomancy
<http://www.geomancy.org/>

GHOSTS

The Anomalist
<http://www.anomalist.com/>
Fate Magazine
<http://www.fatemag.com/>
 Ghost Research Society
<http://www.ghostresearch.org/>

GLOSSOLALIA

Glossolalia and I Corinthians 14 (Lecture)
http://www.apologetique.org/en/articles/neomontanism/BDG_glossolalia_en.htm
 Speaking in Tongues (Religious View)
<http://www.religioustolerance.org/tongues.htm>

GOLDEN DAWN

Alchemy: The Black Art
<http://members.aol.com/frateral/alchemy.html>
 Builders of Adytum
<http://www.bota.org>
 Hermetic Order of the Golden Dawn
<http://www.hermeticgoldendawn.org/index.shtml>
 Hermetic Order of the Morning Star International
<http://www.Golden-Dawn.org/>

London Lodge of the Oxford Golden Dawn Occult Society
<http://www.lawbright.com/logdos/>
 The Order of the Thelemic Golden Dawn
<http://www.tgd.org/>
 Ra-Hoor-Khuit Network
<http://www.rahoorkhuit.net/>
 Sovereign and Military Order of the Temple of Jerusalem (International)
<http://www.osmth.org/index.html>

GNOMES

Encyclopedia Mythica
<http://www.pantheon.org/>
 Gnome Encyclopedia
<http://www2.cybercities.com/c/cattis/Gnomes>
<http://users.erols.com/michaelmyrick/index.html>

GNOSTIC STUDIES

Gnostic Alchemical Church of Typhon-Christ
<http://www.geocities.com/Area51/Stargate/7770/>
 Gnostic Network
<http://trufax.org/menu/gnostic.html>
 Gnostic Order of Christ
<http://www.gnostic.net/>
 The Gnostic Society
<http://home.sol.no/~noetic/hotlist/gnosis.htm>
 Immaculate Heart Servants of Mary
<http://www.Gnostic.net/ihsn/>
 The Path of Gnostic Light
<http://www.mnsi.net/~miskovic/pglvx.htm>

GRAPHOLOGY

The British Academy of Graphology
<http://www.graphology.co.uk/>
 The British Institute of Graphologists
<http://www.britishgraphology.org/>

GRIMOIRES

The Grimoires Page
<http://www.magitech.com/~grimoires/>

HAUNTINGS

H.O.P.E.
<http://www.haunt.net/>
 L.I.F.E. Foundation
<http://www.paranormalhelp.com/paranormalhelp/story.htm>
 Stories of Ghosts and Hauntings
<http://theshadowlands.net/ghost/>

HINDUISM

Hinduism Today Online
<http://www.hinduism-today.com/>

HOLISTIC

Alphabiotics
<http://www.alphabiotics.com/>

HOMEOPATHY

British Institute of Homeopathy (Canada)
<http://www.homeopathy.com/>
 Homeopathy: Modern Medicine
<http://www.indiaspace.com/homeopathy>

Institute for Traditional Medicine
<http://www.itmonline.org/>
 National Center for Homeopathy
<http://www.healthy.net/nch>

HYPNOTISM

Alchemy Institute of Healing
<http://www.alchemyinstitute.com/>
 Holistic World: Hypnotism
http://www.holisticworld.com/Health_and_Wellness/
 Hypnoforum
<http://www.hypnoforum.com/>
 Hypnotherapy
<http://www.hypnotherapy.com/>

I CHING

Bio-Ching
<http://www.teleport.com/~bioching/>
 Mensionization Complimentation
<http://www.mension.com/#ching>

KABBALAH

Hermetic Kabbalah
<http://www.digital-brilliance.com/kab/>
 Kabbalah Home Page
<http://kabbalah-web.org/>
 Mensionization Complimentation
<http://www.mension.com/#kabb>
 The Online Qabalah
<http://www.brokentoy.com/qabalah/>
 Soul Songs
<http://www.soulcongs.com/>

KUNDALINI

3HO Organization
<http://www.3ho.org/>
 International Kundalini Yoga Teachers Association
<http://www.kundaliniyoga.com/>
 Kundalini Resource Center
<http://hmt.com/kundalini/index1.html>
 SpiritWeb
<http://www.spiritweb.org/Spirit/kundalini.html>

LOCH NESS MONSTER

Legend of Nessie
<http://www.myspace.co.uk/nessie/>
 Loch Ness Exhibition
<http://www.lochness.co.uk/centre/index.html>
 Loch Ness Fan Club
http://www.lochness.co.uk/fan_club/index.html
 Loch Ness Information
<http://www.ochaye.co.uk/>
 Loch Ness Investigation
<http://www.dickraynor.co.uk/>
 Loch Ness Mystery
<http://ourworld.compuserve.com/homepages/lesj/ness.htm>
 Loch Ness Politics
http://parascope.com/articles/slips/fs26_1.htm
 Nessie on the Net: Official Website
<http://www.lochness.co.uk/>

MAGICAL ORDERS

Servants of the Light
<http://servantsofthelight.org/>

Servants of the Star and the Snake
<http://www.wild.au/sss/index.html>

MEGALITHS

Andy Burnham's Page
<http://easyweb.easynet.co.uk/~aburnham/>
 The Center for Archaeoastronomy
<http://www.wam.umd.edu/~tlaloc/archastro/cfaindex.html>
 Gungywamp Society
<http://www.goudsward.com/gungywamp/>
 Megalithic Pages
<http://members.aol.com/janbily/index.htm>

METAPHYSICAL STUDIES

The Australian College of Metaphysical Studies
<http://www.ica.org.au/4.html>
 Banyen Books & Sound
<http://www.banyen.com/>
 College of Metaphysical Studies
<http://www.cms.edu/faq.html>
 The Institute for Advanced Metaphysical Studies
<http://www.psychicstudy.com/home.html>
 International Association of Metaphysicians
<http://www.iammall.com/>

MOUNT SHASTA

The Official Website of Mount Shasta
<http://www.mtshasta.com/homepage.html>

MYSTICISM

D.O.M.E., the Inner Guide Meditation Center
<http://www.dome-igm.com/>
 Kabbalah and Jewish Mysticism
<http://www.jewfaq.org/kabbalah.htm>
 The Mysticism Resources Page
<http://www.clas.ufl.edu/users/gthursby/mys/>
 Mysticism in World Religions
<http://www.digiserve.com/mystic/>
 Temple of the Holy Grail
<http://www.hometemple.org/>

NEAR-DEATH STUDIES

International Association for Near-Death Studies
<http://www.iands.org/>

NECROMANCY

Necromancy Institute
<http://www.diginomicon.org/>

NEW AGE

Affiliated New Thought Network
<http://www.newthought.org/>
 Altered States of Consciousness
<http://www.ascc.org/>
 Association for Holotropic Breathwork International
<http://www.breathwork.com/>
 Association for the Alignment of Past Life Experience
<http://www.aapple.com/>
 Astral Projection Home Page
<http://www.tanega.com/astral/astral.html>
 Bodhi Tree
<http://www.bodhitree.com/>

Children of Light
<http://www.childrenoflight.com/>
 Crystals (Healing power)
<http://www.netcomuk.co.uk/~asclepus/HealingCrystalsMenu.htm>
 ESP Test
<http://www.sterba.com/esp/>
 Heaven's Gate
<http://www5.zdnet.com/yil/higher/heavensgate/index.html>
 Horizon Magazine
<http://www.horizonsmagazine.com/>
 I AM America
<http://www.iamamerica.com/>
 In Light Times
<http://www.inlighttimes.com/>
 Martinus Institute of Spiritual Science
<http://www.martinus.dk/>
 The Messenger
<http://www.themessenger.cc/>
 Mind Travel Plus
<http://www.execpc.com/~mholmes/index.html>
 New Age OnLine Australia
<http://www.newage.com.au/>
 New Age Web Works
<http://www.newageinfo.com/res/welcome.htm>
 New Age World Religious and Scientific Research Foundation
<http://www.joshuatreevillage.com/>
 New Dimensions Broadcasting Network
<http://www.newdimensions.org/>
 NewHeavenNewEarth
<http://www.nhne.com/>
 The New Times
<http://www.newtimes.org/>
 Nexus
<http://www.nexusmagazine.com/>
 Psi Explorer-Telepathy
<http://www.psiexplorer.com/TELEPTH3.HTM>
 Royal Priest Research
<http://www.royalpriest.com/>
 Synchronicity Foundation
<http://www.synchronicity.org/>
 World Wide Mind Network
<http://www.ozemail.com.au/~lisadev/ctsie.htm>

OUIJA BOARDS

Online Ouija Board
<http://www.math.unh.edu/~black/cgi-bin/spirit.cgi>
 Museum of Talking Boards
http://members.tripod.com/~Ouija_/index.html

PAGANISM

American Vinland Association
<http://www.freyasfolk.org/>
 Angelseaxisce Ealdriht Webpage
<http://www.geocities.com/Athens/Delphi/6909/>
 Ar nDraiocht Fein
<http://www.adf.org/homepage.shtml>
 Artemisian Order
<http://www.artemisian.org/sanct.html>
 Asatru Alliance
<http://eagle.webpipe.net>
 Asatru Folk Assembly
<http://www.runestone.org/>
 The Baltic Romuva
<http://www.romuva.lt/>

The Celtic Traditionalist Order of Druids
<http://www.goodnet.com/~merlyn/ctodmain.htm>

Church of All Worlds
<http://www.caw.org/>

Church of the Iron Oak
<http://www.ironoak.org/>

Circle Sanctuary
<http://www.circlesanctuary.org/>

Covenant of Unitarian Universalist Pagans
<http://www.cuups.org/html/intro.html>

Covenant of the Goddess
<http://www.cog.org/>

Crossroads Lyceum/Fellowship of Isis
<http://members.aol.com/isislyceum/file.html>

Green Egg
<http://www.greenegg.org/>

IMBAS
<http://www.imbas.org/>

The "New" Paganism.org
<http://www.paganism.org/>

Nova Roma
<http://novaroma.org/>

The Order of the Crystal Moon
<http://members.aol.com/CrystalOrd/CrystalO.htm>

Pagan Community Council of Ohio
<http://www.netwalk.com/~pcco/>

Pagan Educational Network
<http://www.bloomington.in.us/~pen/welcome.html>

The Pagan Federation (Europe)
<http://www.paganfed.demon.co.uk/>

Rainbow Wind
<http://users.aol.com/RainboWind/rbwintr.htm>

Ring of Thoth
<http://asatru.knotwork.com/troth/index.html>

The Stele Home Page of The Omphalos
<http://www.cs.utk.edu/~mclennan/OM/>

White Dove's Message
<http://www.whitedovmsg.com/>

Widdershins
<http://www.widdershins.org/>

PALMISTRY

The Palmistry Center
<http://www.palmistry.com/>

PARAPSYCHOLOGY

Anomalous Cognition Section, University of Amsterdam

<http://www.psy.uva.nl/pn/res/ANOMALOUSCOGNITION/anamol.shtml>

Atlantis Rising
<http://www.atlantisrising.com/>

Borderland Sciences Research Foundation
<http://www.borderlands.com/>

Exceptional Human Experience Network
<http://www.ehe.org/>

Explore Parapsychology
<http://www.mdani.demon.co.uk/para/parapsy.htm>

Instituto de Estudios Parapsichologicos
<http://www.healthclub.fortunecity.com/hockey/91/mainieri.html>

International Society for the Study of Subtle Energies and Energy Medicine
<http://www.issseem.org/>

International Society of Life Information Science

<http://wwwsoc.nacsis.ac.jp/islis/>

Japanese Society for Parapsychology
<http://wwwsoc.nacsis.ac.jp/jssp2/>

Journal of Scientific Exploration
<http://www.jse.com/>

Koestler Parapsychology Unit
<http://moebius.psy.ed.ac.uk/>

MetaScience Foundation
<http://www.metascience.com/>

The Monroe Institute
<http://www.monroeinstitute.org/>

Occultopedia
http://members.tripod.com/occultopedia/Paranormal_Psychic.htm

Occult Sciences and Parapsychology
<http://www.nypl.org/research/chss/grd/resguides/occult.html>

Office of Paranormal Investigations
<http://www.mindreader.com/>

Ordo Stellae et Serpente
<http://members.aol.com/Yechidah37/ossintro.html>

Paranormal Page
<http://www.cisnet.com/jmilko/paranorm.htm>

Parapsychology Foundation
<http://www.parapsychology.org/>

Parapsychology Index (Planet Click)
<http://www.planetclick.com/navcat.mpl?categoryID=100000000008090>

Parapsychology Support Group
<http://www2.southwind.net/~rmoon/psg/psg.html>

The Perrott-Warrick Research Unit
<http://phoenix.herts.ac.uk/PWRU/hmpage.html>

Princeton Engineering Anomalies Research
<http://www.princeton.edu/~pear/index.html>

Psychokinesis (PK)
http://www.themystica.com/mystica/articles/p/psychokinesis_pk.html

Rhine Research Center
<http://www.rhine.org/>

Student Parapsychology Society
<http://www.chelt.ac.uk/su/sps/>

PSYCHIC RESEARCH

Association for Research and Enlightenment
<http://www.are-cayce.com/>

Australasian Society for Psychical Research
<http://www.ozemail.com.au/~amilani/ufo.html>

Barbara Brennan School of Healing
<http://www.barbarabrennan.com/>

Central Premonitions Registry
<http://clever.net/yaron/precog/>

College of Psychic Studies
<http://www.psychic-studies.org.uk/>

Consciousness Research Laboratory
<http://www.psiresearch.org/>

Foundation for Inner Peace
<http://www.acim.org/>

Mind-Matter Unification Project
<http://www.tcm.phy.cam.ac.uk/~bdj10/mm/top.html>

Society for Psychical Research
<http://moebius.psy.ed.ac.uk/~spr/>

PSYCHOKINESIS

The RetroPsychoKinesis Project (Experiments Online)
<http://www.fourmilab.ch/rpkp/>

PYRAMIDS

Egypt State Information Service
<http://www.sis.gov.eg/>

Nova Online—Pyramids
<http://www.pbs.org/wgbh/nova/pyramid/>

Pyramids Index
<http://www.crystalinks.com/pyramids.html>

RANDI, JAMES

James Randi Educational Foundation
<http://www.randi.org/>

REIKI

American Reiki Master Association
<http://www.atlantic.net/~arma/>

The Canadian Reiki Association
<http://www.cordscanada.com/cra/homepage.htm>

The International Center for Reiki Training
<http://www.reiki.org/>

The Radiance Technique International Association, Inc. (TRTIA)
<http://www.trtia.org>

Reiki Pages by Light and Adonea
<http://www.angelfire.com/az/SpiritMatters/>

RELIGIOUS TOLERANCE

Religious Tolerance Organization
<http://www.religioustolerance.org/>

SANTO DAIME

The Eclectic Center of the Universal Flowing Light
<http://www.santodaime.org/>

SATANISM

The Anton Szandor LaVey Page
<http://hem.passagen.se/baphomet/>

Australian Satanic Council
<http://www.satanic.org.au/>

The Church of Satan
<http://www.churchofsatan.com/>

The First Satanic Church
<http://www.satanicchurch.com/>

The Official Temple of Set World Wide Web Page
<http://www.xeper.org/>

The Satanic Society
<http://www.thesatanicsociety.net/>

Stella Tenebrarum
<http://www.geocities.com/Athens/Parthenon/2026/stella.html>

Temple of Set Australia
<http://www.viper.net.au/~lwild/infernus.html>

SCIENTOLOGY

Church of Scientology
http://www.scientology.org/scn_home.htm

SECRET SOCIETIES

- DeMolay International
<http://www.demolay.org/home/index.shtml>
- The Freemasonry Network
<http://www.freemasonry.net/>
- The Grand Lodge of Minnesota Ancient and Accepted Free Masons
<http://www.mn-mason.org/>
- Knights Templar
<http://www.knightstemplar.org/>
- Lectorium Rosicrucianum
<http://www.lectoriumrosicrucianum.org/>
- Official Website of the Ancient and Mystical Order Rosae Crucis
<http://www.amorc.org/>
- The Rosicrucian Archive
<http://www.crcsite.org/>

SHAMANISM

- Ayahuasca Home Page
<http://www.ayahuasca.com/>
- Center for Shamanism and Consciousness Studies
<http://www.csacs.org/>
- Council on Spiritual Practices
<http://www.csp.org/>
- Dance of the Deer Foundation
<http://www.shamanism.com/>
- Drugs and Shamanism
<http://www.drugtext.org/psychedelics/inglis.htm>
- The Foundation for Shamanic Studies
<http://www.shamanism.org/>
- The Institute for Contemporary Shamanic Studies
<http://www.icss.org/>
- Sacha Runa
<http://www.sacharuna.com/>
- Shamanic Dimensions Network
<http://www.shamanicdimensions.net/>
- Student Pagan Association
<http://www.uark.edu/studorg/stpa/index2.html>
- Where the Eagles Fly
<http://www.siberianshamanism.com/>

SHINTO

- International Shinto Foundation
<http://shinto.org/menu.html>

SKEPTICS

- Philadelphia Association for Critical Thinking
<http://www.voicenet.com/~eric/phact/>
- Skeptic Dictionary
<http://dcn.davis.ca.us/~btcarrol/skeptic/>
- Skeptics Society
<http://www.skeptic.com/>

SPIRITUALISM

- The Attunement Guild
<http://www.attunement.org/>
- Benevolent Spiritual Center Uniao do Vegetal
<http://www.udv.org.br/udvpag01-ing.htm>
- Center for Studies on New Religions (CESNUR)
<http://www.cesnur.org/>
- Church of Revelation
<http://www.astralphysicschool.com/>

- Community of the Beloved Disciple
<http://www.emissaryofflight.com/>
- Ecclesia Gnostica Alba. <http://www.newciv.org/ncn/ega.html>.
- The Emissaries of Divine Light
<http://www.emissaries.org/>
- First Spiritual Temple
<http://www.fst.org/>
- Foundation Church of the New Birth
<http://www.divinelove.org/>
- Great School of Natural Science
<http://school-of-natsci.org/>
- Greater World Christian Spiritualist Association
<http://www.greaterworld.com/>
- Gurdjieff Studies Group
<http://www3.mistral.co.uk/gsg/index.html>
- Harmony Grove Spiritualist Association
<http://www2.4dcomm.com/hgchurch/indexm.htm>
- The Institute of Spiritualist Mediums
<http://www.ism.org.uk/>
- Morris Pratt Institute
<http://www.morrispratt.org/>
- National Spiritualist Association of Churches
<http://www.nsac.org/>
- New Age On-Line Australia
<http://www.newage.com.au/library/spiritualism.html>
- Noah's Ark Society for Physical Mediumship
<http://home.clara.net/noahsark/>
- Society of the Inner Light
<http://www.innerlight.org.uk/>
- Spiritualists' National Union
<http://www.snu.org.uk/>
- The Swedenborgian Church
<http://www.swedenborg.org/>
- Universal Spiritualist Association
<http://www.spiritualism.org/>
- White Eagle Lodge
<http://www.saintjohns.org/>

STIGMATA

- The Catholic Encyclopedia: Stigmata
<http://www.knight.org/advent/cathen/14294b.htm>
- Mystical World Wide Web: Stigmata
<http://www.mystical-www.co.uk/stigmata.htm>
- Padre Pio's Stigmata
<http://www.padrepio.com/pp-stig.html>

SWEDENBORG

- General Church of the New Jerusalem
<http://www.newchurch.org/>
- The Swedenborg Association
<http://www.swedenborg.net/>
- Swedenborg Foundation
<http://www.swedenborg.com/>
- The Swedenborg Lending Library And Enquiry Centre Sydney, Australia
<http://www.swedenborg.com.au/~sllandec/sllandec.html>
- Swedenborg Society
<http://www.swedenborg.org.uk/>
- Swedenborg Society (Hawaii)
<http://www.soc.hawaii.edu/~leonj/leonj/leonpsy/instructor/swedenborg.html>

TAOISM

- Center for Traditional Taoist Studies
<http://www.tao.org/>
- Confucianism and Taoism Digital Text Resources
<http://www.human.toyogakuen-u.ac.jp/~acmuller/contaolink.htm>
- Foundation of Tao
<http://www.padrak.com/tao/>
- The Taoist Restoration Society (TRS)
<http://www.taorestore.org/>
- Translation of Lao-tze's "Tao Te Ching"
<http://www.utm.edu/research/iep/text/tao/tao.htm>
- Universal Society of the Integral Way
<http://www.usiw.org/>

TAROT

- American Tarot Association
<http://www.ata-tarot.com/>
- International Tarot Society
<http://www.geocities.com/Athens/Ithaca/3772/>

THEOSOPHY

- Blavatsky Net
<http://www.blavatsky.net/>
- Logia Unidad de la Sección Mexicana de la Sociedad Teosófica
<http://planet.com.mx/~unidad/index.htm>
- Magyar Teozófiai Társulat
<http://globenet.globenet.hu/teozofia/>
- Order of Napunsakäs in the West
<http://www.wild.au/sss/index.html>
- Sadra Islamic Philosophy Research Institute (SIPRI)
<http://www.mullasadra.org/>
- Theosophische Loge "Hermes Trismegistos"
<http://members.aol.com/HermesTris/index.htm>
- Theosophy
<http://www.spiritweb.org/Spirit/theosophy.html>
- Theosophical History
<http://idt.net/~pdeveney/>
- Theosophy Library Online
<http://theosophy.org/home.htm>
- Theosophy (Magazine)*
<http://theosophycompany.org/febcon.html>
- The Theosophical Society in Iceland (Adyar)
<http://www.itn.is/~theosoph/english/index.html>
- Theosophical Society (International Headquarters)
<http://www.theosociety.org/>
- Theosophical Society-Denmark
http://home6.inet.tele.dk/hansens/TSmenu_index_uk.htm
- Theosophical Society in America
<http://www.theosophical.org/>
- Theosophical Society in Australia
<http://www.austheos.org.au/>
- Theosophical Society in New Zealand
<http://www.theosophy.org.nz/>
- The Theosophical Society in Norway
<http://www.theosophical.org/norway.html>
- Theosophical Society in the Philippines
<http://www.sequel.net/peace/tspweb.htm>
- Theosophy World*
<http://www.theosophy.net/tw.html>

The United Lodge of Theosophists
<http://www.ult.org/>

THOUGHTFORMS

Healing Thoughtforms
http://www.tsl.org/teachings/h_thoughtforms/thoughtforms.html
 Thoughtforms and Spirits
<http://www3.sympatico.ca/morgaine/magick6.html>

T'AI CHI CH'UAN

Chinese Tai Chi Chuan Association of Canada
<http://www.wuji.com/ChineseTaiChiAssociation/>
 International Taoist Tai Chi Society
<http://www.taoist.org/>
 Taoist Tai Chi Society of Western Australia
www.taoist.org.au/

UFOS

The Association for the Study of Anomalous Phenomena
<http://dialspace.dial.pipex.com/town/square/ee65/research/info6.htm>
 The Black Vault-Freedom of Information Act Documents
http://www.blackvault.com/Main/Sector_1/sector_1.html
 Citizens Against UFO Secrecy
<http://caus.org/>
 Computer UFO Newsletter
<http://www.ufo.it/>
 Fortean Times Online
<http://www.forteanimes.com/>
 Fund for UFO Research
<http://www.fufor.org/>
 International Society for UFO Research
<http://www.isur.com/>
 Lia Light
<http://www.lialight.com/>
 The Mutual UFO Network
<http://www.rutgers.edu/~mcgrew/MUFON/>
 National Investigations Committee on UFOs
<http://www.nicufo.org/>
 Saucer Smear
<http://www.martiansgohome.com/smear/>
 Scandinavian UFO Information
<http://www.ufo.dk/>
 Turkish UFO and Paranormal Org
<http://members.tripod.com/~ufoljst/default.html>
 UFO Cases
<http://ourworld.compuserve.com:80/homepages/AndyPage/famousuf.htm>
 UFO Magazine
<http://www.ufomag.com/>
 UFO Net Global
<http://www.v-j-enterprises.com/ufointro.html>
 UFO Online
<http://www.ufo.it/english/ufo1.htm>
 UFO Text Files
<http://www.textfiles.com/ufo/>

VAMPIRES

Bram Stoker's Dracula Online (Book)
<http://www.literature.org/authors/stoker-bram/dracula/index.html>

The Dracula Society
http://www.cix.co.uk/~blackie/the_dracula_soc.html
 Highgate Vampire Society
<http://home.wxs.nl/~intrvamp/hvsoc.htm>
 London Vampire Group
<http://www.vein-europe.demon.co.uk/welcomep/lvg/lvg.htm>
 Lord Ruthven Assembly
<http://ebbs.english.vt.edu/LRA/>
 New Jersey Association of Real Vampires
<http://www.angelfire.com/nj/njarv/main.html>
 Temple of the Vampire
<http://pw1.netcom.com/~temple/home.html>
 Transylvanian Society of Dracula (Canadian Chapter)
<http://www.chebucto.ns.ca/Recreation/TSD/tsdhomp.html>
 Vampire Directory
<http://www.sanguinarius.org/cgi-bin/links/pages/>

VOODOU

Caribbean Religion Center
<http://www.nando.net/prof/caribe/caribbean.religions.html>
 The Temple of Yehwe
<http://www.vodou.org/>
 Voodoo (Voodoo) Encyclopedia
<http://www.arcana.com/voodoo/>
 African Dahomean Vodoun
<http://www.mamiwata.com/index.html>
 World History Archives
<http://www.hartford-hwp.com/archives/43a/index-i.html>

WEREWOLVES

Legend of the Werewolf (Lycanthropy)
<http://www.crystalinks.com/werewolves.html>
 Lycanthrope Resources by and for Lycanthropes
<http://www.lycanthrope.org:4242/>
 The Werewolf Page
<http://www.rscollections.com/werewolf/#>
 Werewolf Terms
<http://www.geocities.com/RainForest/Vines/1801/glossary.htm>

WICCAN (WITCHCRAFT, WHITE MAGICK. . .)

Alliance of Solitary Practitioners
<http://www.witchcraft.net/ASP/>
 The Aquarian Tabernacle Church
<http://www.AquaTabCh.org/>
 Burning Times
<http://www.amasterpiece.com/BurningTimes/>
 The Burning Times by Catala
<http://www.silvermoon.net/catala/burning/times.htm>
 Covenant of the Goddess
<http://www.cog.org/>
 Modern Witchcraft
<http://www.bloomington.in.us/~pen/mwcraft.html>
 Religious Rights
<http://www.landmarknet.net/wicca/religious.htm>
 Sword of Dyrnwyn
<http://www.tylwythteg.com>

The Total Wiccan Resources
<http://www.geocities.com/Athens/Delphi/5452/>
 Trinity Magick
<http://www.vermontel.net/~trinity/trinity/>
 Wiccan Church of Canada
<http://www.wcc.on.ca/>
 Wiccan Magic
<http://www.wiccanmagic.com/>
 WiccaNet
<http://www.wiccanet.com/>
 Wiccan/Pagan Resources
<http://www.pagansunite.com/index.shtml>
 The Wiccan Pagan Times
<http://www.twpt.com/home.htm>
 The Witches' League for Public Awareness
<http://www.celticcrow.com/>
 The Witches' Voice
<http://www.witchvox.com/>

YETI

Ancient Myths
<http://www.otherplane.com/am/amyeti.htm>
 Yeti
<http://www.serve.com/shadows/yeti.htm>
 Yeti Information
<http://home.istar.ca/~yeti/yeti%20info.html>

YOGA

Ananda Ashram
<http://www.anandaashram.org/>
 Ananda Church of Self-Realization
<http://www.ananda.org/>
 American Yoga Association
<http://members.aol.com/amyogaassn/>
 Dhyanyoga Centers
<http://www.dyc.org/>
 Himalayan International Institute of Yoga Science and Philosophy of the U.S.A
<http://www.himalayaninstitute.org/>
 The Institute for Consciousness Research
<http://www.stn.net/icr/icr.html>
 Integral Yoga International
<http://www.yogaville.org/>
 International Sivananda Yoga Vedanta Centers
<http://www.sivananda.org/>
 International Society for Krishna Consciousness
<http://www.iskcon.com/>
 Online Yoga Resource
<http://www.santasha.com/>
 Overview of Different Yoga Paths
<http://www.spiritweb.org/Spirit/yoga.html>
 Self-Realization Fellowship
<http://www.yogananda-srf.org/>
 Self-Realization Meditation Healing Centres
<http://www.selfrealizationcentres.org>
 Sivananda Yoga "Om" Page
<http://www.sivananda.org/>
 Vendanta Society of Southern California
<http://www.vedanta.org/>
 Yasodhara Ashram
<http://www.yasodhara.org/>
 Yoga Research and Education Center
<http://www.yrec.org/>
 Yogananda Self-Realization Fellowship
<http://www.yogananda-srf.org/>

ZEN BUDDHISM

Zen Buddhism Virtual Library

General Bibliography

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- . *Rahu Pimma [and] Yama Kalaya*. Delhi, India, ca. 1957.
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- . *Spirit Portrait Mystery . . . Its Final Solution*. Chicago: Open Court Publishing, 1913.
- . *The History of a Strange Case*. Chicago: Open Court Publishing, 1908.
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- . *In the Light of Truth*. 3 vols. Vomperberg, Austria: Maria Bernhardt Publishing, 1954.
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- Academy of Traditional Chinese Medicine. *An Outline of Chinese Acupuncture*. New York: Pergamon Press, 1975; Peking: Foreign Language Press, 1975.
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- Achad, Frater. *XXXI Hymns to the Star Goddess*. Chicago: Will Ransom, 1923. Reprint, Kenilworth, Ill.: Ordo Adeptorum Invisibulum, 1983.
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- . *Chalice of Ecstasy*. Chicago: Yogi Publication Society, 1923.
- . *Liber 31*. San Francisco: Level Press, 1974.
- . *Q.B.L. or the Bride's Reception*. N.p.: The Author, 1922.
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